OHA STRATEGIC ALIGNMENT

Mo‘omeheu ‘Āina

Ke Ahupua‘a o Mākua I
The Land Division of Mākua I

Mahele I: Ka Wā o Na Mākua (Part 1: The Time of the Ancestors)



FIGURE 1. Mākua me Nā Keiki, Akana, K. (2022d)

The ahupua‘a (land division) of Mākua is located in the moku (district) of Wai‘anae on the leeward coast of O‘ahu. It is located next to, and associated closely with, the ahupua‘a of Kahanahāiki and Keawa‘ula to its west and the ahupua‘a of ‘Ōhikilolo, Kea‘au, and Mākaha to its east. Ka‘ena Point is slightly more than four miles away and located in the most western quadrant of the island.

Mākua’s amphitheater valley faces west and receives Kona system frontal rains during Ho‘oilo (wet season) as well as rains brought by trade winds. Most of the rains from the mountains saturate the higher grounds of Mākua at the 3,000 foot elevation towards Ko‘iahi in the upper eastern portion of the valley. The majesty of the valley was featured in the 1966 movie “Hawai‘i” which presented conflict between Native Hawaiian beliefs, customs, and practices with those of arriving foreigners.

The beach at Mākua is crescent shaped and composed of white coral sand. The waters become deep fairly close to shore and drop off directly into deep water at the rocky coastline of Keawa‘ula and Ka‘ena.

Upon first glance, Mākua and Kahanahāiki appear to be a single valley, as the latter’s mountain ridge-border ends farther up the valley about a mile before the shore. Because of the close relationship to Kahanahāiki, the two valleys will often be referred to herein.

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Mo‘olelo o Mākua (Stories of Mākua)

Puku‘i et. al (1976) defined Mākua as “parents.” At present, there are no known documented stories on how Mākua was named. However, the closest clue to its meaning can be found in *Waters of Kane* (1951) by Puku‘i and Curtis (1951) where they identified Makua as the famous fisherman who joined the famed hero of Kaua‘i, Kawelo, in fishing for the legendary Uhumāka‘ika‘i (Traveling parrot fish), off of Ka‘ena Point (pp.104-105).



FIGURE 2. Ahupua‘a of Wai‘anae. Source: https://imagesofoldhawaii.com/waianae/

There are many mo‘olelo (stories), however, about shark men and mo‘o (reptilian-like water spirit) of Mākua that differ, according to the times and the storyteller. For example, McAllister (1933) recorded that a shark goddess lived at Kāneana, the cave at the right side of the road after leaving ‘Ōhikilolo when driving towards Ka‘ena Point (p. 81). Sterling and Summers (1978), however, noted that a shark man by the name of Nanaue lived in that cave and that he was the son of Kamohoali‘i and Ku‘ulei (p. 103). Similarly, Mākua informants interviewed by Marion Kelly in the 1970s remembered that Kāneana was a shark who was able to turn into a man. He would meet his lover, a mo‘o who came down from Ko‘iahi Spring via Kalena Stream, to Pōhaku Kūla‘ila‘i. The people of Mākua knew that when the water in the stream was clear, the mo‘o was away. When the stream was turbid and covered with leaves and debris, then the mo‘o was present and the people stayed away. One of Kelly’s informants knew of the spring at Ko‘iahi where the mo‘o came out of before entering Kalena Stream because it was marked by a guava tree planted by John Naiwi, son of early rancher Samuel Andrews (Kelly & Quintal, 1977, p. 24). Mo‘olelo concerning mo‘o, in particular, point to the presence of water sources in Mākua, an ‘āina (land) thought to be arid and devoid of water. The Native Hawaiians of Mākua, however, knew where there were springs, cisterns in caves, as well as freshwater plumes in the ocean.

