We certify that we have read this paper and that, in our opinion, it is satisfactory in scope and quality as a reference guide for the degree of Master of Arts in Pacific Islands Studies.

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By

Janet “Kaeo” Bradford
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E lawe I ke a‘o a mālama, a e 'oi mau ka na‘auao.

She who takes her teachings and applies them increases her knowledge.¹

I would like to acknowledge the many people who were able to make the writing
of this paper possible. It was a journey of personal struggle in search of cultural identity.
It is my hope that this research project will help to empower others in their own search
for cultural identity.

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Most of all, I would like to thank all of my kupuna who have shared their
knowledge with me, aloha wau ‘ia ‘oukou.

¹ Pukui, 1983:40.
ABSTRACT

Oral traditions in the various ethnic groups of the Pacific region have played a major role in empowering native people and aided in the process of forming cultural identity. In the process of seeking out my own cultural identity, I discovered an old Hawaiian chant at the Bishop Museum. This paper will focus on this chant called “Maika’i nā Kuahiwi” by William Kualu. The chant was published in a book called: Nā Mele Welo: Songs of our Heritage.² Biographical and ethnographical accounts of William Kualu from surviving family members in the Kaua’i community will be included in the analysis of oral traditions surrounding the chant. William Kualu lived during the years 1850 to the 1950’s, during a century of traumatic change.

This paper acts as a reference guide to analyze his published piece in anticipation of bringing a unique “insider perspective” to the relationship of the chanter and his chant. Place-names will be reviewed for the content of its kaona or hidden meaning and compared with interviewee’s responses. As a result, the paper will aid to recover and discover important family values found in his work. With the assistance of interviews by surviving (kupuna) elders of the family surviving oral traditions will be preserved and protected.

It is my belief that through oral traditions such as this one by Kualu, we may uncover and rediscover valuable lessons necessary for the survival of Hawaiian culture in this region and hopefully sustain future generations in the millennium to come as an avenue to self-empowerment.

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INTRODUCTION

Holo Mua-Journeying Forth

‘Ōlapa ka hoe a ka lawai’a, he ‘ino.

Difficult to handle is the paddle of the fisherman in a storm.³

“Kualu was a very important figure in the community and in the family. His life experiences were prestigious ones for a very knowledgeable person of his time. Then, only children of ali‘i (chiefly) rank went to “formal” schools of learning during that time period."⁴

The Journey Forth:

It’s typical for us a native people to “No‘ono‘o” or reflect on stories told by our kupuna/elders. On numerous occasions I have heard oral traditions, stories within the William Kualu family by surviving members. And so began the myth of a man that had the ability to “ho’olele ma ke kuahiwi,” or to be able to leap from mountaintop to mountaintop.⁵ As a youngster I was always intrigued by stories of giant heroes and gods and goddesses. For me, the Kualu stories were like a myth that gave me direction in my passion for oral traditions, Hawaiian literature, and the need to seek to strengthen my own cultural identity.

As I journeyed through Western modes of education, I had a chance to review different modes of oral tradition from a variety of Pacific Islanders. All Polynesians

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⁴ Recorded during a “talk-story” session with Kupuna “H,” during the summer of 2001.
⁵ All informants’ discussion, summer 2002.
came from oral traditions with storytelling as the main mode of education. Although I was born in the 20th century, as a native Hawaiian woman, I grew up heavily influenced by my strict traditional elders. However, growing up in Hawai'i and suppressed with Western influences made it difficult and at times painful for me and left a huge void in my life. This journey of exploration has led me to seek out and make cultural connections and give a voice to the unheard native kupaʻāina (commoners). This paper is a representation of that cultural journey, a union and reunion of the spirit with the family of Kualu.

Previewing the Modes of Exploration

Literature

Oral traditions have always been a very important part of Hawaiian family traditions, and the many stories are retold to the new generation of youngsters. However, the chant published, “Maika'I nā Kuahiwi” of William Kualu was unknown to the present Kualu family young generation. This paper explores the chant as a source of information and reference guide to oral traditions about the landscape and wahipana/sacred stories of the island of Kauai. Hawaiian language analysis and comparisons to place-names will also be reviewed for its “kaona” or hidden meanings it may possess regarding the landscape. Historical events of Waimea district from the 1850’s to 1900’s will also be researched for analysis into the life of Kualu’s cultural identity.6 A brief biography of his life is given in chapter one.

Oral History

6 See appendices, pg. 120.
Remnants of William Kualu's life were briefly told by kūpuna (elders) in the family. Kualu's chant, *Maika'i Nā Kuahiwi*, was used as a base of comparing these elders' oral traditions, because the kūpuna believed that the chant was an interpretation of his life found within the levels of kaona in the chant.

In this research, the names of family interviewees, “H, K, M, L, & W,” will remain anonymous to protect them and other members of their immediate family. No recording devices were used in obtaining information because it made the families uncomfortable. I was told to “Ho’olohe pono,” “listen carefully” or “just listen” which was part of native practices and customs still used within the family. I met with each interviewee separately and sometimes as a group on several different occasions over the past few years. The relationship between these elders and I, was a “reciprocal” one where I shared with them information I learned in school. Our discussions at times ran into the wee hours of early morning that included lots of food and the drinking of many pots of coffee, where they did most of the talking. I began to enjoy these sessions immensely as these elders shared their knowledge.

However, with any valuable information comes the kuleana (responsibilities) of preserving that knowledge for future generations. In the analysis of the chant and comparisons of oral traditions gathered from these interviewees, I purposefully try to include their “voice” in the telling of these wahipana stories and stories of Kualu. At the completion of this research, I intend to “share” this research with these kūpuna and members of their immediate family as a reciprocation of the sharing of their knowledge.

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Kaona

In modes of Western style education, I have learned that in the highly developed art of cultural storytelling there are always several levels of kaona or hidden meanings. For example, use of supernatural beings or gods in these stories add to another level of meaning as the life or lives of "gods" may allude to or become metaphors in their own right because of ancient deeds that have marked their lives. At times the use of place-names have provided symbolisms in life that also includes the usage of winds, rains, rock formations etc. that evoke a certain emotional quality on these different kaona levels.\(^8\)

Another level of kaona is conveyed by the manner in which the story is told, and that only the storyteller and special members of the listening audience would remain privy to the hidden message while everyone else was oblivious to the message.\(^9\)

To facilitate the unfamiliar reader in Hawaiian language, I chosen to "hyphenate" some primary root words in the paper to aid the reader in better understanding the use of kaona in the language.

Like the making of beautiful lei, kaona reveals itself in intimate detail to a chosen few and in the study of the chant selected kūpuna will give their comments on oral traditions recalled.

Chapter Preview

\(^9\) Kameʻeleleihiwa 1996: IX.
Like a finely weaved mat this paper is interwoven with many stories that recollect histories of the landscape and the relationship of the chanter in his environment.

After the story-telling introduction and the beginnings of “journeying forth,” chapter one begins with a brief biography of the life of Kualu. Chapter two begins with the chant starting in the Puna District on the island of Kaua‘i. The Ko‘olau district follows then, Halele‘a, Nā Pali, ending with chapter six, in the Kona district. I explore and analyze the place-names of the five regions and the stories recollected by kupuna and, or found in literature. The voices of the kupuna are riddled within this paper within the stories told and are rich with information about the island.

Concluding Chapter

This chapter gives an explanation as to how this reference guide to the historical landscape of the island can give readers a better understanding of wahipana or sacred places in the landscape. The chapter also gives these select kupuna power to their voices, and appeals to the reading audience giving them a different perspective or view, of oral traditions by a specific group of native people. This paper also gives me the opportunity to share this wealth of information to other collectors of oral traditions. It is a goal and priority of mine that this paper will also aid to inspire others to continue collecting the stories of land and the recording the relationship of indigenous people empowering them and preparing them for the future.
CHAPTER ONE

A Brief History in the Life of Kualu

As I stood over the grave of William Kualu in Kekaha Hawaiian Cemetery, I pondered over events in my life that helped to shape my own cultural identity. Aunty "H" told me that "awa" was his favorite drink so I brought some to leave at the site. In the old days, "the men in the family would gather around the fire and drink 'awa and 'talk story' in Hawaiian" said Aunty "H." "Fish and poi, or salted salmon and poi" was the
only kind of food he ate,” she added. Cultural customs such as leaving food or drink at a gravesite were not uncommon. But this time it was special; it was very personal for me as I just started this research. Hawaiian protocol required the “asking for permission” from both the spiritual and the physically presence of living elders in the family. It was the “Pono” (right) thing to do.

Aunty “L” is the youngest living daughter of Kualu that was still living in the area believed this WAS the right time. At our initial meeting to discuss this “journey” to seek knowledge, about Kualu she was very apprehensive to give any information about him. It took almost a year before I could get any out of her besides the words, “I KNOW NOTHING, I WAS TOO YOUNG.” After fruitless meetings, she came to terms. “So YOU ARE the one!” As if she had some premonition of someone coming to ask about Kualu and, I did not understand what she was trying to say at that time. Later, I would find out why.

As I sat there at the gravesite, I glanced over the copy of an old obituary from the Garden Island Newspaper. It was dated: Wednesday, September 16, 1953. Aunty “L” had kept it in an old bible that she had on her dresser. At that time I thanked her and said that I would look at it later. Now, it was time. The newspaper article said,

WILLIAM KUALU DIES AT AGE 104

Kauai’s lost one of its oldest links with the past last week as William K. Kualu died at 7:35 Wednesday evening at the Waimea Hospital following a brief illness. He was 104 years of age. . .

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10 Summer 2002.
12 Appendix A, pg. 121.
It went on to say that he was born on January 26, 1849, on the island of Ni’ihau, in the year of the California Gold Rush. He was raised and educated at Waimea, Kaua‘i where his father was a Hawaiian schoolteacher and lived most of his life in Waimea.¹³

Kualu held various occupations, as he was skilled in a lot of things. At various times he was a “special police” officer, an assistant government surveyor, as well as farmer. Up until the time of his death, “he worked for Gay & Robinson’s Ranch and was one of their cowboys,” said Aunty “L” at our meeting.¹⁴

I continued to read the article about Kualu. He was also a skilled hunter and knew mountain trails well. He was also familiar with “nature lore” and well versed in ancient Hawaiian chants and dances.¹⁵ I wondered what the article meant by the term, “nature lore.” Perhaps, he was well versed in “traditional knowledge” handed down to

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¹⁴ Summer 2002.
¹⁵ Appendix A
him by his father? Then again, his father was a “Hawaiian school” teacher. On his one-hundredth birthday in 1949, his family honored him with a luau at their family home in Waimea that many guests attended.\(^\text{16}\) I remembered Aunty “K” saying that, “he was a man of good health and always rode his horse everywhere until the time of his death.” Aunty “K” said, “Uncle them were kids and playing around with the horse when he fell down. Now he make/dead broke his hip.”\(^\text{17}\)

The Mormon Church conducted his funeral service and later he was buried at the family cemetery in Waimea.\(^\text{18}\) Kupuna “M” said, “Family members wanted him to be closer instead of up mauka” (uplands, toward the mountains of Mahaikona.\(^\text{19}\)

In stories about his personal life, Kualu was married to another woman named A`ana but the marriage did not last long because she was not able to conceive and there was no children.

The story about Helen Li`awahine Haupu was an interesting one, as told by these kupuna.\(^\text{20}\) She was born in Kohala on the Big Island to Henry Pononui Haupu and Kulia Nawahine on August 12, 1885. When she was a young woman, she was promised to marry Micheal Ka`iliokalani. So she moved from the Big Island then to Maui to meet her future husband. Together, they moved to the island of O`ahu and got married in 1908 and lived in La`ie. Because it was an arranged marriage, the marriage was not a happy one. Helen Lahapa Ka`ili was born on March 10, 1910 in La`ie. Her marriage to Ka`ili

\(^{16}\) Appendices B & C, pages 122-123.
\(^{17}\) Kupuna “K” discussion during summer 2002.
\(^{18}\) Appendix A, pg. 121.
\(^{19}\) All informants agree, summer 2002.
\(^{20}\) All informants agree, summer 2002.
was not a happy one so, she went to Kaua`i to visit relatives and see the wonders of the Garden Island that she heard so much about from family members that lived there.

She met a distant relative named William Kualu on Kaua`i in 1912, who was thirty-six years older than her and they fell in love. In those days it was not unusual to stay in places longer because transportation was by boat. From this union on Kaua`i, a child was stillborn in to them and the body of that child was buried at that ancient house site up in Makaweli Valley. They named the child, Peke Niniau Kualu. Sadly, she had to return to O`ahu. She had been gone too long and the dual life she led was not “pono.” She was still married to Ka`iliokalani. She returned to La`ie, and in time had another child in 1915 named Joseph Ka`ili. Later, her life with Ka`ili got more physically abusive. So as a result, she ran away from him and went to Kaua`i. Her marriage life with Ka`ili only lasted until 1915. Li`awahine married William Kualu on October 30, 1917. This was the beginning of a happier life for her; it was by her own choice.

Li`awahine had four more children, Emily Kikaha, Abraham Waitata, William Kanakanui Jr., and Helen Lahapa-Kamakaeha. A few years later, Kualu legally adopted the children of Helen Lahapa Ka`ili his stepdaughter. Those children were Becky Peke Niniau Ka`uiiki, Agnes Filemena, and Mary Nalei`ekolu. All the children carried the Kualu name.\(^{21}\)

Li`awahine had a happier life with Kualu. She lived in the house at the fork of the river in Waimea. She would be seen daily fishing on the Makaweli side daily. People called her the “`auku`u” because she would stand like the heron bird in the river waiting

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\(^{21}\) Informant “K” information during summer 2002. Kupuna explained that in those times, the woman did not have a choice of whom to marry. Marriages were arranged by the parents.
for her catch. People always wondered about her fishing techniques and what she was using for bait. Even the authorities from DLNR that controlled fish and game were curious. One day a DLNR agent came to the river for his lunch break where he heard and observed an unusual sight. Li`awahine stood in the shallows and chanted in Hawaiian a special “kahea” in an instant a shark appeared and swam circles in the area. The kupunawahine seem to send the shark away but shockingly a few minutes later the shark returned chasing a school of mullet up river towards the woman. She was seen easily scooping up mullet in her net, just enough for her and her family’s meal. This incident happened daily until the time of her death in May 24, 1955. She passed away in the house that Kualu built her. Among the people of the village of Waimea, the Kualu family was known Kahuna practitioners. They would often help people with both physical ailments and spiritual ailments. Li`awahine was a talented “medium” or, “ike/forsight“ and would help people with spiritual problems. Never was any monetary payments taken. People would come and bring “exchanges” for services rendered for the Kaula (seer).22

Kualu led a colorful and full life. He was born on the island of Ni`ihau in 1849 and educated by his own father, Kawahi (I think the spelling is wrong. Variations would be Kua`i, or Kauahi). His father was a Ni`ihau schoolteacher. Later he continued his education on Kaua`i. Besides Western teachings, he learned the fine arts of being a chief that included the art of Lua and kahuna religious rituals and also Kumu Hula chants and dances. His daughter Emily Kīkaha Kualu became a well-known Kumu Hula in the forties and fifties. The name of the hālau was Nā Molokama Hula Halau.

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22 Informant “L” during summer 2002.
This is where the hula traditions came from in the family. Kualu was a traditionalist and practiced his culture to help the people of Kaua`i even though it was unpopular for Kaua`i people to do. They were living in perilous times. But his love for Li`awahine was strong. What will be revealed in the research of this chant, Maika`i nā Kuahiwi, according to the Kupuna one must have an open mind. "Everything is not all black and white," said the kupuna.23 "The oli will guide our footsteps into the past."24

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23 Informant “H” during summer 2002.
24 Informant “H” and “M”, summer 2002.
CHAPTER TWO

Puna District

Maika`i nā Kuahiwi, is a chant composed by William Kualu, later was collected by Dr. Reynolds and translated by Mary Kawena Pukui while at the Bishop Museum. To the average layperson reading the literal translation, the chant/ mele seems to refer to wahi pana or place-names. However, this chant research uncovers other truths on the usage of place-names. The chant is therefore divided into five parts or moku/district designations due to its length to facilitate the reader. According to the 1848 Mahele, these five moku/districts are: Puna, Koʻolau, Haleleʻa, Nā Pali, and Kona.25 Section one of the chant begins in the Puna district, see following:

Section One

Maika`i nā kuahiwi,  
Nani nā pae pu`u, e alo nei  
I ka makani,  
ʻO Haupu, mauna kilohana I ka laʻi,  

Majestic are mountains  
Beautiful is the rows of hills breasting the wind  
There is Ha`upu regal in the calm

25 See appendix #4, Mahele division Map (Kameeleihiwa 1992:242)
I kū `iae ke `ōlewa Kalanipu`u,  
e au nei i ke kai,  
Aloha kukui pō`aha`aha o Hulā`ia  

Lamalama Ukulā, he aha kai `eka`eka?  

Nāwiliwili, Kalapakī.  
Pāpale `o`oma Hanamā`ulu  
I kēhau a ke kai alo mai Kama`e,  

Pu`u kaua a Kawelo i paha ai.  

`O huelo ka lā`au a ke koa kilohana  
`A`ahoaka nō Maunakapu  

Huli pau ka helea keone o `Aliomanu  
Huikau nā makau a ka lawai`a i Wailua  

Lou mai `o Kawelowai iā Waiehu.  
Ua wela `o Kahikihaunaka I ke ahi a ka pō,  

I ke ālai a Nounou;  
Nalo Kaipuha`a ka laula Mauka o Kapa`a  

He ākea makai o Puna,  
`O ke kalukalu moe ipo o Kēwā.  

He pākū ahiahai ka naulu no Makaiwa  
Ei aku ke `awa pae lā o Waimahanalua  

`Elua lio kolo`u`a I ke kula o Mailehuna,  

Kalanipu`u, cloud-capped, seems to reach the sea  
Greetings to the circle of kukui trees of Hulā`ia  
Bright is Ukulā and what matters if the sea is muddy?  
There is Nāwiliwili, there is Kalapakī  
There like a sun bonnet is Hanamā`ulu  
Standing where the sea spray reaches Kama`e,  
The fortress hill of which Kawelo chanted.  
Then Huelo, named for the club of the warrior hero,  
The `A`ahoaka which belongs to Mauna kapu.  
All proceed onto the sands of `Aliomanu,  
And at Wailua the fisherman’s hooks become entangled,  
Kawelowai hooks into Waiehu.  
Heated is Kahikihaunaka in the fire that burns at nights,  
There Nounou hides it from view;  
Hidden is Kaipuha`a on the plain of Kapa`a.  
Broad indeed is the lowland of Puna,  
Covered by the kalukalu grass of Kēwā, among which lovers sleep.  
The surf of Makaiwa rolls quetly in,  
and just before is the canoe landing, Waimahanalua.  
Two horses are seen to plod on the plain of Mailehuna,  

Place-names of the Puna District  

The chant starts off in the Puna District of Kaua`i.  

according to kūpuna interviewed in this research, this could also refer to a “new beginning” that could refer to an event in Kualu’s life that sparks new growth.27

Pukui’s notes that the mele concentrates on place-names rather than anything else, but there is a small sexual current when the fishermen’s hooks become “entangles at Wailua and when Kahikihaunaka (Kawelo’s home) was heated by the fire that burns at night.”28 This suggests that a love affair perhaps started at that place.

Hā`upu

The chant starts off recalling the beauty of the mountains in the Puna district. Hā`upu is literally a peak and ridge, located in the Līhuʻe District, Kauaʻi, probably named for a demigod (see Pōhaku-o-Kauaʻi), also called Hoary Head.29

The mountain peak is 2,297 feet tall and is located in the Puna District of Kauaʻi. The name means “recollection,” but according to Wichman the story of its naming is lost. 30

In oral traditions, there was a story about a giant named Hā`upu who lived in the mountains there. He was a very large giant who was shifty and very nervous and that he would react violently at the sound of the drop of a pebble. It was the aliʻi nui who sent him to the mountain to help the chief by watching of impending danger that would sail in from the south. The chief was a wise man to give him this task as it helped to make the giant feel needed. So, Hā`upu would never sleep very much because he did not want to miss a canoe going by. One dark night, he heard some noises and looked

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27 Other books used for this section include Pukui’s Placenames of Hawaii 1974, and Wichman’s Placenames of Kaua‘i, 1998. Section one begins with recollections of stories of that region with some kūpuna comments to follow.
29 Pukui, 1974: 42.
toward the island of O‘ahu. He saw lights flickering on the horizon. He was a nervous wreck and convinced that warriors were invading. Hā‘upu threw some large boulders towards the light and the lights went out. Voices faded away in the distance. And he went back to sleep. The next day a messenger came with news from O‘ahu. It seems the chief of Wai‘anae gathered at Kaena Point for a fishing festival the night before. They were laughing and having a good time into the night. While they laid out nets by the light of torches, out of nowhere huge boulders landed in the area and killed the Wai‘anae chief and some of the people drowned and sank to the bottom of the sea with their canoes. One of the rocks is still visible there today and is called, Pōhaku-o-Kaua‘i.31

According to surviving kūpuna, people know of this area as “Mauna kapu o Hina” or the sacred mountain of Hina. Kupuna also voiced her observation on Kualu’s play on the word Hā`upu, to mean “recollection” of time since past. Coincidently according to elder source, Hā‘upu is also the name of his third wife, Li`awahine Hā‘upu as mentioned in his biography.32

The region is also known for the Alekoko Fishpond that was built by the menehune. The pond was built as a request of Chief Alekoko and his sister Chiefess Ka-lālā-lehua. Alekoko “rippling blood” fishpond was never fully completed because of the chief's broken promise to not spy on the menehune people while the pond was being built.33

Kalanipu‘u:

32 Informant “K” during summer 2002.
Kalanipu`u is a hill in Nāwiliwili, Kaua`i, formerly a pu`u kahe, “calling hill” from which the movements of fish were called out. According to oral traditions, Pele's older sister, Nā-maka-o-Kaha`i planted kava and bananas in this region. The place-name literally means “the royal hill.”

