HĀLAU WAI'ANAE MOLALE I KA LĀ

Wai'anae is a hall that gleams in the sun

WAI'ANAE 'ĀINA INVENTORY

Kea'au Ahupua'a, Moku o Wai'anae



PREPARED BY



KAMEHAMEHA SCHOOLS®

PREPARED FOR

COMMUNITY VERSION

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KEA'AU AHUPUA'A

Kuano no o Kea'au e

Parched is Kea'au⁴

This chapter documents some of the significant Hawaiian cultural and natural resources in Kea'au ahupua'a of Wai'anae, as well as known community groups engaged in education, restoration, and other place-based activities in the ahupua'a. Figure 55 and Figure 56 are aerial images and USGS map depictions, respectively, of the Kea'au ahupua'a. Table 9 summarizes selected significant wahi pana in Kea'au ahupua'a, and Figure 57 is a GIS map depiction of Kea'au's wahi pana.

Using well-known landmarks such as neighborhoods, roads, and other infrastructure, the current (modern) boundaries of Kea'au ahupua'a are as follows. Lying just north of Mākaha, Kea'au and 'Ōhikilolo share the same valley. The southern portion of Kea'au is bounded by the ridgeline shared with Mākaha. Starting from the west (makai) end towards Kalae o Mākaka and Kepuhi Point, the boundary crosses over Farrington Highway and heads approximately mauka (northeast) to Pali o Kepuhi at approximately 1,400 feet. The ridgeline continues mauka (north east) towards top of Pu'u Kea'au at approximately 2,600 feet, then towards Pu'u Papano and Mākua-Kea'au Forest Reserve where, Mākaha, Kea'au, and Mākua meet. The northern ahupua'a of Kea'au is bounded by Mākua and 'Ōhikilolo. The boundary moves from the Mākua-Kea'au Forest Reserve, turns west towards Lapa o Kapupu and 'Ōhikilolo running approximately 6 miles. It then turns southwest towards Waikomo stream and the top of Kea'au Homestead Road for approximately .5 miles. Finally, the boundary moves approximately a mile west (makai) towards Kea'au Homesteads, then another .5 miles across Farrington Highway to Kea'au Beach Park, and follows the shoreline (south) back towards Mākua and Kepuhi Point.

HAWAIIAN CULTURAL LANDSCAPE OF KEA'AU

The name Kea'au literally means "the rippling sea" (Clark 2002) or could mean "hindering current" (Parker 1922). Several tributaries descend from the upper Kea'au valley and cross the lower valley in a shallow drainage. The Waikomo stream roughly divides the two ahupua'a (Kea'au and 'Ōhikilolo) in the lower valley. The ala nui (main coastal foot trail) through Mākaha approximating today's highway, coming from Wai'anae and continuing on to Kea'au (Cordy 2002:99). Along the ridge separating Mākaha from Kea'au, there are three named pu'u: Pu'u Papano ("dark hill"), Pu'u Kahononahu, and Pu'u Kea'au. Other important noted features within Kea'au include numerous walled enclosures within the lower valley, as well as ki'i pōhaku (petroglyphs) and papa pa'akai (salt basins) on the shoreline.

It appears that Kea'au's primary traditional settlement inhabited the sandy shoreline and adjacent lower valley floor (Bordner and Silva 1983, Kornbacher 1994, Cordy 2002). Early inhabitants of Kea'au valley also had access to a diverse array of marine resources and a variety of landscapes that could have potentially supported the cultivation of sweet potato as well as dry land taro (Kornbacher 1994:26) The presence of fishhooks and other evidence of marine resources exploitation coupled with historic references to the abundance of fish in Wai'anae indicate that marine resources were definitely part of the subsistence base of the inhabitants of the lower Kea'au valley.

⁴ A line from a chant composed about the intense heat of the sun in *Fragments of Hawaiian History* by John Papa ' $\overline{I'}$ 'i (See "Mele" section below).

