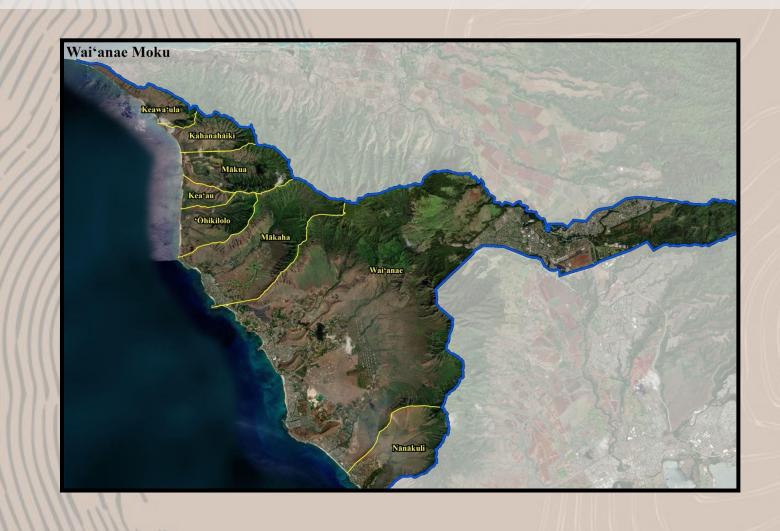
# HALAU WAI'ANAE MOLALE I KA LA

Wai'anae is a hall that gleams in the sun

# WAI'ANAE 'ĀINA INVENTORY

# Keawa'ula Ahupua'a, Moku o Wai'anae



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# KEAWA'ULA AHUPUA'A

### Ua hanahano ka poli o Keawa'ula

The bosom of Keawa'ula is heated<sup>8</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Keawa'ula ahupua'a, as well as known community groups engaged in education, restoration and other placebased activities in the ahupua'a. Figure 74 and Figure 75 are aerial images and USGS map depictions, respectively, of Keawa'ula ahupua'a. Table 17 is a summary of selected significant wahi pana in Keawa'ula ahupua'a, and Figure 76 is a GIS map depiction of Keawa'ula's wahi pana.

Using well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Keawa'ula ahupua'a are as follows. Starting from the western most tip of O'ahu, the boundary starts (makai) at Ka'ena point then heads (mauka) southeast towards the old ala nui then continues to the USAF Kaena Point Satellite Tracking Station, Pu'u Kahuihui, Pu'u Hali'ipalala, Pu'u Pueo and the DLNR building. From Pu'u Pueo, the boundary turns slightly south and follows along, parallel, and just below the Wai'anae Ridge Road towards the Satellite Tracking Station road and further down (south) towards Kahanahāiki ahupua'a with the Kuaokala Forest Reserve and theWaianae Range bordering the north; the boundary then turns (makai) west-southwest towards Pu'ukanoa ridge and then (makai) towards Farrington Highway and across the street to the shoreline. From the shoreline (makai), the boundary moves north west to Pua'akanoahoa and along Yokohama bay and the old ala nui to Ka'ena Point State Park and west back towards Ka'ena Point.

#### HAWAIIAN CULTURAL LANDSCAPE OF KEAWA'ULA

Keawa'ula is the northernmost part of the Wai'anae coastline, and the westernmost point of O'ahu; it is believed to be part of the Ka'ena point leina a ka 'uhane (leaping places of the souls into the spirit world). In his histories of the Hawaiian people, Samuel M. Kamakau shared with readers a collection of traditions and practices pertaining to the dead; Keawa'ula is identified as a place of importance.

The boundaries of this leina a ka 'uhane, it is said, were Kaho'iho'ina-Wakea, a little below Kakahe'e, and the leaping place (kawa-kai) of Kilauea at Keawa'ula. At these places would be found helpful 'aumakua souls who might bring back the spirit and restore life to the body, or if not, might welcome it to the realm of the 'aumakua. Places within the boundaries mentioned were where souls went to death in the po pau 'ole, endless night. [S. M. Kamakau, Ka Mo'olelo Hawai'i, Oct. 6th, 1870, Translated by, Maly and Maly 2012:85]

According to Pukui et al. (1974:105) the wahi pana of Kahoʻihoʻina-Wākea is, "...believed that spirits of the newly dead would come to a place here [in Keawaʻula] called Ka-hoʻihoʻina-Wākea (Wākea's turning-back place); if the personal god (ʻaumakua) thought the person was not ready to die, he would turn the spirit back to re-enter the body."

<sup>&</sup>lt;sup>8</sup> Mentioned in the moʻolelo of ʻŪlei, HEN III Pp 438-441 Henriques Collection, Bernice Pauahi Bishop Museum Archives. Similar to the Judd's (year: 65) ʻōleo noʻeau which comes from the moʻolelo of Hiʻiakaikapoliopele, "Ikiiki i ka la no Keawaula: Depressed by the heat of the sun at Keawaula." (Judd #814) Referring to the hot sun of this place.

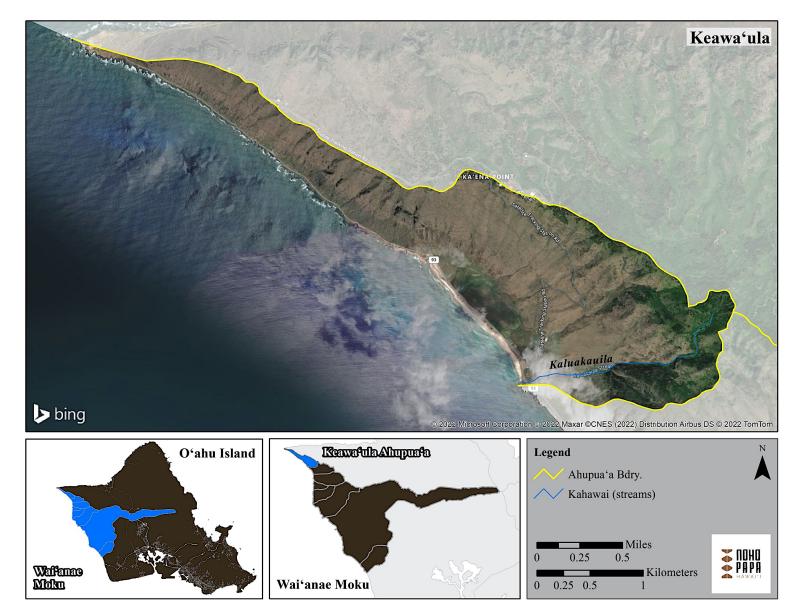


Figure 74. Aerial image of Keawa'ula Ahupua'a

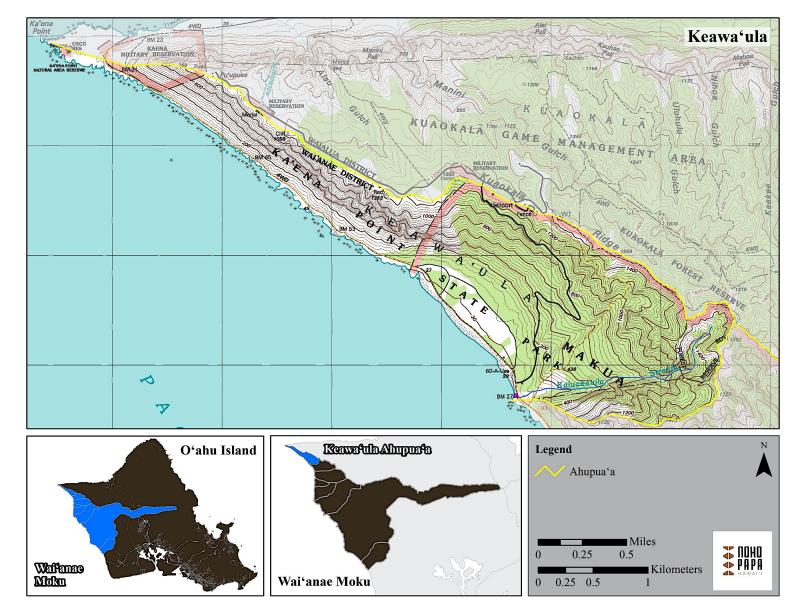


Figure 75. USGS map of Keawa'ula Ahupua'a

The name Keawa'ula means "the red harbor". As told to Pukui by Helen Kulolila of Wai'anae in February 1960, "this ahupua'a is named thus because at one time great schools of mūhe'e (cuttlefish) came into the bay. They came in such numbers that the reddish color of their backs under the water's surface gave the water an appearance of being reddish (Sterling and Summers 1978:86).

