NĀ PALI HĀULIULI O KE KOʻOLAU

The Dark Hills of Koʻolau

Koʻolau 'ĀINA INVENTORY

Kaluanui, Kapaka, Mākao, Hau'ula and Kaipapa'u, Moku o Ko'olauloa



PREPARED BY



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This report was prepared by Nohopapa Hawai'i, LLC for Kamehameha Schools

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KALUANUI, KAPAKA, MĀKAO, HAU'ULA, KAIPAPA'U AHUPUA'A

No Kaipapa'u, paha?

From Kaipapa'u, perhaps?15

This chapter documents many of the significant Hawaiian cultural and natural resources in the ahupua'a of Kaluanui, Kapaka, Mākao, Hau'ula, Kaipapa'u as well as some community groups engaged in education, restoration, and other place-based activities throughout these ahupua'a. Figure 77 and Figure 78 depict the ahupua'a of Kaluanui, Kapaka, Mākao, Hau'ula, Kaipapa'u on aerial imagery and a USGS topographic map. Table 28- Notes:

References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable. General references used in compiling this table include McAllister (1933), Pukui, Elbert and Mo'okini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978)

Table 32 lists selected significant wahi pana in the ahupua'a. Wahi kūpuna locations across these three ahupua'a are illustrated in Figure 79.

Hawaiian Cultural Landscape of Kaluanui, Kapaka, Mākao, Hau'ula and Kaipapa'u

The ahupua'a of Kaluanui, Kapaka, Mākao, Hau'ula and Kaipapa'u are part of the southern divisions of Ko'olauloa (Handy and Handy 1991:436). The ahupua'a of Kaluanui is boarded to the north by the ahupua'a of Kaipapa'u, Hau'ula, Mākao and Kapaka and to the south by the ahupua'a of Punalu'u, Waiono, Hale'aha and Papa'akoko. The name Kaluanui literally means "big pit" (Pukui et al. 1974:79). Kaluanui ahupua'a is well-known for its deep valley and waterfall named Kaliuwa'a (meaning the canoe-hold or inner hull), which is said to be the birthplace of Kamapua'a and was credited to be shaped by him (Pukui et al 1974:77; Maly and Maly 2003:4; Sterling and Summers 1978:164). An article titled "Na Wahi pana o Kaliuwaa" in the Hawaiian language newspaper *Ka Hoku o ka Pakipika* published on November 14, 1861, shares about twenty-seven noted places at Kaliuwa'a related to the story of Kamapua'a and that Kaluanui "...is a large pit where he excreted. Perhaps that is how land got its name of Ka-lua-nui" (See Mo'olelo section below).

The ahupua'a of Kapaka is boarded to the south by Kaluanui Ahupua'a, and to the north, Mākao Ahupua'a. It is important this ahupua'a included a lele (detached land parcel) also named Kapaka situated on the kula lands in the ahupua'a of Kaluanui (Native Testimony 10:185-187 to William Charles Lunalilo; Helu 8559-B). The name Kapaka literally means "rain drop" (Pukui et al. 1974:87). Mākao Ahupua'a is boarded to the south by Kapaka Ahupua'a, and to the north, Hau'ula Ahupua'a. This ahupua'a was named after Macao, China. According to Clark (2002:231), "Chinese farmers lived and grew rice here. Ships traveling from China to Hawai'i often sailed out of Macao near Canton, the name was associated with the former Chinese farming community." In his 1828 trip around O'ahu, Levi Chamberlain wrote the following in his observations.

¹⁵ 'Ōlelo No'eau #2334- A play on the name Kaipapa'u (Shallow-sea). He must be from Kaipapa'u, for he appears to be shallow-minded. (Pukui 1983:246)

...Leaving this place we walked to Makao a place so named from the town of Macao in Canton, as the head man told me, on account of its being a place where much tapa is made.

Canton and the Chinese empire is by the natives called Makao, for this reason: Vessels which arrive here from Canton usually anchor at Macao and here take in their cargo, which is sent down from Canton. As the ships are commonly spoken of as having come from Macao, the natives, therefore, from the facility with which they can pronounce the word, it being similar to one which they have in their own language, have given the name of Macao to the whole country. [Sterling and Summer 1978:162]

The ahupua'a of Hau'ula is boarded to the south by Kaluanui Ahupua'a, to the south-east by Mākao Ahupua'a, and to the north by Kaipapa'u Ahupua'a. The name Hau'ula literally means "red hau tree" (Pukui et al.1974:43). Lastly, Kaipapa'u is boarded to the south by Hau'ula Ahupua'a and to the north by Lā'iemalo'o Ahupua'a. According to Pukui et al. (1974:70), the name Kaipapa'u literaly means "the shallow sea". Handy (1940:91) writes , "Kaipapau was a large stream giving this ahupua'a its name."

Some of the major streams within Kaluanui, Kapaka, Mākao, Hauʻula and Kaipapaʻu include: Papaʻakoko Stream in Kaluanui; Kuʻumi Stream, Kaliuwaʻa Stream, Waimanamana Stream that feeds into the Kaluanui Stream which flows out to sea between Kaluanui Ahupuaʻa and Kapaka Ahupuaʻa; Punaiki Stream and Papali Stream which merge together and flow out to the sea in Hauʻula; Maʻakua Stream, Kawaipapa Stream, and Hānaimoa Stream which also merge together and also flows out to sea in Hauʻula; and lastly the Kaipapaʻu stream in Kaipapaʻu Ahupuaʻa. Much of these major streams supplied water for irrigated loʻi (taro terraces) within each of these ahupuaʻa (Handy 1940:91).

In regards to cultivation, the upper stream valley of Kaipapa'u (adjacent to Hau'ula), is physically narrow and steep, but according to Handy and Handy (1991:461), a few lo'i were previously cultivated in there and the kula (flat land) towards the sea may have had some terracing in the past, however, the kula was later covered in sugarcane. Although little is written about cultivation in Kapaka and Mākao, Māhele claims note lo'i kalo, 'uala (sweet potato), hau, hala, and ko being grown across these two areas (Native Register 4:297 to Kane; Helu 4424). Moreover, McAllister (1933:159) further noted in Mākao "traces of old taro patches" which at that time period were being plowed and converted to sugarcane. In the past, the coastal flats in Hau'ula were terraced and irrigated by the five narrow and steep aforementioned streams (Hānaimoa, Kawaipapa, Ma'akua, Papale, and Punaiki). There were small wet kalo plantations in the area between Papale and Ma'akua streams that were under continuous cultivation. Whereas the slopes of Kaluanui would have been ideal for sweet potatoes, and coconuts flourish along the shoreline. (Handy and Handy 1991:446). In addition, Maly and Maly (2003:4) further state the fertile kula in Kaluanui which extended about two-thirds of a mile inland, were suitable for dryland and wetland agriculture, and residency, further noting "upland forests with natural resources such as olonā (Touchardia latifolia), hau (Hibisucs tiliaceus), 'ōhi'a lehua (Metrosideros spp.), and 'ōhi'a 'ai (Eugenia malacacensis)."

