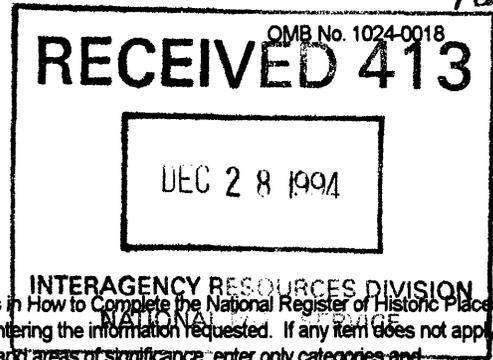


United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
REGISTRATION FORM



This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "X" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Kukaniloko Birth Site (Boundary Increase)

other names/site number Kukaniloko Birthstones; 50-80-04-218

2. Location

street & number Waialua side of Kaukonahua Gulch (North Branch) not for publication

city or town North of Wahiawa Town vicinity

state Hawai'i code HI county Honolulu code 003 zip code 96886

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this  nomination  request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property  meets  does not meet the National Register Criteria. I recommend that this property be considered significant  nationally  statewide  locally. (  See continuation sheet for additional comments.)

Kristen Alue DEC 16 1994  
Signature of certifying official Date

State or Federal agency and bureau

In my opinion, the property  meets  does not meet the National Register criteria. (  See continuation sheet for additional comments.)

Signature of commenting or other official Date

State or Federal agency and bureau

4. National Park Service Certification

- I, hereby certify that this property is:  
 entered in the National Register  
 See continuation sheet.
- determined eligible for the  
National Register  
 See continuation sheet.
- determined not eligible for the  
National Register
- removed from the National  
Register
- other (explain): \_\_\_\_\_

[Signature] Signature of Keeper Date of Action 2/9/95

**5. Classification**

**Ownership of Property**

(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

**Category of Property**

(Check only one box)

- building(s)
- district
- site
- structure
- object

**Name of related multiple property listing**

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

**Number of Resources within Property**

Contributing	Noncontributing
<u>    </u>	<u>    </u> buildings
<u>  1  </u>	<u>    </u> sites
<u>    </u>	<u>    </u> structures
<u>    </u>	<u>    </u> objects
<u>  1  </u>	<u>    </u> Total

Number of contributing resources previously listed in the National Register   1  

**6. Function or Use**

**Historic Functions** (Enter categories from instructions)

Cat:     OTHER      
    RELIGION      
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Sub:     Cultural/Traditional Sacred Site      
    Ceremonial Site      
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**Current Functions** (Enter categories from instructions)

Cat:     OTHER      
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Sub:     Cultural/Traditional      
    Sacred Site      
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**7. Description**

**Architectural Classification**

(Enter categories from instructions)

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**Materials**

(Enter categories from instructions)

foundation \_\_\_\_\_  
 roof \_\_\_\_\_  
 walls \_\_\_\_\_  
 \_\_\_\_\_  
 other \_\_\_\_\_  
 \_\_\_\_\_

**Narrative Description**

(Describe the historic and current condition of the property on one or more continuation sheets.)

**8. Statement of Significance**

**Applicable National Register Criteria**

(Mark "X" in one or more boxes for the criteria qualifying the property for National Register listing)

- A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield information important in prehistory or history.

**Criteria Considerations**

(Mark "X" in all the boxes that apply.)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or a grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

**Narrative Statement of Significance**

(Explain the significance of the property on one or more continuation sheets.)

**9. Major Bibliographical References**

**Bibliography** (Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

**Previous documentation on file (NPS)**

- preliminary determination of individual listing (36 CFR 67) has been requested.
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey  
# \_\_\_\_\_
- recorded by Historic American Engineering Record  
# \_\_\_\_\_

**Areas of Significance**

(Enter categories from instructions)

- ARCHAEOLOGY - Prehistoric
- ETHNIC HERITAGE - Native Hawaiian
- SOCIAL HISTORY
- POLITICS/GOVERNMENT
- RELIGION

**Period of Significance**

c. 1300 AD or before to present

**Significant Dates**

1797, 1925, various

**Significant Person**

(Complete if Criterion B is marked above)

- Kapawa
- Ma'ilikukahi
- Kakuhihewa
- Kalani-manuia
- Others

**Cultural Affiliation**

Native Hawaiian

**Architect/Builder**

N/A

**Primary Location of Additional Data**

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:  
\_\_\_\_\_

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**10. Geographical Data**

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**Acreage of Property** 5 acres

**UTM References**

(Place additional UTM references on a continuation sheet) - Based on "Old Hawaiian Datum" and "International Spheroid 1909"

Zone Easting Northing  
1 4 599510 2378685

Zone Easting Northing  
3 \_\_\_\_\_

2 \_\_\_\_\_

4 \_\_\_\_\_

\_\_\_\_ See continuation sheet.

