

Ka Pili o Kahe:

It is said that ‘Ewa was named by Kāne and Kanaloa, who, during their journeys to bring forth the many pūnāwai of the islands, came upon the beautiful plains of ‘Ewa. As the story goes, the two gods were trying to determine the boundaries of ‘Ewa and Wai‘anae. In doing so, they tossed a stone. The stone was tossed with the might of the gods and was hurled toward the Wai‘anae Mountain Range. When they went to find the stone, they knew it had landed somewhere in Waimānalo, ‘Ewa, yet their search for the marking stone was futile—it was lost. So, as the story goes, ‘Ewa (to stray) was named after the marking stone that was lost. Eventually, the stone was found at Piliokahe.¹

Makaiwa Gulch: (Mother-of-Pearl-Eyes) in Honouliuli corresponds with multiple other sites across the archipelago bearing the same name, from Maui to Lana‘i and Hawai‘i Island. It is the name of a gulch in Honouliuli near Barber’s Point that rises 1600 ft in elevation and ultimately meets the Awanui stream at 20 ft. elevation above sea level.² It was once a proposed landfill site.³ Nothing more is found on the Papakilo database on this name.

Waimānalo Village: Not much is known about this village. The book *Sites of O‘ahu* describes it as a favored vacationing spot of the ali‘i Kakuhihewa.

Koolina is in Waimanalo near the boundary of Ewa and Waianae. This was a vacationing place chief Kakuhi hewa and the priest Napuaikamao was the caretaker of this place. Remember reader, this Koolina is not situated in the Waimanalo on the Koolau side of the island but the Waimanalo in Ewa. It is a lovely and delightful place and the chief, Kakuhihewa loved this home of his.

Place Names – Oahu

Ke Au Hou

July 13, 1910[.]⁴

One nūpepa article suggests that in 1895, there could have been a train stop here. Further, Waimānalo is described as “Waimanalo Punawai,” fresh water spring, alluding to the possibility of fresh water springs within the area.⁵

¹ Elspeth P. Sterling and Catherine C. Summers, *Sites of O‘ahu* (Honolulu: Bishop Museum Press, 1978), 1

² All place names not found in *Sites of O‘ahu* or referenced in newspaper articles were found via Hawaiian Place Names on Ulukau.org.

³ “Archaeological Reconnaissance of the Proposed Makaiwa Gulch Landfill Site, Ewa, Oahu Island,” [Papakilodatabase.com](https://www.papakilodatabase.com/main/documentdisplay.php?id=8986&history=q), <https://www.papakilodatabase.com/main/documentdisplay.php?id=8986&history=q>; (accessed June 24, 2026).

⁴ Sterling and Summers, *Sites of O‘ahu*, 41.

⁵ “Ka Ia Hamauleo o Ewa,” *Ka Leo o ka Lahui*, May 27, 1895.

Keoneō'io: Is a gulch that runs right through Kahe Point. Ulukau.org's Hawaiian Place Names describes it as a stream that rises to an elevation of 1,200 ft and flows to the ocean. Hawaiian Place Names translates the name as “the sandy place with bonefish.”

Piliokahe: Piliokahe was the site where Kāne and Kanaloa found their marking stone, which made the boundaries between Wai'anae and 'Ewa clear. This is the area known for two small hills descending from the Wai'anae Mountain Range toward the sea at the Boundary between Honouliuli and Wai'anae. To the kupa of this 'āina, the hill on the 'Ewa side is male, and the hill on the Wai'anae side is female. Kāne and Kanaloa's marking stone was found on the Wai'anae side and thus the female side of the two hills at Pili o Kahe, also known as Kahe Point. Pili o Kahe translates “to cling to, Kahe = flow.” The nature of water flowing, in the minds of our ancestors, is female. Thus, this is the boundary where the two moku meet.⁶

Limaloa: Limaloa is the name of an aikāne to the demi-god Kamapua'a. In Hawaiian Place Names on Ulukau.org, Limaloa is referred to as the “Luckless lover of Kamapua'a.” The blurring between the lines between a same sex companion “aikāne” and a “lover” is common in old mo'olelo of Hawai'i. Limaloa is a stream in Honouliuli that rises at an elevation of 1850 ft. Most mo'olelo referencing Limaloa take place on the island of Kaua'i.

