

HE MO‘OLELO ‘ĀINA NO KA‘ENA, WAIALUA, O‘AHU “A LAND STORY FOR KA‘ENA, WAIALUA, O‘AHU”



View of Ka'ena Point, Island of O'ahu. Photo credit: Hawai'i Tourism Authority/Tor Johnson

ARCHIVAL RESEARCH DOCUMENTING THE CULTURAL AND NATURAL RESOURCES OF KA‘ENA POINT IN SUPPORT OF A NATIONAL HERITAGE AREA DESIGNATION (Revised 9/26/2022)

PREPARED BY:
DEPARTMENT OF LAND & NATURAL RESOURCES
STATE HISTORIC PRESERVATION DIVISION
DR. TAMARA LUTHY, ETHNOGRAPHER
KA‘ĀHIKI SOLIS, CULTURAL HISTORIAN
MICHAEL WAHL, GIS SPECIALIST



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INTRODUCTION

Ka‘ena Point is considered by Native Hawaiians to be one of the most sacred places on the Island of O‘ahu. It has been continuously utilized by humans for over a thousand years as a major fishery and ceremonial area. More recently, Ka‘ena Point has been used for military encampments, sugarcane railroads, and cattle ranching activities. This land has a rich storied past exemplified in mo‘olelo; the history, oral traditions, literature, and successions of talk (all stories were oral, not written) which reflect the traditions, customs, beliefs, and living culture in Hawai‘i. The mo‘olelo tell us that Ka‘ena Point is one part of a vast cultural landscape that speaks to the entirety of human existence from birth to death. This landscape stretches from Moanalua in ‘Ewa to the land of the wandering, lost souls of Kaupe‘a in Honouliuli, to the birthing stones at Kūkaniloko in Central O‘ahu and the Leina-a-ka-‘uhane that serves as a leaping off point at Ka‘ena Point for the souls of the dead into the next realm.

The purpose of this report is to present the unique natural and cultural heritage of Ka‘ena Point in support of designating it as the first National Heritage Area (NHA) in the State of Hawai‘i. The National Park Service (NPS) defines a National Heritage Area as having “an assemblage of natural, historical, or cultural resources that together represent distinctive aspects of American heritage worthy of recognition, conservation, interpretation, and continuing use.” (National Park Service, 2018) On March 16, 2022, a bill to fund a feasibility study of Ka‘ena Point to recognize it as a National Heritage Area was unanimously passed by the Hawai‘i House of Representatives. This report will provide information about the natural and cultural heritage at Ka‘ena Point to assist in this feasibility study. All information in this report was derived from



research by the State of Hawai‘i Department of Land & Natural Resources Historic Preservation Division, unless otherwise noted.

An Esri Story Map was created to compliment this report by the SHPD GIS Specialist. Within the StoryMap you can view most of the information related to this report and interact with webmaps of the GIS data and view links from other projects concerning Ka‘ena Point and Waialua. The Story Map has the same title as this report and can be found on the SHPD website here: <https://storymaps.arcgis.com/stories/dc8188a343bd47bbac6915a2a71666b1>.

Understanding Intangible Cultural Heritage

According to UNESCO (2003), **intangible cultural heritage** is defined as “the knowledge, living expressions inherited from ancestors and passed on to descendants, practices, representations as well as the instruments, objects, and artifacts inclusive of the cultural spaces associated with the communities, groups and individuals that recognize these practices as a part of their cultural heritage.”

The importance of intangible cultural heritage is not the cultural manifestation itself but rather a wealth of knowledge and skills that is transmitted from one generation to the next. The social and economic value of this transmission of knowledge is relevant for minority groups and for mainstream social groups. These traditions are not solely things of the past as they continue to serve as contemporary rural and urban practices in which diverse cultural groups take part.

Safeguarding intangible and tangible cultural heritage within the places like Ka‘ena is only effective when the community, state, and federal agencies work together to form an alliance of protection. Ka‘ena, as one of many expressions of intangible cultural heritage, is under threat by globalization, cultural homogenization, and a lack of support, appreciation, and understanding. If this example of intangible cultural heritage is not nurtured and protected to the



highest extent possible it will be lost forever, or frozen as a practice belonging to the past.

Preservation of cultural heritage allows us to pass it on to future generations, thereby strengthening the culture and keeping it alive while allowing for change and adaptation. To safeguard intangible heritage, we need different measures from the ones used for conserving monuments, sites, and natural spaces. Intangible cultural heritage is supported and expressed by all communities of people in Hawai‘i with “aloha ‘āina” (love for the land).



PROJECT AREA



Figure 1: Project Area for Ka'ena Point NHA (Wahl, 2022)

The proposed Ka'ena Point National Heritage Area is on the northwestern side of the island of O'ahu, in the ahupua'a of Ka'ena, moku of Waialua, and is comprised of the lands stretching from the Dillingham Airfield to the westernmost tip of the island. The project area includes all lands in this area owned by the State of Hawai'i, including Ka'ena Point State Park and the Ka'ena Point Natural Area Reserve, the YMCA, and several small private parcels. The project area does not include any of the military lands above Ka'ena Point or the Wai'anae section of Ka'ena Point State Park.



Ka'ena Point was known as “land’s end” by early Hawaiians. It hosts one of the last vestiges of coastal dune habitat on the island and is one of the last remaining semi-wilderness areas on O‘ahu: “It ranges from jagged coastlines with rocky headlands, long white sand beaches, sand dune areas, boulder beaches and sandy coves, to steep valleys, grasslands, and rich native forests. It is an area of intense natural and scenic beauty” (Hawaii Design Associates, 1978, p. 4). In ‘ōlelo Hawai‘i, “Ka’ena” can mean “the heat” or “red hot,” reflecting the exposed nature of the landscape.



Figure 2: Proposed Ka'ena Point NHA Boundary (Wahl, 2022)



The Wai‘anae Mountain range dates back 10 million years when it was created by the Wai‘anae shield volcano. Ka‘ena Point’s soils are “deep, gently sloping, poorly drained (Ka‘ena series) to excessively drained soils (Waialua series) consisting of fine to coarse subsoil or underlying material.” (Group 70 International, 2015). The geology of the area is characterized by: “Rugged lava structures, extensive calcareous sand deposits, towering cliffs, deep gorges, alluvial sands, dikes, mud flows, accumulated basaltic outcroppings and bench rock, consisting of rounded basalt boulders, some of which may have lithified in calcareous materials” (Hawaii Design Associates, 1978, p. 54).

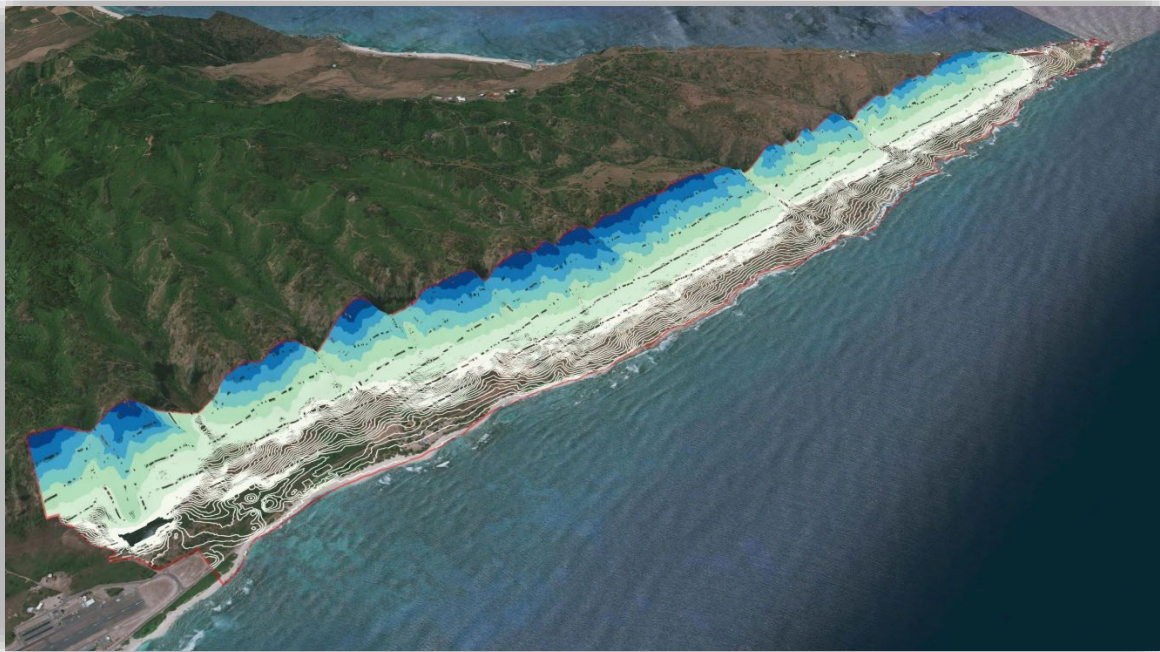


Figure 3: Topography of the project area: 5-meter contours from the Statewide GIS Program, O‘ahu contours dataset. (Wahl, 2022)





Figure 4: Hillshade effect of the project area using the Esri Hillshade Basemap layer. (Wahl, 2022)

“The majority of the fresh ground water supply in the Wai‘anae district can be found between the lava flows of the lower and middle layers of the Wai‘anae Volcanic Series. The aquifer is large and water is available from well sources along the coastline fronting Mākua Valley and Mokulē‘ia. The quality of water from wells tapping the aquifer is generally good, with the possible exception of sea water intrusion near the shoreline areas and leachate contamination by hydrothermally altered volcano rocks.” (Hawaii Design Associates, 1978: 5)

Temperatures range from a low of 50°F to a high of 96° F, with an annual mean of 75° F. High temperatures are somewhat reduced by the surrounding cool ocean currents. Prevailing trade winds are characteristically northeasterly and easterly. From October to April, storm-generated ‘Kona’ winds deliver the bulk of annual rainfall to the leeward coast...” (Hawaii Design Associates, 1978: 4)



The proposed boundary of the National Heritage Area is described as all the State lands from Dillingham Airfield to the end of Ka‘ena Point, including Ka‘ena Point State Park, the YMCA, and several private parcels; and excluding any Federal property in the mauka regions or the Wai‘anae side of the State Park. The GIS boundary polygon was derived from selecting all Tax Map Key (TMK) parcels that were listed as State owned (or YMCA, or private parcel) from the airfield to the westernmost point. The TMK layer is managed by the City and County of Honolulu and hosted by the Statewide GIS Program (Department of Planning & Permitting). These selected parcels were all merged together to create the proposed boundary area which altogether measures 1107.24 acres and a perimeter of 11.29 miles. The official boundary may look different than what is presented in this report.

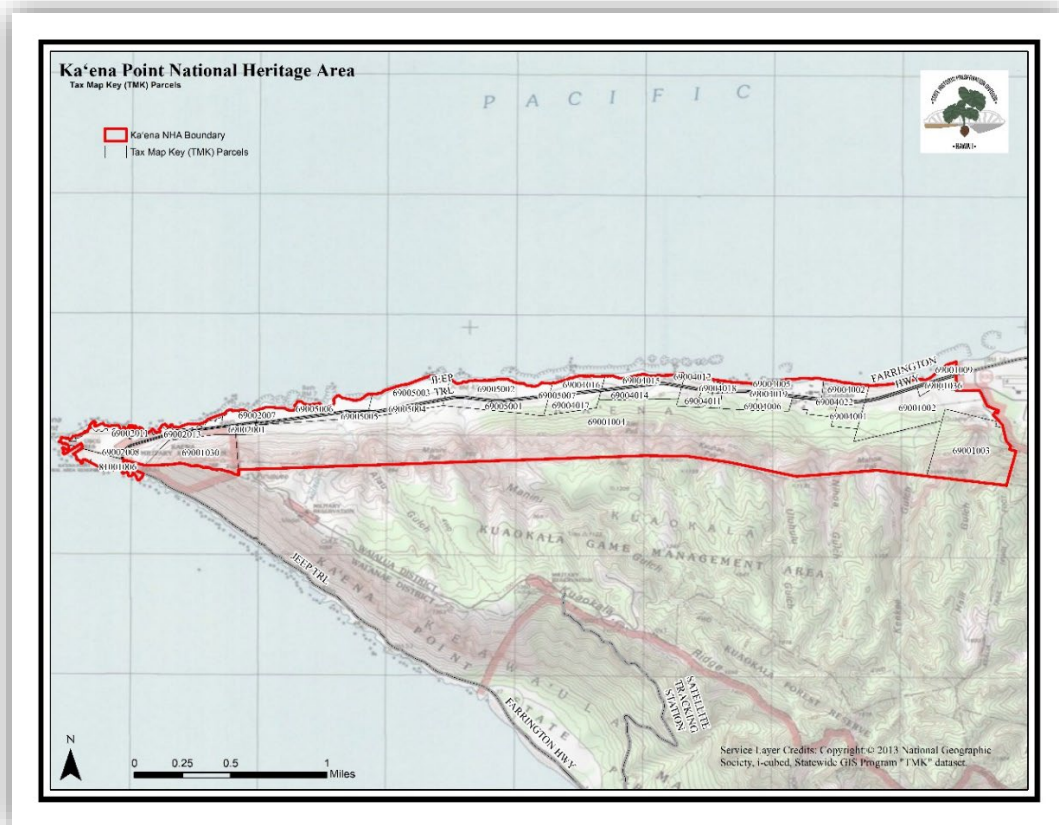


Figure 5: TMK parcels used to create the proposed NHA boundary. Statewide GIS Program TMK layer. (Wahl, 2022)



NATURAL RESOURCES OF KA'ENA POINT

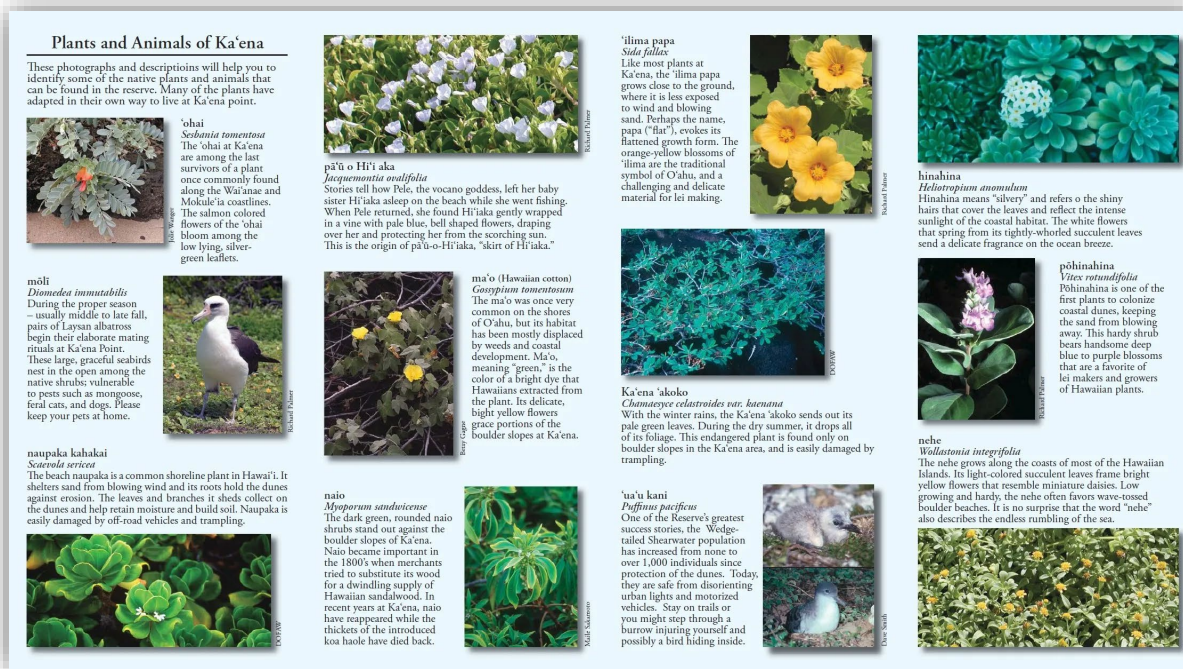


Figure 6: Plants and Animals of Ka'ena Brochure from DLNR-DOFAW in 2005

Ka'ena Point is an excellent example of the type of ecosystem that is usually found in the Northwestern Hawaiian Islands. The difference is that anyone on O'ahu can drive to Ka'ena Point to see this spectacular display of plants and animals. It is home to nesting seabirds, monk seals, and other native coastal species. One of the largest seabird colonies in the eight main Hawaiian Islands is found at Ka'ena Point. Recent surveys have estimated approximately 2,000 seabirds use Ka'ena Point as their breeding grounds, and many more than that use the area as a place of refuge. With adequate protection, it has the potential to become a haven for many more species of Hawai'i's seabirds, plants, and insects that cannot survive elsewhere. (Department of Land & Natural Resources, 2009)

Ka'ena Point is known for its rich coastal fisheries which attract several aquatic species. This area provides critical habitat for many protected marine species such as green sea turtles



(honu, *Chelonia mydas*), spinner dolphins (nai'a, *Stenella longirostris*), and the humpback whale (koholā, *Megaptera novaeangliae*). These marine animals are often observed off of the coast throughout the year. Ka'ena Point is also one of the few places on O'ahu where visitors are almost guaranteed to see a critically endangered Hawaiian monk seal ('Īlioholoikauaua, *Monachus schauinslandi*) resting on the beach as it is a major pupping ground for them. The area is also home to native Yellow Faced Bees (*Hylaeus longiceps*), which prefer to nest in driftwood (Group 70 International, 2015; Young et al., 2012).

In addition to its abundant native wildlife, Ka'ena Point is one of the best and most intact examples of coastal strand vegetation on O'ahu. A coastal strand is defined as a shoreline of flowering plant communities growing in loose sand above the high tide line. The coastal dune system of 12 acres at Ka'ena Point is home to several endangered species of plants (Department of Land & Natural Resources, 2009).

Despite the wide variety of terrestrial and aquatic species present at the site, invasive species remain an issue. In 2011, DLNR erected a predator-proof fence to enclose a portion of the point to provide habitat stabilization for ground-nesting seabird colonies. The predator-proof fence keeps out the feral cats, Indian mongoose, black rats, dogs, and house mice which preyed upon the unprotected chicks. The area within the fence contains native-dominant vegetation and most of the burrows for ground-nesting species, particularly Laysan and Black footed albatrosses, wedge tailed shearwaters, and Bulwer's petrels. Prior to the construction of the fence, most nests of Laysan albatross failed due to predation of the chicks by rodents, mongoose, and dogs. The fence is approximately 2,100 feet long and encloses about 5 acres (Department of Land & Natural Resources, 2011).



Ka‘ena Point is one of the few places in the main Hawaiian islands where the public can observe healthy native coastal ecosystems complete with charismatic seabird colonies. There are few locations on O‘ahu where seabirds can successfully nest and there are several species of seabirds and shorebirds that have thriving colonies there. At least 17 species of birds are known from Ka‘ena Point (Department of Land & Natural Resources, 2009).

Coastal areas like Ka‘ena Point played a large role in subsistence in pre-contact Hawaii and continue to do so today. Fishers today continue to bear a special relationship to shorebirds and seabirds as they rely upon watching the movement of these animals to indicate the location of schools of fish. For example, in public testimony, community members assert that seabirds are a major indicator of the presence of fish. William Aila, Jr. stated, “without the birds, there is no culture. You can’t catch fish without the birds” (Department of Land & Natural Resources, 2009).

Oral testimonies such as Mr. Aila’s confirm scientific reports which find that wedge-tailed shearwaters (*Puffinus pacificus*) and brown noddies (*Anous stolidus*) forage in close association with tuna schools, which provide foraging opportunities for these species. Other subsurface predators associated with seabird feeding events include spinner dolphins (*Stenella attenuata*), (*Pseudorca crassidens*), mahimahi (*Coryphaena hippurus*) and yellowfin tuna (*Thunnus albacares*). Frigate birds and sooty terns (*Sterna fuscata*) are also obligate commensals with subsurface predators like yellowfin tuna (Hebshi et al., 2008).



Manu Kai (Sea Birds)



Figure 7: Laysan Albatross. (Photo credit: JoanKauai)

The Laysan Albatross (Mōlī, *Phoebastria immutabilis*)

The Laysan albatross is a near-threatened species according to the IUCN Red List and is federally protected under the Migratory Bird Treaty Act. 99% of all Laysan Albatross nest in the Hawaiian Islands, with the majority in the Northwestern Hawaiian Islands (Department of Land & Natural Resources, 2015).

Coastal strand habitat like that found at Ka‘ena Point is very rare on O‘ahu and is one of the only places on the island suitable for Laysan albatross nests. Laysan albatrosses are considered “near threatened” because most of the nesting population resides in low-lying atolls threatened by rising sea level (Vanderwerf et al., 2014).

Laysan albatrosses are not the only species of albatross that nest at Ka‘ena Point. The first black tailed albatross was sighted in 2006, with a total of 32 since 2013. Ka‘ena Point is one of



the few places in the islands where visitors can view these majestic birds. Nesting colonies of ground-nesting seabird communities are uncommon on the main Hawaiian Islands because of non-native predators, such as dogs, feral cats, and small Indian mongooses. Nesting success of Laysan albatrosses and wedge-tailed shearwaters was low until the predator control began in 2000 and has continued to increase since the fence was built (Young et al. 2009).

Since 1979, these birds have attempted to breed at 6 locations on O‘ahu but have only been successful at fledging chicks at two sites: Ka‘ena Point NAR and Kuaokalā GMA. The first Laysan albatross were re-colonized on O‘ahu in 1991 after a population decline in the 1970s, and the first chick fledged in 1992. The Laysan albatrosses hatched at Ka‘ena only after off-road vehicles were banned in 1992. Ka‘ena Point is home to a much larger population than Kuaokalā, at about 28-50 nests from 2004-2008. This is 2-3x larger than the population at Kuaokalā. Moreover, the annual growth rate of the breeding population is impressive at Ka‘ena point, at about 27% annual growth rate. In 2011, 61 breeding pairs were observed (Young et al. 2009).

Wedge-tailed Shearwater (‘ua‘u kani, *Puffinus pacificus*)

The wedge-tailed shearwater, or ‘ua‘u kani (*Puffinus pacificus*), is relatively abundant at Ka‘ena Point. Populations in Hawai‘i historically numbered in the tens of millions; they are now considered “common” seabirds with an estimated population of only 40-60,000 pairs in the main Hawaiian Islands. The Hawaiian name for the bird means moaning petrel, and refers to the various strange nocturnal moans, groans, and wails heard from a nesting colony. These shearwaters are also pelagic birds, spending most of their lives at sea and will usually depart the colony before dawn and return after dusk. Adults usually arrive in March, and females lay a single egg in June. As ground nesting birds, shearwaters face threats from feral predators at



nesting sites and easily disoriented by urban lights (Division of Forestry and Wildlife, 2009).

Other seabirds

White-tailed tropicbirds, or koa'e kea (*Phaethon lepturus*), have also been known to nest at Ka'ena Point in small numbers. Other seabirds, including red-footed (*Sula sula*), brown (*S. leucogaster*), and masked (*S. dactylatra*) boobies, collectively known as 'ā; brown (*noio kōhā*, *Anous stolidus*) and black noddies (*noio*, *Anous minutus*); 'ou or Bulwer's petrel (*Bulweria bulwerii*), red-tailed tropicbirds or koa'e 'ula (*Phaethon rubricauda*), red-billed tropicbirds (*Phaethon aethereus*), and an occasional ka'upu or black-footed albatross (*Phoebastria nigripes*), have been observed from the point.

Great frigatebirds, or 'iwa (*Fregata minor*); and grey-backed (*pākalakala*, *Sterna lunata*), sooty ('ewa'ewa, *S. fuscata*), and white (*manu-o-Kū*, *Gygis alba*) terns have been observed at Ka'ena on occasion, and any number of other seabirds could potentially be seen here. Migratory shorebirds, including the wandering tattler ('ūlili, *Heteroscelus incana*); Pacific golden-plover, or *kōlea* (*Pluvialis fulva*); the sanderling (*hunakai*, *Calidris alba*); and ruddy turnstone ('akekeke, *Arenaria interpres*) may also be seen.

All the seabirds and shorebirds found at Ka'ena Point are federally protected under the Migratory Bird Treaty Act of 1918. Hawaiian short-eared owls, or pueo (*Asio flammeus sandwichensis*), have been seen in the Reserve, and it is possible that they may nest in the Reserve or nearby (Division of Forestry and Wildlife, 2009). See Appendix B for a list and photos of seabirds and shorebirds at Ka'ena Point.





Figure 8: "Three Monk Seals" (Photo credit: Tamara Luthy)

Holoholona Ma Kai (Sea Animals)

The nature and value of the off and near-shore fisheries at Ka'ena Point are also conveyed in recorded traditions and customs. The origins of some of these rich fishing grounds are explained in the legend of Maikoha. One of the legend's characters, Kaihukoa, moves to Wai'anae where she marries a chief named Ka'ena and transforms herself into the fishing grounds located "directly out from the Ka'ena Point" (Sterling and Summers 1978: 87). She brings with her the "the *ulua*, *kahala*, and the *mahimahi*. Several place names in the vicinity highlight the biocultural importance of Ka'ena Point: Pu'u Pueo and Kūmū nui a kea.

Pu'u Pueo - Pu'u Pueo, the location of Camp Ka'ena, is another place name which demonstrates the inextricable link between the land, the animals, and Hawaiian culture. This name refers to the presence of the pueo, a species which is very rare on Oahu. Pueo can be



observed at Ka‘ena Point, but would benefit from any habitat improvements that also benefit seabirds: “Like seabirds, pueo nest on the ground and are vulnerable to cats, dogs, and mongoose. Pueo naturally used to eat mostly birds and insects prior to the arrival of humans, so by improving seabird habitat, pueo will have more of its natural food source” (Department of Land & Natural Resources, 2019).

Kūmū nui ā kea –according to mo‘olelo, a giant Kūmū fish (*Parupeneus poryphyreus*) was caught by Maui and cut to small pieces at the heiau, that left a mark as it was dragged from the shore to the heiau. After it had been cut up, a great deluge occurred, and the small pieces washed back to the ocean and became the much smaller fish that we see in the area today (Sterling and Summers 1978; Department of Land & Natural Resources, 2006).

Spinner dolphins are commonly sighted off the coast as well. During the field seasons of 1968-69, spinner dolphins were frequently observed in Kealakekua Bay and around Ka‘ena Point: “[A]long the Waianae Coast between Barber’s Point and the vicinity of Kaena Point (the west or Kona shore) schools estimated between 30-100 animals can nearly always be found close to shore during the day” (Norris and Dohl, 1979: 10).

The Ka ‘ie ‘ie Channel between O‘ahu and Kaua‘i was said to have been guarded by two shark gods, Kua and Kahole-a-Kane, along with the mermaid Moana-nui-ka-Lehua (Alexander 2012). Several species of sharks are abundant around the area of the Point. *Manō*, particularly tiger sharks, were considered by some families to be an ‘aumakua (Beckwith 1917, Chun 2007:16), The Galapagos shark (*Carcharhinus galapagensis*) seems to prefer areas with strong currents such as Ka‘ena Point, while tiger sharks (*Galeocerdo cuvieri*) were observed infrequently. Adult sandbar sharks (*Carcharhinus milberti*) also seem to prefer leeward areas between Diamond Head and Ka‘ena Point, whereas juveniles were infrequent in these areas. The



most abundant shark around the Hawaiian Islands generally is the sandbar shark (*Carcharhinus milberti*) (Wass, 1971).

Hawaiian monk seal (ʻĪlio holoikauaʻua, *Monachus schauinslandi*)



Figure 9: Immature monk seal from the main Hawaiian Islands, set to be released at Laysan in the NWHI. Photo credit: TamaraLuthy

The population of Hawaiian monk seal is small, with only about 1200 individuals. At present, the population is declining at 4% per year. Their findings suggest that the population of this species probably never exceeded 15,000 individuals, meaning it has always had a small population. Hawaiian monk seals are theorized to have abandoned the main Hawaiian Islands in favor of the Northwestern Hawaiian Islands. It is likely that Hawaiian monk seals lived in the main Hawaiian Islands until humans arrived, at which point hunting and harassment from the introduced Polynesian dogs led to increased juvenile mortality. Hawaiian monk seals “were probably locally extirpated from the main Hawaiian Islands within the first century after Polynesian settlement (~1250-1350 AD) (Kittinger et al., 2011: 10).



The naturally small monk seal population in the NWHI almost collapsed by the end of the 19th century due to seal hunting by sailors. The species reached near-extinction in the 20th century due to opportunistic hunting by whaling, fishing, and sealing vessels throughout the 19th century (Kittinger et al., 2011). Various Hawaiian language sources show awareness of monk seals, with indigenous names ranging from ‘Īlioholoikauaua (“the dog who runs in the waves”), na mea hulu (the furry ones), to hulu (fur). Other terms like ohulu (seal hunter) indicate an awareness of monk seals (Watson et al. 2011).

Hawaiian language newspapers show that monk seals were used for their meat and fur. As noted by Kittinger et al. (2012): “[O]ne writer implores fellow Hawaiians not to “slacken in their moral resolve like the ‘Īlioholoikauaua,” and another writer uses the term loosely as an insult. These references provide some evidence that the monk seal was not always viewed in a positive manner, though the context does not provide enough description to determine why these views were held. (Kittinger et al., 2011)

One such source is the Kumulipō, a detailed chant that chronicles the creation story, genealogy, and mythology of ancient Hawai‘i (Beckwith, 1951). Previously it was not believed that any references to the monk seal were found in the Kumulipō, but the term “‘Īlioholoikauaua” in one section may reference the Hawaiian monk seal. The description of the ‘Īlioholoikauaua as “a rat running beside the wave,” is reminiscent of monk seals and the description of the monk seal in this section of the Kumulipō is also consistent with other descriptions and perceptions of monk seal behavior found in Hawaiian language sources. (Kittinger et al., 2011).

In the Kumulipō, the monk seal is described as ‘Īlioholoikauaua-a-Lono and is associated



with the Hawaiian god, Lono. This reference is the only known description of the linkage between Lono and the monk seal and the only known account of the term “ka-‘īlio-holo-i-ka-uaua-a-Lono.” The association with Lono is also interesting because dogs are typically associated with the god Kāne and many other ocean animals are associated with the god Kanaloa. Today, a small number of individuals interviewed for this study recognized the Hawaiian monk seal as a family ‘aumakua. (Kittinger et al. 2011).

Other animals at Ka‘ena

Honu, or green sea turtles (*Chelonia mydas*), are known to utilize the shallow waters of Ka‘ena Point for resting and feeding and are federally listed as a threatened species in Hawai‘i. Humpback whales (koholā, *Megaptera novaeangliae*), listed as an endangered species, are commonly seen in the waters off the point during the winter breeding season. Hawaiian spinner dolphins (nai‘a, *Stenella longirostris*) may also be seen in the waters near Ka‘ena Point (Division of Forestry and Wildlife, 2009).





Figure 10: "Underwater images of Hawaiian Green Sea Turtles." (Private Tours Hawaii, LLC, 2017)
<https://www.privatetourshawaii.com/blog/hawaiian-green-sea-turtle-nesting-season>

Little documented information exists regarding native invertebrates within the reserve. Native bees of the genus **Hylaeus (Colletidae)** are thought to pollinate the rare native plant ‘**ōhai (Sesbania tomentosa)**. A native **Succineid land snail** is known from Ka‘ena. Non-native invertebrates are common in the reserve, and an unstudied entomofauna is known to exist in association with seabirds (Division of Forestry and Wildlife, 2009).



Figure 11: Yellow-faced Bee. (Special to West Hawaii Today, 2021) Credit: <https://www.hawaiitribune-herald.com/2021/01/30/hawaii-news/endangered-hawaiian-yellow-faced-bees-threatened-by-invasive-ants/>

What is threatening the animal life at Ka‘ena?

Rats and Mice: Observations from Hawai‘i and around the world have shown that rats will eat seabird eggs and chicks, and even attack adult birds. Scientists estimate that rats have caused 40-60% of all bird and reptile extinctions on islands worldwide. Rats and mice also eat native plants and seeds (Department of Land & Natural Resources, 2009).

Mongoose, Cats, and Dogs: At Ka‘ena Point in 2006, 15% of wedge-tailed shearwater chicks were killed by these predators. In 2007, 13% of Laysan albatross chicks were also killed. These birds’ nest on the ground and are extremely vulnerable, especially if they cannot yet fly. Despite intensive efforts to control predators such as rats, mice, mongoose, and others, they continue to threaten nesting seabird populations. (Department of Land & Natural Resources, 2009).



Figure 12: Invasive mongoose at Ka‘ena Point. (Perez, 2022) Photo credit: Amy Perez (<https://www.gonomad.com/203788-oahu-wild-kaena-point-dazzling-nature>)



Plant Life at Ka‘ena Point



Figure 13: "Ohai" at Ka‘ena Point. Photo credit: Gabor Ruff

The area of Ka‘ena Point is generally affected by sun, salt spray, and seawater, and is limited by the sandy, rocky substrate. This sort of challenging, coastal strand environment is usually dominated by low shrubs and perennial herbs, vegetation that is adapted for such conditions. Farther uphill in the coastal zone, where the influence of salt and wind is less acute, arid shrublands are generally found. Two native natural communities are found in Ka‘ena Point Natural Area Reserve, the rare Naupaka (*Scaevola sericea*) Mixed Coastal Dry Shrubland and an ‘Ilima (*Sida fallax*) Coastal Dry Mixed Shrub and Grassland. Though naupaka itself is not rare, this community type was classified by the Hawai‘i Heritage Program to be critically imperiled globally, meaning that there are 1-5 occurrences worldwide. The ‘ilima community is considered to have a restricted range, of 21-100 occurrences (Department of Land & Natural Resources, 2009).



The project area is designated a critical habitat for seven endangered species of plants: ‘ōhai (*Sesbania tomentosa*), ‘āwiwi (*Centaurium sebaeoides*), ‘akoko (*Chamaesyce celastroides* var. *kaenana*), **Vigna o-wahuensis**, pu‘uka‘a (*Cyperus trachysanthos*), ma‘o hau hele (*Hibiscus brackenridgei*), and **Schiedea kealiae** (Department of Land & Natural Resources, 2009).

Common native species

Naupaka Mixed Coastal Dry Shrubland dominates the point. This community occurs on dunes and fossil reefs from the high-water mark throughout the coastal strand, and is generally dominated by a dense but non-continuous canopy of naupaka kahakai (*Scaevola sericea*). In the Reserve, the naupaka canopy is generally 2-4 feet in height, and opens to a varied cover of low grasses and shrubs that includes ‘aki‘aki (*Sporobolus virginicus*), pōhinahina (*Vitex rotundifolia*), hinahina kū kahakai (*Heliotropium anomalum* var. *argenteum*), and pā‘ū o Hi‘iaka (*Jacquemontia ovalifolia* subsp. *sandwicensis*). With the absence of off-road vehicles, this community is recovering well (Department of Land & Natural Resources, 2009).

The ‘Ilima Coastal Dry Mixed Shrub and Grassland community covers the gentle alluvial slopes above the sand dunes in the Reserve as a thin strip, rarely exceeding eighty feet in elevation. This community is capable of withstanding extreme drought conditions. The dominant ‘ilima is a shrub that can be prostrate or upright to more than three feet. In addition to ‘ilima, there may be a variety of codominant native shrubs and grasses. The prostrate vine pā‘ū o Hi‘iaka is the most frequent codominant with the ‘ilima in the Reserve. Taller native shrubs, such as naupaka and naio (*Myoporum sandwicense*), are scattered throughout the community. Other shrubs include alena (*Boerhavia repens*) and ‘ōhelo kai (*Lycium sandwicense*). Pili grass (*Heteropogon contortus*) and the upright shrub ma‘o (*Abutilon incanum*) are locally common in the upper reaches of the



community and nehe (*Wollastonia integrifolia*) nearer the point. Also found near the point is an endangered variety of 'akoko endemic to Ka'ena (*Chamaesyce celastroides* var. *kaenana*). Invasion by non-native plants presents a serious problem for this community (Department of Land & Natural Resources, 2009).

Other notable native plants found within the Reserve include the endangered species 'ohai (*Sesbania tomentosa*) and one of the only known occurrences of the endangered *Schiedea kealiae*. In total, eleven endangered plant species have been recorded at Ka'ena Point, and the area is designated as critical habitat for seven of those species. Also known from the area is Hawaiian cotton, called ma'o or huluhulu (*Gossypium tomentosum*) (Department of Land & Natural Resources, 2009).

Other native plant communities are found nearby outside the Reserve. The rare Alahe'e (*Psydrax odorata*) Mixed Lowland Dry Shrubland exists in relatively dry regions of basaltic slopes, and is found from 50-800 feet in elevation on the windward slopes from 'Ālau Gulch to Manini Gulch. Alahe'e growth is densest on the upper talus slopes and the lower cliff edges, with canopy height from 3-10 feet, depending on wind exposure. Common native shrubs of the understory include 'ilie'e (*Plumbago zeylanica*) and 'ilima, and native vines such as koali (*Ipomoea indica*, *I. cairica*) and huehue (*Cocculus trilobus*) are common. During the wet winter season, the annual native vine 'ānunu (*Sicyos pachycarpus*) is profuse. Other native vegetation associated with this community are the grasses pili, kāwelu (*Eragrostis variabilis*), and kākonakona (*Panicum torridum*), the herb 'ala'ala wai nui (*Peperomia leptostachya*), and kumuniu (*Dryopteris decipiens*), a fern. In the Ka'ena area, the alahe'e shrublands are severely degraded, with weed cover exceeding 50% in most areas (Department of Land & Natural Resources, 2009).



Kāwelu Coastal Dry Grassland typically occurs on basaltic coastal cliffs, and is found in the Ka‘ena region on steep windward cliffs and the upper reaches of talus slopes. The grasslands attain their best development closest to Ka‘ena Point at about forty feet in elevation, but extend east to ‘Ālau Gulch and up to 800 feet in elevation near the cliff tops. Kāwelu grasslands tend to form a low cover – generally less than twenty-five inches – and reach a maximum on slopes exposed to the prevailing winds. Distributed among the kāwelu are other native grasses, such as kākonakona and pili, and native shrubs such as ‘ilima. A scattering of taller shrubs, such as naio and alahe‘e, often project above the short canopy. Largely bare rock faces amidst kāwelu often support the shrub hinahina kuahiwi (*Artemisia australis*). An interesting phase of this community may be found near the point, where ‘akoko (*Chamaesyce* sp.) is codominant with kāwelu in a small area. Non-native grasses and shrubs are invading to various degrees (Department of Land & Natural Resources, 2009).

Naio Coastal Dry Shrubland, also considered a rare community, is known only from a few areas in the Hawaiian Islands, including the Ka‘ena coast. These shrublands cover extensive areas of the windward side from near the point to beyond Manini Gulch. Starting on the gentle alluvial fans at the base of the talus slopes, the shrublands extend up the slopes, sometimes onto the basalt ledges. This community is characterized by scattered, rounded naio shrubs, from 3-8 feet tall, with other shorter shrubs and grasses between. The most common are ‘ilima and a rare nehe (*Wollastonia lobata* var. *lobata*), with occasional patches of native grasses, such as pili, kāwelu, and kākonakona. The native shrub alahe‘e is also common. The naio shrublands at Ka‘ena are highly degraded by non-native species. See Appendix C for a list and photos of all native species at Ka‘ena Point (Department of Land & Natural Resources, 2009).



Common invasive species

Non-native plants in the area compete with native vegetation, especially in areas outside the Reserve. Koa haole (*Leucaena leucocephala*) dominates many of the dry slopes near Ka‘ena on the leeward side, forming a non-native community referred to as Koa haole Mixed Coastal Dry Shrubland. Koa haole typically covers 70-90% of drier leeward slopes and 25-50% of windward slopes but had shown a decline in the late-1980s due to the introduction of a non-native psyllid, *Heteropsylla cubana* (Psyllidae), resulting in emergence of native shrubs such as ma‘o and ‘ilima in some formerly infested areas.

Within koa haole shrublands a variety of non-native grasses, shrubs, and herbs exist. Guinea grass (*Panicum maximum*) heavily infests the flats near the road and on the lower slopes, and kiawe (*Prosopis pallida*) is intermittent on the lower slopes and flats, with 5-10% coverage on the windward side.

Other abundant weeds are the grasses swollen fingergrass (*Chloris barbata*), with up to 25% coverage of roadside areas and mid-slopes, and sourgrass (*Digitaria insularis*), which is found in the flats and open areas near the road and dominates open areas around koa haole stands. Buffel grass (*Cenchrus ciliaris*) is another common non-native grass. Vegetation along the proposed fencing corridor is primarily non-native (Department of Land & Natural Resources, 2009).

The Wai‘anae Mountain range is highly vulnerable to wildfires due to deforestation and the proliferation of fire-prone species such as invasive grasses, *Prosopis juliflora* and *Leucaena leucophylla*. In 2006, 60 acres burned at Ka‘ena and in 2009, 200 acres of critical habitat burned in Manini Pali in Ka‘ena Point State Park. Although no endangered plant populations were



directly affected by those fires, several endangered dryland forest plant species can be found in the mauka region nearby, such as *Abutilon sandwicense*, *Bonamia menziesii*, *Colubrina oppositifolia*, *Eugenia koolauensis*, *Euphorbia haeleeleana*, *Hibiscus brackenridgei* ssp. *mokuleianus*, *Nototrichium humile*, and *Schiedea hookeri* (Fish and Wildlife Service, 2016).

Removal of invasive species has proven beneficial for many of the endangered and threatened plant and animal species at Ka‘ena. Specifically, removal of nitrogen fixing plants kiawe (*Prosopis pallida*) and koa haole (*Leucaena leucocephala*) has proven to be less damaging to nutrient cycling at the site as some thought, due to the nitrogen-rich guano from increased seabird populations (Vanderwerf et al. 2014). See Appendix D for a list and photos of all invasive species at Ka‘ena Point.



NĀ MO‘OLELO KA‘ENA (THE STORIES & LEGENDS OF KA‘ENA)

Hawaiian place names were connected to traditional stories through which the history of the places was preserved. These stories were referred to as “mo‘olelo, a term embracing many kinds of recounted knowledge, including history, legend, and myth. It included stories of every kind, whether factual or fabulous, lyrical, or prosaic. Mo‘olelo were repositories of cultural insight and a foundation for understanding history and origins, often presented as allegories to interpret or illuminate contemporary life. Certainly, many such [oral] accounts were lost in the sweep of time, especially with the decline of the Hawaiian population and native language” (Ho‘oulumāhie, 2006, p.429– 430).

According to Pukui's Hawaiian-English dictionary the word “mo‘olelo” may refer to: a story, tale, myth, history, tradition, literature, legend, journal, log, yarn, fable, essay. (Pukui & Elbert, 1986) Or, according to the Parker Hawaiian-English dictionary it refers to: a continuous or connected narrative; a history, a tradition (Andrews, 1922). In Hawaiian thought, mo‘olelo is a holistic expression of both artistic and intellectual articulations. Because of this mo‘olelo may refer to any one of these meanings, or to a combination of all of them. This is not to imply that mo‘olelo is separate from other areas of study in Hawaiian language, or in Hawaiian Studies. Rather, this should serve as a start point to begin an exploration into the many layers of mo‘olelo. (Information retrieved from UH Mānoa Library’s Hawaiian Language Research guide: <https://guides.library.manoa.hawaii.edu/c.php?g=105808&p=685848> on 7/1/2022)



The following is an excerpt from McElroy & Duhaylonsod (2019):

Three mo‘olelo in particular hint at the significance of Ka‘ena:

Kaanaana

This first mo‘olelo deals with the prophet Kaanaana, who lived at Ka‘ena Point. This was the first person to predict that the Hawaiian Islands would lose its sovereignty to foreigners. This prophecy would later be echoed by the high priest Ka‘ōpūlupulu, giving his son the same message after they rounded Ka‘ena Point and went to meet their death in Wai‘anae District at the hands of Chief Kahahana (Kamakau, 1996). The mo‘olelo of Kaanaana is recounted here:

Ka‘ena Point, the home of the famous reader of omens (kuhikuhi puuone) Kaanaana, the first to prophecy of what was to come to Hawaii, that some will rise and others sink until they vanish entirely. There were to be two fish, the manini and the oililepa. (The lepa (flag) of the Haole did rise). The very first prophecy was uttered by this man, it has indeed come as we see it today. (Sterling and Summers, 1978:95–96)

Pikoiaka‘alalā and Kakahe‘e

The second mo‘olelo centers on Pikoiakaalala, a kupua of whom Beckwith (1970) explains can take the form of a supernatural rat or human. In this story, Pikoiaka‘alalā and his father are sailing in the waters off of Ka‘ena. There, they come across a supernatural he‘e, or octopus, named Kakahe‘e. The supernatural rat, Pikoiaka‘alalā, kills the octopus, and that area is still known by that name, Kakahe‘e, until this day. The mo‘olelo is told as follows:

[Pikoiakaalala and his father] set sail for the sea of ‘Ie‘ie-waho. There Pikoi-a-ka-Alala saw a certain octopus called Kakahe‘e. He said to his father, “A large octopus!” “Where?” asked his father. “There, in a hole where the sea washes ashore.” They sailed along till they were



almost within sight of land where the octopus was. This octopus was a supernatural one. The boy set his bow and let the arrow fly. He shot while they were yet far from land. The octopus was pierced where the sea washed ashore. They arrived later and came ashore at Waiaka'aiea. The canoe was beached there and they came along to kill the octopus. They beat it to death. (O reader, these two places Waiaka'aiea and Kakahe'e still remain on this side of Ka'ena Point) (Sterling & Summers, 1978, p.95).

Pōhaku O Kaua'i

The third mo'olelo is associated with Pōhaku O Kaua'i, a huge boulder located on the Ka'ena shore. Among its many points of significance is that it represents a relative of Pele who came with the fire goddess on her voyage from Kahiki and stayed at Ka'ena as they were making their way from Kaua'i across the islands (Sterling & Summers, 1978). In another story connected to this boulder, it was thrown by a chief of Kaua'i named Hā'upu, who hurled it at a chief of O'ahu named Kaena (Sterling & Summers, 1978). The boulder landed there, killed the O'ahu chief, and since then the area continues to bear the chief's name, Ka'ena. And finally, in still another mo'olelo, the boulder is a piece of Kaua'i island caught in the magical hook of the demigod Maui, as he tried to pull Kaua'i island closer to O'ahu (Emerson, 1997).

The mo'olelo explaining the significance of Pōhaku O Kaua'i with regard to the demigod Maui is recounted in Emerson's book, *Pele And Hi'iaka*:

The most audacious terrestrial undertaking of the demigod Mawi [sic] was his attempt to rearrange the islands of the group and assemble them into one solid mass. Having chosen his station at Ka'ena Point, the western extremity of O'ahu, from which the island of Kaua'i is clearly visible on a bright day, he cast his wonderful hook, Mana-ia-ka-lani, far out into the ocean that it might engage itself in the foundations of Kaua'i. When he felt that it had taken a good hold, he



gave a mighty tug at the line. A huge boulder, the Pōhaku o Kaua‘i, fell at his feet. The mystic hook, having freed itself from its entanglement, dropped into Pālolo Valley and hollowed out the crater, that is its grave. This failure to move the whole mass of the island argues no engineering miscalculation on Mawi’s part. It was due to the underhand working of spiritual forces. Had Mawi been more polite, more observant of spiritual etiquette, more diplomatic in his dealings with the heavenly powers, his ambitious plans would, no doubt, have met with better success (Emerson 1997:104). (McElroy & Duhaylonsod, 2018).

Another story of the Pōhaku O Kauai is written by Westervelt (1916):

“A long time ago there lived on Kaua‘i a man of wonderful power, Hāu‘pu. When he was born, the signs of a demi-god were over the house of his birth. Lightning flashed through the skies, and thunder reverberated – signs of the birth or death or some very unusual occurrence in the life of a chief. Mighty floods of rain fell and poured in torrents down the mountain-sides, carrying the red soil into the valleys in such quantities that the rapids and the waterfalls became the color of blood, and the natives called this a blood-rain. Then a beautiful rainbow formed over the house in which the young chief was born. This rainbow was thought to come from the miraculous powers of the new-born child shining out from him instead of from the sunlight around him.

Hāu‘pu while a child was very powerful, and after he grew up was widely known as a great warrior. He would attack and defeat armies of his enemies without aid from any person. His spear was like a mighty weapon, sometimes piercing a host of enemies, and sometimes putting aside all opposition when he thrust it into the ranks of his opponents. If he had thrown his spear and if fighting with his bare hands did not vanquish his foes, he would leap to the hillside,



tear up a great tree, and with it sweep away all before him as if he were wielding a huge broom. He was known and feared throughout all the Hawaiian Islands.

One night he lay sleeping on the side of a mountain which faced the neighboring island of O‘ahu. When clouds were on the face of the sea, these islands were hidden from each other; but when they lifted, the rugged valleys of the mountains on one island could be clearly seen from the other. This night the strong man stirred in his sleep. Indistinct noises seemed to surround his house. He turned over and dropped off into slumber again. Soon he was aroused a second time, and he was awake enough to hear shouts of men far, far away. Louder rose the noise mixed with the roar of the great surf waves, so he realized that it came from the sea, and he then forced himself to rise and he looked out toward O‘ahu.

He blindly rushed out to the edge of a high precipice which overlooked the channel. Evidently many boats and many people were out in the sea below. He laughed, and stooped down and tore a huge rock from its place. This he swung back and forth, back and forth, back and forth, until he gave it great impetus which added to his own miraculous power sent it far out over the sea. Like a great cloud it rose in the heavens and, as if blown by swift winds, sped on its way.

