

# WAIALUA, ‘ĀINA KŪ PĀLUA I KA LA‘I

*Waialua, land that stands doubly becalmed*

## WAIALUA ‘ĀINA INVENTORY

### Pa‘ala‘a Ahupua‘a, Moku ‘o Waialua



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**AUTHORS**

Lilia Merrin M.A., Rachel Hoerman, Ph.D., Ulukoa Duhaylonsod, B.A.,  
Kelley L. Uyeoka, M.A., and Kekuewa Kikilo, P.h.D

**NOHOAPA HAWAII CONTACT**

[nohopapa.hawaii@gmail.com](mailto:nohopapa.hawaii@gmail.com)

**KAMEHAMEHA SCHOOLS CONTACT**

Lisa Takatsugi, Project Manager

[litakats@ksbe.edu](mailto:litakats@ksbe.edu)

**FOR MORE INFORMATION VISIT:**

[WWW.NOHOPAPA.COM](http://WWW.NOHOPAPA.COM)

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## PA‘ALA‘A AHUPUA‘A

**Honi nā kini i ka makani Pa‘ala‘a,  
he hanu no ke ka‘alani ē.**

*The multitude smell the Pa‘ala‘a breeze,  
a breath of air for those about the chief.*<sup>28</sup>

This chapter documents a selection of Hawaiian cultural and natural resources in the ahupua‘a of Pa‘ala‘a as well as some community groups engaged in education, restoration, and other place-based activities throughout the ahupua‘a. Figure 41 and Figure 42 depict Pa‘ala‘a Ahupua‘a on aerial imagery and a USGS topographic map. Table 1 lists selected wahi kūpuna (ancestral places) in the ahupua‘a whose locations are illustrated in Figure 43.

### HAWAIIAN CULTURAL LANDSCAPE OF PA‘ALA‘A

Pa‘ala‘a (also sometimes seen spelled as Pala‘a) is situated between Kawailoa Ahupua‘a to the north, Kamananui Ahupua‘a to the south, and Punalu‘u Ahupua‘a (in the Ko‘olauloa District) to the east. Historical mid-nineteenth century documentation often referred to portions of the ahupua‘a as Pa‘alakai (seaward Pa‘ala‘a) and Pa‘ala‘auka (upland Pa‘ala‘a). The ahupua‘a extends from the shoreline at Kaiaka Point to the western edge of Waialua Bay. Inland, Pa‘ala‘a reaches up to the Ko‘olau Mountains and encompasses ‘Ōpae‘ula Stream and Gulch in the north, and Halemano Stream in the south, both of which flow towards the coast and merge to create Paukauila Stream. It is important to note that some historical land documents from the mid-nineteenth century occasionally denoted the ‘Ōpae‘ula Stream as Alamuki, Halemano (also seen spelled Helemano or Halemanu) is called Mamalio, and Paukauila Stream is referred to as Laukīha‘a.

The name Pa‘ala‘a means “sacred firmness” (Pukui et al. 1974:173) which may refer to the Pōhaku Lanai tradition which indicates that the massive rock on Kalaeo‘iupaoa Point, said to be sacred to the god Kāne, floated from Kahiki and became fixed there. Pa‘ala‘a is also the name of a wind that has been poetically referred to as a “breath of air for those of the royal court” (Pukui and Elbert 1971:100, 273). The ahupua‘a of Pa‘ala‘a is rich with named pu‘u (hills, peaks), gulches, kahawai (waterways) and muli (tributaries), pūnāwai (springs), surf spots (wahi he‘e nalu), and fisheries, well as heiau (temples), ko‘a (shrines), and other wahi pana (named places) and wahi kūpuna. Sometimes, places whose names have been forgotten or await rediscovery still retain their meaning and importance.

Known named springs in Pa‘ala‘a include Laukī‘aha, Kuaikua, Kawaipū‘olo, Waipao. Laukī‘aha Spring is described as a spring that once flowed near the Waialua Soda Works into the ‘Ōpae‘ula Stream. It was located “on the mountain side of the twin bridges at Waialua” (McAllister 1933:140). A sacred spring called Kuaikua is located in Halemano, an upland forested area of Pa‘ala‘a. Only those related to the supernatural beings who created and hid the spring are allowed to bathe in it (“Place Names—O‘ahu”, *Ke Au Hou*, July 13, 1910). Kawaipū‘olo Spring was located south of the Anahulu stream, mountainward of Hale‘iwa. It was known for providing water to strangers in taro-leaf cups, which led to its name, “Bundle-of-water.” According to Bishop Museum archaeologist J. Gilbert McAllister (1933:141) cites Thrum (1904), the spring

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<sup>28</sup> Chant for Kamehameha I (Andrews 1865)



disappeared and was rediscovered at “Makaula”, near Ka’ena Point. Waipao Spring, meaning “water-dug-from-the-side,” gained repute when a pipe was laid under the stream of Anahulu to the yard of the Girls School at Waialua (“He Mea Hou no Waialua”, *Au Okoa*, June 15, 1871 in Sterling and Summers 1978 114-115).

McAllister (1933) details information for several heiau sites within Pa’ala’a which include Kumailiaunu, Hekili, Kapukapuākea, Pu’upilo, Kepūwai, Anahulu and Lonoakeahu. Few of these heiau survive today. Kumailiaunu Heiau (Site 222) was located makai of the road just before the twin bridges when traveling toward Waialua (McAllister 1933:140). Hekili Heiau (Site 223) was situated on the seaside of the twin bridges in Waialua. This heiau is believed to have been of the luakini class, also served as a place of refuge, and later was said to be occupied by a Buddhist temple (McAllister 1933:140). Pa’ala’a is especially known for the famous heiau of Kapukapuākea (Site 225) which was located at the east end of Kaiaka Bay, on the seaside of the railroad track (McAllister 1933:140). While the site is still remembered and pointed out, it is said nothing remains of the heiau. It was described as a medium-sized heiau, traditionally constructed by the Menehune with Kauila wood and said to have worked in connection with Lonoakeahu (Beckwith 1970:347). Near Kapukapuākea were salt pans and Kamakau further notes ceremonial rituals and the importance of this heiau:

