

Section 2 Mythological and Traditional Accounts

[Note: As described in the AIS Research Design and Methods Section, below, this cultural background section will be augmented in the subsequent AIS report through the incorporation of the results of Kumu Pono Associates and SRI Foundation's ongoing TCP/ethnographic/ethnohistoric studies for the City Center vicinity.]

In 1873, S. K. Kuhano (from Kame'elehiwe 1912:330) described the ancient O'ahu land divisions. The island was divided into six *moku* (districts), consisting of Kona, 'Ewa, Wai'anae, Waialua, Ko'olaupoko, and Ko'olaupoko. These *moku* were further divided into 86 *ahupua'a* (land division within a *moku*). The current study area, located in the Kona District, traverses the *ahupua'a* of Kalihi, Kapālama, Honolulu, and Waikīkī (Figure 9) The latter two *ahupua'a* are more modern districts and would have been traditionally part of the *ahupua'a* of Pauoa, Makiki, and Mānoa (see Section 4).

2.1 Kalihi

2.1.1 Kalihi-Uka

Many of the stories of upland Kalihi concern the goddess Haumea, who is thought of as the progenitor of the Hawaiian race (Malo 1951:5). She is a sister of the gods Kāne and Kanaloa and the mother of the Hawaiian goddess Pele and her sisters and brothers. Kalihi Valley was the first earthly residence of Papa, the human form of the goddess Haumea (Beckwith 1970:276).

In her human body as Papa, Haumea lives on Oahu as the wife of Wakea; in her spirit body as Haumea she returns to the divine land of the gods in Nu'umealani [a legendary place] and changes her form from age to youth and returns to marry with her children and grandchildren. Some place these transformations on Oahu at the heiau of Ka-ieie (The pandanus vine) built for her worship in Kalihi valley [Beckwith 1970:278].

According to Beckwith (1970:278), the *heiau* (place of worship), at which Papa transformed into Haumea, was Ka'ie'ie Heiau in the uplands of Kalihi Valley well north of the project alignment. She lived there with one of her sons, who she did not marry, named Ki'o. He was "named for the deposits (*ki'o*) of gum on the *kukui* trees above Kalihi" (Kamakau 1991:134).

Haumea was known for her regeneration abilities, whether this is manifested as food for the people or the powers of female reproduction to secure the existence of humankind. Because of these regenerative powers, she is often considered the goddess of childbirth (Beckwith 1970:283).

2.1.2 Kalihi Kai

Most of the recorded myths for Kalihi are situated in the *mauka* (inland) areas of Kalihi-Uka and there is very little documented information for the *makai* (seaward) areas. One story for the Kalihi Kai area provides an account of a shark guardian named Makali'i, known to frequent the waters of Kalihi Kai, particularly near Kahaka'aulana, the little islets off Sand Island (Oppenheimer 1976:15). These islets can be seen in an 1817 map of South O'ahu (Figure 10) by

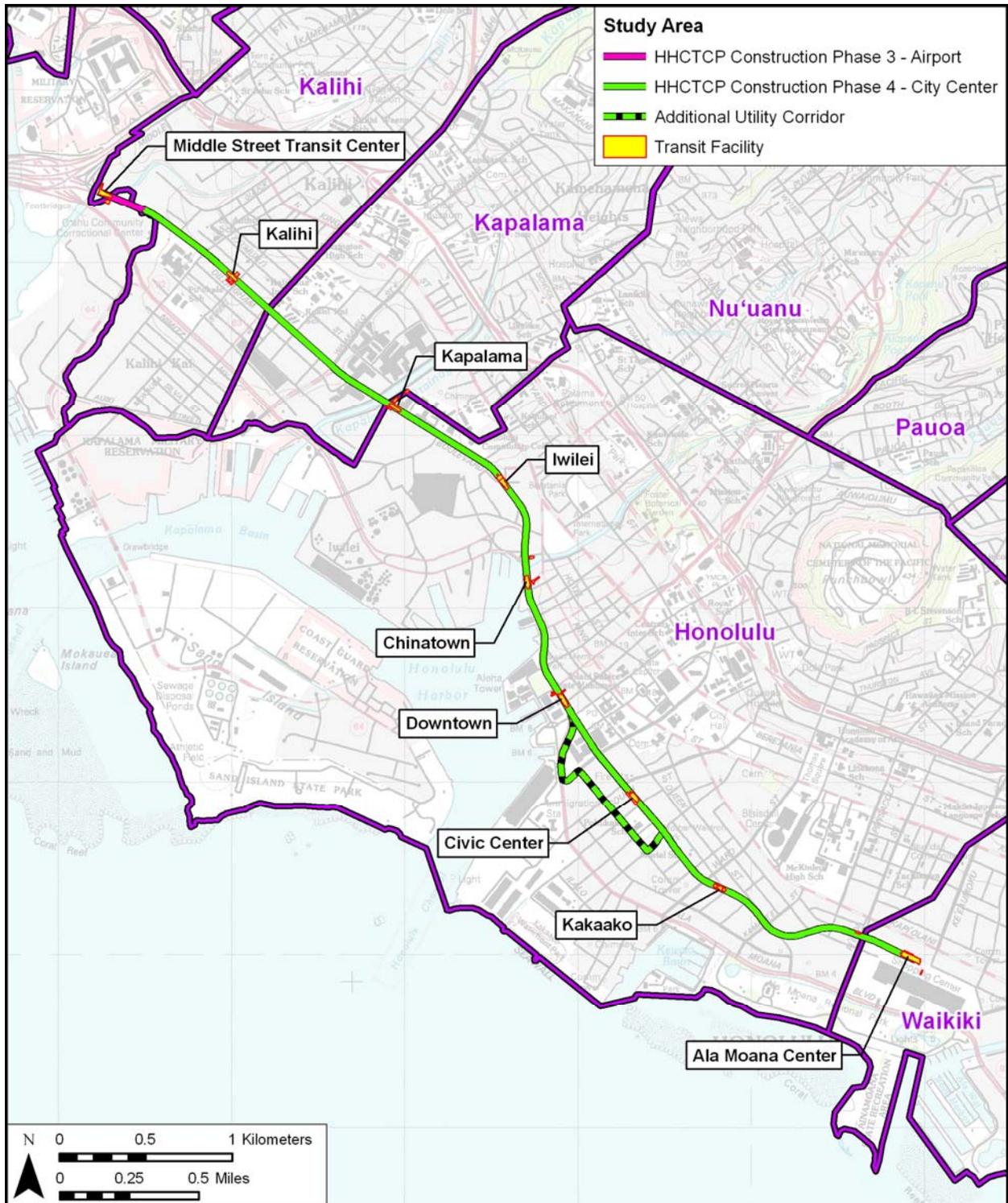


Figure 9. U.S. Geological Survey 7.5-Minute Series Topographic Map, Honolulu (1998) Quadrangle, showing the boundaries of the *ahupua'a* traversed by the study area

