

HISTORICAL DOCUMENTARY RESEARCH:

KAWAIHOA-KUAMO‘OKĀNE, HANAUMA, AND KOHELEPELEPE – THE KOKO HEAD REGIONAL PARK AND NATURE PRESERVE

LAND OF MAUNALUA, DISTRICT OF KONA, ISLAND OF O‘AHU



Kumu Pono Associates

Historical & Archival Documentary Research · Oral History Studies · Partnerships in
Cultural Resources Management · Developing Preservation Plans and Interpretive Programs

HISTORICAL DOCUMENTARY RESEARCH:

Kawaihoa-Kuamo‘okāne, Hanauma, and Kohelepele– The Koko Head Regional Park and Nature Preserve

Land of Maunalua District of Kona, Island of O‘ahu (TMK: 3-6-12; por. 1,2,4,6,8,9,10,12,13,14 & 16)

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EXECUTIVE SUMMARY

Overview

At the request of Mr. George Atta, AICP, of Group 70 International, Kepā Maly and Helen Wong Smith (Kumu Pono Associates), conducted archival and historical documentary research and prepared the following report in conjunction with the preparation of and Environmental Impact State for the Koko Head Regional Park and Nature Preserve (the park). The study area is situated in the land area known as Maunalua, on the kona (leeward) side of the Island of O‘ahu (TMK: 3-9-12; por. 1,2,4,6,8,9,10,12,13,14 & 16). While Maunalua is situated in the leeward region of O‘ahu it was traditionally not an ahupua‘a, but an ‘ili (land division) which belonged to the larger ahupua‘a of Waimānalo, in the Ko‘olau Poko District. The park is approximately 1,265 acres in size, and includes portions of the shoreline, the summits of two volcanic cones (at elevations of 642 feet and 1208 feet above sea level), and kula (flatlands) extending a short distance inland of the craters, on the arid, southeastern side of O‘ahu. The park is fronted by approximately six miles of shoreline and bounds the three landward sides of Hanauma Bay.

Archival Research

The archival historical documentary research reported in this study was primarily conducted between September 10th to October 9th, 1998, and includes archival resources from land documents, survey and cartographic records, historic literature and journals, native texts from Hawaiian language newspapers, and selected archaeological studies. Resource materials were reviewed in the collections of the City and County of Honolulu; the Hawai‘i State — Archives, Survey Division, Land Management Division, and Bureau of Conveyances; the Bernice Pauahi Bishop Museum; the University of Hawai‘i-Hilo Campus Hawaiian newspaper microfilm collection; and personal collections of the authors.

Findings and Recommendations

The archival-historical documentary research provides readers with insights into the traditional (generally pre-1800) history of the Maunalua study area, and customs and practices of the people who lived on the land. Additionally, nineteenth century and early twentieth century narratives cited in the study provide further documentation on the history and nature of the land, and document changes in land tenure, residency, and land use.

Perhaps of greatest cultural significance, some of the traditional and early historic accounts, associate several features of the natural landscape with events in which Hawaiian gods and deity participated. Some of the place names which remain in use today call to mind those times when the gods walked the land with the people. Additionally, accounts cited in this study reference resource collection and access practices as recorded up until ca. 1950. Thus, this study provides planners and interested readers with narratives that will be of use in interpreting the history of the land. To better understand the significance of the natural and cultural landscapes of lands in and neighboring the park, and determine the best methods of long-term management and interpretation of resources, the City and County of Honolulu and a “friends of the park” organization could develop an oral history and consultation program to record histories of knowledgeable residents and practitioners.

ACKNOWLEDGMENTS

In preparing this report, the authors wish to acknowledge the collections and resource staff of — the Hawai'i State Archives, Survey Division, Land Management Division, and Bureau of Conveyances; the University of Hawai'i-Hilo Campus, Mo'okini Library; Jon Giffin of the Department of Land and Natural Resources-Divisions of Forestry and Wildlife (for making the volumes Hawaiian Forester and Agriculturist available); Lurline Nāone-Salvador (Kamehameha Schools/Bishop Estate); John Griffith of The City and County of Honolulu; and Mrs. Margery Hastert (for sharing with us, her personal copy of "Our Hawaii Kai – A History of Hawaii Kai and Maunaloa"). To all of you —

— Mahalo nui nō, ke aloha o ke Akua pū me 'oukou a pau!

In reading this collection of archival and historical documentation, we humbly ask you — "O ka mea maika'i mālama, o ka mea maika'i 'ole, kāpae 'ia" (Keep that which is good and set that which is not good aside). We have not recorded all that could have, or perhaps should have been said about Kawaihoa-Kuamo'okāne, Kohelepelepe, and the neighboring lands of Maunaloa, or the study matter. But we have made a sincere effort to present readers with an overview of the rich and varied history of the area, and to provide readers with access to the original documentation.

māua nō me ka ha'aha'a —
Kepā Maly
&
Helen Wong Smith

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INTRODUCTION

BACKGROUND

At the request of Mr. George Atta, AICP, of Group 70 International, Kepā Maly and Helen Wong Smith (Kumu Pono Associates), conducted archival and historical documentary research and prepared the following report in conjunction with the preparation of an Environmental Impact Statement (EIS) for the Koko Head Regional Park and Nature Preserve (hereinafter, the park). The study area is situated in the land of Maunalua, in the district of Kona¹ (now called Honolulu District), Island of O‘ahu (TMK: 3-9-12; por. 1,2,4,6,8,9,10,12,13,14 & 16) (Figure 1). The park is approximately 1,265 acres in size, and includes portions of the shoreline, the summits of two volcanic cones (at elevations of 642 feet and 1208 feet above sea level), and kula (flatlands) extending a short distance inland of the craters, on the arid, southeastern side of O‘ahu. The park is fronted by approximately six miles of shoreline and bounds the three landward sides of Hanauma Bay.

Archival Research

The archival historical documentary research reported in this study was primarily conducted between September 10th to October 13th, 1998, and includes archival resources from land documents, survey and cartographic records, historic literature and journals, native texts from Hawaiian language newspapers, and selected archaeological studies (cited in text). Resource materials were reviewed in the collections of the City and County of Honolulu; the Hawai‘i State — Archives, Survey Division, Land Management Division, and Bureau of Conveyances; The Bernice Pauahi Bishop Museum; the University of Hawai‘i-Hilo Campus Hawaiian newspaper microfilm collection; and personal collections of the authors.

It is noted here, that to-date only limited documentation for the traditional (pre-western contact) and early historic periods, regarding long-term residence patterns and traditional practices has been located for Maunalua. There are a few studies which have been conducted in the past, that provide readers with several references to specific sites, and the broader traditions of the area. These studies include, but are not limited to — “The Archaeology of Oahu” (McAllister 1933); “Native Planters in Old Hawai‘i” (Handy, Handy and Pukui 1972); and “Sites of Oahu” (Sterling and Summers 1978). Pertinent excerpts from original sources and the studies identified above, are included below.

¹ It is noted here, that there is some apparent confusion in historic records about the disposition of the land of Maunalua. Though situated on the *kona* (leeward) side of O‘ahu some historic land records identify Maunalua as an *‘ili* (parcel of land attached to another *ahupua‘a*), rather than an independent *ahupua‘a*. The “Indices of Awards...Lands of Aliis and Chiefs” (1929:4) identifies Maunalua as a land of Kona, O‘ahu, awarded to Victoria Kamāmalu (L.C.Aw. 7713:10). The *Buke Mahele* (book of the Māhele between the King, Chiefs and Government) identifies Maunalua an *‘ili* (land parcel) belonging to Waimānalo (1848). Yet another section of the (Board of Commissioners...Oahu; 1929:412) lists Maunalua as an *ahupua‘a* in Waimānalo, district of Ko‘olau Poko. Coulter (1935) notes that by 1859, Maunalua was considered to be a part of the Honolulu (Kona) District (Coulter 1935:223).

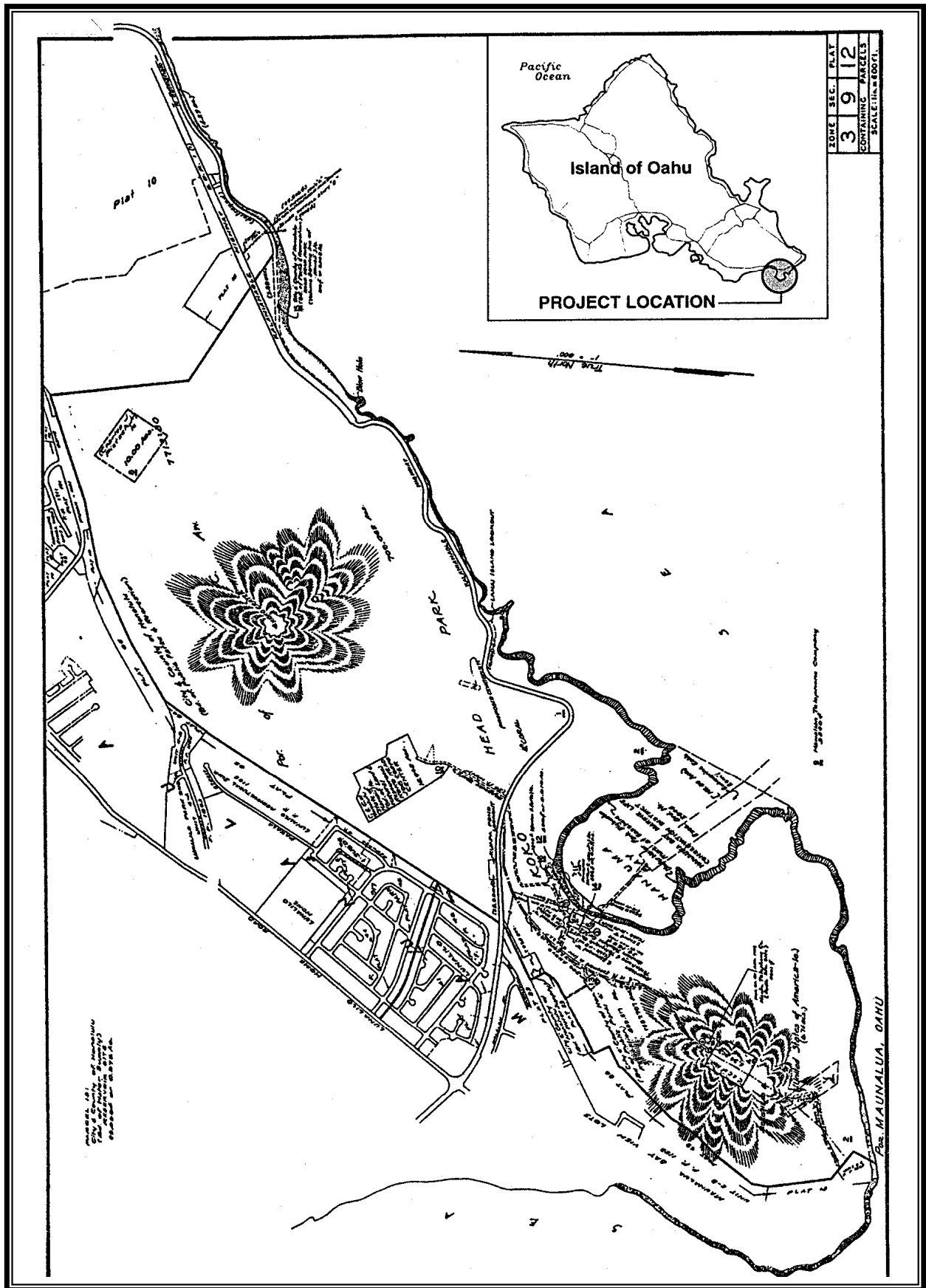


Figure 1. Study Area — Koko Head Regional Park and Nature Preserve, Maunaloa, Island of O'ahu (TMK Map 3-6-12; prepared by Group 70 International)

Historical Overview:

Lands of the Koko Head Regional Park and Nature Preserve

In discussing the Koko Head Regional Park and Nature Preserve it will be helpful to first look at the park lands in the larger context of the land of Maunalua. The natural resources (both coastal and inland) of Maunalua have been of interest to the growing population of O'ahu for the greater part of the 1900s. By the middle 1800s, the lands of Maunalua were consolidated under the ownership of Chiefess Victoria Kamāmalu, who's estate was eventually inherited by Chiefess Pauahi Bishop. In the 1800s, Hawaiian residency practices, land use, fishpond and fisheries management, and access to resources were radically changed. The changes of that period also altered the natural landscape of Maunalua.