Keawa'ula was also known for its rich fishing grounds, particularly 'ahi and aku. Ī'ī (1959:98) wrote about the fishery of Kahanahāiki and Kea'awa'ula stating, "Makua which also has a fine sand beach and a landing for fishing canoes, was an unusual resting place for travelers and a place to spend the night. The morning was cool for the journey to Kaena. Kahaiki [Kahanahāiki] and Keawaula, [is] the land that has the fishing grounds for aku and ahi fishing, were close to Makua."

In Keawa'ula there are also a few known kū'ula (stone god used to attact fish or heiau near the sea for worship for worship of fish gods) and ko'a (fishing shrines). Hōlua, is a kū'ula said to have been on the Keawa'ula side of Ka'ena Point, but destroyed at the time the railroad was built (McAllister 1933:124). Pua'akānoahoa (also thought to be spelled Pua'akāhoahoa) is a ko'a on the point beneath Pua'akanoahoa ridge. According to McAllister (1933:124), this platform was "10 feet square and built up from 3 to 4 feet of large, rough stone has been located on a slight elevation on the shore." Kikilolo and Kopili'ole are two other kū'ula both named in Land Commission Awards.

Generally, Keawa'ula is an arid landscape. However, as reported in the book *The Hawaiian Planter*, Handy (1971:84) states that, "there are a few terraces below the pali, indicating a former small wet taro site." One important feature and wahi pana in Keawa'ula in particular is an 'ana (cave) known as Poha, where fresh water would flow into the ocean (McAllister 1933:124). Fishermen would collect drinking water by diving down to the flow with an upturned calabash and filling it with fresh water before returning to the surface (McElroy and Duhaylonsod 2018:8). There are a few descriptions provided for this cave, and Pukui states that "water was found in the cave and also a gourd, probably formerly used for collecting and carrying water" (Handy and Handy 1991:66). Another description of this cave was found in the Hawaiian Language Newspaper *Ka Hae Hawaii*; a May 23, 1860 article by Kama-hina of Waialua follows:

Eia ma Keawaula i Waianae nei kekahi ana. O kona waha mawaho, he aha anana ke anapuni. A o ka ili oloko he 64 kapuai ili laumania he 3 600 kapuai paa. Ka hohono, penei ke kumu o ka loaa ana. Ka manawa i hana ia ai kekahi papale, hele 'ku kekahi kanaka a wehe maila i ka pohaku, e pili ana i ka waha o ke ana, aole i ike ia ke ana ia manawa. No ka mea, ekolu papa pohaku, A elua la o ka hana ana pela, loaa iho la ka waha. A mahope iho, wahi ia a kaawale loa. Ua loaa keia ana ma ka la 28 Oketoba, M. H. 1859. A mahope iho, ua komo ia e na kanaka a pau i hele aku e makaikai ma na wahi a pau. A hala na la ekolu, loaa ka wai, he wai momona. Ua pomaikai loa ko Keawaula poe. No ka mea, he aina wai ole ia, a ke hoomau nei ko laila poe i ko lakou mau puu i ka wai ono, e like me na mame [sic] i ka pua lehua. A hala na ekolu mahope, ua komo hou ia maloko. Ua hala paha na anana 45 loaa ihola he kaupoku hale, me ka nihinihi loa ka loaa ana. Ua olelo mai kekahi kanaka kahiko, he okoa ka manawai, he okoa ka mana kalo. A o kekahi mea kupanaha malaila, he mea ua like me ka ipu hokeo Ua paa no i ke koko. Ipu holoholona a ka poe lawaia. E haa ana i ka ili o ka waa.

Here is another cave at Keawa'ula, Waianae. Its outer mouth was what measured in circumference. The inner surface is 64 feet of smooth surface and is 3,600 solid feet. The smell, this is the reason for obtaining it. When it was made hidden, a man went and removed the stone from the mouth of the cave, but the cave was not known at that time. For three layers of rock and two days of doing so, the mouth was opened. And then, it was torn apart completely. This discovery was received on October 28, M. H. 1859. And after that, it was entered by all the people who passed by to explore everywhere. After three days, there was water, sweet water. The people of Keawa'ula were very fortunate. For it is a land without water, and the people there continue to drink their sweet water, like the mame [mamane?] of a lehua flower. Three days later he entered again. It may have taken 45 fathoms to find a roof, but it was very difficult to find it. An old man said, that the time was different, the power of the taro was different. And there was something amazing about it, it was like a calabash, it was still covered in carrying net. Fishermen's traveling container. Touching the area of the canoe. [Ka Hae Hawai'i, May 23, 1860]

In addition, an opening or exit to Poha cave is called Kilauea meaning (literally meaning "spewing" or "much spreading"). According to McAllister (1933:124), it is located under the water at the end of the reef off Keawa'ula. The cave is also said to be connected with the cave in Ka'a'awa variously called Pohokaina, Pohukaina, and Pahukaina.

Regarding Keawa'ula, an early historical reference was made in 1826 by the missionary Levi Chamberlain. He mentioned in his journal the presence of a school:

About 12 o'clock we arrived at Keavaula [sic], an indifferent village, but the place of a school, containing 24 scholars nearly all destitute of books and but five acquainted with the letters. [Chamberlain 1826:490]

During the 1848 Māhele, 210 acres of Keawa'ula were awarded to La'amaikahiki, and the remainder was listed as government land. Ranching was prevalent in Keawa'ula between the 1860s and 1930s. In 1898, the O'ahu Railway and Land Company (OR&L) completed a railway that extended from Kahuku around Ka'ena Point to the 'Ewa Plantation in Wai'anae. The railway was built to serve the sugar plantations in Wai'anae. Many Japanese workers were brought in for the construction and maintenance of the railway. These workers gave Keawa'ula Beach its common name of "Yokohama Beach" (Hammatt et al. 1993:15). In addition to the sugar plantations, the railway was also utilized by the livestock industry, commercial vegetable growers, and for movement into and out of the area generally. Between 1942 and 1946 the railroad company and the City and County of Honolulu had an agreement to transport refuse to Keawa'ula from Kapālama. In 1946, a tsunami destroyed the railway leaving only remnants behind.

The U.S. military began acquiring land in nearby Mākua Valley in 1929. Maneuvers were conducted as early as 1932. In 1941, with the onset of World War II, the military acquired all of Keawa'ula, Kahanahāiki, and Mākua valleys under martial law. These areas were used for extensive training maneuvers.

In 1921, under the Governor's Executive Order 105, a 12-acre area was created as a beach park fronting the government portion of Keawa'ula. In the 1970s, the State of Hawai'i turned the area into the Ka'ena Point State Park and constructed the Ka'ena Point access road. The area is still used for recreation and also for subsistence fishing and the gathering of pa'akai (Shirai 2009).

### MO'OLELO (ORAL-HISTORICAL REFERENCES)

Some of the most well-known moʻolelo for Keawaʻula include the moʻolelo "He Moʻolelo Kaʻao no Hiʻiaka-i-ka-poli-o-Pele" and "He Moolelo Hooni Puuwai- No Ka Eueu- Kapunohuula." Within these moʻolelo highlight some of the natural landscape and features of the ahupuaʻa such as the leina ka 'uhane (place where souls leap), the swirling sea of Kīlauea, its waterless land, and the famous cave of Keawa'ula. Ali'i and deities named within these moʻolelo include Hi'iaka,

Pōhakuola, the shark deity of Wai'anae, and ali'i such as Kauluhinalo, Keaweulaokalani, and Kapunohuula.