The ancient name of the ahupua`a was Nā-wiliwili-paka-awili-lau-ili-lua, “wiliwili trees upon which raindrops fall, twisting the leaves so the rain touches both sides.”

According to kupuna, a pu`u kahea was a place designated to chant asking permission to enter or to begin a task in that region. The kupuna believed that Kualu was doing just that, which is asking permission or the beginnings of certain protocol to ancestors of the region. The region is well known in oral traditions as a gathering place of ancient menehune.

Kuhi-au, “I gesture” is one of the oldest heiau in this region. It was a heiau that covered an area of about 4 acres which was located in where Kaua`i High School is presently built. Some people say that on dark nights, drumbeat could still be heard along with akua lele “flying gods” in the form of flashing lights.

The town Līhu`e, which literally means, “goose flesh” was named by the appointed governor of Kaua`i, Ka-ikio-ewa under the rule of Kamehameha the 1st. The town was established in 1825 and was named after the governor’s hometown on O`ahu. The ancient name for that area was Ka-la`i-a-mea, “reddish calm.”

Hulē`ia:

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36 Informant “L” discussion during summer 2002
38 1998: 59. Sedimentation of bay area as described also by kupuna “L.”
This is an old name for Hulē`ia Stream, Līhuʻe District, Kauaʻi. The word literally means to “pushed through” In Hawaiian oral traditions, Kama-puaʻa the demi-god ravished Pele here among the kukui trees.  

Hulē`ia is one of three small rivers watering the Puna District. A play on the literal meaning of the word describes the ancient Kamapuaʻa/two sister wives story and its early beginnings.

There are two rocks associated with Kamapuaʻa the demigod located there. The first rock has a hole with a cylindrical rock stuck in the hole that somehow cannot be removed. Story has it that Kamapuaʻa spied on two chiefesses bathing in the stream there and in his excitement, he thrust his penis into a convenient hole in the rock but it broke off and his penis remained lodged there. Because he was a demigod, he was able to grow a new penis. Later the two young chiefess’ sisters, both married the handsome Kamapuaʻa. They were the guardians of the Kemamo Spring. Kāneiki was the father of the two women chiefess’. He was often heard of battling chiefs of the area. Little did he know that Kamapuaʻa was there fighting at his side invisible to the naked eye. Only his weapons were seen flying through the air. One day after a battle, the two women got angry with him for not coming to their father’s aid and hid the spring from Kamapuaʻa. In his anger he turned the two women to stone. The two rocks still guard the spring. Their names were, Kukui-lau-mānienie, “barren leafed candlenut tree” and Kukui-lau-hanahana, “smelly leafed candlenut tree.”

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Ukulā:

"Lamalama Ukulā" may refer to a time of the day or even an emotional feeling at the time. Kūpuna suggest that this expression might refer to a female whose "sea is muddy," or menstruation time of the month.\(^{41}\) It is a "bright little day" becomes a female expression.

"Lamalama Ukulā he aha kai `eka`eka?"

Bright is Ukulā and what matters if the sea is muddy?\(^{42}\)

Nāwiliwili:

Nāwiliwili is a village, land division, port, stream, bay, and small boat harbor, in the Līhuʻe district, Kauaʻi. the word literally means “the wiliwili trees."\(^{43}\)

Wichman adds the place-name as an ahupuaʻa in the Puna District of Kauaʻi. The full name was Nā-wiliwili-paka-`āwili-lau-`ili-lua (wiliwili trees upon which raindrops fall, twisting the leaves so the rain touches both sides), famous for its grove of wiliwili trees.\(^{44}\)

Another story that was told was the story of the profile seen on the mountain in that region. Long ago, Pele`ula and O`ahu chiefess heard rumors of the beauty of Kaua`i women. This made her curious because she felt the women in her court was the most beautiful. So she voyaged to Kaua`i to see for herself. She went to visit Hina there in the mountains of Hā`upu. In her honor, Hina held a great feast for her and invited all of the beautiful people of Kaua`i. Among the guest was a tall handsome chief.

\(^{41}\) Informant “H” during summer 2002.
\(^{42}\) 1995: 64-65.
\(^{43}\) 1974: 164.
\(^{44}\) 1998: 58.
named Kāhili. He immediately attracted the two young chiefess'. The two chiefess’ decided to have a hula contest to see who would win the heart of the handsome chief who became both the judge and the prize for this event. Pele`ula prepared herself well and adorned herself with garlands and garlands of ilima leis. She mesmerized the crowd with her dance and when she sat down was pleased with what she had done and how she was able to catch the attention of the handsome chief. Next it was Hina’s turn to dance. She was adorned in the sheerest of kapa was beaten with the fragrance of mokihana berries. Around her neck she wore throngs of maile'ili'ili'i and mokihana. Her audience was truly taken by her beauty and hypnotized and taken to another dimension. The chief could hardly keep his eyes off of Hina. Pele`ula happily conceded to her friend, Hina for the beauty of the Women of Kaua`i was true. “You must warn visitors that come,” said Pele`ula. So the profile of Hina was carved into the mountain where everyone near and far could see. Hina-i-uka is the name of the profile. Later the rock was known as Queen Victoria’s profile after the former Queen of England. Her finger is pointing up as she says, “Now Willy Willy!” based on the profile facing Nawiliwili.\textsuperscript{45} Kūpuna recount this latter Nawiliwili story until today.

Kalapākī:

Wichman notes this area as being another ahupua`a in the Puna District, Kaua`i. It is described as a very small, fronted by a crescent beach. The word literally means “double-yoked egg.” Wichman also says that there must have been an incident connected with an egg that has been long forgotten in oral traditions.\textsuperscript{46} However, the

\textsuperscript{45} 1998: 56.
\textsuperscript{46} 1998: 59.
kūpuna believe that the “double-yolked egg” was in reference to the story that follows about the menehune diving contest.\(^{47}\)

The phrase was in reference to the “male scrotum” that was accidentally seen during the diving contest. Kūpuna believed that it means, Ka-lā-pakī, “splashing day or time.”\(^ {48}\) This was due to the activities held there in ancient times. A little sandy beach was called Ninini, “to pour” where the cliff stands straight up from the beach where the heiau once stood. Ninini was a favorite past time of the ancient menehune that lived in that region. When they went to swim there, they brought tiny river stones from their home. When they went to swim, they would heap these little stones into a pile on the top of their favorite spots along the cliff side. The game began and they would toss a pebble in and then dive feet first into the water. The object was to try and catch the pebble before it disappeared into the deep. The game would continue until all the stones were gone. The menehune with the most stones was declared the winner.\(^ {49}\)

The menehune decided one day to build an even bigger platform for jumping there. They brought a huge rock from Kīpūkai and while on its way to the place, the rock split in half. One of the halves fell into Hulā`ia (variation: Hulē`ia) River where it is still used as a bridge and is called, Ka-papa-o-ka-Menehune, “causeway of the menehune.” The other half was used at Ninini and still can be seen there.\(^ {50}\)

Hanamā`ulu:

\(^{47}\) Informant “L” during summer 2002.

\(^{48}\) 1986:305.

\(^{49}\) 1998: 60.

\(^{50}\) 1998: 60.
Hanamā`ulu is a landing area for boats, a land section, a village, a bay, a ditch, a river, a beach, a park, and most important the birthplace of hero Ka-welo. The place is located in the Līhu`e District, Kaua`i. The word literally means “tired bay” as from walking.51

Kūpuna sources confirmed the saying, it was named “tired bay” because it was off the main round-the-island trail and a traveler had to walk extra miles to get there.52 Not only would a traveler have sore feet, but he could expect to go hungry once he reached the village.53 There is a saying:

“No Hanamā`ulu ka ipu pueho.
At Hanamā`ulu the calabash is empty.”54

There is a story that one time some travelers from the Kona district reached the top of the valley and saw people in a distance peeling taro and heard the pounding of poi. Seeing the busy people in that village, made them feel good to know that when they got there, they would have some poi to eat. So they hurried down to the village where they found no poi, just a group of sad looking people that apologized for the lack of food there. That night they all went hungry. After that the story was spread that the people of Hanamā`ulu was very stingy.

Ahu-kini, “many blessing” Heiau sits over looking Hanamā`ulu Bay. In ancient times Chief Ahukini live there (1250 A.D.) and was one of three sons of La`amaikaikiki who came from Raiatea to visit their hanai/adopted father Mo`ikeha. Ahukini became

51 1974:41.
52 Informant “H” during summer 2002.
ali`inui of the island when Ka`ililauokekoa died. She was the granddaughter of Mo`ikeha. According to kūpuna, the name Ka`ililauokekoa continues to be carried on in family genealogy names.55

Kama`e:

According to Kualu’s chant, Kama`e is the name of the fortress hill where Kawelo was known to have chanted. This place-name is not found in any book however, in the Hawaiian Dictionary there is a small reference to a literal meaning of what Kawelo’s chant might have been in reference to “feign friendliness and good will.”56

“l kehu a ke kai alo mai Kama`e,
Pu`u kaua a Kawelo i paha ai.

Standing where the sea spray reaches is Kama`e,
The fortress hill of which Kawelo chanted.”57

Huelo:

According to the chant Huelo which literally means “tail end” is a name for the “warrior club.”58

`A`ahoaka:

`A`ahoaka is a hill and a kīpuka in the Līhu`e district, Kaua`i. It also refers to the warrior’s club that was carried at the waist and shaped like a crescent moon.59

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55 Informant “H” during summer 2002.
59 1974:5, and 1986: 1, 73.
Maunakapu:

Pukui recalls this place as a hill in Līhuʻe District, Kauaʻi. The word literally means “sacred mountain.” The mountain referred to here may also be about Haʻupu. “Mauna kapu o Haʻupu” was the sacred mountain dedicated to Hina.  

Review the previous stories of Hina and the beautiful women of Kauaʻi to get a better understanding of the women’s role in society during ancient times.

`Aliomanu:

`Aliomanu refers to the stream and land section in the Ka-wai-hau district, Kauaʻi. No specific place-name meaning was found however, I believe the word “`Alio-manu” refers to the movement or stirring of the birds when startled in that area. According to native sources, there were so many birds that the sky would darken when the birds were in flight especially when sea birds would fly inland.

According to Wichman, `Aliomanu is the name of an ahupua`a in the Ko`olau District, Kauaʻi. It is a very small area that has a fringing reef, sandy beach, and excellent kula land rising to the foot of the mountains where the land abruptly climbs to the high peak of Kalalea (prominent). In oral traditions the story behind its name laid with Hōmaikawa`a in Kamalomalo`o. There `A`aka, a menehune, caught a shark by weaving a fish trap of huehue, a native climbing vine that grew at `Ahihi Point. After a fearsome ride, the weakened shark was brought to shore at the reef here. `A`aka wanted the sharkskin as a souvenir, but sea birds, attracted to the event, flocked to the

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60 1974: 148.
61 1974: 11
62 Informant "W" during the summer of 2001 & 2002.
carcass and began to devour it. `A`aka tried to chase them off but was attacked by them instead, leaving him with a scar on his face.\textsuperscript{63}

Wailua:

Wailua is today a state park, a land division, a river, the falls, a valley, the town and golf course in the Li`ihu`e district of Kaua`i. The word literally means “two waters.”\textsuperscript{64}

As part of the Puna District, several possible translations of name Wailua, “two waters” occur. It derives its name from the two rivers that become one a mile upstream from the ocean.\textsuperscript{65}

The name can also mean: Wailua, “spirit of a ghost” or “spirit of one seen before or after death, separated from the body,” which may refer to the spirits of the dead who gathered on the upland plains and on certain moonlit nights marched in great processions accompanied with drums and nose flutes down to the river. These “night marchers” entered waiting canoes and paddled down the river into the sea and around the coast until they reached Polihale at Mānā. Here the “night marchers” leaped from the cliffs into Pō, the land of the dead, which lay beneath the sea.\textsuperscript{66}

Waiehu:

Waiehu is a place-name on Kaua`i and is mention on the Big Island, Maui and Moloka`i. It literally means “water spray” or “red water.”\textsuperscript{67} Wichman makes reference to this name as an ancient name for Wailua Falls. It is a large waterfall in the south branch of the Wailua River that literally means “spraying water.” It was said that

\textsuperscript{63} 1998:92-94.
\textsuperscript{64} 1974: 224.
\textsuperscript{65} 1998: 67.
\textsuperscript{66} 1998:67.
\textsuperscript{67} 1974:221.
Kaumuali‘i was the last king of Kaua‘i to jump over the waterfall into the pool below for sport. Nowadays this sport would be considered extremely dangerous because over half the former water flow has been diverted for sugarcane irrigation.\textsuperscript{68}

In this section of the chant, kūpuna recall another meaning to the chant and that Kualu may be referring to recollections of a sexual encounter here at Wailua Falls that supposedly happened by firelight. Pukui also notes this reference as being a sexual encounter.\textsuperscript{69}

"Huikau na makau a ka lawai‘a l Wailua,
Lou mai ‘o Kawelowai iā Waiehu
Ua wela ‘o Kahikihauana l ke ahi a ka pō,
And at Wailua the fisherman’s hooks become entangled,
Kawelowai hooks into Waiehu,
Heated is Kahikihauana in the fire that burns at night."

Just behind the ancient waterfall called, Wai‘ehu, there was a cave called, Ke-ana-o-Kawelo-wai, “cave of Kawelowai.” According to sources it is now caved in but in the olden days Wailua chiefess’ hid there in times of war. If you wanted to enter the cave, you would have to dive in under the falls with a weighted rope tied around your waist otherwise you could get swept down stream and drown by the force of the water. Once there, you would have to crawl in where it would be very windy.\textsuperscript{70}

There is a story about a Mo`o that lived there beside the river where she owned a large wooden plank that she would stretch across the river from one bank to the other side. Travelers would pay her a toll to pass. If she felt she was cheated, she would

\textsuperscript{68} 1998: 79.
\textsuperscript{69} 1995: 65.
\textsuperscript{70} 1998: 79.
shake the plank and dump the travelers into the river over the falls. When Pele’s sister Hi‘iaka came to visit and wanted to cross she asked the Mo‘o to throw the plank across and she refused at first but finally did what was asked of her. When Hi‘iaka reached about halfway, the mo‘o tried to overturn the wooden plank and failed. Hi‘iaka fell in and killed the mo‘o. In order to reach the other side of the bank she threw stones in the water and then leaped from stone to stone to get to the other side.71

Kahikihaunaka:

Kahikihaunaka may be an ancient name for a Heiau at Wailua. In legends, the story says that Olohena is a narrow ahuapua‘a with a heiau built by Kawelo named, “Ka-iki- hāuna-kā, “little striking blow.” It was built as a place to make offerings to his war god. Kawelo defeated ‘Aikanaka in battle. As a result of this first battle, the first warrior that was killed in battle was the first human offering at that site.72

Another heiau in that area was the Kukui, “candlenut tree or “enlightenment.” It was located on the headland of Wailua called Lae-`ala-kukui, “point of the scent of Kukui.” This heiau was unique in that it was built with really huge stones. Some of the stones looked like to be about several tons. The legend says that Nounou, the giant of Kapa`a was tasked to collect the huge stones and put them in their positions later he gathered the `ōhia lehua wood from the upland forests to build the wooden structures within the heiau. After Nounou completed the task, the people fed him and he ate

and ate until he was so tired he fell asleep on a hill nearby. Today, he still lays there asleep.\textsuperscript{73} See the story below.

Another variation of the name suggests that it could be describing the sexual act as being “Kahiki-hau-naka” a “foreign hau (flower of the) that crackles in the fire.” The kūpuna believe that this could be in reference to Li`awahine Ha`upu, his love interest at that time.\textsuperscript{74}

Nounou:
This Mountain area is now known as Sleeping Giant. It is also a trail, and forest reserve in the Ka-wai-hau district, Kaua`i. In Hawaiian oral traditions, the tyrant `Ai-kanaka made his last stand on the mountain against the invader Ka-welo. Hula chant by Hi`iaka: “alai `ia a`ela e Nounou, nalo Ka-`ipu-ha`a i ka laulā mauka o Ka-pa`a,” Nounou is screened, and the “low-calabash” is lost in the wide expanse inland of Ka-pa`a. The literal meaning of Nounou is “throwing.”\textsuperscript{75}

Nounou Mountain, “to pelt,” also known as the “sleeping giant,” for it resembles a giant stretched out on his back, his feet at the north end, a big stomach in the middle, and his face on the south.\textsuperscript{76}

In Hawaiian oral traditions it was said that when `Aikanaka was the ali`i nui of Kaua`i, he lived in a heiau on top of Nounou. From here he directed the battles against his cousin Kawelo-lei-makua. One by one `Aikanaka’s fiercest warriors were overthrown and killed until finally Kawelo stood outside the heiau and called to `Aikanaka to

\textsuperscript{73} 1998:82.
\textsuperscript{74} Informant “H” during the summer 2002. Other informant confirm this kaona, 2002.
\textsuperscript{75} 1974: 167.
\textsuperscript{76} 1998: 74.
surrender. `Aikanaka replied that Kawelo was only a moa (chicken) since he was the grandson of Chief Moa and therefore a servant of the king. Kawelo was so ashamed that he almost threw himself over the cliff, but his wife pulled him back. She reminded him that the small kāhili whose feathers brushed `Aikanaka's back were made of moa feathers and therefore a rooster was higher than a king. When `Aikanaka heard this, he was so frustrated and put to shame that he abandoned the kingdom and went to live in Wahiawa. Kawelo burned the heiau down to the ground to signal that he had won the war and was now the new ruler of Kaua`i. 77

Another legend of the Sleeping Giant says his name was Puni. While he was sleeping, a fleet of war canoes from O`ahu attacked. Puni's menehune friends, tried to wake him up. They did all they could to wake him; they prodded him and poked him to no avail. Finally, they threw huge rocks on his stomach, which bounced off and landed in the sea near the war canoes. The O`ahu fleet seeing the huge stones fall near their canoes turned and sailed back home in fear. The following morning the menehune came to wake Puni up—but they could not wake him. He was dead, for several of the rocks they had thrown during the night had fallen into his mouth as he snored and choked him to death. 78

Another Kaua`i legend tells of a giant named Nunui. Wherever he stepped, he created a deep hole that the villagers planted with bananas. Nunui was very gentle and was popular with everyone. When the ruling chief wanted to gather rocks from upper Wailua and `ōhi`a lehua logs from the high mountains, Nunui got them all and helped

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build the heiau, which is noted for the incredibly large stones used in its walls. After a huge feast, Nunui was tired and lay down to rest. He is still sleeping there and may wake up any day.\textsuperscript{79} Thus, the stories of Nounou the Sleeping Giant of Wailua will live forever.

Kaipuha`a:

Ka-ipu-ha`a literally means “the short gourd.” I believe that the chant refers to a place where there is a pool in the mountains where people or weary travelers would stop to rest. Although the place-name is lost and not found in books, the location of this place in the Wailua district still remains today according to sources (see picture of Wailua Falls).\textsuperscript{80}

Kapa`a:

Pukui calls Kapa`a, a land section, town, ditch and beach park in the Ka-wai-hau District of Kaua`i. Kapa`a literally means “the solid or the closing.”\textsuperscript{81} Wichman says that Kapa`a is one of the largest ahupua`a of the Puna District. Kapa`a is famous for its kalukalu, a reed that grew in the marshes that stretched along the entire shoreline just behind the sand dunes.\textsuperscript{82}

It was said that the kalukalu was woven into mats that were stronger and more durable than pandanus mats. A kalukalu mat was laid on the ground under a tree, covered with a thick pile of grass, and a second mat was thrown over that for a comfortable outdoor bed. There were no mosquitoes in the ancient days. Lovers

\textsuperscript{79} 1998: 74.
\textsuperscript{80} Informant “W” discussion of place in the mountain area that is shaped like a “ladle,” during the summer 2002.
\textsuperscript{81} 1974: 86.
\textsuperscript{82} 1998: 84.
enjoyed whiling away the time in the kalukalu grass, because it was soft enough to be comfortable and tall enough for secrecy.

Kapa’a’s pond of Kolokolo, “soap plant,” was also popular, for the fresh water was deep and it was lined with kolokolo, whose leaves form lather in water. This plant was used as soap throughout Polynesia and certainly was one of the plants the earliest settlers brought with them.

An oral tradition of this area recalls, Kapa’a’s headland on the north is Ke-ahiahi, “twilight,” where lived a boy, Pāka’a, with his mother and uncle. Local fishermen for knowing nothing of his father always teased Pāka’a. Pāka’a would stare at the fisherman who refused to take him along to fish for Pāka’a’s favorite fish, mālolo. One day he devised a crab-claw-shaped sail that he used to beat the fisherman in a race back to shore whereby he won the day’s catch of mālolo. His sails were probably made from the kolokolo plant because of its strength and durability and because it was plentiful in that region.

Puna:

The Ka-wai-hau district, Kaua‘i, was sometimes called Puna. Puna literally means: “spring.”

