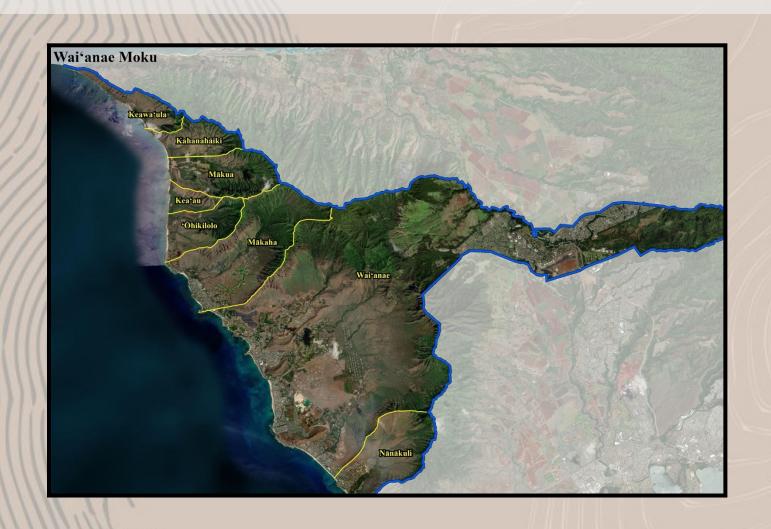
HĀLAU WAI'ANAE MOLALE I KA LĀ

Wai'anae is a hall that gleams in the sun

WAI'ANAE 'ĀINA INVENTORY

Kahanahāiki Ahupua'a, Moku o Wai'anae



PREPARED BY



PREPARED FOR



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KAHANAHĀIKI AHUPUA'A

Pa'a pono nā kikipani ka lā i Kahanaiki

Stopped completely by the last rays of the sun at Kahaniki⁷

This chapter documents some of the significant Hawaiian cultural and natural resources in Kahanahāiki ahupua'a, as well as known community groups engaged in education, restoration, and other place- based activities in the ahupua'a. Figure 70 and Figure 71 are aerial images and USGS map depictions, respectively, of Kahanahāiki ahupua'a. Table 15 summarizes selected wahi pana in Kahanahāiki ahupua'a, and Figure 72 is a map depiction of Kahanahāiki's wahi pana.

Kahanahāiki valley faces westward and is located between the ahupua'a of Keawa'ula and Mākua. At first glance, Mākua and Kahanahāiki appear to be one valley, however they are not. The ridge separating them does not extend to the sea, but ends about a mile short; consequently, many confuse the entire area as Mākua. The amphitheater-like mountains surrounding the valleys reach a little over 3,000 feet and often include numerous trade wind-driven rain clouds.

Using well-known landmarks such as neighborhoods, roads, and other infrastructure, current (modern) boundaries of Kahanahāiki ahupua'a are as follows. Starting from the west end towards the ahupua'a of Keawa'ula, the boundary begins across from, and makai of, Farrington Highway and moves mauka towards Pu'ukanoa Ridge. The boundary continues northeast below the Waialua and Mokulē'ia Forest Reserves, above Punapōhaku, a non-perennial stream, and continues southeast up along the Kuaokala trial, Mokuleia-Kuaokala Firebreak Access Road and Wai'anae Range above Kahanahāiki stream. This is also known as the Military reservation boundary. The boundary then moves makai and west at approximately 2,280 feet along the ridge that splits Kahanahāiki and Mākua valleys, across Farrington Highway, and north of the Mākua stream water course to the halfway point of Mākua Beach Shoreline. Finally, the boundary moves west towards the end of Mākua beach, passes the old brackish swimming pool sea-side of Farrington Highway, moves along the coast of the Highway, passes Laehau (La'iehau), Namahana, Pukano Point, and ends just below Kaluakauila stream in Keawa'ula ahupua'a at Kawa'a'ele'ele Point.

HAWAIIAN CULTURAL LANDSCAPE OF KAHANAHĀIKI

In historical documents, Kahanahāiki is often spelled Kahanaiki and also Kahaiki. In 1902, W.D. Alexander explained the name Kahanahāiki means "narrow Kahana" (Sterling and Summers 1978:60). In breaking down the different parts of the name, Kahana is "cutting, drawing of a line; turning point," the word hana means "to work," and hāiki means either "Narrow, pinched" as in a passage or "small" (Pukui and Elbert 1986). In another interpretation, E. H. Bryan Jr. (1959) wrote that 'Kahanaiki' could mean "light work" or "small duty."

⁷ A line from He Mele inoa no C. Nāola'eluaakalani published in *Ko Hawaii Pae Aina* on February 16, 1878. Translation by Keao NeSmith in John L. Clark's *Kahuku to Ka'ena: North Shore Place Names* (2014: 85). Kahanahāiki is often also seen spelled as Kahanaiki.



