

# KONA, MAI KA PU‘U O KAPŪKAKĪ A KA PU‘U A KAWAIHOA

*Kona, from Kapūkakī to Kawaihoa*

## KONA ‘ĀINA INVENTORY

### Wailupe Palena, Waikīkī Ahupua‘a, Moku o Kona



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This report was prepared by Nohopapa Hawai‘i, LLC for Kamehameha Schools Community Engagement & Resources Regional Department

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# WAILUPE PALENA (WAKĪKĪ AHUPUA‘A)

## Wailupe – “Kite Water”

*Kites were flown only in prescribed places; this was one of them<sup>30</sup>*

This chapter documents the significant Hawaiian cultural and natural resources in Wailupe Palena (Waikīkī Ahupua‘a) as well as known community groups engaged in education, restoration and other place-based activities in the palena. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Wailupe, both on KS and non-KS land.

Figure 122 and Figure 123 are aerial image and USGS map depictions, respectively, of Wailupe Palena. As described in the Introduction, some of the land divisions in this study are referred to as palena (boundary or partitioning or piece) of Waikīkī Ahupua‘a.<sup>31</sup> Wailupe, although it is considered a palena for the purposes of this study, is exceptional in that it is configured like a true ahupua‘a (although it is not very large in overall size). For example, its upper (mauka) limits reach the Ko‘olau ridgeline; and, its lower (makai) limits do, indeed, reach the ocean. By all measures, its resources are sufficiently abundant and diverse by Hawaiian standards.<sup>32</sup> As stated, however, for the purposes of consistency, we have chosen to use the 1881 Hawaiian Kingdom government boundaries, which consider Wailupe to be a palena of Waikīkī.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Wailupe Palena, which is today synonymous with the ‘Āina Haina residential subdivision, are as follows. Starting from the south (makai) end on the eastern (Koko Head) side, the boundary starts at the shore at Kawaiku‘i Beach Park, heads north (mauka) over Kalaniana‘ole Highway and up through the Hawai‘iloa ridge residential development; the boundary follows the Hawai‘iloa ridge trail through undeveloped forest reserve land to the Ko‘olau ridgeline summit, where it turns to the west and follows the Ko‘olaupoko District boundary at around 2,400-2,500 ft. elevation for a short distance; after turning back south (mauka), the boundary heads through undeveloped lands along the Wiliwilinui ridge back down to the highway and the ‘ewa (west) side of the Wailupe Peninsula (which is actually an old, filled-in fishpond—see discussion below).

Table 23 is a summary of the significant wahi pana in Wailupe Palena. Figure 124 is a GIS map depiction of Wailupe’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

## Overview – Hawaiian Cultural Landscape of Wailupe

Other than the major subdivision and build-out of much of the valley as the modern ‘Āina Haina neighborhood starting in the 1950s, the most notable historic-era land use in Wailupe was the Hind-Clarke Dairy starting around 1924. Robert Hind purchased more than 2,000 acres in the valley for his dairy operations, which continued until its eventual sale and closure in 1947 (Monahan and Thurman 2013).

Prior to these historical developments, and as evidenced by Land Commission documents and historical map data, the valley was once home to a relatively large population of Native Hawaiians living a traditional, subsistence lifestyle. In 1786, for example, Captain Portlock, anchoring in

<sup>30</sup> Pukui et al. (1974:225).

<sup>31</sup> As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.

<sup>32</sup> In the Nu‘uanu chapter of this study, we discuss this point, and some historical specifics about “old O‘ahu” (prior to the invasions from Maui by Kahekili, and Hawai‘i by Kamehameha) in more detail that is not repeated in this chapter.



Maunalua Bay noted “[s]oon after our arrival, several canoes came off and brought a few cocoa-nuts and plantains, some sugar-cane and sweet root; in return for which we gave them small pieces of iron and a few trinkets” (Portlock 1789:69).

