NĀ PALI HĀULIULI O KE KO'OLAU

The Dark Hills of Koʻolau

KO'OLAU 'ĀINA INVENTORY

Lā'iemalo'o, Lā'iewai, and Mālaekahana Ahupua'a Moku o Koʻolauloa



PREPARED BY





PREPARED FOR

PUBLIC

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This report was prepared by Nohopapa Hawai'i, LLC for Kamehameha Schools

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LĀ'IEMALO'O, LĀ'IEWAI, MĀLAEKAHANA AHUPUA'A

Lele Laniloa, ua mālie Kai koʻo lalo Ua pī kai ʻia au ē. Laniloa soars, peacefully calm A roaring sea below I am cleansed by the salt spray.¹⁶

This chapter documents an array of Hawaiian cultural and natural resources in the ahupua'a of Lā'iemalo'o, Lā'iewai, and Mālaekahana as well as some community groups engaged in education, restoration, and other place-based activities throughout the ahupua'a. Figure 89 and Figure 90 depict Lā'iemalo'o, Lā'iewai, and Mālaekahana Ahupua'a on aerial imagery and a USGS map. Table 35 - Table 36 lists select wahi kūpuna (ancestral places) in the ahupua'a and Figure 91 illustrates their locations throughout the ahupua'a.

Hawaiian Cultural Landscape of Lā'iemalo'o, Lā'iewai, and Mālaekahana

In this study of windward Oʻahu's Koʻolau Moku, Lāʻiemaloʻo, Lāʻiewai, and Mālaekahana are three adjoining ahupuaʻa in Koʻolauloa Moku. Lāʻiemaloʻo refers to the town portion of Lāʻie village and literally translates to "dry Lāʻie," (Pukui et al. 1974: 128). In contrast, Lāʻiewai references the the pond and streams of Lāʻie village and means "wet Lāʻie," (Pukui et al. 1974: 128). Mālaekahana is "the name of the mother of Lāʻie-i-ka-wai…and also the name of an image that enraptured (*hoʻohihi*) Kumu-kahi, the rascal child in the Hale-mano legend…" (Pukui et al. 1974: 143).

Wahi kūpuna such as pu'u (hills, peaks), awāwa (gulches), lae (capes, headlands, points), kahawai (waterways, rivers), muli (tributaries, streams), as well as loko i'a (fishponds), ala (trails), heiau (temples), ko'a (shrines), and wahi pana (storied places) are found throughout Lā'iemalo'o, Lā'iewai, and Mālaekahana. This introductory survey of Lā'iemalo'o, Lā'iewai, and Mālaekahana wahi kūpuna proceeds mauka (inland)-makai (seaward). It is not a comprehensive inventory; more wahi kūpuna undoubtedly exist, await discovery or revelation, or will develop names in the future.

Similar to the other Koʻolauloa ahupuaʻa featured in this study, Lāʻiemaloʻo, Lāʻiewai, and Mālaekahana are deep and narrow ahupuaʻa, roughly rectangular, and veined by kahawai that converge in their journey to the kai (sea). As noted by the early twentieth century Hawaiian writer Hoʻoulumāhiehie in their version of the epic saga of the goddess Hiʻiakaikapoliopele, Lāʻiemaloʻo, Lāʻiewai, and Mālaekahana are heavy with kualapa (ridges) (Hoʻoulumāhiehie 1905, 1906 and Nogelmeier 2013 (trans.): 156). The mauka-most extent of Laʻiemaloʻo is Puʻukaʻinapuaʻa, a native forest and bog occupying a plateau at the summit of Waimea and Laʻiemaloʻo Ahupuaʻa (personal correspondence, Nohopapa Staff).

¹⁶ Chant Sixty-Eight - Hoʻoulumāhiehie 1905, 1906 and Nogelmeier 2013 (trans.): 156



Figure 85. Historical photograph from the 19th or 20th century looking mauka over the makai plains of Lā'iewai and La'iemalo'o Ahupua'a (Hawaii State Archives n.d. PP-58-3-033)

The pu'u Lanakila, Kahoomoenakahili, Kaunuamohe, Kaluakakoi, Kauaihaki, Kokololio, Kaluakakoi, and Kauaihaki are located along the boundary between La'iemalo'o and Kaipapa'u Ahupua'a (Figure 86; Registered Map 91). Wailele and Koloe Awāwa extend nearly the entire length of La'iemalo'o, and are conduits for kahawai of the same names. The awāwa of Kaluakauila, Kepi, and Kahawainui, Ihiihi, and Wini pattern the furthest reaches of Lā'iewai mauka. Permanent and intermittent kahawai flow through each awawa and converge on the plains of Lā'iewai makai into Kahawainui Kahawai before draining into the kai between the lae of Kalanai and Laniloa (La'ie Point). Loko Paeo, home of the female mo'o Hauwahine - who also frequents Kawainui, Kailua, Koʻolaupoko - is located in coastal Lāʻiewai. An ala uka (summit trail) marks the mauka-most extent of Mālaekahana Ahupua'a (Plat Map 2068-A USGS Topo). Mauka of the ala uka, Kaukanalaau (Mālaekahana) Kahawai is joined by its muli Hina. Heading makai, Lamaloa Kahawai flows into Kaukanalaau Kahawai from neighboring Keana Ahupua'a. The kahawai of Kaukanalaau empties into the kai just south of Makahoa Lae. The sand dunes dominant in coastal Mālaekahana today are a result of historical deforestation, devegetation, and erosion (McAllister 1933:155, 156). Research for this chapter did not yield major winds or rains associated with Lā'iemalo'o, Lā'iewai, and Mālaekahana.

