



Kupuna Arline Eaton
“Stories of This Place” ‘Ewa-Pu‘uloa
Keone‘ula Elementary School
10-11-2008

I. Introductions

- A. Kani o ka Pū**
 - E Hō Mai oli (chant)
 - Pule
 - Pūpū a ‘o ‘Ewa mele (song)

- B. Introduction of ‘ohana**
 - Kalani Apana
 - Ku‘uwainani Eaton
 - Kanani Eaton-Hao

II. Nā Wahi Pana – How ‘Ewa was named? Presented by Kalani Apana

- The moku (district) ‘o O‘ahu
- Ka moku (district) ‘o ‘Ewa

- A. Two gods walking from Kona (Honolulu) towards the west side, stopped on Red Hill and looked upon this area. They saw that it was very abundant and decided to mark this district.**
 - 1. They flung an ‘ili‘ili (stone pebble) and watched to see where it would land. It curved or flew crooked and landed in the Kahe point area in Wai‘anae. ‘Ewa means crooked.**

- B. There are five large sections (moku) on O‘ahu and they are: 1) ‘Ewa 2) Wai‘anae 3) Waialua 4) Ko‘olauloa 5) Ko‘olaupoko 6) Kona**

- C. ‘Ewa is the largest moku (district) of O‘ahu and there are thirteen Ahupua‘a (land divisions) within the ‘Ewa moku. Moku ‘Ume‘ume (Ford island) which lies in Waimomi (Pearl Harbor) is where the annual Makahiki festival was held. These are the thirteen Ahupua‘a:**
 - Hālawa (curving)=curves into Waimomi (Pearl Harbor)
 - Aiea=was known for its thatching and fire making shrubs
 - Kalauao (the multitude of clouds)=ao (clouds) and ua (rain), area near Pearl Ridge
 - Waimalu (sheltered waters)=many waters that flow into Waimomi, was also one of the first sugar plantation towns

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('Ewa moku continued)

- Waiau (swirling waters)=near the electric plant
- Waimano=in Pearl City
- Manana=known as Pearl City
- Waiawa (bitter waters)
- Waipi'o
- Waikele (muddy waters)
- Hō'ae'ae=above Waipahu
- Honouliuli=Laulaunui, known for its Lo'i Kalo (taro patches)
- Pu'uloa=the only Ahupua'a that does not extend from the mountain to the sea

III. Ahupua'a 'o Pu'uloa Presented by Ku'uwainani Eaton

- A.** Pu'uloa (long hill) has no direct reference, although sometimes the name of a specific area could reference the physical characteristics of the people who live there.
- 1.** Pu'uloa is on the southeast side of Honouliuli and fronts Waimomi.
 - There are many estuaries that flow into this area.
 - 2.** Kapāpule is a Loko i'a (fish pond) that was destroyed when Waimomi was dredged.
 - There was a variety of i'a (fish), manō (sharks) and nai'a (dolphins).
 - 3.** It is also known for its i'a hāmau leo, the oysters that need to be gathered in silence or else the waters would ripple and the oysters would hear.
 - 4.** Ka'ahupāhau was the shark goddess that was friend and protector of the people of Pu'uloa.
 - My Tūtū was raised in Keahi, Pu'uloa and in Kūpaka.

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IV. A Little Bit About This Area Presented by Arline Eaton

A. My name is Arline Wainaha Ku'uleialoha Nakihei Brede Eaton

1. I was born at a Lū'au (party) at 1030 Kapalama Street near Bishop Museum.
2. When I was born I was Hānai or given to my aunty Jenny Brede and William Brede who lived at 1508 Kalihi Road, near the H1 freeway, one block down from School street. I was wrapped, put in a porcelain pot and taken home.
4. Two or three days later, I began coughing. I was taken to a doctor who told my parents that I had hāno (asthma). It was decided to take me to my Tūtū Mama and Tūtū Papa Kealoha who lived in Keahi (Iroquoise pt).
5. I come from the genealogical line of Liloa and Kamehameha, both on my paternal and maternal side of my biological parents.
6. Only my family and Mekia (Major) Kealaka'i (the second bandmaster of Hawai'i lived here.
7. We were children, my friend and I when we would 'au'au kai (swim). We were playmates who lived in this area.

B. I lived in two different worlds

1. While living here in Pu'uloa, I lived in a Hale Pili (grass shack), two hale pili. One to eat in, it was open on all sides. The other was to sleep in.
2. There were no running streams into this area.
3. My Tūtūman was a lawai'a (fisherman), there was no ka'a (car) for transportation, only the wa'a (canoe). He would walk all the way up the mauna (mountains). He would carry a great big 'eke (bag) on his shoulder and he would be gone 2-3 weeks sometimes a month. Going up was easy, but coming down. It was heavy, but that's how we got water. There was no icebox. We would put things in the ipu (gourd),

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shut tight, dig a hole in the one (sand) and bury it. The water would keep it cool.

4. Sometimes my Tūtūman was unable to go up mauna. Tūtū Mama and Tūtū Papa would take the 'eke and go down to the edge of the kai (ocean) right where the sand meets the water and put our 'eke in. Half of the ipu fills with sand but water too. I give it to my Tūtū, she would boil the water, drain and strain it, put in 'eke and put in one. That's how we got our water. Fresh water, imagine going to kula (school), the water in different. I would take my own water to kula.

