

# WAHI HO'ŌLA INVENTORY 'EWA MOKU, O'AHU



PREPARED BY



PREPARED FOR



Papa Ola Lokahi  
Nāna I Ka Pono Na Ma



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This report was prepared by Nohopapa Hawai'i, LLC for Papa Ola Lōkahi

**AUTHORS**

Lilia Merrin M.A., Kelley Uyeoka, M.A., Pua Pinto, M.A., Kepo'o Keli'ipa'akaua, M.A.,  
Dominique Cordy, M.A., Momi Wheeler, B.S., Kawika Aspili, B.A., and Kekuewa Kikilo, Ph.D.

**NOHOAPA HAWAII CONTACT**

nohopapa.hawaii@gmail.com

**FOR MORE INFORMATION VISIT:**

[www.nohopapa.com](http://www.nohopapa.com)

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# INTRODUCTION

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## **Ua ola loko i ke aloha.**

*Love gives life within.*

(‘Ōlelo No‘eau 2836)

In the words of our ancestors, “Ua ola loko i ke aloha” or “Love is imperative to one’s mental and physical welfare.” (Pukui 1983:217). The word “ola” means life or to be alive and has come to be understood as health and refers to a state of well-being. However, there is so much more to this term and only now are we rediscovering and truly appreciating the full concept and many aspects of ola. One such aspect running throughout this report is aloha, particularly aloha ‘āina which literally means “love of the land.” ‘Āina remains the piko or center of Native Hawaiian spirituality, health, and well-being and the inherent power and mana of the ‘āina can heal individuals, families, communities, and the nation. As stated by Aluli and McGregor (2007:1),

Native Hawaiians have identified specific places and natural resources which have healing powers. The healing places are visited and honored during key events in the cycle of life, from conception, to birth, family relations, death and beyond. Resources of the land -- stones, water, and plants -- are used for healing and for nourishment. In taking care of the land, Native Hawaiians provide for our own health and nourishment. [Aluli and McGregor 2007:1]

Beyond healing places, ola also acknowledges ‘aumakua, akua, and the ancestral spirits and gods of special areas such as burials, leina, ao kuewa, healing waters and areas of nourishment and healing plants. Although many of the wahi ho‘ōla in ‘Ewa, O‘ahu no longer retain their former structure, beauty, and presence and their numbers have been drastically reduced, their history and story are preserved through printed resources and memories of lineal descendents and caretakers. These wahi ho‘ōla or healing sites provided life, health, healing, contentment, and/or peace after bloody conflicts and struggles and also offered sustenance and a sense of structure, tradition, and meaning for the Hawaiian people. They are imbued with mana and often have a long and rich history sustained and preserved through oral and written accounts. The goal of this research is to identify, acknowledge, and symbolically restore these wahi to our collective consciousness to be remembered and appreciated today and for generations to come. It is through aloha, and in this case aloha ‘āina, that life can be restored and invigorated for both the wahi ho‘ōla and for all of us who revere and benefit from these sites. It is hoped that the wahi ho‘ōla, such as those documented in this report, can be physically restored, stewarded, and maintained as vibrant houses-of-life for their respective communities.

## **SCOPE OF WORK**

At the request of Papa Ola Lōkahi, Nohopapa Hawai‘i, LLC undertook this Wahi Ho‘ōla Inventory of Kona, O‘ahu. The overall goal of this project was to develop an inventory of wahi ho‘ōla or “healing spaces” for Kona moku, O‘ahu; with this initial research laying the kahua, or foundation, for future work. Through meetings and discussions with Papa Ola Lōkahi, and project proponent, Keola Chan of ‘Aha Kāne, long-term visions for this project were created which included:

- » Generating baseline data regarding what community groups need to develop stronger pilina to wahi ho‘ōla
- » Expanding resources, collaborative opportunities, and partnerships with the community groups participating in study

- » Increasing the ability of community groups to mālama wahi ho‘ōla
- » Growing the number of Kanaka ‘Ōiwi accessing and re-connecting with wahi ho‘ōla
- » Enhancing the quality of interactions between Kanaka ‘Ōiwi and wahi ho‘ōla
- » Improving the well being of Kanaka ‘Ōiwi and wahi ho‘ōla
- » Fostering pilina between Kanaka ‘Ōiwi and wahi ho‘ōla

Through this study of identifying and locating wahi ho‘ōla in Kona, and gathering cultural-historical and community ‘ike regarding how these places are currently accessed and used, it is hoped that next steps can be generated on how to re-store our connections to these places again.

## METHODS

This project spanned a 7-month period from January 2021 through July 2021. Project personnel included: Kelley L. Uyeoka, M.A. and Kekuewa Kikiloi, Ph.D., principals; Lilia Merrin, M.A., Pua Pinto, M.A., Dominique Leu Cordy, M.A., Momi Wheeler, B.S. While conducting this study, the Nohopapa Hawai‘i research team incorporated a set of living values and beliefs to help guide our research, analysis, behavior, engagement, perspective, and overall frame of reference. The core values directing our hui included:

- » ***Aloha ‘Āina-*** to have a deep and cherished love for the land which created and sustains us
- » ***Ha‘aha‘a-*** to be humble, modest, unassuming, unobtrusive, and maintain humility
- » ***Ho‘omau-*** to recognize, appreciate, and encourage the preservation, perpetuation, and continuity of our wahi pana and lāhui
- » ***‘Ike Pono-*** to recognize, feel, and understand righteousness, properness and goodness in all we do
- » ***‘Imi Na‘auao-*** to seek knowledge or education; be ambitious to learn
- » ***Kuleana-*** to view our work as both a privilege and responsibility

Through early discussions between Nohopapa, Papa Ola Lōkahi, and other project partners, a general scope of tasks were developed to carry out this project.

1. Planning and Hālāwai – meetings with project funders, partners, and topic area experts to develop a framework for this important work. This framework also included developing a lexicon around healing terms.
2. Ethnohistorical Research - gathering relevant cultural and historical information on selected wahi ho‘ōla, including an analysis of mo‘olelo, mele, ‘ōlelo no‘eau, inoa ‘āina, historical maps, photographs, documents, and reports.
3. Community engagement – conducting ethnographic interviews with selected topic area experts and practitioners.
4. Wahi Ho‘ōla Inventory and Report – compiling a user-friendly inventory with accompanying figures, narrative, and future recommendations.

## PROJECT PLANNING

The first Wahi Ho‘ōla Inventory was completed in May 2021 for the Kona Moku on O‘ahu. A design team for this first inventory was created to help develop and come to a consensus around

the specific scope of work and desired outcomes for this study. This hui consisted of Sheri Daniels from Papa Ola Lōkahi, Keola Chan and Lama Chang from ‘Aha Kāne, Puni Jackson from Ho‘oulu ‘Āina, Kēhaulani Kupihea from Ho‘ōla Ke‘ehi, and was facilitated by Nai‘a Lewis of Salted Logic. The first Wahi Ho‘ōla Inventory provided Nohopapa with valuable mana‘o, ‘ike and a baseline of methods on how to continue on with this project for the ‘Ewa moku.

## **BUILDING A LEXICON**

Prior to initiating the ethnohistorical research for the Kona Moku Wahi Ho‘ōla Inventory (2019), it was decided to first create a lexicon around “healing” (see complete lexicon in Appendix D) to help guide us in our research. We researched the hua ‘ōlelo or words that ‘Ōiwi used to perform, describe, and categorize “healing” within and surrounding wahi ho‘ōla spaces. Building an initial lexicon could then assist our ethnohistorical research efforts to ultimately create an inventory of wahi ho‘ōla. Creating a lexicon for “healing” terms that surround and inform wahi ho‘ōla was started by first looking into the Hawaiian language dictionaries (Pukui and Elbert). The Hawaiian Dictionary represents a valuable tool to help fill existing knowledge gaps and to create a healing lexicon appropriate for the time period when ‘ōiwi healing was still an everyday part of the ‘ōiwi lifestyle.

Building a lexicon from the Hawaiian Dictionary, as opposed to using existing English terms and translating them to ‘Ōlelo Hawai‘i, is not only more pragmatic and useful but also a more genuine, authentic, and truthful depiction of actual Hawaiian life during that original time period. For example, the term “wahi ho‘ōla” is not a term healers in the 1900s were using. Terms like “wahi pana” and “wahi kapu” were used to describe a specific place. Although “wahi ho‘ōla” is currently used to describe a place of healing, researching the term in Hawaiian language newspapers yields just 10 results. Consequently, the term may not adequately or accurately describe a healing site, and its use may be of limited value moving forward.

To initiate this process of building or developing a useful lexicon, we first identified words or terms associated with the various subcategories of healing:

- 1) Healing Practices (hana ho‘ōla)
- 2) Healing places (wahi ho‘ōla)
- 3) Prayers (pule)
- 4) Healing Ceremonies/sacrifices (‘aha ho‘ōla)
- 5) Master level of a given practice (kahuna)
- 6) Diseases (‘eha)
- 7) Healing plants (lā‘au lapa‘au)

These subcategories were selected to better elaborate and explain what it means to heal, what was being healed (what type of diseases require use of wahi ho‘ōla), who was doing the healing (kahuna), what existed on the healing sites, and what methods were used to heal (i.e. prayer and plants).

After we located the hua ‘ōlelo in the dictionary, we input the words in an excel sheet and organized them by the following headings - Column 1: Hua ‘ōlelo (Hawaiian Word/Term); Column 2: Wehewehe Piha (Definitions, All); and Column 3: Wehewehe Haiki (Definition, Specific).

The words, terms, and phrases identified in these sub-categories can eventually be utilized in subsequent research efforts. For example, it will be possible to examine Hawaiian language newspaper repositories and to further expand upon and explain the various practices, schools of knowledge, and critical places and sites associated with ‘Ōiwi healing.

## **ETHNOHISTORICAL RESEARCH**

The first task in conducting the ethnohistorical research was to create an inventory of all the known wahi ho‘ōla within the ‘Ewa moku. This was accomplished by examining archaeological studies, place names, and our internal Nohopapa databases. From this examination, three (3) important tables were created: 1) Wai sources, heiau, and wahi Pana; 2) Known wahi ho‘ōla, and 3) Major outbreaks. These tables were revisited throughout the project to help ensure a better understanding of specific sites. To narrow our focus on specific sites within the ‘Ewa moku, the Nohopapa team discussed criteria based on:

- 1) Is the site still in existence?
- 2) Is the site being stewarded by an individual, ‘ohana, or community group?
- 3) Are there mo‘olelo or additional resources available for the site?

Our team began identifying themes, purpose, function and meaning of sites as well as researching nūpepa (Hawaiian language newspapers) and post-European and missionary accounts. We ultimately decided to focus on the following specific wahi ho‘ōla:

- 1) Keaīwa Heiau, ‘Aiea
- 2) Loko Pa‘aiāu, Kalauao
- 3) Haupū‘u/Hapu‘u, Waiawa
- 4) Kaupe‘a, Honouliuli
- 5) Pu‘uokapolei, Honouliuli

A variety of repositories and resources were examined to develop a description of the natural, cultural, historical, and archaeological background of these give wahi ho‘ōla in the moku of ‘Ewa. Information on the natural resources was gathered primarily through reviewing previous various books as well as archaeological and ethnohistorical studies and for the project area. Inoa ‘āina, and mo‘olelo, were compiled from Hawaiian language and English sources in books, newspapers, and online databases. Historic maps and accompanying information were gathered from the State survey register map database and other online databases such as Papakilo and AVA Konohiki, as well as our internal Nohopapa databases. Wahi Ho‘ōla information was also compiled from previous reports and other original accounts dating back to the early 1900s. Creating this inventory of wahi ho‘ōla or “healing spaces” allows these wahi to be brought back into the collective consciousness of the community. Moreover, the ethnohistorical research helps us better understand the history of these places and sustains our hopes for future restoration and re-utilization.

## **COMMUNITY ETHNOGRAPHY**

Ethnographic work for this study was conducted from February 2021 to July 2021. As a multi-phase study, the ethnographic process consisted of identifying appropriate and knowledgeable individuals, reaching out to them to participate (Appendix A: Community Participation Letter), conducting interviews via in-person, phone, and online (Appendix B: Community Interview Questions), summarizing the community mana‘o, analyzing the data, and preparing a summary



of findings for this report (see Community Mana‘o Summary section). Eleven individuals were contacted to participate in this study. Eight individuals responded and/or participated in interviews and three were not able to participate for various reasons.

This study collected data on community pilina with wahi ho‘ōla through the lens of individuals and community groups with connections to these places. To more intimately understand the unique pilina different individuals share with their wahi ho‘ōla and how this affects our individual and collective well-being, we gathered baseline data on this important and undeveloped research focus. Our target participants were relevant and appropriate community groups and individual practitioners in the moku of ‘Ewa, O‘ahu.

Throughout the project, it was explained to all participants that their project involvement was strictly voluntary. An informed consent process was initiated and completed, including providing ample project background information explaining the project focus and the purpose and importance of the study. The informed consent form (Appendix C) was included in the survey and provided consent to use the information from the survey for the purposes of this study.

## GIS MAPS



A Geographic Information System (GIS) dataset was created using ESRI ArcGIS software. This dataset specifically identifies the location of wahi ho‘ōla based on historic maps and other information and data included in this report. Mapping represents real world geographic locations for traditional places tied to ho‘ōla. Many healers today are exploring traditional forms of ho‘ōla. This mapping is intended to encourage the physical and tangible exploration of traditional wahi, or places of ho‘ōla, with modern practice.

The mapping of place process consisted of two parts.

Firstly, an inventory of wahi ho‘ōla was developed through research. This inventory represents what is presented in this report -- it is a kahua or foundational body of research compiled to identify wahi ho‘ōla in the Moku of ‘Ewa, O‘ahu. These wahi were identified through historic documents, maps, archival materials, photos, and interviews and subsequently mapped using GIS.

Secondly, an inventory of wahi, *not specifically tied to ho‘ōla*, was created. This inventory includes wahi kūpuna, wahi pana, significant natural resources, palena, and the many manifestations of wai as seen on the landscape. These wahi were also compiled and mapped to the best of our ability. The mana‘o behind adding these places, even though we have not (yet) connected them to ho‘ōla, is an understanding that places do not stand isolated within an environment or a community. In many cases, a heiau (perhaps one tied to ho‘ōla) would also need kula to grow mea ‘ai for ceremony, different lo‘i to feed the kahuna or ali‘i, wai for ceremony, wai for inu, or wai for cleansing. We have mapped wahi in and around identified ho‘ōla and the landscape at large with hopes that future research and practice will divulge the connections between and among these wahi kūpuna. Perhaps the continuation of this research will reveal some of these ‘other’ wahi as additional or related places of healing.

The identity and history of a wahi, like the expertise of a lā‘au lapa‘au or the traditions of a practice, represent a collection or compendium of experiences. These places embody the interactions with a community over a period of time -- the creation of a genealogy of knowledge tied to place. Our



mapping of additional wahi, not just wahi ho‘ōla, acknowledge the interconnectedness of people, place, and tradition within the space of ho‘ōla.

## NOTES

A considerable amount of time, research, and effort were expended for this project. It should be noted, however, that this study does not represent an exhaustive examination of information, material, and data relating to the project wahi ho‘ōla or ahupua‘a. Other information has yet to be researched and analyzed including un-translated Hawaiian language newspapers, Māhele documents, and the untapped memories and recollections of our kūpuna. Consequently, this study should more appropriately be seen as an overview of the cultural, natural, historic, and contemporary community ‘ike of these wahi ho‘ōla and a compilation of currently available and accessible sources for those areas. Papa Ola Lōkahi, the community, and others are encouraged to expand upon the resources and information compiled in this study to further broaden our combined ‘ike and understanding of wahi ho‘ōla. This study, it is hoped, will motivate other organizations, kia‘i, scholars, students, and community members to research, document, and continue to pass on the mo‘olelo and memories of wahi ho‘ōla in ‘Ewa, O‘ahu as well as the rest of the pae‘āina.



The following tables (Tables 1-6) provide an inventory of wahi ho‘ōla in the ‘Ewa Moku that were identified during this project. While this inventory begins to lay the foundation for future research, it is no way exhaustive. While some wahi ho‘ōla may not be in physical existence today, others may that may not have been documented in written accounts or passed down orally. Therefore, there is the possibility of uncovering more wahi ho‘ōla in ‘Ewa in the future.

Ultimately, the information and data compiled for this study provide valuable ‘ike that acknowledges and commemorates the many wahi pana and wahi ho‘ōla of ‘Ewa, O‘ahu and the sustained and deep connection the community maintains with these places today. The region contains numerous kīpuka that retain the mo‘olelo and mana of our kūpuna and remain as sacred and special places for our lāhui to reconnect, prosper, and thrive.

## DEFINING WAHI HO‘ŌLA

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It is difficult to define wahi ho‘ōla because the term holds multiple meanings, layers and contexts to different people. Today, wahi ho‘ōla are generally known as specific spaces designated, utilized, and channeled for healing. Wahi ho‘ōla is also referred to as ancestral healing sites or wahi pana. The term, wahi ho‘ōla is said to be a more contemporary term and a modern take on wahi pana, which is the proper and formal term for any place of any particular significance.

In breaking down the word, wahi means a place, location, position, site, or setting. Ho‘ōla is an action word meaning to save, heal, cure, spare, livelihood, means of support, salvation. The word ola itself meaning life, health, wellbeing, being alive. In essence of our kūpuna, the action ho‘ōla is a way of codifying what steps and methodology are needed to be done in order to make ola (life) become what it is supposed to be. Those sets of actions, whatever they may be and in whatever form they may take, are the nourishing stepping stones that lead to the thriving and flourishing of ola (life). Wahi ho‘ōla are spaces within us that encompass our mind, body and spirit or are places inside of us where we find peace and they are also physical places that help the healing come to fruition. Therefore wahi, according to our people is a physical space where the people can go to for healing, for ho‘ōla. Wahi ho‘ōla are also physical places that are full of mana (power) and ignite a life force.



The physical aspects of wahi ho‘ōla sites come in different shapes and forms. They are comprised of various natural elements or resources (i.e natural springs, large rocks, wild vegetations, fisheries) and/or kanaka made structures (i.e. heiau, lele, ahu) that assisted in a full spectrum of various types of healing. The mana, ‘ike, and wisdom once poured into a physical space or a particular object of healing is the foundational piece that makes them sacred, or not of the mundane.

Today we still have fragmented perspectives and understandings of what wahi ho‘ōla are, and the role that healing places played in our community and traditional culture. And there is still much about wahi ho‘ōla today that we still do not understand and require deeper insight. Thus, this report begins to reveal some of this ‘ike by attempting to weave together both written and oral sources as well as community input from experts that give a broader understanding of the many layered complexities that make up “wahi ho‘ōla”. Although in bringing all these sources of ‘ike together the full understanding is not set, rather, it opens up more questions and sheds light on how much more we still need to re-call and re-learn. As such, to ho‘omana these wahi ho‘ōla we must continue to learn about them.

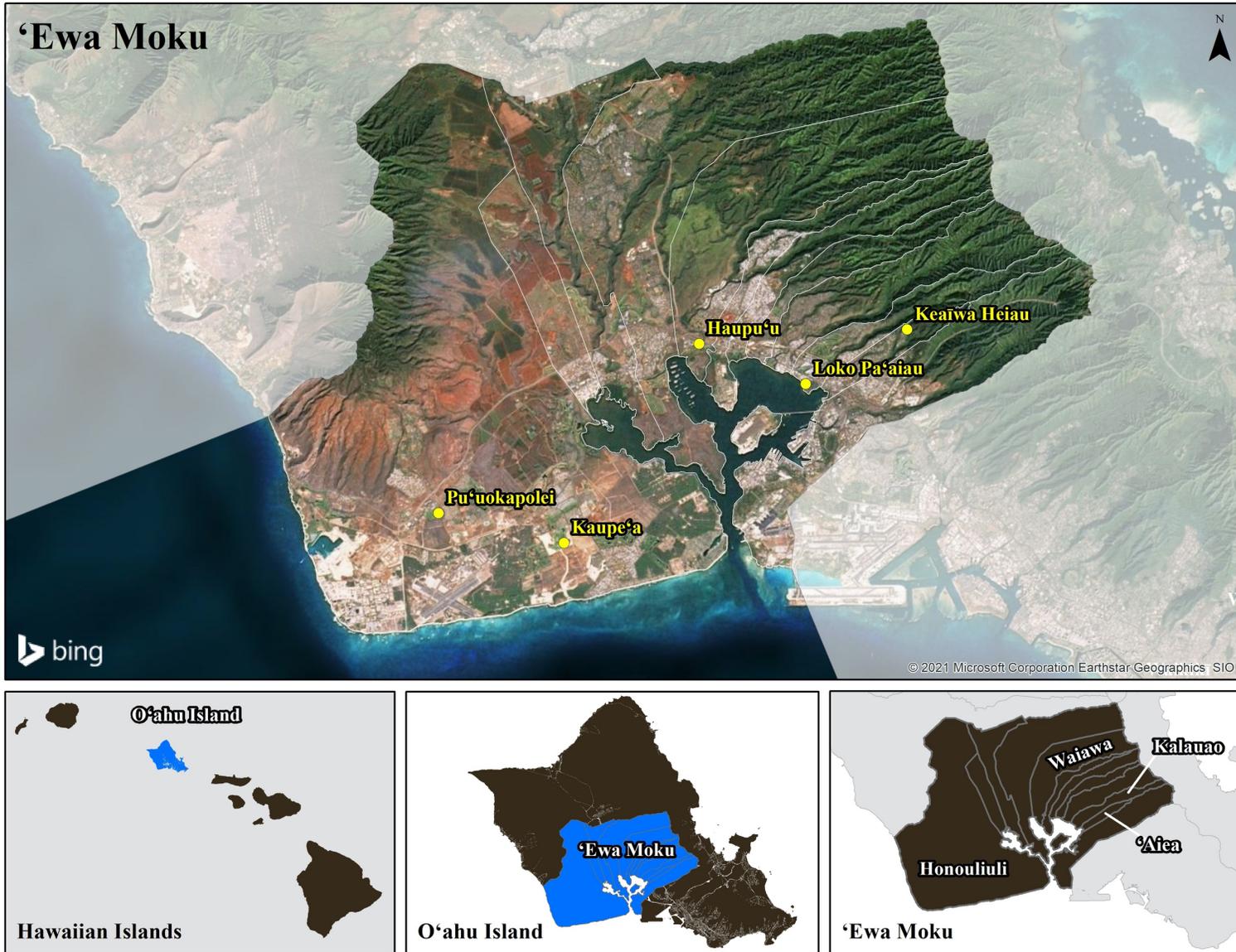


Figure 1. GIS depiction of the project area of the traditional moku (district) of 'Ewa; the five wahi ho'ōla of this study.

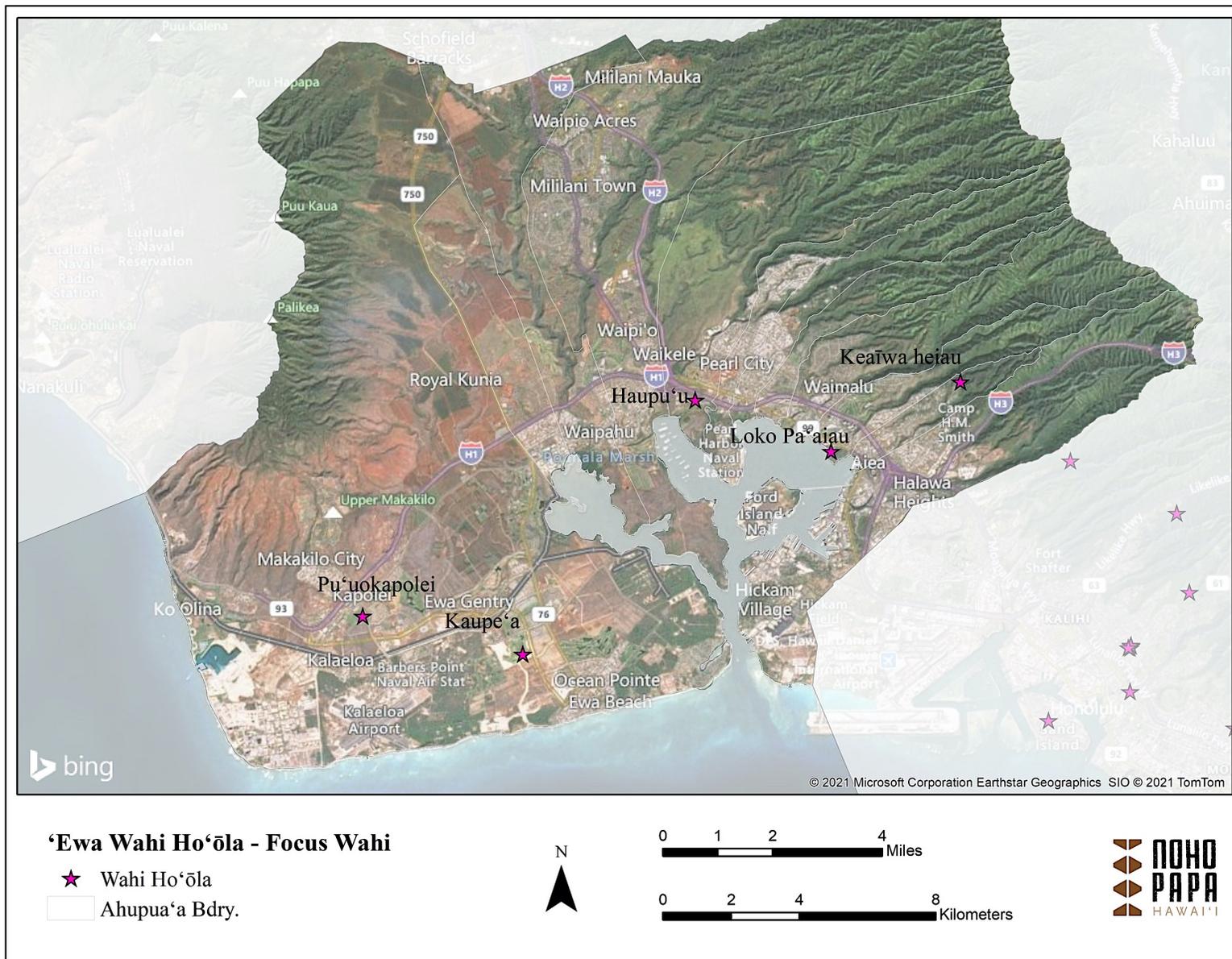


Figure 2. GIS depiction of the project area of the traditional moku (district) of 'Ewa; the five wahi ho'ōla of this study.

Table 1. Inventory of wahi ho‘ōla in Hālawa that were identified during this project. This inventory lays the foundation for future research and is no way exhaustive

Inoa	Feature	Inoa Definition	Ahupua‘a	Notes
Hale o Papa	Heiau	There are several different beliefs as to the origin of the name. Mrs. Mary Kawena Pukui translated it to mean "incomprehensible", suggesting that the healing powers of the kahuna and medicines could not be understood	Hālawa	Hale o Papa or heiau dedicated to earth mother Papa were special places for the healing of women. Women received prenatal and postnatal care at the Hale o Papa and treatment for other illnesses particular to females. (Aluli & McGregor 2007:7) The Hale O Papa in Hālawa, O‘ahu became a rallying point of concern in the 1980's and 1990's when it was threatened to be destroyed by the trans-Ko‘olau freeway, H-3. According to Aluli and McGregor (2007:7, “a young woman chose to give birth to her child on the Hale O Papa to inscribe the heiau with its ongoing significance to contemporary Native Hawaiian women.”
Napehā	Pool/ o‘io‘ina	Bend Over Breath (PEM)	Hālawa	O‘io‘ina are resting places for travelers. Napehā is a “deep pool and resting place on a trail to Kapūkakī...” from ‘Ewa and was located probably along Hālawa stream (PEM). According to ‘I‘i (1963:95) the chief Kū-ali‘i is said to have leaned over the pool to drink.

Table 2. Inventory of wahi ho‘ōla in ‘Aiea that were identified during this project. This inventory lays the foundation for future research and is no way exhaustive

Inoa	Feature	Inoa Definition	Ahupua‘a	Notes
Keaiwa	Heiau	There are several different beliefs as to the origin of the name.	‘Aiea	A healing heiau, located in the State Recreation area at the top of ‘Aiea Heights Drive. McAllister noted it as “Site 107” Keaiwa heiau, northeast of Aiea. A small rectangular structure, 100 feet by 160 feet... Thrum notes that it was erected in the time of Kakuhihewa with Keaiwa for priest."

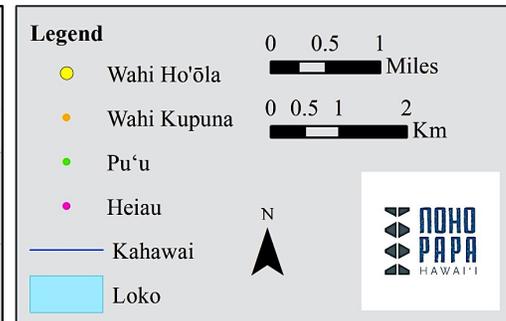
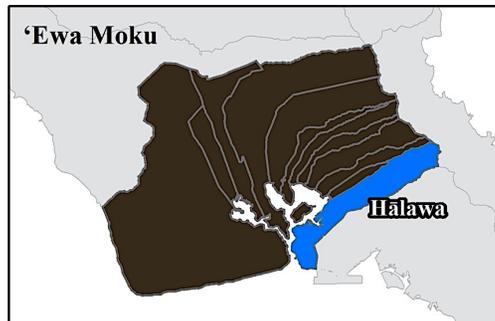
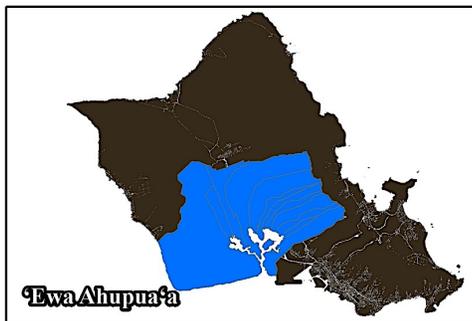


Figure 3. Aerial imagery of Hālawa depicting identified wahi ho'ōla, wahi kūpuna, pu'u, heiau, kahawai, loko, and fisheries (Microsoft Bing Imagery).

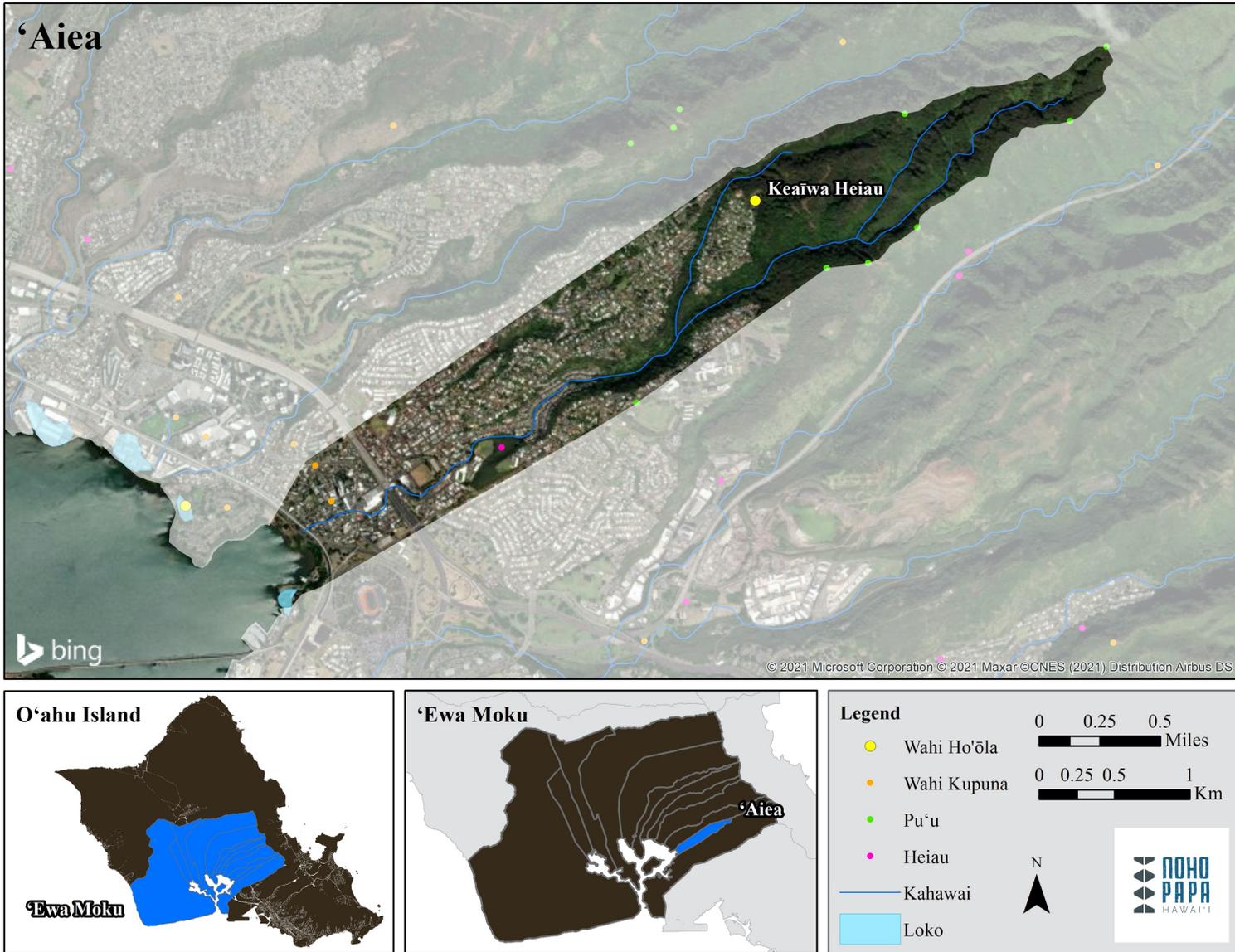


Figure 4. Aerial imagery of 'Aiea depicting identified wahi ho'ōla, wahi kupuna, pu'u, heiau, kahawai, and loko (Microsoft Bing Imagery).

Table 3. Inventory of wahi ho‘ōla in Kalauao that were identified during this project. This inventory lays the foundation for future research and is no way exhaustive

Inoa	Feature	Inoa Definition	Ahupua‘a	Notes
Pa‘aiiau	Loko	The name, Pa‘aiiau, has no definite meaning however, it is suggested that a more contemporary spelling of the name is: pā‘aiiau (Soehren 2021), which could result in many different interpretations and translations.	Kalauao	Loko Pa‘aiiau consists of approximately 6.34-acres located on the south (makai) side of Kamehameha Highway, approximately 0.10 miles southeast of the Kalauao stream, and approximately 0.17 miles west of ‘Aiea Bay. Fishponds, like Loko Pa‘aiiau, are a life-giving source and between the 14th and 19th centuries, fishponds became associated with chiefs and a symbol of their power and ability to manage their resources (Summer 1964) Kalaimanuia (Kalanimanuia by Kamakau), a chiefess of O‘ahu, who lived at Kuki‘iahu most of the time was credited with the construction of Loko Pa‘aiiau.
Kahuawai	Wailele	Variant of hue-wai, water gourd container. (PE)	Kalauao	A small waterfall on Ka-lau-ao Stream, O‘ahu, once a favorite resting place exclusively for chiefs. Also called Ka-hue-wai (the water gourd). (PEM)



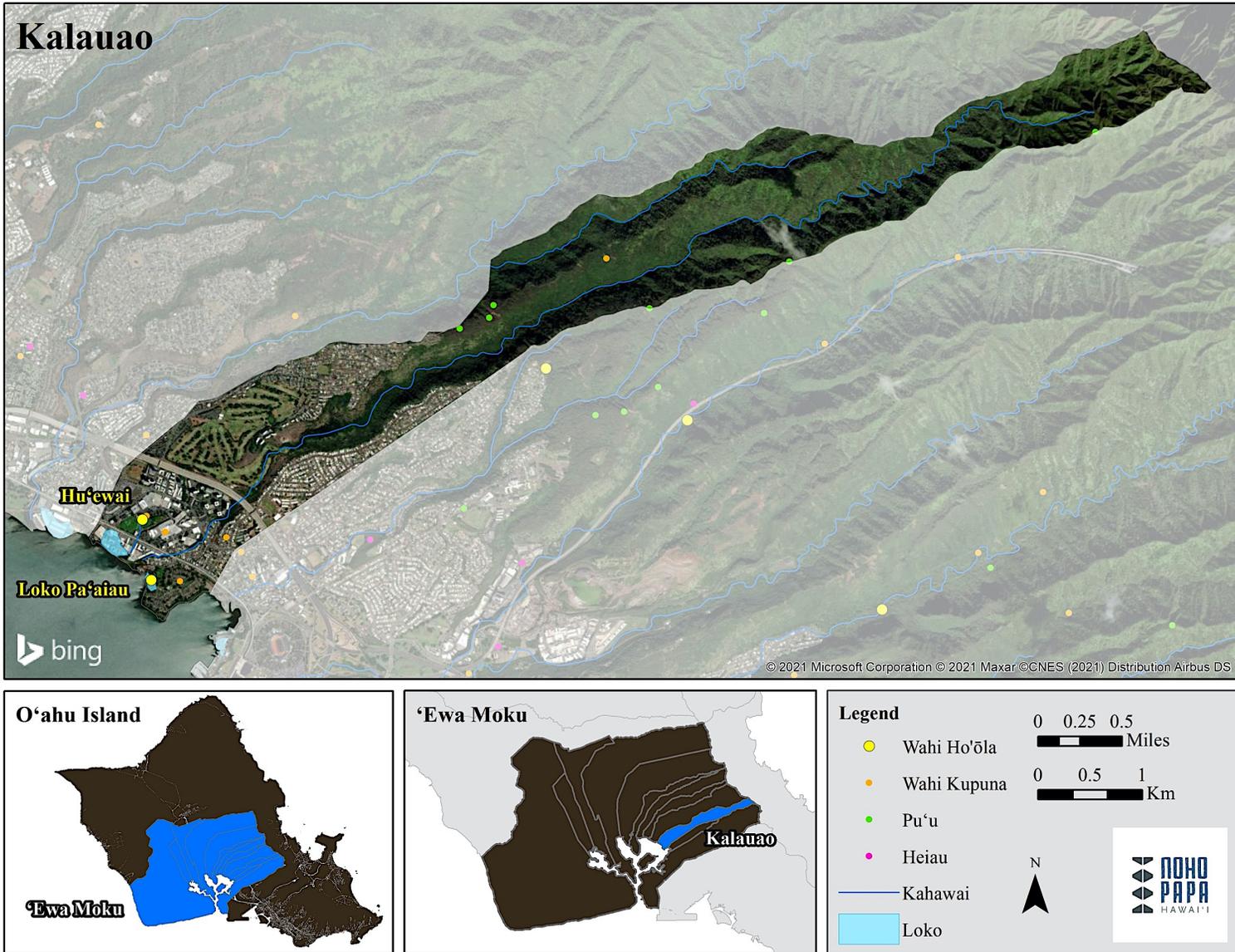


Figure 5. Aerial imagery of Kalauao depicting identified wahi ho'ōla, wahi kupuna, pu'u, heiau, kahawai, and loko (Microsoft Bing Imagery).

Table 4. Inventory of wahi ho‘ōla in Waiawa that were identified during this project. This inventory lays the foundation for future research and is no way exhaustive

Inoa	Feature	Inoa Definition	Ahupua‘a	Notes
Hauptu‘u	Heiau/ Pu‘u		Waiawa	Hauptu‘u is the name of a hill, heiau and a maika field. The heiau is no longer visible after the ‘Ewa Church was erected on top of the structure prior to 1834 (Waialeale, 1834) and due to subsequent development. However, recent research has geospatially placed the location of the ‘Ewa Church, and therefore the heiau, in the vicinity of what is presently the College Gardens residential development (Keli‘ipa‘akaua, 2021: 33-34). Though early research has primarily described Hauptu‘u as a maika field (Sterling and Summers, 1978: 18), Hauptu‘u has greater significance as a source of water for multiple areas in Waiawa, as a heiau (Waialeale, 1834), and as one of the first stops for the gods Kāne and Kanaloa upon their entrance into the human-inhabited realm from where these two gods blessed Waiawa with continued bounty.



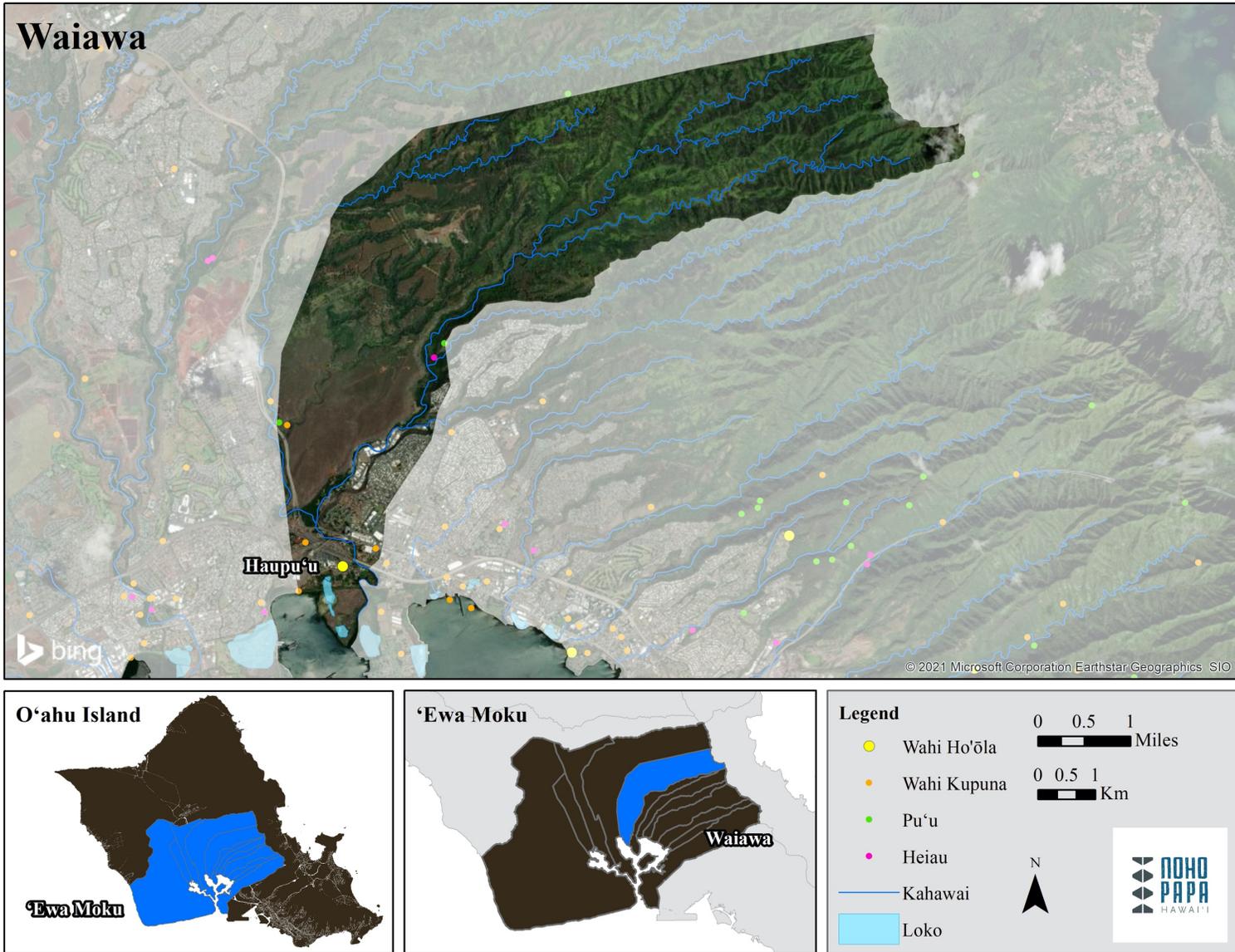


Figure 6. Aerial imagery of Waiawa depicting identified wahi ho'ōla, wahi kupuna, pu'u, heiau, kahawai, and loko (Microsoft Bing Imagery).

Table 5. Inventory of wahi ho‘ōla in Waikele that were identified during this project. This inventory lays the foundation for future research and is no way exhaustive

Inoa	Feature	Inoa Definition	Ahupua‘a	Notes
Kuolohela	Pōhaku	There could potentially be various meanings. However, in breaking the name down, Kuolo means “to rub”; Hele means “to go.” (PEM).	Waikele	Kuolohela is a pōhaku associated with this famous mo‘olelo: Standing on the edge of the stream there, Kuolohela went to bath in the stream. Kamapua‘a noticed that Kuolohela had a large lump (pu‘u) on his back. Picking up a stone, Kamapua‘a struck the lump on Kuolohela’s back. Kuolohela cried out, thinking that he was about to be killed. Kamapua‘a reassured him that he was not going to die, but that instead, he would be healed. He then instructed Kuolohela to touch his back. In doing so, Kuolohela found that the lump was gone. Kamapua‘a then picked up the stone and set it on the cliff-side. That stone remains there at this time, and it is a stone which many travelers visit [the stone is named Kuolohela]... Kuolohela and Kamapua‘a continued traveling together for a short distance, until Kuolohela reached his destination. Kamapua‘a continued to Pu‘uokapolei, where he met with his grandmother and brother.



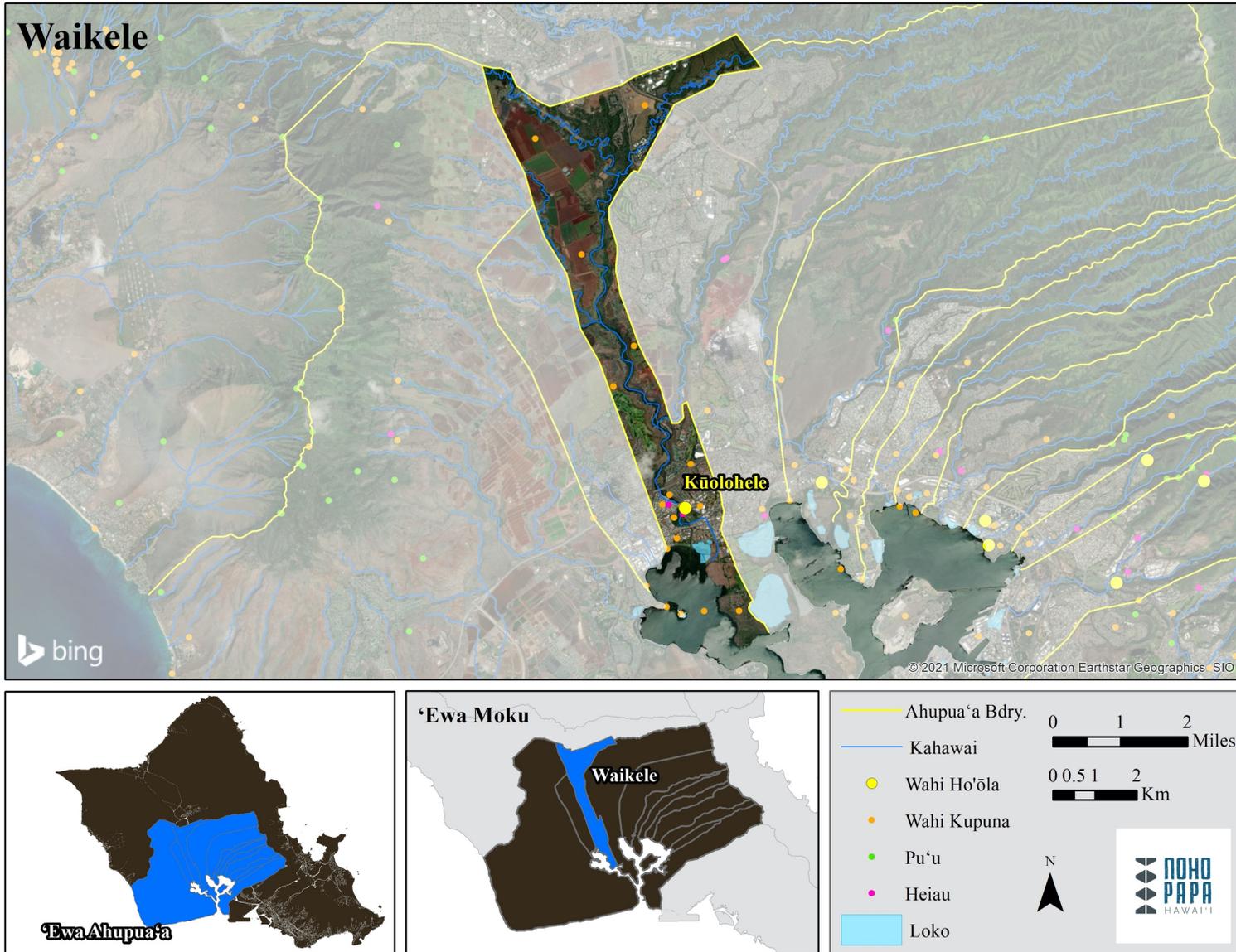


Figure 7. Aerial Imagery of Waikele depicting identified wahi ho‘ōla, wahi kūpuna, pu‘u, heiau, kahawai, and loko (Microsoft Bing Imagery).

Table 6. Inventory of wahi ho‘ōla in Honouliuli that were identified during this project. This inventory lays the foundation for future research and is no way exhaustive

Inoa	Feature	Inoa Definition	Ahupua‘a	Notes
Kaupe‘a	Ao Kuewa	Crisscross, interwoven (PE)	Honouliuli	The level plains of Honouliuli are thought to be the legendary “kula o Kaupe‘a” (plain of Kaupe‘a) wide plain [Kaupea] lies back of Keahi and Pu‘uloa where the homeless, friendless ghosts were said to wander about. These were the ghosts of people who were not found by their family ‘aumakua (gods) and taken home with them or had not found the leaping places where they could leap into the nether world. Here they wandered, living on the moths and spiders they caught. (PE)
Hoakalei	Spring	Lei reflection	Honouliuli	Along the coast, just in front of the current Kalaeloa Airport, there is a place called Kualaka‘i, and there used to be a pūnāwai (fresh water spring) there called Hoakalei. "Kualaka‘i.... A spring here is called Hoaka-lei (lei reflection) because Hi‘iaka picked lehua flowers here to make a lei and saw her reflection in the water." (PEM)
Pu‘uokapolei	Pu‘u/Heiau	Hill of Kapolei (PE) There are several legends that use variant spelling.	Honouliuli	Pu‘uokapolei (also seen as Pu‘u Kapolei) is a Heiau and Hill also and used for historical observations. McAllister (1933) states, “The stones from the heiau supplied the rock crusher which was located on the side of this elevation, which is about 100 feet away on the sea side. There was formerly a large rock shelter on the sea side where Kamapua‘a is said to have lived with his grandmother.”

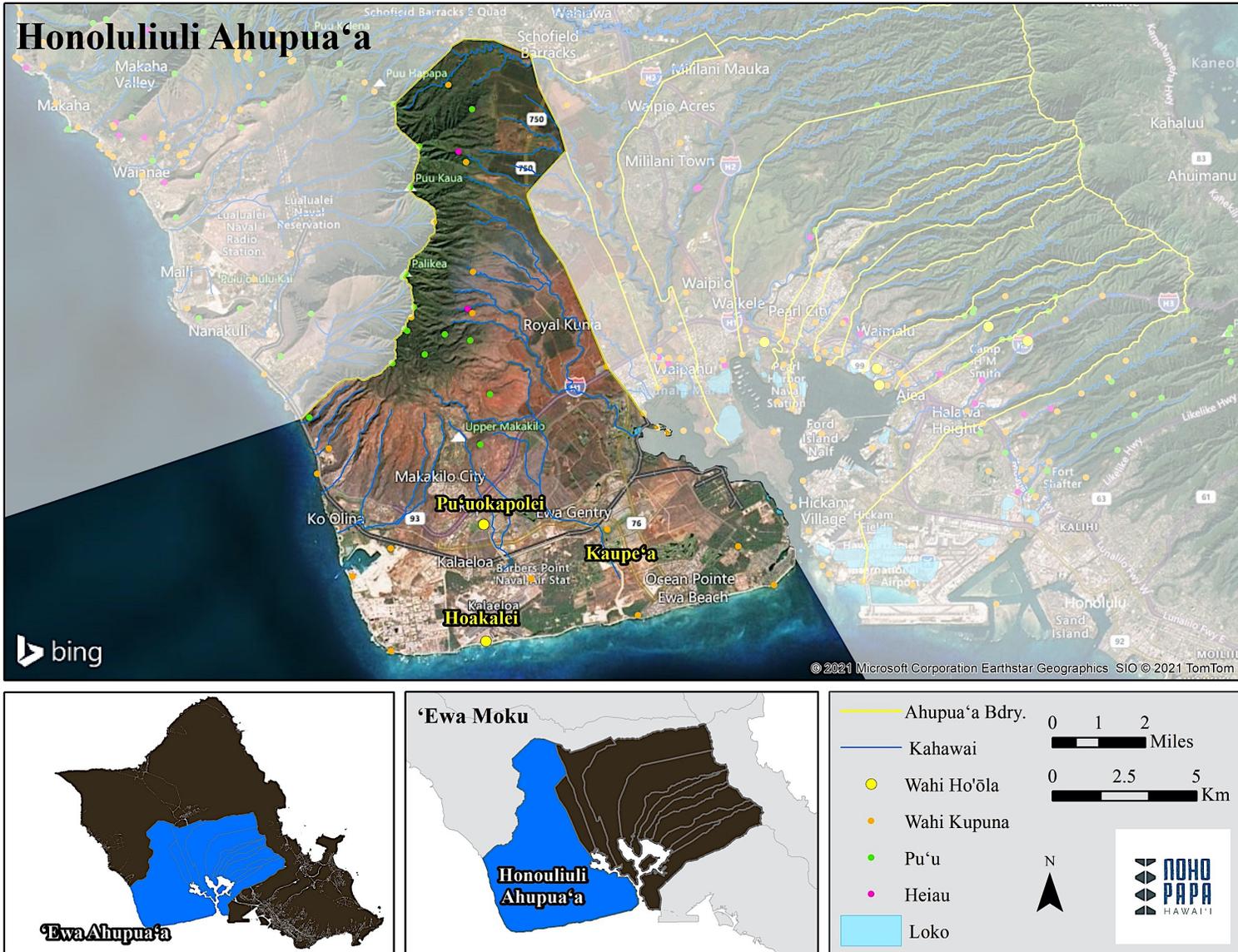


Figure 8. Aerial imagery of Honouliuli depicting identified wahi ho'ola, wahi kūpuna, pu'u, heiau, kahawai, and loko (Microsoft Bing Imagery).

# KEAĪWA, ‘AIEA

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## BACKGROUND

Keaīwa is a known heiau ho‘ōla (medicinal, healing, or life-giving heiau) in the ahupua‘a of ‘Aiea, ‘Ewa moku. Like other healing heiau, it is located in the mountains in a quiet area on a slight slope facing eastwards towards the rising sun. This location, it’s believed, invoked the concept of rebirth and renewal, thought to be helpful with the healing process. Today, this area is located at the top of ‘Aiea heights.

In addition, much information about Keaīwa comes from Clarice B. Taylor (1896-1963) who reported on traditions related to this class of heiau ho‘ōla as described by Mark Kawena Pukui, Anne Peleoholani Hall, and Emily K. Taylor. According to these sources, “The heiau hoola was held in greater awe and sacredness than any other heiau for the reason that it was filled with ‘life giving power.” It had multiple functions combining “features of the modern hospital, medical school, temple for the gods who presided over the kahunas, an office for the practitioners and the gateway into the gardens in which plants and herbs were grown for the compounding of the kahuna’s prescriptions” (Cachola-Abad and Abad 1991:24).



There are several different views regarding the name’s origin. A newspaper article published on August 16th, 1951 by Clarice Taylor states, “Mary Kawena Pukui, Hawaiian linguist and descendant of a family of medical practitioners, informs us that Keaīwa is derived from an obsolete word aiwaiwa.” The word āiwaiwa literally means “the mysterious,” “the incomprehensible” or “wonderfully proficient or skilled.” One interpretation is “said to be the name of an early priest and to refer to his mysterious healing powers” (James 1991). Another suggests that “incomprehensible” means that the healing powers of the kahuna and medicines could not be understood (Sterling and Summers 1978:11). Another interpretation comes from Paul Keli‘ikoa a native of ‘Aiea. He states that in his grandmother’s time, Keaīwa was interpreted as “a period of fasting and meditation” (Taylor, 1959). This could be attributed to the long periods of time novice healers spent fasting, praying and meditating (Kong et al. 1995:33). According to Sterling and Summers 1978:12) “Keli‘ikoa’s interpretation of the names means a changing in the pronunciation. Not Ke-a-iwa, but Ke-ai-wa.” However, Mrs. Pukui and Mrs. Anne Paleioholani Hall believe that Keaīwa is a general name for such a heiau as there are two others on the Hawai‘i island, one in Kona and one in Ka‘ū (Taylor 1951).

McAllister (1933:103) provides a detailed description of Keaīwa heiau (site 107) writing:

A small rectangular structure, 100 feet by 160 feet, of one terrace with low surrounding walls. The only definite feature within the inclosure is a short low stone wall running parallel with the sides. The walls average about 4 feet in height and about 5 feet wide and are evenly faced with one-foot stones with a rubble fill. A small outer step or terrace on the southwest corner may formerly have been an entrance. Since the surrounding area was once under cultivation, any adjoining features were obliterated. The slope west of the heiau must have eroded very rapidly after being plowed, for that wall has been almost completely destroyed by the large amount of soil that has washed over and into the heiau. The great number of loose stones lying in the whole of the west end would indicate former platforms or terraces. [McAllister 1933:103]

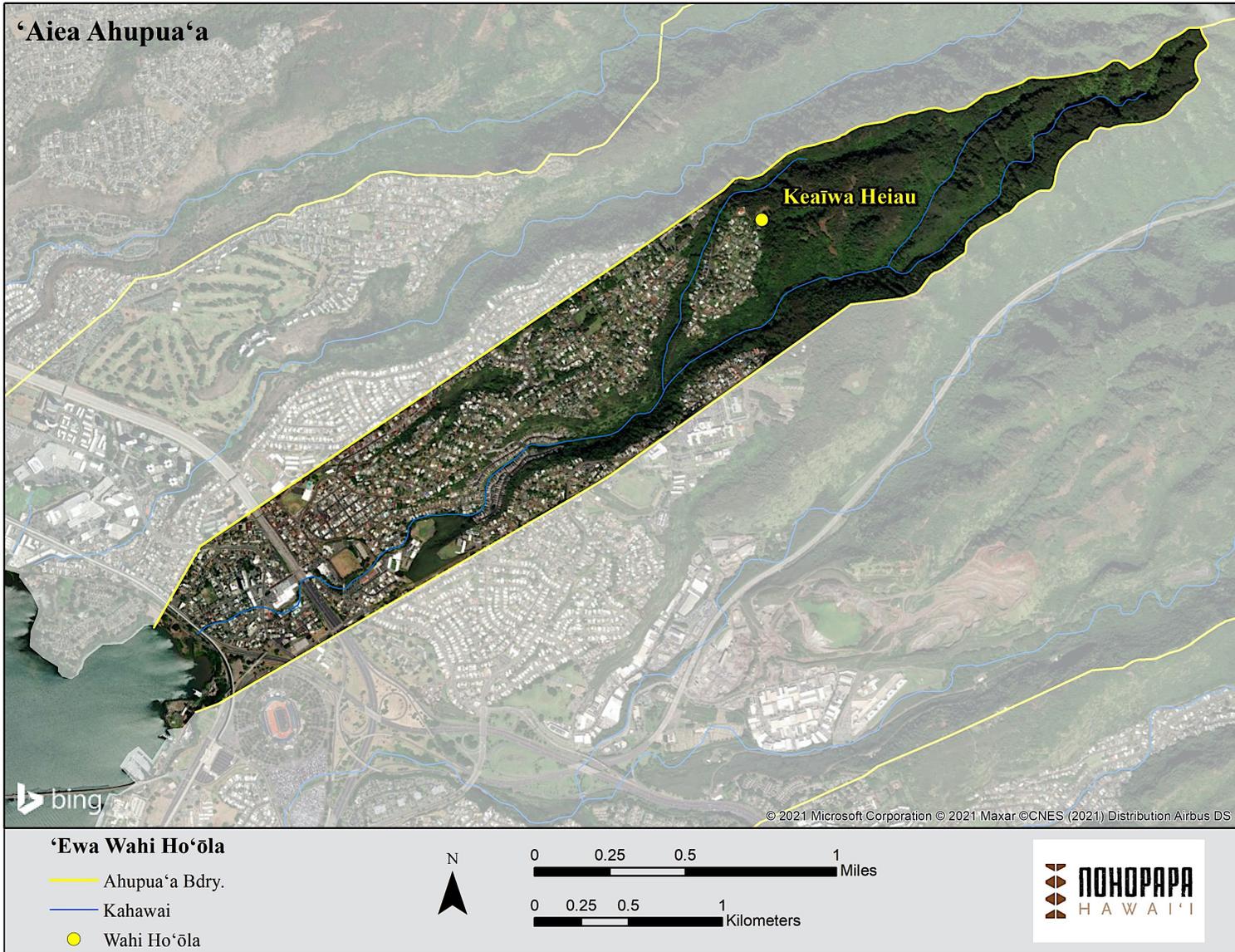


Figure 9. Aerial map of 'Aiea ahupua'a showing the location of Keaīwa Heiau

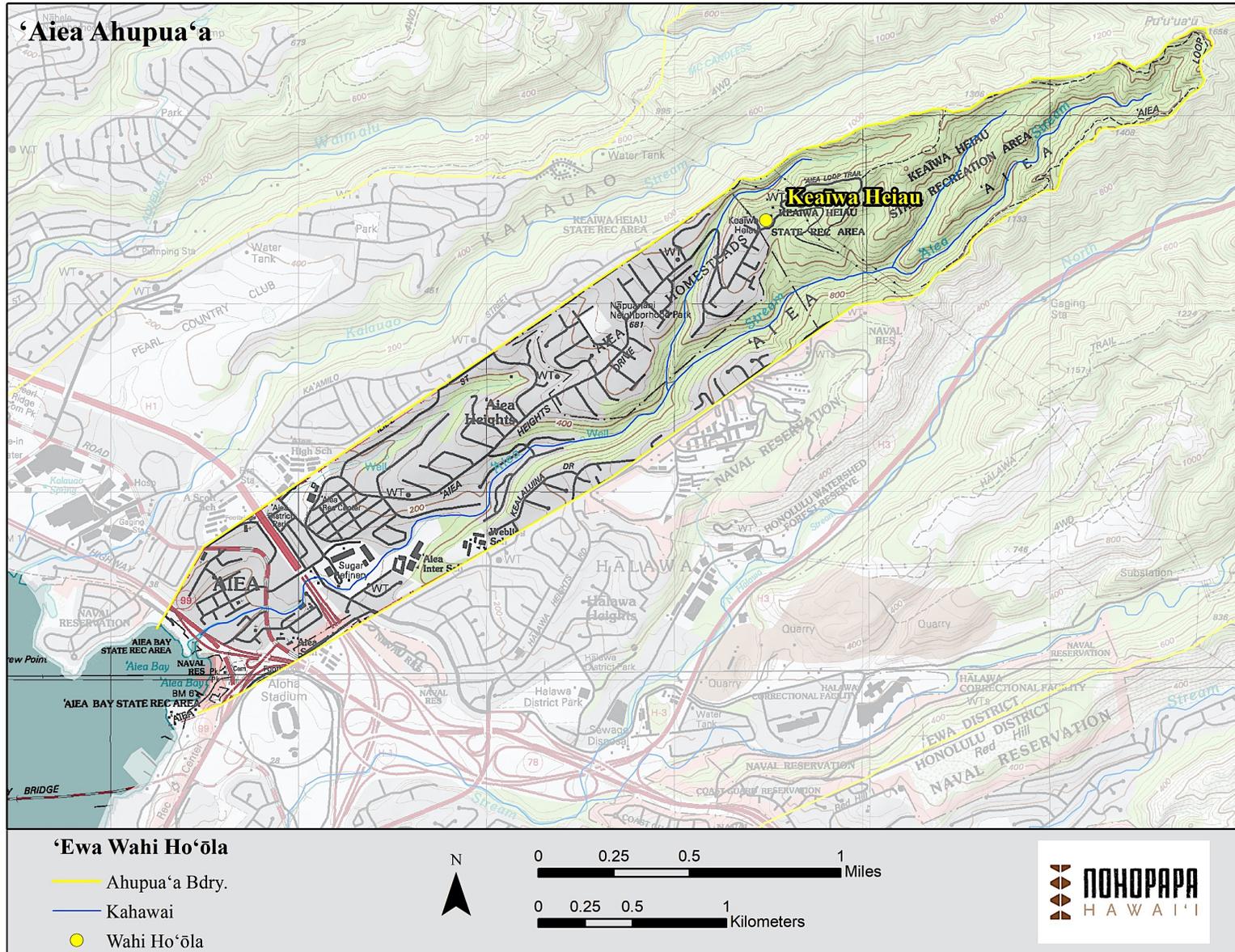


Figure 10. USGS map of 'Aiea ahupua'a showing the location of Keaīwa Heiau

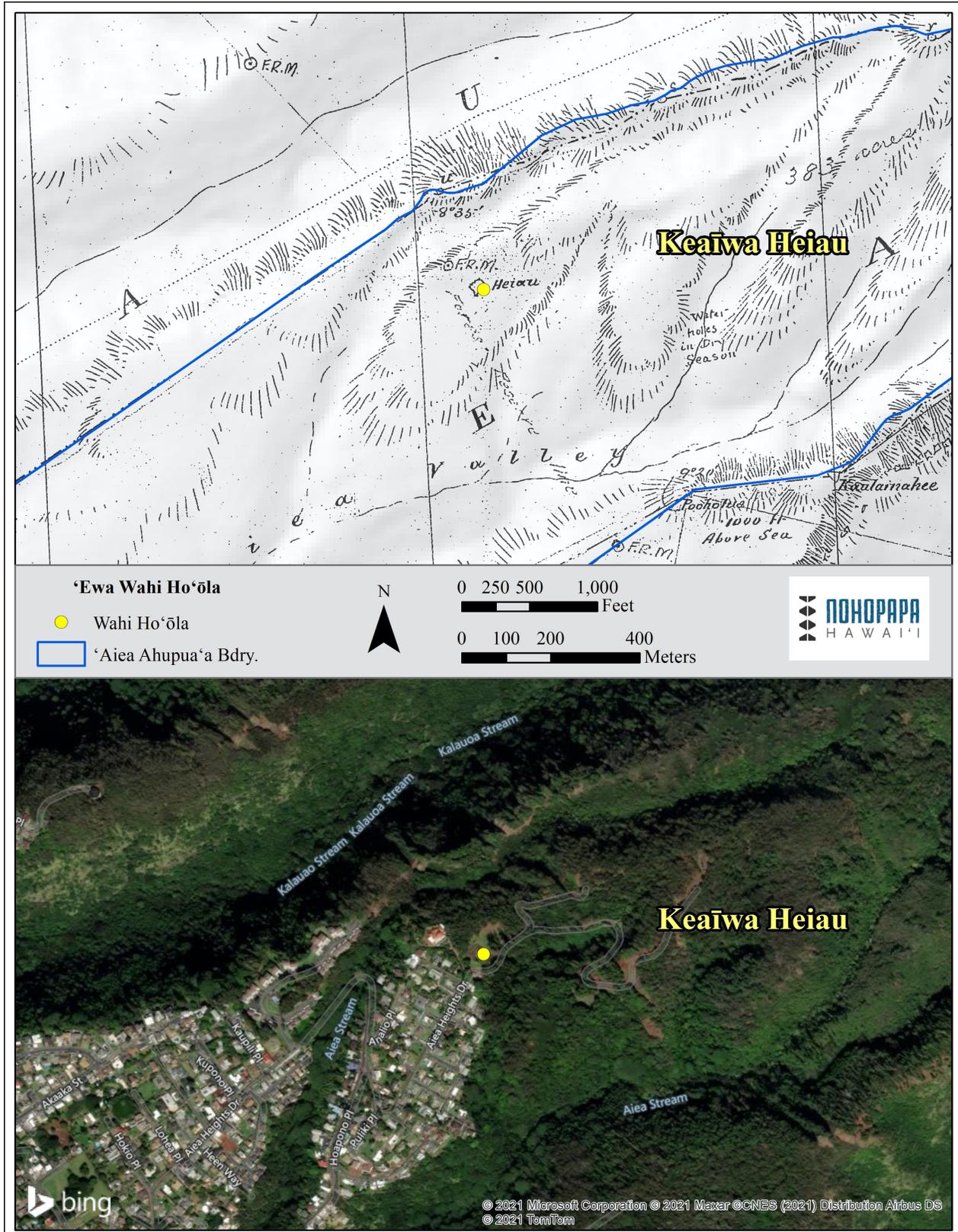


Figure 11. Keaīwa Heiau showing comparison of modern imagery and Register Map 323 from 1874

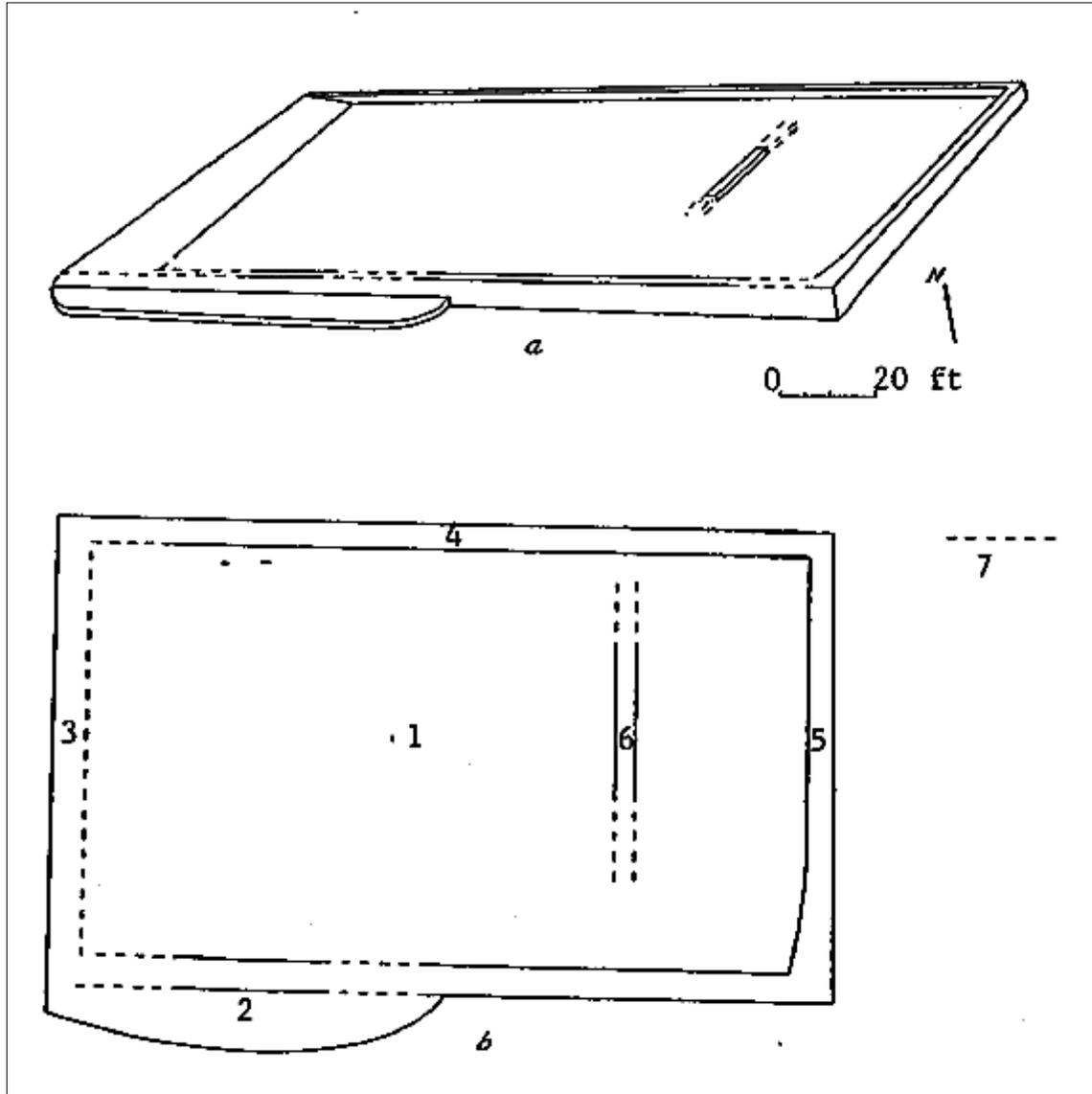


Figure 12. Prospective and ground plan sketch by McAllister (1993)

Prospective and ground plan sketches were also provided by McAllister which further describe the dimensions of the structure.

Figure 32.- Keaiwa heiau, Aiea, Site 107. a, perspective sketch; b, ground plan: 1, rectangular inclosure 100 by 160 feet; 2, step 80 feet long, 12 feet extreme width, 1.5 feet high, 3.5 feet lower than top of wall, which is 6 feet wide and 1 foot higher than interior floor, only small section of wall remains intact; 3, west wall almost obliterated by erosion from adjoining slope; 4, north wall, eastern half 5 feet wide, 3.5 feet high inside and outside, ground gradually rises toward west to corner, where outside slope is level with top of wall; 5, east wall averages 5 feet wide, 5 feet high outside, 3.5 feet inside; 6, low wall 1.5 feet high, 4 feet wide, probably separated this end of heiau into small inclosure; 7, line of low scattered stones indicating adjoining terrace on east. [McAllister 1933:104]



Figure 13. Keaīwa Heiau today showing features within the heiau.

