

There are several reminiscences about springs in the *ahupua'a* of Waimanalo, which Mrs. Pukui has found in Hawaiian newspaper articles and translated. This one (*Hoku o Hawai'i*, March 11, 1930) says:

There are two peculiar springs at Waimanalo. . . . The one called Kapunakane [Grandfather] is away up in the mountains. The spring called Kapunawahine [Grandmother] is a spring way down on the level land. The strange, strange thing about these ponds was that on calm, sunny days they begin to cry out to each other. Their voices are soft and sounded very much like a woman mourning her husband. On days that were overcast with clouds in the sky, then the water of the mountain spring changed. The water of the mountain spring became warm and when you drank the water in the lowland spring it was cool, according to their legend.

A *kama'atina* informant, Charles Alona, has told us of two other well-known old springs, both of which are now, perhaps long since, dry. He said that Wai-kupanaha was the name of a spring (*mauka* of the plantation mill) surrounded by tall taro plants, banana trees, and fragrant white gingers. This was a *lele* (section of land) which had its counterpart on the seashore, where the owner of the *kuleana* that included the upland and shore-side areas lived. There was fresh water also on the piece by the sea. And at Olomaha above the sugar mill there was a fine old spring. This area was then thickly populated. There was another spring across the road from what is now Bellows Air Force Base. Near this is Maha'luu, another thickly populated place with a good water supply in earlier days.

McAllister (1933, p. 192) records the existence of a sea pond which was said to have been 500 feet long and 50 feet wide. "A line of stones, submerged at high tide, but visible at low tide, indicates its former extent." The *alii* kept turtles in the pond. Charles Alona said that this *alii* was so fond of turtle meat that everyone in the district was required to bring any turtles they caught to him.

Levi Chamberlain is quoted (Sterling and Summers, 1962, Bk. 5, Vol. 2, p. 344) as reporting in 1828 the location of a small and quite poor fishing village near the beach, toward Makapu'u Point from the present Waimanalo town, just beyond which there was a pool named Ka-wai-kupanaha where these people got their fresh water. This has since been covered by the roadway. It is probably adjacent to this site that the remains of a fishing shrine (*ko'o'a*) are visible on a point of land just offshore, surrounded by water at high tide (McAllister, 1933, p. 195).

Charles Alona told of another village situated on a low hill across from the Waimanalo Beach Park. This was settled by folk from Molokai, hence its name: Pu'u o Molokai. These people held themselves apart from the people of Waimanalo. If a girl born there married a Waimanalo man, she had to leave Pu'u o Molokai. But gradually the Molokai people were absorbed by Waimanalo.

Another newspaper account (*Ko'oko'o'a*, October 26, 1906) describes Waimanalo District in 1847, as follows:

At that time it seemed that the valley was filled with breadfruit, mountain apples, *kukui* and coconut trees. There were taro patches, with baks covered with *fi* and *wenke* plants. Grass houses occupied the dry lands, a hundred of them here, and sweet potatoes and sugar cane were much grown. It was a great help toward their livelihood. . . . The whole *ahupua'a* of Waimanalo was leased to white men except the native *ka'iwoana* and because the cattle wandered over them, they were compelled to build fences for protection. The taro patches that were neatly built in the time when chiefs ruled over the people and the land, were broken up. The sugar cane, *fi* and *wenke* plants were destroyed. The big trees that grew in those days, died because the roots could not get moisture. The valley became a place for animals.

Beyond the old plantation town of Waimanalo and toward Makapu'u Point is a narrow stretch of land lying between the dry windward face of this southeast end of the Ko'olau range and the sea, the name of which was Ko'o-o-na-pou (mistakenly called Kaupo in recent times). This was a sweet-potato planting area. A village was established here by a *ka'iwoana* who had a peculiar grass house with two rooms: the front room into which visitors came; and his private room behind this, which abutted on a low cave with a rather thin roof of lava shaped like a flat dome. In this little cave the *ka'iwoana* kept his paraphernalia. The site was exposed to heavy winds, so the house frame was braced by heavy props (*ko'o'o*) that held the posts (*na pou*) secure against the winds of the sea. The village and the land took their descriptive names from this house.

The scattered rocks where the house had been and the little lava dome were carried off during World War II, and likewise the stones of a fisherman's *kaian* on the rocky foreshore where the beach begins, named Ka-ala-pueo.

In the early years of this century these stone remains were regarded as having considerable antiquity, and there was popular speculation as to why it had become a "deserted village" and also why it should have been founded in so unpropitious a spot in the first place. Actually the so-called "Kaupo village" never consisted of more than a few poor huts, and these were built by Hawaiians seeking to escape the quarantine during the smallpox epidemic of 1853 (McAllister, 1933, p. 193). Charles Alona adds that it was the fame of the *ka'iwoana lapo'au* (healer) above referred to (whose name was Kapoi) that attracted them. When the epidemic reached this little settlement and Kapoi was one of those who died, the spring which had appeared in answer to his prayers, dried up.

Ka-ala-pueo (Rallying-of-the-owls) was the last settlement near Makapu'u Point, and consisted of only a few fishermen's huts.

