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## SACRED LANDSCAPES AND WISDOM MAPS: KEAWA'ULA'S LEGACY

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## Sacred Landscapes and Wisdom Maps: Keawa'ula's Legacy

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In the realm of indigenous knowledge systems, Kanaka researcher and scholar Oliveira's wisdom maps (2019) are a profound means to capture the intangible aspects of our cultural heritage and ancestral knowledge. They serve as metaphorical oral repositories, containing experiential, relational, and historical knowledge, which may not be easily reduced to written form. This essay integrates ethnographic research, historical accounts, and Hawaiian and indigenous knowledge such as mo'olelo (stories, literature, history) to demonstrate the significance of one such wahi pana (celebrated place), Keawa'ula, O'ahu. The mo'olelo of Hi'iakaikapoliopole, Pele's younger sister, offers us a rich example of ancestral knowledge and cultural heritage transmission transcending time and place. By tracing Hi'iaka's journey and her interactions with the landscape of Keawa'ula and its surrounding areas, we gain a deeper understanding of 'ike Hawai'i (Hawaiian knowledge) and 'ike kūpuna (ancestral knowledge) through lessons of resilience, transformation, and the potential for positive change in the face of adversity, emphasizing the importance of place and the enduring connection between Hawaiians and 'āina (land). These mo'olelo are not mere relics of the past but vital tools for uplifting 'ike Hawai'i and 'ike kūpuna, playing a central role in our indigenous resurgence, preserving the indigeneity of these places. They also reveal their relevance in contemporary contexts inspiring a deeper connection to 'āina (land, that which feeds) by acting as a powerful link between the past, present, and future. Transformation encompasses significant changes in 'āina and people over time, reflecting our adaptive response to life's challenges, demonstrating the depth of our connection with 'āina. Meanwhile, potential for positive change embodies hopeful anticipation of beneficial outcomes, recognizing every situation as an opportunity for improvement. This paper invites exploration of how wisdom maps reaffirm the importance of mo'olelo and our connection to 'āina, resisting the erasure of our presence from our kulāiwi (homeland). In embracing the insights of our kūpuna, we find pathways to thrive, highlighting the strength and richness ingrained in our heritage and homeland. Hi'iakaikapoliopole's mo'olelo takes us on a journey through Keawa'ula and its neighboring ahupua'a (land divisions), revealing ancestral knowledge crucial for understanding our identity as Kānaka. This example of Kanaka geography illustrates methods used to map ancestral places and retain mo'olelo, shaping our identity and connection with 'āina (Oliveira, 2019).

*In the pursuit of understanding how Keawa'ula nurtures aloha 'āina development among educators and influences their educational practices and perspectives, this essay serves as a pivotal contribution to my broader research in crafting a wisdom map for this wahi pana and its neighboring ahupua'a. By exploring the nuances of ancestral knowledge, cultural heritage, and the lessons offered by the mo'olelo of Hi'iakaikapoliopole, I aim to highlight the connections that form the foundation of a wisdom map, contributing to the ongoing dialogue surrounding indigenous resurgence and the enduring relationship between Kānaka and 'āina.*

### **Navigating 'Ike Kūpuna: Crafting a Wisdom Map for Keawa'ula**

A lover of books from a very young age, I learned that I enjoy a special fascination with maps. Poring over the comprehensive details the pages of an atlas have to offer, or tracing my finger along a mountain range on one of the pull-out maps you would find in the middle of a *National Geographic* magazine, or one of those gas station travel maps my dad used anytime we were driving on one of our frequent visits to California, sparked wonder about the places they represented and the stories held within. My papa Leo Padilla, my mom's grandpa, had several small stacks of *National Geographic* magazines in his home in Sunnyvale, California. Whenever we visited, I knew I had unlimited reading material to keep me entertained with the maps being the thing I looked forward to the most. So, it feels like I have always been interested in maps. Specifically, I love learning about places, wondering about the multiplicity of lived realities beyond what a tour guide, informational brochure, or book would tell me. Perhaps this fascination with maps and the places it represents is genealogical. My first name, Kekaha, is an inoa kūpuna (ancestral name). However, it also literally means "the place." Thus, I've always wondered about the potential kaona (hidden meaning) embedded within this definition and its connection to my interest (Pukui et al., 1976).

