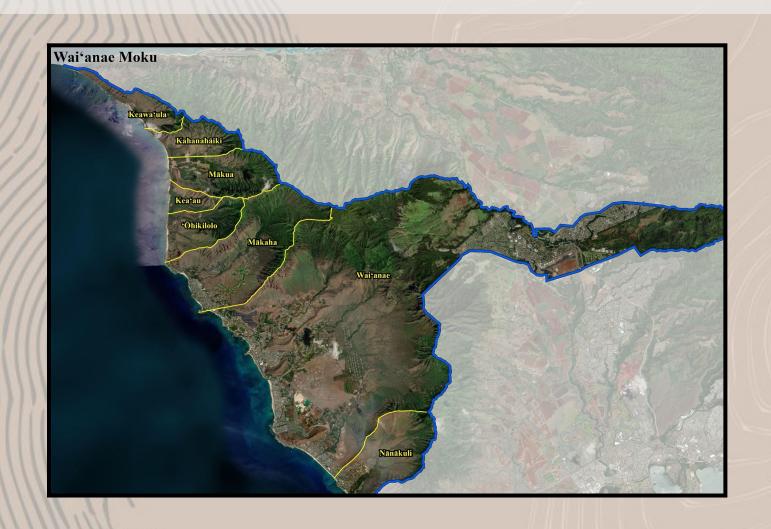
HĀLAU WAI'ANAE MOLALE I KA LĀ

Wai'anae is a hall that gleams in the sun

WAI'ANAE 'ĀINA INVENTORY

Mākua Ahupua'a, Moku o Wai'anae



PREPARED BY



PREPARED FOR



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MĀKUA AHUPUA'A

Mākole iho hewa i Mākua.

Red eye one goes to Mākua by mistake
Applied to one who has gone off his course. Once, a red-eyed person left
Mokulēʻia, Oʻahu, intending to go to Mākaha, but went by way of Kawaihāpai
and arrived at Mākua instead.⁶

This chapter documents the significant Hawaiian cultural and natural resources of Mākua, as well as known community groups engaged in education, restoration, and other place-based activities in the ahupua'a. Figure 64 and Figure 65 are aerial images and USGS map depictions, respectively, of Mākua Ahupua'a. Table 13 summarizes selected significant wahi pana of Mākua, and Figure 66 is a GIS map depiction of these wahi pana.

Mākua is bounded to the north by the ahupua'a of Kahanahāiki; to the northeast by Mokulē'ia; to the southeast by Mākaha; to the south by 'Ōhikilolo and Kea'au; and it opens out to the ocean toward the west. At first glance, Mākua and Kahanahāiki appear to be one valley. In fact, however they are not. The ridge separating them does not go all the way to the sea but ends about a mile short of it; consequently, today the entire area is often mistakenly considered Mākua.

Using familiar landmarks such as neighborhoods, roads, and other infrastructures, the current (modern) boundaries of the Mākua ahupua'a are as follows: Starting from the north end, separating Mākua from Kahanahāikai the boundary starts on the makai side of Farrington Highway along Mākua Beach approximately 0.14 miles north of the mouth of Mākua Stream.

The boundary line then crosses Farrington Highway and moves mauka, following the ridgeline that separates Kahanahāiki and Mākua, cutting between the Mākua Military reservation. The boundary line continues in an eastern trajectory and follows the Waiʻanae Range ridgeline. Once the boundary line meets the ridgeline separating Mākua and Mākaha, it moves west toward Lapa o Kapupupu above the Mākua Keaʻau Forest Reserve. Finally, the boundary moves westward passing through Koʻiahi Gulch until it crosses Farrington Highway and ends about 0.16 miles from the start of Kaʻena Point State Park.

HAWAIIAN CULTURAL LANDSCAPE OF MĀKUA

The word "makua," depending on its spelling and pronunciation, has several different literal translations. The most common is spelled without any diacritical markings (makua) and means parent or any relative of the parents' generation. Makua is also used to reference the main stalk of a plant, particularly the kalo plant, and also means to strengthen or to sustain. However, when spelled and pronounced as māku'a, its translation is used to describe the action of being enlarged, full, thick, or fully grown. Māku'a is also a variation of "māku'e" which means dark brown or dark red. If spelled with the kahakō (macron) above the first, "a," the word mākua is the plural of makua, essentially meaning parents (Andrews 1922; Pukui and Elbert 1986). One interpretation suggests that the valley was given the name Mākua as it "is the site where Papa (the earth-mother) and Wakea (the sky-father) meet" (Kelly and Aleck 1997:2). The naming of the valley perhaps pays tribute to the "parents" and progenitors of the Hawaiian people. Another interpretation suggests

⁶ Pukui (1983)

that the name of the valley references a famous fisherman whose name was Makua. According to Pukui and Curtis (1951), the famous fisherman was summoned by chief Kawelo to take him fishing for the "traveling 'uhu, a great fish of sacred power which was sometimes seen off Ka'ena Point" (Pukui and Curtis 1951:100). While the correct spelling and interpretation of the name is debatable (Sterling and Summers 1878:81), Pukui et al. (1974) postulate that the name of the valley is Mākua.

The cultural and natural landscape of Mākua is similar to its neighboring ahupua'a with the bulk of permanent settlement located along the shores and in areas of its lower valley. According to Kelly and Quintal (1977:3), the entire shoreline area is remembered as once having been a choice and bountiful provider of seafood. Informants from Kelly and Quintal's 1977 interviews shared that the area was once a rich resource of fin fish which included moi, 'ama'ama, āholehole, akule, 'ōpelu, pāpio, enenue, kala, as well as shellfish such as crab, 'opihi, hā'uke'uke, wana, and a variety of limu. Sea salt was also once another important coastal resource of the area. John Papa 'Ī'ī also recalled the fine sand beach of Mākua and its use as a landing for fishing canoes and a resting place for travelers ('Ī'ī 1959:98).