"He Moʻolelo Kaʻao no Hiʻiaka-i-ka-poli-o-Pele" was published in the native newspaper, Ka Hoku o Hawaii, between September 18, 1924 to July 17, 1928, and was based on native lore. These moʻolelo, some published as early as 1861, often contained or referenced family accounts and traditions. According Maly and Maly (2003:205), "the primary authors of this account were Stephen Desha, Sr., Julia Keonaona-Desha, and J.W.H.I. Kihe." The narrative contains numerous references to fishing practices, gods, and aquatic resources. Among the fishing related narratives are some describing a stone "ocean-god" in the Mākua-Keawaʻula section of Waiʻanae.

The following translations, prepared by Maly and Maly (2003:203), are of Hi'iaka's journey from Kaua'i returning with the chief, Lohi'au, to Hawai'i. They arrive at Ka'ena, O'ahu, where Hi'iaka departed from the canoe and traveled over land. This narrative tells us of the fishing in the Mākua-Ka'ena region, a battle with a supernatural shark who also possessed stone and human forms, and the resonating sands of Mākua.

...My fine readers of the wondrous tale, this account differs from some others which hold that Hi'iaka departed from the canoe at Ka'ena. But in this account she departed at the place called "Ka-leina-a-ka-'uhane" (The soul's leap), and then traveled overland to Wai'anae. It was while on her journey overland that she did a wondrous thing at the sheltered place near the sea, a little to the north side of **Keawa'ula**. Let us look at this event as we continue our journey in this story. At this shoreward place, mentioned above (**Keawa'ula**), is a place called Kīlauea, and it was there that Hi'iaka caused the sweet water to appear, thus **Keawa'ula** had fresh water.

As she continued her overland journey, Hi'iaka met with her elders Ka-lae-o-Ka'ena and Pōhaku-o-Kaua'i, and asked them where the canoe landing of this land was. They told her that it was there below, where the canoe could be seen in the canoe shed... Hi'iaka bid her relatives aloha and then continued her journey overland, till she reached the place called "Kīpuka kai o Kīlauea." There she saw that there were men and women resting at the place, and some of the people were adorned in garlands of 'ilima. The activity of many of these people that had gathered there was lele kawa (leaping and diving into the sea).

As Hi'iaka drew near to the diving spot of these people of Mākua, they saw her beauty and their voices rose in speculation of where this beautiful stranger had come from. As Hi'iaka drew near to the diving place, called "Ke-ki'o-kai-o-Kīlauea," the people became quiet, then some of them called out, inviting her to join them in the sport. Hi'iaka declined the kind invitation of the natives, and at that time, one of the beautiful young women of the place, adorned with a lei of 'ilima, drew near to the leaping spot and leapt. When she fell into the water, she struck a large rock that appeared to push out into the sea. This stone was of a supernatural nature (kūpua), and the girl was killed in the water. [Maly and Maly 2003]

Seeing the tragedy that had befallen the young native woman, Hi'iaka leapt into the water to retrieve her body and later revived her. She then instructed the girls family in how to care for her wounds then, Hi'iaka went forward, and the multitudes followed quietly behind her. Hi'iaka stood at the edge of the cliff where the rock was, and she spoke out so that the people who followed could hear:

This place is ka pōnaha wai o Kīlauea (the swirling water of Kīlauea). It is one of three places called Kīlauea. The second one is Kīlauea on Kaua'i, and the third one is Kīlauea on the island of Hawai'i–Hawai'i of the green ridges, in the bosom of Kāne. This thing which causes tragedy here among the stones, actually has the body of a man, and his true name is Pōhakuloa. I am going to leap in and fight him so that he will end his treachery at this place. That is, the destroying of canoes, and killing of people. When you look and see the ocean rise in a spout and fall upon Kulaokalā (Kuaokalā), then you will know that I have killed the human form of Pōhakuloa.

Finishing these words, Hi'iaka then leapt into the sea of Kīlauea, where the water swirls. The ocean then rose up, as never before, rising upon the shore, with waves breaking upon the land, and the coral washing up with the waves onto the land. On the promontories the roar could be heard, and the people had never before seen such violent seas. When Hi'iaka fell into the swirling sea at Kīlauea, she was lost from sight. [November 23, 1926]

The people of Mākua thought that this stranger, the woman, had died in the violent sea. They did not know that she was the supernatural being of Kīlauea, the youngest sibling of the great goddess and ruler of Kīlauea. They felt much compassion for this woman who had been lost to them. While they were there discussing this among themselves, the people saw the water spout rise out of the sea and go directly above Kulaokalā. They saw this and then understood that the woman had not died, but the things that she had spoken of prior to diving into the swirling sea of Kīlauea had come to pass.

Then, a strong earthquake shook the entire island of Oʻahu, and the people of Mākua heard a great roar from something nearby their place. Looking to the swirling water of Kīlauea, they saw a great black mass rise out of the swirling water of Kīlauea, and the people of Mākua cried out at the wondrous sight. This great black thing seemed to fly in the direction of the point of Kaʻena.

Now what had happened was that when Hi'iaka leapt into pōnaha kai o Kīlauea (the swirling water of Kīlauea), she met with the shark body (kino manō) of Pōhakuloa. This Pōhakuloa was one of the evil dual formed deity of the ocean of Wai'anae. A great battle raged between Hi'iaka and the shark form of Pōhakuloa. The two moved out into the depths of the dark sea and Hi'iaka was victorious over the shark form of Pōhakuloa. Hi'iaka then returned to pōnaha kai o Kīlauea, where she thrust her hand down into the core of that supernatural stone and tossed it into the sky. That is how the earthquake came to shake the whole island of O'ahu. Being thrown from the sea, the stone flew and fell upon the land. Hi'iaka then returned to the shore at pōnaha kai o Kīlauea and stood near the people of Mākua. Everyone was filled with awe at what this woman, the stranger had done.

The stone fell on the side of the point of Ka'ena, near to Waialua. To this day, the people of Waialua and Wai'anae still call the stone "Pōhakuloa." The people who ride the train can see the long stone among the multitude of stones near the point of Ka'ena... At the time when the ocean became very rough, Wahine'ōma'o and Lohi'au landed at the shore of **Keawa'ula**, and that is how they were saved from

the rough seas. Hi'iaka went to meet her companions and then she spoke to the natives of the area.

Having finished her instructions to the natives of **Keawa'ula**, one of them spoke out and said:

Ohh! The great trouble of this place, is that there is no water. We have only brackish water which we drink. This is an 'āina wai 'ole (waterless land) in which we live, and it has been this way since the time of our ancestors.

Hearing these words of the native, that there was no fresh water on their land, Hi'iaka spoke to them:

This is a waterless land. When one travels from Waimānalo to Waialua, there is water at Waimānalo, water at Wai'anae, and water at Waialua. Waialua, that is that land of Waia, the child of Hāloa and Hinamauouluae. The water of this place is there below the surface of the sandstone flats (papa one). Follow me, and I will show you a place where you can find water for yourselves, a water source that is unknown to you.

Hi'iaka lead the natives of **Keawa'ula** to the place that she had pointed out, it was on the side of the cliff at **Keawa'ula**. Upon reaching the place, Hi'iaka told them, "Break open this sandstone and dig a little below it, then you will find sweet water. But indeed, so you will not be burdened in digging, I will dig to the water for you." Hi'iaka then pulled up her supernatural  $p\bar{a}'\bar{u}$  (outer skirt), and drew it above her right shoulder, she then struck the base of the sandstone flats, and everyone heard the rumbling as a deep pit opened in the place where Hi'iaka struck. All of the people of that place, spoke in hushed tones among themselves at the astonishing thing done by Hi'iaka. Hi'iaka then told the people:

Here is the mouth of your hue wai (water gourd). You can hear the murmuring of the water below. This water flows below the surface of the land and reaches out to the depths of the sea at Ka'ie'iewaho. This stream branch, and the stream branches of the four mountains of Ka'ena, join together at this spot. Now, I will continue my travels, but don't forget what I told you concerning the girl. Fulfill my instructions for her bathing in the sea five times, and then in the cold fresh water five times.

Finishing these words, Hi'iaka then bid aloha to these people and went to join her companions.