As a kid, I routinely observed my dad's passion for mo'okū'auhau (genealogy) research. Not only to discover who our kūpuna (ancestors) were, but also where they were from. Soon, I developed the same enthusiasm for poring through detailed records and attempting to memorize family lines. My first name was given to me in honor of my paternal grandmother's great-grandmother, so understandably, I have been particularly drawn to this ancestral line to uncover and better connect to my roots. My paternal grandmother, Mollie Keanoalohaihikimai Cook (later Spencer) was born on Kaua'i. But it wasn't until I was in high school when my dad took us to visit the actual site where the Peters-Cook 'ohana (family) had grown up on Kaua'i, near the muliwai (river mouth) in Wānini. Wānini is now more commonly known as 'Anini, Hanalei, Kaua'i. My imagination immediately attempted to conjure up Grandma as a young girl and envisioned idyllic scenarios of what it must have been like for generations of our 'ohana living on their one hānau (birth sands).

When I was finally given all of the carefully compiled documents as the keeper of the family genealogy, I sifted through everything and found a letter that my dad's cousin had sent to him in 1987. Inside was a copy of a tax map key (TMK) of 'Anini, Hanalei, Kaua'i from the Territory of Hawai'i Taxation Maps Bureau. The TMK shows twenty separate parcels, including the State of Hawai'i having the largest one at ten acres. Each parcel is labeled with cryptic codings alongside census-type details such as plot acreage, as well as the names of the nineteen 'ohana who owned these land parcels.

Dad's great-grandmother, "Tūtū Big," Mary "Mele" Hōmaikawai'alahilani Peters, was listed there.

It's a treasured document I look at frequently. When I think of it, I can recall the map in my mind's eye and yet, each time I return to it, I uncover new understandings "proportional to the level of wisdom, knowledge, and mastery" of mo'okū'auhau I have acquired over time (Oliveira, 2019, p. 173). Acknowledging the critical perspective Oliveira (2019) shares on the use of Western maps, given their divergence from the traditional knowledge practices of our lāhui, I still see value in integrating them into my exploration of knowledge. These maps provide a visual dimension that reveals the dynamic changes and diverse viewpoints within a place, thereby deepening my understanding of my ancestral roots. By incorporating them into my wisdom map as layered elements, I am able to perceive various maps at once, each offering a unique perspective. This method, similar to transparency layers, reveals shifts over time and distinct perceptions of a place, enhancing the narrative of my mo'okū'auhau with a multidimensional richness.

Oliveira's (2019) "wisdom maps are a reflection of the metaphoric nature of 'ōlelo Hawai'i" (p. 173) and designed to capture and safeguard experiential, relational, and historical knowledge, acting as metaphorical oral repositories. Particularly relevant in settings where the cultural landscape holds profound significance for us, wisdom maps play a vital role in locating and comprehending individuals or places woven into the fabric of our heritage.

The concept of wisdom maps is rooted in the belief that indigenous cultures possess an inseparable bond with 'āina (land, that which feeds), culture, and collective memory. These maps emerge as living narratives that transcend time, shedding light on the interconnectedness of people, place, and knowledge. Wisdom maps serve as guides, enabling a profound understanding of the landscapes traversed by our kūpuna and illuminating a path into the future. A key characteristic of wisdom maps lies in their multifaceted nature, encompassing diverse dimensions of knowledge that extend beyond written records. Wisdom maps rely on oral tradition as a means of knowledge transmission, where ha'i mo'olelo (storytelling), mele (songs), chants (oli), 'ōlelo no'eau (proverbs), and mo'olelo (narratives, including history and literature) are firmly rooted within the community to ensure the continuity of 'ike (knowledge) across generations. They offer a comprehensive perspective, encapsulating historical events, cultural practices, spiritual teachings, ecological insights, and the essence of community values. Oliveira (2019) presents us a range of 'ōlelo ho'opilipili (figurative language) as "important components of both 'ōlelo Hawai'i and Kanaka mapping systems to inform our understanding of ancestral Kanaka worldviews and practices, as well as relationships to places" (p. 174). By embracing a holistic view of culture and heritage, wisdom maps become an integral part of the indigenous cultural landscape, guiding the community in its continued reverence for the past and providing a profound sense of identity and belonging. Components of wisdom maps can include 'ōlelo no'eau (wise sayings), wahi pana, and places of politics (Oliveira, 2019).