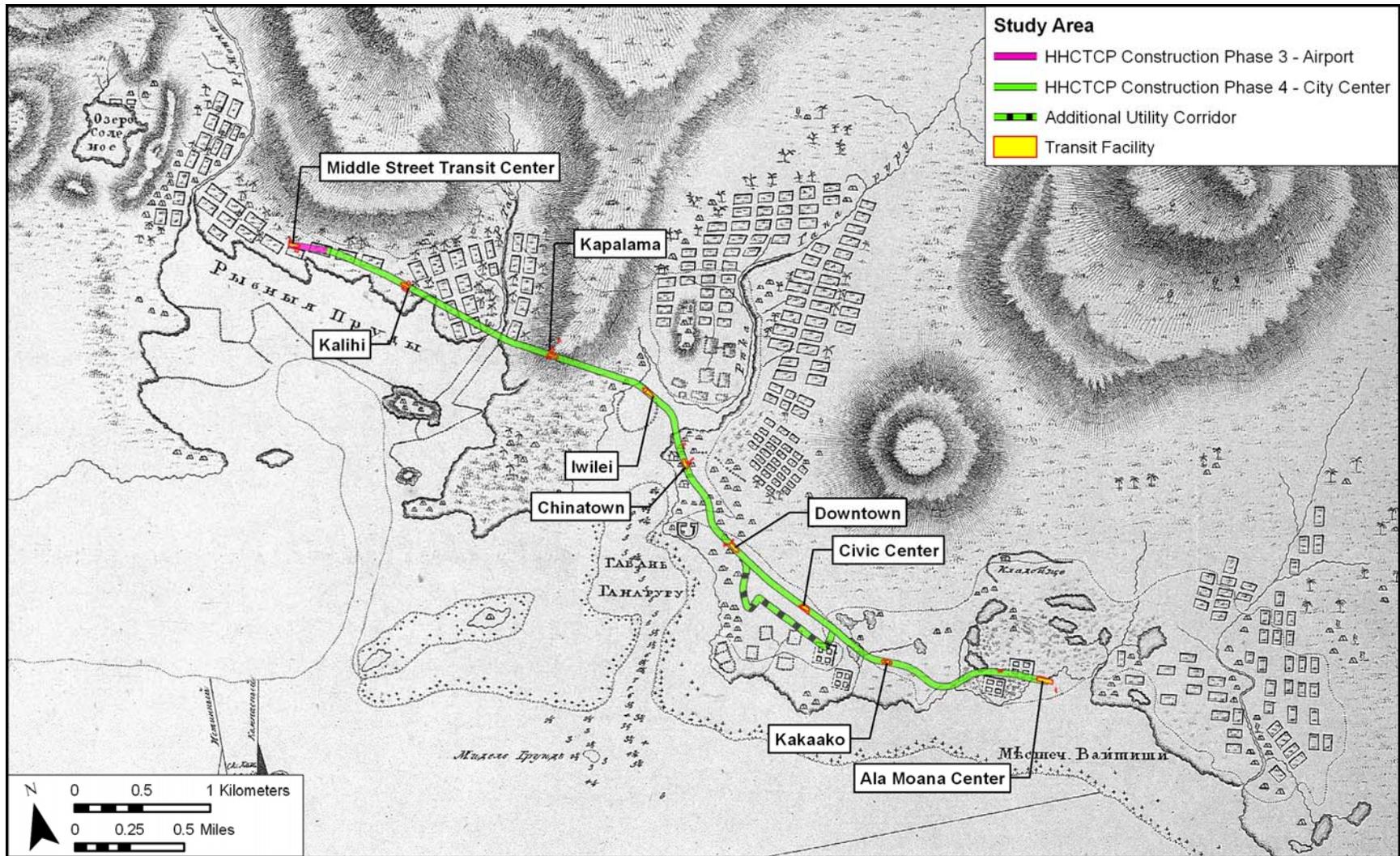


Figure 10. 1817 map of South O’ahu, by Otto von Kotzebue of the Russian ship *Rurik*, showing density of habitations and agriculture around Kalihi Stream; also note islands off Kalihi Basin (this early map should be understood as of the nature of a “sketch”)

Otto von Kotzebue, commander of the Russian ship *Rurick*, who had visited O'ahu during the previous year.

It was at Kahaka'aulana that Makali'i had his cave. Native Hawaiians (*Kānaka maoli*) who inhabited Mokauea in the 1970s noted that during the time of Makali'i's residence in his cave at Kahaka'aulana, the sand patterns changed above his cave and that fishing was good for the *akule* (bigeye scad, *Trachuroops crumenophthalmus*) (Oppenheimer 1976:15). Kahaka'aulana was also noted as a place in Kalihi Harbor that was used as a passage for travelers going from Kou (adjacent to Nu'uaniu Stream and Honolulu Harbor) toward Pu'uloa (Pearl Harbor).

Kahakaaulana: The narrow place in the Kalihi harbour inlet, and formerly the place where travelers used to swim across to Kalaekao or Puuloa to avoid the long detour by way of Moanalua [Sterling and Summers 1978: 322].

In *Place Names of Hawai'i*, Kahaka'aulana is listed as the old name for Sand Island (Pukui et al. 1974:62). As a literal translation, "the floating swimmers pass by," perhaps this refers to the travelers who would make their way to or from Pu'uloa by swimming through the channels of Moanalua, Kalihi, and Kapālama instead of walking. As an alternative, this may refer to the fishermen's containers that float by as fishermen fished for crabs and seaweed (Pukui et al. 1974:62).