**Verbal Boundary Description**

(Describe the boundaries of the property on a continuation sheet.)

**Boundary Justification**

(Explain why the boundaries were selected on a continuation sheet.)

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**11. Form Prepared By**

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name/title \_\_\_\_\_ Staff

organization \_\_\_\_\_ Historic Preservation Division, State of Hawai'i date March 15, 1994

street & number \_\_\_\_\_ 33 S. King Street, 6th Floor telephone \_\_\_\_\_ (808)587-0011

city or town \_\_\_\_\_ Honolulu state \_\_\_\_\_ Hawai'i zip code \_\_\_\_\_ 96813

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**Additional Documentation**

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Submit the following items with the completed form:

**Continuation Sheets****Maps**

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **sketch map** for historic districts and properties having large acreage or numerous resources.

**Photographs**

Representative **black and white photographs** of the property.

**Additional items**

(Check with the SHPO or FPO for any additional items)

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**Property Owner**

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(Complete this item at the request of the SHPO or FPO.)

name \_\_\_\_\_ State of Hawai'i, Division of State Parks, Department of Land and Natural Resources

street & number \_\_\_\_\_ 1151 Punchbowl Street, Rm. 310 telephone \_\_\_\_\_ 587-0300

city or town \_\_\_\_\_ Honolulu state \_\_\_\_\_ HI zip code \_\_\_\_\_ 96813

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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Section 7 Page 1

Kukaniloko Birth Site  
name of property

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Kukaniloko, a celebrated place set aside for the birth of high ranking chiefs and chiefesses, is today marked by a concentration of 180 large stones scattered over an area of approximately half an acre (Site Plan). Lying north of Wahiawa town in the central plains of 'Oahu, the site is encircled by coconut and eucalyptus trees, creating the image of an oasis in the surrounding pineapple fields. The site can be reached by a dirt road, approximately 1,000 feet long, that heads west from the major intersection of Kamehameha Highway and Whitmore Road (Vicinity Map).

Most of the 180 basalt stones comprising the site are large, highly weathered, and deeply imbedded in the red soils that characterized the central 'Oahu Plains. On average, the exposed boulders measure 1.05 meters in length, 0.66 meters in width and 0.26 meters in height. No particular pattern is apparent in their arrangement and, with the exception of a few recently moved stones, it is unclear which are part of a natural concentration of boulders and which may have been intentionally placed in their present configuration. Weathering has left the boulder surfaces smooth and created a number of distinct surface features in many such as bowl-like depressions, concavities of various shapes and series of grooves and ridges. Some observers suggest that these features, while showing no signs of being intentionally modified by humans, may have been worn or enlarged by repeated use of the stones during ceremonial events (Newman 1972).

Petroglyphs have been recorded on two of these boulders (Henry, Walker and Rosendahl 1992:18). On one boulder, measuring 1.50 by 1.30 meters and 1.10 meters tall, four human figures and a number of arches and concentric circles have been carved on the southern and western faces of the boulder. Of these, two figures appear to be wielding spears. On the other boulder, an elongated one measuring 2.30 by 0.75 meters and 0.50 meters tall, a set of concentric circles were incised on the upper, flat surface of the boulder. The vertical facings of this stone are dissected by a striking series of weathered grooves. Scratches, names and other characters mark a number of other stones but all appear recent in origin.

This concentration of stones is the only tangible remains of what was a much larger religious complex called Kukaniloko. The complex once included the *waihau heiau* of Ho'olono-pahu, a site to house the sacred drums (*pahu*) that announced the birth of a chiefly child and an unknown number of other features needed to perform the appropriate rituals and to support those attending to the birth. Despite the destruction of portions of the complex, the association between these boulders and those events and individuals that made Kukaniloko famous, continues to be reconfirmed and commemorated by Hawaiians who visit the site and occasionally leave offerings.

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Kukaniloko Birth Site  
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The boulder arrangements appear to have changed little from the time the site was first set aside and protected by fencing over 85 years ago. Vandalism has left marks on some of the stones and probably remains the largest threat to the integrity of the site. Owned by the State of Hawai'i, these boulders and the surrounding 4.5 acres are currently being protected and managed by the Division of State Parks, Department of Land and Natural Resources.