Cachola-Abad and Abad (1991:24) further cite Kamakau (1964) and Taylor (1951) further describing six possible components of Keaīwa heiau.

The first is a portion of the enclosure which was paved to provide a platform for the kahuna's hālau. It was a large and airy house thatched with pili grass containing a high shelf on which the kahuna placed his akua and 'aumakua. These might be ki'i of Kū, Hina, Lono or Kāne (Kamakau 1964:99-100; Gutmanis 1976:40-41); or more specific medical deities such as Lonopuha, Ma'iola, Mauiola, and Kāneikoleamuku (T'i 1983:45; Kamakau 1964:106; Malo 1951:107; Emerson in Malo 1951:109,11). On another shelf might be the kahuna's medical paraphernalia, and a finely woven makaloa mat bleached white (Taylor 1951:3) presumably for patients to lie on. Some of his materials he hung in ipu nestled kōkō nets which were usually made of nui or olonā fibers (Krauss 1972:69,175). This comprised the master kahuna's workshop and residence.

A second possible component at Keaīwa was the hale used for training interneers who otherwise lived away from the heiau grounds. Kamakau refers to such a structure as ulu hale, moku hale, or hale lau (Kamakau 1964:96). In that structure or very near it would be a third attribute of the heiau ho'ōla, the papa 'ili'ili which "was an arrangement of pebbles in the form of a man, for head to foot" used to study the basic causes of diseases (Kamakau 1964:108).

A fourth feature within the walls of Keaīwa might be the pūholoholo or steam bath. “This was a hut for hau branches arched over a long imu in which the stones were heated for treating the patient with a steam bath. If the pūholoholo were not inside the heiau, there would be one constructed nearby” (Taylor 1954:4).

Kamakau (1964:139) refers to a similar feature which he calls an umu loa...The type of kahuna ‘anā‘anā who were engaged in healing illnesses from ‘anā‘anā sorcery (kahuna kuni ‘o and kahuna nui ola) used this as a remedy (Kamakau 1964:119,139). “This was a large, red-hot umu in which were put plants from the mountains to the depths of the sea, and upon the mating (kauwewe) the patient lay for ten days to a to the month...If the patient were a chief, the preparation of the umu loa was even more elaborate” (Kamakau 1964:139).

A fifth possible component of Keaīwa related to the Hawaiian recognition of illnesses being due to such external spiritual forces as ‘anā‘anā sorcery or an ‘aumakua or kumupa‘a ancestral deity (Kamakau 1964:97,119). If the source was a displeased ‘aumakua, the feast was the proper way to address such an illness and a hale was erected for that purpose (Kamakau 1964:96). The family involved would provide offerings to the kahuna ‘aumakua which were used to prepare a feast attended by that family along with the kahuna ‘aumakua and his family.

The sixth feature, like the previous one, was created for a specific purpose and might be used for only a limited period. ‘Ī‘i (1983:46,115) describes how his ailing uncle, Papa (Kamehameha Pai‘ea’s kahuna lapa‘au) was cared for in “a ti-leaf thatched house...erected for healing purposes—a house of green ti leaves, prescribed medical treatment.” [Cachola-Abad and Abad 1991:24]

## MO‘OLELO

It is unknown who built Keaīwa heiau. Genz et al. (2010:122) cites Ka‘imikaua in an interview who stated that “the heiau was built some time in the 10th century, it thrived until the 15th century when the practice of la‘auapalau [sic. lā‘au lapa‘au; (medicine)] diminished owing to the good health of all the people. In the 16th century, however, the chiefs began a series of bloody wars which led to the decline in health for the people and so healing practices were revived.” McAllister 1933:103 cites Thrum (1907:46) suggesting that it was constructed in the 16<sup>th</sup> century by Kakuhihewa, and ali‘i (chief) of O‘ahu and his kahuna, Keaīwa. However, a newspaper article published by Taylor in 1953, states “Thomas G. Thrum, who listed all the heiaus he could find in the early 1990s, merely learned the name and mentioned that Keaiwa was built by menehunes.”

In 1951, between Aug 16th to Aug 28th, Taylor wrote an 11-part series pertaining to wahi ho‘ōla, particularly highlighting Keaīwa Heiau. In one article Taylor writes about heiau ho‘ōla making mention of Keaīwa:

The heiau hoola (healing or life-giving heiau) of old Hawaii was held most sacred. It peculiar sanctity was above that of the great temples devoted to the worship of Ku, Kane and Lono. This sanctity was associated with the life-giving power of the medical center and the god who dwelt within it. The Hawaiian considered good health as a gift of the gods. Health was a most important gift, since the land could not prosper without health. Mrs. Mary Lane Roberts brought out an important point in explaining this sanctity. When people of the Aiea plains took stones from Keaiwa heiau to build their own house foundations, no evil overtook them for the



reason that the stones were associated with good influences at the heiau. [Taylor, August 18th, 1951]

In another article, Taylor (1951) wrote about the selection of students to learn the art and knowledge of healing. In this particular article, she again cites Roberts about a virgin that once resided at Keaīwa.

Many stories are told of the master kahuna sitting in his halau in a heiau hoola (healing heiau) and seeing a sign in the clouds or a rainbow on the ground before a house. The kahuna would travel to the house and find a newborn babe. He would inspect the children's palms or the soles of its feet and find the signs which signified the qualities of character required for the kahuna. Those qualities were first, a serious mind; second, a religious nature; third, a sympathetic and kind disposition.

A boy's training began at the age of 5 when the child was removed from the mother's house to that of the men. It continued through life. Most of the students logically came from kahuna families since it was the general Polynesian pattern of education for the father to hand on his profession to his sons.

However, no one with a "sharp temper" could be taught the knowledge, therefore the kahuna was privileged to go outside on his own family to "call" qualified students. Women were also trained as kahunas. A gifted girl might be "called." She must be a virgin who has lived a clean life, The call must come just before the age of puberty. The virgin was placed in the home of a kahuna family and trained by another woman kahuna under the supervision of the master kahuna. She might remain a virgin all her life. She was free to marry if so "directed" by her aumakua. Mrs. Mary Lane Roberts learned that a consecrated virgin resided at Keaiwa the Aiea Heiau when people brought their thank offerings to the gods after being cured of their illnesses. [Taylor, August 27th, 1951]



## HISTORICAL REFERENCES

### STONES REMOVED

In more recent history, as development flourished throughout 'Ewa, Keaīwa became more threatened. Prior to World War II, it is reported that Keaīwa was badly damaged as stones were removed from the heiau. According to Larsen (1951), "during the war, a group of soldiers from a nearby jungle training center removed stones from the heiau against the warnings of local Hawaiians. These soldiers were shortly thereafter killed in an LST explosion at Pearl Harbor." This unexplained explosion in Pearl Harbor wounded 400 and took the lives of 127 men.

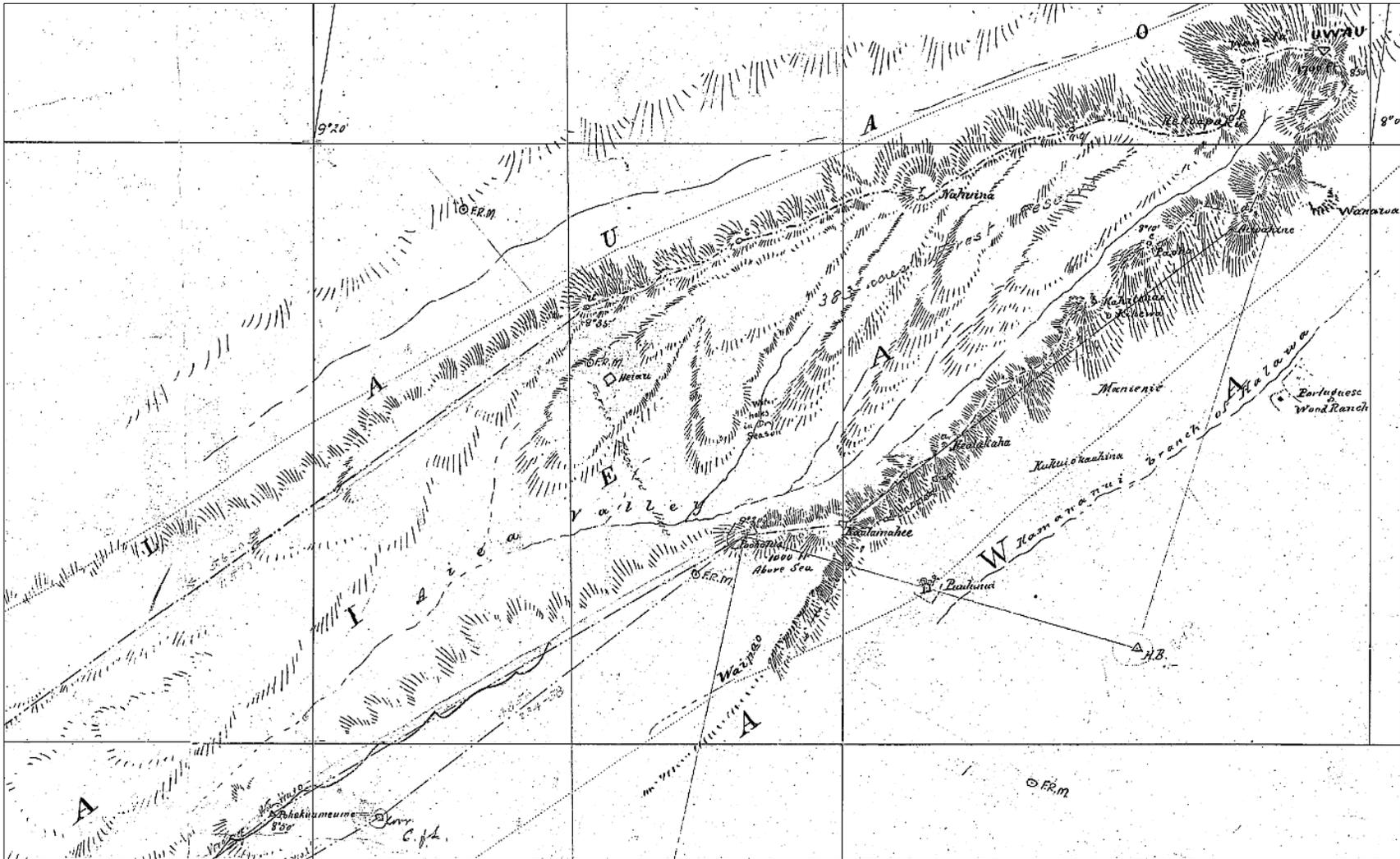


Figure 14. An 1874 Historic Map of “Aiea, Ewa, Oahu.” by C.J. Lyons showing Keaīwa Heiau within ‘Aiea Valley. (DAGS Register Map 323)

## LOCATION OF GARDEN

One of the most important aspects of Keaīwa is the garden for growing plants. While Taylor (Sterling and Summers 1978:11-12) places the garden within the heiau walls, a slightly different tradition by Keli'ikoia places the garden "beyond the heiau walls." According to his grandmother, Kamoekai, "young students were taken to Keaiwa to be trained specifically in the medical practice of lapa'au. Therefore, in its prime Keaīwa must have had a very extensive herb garden outside the heiau" (Genz 1995:33-34). Although its specific location cannot be unequivocally defined, the most important point concerning its placement is related to the need to keep the lā'au free of contamination from anything defiling (Cachola-Abad and Abad 1991:27).

## RESTORATION WORK AND PLANTS

After the war, Dr. Nils P. Larsen aroused public interest in the heiau, which led to the rededication ceremony held on November 15, 1951. Restoration work was done prior to the ceremony to make Keaīwa Heiau presentable. During this time, it is probable that some plant species of the original garden were still present in the area. These were lau, nui, kukui, and kī (Mitchell 1972). At the time of the restoration work, the Conservation Council of Hawai'i asked Kenneth Emory and Donald Mitchell to compile a list of appropriate medicinal plants to be grown in the garden at the heiau. These list of plants recommended by Mitchell (1971) included 'awa, ala, mai'a, niu, noni, 'ōhi'a lehua, 'ōlena, 'ulu. Certain plants that were growing at Keaīwa garden during this time were also valuable resources to kahuna lā'au lapa'au and included: mamaki, hau, 'ilima, kalo, kī, kō, ko'oko'olau, kukui, laukāhi, nene-leau (neleau), olonā, ulei (Mitchell 1971). Another list of medicinal plants (both native and foreign) was created later. They were not initially considered for the garden during the restoration but were suitable for the area and were noted to make a valuable addition: 'akia, 'akoko, 'ala'ala-wai-nui, 'auhuhu, 'awapuhi kuahiwi, 'aweo-weo or 'ahea'hea, ipu 'awa'awa, koali or kowali, koki'o, kūkae pua'a, moa, 'ōhi'a 'ai, pōhuehue, pōpolo, puakala, uhi ke'oke'o, 'aloe or pānini 'awa'awa, nīoi, nuho-lani or pale-piwa, kuawa, uhaloa, and leko (Mitchell 1971). Members from the Wai Momi Outdoor Circle and workers from the Welfare Department assisted in the planting and labeled the plants to inform future visitors (Kong et al. 1995:58). Replanting from this event occurred on the makai wall of Keaīwa.

Another round of restoration occurred on July 5, 1995 after Beatrice Krauss, Loretta Hussey, and Nathan Napoka spoke at Keaīwa Heiau about the traditional forms of healing. People in attendance helped with restoring the heiau. At the time it was noted that the only native Hawaiian plants on the site with medicinal qualities were noni, halapepe, kukui, ti, ulei, olena and the hau tree (Kong et al. 1995:#). At noon on that day, an 'ōhi'a lehua tree was planted in the garden.

Cachola-Abad and Abad (1991:24) wrote about the significance of restoring the garden as the mana of Keaīwa.

Keaīwa's mana is not only defined by the physical structure of the ceremonies that occur within it, but by the place itself. Indeed Keaīwa was purposefully situated in a location where many lā'au would flourish in a cultivated and natural setting. The cultivated ones would of course bestow the benefits upon which its user of having been tenderly cared for and kept pure. Use of lā'au in the surrounding natural setting would replenish and conserve the garden populations. Thus, the mana of Keaīwa was directly related to its ability to produce lā'au, consequently necessitating any further restoration to require much attention devoted to the lā'au garden. To maintain only the structure misses the essence of representing the significance of the site. [Cachola-Abad and Abad 1991:24]



## REDEDICATION CEREMONY

A rededication ceremony was performed on November 15, 1951. Doctors from the Pan-Pacific Surgical Congress were among the estimated one thousand people in attendance. A description of the Rededication ceremony was provided by Taylor (1953) highlighting Maori native Sir Peter Buck's speech about advanced Hawaiian healing. Specific details of the ceremony were later published in an 11-page article in the Sixtieth Annual Report of the Hawaiian Historical Society.

Beneficent omens attended the ceremonies with which rededication was performed on November 15, 1951. The sun shone brightly, but a gentle misting rain fell during the program. The pageantry was performed by David K. Bray as the Kahuna-pule (priest); William Bishop Taylor as the presiding chief; Mr. McGuire as the Kahuna-lapaau; George Kahoiwai, John R. Desha, and Sir Peter Buck as the Orators.



Sir Peter was suffering from a mortal illness. He knew his time on earth was limited, yet he wanted to tell the medical men gathered at the dedication how the Polynesian groped to learn the healing art. He was attired in the feather cape of Maori and carried a Maori war club made of jade. He introduced himself as a representative of the Maori cousins of the Hawaiians. It was the last speech made before his death two weeks later. He said: "The Hawaiians were the only branch of Polynesians who built special temples of healing- - the herb doctors were trained in the use of the herbal remedies of those days and commenced practice with the rudiments of primitive science. Again the Hawaiians were the only Polynesians who specialized in seeking the medicinal virtues of plants. The Bishop Mecum exhibit shows various types of pestles and mortars which the herb doctor used in preparing their remedies. There was another class of kahuna term the Kahuna Haha, who by palpitation diagnosed the ailments of the sick. Thus the Hawaiians had stepped over the border of ignorance and were on the threshold of the scientific investigation of disease." [Taylor, October 17th, 1953]



Figure 15. William Bishop Taylor, a descendant of Kamehameha, dedicating Keaīwa Heiau as a memorial to the ancient healing art. (Star-Bulletin, October 17, 1953)



Figure 16. Dr. Nils P. Larsen, right, shown talking to Kaikeekai William Bishop Taylor at the rededication ceremony November 15, 1951. (Honolulu Star-Advertiser, November 16, 1951)

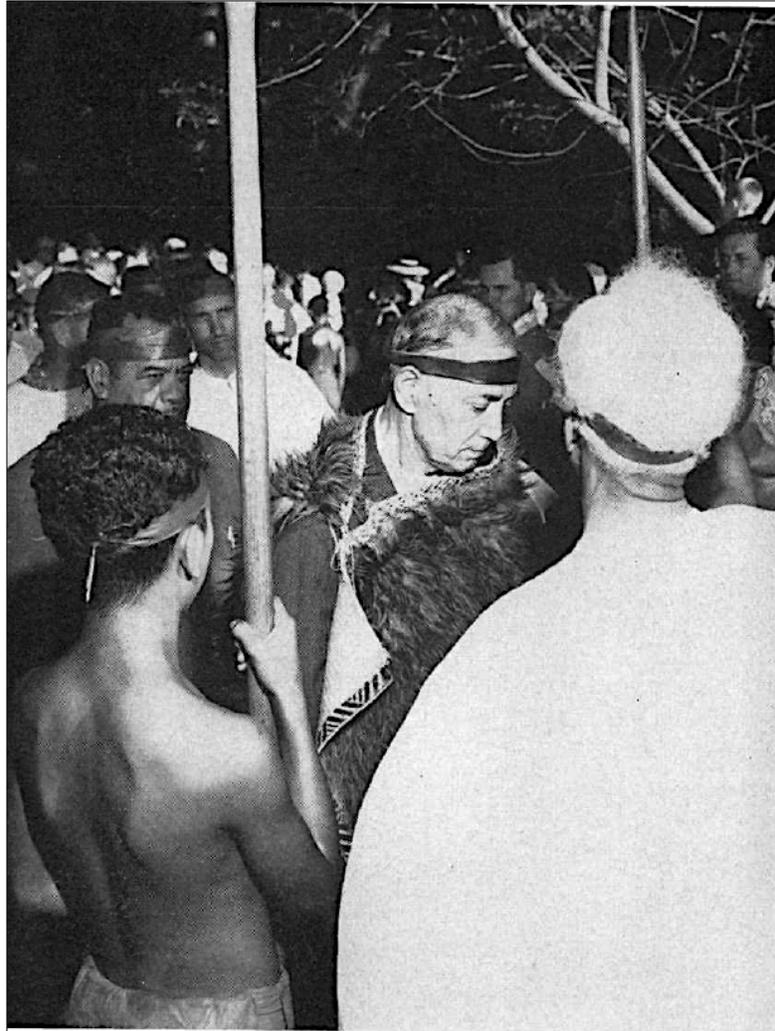


Figure 17. Sir Peter Buck delivering his last oration at the rededication ceremony.

#### **MRS. MARY LANE ROBERTS AND NEIGHBORS ADJACENT TO KEAĪWA**

Taylor shared her experience learning about Keaīwa heiau by talking with the daughter of Mary Lane Roberts.

One day at lunch in early 1951, Mrs. Genevive Sabin Perry-Fiske mentioned she was selling her home on Aiea Heights. The home was adjacent to Keaiwa. “You know that is a healing heiau.” She said, just as casually as that. Of course, I didn’t know and asked how she knew. She told her how her mother, Mrs. Mary Lane Roberts, became acquainted with some neighbors who purchased a house near the heiau. These neighbors were disturbed at night by strange sounds and voices. They called in an elderly Hawaiian woman and asked her the cause. This woman stayed all night and then announced: “The spirits who visit you at night come from the heiau. They are kindly spirits and will do you no harm.” The spirits were those of ancient kahuna-lapaau, herb doctors who lived and worked in Keaiwa heiau. Because I was more interested in the story of the woman who stayed all night to meet the unknown spirits, I thought nothing of the information that Keaiwa was a medical center. [Taylor, October 17, 1953]



Figure 18. Anne Peleioholani Hall and Mary Lane Roberts refresh their memory by singing a song, popular in their youth. (Taylor 1953)

### JOHN KA‘IMIKAUA

On May 4, 1994, University of Hawai‘i student Cynthia Fukuda (1994) interviewed kumu hula John Ka‘imikaua who grew up in ‘Aiea ahupua‘a and was a resident there until his passing in 2006. The notes from their conversation were paraphrased and edited. These notes provide other potential meanings and pronunciation of the name, further insight into its structure and how it was used during World War II and captures the landscape of Keaīwa in 1994.

Keaīwa Heiau was a place to study medicine. It should be pronounced ke-ai-wa, which means “a place of fasting.” Now there are only about seven medicinal plants remaining at the heiau. The medicinal gardens used to be located where the entrance to the park exists today. A stone wall near the existing parking later has survived. The walls of Keaīwa Heiau were much higher before World War II but the rocks of the heiau walls were taken and used by the military for construction. The Hawaiians in the area warned that the gods would not be pleased with this. Indeed, an unexplained explosion in Pearl Harbor wounded 400 and took the lives of 127 men. [Genz et. al 2010:123]

On September 20, 2005, Hawai‘i Pacific University students, Christopher Fung and Lynette Cruz, visited Keaīwa Heiau on a class field trip with John Ka‘imikaua. According to Ka‘imikaua, only four ancient sites remain in ‘Aiea ahupua‘a today -- Honomano Bay, Pōhaku o Ki‘i, a heiau near

‘Aiea Intermediate School, and Keaīwa Heiau. The following notes from the field trip are published by Fung and Cruz (2005):

Until 50 years ago, Aiea was fairly rural, with much of the area being covered in sugar plantations. Land modification by sugar companies starting in the 1870s with the Honolulu Plantation Company and then urban development in the last 50 years, particularly the Pearl Ridge Shopping Center have both contributed a great deal of destruction of ancient sites in the Aiea area. However, the area was devastated in the 1840s when cattle were introduced to the area. The cattle destroyed the forest and this deprived Hawaiians of the forest resources that they had used before this time...The site [of Keaiwa Heiau] is a board stone enclosure with surrounding gardens and houses (most of which have now been destroyed)... Today the walls are less than two feet tall in most places. There used to be traces of other walls and gardens around the heiau but these were removed also. The heiau also has been altered in more recent times. Outsiders came into the site and built a stone circle in the middle of the heiau. This is the consequence of the site being out in the open without adequate protection and care. Also, hau groves that existed as part of the original heiau have also been cut down quite recently. The area could be replanted with young hau bush, but the mother tree had been destroyed, and that this is grievous damage to the site. (Genz et. al 2010:122)



## TODAY

Today, regrettably, only the bare remnants of the original heiau structure remain at the site. Additionally, much of what can be seen was largely reconstructed. The original rectangular-shaped surrounding walls were destroyed when the adjacent land was subdivided into house lots (Cahcola-Abad and Abad 1991:28). The rockers, as previously mentioned were used for road building and the hale where the patron god was placed was cut down for wood at the same time (Larsen 1951:9). All that remained prior to the rededication in 1951 was an inner platform that at one time was over nine feet high.

Today, the site is listed as State Site 50-80-09-00107 and remains part of a State Recreation Area -- a 384-acre park where people come to enjoy the campgrounds, picnic areas, and trailhead for the ‘Aiea Loop Trail. Since 1953, the heiau has been under the protection of the state parks and has at least temporarily avoided the continuous threat of extinction and eventual development. However, Keaīwa Heiau is now faced with a new and more immediate threat. Because of the thousands of visitors annually, the heiau is continuously and constantly being mishandled, harmed, and altered. Staff and resource limitations are unable to mitigate this ever-growing threat. Inappropriate offerings are often left scattered throughout the heiau. Walking through the heiau, one will also see altars that visitors have made by removing stones from their appropriate places. This irresponsible and harmful visitor behavior must be addressed and halted.



Figure 19. Example of a recently built stone circle in the middle of the heiau



Figure 20. Example of uncared for offerings and removal of rocks.

# LOKO PA‘AIAU, KALAUAO

## BACKGROUND

Loko Pa‘aiiau consists of approximately 6.34-acres of land located in the traditional Hawaiian land division of Kalauao ahupua‘a on the south (makai) side of Kamehameha Highway, approximately 0.10 miles southeast of the Kalauao stream and approximately 0.17 miles west of ‘Aiea Bay. Pa‘aiiau is bounded to the east by the ‘ili kū of Kapua‘i and to the west by the ‘ili kū of Kauapo‘olei, Kauaopai, Kapua, Kahawai, Kapaeli, and ‘Alaeai. The name Pa‘aiiau has no definitive meaning, but a more contemporary spelling of the name is: pā-‘aiiau (Soehren 2021) results in a variety of interpretations and translations. For the purposes of this report, the spelling Pa‘aiiau will be used.

One of ‘Ewa Moku’s greatest resources has been its access to Pu‘uloa, the home to numerous loko i‘a (fishponds). The name Pu‘uloa means “long hill” and is known today as Pearl Harbor. A more poetic name for the Pearl Harbor area is Keawalau-o-Pu‘uloa which means “the many harbored-sea of Pu‘uloa” (Pukui et al. 1976 and Pukui 1983). In Hawaiian tradition, Pu‘uloa consists of three distinct awalau or lochs including Kaihuopala‘ai (West Loch), Wai‘awa (Middle Loch), and Komoawa (East Loch) (Uyeoka et al. 2018:20). The general vicinity of Pa‘aiiau is commonly known today as the “East Loch of Pearl Harbor” or Komoawa, an area renowned for its rich abundance of marine resources.

Loko Pa‘aiiau was originally fed by the large lo‘i kalo area (and primary traditional settlement) located at the mouth of the kahawai (stream) of Kalauao. Mahele records indicate that more than 50 kuleana parcels were awarded in this relatively small portion of land. Moreover, the famous pūnāwai (fresh-water spring) named Kahuawai (or Kahuewai), located near the current Pearlridge Shopping Center, fed the lo‘i kalo area. Although the precise location of Kahuawai is unknown, Kahuawai is described as “a small waterfall on Kalauao Stream O‘ahu, once a favorite resting place exclusively for chiefs” (Soehren 2021). Loko Pa‘aiiau is also known to have received excess drainage water from the adjacent pond fields.

There are five primary types of fishponds extending inland to the sea. These five types (starting from the most inland) include: 1) Loko wai, 2) Loko i‘a kalo, 3) Loko pu‘uone, 4) Loko kuapā, and 5) Loko ‘umeiki. Pa‘aiiau fishpond is considered to be a pre-western contact traditional Hawaiian loko kuapā. Its construction is credited to Kalaimanuia, the mō‘ī or queen of O‘ahu following the reign of her mother Kukaniloko (Fornander and Stokes 1880). Loko kuapā are the most discussed type of fishpond and are found “in shallow waters on protected reef” (Wayban 1992:114). Loko kuapā were constructed using rocks and coral to build a wall that essentially enclosed a portion of the ocean creating an area for farming fish. The construction of a loko kuapā is very labor intensive and requires the hard work of numerous individuals. In addition to building the rock wall that encompassed the pooled area, different features were also incorporated into constructing this pond, creating a very complex aquacultural system (Summers 1964). Examples of these features included the mākāhā or sluice gates and a hale kia‘i or guardhouse.

One of the many unique ecological characteristics of Hawai‘i includes the sustainable practice of aquaculture, in particular the raising of fish in traditional Hawaiian fishponds. Aquaculture studies throughout Polynesia have concluded that this type of fish husbandry was exclusive only to the Hawaiian archipelago and was exceptionally beneficial in contributing towards Hawai‘i’s productivity (Kikuchi 1976; Kirch 1985).

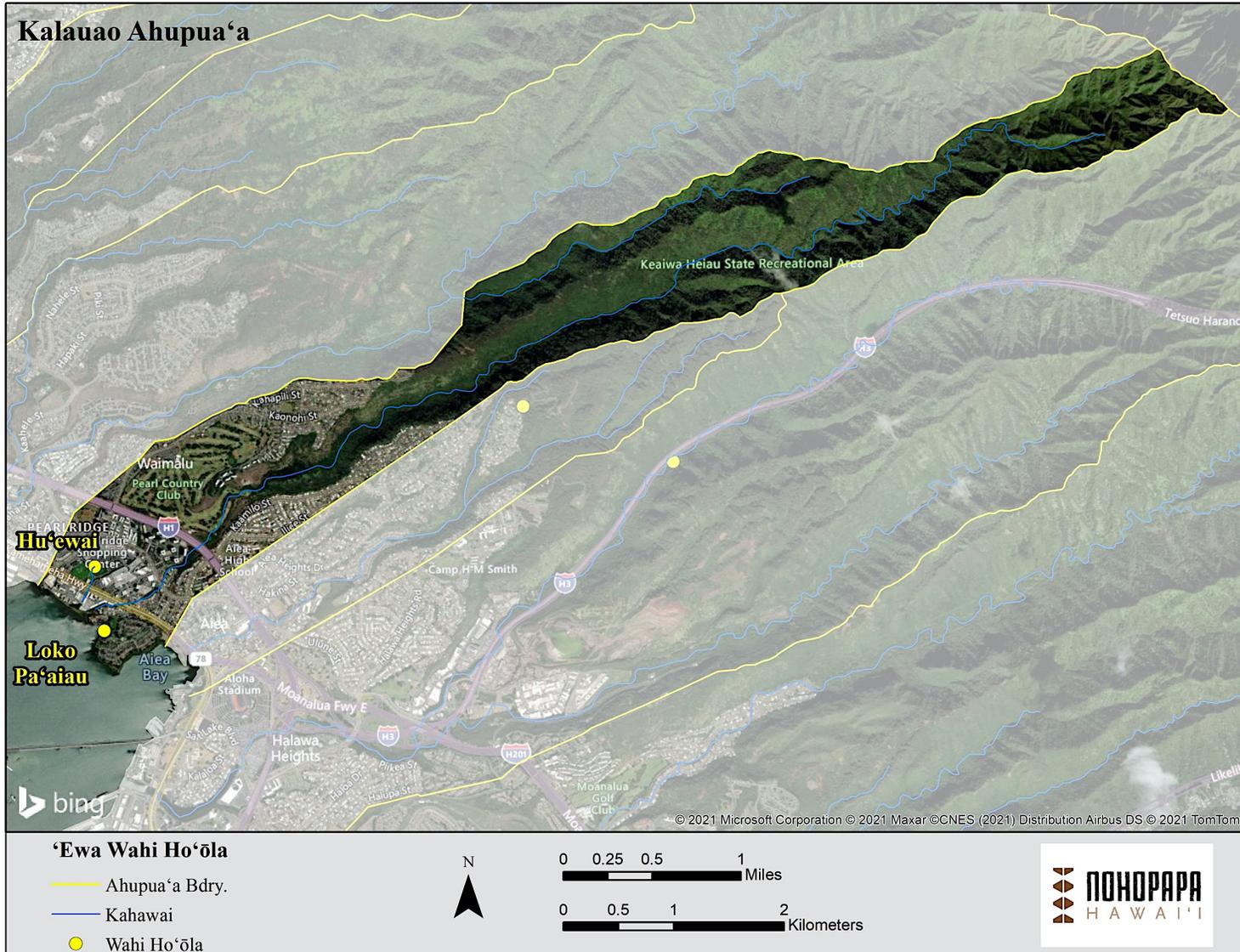


Figure 21. Aerial map of Kalauao ahupua'a showing the location of Loko Pa'aiiau

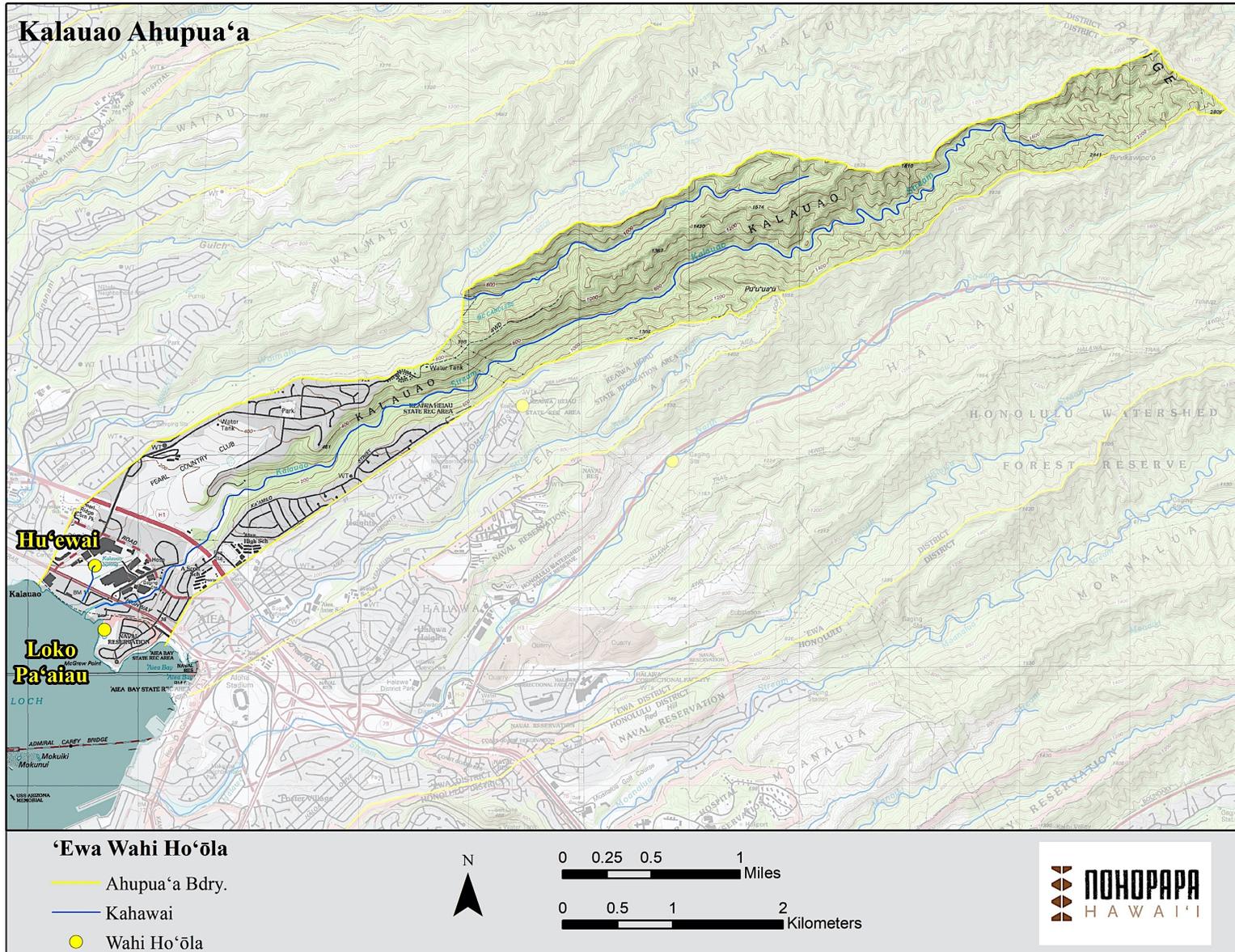


Figure 22. USGS map of Kalauao ahupua'a showing the location of Loko Pa'aiiau

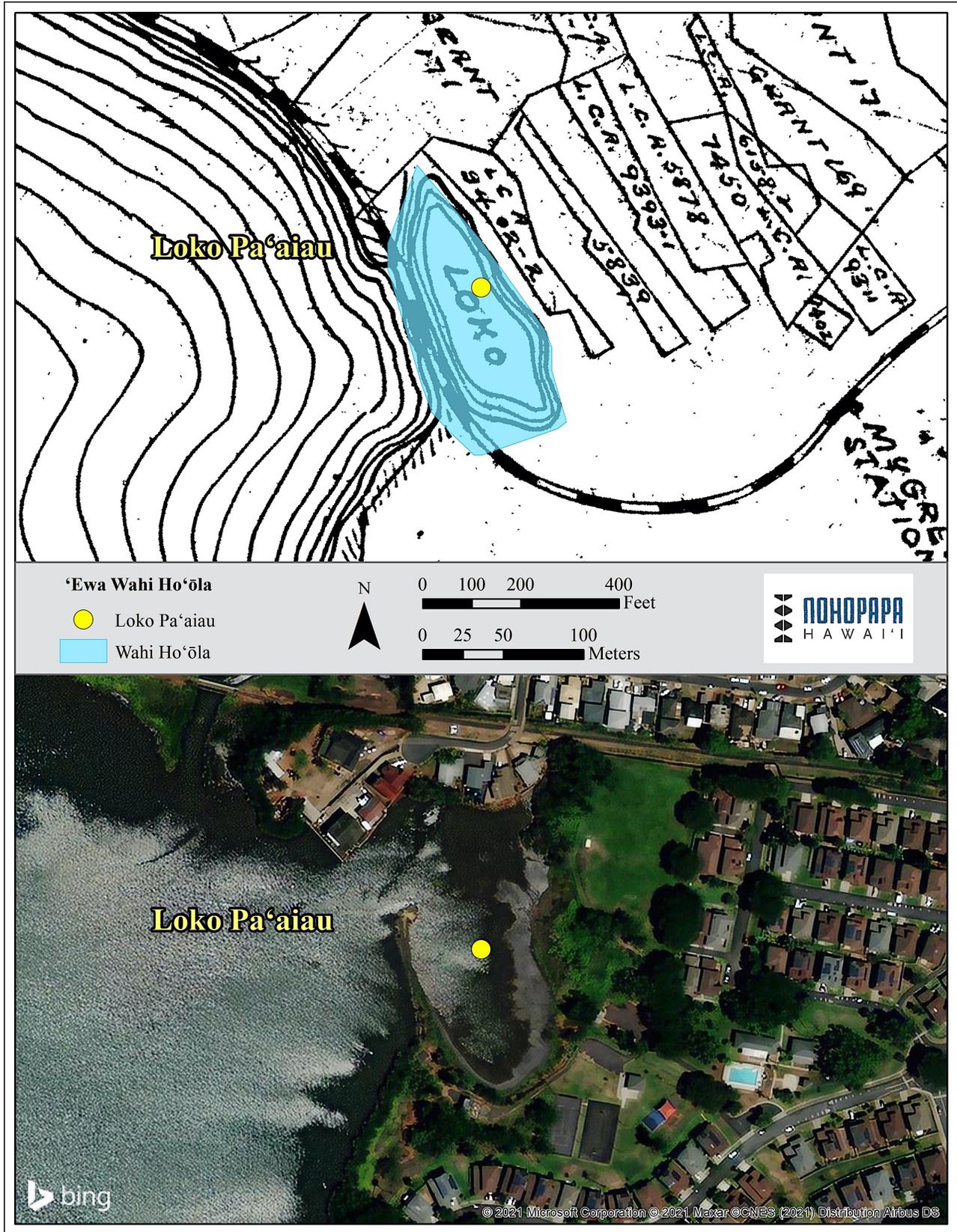
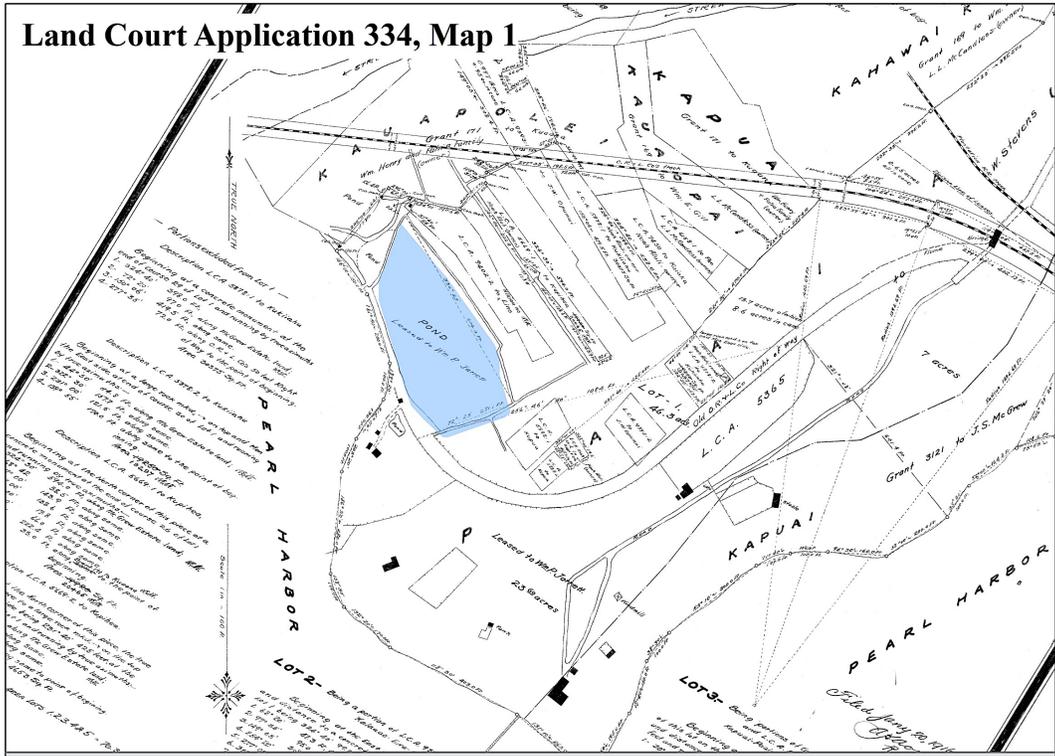


Figure 23. Loko Pa'aiiau showing comparison of modern imagery and Register Map 2643



**Loko Pa'aiau**

- Loko Pa'aiau
- Loko Pa'aiau

0 100 200 400 Feet

0 50 100 200 Meters

**NOHOPAPA**  
HAWAII

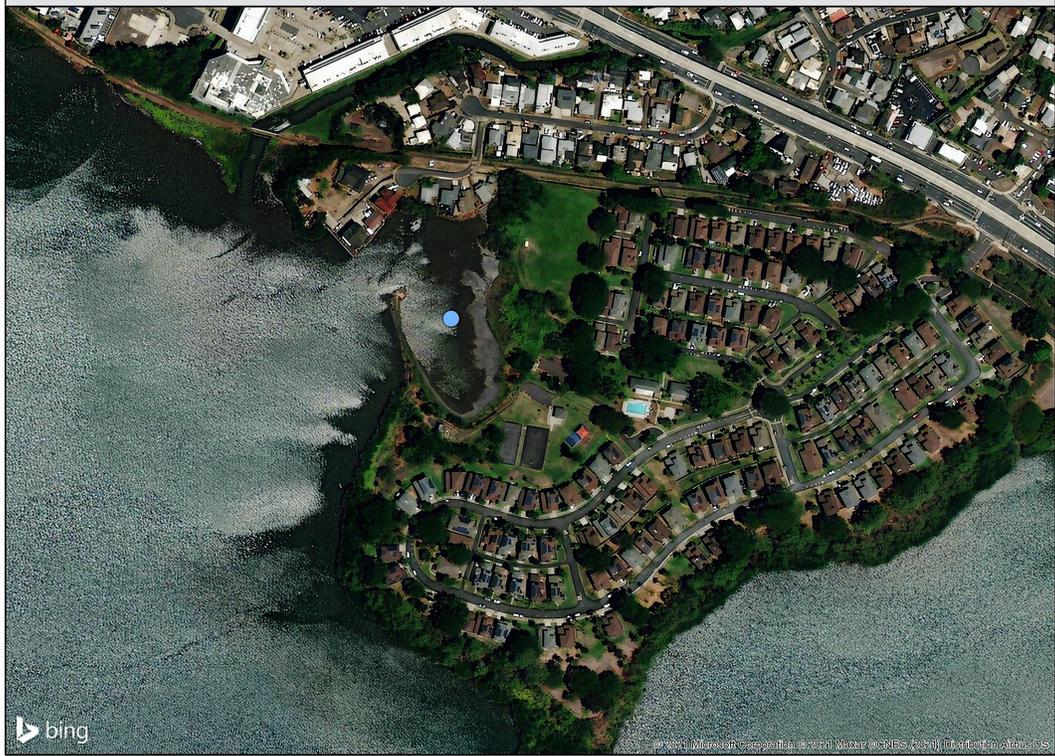


Figure 24. Loko Pa'aiau showing comparison of modern imagery and Land Court Application map (1913 survey and 1916 certification)



This type of aquaculture is truly impressive as the traditional Hawaiian fishpond systems incorporate fish farming practices that extend from the inlands to the sea (Apple and Kikuchi 1977). Kamakau (1976) wrote the following passage describing the relationship between the people and their fishponds:

Fish of the taro patch ponds gave life to the husband, the wife, the children, and the whole family ‘ohana. When anyone was hungry, the wife would get a few ‘o‘opu, or ‘opae or aholehole, and some taro leaves to relieve the hunger. If the malihini or the haku ‘aina arrived in the dark of night, the dwellers were prepared; they could quickly get some of the fish (mo‘o mahi) that had grown fully developed scales and hard heads and the storage container of poi. Then the poi, the awa and the ‘anae were placed in front of the malihini or the haku ‘aina—or friends, perhaps.

Thus they lived in the old days and that is why the native sons of places that had taro patches and pu‘uone fishponds loved the lands where they dwelt. There would be salted fish, too, in containers of large taro leaves. When one awoke in the morning and was ready to eat, the fish was brought forth and the wrappings opened up; taro leaves would have wilted and the fish would be shaped like pig tusks. They were laid in a food bowl and one ate until he was full. So too did the native sons love the land where the freshwater ponds, loko wai were, for they furnished them with fresh ‘opae, crisp limu-kala-wai, reddish ‘o‘opu roe, and lu‘au. The people of the old days who lived on such lands lacked nothing. [Kamakau 1976:50]



Fishponds, like Loko Pa‘aiiau, are a life-giving source and between the 14th and 19th centuries, fishponds became associated with chiefs and a symbol of their power and ability to manage their resources (Summer 1964). Along with the productivity of agriculture, aquaculture was also a physical manifestation of “a chief’s political power and ability to control and tap his resources” (Kikuchi 1976:299). Fishponds were very important and were often included in the histories of ali‘i.

## MO‘OLELO

Over the generations, the people of ‘Ewa developed an intimate understanding and pilina (relationship) with their ‘āina. Considered the heartland of O‘ahu, the bountiful harbors of Pu‘uloa, guarded by the akua Ka‘ahupāhau and Kanekua‘ana, were renowned for their numerous fishponds such as Loko Pa‘aiiau and famed oysters referred to as ka “i‘a hāmau leo”.

### *Ka‘ahupāhau, the shark guardian of Pu‘uloa*

Traditionally, worshiping and caring for family ‘aumākua (ancestor gods) was a very common practice. ‘Aumākua were known to take many different forms including animal forms like that of a shark (Pukui 1972:36). Emerson provides a long description of the shark ‘aumākua below:

...perhaps the most universally worshipped of all the aumakua...each locality along the coast... had its special patron shark...well known to all frequenters of the coast. Each of these sharks had its own kahu (keeper) who was responsible for its care and worship. [...] The relationship between a shark god and its kahu was oftentimes of the most intimate and confidential nature. The shark enjoyed the caresses of its kahu as it came from time to time to receive a pig, a fowl, a piece of

‘awa, a malo, or some other token of its kahu’s devotion. And in turn it was always ready to aid and assist the kahu. [Sterling and Summers 1978:54]

According to S. Nawaa, Ka’ahupāhau was the name of the shark guardian of Pu’uloa. Nawaa provided the following account:

The mother, who was a chiefess, of Ka’ahupahau was gathering limu in the waters of Pearl Harbor when she had a miscarriage. Thinking the baby was dead she left it in the water to be washed away. Later she went again to gather limu and bitten by a shark. She went to a kahuna [priest] who told her that the shark was Ka’ahupahau who was her own daughter, the baby she thought was dead. [...] It was from that time by command of the mother that all the people of Ewa were to always be protected from sharks whether in Pearl Harbor or outside. [Sterling and Summers 1978:56]

Native Hawaiian historian, S.M. Kamakau wrote about another account discussing the establishment of Ka’ahupāhau as the guardian of Pu’uloa. Kamakau writes:

Oahu was made a kapu [forbidden] land by this kanawai [law] placed by [the shark gods] Kanehunamoku and Kamohoali’i. But their sister Ka’ahupahau broke the law and devoured the chiefess Papio. She was taken and “tried” (ho’okolokolo) at Uluka’a [the realm of these gods], but she escaped the punishment of death. It was her woman kahu who paid the penalty of the law because it was her fault—she reviled Papio. The trouble arose over a papahi lei of ‘ilima flowers which belonged to Ka’ahupahau that her kahu was wearing. [The kahu refused to give it to Papio, and] Papio said, “I am going bathing, but when I come back you shall be burned with fire.” But Ka’ahupahau devoured Papio before she could carry out her threat, and she was punished for this. That is how Pu’uloa became a [safe] thoroughfare (alahula). After her confinement ended several years later, Ka’ahupahau was very weak. She went on a sightseeing trip, got into trouble, and was almost killed. But she received great help from Kupiapia and Laukahi’u, sons of Kuhaimoana, and when their enemies were all slain, the kanawai was firmly established. This law—that no shark must bite or attempt to eat a person in Oahu waters— is well known from Pu’uloa to the Ewas. Anyone who doubts my words must be a malihini there. Only in recent times have sharks been known to bite people in Oahu waters or to have devoured them; it was not so in old times. [Kamakau – Pukui, translator, 1968:73]

E. Lahilahi Webb provides the following account of Ka’ahupāhau, and her battle against a man-eating shark named Mikololou of Hawai’i Island, in Fornander and Thrum (2001).

Mikololou was a malihini shark who came from Hawai’i to visit the waters of Pu’uloa (Pearl Harbor), hungry for human flesh. Some of the resident sharks of that locality learned of its desire and so Mikololou entered the lochs as far inland as Waipahu, where it met Ka’ahupāhau, whereupon this guardian shark gave orders to get nets to encircle and capture the intruder. [Fornander and Thrum 2001:57]

Mikololou was eventually captured and killed by the people of Pu’uloa. However, because he was a special shark, he came back to life and sought revenge on Ka’ahupāhau. Mikololou gathered many sharks to wage war on Ka’ahupāhau. Webb, further describes the account by stating:

In revenge for this treatment by Ka'ahupāhau, mikololou collected a large body of sharks at the windward islands to wage war on the presumptuous guard of O'ahu's waters and appeared before the entrance to Pu'uloa where a long and severe fight took place, in which Ka'ahupāhau and her attendants so slaughtered the intruders that only a few escaped. Hence the open thoroughfare of Pu'uloa is the guarded highway of Ka'ahupāhau, whereby the sea of Pu'uloa is safe and peaceful through her law that sharks shall not attack man. [Fornander and Thrum 2001:58]

### **KANEKUA'ANA, THE MO'O OF PU'ULOA**

Ka'ahupāhau was not the only guardian of Pu'uloa. Kanekua'ana (or Kānekua'ana, which translates as "Kāne the elder"), a mo'o (mythical water spirit, often associated with the lizard), was also known to have guarded the area (Sterling and Summers 1978:50). As one of 'Ewa's most powerful kia'i (guardian or protector), the kama'āina from Hālawa to Honouliuli relied upon her. According to S. M. Kamakau (Sterling and Summers 1978):

Kanekua'ana guarded all the district of Ewa and the natives from Halawa to Honouliuli had faith in her. She cared specially for those related to her but the blessings that came to them were shared by all. The people of Ewa depended upon her as their guardian to bless them. [Sterling and Summers 1978:51]

When 'Ewa experienced food shortages or drought, the relatives of Kanekua'ana erected waihou heiau for Kanekua'ana to bring blessings to the people of the 'Ewa district with pearl oysters. Kamakau states:

When their children were suffering from a scarcity of fish, the relatives of Kanekua'ana from Halawa to Honouliuli erected waihou (a heiau) for Kanekua'ana and lighted fires to bring blessings upon the whole people. What kind of fish? The pearl oyster [...] They [pearl oysters] grew right on the mussel shells and thus supplied seafood. [Sterling and Summers 1978:51]

In the of Keomelemele, Moses Manu further accredits Kanekua'ana for the introduction and extinction of the pearl oyster in the Pu'uloa area:

Kanekuaana was a royal lizard whose home was the lochs of Ewa. This was the lizard who was said to have brought the pearl oysters to the sea of Ewa and this was the oyster that was referred to as "the silent 'fish' of Ewa; do not speak lest a wind arise." Many chants have been made with reference to the pearl oyster. In residing there, this lizard was cared for and worshipped by the people for bringing the pearl oyster... From that time it was much found in Ewa up to recent years, about 1850-1853, the time when this race of people (Hawaiians) were being destroyed by smallpox. The oysters began to vanish from that time to the present. The people of the place believe that the lizard was angry because the konohikis imposed kapus, were cross with the women and seized their catch of oysters. So this "fish" was removed to Tahiti and other lands. [Manu 2002:161]

After the arrival of Western foreigners and new resource policies in Hawai'i, it was said that the oysters began to vanish. Manu further stated:

The people of the place believe that the lizard was angry because the konohikis imposed kapus, were cross with the women and seized their catch of oysters. So this “fish” was removed to Tahiti and other lands. When it vanished a white, toothed thing grew everywhere in the sea of Ewa. [Sterling and Summers 1978:50]

### **KALAIMANUIA, CHIEFESS OF O‘AHU**

Kalaimanuia (Kalanimanuia by Kamakau), a chiefess of O‘ahu, who lived at Kuki‘iahu most of the time was credited with the construction of Loko Pa‘aiiau. Fornander’s description of her is as follows:

Kalaimanuia followed her mother, Kukaniloko, as Moi of Oahu. No foreign or domestic wars appear to have troubled her reign, and little is known of her history. She was born at Kukaniloko that famous birthplace of Hawaiian royalty, and resided most of her time at Kalauao, in the Ewa district, where the foundations of her houses are still pointed out at Kukiiahu and at Paaiaiu. To her is attributed the building of the great fishponds of Kapaakea, Opu, and Paaiaiu. Her husband Lupe Kapukeahomakalii, a son of Kalanuili (k) and Naluehiloikeahomakalii (w), and he is highly spoken of in legends as a wise and kind man, who frequently accompanied his royal spouse on the customary circuits of inspection of the island, and assisted her in the government and administration of justice. [Sterling and Summers 1978:12]

### **THE BATTLE OF KŪKI‘IAHU**

The famous battle of Kūki‘iahu in 1794 took place on the flat lands just mauka of Loko Pa‘aiiau; and many fallen warriors were reportedly placed near what is today the current location of the H-1-highway. One of the most famous mo‘olelo has to do with the battle of Kūki‘iahu between Maui and O‘ahu chiefs. Ka‘eokulani, then ruler of Maui, was on his way to Kaua‘i and passed through O‘ahu. Seeing that Ka‘eokulani was coming, Kalanikūpule, then chief of O‘ahu, thought war was his intention. The following is a description by Kamakau of what happened next:

On December 12, 1794, a great battle was fought on the ground of Ka-lani-manuia between Kalauao and ‘Aiea in ‘Ewa... Thus surrounded, Ka-‘eo found his men fighting at close quarters and, cut off by Koa-lau-kani between Kalauao and Kuamo‘o, he was hemmed in on all sides and compelled to meet the onset, which moved like the ebb and flow of the tide. Shots from guns and cannon, thrusts of the sword and spear fell upon his helpers. Ka-‘eo with six of his men escaped into a ravine below ‘Aiea and might have disappeared there had not the red of his feather cloak been seen from the boats at sea and their shots drawn the attention of those on land. Hemmed in from above, he was killed fighting bravely. His wives were killed with him, and his chiefs and warriors. This war, called Kuki‘iahu, was fought from November 16 to December 12, 1794, at Kalauao in ‘Ewa... On the afternoon [of the final day of victory for Ka-lani-ku-pule] the dead were gathered together, carried to Pa‘aiiau [probably near the seashore just back of the fishpond of the same name], and piled in a great heap. [Kamakau 1961:169]

### **KAHUAWAI (OR KAHUEWAI)**



Kahuawai (or Kahuewai) is the name of a famous freshwater pool that fed the lo‘i area which also fed Pa‘aiiau Fishpond. It was once reserved for the chiefs; even chiefs from other islands would come to swim and bathe in the waters there. A description of Kahuawai is provided below:

Kahuawai was a noted bathing place since ancient times and was guarded so that any one did not bathe in it except the chiefs. Later it was used by all. Kakuhihewa’s daughters and the hero Kalelealuaka (their husband) bathed in this pool. Kaeokulani, the chief of Kauai also bathed here when he came to war here on O‘ahu. He was killed at Kukiiahu. Many visitors from Hawaii to Kauai that came to see this pool and it was well known to Ewa’s inhabitants. [Sterling and Summers 1978:13]

## **HISTORICAL REFERENCES**

### **KEAUNUI, SON OF MĀWEKE**



John F. G. Stokes credited the development of Pu‘uloa into an area for good fishing to the ‘Ewa chief, Keaunui, son of Māweke (Sterling and Summers 1978:47). Keaunui was said to have widened and deepened the channel of Pearl Harbor, as a means of building weirs to better accommodate fish farming practices of the area. Stokes further states that there is a possibility that fish traps and fishponds were already being constructed during that time and provides the following account:

Then it was that Kalaimanuia, queen of Oahu, was accredited with the building of three fishponds in Pearl Harbor, Kapaakea in Waimalu, the Opu and Paaiau in Kalauao, and her Son Kaihikapu is mentioned as constructing two more in Moanalua near by. [Sterling and Summers 1978:47]

### **ABUNDANCE OF FISHPONDS AND FISHTRAPS**

The abundance of fishponds and fish traps reflected the rich coastal resources once present in the Pu‘uloa area. In his account of the “Pearl-River Harbour” in 1838-1842, U.S. sailor and explorer, Charles Wilkes, stated, “Pearl-River Harbour affords an abundant supply of fine fish. Two species of clams are procured here, called by the natives okupe and olepe” (Sterling and Summers 1978:49. McAllister (1933) echoed this sentiment noting Approximately 25 fishponds and fish traps were recorded, including the Pa‘aiiau Fishpond (Site 108) in the Pu‘uloa area. He described Loko Pa‘aiiau as:

Rectangular in shape, roughly 190 by 600 feet, surrounded by land on three sides. The wall on the harbor side is 3 to 4 feet wide, 2 feet high with one makaha. The three sides toward the land have been evenly faced with waterworn basalt to a height of about 2 feet. The pond was evidently fed by the water from the surrounding taro patches. Tradition credits its construction to Kalaimanuia [McAllister 1933:103]

### **MAHELE**

There are twelve ‘ili ‘āina within the Kalauao ahupua‘a, which include: Alaenui, Kahawai, Kahawailuna, Kaonohi, Kapua, Kapaele, Kapua‘i, Kauaopai, Kauapoolei, Kuahulumoa, Opu, and Pa‘aiiau. During the time of the Mahele, a total of 54 Land Commission Awards were granted to a

total of 38 people within the Kalauao ahupua‘a. The distribution and descriptions of these LCAs can provide significant insight to the patterns of land use, residence, environment, and activities in the project area. Generally, most of these early landowners planted taro and other crops along the streams and springs and used the kula as pasture.

In the ‘ili of Pa‘aiiau 12 LCAs were granted to six people namely, William Poomuku Stevens, Kupihea, Kukiiahu, Kapua, J.W. Oponui, and Hilo for Kaoio. Two LCAs that border Loko Pa‘aiiau include LCA No. 5888 which borders the north edge and LCA No. 5888 which borders the east of Loko Pa‘aiiau. LCA No. 5888 was claimed by Kapua who received .53 acres of land. The award included a lo‘i kalo (taro patch) and a pā hale (house lot). LCA No. 9402 was awarded to “Hikiau for Lino” and totaled 1.18 acres. The award included two parcels, a pā hale and a mo‘o ‘āina

## QUEEN EMMA

Queen Emma Naea Kaleleonālani Rooke was known to stay at Pa‘aiiau. In the early 1870s. Hawaiian Language Newspapers documented these visits. It is unclear if this is a reference to Loko Pa‘aiiau or to the ‘ili of Pa‘aiiau in which the fishpond is located; however, the articles suggest that the residence in which she stayed was perhaps close to Pa‘aiiau fishpond.

On November 12, 1870, a notice was put out by Kuailiahi, the Land Manager Assistant Supervisor of Queen Emma, and published in Ke Au Okoa prohibiting people from trespassing on the land in which she was staying during her visit.

O wau o Kuailiahi k., ka hope a Luna malama Aina o ka Moiwahine Emma. Ke papa a hookapu loa ia‘ku nei na kanaka a pau loa o kela ano keia ano, aole e hele wale maluna o ka aina o Uilama Sivini, o Paaiau ka inoa, e waiho la ma Kalauao, Ewa, Oahu, i lilo i ka hoolimalimaia e EMMA, nolaila, aole e hele wale na kane, wahine, a me na keiki, na haole, a me na Pake, ma na wahi a pau o ua aina la, aole no hoi e hele ma ke kai e lawaia ai me kuu ae ole, aole no hoi e wehe wale i ke pani o ka puka komo o ka Pa, a hoohamama wale. O ka mea kue i keia mau olelo a pau, e hopuia no oia me ka uku \$10.00, a i ole ia, e hoopiia imua o ka Lunakanawai, a ua kapu pu no hoi me na holoholona, Lio, Bipi, Hoki, Piula, Hipa, Kao, Puaa, aole e hele wale ma na wahi a pau o ua aina la, e uku no \$5.00 no ke poo hookahi, a i ole ia, e hoopaa ia no ma ka Pa Aupuni.

I am Kuailiahi k., the land manager assistant supervisor for Queen Emma. All persons of all races are being forbidden and banned from trespassing on the land of Uilama Sivini, called Paaiau, situated in Kalauao, Ewa, Oahu, and is being rented out by Emma, therefore, all men, women, children, white persons, and Chinese people should not tread upon any portion of said land, do not go down to the ocean to fish without my permission, and do not open the gate of the yard, and leave it open. Those who violate these terms, will be arrested and fined \$10.00, or, prosecuted in front of a judge, animals are also prohibited, horse, cow, mule, donkey, sheep, goat, pig, should not tread upon any portion of said land, or you will be fined \$5.00 per head, or else, they will be locked up on the government yard. [Ke Au Okoa, November 12, 1870]

Another article written by S.W. Mahelona published in Ke Au Okoa published on September 21, 1871 was about ‘Ewa and shared that Pa‘aiiau is a place where Queen Emma and her brothers would go to relax. The article also mentions the Mo‘ae wind.



“Ma ke ahiahi Poalua aku nei; ke noho nei ka Moiwahine Kaleleonalani i kona hale kamala lau akaakai ma Paaiau Kalauao Ewa a me kona mau kaikukane, Kekuaokalani, a me Kunuiakea, e walea ana i ka makani moae, a me ka hulali o ke kai kapu o Oweoula i Waimalu-e”

“Last Tuesday night; Queen Kaleleonalani was staying at her bulrush thatched hut at Paaiau Kalauao Ewa along with her brothers, Kekuaokalani, and Kunuiakea, relaxing in the Moae wind, and the sparkle of the sacred seas of Oweoula at Waimalu.” [Ke Au Okoa, September 21,1871]

On October 16, 1872 William Stevens Poomuku (also seen written as Poomoko) drafted a deed to Queen Emma conveying his land in Pa‘aiiau to her (LCA 5365). (State Archives Land Index)



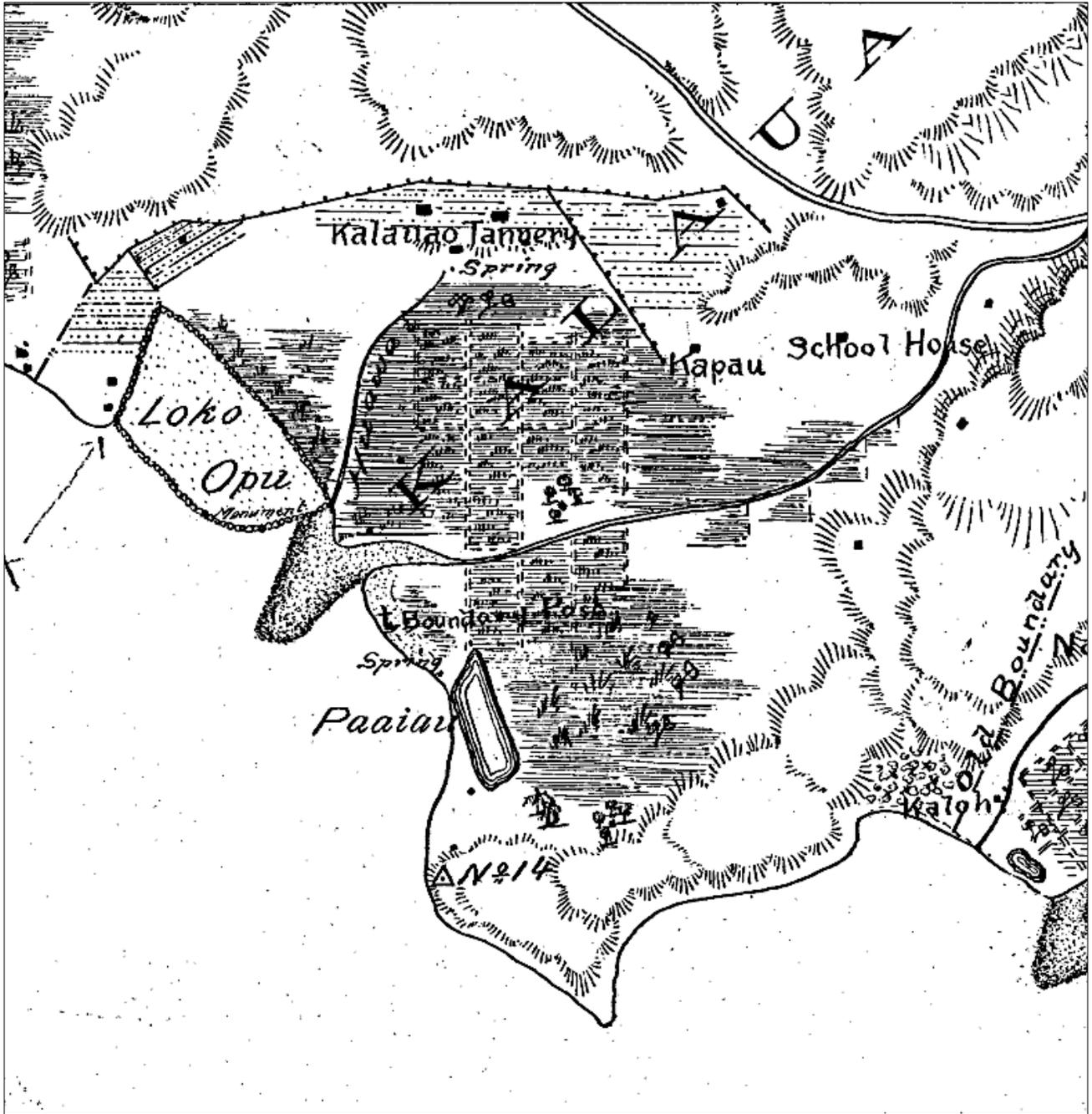


Figure 25. 1873 Historic Map titled “Pearl Lochs and Puuloa Entrance, Ewa, Oahu” by C. J. Lyons showing Pa’aiuu and drawn in signs of Kalo land, Rice fields, Rushes, and Bananas along with a nearby spring.

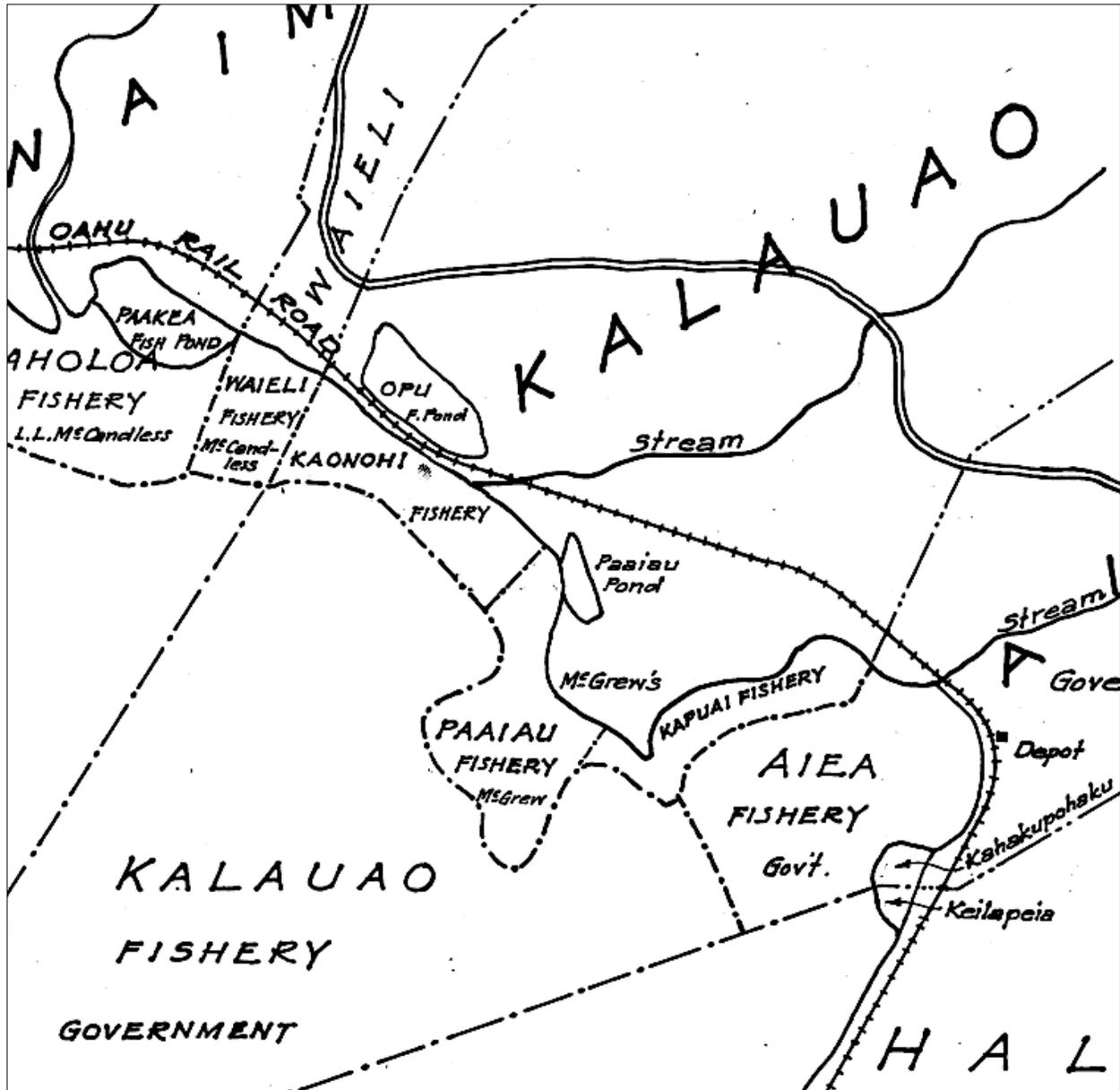


Figure 26.1913 Historic Map titled "Oahu Fisheries, Pearl Lochs Section" by M.D. Monsarrat.

## MILITARY

After the 1901 Annexation of Hawai'i, Pearl Harbor fell under the jurisdiction of the U.S. Government, and it continues to be occupied by the U.S. Military today. A 1920 aerial photograph and a 1927 U.S. Geological Survey map illustrate the changes of the Kalauao ahupua'a, from an agricultural nature to a more developed nature with roads and houses. By the 1920's, it is said that the O.R. & L. railway was used to transport defense materials from Pearl Harbor to the rest of the island (Chiddix and Simpson 2004). In December 1941, Pearl Harbor was attacked by the Japanese military, marking the beginning of World War II (Spalding 1945). After the war in 1945, the O.R. & L. railway ended, and so did its transportation of military defense materials. By 1954, a great amount of development occurred in the project area. The development of the naval station at McGrew Point is a major addition to the once agricultural predominant landscape. In addition

to the naval station, new roads and buildings, including a hospital, were constructed in the Kalauao ahupua'a.



Figure 27. 1920 aerial photograph of Pearl Harbor, note the project area in the middle distance, and Diamond Head at the far left (Bishop Museum Archives).



Figure 28. 1959 aerial photograph of McGrew point, showing the Pa'aiau fishpond, note the development of the military housing near the project area.



Figure 29. A 1974 photograph of Pa'aiiau Fishpond adapted from Apple and Kikuchi (1977:127), note the recreational park in the background of the photograph.

## TODAY

In 1989, a Cultural Resources Reassessment for the 1989 Ford Island Causeway Study was conducted in the Pearl Harbor Naval Base area. This study documented the different fishponds along the shoreline of Pearl Harbor, including Pa'aiiau, and provided the following statement regarding the condition and integrity of the fishponds in the area, "Of the seven sites discussed above, only one, 108-Loko Paaiau still possesses surface integrity. The others, all listed as 'filled-in' or 'destroyed,' have no surface remains" (Sinoto 1989:6).

The vicinity of Loko Pa'aiiau has varied uses including military housing, recreational parks, as well as other support facilities for the U.S. Navy. A 1999 Conditions Assessment Report provided the status of the Pa'aiiau fishpond at the time.