2.1.3 Kalihi Place Names

The project corridor cuts a narrow swath across the lower portion of Kalihi (Kalihi Kai) Ahupua'a. A detailed study of historic maps (see particularly Figure 16 and Figure 22) and the land documents presented in Appendix B could significantly augment the broad overview of place names in the vicinity of the project corridor in Kalihi Ahupua'a, as summarized below:

Apili Fishpond	Fishpond located at western tip of Alexander Adams LCA No. 803 'āpana 5 (see Figure 16 and Figure 17). Apili was the closest of the many fishponds of coastal Kalihi to the project corridor (approx. 200 m <i>makai</i>). It appears an area inland of the fish pond was also known as Apili (see Figure 22).
Kaliawa (Kaliheawa)	Name of George Beckley's (LCA 818) Kalihi farm and fishing grounds – understood to lie west and northeast of the Middle Street Transit Center.
Kaluapulu	Name associated with Hewahewa's LCA 3237 Kalihi lands (see Appendix B, LCA 3237 and Figure 22).
Kaluaopalena	Place name on Monsarrat map (see Figure 16) in the vicinity of Hewahewa's "Kaluapulu."
Kawaiholo	Name associated with Alexander Adams LCA No. 803 'āpana 5 (elongated <i>mauka/makai</i>) traversed by the transit corridor 300 m northwest of Kalihi Station (Figure 16 and Figure 17).
Kiona (Kionawawana)	Name associated with Nahinu's LCA 10498 100 m <i>mauka</i> of the Middle Street Transit Center (see Appendix B, LCA 10498).
Mokauea	Lands on the east edge of Alexander Adams LCA No. 803 'āpana 5. Seemingly a large 'ili of land running <i>mauka/makai</i> , including the vicinity of Kalihi Station (see Figure 16) (and also Mokauea Island).

Niau	Lands on edge of Alexander Adams LCA No. 803 ‘ <i>āpana</i> 5 (see Appendix B, LCA No. 803).
Pāhounui	Name of coastal fishpond, but the place name may have included land immediately <i>mauka</i> (see Figure 20).
Umi	Name of Alexander Adams LCA No. 803 ‘ <i>āpana</i> 3 100 m northeast of the Middle Street Transit Center (see Figure 16 and Figure 17). It appears the Umi land area was bound on the west and north by a major curve of Kalihi Stream.
Wanana (Kionawawana)	Name associated with Nahinu’s LCA 10498 100 m <i>mauka</i> of the Middle Street Transit Center (see Appendix B, LCA 10498).

2.2 Kapālama

The place name Kapālama is often understood to refer to an enclosure (*pā*) of *lama* wood that surrounded the place of residence of high ranking *ali‘i* (chiefs) (Pukui et al. 1974:87). McAllister (1933:88) relates: “Kapalama is said to have obtained its name from an establishment in which the young *ali‘i* were kept just before pairing off for offspring.” This information probably came from Nathaniel Emerson, who translated David Malo’s “*Ka Mo‘olelo Hawai‘i*.” Emerson added many notes to his English translation, including the following:

Hoonoho ia means put in an establishment, placed under the care of a guardian or duenna [chaperone]. Such an establishment was surrounded by an enclosure, *pa*, made of the sacred *lama* . . . Hence this special care or guardianship was called *palama*. It is said that an establishment of this kind was anciently placed at that suburb of Honolulu which to this day bears the name of *Ka-pa-lama* [Malo 1951:139; note by N. B. Emerson].

Westervelt (1923:165) attributes the O‘ahu place name to a chiefess of O‘ahu who lived in that area. This chiefess was named Kapālama, the grandmother of Lepeamoa (Hawaiian for “cockscorn”). A chief of Kaua‘i, named Keāhua, traveled to O‘ahu to take Kauhao, the daughter of Kapālama, as his wife. He angered a *kupua* (supernatural being that can change form) called Akuapehualē (god of swollen billows [surges or waves]), who forced the couple to hide in the uplands of the Wailua River valley of Kaua‘i.

Keāhua’s daughter was born as an egg and was adopted by the chiefess Kapālama to raise on O‘ahu at her home, also named Kapālama. When the egg hatched, Lepeamoa was a bird with feathers all the colors of the rainbow. She became able to turn herself into a beautiful young woman wearing a feather *lei*. The girl was so beautiful that a rainbow was always present above her. The girl was guarded by her ancestress, Keaolewa (“the moving cloud”), who could also change forms between human and bird. The lower ridge separating Kapālama and Nu‘uanu (‘Ālewa Heights) may have been named for this ancestress.

The parents of Lepeamoa had another child, a son called Kau‘ilani, who was so strong that he was able to defeat the *kupua* who had threatened his parents. After Kau‘ilani’s victory over the *kupua*, he went to find his sister, searching for the rainbow sign of her presence. In her compound, he found Kapālama, who advised him to hide in Lepeamoa’s house, wait until she was asleep in her bird form, and catch and hold her until she acknowledged him as her brother. Her advice worked, and Lepeamoa lived with her brother thereafter (Westervelt 1923:164-184).

2.2.1 Fishponds of Kapālama and Iwilei

The Iwilei Station is understood as at least partly within the former location of Kūwili Fishpond. According to Māhele documents, Kūwili Pond (Kūwili I), Kawa Pond, and the land surrounding them in the ‘*ili* of Kūwili were considered part of the *ahupua‘a* of Honolulu, not Kapālama. However, these ponds are surrounded by Kapālama lands and were an important resource for the inhabitants of the area.

Kūwili literally means “stand swirling” (Pukui et al. 1974:125). Kūwili [Kūwili I] Pond is mentioned in the legend of Kū‘ula, the fish god of Hawai‘i. ‘Ai‘ai, son of Kū‘ula, gave the sacred *pā* (fishhook), called Kahuai, to his son, Puniaiki, who used it to summon a school of *aku* (ocean bonito (*Katsuwonus pelamys*)) in Honolulu Harbor. The *aku* “unprecedented in number, fairly leaped into the canoes . . . and the shore people shouted as the *akus* which filled the harbor swam toward the fishpond of Kuwili and on to the mouth of Leleo stream” (Manu 1998:247-248). No oral traditions, legends, or other ethnographic information have been found regarding Kawa Fishpond. The Hawaiian word “*kawa*” literally translates as a precipice or leaping place or the pool below a precipice into which swimmers leap (Pukui and Elbert 1986:139).