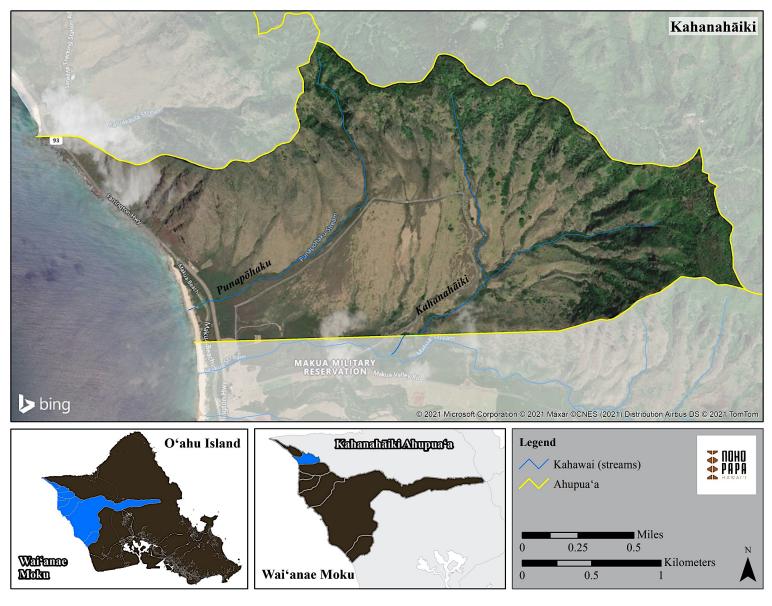


Figure 70. Aerial image of Kahanahāiki Ahupua'a

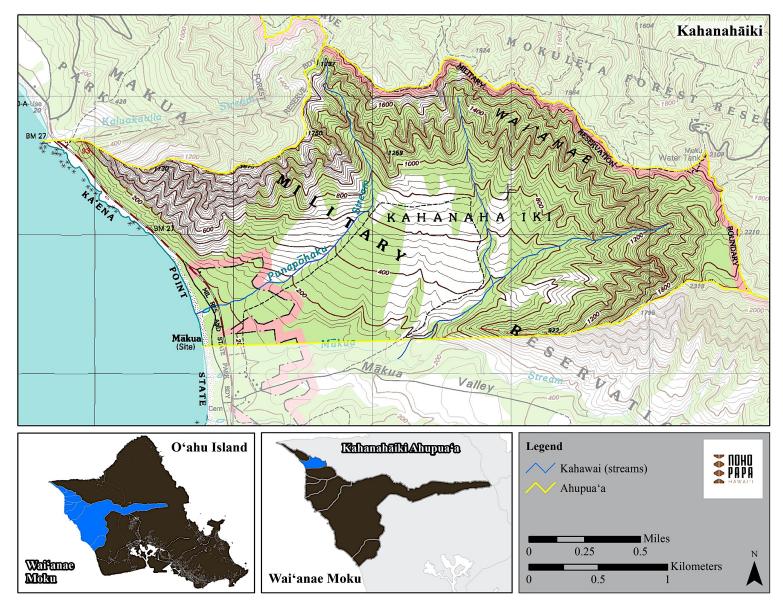


Figure 71. USGS map of Kahanahāiki Ahupua'a

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Kahanahāiki ahupua'a shares many characteristics with its neighboring ahupua'a. Similar to neighboring 'Ōhikilolo and Mākua, the bulk of permanent settlement in Kahanahāiki was located along the shore and in areas immediately adjacent to the lower valley. Kahanahāiki contains small irregular terraces, clearings, and mounds along the lower part of its slopes and once had fishing shrines along the shore (Townscape 2009:2-30, Whitten 1969). Traditionally, the inhabitants of Kahanahāiki subsided on fish and 'uala (sweet potato) as did those who lived in the neighboring ahupua'a. Land claim testimonies from the mid-19th century indicate that residents of both Kahanahāiki and Mākua ahupua'a continued to farm kula lands (non-irrigated agricultural plots) in both lower valleys.

Keawa'ula, Kahanahāiki, and Mākua were considered important ahupua'a because of their abundant marine resources and their focus on fishing activities. An 1851 historic map by A. Bishop depicts "Kai no Makua" (Sea of Mākua), "Kai o Kahanahaiki" (Sea of Kahanahāiki), and "Kai no Ohikiloko" (Sea of 'Ōhikilolo). According to Kelly and Quintal (1977:3), the entire shoreline area is remembered as once having been a choice and bountiful provider of seafood. The fisheries extended one mile seaward of the coastline (Register Map no 89). Kelly and Quintal's 1977 interviews indicate that the area was once a rich resource of fin fish which included moi, 'ama'ama, āholehole, akule, 'ōpelu, pāpio, enenue, kala, as well as shellfish such as crab, 'opihi, hā'uke'uke, wana, and many different kinds of limu. At one time, sea salt was an important coastal resource of the area.

Water from Kahanahāiki was obtained from hillside springs and intermittent streams that flowed during the rainy season. In fact, it is said the Kahanahāiki was known as a wet area with an abundance of water, particularly in the La'ihau/La'iehau area (Kelly and Quintal 1977:25). Prior to the intensive military use in 1943 and the 1974-1975 fires, the ridges of Kahanahāiki were heavily forested like other nearby forest reserves. However, years of cattle grazing resulted in diminished native flora and increased erosion.

Some of the most well-known sites in Kahanahāiki include the Punapōhaku trail and stream, Kahanahāiki stream, the heiau of Kaʻahihi and Ukanipō, and a brackish water swimming pool. McAllister (1933) recorded Kaʻahihi Heiau as site 180 and at that time the description was provided, it was noted that stones from the heiau had been removed but the site was still in evidence:

...the heiau was built on a mound of earth 25 feet or more in height and approximating 100 feet square. There are many scattered stones and occasionally a small portion of the base of a wall is to be seen. The old Hawaiians still hear the drums of this heiau. Thrum says: Poʻokanaka class and platform character. Its ruins indicate a size of about 80 feet or more square. (Sterling and Summer 1976:85)

Ukanipō, a principal heiau for Kahanahāiki, is located in the 'ili 'āina of La'iehau. A detailed description and drawing was provided by McAllister (1933:125) who recorded Ukanipō as site 181:

The present remains indicate a heiau of elaborate construction, not so much in size as in appearance, for the four steps in immediate association with the one main terrace, with several surrounding terraces, must have been impressive. The four steps total 10 feet in height and as the slope upon which the heiau is built is steep with a gully on each side, the terrace stands out rather prominently. The other smaller terraces on the sea side may once have been directly associated, forming lower, approaching terraces. Most of the stones have been scattered. According to

the Hawaiians, this was the principal heiau for Kahanahaiki. A coral squid sinker was found on one terrace. Many small broken pieces of coral were scattered over the whole site. "Used as a place of burial," according to Thrum, but not in the sense of a cemetery. The present Hawaiians believe that the bodies of the ali'i were placed on the lele until the kahuna-nui was informed by the gods to remove them to their final resting place in some designated cave. In the cave they were actually "buried", that is, placed with the appropriate ceremonies and offerings, usually at night. (Sterling and Summer 1976:85)

Just seaside of Ukanipō heiau was a brackish water swimming pool that was once only for the use of ali'i. This swimming pool was listed as McAllister's site 182. A pump has now been placed over the spring at the site of the pool and was a water trough for cattle (McAllister 1933:125).

Mo'olelo (ORAL-HISTORICAL REFERENCES)

Compared with other ahupua'a in Wai'anae Moku, there are relatively few mo'olelo that refer specifically to Kahanahāiki and places within the ahupua'a. This may be because Kahanahāiki is often associated with Mākua; and because, as we have seen, the name Kahanahāiki is spelled in multiple ways. However, associated mo'olelo include the pali of Kaihukoa in the Ka'ao of Maikoha and the chief Hua-nui-i- ka-la'i-la'i.

While Kaihukoa is a named a pali in Kahanahāiki, it is also the name of a person in the Ka'ao of Maikoha. In fact, many of the persons named in this mo'olelo are place names today. Kaihukoa is one of five the daughters of Konikonia and Hinaaimalalama.

A noho o Kaihuopalaai i laila, hele aku la kona mau hoahanau a hiki ma Waianae, moe o Kaihukoa me Kaena, he kane ia e noho ana i laila. He kanaka maikai loa o Kaena, he lii no hoi o Waianae. No laila, noho o Kaihukoa malaila a hiki i keia la, oia kela koa ma waho o ka lae o Kaena. A o na ia i hele pu mai me ia, oia ka ulua, ke kahala, ka mahimahi. A noho ia i Waianae, hele aku kona mau hoahanau a hiki ma Waialua, loaa o Kawailoa ia Ihukoko, he kane ia, a noho iho me ia.

When Kaihuopalaai decided to live in Ewa, her sisters proceeded to Waianae, where Kaihukoa decided to make her home and she was married to Kaena, a man who was living at this place, a very handsome man and a chief of Waianae. So she remained in Waianae and she is there to this day. She changed into the fishing ground directly out from the Kaena Point, and the fishes that came with her were the ulua, the kahala and the mahimahi. When Kahihukoa decided to stay in Waianae, the remaining sisters continued on to Waialua, where Kawailoa met Ihukoko...