While the reef and lagoon at Kaluanui are not notable for fishing, the nearby ahupua'a of Kapaka included the Loko Waimanamana which was once over 6 acres in size (LCAw 10804:2 to Nakuina; Land Commission Award 124) and the lae (point) of Waiahilahila. Hau'ula was an ideal area for offshore reef and bay fishing (Handy and Handy 1991:272;446). In fact, some named reefs and fishing sites include Kakaihala, north of Kaipapa'u point; Ka'ō, between Kaipapa'u point and Waipilopilo Stream; and Papa'akea (Papapiapia), the reef also on the north side of Kaipapa'u

point (Clark 2002:147,161,282). In Hau'ula is also the lae of Kalaeokapalaoa (Kālaipāloa) (See Mo'olelo Section below).

There are a few known winds and rains across these ahupua'a. Within the area of Kali'uwa'a in Kaluanui, there is one known wind named hau (related to Kehau), a cold breeze, and the rain of Kēkē (Akana and Gonsalez 2015:34). In the mo'olelo of Kamapua'a, a mele from his older brother, Kaikihounakele mentions this hau breeze and rain of Kēkē.

'O ka ua kili noe 'ana i ka hau anu o Kēkē I uka ho'i ka hala me ka lehua I kupu i kuka o Kali'uwa'a I 'ane'i kou inoa, e ō mai

The misting in the chilly hau frost of Kēkē Upland are the hala and lehua trees Sprouting above Kaliʻuwaʻa Here is your name chant, respond. [Pukui and Elbert 1986:151; Akana and Gonzalez 2015:35]

Moreover, Handy and Handy (1991:437) write about the tall mountains from Waikāne to Kaluanui that shelter these narrow windward lands, allowing the main force of the rains and winds to be expended over the sea offshore, further noting, "there are heavy rains but seldom dangerous flooding, and some battering of winds but none very violent."

Another rain associated with the area of Hau'ula is named Ma'akua. In the Hawaiian Language Newspaper, *Ka Nupepa Kuokoa*, a kanikau or lament was published on May 24, 1862 by Pawai titled "He kanikau keia nou e Luakauwahine". This kanikau written for his wife, Luakauwahine, names this Ma'akua rain stating, "Ku'u wahine mai ka ua Ma'akua o Hau'ula" or "My beloved wife from the Ma'akua rain of Hau'ula" (Akanaka and Gonsalez 2015:168). In the mo'olelo of *The Wind Gourd of La'amaomao* names Lanakila as a wind at Hau'ula (Nakuina 1990:51).

There are various heiau throughout these ahupua'a which include Hanakaulani in near Kaliuwa'a in Kaluanui; Luaali'i located in Mākao; and Kaunihokahi, Maunawila, and Nalowale in Hau'ula. Moreover, the most well-known wahi pana within this area is includes the valley and waterfall of Kaliuwa'a, in Kaluanui. Perhaps some other wahi pana within this area can found within Hau'ula and include Wahiopua where menehune built a stone enclosure named Papua, meaning "baby fish enclosure" (Pukui et al. 1974:181; Pukui 1953); Makaluhi or "tired eyes" where warriors of Olopana came to rest after their search for Kamapua'a (Sterling and Summers 1978:161; Pukui 1953); and Kalaeokapalaoa or "the cape of the whale" from the story of the kahuna who worshipped Kāne and Kanaola (Westervelt 1915:145; Sterling and Summers 1978:161).

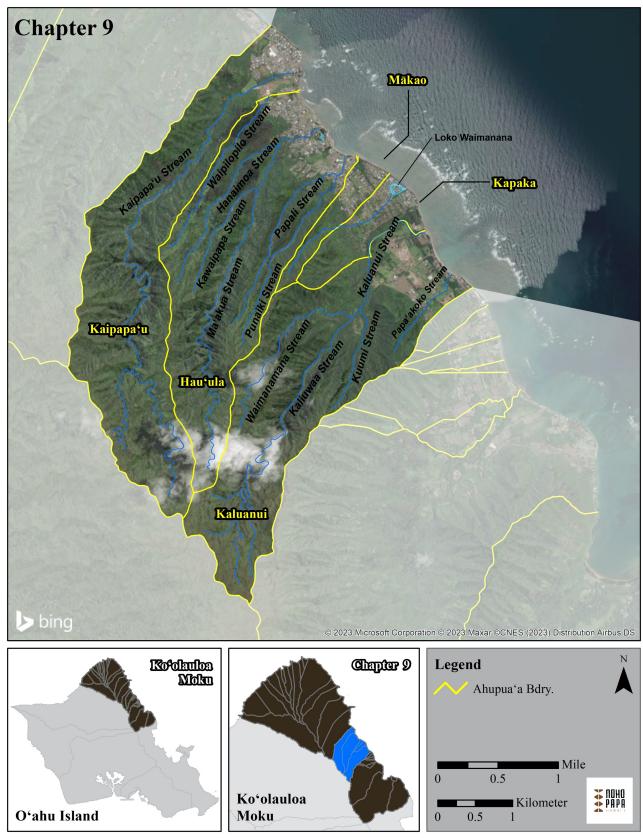


Figure 77. Aerial image depicting the ahupua'a of Kaluanui, Kapaka, Mākao, Hau'ula, Kaipapa'u illustrating ahupua'a boundaries, streams, and fishponds.

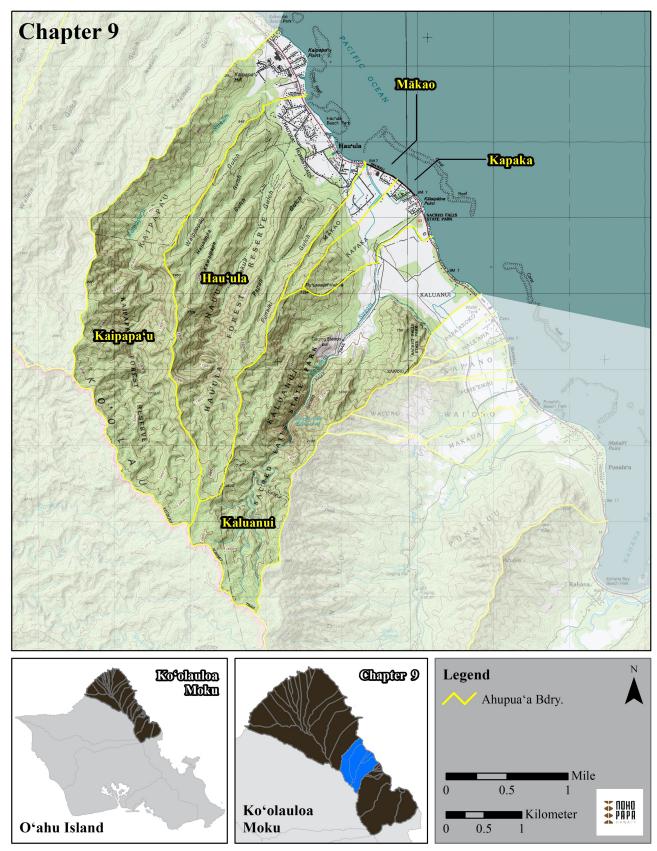


Figure 78. USGS map depicting the ahupua'a of Kaluanui, Kapaka, Mākao, Hau'ula, Kaipapa'u illustrating ahupua'a boundaries, streams, and fishponds.

