

COUNTY OF KAUAI

KANE-I-O-LO-U-MA HEIAU COMPLEX

HISTORICAL OVERVIEW

Presented to:

MAYOR BERNARD CARVALHO

August, 2010

Submitted by:

HUI MALAMA O KANEIOLOUMA

Board of Directors

Billy Kaohelaui‘i, Rupert Rowe, John Stem,
Tessie Kinnaman, Terrie Hayes, Kane Turalde, Cheryl Lovell-Obatake,
John Spaar, Randy Wichman

KANEIOLOUMA HEIAU COMPLEX



PHOTO: J. VALDEZ, NOV. 18, 2008; MAP: HENRY KIKAHUNA, 1989, KAUMI HISTORICAL SOCIETY

INTRODUCTION

The *Kaneiolouma Heiau* complex is considered sacred to the Hawaiian culture and an important historic landmark to the residents of Kauai. Currently under the jurisdiction of the County of Kauai and known as the *Poipu Beach Park Mauka Preserve*, the stewardship group *Hui Malama O Kaneiolouma* is proposing to clear, maintain, and rehabilitate this complex as a public cultural preserve.

It is fortunate that this unique complex has been studied by eminent scholars for more than a century. They have provided us with detailed maps and descriptions creating a body of work that outlines a scientific and cultural methodology. Prominent among these is Henry Kekahuna who wrote and campaigned extensively for the preservation of the *Kaneiolouma Heiau* complex.

There are three components to this complex: religion, agriculture and aquaculture (fish ponds). This site also contains the sacred spring of *Waiohai*. The amount of monumental Hawaiian architecture represented here has the potential of yielding important information regarding ancient temple religion, agriculture, and fishpond management. Extensive walled enclosures, alters, numerous bases for temple images, shrines, taro patches, irrigation ditches, a series of large fishponds, house platforms, extensive cooking areas, and terracing throughout make this complex ideal for rehabilitation.

The County of Kauai's Poipu Beach Park has consistently been recognized as one of our Nations most beautiful beaches. The *Kaneiolouma Heiau* complex is a component of Poipu Beach Park and by preserving and enhancing both elements, the County of Kauai is enriching its world class destination. Yet, perhaps more important to us as an island, is a sense of pride that our unique cultural heritage is preserved in perpetuity.

HUI MALAMA O KANEIOLOUMA

The Stewards of Kaneioulouma Heiau

Mission Statement

The mission of Hui Malama O Kaneioulouma shall be to perpetuate the Hawaiian culture by preserving, protecting, and to rehabilitate the Kaneioulouma Heiau Complex, otherwise known as the Poipu Beach Park Mauka Preserve, and to provide cultural education by the perpetuation of the Hawaiian cultural traditions practiced at Southern Kōloa, Kona, Kauai.





Previous Photo (pg. 5): R. Wichman, Nov. 2008, KHS Photo Collection. Above Photo: J. Valdez, 2008.

HISTORICAL OVERVIEW

Kaneiolouma Heiau is located on the south shore of Kauai, Kona District and bordering the *ahupua‘a* of Kōloa and Weliweli. The Poipu Beach Mauka Preserve comprises of 11.04 acres (TMK: 2-8-17: 13, 14, 23, 24). The County of Kauai created this preserve in recognition of its archaeological, historical and cultural significance to Kauai.

The historical chronology of events at Koloa spans more than a millennium. The layers of time, as seen through written records, show us great battles, powerful sorceresses, a dynasty of rulers, the birth place of the patron God of warriors, a stronghold for the fishing Gods, agriculture on an amazing scale with above ground irrigation ditches, the advent of Western contact, a Kingdom port of call, massive expansion of the Kōloa field system, and the first sugar plantation in Hawaii.

The awareness of so many generations put the human element into history. The story of Kōloa is compelling in its depth, yet much still remains to be learned.



Photo: J. Valdez, Nov. 2008, KHS Photo Collection.

“The *Kaneiolouma* and agricultural site complex is part of a huge complex of agricultural and habitation sites ranging from Koloa town to the coast of Poipu and ranging from the Weliweli area westward to Kukuiula Bay. Most of the estimated 1000+ features have been destroyed. Eventually the number of sites will be reduced to only about 100. Therefore, the site complex in question is on County land, open on two sides by roads and very accessible. This site complex offers the only archaeological area that is not on private land. Eventually, this complex may be the only such accessible complex on the entire south shore of the Koloa District.

Culturally, the temple and agricultural site area becomes a heritage place, a marker for the Native Hawaiians to identify with their prehistory and their ancestry. For all ethnic peoples of Hawaii, this is one of the few sites at Poipu that is readily accessible and with cleaning; preservation and maintenance can serve as an interpretive park (1989. National Register of Historic Places Registration Form).”



Photo: R. Wichman, Nov. 2008, KHS Photo Collection.

The Lahainaluna Students Composition, no. 17 dated September 7, 1885 lists 23 *heiau* in the Kōloa District along with 26 detailed place name triangulations of offshore fishing grounds. *O Olouma* is listed as #9 and the following was translated by Mary Kawena Pukui in 1936.

“O Olouma kekahi haiau, aia no i Koloa, Kauai, mauka ae o Hooleina-ka-puaa, he loko mauka o na hale, a o ka haiau iho e pili pu ana, o Kiha no ke alii nona ia haiau. He unu hai puaa i-a ula a pela aku. O lonoikaoualii ke alii, o Wakea ke kahuna, mai Oahu mai ka pohaku i hana ia ai o ka haiau na ka menehune i hana.”

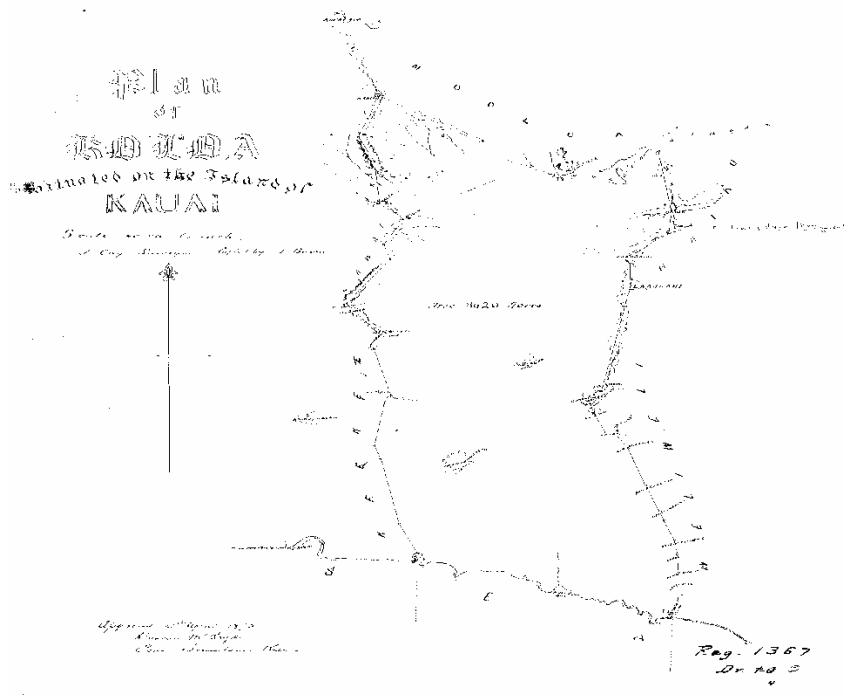
“Louma was another heiau, which also stood in southern Koloa on the mountainward side of Ho ‘oleina-ka-puaa (Place-to-throw-in-the-pig), a pond on the mountainward side of the houses. The heiau was close by. Kiha was the chief to whom it belonged. It was a heiau in which hogs, red fishes etc. were offered. Lonoikaouali ‘i was the chief and Wakea was the priest who brought the stones from Oahu. The menehune built the heiau.”



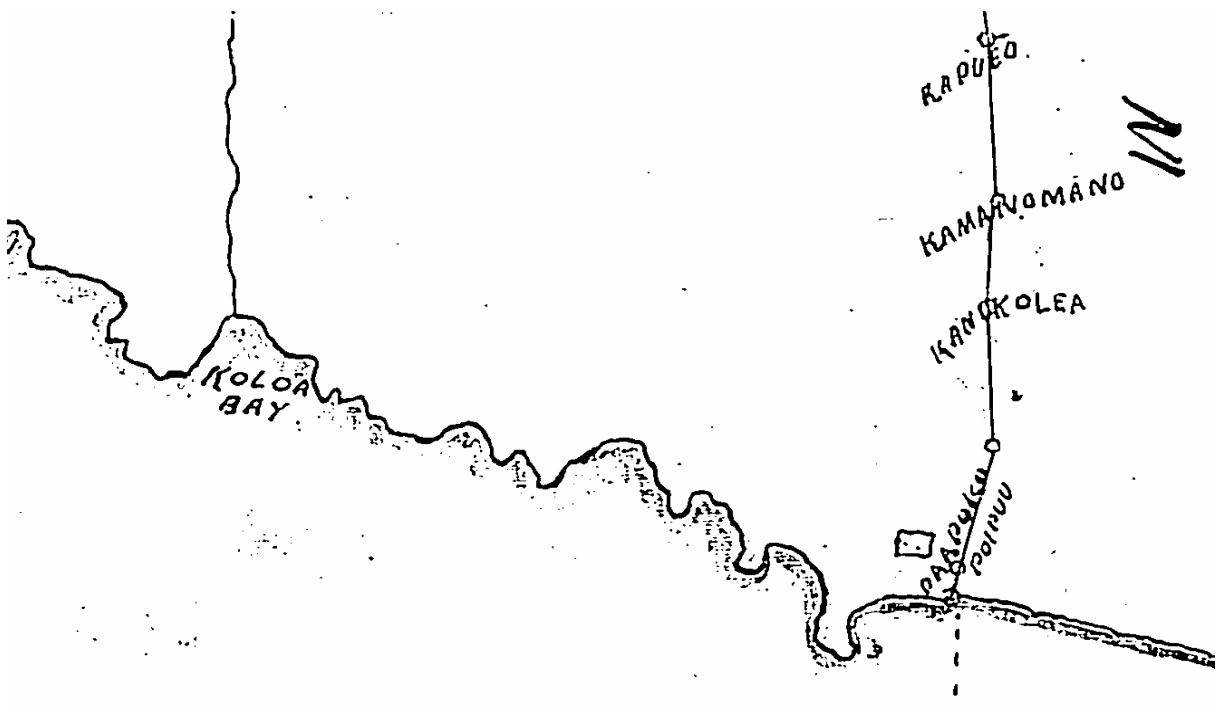
Photo: J. Valdez, Nov. 2008, KHS Photo Collection.

Kane-i-olo-u-ma is translated by Mrs. Pukui as *Kane-who-drove-and-pushed*. Kāne is a principle god in the pantheon and associated with fresh water and it is his relationship with the other gods that brings forth life. Lono, the god of agriculture, along with Kāne's help, insures a life cycle and abundance to all animal husbandry and crops. Kanaloa, the god of the sea, also needs Kāne's help in order to insure a life cycle for the fish. This is significant as these three components are represented here at *Kaneiōlōuma*.

