

**RES22-192  
Testimony**

**MISC. COMM. 386**

COUNCIL

## **COUNCIL Meeting**

Meeting Date: Sep 7, 2022 @ 10:00 AM

Support: 1

Oppose: 0

I wish to comment: 0

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Representing: Self	Position: Support	Submitted: Sep 7, 2022 @ 09:01 AM

To HONORABLE MEMBERS OF THE BOARD,

As a constituent and the Director of Kingdom Pathways, I am writing today in strong support of Resolution 22-191, *"Affirming the official place name of Kū'ilioloa Heiau. Located with the Poka'i Bay Beach Park in Wai'anae and requesting the City Administration to designate the name and install appropriate signage officially."*

This Wahi Pana (sacred site) served the kaiaulu (community), navigators, fishermen, our chiefs, and ali'i over significant period of time. Below is a brief run through of this timeline.

In the 11th century, Lonoka'eho left for Hawai'i from Taputapuātea. Lonokaeho traveled to the leeward side of O'ahu. He took notice of Kane'ilio (Kane's dog) Point near Nene'u (the ancient name of Poka'i). He realized that this was an excellent area for a heiau. He traveled back to Laniakea and Kapukapoakea, took some of the original stones he brought with him from Ra'iātea, and transported them to Kane'ilio. Upon completing this heiau, it was given the name "Kū'ilioloa." Kū'ilioloa was a kupua, a demigod, who could assume the form of a man or dog. He was a protector of travelers. (Clark, Hawai'i Place Names) The name of the point, Kane'ilio, incorporates the god, Kāne. One of the major functions of this heiau is navigation which incorporates the realm of Lono through the clouds and the heavens. (*Nupepa Kuokoa Oct. 9, 1896*) (McAllister 1933:10-11)

April 29, 1795 Kalanikūpule, the King of Oahu at Nuuanu, were invaded by the army of Kamehameha Nui, the conquered Oahuans were driven from their homes, their lands seized and divided amongst the people of Kamehameha. The despoiled people in large numbers fled to Waiānae and settled there. They were to preserve the folk-lore of their homeland, Oahu, the exiled high class priests or kahunas founded a school at Poka'i Bay for instructing the youth of both sexes in history, astronomy, navigation, and the genealogies of their ancient chiefs and kings.

From 1816 to 1829, High Chief Boki, brother of Kalani'moku, was governor of O'ahu, and from 1824-1829, caretaker of the lands of Kamehameha II (*Chamberlain Ms.: 672*). In the 1830s of Governor Boki's lands mentioned that "on Kane'ilio Point stood Kū'ilioloa Heiau, Waiānae's ancient temple by the sea" (*Scott 1968:793*).

In 1819 after Kamehameha I had passed Liholiho was the King, as Queen Regent Ka'ahumanu had as much authority and power governing the islands as her stepson. She played a major role in abolishing the worship of the old god's (ancient religion), breaking the 'ai kapu laws that prohibited men and women from eating together and barred women from eating certain foods. She also placed restrictions on chiefs who demanded large amounts of fish from poor subjects as taxation.

March 1832 political changed took place Chief Boki left in pursuit of sandalwood. The governess Madam Boki was removed. Kaahumanu, under Kuakini was appointed governor. (Missionary Herald V. 28 1832 pg. 93)

In the Mahele 1848, King Kamehameha III claimed the Ahupua'a of Wai'anae as crown lands (Indices of Awards 1929:28).

Chief John Papa 'I'i wrote that a female chief by the name of Kaneiakama, who was famous for her skill in chanting, had been given Wai'anae by Ka'ahumanu, who in turn had received it from her husband, Kamehameha Nui. ('I'i1969:26)(Kuokoa, 7/17/1869, p. 1)

In 1906 the Wai'anae Sugar Company, J.M. Dowsett purchased land from the government but Kane'ilio Point was not included in the purchase which the heiau was located it then reverted back to the Territory of Hawai'i (Royal Patent Grant 5009)

In 1931, the Territory then issued an order to set aside this area for Park purposes under the management of the City and County of Honolulu (Governor's Executive Order No. 453) which still stands till today.

In 1954 Ku'ilioloa Heiau had been semi-destroyed by Army during World War II the foundation stones were still intact (*Site 153. Kuilioloa heiau, on the extreme tip of Kane'ilio Point. McAllister Archaeology of Oahu p 113.*)

1979 the reconstruction and Archaeological surveying and plans began with the help of the Bishop Museum, Royal Order of Kamehameha, Fred Cachola with the sponsorship of the Wai'anae Hawaiian Civic Club and financially supported by the Model Cities Program (Honolulu Advertiser Saturday August 2, 1975).

The kuleana has been entrusted into the City and County of Honolulu and the Wai'anae Community would not ask for a rededication, instead we are affirming the name Ku'ilioloa Heiau as it has been already documented and told through by many of our Kupunas, Kahu, Alaka'i and the rich history of the heiau being handed down by our Kings and Queens and onto the Wai'anae community.

Respectfully,

*Carmen Guzman-Simpliciano*

Executive Director of Kingdom Pathways