Mo'olelo

Select moʻolelo are featured in this section. As additional streams of information, the tables below feature a selection of Wahi Kūpuna for Kaluanui, Kapaka, Mākao, Hauʻula, Kaipapaʻu mentioned in ethnohistorical resources, including moʻolelo and historical maps.

Across the landscape of these five ahupua'a one of the most storied wahi is Kaliuwa'a in Kaluanui that hold significant events in the traditions of the demi-god Kamapua'a. One of the earliest accounts of Kamapua'a and his connection to Kaliuwa'a in Kaluanui was written by S.W. Kahiolo in the Hawaiian Language Newspaper, *Ka Hae Hawaii* in a 3-part article series titled "He Moolelo no Kamapuaa" that was published between June 26 1861 to July 10, 1861.

During 1861, another writer who resided in Kaliuwa'a and used the pen name M.K. Palikoolauloa, submitted a letter to the Hawaiian language newspaper, *Ka Hoku o ka Pakipika*. The letter provided a detailed account of the cultural sites and traditions of Kaliuwa'a, including specific places like Kaluanui and the history of Kamapua'a. The letter is noteworthy because it offered readers valuable information about these locations, and it demonstrated that people from various regions, including foreigners, had already traveled to witness the marvels of Kaliuwa'a. The following English translations were derived from Mary Kawena Pukui, reported in Sterling and Summers (1978) and additional modifications based on the original Hawaiian text were made by Maly and Maly (2003:18-21).

The Storied Places of Kaliuwaa

Kaliuwaa is the most famous of all the valleys in the district of Koolauloa. The reason for its fame is that Kamapuaa dwelled there, and there are many people who have traveled there to see it, from ancient times to the present time, the chiefs, the people (Hawaiians), and the visitors from foreign lands, there have been thousands of them. Here are some of the many famous places of that valley there. Beginning from the shore and on:

- 1. Ele'io, a wet patch. It was here that Kamapuaa vanished from sight when he was pursued by some men for stealing chickens.
- 2. 'Opu-'ohua, a small wet patch named for his stomach.
- 3. Ka-lua-nui. It is a large pit where he excreted. Perhaps that is how the land got its name of Ka-lua-nui.
- 4. Amo, is the place where the men who carried (amo) Kamapuaa were all eaten up by him.
- 5. Ke-ana-o-Ka-maunu-a-niho or Cave of Kamaunuaniho, where she made tapa cloth.
- 6. Ke-ku-pina'i, a small hill, where a man told his seekers where Kamapuaa was to be found, (by saying) "He is in the tapa making cave of Ka-maunu-a-niho."
- 7. Kupou, a small hill, from which Kamapuaa ran down to the cave of Kamaunuaniho. The chickens, tied together, flew and lit at 'Ua'ukauhale, on

- the opposite side of the stream, when the men (mentioned in number 6) were pursuing him.
- 8. The house site in which they lived, and where he was born. At that spot are two well known stones, and a strange clump of hau trees that bear two kinds of blossoms, red and yellow.
- 9. Oilo-wai, is a pool in which they bathed, including those who went to fetch him.
- 10. The rock to which Kamapua'a was tied.
- 11. 'Ua'u-kauhale was the home site of Kamaunu-a-niho and her grandson, Kekele-iaiku and others.
- 12. Kipu, a small hill mentioned in a chant, "A little hill is the Kipu we see" and so forth.
- 13. Pohaku-pe'e is a rock, where Hina hid or perhaps it was Kamaunuaniho, when the servants of 'Olopana came to seek Kamapua'a.
- 14. Pohaku-'olu was the name of the man who revealed Kamapuaa's hiding place (mentioned in number 3). Because he told, he was changed into a rock by Kama-puaa. It still stands, like a man, on the hill.
- 15. Ka-lehua-kawa was a diving place for certain goddesses, Kapo, Pele and others.
- 16. Mauna-puka is a sheer cliff with a hole in it made by the snout of Kamapuaa, so that he could watch the women bathing at Ka-lehuakawa.
- 17. Poho is a stone with two hollow places on it.
- 18. Pohaku-eaea is a tall hill. It was there that Kamapuaa stood to call to his parents in the early morning of the day he was born.
- 19. Uha-kahi is the spot where Kamapuaa dammed the water when 'Olopana's warriors went up to destroy them. The water was held back in the upland and when he released it, all the men were washed to sea and killed.
- 20. The gods of Kamapuaa.
 - 1. Kulia-i-ke-kaua, his war leader.
 - 2. Kane-ewaewa-iki-aloha, a lovable god.
 - 3. Ku-ka-lepa, was the bearer of the war standard.
 - 4. Ku-mahumahu-kole and his companion were his gods of sexual affairs.
 - 5. The other gods were Ki'ei, Halo, 'Ohumuhumu, 'Apana-po'o and Po'ae-lolea.
- 21. The spot of the forty-thousand, four hundred housand and multitude of gods were, there the horses are being tied and the foolish lay their offerings on stones through the leadership of idolatrous guides.
- 22. Wa'a-iki, is a tall and handsome precipice, like the keel of a canoe standing upright.

- 23. Wa'a-nui is like the other, only taller.
- 24. The foot print of Kamapuaa is at the place he stood, to make a way for his followers to climb up.
- 25. Ku'ikahi is a hillock from which the pool can be seen. It was there that one set aside all hard feelings, disagreements, and feelings of discontentment lest rocks roll down on him. This is not true.
- 26. Honu, is a stone shaped like a turtle (honu) and it was said that a turtle was carried here and it became the stone.
- 27. The pool and the awe inspiring waterfall of Kaliuwaa, are where visitors bathe to remove the discomfort of heat, and the soil of the body in order to be refreshed and rested.

So it is, but the Bible, here is the most famous book around the world. This book is famous for its prophesy and the story of Jesus. The majestic waterfall from heaven, it is the refreshing bathing pool of everlasting life. The place where the spirit is cleansed, and where rest is obtained, and peace from the wrathful vengence of his father. There one drinks water and will never thirst again. With the peace of love to the Star of the Pacific.

By M.K. Palikoolauloa.

Kaliuwaa, November 9, 1861. [M.K. Pukui, translator, in Sterling and Summers, 1978:163-164 (with additions by Maly and Maly 2003:18-21)]

Other stories in Kaliuwa'a also refer to Kamapua'a's grandmother, Kamaunaniho. In one story Kamapua'a prepares to face Olopana, his rival. Kamapua'a leans against the high and impossible to climb Kaliuwa'a cliff to provide a way of escape for his family and servants, including his grandmother who climbs up his back. They all reach the top of the cliff and are saved from Olopana's wrath.

