

Kālia, Kawehewehe, Fort DeRussy:

A few place names of and around Fort DeRussy:¹

Kapu‘uiki: A name for a parcel of land where Fort DeRussy Stands today. It was the site of a pond called Loko Kapu‘uiki. The land belonged to Kekūanaō‘a.

Uluniu o Kawehewehe: Mentioned in Place Names of Hawai‘i on Ulukau.org. No information is given on this coconut grove. However, it is referenced on page 290 of Ruling Chiefs of Hawai‘i.

Kawehewehe stream: The sick went there for healing. They would often wear a lei limu kala, leave it in the water, and pray for forgiveness for their wrongdoings—the water from these streams would fill the surrounding ponds.

Kawehewehe: The area known as Fort DeRussy was once called Kawehewehe. Kawehewehe is also the beach east of the Halekūlani Hotel, right in front of Fort DeRussy.

Ka‘ihikapu: A pond on the site of Fort DeRussy between the museum and the post office. Kekūanaō‘a owned the land.

Ka‘ōhai: This is an area right off Lewers Street on the ‘Ewa side, near the Hilton Grand Vacations Club Hōkūlani Waikīkī. The land once had a pond called Ka Loko Ka‘ōhai.

Halemauliola: An area where a pond once stood on the Lē‘ahi side of Fort DeRussy. Kekūanaō‘a owned the land.

Kaipuni: Kaipuni is where the Fort DeRussy Park (north) stands today. The land had a pond and was retained by Kekūanaō‘a.

Nā Loko Pāweo: Nā Loko Pāweo once stood where the ‘Āinahau Triangle Park is today at Fort DeRussy. The ponds belonged to Kekūanaō‘a.

Kahalooa: An area of beach between the Halekūlani and Royal Hawaiian Hotel known for its fragrant limu līpoa and named for one of the stones believed to have been one of the kahuna māhū from Tahiti.

Pi‘inaio: Pi‘inaio is an ‘ili ‘āina where Kalākaua Avenue and Ala Moana Boulevard meet. It had three ponds named Nāmomoku.

A Majority of the lands surrounding Fort DeRussy at Kawehewehe once belonged to the ali‘i, Kekūanaō‘a, who was the son of Inaina (w) and Nahiolea (k).² Born around the year 1794, Kekū‘anaō‘a was raised in a chiefly family of considerable rank. During Kamehameha’s Pai‘ea’s final years, he was the king’s favorite kahu (attendant). He was also considered a punahele or favorite

¹ Soehren, *Hawaiian Place Names*.

² Soehren, *Hawaiian Place Names*. See S.M. Kamakau, *Ruling Chiefs of Hawai‘i*, (Honolulu: Kamehameha Schools/Bishop Estate, 1992), 256. See also “Death of His Highness Mataio Kekuanaoa,” *The Pacific Commercial Advertiser*, November 28, 1868, 2, <https://chroniclingamerica.loc.gov/lccn/sn82015418/1868-11-28/ed-1/seq-2/>.

companion of Kamehameha II and accompanied the King on a Journey to England in 1823. On this journey, Kekūanaō‘a traveled with an entourage of chiefs to England to secure Hawai‘i’s protection from foreign invasion. The entourage comprised Kamehameha II, his wahine Kamehamalu (Kamāmalu), Boki (Governor of O‘ahu), Liliha, Kauluhaimalama, Manuia, Naihekukui, Noukana, Naaiweuweu, James Kanehoa (son of John Young, Kamehameha I’s war advisor), and John Rives (a friend of the king, Kamehameha II). On July 8, 1824, while in London, Kamehamalu died from measles. Five days after her death, Kamehameha II would also pass. In all, five members of the entourage did not survive this journey. In their place, Boki and Liliha, along with four of the remaining passengers (including Kekūanaō‘a would meet King George.³

After their return from England, Kekūanaō‘a was given the office of the commander and drill master of the Kingdom’s troops at Honolulu by Governor Boki and under the reign of the boy King Kauikeaouli.⁴ In 1839, Kekūanaō‘a became the royal Governor of O‘ahu and, for a time, resided at the Kekuanohu fort in Kou. Kekūanaō‘a was also a judge; however, his position ceased with the promulgation of the kingdom’s first constitution in 1842, which separated the Executive and Judicial branches of government. He held the position of Governor until 1864.⁵ In 1863, Kekūanaō‘a was appointed to the office of Kuhina Nui (Premier) during his son, Lot Kapuawaiwa’s reign as Kamehameha V. He held this office until it was dissolved in 1864 with the promulgation of a new constitution.⁶

Aside from being a statesman, Kekūanaō‘a fathered two Hawaiian monarchs and one premier, Kamehameha IV, as well as Kamehameha V and Victoria Kamāmalu through his union with Iosebata Kīna‘u. He also fathered the famed Chief Ruth Ke‘elikōlani through his previous marriage to Kalanipauahi. Both spouses were of higher rank, and Kekūanaō‘a managed to come into considerable wealth through his proximity to both wāhine (women).⁷

In “Ka Moololo o na Kamehameha,” published in *Ka Nupepa Kuokoa in 1868*, Samuel Mānaiakalani Kamakau retells the incredible story of Kekūanaō‘a’s chiefly influence during times of great uncertainty within the kingdom. In 1828, Governor Boki led a revolt in Waikīkī against the

³ Kamakau, *Ruling Chiefs of Hawai‘i*, 256–57.