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Section 8 Page 1

Kukaniloko Birth Site  
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**Significance**

Along with Holoholoku on Kauai, Kukaniloko is one of only two places known to have been specifically designated for the birth of high ranking children (Kamakau 1865, Aug. 5; 1991:38). Kukaniloko is particularly celebrated in recorded traditions as it is repeatedly called upon in commemorating the life-histories of important paramounts in the chiefly lines of 'Oahu. In ancient Hawai'i, genealogical descent from the gods gave chiefs their lofty status and, hence, established their right to be leaders of society. Birth within the ritual setting of Kukaniloko served to legitimize this genealogical descent and their godly status was further enhanced if the rituals and prohibitions performed at birth were completed successfully. The 'Oahu and Kauai chiefly lineages were traditionally known for their antiquity and purity and chiefs from Hawai'i and Maui were said to have sought greater prestige for their off-spring by marrying those who had strong ancestral ties to exalted lineages. Some have speculated that Kukaniloko on 'Oahu and Holoholoku on Kauai helped maintain the coveted purity of these genealogical lines and, as such, the significance of Kukaniloko and the events that took place there reach far beyond the island of 'Oahu.

The significance of Kukaniloko is further demonstrated by its function as a *puuhonua* and its inclusion in the telling of epic tales or legends whose major characters or events do not otherwise center on Kukaniloko. In an 1869 newspaper article, John I'i lists Kukaniloko as one of the *puuhonua* or places of refuge for those seeking asylum in times of conflict or facing punishment for breaking prohibitions (*kapu*) (I'i 1869, June 5; 1959:138). In the romance authored by Haleole and entitled *Laie-i-ka-wai*, the twin sister of the heroine is given, at birth, to relatives who then raise her "at the heiau of Kukaniloko" (Beckwith 1970:526). It was also interwoven with tales of the Helemano cannibals whose reputed residence was located further upslope and to the east of Kukaniloko. In one version, an 'Oahu chief is enticed to consume human flesh and eventually feeds on the son of his sister. The boy's father, who revenges his son's death, is identified as the chief priest of Kukaniloko (Nakuina 1897:90).

As such, Kukaniloko is of exceptional significance for its contribution to the social, religious and political patterns of Hawaiian history. The concentration of stones still evident today draws its significance from its association with the prominent chiefs born at Kukaniloko, the religious nature of these exalted births and the broader patterns of history that are interwoven with the deeds and fates of these important 'Oahu lineages. As such it is significant under Criteria A and B. The continuity of these traditions and the degree to which Kukaniloko is still valued by the Hawaiian Community is demonstrated by the number of traditions and beliefs that could still be recounted in the early part of this century and the continued placement of offerings at the site.

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Kukaniloko Birth Site  
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Kukaniloko is also significant in the history of the preservation movement in Hawai'i. It stands on record as one of the first, non-architectural sites to be protected through an organized effort.

The Kukaniloko site also is significant for the information it could contain which could contribute to an understanding of the past (Criterion D). Some feel that the arrangement of the stones, the weathered features of some boulders and the petroglyphs have astronomical significance (Kurth and Johnson nd.). The petroglyphs themselves offer an opportunity for further study, particularly if compared to those found elsewhere. Although no excavations have been conducted at this site, archaeological deposits potentially exist beneath the current ground surface. Such deposits could help define the time periods in which this site was used and provide evidence of the kinds of functions occurring in the vicinity of this specialized site.

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Kukaniloko Birth Site  
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**Historical Background**

The most detailed traditions of Kukaniloko were recorded by Hawaiian historian S. M. Kamakau in the Hawaiian language newspapers. The significance of this area and the nature of the events that took place here are best illustrated in the following three passages:

Kukaniloko was made by Nanakaoko and his wife Ka-hihi-o-ka-lani as a place for the birth of their child Kapawa.

A line of stones was set up on the right hand and another on the left hand, facing north. There sat thirty-six chiefs. There was a backrest, a *kuapu'u*, on the upper side, this was the rock Kukaniloko, which was the rock to lean against. If a chiefess entered and leaned against Kukaniloko and rested on the supports to hold up the thighs in observance of the Lilo *kapu* [prescribed regulations for birthing], the child born in the presence of the chiefs was called an *ali'i*, an *akua*, a *wela* -- a chief, a god, a blaze of heat.