Puna is also known as the ancient kingdom between Wai‘ale‘ale and the sea, cradled by Hā`upu Range on the south and the Makaleha Mountains to the north. It is watered by three small rivers: Hulē`ia, Hanamā`ulu, and Ke`ālia. The center of the land is dominated by the Wailua River which begins as countless waterfalls, then combine

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83 1998: 84.
84 1974: 193.
into two large streams, the North and South Forks, which combine again to form a broad, deep, slow, river that is Hawaii's longest navigable stream, Wailua. Wailua was the center of Puna, Kaua`i's second kingdom, the other kingdom was in Waimea, Kaua`i.\textsuperscript{86}

For six to eight hundred years, from the time of Kū`alu-nui-kini-ākua, the people of Kona District centered on the Waimea River area and had little contact with the islands of South Hawai`i. But by 1000-1100 A.D., settlers from the Marquesas arrived. Puna-nui-ka-i`a-āina led the new settlers and created a chiefdom independent of Kona. The Puna kingdom grew to accommodate an increasing population and spread out on both sides of the river until it covered the area between Hā`upu Range and the Makaleha Mountains. By the end of the 14\textsuperscript{th} century, seven ahupua`a were created to the south and five to the north of the Wailua River on Kaua`i.\textsuperscript{87} Kūpuna recall the name "Kūalunuikiniakua" mentioned in this oral tradition as secret and sacred.\textsuperscript{88}

Kēwā:

Kēwā is the name of a land section near Wailua, Kaua`i. The word literally means “anticipation.”\textsuperscript{89}

"O ke kalukalu moe ipo o Kēwā."

Covered by the kalukalu grass of Kēwā, among which lovers sleep.\textsuperscript{90}

\begin{footnotes}
\footnote{86 1998: 50.}
\footnote{87 1998: 50.}
\footnote{88 All informants discussion, summer 2002.}
\footnote{89 1974: 109.}
\footnote{90 1995:64-65.}
\end{footnotes}
Kūpuna also refers this phrase to a place where lovers meet. A play on the place-name Kēwā, and the use of Kalukalu ferns use for the making of fine gauze-like tapa cloth that is only used by high chiefs of Kaua`i.

Makaïwa:

Makaïwa is an ancient surfing area in Wailua, Kaua`i. The literal meaning of the word is “mother of pearl eyes.” In Hawaiian oral traditions, the granddaughter of Moikeha name Ka`ili-lau-o-ke-koa rode the curving surf at Makaïwa.

In another version, Pukui describes the translation as “mother of pearl eyes” of the image of Lono the god.

Wai-ma-hana-lua is a place-name in Wailua, Kaua`i. A point located seaside near Makaïwa Beach. Wai-mā-hana-lua where both the Wailua River and the ocean water meets and churns together changing and discoloring the water to brown, thus its name.

Mailehuna:

Mailehuna literal meaning is “maile-huna or hidden maile vines.” Pukui mentions a trail and forested area of heavy undergrowth of maile in northwest Kaua`i. However, the chant refers to a place in Northeast Kaua`i not the Northwest. It may be an ancient name for the plains area of Anahola or the just a description of a place nearby.

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91 Informant “H” summer 2002.
93 1974: 140.
95 1974: 225.
96 1974: 139.
97 Informant “W” discussion summer 2002.
“`Elua lio kolo`u `a l ke kula o Mailehuna

`Alo `ana Kalalea, e nā pali o Ko`olau,

Two horses are seen to plod on the plain of Mailehuna
Passing Kalalea and the cliffs of Ko`olau.”

CHAPTER THREE

Ko`olau District

Section Two:

The Ko`olau district is a part of every major island. The word literally means the "windward district" or windy side of the island.99 Kualu’s recollection of this chant takes the listener on a horseback ride through the plains of Puna into the windward district of the Ko`olau.100

ʻAloʻana Kalaea, e nā pali o Koʻolau
Kū ana Komokila, noho ana Uluomao,

Ō mai ka pali o Moloaʻa.
He nāhelehehe kīʻia no Koʻolau
Ua hele niua i Kealaakaʻiole.

Passing ʻAliomanu on to Papaʻa there stands Komokila and there sits Ulumao
Yonder appears the cliff of Moloaʻa the tī grows wild at Koʻolau
Almost everywhere at Kealaakaʻiole.

100 Informant “K” discussion summer 2002.
'Elua Waiakalua i ka puka māniania, there are two divisions of Waiakalua at the smooth, rounded pit, and only one Kīlauea.

Hoʻokahi Kīlauea.
A i ka lua lā o ka laʻauhāʻale o Kahikikolo, There is another wonder, the trunkless tree of Kahikikolo,

Hoʻokolo ia loaʻa
ʻO Kukuluʻumaʻumaʻu.
E hoʻi ka lulu i kahalahala
It crawls along to reach Kukuluʻumaʻumaʻu. The calm weather returns to Kahalahala.

Place-names of the Koʻolau District
Kalalea:

Kalalea Hill is inland of Anahola, Ka-wai-hau, Kauaʻi. One of the many oral traditions of Kauaʻi is that the hill has a conspicuous hole near the top said to have pecked open by “Hulu,” a supernatural bird, who wanted to see Anahola on the other side. As the story goes, the mystical “Hulu” could also change himself into man and moʻo. Another version of the legend of the Hole in the mountain suggests, perhaps later, is that the Kauaʻi hero, Ka-welo, threw his spear through this hole. Yet, according to another story, the legendary Ka-pūnohu cast a spear and made the hole in the mountain. The word Kalalea literally means “prominent”101

Wichman logs Kalalea as a high peak above ʻAliomanu, which is beside Hōkūʻalele all mountain peaks in a range of mountains. Kalalea peak resembles the fin of a shark or porpoise as it cleaves the surface of the sea. In Hawaiian oral traditions the word Kalalea is used in chants to figuratively imply that one is haughty, conceded or displaying rude behavior. The ancient legend says that the peak once had been a warrior who responded snobbishly to a woman who loved him. He was turned into this

peak and she into the neighboring peak, which still seems to lean yearningly toward him.\textsuperscript{102}

Ko`olau:

Ko`olau are mountains in the Windward District of Kaua`i located in the Anahola area.\textsuperscript{103} It is a district on the northeast side of Kaua`i, that occupies a narrow strip of land between the sea and the ridge called Maka-leha, “eyes that glance upward.” Part of the area is described as dry, but all of Ko`olau region receives adequate rainfall for dryland farming. Small streams, mainly fed by springs, offer only enough water for a limited number of taro fields along side the streams. The shore is lined by many bays and reefs, which provided rich sources of food in the region. The Ko`olau district is divided into ten ahupua`a, some reaching the top of Makaleha. They are unusual in that, except for Anahola, they are all very small—some smaller than the `ili of other districts.

An ancient saying offers this explanation:

\begin{quote}
\textit{Hao ka Ko`olau, pau nā mea aloha,}
\textit{Ahu iho ka ua wahawaha i Wailua.}
\textit{Ko`olau was robbed of all endeared things,}
\textit{The despised blossoms were collected together at Wailua.}\textsuperscript{104}
\end{quote}

It was formerly the practice of chiefs to punish lawbreakers for all offenses that did not carry the death penalty by stripping them entirely of their property. The “new chiefs in power” took many material things. I also suspect that weary travelers were

\textsuperscript{102} 1998: 94.
\textsuperscript{103} 1974: 117.
\textsuperscript{104} 1998: 90.
often robbed in this area of the island as mentioned in the place-name “Kealaaka`iole”
or “pathway of the rat.”

`Aliomanu: see previous explanation.

Ali-o-manu is again mentioned here as a place in passing. According to sources, people refused to stop in this region even during later times due to the robbers along the trail.

Pāpa`a:

Pāpa`a Bay and stream, is located in the Ka-wai-hau District, Kaua`i. The literal meaning of the word is “secure enclosure.” It is a small ahupua`a located in the Ko`olau District. The area has a reef, bay, and kula land as well as a small mountain valley named Kihe. Pāpa`a is also the name of a small native fern.

Pāpa`a takes its name from a hilltop refuge located at Ka-wai-papa, “flat water.” The heiau measured sixty by eighty feet with walls five feet wide and four feet high. It was dedicated to Ka-hō-ali`i, a god sometimes associated with the underworld. It was said that Kahōali`i possessed two famous axes: Hau-mapu, “swooping breeze,” and `Olopū, “blistered.” The kahuna who selected the `ōhi`a lehua tree for the building of a heiau for human sacrifice had to touch the tree with “Haumapu and `Olopū” before it could be felled and brought down from the forest.

According to legends, on various ceremonial occasions, Kahōali`i was impersonated as a dark man, completely naked, with stripes or patches of white on the inner sides of his thighs. At the makahiki festival every winter, the eyeball of a fish and

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105 1998: 90
106 Informant “W” discussion summer 2002.
that of a human victim were given to him to swallow. At the building of a human sacrifice heiau, the god was again impersonated by a naked man. At the dedication ceremony of a heiau for the circumcision of a young chief, a night was given to Kahōaliʻi during which anyone who came outside his or her house was killed. The priests who sought human sacrifices were skilled at enticing the unwary out of their homes in order to secure a victim. The name of a chief Kahōaliʻi, became a name that was confused with Pele's brother Kamoho-aliʻi, the shark god, after the coming of the Pele family to Hawaiʻi.108

These chiefly practices signify usage of the area by high chiefs and kahuna of the region. It also confirms the use of the area by chiefly warriors that practiced lua-fighting traditions. This name may also be a lost name of one of the mountain forests. According to kūpuna interviewees, Kualu was a lua practitioner and ʻolohe. His sons were also trained in the art of Lua and became master ʻolohe.109

Komokila:

The name Komo-kila suggests “entering or the entrance of a high place.” This may be a lost name of one of the mountain peaks in that region.

“Kū ana Komokila, noho ana Uluamao,
ōmai ka pali o Moloaʻa.

There stands Komokila and there sits Uluamao

Yonder appears the cliff of Moloaʻa.”110

Uluamao:

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The name Ulu-omao also suggests “a lush green region of upland peaks of that region. According to kupuna, Kualu was considered very knowledgeable of Kaua`i mountain regions. See the chant’s phrase above.

Moloa`a:

Moloa`a refers to the “matted roots of the paper mulberry tree found in abundance in this region.” Puweuweu, is a cinder cone 329 feet high marks the boundary with Moloa`a on the west. The name Puweuweu, means “clump of greenery,” refers especially to a bouquet of greens placed on the altar to honor Laka, goddess of hula. Also the name of chanted prayer used to free the kapu from a hula student at the end of a period of training. According to kupuna sources, Kualu was a kahuna traditionalist and also a Kumu Hula and practitioner of the dance until his death.

Moloa`a is a land division and forest reserve in the Hanalei and Ka-wai-hau Districts, northeast Kaua`i. Wichman adds that Moloa`a is a classic valley ahupua`a, sloping gently from the mountains, ever widening toward the sea and it has the second largest bay of Ko`olau. It had a good stream feeding many terraces along its three-mile course and a half-mile of relatively flat land inland was terraced beautifully. Near shore soil consists of sand and humus, ideal for growing sweet potatoes in that region. The name is derived from the hills of Moloa`a, “tangled roots,” which used to be thickly

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111 All informants agree, discussion summer 2002.
112 1974: 156.
113 1998: 94.
114 Informant “L” and informant “H” during summer 2002.
overgrown with wauke, used for kapa. It was said that the a`a (roots) of the wauke were molo (matted) together.\textsuperscript{115}

It is also said that Moloa`a is still famous for its high quality, edible limu. Limu kohu was brought here from South Kohala, Hawai`i, by a chief of that place. The limu was under kapu and reserved for the ali`i nui. Kaua`i's finest limu was said to be from Ka`aka`aniu (rolling of the coconut), a beach and land section west of the valley. In another legend that takes place at the foot of Ka-la`o-ulu-`oma, "cape of the baked breadfruit," a headland on the eastern side of the bay, there is a spring of fresh water in the reef. It is said that this is the pure sweet water of Ka-wai-a-Maliu, "spring dug by Maliu." Maliu was a menehune who had asthma and so did not enjoy the sport of leaping feet first into the ocean after a pebble to catch it before it disappeared in the ocean depths. While his friends played, Maliu wandered the countryside and met a young Hawaiian woman. They fell in love and had a child. It was many months before Maliu was missed, but one day his chief realized he had not seen Maliu for some time. The chief sent all the other menehune to find Maliu, but with the aid of his wife, Maliu got to the beach undetected and onto the reef where he began digging in a sand-filled hole. Curious, the chief asked what he was doing. "Digging for fresh water," Maliu said. "If there is fresh water, you will live," said the chief. "If not, you will die." Maliu kept digging and soon a gush of fresh, sweet water flowed up. Maliu was saved.\textsuperscript{116}

Ko`olau: See previous meaning.

\textsuperscript{115} 1998: 95.
\textsuperscript{116} 1998: 95.
"He nāhelehele kī `ia no Koʻolau, ua hele a niua i Kealaakaʻiole." The phrase suggests how lush and green the area, and the vast expanse of land towards the mountain areas that the Ti plant is seen growing everywhere even along the "trail of the rat." See explanatory story below.

Kealaakaʻiole:

Kealaakaʻiole is an area near Moloaʻa, Kauaʻi. The literal means "the trail [made] by the rat." The legend recalls a supernatural rat was occasionally seen here.\footnote{1974: 101.}

The legend says that a chief of Anahola had a beautiful daughter and rich fields of `awa. A huge kupua rat came at night and destroyed the chief’s `awa fields as well as feasting on the farmer’s crops. Along the foot of the mountain it had worn a trail through the grasslands from Moloaʻa where made its home. It became known as Keala-a-ka-ʻiole, "trail made by the rat." Furious because of the incidents on his farm, the chief offered his daughter in marriage to whoever would kill the rat. There were many competitors that came from near and far, but the reward went to a Prince Kawelo from Oʻahu. In the legend, Kawelo hid on the inland side of Makaleha and when he heard the rat passing on the other side, he threw his spear. It pierced the mountain ridge above, knocking out a huge rock that fell and killed the rat. The hole in the mountain shows where the rock was dislodged by the spear. The roof of the hole has collapsed, and today only a mere hint of the shape of the crescent moon can be seen.\footnote{1998: 92-94.} This is just one of the many versions of the hole in the mountain in the Anahola district.

Waiakalua:

\footnote{1974: 101.}
\footnote{1998: 92-94.}
Wai-a-ka-lua literally refers to the two sacred waterways of the region. See explanation below. In contrast, the Wichman translation of Waiakalua is, “water of the pit,” located in the Koʻolau District, Kauaʻi. It was divided into two areas: Waiakalua-iki and Waiakalua-nui. The streams of this ahupuaʻa are all fed from these fresh water springs. There were taro fields in the valleys and the house lots were between the fields and on the ridge between the two streams.\(^{119}\)

A Kauaʻi legend recalls a boy born in Waiakalua in about 1790. The boy was trained to be a warrior. He became an expert at spear dodging, slinging, bone breaking, and other martial skills. The young warrior became one of Kaumualiʻi’s (a Kauaʻi chief) guards and was tattooed on one leg from hip to foot. This tattooing of the king’s immediate guard was a reminder that Kaumualiʻi’s uncle, King Kahekili of Maui, was similarly tattooed. This young man must have been very tall, as one of the requirements for his position was to be seven feet in height. After Kaumualiʻi died in 1824, a battle waged between Humeume, Kaumualiʻi’s oldest son, and the forces of Kamehameha II became apparent. The Kauaʻi warriors attacked Fort “Hipo” (Hipo is a place-name not found anywhere in Waimea. Kūpuna believed that it might have meant “hiu.” The word “hiu” means to throw something violently.\(^{120}\) At Waimea during that time in history there was an incident where warriors were armed with traditional wooden weapons ready to strike opposing forces. What resulted was the Kamehameha forces, armed with Western weapons, defeated the Kauaʻi forces easily.\(^{121}\) For two weeks after this battle, the Kamehameha forces hunted the defeated warriors in order to destroy them—man,

\(^{120}\) Informant “W” summer 2002.
\(^{121}\) 1998: 100.
woman, and child—once and for all. All men with "black legs" were killed on sight. When the Kamehameha II forces arrived at Waiakalua they found the young man hiding in a woman’s sacred house. The warrior was led out before a firing squad. The young warrior refused to have his hands bound and stood facing the soldiers. As the command, "Fire!" was given, the young warrior ducked, ran forward at top speed, grabbed two of the rifles from the soldiers, and pushing past them, escaped. From then on, this young warrior had the name Nā-pū-ʻelua, "two rifles" because of what he did. Afterwards, amnesty was declared, Nāpūʻelua returned to Waiakalua, where he lived peacefully. In the Māhele of 1848, he laid claim to some land, which he received two years later. He is the last known "black leg," the last of the honor guards that protected the King Kaumualii of Kauaʻi.122

Kūpuna all agree that this piece of Hawaiian history was an important one for Kauaʻi people. Many people went into hiding or hid the fact that they were aliʻi or they would be killed. Many people claimed makaʻāinana status and lived among the people.123

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123 All informants agreed to story discussion, summer 2002.
CHAPTER FOUR

Halele`a District

"Halele`a is cooled by the Kaia`ulu, the pleasant and gentle trade winds. Sometimes the Hao-Ko`olau-o-Halele`a, "Ko`olau trade winds come with force," blows, an unfriendly reminder of the power of nature."\(^{124}\)

Section Three

\begin{align*}
Mā'alo 'ana pali o Halele`a i ku`u maka, \\
Naha mai ka ua o Pueo i ka makani \\
Lilo main ā Kalihiʻelua \\
O puʻu poʻa i Hanalei lilo i ka wai, \\
Ke one pua loke o Mahamoku, \\
I ke pahelekuaʻia e Manuʻakepa.
\end{align*}

\(^{124}\) 1998: 106.
Lea kaukaunu i na pua hala 'ai a ke kina'u.
Gleefully it tells its love tale to the hala fruit upon which the kina'u eels feed.

Lele ana na hala i lua'i i ka makani,
down fall the hala scattered by the wind,
Ua loa'a i ka Lûpu pahele hala.
They are caught by the Lûpu breeze that shakes down the hala.

Nui ka hanu o Limahuli i ka makani.
Heavily breathes Limahuli in the wind.
A Wainiha i Ka'umaka kuhia ke ala
to Wainiha, to Ka'umaka, and then the trail leads
ma Pu'uhinahina
towards Pu'uhinahina.
Ua kai Ko'olalo o Kealahula,
rough is the sea down at Kealahula
I ka hao a Kalawakua o na pali,
as it is stirred up by the Kalawakua wind of the cliffs.
Waiho e maila luna o Puakei,
Puakei passes quickly by,
Ua honi i ke 'ala laua'e o Makana.
And then one smells the fragrance of the

Place-names of the Halele`a District

Kīlauea:

On the island of Kaua`i there is a village, land division, landing, bay, lighthouse,
sugar plantation (from 1877-1971), point, stream, falls, and tuff cone with the name
“Kīlauea” in the Hanalei District, Kaua`i. The word literally means “spewing or much spreading” that refers to volcanic eruptions in that area.\(^\text{125}\)

In oral traditions it was said that the streams of Kīlauea, “spewing of many vapors,” that flow between the Makaleha Mountains and the ridge named Ka-mo`o-o-koa, “brave lizard,” have formed deep gulches. Although this puts much of the arable land too high above the stream for irrigating wetland farming, there are the remains of three long irrigation ditches so ancient that legend says they are the claw marks of the mo`o. In the legend, this lizard had been ordered by Mano-ka-lani-pō to open Kīlauea's upper regions for agriculture. Manokalanipō was ali`i nui in the 14\(^\text{th}\) century, the first to rule over a united Kaua`i after his father Kūkona had defeated the ruler of Kona. It was

\(^{125}\) 1974: 111. Perhaps a place where Pele lived, or last eruption area on the island.
under Manokalanipō that the division of Kauaʻi into ahupuaʻa with carefully defined boundaries begun and great areas of land were opened for agriculture. Kauaʻi is often referred to as Kauaʻi o Manokalanipō in chants and legends, for his reign is considered the Golden Age of island history.\textsuperscript{126}

Another story takes place between Kamoʻokoa and the sea, the Kīlauea River flows across a fertile plain. At the time of the Māhele in 1848 a man named Ke-ala-waʻa made a claim for land he had once cultivated with sweet potatoes. Within two years, Ke-ala-waʻa abandoned his claim, saying, “The land is being filled with cattle and I have no desire to combat them.” Cattle had been brought to Kauaʻi by Captain George Vancouver in 1791. They were set ashore with a strict taboo on them to insure their safety. The cattle went wild, and as they multiplied they cause a great deal of destruction to plants and land. The last of the wild cattle were shot in 1939.\textsuperscript{127}

The description of Kīlauea is unique. Kīlauea ahupuaʻa is fronted by a long beach unprotected by any reef. Dominating the shoreline is a volcanic cone open to the ocean. Near the top once stood “three huge stones” that have since been moved, with great difficulty, to make room for sugarcane. These three stones, sisters of great beauty, were a warning that Pele, the volcano goddess, was not to be trifled with. The story goes that the goddess Pele came to Kauaʻi and fell in love with Lohiʻau, a chief of Hāʻena. She promised to find a home for the two of them, but whenever she struck her staff in the earth she was met by water, for her sister Nā-maka-o-kahaʻi, goddess of the sea, was her enemy. Pele caused an eruption there in that location, but the fire was

\textsuperscript{126} 1998: 102-104.  
\textsuperscript{127} 1998: 102-104.
soon put out when the sea goddess broke down the walls of the crater, extinguishing the fire with the ocean. The laughter of the three beautiful sisters enraged Pele. They had see Pele defeated and shamed by her older sister. Their scorn was not to be endured. “What are your names?” Pele asked. And one replied, “I am Kalama, this is Pua, and this is Lāhela.” The goddess Pele repeated their names, touching them with her staff and as she did so, turning the three women to stone. The three large stones were a mute and visible warning to all who saw them and for them not to laugh at or ridicule Pele. 