(Fornander 1918-1919:270-273)

According to the Hawaiian historian David Malo, the area from 'Ōhikilolo to Keawa'ula was ruled by a chief named Hua-nui-i-ka-la'i-la'i, who was the son of Pau and Kapohaakia and was born at 'Ōhikilolo (1951:247). This would also make Hua-nui-i-ka-la'i-la'i the chief of Kahanahāiki (Sterling and Summers 1976:106). Hua-nui-i-ka-la'i-la'i appears 35 generations earlier than Kamehameha in the Ulu genealogy (Fornander 1969:191). According to the 30-year generation count used by Fornander (1968:193), Hua-nui-i-ka-la'i-la'i would have ruled in the early 8th century. Stoke's (1932:62) 20-year generation count places Hua-nui-i-ka-la'i-la'i in the mid-11th century.

WAHI PANA IN KAHANAHĀIKI

Table 15. Summary of Selected Wahi Pana in Kahanahāiki Ahupua'a

Wahi Pana	Туре	Location/ Place Name	Current Disposition	Comments ²	
Halekūkāmoʻo	Valley	House [for] studying genealogy (PE)		Mentioned in Claim no. 6092 by Moʻo who wrote "an ili aina called Pohaku o Kamaile" is bounded o the east by "valley of Halekukamoo" (FT 9:322.)	
Ka'ahihi	Heiau	"Kaʻahihi heiau at Kahanahaiki, Makua" (McAllister 1933:123)	McAllister (1933:123) mentions, "though the stones from this heiau have been removed, the site is still in evidence."	McAllister (1933:123) reported as Site 180, "for the heiau was built on a mound of earth 25 feet or moin height and approximating 100 feet square. Listed by Thrum (1906a:46) as "Kahanaike" in Mākua ar writes, "Of po'okanaka class and platform character. Its ruins indicate a size of about 80 feet or more square."	
Kaihuapua'a	Pali	The nose of [a] pig (PE)		Mentioned in Claim no. 5556 by Kalauli who wrote "ili aina called Kapalai" is bounded mauka by "pali of Kaihuapuaa" (FT 9:323)	
Kaihukoa	Pali			Mentioned in Claim no. 6134 by Nika who wrote, "ili aina called Kaoawa" is bounded mauka by "pali of Kaihukoa". (FT 9:324)	
Lāʻiehau	ʻIli ʻāina	Also seen spelled as La'i-hau, located in the coastal portion on Kahanahāiki (Kelly and Quintal 1977:1)		ʻIli ʻāina where Ukanipō heiau is located. (McAllister 1933:124)	
Lamaloa	Kahawai	Tall Lama tree or torch (PE)		Said in a 1976 interview to be located on the way to the old ranch and was "the main stream where all the waters come into one".	





Wahi Pana	Туре	Location/ Place Name	Current Disposition	Comments ²	
Palahemo	Pali	Loose dab of excreta (PEM)		Mentioned in Claim no. 6092 by Moʻo who wrote, "an ili aina called Pohaku o Kamaile" is bounded mauka by "pali of Palahemo" (FT 9:322)	
Pool (brackish)	Kio		A pump has now been placed over the spring at the site of the pool and was a water trough for cattle (McAllister 1933).	Swimming pool on seaside of Ukanipo heiau (Sterling & Summers 1962). A brackish swimming pool for the use of ali'i.	
Punapōhaku	'Ili 'āina/ ala/ kahawai (non- perennial)	Rocky spring (PEM)		Stream rises at 1600 ft. elevation, flows to sea (USGS 1954). Also identified as the Punapōhaku Complex and as an 'ili of 9.4 acres in FT for LCAw 9055:1 to Kanae: "He kula ma Punapohaku, Kahanaiki [sic], Waianae."	
Ukanipō	Heiau		Was still visible in 1955	McAllister (1933:123) reported as Site 181, "Heiau Ukanipo at Laiehau in Kahanahaiki. The present remains indicate a heiau of elaborate construction not so much in size as in appearance, for the four steps in immediate association with the one main terrace, with several surrounding terraces, must have been impressive." Thrum (1906a:46) wrote, "of po'okanaka class, paved but not walled, now in ruins; used as a place of burial."	

¹References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

²General references used in compiling information in this table include McAllister (1933), Pukui et al. (PEM) (1974), Sterling and Summers (1978)



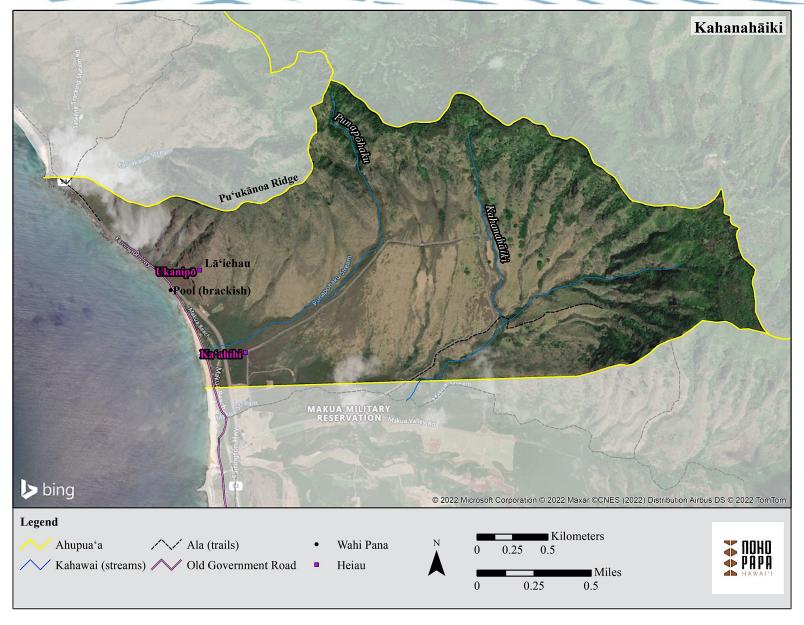


Figure 72. Depiction of significant Hawaiian cultural and natural resources in Kahanahāiki Ahupua'a





Figure 73. Mākua Valley from the Highway. Kahanahāiki Valley on the left and Koiahi Valley on the right. (Photo by J. Kelly; Bishop Museum, May 1977)

7 4 4

MELE

Kanikanu, dirges and/or poetic chants are composed for someone who has passed away, and express deep emotions; they are a treasure of language, cultural knowledge, place names, genealogies, and resource descriptions. According to Clark (2014:85), "Prior to the introduction of the printed word, composing these chants to honor the memory of a loved one was common practice among Hawaiians, so composing Kanikau for publication in the 1800s offered a new way to express the important tradition." "Mele inoa no C. Nāola'eluakalani" or "A name Chant for C. Nāola'eluakalani" was published in *Ko Hawaii Pae Aina* on February 16, 1878. It was written by F.W. Ka'awaloa from Kamaile, Wai'anae on February 2, 1878. The translation provided below is by Keao NeSmith in John L. Clark's *Kahuku to Ka'ena: North Shore Place Names* (2014: 85). In this mele, we learn of the natural landscape, features, and place names of Wai'anae; Kahanaiki [sic] is mentioned as a place where the sun's rays are fixed.