Shortly after the turn of the century, the Board of Commissioners of Agriculture and Forestry and the Trustees of the Bishop Estate, began working on plans to protect and restore the upland forests of Maunalua. As a result of their cooperation and efforts, the Maunalua Forest Reserve was established in 1921 (Judd 1921). Three years later, portions of the kula (flat lands) and kahakai (coastal zone) were leased (Bishop Estate Lease No. 3348²) to the City and County of Honolulu, and initial planning for the Koko Head Park (in which the Koko Head Regional Park and Nature Preserve is situated) were undertaken. Subsequently the Estate deeded to the land to the County in 1928 (Land Office Deed 3486). In regards to park development, a stipulation of the land Deed specified:

(b) ...they shall use the conveyed premises for purposes of public parks and/or rights of way, and for no other purposes... (Bureau of Conveyances Lib. 986:257-265; December 29, 1928).

In the following years, further land acquisition occurred, and facility planning and development was under taken. In 1945, the Planning Division, of the Park Board of the City and County of Honolulu, prepared "A Proposed Plan for the Development of the Koko Head Park Area." The plan formalized County efforts at Koko Head, which shaped the park as we see it today, and provide the impetus for the present master plan project. The authors of the 1945 report provided readers with an orientation to the park's—then past and present—importance in the County system. The park vision at that time was made up of several interest areas, and were described as:

One of the most valuable assets in the park system of the City and County of Honolulu is the 1,285 acre park property at Koko Head. No serious attempt has previously been made for its development, although it has long been a favorite picnic and swimming spot for the public... Certain precepts have been used in working out the ideas which are embodied in the plan. First of all, every effort has been made to retain as much of the rugged natural scenery of the park as is possible. Secondly, because of the size and physical features of Koko Head Park, certain recreational facilities are especially adaptable to this area... (City and County of Honolulu 1945:1)

In 1945, a number of park facilities, projects, and activities were also proposed, among them were:

- Improvements to the undeveloped Kuli'ou'ou Beach Park;

² An overview of Bishop Estate's tenure is provided in a later section of this study.

- Dredging of a portion of Maunalua Bay for enhanced swimming and anchorage activities;
- A polo and racing facility in Ka'alakei Valley;
- An eighteen-hole municipal golf course in Hahaione Valley;
- Dredging of Kuapā Pond for boating purposes, fishpond development, a bird life sanctuary and game preserve;
- Field sports facilities;
- Development of riding academies and eighteen miles of bridle paths;
- Dredging of Hanauma Bay and development of public facilities;
- Development of an amphitheater in Kahauloa;
- Development of camp grounds in other areas;
- As a part of the post-war conversion of the Army facilities on Koko Crater, develop rides on the cable railroad, up the ridge of Koko Crater;
- Development of twenty-four miles of hiking trails;
- Recessed in one corner of the park could be suitable ranges for pistol, rifle, trap and skeet shooting;
- Preservation of points of interest such as the Blow Hole areas of geologic interest; and
- A considerable amount of planting and reforestation... (City and County of Honolulu 1945:2-8)

We see that over the last 50 years, several aspects of the park plan have been accomplished, while others were abandoned. Today, there are a number of natural areas that are of particular interest to the public within the park. The park has several prominent natural features—Kohelepelepe (Koko Crater) and Kuamo'o-Kāne—Kawaihoa (Koko Head), Hanauma Bay (beach and marine life conservation district), and the rugged shoreline. While much of the park lands remain undeveloped, the natural resources, existing recreational facilities, and the Koko Crater Botanical Garden offer park users many opportunities to enjoy the park complex.

Place Names of the Maunalua-Koko Head Vicinity

There are a number of place names that have been recorded within and adjacent to the park lands. The occurrence of place names demonstrates the broad relationship of the natural landscape to the culture, practices and beliefs of the Hawaiian people. In "A Gazetteer of the Territory of Hawaiian," Coulter (1935) observed that Hawaiians had place names for all manner of feature, ranging from "outstanding cliffs" to what he described as "trivial land marks" (Coulter 1935:10). In 1902, W.D. Alexander, former Surveyor General of the Kingdom (and later Government) of Hawai'i, wrote an account of "Hawaiian Geographic Names" (1902). Under the heading "Meaning of Hawaiian Geographic Names" he observed:

It is very difficult, if not impossible, to translate most of these names, on account of their great antiquity and the changes of which many of them have evidently undergone. It often happens that a word may be translated in different ways by dividing it differently. Many names of places in these islands are common to other groups of islands in the South Pacific, and were probably brought here with the earliest colonists. They have been used for centuries without any thought of their original meaning... (Alexander 1902:395)

History tells us that named locations were significant in past times, and it has been observed that “Names would not have been given to [or remembered if they were] mere worthless pieces of topography” (Handy and Handy with Pukui, 1972:412). In ancient times, named localities served a variety of functions, including — (1) triangulation points such as ko‘a (markers for fishing grounds); (2) residences; (3) areas of planting; (4) water sources; (5) trails and trail side resting places (o‘io‘ina), such as a rock shelter or tree shaded spot; (6) heiau or other features of ceremonial importance; (7) may have been the source of a particular natural resource or any number of other features; or (8) the names may have recorded a particular event that occurred in a given area (cf. Lyons 1875, Alexander 1902, and Coulter 1935). Thus, we see that the place names of the Koko Head Regional Park and Nature Preserve are of cultural and historical significance and remind us of the history of the land and its ancient residents.

Below, is a list of selected place names that have been recorded for sites and features in and/or neighboring the preserve lands. The source of the place name meaning is indicated, as well as whether or not the interpretation is literal or interpretive.

Hawaiian Place Names in the Vicinity of the Koko Head Regional Park and Nature Preserve

Place name	Meaning	Literal (Lit) Interpretive (Int.)	Reference
Awāwa-malu	Shady-valley (now known as: Wāwā-malu)	Lit.	Pukui et al. 1974:15, 229
Hālonā	Peering place	Lit.	Pukui et al. 1974:39
Hana-uma	Curved-bar or Hand-wrestling-bay	Int.	Pukui et al. 1974:41
‘Ihi‘ihi-lau-ākea	Wide-leafed-‘ihi‘ihi (named for a goddess)	Lit.	Pukui et al. 1974:55
Ka-hau-loa	The-tall-hau-tree	Lit.	Pukui et al. 1974:63
Ka-ihu-o-ka-pua‘a	The-snout-of-the-pig	Lit.	Pukui et al. 1974:68
Ka-iwi	The-bone	Lit.	Pukui et al, 1974:71
Ka-lama	The-torch, or the-Lama-tree	Int.	Author
Ka-milo-iki Ka-milo-nui	Ka-milo may be literally translated as “The-milo tree” – iki means the little land section, while nui means the larger land section.	Int.	Author
Ka-ua-nono-‘ula (also written Nono‘ula)	The-rosy-red-rain (descriptive of a rain fall seen through sun lighting or that stirs up the red soil of the mountain slope; named for a goddess.)	Int.	Author (cf. Pukui et al. 1974:166)
Ka-wai-hoa	The-companion’s-water	Lit.	Pukui et al. 1974:98
Kohe-lepelepe	Vagina-labia minor (descriptive of the natural shape of the inland side of the crater; named for a goddess)	Lit.	Pukui et al. 1974:115

**Hawaiian Place Names in the Vicinity of the
Koko Head Regional Park and Nature Preserve**

Place name	Meaning	Literal (Lit) Interpretive (Int.)	Reference
Koko	Blood (for the red earth of the area)	Int.	Pukui et al. 1974:115
Kuamo‘o-Kāne (also written “Mo‘okua- o-Kāne‘āpua)	Kāne-backbone	Lit.	Pukui et al. 1974:119
Ke-ahu-pua-o-Maunaloa	The-shrine-of-the-baby- mullet-of-Maunaloa	Lit.	Handy et al. 1972:483
Mauna-lua	Two-mountains	Lit.	Pukui et al. 1974:149
Palea	Brushed aside	Lit.	Pukui et al. 1974:176
Pali-‘alaea	Ocherous earth-cliff	Int.	Author
Pu‘u-ma‘i	Genitalia-hill (see Kohe- lepelepe above)	Lit.	Author

CULTURAL-HISTORICAL CONTEXT: KA HO‘ONOHO ANA–KA MOKU PUNI O O‘AHU (SETTLEMENT: THE ISLAND OF O‘AHU)

In speaking about land divisions, settlement, land use, and native customs in Maunalua, it is helpful to first look at Maunalua’s place on the Island of O‘ahu. The narratives below, provide readers with a general overview of some of the history of Hawaiian settlement and land tenure practices on O‘ahu. The archaeological study (D. Borthwick et al., 1998) conducted in conjunction with the development of the EIS for the Koko Head Regional Park and Nature Preserve should be referenced for detailed documentation of settlement and cultural remains in the study area and larger ahupua‘a.

The island of O‘ahu is the third largest island in the Hawaiian Archipelago and includes a land area of approximately 598 square miles. O‘ahu was formed by two primary volcanic mountains, which are now known as the Wai‘anae and Ko‘olau mountain ranges. Initial Polynesian settlement voyages between the Hawaiian Island and the Marquesas and Society Islands (Kahiki³) appear to have occurred in two major periods, AD 300 to 600 and AD 1100 to 1250 (Emory IN Tatar 1982:16-18); though it should be noted that it is likely that intermittent voyages continued throughout much of Hawaiian history.

Anthropologist, Sir Peter Te Rangi Hiroa Buck posited that “some push from behind” must have sent early Polynesian seafarers on their first journeys to unknown islands (Buck 1965:27). It is assumed that there must have been substantial pressures, either social or environmental, that encouraged men and women to set off on voyages to the unknown. Buck also observed:

From such evidence as we have, it seems that the early people had a simpler form of social organization in which the blood kinship of all members was stressed. They had an open religious meeting place in which spaced upright stones formed the main feature... [1965:27-28]

The second period of migrations is remembered in numerous legendary accounts, and like the earlier period, social and environmental conditions seem to have been a part of the reason for undertaking the long and dangerous voyages. The legends also record that there was great sense of adventure in many of the voyages. Buck commented the voyagers were:

...brave men who feared neither adverse elements nor hostile forces. If they weathered the storm and emerged to a fair haven, all was well. If they were engulfed in the waters of the great ocean, they went down as men... [1965:28]

Regarding settlement, and the subsequent arrival of new seafarers, Buck further posited that:

Where people of the early period were in occupation, conflict sooner or later occurred but in the end the alii chiefs of the later wave acquired dominance and rule... [1965:28]

³ *Kahiki* - is a general Hawaiian term which identifies the ancestral homeland of the Hawaiian gods and people.

In their discussion on Hawaiian settlement—based on native traditions, and land use customs, Handy, Handy and Pukui (1972) reported that when the first settlers reached the Hawaiian islands, they found a flora that was much like that of their homeland, but the topography of the islands was notably different (Handy et al. 1972:12). The broad watered flatlands of Kaua'i, O'ahu, and Maui, and the expansive cultivable mountain slopes of Kona and Ka'ū, on Hawai'i, permitted the development of a systematic and elaborate planting system that reached a higher level in Hawai'i than in other Polynesian islands (Handy et al. 1972:16).

Generally, ethnographic and archaeological information suggests that for generations following initial settlement of the Hawaiian Islands, the population clustered along the better watered windward shores, small bays, and watered valleys where fresh water was available. They sought out areas where agricultural production could become established, and fishing was good (ibid. 1972:287). Thus, the tropical ko'olau, or windward shores of O'ahu, with sheltered bays and canoe landings, numerous springs and rivers, and natural pond features that could easily be modified for use as fishponds and taro ponds were the likely locations of early settlement. Also, certain areas along the kona, or leeward shores of O'ahu—the Awa-lau-o-Pu'uloa (Pearl Harbor) section of 'Ewa, the Waikīkī flatlands, and possibly Maunaloa with its natural inlet, which could be easily modified into a loko kuapā (walled fishpond)—where many of the similar natural resources existed, also appear to have been ideal locations for early settlements.