In another variation of the story, it was said that the goddess Pele met Kalama, Pua, and Lāhela on the slopes of Kīlauea Crater. Because they were very beautiful, Pele immediately grew jealous of them. She was afraid that if Lohi‘au saw them he would fall in love with them. To prevent this, she turned the three sisters to stone. Pele left the Kīlauea area of Kaua‘i, and continued her search for a home for herself and her lover. 

Kahilikolo:

The literal meaning for Ka-hili-kolo is “the creeping tangle.” Another variation of the word is kahihikolo. Ka-hili-kolo is also a trunkless koa tree that is famed in ancient poetry.

Kūpuna confirm that this place-name is a metaphor for a male that is involved in a sexual encounter. According to Kame‘eleihiwa, this type of kaona was not

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130 1986: 112.
uncommon in mele ma'i or genital chants to describe sexual motions. Sexual connotations are found throughout poetically and refer to love affairs. See example below:

“A l ka lua lā o ka lā`au hā`ale o Kahilikolo”

“There is another wonder, the trunkless tree of Kahilikolo.”

That is followed by:

“Ho`okolo ia a loa`a `o Kukuluma`ama`u”

“It crawls along to reach Kukuluma`uma`u.”

Kukuluma`uma`u:
The literal meaning of Kukuluma`uma`u is “damp side or moist region.” It could possibly be a hill feature in the Kīlauea/Halele`a area however like the previous name encountered Kukuluma`uma`u also seems to have sexual connotations. When inquiring about this part of the chant, one informant said that it was a place where the two lovers (Kualu and his wife) were known to entwine themselves while on horseback in the act of lovemaking.

Kahalahala:
This could possibly be an area near the shore in the Halele`a area however, I could not locate a place-name in this area by that name.

“E ho`i ka lulu I Kahalahala,”
The calm weather returns to Kahalahala,

Another meaning could be that the horse riders may have had a fight and the couple sulked quietly in the aftermath contemplating their relationship.\textsuperscript{136} Kahalahala may refer to an unpleasant event that is now quieted down.\textsuperscript{137}

Recollections of a chant by Kapa-ihi-a-hilina because of his affection for the chief (Lono-i-ka Makahiki) at that era in time brings back fond memories of a favorite person and tells of the famous hala groves of Northern Kaua`i and the wind and rains of that region.\textsuperscript{138} The chant also tells of a “rootless” Koa tree of Ka-hihi-kolo.\textsuperscript{139} Unlike the Pukui’s translation of Ka-hili-kolo in Kualu’s chant, that claims to be “trunkless,” Kamakau’s version calls it a “rootless” Koa tree that makes reference to a wanderer for example in the story of Lono-i-ka-makahiki.

Halele`a:

The place-name Halele`a, brings to mind a place where people relax, have fun times, and the lifestyle of the people were that they were rich and wealthy. The literal meaning of the word is “joyful house.”\textsuperscript{140} At present, Halele`a is the name of the land division and forest reserve in the Hanalei district of Kaua`i. This district on the island of Kaua`i, is also called the “house of happiness,” and has always been cited in chants as the most beautiful place in all the Hawaiian Islands. Halele`a stretches to the sea from Wai`ale`ale in the center of the island and borders the district of Nāpali on the west. On

\textsuperscript{136} Informant “K” summer 2002.
\textsuperscript{137} 1986: 110, 215.
\textsuperscript{138} 1992: 48-52.
\textsuperscript{139} 1992: 49.
\textsuperscript{140} 1974: 37.
the east it is separated from Puna by the Makaleha Mountains and from Ko`olau by an open plain. The seashore of Halele`a contains the largest reefs of the island and the only true lagoon on the island of Kaua`i.141

Halele`a has many rivers irrigating the extensive lands that have rich soils ideal for taro, which grows in pond fields or lo`i. The sloping plains of the area are suitable for dryland farming, which leads to mountains that soar 4,000 feet or more above the sea. Profuse rainfall in that area meant the land was able to support a large pre-contact population. According to western scientists, carbon dating indicates that a complex irrigation system for wetland farming was fully in place by 600 A.D, a time that Kauai was ruled by Kualu-nui-kini-akua.142

Before Western contact in 1778, the plains of Halele`a were covered with open forest of native trees, such as kou and milo. There were several well-known groves of hala. Beneath the trees was a carpet of grass and occasional shrubs and vines. Surviving place names indicate where many of the endemic plants grew (ex. A type of Hala). The jungle-like appearance of Halele`a today can be attributed to introduced post-contact plants.

Halele`a is cooled by the Kaiāulu, the pleasant and gentle trade wind (particular quality of wind also known in the Wai`anae area. Sometimes the Hao-Ko`olau-o-Halele`a, “Ko`olau trade winds coming with force,” blows, an unfriendly reminder of the power of nature.143

Pueo:

141 1998: 106.
142 1998: 106.
The place name Pueo literally means owl. The placename originates from a point on Ni`ihau. Or, it could also be another lost place-name. The phrase in the chant seems to describe a certain quality of rain coming from the direction of Ni`ihau. Owls were symbolic as healers in Hawaiian traditions.\textsuperscript{144} There may have been a fight between the lovers in the chant thus, another kaona/hidden level in this chant is revealed. Kūpuna sources said that the pueo has always been an aumakua for the Kualu Family.\textsuperscript{145}

Kalihi Kai:

Kalihi Kai is also an ahupua`a in the Halele`a District. The literal meaning of the place-name is “ocean edge.” The region has no large stream draining its land, uniquely one of the few on Kaua`i. The boundary is shared with Kalihiwai that begins at the sea, climbs a low headland, and crosses the plains to a low ridge leading to the highest point of the ahupua`a, Ka-paka, “rain drop.” From there the boundary descends across the plains in an arbitrary fashion to another headland and across the sands through a channel in the reef that divides Kalihi Kai from Hanalei.\textsuperscript{146}

Most of the land is a rolling plain that has been gouged by small streamlets which, for the most part, drain away into the neighboring ahupua`a of Kalihiwai and Hanalei. The plain drops over low hills broken by four little gulches onto a flat strip of land. It was here that the lo`i were dug, kalo grown, and the people lived. Along the entire front of Kalihi Kai is a sandy beach and a wide, shallow reef. In conclusion, the Kalihi Kai ahupua`a covers 2,363 acres and is seen from mountain to the sea.

\textsuperscript{144} 1992: 169-170.
\textsuperscript{145} Informant “W” summer 2002.
\textsuperscript{146} 1998: 107.
Kalihi Wai:

Kalihiwai is the fourth largest ahupua`a of the Halele`a District on Kaua`i. The ahupua`a contains 8,600 acres. The place-name literally means “water’s edge.” Kalihiwai borders six other ahupua`a as the boundary follows the mountain ridge watershed along the peaks of the Makaleha Mountains of that region. It shares a broad plain on the east with Kilauea ahupua`a and on the west with Kalihihikai. The Kalihiwai River cuts deeply down the center of this plain, which is cut in two crossways by the ridge Hale-one which means, “sand house.” Between Haleone and the sea is a shallow valley, lined with low, steep cliffs. In ancient times, only this shallow valley was cultivated. At the sea there is a small, deep bay edged by steep-sided headlands.147

Kalihiwai is cooled by the wind Na`ena`e-pāmalō-o-ka-hale-`ala, “dried na`ena`e blossoms of the fragrant house.” The na`ena`e, a member of the daisy family, is one of the few aromatic plants endemic to Kaua`i. Fragrant plants were often beaten into kapa designed for a chief or a chiefess. The perfume, which arose as he or she moved, clearly announced the rank of the wearer.148

147 1974: 106.
Hanalei:

The literal meaning of the place-name Hanalei is “crescent bay.” Hanalei is name to the present land division, village, bay area, district, river, and valley in Hanalei District of Kaua`i. Today’s Hanalei once consisted of four ahupua`a: Hanalei, Wai`oli, Waipā, and Waikoko. Hanalei is given as “crescent bay,” but “wreath making” and “lei valley” are closer to the original. Some say that the wreaths are the rainbows that appear in the upper valley from the constant rain showers. 149

The eastern border of Hanalei begins at a channel in the reef shared with Kalihi kai. It then crosses a wide plain broken with small streams to Kapaka. The border continues to Wai`ale`ale at the roof of the island before it joins that of Lumaha`i. It then plunges across Hīhīmanu and down the ridge of Kamo`okoleaka. From here the border follows no geographical feature but goes straight to the sea across the swampy plains.

Hanalei is still as in the past, celebrated for its rains, especially Ka-ua-loku-o-Hanalei, “soaking rain of Hanalei.” Hehi-pua-hala, “stepping upon pandanus flowers,” is a rain associated with Po`o-kū, “erect head,” a hill on the cliffs above the Hanalei River where a large heiau once stood. The plains here were once covered with hala/ pandanus trees. Lena, “yellow,” a yellow-tinted rain, suggests the phenomenon of rain falling in the sunshine.\(^{150}\)

Ka-ua-hā-ao, “gentle rain,” fell over Hīhīmanu, so it’s called because rain showers follow one another like members of a chief’s retinue that came in procession in sections or divisions. Kū-`ula-o-`Anini, “red Kū of ‘Anini,” is a rain favored by fisherman. There usually was a ko`a (rock pile or cairn) near the sea where fisherman would pray to Kū`ula, their special god, before going fishing and, on their return, leave an offering of the first fish caught.\(^{151}\)

Hanalei’s winds could be beneficial or harmful. At Hanalei-iki, “small Hanalei,” just above the river mouth, a gentle wind blows called Hau-ka`e-`e-o-Hanalei-iki, “dried up dews of Hanaleiiki.” Live-giving winds were Hau-mu, “silent dew,” and Hau-`ōma`o, “green dew,” or Lū-hau-o-Hanalei-uka, “scattered dews of upland Hanalei.” When the Līhau-o-Lanihuli, “gentle cool rain of Lanihuli,” blew, fisherman considered it a lucky omen and went to river or sea. The winds in that area were unique and not so kind. `Ō-lau-niu-o-Pu`upoa, “coconut-leaf-piercing wind of Pu`upoa,” and Pae-hahi-o-ka-iholena, “where the winds that trampled rows of iholena banana trees. Most of ancient Hanalei lies in the deep, narrow valley along the mountain wall that stretches from the summit of

Hihimanu to Wai`ale`ale, "rippling water," the lake at the top of the island. The water of Wai`ale`ale flows naturally into the Hanalei River. But long ago, Kalaulehua, a chief of Waimea, brought the MÜ (menehune) people from the floating island of Kānēhūnāmoku to dig a channel from the lake so that is water would flow into the Wailua River. The Müs refused to do it, and Chief Kalaulehua of Waimea banished them into the Alaka`i Swamp. ¹⁵² The heiau Ka`awakō, “dragged along `awa,” is located on the south shore of the lake. The kilo `i a (fish watcher) of the Müs (menehune) would go to Ka`awakō at the completion of an `o`o`opu fish trap. Here, the kilo `i a would make a shrine; present an offering of `awa, bananas, and kumu taro. Then he would make a cup of olonā leaves and would chant. This completed the ritual over the fish trap, which he then would close and the fish would be caught. `Anini is an `ili of Hanalei that shares a reef with Kalihikai. `Anini may mean “stunted or dwarfish,” after the tree `anini, a small tree that occurs more often as a shrub, or is the name Wanini, “pouring water.” The first road sign read Wanini. Walter Sanborn, born and raised in Hanalei, was irate because the name had been misspelled, so he shot off the W with his shotgun. Therefore people started calling the area Anini because they thought the gunman had corrected the spelling. Many old-timers say that the sign was a misspelling of the true name, Wai-nini, “spilled water,” from the places in the cliffs where water seeps from the rock face. They claim that neither Wanini nor `Anini has any meaning as far as this land goes. The debate continues, sometimes with considerable heat. ¹⁵³

In other legends of the area, Ka-mo`o-o-ka-muliwai, “lizard of the river,” was a mo`o that guarded the river crossing at the mouth of the Hanalei River. He refused to let Hi`iaka cross the river on her way to Hā`ena to get Lohi`au for her sister Pele, and sent freshets of water to sweep her off her feet. Hi`iaka struck him dead, and since that time it has not been as difficult to cross the river. In warrior legends, Kaua-hoa was a warrior who lived in Hanalei about 1690. He was the last of the great giant kupua warriors, noted for his strength, his size, and because he was handsome. He was born on the same day and in the same place as the future ruling chief, `Ai-kanaka, and his cousin Kawelo-lei-makua. In the war between these two, `Ai-kanaka did not immediately call upon Kaua-hoa, who angrily sat in the headwaters of Hanalei River and dammed up the water for so long that the fish gasped in the dry bottom. After he was summoned, Kaua-hoa tore up a koa tree to use as a war club. He did not trim the branches from the trunk and as he trudged along, birds perched in the branches and sang. Kaua-hoa and Kawelo-lei-makua met on the battlefield in combat. Kauahoa struck with his war club, but Kawelo’s wife threw her pikoi (a tripping club) and deflected the blow. Kawelo then struck Kauahoa and killed him. Kauahoa is often refered to as Ka-me`e-u`i-o-Hanalei, “the handsome hero of Hanalei,” and this name was given to a headland in his memory. These are just some of the many stories of this area.154

Mahamoku:

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Mahamoku literally means, “resting place.” The chant mentions a rosy-colored sand of Mahamoku Beach at Hanalei. Kūpuna also allude to this word as kaona used for a woman’s moment of sexual release.\textsuperscript{155}

\textit{“O pu`u po`a l Hanalei ilo l ka wai, ke one pua loke o Mahamoku,”}

Down comes a torrent that washes through Hanalei in a stream, to the rosy-colored sand of Mahamoku,\textsuperscript{156}

Kūpuna that live in this area (referred to in the chant) call the area, “Black Pot” because of the people that came to camp with their “pots and pans” and fished in the region. At present, the area is still a stopping place and rest point for travelers sightseeing around the island of Kaua`i.\textsuperscript{157}

Manu`akepa:

Manu`akepa is a land section in Hanalei, Kaua`i. Probably called by the name Manu`akepa, due to the type of species of Honey creeper birds that resided in the forest area. The bird is sometimes yellow-green or scarlet is from the Hawaiian Honey Creepers (Loxops coccinea) and are known to be quick, nimble, sprightly and active.\textsuperscript{158}

According to kūpuna, another level of kaona here may be the fact that Kualu’s chant shows an intent to snare or snatch a woman but is having difficulty thus, the word

\textsuperscript{155} Informant “H” summer 2002.
\textsuperscript{156} 1995: 66-67.
\textsuperscript{157} Informant “W” summer 2002.
‘manu`a-kepa.” This would change the meaning “difficult or painful to take or

Limahuli:

The place-name Limahuli only appears on the island of Kaua`i. The name is
used for the Falls, stream, and valley that are located near Hā`ena. The area is
described as a deep valley breaking into the cliffs that dominate Hā`ena in the Halele`a
district of Kaua`i. Limahuli literally means, “turning hand.”

Limahuli appears in the chant out of sequential order as Wainiha Valley comes
before Limahuli in the journey itself. The kaona here is in the place-name meaning
“turned hand” as the two lovers of the chant reconcile their differences and make a
compact with each other. See section of chant below:

“Le`a ke kaukaunu i nā pua hala `ai a ke kina`u.
Lele ana nā hala i lū `ia e ka makani,
Ua loa`a i ka Lūpua pahele hala.
Nui ka hanu o Limahuli i ka makani.
Gleefully it tells its love tale to the hala fruit
Upon which the kina`u eels feed.
Down falls the hala scattered by the wind,
They are caught by the Lūpua breeze that shakes down the hala.
Heavily breathes Limahuli in the wind.”

The Lūpua wind is also mentioned here in this part of the chant. Lūpua means to scatter
flowers like in a wedding ceremony.

159 Informant “H” summer 2002.
162 Informant “H” summer 2002.
Wainiha:

The place-name Wainiha is a land section, village, bay, canal, landing, pali, river, valley, and canyon found in the Hanalei District of Kaua`i. The word literally means "unfriendly waters." The area is described as the longest valley on Kaua`i in the Halele`a District, "Hostile waters," stretches approximately fourteen miles from its top to the sea. The headwaters of its river begin at its source in the Alaka`i Swamp, and its name warns of the floods that commonly occur during torrential rains. The river formed a narrow, steep-sided valley whose cliffs rise abruptly to over 3,000 feet and, the valley widens only a little near the sea to a bay that is usually too rough for any ocean activity. Consequently, the border was widened beyond Lulu`u-pali, "heavily laden cliff," to include the long, flat area and reef of Naue.165

There were lo`i, or taro patches that dotted the landscape far up into the valley, many of them displaying great ingenuity in their placement and the engineering of the ditches necessary to water the fields. There were sweet potatoes for food, paper mulberry for clothing, olanā for fiber, noni for medicine, and other useful plants grown the entire length of the Wainiha Valley. Bananas grew everywhere too. One species, the mai`a Polapola, the Borabora banana, grew wild. This banana was considered to be indigenous to Kaua`i, but perhaps was brought here by the mythical Mū who lived in this wild valley. In some menehune legends, the Mū were brought to Kaua`i by Kalaulehua, a Kaua`i chief, from the floating island of Kānehūnāmoku. These people lived below the peak Hinana-lele, "leaping young goby fish." Banana plants supplied them with their

164 1986: 216.
principal food, their clothing, and household needs. It was said that they did not know how to use fire. An important source for protein in their diet came from the `o`opu, a goby fish. The Mū built a bamboo trap across the river under the direction of a kilo i`a, a fish expert who was charged with giving all the proper offerings to the gods. If he failed, a flood would sweep down the valley, taking the trap with it. Ka-maka-kilo-i`a, "eyes of the fisherman," a peak and cliff near Wai`ale`ale, was named after a leader of the Mū. During his travels around the island, he reconstructed the navigational course that had brought the Mū, secured canoes, and led his people back to their ancient homeland.\(^{166}\)

Menehune stories were common in the Kualu family. In other stories of the menehune migrations, Kualu-nui-kini-akua and his son Kualu-nui-pauku-moku-moku traveled from Ka-paia-ha`a (New Zealand) to Ka-ma-wae-lua-lani (Kauai). It is there on Kaua`i that Ola the son of Kualunuipaukumokumoku was born. One of the places they lived was in Wainiha Valley.\(^{167}\)

Wainiha was famed for the variety and quality of the `awa that grew here. `Awa mamaka, a variety of `awa with short internodes and a light green stalk, was always in demand and still is today. The best type was the `awa mokihana, which had a fragrance similar to the mokihana berries of mountains. It was described to have short, yellow-white internodes and hairlike roots. The `awa made from the plant was a particularly potent brew to drink. It was said that menehune villages lined the mountainside of Wainiha. Mauna-hina, "gray mountain," is the ridge leading from the Wainiha River to Alaka`i. The major pathway from the Halele`a District led directly into the mountains and

on to the Nāpali valleys and people would climbed this ridge to Kilohana. At the base of Maunahina was one of the seven villages of Wainiha. The remains of many ancient house sites are still seen in the area. The sites are mostly of the terraced types that measure ten to fifteen feet wide. I was said that the trail was originally made under Ola, the renowned Waimea chief during ancient times.168

At a site called Lā`au, “tree,” there is sloping plateau overlooking the river, with a forest of banana trees. The stream there was dammed up to irrigate the taro patches. The dirt-walled ditch ran between the rocks that were laid in place. Hō-mai-ka-lani, “bring me the chief,” was the name of the menehune settlement in Wainiha. It was makai of Lā`au-haele-mai, “tree that comes by.” Remnants of many terraces—both lo`i and house sites can be seen in this area.169

One story that continues to be told in the area is by a stream called Ka`aluhe`e. Ka-`aluhe`e, “sagging one,” or Ka-lau-he`e, “slippery leaf,” is a stream on the east side of the ahupua`a that flows into the river. On its banks, a lonely young woman beat her kapa. She was disfigured with birthmarks and people teased her by saying that she was really a loli (seaslug). One day, as she beat her kapa, a he`e mākoko (deep ocean octopus) swam up the stream and settled on a rock near her. She was so lonely that she began to talk to the he`e. After many days, the he`e revealed that he was a demigod who could assume the form of a man. He assumed his human form and his face, too, was marked as hers. The “Loli” woman fell in love with him. She left her kapa soaking too long in the stream while they frolicked in the forest. Her scandalized parents

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tried to separate the lovers, but Loli jumped off the nearby cliff. She magically changed into a he`e mākoko to be united forever with her lover. 170

Ka`umaka:

Ka`umaka is a known land division near Hanalei on Kaua`i. It is described as the black rock point the Halele`a District on Kaua`i. the literal meaning is “my eye,” and it is located on the west side of the bay at the end of Lulu`upali. Another area described is Naue which means “trembling,” is the sand flatland that stretches from the headland of Ka`umaka to Hā`ena on the west. The reef was always teeming with fish, and the flats were covered with groves of hala trees whose leaves were woven into mats. The winds in that area can be very strong and winter storms sweep over the beach onto the land. It was said that when Tsunami came from time to time it wiped the whole area clean. In ancient times, it is probable that people built only temporary structures along the beach for storage and a place to work in the shade. The area has several stories connected with it. 171 The following stories are just some of the many accounts of that region.