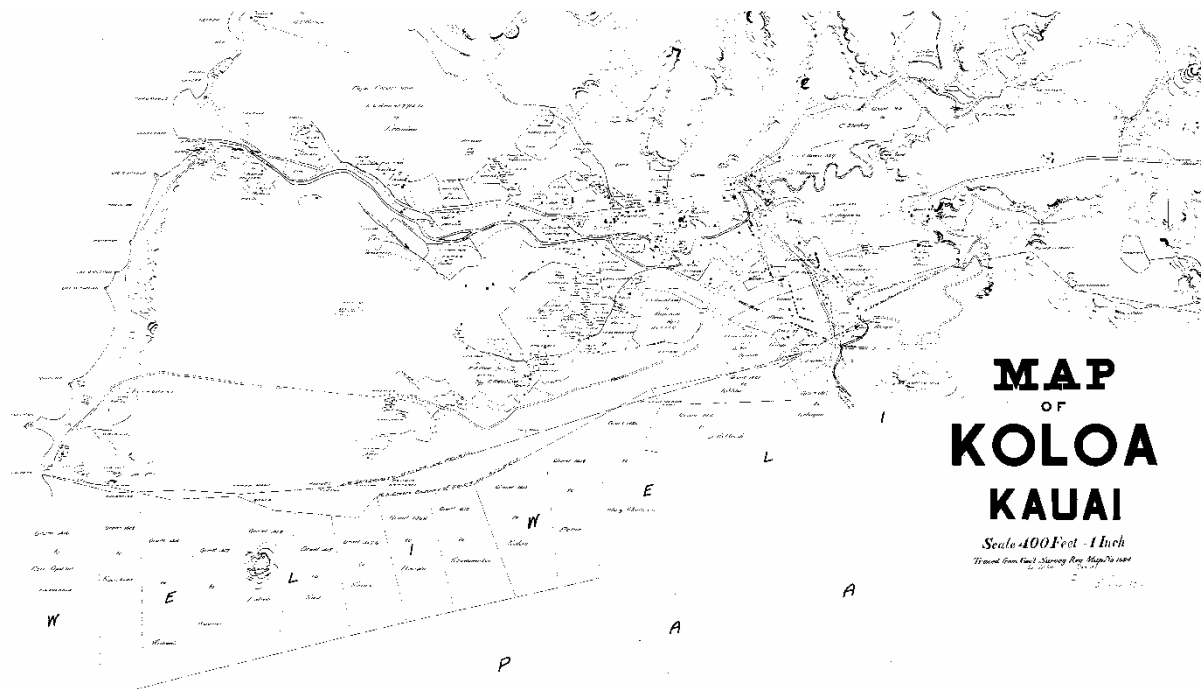
Every month, the 27th and 28th night of the moon is reserved for Kāne. On these nights, a *kapu* was placed on all beaches and everyone gathered on the inside of the *heiau* to drink 'awa. A Kōloa story (Lahainaluna no. 17) tells us the people stayed off the beaches for fear of disturbing Kāne's retinue. In this case they were half-men-half-fish who congregated on the shoreline during this period.



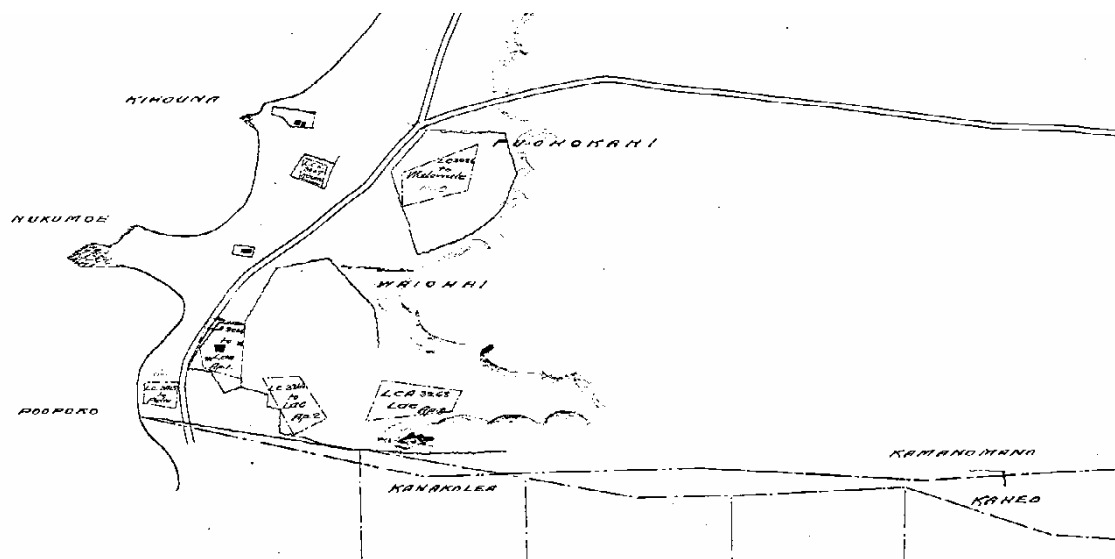
DAGS, Survey Division, Reg. 1367, J. Gay, Surveyor, 1875



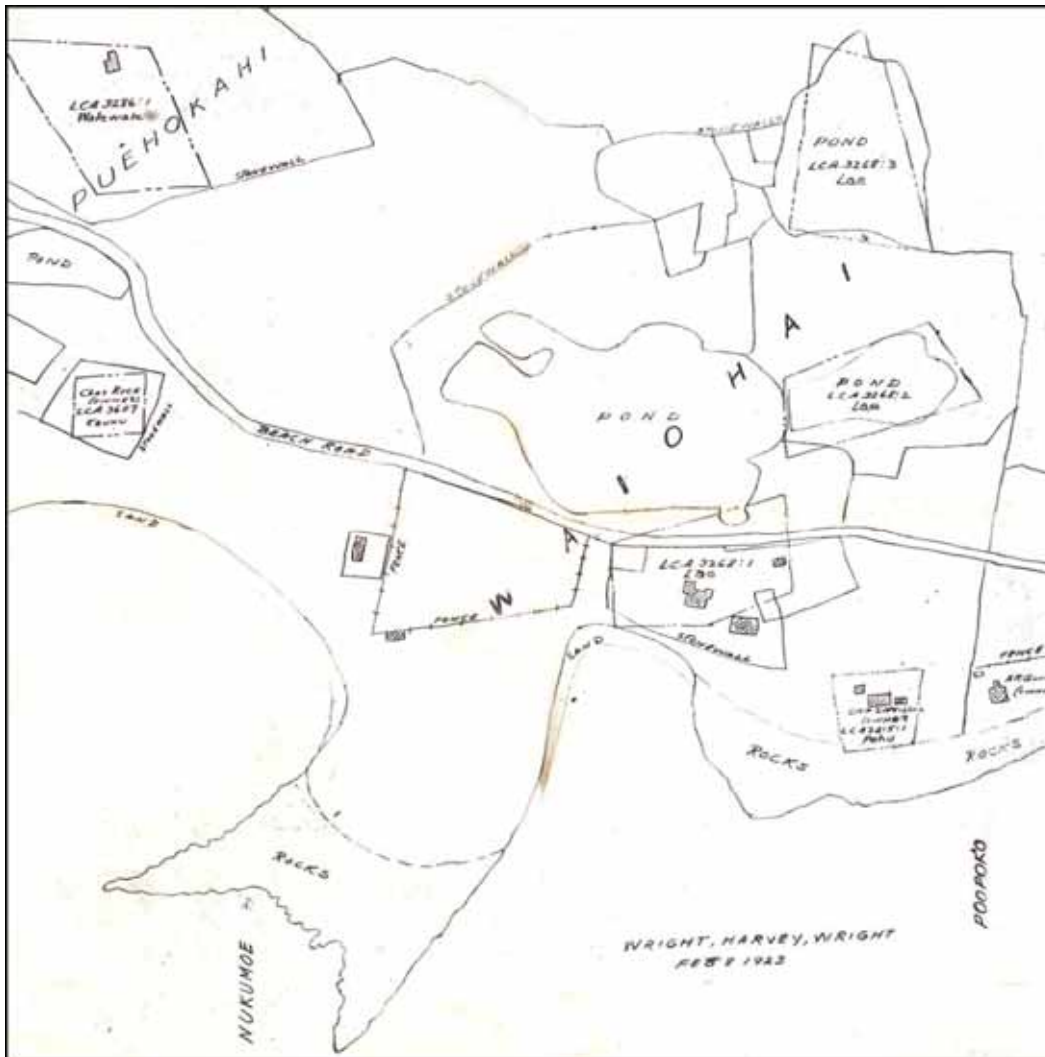
DAGS, Survey Division, Reg. 1367, J. Gay Surveyor, 1875. Close-up



DAGS, Survey Division, Portion of Reg. 1694, M. D. Monsoratt, Surveyor, 1891



DAGS, Survey Division, Reg. 1694, M. D. Monsoratt, Surveyor, 1891. Close-up



KHS Archives, MS 17.

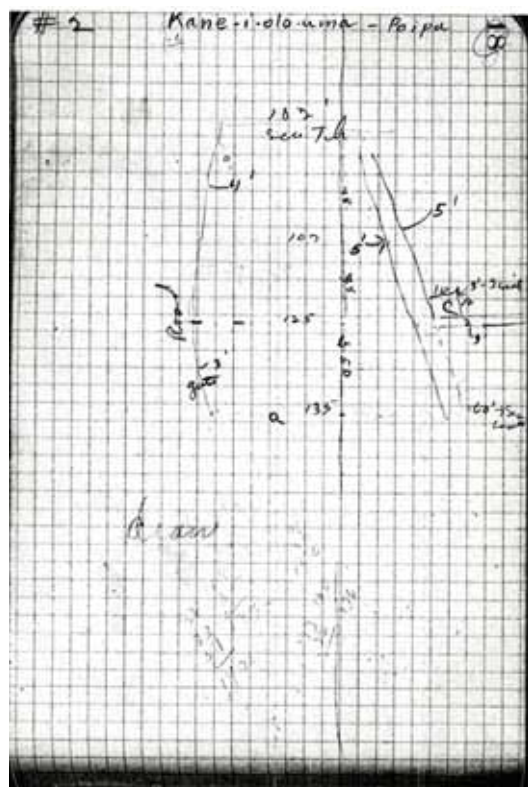
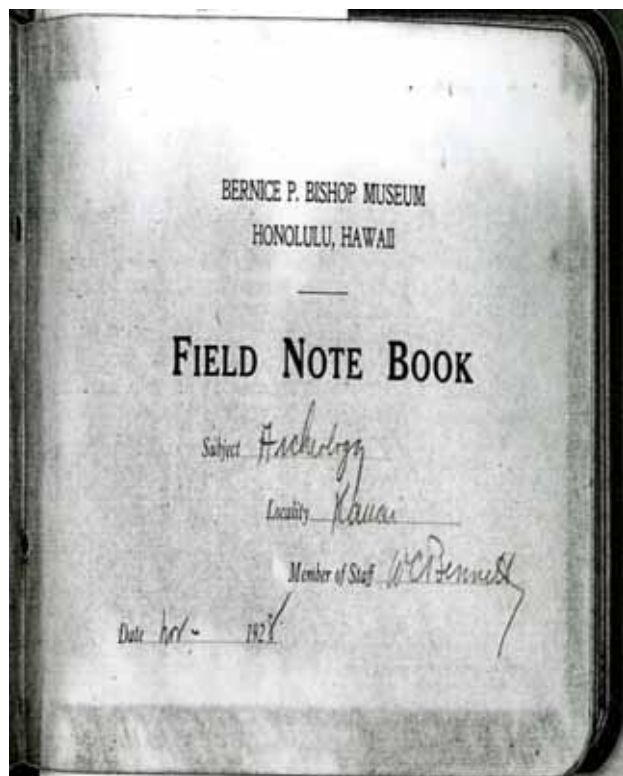
The above map, drawn by Wright Harvey Wright, Feb. 8 1923, also places the Land Commission Awards within the preserve landscape. In particular is L.C.A. 3268 belonging to Lae who writes on January 12, 1848, “The Land Commissioners, Greetings, I Lae, a Hawaiian subject living at Koloa on the Island of Kauai hereby state my claim for land to you. It is from ancient times to the present/under/Paolo Kanoa.