Ko‘iahi in the upper eastern portion of Mākua was known to be the wetter portion where kalo (taro) was reportedly grown. Ko‘iahi was particularly well known in mo‘olelo and chant. It was a wahi pana (storied place) where the finest maile lauli‘i (small leaf maile) grew. This celebrated maile lauli‘i of Ko‘iahi often appears in mo‘olelo as well as chants such as this verse from a chant for Kākuhihewa, paramount chief of O‘ahu:

I luna nō wau me lei lehua
Ka maile lau li‘i a‘o Ka‘ala
He ‘ala ka maile lau li‘ili‘i
Ka maile lau li‘i a‘o Ko‘iahi

I was above with garlands of lehua flowers
And small leaf maile of Ka‘ ala
The small leaf maile is fragrant
Namely, the small leaf maile of Ko‘iahi



FIGURE 3. Kāneana Cave, Mākua.



FIGURE 4. *Kalelealuaka ma Koʻiahi.* Akana (2022b).

Kalelealuaka, the Kauaʻi hero who helped Kākuhihewa gain control over Oʻahu, landed at Kaʻena and stopped to fashion a lei of the maile lauliʻi from Koʻiahi. This symbolic act portended his victories on Oʻahu. The famous maile of Koʻiahi appears in a version of the epic Hiʻiakaikapoliopele, where Koʻiahi and Mailelauliʻi were the names of female relatives of Hiʻiaka who came down from the mountains of Mākua for a reunion feast. They were bedecked, of course, with lehua blossoms, maile lauliʻi and other mountain greenery. Hiʻiaka offered a kānaenae pule (prayer) for the feast in which she named her relatives:

Mākua ʻāina o Mailelauliʻi	*Mākua is the land of Mailelauliʻi*
ʻĀina aloha o Koʻiahi i ka uka	*Beloved land of Koʻiahi in the uplands*
Ma uka hoʻi kaʻu hele ʻana mai	*Above where I've just travelled*
I ka nopu hulili a ka lā	*In the glaring heat*
Lā o lalo o Waiʻanae ē	*Of the sun of the lowland of Waiʻanae*
O kuʻu nae aloha i ke oho o ke kupukupu	*My perfume of love is of the kupukupu fern fronds*
O kupu o lāua ka manaʻo e ʻai	*Let the desire to feast well up.*
E ʻai i ka ʻai a ke aloha	*Dine on this feast of love*
Ua ʻai iho la wau e ke hoa e	*I have just eaten, my friend*
I kō ʻai leo ʻole, he hoʻokahi no leo	*Your meal that has no voice, just one voice*
He mai, he mai hoʻi e	*Come, come hither*
E kamau a hele aʻe ke kamahele	*The strong branch persists and comes forth*
Ua ʻike iho la no hoʻi i ke one ʻōpiopio.	*I have seen the fresh sands.*

(Desha, Dec 7, 1926, Ka Hoku o Hawaii, p. 1)



FIGURE 5. *Moʻo ma Pōhaku Kūlaʻilaʻi,* Akana (2022e).

Moʻo

Moʻo were water spirits thought to be reptilian in appearance. They came from Nuʻumealani and arrived on Oʻahu at Puaʻena, Wailua. Led by Kamoʻoinanea, they formed a continuous procession to Nuʻuanu for a ceremony. They dispersed after. The moʻo of Mākua may have resided in Wailua and visited during the rainy season.

At the conclusion of the feast, Hiʻiaka took her hosts to see and experience the one kani (sounding sands) of Mākua which were much like the one kani o Nohili (barking sands of Nohili) she experienced on Kauaʻi. Surprisingly, the natives of Mākua were unaware that the unusual quality of sand existed on their own beach. They did know, however, of similar sounding sands at ʻŌhikilolo, which was just around the bend and had the same dry conditions needed for the soughing effect. Of all the moʻolelo of Mākua, however, those about the ʻōlohe lua (martial artist expert) experts, were the most well-known. ʻŌlohe were experts in bone-breaking and other martial arts who were employed as bodyguards to a chief. The ones at Mākua were probably separated from chiefly patronage and, therefore, needed to depend on robbery for their livelihood. According to Beckwith (1940):



FIGURE 6. *Ka lawai'a o Mākua.* Akana (2022c).