"He Mele Inoa no C. Naolaelua'kalani" A Name Chant for C. Nāola'eluaakalani

Maikai Kaala ke kuahiwi o Waianae, Ohaoha no i ka lai o a'u mauna, Ke nana iho ia Waialua, Ua maikai ka nuku wai o Kaiaka, I ke kawele mau ia e ka ua ukiu, Halu ka maka o ka wai liula i ke kula, Mahalu no i kohia e ka wai kala, Loa ke alelo o ka manu alala i ka pua lehua,

E kikipani ana i ka ono oia pua, E moni ana i ka wai mokihana a ke kupa, Kupopou honua ea ole na maka, I ka ai hookano a ka la i ke kula, Lai pono aku la ke one o Maeaea, Ma-u ka puu i ka wai a ka naulu,

I ka lawe malie ia e ke kai o Puaena, Nana aku oe ia uka o Kawailoa, Ua molale maikai ke alo o na pali, I ke ku a ka pali ka-ha-ko Waianuenue, Heaha la ia i ka wai o Kawaipuolo, E kaa poahi ia nei e ka huila, Halalaa lua i ke kula o Kaohe, Ku kilakila Haleiwa i ka nani,

Nana ae oe liilii na hoku oluna, I ka punohu a ka ua i ka lani, Pi o anuenue kela i ke kula o Kemoo, Ke alawa iho oe ia Keawawaihe, Ua molio maikai ka wai o ke kahawai, I ka mikimaloo ia e ka makani Koolau, Malohaha ka hena o na pali, I ka noele aiele ia e Kainuwai, Aohe paki wai a ke kehau, I ka ulina e ka ua a oki ka nahele,

Luhe wale iho no i ke aho o ka hinahina, I na kaoo liki a ke anu me ke koekoe, Ua mohala maikai ka pua o ke Koolau, I ka lalahela kuhela o na kuahiwi, Aohe no he aua iho o ka maka, Kaʻala is wonderful, the mountain of Waiʻanae I thrive in the tranquility of my mountain As I look down at Waialua, The mouth of Kaiaka Stream is lovely Being filled gently by the ʿŪkiu rain The eyes are fixed on the mirages on the plains Let loose from being contained by the waters The tongue of the crow is extended long into the lehua flower Satisfying itself on the taste of the flower

Satisfying itself on the taste of the flower
Swallowing the desired water of the natives
Suddenly bent over, the eyes never lifting upward
Feasting without regard for the sun on the plains
The sands of Māeaea are spread out in the calm
The thirst is quenched with the waters of the Nāulu
rain

Taken away by the sea of Pua'ena
One gazes up at the top of Kawailoa
The face of the cliffs is clear and bright
Revealing the steep, sheer cliff of Waiānuenue
What is it to the waters of Kawaipū'olo
Being spun by the wheel
Passing through the plains of Ka'ohe
Hale'iwa stands majestically in all of its
magnificence

You look and see few stars above
As the rain drifts in the heavens
A glorious rainbow rises on the plains of Kemoʻo
When you gaze down at Keawāwaihe
You see the water of the stream pulled taught
Blown dry by the wind of the Koʻolau district
The ridges of the cliff are dried
Worked by the Kainuwai wind
No dew splashes upon them
As they are pelted by the rain cutting the forest
down

Drooping in the presence of the hinahina ferns Bound tightly by the bitter cold The flower of the Koʻolau district blossoms well Amidst the sprawling mountains The eyes do not hold back I ka nui i ka palahalahala o Mokuleia e waiho nei, Ua honupeekue i ke kula o Kawaihapai, Manoanoa na kae o Kealia, I ka hiia mai e Kawaikumuole, Ua aunaki i ka loa o Waiakaaiea, Ea mai ke poo o Kaena i ka makani, E nana ana ia Pohaku o Kauai, I ka hi a lua a na waa i ka moana, Lea kulou a ka lawaia ua malie,

Koai aku ka hoe ahuwale ke ko-a, Kaka ka uhu ua malie na kai, Ua lai na pali o Kilauea, I ka hui mai o ka makani kamaaina, Ke haaheo mai la ka hou i na kuahiwi, Hele huhu i na lae o Puuakanoe, Lalahu aku la i Nanunekolu, Pupu mamau i kohia e ka ua naulu, Paa pono na kikipani a ka la i Kahanaiki,

Aohe wahi puka hoomaha, Ua paa pono ka wai i na kahawai, Kukaena i ke hu a ke kai, Alo mai na pali mauka o Koiahi, He akea makai o Kaneana, E nana iho ana ia Ohikilolo, Pau ole ko'u mahalo i na Keau, Ua piha pono na pali o Kealahula, Hulei lua i ka wai i Maluawai, O e-o mai o Naolaelua'kalani, Ka hiapo nona ia inoa. In the width and breadth of Mokulē'ia spread wide Thick on the plains of Kawaihāpai The borders of Keālia are spread thick Carried by Kawaikumu'ole Rubbed up against the length of Waiaka'aiea The head of Ka'ena Point rises in the wind Gazing at Pōhaku o Kaua'i Where the canoes fish for ulua on the sea The fishermen delight as they hunch over on the calm sea The paddle rotates in the water exposing the reef

The paddle rotates in the water exposing the reef Fishing for uhu in the calm seas The cliffs of Kīlauea are peaceful Joining together with the familiar winds The sweat becomes proud in the mountains Traveling angrily to the point of Pu'uakanoe Spreading out at Nānūnēkolu Slowed down by the Nāulu rain Stopped completely by the last rays of the sun at Kahanaiki

No water escapes there: all come to a rest The water in the streams come to a full stop Ka'ena stands in the spray of the sea Facing the cliffs above Ko'iahi Spreading wide on the seaside of Kāneana Looking out toward 'Ōhikilolo I will forever admire Kea'au The cliffs of Kealahula are full Stretching out on the waters of Māluawai Lest Nāola'eluaakalani fall The eldest born whose name it is.



COMMUNITY GROUPS IN KAHANAHĀIKI

At the time of this study no Hawaiian culture-based community groups were identified in Kahanahāiki. This is not to imply that there are no organizations, 'ohana, or individuals doing this type of work. Rather, we were not able to identify or connect with them during the project timeframe. See the Mākua chapter for community organizations that are doing work in the neighboring ahupua'a.

ADDITIONAL RESOURCES FOR KAHANAHĀIKI

Table 16 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Kahanahāiki.

Table 16. Sample of Resources for Kahanahāiki Ahupua'a*

Author & Year	Title	Summary of Key Content		
Kelly et al. (1977)	Part I: Cultural History Report of Mākua Military Reservation and Vicinity Mākua Valley, Oʻahu, Hawaiʻi.	In this source the cultural history of Kahanahāiki valley was compiled from primary records and documents both published and unpublished as well as oral history through interviews with informants knowledgeable about the area. The source provides information on kuleana lands, various documented sites, fishing practices, historic population, natural and cultural resources found within the ahupua'a, as well as a history of the change in landscape over time.		
Kelly et al. (1977)	Part II: Appendix A (Transcripts of Interviews). Cultural History Report of Mākua Military Reservation and Vicinity Mākua Valley, Oʻahu, Hawaiʻi.	A compilation of all interviews conducted in 1976 with former residents of Mākua who were forcibly removed from their land more than two decades earlier, at the beginning of the U.S. involvement in World War II. They were told the land would be given back to them six months after the end of the war.		
Maly and Maly (2003)	Volume 1: Ka Hana Lawaiʻa a me nā Koʻa o na Kai ʻEwalu- A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands. Kumu Pono Associates, Hilo.	Wide range of historical literature including primary Hawaiian language resources pertinent to fishing practices and marine fisheries; writings of early residents pertaining to Mākua; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s.		

