

Pu'uhonua:

The Legacy of Olowalu

A History of Olowalu before 1790

Prepared for the benefit of

Olowalu Cultural Reserve



Written by Katherine Kama'ema'e Smith

Edited by Jill Engledow

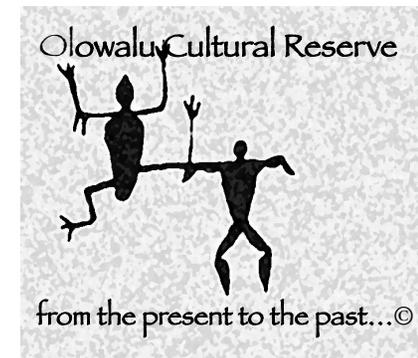
Cultural Review by Hinano Rodríguez

OLOWALU CULTURAL RESERVE

<http://www.olowaluculturalreserve.com>

Olowalu Cultural Reserve is a Hawaiian 501(c)(3) not-for-profit organization restoring 74 acres of valley land in Olowalu, Maui. Donations and offers to volunteer at Olowalu Cultural Reserve may be made by email to Project Manager Nani Santos: lihauolowalu@live.com

Community Work Day is every third Saturday, 7am – 11am. Volunteers meet at the Ma'alaea end of The Olowalu General Store. Wear long pants, closed-toed shoes, T-shirt and a hat. Bring sunscreen, bottled water and your favorite garden tool. *Me ka hana ka 'ike*; with work comes knowledge.



All proceeds from the sale of this booklet sustain

Olowalu Cultural Reserve

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Preface

In the early morning at Olowalu Cultural Reserve, a yellow glow—all the sunlight Haleakalā and Līhau 'Ula allowed to penetrate the steep valley walls – teased the roosters; soft round tones slipped down the brook and tricked me into dreaming about other times, other days, when those who loved this land before me beheld such a morning. Līhau Mountain's beauty draws my gaze upward, and Pu'u Kukui beckons me. With every visit come new gifts: billows of fine mist from an indigo sky, gusty playful winds, spiritual and physical treasures left behind on rocks and in pebbles. With every gift a stronger connection to Olowalu pulls at my soul. Who can explain a place that draws one's heart? One can only respond with deep gratitude.

Olowalu Cultural Reserve undertook the restoration of an ahupua'a on a 74-acre plat in Olowalu valley in 2006. Rebuilding an ahupua'a occurs at many levels, but the foundational process is education and traditional cultural practice. This historical review attempts to pull together many pre-historic fragments of Olowalu's natural history, archeology, and written and oral Hawaiian traditions. In the process previously unsorted bits of information align in relationships and timelines that reveal a deeper meaning and understanding for this beautiful place and those who knew it long ago. This manuscript is dedicated to the kūpuna and 'aumakua of Olowalu.

Ka Pu'uhonua o Olowalu

Pu'uhonua is a Hawaiian designation for a land of refuge or sanctuary, stemming from early Polynesian cultural traditions. Each Hawaiian island had several pu'uhonua. Christian missionaries to the Sandwich Islands in 1823 noted the similarity of pu'uhonua to ancient Hebrew "cities of refuge," a function assigned to church buildings in western religion. A decree by Queen Ka'ahumanu, before her death in 1832, re-established Maui pu'u honua grounds which had existed from prehistoric times, one of which was Olowalu Valley.

Ka Heiheionākeiki (Orion), a feature of winter night skies in Hawai'i, contains a star named Pu'uhonua. It also contains a tutelary navigational star called Puana Kau (Rigel) that marks the latitude of West Maui.

In ancient times a footpath through 'Īao and Olowalu Valleys connected Maui ruling chiefs' two seats of government, Wailuku and Lāhainā.

These facts compel us to revisit the history of Olowalu; to go beyond a recent story of innocents massacred at Olowalu in 1790, to ancient times when Olowalu was renowned as a sanctuary for anyone fleeing oppression. Persons pursued for committing an offense against a family group or an ali'i were untouchable once they stepped inside its borders. Violating pu'uhonua sanctuary was punishable by death. For Pacific Island cultures maintaining order, preserving peace and restricting bloodshed were family and cultural tenets. For people on Maui, the haven of Olowalu created a safe interval of space and time, during which misunderstandings and fiery emotions might resolve and trespasses might be made right.