Over on the shores of Oahu a chief whose name was Ka‘ena had called his people out for a night’s fishing. Canoes large and small came from all along the coast. Torches without number had been made and placed in the canoes. Nets had been set in the best places. Fish of all kinds were to be aroused and frightened into the nets. Flashing lights, splashing paddles, and clamor from hundreds of voices resounded all around the nets. Gradually the canoes came nearer and



nearer the centre. The shouting increased. Great joy ruled the tumult which drowned the roar of the waves.

Suddenly something like a bird as large as a mountain seemed to be above, and then with a mighty sound like the roar of winds it descended upon them. Smashed and submerged were the canoes when the huge boulder thrown by Hā‘upu hurled itself upon them. The chief Ka‘ena and his canoe were in the centre of this terrible mass of wreckage, and he and many of his people lost their lives.

The waves swept sand upon the shore until in time a long point of land was formed. The remaining followers of the dead chief named this cape “Ka‘ena.” The rock thrown by Hā‘upu embedded itself in the depths of the ocean, but its head rose far above the water, even when raging storms dashed turbulent waves against it. To this death-dealing rock the natives gave the name Pōhaku O Kaua‘i (“Rock of Kauai”).” (Westervelt, 1916)



Hawaiian Legends Index for Ka‘ena Point

The following stories were researched using *UH Mānoa’s Hawaiian Legends Index* using the search term “Kaena Point, Oahu”. We have included excerpts of the available online documents archived by the University of Hawai‘i at Mānoa:

“**Ka‘ena Point, Oahu**” appears in the legend: "History of Kualii" in the book by Abraham Fornander: *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Volume 4*, Page: 374

HSL Call Number: H 398.2 Fo v.4

UHM Call Number: AM101.B4473 v.4 1985

Online: <http://www.archive.org/details/FornanderCollection4>

**110 He lae Kaena,
He hala o Kahuku,
He kuamauna hono i kehau Kaala,
Noho mai ana Waialua i lalo-e—
O Waialua ia.**

**115 O Mokuleia, Kahala ka ipu,
Ka loko ia mano lalawalu,
Hiu lalakea o Kaena,
Mano hele lalo o Kauai-e—
Olalo o Kauai, kuu aina,
120 O Kauai—.**

“Sitting in the calm of Wai‘anae

Ka‘ena is a point,

Kahuku is hala-wreathed.

Covered with dew is the back of Ka‘ala;

There below doth Waialua sit,



That is Waialua.
Mokuleia with its dish of Kahala;
A fish-pond, like cooked shark,
The tail of the hammer-headed shark is Ka‘ena,
The shark that travels at the bottom of Kaua‘i,
At the bottom of Kaua‘i my land;
O Kaua‘i!”

“**Ka‘ena Point, Oahu**” appears in the legend: "Legend of Nihooleki" in the book by Abraham

Fornander: *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Volume 4, Page: 492*

HSL Call Number: H 398.2 Fo v.4

UHM Call Number: AM101 .B4473 v.4 1985

Online: <http://www.archive.org/details/FornanderCollection4>

**E kau ana ma ka hakala,
E kiai ana ka Noio,
E lawe ana ke au i Makaena?
Kahi i laha mai ai ke aku,
Kahi ka lima lea ka haawi,
Ai ka mauwale,
Ai ka pehu o uka o Waiahulu e.**

“The current is flowing towards Makaena (Ka‘ena Point)

Where swarm the aku,

Where the giving would be a pleasure,

When the worthless could have a share,

When the hungry up at Waiahulu could also have a share.”



“**Ka‘ena Point, Oahu**” appears in the legend: "Story of the Formation of these Islands and Origin of this Race" in the book by Abraham Fornander: *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Volume 4*, Page: 28, Chapter VII. An Account of the First Sight of Foreigners

HSL Call Number: H 398.2 Fo v.4

UHM Call Number: AM101 .B4473 v.4 1985

Online: <http://www.archive.org/details/FornanderCollection4>

O Hawaii mauna kieke;
Hoho i ka lani Kauwiki;
I lalo ka hono o na moku, i ke kai e hopu ana;
Kauwiki i ka mauna i ke opaipai;
E kalai a hina Kauwiki-e.
O Kauai, O Kauai nui kuapapa,
Noho i ka lulu o Waianae.
He lae Kaena, he hala Kahuku.
He kuamauna hono i ke hau Kaala,
Noho mai ana Waialua i lalo e, O Waialua.
O Mokuleia ka ipu, ka helo
Ka ia mano lala walu, .

Hiu lala kea o Kaena,
Mano hele lalo o Kauai.
O lalo o Kauai, kuu aina,
O Kauai nui mokulehua,
Moku panee lua ana Tahiti.
I lalo Tahiti.
Ia Wakea ka la kolohia;
Hooulu i lalo o Kumuhonua;
Nakeke ka papa i Hawaiiakea,
O Kuhia i ka muo o ka la.
Kau mai ana Kona i ka maka;
Ke kau la Kona, ke moe la Kohala.



O Hawaii of the lofty mountains;
 Pointed to heaven is Kauwika;
 Below is the cluster of islands floating on the sea;
 Clasping Kauwika the trembling mountain;
 Hewing Kauwika till it fell.
 And now Kauai, Kauai great and peaceful,
 That is under the lee of Waianae.
 Kaena is a cape, Kahuku is a pandanus.
 Kaala is a mountain ridge covered with dew,
 And Waialua is situated below, O Waialua.
 Mokuleia is the calabash, the helo,
 The eight-finned shark;⁵

The tail of the white shark is Kaena,
 The shark stretching away toward Kauai.
 Below is Kauai, my land,
 O great Kauai, island (filled) with lehua,⁶
 Island stretching out towards Tahiti.
 Away down is Tahiti.
 Wakea controlled the sun creeping along;
 Arising from beneath Kumuhonua;
 Shaking is the foundations of broad Hawaii,
 Pointing to the rising rays of the sun.
 Kona stands forth to sight;
 The sun stands over Kona, Kohala is in darkness.

⁵ Waia was husband of Papa after her return from Tahiti.

⁶ Meaning the fourth instalment of royal kapu belonging to Iwikauikaua.

⁷ Referring to a branch shooting out horizontally from a tree, denoting great misfortune.

⁸ This looks like passing judgment that the culprit must suffer for his deed.

⁹ The eight-finned shark, like the eight-eyed and eight-forehead celebrities were famed for their magic powers.

¹⁰ This island of *lehua* groves may also refer to its many fighting men.

O Tahiti, moku kai a loa.
 Aina a Olopana i noho ai.
 I loko ka moku, I waho ka la;
 Ke aloalo o ka la ke hiki mai.
 Ane ua ike oe?
 Ua ike hoi wau ia Tahiti,
 He aina leo pahaohao wale Tahiti.
 Noonei kanaka i pii a luna.

A kuamoo o ka lani;
 Keehi iho, nana iho ia lalo.
 Aole o Tahiti kanaka.
 Hookahi o Tahiti kanaka, he haole;
 Me a'u la he akua,
 Me ia la he kanaka,
 He akua o Ku-e.

O Tahiti, land of the far-reaching ocean,
 Land where Olopana dwelt.
 Within is the land, outside is the sun;
 Indistinct is the land when approaching.
 Perhaps you have seen it?
 I have surely seen Tahiti,
 A land with a strange language is Tahiti.
 The people of this place ascended up

To the very backbone of heaven;
 They trampled and looked down below.
 Kanakas (men of our race) are not in Tahiti.
 One kind of men is in Tahiti—the haole;¹
 He is like a god,
 I am like a man,
 Ku is a god.



“Ka‘ena Point, Oahu” appears in the legend: "A Story of Ka‘uiki" in the book by Abraham

Fornander: *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Volume 5*, Page: 548

HSL Call Number: H 398.2 Fo v.5

UHM Call Number: AM101 .B4473 v.5 1985

Online: <http://www.archive.org/details/FornanderCollection5>

This story concerns a hill in Maui that was considered the placenta of Huamoa. In some versions, the placenta is carried through Ka‘ena to be left there but the child didn’t like it there, so Lalawalu brought it to Maui. (p.548)

Aka, o ka manao o kekahi poe, na ka Lalawalu i lawe mai, mai Kahiki mai, i lawe keiki hanai ia mai, a no ka uluhua o ka Lalawalu i ke nahu pinepine o ua keiki nei i ka waiu, nolaila, kupu ka manao iloko o ka makuahine e haalele ia ia, lawe mai la a pae ma Koloa, i Kauai. Manao ia e kiloi, aole nae he makemake o ua keiki nei e noho malaila. Hoomanawanui mai la no oia i ka hii ana, a hiki i Kaena ma Oahu. Aole no he makemake o ua keiki nei, nolaila, lawe loa ia mai a pae ma Kawaipapa ma Hana i Maui Hikina, a hoonoho ia me ia a hiki i keia wa, a pela iho la kekahi manao o ka poe kahiko.

But according to the idea of some people it was Lalawalu who brought it from Kahiki;¹⁰ she brought it as her foster child, but because she was vexed at the child for constantly nipping her breast, therefore the mother made up her mind to leave it. She brought it along to Koloa, Kauai, and there she wanted to cast it away, but the child did not fancy staying there. She persevered in carrying the child until they arrived at Kaena;¹¹ again the child did not desire to be left there, so it was brought along until they landed at Kawaipapa,¹² Hana, East Maui, and it was left with him; and there it stands until this day. That was the idea of some olden people.



“Ka‘ena Point, Oahu” appears in the legend: "A Story of Kawelo" in the book by Abraham

Fornander: *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Volume 5*, Page: 698

HSL Call Number: H 398.2 Fo v.5

UHM Call Number: AM101 .B4473 v.5 1985

Online: <http://www.archive.org/details/FornanderCollection5>

O ko lakou holo mai la no ia a hiki ma Oahu. Halawai mai la mea nei o Kou, no Puuloa, Oahu, he wahine maikai. A liuliu iki, hoomaka keia e hele e halawai me ka lawaia nui o Oahu nei ia wa, oia o Makuakeke. Ia wa, olelo aku o Kawelo ia Makuakeke: “Ua make anei na i’a kaulana onei no ka hei ole i ka upena?” Olelo mai kela: “Ua make hookahi, a koe hookahi i’a e noho nei la.” “Heaha la hoi! e kii kaua e lawaia iaia, malia o make mai ia kaua.” O ko laua nei hoe aku la no ia, a hiki ma ka lae o Kaena. I ko laua nei hiki ana aku, kulou iho la o Makuakeke ilalo e nana ai, a ike i ua i’a nei e holo ana. “Eia no ua i’a nei la,” wahi a ka lawaia. E waiho iki iho kakou no laua nei, a e kamailio ae kakou no na makua.

Soon they all sailed out for and landed at Oahu. Kou,⁸ a beautiful woman of Puuloa, Oahu, met him. In due time he started out to call on the celebrated fisherman of Oahu here at that time, who was Makuakeke. Kawelo immediately asked of Makuakeke: “Are the fish of this locality famed for their not being entrapped by the net, caught?” The latter replied: “One has been captured, but the other one is still at large.” “What of it? Let us go out to entrap it; perhaps we may capture it.” So they paddled out until they arrived off the point of Kaena.⁹ Just as they approached the spot, Makuakeke bent his head down to make observations and saw the fish swimming about. “Here is that fish,” said the fisherman. Let us leave these two awhile and speak relative to the parents.



“Ka‘ena Point, Oahu” appears in the legend: "Legend of Halemano" in the book by Abraham

Fornander: *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Volume 5, Page:252*

HSL Call Number: H 398.2 Fo v.5

UHM Call Number: AM101 .B4473 v.5 1985

Online: <http://www.archive.org/details/FornanderCollection5>

My lover from the Kalihi rain, where the clothes are bundled up,
Where the back is the only sheltered spot ;
It is being pressed by the Waahila [rain],
The rain of my land where women are led away secretly.
Search is made to the top of Kaala,
The lower end of Pokai⁸⁸ is plainly seen.
Love looks in from Honouliuli,⁸⁹
The dew comes creeping, it is like the wind of Lihue,
Like a false gleaming of the sun at Kaena,
For it is being destroyed by the Unulau wind from below,
Causing coldness within, made so by love of thee,
For I love thee, my companion of that parched plain.

Kuu wahine mai ka ua popo kapa o Kalihi
Ke ahai la ma ke kua ka malu ;
Ke nounou mai la e ka Waahila,
Ka ua kaili wahine o kuu aina.
Huli ae la Kaala kau i luna,
Waiho wale kai o Pokai,
Nana wale ke aloha i Honouliuli,
Kokolo kehau he makani no Lihue,
He lino wahahee na ka la i Kaena,
Ua hao—a mai la e ka unulau o lalo,
Anuanu loko huihui i ke aloha,
Aloha ka wahine ka hoa noho o ia kula panao.



“Ka‘ena Point, Oahu” appears in the legend: "Legend of Kawelo" in the book by Abraham

Fornander: *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Volume 5*, Pages: 10-

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HSL Call Number: H 398.2 Fo v.5

UHM Call Number: AM101 .B4473 v.5 1985

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Moe iho la o Kawelo ia po a ao, hele hou aku la ia i Waialae i kana kumu lawaia ia Maakuakeke, a holo hou laua i ka lawaia.

Ma keia holo ana, hiki laua i ka lae o Kaena, ma Waianae.

(E like me na olelo paha mua, pela no ma keia wahi, nolaila, e haalele ka olelo ana, no ka mea i paa mua, a e hele aku ma kahi i olelo ole ia.)

Ma keia holo ana a laua i ka lawaia, ua nanea loa o Kawelo, i ka huki i ka uhu. Ia Kawelo e lawaia ana, hiki mai la ka ua me ka makani, a me ka ino pu. A ike o

Kawelo slept that night until daylight, when he again set out for Waialae to his instructor in the art of fishing, Maakuakeke, and they again set out on a fishing cruise.

On this trip they went as far as the Kaena point, at Waianae. Upon arriving at this fishing ground, they immediately began fishing; and in a short time Kawelo got so busy pulling up the uhu that they were overtaken by a rain and wind-storm. When Maakuakeke saw the storm, he urged upon Kawelo to return, for he knew

^{"Uhu, the parrot-fish.}

^{"Seeking auguries of future events.}

^{"A generous appetite requiring eighty calabashes of poi and a like amount of pork to a meal.}



Maakuakeke i keia mau mea, koi aku la ia ia Kawelo e hoi, no ka mea, ua maa loa o Maakuakeke, ina e ua, a e makani, alaila, hiki ua ia nei o Uhumakaikai. Nolaila, kona koi ia Kawelo e hoi, aole nae he ae mai o Kawelo. Ua ike no o Kawelo, e halawai ana laua me kela ia, me Uhumakaikai. Nolaila, hoomau no ia i ke kulou ana me ke puhi i ke kukui. Ia ia e hana ana pela, kaalo ana o Uhumakaikai. A ike o Kawelo, hoomakaukau i ka upena, a hei ae la o Uhumakaikai, ia wa laua nei i huki ia ai e ka ia i ka moana loa, i nana aku ka hana ia uka o Waianae ua nalowale kauhale a me ke poi nalu ana. Nolaila, kahea aku o Maakuakeke ia Kawelo penei:

E Kaweloleimakua,
E pae e.
E kama hanau a ka lapa o Puna,
Na maka o Haloa i luna,
Kuu haku kuu lawaia alii o Kauai.

Kahea mai o Kawelo: "I oe—a, i oe—a."

I aku o Maakuakeke: "E oki aku ka ia a kaua, e hoi kaua." Olelo mai o Kawelo: "E oki hoi ka hoa paio o ka lawaia i ke aha?" Ia manawa, ahai ka ia ia laua a nalowale ke kuahiwi o Kaala, a no ke komo o ke kai i loko o ka waha o ka waa, i ka ikaika o ka holo a ka ia, moe iho la o Kawelo i ka waha o ka waa, a paa iho la ke kai. Ia wa, alawa ae la o Maakuakeke, i uka, ua nalowale ka aina, o Oahu nei, nolaila, makau iho la i ka make.

that when the rain and wind are encountered, that it was the sure sign of the coming of Uhumakaikai. Knowing this, he urged upon Kawelo to return, but Kawelo would not consent to it. Kawelo, on the other hand, knew that they were to meet the great fish, Uhumakaikai, so he insisted on looking down at the bottom of the sea and blowing chewed kukui nut over the surface of the sea. While he was busily doing this, Uhumakaikai passed by. When Kawelo saw it, he reached for his net and made ready to catch the great fish. As Uhumakaikai came nearer, he was caught in the net and immediately they were towed out to mid-ocean by this fish. When they looked behind them, they saw that the houses and the line of surf at Waianae had disappeared. At seeing this Maakuakeke called out to Kawelo:

Say, Kaweloleimakua,
Let us land.
Say, offspring of the cliffs of Puna,
The eyes of Haloa¹⁷ are above,
My lord, my chiefly fisherman of Kauai.

Kawelo answered back: "Yes, I am here, yes." Maakuakeke said: "Cut away our fish and let us return." Kawelo replied: "Why should we cut away the fisherman's opponent?"

The fish in the meantime kept on towing them away until the Kaala mountain disappeared. As the sea was coming in over the sides of the canoe, for they were traveling at a very great rate of speed, Kawelo laid down over the open canoe and in this way kept out the sea from entering it. When next Maakuakeke looked behind, he saw that Oahu had disappeared, and he began to fear death.



“Ka‘ena Point, Oahu” appears in the legend: "Legend of Maikoha" in the book by Abraham

Fornander: *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Volume 5,*

Pages: 270-273

HSL Call Number: H 398.2 Fo v.5

UHM Call Number: AM101 .B4473 v.5 1985maikoha

Online: <http://www.archive.org/details/FornanderCollection5>

A noho o Kaihuopalaai i laila, hele aku la kona mau hoahanau a hiki ma Waianae, moe o Kaihukoa me Kaena, he kane ia e noho ana i laila. He kanaka maikai loa o Kaena, a he 'lii no hoi no Waianae. Nolaila, noho o Kaihukoa malaila a hiki i keia la, oia kela koa ma waho o ka lae o Kaena. A o na ia i hele pu mai me ia, oia ka ulua, ke kahala, ka mahimahi.

A noho ia i Waianae, hele aku kona mau hoahanau a hiki ma Waialua, loa o
(271)

When Kaihuopalaai decided to live in Ewa, her sisters proceeded on to Waianae, where Kaihukoa decided to make her home and she was married to Kaena, a man who was living at this place, a very handsome man and a chief of Waianae. So she remained in Waianae and she is there to this day. She changed into that fishing ground directly out from the Kaena Point, and the fishes that came with her were the ulua, the kahala² and the mahimahi.³

When Kaihukoa decided to stay in Waianae, the remaining sisters continued on to Waialua, where Kawailoa met Ihukoko. Kawailoa was a single man and as he fell in

¹The *wauke* plant (*Broussonetia papyrifera*) was cultivated for the good qualities of its bark for producing the finest kapas.
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²Kahala, the amber fish, a species of the *Seriola*.
³Mahimahi, dolphin (*Coryphaena hippurus*).



Kawailoa ia Ihukoko, he kane ia, a noho iho la me ia. O ka ia i hele pu mai me Ihukoko, o ke aholehole.

A noho ia i laila, hele aku la o Kaihukuuna, a hiki i Laie, loa o Laniloa, he kane ia, a noho iho la laua. O ka ia i hele mai me Kaihukuuna, he anae, a hiki i keia la.

A pau lakou i ka moe kane ma Oahu nei, alaila, hele mai ko lakou kaikunane mua loa, o Kaneaukai ka inoa. O kona kino he pauku laau, a pae ma ke kahakai o Kealia, ma Mokuleia, i Kawaihapai ma Waialua. Malaila kahi i lana ai, me ke kaa i uka, i kai. A mahope, hele a kino kanaka aku la o Kaneaukai, a hiki ma Kapaeloa e noho ana elua elemakule.

Ia ia i hiki aku ai i kahi o na elemakule, e kahumu ana laua; a kalua ka umu, hele aku la laua e lawaia. Ia laua e lawaia ana, aohe loa o ka ia, nolaila, hea aku o Kaneaukai: "E na elemakule, owai ka olua akua e kaumaha nei?" I mai na elemakule: "O ke 'kua ka maua e kaumaha nei aohe loa o ka inoa." I aku o Kaneaukai: "Ua loa, a i kaumaha olua, penei e olelo ai, 'eia ka ai a me ka ia e Kaneaukai,' oia ka inoa o ke 'kua." Ae aku na elemakule: "Ae, akahi no a loa ia maua ka inoa o ke 'kua." Nolaila, hoomana ia a hiki i keia la. A ua lilo o Kaneaukai i akua lawaia no laua, a me na mea e ae, ke manao laua pela.

love with Ihukoko the two were united and they became husband and wife. Ihukoko remained here, and the fish that accompanied her from their home was the *aholehole*.⁴

When Ihukoko decided to remain in Waialua, the sister that was left, Kahukuuna, continued on her way until she came to Laie where she met Laniloa, a goodly man, and they lived together as husband and wife. The fish that came with her was the mullet and it too remained there to this day.

After the sisters were all married and had been living with their husbands on Oahu for some time, Kaneaukai⁵ their oldest brother came in search of them. This man's body was in the shape of a log of wood, and after he had floated on the surface of the ocean for several days, it drifted to the seashore at Kealia in Mokuleia, Kawaihapai, Waialua, where it was carried in and out by the tide. After being in this form for some time it changed into a human being and journeyed to Kapaeloa, where two old men were living.

When he approached the home of the two old men, he saw them watching an umu (oven), and after it was covered up they set out to the beach to do some fishing. After fishing for some time without success Kaneaukai called out to them: "Say, you old men, which god do you worship and keep?" The old men replied: "We are worshipping a god, but we do not know his name." Kaneaukai then said: "You will now hear and know his name. When you let down your net again, call out, 'Here is the food and fish, Kaneaukai,' that is the name of the god." The old men assented to this, saying: "Yes, this is the first time that we have learned his name." Because of this fact, Kaneaukai is the fish god worshiped by many to this day, for Kaneaukai became their fish god, and from them others, if they so desired.

⁴*Aholehole (Kuhlia malo).*

⁵Kaneaukai, a popular god of fisher-folk.



“**Ka‘ena Point, Oahu**” appears in the legend: "Legend of Palila" in the book by Abraham

Fornander: *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Volume 5*, Page: 142

HSL Call Number: H 398.2 Fo v.5

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Online: <http://www.archive.org/details/FornanderCollection5>

No Palila: Lalau iho la o Palila i kana laau palau ia Huliamaahi, a ku iho la i luna o ke ahua o Komoikeanu ma waho mai o Humuula, oniu i ka laau ana, ia oniu ana a pahu, hue mai la ka laau mamua, paa mai la o Palila ma ka elau, a ku ana i luna o Nualolo, i ka puu o ahi o Kamaile. Nana keia o Kahiki, a pau, huli nana ia Oahu nei, a paa ka manao ma Oahu nei, e pahu mai ana keia ia Huliamaahi, kau ana i ka lae o Kaena keia, ma Waianae.

Haalele keia ia Kaena, hele mai la a Kalena, a Pohakea, Maunauna, Kanehoa, a ke kula o Keahumoa, nana ia Ewa. Ku keia i laila nana i ke ku a ka ea o ka lepo i na kanaka, e pahu aku ana keia i ka laau palau aia nei i kai o Honouliuli, ku ka ea o ka lepo, nu lalo o ka honua, me he olai la, makau na kanaka holo a hiki i Waikele. A hiki o Palila i laila, e paapu ana na kanaka i ka nana lealea a ke 'lii o Oahu nei, oia o Ahuapau, o kona hale noho, o Kalaepohaku e pili la me Wailuakio i Kapalama.

On the day that Palila decided to leave home, he took up his war club, Huliamaahi, and came out of Humuula and stood on the knoll of Komoikeanu, swung his war club, pointed it in front of him and let the club fly. As the club flew he hung on to one end of it and he was carried by it until he landed on the cliff of Nualolo on the top of the hill of Kamaile, the hill from which the fire sticks' are thrown. As he stood on the hill he first looked towards Kahiki, then towards Oahu; then making up his mind to come to Oahu, he pushed his war club ahead of him and again he was carried by it until he landed on the Kaena point at Waianae.

After leaving Kaena he came to Kalena, then on to Pohakea, then to Maunauna, then to Kanehoa, then to the plain of Keahumoa and looking toward Ewa. At this place he stood and looked at the dust as it ascended into the sky caused by the people who had gathered there; he then pushed his war club toward Honouliuli. When the people heard something roar like an earthquake they were afraid and they all ran to Waikele. When Palila arrived at Waikele he saw the people gathered there to witness the athletic games that were being given by the king of Oahu, Ahuapau by name. His palace was situated at Kalaepohaku, close to Wailuakio at Kapalama.



“Ka‘ena Point, Oahu” appears in the legend: "Legend of Puniakaia in the book by Abraham Fornander: *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Volume 5*, Page: 158
HSL Call Number: H 398.2 Fo v.5
UHM Call Number: AM101 .B4473 v.5 1985
Online: <http://www.archive.org/details/FornanderCollection5>

He mau la i hala o ka noho ana, holo o Puniakaia i Kauai e makaikai ai, hele aku la ia a hiki i ka lae o Kaena ma Waianae, e noho ana keia poe e hoa i na waa, a e holo i Kauai. Ninau aku la o Puniakaia: “E holo ana ko oukou waa i hea?” “I Kauai.” “Aole la hoi e pono owau kekahi e holo pu me oukou?” “I ke aha hoi! O ka waa no paha ia.” O ke kumu o keia ae ana e holo pu i Kauai, o ka nana mai o lakou la a ike i ke kanaka maikai o Puniakaia.

After living with his mother for a few days, Puniakaia decided to go to Kauai to make a visit; so he started out until he came to the Kaena point, at Waianae, where he met some men who were lashing their canoe for a trip to Kauai. Puniakaia upon coming up to these men, asked them: “Where are you going with this canoe?” “To Kauai.” “Can I go with you?” “And why not? The canoe is yours.”⁸ The reason why these people allowed Puniakaia to go to Kauai with them was because he was such a handsome looking man.

“Ka‘ena Point, Oahu” appears in the legend: "Kalelealuaka" in the book: Thrum, Thomas G., *Hawaiian Folk Tales: A Collection of Native Legends* on pages: 74-106 HSL Call Number: H 398.2 T UHM Call Number: GR385 .T4, online:
<http://www.archive.org/details/hawaiianfolktale00thru>



After a few days, again came a messenger announcing that the rebel Kualii was making war on the plains of Kulaokahua. On hearing this Kakuhihewa immediately collected his soldiers. As usual, the lame marshal set out in advance the evening before the battle.

In the morning, after the army had gone, Kalelealuaka said to his wives, "I am thirsting for some water taken with the snout of the calabash held down-

ward. I shall not relish it if it is taken with the snout turned up." Now, Kalelealuaka knew that they could not fill the calabash if held this way, but he resorted to this artifice to prevent the two young women from knowing of his miraculous flight to the battle. As soon as the young women had got out of sight he hastened to Waialua and arrayed himself in the rough and shaggy wreaths of *uki* from the lagoons of Ukoa and of *hinahina* from Kealia. Thus arrayed, he alighted behind the lame marshal as he climbed the hill at Napeha, slapped him on the back, exchanged greetings with him, and received a compliment on his speed; and when asked whence he came, he answered from Waialua. The shrewd, observant cripple recognized the wreaths as being those of Waialua, but he did not recognize the man, for the wreaths with which Kalelealuaka had decorated himself were of such a color — brownish gray — as to give him the appearance of a man of middle age. He lifted the cripple as before, and set him down on the brow of Puowaina (Punch Bowl Hill), and received from the grateful cripple, as a reward for his service, all the land of Waialua for his own.



“Ka‘ena Point, Oahu” appears in the legend: "Kneaukai: A Legend of Waialua" in the book:

Thrum, Thomas G., *Hawaiian Folk Tales: A Collection of Native Legends* on pages: 250-254

HSL Call Number: H 398.2 T UHM Call Number: GR385 .T4 Online:

<http://www.archive.org/details/hawaiianfolktale00thru>

XXIII

KANEAUKAI

A LEGEND OF WAIALUA

THOS. G. THRUM

LONG ago, when the Hawaiians were in the darkness of superstition and kahunaism, with their gods and lords many, there lived at Mokuleia, Waialua, two old men whose business it was to pray to Kaneaukai for a plentiful supply of fish. These men were quite poor in worldly possessions, but given to the habit of drinking a potion of awa after their evening meal of poi and fish.

The fish that frequented the waters of Mokuleia were the aweoweo, kala, manini, and many other varieties that find their habitat inside the coral reefs. Crabs of the white variety burrowed in the sand near the seashore and were dug out by the people, young and old. The squid also were speared by the skilful fishermen, and were eaten stewed, or salted and sun-dried and roasted on the coals. The salt likely came from Kaena Point, from salt-water evaporation in the holes of rocks so plentiful on that stormy cape. Or it may have been made on the salt pans of Paukauwila, near the stream of that name, where a few years ago this industry existed on a small scale.

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But to return to our worshippers of Kaneaukai. One morning on going out upon the seashore they found a log of wood, somewhat resembling the human form, which they took home and set in a corner of their lowly hut, and continued their habit of praying to Kaneaukai. One evening, after having prepared a scanty supper of poi and salt, with perhaps a few roasted kukui-nuts, as a relish, and a couple of cocoa-nut cups of awa as their usual drink, they saw a handsome young man approaching, who entered their hut and saluted them. He introduced himself by saying, "I am Kaneaukai to whom you have been praying, and that which you have set up is my image; you have done well in caring for it."

He sat down, after the Hawaiian custom, as if to share their evening meal, which the two old men invited him to partake of with them, but regretted the scanty supply of awa. He said: "Pour the awa back into the bowl and divide into three." This they did and at once shared their meal with their guest.

After supper Kaneaukai said to the two old men, "Go to Keawanui and you will get fish enough for the present." He then disappeared, and the fishermen went as instructed and obtained three fishes; one they gave to an old sorceress who lived near by, and the other two they kept for themselves.

Soon after this there was a large school of fish secured by the fishermen of Mokuleia. So abundant were the fish that after salting all they could, there was enough to give away to the neighbors; and even the dogs had more than they desired.



Leaving the Mokuleia people to the enjoyment of their unusual supply of fish, we will turn to the abode of two kahunas, who were also fishermen, living on the south side of Waimea Valley, Oahu. One morning, being out of fish, they went out into the harbor to try their luck, and casting their net they caught up a calcareous stone about as large as a man's head, and a pilot fish. They let the pilot fish go, and threw the stone back into the sea. Again they cast their net and again they caught the stone and the pilot fish; and so again at the third haul. At this they concluded that the stone was a representative of some god. The elder of the two said: "Let us take this stone ashore and set it up as an idol, but the pilot fish we will let go." So they did, setting it up on the turn of the bluff on the south side of the harbor of Waimea. They built an inclosure about it and smoothed off the rocky bluff by putting flat stones from the immediate neighborhood about the stone idol thus strangely found.

About ten days after the finding of the stone idol the two old kahunas were sitting by their grass hut in the dusk of the evening, bewailing the scarcity of fish, when Kaneaukai himself appeared before them in the guise of a young man. He told them that they had done well in setting up his stone image, and if they would follow his directions they would have a plentiful supply of fish. Said he, "Go to Mokuleia, and you will find my wooden idol; bring it here and set it up alongside of my stone idol." But they demurred, as it was a dark night and there were usually quicksands



after a freshet in the Kamananui River. His answer was, "Send your grandsons." And so the two young men were sent to get the wooden idol and were told where they could find it.

The young men started for Mokuleia by way of Kaika, near the place where salt was made a few years ago. Being strangers, they were in doubt about the true way, when a meteor (*hoku kaolele*) appeared and went before them, showing them how to escape the quicksands. After crossing the river they went on to Mokuleia as directed by Kaneaukai, and found the wooden idol in the hut of the two old men. They shouldered it, and taking as much dried fish as they could carry, returned by the same way that they had come, arriving at home about midnight.

The next day the two old kahunas set up the wooden idol in the same inclosure with the stone representative of Kaneaukai. The wooden image has long since disappeared, having been destroyed, probably, at the time Kaahumanu made a tour of Oahu after her conversion to Christianity, when she issued her edict to burn all the idols. But the stone idol was not destroyed. Even during the past sixty years offerings of roast pigs are known to have been placed before it. This was done secretly for fear of the chiefs, who had published laws against idolatry.

Accounts differ, various narrators giving the story some embellishments of their own. So good a man as a deacon of Waialua in telling the above seemed to believe that, instead of being a legend it was true; for an old man, to whom he referred as authority, said



that one of the young men who went to Mokuleia and brought the wooden idol to Waimea was his own grandfather.

An aged resident of the locality gives this version: Following the placement of their strangely found stone these two men dreamed of Kaneaukai as a god in some far-distant land, to whom they petitioned that he would crown their labors with success by granting them a plentiful supply of fish. Dreaming thus, Kaneaukai revealed himself to them as being already at their shore; that the stone which they had been permitted to find and had honored by setting up at Kehauapuu, was himself, in response to their petitions; and since they had been faithful so far, upon continuance of the same, and offerings thereto, they should ever after be successful in their fishing. As if in confirmation of this covenant, this locality has ever since been noted for the periodical visits of schools of the anae-holo and kala, which are prevalent from April to July, coming, it is said, from Ohea, Honuaula, Maui, by way of Kahuku, and returning the same way.

So strong was the superstitious belief of the people in this deified stone that when, some twenty years ago, the road supervisor of the district threw it over and broke off a portion, it was prophesied that Kaneaukai would be avenged for the insult. And when shortly afterward the supervisor lost his position and removed from the district, returning not to the day of his death; and since several of his relatives have met untimely ends, not a few felt it was the recompense of his sacrilegious act.



“**Ka‘ena Point, Oahu**” appears in the legend: "This Land is the Sea's" in the book: Thrum,

Thomas G., *Hawaiian Folk Tales: A Collection of Native Legends* on pages: 203-214

HSL Call Number: H 398.2 T

UHM Call Number: GR385 .T4

Online: <http://www.archive.org/details/hawaiianfolktale00thru>

The priest replied: “Return you first; we will follow later,” and the messenger obeyed. When he had departed Kaopulupulu recalled to his son the words he had spoken before the advent of the messenger, and said: “Oh, where are you, my child? Go clothe the body; put on the malo; eat of the food till satisfied, and we will go as commanded by the King; but this journey will result in placing us on the altar (*kau i ka lele*). Fear not death. The name of an idler, if he be beaten to death, is not passed on to distinction.”

At the end of these words of his father, Kahulupue wept for love of his relatives, though his father bid him to weep not for his family, because he, Kaopulupulu, saw the end that would befall the King, Kahahana, and his court of chiefs and retainers. Even at this time the voices of distress were heard among his family and their tears flowed, but Kaopulupulu looked on unmoved by their cries.

He then arose and, with his son, gave farewell greetings to their household, and set forth. In journeying they passed through Waialua, resting in the house of



a kamaaina at Kawaihapai. In passing the night at this place Kahulupue slept not, but went out to examine the fishing canoes of that neighborhood. Finding a large one suitable for a voyage, he returned and awoke his father, that they might flee together that night to Kauai and dwell on the knoll of Kalalea. But Kaopulupulu declined the idea of flight. In the morning, ascending a hill, they turned and looked back over the sea-spray of Waialua to the swimming halas of Kahuku beyond. Love for the place of his birth so overcame Kaopulupulu for a time that his tears flowed for that he should see it no more.

Then they proceeded on their way till, passing Kaena Point, they reached the temple of Puaakanoe. At this sacred boundary Kaopulupulu said to his son, "Let us swim in the sea and touch along the coast of Makua." At one of their resting-places, journeying thus, he said, with direct truthfulness, as his words proved: "Where are you, my son? For this drenching of the high priests by the sea, seized will be the sacred lands (*moo-kapu*) from Waianae to Kualoa by the chief from the east."

As they were talking they beheld the King's men approaching along the sand of Makua, and shortly afterward these men came before them and seized them and tied their hands behind their backs and took them to the place of King Kahahana at Puukea, Waianae, and put them, father and son, in a new grass hut unfinished of its ridge thatch, and tied them, the one to the end post (*pouhana*) and the other to the corner post (*poumanu*) of the house.



“**Ka‘ena Point, Oahu**” appears in the legend: "A Giant's Rock-Throwing" in the book:

Westervelt, W. D., *Hawaiian Legends of Ghosts, and Ghost-Gods* on pages: 21-25

HSL Call Number: H 398.2 We

UHM Call Number: GR385 .H3 W35 1998

Online: <http://www.archive.org/details/legendsofgodsgho00westrich>

A GIANT’S ROCK-THROWING

A POINT of land on the northwestern coast of the island Oahu is called Ka-lae-o-Kaena which means “The Cape of Kaena.”

Out in the ocean a short distance from this cape lies a large rock which bears the name Pohaku-o-Kauai, or rock of Kauai, a large island northwest of Oahu. This rock is as large as a small house.

There is an interesting legend told on the island of Oahu which explains why these names have for generations been fastened to the cape and to the rock. A long, long time ago there lived on the island Kauai a man of wonderful power, by the name of Hau-pu. When he was born, the signs of a demi-god were over and around the house of his birth. Lightning flashed through the skies, and thunder reverberated, rolling along the mountain-sides.

Thunder and lightning were very rare in the Hawaiian Islands, and were supposed to be connected with the birth or death or some very unusual occurrence in the life of a chief.

Mighty floods of rain fell and poured in tor-



rents down the mountain-sides, carrying the red iron soil into the valleys in such quantities that the rapids and the waterfalls became the color of blood, and the natives called this a blood-rain.

During the storm, and even after sunshine filled the valley, a beautiful rainbow rested over the house in which the young chief was born. This rainbow was thought to come from the miraculous powers of the new-born child shining out from him instead of from the sunlight around him. Many chiefs throughout the centuries of Hawaiian legends were said to have had this rainbow around them all their lives.

Hau-pu while a child was very powerful, and after he grew up was widely known as a great warrior. He would attack and defeat armies of his enemies without aid from any person. His spear was like a mighty weapon, sometimes piercing a host of enemies, and sometimes putting aside all opposition when he thrust it into the ranks of his opponents.

If he had thrown his spear and if fighting with his bare hands did not vanquish his foes, he would leap to the hillside, tear up a great tree, and with it sweep away all before him as if he were wielding a huge broom. He was known and feared throughout all the Hawaiian Islands. He became angry quickly and used his great powers very rashly.



One night he lay sleeping in his royal rest-house on the side of a mountain which faced the neighboring island of Oahu. Between the two islands lay a broad channel about thirty miles wide. When clouds were on the face of the sea, these islands were hidden from each other; but when they lifted, the rugged valleys of the mountains on one island could be clearly seen from the other. Even by moonlight the shadowy lines would appear.

This night the strong man stirred in his sleep. Indistinct noises seemed to surround his house. He turned over and dropped off into slumber again.

Soon he was aroused a second time, and he was awake enough to hear shouts of men far, far away. Louder rose the noise mixed with the roar of the great surf waves, so he realized that it came from the sea, and he then forced himself to rise and stumble to the door.

He looked out toward Oahu. A multitude of lights were flashing on the sea before his sleepy eyes. A low murmur of many voices came from the place where the dancing lights seemed to be. His confused thoughts made it appear to him that a great fleet of warriors was coming from Oahu to attack his people.

He blindly rushed out to the edge of a high precipice which overlooked the channel. Evi-



dently many boats and many people were out in the sea below.

He laughed, and stooped down and tore a huge rock from its place. This he swung back and forth, back and forth, back and forth, until he gave it great impetus which added to his own miraculous power sent it far out over the sea. Like a great cloud it rose in the heavens and, as if blown by swift winds, sped on its way.

Over on the shores of Oahu a chief whose name was Kaena had called his people out for a night's fishing. Canoes large and small came from all along the coast. Torches without number had been made and placed in the canoes. The largest fish-nets had been brought.

There was no need of silence. Nets had been set in the best places. Fish of all kinds were to be aroused and frightened into the nets. Flashing lights, splashing paddles, and clamor from hundreds of voices resounded all around the nets.

Gradually the canoes came nearer and nearer the centre. The shouting increased. Great joy ruled the noise which drowned the roar of the waves.

Across the channel and up the mountain-sides of Kauai swept the shouts of the fishing-party. Into the ears of drowsy Hau-pu the noise forced itself. Little dreamed the excited fishermen of the effect of this on far-away Kauai.



Suddenly something like a bird as large as a mountain seemed to be above, and then with a mighty sound like the roar of winds it descended upon them.

Smashed and submerged were the canoes when the huge boulder thrown by Hau-pu hurled itself upon them.

The chief Kaena and his canoe were in the centre of this terrible mass of wreckage, and he and many of his people lost their lives.

The waves swept sand upon the shore until in time a long point of land was formed. The remaining followers of the dead chief named this cape “Kaena.”

The rock thrown by Hau-pu embedded itself deeply in the bed of the ocean, but its head rose far above the water, even when raging storms dashed turbulent waves against it. To this death-dealing rock the natives gave the name “Rock of Kauai.”

Thus for generations has the deed of the man of giant force been remembered on Oahu, and so have a cape and a rock received their names.



“**Ka‘ena Point, Oahu**” appears in the legend: "Pikoi the Rat-Killer" in the book: Westervelt, W.

D., *Hawaiian Legends of Old Honolulu* on pages: 157-172

HSL Call Number: H 398.2 We

UHM Call Number: GR385 .W45 1964

Online: <http://www.archive.org/details/legendsofoldhono01west>

One day his father Alala told Pikoi that he wanted to see his daughter in Manoa Valley. They launched their canoe and sailed across the channel, leaving the marvellous dog behind.

Midway in the channel Pikoi cried out: “Look! There is a great squid!” It was the squid Kakahee, who was a god. Pikoi took his bow and fitted an arrow to it, for he saw the great creature hiding in a pit deep in the coral. The great squid rose up from its cave and followed the boat, stretching out its long arms and trying to seize them. The boy shot the great monster, using the bow and arrow belonging to the ocean. The enemy died in a very little while. This was near the cape of Kaena. The name of the land at that place is Kakahee. These monsters of the ocean were called Kupuas. It was believed that they were evil gods, always hoping to inflict some injury on man.

Pikoi and his father landed and went up to Manoa Valley. There they met Ka-ui-o-Manoa and wailed in their great joy as they embraced each other. A feast was prepared, and all rested for a time.



“Ka‘ena Point, Oahu” appears in the legend: "The Two Fish from Tahiti" in the book:

Westervelt, W. D., *Hawaiian Legends of Old Honolulu* on pages 138-147

HSL Call Number: H 398.2 We

UHM Call Number: GR385 .W45 1964

Online: <http://www.archive.org/details/legendsofoldhono01west>

The second fish from Tahiti had gone on southward in its journey around the island of Oahu. It passed the rough and desolate craters of Koko Head on its eastern end of the island. It swam by Diamond Head and the beautiful Waikiki Beach. Either the number of the inhabitants was so large that they were afraid to make any stay or else they preferred to make the complete circuit of the island before locating, for they evidently made only a very short stay wherever they landed, and then hurried on their journey. By the time they reached Kaena, the northwestern cape of Oahu, they were evidently anxious concerning their missing companions. Not a boat on the miles of water between Kaena and Kahuku, the most northerly point on the island. The legend says that the fish changed itself into a man and went inland to search the coast for its friend, but the search

was unsuccessful. It was now a weary journey from point to point, watching the sea and exploring all the spots on the beach wherever it seemed as if there was any prospect of finding a trace of their expected friends. Wherever a break in the coral reef permitted their boat to approach the land they forced their way to shore. Then when the thorough search failed again, the boat was pushed out over the line of white inrolling breakers to the great sea until at last the Tahitians came to Kahuku.



“**Ka‘ena Point, Oahu**” appears in the legend: "Pele and Hi‘iaka" in the book: Emerson,

Nathaniel Bright, *Pele and Hiiaka: A Myth from Hawaii*

HSL Call Number: H 398.2 E

UHM Call Number: GR385 .H3 E55 1993Online:

<http://www.archive.org/details/pelehiiakamythfr00emeriana>

In her sleep Pele heard the far-off beating of hula drums, and her spirit-body pursued the sound. At first it seemed to come from some point far out to sea; but as she followed, it shifted, moving to the north, till it seemed to be off the beach of Waiakea, in Hilo; thence it moved till it was opposite Lau-pahoehoe. Still evading her pursuit, the sound retreated till it came from the boisterous ocean that beats against the shaggy cliffs of Hamakua. Still going north, it seemed presently to have reached the mid channel of Ale-nui-haha that tosses between Hawaii and Maui.

“If you are from my far-off home-land Kahiki, I will follow you thither, but I will come up with you,” said Pele.

To her detective ear, as she flitted across the heaving waters of Ale-nui-haha, the pulsing of the drums now located itself at the famous hill Kauwika, in Hana; but, on reaching that place, the music had passed on to the west and sounded from the cliffs of Ka-haku-loa.

The fugitive music led her next across another channel, until in her flight she had traversed the length of Moloka‘i and had come to the western point of that island, Lae-o-ka-laau. Thence she flew to cape Maka-pu‘u, on Oahu, and so on, until, after crossing that island, she reached cape Kaena, whose finger-point reaches out towards Kaua‘i. In that desolate spot dwelt an aged creature of myth, Pohaku-o-Kaua‘i by name, the personal representative of that rock whose body-form the hero Mawi



had jerked from its ocean bed ages before, in his futile attempt to draw together the two islands Kaua'i and Oahu and unite them into one mass.

Pele, arguing from her exasperation, said, "It must be my old grandfather Pohaku-o-Kaua'i who is playing this trick with the music. If it's he that's leading me this chase, I'll kill him."

The old fellow saw her approach and, hailing her from a distance, greeted her most heartily. Her answer was in a surly mood: "Come here! I'm going to kill you to-day. So it's you that's been fooling me with deceitful music, leading me a wearisome chase."

"Not I, I've not done this. There they are, out to sea; you can hear for yourself." And, sure enough, on listening, one could hear the throbbing of the music in the offing.

Pele acknowledged her mistake and continued her pursuit, with the parting assurance to the old soul that if he *had* been the guilty one, it would have been his last day of life.

The real authors of this illusive musical performance were two little creatures named Kani-ka-wí and Kani-ka-wá, the former a sprite that was embodied in the nose-flute, the latter in the hokeo, a kind of whistle, both of them used as accompaniments to the hula. Their sly purpose was to lure Pele to a place where the hula was being performed.

Pele now plunged into the water—from this point at least she swam—and, guided by the call of the music, directed her course to the little village of Haena that perched like a gull on the cape of the same name, at the northernmost point of the island of Kaua'i. It was but a few steps to the hall of the hula—the *halau*—where throbbed the hula drums and where was a concourse of people gathered from the whole island.



“Ka‘ena Point, Oahu” appears in the legend: "Hinaaikamalama" in the book: Haleole, S. N., and

Martha Warren Beckwith, *The Hawaiian Romance of Laieikawai* on page: 638 (Smithsonian

Institution, Bureau of American Ethnology (1895)

HSL Call Number: H 398.2 L

UHM Call Number: PL6448.5 .L3

Online: <http://archive.org/details/annualreportofbu33smithso>

2. HINAAIKAMALAMA

Kaiuli and Kaikea are gods who change into *Pao* fish and live in the bottom of the sea in Kahikihonuakele. They have two children, the girl Hinaluaikoa and the boy Kukeapua. These two have 10 children, Hinaakeahi, Hinaaimalama, Hinaapaleaoana, Hinaluaimoa, all girls, Iheihe, a boy, Moahelehaku, Kiimaluhaku, and Kanikaea, girls, and the boys Kipapalaula and Luaehu. As Hinaaikamalama is the most beautiful she is placed under strict taboo under guard of her brother Kipapalaula. He is banished for neglect of duty, crawls through a crack at Kawaluna at the edge of the great ocean. The king treats him kindly, hence he returns and gets his sister to be the king's wife. In her calabash, called Kipapalaulu, she carries the moon for food and the stars for fish.

King Konikonia and Hinaaikamalama have 10 children, the youngest of whom, the boy Maikoha, is found to be guilty of sacrilege and banished. He goes to Kaupo and changes into the *wauke* plant. His sisters coming in search of him, land at Oahu and turn into fish ponds—Kaihuopalaai into Kapapaapuhi pond at Ewa; Kaihukoa into Kaena at Waianae; Kawailoa into Ihukoko at Waialua, and Ihukuuna into Laniloa at Laie. Kaneaukai, their brother, comes to look for them in the form of a log. It drifts ashore at Kealia, Waialua, changes into a man, and becomes fish god for two old men at Kapaloa.¹



“Ka‘ena Point, Oahu” appears in the legend: "Kawelo or the Lei of His Parents" in the book:

Thorpe, Cora Wells, (1924) *In the Path of the Trade Winds* on pages: 155-173

HSL Call Number: RH 398.2 T,

UHM Call Number: GR385 .T37

“Ka‘ena Point, Oahu” appears in the legend: "Hercules of Hawaii" in the book: Paki, Pilahi

(1972), *Legends of Hawaii: O‘ahu's Yesterday* on page: 61

HSL Call Number: H 398.2 P

UHM Call Number: DU628 .O3 P34



‘ŌLELO NO’EAU (WISE PROVERBS)



Figure 14: Cover image of "*Ōlelo No’eau: Proverbs & Poetical Sayings*" by Mary Kawena Pukui. Courtesy of UH Mānoa. (Pukui, 1983)

Hawaiian scholar Mary Kawena Pukui in her book, *‘Ōlelo No’eau Hawaiian Proverbs & Poetical Sayings* states, “The sayings may be appreciated individually and collectively for their aesthetic, historic, and educational values. They reveal with each new reading ever deeper layers of meaning giving understanding not only of Hawai‘i and it’s people but all of humanity” (Pukui et al., 1983).