^{*} This table does not include general references that apply to all of the ahupua'a in this study, including Sterling and Summers' (1978) *Sites of Oahu*, McAllister (1933) *Archaeology of O'ahu*, Pukui et al. (1974) *Place Names of Hawai'i*, 'Īī (1959) *Fragments of Hawaiian*. *History*, etc.

^{*}Resources listed in alphabetical order.

KAHANAHĀIKI AHUPUA'A

Pa'a pono nā kikipani ka lā i Kahanaiki

Stopped completely by the last rays of the sun at Kahanaiki⁷

This chapter documents some of the significant Hawaiian cultural and natural resources in Kahanahāiki Ahupua'a, as well as known community groups engaged in education, restoration, and other place- based activities in the ahupua'a. Figure 70 and Figure 71 are aerial images and USGS map depictions, respectively, of Kahanahāiki ahupua'a. Table 15 summarizes selected wahi kūpuna in Kahanahāiki ahupua'a, and Figure 72 is a map depiction of Kahanahāiki's wahi kūpuna.

Kahanahāiki valley faces westward and is located between the ahupua'a of Keawa'ula and Mākua. At first glance, Mākua and Kahanahāiki appear to be one valley, however they are not. The ridge separating them does not extend to the sea, but ends about a mile short; consequently, many confuse the entire area as Mākua. The amphitheater-like mountains surrounding the valleys reach a little over 3,000 feet and often include numerous trade wind-driven rain clouds.

Using well-known landmarks such as neighborhoods, roads, and other infrastructure, current (modern) boundaries of Kahanahāiki ahupua'a are as follows. Starting from the west end towards the ahupua'a of Keawa'ula, the boundary begins across from, and makai of, Farrington Highway and moves mauka towards Pu'ukanoa Ridge. The boundary continues northeast below the Waialua and Mokulē'ia Forest Reserves, above Punapōhaku, a non-perennial stream, and continues southeast up along the Kuaokala trial, Mokuleia-Kuaokala Firebreak Access Road and Wai'anae Range above Kahanahāiki stream. This is also known as the Military reservation boundary. The boundary then moves makai and west at approximately 2,280 feet along the ridge that splits Kahanahāiki and Mākua valleys, across Farrington Highway, and north of the Mākua stream water course to the halfway point of Mākua Beach Shoreline. Finally, the boundary moves west towards the end of Mākua beach, passes the old brackish swimming pool sea-side of Farrington Highway, moves along the coast of the Highway, passes Laehau (La'iehau), Namahana, Pukano Point, and ends just below Kaluakauila stream in Keawa'ula ahupua'a at Kawa'a'ele'ele Point.

HAWAIIAN CULTURAL LANDSCAPE OF KAHANAHĀIKI

In historical documents, Kahanahāiki is often spelled Kahanaiki and also Kahaiki in Land Commission Records (Mahele Book 84, 85, 223; Indices 845; Native Register 5:132,201,237,244). In 1902, W.D. Alexander explained the name Kahanahāiki means "narrow Kahana" (Sterling and Summers 1978:60). In breaking down the different parts of the name, Kahana is "cutting, drawing of a line; turning point," the word hana means "to work," and hāiki means either "Narrow, pinched" as in a passage or "small" (Pukui and Elbert 1986). In another interpretation, E. H. Bryan Jr. (1959) wrote that 'Kahanaiki' could mean "light work" or "small duty."

⁷ A line from He Mele inoa no C. Nāola'eluaakalani published in *Ko Hawaii Pae Aina* on February 16, 1878. Translation by Keao NeSmith in John L. Clark's *Kahuku to Ka'ena: North Shore Place Names* (2014: 85). Kahanahāiki is often also seen spelled as Kahanaiki.