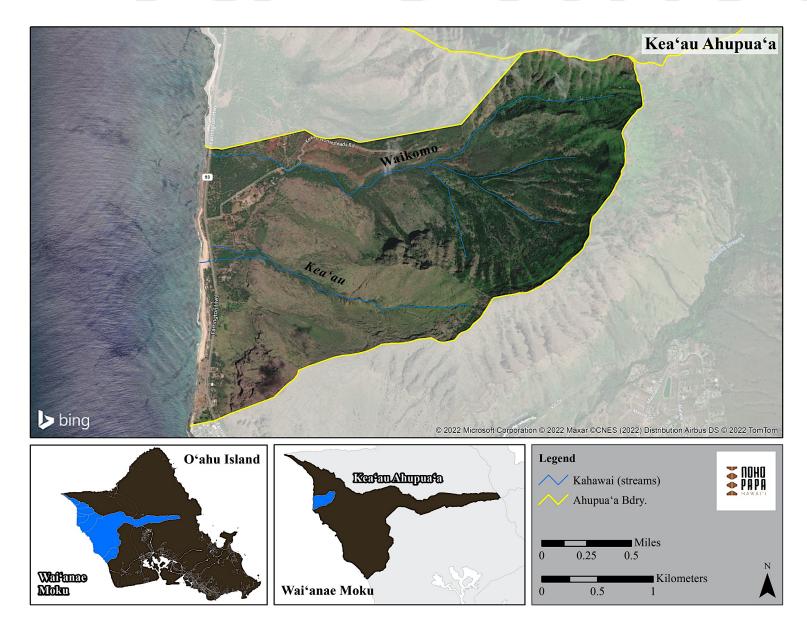


Figure 55. Aerial imagery showing Kea'au Ahupua'a

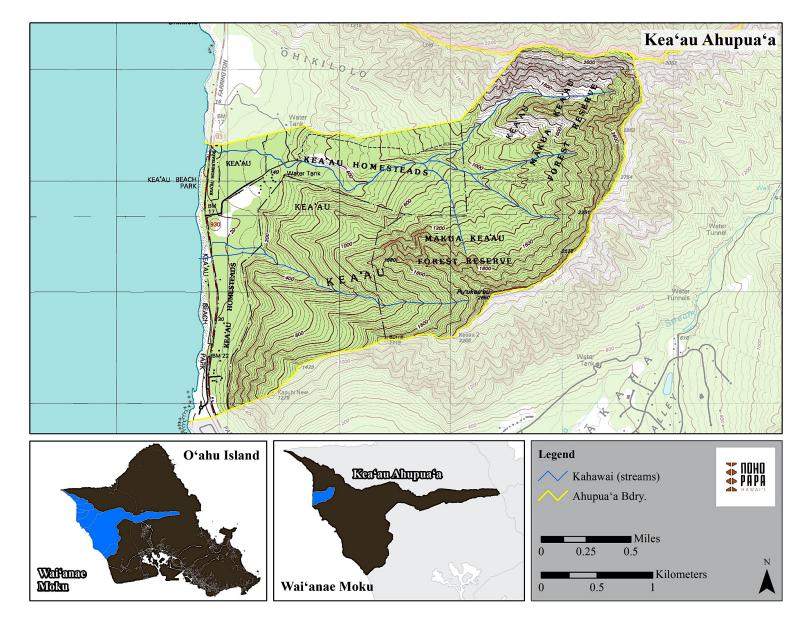


Figure 56. USGS map of Kea'au Ahupua'a

Across the highway in Kea'au, a rare coastal complex of walled enclosures covers much of the lower valley. In the time of the Mahele, six kuleana were awarded here including house lots and kula (dryland field areas). The lower slopes around the edges of the lower valley also have house foundations, a possible small heiau, and dryland agricultural ruins (clearings with walls, mounds, and terraces) (Tuggle 1992:123, Cordy 2002:113).

In addition, Ke Aloha 'Āina, dated September 19, 1919, noted: "Na Pana Kaulana o ka Aina o Oahu" or "Places on the Island of O'ahu" mentioning "..ke kula akulikuli o Keaau" or "the akulikuli covered plain of Keaau." Other commonly occurring native flora of the lower Kea'au valley includes wiliwili, kukui, 'a'ali'i, and pili grass. Vegetation in the upper valley was altered by sandalwood harvesting as well as grazing (Kornbacher 1994:19).

There are numerous ki'i pōhaku cut in the reef rock in shallow water. These ki'i are exposed at low tides, during times of the year when the sand has been washed away. Many of these ki'i are of human figures (Cordy 2002:113). In the book *Hawaiian Petroglyphs*, Cox and Stasack (1970:97) note the location of the Kea'au's ki'i pōhaku as being on the sandstone ledge on the south end of Kea'au park, opposite of the first large bridge, on the beach.