In a legend of that area it was said that Ka`u-maka-a-Mano’s grandfather united the island into one kingdom and his father, Mano-kalani-pō, had been able to enlarge the cultivated lands. Hunting for the man-eating shark along Nāpali was popular. Ka`u-maka-a-mano went shark fishing, and that episode became of the basis of the tales told of this point that bears his name. Another story explains a variation of the place-name. The story tells of two brothers, Wa`awa`a-iki-na`auao and Wa`awa`a-iki-na`aupō, who

were fishing in the area. The lazy older brother, who didn’t want to clean fish, said that all fish with two eyes belongs to the younger brother, while he, the older sibling, owned all the fish with only one eye. The younger brother, immediately turned the fishing line over to his older brother, caught a shark with only one eye. (The shark had a blind eye and it bulged out like a nipple, hence Ka-’u-maka, “nipple,” a variation on the name.) The shark towed Wa`awa`aikina`auao out to sea where, with great difficulty, he escaped from the shark and returned to land. 172

Yet, another story of this point concerns two make kupua name Ka`u-maka, “my eye,” and Ka`u-weke, “my weke fish.” The both of them were fishing at this cape, but all the small fish disappeared after a time. Just then, they saw a shark and Ka`umaka jumped into the water and fought with it. Ka`umaka the kupua, was very strong and killed the shark. After the shark was killed, Ka`uweke was able to catch weke (goatfish) from the headland once again. The two kupua feasted in celebration that evening, Ka`uweke on his favorite fish and Ka`umaka enjoying dining on the shark’s eyes. In a Pele legend of that area the story goes that when Hi`iaka reached Wainiha on her journey to fetch Lohi`au for Pele, she met Malae-ha`a-koa at Naue at the time he was fishing. He was a cripple and unable to walk. The fisherman recognized Hi`iaka and prepared a feast for her. The fisherman chanted while his wife led the dancing of a love song retelling Pele and Lohiau’s story. The mele delighted Hi`iaka and in return she restored his ability to walk. 173

172 1998: 123.
The legends continue to be told in the region by native storytellers many of which claim to be descendants of menehune like Kualu. My own native sources say that many of these families are related to the same clan of Mō.\textsuperscript{174}

Pu`uhinahina

Pu`uhinahina is the name of a hill that literally means "hill of hinahina" located in the Waimea District of Kaua`i. The hill is perhaps named for one of the several species of hinahina plants.\textsuperscript{175} Another meaning that may play some use in the chant is the women (two perhaps) involved in the journey.\textsuperscript{176}

Kealahula:

Ke-ala-hula not found as a place-name for Kaua`i may be considered a lost name for that area in Haena on the pathway to the Hula Heiau where `olapa dancers placed their offerings on an ahu to Laka. The word Ke-ala-hula means, "the dance path or trail."\textsuperscript{177}

\"Ua kai ko`o lalo o Kealahula,\n
Rough is the sea down at Kealahula."\textsuperscript{178}

Kalawakua:

The word Ka-lawa-kua is not place-name but the name of the wind there due to its strength and great force. When analyzing the word Ka-lawa-kua "strong backed," there is a strong connection to an argument or a fight took place.\textsuperscript{179}

\"I ka hao o Kalawakua o nā pali.\n
\textsuperscript{174} All informants agree, summer 2002.
\textsuperscript{175} 1974: 196.
\textsuperscript{176} Informant "H" summer 2002.
\textsuperscript{177} 1986: 16.
\textsuperscript{178} 1995: 68-69.
As it is stirred up by the Kalawakua wind.\textsuperscript{180}

Kalawakua is supposedly how the wind blows in the cliffs above the Kealahula area. At this point in the chant, there is reference to “Puakei” a dignified or proud flower. Kūpuna believe that this is in reference to a female companion.\textsuperscript{181} See references to the chant below:

\begin{quote}
“Waiho e maila luna o Puakei, ua honi i ke `ala laua`e o Makana”

Puakei passes quickly by, and then one smells the fragrance of the laua`e fern of Makana.\textsuperscript{182}
\end{quote}

The laua`e ferns of Makana are well known for its fragrance. Kūpuna confirm that the kaona/ hidden meanings for the Makana fern could mean another place for lovers in love to meet.\textsuperscript{183} Laua`e is a word that could also mean sweetheart. In the chant, the smelling of the fragrant laua`e could mean recollections of fond and loving memories of times passed.\textsuperscript{184} According to kūpuna, a female is being wooed in the chant.\textsuperscript{185} See the following stories of the area.

Makana:

Makana is described as a cliff near Hā`ena Point in the Hanalei District of Kaua`i, from which firebrands were hurled; known today by the local people as Fireworks Cliff.\textsuperscript{186} Makana, “gift” is a triangular peak that is prominent and unmistakable for all to see. Firebrands were pieces of hau or pāpala wood whose core was soft and so burned

\begin{flushleft}
\textsuperscript{180} 1995: 68-69. \\
\textsuperscript{181} Informant “H” summer 2002. \\
\textsuperscript{182} 1993: 68-69. \\
\textsuperscript{183} Informant “H” summer 2002. \\
\textsuperscript{184} 1986: 194. \\
\textsuperscript{185} Informant “H” summer 2002. \\
\end{flushleft}
quickly before the outer layers fell off and were thrown from the top of this peak. It is said that under the right conditions of wind, the firebrands would fall and rise and slowly move out a mile or more over the sea, leaving a trailing glow of embers.\textsuperscript{187}

On the side of Makana is a stone that reminds passersby of a tale of friendship. The story begins like this, Nou had always dreamed of throwing a firebrand. Once Nou followed the firebrand throwers up the mountain but being a boy, he was always left far behind. One day while following the others to the site, he managed to save the life of a menehune who fell and was caught by the foot on the edge of a cliff that had a sheer drop. In return, the menehune promised Nou would become a champion firebrand thrower of Nā Pali. When Nou got to the area and threw his firebrand, the menehune was watching from a distance, puffed and blew the brand far out to sea. It was the most magnificent throw and he won the prize offered by the high chief. Jealous of his abilities, the firebrand throwers killed Nou. The compassionate menehune put Nou’s body in a cave and sat at the entrance and allowed him to be turned to stone to guard the bones of his friend.\textsuperscript{188}

\textsuperscript{187} 1998: 128.
\textsuperscript{188} 1998: 128. Nou turning to stone.
CHAPTER FIVE

Nā Pali District

"Naue Kalalau, pōniu Kalawakua.
Trembling Kalalau, Made dizzy by Kalawakua."

Nā Pali is constantly buffeted by the “strong backed wind.”¹⁸⁹

Section Four

_He makana ka 'o'opu peke o Hanakapi'ai_

_ʻā Honokoa pōhaku._
_Ao i a uka o Puanui._
_Lilo mai Opuwaiaakua_

_Lilo me Opuwaikanaka_

_A ka leo Kahoamano_

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A gift to rocky Honokoa is the stunted gobyfish of Hanakapi'ai.

Day breaks up at Puanui.
this way comes Opuwai of the gods,
this way comes Opuwai of the people
to the sound of Kahoamano,
I ke kai o Ho'olulu, i Kawaikū'auhoe
I ke kai o Ho`olulu, i Kawaikū`auhoe
a ka lawai'a

to the sea of Ho`olulu and the
spring where a ka lawai`a,
fishermen drink from their
paddles,

A makua i ka`au hau pulupulu,

Makua where the firebrand is
lighted,

I ke ahi pāpala welo`ana I ke kai o Koholaiki,

the firebrand of pāpala wood that
is poised aloft over the sea of
Kaholaiki,

He iki ke kīhāpai o ka noho kai a Kaua`i

Small is the garden island
surrounded by the sea, Kaua`i
but it is an island indeed, this
Kaua`i.

'O Kaua`i ihola nō ia lā

Up rises Kēʻē, where the women
are kidnapped,

Huki Kēʻē, ka pali ka`ili wahine,

Place-names of Nā Pali

Honokoa:

Hono-koa is also known as Hana-koa which means “bay of warriors or
Gulch area.”¹⁹⁰ The area is described as a rocky with gentle slopes before Hanakapi`ai.

The area also has existing house sites remains and wet land terraces that went more
than half a mile into the valley. “Kai-`opihi” or “limpet ocean” is the name of the wind in
Hanakoa Valley. The largest of `opihi had their own name there, it was called “kō`ele”
and the shells were so large they were used as scrapers and peelers. The shells were
invaluable to the people and were used for a variety of domestic activities including the
making of olonā cordage. For some people the `opihi was an `aumakua to their family
as they would refuse to eat them even though they were delicious to the
palate.¹⁹¹ The original name of the area is Hana-ka-ao after a menehune chiefess. It

¹⁹¹ 1998: 140.
was said that when the menehune was leaving the island of Kaua`i, they went along the cliffs by Hä`ena where the canoes were readied for the journey. The chiefess named Hana-ke-ao at that time was pregnant, accidentally miss-stepped on a stone, slipped and fell to her death over the cliff side. Because she was loved by the people, the valley was named in her memory.192

Hanakapi`ai:

At present, Hana-ka-pi`ai is the name of a valley, stream, falls, trail, and beach in the Hanalei District of Kaua`i. The place-name literally means, “Bay sprinkling food.”193

The area was named after a chiefess who died in childbirth on the edge of the cliffs as the Menehune were on their way to Hä`ena to leave Kaua`i. To mourn her death, they remained on the cliffs above the valley long enough to put on a display of athletic games.194

A play on words transposes the name into Hana-ka-pi`ei, “constant looking out to protect a love affair.” It was said that a chiefess named Hanakoa liked to “make trouble” with a handsome chief named Wai`ehu. They met in a cave, thinking they were secure from prying eyes, but they only brought more attention to themselves by constantly peeking out to see if they were observed by others along the trail.195

Hanakāpī`ai was famed for its dwarf `o`opu peke (goby fish), named nōpili. It was one of the `ai lehua `o`opu (lehua flower-eating goby fish), which can climb up a vertical

192 1998: 139.
193 1974: 40.
194 1998: 137.
stone jar or wall by slightly moving its suction disk, first on one side, then on the other. It was said to pili (cling) to stones and was used in weaning and housewarming ceremonies so that good luck would pili. The largest nōpili were found in the Wainiha, Hanalei, and Makaweli Rivers, but the Hanakāpī‘ai nōpili were thicker and shorter. A fat woman was compared to the nōpili. So was a short penis, which was also referred to as ʻoʻopu peke.196 Coincidently the chant says the following:

“He makana ka ʻoʻopu peke o Hanakapiʻai iā Honokoa pōhaku,”

A gift to rocky Honokoa is the stunted goby fish of Hanakapiʻai.”197

According to kūpuna, references to male prowess are clear in the chant.198 In another story that takes place in the 1930’s, fisherman from Hāʻena and Wainiha would row in a six-oar rowboat to Kalalau to catch moi (threadfish). On one of these fishing trips, when a man who wore wide-legged palaka shorts leaned back on a pull of his oar, his penis stuck out. Another fisherman grabbed it and yelled, “I caught a nōpili!” All the men laughed so much that one of them fell overboard. The fish were frightened by the incident swam away. The fisherman left and went and rowed home again empty-handed. In the end, they thought the joke worth the trip.199

The wind of Hanakāpīʻai is named after Peke, “dwarf or tiny.” Over time, the people of Hanakāpīʻai endured quite a bit of teasing by passerby for they coined a boast:

Ka iki koaiʻe e Hanakāpīʻai.

198 Informant “H” and “K” agree, summer 2002.
"The small koai`e tree of Hanakāpī`ai." 200

It is said, "one may be of small size but still be as tough and sturdy as a koai`e tree, which was prized for its hard, durable wood." 201

Again, the chant reveals more references toward sexual connotations or at least places where the sexual act might have occurred and the relationship of the lovers. In addition, the placement of word here in the chant seems out of place if it was on a course going counter-clockwise around the island then Honokoa would occur before Hanakapi`ai. 202

Puanui:

Pua-nui means "large flower" which kūpuna believe it to be a metaphor unclear to anyone but the chanter. Besides a large flower, the word can have a different variety of meanings like an arrow, float, or even a fishhook. It could describe a high point near Hanakapi`ai and that during the time that the chant was created, the area was in bloom. However, according to kupuna another level on kaona could be that a fight ended as the "day breaks up," and the "puanui" could be referencing an older woman. 203

"Ao i ka uka o Puanui"

Day breaks up at Puanui. 204

Opuwai:

201 1998:139.
202 Informant "H" confirms, summer 2002.
203 Informant "H"summer 2002.
Kūpuna agree that the Male referred to in this chant seem to use this kaona to offer himself to his female companion. He offers everything he has to her – “all of his wealth.” There is a play on the word “opuwai” which I believe to be “‘opo-wai” instead. He is “laying the foundation” of a new life with her.205

“Lilo mai Opuwaiakua, Lilo me Opuwaikanaka

“This way comes Opuwai of the gods, this way comes Opuwai of the people.”206

Kahoamano:

Kahoamano is a variation of the place-name “Ko`a- mana,” which literally means “shark shrine.”207

“a ka leo a Kahoamano”

To the sound of Kahoamano.208

This phrase possibly is referring to the blowing wind coming out from the cave, “Ko`a-manō” or the sound of the water from the ocean and how it is blown out by the wind.209

Famous shark stories of this region are common. Before the shark stone appeared in the cave, the shark guardian for the seacoast was Ko`a-manō. The shark guardian’s chief was Kū-hai-moana. When the grandson of Kū-hai-moana name Lau-kahi`u came to visit, the shark guardian took him to drink the sweet water that came

207 1986: 156.
down the waterfall in the cave. The sounds of fresh water splashes on the ocean were calming for the shark guardians and they were content to stay there.\footnote{1998: 140-141.}

In another story, a “kupua” super natural being named Makani-kau was chief of the winds in that area. He flew in his wind shape to visit the island of Kaua‘i. While crossing the channel between O‘ahu and Kaua‘i, he saw some people in a canoe followed by a dangerous looking shark. Feeling empathy for the people, he took human form and jumped into the sea, climbed unto the shark driving the shark into the cave of Ko`amanō where the chief turned it to stone.\footnote{1998: 141.}

As time passed everyone that seen the shark stone was fooled thinking that it was real even the demi-god Kamapua`a thought the stone was a real shark. While visiting his parents who lived in Kalalau, his parents took him to see the cave. In the darkness of the cave he faintly made out the shape of the shark. And thinking that it was real, he threw his spear in an attempt to kill it only to chip off a piece of the stone. The chip mark is still seen today. Overtime, people left banana leaves as offerings to the shark for protection from the dangerous white sharks that swim there.\footnote{1998: 141.}

Ho’olulu: The literal translation of Ho’olulu is to lie in sheltered waters. It is the name of a Valley and stream, northwest coast, Kaua‘i.\footnote{1974:52.} There is a spring called Ka-wai-kū’au-hoe-a-ka-lawai’a or “water of the paddle handle of the fisherman” the story about that area says that the thirsty fishermen would stuck their paddle
handles onto the cliff and let the water trickle down the handles into their mouth. During the 1795 attempt invasion of Kaua`i by Kamehameha the 1st., he boasted that that he would drink from this waterfall area. This was a journey he never completed. The Kualu chant recalls this area of Kaua`i in the Ho`olulu ahupua`a:

"I ke kai o Ho`olulu, i Kawaikū`auhe a ka lawai`a,"

The sea of Ho`olulu and the spring where fishermen drink from their paddles.

Makua:

Makua Valley, although not listed in Pukui’s place-name book, on the island of Kaua`i is still found on old maps of Kaua`i. The word literally means – “parent, ancestor” and is probably one of the older once heavily inhabited valleys.

The chant describes an old game of throwing firebrands from the cliffs of Makua:

"a Makua i ka `au hau pulupulu, i ke ahi pāpala wele ana i ke kai o Kaholaike,

Makua where the firebrand is lighted, the firebrand of pāpala wood that is poised aloft over the sea of Koholaiki.

Koholaiki:

Koholaiki is possibly the sea area near Makua (see explanation above). According to Kūpuna, one explanation for the word is probably koholā-iki or “little whale.”

Kēʻe:

217 See map in appendix.
219 Informant "W" summer 2002.
The place-name Ke'e, is out of sequence as in traveling around the island. Kualu uses the kaona in the word to describe the event unfolding and how women are being taken. The word Ke'e, literally means "avoidance." The area is a cliff west of Hā'ena on Kaua'i.

In Pele stories of that area, we learn that after Lohi'au died of love for Pele, his body was placed in a cave on this cliff. Hi'iaka and her companion, Wahine-ōma'ō (green woman), climbed the cliff, and with herbs and long prayers Hi'iaka restored Lohi'au to life. Three rainbows suddenly appeared, and they all miraculously descended to earth. In poetic sayings, Ke'e represents great distances and trouble: "Aia i Ke'e," there at Ke'e, meaning that it is "too far to bother" about anything that happened.

Kūpuna confirm the following is the basis of Kualu's kaona. The intention in the chant pointed to taking these women. The chanter proclaims that it was unavoidable what happened, making the words very personal for him.

"Huki Ke'e ka pali ka'ili wahine,
The cliff where the women are kidnapped.

Chant seems to defer to more than one woman. Kūpuna confirm passing stories of the kūpuna's active traditional lifestyle and women in his life.

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221 1974:105.
A picture of Aunty Mary Naleiekolu Kualu Ragragola at a Lauhala Workshop. She lived in the sleepy little town of Mānā until the Sugar Plantation closed in that region.

CHAPTER SIX

Kona

"Ka Moena Hohola o Mānā
The Unfolding Mats of Mānā."

Refers to the long beaches and sand dunes of Mānā225

Part Five

‘O Kauahoa i ka Pali i Miloli‘i
Ua kahakai o Makole ke ho‘i nei ke kini

O Nualolo.
Ua puka ka ohu.
Ka ‘ai o Kalalau, lālau nā lima,

Then Kauahoa the cliff at Miloli‘i
There is rain at Makole for the inhabitants of
Nualolo are going home.
The mists have already arrived.
the food of Kalalau is reached for by the hand,

I ka pahapaha lei o Polihale,  
A ha `eli `eli I ka wai o Kolo i ke one kani  
O Nohili.  
Ho`olale ka Lūpua i ke Ko`olauwahine,  
Hala kau nii a Kaunalewa i ka makani  
Pi`o ka lau o ka `ohai kūhela i Mānā  
Hana le`ale`a i ke kaha i Waiolama.  
I Waiohuli `ike `ia ai ka wai pale `iliahi  
O Waimea.  
`O Kaua`i ihola nō-ia-a!  

The pahapaha moss is worn in lei,  
Darkened by the water of Kolo near the  
sounding sand of Nohili.  
The Lūpua breeze bestirs the  
Ko`olauwahine wind.  
The coconut grove of Kaunalewa is  
passed by the winds,  
The leaves of the `ohai are bent over by  
the wind over the arid plain of Mānā,  
It plays merrily over the land of  
Waiolama.  
At Waiohuli is seen the red stream of  
Waimea.  
This is Kaua`i!

Place-names of Kona District

Kauahoa:

The word is not a place-name here in the chant although it appears to be. The  
kūpuna believe that the kaona here is in the word itself, kā-ua or “a request to remain” in  
this case, “hoa” or friend. Thus the phrase is kā-ua-hoa in the chant.226

Miloli`i:

Miloli`i is a land section, ridge, and valley in the Nā-pali coast region on Kaua`i.  
An alternate interpretation of the word is “small swirling,” as a current or a “fine twist”  
like a sennit cord.227 The area is decribed as a narrow, dry valley with steep slopes in  
the West Kona District of Kaua`i. The Miloli`i shoreline is completely lined by reef and is  
still a rich fishing grounds. The ahupua`a extends to Kaunuohua Ridge in the mountains  
beyond. The uplands were ideal for native bird catchers as the Miloli`i area is drier and  
warmer than on the other side of the Kaunuohua Ridge and the forest was not as

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227 1974: 151.
dense. There is a small shrine named Miloli`i marked the headland of Makuaiki, and the boundary with Nu`alolo. There was an extensive irrigation system at one time, and the remains of many structures of past history, from lo`i kalo to house terraces, can still be found in the region. The evidence of the remains found in the valley indicates that a sizable population that once lived there had ample water for their daily needs.  

The Miloli`i have two breezes that cool the valley: Pāhili-kai, “forceful winds from the sea,” and Hā-loa, “long hard breath.” The Miloli`i winds blew from the windward side of Ke-ana-o-Kū, “cave of Kū,” the whereabouts of the cave is unknown today. Miloli`i is usually translated to mean “fine twist.” This was in reference to the superb olonā cords woven by the people that lived there. Olonā cordage was used for any purpose needing a long-lasting, extremely strong cord. The olonā has long fibers that give it strength and was excellent for canoe making. Another possible translation of the word Miloli`i is “small swirling,” named after the swirling offshore ocean currents.

During certain times of the year, four streams would flow through the valley but all of the streams are dry now except during the heavy rain season. These streams, from north to south, are called Kā-kālai, “Kū the carver,” the first stream mauka on the left from the ocean. Next stream is Ka-wai-`ula, “reddened waters” or “red stream,” followed by Māniania Stream, “shivering sensation.” The area is described as a steep valley and a main stream that branch into three sections in the center of the ahupua`a. The name “Mā-nia-nia” refers to the vertigo one gets from looking down over a great height. Last stream is Pāʻā-iki, “little, dry, rocky area. Kōpī-wai, “to sprinkle water,” is a

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229 1998: 158.
peak in the mountains and is the watershed of Pā`aiki Stream. Ka`a-hole, “to peel by rolling,” is a small valley on the northern end of the ahupua`a. It contained two shrines: Pōhaku-o-Kāne, “rock belonging to Kāne,” and Ka-mo`o-ali`i, “genealogy of chiefs.” Native sources say that the people came from all over to visit the shrines.