Mailikukahi was taken to the temple of Kapukapuakea and crowned by the priests to reign as king. At the close of the priestly ceremonies in accordance with one chief born, he was taken into the temple for the cutting of the navel, when that service was ended of the priests, circumcision was another important ceremony of the priests for the chief, for the purifying of that high office by the priests. [Kamakau cited in Sterling and Summers 1978:113]

Pu’upilo Heiau (Site 227) was once located seaward of the Hale’iwa Courthouse (McAllister 1933:141). Kepūwai Heiau (Site 228) was marked by the cemetery beside the church in Waialua. However, it has also been completely destroyed (McAllister 1933:141). Anahulu Heiau (Site 231) at Kamani used to stand on the rear slopes of the Hale’iwa Hotel grounds (Figure 39, Figure 40). When the hotel was being built, the heiau was destroyed (McAllister 1933:141) However, it was noted that on the nights of Kāne, the old drums and sounds of the flutes are often heard from this site (McAllister 1933:141).



Figure 39. July 3, 1902, Panoramic of “Hale’iwa Hotel, Honolulu [i.e., Haleiwa town, Honolulu County]” by Melvin Vaniman (Library of Congress PP-1902:41747).





Figure 40. No Date. Aerial photo of Hale'iwa Hotel and Pa'ala'a, Photograph by A.C. Wheeler Field- Eleventh Photo section (Hawai'i State Archives PP-41-9-007).

Based on Māhele records from the mid-19th century, the lands of Pa'ala'a were used for a variety of activities. A wide array of traditional crops were grown including, 'awa, 'ohe (bamboo), mai'a (banana), 'ulu (breadfruit), kō (sugarcane), 'uala (sweet potato), wet and dry kalo (taro), noni, 'ōhi'a, wauke (paper mulberry), hau, koa, kukui, and gourds (Handy 1940:75; Peters et al. 2012:4). Many small terrace flats are reported to have existed at the bottoms of gulches, extending inland for 4 or 5 miles (Handy 1940:86). According to Bishop Museum research affiliate E.S. Craighill Handy (1940:156) the "upland kula were planted with sweet potatoes in Kamananui, Paalaa. Halemano, and Wahiawa, where the sweet potato was the main staple, although some taro was grown." Other introduced crops included coffee, corn, lemons, oranges, onions, watermelons, and yams (Peters et al. 2012:4). In addition, ocean resources included limu, salt pans, and shrimp (Peters et al. 2012:4).

There are many wahi pana within Pa'ala'a which include: Punakai and Kukui'ula, Pōhaku Lāna'i, Po'o o Mo'o (also seen spelled Po'o a Moho) and Wāwae o Mo'o, an Akua Stone, and Walikanahele (Tī 1959:98). Punakai is a place where a kahuna named Pu'ukāne lived, who when chanting, could make any poi container overflow (Sterling and Summers 1978:115). According to McAllister (1933:140), "there is also said to have been an unu (alter) here by the name of Kukuiula." Walikanahele is an area that included a road leading to a pool for royalty to swim in, and was later used for horse racing activities (Margert Kaimoku and Charlotte Awai 1954 in Sterling and

Summers 1978:116). Pohaku Lanai, located on Kalaeo‘iupaoa Point was described as a large oval-shaped balancing stone, measuring approximately 18 feet across and standing about 10 feet high, used by fishermen as a lookout when fish were sighted, signifying their hollow sound. Thrum (1904) notes that Hawaiians believe it floated ashore from Kahiki. McAllister (1933:140-141) adds historical context, stating that it was once valuable to fishermen as a watchtower for shoal fish, functioning as a bell rung by a fish-seer. McAllister (1933:141) documents two stones, referred to as “moo,” located on either side of the Anahulu Stream near the old Hale‘iwa Seminary, named “Poo o Moo” and “Wawae o Moo”, which appear unremarkable and indistinguishable from other stones in the area unless specifically identified. ‘Īī (1959:98) also describes a trail that extends from the streams of Anahulu and Kamani through various locations, connecting to the streams of Pa‘ala‘a, ‘Ōpae‘ula, Halemano, and Po‘o a Moho.

From the stream of Anahulu and from Kamani, above the houses and taro patches, a trail stretched along in front of Kuokoa’s house lot and the church. This trail went on to meet the creeks of Opaepala and Halemano, the sources of the stream of Paalaa, on down to the stream of Poo a Moho, and on to the junction where the Mokuleia trail branched off to Kamananui and Keawawahie, to Kukaniloko, the birthplace of chiefs. [‘Īī 1959:98]

Today, the ahupua‘a of Pa‘ala‘a is most known for its main town called Hale‘iwa literally meaning “house [of] the frigate bird (iwa birds were admired for their beauty)” (Pukui et al. 1974:37). A passage by Douglas Reynolds found in the *Honolulu Advertiser* published on November 17, 1935 shares about the naming of Hale‘iwa and explains how the name was inspired by the missionaries who established a seminary in the area, naming it “Hale-Iwa” after the Iwa bird, known for building beautiful nests, symbolizing a “Beautiful Home.” This naming of the seminary eventually gave rise to the name Hale‘iwa for the entire locale.