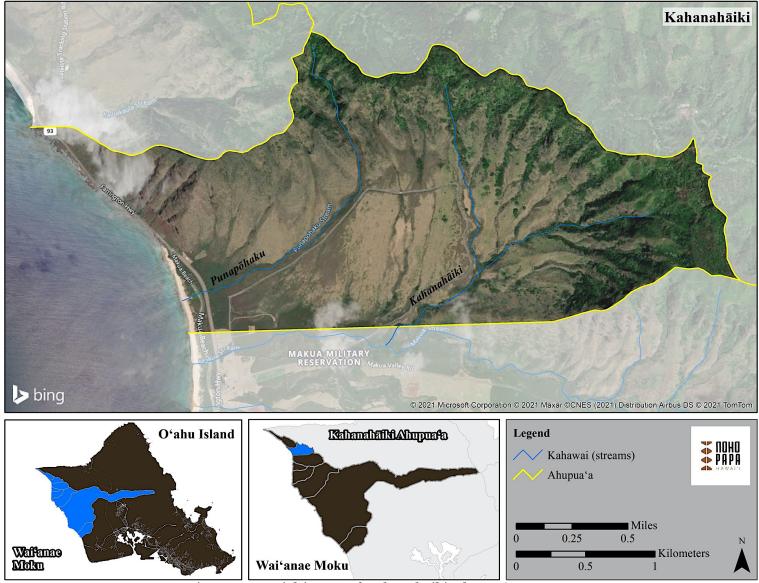


Figure 70. Aerial image of Kahanahāiki Ahupua'a

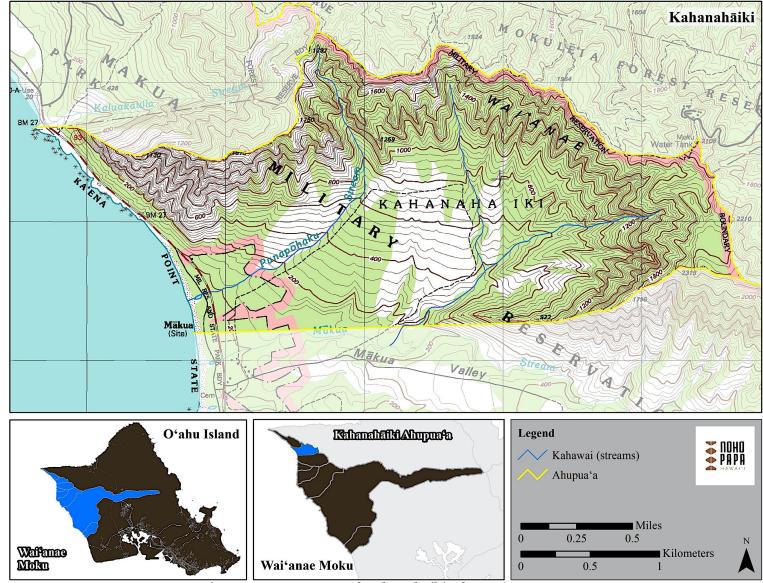


Figure 71. USGS map of Kahanahāiki Ahupua'a

Kahanahāiki Ahupua'a shares many characteristics with its neighboring ahupua'a. Similar to neighboring 'Ōhikilolo and Mākua, the bulk of permanent settlement in Kahanahāiki was located along the shore and in areas immediately adjacent to the lower valley. Kahanahāiki contains small irregular terraces, clearings, and mounds along the lower part of its slopes and once had fishing shrines along the shore (Townscape 2009:2-30, Whitten 1969). Traditionally, the inhabitants of Kahanahāiki subsided on fish and 'uala (sweet potato) as did those who lived in the neighboring ahupua'a. Land claim testimonies from the mid-19th century indicate that residents of both Kahanahāiki and Mākua Ahupua'a continued to farm kula lands (non-irrigated agricultural plots) in both lower valleys (Indices 845; Foreign Testimony 9:318,322,323,324; Cordy 2002:120).

Keawa'ula, Kahanahāiki, and Mākua were considered important ahupua'a because of their abundant marine resources and their focus on fishing activities. An 1851 historic map by A. Bishop depicts "Kai no Makua" (Sea of Mākua), "Kai o Kahanahaiki" (Sea of Kahanahāiki), and "Kai no Ohikiloko" (Sea of 'Ōhikilolo). According to Kelly and Quintal (1977:3), the entire shoreline area is remembered as once having been a choice and bountiful provider of seafood. The fisheries extended one mile seaward of the coastline (Register Map no 89). Kelly and Quintal's 1977 interviews indicate that the area was once a rich resource of fin fish which included moi, 'ama'ama, āholehole, akule, 'ōpelu, pāpio, enenue, kala, as well as shellfish such as crab, 'opihi, hā'uke'uke, wana, and many different kinds of limu. At one time, sea salt was an important coastal resource of the area.

Water from Kahanahāiki was obtained from hillside springs and intermittent streams that flowed during the rainy season. In fact, it is said the Kahanahāiki was known as a wet area with an abundance of water, particularly in the La'ihau/La'iehau area (Kelly and Quintal 1977:25). Prior to the intensive military use in 1943 and the 1974-1975 fires, the ridges of Kahanahāiki were heavily forested like other nearby forest reserves. However, years of cattle grazing resulted in diminished native flora and increased erosion.

Some of the most well-known sites in Kahanahāiki include the Punapōhaku trail and stream, Kahanahāiki Stream, the heiau of Kaʻahihi and Ukanipō, and a brackish water swimming pool. McAllister (1933) recorded Kaʻahihi Heiau as site 180 and at that time the description was provided, it was noted that stones from the heiau had been removed but the site was still in evidence:

...the heiau was built on a mound of earth 25 feet or more in height and approximating 100 feet square. There are many scattered stones and occasionally a small portion of the base of a wall is to be seen. The old Hawaiians still hear the drums of this heiau. Thrum says: Poʻokanaka class and platform character. Its ruins indicate a size of about 80 feet or more square. (Sterling and Summer 1976:85)

Ukanipō, a principal heiau for Kahanahāiki, is located in the 'ili 'āina of La'iehau. A detailed description and drawing was provided by McAllister (1933:125) who recorded Ukanipō as site 181:

The present remains indicate a heiau of elaborate construction, not so much in size as in appearance, for the four steps in immediate association with the one main terrace, with several surrounding terraces, must have been impressive. The four steps total 10 feet in height and as the slope upon which the heiau is built is steep with a gully on each side, the terrace stands out rather prominently. The other smaller terraces on the sea side may once have been directly associated, forming lower, approaching terraces. Most of the stones have been scattered. According to

the Hawaiians, this was the principal heiau for Kahanahaiki. A coral squid sinker was found on one terrace. Many small broken pieces of coral were scattered over the whole site. "Used as a place of burial," according to Thrum, but not in the sense of a cemetery. The present Hawaiians believe that the bodies of the ali'i were placed on the lele until the kahuna-nui was informed by the gods to remove them to their final resting place in some designated cave. In the cave they were actually "buried", that is, placed with the appropriate ceremonies and offerings, usually at night. (Sterling and Summer 1976:85)

Just seaside of Ukanipō heiau was a brackish water swimming pool that was once only for the use of ali'i. This swimming pool was listed as McAllister's site 182. A pump has now been placed over the spring at the site of the pool and was a water trough for cattle (McAllister 1933:125).

Mo'olelo (ORAL-HISTORICAL REFERENCES)

Compared with other ahupua'a in Wai'anae Moku, there are relatively few mo'olelo that refer specifically to Kahanahāiki and places within the ahupua'a. This may be because Kahanahāiki is often associated with Mākua; and because, as we have seen, the name Kahanahāiki is spelled in multiple ways. However, associated mo'olelo include the pali of Kaihukoa in the Ka'ao of Maikoha and the chief Hua-nui-i- ka-la'i-la'i.

While Kaihukoa is a named a pali in Kahanahāiki, it is also the name of a person in the Kaʻao of Maikoha. In fact, many of the persons named in this moʻolelo are place names today. Kaihukoa is one of five the daughters of Konikonia and Hinaaimalalama.

A noho o Kaihuopalaai i laila, hele aku la kona mau hoahanau a hiki ma Waianae, moe o Kaihukoa me Kaena, he kane ia e noho ana i laila. He kanaka maikai loa o Kaena, he 'lii no hoi o Waianae. No laila, noho o Kaihukoa malaila a hiki i keia la, oia kela koa ma waho o ka lae o Kaena. A o na ia i hele pu mai me ia, oia ka ulua, ke kahala, ka mahimahi. A noho ia i Waianae, hele aku kona mau hoahanau a hiki ma Waialua, loaa o Kawailoa ia Ihukoko, he kane ia, a noho iho me ia.

When Kaihuopalaai decided to live in Ewa, her sisters proceeded to Waianae, where Kaihukoa decided to make her home and she was married to Kaena, a man who was living at this place, a very handsome man and a chief of Waianae. So she remained in Waianae and she is there to this day. She changed into the fishing ground directly out from the Kaena Point, and the fishes that came with her were the ulua, the kahala and the mahimahi. When Kahihukoa decided to stay in Waianae, the remaining sisters continued on to Waialua, where Kawailoa met Ihukoko...[Fornander 1918-1919:270-273]

According to the Hawaiian historian David Malo, the area from 'Ōhikilolo to Keawa'ula was ruled by a chief named Hua-nui-i-ka-la'i-la'i, who was the son of Pau and Kapohaakia and was born at 'Ōhikilolo (1951:247). This would also make Hua-nui-i-ka-la'i-la'i the chief of Kahanahāiki (Sterling and Summers 1976:106). Hua-nui-i-ka-la'i-la'i appears 35 generations earlier than Kamehameha in the Ulu genealogy (Fornander 1969:191). According to the 30-year generation count used by Fornander (1968:193), Hua-nui-i-ka-la'i-la'i would have ruled in the early 8th century. Stoke's (1932:62) 20-year generation count places Hua-nui-i-ka-la'i-la'i in the mid-11th century.

