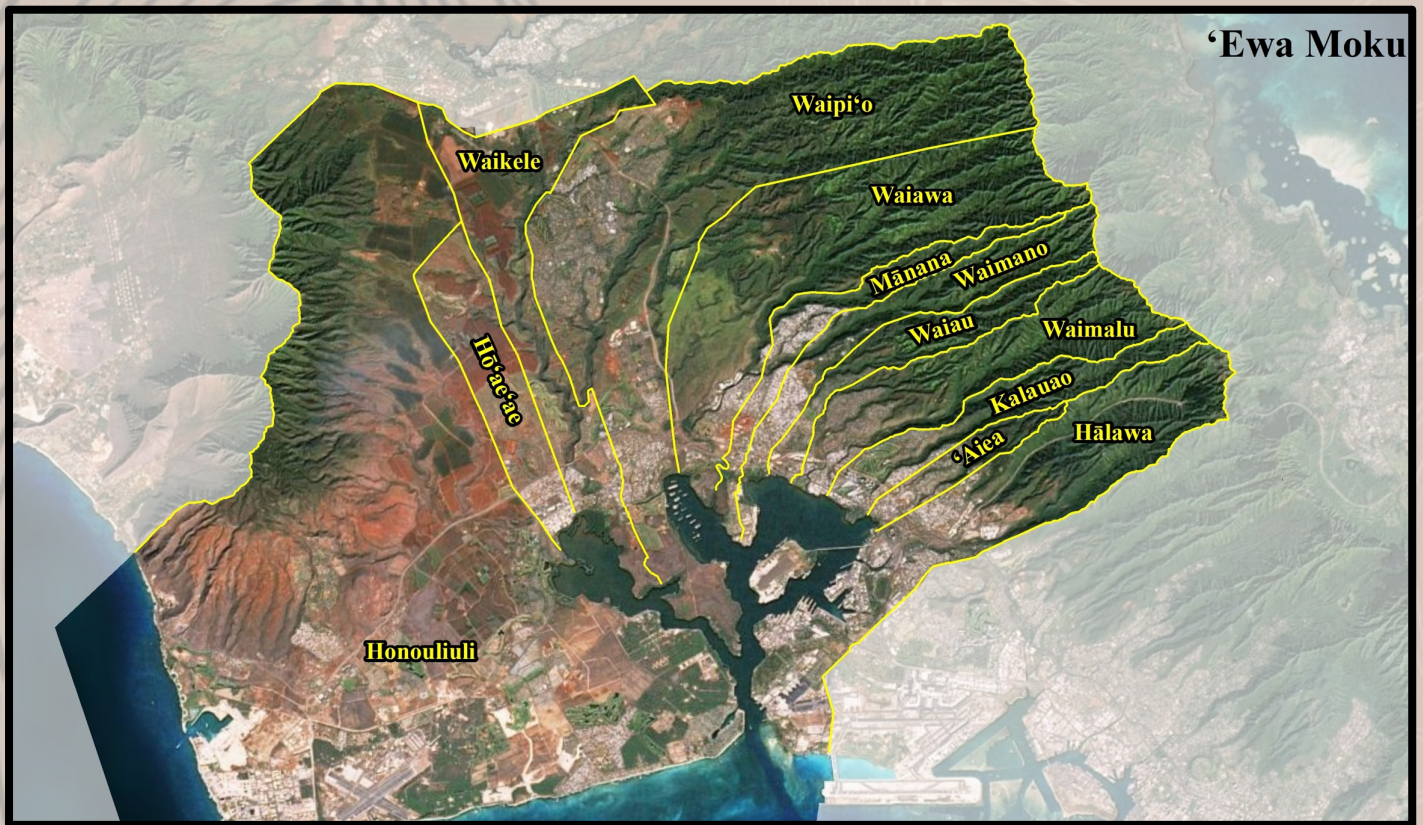


# HĀLAU O PU‘ULOA

*The Many Breaths of Pu‘uloa*

## ‘EWA ‘ĀINA INVENTORY

### Kahauiki Ahupua‘a, Moku o ‘Ewa



PREPARED BY



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# KAHAUIKI AHUPUA‘A

## Hoopiopiau hau kaua-o Kahauiki

*We shall bend the hau of Kahauiki*<sup>6</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Kahauiki Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Kahauiki, both on KS and non-KS land.

