

HŌ‘AE‘AE AHUPUA‘A

Aohe Hana a ke Kula o Hoaeae

*There is nothing to be done on the Plains of Hō‘ae‘ae*²⁴

This chapter documents the significant Hawaiian cultural and natural resources in Hō‘ae‘ae Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Hō‘ae‘ae, both on KS and non-KS land.

Figure 120 and Figure 121 are aerial image and USGS map depictions, respectively, of Hō‘ae‘ae Ahupua‘a.

Compared with most other ahupua‘a in this study and on O‘ahu, in general, Hō‘ae‘ae’s shape and configuration is atypical. Like neighboring Waikele to the east, its contours and upper reaches do not include ridge lines, mountain tops or prominent pu‘u, as with most other ahupua‘a; instead, the upper reaches of Hō‘ae‘ae generally are defined by plateau lands above drainages and terminate (in its mauka areas) on the broad, elevated uplands between the Wai‘anae and Ko‘olau ranges. Two major gulches in uppermost Hō‘ae‘ae Ahupua‘a (Ēkahanui and Huliwai) originate in Honouliuli, cut across Hō‘ae‘ae from west to east, and empty into neighboring Waikele Stream. The main stream (Hō‘ae‘ae) has been significantly altered in historic times by plantation activities upslope.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Hō‘ae‘ae Ahupua‘a are as follows. Starting from the makai end on the eastern (Honolulu) side, the boundary starts at the West Loch of Pearl Harbor near the intersection of Pupuole and Pupupuhi streets mauka of Farrington Highway; it heads northwest and crosses through the residential neighborhoods of west Waipahu, over the H-1 highway, through the Village Park residential neighborhood, and past the Royal Kunia golf course (which is wholly within Waikele Ahupua‘a); the boundary continues northwest (mauka) through commercial agricultural lands to the top of the ahupua‘a at Poliwai Gulch. The boundary turns to the southwest and heads back down to the southeast (makai) near where it crosses Ēkahanui Gulch and follows Kunia Road all the way down to the H-1 highway. The boundary then follows Fort Weaver Road to the southeast and back to Pu‘uloa at the Kapapahu Point residential neighborhood.

Table 25 is a summary of the significant wahi pana in Hō‘ae‘ae Ahupua‘a. Figure 122 is a GIS map depiction of Hō‘ae‘ae’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Hō‘ae‘ae

As stated above, Hō‘ae‘ae Ahupua‘a is atypical in some respects, compared with other ahupua‘a in ‘Ewa or O‘ahu. Its upper reaches are “cut off” by Honouliuli to the north-northwest and by Waikele to the northeast. Hō‘ae‘ae is also atypical in ‘Ewa for not having any documented loko i‘a (fishponds) along its shoreline, although it is bounded by fishponds on both sides by neighboring ahupua‘a (Honouliuli and Waikele).

²⁴ Excerpt from S.M. Kamakau’s “He mele no Kualii, Kulanipipili, Kulanioaka, Kunuiakea, & c.,” *Ka Nupepa Kuokoa*, Mei 23, 1868

Hō'ae'ae can be translated "to make soft or fine" (Pukui et al. 1974:47). Thrum (1922:632) believed that Hō'ae'ae meant "to pulverize." Taken together, these interpretations may refer to food processing (e.g., pounding or grinding taro or breadfruit). Handy (1940:82) described Hō'ae'ae as having "a moderate-sized area of terraces watered by springs inland from West Loch."

As documented in Boundary Commission testimony, Hō'ae'ae's boundary with Honouliuli at the shoreline was a place called Ka'ulu. This place was named after a Big Island (Puna) chief named Ka'uluhuaikahāpapa. Along nearly the entire length of its western boundary with Honouliuli, a famous mauka-makai trail (discussed by John Papa ʻĪī 1959:95–6) once traversed what is now Kunia Road (and Fort Weaver Road below the H-1). Another ahupua'a marker on the Waialeale side, described in Boundary Commission documents as a "pile of stones," was known as Kalahina. There were at least seven named ʻili ʻāina in Hō'ae'ae: Ka'ai'iole, Kahui, Kaloko'eli, Kamolokala, Koipu (also called Koipuiki), Waihi and Hō'ae'ae.

The conspicuous absence of documented heiau in Hō'ae'ae is most certainly a reflection of the intensive urban development of the lower reaches of this land; and does not imply temples or shrines were absent.

Mo'olelo (Oral-Historical References)


Compared with other ahupua'a in ʻEwa Moku, there are not many known wahi pana or associated mo'olelo in Hō'ae'ae. The limited number of mo'olelo about Hō'ae'ae generally include references to Pu'uloa and its many harbors, guardian manō (sharks), Ka'ahupāhau (manō goddess), Ka'uluakaha'i (man from Kahiki), Namakaokapāo'o (son of Ka'uluakaha'i), the Maui chief Kahekili, and the stream of Kahoa'ai'ai.