She told them, "It is good for you to go by sea, and I by the inland route, to the place where we will meet again." Now, the natives of this place, **Keawa'ula**, had followed, and met with Hi'iaka at the canoe of Lohi'au. These people told Lohi'au, "Get on your canoe, and we will carry you into the ocean." Wahine'ōma'o agreed to these pleasant words of the natives of this place, and the people took up the canoe, carried it, and floated it in the ocean. [Maly and Maly 2003:208-2011]

Other moʻolelo found for Keawaʻula was of a beautiful wahine (woman) and a prince. Between May 6, 1910 to December 12, 1912, *Kuokoa Home Rula* published "He Moolelo Hooni Puuwai- No Ka Eueu- Kapunohuula" or "The Heart Stirring Story of the Exciting Kapunohuula" which was

divided into three parts. The first chapter of the moʻolelo is about "Ke Kama i Hanau ma Keawaʻula, Waiʻanae- Kona Moʻolelo Kūʻauhau Pili Pololei" or "The Child Born in Keawaʻula, Waiʻanae- His Accurate Genealogy." Chapters two and three are about "Ka Hele ana o Kauluhinalo ma ke Ana- Ka Hoao ana me Kaeweulaokalani ma Keawaʻula Makua, Waianae" or "The Travels of Kauluhinalo in the Cave- The Marriage with Keaweulaokalani at Keawaula, Makua, Waianae." The writer of this story briefly explains who Keawaulaokalani and Kauluhinalo are.

I ka manawa e noho ana o Kauluhinalo me kona mau makua i Kauai, ua pu ae ka nui o kona kino me ka wahine. Ua, a ua plelo ia no hoi, aohe wahine ui i ike ma Kauai aupuni e like me Kauluhinalo, no kama e ike mau ia ana ka wena ula me he ahi la ka puka ma waho o kaupoku o kō lākou hale, aole na'e 'ia he wena ula okoa aku, aka, o ka ui no ia o Kauluhinano [sic], ke kaikamahine a Kawelomahamaha, a laua o Kapohinaokalani (w).

When Kauluhinalo and her parents were living on Kauai, her body became more and more like a woman's. Yes, and it was said that no beautiful woman in Kauai had been seen in the kingdom like Kauluhinalo. The red glow was always seen as if it were a fire outside the roof of their house, however it was no other red glow, but it was the beauty of Kauluhinalo, the daughter of Kawelomahamaha, and Kapohinaokalani (w). [Kuokoa Home Rula, May 13, 1910]

O Keaweulaokalani, he keikiali'i oia u hanau i Maui a mai Maui mai kono holo ana mai a noho ia Keawaula. Makua, me kona mau makua, a ua lilo maoli ke keikiali'i i mea punahele loa i na makaainana o Keawaula, a oia hookahi no hoi ke kanaka ui oia ha-ha. O na kaikamahine-alii, no hoi oia ka-ha, ke loloki la no hoi ko lakou noonoo no us Kaweulaokalani nei, me ka manao mua ole o lakou o ka ula wena e puao la ma luna o kaupoku o ka hale o na wahi elemakule a lakou e ike mai ana me he ali maoli la, he ahi io no la ia, eia ka, he kaikamahine nona kau ui i pahikuhikuia ka nonono ula o kona mau papalina, a oia aku ana ka wahine a ke keikiali'i Keaweulaokalani a lakou e hoomoamoa la i loko o ko lakou waihone noonoo...

Keaweulaokalani, is a prince that was born on Maui and from Maui he traveled to reside at Keawaula, Makua, with his parents, and he really became the prince and favorite of the commoners of Keawaula, and he is the only handsome one of that place. As for the princesses of that place, their thoughts were full of sorrow for the aforementioned Keaweulaokalani, without first thinking of the glowing red fire that is bursting from the roof of the old folks house that was seen just like a real fire, a real burning fire, but, a girl is the one to whom this seven-fold beauty of glowing redness from her cheeks belongs, and she will be the wife of the prince Keaweulaokalani that they cherish in their thoughts... [Home Rula Kuokoa, May 27, 1910]

# WAHI PANA IN KEAWA'ULA

Table 17. Summary of Selected Wahi Pana in Keawa'ula Ahupua'a					
Wahi Pana	Туре	Location/ Place Name	Associated Moʻolelo/ Other Oral History¹	Current Disposition	Comments <sup>2</sup>
Hāliʻipālala	Puʻu	PEM: spread wide.			Seen on 1896 Register Map (#1748)
Hōlua	Kūʻula	Said to have been on the Keawa'ula side of Ka'ena Point. The mame literally meaning "Sled" (PEM)		Destroyed at the time the railroad was built McAllister (1933)	McAllister (1933) reported as Site 185. "Holua is the name of a fishing shrine"
Kahoʻihoʻinawākea	Wahi pana	Wākea's turning- back place (PEM)	Believed that spirits of the newly dead would arrive here, but if the personal god ('aumakua) thought the person was not ready to die, he would turn the spirit back to re-enter the body (PEM)		
Kahuihui	Puʻu				
Kaluakauila	Kahawai	The kauila tree pit (PEM)			Rises at about 1440 ft. elevation, flows to sea. (USGS 1954)
Kānehoalani	Wahi	Kāne's royal companion (PEM)			Elevation 1240+ ft. on Kuaokalā/Keawa'ula boundary (Register Map 68)
Ke Ala Moe o Ka'ena	Ala				

Wahi Pana	Туре	Location/ Place Name	Associated Moʻolelo/ Other Oral History¹	Current Disposition	Comments <sup>2</sup>
Kīlauea	Keana	Located under the water at the end of the reef off Keawa'ula. The name literally means, "Spewing, much spreading" (PEM)	Many references made to Kīlauea in the moʻolelo of Hiʻiakaikapoliopele.	Still in existence	McAllister (1933) reported as site 184. "Poha cave, in Keawaula An opening or exit to Poha cave, called Kilawea [sic], The cave is also said to be connected with the cave in Kaaawa variously called Pohokaina, Pohukaina, and Pahukaina."
Poha	Keana		When fishing, Hawaiians would obtain drinking water by diving down a certain distance.	Still in existence	McAlister (1933) reported as site 184. "In the cave are said to be nine courses of water, usually fresh, which is carried through the ground to the middle of Kaieiewaho channel, between Oahu and Kauai."
Pua'akanoahoa	Koʻa	Fishing shrine (koʻa) on the point beneath Puaakanoahoa ridge. Perhaps name should be Puaʻa-kāhoahoa.			McAllister (1933) reported as site 183. "A platform 10 feet square and built up from 3 to 4 feet of large, rough stone has been located on a slight elevation on the shore."
Pueo	Puʻu				Seen on 1896 Register Map (#1748)

Notes:

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



Figure 76. Depiction of significant Hawaiian cultural and natural resources in Keawa'ula Ahupua'a



Figure 77. 1951 USGS Ariel Photo of Ka'ena Point and Ke'awaula Ahupua'a (MAGIS Ref. No. 23-2698)

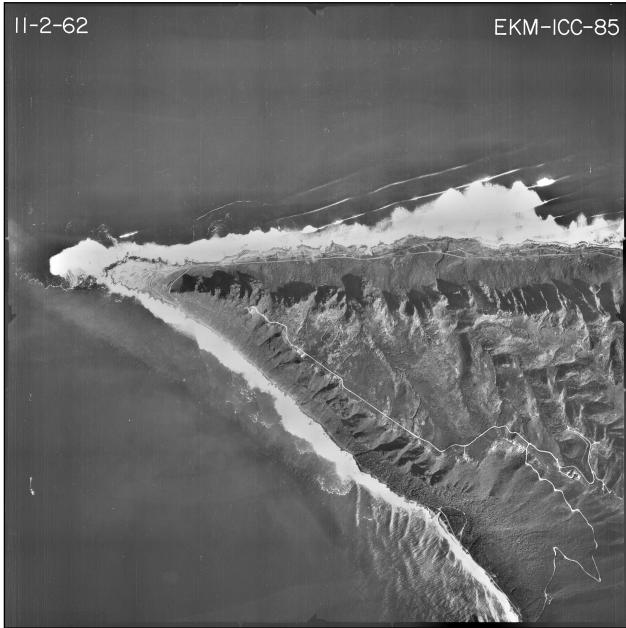


Figure 78. 1962 USDA Ariel Photo of Keawa'ula Ahupua'a (MAGIS Ref No. 46-4360)

#### COMMUNITY GROUPS IN KEAWA'ULA

At the time of this study no Hawaiian culture-based community groups were identified in Keawa'ula. 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 Mākua chapter for community organizations that are doing work in the neighboring ahupua'a.