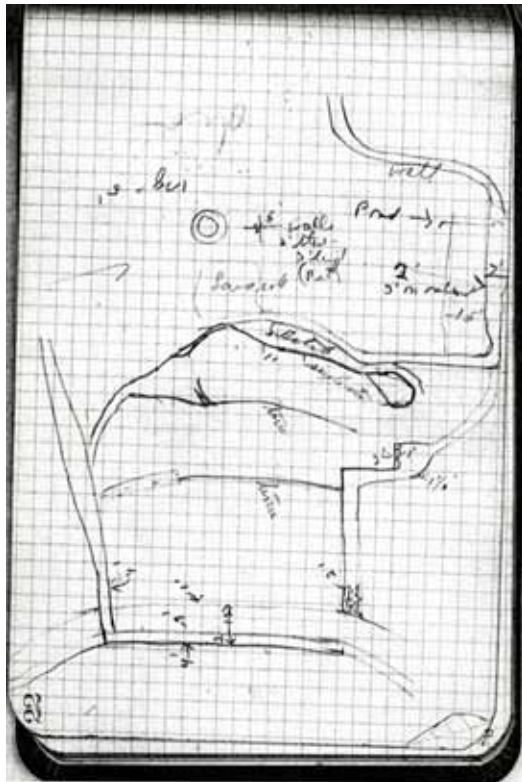
Walewale sworn I know the land of Lae consisting of 9 lois and a house lot in the ili of Waiohai East Koloa...This land came from Kauhi during the time of Kaahumanu. No one is opposed. Kaanaana sworn I have seen the testimony of Walewale concerning the land of Lae and it is true.”



KHSArchives, MS 17.

The above map is currently unidentified and was found among Hector Moir's research material.





Bishop Museum, Ms Sc Bennett, box 1.6, Kauai Field Note Book III



Site 79. Walled inclosure and house sites, just northeast of Site 78, Koloa.

This inclosure is an irregular circle 300 to 400 feet in diameter containing good soil and surrounded by a wall 6 to 8 feet high. The land inside is now used for grazing but there is an irrigation ditch leading to it from the west side, which would indicate that it was once used for agricultural purposes. It is slightly marshy to-day. The wall is highest on the north side and presents two cross sections, one taken near the west end shows a rise of 3 feet, then a 10 foot width on a slight incline, then a 5-foot perpendicular wall 3 feet wide and only 2 feet high at the back because of the higher level of the outer ground; another section taken near the east end, still on the north wall, shows a wall 5 feet high and 2 feet wide, then a drop of 2 feet and a 6-foot horizontal width from which a 3-foot wall, 2 feet wide, rises and again is but 2 feet high on the back side. The first type is the most extensive. At the east end there are two places where the wall extends inward and the terrace at the base of the wall broadens. On one of these extensions there is a 12 by 15-foot house site. In front of the other extension there is a spring walled around. An altar, apparently of recent construction, is a bit on the seaward side of the spring. North and east of this enclosure are many house sites on the lava rock. The house sites are all of stone, some terraced up, some walled on one, two, three, or four sides. The walls are mostly 2 feet high and single stones on edge. There are also pits and small enclosures.

Wendell Bennentt recorded 202 sites in his landmark "Archaeology of Kauai" in 1928-29. Shown here is his Field Note Book covering the Kaneiolouma Complex.

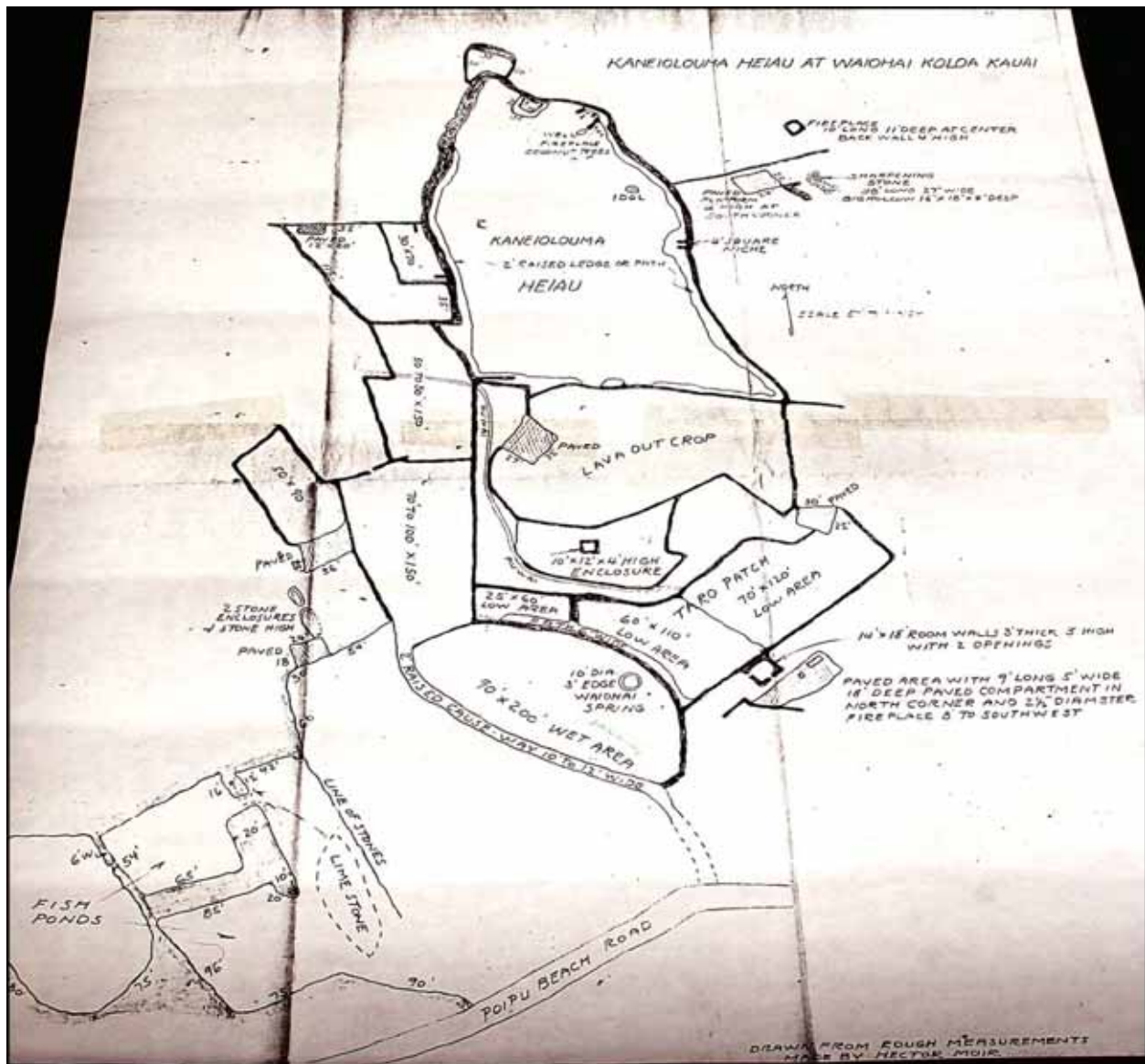
As usual more questions arise than answers, the same holds true with Emory and Soehren's Field Note Books and will be detailed in our next report.



Hector Moir standing on the east wall, first division. Circa 1950, KHS Photo Collection.

Hector Moir was a Kōloa Plantation manager, married to Alexandra Knudsen, and living at *Pa‘u O Laka*, the Knudsen home adjacent to the *Kaneiolouma* Complex. The following quote describing the fishponds and spring is from Moir who in 1950 wrote a report for the *Kauai Historical Society* (Nov. 20, 1950. Moir, H., *Kaneiolouma Heiau at Waiohai*, Kauai Historical Society Papers).

“To the left of the causeway is a low area about 100 feet wide and over 300 hundred feet long. There is a line of stones running from the S.E. to the N.W. a hundred feet from the causeway. About 50 feet beyond the line of stones are the entrances to two large banked areas which seem to have been fishponds The south pond is about 80 ft. x 96 ft., separated from the north pond which is 70 ft x 90 ft., by a 2 ft. raised bank 15 ft. wide.”



KHS Archives, MS 17.

“To the right of the causeway is a wet oval shaped area about 90 ft. x 200 ft. Along the north and east edge of the oval is a stone wall about 6 ft. high. Nearly 100 feet from the left end of this wall and 10 ft. out from it, is a spring about 10 ft. in diameter edged with a 3 foot coping of flat rocks. This is the spring of Waiohai. Despite the present day dry spell that we have had lately, the water in the spring is fairly clear and the reeds and grasses around the edge are lush and green.”

“Judging by comparisons of other Heiaus, this would appear to have been a very powerful and ancient place of worship dedicated to Kane...”

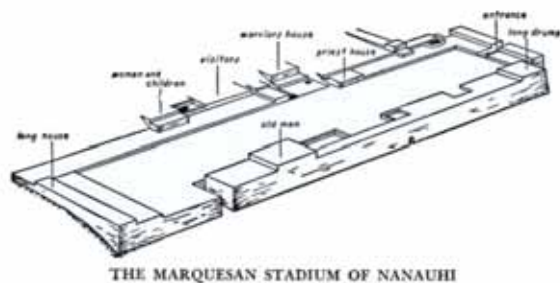


Kenneth Emory on Necker Island, 1923. Photo: Bishop Museum

Dr. Kenneth P. Emory, having more than 60 years of archaeological experience at the Bishop Museum and throughout Polynesia, was intrigued with *Kaneiolouma* and in a letter dated Sept. 26, 1951 to Hector Moir he writes:

“What I think you have found here in this site is something much more important than a heiau, namely, a kahua for sports and games, for the chiefs of this part of Kauai.”

Emory then tells Hector Moir to look up a sketch he made for Dr. Peter H. Buck in “Vikings of the Sunrise” describing the *tohua Nanauhi*, located at Hatiheu, Nukuhiva, Marquesas for comparison.



Both Emory and Buck are referring to Ralph Linton’s “Archaeology of the Marquesas Islands” (1925. B.P. Bishop Museum Bulletin 23, p. 24-31), in which we find a description of a *kahua* (*tohua* in Marquesan) resembling Kaneiolouma.

“The practice of reserving an open space in or near each village as an assembly place was practically universal in Polynesia and was probably a feature of the culture of the original settlers of the region.”

“The Marquesans applied the name tohua or taka ko’ina to the tribal assembly place at which feasts were given and certain classes of ceremonies preformed.”

“The essential and only constant feature of the tohua was the dance floor, a piece of level ground large enough to accommodate the assembled tribe.”

“The low platforms surrounding the dance floor were almost entirely built over so that the structure, at the time of the fête, must have given the effect of a plaza surrounded by houses.”



Photo: J. Valdez June, 2010 Kaneiolouma Heiau Complex, Rupert Rowe in foreground

In a letter dated Nov. 27, 1973 Emory responds to R. Eugene Platt, Bishop Trust Co., Ltd. inquiries regarding Kaneiolouma (Bishop Museum, Emory Files, Anthro. Grp. 7, Box 1.4).

“When I last saw it, early in the 60’s, it had escaped being obliterated by bulldozers, thanks to the concerns of Ruth Knudsen Hanner.”

“We can assure you that this complex is not simply a series of taro plots or animal corrals, but taken together reflects the ancient Hawaiian life which was carried on here from its beginning. Properly preserved, investigated, interpreted, repaired or restored, it could serve as a very valuable asset to Koloa. We would be happy to serve as consultants should the Eric Knudsen Trust wish to develop this complex as an Hawaiian heritage.”