Three other ponds in the vicinity were Loko Kūwili II and Loko Kapukui in Kapālama and Loko Kealia in Iwilei. Pukui et al. (1974) do not give meanings for Loko Kapukui or Loko Kealia, but *keālia* is the Hawaiian word for salt bed, which may indicate that at least one of these ponds was used for salt collection.

2.2.2 Traditional Accounts of Battles at Niuhelewai Stream in Kapālama

Two accounts of traditional Hawaiian warfare suggest mass killings in the vicinity of “Niuhelewai,” which is the stream generally now known as Kapālama Canal (flowing past the Kapālama Transit Center). These slaughters may have occurred at some distance from the project corridor.

2.2.2.1 Kahahawai‘a defeat of Kahāhana (A.D. 1780-1783)

Niuhelewai Stream was the location for a famous battle between Kahahawai‘i, the war chief of Kahekili, king of Maui, and the O‘ahu ruling chief Kahāhana. Fornander (1919, *Famous Men of Early Days*, Vol. V, Part II:498) states in a footnote to a story that Niuhelewai was the name of the locality of the Pālama cane field between the fire and pumping stations. Ross Cordy (2002:19) places Kahāhana’s reign of O‘ahu around the year 1780 to his death in 1783 after this battle.

I ka wa e noho ana o Kahekili he ‘līi no Maui, a o Kahahana he ‘līi no Oahu nei iloko oia kau i holo mai ai o Kahahawai me na koa e kaua ia Oahu. Ma keia kaua ana ua hee a ua luku ia na kanaka Oahu, ma Niuhelewai, a ua hoi ka wai i uka o ka muliwai, no ka piha i na kanaka.

Translation:

When Kahekili was reigning as king of Maui, and Kahahana was king of Oahu, it was during this period that Kahahawai with a number of warriors came to make war on Oahu. In this battle the people of Oahu were defeated and slaughtered at Niuhelewai, and the waters of the stream were turned back, the stream being

dammed by the corpses of the men (Fornander 1919, Famous Men of Early Days, Volume V, Part II:498-499).

2.2.2.2 *The Rebellions of the 'Ewa and Kona Chiefs (post 1783)*

After Kahāhana's death, the chiefs of Maui took over O'ahu. Some of the chiefs from the O'ahu districts of 'Ewa and Kona conceived a plot to murder their new overlords, but the Maui chiefs were warned. Although the main backers of the plot were the chiefs of Waipi'o, 'Ewa, they were temporarily able to convince Kahekili that the conspiracy originated on Kaua'i, thus the phrase, *Waipi'o kīmopō*, "Waipi'o of the secret rebellion" (Pukui 1983:#2918:319). Eventually the truth was revealed and:

*A no kēia mea, ulu maila ke kaua kūloko o Kona me 'Ewa, nā moku o O'ahu i luku nui 'ia; ua luku 'ia nā moku o O'ahu i luku nui 'ia; ua luku 'ia nā kāne, nā wāhine a me nā keiki, a ua pani kūmano 'ia nā kahawai a me nā muliwai i nā heana o nā kānaka o Kona a me 'Ewa. 'O nā kahawai i 'oi aku ka nui o nā heana, a ho'i hou ka wai i uka, 'o ia nō 'o Makaho a me Niuhelewai ma Kona, a 'o Kaho 'ā 'ia 'i ho 'i ko 'Ewa. He kūmukena ka nui o nā mea he make, ke lilo ka wai i mea 'awa-'awa ke inu aku. Ua 'ōlelo mai ho 'i ka po'e 'ike maka "O ka lolo ka mea i 'awa-'awa ai 'o ka wai" [Kamakau 1996:91, *Ka Nūpepa Kū'oko 'a*, March 30, 1867].*

Translation:

. . . the districts of Kona and 'Ewa were attacked, and men, women, and children were massacred, until the streams of Makaho and Niuhelewai in Kona [in Kapālama] and of Kahoa'ai'ai in 'Ewa were choked with the bodies of the dead, and their waters became bitter to the taste, as eyewitnesses say, from the brains that turned the water bitter. All the Oahu chiefs were killed and the chiefesses tortured [Kamakau 1992:138].

2.2.3 Kapālama Place Names

The project corridor cuts a narrow swath across the lower portion of Kapālama Ahupua'a. A detailed study of historic maps (see particularly Figure 20) and the land documents presented in Appendix C could significantly augment the broad overview of place names in the vicinity of the project corridor in Kapālama Ahupua'a as summarized below:

Iwilei	Famous as a former center of prostitution and the home of Sadie Thompson (Somerset Maugham's character in the short story <i>Rain</i>); Lit. "collarbone or a unit of measurement" (Pukui et al. 1974:57).
Kahololoa	Coastal area on west side of mouth of Nu'uaniu Stream (see Figure 16).
Kalaepōhaku	A higher, rocky area ("the stone promontory") in southeast Kapālama.
Kanāueue	Name of a fishpond near the site of the old O'ahu Railway Station at Iwilei; Lit. "the rotating." This name was used in a risqué song: " <i>Aia i Kūwili 'o Kanāueue, nāue a'e kāua 'eā i ka 'ai ho'opau</i> : there at Stand Aswirl is Rotation, we rotate and eat everything up" (Pukui et al. 1974:84).

Kaukahōkū	An <i>'Ili</i> of Kapālama near Dillingham Boulevard and Ala Kawa Street; Lit. “the stars have arisen” (Thrum 1922:640).
Kawa	Name of large fishpond and surrounding area.
Kealia	Name of fishpond and surrounding area near west side of the mouth of Nu‘uanu Stream.
Kumuhahani	An <i>'Ili</i> of Kapālama <i>makai</i> of Dillingham Boulevard across from central Honolulu Community College Lit. “just cause of pursuit” (Thrum 1922:655)
Kumupali	An <i>'Ili</i> of Kapālama in Central Honolulu Community College; Lit. “cliff base” (Thrum 1922:654).
Kumuulu	An <i>'Ili</i> of Kapālama <i>mauka</i> of Dillingham Boulevard and just east of Kapālama Canal; Lit. “breadfruit tree” (Thrum 1922:654).
Kūwili	Name of large fishpond and surrounding area; Lit. “stand swirling” (Pukui et al. 1974:125).
Niuhelawai	Former name of stream (now Kapālama Canal) and an adjacent area mentioned in two accounts of slaughter.
Poepoe; Kapoepoe	An <i>'Ili</i> of Kapālama <i>makai</i> of Dillingham Boulevard and just east of the Kapālama Canal; Lit. “circular” (Thrum 1922:666).
Pulehu; Kapulehu	An <i>'Ili</i> of Kapālama in southeast Honolulu Community College; Lit. “to roast on coals” (Thrum 1922:668).