Pa'aiiau has been rated by a Statewide survey as a type II B pond, meaning the wall is in fair to poor condition, or submerged. The pond is heavily silted and vegetation mainly (mangroves) covers and encroaches nearly all of the wall. [State Aquaculture Development Program 1999:6]

From 2014-2015, Archaeological Monitoring was conducted during a Vegetation Clearing Project to remove all mangrove and other invasive flora growing near, around, and within the walls of the Pa‘aiu Fishpond. The project required the manual removal of mangrove and invasive trees by using chain saws, hand saws, and trimmers. A total of 4.95 acres of vegetation was cleared, exposing seven features along the west end of the fishpond including a presumed mākāhā that was identified by McAllister (Lima et al. 2015).

Today, Loko Pa‘aiu is cared for by the Ali‘i Pauahi Hawaiian Civic Club, based out of ‘Aiea, O‘ahu, that works with the U.S. Navy to mālama the site. They currently maintain a Memorandum of Understanding (MOU) with the Navy to be primary stewards of the fishpond. Stewarding Loko Pa‘aiu consists of educating students and the public about the cultural history of the fishpond as well as leading volunteer service days at the site to keep the invasive species at bay. The Civic Club hopes to eventually restore Loko Pa‘aiu and to create a cultural center in the area (Uyeoka et al. 2018:113).



Figure 30. A portion of the cleared wall at Loko Pa‘aiu in 2017 (photo credit: Nohopapa Hawai‘i)



Figure 31. Loko Pa'aiiau in 2017 (photo credit: Nohopapa Hawai'i).

# HAUPU‘U/HAPU‘U, WAIAWA

## BACKGROUND

Haupu‘u (also spelt “Hapu‘u”) is the name of a hill, heiau and a maika field in the ahupua‘a of Waiawa, in ‘Ewa, O‘ahu (Waialeale 1834; Īī 1995:97). It is important to note that even though the larger area within which Haupu‘u is situated has been overshadowed by the recent name Pearl City (that obscures the names of six ahupua‘a across the area currently called “Pearl City.” These ahupua‘a are (in order from East to West): Kalauao, Waimalu, Waiiau, Waimano, Mānana, and Waiawa (Keli‘ipa‘akaua, 2021: 2)), the name Haupu‘u has persevered throughout the 19<sup>th</sup> century until the present in the writings and memories of people close to this wahi ho‘ōla, either through their pilina as kupa ‘āina or even through their pilina with the ‘Ewa church (Kamai 1876; Keaonaulu 1883; Kaohi et. al 2008; Chang in Keli‘ipa‘akaua et. al 2018; Keli‘ipa‘akaua 2021).

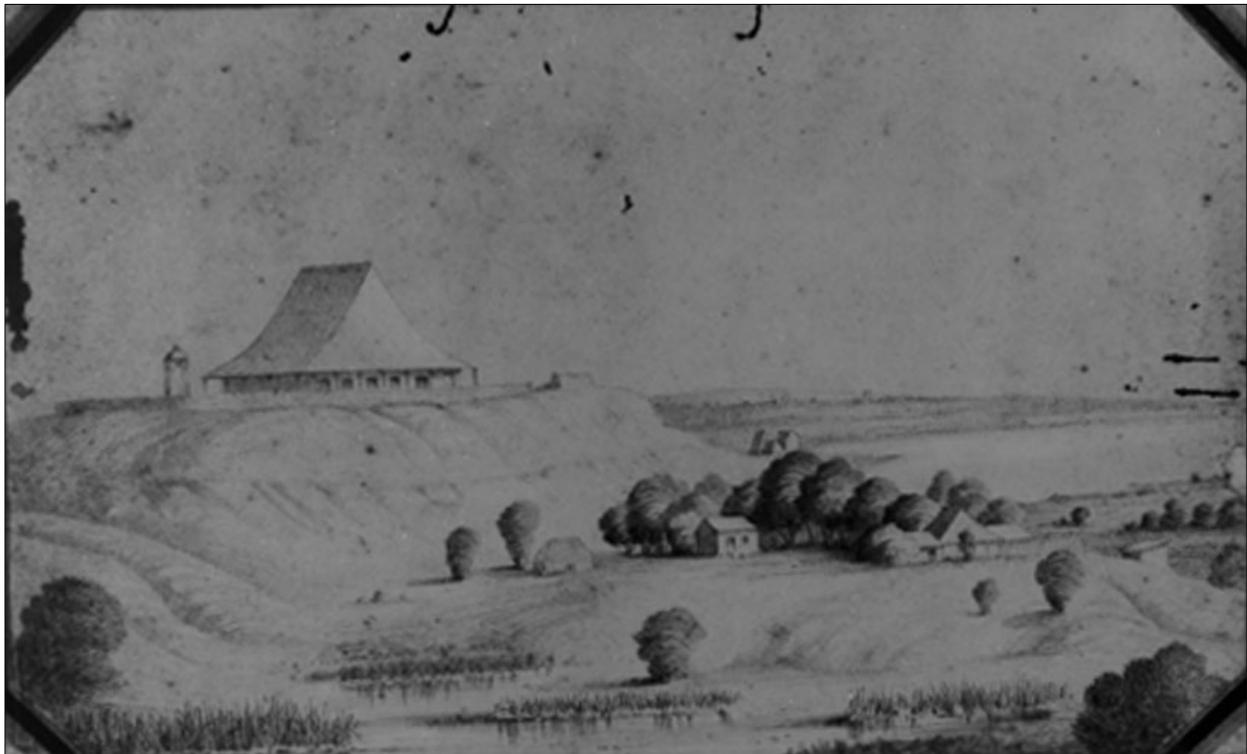


Figure 32. Washdrawing of Kahikuonalani Church (also known as the ‘Ewa Church), by Paul Emmert, ca. 1851. From the Hawaiian Mission Children's Society Library and Archives (Emmert 1951).

Although variations exist in the spelling of the inoa of this wahi ho‘ōla as “Haupuu” and “Hapu,” “Haupuu” seems to be the predominant spelling of this inoa ‘āina as is seen in nūpepa articles and other publications by authors from the 19<sup>th</sup> century (Waialeale 1834; Kamai 1876; Keaonaulu, 1883; Ka Loea Kalai ‘Aina 1899; Īī 1995:97; Nawaa n. d.; Bishop 1916) and by more recent authors (Kaohi et al 2008:111; Williams Jr. 2013:28). Though published materials do not clarify the meaning of the name Haupu‘u/Hapu, dictionary definitions yield some insights into this inoa.

Both Pukui and Elbert and Andrews provided definitions for the name “Haupuu.” Andrews (1865:137) states “Haupuu” is “any hard bunch or protuberance on the joints or limbs. Pukui and



Elbert (1986: 62, 358) write “Haupu‘u” is a “hard lump growing on the joints or in the groin, consisting of calcium deposits.” There are many definitions for the name Hāpu‘u. According to Andrews, (1865:152) “Hapuu” as a verb means, “To be many; to be multitudinous; to abound in plenty; thick together;” as an adjective it means “many; abounding; plenteous” (Andrews 1865: 152); and lastly as a subject it means the “name of a species of large fern; the root is edible in time of famine” or name of a species of fish. According to Pukui and Elbert, (1986:59) “Hāpu‘u” as a noun is, “an endemic tree fern (*Cibotium splendens*, formerly called *C. chamissoi*) common in many forests of Hawai‘i, as at Kīlauea Volcano, and now frequently cultivate”; also the “Grouper (*Epinephelus quernus*) fish;” and lastly “a variety of taro, also hāpu‘upu‘u, that may be qualified by the colors ‘ele‘ele, hāuliuli (favored by planters), kea or ke‘oke‘o, lena, and ‘ula‘ula.”





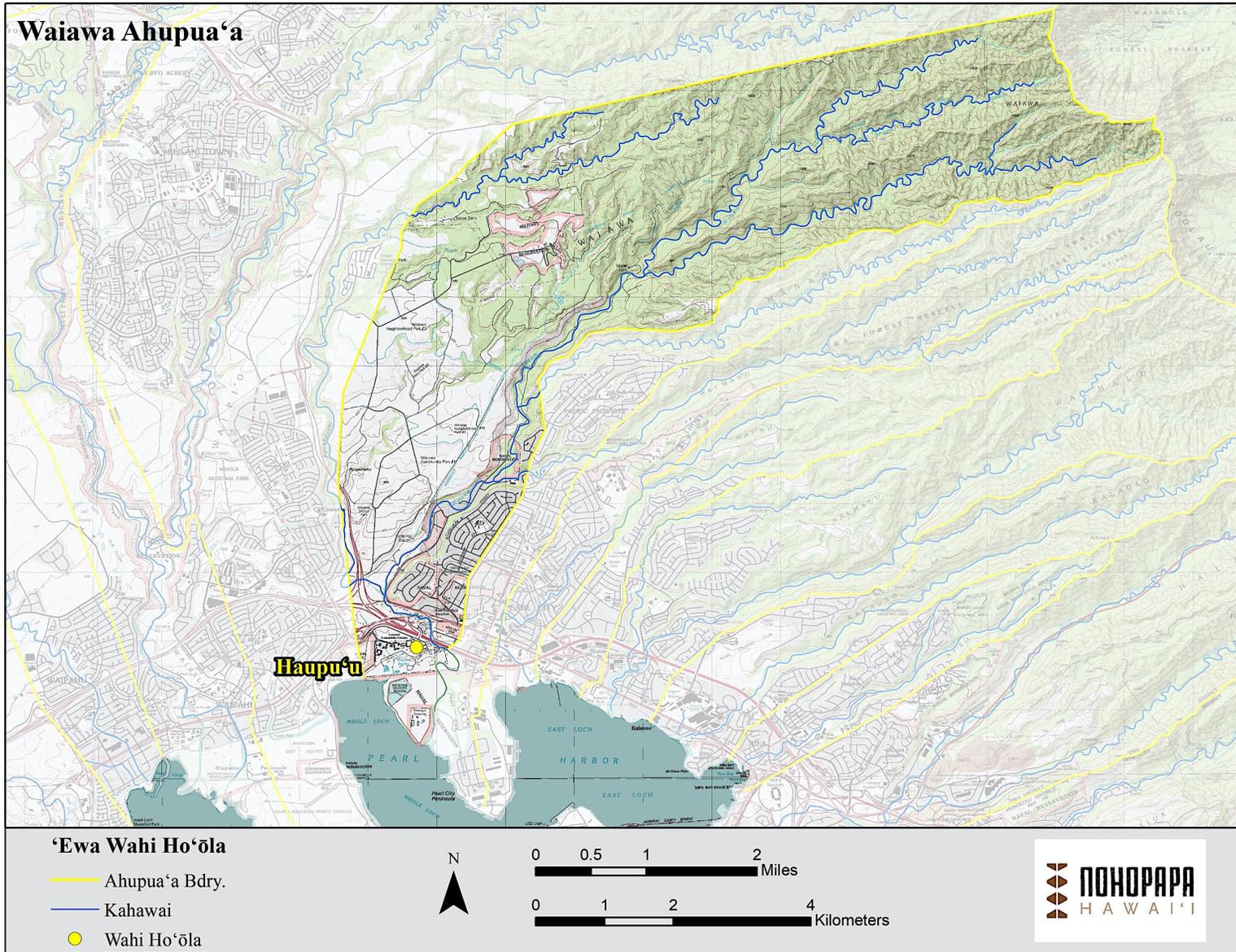


Figure 34. USGS map of Waiawa ahupua'a showing the location of Haupu'u



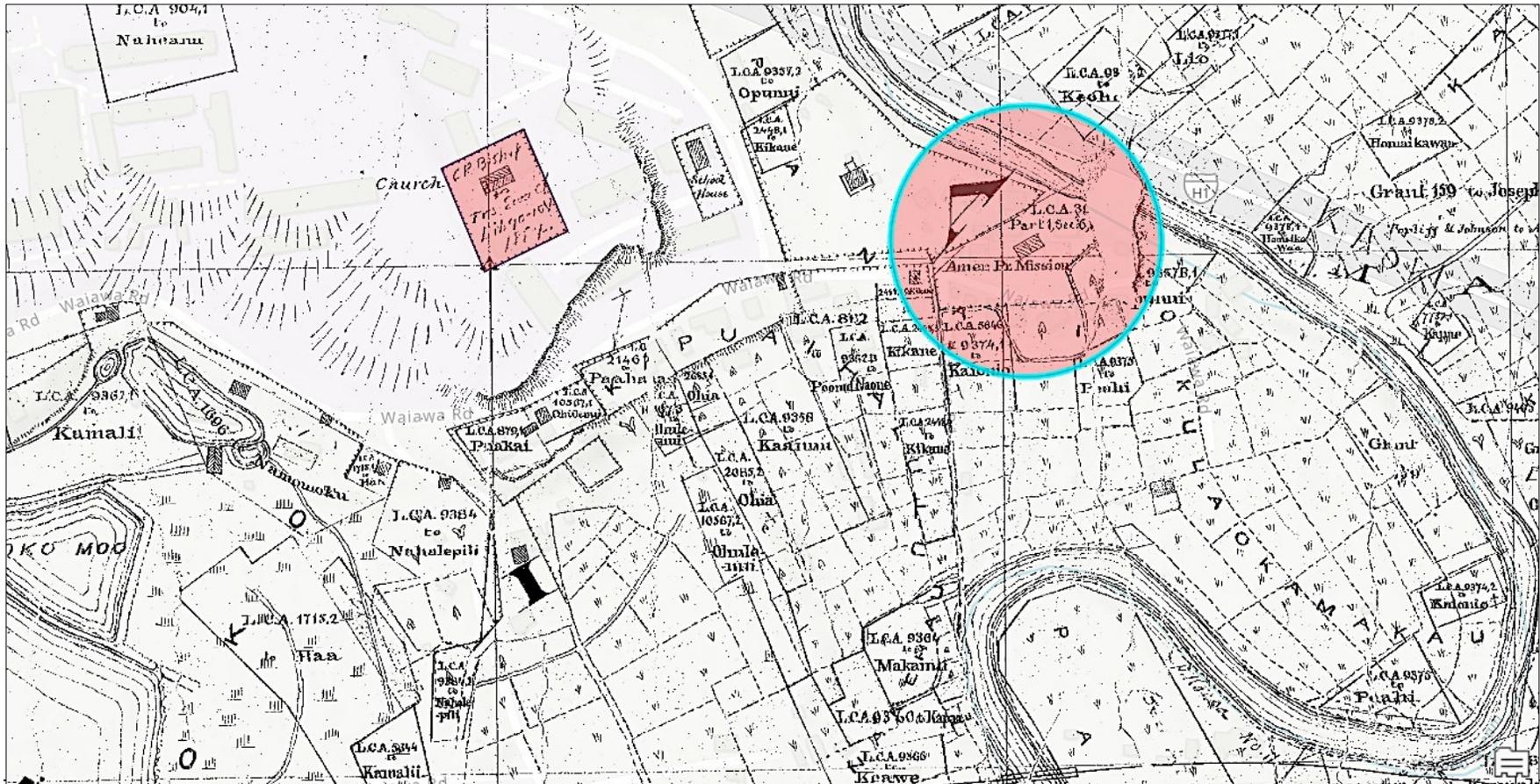


Figure 36. Haupu'u, also the eventual site of the old 'Ewa Church (orange square) and a rough radius of the location of Kahi'ukā's hale as described by Uaua in the mo'olelo of Ka'ehuikimanōpu'uloa (orange circle) overlaid on Bishop's 1887 map (Registered Map 1258 (Bishop 1887)) as viewed in the Waiawa Kai Geospatial Database (Keli'ipa'akaua 2021:34).



Figure 37. Haupu'u (orange square within the vicinity of what is now the College Gardens residential development) and rough radius of the location of Kahi'ukā's hale over the current landscape as viewed in the Waiawa Kai Geospatial Database (Keli'ipa'akaua 2021:34).

Although early research primarily described Haupu‘u as a maika field (Sterling and Summers 1978:18), Haupu‘u has great significance as a water source for multiple areas in Waiawa as a heiau (Waialeale, 1834) and as an initial stop for the gods Kāne and Kanaloa upon entering the human-inhabited realm from where these two gods blessed Waiawa with continued bounty (Ka Loea Kalai Aina 1899). Haupu‘u was known as a water source for at least eight different ‘āina within Waiawa and as the place from which Kāne and Kanaloa blessed the ‘āina and with numerous resources. This established the site as a wahi ho‘ōla significant for its role in providing valuable wai, universally recognized as essential to life, and as a place from which the gods themselves granted their blessings for growth, sustenance and continued waiwai.

**MO‘OLELO**

**KĀNE AND KANALOA AT HAUPU‘U**

After entering the human-inhabited realm from the domain of the gods, Kāne and Kanaloa first landed at Waimalu beginning their travels as akua on earth. At Waimalu, they spoke to a man named Maihea, making themselves known to him by name for he had been praying to these “unseen gods” (akua ike ole ia) prior to their arrival. From there, they traveled ‘Ewa, established boundaries, and eventually arrived atop Haupu‘u in Waiawa where they offered blessings of bounty to various ‘āina and resources of Waiawa:

“While they looked upon the loko i‘a of Waiawa, they spoke ‘may the loko i‘a of Waiawa below be like the stars above; and the ‘ānae here at Kuhialoko, and the limu also at Kuhiawaho, and the pa‘akai of Ninauele, and the niu kaukahi of Hapenui, and the lū‘au of Mokaalika, and the water of Ka‘aimalu, all enjoyed with the ‘awa of Kalāhikiola.” [Ka Loea Kalai Aina 1899; translation by Kepo‘o Keli‘ipa‘akaua]

Table 7. ‘Āina and resources blessed in Waiawa by Kāne and Kanaloa from Haupu‘u. If land division types are unclear, the respective cells are left blank. Additional research into Mahele documents and other sources may help to complete these research gaps.

‘Āina Blessed	Land Division Type	Resource Blessed
Waiawa	Ahupua‘a	Loko I‘a
Kuhialoko	‘Ili	‘Ānae
Kuhiawaho	‘Ili	Limu
Ninauele		Pa‘akai
Hapenui		Niu Kaukahi
Mokaalika		Lū‘au
Ka‘aimalu	Mo‘o	Wai
Kalāhikiola		‘Awa

From Haupu‘u, Kāne and Kanaloa returned to the home of Maihea where they shared ‘awa that afternoon. In return, Maihea received the priestly knowledge (‘ike kahuna), oratory (kākā‘ōlelo), and so forth; this marked the beginning of this knowledge being received in Hawai‘i (Ka Loea Kalai Aina 1899; translation by Kepo‘o Keli‘ipa‘akaua).

## HAUPU‘U – A SOURCE OF WATER

While meeting for a few weeks with the Mō‘ī Kauikeaouli (Kamehameha III), the Kahuna Kaula, named “Luau,” described Haupū‘u as a source of water (“...he kumu ia no ka wai e huai la”) for many areas of Waiawa including Mapuea, Kapopou, Kapuāihalulu, Panaio, Mokaalina, Piliaaumoā, Kekualāau and Kaaimalu (Waialeale 1834). A majority of the eight areas noted as being places for which Haupū‘u was a source of water are ‘ili ‘āina within the Waiawa ahupua‘a, while Mapuea is a mo‘o ‘āina and also a ki‘owai.

Table 8. ‘Āina described by the Kahuna Lū‘au as receiving water from Haupū‘u (Waialeale 1834). If land division types are unclear, the respective cells are left blank. Additional research into Mahele documents and other sources may help to complete these research gaps.

‘Āina Receiving Wai	Land Division Type
Mapuea	Mo‘o, Ki‘owai
Kapopou	‘Ili
Kapuāihalulu	‘Ili
Panaio	‘Ili
Mokaalina	
Piliaaumoā	‘Ili
Kekualāau	
Kaaimalu	Mo‘o



Figure 38. Haupu'u and six out of eight areas for which it is noted as being a source of water for (Waialeale 1834). Not depicted: Mokaalina and Kekualaa – Further research is necessary to verify the locations of these 'āina. Map taken from the Waiawa Kai Geospatial Database (Keli'ipa'akaua 2021).

## HISTORICAL REFERENCES

### HAUPU‘U – ANCESTRAL TIMES UNTIL 1834

The pu‘u Haupū‘u was situated within an already productive Waiawa ahupua‘a by the time Kāne and Kanaloa arrived to offer continued and increased blessings upon Waiawa’s resources (Ka Loea Kalai Aina 1899). It is unclear when the heiau at Haupū‘u was constructed, or by whom, but it is clear that this heiau and the adjacent maika fields were in place prior to 1834 given their mention in Waialeale’s publication that year (Waialeale 1834) and from Īī’s description of the location of the maika fields Haupū‘u and Pueohulunui, both located within Waiawa (Īī 1995:97). The function of Haupū‘u heiau remains unclear. It’s possible, however, that Haupū‘u’s location as the area from which Kāne and Kanaloa offered blessings of bounty for Waiawa could be the reason the area was selected for the construction of the heiau.

### THE ‘EWA CHURCH AND HAUPU‘U - 1834 TO PRESENT

By 1834, the construction of the ‘Ewa Church was near completion. It was built atop the heiau at Haupū‘u despite warnings from the kahuna, Luau, that the konohiki overseeing its construction, Kanepaiki, would die before the roof went up. As prophesied, Kanepaiki died before the church’s roof was put into place, and J. Kahauolono succeeded Kanepaiki as konohiki and completed the church’s construction (Waialeale 1834). Sereno Bishop, the son of Artemas Bishop (the ‘Ewa Church’s second presiding reverend) describes the church’s construction as being made up of adobe walls, fifteen feet high, with a steeply pitched roof that extended out in a verandah on all four sides (Bishop 1916:41-42). Simeon Nawaa, in a compilation of accounts of previous ministers of the church and his own observations describes how portions of the original church, under the direction of its first reverend, Lowell Smith, may have been built from pōhaku from the heiau (Nawaa, n.d.). The church had a large congregation including residents from the moku of ‘Ewa and the moku of Wai‘anae (Smith and Bishop 1835-1863). According to Sereno Bishop, the church was large enough to hold over 7,000 people; it remains unclear whether this number is an exaggeration or an embellishment.

“Our great church on the hill would hold one thousand people, with four hundred more standing in the encircling verandah. It finally became necessary to cover the north side of the church yard with a lanai which would seat six thousand people.”  
[Bishop 1916:53; Chang in Keli‘ipa‘akaua et al 2018]

By the late 1800s, the church began to fall into disrepair and the congregation sought funding to rebuild it. The church was rebuilt in 1884 with help from Mōī Kalākaua who contributed the final financial contributions necessary, and the church was renamed as Kahikuonalani, “the seventh of the rulers” in honor of this monarch (Williams Jr. 2013:28; HEN Vol. 1; Chang in Keli‘ipa‘akaua et. al 2017). In 1906, the church was moved from Haupū‘u to Third Street in Pearl City, and in 1961 the present Kahikuonalani Church was built on Ho‘omalū street (Kaohi et al 2008:111). Currently, the College Gardens residential development, built in 1984 (Honolulu Board of Realtors, 2021) sits on top of Haupū‘u.

### TODAY

Today, the ‘ulu maika playing field of Haupū‘u below (makai of) the H-1 freeway due is no longer visible due subsequent development. In addition, the heiau at Haupū‘u also no longer visible after the Protestant ‘Ewa Church was built directly over it prior to 1834 (Waialeale 1834).

Recent research has geospatially placed the location of the ‘Ewa Church (and therefore the heiau) in the vicinity of what is presently the College Gardens residential development (Keli‘ipa‘akaua 2021:33-34). Though development has obscured Haupu‘u from view on the current landscape, it seems to continue to fulfill its function as a source of water as wai continues to be present in some of the areas that Waialeale described in 1834. Continued engagement with this ‘āina by the kupa of Waiawa and those who assist them in their current restoration endeavors can help Haupu‘u to thrive again.



Figure 39. General area of where Haupu‘u is located today.

# KAUPE‘A, HONOULIULI

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## BACKGROUND

Kaupe‘a is an ao kuewa on the Honouliuli/ Pu‘uloa plain in ‘Ewa. It’s supposedly an area where restless and wandering spirits of the dead seek to find their way to another realm. The name Kaupe‘a means “crisscross” or “interwoven.” In addition, the term “Kī kaupe‘a” is “ti leaves crossed as a sign of taboo” (Pukui et al. 1986:139). In his book, *Cultural Kapolei*, Shad Kane provides another possible meaning of the name relating to navigation. He writes,

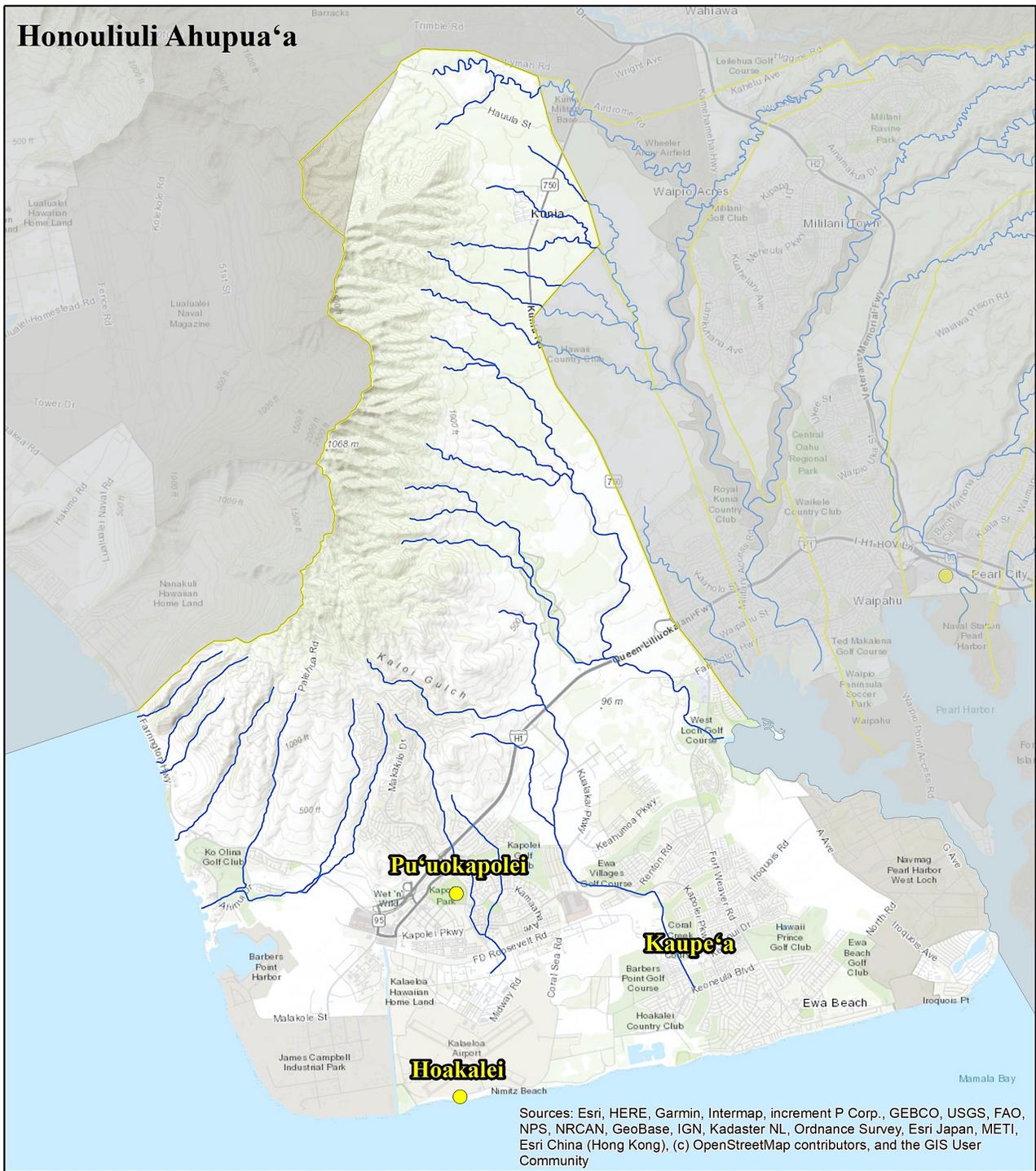
Like many Hawaiian words and places names there are dual meanings. So is Kaupe‘a. With the travels of Hokule‘a we today have accepted that our history is one of a migrating people from the southern latitudes to these northern waters...However, the story did not stop with the arrival of those foreigners from the land of the southern stars. With their arrival to these northern latitudes whose stars they were not familiar with their fist challenge was to mark their way back home. On the leeward side of every island they marked that path home by identifying those stars that gave them that sense of direction.

The Southern Cross is that constellation that was very familiar to our Kūpuna in the southern skies. They referred to the Southern Cross as the “bat’s perch” or Kaupe‘a simply to them because it looked like an upside down cross. They however realized that as they traveled further north of the equator the “bat’s perch” slowly descended beyond the southern horizon such that from the area of the new city of Kapolei only one star can be seen. It is believed by most cultural thinkers of today that although the boundary markers that once marked the geographical area of Kaupe‘a can no longer be seen, they may have marked our pointed out the location of that lone star. That navigational significance of the Southern Cross is it gives one a sense of direction. As it rises it is indication that one is moving into the south latitude. As it descend it is an indication that one is moving toward the northern latitudes. Thus, to our ancestors or the Po‘e Kahiko, Kaupe‘a pointed to the lone star and they way home to Kahiki. [Kane 2011:48]

Kaupe‘a was once an uninhabited plain with wiliwili (*Erythrina sandwicensis*) trees, ‘ōhai (*Sesbania tomentosa*) plants, and was associated with Kānehili and Leiolono. (Ke Au Hou, July 12 1911). Today, the area’s agricultural landscape has completely changed – it’s now known as Kapolei. Although many mo‘olelo state that the Plain of Kaupe‘a extended from the wiliwili trees of Kaupe‘a to Kānehili, it is uncertain what the exact boundaries from which Kaupe‘a extends. However, Kane (2011:47) suggests that “...Kaupe‘a’s the area that surrounds Pu‘ukapolei and extends seaward perhaps to the fence line of the former naval station. We also know that it extends quite a distance in the ‘Ewa and Ko Olina direction.” Near Kapolei Hawaiian Homes and below UH West O‘ahu Campus on Kapolei Parkway a posted sign reads “Kaupe‘a”.



Figure 40. Aerial map of Honouliuli ahupua'a showing the location of Kaupe'a



**‘Ewa Wahi Ho‘ōla**

- Ahupua‘a Bdry.
- Kahawai
- Wahi Ho‘ōla

N

0 0.5 1 2 Miles

0 1 2 4 Kilometers

Figure 41. USGS map of Honouliuli ahupua‘a showing the location of Kaupē‘a

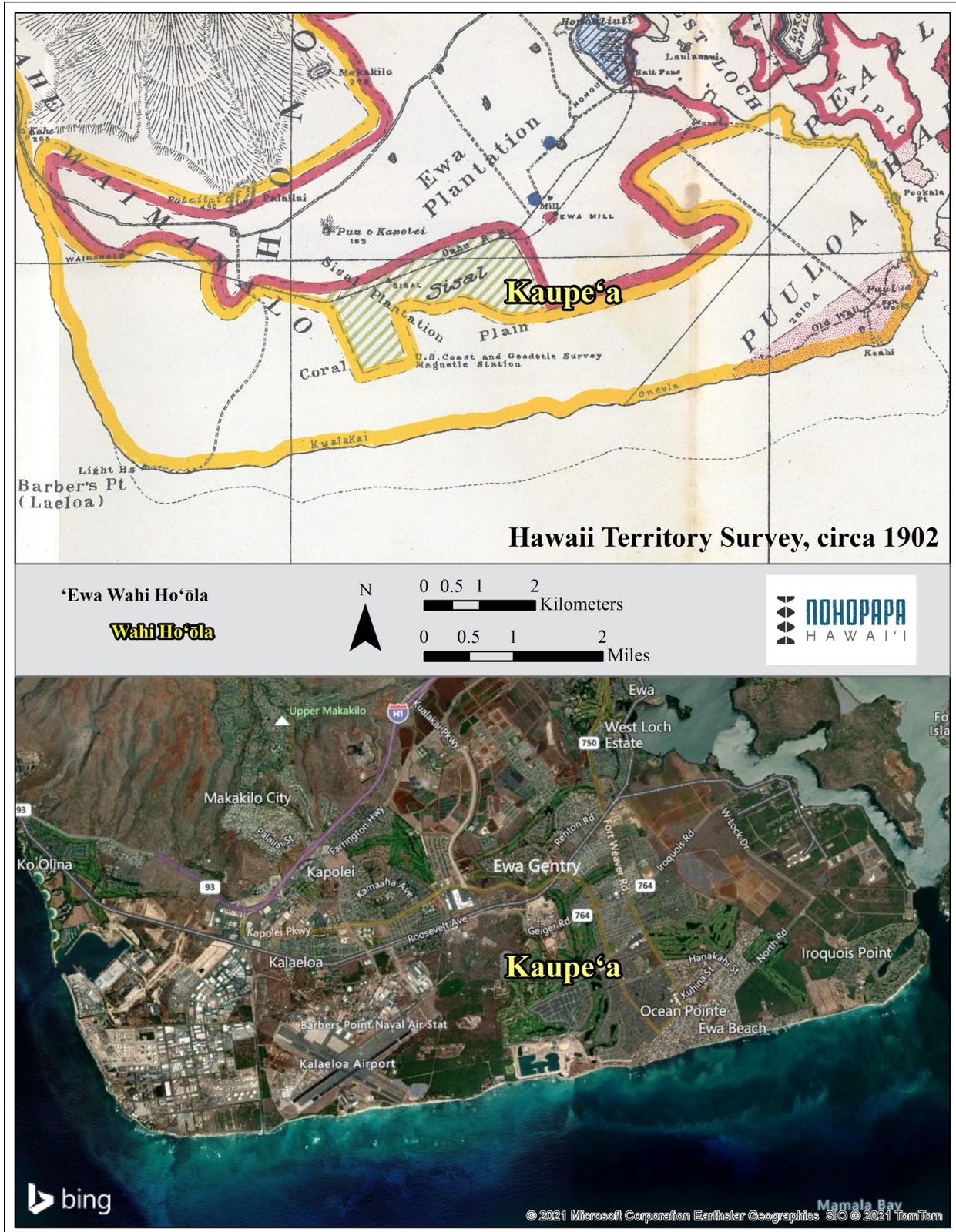


Figure 42. Kaupē'a showing comparison of modern imagery and a 1902 Hawaii Territory Survey Map.

In his history of the Hawaiian people, Samuel M. Kamakau shared with readers a collection of traditions and practices pertaining to the dead and identified some of the places of importance in these practices. In these narratives, Kaupe‘a is named as one of particular importance for the lands of the Honouliuli region.

Aia ma ke kula o Kaupea, ma ke kaha o Puuloa, e hele ai na uhane auwana e poipoi pulelehua, a e poipoi nanana, oiai aole e hele loa na uhane auwana i na wahi i olelo ia mamua, a i loa paha i na uhane aumakua e poipoi nanana ana, a ua hoopakeleia, a o ka poe uhane kokua ole, he poe uhane haukae lakou, a mai ka wiliwili i Kaupea, i Kanehili, he nui no na wahi i oleloia ma keia inoa.

O Kalea-akauhane [Ka-leina-a-ka-uhane], a me ka Ulu o Leiwalo, aia ma Hawaii, ma Maui, ma Molokai, ma Lanai, ma Kauai a me Niihau, hookahi no moolelo like no keia mau wahi...

On the plain of Kaupe‘a beside Pu‘uloa, wandering souls could go to catch moths (pulelehua) and spiders (nanana). However, wandering souls would not go far in the places mentioned earlier before they would be found catching spiders by ‘aumakua souls, and be helped to escape. Those souls who had no such help were indeed friendless (he po‘e ‘uhane hauka‘e lakou), and there were many who were called by this name, po‘e ‘uhane hauka‘e.

There were Leina-a-ka-‘uhane and ‘Ulu-o-Leiwalo on Hawaii, Maui, Molokai, Lanai, Kauai, and Niihau as well as on Oahu. The traditions about these places were the same. They were where spirits were divided (mahele ana) to go into the realm of wandering spirits, the ao kuenta or ao ‘auwana; or to the ancestral spirit realm, the ao ‘aumakua; or to the realm of endless night, the po pau ‘ole.

The places said to be for wandering spirits were: Kama‘oma‘o for Maui; Uhana [Mahana] at Kahokunui for Lanai; Ma‘ohelaia for Molokai; Mana for Kauai; Halali‘i for Niihau; in addition to Kaupe‘a for Oahu. In these places the friendless souls (‘uhane makamaka ‘ole) wandered [Kamakau 1964:49, M.K Pukui, translator.]

According to Kamakau (1964:47-48), three realms exist for the spirits of the dead: 1) ao kuenta or ao ‘auwana -- ao means a realm, world or place; kuenta is a homeless, wandering person. ‘Auwana is to wander; 2) Ao ‘aumākua, realm of the ancestors; 3) Ao o Milu, the realm of Milu. Ao kuenta Kamakau further explains how life, death and sleep overlap:

When a soul had not earned a rightful place in the ‘aumākua world, he wandered around on a treeless plain or strayed in the underbrush. In this dreary existence, he would feed upon moths and spiders. A specific place was known on each island where the spirits wandered.

If the person’s earthly sins had been of great magnitude, he might become a wandering spirit, forever homeless and hungry. Eating was such a delight to the people that to be forever hungry was one of the greatest punishments.

To be abandoned or ignored by one’s ‘aumakua and left to wander is the worst fate that can come upon the deceased. Such friendless spirits were thought to be evil and were avoided by humans. Upon seeing a figure moving about at night it was sometimes necessary to apply tests to separate the lapu or ghost from a living



person. If the figure in question was really a spirit it would leave no trace as it walked through grass or leaves, it showed no reflection when looking into a pond or stream, and if startled would vanish instantly.

Through their experiences with dreams, it was easy for people to believe that the spirit of a sleeping person leaves the body during sleep and may travel far and have a wide variety of experiences.

There is an opening or duct at the inner corner of each eye next to the nose. This is called lua'uhane, or soul-pit. People believed that the soul left and re-entered the body of a sleeping person at this point. The spirit must return from its dream journey and slip back into the body in time for the person to awaken normally. A sudden awakening, such as caused by a loud noise, might cause one to find he had been roused from sleep without his spirit.

If a person slipped from life before his work on earth was accomplished, his 'aumakua would be sure to find his spirit and conduct it back to his body. It is said that some spirits were transported in a closed coconut shell or a gourd to prevent them from slipping away again. The 'aumakua skilled in restoration to life (called kā-puku or kū-paku) knew that he could slip the spirit under the nail of the big toe and by proper massage and by uttering the correct chants he would cause the spirit to again fill the entire body. When life was restored the person moved, opened his eyes, and vocalized with sounds similar to the crow of a cock.

After the person had been fully restored to life he took a purifying bath. His 'ohana welcomed him from this experience which had a happy ending. The considerable number of people who died and returned to life were responsible for the stories told of visiting the several realms in the afterworld during this period that they were thought to be dead. [Kamakau 1964:47-48]

Further, Sterling and Summers (1978) cites Kamakau in Mo'olelo Hawai'i about Wandering spirits.

The world of the wandering spirits was also called the world of the straying (auana) spirits. When a man had died who had no 'aumakua to help him, his spirit (uhane) wandered about and strayed into the forests and to the plain of Kam'oma'o or the rough country (wiliwili) of Kaupe'a until his spirit came to Leilono where grew the 'Ulu-o-Leiwalo. If the spirit found no 'aumakua there who knew him or would help him, then the spirit leaped upon the decated branch of the breadfruit tree and fell down to the endless night of Milu. [Sterling and Summers 1978: 9]

As mentioned, Leilono in Moanalua is another place associated with Kaupe'a. Leilono is located close to the rock Kapukaki and east of it (a ma ka na'e aku), directly in line with the burial mound of Aliamanu facing the right side of the North Star (a huli i ka 'ao'ao 'akau o a Hokupa'a) (Kamakau 1964:48). As cited in tradition and oral history interviews, from Kaupe'a one can see Leilono where unclaimed spirits are lost in never ending darkness. Mitchell cites Kamakau (1964, p. 49) and Beckwith (1970:155-56),

Leinaaka'uhane - place where the spirits leaped (leina) into the spirit ('uhane) world. There were spirit leaps on each island and were to be found on or near the fields where the spirits wandered. One on O'ahu was on the Waialua side of Ka'ena Point. A more interesting one was called Lei Lono, located at Moanalua, O'ahu. Here grew the breadfruit tree of Leiwalo with "misleading" branches. On one side

of the tree the branches were leafless and dry but were actually alive. The branches on the other side were green and leafy, but were really dead.

A friendless and unattended soul as he approached the tree would be sure to grasp a green (but dead) branch which would break and allow him to be cast down into the darkness of Pō.

A faithful soul, attended by his ‘aumakua, could bypass the tree and be led to one of two places: He would be taken back to his body and be restored to life, if that was to be his destiny; or welcomed into the world of his ancestors, ao ‘aumākua. [Mitchell 2001:85]

Care for the dead (kupapa‘u), respect of the graves (ilina), and traditions associated with the spirit after death are subjects of great significance for Hawaiians – past and present. Traditional Hawaiian ideas about being sick are complex and not easily correlated with Western concepts of illness. Illness was something spiritual as well as physical. According to Kong et. al (1995:4), “Illness might be a result of evil spirits, an enemy’s ill will, professional sorcerers, or some internal imbalance as a result of hate, jealousy or violation of kapu. To some extent, these beliefs are shared by many Hawaiians today.” Chun (2011:147) further states, “People believed that sickness could be inflicted by spirits or by the breaking of kapu. These types of sicknesses were made known through painful physical and mental forms or even through conflicts between individuals, families, and groups. Being sick is more than just aches and pains. It involved the whole body, mind, and environment holistically.” (note: I’m guessing the end quote is here) Although the landscape of Honouliuli has changed drastically since the 1950s, it is important for us to remember and mālama ao kuewa such as Kaupe‘a for protection and continued well-being.

## MO‘OLELO

There are many traditional mo‘olelo that reference the plain of Kaupe‘a and mention those areas surrounding ‘ōhai, wiliwili, and ‘ō‘ō birds.

### *Hi‘iakaikapoliopole*

The epic tale of Hi‘iakaikapoliopole, told by Ho‘oulumāhie and translated by M. Puakea Nogelmeier, offers important details pertaining to wahi pana, traditional and customary practices, and the naming of places visited by Hi‘iaka as she traveled into and across the lands of the Honouliuli ahupua‘a.

When Hi‘iaka's chant was ended, she traveled on until she saw Kaiona, "the day wending woman," making her way silently along the shore, and at that point Hi‘iaka chanted affectionately and Hi‘iaka continued on her way. Here she was, beginning to cross the stretch of Pu‘uloa when she recalled the words that her ‘aikane, Wahine‘ōma'o, had said to the man Lohi‘au about her forbidding them to talk to each other, so she offered up this affectionate chant, a kānaena.

I shall not tread Kaupe‘a’s expanse  
Through the ‘ōhai of Kanehili in Kaupe‘a  
For I have strayed  
Raise up the sacred drum of the voice  
Utter as an edict  
The Kai‘okia edict, yea, it is set forth  
I surmise that the land is a chief

I, too, am a chief  
A far-reaching branch from the east  
I have indeed arrived.

Traveling along, there was no one but the sun above and her there below. She was refreshed by the garlands of lehua that she was wearing, for they provided a bit of cooling moisture on her head and neck. She continued on, raising her voice in this chant.

I shall not tread Kaupe‘a’s expanse  
That stretch where the sun beats down on the plain  
The sun is right overhead, at the navel of Wākea  
I am spared by the Mānuunu wind  
By the uplifting ‘Ao‘aoa breeze  
Urging the Nāulu storm clouds to pour down their waters  
The natives here survive on water from the clouds  
Which billowing clouds carry along to the branching lochs  
Compelling Hi‘iaka to trudge that open stretch  
Duty making rest forbidden there  
There I heard the happy trill of the ‘ō‘ō bird on the plain  
Befriending the sea of Wāwaemoku  
My heart grieves, thrashed by harm  
I may be harmed by this person upon arrival  
Leaving the birds to feed expansively  
On the blossoms of the wiliwili trees  
The clouds spin above  
I am from above  
The clouds spin below  
Below indeed!  
The movement of mankind is cast down  
Craggy are the clouds from Hawai‘i  
Blown here by this wind  
I have no gift to offer on this day of shame  
I shall perhaps end up astray  
Spiraling windward, or to the lee  
Spinning toward the sea, toward the highlands  
O house made of words  
Utter as an edict  
An order of separation  
Thus Pu‘uloa is branded by epithet  
A land of outcasts and slaves.

By the time her chant was finished, she was descending on towards the shoreline of Pu‘uloa. [Ho‘oulumāhiehie 2013:275-276, Puakea Nogelmier, translator]

Maly and Maly (2013:18) cite summary of Hi‘iaka’s mo‘olelo called “A Little Story and some Chants” by Kalaiokauola of Wailua, Kaua‘i written July 4, 1860:

Pu‘uloa where she boarded their canoe, and traveled on to Māmala and then met with the chiefess Pele‘ula (for whom the place in Honolulu is named). They then traveled by canoe on to Moloka‘i and then to Maui... While on Maui, Hi‘iaka chanted a mele in which she described certain places where she had traveled. One of the lines returns to the plains of Honouliuli in which she said:

“O Kaupea i ka aina kanaka ole...”  
(Kaupe‘a is a land without people...)

## LAUKA‘IE‘IE

“He Moolelo Kaaō Hawaii no Laukaieie...,” was penned by Moses (Mse) Manu and published in Nupepa Ka Oiaio between January 5th, 1894 to September 13th, 1895. The mo‘olelo provides island wide references to places and descriptions of place name origins. The following excerpt and mele of Manu’s mo‘olelo was translated by Maly which recounts the travels of Mekanike‘oe, one of the main figures in the account. From this mo‘olelo, we learn about some of the wahi pana and resources of the lands through which Mekanike‘oe traveled. During his travels, Mekanike‘oe sought out caves, and tunnels that served as underground trails, and through the description of his travels, Kaupe‘a is mentioned in mele:

Mekanikeoe then departed from this place, turning to the plain of Puuloa. He passed many pits in this place where the bones of men have been left. He then followed the trail to the of the breadfruit tree, Leiwalo, at Honouliuli. This is the breadfruit tree of the expert sailor, Kahai (Kauluakahai), so told in his story.

There are also many pits in which were planted sugarcane and bananas, and planting mounds. He also saw manu oo (honeycreepers) sipping the nectar of noni blossoms. There were also two ducks that had gone into a pit, and with a great strength, they were trying to push a stone over, to hid the pit. This Mekanikeoe knew what the ducks were trying to do. They wanted to hide a spring of water that flowed underground there. It is this spring which in calm times could be heard, but not found by the people who passed through this area. It was a secret spring, known only to certain native residents of the area, and its name is recorded in the last line of the song:

The o-u is the joyful bird of Kaupea,  
The joyful voiced o-o is of Puuloa,  
Softening the blossoms of the wiliwili,  
Drinking the drops of nectar from the noni,  
The birds drink and pass time,  
The eyes cast about seeking,  
The water of the natives,  
The eyes seek the water of Kaiona.  
[Maly and Maly 2013:58]

## KA‘AIMALU (SECRET EATING PLACE)

Kaupe‘a is briefly mentioned in the mo‘olelo of Ka‘aimalu (secret eating place). The story was originally published in the Hawaiian Language Newspaper, Ka loea Kalaiaina on July 22nd, 1899.

This is the legend of the children who lived with their parents at Pana‘iahakea. Kihakelea was the husband and Kaipoleimanu the wife and the children were born to them. The elder was Puukanioe a boy and the younger was Nauluahoku, a girl. The children grew up and were in the habit of going to fish the beach down at Kualakai. They always caught fish and never went home empty-handed. They divided the catch into tow, for the men and for the women. One day the children went down to fish and let down their net in all the places where they were accustomed to but caught nothing. Then at last the caught a palani fish, a fish only

for women and not for men. They fished again and again until afternoon and nothing was caught. The children were weary and went home without fish. When they came as far as Puu-o-Kapolei where the blossoms of the ma‘o looked golden in the sunlight, the sister sat down to make ma‘o leis for themselves. When the leis were made they went across the breadth of Kaupe‘a to Waipio.

They passed it, passed the plain of Kalipahee, passed the include to Pueo-hulu-nui, down to the stream of Ka-ai-malu (Secret eating) and there they drank water. When they had drunk, the sister said to the brother, “Say, let us eat up this fish then we can go home. Our father will not know about our eating it.” The brother said, “It is not well for us to eat it because it is your fish and not mine.” “Not so, Brother, let us eat it. I feel very sorry for you because you haven’t any fish. I have fish to take home and you have none, therefore, let us eat it up.” Because she insisted the brother consented and they ate it with disregard to the law of kapu eating. When they made ready to eat, Ke-kua-olelo, the god, saw them from this place in the upland and cried out, “They eat—the children eat fish.” The children are eating freely of fish, a palani.” Then of of them said to the other, “Someone has seen us” But it was not a man but a god...Because these children are fish secretly, the spot is called Ka-ai-malu (Secret eating) to this day. [Sterling and Summers 1978: 7]

## KŪALI‘I

Kaupe‘a, Kānehili and the icy winds of Honouliuli are also noted in a mele for the high king Kūali‘i. In this mele, the cold winds of Kumomoku and Leleiwe, near Pu‘uloa in Honouliuli are compared unfavorably to the god Kū.

Aole i like Ku.	Not like these are thou, Ku
Ia ua hoohali kehau,	[Nor] the rain that brings the land breeze,
Mehe ipu wai ninia la,	Like a vessel of water poured out.
Na hau o Kumomoku;	Nor to the mountain breeze of Kumomoku,
Kekee na hau o Leleiwi,	[The] land breeze coming round to Leleiwi.
Oi ole ka oe i ike	Truly, have you not known?
I ka hau kuapuu.	The mountain breezes, that double up your back,
Kekee noho kee, o Kaimohala,	[That make you] sit crooked and cramped at Kaimohala,
O Kanehili i Kaupea-la	The Kanehili at Kaupea?
Aole i like Ku.	Not like these are thou, Ku.

[Fornander 1919:390-391]

## HISTORICAL REFERENCES

### NOTED PLACES OF ‘EWA (1867)

Samuel M. Kamakau was an esteemed Hawaiian historian, and occasionally elders in the Hawaiian community responded to historically biased or incomplete histories compiled by Kamakau. In this August 10, 1867 account published in the Nupepa Kuokua, Kamakau responds to critics of a past issue of his historical narratives in an untitled letter and references that noted places and resources of the ‘Ewa District.

Puakoliko, Manua, Kahehuna.  
Iulai 30, 1867.

I na la i komo ai ka la iloko o Hipakane, a aui ana kona hele ana i ke alanui polohiwa, a o na kuhikuhi manamana o kona panana, ua kowelowelo ae ia ma ka Moana Pakipika Komohana, a o kona mau kukuna malamalama, ua keekeehee no ia i ke kula o Peekaua; a o kona oliliko ana, e ulili haamalule ana i Puuokapolei, a ua kolilii koliliko kona wailiula i ke kaha o Kanehili, me he kanaka o-a la i ka la, ka hele o ka wiliwili me ka lau o ka maomao, a paha leo lealea ae la au i Mauiola—

“Me he kanaka ka ohai o Kaupea,  
Ka wiliwili haoe kaune i ka la,  
Kulolia i ke kaha i Kanehili,  
I ke kaha kahakai o Kaolina—e,  
He wahi olina na ka la i Puuloa,  
He kahua olina na ka hau na ke koekoe,  
He kuahiwi pala ole i kai,  
Heaha kau hana liilii,  
O kuu aina awalau,  
He la kaune i ke kulakula akahi,  
He kai makaulia i ka weli,  
Ilaila wale no la—a.  
He aloha—no—e...”

Translation —  
Puakoliko, Manua, Kahehuna.  
July 30, 1867.

On the days when the sun sets in Hipakāne (a star marking the path of the sun), and its rays are turned to the path of Polohiwa (a celestial point), and its rays point out the direction, fluttering upon the Western Pacific Ocean, and its shining rays stride across the plain of Pe‘ekāua; it sparkles, gently treading upon Pu‘u-o-Kapo-lei, its image glistening and disappearing upon the shore of Kānehili, like a man forsaken in the sun, walking like the wiliwili trees, the leaves of the ma‘oma‘o. and so I playfully chant to Mauiola (god of health):

“People are like the ohai blossoms of Kaupea,  
The wiliwili appear to stagger in the sun,  
Stricken on the plain of Kanehili,  
At the shore of Ka-olina (Ko‘olina),  
There is a place of joy (reprieve) from the sun at Puuloa,  
A foundation of joy in the moist dew,  
A hill that is perfect on the shore,  
What is your little task,  
My many harbored land,  
The sun staggers across the lone plain,  
The sea is afraid,  
It is only there.  
Greetings—.”  
[Maly and Maly 2013:31-33]

## TRAIN RIDE ACCOUNT

A train ride account was noted in the Hawaiian language newspaper Kuokoa on Aug 11. 1899. “Ka‘ala” was the name of the engine of the train.

...We rode and arrived at the depot at Waipahu. Saw the river in which Madam Kaahupahau (a shark goddess) swam up from the sea at Puuloa to the upland to bathe in the freshwater of the gushing spring of Waipahu. We passed before the face of Waikele, greeted Idle-a-while at Hoaeae, rushed up to the side of the depot of Honouliuli, and glided over the plain of Kaupea. The nose of Kaala went proudly in the middle of the Ewa plantation. [Sterling and Summers 1978:29-30]

## **PUKUI ACCOUNTS AND TETO, THE DOG**

One of the native Hawaiian informants who recorded her recollections of Honouliuli area was Hawaiian ethnographer and Bishop Museum employee, Mary Kawena Pukui. Pukui (1943) shared her personal experience with the ghosts on the plain of Kaupe‘a around 1910.

A wide plain lies back of Keahi and Pu‘uloa where the homeless, friendless ghosts were said to wander about. These were the ghosts of people who were not found by their family ‘aumakua or gods and taken home with them, or had not found the leaping places where they could leap into the nether world. Here [on the plain of Honouliuli] they wandered, living on the moths and spiders they caught. They were often very hungry for it was not easy to find moths or to catch them when found.

Perhaps I would never have been told of the plain of the homeless ghosts if my cousin’s dog had not fainted there one day. We (my cousin, aunt, and I) were walking to Kalae-loa (Barber’s Point) from Pu‘uloa accompanied by Teto, the dog. The dog was a native dog (not the so-called poi dog of today) with upright ears and body and side of a fox terrier. For no accountable reason, Teto fell into a faint and lay still. My aunt exclaimed and sent me to fetch sea water at once which she sprinkled over the dog saying, “Mai hana ino wale ‘oukou i ka holoholona a ke kaikamahine. Uoki ko ‘oukou makemake ‘ilio.” (Do not harm the girl’s dog. Stop your desire to have it). Then with a prayer to her ‘aumakua for help she rubbed the dog. It revived quickly and after being carried a short way, was frisky and lively as ever.

Then it was that my aunt told me of the homeless ghosts and declared that some of them must have wanted Teto that day because she was a real native dog, the kind that were roasted and eaten long before foreigners ever came to our shores [Pukui 1943, Sterling and Summers 1978: 44]

In 1943, Pukui also wrote about Keahi (Lying between Pu‘uloa and Barbers Point) in “Ke awa lau o Puuloa.” In this description of Keahi, it also mentions the wide plain of Kaupe‘a.

Keahi (lying between Pu‘uloa and Barbers Point) is the place where the finest ‘o‘io fish (*Albula vulpes*) was caught. This fish is esteemed as one of the best for eating raw. Those caught at Keahi have a fragrance somewhat like that of the lipoa sea weed...A wide plain [Kaupe‘a] lies back of Keahi and Pu‘uloa where the homeless, friendless ghosts were said to wander about. These were the ghosts of people who were not found by their families ‘aumakua (gods) and taken home with them or had not found the leaping places where they could leap into the nether world. Here they wandered, living on moths and spiders they caught. They were often very hungry for it was not easy to find moths or to catch them when found. [Sterling and Summers 1978:44]

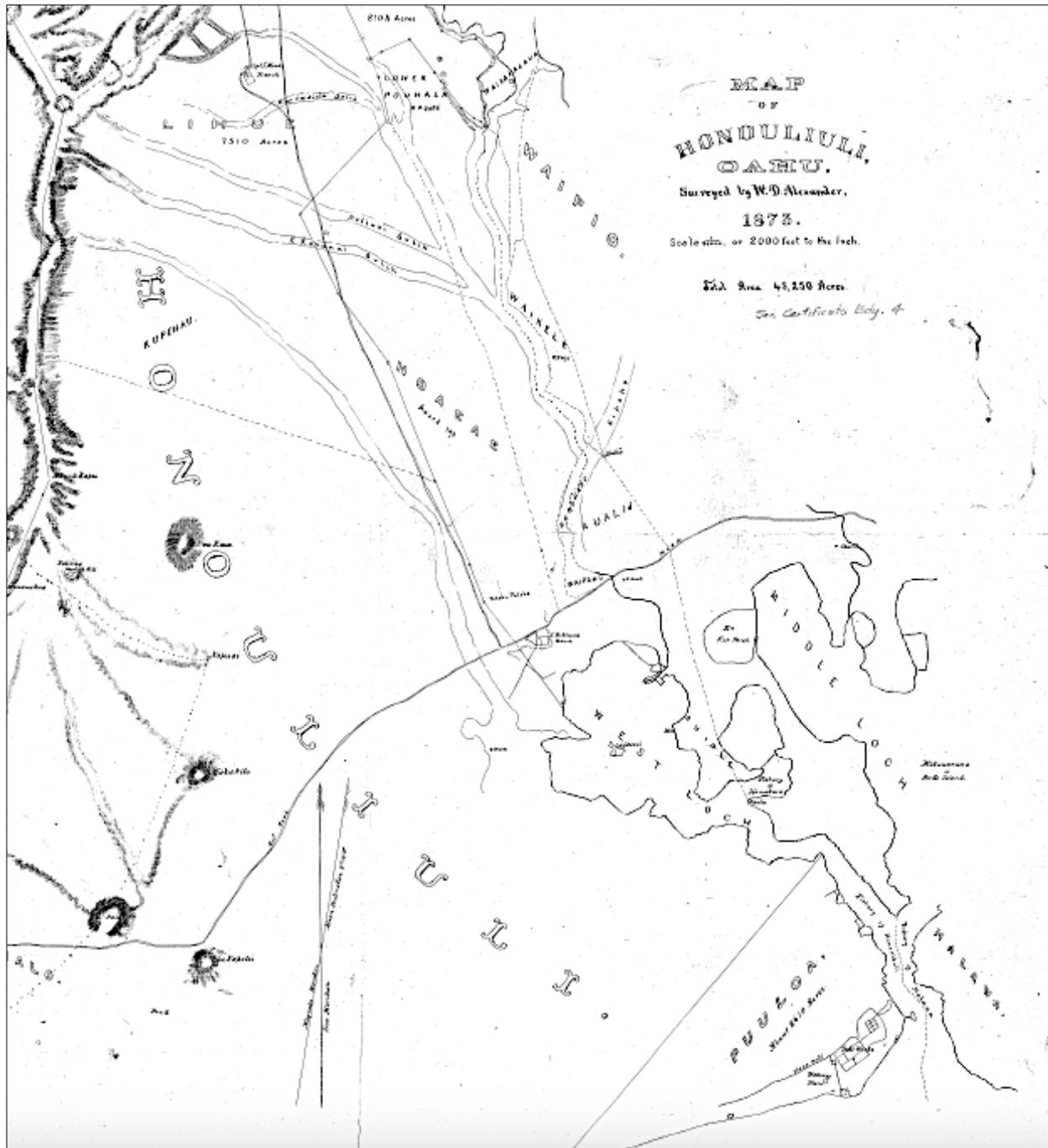


Figure 43. 1873 Map titled “Map of Honouliuli” by W.D. Alexander, showing the expanse of Honouliuli lands.

### JAMES CAMPBELL AND THE DEVELOPMENT OF KAPOLEI

In 1877, James Campbell purchased most of Honouliuli Ahupua‘a for a total of \$95,000. He then drove off 32,347 head of cattle belonging to Dowsett, Meek, and James Robinson and constructed a fence around the outer boundary of his property (Bordner and Silva 1983:C-12). According to Thrum (1887:74) James Campbell and B.F. Dillingham put together the “Great Land Colonization Scheme,” which was an attempt to sell Honouliuli land to homesteaders. This homestead idea failed. Two factors influencing the failure were the lack of water and the distance from ‘Ewa to

Honolulu. The water problem was solved by the drilling of artesian wells, and Dillingham decided that the area could be used instead for large-scale agricultural cultivation (Pagliaro 1987:4).

In 1879, Campbell brought in a well-driller from California to search the ‘Ewa plains for water, and a “vast pure water reserve” was discovered (Armstrong and Bier 1983). Following this discovery, plantation developers and ranchers drilled numerous wells in search of the valuable resource. By 1881, the Campbell property of Honouliuli prospered as a cattle ranch with “abundant pasturage of various kinds” (Hammatt and Cruz 2008:17). Within 10 years of the first drilled well in ‘Ewa, the addition of a series of artesian wells throughout the island was supplying most of Honolulu’s water needs (Armstrong and Bier 1983).

The drilling of artesian wells provided the water necessary for irrigated sugarcane cultivation which brought about the establishment of the ‘Ewa Plantation Company in 1890. By the 1920s, more than 12,000 acres of land was controlled by the ‘Ewa Plantation Company and 20,000 acres were leased to the Honouliuli Ranch. With the expansion of the sugar industry, the transportation problem was solved by the construction of a railroad which Dillingham financed under the name O‘ahu Railway and Land Company (O.R. & L.).

## TODAY

After drilling the first artesian well and uncovering a vast pure water reserve transforming the barren lands into sugar plantation lands, he (please identify: Campbell or Dillingham) then established a trust to administer his assets for the benefit of his heirs. This put into motion a plan transforming the ‘Ewa plain once again into a dynamic urban economic center. By 1955, Kapolei was first envisioned in the Estate of James Campbell’s long-range “Ewa Master Plan” for its holding on the ‘Ewa Plain. The plan described a balanced range of urban land use, including agricultural, commercial, industrial, and residential. With the development of Kapolei city and the neighborhood homes, the traditional environment of the wiliwili trees that were once home for the ‘uhane was destroyed. Without a home, the spirits wander into buildings and nearby homes damaging electrical sources and resulting in all sorts of mischief and problems for the occupants.



Figure 44. Landscape image of Hawaiian Homes in Kapolei. Taken June 6, 2021.



Figure 45. Image of the sign “Kaupe’a” taken June 2021.

# PU‘UOKAPOLEI, HONOLIULI

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## BACKGROUND

Pu‘uokapolei, located in the ahupua‘a of Honouliuli, is a natural landscape feature on ‘Ewa plains in the commercial and residential town known today as Kapolei. Because of its large size, Honouliuli ahupua‘a had a vast upland forest that extended 10–12 miles back from the seashore. This mauka (inland) region was a reliable source of native, endemic, and Polynesian introduced plants including kukui, koa, ‘ōhia, ‘iliahi (sandalwood), hau, kī (ti leaf), bananas, and many others. These resources provided not only food but also medicinal plants, wa‘a (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on). A network of trails criss-crossed these uplands and connected them with the lower makai areas. The famous Hawaiian historian, John Papa Īī (1959), writing in the nineteenth century described specific recollections dating to around 1800 and mentioned a major trail passing by Pu‘uokapolei as one of three traditional ways to access the Wai‘anae (or west) side of O‘ahu Island. There are many named pu‘u (hills and peaks), some with associated heiau (temples), that are found throughout the mauka region of Honouliuli. One of the most prominent land features is Pu‘uokapolei, whose summit is some 166 ft. above mean sea level, once home to a famous heiau (temple) in Hawaiian history.

In “Sites of O‘ahu” (Sterling and Summers 1978), the authors compiled numerous legendary and historical accounts of places around the island of O‘ahu into a single publication. Their work provides great detail on the history of the ‘Ewa plain and one description of Pu‘uokapolei reads:

...was one of the most famous hills in the olden days. The chant composed for games in the olden days began with the name of this hill and went on (with the place names) all around the island. This chant was used for those who swung with ropes, played on wooden ‘ukeke instruments, or those who juggled with stones, noni fruit or kukui nuts. [Sterling and Summers 1978:33-34]

Several early studies of archaeological sites in the Honouliuli area mention that a heiau (ceremonial site) was located on or near Pu‘uokapolei. Thrum (1907) simply states, “[a] heiau on Kapolei hill, in ‘Ewa, whose size and class was unknown. Its walls thrown down for fencing” (Thrum 1907:46). McAllister (1933) supplied more information:

Pu‘u Kapolei Heiau (Destroyed) Site 138, on Pu‘u Kapolei hill. The stones from the heiau supplied the rock crusher which was located on the side of this elevation, which is about 100 feet away on the sea side. There was formerly a large rock shelter on the sea side where Kamapua‘a is said to have lived with his grandmother. [McAllister 1933:108]

We learn there are several significant aspects of Pu‘uokapolei regarding its name, location, heiau, and serving as the piko (center) of the whole region of ‘Ewa. Based on writings by the nineteenth century Hawaiian historians, Īī (1959) and Kamakau (1976), Pu‘uokapolei was traditionally used as a reference point for trails connecting the west side of O‘ahu with the south shore including the important political and settlement areas of Honolulu and Waikīkī. According to Kamakau (1976), it was also used as a reference point for observing and understanding the timing and location of the setting sun at different times of the year. Consequently, it remained an integral aspect of telling and keeping track of annual time. A heiau once stood at Pu‘uokapolei and was the traditional home of the Hawaiian pig-god Kamapua‘a’s grandmother, Kamaunuanoho.

In addition, there are several traditional place names associated with Pu‘uokapolei. Kama‘oma‘o is an area on the kula lands within view of Pu‘uokapolei; it’s associated with Kaupé‘a and was



named for a supernatural woman who dwelt in the area. Hanalei is a small flat land with a little gulch on either side on the right of Pu'uloa mauka of Pu'uokapolei. Formerly, there was an abundance of milo, neneleau, kamani, and other trees on the land, home for the 'i'iwi and 'o'o birds. Pu'u Pālailai is a hill situated north west of Pu'uokapolei. Keoneae is an area situated along the old trail between Honouliuli and Wai'anae, on the Pu'uloa side of Pu'uokapolei. Pōhākea was a famed mountain pass over which an ancient trail between Honouliuli and Wai'anae crossed. It's noted in several native traditions for its commanding view plane to the lowlands and notable places of the 'Ewa District. One branch of the trail to Pōhākea passed near Pu'uokapolei, and Pe'ekāua is situated on the plain between Pu'uokapolei and Waimānalo, place famed in the tradition of Hi'iaka's journey across 'Ewa. Pe'ekaua is found on the mauka side of the trail where a large rock is situated on the plain. Also cited in the tradition of Hi'iaka-i-ka-poli-o-Pele, Nāwahineokama'oma'o is an area on the kula lands named for a companion of Pu'uokapolei.

Native Hawaiian health and well-being, often involving the physical, spiritual, and emotional aspects of an individual, emanate from an intense, close, and stable relationship with the land. Pu'uokapolei, as a well-documented and storied landscape, has many place names associated with it. The wahi remains vibrant, deeply revered, respected, and treasured, and it continues to be used for Hawaiian cultural practices today. Moreover, it is a place of spiritual power that links Hawaiians to our past and future and continues to provide a sense of well-being and stability.





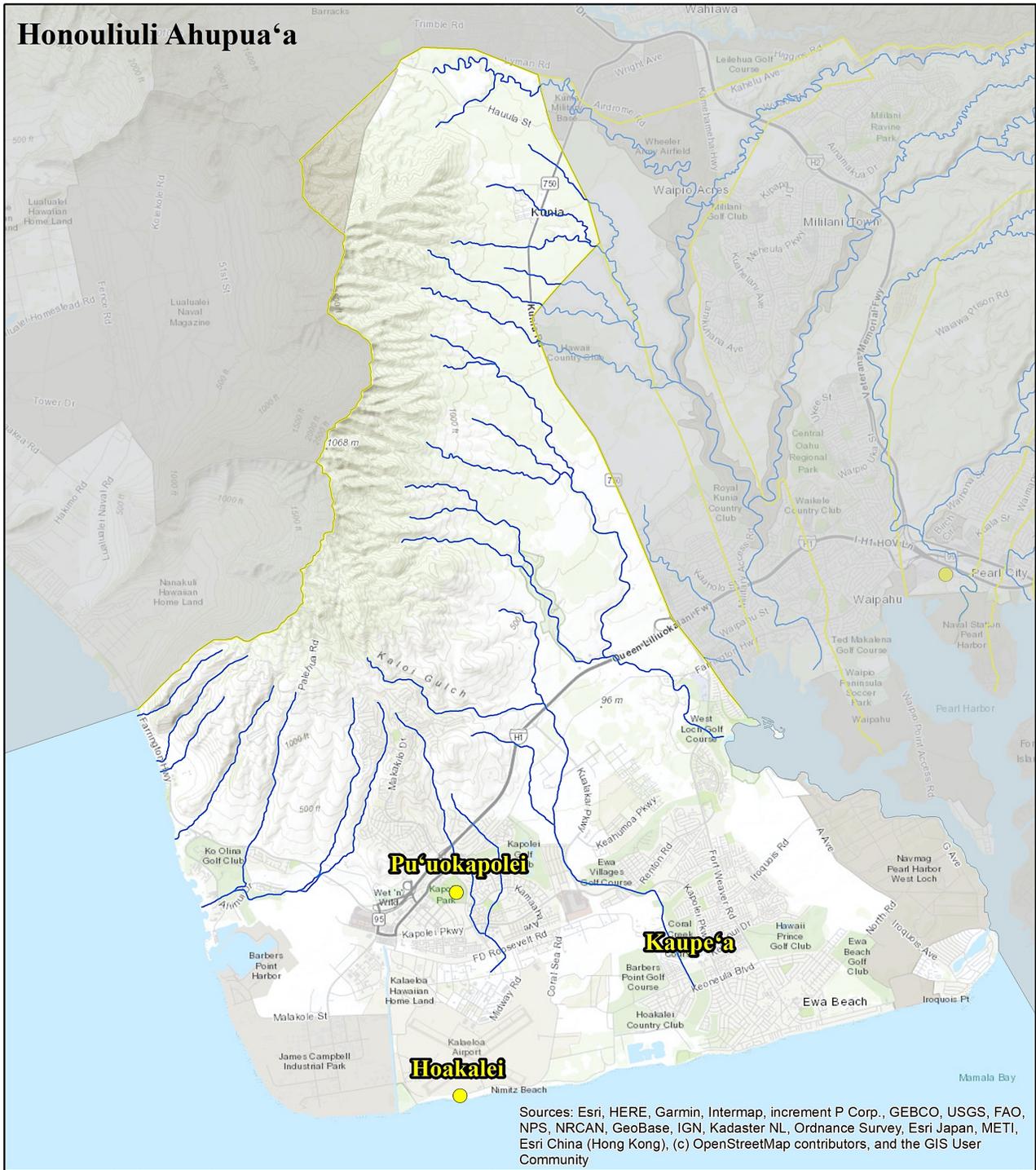


Figure 47. USGS map of Honouliuli ahupua'a showing the location of Pu'uokapolei

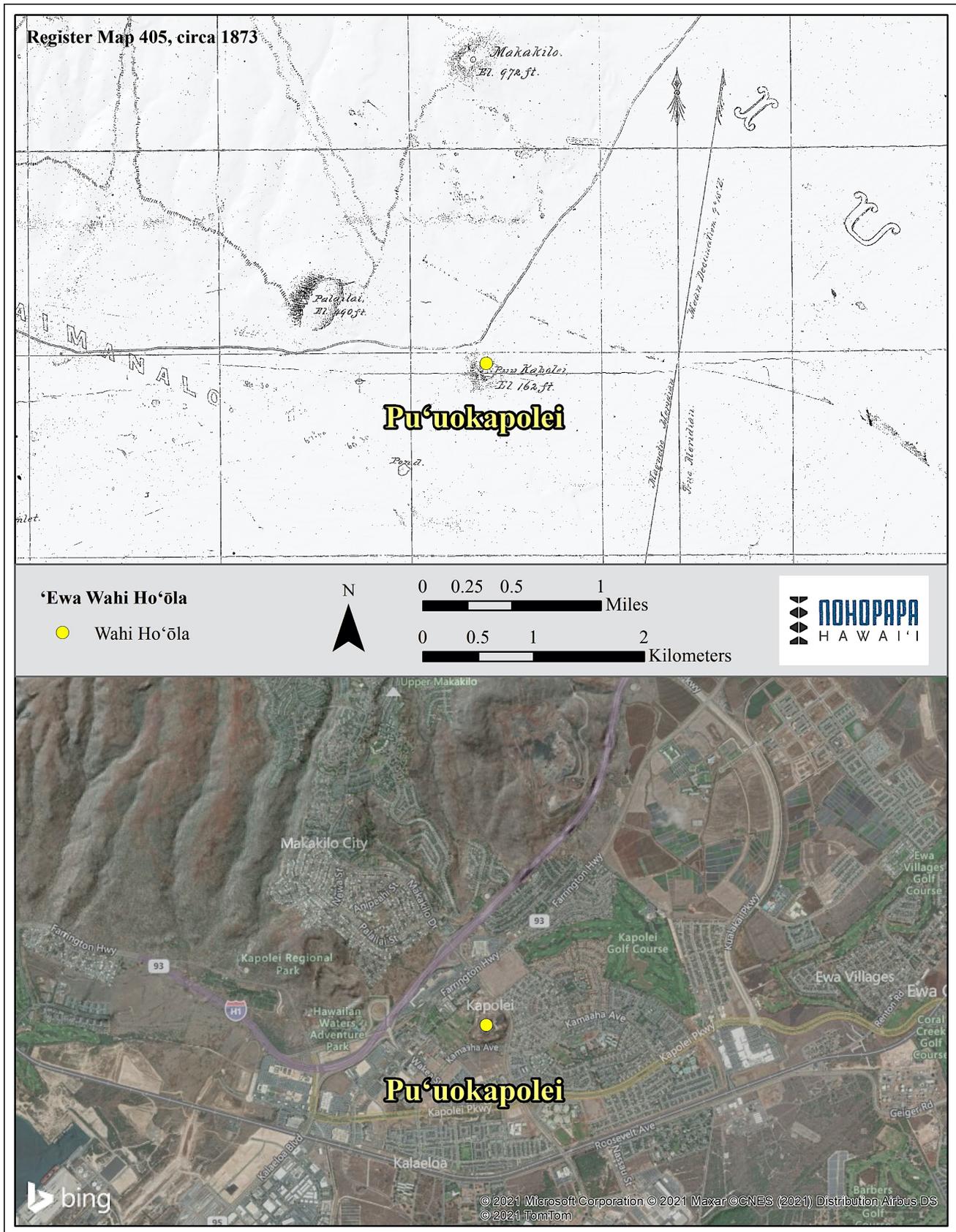


Figure 48. Pu'uokapolei showing comparison of modern imagery and Register Map 405, ca.1873.