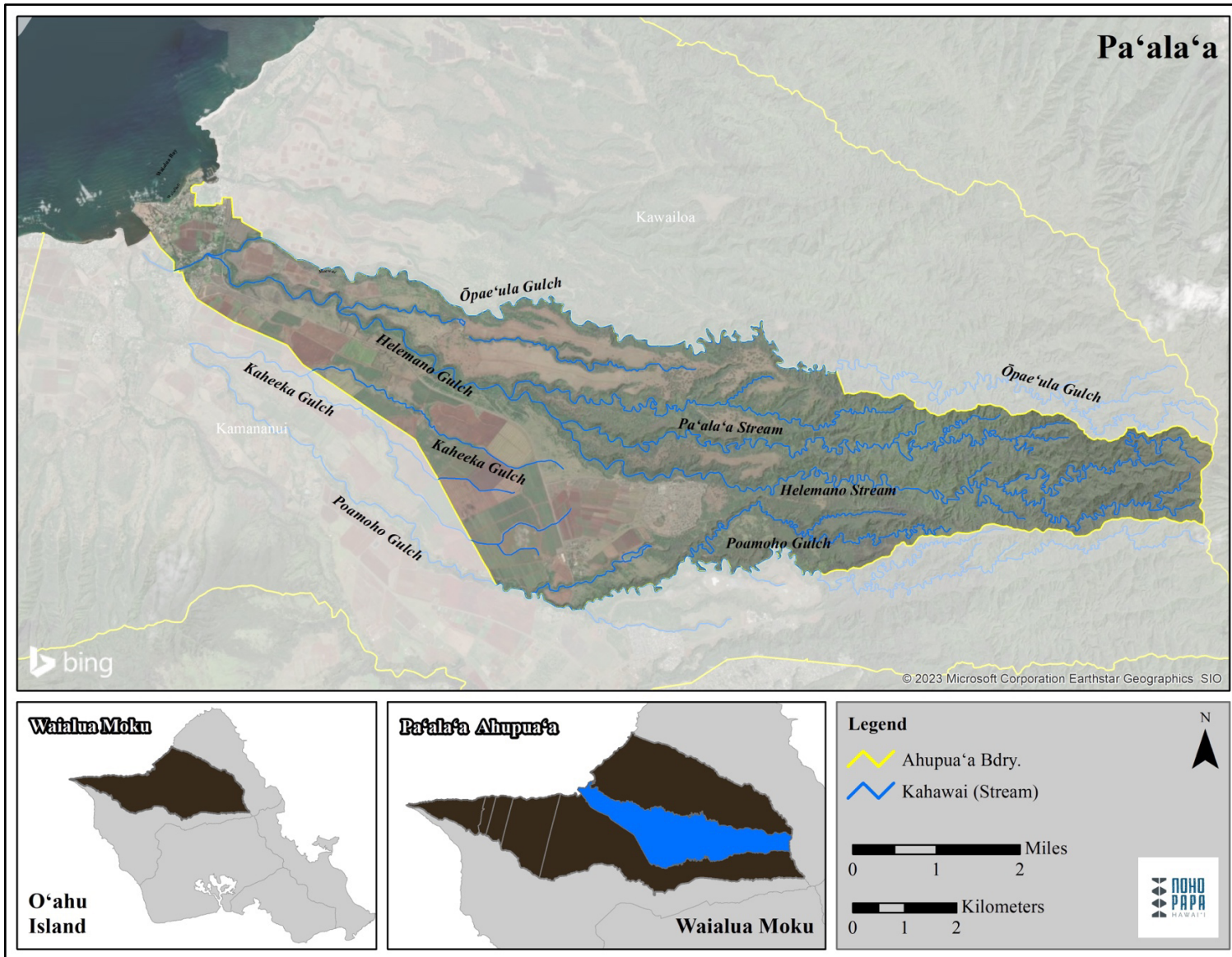


Figure 41. Aerial image of Pa'ala'a Ahupua'a



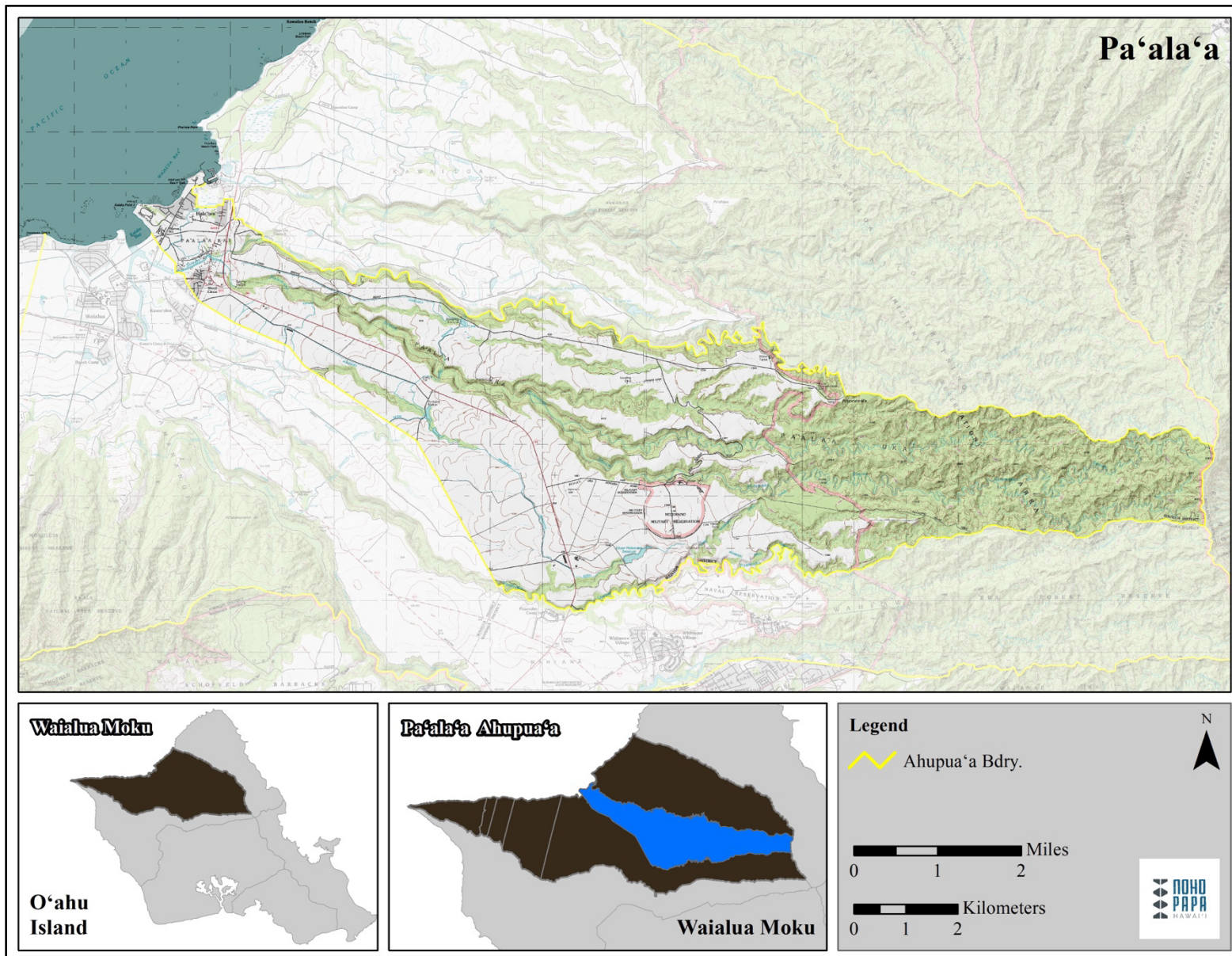


Figure 42. USGS map of Pa'ala'a Ahupua'a.