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In the lava rocks projecting above the sands are artificial depressions ranging from 1 to 2 feet in diameter. They are undoubtedly salt basins. The spray from the reef continually keeps the film of water in the depressions. Upon evaporation, the film leaves a deposit of salt in the bottom. Apparently, the same sites were noticed by Hall... [1839] for, after passing on from Mololokai, he makes the following notation: "The shallow basins in its... surface are used by the natives as vats for the solar evaporation of seawater. Large quantities of salt could thus be made at little trouble or expense." [McAllister 1933:123]

MO'OLELO (ORAL-HISTORICAL REFERENCES)

Compared with other ahupua'a in Wai'anae Moku, there are relatively few mo'olelo that refer specifically to Kea'au and places within the ahupua'a. This may be because Kea'au is often associated with 'Ōhikilolo and Mākaha Valleys. Additionally, the name itself is also seen written multiple ways ("Keaunui" and "Keauiki"). However, associated mo'olelo include a famous hill called Malolokai, located at the foot of the Kepuhi ridge which divides Kea'au and Mākaha valleys. McAllister (1933:121) writes:

The Hawaiians tell a story about two small pits on the seaside of the road. The larger is about 20 feet wide and 5 feet deep; the smaller, on the seaside of the other, is 3 feet in diameter and 6 feet deep. They no longer communicate with the sea and are filled with refuse and dirt. [McAllister 1933:121]

Long ago there lived here a group of people who are said to have been very fond of human flesh. At a high altitude on each side of the ridge, guards were stationed to watch for people crossing this narrow stretch of land between the mountains and the sea. On the Makaha side, they watched from a prominent stone known as Pohaku o Kane, on the Keaau side, from a stone known as Pohaku a Kaneloa. The individual who passed here was in constant danger of death, for each side of the trail men lay in wait for the signal of the watcher. If a group of persons approached, too many to be overcome by these cannibalistic peoples, the guards called out to the men hidden below, "Moanakai" (high tide); but if, as frequently happened, only two or three people were approaching the watchers called, "Malolokai" (low tide). The individuals were then attacked, and the bodies taken to two small caves on the seaside of the road. Here the flesh is said to have been removed and the bones, skin, and blood left in the holes, which, at high tide, were washed clean by the sea.

For many years these people preyed upon the traveler until one-time men from Kauai, hairless men (Olohe) came to this beach. They were attacked by these cannibals but defeated them, killing the entire colony. Since then, the region has been safe for traveling. [Ibid]

Malolokai's location was mentioned in the Hawaiian language newspaper Kuokoa on July 12, 1923, in an article titled "Ka Oihana Lua a Hawaii Lahui" or "The Hawaiian Art of Lua Fighting." In the article, A. O. Kaohaimoe Kaai writes:

...Malolokai lies below [beyond] the hill of Maunalahilahi close to a cliff. Below, in the level land of Waihokaea are the bones of the travelers who were killed by the skilled lua fighters.

There is also a tale of a young man from Kauai who slew all the people of Malolokai. [Sterling and Summers 1978:80]

Historian John Papa Īʻī who writes about Malolokai and the robbers. In this excerpt, he refers to 'Ōhikilolo as Nahikilalo. However, Malolokai is located between Kea'au and Mākaha.

A place where robbers operated was located between Nahikilalo and Makaha. The robbers remained in a cave while their watchman kept a lookout from the top of the cliff. When he saw one or two travelers, he called, "Malolo kai e (Low tide!)." When there was a large company, he called, "Nui kai e! (High tide!)" Those who traveled alone or in pairs were robbed, but those who came in a large company went unmolested. ['I'i 1959: 97]

The late Harry George Poe Sr., born in Mākua valley in 1882, wrote in his diary that the robbers threw their victims into a pit that went underground into the ocean. Poe explained, "The reason is, they want a man's legs with no hair on [is] to make (an) aku (tuna) fishhook. They believe in those days that the human leg is the best, lucky hook for aku" (Krauss et al. 1973:11).