⁴ Kamakau, 273.

⁵ “Death of His Highness Mataio Kekuanaoa,” 2.

⁶ “The following source incorrectly states that Kamehameha IV appointed his father Kekūanaō‘a as Kuhina Nui. Alexander Liholiho or Kamehameha IV died in November of 1863. The document clearly states the Kamehameha V appointed his father Kekūanaō‘a as Kuhina Nui. “Appointment of Mataio Kekūanaō‘a as Kuhina Nui.”

<https://ags.hawaii.gov/archives/online-exhibitions/centennial-exhibit/mataio-kekuanaoa/appointment-of-mataio-kekuanaoa/>. See also Keanu Sai, *Ua Mau Ke Ea Sovereignty Endures: An Overview of the Political and Legal History of the Hawaiian Islands*, (Honolulu: Pū‘ā Foundation, 2011), 57.

⁷ S.M. Kamakau, “Ka Moololo Hawaii Na S.M. Kamakau,” *Ke Au Okoa*, Ianuari 28, 1869, 1,

<https://www.papakilodatabase.com/pdnupepa/cgi-bin/pdnupepa?a=d&d=KAO18690128-01.2.2&e=-----en-20--1--txt-txIN%7CtxNU%7CtxTR%7CtxTI-Kekuanaoa----->.

Kuhina Nui, Queen Ka‘ahumanu. In a meeting with Kekāuluohi, Ka‘ahumanu had acknowledged that she may choose Princess Ruth Ke‘elikōlani as successor to the throne because she was the grand-niece of Kamehameha III, Kauikeaouli. An attendant of Ka‘ahumanu, named Kapua, went before Boki and shared Ka‘ahumanu’s plan. In retaliation, he sought to join Nahi‘ena‘ena and Kauikeaouli, both of whom were siblings, in union to produce an heir. This was a grave overstep of power, as Ka‘ahumanu held the exclusive right to arrange royal marriages. The chiefs in attendance at this meeting scoffed and questioned Boki’s authority. A high-ranking chief named Pa‘alua went before Boki and shared all that had been said. This infuriated the governor as Boki saw the young ruler, Kauikeaouli, as his child—reared by his side. It was for this reason that Boki started to feel the desire to kill Ka‘ahumanu.⁸

Queen Ka‘ahumanu, as the Kuhina Nui to Kauikeaouli, held incredible power, and her word was law. She enacted a list of Christian-inspired laws and severe penalties throughout the kingdom to exercise her authority over two populations: her people and foreigners. These laws included:

Ka Nupepa Kuokoa, June 27, 1868, ‘ao‘ao 1

1. Mai pepehi kanaka oe, a o ka mea e pepehi i ke kanaka a make, e hoopaia no oia i ka make.	You shall not commit murder. Those who kill will be punished by death.
2. Mai moekolohe oe, a o ka mea e moekolohe i ka hai kane a me ka hai wahine, e hoopaia oia e kiola i kahoolawe.	You will not commit adultery. Those who commit adultery with another’s husband or wife will be punished by exile in Kaho‘olawe.
3. Mai hookamakama oe, a o ka mea i hookamakama, e hoopaahao ia oia me ka hahau ia o ke kua i ke kaula, a i malama ole i ke kanawai, e kiola ia ma Kahoolawe.	You will not commit prostitution. Those who commit prostitution will be imprisoned and their backs whipped. Failure to observe this law will result in exile in Kaho‘olawe.
4. Ke papa ia aku nei me ka hookapuaia ke kuai rama, ka inu ana i ka rama a me ka puhi ana i ka rama, o na kupa o ka aina a me na malihini a pau.	The selling, drinking, and production of rum is forbidden to all natives and foreigners.

⁸ S.M. Kamakau, “Ka Moolelo o na Kamehameha,” *Ka Nupepa Kuokoa*, June 20, 1868, 1, <https://www.papakilodatabase.com/pdnupepa/?a=d&d=KNK18680620-01.2.2&srpos=&dliv=none&e=-----en-20--1--txt-txIN%7CtxNU%7CtxTR%7CtxTI----->.