It is suggested that only after the best areas became populated, and perhaps crowded (ca. 1100 to 1400 AD), that the Hawaiians begin major efforts at settling more remote, and possibly less desirable areas (cf. Hommon 1976, Green 1980). Native traditions record that by the c. 14th century, Waikīkī had become the ruling seat of O'ahu when the ali'i nui Mailikukahi assumed control of the government (Handy et al. 1972:480). Beckwith (1970) provides the following description of this period:

Land reforms and other means of strengthening the power of the ruling chief and stabilizing control over a growing population were carried out on Oahu...by Mailikukahi, successor on the Moikeha line of the last ruling chief of the elder Kumuhonua line, who was forced to retire because of his unpopularity. The names of Mailikukahi, his son Kalona-iki, and his granddaughter Kukaniloko are handed down in tradition as wise and just rulers. He [Mailikukahi] carried out strict laws, marked out land boundaries, and took the firstborn son of each [ali'i] family to be educated in his own household. He honored the priests, built heiaus, and discountenanced human sacrifice... (Beckwith 1970:383).

One of the ancient Hawaiian terms used to identify an island was “moku puni,” which can be interpretively translated as land surrounded by water. With formalization of the O'ahu chieftdom and land management practices, the island of O'ahu was divided into six primary districts. Among these districts, called moku-o-loko (interior islands), we find the district of Kona, in which at least a portion of Maunaloa was situated in ancient times. A Hawaiian proverb describes the boundaries of the Kona District:

**Kona, mai ka pu'u o Kapūkakī a ka pu'u o Kawaihoa.
Kona, from Kapūkakī to Kawaihoa.**

The extent of the Kona district on O‘ahu is from Kapūkakī (now Red Hill) to Kawaihoa (now Koko Head). (Pukui 1983:199 No. 1845)

Hawaiian Land and Resource Management Practices

In order to further facilitate management of the moku o loko, or larger districts of O‘ahu, they were further subdivided into smaller divisions of land. Perhaps the most important of these land divisions was the ahupua‘a. These were subdivisions of land that were usually marked by an altar with an image or representation of a pig placed upon it (thus the name ahu-pua‘a or pig-altar). Ahupua‘a may be compared to pie-shaped wedges of land that in most cases, extended from the mountain peaks to the ocean fisheries fronting the land unit. Their boundaries were generally defined by cycles and patterns of natural resources occurring within the lands (cf. Lyons, 1875). Like the larger district, the ahupua‘a were also divided into smaller, manageable parcels in which cultivated resources could be grown and natural resources harvested. As long as sufficient tribute was offered to the ali‘i, kapu (restrictions) were observed, and responsibility for the care and use of the resources was exercised, the common people, who lived in a given ahupua‘a had access to most of the resources from mountain slopes to the ocean.

Entire ahupua‘a, or portions of the land were generally under the jurisdiction of appointed konohiki or lesser chief-landlords, who answered to an ali‘i-‘ai-ahupua‘a (chief who controlled the ahupua‘a resources). The ali‘i-‘ai-ahupua‘a in turn answered to an ali‘i ‘ai moku (chief who claimed the abundance of the entire district). Thus, ahupua‘a resources supported not only the maka‘āinana and ‘ohana who lived on the land, but also contributed to the support of the royal community of regional and/or island kingdoms. This form of district subdividing was integral to Hawaiian life and was the product of strictly adhered to resources management planning. It is within this native system of land and resources management that we find the basis of traditions and early historic accounts for the ahupua‘a of the study area.

MAUNALUA MA KE KAHA KONA, O‘AHU (MAUNALUA ON LEEWARD SHORE OF O‘AHU)

Situated along the southern shore of O‘ahu, Maunalua may be divided into two distinct land divisions or traditional use regions. These regions are defined by the natural resources of the land.

1. Southwestern Maunalua

The southwestern portion of Maunalua is fronted by an extensive reef system and backed by the Ko‘olau mountain range. Because of its geographic location, the land is not frequented by the tradewinds or the rains they bear. Though seasonally, Maunalua does experience the rains born by the kona, or southerly storms and those rains that carry over from the Ko‘olau region. While the kona storms can bear strong winds and high surf, southwestern Maunalua is sheltered by the Kawaihoa-Kuamo‘okāne bluff (Koko Head). Even though the land does not have significant above surface sources of fresh water, over tens of thousands of years, a watershed forest formed in the uplands. The rains that fell on the mountains settled into a water table that watered the kula (flat lands) of Maunalua.

A portion of the southwestern shore line of Maunalua is also indented and submerged, and forms a shallow bay fed by fresh water springs and ocean tides. This indentation was developed by ancient Hawaiians into a rich fishpond system, known as Ke-ahu-pua-o-Maunalua or Loko Kuapā. The fishpond, the reef flats and ocean fishery, and arable kula made southwestern Maunalua a comfortable land for early Hawaiian residents. It was in this region of Maunalua, sheltered by Kawaihoa-Kuamo‘okāne (Koko Head), and with easy access to the fishpond and inland agricultural fields that most of the ancient residents of Maunalua lived year-round.

2. Southeastern Maunalua

On the southeastern (Makapu‘u) side of Kawaihoa-Kuamo‘okāne (Koko Head), the land of Maunalua is generally arid. The land is subjected to kona (southerly) storms—strong winds that carry salt spray to the inland slopes, and quickly dry out the land. The kona storms can also generate high surfs along the coast, and access to the near shore fishery is often dangerous. There is a Hawaiian proverb that speaks of the nature of the ocean of Maunalua:

Kai pakī o Maunalua

The spraying sea of Maunalua.

(Pukui 1983:199 No. 1413)

Even in this arid environment, one finds evidence of residency (both long-term and temporary) and agricultural field systems in sheltered valleys and on the kula (flat lands). Also, along the southeastern shore of Maunalua, protected from the rough ocean, is Hanauma which has been a sheltered haven for canoes for generations. In both ancient and modern times, Hanauma is praised as one of the famous natural features of O‘ahu. In this region of Maunalua, there are several traditions and place names associated with various topographic features and Hawaiian deity that provide us with insight into the significance of the landscape of the lands which are now a part of the Koko Head Regional Park and Nature Preserve.

Maunalua: An Overview of Residency and Land Use

Handy, Handy and Pukui (1972) provide readers with several important narratives of Maunalua. The documentation was gleaned from earlier historic visitors and work done with native informants and residents as early as the 1930s. Handy et al., wrote:

Maunalua, the land area at the southeastern most tip of Oahu, marked by the two great barren mountain masses, Koko Head jutting seaward and Koko Crater... Maunalua (Two–Mountains) was notable for its great fishpond (loko kuapa) covering 523 acres. Actually, this great pond, named Ke-ahu-pua-o Maunalua (The-shrine-of-the-baby-mullet-of-Maunalua) was a broad shallow bay, walled off at its seaward side, with an inlet and a gate which was opened to let fish in as the tide came in and was closed when the tide began to run out. Chamberlain (1957,p. 29) crossed the causeway in 1828. There was evidently a sizable village in the vicinity because there was a school in which he addressed thirty people, although most of the men were away cutting sandalwood. Before that, and since the time of the chiefess Mahoe for whom the Menehune built the kuapa, Maunalua valley was said to have been amply inhabited, and in the hinterland of Maunalua and beyond [to the southeast] there are many evidences of former sweet potato culture.

...[I]ts headland (Koko Head)...whose real name is Mo‘o-kua-o-Kane‘apua (Backbone-of-Kane‘apua) [most often written as “Kuamo‘o Kāne”], forms the eastern rim of Maunalua Bay. Kane‘apua was a younger brother of Kane. It is said (Ka Nupepa Ku‘oko‘a, March 4, 1921) that Kane and Kanaloa came here and opened a spring, which later dried up. The area is now bare and arid... (Handy et al. 1972:483-484).

In 1940, Handy reported on sweet potato cultivation across Maunalua:

Sweet potatoes were cultivated on Oahu on the coastal plain and in sandy soil... The kula lands below the cliffs of Waimanalo also supported sweet potato plantations... On the south side of the ridge at this end of the island, Maunalua and Hahaione districts were famous for their sweet potatoes. In this section there are various enclosures and walls which were thrown up around the old plantations before Hawaiians abandoned the land and it was utilized for ranching. The following observations were made by McAllister...

From the Lighthouse road to the small old crater in Kaiama [sic – Kalama] Valley are to be found traces of old Hawaiian sweet potato patches. Located on the crest of the old (red) lava flow are small piles of rocks, a foot or more high and a few feet apart, with comparatively clear spaces between them. It is said that sweet potatoes were planted between these rock piles in the rich red soil that covers this region. The distance from the road to the crater is about 800 feet, and the top of the flow, which was used for cultivation is between 250 and 350 feet wide... Throughout this 5.5 acres tract are a number of irregular walls from a few feet to 50 or 100 feet in length. There is nothing in the location of these walls to indicate a ‘pattern’ ...For many years this site was used as a cattle range (McAllister 1933:64 IN Handy 1940:155).

Handy continued his own description of the area from field work and interviews, noting that:

According to the last surviving Kamaaina of Maunalua, sweet potatoes were grown in the small valleys, such as Kamilonui, as well as on the coastal plain. The plain below Kamiloiki and Kealakupapa [the narrow pass that ascends to the present-day Makapu'u overlook] was known as Ke-Kula-o-Kamauwai. This was the famous potato-planting place from which came the potatoes traded to ships that anchored off Hahaione in whaling days. The village at this place, traces of which may still be seen, was called Wawamalu (Handy 1940:155).

MO'OLELO 'ĀINA (TRADITIONS OF THE LAND)

This section of the study includes several narratives written by early Hawaiian historians. Writing in Hawaiian language newspapers in the middle nineteenth century, Hawaiian historians John Papa I'i and Samuel Mānaiakalani Kamakau documented accounts about sites and events which occurred within Maunaloa. By the turn of the century, native writers and other interested historians were also collecting and writing traditional accounts. Through their narratives, readers today, are able to view and experience the landscape in a personal and at times, animated manner. To the early writers, each part of the natural landscape and environment represented living nature-forms and documented the history of their elders. It will be seen that several of the narratives provide readers with specific documentation of cultural-historical sites in and neighboring the park lands.

Native Accounts Recorded in the Nineteenth and Early Twentieth Centuries

Kamakau (1991) recorded that the gods Kāne and Kanaloa were perhaps the first to come to Hawai'i from Kahiki (the ancestral homelands). When they arrived, they landed first at Kanaloa (now called Kaho'olawe), and from there, they went to Kahikinui, Maui. At each place they stopped, they did wondrous things to enhance the land and benefit the people. At many places, they caused water to flow, where there had been none previously. On O'ahu one of the places at which Kāne and Kanaloa made water to flow, was at Kawaihoa-Kuamo'okāne, Maunaloa (Kamakau 1991:112).

During one of the periods of great voyages between Hawai'i and Kahiki, the chief La'a-mai-Kahiki came to Hawai'i, and settled on O'ahu. The fame of O'ahu had spread throughout Kahiki, as "being the most fertile" of the islands, and of what "industrious farmers the people were and how they raised fish in ponds..." (Kamakau 1991:108). When La'a-mai-Kahiki (La'a) and his followers came to Hawai'i, they approached O'ahu from the south, passing Moloka'i. La'a also brought with him on this journey, a pahu (hollowed log drum with a shark skin head—not previously heard in the Hawaiian Islands), and in passing Moloka'i the drum was played and chants sung. Kamakau records the tradition that:

A man named Ha'ikamalama who lived at Hanauma on O'ahu heard this sounding at sea and was puzzled. What was this strange thing? There was a voice within [accompanying] the sound of the pahu—a voice chanting within the drumming... Ha'ikamalama thrust out his chest and tapped quickly and lightly on it — "E Ka'i-e – Ka'i-ku-po-lō. E Kupa-e, Kupa-e; e La'a, e ho'oheihei 'ana i ka moana." Ha'ikamalama learned all of the mele... The sound was coming from the windward, so Ha'ikamalama ran to Makapu'u to see who was sailing by. Then he went mauka... (Kamakau 1991:109)

Kamakau continued the account, documenting the landing of La'a at Kāne'ohe, and how Ha'ikamalama learned to make a pahu for himself.