Figure 49. Aerial view of Pu'uokapolei today

## MO'OLELO

### KAPO

Pu'uokapolei literally means the “hill of the beloved Kapo.” The place-name itself, Pu'uokapolei, refers to the hill of beloved Kapo, a sister of the Hawaiian volcano goddess, Pele, and some interpretations indicate the heiau there was dedicated to the sun and the deity Kapo (Pukui et al. 1974). There are several chants that reference Kapo residing at Pu'uokapolei. In these memories, Kane writes,

Kekuapo'i, who was the wife of Kahahana, the last mō'i of the island of O'ahu, wrote a kanikau in honor of her husband when he died as a result of his injuries he sustained in battle with the mō'i of Maui, Kahekili, in 1784. In the Kanikau she identified Kapo as the Akua Noho living at Pu'uokapolei. In another mele inoa, or place name chant, written for Kualii. In another mele inoa, or place name chant, written for Kualii's mō'i of O'ahu in the 1600's, identified Kapo as the lasy in the faded garment standing on top Pu'uokapolei. It is obvious from these ancient chants that Kapo had a large presence in this area. However, the more we learn the more puzzling it becomes and the question is why does Kapo have such a large presence in this area? Maybe the answer is much larger than we think. Maybe the answer looms overhead. [Kane 2011:19]

## HE MO'OLELO KA'AO NO HI'IAKAIKAPOLIOPELE

Kepā Maly, master of the Hawaiian language and chronicler of Hawaiian cultural resources, provided a new translation of the epic saga of the travels of Hi‘iaka-i-ka-poli-o-Pele (Hi‘iaka), the youngest sister of Pele, to and from Kaua‘i. His translation (Maly 2013:72-73) of “He Moolelo Kaa no Hiiaka-i-ka-poli-o-Pele” (A Traditional Tale of Hi‘iaka who is Held in the Bosom of Pele) was originally published in the Hawaiian language newspaper Ka Hoku o Hawaii from 1924 to 1928. The following excerpts of his work include descriptions of place names, wahi pana (legendary places), mele (songs), and ‘oli (chants) of Honouliuli, including Pu‘uokapolei:

Hiiaka then continued walking towards the shore. Hearing Hiiaka’s chant of affection, these two moo women said to one another, “Say, this is truly remarkable, for we will not die, but have been saved by Hiiaka. She has given us her aloha as she descends in the heat of the sun, and so it is that we shall remain upon this plain.”

Descending to the flatlands of Honouliuli, Hiiaka then turned and looked at Puuokapolei and Nawahineokamaomao who dwelt there in the shelter of the growth of the ohai [*Sesbania tomentosa*], upon the hill, and where they were comfortably refreshed by the blowing breezes. Hiiaka then said, “Puuokapolei and Nawahineokamaomao, do not forget me, lest you two go and talk behind my back and without my knowing, so here is my chant of greeting to you”

Greetings to you two o Puuokapolei and companion  
O Nawahineokamaomao  
Set there, and dwelling  
In the shade of the ohai  
Stringing garlands of kukui in the day,  
Adorning yourselves in the garlands of the maomao  
Kaunaoa (*Cuscuta sandwichiana*) is the lei of the shores of Kaolino<sup>8</sup>  
There is joy in traveling.

When Hiiaka finished her chant, Puuokapolei said, “Greetings. Love to you, o Hiiaka! So it is that you pass by without visiting the two of us. Lo, we have no food with which to host you. Indeed, the eyes roll dizzily with hunger. So you do not visit us two elderly women who have cultivated the barren and desolate plain. We have planted the uwala (sweet potato) shoots, that have sprouted and grown, and have been dedicated to you, our lord. Thus as you travel by, pull the potatoes and make a fire in the imu, so there will be relief from the hunger. For we have no food, we have no fish, and no blanket to keep us warm. We have but one kapa (covering), it is the pilipili-ula [the grass *Chrysopogon aciculatus*]. When it blossoms, we go and gather the grass and plait it into coverings for us. But in the time when the grasses dry, and none is left on the plain, we two are left to live without clothing. The cold breeze blows in the night, the Kehau and

Waikoloa, the cold does not remain though, and when the grasses of the land which give us warmth, begin to grow again, our nakedness is covered, and we are a little better off than the flowers of the mao. It is because we are left without our covering of the pilipiliula grass, that many people have come to say, “Waiho wale iho ka mauu o Kaiona” (Kaiona is left exposed by the grasses) [Nothing is left to the imagination]. Aloha to you, and aloha be with you in your travels o Hiiaka-i-ka-poli-o-Pele, our lord.

Hiiaka then turned and continued her walk in the stifling heat of the sun on the plain of Puuokapolei. Hiiaka saw a mao blossom as she descended, and she picked

it in the heat of the sun and chanted out Kona is made dizzy in the long days of Makalii [in the summer],

The wiliwili [Erythrina] trees sway, then comes the calm,  
The birds of Kanehili endure,  
The sun is exceedingly hot on Puuokapolei,  
The mao growth is stunted on the seaward plain,  
The nohu [Tribulus cistoides] flowers  
are like a halakea (kapa) covering  
The puaula [young kumu] fish seem  
to flash along the shores of Kaupea  
A companion [is the] Naulu wind,  
It is a traveling companion for me.  
[Maly 2013:72-73]

### **KAMAPUA‘A**

Numerous accounts, including Bishop Museum archeologist J. Gilbert McAllister writing in the 1930s, refer to Pu‘uokapolei as a traditional home of the Hawaiian pig-god Kamapua‘a and his grandmother Kamaunuanoho. Nakuina (1904) elaborated on this legend, indicating that Kamapua‘a made his grandmother “queen” and installed her court at Pu‘uokapolei—according to Nakuina, remnants of the grandmother’s house, perhaps a reference to the heiau that once stood at Pu‘uokapolei, were still visible “a very short time” before 1904 (which corresponds with historical information that its rocks were mined [placed in a rock crusher] around the 1890s for use elsewhere) (see McAllister 1933:108)

Kamapua‘a subsequently conquered most of the island of O‘ahu, and, installing his grandmother [Kamaunuanoho] as queen, took her to Puuokapolei, the lesser of the two hillocks forming the southeastern spur of the Wai‘anae Mountain Range, and made her establish her court there. This was to compel the people who were to pay tribute to bring all the necessities of life from a distance, to show his absolute power overall.

Puukapolei is some little distance from Sisal, toward Waiana‘e and is as desolate a spot as could be picked out on the whole island. It is almost equally distant from the sea, from which came the fish supplies; from the taro and potato patches of Ewa, and from the mountain ravines containing the banana and sugar cane plantations.

A very short time ago [prior to 1904] the foundations of Kamaunuanoho’s house could still be seen at Puuokapolei; also the remains of the stone wall surrounding her home. It has been said that her grave could then be identified, but since the extension of cane and sisal planting to the base of Puukapolei, it is possible that the stones may have been removed for wall-making. [Nakuina 1904:50]

Another account (Ka Loea Kālai‘āina January 13, 1900) speaks of Kekeleaiuku, the older brother of Kamapua‘a, who also was said to have lived on Pu‘uokapolei.

### **PU‘UOKAPOLEI AND THE PLAINS OF KAUPÉ‘A AND KĀNEHILI**

There are several places on the ‘Ewa coastal plain associated with ao kuewa, the realm of the homeless souls. Samuel Kamakau (1991:47-49) explains Hawaiian beliefs in the afterlife (as mentioned in the Kaupe‘a Chapter).

The breadfruit tree, Leilono, was said to have been located on the ‘Ewa-Kona border, above liamanu. In another section of his account of the dead, Kamakau calls the plain of wandering souls the “plain at Pu‘uokapolei.”

There are many who have died and have returned to say that they had no claim to an ‘aumakua [realm] (kuleana‘ole). These are the souls, it is said, who only wander upon the plain of Kama‘oma‘o on Maui or on the plain at Pu‘uokapolei on Oahu. Spiders and moths are their food. [Kamakau 1991:29]

This association of Pu‘uokapolei and Kānehili with wandering souls is also illustrated in a lament on the death of Kahahana, the paramount chief of O‘ahu, killed by his father, Kahekili, after Kahahana became treacherous and killed the high priest Kaopulupulu.

Go carefully lest you fall dead in the sun,	E newa ai o hea make i ka lā,
The god that dwells on Kapolei hill.	Akua noho la i Pu‘uokapolei.
The sun is wailing on account of the	E hanehane mai ana ka lā i nā
women of Kamao,	wahine o Kamao,
A hiding god, blossoming ohai of the banks,	Akua pe‘e, pua ‘ohai o ke kaha,
Contented among the stones-	I walea wale i ke a-
Among the breadfruit planted by Kahai.	I ka ulu kanu a Kahai.
Thou hast spoken of by the oo-	Haina ‘oe e ka oo-
By the bird of Kanehili.	E ka manu o Kānehili.
[Fornander 1919, Vol. VI, Part 2:297]	

Fornander provides some notes on this lament. The god dwelling at Kapolei is the god Kahahana, stating that this is where his soul has gone. Kamao is one of the names of the door to the underworld. This lament draws an association with wandering souls and the place where the first breadfruit tree was planted by Kahai at Pu‘uloa (Fornander 1919, Vol. VI, Part 2:304).

## HISTORICAL REFERENCES

### RECKONING OF THE SEASONS

Kane (2011:21) cites Samuel Kamakau who writes about the setting of the sun at Pu‘uokapolei. He explained that the sun setting over Pu‘uokapolei in the Mahinaona was a division of the season or the marker for the “change of seasons.”

When the sun reached the equator and (began to) move northward, it set right over (the islet of) Ka‘ula and it moved on and set over Kawaihoa; and the Makali‘i season when the sun set (kau) from Ka‘ula from Kawaihoa was called Kau, and the Kau season was also called after the resting place of Kāne (Kaulana-a-kane). When it set again at Ka‘ula and turned south the season was called Ho‘oilō. In the same way the people of O‘ahu reckoned from the time the sun set over Pu‘uokapolei and it grew cold and the time came when young sprouts started the season was until it set in the hollow of Mahinaona and called this period Kau [summer], and when it moved south again from Pu‘uokapolei and it grew cold and the time came when young sprouts started, the season was called from their germination (‘ōilo) the season of Ho‘oilō [winter, rainy, season]. [Kamakau 1976:14]

Kane (2011:21) further notes,

Thus Kāne-i-kaulana-ula, the god Kane-i-a-kama and Kai-a-kea, who entered in the nōi tree, in company with Kahuilaokalani (i.e. lighting the kinloau form of the god Kane-ka-uila-makeha-i-kalani) in the a‘e tree, and the Kapo into the ‘ohe tree at Maunaloa, is Kāne at the western gate of the sun or the summer solstice stands still when observing westward (i.e. towards Ni‘ihau). The solstice standstill point, call the tropic limit. [Ke-ala-polohiwa-a-kane] or the tropic of cancer, was Kaulana-ka-la



Figure 50. Map stone at Pu‘uokapolei (Nohopapa Hawai‘i).

## TRAILS

John Papa ‘Īī describes a network of Leeward O‘ahu trails. In later historic times, these trails encircled and crossed the Wai‘anae Range, allowing passage from West Loch to the Honouliuli lowlands, past Pu‘uokapolei and Waimānalo Gulch to the Wai‘anae Coast and onward, circumscribing the shoreline of O‘ahu (‘Īī 1959:96-98).

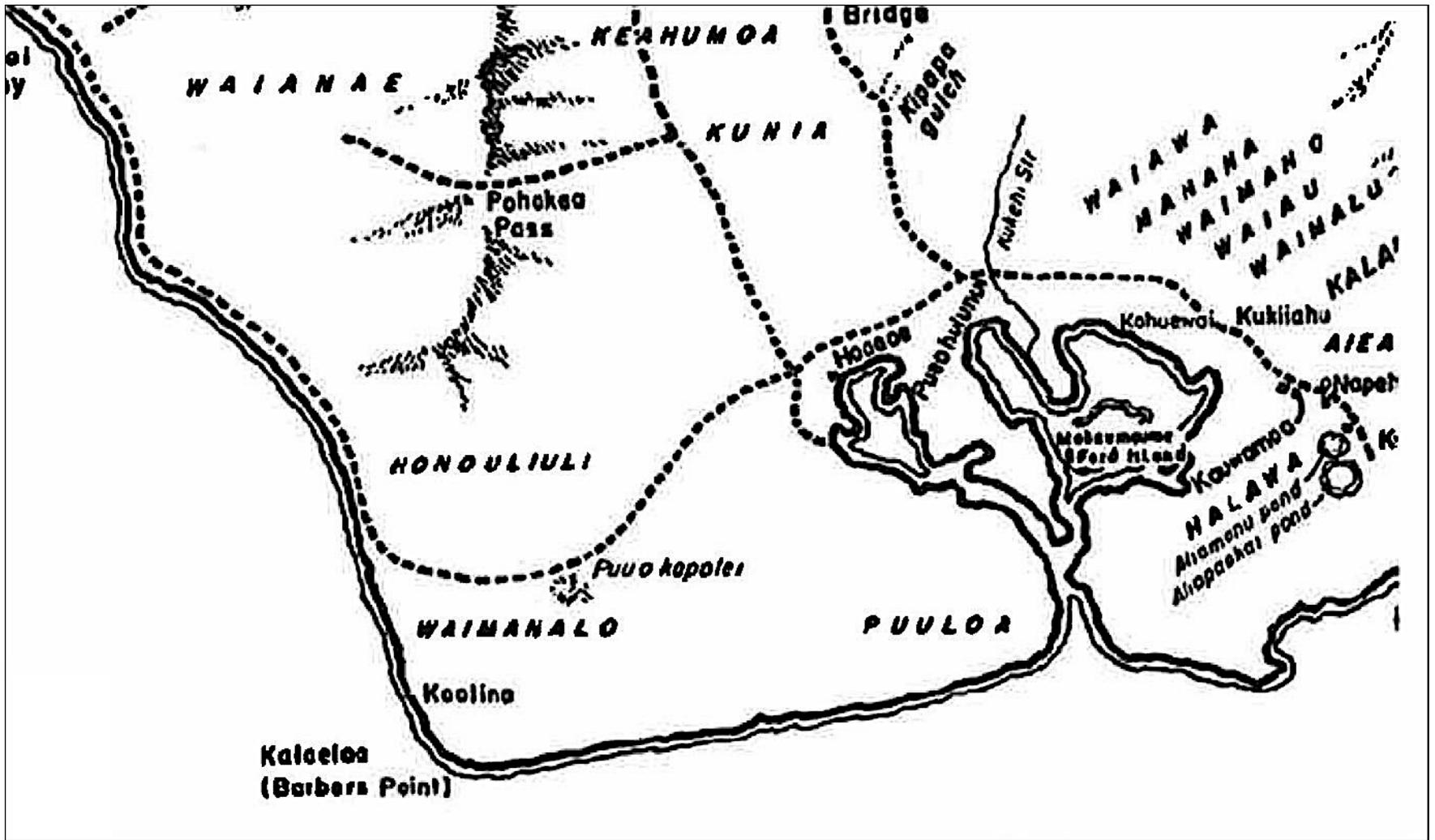


Figure 51. Trails of Leeward O'ahu as described by 'Īī (1959:96) by Paul Rockwood retrieved online from Hoakalei Cultural Foundation.



Figure 52. Map of Trails and Landscape of the Honouliuli Region in ca. 1793 (Malden, 1825. State Survey Division, Register Map No. 437).

## MILITARY

It is hard to ignore the more recent history of the pu‘u, beginning just prior to World War II and involving various military structures and bunkers constructed on the pu‘u. Major land-use changes came to western Honouliuli when the U.S. Military began development in the area. Military installations were constructed both near the coast as well as in the foothills and upland area. Located atop Pu‘uokapolei, Fort Barrette (a.k.a. Kapolei Military Reservation and Battery Hatch) was used from 1931 to 1948 to house four three-inch anti-aircraft batteries (Choi et. al 2014:37). During the last several decades, the U.S. Army transferred ownership of nearly the entire 28.3-acre property to the City & County of Honolulu. The property consists of three legal parcels, TMK (1) 9-1-160:032 of 15.8 acres, owned by the City & County; TMK (1) 9-1-160:033 of 12.2 acres, owned by the City & County; and TMK (1) 9-1-160:034, of 0.3 acres, retained by the U.S. federal government. Many of these military features can still be seen when passing the pu‘u today.



Figure 53. Gun emplacement, large concrete structure containing remnants of railway built into a knoll of the southwest portion of Pu‘ukapolei (Nohopapa Hawai‘i, 2019).



Figure 54. Photo of a machine gun concrete bunker built by the military. This structure is built in an “ahu” (stone mound) which may have been built by the military. It is possible they took the stones from the footing of an ancient wall that sits a few feet away from the bunker beneath the long grasses (Nohopapa Hawai‘i, 2019).

## TODAY

In more recent years, Pu‘uokapolei has become a place for Hawaiian cultural practices. The pu‘u is the home of an interpretive Native Hawaiian plant garden, a hula mound, and also the host of various community events. According to Kane (2011:30), after the Ahahui Siwila Hawai‘i O Kapolei (a new Hawaiian Civic Club) was chartered in 1993, the club was tasked with bringing a Hawaiian cultural presence to the young city of Kapolei. From this, they designed a hula mound aligned with the setting of the sun at the time of the “change of seasons.”

In 2007, the hula mound was completed and has subsequently been used by various hula practitioners as well as being a venue for culturally oriented events. There are community workdays to care and maintain the site. This practice of mālama ‘āina (taking care of the land) represents one of the core values of being Hawaiian. It still represents some of the stories of Kamapua‘a and his grandmother, a recognition and observation of celestial signs, and continues to be remembered and perpetuated today.



Figure 55. Watching the sun set at the base of Pu‘uokapolei during a summer solstice gathering organized by Ulu A‘e in 2019 (Nohopapa Hawai‘i, 2019).

Pu‘uokapolei remains significant for Native Hawaiians and their sense of ethnic heritage. The site is viewed as a place where traditional and customary practices linking contemporary people with their ancestors and their future progeny can be practiced in a way that is consistent with Hawaiian traditions (i.e., out of doors, in the open air, rather than indoors, in a church or building). Ongoing traditional and customary practices and place-based education programs at Pu‘uokapolei include: (1) Makahiki ma Kapolei, held annually in February when families come together for friendly competition in traditional Hawaiian games such as ‘ulu maika (stone disk rolling), moa pāhe‘e (dart sliding), hukihuki (tug-of-war), kūkini (foot racing), ‘ō‘ō ‘ihe (spear throwing), hāpai pōhaku (stone carrying), he‘e hōlua (hill sledding), and hana hei (string figures); (2) Summer Solstice, observed annually at Pu‘uokapolei when cultural practitioners, individuals and families participate in protocol and offer chants, create Hawaiian string figures, and dance hula as the sun descends into Pu‘u Pālailai marking the beginning of summer; and (3) Kapu‘uola Hula Festival, also held annually, celebrating hula and new Hawaiian song compositions to honor and demonstrate how the Hawaiian language and Hawai‘i’s unique form of storytelling is alive and being perpetuated in hula schools and local communities. In addition to these formal events, which attract up to 500 people each year, Ulu A‘e provides more informal community stewardship experiences at Pu‘uokapolei where participants learn about and care for the cultural landscape, including the hula mound and the community garden; and can return freely at any time to practice hula, engage in the protocol or gather materials for traditional practices like lei making, ulana lauhala (weaving) or lā‘au lapa‘au (medicinal plant gathering).

Given the rich and vibrant cultural history of the pu‘u—including specific oral-historical associations with Hawaiian legends and prehistory, this Pu‘uokapolei was listed on State Historic Register on September 20, 2020 (SIHP # 50-80-12-08924) and listed on the National Register of Historic Places because of its association with cultural practices or beliefs of a living community deeply rooted in that community’s history, customs, and traditions and all critically important to maintain the continuing cultural identity of that community.



Figure 56. Building at entrance of Pu‘uokapolei which honors the cultural preservation of this wahi as everyones responsibility, “No Kākou ke Kuleana” (Nohopapa Hawai‘i, 2019).

## COMMUNITY MANA‘O SUMMARY

Ethnographic work for this study was conducted from February 2021 to July 2021. As a multi-phase study, the ethnographic process consisted of identifying appropriate and knowledgeable individuals, conducting ethnographic interviews, summarizing the interviews, analyzing the ethnohistoric data, and preparing the report. Eleven individuals were contacted to participate in this study. Eight individuals responded and/or participated in interviews and three were not able to participate for various reasons. The table below lists the names, background information and the dates of individuals who were interviewed for this study.

Table 6. Community Interview Participants (in alphabetical order)

Participant	Background/Affiliation	Notes
Ku‘uwainani Eaton	» Lineal Descendant » President, Hoakalei Cultural Center	Completed interview on 6/18/21. Mana‘o is included below.
Ulla Hasagar	» Nā Kūpuna a me Nā Kāko‘o o Hālawā » Director of Civic Engagement, UHM College of Social Sciences	Unable to complete interview in the project time frame
Vicky Holt-Takamine	» Kumu Hula » Director & Founder, PAI Foundation	Completed interview on 5/26/21. Mana‘o is included below.
Shad Kane	» Kalaeloa Heritage and Legacy Foundation » ‘Ahahui Siwila Hawai‘i o Kapolei	Completed interview on 3/1/21. Mana‘o is included below.
Kepo‘o Keli‘ipa‘akaua	» Ethnohistorical Researcher	Completed interview on 6/10/21. Mana‘o is included below.
Miki‘ala Lidstone	» Executive Director, Ulu A‘e Learning Center » Kumu Hula	Completed interview on 6/22/21. Mana‘o is included below.
Kēhaulani Lum	» Executive Director, Loko Pā‘aiāu » Cultural Practitioner, Researcher, and Storyteller	Completed interview on 3/19/21. Mana‘o is included below.
Clara Sweets Mathews	» Nā Kūpuna a me Nā Kāko‘o o Hālawā	Unable to complete interview in the project time frame
Manulani Meyer	» Kāko‘o to Lynette Paglinawan » Konohiki: Kulana o Kapolei (A Hawaiian Place of Learning at University of Hawai‘i–West O‘ahu)	Completed interview on 3/12/21. Mana‘o is included below.
Lynette Paglinawan	» Kumu Ho‘oponopono	Completed interview on 3/12/21. Mana‘o is included below.
Nettie Tiffany	» Ancestral Kahu of ‘Anianikū	Declined to be interviewed because past exposure of sites resulted in “fake” kahu coming to ‘Anianikū and charging money for their services

## ACKNOWLEDGEMENTS

The participants of this study were selected based on their knowledge of wahi pana and ho'ōla practices within the 'Ewa Moku. The participants spanned a range of backgrounds including educators, descendants, healers, researchers, 'Ōiwi community leaders, and storytellers.

Many of these participants were raised in Hawai'i by 'ohana, often over several generations, who directly and actively engaged with the 'āina that fed them spiritually, physically, and emotionally by living, playing, and working on the 'āina and by caring for their wahi. Some were raised not knowing the historical contexts of specific healing places, but later learned about these spaces from kūpuna, through research, and by spending time in these wahi. Subsequently, they worked to apply this 'ike in their daily lives. Their passions to ho'ōla lāhui transferred to various leadership positions that they hold today in which allows them to share the 'ike they worked a lifetime to attain. We mahalo these healers, leaders, and kumu who shared their precious time, memories, and mana'o for this study. Without their willingness to share personal recollections and stories, this important project would not have been possible.

## SUMMARY OF COMMUNITY MANA'O

### BACKGROUND OF PARTICIPANTS

'Anakē Lynette Paglinawan and Dr. Manulani Aluli Meyer are both staff at UH West O'ahu. 'Anakē Lynette is the kupuna-in-resident teaching ho'oponopono [practice of mending relationships] and 'Anakē Manulani is an Associate Specialist for Student Affairs. 'Anakē Manulani is also a kākō'o to 'Anakē Lynette in ho'oponopono. 'Anakē Lynette is also genealogically tied to Honouliuli, so the work she is doing is reconnecting her to her ancestors who once lived there. She shared, "I'm here at this moment because of some things that I learned once I got hired to work at West O'ahu in Kapolei. I've always been interested in genealogy and so I have dreams of that, of my family. And in one of the volumes, my ancestry goes back to Honouliuli in the district of 'Ewa. The land deeds indicate Hō'ae'ae which is the ahupua'a next to Honouliuli and it talks about marriages happening in Honouliuli. And I know that because that's where the building to register was located."

She also shared stories her grandparents would share about Kamapua'a and his grandmother retreating to Honouliuli. 'Anakē Lynette recalled, "When I was young, I was raised by my maternal grandparents. I remember we always had pule 'ohana at night before we go sleep. I listened to my tūtū who would tell us that we're going to have nighttime stories. 'You heard about the adventures of Kamapua'a?' My tūtū was raised in Hakipu'u so Kamapua'a was a favorite story, very adventurous, the pig who could change from one pig to many pigs, from a black pig to a different color pig who could change his body and make his body long so that his grandmother could escape Olopana the chief who wanted to kill her. She climbed up the body of her grandson to go over the Ko'olau mountains and escape into Pu'uokapolei on the Western side. So, I remember my grandma talking about these things. In my mind, genealogically, I'm wondering about my family from Hakipu'u to family in Honouliuli. These kinds of connections set the groundwork for me."

'Anakala Shad Kane is a revered kupuna often called upon for his historical research and intimate knowledge and understanding of Ewa. He was one the cultural advisors involved in planning for the then new city of Kapolei. In terms of Pu'uokapolei he shared how his involvement began, "We had our meetings for Kapolei Hawaiian Civic Club at the Campbell Estate building. James Campbell owned all these lands and because we were in their building using a room for our meetings, they consulted with us regarding the cultural history of this whole region. Simply because they were closing all their agricultural lands and they were getting involved in



establishing a city. For that reason, to attract investments and businesses to move to this region. To attract a visitor industry like Ko Olina, there needed to be Hawaiian history. To attract homeowners who wanted to purchase homes, there needed to be a cultural history. Most everybody thought of this region as agriculture. Nobody knew that there was an ancient cultural history. So, they consulted with us and Rubellite Johnson who's a professor of Ethnic Studies at the University of Hawai'i at Mānoa. This whole thing was the result of us being accessible to Campbell Estate. What grew out of that is our work with Rubellite Johnson. We found out that Pu'uokapolei was the piko of the ancient history of Kapolei. All the way back to 1100 time period and a lot of that was a result of work done by Rubellite Johnson. Because Pu'uokapolei served as the piko of this area, Campbell Estate wanted to establish a city."

He continued, "Campbell Estate decided to build a city, Kapolei, and they named the city after this pu'u. The plan was to build this city in concentric circles. The business district would be surrounding Pu'uokapolei. Outside of that would be the residential communities and outside of that would be the visitor industry. So that was the basic plan, and they needed authentic Hawaiian names given to streets, name projects, and name the city, state, federal buildings. They all had to be authentic historic names and it started with Pu'uokapolei. As a result of that, we had to research the history of Pu'uokapolei and why it was the piko. Once we learned that, we moved in concentric circles around the pu'u to make sure that the names that were given to different streets at different projects was authentic to that district."



'Anakē Vicky Holt, a renowned kumu hula, shared, "I've been teaching hula for over 40 years now and then started the nonprofit, PA'I Foundation. My UH Mānoa haumāna who also came to hālau hula (Kawika McKeague, Kaleo Manuel, Kim Evans) are all on my board because I know that they can help move the initiatives forward. They can help guide and shape the work that we do. But I also think that what hālau hula, in general does, is develop leadership in our community. There's discipline, there's 'ike, there's cultural knowledge, there's the principles and values that we instill in our haumāna that carry into their work. This is what I think my job is as a kumu hula is to develop the next generation of leadership that are culturally grounded in their culture in some form, whatever form you want, but hālau hula has such a strong foundation and principles, values, and pilina. Pilina to the 'āina, to the language, to the mele that shapes and help you to make decisions in your other kuleana that are pono."

in 1970, she and her family moved to 'Aiea and bought a house below 'Aiea High School. One of the things they would do was frequent Keaīwa Heiau and she explained, "We would take my keiki up there to play, explore, and take short hikes." She would also take her hālau hula to visit Keaīwa Heiau and went on to say, "Often times picnic and other people would have a birthday party up there or we would go there to meet family and friends."

'Anakē Kēhaulani Lum is the President of the Ali'i Pauahi Hawaiian Civic Club which has a MOU with the U.S. Navy to restore Loko i'a Pā'aiau.

'Anakē Kēhaulani shared, "On our family side, we live in 'Aiea on 'āina that overlooks our ancestors' former lo'i kalo, which were two or three acres gifted to them during the Mahele, by the King, as they were able to substantiate that they had been tending the lo'i since before the time of Boki. We no longer have that, but, we live above it, on 'āina that an ancestor approached the aupuni and requested to be able to purchase, eight generations ago. And so, we live on an acre of land today. The ancestor who comes to mind, today, is someone by the name of Mikalemi who was married to my paternal grandmother's grandmother, Malia Ka'iliahi. She was interviewed by tūtū Pukui as she conducted her research, just like you're doing now, that created the Sites of O'ahu book. If you look in there, you'll find that there's an interview that she conducted with Ka'iliahi Mikalemi [p.42]. She and her husband lived in 'Aiea. Her husband was konohiki, including the caretaker of a fishpond called, Kapākule, which was at the entrance of Pu'uloa or



Keawelauopu‘uloa; at the mouth, and it is there that he took care of the manō. He had a pond for manō and for fish, especially akule, and he also cared for the ko‘a, made of coral rock. He also cared for the stones Kū and Hina.”

She continued, “Our family, personally, carries that lineage, although we didn’t necessarily know them. Ka‘iliahi had long passed before I was born. And, we only received bits and pieces of information about her from my grandmother. But, we reside on this ‘āina that came down through her. We still honor them. The work that we do today, as ourselves and Ali‘i Pauahi, represents most of the members are our family. I see that as a continuation of their kuleana, albeit they were so much more informed and so much more gifted, to be able to do this work. We are learning every day, how to do this. I come into Pā‘aiāu as a novice; not being a fisherman. Others in my family carry that wisdom. And I’m learning every day what it means to restore this royal sacred place. I distinguish it from the other 20-plus other fishponds that used to line the Harbor. It is the last remaining one, on the perimeter, that lines the shores, is accessible and is still held in the government. On either side of us are private homes. Someone in the 1950’s or ‘60’s filled in a portion of the pond and built homes on it. And, so, that area today is known as ‘Aiea Kai. The other part of it is a residential community leased for housing for military service members and other government employees. The land underneath is stewarded by the Navy. Loko Pā‘aiāu is also stewarded by the Navy. But everywhere else, around the pond, is private property.”



Shortly after Miki‘ala ‘uniki [graduated] as a kumu hula from Aunty Mae Klein in 2004, she began teaching at Kapolei High School. Over the next few years she came to an understanding of her kuleana to both Pu‘uokapolei and the keiki living in Kapolei. By grounding these keiki to “place,” she was able to ease the tension, friction, and mistrust among the students from often vastly different backgrounds. She shared, “I started the Ulu A‘e Learning Center when I was a teacher at Kapolei high school. And I was a teacher at that time when this new city new development, it was really the first generation of children who were being born in this place. There was a disconnect with many of the students who are at the high school because they were born elsewhere, but living in a new place.”

She continued, “And so there were those at the high school that were from Wai‘anae representing Wai‘anae still, and those who were from Waipahu moved to Kapolei and were representing Waipahu. There were quite a lot of fights, tension amongst students, and really it was that you could tell they weren't grounded in this place. It wasn't until I learned about the history of Pu‘uokapolei is that I realized that none of our students, our young students know about this incredible place. They still identify with the place that they were born, which was in another community. And I felt that if they knew more about what makes this place special, they would start to feel connected to it. And it would bring us together as a community and would also give back to the community when you care for something you're when you identify with something you're going to care for it. And so I started the Ulu A‘e Learning Center to share place-based knowledge and education and experiences with the youth of this community.”

When Miki‘ala met a revered kupuna, ‘Anakala Shad Kāne, he took her to the wahi pana of ‘Ewa and it was at Pu‘uokapolei where ‘Ewa turned from just “desert land” into wahi she would mālama for years to come. She recollected, “It wasn't until 2006 that I met uncle Shad Kāne, and he took me all over. He took me to Pālehua, he took me to Kualaka‘i, and then he took me to Pu‘uokapolei. And he shared that, you know, the entire city of Kapolei, it gets its name from this, this humble hill. I felt like nobody knew about it, except this man, I'm talking to, Uncle Shad Kāne. And when he started to share about the history of the hill, I was just mesmerized. I couldn't believe that this place had such a deep history. I had no idea. And so, as he was telling me that, and this is interesting because it happened during sunset, which is like the time of the day in this place where there's energy mana it's that sunset time.”



Miki'ala went on to say, "And as he's sharing this, the sun is setting. And I really honestly felt like my feet just sunk a little deeper into the 'āina beneath me. And I just knew I'd be here for the rest of my life. And so, I shared with uncle that people have been asking if I would start a hālau and I didn't want to, because I didn't feel like I belonged here. But I said, you know, I'm starting to feel connected today. And I said, I would feel better if I have permission from someone from this area to teach hula, because hula is so special, you don't just do what you like with it. You know, there has to be some sort of acknowledgement by the kupuna or those in the area, because I'm not from here."



She continued, "So, in any case he said, if you start off, you have to do three things. As long as you do three things. Number one, your students need to know they're special. Number two, your students need to know that you, their kumu is special because this is how our kūpuna taught. Finally, number three, your students need to know that they are learning in a special place. And he said, as long as you do all those three things, you, you start your hālau and you carry on the traditions of your kumu. And so that has resonated with me since 2006. And so, everything I do, it's a place base, it's teaching these, every single student that comes here that they're learning in a special place. And so, I went back to Kapolei high school. I was actually an English teacher at the time. And I started to do place-based education in my English classes. I started to teach 'ōlelo no'ēau instead of European idioms. I started to teach stories and characters of this land here. And then I started my hālau. And then we started of course, going to Pu'uokapolei regularly to care for that place, because I wanted everyone to know that this is not just the made-up city. It's a city with deep roots."

Ku'uwainani Eaton is generationally from 'Ewa and has stepped into the role of President of the Board of the hui her tūtū co-established. She began the interview by talking about the name of the hui and its founding members and explained, "The inoa of our hui is the Hoakalei Cultural Foundation, and it's all Tūtū and Auntie Mary. My tūtū are Arline Wainaha Ku'uleialoha Brede Eaton, and kupuna Mary Malama Serrao. Both from the community. Auntie Mary is from Kaua'i but she lived here a long time, along Papipi Road in that area. Tūtū, she was born and raised here. My dad was born and raised here. So am I. They established our hui in 2006. Not to say that wahi was already there. They just went ho'okumu [establish] the hui. That was in a kind of partnership with the developers and the development company is called Haseko [Hawai'i Inc.]"

Ku'uwainani shared, "Tūtū for a long time, she's always fought for things in the community and the kaiāulu. Always been involved with things like that. Then as she got older, she realized that maybe this is a time where she can wala'au with the developers and see what can come of that. So that's what her and Auntie Mary did. They were able to wala'au with Haseko (Hawai'i Inc.) them and they have quite a bit of 'āina in that Honouliuli area, close to One'ula. And it's actually in between the Kalaeloa, white plains area and One'ula beach park called Hau Bush, so they're on this side. Right where the One'ula protective shoreline is, their property is right on the inside of that. We have three preserves. The main one that if you wanted to come out and visit, that's about 21-acres."

Keпо'о was a student at Leeward Community College when he first began researching Waiawa and experiencing a growing love for Haupu'u. He explained, "I began establishing pilina as a student and fell in love with the place so I decided to see what I could do to contribute back to the area. My connection to this place has been primarily as a researcher." He continued his college education at the University of Hawai'i at Mānoa with hopes of using his education and knowledge to benefit Waiawa. In May 2021, Keпо'о successfully defended his Master's degree; his thesis is titled, *'O Wai 'o Waiawa: The Creation of a Geospatial Database to Reconstruct Waiawa's mid-19<sup>th</sup> Century Hybrid Socio Ecological System*. Note, Keпо'о emphasized that he does not have genealogical ties to the Waiawa or 'Ewa area and is not a kupa'āina of the place.

## DEFINING AND UNDERSTANDING WAHI HO'OLA

'Anakē Vicky shared, "Wahi ho'ōla, it's a place of healing and I always feel good when I go up there [Keaiwa Heiau]. I've had several meetings up there as well. But when we leave there, we always feel good about that place, about our hālāwai, about having been there. So, I think that regardless of whether if it's just for lunch with friends or taking the kids up there to play and teaching them about the heiau, our hālāu."

'Anakē Kēhaulani explained, "One of the things about ho'oponopono is important for us to cleanse whatever is causing harm and the memories that we carry with us. That's what Aunty Mornnah Simeona's teaching, as carried forth by Uncle Bruce Keaulani, is: to cleanse the memories. She says that we are the sum total of our memories, and that the life force is of divine origin and that healing is one of its sacred gifts. I feel that the restoration of Pā'aiau is that. It is ho'oponopono. Not only between the community and the Navy but including so many others who have traversed this land. Even from over 700 years ago. For us, our relationship with the Navy has been a very close connection, to try to bring forth the fullness that was there before."

She continued, "When I think of the word healing, it can be physical, it can be emotional, it can be spiritual, it can be educational. The highest practice of healing is a holistic word. You can be made well, in one of those areas, but still not fully healed, right? So, you might have a physical healing, like, I fell and broke my leg and then, the kauka fixed the break. But the source of my fall could still need healing. Maybe it's someplace else in your body, like in your brain, or in your heart, and the broken part was just a manifestation of that."

Hauptu'u is a heiau in Waiawa that Kepo'o is passionate about. The structure of the heiau is no longer there. It is covered over by parking lots and the surrounding area is a residential neighborhood. Despite all the modern construction, Kepo'o still feels emotions emanating from that land. He shares, "If you go to that parking lot, you can feel that it's a place that feels peaceful. It feels good. It feels like there's growth. There's a little bit of minamina because you're on a parking lot now, but then you can still see really beautiful views of Pu'uoloa and a lot of the makai portions of Waiawa. I can only imagine where the heiau was that it would've been really easy for Kāne and Kanaloa and also of course, they were akua so a lot of things are easy for them to see in ways that we can't; But, to stand at that point and if you were like a konohiki or an ali'i in charge of taking care of the resources of this area, that's a great place to look over and see how things are doing."

From Kepo'o's research, he learned that a distinctive feature of the land was its availability of freshwater. This distinguishing characteristic helps explain its reverence as a place of healing. He shared, "In my opinion, one of the easiest ways we could attribute ho'ōla to this space is through its production. D. K. Wai'ale'ale mentions that Hauptu'u is a source of wai. So, ke kumu no ka wai hua'i a'ela, the water that springs forth or bubbles forth in different areas in Waiawa."

The water from Hauptu'u flowed into different 'ili 'āina in Waiawa and into different ponds. Kepo'o shared, "Basically, there are multiple places that D. K. Wai'ale'ale mentions that Hauptu'u was a water source for. That's probably a really big one as far as this place as a wahi ho'ōla. How they knew of this place as a source of water, I'm not sure. Maybe it speaks to the pilina our kūpuna had with 'āina and being to understand what's going on at the surface. As far as I can tell, there is no water at the surface at Hauptu'u."

Miki'ala shared her definition of a wahi ho'ōla, "A wahi ho'ōla, for me ho'ōla refers to kind of relief, healing, I think Pu'uokapolei is a powerful wahi ho'ōla, especially when you think about its significance to Kapo'ula-kīna'u. Kapolei means beloved Kapo, Kapo refers to Kapo'ula-kīna'u. Kapo'ula-kīna'u is the darkness. She's that transition in life that we go through in order to get to



the next chapter and the next phase. We all come from the darkness when we're born. Our mothers give birth from the darkness. It's an interesting juxtaposition of Pu'uokapolei in the sense that it gets so much light and heat from Kānehoalani, but so much darkness from Kapo'ula-kīna'u. And so, when I take my students there, even the young ones, I talk a little bit about the darkness because I think our kūpuna were very mākaukau to encounter that in their lives from a very young age."

She explained, "Parents talk to children about life of all shades. And so, I think when we are not afraid of darkness, that we realize that it's a transition in life and it's a part of life, we can cope with it better. And that we can handle the depressions and the sadness and the aches and the pains a little better when we know this is a part of what life is. It all a phase, it'll get better. The light is coming. And Pu'uokapolei reminds us of this. Kapo'ula-kīna'u's kinolau [plant form] is the hala and you'll find hala all at Pu'uokapolei. And hala is a great reminder to be comfortable in those spaces of transitions."



Miki'ala shared, "And it's too intense, intense energy sources, the light and the dark. I mean, we just celebrated Ke Ala Polohiwa o Kāne. And that is when the sun is absorbed into Pu'u Palailai. And we honor that from Pu'uokapolei and it's from that vantage point that we witnessed that spectacular descent of the sun into the mahina of Pu'u Palailai it just absorbs just all this light. And it's incredible, to have that inner wahi that it reminds us too that our sacred places are not just anywhere. They incredibly line up to these phenomena that occur in the sky. It's so incredible. I'm always just so mind blown, our places are, they're so incredible. I just, I don't even know how to explain it, but, you know, the flat lands to our darkness, the ao kuewa, this is their space."

She concluded, "And just to take notice of the environment around you because our kupuna did that. And so, when you do that, you're doing something they did. And it brings us closer to them. And we don't know a lot about Pu'uokapolei, but if you go there, the sun is so incredibly strong there you don't take notice of it then you're missing out on the energy of the place."

UH West O'ahu sits on Kaupe'a, also known as ao kuewa or a realm of wandering spirits. Kaupe'a is a large landmass that is a habitat for 'uhane or spirits. In essence, developing UH West O'ahu, the city of Kapolei, and the neighboring homes resulted in the eradication of the wiliwili [*Erythrina sandwicensis*] trees once home for the 'uhane. Now homeless, the spirits began to wander into the school library, buildings, and nearby homes damaging electrical sources and resulting in all sorts of pilikia or problems for those residents. 'Anakē Lynette and 'Anakē Manu were able to advise the chancellor and other UH staff to re-plant the native wiliwili trees to both shelter and feed the 'uhane.

'Anakē Lynette, trained by tūtū Mary Kawena Puku'i, explained, "I found since learning and being mentored by Mary Kawena Pukui, she didn't stay on one subject. She gave information all over and sometimes we would be talking, and a thought occurs to her and we go off on the side road. I pa'a ka waha and I just listen. On one of those times, tūtū Pukui talked about the wandering spirits of Kaupe'a which is the name of a place in the district of 'Ewa, in the ahupua'a of Honouliuli. I don't know exactly where Kaupe'a is located, but I think it's somewhere in the Kapolei area that we know today, where they have the shopping center and the government buildings. Tūtū said when a person make [die], their spirit ['uhane, soul] leaves the body, but it's usually met with relatives and 'aumākua. And she said the 'aumākua is the one who determines if that person's 'uhane is worthy to go to pō. Or if that person's 'uhane was so bad, it didn't go to pō. It went somewhere else. But she said, the 'aumākua also recognized there was the in-between, they're not that bad, but they not that good. And so they're designated to exist and live in certain boundaries."

She continued, "Uhane is energy, so you cannot say from this street to the next street. Forget it, no work. And so, we know that 'uhane is going to move like a mist, like energy that vibrates and



goes wherever it attracts them. Tūtū said in Kaupe‘a there was a grove of wiliwili and that was their habitat. It dawned on me, back in the ‘60’s, the government at that time decided to build a second city for Honolulu to move the population out, to bring the business and state government closer to their homes. Because if you live in Wai‘anae, it takes almost one hour in heavy commuter traffic to get to work. It’s two hours wasted on the highways. So, there was some good reasoning behind that, but what they didn’t think about was when development goes in, they destroy a lot of the features to level the land out.”

Ku‘uwainani learned from her tūtū an old ho‘oponopono ceremony to release all types of ‘eha and kaumaha [hurt and heaviness]. This ceremony weaves together limu kala with a cordage. She explained the significance of the ceremony, “[It’s] huge healing because we can think of healing, like you have an ‘eha and you have to heal. But that’s the healing of your na‘au. That kind of ho‘oponopono that you said, and sometimes that’s a lot harder to heal than a regular ‘eha.”

She teaches this ceremony, that ties in both the ‘āina and kai, to children groups that come to Hoakalei. She explains, “When keiki do come out because our board is so small, so li‘ili‘i. That usually it would be her [Kim Kalama] and I teaching a papa and she would teach about mea kanu in Kauhale and then I would do a papa on the aekai on the One‘ula shoreline tying in the limu. That’s the ha‘awina we usually do with the keiki is the lei limu kala.”



Ku‘uwainani shared, “So that’s what we usually do because we still have plenty limu kala. That gives us the opportunity to tie in everything, conservation, pili to the ‘āina, mo‘olelo. I get to tell them the mo‘olelo of tūtū growing up here and used to have plenty of limu kala. Where I live right now, there’s no limu kala. On that One‘ula shoreline in front of our area that’s the only place we can gather limu kala. So when we take the keiki out, we gather limu kala and then we actually go through that process of ho‘oponopono, explain to the keiki that kala is short for e hui kala mai, please forgive me. And then we do the lei limu kala and then the keiki can actually go through the practice of ho‘oku‘u, releasing all of that ‘eha. And how you wrap it around the pohakupuna and then you can put it back in the kai with hopes that it grows again.”

While Ku‘uwainani learned this from her tūtū, she also explained how other renown kupuna like Dr. Isabella Abbott have other practices that can be included in the ceremony. She shared, “[Tūtū] also knew Dr. Isabella Abbott who studied limu as well. So I still do a lot of reading and stuff. She [Dr. Abbott] talks about the limu [in her book] and she also talked about the ho‘oponopono, and how during that ceremony, they would actually eat the baby limu kala. So it wasn’t so much like the lei, but that’s what I was taught by tūtū.”

Ku‘uwainani explained, “I love doing [the ceremony] because I’m teaching the keiki, I get to do that all the time. It helps the keiki and giving them the mana‘o about forgiveness and how it helps both parties holomua. Because the one who did the ‘eha maybe, or hō‘eha, they cannot holomua if that grudge is held against them and then the one who was hō‘eha ia or hurt, they cannot holomua because they’re holding all that in too. It’s deep ha‘awina but important.”

After the lei limu kala is made, Ku‘uwainani explained some of the subsequent aspects of the ceremony including placement of the lei in the ocean. She shared, “Where that shoreline is, it’s depending on where we set up the papa. We try to get someplace closer for the keiki, it’s only like three feet high [the depth in the ocean]. But if there’s one [sand] and the keiki can come in and when the nalu comes, then they ho‘oku‘u. And then when it takes it out, it symbolizes taking all the ‘eha out.”

Ku‘uwainani mā partners with another limu organization in ‘Ewa, and she explained how the pilina between partnerships is also strengthened from doing this work. She said, “So that ties in pilina with the ‘Ewa Limu Hui and uncle Wally them and uncle Henry them, we can talk about all



these people who are trying to help perpetuate or conserve something in our ‘ike Hawai‘i or ola Hawai‘i. I’m glad that you picked up on that on Aloha and ho‘oponopono. I would say that’s another huge part of our area. When we usually do that, the lei limu kala, we’re practicing haku, the braiding. And then with Kim, with the mea kanu, we try to pick all of the things that we have out in our area.”

Ku‘uwainani explained how they use the plants that grow there as the cordage or backing for the lei limu kala. She shared, “So the kauna‘oa pehu that’s like the backing. We pick pōhinahina and then the keiki they practice wili. So on that day, when the keiki come, they would do a lei limu kala with haku with me on the kai. And then they would do wili with the kauna‘oa pehu and pōhinahina with Kim on the inside.”

“I was really excited about this year, because before we would just use the raffia as the backing, and I would tell all the keiki that that’s not mea Hawai‘i. Everything else we had was from our ‘āina. And then this year when Miki‘ala came out, she said they had some extra hau and I said, Mahalo! So this is the first year that everything is mea Hawai‘i. It’s the hau backing that they can work with and then ho‘oku‘u. Everything is mea Hawai‘i. I was so hau‘oli. I would tell the keiki that’s what they would use for the backing is hau. I said that’s a long process. Which is cool because that’s the nickname for One‘ula beach is Hau Bush.”



Ku‘uwainani added more ha‘awina that comes with making lei and explained, “So they’re practicing lei and then we can tell them, ‘You don’t have to go to the halekū‘ai to buy something to makana aku. You can make from the ‘āina here.’ So whether it’s a lei for a ho‘olewa or a lei for a celebration, ho‘olaule‘a, both of that, that’s how we tried to tie in. We’ve done that too.”

At Hoakalei, around the beach area, there are houseless residences or ‘ilihune. Ku‘uwainani uses their interactions with these kānaka as an opportunity to teach the kids about aloha and mālama. She shared, “I try to use that as a ha‘awina, showing aloha, too. I tell the kids, especially if they’re older, it’s not just the limu or the mea kanu or the ‘āina. It’s the kānaka as well. Because a lot of the homeless they are kānaka Hawai‘i. So I tell them, that’s our kuleana too, to mālama our people. So when you come, you come with aloha and all of that kind of stuff. Also be maka‘ala, too. You have to be careful as well. I tell them like when I go out, I don’t go by myself. I usually ask one of my brothers to come with me or just being maka‘ala. We just have to be maka‘ala in our surroundings.”

## **WAHI HO‘ŌLA LOCATIONS**

### *Kaupe‘a*

‘Anakē Lynette ‘Anakē, Manu Aluli Meyer, and Sharla Hanaoka, Director of UH West O‘ahu Creative Media degree, co-introduced the concept of cultural landscaping as an expression of ho‘oponopono. ‘Anakē Manu explained, “You see, people believe that pono is something you get outside. But actually, you do it in harmony with our ‘āina. So, when we think about our ‘uhane, when we plant wiliwili trees, we are in essence saying, ‘Here, please come and rest. We care for you.’ Aunty [Lynette] did a beautiful ceremony with some of our Aloha ‘Āina student club members. They planted a wiliwili tree in the middle of our māla and it’s doing well. They’ve planted two wiliwili trees outside of the newly minted Creative Media building, and we’ve planted some wiliwili trees in the gulches. So, what aunty has introduced to cultural landscaping is the concept of healing because when we take care of our ‘āina, and consider our ‘uhane, we are in essence taking care of our future selves. We ourselves might be relegated to this area of ao kuenta. Kaupe‘a is a large swath of land, and Hawaiian homes has this situation happening where there’s a misunderstanding of what’s happening.”



She continued, “There’s a lot of ‘uhane in Kapolei Hawaiian homes. UH West O’ahu, absolutely, there’s energy. We’re teaching Sharla that because the creative media has so much electricity. Energy is attracted to energy. So, the one thing about cultural landscaping is we have to be aware of what we are in the presence of, and how we are able to assist meaningfully and maturely. When I walked into that building, it’s just like this pulsing energy. I said: ‘Wow, Sharla. It’s a lot of energy here. So, know they’re coming, but don’t be afraid.’ See the wiliwili trees, they’ve actually got an outdoor space where they are planted and can thrive. That is a good thing for ‘uhane.”

“This is going to be the quintessential place for creative media in Hawai‘i. And boy does it have electricity, and energy begets energy. In the landscaping arena, we’re just asking people to bring out the concept of ho‘opono, ho‘oponopono, ho‘omalua, ‘oia‘i‘o, and kūkulukumuhana. So that we’re actually seeing in our landscape, are our own best practices to heal our people, both present and past. That’s what I get from you, Auntie Lynette, is that ho‘oponopono is now stepping from this one family process into an individual expression of pono and that includes planting wiliwili trees, and others. They planted hala, too, Auntie, to honor those who have passed. It’s really beautiful.”



‘Anakē Lynette explained that the trees planted for the ‘uhane shelter and food needs simultaneously address our needs and help civilization as a whole run smoother. She explained, “Some of the trees that we identified are there for a purpose, because not only do they provide nourishment for the house and the habitat, they represent part of the food supply that nourishes the hungry. For example, you’ve heard about cars getting stuck on the Pali when the engine cuts off. That’s because when Kamehameha came to O’ahu to take over the reign here, the O’ahu warriors chose to leap over the pali and commit suicide. Their bones crushed to the bottom of the pali so that when the cars came down that roadway, the engine shuts down and they don’t know how come. Well, our people knew that the ‘uhane from the bones that landed on the bottom part of the pali were there. And if the cars that travel by had food, they made the engine turn off and the car stopped. My tūtū would go to the trunk of the station, lift it up, he knew why it stopped. It’s because he had a pū‘olo just for sharing with the ‘uhane over there. He goes and gets the food in the pū‘olo, he open it, and he grabbed by the handful and he sprinkle. He talks in Hawaiian, ‘This is for you. We share food with you. Please be happy. Now, would you please let me start my car so I can continue to see the ‘ohana?’ And whenever they travel from Honolulu down to Kahana, it always happened. So, my grandpa was prepared. He had food set aside, but the practice is if you don’t want to share food and you just have a makana for the family, wrap it in ti leaf. The ti leaf will protect the mana from the food that comes out to attract the ‘uhane.”

### *Pu‘uokapolei*

‘Anakala Shad talked about the significance of Pu‘uokapolei, “The four most significant aspects of the pu‘u and why it was identified anciently as the piko is because first, the largest heiau in all of this region was at Pu‘uokapolei. The sugar industry destroyed the heiau and they took the stones to build the foundation for all the roads. Because they were transitioning from hauling sugar out by mules to trucks, so the trucks needed roads. Today, that heiau is gone except for a few areas where the stones are still there. The next thing that made it significant is that the konohiki for this whole region, for all of ‘Ewa, she lived there, Kamaunuanoho. Her house site is still there today. Her house site is on the eastern side of that pu‘u. It was selected to serve as the site of the konohiki because all the communities in this region surrounded Pu‘uokapolei. People lived in this region, in other words, they’re not going to place a konohiki where nobody lived. What’s important to understand is that Kamaunuanoho represented the mō‘ī of the whole Island of O’ahu in this district. And the reason why the mō‘ī established Pu‘uokapolei as the piko or the place for a konohiki is because this was a place where people lived in the surrounding area. In order for him to defeat Hawai‘i Island, Maui Island chiefs, these people have to listen to him. The only way they’re going to listen to him is if they know who this guy is wearing these colorful capes.



Kamaunuaniiho serving as konohiki, her main role is to make certain that everybody in this region knew who he is. When he asked them to support him, they need to come and support him.”

He continued, “Thirdly, it served as a landmark for people passing through this region. The only regional trail was just mauka of Pu‘uokapolei. Today, the name of that ancient Hawaiian trail is Farrington Highway. At one time there were three trails in this district. One was a trail that passed by Pu‘uokapolei. The other one was the one that went through Pōhākea, which is midway between Makakilo and Schofield barracks. And the last one was called Kolekole pass which is through Schofield. The trail that passed by Pu‘uokapolei was significant because it established a relationship between the mō‘ī of the Island of O‘ahu and all the people that lived in this region and all the people that lived there in the Wai‘anae area. One needs to understand that in order for a mō‘ī to govern, he needs to have a relationship with the people.”



‘Anakala Shad spoke about the fourth significant aspect of Pu‘uokapolei, “It served as a marker for the seasons. These islands at one time were governed on a subsistence manner. In other words, to survive, you needed to fish, and you needed to plant plants. Pu‘uokapolei served as the marker for when to plant and when not to plant. In ancient Hawaiian culture, there was only two seasons. This was with respect to the rising and the setting of the sun. They were able to determine that the winter season, when the sun was in the South, it was the cool time of the year, the year in this area where there was a lot of rainfall, that was the season to plant. When the sun was in the North, the sun was close to them, so the days were long and hot. That was not the season to plant. So Pu‘uokapolei served as the marker to live a subsistence lifestyle in this region and told people when you can plant plants, not just medicinal plants, but when you can plant subsistence plants, plants that you eat and can survive on. Those are four significant aspects having to do with the name, its location, serving as the piko, the center of this whole region, ‘Ewa.”

He talked about the hula mound that was built, “We had this built simply because aspects of the stories and traditions associated with Pu‘uokapolei refers to Kapo who is the elder sister of Pele. Kapo was the first of the Pele family to leave Tahiti and come to Hawai‘i. When Kapo came to Hawai‘i, she established hālau hula on every island. The hālau hula on the Island of O‘ahu was at Pu‘uokapolei. That’s the reason that pu‘u was given the name of Kapolei. The reason why it refers to the lei of Kapo is simply because it served as the marker. During the winter season, when you look in both the Honolulu direction and the Wai‘anae direction during that time of the year, you can identify the location of where the sun rises and where the sun sets. At that time of the year, when the sun sets off Wai‘anae you cannot see the line between the ocean and the sky, it’s obscured by a weather ban. That weather ban bends the light as the sun sets in it. It turns to the colors of Kapo’s lei hala which is red, yellow, black, and brown. That’s her lei and it identifies the season you can plant. It’s identified by the lei of Kapo off of Wai‘anae. When I refer to the planting, the plants that we’re talking about is medicinal plants and hula plants, but not just medicinal. Reference to the red hala that grew there at one time. So today, Miki‘ala is planting the hala ‘ula, which is the red hala.”

‘Anakala Shad spoke about the history and meaning of names, “The research done started with learning the history of Pu‘uokapolei and then it grew out from there. Makai of Pu‘uokapolei was Kaupe‘a. The name of Kaupe‘a comes from two meanings ‘kau’ in Hawaiian represents, simply, a perch and ‘pe‘a’ is a bat. A bats perch is an upside-down cross. We’re on the Leeward side of the island that is identified as a place of departure. So, it’s making reference to the Southern Cross which is a zenith constellation, and it stands over Tahiti. As you move North of the equator, you lose sight of it. In the area of ‘Ewa, the constellation, the Southern cross, sits on the Wai‘anae or the Leeward side. But it’s a constellation. If you’re sailing from here and you want to go South, it’s a constellation that needs to rise on the horizon. If you lose sight of it, you’re actually going in the wrong direction.”



Miki'ala shared how Pu'uokapolei is open for everyone to visit but there exists a recommended or preferred way to properly access the site. It remains critically important that the mana of that revered space is respected and properly cared for and managed for the benefit of all. She shared, "People can gather there freely. I do appreciate it though, [when] we do get a lot of calls where people ask permission and that's so maika'i, but people can use it as they wish they can gather lauhala as they wish, appropriately. That's what it's there for. People can even go there and plant if they'd like that. [Plants that are] drought resistant, native plants, culturally useful plants like ti leaf but drought resistant plants definitely because the pu'u doesn't have a lot of water."

"You enter through Fort Barrett Road. You can enter it through there. There's a parking lot. There's a pā hula [platform for hula] there and it's really, it's really tough for me that the pā is a challenge. When it was built, I believe Uncle John Ka'imikaua really wanted it to be a kapu [limited access], a pā kapu [sacred platform], but it's in a public space and he had passed away already after it was erected. When we blessed [it], we just couldn't take on that kuleana. It's very challenging to just keep the pā for hula. Just yesterday we had hula people there to honor this and it was so beautiful, but they have their dogs on the pā hula and I felt it was really hard for me to have to ask them, can you please, dogs don't belong on the pā."



"And so, it was hard because I love these people, but I feel like I'm scolding them. And I hate to be in that position. It's such a ugh position, but I can't go there and not say anything. So you have that, you have people playing football out on the pā. It's in a public park, it's in a public space and you have really special structures in that public space. People play golf on the pā hula. And just to honor it, I think there's so much signs in rocks and the way rocks are, I mean, you can just tell it's special because if there's a rock wall and it's elevated, but not everyone gets that. So, in any case just to be respectful of the space, but you can enter it through Fort Barrett, you can even walk there from the bottom up."

She also explained that people can oli for space and yet if you don't know how, it's ok. She said, "If can oli, oli, but if you can't, no need just listen and, and take in the sun, take in the energy, Pu'u Palailai absorb it, just absorb it, lift everything else off your shoulders. That's what that place I believe is for, it's a place of energy. It's a place as well to kind of understand the other side, which is the darkness as well. So, because there's peaceful areas in there too, where it's like, wow, this is really calming. But then if I step a little bit on this side, holy smokes, I feel like I'm going to melt. It's so hot. But if I'm like a little bit over here under the shade, oh my gosh, it's like two totally different feelings and you've got to just explore, it's pretty neat."

### *Keaīwa*

'Anakē Vicky mentioned that Keaīwa Heiau has always been, "The kahuna lā'au lapa'au heiau and a training center for lā'au lapa'au. I did read though that sometime in the building of the freeway that some military people found all these large pōhaku and started to dismantle the heiau and took the pōhaku down to build the road. I do know that that one of their work construction workers were killed in the process and they found all the pōhaku and took it back to this heiau. I think the outside walls are pretty much like the wall construction. I think the walls were probably higher because in a traditional healing, I think there's some need for privacy. So there probably were structures within the heiau or hale or ahu that were part of the heiau that would have been huna."

She continued, "I have a feeling that, as we know in traditional healing practices, the hau grove was used to create a shelter and kind of a cave, then underneath that were the healers, lā'au lapa'au, would put pōhaku and used for a steam bath. The hau grove had a purpose. Maybe that's also what the hau bush was also a place where they could practice healing without being seen. And it was higher up on the hillside with no other houses around. So, it was probably protected and



isolated from the general community for the purposes of when this heiau was in active use. A large hau bush behind, but I know there was a hau bush in the heiau, as well. I've been living here 50 years now and this heiau in use 200 years ago. Over the 200 years, probably hau extends and expands. If you don't take care of it by the time it was discovered by, I think, Dr. Mitchell and the Bishop Museum and their attempts to restore this heiau, it had probably been overgrown by the hau bush."

'Anakē Vicky shared about the location of this heiau to Pu'uloa, "This ahupua'a at one time was wealthy. The Kalauao stream and Kalauao trail goes all the way over to the other side of the island to Windward O'ahu. When we look at location and the name itself is Keaīwa 'mysterious, unfathomable.' We don't know what that means, Keaīwa. Mysterious kind of hidden. I understand that the name of 'Aiea was because of a shrub that was in this area, but it no longer exists."



She continued, "A lot of mystery and of lack of knowledge. And to me, it's typical of what happens when these things are hidden, and they're hidden away because it's not for the colonizers. When our heiau were destroyed a lot of their 'ike, their knowledge, went with the kahuna lā'au lapa'au and it wasn't passed down. At some point though our lā hui will be able to reach into na'au and for those gifted and knowledgeable ones, will be able to find the answers or create opportunities to find those answers when our time is right. Obviously, the time is not right because that heiau is not mākaukau. We haven't prepared ourselves to mālama that heiau. We don't know enough about lā'au lapa'au to be able to mālama that heiau. When we are prepared then the secrets of that will be revealed to those who are gifted and knowledgeable and who seek the knowledge, then they'll be shared at an appropriate time. To do that, we must start to mālama that 'āina and heiau. Otherwise, another generation will go by without a generation learning and understanding more about the importance of Keaīwa."

### *Hoakalei*

Ku'uwainani mā intentionally planted mea kanu or plants that were from that area and could withstand the dry heats of the 'Ewa plain. To her surprise, once they cleared and made space the native plants began to sprout on their own. She shared, "In the beginning, Rick Barboza and his hui came to kōkua to bring the mea kanu. Because we wanted mea kanu that grew out in this area. We didn't take out all of the kumu kiawe because we need the shade when people come and visit. But when we did clear the 'āina, there must've been like a seed bank under, so we have a lot of natural 'ilima coming out on its own, pōpolo and uhaloa. Some of those mea kanu was underneath all this time. Another cool thing is, we put all those mea kanu signs all over, and those mea kanu want to grow where they want to grow. So sometimes we have to move the sign to where they grow. Like, some will grow when it doesn't want to grow there. And then we're like, okay, let's move the sign. Of the 21 acres, we have the area where people come to visit. In the middle, that's where kula ālialia, our bird preserve is. And that's usually once a year when we do the cleanup to remove the pickleweed, usually from October to the latest is March because we only can open it once a year because it's state and federally protected. So that's all because of the manu. The manu start nesting around March during the summer. So that's when people come help remove the pickleweed because they like to build their pūnana (nest) on the ground. And then once a year we try to do a limu cleanup as well on One'ula."

### *Haupu'u*

Keпо'o shared that [Haupu'u] instead of this land being a place of healing from an illness it is more so a place that was abundant with food that in turn produced a thriving lifestyle. He shared, "I don't know of specific healing practices. As far as preparation of lā'au or a place for training for lomilomi or any of these kinds of things. The closest that I can speak to is again with Kāne and Kanaloa offering blessings for abundance, which is definitely a different type of ho'ōla. The area



itself, there's tons of fishponds and lo'i. A lot of them that we still don't even know about yet, but it was definitely an amazing place that provided a means for feeding kaiāulu and lāhui probably to an extent greater than we could have even imagined before. When we talk about the bounty of Kākuhihewa, I don't think we know just how bountiful it really was. Like the ideas that we have from previous studies are impressive, but the stuff that I've seen through my research takes it to a mind-blowing level and we haven't even scratched the surface. In my opinion, one of the easiest ways we could attribute ho'ōla to this space is through its production."

## PREVIOUS RESEARCH ON WAHI HO'ŌLA

### *'Uhane and Ao Kuewa Presence in Modern Buildings*



'Anakē Lynette shared, "Auwē, there went the wiliwili trees. In addition, they were being attacked by a beetle and they couldn't find another insect to control it. So, the ao kuewa became homeless. Development went in. Buildings went up. The malls came into place. But in my mind, I also know 'uhane can be mischievous and the ao kuewa didn't go back to pō because they were mischievous but not so bad. And I thought to myself, there's been no effort to replace their habitat. As a ho'oponopono practitioner, it's within me to automatically bring justice. Today, if somebody breaks my picture window, they come and they apologize. They say, 'I'm so sorry and they want to leave.' I say, 'Oh, wait, you have to replace my window' That would be pono. I'm thinking, what has man done to replace the habitat for the ao kuewa? Because if we haven't done it, ao kuewa are going to find their own accommodations. And guess where they go? They go into the homes. And guess who built subdivisions?"

She continued, "And sure enough, once we contacted them, they described things that made me have 'ōkakala on my skin, chicken skin. I listened and I knew exactly what was happening. The most dramatic thing that ever happened at the library was that over the semester break, one year. I think it was a semester break. The staff in the library went back to the building and what they found was, the building is humidity temperature controlled. There's a lot of electrical wiring to make sure that the books and things in the library are preserved and safe from mold. And so, they have double panel windows that are solid. In this one section, they came in and they noticed the inside panel of the window had been smashed. And it looked like it was from inside that the crack was delivered into the glass pane."

"And so, they wondered how could that be? Because nobody else came out of the library. It was only the security people and the faculty who went in, they had their own keys so they could get out. It was weird. If they're on the second floor, they see a beam of light coming up from the floor, through the carpet and facing up into the ceiling. They go back down to the first floor, and they look in the ceiling from the first floor. Nothing. So how did the light go through the second level floor and expose itself, shining up to the ceiling?"

'Anakē Lynette continued, "Unbelievable. Because the doors are limited to prevent the outside air from coming in so much. There are no windows that are open for ventilation. And the library also has all the computer laboratory material equipment and when that monitor is on, the light radiates to the rest of the library, and it's really amazing. I heard the stories and I thought about it, I said, 'We have 'uhane in the building. And I wonder if it's ao kuewa that doesn't have a home. So they're going to come into the homes or buildings and make it their home.' But at the same time, they exist by invading the electrical current systems. High breakdown in the use of the elevator and the elevator goes up and down itself too. When it stops on the floor you hear the ding sound."

"The report has been, 'I hear the ding and I look. Nobody inside. Nobody is coming out.' The repair bill for electrical maintenance, I can presume, is very high. Building A, the administration



building, which was completed last year or the year before. Even before it was open, the elevator gave out quite a bit and the repair men had to go in to figure out what was going on.”

‘Anakē Lynette said, “I’m saying the people from Honolulu, even though the intention was good, it was faulty. They didn’t take into consideration what the ao kuewa is capable of doing. And in fact, they probably were thinking, ‘Ao kuewa, ghosts, I don’t believe in that kind. That’s not real.’ They come from a different perspective. Not like our lā hui where we honor ‘uhane of members of the family. So, they’re still a living part of us. What did I do? When we started the new year or several years ago, I was asked to talk, but I didn’t really talk. I helped to open, but my ears were listening for an opening to raise to all of the faculty and staff that I have concerns. I talk about ghosts and I’m sure that we had faculty who were perplexed and wondering what I was talking about?”



“Kama‘āina that we’re non-Hawaiian and they experienced it they knew what I was talking about. We asked, ‘What are we going to do about this?’ I asked about how can we see the connection between the appearance of ‘uhane and our students who have extra sensory perception. Some people don’t see ‘uhane. But we have a lot of people who have been given the gifts of sight, of hearing voices, of smelly, fragrances, of getting chicken skin. As soon as you enter, you feel negative energy. What about those students and their psychological health? If they go into the lab in the library, it’s usually time for tests and semester grades, where they have to do research and get papers out. Each of those receptacles to provide students the right equipment is all use. So, a high level of energy is being utilized and we may not hear it. ‘Uhane can pick up the electrical vibrations and for them it’s like the game room. As a ho‘oponopono practitioner, but also a social worker, I am concerned about the emotional and psychological well-being of the students, not just academia. I felt compelled to alert everyone to that kind of concern. We have people who listen, the chancellor listens. She adds her mana‘o to the whole thing which is in alignment with what tūtū Pukui says that ‘uhane is your ‘ohana, you have to love. Love is the bottom line. And our chancellor believes in that. It’s with this kind of support that we went ahead and we talked about what can we do.”

‘Anakala Shad shared, “The other meaning of Kaupe‘a, it refers to the life after death. If you live the good life, you would have the benefit of your ‘aumākua taking you to the leina ka‘uhane, which is off of Ka‘ena Point, and they would help your afterlife. If you did not live a good life, you would not have that benefit. You would be sent to barren and desolate places for redemption, ao ku‘ewa. On the Island of O‘ahu, that place of redemption is at Kaupe‘a. In Hawaiian culture purgatory is here. You never leave. It manifests itself in a sense of presence. The modern name of Kaupe‘a is Kapolei. If you move further makai, the area of where it used to be a Barbers Point Naval Air Station, the ancient Hawaiian name of that place is Kanehili. This entire area up to Farrington Highway is a coral reef. So, they used to bury along the shoreline or the mid-elevation. People got their fresh water to drink and take a bath and care for their plants. It was all found in sink holes because there were no rivers in the ‘Ewa region. The closest river was West in Nānākuli. The closest river East of us was in Waipahu. People in this region got their water from underground. 5,000 years ago, the ocean went all the way up to Farrington Highway. So in the area of Barbara’s Point was about 90 feet under water.”

He continued to share about fresh water, “When water travels from the higher elevations to the lower elevations within a coral karst, it dissolves the limestone, and it creates a whole series of caves. So as those caves, the ceiling gets thin, it caves in, and creates a sinkhole. These sinkholes service subsistence purpose that provides fresh water for this region. Remember, there are no rivers. For you to survive, you need water. The water was within sinkholes. To grow plants, in order to survive, you need to have plants that you can survive on. In this region, there was no topsoil. They had to plant in sinkholes. So, sinkholes served a subsistence purpose and a source of drinking water.”



Regarding diverting water, ‘Anakala Shad shared, “In the Kalaeloa area when Campbell Estate established sugar or agriculture in this region, they diverted all the water to the mauka regions and established reservoirs. They established viaducts where they can open and close and send water into different areas that they would plant by different ditches. A lot of the areas where people live no longer had water, so that’s a big deal. You cannot make light of no water. People live in different areas, anciently, where there’s the river, where there was water. You must remember they lived for generations. All of a sudden you take away water and what happens? Where do they go? They starve to death because there’s no drinking water. It’s hard to get people, today, to understand the significance of loss of water and loss of food.”