Agricultural terraces adjacent to kahawai were observed in Lā'iemalo'o, Lā'iewai, and Mālaekahana. Along Koloa Kahawai, in Lā'iemalo'o Ahupua'a, faced lo'i kalo terraces interspersed with ulu (breadfruit) and mango trees marking old house sites were found (Handy, Handy, and Pukui 1974: 461). Lā'iewai hosted large tracts of lo'i kalo behind the present-day Mormon Temple that were watered by pūnāwai (springs). Agricultural terraces were also noted in Mālaekahana (Handy, Handy, and Pukui 1974: 462).

The rough waters of Lā'ie Bay were famed for fishing and sea turtles (Handy, Handy, and Pukui 1974: 461). Numerous ko'a and loko i'a attest to Lā'iemalo'o, Lā'iewai, and Mālaekahana's strong association with an abundance of fish. Thrum (1907:249) records a ko'a at "Laiemaloo, Koolau" as "Kaihukuuna," which McAllister (1933: 158) links to 'anae, large-sized Mullet (*Mugil cephalus*) (Kahā'ulelio 2006: 326). Hanapepe ko'a in Lā'iewai was recorded by McAllister (1933:157) as "Site 278" and as "...a very sacred place where the akua stone, Kamehaikana, was worshiped. This is said to have been a female fish god, and the first fish were brought as an offering". Another Lā'iewai ko'a located at Kalanai Lae was for kala, which are varieties of Unicornfish (*Naso spp.*), and enenue (nanue, nenue), varieties of Sea Chub (*Kyphosos bigibbus, K. cinerascens* and *K. vaigiensis*) (Pukui et al. 1974: 42; 265; McCallister 1933: 156; Sterling and Summers 1978: 72; Kahā'ulelio 2006: 328). The ko'a at Makahoa Lae, Mālaekahana, was associated with 'ō'io - Bonefish (*Albula glossodonta*) (Kahā'ulelio 2006: 328). A nearby loko i'a, also at Makahoa Lae, was called Waipunaea and also associated with 'anae.

Additional wahi kūpuna found in Lā'iemalo'o, Lā'iewai, and Mālaekahana include heiau and wahi pana. Two named heiau in Lā'iewai makai are Nioi and Moohekili. According to McAllister (1933:157), Lā'ie was identified as a pu'u honua (place of refuge) by local informants and a manuscript entitled "Moolelo Hawaii" by J. Pogue on file at the Bishop Museum. Waiapuka, a wahi pana in Mālaekahana Ahupua'a, harbored a "...secret cave where Lā'ie-i-ka-wai was hidden as an infant until maturity so that her father would not kill her, as he had vowed to do," (Pukui et al. 1974:221). The Beauty Hole (Figure 87), a famed swimming spot during modern times, could be the Lā'iewai wahi pana of a natural tunnel near the residence of the kupua (demigod or culture hero; Pukui et al. 1974: 186) Manonihokahi¹⁷ that was filled-in during 1969 (Rice 1977: 111; Sterling and Summers 1978: 157; Sigall 2019).

¹⁷ For the moʻolelo of Manonihokahi, see "Moʻolelo: Oral-Historical References" chapter subsection and Rice 1923:111.

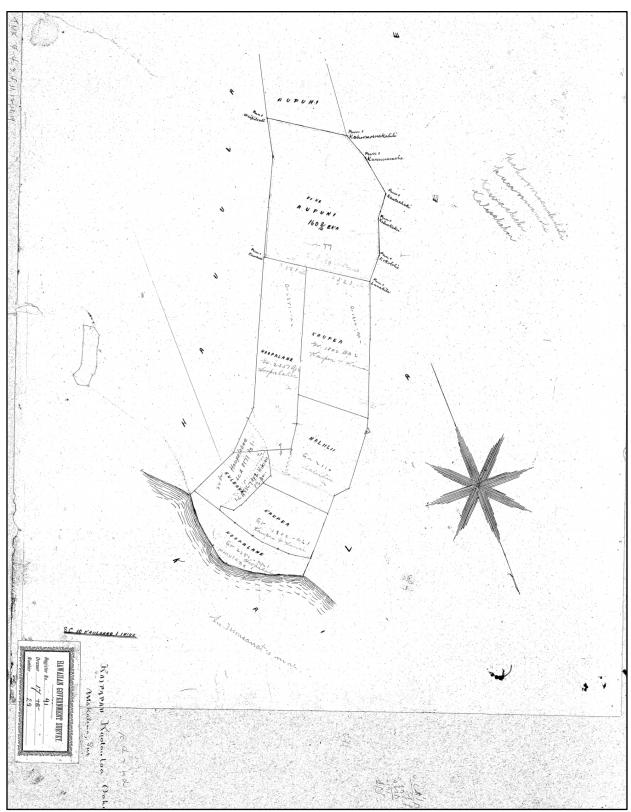


Figure 86. 1858 Hawaiian Government Survey Map of "Kaipapau Koolauloa Oahu" by the surveyor Makalena identifying the locations of the pu'u Lanakila, Kahoomoenakahili, Kaunuamohe, Kaluakakoi, Kauaihaki, Kokololio, Kaluakakoi, and Kauaihaki (Makalena 1858).