In his narratives about deified sharks, Kamakau (1968) also mentioned Hanauma when writing about the relationship shared between humans and the manō (sharks). He noted that there were families who relied upon the assistance of their shark deities when they traveled the ocean. Those people who traveled the ocean, and were without shark-formed guardians, and whose canoes were overturned or destroyed, would die at sea — "If their canoe broke to pieces, their dead bodies would be cast up on Lanai or at Hanauma"

(Kamakau 1968:76).

In another account about gods and deity, Kamakau referenced the loko kuapā (walled fishpond) of Maunalua, noting that it and other ponds were home to “Akua mo’o” (lizard-formed water gods). In ponds like that at Maunalua, these gods were believed to ensure the “health and welfare of the people, and to bring them fish” (Kamakau 1968:82). Kamakau noted that these mo’o gods were not like the house or rock lizards, but had “extremely long and terrifying bodies, and they were often seen in the ancient days at such places as Maunalua...” (Kamakau 1968:83). At Maunalua, Laukupu was the goddess, and when people cared for, and remembered her, “The ponds would fill with fish, and the fish would be fat” (Kamakau 1968:84). Similar accounts (cited later in this study) pertaining to beneficial deity causing ponds to be well stocked, were told to McAllister during his archaeological survey in 1930 (McAllister 1933).

At a later time in Hawaiian history, Kamakau recorded that in ca. 1737, Alapa’i, king of Hawai’i attempted to take O’ahu in war, from the king, Peleioholani. During the expedition, Alapa’i and his forces attempted landings at several locations, among them were the landings of Koko and Hanauma in Maunalua. These attempts were thwarted, and eventually, the two kings met, acknowledged their genealogical connections, and agreed to end their disagreements (Kamakau 1961:71).

Referencing the Maunalua fishpond, Kamakau noted that in the early 1800s, at the time that Kamehameha I resided on O’ahu, Kamehameha participated in the restoration of the Maunalua fishpond. Kamehameha:

...encouraged the chiefs and commoners to raise food and he went fishing and would work himself at carrying rock or timber...He worked at the fishponds at Ka-wai-nui, Ka-’ele-pulu, Uko’a, Mauna-lua, and all about O’ahu... (Kamakau 1961:192)

During that time, the chief Ku’ihelani (one of Kamehameha’s stewards) had been given control over the lands of Maunalua (Kamakau 1961:389).

John Papa I’i was raised as an attendant and companion of Liholiho (Kamehameha II), and served the royal family until his death in 1870. In his narratives, I’i (1959) are found accounts of the trails traveled around O’ahu in the early 1800s. Referencing travel through Maunalua, I’i wrote that their were two ala loa, or main trails which passed inland of Leahi (now called Diamond Head), and then met at the shore of Wai’alae. One trail was situated between the craters of Kaimukī and Leahi, and the other trail was further mauka, above Kaimukī. I’i’s description tells readers that the mauka trail passed the “upper side of, the taro patches and pools of Wai’alae,” and that it then joined “the other trails at the sand and go along Keahia and on to Maunalua, to the sea of Koko, and to Makapu’u” (I’i 1959:94).

While I’i’s description doesn’t tell us whether or not the ala loa crossed between Kawaihoa-Kuamo’okāne and Kohalepelepe (Koko Head and Koko Crater), other narratives written by him (below), do place trails along the summit of “Kuamo’okāne,” and by reference to the importance of Hanauma, tell us that early trails passed through various areas within the park. Historic maps of the later nineteenth century (Figure 2), show that the Alanui Aupuni (Government Road) through Maunalua to Makapu’u and Waimānalo (via Ke ala kīpapa – the paved trail, now a part of the road to, and overlook at Makapu’u) went inland of

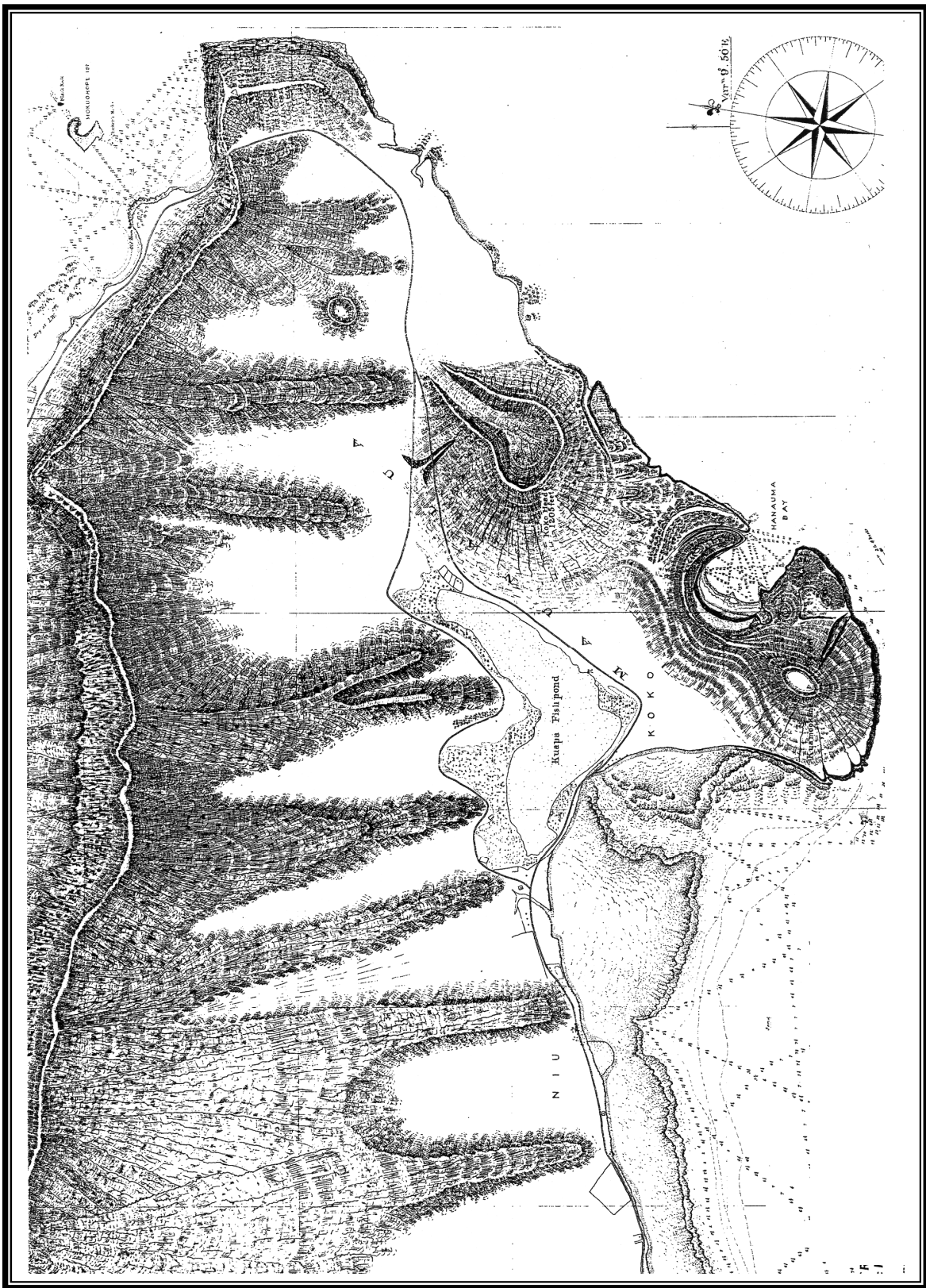


Figure 2. Portion of Register Map 1019 (Jackson 1884) Showing Maunaloa—Shoreline, Geographic Features and Government Roads (not to scale). State Survey Division.

Kohelepelepe, thus avoiding the cliffs and rocky coastal region. A later map prepared by the Territorial Survey Division (Dunn 1906), depicts a road going from Koko inland on the slope of Kawaihoa-Kuamo'okāne to Hanauma (Figure 3).

Additional references to lands in and neighboring the park, are found in I'i's writings about his childhood travels with the royal family, and the return of Kamehameha I and the royal household to Hawai'i from O'ahu (in ca. 1811). The narratives for the Koko-Kawaihoa-Hanauma region, are significant, in that they reference several place names, describe travel in the area, and they tell us that navigators of the time found the promontories important observation points for determining the best time of sailing. I'i wrote:

After leaving Honolulu, they landed at Hanauma Bay, which was a good place to wait until the wind was better for sailing to Molokai. The wind observers climbed up to Kuamookane and to Ihihilauakea, which is located at the front o Kuamookane, on the west side of the bay. Hanauma faces the southeast and is well sheltered and rather shallow on the upper, sandy side. As it is surrounded by cliffs except for the entrance, it is an inland bay.

After two or three days of waiting for the wind to lessen, Ii was seized with a longing for his mother. He was standing with Manuia at the edge of the cliff looking toward Leahi and Kaimuki, which lay in full view, when they longing came to him... (Ii 1959:104)

I'i also described Maunalua Bay as a safe harbor for foreign ships that were accompanying the royal family at the time. He noted:

As these ships had no boats or canoes, the passengers had to swim to shore and back when the ship was at anchor... (I'i 1959:108)

“He Mo'olelo Ka'ao no Hi'iaka-i-ka-poli-o-Pele”

In the early twentieth century, Hawaiian writers continued to record traditional narratives in Hawaiian newspapers. One source for narratives of the area between Maunalua and Makapu'u, is found in the epic account of the journey of Hi'iaka-i-ka-poli-o-Pele (Hi'iaka) the youngest sister of the goddess Pele to Kaua'i. Excerpts of one version of the legend “He Mo'olelo Ka'ao no Hi'iaka-i-ka-poli-o-Pele” (A Legendary Tale of Hi'iaka who is Held in the Bosom of Pele) was published in the Hawaiian newspaper, Ka Hoku o Hawai'i between September 18, 1924 to July 17, 1928 (translated by Maly).

While this version of the story follows the basic format of Nathaniel Emerson's 1915 popularized rendition of the story of “Pele and Hi'iaka,” it contains an added wealth of alternate island-wide place name accounts, narratives about the famous deity which gave their named to sites between Maunalua and Makapu'u. The following English translations are a synopsis of the Hawaiian texts, with emphasis upon the main events of the narratives.

Entering the story, we find that the goddess Hi'iaka is on a journey from the island of Hawai'i to Kaua'i, where she was to fetch the chief Lohi'au-ipo (Lohi'au) from Hā'ena and return with him to Pele's domain at Kīlauea, Hawai'i. Having stopped on Maui, Hi'iaka and her companions made preparations to travel to O'ahu.