When the child was born, it was immediately taken into the *waihau heiau* Ho'olono-pahu. There forty-eight chiefs ministered to the child and cut the naval cord. Ho'olono-pahu was a furlong and a half south of Kukaniloko<sup>1</sup>. Two furlongs to the west of Kukaniloko was where the sacred drum Hawea was beaten; it indicated the birth of a chief<sup>2</sup>. On the east of the stream on that side of Kua'ikua were the *maka'ainana* -- a great many of them -- and to the south, three furlongs distant, were the *kauwa*<sup>3</sup>.

However, chiefs who were born outside of Kukaniloko or at the backrest [but not in the presence of the chiefs] were chiefs too. And if they were "born on the highway" (*a i hanau i ke alanui*), they were chiefs also -- "outside" chiefs (*he ali'i no, no waho*) (Kamakau 1865, Aug. 5; 1991:38).

Nana-maoa, Nana-kulie, and Nana-kaoko, the next three generations, lived at Wahiawa and Lihu'e in Wai'alua. Kapawa was the son of Nana-kaoko, and with him began the setting apart of a special place for the birth of chiefs. This place was named Kukaniloko, and it is at Wahiawa in Wai'alua, O'ahu.

Kukaniloko was a *kapu* and very hallowed place; Ho'olono-pahu was a sacred spot, a consecrated spot. It was the *waihau heiau* where the navel cords of the chiefs were cut. There the ancient *pahu*

<sup>1</sup> A furlong and a half would place the *heiau* approximately 990 feet south of Kukaniloko.

<sup>2</sup> Two furlongs places the drums 1320 feet to the west of Kukaniloko.

<sup>3</sup> Three furlongs distant equals 1980 feet.

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drum Hawea, which had been brought from the lands of Kahiki, was sounded to announce the birth of a chief and the cutting of the navel cord" (Kamakau 1869, Oct. 21; 1991:136).

In the birthing of Kakuhihewa at Kukaniloko, the Lilo*e kapu* of the supports and the removal of the child were observed. Kanehoalani, his maternal grandfather, was the one who took him into Ho'olono-pahu *heiau*. Forty-eight chiefs, including Mako-ka'au, Ihu-kolu, Ka'aumakua, and Pakapaka-kuaua, observed the cutting of his navel cord, and the two drums 'Opuku and Hawea were sounded to announce the birth of Kakuhihewa. When the *kahuna* had finished the rites of purification - the *huikala, kai 'olena, lele uli*, and *lele wai* rites -- all defilements were cleared away (Kamakau 1865, Sept. 23; 1991:68).

These traditions, including the earliest recorded ones by David Malo (1951:5, 246) and those compiled by Abraham Fornander (1969 II:20-21), name Kapawa as the chief for whom Kukaniloko was established. For Malo (1951:5), Kapawa's birth marked the time from which it was known that all succeeding generations of chiefs were born in Hawai'i. From this point on, "traditions inform us with certainty of the place of birth and death of the kings from Kapawa to Paumakua" (Malo 1951:5). In Kamakau's words, from Kapawa "begins the memorializing by the *po'e kahiko* of the place where each chief was born, and so forth..." (1865, Aug. 5; 1991:136). Kamakau also credits Kapawa with establishing "the kapus of the chiefs and the kapus of the gods, and who caused a separation between the kapus of the chiefs and of the gods" (1870: Feb. 17; 1964:12).

When Kukaniloko was established is less certain. Malo and Fornander place Kapawa in the general time of Paa*o*, the noted priest from the distant land of Kahiki. Malo has Paa*o* arriving in Hawai'i during the reign of Lono-ka-wai, the chief who succeeded Kapawa (Malo 1951:6). Fornander, argues instead, that Paa*o* arrived during Kapawa's reign and that Paa*o* deposed Kapawa in favor of the chief, Pili Kaaiea, whom Paa*o* brought from Kahiki (1969 II:20). Based on a count of 20 years per generation and following the Hawai'i Island lines, Pili would have reigned sometime in 14 th century. Thus, Kukaniloko may date to this century or earlier.