Figure 87. Historical photo of the Beauty Hole, prior to its in-fill in 1969. Beauty Hole may be the Lā'iewai wahi pana of a natural tunnel close to the residence of the kupua Manonihokahi (Rice 1977: 111; Sterling and Summers 1978: 157; Sigall 2019). Several moʻo akua and akua wai - reptilian water gods - are associated with Lāʻiemaloʻo, Lāʻiewai, and Mālaekahana. Kalalau is a moʻo of unspecified gender associated with a pond in Lāʻiewai (Brown 2022: 182). Limaloa, another moʻo of unspecified gender, "controls the headwater source called Kapuna at Lāʻiewai, Oʻahu," (Brown 2022: 186). Laniloa, also of Lāʻiewai, was a murderous moʻo killed by Kana and Nīheu, who chopped Laniloa's head into five pieces. Laniloa Lae in Lāʻiewai is the evil moʻo's lifeless body (Figure 88), while the five mokupuni off the coast of Lāʻiewai and Mālaekahana - Malualai (Mokuʻālai), Keauakaluapa'a, Pulemoku, Mokuaniwa (Mokuʻauia) and Kihewamoku (Kukuihoʻolua) - are the pieces of his severed head (Rice 1977: 112; Brown 2022: 110). Hauwahine is a female moʻo associated with several locations in Kailua and Lāʻie, including Paeo Pond in Lāʻiewai Ahupua'a (Handy, Handy and Pukui 1974: 461; Kamakau 1870b and Kekoʻowai 1922, 1923a in Brown 2022: 50, 51, 149, 181, 261; McAllister 1933: 156). Hauwahine guarded fishponds and could also control water and shape shift between various forms of water (Brown 2022: 62,149). She was also purported to ward off sickness (Kawena Pukui in Brown 2022: 82).

Mālaekahana's coastal plains hosted a large Hawaiian settlement that was the home of the kahuna named Manuwahi, and successive generations of his family including his son "Ka-haku-loa," grandson Kaiwaa, and great-grandson "Kauhale-kua" (Rice 1923: 113). One of Manuwahi's descendants relayed the location of their kupuna's former home to a visiting researcher in the early twentieth century (McAllister 1933:155, 156).

George Pooloa lived in Lā'ie in the late nineteenth and/or early twentieth centuries. He published an account of his travels and remembrances of Ko'olauloa in the February 15, 1919 edition of the Hawaiian Language Newspaper *Ke Aloha Aina*¹⁸. Writing of Lā'ie and its community, he shares memories of the community, land and kai, and an associated mele:

I had many associates here in this place and I have never forgotten my fondness for them. I remember the voices of the pheasants, the stormy days, the windy days, and it seems that I can smell yet the odor of the lipoa sea weed and feel the sea sprays. It is a land over which the iwa bird soars on a windy day. So I string Laie as a flower on my lei of remembrance, this home of wonders filled with blessings. [Pooloa 1919]

No mau na pono i imi ia, I malumalu no na wa apau, E pii ana me ka ikaika, I ola na pua, na mamo, O keia uuku e nui ana, Ma na kai aloha e Hawaii. Thy benefits I seek, To shelter thee always, May thy strength increase, And they children find life, From small to big may thou be, Through these island shores.

[Pooloa 1919]

¹⁸ Pooloa 1919. Translated as part of the Edgar Henriques Collection at the Bernice Pauahi Bishop Museum Library.



Figure 88. Historical photo of wahi pana Laniloa Lae (foreground; commonly called Lāʻie Point) and Kihewamoku (Kukuihoʻolua) Mokupuni (background) (Bacon n.d.). Laniloa Lae is the lifeless body of the murderous murderous moʻo Laniloa who was killed by Kana and Nīheu. Kihewamoku (Kukuihoʻolua) Mokupuni is one of five fragments of Laniloa's severed head (Rice 1977: 112; Brown 2022: 110).

From the nineteenth century onward, the landscape and composition of communities in Lā'iemalo'o, Lā'iewai, and Mālaekahana were dramatically altered by the ranching and sugar plantation industries, development by the Church of Jesus Christ of Latter-day Saints (the Mormons) beginning in 1865 and accelerating in 1919, and the establishment of the Polynesian Center (now the Polynesian Cultural Center) in 1963 (McAllister 1933:155, 156; Polynesian Cultural Center 2022).