On the south is the side valley of Ka-uhao, “the scooping.” The remains of house sites are still seen in and around the area. Near the sea is a stone platform thirty feet square with walls five feet thick and two feet high. Seen across a deep gulch from this platform is a smaller stone platform. On the eastside is a paved house site ten by ten feet and farther back is a three-foot-high wall and ten feet long. Located between the walls is a fireplace with four stones. A cave is located in the bluff not too high above it and it had a wall along its front side. The dryness of Miloli`i Valley suggests that these sites found were either temporary fishing shelters or fishing shrines.

I was fortunate to travel to this location with Kūpuna and the sites look like old fishing shelters that is usually found along the beach however, the Ko`a fishing shrines are unmistakably present there.

The Miloli`i Valley was named after Kauhao, the daughter of Kapalama and Honouliuli, who lived during the reign of Ahukiniala`a. She married Ke-ahua, a chief of the Puna kingdom, and had two children named, Lepe-a-moa and Ka-u`i-lani. At the mouth of Ka`auhau, “tax,” Valley is a landmark point named Lepeamoa Point. When Lepeamoa was born, she was born in the form of an egg. As a child, her mother’s

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231 Informants “H” and “K” summer 2002.
233 Informant “K” and “W” summer 2002.
parents raised her on Oʻahu. When she got older, Lepeamooa could take on the form of many birds as well as that of a beautiful woman, but her favorite shape was that of a hen. Later in life she helped her brother Kauʻilani overcome the king of Maui, thus saving the life of the Oʻahu king.  

Makole:

Mākole is a land area in the northwest region of the Kona district of Kauaʻi. The literal meaning of the word Mākole is, “red-eyed.”

“Ua kahakai o Mākole ke ho` nei ke kini o Nu`alolo, ua puka ka ohu.

There is rain at Mākole, for the inhabitants of Nu`alolo are going home.”

The area is called Mākole, which is probably due to a certain type of rainbow that appears in the region. According to the kūpuna, the usage of the word by Kualu here in the chant, may have been due to lamenting by the woman referenced in the chant.

Nu`alolo:

Nu`alolo is name for the Valley, stream, land section, and trail in the Nā Pali coast of northwest Kauaʻi. Nu`alolo, literally means, “Brains heaped up.” The iliau, a relative of the silversword, grows here. This area is also called Nu`ulolo or Nu`ololo as a variation. I beg to differ on these translations. I believe that overtime; the place-names evolved depending on who mentions the name and what was heard. The word, Nu`u-lo`o means, “to obtain height or higher ground” and has a meaning that is

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235 1974: 142.
239 1974: 197.
reasonable when observing the type of environment in the valley area. The basis of my assessment comes from my findings below.

The valley is known to be the driest in the Nā Pali coast area. Anthropologists have extensively studied it over the years and remnants of ancient times still exist. Anthropologists have carbon-dated artifacts from the area as early as 600 A.D. These anthropologists believe that a flourishing community lived a long time in the area. The environment is unique. Low cliffs along the shore where the area is rocky separate the reef and ocean. In order to reach the top of the cliff from the seashore, the ancient people built an ingenious engineering feat called, Ke-alahaka-o-Nu`alolo “the ladder of Nu`alolo.” The pathway started at the base of the bluff on the eastside and ran for about thirty feet to a narrow ledge that overhung the side of the cliff for about another 20 feet above the ocean until reaching the top of the bluff. At the end of the ledge, a rope ladder led to another led about another 25 feet. The ladder was unique in that it had four rings that was cut through solid rock and fastened there. A series of notches and fingers grips were cut directly into the rocks above where only the brave would travel up or down while suspended over the ocean, as they would use the ladder.

Oral traditions say the area was a place where firebrands were thrown into the ocean from a high vantage point. Ke ahi lele o Kamaile refers to the “fireworks cliff.” The firebrands were thrown like javelins off the cliff and could be seen one to two miles out at sea.

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242 1998: 151-152.
Kamaile Mountain is named after an ancient chiefess of Nu`alolo who was loved by a young man name Kū-pono-aloha. A handsome young stranger name, ‘Ō'ili-kū-ka-heana from Tahiti came to visit and brought with him the first 'awa plant and introduced the narcotic drink to the chiefess. She was enthralled by him and married him on the spot. The chiefess became addicted to the narcotic 'awa that turned her skin dry and scaly-like like a mo`o and her husband, ‘Ō'ilikūheana left her. Kūponoaloha wanting to show that he still loved her scarred himself with a firebrand. The chief was moved by his feelings for her and married him.243

The ‘Aiko'o is the name of the wind of Nu`alolo. The word means to “eat away at the support.” There is another wind that sometimes blow through the valley during certain seasons it name is Māpu`ala, “sweet smelling wind-borne fragrance.” It was said that strangers came from far and was attracted by the fragrance scents of the mountains that cooled the isolated valley. At the end of the valley at a place called Makua-iki another wind the blows there is called Koholā-lele “leaping humpback whale” because when that wind blows, the whales come to play in the ocean along the cliffs of the Nā Pali coast.244

I can appreciate the beauty of this valley and long to visit Nu`alolo again. I can still feel the goosebumps that I got on my first visit and still hear my kūpuna voices telling the old stories.245

Kalalau:

244 1998: 152, wind names of area.
245 Informant "W" summer 2002.
The literal meaning of Kalalau is “to stray.” Kalalau is the name of the stream, valley, trail, land section, and beach, in northwest Kaua‘i. Ka-lalau, meaning “the straying,” came from the story of two beautiful girls that were seen swimming here. And, when the viewers pushed through the dense forest to see them up close, they could not find them because they “strayed off” too far. The saying goes, “aia akula i kalalau” or “there at straying” is said of someone behaving foolishly.246

Another version of the story is about Kalalau, the wanderer named after a giant named Puni who was a great friend of the menehune who wandered over the island with them from place to place.247 Another variation on the pronunciation is Ka-lā-lau, which means, “to seize.” The story recalls the actions of a man named Kukua-o-Kalālau. He would often take by force taro fields, fishnets, and other things of value including children that did not belong to him. It was said that he shouted to the people, “‘Owā!” It was a word that came from the word, “kaika‘owā meaning “to seize or take.” After a time, the word came to mean, “forsakened or bereaved” reflecting the feelings of the people that had incurred great lost due to Kukua-o-Kalālau. The winds of the valley were strong and very fierce and whipping. The names of these two winds are called, Lani-ku‘u-wa‘a “heaven releasing canoe” and Lani-ku‘ua “descended heavens.” Overtime and after many generations, the winds of the Kalalau valley came to stand for anger.248

The phrase indicated in the chant:

“Ka `ai o Kalalau, lālau nā lima

246 1974: 73.
The food of Kalalau is reached for by the hand.249

The kupuna allude to another meaning here that is different in that the "food" is actually the act of lovemaking that was "seized or taken."250

There were many stories and legends about Kalalau valley as the valley was well inhabited for many years into the 19th century. One kupuna reminded me of one of the many stories that was told in my family about Kalalau, that was the story about Ko`olau the leper and his family. William Kualu was a first cousin of Ko`olau that helped him in the troubled times of the 1890's. These stories were retold in my family over the years to protect innocent family members and keep safe the graves sites of past family members in Kalalau. Several trails led into the valleys that were known to only a few people namely Kualu.251

Ke-ala "pathway" was a trail that led up the valley on the eastern side. It climbed Limamuku ridge to the peak of Keala. The trail continues on to `Ale`ale`alau and down to Kahue Valley in Hanakoa. At one time, there was a fortress built in that area because the pathway was so narrow, it was easy for the local warriors to defend that ahupua`a. Nā-wai-hiolo-mele, "waters that fall as chants" is a waterfall that is located in the back of the valley that falls onto a wide ledge and then on down to the foot of the cliff. It was on this wide ledge that Ko`olau and his family withstood the strength of the provisional government soldiers and Knudsen's police that was sent there to take them to Molokai's leper colony, Kalaupapa.252

251 Informant "K" summer 2002.
In 1893, Koʻolau took his wife Piʻilani and son Kalaimanu to Kalalau to avoid being sent to Kalaupapa, the leper colony on Molokai. When the sheriff came to arrest him, it was said that Koʻolau shot him in self-defense. This incident angered leaders of the provisional government so troops were sent from Honolulu to hunt him down. At another skirmish Koʻolau shot a soldier through the shoulder and the soldier fell down the cliff side. Koʻolau heard the wounded soldier moaning and groaning and went to get him and bring him to his encampment. From the encampment Koʻolau called to the other soldiers on the cliff side to come and collect the wounded soldier but no one came and the soldier bled to death. In the excitement from the skirmishes at Kalalau, another soldier accidentally shot himself when he was thrown off balance by a tree branch. Of course Koʻolau was blamed and labeled “the most vicious criminal of those times” by the provisional government. Other inhabitants of Kalalau valley were told not to assist him and his family and they were forced to leave the valley forever. When the Kalalauan people left the valley, their homes were burnt to the ground and they were taken by boat to Ha`ena and was forced off the boat and left there. The government made it illegal to live in the valley ever again. Koʻolau continued to live in Kalalau for a few more years until his death. Piʻilani continued to live there with her son until he died. She buried the both of them side by side in Kalalau Valley. Piʻilani continued to live alone there for several years after the event. One day she longed to see her home in the Waimea district and when she went to visit, she was persuaded to stay. The story that is usually told was that Koʻolau was a leper yet, perhaps it was just a rumor that was started by the jealous sheriff that wanted the beautiful Piʻilani for himself. William
Kualu who at that time worked for the sheriff's office reported the shooting of the sheriff as self-defense. In actuality, it was self-defense for Kualu because he defended Ko`olau from the "love-crazed" sheriff who would not take no for an answer. It was Kualu who helped Ko`olau hide deep in the Kalalau Valley. Kūpuna "W" continued to tell the story to only a select few. When kupuna "W" finished his term in the Marines during the Korean War, he went to live off the land in Kalalau Valley for almost twenty years to care for the bones of the kupuna, the hero, Ko`olau. Now, since he has passed away, that kuleana rests on the shoulders of the next generation and the stories continue to be told.253

Kalalau was the largest ahupua`a of all of the ahupua`a in Nā Pali. The remains of heavily populated areas can still be seen. Some wetland taro patches can still be found as well as other staples that continue to grow wild like the kō, uala, and mai`a. Wauke and mamaki continue to grow wild today that was used to make tapa for clothing and bedding in ancient times past. It has a beautiful beach area and when the sea is calm, the fish is plentiful. It was a beloved place and the fond memories still haunt all of us whose ancestors once lived there in a little piece of heaven.254

Polihale:

Polihale is a known today as a state park, beach, ridge, heiau, and land division in the Wai-mea district of Kaua`i. Polihale means "house blossom" and is famous for its

253 Informant "W" summer 2002.
seaweed (pahapaha) used in lei, a practice said to have been introduced by Pele's older sister, Nā-maka-o-Kaha'ī.²⁵⁵

Another variation of the place-name could have been po'ī-hale-hale which means "the waves break high as a house" (Po'ī hale-hale ka nalu).²⁵⁶ This place-name may have originated because of the environmental conditions observed during the wet season. When the ocean swells was great, this condition resulted in the sand dunes getting larger on the beach. The heiau of Polihale is one of the oldest and most sacred on the island of Kaua'ī. It is a four-terraced structure and over the years the base of the heiau was covered by the sand dunes during large storms. Today, the rest of the area is overgrown with introduced weeds.²⁵⁷ The heiau's three outer edges of the first platform have a wall eight feet high and on the inside wall of the heiau about a foot high where it gets as high as three feet in some areas near the second platform. The wall of the second terrace has a width of about eight square feet throughout. The third terrace measures thirteen feet by eighty-nine feet and the fourth terrace measures twenty-one by eighty-nine feet long. The facing of the heiau's fourth terrace is bowed out, making the front area look curved. The backside of the heiau has a five-foot wall with large boulders carefully placed at the base. The heiau is paved through the area and the steps of the platform are also roughly finished with stones. It was said that the chief of Polihale built the heiau to fulfill a promise he made to the gods.²⁵⁸

²⁵⁵ 1974:188.
²⁵⁶ 1986:52.
The story goes that the chief Polihale had a beautiful daughter named Nāpihenui who attracted the favors of the god Kū. Because of his feelings for Nāpihenui, he came to Kauaʻi shaped in the form of a white dog to visit the young chiefess and her maidens as they swam at a pond nearby Polihale. In time, he asked chief Polihale for his daughter but he was refused. Angrily he said that he would kill the inhabitants of Polihale if the agreement to marriage were not made. One night in the form of a large black dog Kū came and started killing people of the village. The chief Polihale prayed and gave offerings to his gods Kane and Kanaloa and asked them to come to his aid against the black forces of evil -Kū. The brother gods came in the forms of seagoing birds and defeated the evildoer. As a grateful gesture, the chief built a big heiau was dedicated to Kane and Kanaloa and it was named Polihale after the chief. This was considered the first home of Kane and Kanaloa in Hawaiʻi.259

There is a place at the base of Polihale cliff that by digging a hole, fresh sweet water would seep out for drinking. This I have experienced myself there. The water is considered sacred by the old kūpuna.260

The old folks also told stories about the spirits of the dead that came from all over the island to gather at Kāʻana to climb the three hundred foot cliff to leap off into Pō that was just off of the seashore at Polihale. Also in the waters just off shore of Polihale grows the pahapaha seaweed is famous in chants. A sister of Pele named, Nāmakaokahaʻi wove a lei/garland when she stepped ashore at Polihale. The lei was unique in that it could dry and fade out but when it was soaked in water again, it revived

looking as fresh as when it was first picked. Only with the pahapaha from Polihale does this occur. People that came to visit wore the pahapaha lei home to prove they had been there. In the chant, Kualu recalls the story of the Pahapaha:

“I ka pahapaha lei o Polihale”

The pahapaha moss of Polihale is worn in a lei.

In another story, Kapo‘ulakīna‘u that was another sister of Pele, also arrived at Polihale with their entourage of canoes. While on shore, Kapo‘ulakīna‘u and her female companions discovered kauna‘oa growing in the pōhuehue vines along the sand dunes. The reddish-orange vines were fastened into wreaths and adorned themselves with the garlands. The Kauna‘oa was a favorite of Kapo‘ulakīna‘u and from that time on anyone that asked Kapo‘ulakīna‘u for help to defeat an enemy would offer her a lei of kauna‘oa that preferrably came from the dunes of the Mānā district.

Kolo:

Kolo is the name for a ridge and hill in the moku of Kona, Kaua‘i. The word means “to creep, crawl or pull as a gentle breeze or shower.” It may also be defined as “to bend over in respect to a chief or as in humility.” At the foot of one of the ridges that descended from Pu‘ukapele on the rim of the canyon, was seen five unusual taro patches. During the heavy rainy season, when the marsh areas filled with water a wooden framework was constructed and taken out to these fresh water ponds that now dotted the marshy landscape of Mānā. Soil was carried down from the ridges above

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and poured into the wooden until it sank and only the top of the pile of soil was seen above the water. Taro was then planted during the rainy season and flourished until harvesting time. At times, these “rafts” were tied together and formed “floating islands” of taro. Mānā district and the Haʻena district were the only places that grew taro in that fashion.  

Kualu recalls the stories of Kolo’s fresh water ponds and the sands of Nohili in his chant:

“A haʻeleʻele i ka wai Kolo i ke one kani o Nohili,
Darkened by the water of Kolo near the sounding sand of
Nohili.”

Nohili:

Nohili, “tedious” is a small area and point in Barking Sands Beach, Kauaʻi. Memories of the days of my youth were counted like the sands of Nohili. We lived there on the beach. I can remember the many times when my parents and kūpuna left us there at the camp with relatives and went to work from that location. Surrounding the area is a shoreline area that teemed with fish. I can still picture the “herds” of ancient `aumakua honu that come to eat the seaweed along the reef and lay their eggs in sand. I can still recall my kūpuna teaching me as a child the “kahea/calling of the honu.”

Just pass a beach called Kapuʻai, “eating is forbidden” that is now known as Major’s Bay area, is a reef area where the Weke fish that was caught there was regarded as poisonous. Due to the accumulation of poison in the fish head, the fish was

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267 1974: 166.
269 Informant “K” summer 2002.
not favored for eating. People seem to think that it was because of the type of seaweed that the fish ate. Eating the brains of the fish resulted in hallucinogenic behavior, horrible dreams and sometimes death. People say that this is still true today.270

Further down the beach, just seen passed Kapu`ai is the rise of large sand dunes called Ke-one-kani-o-Nohili, “the barking sands of Nohili.”271 Some kūpuna say that when you walk or slide down the dunes, you can hear the sound of dogs barking faintly in the distant.272 A famous story that was often told by the kūpuna was the story of Nohili. Nohili was a fisherman that lived there that had nine dogs. He loved his dogs like they were his own children. The village people nearby refused to allow him to leave his dogs unattended because the dogs tended to wreak havoc in the village when he left to go fishing. One day he left to go fishing but before he left, he tied his nine dogs, three to each wooden stake that was pounded into the ground fronting his home at the top of the dunes. While he was at sea, a horrific storm came up and blew him almost to the island of Nihoa. Back at the dunes, the dogs were frantic, ran circles around the stakes and barked crazily to warn Nohili of the impending danger. Later, they continued to bark to guide his canoe back to the beach. When he finally arrived home after the hurricane, he walked up over the dunes where he heard the faint barking of his beloved dogs only to see three wooden stakes where the dogs frantically dug themselves into the sand.273.

Kaunalewa:

273 All informants knew this story well, summer 2002.
Kaunalewa is an area found close to Limaloa Lake. The place-name is defined as a "swaying place" that references the famous coconut tree grove that grew there. Kaunalewa is the name of a land section and ridge in the Waimea District of Kaua‘i. The area is named after a navigator on chief Moʻikeha’s canoe who sailed the large double canoe going to and from Raiatea. The large coconut grove was known by a famous saying:

“A! Loa`a aku la ia`oe nā niu o Kaunalewa,
Ah! Now you have the coconuts of Kaunalewa.”

It was a rude saying that played on the word Kau-na-lewa, which means, “to hang suspended” as if to say to someone, “now, all you have is a hanging scrotum.” A more polite way of saying this would be to say that all of your passions are now gone.

The breezy winds of that area are recalled in the Kualu chant that signals a time of change in Kualu’s life:

“Ho‘olale ka Lüpua i ka Ko‘olauwahine, 
Hala kau niu a Kaunalewa i ka makani
Pi‘o ka lau o ka `ohai kahela i Mānā

The Lüpua breeze bestirs the Ko‘olauwahine, 
The coconut grove of Kaunalewa is passed by the winds, 
The leaves of the `ohai are bent over by the wind over the arid plain of Mānā.”

Mānā:

\[275\] 1974: 95.
Mānā which literally means, “arid,” is a dry western region in the west end of Kaua‘i. 279 The famous mirage of Mānā is called, “Ka-waili-ʻula-o-Mānā” belonged to the Wai`awa ahupua`a and was always seen at the edges of Limaloa “long arm” Lake. The mirage was a regular phenomenon seen during dusk. This is something I have experienced personally living in that arid region. From a distance you might see a series of houses dotting the landscape that shimmer in the late afternoon sunlight. It was said by kūpuna, that in the shimmering light lived the soul of Limaloa a greatly loved chief of the area. 280 He was the brother of Lohi`au of the Hanalei region. He was also known to be Pele’s lover and later the husband of Hi`iaka who was Pele’s younger sister. It was said the he would appear outside of one of the main houses and walk down the path to disappear into another house where his lover, Ka wahine o ka li`ula, “the woman of the mirage” lived. In the evenings the lights would appear only to disappear in the same way. People would come from all over the islands to watch the interesting “mirage village.” 281

Stories of the area recall a village there was built by the parents of Lā`iekawai who was the younger twin sister of Ka-`ili-lau-o-ke-koa. She was born on O`ahu and later taken to big island of Hawai`i where she lived in the mountains guarded by a fierce Mo`o/dragon named Kiha-huna-lūlū-moku. `Aiwohikupua a young chief of the court realized the beauty of Lā`iekawai and sought her out for his wife. On his journey to see her, he took his five sisters – the four Maile sisters and the youngest sister, Kahalaomāpuana. When the sisters met Lā`iekawai, they befriended her and became

279 1974: 144.
280 Informant “H” summer 2002.
her guardians. The sisters decided that their brother was not a suitable companion for the beautiful chiefess and `Aiwohikupua returned to the island of Kaua`i alone. Years past and Lã`iekawai married only to later have her husband fall in love with her twin sister. It was said that Lã`iekawai’s parents banished the lovers and built the mirage there in Mānā where she could wait for her lover that the gods would one day send. She was the woman called, ka wahine o ka li`ulā, “the lady of the twilight” or “mirage.”

So, as the story goes, Lã`iekawai was the image of a woman seen in the mirage or twilight. We were told to squint our eyes to see the shimmering outlines of their bodies in motion.

In another story that occurred later, Pele’s sister, Kapo`ulakina`u met Chief Limaloa who promised to marry one of the young women in her entourage. That woman was called Lã`iekawai. Because this angered Kapo`ulakina`u, his fate was seal and he was killed by Moe-hauna-iki and his soul was placed in the mirage.

The mirage images still appear today after over six hundred years despite the fact that the area was taken over and the swamp area drained. The mirage remains untainted by civilization.