Water resources to support settlement of the ahupua'a was obtained from Mākua Stream that flowed intermittently during the rainy season and five springs. Kelly and Quintal (1977) provided the locations of these springs stating, "One [spring] was at the head of the valley and may have been the primary source of water feeding into the main stream (Makua Stream), two were inland on the southern side [of the valley], one was identified as an "old spring" in 1924, and one was in the lower valley" (1977:4). Of the five springs, one spring in particular was located in the upper reaches of Koʻiahi Gulch (Kelly 1976:4).

Because Mākua had no really stable or reliable water resources, lo'i cultivation was not as prolific as it was in other ahupua'a like Mākaha. Instead, the primary agricultural crop cultivated in the Mākua area was 'uala (sweet potato) (Handy and Handy 1972:156). Missionary Levi Chamberlain recorded the following description of Mākua during his visit to the valley in 1826, "There are no trees in this place [village], a few clusters of sugarcane are seen here and there, potatoes are cultivated, but not taro" (Chamberlain Ms:490).

The only mention of kalo cultivation in the valley was provided by Kelly and Quintal (1977) when they explained that kalo was grown in the upper and wetter portion of Koʻiahi Gulch (Kelly and Quintal 1977:7). It is suspected that the spring in Koʻiahi supported the growth of kalo in this area. In addition, Sterling and Summers (1978:84) cite several sources referring to a fine-leafed maile that also grew in Koʻiahi Gulch. This renowned maile was as fine as any maile on Oʻahu, and its fragrance could be appreciated while walking along the beach. Mākua was also said to have been an excellent source of pili grass (Bowser 1880:490).



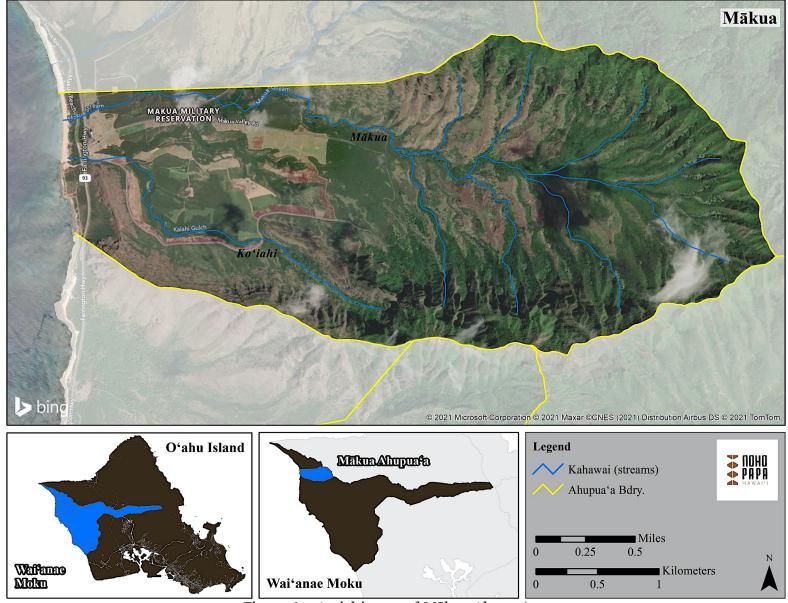


Figure 64. Aerial image of Mākua Ahupua'a

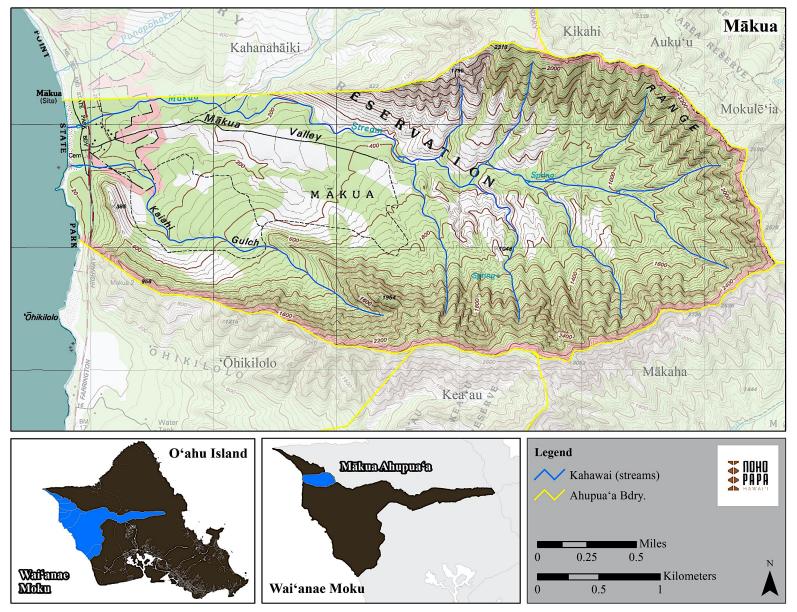


Figure 65. USGS map of Mākua Ahupua'a

†

Mo'olelo (Oral-Historical References)

Kāneana or Mākua Cave remains one of Mākaha's most celebrated sites. The cave is located at the base of the ridge separating Mākua from 'Ōhikilolo and is linked to numerous mo'olelo. In one account, the cave was known to be "the dwelling place of a shark goddess who held sway from Kaena Point to Kepuhi Point" (McAllister 1933:123). In another account, the cave is associated with the shark god, Kamohoali'i, and his son, Nanaue. The legend explains:

Once upon a time there was a shark god known as Kamohoalii, who was king of all sharks. Kamohoalii could change into a dignified and majestic man. He wooed a woman by the name of Kalei, who did not know he was actually the king of sharks, and married her. When it came time for the couple's child to be born Kamohoalii warned Kalei to guard the child's body from the sight of man, and to never, never allow it to eat the flesh of any animal. Kamohoalii then disappeared. Kalei bore a man child, and named it Nanaue. Kalei was very surprised to discover that the child had an opening in its back. She covered the opening with kapa and often wondered about it. One day Nanaue plunged into the water and opened the mouth on his back to catch any passing prey. Kalei kept this secret to herself. The boy eventually grew to manhood and began eating with the men in the men's house. Nanaue stayed to himself and his dual nature developed. When people of his village were deep sea bathing or fishing they would suddenly be visited by a shark who bit and tore at their limbs and dragged them down in the deep water. Then one day a man working beside Nanaue in a taro patch inadvertently tore the kapa from Nanaue's back. A shout went up 'See the shark mouth! A shark man!' Nanaue escaped to the sea and wandered from place to place and island to island. The kahuna were asked to help, but it was some time later that Nanaue was actually captured and killed. At one time he lived near Kaneana. He would drag his victims into the cave through a subterranean channel at high tide. He would place his victim on a certain slimy stone to await his leisure and appetite. [Sterling and Summers 1978:82-83]

According to Kelly and Quintal (1977), "The story that circulates today is that Kaneana was a shark god who could change himself into a man, a kind of Prince Charming, at will, and whose girlfriend was the moʻo (water spirit) of the pond at the end of Kalena Stream" (Kelly and Quintal 1997:20).

The following moʻolelo regarding the moʻo of Kalena Stream was documented by Kelly and Quintal (1977) and is provided below:

The stream [Kalena Stream] comes down to the shore from Koiahi. It is that stream where the mo'o comes down when the heavy rains fall and the stream is full of water. She came down to meet her boyfriend, the shark from Kaneana Cave. When the stream flows strong it breaks through the sand on the beach. That is when the mo'o goes into the sea and goes on that big rock next to the blowhole at the Waianae end of the beach. The rock is called Pohaku-ku-la'i-la'i. There, she turned herself into a beautiful princess and would call him. The shark would come from Kaneana Cave through the undersea entrance and swim to the reef just outside of the blowhole. When the waves came in, they would carry him under the reed and into the sea entrance of the blowhole. He would be tossed ashore through the blowhole and turn himself into a handsome prince. The two of them would make love, and when they were ready, they would go to live in the stream. When the mo'o goes in the stream all the greenery covers the water and that is when we know she is there. When she is there, we are not supposed to go swimming in the stream and disturb her. When she goes out, the water is clear. When she is home, the water is green; that means she is there. [Kelly and Quintal 1977:22]

WAHI PANA IN MĀKUA

Table 13. Summary of Selected Wahi Pana in Mākua

		Table 13. Buillilary	or serected (vaiii	Turiu III I/Iuriuu
Wahi Pana	Туре	Location/ Place Name	Current Disposition	Comments
Kanaloa	Heiau	Probably named for the god, Kanaloa. (PEM)	Destroyed	McAllister (1933:197) "Sites not located. 13. Kanaloa heiau, Makua. Listed by Thrum: 'A small heiau now entirely destroyed; class unknown."
Kāneana	Keana			Two dike rock veins above the cave. (See related moʻolelo in Keaʻau ahupuaʻa chapter)
Koʻiahi	Gulch, ʻili ʻāina, Stream	Fire adze (PEM)		Gulch/ili/small valley within Mākua famed for its sweet-smelling short leave maile; "Maile laulii o Koiahi," (Pukui, 1963). Stream rises at about 1,400 ft. elevation, flows to sea. Misspelled "Kaiahi" on USGS 1954. The gulch and stream are named for the 'ili. (AB 6:235, 4:209; FT 9:320,321) LCAw 9708:2 to Pulu: "He kula ma Koiahi, Makua." 7.1 acres. Also LCAw 9706:1 to Kauhi, claim no. 9054 by Kawaa. "where finest maile-lau-li'i formerly grew." (PEM)
Kumuakuopio	Wahi pana		Destroyed	Per McAllister (1933), destroyed. Said to be on "the mountainside of the present church." Only remains were sand platform 120x100-ft about 20ft higher than surroundings. Thrum says: "Size about 45 by 80 feet of husbandry class; little now in evidence."
Mākua	Stream, Puʻu, Beach, Ahupuaʻa	Parents (PEM)		Mākua stream rises at about 2,000 ft. elevation, flows to sea. Mākua ahupua'a was returned by Keohokalole at the Māhele, retained by the Gov. Claim no. 5766 by Kawaa was not awarded. "Makua has a fine sandy beach like Makaha, and it was a canoe landing This was true of Makaha too." (Sterling and Summers) " the traditional haunt of expert lua fighters." (PEM)
Mākua Koʻa	Koʻa	Fishing shrine of Mākua	Destroyed	Destroyed per McAllister (1933), who also said it has the appearance of a small heiau or house site than of a koʻa. "It stands in the center of the sandy beach and, during the time of heavy seas, is said to be the only part of the beach not underwater."

Wahi Pana	Туре	Location/ Place Name	Current Disposition	Comments ²
Mākua Mountain Trail	Ala		Still in existence, sometimes under sand.	Trail written about by 'Ī'ī (1959:98) and also in Sterling and Summers (1978).
Nalowale	Kūʻula	Lost, forgotten (PE)		"Site 179. Fishing shrine (koʻa), Makua has the appearance of a small heiau or house site rather than a fishing shrine. It stands in the center of the sandy beach and is a rectangle approximately 55 by 35 feet" Coordinates approximate (McAllister 193:123).
Puʻukanoa	Kualapa			Described as ridge above Poha cave and the Puukanoahoa Koʻa (Sterling and Summers 1978).