Natural History of Olowalu

Between one million and one and three-quarters of a million years ago, lava from Pu'u Kukui formed the fifteen-mile long West Maui mountain ridge. It was named Pu'u Laina in Lāhainā and called Kahalawai in Wailuku. Just northeast of Pu'u Kukui summit sits 'Eke crater, which now looks like a large drumhead. This very old formation began as the solid pāhoehoe lava floor of a deep crater, the sides of which are now eroded away. Like Haleakalā, Pu'u Kukui was a broad volcanic mountain with multiple vents. A large erosional depression now stretches several miles southwest from 'Eke and Pu'u Kukui summit and is mistakenly referred to as a "crater." The summit depression between Olowalu and 'Īao valleys is called "the amphitheater." The first lava flows on West Maui, which occurred in the Pleistocene era, consisted of "Wailuku" basalt from Pu'u o 'Eke in the northeast; later, after the Pacific Plate eased northward, this same fine-grained basalt formed 4,192-foot Līhau, the tallest mountain in West Maui's southwest rift zone. Līhau forms the north wall of Olowalu Valley, separating it from Kaua'ula Valley. Līhau 'Ula, at 3,786 feet, creates the south side of Olowalu Valley and most of Ukumehame land division.

A trail that mounts Olowalu's deep and narrow upper valley ends near the broad amphitheater atop Pu'u Kukui. The path to Wailuku once continued back over the amphitheater's northeast wall into the head of 'Īao Valley, and was used as a land route between Wailuku and Olowalu, until recent landslides covered the trail summit. In 1790, when Kamehameha conquered Maui at the Battle of Kepaniwai, defeated Maui ali'i escaped through Olowalu Pass and Olowalu Valley and fled by sea to Moloka'i and O'ahu.

Within Olowalu's lower valley is a small cinder cone called Pu'u Kilea. From the base of this cone, metamorphic basanite lava flowed down Olowalu's streambed. Pu'u Kilea rock differs from "Wailuku" basalt in Olowalu's upper valley, and closely resembles late rejuvenation flows on O'ahu and Kaua'i. This metamorphic feature may explain a nineteenth century informant's description of a specimen of "rock salt" mined from the hills at Olowalu.

The name "Olowalu" is translated "a cluster of hills" by Pukui and Elbert. Multiple cinder cones are common features of southwest rift zones on Hawaiian islands. Because much of Olowalu's gently sloping plains were cultivated both by early Hawaiian planters and modern sugar growers, it is reasonable to surmise that a number of cinder cones here were quarried or leveled in the process of farming. Even in modern times, "split hill" in northern Olowalu was completely removed to Kā'anapali Beach for the construction of Kā'anapali's executive golf course. Only the tip of the hill makai of the highway remains.

"Olowalu" is also a Hawaiian stative verb/adjective, used to describe a number of sounds occurring at once, or a din, such as drums beating, dogs barking, or chickens crowing at the sun. La'amaikahiki, who is credited with bringing the drum to Hawai'i from Tahiti in the eleventh century, is called, "*O ke ali'i ke olowalu o ka pahu o Hawai'i.*" "The ali'i is the rumble of Hawai'i's drums." Both definitions find resonance at Olowalu Valley.

Early Migrations to Hawai'i

The earliest habitation sites in the Hawaiian Islands date to 200 AD on windward Moloka'i, O'ahu, Hawai'i, and Kaua'i. Windward Maui was populated as early as 600 AD. Theories abound on timing of migrations and origins of migrants to Eastern Polynesia, but most agree that multiple colonies of immigrants from many origins blended to form the Hawaiian people first described by westerners in the late eighteenth century. Data from The Human Genome Project identify ancient Taiwanese genes in most Polynesian people groups; mutational factors place the original gene in Taiwan over ten thousand years ago. A popular theory suggests that an exodus of Taiwanese lowlanders to high points throughout the Pacific basin occurred some six thousand years ago, when the polar caps melted and ocean levels rose. Voyagers and navigators from the Indian subcontinent also contributed to the early Polynesian gene pools. Later migrations from Indonesia, identified by their use of "Lapita" pottery, colonized Western Polynesia. Hawaiians today carry the same genes as Samoans, Marquesans, Tahitians and other South Pacific islanders. In addition, Hawaiians carry a gene

found in Tlingit tribes of East Alaska; the Tlingit gene is older, indicating that this gene came from Alaska to Hawai'i.