### ADDITIONAL RESOURCES FOR KEAWA'ULA

Table 18 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Keawa'ula.

Author & Year	Title	Summary of Key Content	
Clark (2014)	Kahuku to Kaʻena: North Shore Place-Names.	Provides places names particularly around surfing and shoreline areas from Kahuku to Ka'ena with mentions of Keawa'ula. These place names were pulled from the Ho'oplaupa'i initiative that scanned Hawaiian-language newspapers and was translated by Keao NeSmith. The place names include not only descriptions of the land but also translated passages, mo'olelo and kanikau (dirges or poetic chants).	
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.	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.	

#### Table 18. Sample of Resources for Keawa'ula 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.

# KEAWA'ULA AHUPUA'A

### Ua hanahano ka poli o Keawa'ula

The bosom of Keawa'ula is heated<sup>8</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Keawa'ula ahupua'a, as well as known community groups engaged in education, restoration and other placebased activities in the ahupua'a. Figure 74 and Figure 75 are aerial images and USGS map depictions, respectively, of Keawa'ula ahupua'a. Table 17 is a summary of selected significant wahi pana in Keawa'ula ahupua'a, and Figure 76 is a GIS map depiction of Keawa'ula's wahi pana.

Using well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Keawa'ula ahupua'a are as follows. Starting from the western most tip of O'ahu, the boundary starts (makai) at Ka'ena point then heads (mauka) southeast towards the old ala nui then continues to the USAF Kaena Point Satellite Tracking Station, Pu'u Kahuihui, Pu'u Hali'ipalala, Pu'u Pueo and the DLNR building. From Pu'u Pueo, the boundary turns slightly south and follows along, parallel, and just below the Wai'anae Ridge Road towards the Satellite Tracking Station road and further down (south) towards Kahanahāiki ahupua'a with the Kuaokala Forest Reserve and theWaianae Range bordering the north; the boundary then turns (makai) west-southwest towards Pu'ukanoa ridge and then (makai) towards Farrington Highway and across the street to the shoreline. From the shoreline (makai), the boundary moves north west to Pua'akanoahoa and along Yokohama bay and the old ala nui to Ka'ena Point State Park and west back towards Ka'ena Point.

# HAWAIIAN CULTURAL LANDSCAPE OF KEAWA'ULA

Keawa'ula is the northernmost part of the Wai'anae coastline, and the westernmost point of O'ahu; it is believed to be part of the Ka'ena point leina a ka 'uhane (leaping places of the souls into the spirit world). In his histories of the Hawaiian people, Samuel M. Kamakau shared with readers a collection of traditions and practices pertaining to the dead; Keawa'ula is identified as a place of importance.

The boundaries of this leina a ka 'uhane, it is said, were Kaho'iho'ina-Wakea, a little below Kakahe'e, and the leaping place (kawa-kai) of Kilauea at Keawa'ula. At these places would be found helpful 'aumakua souls who might bring back the spirit and restore life to the body, or if not, might welcome it to the realm of the 'aumakua. Places within the boundaries mentioned were where souls went to death in the po pau 'ole, endless night. [S. M. Kamakau, Ka Mo'olelo Hawai'i, Oct. 6th, 1870, Translated by, Maly and Maly 2012:85]

According to Pukui et al. (1974:105) the wahi pana of Kahoʻihoʻina-Wākea is, "...believed that spirits of the newly dead would come to a place here [in Keawaʻula] called Ka-hoʻihoʻina-Wākea (Wākea's turning-back place); if the personal god (ʻaumakua) thought the person was not ready to die, he would turn the spirit back to re-enter the body."

<sup>&</sup>lt;sup>8</sup> Mentioned in the moʻolelo of 'Ūlei, HEN III Pp 438-441 Henriques Collection, Bernice Pauahi Bishop Museum Archives. Similar to the Judd's (1930: 65) 'ōleo noʻeau which comes from the moʻolelo of Hiʻiakaikapoliopele, "Ikiiki i ka la no Keawaula: Depressed by the heat of the sun at Keawaula." (Judd #814) Referring to the hot sun of this place.

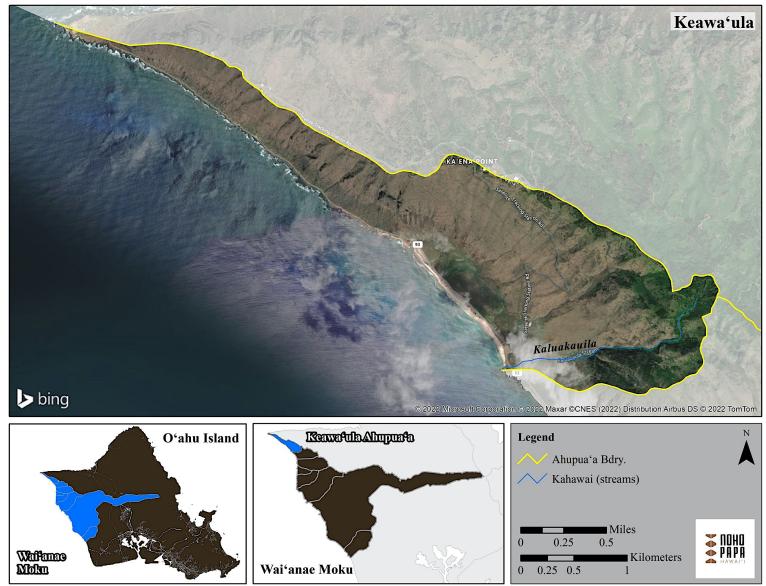


Figure 74. Aerial image of Keawa'ula Ahupua'a

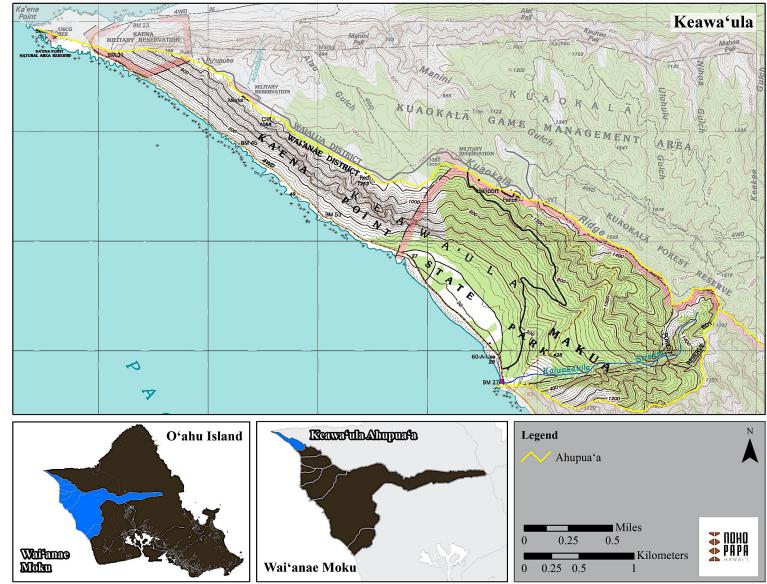


Figure 75. USGS map of Keawa'ula Ahupua'a

The name Keawa'ula means "the red harbor". As told to Pukui by Helen Kulolila of Wai'anae in February 1960, "this ahupua'a is named thus because at one time great schools of mūhe'e (cuttlefish) came into the bay. They came in such numbers that the reddish color of their backs under the water's surface gave the water an appearance of being reddish (Sterling and Summers 1978:86).

Keawa'ula was also known for its rich fishing grounds, particularly 'ahi and aku. Ī'ī (1959:98) wrote about the fishery of Kahanahāiki and Kea'awa'ula stating, "Makua which also has a fine sand beach and a landing for fishing canoes, was an unusual resting place for travelers and a place to spend the night. The morning was cool for the journey to Kaena. Kahaiki [Kahanahāiki] and Keawaula, [is] the land that has the fishing grounds for aku and ahi fishing, were close to Makua."