> Legend represents them as professional robbers or even with man-eating habits, who used to station themselves at a narrow pass along the highway and kill or rob travelers. Many such robber stations are pointed out today. Makua, one of the most western valleys in Waianae, is a traditional haunt on Oahu. Here Makaioulu met two robber women who were professional bone-breakers (p. 43).

Mo'olelo (History)

The first ali'i (chief) of Mākua was Huanuiikalala'ila'i (Hua), son of Pau and Kapohaakia, (Malo, 1951, p. 247). His rule extended from 'Ōhikilolo to Keawa'ula. Using Fornander's 30-generation count, Hua ruled in the 9th century. Using Stoke's 20-year generation count, Hua ruled in the mid-11th century. Either way, he lived before the ali'i of the classical period, the time when more renowned ali'i ruled O'ahu such as Mā'ilikūkahi of the 14th or 15th century and Kākuhihewa of the 15th or 16th century. Nevertheless, the presence of an ali'i like Hua suggests a need for a higher level of governance than the 'ohana-level (family) as well as a more systematic management of resources. In addition, the existence of husbandry-class heiau (temple) suggests ali'i support and intense involvement with horticulture (McAllister, 1933, p. 107).

Thrum (1907, p. 46) identified Kumuakuopio (Site 50-80-03-278) as a husbandry heiau. It measured 45 by 80 feet. Thrum also identified a heiau named Kanaloa, but McAllister (1978, p. 197) was not able to find it. Two other heiau, Ukanipō (Site 50-80-03-282) and Kaahihi (Site 50-80-03-180), were located in Kahanahāiki. Ukanipō was not overly large but impressive, according to McAllister (1933, p. 124) who described it as a "four-step terrace totaling 10 ft. in height." Ukanipō and a larger platform in upper Kahanahāiki (Site 50-80-03- 9533) were recommended for nomination to the National Register (Rosenthal, 1977, pp. 2-24). Rosenthal (1977) inventoried 19 archaeological sites in Mākua over 4,922 acres. Five of the 19 were destroyed and of the remaining 14, six were located either partially or completely in a U.S. Army training area. The five destroyed sites "were already in poor condition when recorded by McAllister in 1930" (Rosenthal in Kelly & Quintal, 1977, p. 30).

The presence of ko'a, or fishing shrines, suggest considerable attention to fishing and care for the ocean resources. The primary ko'a (Site 179) of Mākua was noted by McAllister to be in the center of the beach and described as having "the appearance of a small heiau or house site" (McAllister, 1933, p. 124). He measured it to be approximately 55 by 35 feet. A Mākua informant said that the head fisherman of Mākua, Sam Pulu'ole, told him that the actively used ko'a was destroyed by the military in 1941. Until the military took control of Mākua, it was "probably one of the last fishing villages that once existed along the shoreline of O'ahu since the Polynesians arrived in Hawai'i, perhaps as long as 1,500 years ago" (Kelly and Quintal, 1977, p. 115). Three major fisheries - "Kai o Makua", "Kaio Kahanahaiki"

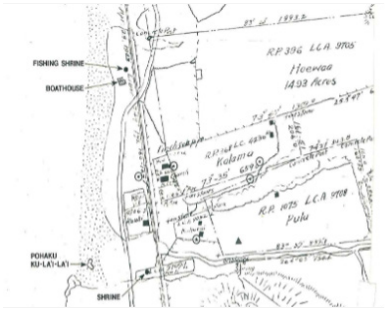


FIGURE 7. Location of ko'a (fishing shrine) next to Boathouse. Pōhaku Kūla'ila'i below is where Mo'o woman would meet the shark man.