Waiolama:

“Hana le`ale`a i ke kaha i Waiolama

It plays merrily over the land of Waiolama.

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The kūpuna suggest that the word, Waiolama may be referenced to a quality of light in the environment that is seen towards the evening when the sun is going down in the late afternoon. Like the previously mentioned stories of the mirages of Mānā, the “shimmering lights” that is seen is probably what is being recalled here in the chant.287 However, the word Ke-kaha, “the place” is a place-name in that western region for that area.

Waiohuli:

"I Waiohuli `ike `ia ai ka wai pale `iliahi o Waimea, At Waiohuli is seen the red stream of Waimea."288

Waiohuli is a name used for where Kualu’s house was located at the fork of the Waimea and Makaweli Rivers. It is also the site of his lo`i kalo/ taro fields and the area surrounding is still seen today with many taro fields. The old Kualu house was an old two-story structure that was built high off the ground. Kupuna can still picture how beautiful it was in their heads. The house itself was built high off the ground in case the river rose during a flash flood. The bluff where the house sat was secure in that the only way to reach it, you had to cross the rivers Waimea, “reddish water” or Makaweli “red eyes” on either side. As kids, this was our playground where we often heard stories of our ancient ancestors that lived there. According to the kūpuna, the ancient name for Waimea River was Ka-wai-`ula`iliahi o Waimea and the ancient name for Makaweli

287 Informant “H” summer 2002.
River was Ka-wai-a-kea-o-Makaweli. One of the most retold stories in the Kualu family was the story of Kūalu-nui-pau-kū-moku-moku and his family.

It was Kūalu-nui-pau-kū-moku-moku's time to take over the chiefly kingdom of Kona, Kaua'i. His father was getting too old and wanted to return to the homeland. Generations earlier, Kūalu-nui-pau-kū-moku-moku's grandfather Kanehunamoku, started the Kona kingdom in the Waimea district that grew into one of the most prosperous districts during the reign of Kūalu-nui-pau-kū-moku-moku (06/2002).

The Kahuna nui at that time was a chiefly advisor name Hōkūkea'a, who was secretly jealous of the young Kūalu-nui-pau-kū-moku-moku and wanted his own son to rule. In the past, in order to discourage the young chief, the kahuna secretly killed Kūalu-nui-pau-kū-moku-moku's sons. The chief suspected the evil kahuna's involvement but could not prove any of the evildoers' actions. The wise chief devised a plan of action to ensure his succession and save the life of future his child. He accused his wife, Kahapula, who at that time was with child and Piʻi, who was his chief advisor and counselor of having slept together as husband and wife in front of all the members of his royal court. The chief banished them to the forests up Makaweli Valley. Time passed and the chief, Kūalu-nui-pau-kū-moku-moku waited in secret until his son grew up into a fine young chief. Secretly, his loyal friend Piʻi and his wife, Kahapula raised the boy in the forests of Makaweli.

In the meantime, Kūalu-nui-pau-kū-moku-moku was busy setting up his government and building a new foundation for his people. He sent to the homeland

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messengers to get help from the Menehune people who were the master builders in masonry and engineering.

Under the direction of Kūalu-nui-pau-kū-moku-moku, the menehune built many fishponds and wetland irrigation systems for kalo farming that went out the valley onto the plains and below the ridges going toward Kekaha.

The menehune also built many heiau around the island. Years later, Kūalu-nui-pau-kū-moku-moku asked the menehune to build a special heiau in Wai`awa ahupua`a. It was a natural amphitheater with a huge platform made of natural red lava stones and paved the top with smooth pebbles and coral. Upon its completion, the Kahuna, Hōkūke`a advised the chief and said that a human sacrifice was needed to consecrate the site, dedicating it to the gods.

Over the years, the evil kahuna had his suspicions and spied on the couple and their entourage of helpers along with the child in the forests of Mahaikona in Makaweli Valley. For a long time he wondered about the child of Kahapula. In an attempt to trap Kahapula in her deception, he orders a kahe “fishtrap” to be built across the Makaweli River close to the home of Kahapula and her son. The Kahuna deliberately placed a kapu on the fish that was caught in the trap but, Kahapula’s young son did not know of the kapu and climb on the trap and ate fish that he got from the kahe “fishtrap.” The spying evil kahuna caught the boy in the act and took him prisoner to Wai`awa heiau to use him as the human sacrifice there.

Kahapula heard that her son was taken prisoner and hurried to Pi`i`i to seek his advice. Following the instructions of Chief Kūalu-nui-pau-kū-moku-moku years ago, he
now gave Kahepula advice and instructions to end the treachery of the evil kahuna however; this was not an easy task to undertake.

Life in the early years in Mahaikona Valley was not an easy one. Homes had to be built. Land had to be cleared and wetland-farming irrigation went in to support the growth of food for the couple and their loyal followers that came to help them. A special Kukui nut tree grew on the side of the house that was planted by Kahapula (in memory of her husband, it was a symbol of their love) when they first moved into the valley. In a place hanging from the rafters of the house hung a special gourd container suspended by netting. It was a unique malo decorated with the kukui nut flower design and lei palaoa with the green feathers of the amakihi. The special clothing was made for the young chief years ago. And soon, it would be time for him to take his place at his father’s side. The instructions were for Kahapula the chant a special mele while juggling six kukui nuts to the Wai‘awa Heiau. It was at least fifteen miles away and Kahapula’s attendants quickly set down the trail to clear the pathways of rocks, sticks and stones that might prevent her from reaching her goal. If any of the kukui nuts were dropped, her son would surely die.

That night Kahapula finally reached the Heiau without dropping any of the kukui nuts as instructed. It was a good omen and while the heiau guards were asleep and unaware, she was able to release her son from bondage.

The next morning was the dedication of the heiau and the boy was brought before the chief, Kūalu-nui-pau-kū-moku-moku and the kahuna at the ahu/alter. As he knelt there, he placed the special clothing and lei palaoa before the chief.
The chief was elated with joy and lifted his son to join him at his side. The kahuna seeing what had happened tried to spear the youth however, he was trained by Pi'i in the art of the warrior and merely brushed the spear aside. The Kahuna Hōkūkeʻa in humiliation, killed himself. The use of his body became the first human sacrifice at the Waiʻawa Heiau, the ruins of the heiau are still seen.

Because of the events that happened, Kūalu-nui-pau-kū-moku-moku named his son, Ola, “Life,” and the heiau at Waiʻawa was called Hau-ola, “dew of life.” Life under the young chief Ola was a prosperous one and the menehune went on to build many more irrigation sources and loʻi in the district to help care for all the people.

Today, remnants of this major irrigation system are still in existent and are still used by present farmers in Waimea Valley including surviving members of the Kualu family. The remnants of the Hauola Heiau can still be seen in the Waiʻawa area of Kekaha. It is said by kūpuna that the rocks continue to whisper the story of the land and are haunted by wandering spirits in that area. People that have “accidently” crossed near the location of the heiau have gotten “hair raising experiences” while animals in the vicinity got spooked and ran away.”

One of the kupuna informants also mentioned that William Kualu name was longer one and it was considered kapu “sacred” to use. His full name was Kualu-nui-a Ola perhaps connected with the previous story.

Waimea:

291 Informant "M" discusses Ola as a grandfather or greatgrandfather to Kualu, summer 2002.
Waimea literally means "reddish water," and it was probably called that because of the erosion of red soil that came down the river. It was the name of the town, bay, canyon, district, ditch, landing, river, and land division in southwest Kaua`i, where Captain Cook first landed in 1778.294

Not too far away just before the boundaries of Waimea is a place called, Ke-one-kapu-o-Kahamalu-`ihi “sacred beach of Kahamalu`ihi.” The chiefess, Kahamalu`ihi reigned during 1650’s A.D. and is also known as in chant as Kalua-o-Ho`ohila. Because of her genealogy, she owned the Kapu puhi kanaka, “the privilege to burn men that broke her kapu.” She also inherited two kapu kanawai that gave her the power to drown certain kapu breakers. When her grandson Kūali`i became the ali`inui of Kaua`i after the death of Kaweloleimakua, he inherited kapu that was so strict that the beach there between the Waimea and Kekaha area was declared sacred and a place of refuge. A lawbreaker if they could reach these sands would be safe from any punishment.295 These stories continue to be told by kūpuna in the family.296

Another well-known story in the Kualu family is the story of Kīkī-a-Ola.297 Ola was the son of Kūalunuipaukūmokumoku. When the old chief died he took over as ali`i nui of the Island. Piʻi-wai-maʻa, was the son of Piʻi the High Counselor of the late chief. They grew up together in the Mahaikona region of Kona and became good friends like their fathers before them. Now it was their turn to take their fathers’ places. During his reign the population of Waimea grew. Once day while surveying the land, the chief

decided that he wanted to expand the farm areas into the lowlands of Waimea. He called for Pi`iwaima`a for advice. It would be a difficult chore because of the Pali-Uli ridge that goes down the side of the valley. In their discussion, they decided to ask the menehune for assistance. They went to see the menehune leader, the “kanaka nui” of the tribe. The menehune chief accepted their offerings of “a`ali`i,” a menehune symbol that meant that the people was serious yet sincere in their asking for favors, and new irrigation system.

The menehune prayed to their akua, Kanehunamoku who generations before brought the menehune to the island. After sacrificial offerings were made to the akua, they announced that they would help to build the new irrigation system.

It would be a sacred night and a sacred time for the menehune was not to be seen. The night would be dark and no fire would be light. The people of the village needed complete silence. They would not be allowed to leave their homes. Even the roosters and dogs would not be heard around the village. The agreement between the chiefs would be that on the night of the completion, every menehune would receive one “i`a” before they left for home. It was the price for the work that needed to be done otherwise, the life of Kūalupaukūmokumoku would be taken in its place.

The work began and the task to catch all the fish started too. It was not an easy chore because there were thousand of Menehune. The people caught as much fish as they could. He wondered how he would complete his own task of getting enough fish. Pi`iwaima`a decided to give the menehune, “i`a,” the mountain shrimp from the island streams as payment for services. He called for the assistance of the people all around
the island to begin the gathering of this special i`a. They made ponds in the area to hold all of the baskets of i`a from around the island.

The work began at the back of Mokihana Valley. Rocks had to be carved and fitted. The stones were moved hand to hand until it reached Paliuli where the menehune continued to work the stones into place. The work to Paliuli was finally completed. Now it was up to the Waimea people to finish the rest of the irrigation system down into the valley area. Soon the last of the menehune left with their payment of i`a.

Chief Ola, who was at this time laying on a special slab in the waterway in a deep trance, finally awakened to find the Paliuli task was done. He was happy because if the payment was not made, he was to die there.

Ola ordered the Waimea people to help complete the rest of the irrigation system for new field of kalo and other edibles like sugarcane, bananas and uala. They planted wauke for cloth and other medicinal plants. The irrigation system was so great it went all the way out to the plains area close to Kaunalewa. The great ditch was named Kīkī-a-Ola, “the spurting water of Ola.” This area is still seen today along the cliffs of Paliuli up the Waimea Valley. Not too far from where the old Kualu residence stood at the junction of the two rivers.\footnote{298 Informants “L,” “H,” “W,” summer 2002.}

Waimea was home to William Kualu (Kualu-nui-a-Ola) who lived at Waiohuli on the fork of Waimea and Makaweli where the two rivers meet.

The place-names remain with us today and we continue to “haupu /recall” the ancient times of our kūpuna. Their stories are retold and remembered for the next generation. `O Kaua`i ihola nō-ia-a! This is Kaua`i!
CONCLUSION

A Kupuna Perspective

All informants loved the Kualu chant. Some were even embarrassed. But the youngest of Kupuna was not at all. She exclaimed, "They went lalau and made love while riding the horse." Now, the chant made more sense because it was a mele that recalled the memory of a trip surveying trails of Kaua'i. Thus, the notion of Kualu "flying from mountaintop to mountaintop.

299 Informant "K" summer 2002.
The chant starts off with "ha`upu regal in the calm." He is recalling her beauty not the mountain said the informant. At the "two Kalihi" where many of the relatives lived, that chant recalls the problems of her life with Ka`ili and her wanting to leave the relationship. As the chant continues recollections of stories in the environment reflect the mood of the couples’ situation. Choices had to be made and the line had to be drawn between her former life with Ka`ili and a new life with Kualu. The chant reflects these choices and decisions. Kualu is sweet in words of lovemaking wooing her to his side. He continues the telling of stories of the mountains and the surrounding areas. He reaches “home” the familiar Kona district and finally wins over her heart completely.

"Huki Kē`ē, ka pali i Miloli`i"

Up rises the cliff where the women are kidnapped.300

In the chant, Kualu calls to the power of the winds and the rains to aid him in winning over his lover. He recalls Waiolama and the lovers that meet only in the dimmest of light of dusk. The chant “fashioned” perhaps as a love story for Kualu and Li`awahine. The kupuna believed that this is what the chant uncovered and revealed about his life. It revealed the love for his family and the need to keep them safe from harm.301

Some of the stories revealed by the informants told of the great migrations that secretly went to and from the island of Kaua`i to “Aotearoa,” a place where these Kūpuna never knew or read about in papers. It was said that warriors came in the night

and turned people to stone as they tried to escape. Some people went into hiding and inter-married with the Tahitians (foreigners) of those times.\(^{302}\)

Other stories include migrations coming to and from the southeastern islands where “Makaweli” was a famous navigator that brought people to Hawai‘i. The ancestors of Kualu were highly skilled Navigators that sailed the Polynesian Triangle. Rapa Nui natives confirm this oral tradition with a Moai in Mataweli’s honor.\(^{303}\) The area of Makaweli, Kaua‘i is named after this ancestor.\(^{304}\)

In doing research, I also discovered that some oral traditions of ancient Hawai‘i’s people suggests that the genealogy of the Lono-Pele clan originated from who is commonly known today as Wakea. He was known by other names in legends like: Kanehoalani, Luanu‘u and Kualunuikiniakua. He was noted for being the progenitor of the Hawaiian race. A timeline study, suggests that the approximate time of Hawai‘i’s early colonization was as early as 300’s A.D.\(^{305}\)

Yet, there is still another story that strengthen family values, It is the kaona “hidden meaning” of the name Kualu itself. Tanata Maori (Native New Zealanders) have pronounced the name: Tu-alu or “Kū-alu” a word that means to “stand together” or “stand united.” That was the ancient family way – “to survive as one, and work together as one.” It was the kuleana of the family-to survive.\(^{306}\)

\(^{304}\) Informant “H” summer 2002.
\(^{305}\) 1985: 300-301.
There is an island in the South Pacific called, Tuwalu that I have yet to visit. Kualu ancestors were ancient navigators. The kupuna suggests that perhaps that island would be another homeland. 307

Kualu's life as a Kahuna was also brought to light in a discussion with the Kupuna. In the analysis of the role of the kahuna, "specialist, intermediary between the chiefs and the people, religious leader," Malo inadvertently reveals his role as a kahuna of earlier times. 308 In his manuscript were many of the conflicts of those times due to the onslaught of Christianity. Thus, in history, we began to see the diminishing of the role of the kahuna in Hawaiian Society. As time went on, many chiefly families of the kahuna society were sought and persecuted for their beliefs and teachings and went into hiding as in the case of William Kualu and his family. Despite historical changes, the role of passing down information continued within individual families that replaced the responsibility of the kahuna on the kupuna "elders". 309

307 Informant "H" summer 2002.  
308 Malo, 1951.  
309 All Informants agree. Summer 2002.
The stories I was able to gather were astounding yet so familiar and so right. It took a while to put the pieces of his life together but the long wait was a fruitful one. I can still hear “Uncle W” comments on the youth today, “Ka!, a`ohe ho`ihi na `opio, these kids no more respect for us kūpuna today. They just come and bully us old folks. Minamina!”

I believe the absence of the kupuna (elder, grandparent) in the family environment add to the many social problems today. In the past, it was the kūpuna “plural form of elder” had a role or responsibility to teach the children of the primary family unit. The meaning of the word does not only mean “elder, ancestor, or grandparent, it is also a contraction of the words, kupu-ana which means “process of growing.” The kupuna were the transmitters of skills, knowledge, and lore within the primary family. Intimate relationships between grandparent and grandchild are still recognizable today. A child that was so reared was considered very fortunate. Poetic sayings by M. Puku`i recall this relationship: “Ka mo`opuna I ke alo,” which means, “the grandchild in the presence.” This was said of a grandchild that was raised in the presence of a grandparent in the primary family. Such a child was made much of, and was usually the one who learned the family lore and traditions from the kupuna. Another saying confirms why the kupuna was so important: “I ulu no ka lala i ke kumu,” which means, “the branches grow because of the trunk.” Puku`i translates this kaona (hidden meaning) as “without our ancestors we would not be here.” The Hawaiian

\[\text{\footnotesize 310 1958: 45.}\]
\[\text{\footnotesize 311 1958: 68.}\]
\[\text{\footnotesize 312 1958: 69.}\]
\[\text{\footnotesize 313 1958: 69.}\]
family system today, is often without the kupuna to help teach native youngsters, traditionally. Times have changed and continue to change fast.

The stories gathered from this research resulted in a rich resource of oral traditions and unique view or perspective in the levels of kaona within the chant bringing the chant to another level, of a personal nature with the chanter. Any lover of Hawaiian literature and oral traditions and or followers and practitioners of the Hula would find this collection of unique interpretations a valuable tool to rediscover “levels within levels of kaona” from the study of place-names of this particular area. Other Polynesian cultures would find this paper to be a valuable tool to analyze metaphors in the language for similarities and or differences with their own. The surviving kupuna believe that the younger generation needs to empower themselves with these stories to carry on these traditions.

We as Natives Hawaiians, have the right to choose the opportunities in our lives to be as successful as we can be and to tell our own unique stories as Native Hawaiians and not just be content with the cultural imperialism offered by the elite few.

This paper is offered as a unique reference guide to the Kualu chant as another perspective on levels of kaona found within oral traditions. Not too much information is known and given on chants of a personal nature such as “Maikaʻi nā Kuahiwi” from surviving family members. Other scholars have long worked on deciphering lengthy chants or stories with historical value but perhaps not to this level of a personal nature. Whether the stories are accurate or not, these kupuna believed in its accuracy and shared their cultural treasures and I will forever be grateful.
NO‘ONO‘O- a reflection on cultural traditions

... As I sit here, I began to ponder over events in my life that have helped to shape my cultural identity. My recollections of the past, took me back to old familiar places where I was comfortable with my family and myself. My own kupuna (elders) filled those days with many cultural traditions past down from previous generations.

As a child growing up in the Kona country on island of Kaua‘i, I was privileged to be raised by my Tūtūwahine. At the time, I did not think much of the Kahuna lessons that were taught to me by my Kūpuna, I just did what I was told to do. Some lessons were harder than others but I got through them.

Our family did a lot of seasonal traveling on the island when I was growing up. We would go to the beach to camp and fish in the ancient fishing grounds of the ancestors at Nohili. During the rainy season we would travel up Mauka in Makaweli Valley to where the old Kualu house stood, to fish for o`opu, hinana and catch freshwater `opae. I remember the days; we would walk farther up river to pick the freshwater `opihìi, híhiwài that clung to the rocks in the coldest of waters. The water was the sweetest there. Not too far from the old Kualu house were the lo`i kalo wetland patches where I can remember working to help weed and harvest the kalo to make the sweetest poi. There was all types of varieties back then like the pi`iali`i, mo`i, lehua and other sweet morsels. The garden area had all types of plants growing including a variety of pia. Up the valley, were the ruins of an ancient rainbow god heiau that was used by the farmers to make offerings for their bountiful harvests. Further up on the right side of the Makaweli River is a huge stone platform that stands over ten feet tall.
and over thirty feet wide. The walkway to get up on the platform still exists making it
easy to get to the top of the platform. I have stood there many times on trips there to
clean and weed the graves of Kualu family members. In old days, the platform was the
house site of one of Kualu's homes. The area was always quietly as if to respect the
ancient kūpuna that lie beneath. Nowadays, I am more appreciative and respectful
knowing the stories of the Ancestors.

It was not easy to retrieve family stories from existing Kūpuna. Overtime, they
came to appreciate the importance of having to tell these stories for the good of future
generations. I like to always remember their generous nature and sense of caring for
the family. This paper honors their life. A'ole Pau. The stories go on...
Uncle William “Kaula” Yadao at Black Pot, Hanalei, 2000. He will be sorely missed at Black Pot, a large Pohaku Memorial stands guard at the mouth of Hanalei River in his memory.
Tūtūwahine: Helen Lāhapa Kaʻili Kualu Yadao pictured with grandson right- Jon and great-grandsons-Lt. to rt.- Kaʻiliokalani, Makana (baby), Kaʻimiola. Tūtū was always a source of information. She loved to sing, dance and tell stories. Circa October 1982.
## APPENDICES & Notes

1-A. Obituary – Garden Island Newspaper

2-B. Observe 100th birthday - Garden Island Newspaper

3-C. Luau celebration - Garden Island newspaper

4-D. Moku of Kaua`i

5-E. Island Map of Kaua`i

6-F. Kualu Chant

7-G. Events in Kauai History, a reference reading
Appendix # A (1)

Newspaper obituary article found in the Garden Island that's dated Wednesday September, 16 1953. It was reported actually fifty-three years ago by members of his family. The article reads:

"Kauai lost one of its oldest links with the past last week as William K. Kualu of Waimea died at 7:35 Wednesday evening at the Waimea Hospital following a brief illness. He was 104 years of age. . . ."
W. K. Kuwalo To Observe 100th Birthday

The 100th birthday of William K. Kuwalo of Waimea will be marked by his sons and daughters with a luau Saturday at the Waimea Valley residence. Those giving the luau are Mrs. Helen Yadao of Mana, Mrs. Emily Baclayon of Kilauea, Joseph N. Kuwalo, William K. Kuwalo Jr., and Abraham W. Kuwalo, all of Waimea.

