



## MO'OLELO OF MOANALUA

## STUDENT READING

### Traditions of Moanalua

Moanalua ahupua'a includes both Kamananui and Kamanaiki valleys. The history of this ahupua'a has been passed down through oral traditions. Many stories have come to us from Nāmakahelu Kapahikauaokamehameha who lived in Kamananui. Kumu Nāmakahelu was a kumu hula and a keeper of oral traditions of Moanalua.

Read these stories of Moanalua with your classmates. Choose one story to retell, and practice memorizing the characters, setting and events in the story.

You may use pictures (drawings, sketches, or illustrations) to share these stories.



***“Listen. I have a story for you.  
It is the story of my ancestors,  
from the roots, from the beginning.”***

Nāmakahelu Kapahikauaokamehameha



# 1. Keaniani and the Kapu

About 500 years ago, the ahupua'a of Moanalua was a center of hula and chanting. It was a time when King Kāhuhewā ruled O'ahu. This ali'i was much loved by the people and there was peace on the island.

One hundred fifty years later O'ahu suffered under the rule of Maui chief, Kahekili, and later under the rule of his son, Kalanikūpule. During his reign, Kalanikūpule sealed Kamananui Valley with kapu sticks. This kapu was to prevent people from entering the valley.

But when Kamehameha's mother, Queen Keku'i'āpoiwa, visited O'ahu to claim the island for her son something happened in Moanalua. The high priest, Keaniani, put down the kapu sticks. The high priest allowed the Queen to enter the valley. He honored her as a descendant from O'ahu chiefs through the line of King Kāhuhewā. By putting down the kapu sticks, Keaniani honored the Queen's rights to the land.



Draw a scene from the story.



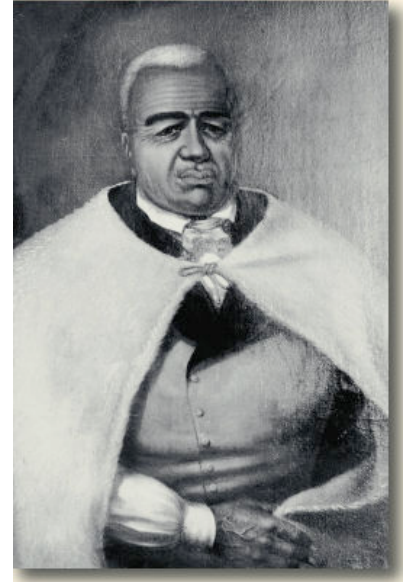
## 2. Kamehameha's Battlesword

The Queen's son, Kamehameha conquered O'ahu with the battles of Nu'uano and Kahauiki in 1795. The battles were fierce fights and many warriors lost their lives.

After the battles, Kamehameha was resting by 'Īemi Spring in Moanalua. While resting he heard the chants of Moanalua. The chants brought news of the birth of a baby boy.

The baby was descended from beloved King Kākuhihewa. Kamehameha went to see the baby in an area of the valley called Kahaukomo.

When he reached the baby, Kamehameha laid his battlesword down next to the child. He named the baby, Kapahikauaokamehameha, which means, "the battlesword of Kamehameha." This act honored the baby and his family. The child was the grandfather of Nāmakahelu, the Moanalua chantress who has passed on these stories to us.



Kamehameha I

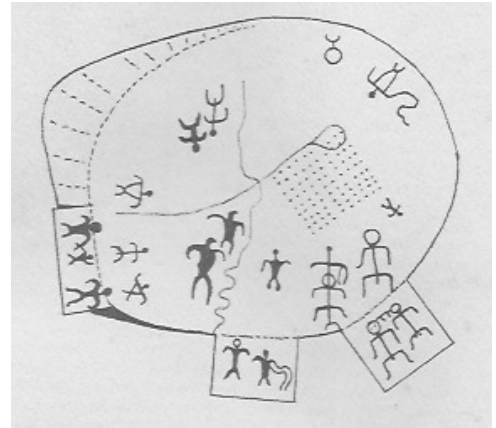


Draw a scene from the story.



### 3. How Pōhakukaluahine Got Its Name

Next to Moanalua Stream in Kamananui Valley there is a large rock that is sacred to Hawaiians. If you look closely at the rock, you will see many petroglyphs carved into the stone. Some of them are triangular shaped bodies, some are stick figures, and some are birdmen. There is also a papamū where konani (game like checkers) was played.



Adapted from J. Gilbert McAllister, *Archaeology of Oahu*. Honolulu: B. P. Bishop Museum. 1933.

Kumu Nāmakahelu tells a story of how this rock got its name. The rock is known as Pōhakukaluahine, “the old woman rock.” In Old Hawai‘i there were kapu times of the month when all sounds were forbidden. Breaking the kapu was punishable by death. At these times, people would tie dogs’ mouths shut and close chickens in calabashes.