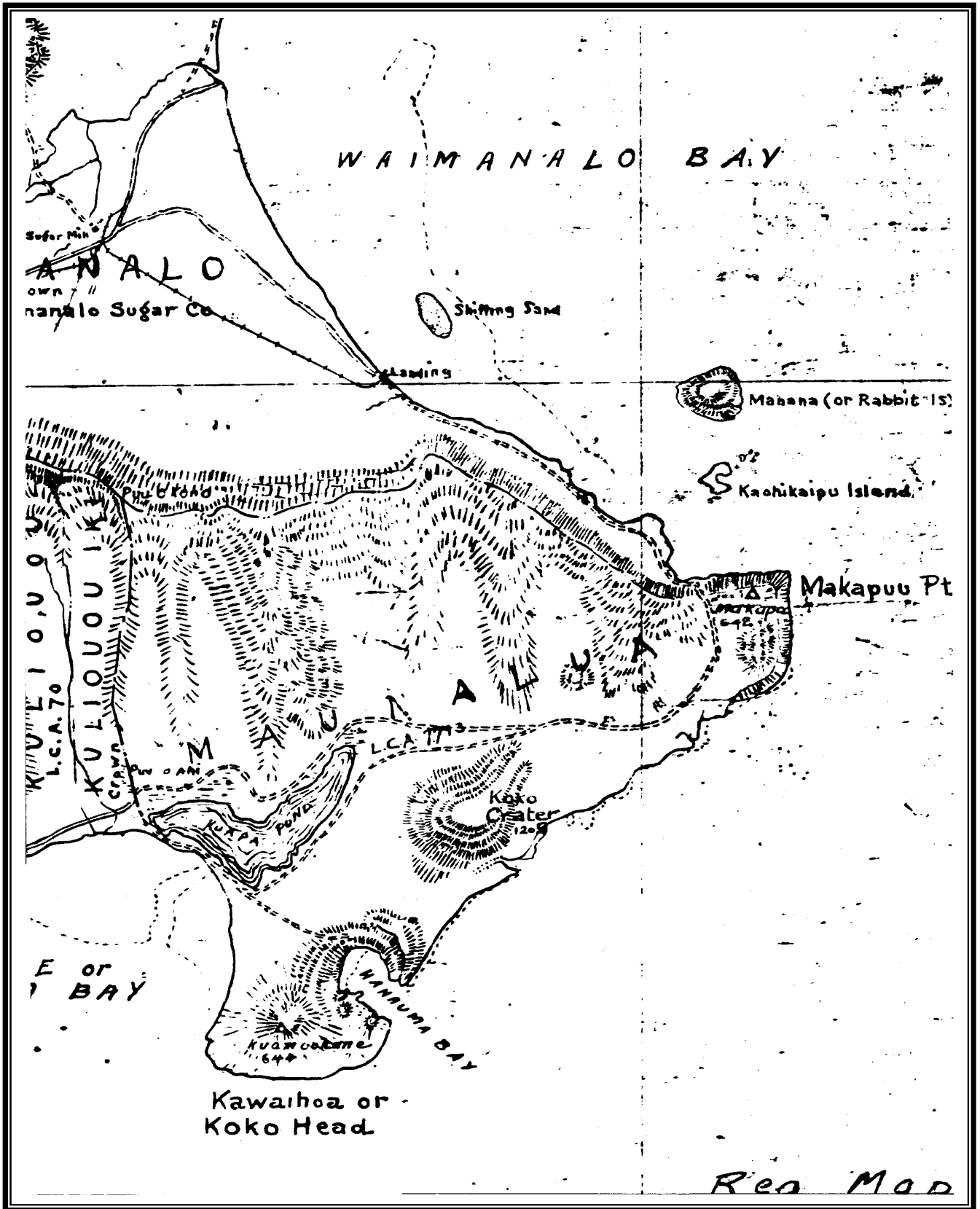


Figure 3. Portion of Register Map 2374 (Dunn 1906) Showing Government Roads of Maunaloa, Including a Road to Hanauma (State Survey Division).

...On the shores of Kā'anapali, Hi'iaka, Wahine'ōma'o, and Pā'ūpala'e, met with two men who were preparing their canoe for a journey to O'ahu. The canoe men told Hi'iaka that their journey would take them to the Ko'olau (windward) side of O'ahu, where they would probably land on the shore of Waimānalo, below Makapu'u...

Boarding the canoe, they passed the point of Kalā'au, Moloka'i [the southwestern point of Moloka'i], they reached the area between Moloka'i and O'ahu. It was here that Hi'iaka saw the large fleet of canoes at rest outside of Makapu'u. The task of the fishermen of this canoe fleet, was fishing for the famous fish of Makapu'u, "ka uhu ka'i o Makapu'u" (the parrot fish cliff of Makapu'u)...

...Drawing closer to O'ahu, Hi'iaka turned and saw the expanse of 'Ihi'ihilauākea with the water of Kanono'ula, the plain of Ka'ea and the place called Kuamo'o-a-Kāne. Hi'iaka then chanted calling to the deity of those names:

A Kuamo'o-a-Kāne
A 'Ihi'ihilauākea
A ka wai a Kanono'ula
Ke kula o Ka'ea nei la
Hōmai ana ho'i ua 'ai—ea

Kuamo'o-a-Kāne
'Ihi'ihilauākea
The water of Kanono'ula
The plain of Ka'ea
Bring forth something to eat!

They then heard the rumbling of voices come from that land reaching to them:

E Hi'iaka-i-ka-poli-o-Pele, a'ohē a mākou 'ai, 'oia waiho wale no o ke kula 'oia ma'awe no a 'Ihi'ihilau-li'ili'i, a o ka lana no a ka wai, a'ohē 'ai la. (O Hi'iaka-in-the--bosom-of-Pele, we have no food, all that is left on the plain are the strands of the small leafed 'Ihi'ihilau, and the water is only that which is left in puddles, there is no food.)

Hi'iaka responded to the women:

Ua ola a'e la no mākou i ka pane ana mai o ka leo o ke aloha. Aloha no 'oukou! (We have found relief in the answer of your voice of aloha).

As they continued their journey, they drew near to Makapu'u. Hi'iaka then saw the woman which dwelt along that shoreward point.... (November 17, 1925)

...While drawing nearer to O'ahu, a strong wind began to blow, and also the current from the Kona (leeward) side of O'ahu began pulling at the canoe of these two men. Though they tried with all their strength to paddle, they couldn't, and the current took them around the cliffs of Makapu'u. So great was the fear of these men for the many-eyed woman [Makapu'u], that when they saw a small, calm landing on the Kona side of O'ahu, they paddled

quickly to it and landed their canoe. The moment the crunching sound of the canoe landing on the shore was heard, the two men leapt from the canoe with their possessions and fled from the place of that fearful woman which they had seen. They fled across the plain of Ka'ea and the canoe remains at the place where they left it... (November 24, 1925).

Having reached Kaua'i, Hi'iaka found Lohi'au and began her journey back to Hawai'i. During this journey, they traveled through the Kona District (leeward side) of O'ahu. The narratives, which provide readers with documentation of an ancient trail to the summit residence of the goddesses 'Ihi'hilauākea and Kanono'ula, are cited below:

...Departing from Kaulalilehua-o-Pālolo, Hi'iaka mā traveled to Kaimukī. Hi'iaka turned and looked towards Hawai'i and the burning fires of her elder sister descending to the shores of Puna at Kuki'i... Hi'iaka turned and looked towards Wai'alaie where she saw the canoe of Kaulanaakalā sailing by. They then left Kaimukī and passed Wai'alaie and Wailupe and arrived at Maunalua. Upon reaching Niu at Kuli'ou'ou, they looked around and saw some women fishing for pāpa'i (crabs) and gathering 'ōhune (seaweed). Going to the shore, Hi'iaka asked the two ladies if she might have a small amount of what they had collected in order that her companions might have something to eat.

The women sarcastically answered, "What a question!!! You have not put your nose down into the water and grasped for the things to be caught. Perhaps if you wouldn't haughtily stand there asking shamelessly, you would have some food to eat!" Because of the words which these women spoke to Hi'iaka, she chanted:

He makani holo 'ūhā
Ko Kā'elekei o Paukū
Pau wale ho'i ke aho
i ke noi ana
O ka la ho'i e

A chilling wind brushes across the thighs
It is the Kā'elekei of Paukū
The breath [patience] is expended
in asking
The day is here

When she finished her chant, they then departed, and shortly thereafter, those women were killed. Hi'iaka mā then arrived at Koko where they ascended to the heights of Kuamo'o-a-Kāne. It was there that 'Ihi'hilauākea and Kanono'ula dwelt. Arriving at their house, the two women affectionately greeted Hi'iaka mā, welcoming them into their home. Thus, the residents of this community (kaiāulu) welcomed the travelers from the island of Hawai'i. When the greetings had been exchanged, Hi'iaka mā stood to leave, and Hi'iaka looked to the ocean where she saw the canoe of Kaulana-a-ka-lā entering the landing of this place. They then traveled down to the shore and departed from that place expressing their aloha to the natives of those shores, and then sailed to Moloka'i... (May 3, 1927).

Kohe-lepelepe

Another account of Pele and her sisters, provides readers with a native tradition of how the crater, Kohe-lepelepe (vagina labia minor), was named. One of Pele's sister, Kapo-kohelele (Kapo-with-the-traveling-vagina), also called Kapo-mā'i-lele (Kapo-with-the-flying genital), was able to separate her ma'i (sexual organ) from her body. At one point in

antiquity, Kapo did this to protect Pele from the ravages of Kama-pua'a (the pig-man deity). Beckwith (1971) recorded:

When Kamapua'a attacked Pele near Kalapana, Kapo sent this kohe as a lure and he left Pele and followed the kohe lele as far as Koko Head [i.e., Koko Crater] on Oahu, where it rested upon the hill, leaving an impression to this day on the Makapu'u side. Then she withdrew it and hid it in Kalihi. When the Hawaiians dream of a woman without a vagina it is Kapo... (Beckwith 1971:186-187)

At Koko Crater, another name, Pu'u ma'i (Genital hill) near the summit of Kohe-lepelepe also commemorates this event.

Hana-uma and Hālonā Vicinity

Citing Hawaiian accounts translated and/or collected by Mary Kawena Puku'i, Sterling and Summers (1978) provide readers with a few other historical accounts for sites or features in the study area. The following accounts are excerpted from their collection:

Oku'u – On the Makapuu side of Halona is a healing stone in the ocean. One has to swim over it. The sea is also called Oku'u. Co-author Pukui tells: "I went with an old lady out past the Blow Hole, right where the sandy stretch of beach begins. Out there is a stone where Hawaiians used to go. The Name of the stone was 'ōku'u which means 'crouch'. The old lady headed out there and sat beside 'ōku'u, and had her ceremonial bath before we went on. She said that's where her people always went, with prayer. 'Ōku'u was the healing stone... So named because people crouched beside it while taking the kapu kai. Healing stones were found near the shoreline of each island. Each stone was given a name. (Sterling and Summers 1978:265)

Hanauma Bay was a favorite royal fishing resort...

Queen Kaahumanu came by canoe and went to Hanauma, where Paki [father of Bernice Pauahi Bishop] was the konohiki over the realms of the (legendary) chiefesses, Ihiihilauakea and Kauanonoula. These were the hula dancers, Mrs. Alapai, Mr. Hewahewa, and Mr. Ahukai who gathered for the love of and to entertain royalty. The men place the games of Uma. One man gripped the hand of the other and pushed to get it down. Women joined in and a whole month was spent there. That was why the place was called Hana-uma, a noted place. (Sterling and Summers 1978:267)

The authors also provide an account of a stone named Nā-maka-o-Kaha'i (The-eyes-of-Kaha'i; an elder ocean-formed sister of Pele):

This stone is located at Hanauma Bay. Mrs. Pukui thinks on the north side a way up the slope. It was left by Namaka o kaha'i when she came to fight Pele.

It is a dark stone which glows in the night provided it has awa. The dregs of the awa were left at the stone. (Sterling and Summers 1978:267)

Ka-wai-hoa (Koko Head Crater and Vicinity)

...The chiefesses Ihihilauakea and Kauanonoula were beautiful women and kind to the people of Makapuu... These chiefesses like going to the beach with the people to fish, a customary occupation of the natives of this land...

...Hiiaka turned aside to address in words of consolation and compliment the forlorn mythical creatures whom she recognized as kindred. They were creations of Pele, Ihihi-lau-akea, manifest to us today as a lifeless cinder-cone...and Nono-ula, as a clear spring of water welling out of the mountain...

Mookua-o-Kaneapua

...that hill yonder, forming the point is Kaneapua's hill. There is an 'awa container there but it is all broken up. That was where Kane and Kanaloa drank 'awa.

There was a pool near the point that was very strange. One day it vanished. Kane and Kanaloa sent their younger brother, Kaneapua, to bring some water down from the top of the hill. At the top of [Kohe] Lepelepe was a spring, Waiakaaiea. As the boy went after it, he was told that he must not urinate on the way. He carried the container in his hand and he was warned lest the urine enter the water. The boy was seized with a great desire to urinate so he set aside the warning and relieved himself. Strangely, the container became filled when he lifted it up and the spring dried up.

The brothers were waiting and when they saw that he had not obeyed, Kane told Kanaloa, "Thrust your cane down so that we may have water for our 'awa." Kanaloa thrust his cane and water gushed out. They had what they wanted and the water remained there. It is gone now.