## MO'OLELO (ORAL-HISTORICAL REFERENCES)

The section explores various mo'olelo (stories) related to the Halemano area in Pa'ala'a. such as 'Aikanaka, the stone platter called Kalo Aikanaka and an image in Kalia, Pa'ala'a. In addition, this section also mentions ancestors and figures within the stories of Lonoikamakahiki and Lonokaeho.

There are many sources of the mo'olelo for 'Aikanaka in Halemano (Jarves 1844:72, *Ka Hae Hawai'i* 1861, Kalākaua 1888:369-380, Whittemore 1895, Nakuina 1897:90, Thrum 1904:179, Westervelt 1904:12, McAllister 1933:137-140, Beckwith 1940:340, Pukui 1953 in Sterling and Summers 1978:111). Mary Kawena Pukui (1953) is cited in Sterling and Summers (1978:111), explaining the origin of the name "Aikanaka" and its various associations. 'Aikanaka was a general name given to the people who settled at Helemano and practiced cannibalism. The name "Lo Aikanaka" was derived from a powerful line of chiefs from the Wahiawā area, one of whom became addicted to human flesh after being served a dish of it, eventually joining the cannibals. "Pa Aikanaka" refers to a meat platter, with "pa" meaning dish. "Aikanaka" also refers to the grandfather of Kalakaua, a man unrelated to the cannibals, who came from Hawai'i and served as the chief executioner of Kamehameha I.

McAllister (1933:137-140) also writes about a Site 220 known as "Pa Aikanana" situated in Halemano (Helemano or Halemanu) and is the location where a chief held cannibal feasts. However, there are many iterations of this mo'olelo and discrepancies exist about the site's exact location and name, with different accounts provided by historians.

Thrum (1904:179) recounts the observations of Gilbert Farquhar Mathison during his visit to the stone platter site of Kalo Aikanaka at Halemanu, Waialua, O'ahu, in 1821-1822. Mathison had anticipated finding a grand monument but instead discovered a flat stone resembling an English tombstone, adorned with crude carvings of humans and animals, similar to those found among Native Indians. However, the stone was incomplete and it was observed to have been damaged, with pieces removed by local inhabitants to fashion tools and utensils, reflecting the practice of using stones before the introduction of iron by foreign traders (Thrum 1904:179). The story notes that the stone's exact location is now lost, and there is a modern legend suggesting that schoolboys may have destroyed it during a camping trip in the area, potentially to eliminate evidence of cannibalism.

Following Mathison, W. D. Westervelt published a similar story titled "Chief Man Eater" in *Paradise of the Pacific*, on July 1904 and recounts the life and deeds of "Ke-alii-ai Kanaka", a powerful Hawaiian chief who lived in the mid-18th century. In this story, Ke-alii-ai Kanaka developed a taste for human flesh, which led to his expulsion from his community. He sought refuge in the rugged Wai'anae mountains, where he was known as "Chief Maneater" (Westervelt 1904:12). His remote hideout, called Halemanu, was situated on a small plateau surrounded by cliffs, making it inaccessible. Ke-alii-ai Kanaka's band occasionally faced resistance, and sickness claimed some of his followers, leaving him alone. A fateful encounter occurred when Ke-alii-ai Kanaka captured a victim, leading to a confrontation with a brother of the victim, Hoahanau, who had trained for a year and defeated Ke-alii-ai Kanaka in a ferocious battle, sending the chief plummeting to his death and marked the end of cannibalism in Hawaiian history (Westervelt 1904:12).

Beckwith (1970:340) addresses the subject of cannibalism within Hawaiian culture through a variety of accounts and perspectives and begins by acknowledging the existence of legendary figures associated with man-eating and the occasional references to the olohe class as cannibals. She asserts that there is no conclusive proof that cannibalism was practiced in the Hawaiian



Islands. She writes, “Despite the fact that man-eating is ascribed to legendary figures... there is no proof that cannibalism was ever practiced in the Hawaiian group.” Further, Beckwith (1970:340) describes a specific setting near Kūkaniloko, a sacred place for the birth of chiefs, where tradition suggests that the last cannibals of O‘ahu resided. These cannibals were led by a chief named ‘Aikanaka, known by different names like “Ka-lo-aikanaka”, “Ke-ali‘i-ai-kanaka (The chief who eats men)”, “Kokoa”, or merely “Kalo”. She notes the location of their base, Halemanu (House of birds), where there were supposed remnants of a heiau, a large flat rock referred to as the ipukai (platter) where victims were placed, and an oven for baking victims. These elements form the backdrop of the narrative about these cannibals. Beckwith (1970:340) presents two versions of the legend, where the first recounts the arrival of strangers led by Ka-lo-aikanaka on Kaua‘i, practicing cannibalistic customs following a tragic event, leading to their expulsion to O‘ahu, while the second version by Westervelt (1904) focuses on the lone survivor, Ke-ali‘i-ai-kanaka, and his confrontation with “Hoa-hanau”, ultimately resulting in Hoa-hanau’s victory over the cannibal chief.

Another mo‘olelo can be found in *Ka Nupepa Kuokoa* published on January 12, 1867 by S. M. Kamakau and the section of “O Lonokaeho” or “Lonokaeho” within the greater story of “Ka Mo‘olelo o Kamehameha I” or “The Story of Kamehameha I”.