Figure 7 and Figure 8 are aerial image and USGS map depictions, respectively, of Kahauiki Ahupua‘a.

Compared with most other ahupua‘a in this study and on O‘ahu, in general, Kahauiki’s shape and configuration is somewhat atypical. Its uppermost portion does not reach the Ko‘olau ridge line, and it tapers to a narrow point at the top. It is “cut off” from the Ko‘olau summit region by Moanalua on one (west) side and Kalihi on the other (east). Kahauiki Ahupua‘a does include the stream valley of the same name, which supported a moderately-sized lo‘i kalo (irrigated taro) system in its lower reaches.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Kahauiki Ahupua‘a are as follows. Starting from the south (makai) end on the eastern (Diamond Head) side, the boundary starts at Ke‘ehi Lagoon, just south (makai) of the intersection of Middle Street, Dillingham Boulevard and Nimitz Highway. From here, the ahupua‘a boundary heads northeast through the Hauiki residential neighborhood past Radar Hill Road (which is entirely within Kahauiki Ahupua‘a), then roughly parallels the Likelike Highway (which is in Kalihi) until it reaches the uppermost source of Kahauiki Stream at approximately 1,800 ft. elevation. The ahupua‘a boundary then follows Kahauiki Stream on the other side back down the valley, heading southwest, until it reaches Fort Shafter (which is within Kahauiki), then crosses the Moanalua Freeway, the H-1 and the Nimitz again before ending at Ke‘ehi Lagoon (near the transfer station). Before the seaward portion of Kahauiki was reclaimed (filled in for urban development), the coastline was located well inland of the H-1/Nimitz/Dillingham roadways and infrastructure.

Table 1 is a summary of the significant wahi pana in Kahauiki Ahupua‘a. Figure 9 is a GIS map depiction of Kahauiki’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

## Overview – Hawaiian Cultural Landscape of Kahauiki

While much of the lower portion of Kahauiki Ahupua‘a has been heavily modified by the urbanization of Honolulu, including Fort Shafter, the Fort Shafter golf course, and the H-1, Nimitz and Moanalua highways, the upper half of this ahupua‘a is undeveloped with a single main stream (Kahauiki).

Kahauiki can be interpreted literally as “the small hau tree” (Pukui et al. 1974:63). In his well-known study of native planters in Hawai‘i, Handy (1940:79) stated that “Kahauiki Stream irrigated a moderate-sized area of terraces for about half a mile.” Just mauka of these lo‘i kalo, Kahauiki also had a loko i‘a (fishpond), Loko Weli, at its shoreline. As stated above, the old (prior to the late historic period) shoreline at Kahauiki was once about halfway between the H-1 highway and Moanalua Freeway.

<sup>6</sup> Excerpt from “He mele no Kualii, Kulanipipili, Kulanioaka, Kunuiakea, &c.,” Ka Nupepa Kuokoa, Mei 23, 1868.



The conspicuous absence of documented heiau in Kahauiki is most certainly a reflection of the intensive urban development of the lower reaches of this land; and does not imply temples or shrines were absent. It is also possible that a heiau once stood at Pu'u Kapu, as described in the table below; however, this possibility is ambiguous.

An article written by J.K. Mokumaia in the Hawaiian newspaper, *Kuokoa* (dated August 17, 1922), described a burial ground at Fort Shafter:

The military reservation (Fort Shafter) was a burial ground extending as far as Pohaha and up inland to the home of one of the sons of the Honorable S.M. Damon, that is on Puukapu where the evil chiefs carried on their mischievous work. (Sterling and Summers 1978:327)

Like other ahupua'a with forested uplands, Kahauiki had abundant mountain resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making ko'i (adzes) and other implements.

## Mo'olelo (Oral-Historical References)

Mo'olelo of Kahauiki generally includes references to the Kona Moku (Honolulu District), Haumea (Hawaiian goddess), Kulauka (birdman), the chief Kalaikoa, battles, the stone of Kapapaikawaluna, the dog-like creature Poki, and hau trees.