WAHI PANA IN KEA'AU

Wahi Pana	Туре	Location/ Place Name	Current Disposition	Comments ²
Kea'au	Ahupuaʻa, Kahawai, Puʻu	Lit., the rippling of the sea (PEM)		Not named in the Māhele Book, but 2431 acres claimed by Kalākaua as Crown land in 1890. Written "Keaunui" in Indices and Native Register. Pu'u elevation 2650 ft. Also seen written as "Keauiki" and "Keaunui" in some Native Registers and indices. (IN 47; PEM 100; USGS 1954, RM2408 c190, Sterling and Summers 1978)
Kepuhi	Pali, Point/Koʻa	Lit., The blowhole (PEM)		In 1875, the Hawaiian Government Survey established a triangulation station here "on a stone platform said to be an ancient heiau." Probably a fishing shrine. (USGS 1954; Mitchell 1930:174)
Malolokai	Wahi pana	Lit. "Low tide" (PE) also seen spelled as "Mololokai"	Now filled with dirt and refuse.	At the foot of the ridge which divides Kea'au and Mākaha valleys. Stories related to cannibals and robbers.
Papa Pa'akai	Salt Basin	Lit. "salt flat" (PE)		Site 176 "In lava rocks projecting above the sands are artificial depressions ranging from 1 to 2 feet in diameter. Spray from the reef continually keeps a film of water in the depression." (McAllister 1930, Sterling and Summers 1978)
Papano	Pali	Dark (PE)		Claim no. 5739 by Kanaue in Keaaunui is bounded mauka by the pali of Papano. (FT 9:32, RM95 c1860)

Table o	Summary	of	Selected	Wahi	Pana	in	Kea'an
Table 9.	Summary	01	Selecteu	vv ann	r ana	ш	Nea au

Wahi Pana	Туре	Location/ Place Name	Current Disposition	Comments ²
Ki'i Pōhaku	Petroglyphs		Still existing, sometimes under sand.	"Sandstone ledge, south end of Kea'au park, opposite first large bridge, on the beach. Human figures, open body deeply carved- dog. +5 units. (Cox and Stasack 1970)
Pu'u o Kahononahu	Pali			RM95 c1860.
Pōhaku a Kāneloa	Pōhaku	Lit., Tall Kāne (PEM)		Related to the story of Malolokai. On the Mākaha side, guards watched from a prominent stone known as Pōhaku a Kāne, on the Kea'au side, from a stone known as Pōhaku a Kāneloa. (Sterling and Summers 1978)
Waikomo	Kahawai	Lit., Entering Water (PEM)		Non-perennial stream (DAR GIS water course centerline)

Notes:

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

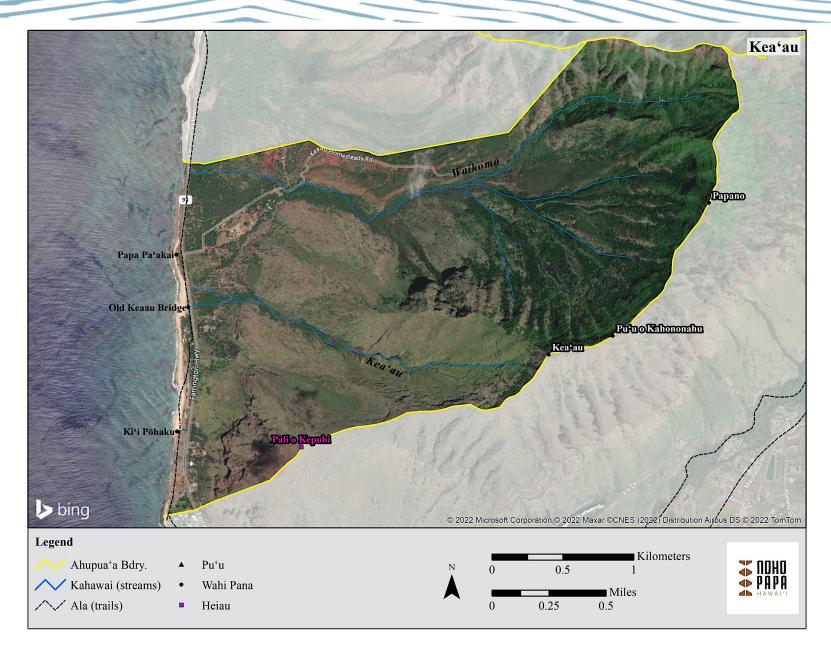


Figure 57. Depiction of significant Hawaiian cultural and natural resources in Kea'au



Figure 58. Photo dated May 4-6, 1934 of Wai'anae- Mākua Road, Kea'au Rock Fence Quarry (State Archives PA-83)



Figure 59. Photo dated May 4-6, 1934 of Wai'anae- Mākua Road, Kea'au rock road bed- NW end (State Archives PA-83)

MELE

♠

In Fragments of Hawaiian History, Native historian John Papa 'Ī'ī shared a chant composed about the intense heat of the sun. In his observations, he writes, "The trail led to Kaena all the way to Waialua. From Waimanalo to Kaena traveling by noonday was very unpleasant because of the heat of the sun and the lack of wind over some stretches of sand on the trail" (1915). 'Ī'ī (Ibid) translates the verse on Kea'au as "Parched is Kea'au"; Kuano being short for Kū'āno'a.