2.3 Honolulu

The area that today comprises the portion of Downtown Honolulu that surrounds Honolulu Harbor was known to the Hawaiians as “Kou,” a center of population and activity, similar to Waikīkī, its preeminent neighbor to the southeast. Kou stretched from “Nu‘uanu to Alakea Streets and from Hotel Street to the sea” (McAllister 1933:80) and possessed shoreward fishponds and irrigated fields fed by streams descending from the Nu‘uanu and Pauoa Valleys (see Figure 10).

Kou was “noted for *kōnane* (pebble game, like checkers) and for *ulu maika* (bowling), and said to be named for the executive officer (*ilāmuku*) of Chief Kākuhihewa of O‘ahu” (Pukui et al. 1974). Pukui (1993: 1128) relates the poetical saying, *Hui aka nā maka i Kou* (“the faces will meet at Kou”) in reference to Kou as a place where chiefs gathered to play games and sport, and where the people gathered to watch them. In the accounts of the Pele and Hi‘iaka saga (Emerson 1915:168; Nogelmeier 2006:402-420), Hi‘iaka from Hawai‘i Island and Lohi‘au, chief of Kaua‘i, joined with Pele‘ula, chiefess of O‘ahu, for pleasure at Kou. This vignette probably was based on a long tradition of Kou as a royal center where the *ali‘i* [chiefly class] would meet and entertain.

2.3.1 Honolulu Place Names

The project corridor cuts a narrow swath across the lower portion of Honolulu Ahupua‘a. Much of the project corridor lies on reclaimed land that was open sea until near the end of the 1800s. Undoubtedly many traditional place names were lost owing to early replacement with

new place names (see “Nihoa” below) and Western street names. A detailed study of historic maps (see particularly Figure 30) and the land documents presented in Appendix D could significantly augment the broad overview of place names in the vicinity of the project corridor in Honolulu Ahupua‘a as summarized below:

Honoka‘upu	Former land section along the waterfront beyond the seaward end of Alakea Street, Downtown Honolulu; it was an old surfing area and one time site of a coconut grove named for a chief. Lit. “the albatross bay” (Pukui et al. 1974:49) (see Figure 30).
Honuakaha	Old section of Honolulu where there was a coconut grove and where Kīna‘u and Keōpūolani resided (Barrere 1957); particularly associated with a small pox hospital and an attendant cemetery circa 1853 (see Figure 30).
Ho‘okuku	Liholiho Kamehameha resided there (Barrere 1957) (see Figure 30).
Kapu‘ukolo	Old section of Honolulu bounded by Nu‘uanu Stream and Honolulu Harbor (Pukui et al. 1974:90) “where white men and such dwelt” (Barrere 1957) (see Figure 30).
Ke kai o Māmala	The surf in the outer entrance of Honolulu Harbor named for the chiefess Māmala who loved to play <i>kōnane</i> , drink ‘ <i>awa</i> , and ride the surf (Pukui et al. 1974:106).
Kou	Old name until 1800 for Honolulu Harbor and vicinity including the area from Nu‘uanu Avenue to Alakea Street and from Hotel Street to the sea, noted for <i>kōnane</i> (pebble game, like checkers) and <i>ulu maika</i> (bowling, and said to be named for the executive officer (<i>ilāmuku</i>) of Chief Kākuhihewa of O‘ahu. (Pukui et al. 1974:117-118).
Kuloloia	Former beach extending from about the foot of Fort Street to Kaka‘ako, Honolulu (Pukui et al. 1974:175; ‘Ī‘Ī 1959:65, 90) (see Figure 30). “Kulolo-ia was a beautiful sand beach below Hale-kauila St., extending as far as the present Bishop Street. A big pond also named Ku-lolo-ia adjoined Hale-kauila St. at a point above the present Honolulu Iron Works at Kākā‘ako. A stream from it flowed down right where the old Inter-Island dry-dock was” (Kekahuna 1958:5). This place name is referred to in LCA records associated S. Kaunuohua, who had ties to the Kamehameha royal line (LCA 738, refer to Appendix D), LCA records associated with M. Kekauonohi (LCA 191, Apana 3, refer to Appendix D), and Native Hawaiian chants, for example: “ <i>He e-a wale no ke kai o Kuloloia-e,</i> ” from He Kanikau No Ka Moi Iolani Kamehameha IV—B. Pauahi, dirge (kanikau) Haleakala, Honoulu, Jan. 19, 1864; Ka Nupepa Kuokoa, Janary 23, 1964, and “ <i>Mai ka pa-ana laau mua ana i ka wai o Keomo a ka hui lokahi ana a na mokupuni i ke Kai o Ku-loloia</i> ” —D. Kalakaua, Dec. 28, 1878 campaign broadside against W. Lunalilo—from the T.C. Heuck Collection.
Moku‘aikaua	Name of residence of Kalanimōkū south of Fort Street and approx. 120 m north of the Downtown Station (also called “Papakenene”) “the land long

	bore the name of Moku‘aikaua” (Barrere 1957) (see Figure 30 for location of residence of Kalanimōkū).
Nihoa	Waterfront area in Downtown Honolulu formerly owned by Ka‘ahumanu and named by her in honor of her visit to Nihoa Island (‘Ī‘Ī 1959:166). ...on the shore at Nihoa ...was a shipyard where foreign style vessels were being made by Hawaiians under the tutelage of whites (Barrere 1957) (see Figure 30).
Pākākā	Old canoe landing, Honolulu Harbor. Wharf built in 1827 at the same site. Lit. “to skim” (as stones over water) (Pukui et al. 1974:175) (see Figure 30).
Pāpū	Fort formerly at the foot of Fort Street built in 1816 and destroyed in 1857 (Pukui et al. 1974:30).

2.4 Kaka‘ako and Vicinity

2.4.1 Overview

The southeastern end of the study area is located within the current urban district known as Kaka‘ako. Late nineteenth century maps indicate that this area was traditionally broken down into several traditional land units (*‘ili*) known as Ka‘ākaukui, Kukuluā‘o, and Kewalo (Figure 11 and Figure 12).