In alignment with Oliveira's vision, this wisdom map of Keawa'ula emerges as a formidable instrument for perpetuating ancestral wisdom, cultural heritage, and the collective memory of our lāhui (nation). Traditional mo'olelo originate from the 'āina and revolve around the interconnectedness between 'āina, kanaka, and akua, as well as

also explain the evolution of 'āina into its current state (ho'omanawanui, 2007, p. 13). These mo'olelo also encompass the designation of wahi pana, as well as the naming and characterization of winds, rains, and other environmental conditions and characteristics. ho'omanawanui (2007) reaffirms that mo'olelo are how kūpuna demonstrated their profound knowledge, familiarity, and deep pilina with 'āina. Wisdom maps breathe life into the past, while guiding us toward a culturally resilient future. They also serve as tributes to our enduring connection with 'āina, eternally entwined in the broader mo'olelo of place and time.

### **'O Keawa'ula, He Wahi Pana**

Keawa'ula stands as a wahi pana, a place that holds profound cultural significance for Kānaka. These places are treated with great respect, honor, and reverence. More often than not, wahi pana is translated as "sacred place," which unfortunately makes some people perceive it as a religious object (Louis & Kahele, 2017). While some people may commonly perceive akua as gods, the Kānaka Hawai'i perspective of "god" differs from the Western conception. From Louis and Kahele's (2017) understanding, akua represents a distinct class of entities with explicit responsibilities recognized by our kūpuna for their roles in vital natural processes essential for sustaining life. These akua entities include Kāne, linked to life-giving freshwater processes; Kanaloa, associated with ocean elements; Haumea, connected to life-giving and land-forming processes; and Pelehonuamea or Pele, tied to volcanic landforms. They are entities with whom we can engage in meaningful interactions (Louis & Kahele, 2017). The presence of these akua and their associated natural processes within our wahi pana imbues these locations with a deeper spiritual and cultural significance and becomes a tangible representation of the connections between our divine entities and the natural world, reinforcing the belief in the interdependence of the physical and spiritual realms. In turn, the reverence for these sacred places fosters a sense of kuleana (responsibility) and aloha 'āina (love of the land) to protect these environments and their unique cultural heritage. Akua and their association with wahi pana helps shape the understanding of our place within the natural world and our ongoing relationship with the divine forces that govern it, enriching our cultural identity, fostering a deeper appreciation for nature's interconnectedness, and strengthening our commitment to maintaining the sacredness of these significant sites.

At the heart of my research is the examination of the transformative impact of Keawa'ula on Kānaka educators who have actively participated with intermediate school students in an ongoing 'āina-based project there. Through this project, students intimately engage with 'āina through restoration of native coastal plants and forge a connection with this special place. Amidst this interplay of culture, heritage, and education, it is my hope that this humble attempt at creating a wisdom map of Keawa'ula serves as a living embodiment of mo'olelo to uphold the na'auao (wisdom) of generations and fosters understanding and respect among all who call Hawai'i home, regardless of their cultural background. It is within this landscape that the stories of our kūpuna intertwine with the present, offering valuable lessons and insights to those who are willing to listen and learn. This wisdom map, therefore, is not just a scholarly endeavor but a heartfelt invitation to engage with our heritage deeply, allowing us to draw strength and inspiration from the past as we face the challenges of today and tomorrow.