It is said that menstruating women made it dry up and vanish. They (Kane and Kanaloa) made ready to go back to their home because their brother did not heed their warning. They went off and when their brother who was on his way back saw them he called and called but no attention was paid to him. He knew that he was in the wrong for not obeying and so he turned into the hill called Mookua-o-Kaneapua [The ridge of Kāne'āpua]. The hill begins where the telegraph poles of Koko Head stand and runs in a straight line till it dips into the sea. This is the hill mentioned. (Sterling and Summers 1978:268)

Maunalua and Vicinity in Journals and Logs of Nineteenth and Early Twentieth Century Visitors and Residents

Perhaps the earliest description of the Maunalua area, was recorded by Captains Portlock and Dixon, commanding the King George and Queen Charlotte. On June 2, 1786, the two and members of their crew, rowed to the shore of Maunalua, in search of fresh water. They were directed by natives to a bubbling spring at the mouth of Kuli'ou'ou. Captain Portlock gave the name King George to what is now called Maunalua Bay (Scott 1968:691). Portlock also named Koko Head "Point Dick," in honor of one of his patrons, Sir John Dick (Scott 1968:696). Subsequently, the Koko landing of Maunalua was named for Captain Portlock, who is believed to be the first Caucasian to have named sites along the Maunalua coast line (Scott 1968:695).

In 1822, Gilbert F. Mathison, who visited Hawai'i, walked from Waimānalo to Maunaloa, on a tour around O'ahu (Mathison 1825 IN McAllister 1933). By his description, it would appear that the main trail around southeastern O'ahu actually passed behind Kohelepelepe, as indicated on Figures 2 and 3. After crossing the ridge from Waimānalo, Mathison wrote:

We descended through a valley thickly wooded [Kamiloiki-Kalama], which sloped gradually downwards to the plain, and after infinite fatigue, found ourselves once more on the sea-shore, at the southeastern side of the island. We reposed for two hours in an untenanted hut...then pursued our journey. We soon passed a village mostly inhabited by fishermen, and containing perhaps one hundred huts. Here was a large salt-water lake, similar to those I have seen on the coast of Brazil. It was divided from the sea by a large embankment of sand, which on extraordinary occasions is probably overflowed by the tide... [Mathison IN McAllister 1933:69]

MAUNALUA–LAND TENURE

In ancient Hawai'i a system of land tenure and management evolved that mirrored the natural landscape of the islands. This management system was so integral to the well-being of the native population, that nature itself was personified and deified. The islands—every facet of the ecosystem—were believed to be alive and the elder relatives of the Hawaiian people.

In pre-western contact Hawai'i, all land and natural resources were held in trust by the high chiefs (ali'i 'ai ahupua'a or ali'i 'ai moku). W.D. Alexander, Surveyor General of the Hawaiian Kingdom wrote:

...It is admitted that under the ancient feudal system, the allodium of all land belonged to the King, not, however, as an individual, but "as the head of the nation or in his corporate right..." (Alexander; Survey Letter Book No. 9, September 30, 1891:107. Hawaii State Archives)

The use of lands and resources were given to the *ho'a'aina* (native tenants), at the prerogative of the ali'i and their representatives or land agents (*konohiki*), who were generally lesser chiefs as well. In 1848, the Hawaiian system of land tenure was radically altered by the *Māhele 'Āina* (Division of Land). The *Māhele* defined the land interests of Kamehameha III (the King), the high-ranking chiefs, and the *konohiki*. As a result of the *Māhele*, all land in the Kingdom of Hawai'i came to be placed in one of three categories: (1) Crown Lands (for the occupant of the throne); (2) Government Lands; and (3) *Konohiki* Lands (Chinen 1958:vii and Chinen 1961:13).

Laws in the period of the *Māhele* record that ownership rights to all lands in the kingdom were "subject to the rights of the native tenants;" those individuals who lived on the land and worked it for their subsistence and the welfare of the chiefs (*Kanawai Hoopai Karaima... {Penal Code} 1850:22*). The 1850 resolutions in "*Kanawai Hoopai Karaima no ko Hawaii Pae Aina*," authorized the newly formed Land Commission to award fee-simple title to all native tenants who occupied and improved any portion of Crown, Government, or *Konohiki* lands. These awards were to be free of commutation except for house lots located in the districts of Honolulu, Lāhainā, and Hilo (cf. *Penal Code, 1850:123-124*; and Chinen 1958:29).

In order to receive their awards from the Land Commission, the *ho'a'aina* were required to prove that they cultivated the land for a living. They were not permitted to acquire "wastelands" (e.g. fishponds) or lands which they cultivated "with the seeming intention of enlarging their lots." Once a claim was confirmed, a survey was required before the Land Commission was authorized to issue any award (*ibid.*). The lands awarded to the *ho'a'aina* became known as "*Kuleana Lands*." All of the claims and awards were numbered (*Land Commission Awards or LCA*), and the LCA numbers remain in use today to identify the original owners of lands in Hawai'i.

By the time of its closure on March 31, 1855, the Land Commission issued only 8,421 *kuleana* claims, with a land area of only 28,658 acres to the native tenants (*Kame'eleihiwa 1992:295*). It appears that no native tenants were awarded *kuleana*–house lots or

agricultural plots—in Maunaloa (Board of Commissioners 1929). The entire land ⁴ was awarded to Chiefess Victoria Kamāmalu, a granddaughter of Kamehameha I, in LCA 7713:10 (Board of Commissioners 1929).

Looking further into the history of land tenure at Maunaloa, S.M. Kamakau (1961) tells readers that in the late 1790s and early 1800s, the land of Maunaloa was entrusted to Kuihelani (a chiefly steward who served Kamehameha I). For a time, was also the governor of O‘ahu. Kuihelani fell out of favor, and his land was redistributed (Kamakau 1961:173, 389). The chief Ke‘eaumoku took up residency at Maunaloa, where in 1804, he died at a place in Koko called Kapopo (Kamakau 1968:189). Ka‘ahumanu, daughter of Ke‘eaumoku and Namāhana retained Maunaloa, and she subsequently bequeathed the land to Chiefess Kīna‘u, a daughter of Kamehameha I, and mother of Victoria Kamāmalu. As noted above, Kamāmalu retained the Maunaloa during the māhele ‘āina (land division) (cf. Barrère 1994). When Kamāmalu died in 1866, her father Kekūanaō‘a inherited her estate, and upon his death in 1868, Lot Kamehameha V (son of Kekūanaō‘a), inherited the land. When Lot Kamehameha died intestate, his estate was settled in court and Chiefess Ke‘elikōlani (half sister of Kamāmalu and Kamehameha V) inherited the estate lands. Ke‘elikōlani died in 1883, and Chiefess Bernice Pauahi Bishop inherited her lands, including Maunaloa. Following the death of Pauahi Bishop, Maunaloa, District of Kona, O‘ahu, was deeded to the Bishop Estate (Kamehameha Schools/Bishop Estate) on February 25, 1890 (cf. Kame‘eleihiwa 1992:244-245; and Bishop Estate Trustees, 1957:40).

Overview of Nineteenth Century Government Land Records

Following the Māhele, records of land use in Maunaloa began to be recorded in a more formal system, though available documentation is still fragmented⁵. Most of the Maunaloa records houses in State collections reference the Maunaloa Valley and kula lands, and fishpond, with almost no references to the Kawaihoa-Hanauma Headlands until the early twentieth century. The land was generally used for ranching, and the large pond of Ke-ahu-pua-o-Maunaloa (now the Hawai‘i Kai Marina) was leased for fish cultivation. The documentation below, is an overview of selected references to Maunaloa:

In 1851, William Webster surveyed the land of Maunaloa for Chiefess Victoria Kamāmalu. Register Map 211 (Figure 4), records the alignment of the Kuapā fishpond, a few prominent place names, and the Kealakipapa Trail passing over Makapu‘u into Waimānalo. The map identified a land area of 6,491 acres and fishpond area of 523 acres, making a total area of 7464 acres.

On August 12th, 1852, in compliance with the law (1850) requiring Konohiki to declare the i‘a ho‘omalū (restricted fish) of their lands, Kekūanaō‘a, on behalf of V. Kamāmalu noted that ‘anae (mullet) was the restricted fish of Maunaloa (Interior Department Letters; State Archives).

⁴ Interior Department Document 382 (nd.), a list of Lands of V. Kamāmalu and record of her payment for those lands, identified Maunaloa as “*ili Koolaupoko*” (State Archives).

⁵ Based on Maly’s past review of Bishop Estate Lease records (in association with other lands), it is likely that a fuller understanding of land use, residency, and site development can be found in Bishop Estate’s private files. Such records have been proven in the past to be a great help in understanding the history of the land.

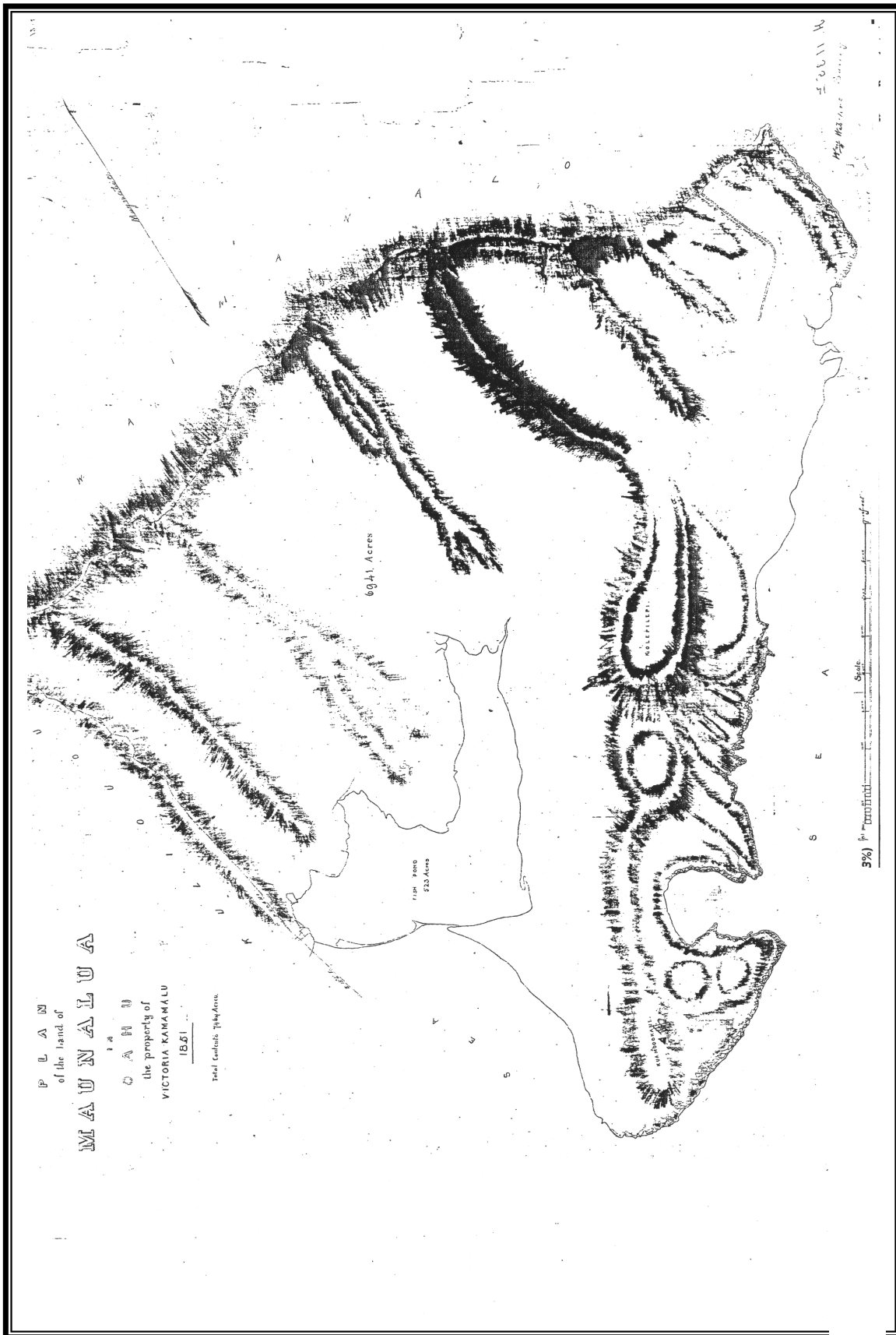


Figure 4. Register Map 211 – Plan of the Land of Maunaloa in Oahu; the property of Victoria Kamamalu. Wm. Webster 1851 (State Survey Division – not to scale)

Interior Department Book 15:107 (1878) recorded that the land of Maunalua had “sea coast frontage along the reef of 11.76 miles” (State Archives).