One important visitor to Hō'ae'ae was Ka'uluakaha'i. He also had a son with a woman there and this son was named, Namakaokapāo'o. The following is a description of Ka'uluakaha'i and his time in Hō'ae'ae (Fornander 1918:274):

Namakaokapao was a very brave little boy, and very strong for his young years. He had no peer in these Islands from Hawaii to Niihau, according to his size for bravery. His father was Kauluakahai of Kahikipapaialewa, a land in great Kahiki. Pokai was his mother. His father was a great chief and had a godly relationship. Hoaeae, in Ewa, was the place where they met as man and wife and begat Namakaokapao. When Pokai was enceinte [sic] of Namakaokapao, Kauluakahai went back to his own land, leaving Pokai in that condition until childbirth. When the child was born Pokai and her child Namakaokapao were quite destitute, and while they were in that condition of life a good man named Pualii came from Lihue to fish at Honouliuli. He turned in at the home of Pokai. He looked at her and had a yearning for her. He said: "I desire you to be my wife."... Pokai then assented and went with her husband Pualii, and resided at the plans [sic] of Keahumoa (Kula-o-Keahumoa). (brackets added)

One event that is associated with Hō'ae'ae is the aftermath of the Waipi'o assassination attempt, in which O'ahu leaders conspired to kill the Maui chiefs all on the same night across the different districts. Kalanikupule hearing of this scheme informed Kahekili and they were able to defeat the conspirators. However, the chief Hueu and his retainers did not receive the message and were killed. The following is a description of how Kahekili avenged Hueu's death (Fornander 1919–20:290):

Fearfully did Kahekili avenge the death of Hueu on the revolted Oahu chiefs. Gathering his forces together, he overran the districts of Kona and Ewa, and a war of extermination ensued. Men, women, and children were killed without discrimination and without mercy. The streams of Makaho and Niuhelewai in Kona, and that of



Hoaeae in Ewa, are said to have been literally choked with the corpses of the slain. The native Oahu aristocracy were almost entirely extirpated.

Samuel Kamakau also writes of this conspiracy. However in his version, the stream of Hō‘ae‘ae is mentioned by name. The following is an excerpt from *Ruling Chiefs of Hawai‘i* (Kamakau 1961:138):

But the plot came out, and when Ka-hekili learned that Elani of ‘Ewa was one of the plotters, the districts of Kona and ‘Ewa were attacked, and men, women, and children were massacred, until the streams of Makaho and Nuihelewai in Kona and of Kahoa‘ai‘ai in ‘Ewa were choked with the bodies of the dead, and their waters became bitter to the taste, as eyewitnesses say, from the brains that turned the water bitter. All the Oahu chiefs were killed and the chiefesses tortured.