## Keawa'ula's Landscape

Eight ahupua'a (land division) are included in the Wai'anae moku (district), found on the northwestern side of O'ahu. From the southwestern-most to the northwestern-most ahupua'a, we travel through Nānākuli, Wai'anae, Mākaha, Keaau, 'Ōhikilōlō, Mākua, Kahanahāiki, until we arrive at Keawa'ula, the last ahupua'a in the Wai'anae moku. The 'āina of Keawa'ula is a long sliver of land running parallel to the sea, characterized by a steep descent within its territory of the Kuaokalā Ridge which it shares with Kuaokalā ahupua'a in Waialua moku (Cordy, 2002). The only expanse of flat land in the ahupua'a of Keawa'ula is approximately one mile long, less than half a mile wide. As you enter from the border of its southern neighbor, Kahanahāiki ahupua'a, this expanse eventually narrows to a thin strip along the rugged shoreline as it meets up in the north with Ka'ena Point (Cordy, 2002), part of the Ka'ena ahupua'a of Waialua moku.

For generations, Ka'ena and Keawa'ula hold significance as both wahi pana and wahi ka'ao (a legendary location), attributed to its historical significance and frequent visitation by ali'i (chiefs) and akua, including the substantial presence of Pele and her 'ohana at Ka'ena. For example, according to one mo'olelo, Kalaeoka'ena, once considered a relative of Pele, journeyed with her from Kahiki to Hawai'i and settled at Ka Lae o Ka'ena (The Point of Ka'ena), or Ka'ena Point (Department of Land and Natural Resources, 2022). The geographical features of Ka'ena, including Pōhaku o Kaua'i and Leina a ka 'Uhane, bear witness to the passage of time and carry with them profound cultural significance.

Leina a ka 'Uhane locations are believed to be "jumping points" for the souls of the deceased who hope to be caught by their 'aumākua (ancestral family guardians) to guide them to the afterlife in the northwest direction. As cited in Kikiloi (2012), Hawaiian historian Kamakau provides further insight into this concept emphasizing that "if individuals lived an honorable life and fulfilled their responsibilities, their ancestors would assist them on their journey, leading to a lack of fear or misgivings about death" (p. 63). The Leina, identified as a large coral rock, can be found on the Waialua side of Ka'ena Point, and McAllister (1933) provides two accounts telling of its purpose and location.

Pōhaku O Kaua'i, a massive boulder on the Ka'ena shore, holds significant cultural importance. Several mo'olelo surround its origins and significance, one account surrounding Pōhaku O Kaua'i describes the boulder as a close familial relation of Pele, either grandfather (ho'omanawanui, 2007, p. 319) or older brother (Ho'oulumahiehie, 2006) who accompanied her on a voyage from Kahiki and stayed at Ka'ena during their journey across the islands (Sterling & Summers, 1978). Westervelt's (1915) translation relates that the boulder was thrown by a chief of Kaua'i named Hā'upu at a chief of O'ahu named Ka'ena, resulting in the O'ahu chief's death and the area being named after him. Emerson's (1915) version posits that the boulder is said to be a piece of Kaua'i island caught in the magical hook of the demigod Maui as he tried to pull Kaua'i closer to O'ahu. These mo'olelo have contributed to the cultural significance of Pōhaku O Kaua'i and its status as a revered site in our heritage.

Hawaiian place names reveal their meanings and collective stories through interconnected ties between different locations, functioning as mnemonic devices, allowing us to recall associated narratives and neighboring place names; therefore,

each name is purposeful, conveying a story about its location (Oliveira, 2009). Ka'ena literally means "the heat" and in his portrayal of the major trails on O'ahu during the early 1800s, Kanaka scholar John Papa Ii (1959) underscores the importance of timing travel at Ka'ena to avoid the intense heat. He advises that arriving in the morning allows travelers to evade the scorching temperatures, as they are refreshed by the cooling Moa'e breeze (Ii, 1959, p. 98). The landscape of these two neighboring ahupua'a, Keawa'ula and Ka'ena, is characterized by harsh conditions, with both the relatively dry conditions due to its sun-exposed terrain and wind-blown salt spray from consistent northeasterly trade winds creating a challenging environmental context (Yent, 1991). *Sites of O'ahu* (Sterling & Summers, 1978) catalogs the naming of Keawa'ula as:

Ke - the  
Awa – harbor  
'Ula – red

This ahupua'a is named thus because at one time great schools of mūhe'e (cuttle fish) came into the bay. They came in such numbers that the reddish color of their backs under the water's surface gave the water and appearance of being reddish. (p. 86)