While Olopana was making his preparations, word was carried ahead to Kamapuaa at Kaluanui. Upon hearing this Kamapuaa also made his preparations, and before the arrival of Olopana he was ready. Kaliuwaa is a very high cliff to look at. It is a cliff impossible to climb up, or to come down; there is no way up or down this cliff and it is very high, being about two thirds of a mile in height from its base to the highest point; but it was against this cliff that Kamapuaa leaned to provide a way of escape for his parents, as also his older brothers, his, grandmother and their servants with all their things. After everybody had reached the top of the cliff of Kaliuwaa, there was left behind Kamaunuaniho, the grandmother, for she, disliked to climb up the back of her grandson, Kamapuaa; therefore he turned his back to the cliff and the grandmother climbed up along the teats of Kamapuaa until she reached the top of Kailuwaa. In this way Kamaunuaniho got to the top of the cliff and was saved from the wrath of Olopana. [Fornander 1919 Vol. V.:320]

Another version of this story is told by Emma Nakuina in *Hawai'i*, *Its People, Their Legends*. After Kamaunuaniho and her people had reached safety in the upland above Kaliuwa'a Valley, they noticed that the two men who had given information to Olopana's soldiers were still in the

same positions as before. Upon closer inspection, they had been turned into stone and remained there as a warning to those who meddle in other people's business.

It is related that after Kamaunuaniho and her people had time to look around, after finding themselves in a place of comparative safety, (on the upland above Kaliuwaa Valley), they perceived that the two men who had given information to Olopana's soldiers from the mountain ridge as to Kamapuaa's whereabouts, were still in the same positions and attitudes as when they shouted down their directions earlier in the day. On investigation it was found they had been turned into stone, and there they remain to the present day, a warning to busy-bodies for all time. [Nakuina 194:46]

Compared to the other ahupua'a in this chapter, there relatively few mo'olelo with regards to the ahupua'a of Kaipapa'u. However, one story is of Kāne and Kanaloa, where an old kahuna who lived in Kaipapa'u near Hauula, worshipped these gods. The devotion of the kahuna coupled with the offering of fish from their sister resulted in the presence of the ulua fish, which visit the spot where the gods were worshipped.

There is a valley near Hauula called Kaipapau. Here lived an old kahuna who always worshipped the two great gods Kane and Kanaloa. These gods had their home in the place where the old man continually worshipped them. Once the gods came to their sister's home and received from her dried fish for food. This they carried to the sea and threw into the waters, where it became alive again and swam along the coast while the gods journeyed inland. By and by they came to the little river on which the old man had his home. The gods went inland along the bank of the river, and the fish turned also, forcing their way over the sand bank which marked the mouth of the little stream. Then they went up the river to a pool before the place where the gods had stopped. Ever since, when high water has made the river accessible, these fish, named ulua, have come to the place where the gods were worshipped by the kahuna and where they rested and drank awa with him. [Westervelt 1915:145; Sterling and Summers 1978:160]

According to Fornander (1919:158) Kapukaihahoa was the name of a famous priest who lived in Kaipapa'u Ahupua'a and "he could discern mysteries and secrets and forth coming events."

The story with Kāne and Kanaloa continues with a place called Kalaeokapaloa in Hauʻula and how it got its name. In one version of this story, Kāne and Kanaloa warned the kahuna living in Kaipapaʻu to not go to the shore if he heard a great noise. However, the kahuna forgot the warning and went to see a great whale and as he jumped into the sea from its head, the whale caught him and carried him away to Tahiti (Westervelt 1915:145). Another version writes that the whale took Makuakaumana back to Kahiki with him (Pukui 1953).

When Kane and Kanaloa left the kahuna (in Kaipapau) they warned him that when he heard a great noise on the shore he must not go down to see what the people were doing, but ask what the excitement was about, and if it was a shark or a great fish he was to remain at home. He must not go to that place. A few days later a big wave came up from the sea and swept over the beach. When the water flowed back there was left a great whale, the tail on the shore and the head out in the sea. The people came to see the whale. They thought that it was dead, so played on its back and leaped into the sea from its head. The kahuna heard their shouts of joy and was very anxious to see the marvellous fish. He forgot the warning of the gods and

went to the seaside. He stood by the tail of the great fish. The tail moved. The kahuna climbed on the back and ran to the head and leaped into the sea. The people cheered and he returned to the beach and a second time approached the whale. Again there was the motion of the tail and again he ran along the back, but as he leaped the whale caught him and carried him away to Tahiti. Therefore a name was given to a point of land not far from this place--the name "Ka-lae-o-ka-palaoa" (The cape of the whale). [Westervelt 1915:145; Sterling and Summers 1978:161]

Wahi Kūpuna in Kaluanui, Kapaka, Mākao, Hauʻula, Kaipapaʻu

Table 28. Selected Wahi Kūpuna in Kaluanui

Wahi Kūpuna	Туре	Location/	Comments ²
*	71	Place Name	
Kaluanui	Ahupuaʻa, Kahawai, Wailele	Meaning "the big pit" (PEM)	"Retained by Kamamalu at the Māhele, LCAw 7713:32, 1605 acres" (Mahele Book 7; Indices 61,791; Royal Patent 7805); "the pig god, Kama-pua'a, was born here" (PEM 79). The Kaluanui stream rises at about 2720 feet elevation and flows to sea (USGS 1953). The waterfall is about 685 feet in elevation the on Kaluanui Stream. Also currently known as "sacred falls" (PEM 77; USGS 1953).
Hanakaulani	Heiau	Also seen spelled as Nanakaulani (McAllister 1933:198)	"Sites not located. 21. Nana-ka-ulani [sic] heiau, Kaluanui. Emerson notes: 'A named applied to several heiau One at Kaluanui, on Oahu, near the famous valley of Ka-liu-wa'a. These heiau are said to have been built by the gods in the misty past soon after landing on these shores" (McAllister 1933:198; Sterling and Summers 1978:164).
Kali'uwa'a	Wailele, Kahawai	Meaning "the canoe hold for canoe leak" (PEM)	"Site 290. Famous because of its connection with KamapuaaThe waterfall is at about 685 ft. elevation on Kaluanui Stream. Also known as "Sacred Falls" (McAllister 1933:160; Sterling and Summers 1978:162).
Kuʻumi	Kahawai	Not translated	"Three names have been recorded historically for the primary kahawai of the ahupua'a, they are—Kaluanui, the main stream in the central valley; Waimanamana on the north; and Kuumi on the south" (Maly and Maly 2003:4).
Papa'akoko	Kahawai	Meaning "secured blood" (PEM)	Claim no. 2289 by Kauhola. Papa'akoko was also named as a ahupua'a adjoining the southern boundary of Kaluanui. "Kauhola wrote that his claim was an old one from the time of Kamehameha I, given to his father, Kalaau, and mother, Kamakeawe, both of whom came with Kamehameha to the battle at Nuuanu. Because of their service, they were given half of the land of Papaakoko. Kauhola stated that "In the Division with Kamehameha III, half of Papaakoko was kept by the King, and the half of Papaakoko adjoining Kaluanui, was given to me" (Native Register 3:341; Maly and Maly 2003:100).
Papauluana	Ahupua'a	Perhaps papau-luana meaning "entirely at leisure" (PE).	"Claim no. 10878 by Paaoao is 'ma ka ili aina o Kapaea, aia ma ke ahupuaa o Papauluana' The Award Book for this number