Notes:



¹General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978)



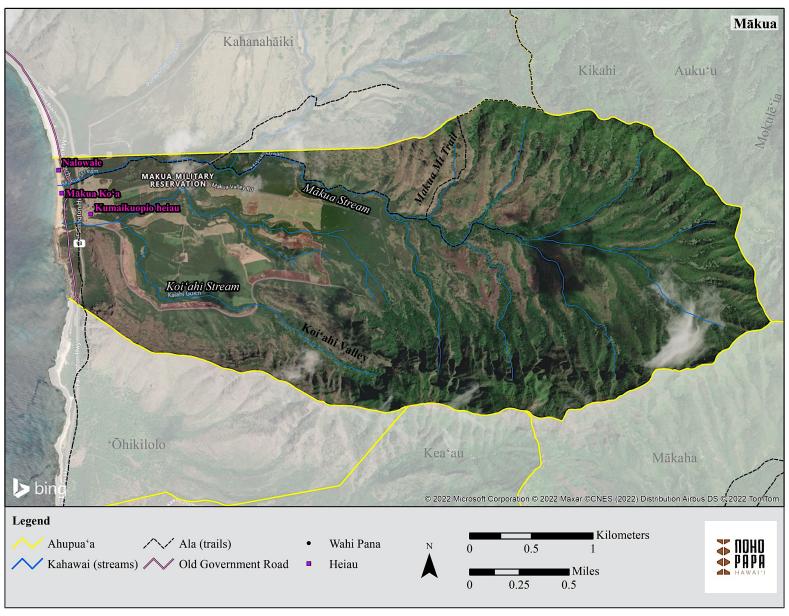


Figure 66. GIS map depiction of significant Hawaiian cultural and natural resources in Mākua Ahupua'a





Figure 67. View of Mākua Valley from the Highway. Kahanahaiki valley on the left and Koʻiahi Valley on the right. (Photo by J. Kely, adapted from Kelly and Quintal 1977:ii)

MELE

In his book, *Fragments of Hawaiian History*, John Papa 'Ī'ī provided the following mele, describing the different places of the Wai'anae and the intense heat experienced as travelers passed through the area ('Ī'ī 1959:98):

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

COMMUNITY GROUPS IN MĀKUA

This section provides a summary of the community groups in Mākua, including details about their organizational profile, activities and services they provide, target audiences they service, new and existing partnerships, and strengths, opportunities, challenges, and needs of the organization. More specific information on the organizations capacity (such as planning and assessment, staffing, funding and resources, communication, etc.) can be found in the table in Appendix D.

Mālama Mākua

Mālama Mākua is a Kanaka Maoli-led non-profit organization with a mission to bring about the return of the scared ahupua'a of Mākua from the U.S. military for culturally appropriate uses. They mālama Mākua as the piko of peace and hoʻihoʻi ea. Some of their short-term goals are to make sure there continues to be no live fire training in Mākua Valley. Their long-term goal is peace, justice, and demilitarization throughout Hawaiʻi pae 'āina and the world. Mākua Valley is sacred because it is where Papa (Earth Mother) and Wākea (sky father) created human life, a place of healing and refuge, not a place for bombs and bullets or military training by the U.S. military. They hui states, "Mākua is calling us home. Hele mai!"







Figure 68. Cultural access group venturing into Mākua Valley (Photo credit: Mālama Mākua)



Figure 69. Nani Peters (left) and Makaio Villanueva (right) offering hula on this sacred 'āina (Photo credit: Mālama Mākua)

Community Outreach & Survey Results

Organization Profile:

Contact person	Lynette Cruz
Address	86-894 Iniki Place, Waiʻanae, HI 96792
Phone number	(808) 284-3460
Email	lcruz96792@gmail.com
Website/Social media	malamamakua.org
Year organization formed	2000
501c3 status	Yes

Services, Target Audiences, & Partnerships:

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Sites they mālama	Mākua Valley, Kahanahaiki Valley, Koʻiahi Valley (all within what is called the Mākua Military Reservation)
Services provided	Community engagement; Cultural development (i.e. cultural activities, crafts, practices); Cultural resource management; Education; Family Engagement)
Programs/Activites organization offers	Cultural access (by invitation only, not tours or hikes), sharing history, visiting significant sites, doing cultural protocol, affirming connection between 'āina and people and the reliance on healthy 'āina, kai, and wai to the well-being of the people, interactions between multiple generations while on a site, food sharing.
Public volunteer work days?	N/A
Student School groups (& ages) they service	Yes, all ages, depending on whether or not they are able to walk from one site to another.
Community groups they service	Waiʻanae Aloha ʻĀina and Suzuki Foundation for celebration of Lā Hoʻihoʻi Ea at Pokaʻi Bay, Ka Waihona o ka Naʻauao Public Charter School for celebration of La Kuʻokoʻa (Hawaiian National Holidays).
Existing organizational partners	N/A
Organizations wanting to partner with in the future	N/A

Cultural and Place Based Education:

How are cultural protocols, activities, and practices implemented in your organization?	Those participating in the accesses can share their own cultural protocols when entering into the valley or at any specific site. The process is generally shared with hosts on-site and those who join us. They can offer flowers or greenery or whatever they wish to share from their own cultural practices.
Cultural practices incorporated	The area is controlled by the U.S. Army. We are not allowed to do much in the way of practices except opening and closing protocols, story-telling, hula, mele, 'oli and other activities that do not require ground disturbance (in other words, no planting). Mākua is still contaminated with unexploded ordnance, although the areas we are allowed to visit are regularly inspected before we enter on any identified access day. The accesses are scheduled

	four months in advance to give the Army opportunity to clear any of the approved areas we may choose to visit.
What kinds of	Maps, moʻolelo, oral histories, story-telling. <u>malamamakua.org</u> generally
resources do you	lists all of our resources, but we rely, also, on community resources,
use?	depending on who joins us on accesses.
Has your organization created its own place base curriculum?	No

ADDITIONAL RESOURCES FOR MĀKUA

Table 14 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of $M\bar{a}kua$.