In an interview excerpt from an oral history study conducted for the Institute for Sustainable Development by Maly (1998), the speaker highlights the significance of the fishing area of Mākua, a neighboring ahupua'a particularly emphasized by the local elders. They recall specific instances of abundant fishing seasons, remarking on the bounty of seafood such as the 'āweoweo (various endemic species of *Priacanthus*, red fishes) and mūhe'e (*Sepioteuthis arctipinnis* or cuttlefish) species, which contributed to the area's reputation as the best fishing spot on the Wai'anae coast. The speaker also describes a remarkable sighting of a massive school of mūhe'e in Mākua, a rare occurrence, and distinctly reflective of the phenomenon for which Keawa'ula was named. Additionally, they mention the importance of the stream fishery in the region. The accounts from various kūpuna underscore the exceptional productivity and significance of Mākua as a fishing location in the Wai'anae area. Documentation of several fishing shrines, sites, caves, and secret sources of freshwater are additional listings in *Sites of O'ahu* (Sterling & Summers, 1978), demonstrating the historical use of the place by Kānaka as an important location for fishing and freshwater resources in this otherwise hot and waterless land.

### **Inscribing Keawa'ula's Landscape into Legacy: The Mo'olelo of Hi'iakaikapoliopole**

Ka'iulani Kauihou (2012) is the author of *The Ka'ena Aloha Series*,<sup>1</sup> a collection of stories inspired by research into her moku of Wai'anae, which includes the ahupua'a of Keawa'ula. Using *Sites of O'ahu* (Sterling & Summers, 1978) as a foundational guide, Kauihou studied mo'olelo meticulously recorded in numerous Hawaiian language newspapers from the late 1800s through the early 1900s. From this research, she selected eight lesser-known stories set in Wai'anae, aiming to revive these mo'olelo through her series. One of these stories involves Hi'iakaikapoliopole, or Hi'iaka, the youngest sister of the powerful akua Pele, creator and destroyer of 'āina. Hi'iaka

<sup>1</sup> Available at <https://www.hiohia.org/about.html>

represents rebirth, growth, and the formation of new life after Pele's fire cools enough to permit foundational species such as 'ōhi'a lehua (*Metrosideros polymorpha*) to germinate and take hold in the hardened fields of lava.

*The Epic Tale of Hi'iakaikapoliopole*" (Ho'oulumāhiehie, 2006) is a poem recounting the adventures and challenges of Hi'iaka, which offers great insights into our culture, beliefs, and values. Sent by Pele on a perilous journey from Hawai'i to Kaua'i and back, Hi'iaka departs to retrieve the soul of Pele's lover, Lohi'au. Along the way, she faces trials and tribulations that test her strength, courage, and resourcefulness.

As her travels take her further north to Kaua'i, the story eventually brings Hi'iaka to Ka'ena via Pāhākea Pass located on the Wai'anae Mountains. As Hi'iaka passes through Wai'anae on her return to Hawai'i, she revels in the comfort of the Kaiāulu breeze, comments on the heat of Wai'anae, and engages in conversation with her relative, Pāhaku o Kaua'i, to ask for assistance in crossing the Ka'ie'iewaho Channel to reach the island of Kaua'i (Ho'oulumāhiehie, 2006). Reflecting the ancestral knowledge of place as described by Oliveira (2014), two homages to the wahi pana of Ka'ena are uttered by Hi'iaka,

Ola Wai'anae i ka makani Kaiāulu.

*Wai'anae is made comfortable by the Kaiāulu breeze.* Chanted by Hi'iaka at Ka'ena, O'ahu, after her return from Kaua'i. (Pukui, 1983, p. 273).

Kaha Ka'ena me he manu la i ka mālie.