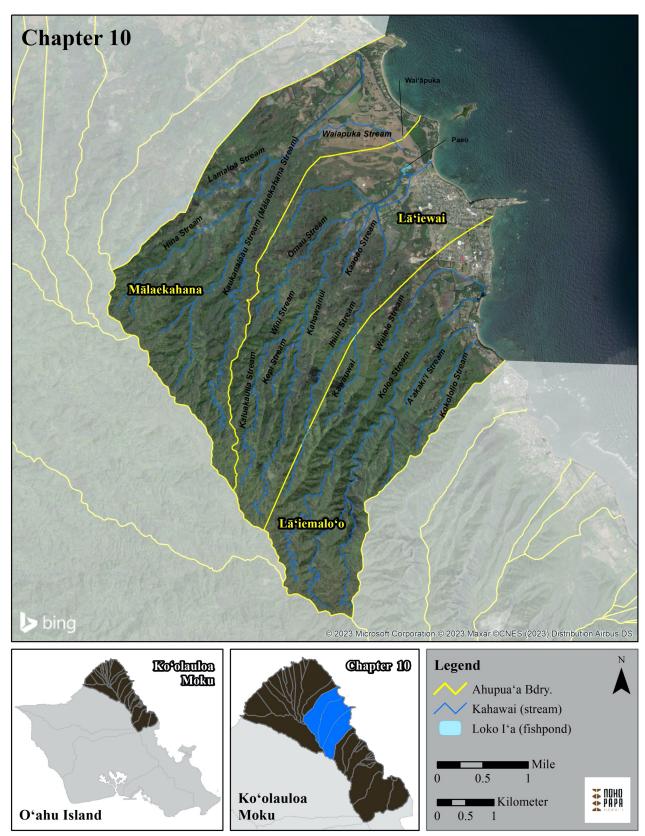


Figure 89. Aerial image of Lāʻiemaloʻo, Lāʻiewai and Mālaekahana illustrating ahupuaʻa boundaries, streams, and fishponds

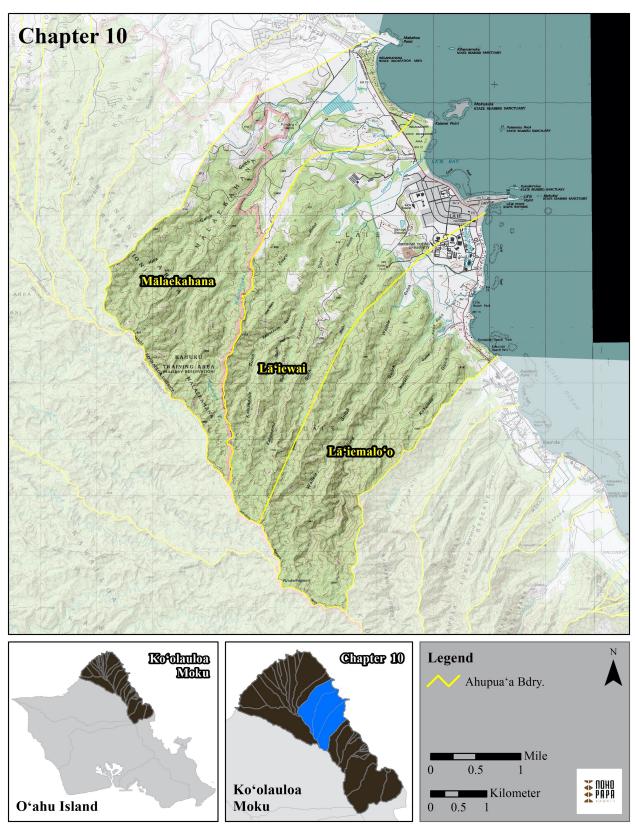


Figure 90. USGS map of Lāʻiemaloʻo, Lāʻiewai and Mālaekahana Ahupuaʻa illustrating ahupuaʻa boundaries, streams, and fishponds.

Mo'olelo

Moʻolelo involving Lāʻiemaloʻo, Lāʻiewai and Mālaekahana are featured in this section. The following tables feature wahi kūpuna from the ahupuaʻa mentioned in ethno-historical resources, including moʻolelo and historical maps. The goddess Hiʻiakaikapoliopele, numerous moʻo akua and akua wai (see discussion above in the "Hawaiian Cultural Landscape of Lāʻiemaloʻo, Lāʻiewai and Mālaekahana" section), the Mālaekahana kupua Manonihokahi, Lāʻie kamaʻāina Ihuopalaai, and the powerful Lāʻie kahuna Manuwahi and his descendants are all legendary figures associated with the ahupuaʻa. Their moʻolelo relay a rich sense and pride of place, explanation for the migratory patterns of fish, and associate Lāʻiemaloʻo, Lāʻiewai and Mālaekahana with an abundance of fish.