In Keawa'ula there are also a few known kū'ula (stone god used to attact fish or heiau near the sea for worship for worship of fish gods) and ko'a (fishing shrines). Hōlua, is a kū'ula said to have been on the Keawa'ula side of Ka'ena Point, but destroyed at the time the railroad was built (McAllister 1933:124). Pua'akānoahoa (also thought to be spelled Pua'akāhoahoa) is a ko'a on the point beneath Pua'akanoahoa ridge. According to McAllister (1933:124), this platform was "10 feet square and built up from 3 to 4 feet of large, rough stone has been located on a slight elevation on the shore." Kikilolo and Kopili'ole are two other kū'ula both named in Land Commission Awards.

Generally, Keawa'ula is an arid landscape. However, as reported in the book *The Hawaiian Planter*, Handy (1971:84) states that, "there are a few terraces below the pali, indicating a former small wet taro site." One important feature and wahi pana in Keawa'ula in particular is an 'ana (cave) known as Poha, where fresh water would flow into the ocean (McAllister 1933:124). Fishermen would collect drinking water by diving down to the flow with an upturned calabash and filling it with fresh water before returning to the surface (McElroy and Duhaylonsod 2018:8). There are a few descriptions provided for this cave, and Pukui states that "water was found in the cave and also a gourd, probably formerly used for collecting and carrying water" (Handy and Handy 1991:66). Another description of this cave was found in the Hawaiian Language Newspaper *Ka Hae Hawaii*; a May 23, 1860 article by Kama-hina of Waialua follows:

Eia ma Keawaula i Waianae nei kekahi ana. O kona waha mawaho, he aha anana ke anapuni. A o ka ili oloko he 64 kapuai ili laumania he 3 600 kapuai paa. Ka hohono, penei ke kumu o ka loaa ana. Ka manawa i hana ia ai kekahi papale, hele 'ku kekahi kanaka a wehe maila i ka pohaku, e pili ana i ka waha o ke ana, aole i ike ia ke ana ia manawa. No ka mea, ekolu papa pohaku, A elua la o ka hana ana pela, loaa iho la ka waha. A mahope iho, wahi ia a kaawale loa. Ua loaa keia ana ma ka la 28 Oketoba, M. H. 1859. A mahope iho, ua komo ia e na kanaka a pau i hele aku e makaikai ma na wahi a pau. A hala na la ekolu, loaa ka wai, he wai momona. Ua pomaikai loa ko Keawaula poe. No ka mea, he aina wai ole ia, a ke hoomau nei ko laila poe i ko lakou mau puu i ka wai ono, e like me na mame [sic] i ka pua lehua. A hala na ekolu mahope, ua komo hou ia maloko. Ua hala paha na anana 45 loaa ihola he kaupoku hale, me ka nihinihi loa ka loaa ana. Ua olelo mai kekahi kanaka kahiko, he okoa ka manawai, he okoa ka mana kalo. A o kekahi mea kupanaha malaila, he mea ua like me ka ipu hokeo Ua paa no i ke koko. Ipu holoholona a ka poe lawaia. E haa ana i ka ili o ka waa.

Here is another cave at Keawa'ula, Waianae. Its outer mouth was what measured in circumference. The inner surface is 64 feet of smooth surface and is 3,600 solid feet. The smell, this is the reason for obtaining it. When it was made hidden, a man went and removed the stone from the mouth of the cave, but the cave was not known at that time. For three layers of rock and two days of doing so, the mouth was opened. And then, it was torn apart completely. This discovery was received on October 28, M. H. 1859. And after that, it was entered by all the people who passed by to explore everywhere. After three days, there was water, sweet water. The people of Keawa'ula were very fortunate. For it is a land without water, and the people there continue to drink their sweet water, like the mame [mamane?] of a lehua flower. Three days later he entered again. It may have taken 45 fathoms to find a roof, but it was very difficult to find it. An old man said, that the time was different, the power of the taro was different. And there was something amazing about it, it was like a calabash, it was still covered in carrying net. Fishermen's traveling container. Touching the area of the canoe. [Ka Hae Hawai'i, May 23, 1860]

In addition, an opening or exit to Poha cave is called Kilauea meaning (literally meaning "spewing" or "much spreading"). According to McAllister (1933:124), it is located under the water at the end of the reef off Keawa'ula. The cave is also said to be connected with the cave in Ka'a'awa variously called Pohokaina, Pohukaina, and Pahukaina.

Regarding Keawa'ula, an early historical reference was made in 1826 by the missionary Levi Chamberlain. He mentioned in his journal the presence of a school:

About 12 o'clock we arrived at Keavaula [sic], an indifferent village, but the place of a school, containing 24 scholars nearly all destitute of books and but five acquainted with the letters. [Chamberlain 1826:490]

During the 1848 Māhele, 210 acres of Keawa'ula were awarded to La'amaikahiki, and the remainder was listed as government land. Ranching was prevalent in Keawa'ula between the 1860s and 1930s. In 1898, the O'ahu Railway and Land Company (OR&L) completed a railway that extended from Kahuku around Ka'ena Point to the 'Ewa Plantation in Wai'anae (Division of Forestry and Wildlife 2007:30). The railway was built to serve the sugar plantations in Wai'anae. Many Japanese workers were brought in for the construction and maintenance of the railway. According to Clark (2002:395) the name Yokohama,

...came from a Japanese switchman named Yokohama who lived nearby in the early 1900s. He worked for the Oahu Railway and Land (OR&L) Company, which ran trains around Ka'ena Point until 1947. The train stop was named for him, and the name was extended to the beach.

In the 1970s, the State of Hawai'i created Ka'ena Point State Park and constructed the Ka'ena Point access road (Solis et al. 2022:107). The area is still used for recreation and also for subsistence fishing and the gathering of pa'akai (Shirai 2009).

## Mo'OLELO (ORAL-HISTORICAL REFERENCES)

Some of the most well-known moʻolelo for Keawaʻula include the moʻolelo "He Moʻolelo Kaʻao no Hiʻiaka-i-ka-poli-o-Pele" and "He Moolelo Hooni Puuwai- No Ka Eueu- Kapunohuula." Within these moʻolelo highlight some of the natural landscape and features of the ahupuaʻa such as the leina ka 'uhane (place where souls leap), the swirling sea of Kīlauea, its waterless land, and the famous cave of Keawa'ula. Ali'i and deities named within these moʻolelo include Hi'iaka,

Pōhakuola, the shark deity of Wai'anae, and ali'i such as Kauluhinalo, Keaweulaokalani, and Kapunohuula.

"He Moʻolelo Kaʻao no Hiʻiaka-i-ka-poli-o-Pele" was published in the native newspaper, *Ka Hoku o Hawaii*, between September 18, 1924 to July 17, 1928, and was based on native lore. These moʻolelo, some published as early as 1861, often contained or referenced family accounts and traditions. According Maly and Maly (2003:205), "the primary authors of this account were Stephen Desha, Sr., Julia Keonaona-Desha, and J.W.H.I. Kihe." The narrative contains numerous references to fishing practices, gods, and aquatic resources. Among the fishing related narratives are some describing a stone "ocean-god" in the Mākua-Keawaʻula section of Waiʻanae.

The following translations, prepared by Maly and Maly (2003:203), are of Hi'iaka's journey from Kaua'i returning with the chief, Lohi'au, to Hawai'i. They arrive at Ka'ena, O'ahu, where Hi'iaka departed from the canoe and traveled over land. This narrative tells us of the fishing in the Mākua-Ka'ena region, a battle with a supernatural shark who also possessed stone and human forms, and the resonating sands of Mākua.

...My fine readers of the wondrous tale, this account differs from some others which hold that Hi'iaka departed from the canoe at Ka'ena. But in this account she departed at the place called "Ka-leina-a-ka-'uhane" (The soul's leap), and then traveled overland to Wai'anae. It was while on her journey overland that she did a wondrous thing at the sheltered place near the sea, a little to the north side of **Keawa'ula**. Let us look at this event as we continue our journey in this story. At this shoreward place, mentioned above (**Keawa'ula**), is a place called Kīlauea, and it was there that Hi'iaka caused the sweet water to appear, thus **Keawa'ula** had fresh water.