Table 14. Sample of Resources for Mākua Ahupua'a*

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.
Institute for Sustainable Development (1998)	Oral History Study: Ahupuaʻa of Mākua and Kahanahāiki District of Waiʻanae Island of Oʻahu	Several oral histories interviews and archival research about this history of the land, its ownership, and the cultural significance of Mākua Beach. Further, this document provides narratives pertaining to customs, practices, and beliefs prior to World War II, sites, and history associated with native and historic cultural resources. Appendices also includes Moʻolelo Kaʻao no Hiʻiakaikapoliopele.
Kelly et al. (1977)	Part I: Cultural History Report of Mākua Military Reservation and Vicinity Mākua Valley, Oʻahu, Hawaiʻi.	The cultural history of Mākua Valley in 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. Subjects range from natural resources, legends, Mākua area in Hawaiian times, early visitors to Mākua, civilian occupation of the valley (1864-1941), and Military Occupation (1929-1977).
Kelly et al. (1977)	Part II: Appendix A (Transcripts of Interviews). Cultural History Report of	A compilation of all interviews conducted in 1976 with former residents of Mākua who were forcibly removed from their land more than two decades



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	Mākua Military Reservation and Vicinity Mākua Valley, Oʻahu, Hawaiʻi.	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.
Kelly and Aleck (1997)	Mākua means Parents: A Brief Cultural History of Mākua Valley	Twenty years after Marion Kelly, Sidney Michael Quintal and Genevieve Nahulu released the expansive cultural history report on Mākua, Marion and Nancy Aleck released this condensed, 16-page report, which included the modern struggle with the army over sacred Mākua.
Maly and Maly (2003)	Volume 1: Ka Hana Lawaiʻa a me nā Koʻa o na Kai ʻEwalu- A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands. Kumu Pono Associates, Hilo.	Wide range of historical literature including primary Hawaiian language resources pertinent to fishing practices and marine fisheries; writings of early residents pertaining to Mākua; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s.

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

^{*}Resources listed in alphabetical order.

MĀKUA AHUPUA'A

Mākole iho hewa i Mākua.

Red eye one goes to Mākua by mistake Applied to one who has gone off his course. Once, a red-eyed person left Mokulēʻia, Oʻahu, intending to go to Mākaha, but went by way of Kawaihāpai and arrived at Mākua instead.⁶

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⁶ Pukui (1983:230, #2112).

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Water resources to support settlement of the ahupua'a was obtained from Mākua Stream that flowed intermittently during the rainy season and five springs. Kelly and Quintal (1977) provided the locations of these springs stating, "One [spring] was at the head of the valley and may have been the primary source of water feeding into the main stream (Makua Stream), two were inland on the southern side [of the valley], one was identified as an "old spring" in 1924, and one was in the lower valley" (1977:4). Of the five springs, one spring in particular was located in the upper reaches of Koʻiahi Gulch (Kelly 1976:4).

Because Mākua had no really stable or reliable water resources, lo'i cultivation was not as prolific as it was in other ahupua'a like Mākaha. Instead, the primary agricultural crop cultivated in the Mākua area was 'uala (sweet potato) (Handy and Handy 1972:156). Missionary Levi Chamberlain recorded the following description of Mākua during his visit to the valley in 1826, "There are no trees in this place [village], a few clusters of sugarcane are seen here and there, potatoes are cultivated, but not taro" (Chamberlain Ms:490).

The only mention of kalo cultivation in the valley was provided by Kelly and Quintal (1977) when they explained that kalo was grown in the upper and wetter portion of Koʻiahi Gulch (Kelly and Quintal 1977:7). It is suspected that the spring in Koʻiahi supported the growth of kalo in this area. In addition, Sterling and Summers (1978:84) cite several sources referring to a fine-leafed maile that also grew in Koʻiahi Gulch. This renowned maile was as fine as any maile on Oʻahu, and its fragrance could be appreciated while walking along the beach. Mākua was also said to have been an excellent source of pili grass (Bowser 1880:490).