Hi'iaka traveled with her kinswoman and companion Wahine'ōma'o through Lā'iemalo'o, Lā'iewai, and Mālaekahana. The boundaries of the ahupua'a are described as "ridged" (Ho'oulumāhiehie 1905, 1906 and Nogelmeier 2013 (trans.): 156). Advised by the "deity from the house of the dew", a cliff named Waiakahilahilahe (Chant Sixty-Seven - Ho'oulumāhiehie 1905, 1906 and Nogelmeier 2013 [trans.]: 156), to continue in their journey, Hi'iaka and Wahine'ōma'o come within view of Laniloa Lae, in Lā'iewai. To the lae, Hi'iaka chants:

Lele Laniloa, ua mālie	Laniloa soars, peacefully calm
Kai koʻo lalo	A roaring sea below
Ua pī kai ʻia au ē.	I am cleansed by the salt spray.
	[Chant Sixty-Eight - Ibid.]

Ihuopalaai had a Ku-ula, and this fish god supplied anaes. Ihuopalaai's sister took a husband and went and lived with him at Laie, Koolauloa. In course of time a day came when there was no fish to be had. In her distress and desire for some she bethought herself of her brother, so she sent her husband to Honouliuli to ask Ihuopalaai for a supply, saying: "Go to Ihuopalaai, my brother, and ask him for fish. If he offers you dried fish, refuse it by all means; - do not take it, because the distance is so long that you would not be able to carry enough to last us for any length of time." [Thrum 1907: 271]

Ihuopalaai does indeed offer his sister's husband several large, unwieldy bundles of dried fish that would be too difficult for the husband to transport. The husband refuses the fish, as instructed by his wife. Ihuopalaai then tells the husband to return home along the Kona side of Oʻahu. Ihuopalaai entreaties Kūʻula, the god of fishermen, to provide fish for his sister. As a result, a school of 'anae swim inside the breaking waves and accompany the husband on his coastal journey home. After Ihuopalaai's sister and her husband harvest their share of 'anae, the fish return to Honouliuli (ibid.). In some versions of the moʻolelo, Ihuopalaai's sister is named "Malaekahana" (Malea in McAllister 1933:108).

In the version of the moʻolelo of Halemano recorded by Fornander (1918:236, 237), "Malaekahana" is an image standing at Hauʻula in Koʻolauloa. The handsome hero Halemano dreams of the Chiefess Kamalalawalu, and his eldest sister Laenihi, gifted with supernatural powers, sets out to Hawaiʻi Island to find Kamalalawalu for him. Kamalalawalu is deeply bonded to her brother, Kumukahi, and he to her. Laenihi is successful in her quest to unite Halemano with Kamalalawalu, though both pairs of siblings must flee to Koʻolauloa, Oʻahu in order for Halemano and the Chiefess Kamalalawalu to be together. During their flight, Kumukahi's waʻa

(canoe) lands at Hau'ula, where he encounters "Malaekahana", becomes transfixed, and decides to stay. At Kamalalawalu's request, Kumukahi later returns to Hawai'i Island with tributes and gifts for his parents from Halemano's family (Fornander 1918:228-238).

The 1923 book *Hawaiian Legends* published by William Hyde Rice, a descendant of missionaries and Governor of Kaua'i under Queen Lili'uokalani in the Hawaiian Kingdom, contains several mo'olelo concerning Lā'iemalo'o, Lā'iewai, and Mālaekahana. Rice writes of Manonihokahi, a man who lived near the water hole in Mālaekahana (Beauty Hole, see discussion in "Hawaiian Cultural Landscape of Lā'iemalo'o, Lā'iewai, and Mālaekahana" subsection) with the ability to shape shift into a shark. Manonihokahi "appeared as other men except that he always wore a tapa cloth which concealed the shark's mouth in his back," and predated upon women fishing or gathering limu (seaweed) from the kai (Rice 1923: 111). The chief of Mālaekahana gathered his kahuna (priest, sorcerer, magician; Pukui et al. 1974: 114) and the people, and ordered the people to disrobe. Manonihokahi refused, his tapa was dragged off him, and the mano mouth on his back exposed. The chief ordered Manonihokahi put to death, and no more women were eaten by sharks (Rice 1923: 111).

A version of the moʻolelo of the kahuna Manuwahi published by Rice states Mālaekahana is famed for never being conquered by Kamehameha (Rice 1923: preface, 113). Rice also writes that Kamehameha sent his mighty warrior Kahalaiu to subdue Manuwahi, a powerful kahuna. Manuwahi, favored by the gods, defeats Kahalaiu, who joins forces with him in revolt against Kamehameha (Rice 1923: 113-115) - details not recorded in histories documented by 19th century Hawaiian scholars.