Hawaiian mele (chants), ka'ao (legends) and genealogies passed down for a millennium refer to different homelands and people groups with distinct physical characteristics. These varied creation stories give credence to theories of multiple early migrations to Hawai'i from several origins. Botanical and husbandry evidence reported by Craighill and Elizabeth Green Handy and Mary Kawena Pukui in *Native Planters* also indicated multiple migrations from both east and west. Most recently, gene mapping of various food crops and animals introduced to Polynesia further corroborates multiple origins.

In all cases, successful immigrants to Hawai'i were skilled in long distance ocean navigation and colonization methods. All possessed survival skills to sustain themselves in a new environment: seashore gathering, fishing and farming. Those who successfully fished and farmed in the new colony passed on their genes to later generations and added their historical traditions to a blended culture.

Multiple colonizing groups introduced a number of agricultural crops and mammals to Hawai'i. The number of cultivars existing today indicates how long a plant has been successful in Hawai'i and its importance to the Hawaiians. Botanists theorize that banana, taro, kukui, 'awa, yams and coconut were probably introduced from Asia via early Samoan migrations. Breadfruit, the main source of starch in the Marquesan diet, came in Marquesan migrations around 800 AD, and because this fruit tree grows best in leeward forests, its range and use was limited. Olowalu and all of Lāhainā were famous for the luxuriant shade and nourishing starchy fruit of the 'ulu (breadfruit) tree. Olowalu kūpuna still make pi'epi'ele 'ulu, a pudding made with 'ulu and coconut.

Colonists also brought their ancestors, legends, and gods with them. Ancient Polynesian gods Kāneaiakea, Kūaiakea, and Kanaloa appear in the very oldest sections of Hawaiian creation mele. Kāne, the god of farming and fresh water, is connected to taro, banana, and 'awa. Kū is associated with breadfruit. The breadfruit tree, 'ulu, is also a kino lau of the goddess Haumea, who represents fertility and procreation. Kanaloa is god of sea and things in the sea like fish, shellfish and limu. Very old Hawaiian stories about the hawk god 'Io, and myths of 'iwa and pueo are reminiscent of Tlingit bird cult traditions. Deeply blended spiritual beliefs of Hawai'i constitute seamless, timeless connections among man, family, spirit, and creation—all existing in harmony and balance.

First millennium culture in Hawai'i was organized around family groups, sparsely located in fertile valleys with running streams. Family headmen, called haku or kaulana, the oldest males in their generation, ruled their family clans. Family members yielded power and authority to their family leader in a traditional Polynesian form of governance. Primogeniture and genealogical succession were therefore important themes of many ancient chants.

Līhau and ‘E‘eke Create Pu‘u Laina

Martha Warren Beckwith's *Hawaiian Mythology* contains a translation of the sad mele about Līhau, E‘eke and Pu‘u Laina, three sacred hills of West Maui. As in many Hawaiian myths, characters in this tale are people who actually lived and whose names appear in ancient genealogies, but the ka‘ao legend personifies them with supernatural characteristics, and commemorates them by naming three hills after them.

Wahine Līhau and kāne E‘eke were husband and wife and had a son named Pu‘u-o-laina. E‘eke strayed and fell in love with Līhau’s younger sister, Pu‘uwai-o-hina, who lived in Kaua‘ula Valley. An enraged Līhau tried to kill baby Pu‘uolaina, but ‘Eeke stopped her and saved the child.

The goddess Hina-i-ka-uluau mediated and placed a kapu on the two lovers, keeping them apart and thereby maintaining peace with Līhau. Nevertheless, E‘eke and Pu‘uwai-o-hina could not keep apart; for transgressing Hina's kapu they were changed into hills, and forever separated from one another. Pu‘u o ‘Eke is at the northern end of West Maui, separated from Līhau by the entire length of West Maui's mountain ridge.