Kahauiki is renowned for a series of battles fought by Puakea and Pinao, men from Waialua, O'ahu, who were being pursued by warriors of Maui. The following is a description of these battles (Kamakau 1961:139):


As they came up toward Lapakea and passed the lower side of the house they called out, "Greetings to you all! Kalai-koa's victims are here, but Manono's [victims] return to Ko'olau." The guards, eighty in number, heard them and came outside with their spears. They had scarcely reached Kahauiki when the trouble began. "You are rebels! you are rebels!" shouted the guards, and spears, clubs, and darts began to fall about them. They were surrounded and had a hard time to struggle through. At the stone called Ka-papa-i-kawaluna that stood on the upper road of Kahauiki, Pinao turned and stabbed two men, Pua-kea stabbed two, and the men who obstructed the way scattered. This side of Kahauiki they encountered a host of warriors, and the dead fell about them like water in a bath. Pinao killed five men, and Puakea slew the same number.

An important wahi pana in Kahauiki is the Kapapaikawaluna stone. The following is a description of the origins of this stone originally published (August 12, 1865) in the Hawaiian newspaper *Kuokoa* (part of the "Legend of Pupu-hulu-ana") (Sterling and Summers 1978:327–8):

When Haumea saw her grandchild was taken (from Lelepua by Kula-uka) she gathered her various flying objects together, but none were capable of distant flight. She therefore leaped and entered the dark-shiny-way of Kane, and nearly overtook them, when the birdman (Kula-uka) released a stone. When Haumea saw the falling of the stone, she mistook it for the grandchild and turned below in search thereof. When about to catch it, the thundering noise from below occurred; it was the Kawa-luna stone.

Another prominent figure in this ahupua'a is the supernatural dog-like creature named Poki. The following is a description of Poki's actions in Kahauiki collected about a century ago by the Bishop Museum's J.F.G. Stokes (Sterling and Summers 1978:328):





Kahauiki ridge is, according to one of my informants, a favorite spot of Poki's. If a person is travelling mauka and Poki is observed in the same direction, all is well. But if Poki is met, or seen lying across the road, one had better take the warning and return home or disaster will be met with.

Martha Beckwith provides a description of Poki in her book *Hawaiian Mythology*:

As a ghost god resting in the clouds stretched over the mountaintops of the Koolau range on Oahu, Kaupe's spirit body is today confused with the legends of a dog-like creature called Poki, spotted or brindled in color and very long in body, who guards a certain section outside Honolulu, although he may appear at other places. Some say it tis the spirit of the old chief Boki who in 1829 filled two ships for the sandalwood trade and sailed away and never came back, but the legend is doubtless much older. (Beckwith 1970:346)