O LONOKAEHO. Ua olelo ia ua holo mai keia kanaka mai Kahiki mai, me kana ilio nui o Kuilioloa, a he kanaka ikaika ma kona moolelo, ua huli imi mai i kona kaikuaana ia Nane, nana no i wawahi ia Kapalihookui ma Kailua Koolaupoko a nana i hou i ka pali o Kanehoalani ma Kualoa ma Koolau, a nana no i oki o Kahuku, a kaawale o Kahipa, i uka, a ma Waialua i loa ai kona hoahanau o Nana, ua kiola ia kona hoahanau iloko o ka luapa-u, aia i Paalaa e kokoke ana i Kuone, a ua hoihoi ia i Kahiki. [Kamakau 1867:1]

It is said that this person sailed from Kahiki, with his great dog Kuilioloa, and according to his story he was a strong person, he searched all over for his older brother Nane, he’s the one who shattered Kapalihookui at Kailua Ko‘olaupoko, and he’s the one who pierced the cliff of Kanehoalani at Kualoa at Ko‘olau, he’s the one who severed Kahuku and separated Kahipa, upland, at Waialua is where he found his cousin Nana, his cousin was thrown into the refuse pit, there at Pa‘ala‘a in the vicinity of Kuone, and he returned to Kahiki. [Translated by Peters et al. 2012:80]


Sterling and Summers (1978:113) cite Kamakau (1867:1) and similarly write that Pa‘ala‘a Temple (Kapukapuākea) is where “Lonokaeho found his brother Nane at Waialua, where he had been cast into a pit belonging to the temple at Paalaa near Kuone and took him back to Kahiki.”

Pa‘ala‘a is also mentioned in the story of Lono-i-ka-makahiki where he and his son become ancestors of the people.

One of Lono’s sons was named for Ka-‘ihi-kapu-a-Kuhi-hewa, that is Ka-‘ihi-kapu-mahana. That son of Lono was taken to Pa‘ala‘a, Waialua, and he became the ancestor of the people there. It was in this way that he became an ancestor there: Ka-‘ihi-kapu-mahana mated with Aila, and Ka-welo-a-Aila and Kaina- Aila were born. [Kamakau 1992:54]

One story published in an article in *Ke Alauala* on January 1, 1868 reported on a god image that was discovered in Kalia, Pa‘ala‘a, Waialua, by M. Kekūanā‘o. It was later placed on display at Kapunahou School in Honolulu, thanks to the generosity M. Kekūanā‘o.





This image, believed to have been thrown into the fishpond of Kalia around 1819, was venerated by past generations.

## SELECT WAHI KŪPUNA IN PA‘ALA‘A

Table 11. Select Wahi Kūpuna in Pa‘ala‘a

Wahi Kūpuna	Type	Location/ Place Name	Comments
<b>Pa‘ala‘a</b>	Ahupua‘a	Meaning “sacred firmness” (PEM).	“Retained by Kamamalu at the Māhele. LCAw 7713:34.” (Mahele Book 7; Indices 842-844).
<b>Pa‘ala‘a Kai</b>	Wahi	Meaning seaward Pa‘ala‘a (PE).	Elevation less than 40 feet (USGS 1953).
<b>Pa‘ala‘a Uka</b>	Wahi	Meaning upland Pa‘ala‘a (PE).	The inland portion of Pa‘ala‘a including Helemano (Tax Map 6-0-0 and Tax Map 6-3-0; USGS 1953).
<b>Alamuki</b>	Kahawai	Not translated	Shown on plat of Land Commission Award 2856:3 to Kea. The “Twin Bridges” on Highway 83 are also called “Alamuki Bridges”. Now called ‘Ōpae‘ula Stream on USGS (AB 5:93)
<b>Hale‘iwa</b>	Kaona	Meaning “house [of] frigate bird” (PEM).	Regional commercial center, post office. Elevation <20 ft. See Sterling and Summers for stories about the naming of Hale‘iwa (USGS 1953; Sterling and Summers 1978:116).
<b>Helemano [Halemano]</b>	‘Ili ‘āina	Halemano meaning “Many houses”; Helemano meaning “many snared or many going” (PEM)	Same as Hele-mano- a large ‘ili in Pa‘ala‘a-uka, part of Land Commission Award 7713:34 to Kamamalu. Also seen written as “Halemano, Halemanu” (Boundary Commission 201, 4:45-53; Tax Map 6-0-0-0; Tax Map 6-3-0-0-0; PEM 38; See Sterling and Summers 1978:107-112 for legends)
<b>Hekili</b>	Heiau, Pu‘uhonua	Meaning “thunder” (PEM).	“Site 223. Hekili heiau, Pa[a]laa-uka, on the sea side of the twin bridges at Waialua. The site is said to be occupied by the Buddhist temple (TMK 6617:10). Thrum was told that the heiau was of luakini class and a place of refuge. Near the heiau was a fishing shrine known as Kaohe, according to Hookala” (McAllister 1933:149).
<b>Helemano Stream</b>	Kahawai, Reservoir	Meaning “many snared or many going” (PEM)	Rises at about 2640 ft. elevation, joins Opaepala Stream at <20 ft. to form Paukauila Stream (USGS 1953) Upper Helemano Reservoir is formed by a dam on unnamed branch of Poamoho Stream; receives water from