Entertainment will be furnished by the Namolokama Hula Troupe of Kilauea under the direction of Mrs. Baclayon.

Mr. Kuwalo was born at Niihau on January 29, 1849, a hundred years ago this coming Saturday, and was raised at Waimea where he attended school. At the time his father, the late Abraham Kuwalo, was a Hawaiian school teacher.

With Gay & Robinson

Mr. Kuwalo has been employed at various times as a special police officer, a farmer, an assistant surveyor for the government and also worked for Gay & Robinson for 22 years. He is still with Gay & Robinson as a handy man.

According to members of his family Mr. Kuwalo doesn’t look a day over 70 and an observer wouldn’t suspect he’s only a few days short of being 100. He still rides his horse well, reads without glasses, and enjoys good health. He is one of the few remaining old time Hawaiians well versed in the ancient Hawaiian dances and chants.

The family wishes to take this means to welcome all to the luau.
William K. Kuwalu Marks 100th Birthday With Gala Luau at Home; Hundreds Join In Observance

William K. Kuwalu, believed to be Kaua'i's oldest resident, was feted on his 100th birthday Saturday with a gala luau given at his Waimea valley home by his sons and daughters. Despite his advanced years, Mr. Kuwalu, clad in a white suit, ate hulu dance with his guests and stayed up to a late hour watching the program of Hawaiian entertainment presented by the Namolokama Hula Troupe of Kilauea.

A century weighs lightly on Mr. Kuwalu. His hair isn't as gray as that of many people of half his age and his eyes were bright as he watched the entertainment put on by youngsters whose parents he could probably remember as small children.

Hundred Candles

Before the luau started, the kamaaina blew out the hundred candles on the birthday cake on the small table near where he and Mrs. Kuwalu sat. Mrs. Kuwalu wore a colorful old-fashioned holoku.

The luau was given under a tent set up next to the Kuwalu home, and hundreds of friends came to extend congratulations, leave gifts and join with Mr. Kuwalu in celebrating his hundredth birthday.

Program Presented

After the luau the program was presented on an improvised platform. The program was under the direction of Mrs. Emily Bicalayon of Kilauea, one of Mr. and Mrs. Kuwalu's daughters. Late-coming guests continued to be served throughout the evening.

The luau was given by the Kuwalu sons and daughters, Mrs. Bicalayon, Mrs. Helen Yadao of Lihu'e, and Joseph N. Kuwalu, William K. Kuwalu Jr., and Abraham Kuwalu, all of Waimea.

Born in 1849

Mr. Kuwalu was born on Niihau on January 29, 1849. He was raised in Waiamea where he attended school. His father, the late Abraham Kuwalu, was a Hawaiian school teacher. At various times Mr. Kuwalu has been a special police officer, a farmer, an assistant surveyor for the government and has been with Gay & Robinson for many years.

He is still with the firm as a handyman and still rides his horse.

Oldtimers recall that Mr. Kuwalu was one of the island's outstanding mountaineers and pig hunters and knew the various mountain trails as well as the streets of Waimea. He was familiar with nature lore as well and is one of the few remaining old-time Hawaiians well versed in ancient Hawaiian dances and chants.
Appendix #4 Moku divisions of Kauai

Followed by Appendix #5 Island Map of Kauai.

Map 5. Moku Divisions of Kauai in 1848
Maika`i nā kuahiwi,  
Nani nā pae pu`u, e alo nei  
I ka makani,  
`O Haupu, mauna kilohana i ka la`i,  
I kū `iae ke `ōlewa Kalanipu`u,  
e au nei i ke kai,

Aloha kukui pō`aha`aha o Hulū`ia
Lamalama Ukulā, he aha kai `eka`eka?
Nāwiliwili, Kalapakī.
Pāpale `o `oma Hanamā`ulu  
I kēhu a ke kai alo mai Kama`e,  
Pu`u kaua a Kawelo i paha ai.
`O huelo ka lā`au a ke koa kilohana  
`A`ahoaka nō Maunakapu
Huli pau ka helea keone o `Aliomanu  
Huikau nā makau a ka lawai`a i Wailua
Lou mai `o Kawelowai iā Waiehu.  
Ua wela `o Kahhikihaunaka I kea hi a ka pō,  
I ke ālai a Nounou;  
Nalo Kaipuha`a ka laula Mauka o Kapa`a
He ākea makai o Puna,  
`O ke kalukalu moe ipo o Kēwā.
He pākū ahiahi ka nalu no Makaiwa  
Ei aku ke `awa pae lā o Waimahanalua
`Elua lio kolo`u`a I ke kula o Mailehuna,

Majestic are mountains  
Beautiful is the rows of hills breasting the wind  
There is Ha`upu regal in the calm  
Kalanipu`u, cloud-capped, seems to reach the sea  
Greetings to the circle of kukui trees of Hulā`ia
Bright is Ukulā and what matters if the sea is muddy?  
There is Nāwiliwili, there is Kalapakī  
There like a sun bonnet is Hanamā`ulu  
Standing where the sea spray reaches Kama`e,  
The fortress hill of which Kawelo chanted.  
Then Huelo, named for the club of the warrior hero,  
The `A`ahoaka which belongs to Maunakapu.
All proceed onto the sands of `Aliomanu,  
And at Wailua the fisherman’s hooks become entangled,  
Kawelowai hooks into Waiehu.  
Heated is Kahhikihaunaka in the fire that burns at nights,  
There Nounou hides it from view;  
Hidden is Kaipuha`a on the plain of Kapa`a.  
Broad indeed is the lowland of Puna,  
Covered by the kalukalu grass of Kēwā, among which lovers sleep.  
The surf of Makaiwa rolls quietly in,  
and just before is the canoe landing, Waimahanalua.
two horses are seen to plod on the plain of Mailehuna,
Section Two

‘Alo’ana Kalaea, e nā pali o Ko’olau
Mai ‘Aliomanu nō ʻā Pāpā’a.
Kū ana Komokila, noho ana Uluomao,
Ō mai ka pali o Moloa’a.
He nāhelehele kiʻia no Koʻolau,
Ua hele a niua i Kealaaka‘iole.
`Elua Waiakaluua i ka puka māniania,

Hoʻokahi Kilaeua.
A lā ka lua lā o ka lā au hāʻale o Kahikikolo,
Hoʻokolo ia a loaʻa ʻo Kukulumaʻumaʻu.
E hoʻi ka lulu i Kahalahala,

Section Three

Māʻalo `ana pali o Haleleʻa i kuʻu maka,
Naha mai ka ua o Pueo i ka makani
Lilo mai nā Kalihi `eluia
O puʻu poʻa i Hanalei lilo i ka wai,
Ke one pua loke o Mahamoku,
I ke pahelekua ʻia e Manuʻakepa.
Leʻa kaukaunu i nā pua hala ʻai a ke kinaʻu

Lele ana nā hala i lū `ia i ka makani,
Ua loaʻa i ka Lūpuua pahele hala.

Nui ka hanu o Limahuli I ka makani.
A Wainihia i Kaʻumaka kuhia ke ala
ma Puʻuhihina,
Ua kai koʻo lalo o Kealahula,

Passing Kakalea and the cliffs of Koʻolau
From ‘Aliomanu on to Pāpā’a
there stands Komokila and there sits Ulumao
Yonder appears the cliff of Moloa’a.
The Ti grows wild at Koʻolau,
Almost everywhere at Kealaaka‘iole.
There are two divisions of Waiakalua at
the smooth, rounded
pit, and only one Kilaeua.
There is another wonder, the trunkless
tree of Kahikikolo,
It crawls along to reach Kukulu
maʻumaʻu.
The calm weather returns to
Kahalahala,
I ka hao a Kalawakua o nā pali,
Waiho e maila luna o Puakei,
Ua honi i ke `ala laua`e o Makana.

As it is stirred up by the Kalawakua wind of the cliffs.
Puakei passes quickly by,
And then one smells the fragrance of the laua`e fern of Makana.

Section Four
He makana ka `o`opu peke o Hanakapi`ai
Iā Honokoa pōhaku.
Ao ia uka o Puanui.
Lilo mai Opuwaiakua
Lilo me Opuwaiakana
A ka leo Kahoamano
I ke kai o Ho`olulu, i Kawaikū`auhoe
a ka lawa`a,
A makua i ka `au hau pulupulu,
I kea hi pāpala welo `ana I ke kai o Koholaiki,
He iki ke kīhāpai o ka noho kai a Kaua`i
`O Kaua`i ihola nō ia lā.
Huki Kē`ē, ka pali ka`ili wahine,

A gift to rocky Honokoa is the stunted goby fish of Hanakapi`ai.
Day breaks up at Puanui.
This way comes Opuwai of the gods,
This way comes Opuwai of the people
To the sound of Kahoamano,
The sea of Ho`olulu and the spring where fishermen drink from their paddles,
Makua where the firebrand is lighted,
The firebrand of pāpala wood that is poised aloft over the sea of Kaholaiki.
Small is the garden Island surrounded by the sea, Kaua`i.
But it is an island indeed, this Kaua`i.
Up rises Kē`ē, where the women are kidnapped.

Section Five
`O Kauahoa i ka Pali i Miloli`i.
Ua kahakai o Makole ke ho`i nei ke kini
O Nualolo.
Ua puka ka ohu.
Ka `ai o Kalalau, lālau nā lima,
I ka pahapaha lei o Polihale,
A ha `eli`eli I ka wai o Kolo i ke one kani
O Nohili.
Ho`olale ka Lūpua i ke Ko`olauwahine,
Hala kau niu a Kaunalewa i ka makani

Then Kauahoa the cliff at Miloli`i.
There is rain at Makole for the inhabitants of Nualolo are going home.
The mists have already arrived.
the food of Kalalau is reached for by the hand,
The pahapaha moss is worn in lei,
Darkened by the water of Kolo near the sounding sand of Nohili.
The Lūpua breeze bestirs the Ko`olauwahine wind.
The coconut grove of Kaunalewa is passed by the winds,
The leaves of the `ohai are bent over by the wind over the arid plain of Mānā, It plays merrily over the land of Waiolama.
At Waiohuli is seen the red stream of Waimea.
This is Kaua`i!

Pi`o ka lau o ka `ohai kūhela i Mānā
Hana le`ale`a i ke kaha i Waiolama.
I Waiohuli `ike `ia ai ka wai pale `iliahi O Waimea.
`O Kaua`i ihola nō-ia-a!
Brief History of Waimea, Kauai

Moments in Hawaiian history during the mid-1800's time period was not a happy time for Native Hawaiians because rumors of “annexationist fever” ran rampant among the Haole (foreigners) in political circles.314 There were secret meetings to discuss the possible sale at profit to the United States. King Kauikeauoli himself, was coming to a point of despair, and secretly inquired about the terms of annexation with the United States. These ambitious foreign businessmen were out for financial gain and hungry for political power. But, these ambitious haole favored revolution. They did not want annexation because it meant equal rights for all kanaka (Hawaiian people) and, the Haole (foreigners) was very racist. For people like David Malo, it seemed like their worst fears were coming true about these foreigners. In 1853 when Malo died, the rumors of revolutionary take-over and petitions for annexation spread like wild fire among the people.315 It was a time of fearful and rapid change.

In the meantime, what of the native people on the outer islands of Hawai‘i? What was happening to people on the island of Kaua‘i?

In ancient times of the chief, Kūali‘i became ruler of Kaua‘i and established strict control and government and was able to establish the first multi-island nation that included Kaua‘i, O‘ahu, Molokai and parts of Maui. Peleiohōlani followed in his father’s footsteps and in turn, his daughter Ka‘apuwai followed his footsteps and became the

ali`i nui for the island of Kaua`i. Later, her daughter Kamakahelel followed in her footsteps.

Looking towards the ahupua`a of Waimea, Kona District, Circa Bishop Museum ©

It was during the reign of Kamakahelel when Captain Cook “arrived” at Waimea on the island of Kaua`i and claimed its discovery for the English Crown in January 1778. He and the many Western and European traders and sailors brought their fatal diseases and weapons of mass destruction. It was a chief from the big Island (Kamehameha 1st) who was able to grasp the use of western technology and the use of weapons at that time. He was able to gather men and arm them with guns, build boats and increase the
size of the kingdom within the next few years. Kamehameha was ruler of all the islands except Kaua`i and Ni`ihau.\footnote{1998: 171.}

After the chief Kaeo died, Kaumuali`i, the son of Kamakahelel became the ali`i nui of Kaua`i. During his reign, Kamehameha tried twice to invade Kaua`i but was never successful. Kaumuali`i knew that he would not be able to withstand the forces of Kamehameha for too long and decided to cede the island to Kamehameha without any bloodshed.\footnote{1998: 171.}

At the royal court of the Kamehameha's in 1819, the kapu system was destroyed due to the instigation of Ka`ahumanu (she was also Kaumuali`i's wife) Kamehameha 1\textsuperscript{st}. favorite ali`i `iwahine. It was a time of confusion for the people, many of which were dying of Western introduced diseases. The ABCFM Missionaries arrived in Hawai`i in 1820 and brought with them a new god and religious concepts and also new political concepts. After Kaumuali`i died in 1824, there was a desperate attempt to regain Kaua`i's independence but as a result, the forces of Kamehameha killed off Kaua`i insurrectionists within two weeks time, or exiled the Kaua`i Ali`i and their families.\footnote{1998: 172.}

However, a select few went into hiding like the members of the Kualu family. They hid among the people and became the maka`ainana/ commoners of the land.

Waimea, Kaua`i had always been the central place of government for Kaua`i's high chiefs. In the 1850's, Waimea was made a government port open to foreign commerce. Before the end of the decade, the government port was changed to Koloa town. Perhaps this was due to the growing sugar cane industry and Koloa was where it
all began. The California Gold Rush was in an upswing and their market needed fresh
produce. All available Hawaiian markets were tapped and exports to the U.S began.319

In 1853 the landscape of Waimea was still untouched by major changes. There
still were only three foreign style houses in Waimea; Chief Kaikioewa’s which now
belonged to Kamehameha and two Calvinist missionary houses. The missionaries of
the Mormon Church were active in Waimea too. The first Mormon Church on Kaua‘i
was a “grass hut” church built across the Makaweli River. Two educated native
converts named Napela and Kawahi, assisted George Q. Cannon in translating the
Book of Mormon into the Hawaiian language. The task was completed in January of
1854. The ex-queen Deborah Kapule died in 1853, leaving the people heartbroken.
Through the 1840’s and into the 1850’s, many of the native people were dying from
influenza, another diseases as well.320 The native population in the Waimea district was
deteriorating.

In 1862, a destructive flood hit the tiny village of Waimea. The last major flood
occurred in 1830’s, swelling the river and overflowing over the banks into taro growing
plantations. A government census noted that there were 1,773 native residents living in
the Waimea District. 943 were males and 830 were females. 495 natives were under
the age of 20, 944 people were between the ages of 20-60 and, 534 natives were over
the age of 60. At that time, there were only 11 foreigners living in Waimea village. It
seemed as if the native population was not reproducing itself however, this was due to

320 1978: 34-35.
the influx of foreign diseases evident in the early years of foreign contact. Approximately half of the population of the Waimea had dropped since the 1820’s-30’s.\textsuperscript{321}

1862 marked the year that the Russian Fort was dismantled. The Russians were forced out by Kamehameha sympathizers after a secret agreement was uncovered between Kaumuali‘i and Schaffer (a Russian Representative) in 1817. For forty-five years the fort sat uncompleted and in disarray. Vlademar Knudsen was in charged of the dismantling and he removed the many muskets and arms that were stored in buildings within the fort. Later, the munitions were moved down to the village area closer to the port to await the arrival of a schooner that would take the supplies to Honolulu. Heavy cannons from the fort were also loaded on board the ship bound for Honolulu however; one of the cannons accidentally fell overboard into Waimea Bay where it remains today.\textsuperscript{322}

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\textsuperscript{321} 1978: 34-35. \\
\textsuperscript{322} 1978: 32-36
\end{flushright}
Waimea Landing, circa 1890's. Bishop Museum.

Winery and Saloon in Waimea Town, Kaua'i. Circa 1890's. Bishop Museum. ©
Grape vineyards of Waimea valley were growing in full force in this time period and, it attracted many visitors to that site. It was earlier in the 1840's when Samuel Whitney first started the grove for the purpose of using the wine for sacramental use in the Mission Church services (Calvinist). Only in Waimea and Lahaina grapes were known to grow successfully.323

During the mid-1860's, dissension arose among members of the Calvinist Mission Church in which a series of lawsuits resulted and the case was taken before Judge McBride in Waimea and later moved to the Supreme Court in Honolulu. Followers of Rowell, (he took over the Calvinist Mission Church after Samuel Whitney), left him and started the first Hawaiian Church of Waimea.324

323 1978: 35.
324 1978: 35.
Waimea Valley looking towards the river mouth. In the foreground are floating Kalo mounds. Circa 1874, Bishop Museum ©

The population during the 1870’s showed a decline of 1,269 people in the Waimea area. The census counted 642 native males, 578 native females, 6 “half-caste” males and 6 “half-caste” females. Included in the census were 15 Chinese males and 14 foreigners.\(^{325}\)

An English Scientific Expedition came to Waimea in December 1874, to watch a rare phenomenon called the “Transit of Venus.” As part of the scientific observation, an arrow was carved on a rock near the old Kaikioewa house site and was used as one of

\(^{325}\) 1978: 36.
three triangulation points to view the planet and stars. Later a legend developed over the years and some sources believed that Captain Cook made it. 326

When Kalākaua was voted into office in the 1870's, he journeyed around the islands visiting the people of Hawai'i with his entourage.' However, when he got to Waimea, Kaua'i the reception by the people of the region lacked enthusiasm. Upon the death of Lunalilo, many people of Waimea had supported Queen Emma as a candidate for the throne. Today she is still honored by the Kauai community with a special hula festival named in her honor in the district of Kokee every year during the second week of October. 327

Towards the end of the 1870's there was an increase in the population of Chinese to 64 males as the “profitability” of rice growing plantations in Waimea Valley grew with it. 328 The native population continued to decline along with the once abundant taro fields.

By the 1880's there were about fifty native houses, a couple of general stores, and a post office in the little Waimea village. Up in the valley, rice, sweet potatoes, and taro were still being grown however; the Chinese rice fields had expanded further inland to the head of the valley. The first sugar cane was planted was planted by Fritz Conradt on “Rowell estate land” (missionary acquired). Some other foreigners named Kaltofen, Bryant, and Irwin planted a small field of cane in Waimea Valley. W.D. Schmidt purchased a small mill on O'ahu and had it set up at Waimea in 1884. This was the beginning of Waimea Sugar Mill. The capacity of the mill was about 5 tons per day.

326 1978: 36.
327 1978: 36. Queen Emma.
There were thirty men employed and one hundred twenty head of oxen that were used in the field. In four years, the capacity increased to eight tons of cane milled a day. Two miles of railway were put in to help in the harvesting process. By then, one hundred men were employed. Eventually the Waimea sugar Mill interests became a holding of the H.P. Faye who also developed the sugar cane industry in Kekaha. He opened the Kekaha Sugar mill in 1893, the year of the illegal overthrow of the kingdom of Hawai‘i. Business industry continued to boom at the expense of native people.³²⁹

There was an increase in population as more laborers arrived to work in the sugar plantations. Toward the end of the decade there were about a hundred houses, three large general stores the lumber yard and post office. The largest retail store belonged to C.B. Hofgaard. Despite the increase in population and industry, the old mission church still stood empty even after repairs were done to the roof after a storm. Clearly the priority was not the Christianization of the native people but of business.³³⁰

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³³⁰ 1978: 37. Haafgard went from missionary to businessman.
Waimea in the 1890's saw continual development. New businesses were established. H. A. Myhre started the Waimea Dairy and later was operated by Conant and Gibson. Waimea Poi Factory started its business under the direction of D. Kale. F. H. Wilcox ran Waimea Soda Works. In addition to owning the largest general store and lumberyard, C.B. Haafgard was the owner of the water works, and the sugar industry continued to grow.\textsuperscript{331}

\textsuperscript{331} 1978: 37. Missionary businesses.
Now with the growth of industry, the number of foreigners in Waimea began to grow. The Waimea Foreign Church Society was organized in 1894 using the old mission church with had stood empty since 1885. (By this time the Overthrow of the Hawaiian Government was in full swing with Queen Liliuokalani as a prisoner in ‘Iolani Palace on O’ahu.) More Western colonists and the immigration of indentured workers hired to work on plantations arrived. For the first time on the west side of the island, English language Christian services were performed by Reverend Virgil Boyer, instituting him to be the first clergyman of the “new” church society since Rowell.332

There was a comparison of two census figures during that decade (1890 with 2,523 people and 1896 with 4,431 people), which clearly showed the growth and development of that region.

The native people of Kaua`i have long since gone through the struggles of survival in this remote island nation. The people could gather to seek the solace of recollecting these moments in time to remember what it took to be here in the present. We remember these plantation mills today in the Waimea district of Kaua`i that have long since operated in contrast to what happened in past history. Today, these mills sit empty and abandoned as mere relics of days gone by. Native peoples used as slaves on western-style plantations were used and abused working for pennies on the dollar and the old machinery though it remains weather worn is blood stained with the history of native blood.
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