During one kapu time, a baby cried out and broke the silence. Knowing the consequences, the baby’s grandmother ran off with the infant into Kamananui Valley. She fled to the area known as Kahaukomo, where the petroglyph rock was found. Soldiers came after the old woman and child, but they did not find them. The rock’s mana protected the baby and old woman. Their lives were spared. That is how the rock came to be known as Pōhakukaluahine, “the old woman rock.”



Draw a scene from the story.



## The Ancestors of Kamananui

### Part 1

Kumu Nāmakahelu tells of a time when her ancestors first came to Kamananui.

“In the beginning there were no canoes nor men in canoes.

It was the time of Pō, the sweating time when steam poured from the earth like sweat.

There was night which was followed only by night,  
and rain which was followed only by rain.

“When the sweating time had passed there came a rift in the heavens.

And it was then that Papa, the rock, who was the wife of Wākea,  
gave birth to the boy Kamāwaelualani.”

### Part 2

When Kamāwaelualani grew up he was married to Kahikilaulani. Kahikilaulani sailed from a far away place up Moanalua Stream into the valley. She presented Kamāwaelualani with a gift. It was an ‘ōhi‘a tree growing from earth wrapped in a ti leaf. Perched in the ‘ōhi‘a was a large bird--the black honeyeater known as the O‘ahu ‘ō‘ō. This beautiful bird is now extinct, but ‘ōhi‘a trees still cling to the valley walls. And Nāmakahelu’s ancestors live on in the place names. Kamāwaelualani is still with us today as the “rift in the heavens.” This is the split in the clouds that is often visible in the back of the valley.



### Chant of the Wind - Passed down from Kumu Nāmakahelu to Gertrude McKinnon Damon

‘O Kahiki ā, / lau ana ē, Ka makani ā, / e pā nei e, e pa nei ē! Ka opua ā, / kū ana ana, Alo ana ā, / e ke kai ē, e ke kai ē. Ka lehua wai, / maka nui ē, ‘Ai ana lā, / ka manu i luna, ka manu i luna, Ka hinalo ā, / me ke ala ē, a lei au lā, a lei au ē.	Kahiki -- lau, comes hither With the wind that blows, that blows. The cloudlets are on high, As she travels to the sea, the sea. The moist lehua, fully developed, The food of the bird above, the food of the bird above. The hinalo full of fragrance, let me wear, let me wear.
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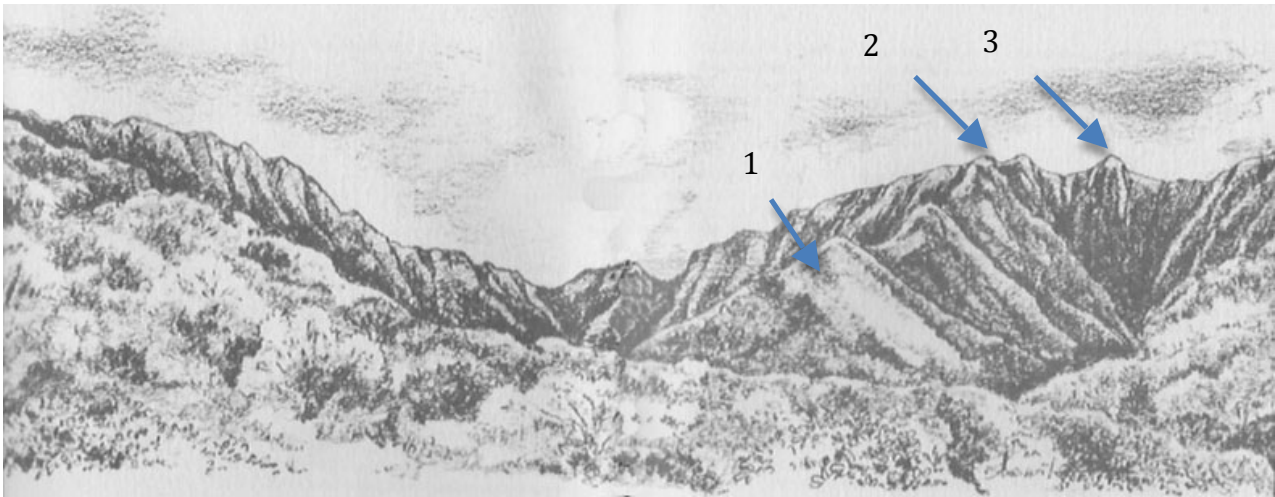
Note: The / splits in each line separate the call and response parts of the chant.



### Part 3

Kamāwaelualani and Kahikilaulani had three children. One son was named Keanaakamanō, which means, “the cave made by the shark.” A cave on the ‘Ewa side of the ridge that divides the valley is named for this son (1).

At the spot where this ridge connects to the valley headwall is a peak named for his sister, Maunakapu (sacred mountain) (2). A peak to the right of the sister bears the name of the other son, Kaho‘omoe‘ihikapulani, which means, “to be put to sleep with all of your heavenly possessions.” (3)



Draw a scene from the story.





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3. What is the setting, including the major geographic features, of these stories?

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