Wahi Kūpuna in Lā'iemalo'o, Lā'iewai, and Mālaekahana

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
Kahoomoenakahili	Puʻu	Located on the boundary of Lā'iemalo'o and Kaipapa'u Ahupua'a (Makalena 1858).	
Kaihukuuna	Koʻa	Located in Lāʻiemaloʻo Ahupuaʻa by Thrum (1907:249).	 Thrum (1907:249) identifies "Kaihukuuna" as the name of a koʻa at "Laiemaloo, Koolau". Termed "Site 285" and associated with 'anae (mullet) by McAllister (1933:158). McAllister (1933:158) writes "[a] few stones on the beach area all that remain" of the koʻa.
Kalanai	Lae	Pukui et al. (1974:74) reprint Sterling and Summers (1978: 72) description of Kalanai as "Point and site of a fishing shrine, as for <i>kala</i> and <i>enenue</i> , Lā-'ie O'ahu." Located in in Lā'iewai Ahupua'a by McAllister (1933:156) and Lā'iemalo'o Ahupua'a by Thrum (1907:249).	McAllister (1933:156) locates a koʻa he labels Site 274 at Kalanai and writes that it was " known to Hawaiians as a fishing shrine (koʻa) [sic] on the land known as Kalanai, which is now included in the division of Laie but formerly belonged to Malaekahana." McAllister (1933:156) further states "[t]he fish brought to this shrine were the <i>kala</i> and <i>enenue</i> ."
Kaluakakoi	Puʻu	Located on the boundary of Lāʻiemaloʻo and Kaipapaʻu Ahupuaʻa (Makalena 1858).	
Kauaihaki	Puʻu	Located on the boundary of Lāʻiemaloʻo and Kaipapaʻu Ahupuaʻa (Makalena 1858).	

Table 34. Selected Wahi Kūpuna in Lā'iemalo'o

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
Kaunuamohe	Puʻu	Located on the boundary of Lā'iemalo'o and Kaipapa'u Ahupua'a (Makalena 1858).	
Kokololio	Kahawai, Puʻu	Literally translated as "gusty," (Pukui et al. 1974: 117). Pu'u located on the boundary of Lā'iemalo'o and Kaipapa'u Ahupua'a (Makalena 1858).	
Koloa	Kahawai	awai Literally, the name of a native duck (Pukui et al. 1974: 116).	
Koloe	Awāwa		
Lā'iemalo'o	Ahupua'a; native forestLiterally translated as "dry Lā'ie," (Pukui et al. 1974: 128). Native bog forest located at the plateau at the summit of Waimea and Lā'iemalo'o Ahupua'a (personal communication, Nohopapa staff).		
Lā'iewai	Ahupua'a	Literally translated as ""wet Lā'ie," (Pukui et al. 1974: 128).	
Lanakila	Pu'u	Literally translated as "victory," (Pukui et al. 1974: 128). Located on the boundary of Lāʿiemaloʿo and Kaipapaʿu Ahupuaʿa (Makalena 1858).	
Oma'o	Awāwa	Literally, "green," (Pukui et al. 1974: 170).	

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
Pu'uka'inapua'a	Native forest	Literally translated as "pig procession hill," (Pukui et al. 1974: 197). Native bog forest located at the plateau at the summit of Waimea and Lāʿiemaloʿo Ahupuaʿa (personal communication, Nohopapa staff).	
Wailele	Awāwa, kahawai	Literally translated as "waterfall," (Pukui et al. 1974: 224).	

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)

Table 35. Selected Wahi Kūpuna in Lā'iewai

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
Hanapepe	Koʻa		McAllister labeled Hanapepe "Site 278" and described it as "a once a very sacred place where the akua stone, Kamehaikana, was worshiped. This is said to have been a female fish god, and the first fish were brought as an offering," (McAllister 1933: 157).
Ihiihi	Awāwa, Kahawai		
Kapuna	Wahi pana, Headwater source	Literally translated as "the spring," (Pukui et al. 1974: 90).	Associated with the moʻo Limaloa, of unspecified gender, who "controls the headwater source called Kapuna at Lāʻiewai, Oʻahu," (Brown 2022: 186).

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
Kahawainui	Awāwa, Kahawai		
Kaluakauila	Awāwa, Kahawai	Literally translated as "the <i>kauila</i> tree pit," (Pukui et al. 1974: 90).	
Кері	Awāwa		
Kihewamoku (Kukuihoʻolua)	Mokupuni	Kukuihoʻolua is literally translated as "overbaked candlenut," (Pukui et al. 1974: 122).	Laniloa the murderous murderous moʻo was killed by Kana and Nīheu, and the pieces of Laniloa's head constitute the five islets off the coast of Lā'iewai and Mālaekahana - Malualai (Mokuʻauia), Keauakaluapaʻa, Pulemoku, Mokuaniwa (Mokuʻauia) and Kihewamoku (Kukuihoʻolua) - while Laniloa Lae is his lifeless body (Rice 1977: 112; Brown 2022: 110).
Laniloa	Lae	Literally translated as "tall majesty," (Pukui et al. 1974: 129). "Land leading to Lāʻie Point,"(Pukui et al. 1974: 129).	During her epic journey, the goddess Hiʻiaka chants to Laniloa Lae (Chant Sixty-Eight - Hoʻoulumāhiehie 1905, 1906 and Nogelmeier 2013 [trans.]: 156), memorializing its peaceful calm as well as the roaring sea below, and stating she is cleansed by the salt spray. Said to be the lifeless body of the murderous moʻo named Laniloa killed by Kana and Nīheu, while the pieces of Laniloa's head constitute the the five islets off the coast of Mālaekahana - Malualai (Mokuʻauia), Keauakaluapaʻa, Pulemoku, Mokuaniwa (Mokuʻauia) and Kihewamoku (Kukuihoʻolua)(Rice 1977: 112; Brown 2022: 110).
Malualai (Mokuʻālai)	Mokupuni	Mokuʻālai is literally translated as "island standing	Laniloa the murderous murderous moʻo was killed by Kana and Nīheu, and the pieces of Laniloa's head