WAHI KŪPUNA IN KAHANAHĀIKI

Table 15. Summary of Selected Wahi Kūpuna in Kahanahāiki Ahupua'a

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²	
Halekūkāmoʻo	Valley	House [for] studying genealogy (PE)	Mentioned in Claim no. 6092 by Moʻo who wrote "an ili aina called Pohaku o Kamaile" is bounded on the east by "valley of Halekukamoo" (Foreign Testimony 9:322).	
Ka'ahihi	Heiau	"Kaʻahihi heiau at Kahanahaiki, Makua" (McAllister 1933:123)	McAllister (1933:123) reported as Site 180, "for the heiau was built on a mound of earth 25 feet or more in height and approximating 100 feet square. Listed by Thrum (1906a:46) as "Kahanaike" in Mākua and writes, "Of poʻokanaka class and platform character. Its ruins indicate a size of about 80 feet or more square."	
Kaihuapua'a	Pali	The nose of [a] pig (PE)	Mentioned in Claim no. 5556 by Kalauli who wrote, "ili aina called Kapalai" is bounded mauka by "pali of Kaihuapuaa" (Foreign Testimony 9:323).	
Kaihukoa	Pali		Mentioned in Claim no. 6134 by Nika who wrote, "ili aina called Kaoawa" is bounded mauka by "pali of Kaihukoa" (Foreign Testimony 9:324).	
Lāʻiehau	ʻIli ʻāina	Also seen spelled as Laʻi-hau, located in the coastal portion on Kahanahāiki (Kelly and Quintal 1977:1)	'Ili 'āina where Ukanipō heiau is located. (McAllister 1933:124)	

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
Palahemo	Pali	Loose dab of excreta (PEM)	Mentioned in Claim no. 6092 by Moʻo who wrote, "an ili aina called Pohaku o Kamaile" is bounded mauka by "pali of Palahemo" (Foreign Testimony 9:322).
Pool (brackish)	Kio		"A brackish swimming pool for the use of ali'i. Swimming pool" seaside of Ukanipo heiau (Sterling & Summers 1978:85).
Punapōhaku	ʻIli ʻāina/ ala/ kahawai (non- perennial)	Rocky spring (PEM)	"Stream rises at 1600 ft. elevation, flows to sea (Soehren 2010; USGS 1954). Also identified as the Punapōhaku Complex and as an 'ili of 9.4 acres in Foreign Testimony for Land Commission Award 9055:1 to Kanae: "He kula ma Punapohaku, Kahanaiki [sic], Waianae."
Ukanipō	Heiau		McAllister (1933:123) reported as Site 181, "Heiau Ukanipo at Laiehau in Kahanahaiki. The present remains indicate a heiau of elaborate construction, not so much in size as in appearance, for the four steps in immediate association with the one main terrace, with several surrounding terraces, must have been impressive." Thrum (1906a:46) wrote, "of po'okanaka class, paved but not walled, now in ruins"

¹References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable. ²General references used in compiling information in this table include McAllister (1933), Pukui et al. (PEM) (1974), Sterling and Summers (1978)



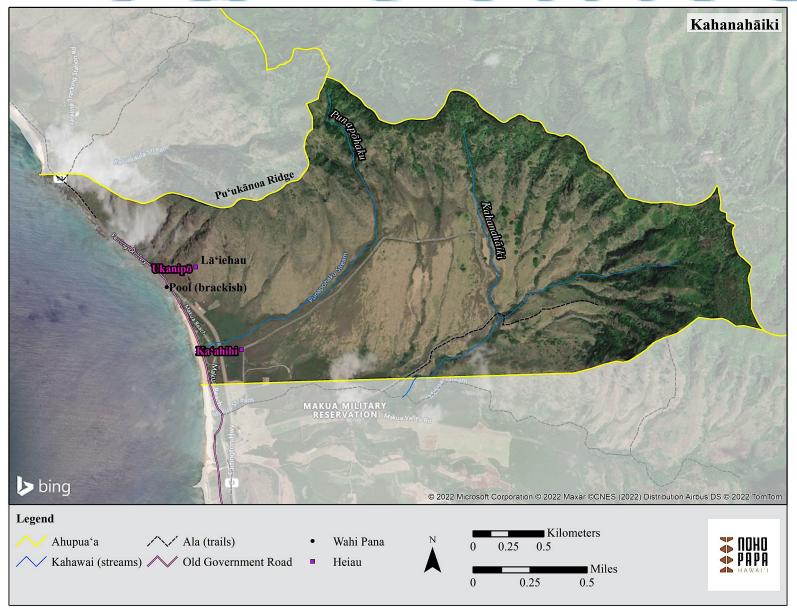


Figure 72. Depiction of significant Hawaiian cultural and natural resources in Kahanahāiki Ahupua'a





Figure 73. Mākua Valley from the Highway. Kahanahāiki Valley on the left and Koiahi Valley on the right. (Photo by J. Kelly; Bishop Museum, May 1977)

MELE

Kanikanu, dirges and/or poetic chants are composed for someone who has passed away, and express deep emotions; they are a treasure of language, cultural knowledge, place names, genealogies, and resource descriptions. According to Clark (2014:85), "Prior to the introduction of the printed word, composing these chants to honor the memory of a loved one was common practice among Hawaiians, so composing Kanikau for publication in the 1800s offered a new way to express the important tradition." "Mele inoa no C. Nāola'eluakalani" or "A name Chant for C. Nāola'eluakalani" was published in *Ko Hawaii Pae Aina* on February 16, 1878. It was written by F.W. Ka'awaloa from Kamaile, Wai'anae on February 2, 1878. The translation provided below is by Keao NeSmith in John L. Clark's *Kahuku to Ka'ena: North Shore Place Names* (2014: 85). In this mele, we learn of the natural landscape, features, and place names of Wai'anae; Kahanaiki [sic] is mentioned as a place where the sun's rays are fixed.

"He Mele Inoa no C. Naolaelua'kalani" A Name Chant for C. Nāola'eluaakalani

Maikai Kaala ke kuahiwi o Waianae, Ohaoha no i ka lai o a'u mauna, Ke nana iho ia Waialua, Ua maikai ka nuku wai o Kaiaka, I ke kawele mau ia e ka ua ukiu, Halu ka maka o ka wai liula i ke kula, Mahalu no i kohia e ka wai kala, Loa ke alelo o ka manu alala i ka pua lehua,

E kikipani ana i ka ono oia pua, E moni ana i ka wai mokihana a ke kupa, Kupopou honua ea ole na maka, I ka ai hookano a ka la i ke kula, Lai pono aku la ke one o Maeaea, Ma-u ka puu i ka wai a ka naulu,

I ka lawe malie ia e ke kai o Puaena, Nana aku oe ia uka o Kawailoa, Ua molale maikai ke alo o na pali, I ke ku a ka pali ka-ha-ko Waianuenue, Heaha la ia i ka wai o Kawaipuolo, E kaa poahi ia nei e ka huila, Halalaa lua i ke kula o Kaohe, Ku kilakila Haleiwa i ka nani,