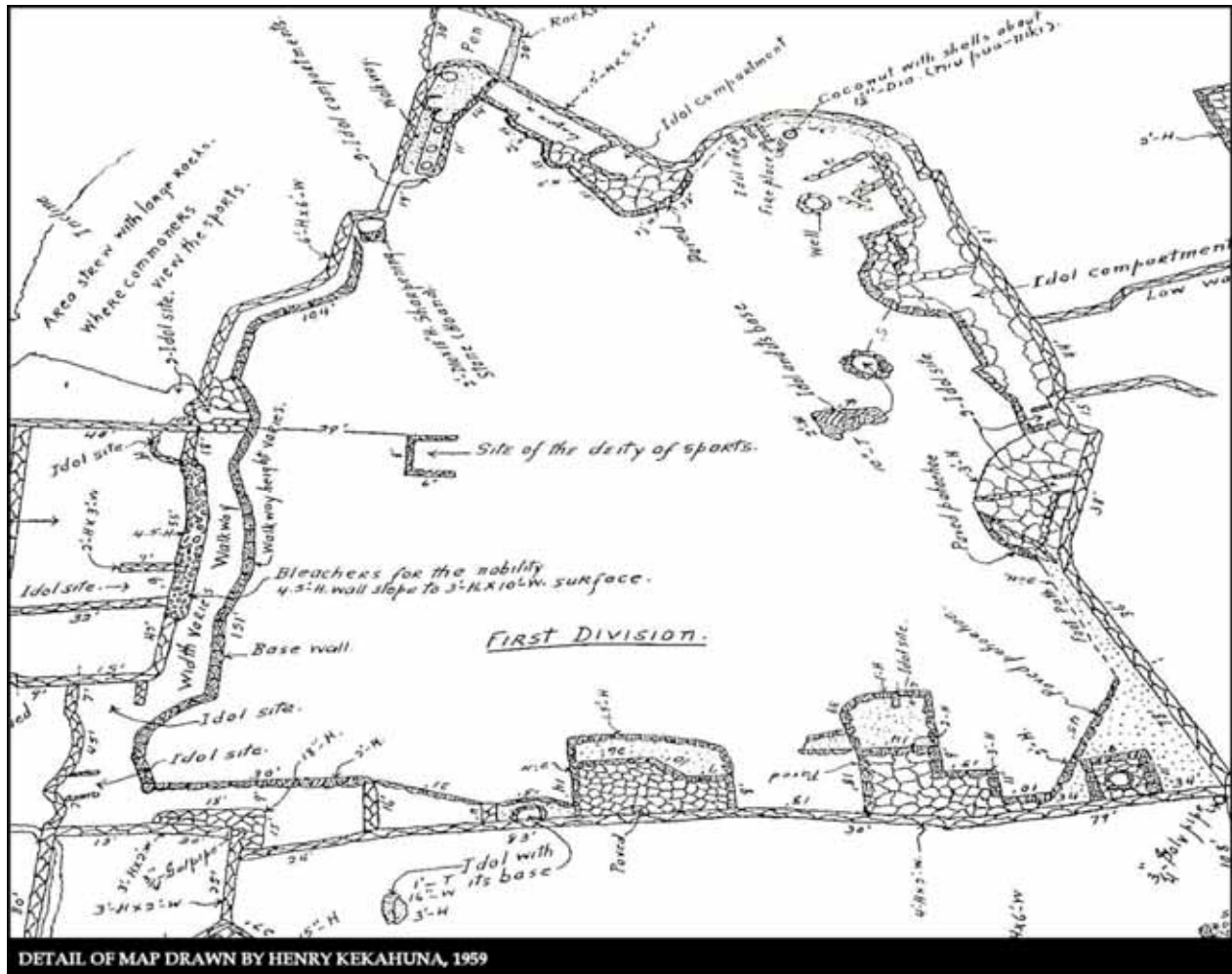


Henry Kekahuna near the Kalalau Lookout, Koke'e, 1959. KHS Photo Collection.

Henry Kekahuna in the 1940s and '50s was a gifted surveyor with more than 68 heiau to his credit and a *kahuna* of note. He was commissioned by the Kauai Historical Society to survey and map two *heiau* on County property - *Ka Ulu A Paoa*, Haena, and the *Kaneiolouma Heiau*. He also wrote extensively on the preservation of Hawaiian culture, in particular the preservation of the *Kaneiolouma Heiau* complex. He was aided by Theodore Kelsey, a noted Hawaiian language scholar who was respected for his comprehensive Hawaiiana research.

“The heiau was the principle medium through which all religious activities were manifested, and was therefore the most important representative of religion collectively in ancient Hawaii.... Such was the fundamental philosophy of the Hawaiians. All principle activities of their lives were necessarily parts of a whole, that whole being perfected in and through the heiau. Not merely was the heiau a place of worship. In the lives of the people it also functioned as a mighty powerhouse of all spiritual life, human and non-human (Speech and paper delivered by H.K. Kekahuna to the Kauai Historical Society, June 17, 1957).”

[illegible]



KHS Map Collection.

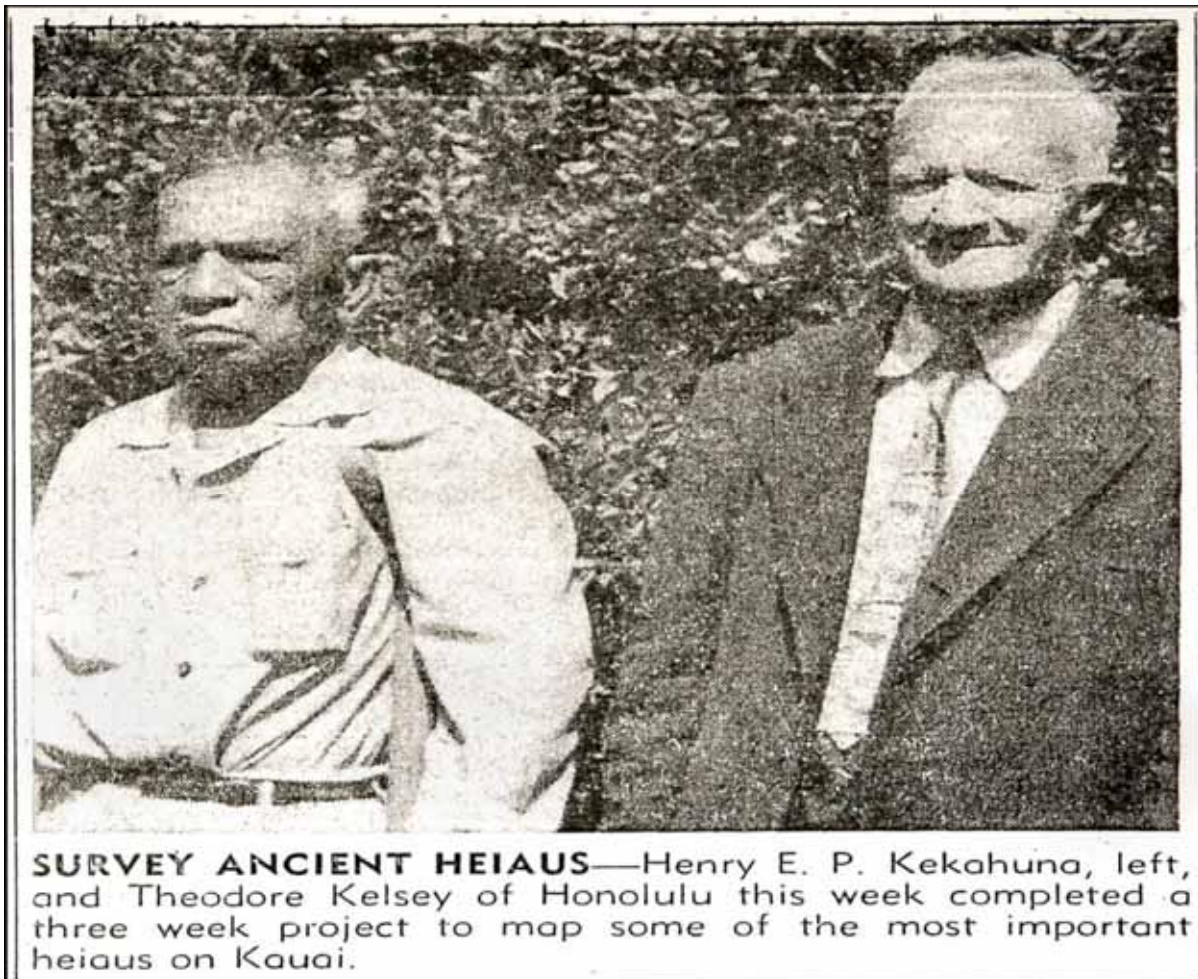
In 1959, Kekahuna wrote “*A Genuinely Authentic Hawaiian Village for Kauai*” in which he specifically outlines in detail how to create an authentic Hawaiian atmosphere at *Kaneiolouma*.

“The island of Kauai should receive the honor of being the very first to produce the only true Hawaiian village of ancient character in the world.”

“It is planned that someday the sizable tract in Wai-ohai, Poipu, Koloa, Kauai, that contains the remnants of the heiau, or ancient temple, of Kaneiolouma, especially dedicated to tournaments of sports and combat, and also to the replenishment of vegetable food (hoolu ‘ai) and of fish (hoolu i‘a), shall be made a State Park.”

“Let this great work begin at Koloa.”

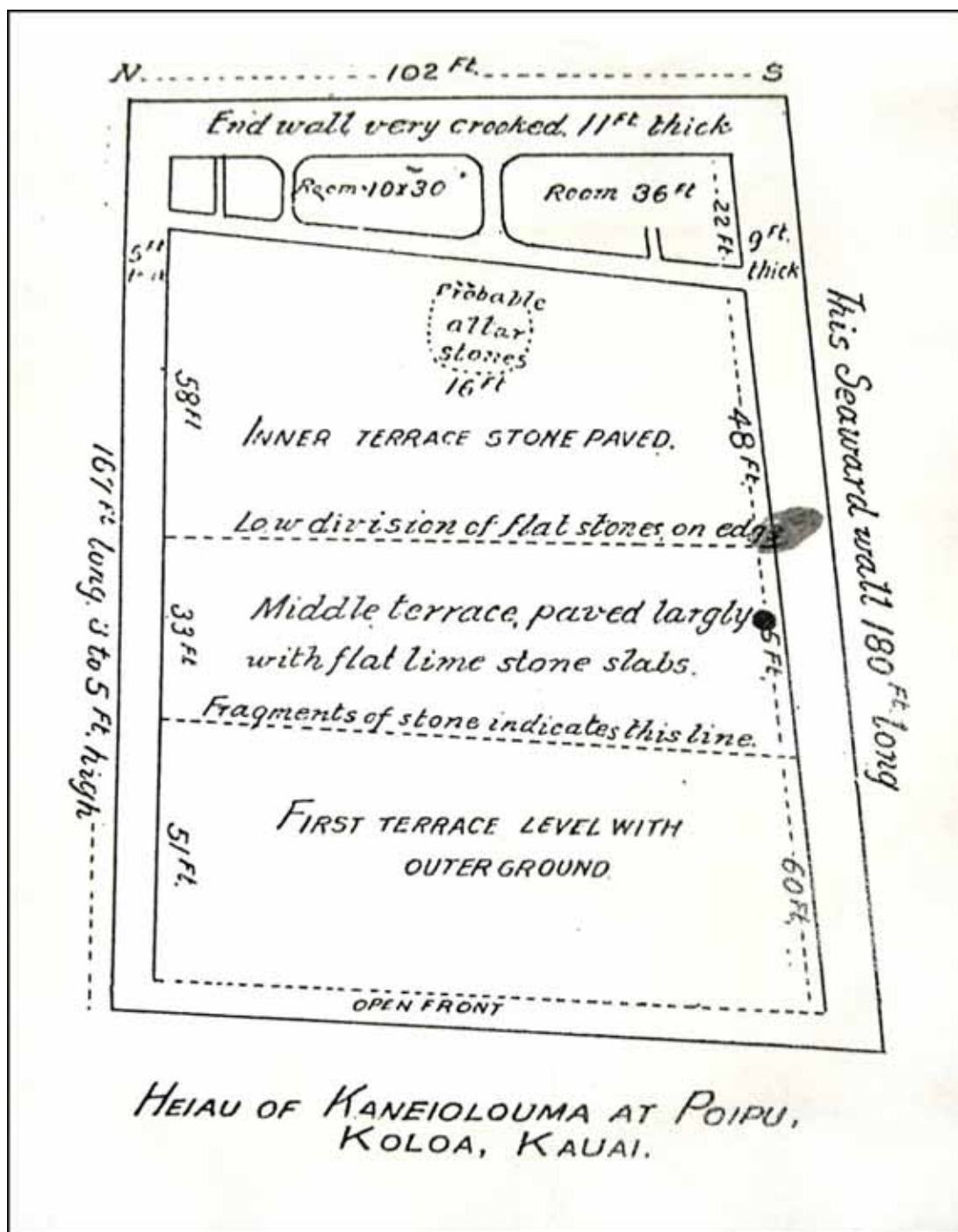
“The big heiau mentioned extends well inland, possesses a fishpond site that might again serve its ancient purpose, and contains interesting remnants of a large and prominent heiau that centuries ago was endowed with great spiritual power (mana).”