### *Ho‘oponopono and Mālama ‘Āina to Heal after War*



‘Anakē Kēhaulani spoke about healing and ancestral significance and explained that historically, these lands [‘Ewa] were noted for their large wars, “In 1792, there was a big battle between Kalanikūpule and Ka‘eokūlani, called the Battle of Kūki‘iahu. This battle over O‘ahu took place there for one month, and at the end of the year, in December, there is a story that talks about how it flamed all along the Ko‘olau and down. But it was largely in this area of Kalauao because the pond is in the ahupua‘a of Kalauao. At the end of that battle, that one month, what was interesting about it was that an English sea captain, named Brown, whose ship was called the “Jackal,” was aiding Kalanikūpule.”

“As they were fighting, they couldn’t find Ka‘eokūlani because he was hiding in a ravine in ‘Aiea. Where we live, we look down into our former lo‘i kalo and all the lo‘i lands and maybe that was the ravine that they were referring to. Captain Brown was on his ship, and, as he looked mauka, he saw the brightly-colored ‘ahu‘ula of Ka‘eokūlani and was able to say, “There he is!” And that’s how he was overpowered. The story further tells us that nearly everyone who was with Ka‘eokūlani (and there were hundreds), his family who came with him, his close family and all the warriors perished. Their bones were brought to Pā‘aiāu. The whole area, the whole peninsula is referred to as Pā‘aiāu, as well as the loko i‘a. So, the bones were brought there and then left there. I haven’t found yet what happened to them. It’s kind of odd to think they were just left there, but supposedly they were, and only one person survived according to a mo‘olelo.”

‘Anakē Kēhaulani continued, “We find ourselves in our history, that we have had war, here, and it was not that long ago. That battle opened the door for Kamehameha to enter. When we talk about ho‘oponopono and healing, it goes back to cleansing that network that remains there, especially, of the fighting. What Kamehameha was able to do, in bringing us together, physically, and then to return to abundance and thriving again, is only part of the story. We’re carrying the remainder of the story. It’s within all of us to heal all of that.”

‘Anakē Kēhaulani shared, “We asked to create the healing space, because that is the practice of Uncle Bruce Keaulani, who helps guide Ali‘i Pauahi’s efforts. He is a traditional practitioner of lomilomi, ho‘oponopono, lā‘au lapa‘au and peace martial arts. He had been asked to help patients at Tripler Hospital, on occasion; to meet with soldiers who were manifesting symptoms for diseases that could not be identified. Some call it “PTSD.” He sat with them, through pule and ho‘oponopono, to help them release that entity or whatever was attached to them, so that they could go on with their work and life. Well, this is a place where that kind of healing can be brought forth. The soldiers, their families, and the community. We can all do this loving work, together, in a space whose essence feels like how it might have felt hundreds of years ago. This is the ultimately beauty of this whole restoration.”

“I tell people that when you step into this space, which has only a chain link fence separating the pond and the housing, we are crossing the threshold back in time 500 years. What does that mean? Was it a healing space then? If healing, physically, is access to the abundance of healthy



food, and if food is our medicine, then it must have been, because our Queen grew food, right? This pond raised fish. But even more than that, spiritually, I believe, we are still uncovering its fullness, through the process of knowing and relearning. When we are here, we are filled with amazing reverence for Mō‘ī Wahine Kalanimanua, who was the daughter of Kūkaniloko, who, herself, was the first Mō‘ī Wahine. She was the great-granddaughter of Mā‘ilikūkahi who created the ahupua‘a system. Then, the kuleana passes to Kūkaniloko when she becomes Mō‘ī Wahine. Then, her daughter, in her time, moves her government from Kūkaniloko, her birthplace, to this place, right here, where the rainbow lives. That's where she moved.”

‘Anakē Kēhaulani explained, “There are many spaces along Pu‘uloa where she could have made her home and built her royal fishponds. Why here, in Kalauao? In fact, it’s one of three former ponds that are known to have been stewarded by and for her. A second one is under Pearl Kai Shopping Center (Opu), owned by Bishop Estate. And a third, called “Kapa‘akea,” is near the old Primo Brewery; also, private. These were each 10-acres large. Today, her last remaining pond measures six and a half acres. Some of it filled in, to build housing, and some of the surrounding areas. So, why did she move here? What is its significance? When we answer that question, we will be receiving the remedy for our own spiritual healing. Not only, physically, because the ancestors did not only exist in the physical. Our Mō‘ī manifested the highest spiritual divinity; that was their context. If this was her wahi pana, then its essence is the same.”

“What is amazing, and a clear formula for healing, is that she governed for over 65 years, in peace, over the entire Island of O‘ahu. From here and in the uplands of the fishpond in the area called Kūki‘iahu. She lived to be 80 years old, nearly 500 years ago. With no war. How did she do that?”

If we are at war, then, it means that we are in need of healing. Something is broken. Relationships are not working. Maybe resources are scarce, people are fighting over food, land, and other supplies. Kalanimanua demonstrated how to be self-sufficient, through building fishponds and raising fish. Dr. Davianna McGregor told us that she believed the nehu, a kind of anchovy that can be eaten raw or cooked, were farmed here. I also learned that if we fill a small canoe with nehu and take it out to the ocean as bait, we will be able to catch 400 to 500 hundred aku.

‘Anakē Kēhaulani shared, “Who needs that many fish, except the Mō‘ī Wahine? Who is going to be able to distribute 400 fish, when there is no refrigeration? Who is going to clean and dry all those fish? It must have been the Mō‘ī Wahine, most likely, sharing it. There’s a brilliance in her story that is still unfolding. Of all the spaces in ‘Ewa, she chose to settle in this space. So, when we first came, I thought that it meant the purely secular, but I am coming to see that in Kalauao, there is so much yet unknown about the true meaning of the name. Pukui writes about it, and there are a few definitions that say that it could be the unfurling of the leaf or the multitudinous clouds, and those are true. Kalo and other plants grow unfurling. But I found a mo‘o‘ōlelo in the Kūali‘i chant, which travels around the island, and speaks of each ahupua‘a, for its particular characteristic. `Aiea is where you go to eat. In Kalauao, however, the daylight is noted. ‘Ōlelo no‘eau also refer to the heat and warmth of Kalauao; its nature is hot and warm and is a place where people lay. As I’m sitting here and seeing these double rainbows, you see them every day, encircled by rainbows, that’s esoteric. That’s a higher spiritual, practice, and understanding of healing. If her role as Mō‘ī Wahine was to make sure that everyone had good health, a good life, peace, she would go to a place that would nurture those things, right? She did not make her home in Waikīkī, where others had gone, before her. She came here.”

She continued, “The entire area, to me, is a space of healing. Its essence was born by Kalanimanua’s vision and practice. Our work is to remove everything that has grown over it, over time, and to allow the light to bring forth physical and spiritual well-being. These are the answers that allow us to understand how we return to a fullness of life, joy, happiness, abundance, purpose. What did Kalanimanua, our second Mō‘ī Wahine reveal to us? I don’t know if there was another,



before Lili‘uokalani, a span of 200 years, from one to the next. They both showed us the path to follow, to heal ourselves.”

‘Anakē Kēhaulani ended by sharing, “When I visited Washington Place, I was shown a list of all the native plants that Lili‘uokalani tended, in her garden. She also composed music. She wrote. She was faithful. These are some of the practices that helped her to live, more than 24 years, after the overthrow. And one of her amazing gifts that really helped us, in this last year of the Covid pandemic, is that she translated the Kumulipo, a Hawaiian Chant of Creation. I started reading her translation of the Kumulipo, at the beginning of our lock down, to try to make sense of how we got to this moment. I found, in her forward the following jewel, ‘I am doing this in the hope that in the future, someone will find a purpose.’”

“Pā‘aiāu connects us to that purpose: The practice of peace. The native birds, fish and plant life are returning and thriving, because of the amazing outpouring of hundreds and thousands of loving hearts, civilians, military, Hawaiian, foreign, young and old, who are joining hands in healing the lands, the waters, and ourselves.”

### *Mo‘olelo of Kāne and Kanaloa*



Kepono’s research also brought him to the mo‘olelo of two akua, Kāne and Kanaloa. He shared that “this area was the second stop of Kāne and Kanaloa when they left the realm of the gods, entering into the human inhabited world they landed in Waimalu. They (Kāne and Kanaloa) talked to a kahuna there by the name of Maihea, then they made their way south to Haupu‘u. From there, they basically offered blessings to various ‘ili, different places in Waiawa. They were saying things like, ‘Let the fish and the fishponds of these areas be as bountiful as the stars in the sky and the waters of the area be really sweet.’ And even the ‘awa of Kalāhikiola be huge; blessings of ola, of continued sustenance, because these things are obviously already being cultivated there. Kāne and Kanaloa blessed it with continued abundance and they did so from that place of Haupu‘u. So that’s where I would see probably the strongest connection to that area as a wahi ho‘ōla.”

Kepono shared where he read this story of Kāne and Kanaloa, “The story of Kāne and Kanaloa comes from another source, in the *Nā Wahi Pana o ‘Ewa* a series that was running in the newspaper, *Ka Loea Kālai ‘Āina*, which is not available online.”

“D. K. Wai‘ale‘ale in the 1834 publication mentioned Haupu‘u as a source of water for multiple areas in Waiawa. So, this might have some tie into Kāne and Kanaloa as far as their functions. Like kinolau even if you want to call it that.”

He shared, “My assumption is that that water is all underground and maybe that could be part of the metaphor of Kāne and Kanaloa. The aspects of Kāne and Kanaloa, Kāne typically associated with freshwater, Kāneikawaiola, and Kanaloa is typically associated with the ocean. But, I did read things about Kanaloa also being the being freshwater as a form of freshwater found deep underground. Kāne, a lot of times is maybe that water that is at the surface, the first water in the streams, the pūnāwai and whatnot, which probably speaks to a lot of the mo‘olelo both for them going in and opening up pūnāwai across the islands. These two different embodiments of freshwater as that of Kāne or of Kanaloa would probably be the significance of their association with this place and that groundwater with Haupu‘u and other places. It is probably crucial to our understanding of these mo‘olelo of the two of them going and creating or digging down in making pūnāwai and all these different places to drink water.”

Regarding the various areas of Waiawa blessed by Kāne and Kanaloa from Haupu'u, he stated, "I think one of them is an area where there is a pūnāwai. Another is an area where there's a very special type of 'awa that was grown and that was 'awa that was offered by Keaomelemele to Kapō."

### *Haupu'u Heiau*

Kepo'o talked about the different spellings of Haupu'u, "I've primarily seen 'Haupu'u', and then also spelled Haupu'u. I noticed in Sterling and Summers (Sites of O'ahu), there's one area where they saw it spelled as 'Haupu.' I don't know if there's an error there or maybe that could be another variation on things."

Regarding Waiawa, he shared, "Waiawa is spelled with or without an 'okina. Is it Waiawa or Wai'awa? As far as I can say both seem to be correct."

### *Possible Dates of when Haupu'u Heiau Structure was Built*

Kepo'o explained, "As its function as a wahi ho'ōla, primarily what I can see is that we know that there was a heiau there. We know that the place was visited by the akua, Kāne and Kanaloa. So, whether or not there was a heiau there at the time that they visited is not completely clear right now, but the heiau did exist prior to 1834 and up until 1834."

### *Construction of a church on top Haupu'u Heiau*

Kepo'o shared research regarding a story of what not to do on a heiau. This story, according to Kepo'o, comes from a book published "by a person named D. K. Wai'ale'ale. The book is called the *Buke Kilokilo Hale* and that book isn't published in ways that aren't easy for us to access it right now. That document is at the Bishop Museum archives as a manuscript."

He explained, "The book talks about different best practices regarding construction of hale, spiritual practices, and what not for building any type of hale. Haupu'u was mentioned as an example of what not to do. The example is that they said you should not build a structure on top of a heiau. They gave an example of a church being built on top of the heiau, Haupu'u."

"The kahuna by the name of Lu'au apparently was a powerful well-renowned kahuna across the islands. (There was a) konohiki planning to build a Christian Church (on the heiau). Lu'au gave a warning prophecy to Kanepaiki, 'If you build this church on top of this heiau, you're going to die before the roof goes up.' Kanepaiki didn't listen. He commanded the construction of the church and he did die before the roof went up. "Lu'au even went to the Mō'i Kauikeaouli at the time to try and get him to intervene. I forget exactly what it was that Kauikeaouli told him, but it's kind of like, 'Hmm, I guess we'll see what he does. Or like, maybe you just let him know not to do this or whatever.'"

Kepo'o continued, "The church was still built. It was a very well-known church at the time and for quite a while too. The structure is not there anymore. Basically, the congregation moved locations. As far as where the pōhaku are from the heiau, I know families who mentioned that they may have information about that. It's not up to me to say more about that really. But I'm under the impression from what they've mentioned, that they know where the pōhaku from the heiau are and they're safe. I leave that to the families as they're the ones from there, and that's there kuleana. It's not my place to interfere or to try and bring to light anything that they don't want others to know."

Keпо'о shared a sketch of that church and explained, "It shows the church on top of the hill. [The sketch is] available through the Hawaiian Children's Museum Archives and they actually have that one available online."

### *Location of Haupū Heiau*

Keпо'о mentioned, "We can identify the location. Using the Waiawa Kai geo-spatial database that I created as a part of my Master's project, I can identify the location because of an 1887 map that shows where the location of the 'Ewa Church was and we know that this church was built on top of the heiau, Haupū. That's how we know where the heiau was. Since the church is mapped, if we find the church, we find the location of Haupū Heiau. The church has since moved. I'm not sure exactly when, but definitely after the time of Kalākaua. Eventually during the time of Kalākaua it was named Kahikuonālani or the seventh of the heavenly ones, or the chiefs, in honor of Kalākaua as the seventh mōī of Ko Hawai'i Pae 'Āina because he contributed a lot of money to aid in the restoration of the church at that time. The church still exists, but they moved it and the congregation is elsewhere, I think, in what people are calling Palisades now."

He concluded, "Again, talking about families in the area would be the best way to verify the locations. [Regarding] Characteristics, you can see the depiction of the pu'u [in the sketch described previously]."

### *Pu'uokapolei*

Miki'ala is third generation of kanaka to mālama that space on a regular basis. She shared about the previous care takers and their wishes for that space. She said, "It is my understanding that Uncle John Ka'imikaua did want it to be a place of kapu, very similar to Kā'ana on Moloka'i. But you cannot access Kā'ana, you can access Pu'uokapolei, anyone can access Pu'uokapolei, not anyone can access Kā'ana. After he had passed, it was his wife that did the blessing and we decided to bless it as a wahi noa, a multi-purpose pā hula."

Miki'ala shared, "Pu'uokapolei is a place of, Kapo'ula-kīna'u and Kapo'ula-kīna'u established Kuahu, it is my understanding very important for John Ka'imikaua that we have a Kuahu. So when I took over the stewardship of it, Uncle Shad told me several times, need to put a Kuahu, uncle John Ka'imikaua is thinking right here. And I couldn't because it's in a public space and I cannot, there's no one who can watch it. And mālama and care for it you know, 24 hours a day. But just knowing that that is a part of Kapo'ula-kīna'u being as Kuahu that is important. And so if people do take makana, I often, we'll let them know to put it somewhere, you can hide it or put it somewhere or you can tie it to a tree."

"We decorate the pu'u all the time. We decorate her all the time. We decorate the trees all the time. We weave lauhala, all kinds of things. And then we go there, we decorate the trees. We just decorate her only because it brings a different kind of life. And I think if we take a big 'ālanā or something is going to destroy it. And so, we try to with kids and because I've worked a lot with children, I show them different ways of going and giving makana in a way that if, you hang a little ornament on the tree, it'll be made out of lauhala it will be okay."

### *Hoakalei*

Ku'uwainani shared a story demonstrating how tūtū extended aloha to everyone visiting Hoakalei. She said, "We are open to people coming to visit and that's my dream is that tūtū and Aunt Mary, they just had aloha to share with others through keiki, 'ohana. And for tūtū, she worked Hawaiian telephone company a long time. And then after that, she became a kupuna at Iroquois Point for almost the same length of time, like 20 something years. She just had aloha for everyone. I would



trip out because back then when she was kupuna at Iroquois Point, it was all military, it wasn't open to the kaiāulu. So she would teach like just military 'ohana and because our 'ohana we went to kula kaiapuni, everything Hawai'i. I would ask tūtū, 'how can you teach in there?'"

“But she just had aloha for everyone. It didn't matter whether you were Hawai'i or not. She just wanted to share that aloha with others. So that's what I want to perpetuate in Kauhale. Whoever comes, whether it's our kānaka Hawai'i and allowing them a place to practice their lā'au lapa'au, hula. We've had some groups come and I said, 'Oh, you can have your ha'awina, papa 'ōlelo Hawai'i here.' Whether you're talking about mea kanu or taking the classroom outside of your classroom. We just had Miki'ala Lidstone and her hui come out. They wanted to learn more about the limu. Her background is a lot of hula, so they were able to practice some of their hula out there. It doesn't have to just be us teaching everything. You can come and practice the 'ike that you already know.”

“That's what we want. People come and we get to build pilina and then they get to build pilina with that 'āina as well. And hopefully that can become like a wahi ho'ōla for them. Especially like how you said, if you're from this side, you know of a place that they can come. It took us some time to kind of build that pilina and people are still finding out about us because it's in a place that's developing. They're from here. And they're like, 'Oh, I didn't even know this was in here.' That's what we were trying to tell more people. So this is one way that others can learn.”



## ENGAGING WITH WAHI HO'ŌLA

### *Opportunities to encourage participation with wahi ho'ōla*

'Anakala Shad remembered, “When the Kapolei Hawaiian Civic Club first got started volunteering to clean up [Pu'uokapolei], we did not want to just preserve cultural structures. We also wanted to restore native plants that grew there. We became aware of Hawaiian sites so pieces of the heiau are still there, Kamaunuanoho house site is there, and several rock structures resembling Hawaiian structures are still there today. There's a rock wall that's just adjacent to the park that transported water from the mauka elevations to Pu'uokapolei to a waterhole that was on the makai side of Pu'uokapolei. At that time, the only plants growing there was kiawe, haole koa, California grass, which are not native. Remember now, that there was a fence around the pu'u and we did not have access to the pu'u itself. It was an archery range with a lot of the Hawaiian structures are inside the archery range and we were restricted access to it. What we did was establish a native plant garden on the Wai'anae side of the fence line. When we identified those native plants, the medicinal plants, we planted them. We removed the haole koa, the kiawe, and removed much of the California grass that was there. We planted Hawaiian plants, however, some of the plants are still there today and some are not there. Miki'ala Lidstone is there and trying to maintain some of the plants. Most of the people that visit the Kalaeloa Heritage Park they come to learn about the cultural history associated with this entire region and it serves as a resource for people who gather medicinal plants.”

He continued, “Roughly about the same time the Navy decided to close Barbers Point Naval Air Station. The Kapolei Hawaiian Civic Club was asked to participate in that base closure process. What grew out of that was identifying the Kalaeloa Heritage Park, 77-acres of a cultural park. The Kapolei Hawaiian Civic Club starting back in as early as 2001, 2002 assisting the Navy first, and then around 2010, assisting the State in caring for the cultural resources at that park which is identical in terms of what was done at both Pu'uokapolei and Pālehua. Preservation of the cultural structures, identifying native plants, identify the medicinal plants that grew in the Kalaeloa Heritage Park. To this very day, we still have people who gather native Hawaiian plants and they come to the heritage park.”



‘Anakala Shad talked about kaunaoa and explained, “In the Kalaeloa Heritage Park, one of the plants that is often gathered is kaunaoa. They use it for the care of people who develop cancer. They take that vine and they put them in water and my understanding is that they boil it. Once it comes to a boil, they remove the vine and they refrigerate the water, and they subsequently use that to drink as a native Hawaiian cure of cancer. The three places I just shared with you is the work that was done is almost identical and every one of them was not just an issue of caring for cultural sites, but it was also the care of native Hawaiian plants in addition to medicinal.”



‘Anakē Vicky talked about the 2010 Healing Our Spirit Worldwide Conference and shared, “One of the things that I wanted to do was take the leaders of the different countries to introduce them to sacred sites. These are countries from all over, indigenous peoples from the Pacific and native American communities. So, I created opportunities. Hōkūle‘a, Makali‘i, and all the voyaging canoes all sailed into Kualoa. We put the heads of all the countries on Makali‘i and Hōkūle‘a. We got them on canoes and paddled up to shore. We did our welcome, our imu, and our ho‘okupu, received gifts from the countries there at Kualoa. We want to do ‘awa in a sacred site. So, we put a big tent up next to Keaīwa Heiau and had Ke‘eaumoku and Kamana‘opono folks lead the ‘awa ceremony with just the leaders of the countries at Keaīwa Heiau. We took them to Waimea for a celebration because I wanted them outside of the convention center and I wanted them to touch our ‘āina. We took them to Waimea where we received them and they performed and got a chance to go walk through the valley and had activities in the valley that were native Hawaiian cultural practices.”

She continued, “Keaīwa played a really important role in the 2010 Healing Our Spirit Worldwide Conference. All the leaders were impressed, and we worked with DLNR SHPD. We limited the number of people because of the buses and the capacity. I wanted also to make sure that we recognize those sacred spaces that are important to us because this was a healing conference, healing our spirit worldwide. I thought that would be, for me, the one heiau that is related to healing, health, and medicinal practices that should be showcased as part of this large conference.”

#### *Visiting, practicing, and utilizing wahi ho‘ōla in ‘Ewa in a pono manner*

‘Anakē Vicky commented, “There are students of ‘Aiea High School that belong to the Hawaiian club. There are lots of community organizations who can and will support if allowed and if given guidance and a structure. So, part of that is let’s form a hui that will then mālama these places in whatever ahupua‘a they are. There’s Kāne‘aki in Wai‘anae. There’s Pūpūkea Heiau. There are so many heiau. Kāne‘aki in Wai‘anae because it’s in a gated community it’s pretty much protected and restored by the community association, but it still belongs to the lāhui. They need to be reminded of that. It’s not their heiau. It belongs to the lāhui.”

‘Anakē Kēhaulani explained, “When we began the work of restoring the pond to its original productivity, we asked the Navy if they would also consider allowing us to create a space for traditional healing practices to be shared. We don’t know whether or not such a space previously existed here, but it’s something that came to us to say, ‘Please may we create a space for healing.’ And the kind of healing that we asked for was to have a cultural, spiritual, physical, emotional healing space, especially recognizing this environment, honoring that we have so many of our people who have served in military forces away and at home. And, when they come home, there might be a need to have a transition back into being with their families and the community.”

“I do not know of a traditional ritual for welcoming people back from battle. Partly, because there was no thinking that they might return. I would imagine there was something that we have lost. So, now we are going to re-create that in this healing space of a place where our warriors come back, not like how they were when they left, have questions about what they have done, who they

are, what is their purpose, and that they can come to this place together and give to the ‘āina in order to receive from the ‘āina and Ke Akua. The healing is not from us. It is their own healing, in connection to nature and the source, and they are realigning their relationship.”

“Many people come back and receive psychopharmacology and a Western style of therapy, to help them to heal visible and invisible wounds, which are very important practices. Maybe, for some of them, the prescription can be to come together at the fishpond and mālama ‘āina, lift the stones, set them on the wall, remove invasive plants and cultivate natives, in their place. Tend to the fish. Call for the manō. Feed them, like how our ancestors fed them before. This is vital healing practice, too.”

‘Anakē Kēhaulani mentioned the Navy agreed wholeheartedly to create a healing space and shared, “I know inside me, that there’s a need, and it will come, as we practice. That’s how that part of the physical infrastructure of the fishpond is dedicated specifically to that. Then, organically, the people who are restoring this sacred space will be the warriors, themselves. And, when we think back, traditionally, that these places in ‘Ewa took 10,000 people to build, over time. I think many of them were warriors; just not in war, at that time.”



## **CHALLENGES FACED OR FORESEEN IN LEARNING ABOUT, ACCESSING, PRACTICING, AND/OR RESTORING WAHI HO‘ŌLA**

### *Working with State Agencies and Landowners*

‘Anakala Shad commented, “When Campbell decided to get out of the sugar industry and decided to build a new city, the four significant aspects of this region played a big part in identifying the cultural history and all the place names in this region and identifying the visitor center like Ko Olina with respect to the cultural history. We’d lost this history. Everybody in ‘Ewa came from somewhere else. There is no one in ‘Ewa that possesses generational knowledge. Originally the capital of the Hawaiian Islands was Hawai‘i Island. When foreign ships came to the Hawaiian Islands, they just simply needed to replenish their food and cattle was the food. When Thomas Edison invented the light bulb, they needed whale oil and the economy shifted from cattle to whale oil. The capital moved from Hawai‘i Island to Lahaina, Maui which became the capital of whaling. When they no longer needed whale oil, the electric light bulb was invented, and the economy shifted from whaling to agriculture. They moved to Honolulu because the best agricultural lands were all of ‘Ewa. Captain Cook arrived in these islands, there were some 800,000 Hawaiians. By the time that agriculture became an interest in the Hawaiian Islands, there were only 40,000 Hawaiians. There were around 130,000 visitors in these islands of foreign visitors who wanted to establish a democracy and overthrow the Kingdom of Hawai‘i. This is the period where they overthrew Queen Lili‘uokalani and they took control of the governance of the Hawaiian Islands which meant they took control of ‘Ewa. Everybody who lived in ‘Ewa, including those that possessed generational knowledge, were all kicked out. They stole all their lands and where people once lived, they planted pineapple and sugarcane. When people who possess generational knowledge have their lands taken, they’re removed, there is no one to possess that knowledge within the geographic region. For ‘Ewa, we’re talking about all the lands from the Aloha Stadium, all the way up to Wahiawā and all the way to Wai‘anae. The history of this region was lost.”

‘Anakala Shad reiterated, “When Campbell decided to get out of sugar and build a city to attract investors, to invest their money in this new area to build a city, you need to identify the history. You no longer have people who possess that knowledge. The information I’m sharing with you is not information by my mom and dad. It’s information that was a result of research and the help of Rubellite Johnson and others such as Sam Kamakau, where we actually had to go look up Hawaiian language newspapers and identify that history. In the building of the city, based on the history of this region which was a result of research, Pu‘uokapolei in ancient Hawai‘i served as the



center. Campbell Estate identified the center of this new city as Pu‘uokapolei. Consequently, they named this new city Kapolei.”

Miki‘ala continued and shared a number of systemic and governmental challenges surrounding the caretaking of Pu‘uokapolei. She explained, “The challenges, I could write a book about the challenges. There are so many, it starts with the City and County of Honolulu taking the name Kapolei from that hill and putting it everywhere except at the hill and doing nothing to honor it. It took years for us to ask them to put up a sign [that] says ‘Pu‘uokapolei.’ We had to pay for it. We were happy to do that, but the city and county of Honolulu took the name of this hill and still neglects it. We still have no water for our plants. They don't pick up the trash. Two of our big pūhala trees are going to fall soon because they're dying due to lack of water.”

“There's an immense amount of vagrants, people with habits that live in the park [they] need support and assistance. And we also don't have access to the top part of Pu‘uokapolei. And the top part of this special place was the most sacred place in Honouliuli. Only the archers have access to that top part. So there's incredible social injustice when it comes to our access to Pu‘uokapolei. And just basic respect for a place that you named the whole city after. There's so many solutions as well on that hill.”



‘Anakē Vicky spoke about the challenges of working with the State Department of Land and Natural Resources (DLNR) State Historic Preservation Division (SHPD) and explained, “In April 2001, I started a non-profit, the PA‘I Foundation. One of the things that I wanted to do, we applied for a grant to apply for curatorship of Keaīwa with the Atherton Foundation, and we received that grant. We found that it’s difficult to work with DLNR SHPD. I had taken my haumāna up there and found that people had moved the rocks, pōhaku. So, over the years there’s been changes and I started to inquire about these changes. Who gave them permission to move the pōhaku? Why are there circles? That is totally not part of the heiau from when I started there. When I asked for permission to take it off, DLNR refused to let me remove those structures that were put up there. So evidently there was a caretaker there. Some people had a permit, and they would go up there and do whatever kind of ceremony on our heiau and decided to make a circle and put an ahu. Those things were not original to the heiau, but the DLNR refused to let me remove it. I started to do a little bit more research about the heiau. When we were up there, there was a beautiful, big hau bush. There was one inside, but also one on the outside, and all of those plants were removed.”

‘Anakē Vicky continued, “Who removed the hau? It was there in 1970 and now none of it was there. The hau was there for a purpose and probably there for steam baths. I don’t think anybody actually researched that. The thickness of the hau, when you interlace and form the branches to link all together and create a little cave dwelling, and underneath would be a fire. You put pōhaku in the water and create a steam bath and throw herbs in it. It was a method of healing.”

‘Anakē Vicky expressed her frustration, “Those are the kinds of things that I was really frustrated with DLNR SHPD, is that they knew that those things were moved and changed and yet they did nothing about restoring it back to its normal state. One of the things that we had wanted to do was to restore the heiau because it’s in my backyard. We had initially tried to develop a curatorship, a partnership with DLNR but it went nowhere. We were not able to do anything, not even plant. Everything has to be approved and we understand that. But when you tell me that I cannot remove things that were there illegally and restored them back to its normal state, the State trumps all of that. I argued with them and they told me we cannot touch anything. I said, ‘Other people moved it.’ I’ve encountered people up there and tell them this is inappropriate.”

She continued, “They go up there with their beads and whatever. I respect their religious practice, but not on my heiau. Don’t bring your stuff and don’t change things around on our religious sites. And that’s the problem that I’ve had with the DLNR SHPD. There’s a caretaker that was living on



that property. He didn't call the police. He didn't know what to do. He just let it go on for the whole weekend, without anybody knowing. As a caretaker, that was his kuleana. Don't take the job if you're not going to take the responsibility. So I've been very kind of critical of the State's lack of protection for our cultural resources."

*'Uhane disturbing civilian life if not acknowledged*



'Anakē Lynette commented, "The Hawaiians knew the history of Nu'uaniu Pali so my grandfather knew the bones are down there at the bottom of the pali. So the 'uhane is all there. He knew the 'uhane want to be fed, too. If they went to pō, man wouldn't have to feed it. But tūtū says, 'designations of land, the driest sections on the island were designated on each island for 'uhane because it was so dry and they had to take all the habitats that they could have their trees that could grow there. They even liked to go to the ocean side and gather limu and crabs. But the leaves that fell from the coconut trees, if you leave it on the ground for a couple of months, when you lift the leaves up to clean, all these little bugs scurrying all around. That's what the ao kuewa would eat. The 'ulu that falls and palahē that's what the ao kuewa would eat. They had places for living protection from the sun and they didn't like being out in the day. They wanted to be in caves.' In Kapolei, in the Heritage Center there, they have places where the coral was like a rooftop with a cavern underneath. We think about us, the welfare of us. In ho'oponopono, this is a way we must deal with the ravages of our 'āina, our moana, and the air pollution. We have to stop and give voice to what they're doing and what they're breaking down. My voice as a ho'oponopono practitioner, now, with the Department of Hawaiian Homelands, they go in and they raise the lands. So, the subdivision is level, and then they look for ways to make it cost effective and cheap. So, you all are designated to live in these areas. They don't give consideration to the ancient trails. Our ancient trails are protected for the lāhui to travel. People cannot stop us from traveling on ancient trails. That also includes our 'uhane relatives who traveled the ancient trails, our warriors from mauka to makai or makai to mauka. They walked the trails on Pō Kāne nights and anything in their way, they're going to try to destroy. They're going to rap on the walls of the hale."

She shared an example, "One resident, newly moved in from outer islands, because Hawaiian Homelands don't give lands for all the 'ohana. So, the new residents of a subdivision come from all over. They have no idea that their hale is on an ancient trail. They have no way of knowing on Pō Kane night, the warriors are going to walk the trails and try to break their way down because of an obstacle there. But when you look at the next morning, nothing is broken, but they go make their presence known. A wahine got an award and moved in with a daughter, they were sleeping upstairs, and she heard this pounding, like somebody was trying to break the door down to enter the house. The first time she heard she was so maka'u, she didn't know what to do. She remembered the incident. When she heard that it was the huaka'i (procession) wanting to go through, now she understood. And because they didn't want barriers in their way, it was a way for her to move things on the night it was going to happen. So, no more the pounding. No more the clutter of movement. But she imagines the young child who is born in that home has a sixth sense of sight. What about the child that can see the ghosts and get scared and frightened because she sees it, but mommy doesn't see it. What is the psychological impact that we put our Hawaiians through because we built their homes on ancient trails."

'Anakē Lynette continued to share, "My concern is the people of today have become so disconnected with our cultural beliefs and practices that are so useful for living. They have forgotten the reasons why it's important. They have come from families whose parents didn't pass it on to them because it was more fashionable to believe the Western outsider that comes in and superimposes their judgment on us and we accepted it. Our Aloha is so embracing. It's so adaptable. They don't understand, but that's okay. We still love them. And all of that contributes to not passing on the knowledge. This is not to disparage good intentions, but the outsider doesn't really understand they're breaking us. They're causing us to lose our identity and who we are."



Aloha is good. It's very forgiving, but somebody who is selfish, they take advantage of Aloha. They abuse the privilege. For us today, we have to understand that kind of negative passing on and it's up to us to honor our relatives, but at the same time to say, 'Stop! I don't like what you say about me. I will not accept it. You take it back. You keep your own judgment to yourself.' And so we got to learn to take off the layers of the jackets that we have put on, because our aloha says, 'Don't make trouble. Never mind, we still love you.' But selfish people, the ones who only think of themselves and think of themselves to go ahead and be better than the other people. With the Hawaiian on an island, you cannot have that kind of mentality."

### *Funding*



Ku'uwainani shared, "Mostly it's [a challenge of] kālā (money). So that's, what we're trying to do is it's the funding. Our board right now is made up of 'ehā, four of us. We have Auntie Francis who's from the community. She's a huge help because she was the director of the boys and girls clubs. So giving us an idea, like when she said that when they built their Hale Pono kind of like learning center, she said it costs like \$1.5 million. So that kind of gives me an idea. Maybe ours doesn't have to be as big as that, but that's a good, like measurable goal because she's already went through that. And then Carrie who's with the Kūpuna Mākua program, she's on our board. She happens to be 'ohana on my, my last name is Eaton, so on our 'ao'ao haole, so she's lived here long time already."

"And then my mom's on the board, Kanani Eaton-Hao with me and then Kau'i, Auntie Mary's daughter is the vice president and then I'm the president just took over the kuleana of tūtū and Auntie Mary. I mean, after a lot of pule as well. I didn't take it lightly. Both tūtū and Auntie Mary passed away in 2013 the same year. Auntie Mary and then tūtū in December. And then took about a year. I think Kau'i and I we felt it and we were thinking about it a lot and pule. But we took on that kuleana. And then Kau'i's daughter, Pua, she's the coach for the Pu'uloa Outrigger Canoe Club. The other goal is also to build a hālau wa'a for them. So you've probably seen part of our area that big lagoon, that's where they practice in there."

### *Construction*

Haseko Hawai'i Inc. is a construction company responsible for developing the surrounding neighborhood, a mini resort, and recently finished a golf club house and a road. Ku'uwainani's tūtū modeled how to build pilina with all sorts of a people to ensure the open connections and collaboration to ensure the perpetuation of this wahi ho'ōla. Ku'uwainani shared about how her and her hui navigates these pilina with Haseko Inc. She says, "I think that's like ongoing because it depends when the construction is pau. So that's what we're trying to build and nurture the pilina we have right now with Haseko. But eventually we know that they will pull out one day. When they're pau and the resort is pau, they've built homes. Like how I said that other preserve Kuapapa, that's actually in the homes that are built already. So we kind of have the unique challenge of building a pilina with different hui or different entities. It's not just with one. So that's what we're trying to do, like one was just handed over to the ~~gulf~~ golf course. So that's what we're trying to do and build that pilina with them, with the golf course it is a progression. We just come to the gate and we say we're going to the preserve, we're going to Kauhale, things like that. And the security guards, most of them are, most of them are kama'āina. Lisa also helps on the board too. She's the liaison between us and Haseko. And we just let them know, I just try to let them know like, we're going to be in there and we're going to have one hui or things like that."

### *Houseless population*

Ku'uwainani shared that while they try to mālama and show aloha to the 'ilihune population, it remains a challenge. She said, "That's totally something that we have to think about when we do



invite keiki out. I feel a little bit more comfortable when I'm taking older keki out there or mākuā coming out with me, I think a little differently if I'm bringing younger keiki out. So it's usually the older keiki that I would take through the park side. In fact, just this past Wednesday, because we've been having papa every Wednesday, my 'ohana and I would go on Monday or Tuesday to go and gather the limu so its mākaukau for Wednesday. And then we pulled in on Wednesday [audio was stalling so hard to hear] where they were just doing a “sweep” taking them out. I don't know when they do that or when the schedule is. I don't know if they do that every two other months, but I was pule and had to wala'au to the māka'i saying, 'Can we still have access to the shoreline?' And he said, 'oh yeah, this is going to be fast.' And they were. They were done before my group came out. But I texted her too asking if she could come closer to 10, because they're having this. The keiki were a little bit younger, she said, 'Mahalo, I didn't want them to see that.' I said, 'I know, but it's still a ha'awina that you can talk to them about because that's reality.’

“I talked to one of the parking recs guy who said to go talk to the guy in the vest, the māka'i [police officer]. And then I asked the State guy, just asking them to see if we still have access to the shoreline? Where the homeless were living is right next to that. And they said we could have access. And then I told them, I have a papa coming out. And he said they'd be done really quickly, which is kaumaha hearing it both ways. I was like, okay, mahalo, but then kaumaha. One of the kanaka 'ilihune is our uncle that lives out there. It's sad that he there's out there, but I kind of like that because our uncle can kind of keep an eye on us when we go and pick, you know. Our uncle can tell us, no bother them they're picking limu, if he's one of the guys that they brought there.”

### *Absence of legislative protection and regulations regarding limu harvesting*

Another challenge involves limited and inadequate regulation and protection of limu harvesting. Ku'uwainani shared, “Because that's where the limu is right now, the permit is protecting the shoreline where there's hardly any limu left. There's no protected law for this shoreline as far as over picking or anything because the one that's set up by our park, it actually has a sign that says you only can pick from these months, like a bag full. So that's another way that I was just thinking ways that maybe it could get like kōkua. Just putting it out there and if you know anyone or something like that. If it's just extending where the protected shoreline is. I don't see any signs up on that side, yet.”

“I'm not even sure if that's part of DLNR. If they check. You know, how they come out and check your fishing net or things like that. Every now and then we see the DLNR guy. I'm not sure if that's part of their kuleana? But I know that uncle Henry, he went hala too. He passed away. So it's uncle Wally that is taking on a lot of that kuleana with the 'Ewa Limu Hui. So just thinking of different things.”

## **SOLUTIONS AND SUGGESTIONS TO ADDRESS CHALLENGES**

### *'Uhane are not something to fear*

‘Anakē Lynette commented, “Who’s going to believe in ghosts? Well, I believe because that’s my kūpuna. It’s just never ghost. Our kūpuna knew to stay off ancient trails. When they had to do things, they knew what to do. But they also knew that if your hale is in a good place, but the ‘uhane come, there were ways you can protect. And the protection came from the ‘āina, in the kinolau of Kāne, Kū, Kanaloa, Lono, Hina, Laka. All of the gods and goddesses had kinolau. Growing on the ‘āina for our use. But you had to know, you have to have the knowledge. So now we have to retrace our steps and reconnect with beliefs and practices that makes sense for living in balance and in harmony. That means the needs of man, the living. We have to be mindful of the needs of the dead as well. Because whether we like it or not, the ‘uhane of the dead relatives always comes to visit a



member in the family. Especially if the family is having pilikia, somebody is going to have one dream. Somebody might hear a voice.”

‘Anakē Lynette continued, “My husband’s mama came to him at a time. He pau work at 10 o’clock, going home, Kalihi into the Wilson tunnel and he smelled her fragrance. And as soon as he picked up the fragrance of the favorite flower, he was so alert. He was wide awake. He was just going around that curve as you come out of here, you’re entering Kāne’ohe. There is that wide curve. It startled him. So he became awake and he said, ‘Mama came to help me.’ We know about interpretation. We know about symbolism. The smell he connected with his deceased mama. He knew she come out of love for him to protect him. And when he suddenly became intensely aware, he was going around that bend and kind of getting too close to the side. He knew that she came to disturb him to be alert. So, we have always had open communication. I’m encouraging people, don’t be afraid. Tūtū Pukui said, ‘If there is a spiritual presence there, the keiki can see the ghost. The mama cannot. But you take the cue. You ask, what is your name? Why are you here? My son is getting very scared. He cannot use the toilet anymore because you are here. I ask you to please give him some space and you go outside. He needs his privacy. So please, please leave.’ And tūtū said that they will listen. That’s why, if we remember communication channels are open, we can begin to reconnect in a reasonable way to understand. And tūtū says, ‘If that is missing, the rationale and the underlying purpose, auwē for the Hawaiians, because your connections with your origins have been severed.’ Are you a Hawaiian? Why do you do this? ‘Oh, I don’t know?’”



‘Anakē Lynette shared her concern about current land developers on Kaupē’a and said, “The department (DHHL) has to be more than just sensitive. They must have the attitude, keep the trails free and clear so that we don’t subject that new generation that comes and lives in this hale as their home. What impact is it going to have on them? How does the parents deal with such an experience? What can you say to a child who says, there’s somebody over there, there’s a man over there and you look no more nothing. We allow developers.”

‘Anakē Manu added, “Aunty Lynette, you offer such really rich segues and really a clear understanding of why lā’au ho’okahi is where we’re heading. Do you see her systems thinking? Do you see her idea that we’ve been taught that we go to a spiritual place and then basically what we’re trying to change around our thinking is that when we become that place of emanating healing, then we will heal land and then land will heal us. So, unless we are activated in the healing of our ‘āina we’re just going to be sucked into development and money. We’ve got to wake up. I believe what you’re asking, Aunty, is an awakening so that lā’au ho’okahi so we can mahiki. We can do our own unpeeling of the process of how to get to pono again through relationality with our ‘āina aloha. We can’t do that unless we actually awakened to the deities that act as elemental forms in our nā mea kanu, in our ‘ulu lā’au, in our plants and forests and food. Right now, we’re eating bad food. We have no relationality to our ‘ulu, nui, mai’a. Our practices begin with our own awareness. Aunty, Pua is looking for places of healing in ‘Ewa. And what I’m hearing you say is the places of healing are basically our own awareness. In my work that’s called cultural empiricism. Aunty, I’m not watering down Hawaiian thinking, I’m trying to elevate it so that we can understand the genesis of our purpose. So, we can understand the beginning of the function of why we value a trans-spatial discussion of reality i.e. ‘uhane. They meaning the others have actually understood that there is a trans-spatial awareness in the planet.”

She continued, “And what Aunty is doing is bringing it out in Hawaiian terms and my job is to link it into a worldwide phenomenon of caring for land and therefore the land cares for us. Unless we do that simultaneously, we’re not going to have a future. The essence of Hawaiian knowledge is the love of land and the service of people both alive and past. You make that very clear, Aunty, in your systems thinking that includes what I do up here in Pālehua will have an effect down there in the muliwai of Keone’ula. Everything that we are doing, that interconnection, it’s not just a fancy word, it is a fundamental tenant to where the healing places are in ‘Ewa. They are where we



are and we must be awakened to care for, rejuvenate the soil that's been raped by the sugarcane industry. Rejuvenate the habitat for our pueo. Rejuvenate, rejuvenate, rejuvenate! Plant wiliwili groves again, so that we can have our beloved 'uhane rest in peace."

### *State and County Partnerships and Resources*

Miki'ala has a good grasp of the challenges inherent in managing the wahi pana of Pu'uokapolei and shared several possible solutions, "There's so many solutions and it's right there in the place. The military wasn't the best life form that formed on that hill, but they did leave these concrete structures that are really, really strong and durable. And there's a lot that you can do with those structures. We can house our people."

"There's tremendous space up at Pu'uokapolei that's not being utilized, it's just being used as an archery range, but there's so many problems that can be solved with the space at the top. I feel like Pu'uokapolei, a place that you, you celebrate the change of the seasons, a new season, new life, new beginnings, creativity, imagination, and that's all lacking in the government entity that owns that space. Which is the City and County of Honolulu, the lack of imagination. And they lack creativity on how to utilize that space and how to utilize the mana of that if they just neglect it. There are many problems. The solution is to utilize the hill. It was utilized by our kūpuna. They saw uses in it. It is a dry place, but any good kupa of the 'āina will know where to find the water. And there is an 'auwai within that. Of course, it's dried up, but you know, it did have water, it does have water now. The city just doesn't turn it on. But anyway, yeah, the solution is right there."

She spoke about possible plans for that space and explained, "There are some talks about turning it into a place of arts, and that actually might happen. But there are no spaces in this new city where people can go to just walk in and connect to who they are in relation to this place. Pu'uokapolei is the identity of this whole place. So to have walking paths, where we could walk, or we could reflect. Little healing gardens around where, you can sit in. Like I mentioned, Pu'uokapolei has two beings. They're really hot and scorching. Like you're gonna melt. And then you have this tree over here, you sit in there and it's like, oh my gosh, this is like an oasis of goodness right here. But that there's walking paths and healing spaces and spaces for our people to practice their culture, to practice their native Hawaiian practices. And because you can't look at it and not see the concrete bunkers to use those bunkers, to repurpose them to house or feed our people."

She continued, "We could house our kūpuna there, especially I think you can use the bunkers that are our houseless kūpuna. The bunkers are pretty solid structures and they're just sitting there. I see lots of potential that the military built, those things really solid. But you can use it as a storage facility. I'd rather it be useful to bring life to people, transition from houselessness to the next realm of their life. The bunkers are just if you've ever seen them that there's potential there."

"There needs to be a presence. I would also like to see a police station there, a small police station. I actually think police stations should be in all our parks. I think we need to take these stations out of the city and put them in our parks. And I think it will solve a lot of problems within a city park. And there's nothing we can do about it. So to have a small police station there, whether they're portable, whatever it will help deter a lot of the lawlessness. The criminal activity."

'Akanē Vicky mentioned, "I had hoped that our hālau hula would have been more involved with curating, but we were so frustrated with the process working with the State. There's only so much effort you can put into a project and if it doesn't start to develop, for us, we moved on from that. In the back of my mind, I still live here in 'Aiea. We still go up to Keāiwa. It's something that I think is critically important for us to develop a relationship with the State Historic Preservation

Division to allow native Hawaiians to continue to mālama. Then we need to fix things that are made wrong. I'm happy to kāko'o in anyway and any efforts to help native Hawaiians."

### *Building Pilina and Aloha*

Whether it's with keiki, kanaka Hawai'i, māka'i, 'ilihune [poverty person], developers, or malihini [foreigners], Ku'uwainani perpetuates what her tūtū taught her about building pilina and aloha. She recollected, "I think it all falls back on pilina and keeping that pilina. So the first hui of keiki from Boys and Girls Club that came from the beginning, it was unique for them because they got to see just how it changed. It's really cool when you have the older keiki in intermediate come because it's a visual representation of what we see going around on our mokupuni all over. You know, it's just in our little area that we have this place that we're trying to mālama, but there's construction going on around it. And we see that all over on the mokupuni's. So it gives us an opportunity to kind of wala'au with these keiki and say that, 'You folks will be our future leaders one day. And what does that look like? Or is it just talking amongst kānaka Hawai'i?' Or like tūtū and Auntie Mary, they had to talk to someone who wasn't Hawai'i. In fact, like international, so just taking all the different opportunities to create this ha'awina to kind of teach the keiki multiple things."

She continued, "We mālama an area and then a resort was going to come up. So like, what does that look like? We probably would be looking at any other hui who are similar to the situation we have. What does it look like when the resort comes up? How is that dynamic between the 'ohana and the resort? I'm not sure if it was smooth sailing for them after, once the resort came up. Because now they're working with a different, it's no longer the developer, it's with the resort people. As far as like the mea Hawai'i, 'ike Hawai'i, if we can collaborate on that and that they know. For me, honestly, it's always a learning experience and progression of building pilina. I pule, I'm praying and hopeful that we can build pilina and strengthen that moving forward, whoever comes in. I've noticed like some of that is so fluid. Like the construction, like there's different and Kim knows the most because she's the archaeologist on onsite. She's always telling us like, there's a different construction crew now or whatever it might be. So we're always talking about things moving forward."

"Being with Kim them in that area more often which is a kuleana that we have to take on or get to take on and even going out and going to One'ula as well. That's how we build pilina. I know just for like the homeless situation during 2020, they closed all the parks and so all of the homeless were kicked out. They didn't have any in there. So I noticed that there's a different group of homeless. So like you might've built pilina with the first group, but now it's like building pilina everywhere. So that was one."

### *Full time staff to be on site everyday*

Having a full time person at Hoakalei helps with day to day kuleana. Ku'uwainani explained, "[Kim is] actually with an archeological firm, Tom Dye who knew Kepā. So she's not actually part of our board. It's just that we have pilina and that's part of her kuleana to kind of oversee the preserves. So like Kauhale and things like that to kind of keep an eye on it. As far as like when the maintenance crew comes in to help that you actually have someone that can kōkua and letting them know, like, don't weed everything. Because the weeds, once it ua [rains], the weeds come up really quickly, so it helps to have someone there. I know before, when I was teaching at Waiiau I had less time to be able to go out there, but now I have a little bit more time."

"That's part of her kuleana as an archaeologist is and that's separate from Hoakalei, but with the archaeology firm, she keeps an eye on the construction that goes on. Should she see anything she



can tell them. She sees something and she tells him to stop and then she can check out ‘āina there. That's what she's currently doing right now because of the construction going on.”

### **FUTURE VISIONS FOR WAHI HO‘ŌLA**

‘Anakē Vicky shared, “I would include ‘Aha Kāne in that because ‘Aha Kāne has definitely started lā‘au lapa‘au and kahuna lā‘au lapa‘au training. There are other programs that should be used. There are community organizations that could be formed in each ahupua‘a for heiau that should be invited to be a part of the care of each of these sites. For the community to learn more about it, it could include cultural practitioners within the ahupua‘a that could bring their haumāna or hālau or organization, civic clubs, community groups, to learn more about that. We could offer more educational opportunities for learning.”



She continued, “I think one of the things that I’ve always wanted to do was take lā‘au lapa‘au and replant and develop a garden outside the heiau grounds that would be off limits to people that are not practitioners, but for those that in the community that need lā‘au lapa‘au have access to that. To do that, we need the broader community support and that means the neighbors need to get involved because then they become the watchdogs. If we isolate the neighbors out, the residents in the community, then they have no pilina to the ‘āina and pilina to the space. But if we involve them and invite them to be a part of the process, I think, regardless of what their ethnic backgrounds or religious backgrounds, they become part of the caretakers. So, it shouldn’t just be native Hawaiians, but we have to include the residents, because there’s a lot of neighbors that take walks up there and hike. They could be our eyes and our ears when we’re not there.”

### **KUMULIPO AS A GUIDING TOOL FOR RESTORATION**

‘Anakē Kēhaulani explained, “If the purpose of the Kumulipo is to establish a system of balance, wellness, and life, then that's what we have to restore. The fishpond is not the end all. The fishpond is the vehicle to get us there. But the bigger restoration is remembering who we are and our place in this whole lineage of creation and honoring the ones who came before us.”

Regarding honoring the ancestors, ‘Anakē Kēhaulani shared, “The wisdom is really the ancestors’. Somebody told me this: ‘The ancestors are waiting at the mouth of the river for their descendants to return.’ That’s our mouth of our river. It’s not about us. Our ancestors are still there, waiting for us to return. And when we return, our healing begins.”

“It’s going to be generational and it’s going take a while to make it so that we can eat the fish again. They are the ones, the ‘aumākua, the deified ancestors, we honor them in the water. We honor the ones who were there with Kamehameha, who were there before Kanekua‘ana, the mo‘o akua wahine. We remind the students who come that we are learning again. We teach them how to feed. Not literally, to dive into the water and feed the fish, like my kūpuna would have done. Rub them. Ride them. But we must start somewhere. Even just to share our food, with the fish in the water, to say, Mahalo, and to ensure that they eat, before you eat.”

“Those are things we have to learn again. We just have to open our ears, our eyes, and mostly, our hearts to one another. To the ones who we believe may be harming us. What we learned afterwards is we are harming ourselves, too. I have had people come and say to me, ‘Aunty, is the Navy ever going to give us back our lands?’ An interesting question. But I remind them, that, in traditional way of being, these lands were never “Ours.” The Ali‘i lived here. When you walk in, you are entering their realm. Most of us would likely not have been able to access freely, when Kalanimanuia was alive. We cannot just walk inside. So, it’s a great space for us to learn what it meant, and still means, to be of service.”



“The Navy inviting us in and spending hundreds of thousands of dollars to remove mangrove and prepare the site for us to step in, is doing its part as a benevolent story for this space. Let’s each do our part, as well. In all our spaces, so that, when we come together, they will rise. And, we will have compassion one for the other, again. Just like our Queen. Aloha Kekahi I Kekahi.”

## **RESTORATION GOALS**

Ku‘uwainani’s restoration goals are a continuation of the kupuna who started this work. She shared, “My goal is to help just keep tūtū, Aunt Mary’s dream alive. And one day we would want like a learning center so we could put all some of those artifacts that Kim them found. It was really cool, how you said Nohopapa is an archaeological firm and that’s totally Kim’s honua. So things that she had found, like maybe we can put it in our learning center that could be a place where the keiki come.”

“People come right now. But we don’t have like a set facility. We have like a little like a port-a-potty that kind of thing. But that’s our goal, one day to actually have that. So we’ve had ‘ohana come, we’ve had kula come and visit for huaka’i. I know everything kind of slowed down a lot because it’s 2020. So just kind of ramping our way back up. Another goal of mine is to have this place be like a living place. So when I saw that word, wahi ho’ōla, you explained more in detail what that was and specific to lā’au. Like I was saying, I’m not a loea or expert in lā’au lapa’au. But I think any place, if it’s open and people can come, that can be a part of their healing process.”



### *The critical importance of ‘āina*

Ku‘uwainani shared that although she may not be a kahuna lā’au lapa’au like revered elder Papa Henry Auwae, she has knowledge about some plants and continues to learn. She stated, “Even though I might not know like Papa Auwae, all the intricate things like that. But I know some like mea kanu that, you know, with lā’au lapa’au and then just being in the ‘āina. That’s part of like being at the kai looking at limu, I think that’s part of healing as well. And then it being a living place. So people coming, like if they have like, I had a friend who wanted to ‘ohi lauhala for her papa ulana lauhala and then they coming and being able to pick. Or like talking about the ha‘uōwī and how it’s used for like broken bones and some kumu wanted to take. And so things like that, that’s kind of stuff that we we’ve done in allowing kumu and haumāna to take on ‘ano‘ano, take seeds so that they can replant.”

### *Constructing Kauhale*

Ku‘uwainani shared that they “want to build down in Kauhale. Because it’s protected there’s one section in Kauhale closer to the Kalaeloa fence line, the white clean side that the kahua or any significant wahi pana or things were disturbed out a long time ago. So that’s the only place that we could actually build like a man-made thing in that area. Because any other place we have the kahua of all the hale pili, things like that. There’s a little section closest to the fence, that’s where we would want to build it. So that’s our long-term goal.”

### *Constructing a Learning Center*

In addition, Ku‘uwainani would like to build a learning center and explained, “And then there’s this little strip of ‘āina and Kauhale here. We want to have the learning center in Kauhale and then the hālau wa’a close so it’s kind of keeping pili to Aunt Mary, together with the two hale’s as well. Just some of our goals. We are open to people coming to visit and that’s my dream is that tūtū and Aunt Mary, they just had aloha to share with others through keiki, ‘ohana. And for tūtū, she worked Hawaiian telephone company a long time. And then after that, she became a kupuna at Iroquois Point for almost the same length of time, like 20 something years. She just had aloha for



everyone. I would trip out because back then when she was kupuna at Iroquois Point, it was all military, it wasn't open to the kaiāulu. So she would teach like just military 'ohana and because our 'ohana we went to kula kaiapuni, everything Hawai'i. I would ask tūtū, 'how can you teach in there?'"

*Suggestions to address challenges limiting opportunities to visit, practice, and utilize wahi ho'ōla in 'Ewa in a pono manner*

Residents currently occupy portions of the original heiau Haupu'u site. Instead of displacing residents, Kepo'o suggested another location on a hill that might have been an 'ulumaika field. He shared, "The hill that might be the 'ulumaika field that's a place that maybe more can be done with too. And I believe that extends onto the LCC campus. It's kind of makai of the portables where Hawaiian studies had been temporarily located, which they might still be there because there were renovations being done to the D.A. Building, which is on the far west side of the campus. So while those innovations are going, Hawaiian Studies was located in portables on the far east and south portion of the campus. And so there's a parking lot below that, that I believe is part of the hill that connects to what might be the ulumaika fields. So, I can't tell you with any level of authority or definitiveness that, that's the ulumaika fields, but it is my guess that that could be the area. Again, talking with families within the area would be the best way to verify the locations."



Kepo'o continued, "Personally and again, speaking as someone who's not a kupa'āina, who just researched it, I have interest in seeing it live again. I would kāko'o whatever families of that area say they want to do. I think it would be great to be able to access this place again."

He continued, "I think maybe administrators on the LCC campus might be open to doing something with that area to ho'ōla this wahi ho'ōla. At the very least, what could be done is some kind of signage in the area to at least perpetuate the name and the mo'olelo. Maybe that area could be turned into a learning space where the learning would be focused on Hawaiian culture and values, specifically the history of Waiawa. If they're thinking of doing any lā'au lapa'au classes there. Maybe even mā'awe, any kind of creative type of classes. That might be one way to kind of channel that mana."

Kepo'o shared, "LCC should talk to the families of the area to see what they want to do. They need to be involved at every point. LCC has a mythologies class (HWST 270) that they currently teach over there at LCC. So that would be a great place for them to go and go over all of these mo'olelo with existing classes. I know the Hawaiian Studies faculty would be totally down for that."

### **ADDITIONAL MANA'O**

'Anakala Shad commented, "Everything I'm sharing with you is not a story. I don't want to confuse your listeners. This is a history of the people who lived in this region. It's important to understand that this history was lost when all these lands became agricultural lands and the people who possess generational knowledge left, we have no idea where they went, and they died. So, it's a history from a cultural practitioner."

### *Visitors giving back to Hoakalei*

Ku'uwainani shared, "As far as the reciprocity goes, I was thinking of it's Aloha and it's all through mo'olelo. So when they come and we're able to share about our mo'olelo and share about our place just being able to, that's part of it is sharing part of their mo'olelo with our place. Kind of like when you mean you do your oli. You share where you're from. But also taking some of our mo'olelo and sharing with others."



“So that's how I kind of look at it. It's an oral ho'okupu. I was thinking of it that way because people can bring lei or whatever they want to bring if they want. Because it's through that hā that we share with each other, that would be like the ho'okupu. Also taking something from our place, which is like the mo'olelo and things and then sharing it when they go back. So sharing part of their mo'olelo with us and taking some of our mo'olelo with them. That's what we share with the keiki. I tell them that we're not sharing these mo'olelo to say that our place is better, but hopefully it inspires you to go back home and learn your mo'olelo of your place, from your kūpuna, your mākuā. We have keiki that have come from different mokupuni and different parts of the mokupuni. I was something more like an oral ho'okupu.”

“That's another way to build pilina is through our inoa. I value building pilina because that's how we can help, for me, help tūtū and Aunty Mary's dream. Building pilina.”

#### *Future resources regarding wahi ho'ōla in 'Ewa*



Kepono recommended that Nohopapa Hawai'i reach out to the families in the area such as Ali'i Miner in Kuhialoko, Andre Perez, Camille Kalama (a farm owner in the 'ili of Hanakēhau makai of Haupu'u Heiau), Koa Luke, a kupa'āina whose 'ohana has lived in Waiawa for generations, Sam Ai, La'akea Ai, and Sam's partner, Ron Fitzgerald, at Kuhiawaho.

'Anakē Vicky recommended Nohopapa Hawai'i reach out to Nathaniel/Māhealani Stillman who wrote mele and may have mana'o about Keaīwa Heiau. Elsie Ryder whose John Ka'imikaua haumana and she's been carrying on his work (note: I don't understand what she's trying to say here). Also recommended were Kawika McKeague, Kaleo Manuel, and Kim Evans.

'Anakē Kēhaulani recommended we speak with Keola Kalani, a kumu 'ōlelo Hawai'i from 'Aiea High School.

Miki'ala recommended a “talk story” with Ku'uwanani Eaton at Hoakalei. She spoke about that place, “When I think about a wahi ho'ōla [and] ho'ōla with our students. Put that into their consciousness, that there's a whole way to mihi with limu and that whole ceremony that she taught us, it's just, gosh, it's incredible.”

Miki'ala had one other recommendation and explained, “I would like to add one more, place. Aunty 'Iwalani Tseu's healing garden. She has very few native plants. It's mostly plants from like Africa and other places, but it is a healing garden and she does have a mo'olelo to it. She's in Honouliuli, kind of by Kahi Mohala side. We've gone there a couple of times to help her with her garden.”

A final recommendation to build pilina included meeting with the generational kahu of 'Anianikū, Aunty Nettie Tiffany.

## RECOMMENDATIONS & CONCLUSION

From the mana’o provided by the interviewed participants, we have identified numerous challenges, as well as solutions, for wahi ho’ōla in the moku of ‘Ewa. This section provides a summary of these challenges regarding 1) access, 2) regulatory and legislative protection, 3) land ownership and development, 4) education, and restoration, 5) vagrant and ‘ilihune population of wahi ho’ōla and identifies major solutions for each of the five identified topic areas. In addition to providing these solutions, we also present a summary of future opportunities and subsequent “follow-up” steps that should be undertaken if possible. Although our *Future Participation* summary is brief, it provides useful, appropriate, and meaningful ways to visit, practice, and utilize wahi ho’ōla in ‘Ewa. Additionally, our *Next Steps* provide helpful suggestions regarding how to continue and expand on the initial work of this project. In their entirety, these recommendations are presented respectfully to best honor and preserve, essentially to ho’omana, these unique and very exceptional wahi ho’ōla.

### SUMMARY OF CHALLENGES



These identified wahi ho’ōla challenges were derived from our community interviews. Challenges for specific wahi ho’ōla in ‘Ewa vary in scope and complexity. Consequently, this section provides general challenges with wahi ho’ōla in the ‘Ewa Moku. Themes from these general challenges are related to access, regulatory and legislative protection, land ownership, education, and restoration.

#### ACCESS

Access challenges were identified by interview participants which involves limitations or restrictions for the lāhui or community organizations to utilize or mālama wahi ho’ōla located on military installations and/or within gated communities. In some cases, residents occupy parts of where a site would have been. For some places, especially those that are no longer in existence or are related to ‘uhane, areas may be not definitive and need further verification. It was also shared that there is incredible social injustice when it comes to accessing some wahi ho’ōla as they are currently used recreationally within ‘Ewa. Moreover, many kanaka have served in military forces away and at home. Some may need to access a place for personal healing in having to transition back into being with their families and the community. These places of healing could be building pilina to nature, to mālama ‘āina, or be within a certain place as they are realigning their relationship. There is a need to not only reconnect but be able to physically access some of these places as well.

#### REGULATORY AND LEGISLATIVE PROTECTION

Numerous challenges were shared regarding regulatory and legislative protection of wahi ho’ōla. One challenge is regulation of harvesting certain resources used for cultural practices in areas that have already been depleted with no signage and without any official protections in place. There has also removal of vegetation near wahi ho’ōla that had a purpose and played a role in the healing process. Those wanting to protect these areas seek assistance in this process and in also understanding who is responsible (for managing, owning, or stewarding) these areas. Another challenge mentioned was difficulty working with the State Department of Land and Natural Resources (DLNR) State Historic Preservation Division (SHPD) and in applying for curatorship or partnership. Moreover, within some wahi ho’ōla, items such as pōhaku were added or displaced, creating new structures within the site. However, permission to remove the new structures was denied to some community members seeking permits from DLNR to who do not



agree with these new structures, as they are considered not a part of the original structure. Without permission, frustration was expressed that nothing continues to be done to restore wahi ho'ōla.

### **LANDOWNERSHIP AND DEVELOPMENT**

Some of the interview participants shared mana'o about landowners and developers in trying building pilina with them to ensure the open connections and collaboration to ensure the perpetuation of wahi ho'ōla. One of the unique challenges they questioned was how build, nurture and continue that relationship with built resorts, homeowners, different hui and entities once when the construction is done and the developer (that they have already established a relationship with) pulls out. Another major concern related to development was not just the issues of cost effective and cheap subdivision, but rather having consideration to the ancient trails within the planning. These trails are protected for the lāhui to travel. They also include 'uhane and warriors who went mauka to makai or vice versa and traveled these ancient trails on Pō Kāne nights making their presence known and destroying anything in their way. New residents of these subdivision come from all over and have no idea that their hale is on an ancient trail. Developers do not consider the psychological impact they put Hawaiians and/or new residents through because their homes were built on ancient trails. Too often landowners or developers look at what is financially feasible rather than what is culturally significant.



### **EDUCATION AND RESTORATION**

Numerous challenges were shared regarding education and restoration of wahi ho'ōla. One significant challenge shared collectively has been our “disconnection” not only with these wahi ho'ōla in our daily lives but also from our cultural beliefs and practices (that are so useful for living) and remembering the reasons why they are important. It was also pointed out, however, that there is often very limited available information regarding these wahi ho'ōla. These places and practices are a part of Native Hawaiian identity and some families may not have passed the knowledge on to the next generation. This has resulted in people not knowing how to behave, worship or connect with some of these wahi ho'ōla.

Another significant challenge has been the misuse or erasure of place names and their replacement with contemporary or western names. For example, one participant shared, Pu'uokapolei in ancient Hawai'i served as the center. Campbell Estate identified the center of this new city as Pu'uokapolei. Consequently, this city now named Kapolei. The City and County of Honolulu uses name Kapolei from the hill and puts it everywhere except at the hill, doing nothing to honor it. A somewhat similar challenge involves foreigner/outsider intrusion and the worshipping of other kinds of akua on our sacred sites. There will always be concerns with individuals, whether consciously or unconsciously, who neglect to acknowledge, accept, and respect the significance of these special wahi ho'ōla that connect us with our kūpuna. Lastly, another challenge mentioned was funding which could provide infrastructure to water plants associated to healing or creating a community hale for gathering.

### **VAGRANT AND 'ILIHUNE POPULATION**

Some participants shared about the immense amount of vagrant and 'ilihune populations that either reside within or nearby wahi. It was expressed that while some community members try to mālama and show aloha this population, it is also a challenge. There is a certain level of comfortability with bringing younger keiki to places with a vagrant population; specifically, those who have habits that need support and assistance. However, some kanaka 'ilihune are part a 'ohana who feel comfortable knowing they have someone to watch out for them while they are in



a certain space. Another challenge was the kaumaha some experience being present during a “sweep” within these locations while utilizing the space.

## **SUMMARY OF RECOMMENDED SOLUTIONS**

The participants provided several recommended solutions for the identified challenges. Listed below are the key recommended solutions for each topic area.

### **ACCESS**

- 
- » Providing more opportunities for community and community organizations to visit, practice, mālama and utilize wahi ho‘ōla in ‘Ewa in a pono manner and re-learn healing of both kanaka and ‘āina
  - » Asking Navy or Military to consider creating or allowing a cultural, spiritual, physical, emotional healing space for traditional healing practices to be shared, particularly honoring kanaka who have served in forces away and at home.
  - » Collaborating with administrators on the Leeward Community College Campus in doing something with that area to ho‘ōla the wahi ho‘ōla there and/or hosting any lā‘au lapa‘au classes or creative type classes to channel mana.
  - » Creating designated areas for practitioners of lā‘au lapa‘au to have access to.
  - » Creating some kind of signage in the area to at least perpetuate the name and the mo‘olelo; helping to turn these places into a learning space where the learning would be focused on Hawaiian culture and values, specifically the history of that ahupua‘a.

### **REGULATORY AND LEGISLATIVE PROTECTION**

- » Finding ways to protect areas with depleted resources by providing signage and putting official protections in place.
- » Involving more Hawaiian community organizations who desire to steward wahi ho‘ōla and work towards providing a curatorship or partnership.
- » Understanding the vetting process for those with permits to steward wahi ho‘ōla.
- » Providing resources for those who seek assistance in understanding who is responsible for managing, owning, or stewarding these areas.
- » Ensuring caretakers or designated stewards are taking the responsibility to mālama places which critical of the protection for our cultural resources.

### **LANDOWNERSHIP AND DEVELOPMENT**

- » Encouraging current land developers particularly in places of spiritual presence to be more than just sensitive but holding them responsible to keep the ancient trails free and clear and understanding the impact on future homeowners, their experience in these types of places.
- » Encouraging landowners to maintain an open mind and a community-centered approach.
- » For City and County to be on how to utilize that space and how to not only utilize wahi ho‘ōla spaces but also ho‘omana.

### **VAGRANT AND ‘ILIHUNE POPULATION**

- » Repurposing old military structures that are strong and durable for the purposes of bringing life to people.

- » Providing a presence or small (portable) police station in places of lawlessness to help deter criminal activity.

## EDUCATION

- » Create opportunities to introduce leaders of different countries to sacred sites.
- » Provide more opportunities to visit, practice, and utilize wahi ho‘ōla in ‘Ewa in a pono manner.
- » Reconnecting with beliefs and practices that make sense for living in balance, harmony, and mindfulness to the needs of the dead.
- » Being mindful of the spaces we are in and understand the beginning of the function of why we value a trans-spatial discussion of reality (such as ‘uhane).
- » Understanding and reconnecting with symbolism and being more interconnected and aware of our surroundings.
- » Having open communication and not being afraid of spiritual presence, if we remember communication channels are open, we can begin to reconnect in a reasonable way to understand.
- » Reinstilling the essence of Hawaiian knowledge which is the love of land and the service of people both alive and past.
- » Finding ways to incorporate programming such as ‘Aha Kāne who have started lā‘au lapa‘au and kahuna lā‘au lapa‘au training.
- » Engaging in kaiulu in cultural activities and practices (i.e. ‘awa ceremony)
- » Learn about community organizations in each ahupua‘a for heiau that should be invited to be a part of the care of each of these sites. For the community, cultural practitioners within the ahupua‘a that could bring their haumāna or hālau or organization, civic clubs, community groups, to learn more about that.

## RESTORATION

- » Rejuvenating the habitat for beloved ‘uhane to rest in peace.
- » Restoring and maintaining the wahi ho‘ōla habitat by planting and cultivating native species and lā‘au lapa‘au plants as resources for people to gather.
- » Restoring and growing certain types of plants related to kinolau of Kāne, Kū, Kanaloa, Lono, Hina, Laka for use and protection.
- » Being activated in the healing of our ‘āina, when we become that place of emanating healing, then we will heal the land and then the land will heal us.
- » Enhance wahi ho‘ōla spaces by constructing items as needed such as a learning center, Kauhale, walking paths, spaces to reflect, and/or little healing gardens.
- » Continuing to preserve cultural structures
- » Sharing the mo‘olelo of these wahi ho‘ōla to celebrate, inspire, and remind people of the unique and important significance of these places.
- » Resurrecting the traditional and ancient names of these sites, in order to restore the historical and cultural significance of these places.
- » Removing inappropriate and unused urbanized environments surrounding the wahi ho‘ōla and, as best as possible, rebuilding and/or refurbishing these sites.
- » Establishing a Hawaiian national committee or national ‘aha to oversee wahi pana of significance to the lāhui and the pae ‘āina.
- » Encouraging and supporting Native healers from our lāhui that possess a combined traditional, western, and unique personal perspective.
- » Restoration or Mo‘okū‘auhau is remembering who we are and our place in this whole lineage of creation and honoring the ones who came before us.
- » Building Pilina and Aloha with everyone to collectively care for wahi ho‘ōla.

## FUTURE PARTICIPATION AND VISIONS FOR WAHI HO‘ŌLA

Below are recommendations regarding how to appropriately visit, practice, and utilize wahi ho‘ōla in ‘Ewa, O‘ahu. In developing these best practices for the conduct, our actions should focus not solely on destructive or harmful behavior, but also on etiquette regarding how to properly conduct ourselves at these sites. Visitors should be especially mindful of the following:

- » Your actions
- » How you talk
- » What you say
- » Your intentions
- » The energy that you bring to a place

As explained by one of the interview participants, “In regards to basic protocols and practices everyone should learn the protocol of respect. Respect for not only the ‘āina, not only the kai, but also for yourself and everyone else including their beliefs. Without that kind of respect, the protocol is secondary.” Moreover, “Practice is a repetition of different elements or different movements. Any kind of practice that is negative should not be done at wahi ho‘ōla. If a negative act as a practice can be identified, then those should be kept away. It is also important to consider people’s attitudes as being a practice.”

Additionally, some general recommended pono practices at wahi ho‘ōla include:

- » Continuing to learn about wahi ho‘ōla sites.
- » Continuing to mālama these sites – restoring and healing the land where it now stands.
- » Continuing to share the mo‘olelo, historical information, and cultural and spiritual significance of these sites.
- » Continuing to protect wahi ho‘ōla and all the natural resources that surround them.

### NEXT STEPS

The following provides next or subsequent steps and include these topics: 1) follow-up surveys, 2) expanding research, 3) information dissemination, 4) stewardship and training programs, and 5) creating protocol guides.

### FOLLOW-UP SURVEYS

One way to determine which aspects of this study were found to be useful is to conduct a follow-up survey. This survey could focus on how practitioners, the community, or ‘ohana received and utilized the information provided. There are several aspects of this study that might lead to future research or projects. For instance, wahi ho‘ōla are usually not stand alone sites – they are often integrated or interconnected with other wahi ho‘ōla, resources, or even adjacent communities. Surveys could help clarify and identify what components or parts of the research might be expanded on from the perspective of individuals, practitioners, ‘ohana, or community groups. These surveys may also be used to gather place-specific recommendations for access, restoration, and the creation/continuation of on-site educational programs.