While general accounts allude to numerous chiefs and chiefess being born at Kukaniloko, only four others, La'a, Ma'ili-kukahi, Kalani-manuia and Kakuhihewa are known to have been born within the complex (Kamakau 1865: Aug. 5; Aug. 26; Sept. 2, Sept. 23; 1867: Jan. 5; 1991:38, 53, 57, 68, 105). This brings the use of the complex well into the 17 th century. Ma'ili-kukahi and Kakuhihewa were among the most celebrated of the 'Oahu paramounts as their reigns were known as times of peace and great prosperity (Kamakau 1865: Aug. 26, Sept. 2, Sept. 23; 1991:53-56, 68-72). Ma'ili-kukahi protected the welfare of the chiefs and commoners and lived religiously while the fame and greatness of the 'Oahu court grew under the leadership of

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Kakuhihewa. In his honor, the poetic epithet for 'Oahu Island became '*Oahu-a-Kakuhihewa*. The chiefess Kalani-manuia, one of the few ranking women known to have assumed the role of paramount, presided over a long, peaceful and prosperous period (Kamakau 1865: Sept. 2; 1991:57). She ordered the construction of numerous religious features and fishponds and the land became productive through cultivation. Some say that the chiefess named Kukaniloko was also associated with the birthing area (Webb n.d.).

These traditions, although brief, also suggest that generations of 'Oahu chiefs spent major portions of their lives in residence on the plains of Wahiawa or on what is often called the plains of Lihue or Helemano. This chiefly lineage was, variously, referred to as the "'ohana ali'i, of Kumuhonua of Kukaniloko," the "Kukaniloko chiefs" or the *lo* chiefs of Lihue who were noted for preserving their *kapu* (Kamakau 1865: Aug. 5, Aug. 26, Sept. 2; 1870: Oct. 27; 1964:5; 1991:40, 50, 56). If this was the case, Kukaniloko would not have been far from major chiefly residences nor the activities of the court. These chiefs were also said not to have participated in human sacrifice in *heiau* or *luakini* (Kamakau 1865: Sept. 2; 1991:56).

The prestige and fame of Kukaniloko continued into the 19th century. Once Kamehameha, the Hawai'i Island chief, established his rule over the entire island group, he asked that his highest ranking wife, Keopuolani, give birth to their first child at Kukaniloko (Fornander 1969II:21). Keopuolani, however, fell ill and arrangements for her travel were canceled. Instead their son and Kamehameha's heir, Liholiho, was born in Hilo on Hawai'i Island in 1797 (Kamakau 1867: Sept. 21; 1992:220). In a second account, perhaps regarding the birth of another child, Keopuolani arrives at Kukaniloko but leaves when the child does not come (Kamakau 1865: Aug. 5; 1991:38). In 1818 or 1819, the chief, Kahekili Ke'eumoku, also wanted his wife, Kekuaiaea, to give birth at Kukaniloko, but the child was eventually delivered at Waialua (Kamakau 1868: Jan. 25; 1992:250). Later, Kukaniloko was named as one of the "much visited" places, particularly by the *ali'i* in their travels around 'Oahu (I'i 1870: Jan. 8; 1959:99). Liholiho once attempted to visit Kukaniloko but was prevented by a pest of army worms (Kamakau 1868: Feb. 1; 1992:252).

Based on available depictions, Kukaniloko was clearly a much larger complex than the concentration of stones existing today. The distances Kamakau gives for the locations of Ho'olono-pahu Heiau and the drums (*pahu*) cover an area stretching approximately 1,000 feet to the south and 1,300 ft to the west of the stone called Kukaniloko. Kamakau also states that *ali'i* were born "at Kapa'ahu in Kukaniloko" and "at Kukaniloko, at Kapu'ahu'awa" which may indicate that individual locations were also named within a larger area called Kukaniloko (Kamakau 1865: Sept. 2; 1867: Jan. 5; 1991:57, 105). The *heiau* and any features representing the location of the drums have long been destroyed by land clearance.

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The present concentration of stones was set aside and fenced by Mr. W. Goodale of the Wahiawa Agricultural Company, probably by 1909 (Thrum 1911). By 1918, Mr. Goodale was urging the Daughters of Hawai'i to acquire the half acre site from the Galbraith Estate who owned the land and to actively work for its preservation (Daughters of Hawai'i 1918). After six years of deliberations and site visits, the Daughters of Hawai'i acquired the site in 1925 and marked the event with an "impressive ceremony" (Daughters of Hawai'i 1925, Hon. Adv. 1925). They maintained jurisdiction over this parcel until 1951 when ownership reverted to the Galbraith Estate and the Wahiawa Civic Club assumed responsibility for the stones (Daughters of Hawai'i 1951).