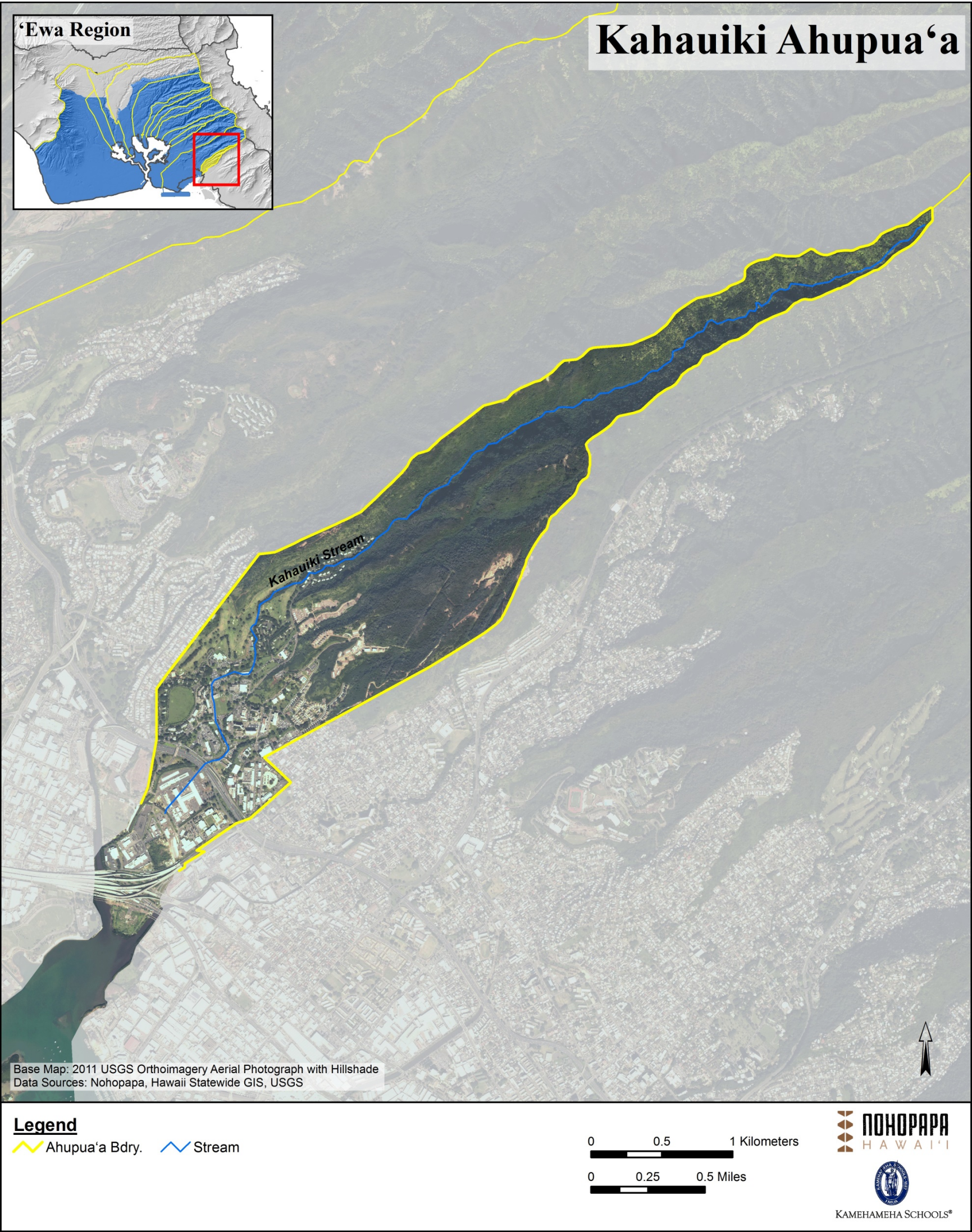


Figure 7. Aerial image of Kahauiki Ahupua‘a



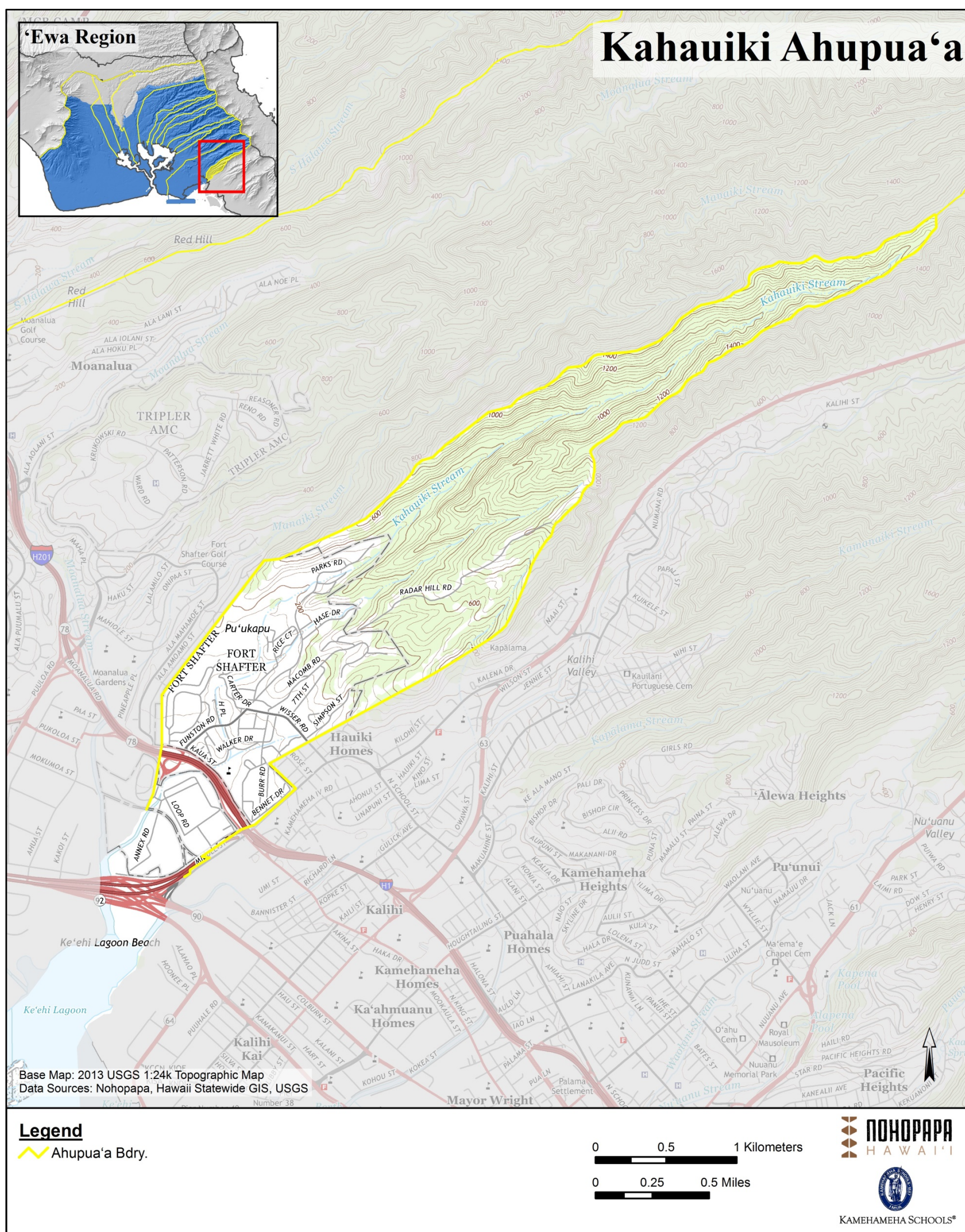




Table 1. Summary of Selected Wahi Pana in Kahauiki Ahupua'a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Loko Weli (1)*	Fishpond (kuapā type)	Kahauiki kai; current vicinity of Ke'ehi transfer station just mauka of H-1 highway	--	Destroyed; filled in by urban development	Described in early 1930s* as "30 acres in area. . . greater part of its walls appear to be earth embankments, mostly natural"
Mokumoa (2)	Small islet at mouth of Kahauiki Stream	Adjacent to Loko Weli	--	Destroyed; filled in by urban development	Literally "chicken island"; in some sources, this is described as an old fishpond (e.g., Pukui et al. 1974:155)
Kahauiki Stream Lo'i & Settlement Area (3)	Lo'i kalo (irrigated taro) & House sites	Lower reaches of Kahauiki Stream, just mauka of the fishpond	--	Destroyed; filled in by urban development	Moanalua Freeway crosses top of the original lo'i/settlement area
Pōhaku'aukai (4)	Ahupua'a boundary marker (natural rock feature)	Along boundary between Kahauiki & Moanalua – east edge of Ala Mahamoe neighborhood	--	Indeterminate	--