Ua wela i ka la e Mākua la. Kuano no o Kea'au e, Ua nopu i ka ahe la, Ke Kaiaula kamalamape. O Poka-'i aumoe hine, I ke hau e Ka'ala la, Hale 'au'au o Kauna la. O Pule'e i Malamanui, Kauka'opua, kai o 'Ewa, 'Ewa e la! Scorched by the sun Is Mākua. Parched is Kea'au Cooled only by the breeze, The light Kaiaulu breeze. Darkness is net at Pokai, There the dew of Kaala. There is Kaleauaua, Kauna, Pulee at Malamanui, Kaukaopua, the sea of Ewa, There is Ewa!

COMMUNITY GROUPS IN KEA'AU

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

Additional Resources for Kea'au

Table 10 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Kea'au.

Author & Year	Title	Summary of Key Content
Cordy (2002)	An Ancient History of Waiʻanae; Ka Moku o Waiʻanae: He Moʻolelo o Ka Wā Kahiko.	A summary of Wai'anae's history prior to European contact, combining many archaeological studies and oral historical accounts. This book provides an overview of the leeward environment, initial settlement, and patterns throughout each ahupua'a and palena, the rise of complex societies, population growth, history of the landscape over time, various wahi pana, archaeological sites, place names, and well-known mo'olelo.

Kelly et al. (1977)	Part I: Cultural History Report of Mākua Military Reservation and Vicinity, Mākua Valley, Oʻahu, Hawaiʻi.	This source was provided from primary records and documents both published and unpublished as well as oral history through interviews with informants knowledgeable about the area. The source provides information on kuleana lands, various documented sites, fishing practices, historic population, natural and cultural resources found within the ahupua'a, as well as a history of the change in landscape over time.
Kelly et al. (1977)	Part II: Appendix A (Transcripts of Interviews). Cultural History Report of Mākua Military Reservation and Vicinity Mākua Valley, Oʻahu	A compilation of all interviews conducted in 1976 with former residents of Mākua who were forcibly removed from their land more than two decades earlier, at the beginning of the U.S. involvement in World War II. They were told the land would be given back to them six months after the end of the war.
Kornbacher (1994)	Archeological Investigation of Lowland Kea'au Valley on the Leeward Coast of O'ahu.	This report discusses the settlement of land use in not only Kea'au valley but also the leeward area of Wai'anae. It also provides a list of previous investigations within Kea'au, provides early accounts of names and places, and describes traditional Hawaiian land use, the sandal wood trade, ranching, homesteading, railroads, and military occupation.
Krauss et al. (1973)	Historic Wai'anae, a Place of Kings.	Provides more contemporary historical references and narratives describing the land and people throughout Wai'anae and change in the landscape over time.

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

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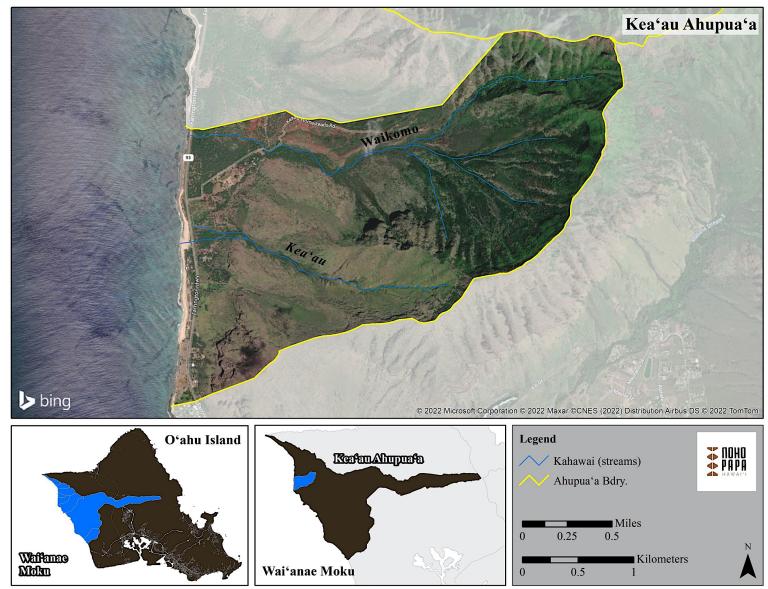