The original location and extent of an area called Kaka‘ako is discussed by the ethnographer Henry Kekahuna (1958:4), who was born on Hawai‘i in 1891 but was a long-time resident of O‘ahu. He placed it “on the ‘Ewa side of Ke-walo to Ku-lolo-ia Stream, where the Honolulu Iron Works and Fort Armstrong are now.” Kekahuna (1958:4) further noted that in Kaka‘ako “there were formerly scattered dunes of what sand there . . . Gilbert Islanders (Kilipaki) squatted there, and made a living by fishing, collecting coral for curios, and catching octopus.” Kekahuna’s description describes the area that now includes One Waterfront Plaza (between South and Punchbowl Streets). The 1884 map of the “Kewalo” section of Honolulu by S. E. Bishop (Figure 11) does not show an area named Kaka‘ako at all. On an 1897 map of Honolulu by M. D. Monsarrat, the area adjacent to the coastal wharfs is labeled Kaka‘ako (see Figure 12).

Until fairly recently, Kaka‘ako and the surrounding area were sometimes referred to as something of a wasteland, or empty space, between the better-known locations of Kou (modern-day Honolulu) and Waikīkī. This area was known traditionally for its low-lying marshes, fishponds, and salt making.

2.4.2 Place Names

Place name translations presented without attribution in this subsection are from *Place Names of Hawai‘i* (Pukui et al. 1974), unless indicated otherwise. The researchers for *Place Names* based their interpretations not only on literal (phonetic) translations of the words, but also on oral traditions and historic documents. In this work, the place names of geographic features and *ahupua‘a* names are translated; however, *‘ili* names are not usually presented.

Pukui et al. (1974) do not give a meaning for the place name Kaka‘ako, but the Hawaiian word *kākā‘āko* can be translated as “dull, slow” (Pukui and Elbert 1986:110). Thrum (1923:639)

translated the word as “prepare the thatching” (*kākā* = to chop, beat, or thresh; *ako* = thatch). If Thrum’s translation is correct, it could be related to the fact that salt marshes, such as areas like Kaka‘ako, were excellent places to gather tall *pili* grass, which the Hawaiians traditionally used to thatch their houses.

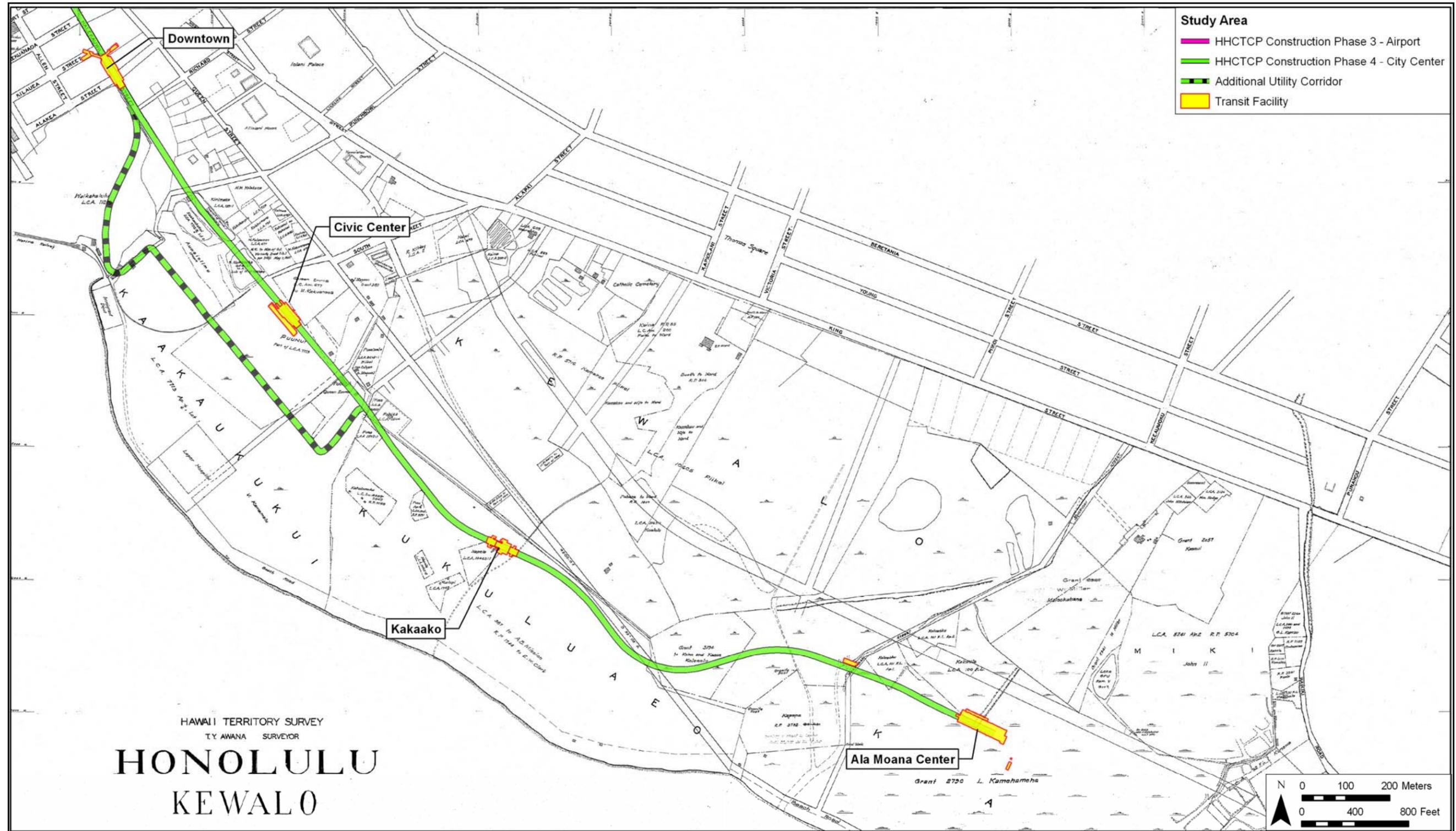


Figure 11.1884 Map of Honolulu, Kewalo Section, by S. E. Bishop (Reg. Map 1090), showing the location of the study area and traditional place names in the vicinity

According to Kekahuna (1958:4), Ka'ākaukukui was "a beautiful sand beach that formerly extended along Ala Moana Park to Kewalo Basin, a quarter mile long reef extended along the shore." The 1884 Bishop map (Figure 11) shows it extending from Punchbowl to Cooke Street, *makai* of Queen Street. Pukui et al. (1974) describe Ka'ākaukukui as a "filled-in reef," and literally translate the name as "the right (or north) light," possibly referring to a maritime navigation landmark.