In a series of notes written by Lahilahi Webb, then acting as historian for the Daughters, and by the Secretary of the organization, it becomes apparent that, in 1925, there was some confusion over which boulder was the famed birthing stone called Kukaniloko. Some *kamaaina* of the area, particularly John Holani Hao, pointed to a single boulder which was believed to be Kukaniloko (Spitz, 1925; Sterling and Summers 1978:140). Mr. Kapanokalani, however, stated that he was told by his grandfather, Wahinealii, "that the proper site of 'Kukaniloko' was about a quarter mile from the site of today that was enclosed by Mr. Goodale" (Webb 1925a). He goes on to say that it was located in an area to the north "cleared of stone and planted with pine-apples." Mr. Kapanokalani was identified three years earlier as being part of a family whose members "have been the ancestral caretakers of Kukaniloko" (Daughters of Hawai'i 1922). The boulders, he said, all represent *ali'i* and one in particular was the High Chiefess Kahamaluihi (Webb 1925a). The naming of these boulders commemorates a time when the Chiefess and a large group were heading toward the steam to bathe and they heard the drums announce the birth of a chiefly child. They immediately lay down and could not move until the ceremonies were complete. This may be the Kauai chiefess named Kahamaluihi (Kamakau 1867: Feb. 23; 1992:112, 223).

The absence of a single, prominent stone identified as Kukaniloko may explain why Thomas Thrum, in his 1911 article on the site, notes that we "look in vain today for the prominent boulder which in tradition, if not in fact, held the magic power and marked the locality on the plains of Helemanu..." (1911:102). McAllister (1933:136) in his survey of sites on 'Oahu also states that there "is little to see at Kukaniloko" and continues by repeating the information given Lahilahi Webb by Kapanokalani. Both Kapanokalani and Daniel Hookala served as McAllister's informants during his survey. Regardless of the proper location of Kukaniloko and the uncertainty over a single stone bearing that name, there is no doubt that the currently protected site was considered part of the larger place called Kukaniloko and that members of the Hawaiian Community at the turn of the century associated it with the noted rituals, people and events recounted in the broader traditions of Kukaniloko. In 1930, McAllister (1933:136) could write that the "old Hawaiians of today remember that in their childhood, they were never allowed by

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their parents to approach even near the sacred birthplace, an indication of the great respect in which Kukaniloko was held, even a century after contact with Europeans and more than half a century after the coming of the missionaries."

One series of events, however, managed to overshadow the acquisition and care of the site. Sometime in the mid-1880's, a tall, upright stone (6 ft long, 2 ft long) was placed among the scattered boulders of the site (McAllister 1933:136). This stone had been uncovered in Kaukonahua Gulch as the road was being widened and George Galbraith, the owner of Kukaniloko, decided that it should be placed with the other boulders (Webb 1925b, Thrum 1927, McAllister 1933:136). Some Hawaiians claimed that this stone represents Keanini-ula-o-ka-lani, a figure who appears in numerous myths and legends and in localized versions of these accounts (Webb 1925b, Thrum 1927, Kamakau 1867; Jan. 5;1991:103-104), Beckwith 1970:510-513). In this case, Keanini was from the far-away land of Kuaihelani and was in search of his wife Hainakolo when he came to 'Oahu and was turned into stone. About the time the Daughters of Hawai'i were acquiring the site, this up-right stone caught the attention of plantation laborers working in nearby fields and it became noted for its reputed healing powers. Soon offerings were being left at the stone and large crowds of people began making pilgrimages to what then became known as the "Wahiawa healing stone." Fearing that such numbers of people visiting the site and the accumulation of offerings would damage the complex, the stone was moved in 1927 to the Wahiawa Cemetery. There its reputed powers continued attract large numbers of individuals, including all nationalities and all manner of devotion. It is unclear what impact the "healing stone" and heavy visitation may have had on Kukaniloko.