He Moolelo Kaao no Kaehuikimanoopuuloo: Ke Keiki Mano a Kapukapu ma Laua o Holei:⁷

This epic mo'olelo was penned by William Henry Uaua and published in the newspaper *Ke Au Okoa* from November 25, 1870, until January 5, 1871. The story follows the “huakai makaikai” (sightseeing journey) of Kaehuikimanoopuuloo as he traverses the seas around the pae 'āina to distant lands in Kahiki. Born to human parents Kapukapu (k) and Holei (w), Kaehuikimanoopuuloo is revealed to be a shark god named for Ka'ahupahau, the great shark deity of Pu'uloa and 'Ewa. He was said to have been born with reddish hair, much like that of Ka'ahupahau, as the mo'olelo later reveals they are kin through shared ancestry.

Kapukapu and Holei are both Kama'āina to Panau in Puna, with Kapukapu being a mahi 'ai 'awa ('awa farmer). In the mo'olelo, 'awa mixed with breast milk is revealed as the most suitable food for the growing Kaehuikimanoopuuloo, as 'awa is the drink of the gods, and the young shark is of human, shark, and godly ancestry and mana. Though he presents as a small shark, his scent is human, which is picked up by the many sharks he encounters along his journey through the archipelago.

Before his journey commences, the young shark is brought to the sea near the cliffs of Panau, Puna, and left there for an anahulu (period of ten days) with his parents close in proximity—residing briefly along the cliff's edge. After an anahulu had passed and the young shark god had grown beyond the measurement of a ha'ilima (a

⁶ Sterling and Summers, *Sites of O'ahu*, 1.

⁷ The installments for this mo'olelo were penned by William Henry Uaua and published in *Ke Au Okoa* on November 24, 1870, December 1, 1870, December 8, 1870, December 15, 1870, December 22, 1870, December 29, 1870, and January 5, 1871.

distance from the elbow to the edge of the fingers), Kaehuikimanoopuulua's parents withdrew inland to live on their plot of land.

One night, Kapukapu is visited by Kaehuikimanoopuulua in the dream world, where he makes his intentions clear: he will, with his parents' consent, go on a huakai makaikai (a tour) of the islands and beyond to Kahiki. Upon awakening, Kapukapu tells Holei of his dream and of their son's intention to journey through the archipelago. Holei, worried that death may befall their young son, insists that Kaehuikimanoopuulua not go. Kapukapu, on the other hand, believes that he must make this journey and prophesies to his wahine that:

[A]ole e make ka kaua keiki ke hele i kana huakai makaikai a ike aku i ka inoa ona (Kaahupahau) e poni aku ana au i ke keiki a kaua a ikaika kona kino, o na kupueu o ka moana a pau mai Hawaii nei a kukulu o Kahiki e hoopaipai mai ana lakou me ka kaua keiki, aole e loa mai he keiki ikaika a mana hoi a he maalea me ke akamai ma ka olelo ana.	Our child will not die if he goes on his sightseeing journey and sees his namesake (Kaahupahau). I will anoint our child until his body becomes strong; the wondrous ones of the ocean from Hawai'i to the pillars of Kahiki, they will support our child. There will be no other child stronger or more powerful, and none to rival his cunning and intelligence in the spoken word.
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Then Kapukapu gathered the leaves of the 'awa hiwa from his garden and, along with Holei, descended to the pali of Panau. There he gathered the niu hiwa (a variety of coconut), along with the ula fish and a black chicken, and prepared them to anoint the young shark god. Once prepared, Kapukapu recited a prayer in the kepa style:

E Kaehuikimanoopuulua, Kuu keiki mano i kai nei, I noho a kupa a kamaaina, No keia pali kahakai nei o Panau la e, Eia he ai, he ai nau e ai ai, A ku ae hele i ko huakai makaikai	O Kaehuikimanoopuulua, My shark child in the sea, So as to live as a native, as a familiar, From this ocean cliff of Panau, Here is sustenance, nourishment for you to eat, Then stand and go on your sightseeing journey
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After Kapukapu recited this prayer, Holei embraced the young shark god and placed him on her lap. Then she anointed her son from head to tail, along his back and front sides while reciting this prayer:

Ke poni aku nei au ia oe, E Kaehuikimanoopuulua, He wai auau nou, he awa hiwa lau, He niu hiwa me ka moa hiwa, He wai auau ikaika no ke kanaka, Mai ka po mai a puka i ke ao, Na makou na na pulapula e malama ai,	I anoint thee, O Kaehuikimanoopuulua, Bathing water for you, the leaf of the 'awa hiwa, The hiwa coconut, and the black chicken, It is a strong bathing water for the person, From the night until dawn comes forth, By us and by the descendants who care for you,
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Eia maluna ou ke poni nei au, O na kupu o na eu o ka moa[n]a, Ka moana nui a Nuakeleaiiku, Ka niuhi moe lawa, ka hailepo, Ke Au nui nuku oioi, Ka honu nui maeleka, Ka Ea nui kua wakawaka, E kela ana oe ma ka ikaika, Ma ka maalea ma ka olelo ana, Aohe ou mea e like ai, E hele oe a hiki i Kahoolawe, E kipa aku oe i o Kamahoalii [pn] la, A nana ka hana i koe maluna ou.	Here above you I anoint, Of the upstarts of the wondrous ones of the ocean, The large ocean of Nuakeleaiiku, The sucker of the man-eating shark, the pestilence, The great swordfish with its sharp beak, The great sea turtle maeleka,⁸ The Hawksbill turtle with its serrated back, You exceed all with strength, By way of your cunningness in speech, Nothing compares to you, Go forth until Kaho‘olawe, You will visit with Kamahoalii, And observe the work that remains above you.
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Thus, Kaehuikimanoopuuloa was anointed and ready for his travels. On the night of Nana, he set off in search of other sharks to join him on his huaka‘i māka‘ika‘i. Starting from Puna, he travels to Hilo and is joined by the shark Kapanila; so too does he travel to Ka‘ū, where he meets the shark Kaneilehia; and so forth, he is joined by the sharks Kua of Kona, Manokini of Kohala, and Kapulena of Hamakua. With his cunning words, the young shark convinced these ali‘i manō to journey with him toward the kūkulu o Kahiki.

Along the way, they encounter scores of man-eating sharks along the channel between Hawai‘i and Maui called Alenuihāhā. These are the one thousand-plus warrior sharks under the command of Kaianuilawalua. They are fiercely defeated in battle as the entourage must pass through the waters of Maui and Moloka‘i. After defeating these bloodthirsty sharks, Kaehuikimanoopuuloa erects an altar from his enemies' bodies. There he recites a prayer so powerful that even the gnashing seas of the channel are calmed. While traveling the waters of Maui, they encounter Kauhuhu, a shark god from Kipahulu, Maui, known for his lust for battle and bloodshed. After an epic battle, Kauhuhu is also defeated by Kaehuikimanoopuuloa.

Afterward, they encounter Kamohoali‘i (brother of Pele), an elderly yet powerful shark who imparts his mana to the young and fearless warrior, Kaehuikimanoopuuloa. After departing from Kamohoali‘i and other hospitable sharks in the seas between Maui and O‘ahu, they arrive at the place where Honouliuli meets Halawa. There, they arrive at a shark pit outside the area known as Keaalia, called Komoawa. Komoawa is named for the shark chief, Komoawa, who himself resides in the shark cavern named Kapakule. Komoawa receives the entourage with aloha and kindness. After introductions are made among the sharks, Komoawa leaves to fetch the general of Ka‘ahupahau, Kahiuka, as Komoawa doesn't have the right to introduce Kaehuikimanoopuuloa and the other sharks to Ka‘ahupahau directly.