To provide a clear synthesis of these wise proverbs one must look at Hawaiian language variance and how it is used to deconstruct thoughts on a high level of metaphor. Ali‘i language is vastly different from other forms of Hawaiian language. One is termed ha‘ako‘iko‘i (formal), and the other is kauhale (informal). The chiefs were known for their articulate oration in speech. In her epic book, *Kamapua‘a the Hawaiian Pig God*, Dr. Lilikalā Kame‘eleihiwa explains, “In orature, the artistic telling of the epic was as important as the story itself, and the modern reader



must provide the theater of the original production with the imagination” (Kameeleihiwa, 1996).

The oratory delivery of ‘olelo no‘eau illustrates one example of ali‘i language and offers a basic explanation plus two forms of metaphor that reside in the translation of the proverb. This metaphorical language provides hidden depths of meaning or kaona. Dr. Kame‘eleihiwa further explains, “Hawaiian poetry and narrative were critically judged by their audience as sophisticated or simple, depending on the levels of hidden meaning or kaona presented” (Kameeleihiwa, 1996).

Approximately 500 places are listed in the ‘olelo no‘eau book along with the proverbs and wise sayings that refer to these specific locales. Of these, a handful of ‘olelo no‘eau mention Ka‘ena by name. The first two personify Ka‘ena by describing the place using elements of the natural environment there. The third is an affirmation that Ka‘ena and its greater district of Waialua are inseparable. A fourth ‘olelo no‘eau was written specifically for Kuaokalā. These ‘olelo no‘eau from Pukui et al. (1983) are listed below:

Kaha Ka‘ena me he manu la i ka mālīe.

Ka‘ena Point poises as a bird in the calm.

This is a line in a chant by Hi‘iaka praising Ka‘ena Point, O‘ahu (Pukui, 1983, p.141).

Kapa ‘ehu kai o Ka‘ena na ka makani.

Ka‘ena is adorned with a garment of sea sprays by the blowing of the wind.

Refers to Ka‘ena, O‘ahu (Pukui, 1983, p. 164).

Like no Ka‘ena me Waialua.

Ka‘ena and Waialua are one.

Ka‘ena Point is in Waialua. Similar to the saying, “Six of one and half a dozen of the



other” (Pukui, 1983, p.215).

He lohe ‘ōlelo ia Kalehuawehe, he ‘ike maka ia Kuaokalā.

Have only heard of Kalehuawehe, but have seen Kuaokalā.

That is only hearsay so I do not know much about it; but this I have seen and know about.

(Pukui, 1983, p. 84)

OLI AND MELE (TRADITIONAL HAWAIIAN CHANTS)

The noteworthiness of specific locales in Hawaiian culture is further bolstered by their appearance in traditional chants. An oli refers to a chant that is done without any accompaniment of dance, while a mele refers to a chant that may or may not be accompanied by a dance. These expressions of folklore have not lost their merit in society today. They continue to be referred to in contemporary discussions of Hawaiian history, identity, and values.

Returning to that great saga of Hawaiian oral traditions, that is the epic journey of Hi‘iaka, several chants commemorate her visit to Ka‘ena. When the story was published in the Hawaiian language newspaper *Ka Na‘i Aupuni* (Notley, 1905-1908), Ka‘ena and Pōhakuokaua‘i are brothers whom Hi‘iaka greets with a chant. The mele is translated and presented here with contextual reference: [Hi‘iaka’s party] sailed until nearing Ka‘ena Point, and when Hi‘iaka saw the brother, Kalaeoka‘ena and Pōhakuokaua‘i, she chanted this chant:

Greetings to you, O Ka‘ena and Pōhakuokaua‘i

Dwelling there on that famished cape shore

Surviving on the spray of the sea

Drinking from my waters that spring from the cliff

Here I am, soon to land.



Hi‘iaka then steered the prow of their canoe for the point at Ka‘ena. They landed their canoe in a small, enclosed bay on the Waialua side of the place called Leinaaka‘uhane, Leaping Place of the Spirits. (Ho‘oulumāhie 2006:241)

In another chant, Hi‘iaka speaks metaphorically, likening Ka‘ena to the seabirds that nest there. Her words also paint a picture of the rough seas off Ka‘ena’s coast. Here is a portion of that chant, translated:

Ka‘ena soars like a bird in the calm
Like the swooping of an ‘ua‘u bird
Like the winging of a koa‘e bird
The billows out in the Ka‘ie‘iewaho Channel
Like a man gorging on the sea in the calm
The white spray fronts the basalt stone
Pounded by the sea until dark and reddened
Reddish brown is the face of the basalt
Lying in the sea of Kāpeku
Blustery-voiced is the sea, the month is Ho‘oilō
A darkness rises over the water
A sea omen upon the land
The sea of Kahulumanu rises
The sea, flooding sea of the land
Exposed are the cloud banks, the yellow banks
Kanalōa’s flock of birds, an ally is he



Raging at the cape of Kalāʻau

Torn apart by the sea of Awalua

The cliffed gullies of Unulau. (Hoʻoulumāhiehie. 2006,p. 163–164)

Hawaiian Proverbs for Kaʻena allude to the notion that it is a place where one may communicate with thoughts and sound projected to or at Kaʻena. Standing at the point, as Hiʻiaka illustrates in her travels through Waialua moku, she pays homage and honor to Kaʻena. In the genre of mele ʻoli, a song that is chanted at Ka Lae o Kaʻena is projected by standing on the lae (point) of Kaʻena, the thundering waves carrying the sound and reverbarations of sounds to and from Kaʻena. Sounds at Kaʻena are said to be echoed in ʻEwa moku.



Figure 15: Kaʻena Point. Photo credit: Ishii, <https://www.tripsavvy.com/ka-ena-point-state-park-5184312>



SIGNIFICANT PLACE NAMES OF KA‘ENA

As with the mo‘olelo and ‘olelo no‘eau, the place names given to the landscape by Native Hawaiians have multiple meanings and are significant to tying the culture to that landscape. The following is an excerpt from Peter Young’s *Images of Old Hawai‘i* website (Young, 2015) where he compiled several definitions of what the term “place name” means and why place names are significant to preserving the intangible heritage of the Hawaiian people: “It was the same from Hawai‘i to Kauai – no name was given without some reason” (Kamakau, 1996).

In old Hawai‘i, it was the nature of ‘place’ that shaped the practical, cultural, and spiritual view of the Hawaiian people. In ancient times, the naming of a place was not a task to be undertaken lightly, for the Hawaiians recognized the power inherent in a name. In giving a name to a piece of land, whether it be an island, a hill or a rocky headland, the inhabitants of ancient Hawai‘i were placing a part of themselves on the landscape (Reeve, 1995).

In Hawaiian culture, natural and cultural resources are one and the same. Traditions describe the formation (literally the birth) of the Hawaiian Islands and the presence of life on, and around them, in the context of genealogical accounts. Place names reflect the way in which the ancient Hawaiians viewed their island home, and today, centuries later, they provide windows through which we can look back into the past and see the world again as they saw it, through a Hawaiian perspective.

The name chosen might reflect the physical characteristics of the place, it might recall some event which occurred there, or it might honor a god or gods. One need only to listen to the ancient mele, the traditional poetry of these islands, to appreciate the important role which place names (and the remembrances they evoke) played in Hawaiian culture (Reeve, 1995).



“The ancients gave names to the natural features of the land according to their ideas of fitness. There were many names used by the ancients to designate appropriately the varieties of rain peculiar to each part of the island coast; the people of each region naming the varieties of rain as they deemed fitting. The ancients also had names for the different winds.” (Malo, see Young, 2015)

For place names were a reaffirming link, not only to the land itself, but to all the events, both legendary and historic, which had taken place on that land and to the ancestors who had lived on and were now buried within it. All forms of the natural environment, from the skies and mountain peaks to the watered valleys and lava plains, and to the shoreline and ocean depths are believed to be embodiments of Hawaiian gods and deities.

Place names are often descriptive of: (1) the terrain, (2) an event in history, (3) the kind of resources a particular place was noted for or (4) the kind of land use which occurred in the area so named. Sometimes an earlier resident of a given land area was also commemorated by place names (Maly, see Young, 2015).

“Cultural Attachment” embodies the tangible and intangible values of a culture – how a people identify with and personify the environment around them. It is the intimate relationship (developed over generations of experiences) that people of a particular culture feel for the sites, features, phenomena, and natural resources etc, that surround them – their sense of place. This attachment is deeply rooted in the beliefs, practices, cultural evolution, and identity of a people (Kent, n.d., see Young, 2015).

The meaning of a particular Hawaiian place name might have been evident to all, or understandable only to those intimately familiar with the place and its history. Often a single place name carried more than one meaning. In addition to its easily discernible descriptive



meaning, a place name might also possess a kaona, a hidden meaning. Hawaiian customs and practices demonstrate the belief that all portions of the land and environment are related; the place names given to them tell us that areas are of cultural importance (Maly, n.d., see Young, 2015).

“Sense of place is about the feeling that emanates from a place as a combination of the physical environment and the social construct of people activity (or absence of) that produces the feeling of a place. ... People seek out Hawai‘i because of the expectation of what its sense of place will be when they get there” (Apo, n.d., see Young, 2015).

“Sense of place helps to define the relationships we have as hosts and guests, as well as how we treat one another and our surroundings” (Taum, n.d., see Young, 2015).

“In the Hawaiian mind, a sense-of-place was inseparably linked with self-identity and self-esteem. To have roots in a place meant to have roots in the soil of permanence and continuity. Almost every significant activity of his life was fixed to a place. No genealogical chant was possible without the mention of personal geography; no myth could be conceived without reference to a place of some kind; no family could have any standing in the community unless it had a place; no place of significance, even the smallest, went without a name; and no history could have been made or preserved without reference, directly or indirectly, to a place. So, place had enormous meaning for Hawaiians of old” (Kanahele, n.d., see Young, 2015).

The place names are not only significant but also make a direct connection to the near and distant past. In many cases, the chants define or describe the unique character of a place. The various elements of a place—its winds, plants, sea colors and so on . . . as well as its customs, history, legends, and religious spirit. As noted in the chants of Hi‘iaka on her journey to Kaua‘i



and the historical epic of Kualii, many places are named after an event that occurred there. In many cases, the events need not be of religious or psychic phenomena.

The landscape of Waialua with its legends, chants, places, and names confirmed that a direct relationship existed between the land and its caretakers. The place names not only describe the emotional state or important events that took place, but also *aloha 'aina*, that is, "love for the land and the people of the land."³⁰ These place names strengthened the tie to family as well as to place. In many ways, names were links with the past" (Alameida, 1994).

The following list of place names and wahi pana (sacred sites) were compiled by the Ka'ena Point NHA Advisory Group and a keyword search of *Ulu kau, the Hawaiian Electronic Library* by the University of Hawai'i. These place names are cited from Mary Kawena Pukui's book, *Place Names of Hawaii*, and are culturally significant and important to Kānaka Maoli. Alternative place names are provided where applicable (Pukui et al., 1983):

Alauiki: Site 187. Alauiki fishing shrine (ko'a), Alauiki, near Kaena Point. A group of stones near the edge of the water, no different from other stones in the vicinity. (McAllister, 1933:127)
Lexicology: Perhaps 'ā-lau-iki. PE: small 'Ālau (many rocks).

Alei Pali: Pali "cliff" feature. Elevation 1000' at the top.

Haili Gulch: Stream rises at about 1500 ft. elevation, ends at about 180 feet. Lexicology: haili.
PEM: loving memory.

Hauone: Site 189. Hauone fishing shrine (ko'a) which was said to be in a direct line from Ulehulu on the beach, is not now in evidence. It has been destroyed, is covered with sand or brush, or was merely one of the several stones near the beach. (McAllister, 1933:127)

Kaaiea: 'ili 'aina, land claim. Claim no. 10360 by Nuuanu: "Eia ke kolu o ko'u kuleana ma



Kaaiea 1, he 1 loi." Not awarded. Claims no. 7401 by Moa, no. 8420 by Kahili were not awarded. Lexicology: ka-‘aiea. PE: the Nothocestrum tree.

Kaena: ahupua’a. Returned by Kamamalu, retained by the Gov. at the Māhele. "[S]aid to be named for a brother or cousin of Pele who accompanied her from Kahiki." (PEM 61)

Lexicology: ka-‘ena. PEM: the heat.

Kaena Point: The western-most point of the island. "Site 186... The point is probably best known as the place (Leina-a-ka-‘uhane) from which souls departed from this earth." See sources for many legends.

Ka‘ie‘ie: The Ka‘ie‘ie kōwā (channel) runs between the islands of Kaua‘i and O‘ahu. The channel extends out at Ka‘ena and carries out to Kapa‘a on Kaua‘i near the Wai‘ale‘ale mountain range. The kōwā is famous in mo‘olelo as it is very strong and is not easily sailed or crossed. However, this kōwā was the quickest way to reach Kaua‘i from O‘ahu. In the epic of Hi‘iakaikapoliopole, Hi‘iaka and her aikāne build a canoe at Ka‘ena and must cross the kōwā to get to Wai‘ale‘ale where Lohi‘au has been taken. While Hi‘iaka and her companion use much of their strength to sail across the channel, the goddess has a premonition in the middle of the channel that Lohi‘au has died. As they pass the treacherous channel out at Ka‘ena, they sail to Kaua‘i knowing that only a spirit awaits them. Later in the mo‘olelo upon Hi‘iaka’s return to O‘ahu from Kaua‘i with her aikāne and the newly revived Lohi‘au, Hi‘iaka stops in the channel to greet relatives. She explains that when her family migrated to these islands, Pele left two elder cousins in the deep sea of the Ka‘ie‘ie channel where the point of Ka‘ena can be seen. These sisters are named Moananuikalehua and Kūmūnui‘aikalehua and are described as sea-creatures. Hi‘iaka apologizes to her cousins saying that it makes her sad that they were all supposed to reside together, yet here they are, living in the deep sea alone (Sterling & Summers, 1978;



Ho‘oulumāhie, 2006). Alternative names: Ka‘ie‘iewaho, Ka‘ie‘ie Channel Ka‘ena, Waialua Kōwā (Sterling & Summers, 1978, Ho‘oulumāhie, 2006)

Ka lae o Ka‘ena: Ka‘ena Point, was a fishing site as well as a location for ‘uhane (spirits) to depart this earth; this location is also known as a leina. Ka Lae o Ka‘ena houses Leinaka‘uhane where certain spirits would depart with their ancestral deities upon death, as well as Pōhaku o Kaua‘i, a ko‘a, and heiau. This wahi pana is also a wahi ka‘ao (a legendary place) as it was once heavily visited by ali‘i and akua alike. Mo‘olelo state that Kalaeoka‘ena was once a relative to Pele and had come with her to Hawai‘i from Kahiki and decided to reside at Ka Lae o Ka‘ena. This is supposed to be one reason that Ka‘ena was so heavily visited by Pele and her ‘ohana (family). Other mo‘olelo declare that Pōhakuokaua‘i is either grandfather or brother to Pele and her ‘ohana. Alternative names: Ka Lae o Ka‘ena, Ka‘ena Point, Kalaeoka‘ena Ka‘ena, Waialua Leina, Wahi Ka‘ao. (Sterling & Summers, 1978, Pukui, et al., 1983)

Kalai o Kalaau: ridge. “Site 189. Ulehulu heiau was located on the Ka‘ena side of Kalai o Kalaau ridge...” (McAllister, 1933:127)

Kauhao Pali: pali “cliff”. Elevation about 1000 ft. At the top. Lexicology: ka-uhao. PEM: the scooping.

Kauila: ‘ili ‘aina. Claim no. 10360 by Nuuanu: "Eia ke ha o ko‘u kuleana, Kauila 2, 1 loi." Not awarded. kauila. PE: one of two native trees in the buckthorn family.

Kealaikamenehune: There is supposedly an ala (trail) out that was traversed by the menehune in ancient times. Many mo‘olelo concerning menehune occur at Ka‘ena Point and its surrounding ahupua‘a, making “the trail to menehune” an appropriate name for this ala. It is noted that from Hale‘iwa Bay in Pa‘ala‘a, people used to claim that one could see the “menehune lights” at night. Locals spoke of regularly spotting a progression of lights travelling up the mountain over by



Kawaihāpai and Ka‘ena (Sterling & Summers 1978). Alternative names: Waialua Ala (Sterling & Summers, 1978)

Keekee Gulch: gulch. Stream rises at about 1620 ft. Elevation, ends at about 100 ft. Lexicology: Ke‘eke‘eke. PE: zigzag, angular.

Keokuukuu: ‘ili ‘aina. Claim no. 10360 by Nuuanu "ma Keokuukuu i Kaena... mai ke kai a hiki iuka... a hiki i kohola, paakai oia ko‘u kuleana mai kahiko mai" was not awarded.

Koheiki: ‘ili ‘aina. Claim no. 8420 by Kahili: "Eia ke kolu o ko‘u wahi kuleana ma Koheiki 2, Waialua, Oahu." Not awarded. Possibly in Kealia. Lexicology: kohe-iki.

Koholālele: There is a specific makani that blows out at Ka‘ena Point named Koholālele. This wind name describes the jumping of the Koholā (humpback whale) which creates a swift breeze as his tail slaps the water’s surface (Sterling & Summers, 1978).

Kuaokalā: Kuaokalā (Kuakalā, Moka‘ena) is the name of a heiau that was once located at Ka‘ena Point , as well as the name of the kualono (ridge) overlooking the point. Mo‘olelo state that goatfish (*Parupeneus porphyreus*) were once very large and one day, Maui caught a very large one out at Ka‘ena and dragged that huge fish from Pōhaku o Kaua‘i to the heiau, Kuaokalā (Moka‘ena) where the fish was placed. The menehune discovered Maui’s large goatfish and cut it into small pieces. Shortly after this, a flood known as Kaikahinali‘i occurred, covering all the islands with water. The pieces of fish came to life and returned to the sea as newly formed goatfish. Goatfish have been smaller fish since this event. Hi‘iaka and her aikāne restore life to a ghost woman named Ka‘aniau on the Kuaokalā ridge, who then used her power to ensure that Hi‘iaka and her aikāne reached Kaua‘i safely with plenty of sunlight. This ridge also housed the Moka‘ena heiau. This heiau is also known as Kuaokalā and Kuakalā heiau and is the highest heiau on the island of O‘ahu. This heiau is believed to have been a place for sun worship and is



supposed to be one of two heiau on O‘ahu dedicated to the sun. The entire heiau consists of three divisions, two upper and one lower terrace with dirt floors and low walls. It is said to have been built by Kaua‘i migrants to O‘ahu. The heiau is no longer there and is believed to have been destroyed by the U.S. military at some point (Sterling and Summers 1978; Ho‘oulumāhiehie 2006). Alternative names: Kuakalā, Kuaakalā, Kulaokalā, Moka‘ena Heiau Ka‘ena, Waialua/Kuaokalā, Waialua Heiau, Kualono (Sterling & Summers, 1978, Ho‘oulumāhiehie, 2006)

Kuaokalā: ‘ili ‘aina. Not named in the Māhele book. Probably an ‘ili of Ka‘ena. Lexicology: kua-o-kalā. PEM: back of the sun.

Kuokalā: heiau. Same as Mokaena. (Thrum, 1908a:46)

Leinahonua: According to Ho‘oulumāhiehie, there was another section to Leinaka‘uhane called Leinahonua. Hi‘iaka describes this area to her aikāne stating that “the low rise here is Leinahonua; when we reach that stone mound, the gap underneath it is the leaping place of the spirits. Leinahonua is the upper section, Leina‘uhane is below” Alternative names: Waialua Leina (Ho‘oulumāhiehie, 2006)

Leinaka‘uhane: Leinaka‘uhane is the name of the pōhaku (rock) that served as the leina at Waialua. Kamakau writes that the leina on the Waialua side of Ka‘ena was close to the point near a descending boundary road called Keaoku‘uku‘u. The boundary of the leina was designated and is called Kaho‘i‘ho‘inawākea, extending slightly below Kakahe‘e in Keawa‘ula. It was here that upon nearing death, the ‘uhane of a person would be greeted by their ‘aumākua (ancestral deities). This leina was not for all ‘uhane but was designated for the select few who had ‘aumākua waiting for them. Few were aided by their ‘aumākua, and few were allowed to make the soul’s leap into a rough sea that eventually led to endless night. If one did not have an ‘aumākua to greet them, then they would be able to leap into a depression in the seafloor rather



than off the leina and into the endless night. This is where unaided spirits were left, on the seafloor in an endless night with Milu, god of the death realms. The leina is terraced with small black pebbles with the top covered in white sandstone. Alternative names: Laina Kahuna, Leina‘uhane, White Rock, The Soul’s Leap Ka‘ena, Waialua Leina (Sterling & Summers 1978)

Mahoe Pali: pali (cliff). Elevation about 1000 ft. at the top.

Manini Gulch: gulch. Stream rises at about 440 ft. elevation, flows to sea. "...a man who had been ordered by a chief on pain of death to find an answer to a riddle offered Hi‘iaka a manini fish in return for the answer." (PEM) Lexicology: manini. PEM: named for the manini fish.

Manini Pali: pali (cliff). Elevation about 880 ft. at the top. "...a man who had been ordered by a chief on pain of death to find an answer to a riddle offered Hi‘iaka a manini fish in return for the answer." (PEM) Lexicology: manini. PEM: named for the manini fish.

Moanawaikaio‘o: While at Ka‘ena seeking a canoe to sail for Kaua‘i, Hi‘iaka takes time to teach her aikāne about the wahi pana of Ka‘ena. Hi‘iaka states that the name of the kai (sea) at Ka‘ena is Moanawaikaio‘o. Hi‘iaka also claims that this sea is a course that reaches Kahiki Kū and Kahiki Moe, the pillars of the divine firmaments. She explains that upon reaching that point, they will turn their canoe to Ka‘ie‘ie and sail for Kaua‘i . Alternative names: Waialua Kai (Ho‘oulumāhie, 2006)

Mokaena: heiau. Site 188. "Mokaena heiau, Kuokala [sic, Kuaokala], on the ridge overlooking Kaena Point at an elevation of 1200 feet, the highest location of any heiau on Oahu... It was said to have been built by Kauaians who settled Oahu." (McAllister) "There were sun worshippers among the original arrivals in Hawaii, and there were two temples dedicated to the sun on Oahu - one at Kaneloa (a part of the present Kapiolani Park), and one at Kuaokala, Waianae..." (Sterling and Summers) Same as "Kuokala" heiau listed by Thrum (1908:46).



Nenele‘a: Nenele‘a is the name of the pali (cliffs) at the point of Ka‘ena near Pōhaku o Kaua‘i.

In the mo‘olelo of Keaomelemele, the goddess Paliuli arrives to O‘ahu at Ka‘ena and despite being on an important journey, she and her companion take the time to gaze at the beauty of Nā Pali o Nenele‘a at Ka‘ena. When Hi‘iaka is with her brother, Pōhaku o Kaua‘i, at Ka‘ena, she too takes special notice of the cooling, enjoyable pali of Nenele‘a (Sterling and Summers 1978).

Alternative names: Nenelea, Nā Pali o Nenele‘a Ka‘ena, Waialua Pali (Sterling and Summers 1978)

Nihoa Gulch: gulch. Stream rises at about 1500 ft. elevation, ends at about 140 ft. Lexicology: nihoa. PEM: firmly set.

Pōhaku o Kaua‘i: Pōhaku o Kaua‘i is one feature that makes Ka‘ena Point such a legendary place. Mo‘olelo vary, but there are many redactions of the tale of Maui attempting to unite O‘ahu and Kaua‘i during his task of rearranging the Hawaiian Islands. Mo‘olelo state that standing out at Ka‘ena Point in Waialua, Maui cast his supernatural fishhook, Manaiākalani, far out to sea towards the visible island of Kaua‘i. When he felt that he had a good hold he pulled the line and Pōhaku o Kaua‘i, a huge boulder, came flying over from Kaua‘i, landing at his feet. Other versions of this mo‘olelo say that there were many men pulling on Manaiākalani to unite the islands, but one disobeyed orders and looked as Kaua‘i was nearly attached, causing Kaua‘i to return and leaving Maui and his companions with only a piece. There are many other mo‘olelo pertaining to this pōhaku. Some mo‘olelo tell of two chiefs, Ka‘ena of O‘ahu and Pōhakuokaua‘i of Kaua‘i, who flee from each other at Ka‘ena where a rock was named after this event and the pursuing chief. Another mo‘olelo tells of a Kaua‘i chief named Hā‘upu who has great strength that he uses when angered. When Hā‘upu is irked by Ka‘ena, he hurls Pōhaku o Kaua‘i at the point, killing Ka‘ena. This pōhaku is also noted in mo‘olelo as being a relative (either a



grandfather or older brother) to Pele. In Ho‘oulumāhie’s version of the mo‘olelo of Hi‘iakaikapoliopole, he states that Pōhakuokaua‘i and Kalaeoka‘ena (Ka‘ena) are the names of Hi‘iaka’s brothers who live out at Ka‘ena in Waialua. Hi‘iaka and her companion, Wahine‘ōma‘o, need a canoe to sail to Kaua‘i, but her brothers do not help her in the slightest, causing Hi‘iaka to refer to O‘ahu as “O‘ahu maka ‘ewa‘ewa” or O‘ahu with indifferent eyes. This statement pertains to the unhelpful and lazy nature of Hi‘iaka’s brothers and the people of O‘ahu (Sterling and Summers 1978; Ho‘oulumāhie 2006). Alternative names: Pōhakuokaua‘i Ka‘ena, Waialua Pōhaku, Akua, Ali‘i (Sterling and Summers 1978, Ho‘oulumāhie 2006)

Pohaku o Kaua‘i: legendary rock. "Site 186.... It was at Kaena Point that Maui attempted to unite Kauai and Oahu... Maui cast his wonderful hook, Mana-ia-ka-lani, far out into the ocean that it might engage itself in the foundations of Kaua‘i... he gave a might tug at the line. A huge boulder, the Pohaku o Kaua‘i, fell at his feet." See Sterling and Summers for other legends. Lexicology: pōhaku o Kaua‘i. PEM: stone of Kaua‘i. Alternative names: Pōhakuokaua‘i Ka‘ena, Waialua Pōhaku, Akua, Ali‘i (Sterling and Summers 1978, Ho‘oulumāhie 2006)

Pōhaku o O‘ahu: legendary rock. "Stone near Pōhaku-o-Kaua‘i." (PEM) "The one on the inside is Pohaku Oahu and the one on the outside, almost close to it is Pohaku o Kauai." (Sterling and Summers) Lexicology: pōhaku o O‘ahu. PEM: stone of O‘ahu.

Pōhakuloa: "Land division, Wai-a-lua, O‘ahu." (PEM) "N21.35, W158.15" (Coulter) Unlikely to be a "land division"; in the vicinity of Manini Pali. Lexicology: pōhaku-loa. PEM: long stone.

Ponuahua: Site 186. Ponuahua is said to be the name of the ko‘a near the point of Ka‘ena on the Waialua side. It is not known today which group of stones may have been the ko‘a (Sterling and Summers 1978). Alternative names: Waialua Ko‘a (Sterling and Summers 1978)



Pua‘akanoahoa is the name of a ko‘a located at Ka‘ena Point beneath Pua‘akanoa ridge. The ko‘a consists of a 10 square foot platform built up about 3-4 feet high, slightly elevated above shore. It was noted that for a ko‘a there were surprisingly few coral pieces found in the architecture (Sterling and Summers 1978).

Pu‘u Hakakoa: boundary point. Elevation 1908 ft. On Kuaokala/Kealia boundary.

Pu‘u Pueo: pu‘u (hill). Elevation 880 ft. Lexicology: pu‘u pueo. PEM: owl hill.

Ulehulu: "Site 189. Ulehulu heiau was located on the Kaena side of Kalai o Kalaau ridge [q.v.] near the mountain side of the cane field. Many scattered piles of stone give little indication of the extent or features of the structure. Stones from the heiau were probably used to construct the modern stone walls in the vicinity." Coordinates approximate. Lexicology: ule-hulu

Ulehulu: ‘ili ‘aina. Claim no. 10360 by Nuuanu: "Eia ke lima o ko‘u kuleana ma Ulehulu, 1 loi... he wahi kula." Not awarded. Claim no. 7401:3 by Moa for 4 loi was not awarded. Lexicology: ule hulu.

Uluhulu Gulch: gulch. Stream rises at about 1500 ft. elevation, ends at about 300 ft.

Ulunui: ‘ili ‘aina. Claim no. 10360 by Nuuanu: "Eia ke ono o ko‘u wahi kuleana ma Ulunui he wahi kula." Not awarded. Perhaps ‘ulu nui. PE: large breadfruit tree.

Waiaka‘aiea: Ka‘ena is known for its lack of shade and extreme heat. Waiaka‘aiea is a wahi pae (landing place) for canoe and was known for being a resting place for travelers. Ka‘ena has a rocky and rough sea, making it a difficult place to swim or land canoes. This place was a safe swimming and landing site. Here it was said travelers could rest while being greeted by the cooling Moa‘e wind (Sterling and Summers 1978). Alternative names: Waialua Wahi pae (Sterling and Summers 1978).



Wai‘au‘au, Ka‘ena Point had a piko (navel) that signified its significance as a wahi pana. This piko was named Wai‘au‘au, to bathe or cleanse in freshwater. Alternative names: Waiauau Ka‘ena, Waialua Piko (Sterling and Summers 1978).

CROWN LANDS, LAND COMMISSION AWARDS & ORAL HISTORY REFERENCES

The following is an excerpt from the Foreward in the Indices of Awards for the Buke Mahale (Mahele Book) written by the Territory of Hawai‘i’s Hawaii Land Commission (1929). Keep in mind that this is a “Territorial” perspective on the Mahele, that current opinion holds there was nothing “Great” about it as many Native Hawaiians were dispossessed of their ancestral lands to the hands of foreigners.

“UNDER the system of land tenure in early Hawaii, which was feudalistic the title to the whole of the land was in The King. There was no such thing as Fee Simple title. King Kamehameha I, who conquered the whole, partitioned the lands among his warrior chiefs, retaining a certain revenue from them. These chiefs did the same to those under them by parceling out the arable portions among the common people living on their lands, the tenants in turn rendering various services besides cultivating certain parcels of land which they maintained as gardens for their landlords.

With the advent of foreigners and foreign business methods, however, it became apparent that a change in the system of land tenure would have to be made, so, in the early 1840 's, land tenure in Hawaii entered a transitional period terminating in the "Great Māhele" of 1848, which furnished the facility for acquirement of real estate in Fee Simple. This was made possible by The King (Kauikeaouli, King Kamehameha III), who, to his everlasting honor, voluntarily waived and gave up for the common good, all his right to the whole of the lands in Hawaii that it might be, and which was ultimately, divided into three parts-one to the Chiefs, one for the



support of the Government, and a third for the King's personal use. These we know by the names of "Konohiki," "Government" and "Crown Lands."

Honor is also due the chiefs, who were parties with 'the King to the Great Māhele in bringing about its accomplishment, for it required self-denial and sacrifice on their part, to give up what they regarded was theirs, by surrendering to the government certain of their recently acquired lands in lieu of a government commutation, so as to obtain an allodial title in Fee Simple to the remainder of the lands which they retained; and for the further sacrifice which they made, for it was mostly from their one-third of the Great Māhele that the common people, who were their tenants, received title to the small holdings which are known as "Kuleana." These Kuleanas were areas which these tenants had improved and used for their own purposes.

These Kuleanas were awarded by a Board formed by King Kamehameha III in 1846, called The Board of Commissioners to Quiet Land Titles, which was commonly known during its existence as "The Land Commission." The King's appointees were' John Ricord, the Attorney General, as chairman, and. William Richards, Zorobabela Ka'auwai, .James Young Kānehoa and John I'i; two white men, two full blooded Hawaiians, and one half-white. Able men these were, who, in their appreciation of the difficult task before them, drew up a very careful statement of "Principles" to guide their conduct in making awards, which statement of Principles was on October 26, 1846, made law by Legislative Act.

Vacancies occurred and were filled from. time to time by appointment by The King of Wm. L. Lee, Namau'u, S. M. Kamakau, G. M. Robertson, J. Kekaulahao and Joseph H. Smith, who was also Secretary of the Board. The Land Commission after nine years of conscientious labor, accomplishing a most arduous task, was dissolved in March, 1855. The Land Commission worked with most commendable energy, going to every part of the Islands to meet the people



and prepare for awarding their claims, involving the hearing, and taking of testimony in connection with nearly 12,000 individual claims. These awards are of record in ten immense volumes, and the testimony on which they are based is recorded in some fifty odd lesser volumes, all of which are of infinite value to all the interests in the Territory, containing as they do the original title to all lands in the Territory” (Hawai‘i Land Commission, 1929).

The following was taken from the Final environmental assessment, Ka‘ena Point Ecosystem Project (DOFAW, 2009) to help us understand how the Mahele affected land ownership at Ka‘ena Point:

More government grants were issued to native Hawaiians in these ahupua‘a (of the Waialua moku) than in all government-held ahupua‘a on O‘ahu combined. Several factors contributed to these high numbers. First the *ahupua‘a* of Kamananui, Mokulē‘ia, Kawaihāpai, Keālia, and Ka‘ena all became government lands in 1848 which made them eligible for sale after 1850. Chiefess Victoria Kamāmalu, a granddaughter of Kamehameha I and sister of Kings Kamehameha IV and V, inherited Waialua District from her mother Kīna‘u in 1839 (Sahlins, 1992, p. 46, 167; Alameida, 2003, p. 40). Kamāmalu then relinquished the lands from Kamananui to Ka‘ena to Kamehameha III during the Māhele of 1848 and he subsequently designated them government lands.

The second factor was John S. Emerson, the American Board of Commissioners for Foreign Missions (ABCFM) missionary assigned to Waialua, who was tireless in his attempts to help the mostly native Hawaiian residents of Waialua obtain fee-simple title to lands during the mid-1800s when customary land tenure was being converted to one of private ownership (Sahlins, 1992, p. 168, Moffat and Fitzpatrick, 1995, p.54-55, and Alameida, 2003). The third



factor centers on conflicts that became acute during the 1840s over the use of *ahupua`a* grasslands and uncultivated lands for pasturage. The *ali`i* who controlled the large *ahupua`a* began to use these lands to graze large herds or to lease them to foreigners for pasturage. Uncontrolled herds were entering cultivated fields of the residents and damaging their crops and were also depleting their source *pili* grass which was essential for thatching (Sahlins, 1992, p. 136, 148-49, 167, and 168). The residents of Waialua also complained that the *ali`i* landholder or agents were denying them use of uncultivated grasslands for grazing as the residents themselves began to acquire their own animals. Access they formerly had to grasslands and other resources of an *ahupua`a* was gradually being denied or diminished.

There were two mechanisms by which *ahupua`a* residents could obtain fee-simple title to land at that time. They could submit claims to the Board of Commissioners to Quiet Land Titles (Land Commission) between 1848 and 1854 and they could purchase government lands which were called Royal Patent Grants (Sahlins, 1992, p. 9, 14, 136, 168; Alameida, 2003, p. 42-43). Lands claimed by native tenants before the Land Commission could only be those that were in active use as house lots or were under cultivation. There were no such restrictions for government grants which allowed the acquisition of much larger parcels and, in some cases, parcels the grantee had not been using or did not previously possess. Emerson actively encouraged tenants of Kamananui, Mokule`ia, Kawaihāpai, Keālia, and Ka`ena to withdraw claims made before the Land Commission and to purchase, individually or in a *hui* (a collective), government grants which would be much larger and of sufficient size to compensate for the pasturage and other resources they were being denied in the *ahupua`a* as a whole (Sahlins, 1992: 168; Alameida, 2003, p. 42-43). At least 73 claims before the Land Commission were withdrawn in these *ahupua`a* (Sahlins, 1992, p. 168; Alameida, 2003, p. 32). Emerson asked to



be and was appointed the government land agent for the district to help process the purchase and mapping of the grants.

The 12 government grants sold in Ka`ena Ahupua`a broadly conform to these generalizations. A significant number were purchased collectively by multiple individuals. Five of the 12 grants in Ka`ena were purchased by two, three or four individuals. At least one individual, Nuuanu, withdrew claims submitted to the Land Commission in 1848 and subsequently purchased, along with Kahili, a grant in Ka`ena. This 30-acre grant appears, in part, to encompass inherited lands which were therefore probably in his possession prior to 1848. His Land Commission claim included six dispersed parcels that were all within Ka`ena (Board of Commissioners to Quiet Land Titles 1848: Vol. 4: 543). One parcel was for a house lot, three were for *lo`i* (irrigated taro patches), one included a single *lo`i* and small piece of *kula* (non-irrigated land), and one was a small piece of *kula*. As the house was from his parents and he calls the parcel with 10 *lo`i* “ancient,” use of these lands extends, at a minimum, back to the late 1700s or early 1800s. Some ties between his Land Commission claims and his grant can be traced through place names. Four of the five places named in his Land Commission claims can be matched to names on Emerson’s 1896 map (i.e., Kaaiea is probably Kawaiakaaiea; Wehulu is Uluhulu; and Ulunui is identical to Ulunui). Emerson’s benchmark named Kawaiakaaiea is immediately seaward of Nu`uanu and Kahili’s grant and probably confirms that his grant encompassed at least two of his claims. The other two named areas are within a mile of the grant to the east.

The five western-most grants at Ka`ena, Grants 1804, 1805, 1806, 1807 and 1665, are likely examples of grants purchased in Waialua primarily for pasturage and ones that were not in



the grantee's possession prior to 1848. This is most strongly supported by Emerson's explicit statement that the grantees only wished to use the parcels for pasture (Emerson, 1845) and by the fact that he did not mention house lots (*pāhale*) or cultivated fields in his survey notes although he clearly raises the issue of customary rights. No 1848 Land Commission claims for house lots or cultivated plots were recorded in this area as occurred farther east along the coast. The rates these grantees paid for the lots also indicate their use for grazing. The rates for these five parcels ranged from 48 to 74 cents per acre with the average rate being 59 cents.

According to Emerson's correspondence, the going rate for good, cultivatable lands was \$2 per acre; 37½ cents for good *kula* in which the grantee had a previous right; 25 cents for poor *kula* in which the grantee had a previous right; and 50 cents per acre for *kula* in which the grantee had no previous right (Sahlins, 1992, p. 168). The five parcels appear to fall within this last category in which the purchaser had no specific or previous rights to the purchased *kula* lands.

These five western grants were also purchased five years after the seven grants covering the eastern half of the Ka'ena coastline. The 1850 grants probably encompass areas in which grantees, such as Nu'uano, had ancestral ties and were using the land for residential and agricultural purposes. In the 1930s, 20 *lo'i* with stone facings below Uluhulu Gulch were still evident in the eastern half of Ka'ena Ahupua'a as was the spring providing water for irrigated *lo'i* (Handy and Handy, 1972, p. 467). Sweet potato had been the principal crop cultivated along the narrow strip of land between the shoreline and the abrupt cliff faces of the ridge. The agricultural potential of the land diminished westward towards the point (DOFAW, 2009).





Figure 16:Kuhina Nui of Hawai'i and its Crown Princess, Victoria Kamāmalu, in 1838 (Hawai'i State Archives, 2012)

Princess Victoria Kamāmalu is the daughter Mataio Kekūanaō'a and Kina'u. Both of her parents are of the Kamehameha line. Her father Kekūanaō'a is the son of Pauli Ka'ōleiokū (Son of Kamehameha I and Kānekapolei) and her mother, Keōuawahine, is the daughter of one of the four Kona uncles that helped with the rise in power of Kamehameha I on Hawai'i island.

Princess Kamāmalu received the Palapala Kila Nui (Royal Patent) 4457 with the Land Commission Award (LCA) of 7713 for all of Waialua moku, including Ka'ena ahupua'a. However, she relinquished the parcel in commutation so that she could free up title to other lands also received by her in the Māhele of 1848.



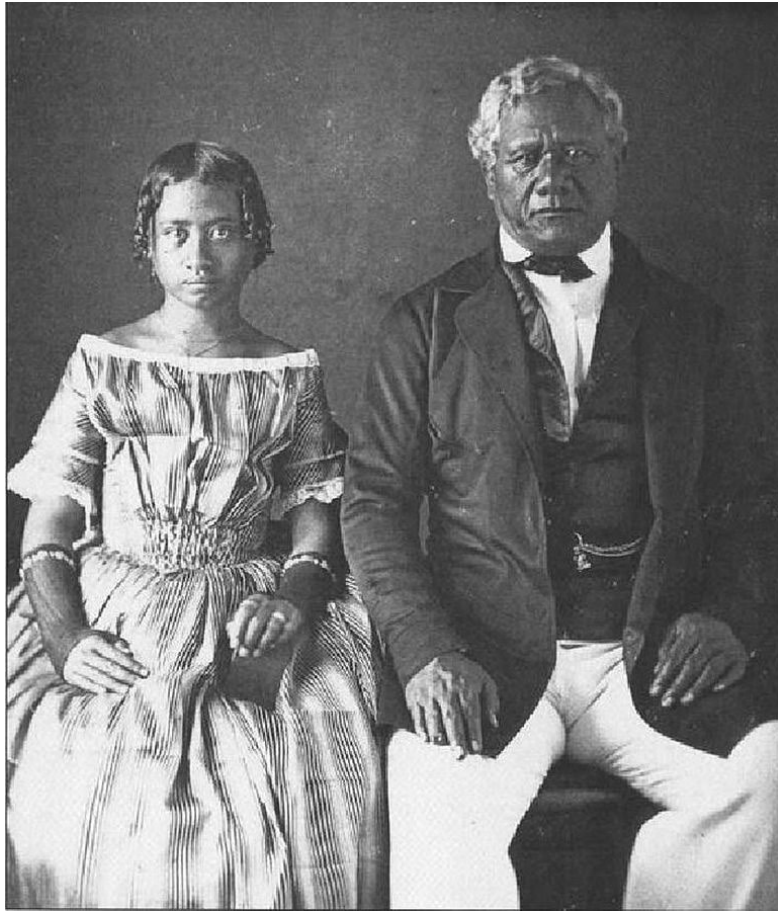


Figure 17: Princess Victoria Kamāmalu & Her Father, Governor Mataio Kekuanaʻoo, in 1850 (Williams & Racoma, 1999)

Three hoāʻāina (people of land) received Kaʻena by the Palapala Kila Nui. The Relinquished Lands list is proof that Kaʻena was relinquished by Ke Aliʻi Kamāmalu. A portion of the ahupuaʻa of Kaʻena are Crown and Government Lands of the Hawaiian Kingdom government. Kamāmalu received a fairly large portion of land in the Māhele, therefore her commutation was sizable in returns to the government, she commutated portions of those lands so that she could free the constraints of the government by offering various parcels of her lands in lieu of cash. The list of relinquished lands (below) can be found in primary source within the Buke Māhele (Privy Council, 1848). The page number, award number and the list of lands relinquished are also found in the Buke Māhele.



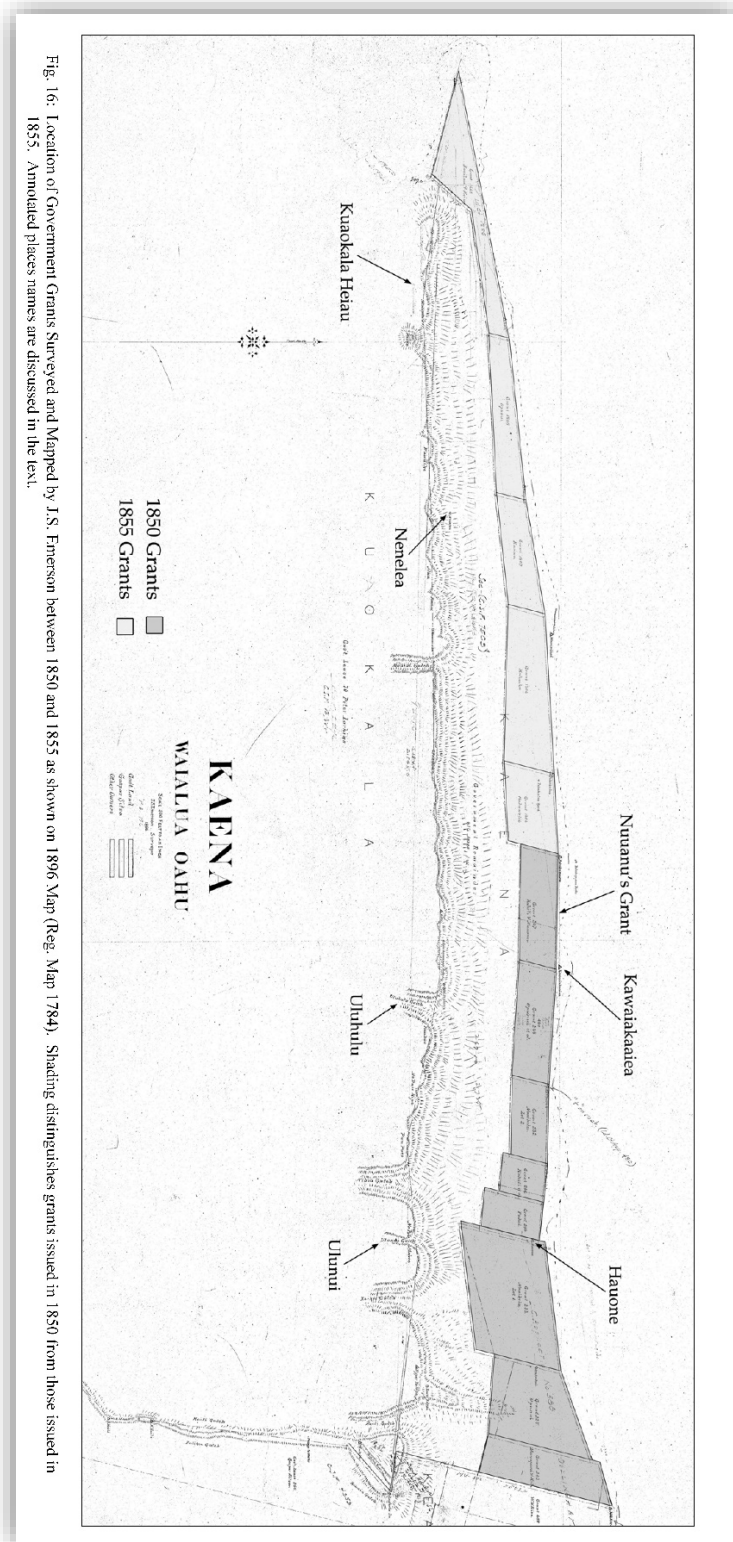


Fig. 16. Location of Government Grants Surveyed and Mapped by J.S. Emerson between 1850 and 1855 as shown on 1896 Map (Reg. Map 1784). Shading distinguishes grants issued in 1850 from those issued in 1855. Annotated place names are discussed in the text.

Figure 18: LCA Grants at Ahupua'a o Ka'ena by Emerson in 1850-1855. (McEldowny, 2007)



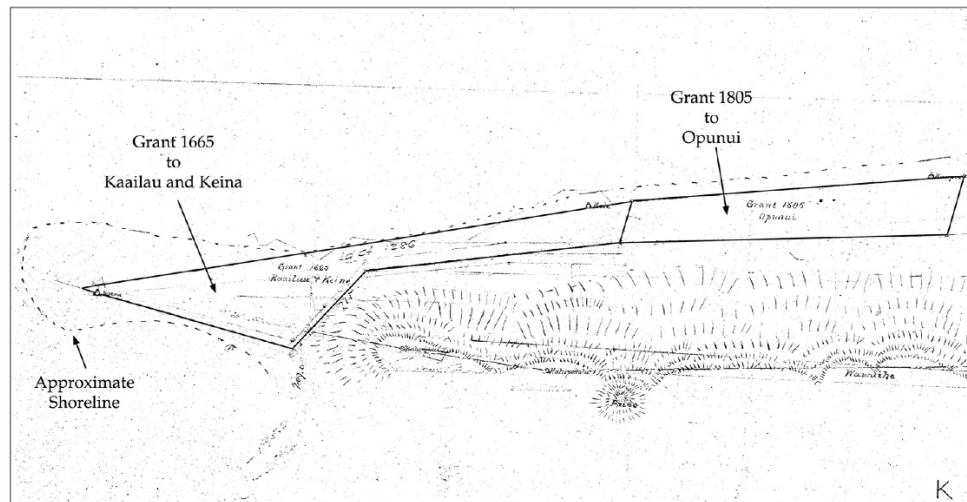


Fig. 15: Location of Grants 1665 and 1805 as Shown on 1896 Map Surveyed by J.S. Emerson (Emerson 1896). Grant boundaries and shoreline were darkened. Grants were obtained primarily for pasturage.

Figure 19: LCAs at Ka'ena Point from Emerson in 1896. (McEldowney, 2007)

In his book, *No Mākou Ka Mana Liberating the Nation*, Dr. Kamanamaikalani Beamer (2014) explains: “The Māhele of 1848 was an instrument that began to settle the constitutionally granted vested rights of three groups in the kingdom: mo‘i, ali‘i, and the maka‘āinana. To privatize the land system, these rights needed to be settled because the Declaration of Rights and Laws of 1839 and the Constitution of 1840 (Lua‘ehu Constitution) both codified the concept that the lands of the kingdom were jointly owned by these three groups, though with differing degrees of interest.”

The Palapala Kila Nui, or Royal Patent Grant, was the last step in the Māhele process of obtaining fee simple title to land in Hawai‘i in 1848. The claimant was allowed to claim the



parcel of land that their house stood on and any working lo‘i kalo on the parcel. They had to with the metes and bounds, as well as native or foreign testimony that was needed to establish that the claimants worked and lived on the land. Once the Board of Commission to Quiet Land Title with the metes and bounds, as well as native or foreign testimony that was needed to establish that or issued an LCA number. Dr. Kamanamaikalani Beamer (2014) states. “The claimants apply for the land, present a survey the metes and bounds, as well as native foreign testimony that was needed to establish that issued an LCA number.”