On January 1, 1856, M. Kekūanaō‘a and John I‘i, guardians of Victoria Kamāmalu leased all the land of Maunalua to William Webster. Specific of the lease include:

Land of Maunalua in the district of Kona, Island of Oahu, an area of 5,680 acres at a yearly rental rate of \$300.00... All rights excepting only the Konohiki’s legal fishing rights in the sea for a term of 30 years...The said lessee will build or cause to be built within one year from the date of these presents, a sufficient permanent fence to stop cattle on the boundary line... (Bureau of Conveyances Lib. 7:525-526).

By the early 1870s, the land of Maunalua and the fishpond were leased to various individuals, among whom were J. Kānepu‘u, M. Pico. In March 1873, D. Kalākaua (who less than a year later would become King of Hawai‘i), applied to the Estate of Lot Kamehameha for a lease of Maunalua. On May 12th, 1873, R. Ke‘elikōlani chose to retain Maunalua as her personal property, rather than lease it out (State Archives Interior Department Land Files - Maunalua).

By the late 1880s, the Maunalua Fishpond was under lease to Chinese pond keepers (Interior Department Land Files – Maunalua, Nov. 7, 1889).

Ranching and fisheries activities were continued at Maunalua through the first decades of the 20th century (cf. Takemoto, Joerger, Mitchell and Bareng 1975:20-22). C.S. Judd (1921) noted that the cattle of Maunalua Ranch had nearly destroyed the native forest of Maunalua. Judd also reported that goats were no longer a problem by 1921, as they had nearly been exterminated (Judd 1921:151). By that time, the population in Honolulu was growing, and the attraction of Hanauma Bay and other natural features of the Maunalua region had begun drawing more and more visitors.

ARCHAEOLOGY OF OAHU (McALLISTER 1933)⁶

In 1930, J. Gilbert McAllister conducted the first detailed survey to document information about archaeological sites of O‘ahu. McAllister (1933) had the benefit of working with knowledgeable Hawaiian informants while he recorded various features around O‘ahu. Thus, he also collected stories about a number of those sites, including some of those in Maunaloa. McAllister did lament that for the lands on the Makapu‘u side of Koko Head-Koko Crater, “There are no old Hawaiians in the region, and it is not possible to obtain information...” on sites he’d located (McAllister 1933:57). It will be seen below, that at the time of McAllister’s survey, he recorded only a few sites on the slopes of Koko Head, with additional sites on the slopes of Koko Crater and beyond. But in the larger land of Maunaloa, McAllister documented approximately 50 sites. Many of the sites he recorded were either in the southern section of Maunaloa (the Wawamalu-Kaloko area), or in the remote valleys above the kula. This can probably be attributed to the fact that by 1930, development was already occurring in the Maunaloa Valley-Kuapā vicinity (thus sites which would have existed were already destroyed). On the other hand, there was only limited interest in residency or land use in the arid salt spray covered southern lands of Maunaloa, thus more sites survived.

Sites recorded by McAllister included habitation features (both long-term and temporary), ceremonial sites, burials, agricultural features, petroglyphs, and trails. The following texts are excerpted from McAllister’s writings; with emphasis on sites in and/or neighboring the Koko Head Regional Park and Nature Preserve. The documentation below also includes selected sites of Maunaloa for which detailed historical documentation was recorded—thus adding to the historical context for interpreting the history of Maunaloa.

Sites of Maunaloa

(see Figure 5 - for approximate locations of identified sites)

Site 3. Kealakupapa valley road.

Running from a point slightly mountainwards of the lighthouse road up Kealakupapa Valley, down the Waimanalo gap, and through the village site in Waimanalo, are the remains of an old road. It has not been definitely determined if it is of old Hawaiian origin or of post-European construction. As the road appeared when I saw it, before the opening of the new government highway, it did not seem to be old Hawaiian.

The name of the valley, Kealakupapa [The paved path, trail, or road], indicates that a trail at least has been here for many years... This path may have existed in 1822, when Mathison passed from Waimanalo to Maunaloa, but it was not known to him... From the lighthouse road to the gap, about 1,250 feet, the roadway lies in a straight line and is fairly distinct. From the top of the gap it zigzags down to the sea, making four bends in the descent. In places the natural outcroppings of rocks have been used as steps, but where stones have been laid and a terraced wall built up to support the paving, this paving has been constructed with large stones laid at an angle sometimes as a great as 45 degrees. From the foot of the gap the road ran

⁶ Readers should review the archaeological study (Borthwick et al., 1998) prepared as a part of the present EIS for further information on current archaeological studies and site descriptions.

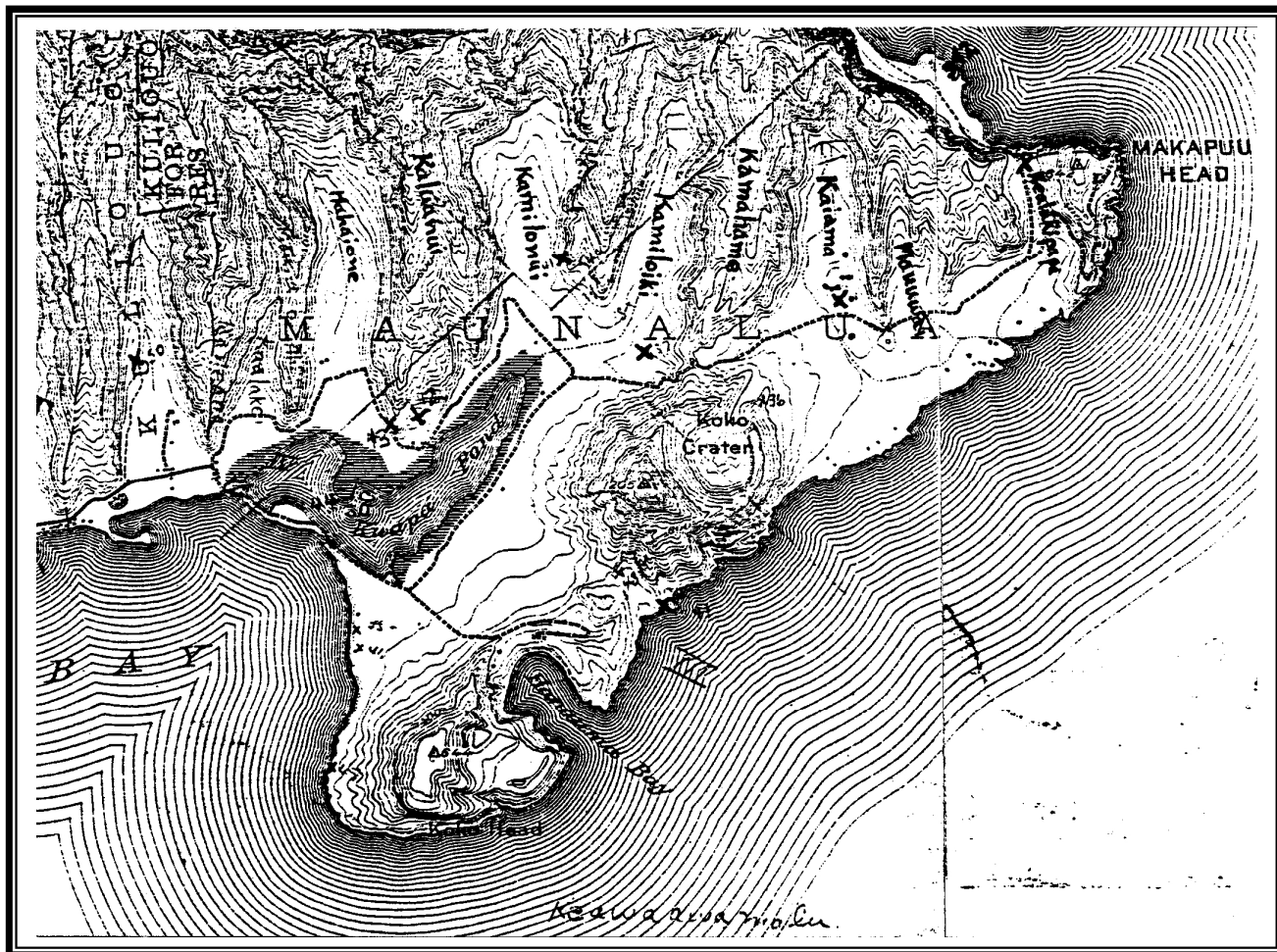


Figure 5. McAllister's Sites of Maunaloa and Vicinity (Numbered on a 1909-1913 Survey Map of the Island of Oahu Bishop Museum MS SC McAllister Box 2.2)

into the village site on the Waimanalo side (Site 384). Near the top of the gap, on the Maunaloa side, is a small walled enclosure which, according to Stokes, is said to have been made at the time of the rebellion in 1895. From the top of the gap down Kealakipapa Valley for about 600 feet the road is in fairly good condition and can be followed with ease. The central part is paved with flat stones 1 to 2 feet in width with smaller stones heaped about a foot in height on either side.

Along this distance the road averages between 15 and 16 feet in width. Farther into the valley the road runs into a heavy growth of kiawe. Here it is generally without the side rock-walls, about 11 feet wide, and of arched or curved surface. Throughout the lower part of the valley the road is in a poor state of preservation. On the immediate mountain side of the lighthouse road it cannot be found. Seaward of the lighthouse road it appears again and seems to end some 140 feet from the present road, for on the sea side of this point it cannot be found... [McAllister 1933:59]

Site 14. Fishing shrine (ko'a), Maunaloa.

Built on a lava outcrop which is about 10 feet higher than the surrounding area is a small platform 19 by 16.5 feet in extent, with the northwest and southwest corners rounded. On the southwest corner there may have been a

small additional elevation, for the stones are piled 3 feet higher. Except for this corner and the slight indication of a 1-foot wall at the northeast end, the surface is comparatively level, paved with coral and small lava rocks, embedded in which was a small bottle of distilled spirits, with the top slightly protruding. The platform is 4 to 8 feet higher than the outcrop, depending on the slope. To the west at the foot of the platform are two walls approximating 2 feet in height and 1.5 in width, which are only visible for a short distance. While I was taking measurements on this site, a Hawaiian who was fishing came up and offered the following information:

There were once two brothers and a sister living on this beach. While the men were talking together, the sister was out fishing. The older brother wanted a drink, but the younger told him to wait until their sister returned. Then the younger brother quenched his thirst, but immediately he was turned into the stones upon which this koa was built. The younger [older?] brother was also turned into stone, the rocks upon which another koa [Site 6] is built. The sister was turned into stone on the beach. The rock representing her is no different nor more outstanding than any of the surrounding rocks... [McAllister 1933:61]

Site 21. Cave habitation (?), Maunalua.

A cave which was probably used as a habitation, located about 20 feet from Site 20, is 20 feet long, 15 feet wide and 4 feet in maximum height. There is another small entrance which is now filled with trash. Douglas Damon said the old Hawaiians had told him that during times of war the women and children were hidden here and the mouth was closed by a large stone.

Site 22. Possible heiau site, Maunalua.

Two large inclosures now used for a yard around a few occupied houses and an adjoining cattle pen. The Mann map in the Bishop Estate office marks the region of this inclosure "Kaiwi" and a little to the west "Heiau Koaia." Mr. Mann's authority for these names was an old native woman now dead. If there ever was a heiau in this section, these apparently rebuilt walls would probably indicate the site... [McAllister 1933:62-63]

Site 36. House site on the low ridge of Koko Crater, Makapuu side.

Only a few of the foundation stones of the house remain; they are insufficient to give any idea of the size. A low wall was formed about the site by placing large stones on end. It is approximately 85 feet wide and much longer. On the Makapuu side of the crater, south of and lower than the house, is a series of three terraces, in poor state of preservation, which were probably used for agricultural purposes. Though the site is old, it may be post-European.

Site 37. Terraces, northwest slope of Koko Crater, facing Kamiloiki Valley.