Pu'u Kapu (5)	Ahupua'a boundary marker (hill, elev. 215 ft.)	Along boundary with Moanalua at mauka (upper) end of Ala Mahamoe neighborhood	Place where chiefs and commoners met to discuss matters of importance; possibly place where Kalanikūpule (Kahekili's son) was sacrificed after battle of Nu'uaniu; also very close to place where travelers were purportedly robbed in the old days**	Indeterminate	** These types of stories are common on O'ahu; also, this is possibly location of a heiau (Puukapu Heiau), but McAllister (in the 1930s)—at least—did not think so

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Kapu'ukao (6)	Ahupua'a boundary marker (hill on ridge line, elev. 1,150 ft.)	Along boundary with Kalihi Ahupua'a	--	Presumably intact natural feature	--
Mailehahai (7)	Ahupua'a boundary marker (hill on ridge line, elev. 820 ft.)	Along boundary with Moanalua Ahupua'a	Site of former "mountain home" of the Damons	Presumably intact natural feature	--
Huliu'ena (8)	Ahupua'a boundary marker (hill on ridge line, elev. 1,420 ft.)	Along boundary with Moanalua Ahupua'a	--	Presumably intact natural feature	--
Punakalae (9)	Ahupua'a boundary marker (hill on ridge line, elev. 1,780 ft.)	Along boundary with Moanalua Ahupua'a	--	Presumably intact natural feature	--

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

\* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).