“The Māhele allowed a chief to take the award to the Land Commission, where the title would be validated. These awards enabled chiefs to gain allodial or fee-simple title upon payment of a commutation, which extinguished the governments interest in those lands. Once the governments interest in the ‘āina was removed, chiefs could then receive a Royal Patent that confirmed fee-simple ownership of the ‘āina. The phrase in Hawaiian language, “Koe na‘e nā kuleana o nā kānaka iloko” loosely translated, this phrase upheld the power of Hawaiian Kingdom land law that the land was “subject to the rights of native tenants.” (Beamer, 2014)

UH Mānoa Oral History Project

Waialua & Hale‘iwa The People Tell Their Story (UH Mānoa, 1977)

The Ethnic Studies Oral History Project, established in January 1976, was created to record, and preserve interviews with individuals who have recollections of events and personalities that would be of value to the community, teachers, students, historians, and researchers. Special effort was made to record history told by the working men and women of all ethnic groups who made Hawaii's land productive, who overcame differences between ethnic groups, and whose efforts to better the quality of life were realized through struggle and hard work.



The communities of Waialua and Haleiwa were the focus of the first Ethnic Studies oral history project. Waialua is the site of one of the remaining sugar plantations on Oahu. The relative isolation of the two communities has meant less rapid change there than in other Oahu communities. Although the experiences of the people in Waialua and Haleiwa are in a sense unique, they are also like the experiences of people who live on plantations and in small communities throughout Hawaii.

Interviews with 43 individuals in the two communities were conducted between June and September 1976 by nine interviewers, four of whom were students from Waialua and Haleiwa. The interviews produced approximately 110 hours of tape and 1900 pages of final-typed transcripts which are bound according to ethnic group. (Individuals of mixed ethnic backgrounds were placed according to their preferences.) The following are the results of this study:

WILLIAM PATY, Manager, Waialua Sugar Company (Caucasian)

William Paty, Caucasian, was born in Honolulu, January 22, 1921. He was educated in Honolulu and at Cornell University. He spent time in the military, married, and went to work for Waialua Sugar Company in 1946 as an assistant agriculturalist. Bill has served Waialua Sugar Company in several capacities over the years, including Industrial Relations Director, Preparation and Transportation Superintendent, assistant manager, President of the Planning Division for Castle and Cooke and President/Manager of Waialua Sugar Company, he and his wife Marguerite are very active in the community. They are the parents of five grown children and currently reside in Waialua.

HOOK CHEN LEW, retired mill supervisor (Chinese)

Hook Chen Lew, son of Chinese immigrants, was born in Waialua in 1900. His father, dissatisfied with plantation work, opened His own store and rice farm. Hook Chen helped his



family on the farm while also attending school for seven years. Hook Chen worked for Waialua Sugar Company for 46 years, rising from a field worker to a mill supervisor. In between, he went to China to find a bride, got married, and had five children. In 1954, he joined his wife's Buddhist sect and became a vegetarian. Hook Chen has enjoyed his leisure since his retirement in 1965. Recently, the Lews had to move from the home they have rented for thirty years to a low-cost apartment in Chinatown because the plantation's lease with the Gilman Estate was not renewed.

DAVID MAHOE, Retired crane operator, Waialua Sugar Company (Hawaiian & Japanese)

David Mahoe was born in Haleiwa, August 7, 1910. Haleiwa has been home for at least five generations of Mahoes. David attended Haleiwa Elementary School and Leilehua High School. He dropped out of high school during the Depression. He was one of the few Hawaiians to work for Waialua Sugar Company, first as a ko man, and later as a crane operator. In 1974, he retired from the heavy equipment shop. He and his wife live in Waialua. David attended Haleiwa elementary School and Leilehua High School. He dropped out of high school during the Depression. He was one of the few Hawaiians to work for Waialua Sugar Company, first as a ko man, and later as a crane operator. In 1974, he retired from the heavy equipment shop. He and his wife live in Waialua. David attended Haleiwa elementary School and Leilehua High School. He dropped out of high school during the Depression. He was one of the few Hawaiians to work for Waialua Sugar Company, first as a hāpai ko, (sugar cane lifter) man, and later as a crane operator. In 1974, he retired from the heavy equipment shop. He and his wife live in Waialua.

HAROLD SHIN, heavy-equipment machinist, Waialua Sugar Company (Korean)



Harold Y.H. Shin was born on April 15, 1921, in Lihue, Kauai. His father, a Korean immigrant, left his job with the Salvation Army to work for the sugar plantation. When Harold was a boy, he and his family moved to Waialua where his mother supplemented their income by raising pigs and doing laundry. After graduating from Waialua Intermediate and High School, Harold did field work for the plantation and then was transferred to the machine shop. In 1945, he quit the plantation, thereby losing his protective draft status, and was drafted into the Army. For 18 months, he served in Hawai'i, the Philippines and Okinawa. He then re-joined Waialua Sugar Company and has worked as machinist ever since. Harold married a secretary for the ILWU in 1954. He has been active in the union and the anti-Vietnam War movement. At present, the Shins live in Wahiawā.

ALFREDO SANTIAGO retired foreman, Waialua Sugar Company (Puerto Rican)

Alfredo F. Santiago, Puerto Rican-Portuguese, was born in Honolulu on May 12, 1908. His father came with his four brothers from Puerto Rico and married a Portuguese woman from the Big Island. Alfred grew up speaking both Spanish and English. His father died when Alfred was eight, leaving three younger children for Alfred and his mother to take care of. He quit school after the fourth grade and began working for Waialua Sugar Company in 1923. The plantation sent Alfred to night school where he completed the eighth grade. After fifty years of working as a mule driver, locomotor brakeman and foreman, Alfred retired in 1973. Alfred has six children and many grandchildren. He and Mrs. Santiago still live in Waialua.

FAUSTINO BAYSA, retired plantation hospital worker (Filipino)

Faustino Baysa was born in Ilocos Norte, Philippine Islands on February 10, 1908. He went to school there for 11 years while also working on his parents' farm. Hoping to earn enough money to continue his education, he followed an uncle to Hawaii in 1927. He came on a three-



year contract with the Hawaii Sugar Planters' Association. Faustino got a job with Waialua Plantation doing field work, mill work and finally settling into hospital work. In the plantation hospital, he did every kind of job from taking x-rays to helping in the operating room. He has been back to visit the Philippines twice, meeting his wife-to-be on the second trip. They were married in 1954 and still live in Waialua with their children. Faustino is very active in community affairs.

Seiichi Miyasaki, Doctor (Japanese)

Seiichi Miyasaki was born in Waialua on December 18, 1903. His parents came to Hawaii from Yamaguchi, Japan. His father was a head carpenter for the Waialua Sugar Company. Seiichi attended Waialua Elementary, Mid-Pacific Institute, the University of Hawai'i, North Dakota University, and Northwester Medical School. He was one of the first non-plantation doctors in Hale'iwa-Waialua. Seiichi worked from a young age to help finance his education. He married a Honolulu girl who was attending the University of Hawai'i. The Miyasakis raised four children. They live in Hale'iwa.

Mrs. Mary P. Camacho & Mr. Antone Camacho (Portuguese)

Mrs. Mary P. Camacho was born in 1900 in Waialua. 1902 Family moved to San Francisco. 1912 Family moved back to Hawai'i. Mr. Antone Camacho was one of 17 children. Born in Kahuku. Went to work at Waialua at age 11 or 12 (1905 or 1906). He was paid 25 cents an hour (as a boy) he worked 10 hours from 6am to 4:30 pm. Women were paid 50cents a day. Later packed mules and was paid \$26 dollars a month took care of 4 mules. Married 1920. Remained working until he retired in 1960.



CULTURAL RESOURCES OF KA'ENA POINT

The following is a summary of the cultural resources identified at Ka'ena Point found in Appendix C of the Environmental Assessment report completed by DLNR in 2009 (McEldowney, 2007):

“Sites of O' ahu (Sterling & Summers, 1978) identifies several archaeological sites in the Mokulē'ia- Ka'ena region. In Kamananui, on the slopes of the Wai'anae Mountain Range behind the old Waialua Sugar Company mill, the remains of a heiau were found along with stone piles and burial caves. Makai of these sites, along the coastline, were found a fishing shrine, or ko'a, and skeletal remains. In western Mokulē'ia, a heiau site and a ko'a – both now destroyed – as well as extensive terracing have been recorded. Further into the valley area are sites that indicate that there was once a significant Hawaiian settlement there, including house sites, old coconut trees or dead trunks, and terracing.

In Kawaihāpai, between Waialua and Ka'ena, a heiau, ahu, ko'a, and extensive terracing were recorded, as well as the four 'hidden waters,' the legendary streamlets Ulunui, Koheiki, Ulehulu, and Waiaka'aiea that Hi'iaka, one of the sisters of Pele, discovered at Ka'ena and at which she quenched her thirst. The Keālia Trail, which zigzags up into the Wai'anae Mountain Range from the coast, provided easy access to the Mokulē'ia plateau. The Moka'ena heiau in Kuaokalā, situated on the ridge at 1200 feet in elevation overlooking Ka'ena Point and Keawa'ula Bay, has the highest location of any heiau on O' ahu. At Ka'ena, the now-destroyed Ulehulu heiau was also located on the mountain ridge.

Historic properties identified so far at Ka'ena Point within or near the project area fall within one of the following four major time- periods and uses: (1) Native Hawaiian subsistence



and cultural uses; (2) Pasturage and ranching; (3) O‘ahu Railway and Land Company (OR&L); and (4) Ka‘ena Point Military Reservation. The following information is based on the Summary of Known and Possible Historic Sites; the full report, with photos, is included as Appendix C.

To date, a total of five extant historic properties that are considered native Hawaiian properties have been documented at Ka‘ena Point. Together they form the Ka‘ena Complex, which was listed on the Hawai‘i Register of Historic Places in 1988. Major features of the Ka‘ena Complex include cultural deposits in the sand dune area, two stone platforms, Pōhaku o Kauai, and Leina a ka ‘Uthane (Soul’s Leap).

The oldest of these properties are the **subsurface cultural deposits** and **burials** in the sand dune area near the actual point. These sites were first documented in 1971 and recorded in more detail during a 1982 recovery effort prompted by deterioration of the sand-dune knoll due to off-road vehicle use. As part of the 1982 effort, two partial burials exposed by erosion were removed and placed in a more stable reburial site for protection. Additional data recovery work was conducted in 1989. Prior to 1989, the site was described as having remnant walls constructed of water- worn basalt stones and two distinct buried cultural layers. The **two cultural layers** were marked by dark, charcoal-stained sand containing coral and basalt ‘ili‘ili (water-worn pebbles), pit features, a few artifacts, and **midden** composed of bird and fish bone, crab, sea urchin, kukui nut fragments, marine shells, and charcoal pieces. The **stone walls** had been reduced to foundation alignments in 1982 and 1989, and the upper cultural layer was no longer intact by 1989. An analysis of the lower layer in 1989 indicated the long-standing importance of fishing and marine resources in this dry environment, and the presence of habitation features suggested a sustained use of the area, whether on a permanent or recurrent basis. Spatially, the cultural deposits extend over an area approximately 30 by 50 meters, and



surface midden scatters and darkened sand exposure indicate that the deposits could extend an additional 300 meters to the east and 30 meters to the south.

The two stone platforms included in the Hawai‘i Register complex are thought to have been constructed for religious purposes. One was described in 1988 as a partially buried basalt boulder **platform** with coral pieces scattered among the boulder paving of the platform. The presence of coral and the location of the platform on a distinct rise above the sand dunes indicate that it could be a fishing ko‘a (shrine or triangulation point). It is possible, but not confirmed, that this could be Alau‘iki, a fishing shrine recorded by McAllister (1933).

The second stone feature is upslope from Leina a ka ‘Uhane (Soul’s Leap), above the proposed fence alignment. It has been described as a “**small rectangular platform** of basalt cobbles, with scattered coral on the surface.” Its possible religious function is suggested by its size, the presence of coral, upright stones along the edge of the platform, and its vantage point. The possible ritualistic nature of these two features is consistent with the prevalence of known fishing shrines in the area and with the richness of its fisheries. McAllister recorded eight named ko‘a between Keawa‘ula and Mokulē‘ia.

Two natural formations compose the remaining two features of the **Ka‘ena Complex: Pōhaku o Kaua‘i and Leina a ka ‘Uhane (Soul’s Leap)**. Both should be considered traditional cultural properties; the identification and evaluation of these otherwise natural features rely on known native Hawaiian traditions and beliefs. Pōhaku o Kaua‘i marks the end of a series of partially submerged rock outcrops that form the westernmost extent of O‘ahu. According to several recorded traditions, this rock formation was once part of Kaua‘i. In one tradition, the demigod Maui attempts to join Kaua‘i and O‘ahu by standing at Ka‘ena Point and using his hook, Manaiakalani¹, to pull Kaua‘i towards O‘ahu. When he pulled the hook, only a single,



huge rock from Kauaʻi fell at his feet, to become known as the Pōhaku o Kauaʻi. The hook was attached to ʻieʻie cordage, which ended up in Kaʻieʻie Channel (between Kauaʻi and Oʻahu) and the hook landed in Pālolo Valley, hollowing out a crater. In a related version told by Annie Keahipaka, a lineal descendant of the area, Maui had many helpers pulling the line. When one disobeyed orders and looked back at Kauaʻi as they pulled it towards Oʻahu, the line broke and Kauaʻi slipped back into the ocean, with only the fragment Pōhaku o Kauaʻi remaining as proof of Maui's great effort. In a third tradition, a Kauaʻi chief named Haʻupu hurled a huge boulder from Kauaʻi to Oʻahu to forestall what he thought was a fleet of Oʻahu warriors about to invade Kauaʻi. The group was, in fact, driving fish towards nets laid offshore of Oʻahu. When the boulder fell, it killed the chief Kaʻena who was leading the drive and many of his followers. From then on, the point bore the name of this chief and the rock was called Pōhaku o Kauaʻi. Pōhaku o Kauaʻi is also mentioned incidentally in other traditions, demonstrating that it was a commonly known landmark.

Leina a ka ʻUhane (Soul's Leap) is a limestone formation approximately 150 meters (500 feet) from the existing boulder barricade, perched between the existing trail and the ocean. It forms a tangible representation of native Hawaiian traditions and beliefs that identify Kaʻena Point as a place where the fate of departing souls is determined as death nears. Departing souls either passed into one of several spirit realms or were returned to the body to continue life. The fate of these souls often depended on the help or absence of friendly ʻaumakua (ancestral family or personal god) that would guide a soul to the appropriate realm: ao kuewa, a place of wandering souls, ao ʻaumakua, where the soul could be reunited with the souls of ancestors, or au milo or pō pau ʻole, a place of eternal night. In another version of what happens to souls after death, a soul wanders to **Leina a ka ʻUhane** if all its earthly obligations are fulfilled (if they are



not, the soul returns to the body), where it is thrown into a pit know as **Lua ahi a Kehena**, at which time death actually occurs to the body.

A road, following the traditional **Wai‘anae- Waialua trail**, was constructed through the area and around the point sometime in the 1860s-70s. Several small fishing villages are thought to have existed in the area during this period. A settlement called **Nēnēle‘a** is documented as being about a mile east of Ka‘ena Point, and several house foundations, measuring 14 x 20 feet, are documented from the area. An 1832 census listed the population of the Ka‘ena ahupua‘a at forty-nine individuals. Based on the known fishing shrines, recorded interviews, and the number of stories, fishing was an important activity. Ka‘ena is noted as an excellent fishing ground, and one story describes how Maui caught a huge red fish, which left a trail from **Pōhaku o Kauai** to Kuakala heiau (up in the mountains) as he dragged it. The menehune found the fish and cut it into small pieces, which went back in the ocean when the sea covered the land, and is the reason why kūmū (goatfish, *Parapeneus porphyreus*) are now small.

Based on historic accounts and recorded traditions, there may be additional as- yet unidentified historic properties at Ka‘ena Point and would most likely reflect uses and customs associated with the area’s rich fisheries and the lack of any other dominant land use in this waterless hot area. These could include additional ko‘a, the remnants of shelters and settlements for fishermen, burials, canoe landings, and salt-making sites. However, later uses of the area (described further below) have significantly reduced the probability of these properties surviving on the flatter portions of the Point or along lower ridge slopes.

The first reference to lands at Ka‘ena being used for pasturage appear in survey notes by J.S. Emerson for 5 Royal Patent Grants. These government grants reflect a district-wide attempt by Waialua residents to secure land for pasturage and may also provide evidence that permanent



settlements were absent along this coast in 1850. Most of the government lands and private lands at Ka‘ena were leased for ranching during the second half of the 1800s and the first half of the 1900s. When the privately-owned lands along the coast were acquired by the State of Hawai‘i in the 1970s to create Ka‘ena Point State Park, all were owned by ranching interests or by families with ranching interests in the area. Despite references to Ka‘ena Point and adjacent lands being used for pasturage, none of the stone features or sites generally associated with grazing or ranching have been identified at the Point or within the project area. There are no stone wall enclosures or corrals, nor do the boundaries of the grants appear to have been walled to contain grazing cattle or horses.

The former alignment and features of the **O‘ahu Railway and Land Company (OR&L) railway** are among the most visible historic properties at Ka‘ena Point. Completed in 1898, the railway connected Honolulu to Kahuku, via Wai‘anae and Waialua. It was meant to serve plantation towns and ranches, but also became a scenic tour. Railway service ended and the railway was abandoned in 1947, after damage by a 1946 tsunami and a decline in railroad use caused by the increase of personal vehicles. The main railway bed is still visible through its route through Ka‘ena, but no traces of the tracks or railroad ties remain. Today, the railway bed forms the primary path used by visitors hiking out to the Point. Rock-work features associated with the railway such as bridge foundations, culverts, and rock retaining walls can still be observed along the railroad track. In addition to the main railway line, a 15-car siding track once ran from the northern side of the bend to the Point and is depicted on 1929 and 1940 USGS topographic maps. No physical evidence of this siding was apparent during the field inspection.

Finally, Ka‘ena contains historic features associated with its military use. **Ka‘ena Point Military Reservation** was established in 1923; construction of military defense facilities began



in 1924 and continued through 1946, capitalizing on the strategic location of Ka‘ena Point. Four complexes of structures and associated features still exist within or near the project area, and a fifth could be identified with additional field inspections. These include a fire control and base end stations built on a ridge knoll (above Ka‘ena Point) in 1924 and 1934, a radar station used in the 1940s (located on the ridge above Ka‘ena Point), a search light position established in 1942, a cantonment established in 1942 for military personnel manning the various operations (“Camp Ka‘ena,” located on the flat area down at Ka‘ena Point), and a battery begun in 1943. The concrete structures associated with the fire control and base end station remain intact, the concrete foundations of Camp Ka‘ena remain recognizable, and concrete structures associated with a radar station remain visible.

The battery, **BCN-409**, was designed to support two 8-inch naval guns and army M1 barrette cartridges. It involved the construction of a tunnel complex and was 60% complete when the project was abandoned in 1945, after studies determined that batteries of this type could not withstand modern air attack. Given the elevation of the tunnel entrances, a substantial amount of cut and fill was needed to create the appropriate grade for an access road and maneuvering area in front of the tunnel entrance. Tailings from tunnel excavations were used as fill for the road and terrace, and gunite was pressure-sprayed over the ridge cuts at each tunnel entrance to stabilize the rock face. Much of the components of BCN-409 are still recognizable; while the tunnel entrances have been sealed, the access road and terrace features and the piles of tailings that form the faces of the terrace are intact. Military use of Ka‘ena Point declined after World War II, with use primarily consisting of small-size maneuvers.

The **Ka‘ena Passing Light**, operated and maintained by the U.S. Coast Guard, was constructed at Ka‘ena Point in 1920. Initially consisting of a sixty-five-foot-tall concrete tower,



the light was replaced in 1990 by a new beacon on a thirty-foot steel pole. The old light tower, a historic structure, was toppled and lies in the sand at Ka‘ena Point, north of the new beacon.

After the railway closed, a rough track followed the rail grade. A nine-mile dirt road was constructed around the point from 1954-1956, using prison labor. In 1971, the State Department of Transportation developed plans for a two-lane paved road around Ka‘ena Point. Due to significant opposition from the public, the concept was shelved, and efforts shifted towards protection of this area. During the 1970s, the State began to purchase lands in the area for a proposed Ka‘ena Point State Park. In 1978, a Ka‘ena Point State Park Conceptual Plan was completed. In 1984, a portion of Ka‘ena Point Military Reservation was declared excess property and deeded to the State for park purposes.”

Native Hawaiian Pre-Contact and Early Historic Period Properties

To date, a total of five extant historic properties have been documented at Ka‘ena Point which are considered native Hawaiian properties because they represent use of the area prior to Western contact or during the early historic period (prior to 1850) when predominantly native Hawaiian cultural uses of the area prevailed (DOFAW, 2009).

Cultural Deposits and Features

The oldest of these properties may be the subsurface cultural deposits and burial sites located within the prominent sand-dune knoll near the point. The cultural deposits were first documented in 1971 during the Statewide Survey of Historic Sites (Site No. 50-80-03-01183) (Bath and Napoka 1988; Yent 1991a: 8). Exposed deposits and remnant stone surface features were recorded in more detail during a 1982 recovery effort prompted by the obvious deterioration of the sand-dune knoll (Yent 1991a: 8). This deterioration was primarily attributed to off-road



vehicle use (e.g., four-wheel drive, dune buggies, and motorbikes) which reduced vegetation cover and, in turn, prompted an increase in wind erosion. Additional data recovery work was conducted in 1989 to mitigate the potential effects of installing the current beacon light and the continued deterioration of the dune remnant (Yent 1991a). The U.S. Coast Guard owns the parcel on which the lighthouse and most of the deposits are found.

Prior to 1989, the site was described as having remnant walls constructed of water-worn basalt stones and two distinct buried cultural layers exposed along the eroding faces of dune remnants (Yent 1991a: 8). The stone walls described on the north and east sides of the knoll in 1971 had been reduced to foundation alignments in 1982 and 1989. This also coincided with an increase in water-worn boulders scattered over the knoll by 1982. The two cultural layers were marked by dark, charcoal-stained sand containing coral and basalt *`ili`ili* (water-worn pebbles used as paving), pit features, a few artifacts (e.g., fishhook fragments, cut mammal bone, volcanic glass, coral, and sea urchin files), and midden composed of bird and fish bone, crab, sea urchin, *kūkui* nut fragments, marine shells, and charcoal pieces and flecks (Yent 1991a: 8, 12). In 1982, two partial burials exposed by erosion were removed and placed in a more stable reburial site for protection (Yent 1991a: 8).

When data recovery work was conducted in 1989, the upper cultural layer was no longer intact, but excavation of the lower cultural layer provided a detailed description of the layer and its variability. An analysis of materials excavated from three test pits in this layer indicates the long-standing importance of fishing and marine resources in this dry, often wind-swept environment. The presence of habitation features in the cultural layer (e.g., living surfaces, *`ili`ili* paving, fire hearths, pits, and distinguishable levels) further suggests a sustained use of the



area whether it be on a permanent or recurrent basis (Yent 1991a: 35, 37, 38).

Spatially, the primary cultural deposits on the knoll (Feature 1) extend over an area measuring approximately 30 by 50 meters (98 by 164 feet). Surface midden scatters and darkened sand exposures suggest that the deposits could extend an additional 300 meters (198 feet) to the east and 30 meters (98 feet) to the south of the primary knoll (Yent 1991a: Fig. 5, 12). While no similar deposits have been reported elsewhere in the dune system stretching along the western and northern shoreline of Ka`ena Point (Fig. 5), this site clearly establishes the possibility of cultural deposits and burials being in other sandy areas. This pattern of cultural deposits and burials in the surviving dune remnants, mostly stable knolls or raised, has been documented along the shoreline east and west of Mokulē`ia.

Stone Platforms

The two stone platforms included in the Hawai`i Register complex are thought to have been constructed for religious purposes (Fig. 4) (Bath and Napoka 1988, Yent 1991a: Fig. 4). Feature 2 was described in 1988 as a partially buried basalt boulder platform with coral pieces scattered among the boulder paving of the platform (Bath and Napoka 1988). The presence of coral and its location on distinct rise above the sand dunes suggested that it could be fishing *ko`a* (shrine or triangulation point). It was suggested that this could be Alau`iki, a fishing shrine, recorded by McAllister in his 1930 survey of historic sites on O`ahu. He described Alau`iki as a “group of stones near the edge of the water, no different from other stones in the vicinity” (McAllister 1933: 127). Another map places Alau`iki farther east (Sterling and Summers 1978: 97). The feature shown in Figures 9 and 10 is in the general location of Feature 2 (Figs. 4).

The second stone feature, feature 5, was described as a “small rectangular platform of



basalt cobbles, with scattered coral on the surface” and as being 150 meters (492 feet) upslope (south) of the limestone formation called Leina a ka `Uthane (Soul’s Leap) (Figs. 11 and 12) (Bath and Napoka 1988). Its possible religious function is suggested by its size, the presence of coral, upright stones along the edge of the platform, and its vantage point. The ritual nature of Features 2 and 5 are consistent with the prevalence of known fishing shrines in the area and the richness of its offshore fisheries. McAllister recorded eight named *ko`a* between Keawa`ula and Mokule`ia (McAllister 1933: 124-129; Yent 1991a: 42).

Pōhaku o Kaua`i and Leina a ka `Uthane

The two natural formations identified as part of the Hawai`i Register complex, features 3 and 4 (Fig. 4), should be considered and treated as traditional cultural properties during the federal historic preservation review process. The identification and evaluation of these otherwise natural features rely entirely on known native Hawaiian traditions and beliefs. Feature 3 is a large, partially submerged rock outcrop named Pōhaku o Kaua`i (*Lit.* Stone of Kaua`i) (Figs. 13 and 14) and the other a large limestone formation named Leina a ka `Uthane (*Lit.* Leaping Place of Ghosts) (Figs. 8 and 12).

Pōhaku o Kaua`i marks the end of a series of partially submerged rock outcrops that form the westernmost extent of O`ahu Island (Fig. 14). As such, it is the westernmost piece of land on O`ahu and that which is closest to the Island of Kaua`i. According to two recorded traditions, this rock formation was once a part of Kaua`i (Bath and Napoka 1988). In one tradition, the heroic demigod Maui attempts to join the islands of Kaua`i and O`ahu by standing at Ka`ena Point and using his famous hook, Manaiakalani, to pull Kaua`i towards O`ahu (Sterling and Summers 1978: 92-93). When he pulled the hook, only a single, huge rock from



Kaua`i falls at his feet. This rock then became known as Pohaku o Kaua`i.

In the other tradition, a Kaua`i chief named Ha`upu, a chief known for great feats of strength, hurled a huge boulder from Kaua`i towards O`ahu to forestall what he thought was a fleet of O`ahu warriors about to invade Kaua`i (Sterling and Summers 1978: 93- 94). The group was, instead, driving fish towards nets laid offshore of O`ahu. When the huge boulder fell, it killed the chief Ka`ena who was leading the fishing drive and many of his followers. From then on, the point bore the name of this chief and the large rock was called Pōhaku o Kaua`i. Pōhaku o Kaua`i is mentioned in other traditions but plays only an incidental role in their story lines (Sterling and Summers 1978: 93-94, 96). The fact that it is mentioned at all demonstrates that it was a commonly known landmark and one worthy of weaving into traditions with a broader scope.

The limestone formation called **Leina a ka `Uhane** (Figs. 8, 12, 19, 36) is now the most recognizable and tangible representation of native Hawaiian traditions and beliefs that identify Ka`ena Point as a place where the fate of departing souls is determined as death nears. Departing souls would either pass into one of several spirit realms or be returned to the body to continue life. The fate of these souls often depended on the help or absence of friendly *`aumakua* (ancestral family or personal god) that would guide a soul to the appropriate realm. Such places were said to be on each of the islands (Kamakau 1964: 49).

The earliest reference to definitively associate these beliefs with this limestone formation appears in a 1933 newspaper article. It describes Leina a ka `Uhane as the “stratified and overhanging mass of granular limestone between the track and the sea, near No. 63 culvert as the railroad begins to straighten out after the bend” (Sterling and Summers 1978: 94). In another



account, one that describes an 1899 trip to the Hale`iwa Hotel on the railway, the train whistle blows at Ka`ena Point and then the passengers saw “Leina-kahuna” (Laina-kauhane) (Sterling and Summers 1978: 94).

The most detailed account of a soul’s progression towards spirit realms or a return to life is from S.M. Kamakau in two 1870 newspaper articles (Kamakau 1964: 47-49). He describes the “*leina a ka `uhane* on Oahu” as being “close to the cape of Ka`ena, on its right (or north, *`akau*) side, as it turns toward Waialua, and near the cutoff (*alanui `oki*) that goes down to Keaoku`uku`u.” He also depicts this *leina a ka `uhane* as having boundaries. One boundary was at “Kaho`iho`ina-Wakea, a little below Kakahe`e” (probably somewhere within the vicinity of Camp Erdman and the Dillingham Airfield²) and the other at “the leaping place (*kawa-kai*) of Kilauea at Keawa`ula” (near the southwestern side of today’s Yokohama Bay³). At these boundary places, the “helpful *`aumakua*” might bring the soul back to life or guide them to the realm of the *`aumakua*. Places “within these boundaries” were “where souls went to death in the *po pau `ole*, endless night.” These boundaries, if correctly located, create an area stretching 4 miles east of the point along the northern shoreline and 3 miles to the southwest of the point along the southwestern shoreline.

Also describing these beliefs as a progression with thresholds of passage is **Holokala**, McAllister’s informant, in 1930. As the soul wanders from an individual nearing death, it comes first to the fishing shrine named **Hauone** (Site 189; McAllister 1933: 57, 124, 126). At this point, the soul either returns to the body to fulfill its obligations on earth or wanders on to “Leina Kauhane at Kaena Point” where “two minor gods” throw the soul into a “pit known as Lua ahi a Kehena” (McAllister 1933: 126). Death occurred when the soul is thrown to the pit. The fishing



shrine Hauone was located between Camp Erdman and the western end of Dillingham Airfield (Fig. 16). This coincides broadly with the northeastern boundary described by Kamakau as being at Kakahe'e. Neither Holokala nor McAllister mention the limestone formation and McAllister places the site number of "Leina Kauhane," Site Number 186, at the western extent of Ka'ena Point." See Appendix F for more resources on the Leina a ka 'uhane.

Potential Native Hawaiian Historic Properties

Based on historic accounts and recorded traditions, yet to be identified historic properties are most likely to reflect uses and customs associated with the area's rich fisheries and the lack of any other dominant land uses on a coastal flat consistently described as "waterless" and known for its stifling heat (McAllister 1933: 127). Such unidentified properties could include additional *ko'a* (fishing shrines), the remnants of shelters and settlements for fisherman, burials, canoe landings, and salt-making sites. Historic-period uses of the point have, however, significantly reduced the probability of these properties surviving on the flatter portions of the point or along lower ridge slopes. Much of this area was altered by construction of the railway in 1897 and military coastal defense structures beginning in 1923.

The routine importance of fishing and salt making for native Hawaiians of the region is captured by John .S. Emerson in his 1854 survey notes (Emerson 1854). The notes were submitted to verify the purchase of five government grants stretching from Ka'ena Point eastward along the north coast of Waialua (Figs. 15 and 16). Emerson asks that the government reserve "a right to fisherman & to land [and to] dry & mend nets & to all who wish to make salt as in former days" (Emerson 1854)⁴. He warns that "many persons may be vexed for a lack of a privilege" if it should be conveyed, exclusively, with the purchase of a government grant.



In addition to a right to fish, the survey note confirms the importance of other activities associated with fishing and a perception that access to places suited to these activities might be curtailed when privately-owned parcels were established along the coast.

Fishing would be hampered if canoes could not land in customary locations, if fishermen could not use areas suitable for drying and mending nets, or if salt could not be made, in part, to salt and thus preserve fish and other marine resources. Favorable canoe landings might be identified today based on shoreline characteristics and knowledge of in-shore waters, but it would be more difficult to identify specific places where nets were dried and mended, or salt was made. These activities would probably take advantage of natural features that did not necessarily require constructed features or landscape modifications.

Fishing and Fisherman Camps and Settlements

The nature and value of the off and near-shore fisheries at Ka`ena Point are also conveyed in recorded traditions and customs. The origins of some of these rich fishing grounds are explained in the legend of Maikoha. One of the legend's characters, Kaihukoa, moves to Wai`anae where she marries a chief named Ka`ena and transforms herself into the fishing grounds located "directly out from the Kaena Point" (Sterling and Summers 1978: 87). She brings with her the "the *ulua*, *kahala*, and the *mahimahi*." Keawa`ulu, the *ahupua`a* of Wai`anae District which extends into the southern third of the point (Figs. 1 to 3), was known for its *aku* and *ahi* fishing grounds (Ii 1959: 98). The coastal fisheries were also noted as particularly productive when submerged, woven basket traps (*hina`i*) were used to catch *kala* and *hīnālea*. When describing basket traps in general, Kamakau notes a particular pattern and size of basket



trap that was made for *kala* fish at Ka`ena, O`ahu. He also states that Ka`ena was said to be “a land abounding in kala fishes” and describes in detail the methods, rituals, prohibitions, and communal effort involved in making and using basket traps fashioned specifically for *kala* (Kamakau 1976: 82). There were also “plenty of *hīnālea* caught by setting traps from the water (*wai*) of Kumalaekawa to the cape of Ka`ena—so many that a stench arose from the racks where they were drying” (Kamakau 1976: 82). Basket traps for catching *hīnālea* were also made in strict adherence to kapu.

Fisherman settlements and camps near Ka`ena Point were first described by the missionary Levi Chamberlain during his trip along the Wai`anae and Waialua coastline sometime prior to 1849 (Sterling and Summers 1978: 60, 89). He traveled northwest by canoe from the village of Keawa`ula (today’s Yokohama Bay) to a “cove,” presumably a canoe landing, at the southeastern side of Ka`ena Point. In “front of the little cove” was “a cave used by fishermen occasionally for a residence” which was about 30 feet high and had dimensions of 30 and 15 paces (Sterling and Summers 1978: 60). The cave is described as at “nearly the west point of the island” and south of the Wai`anae and Waialua District boundary which dissects Ka`ena Point in an east-west direction (Fig. 1). He traveled from the cave “a short distance over a very rough path along the shore and came to the mokuna (boundary) of the large divisions of the island Wainai and Waiarua” (Sterling and Summers 1978: 60). This may be the cave called “Ke Ana Moe of Ka`ena” by an informant in 1954 which was said to be used by travelers from Makua to Waialua (Sterling and Summers 1978: 86). This cave may have been obscured by construction of the railway bed.

As Chamberlain heads east of Ka`ena Point, he describes passing “Nenelea a settlement



of fisherman and a convenient place for hauling up their canoes” (Sterling and Summers 1978: 89). Based on a labeled survey point (Fig. 16) (Emerson 1896), Nenelea is probably about a mile east Ka`ena Point. Another indication of fishermen settlements may be the “few old house foundations” described by McAllister as being located inland of the railway at Ka`ena Point in 1930. They were rectangular and measured approximately 14 by 20 feet (McAllister 1933: 124). The population of Ka`ena, presumably the entire *ahupua`a*, was listed as 49 individuals for the year 1831 to 1832 (Yent 1991a: 5). This would include all those living on lands from the end of Dillingham Field to Ka`ena Point (Fig. 16). The boundary between Waialua and Wai`anae Districts divides the point with Ka`ena Ahupua`a taking the northern three-quarters and Keawa`ula Ahupua`a at the southern quarter (Figs. 1 to 3).

This emphasis on fishing suggests that additional *ko`a* (fishing shrines) could still be identified along the shoreline or upslope given their known prevalence in the area. McAllister’s informants in 1930 identified at least eight named *ko`a* between Keawa`ula and Mokulē`ia (Yent 1991a: 42; 1991b: 7, Fig. 8). These shrines may not, however, be readily identified as some were no more than several, otherwise indistinct, stones (McAllister 1933: 127).

Salt-Making

A document other than Emerson’s survey notes refers to Ka`ena Point as being an important source of salt. In discussing squid (probably octopus) caught off Mokulē`ia, a 1905 article in Thrum’s Annual notes that salt used in preparing squid likely came from Ka`ena Point “from saltwater evaporation in the holes of rocks so plentiful on that stormy coast” (Sterling and Summers 1978: 96). Future surveys should try to identify any areas appearing to be particularly amenable to salt making or having a concentration of holes serving this purpose.



Trails

Other activities described at Ka`ena Point are those associated with the major trail that linked settlements along the Wai`anae coast with those of Waialua on O`ahu's north shore. In portraying the major trails on O`ahu in the early 1800s, John Papa I`i emphasizes the timing of travel at Ka`ena so that the worst of the region's heat can be avoided. He advises that if travelers arrived at Ka`ena in the morning, "they escaped the heat, for they were cooled by the Mōa'e breeze" (I`i 1959: 98). They subsequently went on to Waiaka'aiea where they rested "until afternoon, and then continued traveling along the level places of Kawaihāpai and Mokulē'ia." Waiaka'aiea is located approximately 1.7 miles east of Ka`ena Point and is also mentioned in the legend of Pīkoi-a-ka-Alala as being a canoe landing⁵ (Sterling and Summers 1978: 95).

Levi Chamberlain's account emphasized the roughness of the trails. That from Keawa`ula to the point was described as "three or four miles of very rough road laying along the base of the mountain and over rugged lava washed by the sea" and the segment from the canoe landing to the Wai`anae-Waialua District boundary was "a very rough path" (Sterling and Summers 1978: 60). Both accounts mention alternatives.

Chamberlain's account demonstrates a preference for travel by canoe which avoids the rugged trail if sea conditions allow. Ii mentions routes that cross the mountain ridge and thus avoid the longer walk around the point and the heat. One route ran from Makua "up the mountain and down to Kawaihāpai" and the other from Mokulē'ia to Mākaha (I`i 1959: 98).

A subsequent account suggests that the trail had not improved much by 1880. The four



miles between Kawaihāpai and Ka`ena were described as “by no means pleasant riding” with the “barren tract, full of boulders large and small, and for the traveler on horseback the route is simply abominable.” The “splendid view” at the point, however, did compensate for the “weariness of the barren and rocky road” (Bowser 1880: 490). The five mile stretch from Ka`ena to Mākua was worse and deemed “one of the most rugged roads to be found in Oahu.” Travel was described as more “wearisome than dangerous” and proceeding at an “exasperatingly-funeral pace” as the trail “skirts the sea” (Bowser 1880: 490-01).

No remnants of this trail or associated features have been identified. In some sections, the railway and unpaved roads may have obliterated traces of earlier trails if they followed the same route. Features or places potentially associated with the early trail could include trail markers or curbstone alignments, named resting places (*o`io`ina*), shelters, or stone paving used to stabilize the trail. The 1929 and 1940 quadrangle maps of Ka`ena Point (Fig. 17) (United States Geological Survey, 1929, Army Corps of Engineers, 1940) and aerial photographs taken in 1939-1940 show a trail or unimproved road paralleling the railway alignment. Some trail segments visible upslopes of the railway alignment in Keawa`ula could still be intact (Fig. 35).

Kuaokalā Heiau (Moka`ena Heiau at Kuaokalā ridge)

Another potential historic property to consider when assessing the project’s visual effects is a *heiau* once located on the upper crest of the ridge west of Pu`u Pueo. A survey point on Emerson’s 1896 map⁶ is labeled, in pencil, “Kuaokala Heiau” (Fig. 16) (Hammatt, Shideler, and Borthwick 1993: 8-9). In his 1907 list of *heiau* on O`ahu, Thrum places “Kuokala” Heiau at “Waianae, overlooking Kaena Point” and attributes its construction to settlers from Kaua`i (Hammatt, Shideler, and Borthwick 1993: 10). He notes it was in “ruins.” In 1906, Emma



Nakuina identifies a *heiau* “at Kuaokala, Waianae” as one of two *heiau* dedicated to “sun-worshipping.”

Two other sources reference a “temple at the top of the mountain” (Sterling and Summers 1978: 95) and “the remains of an old *heiau*, or temple of the *native* gods” on “top of a hill near Ka’ena Point” (Bowser 1880: 491). In first reference, the great fish Kumunuiākea, is dragged to this *heiau* with its tail leaving a mark on the landscape. In the second, an 1880s guide for travelers, describes the temple as measuring 40 by 20 feet and having walls eight feet tall. It is not clear that all the sources cited refer to the same *heiau* or to that located by Emerson⁷.

Kuaokala is the name of the ridge forming the western terminus of the Wai’anae Mountain range and a land division that encompasses the relatively flat and broad crest of this ridge which is bounded by Ka’ena to the north, Keawa’ula to the southwest, and the *ahupua’a* of Kealia to the east (Figs. 1 and 2). This land division may be an *‘ili* of Ka’ena *ahupua’a* as only Ka’ena, not Kuaokala, is listed when lands were divided among the chiefs during the 1848 Māhele. In many cases, *heiau* carry the name of the land on which they are located. The existence of this *heiau*, or any remnants of it, has not been confirmed. After reviewing available information, Hammatt, Shideler, and Borthwick (1993: 8-10) believed that McAllister in his 1930 survey mistakenly assumed that the “Kuakala heiau” mentioned in the literature was the same as Moka’ena Heiau.

Pasturage and Ranching (1850s–1922)

The first reference to lands at Ka’ena Point being used for pasturage appears in survey notes prepared by J.S. Emerson for Royal Patent Grants 1804, 1805, 1806, 1807 and 1665 (Emerson 1854) (Figs. 15 and 16). Grant 1665 covers most of the point and the project area. Emerson notes that individuals receiving these five government grants only wished to use the



land for pasturage (“Pasturage is all they now profess to desire”) and that the customary right to fish and make salt was “a privilege which these men have not paid for” when purchasing the grants.

These five government grants not only reflect a district-wide attempt by Waialua residents to secure land for pasturage, but they may also provide evidence that permanent settlements were absent along the western-most stretch of this coastline in 1850. These grants are five of 12 issued in Ka`ena Ahupua`a and five of 290 issued to native Hawaiians in the *ahupua`a* from Kamananui to Ka`ena (Emerson 1896, Sahlins 1992: 168-69). More government grants were issued to native Hawaiians in these *ahupua`a* than in all government-held *ahupua`a* on O`ahu combined.

Most of the government lands and private lands at Keawa`ula and Ka`ena were leased for ranching during the second half of the 1800s and first half of the 1900s. A major portion of Keawa`ula became government land after Laamaikahiki⁹ relinquished “½” of the *ahupua`a* to the King during the 1848 Mahele and the King then designated it government land (Yent 1991b: 5; Barrère 1994: 395). The 218.75 acres La`amaikahiki received (R.P. 4522) was hardly half of the *ahupua`a* and also seems to have been some of the least accessible and usable land in the *ahupua`a*¹¹. His parcel spanned the rocky slope and shoreline northwest of Yokohama Bay to the Waialua-Wai`anae District boundary that divides Ka`ena Point. In 1873, Samuel Andrews leased both La`amaikahiki's and the government's lands at Keawa`ula for ranching (Yent 1991b 6; Hammatt, Shideler, and Borthwick 1993: 15). He transferred the lease in 1901 to L.L. McCandless who continued to lease the government lands until 1925 when he lost a bid for the lease to Frank Woods. Woods, however, signed the lease over to McCandless after only two



years and McCandless continued ranching these lands until his death in 1940 (Yent 1991: 6). At some point, McCandless acquired La‘amaikahiki’s portion of Keawa‘ula.

On the Ka‘ena side, Peter Larken began leasing Kuaokalā for ranching in 1868 but turned over the lease to Samuel Andrews in 1873 (Hammatt, Shideler, and Borthwick 1993: 15). In the 1880s, Mrs. Kamealani received a government lease for the “Ka‘ena Palis” but did not hold the lease for more than 10 years (Hammatt, Shideler, and Borthwick 1993: 16). McCandless had acquired the lease to Kuaokalā as well by early the 1900s. When the privately-owned lands along the coast were acquired by the State of Hawai‘i in the 1970s to create Ka‘ena Point State Park, all were owned by ranching interests or by families with ranching interests in the area. The Keawa‘ula section of the point was owned by Elizabeth Marks who inherited McCandless Ranch and the Ka‘ena section was owned by three Dillingham Family heirs (Mary-Mae Wild Bond, Walter Frear Wild, and Urban Earl Wild, Jr.). Mokule‘ia Ranch had gained clear or partial title to most of the government grants along the Ka‘ena coastline.

Despite references to Ka‘ena Point and adjacent lands being used for pasturage, none of the stone features or sites generally associated with grazing or ranching have been identified at the point or within the project area (Yent 1991: 6). There are no stone wall enclosures or corals nor do the perimeters of the 1855 grants appear to have been walled to contain and control grazing cattle or horses. This could indicate that grazing animals in the area were free roaming despite mapped grant boundaries or that areas were fenced. The only stone wall features found appear to be directly associated, mostly by proximity, with construction of the railway.



Oahu Railway and Land Company (OR&L) (1897-1947)

The former alignment and remnant features of the OR&L railway are among the most visible historic properties at Ka`ena Point (Figs. 17). Given the railway's continuous alignment, the proposed fence and project area must, at some point, cross its former route. When completed in 1898, the new railway provided an important means of transporting passengers, goods, equipment, and produce to and from its many stops along the route from Honolulu to Kahuku by way of Wai`anae and Waialua (Yent 1991a 5-6). It was meant primarily to serve plantation towns and ranches, but it also became celebrated as a scenic tour ending at the Hale`iwa Hotel which was also built by Benjamin F. Dillingham, the founder and owner of the OR&L. The segment around Ka`ena Point to Hale`iwa was completed in 1897. Constructing the railway entailed acquiring a predominately 40-foot right-of-way that was sufficient for the 3-foot wide, narrow gauge rail line and to provide areas for sidings (i.e., auxiliary track permitting trains to pass on the main line) and stations. Services ceased and the railway was abandoned in December 1947. Railroad use waned after World War II when heavy use by the military during the war and post-war periods began to decline and use of the railway was eclipsed by motorized vehicles and improved public roads. Another contributing factor was damage caused by the 1946 tsunami (Yent 1991a: 6). Damage to the tracks and supporting infrastructure were particularly severe at Ka`ena (Fig. 18).

Alignment of the main railway bed is still visible throughout its route as it crosses Ka`ena Point and takes a major turn to round the point (Fig. 17). No traces of the tracks or railroad ties remain. Most of the distinct remnant features of the railway bed were constructed to maintain the shallow or level grade of the railway. In some sections the bed was raised with earth and coral fill (Fig. 19) while in other sections the ridge slope was cut, and the fill faced with stone



retaining walls (Figs. 27 and 28). Another major feature is a deep cut excavated through the lower slope of the ridge where the railway alignment bends to round the point (Fig. 23). Tailings from this excavation are still visible, either spread or heaped, along the *makai* side of the cut (Fig. 24). Also remaining intact are several sections that were paved with stones or limestone slabs to help stabilize the bed and support the tracks (Fig. 26). Culverts or small bridges, some with stone- work facings, were also constructed along raised sections of the railways bed where it crossed natural drainages.

Several stone walls also line segments of the railway alignment. Some appear to serve as retaining walls and were variously constructed of water-worn stones taken from the beach (Fig. 21), talus boulders (Fig. 20), or angular stones that could have been extracted from the excavated trench (Fig. 22). A low, free-standing wall parallels some lengthy stretches of the railway alignment both at Ka`ena Point and west of the point (Fig. 25). The function of these walls is not clear. Alone they are not high enough to exclude cattle, horses, or goats that may have been grazing near the track. They may have simply defined the edge of the right-of-way.

In addition to the main railway line, a 15-car siding track once ran from the northern side of the bend towards the point. It is depicted on the 1929 and 1940 topographic maps of Ka`ena (Figs. 17) (U.S. Geological Survey 1929, Army Corps of Engineers 1940) and was presumably used as a supplemental track to allow trains to pass or to temporarily park railroad cars. No physical evidence of this siding was apparent during the field inspection nor can a route resembling it be found on recent aerial photographs. The bed for the siding and any associated features may have been obscured by use of a similar easement that provided access to the Coast Guard Reservation established for the point's beacon light.



At least one individual, Robert L. Meyer, was living at Ka`ena Point after the railway began operating in 1897. He, his wife, and son were said to live “in a shack he built near a rock called Leina Kauhane” (McGrath, Brewer, and Krauss 1973: 84; Hammatt, Shideler, and Borthwick 1993: 17). An expert throw-net fisherman, Meyer would give the railroad engineers fish in exchange for water or other necessities. No remnants of his house site have been found to date, but it remains a possibility.

Ka`ena Point Military Reservation (1923 to 1964)

The greatest and most lasting impacts on Ka`ena Point’s landscape can be attributed to construction of military defense facilities beginning in 1924 and continuing through 1946 (Bennett 2005). The strategic location of the island’s western-most point and its well- positioned promontories were recognized as coastal defense plans were being prepared after World War I and when defense outposts were rapidly intensified and expanded after the 1941 attack on Pearl Harbor. The remnant military structures and altered landscape features at Ka`ena Point represent both major phases in the development of O`ahu’s defense infrastructure. Of these, four complexes of structures and associated features still exist within or near the project area and a fifth might be identified with additional inspections. These include fire control and base end stations built on a ridge knoll in 1924 and 1934; a search light position established in 1942; an early-warning radar station that was in operation by 1942; a cantonment established in 1942 for military personnel manning the various operations, and a battery begun in 1943. These complexes are a testament to advances made in defense technologies and strategies over a 22-year period and to their sometimes-rapid obsolescence. Use of what became the Ka`ena Point Military Reservation declined after World War II when it was used primarily for “squad and company-sized maneuvers” (Bennett, 2005: 100). In 1984, a portion of the Reservation was



declared excess property and deeded to the State of Hawai'i for park purposes.

Fire Control Station “S”

The first defense feature constructed at Ka'ena Point was the fire control station designated Station “S” (Figs. 29 and 30). Built in 1924, this reinforced-concrete station with observation slits (8 feet wide; 13 feet deep) was located below Pu'u Pueo at an elevation of 573 feet (Bennett, 2005: 75). Station “S” was part of a network of artillery fire control stations established around O'ahu on various ridges and promontories.