Wahi Kūpuna	Type	Location/ Place Name	Comments
			Helemano Stream via Upper Helemano Ditch and Tunnel (USGS 1953).
<b>Kaiaka</b>	Point, Bay, Lae	Meaning “shadowed sea” (PEM).	“Said to be named for a person” (PEM; USGS 1953)
<b>Kalaeo‘iupaoa</b>	Lae	Not Translated	Point on the east side of Kaiaka Bay, site of Pohaku Lanai (McAllister 1933:140).
<b>Kamani</b>	Heiau, Pu‘uhonua	Not Translated	“A large tree (Calophyllum inophyllum)” (PE). “Site 231. Anahulu heiau, Kamani, at the location of the present [1932] Haleiwa Hotel. When the hotel was being built the heiau was destroyed. This, according to the Hawaiians, accounts for the failure of the hotel. According to Thrum it was an “Unpaved heiau of large size with limestone walls, of luakini class” (McAllister 1933:141).
<b>Ka‘ohe</b>	Kū‘ula, Mo‘o ‘āina	Meaning “the bamboo” (PEM).	“Site 223. Hekili heiau, Pa[a]laa-uka... Near the heiau was a fishing shrine (ko‘a) known as Kaohe...” See Hekili for location (McAllister 1933:140). Also a mo‘o ‘āina Foreign Testimony 11:489 “Claim no. 2922 by Keauwahine is “ma ka ili o Hanauewa ma Paalaa Waialua, ma ka moo aina o Kaohe.” Written Kaohi in Award Book. Also claim no. 2794 by Kalauli for a lo‘i.
<b>Kapukapuākea</b>	Heiau, Pu‘uhonua	Not Translated	“Site 225. Kapukapuakea heiau, Paalaa-kai, east end of Kaiaka Bay, on the sea side of the railroad track. The site is still remembered and pointed out, but nothing remains of the heiau. Thrum has this information: “A medium sized heiau of traditional menehune construction of kauila wood...” (McAllister 1933:140).
<b>Kuaikua</b>	Wahi Pana	Not Translated	“Kuaikua is located up in Halemano. It has a sacred spring and only those related to the supernatural ones who made and hid it, are allowed to bathe in it” (Sterling and Summers 1978:112).
<b>Kukui‘ula</b>	Altar	Meaning “red light” (PEM).	“Site 224. Punakai, Waialua... There is also said to have been an unu here by the name of Kukuiula” (McAllister 1933:140).
<b>Kumailiunu</b>	Altar	Not Translated	”Site 222. Kumailia-unu was located on the sea side of the road just before [south of] the twin bridges in going



Wahi Kūpuna	Type	Location/ Place Name	Comments
			toward Waialua. Truck gardens occupy the site” (McAllister 1933:140).
<b>Kumaile</b>	Muliwai	Not Translated	Claim no. 2879 by Kuaiwa “ma ka ili o Kumalie” is bounded on the east by “muliwai o Kumalie” (Foreign Testimony 11:488;502).
<b>Kūpaoa</b>	Lae	Meaning “Overwhelming smell” (PE)	“Site 234.... As the odor [of decomposing bodies at Kahakakau Kanaka] came to the sands of Haleiwa they became known as Maeaea; the point on the other side became known as Kupaoa” (McAllister 1933:141-142).
<b>Laukī‘aha</b>	Punawai	Not Translated	“Site 221. Laukiaha, the name of a spring once flowing near the present [1932] Waialua Soda Works into the Opaeula stream, on the mountain side of the twin bridges at Waialua” (McAllister 1933:140).
<b>Laukīha‘a</b>	Kahawai, ‘ili ‘āina	Meaning “low laukī shrub [Cassia leschenaultiana]” (PE).	Claim no. 8826 by Kalalealea “ma ka moo o Mooiki ma Paala” is bounded mauka by the “Kahawai o Laukiha” and makai by the “Muliwai o Laukiha”. The stream is called “Paukauila Stream” on USGS and tax maps; formed by the junction of ‘Ōpae‘ula Stream and Helemano Stream, joined by Ki‘iki‘i Stream near the mouth (Foreign Testimony 11:489; AB 5;281).
<b>Lonoakeahu</b>	Heiau	Not Translated	“Sites not located. 17. Lonoakeahu heiau, Keehu. Listed by Thrum: ‘A heiau of small size destroyed years ago; site now planted to cane.’ Location uncertain” (McAllister 1933:197).
<b>‘Ōpae‘ula</b>	Kahawai	Meaning “Red shrimp” (PEM).	Rises at about 2720 ft. elevation, joins Helemano Stream at less than 20 feet to form Paukauila Stream (USGS 1953).
<b>Pā ‘Aikanaka</b>	Wahi Pana, Residence	Meaning “Man eating enclosure” (PE).	“Site 220. Pa Aikanaka, Halemano (Helemano or Halemanu), Paalaa, the site of the famous cannibal feasts of a chief on Oahu, located 8 miles east of Haleiwa in the mountains of Haupū.” (McAllister 1933:137; See Sterling and Summers 1978:107-112 for legends of Aikanaka, Oahunui, Halemano).

Wahi Kūpuna	Type	Location/ Place Name	Comments
<b>Pōhaku Lanai</b>	Pōhaku	Not Translated	“Site 226. Pohaku Lanai, a large balancing stone on Kalaeoiupaoa Point. A large oval-shaped stone 18 feet across is balanced on a smaller base, standing about 10 feet high in all. This is said to have been used as a lookout by fishermen in the region. When fish were sighted, the stone was beaten with a wooden mallet, and the resulting hollow sound was sufficient to gather together the fishermen of the village” (McAllister 1933:140). “The Hawaiians say it was a stone which floated from Kahiki” (Sterling and Summers 1978:113).
<b>Punakai</b>	Wahi Pana	Not Translated	“Site 224. Punakai, Waialua. A kahuna named Puukane lived at this place, which was known as Punakai. Whenever Puukane chanted, the poi would overflow any vessel in which it had been placed. There is also said to have been an unu here by the name of Kukuiula” (McAllister 1933:140).
<b>Pu‘upe‘ahināi‘a</b>	Pu‘u, Lae	Not Translated	Elevation at approximately 1,640+ feet (USGS 1953).
<b>Pu‘upilo</b>	Heiau	Meaning “hill [of the] swampy odor or pilo plant hill” (PEM).	“Site 227. Puupilo heiau, seaward of the Haleiwa Courthouse, Paalaa. A slight elevation of land with an old coconut palm on the side is all that remains of this heiau” (McAllister 1933:141).

Notes:

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

General references used in compiling information in this table include McAllister (1933), Pukui, Elbert and Mo‘okini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978), Hawaii Land Survey Register Map, to be referred to here on out as a Register Map (RM), and Tax Map Key (TMK) records.