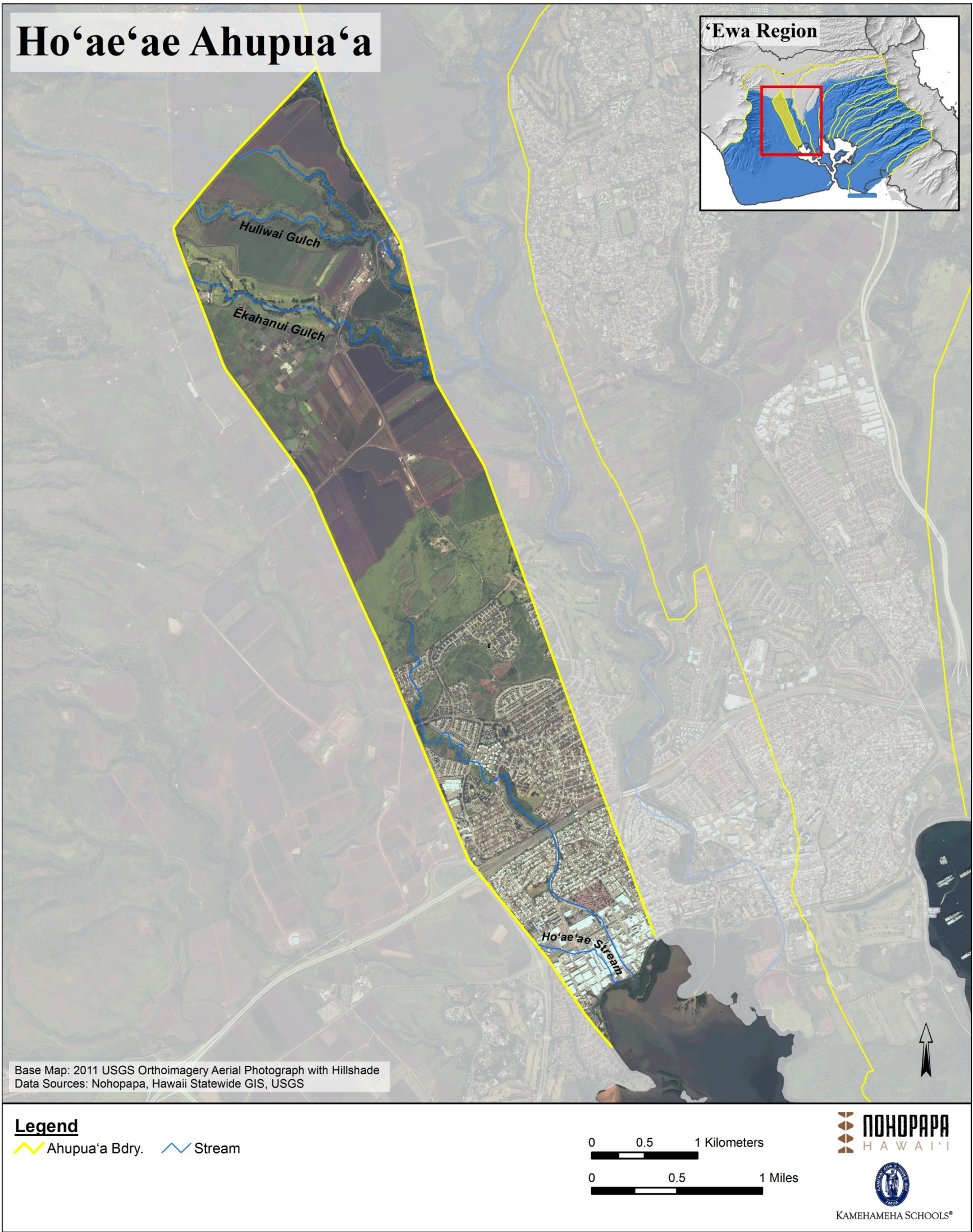


Figure 120. Aerial image of Hō'ae'ae Ahupua'a

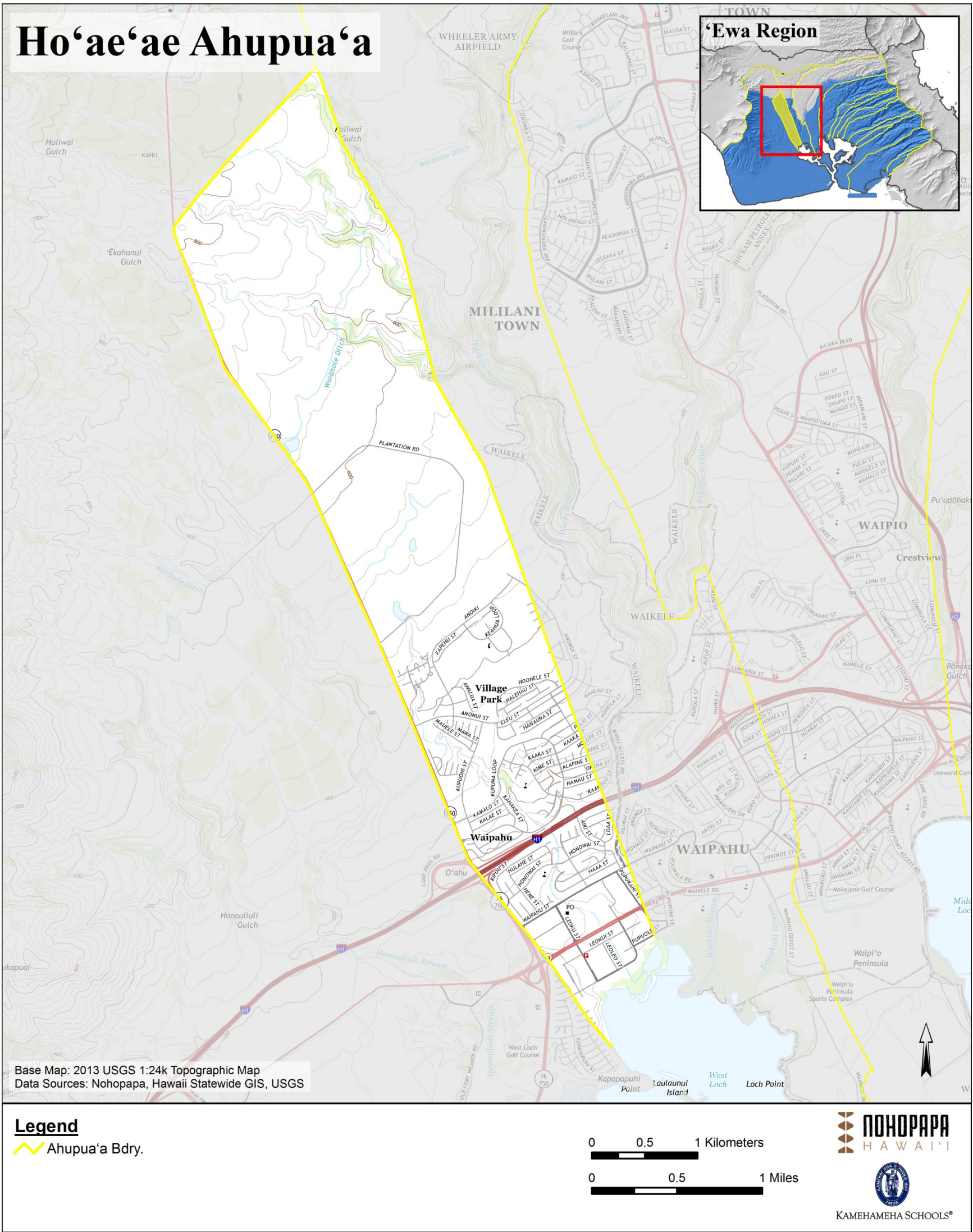


Figure 121. USGS map of Hō‘ae‘ae Ahupua‘a

Table 25. Summary of Selected Wahi Pana in Hō‘ae‘ae Ahupua‘a

Wahi Pana ¹	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History ²	Current Disposition	Comments ³
Ka‘ulu (1)	Ahupua‘a boundary marker	Boundary w. Honouliuli at the shoreline (near Kapapahui Point in Honouliuli)	Named for a Puna chief, Ka‘uluhuaikahāpapa (“the breadfruit bearing fruit on the flats”) (Pukui et al. 1974:93).	This wahi pana was only described as a place, not a stone or pile of stone, as is typical	Place named in Boundary Commission testimony as ahupua‘a boundary marker
Kalahina (2)	Ahupua‘a boundary marker	Boundary w. Waikale at the shoreline	--	Presumably this pile of stones was removed long ago	“Pile of stones” named in Boundary Commission testimony as ahupua‘a boundary marker
Lower Hō‘ae‘ae Stream Lo‘i & Settlement Area (3)	Lo‘i kalo (irrigated taro) & House sites	Lower reaches (mouth) of Hō‘ae‘ae Stream	--	Mostly filled in by urban development	Early (1930s) accounts and observations stated there were springs associated with these lo‘i kalo (cf. Handy 1940)
Pōhaku Pālahalaha (or Pālaha) (4)	Indeterminate	Above Honouliuli taro lands on boundary with Hō‘ae‘ae	--	Presumably destroyed by construction of Kunia Road	--
Ala Pi‘i Uka (5)	Trail (portion of mauka-makai trail)	Boundary between Hō‘ae‘ae & Honouliuli (currently Kunia Road)	First-hand recollections by John Papa ‘Īi (1959) of this trail in early 1800s	Destroyed by construction of Kunia Road	This mauka-makai trail once extended mauka beyond Hō‘ae‘ae to Wai‘anae (via Pōhākea Pass) and to central O‘ahu; trail is also linked to trail system in Honouliuli

