

August 12, 1899

Na Wahi Pana o Ewa (Continued)

The writer will clarify the reasons these noted places were named.

1. The intensity of the fighting on both sides.
2. The hand of Kalelealuaka being struck by a spear.
3. The final end of the fighting of this plain its cessation for an extended time.

And so, in the time of the ancients this plain was called Kula o Kaehaeha, Plain of Pain, which has remained well known until today.

The rise called Kanako'i is for the strike by Kalelealuaka with his war adze, cutting off the heads of Kapa'akea and two others. That is how Kanako'i has remained connected to that place from that time until now.

Kapahulunuiakea, was the war leader whose spear pierced the hand of Kalelealuaka; he went back to Waikiki to live until his death. His name was given to the plain below Lae'ahi, Kapahulu which it is called until this day.

The last soldier to die when Kalelealuaka severed the three heads was Kapa'akea, and it was his name that was given to a place in Waikiki known as Kapa'akea until today; that same name was given in Waimalu to a certain fishpond, Kapa'akea, which is still called that until this day.

Thus it is, for the insight of traveling visitors and the young people here in 'Ewa whose parents and grandparents never pointed out these places; and that reminds this writer of certain endearments of this land of Waimalu, as follows:

Beautiful is Waimalu situated here Lying in a mound of woven mats.

Amid the sweet murmur from the sea of Halaulani

The rise up to Pueohulunui is cloaked

Many are the impressions that bring pride to one.

This is a chant of supplication from this place and let us turn and again follow the track of Kalelealuaka as he returns with his four heads, four feathered helmets, and four feather cloaks.

As he was returning, he came across a cripple; he took hold of him, lifted him up, and carried him to Waiawa, where he set him down.

As Kalelealuaka approached the place where the cripple was to stay, the cripple saw that Kalelealuaka's hand had been pierced by a spear, and that mark and sign was what the cripple had gazed at and clearly recognized. He did not know from whence came this brave man who was lifting and carrying him. But this fellow had found the signs that would enable him to reveal the brave man he had seen, if any one who came before him should ask. And this crippled man understood the things he had seen during those days of war, as follows:

1. On the first day of battle at Hamohamo, four heads, four feathered helmets, and four feather cloaks were taken, along with me being lifted up from the place I was found.

2. At the battle on the plain of Kaiwi‘ula, four heads were taken, four feathered helmets, and four feather cloaks, along with lifting me.
3. At the battle on the field of Halawa, four heads were taken, four feathered helmets, four feather cloaks, along with lifting me.
4. In the battle on the field of Waimalu, four heads were taken, four feathered helmets, four feather cloaks. But in this battle, however, I saw that his hand was wounded, and I was again lifted up. So, I clearly knew all of the things obtained by that man of unmatched bravery that I had witnessed. But where did this brave man come from?

The next morning, the King, Kaku‘ihewa, wished to hear all the reasons for the victory by their side.

When all of the troops had assembled before the king, the crippled man was asked what he knew on the first day, while the chiefs had been lauding the prowess of Ke‘inoho‘omanawanui as being perfectly fitting to take the king's daughter, being a brave man.

The crippled man said to the king, “O King, may you live forever. Before I present to you the nature of battle and the victorious brave one, let me first boast before all of these battalions.

If this brave man were here in front of my master, the king, the bones of the king would thrive and the land would thrive.

This was the rude response from the chiefs to that cripple, “You are lying, who could that powerful warrior be, for only Ke‘inoho‘omanawanui is the brave one.

The cripple replied to the King. At the battle of Hamohamo, I had already gone on ahead, and was found by the battalion on the rise of Kapukaaki, (Ka-puka-aki). I was not near to the battle field for I was on the plain of Kaiwi'ula, where I was trudging along; like a just of wind when I glanced I saw this fine young man whose hand reached out and lifted me up to carry me all the way to Pawa'a where he let me down.

When that one had gone on, I was trudging along. As I was crossing the plain, he appeared with four heads, four feathered helmets, and four feather cloaks. He said to me that we should go back for the battle was over. He lifted me up and we turned back to get to Waimalu, where he set me down, and disappeared.