Boki, however, kept prostitution running in Honolulu, which is why he was well-favored by foreigners from America and Britain. Boki was thus encouraged by these foreigners to end Ka‘ahumanu’s life. It was perceived that the missionaries were managing her and that these laws weren’t her own.

Boki marched his troops down to Waikīkī with guns and munitions, ready to kill the queen. Word of this assassination scheme reached Ka‘ahumanu, deeply hurting her. She frantically went to Ka‘ahumanu’s side, while a majority of the soldiers stood with Boki.

While the chiefs and missionaries gathered with Ka‘ahumanu to pray at Pohukaina, she was told that armed soldiers were searching for them. At this moment, Ka‘ahumanu was noted as saying,

Ka Nupepa Kuokoa, June 27, 1868, ‘ao‘ao 1

<p>“Aole au e welawela i ka make ana a ke keikikane o maua, eia nae, nana ponoī no au e pepehi, a o kuu mau wahi moopuna no ma kuu aoao, a make pu iho makou.”</p>	<p>“I do not fear death by our child; I do observe that should he strike me, my grandchildren will be by my side, and die we all will.”</p>
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By her side were David Kamehameha and Ruth Ke‘elikōlani, the oldest children of Kekūanaō‘a and his wahine Kahoanoku Kīna‘u, who was pregnant at the time. Kekūanaō‘a and Kanaina readied their horses and traveled first to Kewalo. Upon arriving at Ma‘alo at Pāwa‘a, Kanaina became frightened and turned back to be with Ka‘ahumanu folks while Kekūanaō‘a continued to Waikīkī. He traveled to Pi‘inaio, then moved along the ocean side of Ka‘ihikapu, descended into Kawehewehe and Helumoa, moved through the river of ‘Āpuakēhau, and arrived at the kou grove of Kahaloa. There, he saw the area packed with people from where he was until the grass house of Kekahimoku, close to Kualalau. Kekūanaō‘a found Boki at the grove of kou in Kapuni.

Kekūanaō‘a approached Boki, who averted his gaze and tried to walk away. Kekūanaō‘a grabbed his hand tight and pulled him in for a honi (a greeting). After this, the two discussed the issue privately. Kekūanaō‘a said to Boki,

Ka Nupepa Kuokoa, June 27, 1868, ‘ao‘ao 1

<p>“Eia au ko pokii, au i hoono ho ai ia‘u ma ka hale o Kaahumanu. O ko leo i kauoha mai ai ia‘u e hoolohe i ka leo o ka poe nana i imi i ka hale. Aole au e hele ana, malalo au ou, o ko leo hoi o haule wale, nolaila, ua ae au i ko leo. Aka, aole i</p>	<p>“Here I am, your younger sibling whom you placed in the house of Ka‘ahumanu. Your voice commanded that I listen to those who seek the house. I wouldn’t have gone there, but I am below you in rank, so I accepted your command,</p>
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hewa i ka hale makuahunowai, aka, no ka lohe ae nei e kii ae ana oe e pepehi ia Kaahumanu, nolaila, haalele aku nei no au, ke uwe la no o Kaahumanu i ka make ia oe.” Pane mai la o Boti, “Aole ia e make ka imi hale, aka, he lili ko’u ia ia no ka haku o maua (Kauikeaouli.”) Olelo akula o Kekuanaoa, “Pehea no la keia hana au?” Pane mai o Boti, “Ua pau ae la no hoi paha.”

lest your words be neglected. But no fault falls on the house of our mother-in-law. However, hearing your plan to seize and kill Ka’ahumanu, I left and Ka’ahumanu cried about her fate by your hands.” Boki responded, “I will not kill the house seeker, but I am jealous of her connection to our lord (Kauikeaouli).” Then Kekūanaō‘a responded, “What have you decided to do?” To which Boki said, “It is perhaps done.”

This mo‘olelo captures the significance of Kekūanaō‘a’s place among the nobles. Though he was of lesser rank, he managed to ‘imi haku (to seek a chief) by marrying above his own rank, securing his place in Hawai‘i politics. He not only evaded a major power realignment by Boki but also secured high-ranking positions for three of his children within the monarchy.

Kamakau’s retelling also offers insights into the landscape surrounding Kawehewehe, the area now known as Fort DeRussy. Here, we see lush coconut groves extending from Kawehewehe into Helumoa and thick kou at Kahaloa and Kapuni. Finally, Kamakau describes a mysterious place named Kualalau, which is not found in the *Hawaiian Place Names* collection on Ulukau.org.

⁹ S.M. Kamakau, “Ka Moololo o na Kamehameha,” *Ka Nupepa Kuokoa*, June 27, 1868, 1, <https://www.papakilodatabase.com/pdnupepa/?a=d&d=KNK18680627-01.2.2&srpos=&dliv=none&e=-----en-20--1--txt-txIN%7CtxNU%7CtxTR%7CtxTI----->.

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