## Community Groups in Kahauiki

This section provides a brief summary of one community group in Kahauiki, including details about its organizational profile, activities and services they provide, target audiences they service, and existing and new partnerships they hope to develop.

### Ka Māmalahoe Canoe Club

Ka Māmala Hoe Canoe Club is a 501c3 organization that was founded in 2007 as a community based outrigger canoe paddling club by Scott Thompson and Russell Swaney. Based out of Keehi Lagoon, the clubs mission is to be of service to the community, celebrate and support family, and perpetuate culture. The clubs name is in honor of Māmalahoe, the Law of the Splintered Paddle that was established by Kamehameha I. This law guarantees the safety of the highways to all, be they men, women, children, sick, or aged. Ka Māmalahoe Canoe Club takes this law to heart and aims to be a club that provides a safe and nurturing place for all who want to paddle canoes. The club strives to incorporate the following values into their everyday lives: Imi ‘ike – to seek knowledge; Pono – to be moral and proper; Mālama – to care for each other; Laulima – to work cooperatively; Lokomaika‘i – to share; Ha‘aha‘a – to be humble; and Na‘au pono – to possess a deep sense of justice.



Figure 10. Ka Māmalahoe paddlers at Ke‘ehi Lagoon on the shores of Kahauiki (photo credit: Ka Māmalahoe).





Figure 11. Paddlers of the club and others helping to mālama Ke'ehi (photo credit: Ka Māmalahoe).



Figure 12. Paddlers of Ka Māmalahoe Canoe Club's Mālama Nā Koa wounded warrior team participate in a race at Ke'ehi (photo credit: Ka Māmalahoe).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Scott H. N. Thompson
Address	41-052 Hihimanu Street, Waimānalo, Hawai‘i, 96785
Phone number	(808) 224-2149
Email	kamamalahoe@gmail.com
Website/Social media	www.kamamalahoecanoeclub.org
Year organization formed	2001
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Ke‘ehi Lagoon
Services provided	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, year-round community based outrigger canoe paddling programs.</p> <p>Specific programs and activities include youth paddling programs including Nā ‘Ōpio (PAL), ILH, and OIA High School outrigger canoe paddling (HHSAA). Ka Māmalahoe Canoe Club are active members of Hui Wa‘a Canoe Racing Association for 17 years with paddlers ages 7 to 80 years old. They initiated and created a program for the Wounded Warrior soldiers (WTB at Schofield) incorporating the wa‘a as a means for both physical and mental rehabilitation. This program is in its 8<sup>th</sup> year and now includes active duty as well as veterans of all branches in their Mālama Nā Koa paddling program, which meets every Tuesday, and Thursday morning all 12 months of the year. Ka Māmalahoe Canoe Club has been able to travel with some of their members to paddle off island, mainland, and international.</p>
Use of place based curriculum?	Yes, wa‘a, oral history, mo‘olelo, maps of Ke‘ehi and Mokauea Island
Public volunteer work days?	Yes, Tuesday’s and Thursday’s at 6:15 a.m. and 8:15 a.m.
Student School groups (& ages) they service	Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes, ‘Ōpio (youth) in PAL, Oahu Interscholastic Association, and ILH
Existing organizational partners	Yes, Hawaiian Canoe Racing Association, Hui Wa‘a Canoe Racing Association, WWB/WTB (Wounded Warrior Battalion-Schofield), Veterans Administration, USARPAC, occasionally with Wounded Warrior Project, Pure Light Adaptive Paddling, outer island canoe clubs for special events, races, and projects
Organizations wanting to partner with in the future	No, interested in Mokauea Island restoration and Kalaupapa



## Additional Resources for Kahauiki

Table 2 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Kahauiki.

Table 2. Sample of Resources for Kahauiki Ahupua‘a\*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents, some pertaining to Waikele; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. <b>This 874-page monograph is a searchable pdf</b>

\* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*