Wahi Kūpuna	Type	Location/ Place Name	Comments ²
			places the claim in Kaluanui. Papauluana may have been another name for the ahupua'a" (Native Register 4:608).
Pepepe	Awāwa	Meaning "flat, as a nose; small, fine- meshed, as of a mat or net (PE).	Claim no. 4359 by Kolikoli (LCAw 8164M) is "ma ka ili o Halawa, he 10 loi ai, a me na loi nahelehele, elua ili kula, he awawa o Pepepe" (Native Register 4:270).
Waimanamana	Kahawai	Not translated	"Three names have been recorded historically for the primary kahawai of the ahupua'a, they are—Kaluanui, the main stream in the central valley; Waimanamana on the north; and Kuumi on the south" (Maly and Maly 2003:4).

Notes:

References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

General references used in compiling this table include McAllister (1933), Pukui, Elbert and Moʻokini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978)

Table 29. Selected Wahi Kūpuna in Kapaka

Wahi Kūpuna	Type	Location/ Place Name	Comments ²
Kapaka	Ahupua'a	Meaning "the rain drop" (PEM)	Retained by Lunalilo at the Māhele, LCAw 8559B:34. Also LCAw 3720 to Makaino, 4014 to Hueu, 4331 to Kamano, 4355 to Kaihuia, 8343 to Kalaauiki, 8583 to Kuheana, 8592 to Kiikau, 3720 to Makaino, 6959 to Puaahaole, 10780 to Puaa, 10804 to Nakuina (Mahele Book 27; Indices 78, 791, 792).
Loko Waimanana	Loko	Meaning "extended water pond" (PE).	"6.40 acres, which surrounds but excludes LCAw 10804:2 to Nakuina" (Land Commission Award 124).
Maʻikau	Ahupua'a	Meaning "chronic or recurring disease or sickness" (Native Register 5;405).	"Claim no. 6959 by Puaahaole (a.k.a. Kuaaole) is "ma ka ili aina o Kaukini ahupuaa Maikau 3 loi aia, 2 loi nahelehele." The Award Book for this number places the claim in Kapaka. Maikau may have been another name for the ahupua'a" (Native Register 5;405).
Puʻu Waiahilahila	Lae, Puʻu	Perhaps Wai-a meaning "Water of" and Hilahila "ashamed, bashful"	Elevation 1264 feet at the mauka corner of Kapaka, Makao and Kaluanui (USGS 1953).

Notes:

References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

General references used in compiling this table include McAllister (1933), Pukui, Elbert and Mo'okini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978)

Table 30. Selected Wahi Kūpuna in Mākao

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
Mākao	Ahupuaʻa. Kahawai	Named for Macao, China (PEM)	Retained by Kekauonohi at the Māhele, LCAw 11216:7 (Mahele Book 31; Indices 796; USGS 1953). "Chinese farmers lived and grew rice here. Ships traveling from China to Hawai'i often sailed out of Macao near Canton, the name was associated with the former Chinese farming community. The surf site is at the edge of the reef on the south side of the bay" (Clark 2002:231). The Mākao stream now diverted and tapped, and the pond at the muliwai, Loko Waimanana, is filled in.
Halekoakoa	Lae	Not translated	The Mākao/Hau'ula boundary runs up Kaihu'ālo'ilo'i ridge "to a certain peak called Halekoakoa, the extreme southerly corner of [Makao]". Elevation about 1115 feet (Boundary Commission 29 (1:168).
Kaihuʻāloʻiloʻi	Ridge	Meaning "The damselfish nose" (PE)	"ridge called Kaihualoiloi which divides [Makao] from Hauula" (Boundary Commission 29 (1:168).
Kapoho	Kahawai, Heiau	Meaning "the depression" (PEM)	"Site 288. Enclosures inland from Hauula on the land known as Makao at the mouth of Kapoho ValleyThis may have been Kapoho heiau" (McAllister 1933:159). Mostly destroyed by sugar plantation. Not named on USGS, stream rises at about 1000 feet elevation and ends at about 40 feet.
Luaali'i	Heiau	Meaning "royal pit" (PEM)	"Site 289This heiau was destroyed many years ago, but its site is still remembered, as well as the peculiar feature of a pond within the walls of the structure, around which were placed the images" (McAllister 1933:160).

References for more information on "Associated moʻolelo/other oral history" are listed in this column, where applicable.

General references used in compiling this table include McAllister (1933), Pukui, Elbert and Moʻokini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978)

Table 31. Selected Wahi Kūpuna in Hauʻula

Male: Waren	There a	Location/	
Wahi Kūpuna	Туре	Place Name	Comments ²
Hauʻula	Ahupua'a	Meaning "red hau tree" (PEM)	Returned by Lunalilo at the Māhele, retained by Crown (Mahele Book 22,222; Indices 27, 785-786).
Hānaimoa	Kahawai	Not translated	Stream rises at about 1300 feet in elevation and ends at about 60 ft. (USGS 1953).
Helumoa	Wahi	Meaning "chicken scratch" (PEM)	"The place where the Congregational church now stands" (Sterling and Summers 1978:161; TMK 5402:17).
Kakaihala	Fishing Site, Reef	North of Kaipapaʻu Point (Clark 2002:147)	
Kalaeokapalaoa (Kālaipāloa)	Lae	Meaning "the point of the whale, or of the whale tooth" (PE). Kālaipāloa Perhaps a corruption of Kalaepalaoa.	"a name was given to a point of land not far from [Kapalaoa, q.v.]" in remembrance of Makuakaumana. (Sterling and Summers 1978:161). See Kapalaoa and "Kālaipaloa" in Kapaka.
Ka'ō	Fishing Site, Reef	Meaning "the thrust" (Clark 2002:161)	"Between Kaipapa'u Point and Waipilopilo Stream" (Clark 2002:161).
Kapalaoa	Wahi	Meaning "the whale or the whale tooth" (PEM).	The land and sea across from the Hau'ula Court House [TMK 54090] "Kane and Kanaloa sent a whale here to pick up their worshiper, Makua-kau-mana (older perching branches)" and take him to the legendary floating land Kāne-hūna-moku to live with Kāne and Kanaloa in the 'deathless land of beautiful people'" (Sterling and Summers 1978:162). See Kalaeokapalaoa.
Kaunihokahi	Heiau	Meaning "one toothed-U" (PE).	"Site 286. Kaunihokahi heiau, Hauula. Only the upper platforms or portions on the mountain side of this heiau remain" (McAllister) "Ka-U-niho-kahi was a shark akua" (Sterling and Summers 1978:159-160).
Kawaipapa	Gulch, Kahawai	Meaning "the statum stream" (PEM).	Stream rises at about 1200 feet. Elevation and joins Maakua Stream at about 140 feet (USGS 1954).
Ma'akua	Gulch, Kahawai	Not translated	Stream rises at about 2350 feet in elevation and flows to the sea. "where a hilu fish dammed the water of Kai-papa'u Stream and caused a flood that washed the people of Hau-'ula out to sea" (PEM).
Makaluhi	Wahi	Meaning "tired eyes" (PEM).	"Site of Cooper's Ranch, Hau-'ula, O'ahu ('Olopana's warriors rested here while searching for Kamapua'a) (PEM141)."