KHS Archives, Garden Island Newspaper Collection.

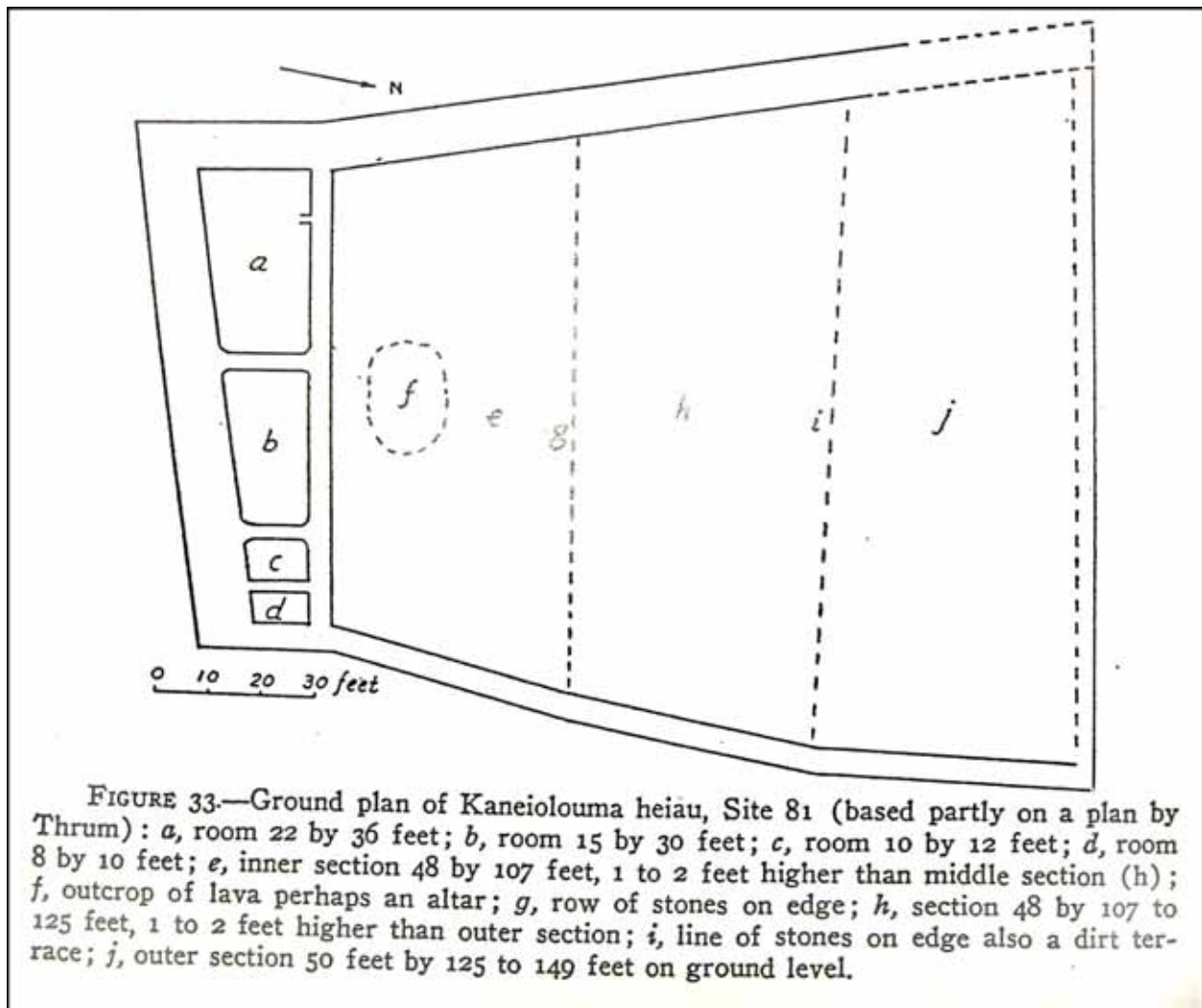
The photo above is from an article in the Garden Island Newspaper, October 21, 1959, describing their activities on Kauai.

“The Kane-i-olo-u-ma heiau at Poipu had three main sections. On the East side there is a large sports arena where Hawaiian games such as fore-arm wrestling (uma), wrestling (hakoko) and deadly grappling (lua) were carried on. On the south side there is a large fishpond where special fish intended only for the alii were raised. The Wai-ohai spring is the center of this fishpond.”



KHS Archives, Book Collection.

In 1907, Thrum lists *Kaneiolouma* in his publication "*Heiaus and heiau sites throughout the Hawaiian Islands.*" He states "that near the Poipu beach, at Koloa, are two walled heiau but a short distance apart. The larger one named Kaneiolouma, contains features all its own in the stone enclosed unconnected rooms which extends across its eastern end..."



1931. Bennett, W.C., *Archaeology of Kauai*, Bulletin 80. Bishop P. Museum. Pg.119.

Wendell Bennett's *Archaeology of Kauai* identifies *Kaneiolouma Heiau* as Site 81 and is illustrated above.

A Case for Mistaken Identity

Hector Moir writes that "my sketch showed no resemblance to the drawing given on page 119 of W.C. Bennett's *Archaeology of Kauai*. Reference was made to Thos. G. Thrum's "*The Hawaiian Annual of 1907*(Nov. 20, 1950. Moir, H., *Kaneiolouma Heiau at Waiohai*, Kauai Historical Society Papers)." Moir points out, although similar in their appearance, the orientations are different. As to the

limestone paving noted in both drawings, he states that “a natural limestone ledge is found in the low area which is not far from the present Poipu Beach road.”

Kekahuna and Kelsey also agree with Moir as to the location of *Kaneiolouma Heiau*.

Yet, in a one page manuscript (February 22, 1967) Lloyd Soehren, Assistant in Anthropology for Bishop Museum states that “the site presently identified as that of Kaneiolouma heiau on maps drawn by Hector Moir in November, 1950, by Henry Kekahuna in September, 1959, on the State tax maps, ...is erroneous.”

Soehren suggested that *Kaneiolouma Heiau* was located on Nukumoi Point and on lots once owned by the Robinson Family (TMK 2-8-17-2,3,4,5). This would situate the *heiau* at the present day Poipu Beach Park. Soehren based his position on previous notes made by Thrum, and echoed by Bennett and Emory, that the *heiau* was *makai* of the Poipu Beach road. Although, he did suggest caution in that a thorough search of the *Mahele* records could reveal more.

As a result of the Soehren/Bishop Museum position, the nomination of the *Poipu Beach Mauka Preserve* to the *National Register of Historic Places* was rejected by the State of Hawaii in 1989.

It appears that Thrum, Bennett, Emory and Soehren were not aware of the *Lahainaluna Papers* which places *Kaneiolouma* “...on the mountainward side of Hooleina-ka-puaa (Place-to-throw-in-the-pig), a pond on the mountainward side of the houses.” The place name *Ho‘oleina-ka-pua‘a* is also associated with the fish pond drawn by both Moir and Kekahuna. One of the sources for the *Lahainaluna Papers* was Walewale who claimed LCA 3286:1 and lived in close proximity to Poipu Beach.

Of further interest is that a case can now be made indicating the presence of a second *heiau* located within the Poipu Beach Park.



Pictometry, County of Kauai, 2008. The red arrow shows the location of the heiau in question.

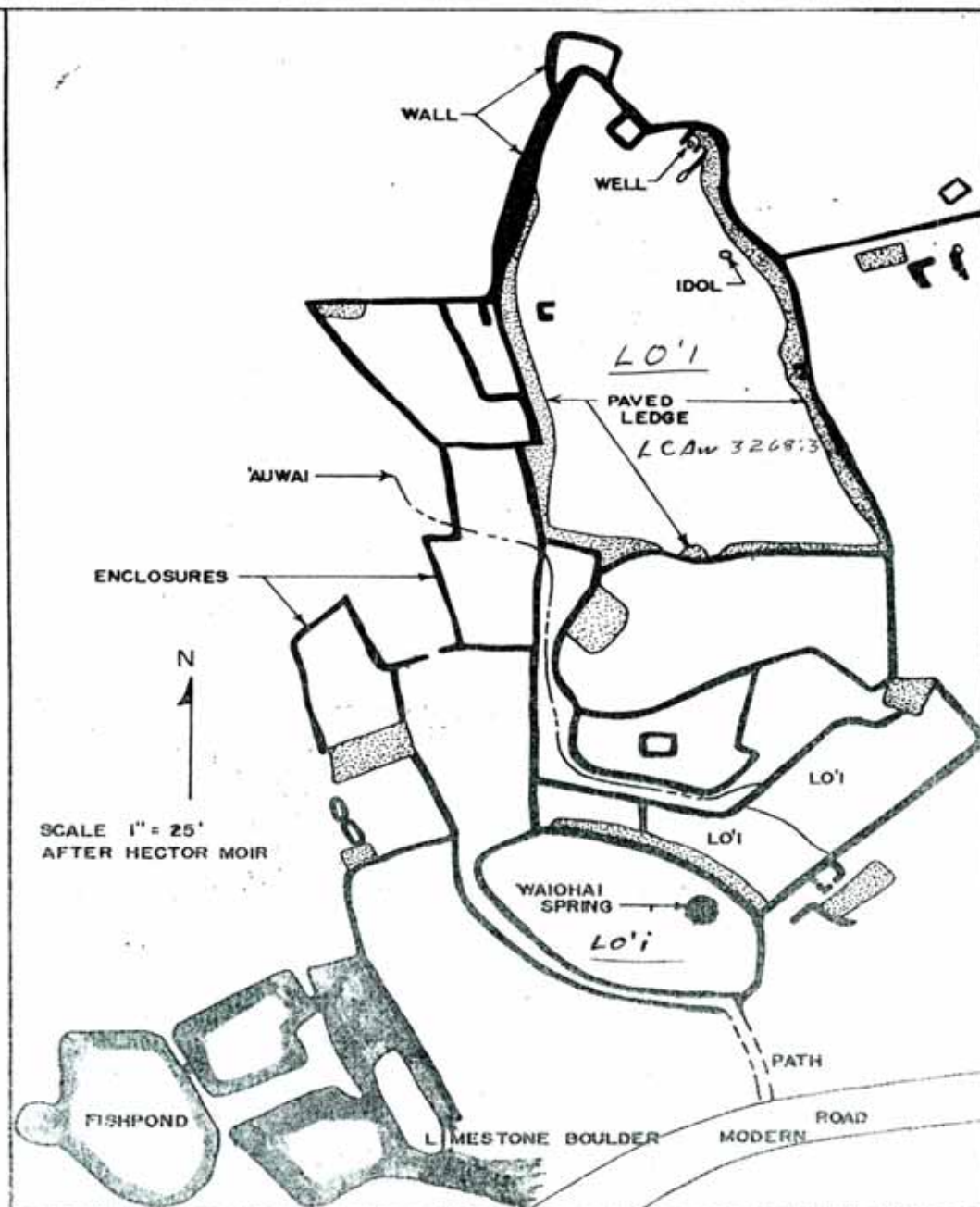


FIG. 39 KANE-I-OLO-UMA HEIAU B

Taro patch

This map was found amongst Dr. William Kikuchi's material at the Bishop Museum along with various observations of south shore sites. Kikuchi did assign his own numbers to the sites as did most of them, creating confusing, multiple numbers that need to be straightened out.