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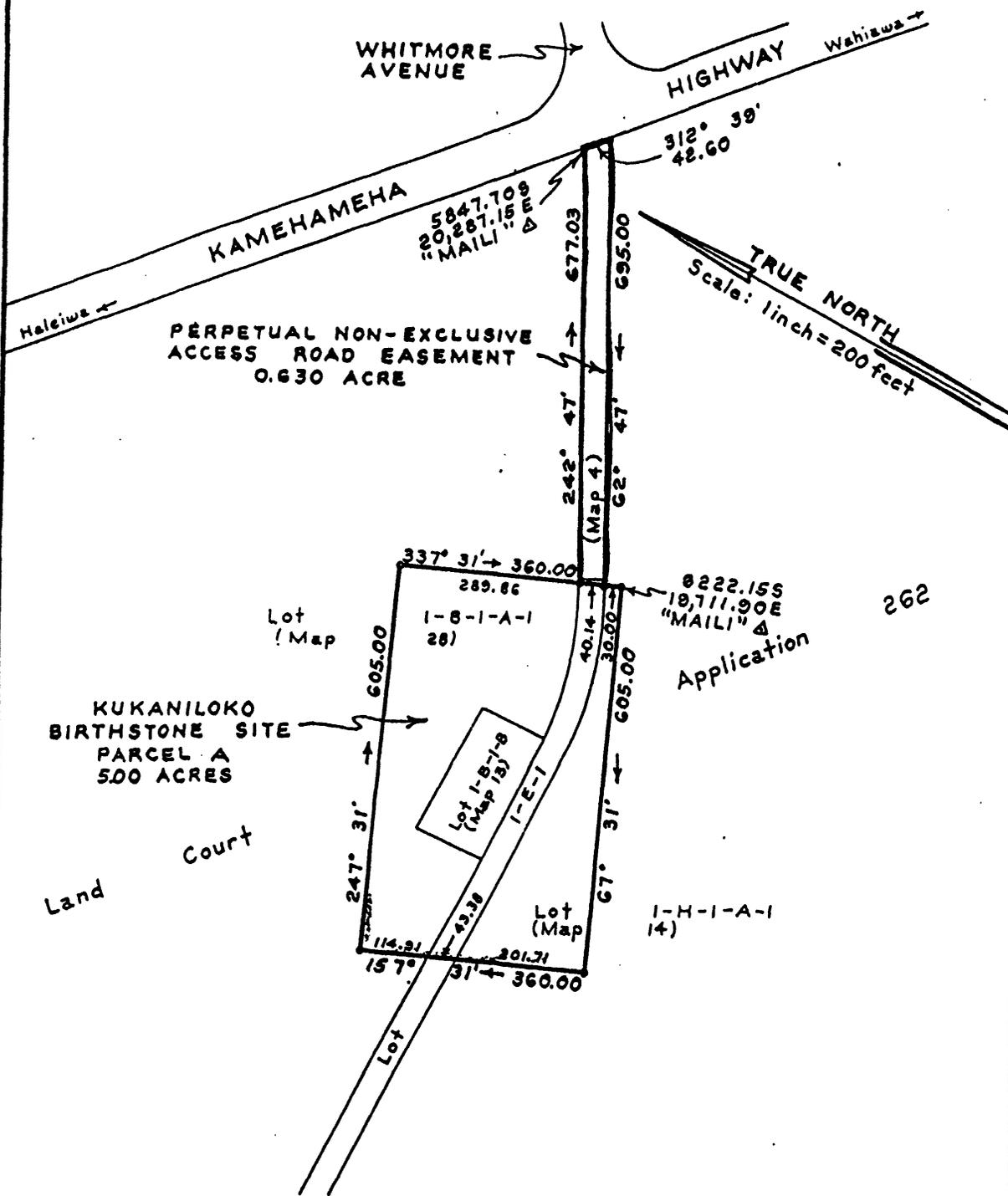
**10. Verbal Boundary Description**

This nomination includes all the property owned by the State of Hawai'i located at TMK: 7-1-01:004 in 1994 on 'Oahu.

**Boundary Justification**

This is the boundary historically associated with Kukaniloko that is still intact.