*Ka'ena Point poises as a bird in the calm.* This is a line in a chant by Hi'iaka praising Ka'ena Point, O'ahu. (Pukui, 1983, p. 141)

Through these kinds of mo'olelo, a deeper understanding of wahi pana is achieved, as they often contain 'ōlelo no'eau that are intimately linked to specific locations. These 'ōlelo no'eau not only enrich our narratives with wisdom and insight but also serve as bridges connecting the cultural significance and deeper understanding of wahi pana to our collective wisdom. As Pukui (1983) documented, the 'ōlelo no'eau associated with Ka'ena and Mākua, the neighboring ahupua'a of Keawa'ula, provide valuable references that further enhance our sense of place:

Kapa 'ehu kai o Ka'ena na ka makani.

*Ka'ena is adorned with a garment of sea sprays by the blowing of the wind.* Refers to Ka'ena, O'ahu. (Pukui, 1983, #1521, p. 164)

These descriptions are like postcards. They capture the essence of a place in a snapshot, which effortlessly transports the reader's mind to a place they have visited. Similarly, Appendix A in Maly's oral history study contains a translation of selected portions of *He Mo'olelo Ka'ao no Hi'iaka-i-ka-poli-o-Pele* (A Legendary Tale of Hi'iaka who is Held in the Bosom of Pele) which captures the essence of place (1998, p. 238). These excerpts, detailing the Ka'ena to Mākua area, were originally published in the Hawaiian newspaper, *Ka Hoku o Hawaii*, between September 18, 1924, and July 17, 1928, and were compiled by Julia Keonaona, Stephen Desha, Sr., and other contributors (Maly, 1998). The following excerpt taken from this oral history study (1998, p. 238) reveals how Hi'iaka shares her intimate knowledge of this place, despite being a visitor, and identifies sources of fresh water for the people of Keawa'ula:



My fine readers of the wondrous tale, this account differs from some others which hold that Hi'iaka departed from the canoe at Ka'ena. But in this account she departed at the place described above, and then traveled overland to Wai'anae. It was while on her journey overland that she did a wondrous thing at the sheltered place near the sea, a little to the north side of Keawa 'ula. Let us look at this event as we continue our journey in this story. At this shoreward place, mentioned above (Keawa'ula), is a place called Kilauea, and it was there that Hi'iaka caused the sweet water to appear, thus Keawa'ula had fresh water.

As Hi'iaka drew near to the diving spot of these people of Makua, they saw her beauty and their voices rose in speculation of where this beautiful stranger had come from. As Hi'iaka drew near to the diving place, called "Ke-ld 'o-kaio-Kilauea," [sic] the people became quiet, then some of them called out, inviting her to join them in the sport. Hi'iaka declined the kind invitation of the natives, and at that time, one of the beautiful young women of the place, adorned with a lei of 'ilima, drew near to the leaping spot and leapt. When she fell into the water, she struck a large rock the appeared to push out into the sea. This stone was of a supernatural nature (kupua), and the girl was killed in the water.

Seeing the tragedy that had befallen the young native woman, a result of her careless leap, Hi'iaka leapt into the water to retrieve her body. Having gotten her, Hi'iaka swam to the shore at a place close to Makua. The people saw this tragic event and that the stranger had leapt in to fetch the body of the girl. The natives drew near to the place where Hi'iaka came on shore, and the girl's family lamented the loss of their cherished child. Hi'iaka instructed them not to cry, telling them that she would try to restore life to their daughter who had carelessly leapt upon the stones. Setting the girl down, Hi'iaka called out in a prayer to restore life to the dead...

E ka pua o ka 'ilima e,	Oh blossom of the 'ilima
Hōmai ana ho'i he ola	Let life descend
E Mākua i ka nu'a o ke kai-e	Oh Makua of the ocean swells
Ha'awi mai ana ho'i ua ola-e	Grant life
E ola ku'u kama i ka hu'a o ke kai-e	That my child of the frothy sea may live
A ola ho'i iā Kāne i ka wai olo-e	That life may be gained by the lived waters of Kāne

Hi'iaka then stood up and the girl's family took her to the house, doing as Hi'iaka had instructed. Hi'iaka went forward, and the multitudes followed quietly behind her. Hi'iaka stood at the edge of the cliff where the rock was, and she spoke out so that the people who followed could hear:

This place is ka ponaha wai o Kīlauea (the swirling water of Kīlauea). It is one of three places called Kīlauea. The second one is Kīlauea on Kaua'i, and the third one is Kīlauea on the island of Hawai'i-Hawai'i of the green ridges, in the bosom of Kane. This thing which causes tragedy here among the stones, actually has the body of a man, and his true name is

Pōhakuloa. I am going to leap in and fight him so that he will end his treachery at this place. That is, the destroying of canoes, and killing of people. When you look and see the ocean rise in a spout and fall upon Kulaokala (Kuaokalā), then you will know that I have killed the human form of Pōhakuloa.