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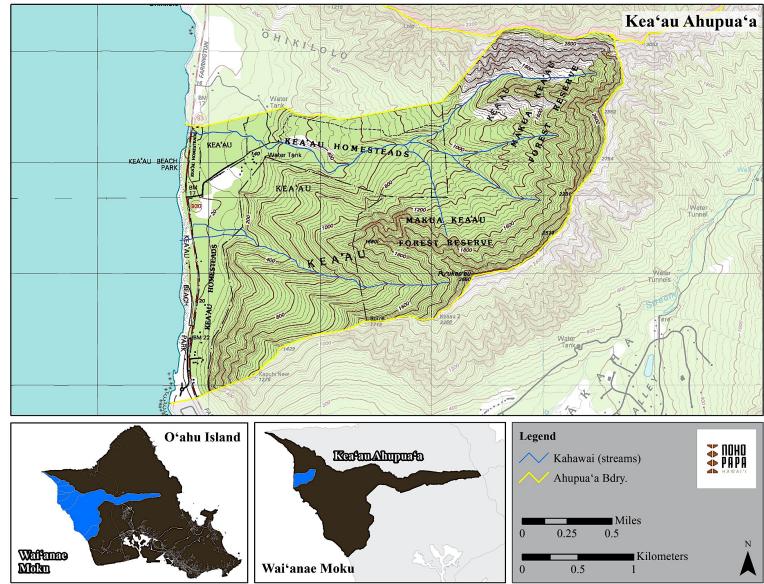


Figure 56. USGS map of Kea'au Ahupua'a

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WAHI KŪPUNA IN KEA'AU

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
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Kepuhi	Pali, Point/Koʻa	Lit., The blowhole (PEM)	"In 1875, the Hawaiian Government Survey established a triangulation station here "on a stone platform said to be an ancient heiau. Probably a fishing shrine" (Soehren 2010; USGS 1954; Mitchell 1930:174).
Malolokai	Wahi pana	Lit. "Low tide" (PE) also seen spelled as "Mololokai"	At the foot of the ridge which divides Kea'au and Mākaha valleys. Stories related to cannibals and robbers (Sterling and Summers 1978: 79-80).
Papa Pa'akai	Salt Basin	Lit. "salt flat" (PE)	"Site 176 "In lava rocks projecting above the sands are artificial depressions ranging from 1 to 2 feet in diameter. Spray from the reef continually keeps a film of water in the depression" (McAllister 1930:107, Sterling and Summers 1978:80).
Papano	Pali	Dark (PE)	Claim no. 5739 by Kanaue in Keaaunui is bounded mauka by the pali of Papano (Foreign Testimony 9:32, Register Map 95, circa 1860).

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
Kiʻi Pōhaku	Petroglyphs		"Sandstone ledge, south end of Kea'au park, opposite first large bridge, on the beach. Human figures, open body deeply carved- dog. +5 units" (Cox and Stasack 1970).
Pu'u o Kahononahu	Pali		Register Map 95 cica 1860.
Pōhaku a Kāneloa	Pōhaku	Lit Tall Kana (DEM)	Related to the story of Malolokai. On the Mākaha side, guards watched from a prominent stone known as Pōhaku a Kāne, on the Kea'au side, from a stone known as Pōhaku a Kāneloa. (Sterling and Summers 1978:79-80; McAllister 1933:131)
Waikomo	Kahawai	Lit., Entering Water (PEM)	Non-perennial stream (DAR GIS water course centerline).