# VICINITY MAP



## PROPOSED KUKANILOKO BIRTHSTONE SITE

### PARCEL A

## AND PERPETUAL NON-EXCLUSIVE ACCESS ROAD EASEMENT

Wahiaua, Oahu, Hawaii

Scale: 1 inch = 200 feet

0-42 (90)  
 JOB 0-373 (90)  
 C. BK. 10, Pg. 16 & 17

TAX MAP 7-1-01:4, Per. 8, 25, 26

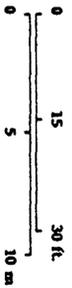
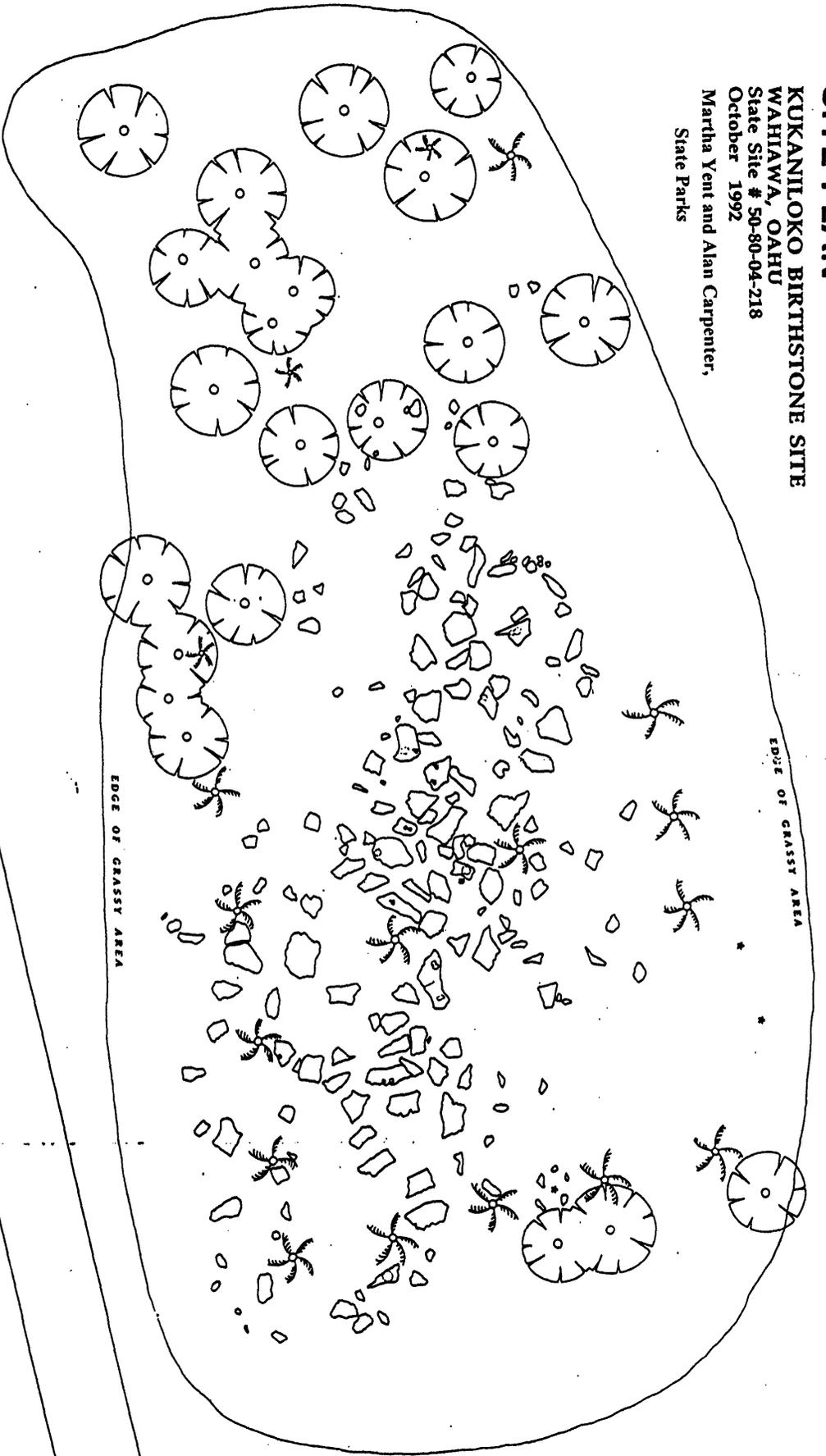
SURVEY DIVISION  
 DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES  
 STATE OF HAWAII

C.S.F. NO. 21,388

H.F. Nov. 14, 1990

# SITE PLAN

KUKANILOKO BIRTHSTONE SITE  
WAHIAWA, OAHU  
State Site # 50-80-04-218  
October 1992  
Martha Yent and Alan Carpenter,  
State Parks



MIN

LEGEND:

- - Depression within Stone
- P - Petroglyphs
- B - Possible Birthstone
- \* - Recent Planting
- ☉ - Coconut Tree
- ☉ - Eucalyptus Tree

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SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 73000674 & 94001640 Date Listed: 02/09/95

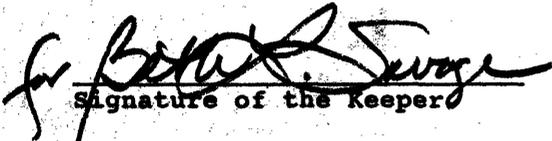
Kukaniloko Birth Site  
(Boundary Increase &  
Additional Information)  
Property Name

Honolulu  
County

HI  
State

N/A  
Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

  
Signature of the Keeper

2/9/95  
Date of Action

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Amended Items in Nomination:

8. Statement of Significance: Level of Significance

The significance of the property has been evaluated at the national level.

This information has been confirmed with Tania Moy of the HISHPO by telephone.

DISTRIBUTION:

- National Register property file
- Nominating Authority (without attachment)