Finishing these words, Hi'iaka then leapt into the sea of Kīlauea, where the water swirls. The ocean then rose up, as never before, rising upon the shore, with waves breaking upon the land, and the coral washing up with the waves onto the land. On the promontories the roar could be heard, and the people had never before seen such violent seas. When Hi'iaka fell into the swirling sea at Kīlauea, she was lost from sight...

...Now what had happened was that when Hi 'iaka leapt into ponaha kai o Kīlauea (the swirling water of Kīlauea), she met with the shark body (kino mano) of Pōhakuloa. This Pōhakuloa was one of the evil dual formed deity of the ocean of Wai'anae. A great battle raged between Hi'iaka and the shark form of Pōhakuloa. The two moved out into the depths of the dark sea and Hi'iaka was victorious over the shark form of Pōhakuloa. Hi'iaka then returned to ponaha kai o Kīlauea, where she thrust her hand down into the core of that supernatural stone and tossed it into the sky. That is how the earthquake came to shake the whole island of O'ahu. Being thrown from the sea, the stone flew and fell upon the land. Hi'iaka then returned to the shore at ponaha kai o Kīlauea and stood near the people of Mākua. Everyone was filled with awe at what this woman, the stranger had done.

...Hi'iaka went to meet her companions and then she spoke to the natives of the area, telling them to:

... take the girl who had lost her life and been revived, to bath in the ocean five time-that is kua lima [doing something in fives, symbolic of a full hand, a complete task]. Then, you are to bath her five times in fresh water. In completing the bathing ceremony, take a crab, the 'ōhiki-maka-loa, and bury it at the foundation of the door to the house in which the girls lives.

Having finished her instructions to the natives of Keawa'ula, one of them spoke out and said:

Ohh! The great trouble of this place is that there is no water. We have only brackish water which we drink. This is a 'āina wai 'ole (waterless land) in which we live, and it has been this way since the time of our ancestors.

Hearing these words of the native, that there was no fresh water on their land, Hi'iaka spoke to them:

This is a waterless land. When one travels from Waimānalo to Waialua, there is water at Waimānalo, water at Wai'anae, and water at Waialua. Waialua, that is that land of Waia, the child of Hāloa and Hinamauouluae. The water of this place is there below the surface of the sandstone flats

(papa one). Follow me, and I will show you a place where you can find water for yourselves, a water source that is unknown to you.

Hi'iaka lead the natives of Keawa'ula to the place that she had pointed out, it was on the side of the cliff at Keawa'ula. Upon reaching the place, Hi'iaka told them, "Break open this sandstone and dig a little below it, then you will find sweet water. But indeed, so you will not be burdened in digging, I will dig to the water for you." Hi'iaka then pulled up her supernatural pā'ū (outer skirt), and drew it above her right shoulder, she then struck the base of the sandstone flats, and everyone heard the rumbling as a deep pit opened in the place where Hi'iaka struck. All of the people of that place, spoke in hushed tones among themselves at the astonishing thing done by Hi'iaka. Hi'iaka then told the people:

Here is the mouth of your hue wai (water gourd). You can hear the murmuring of the water below. This water flows below the surface of the land and reaches out to the depths of the sea at Ka'ie'iewaho. This stream branch, and the stream branches of the four mountains of Ka'ena, join together at this spot. Now, I will continue my travels, but don't forget what I told you concerning the girl. Fulfill my instructions for her bathing in the sea five times, and then in the cold fresh water five times.