Wahi Kūpuna	Туре	Location/ Place Name	Comments ²
Maunawila	Heiau	Not translated	"Site 287. Maunawila heiau, Punaiki, near the mountain side of the Hauula courthouselocated on the spur of the ridge overlooking the sea" (McAllister 1933:158).
Nalowale	Heiau	Meaning "lost or forgotten" (PE).	"Punaiki, Hauula, a small walled heiau, class unknown, now in ruins" (Thrum 1908a:42).
Papaʻakea (Papapiapia)	Reef	Meaning "gray coral" (PE) Also known as Papapiapia meaning "unwashed genitals reef" (Clark 2002: 282).	"Shallow reef on the north side of Kaipapa'u Point" (Clark 2002:282).
Papali	Gulch, Kahawai	Meaning "small cliff or slope, as along a ravine (PE).	The stream rises at about 1300 feet in elevation and ends at about 100 feet (USGS 1953).
Punaiki	Gulch, Kahawai	Meaning "small spring" (PE).	The stream rises at about 1520 feet in elevation and ends at about 40 ft (USGS 1953).
Waipilopilo	Kahawai, Puʻu	Meaning "smelly water" (PE).	The stream rises at about 1100 feet in elevation and ends at about 40 feet (USGS 1953). Pu'u named name found on Register Map 91, circa 1858 and location from Register Map 2218, circa 1904.
'Ula'ula	Pu'u	Meaning "red" (PE).	Name found on Register Map 91, circa 1858 and location from Register Map 2218, circa 1904.

References for more information on "Associated moʻolelo/other oral history" are listed in this column, where applicable.

General references used in compiling this table include McAllister (1933), Pukui, Elbert and Moʻokini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978)

Table 32. Selected Wahi Kūpuna in Kaipapa'u

Wahi Pana	Туре	Location/ Place Name	Comments ²
Kaipapa'u	Ahupua'a Kahawai	Meaning "shallow sea" (PEM)	"Returned by Kekauonohi and Kalaimoku at the Māhele, retained by the Government. LCAw 8167 to Hikiau, 8.75 acres. LCAw 8171 to Hoopalahee, 22.0 acres. 123 acres sold to Hoopalahee as RPG 2351. RPG 1802 to Kaupea & Kauai, 133.30 acres. RPG 2110 to Naliilii, 66.66 acres. RPG 4855 to James B. Castle, 282.0 acres" (Mahele Book 30,54, 233; Indices 786; USGS 1953). Stream rises at about 2,260 feet in elevation and flows to the sea (USGS 1953).
Kākela	Beach	Meaning "castle" (Clark 2002:147)	"The north half of Kokololio Beach Park was once the estate of the Castle family of Honolulu. The estate with its two-story house, was known as Kākela, or castle. In 1953, Zion Securities, the buisness branch of the Mormon Church,

Wahi Pana	Type	Location/ Place Name	Comments ²
			purchased the estate and and maintained it as a private campsite for members of the church. The city acquired the property in 1988 and converted it into Kokolilio Beach Park" (Clark 2002:147).
Kaluakākoʻi	Pu'u	The term kalua meaning "a pit" and kākoʻi meaning "to make adzes or adze maker" (PE)	On the boundary of Lā'iemalo'o and Kaipapa'u. Name and location from Register Map 91, circa 1858 and Register Map 2218 circa 1904.
Kāmae	Pu'u	Meaning "to wilt" (PE)	Name and location from Register Map 2218, circa 1904.
Kamaua	Puʻu	Not translated	Boundary between Hau'ula and Kaipapa'u. Name from RM91 circa 1858, name and location from RM2218 circa 1904.
Kauaihaki	Pu'u	Not translated	On the boundary of Lāʻiemaloʻo and Kaipapaʻu. Name from RM91 circa 1858, name and location from RM2218 circa 1904.
Kaunuomohe	Pu'u	Not translated	On the boundary of Lā'iemalo'o and Kaipapa'u. Name from RM91 circa 1858, name and location from RM2218 circa 1904.
Kokololio	Pu'u	Meaning "gusty" (PEM) or "sharp, swift wind gust; rapid flowing water, etc." (PE). Also sometimes seen written as "Kokololia" (Boundary Commission 50)	Boundary between Lā'ie and Kaipapa'u. Name from RM91 circa 1858, name and location from RM2218 circa 1904.
Kīhāpai	Moʻo	Perhaps meaning "1. Cultivated patch, garden, orchard, etc." or "2. Madagascar periwinkle (Catharanthus roseus)" (PE).	"Claim no. 8171 by Hoopalahee is "ma ke ahupuaa o Kaipapau, o Kihapai ka moo aina" (Native Register 5:497).
Lanakila	Pu'u	Meaning "victory or triumph" (PE). Also seen spelled as "Pu'u o Lanakila" (Boundary Commission 50(1:404))	On the boundary of Lāʻiemaloʻo and Kaipapaʻu. Name and location from Register Map 91, circa 1858 and Register Map 2218 circa 1904.
Põhakuhele	Pōhaku	Meaning "a walking stone", also "a species of crab which has a shell like a stone" (Andrews 1865)	Name on Register Map 1999, circa 1900.
Puʻu o Kahoʻomoenakahili	Puʻu	Not translated	On the boundary of Lā'iemalo'o and Kaipapa'u. Name and location from Register Map 91, circa 1858.

References for more information on "Associated moʻolelo/other oral history" are listed in this column, where applicable.

General references used in compiling this table include McAllister (1933), Pukui, Elbert and Moʻokini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978)

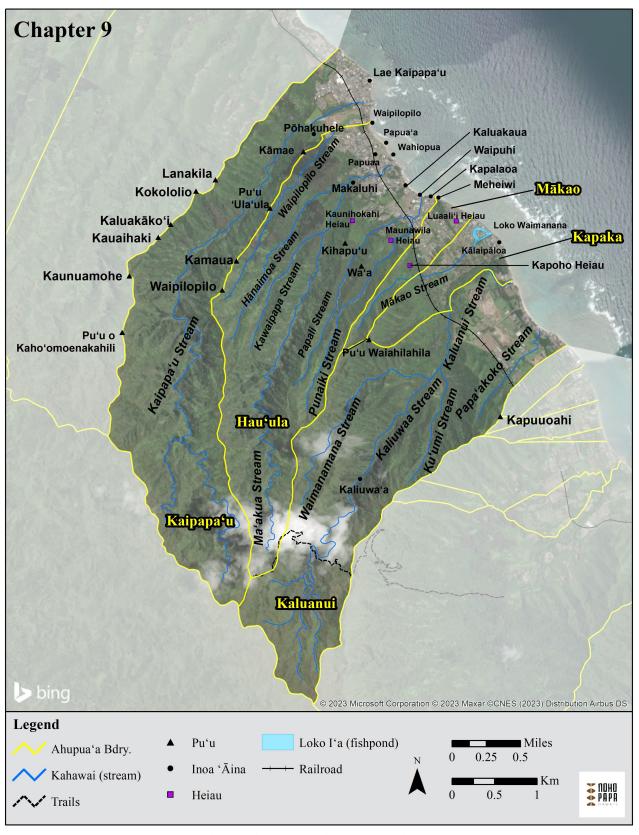


Figure 79. Map depicting selected biocultural resources in Kaluanui, Kapaka, Mākao, Hauʻula, and Kaipapaʻu