Līhau then gave her son Pu‘uolaina to wahine Molokini for a husband. Despite her gift, sadness persisted, for Pele's younger sisters became enamored of Pu‘uolaina and desired him for themselves. When Molokini refused to give him up, Pele's anger raged. She turned Molokini into a rock islet and Pu‘uolaina into hills. For this reason, Lāhainā's West Maui Mountains are called Pu‘u Laina. People in Wailuku call these mountains “Kahalawai.”

Today, Pu‘u o ‘Eke is the “table top” volcanic vent visible atop Pu‘u Kukui from Honokowai to Honolua. Pu‘u Laina is a hill behind Lāhainā, northwest of Pu‘u Pa‘upa‘u at Lāhaināluna. Līhau is the mountain that forms the north side of Olowalu Valley. Molokini atoll sits off the west coast of Maui, near Mākena. [The author is still looking for Pu‘uwai-o-hina.] Poetic expressions from mele refer to Līhau as a very long mountain: *Līhau wai ‘eke‘eke i ka lani*. Two more describe a mountain dense with lehua ‘ohi‘a and red with their blossoms: *Nā lehua o Līhau i pehia e ka noe*, and *Ma‘ema‘e Līhau pō i ka lehua*.

Olowalu Winds

The customary winds of this place are: Hau, a blustery wind that originates in the mountains, the Kilihau, which blows a fine mist, the Moa‘e trade wind, the Ma‘a‘a and Kaomi winds. On nights when a gentle Ululoa sea breeze blows, the shores of Olowalu are kapu. In *Olelo No‘eau* Mary Kawena Pukui describes a rough wind that sets up in Olowalu Valley in the afternoon called “*ka makani ha‘iha‘i lau hau o Olowalu*,” a gusty wind that “breaks [tough] hau leaves of Olowalu.”

Eleio's Encounter at Olowalu

Mo'i Kaka'alaneo, who ruled Maui in Lāhainā with his brother Kakae in the twelfth century, planted the famous breadfruit trees in Lāhainā and was the first Hawaiian king to wear an ahu feathered cloak. King Kaka'alaneo sent Eleio, a famous Maui kukini (runner/messenger) of that time, to fetch some 'awa from Hana. Running through the hills of Olowalu he encountered a beautiful female spirit who led him to her family home in Kahikinui. Eleio was also a kahuna, and out of pity for her grieving family, prayed the girl's spirit back into her dead body. The grateful family then offered the resurrected Kanikani'āula to Eleio for a wife, but he humbly brought her to King Kaka'alaneo, along with a beautiful 'ahu (feather cloak) made by the girl's family. This is how Kaka'alaneo came into possession of the very first 'ahu, thereafter worn by all Maui high chiefs. Kanikani'āula shall always be remembered as a famous Queen of Maui, and Eleio as Maui's most famous runner. "Ke 'ahu o Kaka'alaneo" was worn by Princess Nāhi'ena'ena in the 1830s.

Ali'i Bring a New Form of Governance

The successful kapu and land management systems described by Vancouver and Cook at the time of western contact displaced Hawai'i's earliest system of family governance. Sovereign rule by ali'i chiefs, who trace their genealogy to divine ancestors, did not come to Hawai'i until Tahitian migration of the thirteenth century. Long-distance voyaging was a common activity for early settlers of Hawai'i and all Polynesian nations. The height of what is called the "Era of Navigation" in Hawaii was a two-hundred-year period between 1150 and 1350 AD. During this time, Hawaiian mele tell of many voyages by navigators La'amaikahiki and Mo'ikeha between Hawai'i and the Society Islands. A voyage to Hawai'i by one Tahitian priest named Pa'ao began a Tahitian migration that brought divine "ari'i" and their new "feudal" governing traditions to Hawai'i.

When Pa'ao returned to Tahiti and reported that Hawaiians had no divine chiefs, ali'i and the priests who tended their gods left Tahiti, came to Hawai'i, and took control of the Islands' family clan polity. *The History of Kanalu* creation chant, recently translated by Malcolm Na'ea Chun, describes the return of Pa'ao and his ali'i as an invasion rather than a migration. Ali'i did what all invaders do; they absorbed a few token pre-arriviste traditions into their new order, and systematically oppressed the early Hawaiian colonists, whom the Tahitians derided in chants as "Manahune," destitute people "without mana." Some of these early Hawaiian settlers retreated inland, and now appear in Kaua'i legends as Menehune. In light of new data from genetic and archeological studies, treasured descriptions of nā Mū and nā Wao mountain people appear to be recollections of Hawai'i's early colonists.