As she continued her overland journey, Hi'iaka met with her elders Ka-lae-o-Ka'ena and Pōhaku-o-Kaua'i, and asked them where the canoe landing of this land was. They told her that it was there below, where the canoe could be seen in the canoe shed... Hi'iaka bid her relatives aloha and then continued her journey overland, till she reached the place called "Kīpuka kai o Kīlauea." There she saw that there were men and women resting at the place, and some of the people were adorned in garlands of 'ilima. The activity of many of these people that had gathered there was lele kawa (leaping and diving into the sea).

As Hi'iaka drew near to the diving spot of these people of Mākua, they saw her beauty and their voices rose in speculation of where this beautiful stranger had come from. As Hi'iaka drew near to the diving place, called "Ke-ki'o-kai-o-Kīlauea," the people became quiet, then some of them called out, inviting her to join them in the sport. Hi'iaka declined the kind invitation of the natives, and at that time, one of the beautiful young women of the place, adorned with a lei of 'ilima, drew near to the leaping spot and leapt. When she fell into the water, she struck a large rock that appeared to push out into the sea. This stone was of a supernatural nature (kūpua), and the girl was killed in the water. [Maly and Maly 2003]

Seeing the tragedy that had befallen the young native woman, Hi'iaka leapt into the water to retrieve her body and later revived her. She then instructed the girls family in how to care for her wounds then, Hi'iaka went forward, and the multitudes followed quietly behind her. Hi'iaka stood at the edge of the cliff where the rock was, and she spoke out so that the people who followed could hear:

This place is ka pōnaha wai o Kīlauea (the swirling water of Kīlauea). It is one of three places called Kīlauea. The second one is Kīlauea on Kaua'i, and the third one is Kīlauea on the island of Hawai'i–Hawai'i of the green ridges, in the bosom of Kāne. This thing which causes tragedy here among the stones, actually has the body of a man, and his true name is Pōhakuloa. I am going to leap in and fight him so that he will end his treachery at this place. That is, the destroying of canoes, and killing of people. When you look and see the ocean rise in a spout and fall upon Kulaokalā (Kuaokalā), then you will know that I have killed the human form of Pōhakuloa.

Finishing these words, Hi'iaka then leapt into the sea of Kīlauea, where the water swirls. The ocean then rose up, as never before, rising upon the shore, with waves breaking upon the land, and the coral washing up with the waves onto the land. On the promontories the roar could be heard, and the people had never before seen such violent seas. When Hi'iaka fell into the swirling sea at Kīlauea, she was lost from sight. [November 23, 1926]

The people of Mākua thought that this stranger, the woman, had died in the violent sea. They did not know that she was the supernatural being of Kīlauea, the youngest sibling of the great goddess and ruler of Kīlauea. They felt much compassion for this woman who had been lost to them. While they were there discussing this among themselves, the people saw the water spout rise out of the sea and go directly above Kulaokalā. They saw this and then understood that the woman had not died, but the things that she had spoken of prior to diving into the swirling sea of Kīlauea had come to pass.

Then, a strong earthquake shook the entire island of Oʻahu, and the people of Mākua heard a great roar from something nearby their place. Looking to the swirling water of Kīlauea, they saw a great black mass rise out of the swirling water of Kīlauea, and the people of Mākua cried out at the wondrous sight. This great black thing seemed to fly in the direction of the point of Kaʻena.

Now what had happened was that when Hi'iaka leapt into pōnaha kai o Kīlauea (the swirling water of Kīlauea), she met with the shark body (kino manō) of Pōhakuloa. This Pōhakuloa was one of the evil dual formed deity of the ocean of Wai'anae. A great battle raged between Hi'iaka and the shark form of Pōhakuloa. The two moved out into the depths of the dark sea and Hi'iaka was victorious over the shark form of Pōhakuloa. Hi'iaka then returned to pōnaha kai o Kīlauea, where she thrust her hand down into the core of that supernatural stone and tossed it into the sky. That is how the earthquake came to shake the whole island of O'ahu. Being thrown from the sea, the stone flew and fell upon the land. Hi'iaka then returned to the shore at pōnaha kai o Kīlauea and stood near the people of Mākua. Everyone was filled with awe at what this woman, the stranger had done.

The stone fell on the side of the point of Ka'ena, near to Waialua. To this day, the people of Waialua and Wai'anae still call the stone "Pōhakuloa." The people who ride the train can see the long stone among the multitude of stones near the point of Ka'ena... At the time when the ocean became very rough, Wahine'ōma'o and Lohi'au landed at the shore of **Keawa'ula**, and that is how they were saved from

the rough seas. Hi'iaka went to meet her companions and then she spoke to the natives of the area.

Having finished her instructions to the natives of **Keawa'ula**, one of them spoke out and said:

Ohh! The great trouble of this place, is that there is no water. We have only brackish water which we drink. This is an 'āina wai 'ole (waterless land) in which we live, and it has been this way since the time of our ancestors.

Hearing these words of the native, that there was no fresh water on their land, Hi'iaka spoke to them:

This is a waterless land. When one travels from Waimānalo to Waialua, there is water at Waimānalo, water at Wai'anae, and water at Waialua. Waialua, that is that land of Waia, the child of Hāloa and Hinamauouluae. The water of this place is there below the surface of the sandstone flats (papa one). Follow me, and I will show you a place where you can find water for yourselves, a water source that is unknown to you.

Hi'iaka lead the natives of **Keawa'ula** to the place that she had pointed out, it was on the side of the cliff at **Keawa'ula**. Upon reaching the place, Hi'iaka told them, "Break open this sandstone and dig a little below it, then you will find sweet water. But indeed, so you will not be burdened in digging, I will dig to the water for you." Hi'iaka then pulled up her supernatural  $p\bar{a}'\bar{u}$  (outer skirt), and drew it above her right shoulder, she then struck the base of the sandstone flats, and everyone heard the rumbling as a deep pit opened in the place where Hi'iaka struck. All of the people of that place, spoke in hushed tones among themselves at the astonishing thing done by Hi'iaka. Hi'iaka then told the people:

Here is the mouth of your hue wai (water gourd). You can hear the murmuring of the water below. This water flows below the surface of the land and reaches out to the depths of the sea at Ka'ie'iewaho. This stream branch, and the stream branches of the four mountains of Ka'ena, join together at this spot. Now, I will continue my travels, but don't forget what I told you concerning the girl. Fulfill my instructions for her bathing in the sea five times, and then in the cold fresh water five times.

Finishing these words, Hi'iaka then bid aloha to these people and went to join her companions.

She told them, "It is good for you to go by sea, and I by the inland route, to the place where we will meet again." Now, the natives of this place, **Keawa'ula**, had followed, and met with Hi'iaka at the canoe of Lohi'au. These people told Lohi'au, "Get on your canoe, and we will carry you into the ocean." Wahine'ōma'o agreed to these pleasant words of the natives of this place, and the people took up the canoe, carried it, and floated it in the ocean. [Maly and Maly 2003:208-2011]

Other moʻolelo found for Keawaʻula was of a beautiful wahine (woman) and a prince. Between May 6, 1910 to December 12, 1912, *Kuokoa Home Rula* published "He Moolelo Hooni Puuwai- No Ka Eueu- Kapunohuula" or "The Heart Stirring Story of the Exciting Kapunohuula" which was

divided into three parts. The first chapter of the moʻolelo is about "Ke Kama i Hanau ma Keawaʻula, Waiʻanae- Kona Moʻolelo Kūʻauhau Pili Pololei" or "The Child Born in Keawaʻula, Waiʻanae- His Accurate Genealogy." Chapters two and three are about "Ka Hele ana o Kauluhinalo ma ke Ana- Ka Hoao ana me Kaeweulaokalani ma Keawaʻula Makua, Waianae" or "The Travels of Kauluhinalo in the Cave- The Marriage with Keaweulaokalani at Keawaula, Makua, Waianae." The writer of this story briefly explains who Keawaulaokalani and Kauluhinalo are.