Kahiuka lives inland of Waiawa in an underground cavern. According to Uaua, this cavern is located directly below the homes of Mr. Bishop, the first pastor of ‘Ewa. After hearing the news of the arrival of these

⁸ Maeleka is not found in the Hawaiian language dictionary. Mae could mean to wilt, waste away, or to fade. Leka could mean slimy or sticky like mucus. This might be in reference to the limu that grows on the back of sea turtles that is slimy or sticky.

chiefly sharks from Hawai‘i, Kahiuka was delighted, sending Komoawa back to Kapakule so that he may lead the procession of sharks toward the home of Ka‘ahupahau

Next, the entourage continues on their journey, moving through the underground cavern of Kepookala on the ocean side of Waipi‘o. This is the home of Honuiki, the bodyguard of Ka‘ahupahau. From there, they become acquainted with the general Honuiki, and the group journeys toward the home of Ka‘ahupahau in Honouliuli called Ka‘ahupahau Lua, where they meet Ka‘ahupahau. Uaua gives us a summary of Kaehuikimanoopuuloa’s familial relationship to Ka‘ahupahau, tracing back their genealogy to Hamanalau (w), a chief of Wai‘anae, and Kukaulali‘i (k).

While in Ka‘ahupahau’s court, food is prepared and served by Kuhia and Palea, the ‘ā‘īpu‘upu‘u of the court. Uaua shares here that two beaches are named after them in ‘Ewa, hence the phrase, “Kuhia loko a ke kai o Palea.” After the chiefs enjoy their feast, Ka‘ahupahau suggests that they all go ‘au‘au inland, and all in attendance agree and follow her in a procession to bathe at Waipahu and Waikele; then they bathe at Ulepuhi in Waimano, Puhikane in Waiau, and finally at Kahuawai at Kalauao. These are said to be areas that Ka‘ahupahau frequents.

Uaua shares that these “wai auau” bathing waters were famous in ancient times among both ali‘i/maka‘āinana kama‘āina and ali‘i malihini. He notes that Kakuhihewa’s daughters frequented Kahuawai, while he (Kakuhihewa) held court at Pu‘uloa. Similarly, the chief of Kaua‘i, Kaeokulani, bathed here before warring and defeating the chief Kukiiahu.

After returning to Ka‘ahupahau Lua, Ka‘ahupahau calls upon Honuiki and instructs the shark to retrieve the niu haohao in Wai‘anae through his son, Kamalolo, a skilled and fast swimmer. Kamalolo was then instructed to go to Pōka‘ī and retrieve forty niu haohao for the chiefs to enjoy with their ‘awa. Kamalolo went to Pōka‘ī Bay and commanded the kia‘i, Pōka‘ī, to retrieve and cut forty niu haohao. Once the coconut had been gathered, Kamalolo returned to his father, Honuiki, and the niu haohao was prepared along with the ‘awa.

Once satisfied, the chiefs grow tired and fall asleep. Honuiki is then instructed by Kahiuka to care for the chiefs for one anahulu (a ten-day period) until they are ready to go on their huaka‘i māka‘ika‘i. Kahiuka also shares that Ka‘ahupahau has grown attracted to the shark chief of Hilo, Kepanila. As the chiefs rest, Ka‘ahupahau returned to her quarters, telling Honuiki not to wake her until she has had sufficient time to relax.

As night turned into day, the entourage of sleeping sharks started to wake from their slumber. Food is prepared for them so that their bodies may be nourished. Kepanila turns to Honuiki and asks him of Ka‘ahupahau’s pleasures. To which Honuiki responds that she prefers calm activities and bathing inland. Kepanila notes that the favorite pastime of ali‘i from ancient times to the present has been to hula, play kilu, and recite chants, and wonders whether the same was true for Ka‘ahupahau’s court. Honuiki responds that the same wasn’t true for Ka‘ahupahau’s court in Honouliuli. This is where the phrase, “mehameha Puuloa he hele na Kaahupahau,” comes from—that Ka‘ahupahau moves in relative solitary conditions.

Kepanila then shares a mele that speaks about a famous woman of Hilo who laments a song as she searches for her kāne, an elder sibling from Kaua‘i. He believes this mele might impress Ka‘ahupahau. Amid the clamor of celebration and joy among the shark chiefs from Hawai‘i, Ka‘ahupahau is stirred from her slumber by the olioli of Kepanila. She is instantly enchanted by his song, savoring every word.