For some 610 years a hierarchy of ruling ali'i and their chosen land managers, called konohiki, governed Hawai'i. Chiefs were assigned land divisions to manage for the high

ranking ali'i, who in turn managed districts, islands or groups of islands. The complete succession of chiefs who ruled Olowalu Valley in prehistory is not known. High Chiefess Kalola Pupukahonokawailani was ruling in 1786. After her time, two famous konohiki in Olowalu were Ali'i Makakehau and Ali'i Na'ehu. In 1848 Kauikeaouli Kamehameha III chose constitutional monarchy as Hawai'i's most recent system of governance.

Leeward Agricultural Expansion

Early colonizing groups first populated lush windward valleys, which Hawaiians call the "male" side of the island. The progeny of the colonizers' women later populated arid leeward, or "female," sides of the islands..

Besides the obvious need to feed an exponentially growing population, one natural land feature and one milestone voyage set the stage for leeward agricultural expansion in Hawai'i. Southwest lava flows, which tend to be 'a'ā and cinder, erode to soil faster than Wailuku basalt flows. However, formation of new soil in arid leeward areas is only beneficial if a food crop exists which will grow in dry land. Introduction of the South American sweet potato, 'uala, to Hawai'i in about 1300 AD was a defining event of Hawaiian pre-history.

Whether Hawaiian explorers brought back 'uala from South America or Native Americans brought it to Hawai'i is a topic of continuing debate. In either case, the simultaneous arrival of the sweet potato and its god, Lono, gave rise to sustained dry land farming on both Maui and Hawai'i, where remnants of terraces and "C-shape shelters," associated with crop-rotation farming and harvest storage, abound. Increased food farming, prosperity and population growth between 1300 and 1700 AD also coincides with the erection and renovation dates for Hawai'i's grandest earthworks.

Olowalu Ahupua'a

Olowalu Ahupua'a begins at 4,457 feet of elevation, atop Pu'u Kukui and directly behind the head of 'Īao Valley in Wailuku. From this narrow point its boundaries trace downhill through Olowalu upper valley, with Lihau Mountain on the north and Lihau 'Ula Mountain on the south. Lihau is fabled in mele as a place of great beauty because of the dense 'ohi'a lehua trees which formerly adorned its flanks. In the fourteenth century, King Hua of Maui sent his men into the mountains of Olowalu to trap nesting 'ua'u birds. Before Maui mountains were stripped of 'iliahi, koa, kou, and 'ohi'a hardwoods, wet Kilihau mist condensed from trade winds hitting 'Īao Valley blew over Pu'u Kukui and down into Olowalu Valley. Olowalu was then a much more moist environment. Dripping dew constitutes 65 percent of forest ground water, which in turn supports undergrowth, checks erosion, percolates into lava tube springs and regenerates aquifers. When Olowalu hills were

cleared of sandalwood and hardwoods in the early 1800s, Olowalu Valley became much dryer, from mountains to shore. Reforestation of Līhau with sandalwood and 'ohi'a lehua is a major long-range goal of Olowalu Cultural Reserve, and a huge undertaking requiring partnership with Hawai'i State Department of Land and Natural Resources. Increased condensation drip in the high forest, and water conservation methods on the kula, are opportunities to restore past moisture levels to this valley.

At lower elevations, Olowalu valley opens up to a gently sloped, fan-shaped alluvial plain. Hawaiian planters filled these kula (arable lands) with food crops such as taro, sweet potato and breadfruit, and material crops like kukui, wauke, 'olonā, pili and naio. A meandering stream and network of irrigation ditches nourished these crops. Olowalu was known for dry-land taro and luxuriant, shady breadfruit groves.

The Olowalu Stream originally crossed through Olowalu Valley, and emptied on the south side of Hekili Point near a point on old maps called Mōpua Village. The village no longer exists, but archaeologists have found burial sites at this location. Sugar planters altered the course of Olowalu Stream to empty north of the boat ramp, thereby increasing the arable acreage. The alluvial fan continues several hundred yards out beyond the shoreline, and a second "shoreline" is visible in satellite views of Olowalu – a shoreline perhaps created during the last ice age, when sea level was much lower.