### EXPANDING RESEARCH



Given certain limitations of this project (COVID-19 restrictions, participant availability, etc.), there are several ways to expand upon this research in the future. For the wahi ho‘ōla inventory, for example, there is a potential that there are additional wahi ho‘ōla sites to be documented. Our initial inventory can be viewed as a first step that can help to identify and determine those areas that should be studied further. Additionally, our lexicon will likely require constant revisiting as new words and phrases are added while we learn more about these wahi ho‘ōla. For community ethnography, there are certainly more individuals to interview or gather mana‘o from regarding other specific wahi ho‘ōla sites in ‘Ewa. We strongly recommend a continuing effort to seek the mana‘o of all who have developed pilina with wahi ho‘ōla. It is highly suggested that this discussion be continued and that other appropriate individuals and organizations be consulted for their valuable mana‘o

## **INFORMATION DISSEMINATION**



We learn that education and restoration are some of the biggest challenges facing wahi ho‘ōla. Education promotes knowledge, information, and awareness; consequently, we recommend that continued efforts be made to find creative, appropriate, and responsible ways to disseminate and share this valuable information about wahi ho‘ōla. Some methods to facilitate and accelerate learning, as suggested by the participants themselves, include teaching online and sharing information through educational posts and other resources on social media platforms or through email and creating signage. Websites and web-app platforms represent another way to disseminate information. Finally, some other participant suggestions included educational/training programs and stewardship.

## **STEWARDSHIP AND TRAINING PROGRAMS**

Wahi ho‘ōla should be actively cared for and maintained, and having an identified steward for a specific site confirms that the site is an existing and active wahi ho‘ōla. Consequently, we recommend that a hui or steward be identified for specific wahi ho‘ōla. These individuals would not only mālama the site, they would also provide guidance in appropriate preservation or restoration efforts, help share the mo‘olelo of the site, and provide necessary safeguards and protections for the wahi ho‘ōla. Stewardship of sites would allow an opportunity for healers to practice again, for a community to reconnect with these places and a practical and appropriate site for training programs. Suggested training programs include kia‘i and na‘au training and practice and protocol training related to the wahi ho‘ōla.

## **CREATING PROTOCOL GUIDES**

While some suggestions were provided above to appropriately visit, practice, and utilize wahi ho‘ōla in ‘Ewa, developing a general protocol guide is recommended. Some healing sites are associated with specific ‘ohana, and all healing sites have specific protocols. Protocols are important because they protect and prevent injury. Having a general protocol guide can help identify and provide suggestions for appropriate training and use of Native Hawaiian cultural protocols as well as basic appropriate and inappropriate behaviors for specific wahi ho‘ōla sites. A type of guiding document could assist in addressing awareness, sensitivity, and proper acknowledgment of Hawaiian cultural practices, language, history, rituals, traditions, environment and social dynamics bridging a culture’s past, present, and future heritage.



## CLOSING MANA‘O

This project begins to lay the kahua or foundation for future work of wahi ho‘ōla or “healing spaces” in the moku of ‘Ewa. It not only introduces an inventory where our wahi ho‘ōla are situated on the landscape in ‘Ewa, it also contains a lexicon and provides ethnohistorical documentation and community ‘ike through the lens of individual practitioners and community groups stewarding these places. Together with these sources of knowledge, this study examined five specific sites within ‘Ewa. These sites were selected based on stewardship, resources available, and its current existence. However, we learn over the past century that these five wahi ho‘ōla, or places of healing and subsistence for the Hawaiian people, are now primarily surrounded by urbanization resulting in alteration, desecration, and ultimately disconnection from our consciousness today.



After collecting this baseline of data for these wahi ho‘ōla in ‘Ewa, we learn it is an important but as yet not a fully developed research effort. The inventory, interviews, lexicon, and ethnohistorical research presented in this report merely scratches the surface of the purpose, function, and history -- in essence, the very story -- of these wahi ho‘ōla. Our ethnohistorical research and community ethnography help us to better appreciate and understand the pilina different communities shared with their wahi ho‘ōla in the past and continue to share even today; and we learn how this intimate relationship can affect our individual and collective well-being. Mapping these wahi ho‘ōla not only provides useful visuals, it also allows us to begin to spatially understand their location to and relationship with the natural features and resources that surround them. The lexicon created a foundation to better learn about and understand these wahi ho‘ōla by developing an ‘ōiwi lens. However, the recommendations and next steps highlight and reinforce the acknowledgment that much still needs to be learned about the wahi ho‘ōla in ‘Ewa by continuing to examine them from these various facets through expanded research efforts, we may once again reconnect with and mālama these sacred and healing spaces. The land is center of Native Hawaiian spirituality, health, and well-being and has the power to heal individuals, families, communities, and the nation. It is hoped that the wahi ho‘ōla, such as those documented in this report, can be physically restored, stewarded, and become places of aloha for the communities in which they dwell. Ua ola loko i ke aloha, Love gives life within.



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# APPENDIX A: COMMUNITY PARTICIPATION LETTER

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*Welina mai me ke aloha,*

On behalf of Papa Ola Lokahi, Nohopapa Hawai'i is gathering community 'ike and mana'o in support of a Wahi Ho'ōla Inventory for the moku of 'Ewa, O'ahu. The overall goal of this project is to not only develop an inventory of wahi ho'ōla or "healing spaces" for the 'Ewa moku, but to better define and understand wahi ho'ōla, with the hopes that many of these places will be brought back into the collective consciousness of the community and will eventually be re-stored and re-utilized. This project will begin to build a kahua for future work, and after determining where our wahi ho'ōla are situated on the landscape and gathering historical and community 'ike on how these places are currently be accessed and used, we can generate next steps on how to re-store our connections to these places again.

Some of the long-term visions for this project include:

- » Generating baseline data on what community groups need to develop stronger pilina to wahi ho'ōla
- » Expanding resources, collaborative opportunities, and partnerships with community groups participating in the study
- » Creating new ways to make this information accessible to the community
- » Increasing the ability of community groups to mālama wahi ho'ōla
- » Growing the number of Kanaka 'Ōiwi accessing and re-connecting with wahi ho'ōla
- » Enhancing the quality of interactions between Kanaka 'Ōiwi and wahi ho'ōla
- » Improving the well-being of Kanaka 'Ōiwi and wahi ho'ōla
- » Fostering pilina between Kanaka 'Ōiwi and wahi ho'ōla

The project area for this Wahi Ho'ōla Inventory is the Kamehameha Schools Ewa Region (which slightly differs from the traditional moku boundaries). The area consists of 12 ahupua'a Honouliuli, Hō'ae'ae, Waikele, Waipi'o, Waiawa, Manana, Waimano, Waiau, Waimalu Kalauao, 'Aiea, Hālawa and a number of smaller palena (see attached map).

Nohopapa would like to engage with individuals, 'ohana, and organizations that have knowledge of and relationships to wahi ho'ōla in this region, and have mana'o to offer on future opportunities. In particular, we would like to gather information relating to:

- » Defining and understanding wahi ho'ōla
- » Personal and collective connections to wahi ho'ōla in the 'Ewa Moku
- » Restoration and participation at wahi ho'ōla in the 'Ewa Moku

We look forward to collaborating with you to document your mana'o for this important project.

*Me ka ha'aha'a,  
Nohopapa Hawai'i, LLC*

Pua Pinto

(808) 294-3348

[puaoleili@gmail.com](mailto:puaoleili@gmail.com)



## APPENDIX B: COMMUNITY INTERVIEW QUESTIONS

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### A) Background

1. What is your name?
2. What is your connection to wahi ho‘ōla?
3. Are you with a group or affiliation? If yes, what is the name of that group?

### B) Defining and Understanding Wahi Ho‘ōla

1. How do you define what wahi ho‘ōla is or represents? (i.e. What makes a healing place? Is it having access to certain resources such as kai, wai, pūnāwai, lā‘au, mountain range, view planes, akua, māpele, agricultural sites, lele, ahu, pōhaku, or other; How were sites/places chosen?)
2. Have you or your organization done any previous research, or interviews on the wahi ho‘ōla for ‘Ewa moku? (i.e. Community interviews, reviewed published materials, maps, etc.)

### C) Your Connection to Wahi Ho‘ōla in ‘Ewa

1. What are some wahi ho‘ōla you know of in the moku of ‘Ewa on O‘ahu?
2. Do you visit these places? If so, why or why not? (i.e. is it still in existence, is it accessible, what is its current condition?)
3. For the places you do visit in ‘Ewa, what kind of healing is done? (i.e. specific practices, protocols, pule, etc.)
4. How do you mālama (care for) or ho‘omana (empower) this space(s)?

### D) Restoration/ Future Participation

1. Do you know of existing opportunities offered by individuals or organizations that encourage participation with wahi ho‘ōla in ‘Ewa? (If yes, who and where?)
2. Do you have thoughts on ways to provide more opportunities to appropriately visit, practice, and utilize wahi ho‘ōla in ‘Ewa?
3. What challenges have you faced or foresee in learning about, accessing, practicing, and/or restoring wahi ho‘ōla?
4. Do you have suggestions on how to address any of these challenges?
5. For the wahi ho‘ōla you are connected to, what do you envision for this place(s) in the future?

### E) Last questions

1. Is there any other mana‘o that you want to share? (i.e. recommendations, concerns, questions)



# APPENDIX C: INFORMED CONSENT

## INFORMED CONSENT FORM

Aloha mai, Nohopapa Hawai'i appreciates your generosity and willingness to share your knowledge of the wahi ho'ōla in the moku of 'Ewa, O'ahu. This mana'o will be used to develop an inventory of wahi ho'ōla or "healing spaces" for the Kona moku, with the hopes that many of these places will be brought back into the collective consciousness of the community and will eventually be re-stored and re-utilized

Nohopapa Hawai'i understands our responsibility in respecting the wishes and concerns of the interviewees participating in this study. Here are the procedures we promise to follow:

1. The interview will not be recorded without your knowledge and explicit permission.
2. You will have the opportunity to review the written transcript and summary of your interview. At that time, you may make any additions, deletions or corrections you wish.
3. You will be given a copy of the interview transcript and/or summary for your records.
4. You will be given a copy of this release form for your records.
5. You will be given a copy of any photographs taken of you during the interview.

For your protection, we need your written confirmation that (circle yes or no):

1. You consent to the use of the complete transcript and/or interview quotes for the purposes of this study. Yes No
2. If a photograph is taken during the interview, you consent to the photograph being included in this study. Yes No

I, \_\_\_\_\_, agree to the procedures outlined above and,   
 (Please print your name here)   
 by my signature, give my consent and release of this interview and/or photograph to be used as specified.

\_\_\_\_\_  
(Signature)

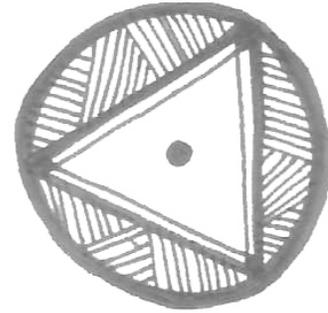
\_\_\_\_\_  
(Date)





## APPENDIX D: DESIGN HUI NOTES

# WAHI HO'OLA



### FACILITATOR NOTES

MOKU O KONA

Wednesday 11 September 2019 | 9:00 AM – 12:00 PM

Location–*Papa Ola Lōkahi*

### Design Team:

1. Nohopapa (Kelley Uyeoka, Pua Pinto, Dominique Cordy)
2. Papa Ola Lokahi (Sheri Daniels)
3. Aha Kāne (Keola Chan and Lama Chang)
4. Ho'oulu 'Āina (Puni Jackson)
5. Ho'ōla Mokauea (Kēhaulani Kupihea)
6. Salted Logic (Nai'a Lewis)

### PROJECT PURPOSE

To develop an inventory of wahi ho'ōla or "healing spaces" (both traditional and contemporary) for Kona moku, O'ahu to have as many as possible be brought back into the collective consciousness of the community through restoration and re-utilization.

### PHASE ONE GOALS

- Define wahi ho'ōla or healing sites for this project
- Outline a methodology for facilitation and collection of community input on re-connection to healing sites
- Identify the appropriate people and organizations to engage
- Outline potential presentation frameworks to support appropriate, and ongoing access to both the data and the sites
- Begin developing guidelines and best practices for Wahi Ho'ola (site) engagement

### MEETING ONE OBJECTIVE

- Build relationships between and create the foundation for the Wahi Ho'ōla Design Team (DT)
- Set the tone and process for future meetings
- Initiate discussion to define what wahi ho'ōla or healing sites are specific to this project
- Facilitate a brainstorming session to conceptualize a long term vision for this project (and subsequent iterations in other moku)
- Identify people, organizations, and network that support the achievement of Phase Two goals

General Topic	Notes
<ul style="list-style-type: none"> <li>• Responses to participants being</li> </ul>	<ul style="list-style-type: none"> <li>• Growing a seed; future generations will benefit</li> <li>• Personal commitment to Wahi Ho'ola; this ties into work with wahi kupuna and other "sacred sites."</li> </ul>



<p>asked why they are participating</p>	<ul style="list-style-type: none"> <li>• Providing mentoring opportunities for the next generation</li> <li>• Support convening around this and related topics to further healing in community</li> <li>• To be translators for the wider community</li> <li>• Mo'okuauhau and mo'olelo</li> <li>• To highlight that these are (need to be) living sites; knowledge of how to create and recreate these spaces is essential</li> <li>• HOA ... to be in service of our friends with awesome ideas!!</li> <li>• Support the writing and rewriting of our narratives</li> <li>• To create a starting point for future, similar mapping projects or specifically future iterations of this project in other moku</li> </ul>
<ul style="list-style-type: none"> <li>• Define WAHI</li> </ul>	<ul style="list-style-type: none"> <li>• CONTEXT: The group felt that we had to define WAHI and WAHI HO'OLA before we could discuss anything else. This meant that we set aside several meeting objectives to achieve this group goal. See PDF with working definition and figures explaining the groups perspectives.</li> <li>• Sites have precise, defined geography within the physical realm and spiritual realm. They are designated with intention at locations observed to be sacred, unique, or different by skilled persons.</li> <li>• They have key or common characteristics that are both tangible and intangible; spatial and temporal (even chronological – intergenerational)</li> <li>• The relationship between wahi and kanaka, place and people is critical; wahi are such because of people and communities and the use of sites by people. Wahi also have relationships with other wahi.</li> <li>• Wahi can be a single site, a collection of sites (i.e., a complex), and should include secondary and tertiary sites used permanently or temporarily for preparation to use the site. Trails between wahi should be included.</li> <li>• Inspires or activates a sense of kuleana to ho'omana</li> <li>• Kapu and Noa simultaneously; state depends on the current use and by whom; the practitioner's level of skill or knowledge determined how the site is activated and for how long.</li> <li>• Important to note that kapu means both exclusive and inclusive depending upon the way one makes the assessment.</li> <li>• CLARIFYING QUESTION: Are we (should we) defining wahi generally, or only wahi ho'ola? It seems that an overarching definition that underlies all (if this is true) would be helpful. A more refined or detailed explanation of wahi ho'ola can be developed.</li> <li>• CLARIFYING QUESTION: Do we address sites and their names that people commonly hold as sacred and help create the context necessary to understand wahi better?</li> </ul>



<ul style="list-style-type: none"> <li>• Characteristics</li> </ul>	<ul style="list-style-type: none"> <li>• Tangible: Punawai, heiau, pohaku, lele, <i>certain plants (more so for wahi ho'ola?)</i>, kanaka, place names (esp. when multiple sites have the same or similar names), and maybe when pule is given it becomes tangible?</li> <li>• Intangible: Pule and place names (when not being said by a person?) <i>Is language tangible? Only when spoken?</i></li> </ul>
<ul style="list-style-type: none"> <li>• Access to project outputs</li> </ul>	<ul style="list-style-type: none"> <li>• Online database(s)</li> <li>• Curriculum modules and scaleable, repeatable methodologies</li> <li>• List of the gaps in research to allow further academic research to support the ongoing work in community and with practitioners</li> <li>• Some kind of hardcopy or analog means to access or experience the data collected would provide an important access point (esp. for kupuna or even artists, etc)</li> </ul>
<ul style="list-style-type: none"> <li>• Considerations</li> </ul>	<ul style="list-style-type: none"> <li>• Security – storage and use of data collected</li> <li>• Convening the right people to deepen the research and analysis of the "data" – as well as help, define the scope of the study</li> <li>• Keep returning to the idea of developing a consistent methodology as well as scalable and "customizable" curriculum so that the appropriate information can be shared; increase community capacity</li> </ul>
<ul style="list-style-type: none"> <li>• Next steps</li> </ul>	<ul style="list-style-type: none"> <li>• Request of contact info for practitioners and other subject matter experts or community leads (for interviews, additional topic-based meetings) to be done via email</li> <li>• Nohopapa will provide a draft of the data-collection XLS for the Design Team to review and offer additional criteria</li> <li>• Nai'a will offer high level "facilitator" notes, as well as a visual to help present what a Wahi Ho'ola is for internal and external use</li> </ul>



# Wahi Ho'ola

## WORKING DEFINITION

- **Internal version:** *Wahi* are designated places, geographies, intended for **Ho'ola** (as but one purpose) and are simultaneously **kapu** and **noa**; they inspire or activate **kuleana** to **ho'omana** for self, community, and future generations.
- **External version:** *Wahi* are designated geographies intended for particular activities (e.g., healing, birth, ceremony); they are simultaneously sacred and open depending upon how they are being used and by who. *Wahi* are places that inspire and activate a sense of personal and collective responsibility to ensure that the needs of individuals and communities are met in ways that consider ancestral ties as well as future generations.
  - **Wahi** - geography or place designated for a specific purpose (e.g., healing); Additionally, a wahi requires a relationship to people. Indicators of any wahi are both tangible and intangible; they are also defined spatially as well as temporally.
  - **Ho'ola** - amplification of healing
  - **Kapu** - prohibited
  - **Noa** - open
  - **Kuleana** - responsibility, privilege
  - **Ho'omana** - amplification of mana or life force

## THREE-DIMENSIONAL MODEL

*Essential elements of wahi, including secondary and tertiary sites, and spatial (space) and temporal (time) factors.*

**Wahi** are three-dimensional spaces. Included are land within the boundaries of the site, the earth below, and the air-space above (Figure 1). *Wahi* are simultaneously kapu and noa. The active state of the site depending upon how and why the site is being used, and by whom. The skill of the practitioner(s) using a wahi determine the way the site is activated and for how long, which requires temporal characteristics to be a part of the assessment process. Additionally, multiple wahi could collectively create a more extensive complex if they were built intentionally along lay lines (Figure 2).

**Secondary and tertiary sites** (Figure 2) are areas where there could be activities in preparation for a ceremony. Collectively these sites could be seen as expanding the scope and scale to temporarily create a "wahi complex" (including trail space) for a specific period.

**Wahi are perpetual;** they exist whether a structure is present or not, and even if original structures have been destroyed or covered over with more contemporary construction. An essential component of assessing the significance of wahi is determined through the depth of relationship to people and community, and amongst other wahi (of similar function) on the same island as well as across the pae 'āina.

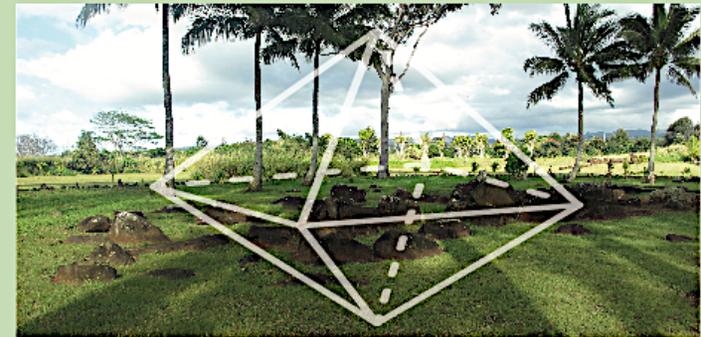


Figure 1. Illustration of the three-dimensional nature of a wahi.



Figure 2. A single wahi can be a part of a larger complex of sites if they were intentionally designated or constructed along lay lines.

## KEY CHARACTERISTICS

### Tangible

- Pōhaku
- Punawai
- Lele
- Kanaka (people; key users)

### Intangible

- Pule
- 'Ōlelo (place names)
- Mo'olelo (stories of place)
- Pilina (relationships to place)



## APPENDIX E: TALES OF HAWAI‘I BY CLARICE B. TAYLOR

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Trained as a nurse, “Tales of Hawai‘i” newspaper columnist Clarice B. Taylor (1896-1963) first came to Hawai‘i in 1917, where she practiced nursing at Lihū‘e Hospital while collecting Hawaiian tales and artifacts as a hobby during her spare time. An article by the Garden Island Newspaper (2020) stated that she once said, “Everything I write is examined with a fine-tooth comb, and if I make a mistake, some of my Hawaiian friends will be on the phone within a few minutes to straighten me out.” Her Tales of Hawai‘i column went on to be published for about 14 years.

In 1951, between Aug 16th to Aug 28th, Taylor particularly wrote running series on Wahi ho‘ōla. This series of 11-articles covered various aspects of wahi ho‘ōla naming types of kahuna, akua (gods), explaining physical structures, pule (prayer), practices, beliefs, various lā‘au (plants) and resources used, and overall importance in this type of hana (work). While Taylor provides sources for some of the ‘ike shared below, it is uncertain where she may have received other mana‘o on this subject matter from. There articles do provide interesting insight into wahi ho‘ōla, this however, is but only one compilation in regards to this matter. The following articles below are written the same way as published in the newspaper, no diacritical or spelling changes were added.

**August 16, 1951 (page 32)**

**Honolulu Star-Bulletin**

LIFE GIVING HEIAU OF THE MEDICAL KAHUNA

**No.1**

Scientists who study the medical lore of Hawaiians have a great admiration for the knowledge and the skill with which the kahuna-lapaau-laau practiced the art of healing.

The kahuna-lapaau-laau corresponded to the modern physician who specialized in the internal medicine. He used prescriptions compounded with more than 300 plants and herbs. His methods combined those of today’s physiatrist and doctor.

There was one great difference between the kahuna lapaau and today physician: the kahuna had the advantage of assistance from this personal god (aumakuas) and the gods embodied in the herbs he used.

Just as we today are mystified by the power of the medications given [to] us by our physicians, so were the people of old Hawaii mystified by the power of the kahuna-laapau.

**KEAIWA, THE MYSTERIOUS**

The Hawaiians had a name for this mysterious power. Keaiwa was the name they gave the site where kahuna maintained his medical school and practiced his art.

Mary Kawena Pukui, Hawaiian linguist and descendant of a family of medical practitioners, informs us that Keaiwa is derived from an obsolete word aiwaiwa (pronounced eye-e-va—e-va) which literally means “the mysterious,” “the incomprehensible.”

When associated with the kahuna-lapaau, the implications of the word are: “Who can explain the mystery and the power of these medicines?”

The territorial board of health building, Kapu-a-iwa was named for Kamehameha V whose sacred name was Kapu-a-iwa. In this name, the meaning is “His Kapu is incomprehensible, it is so great.”



Recent interest in the remains of the heiau at Keaiwa at the top of Aiea heights located on each island of the group on which the kahuna-lapaau practiced medicine.

Mrs. Pukui says the general name or their heiaus is Heiau Hoola which means “the healing heiau” or “life-giving heiau.”

#### MEDICAL CENTERS

These heiaus were medical centers. They were sites of the medical schools in which the master kahuna trained his internes and apprentices.

They were emergency hospitals; the workshops and offices of the kahuna; the temples for the gods who guided the kahuna’s work and the gateways which guarded the gardens and the forest in which the kahuna grew herbs.

The Heiau Hoola might be a center for the practice of several kahunas who worked under a master kahuna. The group might include the kahuna-ha‘i-ha‘i-iwi, a bone specialist; the kahuna-lomilomi, massage specialist; the kahuna-ha-ha, a diagnostician, and the kahuna-hoohanau, an obstetrician.

How these heiaus operated will be told in the next series of articles.

Those interested in this phase of Hawaiian culture should get out their scissors and start clipping, for portions of this have never before been published.

NEXT: Hono-Kane in Ka‘u

#### **August 17, 1951 (page 26)**

##### **Honolulu Star-Bulletin**

HONO-KANE OF KAU, A LIFE GIVING HEIAU

**No.2**

[Skipped]

#### **August 18, 1951 (page 32)**

##### **Honolulu Star-Bulletin**

STRUCTURES BUILT WITHIN HEIAU HOOLA

**No.3**

The principle building within the inclosure of the heiau hoola (healing or life giving heiau) was a large grass house, thatched with pili, called a halau.

The halau was long and sometimes open at both ends. For the medical kahuna the halau served as a workshop for his own practice and the place where he taught his students.

A feature of the halau was the high self upon which the Kahuna kept his gods and aumakuas. At the end of the house and from the room hung koko nets for storing the kahuna’s paraphernalia.

The kahuna worked sitting on the fine mat facing his gods. He never turned his back to them, and he was always careful never to spot or perform vulgar acts in their presence.

As he worked, he constantly addressed the gods in prayer.

#### KAHUNA’S EQUIPMENT

The kahuna’s mat was a very special type made of the finest materials such as makaloa sedge, a mat almost as fine as coarse linen. Puna Kahunas used mats woven of fine husk of the Hinano blossom.

After using the mat, the kahuna personally cleaning it; rolled it up and placed in on a shelf.



The kahunas paraphernalia included the articles used in the compounding medicines.

There would be sets of medicine cups made of polished coconut shells in various sizes; a mortar and pestle; a pounder and board; umekes of awa and other mixtures; water gourds and numerous calabashes.

An essential article of this equipment was a covered gourd in which medicines were brewed by dropping hot porous stones into the liquid.

The greatest care was taken in cleaning the paraphernalia and keeping it stowed away in a clean place. Any dregs [drugs] or left-over medicines were disposed of in running water, in the ocean or by burying them.

The kahuna never left anything which he had prayed over lying around to be walked on.

#### OTHER HEIAU STRUCTURES

In addition to the halau of the master kahuna, there might be smaller grass houses for the other kahunas and students.

Another structure found either within the heiau or just outside was the steam bath puhohoho. This was a hut built by arching hau branches over a long shallow pit in which the steam was generated from hot stones.

Since women were never allowed within the heiau, the families of the kahunas lived at a distance. The kahunas and students, often took vacations from the medical center and lived at home with their families for short periods.

NEXT: The sanctity of the heiau.

#### **August 18, 1951 (page 32)**

#### **Honolulu Star-Bulletin**

#### **THE HEIAU IS THE MOST SACRED**

#### **No.4**

The heiau hoola (healing or life-giving heiau) of old Hawaii was held most sacred. Its peculiar sanctity was above that of the great temples devoted to the worship of Ku, Kane and Lono.

This sanctity was associated with the life-giving power of the medical center and the god who dwelt within it.

The Hawaiian considered good health as a gift of the gods. Health was a most important gift, since the land could not prosper without health.

Mrs. Mary Lane Roberts brought out an important point in explaining this sanctity.

When people of the Aiea plains took stones from Keaiwa heiau to build their own house foundations, no evil overtook them for the reason that the stones were associated with good influences at the heiau.

#### STRICT KAPU

The sanctity of the heiau hoola was maintained by the strict kapu under which the kahunas lived and worked within the enclosure. Kapus kept all evil forces outside the enclosure.

Outside of the entrance to the heiau stood a bowl of what we would call holy water. It was compounded of olena and salt water.

Before anyone from the outside world could enter the sacred enclosure, a kahuna would sprinkle that person with a purifying olena water while chanting a prayer asking the god to cleanse the person from the top of his head to the soles of his feet and the four corners of his body.



This little ceremony was called Waihuikala, signifying that the olena lifted all the impurities from the person.

#### WOMEN OF KAPU

Since no women could enter the heiau, communication between the kahunas and their families was by messenger.

Women of the families might come to the outer entrance to bring food, clothing or other needs, but they could not enter.

#### SACRED CHICKENS

Although chickens were required as sacrificial food in practically all medical cases, chickens were not allowed within the heiau. They were grown as sacred fowl by the kahuna families at their homes.

Chicken houses, with roosts off the ground were made of bamboo. Cleanliness was insured by spreading banana leaves under the roosts to catch the droppings.

The chickens were raised with prayer, bathed regularly and fed on coconut and sweet potato.

Ordinary chickens not required for sacrifices, were allowed to run wild.

NEXT: Planting the Gardens

**August 21, 1951 (page 22)**

**Honolulu Star-Bulletin**

GARDEN PRACTICES OF HEALING KAHUNAS

**No.5**

The gardens of medicinal plants which grew at Hono-a-Kane in Kau and atop the Aiea ridge on Oahu did not just happen to be there. They were planted and tended by the kahunas of the heiau hoola.

The Polynesians believed that the gods lived in all nature, in the trees, every blade of grass, the rocks, water, sun, and sky.

The healing qualities of plants they attributed to the god embodied in the plant. They believed that Kane, the giver of life, was embodied as the sun in one form, as life giving water in another form and in certain plants in other forms.

Kane could also assume a human form, if he desired.

Lono, the god of fertility, grew in the kukui tree in his embodiment as Kamapuaa (the pig god).

#### PLANTED WITH PRAYER

Therefore, the medicinal plants of the kahuna were planted by young men or boys under the supervision of the kahuna with prayers addressed to the god of the plant (Kinolau).

Those who did the planting and those who tended to the growth of the plants must be boys or youths of good character. Preferably, they were members of kahuna families.

Sometimes their gardens were planted in family plots. The kahuna specialist in bone setting would plant vines and herbs required for his practice.

The kahuna obstetrician would devote his plot to plants for this special needs. The master kahuna would have several plots.

If one kahuna needed a plant growing in another's plot, he would ask for the plant and in return grant the donor the right to take from this plot.

#### GATHERING THE HERBS



When matured, the leaves, blossoms, roots or bark of the plants and trees were taken under strict regulation so that the plants would not be destroyed.

The one taking the leaves would stand with his back to the sea, facing the mountains.

With this right hand (the male force), he would pluck leaves from the right side of the plant, addressing Ku, a male god. With his left hand (female force), he plucked leaves from the left side of the bush, addressing Hina, wife of Ku.

Leaves plucked with the right hand were used for internal medicine. Those plucked with the left, for exterior medication.

The person plucking the leaves explained to the god of the plant in his prayer the purpose for which the leaves were being taken and named the patient for whom they were intended.

#### KANE'S RAYS

The proper time to take plant materials was at dawn, just as the life-giving rays of Kane lighted on the plant, best results were obtained by plucking the plant materials fresh each morning.

In modern times, since it is difficult to obtain medicinal herbs, enough leaves or material is taken at a time to last five days. The leaves are kept fresh by wrapping them in ti-leaves.

NEXT: The power of the ti leaf.

#### **August 22, 1951 (page 28)**

#### **Honolulu Star-Bulletin**

#### TI PLANT HAS POWER to WARD OFF ALL EVIL

#### **No.6**

Growing within and without heiau hoola (healing or life giving heiau) were ti leaf plants, the plain green variety and a type which has a curly leaf.

The ti plant was not only useful for medicinal purposes but for its psychic power to ward off evil influences and contamination.

Ti grew at the outside entrance to keep evil influences away. It was grown inside to be used for medicinal compounds.

All kahunas wore a piece of ti leaf about their person. They used the ti leaf in sacrificial ceremonies and when compounding their medicines.

Because of its great psychic power, the ti was called the Kanawai, which literally means "the law."

The power of the ti leaf to guard against contamination is well illustrated by its usage in Pele's domain.

#### LAW OF PELE

Pele's homeland about Kilauea crater was considered so scared no women dared enter it during her menstrual period for fear of being stuck dead or having hot rocks thrown at her by the goddess.

If, while journeying across Pele's lands, a woman became ill, her menfolks would immediately bind her with ti leaf's.

They tied the leaves about her head, her neck and about each wrist and ankle. Two men would then walk beside her, each holding up a stalk of the ti plant like a kahili. The men would call Pele, "Please look the other way, do not notice our woman."

The binding of ti leaves was believed to keep the contaminating evil within the woman so that it would not pollute Pele's domain.



### KANE'S LIVING WATER

Healing heiaus were generally situated on the hillside where no fresh water was available, therefore infinite pains had to be taken to gather pure water for compounding prescriptions.

Pure water, if it came from a running spring, was called waipuna and was a source of the "life-giving water of Kane."

The medical kahunas often had such a spring kapu to their usage. Another source of "Kane's living water" was a running stream; rainwater caught in clean containers or waiapo, the dew which collect in broad leaves of the taro or ape.

Kane's living-water was collected at dawn just as the rays of the sun (Kane in another form) glistened on the water. It was kept in gourds with tight covers and hung in a koko net high above the floor of the halau.

Some medicines called for the water of a young coconut. This was obtained from the green husk coconut (niu-hiwa), a tree always found growing within heiau.

NEXT: The Kahunas.

### **August 23, 1951 (page 28)**

#### **Honolulu Star-Bulletin**

#### **KA HEIAU HOOLA WAS A HOSPITAL**

#### **No.7**

Regulating the life and activities within the heiau hoola (healing heiau) was the master kahuna lapaau- a man whose life from childhood had been devoted to learning professional skill.

A particularly successful kahuna would attract a large number of students and professional men who served and studied under him. If were a famous kahuna, skilled men from other islands would apprentice themselves to him to learn his art.

The famous kahuna was in demand, not only in all districts of his own home island, but for the alii on other islands. In critical cases a mater kahuna might take the journey to another island to care for a famed alii. But, more often he would ask the alii to come to him.

For such cases, the heiau hoola served as a hospital. If the patient were a man, he was admitted and treaded within the heiau. If a woman, the patient was treated in a new house built outside the heiau for a temporary residence.

### MESSENGER SENT

When sickness developed in a family, a messenger was sent immediately to the heiau hoola. The messenger carried a gift for the kahuna which was a personal possession of a sick person.

The gift could not be borrowed article or an article given the sick person by a friend or relative. It must be "he mea hana" (a thing to work with), something the sick person actually owned or had paid for by the exchange of an article of equal value.

When the messnger arrived at the outer gate of the heiau, he called out and the student kahuna, attending the gate, sprinkeld the messenger with olena water.

The messenger was then taken into the presence of the master kahuna to state his request. If the master kahuna was fully engaged with the care of another person, he would refer the messenger to one of this brother kahunas.

### THE OPEN POI BOWL



If the kahuna was engaged in eating a meal, the messenger must wait before stating his case.

This custom of not discussing business or unpleasant matters “over an open poi bowl” was universal among Hawaiians and accounts in part for their fine digestion.

The Hawaiians believed that the bowl of poi was representative of the divine origin of man. The taro from which the poi is made is the embodiment of the first taro (man) born of the sky father Wakea and his daughter wife.

Taro is therefore the reincarnation of the divine and is symbolic of the generations of man’s ancestors.

This same reverence for the taro as a symbol of man’s divine ancestry forbade the Hawaiian mother scolding or reprimanding her children while they were eating.

#### CONSULTS AUMAKUA

Once the messenger stated his request, the kahuna consulted his god and personal aumakua before giving an answer. Sometimes he delayed giving the answer until he had fasted, prayed and slept.

His reason for delay was to give his aumakua an opportunity to come to him in a dream and appraise him of the true situation.

NEXT: Treatments begin.

#### **August 24, 1951 (page 24)**

#### **Honolulu Star-Bulletin**

#### TREATMENT STARTS WITH MENTAL CLEANSING

#### **No.8**

Once the kahuna lapaau decided to accept a patient as his case, he either journeyed to the patient’s home or ordered the patient [be] brought to the heiau hoola, his hospital.

Once inside the heiau hoola, even a king became the subject of the kahuna. The king might decide he did not like the treatment being given [to] him and leave the kahuna’s care, but until then, he was under the “kapu” of the kahuna.

All those attending the patient were also placed under the orders of the kahuna. If the treatment was given in the home of the patient, the home and all in the home were under kapu.

#### HOOPONOPONO

Before medical treatment was started, the kahuna ordered a service of “mental cleansing” which the Hawaiians called hooponopono.

Psychiatrists recognize this service as the kahuna’s preparation for the psychic control of the patient so necessary to healing.

The purpose of hooponopono service was to clear the mind of all hatred, enmities, and bitterness and to induce peace of mind so that the patient and those attending him could devote their attention to the prayers offered with the medication.

If the patient had quarreled with his brother, the brother was sent for, the quarrel talked over, and forgiveness sought. Often the kahuna was the conciliator and peace maker.

#### CLEARING OBSTACLES

During the confessional period, the kahuna impressed upon the patient the importance of clearing up all mental obstacles I kuakahi ka laau, “that the medicine may have a clear path.”



After the mental cleansing, the kahuna then pronounced the patient and his attendants hoomalu, “under the shelter of a kapu.”

Those in attendance must remain wide awake, keep quiet and speak softly. No quarreling, frivolities or indulgence in the passions was allowed while under the shelter of kapu.

Medical treatment then began with a cleansing of the alimentary tract, perhaps with the copious quantities of boiled sea water.

#### BELIEF IN MANA

With the mind and body of the patient cleansed, the kahuna lapaau had set up spiritual aides to his skill as a physician which are the envy of a medical man today.

The Hawaiian patient believed that the kahuna and the mana (spiritual power) to induce the mana of this living gods within the plants which he used as medicines to enter the body of the sick man and make him well.

At the same time, the Hawaiian patient believed that with peace of mind, his own mana was receptive to the mana of the kahuna and the mana of in the medicines and could be sufficiently strengthened to drive out the evil force which caused his illness.

NEXT: Compounding the herbs.

**August 25, 1951 (page 34)**

**Honolulu Star-Bulletin**

GATHERING THE HERBS FOR MEDICATION

**No.9**

The herbs with which the kahuna lapaau treated his patient were not gathered until the kahuna had established spiritual control over this patience trough the “mental cleansing” process.

The kahuna then ordered a person close to the patient to go gather the herbs. He might send an attendant kahuna with that person, or he might send one of his students alone.

The person selected to gather the herbs was taught the correct prayer to use in addressing the kinolau (embodiment of the god) of the plant.

#### POPOLO, THE SUN

Popolo a shrub bearing a blue berry, was one of the most useful herbs in the kahuna’s pharmacopeia. It is called the foundation of Hawaiian medicine.

If the kahuna ordered the gathering of popolo leaves, the person directed to gather the leaves was taught a prayer addressed to Ka La, “the sun,” for the popolo was an embodiment of Kane as the sun.

The one picking the leaves was instructed to reach the plant at sunrise, stand facing the rising sun, and address the sun in prater. His prater should include the name of the patient and the explanation of why the leaves were being plucked for that person

Only enough leaves were gathered for one day’s treatment.

#### SUPERVISED WITH PRAYER

The kahuna himself did not compound the herb mixtures. He supervised the work as it was done in the presence of the patient by a student kahuna.

The master kahuna led the prayer services required at each step of the preparation.

All medical preparations were compounded during the day, since it was essential that the life-giving rays of Kane (the sun) enter the medicine mixture.



There was an important exception to the rule of gathering herbs at daybreak. If the kahuna had a dream in which his aumakua instructed him to gather at night, then the order was carried out at midnight, the hour of deep silence.

**COURSE OF TREATMENT**

Hawaiian practice prescribed medication in series of fives. Certain herbs were given five days in a row. The patient rested two days and took another course of five day treatments followed by another two day rest and then repeated until five five-day courses had been completed.

Medication was continued the entire course of five times five, even though the patient seen to have recovered before the treatment was completed.

At the end of the treatment, the patient was given a purification bath (generally in the sea) and placed on diet which contained seafoods rich in mineral and vitamins.

The closing treatment required a prescription of an opposite.” If the medication had consisted largely of popolo from the mountains, then the closing treatment must be popolo from the sea. (All plants had their opposites growing in the sea.)

There is considerable literature on the treatment and medications used by the kahuna in Bishop Museum publications. The reader is referred to a pamphlet on the subject written by Dr. E. S. C. Hand and Mary Kawena Pukui as particularly valuable.

NEXT: The Kahuna as a person.

**August 27, 1951 (page 20)**

**Honolulu Star-Bulletin**

**MEDICAL KAHUNAS WERE CHOSEN PEOPLE**

**No.10**

Since the art and knowledge of the medical kahuna was a gift of the gods to be transmitted only to those of superior mana (spiritual force) students were carefully selected.

Each student was impressed with the importance of his profession for he was assured he had been “called” by the gods. A child was selected for training by the master kahuna upon receiving instructions from his aumakua in a dream or by sign from heaven.

Many stories are told of the master kahuna sitting in his halau in a heiau hoola (healing heiau) and seeing a sign in the clouds or a rainbow on the ground before a house.

The kahuna would travel to the house and find a newborn babe. He would inspect the children’s palms or the soles of its feet and find the signs which signified the qualities of character required for the kahuna.

Those qualities were first, a serious mind; second, a religious nature; third, a sympathetic and kind disposition.

**TRAINING BEGINS EARLY**

A boy’s training began at the age of 5 when the child was removed from the mother’s house to that of the men. It continued through life.

Most of the students logically came from kahuna families since it was the general Polynesian pattern of education for the father to hand on his profession to his sons.

**THE VIGIN KAHUNA**

However, no one with a “sharp temper” could be taught the knowledge, therefore the kahuna was privileged to go outside on his own family to “call” qualified students.

Women were also trained as kahunas. A gifted girl might be “called.” She must be a virgin who has lived a clean life, The call must come just before the age of puberty.



The virgin was placed in the home of a kahuna family and trained by another woman kahuna under the supervision of the master kahuna. She might remain a virgin all her life. She was free to marry if so “directed” by her aumakua.

Mrs. Mary Lane Roberts learned that a consecrated virgin resided at Keaiwa the Aiea Heiau when people brought their thank offerings to the gods after being cured of their illnesses.

**SHARED KNOWLEDGE**

The ancient kahuna was like a modern scientist in that he shared his special knowledge and skills with other kahunas. The medical kahunas traveled from island to island to study under the best teachers.

No kahuna could call himself a master kahuna until he had interned with all the famed kahunas of his time.

Information the medical kahuna of ancient Hawaii has been almost drowned for 100 years by the white man’s intense interest in the more striking and dramatic art of the kahuna sorcerer.

Interest in the sorcerer has conceal the fact that the sorcerer was no more common in the day to the day life of the Hawaiian than a fortune teller “mystic healer” in modern life.

NEXT: Salvaging Kahuna Lore.

**August 28, 1951 (page 24)**

**Honolulu Star-Bulletin**

**KAMEHAMEHA MEDICAL SCHOOL**

**No.11**

During the years Kamehameha spent on Oahu after his conquest of this island in 1795, the great warrior established the first “all island” schools.

His schools might well be called the forerunner of the University of Hawaii.

**FIRST EPIDEMIC**

Islanders experienced their first terrible epidemic of disease brought from the outside world in 1806. Descriptions of the symptoms and manner of death lead to the conclusion that the disease which the Hawaiians oku’u was a form of cholera.

Hundreds died in this epidemic. Kamehameha and member of his family were critically ill. The life of the great conqueror was saved through the care and treatment of a kahuna lapaau named Papa.

Papa’s medical knowledge and his skill must have been of a high order for he had never before encountered the disease he was called upon to treat.

**PELEULA COLLEGE**

After the epidemic ran its course, Kamehameha established a college of medicine in lower Nuuanu valley at Peleula, a site which is now between Vineyard and School st.

The master kahunas of this school were Papa, Kailio, and Kama. Of the three we know little except that Papa was the personal physician of Kamehameha and the constant attendant of the Prince, Liholiho.

Kama came from a famed medical heiau at Kukuihaele, Kohala. He was the father of a more famous kahuna lapaau named Kua’ua’u.

The slight information we have of Kamehameha’s school was written by the Chief John Ii and published in the Hawaiian newspaper, Kuokoa on October 16, 1869.

Kamehameha feathered at Peleula the best medical men living on all the islands. He encouraged them to take a large number of students for training.



John Ii says, “When one looked down on Peleula, it was covered with heiau for healing.”

There students were taught to diagnose and locate diseases; they learned the symptoms, treatment, diagnose and located disease; they were given the religious training so necessary to the mental control of the patient- a form of treatment in which the kahuna excelled.

#### CONFIDENCE VERSUS FEAR

We hope that readers of this series of articles on the kahuna lapaau recognize that there was a vast difference between the sorcerer kahuna and the medical kahuna.

The medical kahuna exerted mental control by gaining the confidence of the patient; the sorcerer exerted his control through fear. The medical kahunas were the respected professional men of their day as are our physicians today.

The sorcerer was a semi-outcast as in the charlatan of today.

#### LICENSED TO PRACTICE

Kamehameha V (1863-1872) made a desperate attempt to save the medical lore of the kahuna lapaau. He collected hundreds of prescriptions and had them recorded.

He also took a practical step in that he sponsored a law which licensed trained kahunas to practice on an equality within western trained medical men.



## APPENDIX F: LEXICON

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To help delineate the scope and practice of “Ōiwi healing,” and to determine what makes it uniquely different from Western, Chinese, or any other practice of medicine, requires us to first take the perspective of an Ōiwi healer. Quite understandably, none of the research team members are gifted with such a perspective. While some members can trace their genealogy back to Ōiwi healers, a huge knowledge gap exists between those healers and what we know today. To help “decolonize” or recognize our current general Euro-American understanding of healing, we must develop an Ōiwi “lens” and body of knowledge.

The word “lexicon” is defined in part as “a book containing an alphabetical arrangement of the words in a language and their definitions,” and as “the vocabulary of a language, an individual speaker or group of speakers, or a subject.” (Merriam-Webster, 2021). A lexicon is useful in understanding the vocabulary of a person, language, or branch of knowledge (such as nautical or medical). The purpose of building an Ōiwi healing lexicon is to identify words that appropriately define, describe, and explain this uniquely Hawaiian healing process. Developing a lexicon can be seen as a critical first step in a disciplined and scientific process that can be appropriately utilized in subsequent research endeavors.

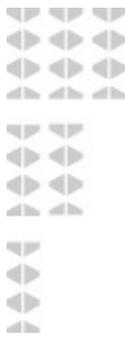
Hawaiian Dictionaries are valuable tools to help fill existing knowledge gaps and to create a healing lexicon appropriate for the time period when Ōiwi healing was still an everyday part of the Ōiwi lifestyle.

Building a lexicon from Hawaiian Dictionaries, as opposed to using existing English terms and translating them to Ōlelo Hawai‘i, is not only more pragmatic and useful but also a more genuine, authentic, and truthful depiction of actual Hawaiian life during that original time period. For example, the term “wahi ho‘ōla” is not a term that healers in the 1900s were using. Terms like “wahi pana” and “wahi kapu” were used to describe a specific place. Although “wahi ho‘ōla” is currently used to describe a place of healing, researching the term in Hawaiian Language Newspapers yields just 10 results. Consequently, the term may not adequately or accurately describe a healing site, and its use may be of limited value moving forward. Though many Hawaiian dictionaries exist, this lexicon derives its definitions from the dictionary compiled by Mary Kawena Pukui and Samuel H. Elbert (Pukui and Elbert, 1986).

To initiate this process of building or developing a useful lexicon, we must first identify words or terms associated with the various subcategories of healing:

- 1. Healing Practices (hana ho‘ōla)**
- 2. Healing places (wahi ho‘ōla)**
- 3. Prayers (pule)**
- 4. Healing Ceremonies/sacrifices (‘aha ho‘ōla)**
- 5. Developing Master in Healing (kahuna)**
- 6. Diseases (‘eha)**
- 7. Healing plants (lā‘au lapa‘au)**

These subcategories were selected to better elaborate and explain what it means to heal, what was being healed (what type of diseases require use of wahi ho‘ōla), who was doing the healing (kahuna), what existed on the healing sites, and what methods were used to heal (i.e. prayer and plants). Words within each subcategory are arranged alphabetically as they appear in the Pukui and Elbert dictionary (Pukui and Elbert, 1986). The wehewehena piha list the full definitions of each hua Ōlelo as found in the Pukui and Elbert dictionary, whereas the wehewehena haiki (shortened definitions), where included, are abstracted from these full definitions.



The words, terms, and phrases identified in these sub-categories can eventually be utilized in subsequent research efforts. For example, it will be possible to examine Hawaiian language newspaper repositories and to further expand upon and explain the various practices, schools of knowledge, and critical places and sites associated with ‘Ōiwi healing.

When utilizing the lexicon, all the various definitions of a given word (as they exist in the Pukui and Elbert dictionary) are presented. For example, “kōhi” is a word that has five different definitions, just one having to do with healing -- “to heal a wound.” We include the other four definitions because by doing so we differentiate our unique ‘ōiwi lifestyle and thinking from the Euro-American perspective. These varied, rich, and complex definition groupings help to distinguish the uniqueness and originality of our ‘Ōiwi thinking.

This entire process and development of an appropriate and useful lexicon is critically important for both the researcher and aspiring ‘Ōiwi healer. It compels us to retrace our steps as a people and to return to a basic understanding of and appreciation for healing from an ‘Ōiwi perspective – we remember and cherish those ancient healers who long ago first created “wahi ho‘ōla”.

### HANA HO‘ŌLA (Healing Practices)

Hua ‘Ōlelo	Wehewehena Piha	Wehewehena Haiki
‘Aha ‘aina kala hala	n. Feast given to ask pardon of the gods. Lit., feast to forgive sins (Pukui and Elbert, 1986: 5).	
‘Aha hele honua	n. Ceremonial measuring of the dimensions of a mana house within a place of worship; a priest carried a line to the four corner posts of the mana, and the chief sacrificed a pig; name of the line. (Malo 166–7.) (Pukui and Elbert, 1986: 5).	
‘Aha kapu	1. n. A sacred assembly (Pukui and Elbert, 1986: 6).  2. n. Sacred sennit cord belonging to a high chief and kept on a high place before his house; trespassers entering the house were killed if the cord remained in place, but if it fell down and the stranger stepped over it, this was a token of the stranger's high rank or kinship with the owner of the cord. Some chiefs had several such cords, each given a name, and some were used after the owner's death in making the kā'ai, container for his bones (Pukui and Elbert, 1986: 6).	
‘Ahamaka	1. n. Hammock, as of tapa, fastened to the manuea, center support of a house; hammock in general. Lit., sennit meshes (Pukui and Elbert, 1986: 6).  2. n. Cord with which edges of cracks in gourd bowls were sewn together in crisscross patterns suggestive of net mesh; the technique for such repair (Pukui and Elbert, 1986: 6).  3. n. Strangling in lua fighting, as with green vines (Pukui and Elbert, 1986: 6).  4. n. Secret meeting of priests to pray for a chief (Pukui and Elbert, 1986: 6).	
‘Āhinahina	1. n. Same as ‘āhina 1, 2 (Pukui and Elbert, 1986: 7).  2. n. The silver-sword ( <i>Argyroxiphium sandwicense</i> ), a native plant found only at altitudes of 1,870 m or more on Maui and Hawai‘i; the many long silvery leaves forming a rounded rosette to 60 cm in diameter; about a hundred purplish, daisy-like flowers borne on an erect, leafy stem, which is	

Hua 'Ōlelo	Wehewehena Piha	Wehewehena Haiki
	<p>about 1.8 m high. (Neal 845–7.) Also hinahina (Pukui and Elbert, 1986: 7).</p> <p>3. n. A native spreading shrub to 1 m high, (<i>Artemisia australis</i>); leaves divided into narrow segments, hoary on under side; flowers in panicles, small, daisy-like. Pounded leaves are used for asthma. (Neal 852.) Also hinahina (Pukui and Elbert, 1986: 7).</p> <p>4. Same as hinahina 2, Florida moss (Pukui and Elbert, 1986: 7).</p>	
Aho	<p>1. n. Line, cord, lashing, fishing line, thong, kite string. Aho kākele, aho kālewa, trolling line. Aho loa, long line, as with several hooks for deep-sea fishing or for sounding. (PPN afo.) (Pukui and Elbert, 1986: 7).</p> <p>2. nvi. Breath; to breathe. See ahonui, pauaho, paupauaho. Aho loa, to hold the breath for a long time, as divers and chanters, or as children playing in the water (cf. nā'ū); a long breath (cf. aholoa). ho.āho A narrow escape; to escape by a slim margin; to have courage; to put forth great effort (PCP a(f,s)o.) (Pukui and Elbert, 1986: 7-8).</p> <p>3. idiom. It is better or preferable (used after e, sometimes in comparisons). See ahona, Gram. 4.6. E aho ia, that's better. E aho nō ia, hala no ka lā, it's good enough, the day passes [it is good enough for the needs of the day]. E aho ka hele 'ana mamua o ka noho 'ana, it is better to go than to stay. E aho nāu, it's better for you (Pukui and Elbert, 1986: 8).</p>	
Āhole	<p>n. An endemic fish (<i>Kuhlia sandvicensis</i>) found in both fresh and salt water. The mature stage is āhole, the young stage āholehole. Because of the meaning of hole, to strip away, this fish was used for magic, as to chase away evil spirits and for love magic. It was also called a "sea pig" (pua'a kai) and used ceremonially as a substitute for pig. Foreigners were sometimes called āhole because of the light skin of the fish. He āhole ka i'a, hole ke aloha, āhole is the fish, love is restless [of āhole fish used in love magic] (Pukui and Elbert, 1986: 8).</p>	<p>Because of the meaning of hole, to strip away, this fish was used for magic, as to chase away evil spirits and for love magic.</p>
Ahuahu	<p>nvi. Healthy, vigorous; strength and vigor, as of animal or plant; to grow rapidly, thrive. Also ehuehu. Ulu ahuahua, to grow fast, to be big for one's age. Ke ahuahua kō (For. 5:646), a healthy sugar-cane plant (Pukui and Elbert, 1986: 8).</p>	
Ahulu	<p>vs. Overdone, overcooked; overcultivated, as soil. 'Ai ahulu, overcooked food; fig., to pray to death, poison. (PPN afulu.) (Pukui and Elbert, 1986: 8).</p>	<p>fig. to pray to death, poison.</p>
'Ai'aiohua	<p>Name given for persons sacrificed for not observing taboos during the offering of prayers by the priest (pronunciation not certain). (Kep. 139.) (Pukui and Elbert, 1986: 10).</p>	
'Aihumuhumu	<p>vt. To eat in order to destroy; to destroy wantonly or by violence or sorcery (Pukui and Elbert, 1986: 10).</p>	
'Ailolo	<p>1. nvt. Ceremony usually marking the end of training, so called because the student ate ('ai) a portion of the head, and especially the brains (lolo), (of a fish, dog, or hog offered to the gods; to partake of the ceremony. Ua 'ailolo i ka pua'a hiwa, taking part in the ceremony marking the completion of training by eating a portion of the head of an entirely black pig. <b>hō.ai.lolo</b> Caus/sim (Pukui and Elbert, 1986: 11).</p> <p>2. vt. Skilled, adept, expert, trained, proficient. Ua 'ailolo 'oia i ka hula, he is trained in the hula." (Pukui and Elbert, 1986: 11).</p>	
'Aina kea	<p>n. A good-looking variety of sugar cane, of medium height, striped red and green or yellow, pith white and brown, leaves and leaf sheaths with white markings; used in medicine. Also pū kea (Pukui and Elbert, 1986: 11).</p>	

Hua 'Ōlelo	Wehewehena Piha	Wehewehena Haiki
'Ai pala maunu	nv. To eat a dab of bait. Fig., to take the leavings of others, to steal another's mate, one who does so; a beggar. He 'ai pala maunu na ka po'e loa'a (Kep. 103), an eater of bait dabs belonging to people with possessions [a scavenger, beggar] (Pukui and Elbert, 1986: 11).	
'Akilolo	1. n. A wrasse fish of the hīnālea type ( <i>Gomphosus varius</i> ). Also hīnālea 'akilolo. This fish was used by priests as the pani or closing medicine for head diseases. The taro or sugar cane of the same name might substitute. Lit., brain biting (Pukui and Elbert, 1986: 14). 2. n. A variety of sugar cane, striped with green and deep purplish-red when young, with yellow and red when older; named for the fish (Pukui and Elbert, 1986: 14). 3. n. A variety of taro (Pukui and Elbert, 1986: 14).	
Akua kā'ai	n. Stick image (general name); image wrapped in tapa; image consisting of a carved staff, with a tuft of feathers at the top, bound to its bearer by a sash (kā'ai) (Malo 80) and carried into battle; staff with a carved figure at the head, used in ceremonies to procure offspring (Malo 135, 139) (Pukui and Elbert, 1986: 15).	
'Ālana	1. nvt. Offering, especially a free-will offering, contrasting with a mōhai that was prescribed by a priest; to offer. He 'ālana ka mea e hā'awi aku ai e kala 'ia mai ai ka hula o ka mea lawehala, an 'āana is the thing given so that the sin of a transgressor will be pardoned. E ke kahuna 'i'o a me ka 'ālana 'i'o, O true priest and true victim [of Christ]. Mo'oka'ao ... 'ālana ā ho'ola'a 'ia i mua o ka lāhui Hawai'i, a story ... offered and dedicated to the Hawaiian people (Pukui and Elbert, 1986: 18). 2. vs. Light, buoyant, easily floating. See lana (Pukui and Elbert, 1986: 18).	
Alani	1. n. Brown seaweeds ( <i>Dictyota</i> spp.), regularly divided into narrow segments. They are so bitter that they will taint other seaweeds put with them and can be eaten but little and by some are considered poisonous. Medical kahunas used them in small quantities to treat asthma. This name is sometimes qualified by the terms kai and 'ula. Also maka and false lipoa. Cf. kūālani (Pukui and Elbert, 1986: 18). 2. n. An O'ahu tree ( <i>Pelea sandwicensis</i> or <i>P. oahuensis</i> ), with oblong, fragrant leaves (like the mokihana of Kaua'i), which were used for scenting tapa. The bark, was used for medicine. Also other species of <i>Pelea</i> . (PPN alani.) (Pukui and Elbert, 1986: 18). 3. n. An upland moss (Pukui and Elbert, 1986: 18).	Medical kahunas used them in small quantities to treat asthma.
Alena	n. A lowland perennial weed ( <i>Boerhaavia repens</i> ), with long, thin, prostrate branches, bearing small leaves and flowers. The swollen roots were used medicinally, acting as a diuretic. (Neal 336–7.) Anena on Ni'ihau (Pukui and Elbert, 1986: 20).	
'Anā'anā	nvt. Black magic, evil sorcery by means of prayer and incantation; to practice this. See kahu 'anā'anā, kahuna 'anā'anā. 'O ke kahu 'anā'anā aka mai ma ke kala 'ana i ka 'anā'anā 'ia mai e kekahi, the master of black magic skillful in countering the sorcery being directed at him by another (Pukui and Elbert, 1986: 24).	
'Āna'anea	Idiotic, foolish, as one under the spell of sorcery (Pukui and Elbert, 1986: 24).	
'Ape	n. Large taro-like plants ( <i>Alocasia macrorrhiza</i> , <i>Xanthosoma robustum</i> ). (Neal 156, 162.) A number of beliefs concerning 'ape have been recorded. 'Ape was planted by a gate or fence because the irritating sap of the leaves	

Hua 'Ōlelo	Wehewehena Piha	Wehewehena Haiki
	was thought to ward off evil spirits; leaves were placed under tapas or mats on which the sick lay for the same reason. 'Ape was not planted near the house for fear the residents might become sick. Varieties are qualified by the colors kea or ke'oke'o (white), or hiwa or 'ele'ele (dark). (PPN kape.) (Pukui and Elbert, 1986: 28).	
'Apu	1. nv. Coconut shell cup; to drink (For. 6:471). (PPN kapu.) (Pukui and Elbert, 1986: 29). 2. nv. General name for medical potions, as made of taro, yam, or herbs. Kalo 'apu, taro used as medicine (Pukui and Elbert, 1986: 29). 3. nv. A taro cultivar, perhaps related to the 'apuwai. (TC3.) (Pukui and Elbert, 1986: 29).	2. General name for medical potions, as made of taro, yam, or herbs. Kalo 'apu, taro used as medicine.
'Auko'i	1. n. Coffee senna ( <i>Cassia occidentalis</i> ), a tropical American shrubby legume, each leaf with eight to ten leaflets, and with yellow flowers and narrow, many-seeded pods. Used medicinally for ringworm. (Neal 422.) Also 'au'auko'i, mikipalaoa, pī hohono (Pukui and Elbert, 1986: 32). 2. Same as 'awaiāhiki (Pukui and Elbert, 1986: 32).	Used medicinally for ringworm.
Ehu	1. Same as 'ehu 1-4. See kēhu. (PPN efu, dust.) (Pukui and Elbert, 1986: 38). 2. Same as ehuehu 2, thriving. (PPN efu.) ho'o.ehu Caus/sim (Pukui and Elbert, 1986: 38). 3. n. Water or water mixed with fragrant herbs used in sprinkling or gently rubbing a patient to revive him from fainting (Pukui and Elbert, 1986: 38). 4. Var. name for 'olapa 2, Cheirodendron trees (Pukui and Elbert, 1986: 38).	3. n. Water or water mixed with fragrant herbs used in sprinkling or gently rubbing a patient to revive him from fainting.
Hahau	1. nvt. To strike, hit, whip, beat, switch, smite, wield, thrash; to throw down, as a playing card with force; to trump; to play, as a card or kōnane pebble; to insert; whip, lash, stroke; to bat, as a ball; a blow. Hahau ikaika, to lambaste, wallop. Pepa hahau, playing cards. (PPN sasau.) (Pukui and Elbert, 1986: 46). 2. vt. To offer a prayer or sacrifice; to lay before. (FS 205.) (Pukui and Elbert, 1986: 46). 3. vt. To build, as by laying bricks (Pukui and Elbert, 1986: 46).	2. vt. To offer a prayer or sacrifice; to lay before. (FS 205.)
Hahauhui	Same as uhauhui, a prayer (Pukui and Elbert, 1986: 47).	
Hai	1. nvt. Offering, sacrifice; to offer, sacrifice. Cf. hai 'ai, haialo, haiiau, haipule, heiau. Hai nō 'o 'Ai-kanaka iā'oe i luna o ka lele (FS 87), 'Ai-kanaka will sacrifice you on the altar. Hai kanaka, to offer human sacrifice; to kill for a human sacrifice. (PNP fai.) (Pukui and Elbert, 1986: 47). 2. Same as hahai, to follow. (PCP (f,s)ai.) (Pukui and Elbert, 1986: 47). 3. vt. To hire, employ. Eng. Ka hai 'ana, the employment, hiring (Pukui and Elbert, 1986: 47).	
Hai'ai	nv. Day sacrifice; to sacrifice by daylight (Pukui and Elbert, 1986: 47).	
Hālalo	1. vt. To place under, lift up from beneath; to give an enema, douche. Kau lī lua i ke anu Wai-'ale'ale, he maka hālalo ka lehua maka noe (UL 105), the keen chill of the cold of Wai-'ale'ale settles, centers of lehua blossoms are overturned, misty centers (Pukui and Elbert, 1986: 51).	Medicine

Hua ‘Ōlelo	Wehewehena Piha	Wehewehena Haiki
	<p>2. n. Medicine. Cf. hālalo po‘i (Pukui and Elbert, 1986: 51).</p> <p>3. vt. To gaze upon, reflect. Hālalo ihola kona maka e ‘imi iā Iēhowa (2 Oihn. 20.3), set himself to seek Jehovah. Hālalo ku‘u na‘au i nā hana (Kekah. 8.9), applied my heart to the tasks (Pukui and Elbert, 1986: 51).</p>	
Hana	<p>1. nvt. Work, labor, job, employment, occupation, duty, office, activity, function, practice, procedure, process, deal, incident, reason, action, act, deed, task, service, behavior; to work, labor, do, behave, commit, make, manufacture, create, transact, perform, prepare, happen; to develop, as a picture; to have a love affair (FS 115); to induce by sorcery; to handle (as a court case); to conduct (as a class). (Translated by many English words, but seldom by ‘work’.) Cf. hana wale, Puk. 12.47, and many examples below. Hana ‘ia, made, completed, wrought. Ka ha‘i ‘ana i ka hana aku, active voice. Po‘e hana, workers, employees. Maika‘i ka hana, well done. Hana ā maika‘i, fix. Ka ha‘i ‘ana i ka hana ‘ia mai, passive verb. I ... hana, when; as; while; at the time that. I hele aku kona hana, ua lilo ka pāpale, when he went, the hat was gone. Mea hana, tool; task; offering to ‘aumākua gods. Ke hana mai ‘o Pele i kāna hana, when Pele does her work. Ka hana ia a ka loea, ‘o ke akamai pahe‘e ‘ulu (chant), that is the way an expert does, smart in bowling. ‘O ka hana, ua hana ‘ia. the work has been done [a completed task]. Hana maika‘i i ka ‘āina, clear the soil well. ‘A‘ohe kona he ma‘i maoli, he ma‘i hana ‘ia, his is not a natural sickness, it is induced by sorcery. Hana ‘ia maila ka wai ā ‘ono (Puk. 15.25), the waters were made sweet. ho‘o.hana To use, employ, cause to work, carry out, administer, manage, encourage; use, employment, management, administration. Luna ho‘ohana, manager, administrative head. Noho ho‘ohana, to act or serve as manager. Nā mea ho‘ohana, tools, implements, or anything to work with. (PNP sanga; cf. Fijian) (Pukui and Elbert, 1986: 55).</p> <p>2. vs. Worthless; provoked. Cf. hana wale. ‘Ai mai nei hana kanaka a waiho mai nei i nā pā na‘u e holoī. this worthless person ate and left the dishes for me to wash. ho‘o.hana To tease, provoke, nag, plague; one who teases or provokes (Pukui and Elbert, 1986: 55).</p> <p>3. Same as kilohana, a tapa (Pukui and Elbert, 1986: 55).</p> <p>4. Same as hahana, warm. Rare. Cf. hanahana, kōhanahana, mahana, pumehana. (PPN fana.) (Pukui and Elbert, 1986: 55).</p> <p>5. n. Notch, as in a tree. (PPN kausanga) (Pukui and Elbert, 1986: 55).</p>	; to induce by sorcery
Hau	<p>1. n. A lowland tree (<i>Hibiscus tiliaceus</i>), found in many warm countries, some spreading horizontally over the ground forming impenetrable thickets, and some trained on trellises. The leaves are rounded and heart-shaped, the flowers cup-shaped, with five large petals that change through the day from yellow to dull-red. Formerly the light, tough wood served for outriggers of canoes, the bast for rope, the sap and flowers for medicine. (Neal 559–60.) Of the two varieties of hau, a rare erect one (hau oheohe) was grown for its bast and a creeping one (hau) was planted for wind-breaks. (HP 196.) See ‘au hau. (PPN fau.) (Pukui and Elbert, 1986: 60).</p> <p>2. nvs. Cool, iced; ice, frost, dew, snow (see ex., ‘ale 1); a cool breeze; to blow, of a cool breeze. Cf. kēhau. Wai hua ‘ai hau, iced fruit punch. (PPN sau.) (Pukui and Elbert, 1986: 60).</p> <p>3. Same as hahau 1; to hit, smite, beat, tap. (PPN fa‘u sau.) (Pukui and Elbert, 1986: 60).</p>	

Hua 'Ōlelo	Wehewehena Piha	Wehewehena Haiki
	<p>4. Same as hahau 2; to lay before; to offer, as a sacrifice or prayer (Pukui and Elbert, 1986: 60).</p> <p>5. n. A soft porous stone, as used for polishing calabashes. Rare (Pukui and Elbert, 1986: 60).</p> <p>6. n. Mother-of-pearl shell. Rare (Pukui and Elbert, 1986: 60).</p>	
Hāwai	<p>1. vt. To generate steam in an earth oven by pouring on water (Kep. 163); to purify with water (Pukui and Elbert, 1986: 62).</p> <p>2. n. Temporary long, gabled house in which priestesses assembled for purification ceremonies. (Malo 178.) (Pukui and Elbert, 1986: 62).</p> <p>3. n. Sewer (Pukui and Elbert, 1986: 62).</p> <p>4. n. A variety of sweet potato (Pukui and Elbert, 1986: 62).</p>	2. n. Temporary long, gabled house in which priestesses assembled for purification ceremonies. (Malo 178).
He'a	nvs. Stained red, inflamed, reddened; flattened and destroyed, as by lava; blood red; a blood sacrifice, as hog or man. Cf. heka, kilihe'a, kīpalahe'a. Kā ia he'ahala o Ka-li'u (song), this destroyed pandanus of Kali'u is struck [Pele's destruction of Hi'iaka's pandanus trees] (Pukui and Elbert, 1986: 62).	a blood sacrifice, as hog or man
Ho'ōla	<p>1. See ola, life (Pukui and Elbert, 1986: 81).</p> <p>2. n. Small piece of tapa; tapa in general (Kaua'i) (Pukui and Elbert, 1986: 81).</p>	
Kahu akua	n. One who takes care of an image or a god; priest (Pukui and Elbert, 1986: 113).	
Kahua o Mali'o	n. Place of happiness, comfort, pleasure (named for Mali'o, a mythical woman renowned for entertaining with music and for her ability in love magic) (Pukui and Elbert, 1986: 113).	her ability in love magic
Kahukahu	vt. To offer food and prayers to a god or to the spirit of a deified person. Cf. 'aha'aina kahukahu (Pukui and Elbert, 1986: 114).	
Kahuna	<p>1. nvi. Priest, sorcerer, magician, wizard, minister, expert in any profession (whether male or female); in the 1845 laws doctors, surgeons, and dentists were called kahuna. See kahu and many examples below; for plural see kāhuna. ho'o.kahuna To cause to be a kahuna or pretend to be one; to ordain or train as a kahuna. (PPN tufunga, PCP t(a, o)funga.) (Pukui and Elbert, 1986: 114).</p> <p>2. nvi. Oven cooking; to cook. Cf. kahu 2. (Pukui and Elbert, 1986: 114).</p>	
Kāhuna	<p>1. Plural of kahuna 1. See ex., 'ololī (Pukui and Elbert, 1986: 114).</p> <p>2. Same as kāhunahuna (Pukui and Elbert, 1986: 114).</p>	
Kaiapōkea	n. Name of a long prayer used after the kauila celebration at a temple dedication, probably short for po'o kea, white head or bleached skull, since the sea water (kai) used was held in a skull (Malo 167, 168, 181.) (Pukui and Elbert, 1986: 115).	
Kaikuehu	n. Enema. Cf. kaikea 4 (Pukui and Elbert, 1986: 116).	
Kala	1. nvt. To loosen, untie, free, release, remove, unburden, absolve, let go, acquit, take off, undo; to proclaim, announce; to forgive, pardon, excuse; to substitute for (Kin. 22.13); counter-sorcery or sorcerer, proclamation, public crier, announcer; prayer to free one from any evil influence; to practice counter-sorcery. See kala 'ōpelu, limu kala. E kala mai ia'u, excuse me. Kala 'ana, forgiveness, absolution. ho'o.kala Caus/sim. (PPN tala.)	counter-sorcery or sorcerer,

Hua ‘Ōlelo	Wehewehena Piha	Wehewehena Haiki
	<p>(Pukui and Elbert, 1986: 120).</p> <p>2. n. Screwdriver (Pukui and Elbert, 1986: 120).</p> <p>3. n. Surgeonfish, unicorn fish, Teuthidae; <i>Naso hexacanthus</i>, <i>N. unicornis</i>, <i>N. brevirostris</i>. Varieties are qualified by the terms holo ihu loa (long nose running), lemu (buttocks), li‘ili‘i (also pahi kaula), lōlō, maoli, moe, palaholo. See hi‘ikala. He kala i‘a i ‘oi ka hi‘u (saying), kala fish with sharp tail [Fig., one who can defend himself]. (Probably PPN talakisi.) (Pukui and Elbert, 1986: 120).</p> <p>4. vs. Rough, as sharkskin. ho‘o.kala To sharpen, grind (so called because things were formerly sharpened by rubbing against a rough surface); sharpener; to speak roughly or harshly (Ios. 10.21). Hunahuna ho‘okala, chips. (PPN tala.) (Pukui and Elbert, 1986: 120).</p> <p>5. vs. Same as kākala 1–4 (Pukui and Elbert, 1986: 120).</p> <p>6. vs. Long ago (usually followed by loa, wale, kahiko; when preceded by ‘a‘ole, ‘a‘oe, or ‘e‘oe, it means “quite a while ago,” or, “for quite a long time.” E kala loa ka holo ‘ana o ka moku, the ship sailed long ago. ‘A‘ole i kala ka noho ‘ana o nā haole ma‘ane‘i, the white people lived here quite a time ago (Pukui and Elbert, 1986: 120).</p> <p>7. Same as hākala, gable. (PPN tala.) (Pukui and Elbert, 1986: 120).</p> <p>8. Same as pua kala, prickly poppy (Pukui and Elbert, 1986: 120).</p> <p>9. See limu kala, seaweeds. For a pun on kala 8 and 9, see Neal 367 (Pukui and Elbert, 1986: 120).</p> <p>10. n. A sweet potato. Kinds are qualified by the colors ke‘oke‘o and poni (Pukui and Elbert, 1986: 120).</p> <p>11. Same as ‘ākala, a raspberry (Pukui and Elbert, 1986: 120).</p> <p>12. Same as pākalakala, a tern. (PPN tala.) (Pukui and Elbert, 1986: 120).</p> <p>13. n. Collar. Eng. (Pukui and Elbert, 1986: 120).</p> <p>14. n. Color. Eng. (Pukui and Elbert, 1986: 120).</p>	
Kala aloha	<p>nv. Sorcery to free a victim from power of the hana aloha, love inducing sorcery. Lit., to free love (Pukui and Elbert, 1986: 120).</p>	
Kōhi	<p>1. nvt. To gather, as fruit; to break off neatly, as taro corm from the stalk with a stick or knife; to split, as breadfruit; to dig (For. 4:510); splitter, as stick, stone, knife. Nā wāhine kōhi noni (FS 217), the noni-gathering women [an insult to Pele, perhaps likening her disposition to sour noni fruit]. (PPN tofi.) (Pukui and Elbert, 1986: 159).</p> <p>2. nvs. Fat, rich, as food; fatness. Nā kōhi kelekele o Kapu‘u-kolu, the rich foods of Ka-pu‘u-kolu [Kaua‘i, famous for abundance] (Pukui and Elbert, 1986: 159).</p> <p>3. vt. To fill or heal, of a wound. Ke kōhi maila ka ‘i‘o, the flesh is beginning to heal (Pukui and Elbert, 1986: 159).</p>	<p>3. vt. To fill or heal, of a wound. Ke kōhi maila ka ‘i‘o, the flesh is beginning to heal.</p>