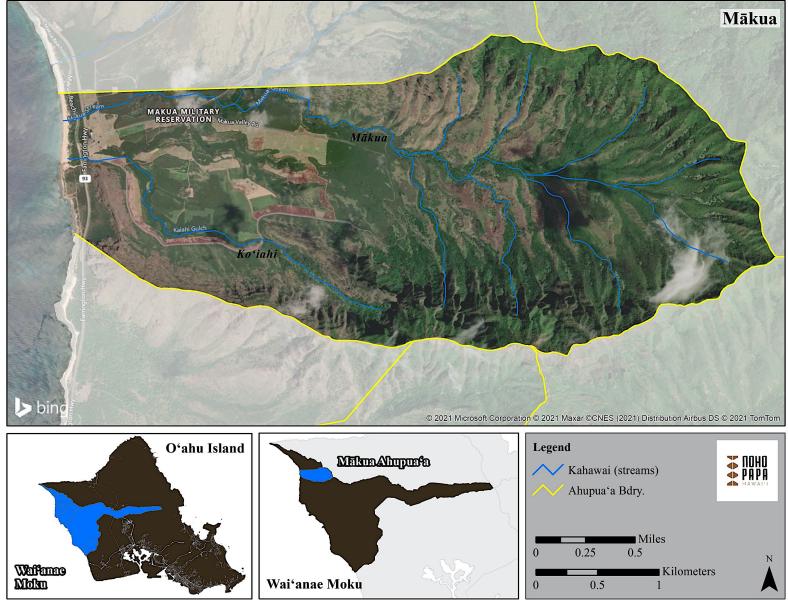


Figure 64. Aerial image of Mākua Ahupua'a

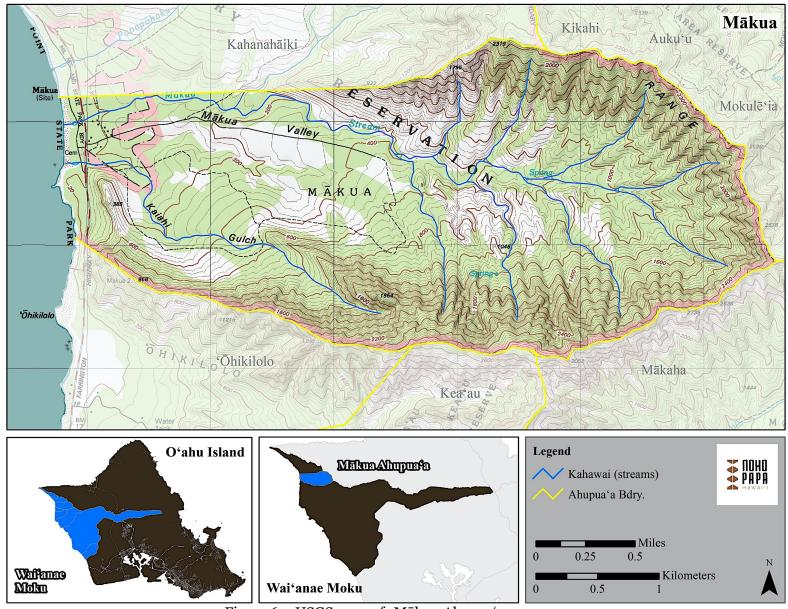


Figure 65. USGS map of Mākua Ahupua'a

Mo'olelo (ORAL-HISTORICAL REFERENCES)

Kāneana or Mākua Cave remains one of Mākaha's most celebrated sites. The cave is located at the base of the ridge separating Mākua from 'Ōhikilolo and is linked to numerous mo'olelo. In one account, the cave was known to be "the dwelling place of a shark goddess who held sway from Kaena Point to Kepuhi Point" (McAllister 1933:123). In another account, the cave is associated with the shark god, Kamohoali'i, and his son, Nanaue. The legend explains:

Once upon a time there was a shark god known as Kamohoalii, who was king of all sharks. Kamohoalii could change into a dignified and majestic man. He wooed a woman by the name of Kalei, who did not know he was actually the king of sharks, and married her. When it came time for the couple's child to be born Kamohoalii warned Kalei to guard the child's body from the sight of man, and to never, never allow it to eat the flesh of any animal. Kamohoalii then disappeared. Kalei bore a man child, and named it Nanaue. Kalei was very surprised to discover that the child had an opening in its back. She covered the opening with kapa and often wondered about it. One day Nanaue plunged into the water and opened the mouth on his back to catch any passing prey. Kalei kept this secret to herself. The boy eventually grew to manhood and began eating with the men in the men's house. Nanaue stayed to himself and his dual nature developed. When people of his village were deep sea bathing or fishing they would suddenly be visited by a shark who bit and tore at their limbs and dragged them down in the deep water. Then one day a man working beside Nanaue in a taro patch inadvertently tore the kapa from Nanaue's back. A shout went up 'See the shark mouth! A shark man!' Nanaue escaped to the sea and wandered from place to place and island to island. The kahuna were asked to help, but it was some time later that Nanaue was actually captured and killed. At one time he lived near Kaneana. He would drag his victims into the cave through a subterranean channel at high tide. He would place his victim on a certain slimy stone to await his leisure and appetite. [Sterling and Summers 1978:82-83]

According to Kelly and Quintal (1977), "The story that circulates today is that Kaneana was a shark god who could change himself into a man, a kind of Prince Charming, at will, and whose girlfriend was the moʻo (water spirit) of the pond at the end of Kalena Stream" (Kelly and Quintal 1997:20).

The following moʻolelo regarding the moʻo of Kalena Stream was documented by Kelly and Quintal (1977) and is provided below:

The stream [Kalena Stream] comes down to the shore from Koiahi. It is that stream where the mo'o comes down when the heavy rains fall and the stream is full of water. She came down to meet her boyfriend, the shark from Kaneana Cave. When the stream flows strong it breaks through the sand on the beach. That is when the mo'o goes into the sea and goes on that big rock next to the blowhole at the Waianae end of the beach. The rock is called Pohaku-ku-la'i-la'i. There, she turned herself into a beautiful princess and would call him. The shark would come from Kaneana Cave through the undersea entrance and swim to the reef just outside of the blowhole. When the waves came in, they would carry him under the reed and into the sea entrance of the blowhole. He would be tossed ashore through the blowhole and turn himself into a handsome prince. The two of them would make love, and when they were ready, they would go to live in the stream. When the mo'o goes in the stream all the greenery covers the water and that is when we know she is there. When she is there, we are not supposed to go swimming in the stream and disturb her. When she goes out, the water is clear. When she is home, the water is green; that means she is there. [Kelly and Quintal 1977:22]