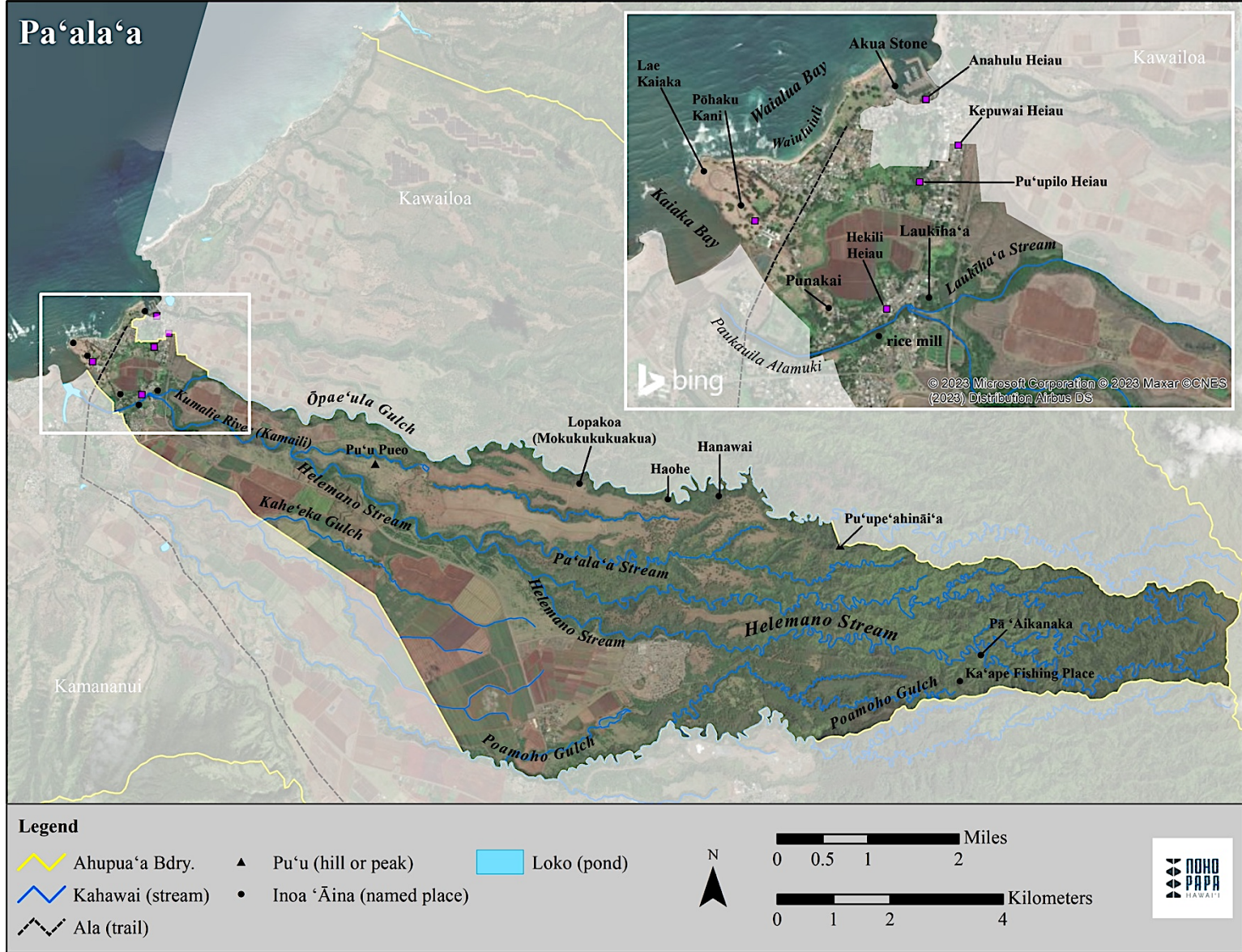


Figure 43. Map illustrating locations of some wahi kūpuna found in Pa'ala'a



## MELE

This section features one mele associated with Pa‘ala‘a Ahupua‘a. Research for the chapter didn’t yield any additional mele.

The song “Hale‘iwa Pāka,” or Hale‘iwa Park, was written by Hawaiian teacher-composer and performer “Alice” Ku‘uleialohapo‘ina‘ole Kanakaoluna Nāmakelua. In a PBS Hawai‘i interview with Alice Nāmakelua that aired in 1974, she shared about her life. Born in 1892 at Honoka‘a, Hāmākua, she moved to O‘ahu at a young age where she spent most of her life. As a teenager, she sang for Queen Lili‘uokalani. She worked for the City of Honolulu’s Parks and Recreation department for many years associated. This song honors the park on O‘ahu’s north shore.

### “Hale‘iwa Pāka”

Hanohano wale ‘oe e Hale‘iwa Pāka  
‘Ohu‘ohu i ka popohe o ka pua hau

*Honored are you, Hale‘iwa Park  
Adorned with the roundness of the hau flower*

‘O ka luli mālie a ka lau o ka niu  
I ke aheahe ‘olu a ka makani kolonahe

*The gentle sway of the coco palm leaves  
In the cool softness of the gentle breeze*

Laukanaka mau ‘oe i ka lehulehu  
E kipa mau ana e ‘ike I kou nani

*You are always crowded with the public  
That always visit to see your beauty*

Ka ‘owē a ke kai i ka ‘ae one  
E kono mai ana he luana ‘iki kāua

*The murmur of the sea at the edge of the land  
Inviting us to relax a little*

Ua ana ka ‘ikena i kou nani  
Hanohano wale ‘oe e Hale‘iwa Pāka

*The murmur of the sea at the edge of the land  
Inviting us to relax a little*

[By Alice Nāmakelua]

[Translation by Kini Sullivan]



## COMMUNITY GROUPS IN PA‘ALA‘A AHUPUA‘A

This section provides a summary of the community groups in Pa‘ala‘a Ahupua‘a, including details about their organizational profile, activities and services they provide, target audiences they service, new and existing partnerships, and strengths, opportunities, challenges, and needs of the organization. More specific information on the organization’s capacity (such as planning and assessment, staffing, funding and resources, communication, and site access, management, and security) can be found in the table in Appendix D.