A series of terraces from 12 to 20 feet wide run across the slope of the land. The terraces are low and unfaced, not more than 1 foot above each other, with stones gathered in clearing places along the edges. Seventeen terraces were counted along one slope. One area which was mounded up had a

considerable number of large stones scattered about and was probably a

house site... [McAllister 1933:65]

Site 44. The “Koko Head petroglyphs” (fig. 24) have been reported by a number of writers.

The cave was discovered in January, 1899, and Mr. C.L. Beal, a member of the party, returned at a later date and made rubbings. These he inked in and photographed, and I am greatly indebted to him for a copy of the picture, from which my drawing has been made. Rubbings on file at Bishop Museum made in 1900 and in 1915 show that at some time between these dates the figure with the “spiked headdress” was removed. The carvings in 1931 were in almost the same condition as in 1915. They are on the slanting floor of the cave, distinctly cut into the rough basalt surfacing. Judd (46) has published the following description:

The cave has a low ceiling and a sharply pitched roof of hard tufa. Photographing the carvings is not an easy task in consequence. The surf at high tide washes into the mouth of the cave and the lower carvings are much corroded. There is no evidence now that the cave was or was not walled up. The figures are in three sizes, respectively six, nine and fifteen inches in length. In some of the figures an attempt has been made to show the contour of the thigh and calf; the knee is small and in some figures the toes and heels are shown. All of the arms save in one figure point down. (There is another figure toward the center of the group in which both arms are turned up.) This one figure has its right arm raised and has a head dress of four spikes radiating from one side of the head. Some of the figures represent neither men nor women...

All the carvings are three-quarters to one-sixteenth of an inch deep. There is no evidence that the cutting had been made with an iron instrument. The bodies of several men are square, all the interior of the square being removed evenly... Storms have swept all through the cave and there are but few of the inscriptions left but they probably at one time covered the entire floor of the cave. The area covered by the carvings is about six and one half by eleven feet. Several figures may be of four-footed animals.

Site 45. Platform, side of Kohelepelepe, facing into Kahaulou [sic - Kahauloa] Crater. According to Miss Marie Neal, Botanist, Bernice P. Bishop Museum, there was a small platform of stones with a pathway in association located on the side of Kohelepelepe, facing into Kahaulou Crater. I have not been able to locate this site. It is apparent that several places within the small crater were used as house sites.

Site 46. Fishing shrine (ko'a) known as Paliialaea, for mullet. Merely a stone at the edge of the water, but it had a great attraction for mullet.

Site 47. Fishing shrine (ko'a) known as Huanui, for mullet. The shrine is not far from the one described in Site 48 and is an exact

duplicate, except that it is slightly larger.

Site 48. Fishing shrine (ko'a) on the beach, Honolulu side of Kuamookane, known as Hina and built for scad (akule) (pl. 6, B).

The shrine is roughly square in shape with the corners rounded, and measures 16.5 feet across. It is formed by coral walls 1 foot high and from 1 to 2 feet wide. Inside the walls is a paving of small bits of coral and sand which is about 6 inches higher than the outside. Facing the sea is an entrance 2.5 feet wide, just within the entrance are six sharp lava stones forming an oval about 1 foot wide and 1.5 feet long. It was here that the offering of fish was placed. A foot from the wall opposite the entrance are two flat coral stones embedded securely in the paving. They protrude about 6 inches.

Site 49. Keahupua-o-Maunaloa fishpond, located in the land of Maunaloa. On the maps the pond is designated as Kuapa, though among the Hawaiians and market people now it is known as Maunaloa pond.

According to the Webster map of 1851, the pond covered 523 acres. In 1921 the water area was 301 acres with a swamp land of 125 acres. The water is brackish.

The old wall of the pond was approximately 5000 feet long. It appears to have been a sand embankment, faced on the top and seaward side with lava and some coral stones. These were probably added later. The sand embankment is now between 10 and 15 feet wide. The stone facing is only a few feet wide. It is interesting to note that on the Honolulu end the wall did not connect to the nearest land, but was built back to the brackish spring which is about 1400 feet from the beach. The wall is located on the seaward side of the spring, just inclosing it.

According to Makea Napahi my informant, the pond was built by Mahoe, her great-grandmother. When the pond had been only partially completed, the menehune came and in one night finished the construction. Mr. Moe of the Kamehameha schools is of the opinion that a large fishing village originally existed in Hahaione Valley at the head of the pond, which, according to him was not a pond, but an arm of the sea. The people from this village fished off Maunaloa in their canoes, and when the pond was built it cut off their access to the sea and the village declined. There was a great number of ruins in and about the Kamehameha farm school. Mr. Moe also believes that the Honolulu end of the pond was so peculiarly indented in order that boats from ships might have ready access to the brackish spring, from which they might obtain water...

...Toward the center of the wall of the fishpond is a rather large stone standing up-right. It is 4.5 feet high, 3 feet wide at the bottom, 2 feet wide at the top, and 5.5 inches thick. It is securely embedded diagonally across the wall, with one of its broad sides facing exactly north. This stone is said to be

Waiakaaia, named for a man who once lived in Maunalua. This man was married to a woman of whom he was apparently very fond. In keeping with Hawaiian customs of marital life, Waiakaaia gave consent for his wife to stay with other men. However, when she was away he was greatly worried, and it preyed so consistently upon his mind that he became insane. One night when she was gone, he left the lonely hut and went to Hanauma Bay, were in great rage he tore up a large stone and carried it to the fishpond wall. This was a super-human feat, as one can see from the size of the stone. This stone he placed on the wall of the pond, naming it after himself, and it stands there today as a monument to his memory.

At times there was a dearth of fish, which Mahoe coped with in this manner. On the nights of Kane, she took a baby pig as it came from the womb of the mother, and had her small grandson carry the squealing animal about the pond. There was a strict tapu until the next night, which was the night of Lono. No fishing was permitted, and no noise was allowed to disturb the praying kahuna, On the night of Lono, seaweed and ilima were gathered and placed on the shrine. After the night of Lono when this ceremony was apparently completed, there was plenty of fish.

The pond is said to connect by means of an underground tunnel with Kaelepulu pond (Site 377) in Kailua. From time to time great schools of mullet disappear from the Maunalua pond and are to be found in the Kailua pond. At the same time the awa which were in the Kailua pond appear in the Maunalua pond. When the mullet reappear in the Maunalua pond the awa disappear. Kanae, the fish warden, tells me that this occurs even today, but cannot be explained by the Japanese who leases the pond. This same phenomenon occurs between the Kualoa pond (Site 313) and the Kahana pond (Site 301)... [McAllister 1933:67-70]

SUMMARY

This study provides planners and interested readers with narratives that will be of use in interpreting the history of the land, and in formulating long-term resource management guidelines. As noted earlier, some of the traditional and early historic accounts, associate several features of the natural landscape with events in which Hawaiian gods and deity participated. Some of the place names which remain in use today also call to mind those times when the gods walked the land with the people. Additionally, accounts cited in this study reference resource collection and access practices as recorded up until ca. 1950.

As noted earlier in this study, land acquisition and planning for Koko Head Park (now the Koko Head Regional Park and Nature Preserve) began in the 1920s. Hanauma Bay, a popular swimming and picnicking area was being developed and by ca. 1931 the Kalaniana'ole Highway provided paved access to upper Hanauma and a small road was made part of the way down to the bay. In early 1950, work was underway to extend the Hanauma Bay access road to the shore (Figure 6) and there were plans to excavate a portion of the reef to enlarge the swimming hole.

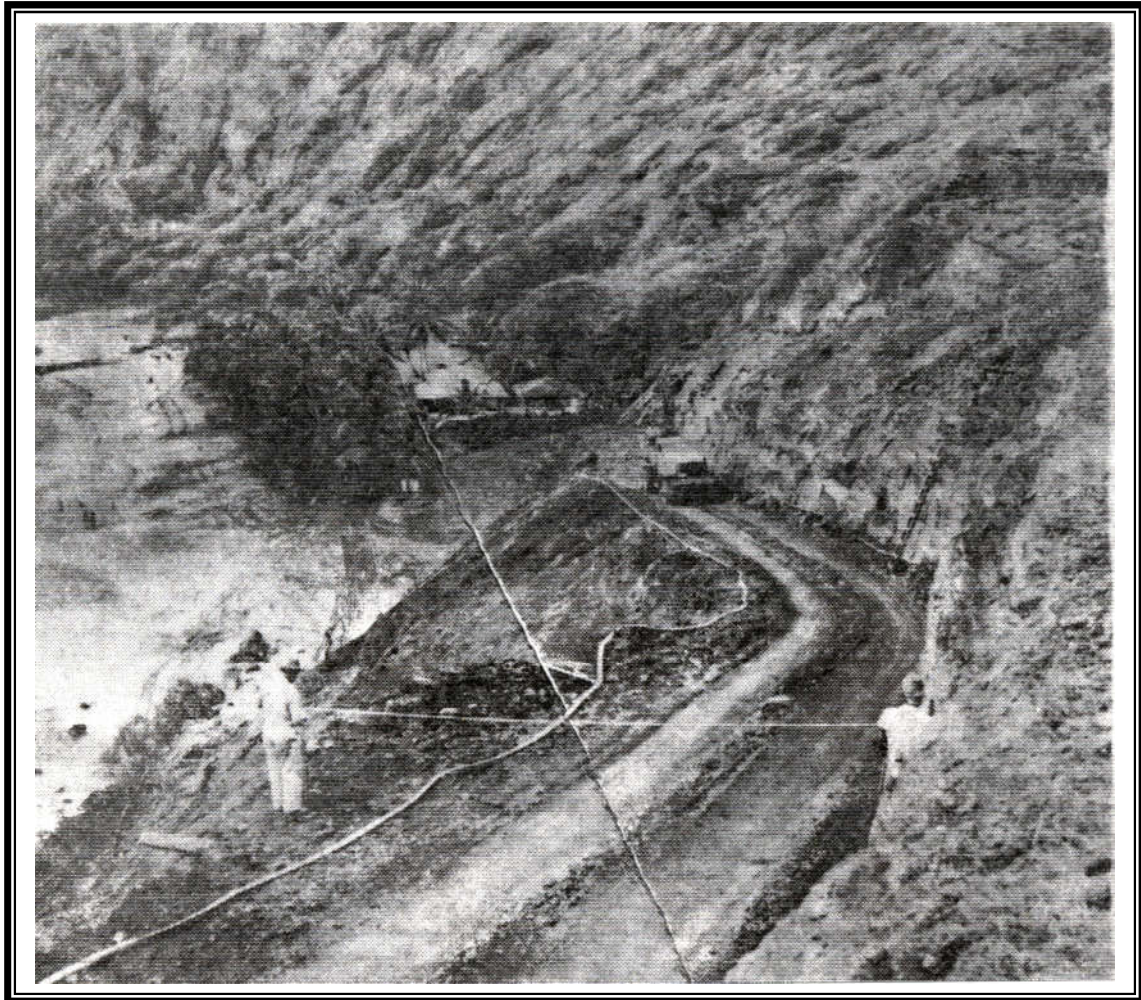


Figure 6. Hanauma Bay Road Half Finished (Honolulu Advertiser Photo; March 13, 1950)

In 1956, a joint project by the Hawaiian Telephone Company and A.T. & T. blasted out a portion of the reef to facilitate the laying of a transpacific telephone cable. Thus, a “greatly improved aquatic pool rewarded O’ahu’s swimmers” (Scott 1968:698). Since that time, the popularity of the Koko Head Park/Nature Preserve, particularly Hanauma Bay has grown, and several efforts have been made at formulating a plan for long-term park development and management of the resources.

It is likely that the City and County of Honolulu and a “friends of the park” association could develop important preservation and interpretive plans through the conducting of an oral history study. Such a study would logically be conducted with individuals descended from families with genealogical attachments to traditional residents of the Maunaloa area, and others who have gained an intimate knowledge of the resources and landscape through decades of travel and resource use in the area. Such a study should document who interviewees were; how they were selected; describe the scope and methodology of interview process; present an overview and detailed documentation of the historical insights gained through the interviews; identify the presence of family and community sites, and significance of cultural and/or ceremonial sites; document areas of concerns to the interviewees; and elicit recommendations for long-term protection, preservation, interpretation, and management of the Koko Head Nature Preserve.

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