Observations from these stations were used to triangulate and plot the position of enemy ships which would then be conveyed to the assigned Coast Artillery battery for firing. As part of the Coast Artillery District's Coastal Defense of Pearl Harbor, position data from Station “S” were transmitted to Battery Williston, Fort Weaver, on the west side of Pearl Harbor's entrance channel (Bennett, 2005: 75). Telephone communication wires, probably buried within the railway easement, were used to transmit data from Station “S” to Battery Williston and to other stations within the system. Mules were used to haul construction materials to the site given the absence of suitable roads.

Construction of Station “S” was part of a larger plan to expand and upgrade O'ahu's coastal defense systems prompted by accelerated technological advances in armament and firepower made during World War I (Thompson 1980: 71). As with earlier defense systems, some constructed on O'ahu as early as 1907, these plans focused primarily on protecting



Honolulu Harbor and Pearl Harbor and were conceived to defend from attacks by sea (Dorrance 1995). These harbors were viewed as vital to the United States military presence in the Pacific and, given Hawai'i's relatively new status as a Territory, were considered potentially vulnerable to attack. This plan also included establishing a Ka'ena Point Military Reservation in 1923 (Bennett 2005: 75). After being expanded in 1924, the 114-acre Reservation included that portion of the point that lies between the railway easement and a ridge promontory (approximately 800-feet above sea level (Fig. 1).

Station "S" was expanded in 1934 when a double base end station was constructed directly below the original Station "S" fire control station (Bennett 2005: 76). This single story, reinforced-concrete station (16 feet wide, 15 feet deep) was built below ground and housed two observing instruments (i.e., depressed position finders) positioned to operate through three narrow observation slits under the roof overhang. Similar observing instruments and bunks were added to the original fire control station in 1936.

The 1934 base end station was to send position data to the artillery unit at Battery Hatch, Fort Barrette, on Pu'u Kapolei until 1942 when it was reassigned to artillery positions at Batteries Brodie and Opaeha located inland of Hale'iwa. The concrete structures of the 1924 control station and the 1934 base end station apparently remain intact.

Camp Ka'ena

After the attack on Pearl Harbor on December 7, 1941, and the commencement of World War II, military personnel were almost immediately stationed at Ka'ena Point to man gun and searchlight positions (Bennett 2005: 79-82, 93-100). Defending the beaches from invasion and anti-aircraft defense became a priority in addition to supporting artillery fire aimed at offshore



vessels. In 1942, the initial military encampments became a more formalized cantonment (i.e., temporary, or semi-permanent military quarters) with the construction of wooden structures and a water tank. Called Camp Ka`ena, the cantonment was located on the northeast side of the point in a relatively flat area inland of the railway (Figs. 18, 31, 35). At least four sets of concrete slab foundations from these buildings are still intact (Fig. 31) as is the foundation of a cylindrical, wooden water tank located upslope on the ridge (Bennett 2005: 79-80). Water was piped into the tank from the east along the OR&L easement. The cantonment supported not only detachments assigned to searchlight and gunnery positions, but housed infantrymen patrolling the beaches.

Searchlight Positions

A searchlight position was manned at Ka`ena Point between January 1942 and January 1945 by three sequentially assigned battery detachments (Bennett 2005: 93). During World War II, searchlights were primarily installed in case of night attacks by enemy aircraft. They also provided fire control data during night attacks by sea or could artificially light areas during night battles. The positions of incoming planes or ships could be determined through triangulation when pairs of searchlights were spaced at known distances from each other. Plans were prepared in 1940 for a “Searchlight Position Trail” at Ka`ena Point, but it isn’t clear that the “Trail” was constructed as designed. The “Trail” was to be 750 feet long and 10 feet wide with two shelves (21 by 21 feet) for the mobile 60-inch, 800 million-candle power lights (Bennett 2005: 93). When in position, the searchlights were placed in concrete slabs bound by low walls.

Two ancillary buildings were also planned. One was to be “a single, story; two room reinforced-concrete controller booth” and the other a concrete shelter for the generator powering



the lights (Bennett 2005: 93). The “Trail” was to be located at an elevation of 100 feet.

Additional field work is needed to determine if any altered areas or remnant features matching these descriptions can be found between the railway and the BCN-409 tunnels and gravel road.

Radar Stations

A temporary radar station (SCR-268 radar set) was established at Ka'ena Point soon after the attack on Pearl Harbor. The 14 man-crew assigned to the station stayed in “a makeshift rock shelter built with a 6 by 12-inch beam as a ridge pole and corrugated iron roof paneling, covered with sand and rock” (Bennett 2005: 94). An additional hut was erected for the commanding 1st Lieutenant. Radar sets generally operated alongside antiaircraft searchlights and gunnery positions. The unit was moved to Fiji by May 1942.

By October 1942, a permanent early-warning radar station had been constructed into the ridge approximately midway between Station “S” and the future site of the BCN-409 Battery (Figs. 29 and 30). Bomb proof tunnels were constructed to house the SCR-271A fixed radar and other equipment needed to run the station (Bennett 2005: 94-100). The primary operations tunnel (15 ft wide; 10 ft high; 100 ft long) was reached by an access tunnel (6 ft wide; 6 ft high; and 50 ft long) and was ventilated by a vertical shaft (4 feet square; 50 feet high). Communications cables were run through the vertical shaft to the radar antenna placed on top of a “100-foot latticed-steel tower affixed to four large reinforced-concrete piers” (Bennett 2005: 95) and to external communications equipment. The reinforced concrete housing unit and its pyramid-shaped roof that protects the vertical shaft are still visible along the ridge line from the northeastern side of the point. Also, part of the complex is a 120 square feet, reinforced-concrete



structure used for the station's communications equipment. As access to the station was difficult, a steel cableway was installed to carry materials and equipment to the site. The station was manned at least to 1949.

Battery Construction No. 49 (BCN-409)

By far the most ambitious and complex project undertaken at Ka'ena Point was construction of a battery designated "Battery Construction No. 409" (BCN-409) (Bennett 2005: 89-92). Begun in mid-1943, the facility was designed to support two 8-inch naval guns and army M1 barbette carriages. In general, these guns were intended to strengthen coverage of coastal defense positions along the north and west shores of O'ahu. They were to defend against coastal landings and to provide additional protection for the Lualualei Ammunition Depot and Mokolē'ia Airfield. BCN-409 was only 60% complete when the project was abandoned in 1945. A May 31, 1945, study of seacoast battery requirements determined that batteries of this type could not withstand attack by "modern" air or naval bombardment. Given technological advances made during World War II, the design of these batteries did not provide sufficient overhead protection for the guns, and they were therefore unable to meet the needs of a seacoast defense system of the time (Bennett 2005: 91).

The design of BCN-409 called for construction of two-gun emplacements; a tunnel complex excavated into the ridge at an elevation of 125 feet; a gravel access road and level work areas; and a battery commander's station. The tunnel complex, designed to house all support operations, powder magazines, and electrical generators and compressors, was composed of two access tunnels connected internally by two traverse tunnels. All chambers were 15 feet high and



15 feet wide. The northern access tunnel was the longest at 200 feet; the southern access tunnel extended underground for 40-50 feet; and the two traverse tunnels were 75-85 and 100 feet long (Bennett 2005:89-90). The tunnel entrances were spaced 300 feet apart and were accessed by an 18 foot-wide, 2,483-foot-long gravel road that approached the tunnels from the northwest (Figs. 29, 30, 32, 36 and 37).

Given the elevation of the tunnel entrances on the ridge slope, a substantial amount of cut and fill was needed to create an appropriate grade for the access road and to provide a level maneuvering area in front of the tunnel entrances (Fig. 29 and 30). This resulted in an artificial terrace being formed along much of the ridge face and a second, lower terrace just northwest of the north tunnel entrance (Fig. 33). Tailings from tunnel excavations were used as fill for the road and terrace. Some terrace segments were faced with stone retaining walls coated with gunite (Fig. 33 and 34) and gunite was pressure- sprayed over the ridge cuts at each tunnel entrance to stabilize the exposed faces and minimize rock fall (Fig. 32).

According to the plans, the two guns were to be placed on open concrete pads at an unknown distance from the tunnel entrances (Bennett 2005: 89-90). The concrete gun aprons were apparently completed before suspension of the project, but construction was never started on the reinforced-concrete underground magazines needed to support each emplacement. The battery commander's station located "some distance above BCN- 409's tunnels," was also not completed although the floor and walls of the station were installed (Bennett 2005: 90).

Most of the completed project components of BCN-409 are still recognizable and basically intact. The tunnel entrances have been sealed and the gunite coating on the slope cuts at the tunnel entrances is deteriorating and beginning to crumble (Bennett 2005: 100). The



access road and terrace features created to provide access to the tunnels and level working areas near tunnel entrances are intact as the piles of tailings that also form the sloping faces of the terrace (Figs. 29 and 33). Additional field inspections would be needed to locate the concrete gun aprons for the 8-inch guns and the completed floor and walls of the battery commander's station.

Emergency Landing Strip and Other Activities

Bennett's document review of military activities at Ka'ena Point also indicates that significant portions of the point could have been altered by activities that did not leave clearly identifiable or facility specific features. This was particularly true just before and during World War II. One example is an emergency landing strip apparently staked out prior to World War II (Bennett 2005: 78). Construction was not completed but a cleared strip on 1939-1940 aerial photographs may represent these initial efforts (Fig. 35). This strip and the once clear easement to the beacon light have been obscured over time by sand and vegetation. Most of the ground disturbing activities at Ka'ena Point can probably be attributed to activities associated with camps and the routine operations of troops stationed at the point to run established defense facilities or to work on construction projects.

Beacon Light

In 1920, three years before the Ka'ena Point Military Reservation was established, the U.S. Lighthouse Service installed a beacon light at Ka'ena Point (Yent 1991a: 1). Also called a "Passing Light," the rotating beacon was placed on top of a 65-foot, reinforced concrete, white pyramidal tower that was constructed on the elevated sand knoll near the point (Yent 1991: 1; Bennett 2005: 100). It was replaced in 1990 by a new beacon placed on top of a 30-foot steel



pole. The concrete tower supporting the original beacon was toppled and now lies directly north of the new beacon (Fig. 6). Being 77 years old, the toppled concrete tower is a historic property. The United States Coast Guard maintains the beacon and has jurisdiction over the one-acre parcel on which it sits (TMK: 6-9-02: 9) (DOFAW, 2009)



NATIONAL HERITAGE AREA LAND MANAGEMENT & PARTNERSHIPS

The land management at Ka'ena Point has gone through several different periods of change since the time of the Māhele. Within the proposed National Heritage Area there are four agencies that manage lands at Ka'ena. These are the Young Men's Christian Association (YMCA), Ka'ena Point State Park, the State Department of Land & Natural Resources (DLNR), and the Ka'ena Point Natural Area Reserve (NAR) managed by the Department of Fish and Wildlife (DOFAW).

With careful coordination and consideration, these organizations will form a partnership to further the preservation of the natural and cultural heritage within the NHA. The details of the partnership have not become official at the time of writing this report but we would like to focus on these agencies and the roles they play in the history of Ka'ena Point.



Figure 20: Land Management within the Project Area. (Wahl, 2022)



Young Men’s Christian Association (YMCA)

The YMCA is an organization started in England in 1844 as a way to promote young men to become Christian stewards in service of their communities. It eventually became an association that “led rescue mission work and efforts at general welfare and relief, in the days when government did not enter the field and few private welfare agencies exist.” (Allen, 1969:1) The YMCA did many things for the community, including helping others find lodging and employment, tending to the sick, opening libraries and reading rooms, lecturing in classes, and creating debate clubs and literary societies. Eventually, the YMCA included a physical education program that aimed at getting urban youth into rural settings to “lure young men from city vices.” (Allen, 1969:1)



Figure 21: Photo of YMCA Camp Erdman by JonnyGoPro (<https://www.instagram.com/p/BPWBwoLg1Xz/?hl=en>)



The YMCA in Honolulu was first organized in 1869 by many prominent figures in Hawaiian history, including: Peter Cushman Jones, Thomas Rain Walker, Sanford Ballard Dole, A. Francis Judd, William W. Hall, Samuel N. Emerson, Curtis J. Lyons, M. McIntyre, William Clark, and S.W. Pogue, to name a few. At the first meeting of the YMCA, Mr. Dole was elected president, Mr. Hall was vice-president, and Mr. Walker was named secretary-treasurer. During that time, King Kamehameha V was on the throne and Dowager Queens Kalama and Emma were both still living. This was a time of many social and political changes in Hawai‘i and the YMCA can be seen as one of the products of this period. The YMCA was a place for young men, who didn’t have a lot of resources, to contribute to their community and develop skills to help them adjust to the way things were changing.

In the early 1900s, the Honolulu YMCA introduced formal camping into their program. At first, there were temporary camps at the polo field in Kapiolani Park, and on private land in Wahiawā and Mākua on O‘ahu. In 1916, Frank Atherton returned from an Association camp near Seattle and was enthusiastic about finding a permanent campground for the YMCA in Hawai‘i. Ten years later, with a lease from Walter F. Dillingham and funding from Frank and Charles Atherton, the YMCA began construction of Camp Mokulē‘ia near Ka‘ena Point. The original terms of the lease included that the boys plant 1000 ironwood trees on the property each year. This wasn’t a permanent campground and the future of the lease was uncertain, therefore an Army-style camp was built on the property.

Over the years, camping grew in popularity and the YMCA had expanded the camp through further help from the Atherton family and by leasing the property adjacent to Camp Mokulē‘ia. The issue of permanency wasn’t resolved until Christmastime of 1931 when the YMCA received a letter from Marion D. Erdman and Mary Dillingham Frear, sisters of Walter



F. Dillingham, stating that the YMCA could have the property they had been leasing as a gift with the agreement that it would be named after Harold Randolph Erdman, the 26-year old son of Mrs. Erdman who was killed in a polo accident at Kapi‘olani Park. On February 20, 1932, Camp Erdman was dedicated by camp director, Harold V. Lucas, at the annual camp reunion. (Allen, 1969:114)

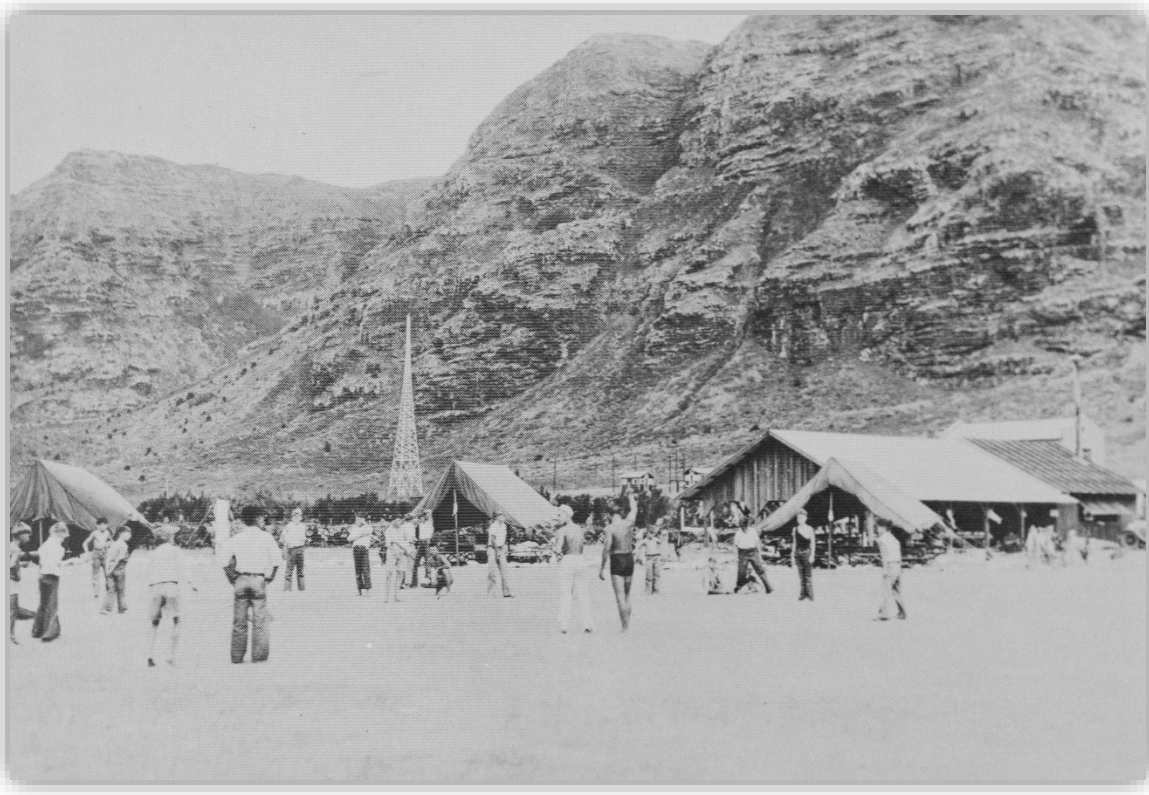


Figure 22: A scene at Camp Mokuleia in the 1920s (Allen, 1969:29)

Soon after, gifts from the Rotary Club, the Erdman's, the Dillingham's, the Castle's, the Westervelts', and many other families and organizations came pouring in to help develop and construct the camp from Army tents with dirt floors to fully-constructed cabins, a dining room and kitchen, activity buildings, a chapel, and a memorial gate and swimming raft. The Laymen's Conference donated a 100-pound bronze signal bell from an old temple, and Mrs. Frear bought a



nativestone belfrey 15 feet high to house it. Camping grew even more popular and in the summer of 1941, there were 3,423 people who stayed at Camp Erdman, with 368 staying a week or more. (Allen, 1969:115)



Figure 23: The Frear Bell Tower at Camp Erdman. (Allen, 1969:128)

In 1941, the bombing of Pearl Harbor and American involvement in World War II had temporarily ended camping at Camp Erdman. The Army Engineers immediately placed 100 workmen at the camp and didn't leave until 1943. Soon after, the camp was leased to the 14th Naval District as an officers' rest camp. (Allen, 1969:116) The Navy gave up the camp in spring of 1946 and the YMCA was able to buy the improvements that were made at a fraction of the cost. Camping started back up immediately and attendance records were broken that first summer and increased every year since. (Allen, 1969:140)

Camp Erdman was admitted to the American Camping Association in 1958 with a score of 884 out of 1000, and a perfect score for sanitation and safety. A Camp Branch was formed to direct all YMCA campgrounds after World War II, and in 1965, Robert K. Masuda was named



the first permanent director of the Camp Branch. Under his administration, Camp Erdman was developed “not only as a camp where children may spend a summer, but as a year-round center for leadership training, retreats, and conferences, for persons of all ages.” (Allen, 1969, p.141)



Figure 24: 1950s Camp Erdman. Meals were a family affair, and everyone shared in KP duty.
(<https://ymca150.ymcahonolulu.org/stories/12-ymca-camp-erdman>)

Throughout its history, the YMCA’s Camp Erdman has played a significant role in providing opportunities for people to develop leadership and team-building skills, learn about their environment, help others in their communities, maintain their mental and physical health, and connect with friends and family in a unique atmosphere away from the hustle and bustle of town. Camp Erdman has been a steward of Ka’ena Point for more than a century and has seen many significant historical figures walk through it’s tents and cabins. It’s only fitting that the



YMCA play a prominent part in the development and management of the Ka‘ena Point National Heritage Area.



Figure 25: Camp Erdman (YMCA Camp Erdman Facebook page:
<https://www.facebook.com/ymcacamperdman/photos/a.10150646071424738/10152129678864738>)



Ka'ena Point Natural Area Reserve (NAR)

On January 12, 1983, Governor George Ariyoshi signed an executive order designating 12.5 acres at Ka'ena Point as a Natural Area Reserve. (Executive Order 3162 & 4091, https://dlnr.hawaii.gov/ecosystems/files/2016/12/Kaena-Point-NAR_Executive-Order-3162_01-12-1983_4091_12-21-2004.pdf) In 2004, a new executive order placed the control and management of the reserve under the Department of Land and Natural Resources, Division of Forestry and Wildlife, Natural Area Reserve System. Additions to the reserve were included in 2004 and 2022 under executive order of the acting Governors. (Executive Order 4668, <https://dlnr.hawaii.gov/ecosystems/files/2022/05/EO4668-OriginalDocument-2022-05-20.pdf>) The Ka'ena Point Natural Area Reserve is presently 59 acres.

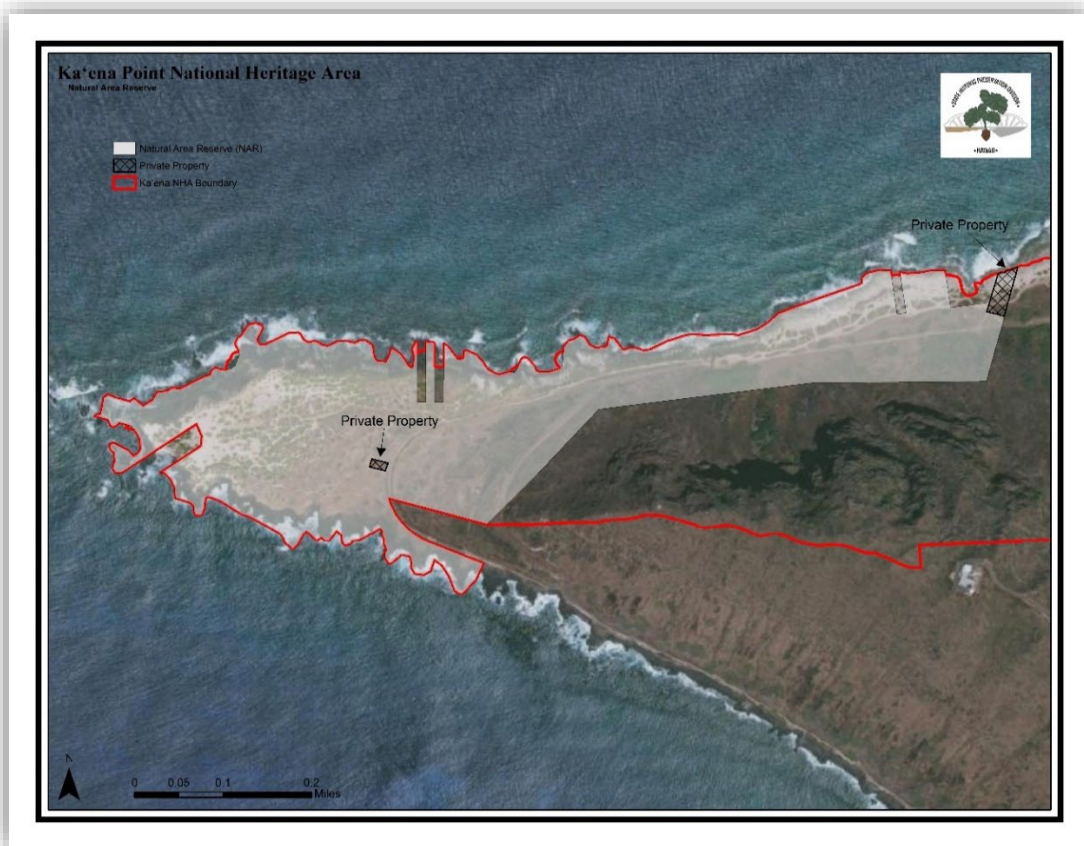


Figure 26: Ka'ena Point Natural Area Reserve (Wahl, 2022)



According to DLNR: “The statewide Natural Area Reserves System (NARS) was established to preserve in perpetuity specific land and water areas which support communities, as relatively unmodified as possible, of the natural flora and fauna, as well as geological sites, of Hawai’i” (DLNR website: <https://dlnr.hawaii.gov/ecosystems/nars/>) “Vehicle access was eliminated in the Natural Area Reserve in the late 1980s to allow wildlife to recover, and today entry in is only by foot or on mountain bikes. The reserve is open year-round to all recreational users, including fishers, who enjoy fishing from the shore of the reserve.” (DLNR website: <https://dlnr.hawaii.gov/ecosystems/nars/oahu/kaena/ecosystem-restoration/>)

The Natural Area Reserve hosts one of the largest seabird colonies in the main Hawaiian Islands, three species of endangered plants, and is a pupping ground for the endangered Hawaiian monk seals. (Young, 2012) The Ka’ena Point Stewardship Area and Ka’ena Point Ecosystem Restoration Project was created by DLNR to research the natural and cultural resources of the area and engage the public in finding a solution to protect the native species in the reserve against invasive species. The Stewardship Area and Restoration Project was a partnership between DLNR Department of Fish And Wildlife (DOFAW), State Parks, the U.S. Fish and Wildlife Service (USFWS), and the Hawai’i Chapter of The Wildlife Society. Results of this collaboration and consultation with the public were a Final Integrated Ka’ena Point Action Plan (DLNR, 2011) and the construction of a 2-meter tall predator-proof fence to prevent dogs, mongoose, cats, rats, and mice from entering the reserve was completed in 2011. The fence cost \$290,000 and is approximately 2,133 feet long, encompassing 59 acres. It is the first predator-proof fence constructed in the United States and the first of its kind to eradicate mice from a project area.





Figure 27: Ka'ena Point NAR Predator-proof Fence (Image from: <https://www.hawaiireporter.com/first-predator-proof-fence-in-hawaii-is-completed-at-kaena-point/>)

The Ka'ena Point Natural Area Reserve, under DLNR Department of Fish and Wildlife, is an important feature of the Ka'ena Point National Heritage Area. The fenceline and action plan has provided protection for many of the native species at Ka'ena Point and leads as a model of ecological preservation throughout the nation.



Ka'ena Point State Park

The following information is derived from the Ka'ena Point State Park Conceptual Plan by Melvin S. Kuraoaka (Hawaii Design Associates, 1978):

“In 1972 the State Department of Planning and Economic Development conducted an open space study for Hawaii that encompassed elements that affect environmental quality, such as population policies, urbanization patterns, resource uses, transportation alternatives and other man-engineered growth factors. One of the goals of this study was the development of an Open Space Plan to provide guidelines to help the State achieve the highest objectives for land and water resources for the long range future of the State. The Open Space Plan identified and mapped those lands that are valuable in one or more of the following categories:

- Conservation and preservation of natural resources
- Agriculture
- Parks and recreation
- Historic and scenic preservation
- Public Health and Welfare
- Shaping urban growth

The plan is based on criteria compatible with statewide goals and can serve as a basis for future statewide quality growth. It identifies the Ka'ena Point region as an area that has potential for four of above listed criteria, namely, conservation and preservation of natural resources, development of parks and recreational facilities, an opportunity for historic and scenic preservation, and as a chance for promoting public health and welfare. The Kaena Point region is identified as one for high priority for state acquisition for open space uses.” (p.10)

In 1975, the State Comprehensive Outdoor Recreation Plan had surveyed all recreational lands in Hawai'i to determine the growth of recreational demands from the public. The plan had



determined that 55-75% of the people who visit the recreational shoreline areas in the respective districts of Waialua (Waialua to Punalu‘u) and Wai‘anae (Wai‘anae to Nānākuli) live outside of those districts. This plan assessed multiple recreational values, environmental conditions, historic land use, cultural sites, and public opinion to determine that the formation of a State Park at Ka‘ena Point would be the best way to manage and preserve the natural, cultural, and recreational resources. (Hawaii Design Associates, 1978, p.6)

In December of 1975, the State of Hawai‘i purchased the lands to create the Ka‘ena Point State Park and “since the first acquisitions were completed, the State has placed a high priority on the purchase of all remaining lands on the northern coastline of the study area for recreational purposes. However, lands currently owned by the YMCA at Camp Erdman are not considered necessary for acquisition due to the fact they are already recreation areas which makes their use compatible to the desired usages of the study area as a whole.” (Hawaii Design Associates, 1978, p.6)

“All of the State owned land not occupied by tenants is open to the general public for recreational purposes. This includes both Kuaokala and Mokuleia Forest Reserves and most of the shoreline from Mokulē‘ia to Mākua Valley. Hunting and hiking are the principal activities on the reserve lands while fishing, educational walks, picnicking, camping, surfing, motorcycling, and hiking all are popular along the shores. Leased lands are used primarily for pasture and military purposes. The upland mountain areas above Ka‘ena Point are leased for pasture and hunting is also permitted as it is part of Kuaokalā Game Management Area. The coastal lands fronting Mākua Valley and mauka of Keawa‘ula Bay are military training areas. The shoreline within these boundaries is open to the public for recreation.” (Hawaii Design Associates, 1978, p.7)



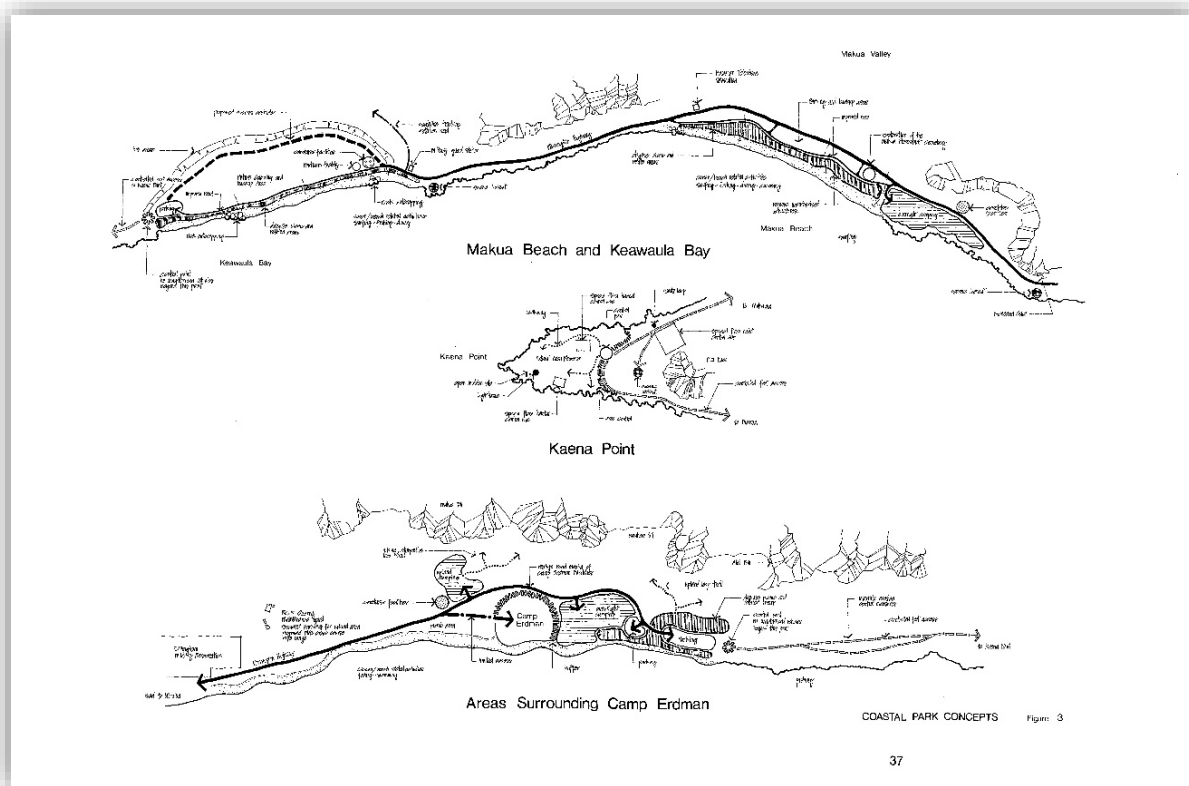


Figure 28: Ka'ena Point State Park Concept Plan Map (Kuraoka, 1978, p.37)

“The goals and objectives for the Ka’ena Point region provide for development of recreational opportunities which not only meet the needs of the people, but reflect the values of conservation, preservation, and good management as well. In this way, the continued availability of these opportunities is assured for both current and future generations. They are as follows:

GOAL I

TO PRESERVE AND ENHANCE FOR PRESENT AND FUTURE GENERATIONS A NATURAL, SCENIC, AND CULTURAL RESOURCE OF STATEWIDE SIGNIFICANCE AS NEARLY AS POSSIBLE IN THE ORIGINAL OR NATURAL CONDITION AND PROVIDE OPPORTUNITIES FOR APPROPRIATE TYPES OF RECREATION WHERE SUCH WILL NOT DESTROY NOR IMPAIR THE FEATURES AND VALUES TO BE PRESERVED.



OBJECTIVES

1. Establish a monitoring system to monitor users and uses over time within a program of continuing review. This program will evaluate and identify environmental and social impacts, both natural and human related, direct gradual, destructive and abusive, within the study site and the surrounding communities on a continuing basis.

- Identify the capacity of the natural resources to sustain such usage relative to user satisfaction.
- Implement programs to ameliorate undesirable impacts.

2. Establish Resource Management Conservation Programs, to enhance, protect and conserve the natural, scenic, and wildlife resources from the destructive effects of man's use, abuse and overuse.

- Establish restrictive programs to limit uses within special areas.
- Eliminate motorcycle and unauthorized vehicular access along the coastal sector between the two established control points.
- Establish programs to protect endangered flora and fauna.
- Establish programs to protect and preserve the natural and scenic resources from defacement and destruction man.
- Continue the acquisition of privately owned lands along the Mokuleia Coast and at Kaena Point for park purposes. Also, investigate the possibilities of acquiring privately owned lands at Peacock Flats, and U.S. Government owned lands makai of Farrington Highway and mauka of Makua Beach.

3. Establish a program to identify, protect, and restore significant historical, archaeological and cultural sites.



4. Develop a process to review all non-recreational uses permitted within the study area and examine their compatibility with recreational uses and the environmental ethic..

- Provide, over a period of time, for the elimination or prohibition of all uses which are in conflict with the overall development of the area for recreation or which threaten the natural resources.

5. Establish a program to remove man's artifacts having no archaeological or historical value which have been previously constructed and or abandoned or carelessly deposited on the land.

GOAL II

TO PROVIDE A WIDE RANGE OF RESOURCE ORIENTED OFF-SHORE, SHORELINE, AND MOUNTAIN RECREATIONAL OPPORTUNITIES AND SUPPORTING FACILITIES FOR RESIDENTS AND VISITORS OF THE STATE.

OBJECTIVES

1. Establish Management Programs that relate directly to the users of the resource as well as to the resource itself.

- Establish a permanent Park Ranger Corps to provide emergency assistance, guidance, law enforcement, and personal and property security. This corps should possess enforcement authority similar to that which has been established for the Division of Fish and Game and Forestry. Police powers which have been previously developed in POLICY NO. F. should be reviewed, revised as necessary and implemented in the most expeditious manner.
- Prohibit overnight activities until adequate security is established.
- Establish programs by which the existing resources and their uses may be effectively developed and controlled for optimum use relative to the conservation of the



environment.

2. Provide for controlled access which will preserve the integrity of both the study area and the surrounding communities, enhance the features and values to be preserved, and provide for an enjoyable and informative experience that will relate to every segment of the environment through which it passes. Confine use of the areas to designated trail systems only.

- Allow camping in designated areas only and not without permits.
- Develop test programs for the removal of exotic flora and preventive programs for the introduction of such either by man or animals.
- Develop a management plan identifying the responsibilities between the different County, State, and Federal agencies having jurisdiction within the planning area to coordinate the administration, management and protection of the natural resources.

3. Develop recreational areas which will alleviate the demand upon shoreline recreation and provide new, mountain oriented recreation.

- Preserve, develop, and improve existing access and trail systems along the coastal and mountain regions.
- Secure access to the mountain regions by the acquisition of permanent rights-of-way.

4. Establish educational and interpretive programs to enhance user understanding of the resources and the fragile areas found within the site.

- Provide for informative and interpretive literature upon entering the park.
- Establish a natural science laboratory to be used for environmental education from the elementary to the university levels.

5. Provide facilities for the maintenance of public health, safety, and convenience. All structures, facilities and furniture shall be designed to meet high aesthetic standards and in



harmony with the existing natural features of the park.

6. Limit the development and type of non-recreational structures or facilities to be located within the site.

7. Provide for the health, safety and welfare of the users.

- Establish a set of emergency procedures for those time periods when natural occurrences or military usage would create hazardous conditions.
- Post warnings with appropriate signage and provide lifeguard and emergency communications systems especially in high use areas.”

(Hawaii Design Associates, 1978, p.29-31)

Ka‘ena Point State Park is the gateway to the Natural Area Reserve and includes all state lands stretching from Keālia to Mākua in the districts of Waialua and Wai‘anae. State Parks is a Division of DLNR and they partner with many federal and local agencies to help manage the various natural, cultural, and recreational resources at Ka‘ena Point and it will play a vital role in the management of the proposed National Heritage Area.



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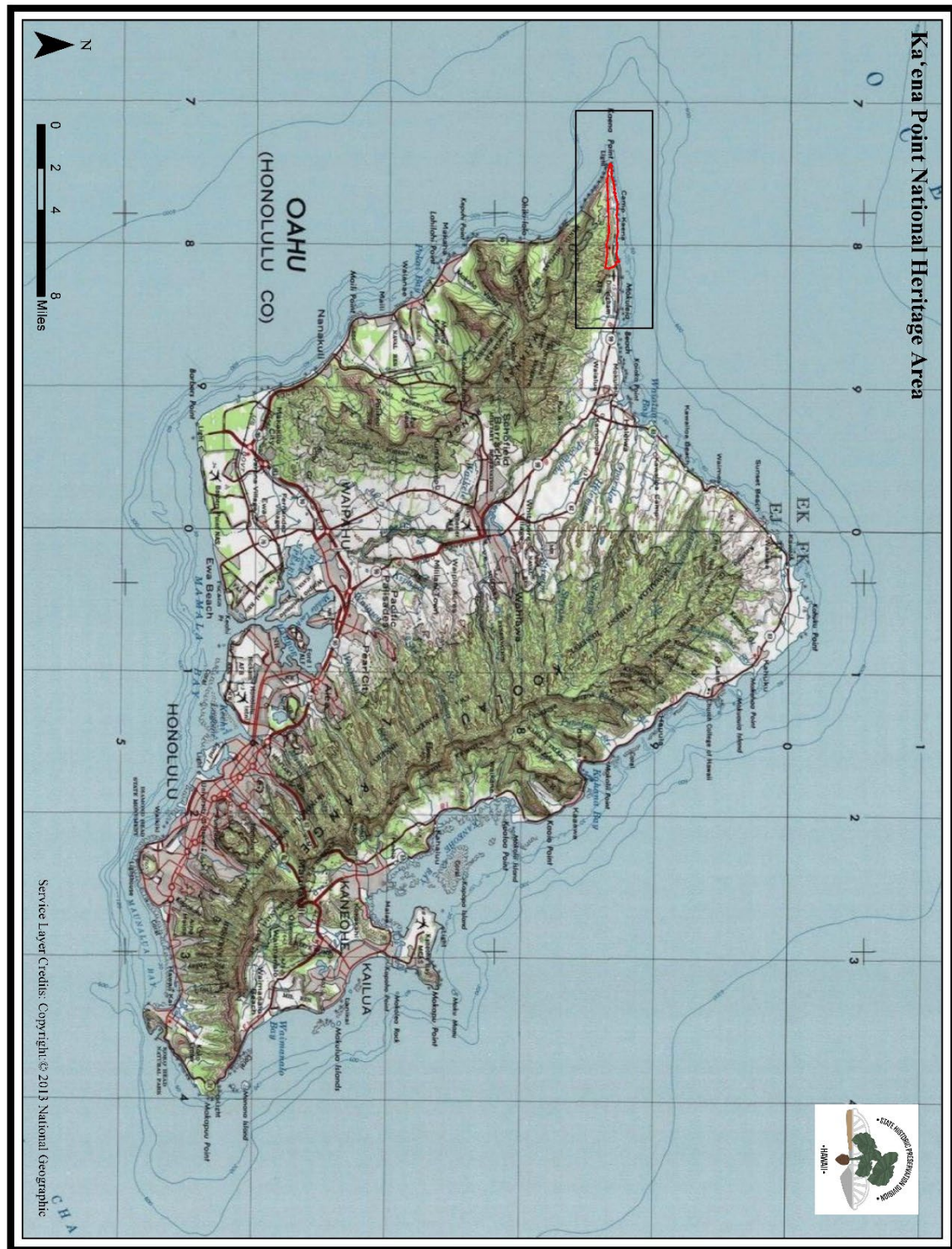
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Appendix A: Maps of Ka'ena Point National Heritage Area



Ka'ena Point National Heritage Area





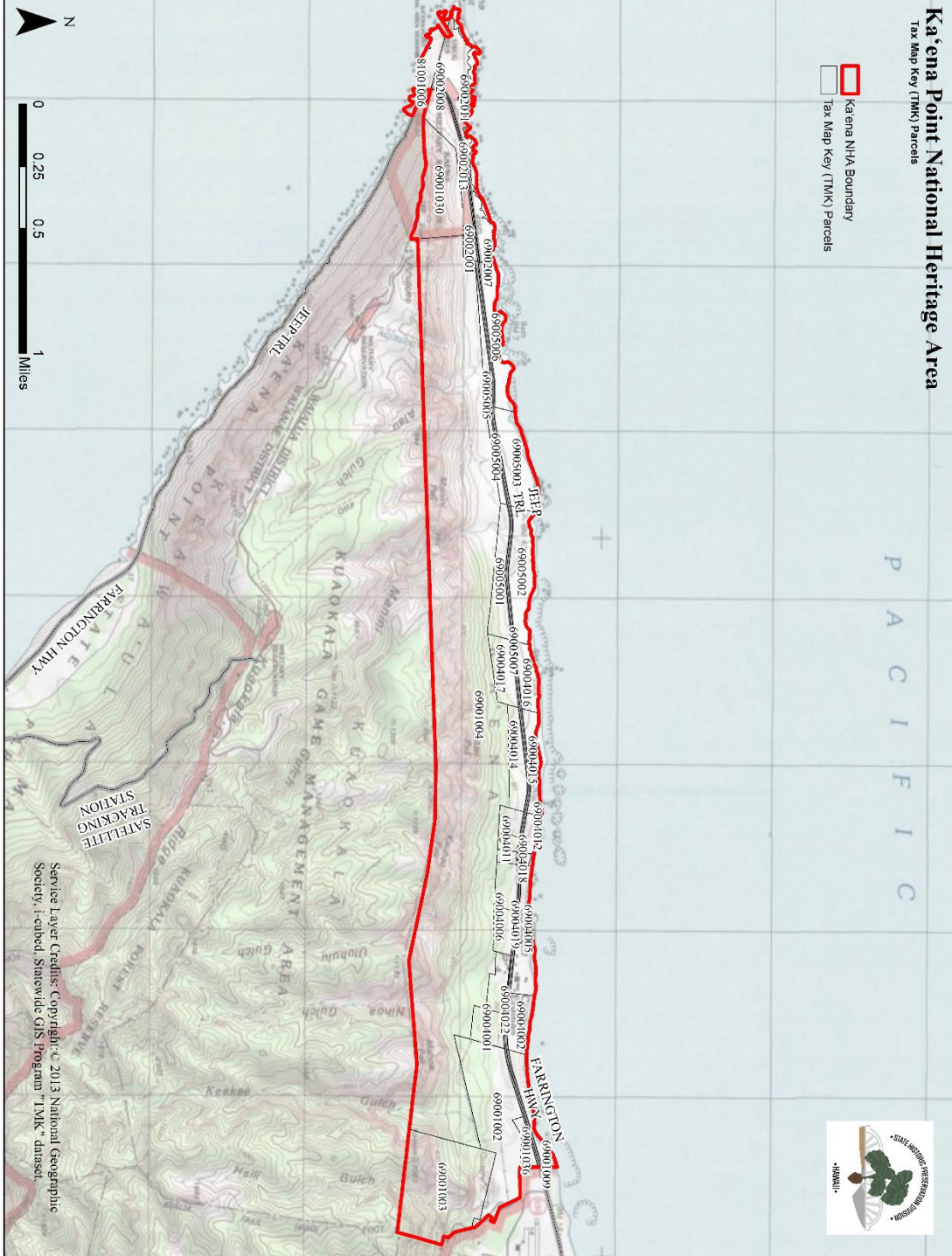
Service Layer Credits: Source: Esri, DigitalGlobe, GeoEye, Earthstar Geographics, CNES/Airbus DS, USDA, USGS, AeroGRID, IGN, and the GIS User Community
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Ka'ena Point National Heritage Area

Tax Map Key (TMK) Parcels

-  Ka'ena NHA Boundary
-  Tax Map Key (TMK) Parcels



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Cultural Resources within the Ka'ena Ahupua'a



Appendix B: Seabirds and Shorebirds Found at Ka‘ena Point NHA

According to the Department of Land and Natural Resources (2009, 2019), the following bird species can be observed at Ka‘ena Point:

Nesting seabirds:

Black-footed Albatross (kaupu) (*Phoebastria nigripes*)



Figure 29: Black footed albatross on nest. Photo credit: Tamara Luthy

Laysan Albatross (Moli) (*Phoebastria immutabilis*)



Figure 30: Laysan albatross feeds its chick amidst nohu (*Tribulus cistoides*) and ānunu (*Sicyos pachycarpus*).
Photo credit: Tamara Luthy



White-tailed Tropicbird (Koa'e 'ula) (*Phaethon lepturus*)



Figure 31: White-tailed Tropicbird (*Phaethon lepturus ascensionis*). Photo credit: Rodrigo Conte

Wedge-tailed Shearwater ('Ua 'u kani) (*Puffinus pacificus*)



Figure 32: Immature wedge-tailed shearwater with nohu (*Tribulus cistoides*) and kāwelu (*Eragrostis variabilis*).

Photo credit: Tamara Luthy



Migratory shorebirds:

Wandering tattler (‘ulili) (*Heteroscelus incanus*)



Figure 33: Wandering Tattler, ‘ulili, Photo credit: Matt Davis

Ruddy turnstone (‘akekeke) (*Arenaria interpres*)



Figure 34: Ruddy Turnstone, ‘akekeke. Photo credit: Jay McGowan.



Pacific golden plover (kolea) (*Pluvialis fulva*)



Figure 35: Pacific Golden Plover, kolea. Photo credit: Mihai Baci

Other native birds:

Grey-backed Terns (Pakalakala), (*Onychoprion lunatus*)



Figure 36: Gray-backed Tern, Pakalakala. Photo credit: Cameron Rutt.



Sooty Terns (‘Ewa ‘ewa) (*Onychoprion fuscatus*)



Figure 37: Sooty Tern, ‘ewa‘ewa. Photo credit: Michel Veldt

White Terns (Manu-o-kū) (*Gygis alba rothschildi*)



Figure 38: White terns flying from beach heliotrope branch. Photo credit: Tamara Luthy



Red-tailed Tropicbird (Koa ‘e‘ula) (*Phaethon rubricauda rothschildi*)



Figure 39: Red tailed tropic bird. Photo credit: Tamara Luthy

Masked Boobies (‘A) (*Sula dactylatra*)

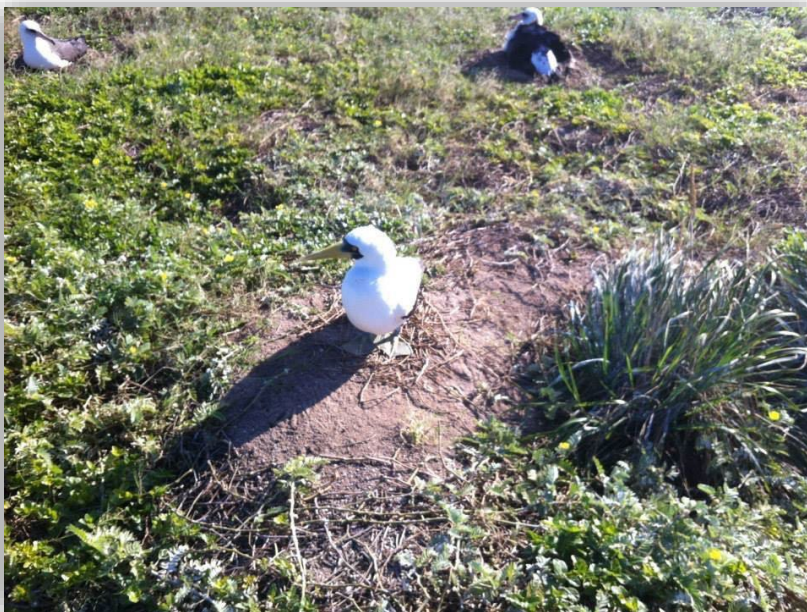


Figure 40: Masked booby. Photo credit: Tamara Luthy



Brown boobies (‘A) (*Sula leucogaster*)



Figure 41: Brown booby with chick. Photo credit: Tamara Luthy

Red-footed boobies (‘A) (*Sula sula rubripes*)



Figure 42: Red footed booby on naupaka (*Scaevola taccada*). Photo credit: Tamara Luthy



Great Frigatebird ('Iwa) (*Fregata minor*)

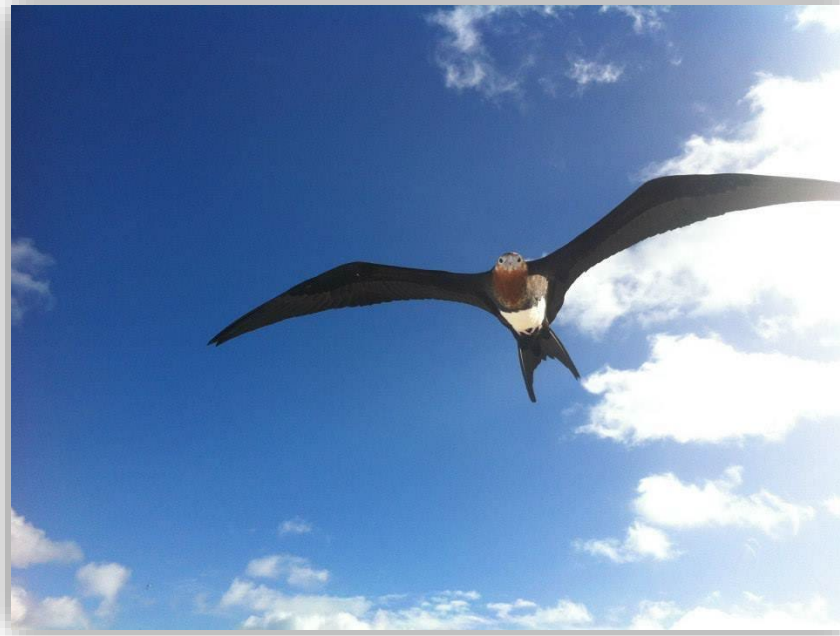


Figure 43: Immature great frigate bird. Photo credit: Tamara Luthy

Hawaiian Short-eared Owl (Pueo)- (*Asio flammeus sandwichensis*)



Figure 44: Hawaiian Short-eared Owl, Pueo. Photo credit: Jack Wolford



Bulwer's petrel (ou) (*Bulweria bulwerii*)



Figure 45: Bulwer's Petrel, ou. Photo credit: Peter Flood



Appendix C: Native Coastal Plants of Ka‘ena Point NHA

List of native plants by Linnean names with Hawaiian and Common names (when applicable) in the coastal areas of Ka‘ena Point State Park (Degener and Degener 1963):

Ipomoea indica, Koali ‘awa, beach morning glory



Figure 46: Beach morning glory, Ka‘ena Point. Photo credit: Tamara Luthy



Chenopodium oahuense, 'āheahea



Figure 47: 'āheahea with beach heliotrope. Photo credit: Tamara Luthy

Sida fallax, 'Ilima papa



Figure 48: 'Ilima papa at Ka'ena Point. Photo credit: Tamara Luthy



Fimbristilis cymose, Button sedge Mau‘u ‘aki‘aki



Figure 49: Button sedge, Ka‘ena Point. Photo credit: Tamara Luthy



Thespesia populnea, Milo



Figure 50: Milo out plantings at Ka'ena Point. Photo credit: Tamara Luthy

Myoporum sandwicense, Naio



Figure 51: Naio at Ka'ena Point. Photo credit: Tamara Luthy.