In the ahupua'a, Hawaiian farmers created extensive gravity irrigation schemes using 'auwai irrigation ditches that took fresh stream water to all parts of the valley basin. The current concrete ditch, built by twentieth-century sugar planters, runs down the northern edge of the Olowalu kula and dumps into deep water north of Hekili Point. This ditch follows the same course as the main 'auwai used by pre-contact Hawaiian planters. The difference is that concrete contains all the water, unlike mud channels, which allowed water to percolate into the aquifer. The Hawaiian's complex cooperative system of irrigation and fresh water conservation is a practical model for water conservation today.

Salt Marsh and Fish Pond

Inshore lowlands of Olowalu and Ukumehame ahupua'a were once salt marsh habitats for nesting sea birds, shore birds, fish and mollusks. These wetlands supported native grasses and shrubs. Once nourished by Olowalu Stream and washed by the tide, these lowlands are now cut off from the sea by Honoapi'ilani Highway's elevated roadbed.

Remains of an inland fishpond called Ka Loko Kapaiki rest near Olowalu shoreline. The pond sits between Honoapi'ilani Highway, track of the Alaloa footpath circumventing all Maui, and Chiefess Kalola's kauhale site. Loko like this were normally built and maintained for ali'i. Seaweed-eating fish were grown in the loko, and predatory varieties fished out. Fishpond aquaculture provided a sustainable source of protein for the chiefs.

Heiau, Habitation Sites and Petroglyphs

In addition to many marked Hawaiian burial sites, Olowalu Cultural Reserve has several heiau. Ka'iwaloa (Kawaialoa) measures 51 by 32 meters and is interpreted as a site for major religious ceremonies involving high priests and ruling chiefs from the entire Lāhainā moku, from Ukumehame to Keka'a. The 'iwa bird frequented Olowalu, and Ka'iwaloa heiau is translated "the great 'iwa." The 'iwa is an aid to Polynesian navigators and is often pictured at the center of the navigators' sky compass. Ka'iwaloa heiau faces south-southwest toward Kaho'olawe and Ke Ala i Kahiki navigation lane to Tahiti. Another large heiau in Ukumehame is interpreted as an astronomy school for navigators. Ali'i Nui Hoapili was the last to be trained there. A smaller, unnamed heiau has been encroached by a modern rock berm lower down on the kula, southwest of Pu'u Kilea. In the upper valley, a third system of terraces and lo'i close to Olowalu Stream has been interpreted as a rare hale o papa women's heiau. In addition to these features, a ko'a (fishing heiau,) a hillside lookout, and several personal shrines associated with ancient habitation sites are also preserved.

Visible evidence of temporary and permanent habitation sites abounds throughout Olowalu Cultural Reserve lands. Of special interest are rock outcropping shelters at the bottom of Pu'u Kilea, where travelers walking the Olowalu Pass trail between Lāhainā and Wailuku stopped to rest. Pu'u Kilea rock face is the site of nearly seventy petroglyphs – symbolic drawings pecked into the basanite rock faces of the northeast wall. While the true meaning and intent of these drawings has been lost, most petroglyphs are found at stopping places and camping spots along foot trails, where travelers would await rendezvous, stand lookout or ride out bad weather. People, animals and sailing canoes are depicted in many configurations. These symbols were created over many centuries.

Economic Industry

Winslow Walker and Elspeth Sterling, the earliest archaeologists to study Olowalu, reckoned Olowalu was a junction for travelers on foot and for canoes. Destinations were Lāhainā, a frequent seat of government for Maui kings, and Wailuku, another seat of government and site of Maui's largest taro farms. Moloka'i, the "bread basket" of all Hawai'i, and famed Kaho'olawe fishing grounds were easily accessible from Olowalu's shores. Olowalu people turned their natural resources and crafts into products and services to support fishing, farming and religious life: canoe building, paddle and tool carving, net and mat weaving, tapa making and printing.