Kaholoakeāhole was the name of an old waterfront section of Honolulu seaward of Kaka'ako Lit. "the running of the *āhole* fish" (Pukui et al. 1974:65) (see Figure 30).

Kukuluāe'ō, translated literally, is the "Hawaiian stilt (bird)," *Himantopus himantopus*, and from the word *kukuluāe'ō*, which means "to walk on stilts." Pukui et al. (1974) described the area as "formerly fronting Ke-walo Basin" and "containing marshes, salt ponds, and small fishponds," an environment well-suited for this type of bird (Griffin et al. 1987:36). Kekahuna (1958:4) described it as "the land on the upland side of Ka'ākaukukui. Salt was formerly made there."

Kewalo literally means "the calling (as an echo)." Land Commission Award and other historic-era documents identify it as the area between Cooke and Sheridan Streets, *mauka* of Queen Street and the coastal sections of Ka'ākaukukui, Kukuluāe'ō, and Kālia. According to Pukui et al. (1974:109), "outcasts (*kauwā*) intended for sacrifice were drowned here" (see *mo'olelo* below). Kekahuna said that at one time, it also had a sand beach as a part of the area, where various sports, such as surfing, were held.

2.4.3 *Mo'olelo* Associated with Place Names

The names Ka'ākaukukui and Kukuluāe'ō do not appear in any citations in the *Hawaiian Legends Index* (Gotanda 1989) or in the index to *Fornander's Collection of Hawaiian Antiquities and Folklore*. A few mentions occur of the place names "Kewalo" and Kaka'ako in various legends and traditions. Kaka'ako and Kukuluāe'ō are mentioned in some post-Contact chants.

From these legendary accounts it can be seen that Kaka'ako, Ka'ākaukukui, Kukuluāe'ō, and Kewalo were traditionally noted for their fishponds and salt pans; the marsh lands where *pili* grass and other plants could be collected; ceremonial sites such as Pu'ukea Heiau, Kewalo Spring, and Kawailumalumai Pond, at which sacrifices were made; and their trails that allowed transport between the more populated areas of Waikīkī and Honolulu. Important chiefs were born in the area and conducted religious rites, and *maka'āinana* (commoners) traveled to the area to procure food and other resources. Some *maka'āinana* probably also lived in the area, with a higher likelihood adjacent to ponds and trails.

2.4.3.1 *Kaka'ako*

Kaka'ako is mentioned in Thrum's version of the legend of Kū'ula, the god presiding over the fish, and his son 'Ai'ai, who was the first to teach the Hawaiians how to make various fishing lines and nets, the first to set up a *ko'a kū'ula*, a rock shrine on which the fishermen would place their first catch as an offering to Kū'ula, and the first to set up *ko'a ia*, fishing stations where certain fish were known to gather. Leaving his birthplace in Maui, 'Ai'ai traveled around the islands, establishing *ko'a kū'ula* and *ko'a ia*. On O'ahu, he landed first at Makapu'u in Ko'olaupoko then traveled clockwise around the island.

Aiai came to Kalia [Waikīkī] and so on to Kakaako. Here he was befriended by a man named Apua, with whom he remained several days, observing and listening to the murmurs of the chief named Kou. This chief was a skillful aku [bonito (*Katsuwonus pelamis*)] fisherman, his grounds being outside of Mamala until you came to Moanalua. There was none so skilled as he, and generous withal, giving akus to the people throughout the district [Thrum 1998:242].

2.4.3.2 Kewalo

Kewalo was famous for freshwater springs, as seen in the proverb “*Ka wai huahua ‘i o Kewalo*,” which translates as “The bubbling water of Kewalo.” Two springs are mentioned in a traditional story of the Waters of Ha‘o. This legend tells of two children of the chief Ha‘o who ran away from their cruel stepmother. They stayed a time with the caretakers of Kewalo Spring, which may have been located close to the trail that connected Waikīkī and Honolulu. The children then left when they heard that the chiefess had sent men to look for them. The two children followed the moonlit trail across the plain toward Kou (Honolulu), but finally collapsed from weariness and thirst. In a dream, the boy’s mother told him to pull up a plant close to his feet. When he did, he found a spring under the plant, which was called the Water of Ha‘o, or Kawaiaha‘o. This spring was located at the western end of the trail, near Kawaiaha‘o Church in Kaka‘ako (Pukui 1988:87-89).

Kewalo also once had a famous fishpond that was used to drown members of a pariah caste (*kauwā*) or *kapu* (taboo) breakers as the first step in a sacrificial ritual known as *Kānāwai Kaihehe‘e* (Kamakau 1991:6) or *Ke-kai-he‘ehe‘e*, which translates as “sea sliding along,” suggesting the victims were slid under the sea (Westervelt 1963:16). Kewalo is described as:

A fishpond and surrounding land on the plains below King Street, and beyond. It contains a spring rather famous in the times previous to the conversion to Christianity, as the place where victims designed for the Heiau of Kanelaaui on Punchbowl slopes, was first drowned. The priest holding the victim’s head under water would say to her or him on any signs of struggling, “Moe malie i ke kai o ko haku.” “Lie still in the waters of your superiors.” From this it was called Kawailumalumi, “Drowning waters” [Sterling and Summers 1978:292].