Heliotropium curassavicum, Kīpūkai



Figure 52: Greater frigate birds on beach heliotrope (*Tournefortia argentea*), immature (left) and mature male (right). Photo credit: Tamara Luthy

Sicyos macrocarpus, ‘Ānunu



Figure 53: Laysan albatross amidst ānunu (*Sicyos pachycarpus*) and nohu (*Tribulus cistoides*). Photo credit: Tamara Luthy



Capparis sandwichiana (pua pilo)



Figure 54: Pua pilo. Photo credit: Tamara Luthy

Eragrostis variabilis Kāwelu



Figure 55: Kāwelu field. Photo credit: Tamara Luthy



Jacquemontia sandwicensis Pā‘ū o Hi‘iaka



Figure 56: Pā‘ū o Hi‘iaka at Ka‘ena Point. Photo credit: Tamara Luthy

Cassytha filiformis kauna‘oa pehu



Figure 57: Black noddie perched on branch covered with flowering kauna‘oa pehu. Photo credit: Tamara Luthy



Euphorbia celastroides var. *Ka'enana* 'Akoko



Figure 58: *Ka'ena* 'Akoko, Photo credit: Keoki Stentler

Gossypium tomentosum, ma'o



Figure 59: *Ma'o*, Hawaiian cotton, *Ka'ena* Point. Photo credit: Tamara Luthy



Heliotropium anomalum Hinahina kū kahakai



Figure 60: Hinahina kū kahakai at Ka'ena Point. Photo credit: Tamara Luthy

Lipochaeta integrifolia nehe



Figure 61: Nehe at Ka'ena Point. Photo credit: Tamara Luthy



Lycium sandwicense ‘Ōhelo kai, ‘Ae‘ae



Figure 62: ‘Ōhelo kai at Ka’ena Point. Photo credit: Tamara Luthy

Santalum ellipticum, coastal sandalwood *Iliahi alo‘e*



Figure 63: Coastal sandalwood at Ka’ena Point amidst naupaka. Photo credit: Tamara Luthy



Sesbania tomentosa, ‘Ohai



Figure 64: Ohai at Ka'ena Point. Photo credit: Tamara Luthy

Waltheria indica, ‘Uhaloa



Figure 65: ‘Uhaloa. Photo credit: Tamara Luthy



Lipochaeta lobata nehe



Figure 66: *Lipochaeta lobata lobata*, nehe. Photo credit: David Eickoff

Vitex rotundifolia, Pōhinahina



Figure 67: *Vitex rotundifolia*, Pōhinahina. Photo credit: Mānoa Hertiage Center



Sesuvium portulacastrum, 'ākulikuli



Figure 68: *Sesuvium portulacastrum*, 'ākulikuli. Photo credit: David Eickoff

Heteropogon contortus, pili



Figure 69: *Heteropogon contortus*, pili. Photo credit: Hawai'i Forest Institute



Plumbago zeylanica, 'ilie'e



Figure 70: *Plumbago zeylanica*, 'ilie'e. Photo credit: Waikōloa Dry Forest Initiative

Portulaca cyanosperma 'Ihi



Figure 71: *Portulaca cyanosperma* 'Ihi. Photo credit: David Eickoff.



Boerhavia diffusa, alena



Figure 72: *Boerhavia diffusa*, alena. Photo credit: Forest & Kim Starr

Schideia kealiae



Figure 73: *Schideia kealiae*. Photo credit: G.D. Carr



Artemisia australis, 'ahinahina



Figure 74: *Artemisia australis*, 'ahinahina. Photo credit: G.D. Carr

Lipochaeta remyi (*Melanthera remyi*), nehe.



Figure 75: *Lipochaeta remyi* (*Melanthera remyi*), nehe. Photo credit: G.D. Carr.



Lipochaeta lobate var. *denticulate*, nehe



Figure 76: *Lipochaeta lobate* var. *denticulate*, nehe. Photo credit: G.D. Carr.

Lipochaeta integrifolia var. *megacephala*, nehe



Figure 77: *Lipochaeta integrifolia* var. *megacephala*, nehe. Photo credit: David Eickhoff



Cuscuta sandwichiana, Hawaiian dodder, kauna'oa



Figure 78: *Cuscuta sandwichiana*, Hawaiian dodder, kauna'oa. Photo credit: Scot Nelson.

Sporobolus virginicus Mahiki, 'aki'aki



Figure 79: *Sporobolus virginicus* Mahiki, 'aki'aki. Photo credit: C.H. Lamoureux



Heteropogon contortus, pili grass



Figure 80: *Heteropogon contortus*, pili grass. Photo credit: Maui Native Nursery.

Panicum torridum, Hākonakona



Figure 81: *Panicum torridum*, Hākonakona. Photo credit: David Eickhoff.



Euphorbia degeneri, 'Akoko



Uploaded by: Forest Starr & Kim Starr

Figure 82: *Euphorbia degeneri*, 'Akoko. Photo credit: Forest & Kim Starr

Boerhavia repens, alena



Figure 83: *Boerhavia repens*, alena. Photo credit: Forest & Kim Starr



Ipomea congesta, Blue Morning Glory



Figure 84: *Ipomea congesta*, Blue Morning Glory. Photo credit: Dr. Joe DeFrank

Ipomea pes-caprae, Pōhuehue



Figure 85: Pōhuehue, Photo credit: Forest & Kim Starr



Erythrina sandwicensis, wiliwili



Figure 86: *Erythrina sandwicensis*. Wiliwili. Photo credit: Forest & Kim Starr.

Scaevola taccada, naupaka



Figure 87: *Scaevola taccada*, naupaka. Photo credit: Ori Fragman-Sapir



The following is taken from Appendix B of the Ka‘ena Point Ecosystem Restoration Project
(DLNR 2009):

PARTIAL INVENTORY OF FLORA AND FAUNA OF THE KA‘ENA AREA

Status: USFWS

END

Endangere
d T Threatened
C Candidate species
SOC Species of Concern (unofficial designation)

WORLD CONSERVATION UNION (IUCN)

CR Critically
endangered EN Endangered
VU Vulnerable
NT Near
threatened LC Least concern

X Presumed extinct

Affinity: N Non-native
P Polynesian
introduction I Indigenous
E Endemic

Family	Taxon	Common/Hawaiian name	Affinity	Status
I. Flora Pteridophyta (ferns and fern allies)				
Pteridaceae	<i>Doryopteris decipiens</i>	kumuniu	E	
Magnoliophyta(angiosperms)Liliopsida(monocots)				
Agavaceae	<i>Agave</i> sp.	century plant	N	
Poaceae	<i>Cenchrus ciliaris</i>	buffelgrass	N	
Poaceae	<i>Chloris barbata</i>	swollen fingergrass	N	
Poaceae	<i>Chloris radiata</i>	radiate fingergrass	N	
Poaceae	<i>Cynodon dactylon</i>	mānienie	N	
Cyperaceae	<i>Cyperus trachysanthos</i>	umbrella sedge	E	END
Poaceae	<i>Dactyloctenium aegyptium</i>	beach wiregrass	N	
Poaceae	<i>Dicanthium aristatum</i>	wilder grass	N	
Poaceae	<i>Digitaria ciliaris</i>	Henry’s crabgrass	N	
Poaceae	<i>Digitaria insularis</i>	sourgrass	N	
Poaceae	<i>Eragrostis variabilis</i>	kāwelū	E	
Cyperaceae	<i>Fimbristylis cymosa</i>	mau‘u ‘aki‘aki	I	
Poaceae	<i>Heteropogon contortus</i>	pili	I ?	
Poaceae	<i>Panicum fauriei</i> var. <i>carteri</i>	Carter’s panic grass	E	END



Poaceae	<i>Panicum maximum</i>	Guinea grass	N	
Poaceae	<i>Panicum torridum</i>	kākonakona	E	
Poaceae	<i>Setaria gracilis</i>	yellow foxtail	N	
Poaceae	<i>Setaria verticillata</i>	bristly foxtail	N	
Poaceae	<i>Sporobolus virginicus</i>	‘aki‘aki	I	
Magnoliopsida (dicots)				
Malvaceae	<i>Abutilon grandifolium</i>	hairy abutilon, ma‘o	N	
Malvaceae	<i>Abutilon incanum</i>	ma‘o, hoary abutilon	I ?	
Fabaceae	<i>Acacia farnesiana</i>	kolū	N	
Amaranthaceae	<i>Achyranthes splendens</i> var. <i>rotundata</i>	round chaff-flower	E	END, CR
Asteraceae	<i>Ageratum conyzoides</i>	maile hohono	N	
Asteraceae	<i>Artemisia australis</i>	‘āhinahina, hinahina kuahiwi	E	
Acanthaceae	<i>Asystasia gangetica</i>	chinese violet	N	
Chenopodiaceae	<i>Atriplex semibaccata</i>	Australian saltbush	N	
Asteraceae	<i>Bidens amplexans</i>	ko‘oko‘olau	E	C, VU
Nyctaginaceae	<i>Boerhavia coccinea</i>		N	
Nyctaginaceae	<i>Boerhavia glabrata</i>	alena	I	
Nyctaginaceae	<i>Boerhavia repens</i>	alena	I	
Capparaceae	<i>Capparis sandwichiana</i>	maiapilo	E	SOC, VU
Lauraceae	<i>Cassytha filiformis</i>	kauna‘oa pehu	I	
Casuarinaceae	<i>Casuarina equisetifolia</i>	common ironwood	N	
Gentianaceae	<i>Centaurium sebaeoides</i>	‘āwiwi	E	END, CR
Euphorbiaceae	<i>Chamaesyce celastroides</i> var. <i>kaenana</i>	‘akoko	E	END, EN
Euphorbiaceae	<i>Chamaesyce degeneri</i>	‘akoko	E	
Euphorbiaceae	<i>Chamaesyce hirta</i>	hairy spurge	N	
Chenopodiaceae	<i>Chenopodium oahuense</i>	‘āheahea, ‘āweoweo	E	
Menispermaceae	<i>Cocculus trilobus</i>	huehue	I	
Cuscutaceae	<i>Cuscuta sandwichiana</i>	kauna‘oa	E	
Asteraceae	<i>Emilia sonchifolia</i> var. <i>javanica</i>	Flora’s paintbrush	N	
Fabaceae	<i>Erythrina sandwicensis</i>	wiliwili	E	
Malvaceae	<i>Gossypium tomentosum</i>	ma‘o, huluhulu, Hawaiian cotton	E	
Boraginaceae	<i>Heliotropium anomalum</i> var. <i>argenteum</i>	hinahina, hinahina kū kahakai	E	
Boraginaceae	<i>Heliotropium curassavicum</i>	kīpūkai	I	
Malvaceae	<i>Hibiscus brackenridgei</i>	ma‘o hau hele	E	END, EN
Fabaceae	<i>Indigofera</i> sp.	indigo	N	
Convolvulaceae	<i>Ipomoea cairica</i>	koali ‘ai	I ?	
Convolvulaceae	<i>Ipomoea indica</i>	koali ‘awa	I	
Convolvulaceae	<i>Ipomoea pes-caprae</i>	pōhuehue	I	
Convolvulaceae	<i>Ipomoea tuboides</i>	Hawaiian moon flower	E	
Convolvulaceae	<i>Jacquemontia ovalifolia</i> subsp. <i>sandwicensis</i>	pā‘ū o Hi‘iaka	I	



Brassicaceae	<i>Lepidium bidentatum</i> var. <i>o-waihiense</i>	‘ānaunau	I	SOC
Fabaceae	<i>Leucaena leucocephala</i>	koa haole	N	
Campanulaceae	<i>Lobelia niihauensis</i>		E	END
Solanaceae	<i>Lycium sandwicense</i>	‘ōhelo kai	I	
Convolvulaceae	<i>Merremia aegyptia</i>	hairy merremia, koali kua hulu	N ?	
Myoporaceae	<i>Myoporum sandwicense</i>	naio	I	
Solanaceae	<i>Nicotiana glauca</i>	tree tobacco	N	
Amaranthaceae	<i>Nototrichium humile</i>	kulu‘ī	E	END
Amaranthaceae	<i>Nototrichium sandwicense</i>	kulu‘ī	E	
Piperaceae	<i>Peperomia leptostachya</i>	‘ala‘ala wai nui	I	
Asteraceae	<i>Pluchea indica</i>	Indian fleabane	N	
Asteraceae	<i>Pluchea symphytifolia</i>	sourbush	N	
Plumbaginaceae	<i>Plumbago zeylanica</i>	‘ilie‘e	I	
Portulacaceae	<i>Portulaca lutea</i>	‘ihi	I	
Portulacaceae	<i>Portulaca oleracea</i>	pigweed	N	
Portulacaceae	<i>Portulaca pilosa</i>	purslane	N	
Fabaceae	<i>Prosopis pallida</i>	kiawe, algaroba	N	
Rubiaceae	<i>Psydrax odorata</i>	alahe‘e	I	
Asteraceae	<i>Reichardia picroides</i>		N	
Asteraceae	<i>Reichardia tingitana</i>		N	
Santalaceae	<i>Santalum ellipticum</i>	‘iliahialo‘e, ‘iliahi, coast sandalwood	E	
Goodeniaceae	<i>Scaevola coriacea</i>	dwarf naupaka	E	END
Goodeniaceae	<i>Scaevola sericea</i>	naupaka kahakai	I	
Caryophyllaceae	<i>Schiedea kealiae</i>	ma‘oli‘oli	E	END
Fabaceae	<i>Senna gaudichaudii</i>	kolomona	I	
Fabaceae	<i>Sesbania tomentosa</i>	‘ohai	E	END
Aizoaceae	<i>Sesuvium portulacastrum</i>	‘ākulikuli	I	
Cucurbitaceae	<i>Sicyos pachycarpus</i>	kūpala, ‘ānunu	E	
Malvaceae	<i>Sida fallax</i>	‘ilima	I	
Asteraceae	<i>Sonchus oleraceus</i>	pualele	N	
Asclepiadaceae	<i>Stapelia gigantea</i>	giant toad plant	N	
Malvaceae	<i>Thespesia populnea</i>	milo	I ?	
Boraginaceae	<i>Tournefortia argentea</i>	tree heliotrope	N	
Zygophyllaceae	<i>Tribulus cistoides</i>	nohu	I	
Asteraceae	<i>Verbesina encelioides</i>	golden crown-beard	N	
Fabaceae	<i>Vigna marina</i>	mohihihi	I	
Fabaceae	<i>Vigna o-wahuensis</i>		E	END
Verbenaceae	<i>Vitex rotundifolia</i>	pōhinahina, kolokolo kahakai	I	
Sterculiaceae	<i>Waltheria indica</i>	‘uhaloa	I ?	
Asteraceae	<i>Wollastonia integrifolia</i>	nehe	E	
Asteraceae	<i>Wollastonia lobata</i> var. <i>lobata</i>	nehe	E	
Asteraceae	<i>Wollastonia remyi</i>	nehe	E	SOC
II. Fauna Chordata Aves Charadriiformes				
Sternidae	<i>Anous stolidus</i>	brown noddy, noio kōhā	I	LC



Sternidae	<i>Anous minutus</i>	black noddy, noio	I	LC
Scolopacidae	<i>Arenaria interpres</i>	ruddy turnstone, 'akekeke	I	LC
Sternidae	<i>Gygis alba</i>	white tern, manu-o-Kū	I	LC
Sternidae	<i>Sterna fuscata</i>	sooty tern, 'ewa 'ewa	I	LC
Sternidae	<i>Sterna lunata</i>	grey-backed tern, pākalakala	I	LC
Charadriidae	<i>Pluvialis fulva</i>	kōlea, Pacific golden-plover	I	LC
Scolopacidae	<i>Heteroscelus incana</i>	wandering tattler	I	LC
Columbiformes				
Columbidae	<i>Geopelia striata</i>	zebra dove	N	
Columbidae	<i>Streptopelia chinensis</i>	spotted dove	N	
Galliformes				
Phasianidae	<i>Francolinus erckelii</i>	Erckel's francolin	N	
Phasianidae	<i>Francolinus pondicerianus</i>	grey francolin	N	
Passeriformes				
Sturnidae	<i>Acridotheres tristis</i>	common myna	N	
Estrildidae	<i>Amandava amandava</i>	red avadavat	N	
Fringillidae	<i>Carpodacus mexicanus</i>	house finch	N	
Mimidae	<i>Mimus polyglottos</i>	Northern mockingbird	N	
Emberizidae	<i>Paroaria coronata</i>	red-crested cardinal	N	
Pycnonotidae	<i>Pycnonotus cafer</i>	red-vented bulbul	N	
Pycnonotidae	<i>Pycnonotus jocosus</i>	red-whiskered bulbul	N	
Zosteropidae	<i>Zosterops japonicus</i>	Japanese white-eye	N	
Pelecaniformes				
Fregatidae	<i>Fregata minor</i>	great frigatebird, 'iwa	I	LC
Phaethontidae	<i>Phaethon aethereus</i>	red-billed tropicbird	I	LC
Phaethontidae	<i>Phaethon lepturus</i>	white-tailed tropicbird, koa'e kea	I	LC
Phaethontidae	<i>Phaethon rubricauda</i>	red-tailed tropicbird, koa'e 'ula	I	LC
Sulidae	<i>Sula dactylatra</i>	masked booby, 'ā	I	LC
Sulidae	<i>Sula leucogaster</i>	brown booby, 'ā	I	LC
Sulidae	<i>Sula sula</i>	red-footed booby, 'ā	I	LC
Procellariiformes				
Diomedidae	<i>Phoebastria immutabilis</i>	Laysan albatross, mōlī	I	SOC, VU
Diomedidae	<i>Phoebastria nigripes</i>	black-footed albatross, ka'upu	I	SOC, EN
Procellariidae	<i>Puffinus pacificus</i>	wedge-tailed shearwater, 'ua'u kani	I	LC
Strigiformes				
Strigidae	<i>Asio flammeus sandwichensis</i>	pueo, Hawaiian short-eared owl	E	
Mammalia Carnivora				
Canidae	<i>Canis lupus familiaris</i>	domestic dog, 'īlio	P	



Felidae	<i>Felis silvestris catus</i>	domestic cat	N	
Herpestidae	<i>Herpestes javanicus</i>	Indian mongoose	N	
Phocidae	<i>Monachus schauinslandi</i>	Hawaiian monk seal, 'Īlio holoikaua	E	END, EN
Rodentia				
Muridae	<i>Mus musculus</i>	house mouse	N	
Muridae	<i>Rattus exulans</i>	Polynesian rat, 'iōle	P	
Muridae	<i>Rattus rattus</i>	black rat	N	
Reptilia Testudines				
Cheloniidae	<i>Chelonia mydas</i>	honu, green sea turtle	I	T
Arthropoda Insecta Hymenoptera (bees, wasps, and ants)				
Colletidae	<i>Hylaeus anthracinus</i>	yellow-faced bee	N	
Colletidae	<i>Hylaeus longiceps</i>	yellow-faced bee	N	
Mollusca Gastropoda (snails, slugs, etc.) Pulmonata				
Achatinidae	<i>Achatina fulica</i>	East African land snail	N	
Succineidae	<i>Succinea caduca</i>	amber snail	E	
Stylommatophora				
Endodontidae	<i>Cookeconcha</i> sp.		E	
Spiraxidae	<i>Euglandina rosea</i>	cannibal snail	N	
Veronicellidae	<i>Laevicaulis alie</i>	black slug	N	



Appendix D: Invasive Species of Ka‘ena Point NHA

List of common invasive species in coastal areas of Ka‘ena Point State Park (DLNR, 2009; Degener and Degener, 1963):

Acacia farnesiana



Figure 88: *Acacia farnesiana*, Mealy Wattle, Needle Bush, Sweet Acacia. Photo credit: O'Neill Seeds.

Achyranthes aspera



Figure 89: *Achyranthes aspera*. Photo credit: Krzysztof Ziarnek, Kenraiz

Asystasia gangetica, Chinese violet



Figure 90: *Asystasia gangetica*, Chinese violet. Photo credit: love4gardening.com.



Atriplex semibaccata, Creeping Saltbush



Figure 91: *Atriplex semibaccata*, Creeping Saltbush. Photo credit: Forest & Kim Starr.

Cenchrus ciliaris, Buffelgrass



Figure 92: *Cenchrus ciliaris*, Buffelgrass. Photo credit: Sheldon Navie



Chloris barbata, Swollen fingergrass



Figure 93: *Chloris barbata*, Swollen fingergrass. Photo credit: Wikimedia Commons User: Vengolis

Cynodon dactylon . Bermuda Grass



Figure 94: *Cynodon dactylon*. Photo credit: Green Seeds, Inc.



Dactyloctenium aegyptium, Egyptian Crowfoot Grass



Figure 95: *Dactyloctenium aegyptium*, Egyptian Crowfoot Grass. Photo credit: Muhammad Al Shanfari

Digitaria insularis, Sourgrass



Figure 96: *Digitaria insularis*, Sourgrass. Photo credit: Forest & Kim Starr



Lantana camara



Figure 97: *Lantana camara*. Photo credit: southworld.net

Leucaena leucophala



Figure 98: *Leucaena leucophala*, White Leadtree. Photo credit: Dan Clark, USDI NPS



Melinis minutiflora, Molasses Grass



Figure 99: *Melinis minutiflora*, Molasses Grass. Photo credit: Forest & Kim Starr

Pluchea indica, Indian fleabane



Figure 100: *Pluchea indica*, Indian fleabane. Photo credit: Forest & Kim Starr, CC BY 3.0, <https://commons.wikimedia.org/w/index.php?curid=6171257>

P.carolinensis, Carolina Jumping Spider



Figure 101: *P.carolinensis*, Carolina Jumper, Photo credit: Salticitude - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=94985709>



Prosopis pallida, Kiawe Tree



Figure 102: *Prosopis pallida*, Kiawe Tree. Photo credit: Forest & Kim Starr

Schinus terebinthifolius, Brazilian Pepper Tree



Figure 103: *Schinus terebinthifolius*, Brazilian Pepper Tree. Photo credit: Forest & Kim Starr



Verbesina encelioides, Golden crown-beard



Figure 104: *Verbesina encelioides*, Golden crown beard. Photo credit: <https://fizzynotions.wordpress.com/2012/08/25/golden-crownbeard/>



Appendix E: State Inventory of Historic Properties at Ka‘ena Point NHA

The State Inventory of Historic Places (SIHP) is a list of all historic properties that have been identified in the State of Hawai‘i. The State Historic Preservation Division (SHPD) maintains the SIHP, but at one time it was managed by the Bishop Museum and State Parks Historic Sites Division (which became SHPD). Throughout the history of the SIHP there have been different methods of identifying and interpreting historic properties and different ways of managing the inventory.

There are discrepancies in the SIHP legacy data due to a lack of standardization in the document until 2016. Despite these discrepancies, the SIHP information found in reports for the Ka‘ena ahupua‘a have been meticulously reviewed and all identified historic properties are represented in the inventory and SHPD GIS. Even so, there is still a possibility that a report is missing or site data has been lost so it is important to keep in mind that even if sites are not shown in a certain area it does not mean that no sites exist there. Keep in mind that the methods of identifying sites have changed over the years so some of the older surveys may have ignored certain site types that present day archaeologists, historians, and residents consider significant.

Many of these sites were digitized in the SHPD GIS by using georeferencing methods: overlaying old site maps onto a current aerial image. Sometimes georeferencing can be reliable but in the case of legacy data, like the McAllister sites recorded in the 1930s, there are times when the historic mapping methods or scanning of those maps had errors. It is hoped that by designating Ka‘ena Point a National Heritage Area more attention will be paid to recording or re-recording the historic properties and updating them with current evaluations from archaeologists, local informants, cultural practitioners, and lineal or cultural descendants.



There are 27 historic properties identified in the SIHP in the Ka‘ena ahupua‘a, 19 are within the proposed National Heritage Area boundary. Below is a table showing the feature types and how many were recorded within the Ka‘ena ahupua‘a.

Table 1: Feature types recorded within Ka‘ena Ahupua‘a (SHPD 2022)

<i>Site Type</i>	<i>Features</i>	<i>Functions</i>	<i>Historic Period</i>
Wahi Pana	2	Ceremonial, Cultural/Ethnographic	Precontact/Continuous
Shrine	5	Ceremonial	Precontact/Continuous
Heiau – ceremonial complex	2	Ceremonial	Precontact
Subsurface cultural layer	1	Resource Procurement	Precontact
Platform	3	Ceremonial, Habitation – temporary, Ranching, Military	Precontact, 19th/20th centuries
Burial/Human Remains	7+	Burial	Precontact
Modifed lava tube	3	Habitation – temporary	Precontact
Terrace	3	Agriculture, Habitation, Indeterminate	Precontact, Indeterminate
Retaining wall	1	Indeterminate	Indeterminate
C-shaped wall	1	Habitation – temporary	Precontact
Alignment	4	Habitation, Agriculture, Ceremonial, Indeterminate	Precontact, Indeterminate
Traditional artifact scatter	1	Indeterminate	Precontact
Mound	1	Indeterminate	Indeterminate
Enclosure	1	Indeterminate	Indeterminate
Ramp	1	Transportation	Early/mid 20th century
Railroad bridge/grade	1	Transportation	19th/20th centuries
Lighthouse remnants	1	Military	Early/mid 20th century
TOTAL	38+		

This table shows that many of the sites recorded at Ka‘ena Point need further study and possible re-evaluation based on the amount of “indeterminate” site functions and historic periods.



Archaeological Sites Identified in Ahupua'a Ka'ena

SIHP #50-80-03-00186

BPBM #50-Oa-D01-0003

Resource Name: Ka'ena Point: Leina Kauahane & Ponuahua Shrine

Historic Period: Precontact

Site Type: Wahi pana (sacred site significant to Hawaiian culture), ko'a - shrine

Site Function: Ceremonial, Cultural/Ethnographic

Condition: Unknown

Historic Register Status: Contributes to Hawaii Register of Historic Places Site #50-80-03-01183 (Ka'ena Complex or Ka'ena Fishing Camp). Significant under criteria A, B, D, & E.

Description: Place from which souls departed from this earth. if all earthly obligations were fulfilled, his soul would be thrown into this pit by 2 minor gods; good soul went right, other to left. Legendary significance. Associated with sites 1183 and 9515.

Mitigation: Preservation recommended.

Source: McAllister 1933:124-127; Sterling & Summers 1962

Survey Type: Archaeological Reconnaissance

Comments: Location of Ponuahua shrine is unknown, description from McAllister's notes say it looks like a lot of the rock formations out there. This site is associated with the NRHP site 1183.



SIHP # 50-80-03-00187

BPBM # 50-Oa-D01-0004

Resource Name: Alauiki Ko‘a

Historic Period: Precontact

Site Type: Shrine – ceremonial structure

Site Function: Ceremonial

Condition: Unknown

Historic Register Status: Unknown

Description: A group of stones near the edge of the water, no different from other stones in the vicinity. (McAllister 1933)

Mitigation: Unknown

Source: McAllister 1933:127; Sterling & Summers 1962:97

Survey Type: Archaeological Reconnaissance

Comments: Location based on old GIS data, may or may not be accurate.



SIHP # 50-80-03-00188

BPBM # 50-Oa-D01-0005; Site 4

Resource Name: Moka'ena Heiau (aka Moku'ena Heiau)

Historic Period:

Site Type: Heiau - ceremonial complex

Site Function: Ceremonial

Condition: Good

Historic Register Status: Eligible as Significant under criteria A, D, & E.

Description: On ridge overlooking Ka'ena Point, on the Wai'anae side facing northeast, highest location of any heiau on O'ahu at 1200 feet elevation. A small, three-division structure, of two upper rock-paved platforms, and a larger, lower division of dirt floor enclosed with very low walls. Whole heiau, rectangular, measures 35 x 75 feet. On north edge of second platform is a narrow, pointed stone, 2.5 x 4 x 6 feet, which appears to have stood erect. Hammatt & Borthwick (1987:41) noted "4 distinct terraces" measuring 23.8m x 10.7m. McElroy & Duhaylonsod 2019 extended the site boundary to 28m x 12m.

Mitigation: Preservation recommended.

Source: McAllister 1933:127; Hammatt & Borthwick 1987; Hammatt et al. 1993; Kawachi 1997; Rasmussen 2007; Leclerc & Mueller 2019; McElroy & Duhaylonsod 2019

Survey Type: Archaeological Inventory Survey

Comments: Based on site map in McElroy & Duhaylonsod 2019



SIHP # 50-80-03-00189

BPBM # 50-Oa-D01-0006

Resource Name: Ulehulu Heiau

Historic Period: Precontact

Site Type: Heiau - ceremonial complex

Site Function: Ceremonial

Condition: Destroyed

Historic Register Status: No Longer Significant

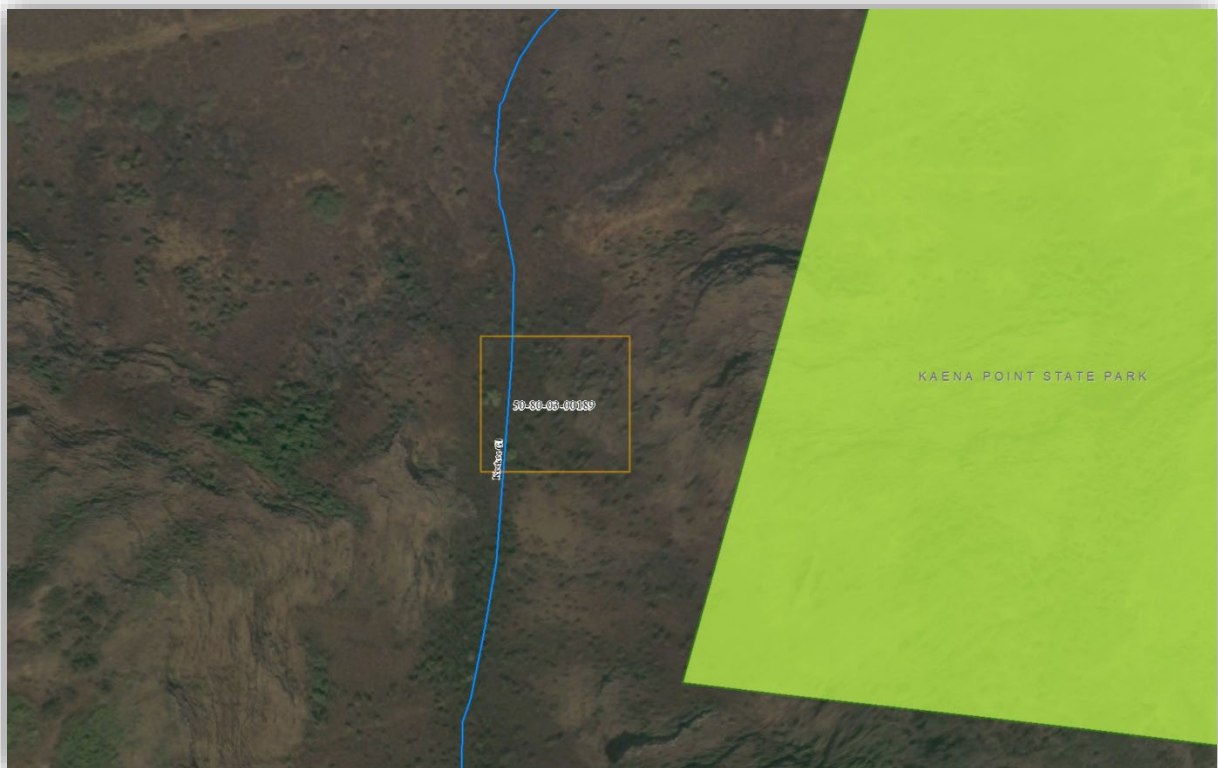
Description: Located on the Ka'ena side of Kalai o Kala'au ridge near the mountain side of cane field; in direct line with Hauone Ko'a (site 9535) on beach. destroyed.

Mitigation: Unknown

Source: McAllister 1933:127,128; Sterling/Summers 1962:97; Yent 1981; Belluomini et al. 2017

Survey Type: Archaeological Reconnaissance

Comments: Based on site map in Belluomini et al. 2017. Location may or may not be accurate.



SIHP # 50-80-03-01183

BPBM # N/A

Resource Name: Ka'ena Complex (aka Ka'ena Fishing Camp)

Historic Period: Precontact

Site Type: Subsurface cultural remains, shrine, platform

Site Function: Resource procurement, Ceremonial

Condition: Good

Historic Register Status: Listed on HRHP under criteria A, B, & D.

Description: Complex composed of 5 major features: a fishing ko'a (site 187), Pohaku o Kaua'i (site 2328), Leina a ka 'Uhane (Site 186), house platforms (site 9515), and a small platform/shrine. Subsurface cultural deposits and burials in sand dune; may be surface structural remnants from later use of site; extensive & thick midden deposit (charcoal, shells, fire-cracked rocks); lower deposit more likely prehistoric.

Mitigation: Preservation recommended.

Source: Bath 1988

Survey Type: NRHP Nomination

Comments: Was listed to HRHP on 11/15/71, but delisted and relisted later? Location based on site map in Bath 1988, considered accurate.



SIHP # 50-80-03-02325

BPBM # 50-Oa-C07-0004

Resource Name: Ke Ana Moe o Ka'ena (Fisherman's Cave)

Historic Period: Precontact

Site Type: Modified lava tube

Site Function: Habitation - temporary

Condition: Unknown

Historic Register Status:

Description: The name of a cave near Ka'ena Point. Used by travellers on way from Mākua to Waialua. (Informant: Harry G. Poe, Sr., 72 years old in 1954, born in Mākua). Chamberlain: cave is "30 paces by 15" and 30ft. high at the mouth. This sounds like a description of the Kaneana Cave near Mākua, but that isn't near Ka'ena Point so Chamberlain's description may be for the wrong cave(?).

Mitigation: Unknown

Source: Chamberlain 1822; Sterling/Summers 1962:86, 60,61

Survey Type: Archaeological Reconnaissance

Comments: Location unknown, no map available.



SIHP # 50-80-03-02326

BPBM # 50-Oa-C07-0005, O-13

Resource Name: Shelter Cave

Historic Period: Precontact

Site Type: Modified lava tube

Site Function: Habitation - temporary

Condition: Unknown

Historic Register Status:

Description: No information, possibly related to "old" BPBM site #0-14 (SITE 2327). Lat: 21-34-24, Long: 158-16-23 (Old Hawaiian Datum?)

Mitigation: Unknown

Source: Soehren 1960?

Survey Type: Archaeological Reconnaissance

Comments: Based on lat/long coordinates in site file. May or may not be accurate.



SIHP # 50-80-03-02327

BPBM # 50-Oa-C07-0006, O-14

Resource Name: Shelter Cave

Historic Period: Precontact

Site Type: Modified lava tube

Site Function: Habitation - temporary

Condition: Unknown

Historic Register Status:

Description: OLD BPBM SITE # 0-14 Shelter cave, probably formed by erosion. Reported by Dr. Robert M. Brown to Museum on Aug. 20, 1963. Artifacts found were coral files, fishhooks, bonita lures, etc. EXCAVATION. ARTIFACTS. HRC-50,51. Latitude: 21-34-34 Longitude: 158-16-52 (Old Hawaiian Datum?)

Mitigation: Unknown

Source: Brown/Soehren 1963?

Survey Type: Archaeological Reconnaissance

Comments: Based on lat/long coordinates in site file. May or may not be accurate.



SIHP # 50-80-03-02328

BPBM # 50-Oa-D01-0002, Site 186

Resource Name: Pōhaku o Kauaʻi

Historic Period: Precontact

Site Type: Legendary Rock

Site Function: Cultural/Ethnographic

Condition: Good

Historic Register Status: Contributes to HRHP Site #1183. Significant under criterion E.

Description: A huge boulder, which according to legend, is the result of Maui's attempt and failure to unite Kauaʻi and Oʻahu.

Mitigation: Preservation recommended.

Source: McAllister 1930:127; Sterling/Summers 1962:92,93

Survey Type: Archaeological Reconnaissance

Comments: Based on pre-2015 GIS data.



SIHP # 50-80-03-02329

BPBM # 50-Oa-D01-0008

Resource Name: Taro Patches

Historic Period:

Site Type: Terrace, Lo'i

Site Function: Agriculture - irrigated

Condition: Unknown

Historic Register Status: Unknown

Description: "This ahupua'a must have grown sweet potatoes exclusively, except for one group of about twenty taro patches, terraced with rock facings, on the slopes below Uluhulu Gulch. These terraces were irrigated from Uluhulu spring on the hillside. Besides the terraces (now dry and abandoned) there were clearings which were used presumably for sweet potatoes. David Keaau of Kawaihapai says that no taro was grown between these terraces and Kaena Point. Although high up in several gulches there are green spots, indicating the presence of springs, there is evidently not enough level ground surrounding them for any planting. Kaaimoku Kekulu, native of the district, says that the name of the spring and the terrace section noted above is Kaaiea."

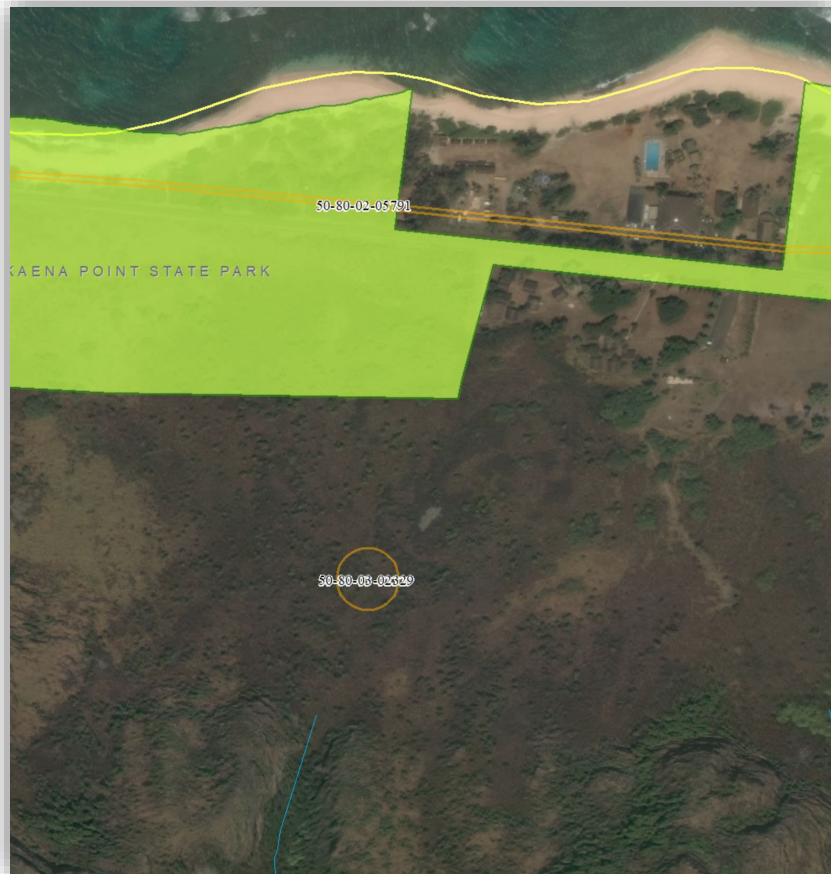
Mitigation: Unknown

Source: Handy 1940:84; Sterling/Summers 1962:92

Survey Type: Archaeological Reconnaissance

Comments: Location unknown, GIS location based on site description.





SIHP # 50-80-03-03708

Other # Site 1

Resource Name: Ka'ena Terraces

Historic Period: Indeterminate

Site Type: Terrace, Wall - retaining

Site Function: Unknown

Condition: Poor

Historic Register Status: Not significant

Description: 2 earth terraces 10 x 15ft., rock retaining walls; facing 1-1.5 ft. high; probably historic or recent.

Mitigation: Monitoring recommended.

Source: Hammatt & Borthwick 1987

Survey Type: Archaeological Inventory Survey

Comments: Based on site map in Hammatt & Borthwick 1987.





SIHP # 50-80-03-03714

Other # Site 2

Resource Name: Ka'ena Small Shelter Site

Historic Period: Precontact

Site Type: C-shape Wall

Site Function: Habitation - temporary

Condition: Poor

Historic Register Status: Not significant

Description: Small shelter, c-shape. 4'(e-w) x 8'(n-s) & 1 to 3' high.

Mitigation: Monitoring recommended

Source: Hammatt & Borthwick 1987

Survey Type: Archaeological Inventory Survey

Comments: Based on site map in Hammatt & Borthwick 1987.



SIHP # 50-80-03-03715

Other # Site 3

Resource Name: Ka'ena Wooden Platform & Cable

Historic Period: WWII-era

Site Type: Platform

Site Function: Military

Condition: Poor

Historic Register Status: Not significant

Description: Wooden platform (15' square) w/ 1-2" diameter wire cable; historic; transportation of goods up & down cliff; probably military.

Mitigation: Monitoring recommended

Source: Hammatt & Borthwick 1987

Survey Type: Archaeological Inventory Survey

Comments: Based on site map in Hammatt & Borthwick 1987.



SIHP # 50-80-03-03716

Other # Site 5

Resource Name: Kuaokala Rectangular Platform

Historic Period: 19th/20th Centuries

Site Type: Platform

Site Function: Ranching Infrastructure

Condition: Poor

Historic Register Status: Not significant

Description: Rectangular, two boulder platform 13 x 15 ft, max. ht. of 1.5ft; charcoal sample retrieved, but not dated. Hammatt interpreted as historic and associated with ranching.

Mitigation: Monitoring recommended

Source: Hammatt & Borthwick 1987

Survey Type: Archaeological Inventory Survey

Comments: Based on site map in Hammatt & Borthwick 1987.



SIHP # 50-80-03-03717

Other # Site 7

Resource Name: Kuaokala Rock Concentration

Historic Period: Indeterminate

Site Type: Alignment, Shrine - possible

Site Function: Ceremonial - possible, Military - possible

Condition: Poor

Historic Register Status: Not significant

Description: Probable result of bulldozing of site; 10' diameter concentration of boulders & cobbles; possible ahu; in center 5' wall of loosely piled rock, prob. modern military or hunters' blind.

Mitigation: Monitoring recommended

Source: Hammatt & Borthwick 1987

Survey Type: Archaeological Inventory Survey

Comments: Based on site map in Hammatt & Borthwick 1987.



SIHP # 50-80-03-03718

Other # Site 8

Resource Name: Kuaokala Alignments

Historic Period: Precontact

Site Type: Alignment, Traditional Artifact Scatter

Site Function: Unknown

Condition: Poor

Historic Register Status: Not significant

Description: Alignments, rectangular & circular 30'(e/w) by 55'(n/s); adz recovered, prehistoric site w/ historic modifications (metal pipe, wires).

Mitigation: Monitoring recommended

Source: Hammatt & Borthwick 1987

Survey Type: Archaeological Inventory Survey

Comments: Based on site map in Hammatt & Borthwick 1987.



SIHP # 50-80-03-03719

Other # Site 9

Resource Name: Kuaokala Stone Pile

Historic Period: Indeterminate

Site Type: Mound, Enclosure

Site Function: Unknown

Condition: Poor

Historic Register Status: Not significant

Description: Site consists of 2 features: mound of basalt boulders and cement bricks and enclosure of basalt boulders and cement bricks.

Mitigation: Monitoring recommended

Source: Hammatt & Borthwick 1987

Survey Type: Archaeological Inventory Survey

Comments: Based on site map in Hammatt & Borthwick 1987.



SIHP # 50-80-03-03720

Other # Site 6

Resource Name: Kuaokala Alignment & Terrace

Historic Period: Indeterminate

Site Type: Alignment, Terrace

Site Function: Unknown

Condition: Poor

Historic Register Status: Not significant

Description: Discontinuous alignment, possible remnants of terrace retaining wall; second alignment 12' long, extends to north from central portion of first.

Mitigation: Monitoring recommended

Source: Hammatt & Borthwick 1987

Survey Type: Archaeological Inventory Survey

Comments: Based on site map in Hammatt & Borthwick 1987.



SIHP # 50-80-03-04703

Other # N/A

Resource Name: Stone Ramp

Historic Period: Early/mid 20th Century

Site Type: Ramp

Site Function: Transportation

Condition: Good

Historic Register Status:

Description: 3.9 m wide average 2.5 m high, c. 270 meters long. Most likely 20th century association with pineapple industry and Pringle. Ramp was built to either transport pineapples down to the railway or get tractors up to the top of the ridge, a road (Pringle Route) was built near it but funding ran out and was never completed.

Mitigation: Monitoring recommended.

Source: Stokes 1909 (Sterling & Summers 1978:97); Hammatt et al. 1993

Survey Type: Archaeological Assessment

Comments: Based on site map in report.



SIHP # 50-80-02-05791

Other # 50-80-01-02489

Resource Name: Remnant OR&L Railroad Infrastructure

Historic Period: 19th/20th Centuries

Site Type: Railroad, Bridge, Railroad Grade

Site Function: Transportation

Condition: Fair

Historic Register Status: Eligible as significant under criterion D.

Description: Complex of 3 features of the OR&L railroad system built from 1890 to 1900. Feat A. Raised railroad bed stretching 525m long x 7.5 - 9m wide x 1.5m high, Feat. B&C are two concrete bridge foundations. Portions of the OR&L on the north shore were destroyed by a tsunami in 1946 and the entire track was formally abandoned in 1954. One portion recorded by McDermott et al. 2001 and the other by Borthwick et al. 2001/2002. Entire length of track mapped from the Kahuku mill to Kaena point, but only certain sections are intact or remnant.

Mitigation: No further work. Data recovery recommended in some project areas.

Source: Haun & Henry 2001; McDermott et al. 2001; Borthwick et al. 2001 & 2002; Moore et al. 2004; Rohrer & Hammatt 2006; Park & Collins 2011; Haun et al. 2011 & 2012; Filimoehala 2012; Elroy et al. 2016

Survey Type: Archaeological Inventory Survey

Comments: Based on site maps in McDermott et al. 2001, Borthwick et al. 2001, Moore et al., 2004, Haun et al. 2012, old USGS maps, and a Hawaiian Territory Map from 1906 showing the original grade.



SIHP # 50-80-03-08777

Other # TS-1

Resource Name: Pu‘u o Pōhaku Hāpaina

Historic Period: Precontact

Site Type: Terrace, Alignment

Site Function: Habitation, Agriculture, Ceremonial

Condition: Poor

Historic Register Status: Eligible as significant under criterion E.

Description: A possible terrace and alignment composed of stacked stones and cobbles, roughly rectangular in plan. The alignment is slightly uphill and is aligned with the terrace wall.

Archaeologically, the site appears to be a traditional (pre-contact Hawaiian) agricultural or habitation feature. A Section 106 consultation party stated that the site was a place where kahuna would move rocks without touching them, thus the site would have had a ritual function.

Mitigation: Preservation recommended in AIS, BTP, or Section 106 document

Source: McElroy 2018; Leclerc & Mueller 2019

Survey Type: Archaeological Inventory Survey

Comments: Based on site map in McElroy 2018. Excavation at this site could yield information that would inform on the site’s specific age and function.



SIHP # 50-80-03-09535

BPBM # 50-Oa-D01-0007

Resource Name: Hauone Ko'a

Historic Period: Precontact

Site Type: Shrine – ceremonial structure

Site Function: Ceremonial

Condition: Destroyed

Historic Register Status: Unknown

Description: Originally described by McAllister as a heiau, later described by Rosendahl as a ko'a; on beach in direct line with ulehulu heiau (site 189). (1933) destroyed.

Mitigation: Unknown

Source: McAllister 1930; Rosendahl 1977; Moblo 1991

Survey Type: Archaeological Inventory Survey

Comments: Based on site map in Moblo 1991.