Ke Kai o Haui, the seas at Olowalu, were famed for fishing. Olowalu inshore waters were a rich source of octopus, turtle and manta ray. Beyond the Olowalu reef, the abundant fishing ground called Ka Mamali Ō'io stretches north from Mā'alaea to Ka Lae Kūnounou at

Honokapohau in Lāhainā. West Maui families from as far north as Kahakuloa still fish these rich waters. Fishing families also drew sustenance from secret family fishing spots, called ko'a, where 'Au'au Channel fish congregated in upwelling currents or around underwater hills. Fishermen sailed to these exact spots by lining up closely guarded triangulation points, such as rocks and shoreline features, superimposed on view lines of mountains, bays, coves or heavenly bodies. Tide, current, swell, moon phase, wind, cloud cover and kapu all influenced the timing, technique and variety of fish Hawaiian fishermen hunted each day.

'O Kalola Ke Ali'i Nui Wahine o Olowalu

In *Ruling Chiefs of Hawai'i* Samuel M. Kamakau writes about a high ranking ali'i who lived at Olowalu, Kalola Pupukahonokawailani. Kalola was a daughter of King Kekaulike, ruler of both Maui and Hawai'i islands at the beginning of the eighteenth century. Kalola's brothers Kamehamehanui (an uncle of Kamehameha I) and Kauhi'aimokuakama fought each other for rule of Maui in 1738 when their father, Kekaulike, died. Many human remains found at Keka'a, Honokowai, and Honokahua are warriors who died in this great struggle.

This Maui Ali'i Nui Wahine Kalola married Kalaniopu'u, ruling king of Hawai'i. Kalaniopu'u was a famous warrior, who fiercely fought against Maui, even though Kalola's brother Kamehamehanui was king of Maui. Kalola and Kalaniopu'u had two daughters, who carried the highest kapu rank of any ruling chiefs ever recorded: Kalanikauikikilo Kalaniakua, who died young, and Keku'iapoiwa Lilihā, the mother of Queen Keopuolani. With her brother Kamehamehanui, Kalola had one son named Kīwala'ō, who became King Kalaniopu'u's official heir. Kīwala'ō and Kamehameha grew up as brothers when Kalola and Kalaniopu'u became honored hānai guardians of young Kamehameha I. Kīwala'ō married his own sister Keku'iapoiwa Lilihā and had one daughter, named Keopuolani, who was the highest kapu ali'i of her generation. Keopuolani, who was raised in Wailuku, Olowalu and Hamakua, was the sacred queen of Kamehameha I, and mother of Liholiho Kamehameha II, Kauhikaouli Kamehameha III and Princess Nāhi'ena'ena. In 1786, Kamehameha killed Keopuolani's father Kīwala'ō in a battle called Moku'ōhai, in the enduring civil wars on Hawai'i Island.

After Kalaniopu'u died, Kalola took Maui Chief Ka'opuiki for her second husband. During a farmer's rebellion on Maui in 1786, tyrant Chief Kūkeawe was killed at Kama'ole-i-kau, near Palauea on Maui, and King Kahekili sent his oldest son, Kalanikūpule, to restore order and serve as regent of Maui. Kalanikūpule's aunt and uncle, Kalola and Ka'ōpūiki, were also sent to Maui to accompany the young ruler. Kalola's family accompanied her: two daughters, Kalanikauikikilo Kalaniakua, and Keku'iapoiwa Liliha, and a granddaughter, Keopuolani. Kalanikūpule's entourage included High Regent Kalanimoku, great warrior chiefs Kamohomoho and Kapakahili and Kalanikūpule's brother Koalaukāne. Kalola ruled the pu'uhonua of Olowalu and presided over Ka'iwaloa Heiau. However, her heiau of state

was Hale Ki'i Heiau in Wailuku. This fact indicates the important spiritual, political and economic connection between 'Īao and Olowalu. Kalola was still ruling at Olowalu in 1790 when Simon Metcalf fired cannon on Honua'ula and Olowalu.