KHS Archives, Garden Island Newspaper Collection.

HUI MALAMA O KANEIOLOUMA

For more than a decade, Rupert Rowe and Billy Kaohelaui‘i have been working on stabilizing the *Kaneiolouma Heiau* complex with the support of many Kōloa residents. Originally formed as an umbrella group under RC&D, *Hui Malama O Kaneiolouma* was recently re-established as a 501(c) 3 non-profit stewardship organization in 2009.

Due to the sheer scale of this undertaking, cultural experts are recruited in various Hawaiian disciplines to work together for a common cultural and historical purpose. From these diverse individuals, nine members are currently serving as the Board of Directors.

INTERNAL REVENUE SERVICE
P. O. BOX 2508
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DEPARTMENT OF THE TREASURY

Date: APR 28 2010

HUI MALAMA O KANEIOLOUMA
PO BOX 244
KOLOA, HI 96756-0244

Employer Identification Number:
80-0254784
DIN:
17053040302030
Contact Person:
BENJAMIN L DAVIS ID# 31465
Contact Telephone Number:
(877) 829-5500
Accounting Period Ending:
June 30
Public Charity Status:
170(b)(1)(A)(vi)
Form 990 Required:
Yes
Effective Date of Exemption:
April 1, 2009
Contribution Deductibility:
Yes
Addendum Applies:
No

Dear Applicant:

We are pleased to inform you that upon review of your application for tax exempt status we have determined that you are exempt from Federal income tax under section 501(c)(3) of the Internal Revenue Code. Contributions to you are deductible under section 170 of the Code. You are also qualified to receive tax deductible bequests, devises, transfers or gifts under section 2055, 2106 or 2522 of the Code. Because this letter could help resolve any questions regarding your exempt status, you should keep it in your permanent records.

Organizations exempt under section 501(c)(3) of the Code are further classified as either public charities or private foundations. We determined that you are a public charity under the Code section(s) listed in the heading of this letter.

Please see enclosed Publication 4221-PC, Compliance Guide for 501(c)(3) Public Charities, for some helpful information about your responsibilities as an exempt organization.



Photo: R. Wichman, 2009, Kaneioluma looking south.



KHS Archives, Garden Island Newspaper Collection.

Once finalized and signed, the stewardship agreement will enable *Hui Malama O Kaneioulouma* to set forth rehabilitation of this historic complex. A close government working relationship is paramount to incrementally moving toward a public cultural preserve that is not only self-supporting, but heritage the island of Kauai can be proud of.



Photos by R. Wichman, KHS Photo Collection.

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Hui seeks to protect South Shore 'jewel'

Michael Levine

THE GARDEN ISLAND

LIHU'E — The theft of rocks from a Po'ipu heiau forced those who had been quietly working for its protection to head to the County Council,

seeking to raise awareness of the plight of the Kaneiōlōma complex.

Hui Malama O Kaneiōlōma board members told the council's Parks and Transportation Committee Wednesday the group is proposing to clear, maintain and rehabilitate the heiau, currently under county jurisdiction as the Po'ipu Beach Park Mauka Preserve, in what would be Hawai'i's first "stewardship agreement" between a county government and nonprofit group.

In a presentation to the

council, Randy Wichman — a Hawai'i historian and a member of the county's Historic Preservation Commission — detailed the lengthy history of cultural significance at the site dating back a thousand years.

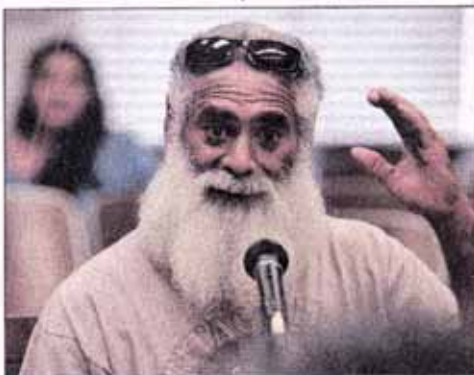
The amount of monumental Hawaiian architecture represented here has the potential of yielding important information...

Hui Malama O Kaneiōlōma
PowerPoint presentation to County Council

In a PowerPoint document made available to The Garden Island on Friday by Council Services staff, the hui wrote that the complex contains three components: religion, agriculture and aquaculture (fish ponds), as well as the sacred spring of Waiohai.

"The amount of monu-

See Heiau, A5



Photos by Dennis Fujimoto/The Garden Island

Heiau

Continued from A1

mental Hawaiian architecture represented here has the potential of yielding important information regarding ancient temple religion, agriculture and fishpond management," the hui wrote. "Extensive walled enclosures, alters, numerous bases for temple images, shrines, taro patches, irrigation ditches, a series of large fishponds, house platforms, extensive cooking areas, and terracing throughout make this complex ideal for rehabilitation."

Westside community

leader Bruce Pleas, in advocating for the proposal, said the heiau and surrounding area is "another jewel of Po'ipu" that should be protected in perpetuity.

Later, Billy Kaohelaui'i, who lives at the heiau, said he has already talked to Kaua'i Police Chief Darryl Perry about an ongoing string of incidents where sacred rocks are being stolen.

Rupert Rowe said local people and local contractors have been involved, and are "stealing the energy of the heiau."

Rowe said the group had largely kept quiet but decided now was the right time

to come forward due to the theft, which council member Dickie Chang described as "sad to see," "not pono" and "kapu."

Wichman told the council a full report would be forthcoming, and the group wrote that a finalized stewardship agreement would help sustain "a public cultural preserve that is not only self-supporting but something this island can be proud of."

► **Michael Levine**, assistant news editor, can be reached at 245-3681 (ext. 252) or mlevine@kauaipubco.com.

From top: Billy Kaohelaui'i of Hui Malama O Kaneiōlōma talks about the theft of rocks from a Po'ipu heiau during a presentation before the Parks Committee of the Kaua'i County Council, Wednesday. In the background, Noelani Joslin listens. She later offered similar testimony surrounding a Wailua heiau. Hui members Rupert Rowe and Randy Wichman field questions from the Kaua'i County Council members following their PowerPoint presentation.



Dec. 2009. Mayor Bernard Carvalho



Oct. 2009. Billy Kaohelaui'i, John Spaar, Rupert Rowe, George Costa, Imai Aiu, Lenny Rapozo, Kane Turalde



Nov. 2009. Billy Kaohelaui'i, John Spaar, Rupert Rowe, Kane Turalde, Billy Fields, John Stem. Photos: R. Wichman



Photos: Terrie Hayes, June, 2010, Kamehameha School Football Team, work day and orientation

County of Kauai Stewardship Agreement



The Stewardship agreement was signed on Friday July 23, 2010 in the offices of Mayor Bernard Carvalho culminating several years of consultation with County Council, State Historic Preservation Division and the Kauai Historic Preservation Review Commission.

Many people have worked very hard for this moment, foremost is Rupert Rowe and Billy Kaohelauli'i who decades ago envisioned this reality and have worked tirelessly to preserve a cultural jewel. The Board of Directors is next with the will and focus to carry out the assignments, meeting each objective one at a time.

The unanimous support of the County Council is deeply appreciated along with the various branches of County government who are lending their support towards this endeavor.

To Mayor Bernard Carvalho, Gary Heu, Beth Tokioka, George Costa, Lenny Rapozo, Al Castillo, Maunakea Trask, Wally Rezentes, and many others , thank you so much for preserving for future generations this unique cultural treasure.



Photos: R. Wichman

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Citizens gain stewardship of Po'ipu heiau

Dennis Fujimoto
THE GARDEN ISLAND

LIHUE — An agreement between the County of Kaua'i and the Hui Malama O Kaneioluma, Friday, will help breathe new life into the Kaneioluma Heiau located in Po'ipu.

Currently shrouded by screens of haole koa and guinea grass, the heiau is comprised of three components — religion, agriculture and aquaculture — and is under the jurisdiction of the county in the area known as the Po'ipu Beach Park Mauka Preserve (near Po'ipu Beach Park and the Brennecke's Beach Broiler parking lot).

It is an important, multi-purpose heiau, according to historians of the place.

Rupert Rowe Sr., president of the hui, and Kaua'i Mayor Bernard Carvalho Jr. signed the agreement which addresses the malama, or care, preservation, protection and enhancement of the Kaneioluma Heiau Complex by affording stewardship to the hui under the county's Adopt-a-Park program.

The Po'ipu Beach Park Mauka Preserve, covering 11.04 acres, was created by the county in recognition



Dennis Fujimoto/The Garden Island
Rupert Rowe Sr., president of Hui Malama O Kaneioluma, and Kaua'i Mayor Bernard Carvalho Jr. greet each other following the signing of an agreement giving the hui stewardship of the Kaneioluma Heiau in Po'ipu, Friday. Looking on is Billy Kaohelauli, vice president of the hui, left, and Mauna Kea Trust, deputy county attorney. On Carvalho's desk is a bowl of ceremonial 'awa.

tion of Kaneioluma's archaeological, historical and cultural significance to Kaua'i, states the agreement.

"We need to preserve these special places," Carvalho said.

"When I visit Kaneioluma, I could feel it. It's special. This is a big step for all of us to move forward and see this incredible cultural site come to life."

This site also contains the sacred spring of Waiohai and, in the agreement, states the amount of monumental Hawaiian architecture represented here has the potential of yielding important information regarding ancient temple religion, agriculture and fishpond management.

The heiau contains extensive walled enclosures, altars, numerous bases for temple images, shrines, taro patches, irrigation ditches, a series of large fishponds, house platforms, extensive cooking areas and terracing throughout, making this complex ideal for rehabilitation, states the agreement.

Under the agreement, the hui will maintain the grounds within the boundaries of the Kaneioluma

See Heiau, A5

Heiau

Continued from A1

Heiau Complex, Po'ipu Beach Park Mauka Preserve, and restoration work is subject to plans approved by the County of Kaua'i with consultation from the Kaua'i Historic Preservation Review Commission and the state Department of Land and Natural Resources State Historic Preservation Division.

The Kaneioluma and agricultural site complex is part of a huge complex of agricultural and habitation sites ranging from Koloa town to the coast of Po'ipu, ranging from the Weliweli area westward to Kukui'ula Bay, states a report accompanying the agreement.

It further states that most of the estimated 1,000-plus features have been destroyed, the number of sites remaining being around 100.

The report further states this site complex offers the only archaeological area that is not on private land and, eventually, this complex may be the only such accessible complex on the entire South Shore of the Koloa District.

"The heiau was the principle medium through which all religious activities were manifested, and was therefore the most important representative of religion collectively in ancient Hawai'i," said Henry Kekahuna, a surveyor with more than 68 heiau to his credit, and a kahuna of note, in his presentation to the Kaua'i Historical Society in 1957.

"Such was the fundamental philosophy of the Hawaiians. All principle activities of their lives were necessarily parts of a whole, that whole being perfected in and through the heiau. Not merely was the heiau a place of worship. In the lives of the people, it also functioned as a mighty powerhouse of all spiritual life, human and non-human."

Kekahuna, in an Oct. 21, 1959 article in *The Garden Island*, said, "The Kaneioluma heiau at Po'ipu had three main sections. On the East side, there is a large sports arena where Hawaiian games such as forearm wrestling, or uma, wrestling, or hakoko, and deadly grappling, or lua, were carried on. On the South side, there is a large fishpond where special fish intended

only for the ali'i were raised. The Waiohai spring is the center of this fishpond."

In that same year, Kekahuna wrote in "A Genuinely Authentic Hawaiian Village for Kaua'i" an outline in detail on creating an authentic Hawaiian atmosphere at Kaneioluma.

"The island of Kaua'i should receive the honor of being the very first to produce the only true Hawaiian village of ancient character in the world," Kekahuna said in the outline.