Offshore lies Manana, the true name of the little gray volcanic island shaped somewhat like a crouching or recumbent animal and now popularly

called "Rabbit Island." It has very little vegetation, and yet is the home of numerous wild rabbits. Just off its shore is a rock named *Ka-ipu* (The-cup) because of a depression in its top surface which held water coming from the waves breaking over it. On this rock there was another fishing shrine.

There is considerable lore connected with the *ahupua'a* of Waimanalo, but apparently little having to do with the activities of the *ali'i* or with planting. Pele, on her first visit to Oahu, seems to have had thoughts of taking up her permanent dwelling at Makapu'u Point, but passed on to Maui instead (N. B. Emerson, 1915, p. xxiii). Hi'iaka later, on her memorable quest of Lohiau, addressed Makapu'u as a relative when her canoe rounded the point, but named her *He awhine a ke Akua Poho'i* which Emerson (1915, p. 87) translates "Wife to the god of Starvation" (*Poho'i*, hunger). This and the fragments of chants which follow (Emerson, 1915, pp. 88-89) containing references to "your stormy capes, Ko'olau," to "barren lands," to "famine" and "privation," make it evident that in this southeastern end there was little sustenance save what was to be drawn from the ocean.

KO'OLAULOA, NORTH OF THE TYPE AREA

Adjoining Kahanui on its northwest border is Hau'ula, an area of scattered small *lo'i* systems watered by five streams. There is a place on the shore called Wahi-o-pua (Small-fry-place) where the stone enclosure in which small fish were trapped was reputed to have been built by the *Menehune*. The enclosure itself was called Pa-pua. It is now submerged. The shore area directly opposite the present Court House is called *Ka-palaoa* (The whale). It is from here that, according to legend, the *kohuna* Makuakaumana was taken back to Kahiki by a whale when his chief, Pa'ao, had no room for him in his canoe. There is still a spring in the uplands of Kaipapa'u, the adjacent district, named for the famous seer who dwelt in the vicinity, Puna-a-Makuakaumana.

KAIPAPA'U

Progressing northward along the Ko'olau coast we find conditions comparatively less and less suitable for wet-taro culture than in our Type Area which includes the great valleys of Kahana and Punalu'u. In Kaipapa'u (Shallow-sea) the *ahupua'a* adjacent to Hau'ula, the upper stream valley is steep and narrow, yet natives of the district say that, making the most of small opportunity, a few *lo'i* used to be worked there. The level land to seaward may once have supported a moderate amount of terracing, but as this was all under cane when the area was studied in 1953, the extent could not be determined.

Here we reach a much more complex land area, and one not so easily compared with the Kahana-Punalu'u type. It is a broken area of coastal dunes and level lands, with stretches of elevated coral to shoreward and inland, intersected by many small branching streams between rough ridges that extend far down to the sea. A number of these streams join to form La'ie (*'ie-leaf*) Stream which flows into La'ie Bay, the largest bay north of Kahana but a more tumultuous one, framed as it is to the southeast by Laniloa (La'ie Point), the long jutting strip of elevated coral which acts as a resounding board for the great breakers piling in to the curve of the bay.

The comparatively flat land between the rough hills and the bay (which is famous as a fishing area and for catching sea turtles even today) was anciently divided into numerous named districts and was thoroughly cultivated. In 1935 Kekuku, a 75-year-old *kama'aina* of the place, pointed out an area more than 60 acres in extent as having formerly been the largest single wet-taro area in La'ie *ahupua'a*, on land owned by his family for generations. It lies back of the present Mormon Temple, and was watered by springs, hence known as *Ka-puna* (The-spring).

Up *Koloa* (Wild-duck) Stream, which is toward Hau'ula from La'ie Stream, there are many groups of stone-faced terraces, formerly taro *lo'i*, now overrun with the spreading roots of great mango and breadfruit trees which marked old homesteads along this twisting, rocky, and very beautiful watercourse. Other stream valleys show more scattered remains. We have the names of several large taro terraces that were famous anciently and have survived only in memory, such as *Nau-e-loli* (Move-[and]-change), *Kuamo'o* (Backbone), *Mahanu* (Rest-[and]-breathe), *Makali'i* (Pleiades), *Po'o-haili* (Head-recalls).

Makai of the roadside, on entering the present town of La'ie, is a small but deep pool which, according to legend, was anciently the habitation of a giant *mo'o* who menaced all travelers pausing to refresh themselves beside his pool. The *mo'o* once challenged two warrior brothers (Niheu and Kana) from Maui, who slew the creature and threw its dismembered body out to sea. The long point known as *Lani-ia* and the small coral islets beyond are these remains.

The long and complicated story of La'ie-i-ka-wai, which is not an old native legend, is connected with this district. Here also is the water cave named *Wai-a-puka*, where *Waka* was said to have hidden her granddaughter *La'ie-i-ka-wai*, when the latter was in peril.

There was a large horseshoe-shaped pond named *Paco mauka* of the bridge toward Kahuku which was famous for the large fish raised in it. Hauwahine was the *mo'o* goddess who was its protectress, the same Hauwahine who dwelt sometimes at Kawaiui Pond in Kailua (McCullister, 1933, p. 157).