WAHI KŪPUNA IN MĀKUA

Table 13. Summary of Selected Wahi Kūpuna in Mākua

			Delected Willi Rupulla III Planta
Wahi Kūpuna	Type	Location/ Place Name	Comments
Kanaloa	Heiau	Probably named for the god, Kanaloa. (PEM)	McAllister (1933:197) "Sites not located. 13. Kanaloa heiau, Makua. Listed by Thrum: 'A small heiau now entirely destroyed; class unknown."
Kāneana	Keana		Two dike rock veins above the cave (See related moʻolelo in Keaʻau Ahupuaʻa chapter).
Koʻiahi	Gulch, ʻili ʻāina, Stream	Fire adze (PEM)	A gulch, 'ili 'āina, and small valley within Mākua famed for its sweet-smelling short leave maile; "Maile laulii o Koiahi," (Pukui 1963:157); "where finest maile- lau-li'i formerly grew" (Pukui et al. 1974:115). Misspelled "Kaiahi" on USGS 1954. The gulch and stream are named for the 'ili (Forgien Testimony 9:320,321).
Kumuakuopio	Wahi pana		"Site 178. Kumuakuopio heiau, Makua. The site is on the mountain side of the present [1930] church and is known by the natives though nothing remains of the heiau except a sand platform 120 by 100 feet that is about 20 feet higher than the surrounding land Thrum says: 'Size about 45 by 80 feet of husbandry class; little now in'" (McAllister 1933:123).
Mākua	Stream, Puʻu, Beach, Ahupuaʻa	Parents (PEM)	"Mākua stream rises at about 2,000 ft. elevation, flows to sea. Mākua ahupua'a was returned by Keohokalole at the Māhele, retained by the Government" (Soehren 2010; Mahele Book 16,223, Indices 851); "Makua has a fine sandy beach like Makaha, and it was a canoe landing This was true of Makaha too." (Sterling and Summers 1978:83) " the traditional haunt of expert lua fighters" (Pukui et al. 1974:143).
Mākua Koʻa	Koʻa	Fishing shrine of Mākua	Destroyed per McAllister (1933:123), who also said it has the appearance of a small heiau or house site than of a koʻa, "It stands in the center of the sandy beach and, during the time of heavy seas, is said to be the only part of the beach not underwater."



Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
Mākua Mountain Trail	Ala		Trail written about by ʿĪʿī (1959:98) and in Sterling and Summers (1978:84).
Nalowale	Kūʻula	Lost, forgotten (PE)	"Site 179. Fishing shrine (koʻa), Makua has the appearance of a small heiau or house site rather than a fishing shrine. It stands in the center of the sandy beach and is a rectangle approximately 55 by 35 feet" (McAllister 193:123).
Pu'ukanoa	Kualapa		Described as ridge above Poha cave and the Puukanoahoa Koʻa (Sterling and Summers 1978:86).

Notes:
¹General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978)



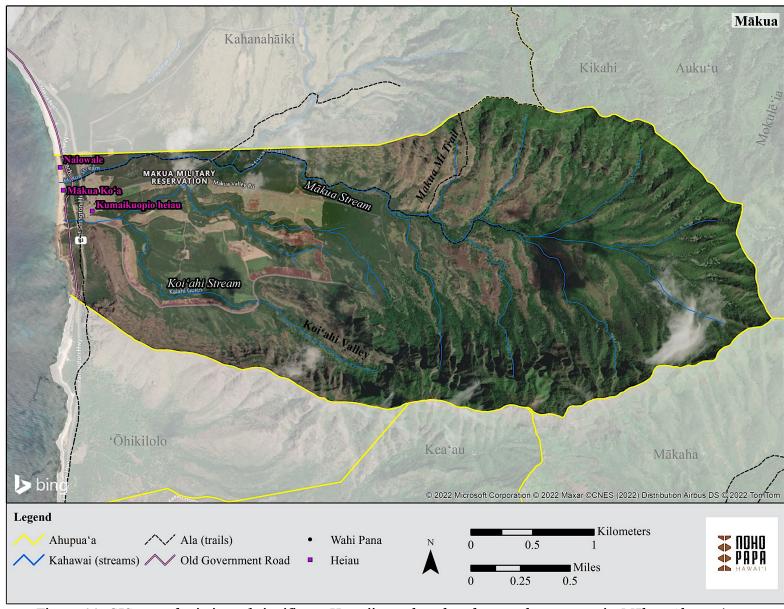


Figure 66. GIS map depiction of significant Hawaiian cultural and natural resources in Mākua Ahupua'a





Figure 67. View of Mākua Valley from the Highway. Kahanahaiki valley on the left and Koʻiahi Valley on the right. (Photo by J. Kely, adapted from Kelly and Quintal 1977:ii)

MELE

In his book, *Fragments of Hawaiian History*, John Papa 'Ī'ī provided the following mele, describing the different places of the Wai'anae and the intense heat experienced as travelers passed through the area ('Ī'ī 1959:98):

Ua wela i ka la e Makua la. Kuano no o Keaʻau e, Ua nopu i ke ahe la, Ke Kaiaulu kamalamape. Pokaʻi aumoe hine, Ike hau e Kaʻala la. Haleʻauʻau o Kauna la, Puleʻe i Malamanui, Kaukaʻopua, kai o ʻEwa, 'Ewa e la! Scorched by the sun
Is Makua
Parched is Keaʻau
Cooled only by the breeze,
The light Kaiaulu breeze. O
Darkness is met at Pokaʻi,
There the dew of Kaʻala.
There is Haleʻauʻau, Kauna,
Puleʻe at Malamanui,
Kaukaʻopua, the sea of 'Ewa,

There is 'Ewa!

COMMUNITY GROUPS IN MĀKUA

This section provides a summary of the community groups in Mākua, including details about their organizational profile, activities and services they provide, target audiences they service, new and existing partnerships, and strengths, opportunities, challenges, and needs of the organization. More specific information on the organizations capacity (such as planning and assessment, staffing, funding and resources, communication, etc.) can be found in the table in Appendix D.