Several months after the massacre at Olowalu, Kalola watched the great Battle of Kepaniwai from a panoramic flat area in the back of 'Īao Valley called Manienie. Kamehameha stormed Maui with over twenty thousand men, and after several battles Maui troops retreated to 'Īao Valley. 'Īao was not only a geographic stronghold; it was the burial place of Maui's ancient rulers, from twelfth century Kapawa to Kalanikuihonikamoku, who died in 1736. When the sacred valley was penetrated by Hawai'i warriors, Kalola, her family and seven high chiefs of Maui escaped through the pass to Olowalu, where they boarded canoes for Moloka'i and O'ahu. Kamehameha followed Kalola to Kalama'ula, Moloka'i, and asked for her granddaughter Keopuolani to be his queen. Kalola, who was sick and dying, agreed to give Kamehameha both Keopuolani and her mother Keku'iapoiwa Lilihā, if he would allow the girls to stay at her deathbed until she passed. Kamehameha camped on Moloka'i until Kalola died, and returned to Kona with his high kapu queen, twelve-year-old Keopuolani. Kamakau wrote that Kalola of Olowalu was buried at Kalama'ula on Moloka'i at Kāluaikonahale, mauka of Kamehameha's coconut grove.

The land where Kalola's kauhale stood in Olowalu is on Saffery land, near the Loko o Kapaiki. Chief Makakehau was assigned by Kamehameha to manage Ukumehame and Olowalu, where he grazed cattle given to Kamehameha by Captain Vancouver.

Pu'uhonua

Every activity in an ahupua'a was carried out within the context of a spiritual and cultural belief system that maintained harmony, balance and peace. Both seen and unseen life forms were nurtured and respected.

Sometimes actions that disturbed this balance put family groups at odds or alienated a chief from his people. Recompense from the offending group was owed to the offended. To insure that feuding and revenge did not escalate, certain lands on each island were designated pu'uhonua, places of safety and refuge where persons fleeing for their lives might find sanctuary. Within the boundaries of Olowalu, those who broke a kapu, or committed a punishable offense, and all victims of feuds or wars found rest and opportunity to seek reconciliation. West Maui pu'uhonua lands were: Kukuipuka in Waihe'e, a taro patch in Kahakuloa, a small pā in Lāhainā and Olowalu. In his *History of Maui*, M. Pogue of Lāhaināluna Seminary wrote that the entire ahupua'a of Olowalu was pu'uhonua. The earliest written reference to sanctuary at Olowalu is in 1778, when Captain Cook weighed anchor at Kealakekua, Hawai'i, and a young Kamehameha courageously boarded his ship and sailed with him for two days. In the same year, a battle called Kakanilua arose between Kahekili, ruling chief of Maui and O'ahu, and Keawehano of Hawai'i. According to the last

living ku'auhau genealogist, Solomon Lehuanui Kalaniomaiheuila Peleioholani, King Kahekili gave Hawai'i chiefs land at Pu'uokapolei in Olowalu four days after he won Kakanilua. Despite civil wars, Olowalu was a place of peace.

Today we are converting 74 acres of land in Olowalu Cultural Reserve to farming, fishing and traditional cultural practices. Healing the land is a long process of reviving and honoring Olowalu's heritage of peace and sanctuary. We do it by following the ways and teachings of the kūpuna of Olowalu. It is a daunting task, started by a few people of vision who pray for others to join the effort. After digging, weeding and harvesting fresh kalo, the bubbling waters of Olowalu Stream remind us of the importance of this Hawaiian sanctuary.

Broken Faith

At Honua'ula in 1790, a skiff and its watchman were taken from the American merchant ship *Eleanora*, and Captain Metcalf shot cannon at Honua'ula. Afterwards, Hawaiian traders he held on board revealed that the thieves fled to Olowalu for safety. The *Eleanora* sailed to Olowalu in pursuit. Ali'i Wahine Nui Kalola, who understood the gravity of guns aimed at her village, immediately proclaimed a "Mau'u Mae" (wilted grass) kapu, requiring all men to remain where they were (literally standing in one spot) for three days. The kapu effectively stopped all canoes from leaving shore, and she hoped this "cooling down" period would avoid confrontation. Despite Kalola's wise management, on the fourth day Simon Metcalf lured all trading canoes to one side of his brig and fired cannon filled with nails and scrap metal, killing over one hundred, and wounding another two hundred innocent Hawaiians. Aside from the horrific bloodshed, Metcalf's violation of the sanctity of Olowalu forever broke Hawaiians' faith in pu'uhonua. Restoring Olowalu Cultural Reserve is a foundation for bringing the concept of sanctuary back to Hawaiian culture and redeeming the powerful legacy of Olowalu as a functioning pu'uhonua.

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