### North Shore Community Land Trust

The mission of the North Shore Community Land Trust is to protect, steward, and enhance the natural landscapes, cultural heritage, and rural character of ahupua‘a (land divisions) from Kahuku (O‘ahu’s northernmost point) to Ka‘ena (O‘ahu’s westernmost point). In the short term, the Land Trust is working to identify land conservation opportunities while working on ongoing mālama ‘āina projects at Kahuku Point and Waiale‘e. In the long term, they hope to conserve as much for public use within our mission area as possible.



Figure 44. Mālama ‘āina (Photo credit: Kawelakai Farrant)



Figure 45. North Shore Community Land Trust information booth (Photo credit: Kawelakai Farrant)

**Community Outreach & Survey Results**

**Organization Profile:**

Contact person	Nicholas Kawelakai Farrant
Address	66-632 Kamehameha Hwy, Suite 203 Haleiwa, HI 96712
Phone number	(808) 797-9869
Email	nick@northshoreland.org
Website/Social media	Website: <a href="http://www.northshoreland.org">www.northshoreland.org</a>
Year organization formed	1997
501c3 status	Yes

**Services, Target Audiences, & Partnerships:**

Sites you mālama	Our organization does not currently lead restoration in the moku of Waialua (all of our restoration sites are in the moku of Ko‘olauloa). That said, our office is located in the Ahupua‘a of Pa‘ala‘a in Hale‘iwa Town. We have assisted with the conservation of large tracts of land in Waialua including the Galbraith Estate (Pa‘ala‘a uka / kamananui uka). We have also assisted with the conservation and donation of a small family property in the ahupua‘a of Ka‘ena. We have also enjoyed assisting the restoration efforts of Mālama Loko Ea Foundation for many years at Loko Ea, among other community based restoration projects.
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Services/activities offered	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Food production & security, Natural resource management.  Specific programs/activities: Our organization was founded to assist in facilitating land transactions
Public volunteer work days? When?	Yes, First Saturdays, 9am-noon, Kalou Fishpond, kalou.eventbrite.com, Second Saturdays 9am-noon, Kahuku Point, kahuku-point.eventbrite.com, Third Saturdays, 9am-noon, Waiale'e, waiale.evbrite.com
Student School groups (& ages) they service	Yes, 9-13 yrs. (4th-8th grade), 14-18 yrs. (9th-12th grade), 18+ yrs. (Post-secondary)
Existing organizational partners	Yes, we have worked with students from the Asia Pacific International School, Kahuku Intermediate and High School, Waialua Intermediate and High School, and Kamehameha Schools Kapālama. We also collaborate with classes from the University of Hawai'i at Mānoa including the departments of Architecture, Engineering, Ethnic Studies, Hawaiian Studies, and the Sea Grant College Program.  Past/current formal partners: US Fish and Wildlife Service and various entities/affiliates, KUA, ORC&D, UH Sea Grant College Program, University of Hawai'i, Turtle Bay Resort. We also often collaborate/informally partner with community organizations such as the Sunset Beach Community Association, Waimea Valley, Mālama Pūpūkea-Waimea, Mālama Loko Ea Foundation, Kōkua Hawai'i Foundation, Nā Mea Kūpono, Ho'okua'aina, Hui o He'e Nalu, Mālama Waiale'e 'Ohana, and more.
Organizations wanting to partner with in the future	Yes, we would like to more regular partner with the various local K-12 schools, especially the DOE Schools in our area, Hawaiian Charter schools, and Kamehameha Schools.  Additional mana'o: While we do not currently steward 'āina in Waialua, it is a large part of our mission area and focus and we would be happy to contribute to future discussions and appreciative of potential support and networking opportunities. Mahalo nui.

### Cultural and Place-Based Education:

How are cultural practices implemented in your organization?	Currently, the cultural practices our organization implements include mahi'ai and kia'i loko i'a at our Waiale'e Lako Pono restoration site. Through those practices, we also implement oli and kilo as supporting practices to provide protocol and better understanding of the spaces we work in.
Place-based resources used?	Yes, we have utilized māhele records, nūpepa, mo'olelo, oral histories, and historic photographs to inform our restoration efforts.  Resources: papakilodatabase.com, kipukadatabase.com, nupepa.org, ulukau.org, UH Library website, Hawai'i State Archives, Bishop Museum Archives.
Has your org created its own place-based curriculum?	In the process



**Strengths & Opportunities:**

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? Who?	Yes
What programs and/or activities does your organization want to implement in the near future?	Yes, in the near term we would like to open our restoration sites to more local K-12 school students and their families. Program activities would most likely center around the existing site activities of invasive species removal, mahi'ai kalo, and kia'i loko i'a. We are open to suggestions and collaborations that would build capacity to allow for a wider offering of programs such. Our sites have a lot to offer in terms of cultural and environmental education but our staffing capacity to host programs is currently limited.

## ADDITIONAL RESOURCES FOR PA‘ALA‘A

The table below features resources for readers seeking additional information regarding the natural and cultural resources of Pa‘ala‘a.

Table 12. Additional Resources for Pa‘ala‘a Ahupua‘a

Author & Year	Title	Summary of Key Content
Clark, John and Keao NeSmith (trans.; 2014)	<i>North Shore Place Names</i>	This book is a compilation of North Shore place names drawn from primary, translated Hawaiian language resources. 19th century Hawaiian scholarship, mele, oli, mo‘olelo, Nūpepa, Māhele land records, and more are featured. It covers Ko‘olauloa and Waialua ahupua‘a from Kahuku to Ka‘ena. Part dictionary, part encyclopedia, entries are arranged alphabetically with place names in bold. The primary source in Hawaiian is followed by its English language translation completed by Keao NeSmith.

\*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 O‘ahu*, McAllister’s (1933) *Archaeology of O‘ahu*, Pukui et al. (1974) *Place Names of Hawai‘i*, ‘I‘i’s (1959) *Fragments of Hawaiian History*, etc.