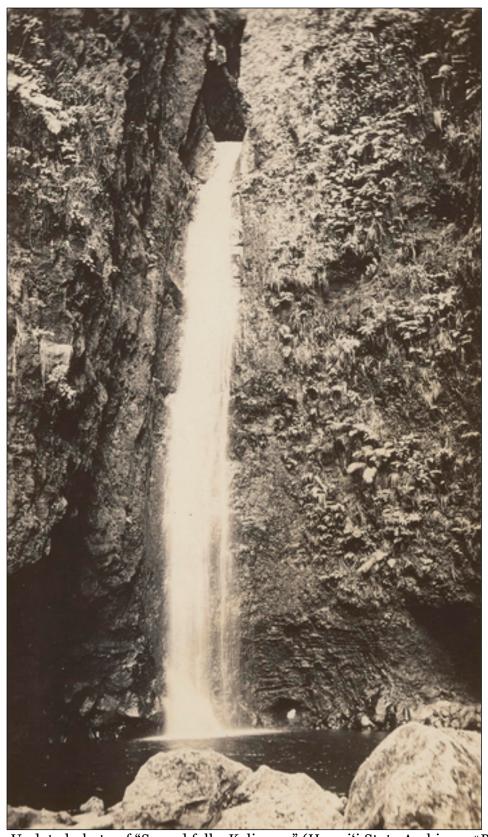


Figure 80. Undated photo of "Sacred falls, Kaliuwaa" (Hawai'i State Archives, #PPWD-19-9-002)

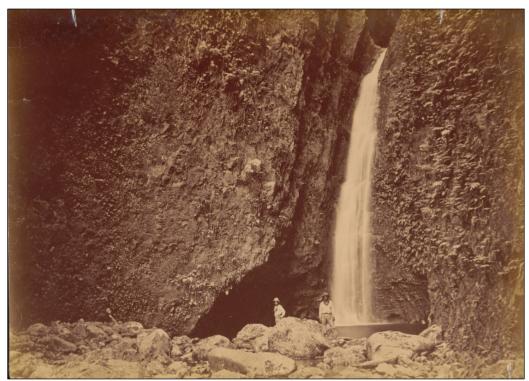


Figure 81. Undated photo of "Sacred Falls (Kaliuwaa). Hau[u]la, Oahu. Also known as Kaiulani Falls" (Hawaiian State Archives, #PPWD-19-9-018)



Figure 82. Undated Image of "Hau[u]la, Koolau" (Hawaiian State Archives, E. J. Monsarrat Collection # PPWD-11-7-026)

Mele

This section features mele associated with Kaluanui, Kapaka, Mākao, Hau'ula, and Kaipapa'u.

The mele "Home Kapaka" was composed by Maddy K. Lam who's 'ohana resided at Kapaka. Kapaka can be translated as "tobacco", a crop once cultivated there, but the tune does not concern either tobacco or agriculture. Instead, it is a mele pana (or "place song") describing the area's charming sights, sounds, and hospitality of this area (Kahau Lake Trio at The Halekulani Hotel CD and Booklet). The song was first recorded in the 1960s by Ms. Lam's dear friend, Kahauanu Lake, and more recently by Natalie Ai Kamauu (Eia, 2012).

Home Kapaka

Hanohano 'ia home a'o Kapaka Proud are we of our home, Kapaka E kipa a'e e nā pua a ka lehulehu Where there is welcome for all

Ka nehe o ke kai lana mālie The lapping of the sea is gentle Ke 'ala līpoa e moani nei The fragrance of seaweed is in the air

A 'ike i ka nani o Kali'uwa'a Behold the splendor of Kali'uwa'a Ka beauty a'o Sacred Falls a'u i aloha The beauty of Sacred Falls, that I love

Hoʻi au i ka home o nā Makua I go to the home of my parents
Nanea e hauʻoli me nā hoaloha To relax and be happy with loved ones

Puana kuʻu mele no Kapaka My song is a story for Kapaka E kipa aʻe e nā pua a ka lehulehu Where there is welcome for all

Mele, or chants, are a significant way that Hawaiians express their connection to the land. One particular type of mele, known as a kanikau or dirge, is frequently featured in native language newspapers. These chants of lament offer a personal perspective on the relationship between people and the natural world around them. The following mele "He Kanikau" or A Chant of Lament was written in 1862 by Konaaihele for his wife and provides reference to Kaluanui and neighboring lands (Maly and Maly 2003:21).

He Kanikau

Kanikau aloha no ke Aupuni,
Kuu wahine mai ka po loloa o ka Hooilo...
...Kuu wahine mai ka makani anu o Ahiu,
Mai ka luna aku o Piei,
Auwe kuu wahine.
Aloha ia wahi a kaua e noho ai,
Kuu wahine mai ka lae o ka Luapuleho,
Mai ka wai aku o na Poele,
Kuu wahine i ka wai o Waiono,
Mai ka uka o na Hiku,
Kuu wahine mai ke kai o Puheemiki,
O ka pono aku i Hale-aha,
Aloha ia wahi a kaua e hele ai,

Lament of love for Aupuni,
My wife in the long nights of the Winter...
My wife in the cold winds of Ahiu,
From the heights of Piei,
Alas my wife.
There was love at the place where we two lived,
My wife from the point of Luapuleho,
From the bathing waters of Poele,
My wife in the waters of Waiono,
From the uplands of Nahiku,
My wife from the shores of Puheemiki,
In the right of Haleaha,
Love for those places where we two

Kuu wahine mai ke kahakai o Kaluanui, Mai ka uka o ka Liuwaa, Kuu wahine mai ka wai o Oilowai, Mai na lehua a Makalii, Aloha ia wahi a kaua e hele ai.

Kuu wahine no ke kula o Kapaka, Auwe kuu wahine. Kuu wahine mai ka piha kanaka o Hauula, ...Auwe kuu wahine.

have traveled. My wife from the shores of Kaluanui, And from the uplands of Kaliuwaa, My wife from the waters of Oilowai, From the lehua of Makalii, Love for those places, where we two have traveled. My wife on the flatlands of Kapaka, Alas, my wife. My wife from Hauula, filled with people... ...Alas my wife.