Burial Sites Recorded in Ahupua‘a Ka‘ena

Burial locations are not shared in this report to protect these sensitive areas. It should be understood that the entire project has the potential for burials, especially on the coastline. Any ground disturbing projects within the NHA should have a mitigation plan in case an inadvertent discovery of human remains is made. Please contact a SHPD Burial Sites Specialist if you have any questions about a burial site. If a burial or inadvertent discovery of human remains is found, please follow the steps on how to report the finding to SHPD here:

<https://dlnr.hawaii.gov/shpd/about/branches/ibc/burial-sites-program>

SIHP # 50-80-03-01589

BPBM # 50-Oa-F09-0104

Resource Name: Ka‘ena Point Burial

Historic Period: Precontact

Site Type: Burial

Site Function: Burial

Condition: Poor

Historic Register Status: Eligible under criteria D & E.

Description: Site consists of the human skeletal remains of a single individual; disturbed due to shifting sand of dune and also to dirt bike activity. Reinterred mauka of the original find site.

Mitigation: Relocated to reinterment area on site.

Source: Kawachi 1991

Survey Type: Inadvertent discovery of human remains

Comments: Based on site map and old GIS data. Location may or may not be accurate.

SIHP # 50-80-03-04051

Other # N/A

Resource Name: Camp Erdman Burials

Historic Period: Precontact, Early Post-Contact

Site Type: Burial

Site Function: Burial

Condition: Good

Historic Register Status: Eligible under criteria D & E.

Description: Human remains of a child dating to 200-400 B.P. excavated after being exposed in a high sand bank cut by the surf. Dark midden layer recorded as associated with the traditional burial. Several inadvertent discovery calls to this site have been made in November 2016 and



April 2017. Up to 4 MNI and a midden layer stretching over 60m along the shore have been recorded during this time.

Mitigation: Preservation recommended in AIS, BTP, or Section 106 document

Source: Douglas & Pietrusewsky 1989; Smith 1989

Survey Type: Inadvertent discovery of human remains

Comments: Burial in 1989 was fully excavated, burials found in 2016-2017 have been left in situ. Boundary based on extent of midden layer seen on site. Based on GPS data collected by SHPD.

SIHP # 50-80-03-04535

Other # N/A

Resource Name: Tooth from Ka'ena Point

Historic Period: Precontact

Site Type: Burial

Site Function: Burial

Condition: Poor

Historic Register Status: Eligible under criteria D & E.

Description: Site consists of a single human tooth w/ small portion of the mandible which were found embedded in the sand dune.

Mitigation: Unknown

Source: Lee 1990

Survey Type: Inadvertent discovery of human remains

Comments: Based on site map and old GIS data. Approximate location.

SIHP # 50-80-03-04569

Other # N/A

Resource Name: Scatter of Human Remains

Historic Period: Indeterminate

Site Type: Burial

Site Function: Burial

Condition: Poor

Historic Register Status: Eligible under criteria D & E.

Description: Site refers to the human skeletal remains of two individuals recovered from Ka'ena Point. (original entry in site database). Report: "Bone exposed on surface by O.R.V. Traffic, widely scattered by traffic on makai side of dune." There is no mention of MNI or determination of age, sex, ethnicity due to a lack of data.

Mitigation: Unknown

Source: Smith 1990

Survey Type: Inadvertent discovery of human remains

Comments: Based on site map and old GIS data.



Appendix F: Resources on the Leina a ka ‘uhane



Figure 106: Leina a ka ‘uhane. Photo credit: Tamara Luthy

The following is an excerpt from Kepā Maly (2013) Documentary Technical Report for Honouliuli ahupua‘a in ‘Ewa district. He provides an oral history from 1870 that describes the **leina a ka ‘uhane** boundaries on O‘ahu and identifies Ka‘ena Point as one part of a greater cultural landscape stretching from Moanalua and Kaupe‘a in ‘Ewa to Kawailoa and Ka‘ena in Waialua.

Ka Moolelo Hawaii – O kekahi mau mea i manao nui ia o ke kupapau

Hawaiian History – Some things which are of importance pertaining

to the dead



Care for the dead (kupapa‘u), respect of the graves (ilina), and traditions associated with the spirit after death are subjects of great significance to Hawaiians – past and present. In his history of the Hawaiian people, Samuel M. Kamakau, shared with readers a collection of traditions and practices pertaining to the dead, and identified some of the places of importance in these practices. These narratives are of particular importance to lands and specific wahi pana of the Honouliuli-Moanalua region.

Okatopa 6, 1870 (aoao 1) Ke Au

Okoa

Ka Moolelo Hawaii.

Na S.M. Kamakau. Helu 43.

O kekahi mau mea i manao nui ia o ke kupapau.

...Hookahi anahuna kaulana ma Oahu. O Pohukaina ka inoa, aia ma ka pali o Kanehoalani mawaena of Kualoa a me Kaaawa, ai ka puka i manao ia ma ka pali o Kaoio e huli la i Kaaawa, a o ka lua o ka puka aia ma ka punawai o Kaahuula-punawai. He anahuna alii keia, a he nui ka waiwai huna iloko a me na‘lii kahiko. O Hailikulamanu, oia kekahi puka, aia a kokoke makai o ke ana Koluana i Moanalua, aia ma Kalihi, ma Puiwa, oia na puka ekolu o Pohukaina ma Kona, a o Waipahu ma Ewa, aia ma Kahuku i Koolauloa kekahi puka, a o kauhuhu o kaupaku o keia hale anahuna, oia no ka mauna o Konahuanui a iho i Kahuku. Ua olelo ia ma ka moolelo a kanaka, ua nui ka poe i komo ioloko me na ihoiho kukui, mai Kona aku nei a puka i Kahuku...

Na uhane mahope o ka make ana o ke kino.

O ke ao kuewa: a o ke ao auana kekahi inoa. I ka make ana o ke kanaka kuleana ole, ua auana kuewa hele kona uhane me ka lalau hele i ka nahahehele, a ua hele wale i Kamaomao, a i



ka wiliwili o Kaupea, a hiki kona uhane i Leilono, aia malaila ka Uluolaiowalo; a i loa ole kona uhane aumakua i maa mau ia ia, a aumakua kokua hoi, alaila, e lele kona uhane ma ka lala ulu popopo a haule ilalo liko i ka po pau ole i o Milu la...

O Leiolono, oia kekahi wahi e make ai na uhane i ka po pau ole. Aia o Leiolono kokohe i ka pohaku o Kapukaki a ma nae aku, e kupono ana i puu hoilina kupapau o Aliamanu, a huli i ka aoao akau o Hokupaa, aia ma ke kapaluna o ke alanui kahiko, aia he hapapa pahoehe pohaku, a ia maluna he wahi ponaha, he alua paha kapuai ke anapuni, oia ka puka e iho ai ilalo, o ka nuu ia o Papa-ia- Laka he ao aumakua ia wahi, aia ma ka puka e iho ai o ka puka o Leiolono, he ulu o Leiwalo, elua lala ma ka hikna kekahi a ma ke komohana kekahi, he mau lala ulu hoopunipuni keia, a o kekahi lala niu, he lala e lele ai i ka po pauole, a o ka lua o ka lulu ulu, aia a kokua ia mai e ka uhane aumakua kokua, alaila, e ike auanie maia ao aumakua, i na kupuna i olelo ia o Wakea a me ka huina kupuna a pau, a me ko ke ao holookoa e hele nei, i ka lakou huakai; a o kekahi hapa, aia ma kela alala ulu hoopunipuni i ka po pauole. O ka palena o Leilono, o Kapapakolea ka palena hikina, he peelua nui launa ke kiai hikinina o Keleana; a o Napeha ka palena komohana, a he moo ke kiai malaila, a i makai i keia mau kia, alaila hoi hou i hope, a i kokua hou ia e na uhane aumakua, alaila, ua hou, a ua alakai ia i ke ao aumakua.

A i makau i ka peelua e alai ana i ke alanui mai kela aoao mai o Alia, kiei je poo ma ka pali o Kapakolea, aliala makau ke uhane a auwana, a pili aoao ma ke kahawai ma ka hale hana ili, aole he alanui aupuni mamua, aka, he alanui kamaaina no Kauhilaee, a ua olelo ia aia a komo ka auwana maloko o na palena, he make wale no kona uhane, a o ke lele i ka po pau ole; aka, ua oleloia ua ola mai no kekahi poe uhane auwana ke loa i na uhane aumakua kokua, a o ka poe kokua, a o ka poe kokua ole, e make no i ka po pauole, a i o Milu la. Aia ma ke kula o Kaupea, ma ke kaha o Puuloa, e hele ai na uhane auwana e poipoi pulelehua, a e poipoi nanana, oiai aole



e hele loa na uhane auwana i na wahi i olelo ia mamua, a i loa paha i na uhane aumakua e poipoi nanana ana, a ua hoopakeleia, a o ka poe uhane kokua ole, he poe uhane haukae lakou, a mai ka wiliwili i Kaupea, i Kanehili, he nui no na wahi i oleloia ma keia inoa. O Kalea-a- kauhane [Kaleina-a-ka-uhane], a me ka Ulu o Leiwalo, aia ma Hawaii, ma Maui, ma Molokai, ma Lanai, ma Kauai a me Niihau, hookahi no moolelo like no keia mau wahi...

Translation — Hawaiian History:

Some things which are of importance pertaining to the dead

There is only one famous hiding cave, ana huna, on Oahu. It is Pohukaina. The opening on Kalaeoka‘o‘io that faces toward Ka‘a‘awa is believed to be in the pali of Kanehoalani, between Kualoa and Ka‘a‘awa, and the second opening is at the spring Ka‘ahu‘ula-punawai. This is a burial cave for chiefs, and much wealth was hidden away there with the chiefs of old. On the Kona side of the island the cave had three openings, one at Hailikulamanu—near the lower side of the cave of Koleana in Moanalua—another in Kalihi, and another in Pu‘iwa. There was an opening at Waipahu, in Ewa, and another at Kahuku in Ko‘olauloa. The mountain peak of Konahuanui was the highest point of the ridgepole of this burial cave “house,” which sloped down toward Kahuku. Many stories tell of people going into it with kukui-nut torches in Kona and coming out at Kahuku. Within this cave are pools of water, streams, creeks, and decorations by the hand of man (hana kinohinohi‘ia), and in some places there is level land. [Kamakau, 1964:38]

The leina a ka ‘uhane on Oahu was close to the cape of Ka‘ena, on its right (or north, ‘akau) side, as it turns toward Waialua, and near the cutoff (alanui ‘oki) that goes down to Keaoku‘uku‘u. The boundaries of this leina a ka ‘uhane, it is said, were Kaho‘iho‘ina-Wakea, a



little below Kakahe'e, and the leaping place (kawa-kai) of Kilauea at Keawa'ula. At these places would be found helpful 'aumakua souls who might bring back the spirit and restore life to the body, or if not, might welcome it to the realm of the 'aumakua. Places within the boundaries mentioned were where souls went to death in the po pau 'ole, endless night.

Leilono at Moanalua, Oahu, was close to the rock Kapukaki and easterly of it (a ma ka na'e aku), directly in line with the burial mound of Aliamanu and facing toward the right side of the North Star (a huli i ka 'ao'ao 'akau o ka Hokupa'a). On the bank above the old trail there was a flat bed of pahoe-hoe lava, and on it there was a circular place about two feet in circumference. This was the entrance to go down; this was the topmost height (nu'u) of Kapapaialaka, a place in the 'aumakua realm. Here at the entrance, ka puka o Leilono, was a breadfruit tree of Leiwalo, he 'ulu o Leiwalo. It had two branches, one on the east side and one on the west.

These branches were deceiving. From one of them, the soul leaped into the po pau 'ole; if he climbed the other, it would bring aid from helpful 'aumakua ('aumakua kokua). From that branch the soul would see the 'aumakua realm and the ancestors spoken of, Wakea and all the rest, and those of the entire world who had traveled on this same journey.

The boundaries of Leilono were, Kapapakolea on the east, [with] a huge caterpillar (pe'elua nui) called Koleana as its eastern watchman, and the pool Napeha on the west, with a mo'o the watchman there. If the soul was afraid of these watchmen and retreated, it was urged on by the 'aumakua spirits, then it would go forward again and be guided to the 'aumakua realm. If a soul coming from the Alia (Aliapa'akai) side was afraid of the caterpillar, whose head peered over the hill Kapapakolea, and who blocked the way, it would wander about close to the stream by the harness shop. This was not the government road (alanui aupuni) of former times, but was



a trail customarily used by “those of Kauhila‘ele” [figuratively, the common people; the la‘ele, old taro leaves, as contrasted with the liko, the new and choicer leaves—that is, the chiefs]. It was said that if a [page 48] wandering soul entered within these boundaries it would die by leaping into the po pau ‘ole; but if they were found by helpful ‘aumakua souls, some wandering souls were saved. Those who had no such help perished in the po pau ‘ole of Milu.

On the plain of Kaupe‘a beside Pu‘uloa, wandering souls could go to catch moths (pulelehua) and spiders (nanana). However, wandering souls would not go far in the places mentioned earlier before they would be found catching spiders by ‘aumakua souls, and be helped to escape. Those souls who had no such help were indeed friendless (he po‘e ‘uhane hauka‘e lakou), and there were many who were called by this name, po‘e ‘uhane hauka‘e.

There were Leina-a-ka-‘uhane and ‘Ulu-o-Leiwalo on Hawaii, Maui, Molokai, Lanai, Kauai, and Niihau as well as on Oahu. The traditions about these places were the same. They were where spirits were divided (mahele ana) to go into the realm of wandering spirits, the ao kuewa or ao ‘auwana; or to the ancestral spirit realm, the ao ‘aumakua; or to the realm of endless night, the po pau ‘ole.

The places said to be for wandering spirits were: Kama‘oma‘o for Maui; Uhana [Mahana] at Kahokunui for Lanai; Ma‘ohelaia for Molokai; Mana for Kauai; Halali‘i for Niihau; in addition to Kaupe‘a for Oahu. In these places the friendless souls (‘uhane makamaka ‘ole) wandered. [Kamakau, 1964:49. M.K. Pukui, translator]” (Maly 2013)



In an archaeological monitoring plan by Cultural Surveys Hawaii in 2016, the **leina a ka ‘uhane** is further defined and related to locations throughout the island of O‘ahu:

“There are several places on the ‘Ewa coastal plain associated with ao kuewa, the realm of the homeless souls. Samuel Kamakau (1991:47–49) explains the Hawaiian beliefs in the afterlife: . . . There were three realms (ao) for the spirits of the dead . . . There were, first, the realm of the homeless souls, the ao kuewa; second, the realm of the ancestral spirits, the ao ‘aumakua; and third, the realm of Milu, ke ao o Milu . . . The ao kuewa, the realm of homeless souls, was also called the ao ‘auwana, the realm of wandering souls. When a man who had no rightful place in the ‘aumakua realm (kanaka kuleana ‘ole) died, his soul would wander about and stray amongst the underbrush on the plain of Kama‘oma‘o on Maui, or in the wiliwili grove of Kaupe‘a on Oahu. If his soul came to Leilono [in Hālawā, ‘Ewa near Red Hill], there he would find the breadfruit tree of Leiwalo, ka‘ulu o Leiwalo. If it was not found by an ‘aumakua soul who knew it (i ma‘a mau iaia), or one who would help it, the soul would leap upon the decayed branch of the breadfruit tree and fall down into endless night, the pō pau ‘ole o Milu. Or, a soul that had no rightful place in the ‘aumakua realm, or who had no relative or friend (makamaka) there who would watch out for it and welcome it, would slip over the flat lands like a wind, until it came to a leaping place of souls, a leina a ka ‘uhane...[Kamakau 1991:47]

On the plain of Kaupe‘a beside Pu‘uloa [Pearl Harbor], wandering souls could goto catch moths (pulelehua) and spiders (nanana). However, wandering souls could not go far in the places mentioned earlier before they would be found catching spiders by ‘aumakua souls, and be helped to escape... [Kamakau 1991:49]

The breadfruit tree, Leilono, was said to have been located on the ‘Ewa-Kona border, above Āliamanu. In another section of his account of the dead, Kamakau calls the plain of



wandering souls the “plain at Pu‘uokapolei.” There are many who have died and have returned to say that they had no claim to an ‘aumakua [realm] (kuleana‘ole). These are the souls, it is said, who only wander upon the plain of Kama‘oma‘o on Maui or on the plain at Pu‘uokapolei on Oahu. Spiders and moths are their food. [Kamakau 1991:29]

This association of Pu‘u Kapolei and Kānehili with wandering souls is also illustrated in a lament on the death of Kahahana, the paramount chief of O‘ahu killed by his father, Kahekili, after Kahahana became treacherous and killed the high priest Kaopulupulu.

Go carefully lest you fall dead in the sun	<i>E newa ai o hea make i ka lā,</i>
The god that dwells on Kapolei hill.	<i>Akua noho la i Pu‘uokapolei.</i>
The sun is wailing on account of the	<i>E hanehane mai ana ka lā i nā</i>
women of Kamao,	<i>wahine o Kamao,</i>
A hiding god, blossoming ohai of the banks	<i>Akua pe ‘e, pua ‘ohai o ke kaha,</i>
Contented among the stones-	<i>I walea wale i ke a-</i>
Among the breadfruit planted by Kahai.	<i>I ka ulu kanu a Kahai.</i>
Thou hast spoken of by the oo-	<i>Haina ‘oe e ka oo-</i>
By the bird of Kanehili.	<i>E ka manu o Kānehili.</i>

[Fornander 1919:6(2):297]

Fornander provides some notes on this lament. The god dwelling at Kapolei is the god Kahahana, stating this is where his soul has gone. Kamao is one of the names of the door to the underworld. This lament draws an association between wandering souls and the place where the first breadfruit tree was planted by Kahai at Pu‘uloa (Fornander 1919:6(2):304).



Pukui (1983:180) offers this Hawaiian saying, which places the wandering souls in a wiliwili grove at Kaupe‘a:

The wiliwili grove of Kaupe‘a *Ka wiliwili of Kaupe‘a.*

In ‘Ewa, O‘ahu. Said to be where homeless ghosts wander among the trees.

Beckwith (1940:154) has stressed that “the worst fate that could befall a soul was to be abandoned by its ‘aumakua and left to stray, a wandering spirit (kuewa) in some barren and desolate place.” These wandering spirits were often malicious, so the places they wandered were avoided.

A chant by Hi‘iaka, sister of the Hawaiian volcano goddess Pele, mentions several place names in ‘Ewa as Hi‘iaka travels from Pu‘uokapolei toward the ‘Ewa coast. In the chant, Hi‘iaka is moving downhill from Kaupe‘a, probably the plains adjacent to Pu‘uokapolei, toward the coast, to the plains of Kānehili. The chant also refers to Pe‘e-kaua, which may be a variation of Kau-pe‘e or Kaupe‘a. Hi‘iaka addressed this bitter chant to Lohi‘au and Wahine-oma‘o, and it uses the association of the Plains of Kaupe‘a as a place for the wandering of lost souls. The name Kānehili also refers to wandering, as the word hili means “to go astray” (Emerson 1915:162).

Ku‘u aikana i ke awa lau o Pu‘uloa,

Mai ke kula o Pe‘e-kaua, ke noho ‘oe,

E noho kaua e kui, e lei i ka pua o ke kauno ‘a,

I ka pua o ke akuli-kuli, o ka wili-wili;

O ka iho ‘na o Kau-pe‘e i Kane-hili,

Ua hili au; akahi no ka hili o ka la pomaika‘i;

E Lohiau ipo, e Wahine-oma‘o,

Hoe ‘a mai ka wa‘a i a‘e aku au.



We meet at Ewa's leaf-shaped lagoon, friends;
Let us sit, if you will on this lea
And bedeck us with wreaths of Kaunao'a,
Of akuli-kuli and wili-wili,
My soul went astray in this solitude;
It lost the track for once, in spite of luck,
As I came down the road to Kau-pe'a.
No nightmare dream was that which tricked my soul.
This way, dear friends; turn the canoe this way;
Paddle hither and let me embark.
[Emerson 1915:162–163]

The following description of the Leina a ka 'uhane is taken from the Ka'ena Point State Park Conceptual Plan (Kuraoka, 1978, p.66):

“Kaena is best known, however, for the part it played in the after-death beliefs of the Hawaiians. Hookala tells that when an individual lay on the deathbed, his soul left the body and wandered about, first going to a fishing shrine (koa) named Hauone (Site 189). If all earthly obligations had been fulfilled, the soul continued wandering, otherwise it was returned to the body. In its continued wandering it then approached Leina Kauhane (Soul's Leap) at Kaena Point. Here it was taken by two minor gods. . . and thrown into a pit. It was at the time that the soul was thrown into this pit that death actually came upon the body. The soul then went to Na ake o le'i walo on the boundary between Ewa and Honolulu districts. Here the road divided, the clean, good soul went to the right, and the other to the left (McAllister, 1933).”



“According to Kamakau (Ibid), Leina Kauhane close to Kaena Point on the Waialua side near the dividing road descending to Keaokuukuu, which is said to be its boundary...the Soul’s Leap is a sea furrow, a leaping place into endless night.

The exact location of the rock is not known though many speculate that it is a large white rock, near Kumakau’s described location. The Kaena Point leaping place, however, was not unique, and other Leina Kauhane are named at different points about the island coasts (Beckwith, 1970).” (Kuraoka, 1978, p.66)



Appendix G: Additional Oral Histories of Waialua

Below is a detailed list of additional people interviewed in 1977 by UH Mānoa's Ethnic Studies Oral History Project (UH Mānoa, 1977):

LOUIS J., JR. AILA

Birth Place: Waialua, O'ahu Born: 1901 Died: 1979

Sex: male Ethnicity: Hawaiian-Caucasian Language: English

Job: iron works laborer, musician, streetcar conductor

Project: Life Histories of Native Hawaiians

Description: A part-Hawaiian man recalls Hawaiian family life in Kawaihapai and Waialua, O'ahu, early 1900s; early (pre-World War I) involvement with the Mormon Church; and experiences as an entertainer.

Topic: Churches, Fishing, Language, Lifestyles - Hawaiian, Music, Waialua

Interviewer: June Gutmanis Interview Date: 1977

FAUSTINO BAYSA

Birth Place: Ilocos Norte, Philippines Born: 1908 Died: 1979

Sex: male Ethnicity: Filipino Language: English

Job: sugar plantation field laborer, sugar plantation hospital worker, sugar plantation mill worker

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A retired Filipino sugar and hospital worker shares his observations of plantation life in Waialua, O'ahu (1927 - 1976).



Topic: Customs and Beliefs, Depression, Philippines, Plantation Life, Waialua, World War II

Interviewer: Vivien Lee Interview Date: 1976

MAURICIO BUNDA

Birth Place: Iloilo, Philippines Born: 1897 Died: 1977

Sex: male Ethnicity: Filipino Language: English

Job: sugar plantation field foreman, sugar plantation field laborer

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A thirty-year field employee of Waialua Sugar Company recalls living and working conditions in a plantation setting.

Topic: Family Life, Housing, Immigration, Plantation Life, Waialua, Working Conditions

Interviewer: Pablo Lazo Interview Date: 1976

LORNA BURGER

Birth Place: Waialua, O'ahu Born: 1905

Sex: female Ethnicity: Hawaiian-Chinese Language: English

Job: entertainer, teacher

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A Hawaiian-Chinese schoolteacher recalls growing up in Waialua-Haleiwa as part of an ohana (extended family). Also covered in the interview are Hawaiian customs and beliefs.

Topic: Customs and Beliefs - Hawaiian, Education, Indigenous Hawaiian Religion, Lifestyles - Hawaiian, Waialua

Interviewer: Gael Gouveia Interview Date: 1976



EMIGDIO CABICO

Birth Place: Pangasinan, Philippines Born: 1909 Died: 1989

Sex: male Ethnicity: Filipino Language: English

Job: custodian, sugar plantation store employee, store owner

Project: Waialua and Haleiwa: The People Tell Their Story

Description: An Ilocano immigrant recalls his fifty years of residence in Waialua; highlighted are plantation life, storekeeping, and ethnic relations.

Topic: Depression, Ethnic Relations, Plantation Life, Social Activities, Stores, Waialua

Interviewer: Pablo Lazo Interview Date: 1976

ANTONE CAMACHO

Birth Place: Kahuku, O'ahu Born: 1894 Died: 1985

Sex: male Ethnicity: Portuguese Language: English

Job: sugar plantation field laborer, sugar plantation supervisor

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A fifty-year Waialua resident of Portuguese ancestry describes his childhood, his work on the sugar plantation, and the major historical events as they affected his community.

Topic: Customs and Beliefs - Portuguese, Depression, Plantation Life, Waialua, World War II

Interviewer: Chad Taniguchi Interview Date: 1976

Jitsuo Fujimura

Birth Place: Waialua, O'ahu Born: 1907 Died: 1990

Sex: male Ethnicity: Japanese Language: English



Job: railroad repairman, vegetable seller

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A retired vegetable seller describes his early life and work on Waialua Sugar Plantation.

Topic: Education, Plantation Life, Railroads, Recreation, Stores, Working Conditions

Interviewer: Howard Nonaka Interview Date: 1976

Richard Funai

Birth Place: Kawailoa, O‘ahu Born: 1909

Sex: male Ethnicity: Japanese Language: English

Job: amusement machines business owner, celery field foreman, teacher

Project: Waialua and Haleiwa: The People Tell Their Story

Description: The childhood, educational and work experiences of a retired schoolteacher from Waialua are highlighted.

Topic: Depression, Education, Ethnic Relations, Lifestyles, Waialua, World War II

Interviewer: Dale Hayashi Interview Date: 1976

Barbara Gibson

Birth Place: Kawailoa, O‘ahu Born: 1917

Sex: female Ethnicity: Japanese Language: English

Job: restaurant owner

Project: Waialua and Haleiwa: The People Tell Their Story

Description: The daughter of a restaurant owner shares recollections of family life, the Waialua



community, and the restaurant business.

Topic: Customs and Beliefs, Ethnic Relations, Family Life, Strikes, Waialua, World War II

Interviewer: Gael Gouveia Interview Date: 1976

Frank Gueco

Birth Place: Camiling, Tarlac, Philippines Born: 1910

Sex: male Ethnicity: Filipino Language: English

Job: agricultural researcher, irrigation worker

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A sixty-six-year-old Filipino immigrant shares his recollections of work, community life, and ethnic relations on Waialua Sugar Plantation.

Topic: Community, Ethnic Relations, Plantation Life, Sugar Cane, Waialua, Working Conditions

Interviewer: Araceli Agoo Interview Date: 1976

Adam Holmberg

Birthplace: Waipahu, O'ahu Born: 1911 Died: 1987

Sex: male Ethnicity: Portuguese Language: English

Job: sugar plantation locomotive brakeman, shipyard night watchman, sugar plantation field

laborer Description: A fifty-year Waialua resident of Portuguese-Swedish ancestry talks about

sugar plantation work, family, and community life.

Topic: Customs and Beliefs - Portuguese, Family Life, Recreation, Sugar Cane, Waialua

Interviewer: Gael Gouveia Interview Date: 1976



Petra Izon

Birth Place: Iloilo, Philippines Born: 1905 Died: 1993

Sex: female Ethnicity: Filipino Language: English

Job: homemaker, pineapple cannery worker, waitress

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A Filipina recalls family and plantation life in Waialua (1922 - ca. 1950).

Topic: Customs and Beliefs, Family Life, Immigration, Philippines, Plantation Life

Interviewer: Araceli Agoo Interview Date: 1976

Noriyu Koga

Birthplace: Kumamoto, Japan Born: 1904 Died: 1982

Sex: male Ethnicity: Japanese Language: English, Japanese (translation)

Job: vegetable seller Description: The uncertainties and hardships entailed in plantation labor, contract farming, produce wholesaling, and vegetable peddling are recalled by an issei resident of Waialua. Topic: Family Life, Strikes, Sugar Cane, Waialua, Working Conditions, World War

Interviewer: Howard Nonaka Interview Date: 1976

Gary Kunihiro

Birth Place: Hale'iwa, O'ahu Born: 1917

Sex: male Ethnicity: Japanese Language: English

Job: carpenter, contractor, farmer, pineapple field laborer

Project: Waialua and Haleiwa: The People Tell Their Story

Description: Waialua plantation life, farming, and carpentry are described in an interview with a



sixty-six-year-old nisei.

Topic: Farming, Lifestyles, Pineapple, Plantation Life, Recreation, Waialua

Interviewer: Perry Nakayama Interview Date: 1976

Joshua Lee

Birth Place: Līhu‘e, Kaua‘i Born: 1913 Died: 1989

Sex: male Ethnicity: Korean Language: English

Job: sugar plantation manager's assistant, electrician's helper

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A long-time Waialua resident (1920 - 1976) talks about his childhood, educational experiences, World War II, and involvement in the local Korean community.

Topic: Community, Education, Lifestyles - Korean, Recreation, Waialua, World War II

Interviewer: Vivien Lee Interview Date: 1976

Thomas Lee

Birth Place: Keālia, Kaua‘i Born: 1920 Died: 1995?

Sex: male Ethnicity: Korean Language: English

Job: sugar plantation field worker, sugar plantation public relations director

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A Korean resident recalls plantation life in Waialua (1920 - ca. 1930).

Topic: Ethnic Relations, Family Life, Lifestyles, Recreation, Waialua, Working Conditions

Interviewer: Vivien Lee Interview Date: 1976



Hook Chen Lew

Birth Place: Waialua, O‘ahu Born: 1900 Died: 1991

Sex: male Ethnicity: Chinese Language: English

Job: sugar plantation mill supervisor, sugar plantation field worker, sugar plantation water pump tender

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A second-generation Chinese sugar plantation worker recalls his childhood in a Waialua plantation camp, early 1900s. He also talks about working conditions on the plantation and his rise from field worker to mill supervisor.

Topic: Pineapples, Plantation Life, Sugar Cane, Unions, Waialua, Working Conditions

Interviewer: Vivien Lee Interview Date: 1976

David Mahoe

Birth Place: Hale‘iwa, O‘ahu Born: 1910

Sex: male Ethnicity: Hawaiian-Japanese Language: English

Job: sugar plantation crane operator, sugar plantation laborer

Project: Waialua and Haleiwa: The People Tell Their Story

Description: Hawaiian-Japanese plantation worker recalls his childhood in Hale‘iwa, 1910s - 1920s. He also discusses working conditions in the Waialua Sugar Company and his union involvement.

Topic: Plantation Life, Strikes, Sugar Cane, Unions, Waialua, Working Conditions

Interviewer: Gael Gouveia Interview Date: 1976



Trinidad Marcella

Birth Place: Honoka‘a, Hawai‘i Born: 1911 Died: 1994

Sex: female Ethnicity: Puerto Rican Language: English

Job: homemaker, laundry worker

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A Puerto Rican woman recalls family and community life at Waialua Sugar Plantation (1926 - 1976).

Topic: Depression, Ethnic Relations, Plantation Life, Unions, Waialua, World War II

Interviewer: Norma Carr Interview Date: 1976

John H. Midkiff

Birthplace: Stonington, Illinois Born: 1893 Died: 1984

Sex: male Ethnicity: Caucasian Language: English

Job: director-consultant, sugar plantation irrigation supervisor, sugar plantation manager

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A plantation manager of Waialua Sugar Company in the 1930s and 1940s.

Francis Miyake

Birth Place: Waialua, O‘ahu Born: 1906 Died: 1988

Sex: male Ethnicity: Japanese Language: English

Job: sugar plantation field worker, teacher

Project: Waialua and Haleiwa: The People Tell Their Story



Description: The son of an issei storekeeper describes his early life in Waialua, his educational experiences, and forty-year teaching career. Topic: Education, Plantation Life, Sport

Seiichi Miyasaki

Birth Place: Waialua, O‘ahu Born: 1903 Died: 1993

Sex: male Ethnicity: Japanese Language: English

Job: physician

Project: Waialua and Haleiwa: The People Tell Their Story

Description: One of the first non-plantation doctors in Waialua-Haleiwa describes his upbringing, training, forty-year medical practice, and involvement in the community.

Topic: Education, Lifestyles, Medicine, Recreation, Waialua, World War II

Interviewer: Norma Carr Interview Date: 1976

Nobuyoshi Nakatsu

Birth Place: Kawaiiloa, O‘ahu Born: 1904 Died: 1983

Sex: male Ethnicity: Japanese Language: English

Job: sugar plantation field laborer, sugar plantation mill laboratory worker and supervisor

Project: Waialua and Haleiwa: The People Tell Their Story

Description: Living and working conditions at Waialua sugar plantation (1904 - 1976) are the focal points of an interview with a nisei resident of the community.

Topic: Lifestyles, Recreation, Strikes, Sugar Cane, Waialua, Working Conditions

Interviewer: Perry Nakayama. Interview Date: 1976



Manabu Nonaka

Birth Place: Honolulu, O‘ahu Born: 1915

Sex: male Ethnicity: Japanese Language: English

Job: water supply employee, pineapple field worker, trucker

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A nisei resident of Waialua describes his childhood experiences and work experiences as a teacher, pineapple field worker, Civilian Conservation Corps member, and water inspector.

Topic: Education, Food, Lifestyles, Recreation, Stores, Waialua

Interviewer: Howard Nonaka Interview Date: 1976

William Paty

Birth Place: Honolulu, O‘ahu Born: 1921

Sex: male Ethnicity: Caucasian Language: English

Job: agriculturalist, sugar plantation manager

Project: Waialua and Haleiwa: The People Tell Their Story

Description: The manager of Waialua Sugar Company compares current and past management policies and talks about the role of the company in community activities, technological advancements in the industry, and the relationship of management and union.

Topic: Community, Industry, Sugar Cane, Unions, Waialua

Interviewer: Gael Gouveia Interview Date: 1976



William Rego

Birth Place: 'Ewa, O'ahu Born: 1909

Sex: male Ethnicity: Portuguese Language: English

Job: sugar plantation laborer, sugar plantation overseer

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A description of life and work on O'ahu's Waialua Sugar Plantation (ca. 1913 - 1976) is provided by a retired overseer.

Topic: Plantation Life, Recreation, Sugar Cane, Waialua, Working Conditions, World War II

Interviewer: Norma Carr Interview Date: 1976

Lucy Robello

Birth Place: Waialua, O'ahu Born: 1905 Died: 1981

Sex: female Ethnicity: Portuguese Language: English

Job: homemaker

Project: Waialua and Haleiwa: The People Tell Their Story

Description: Work, family, and community life are recalled and commented on by a Portuguese woman who has lived in Waialua since 1905.

Topic: Customs and Beliefs, Family Life, Plantation Life, Portugal, Sugar Cane, Waialua

Interviewer: Chad Taniguchi Interview Date: 1976

Seraphine Robello

Birth Place: Waialua, O'ahu Born: 1905 Died: 1987

Sex: male Ethnicity: Portuguese Language: English



Job: sugar plantation electrician, sugar plantation field laborer

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A retired Waialua Sugar Company employee discusses work on the plantation (ca. 1920 - 1969) and post-war ILWU activities, including organizations, negotiations and strikes.

Topic: Plantation Life, Politics - Hawai'i, Sugar Cane, Unions, Working Conditions, World War

II Interviewer: Chad Taniguchi Interview Date: 1976

Alfredo Santiago

Birth Place: Honolulu, O'ahu Born: 1908 Died: 1994

Sex: male Ethnicity: Puerto Rican Language: English

Job: sugar plantation locomotive brakeman and foreman, mule driver

Project: Waialua and Haleiwa: The People Tell Their Story

Description: A retired Puerto Rican-Portuguese locomotor brakeman describes the lifestyles of Puerto Ricans and others who worked on Waialua Sugar Plantation (ca. 1920 - 1976).

Topic: Ethnic Relations, Lifestyles, Railroads, Sugar Cane, Waialua, Working Conditions

Interviewer: Norma Carr Interview Date: 1976

Ray Sarmiento

Birth Place: Pangasinan, Philippines Born: 1912

Sex: male Ethnicity: Filipino Language: English

Job: sugar plantation camp supervisor, sugar plantation field supervisor, sugar plantation housing supervisor

Project: Waialua and Haleiwa: The People Tell Their Story



Description: A Filipino luna's perspectives on life and work at Waialua Sugar Plantation (1929 - 1963) are highlighted in this interview.

Topic: Crime, Depression, Plantation Life, Sugar Cane, Working Conditions, World War II.

Interviewer: Araceli Agoo Interview Date: 1976

Harold Shin

Birth Place: Līhu‘e, Kaua‘i Born: 1921

Sex: male Ethnicity: Korean Language: English

Job: sugar plantation field worker, sugar plantation machinist, army draftee

Project: Waialua and Haleiwa: The People Tell Their Story

Description: Family life, work as a plantation machinist, experiences as a post-World War II draftee in Asia, unionization, and the anti-Vietnam War movement are discussed by a Waialua resident of Korean ancestry.

Topic: Korea, Lifestyles, Politics - National, Sugar Cane, Unions, Waialua

Interviewer: Perry Nakayama Interview Date: 1976

Lowell Takahashi

Birth Place: Waialua, O‘ahu Born: 1912 Died: 1995?

Sex: male Ethnicity: Japanese Language: English

Job: pineapple field worker, postal clerk, postmaster

Project: Waialua and Haleiwa: The People Tell Their Story

Description: The lifestyle of a Japanese family and the operations of the Waialua post office are highlighted in an interview with a retired postmaster.



Hajime "Gandhi" Warashina

Birth Place: Mokulē'ia, O'ahu Born: 1915 Died: 1986

Sex: male Ethnicity: Japanese Language: English

Job: athletic director, store clerk, sugar plantation field laborer

Description: A lifelong resident of Waialua sugar plantation (1915 - 1976) shares his recollections of childhood, education, recreation, and work.

Topic: Depression, Food, Recreation, Stores, Unions, World War II

Interviewer: Dale Hayashi Interview Date: 1976

Customs and Beliefs - Chinese, Ethnic Relations, Lifestyles - Chinese, Plantation Life, Waialua

Interviewer: Vivien Lee Interview Date: 1976

Florence Yokomoto

Birth Place: Hanapēpē, Kaua'i Born: 1907

Sex: female Ethnicity: Japanese Language: English

Job: homemaker, sugar plantation store clerk

Project: Waialua and Haleiwa: The People Tell Their Story

Description: Family and community life are recalled by a woman who worked as a clerk (ca. 1930s - 1965) in the Waialua plantation store.

Topic: Lifestyles, Recreation, Stores, Unions, Waialua, World War II

Interviewer: Gael Gouveia Interview Date: 1976

Adelaide Ka'ai McKinzie

Birth Place: Honolulu, Hawai'i Born: 1901



Sex: female Ethnicity: Hawaiian-English Language: English

Job: teacher

Project: Waikīkī, 1910 - 1985: Oral Histories

Description: A woman of Hawaiian ancestry describes Waialua on Molokai, including subsistence farming and fishing, Hawaiian neighbors, and home; move to Kaunakakai, where her father was a school teacher-principal; and Molokaʻi Ranch. She also describes Waikiki where she spent summers; Paoa family; Kalia home; neighborhood families; swimming; gathering of food; piers and other landmarks; visits to Queen Liliuʻokalani; Kamehameha.



Appendix H: Public Testimonies Pertaining to Ka'ena Point

DECEMBER 2006

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SPLASHBACK

Ka'ena's Significance and Legacy

by Thomas T. Shirai Jr.



Taro farmer fisherman and master carpenter, David Peahi Keao Jr., repairs a lobster net in his front yard. Aloha. I'd like to take the opportunity to share with everyone some of my family's stories that illustrate how significant the Ka'ena ahupua'a is from a seafood subsistence perspective. I will connect these stories of old with modern articles that were featured in past issues of HAWAII FISHING NEWS.

I had the privilege to be raised in Mokulei'a by my grandparents, David and Abigail Keao. Through them, I've learned much about my grandfather's 'ohana and their relationship to the northwest coastline of Waialua, which encompasses Kamananui, Mokulei'a, Auku'u, Kawaihapai, Kealia and Ka'ena. The emphasis in this article will be on Ka'ena.

The Bishop Museum's 1933 publication entitled "Archeology of Oahu" by McAllister featured my grandfather's kupuna and grandmother Annie Keahipaka, who shared some family stories and knowledge of Waialua that included Ka'ena.

Hawaiian Stories of Ka'ena

The first story is a version of how Maui tried to unite O'ahu with Kaua'i. Excerpts from this publication are as follow:

"In a version told to me by Annie Keahipaka, Maui had many helpers tugging at the line. One disobeyed orders and looked back as Kaua'i was being drawn up to O'ahu. This caused the line to break and Kaua'i to slip back into the ocean, with only the fragment Pohaku O Kaua'i remaining, which is proof of Maui's mighty effort."

Also from "Archeology of Oahu," the next story mentions Ka'ena Point as an excellent fishing ground (ko'a): "At one time Maui was fishing at Ka'ena and caught a huge red fish (kumu) which he dragged from Pohaku O Kaua'i to Kuakala Hei'au and placed it there. The menehune found this kumu (goatfish) named Kumunuiakea and cut it into small pieces. Then when the sea covered the land (Kaiakahinalii), pieces of this fish went back to the ocean. Since then the kumu are small."

This part of the story means that this variety of fish never attained the size of Kumunuiakea; however, small kumu became abundant at Ka'ena.



Kaleni Smith, Paul Akiona and Bing Chock stumbled onto a kumu ko'a in 1957 and speared 250 lbs of fish.

In 1994, HFN featured an article about three scuba divers who went spear fishing at Ka'ena Point, discovered a pristine kumu ko'a and caught a lot of this species of fish in 1957. The photo that accompanied this article displayed the fish caught. Judging by the photo, the average size appeared to be about 5 lbs.

Also from "Archeology of Oahu," the third story that I'd like to share is about a supernatural octopus (kupua) called Kakahe'e that lived at Ka'ena: "Pi'ikoi-a-ka-Alala and his father were on a canoe travelling to O'ahu where they planned on visiting his sister when Pi'ikoi-a-ka-Alala while still far from land sighted a huge octopus in a hole near where the sea washes ashore. He informed his father, took aim at Kakahe'e with his bow and arrow, letting it fly through the air and finally piercing Kakahe'e. They landed at Waiakaaiea and then proceeded to beat it to death. Kakahe'e met the same fate as Kumunuiakea, and thus creating an abundant he'e (octopus) ko'a."

The February 1994 issue of HFN featured a fisherman who had caught a large octopus at Ka'ena. Also, it's fitting that the current state record for largest octopus was caught at Ka'ena.

In the Bishop Museum's 1940 publication entitled "The Hawaiian Planter," my great-grandfather Kaaemoku Kakulu shared the name of a freshwater spring called Ka'aie'a located in the mountains just past Camp Erdman where sweepage from Ka'aie'a crossed the roadway and entered the ocean. There it created a small mulu'ai (headwater) where nutrients supply marine life with food and thus created an abundant seafood subsistence area (ko'a). Sweepage from Ka'aie'a made its way to the ocean up to 1998 when it was capped and never flowed again.

Family History

My grandparents and I would periodically go holoholo to Ka'ena to gather such delicious food as shellfish ('opihi and pipipi), seaweed (limu kohu), sea cucumber (loli), sea urchin (wana, haukiuki and hawaii) and many others. They would make pa'akai (salt) on a parcel of land that his family owned at Ka'ena where this seafood subsistence gathering took place.



Stewart Matsunaga, bottom fishing in 250 feet of water outside Ka'ena Point when he got this 19-lb 1-oz tako.

Before I came along, my grandfather was a taro farmer and a fisherman who specialized in lobster fishing. He would paddle his canoe with my grandmother and uncle from a place he called McInerny (same store that was at Ala Moana) located on the shoreline at Auku'u, which is adjacent to Kawaihapai, and paddle to his fishing grounds. Ka'ena was one of his grounds. He learned these skills from his grandfather, Kaaemoku Kakulu, who was the last konohiki of Kawaihapai. The McInerny family allowed my grandfather to leave his canoe on the parcel that they owned during that time.

After catching the lobster, he would put them in 100-lb burlap bags and load them onto the train at Kawaihapai Station to be delivered to Kekaulike Market to a family that operated a fish stall. Later in the week, he would catch the train and pick up his money in Honolulu.

Although that era is gone, the names of places located within Ka'ena remain. I know there are others with similar stories that keep these places and memories of our kupuna alive.

I hope this has been informative. I am grateful to share some of my family's legacy that included Ka'ena.

Malama 'aina.

... Thomas

DLNR Holds Public Meeting To Discuss Evening Closure of Keawa'ula Section of Ka'ena Point State Park

"We want to address long-standing problems with illegal evening activities at the park, damage to natural resources and potential for injury to the public at a very isolated and remote area."

—DLNR Chairperson Peter Young

"We strongly disagree with denying fishers and families access to shorelines. This is an enforcement problem, not an access problem."

—Chuck Johnston

"I understand that the people at state parks are trying to find a way for the fishers to continue using the shoreline during the evening hours, yet cut down on crime."

—Clifford Inn



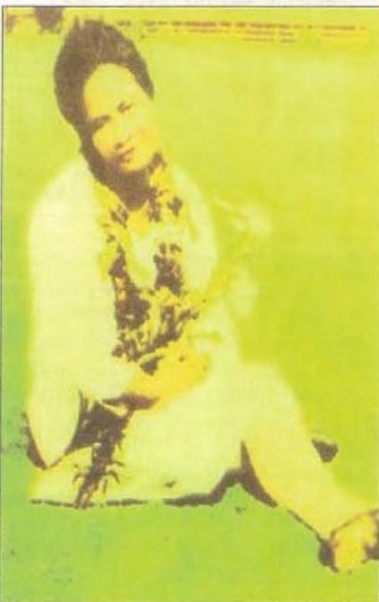


Aloha Chuck,

In the December 2006 issue, Hawaii Fishing News featured an article I wrote about Ka'ena Point and my family's legacy. Included are pictures from my photo album taken in 1968 when my Grandparents (David & Abigail Keao) and I were also accompanied by my Father (Thomas Shirai) on this holoholo to Ka'ena. The primary seafood subsistence area that my Grandparents would go to was located on Ohana Aina situated at the tip of Ka'ena. That parcel dates back to The Mahele (Grant 1665) when my Grandpa's Kupuna owned a portion of it and continued until World War II when the US Military condemned parcels such as this one to established their installations and training areas. After WWII ended aina (land) such as this was to revert back to owners however, many never did.

Regardless of this, my Grandparents continued to frequent there for subsistence purposes after my birth. These photos were taken in 1968 and a few years later, we stopped going to Ka'ena due to increased recreational and subsistence usage and along with the lack of stewardship such as conservation that defeating the concept of Malama Aina. Among the subsistence affected is gathering and making paakai (sea salt). In recent years entities such as the Mokule'ia Community Association have been a tremendous part of clearing Opala from this Wahi Pana.

Today this parcel is now known as the Ka'ena Natural Area Reserve (NAR) where Wildlife (Flora and Fauna) are protected. Gone are those memoirs of abundant seafood subsistence and vehicular transiting to Keawaula and the Waianae Coastline due to erosion of the road years ago which was part of the O'R & L train track. The Natural Area Reserve also protects several cultural sites within it which includes Leina Ka Uhane and Fishing Ko'a (shrines) for the once abundant subsistence. Off Shore of the NARS, is an established Bottom Fish Restricted Fishing Area (BFRA - A). The Ka'ena Natural Area Reserve Predator-Proof Fencing Project will give this area of Ka'ena Ahupua'a the afforded protection it is highly deserving of.



Information including a video about this project can be found on the Department of Land & Natural Resources (DLNR) website: <<http://www.restorekaena.org/gallery-videos.html>>



Thank you for the opportunity to share some of my Ohana legacy and mana'o. Thomas T Shirai Jr. Mokule'ia, Waialua



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BUREAU OF OCEAN ENERGY MANAGEMENT
PACIFIC REGION SCOPING MEETING
TO PREPARE AN ENVIRONMENTAL ASSESSMENT
ON POTENTIAL OFFSHORE WIND LEASES
ISLAND OF OAHU, HAWAI'I
JULY 21, 2016

TRANSCRIPT OF PROCEEDINGS

Held at the Waialua Elementary School Cafeteria, 67-020
Waialua Beach Road, Waialua, Hawai'i, on Thursday,
July 21, 2016, commencing at 6:00 p.m.

REPORTED BY:

CYNTHIA L. MURPHY, RPR, CSR 167
Certified Shorthand Reporter
State of Hawaii

RALPH ROSENBERG COURT REPORTERS, INC.
Honolulu, Hawaii (808) 524-2090



1 Honolulu International Airport is \$1 million a month. You
2 got something that can handle that weight, if it can
3 already handle 18-wheel trucks fully loaded and that type
4 of heavy equipment, could you imagine if they make it
5 strong enough to handle aircraft to land? I think so.
6 And it's -- I've circulated a lot of that on Facebook.

7 And what I'd like to address about -- I'm not
8 going to touch up on cultural things because -- what I
9 have to say was done 1930, and they're all in this book
10 (indicating), the Hawaiian people, during my lifetime,
11 with my grandfather and grandmother over there. If you're
12 going to do a history report, you better do it correctly
13 and do it completely. There are lots that do not do a
14 complete meaning. You think that Kaena Point is just the
15 leaping point of souls?

16 How many fishermen in here? I'll give you
17 something so you guys can catch some more fish.

18 One of the greatest fishermen is Maui. He and
19 his brothers fished up the Hawaiian Islands at Kaena
20 Point. So what does that mean? It's not dead people we
21 talking about. That's the beginning of life. You got
22 stories of Kumunuiaki. You have stories of Pikoi-alala
23 and Kakahee. The largest state record -- the state record
24 for opelu is off of Kaena Point, two pounds. That's
25 pretty damn big for one opelu. Numerous hundred pound

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1 stayed out there and camped. The last day, when the Coast
2 Guard and Navy was done they asked them, the families:
3 "Look for them in Kauai. Please, please go to Kauai."
4 Because these locals know the currents are connected
5 between Oahu and Kauai. Guess what? Two life vests and
6 two kids in the water were found off the coast of Kauai.
7 If that doesn't tell you that we have currents here that
8 connect these islands.