"It is planned that someday the sizable tract in Waiohai, Po'ipu, Koloa that contains the remnants of the heiau of Kaneioluma, especially dedicated to tournaments of sports and combat, and also to the replenishment of vegetable food, or ho'oulu 'ai, and of fish, or ho'oulu i'a, shall be made a State Park."

"Let this great work begin at Koloa," Kekahuna said.

► **Dennis Fujimoto**, photographer and staff writer, can be reached at 245-3681 (ext. 253) or dfujimoto@kauaipubco.com.



Photo: Pictometry, County of Kauai, Oct.
2008



Photo's: Pictometry, County of Kauai. County is initiating an Executive Order transferring this piece as a cultural preserve.



The old YMCA building is to serve as the interpretive center and main entrance to the cultural preserve.



Photos courtesy of County of Kauai. Above is taken in 1960. Below, 1987

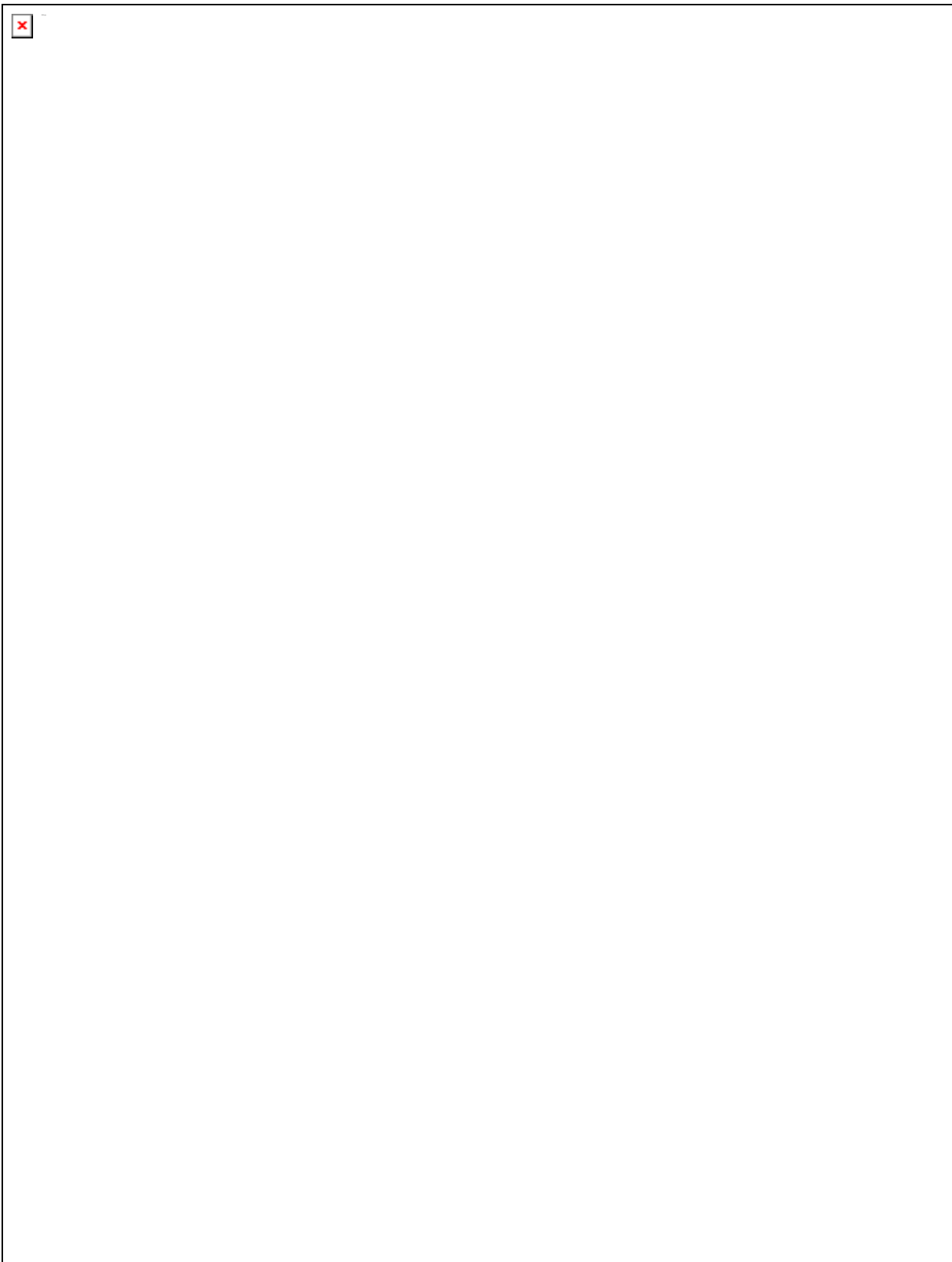


Photo: State Archives. Circa 1965.



Photo: State Archives. Circa 1955. Below: Kekahuna map overlay showing extensive modification to fishponds.



2. PROJECT SUMMARY -- Briefly summarize your project emphasizing the primary objectives and results.
(Your summary must fit in the space provided. Use at least a 10-point font.)

The Kaneiōlōuma Heiau site encompasses approximately 11 acres in Po'ipū, Kaua'i, and has been documented as an extensive and significant historic heiau (ancient temple or sacred place) and makahiki grounds (sporting arena), which is largely intact but is in need of significant rehabilitation. The site is currently surrounded by dense vegetation and is well-secluded from the general public. It has been studied by historians, archeologists and Hawaiian cultural practitioners for more than a century.

The County of Kaua'i seeks funding to complete a master plan of the parcel and to create some educational pieces regarding the historic and cultural significance of the site. Once complete, the master plan would facilitate the rehabilitation of the site, integration with adjoining Po'ipū Beach Park, and opening to the general public for viewing and enjoyment.

The Master Plan would include:

- Survey of site
- Review and update (if necessary) of cultural asset & historical documentation
- Po'ipū Beach Park integration plan to include review of access, parking and necessary support facilities
- Study possibility of acquisition of adjacent parcels not owned by the County, and their integration into the overall plan
- Rehabilitation plan for cultural assets
- Drainage/Engineering plan for parcel and Po'ipū Beach Park

Educational pieces to be developed include:

- Website
- Brochures
- Signage

3. PROJECT DESCRIPTION AND BUDGET

Applicants are strongly encouraged to provide answers in the spaces provided.

- A. Describe the historic resources affected by the project, including whether they are listed in the National Register of Historic Places and/or designated at the State or local level. Please explain how this project will aid in the preservation of the resources listed.**

The Kaneiōlōuma Heiau complex is considered sacred to the Hawaiian culture and an important historic landmark to the residents of Kauai. Currently under the jurisdiction of the County of Kauai and known as the *Poipu Beach Park Mauka Preserve*, the stewardship group *Hui Malama O Kaneiōlōuma* has been caring for the site in the absence of a long-range plan for its rehabilitation and perpetual care.

This unique complex has been studied by eminent scholars for more than a century. Through their study, detailed maps and descriptions have been compiled, creating an impressive body of work that outlines how the site was used by ancient Hawaiians.

There are three components to this complex: religion, agriculture and aquaculture (fish ponds). This site also contains the sacred spring of *Waiohai*. The amount of monumental Hawaiian architecture represented here has the potential of yielding important information regarding ancient temple religion, agriculture and fishpond management. Extensive walled enclosures, alters, numerous bases for temple images, shrines, taro patches, irrigation ditches, a series of large fishponds, house platforms, extensive cooking areas, and terracing throughout make this complex ideal for rehabilitation.

The site has been nominated for the Historic Register by the Kaua'i Historic Preservation Review Commission.

The Master Plan that will be created through this project will provide the roadmap for the rehabilitation of the site and its reopening to the general public as a cultural and educational resource. In addition to the Master Plan, a portion of the grant funds will be used to create educational pieces, including a website, printed material and signage, which will aid in the overall plan of creating public access and insuring appropriate interaction between the public and the heiau.

B. Project Objectives

- **How will the proposed project promote heritage tourism in the community and lead to the preservation of its historic resources?**

Sites of this cultural and historic importance and magnitude are rare on Kaua'i – even throughout Hawai'i. What makes this site especially significant is the fact that most of the original building materials for the various structures remain, and need only to be rehabilitated according to the site's original design.

Extensive research and documentation has already been completed regarding the history and use of the site, and its importance as a cultural asset has been recognized by the State's Office of Hawaiian Affairs, the State Historic Preservation Division, and the County's Historic Preservation Review Commission. It is located adjacent to one of the island's most popular beach parks, utilized by hundreds of thousands of residents and visitors throughout the year.

Currently, the site is secluded and protected by a perimeter of thick vegetation, and is virtually unknown to anyone unfamiliar with the area. Through the master planning process, the County and its partners seek to create an actionable plan to open this resource so that it can be experienced by the general public. This is a unique opportunity to share an authentic piece of Hawaiian cultural history in the way that it was originally constructed.

A thoughtful and well-executed master plan can serve as a model for rehabilitating and displaying other precious cultural and historic resources on Kaua'i.

- **Describe how the project meets the goals of the local or statewide preservation plan, heritage tourism plan, or other plan(s) that address heritage tourism, cultural resources, and preservation. Identify the specific goal(s) and plan(s) and state when they were developed and adopted by the community.**

Kaua'i's **Tourism Strategic Plan** (adopted in 2006) includes the following vision:

Tourism on Kaua'i will:

- Honor the people and heritage of Kaua'i
- Support and enhance the quality of life for residents
- Value and perpetuate the natural and cultural resources of Kaua'i
- Engender mutual respect and partnership among all stakeholders, including future generations
- Support a vital and sustainable economy
- Provide a unique, memorable and enriching visitor experience

Further, of the 28 strategies outlined in the Plan, two of the top five priority strategies were:

1. *Supporting the development and promotion of community-driven programs that reinforce the unique sense of place of communities*
2. *Increasing awareness of the Hawaiian culture among residents and the visitor industry*

Another of the 28 strategies states: *Support the inventory and designation of historic and cultural sites by levels of interaction desired with the community. Promote these sites appropriately and, for those sites where we encourage visits, provide appropriate interpretive signage.*

Another strategy reads: *Support the inventory and designation of historic and cultural sites by levels of interaction desired with the community. Promote these sites appropriately and, for those sites where we encourage visits, provide appropriate interpretive signage.*

The County's **Comprehensive Economic Development Strategy (CEDS)**, adopted in 2005, includes "Arts and Culture" as one of six (6) industry clusters targeted for growth. Two of the priority projects listed under this cluster are: 1. *Establish community-based, experiential and cultural learning centers on Kaua'i*; and 2. *Acquire, rehabilitate, adapt and re-use existing historic facilities*

This heiau site is also identified on the **Kaua'i County General Plan** Kōloa-Po'ipū-Kalāheo Planning District Heritage Resources Map. The General Plan calls for the resources on these maps to be conserved during the development process.



STATE OF HAWAII
OFFICE OF HAWAIIAN AFFAIRS
711 KAPI'OLANI BOULEVARD, SUITE 500
HONOLULU, HAWAII 96813

July 27, 2009

Mr. Rupert Rowe
4780 A Iiwi Road
Kapaa, HI 96746

Aloha e Rupert,

I'm writing to you in support of the rehabilitation of the Kanciolouma Heiau Complex, Poipu Beach Mauka Preserve. Over the past seven years, I've been aware of this Heiau and your efforts with Billy Kaohelaui'i to preserve this unique complex and continue to be amazed, as I learn more of its history. As you so often quote, *"the past will become the future and the future will become the present."* It is this present I would like to address today.

The stewardship agreement with the County of Kaua'i is an important step, as it sets in motion for all Counties in Hawai'i the building blocks necessary for assuming our cultural and spiritual responsibilities to sacred sites located on County property. Both the Kaua'i County Administration and Kaua'i County Council have my full support to make this a reality. I'm also aware the County of Kaua'i has taken positive steps towards nominating this Heiau Complex to the National Register of Historic Places and commend their efforts in doing so.