Community Groups in Kaluanui, Kapaka, Mākao, Hau'ula, Kaipapa'u

This section provides a summary of the community groups in Kaluanui, Kapaka, Mākao, Hauʻula, and Kaipapaʻu, including details about their organizational profile, activities and services they provide, target audiences they service, new and existing partnerships.

DLNR Division of Forestry and Wildlife

The Division of Forestry and Wildlife (DOFAW) protects, manages, and restores natural and cultural resources in collaboration with the people of Hawai'i. They envision a future with thriving native ecosystems and opportunities for the people of Hawai'i to engage with nature. DOFAW manages roughly one million acres of public lands across Hawai'i. While some of these areas have restricted access in order to protect Hawai'i's at-risk species abd ecosystems, many of the lands they manage can be experienced in person through hiking, hunting, camping, or other uses. Some activities and locations require permits.

In Koʻolauloa DOFAW manages eight sites and in Koʻolaupoko they manage twelve sites. The sites that they manage include forest reserves, wildlife sanctuaries, and sea bird sanctuaries. Their website has a wealth of information on hiking trails, resources for educators, native species, and forest and wildlife reserves.



Figure 83. Hau'ula Forest Reserve. (Photo credit: Pua Heimuli)





Figure 84. Snail Extinction Prevention Captive Rearing Lab (Photo credit: DLNR Website)

Community Outreach & Survey Results

Organization Profile:

organization rrome.		
Contact person	Pua Heimuli	
Address	1151 Punchbowl St, Honolulu, Room 325	
Phone number	(808) 286-9095	
Email	pua.m.heimuli.researcher@hawaii.gov	
Website/Social media	dlnr.hawaii.gov/dofaw	
Year organization formed	1903	
501c3 status	No	

Services, Target A	Audiences, & Partnerships:		
	Koʻolaupoko:		
	- Waimānalo Forest Reserve		
	- Mānana Island Seabird Sanctuary		
	- Kāohikaipu Island Seabird Sanctuary		
	- Mokulua Islets Seabird Sanctuary		
	- Popoiʻa Island Seabird Sanctuary		
	- Mokōlea Islet Seabird Sanctuary		
	- Kawainui Marsh & Hāmākua Wildlife Sanctuary		
	- Kāneʻohe Forest Reserve		
Sites you mālama	- Kekepa Islet Seabird Sanctuary		
	- Kapapa Island Seabird Sanctuary		
	- Waiāhole Forest Reserve ('Ioleka'a section)		
	- Waiāhole Forest Reserve (Waiāhole section)		
	Koʻolauloa:		
	- Kaluanui Natural Area Reserve		
	- Kaipapaʻu Forest Reserve		
	- Hauʻula Forest Reserve		
	- Kukuihoʻolua Islet Seabird Sanctuary		

	- Mokuʻauia Islet Seabird Sanctuary		
	- Pulemoku Islet Seabird Sanctuary		
	- Kihewamoku State Wildlife Sanctuary		
	- Pūpūkea - Paumalū Forest Reserve		
Services/activitie s offered	Community engagement, Education, Natural resource management, Sustainability, Watershed Protection, Native Forest and Habitat Restoration, Recreation opportunities. Watershed Protection - Native Forest & Habitat Restoration, Endangered Species Recovery; Recreation Opportunities - Nā Ala Hele Trails [Hiking], Game Program [Hunting]; Outreach & Education - community volunteer workdays, classroom presentations, guided hikes, digital learning resources online & social media		
Public volunteer work days? When?	Yes, usually by request with project managers. Volunteer opportunities found on website: https://dlnr.ivolunteer.com/#1		
Student School groups (& ages) they service	All		
Existing organizational partners	 Hui o Koʻolaupoko, Kauluakalana, Koʻolau Mountains Watershed Partnership, Oʻahu Invasive Species Committee, ʻAhahui Mālama i ka Lōkahi Wildlife Off-shore Islands/Seabird Program partners with Pacific Rim Conservation, US Fish & Wildlife, Hawaiʻi Wildlife Center, University undergraduate students Kupu Hawaiʻi - Conservation Leadership Development Program Internships City & County of Honolulu - Department of Parks & Recreation Summer Fun Program Also partner with individuals & small groups for restoration work in our areas 		
Organizations wanting to partner with in the future	Always open to potential partnerships in these areas.		

Cultural and Place-Based Education:

Place-based resources used?	Maps, moʻolelo, Aloha ʻĀina Curriculum developed by Moanalua Gardens Foundation. avakonohiki.org; ulukau.org; wehewehe.org; awaiaulu.org; Hawaiʻi State Archives; Mary Kawena Pukuʻi, Hawaii Statewide GIS
	Program - geoportal.hawaii.gov
Has your org created its own place-based curriculum?	No

Additional Resources for Kaluanui, Kapaka, Mākao, Hau'ula, Kaipapa'u

The table below features resources for readers seeking additional information regarding the natural and cultural resources of Kaluanui, Kapaka, Mākao, Hauʻula, and Kaipapaʻu.

Table 33. Additional Resources for Kaluanui, Kapaka, Mākao, Hau'ula, Kaipapa'u*

Table 33. Additional Resources for Rafdandi, Rapaka, Makao, Had dia, Rafpapa d		
Author & Year	Title	Summary of Key Content
Maly and Maly (2003)	He wahi moʻolelo no Kaluanui ma Koʻolauloa, Mokupuni ʻo Oʻahu: A collection of traditions, historical accounts and kamaʻāina recollections of Kaluanui and vicinity, Koʻolauloa, Island of Oʻahu	This report is divided into two volumes. The first volume covers the history of Kaluanui and neighboring lands in Koʻolauloa. It includes information on the land tenure and residency of the area from 1859 to 1930, the acquisition of public lands, the sugar interests of Kaluanui such as the Koolau Agricultural Company, Koolau Railway Company, Limited, and Kahuku Plantation Company, archaeological studies, and the Kaluanui-Kaliuwaʻa Oral Program of 2003. The second volume consists of oral history interviews of local residents (kamaʻāina) for the Kaluanui and Kaliuwaʻa vicinity.
Becket and Singer (1999)	Pana Oʻahu: Sacred stones, Sacred Land	This book highlights sixty heiau situated on Oʻahu that have undergone significant development over the past two centuries. The book also features information about Koʻolaupko moku, pictures and explanations of the buildings and advocates for the preservation of Hawaiian sacred places. It emphasizes the unobtrusive sites of the common people, which are hard to detect and frequently destroyed or neglected. Additionally, the book contains images of twenty-eight Hawaiians who collaborated with archaeologist J. Gilbert McAllister in the 1930s, as well as an introduction offering crucial context on heiau, preservation difficulties, and heiau visitation guidelines.

^{*}This table does not include general references that apply to all of the ahupua'a in this study, including Sterling and Summers' (1978) *Sites of Oahu*, McAllister's (1933) *Archaeology of O'ahu*, Pukui et al.'s (1974) *Place Names of Hawai'i*, 'Īr's (1959) *Fragments of Hawaiian History*