C. Talking About My Family

1. Mekia (my friend) and I loved to play. He would come to my house, "Hui, ua hele ana 'oe i ke kai?" Let's go swimming.
2. I would tell him, "shh." Because when I got up I would pule (pray), ate, washed face and I had to make lei hulu (feather lei). I made these lei when I was about 4 1/2 years old. You make these lei one strip at a time, not 1-2 day or weeks but may be 1-2 years. Tūtū couldn't see that well, she wouldn't know if I made it fast. Ua pau (finished) I would give to her. She was so nice, she felt it and, "Aue, aue no ho'i, she would feel the lumps. I had to take it all off and do it again. I learned that, "Anytime I do something, do it right the first time." I teach the children this. If you run your down them and nothing comes off, you know you did a good job. There are different ones, the stitching done lovingly. My friend waited for me, when pau now we could go 'au'au kai.

D. As Young As I Was I Was Taught How To Fish

1. First I learned how to pick limu (sea weed). The limu were up to the knees, where the water brought them up. Not like this anymore. It was clean and fresh, sometimes smelly, but never got sick. We would pick it up and throw back into the ocean.

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2. Before coming home, we went holoholo (cruising). I was about 5 or 6 years old and Mekia was about 2 or 3 years older than me. He was good at fishing, but my thing was getting the he‘e (octopus). You have to have the “knack” to know how to get this. After you get the he‘e, you get the limu. We share when we pau.
3. There are certain areas on ‘Ewa Beach road where the he‘e is underneath the rocks, you need to be careful, because they bite. They like the Leho (snail), they’ll come out, and you grab it, bite the tooth, take off and put on arm. You don’t put in bucket it’ll escape. When I get home Tūtū prepares it.
4. Getting limu and ‘opihi was easy to get at and hā‘uke‘uke, but wana is hard to work with. You can get hurt seriously. I was lucky because I never saw a doctor; my Tūtū was the kauka (doctor). He used Hawaiian medicine for me. Until kula, I cried wondering who this doctor was looking at me.

E. The Lo‘i in the area

1. We had the dry kind (kalo), good if you know how to eat, other people like other kind kalo. The dry kind is harder and has a rough taste.
2. My Tūtū would go up Laulaunui. The Kepanī (Japanese) could speak Hawaiian. They would give poi and we gave i‘a (fish). We shared, nothing with money. Never greedy. We only got what we needed. One for us and one for Mekia. 1 or 2 more if we traded for kalo.

F. Keahi in Pearl Harbor

1. This is where Liholiho made his summer home, hale pili.
2. Kealakai (further down) and Keone‘ula (Hau Bush).
3. Tutū Mama’s cousin, Annie Na‘auao married Fred Robins who was the lighthouse keeper at Barbers Point. Their keiki (children) played with us. My Tūtū would make a pū‘olo (food wrapping) and we would take to aunty. She would let us have lunch and give us something to bring home. We

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never thought of how far it was, but it was 8 miles down and back. Never had certain things like the bus. Now things are too far, we need to drive. But what I had was a pot of gold.

G. Wet lands in this area

1. I would go in their with Mekia with my long hair braided. This was my telltale, but I was too young to know. I wasn't supposed to go swimming sometimes. We would take off our clothes and go swimming. We didn't need to worry because we could come in and dry off. But when I got home Tūtū would feel my hair, the top was dry, but the bottom was wet, "Aue no ho'i." When I go 'au'au kai, I cannot lie. I would have to work a little longer on my lei hulu. You can't hide anything from your mama, she knows. There are many stories.

H. Open for Questions???

- The house that I was born at is still there today.
- I still live on 'Ewa Beach Road, I'm used to the area and its close to the ocean.
- I'm not afraid of sharks. Sometimes I'd be on a boat and the shark was bigger then the boat but it doesn't do anything.
- I worked with the legislature to get the names changed back to the Hawaiian names, also working with the Hawaiian Civic Clubs.
- I helped name the streets in Iroquoise Point, some streets were named after helu (numbers) and others were after manu (birds). I couldn't finish naming the streets because I was sent to Japan for the Telephone Company to run the cable.
- I would teach the military officers 'ukulele, memories. They still come to visit me at school.
- Leis laid on hat, easy to work on if flat, not too flat. Some feathers are real like the peacock. I made a lei for every single color, these were the left over feathers like a rainbow. For some I used the rooster feathers, from the back of the tail. My Hunona (daughter-in-law) helped make this one for my son when he danced hula for Kanaka'ole in Hilo.
- Picture here tells of different flowers of different islands. Many didn't know that we had many of these.

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- Near Hoakalei we had the lehua. For the Hoakalei foundation we'll be working with children, the area community and the people outside, to come and teach them and to do crafts with them.
- This place might look dry, but plants can grow anywhere. If you took a plant from this area up mauna it would die, and plants from mauna would die down here. It needs to get used to the area.

Mahalo to Kupuna Eaton and her 'Ohana for Sharing their Mo'olelo

Hoakalei Cultural Foundation
www.hoakaleifoundation.org

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