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
		in the way," (Pukui et al. 1974: 154).	constitute the five islets off the coast of Lāʻiewai and Mālaekahana - Malualai (Mokuʻauia), Keauakaluapaʻa, Pulemoku, Mokuaniwa (Mokuʻauia) and Kihewamoku (Kukuihoʻolua) - while Laniloa Lae is his lifeless body (Rice 1977: 112; Brown 2022: 110).
Mokuaula	Mokopuni		
Moohekili	Heiau		
Nioi	Heiau	Described as the name of a red pepper plant or a poisonous tree endemic to Moloka'i - <i>Eugenia</i> <i>molokaiana</i> (Pukui et al. 1974: 165).	McAllister (1933: 158) writes that coral platforms are all that remain of the heiau, which he also describes as a luakini.
Раео	Loko i'a	(Handy, Handy, and Pukui 1974: 461).	Associated with the female moʻo Hauwahine (Kamakau 1870b and Kekoʻowai 1922, 1923a in Brown 2022: 50, 51, 149, 181, 261; Handy, Handy and Pukui 1974: 461).
Waikuukuu	Wahi Kūpuna		Termed "Site 276" and described as a natural crevasse whose bottom was filled with fluctuating levels of water (McAllister 1933: 157).
Wini	Awāwa		

		Table 30. Beletted Wall Rupu	
Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
Hina	Kahawai	Named after the goddess Hina, second wife of Wākea, the first man, and mother of Moloka'i (Pukui et al. 1974: 47, 103).	Muli of the Mālaekahana Kahawai.
Keauakaluapa'a	Mokupuni		Laniloa the murderous murderous moʻo was killed by Kana and Nīheu, and the pieces of Laniloa's head constitute the five islets off the coast of Lāʻiewai and Mālaekahana - Malualai (Mokuʻauia), Keauakaluapaʻa, Pulemoku, Mokuaniwa (Mokuʻauia) and Kihewamoku (Kukuihoʻolua) - while Laniloa Lae is his lifeless body (Rice 1977: 112; Brown 2022: 110).
Lamaloa	Kahawai	Literally translated as "tall <i>lama</i> tree <i>or</i> torch," (Pukui et al. 1974: 128).	Muli of the Mālaekahana Kahawai.
Makahoa	Lae, Koʻa	Literally translated as "friendly point,"(Pukui et al. 1974: 140).	McAllister (1933:154) labeled Makahoa as "Site 272" and noted the lae hosted a ko'a as well as a loko i'a called Waipunaea, associated with anae (Mullet).
Mālaekahana	Ahupua'a, Kahawai		Mālaekahana is "the name of the mother of Lā'ie-i- ka-waiand also the name of an image that eraptured (<i>ho'ohihi</i>) Kumu-kahi, the rascal child in the Hale-mano legend" (Pukui et al. 1974: 143).
House of Manuwahi	Wahi Kūpuna, Wahi Pana		Kahiona Apuake-hau in McAllister (1933:155, 156) locates a few pōhaku near the railroad track demarcating the location of their ancestor

Table 36. Selected Wahi Kūpuna in Mālaekahana

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
			Manuwahi's house site. Manuwahi was the kahuna at a nearby large Hawaiian settlement.
Mokuaniwa (Moku'auia)	Mokupuni	Moku'auia is literally translated as "island to one side," (Pukui et al. 1974: 155).	Laniloa the murderous murderous moʻo was killed by Kana and Nīheu, and the pieces of Laniloa's head constitute the five islets off the coast of Lāʻiewai and Mālaekahana - Malualai (Mokuʻauia), Keauakaluapaʻa, Pulemoku, Mokuaniwa (Mokuʻauia) and Kihewamoku (Kukuihoʻolua) - while Laniloa Lae is his lifeless body (Rice 1977: 112; Brown 2022: 110).
Pulemoku	Mokupuni	Literally translated as "broken prayer," (Pukui et al. 1974: 193).	Laniloa the murderous murderous moʻo was killed by Kana and Nīheu, and the pieces of Laniloa's head constitute the five islets off the coast of Lāʻiewai and Mālaekahana - Malualai (Mokuʻauia), Keauakaluapaʻa, Pulemoku, Mokuaniwa (Mokuʻauia) and Kihewamoku (Kukuihoʻolua) - while Laniloa Lae is his lifeless body (Rice 1977: 112; Brown 2022: 110).
Waiapuka	Pool, wahi pana	Literally translated as ""water coming out," (Pukui et al. 1974: 221).	Pukui et al. (1974:221) describe Waiapuka as a pool "formerly containing a secret cave where Lā'ie-i-ka- wai was hidden as an infant until maturity so that her father would not kill her, as he had vowed to do."