Kewalo is mentioned in a legend as a marsh near the beach, where tall *pili* grass was growing. A man named Kapoi went to this area to get thatching for his house. While there, Kapoi found seven owl eggs and took them home to cook for his supper. An owl perched on the fence surrounding his house cried out “O Kapoi, give me my eggs!” After several such pleas, Kapoi eventually returned the eggs. In return, the owl became his ‘*aumakua* (family god) and instructed him to build a *heiau* (pre-Christian place of worship) named Mānoa. Kapoi built the *heiau*, placed some bananas on the altar as a sacrifice, and set the *kapu* days for its dedication. The king of O‘ahu, Kākuhihewa, who was building his own *heiau* in Waikīkī, had made a law that if any man among his people erected a *heiau* and set the *kapu* before him, that man should die. Kapoi was seized and taken to the *heiau* of Kūpalaha, at Waikīkī. Kapoi’s ‘*aumakua* owl asked for aid from the king of the owls at Owl’s Hill (Pu‘u Pu‘eo) in Mānoa, who gathered all of the owls of the islands. They flew to Kūpalaha and battled the king’s men, who finally surrendered. From this time, the owl was considered a powerful *akua* (god). The battle area was known as

Kukaenahio-ka-pueo, which means “the confused noise of owls rising in masses” (Westervelt 1963:135-137; Thrum 1998:200-202).

Kewalo was the birthplace of the great chief Hua-nui-ka-la-la‘ila‘i, as mentioned in this *mele* (story) chanted by Kamakau (1991:24):

<i>‘O Hua-a-Kamapau ke ‘li‘i</i>	Hua-a-Kamapau the chief
<i>O Honolulu o Waikīkī</i>	O Honolulu, of Waikīkī
<i>I hanau no la i kahua la i Kewalo,</i>	Was born at Kewalo,
<i>‘O Kālia la kahua</i>	Kālia was the place [the site]
<i>O Makiki la ke ēwe,</i>	At Makiki the placenta,
<i>I Kānelā‘au i Kahehuna ke piko,</i>	At Kānelā‘au at Kahehuna the navel cord,
<i>I Kalo i Pauoa ka ‘a‘a;</i>	At Kalo at Pauoa the caul;
<i>I uka i Kaho‘iwai i</i>	Upland at Kaho‘iwai, at
<i>Kanaloaho‘okau . . .</i>	Kanaloaho‘okau. . .

The chief Hua was famous for his love of cultivation and his care for the people. His *heiau*, called Pu‘ukea, was in Kukuluāe‘o in Honolulu (exact location unknown); it is mentioned in a traditional *wānana* (prophecy) recorded by Kamakau (1991:24-25).

<i>[Ka makaua ua kahi o ‘Ewa]</i>	[The increasing “first rain” of ‘Ewa]
<i>Ua puni ka i‘a o Mokumoa,</i>	Overcomes the fish of Mokumoa,
<i>Ua kau i‘a ka nene;</i>	Washes up fish to the nene plants;
<i>Ua ha‘a kalo ha‘a nu;</i>	Lays low the taro as it patters down;
<i>Ha‘a ka i‘a o kewalo,</i>	Lays low the fish of Kewalo,
<i>Ha‘a na ‘ualu o Pahua,</i>	Lays low the sweet potatoes of Pahua,
<i>Ha‘a ka mahiki i Pu‘ukea,</i>	Lays low the mahiki grass at Pu‘ukea,
<i>Ha‘a ka unuunu i Pele‘ula,</i>	Lays low the growing things at Pele‘ula
<i>Ha‘a Makaaho i ke ala.</i>	Lays low Makaaho [Makāho] in its path
<i>E Kū e, ma ke kaha ka ua, e Kū,</i>	O Kū, the rain goes along the edge [of the
	island], O Kū
<i>[I ‘ai ‘na ka i‘a o Maunalua] . . .</i>	[Eating” the fish of Maunalua] . . .

The chant mentions the *mahiki* grass of Pu‘ukea Heiau. The Hawaiian term *mahiki* means “to peel off” (Andrews 2003:369). The word was also used to describe a rite to exorcise an evil spirit, as the skilled *kahuna* (priest) “peeled” the malicious spirit from the afflicted. Used in the ritual was a shrimp called *mahiki* or a native grass called *mahiki*. *Mahiki*, (also called ‘*aki‘aki*, is a tufted rush (*Sporobolus* sp.) found near the seashore. The ethnologist, Mary Pukui, states that even during her youth, parents put “*tī* leaves, or *hala*, or ‘*aki‘aki* grass, in a little sea-salt water and [would] have the child drink it” (Pukui et al. 1974:163) to rid them of badly behaving spirits. The use of this grass in a ritual may explain its association with a ceremonial *heiau*, or it may simply be that the Kukuluāe‘o coast was a good habitat and thus a favored place for healers to collect this type of grass.

2.4.3.3 Ka ‘ākaukukui

Ka‘ākaukukui is briefly mentioned in the legend of Hi‘iaka, beloved sister of the Hawaiian volcano goddess, Pele. Hi‘iaka and her companions had been traveling around O‘ahu on the land trails, but decided to travel from Pu‘uloa (on Pearl Harbor in ‘Ewa) to Waikīkī by canoe. At

Pu'uloa, Hi'iaka met a party who were planning on traveling to the house of the chiefess Pele'ula in Waikīkī. Hi'iaka recited a chant, telling the people although they were going by land and she was going by sea they would meet again in Kou (ancient name of Honolulu). One portion of the chant mentions the place Ka'ākaukukui, with reference to a pool, possibly a reference to the salt ponds of the area:

<i>A pehea lā au, e Honoka'upu, ku'u aloha</i>	And what of me, O Honoka'upu, my love
<i>I ka welelau nalu kai o Uhi, o 'Ōa</i>	Upon the crest of the surf at Uhi and 'Ōa
<i>'O nā makai ke ao (pō) o pōina</i>	Eyes in the living realm (night) of oblivion
<i>Ma hea lā wau, e ke aloha lā</i>	Where am I, O my love
<i>'O Kou ka papa</i>	Kou is the coral flat
<i>'O Ka'ākaukukui ka loko</i>	Ka'ākaukukui is the pool
<i>'O ka 'alamihi a'e nō</i>	Some 'alamihi indeed
<i>'O ka lā a pō iho</i>	Wait all day until night
<i>Hui aku i Kou nā maka.</i>	Friends shall meet in Kou.

[Ho'oulumāhie 2006a:297; Ho'oulumāhie 2006b:277]

The exact meaning of the word *alamihi* within this chant is unknown. 'Alamihī is the name of a native Hawaiian small black crab (*Metopograpsus thukuhar*), a scavenger that is often associated in Hawaiian sayings with corpse eating (Pukui and Elbert 1986:18). *Alamihī* is also used as a place name that can mean "path [of] regret" (Pukui et al. 1974:9).