Hua ‘Ōlelo	Wehewehena Piha	Wehewehena Haiki
	<p>4. nvt. To hold back, check, restrain: to strain, especially as in childbirth, to travail; to hold or hold back by pressing a person's arm, as in withholding consent, or as in urging someone not to be generous; labor pains, travail. Fig., agony, fear. Cf. haukōhi, kāohi. ho‘o.kōhi Caus/sim. Also ha‘akōhi (Pukui and Elbert, 1986: 159).</p> <p>5. vs. Prolonged, as a sound; long. He kōhi ka leo, the sound is long (Pukui and Elbert, 1986: 159).</p>	
Kuni ola	nv. A type of kuni practiced while the sick person was still alive but showed symptoms of being prayed to death. It resulted in the death of the sorcerer and saved the life of the intended victim. To practice such. (Kam. 64:36) (Pukui and Elbert, 1986: 183).	
Ma‘iola	n. A god of healing. (Malo 82.) (Pukui and Elbert, 1986: 224).	
Ma‘iola	nv. To cure sickness; curable disease (Pukui and Elbert, 1986: 224).	
Ola	<p>nvs. Life, health, well-being, living, livelihood, means of support, salvation; alive, living; curable, spared, recovered; healed; to live; to spare, save, heal, grant life, survive, thrive. (See Gram. 4.4.) Ola loa, long life, longevity. Ola ‘ana, life, existence. Mālama ola, financial support, means of livelihood. Nā kālā no ke ola o ka nūpepa, money for the support of the newspaper. ‘O nā lā apau o kona ola ‘ana, all the days of his life. Makamaka ola, a live friendship; a friend who extends hospitality and appreciation. I ola ‘ole nei keiki, this (beloved) child did not survive. Ua loa‘a ke kāne a ku‘u hānai, a ua ola nā iwi o ke kahu hānai, my foster child has found a husband, and the foster parent will enjoy peace and comfort in life and the body will be preserved after death; lit., the bones will live, i.e., they will not fall into an enemy's hands. Ola ka inoa, the name lives on, said of a child bearing the name of an ancestor. Ola ka pōloli, hunger is satisfied. Ola ka mō‘ī i ke Akua, God save the king. E ola au i ke Akua, may God grant me life; so help me God. E ola au iā ‘oe, save me, spare my life. <b>ho.‘ōla</b> To save, heal, cure, spare; salvation; healer; savior. Po‘e i kū‘ai ho‘ōla ‘ia (Isa. 35.10), ransomed people. (PPN ola.) (Pukui and Elbert, 1986: 282-283).</p>	
Ola hou	nvi. To revive, recover, restore to health, resuscitate, save a life; resurrected; resurrection. ho.‘ōla hou To restore to life, revive, resurrect (Pukui and Elbert, 1986: 283).	
Olakino	n. State of health, constitution. Mea olakino, things necessary for life, as food. Kāne olakino maika‘i, able-bodied male (Pukui and Elbert, 1986: 283).	
Polapola	<p>1. nvi. Recovered from sickness; well, after sickness; to get well, convalesce; filling out, as after loss of weight; sprouting, as a bud. Polapola iki, a little better. <b>ho‘opolapola</b> To cure, make get well; to fill out, as after sickness (Pukui and Elbert, 1986: 338).</p> <p>2. (Cap.) nvs. Tahiti, Borabora; Tahitian. ‘Ōlelo Polapola, Tahitian language. (PCP Polapola.) (Pukui and Elbert, 1986: 338).</p> <p>3. Same as hē‘ī, the Tahitian banana (338).</p> <p>4. Redup. of pola 1; flapping. Lālau koke a‘ela i ka lau‘ī, ‘awapuhi, kīhae ihola a polapola ihola ma ka ‘ā‘ī (Kep. 95), quickly grabbing ti leaves, ginger, tearing and flapping them about the neck (Pukui and Elbert, 1986: 338).</p> <p>5. (Cap.) n. Star name, paired with the star Melemele (Pukui and Elbert, 1986: 338).</p>	<p>1. nvi. Recovered from sickness; well, after sickness; to get well, convalesce; filling out, as after loss of weight; sprouting, as a bud. Polapola iki, a little better. <b>ho‘opolapola</b> To cure, make get well; to fill out, as after sickness.</p>

## WAHI HO‘ŌLA (Healing Places)

Hua ‘ōlelo	Wehewehe Piha	Wehewehe Haiki
‘Āhai	n. Commemorative wooden or stone pillar (probably short for ‘ā hailona, symbolic stone) (Pukui and Elbert, 1986: 6).	
Ahu	nvs. Heap, pile, collection, mound, mass; altar, shrine, cairn; a traplike stone enclosure made by fishermen for fish to enter; laid, as the earth oven. Cf. ahu waiwai, ahuwale, O‘ahu. Ahu kele, mud heap; muddy. Ahu ka pula! A heap of excreta [hence worthless; sometimes shortened to ahu only or to e ahu ana]! Ahu ka ‘ala‘ala! A heap of squid ink! Not worth much! Ahu wawā, a great din). Ahu ili, a large inheritance or transfer [said of reward, vengeance]. Ahu ‘ena‘ena, a red-hot heap [an oven]. Ahu kupanaha iā Hawai‘i ‘imi loa (Kep. 143), a mass of wondrous things in deep-delving Hawai‘i. <b>ho.‘āhu</b> To pile, gather, accumulate, heap up; to lay away, as goods for the future; collect; collection, mound. Fig., to resent, dislike. Hale ho‘āhu, storehouse, warehouse. Lumi ho‘āhu, storeroom. E ho‘āhu anai kahuhūmaluna o kēlā po‘e, heaping up anger against those people. (PPN afu.) (Pukui and Elbert, 1986: 8).	shrine, alter
‘Alaneo	<p>1. nvs. Clear, calm, serene, unclouded, free from impediment; clearness, calm, stillness; emptiness, nothing; desolate (Ier. 50.3). ‘Alaneo ka uka, ‘a‘ole ao, clear were the uplands, without clouds. Ē Lono i ka pō la‘ila‘i, ku‘ua mai ka ‘alaneo (Malo 183). O Lono of the clear night, let down clear skies. Hāhā nā lima i kahi e loa‘a ai, a ho‘oku‘i me ka ‘alaneo (Kel. 136), the hands grope at places to find things and collide with nothing at all (Pukui and Elbert, 1986: 18).</p> <p>2. vs. Of a single color or texture, especially of a feather cloak without design and made of feathers of a single kind and color (Pukui and Elbert, 1986: 18).</p> <p>3. n. Swelling disease, dropsy, generalized edema, kidney disease (Pukui and Elbert, 1986: 18).</p> <p>4. n. Name of a class of 12 male supernatural beings called papa pae mähū, said to be hermaphrodite healers from Kahiki. One at least was according to legend turned to stone and has been moved to Kūhiō Park, Waikīkī, O‘ahu. See Pae-mähū in Pukui, Elbert, and Mookini, 1974 (Pukui and Elbert, 1986: 18).</p>	<p>4. n. Name of a class of 12 male supernatural beings called papa pae mähū, said to be hermaphrodite healers from Kahiki. One at least was according to legend turned to stone and has been moved to Kūhiō Park, Waikīkī, O‘ahu. See Pae-mähū in Pukui, Elbert, and Mookini, 1974.</p>
Alaō	<p>1. vt. To swallow whole, as a fish or shrimp. Also ala‘oma. Ke alaō mai nō i nā wahi ‘o‘opua me nā wahi ‘ōpae, swallowing whole small ‘o‘opu fish and shrimps (Pukui and Elbert, 1986: 19).</p> <p>2. n. Heiau or temple that had no lele altar (Pukui and Elbert, 1986: 19).</p>	
‘Anu‘u	<p>1. n. Stairs, jogs, steps, terrace, dais, ledge (1 Nal. 6.6) (Pukui and Elbert, 1986: 26).</p> <p>2. n. Tower in ancient heiau, about 7 m high and 5.5 m square, as enclosed with white ‘ōloa tapa. Cf. nu‘u 1 (Pukui and Elbert, 1986: 26).</p> <p>3. nvi. Sprain, strain, disjointed vertebra; to stumble, trip, sprain; to land heavily or jar, as when one steps down but there is no step; jarred. Fig., error, slip; to err. Cf. māui (Pukui and Elbert, 1986: 26).</p> <p>4. n. A step between two notes on a musical staff. Pili ‘anu‘u, to go up an interval (in music) (Pukui and Elbert, 1986: 26).</p> <p>5. Noun indicating comparison of adjectives. ‘Anu‘u kumu, basic stage.</p>	<p>2. n. Tower in ancient heiau, about 7 m high and 5.5 m square, as enclosed with white ‘ōloa tapa. Cf. nu‘u 1.</p>

	‘Anu‘u waena, comparative degree. ‘Anu‘u loa, superlative degree (Pukui and Elbert, 1986: 26).	
‘Aoa	<p>1. nvi. To bark, as a dog; to howl (Ioela 1.5), bowwow; lamentation, cry of distress; doleful creature (Isa. 13.21), sad (perhaps aoa). hō.aoa To make a dog bark or howl. (PCP (k)aoa.) (Pukui and Elbert, 1986: 27).</p> <p>2. n. A small shellfish (<i>Melampus castaneus</i>), strung in leis. Also maka‘aoa. (PCP ka(,l)oa.) (Pukui and Elbert, 1986: 27).</p> <p>3. Same as ‘iliahi, sandalwood. (AP) (Pukui and Elbert, 1986: 27).</p> <p>4. n. Name for sacrificial places near fishponds where semiannual offerings were made, as of taro, bananas, mullet, kohekohe sedge, and black pigs. (Ii 26.) (Pukui and Elbert, 1986: 27).</p> <p>5. (Cap.) n. Name of a sea breeze associated with Honolulu and elsewhere. Also ‘Ao‘aoa or Ulu-mano (Pukui and Elbert, 1986: 27).</p> <p>6. n. Hour. Eng. (<i>Ka Nonanona</i>, 1844.) (Pukui and Elbert, 1986: 27).</p>	4. n. Name for sacrificial places near fishponds where semiannual offerings were made, as of taro, bananas, mullet, kohekohe sedge, and black pigs. (Ii 26.)
Haiiau	Var. of heiau. Cf. hai, to sacrifice (Pukui and Elbert, 1986: 47).	
Hai po	n. Night religious service, sacrifice (For. 6:377.) (Pukui and Elbert, 1986: 48).	
Haka lele	n. Altar platform, especially where human sacrifices were laid (Pukui and Elbert, 1986: 49).	
Heiau ho‘ōla	n. Heiau for treating sick (Pukui and Elbert, 1986: 64).	
Heiau ho‘oulu ‘ai	Heiau where first fruits were offered to insure further growth. Lit., heiau for the increase of food crops (Pukui and Elbert, 1986: 64).	
Heiau ho‘oulu i‘a	n. Heiau where fish were offered to insure good fishing (Pukui and Elbert, 1986: 64).	
Heiau ho‘oulu ua	Heiau where offerings were made to insure rain (Pukui and Elbert, 1986: 64).	
Heiau kālua ua	n. Heiau for stopping rain, or (less frequently) for bringing rain. One such heiau named Imukālua-ua (rain-baking oven) was in the Kaunakakai quadrangle, Moloka‘i; a land section in Puna, Hawai‘i, also has this name. Rain in leaf packages is said to have been baked in an oven (Pukui and Elbert, 1986: 64).	
Heiau ma‘o	n. Small temporary heiau covered with tapa stained green (ma‘o), used for the ho‘oulu ‘ai ceremony to bring food. (Malo 158.) (Pukui and Elbert, 1986: 64).	
Heiau po‘o kanaka	Heiau where human sacrifices were offered. (FS 159.) (Pukui and Elbert, 1986: 64).	
Heiau waikaua	n. A heiau used for services to bring success in war (Pukui and Elbert, 1986: 64).	
Hei kapu	n. A sacred place, as one where a priest stayed in seclusion to await a message from the gods, usually a small house on the heiau. (UL 74.) (Pukui and Elbert, 1986: 64).	
Kahaloa	<p>1. Short for ‘ae-o-kaha-loa, a tapa (Pukui and Elbert, 1986: 110).</p> <p>2. A stone brought before a priest in sorcery prayers. (And.) (Pukui and Elbert, 1986: 110).</p>	
Kahi ho‘oma‘ema‘e	n. Place for cleansing; purgatory (Pukui and Elbert, 1986: 112).	
Kapa‘au	n. Raised place in the heiau where images and offerings were placed, and where the invisible gods were thought to dwell. Also nu‘u and lananu‘u (Pukui and Elbert, 1986: 131).	



Koleamoku	<p>n. Heiau, temple, built by a chief after recovering from serious sickness, named in honor of the first man who learned the use of herbs in healing and who was deified after his death (Pukui and Elbert, 1986: 162).</p>	
Lele	<p>1. nvi. To fly, jump, leap, hop, skip, swing, bounce, burst forth; to sail through the air, as a meteor; to rush out, as to attack; to get out of, as from a car; to dismount, as from a horse; to land, disembark, as from a canoe; to undertake; to move, as stars in the sky; to move, as in checkers; a jump, leap, attack. (For lele with emotional words, see ex., hauli, kūpiliki'i; also cf. ha'alele.) Mea lele, flyer. Lele māmā, fly swiftly, dart. Mea lele mua, aggressor. Ka lele mua, the first to play or speak [in a riddling contest]; the first sorcery victim (J. [Joseph] S. Emerson, 20). Kanaka lele, angel [old name]. Lele maila ia uwē (FS 57), tears poured forth. Ua lele ka hanu o Moa, Moa's breath has departed [he has died]. See also 'uhane. I hewa nō iā'oe i ka lele mua, it is your fault for attacking first. 'Amama, ua noa, lele wale (For. 5:413), finished, free of taboo, fly on [of the taboo and prayer]. <b>ho'olele</b> To cause to fly; to fly, as a kite; to disembark, to embark, as on a project; to palpitate, as the heart; to enlarge or project, as pictures. Ho'olele leo, radio broadcast, broadcaster, microphone, ventriloquism, ventriloquist. Ho'olele hua kēpau, to set type. Ki'i ho'olele, enlargement of a picture. Mea ho'olele leo, microphone. Mea ho'olele ki'i, picture projector. E ho'olele mai i nā kānaka, disembark the people. (PPN lele.) (Pukui and Elbert, 1986: 201).</p> <p>2. vs. Contagious, as of disease (Pukui and Elbert, 1986: 201).</p> <p>3. vi. Wind-blown, of the rain. Cf. leleaka, lele ua. Ua lele ku'i lua, hard-beating wind-blown rain (Pukui and Elbert, 1986: 201).</p> <p>4. vs. Separate, detached, as a leaf separated from a plant for ceremonials (Pukui and Elbert, 1986: 201).</p> <p>5. n. A detached part or lot of land belonging to one 'ili, but located in another 'ili (Pukui and Elbert, 1986: 201).</p> <p>6. nvi. Hula step: the dancer walks forward, lifting up the rear heel with each step, with slight inward movement; sometimes with the 'uwehe step with each foot forward. This can also be done backwards; to dance thus (Pukui and Elbert, 1986: 201).</p> <p>7. n. An interval of music, the difference in pitch between two tones, always followed by a number from one to six, especially lele kolu, an interval of a third, as from C to E, or lele lima, an interval of a fifth. Minor intervals are followed by hapa, as lele kolu hapa, an interval of a minor third. Lele may also be followed by pā- and a number, to skip that number of notes. Lele in this sense also occurs as a verb, to sing thus (Pukui and Elbert, 1986: 201).</p> <p>8. vi. To dry up, to have passed the menopause; to evaporate. Ua lele ka waiū o Loika, Lois' breasts have ceased to contain milk. Ua lele ka wai nui o ka lepo (Kep. 89), most of the water of the dirt evaporated (Pukui and Elbert, 1986: 201).</p> <p>9. vi. To shrink, as clothes (Pukui and Elbert, 1986: 201).</p> <p>10. n. Sacrificial altar or stand (Pukui and Elbert, 1986: 201).</p> <p>11. n. A tall variety of wild banana (<i>Musa xparadisiaca</i>), formerly planted near the altar (lele). It was offered to the gods and used for love magic. Its essence was thought to fly (lele) to the gods. It was used (for weaning (cf. lele 8): the banana was placed near the child with appropriate prayers in order to</p>	<p>10. n. Sacrificial altar or stand.</p>

	<p>obtain the god's consent for weaning. This banana was taboo to women (Pukui and Elbert, 1986: 201).</p> <p>12. n. Type of fish (no data). (KL. line 16.) (Pukui and Elbert, 1986: 201).</p> <p>13. vt. (followed by hapa- + digit). To count by — (digit). See below. (Pukui and Elbert, 1986: 201).</p>	
Lewaa lani	n. Part of a heiau temple where human sacrifices were offered (Pukui and Elbert, 1986: 204).	
Lonopūhā	<p>1. Art of healing, especially of wounds, abscesses. A'o i ka lonopūhā, learn the healing art (Pukui and Elbert, 1986: 212).</p> <p>2. A class of heiau, probably for healing (Pukui and Elbert, 1986: 212).</p>	
Loulu	<p>1. All species of native fan palms (Pritchardia). (Neal 97–9.) Hats are plaited of its leaves bleached white. Also noulu. Cf. hāwane (Pukui and Elbert, 1986: 212).</p> <p>2. Umbrella, so called because the loulu palm leaf was formerly used as protection from rain or sun (Pukui and Elbert, 1986: 212).</p> <p>3. Alutera monoceros, a fish, perhaps so called because its greenish-white skin resembled the loulu palm; used in sorcery to cause death because the name contains the word lou, to hook (Pukui and Elbert, 1986: 212).</p> <p>4. Type of heiau said to be built for prevention of epidemics, famine, destruction; long rituals dedicating a temple including kauila nui, fetching of the 'ōhi'a logs for images (haku 'ōhi'a), kuili and hono rituals (Ii 38) (Pukui and Elbert, 1986: 212-213).</p>	4. Type of heiau said to be built for prevention of epidemics, famine, destruction; long rituals dedicating a temple including kauila nui, fetching of the 'ōhi'a logs for images (haku 'ōhi'a), kuili and hono rituals (Ii 38).
Luapa'ū	n. Refuse pit in the luakini or temple enclosure. Fig., any place of destruction, Lit., damp pit. 'O ka pākela inu lama 'o ka luapa'ū ia o ke kanaka, excessive drinking of intoxicants is a cause of man's destruction (Pukui and Elbert, 1986: 214).	
Māpele	<p>1. n. Thatched heiau (temple) for the worship of Lono and the increase of food; the offerings were of pigs, not humans. (Malo 160.) (Pukui and Elbert, 1986: 241).</p> <p>2. n. A shrub, <i>Cyrtandra cyaneoidea</i>. (Kam. 76:125.) (Cf. For. 6:430, 444.) (Pukui and Elbert, 1986: 241).</p>	
Nanahua	<p>1. Same as nanahu; ill-feeling, bitterness (Pukui and Elbert, 1986: 261).</p> <p>2. n. A post temporarily set up in the back of the mana house in the heiau enclosure; later a haku 'ōhi'a image was installed in this place (Malo 166); name of the two posts at the entrance of a temple to which the 'aha (taboo cord) was fastened (Pukui and Elbert, 1986: 261).</p>	
Oeoe	<p>1. Redup. of oe; whistle, as of steamer or train, siren; bull-roarer, as made of kamani seed or coconut shell on a long string; long, tall, tapering, towering; a long object, pillar (preceded by ke). Pe'a oeoe, a long sail. Kani oeoe ke oeoe, the bull-roarer whistles. <b>ho'ōeoe</b> To stretch out, as the neck; to reach high; to prolong, as a sound; to toll; to yodel. Uwē ho'ōeoe, prolonged wailing (Pukui and Elbert, 1986: 275).</p> <p>2. Same as lupe'akeke, a bird (Pukui and Elbert, 1986: 275).</p> <p>3. n. Temporary booth occupied by priests during taboo days of a heiau. (Malo 163.) (Pukui and Elbert, 1986: 275).</p>	3. n. Temporary booth occupied by priests during taboo days of a heiau. (Malo 163.)

<p>Ōpū</p>	<p>1. n. Clump, as of sugar cane, bananas, kava; cluster. Cf. pū 4. See ex., ‘ahu‘awa (Pukui and Elbert, 1986: 293).</p> <p>2. vi. To open, as a flower; to rise, as water; to swell, as waves; to grow, as a foetus; to sit with knees gathered up. ‘O Ka‘ala, kuahiwi mauna kēhau, ke ōpū maila lā i Kama-oha (PH 100), Ka‘ala, mountain hill with cool rain, rising there perhaps at Kama-oha (Pukui and Elbert, 1986: 293).</p> <p>3. nvi. To rest, hover, live idly or lazily, exist; existence, rest. ‘O ke ōpū wale iho nō kā mākou (For. 4:171), ours is a bare existence (Pukui and Elbert, 1986: 293).</p> <p>4. n. A tower in a heiau. See drawing, Ii 57 (Pukui and Elbert, 1986: 293).</p>	<p>4. n. A tower in a heiau. See drawing, Ii 57.</p>
<p>Paehumu</p>	<p>1. n. Taboo enclosure about a chief’s house or about a heiau (Kep. 137). Mālama o pā ka ‘auwae i ka paehumu (saying), be careful or the chin will rest on the taboo enclosure [you will get into serious trouble] (Pukui and Elbert, 1986: 298).</p> <p>2. n. Bannister (Pukui and Elbert, 1986: 298).</p>	
<p>Pālama</p>	<p>1. nvi. A sacred and taboo enclosure, especially for royal women placed under taboo; to place under taboo. (For. 5:387.) Lit., lama wood enclosure. Kapālama (place name), the sacred lama enclosure. Ua pālama ‘ia ke keiki, the child is under taboo. Ke‘ia‘e nō wau, ‘oi ka ‘oi o ka pālama, mālama ‘ia kō kino (song), I do say, the best of the sacred enclosures is to care for your body. <b>ho‘opālama</b> To guard, protect, as a taboo princess in a pālama (Pukui and Elbert, 1986: 308-309).</p> <p>2. n. Palm. Eng. (Pukui and Elbert, 1986: 309).</p>	
<p>Pālīma</p>	<p>1. vt. Five times, in fives, fivefold; to divide in fives or distribute in fives. Hānau pālīma, quintuplet birth. <b>ho‘opālīma</b> To divide in fives; same as above (Pukui and Elbert, 1986: 312).</p> <p>2. n. Temporary booth occupied by priests during taboo days of a heiau (Pukui and Elbert, 1986: 312).</p>	
<p>Unu</p>	<p>1. n. Small stone, pebble, stone chip; wedge, prop. Cf. unu pehi ‘iole. Kohala i ka unu pa‘a, Kohala with the solid stone [firmness]. <b>ho‘ounu</b> To place stones; to pave, macadamize (Pukui and Elbert, 1986: 372).</p> <p>2. n. Altar, heiau, especially a crude one for fishermen or for the god Lono. Unu kupukupu (PH 31, 202), an agricultural heiau (Pukui and Elbert, 1986: 372).</p> <p>3. Rare var. of inu, to drink (PNP unu; cf. Nukuoro.) (Pukui and Elbert, 1986: 372).</p> <p>4. Rare var. of ulu 1, 2. E ka unu me ka ua Kīpu‘upu‘u (song), by the stirring [of the wind] and the Kīpu‘upu‘u rain (Pukui and Elbert, 1986: 372).</p> <p>5. n. Name given for a section of canoe endpiece. (For. 5:612–3.) Cf. ulu 7 (Pukui and Elbert, 1986: 372).</p>	<p>2. n. Altar, heiau, especially a crude one for fishermen or for the god Lono. Unu kupukupu (PH 31, 202), an agricultural heiau.</p>
<p>Unuunu ho‘oulu‘ai</p>	<p>n. Agricultural heiau (Pukui and Elbert, 1986: 372).</p>	
<p>Wai ea</p>	<p>1. Aerated water (Pukui and Elbert, 1986: 378).</p> <p>2. Small house at the entrance of a heiau temple, where the ceremonial ‘aha (cord) was stretched. (Malo 162.) (Pukui and Elbert, 1986: 378).</p>	<p>2. Small house at the entrance of a heiau temple, where the ceremonial ‘aha (cord) was stretched. (Malo 162.)</p>

	3. Sea water used for purification. Lit., water of life (Pukui and Elbert, 1986: 378).	
Waihau	1. n. A heiau where hogs, bananas, and coconuts were sacrificed, but not human beings; a heiau for mo'ō spirits (Pukui and Elbert, 1986: 378). 2. nvt. A small, tight bundle; to do up in such a bundle. Rare. (Pukui and Elbert, 1986: 378).	

## PULE (Prayer)

Word	Full Definition	wehewehe haiki
'Auhauhui	Var. of uhau hui, a prayer (Pukui and Elbert, 1986: 31).	
'Āwaha	nvi. To speak in a rude, harsh manner; rudeness. Pule 'āwaha, a prayer to bring misfortune (Pukui and Elbert, 1986: 34).	
Hahau	1. nvt. To strike, hit, whip, beat, switch, smite, wield, thrash; to throw down, as a playing card with force; to trump; to play, as a card or kōnane pebble; to insert; whip, lash, stroke; to bat, as a ball; a blow. Hahau ikaika, to lambaste, wallop. Pepa hahau, playing cards. (PPN sasau.) (Pukui and Elbert, 1986: 46). 2. vt. To offer a prayer or sacrifice; to lay before. (FS 205.) (Pukui and Elbert, 1986: 46). 3. vt. To build, as by laying bricks (Pukui and Elbert, 1986: 46).	2. vt. To offer a prayer or sacrifice; to lay before. (FS 205.)
Hahauhui	Same as uhauhui, a prayer (Pukui and Elbert, 1986: 47).	
Hainaki	1. n. Prayer removing the taboo on land after the taxes had been collected (an example of a pule hainaki is in Malo 146–7) (Pukui and Elbert, 1986: 48). 2. nvt. Quarter of a roasted pig reserved for priests at the l[ua]kini [typo in Pukui and Elbert dictionary, corrected from "laukini" to "luakini"] service (Malo 174); to offer such (Pukui and Elbert, 1986: 48).	
Holua	1. Pas/imp. of holu 1 (Pukui and Elbert, 1986: 79). 2. n. Prayer for luakini dedication. (For. 6:27.) (Pukui and Elbert, 1986: 79).	
Hui o Papa	n. Chorus of Papa, a prayer for the purification of women uttered in the early morning at the Hale o Papa, house of Papa, a temple reserved for women (Pukui and Elbert, 1986: 87).	
Kaiapōkea	n. Name of a long prayer used after the kauila celebration at a temple dedication, probably short for po'ō kea, white head or bleached skull, since the sea water (kai) used was held in a skull (Malo 167, 168, 181.) (Pukui and Elbert, 1986: 115).	
Kainu'u	n. Possession of an altar by a god. <b>ho'okainu'u</b> To take possession (referring to an action of a god). E ala e ho'okainu'u, kaiao (hula altar prayer), rise, take possession of the altar, bring light (Pukui and Elbert, 1986: 117).	
Kaiokauakahi	n. Name of a long prayer in a temple service. (Malo 169.) (Pukui and Elbert, 1986: 117).	
Kalakū	1. nvt. To proclaim, announce; announcer. 'O ke kalakū 'oia ka mea kala aku me ka leo nui (Kep. 149), the kalakū is the one who announces in a loud voice (Pukui and Elbert, 1986: 121). 2. vt. To release, undo, as evil by prayer (Pukui and Elbert, 1986: 121). 3. vs. Chilled, shivering, bristling. Fig., angry, Cf. 'ōkala. Kalakū Hilo i ka ua, Hilo is shivering in the rain (Pukui and Elbert, 1986: 121).	

Word	Full Definition	wehewehe haiki
Kalokalo	nvi. Conversational prayer (informal appeal and not a memorized prayer or chant); to pray thus. (PPN talotalo.) (Pukui and Elbert, 1986: 123).	
Kānaenaena	nvt. Chanted supplicating prayer; chant of eulogy or praise (the chanter hesitates at regular intervals to recover breath; tone variation is greater and pitch may be higher than in the olioli); to pray thus; to sacrifice; dedication. He kānaenaena aloha na‘u iā‘oe, ē Laka ē, ē Laka ē, e ho‘oulu ‘ia (hula prayer), this is a prayer I lovingly offer to you, O Laka, O Laka, inspire! (See similar ex., ‘ūlāleo.) Pule kāneanae ola, prayer supplicating restoration of life (Pukui and Elbert, 1986: 126).	
Kanilāhuluhulu	n. Name of a temple prayer (Pukui and Elbert, 1986: 129).	
Kauō, Kauwō	1. vt. To drag, haul, draw along, tow. Kauō huluhulu, to drag along roughly, as a canoe hull that is shredded (huluhulu), or a child who is bruised. Kauō ka hiki, possible to move by dragging. Pipi kauō, oxen. Kauō ā lupe, same as kauālupe. <b>ho‘okauō</b> To cause to be dragged; to prolong vowels in chanting (Pukui and Elbert, 1986: 138). 2. n. Yolk or white of an egg. Cf. kauō ke‘oke‘o, kauō melemele (Pukui and Elbert, 1986: 138). 3. n. Loud type of prayer, usually at makahiki festivals. Cf. wōwō, ho‘okāwōwō (Pukui and Elbert, 1986: 138).	
Kāwele	1. nvi. Kind of chant with clear, distinct pronunciation, somewhat like kepahepa but slower; to chant thus (Pukui and Elbert, 1986: 140). 2. nvi. A hula step: one foot makes a half circle forward and to the side without touching the floor; usually in combination with other steps as the holo or ‘uwehe; to do this step. Often called ‘ai kāwele, kāwele style (Pukui and Elbert, 1986: 140). 3. nvt. Towel, napkin, dishcloth; to wipe or dry with a cloth. (Eng., towel.) E kāwele mai i ke pā, dry the dish. <b>ho‘okāwele</b> To wipe, pretend to wipe (Pukui and Elbert, 1986: 140).	
Kīpolo	n. Type of prayer used in black magic requesting that the victim be led to a place of death (Pukui and Elbert, 1986: 155).	
Kuawili	nvt. Long repetitious prayer said at luakini dedication ceremonies, hence repetitiousness in general; to repeat, wander, digress, perhaps senselessly. Ā i ka pule ‘ana, mai kuawili wale aku ‘oukou i ka ‘ōlelo (Mat. 6.7), but when ye pray, use not vain repetitions (Pukui and Elbert, 1986: 172).	
Kuili	nv. Prayer committed to memory and recited in unison during luakini (temple) dedications (Malo 171); to repeat, pray (Pukui and Elbert, 1986: 175).	
Kūkawowo	1. vt. To care for young plants or seedlings (Pukui and Elbert, 1986: 177). 2. vi. To spread, reach a goal (of a sorcerer's prayer) (Pukui and Elbert, 1986: 177). 3. vi. To rush or gurgle, as water. Rare. (Pukui and Elbert, 1986: 177).	
Kūkulu kumuhana	v. To pool thoughts and prayers to solving common problems, as during ho‘oponopono (Nānā 78–80); to set up topics for discussion, as an agenda (Pukui and Elbert, 1986: 178).	
Lelea	n. Prayer uttered by a priest as a chief drinks kava, so that the essence of the kava will fly (lele) to the gods. (PPN lelea.) (Pukui and Elbert, 1986: 201).	
Nūpolupolu	vs. Scattered, thick, as flowers. ‘O a‘u lehua i ‘aina e ka manu a māui i ke kai, nūpolupolu akula i ke kai o Hilo (prayer to Kapo), my lehua blossoms picked by the birds and bruised by the sea, scattered there on the sea of Hilo (Pukui and Elbert, 1986: 273).	(prayer to Kapo)

Word	Full Definition	wehewehe haiki
Olo 'awa	n. An address to a deity accompanied by an oblation of kava (Pukui and Elbert, 1986: 285).	
Oneoneihonua	n. Name of a death-bringing prayer or for a heiau dedication (For. 4:148–9, 6:119) (Pukui and Elbert, 1986: 289).	
'Ōpele	1. vs. Swollen (Pukui and Elbert, 1986: 292). 2. vs. Protected by taboo, so named for 'Ōpele, the patron of the fish 'ama'ama, who lived near Kolekole Pass, Wai-'anae, and who called 'ama'ama by prayer to certain places where they would be protected from fishermen by taboo for several months. Rare (Pukui and Elbert, 1986: 292).	who called 'ama'ama by prayer to certain places where they would be protected from fishermen by taboo for several months. Rare
Pāhola	1. vt. To spread about, extend, diffuse; spread too thin, dissipated. Cf. hohola. E pāhola mai i kou aloha maluna o mākou (prayer), spread forth your love to us. <b>ho'opāhola</b> To cause to spread, have spread (Pukui and Elbert, 1986: 300). 2. vt. To stupefy fish by drugging with 'auhuhu, the poison spreading (pāhola) through the water (Pukui and Elbert, 1986: 300).	E pāhola mai i kou aloha maluna o mākou (prayer), spread forth your love to us.
Pale'ōpua	vt. To pardon offenses, as by a priest's offering, in pagan times only. Rare. Lit., ward off billowy clouds (Pukui and Elbert, 1986: 312).	
Pi'ikuma	n. A type of ancient prayer. (For. 6:23.) (Pukui and Elbert, 1986: 327).	
Poke'o	1. nvs. Child, childhood; preadolescent (Pukui and Elbert, 1986: 337). 2. Rare. var. of pake'o (Pukui and Elbert, 1986: 337). 3. n. A type of ancient prayer. (For. 6:17.) (Pukui and Elbert, 1986: 337).	3. n. A type of ancient prayer. (For. 6:17.)
Polo	1. vs. Large, thick, plump. Polo hana 'ole, fat one who does no work [especially one depending on his mate] (Pukui and Elbert, 1986: 339). 2. vt. To poke, stab (Pukui and Elbert, 1986: 339). 3. n. Special prayer offered to the spirits of the dead. (Kep. 23.) (Pukui and Elbert, 1986: 339). 4. Var. of pololei 2, and also usually followed by the epithet kani kua mauna (Pukui and Elbert, 1986: 339). 5. n. Polo. Eng. (Pukui and Elbert, 1986: 339). 6. (Cap.) n. Star names. See below. (Pukui and Elbert, 1986: 339).	3. n. Special prayer offered to the spirits of the dead. (Kep. 23.)
Pule	1. nvt. Prayer, magic spell, incantation, blessing, grace, church service, church; to pray, worship, say grace, ask a blessing, cast a spell. (Probable derivatives are pulepule, pupule, and 'ōpulepule.) Many types of prayer are listed below. Lāpule, Sunday; lit., prayer day. Kahuna pule, minister. Pule a ka Haku, the Lord's prayer. Iā'oe ka pule a kākou, will you say grace; pray. Ua hele anei 'oe i ka pule? Did you go to church? <b>ho'opule</b> To cause to pray, to feign praying. (PPN pule) (Pukui and Elbert, 1986: 353). 2. n. Week. Kēlā pule, kēia pule, weekly. Puka pule, weekly issue. Kēia pule a'e,	

Word	Full Definition	wehewehe haiki
	next week. Kēia pule a'e a ia pule aku, week after next. Kēlā pule aku nei, last week (Pukui and Elbert, 1986: 353). 3. Same as 'ōpule 1 (Pukui and Elbert, 1986: 353).	
Pule 'aha	Same as 'aha 3 (Pukui and Elbert, 1986: 353).	
Pule hai	n. Sacrificial prayer (Pukui and Elbert, 1986: 353).	
Pule hāmau	n. Silent prayer (Pukui and Elbert, 1986: 353).	
Pule hana aloha	<b>Hana aloha</b> nvt. Love magic; to practice love magic. There follows a pule hana aloha, prayer to evoke love. E hiaala, e hele iāia e ulukū ai, e moe 'ole ai kona pō, keep awake, go to him and disturb, so his night is sleepless (Pukui and Elbert, 1986: 55, 353).	
Pule he'e	n. An octopus prayer: according to Emerson (Malo 111), such prayers were said to an octopus lying spread on the ocean floor (he'e mahola) while it was being tempted with a cowry hook; the octopus once caught was offered to a deity for the curing of a patient; the prayer might also be said over the patient. Emerson gives such a prayer (Pukui and Elbert, 1986: 353).	
Pule ho'omau	n. Same as pule ho'ouluulu 'ai; to continue praying. (Malo 177) Lit., continuation prayer (Pukui and Elbert, 1986: 353).	
Pule ho'onoa	n. Prayer to lift or free from taboo (Pukui and Elbert, 1986: 353).	
Pule ho'onoho	n. Prayer calling on a god to possess an individual or a hula altar (Pukui and Elbert, 1986: 353).	
Pule ho'opōmaika'i	nvt. A blessing; to ask a blessing, grace (Pukui and Elbert, 1986: 353).	
Pule ho'ounauna	n. Prayer sending gods or spirits of deified persons on errands of destruction. Lit., sending prayer (Pukui and Elbert, 1986: 353).	
Pule ho'owilimo'o	[Definitions below taken from definition for <i>wilimo'o</i> (Pukui and Elbert, 1986: 385) ] vi. To turn, twist, writhe, as a reptile (Pukui and Elbert, 1986: 385). <b>ho'owilimo'o</b> (a) Same as above. Lele mai ke kanaka mālalaioa me ka ho'owilimo'o, me ka hō'oni puhi 'ana o kona kino, the tall slim man leaped in with a twist and turn, his body moving like that of an eel (Pukui and Elbert, 1986: 385). (b) Ceremony during luakini or war temple dedication. For a pule ho'owilimo'o see Malo 185 (Pukui and Elbert, 1986: 385). (c) Quadrille dance (Pukui and Elbert, 1986: 385).	b. Ceremony during luakini or war temple dedication. For a pule ho'owilimo'o see Malo 185.
Pule hui	1. n. A prayer in unison (Pukui and Elbert, 1986: 353). 2. n. Short for pule huikala (Pukui and Elbert, 1986: 353).	
Pule huikala	n. A purification prayer. (Malo 97.) (Pukui and Elbert, 1986: 353).	
Pule hulahula	See <i>hulahula</i> (Pukui and Elbert, 1986: 353). [Definitions below taken from the definition for <i>hulahula</i> (Pukui and Elbert, 1986: 88). 1. nvt. Ballroom dancing with partners, American dancing, ball; massed hula dancing; to dance. (PEP (f,s)ula(f,s)ula.) (Pukui and Elbert, 1986: 88). 2. Rare redup. of hula 1–3; twitching, fluttering. Hulahula ka maka, throbbing of an eyelid [considered by some a sign of rain or of coming grief] (Pukui and Elbert, 1986: 88). 3. nvt. Ceremonial killing of a pig and offering it to the gods during the long	3. nvt. Ceremonial killing of a pig and offering it to the gods during the long ceremonies dedicating a luakini temple. (Malo 170, 183.)

Word	Full Definition	wehewehe haiki
	ceremonies dedicating a luakini temple. (Malo 170, 183.) (Pukui and Elbert, 1986: 88).	
Pule ipu	n. Gourd prayer offered during ceremonies, accompanying removal of a boy from his mother to the men's eating house; the sacrificed pig's ear was placed in a gourd hanging about the neck of an image of Lono; the child was referred to in the prayer as a gourd (Pukui and Elbert, 1986: 353).	
Pule kāhea	n. Prayer calling on family gods (Pukui and Elbert, 1986: 353).	
Pulekakoli, puregatori	n. Purgatory. Eng. (Pukui and Elbert, 1986: 353).	
Pule kala	n. Prayer of protection from any evil, as of hula teachers before a program. Cf. also Malo 113. Lit., removal prayer (Pukui and Elbert, 1986: 353).	
Pule kameha'i	n. A black magic prayer, as to destroy a victim (Pukui and Elbert, 1986: 353).	
Pule kuni	n. Prayer uttered as a part of kuni, black magic (Pukui and Elbert, 1986: 353).	
Pule mahiki	n. Prayer to cast out spirits. See mahiki (Pukui and Elbert, 1986: 353).	
Pule 'ohana	nvi. family prayer; to pray, of a family (Pukui and Elbert, 1986: 353).	
Pule pale	n. Prayer to ward off evil influence. Lit., protecting prayer (Pukui and Elbert, 1986: 353).	
Pule 'umi	n. A black magic prayer which was uttered without drawing breath. Lit., throttled prayer (Pukui and Elbert, 1986: 353).	
Pule wī	n. A prayer for life of the chief and of the assemblage. (Kep. 25.) Lit., famine prayer (Pukui and Elbert, 1986: 353).	
Pūpūweuweu	1. n. Clump of grass; clump of greenery, especially as placed on the hula altar to the goddess Laka (Pukui and Elbert, 1986: 358). 2. n. A chant prayer to Laka after a period of training in the hula to free the taboo (Pukui and Elbert, 1986: 358).	
Uhau	Var. of hahau. (Neh. 3.2.) Uhau i ke kau, to present a chant; to strike, as in sorcery or as a blow (GP 66). Uhau akula ia i ka pua'a me ke alo o 'Iwa (FS 21), he laid a pig down before 'Iwa. 'Ehia āu manawa i uhau ai iāia? How many times did you hit him? (Pukui and Elbert, 1986: 364).	
Uhauhui	nvt. Presentation of a prayer, especially in 'anā'anā sorcery; to present such a prayer (Pukui and Elbert, 1986: 364).	
'Ūlāleo	n. An intense emotional appeal to the gods, as in chant; a voice from the spirits. Eia nō ka 'ula lā, he 'ūlāleo, he kānaenae aloha iā'oe, ē Laka (chant), here is a sacred thing, a calling appeal, a chant of affection for you, O Laka. See inoa 'ūlāleo (Pukui and Elbert, 1986: 367).	
'Ulono	nvt. To cry out, as a prayer or lamentation; such crying. Ka 'ulono 'ana o ka po'e ha'aha'a (Hal. 9.12), the cry of the humble (Pukui and Elbert, 1986: 368).	
'Ulono kū	n. A prayer as to a god not an 'aumakua, family god (Pukui and Elbert, 1986: 368).	
Uwalo, ualo	nvt. To call out, as for help; to resound; a call. Cf. walo. Ke akua uwalo i ka la'i (chant), the god calling out in the calm (Pukui and Elbert, 1986: 374).	
Wai lana	1. nvs. Calm, quiet, as the sea; still water (Pukui and Elbert, 1986: 379). 2. nvs. Banished, as for unworthy conduct; exile. (Perhaps wai 4, to leave, + -lana, nominalizer; Gram. 6.6.2.) (Pukui and Elbert, 1986: 379). 3. n. A prayer uttered to free a taboo period (Pukui and Elbert, 1986: 379).	
Waipā	n. Request, prayer, as to the gods. Pēlā ka'u waihā me ka'u waipā aku iā'oe, ē ke akua, such is my request and prayer to you, O god (Pukui and Elbert, 1986: 380).	

## ‘AHA HO‘ŌLA (Ceremony and Sacrifice)

Hua ‘ōlelo	Wehewehe Piha	Wehewehe Haiki
‘A‘ama	<p>1. n. A large, black, edible crab (<i>Grapsus grapsus tenuicrustatus</i>) that runs over shore rocks. ‘A‘ama kua lenalena, rock crab with yellow back; fig., swift, strong warrior. (PPN kamakama.) (Pukui and Elbert, 1986: 3).</p> <p>2. vi. To spread and relax, as the fingers. [The ‘a‘ama crab was offered in sacrifices so that the gods would loosen (‘a‘ama) and grant the request.]</p> <p>3. Redup. of ‘ama 1; to talk (Pukui and Elbert, 1986: 3).</p>	The ‘a‘ama crab was offered in sacrifices so that the gods would loosen (‘a‘ama) and grant the request.)
‘A‘e	nvt. To step over, get on top of, tread upon, trespass; to raise; to massage the back with the feet; to break a taboo or violate a law; counter sorcery; to inflict sorcery on a sorcerer; to get into by stepping up, as into a car; step. Fig., oppressed. ‘A‘e kū, ‘a‘e kapu, to trespass, break a law or taboo deliberately; disrespectful of taboo. ‘A‘e loa, long step, long journey. Ua ‘a‘e lākou i luna o kahi la‘a, they trespassed on a taboo place; they broke an agreement, law, taboo. ‘A‘ohe i ‘a‘e i ka wela a ka lā, not oppressed by the heat of the sun. <b>hō‘a‘e</b> Caus/sim. (PPN kake.) (Pukui and Elbert, 1986: 4).	
‘Aha	<p>1. n. Meeting, assembly, gathering, convention, court, party. Many types of ‘aha are listed below (Pukui and Elbert, 1986: 5).</p> <p>2. nvi. Sennit; cord braided of coconut husk, human hair, intestines of animals; string for a musical instrument; to stretch the ‘aha cord for the outline of a house so that the posts may be properly placed; measurement of an edge or border. Ua like nā ‘aha, the sides are of equal length [as of a rectangle]. E ki‘i i ke kaula e ‘aha ai, get a cord to stake out the house with. <b>hō‘aha</b> To make or braid ‘aha; to tie up a calabash. (PPN kafa.) (Pukui and Elbert, 1986: 5).</p> <p>3. n. A prayer or service whose efficacy depended on recitation under taboo and without interruption. The priest was said to carry a cord (‘aha). (Malo 180–1.) Ua ka‘i ka ‘aha, the prayer is rendered. Loa‘a kā kākou ‘aha, our prayer is rendered successfully. Ua lilo ka ‘aha, ā laila pule hou, the prayer has not been successfully given, so pray again (Pukui and Elbert, 1986: 5).</p> <p>4. n. Millepede, so called because it coils itself up like a string (Pukui and Elbert, 1986: 5).</p> <p>5. n. Any of the needlefishes of the family Belonidae. The young are called ‘aha‘aha. Varieties are qualified by the terms holowī, mele, and uliuli (Pukui and Elbert, 1986: 5).</p> <p>6. n. Design supposed to resemble the continuing track of a duck, carved on tapa beaters. Also ‘ahaana and kapua‘i-koloa (Pukui and Elbert, 1986: 5).</p>	3. n. A prayer or service whose efficacy depended on recitation under taboo and without interruption. The priest was said to carry a cord (‘aha). (Malo 180–1.) Ua ka‘i ka ‘aha, the prayer is rendered. Loa‘a kā kākou ‘aha, our prayer is rendered successfully. Ua lilo ka ‘aha, ā laila pule hou, the prayer has not been successfully given, so pray again.
Hai ao	nv. Day sacrifice; to sacrifice by daylight (Pukui and Elbert, 1986: 47).	
Haina	n. Offering, sacrifice. Cf. hai, to sacrifice. Ka haina ‘awa, offering of kava. Ka haina kanaka (KL. line 2098), human sacrifice (Pukui and Elbert, 1986: 48).	
Heihei ho‘oheihei	<p>1. nvi. Race, as foot race, canoe race, horse race; to race. He kanaka ikaika e heihei ana (Hal. 19.5), a strong man running a race. <b>ho‘oheihei</b> To run swiftly, take part in a race, pretend to race, cause to race (Pukui and Elbert, 1986: 64).</p> <p>2. Redup. of hei 1–3; to festoon, drape. Cf. pā‘ū heihei. <b>ho‘oheihei</b> To</p>	enchant

Hua 'ōlelo	Wehewehe Piha	Wehewehe Haiki
	<p>ensnare, entrap; to mend, as a net or wire fence (Pukui and Elbert, 1986: 64).</p> <p>3. vt. To enthrall, enchant. Noho 'oia mehe mea lā ua heihei 'ia, he sat like one entranced; enchanted; in a daze. <b>ho'ohēihei</b> Caus/sim.; to fascinate, flirt; to ward off possible sorcery by imitating the gestures of the kahuna (Pukui and Elbert, 1986: 64).</p>	
-heihei	<b>ho'ohēihei</b> To beat, as a heiau drum; sound of heiau drum (Pukui and Elbert, 1986: 64).	
hi'ali	<p>1. n. Food offering to the gods.</p> <p>2. vt. To stir, as a fire; to signal with the hands. Rare.</p>	
Hono	<p>1. nvi. To stitch, sew, mend, patch; a joining, as of mountains. Cf. pāhonohono. E hono ana i kā lākou mau 'upena (Mat. 4.21), mending their nets. (PPN fonono.) (Pukui and Elbert, 1986: 79).</p> <p>2. n. Back of the neck, brow of a cliff (Pukui and Elbert, 1986: 79).</p> <p>3. vs. Bad smelling (less common than hohono). Cf. mimi hono (Pukui and Elbert, 1986: 79).</p> <p>4. n. Rite at the end of kapu loulou rituals during which chiefs sat without shifting positions while a kahuna prayed for as long as an hour. (Ii 44.) (PPN fonono.) (Pukui and Elbert, 1986: 79).</p>	4. n. Rite at the end of kapu loulou rituals during which chiefs sat without shifting positions while a kahuna prayed for as long as an hour. (Ii 44.) (PPN fonono.)
Huikala	nvt. To absolve entirely, forgive all faults, excuse, cleanse and purify morally; pardon, atonement, absolution; ceremonial cleansing. Cf. Malo 199. E huikala 'oukou iā 'oukou iho (Oihk. 20.7), sanctify yourselves (Pukui and Elbert, 1986: 87).	
Ipu kua'aha	n. Container for sacred objects; gourd calabash covered with a sennit net and suspended by a handle composed of four cords; food offerings were placed inside for the god Lono. (Neal 748.) Also ipu-o-Lono (Pukui and Elbert, 1986: 103).	
Ipuokāne	n. Shell container of the hiwa green coconut used in ceremonies honoring the god Kāne (Pukui and Elbert, 1986: 104).	
Ipu 'ōlelo	n. Speaking gourd, a gourd containing pebbles and other objects used in divination; oracle (Pukui and Elbert, 1986: 104).	
IpuoLono	<p>1. n. A variety of taro used as offering to the gods; it may be qualified by the terms kea and 'ula'ula (Pukui and Elbert, 1986: 104).</p> <p>2. n. An agricultural heiau; a heiau where ceremonies seeking to obtain rain were held (Pukui and Elbert, 1986: 104).</p> <p>3. n. Shell of the yellow-husked or lelo coconut (Pukui and Elbert, 1986: 104).</p> <p>4. n. Same as ipu kua'aha (Pukui and Elbert, 1986: 104).</p>	
'Iu	<p>1. nvs. Lofty, sacred, revered, consecrated; such a place. Ka-'iu-lani (personal name), the royal sacred one. Noho ihola ke kahuna nui i ka 'iu (For. 6:41), the high priest occupied the high consecrated spot [while others marched in the makahiki circuit]. <b>hō'iu</b> To make lofty, sacred; to elevate; shy, reserved (Pukui and Elbert, 1986: 104).</p> <p>2. n. Taboo isolating menstruating women in a special hut (Pukui and Elbert, 1986: 104).</p>	2. n. Taboo isolating menstruating women in a special hut.

Hua 'ōlelo	Wehewehe Pīha	Wehewehe Haiki
'Iui	n. Ceremonial feeding by the high chief of the messenger carrying the image Lono about the island during the makahiki festivals. (Malo 148.) (Pukui and Elbert, 1986: 104).	
Kai kala	n. Salt water and 'ōlena root used to remove evil influences. Lit., freeing salt water (Pukui and Elbert, 1986: 116).	
Kai'okia	vi. Separated by sea, spared, set apart, separated (see kānāwai). Ma ka inoa o kona kānāwai mau, kai'okia kānāwai, no laila, 'a'ole, he luku hou 'ana a Lono-i-ka-makahiki (For. 4:291), in the name of his customary law, sea-separation law, so there was no more destruction by Lono-i-ka-makahiki. Ke hō'ike mai nei ke akua, ua kai'okia ka make o āu mau keiki, the god reveals that your children are spared (Pukui and Elbert, 1986: 117).	
Kai 'ōlena	n. Water of purification composed of sea water or water with salt and 'ōlena (turmeric root); to purify thus (Pukui and Elbert, 1986: 117).	
Kai'oloa	n. Ceremony of tying fine white tapa ('oloa) as a malo on an image. (Malo 148, 154.) (Pukui and Elbert, 1986: 117).	
Kahalili	1. n. Sanctified stone used by a priest in 'anā'anā sorcery (Pukui and Elbert, 1986: 110). 2. vi. To exhibit wrath or displeasure due to jealousy (Pukui and Elbert, 1986: 110).	
Kākua	1. vt. To bind or fasten on, as a sarong or belt. Cf. hahau kākua. Ka 'ohu kākua o Kī-lau-ea, the mist that forms a sarong for Kī-lau-ea. (PCP taatua.) (Pukui and Elbert, 1986: 120). 2. vt. To worship the gods, especially by food offerings; to appeal to the gods (Pukui and Elbert, 1986: 120).	
Kākū'ai	v. To sacrifice food (fish, bananas, kava) to the gods, as at every meal; to feed the spirits of the dead; to deify a dead relative by food offerings and prayer; to dedicate the dead to become family protectors ('aumākua) or servants of 'aumākua (Beckwith, 1970, p. 123); to transfigure, transfiguration (Kam. 64: 64, 91). (Contraction of kākua 'ai.) See kino ahi (Pukui and Elbert, 1986: 120).	
Kalakupua	nvs. Under control of a mysterious or supernatural power; magic. See kupua. <b>ho'okalakupua</b> Magic; to do wondrous acts; a magician, enchanter, witchcraft; extraordinary fisherman, elusive thief. He ikaika ho'okalakupua, extraordinary or supernatural strength. See kupua (Pukui and Elbert, 1986: 121).	
Kāle'a	nvi. Prayer calling on the 'aumākua, family gods, for help; to pray thus. Cf. le'a, successful, clear. Ma nā pule kāle'a, he pule kāhea ... i nā 'aumākua (Kep. 55), and kāle'a prayers, prayers calling ... the family gods (Pukui and Elbert, 1986: 122).	
Kāmakamaka	1. vi. Fresh, alive, as of leaves or fresh fish; to lay green leaves on an oven (Kep. 163); mulch (rare) (Pukui and Elbert, 1986: 125). 2. n. Prayer asking forgiveness. Cf. maka, fresh, raw, and kalokalo. <b>ho'okāmakamaka</b> To ask forgiveness, to seek restoration of friendship (Pukui and Elbert, 1986: 125). 3. vt. To tie securely with ropes. Cf. kama 2 (Pukui and Elbert, 1986: 125).	2. n. Prayer asking forgiveness.
Kāmauli	n. Thank offering to the gods for abundant crops (Malo 199); ceremony to purify warriors returned from war. Cf. maui, seat of life (Pukui and Elbert, 1986: 126).	
Kānāwai	nvs. Law, code, rule, statute, act, regulation, ordinance, decree, edict; legal; to obey a law; to be prohibited; to learn from experience. Fig., ti leaves, as used in religious ceremonies as a plant respected by spirits. Since some early laws concerned water (wai) rights, some have suggested that the word	Fig., ti leaves, as used in religious ceremonies as a plant respected by spirits.

Hua ‘ōlelo	Wehewehe Pīha	Wehewehe Haiki
	<p>kānāwai is derived from wai, water; this seems doubtful in view of the many ancient edicts of gods that have no relation to water (also cf. wai 4 and derivatives). Perhaps the most famous kānāwai is the kānāwai kai‘okia promulgated by the god Kāne after the flood of Kahinali‘i, promising that ever afterwards the sea would be separated (‘okia) from the land (i.e., not encroach on the land). Persons swore oaths by this and other kānāwai. The kānāwai of Kū was that no one might lean backwards (kīki‘i) during ceremonies; that of Ku-kaua-kahi that no one might bend forward (kūpou); that of Kānehekili, that no one might whisper (hāwanawana) during ceremonies; that of Ka-hō-ali‘i, that the white kā‘upu bird (kā‘upu kea) must be used as his symbol during the makahiki. See below and Kam. 64:13–17 and note 9. ‘Aha kau kānāwai, legislature, law-making body. Kānāwai (ho‘opa‘i) kalaima (karaima), penal code, criminal code. Buke kānāwai ho‘okahi, sole statute law. Kānāwai e pololei ai ka ho‘okolokolo ‘ana, code of procedure; lit., law which is correct in holding court. Kānāwai o Pelekania (Beritania) i kākau puke ‘ole ‘ia, British common law; lit., law of Britain not written in a book. Mamuli o ke kānāwai, according to law; legal. Ho‘olilo i mea pono ma ke kānāwai, to legalize, make lawful. Ho‘olohe ‘ole i ke kānāwai, lawless. Ua kānāwai au i ka hele malaila, I have learned not to go there. E hele pū me ke kānāwai, to go legally (with ti leaves). Nā Kānāwai he ‘Umi, the Ten Commandments. Kū ‘ole i ke kānāwai, illegal, contrary to law. <b>ho‘okānāwai</b> To impose a law, especially to vow not to associate with certain persons or places until certain conditions are fulfilled. Ho‘okānāwai akula ia i kona wahi i hele ai, ‘a‘ole e hele hou; ho‘okānāwai akula i nā makamaka, he made a vow not to go again to that place; he made a rule not to associate with the friends (Pukui and Elbert, 1986: 127-128).</p>	
Kapu kai	n. Ceremonial sea bath for purification, purification by sea water, as after contact with a corpse or by women after menstruation (Pukui and Elbert, 1986: 133).	
Kapukapu kai	Same as kapu kai; to purify by sprinkling with salt water (kava, ordinarily taboo to women, might be made noa or free of taboo by sprinkling the place in this fashion; usually termed pī kai) (Pukui and Elbert, 1986: 133).	
Kapu lama	n. A ritual for the god Lono-i-ka-‘ou-ali‘i (Lono at the chiefly supremacy). (Kam. 64.7.) Lit., torch taboo (Pukui and Elbert, 1986: 133).	
Kapu loulu	n. A ritual for the god Lono-i-ka-‘ou-ali‘i. (Kam. 64.7.) Lit., loulu palm taboo (Pukui and Elbert, 1986: 133).	
Kapu ‘ōhi‘a kō	n. Sacred rituals for cutting an ‘ōhi‘a log and dragging (kō) it to the coast to be made into a canoe. (Kam. 76:136–8; a note in Kam. 76:146 compares Kamakau’s description with Malo’s.) See malu ko‘i (Pukui and Elbert, 1986: 133).	
Kauila, kauwīla	<p>1. n. A native tree in the buckthorn family (Alphitonia ponderosa), found on the six main Hawaiian islands, with alternating leaves, oblong to narrow and woolly below; its hard wood was used for spears and mallets. (Neal 541.) Its wood was one of three kinds from trees on Mauna Loa, Moloka‘i, that were rumored to be poisonous from that location alone, and were used in black magic. The three trees were called kālai pāhoa; the others were ‘ohe and nīoi (Pukui and Elbert, 1986: 135).</p> <p>2. n. A native tree in the buckthorn family (Colubrina oppositifolia), found only on O‘ahu and Hawai‘i, with opposite leaves, ovate and to 15 cm long. Its hard wood was valued for spears and tools, and was not reputed to be poisonous. (Neal 541.) Called o‘a on Maui. Cf. ‘ānapanapa (Pukui and Elbert, 1986: 135).</p> <p>3. n. Taboo ceremony consecrating a temple; ceremonial readorning of images with feathers (Pukui and Elbert, 1986: 135).</p>	3. Taboo ceremony consecrating a temple; ceremonial readorning of images with feathers.

Hua ‘ōlelo	Wehewehe Pīha	Wehewehe Haiki
	<p>4. n. Hard, reddish rock resembling ‘alā (Pukui and Elbert, 1986: 135).</p> <p>5. n. A kind of black, tough sugar cane. Also māikoiko, kō ‘ele‘ele (Pukui and Elbert, 1986: 135).</p> <p>6. n. See puhi kauila (Pukui and Elbert, 1986: 135).</p>	
Kaumaha ‘ai	n. Food offering to the gods. Pule kaumaha ‘ai (Kep. 55), prayer before eating (Pukui and Elbert, 1986: 137).	
Kīhāpai	<p>1. n. Small land division, smaller than a paukū; cultivated patch, garden, orchard, field, small farm; parish of a church, diocese; department of a business or office; formerly various religious duties were divided into kīhāpai, as tending the altar, offering sacrifices (Pukui and Elbert, 1986: 147).</p> <p>2. n. Madagascar periwinkle (<i>Catharanthus roseus</i>, syn. <i>Vinca rosea</i>), a perennial herb or small shrub, from tropical America, grown for ornament; flowers rose-purple or white. (Neal 689.) (Pukui and Elbert, 1986: 147).</p>	formerly various religious duties were divided into kīhāpai, as tending the altar, offering sacrifices.
Ku‘iku‘ipapa	n. Prayer closing makahiki festivals. (For. 6:45.) (Pukui and Elbert, 1986: 175).	
Kūkulu kumuhana	v. To pool thoughts and prayers to solving common problems, as during ho‘oponopono (Nānā 78–80); to set up topics for discussion, as an agenda (Pukui and Elbert, 1986: 178).	
Kūloa	Same as kūlō‘ihi, kūlō; name of the lengthy ceremonies on the night before graduation day in hula; a “long waiting” with feasts and ceremonies lasting for hours; lengthy religious prayers, ceremonies. He lā kēlā e kūloa ai i nā mea ‘ai i ulu mai (For. 6:125), that was the day for long prayers to get food to grow (Pukui and Elbert, 1986: 180).	
Kuoha	n. Love prayer used by a kahuna hana aloha to invoke love in one of the other sex. Cf. oha (Pukui and Elbert, 1986: 183).	
Lau‘awa	<p>1. n. Kava leaf (Pukui and Elbert, 1986: 195).</p> <p>2. n. First two or three taro leaves, as offered with kava leaves with prayers for a good food supply (Pukui and Elbert, 1986: 195).</p>	
Le‘ale‘a	<p>1. Redup. of le‘a 1; to have a good time; fun, gaiety (see ex. henehene), amusement. Le‘ale‘a no‘ono‘o ‘ole, thoughtless gaiety, frivolous. Puni le‘ale‘a wale, fond of pleasure only, frivolity. Nā mākuā kāne le‘ale‘a o kāua (GP 56), our uncles who have sported with us. <b>ho‘ole‘ale‘a</b> Redup. of ho‘ole‘a; to amuse oneself, have fun; amusement. Po‘e ho‘ole‘ale‘a i kānaka (Epeso 6.6), men-pleasers. (PNP lekaleka) (Pukui and Elbert, 1986: 198).</p> <p>2. n. Name of a prayer to Kū, Kāne, Lono, and the ‘aumākua (family gods). (Kep. 23) (Pukui and Elbert, 1986: 198).</p>	
Leiau	n. An ancient type of prayer. (For. 6:23.) (Pukui and Elbert, 1986: 200).	
Lele	<p>1. nvi. To fly, jump, leap, hop, skip, swing, bounce, burst forth; to sail through the air, as a meteor; to rush out, as to attack; to get out of, as from a car; to dismount, as from a horse; to land, disembark, as from a canoe; to undertake; to move, as stars in the sky; to move, as in checkers; a jump, leap, attack. (For lele with emotional words, see ex., hauli, kūpiliki‘i; also cf. ha‘alele.) Mea lele, flyer. Lele māmā, fly swiftly, dart. Mea lele mua, aggressor. Ka lele mua, the first to play or speak [in a riddling contest]; the first sorcery victim (J. [Joseph] S. Emerson, 20). Kanaka lele, angel [old name]. Lele maila ia uwē (FS 57), tears poured forth. Ua lele ka hanu o Moa, Moa's breath has departed [he has died]. See also ‘uhane. I hewa nō iā‘oe i ka lele mua, it is your fault for attacking first. ‘Āmama, ua noa, lele wale</p>	<p>11. n. A tall variety of wild banana (<i>Musa xparadisica</i>), formerly planted near the altar (lele). It was offered to the gods and used for love magic. Its essence was thought to fly (lele) to the gods. It was used (for</p>

Hua ‘ōlelo	Wehewehe Pīha	Wehewehe Haiki
	<p>(For. 5:413), finished, free of taboo, fly on [of the taboo and prayer].  <b>ho‘olele</b> To cause to fly; to fly, as a kite; to disembark, to embark, as on a project; to palpitate, as the heart; to enlarge or project, as pictures. Ho‘olele leo, radio broadcast, broadcaster, microphone, ventriloquism, ventriloquist. Ho‘olele hua kēpau, to set type. Ki‘i ho‘olele, enlargement of a picture. Mea ho‘olele leo, microphone. Mea ho‘olele ki‘i, picture projector. E ho‘olele mai i nā kānaka, disembark the people. (PPN lele.) (Pukui and Elbert, 1986: 201).</p> <p>2. vs. Contagious, as of disease (Pukui and Elbert, 1986: 201).</p> <p>3. vi. Wind-blown, of the rain. Cf. leleaka, lele ua. Ua lele ku‘i lua, hard-beating wind-blown rain (Pukui and Elbert, 1986: 201).</p> <p>4. vs. Separate, detached, as a leaf separated from a plant for ceremonials (Pukui and Elbert, 1986: 201).</p> <p>5. n. A detached part or lot of land belonging to one ‘ili, but located in another ‘ili (Pukui and Elbert, 1986: 201).</p> <p>6. nvi. Hula step: the dancer walks forward, lifting up the rear heel with each step, with slight inward movement; sometimes with the ‘uwehe step with each foot forward. This can also be done backwards; to dance thus (Pukui and Elbert, 1986: 201).</p> <p>7. n. An interval of music, the difference in pitch between two tones, always followed by a number from one to six, especially lele kolu, an interval of a third, as from C to E, or lele lima, an interval of a fifth. Minor intervals are followed by hapa, as lele kolu hapa, an interval of a minor third. Lele may also be followed by pā- and a number, to skip that number of notes. Lele in this sense also occurs as a verb, to sing thus (Pukui and Elbert, 1986: 201).</p> <p>8. vi. To dry up, to have passed the menopause; to evaporate. Ua lele ka waiū o Loika, Lois' breasts have ceased to contain milk. Ua lele ka wai nui o ka lepo (Kep. 89), most of the water of the dirt evaporated (Pukui and Elbert, 1986: 201).</p> <p>9. vi. To shrink, as clothes (Pukui and Elbert, 1986: 201).</p> <p>10. n. Sacrificial altar or stand (Pukui and Elbert, 1986: 201).</p> <p>11. n. A tall variety of wild banana (<i>Musa xparadisiaca</i>), formerly planted near the altar (lele). It was offered to the gods and used for love magic. Its essence was thought to fly (lele) to the gods. It was used (for weaning (cf. lele 8): the banana was placed near the child with appropriate prayers in order to obtain the god's consent for weaning. This banana was taboo to women (Pukui and Elbert, 1986: 201).</p> <p>12. n. Type of fish (no data). (KL. line 16.) (Pukui and Elbert, 1986: 201).</p> <p>13. vt. (followed by hapa- + digit). To count by — (digit). See below. (Pukui and Elbert, 1986: 201).</p>	<p>weaning (cf. lele 8): the banana was placed near the child with appropriate prayers in order to obtain the god's consent for weaning. This banana was taboo to women.</p>
Limu kala	<p>n. Common, long, brown seaweeds (<i>Sargassum echinocarpum</i>), their stems covered with short branches, bearing rather stiff, twisted, more or less toothed, narrow leaves. Rarely eaten raw because of toughness (though edible); used in ceremonies to drive away sickness and to obtain forgiveness</p>	<p>used in ceremonies to drive away sickness and to obtain</p>

Hua ‘ōlelo	Wehewehe Piha	Wehewehe Haiki
	(see kala 1). May be qualified by the terms lau li‘ili‘i or lau nui. Also ‘ākala (Pukui and Elbert, 1986: 207).	forgiveness (see kala 1)
Lolo	<p>1. n. Brains, bone marrow. Kau ka lā i ka lolo, the sun rests on the brains [it is noon; usually now without other connotation, but formerly believed a time with great mana as a man's aka (shadow, image) was no longer visible and was thought to have entered his sacred head—Nānā 123–4]. Lolo ‘eleu, active mind or intelligence. (PPN lolo, oily; PEP brains; cf. lololo 2.) (Pukui and Elbert, 1986: 211).</p> <p>2. nvs. Religious ceremony at which the brain of the sacrificed animal was eaten (such ceremonies occurred at a canoe launching, start of journey, completion of instruction); to have completed the lolo ceremony, hence expert, skilled. He lolo ‘au moana, seafaring expert. A‘o ihola ‘o Hale-mano i ka hula ... pau ke a‘o ‘ana, lolo ihola i ka pua‘a (FS 275), Hale-mano learned the hula ... after learning, a pig was offered ceremonially (Pukui and Elbert, 1986: 211).</p> <p>3. n. Pithy, white sponge in a sprouting coconut. Also iho (Pukui and Elbert, 1986: 211).</p> <p>4. n. Long slender pole placed above the second ridgepole of a house, functioning as a batten for the attachment of additional layers of thatch. Also lolo ‘iole (Pukui and Elbert, 1986: 211).</p> <p>5. n. First brew made from ti root (Pukui and Elbert, 1986: 211).</p> <p>6. Short for hīnālea ‘akilolo, a fish. (PCP lolo.) (Pukui and Elbert, 1986: 211).</p> <p>7. Same as holowa‘a, sheath covering coconut flowers (Pukui and Elbert, 1986: 211).</p> <p>8. interj. Serves you right! I told you so! (Pukui and Elbert, 1986: 211).</p>	<p>2. nvs. Religious ceremony at which the brain of the sacrificed animal was eaten (such ceremonies occurred at a canoe launching, start of journey, completion of instruction); to have completed the lolo ceremony, hence expert, skilled. He lolo ‘au moana, seafaring expert. A‘o ihola ‘o Hale-mano i ka hula ... pau ke a‘o ‘ana, lolo ihola i ka pua‘a (FS 275), Hale-mano learned the hula ... after learning, a pig was offered ceremonially.</p>
Luanu‘u	Dressed out in tapa, as temple images in Lono's temple on important occasions. (And.) (Pukui and Elbert, 1986: 214).	
Lulu	<p>nvi. Calm, peace, shelter, lee, protection, shield, cloak; to lie at anchor; to be calm; to shield. Cf. lulu ali‘i, pālulu. E lulu hiwalani ana ‘oe (chant), you are sheltering the royal favorite. Lulu ‘ia ke kai (Nak. 72), the sea has calmed. <b>ho‘olulu (a)</b> To lie quietly in calm water, as a ship in port; to be calm; to gather together, as objects, or to wait, as for transportation, See kahua ho‘olulu. Ki‘i lā‘au ho‘olulu (Kam. 64:18), fixed wooden images [as at Hale o Keawe]. Hale ho‘olulu, depot, waiting station. Ho‘olulu lei, to offer leis on an altar; the prayer uttered while making an offering of leis; lit., to make leis repose in peace and quiet. (PPN ruru.) <b>(b)</b> To chum, for fish; this type of fishing and fisherman (Pukui and Elbert, 1986: 215).</p>	Ho‘olulu lei, to offer leis on an altar; the prayer uttered while making an offering of leis; lit., to make leis repose in peace and quiet. (PPN ruru.)
Māhanahana	<p>1. Redup. of mahana 1; smarting, painful; unpleasant odor, as of flatulency; bad-smelling, lukewarm. Ka pa‘i māhanahana, a slap that smarts. <b>ho‘omāhanahana</b> To make warm, heat. (PPN mafanafana.) (Pukui and Elbert, 1986: 219).</p> <p>2. Redup. of mahana 2. <b>ho‘omāhanahana</b> To relax rigor of taboo during a long rigorous session. (Malo 160, 176.) (Pukui and Elbert, 1986: 219).</p>	<b>ho‘omāhanahana</b> To relax rigor of taboo during a long rigorous session. (Malo 160, 176.)
Mahiki	<p>1. vi. To jump, leap, hop, move up and down, vibrate; to spatter; to teeter, seesaw; to weigh, as on scales; a seesaw. <b>ho‘omahiki</b> To cause to leap, jump, etc. (PPN mafiti.) (Pukui and Elbert, 1986: 219).</p> <p>2. vt. To cast out spirits, exorcise, especially with mahiki shrimps; to treat in</p>	2. vt. To cast out spirits, exorcise, especially with mahiki shrimps; to treat in turn, as

Hua ‘ōlelo	Wehewehe Piha	Wehewehe Haiki
	<p>turn, as troubles in ho‘oponopono family therapy (Nānā 75–7). Mahiki ana i nā mea ‘ino, treating the deep troubles (Pukui and Elbert, 1986: 219).</p> <p>3. n. Any kind of shrimp used ceremoniously (Pukui and Elbert, 1986: 219).</p> <p>4. Same as ‘aki‘aki, a grass used to exorcise evil spirits, especially when shrimps are not available (Pukui and Elbert, 1986: 219).</p> <p>5. vt. To pry; peel off, as a scab; to appear. Mahiki ka lā i ka ‘ilikai, the sun came forth on the horizon (Pukui and Elbert, 1986: 219).</p> <p>6. Same as ‘uku kai, a sand hopper (Pukui and Elbert, 1986: 219).</p> <p>7. n. A variety of taro (Pukui and Elbert, 1986: 219).</p>	<p>troubles in ho‘oponopono family therapy (Nānā 75–7). Mahiki ana i nā mea ‘ino, treating the deep troubles.</p> <p>3. n. Any kind of shrimp used ceremoniously.</p>
Ma‘iola	n. A god of healing. (Malo 82.) (Pukui and Elbert, 1986: 224).	
Malu ‘ōhi‘a	n. Taboo ceremonies when an ‘ōhi‘a tree was cut to be carved into images; the log itself. (Kam. 76:136.) Cf. malu ko‘i (Pukui and Elbert, 1986: 234).	
Mānewanewa	<p>1. nvi. Grief, sorrow, mourning; exaggerated expression of grief, as by knocking out teeth, cutting the hair in strange patterns, eating of filth, tattooing the tongue, removing the malo and wearing it about the neck; to do such. <b>ho‘omānewanewa</b> To display violent grief; to free oneself from black magic and regain health by extravagant conduct, as going nude or eating of filth or drinking ‘auhuhu juice. (PPN manewanewa.) (Pukui and Elbert, 1986: 238).</p> <p>2. vs. Unkind. <b>ho‘omānewanewa</b> To treat unkindly (Pukui and Elbert, 1986: 238).</p> <p>3. Var. of hīnawenawe, hīnewanewa, weak, spindly. ‘O ka hahu ‘ape mānewanewa (KL. line 370), the weak young ‘ape plant (Pukui and Elbert, 1986: 238).</p> <p>4. n. Name given for a beach grass; used in leis on Lā-na‘i (Pukui and Elbert, 1986: 238).</p>	to free oneself from black magic and regain health by extravagant conduct, as going nude or eating of filth or drinking ‘auhuhu juice. (PPN manewanewa.)
Maoloha	n. Large-meshed net used at makahiki ceremonies. It was filled with food and held at each of the four corners. The priest prayed, and the net was shaken. If the food did not fall out, the priest predicted famine. Perhaps this was named for a legendary net called kōkō a maoloha. During a famine Waia miraculously lowered this net from heaven and filled it with food. He shook the net, and food was scattered for the benefit of the starving people. (Malo 151, 155.) (Pukui and Elbert, 1986: 240).	
Māwaewae	<p>1. Redup. of māwae 1, 2; a ceremony for a child, held a few days after birth, during which the mother was given special food (Pukui and Elbert, 1986: 243).</p> <p>2. n. A seaweed (Pukui and Elbert, 1986: 243).</p>	a ceremony for a child, held a few days after birth, during which the mother was given special food.
Moku lehua	n. Solemn feast after the cutting (moku) of an ‘ōhi‘a log for a temple image; cluster of lehua trees (Pukui and Elbert, 1986: 252).	
Mōlia	vt. To set apart for the gods; to sacrifice or offer to the gods; to bless; to curse. E mōlia mai e make, curse so [he] shall die. (PNP moolia.) (Pukui and Elbert, 1986: 253).	
Mōlia ola	n. Sacrifice and prayer for life and safety; one who sacrifices himself that others may live, as Christ; passover; Easter (Oih. 12.4). ‘Aha‘aina mōliaola, the feast of the Passover. Ua mōhai ‘ia ‘o Kristo, kō kākou mōliaola no	

Hua ‘ōlelo	Wehewehe Pīha	Wehewehe Haiki
	kākou (1 Kor. 5.7), Christ our passover is sacrificed for us (Pukui and Elbert, 1986: 253).	
Niu hiwa	n. A variety of coconut, with husk of fruit dark green when mature and shell black. Used ceremonially, medicinally, and for cooking. (HP 190.) Lit., dark (Pukui and Elbert, 1986: 268).	
Noho lihilihi, noho ‘ana nihinihi	nv. Strict way of life, rigid observance of taboos; rigid way of sitting during ceremonies; genteel deportment, etiquette; to observe proper decorum, circumspect conduct. (Kep. 125, 141.) (Pukui and Elbert, 1986: 269).	
Oeoe	<p>1. Redup. of oe; whistle, as of steamer or train, siren; bull-roarer, as made of kamani seed or coconut shell on a long string; long, tall, tapering, towering; a long object, pillar (preceded by ke). Pe‘a oeoe, a long sail. Kani oeoe ke oeoe, the bull-roarer whistles. <b>ho‘ōeoe</b> To stretch out, as the neck; to reach high; to prolong, as a sound; to toll; to yodel. Uwē ho‘ōeue, prolonged wailing (Pukui and Elbert, 1986: 275).</p> <p>2. Same as lupe‘akeke, a bird (Pukui and Elbert, 1986: 275).</p> <p>3. n. Temporary booth occupied by priests during taboo days of a heiau. (Malo 163.) (Pukui and Elbert, 1986: 275).</p>	
‘Ohe	<p>1. n. All kinds of bamboo; reed (Mat. 27.48); flute; pipe, hose, tube; bamboo tube for preserving fish. Puhi ‘ohe, to play a wind instrument; player of a wind instrument. Hula ‘ohe (UL 135), dance to the music of the nose flute. (PPN kofe.) (Pukui and Elbert, 1986: 276).</p> <p>2. n. A coarse, jointed, native grass (<i>Isachne distichophylla</i>), to 190 cm high, with stiff, pointed leaves and open flowering panicle (Pukui and Elbert, 1986: 276).</p> <p>3. n. A native bamboo-like plant (<i>Joinvillea ascendens</i>), with stem about 3 m high, 2.5 cm or less in diameter, unbranched; leaf blades 60 to 90 cm by 8 to 13 cm, pointed and plaited; flowering panicle about 30 cm long. (Neal 166.) (Pukui and Elbert, 1986: 276).</p> <p>4. n. A native tree (<i>Reynoldsia sandwicensis</i>), an araliad, with leaves about 30 cm long, each leaf with seven to eleven broad leaflets with scalloped edges. (Neal 652.) The wood of this kind of tree growing at Mauna Loa, Moloka‘i, was reputed to be poisonous, was used for making poison images, and is the tree form of Kapo, a goddess. See kālaipāhoa, kauila. This tree growing elsewhere was not considered poisonous and was used for making stilts, hence it was also called ‘ohe kukuluae‘o or ‘ohe-o-kai or ‘ohe-ma-kai (Pukui and Elbert, 1986: 276).</p> <p>5. n. A native variety of taro, thriving at altitudes above 450 m; leaf stem light-green, tinged with reddish-brown (perhaps like some variety of bamboo); the corm pink-tinted, making excellent poi. (Whitney 58.) The term may be qualified by the colors ‘ele‘ele, kea or ke‘oke‘o, ‘ula‘ula. Lele nō ka ‘ohe i kona lua, the ‘ohe leaps into its hole [a legendary reference; each in his own place] (Pukui and Elbert, 1986: 276).</p> <p>6. n. Variety of fish (no data) (Pukui and Elbert, 1986: 276).</p>	

Hua 'ōlelo	Wehewehe Pīha	Wehewehe Haiki
Olo 'awa	n. An address to a deity accompanied by an oblation of kava (Pukui and Elbert, 1986: 285).	
Pahu heiau	n. Temple drum (Pukui and Elbert, 1986: 301).	
Pālīma	1. vt. Five times, in fives, fivefold; to divide in fives or distribute in fives. Hānau pālīma, quintuplet birth. <b>ho'opālīma</b> To divide in fives; same as above (Pukui and Elbert, 1986: 312). 2. n. Temporary booth occupied by priests during taboo days of a heiau (Pukui and Elbert, 1986: 312).	
Pana kai	1. v. To flip, as salt water with finger or fingers during a purification ceremony (Pukui and Elbert, 1986: 313). 2. vs. To heel over, as a vessel. Rare (Pukui and Elbert, 1986: 313).	
Pani	1. nvt. To close, shut, block (For. 5:460–1), dam (For. 5:509), dike, substitute, replace, represent, fill a breach or vacancy; closure, stopper, valve, cork, plug, lid, cover, gate, blockade, door, agreement (GP 14), substitute, vice- (sometimes preceded by ke). Cf. pani hakahaka. Pani 'ino, to slam or close forcefully. <b>ho'opani</b> To cause a closing, pretend to close. (PCP pani.) (Pukui and Elbert, 1986: 314). 2. n. Final bit of food closing a period of treatment by a medical practitioner, commonly but riot always sea food; final gift in a ho'okupu ceremony. Cf. aeāea, 'akilolo 1. (Pukui and Elbert, 1986: 314). 3. n. Odd-shaped pandanus key that fits, like a keystone at the bottom of a pandanus cluster; when this is knocked out, the others fall easily (Pukui and Elbert, 1986: 314). 4. n. The bottom of a coconut when cracked off by blows around the base of the nut; it fits like a lid (pani) (Pukui and Elbert, 1986: 314). 5. n. Disease with severe pain at the solar plexus and choking (Pukui and Elbert, 1986: 314). 6. n. Pan. Eng. Rare. (Pukui and Elbert, 1986: 314).	2. n. Final bit of food closing a period of treatment by a medical practitioner, commonly but riot always sea food; final gift in a ho'okupu ceremony. Cf. aeāea, 'akilolo 1.
Pāpa'a	1. nvs. Cooked crisp, as pig; overdone, burned, parched; scab, of a sore; crust. Cf. palaoa pāpa'a, pāpa'a palaoa and saying, kūmau 2. 'Ili pāpa'a lā, sunburned or tanned skin. 'A'ohe nao 'ai i ka pāpa'a, what a calamity to eat the burned food [a calamity]. <b>ho'opāpa'a</b> To make crisp, brittle; to burn, scorch. Ho'opāpa'a palaoa, to toast bread. Palaoa ho'opāpa'a, toast. Also pa'apa'a. (PEP paka.) (Pukui and Elbert, 1986: 316). 2. n. Slice, as of bread; uncut piece. Cf. pāpa'a hao, pāpa'a lepo, pāpa'a palaoa, pāpa'a pelena (Pukui and Elbert, 1986: 316). 3. n. Cluster of tiny red and yellow feathers tied together fanwise, as presented to a chief to be used for featherwork. Also pa'a'a (Pukui and Elbert, 1986: 316). 4. n. A red sugar cane with light-brown fibers; it has an odor similar to burnt sugar, hence its name. Used in love sorcery (Pukui and Elbert, 1986: 316). 5. n. Bark, as of trees (Pukui and Elbert, 1986: 316). 6. Same as pāki'i 2, fish (Pukui and Elbert, 1986: 316).	4. Used in love sorcery.