FIGURE 8. Left to right- Kahanahāiki , Mākua Valley, Ko'iahi region. Photo by J. Kelly in Kelly & Quintal (1977a)



FIGURE 9. Mākua. Credit: Hawaii Tourism Authority (HTA) / Vincent Lim

and "Kai o Ohikilolo" can be identified in a 1851 map housed at the Bishop Museum. The critical importance of knowing where to fish was still known as late as the 1970s. One of Kelly's (1977) informants (Interview 14) knew where the moi (thread fish) were and bemoaned the fact that there were no "runs" of moiliʻi (little moi) anymore due to pollution and bombing by the military. Another of Kelly's (1977) informants (Interview 3) named the fishing spots from Mākua to Kaʻena: Poʻohuna which had a moi fish hole; Papaloa had sharks; Pōhakuku-laʻilaʻi is where the moʻo lived; Auʻolo had ʻūʻū (soldier-fish) and the following places named in succession were Laʻihau, Kolelеʻa, Namahana, Puna Pohaku, Kaweʻeleʻele, Pukano Point, Puʻuokole reef and Puau.

The neighboring ahupuaʻa of Keawaʻula was famous for aku (bonito) and ahi (yellow-fin tuna) fishing, but ulua (skipjack), kāhala (amberjack), and mahimahi (dolphin fish) were also plentiful (Fornander, 1918, p. 270). In addition, great schools of mūheʻe (cuttlefish) would come into Keawaʻula to spawn. They came in such numbers that their red backs made the harbor appear reddish, giving rise to the name of the ahupuaʻa of Keawaʻula "The Red Harbor" (Helen Kulolila in Sterling & Summers, 1978, p. 86).

Other informants knew where to find various limu (seaweed) such as ʻeleʻele, līpoa, and kohu. Kalena Stream was said to be "loaded with ʻoʻopu" (Interview 2) that would be swept seaward during heavy rains. Those freshets were a necessary occurrence for ʻoʻopu eggs and larvae to reach the ocean to begin their life cycles that would take mature ʻoʻopu back upstream for spawning and renewal of their species. The fishing spots and fisheries of Mākua could certainly sustain a sizeable population of Hawaiians. When the missionary, Levi Chamberlain, visited in 1826 and 1828 to examine students at the school, he visited a population of natives sizeable enough to warrant a mission station. Kelly and Quintal (1977) extrapolated data from several sources and estimated that the pre-European population of Mākua-Kahanahāiki probably lay between 312 and 375 (p. 35). They used the Waiʻanane District census counts of 1,868 individuals in 1832 (Schmitt, 1973, p.19) and of 1,651 individuals in 1836 (p. 22) to determine the population of Mākua-Kahanahāiki to be as many as 375 in 1778. Kelly further refined the total by using Emerson's report that there were 455 people living in the nearby Kawaihāpai, Mokuleʻia and Kaʻena region. Accounting for similarities of terrain and environment, she calculated there were 60 people per mile. Thus, she reckoned that there were probably 312 people living in Mākua and Kahanahāiki around 1778.

The forbearers of Mākua most likely used pili (a native sweet grass) to thatch their homes, as the valley was said to have been an excellent source of it (Bowser, 1880, p. 490). On an 1826 visit to Mākua, Chamberlain (n.d, p. 490) saw few trees but reported seeing clusters of sugarcane. His account suggests the presence of water because kō (sugar cane) requires high levels of water — between 1,500mm to 22,000mm of annual rainfall. Chamberlain also recorded that taro cultivation was absent but that there were mounds of sweet potatoes growing. The climate and soil conditions of Mākua are well suited to growing sweet potato. As noted by Handy (1940, p. 143), the ʻuala (sweet potato) mature "in 3 to 6 months (as against 9 to 18 months for taro); and... require much less labor in planting and care in cultivation." Kalo (taro) may have been grown but mainly in the wetter areas such as in the Koʻiahi region where the maile lauliʻi flourished.

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