Fearing they might wake Ka'ahupahau, Kaehuikimanoopuulua commands the chiefs to stop their chanting and celebrations, since it is still early morning. Hearing this command, Ka'ahupahau grew annoyed with the young chief, as she wanted to hear more of this olioli. Finally, when the sun shone, Ka'ahupahau called for Honuiki. The two discussed the joyous occasion from the night before. Admitting that Honuiki was ashamed that their court did not celebrate as other chiefs across the archipelago did, he asked Ka'ahupahau if she had heard Kepanila's song. Excited, Ka'ahupahau recites the oli from beginning to end with her beautiful voice.

The shark chiefs from Hawai'i then decide to enjoy one last huaka'i 'au'au inland at Kahuawai and Kalauao. After they enjoy their time swimming, they return to the hale ali'i of Ka'ahupahau. Food was prepared as was customary at the time, with each chief enjoying their fill of mea 'ai. The next day, they would prepare to leave toward Kaua'i.

As night turned into day, the chiefs prepared for their huaka'i māka'ika'i toward Kaua'i and Ni'ihau, where they were expected to meet Kupiapia and Kupiopio, the children of Kaukahiu, the ali'i manō of Ni'ihau. As they prepared to leave, Ka'ahupahau bestowed her lei niho palaoa to Kaehuikimanoopuulua, her hānai. This lei niho palaoa would be a symbol of their pilina 'ohana forevermore, imbuing Kaehuikimanoopuulua with more mana.

The entourage leaves Honouliuli toward Kaua'i and Ni'ihau, where they meet Kupiapia and Kupiopio, the keiki of Kaukahiu. On their way toward Kahiki, they meet Kuhaimoana, the manō akua of Ka'ula. After meeting Kuhaimoana, they depart the archipelago toward Tahiti, landing at Nuuhiwa, Fatuuhu, Taiohae, Uapou, Hiau, Fatuuhu, Huahuaga, Fakuutu, tahuata, Hiwaoa, Moakane, Fatuiwa, Tahiti, Eimeo, Huahine, Raiatea, Tahaa, Bolabola, Tabuaemanu, Tabai, Maurua, until they reach the lands of Nu Holani (New Holland or Australia) and Nu'umealani.

After visiting these far-off lands, the chiefly sharks return through the same route they came, landing back at Pu'uloa with Ka'ahupahau. The mo'olelo ends with another great battle between Kaehuikimanoopuulua and a man-eating shark who stalks surfers off of Waikiki. O'ahu is said to be under a strict kapu where no manō malihini may harm man while surfing or fishing. According to S.K. Kamakau, the original kapu was placed on the island by Kanehumamoku and Kamohoalii. This kapu was broken by Ka'ahupahau as she attacked a young ali'i wahine named Papio. Ka'ahupahau was not punished for her mistake, though her kahu was. After growing weary over what she had done, Ka'ahupahau goes on her own huaka'i māka'ika'i, defeats her enemies, and places the kapu once more on O'ahu's shores.⁹ Eventually, in Uaua's mana of the mo'olelo, Kaehuikimanoopuulua and his entourage make their way back to Hawai'i Island. Kaehuikimanoopuulua has thus come of age and is ready to reunite with his parents, Kapukapu and Holei.

This mo'olelo is important with regard to Honouliuli, as it offers a glimpse into how sharks, particularly Ka'ahupahau, are revered in the area. Further, the lesser shark gods in the court of the great Ka'ahupahau are named and memory given to their kūlana and kuleana with respect to place names of 'Ewa. Genealogies that connect 'Ewa to the Wai'anae coast and Mount Ka'ala, as well as Kūkaniloko, are shared through the genealogy of Hamanalau, the ali'i wahine of Ka'ala. Finally, insights into traditional relationships our kūpuna fostered with shark folk are revealed through chant, offerings, ceremony, and understood hierarchies of shark folk.

⁹ S.M Kamakau, "Ka Moolelo Hawaii," *Ke Au Okoa*, April 7, 1870.