Hua 'ōlelo	Wehewehe Piha	Wehewehe Haiki
	7. (Cap.) n. Wind names. See below (Pukui and Elbert, 1986: 316).	
Papa hana	1. n. Work method, plan, stratagem, policy, program, agenda, project; workbench. 'O ka papa hana kēia a Kua'ua'u, this is Kua'ua'u's method [that of a famous medical practitioner] (Pukui and Elbert, 1986: 316). 2. n. Ceremony for the gods, as in offering kava (Pukui and Elbert, 1986: 316).	
Papahola	1. n. Face of a clock or watch (Pukui and Elbert, 1986: 317). 2. n. Level pavement beside a heiau. (Malo 162.) (Pukui and Elbert, 1986: 317). 3. n. Priests who prohibited noise during taboo (Pukui and Elbert, 1986: 317). 4. n. Division of spoils among the victors. Rare (Pukui and Elbert, 1986: 317).	
pāpai'awa, pāpāia 'awa	nvi. Ceremonial offering of kava, especially to free one from the necessity of completing an oath or vow; to perform such a ceremony. (Lai 475.) (Pukui and Elbert, 1986: 317).	
Papa lani	n. Heavenly stratum, heaven and all the spiritual powers; upper regions of the air, upper heavens, firmament (Pukui and Elbert, 1986: 318).	
Pi'iali'i	n. A native variety of taro, one of the oldest varieties grown in Hawai'i; formerly known as one of the royal taros and desirable as an offering to the gods; today, an important wet-land poi taro. Leaves and corm are tinged with pink. (HP 28, Whitney.) This name may be qualified by the colors 'ele'ele, ke'oke'o, 'ula'ula. See ex., hanoa (Pukui and Elbert, 1986: 327).	
Pī kai 'ōlena	v. To sprinkle with sea water or salt water, with a bit of 'ōlena root, to purify or remove taboo (Pukui and Elbert, 1986: 328).	
Polopolo	Same as pōpolo, the plant (Pukui and Elbert, 1986: 339).	
Pōpolo	1. n. The black nightshade ( <i>Solanum nigrum</i> , often incorrectly called <i>S. nodiflorum</i> ) a smooth cosmopolitan herb, .3 to .9 m high. It is with ovate leaves, small white flowers, and small black edible berries. In Hawai'i, young shoots and leaves are eaten as greens, and the plant is valued for medicine, formerly for ceremonies. (Neal 744). Also polopolo. The fruit is hua pōpolo. 'olohua, polohua, pū'ili. Because of its color, pōpolo has long been an uncomplimentary term: see lepo pōpolo. In modern slang, Blacks are sometimes referred to as pōpolo. See pōpolohua. (PPN polo, PEP poopolo) (Pukui and Elbert, 1986: 343). 2. n. An endemic lobelia ( <i>Cyanea solanacea</i> ), a shrub to 2.5 m high; in young plants the leaves are large, sinuate, thorny on both sides; in mature plants the leaves are unarmed; flowers 5 cm long light-colored; fruit a large orange berry (Pukui and Elbert, 1986: 343). 3. n. The native pokeberry. See pōpolo kū mai (Pukui and Elbert, 1986: 343). 4. n. Same as maiko, a fish. Ni'ihau (Pukui and Elbert, 1986: 343).	formerly for ceremonies. (Neal 744)
Pua'a kau	n. Hog offered as sacrifice (Pukui and Elbert, 1986: 345).	
Pua'a lau	n. Name for plants that might replace pig in some sacrifices, a favorite being young taro leaves. Others were 'ama'u, hāpu'u, kūkaepua'a, kukui, olomea,	

Hua 'ōlelo	Wehewehe Piha	Wehewehe Haiki
	and 'uhaloa. They were considered the plant forms of the pig demigod, Kama-pua'a. Lit., leaf pig (Pukui and Elbert, 1986: 345).	
Pua'alohelohe	n. Larvae of dragonfly (lohelohe) used ceremonially as an offering (Pukui and Elbert, 1986: 345).	
Puakai	1. Same as pūkai 1 (Pukui and Elbert, 1986: 346). 2. nvs. Red of tapa or malo dyed with noni juice (Malo 49); a red tapa used in kuni ceremonies. See wauke puakai (Pukui and Elbert, 1986: 346).	a red tapa used in kuni ceremonies. See wauke puakai
Pū'awa	n. Kava plant or root portion, formerly used as offerings: see 'ike 1 (Pukui and Elbert, 1986: 348).	
Pūlimu	n. A ceremonial cleansing for the sick: taboo food articles were burned. (Malo 110.) (Pukui and Elbert, 1986: 354).	
Uko'o	n. A human sacrifice or pig substitute, as made after a chief was a victim of sorcery, in order to protect the living (Pukui and Elbert, 1986: 366).	
'Ūlili	1. nv. Wandering tattler ( <i>Heteroscelus incanum</i> ), a slender regular winter migrant to Hawai'i, slaty above and white with dusky bars and streaks beneath. It breeds in Alaska and the Yukon. The cry of the bird; to cry thus. <b>ho'ūlili</b> To act like the tattler bird. (PPN ku(u)lili.) (Pukui and Elbert, 1986: 368). 2. n. Police whistle; ancient type of bamboo whistle; sound of these whistles. The whistles are said to be named for the cry of the tattler (Pukui and Elbert, 1986: 368). 3. n. A bamboo tube used for blowing on a fire; to use this tube (Pukui and Elbert, 1986: 368). 4. n. A musical instrument consisting of three gourds pierced by a stick; a whirring sound is made by pulling a string, thus twirling the gourds (Pukui and Elbert, 1986: 368). 5. n. Hula step similar to 'uwehe, except that only one heel at a time is raised; this step has a distinctive beat (Pukui and Elbert, 1986: 368). 6. Same as hū, small gourd used as a spinning top; to spin this top (Pukui and Elbert, 1986: 368). 7. vs. Steep, as a mountain road (Pukui and Elbert, 1986: 368). 8. vs. Firm. Kaula 'ūlili, strengthening cords holding the canoe cover ('ahu uhi wa'a) in place. See wai 'ūlili (Pukui and Elbert, 1986: 368). 9. n. A religious ceremony in 'anā'anā, sorcery (Pukui and Elbert, 1986: 368). 10. Var. of hulili. Ku'u 'ia maila kekahi ānuenuē i 'ūlili 'ia (Laie 581), let down a rainbow that sparkled. (PCP kulili, cf. Marquesan ku'i'i.) (Pukui and Elbert, 1986: 368). 11. n. Poles separating bannisters, as on stairs; rails of hōlua sleds (Pukui and Elbert, 1986: 368).	9. n. A religious ceremony in 'anā'anā, sorcery.
Ulu'alana	n. Offering, especially as made to priests for them to offer to the gods (Pukui and Elbert, 1986: 369).	
Uluulu lei	n. Leis offered to the gods. <b>ho'ouluulu lei</b> Hula altar where fresh leis were placed during hula instruction (Pukui and Elbert, 1986: 370).	

Hua 'ōlelo	Wehewehe Piha	Wehewehe Haiki
'Umihau	n. Offering of pig between two armies before starting battle. (Malo 197.) (Pukui and Elbert, 1986: 371).	
'Upena 'alihi	n. Name given for a net spread over a patient by a medical kahuna in order to catch evil spirits (Pukui and Elbert, 1986: 373).	
Waihā	n. Water upon which the breath (hā) of the priest has been expelled in order to impart mana; to give mana by breathing upon an image or person; to request earnestly in prayer. See ex., waipā (Pukui and Elbert, 1986: 378).	
Wai huikala	n. Water for purification (Pukui and Elbert, 1986: 378).	

## KAHUNA (Developing Master in Healing)

Hua 'ōlelo	Wehewehe Piha
'Elehonua	nvs. Priests' name for west (Pukui and Elbert, 1986: 40).
'Eledani	nvs. Priests' name for east (Pukui and Elbert, 1986: 40).
'Elemoe	1. vs. Dark, still, as sea or forest. Kai 'ōma'ō, 'elekū, 'ele hiwa, 'elemoe, 'elewawā (chant for Ka-lā-kau), sea green, jet-black, sacred black, silent black, tumultuous black (Pukui and Elbert, 1986: 41). 2. n. Priests' name for south (Pukui and Elbert, 1986: 41).
Heiē	n. Helper or apprentice to a priest (Pukui and Elbert, 1986: 64).
Kahuna 'ai pilau	n. Filth-eating sorcerer [insulting term] (Pukui and Elbert, 1986: 114).
Kahuna 'anā'anā	n. Sorcerer who practices black magic and counter sorcery, as one who prays a person to death. Cf. kahu 'anā'anā (Pukui and Elbert, 1986: 114).
Kahuna ho'ohāpai keiki	n. Medical expert who induced pregnancy. (Kam. 64:98.) (Pukui and Elbert, 1986: 114).
Kahuna ho'opi'opi'o	n. Malevolent sorcerer, as one who inflicts illness by gesture, as rubbing his own head to give the victim a severe headache or head injury. Sometimes the victim might imitate the gesture and send the affliction back to the sorcerer. Cf. ho'ohēihei (Pukui and Elbert, 1986: 114).
Kahuna ho'oulu 'ai	n. Agricultural expert (Pukui and Elbert, 1986: 114).
Kahuna ho'oulu lāhui	n. Priest who increased population by praying for pregnancy (Pukui and Elbert, 1986: 114).
Kahuna hui	n. A priest who functioned in ceremonies for the deification of a king (Malo 105) or who detected symptoms of sorcery in one sick or dead (Handy 72: 322) (Pukui and Elbert, 1986: 114).
Kāhunahuna	vi. To sprinkle tightly, especially with salt. Cf. huna, fine (Pukui and Elbert, 1986: 114).
Kāhuna imu	n. Place where food is cooked in an underground oven, as in a cookhouse; tending of the oven (Pukui and Elbert, 1986: 114).
Kahuna kālai	n. Carving expert, sculptor (Pukui and Elbert, 1986: 114).
Kahuna kālai wa'a	n. Canoe builder (Pukui and Elbert, 1986: 114).
Kahuna ki'i	n. Caretaker of images, who wrapped, oiled, and stored them, and carried them into battle ahead of the chief (Pukui and Elbert, 1986: 114).
Kahuna kilokilo	n. Priest or expert who observed the skies for omens (Pukui and Elbert, 1986: 114).
Kahuna lapa'au	n. Medical doctor, medical practitioner, healer. Lit., curing expert (Pukui and Elbert, 1986: 114).
Kahuna makani	n. A priest who induced spirits to possess a patient so that he might then drive the spirits out, thus curing the patient. Lit., spirit priest. (Kam. 64:138.) (Pukui and Elbert, 1986: 114).
Kahuna nui	n. High priest and councilor to a high chief; office of councilor (Pukui and Elbert, 1986: 114).
Kahuna po'o	n. High priest (Pukui and Elbert, 1986: 114).
Kahuna pule	n. Preacher, pastor, minister, parson, priest. Lit., prayer expert (Pukui and Elbert, 1986: 114).
Kanalu	n. Priests of Kū serving in the luakini temple, said to be named for the first such priest. (And.) (Pukui and Elbert, 1986: 127).
Kāula wahine	n. Prophetess, priestess (Pukui and Elbert, 1986: 137).
Kelea	n. Process by which a priest cleansed himself of impurities (kele) from contact with the dead (Pukui and Elbert, 1986: 144).

Hua 'ōlelo	Wehewehe Piha
Kia	<p>1. n. Pillar, prop, post, pole; mast of a ship, spar; nail, spike; rod used in snaring birds with gum; one who so snares birds; fish trap. Cf. kia'āina, kia hō'ailona, kia manu. (PPN tia.) (Pukui and Elbert, 1986: 146).</p> <p>2. nvt. To concentrate or direct, especially in sorcery; evil force of black magic; a sorcerer might concentrate his prayers (kia i ka pule) to the destruction of an individual or object; to aim, as a gun. Cf. kākia, mākia (Pukui and Elbert, 1986: 146).</p> <p>3. vt. To steer. Eng. (Pukui and Elbert, 1986: 146).</p> <p>4. Also dia n. Deer, hart. Eng. (Pukui and Elbert, 1986: 146).</p> <p>5. Also sia nvs. Dear. Eng. (Pukui and Elbert, 1986: 146).</p>
Limalima	<p>1. vt. To handle, use the hands; to pilfer, filch (Pukui and Elbert, 1986: 206).</p> <p>2. vt. To hire. <b>ho'olimalima</b> To rent, hire, employ, lease, charter; paid, hired; a lease, rental. Ho'olimalima hou, sublease. Ka mea ho'olimalima, lessee, tenant. 'Āina ho'olimalima, leased land. Kanaka ho'olimalima, hired man. Ka'a ho'olimalima, hired car, taxi. Ho'olimalima manawa pau 'ole, perpetual lease. Ho'olimalima no ka manawa e ola ana, life-time lease. He ho'olimalima makahiki ha'aha'a, minimum annual rent (Pukui and Elbert, 1986: 206-207).</p> <p>3. vt. To massage. Rare (Pukui and Elbert, 1986: 207).</p> <p>4. n. Prayer in which the priest gestured with his hands; the ceremony was called ho'opi'i i nā 'aha limalima, the limalima assembly rises (Pukui and Elbert, 1986: 207).</p>
Makani noho	n. Spirit that possesses a medium and speaks through him. Lit., spirit that takes possession (Pukui and Elbert, 1986: 227).
Maunu	n. Bait; objects used in black magic, as hair, spittle, parings, excreta, clothing, food leavings. Maunu 'ai 'ole, bait that fish will not take. (PPN maunu.) (Pukui and Elbert, 1986: 243).
Mo'o kahuna	n. Genealogy of succession of priests; history of the priesthood (Pukui and Elbert, 1986: 254).
Mo'okiko	n. Epithet for a sorcerer who practices black magic. Lit., pecking lizard (Pukui and Elbert, 1986: 254).
Mo'o Kū	n. Priests of the lineage of Kū, devoted to the worship of Kū (Pukui and Elbert, 1986: 254).
Mo'o Lono	n. Priests of the lineage of Lono, devoted to the worship of Lono (Pukui and Elbert, 1986: 254).
Nīnau 'uhane	nv. One with familiar spirits, necromancer; to speak through familiar spirits (Oihk. 19.31). Lit., soul asking (Pukui and Elbert, 1986: 267).
'Oloī	vs. Narrow. See ex., 'ololā. He ala 'ololī kō nā kāhuna (saying), priests have a narrow path (Pukui and Elbert, 1986: 286).
Palikū	<p>1. n. Initial point of a genealogy line. (Malo 2.) (Pukui and Elbert, 1986: 312).</p> <p>2. Priests of Lono (Malo 159); ancient order of priests (AP) (Pukui and Elbert, 1986: 312).</p>
Papa kahuna	n. Priestly class (Pukui and Elbert, 1986: 317).
Pi'opi'o	Redup. of pi'o 1. <b>ho'opi'opi'o</b> Redup. of ho'opi'o; a form of imitative magic in which the practitioner, while concentrating, touched a part of his own body, thereby causing injury to his victim's body in the same place, as a chest pain or headache. If the intended victim saw the gestures, he might imitate them and thereby send the black magic back to the original practitioner. Both practices were ho'opi'opi'o. (PPN pikopiko.) (Pukui and Elbert, 1986: 332).
Po'oko'i	n. Sorcerer (Pukui and Elbert, 1986: 341).
Puhi okaoka	n. A name applied to priests versed in all branches of the profession, as divining, meteorology, healing. (For. 6:59.) Probably lit., to blow to bits (Pukui and Elbert, 1986: 349).

## ‘EHA (Diseases)

Hua ‘ōlelo	Wehewehe Piha
‘Anako‘i	n. Inflammatory swelling of a lymph gland, venereal tumor, bubo (Pukui and Elbert, 1986: 24).
‘Apa‘apa	1. Redup. of ‘apa 1; to procrastinate, deliberate, slow. <b>hō‘apa‘apa</b> To slow down others; to lag, dillydally, bother. He ‘aumakua ho‘oluhi, hō‘apa‘apa i ke kahuna, a family god who bothers and interferes with the priest (Pukui and Elbert, 1986: 28). 2. nvt. Guile, deceit; to practice such. (1 Pet. 2.22, Roma. 1.25.) See ‘apake‘e (Pukui and Elbert, 1986: 28).
‘Ea hanu pa‘a	n. Condition of frequent colds. Lit., ‘ea with hardened breath (Pukui and Elbert, 1986: 37).
‘Ea kūka‘a	n. Disease with swelling symptoms (Pukui and Elbert, 1986: 37).
Kāiki‘alamea	A wasting disease, emaciation. (AP) (Pukui and Elbert, 1986: 116).
Kākaiawī	n. Ancient name of a disease, the symptoms of which suggest appendicitis in various stages (Pukui and Elbert, 1986: 118).
Kākelokelo	vs. Slimy, as mucus; to hang, as mucus (Pukui and Elbert, 1986: 119).
Kāmeha‘i	1. n. A portion of the body (nail, hair, etc., the “bait” of a person believed killed by sorcery, placed in a spot where the supposed murderer will contact it and be killed, as in a bathing place; also used in kuni sorcery. (Kam. 64:126–7.) (Pukui and Elbert, 1986: 126). 2. vs. Unusual, surprising, astonishing. He mea hou kāmeha‘i kēlā, that is surprising news (Pukui and Elbert, 1986: 126). 3. n. Illegitimate child, since the identity of the father may be unknown (Pukui and Elbert, 1986: 126).
Kapuahikuni	1. n. Smallpox, Also kamolapoki (Pukui and Elbert, 1986: 133). 2. n. Small stone container in which the sorcerer burned his “bait” (hair, spittle, etc., of his victim) (Pukui and Elbert, 1986: 133).
Kīkala hāne‘ene‘e	n. Pyelitis, kidney disease; sacroiliac strain; lumbosacral slipped disks. Lit., sliding hips (Pukui and Elbert, 1986: 148).
Kīkīpani	1. n. Conclusion, last, end, every last one (Pukui and Elbert, 1986: 150). 2. nvi. Severe stomach pains that make breathing difficult; to endure such. ‘A‘ole nō he nahu maoli o kona ‘ōpū ā kīkīpani ho‘i i kona houpo, it was not a normal ache in his stomach, but a pain that made breathing difficult. E noho maila i loko o ka hau‘oli ... ua wehe ‘ia ke kīkīpani o ka makemake, living happily ... every desire satisfied (Pukui and Elbert, 1986: 150).
Kole	1. vs. Raw, as meat; inflamed; red, as a raw wound or as red earth. Cf. hakukole, kolekole, mākole, ‘ōkole ka‘aka, koaka. Kole ka ihu, nose inflamed with cold. Kole ka waha, wrangling and quarrelsome. Kole ke ahi, fire that won't burn because of the dampness of the wood. Kole ka ‘āina, the land is bare and red. Mālama o kole ka lae, careful or your forehead will be skinned. <b>ho‘okole</b> Same as ho‘okolekole. (PPN tole.) (Pukui and Elbert, 1986: 162). 2. n. Weak and spent, as an old plant. Cf. ‘akole, mū‘okole (Pukui and Elbert, 1986: 162). 3. n. Surgeonfish (Ctenochaetus strigosus). Kole maka onaona, sweet-eyed kole [said of attractive people, as the eye of this fish is considered beautiful] (Pukui and Elbert, 1986: 162). 4. nvt. Story; to tell stories, talk. Eng. (Pukui and Elbert, 1986: 162).
Kolela, kolera	n. Cholera. Eng. See ex., one‘ā (Pukui and Elbert, 1986: 162).
<u>Kūpaka</u>	vt. To kick, thrash, as one in anger or as a child having a tantrum; to writhe, twist, struggle (Isa. 21.3); contorted. Ua hikiwawe kona make ‘ana me ke kūpaka ‘ole, his death came quickly without a struggle (Pukui and Elbert, 1986: 184).
Laulaha	vs. Spread far and wide, as news, widespread; circulated, publicized; of common or general knowledge; spread contagiously, as a disease. Lit., much spread. Nā mana laulaha o ke kia‘āina,

Hua 'ōlelo	Wehewehe Piha
	general powers of the governor. <b>ho'olaulaha</b> To spread, circulate, publicize, make known (Pukui and Elbert, 1986: 196).
Luaiiele	1. vi. To live a dissipated life, reckless of health; to dissipate. See -iele. Luaiiele wale iho nō i 'ō i 'ane'i, going here and there [as a fickle lover] (Pukui and Elbert, 1986: 213). 2. vi. Swaying. Nani ka 'ōiwi o ka lā'au i ka luaiiele 'ia e ka makani, beautiful the body of the tree swayed by the wind [some are handsome even in adversity or dissipation]. <b>ho'oluaiiele</b> Caus/sim. Ho'oluaiiele i ka mana'o (Cleghorn 59), distressing the thoughts (Pukui and Elbert, 1986: 213).
Ma'i ahulau	n. Epidemic, pestilence (Pukui and Elbert, 1986: 221).
Ma'ī'aiake	n. Tuberculosis. Lit., lung-eating sickness (Pukui and Elbert, 1986: 221).
Ma'i alii	n. Royal disease, leprosy (so-called because the first leper was said to have been a chief) (Pukui and Elbert, 1986: 221).
Ma'i hilo	n. Venereal disease, gonorrhea. Lit., braiding disease (Pukui and Elbert, 1986: 222).
Ma'i hohola	n. Heart failure. Rare (Pukui and Elbert, 1986: 222).
Ma'i ho'oka'awale	n. Leprosy. Lit., separation disease (Pukui and Elbert, 1986: 222).
Ma'i huki	n. Convulsion, fit. Lit., pulling disease (Pukui and Elbert, 1986: 222).
Ma'i kia'i kino	n. Illness due to natural causes rather than to sorcery or gods. (Kam. 64:96.) Lit., disease guarding body (Pukui and Elbert, 1986: 223).
Ma'i kipa	n. Disease caused by an evil spirit. Lit., visiting sickness (Pukui and Elbert, 1986: 223).
Ma'i laha	n. Contagious or infectious disease (Pukui and Elbert, 1986: 223).
Ma'i lena	n. Jaundice. Lit., yellow disease (Pukui and Elbert, 1986: 223).
Ma'ima'i	Redup. of ma'i, sick; chronically sick, ailing, sickly. <b>ho'oma'ima'i</b> To pretend to be sickly (Pukui and Elbert, 1986: 224).
Ma'i pūhā	n. Ulcer, running sore (Pukui and Elbert, 1986: 224).
Ma'i pu'upu'u li'ili'i	n. Smallpox. Lit., disease with many little pimples (Pukui and Elbert, 1986: 224).
Ma'i pu'uwai	n. Heart disease, heart attack (Pukui and Elbert, 1986: 224).
Ma'i 'uhola	n. Heart failure. Rare. (Pukui and Elbert, 1986: 224).
Ma'i 'ula	n. Measles. Lit., red sickness (Pukui and Elbert, 1986: 224).
Nae'oaikū	n. Severe asthma (Pukui and Elbert, 1986: 258).
Nae'ōpuakau	n. A disease, accompanied by shortness of breath (nae). Cf. wai'ōpua (Pukui and Elbert, 1986: 258).
Naio	1. n. Pinworm, as in the rectum; white specks in feces; larvae, as of mosquitos; worm in dung or in taro. See pala naio. (PCP ngaio) (Pukui and Elbert, 1986: 259). 2. n. Inferior taro left in the field after the crop is removed (Pukui and Elbert, 1986: 259). 3. n. The bastard sandal-wood (Myoporum sandwicense), a native tree, with hard, dark yellow-green wood, scented like sandal-wood. Leaves are narrow-oblong, pointed, grouped at branch ends; flowers are small, pink or white; fruit, small, white, round. (Neal 791). Cf. 'a'aka (Pukui and Elbert, 1986: 259). 4. n. Name of a seaweed." worm in dung or in taro (Pukui and Elbert, 1986: 259).
Naio 'ai kae	n. Dung-eating pinworm, said contemptuously of slanderers (Pukui and Elbert, 1986: 259).
Nalulu	nvi. Dull headache; dull pain in the stomach, queasy; to have such pains. Nalulu ka 'ōpū, uneasy stomach. <b>ho'onolulu</b> To cause a pain in head or stomach. Ho'onolulu ho'i keiki, the children give [me] a headache. (PNP nga(a)lulu) (Pukui and Elbert, 1986: 260).
Na'o	nvs. Spittle, phlegm, mucus; slimy. (PPN ngako.) (Pukui and Elbert, 1986: 262).
Nawe	1. Var. spelling of naue. Ua nawe pakika (Kep. 87), moving slippery rain (Pukui and Elbert, 1986: 263). 2. vi. Panting for breath, as after exercise or from illness. Rare (Pukui and Elbert, 1986: 263).
Nonohua	nvi. Diarrhea; to have symptoms of diarrhea; disgust; to be vile. 'Oia ia mau 'ōpala o ka mana'o nonohua (Kel. 26), such was the rubbish of vile thoughts (Pukui and Elbert, 1986: 271).

Hua 'ōlelo	Wehewehe Piha
Nū	<p>1. nvi. To cough; to roar, as wind; grunting, as of pigs; cooing, as of doves; patter, as of rain; groaning, deep sighing, moaning; mentally agitated, worried, grief-stricken. Ka ua nū hele ma ka moana, the rain coming pattering over the open sea. <b>ho'onū</b> To moan, groan, sigh, hum, roar, etc. Ka ua 'awa'awa e ho'onū lā i uka, the bitterly cold rain pattering in the uplands. (PPN nguu.) (Pukui and Elbert, 1986: 271).</p> <p>2. Short for nuku, beak. See 'alae nū kea (Pukui and Elbert, 1986: 271).</p> <p>3. Same as lū 1, to scatter, etc. (Pukui and Elbert, 1986: 271).</p> <p>4. n. The letter "n" (Pukui and Elbert, 1986: 271).</p> <p>5. n. News. Eng. See nū hou (Pukui and Elbert, 1986: 271).</p> <p>6. n. Gnu. Eng. (Pukui and Elbert, 1986: 271).</p> <p>7. n. A crescendo followed by a decrescendo in music (Pukui and Elbert, 1986: 271).</p>
Numonia	n. Pneumonia. Eng. (Pukui and Elbert, 1986: 273).
'Ōha'i	vs. Imperfectly healed, as a broken limb. Cf. ha'i 1. 'A'ohē ikaika kēia lima, he lima 'ōha'i, this arm isn't strong, it's imperfectly healed (Pukui and Elbert, 1986: 276).
'Ōhune wela	n. A heat rash, prickly heat. Pi'i ka 'ōhune wela, to get a heat rash (Pukui and Elbert, 1986: 279).
'Ōkunukunu	vs. To have a cough, to cough constantly (Pukui and Elbert, 1986: 282).
'Ōlepolepo	vs. Somewhat dirty, murky, sullied; to sully. Fig., to offend. A kāhiko noho'i nā maka'āinana i 'ole e 'ōlepolepo nā maka o ke ali'i ke nānā mai (Kep. 165), the commoners were dressed up so as not to offend the eyes of the chiefs who might look upon them. 'Ōlepolepo ka 'ōpū, the stomach is out of order, needs cleansing (Pukui and Elbert, 1986: 285).
'O'opu hue	n. Swellfishes, puffers, balloon fishes, globefishes (Arothron meleagris and Chilomycterus affinis); not related to 'o'opu; these fish contain poison which is sometimes removed by those who like the flesh, especially the Japanese; the poison is sometimes fatal; considered by some an 'aumakua. Lit., gourd 'o'opu. Also makimaki (Pukui and Elbert, 1986: 291).
'Ōpū'ōhao	s. Name of a disease in which the abdomen becomes enlarged and hard, while the limbs are enervated; the dropsy; ka opu me ka nanaia alikiliki lalo o ka lemu (Pukui and Elbert, 1986: 293).
Pailua	nvs. Nausea; nauseating, abominable. <b>ho'opailua</b> To cause nausea, vomiting; nauseating, sickening, revolting, disgusting, loathsome. Nā mea lele 'ē a'e apau e kolo ana, me nā wāwae 'ehā, he mea ia e ho'opailua 'ia e 'oukou (Oihk. 11.23), all other flying things that creep, which have four feet, shall be an abomination unto you (Pukui and Elbert, 1986: 303).
Palakī'o	n. A venereal disease (Pukui and Elbert, 1986: 308).
Palapū	nvs. Wound, flesh injury; soft, as a boil ready for lancing. Ma kona mau palapū ua ho'ōla 'ia mai kākou (Isa. 53.5), with his stripes we are healed (Pukui and Elbert, 1986: 310).
Palū	n. Flu, influenza. Eng. (Pukui and Elbert, 1986: 313).
Pāmake	vs. Fatal, of disease; to be near death. Lit., touch of death. Cf. pāola (Pukui and Elbert, 1986: 313).
Papakū	<p>1. n. Foundation or surface, as of the earth; floor, as of ocean; bed, as of a stream; bottom. Papakū kia, slab holding a canoe mast (Pukui and Elbert, 1986: 317).</p> <p>2. vs. Upright (this is said in answer to the question "pehea 'oe?" and means "I'm fine"). Cf. papa moe (Pukui and Elbert, 1986: 317).</p> <p>3. n. A disease with severe constipation (AP) or accompanied by vomiting, back pains, belching, red eyes (Ka Leo a ka Lahui, Feb. 7, 1893) (Pukui and Elbert, 1986: 317).</p>
Piwa 'ele'ele	n. Black plague (Pukui and Elbert, 1986: 333).
Piwa lenalena	n. Yellow fever. Ua loa'a i ka piwa lenalena, gotten the yellow fever [lazy; a pun on lena meaning "yellow" and "lazy"] (Pukui and Elbert, 1986: 333).
Poko	n. Kidney disease, urinary leakage. Rare (Pukui and Elbert, 1986: 338).

Hua 'ōlelo	Wehewehe Piha
Poluā, poluwā	n. Nausea, retching. Cf. poluea (Pukui and Elbert, 1986: 339).
Poluea	nvs. Nausea, dizziness, seasickness; hangover; seasick, qualmish, dizzy. (Cf. -ea.) 'O Ka'ala, kuahiwi mauna kēhau ... poluea ihola i lalo o Hale-'au'au (PH 100), Ka'ala, hill mountainous and dew-covered, dizzy [to gaze] below at Hale-'au'au (Pukui and Elbert, 1986: 339).
Pōniu	1. nvs. Dizzy, giddy; dizziness; to rotate, whirl, spin, revolve, gyrate. Ke aloha pōniu 'ailana, dizzy with love and compassion. <b>ho'opōniu</b> To revolve, spin (Pukui and Elbert, 1986: 340). 2. Same as lolo, coconut sponge (Pukui and Elbert, 1986: 340). 3. n. The balloon vine or heartseed ( <i>Cardiospermum halicacabum</i> ), a slender, herbaceous, tropical vine, with finely subdivided leaves, small white flowers, and 2.5 cm-wide balloon-like fruiting capsules, each with three seeds (black with a white heart-shaped scar). Hawaiians formerly used the whole plant as a magic remedy for dizziness, wearing it as a lei and eating a little, before throwing it away into the ocean. (Neal 532.) Also hale-a-ka-i'a, 'inalua, pōhuehue uka (Pukui and Elbert, 1986: 340).
Po'ohū	1. nvs. Wound, swelling, as on the head. Po'ohū ka lae, his forehead is bruised [he has paid dearly]. Po'ohū ka lae i ka 'alā, lumps in the forehead from the hard volcanic rock (a large fee). Po'ohū ka lae, kahi i ka pohue, lumps in the forehead, rub with a gourd [get the remedy for trouble] (Pukui and Elbert, 1986: 341). 2. nvs. Prolonged resonance, as of a gong or as heard after striking a certain kind of stone. Rare (Pukui and Elbert, 1986: 341).
Po'o hua'i	n. Splitting headache. Po'o hua'i lama, a splitting headache or hangover caused by liquor (Pukui and Elbert, 1986: 341).
Pu'u 'ako	n. Throat inflammation (Pukui and Elbert, 1986: 358).
Pu'upau	n. Sore throat with swelling on sides of the neck; throat cancer. Lit., destroyed throat (Pukui and Elbert, 1986: 359).
Uahemo	n. Hemorrhoids (Pukui and Elbert, 1986: 363).
Uhalalē	vs. Obese. Cf. halalē. Rare (Pukui and Elbert, 1986: 363).
Ulupō	1. vs. Dark or dense as growth. Kona, mauna uliuli, mauna ulupō, Kona, green mountain with dense flora (Pukui and Elbert, 1986: 370). 2. n. Sudden sickness or stroke, the sign of which is a cock crowing at untimely hours; such crowing was also believed to indicate the arrival of visitors or a ship. (Kam. 64:91.) (Pukui and Elbert, 1986: 370). 3. n. A fish said to resemble the pāpiopio. Also lūpō (Pukui and Elbert, 1986: 370).
Waiiki	n. A kidney disease that impedes urination. Lit., little water (Pukui and Elbert, 1986: 378).

## LĀ'AU LAPA'AU (Medicine)

Hua 'ōlelo	Wehewehe Piha	Wehewehe Haiki
'Aina kea	n. A good-looking variety of sugar cane, of medium height, striped red and green or yellow, pith white and brown, leaves and leaf sheaths with white markings; used in medicine. Also pū kea (Pukui and Elbert, 1986: 11).	
Hā'uke'uke	1. n. An edible variety of sea urchin ( <i>Colobocentrotus atratus</i> ). The teeth were used for medicine. (KL. line 23.) Varieties are qualified by the terms kau pali (cliff-perching), kai 'ina, and 'ula'ula (Pukui and Elbert, 1986: 60). 2. n. Ringworm (Pukui and Elbert, 1986: 60). 3. n. Motif on tapa stamp (Pukui and Elbert, 1986: 60).	2. Ringworm.

Hua ‘ōlelo	Wehewehe Piha	Wehewehe Haiki
Hau‘oki	<p>1. nvs. Chilled to the bone, stiff with cold; frost, ice, cold; icy wind (Pukui and Elbert, 1986: 61).</p> <p>2. n. A medicine made of hau bark for women in labor (Pukui and Elbert, 1986: 61).</p>	
Hi‘iaka	<p>1. n. First part of the names of the twelve younger sisters of the goddess Pele; the youngest and most famous was Hi‘iaka-i-ka-poli-o-Pele. See PH (Pukui and Elbert, 1986: 68).</p> <p>2. n. (Not cap.) A rare variety of taro with bronze-red leaf and stem, used in medicine (Pukui and Elbert, 1986: 68).</p> <p>3. n. (Not cap.) A variety of sweet potato (Pukui and Elbert, 1986: 68).</p>	<p>2. (Not cap.) A rare variety of taro with bronze-red leaf and stem, used in medicine.</p>
Hoene	<p>1. nvi. A soft sweet sound, as of song; to sound softly, rustle, sough, as the wind (Pukui and Elbert, 1986: 74).</p> <p>2. Var. of ‘owā 5. Mākahi hoene, a net mesh somewhat larger than the width of a finger (Pukui and Elbert, 1986: 74).</p> <p>3. nvt. To use a douche or enema; enema, medicine, injection, abortion. Nā hoene wai ‘akika ho‘omake ‘ano‘ano puponika, acid solution for killing bubonic germs (Pukui and Elbert, 1986: 74).</p>	<p>3. nvt. To use a douche or enema; enema, medicine, injection, abortion. Nā hoene wai ‘akika ho‘omake ‘ano‘ano puponika, acid solution for killing bubonic germs.</p>
Honua‘ula	<p>n. A variety of sugar cane, a dark brown-red mutant of manulele, with purple leaf sheaths and leaves. (HP 221, 225.) It was formerly used in medicine, and is one of the best canes for eating raw (Pukui and Elbert, 1986: 80).</p>	<p>formerly used in medicine</p>
Honu ‘ea	<p>n. Hawksbill turtle (Chelonia); the shell of this turtle was used as medicine for the disease called ‘ea and was used for combs and fans (Pukui and Elbert, 1986: 80).</p>	
Ho‘oka‘a	<p>See <i>ka‘a</i> 1, 4 (Pukui and Elbert, 1986: 81).</p> <p>[The following definitions are taken from the definitions for the word <i>ka‘a</i> (Pukui and Elbert, 1986: 106)]</p> <p>1. vi. To roll, turn, twist, wallow, wind, braid, revolve; to scud or move along, as clouds; to wield, as a club; rolling, twisting, turning, sloping. See ex., pōhaku 1. Pu‘u ka‘a, sloping, rolling hill. Ka‘a i ka lepo, to wallow in the mud or dirt. Ka‘a ka lolo, the brain spins; dizziness; perturbation; fig., destitution, poverty. ho‘o.ka‘a To cause a rolling, turning. (PPN taka.) (Pukui and Elbert, 1986: 106).</p> <p>2. n. Vehicle, carriage, wagon, automobile, car, cart, coach, buggy. Uku ka‘a, carfare, transportation charge. Nui nā ka‘a, many cars, heavy traffic (Pukui and Elbert, 1986: 106).</p> <p>3. vi. To go past, pass by, reach; to be in a state of; to be located at; to take effect, as medicine; gone, absent, past, turned over, transferred, delivered. Ka‘a loa lākou i waena o ka waha o ua mo‘o nei (For. 5:413), they went straight into the middle of the mouth of this lizard. Ua ka‘a ‘oia i ka ma‘i, he is confined with illness. Ka‘a iho nō ā ka‘a iho nō i ka ma‘i, sick again and again. Ka‘a i ka lawa, it's enough, sufficient. He mau lā e ka‘a a‘e, several days gone by. Ka‘a ka pilikia mahope, the trouble is gone (Pukui and Elbert, 1986: 106).</p> <p>4. vi. To pay; paid. Ua ka‘a ku‘u ‘ai‘ē, my debt is paid. ho‘o.ka‘a To pay a debt, disburse, avenge (FS 85). Ho‘oka‘a hapa, partial payment (Pukui and Elbert, 1986: 106).</p>	<p>to take effect, as medicine;</p>

Hua ‘ōlelo	Wehewehe Piha	Wehewehe Haiki
	<p>5. vi. To manage, run, be in charge of; given, as work to a person; well versed, skilled (used very broadly to indicate custom, nature, character, habit: see ka‘a hele, ka‘a kaua, ka‘a lolohi, ka‘a ma‘i, ka‘a moena, ka‘a nema, ka‘a nemo). Ka po‘e i ka‘a aku ka mālama ‘ana i nā mea ana ua, the people charged with taking care of the rain instruments. Ua ka‘a ka hana iā‘oe, the work has passed on to you. (Probably PPN taka.) (Pukui and Elbert, 1986: 106).</p> <p>6. n. Resin. Cf. hūka‘a, lā‘au-ka‘a, kēpau ka‘a (Pukui and Elbert, 1986: 106).</p> <p>7. vt. To wipe dry with a cloth, as dishes. Ka‘ū (Pukui and Elbert, 1986: 106).</p> <p>8. n. Pulley (Pukui and Elbert, 1986: 106).</p> <p>9. See hoana ka‘a (Pukui and Elbert, 1986: 106).</p> <p>10. n. Tale, legend (now replaced by ka‘ao) (Pukui and Elbert, 1986: 106).</p>	
‘Ilie‘e	n. Wild plumbago ( <i>Plumbago zeylanica</i> ), a native of tropics of the Eastern Hemisphere to Hawai‘i, a shrub with white tubular flowers and thin, oval leaves that were used medicinally; the sap was used to blacken tattoo marks. (Neal 667.) Also ‘ilihe‘e, hilie‘e; lauhihi on Ni‘ihau (Pukui and Elbert, 1986: 98).	
‘I‘o hala	n. Small white seeds in a hala key, eaten by children and used as medicine. Cf. hala ‘i‘o (Pukui and Elbert, 1986: 102).	
Kaikea	<p>1. n. Sap, sapwood. (And.) (Pukui and Elbert, 1986: 116).</p> <p>2. n. Fat, as of pork. (Isa. 34.6.) (Pukui and Elbert, 1986: 116).</p> <p>3. n. White sea foam, especially as washed up on a beach (Pukui and Elbert, 1986: 116).</p> <p>4. n. Enema composed of sea water and raw crushed kukui nuts. Also kaikuehu and kaikū (Pukui and Elbert, 1986: 116).</p>	4. Enema composed of sea water and raw crushed kukui nuts. Also kaikuehu and kaikū.
Kaio‘e	n. A plant mentioned in poetry, as ka nani o ka pua kaio‘e, the beauty of the kaio‘e blossoms; a lizard god of the same name is associated with this plant (Pukui and Elbert, 1986: 117).	
Kaliali	A tree or plant used in medicine. (And.) (Pukui and Elbert, 1986: 123).	
Kāmole	<p>1. n. The primrose willow (<i>Ludwigia octovalvis</i> syn. <i>Jussiaea suffruticosa</i> var. <i>ligustraefolia</i>), a perennial herb .6 to 1.2 m high, distributed through the tropics in wet places. Its yellow flowers develop singly at the axils of the narrow leaves. Fruiting capsules are cylindrical, many-seeded. The plant is used medicinally. (Neal 648.) This name may be qualified by the terms lau li‘i and lau nui. See alohalua (Pukui and Elbert, 1986: 126).</p> <p>2. n. A kind of knotweed (<i>Polygonum glabrum</i>), air American perennial herb 30 to 90 cm high, with narrow pointed leaves 5 to 25 cm long and many small flowers and fruits borne in terminal panicles. It belongs in the buck wheat family and grows in damp spots (Pukui and Elbert, 1986: 126).</p>	
Kanakamaika‘i	n. The ‘ilima flower used medicinally. (Neal 553.) Lit., good person (Pukui and Elbert, 1986: 127).	
Kaneikalau	n. Combination of the juices of ‘ōlena root and mānienie grass used medicinally (Pukui and Elbert, 1986: 128).	
Kāwili lā‘au	nv. To mix ingredients, drugs, medicine; pharmacist, druggist (Pukui and Elbert, 1986: 140).	

Hua 'ōlelo	Wehewehe Piha	Wehewehe Haiki
Kīkānia	<p>1. n. Weed (RSV), tares (KJV) (Mat. 13:25); zizania. Gr. See pōpolo kīkānia (Pukui and Elbert, 1986: 149).</p> <p>2. n. Cockleburs (<i>Xanthium</i> spp.), coarse herbs, bearing tenacious burs about 2.5 cm long. (Neal 838.) (Pukui and Elbert, 1986: 149).</p> <p>3. n. Same as kīkānia haole (Pukui and Elbert, 1986: 149).</p>	
Kuakala	n. Medicine made of pua kala plant and taken as treatment for pyorrhea, neuralgia, stomach ulcers (Pukui and Elbert, 1986: 169).	
Kui lā'au	n. Wooden peg, especially as made of hardwood and used in mending bowls (Pukui and Elbert, 1986: 175).	
Lā'au	<p>1. nvs. Tree, plant, wood, timber, forest, stick, pole, rod, splinter, thicket, club; blow or stroke of a club; strength, rigidity, hardness; male erection; to have formed mature wood, as of a seedling; wooden, woody; stiff, as wood. Kumulā'au, tree. Ua hele ke kino ā lā'au, the body is stiff in rigor mortis. <b>ho'olā'au</b> To form mature wood, as of a shrub; to gather in trees, as birds. (PPN ra'akau.) (Pukui and Elbert, 1986: 188).</p> <p>2. nvs. Medicine, medical. Ho'ohuihui lā'au, pa'ipa'i lā'au, chemistry (Pukui and Elbert, 1986: 188).</p> <p>3. nvi. Lump or knot in the flesh, as eased by the rubbing kahi massage; to feel such a knot or stiffness; cramp. Charley horse; to have a cramp (Pukui and Elbert, 1986: 188).</p> <p>4. n. Picture frame (Pukui and Elbert, 1986: 188).</p> <p>5. n. General name for canoe endpiece. See lā'au hope, lā'au ihu (Pukui and Elbert, 1986: 188).</p> <p>6. For nights of the moon beginning with Lā'au see below and Malo 31, 35. (PEP La'akau.) (Pukui and Elbert, 1986: 188).</p>	<p>2. nvs. Medicine, medical. Ho'ohuihui lā'au, pa'ipa'i lā'au, chemistry.</p>
Lā'au 'aila	n. Castor-oil plant; Lit., oil plant. Also kolī, pā'aila, ka'apehā, kamākou (Pukui and Elbert, 1986: 189).	
Lā'au 'ala	n. Fragrant wood, especially sandalwood (Pukui and Elbert, 1986: 189).	
Lā'au hamo	n. Salve, ointment. Lit., rubbing medicine (Pukui and Elbert, 1986: 189).	
Lā'au hānō	<p>1. n. Asthma medicine (Pukui and Elbert, 1986: 189).</p> <p>2. n. Jimson weed (<i>Datura stramonium</i>), a cosmopolitan weed, related to nānāhonua (<i>Brugmansia candida</i>), a coarse annual herb with white or pale purple or blue trumpet-shaped flowers 5 to 10 cm long and spiny fruits about 5 cm long. The plant is strongly narcotic and poisonous. A drug called stramonium, extracted from dried leaves and flowering tops, is used to treat asthma. Also kīkānia, kīkānia haole. (Neal 750.) (Pukui and Elbert, 1986: 189).</p>	
Lamakū	<p>1. n. Large torch, formerly 60 to 90 cm tall, with the light coming from burning kukui nuts strung on a coconut midrib and wrapped in dried ti leaves and placed at the tips of bamboo handles; signal fires; lantern (Lunk. 7.16); sparks, as of a torch (Isa. 50.11). Lamakū o ka na'auao, torch of wisdom [said of great thinkers] (Pukui and Elbert, 1986: 192).</p> <p>2. n. Name for a medicine applied to sores (Pukui and Elbert, 1986: 192).</p>	
Lei ole	1. n. Dog-tooth lei (Pukui and Elbert, 1986: 201).	

Hua ‘ōlelo	Wehewehe Piha	Wehewehe Haiki
	2. n. Same as ‘ana, pumice stone used for medicine and for polishing (Pukui and Elbert, 1986: 201).	
Lele wai	v. To purge, cleanse, purify with water of purification (Pukui and Elbert, 1986: 203).	
Lepo uli	n. Ashes of certain woods mixed with water, as for medicine. Lit., dark earth (Pukui and Elbert, 1986: 204).	
Li‘awahine	n. Kukui blossoms used as medicine, named for a woodland goddess. Lit., female desire [or fear]. Also kihawahine (Pukui and Elbert, 1986: 204).	
Liki	1. nvi. To boast, brag, exult; boaster. See kūkaliki. Kū ka liki i Nu‘u-anu, boasting like Nu‘u-anu [said of a boaster] (Pukui and Elbert, 1986: 205). 2. vt. To tighten, gird on; to pucker; stiff, as a limb. Cf. kāliki, pūliki. E liki mai ‘oe ā pa‘a ke kaula, tighten the rope securely (Pukui and Elbert, 1986: 205). 3. n. Astringent, as medicine (Pukui and Elbert, 1986: 205). 4. n. A substance or glaze, such as juice of ti roots, that prevents colors from fading or mixing, a mordant (Pukui and Elbert, 1986: 205).	
Lumaha‘i	1. n. Certain twist of the fingers in making string figures, perhaps named for a place on Kaua‘i (Pukui and Elbert, 1986: 215). 2. n. A medicine. (Kam. 64:110.) (Pukui and Elbert, 1986: 215).	
Manulele	n. A native variety of sugar cane, the stems green striped with yellowish and reddish brown, the pith brown, the leaves purplish. Used medicinally, also in love sorcery. See ex., kā‘awe. (HP 221; Neal 79.) Lit., flying bird (Pukui and Elbert, 1986: 240).	
Māwai	n. Cathartic medicine. Rare (Pukui and Elbert, 1986: 243).	
Nahā	. vs. Cracked, broken, as a dish; smashed to bits, as masonry; to act as a purgative; to split; loss of virginity. See ex., ko‘okā. Lā‘au nahā (FS 129), purgative. ‘Aila nahā, ‘aila ho‘onahā, castor oil. Umauma nahā (FS 195), hunger. <b>ho‘onahā</b> To smash, shatter, crack, split; to take a purgative (PEP ngahaa.) (Pukui and Elbert, 1986: 258). 2. vi. To blot out from sight. Holo akula lākou ā nahā nā moku o Hawai‘i nei, ā nalowale ka ‘āina (For. 4:161), they sailed on until the islands of Hawai‘i here were blotted out of sight and the land disappeared (Pukui and Elbert, 1986: 258).	
‘O‘opu hue	n. Swellfishes, puffers, balloon fishes, globefishes (Arothron meleagris and Chilomycterus affinus); not related to ‘o‘opu; these fish contain poison which is sometimes removed by those who like the flesh, especially the Japanese; the poison is sometimes fatal; considered by some an ‘aumakua. Lit., gourd ‘o‘opu. Also makimaki (Pukui and Elbert, 1986: 291).	
Paka	1. vt. To remove the dregs, such as fibers, from herbs used for medicine; to strain (Pukui and Elbert, 1986: 303). 2. vt. To criticize constructively, as chanting; to look for flaws in order to perfect; to teach, correct (Pukui and Elbert, 1986: 303). 3. n. Raindrops, patter of rain, especially of big drops. ‘O ka ua paka kahi, paka lua, pakapaka ua, paka ua, kūlokuloku (chant for Kua-kini), the rain falling in single drops, in double drops, the many drops, raindrops, rain in streams. Hana ka uluna i ka paka o ka ua, work the pillow during the dropping of rain [i.e., might as well rest when it's raining]. (PCP pata) (Pukui and Elbert, 1986: 303-304).	

Hua ‘ōlelo	Wehewehe Piha	Wehewehe Haiki
	<p>4. Same as kākala, cartilage (Pukui and Elbert, 1986: 304).</p> <p>5. n. Ka‘ū name for ‘ōpakapaka, a fish (Pukui and Elbert, 1986: 304).</p> <p>6. n. Tobacco (<i>Nicotiana tabacum</i>), a hairy annual herb from tropical America, which may grow nearly 2 m high, introduced to Hawai‘i in about 1812. It was tried out unsuccessfully from 1908 to 1929 as a possible industry. Plants are now growing both wild and cultivated. (Neal 752). Wild tobacco (<i>Nicotiana glauca</i>). (Neal 751) (Pukui and Elbert, 1986: 304).</p> <p>7. n. Butter (usually follows waiū). Eng. (Pukui and Elbert, 1986: 304).</p> <p>8. Also bata n. Curds. (Kin. 18.8, KJV). Eng. (Pukui and Elbert, 1986: 304).</p> <p>9. n. Bugger. Eng. (Pukui and Elbert, 1986: 304).</p>	
Pakelo	<p>1. vi. To slip out, as an animal from a trap or a fish from the hand; slippery, slick, slipping, sliding; to thrust, as a spear. See ex., uhu 1. ‘Ōlelo pakelo, to talk in a wily, slippery fashion. ho‘o.pakelo Caus/sim. (PCP pa(a)telo.) (Pukui and Elbert, 1986: 305).</p> <p>2. n. A purgative in which a slimy substance made of hau bark is drunk (Pukui and Elbert, 1986: 305).</p> <p>3. n. A seaweed (Pukui and Elbert, 1986: 305).</p>	
Pālā‘au	vt. To heal, as with herbs. ‘O Hi‘iaka ke kāula nui, nāna i hana, nāna i pālā‘au i nā ma‘i apau (prayer), Hi‘iaka the great priest, she acts, she treats all ailments (Pukui and Elbert, 1986: 307).	
Palahuki	vs. Rotten, as a banana stump; overripe, as banana fruit with juice dripping and black skin, as used in medicine (Pukui and Elbert, 1986: 307).	
Pānini ‘awa‘awa	n. The true aloe ( <i>Aloe vera</i> syn. <i>A. barbadensis</i> ), a rosette-shaped plant from Africa and the Mediterranean region, with narrow, thick, pale-green leaves, 30 cm long or longer, with prickly edges. The leaves yield a medicine used to treat some kinds of blisters or burns. (Neal 196–7.) Also ‘aloe (Pukui and Elbert, 1986: 315).	
Pi‘a	n. A kind of yam ( <i>Dioscorea pentaphylla</i> ), a climber with lobed leaves known throughout Pacific islands and in tropical Asia. It bears small aerial and subterranean, edible tubers. (HP 215, Neal 230–1.) (Pukui and Elbert, 1986: 326).	
Pi‘ai	<p>1. Same as pī‘ao 1. Kaua‘i (Pukui and Elbert, 1986: 326).</p> <p>2. n. Any berry-like fruit, as of māmakī, olonā, ‘ōhelo. Rare (Pukui and Elbert, 1986: 326).</p>	
Pi‘ikū	<p>1. nvi. To climb a steep slope; to climb, as a coconut palm by grasping the trunk with the hands and walking up with the feet; a steep climb (Pukui and Elbert, 1986: 327).</p> <p>2. n. A medicine made of the sap of young kukui nuts, used as a gargle for sore throat and thrush; if swallowed it causes nausea and looseness of the bowels (Pukui and Elbert, 1986: 327).</p> <p>3. n. Transpiration, water drops on leaves of plants. Rare. Cf. wai hua (Pukui and Elbert, 1986: 327).</p>	2. n. A medicine made of the sap of young kukui nuts, used as a gargle for sore throat and thrush; if swallowed it causes nausea and looseness of the bowels.
Poni	1. nvt. To anoint, consecrate, oil, crown, ordain, appoint, inaugurate; to daub; ointment. Ha‘i‘ōlelo poni a ke kia‘āina, governor's inaugural address. Ipu ‘alapaka poni (Luka 7.37), alabaster box of ointment. ‘Oia ka lā poni mō‘ī, i poni ‘ia ai nā ali‘i, that was the coronation day on which the monarchs were	

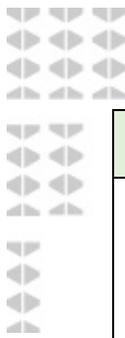
Hua ‘ōlelo	Wehewehe Piha	Wehewehe Haiki
	<p>crowned. <b>ho‘oponi</b> To anoint, crown, ordain, consecrate, inaugurate. (PPN pani.) (Pukui and Elbert, 1986: 340).</p> <p>2. nvs. Purple, any purplish color (a color associated with the first glimmer of dawn). Cf. poni li‘ulā, poniponi. He poni uliuli ā he poni ‘ula‘ula kō lākou lole (Jer. 10.9), dark-purple and reddish-purple were their clothes (Pukui and Elbert, 1986: 340).</p> <p>3. n. A variety of taro, used as medicine. The term poni may be qualified by the colors ‘ele‘ele or uliuli, kea, ‘ula‘ula (Pukui and Elbert, 1986: 340).</p> <p>4. Same as mai‘a ‘oa, a banana (Pukui and Elbert, 1986: 340).</p> <p>5. n. A variety of sweet potato. (HP 142.) (Pukui and Elbert, 1986: 340).</p> <p>6. n. A variety of yam. (HP 169.) (Pukui and Elbert, 1986: 340).</p>	
Ponopono	<p>1. vs. Neat, tidy, in order, arranged, cared for, attended to, administered. <b>ho‘o.pono.pono (a)</b> To put to rights; to put in order or shape, correct, revise, adjust, amend, regulate, arrange, rectify, tidy up, make orderly or neat, administer, superintend, supervise, manage, edit, work carefully and neatly; to make ready, as canoemen preparing to catch a wave (For. 5:127). Cf. luna ho‘oponopono, mea ho‘oponopono. Ho‘oponopono ‘ole, slovenly untidy, disorderly, careless, thoughtless, uninhibited, blunt, reckless. Ho‘oponopono hou, to revise, reorganize, re-edit. Noho ho‘oponopono ‘ole, sitting in a careless or indecent way. Kāna ho‘oponopono ‘ana i ka ‘āina (Laie 495), his apportioning of the land [on becoming chief]. Ka ho‘oponopono waiwai ‘ana (For. 5:129), the financial arrangements, adjustments. Ho‘oponopono waiwai, administrator or executor of an estate; to administer an estate. Hale ho‘oponopono, administration building. Ka ho‘oponopono ‘ana, regulation. Kānāwai ho‘oponopono ‘ia, revised law. <b>(b)</b> Mental cleansing: family conferences in which relationships were set right (ho‘oponopono) through prayer, discussion, confession, repentance, and mutual restitution and forgiveness (Nānā 60) (Pukui and Elbert, 1986: 341).</p> <p>2. Redup. of pono 1 (Pukui and Elbert, 1986: 341).</p> <p>3. vs. Comfortably well off, wealthy. Ponopono ka nohona, comfortably well-to-do (Pukui and Elbert, 1986: 341).</p>	
Po‘olānui	<p>n. Young stage of dragonfly, between the larval stage (lohelohe) and adulthood (pinao); beggarticks. Lit., great sun head (Pukui and Elbert, 1986: 342).</p>	
Pōpō kāpa‘i	<p>n. Ball of medicinal herbs used for massage (Pukui and Elbert, 1986: 342).</p>	
Pōpō lā‘au lapa‘au	<p>n. Medicine wrapped in leaves (Pukui and Elbert, 1986: 343).</p>	
Pua kala	<p>1. n. The beach or prickly poppy (<i>Argemone glauca</i>), a Hawaiian species closely related to a southern United States species, a gray, prickly plant with stiff, lobed, toothed leaves and fragile, white-petaled flowers. Formerly, Hawaiians used the yellow juice to relieve pain. Lit., thorny flower. Also kala, naule, pōkalakala. See lū 2, Neal 367 (Pukui and Elbert, 1986: 346).</p> <p>2. n. A native prickly lobelia (<i>Cyanea solenocalyx</i>), a shrub with large ovate or oblong, prickly leaves and hairy, purple flowers, found in gulches of Moloka‘i (Pukui and Elbert, 1986: 346).</p> <p>3. n. The spear thistle (<i>Cirsium vulgare</i>), a coarse, prickly European weed, 60</p>	

Hua ‘ōlelo	Wehewehe Piha	Wehewehe Haiki
	to 150 cm high, with large, spiny, lobed leaves, and dark-purple, spiny flower heads about 5 cm (Neal 857.) (Pukui and Elbert, 1986: 346).	
Pūko‘ako‘a	<p>1. Redup. of pūko‘a 1, 2. Hina-ka-‘ōno-hipūko‘ako‘a (name), Hina the many-colored rainbow bit (Pukui and Elbert, 1986: 352).</p> <p>2. n. A somewhat calcified green seaweed (<i>Halimeda</i> sp.), erect but not stiff, about 10 cm high, branching and spreading in fan shape, with round to triangular, flattened joints. Used medicinally, pounded up with laukahi (<i>Plantago</i>) and applied as a poultice to boils. The name may be qualified by the terms lau li‘i and lau nui (Pukui and Elbert, 1986: 352).</p>	
Pūlo‘ulo‘u	<p>1. Redup. of pūlo‘u (Pukui and Elbert, 1986: 354).</p> <p>2. n. A tapa-covered ball on a stick (pahu) carried before a chief as insignia of taboo (Pukui and Elbert, 1986: 354).</p> <p>3. n. A steam bath, as for certain illnesses. <b>ho‘opūlo‘ulo‘u</b> To take a steam bath (Pukui and Elbert, 1986: 354).</p>	
‘Ūpī	nvt. Sponge; syringe, enema; to squirt, squeeze, spray through an orifice; to squish-squash, as the noise made by walking with shoes full of water; to extract by pressing and wringing; to express; to give an enema (Pukui and Elbert, 1986: 373).	

## APPENDIX G: MAJOR OUTBREAKS IN HAWAI‘I

During the 19th century, a succession of deadly epidemics and pandemics were introduced and flooded through Hawai‘i. Through the examination of these wahi ho‘ōla in ‘Ewa and Kona and the natural resources that surround them, we learn of their importance and the roles that these healing places played historically during the epidemics and pandemics that our kūpuna faced. In times of these great sicknesses, these wahi ho‘ōla and their natural resources were sometimes places applied to for health and well-being. The timeline below is a chronological sequence of these devastating outbreaks in Hawai‘i to provide additional context to the historical references of wahi ho‘ōla during these times.

Year	Disease	Island Affected	Notes	Source
1778-79	Syphilis. Gonorrhea	All	Gonorrhea (ma‘i hilo, paia) and syphilis (kaokao) and probably tuberculosis are introduced by Captain’s Cook’s sailors. Alcohol in the form of grog is first served to people of Kaua‘i.	Sharks Upon the Land by Seth Archer Papa Ola Lokahi (2016)
1804	‘Ōku‘u (Typhoid fever, cholera, or dysentery)	O‘ahu	5,000-15,000 died	Sharks Upon the Land by Seth Archer Papa Ola Lokahi (2016)
1818	(Unidentified respiratory) "Catarrh and fevers"	O‘ahu	60 died	Sharks Upon the Land by Seth Archer Papa Ola Lokahi (2016)
1824-25, 26?	(Unidentified respiratory) Influenza? "Epidemics of cough"	O‘ahu	60 died (Marin) Killed thousands	Sharks Upon the Land by Seth Archer Papa Ola Lokahi (2016)
1826	Whooping cough	Maui, O‘ahu	"Many Deaths" (Marin); an "epedemic" with great "morality" (Kotzebue)	Sharks Upon the Land by Seth Archer
1832	Whooping cough		Killed thousands	Papa Ola Lokahi (2016)
1834	(Unidentified respiratory)	Maui, O‘ahu		Sharks Upon the Land by Seth Archer
1839	Mumps		Kills "great numbers"	Papa Ola Lokahi (2016)
1840-1870	Leprosy	Maui	4,000 died	Papa Ola Lokahi (2016)
1844-45	Influenza	O‘ahu	Influenza is brought to Hawai‘i by California gold miners	Sharks Upon the Land by Seth Archer Papa Ola Lokahi (2016)



Year	Disease	Island Effected	Notes	Source
1848-49	Measles, influenza, whooping cough	Hawai'i, Kaua'i, Ni'ihau, Maui, O'ahu	As many as 10,000 died	Sharks Upon the Land by Seth Archer Papa Ola Lokahi (2016)
1853-54	Smallpox (1st)	Hawai'i, Kaua'i, Ni'ihau, Maui, O'ahu	As many as 6,000 died	Sharks Upon the Land by Seth Archer Papa Ola Lokahi (2016)
1860	Measles, whooping cough		Prostitutes are required to register; of 512 who register, 207 have venereal disease and receive free medical care at Queen's Hospital.	Papa Ola Lokahi (2016)
1861	Smallpox (2nd)		282 died	Papa Ola Lokahi (2016)
1870	Scarlet fever	Maui		Papa Ola Lokahi (2016)
1873	Smallpox (3rd)		11 died	Papa Ola Lokahi (2016)
1882	Smallpox (4th)		282 died, introduced from China	Papa Ola Lokahi (2016)
1888	Whooping cough	O'ahu	104 died	Papa Ola Lokahi (2016)
1890	Diphtheria	O'ahu	104 died	Papa Ola Lokahi (2016)
1895	Cholera		64 died	Papa Ola Lokahi (2016)
1899	Bubonic plague	O'ahu	61 died	Papa Ola Lokahi (2016)
1900	Tuberculosis			Papa Ola Lokahi (2016)
1911	Yellow fever	O'ahu		Papa Ola Lokahi (2016)



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