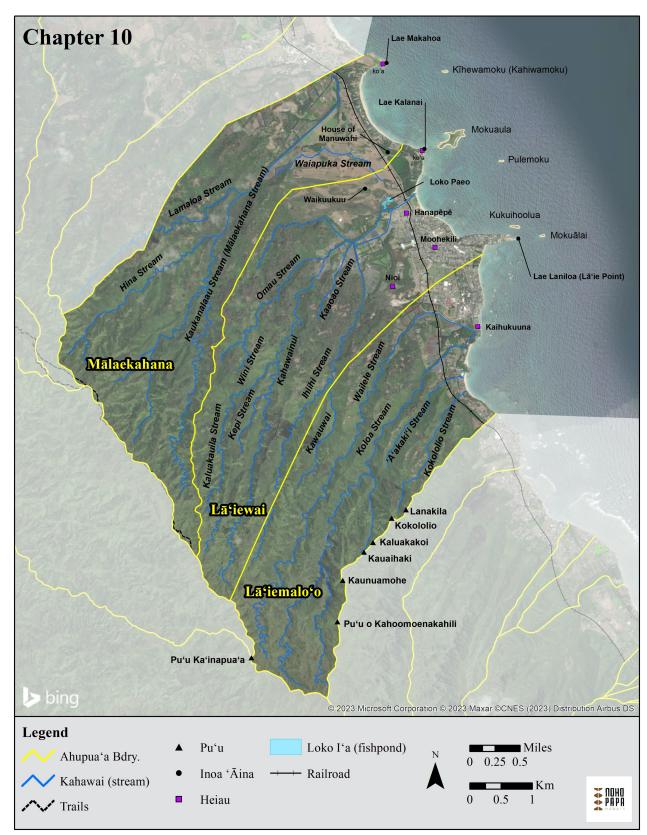


Figure 91. Map illustrating significant biocultural resources in Lāʻiemaloʻo, Lāʻiewai, and Mālaekahana

Mele

This section features two untitled mele associated with Lā'iemalo'o, Lā'iewai, and Mālaekahana Ahupua'a shared by George Pooloa, who lived in Lā'ie during the late nineteenth/early twentieth centuries. Both mele were featured in Pooloa's February 15, 1919 article entitled "Na Pana Kaulana o na Inoa o ka Mokupuni o Oahu," ("Noted Places on the Island of Oahu") published in the edition of the Hawaiian Language Newspaper *Ke Aloha Aina*. The mele were translated as part of the Edgar Henriques Collection at the Bernice Pauahi Bishop Museum Library.

Kuu ipo, kuu lei, Kuu milimili e, Hoi mai no kaua, E hiipoi pu i ke alona. My sweetheart, my darling, My favorite one, Come back to me, And be embraced with love.

[Pooloa 1919]

In his article, Pooloa prefaces the mele below by reminding his readers of the numerous mele associated with Lā'ie:

Remember, O readers, there were many well known meles [sic] composed for this land by the noted poets of old and many of them I have never committed to memory. Those that I know, I'll mention:

E hoi ke aloha i Laie I ka wai hu'e mai i ke pili, Oni ana Laniloa e ke kai, Hooipo ana paha me ka iwa. Me ka manu kikaha i ka makani. Let love return to Laie, To the water that gushes among the pili grass. Laniloa juts out into the sea, It seems to woo the iwa bird, The bird poised aloft in the wind.

[Pooloa 1919]

Community Groups in Lā'iemalo'o, Lā'iewai, Mālaekahana

No community groups in Lā'iemalo'o, Lā'iewai, and Mālaekahana responded to our survey during the course of this study. This does not mean there are no HCBE organizations in these ahupua'a, rather we could not connect with them for this project.

Additional Resources for Lā'iemalo'o, Lā'iewai, Mālaekahana

The table below features resources for readers seeking additional information regarding the natural and cultural resources of Lā'iemalo'o, Lā'iewai, and Mālaekahana Ahupua'a.

Author & Year	Title	Summary of Key Content
Pooloa, George (1919)	"Ke Aloha Aina. Noted Places on the Island of Oahu." <i>Ke Aloha Aina</i> . February 15, 1919. Edgar Henriques Collection (HEN) (trans.). Bernice Pauahi Bishop Museum Library and Archives.	This Hawaiian language newspaper article written by George Pooloa is a travelogue and remembrance of Lā'iemalo'o, Lā'iewai, and Mālaekahana and southern Ko'olauloa. Pooloa lived in the community of Lā'ie, and his account is peppered with mele, and insights into treasured Hawaiian natural and cultural features found in Lā'iemalo'o, Lā'iewai, and Mālaekahana.

Table 37. Additional Resources for Lā'iemalo'o, Lā'iewai, and Mālaekahana 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's (1933) *Archaeology of O'ahu*, Pukui et al.'s (1974) *Place Names of Hawai'i*, 'Ī'ī's (1959) *Fragments of Hawaiian History* *Resources listed in alphabetical order.