Finishing these words, Hi'iaka then bid aloha to these people and went to join her companions. [November 30, 1926] (Maly, 1998, pp. 238-242)

The mo'olelo of Hi'iakaikapoliopole speaks volumes about the enduring connection between mo'olelo and 'āina, adding a richer layer to our wisdom map of Keawa'ula. These mo'olelo, carefully selected and shared, enrich our understanding of ourselves; we are reminded of the resilience and wisdom embedded within 'āina and Kanaka, and the power of mo'olelo to shape our connections to place. Through these stories, we honor the voices of our kūpuna and contribute to the ongoing preservation of our cultural legacy for generations to come.

### **I Ka Wā Ma Mua, I Ka Wā Ma Hope - The Future is Found in the Past**

Mo'olelo imparts different lessons and 'ike kūpuna, and I interpreted Hi'iaka's actions to uncover possible lessons in the wisdom map she provides. Similar to her revival of Pele's lover, Lohi'au, Hi'iaka's ability to restore life to the girl who leapt into the sea illustrates her compassion, healing abilities, the potential for rejuvenation even in challenging situations, while her victory over the shark form of Pōhakuloa could possibly symbolize good over evil in the face of adversity or justice for wrongdoing. Tossing the supernatural stone and causing an earthquake metaphorically represent the transformative and disruptive nature of significant change. Hi'iaka's guidance in finding hidden water sources emphasizes the importance of hidden potential within oneself and the environment. The act of digging for sweet water represents the effort required to tap into hidden resources. Finally, Hi'iaka's sharing of knowledge about the water source and her instructions for bathing the girl multiple times symbolize the importance of sharing wisdom and empowering others to take steps toward healing and renewal. The idea that positive change and rejuvenation can continue even after her physical

presence departs is represented in her departure and farewell to the people after providing guidance and transformation.

This interpretation that the mo'olelo conveys a message of hope, resilience, and the potential for positive change in the face of challenges in modernity is my own. Hi'iaka's actions illustrate the transformative power of human agency and the interconnectedness of individuals with the natural world. Her presence at Keawa'ula is an example.

### **Keawa'ula's Legacy: Rooted in Mo'olelo**

The wisdom map of Keawa'ula stands as a testament to the enduring resilience and profound connection of Kānaka with 'āina by keeping ancestral wisdom and knowledge alive, offering invaluable guidance for future generations. It underscores the importance of oral traditions and storytelling in sustaining cultural heritage, fostering cultural revitalization and community engagement. Keawa'ula's wisdom map serves as a timeless tribute to the inseparable bond between the Kānaka and 'āina, interweaving its narrative into the broader mo'olelo of place and time. The wisdom map ensures that Keawa'ula's cultural legacy will thrive, and affirms the enduring value of our culture and heritage.

When mo'olelo (stories) are erased, the mo'okū'auhau (genealogy) is also erased, resulting in a diminished bond between kanaka and 'āina, and the mutual well-being of both (Peralto, 2018). In looking at mo'olelo as a methodology for renewal, Maile (2019) invokes Kaiwipunikauikawēkiu Lipe's (2014) mana'o on the importance of mo'olelo, "it is critical to listen to mo'olelo as they are told, to share mo'olelo with others, and to use those mo'olelo to learn, teach, connect, and make sense of the world" (p. 66) as it is "not simply about remembering our past but also analyzing the ways that our lāhui continues to thrive" (p. 66). As a wahi pana, Keawa'ula is rooted in mo'olelo, which manifest as rhizomes of inspiration in the present, and from which sprout the creation of imagined futurities of aloha 'āina as new shoots of mo'olelo for generations to come.

In illustrating its sacred landscape, Keawa'ula emerges as more than just a physical location but as a living repository, encapsulating the wisdom of generations and fostering our deep connection to 'āina. The stories of Hi'iaka, the geographical features, and the guidance provided by the 'āina itself converge to form the makings of this wisdom map, marked by ancestral knowledge, resilience, and transformative potential—a guide for the future. Echoing Hi'iaka's actions, this wisdom map stands as a testament to the enduring resilience of our lāhui, affirming an unbreakable bond with 'āina across time. Preserving mo'olelo sustains the genealogy of connection, ensuring against erasure in Keawa'ula's cultural legacy.

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