Mālama Mākua

Mālama Mākua is a Kanaka Maoli-led non-profit organization with a mission to bring about the return of the scared ahupua'a of Mākua from the U.S. military for culturally appropriate uses. They mālama Mākua as the piko of peace and hoʻihoʻi ea. Some of their short-term goals are to make sure there continues to be no live fire training in Mākua Valley. Their long-term goal is peace, justice, and demilitarization throughout Hawaiʻi pae ʻāina and the world. Mākua Valley is sacred because it is where Papa (Earth Mother) and Wākea (sky father) created human life, a place of healing and refuge, not a place for bombs and bullets or military training by the U.S. military. They hui states, "Mākua is calling us home. Hele mai!"





Figure 68. Cultural access group venturing into Mākua Valley (Photo credit: Mālama Mākua)



Figure 69. Nani Peters (left) and Makaio Villanueva (right) offering hula on this sacred 'āina (Photo credit: Mālama Mākua)

Community Outreach & Survey Results

Organization Profile:

Contact person	Lynette Cruz
Address	86-894 Iniki Place, Waiʻanae, HI 96792
Phone number	(808) 284-3460
Email	lcruz96792@gmail.com
Website/Social media	malamamakua.org
Year organization formed	2000
501c3 status	Yes

Services, Target Audiences, & Partnerships:

services, rargernaur	chees, & i ai therships.				
Sites they mālama	Mākua Valley, Kahanahaiki Valley, Koʻiahi Valley (all within what is called the Mākua Military Reservation)				
Services provided	Community engagement; Cultural development (i.e. cultural activities, crafts, practices); Cultural resource management; Education; Family Engagement)				
Programs/Activites organization offers	Cultural access (by invitation only, not tours or hikes), sharing history, visiting significant sites, doing cultural protocol, affirming connection between 'āina and people and the reliance on healthy 'āina, kai, and wai to the well-being of the people, interactions between multiple generations while on a site, food sharing.				
Public volunteer work days?	N/A				
Student School groups (& ages) they service	Yes, all ages, depending on whether or not they are able to walk from one site to another.				
Community groups they service	Waiʻanae Aloha ʻĀina and Suzuki Foundation for celebration of Lā Hoʻihoʻi Ea at Pokaʻi Bay, Ka Waihona o ka Naʻauao Public Charter School for celebration of La Kuʻokoʻa (Hawaiian National Holidays).				
Existing organizational partners	N/A				
Organizations wanting to partner with in the future	N/A				

Cultural and Place Based Education:

How are cultural protocols, activities, and practices implemented in your organization?	Those participating in the accesses can share their own cultural protocols when entering into the valley or at any specific site. The process is generally shared with hosts on-site and those who join us. They can offer flowers or greenery or whatever they wish to share from their own cultural practices.
Cultural practices incorporated	The area is controlled by the U.S. Army. We are not allowed to do much in the way of practices except opening and closing protocols, storytelling, hula, mele, 'oli and other activities that do not require ground disturbance (in other words, no planting). Mākua is still contaminated with unexploded ordnance, although the areas we are allowed to visit are regularly inspected before we enter on any identified access day. The accesses are scheduled four months in advance to give the Army opportunity to clear any of the approved areas we may choose to visit.
What kinds of resources do you use?	Maps, moʻolelo, oral histories, story-telling. <u>malamamakua.org</u> generally lists all of our resources, but we rely, also, on community resources, depending on who joins us on accesses.
Has your organization created its own place base curriculum?	No

ADDITIONAL RESOURCES FOR MĀKUA

Table 14 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of $M\bar{a}$ kua.

Table 14. Sample of Resources for Mākua Ahupua'a*

Authore	Table 14. Sample of Resources for Makua Anupua a"						
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.					
Institute for Sustainable Development (1998)	Oral History Study: Ahupuaʻa of Mākua and Kahanahāiki District of Waiʻanae Island of Oʻahu	Several oral histories interviews and archival research about this history of the land, its ownership, and the cultural significance of Mākua Beach. Further, this document provides narratives pertaining to customs, practices, and beliefs prior to World War II, sites, and history associated with native and historic cultural resources. Appendices also includes Moʻolelo Kaʻao no Hiʻiakaikapoliopele.					
Kelly et al. (1977)	Part I: Cultural History Report of Mākua Military Reservation and Vicinity Mākua Valley, Oʻahu, Hawaiʻi	The cultural history of Mākua Valley in 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. Subjects range from natural resources, legends, Mākua area in Hawaiian times, early visitors to Mākua, civilian occupation of the valley (1864-1941), and Military Occupation (1929-1977).					
Kelly et al. (1977)	Part II: Appendix A (Transcripts of Interviews). Cultural History Report of Mākua Military Reservation and Vicinity Mākua Valley, Oʻahu, Hawaiʻi	A compilation of all interviews conducted in 1976 with former residents of Mākua who were forcibly removed from their land more than two decades earlier, at the beginning of the U.S. involvement in World War II. They were told the land would be given back to them six months after the end of the war.					
Kelly and Aleck (1997)	Mākua means Parents: A Brief Cultural History of Mākua Valley	Twenty years after Marion Kelly, Sidney Michael Quintal and Genevieve Nahulu released the expansive cultural history report on Mākua, Marion and Nancy Aleck released this condensed, 16-page report, which included the modern struggle with the army over sacred Mākua.					

Maly and Maly (2003)	Volume 1: Ka Hana Lawaiʻa a me nā Koʻa o na Kai 'Ewalu- A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands. Kumu Pono Associates, Hilo	Wide range of historical literature including primary Hawaiian language resources pertinent to fishing practices and marine fisheries; writings of early residents pertaining to Mākua; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s.
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^{*} 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 Oʻahu*, Pukui et al. (1974) *Place Names of Hawai'i*, etc.

^{*}Resources listed in alphabetical order.

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