Notes:

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

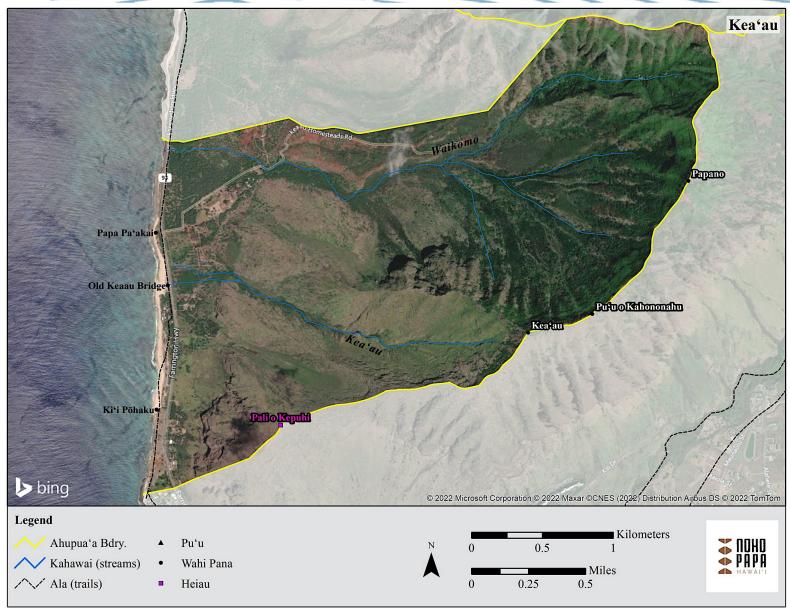


Figure 57. Depiction of significant Hawaiian cultural and natural resources in Kea'au



Figure 58. Photo dated May 4-6, 1934 of Wai'anae- Mākua Road, Kea'au Rock Fence Quarry (State Archives PA-83)



Figure 59. Photo dated May 4-6, 1934 of Wai'anae- Mākua Road, Kea'au rock road bed- NW end (State Archives PA-83)

MELE

In *Fragments of Hawaiian History*, Native historian John Papa 'Ī'ī shared a chant composed about the intense heat of the sun. In his observations, he writes, "The trail led to Kaena all the way to Waialua. From Waimanalo to Kaena traveling by noonday was very unpleasant because of the heat of the sun and the lack of wind over some stretches of sand on the trail" (1915). 'Ī'ī (1959:89) translates the verse on Kea'au as "Parched is Kea'au"; Kuano being short for Kū'āno'a.

Ua wela i ka la e Mākua la. Kuano no o Kea'au e, Ua nopu i ka ahe la, Ke Kaiaula kamalamape. O Poka-'i aumoe hine, I ke hau e Ka'ala la, Hale 'au'au o Kauna la. O Pule'e i Malamanui, Kauka'opua, kai o 'Ewa, 'Ewa e la! Scorched by the sun Is Mākua. Parched is Kea'au Cooled only by the breeze, The light Kaiaulu breeze. Darkness is net at Pokai, There the dew of Kaala. There is Kaleauaua, Kauna, Pulee at Malamanui, Kaukaopua, the sea of Ewa, There is Ewa!

COMMUNITY GROUPS IN KEA'AU

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

Additional Resources for Kea'au

Table 10 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Kea'au.

Author & Year	Title	Summary of Key Content		
Cordy (2002)	An Ancient History of Waiʻanae; Ka Moku o Waiʻanae: He Moʻolelo o Ka Wā Kahiko	A summary of Wai'anae's history prior to European contact, combining many archaeological studies and oral historical accounts. This book provides an overview of the leeward environment, initial settlement, and patterns throughout each ahupua'a and palena, the rise of complex societies, population growth, history of the landscape over time, various wahi kūpuna, archaeological sites, place names, and well-known mo'olelo.		
Kelly et al. (1977)	Part I: Cultural History Report of Mākua Military Reservation and Vicinity, Mākua Valley, Oʻahu, Hawaiʻi	This source was provided from primary records and documents both published and unpublished as well as oral history through interviews with informants knowledgeable about the area. The source provides information on kuleana lands, various documented sites, fishing practices, historic population, natural and cultural resources found within the ahupua'a, as well as a history of the change in landscape over time.		
Kelly et al. (1977)	Part II: Appendix A (Transcripts of Interviews). Cultural History Report of Mākua Military Reservation and Vicinity Mākua Valley, Oʻahu	A compilation of all interviews conducted in 1976 with former residents of Mākua who were forcibly removed from their land more than two decades earlier, at the beginning of the U.S. involvement in World War II. They were told the land would be given back to them six months after the end of the war.		
Krauss et al. (1973)	Historic Waiʿanae, a Place of Kings	Provides more contemporary historical references and narratives describing the land and people throughout Wai'anae and change in the landscape over time.		

Table 10. Sample of Resources for Kea'au Ahupua'a*

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

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