It is very fortunate that Henry Kekahuna spent so much time recording this complex in 1959. He has not only given us a detailed map, he has written extensively on its preservation, leaving us with a clear blueprint to follow. Nowhere is this more evident than the current work conducted with Bishop Estate and Billy Fields. Using Henry Kekahuna's material, two large Heiau have been repaired, transforming the landscape in such a way we can be proud of. When the Kanciolouma Complex is repaired, our experience at Poipu Beach Park will be enriched culturally and spiritually beyond measure. My understanding is that Billy Fields has been very supportive of this project and is even willing to work on Kanciolouma.

My fellow Trustees are already aware of your group's endeavors and I shall continue to keep them updated..... In the meantime, I wish the Board of Directors and volunteers of Hui Malama O Kanciolouma the very best.....

A handwritten signature in dark ink, appearing to read "Donald B. Cataluna".

Donald B. Cataluna
Trustee, Kaua'i & Ni'ihau
Office of Hawaiian Affairs



STATE OF HAWAII
OFFICE OF HAWAIIAN AFFAIRS
711 KAPOLANI BOULEVARD, SUITE 500
HONOLULU, HAWAII 96813

July 20, 2009

Mr. Rupert H. Rowe
4780 Iwi Road
Kapa'a Kaua'i 96746

Aloha Rupert,

Rupert H. Rowe
HAPPY NEW YEAR 2010!

I am writing to you today to show my support for the work you folks have been doing in caring for Kaneioulouma Heiau in Koloa on the island of Kaua'i. I know the road has been tough but I believe you folks have made great strides in not only indentifying Kaneioulouma Heiau but also sharing it with the public and especially the Kaua'i County Council.

Making others aware of our sacred sites and sharing with them the importance of these sites give us strength to move forward knowing that we are doing what needs to be done. A main focus of OHA's mission is to "... better conditions for our people". By caring for the "spiritual" as well as the physical, we can do just that. Kaneioulouma Heiau has managed to bring folks together not just physically, but spiritually as well, in terms of joining folks together and connecting to our Kūpuna and their legacy which they have left for all of us.

My fellow Trustees of the Office of Hawaiian Affairs are aware of your progress and I will keep informing them of the steps you are taking to protect and hopefully restore Kaneioulouma Heiau. Mahalo nui and please let me know if there is anyway we can help.

Aloha nui,

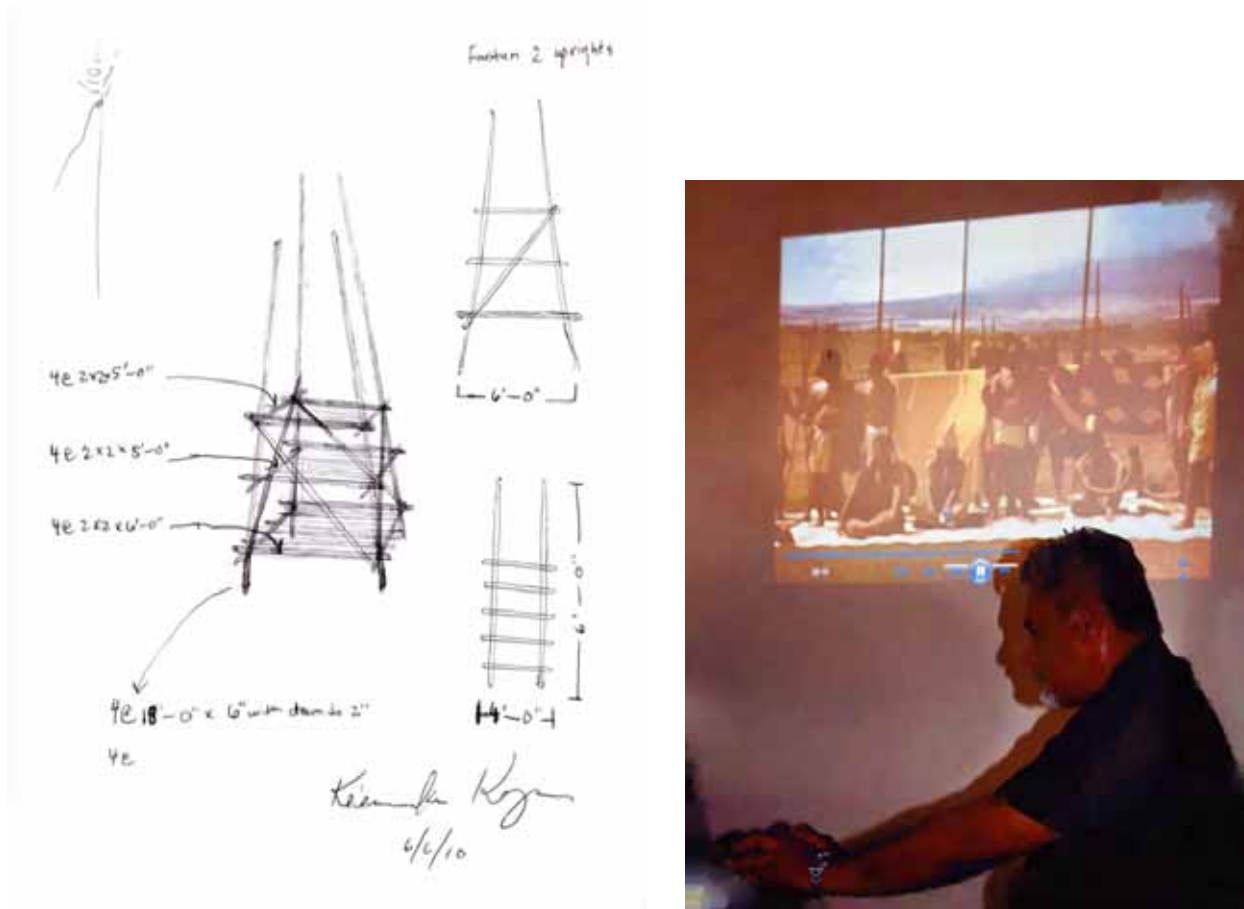
Robert K. Lindsey, Jr.
Robert K. Lindsey, Jr.
Office of Hawaiian Affairs
Trustee - Hawai'i Island



The heiau of Hapai Ali'i and Ke'eku, Keauhou, Kona. 2009. Photos provided by Billy Fields.



photos: 2010, provided by Ke 'eumoku Kapu. Above is Pu'u Koholā Heiau, below is Mailekini heiau



Another principle consultant is Ke 'eaumoku Kapu with the Pu'u Koholā Heiau National Historic Site, Kawaihae. In 2006 an earthquake severely damaged Pu'u Koholā and Mailekini Heiau prompting a three year repair effort involving the training of numerous masons along with all the ceremonial protocols necessary. Now completed, this model of heiau rehabilitation with the support of National Park Service serves to illustrate the massive scale of which heiau repair can now be accomplished.

Shown in the photograph is Ke 'eaumoku making a presentation to Mayor Bernard Carvalho on June 6, 2010, outlining all the various aspects of heiau rehabilitation. He also presented Hui Malama O Kaneiolouma and the Mayor a special invitation to attend the International 'awa ceremony held at Pu'u Koholā Heiau in August.



Photo: J. VALDEZ, June 21, 2010

POHAKU KII AT TWILIGHT

Photo: J. Valdez, June 21, 2010

On the horizon for Hui Malama O Kaneioulouma is to stabilize the Complex in preparation for additional mapping which will establish the proper base line data required for the Preservation Plan. Also, work on the nomination as a National Historic Site and the Executive Order continues.

“The past will become the future and the future will become the present”

Rupert Rowe

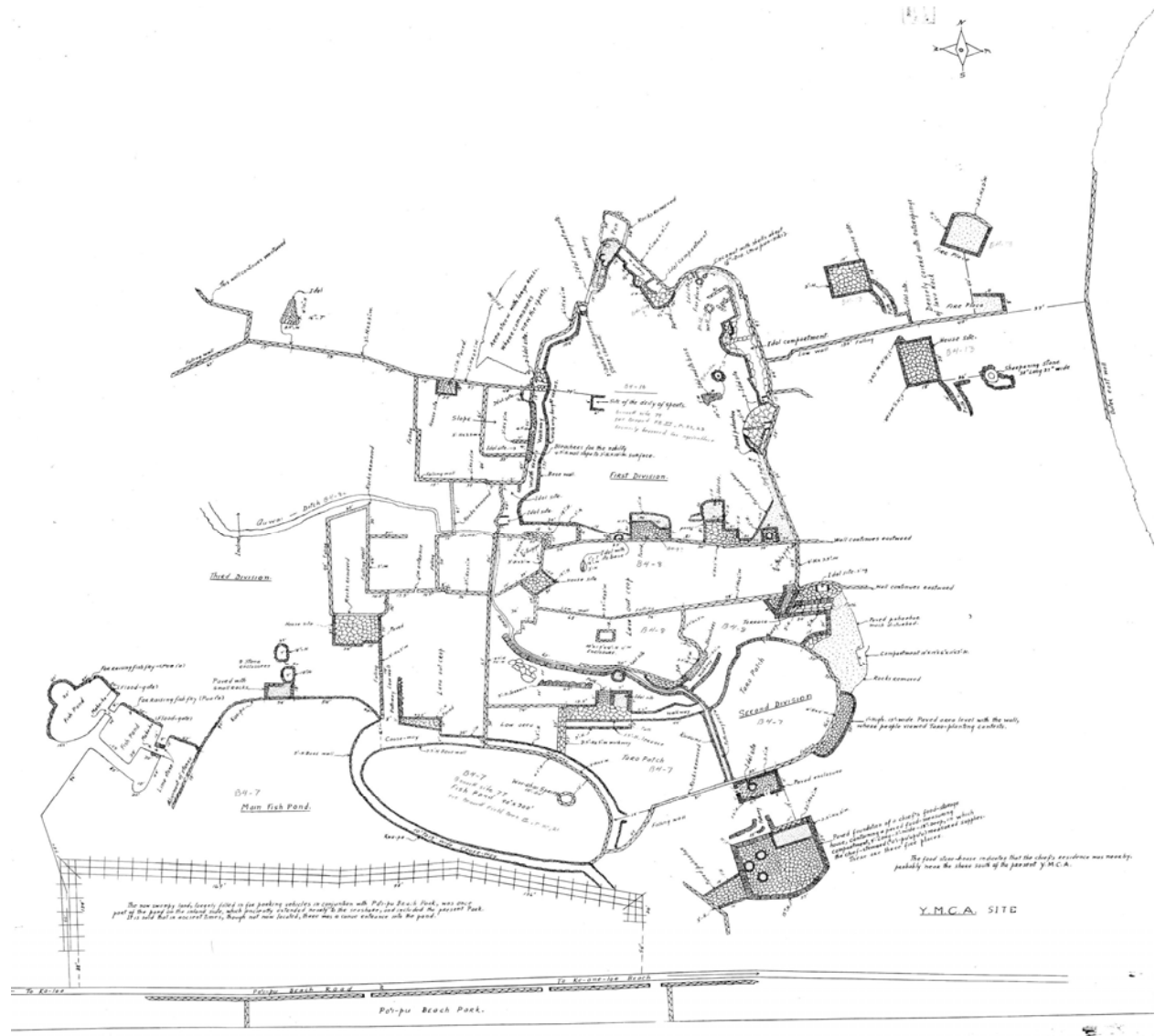
“People really need to go back to the heiau, it’s so fundamental to who we are as a culture”

Billy Kaohelaui’i

RESPECTFULLY SUBMITTED,

RUPERT ROWE

BILLY KAOHELAULI'I



Bishop Museum: Henry Kekahuna map, 1959.

This overview has been researched and written by Randy Wichman with the assistance of Hui Malama O Kaneiolouma and the County of Kauai. Any errors are mine alone.