9 This is not the mainland, you guys. This is not
10 a bunch of states all connected together. This is a
11 separate state to itself that has fishing, that has
12 tourism, that has sunsets, that has culture like the
13 mainland has never seen. We cannot destroy that here. We
14 worked hard to get a bird refuge out there for our
15 albatross. They have six-foot wing spans. I can talk to
16 a bird expert all day, but I can tell you, you put
17 equipment out there, it's going to attract the fish, the
18 fish attract the birds. And the birds are going to get
19 through this with six-foot wing spans? I asked the Norway
20 guy that wants to do this. "Oh, we did it in Norway." I
21 said, "How big are your birds?" "Oh, about four inches."
22 I said, "Well, great. That wasn't a problem for you in
23 Norway. We have six-foot spans here, and we tried to
24 protect those birds forever." You talk about you're not
25 part of the National Wildlife Sanctuary? Well, you are if

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1 MS. DAWN CHANG: Thank you, Bob.

2 After Bob, I have Kawika, Paul, and then Blake.

3 MR. KAWIKA AU: Aloha. My name is Kawika Au. I
4 come from Waialua. I wanted to talk a little bit about
5 cultural signs out there and how this is -- it's not just
6 aesthetics. It's an affront to the Hawaiian people.
7 Kaena is a sacred spot. It's not a souls' leap. There's
8 a Leina a Ka'uhane out there. That's where our spirits go
9 into the next world, into the realm of Po. To have them
10 leap into cables and turbines is offensive to me.

11 There are families in this neighborhood -- I
12 believe there's two in this room who belong to the Pele
13 clan. So that that story that you guys hear about Kaena,
14 Pele and her sister and her brother who was named -- Kaena
15 was named after her brother Kalaeokaena -- those are real
16 people. They're not legends. They're not folklore.
17 That's oral history of our people. They were passed down
18 from generation to generation to generation. Those
19 families still live in this community. They still worship
20 out there. They still practice out there. They might not
21 be singing, they might not do it in public, but they are
22 there. There's evidence of them out there. There are
23 still families that I know of who put their iwi in the
24 caves in Kaena so that they can have the view of that
25 channel to Kauai, the connection.

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1 There's eight channels that surround these
2 islands. It's a cultural landscape. You know, the
3 American way of thinking is that it is a way to separate,
4 it's what separates the islands. For us, it's what
5 connects us. It's what connects us to the next island.

6 The connection between Oahu and Kauai is huge.
7 And I'm not going to stand up here and tell you all the
8 history. Tommy can give the name of those books. I hope
9 you guys look into those books. Again, they're not
10 legends. These are oral histories, and they're our
11 people.

12 To put the -- there's been a lot of talk about
13 aesthetics. You know, this community has been burned by
14 windmills before. And someone stood up and said that it's
15 already a done deal, and we're just here, you know,
16 because you have to be here, because you say you have to
17 be here. That's happened in this community before. I'm
18 sorry. I didn't know how loud I go. But we don't want it
19 to happen again. Kaena is too much of a special place.
20 The things that happen out in that spot, not to mention
21 all the fishing that goes out there, not to mention all
22 the cultural practices that go out there, but the
23 aesthetics of when I pass, when I go, when my iwi are
24 placed out there, am I going to have to look at kupuna --
25 at windmills? Am I going to have to stare at windmills

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1 when I look across that channel? And that's hewa, that's
2 huge. That's a horrible thing.

3 I'm not worried about aesthetics in this life.
4 I can already look around as a Hawaiian, and I see these
5 buildings like this. And you talk about aesthetically
6 offensive. Anything that's not Hawaiian-owned, I believe,
7 is aesthetically offensive. So when -- and I'm sorry if
8 that offends people in this room, but that's just the way
9 I feel when you start talking about aesthetics. Yeah,
10 it's not this life that I'm worried about. It's the next
11 one. And you guys are encroaching upon my afterlife and
12 the afterlife of my kupuna, and that's offensive to me.

13 Speaking for children, I've got three daughters
14 who were raised out here, went to Waialua High School.
15 They now go to U.H. They couldn't be here tonight.
16 They're very against this. They think that alternative
17 energy is the way to go. Off of Kaena is no way. It's
18 not appropriate. It's just not appropriate. And that's
19 all I have to say. Mahalo.

20 MS. DAWN CHANG: Mahalo, Kawika.

21 After Blake, I have Lisa McDaniel.

22 Do you want to speak, Lisa?

23 And then after Lisa, Max.

24 Blake. Thank you.

25 MR. BLAKE McELHENY: Hello. My name is Blake

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1 communities. Our communities don't want this.

2 On the plus side, okay, the wind blows, the sun
3 shines, the wind blows, electrons flow, and some money is
4 building around. Okay. So let's go to the other side,
5 the other column, the minus column. Oh, my goodness. The
6 environmental minuses are huge. And I'm not going to sit
7 here and name them all for you. But, you know, at some
8 point, somebody is going to say, "Oh, well, yeah, look at
9 this bad stuff, but that's tolerable." And it gets very
10 subjective. But there's a lot of minuses.

11 On the cultural side, it's just a total affront.
12 If you've lived here for a while -- I've lived in Hawaii
13 around 50 years now. I've learned a lot about respect for
14 the culture. I mean, that's what you do is you respect
15 Hawaiian culture. I mean, I'm not Hawaiian, don't want to
16 pretend to be Hawaiian. I'd love to be Hawaiian. But I
17 respect the Hawaiian culture.

18 And to do this out Kaena Point is just a huge
19 slap in the face, and it's a take-away. What you were
20 saying about connectivity between Kauai and Oahu, Oahu has
21 been here for three million years. The animals been
22 figuring it out -- you know, 71 miles between Kaena Point
23 and Nawiliwili. You know, if you're a creature that moves
24 through the archipelago, you figured it out, you know,
25 couple million years ago the best way to deal with that.

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1 to the side of them for these turbine blades. You know, I
2 don't know how the birds act in Ventura County, but over
3 here, they're huge bird piles, especially Kaena Point.
4 And guarantee you, Penguin Bank is the same way, too.

5 The other thing is Kaena Point is an area of
6 natural upwelling. You know, historically, there was ahi
7 koas over there because of that upwelling current, all the
8 cold water and nutrients pushing up. That's where the
9 ahi's would be and that's a prime fishing ground. You try
10 to throw in a wind turbine, anything that floats or is
11 more to the ground, even just one of those is going to
12 generate thousands of birds. And you multiply that by 50
13 or 100 or 150, you guys -- you guys going get sued up the
14 ass, man.

15 So I tried to write some notes down but -- so my
16 first point was windmills, wind turbines, anything
17 floating in the ocean, especially in that area, Penguin
18 Banks, anywhere in Hawaii, they act as FADs. We call them
19 FADs. That's fish aggregation devices.

20 The other issue with Kaena Point, Penguin Banks,
21 anywhere you go in Hawaii, because all of the ocean in
22 Hawaii gets used, all of it, there's always fish
23 somewhere. It needs to be open for fishing. But these
24 windmill FADs will basically act as a vacuum cleaner for
25 the migratory species like yellow fin tuna, skip jack, you



1 now, ono, mahimahi especially. And what's going to happen
2 is, you know, I guarantee you guys going close off these
3 areas -- and don't tell me you not going to close them
4 off -- you guys going close them off. It's going to act
5 as a giant vacuum cleaner, sucking all the fish because
6 the small fish are going to be drawn to these things.
7 They're going to stay there. There's no reason for them
8 to leave because that's a structure. That's going to
9 breed a small little ecosystem where they can hide from
10 predators. And what's going to happen then is that's
11 going to draw all the other sea birds and all the ahi's,
12 all the pelagic fish there. And what's going to be left
13 outside? Nothing. So whatever -- whatever type of --
14 what did you guys call them? -- site assessments you guys
15 planning to do, I don't think -- that site assessment is
16 not going to tell you what will happen when you put these
17 things in there.

18 So my advice is stop now, because no matter what
19 your assessment is going to tell you, it's not going to
20 duplicate what's really going to happen. As a commercial
21 fisherman, I'm tired of losing fishing areas. You know,
22 my bread and butter is opakapaka and onaga. That's all
23 because of that Kaena current over there. And they
24 already have a big closed area. You guys close off more,
25 I'll just turn into a poacher.

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1 What I tend to see -- I'm going to say this
2 again -- but the proposed area for lease is, again, mammal
3 migratory routes. That would be for whales that are
4 federally protected, seals, honu, and our birds. And it
5 makes no sense that the state has initiated the Kaena
6 Point preservation area for these migratory birds, and
7 it's finally -- the population is finally rebooting
8 itself. And here comes a proposal where, again, that
9 could decrease the bird supply. And again, our fishermen
10 rely upon the birds.

11 I'm going to reiterate, again, from the last
12 couple times that I've spoke, it is a navigation route
13 from Kauai to Oahu. And it is a direct link -- yeah, the
14 island of Kauai and Oahu, right here, just from Waialua,
15 we have -- there is Waialua right across from us. It's
16 the direct link. And if you ever need to see this,
17 please, again, your Environmental Impact Statements really
18 needs to start going deeper and talking to organizations
19 that understand and participate and practice these ancient
20 practices.

21 Another ancient practice is the luna ka'uhane,
22 which is the leaping stone or the lele stone, where our
23 'uhane jump off. And what I'd liken it to is that -- I'll
24 be honest, when I pass in the world, that's where my soul
25 will go. I believe that. I go there every day. I

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**MINUTES FOR THE
MEETING OF THE
BOARD OF LAND AND NATURAL RESOURCES**

DATE: FRIDAY, JANUARY 8, 2010
TIME: 9:00 A.M.
PLACE: KALANIMOKU BUILDING
LAND BOARD CONFERENCE ROOM 132
1151 PUNCHBOWL STREET
HONOLULU, HI 96813

Chairperson Laura Thielen called the meeting of the Board of Land and Natural Resources to order at 9:05 a.m. The following were in attendance:

MEMBERS

Laura Thielen
David Goode
Jerry Edlao
Rob Pacheco

Ron Agor
John Morgan
Dr. Sam Gon

STAFF

Morris Atta/LAND
Michael Constantinides/DOFAW
Chris Conner/ OCCL
Lindsay/DOFAW
Pua Aiu/HP
Francis Oishi/DAR

Paul Conry/DOFAW
Robert Kennedy/DOFAW
Audrey Barker/OCCL
Brent Ligemeyer/DOFAW
Curt Cottrell/PARKS

OTHERS

Linda Chow, Deputy AG
Neil Simms, D-25
Rob Parsons, D-25
Richard DeRopertis, C-5
Reverend John Hoover, D-12
Brian Vinson, D-23
Jim Stone, M-4
Sophia Maikui, D-11
Steve Baczkiewicz, D-17
Gregory Spencer, C-3
Huang Chi Kuo, C-1
Jonlyn Kamokakane, C-1

Bill Wynhoff, Deputy AG
Todd Madsen, D-25
Marti Townsend, D-25, C-1
Robert Reiarson, D-6
Leolani Kim, D-12
Conrad Hokama, D-8
Mike Tressler, M-4
Ron Self, D-17
Vernon Char, D-21
Leila Hubbard, C-1
Summer Nemeth, C-1
Ashley Adams, C-1



of that. The ESRC has looked at it and determined it would not change the material aspects of the habitat conservation plan. This is a housekeeping process to do that.

Gregory Spencer, Wildlife Biologist representing Kaheawa Wind Power II said he was here for any questions.

Unanimously approved as submitted (Edlao, Pacheco)

Item C-1 Issuance of Immediate Right of Entry to Conduct Conservation Management for the Kaena Point Ecosystem Restoration Project on Kaena Point Natural Area Reserve and Kaena Point State Park, TMKS 8-1-001-006; 8-1-001-022; 6-9-001-030; 6-9-002-004; 6-9-002-009; 6-9-002-013, Oahu

Numerous written testimonies were distributed.

Mr. Conry conveyed that staff has done a great deal of outreach – 1800 people since the summer of 2007 via brochures, website, news articles and television. This item has gone through an MOA, contested case, a final EA and meetings with the public. In 2009 the final EA was approved and the SMA permit was granted. The cultural issues were the main concerns resulting in site visits. The design of the fence was revised to accommodate those concerns and SHPD (State Historic Preservation Division) went out to check on historic sites. There were a number of written testimonies in support and two opposing where Mr. Conry distributed signed handouts.

Lela Hubbar, a kupuna representing Na Koa Ikaika testified in favor of the fence relating that her family is from Waianae and fish at Kaena. She suggested having a volunteer inform people why the gates were there and explain what is out there. The fence can't keep out the fishermen who want to walk in.

Chair Thielen presented Ms. Hubbar the map and recommended that staff could assist her on it.

Huang Chi-Kuo, a biologist distributed his written testimony expressed his concern that fishermen and local people are being displaced and allowing eco-tourism to come in. He thinks the reason for the fence is for conservation is a lie that it is a waste of money reporting to the public via the media. Mr. Kuo compared Kaena Point to an off-shore island that eradicating one species of animal will cause suffering for another species citing the example of Chinaman's hat where there is an ant infestation. He doesn't understand how the EA was approved because it doesn't make sense to him. There will be destruction to the environment from the digging and concrete poles. Mr. Kuo is against this project because it is flawed resulting in worst invasions of non-natives. The EA is inadequate and biased which will result in the collapse of the eco-system and if this is approved he wants a contested case hearing.

Chair Thielen said to submit his written petition within 10 days to staff.



Summer Nemeth testified that she was confused why the contested case was denied due to lack of standing explaining that she comes from an 'ohana from the area and she doesn't identify as a lineal descendent as defined by the Federal Government. Ms. Nemeth has worked with advisory groups for 20 years and can't understand why the contested case points were refuted. She read item i. in the submittal saying that it has changed and a new CDUA is needed. Ms. Nemeth asked when the ecological monitoring was conducted referring to Mr. Kuo's testimony. As a cultural practitioner, there are many varieties of the arts and a study needs to be done first. She went on to express how culturally inappropriate this project was that this area is sacred with the leina (souls leap) and a gate is hewa (wrong) that this area is tied to their (Hawaiians) cosmology. When there is desecration there is death. Ms. Nemeth related that she worked in construction noting that this steel fence will degrade with all the salt in the air and speed up the oxidation and asked whether the repairs will be done fast enough to keep the rodents out. Also, she asked whether rodenticides would be used and impacts to the birds, especially the native pueo where chicks are fed poisoned rodents. Ms. Nemeth had concerns with the iwi burials on the upper slopes that could be negatively damaged. A New Zealand article was cited saying a completely enclosed fence is effective and used trapping instead of rodenticide. Kaena Point is being used as a guinea pig for this fence project. She wanted to know about the 2008 and 2009 dog attacks because she thinks it's false. Ms. Nemeth suggested bringing in an ethnobotanist rather than a fence or something not permanent. The birds are not native; the population has rebounded, is migratory and will move to other areas. The monk seals swim all over the place.

Johnlynn Kamoku-Kane, a senior from Waianae High School testified that she supports the fencing project to keep the cats and dogs out, but still allow the public in.

Ashley Adams, a senior from Waianae High School approves the fencing that Hawaiian culture and conservation is what we should do to save the wildlife and to keep the Hawaiian culture alive.

Audrey Kahooalii from Waianae High School supports the fencing project and reiterated Ashley Adams testimony. The solution is education that these plants didn't have threats before. She speaks for future generations, to have the security to still see these places and to work to care for them.

David Duffy, a scientist testified that the ant story is complicated that removing one species might be replaced with something else can't be predicted that we don't know what will happen and referred to Sheila Conant. He noted with the sea level rise some nests may be underwater and places like Kaena Point is important.

A Board member asked whether rats pre-date ant colonies and Mr. Duffy said no one has studied them and its complex.

Bill Standley submitted his written testimony in support of the fence.

Thomas Shirai, Jr., testified that he submitted written testimony as an individual, lineal descendant, Mokule'ia Association cultural advisor, member of the Kaena Point Advisory Council cultural delegate. The County passed the shoreline SMBS supporting Kaena Point as well as Waianae, Nanakuli, Mokuleia, North Shore all are unanimous. His family is from Waianae and Waialua that he wants this. Like what his grandfather would say "tomorrow, do the long range plans" and thanked the chair for allowing the children to speak and experience this.

Steve Montgomery representing Ahahui Malama I Ka Lokahi for Charles Burrows testified as an entomologist that it is important to have this fence. He spoke to bee and ant specialists and they support this fence.

Wayne Liggett submitted written testimony in favor of this fence.

Jacqueline Kozak, a Kauai resident with University of Hawaii (U.H.) supports the fence to protect their outdoor classroom and future wildlife.

Rachel Lavell supports the fence because it protects wildlife similar to the Northwest Hawaiian Islands which is a unique place.

Cynthia Rezentes, a Waianae resident testified that she supports the fence for the children relating what the area was like in the past – the dunes were different and the pueo was always out there – all need to be preserved for the future and that is the reason why the Waianae people support this fence. Kaena Point is a little bit of the Northwest Hawaiian Islands (NWHI) in the main Hawaiian Islands that most people could never experience. She has heard all the cultural concerns and many understand the need to accommodate what that culture means otherwise there is more destruction. People are bringing in dogs and there is need for a barrier.

Candace Fujitani, an English professor at U.H. said she does not support this because of the leina uhane that there is not enough discussion of the cultural and the souls from the land. She agrees with Mr. Kuo regarding commercial interest. The fence will prevent the souls from coming from the mountain to the leaping place. Burials will be found during construction and then it's too late. It seems more important to protect the plants and animals than the people who are there.

Dr. Sheila Conant, a Professor of Zoology at U.H. testified that she has taught for over 40 years and this fence will give organisms a chance. There is no objective to control ants and rats don't control ants. On eco-tourism, they approved closure of Ahihi Kinau because of damage from eco-tourism. The predator fence has been tested on the Big Island. Five of her grad students worked at Kaena Point on their thesis. A David Hooper studied bees at Kaena Point where there was competition from introduced bees. Another student studied coagulants on rats. Another studied the pueo and barn owls noting that pueo would have to eat more than its weight in coagulants to have any effect. There is more plastic in the albatrosses at Kaena, Kilauea and Kure Atoll. There are a new species



of arthropods infesting ants. Displacing millions of sea birds is a campaign to extinction. There is a need to give to the organism or drive it to extinction.

William Aila, Jr., an employee of DLNR distributed his written testimony and testified that he has 7 generations buried at Kaena and his grandfather had property there. He has taken his grandchildren out there many times. Mr. Aila spoke to people in New Zealand who say it is critical to fence because of the flightless birds. He is satisfied with the submittal pertaining to the concerns brought up today and he and OHA have been out at Kaena Point many times and this is the right action. Mr. Aila conveyed that he can speak on the leina, its use, the spiritual procession...that his people do the actual work by interrering kupuna. The third gate allows the leina and he did not come up with this – the kupuna did. If all the doors and windows are all closed on your house that will not stop the kupuna from visiting you and a gate or fence will not impede an uhane from entering. He and his grandson know the process and how it works which is passing it on by living it. Mr. Aila agrees that protecting the living creatures is important that we need the birds to fish and that everyone was indigenous at one time.

Marti Townsend representing KAHEA testified that they did a lot of lobbying not for or against, but to keep the dogs out. She had a concern with eco-tourism citing Diamond Head. Ms. Townsend questioned why there is no CDUP for the fence that severs a connection between people and the land reiterating previous testimony that people are alienated, the rodenticide and cultural issues. She asked to engage with cultural practitioners and to defer this item to address concerns.

Lola Nitholen, Project Coordinator for Native Hawaiian Legal Corporation/Bar Association Peace Making Project – testified that they don't advocate for or against, but wants a cooperative consensus having been working with the fishermen on the fence issue. In the long run the fence will protect the land, but they don't want this to escalate into a battle. She wants consensus by the people to cultivate unity that most of the calls were concerned with the pueo asking to defer and her organization could help.

1:30 pm RECESS

1:41 pm RECONVENED

Chair Thielen summarized questions on sufficient number of gates to allow kupuna to have access, a volunteer to talk to people, off shore islands - the increase in ant population after rat eradication, the FONSI of the EA that said it didn't require an EIS whether it sufficiently addressed the impacts on invertebrates. Instead of staff addressing the denial of the prior contested case their Deputy AG will address it after the substantive discussions. The decision about no conservation district use permit (CDUP) requiring the fence be included in the 1982 (CDUP) and that determination by OCCL. The statement in the submittal that an invertebrate monitoring will be taking place – what monitoring took place prior to the determination of the fencing and of any monitoring after, if this goes through? There were a number of testimonies on the cultural impacts whether gates are sufficient and whether staff wants to address that. The salt and degrading of the fence

over time and will staff be prepared to do the required maintenance, also, whether the fence will draw water to it creating erosion affecting potential barriers on the upper slopes of the project. Whether the fence will work since it is not a complete enclosure of the area because it only goes to the high tide mark. What affect of anti-coagulants on the birds and whether all alternatives were considered including natural approaches. Also, whether or not Kaena Point is appropriate for piloting the fence. Is there information on the dog attacks – there was a statement that it has gotten worst over the years whether there was anything worst than what occurred in 2007. Are the birds native or endangered birds and why favor them if the population is stable. And, the impacts of the rat population on the monk seals since the monk seals are mobile creatures and not necessarily will be staying in the area and whether that is relevant.

Mr. Conry suggested having the experts come up to testify and introduced Lindsay Young as the Wildlife Society representative and Brent Lisemeyer, the Natural Area Reserve System (NARS) Manager on Oahu.

Mr. Lisemeyer testified that this is the biggest project that DOFAW tried to get consensus on, meeting with many groups to get the message out and spoke with Leilani at OHA where that consensus would be everyone agreeing on a certain issue which he thought would be difficult to reach. Kaena Point is a very dry area and the proposed fence path leads up to the bunkers that were established during WWII and will be not involve any digging. Once the fence line is put down there is a skirt that is covered with gravel to prevent rodents or dogs from digging down. The only concern is the talus slope which hasn't been impacted by prior construction. At site visits it's clear that the path follows a road which is already graveled. The drainage patterns existing at the site will not be affected by the fence since its compacted gravel, therefore no erosion. Staff is well aware of the fence degrading. When this was first proposed this came from Federal money and staff wondered whether there was Federal property that could be the guinea pig, but the best example was building it at Kaena Point. Staff built in monies to do the fence and noted there will be an impact - no one knows how quickly that material will degrade which will have to be replaced at some point, but the manufacturer has a 15 year guarantee on the materials. Mr. Lisemeyer views this as a demonstration project to see if this technology will work and what the impacts will be. Referring to previous testimony, Mr. Lisemeyer doesn't know of any direct correlation between rodents and ants, but there can be unattended consequences for getting rid of the rodents and staff is looking at alternate techniques. They are contracting with the Federal Government to trap predators from that area including rodent control. Staff has looked at snap traps for rats which is doable, but it would be impracticable and infeasible to trap mice. As for the CDUA, it was determined early on during the EA process that it was not required.

Randy Kennedy, representing DOFAW conveyed that the planner who was doing the EA consulted with OCCL who said it wasn't necessary and DOFAW went with that which is the same process staff has followed for many fences in the State.

Mr. Lisemeyer related that the dog attacks happened infrequently relating some history after blocking off-road vehicles and the return of the wedgetail shearwaters which reached a population of 1800. In 2006, attacks destroyed over 150 birds in a 2 night



period and this fence will help prevent catastrophic attacks, but the fence can't prevent people from bringing predators in.

Ms. Young testified that she is the Project Coordinator who the Wildlife Society consulted with to run this fence project and she did her Phd work at Kaena Point having gone out almost daily or weekly over a 7 year period and she is the first one to find dead birds. The sea bird population has gone up with the barricades in place and predator control, but that increase is due to immigration which is a 25% increase per year. They know this by the all the banded birds in the reserve. If that immigration were to stop with the current predation levels which is about 15% per year and this year's albatross has had 20% of the nests fail, those birds would be gone in 10 years with the current predator control. There is a misconception that there is growth through this recruitment, but it's through immigration and if that immigration were to stop that bird colony would be gone so we need a more effective method of predator control.

A Board member asked to explain why immigration is happening now when it wasn't before. Ms. Young explained that birds have been documented to cross sect here since the 1970s and noted in the old issues of "The Elepaio" – the newsletter of the Hawaiian Audubon Society and it was her knowledge that the birds were attempting to nest there, but were crushed by off-road vehicles or eaten by dogs. After the barricade went up albatrosses started arriving and she noted that they are social birds so more and more kept coming now it's reached around critical mass. DLNR has banded every albatross chick since 1992 so they know whether or not the bird is from Kaena or elsewhere.

Albatrosses and wedgetail shearwaters are not endangered, but it doesn't mean they aren't worth protecting or are not important. Both are protected under the migratory treaty acts and Laysan albatrosses are one of the most venerable sea birds because 99% of their population nest at sea level. If the NWHI were to go under due to climate change these birds will need a place and some can nest as high as 75 feet above sea level. These are native birds – Laysan albatrosses are found in the archaeological record of the main Hawaii Islands as are wedgetail shearwaters. There was a question of the effect of the anti-coagulant on seabirds noting that these birds eat only fish. Ms. Young logged her 500th field day at Kaena saying that there are quite a few barn owls and pueo are less common because pueo don't nest in the area and if they did the nest would have been found already. The idea that pueo would feed chicks poisoned rats is probably not entirely accurate. The pueo nest in grassy areas that is relatively undisturbed and those are far and few between in the Kaena area. As Sheila Conant pointed out, the pueo's main diet is introduced birds and not rats. The likelihood of that happening is very, very small.

The Chair said with the predator proof fence she assumed you would stop an influx of rats coming in and go through a period of remediation, but after that you would have less anti-coagulant rat in the area. Ms. Young agreed and said that there is buffer predator control that will need to continue on the edges of the fence because it is an open ended fence which is not a 100% barrier and you will have to be diligent on those ends. Staff has not determined the method of predator control. Orion Environmental has been



experimenting with large scale trap outs to reduce the use of poison in natural areas and staff could adopt that strategy so poison is no longer used for the long term at Kaena. There are alternatives they would consider and Kaena is a small area which is manageable.

A Board member asked whether the rodents will be removed and Ms. Young confirmed that the reserve will be staff 24/7 and the people doing the actual application will be responsible for removing as much as they can to minimize the target risk to other native animals in the area.

Mr. Lisemeyer explained they've done some baseline monitoring on rodents, plants and on some invertebrates that are there. Ms. Young confirmed that they've done a complete biological monitoring program where the birds were on-going for the past 7 years. They have U.H. design a plant monitoring survey throughout the entire reserve and will continue to survey every year. They have done preliminary ant surveys in the reserve and when they took the DOFAW entomologist out there she said the most appropriate time to do that survey is in March which will happen then. There is baseline data that exists – a three year pollination group studying at Kaena Point that has a complete invertebrate key. One of Sheila Conant's students studied the yellow face bee and that the main competitor is the native honey bee. One of the yellow face bee's main food sources is 'ohai which is one of the endangered plants in the reserve. The main impacts found on 'ohai was being eaten by rats and mice so if we continue to have this rat and mouse predation the source or the host plant for this animal disappears.

On off-shore islands, what was happening when rats were removed and ants invaded was not direct competition where the rats were actually eating the ants, but rather you have a closed eco-system where there is a limited amount of food. What happened was the rats were focusing on the birds and the inter-tidal invertebrates. When the rats were removed that created a whole new food source for these ants and because there is nothing else available being surrounded by water they have a finite amount that they can consume. It's different and not an appropriate comparison to Kaena because it's free for the ants to move in and out. They will not be food limited in there and there are tons of ants there now. The birds and plants seem to be tolerating them and that is not necessarily a reason why they shouldn't try. Obviously, there will be unknowns on what is going to happen, but that is part of the process is learning about what is going to happen once they take out those things. On the flip side, they've demonstrated numerous negative affects of rodents, cats, dogs and all the other invasive mammals so they know they're bad.

Chair Thielen said there was a comment on the rate population potentially infecting the monk seals. Ms. Young replied that the carrier of a disease they are talking about – canine distemper is carried by dogs. Mr. Lisemeyer said he was at the reserve last week and saw 5 monk seals on one day and 3 the next so there are seals spending a large amount of time in the reserve so a fence would help protect them.

Mr. Lisemeyer said there was talk of the access gates and making people walk extra distance. This is the same pathway that is currently being used is where the gate points



are going to be so there is no additional walking around. It's close to the shoreline and if you are walking along the shore you will hit the fence and will have to walk up 10 yards to the gate then back down to the shoreline. He reiterated the gate is on the current pathway and the only caveat is waiting for the first gate to close behind you before going through the next gate which is a concern for the NARS manager who has to go out and fix it all the time because of vandalism which is a concern. Mr. Lisemeyer confirmed that an ambassador is already out there having started in early November 2009 and has interacted with many of the visitors and fishermen in the area which will be strengthened when the fence goes in. As for the cultural impacts, staff recognizes this is a very sacred area and not just to Native Hawaiians but to anyone who appreciates creation and any Oahu resident who appreciates nature. Everybody recognizes how culturally important it is to the Native Hawaiian culture and to our culture today that it's important to connect with creation. Staff tried to encapsulate every opinion, but it's impossible to get every view point addressed and staff did its best to include as much as they can and hopes it a success.

Member Pacheco asked about the distance of the fence from the shoreline which Mr. Lisemeyer and Mr. Kennedy pointed it out on the map distributed earlier and there was some discussion about the fence and gate.

It was questioned by Member Pacheco whether the dogs were pet dogs. Mr. Lisemeyer said there were no collars on them and two of them had set up residence in the NARS despite the predator control people out there 3 times a week. Also, people use both ends of the trail – Mokuleia and Yokohama Bay as dumping points for strays and feral animals and they have evidence of cats going up the satellite tracking station and coming down. Ms. Young said it's 50/50 because usually when there are large catastrophic events there are two patterns where there is one animal they are all over the reserve which is usually a feral hunting pack that comes down from the mountain because they got lost and the second pattern where the kills are along the trails where someone is walking their dog and the dog dives into the nest to kill a shearwater and then comes back. There were two feral carriers in the reserve that got 20% of the albatross nests this year which are resident dogs because they see the tracks repeatedly on multiple visits.

Member Pacheco asked what are the trends on predator monitoring. Ms. Young said that they rely on USDA who is the contractor for the large predator control of dogs, cats and mongoose catch data. The new trapper last year has been very effective where the catch rate went way up resulting in a decrease of predation on the albatrosses. For the rats and mice they did a quarterly survey each season they went out there for one week and trapped everything throughout the entire reserve. There was a huge increase in early spring so they trapped in February, April, July and November and found there were twice as many mice as rats. Ideally to target rodents before they reproduce as to not leave behind any young.

Member Edlao asked whether there are penalties for people bringing in dogs. Mr. Lisemeyer said it falls to the courts that resource violations pitted against more serious crimes don't get the attention that they deserve. Catching people in the act and having an



officer on scene is difficult. Peer pressure and efforts of their ambassador to educate people on the impacts, posting signs on the border areas to keep dogs out of that buffer area are measures that could help.

Chair asked the penalty for violating those rules that is a petty misdemeanor under State Law which Mr. Lisemeyer confirmed.

Ms. Young said after spending 7 years out at Kaena Point she has noticed an increase in public awareness due to the newspaper articles in 2006 and 2007 and now if she sees someone with a dog she will explain to them why it's not appropriate and ask them to leash the dog. Members of the public are self policing and dogs aren't getting as far into the reserve as they used to where people with dogs are sent back by other members of the public. Having a fence is a symbol and signage that makes people read it.

A Board member questioned what characteristics of the fence will prevent rats from going over it where Ms. Young described the fence as 6-1/2 feet tall, the fencing is no smaller than 6mm aperture, a rolled hood on top and a mesh skirt which was pointed out on a diagram. On the Big Island trail in 2005/2006 they built an enclosure and put all of Hawaii's pests inside of it and used a video camera to determine whether or not these pests could get out. The mice got out and modified the design to prevent that. This fence was done as a trial, but not on an ecosystem level. This enclosed fence was on an a'a lava field which is rough terrain where the mice could crawl under so crushing up the a'a and cement the skirt down prevented the mice from escaping.

A Board member asked about the mechanism of the gate where Mr. Lisemeyer explained that it is mechanical where the first gate won't open until the second gate is closed, similar to an aviary. Ms. Young noted that they are doors and not gates because there is no locking mechanism. Mr. Lisemeyer said that it won't prevent people with fishing poles or bicycles to access it by foot.

Chair Thielen introduced Linda Chow, the Board's Deputy Attorney General and the Chair said that there was some question about how could somebody who is a descendent of the area lacks standing in that prior decision by the Board which was to move forward with a prior environmental assessment. Ms. Chow said it was her understanding that it was for the cooperative agreement which was between the parties, basically a contract between them because it didn't actively affect the land it wasn't going to produce any needed action on the land the interest of the descendants wasn't affected by that contract. In this current situation, any action by the Board moving this project forward would result in activity on the land then the basis for a contested case or the analysis of whether or not someone decided to contested case would be different based on the specific facts based on whatever decisions were made. The Chair summarized that in the prior decision it was based on an action by the Board that didn't trigger any movement on the ground. If the Board reached a decision today on the current item, there would be a whole separate analysis if there were a petition for a contested case filed to determine whether people had standing under the law and Ms. Chow confirmed that. Chair Thielen related an analogy where this Board approved a Comprehensive Management Plan for Mauna



Kea where there was a request for a contested case hearing and the analysis was the same that there is no standing based on a plan, but any subsequent action on the ground triggers a whole separate analysis and noted that it was recently upheld by the circuit court. Ms. Chows said it was different than that because in the circuit court that decision to deny the contested case was appealed as an administrative decision and the circuit court decided in that case because no contested case had been held than an appeal was improper. The Chair said if there is Board action today and there is a request for a contested case hearing based upon today's action there would be a whole separate analysis on whether the action triggered standing for a contested case and Ms. Chow confirmed that.

Member Morgan conveyed inclusion which he agrees with staff is an exhaustive process to agree on all points. Everyone wants to preserve the native biota. He appreciated the explanation of the removal of one animal result in more food for others, ants. Mr. Morgan related that he frequented Mokulua Island all his life that there were plenty of birds there a long time ago and now there are none and there are a lot of ants now. He doesn't see any cause and affect relating to the ant situation. As for the cultural differences of opinion, that will never have complete agreement and he respects both sides, but there is compelling testimony that this project should go forward.

Member Edlao said that these problems have been going on for a long time and what has or hasn't been done is not working. This fence is an alternative and better than not having anything done. After Mr. Aila's and his cousin's testimony its gives Mr. Edlao peace that this fence is needed and supports it.

Member Agor said he was satisfied with the public outreach and he heard enough today to support the project.

Member Goode said he echoes his fellow Board members and their comments that if for some reason it doesn't work through clear analysis that can happen later.

Member Gon reported that this is the first actual practical effort to apply this kind of fencing in a natural area which is a relatively small application. Anytime you think of fences you think of a permanent thing, but in reality fences are ephemeral things requiring maintenance and attention. What is protected requires attention. He doesn't consider this the end all, but another on going efforts to protect extremely important natural and cultural resources that are represented at Kaena Point. Member Gon views the views elements of the natural world as intensely sacred things this effort to protect them is an effort to enhance cultural resources of Kaena for all of us and he supports this wanting to see this pilot project done and to see active efforts to manage and protect our resources rather than continue arguments over the fates and causes of the decline of our resources or we will be arguing the decline of those resources until they are gone. He would rather see this Board support and attempt to take action.

Chair Thielen related that there was some discussion today by people who are asking for deferral for conversation and collaboration and she respects those people who came up to say that, but there is an important point - there are many places around this state, and

Kaena Point is one of them, where they have chronic problems and that is not new. What is going on Kipapa Island is not new, what is going on at Kealahou Bay is not new and there have been many opportunities for grass roots groups, community organizations to develop without government action, solutions and they haven't. One of the reasons they haven't is because people are very adamant and divided then after many years of these problems degrading these areas creating conflicts, bitterness between people in these areas this Department has stepped forward in the last few years and taken some big actions over resource protection which she thinks is important. Hopefully, it would trigger people to come to the table and if they don't like the solution developed to then start to sit down and say what are some real alternatives. People in this Department have to be open that if our action drives community organizations and people that have been at odds to sit down and be willing to figure out other alternatives and to listen and work with them.

The Chair wanted to say to the two representatives from the Office of Hawaiian Affairs (OHA) that when she first came on there was some question that they had to make a decision asking whether this was a cultural practice or not. Who are we to decide? She spoke to U. S. Fish and Wildlife and the Department of the Interior and asked what does the Federal Government do relating to Indian Tribes because they give permits to hunt endangered species because it's a cultural practice. They said there is a tribal government where they sit down to negotiate government to government and the tribal government says this is how our cultural practices is for this entity and this is how many permits they are going to get and we as the tribal government will distribute them and will make sure the people who gets the permit do it in accordance to cultural practice. People at the Hawaiian Civic Club Annual Meeting approached her saying that they participate in those kinds of discussions. The different groups that disagree when they are meeting with the Board will not come to that conclusion when they meet with DLNR. These groups need to go away and in a safer environment to have that discussion to reach consensus and then to come back out. That's where she thinks OHA in the absence of a resolution on the Hawaiian Sovereignty movement; we need help because when DLNR is the one who sits down driving that conversation to consensus we are not the appropriate party and we are not going to reach those ourselves, we need help. We have tried to set up things like the Kaena Point Advisory Group, the koa logging and other things she thinks OHA should take a bigger role until they have some decision on the sovereignty DLNR needs OHA to help them to have that conversation to occur in a safe place and to come back to the Board.

With that, the Chair said to those who disagree with the Board action you may take any steps you may want to take on the administrative appeal process, but she asked for you to listen to that comment and you go and try to work it out – what is that forum that takes place for you to develop that, then come back to the Board as a group. They need to move beyond these arguments and this area needs help and it's very important. As long as we fight among ourselves we are never going to make progress. We are so far down the line after health, human services, public safety and things like that because we spend time fighting each other instead of coming to solutions and she asked to help us. The Chair suggested to go work with the cultural agency because DLNR is certainly isn't.



Member Morgan made a motion to accept staff's recommendation and Member Pacheco seconded it.

Chair Thielen said that two people have notified them that they wanted to file a contested case and for them to do the paperwork and get it in within 10 days which they will refer to the Office of Attorney General to do a new analysis whether there is standing for a contested case from this action and will come back to this Board on a recommendation on it.

Unanimously approved as submitted (Morgan, Pacheco)

Item D-24 RE-SUBMITTAL:

- (1) Grant of Perpetual, Non-Exclusive Easement to Kauai Island Utility Cooperative and Hawaiian Telcom Inc. for Utility Purposes Covering Tax Map Keys: (4) 4-1-3:portion 44 and 17;**
- (2) Issuance of a Right-of-Entry to the Department of Transportation, Highways Division for Construction, Staging and Work Area Purposes Covering Tax Map Keys: (4) 4-1-3:44, 17 and 4-1-4:portion 21, 22, 24;**
- (3) Cancellation of Revocable Permit No. S-7444 Covering Tax Map Key:(4) 4-1-3:17; and**
- (4) Issuance of a Revocable Permit to the Department of Transportation Highways Division for Field Office, Staging and Work Area Purposes Covering Tax Map Key:(4) 4-1-3:17, Located at Kawaihau, Kauai.**

Written testimony was distributed to the Board.

Mr. Atta reminded the Board that this item was previously submitted generating some controversy having to do with the Department of Transportation (DOT) Kuhio Highway widening project to add a second south bound travel lane within the existing right-of-way. Also involves an extension of a right turn storage lane onto Kuamo'o Road, as well as accessory improvements. The DOT representatives are here to explain in detail what changes occurred from the last submittal.

Gerald Sumada, Deputy Director for Highways at DOT apologized for not having staff here at the October 2009 BLNR meeting and his experts are here to answer any questions.

Ronald Sato representing Wilson Okamoto Corporation introduced himself, Darell Young, Project Manager with DOT- Highways is one of the DOT civil engineers. Mr. Sato referred to Exhibit 1 which shows the areas shaded for the construction parcels requesting an easement for KIUC and other utilities noting that it's required for mitigating measures by Fish and Wildlife Service who wants the utility lines and poles



WAIALUA & HALEIWA

The People Tell Their Story

Volume I CAUCASIANS CHINESE HAWAIIANS

ETHNIC STUDIES ORAL HISTORY PROJECT

**ETHNIC STUDIES PROGRAM
UNIVERSITY OF HAWAII, MANOA**

May 1977



BIOGRAPHICAL SUMMARY: DAVID MAHOE, retired crane operator, Waialua Sugar Company

David Mahoe, Hawaiian-Japanese, was born in Haleiwa, August 7, 1910. Haleiwa has been home for at least five generations of Mahoes.

David attended Haleiwa Elementary School and Leilehua High School. He dropped out of high school during the Depression. He was one of the few Hawaiians to work for Waialua Sugar Company, first as a hapai ko man, and later as a crane operator. In 1974, he retired from the heavy equipment shop.

He and his wife live in Waialua.



Wife: They don't eat vegetable. Only tomato. Or onion. That's all.

DM: Yeah. That's the only two major vegetable they use.

GG: I wasn't that aware of that until now that I've talked to more Hawaiians. That's true. They didn't really introduce vegetables in their diet till later, until after more Japanese immigrants, I guess. So....

DM: That's right, you know. The only other kind is seaweed da kine, yeah. But that's not vegetable, no.

GG: No. Good source of iron, though, isn't it?

DM: Yeah.

GG: And did you folks use to go and pick limu and stuff, too?

DM: Yeah. That one, they get season, no. As soon as they know the stuff is plentiful, oh, you see all the Hawaiian people picking up.

GG: And what about opihi? As I understand before, you could get really big opihis around here, too, down toward Waimea and stuff like that.

DM: We use to go in the evening. Before use to get train, see, go right around the island. So in the evening, they catch the train going Honolulu. Then we get off at Kaena Point. And then during the evening, just before dark, somehow all the opihi use to come out, see. 'As when we go there. Try get as much as we can. And then in the morning, we catch the train again. Come back to Haleiwa side. Otherwise you have to walk. I don't (know) how many mile. If you lucky.

GG: Did you ever hear or of are you aware of what they call, I guess, the menehune lights toward Kaena? Did you ever hear...

DM: I heard about it. But I didn't see that. The only ting, certain time of the month and night, if you down at Sands, if you look down toward this section down here, there's a Castle and Cooke bath house down here someplace. From Haleiwa, in the evening, you can see long line of lights, you know. But what I heard, that is from the....gee, I don't know what you call that. It's from the light and, maybe, the shell in the ocean. That cause the light, see. But it's a long, just like long light, but actually, it's nobody there.

GG: Do you remember anything, since your family goes back here so many generations, do you remember hearing talk about what this area was like, you know, way before you were born or in your parents' time?

DM: I don't. No.

GG: What about at the church? Did they have any makahikis, I guess, or get-together luaus or parties or anything through the church? Or did you do it as a family?

DM: Well, certain time of the year, they have this....what you call it in



BIOGRAPHICAL SUMMARY: LORNA BURGER, retired teacher

Lorna (Awai) Burger, Hawaiian-Chinese, was born in Waialua August 11, 1905. Her Hawaiian mother was originally from Lahaina, Maui. Her Hawaiian-Chinese father was born in Waialua and was a jailer. Her grandfather was a rice-planter.

Lorna attended Waialua Elementary and McKinley High School as a commercial student. She then went to Normal School and finished her education in Greeley, Colorado. She taught at Kalakaua, Farrington, and Manoa Schools. She played music for the soldiers' entertainment during World War II.

She married a man from Silesia (now a part of Poland). With a partner he established the Honolulu Painting Company. Lorna has one grown son. She currently lives in Haleiwa.



Notes from Preliminary Interview

with

Lorna Burger

September 1, 1976

Mrs. Lorna Awai Burger of Chinese Hawaiian ancestry was born in Waialua in 1905. Her Hawaiian mother was born in Lahaina, Maui and was of the Congregationalist faith. Her father, 1/2 Hawaiian and 1/2 Chinese was born in Waialua, was a Catholic. His father was a rice planter in Waikane.

Mrs. Burger attended Waialua Elementary, McKinley High School and Normal School junior college program. She taught one year in Kohala and then did her fourth year at Greeley, Colorado - she taught at Kalakaua, Farrington, and Manoa.

Mrs. Burger was active in the entertainment field with Pina Mossman. She sang and played music.

Talked about no discipline problems in schools. She looked forward to spelling matches, geography matches - outings to beach where they made sand representatives of the Islands which made such an impression on her that she later incorporated some of this into her own teaching methods.

Hawaiian children at home were not told, "don't". They learned by following examples. The whole family did many things together--taro peeling older folks pulled it; someone cooked it. Kids peeled, scraped, and then it was pounded. The family had seven horses--children took them to beach to bathe, and later, they curried them.

Mrs. Burger made extra money by caddying for 25¢ at Haleiwa Golf Course. Kids walked to the theatre.

Menehune lights at Kaena point were often seen on dark nights. She thought nothing of it. People in Kawaihoa saw menehune lights in the Waimea area where there are plenty of heiaus.

Religious family:--evening devotions, included Bible verses, singing, thanks for day's blessings. Their home was on more than a 1/2 acre across from the Japanese school in Haleiwa.

Ohana--her own family plus four aunties and uncles all lived happily together. As a family they often went fishing. They raised their own taro. Mother was a great fisherwoman.

Haleiwa Hotel - Lorna always loved it because it was "part of us". Iaukeas, later Kimballs owned it. Lorna's brother entertained there and



LB: Yeah.

GG: Oh. (Laughs) He lives on the island, too, then?

LB: Yeah.

GG: Okay, well I think we've pretty much covered everything I wanted...oh, I know one other thing I wanted to ask you little bit more about was menchune lights. Could you tell me a little bit more about that or what the significance was?

LB: Well, I think the Mahoe boy can tell you about the...

GG: I'm going to see him this afternoon, so I haven't talked to him about it yet.

LB: Oh, I see. Well, when we used to go down to the beach in the evenings or go to the movies, on the way home or even from church, and on very dark nights we could see these string of lights down towards Kaena Point. If you can imagine a string of pearls as lights, just a long, long line of lights strung along just this side of Kaena Point. The folks used to call them the menchune lights. Our understanding of menchune in those days was they were little elves or comparable to the English elves who came out at night to do their work. We had been to Hawaii and they showed us the walls that the menchunes had built. While on Kauai, I saw the fishponds that they had built. So we just took it as part of the history of the islands. Once the men were curious. Mr. Arthur Cox, his brother Andrew Cox, Mr. Thomas Clark, Mr. Albert Naokana and some of the men from the plantation were very curious themselves about these lights and they wanted to go and find out whether they could see the lights if they went down toward Kaena Point. So half of the people stayed up at Kawailoa. They were gone for, oh, about two hours, I think. But when they came back they said they didn't see a single light. And all the time we were watching from Kawailoa and Haleiwa the lights were there.

So nobody could solve the mystery. The people in Kawaihapai used to say they could see the lights up here on this point, above Waimea. Well like I told you Puu O Mahuka Heiau is there and so is Kupopolo right near my property. This used to be an old Hawaiian village I understand and there was a heiau farther down towards Haleiwa. But we have never seen lights here! My mother...told us a story about the menchunes who tried to drag a big shark towards the Heiau (near the present Nike missile sight). And everytime they stopped, it made a terrace, a step. The steps or terraces are still down there but no one has ever found them. When they built that Nike missile site, the men who worked there had trouble moving the stones. It seemed that the road had to run through part of the Heiau. I understand that it took five bulldozers to move a huge stone which was in the way.

END OF SIDE TWO

LB: Umm, let's see where were we? This is, my mother had told us the story



that the menehunes dragged a huge shark up there once. And everytime they stopped they made a terrace, you see. And this was going up to the mountainside. But word is they have never been able to find it, anywhere. We had heard this story long before. Then they built the Nike missile site, the bulldozers went up there. And on the approach, the boys didn't like the way they felt. They didn't know this was hallowed ground for the heiau. Anyway, they had this huge stone that they had to move because it was in the way. It took five bulldozers to move that stone. Well anyway, when they did get that stone out, one of the bulldozers went over the cliff. But lucky the man didn't die. The feeling that the men had was eerie; they had goosepimples and they didn't like it. So they stopped. They said they weren't gonna work. When they came back the next day, the same stone they pulled out had moved... (Laughs)

GG: Back into the same place?

LB: ...well, not quite, but it had moved back towards that place. So the men refused to go to work. They said something had to be done. So the message got to the general and of course the general was understanding because there had been other incidents, I guess, in other places. So he said he'd go along. So they went and they got a kahuna. I forget his name. His picture was in the paper. If you are interested, go to the Star Bulletin. They wrote an article about it, they had a picture of the whole thing, the stone and all. And I wish I had saved the article. If you ever get it, get me a xerox copy of it. Anyway, they got this kahuna to go and bless the land. The boys refused to go to work because they were sure somebody else was going to die if something was not done. So the kahuna blessed the ground, then they had a luau, kalua uua to appease the spirits. Puaa. They had a party in Waianae someplace, or maybe in Schofield. I don't quite remember now. And all the people who were involved in working at this site were invited. This was like an offering to whatever, the heiau or the gods. After this party was over, the men were willing to go back to work. There was no incident after that. There were some men working here; I had requested a drain to be put in right here because the little one here didn't take care of all the water that was coming from the hill. Tanaka and his men came down to do the work. After they finished the job I invited them over here to lunch. I made a big pot of stew and poi and lomi salmon for them. While we were eating one of the men who was working up at the Nike site began telling of his experiences with heiaus, etc. on different jobs. That's how I got the story. And then, of course, I had read it in the paper. He also worked on the... Likelihi tunnel. And they had trouble there, too.

GG: I remember that... I still don't like to drive through that tunnel for that reason.

LB: He said they had to do the same thing, too. They had to get a kahuna to come and bless the place and he said they had so much trouble. In fact up there were two or three deaths.

GG: Several people died. I was going to school with kids who had come from