Notes:

¹ Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

² References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable.

³ General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).



Figure 123. Undated photo of the “Ewa Plains looking toward the Waianae Range” (KS archives).

Community Groups in Hō‘ae‘ae

At the time of this study no Hawaiian cultural based community groups were identified in Hō‘ae‘ae. See the Honouliuli and Waikele chapters for community organizations that are doing work in the neighboring ahupua‘a.

Additional Resources for Hō‘ae‘ae

Table 26 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Hō‘ae‘ae.

Table 26. Sample of Resources for Hō‘ae‘ae Ahupua‘a*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents pertaining to Honouliuli; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. This 874-page monograph is a searchable pdf.
Cruz, Brian et al. (2011)	Cultural Impact Assessment for the Honouliuli/Waipahu/Pearl City Wastewater Facilities, Honouliuli, Hō‘ae‘ae, Waikele, Waipi‘o, Waiawa, and Mānana, and Hālawa Ahupua‘a, ‘Ewa District, O‘ahu Island.	The project area includes twelve of the thirteen ahupua‘a of the ‘Ewa moku. Information on wahi pana of ‘Ewa, Mo‘olelo of Pu‘uloa, Honouliuli, Waikele, and central and eastern ‘Ewa, historical background including traditional agricultural patterns, the Māhele, and kama‘āina and kūpuna recollections of the ‘Ewa district.

* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*