I ka manawa e noho ana o Kauluhinalo me kona mau makua i Kauai, ua pu ae ka nui o kona kino me ka wahine. Ua, a ua plelo ia no hoi, aohe wahine ui i ike ma Kauai aupuni e like me Kauluhinalo, no kama e ike mau ia ana ka wena ula me he ahi la ka puka ma waho o kaupoku o kō lākou hale, aole na'e 'ia he wena ula okoa aku, aka, o ka ui no ia o Kauluhinano [sic], ke kaikamahine a Kawelomahamaha, a laua o Kapohinaokalani (w).

When Kauluhinalo and her parents were living on Kauai, her body became more and more like a woman's. Yes, and it was said that no beautiful woman in Kauai had been seen in the kingdom like Kauluhinalo. The red glow was always seen as if it were a fire outside the roof of their house, however it was no other red glow, but it was the beauty of Kauluhinalo, the daughter of Kawelomahamaha, and Kapohinaokalani (w). [Kuokoa Home Rula, May 13, 1910]

O Keaweulaokalani, he keikiali'i oia u hanau i Maui a mai Maui mai kono holo ana mai a noho ia Keawaula. Makua, me kona mau makua, a ua lilo maoli ke keikiali'i i mea punahele loa i na makaainana o Keawaula, a oia hookahi no hoi ke kanaka ui oia ha-ha. O na kaikamahine-alii, no hoi oia ka-ha, ke loloki la no hoi ko lakou noonoo no us Kaweulaokalani nei, me ka manao mua ole o lakou o ka ula wena e puao la ma luna o kaupoku o ka hale o na wahi elemakule a lakou e ike mai ana me he ali maoli la, he ahi io no la ia, eia ka, he kaikamahine nona kau ui i pahikuhikuia ka nonono ula o kona mau papalina, a oia aku ana ka wahine a ke keikiali'i Keaweulaokalani a lakou e hoomoamoa la i loko o ko lakou waihone noonoo...

Keaweulaokalani, is a prince that was born on Maui and from Maui he traveled to reside at Keawaula, Makua, with his parents, and he really became the prince and favorite of the commoners of Keawaula, and he is the only handsome one of that place. As for the princesses of that place, their thoughts were full of sorrow for the aforementioned Keaweulaokalani, without first thinking of the glowing red fire that is bursting from the roof of the old folks house that was seen just like a real fire, a real burning fire, but, a girl is the one to whom this seven-fold beauty of glowing redness from her cheeks belongs, and she will be the wife of the prince Keaweulaokalani that they cherish in their thoughts... [Home Rula Kuokoa, May 27, 1910]

# WAHI KŪPUNA IN KEAWA'ULA

Wahi Kūpuna	Туре	Location/ Place Name	Comments <sup>2</sup>
Hāliʻipālala	Puʻu	PEM: spread wide.	Seen on Register Map 1748, circa 1896.
Hōlua	Kūʻula	The name literally meaning "sled" (PEM)	McAllister (1933:124) reported as Site 185. "Holua is the name of a fishing shrine, said to have been on the Keawa'ula side of Ka'ena Point, but destroyed at the time the railroad was built."
Kahoʻihoʻinawākea	Wahi pana	Wākea's turning- back place (PEM)	"Believed that spirits of the newly dead would arrive here, but if the personal god ('aumakua) thought the person was not ready to die, he would turn the spirit back to re-enter the body" (Pukui et al. 1974:105).
Kahuihui	Puʻu		
Kaluakauila	Kahawai	The kauila tree pit (PEM)	"Rises at about 1440 ft. elevation, flows to sea" (Soehren 2010; USGS 1954).
Kānehoalani	Wahi	Kāne's royal companion (PEM)	"Elevation 1240+ ft. on Kuaokalā/Keawa'ula boundary" (Soehren 2010; Register Map 68).
Ke Ala Moe o Ka'ena	Ala		

### Table 17. Summary of Selected Wahi Kūpuna in Keawa'ula Ahupua'a

Wahi Kūpuna	Туре	Location/ Place Name	Comments <sup>2</sup>	
Kīlauea	Keana	Located under the water at the end of the reef off Keawaʿula. The name literally means, "Spewing, much spreading" (PEM)	McAllister (1933:124) reported as site 184. "Poha cave, in Keawaula An opening or exit to Poha cave, called Kilawea [sic], The cave is also said to be connected with the cave in Kaaawa variously calledPohokaina, Pohukaina, and Pahukaina." Many references made to Kīlauea in the moʻolelo of Hiʻiakaikapoliopele.	
Poha	Keana		When fishing, Hawaiians would obtain drinking water by diving down a certain distance. McAlister (1933:124) reported as site 184, "In the cave are said to be nine courses of water, usually fresh, which is carried through the ground to the middle of Kaieiewaho channel, between Oahu and Kauai."	
Pua'akanoahoa	Koʻa		McAllister (1933:124) reported as site 183, "A platform 10 feet square and built up from 3 to 4 feet of large, rough stone has been located on a slight elevation on the shore."	
Pueo	Puʻu		Seen on Register Map 1748, circa 1896.	

Notes:

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

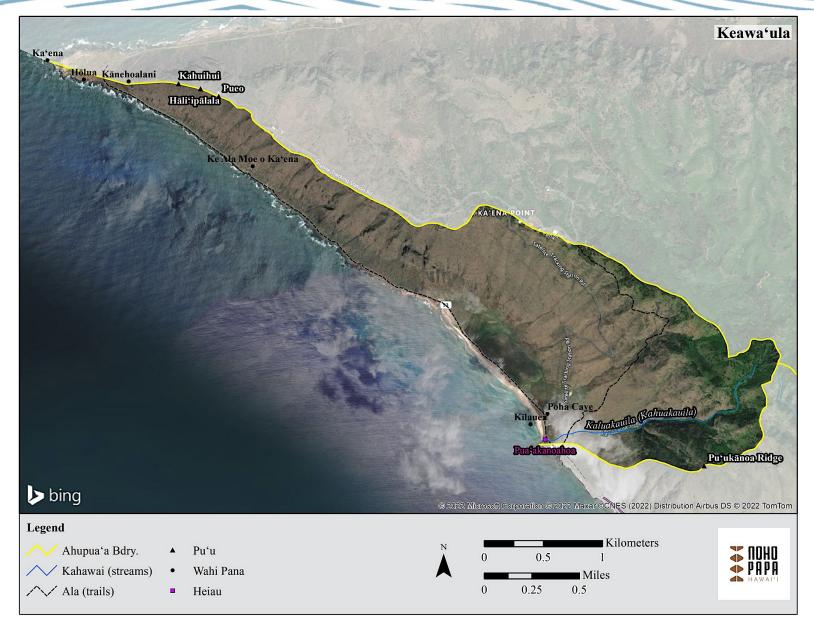


Figure 76. Depiction of significant Hawaiian cultural and natural resources in Keawa'ula Ahupua'a



Figure 77. 1951 USGS Ariel Photo of Ka'ena Point and Ke'awaula Ahupua'a (MAGIS Ref. No. 23-2698)



Figure 78. 1962 USDA Ariel Photo of Keawa'ula Ahupua'a (MAGIS Ref No. 46-4360)

# COMMUNITY GROUPS IN KEAWA'ULA

At the time of this study no Hawaiian culture-based community groups were identified in Keawa'ula. 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 Mākua chapter for community organizations that are doing work in the neighboring ahupua'a.

### Additional Resources for Keawa'ula

Table 18 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Keawa'ula.

Author & Year	Title	Summary of Key Content	
Clark (2014)	Kahuku to Kaʻena: North Shore Place-Names	Provides places names particularly around surfing and shoreline areas from Kahuku to Ka'ena with mentions of Keawa'ula. These place names were pulled from the Ho'oplaupa'i initiative that scanned Hawaiian-language newspapers and was translated by Keao NeSmith. The place names include not only descriptions of the land but also translated passages, mo'olelo and kanikau (dirges or poetic chants).	
Maly and Maly (2003)	Volume 1: Ka Hana Lawai'a a me nā Ko'a o na Kai 'Ewalu- A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands. Kumu Pono Associates, Hilo	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.	

#### Table 18. Sample of Resources for Keawa'ula 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'i (1959) Fragments of Hawaiian. History, etc.

\*Resources listed in alphabetical order.

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