Nana ae oe liilii na hoku oluna, I ka punohu a ka ua i ka lani, Pi o anuenue kela i ke kula o Kemoo, Ke alawa iho oe ia Keawawaihe, Ua molio maikai ka wai o ke kahawai, I ka mikimaloo ia e ka makani Koolau, Malohaha ka hena o na pali, I ka noele aiele ia e Kainuwai, Aohe paki wai a ke kehau, I ka ulina e ka ua a oki ka nahele. Kaʻala is wonderful, the mountain of Waiʻanae I thrive in the tranquility of my mountain As I look down at Waialua, The mouth of Kaiaka Stream is lovely Being filled gently by the 'Ūkiu rain The eyes are fixed on the mirages on the plains Let loose from being contained by the waters The tongue of the crow is extended long into the lehua flower

Satisfying itself on the taste of the flower Swallowing the desired water of the natives Suddenly bent over, the eyes never lifting upward Feasting without regard for the sun on the plains The sands of Māeaea are spread out in the calm The thirst is quenched with the waters of the Nāulu rain

Taken away by the sea of Pua'ena
One gazes up at the top of Kawailoa
The face of the cliffs is clear and bright
Revealing the steep, sheer cliff of Waiānuenue
What is it to the waters of Kawaipū'olo
Being spun by the wheel
Passing through the plains of Ka'ohe
Hale'iwa stands majestically in all of its
magnificence

You look and see few stars above
As the rain drifts in the heavens
A glorious rainbow rises on the plains of Kemoʻo
When you gaze down at Keawāwaihe
You see the water of the stream pulled taught
Blown dry by the wind of the Koʻolau district
The ridges of the cliff are dried
Worked by the Kainuwai wind
No dew splashes upon them
As they are pelted by the rain cutting the forest
down

Luhe wale iho no i ke aho o ka hinahina, I na kaoo liki a ke anu me ke koekoe, Ua mohala maikai ka pua o ke Koolau, I ka lalahela kuhela o na kuahiwi, Aohe no he aua iho o ka maka,

I ka nui i ka palahalahala o Mokuleia e waiho nei, Ua honupeekue i ke kula o Kawaihapai, Manoanoa na kae o Kealia, I ka hiia mai e Kawaikumuole, Ua aunaki i ka loa o Waiakaaiea, Ea mai ke poo o Kaena i ka makani, E nana ana ia Pohaku o Kauai, I ka hi a lua a na waa i ka moana, Lea kulou a ka lawaia ua malie,

Koai aku ka hoe ahuwale ke ko-a, Kaka ka uhu ua malie na kai, Ua lai na pali o Kilauea, I ka hui mai o ka makani kamaaina, Ke haaheo mai la ka hou i na kuahiwi, Hele huhu i na lae o Puuakanoe, Lalahu aku la i Nanunekolu, Pupu mamau i kohia e ka ua naulu, Paa pono na kikipani a ka la i Kahanaiki,

Aohe wahi puka hoomaha, Ua paa pono ka wai i na kahawai, Kukaena i ke hu a ke kai, Alo mai na pali mauka o Koiahi, He akea makai o Kaneana, E nana iho ana ia Ohikilolo, Pau ole ko'u mahalo i na Keau, Ua piha pono na pali o Kealahula, Hulei lua i ka wai i Maluawai, O e-o mai o Naolaelua'kalani, Ka hiapo nona ia inoa. Drooping in the presence of the hinahina ferns Bound tightly by the bitter cold The flower of the Koʻolau district blossoms well Amidst the sprawling mountains The eyes do not hold back

In the width and breadth of Mokulē'ia spread wide Thick on the plains of Kawaihāpai The borders of Keālia are spread thick Carried by Kawaikumu'ole Rubbed up against the length of Waiaka'aiea The head of Ka'ena Point rises in the wind Gazing at Pōhaku o Kaua'i Where the canoes fish for ulua on the sea The fishermen delight as they hunch over on the calm sea The paddle rotates in the water exposing the reef Fishing for uhu in the calm seas

The paddle rotates in the water exposing the reef Fishing for uhu in the calm seas
The cliffs of Kīlauea are peaceful
Joining together with the familiar winds
The sweat becomes proud in the mountains
Traveling angrily to the point of Pu'uakanoe
Spreading out at Nānūnēkolu
Slowed down by the Nāulu rain
Stopped completely by the last rays of the sun at Kahanaiki

No water escapes there: all come to a rest The water in the streams come to a full stop Ka'ena stands in the spray of the sea Facing the cliffs above Ko'iahi Spreading wide on the seaside of Kāneana Looking out toward 'Ōhikilolo I will forever admire Kea'au The cliffs of Kealahula are full Stretching out on the waters of Māluawai Lest Nāola'eluaakalani fall The eldest born whose name it is.

COMMUNITY GROUPS IN KAHANAHĀIKI

At the time of this study no Hawaiian culture-based community groups were identified in Kahanahāiki. This is not to imply that there are no organizations, 'ohana, or individuals doing this type of work. Rather, we were not able to identify or connect with them during the project timeframe. See the Mākua chapter for community organizations that are doing work in the neighboring ahupua'a.

ADDITIONAL RESOURCES FOR KAHANAHĀIKI

Table 16 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Kahanahāiki.

Table 16. Sample of Resources for Kahanahāiki Ahupua'a*

Table 10. Sample of Resources for Ranananaiki Amupua a				
Author & Year	Title	Summary of Key Content		
Kelly et al. (1977)	Part I: Cultural History Report of Mākua Military Reservation and Vicinity Mākua Valley, Oʻahu, Hawaiʻi	In this source the cultural history of Kahanahāiki Valley was compiled from primary records and documents both published and unpublished as well as oral history through interviews with informants knowledgeable about the area. The source provides information on kuleana lands, various documented sites, fishing practices, historic population, natural and cultural resources found within the ahupua'a, as well as a history of the change in landscape over time.		
Kelly et al. (1977)	Part II: Appendix A (Transcripts of Interviews). Cultural History Report of Mākua Military Reservation and Vicinity Mākua Valley, Oʻahu, Hawaiʻi	A compilation of all interviews conducted in 1976 with former residents of Mākua who were forcibly removed from their land more than two decades earlier, at the beginning of the U.S. involvement in World War II. They were told the land would be given back to them six months after the end of the war.		
Maly and Maly (2003)	Volume 1: Ka Hana Lawaiʻa a me nā Koʻa o na Kai 'Ewalu- A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands. Kumu Pono Associates, Hilo	Wide range of historical literature including primary Hawaiian language resources pertinent to fishing practices and marine fisheries; writings of early residents pertaining to Mākua; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s.		

^{*} This table does not include general references that apply to all of the ahupua'a in this study, including Sterling and Summers' (1978) *Sites of Oahu*, McAllister (1933) *Archaeology of O'ahu*, Pukui et al. (1974) *Place Names of Hawai'i*, 'Ī'ī (1959) *Fragments of Hawaiian*. *History*, etc.

^{*}Resources listed in alphabetical order.

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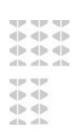
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