Historical research by Ogata (1992) and others clearly demonstrate a dense pattern of traditional land use with several dozen kuleana parcels; these extend all the way from the old “government road” (current Kalanianaʻole Highway) at the shoreline up to and north of the confluence of Wailupe Stream’s tributary, Lauaupoe Gulch, nearly two-thirds of the way up the valley, and a distance of nearly two miles. Documents associated with most of these kuleana parcels, especially those from the upper or back portions of the valley, describe various dry land cultivars including most specifically ‘uala (sweet potato). The relatively narrow and steep-sided valley seems to have been less than ideal for irrigated, pond-field-style taro cultivation, as implied by Handy and Handy’s (1972) comments:

... here [Wailupe] the ground is so porous that the small stream disappears into it. A kamaʻaina said he had never seen any terraces. Doubtless sweet potatoes were grown. (Handy and Handy 1972:483)

In his earlier study, Handy (1940:74) stated:

Wailupe Stream formerly had a larger volume than at present, and there may have been loʻi. John K. Clarke says that the ground below the mouth of the gulch is too porous to hold water and that the stream seeps away underground. He has never seen any sign of terraces nor heard of taro being grown in this area.

These comments (regarding the porosity of the stream bottom) suggest the valley does not possess a typical wide floodplain-type shape that is easily irrigated. All of this in no way diminishes the traditional importance or value of Wailupe—it simply refines the types of activities and land use that were most suited to it. Ogata’s (1992) analysis of Land Commission documents concluded that house sites were relatively rare among the numerous kuleana parcels, and that—other than down by the coast—almost all of these were cultivated garden plots rather than house sites (“pahale” or “kahalekane”).

A 1925 map appears to have been produced during a “quiet title” action by Robert Hind as a means to acquire most of the valley in advance of the founding of the Hind-Clarke Dairy and, ultimately, the suburban development that takes his name (ʻĀina Haina translating roughly as “Hind’s Land” in Hawaiian).<sup>33</sup> This large area is referred to as part of the “ʻili ʻāina of Wailupe” on the LCAp 656 map. Ogata (1992:9) suggests Wailupe may have been an ʻili kūpono. In either case, some of the high-status individuals associated with Wailupe included Puihula, who received the land from Kamehameha I following the battle of Nuʻuanu, and his sons Kamaha and Puihula (the son)—these latter aliʻi eventually received title to most of Wailupe during the Māhele (R.P. 6698 and LCA 6175 to Kamaha). Other high status names that appear on Land Commission documents include Hewahewa).

One main stream, Wailupe (literally, “kite water”), starts just below the Koʻolau ridgeline in the back of the valley, and two secondary tributaries, Lauaupoe (“round leaf package”) Gulch and Kuluʻi Gulch, empty into the Wailupe from the Niu Valley (Hawaiʻiloa ridge) side. A famous kuapā (walled, shoreline) fishpond known as Wailupe once fronted this land (it was destroyed/filled in and turned into a neighborhood when ʻĀina Haina was developed). One heiau, Kawauoha, was described by the archaeologist McAllister (in the early 1930s) as “destroyed only a few years ago.”

Like other ahupuaʻa in Kona Moku, the upland forest in Wailupe was a reliable source of various native, endemic, and Polynesian-introduced plants. These upland resources provided not only food products—especially when famine struck—but also medicinal plants, waʻa (canoe) trees, and other

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<sup>33</sup> Unless stated otherwise, Hawaiian place-name translations are from Pukui et al. (1974).



needed items (e.g., for religious practices, hula, and so on). High-quality basalt for making tools such as koʻi (adzes) could also be obtained in the upper forest region.

## Moʻolelo

Wailupe is more commonly known today as ʻĀina Haina, the residential community. Wailupe means “kite water” as it was one of the prescribed places to fly kites in ancient Hawaiʻi (Pukui, Elbert, Moʻokini 1986). Wailupe may also be translated as “the water of Lupe,” a meaning derived from an ancient moʻolelo about the travels of Gods Kāne and Kanaloa along the Waiʻālae coast to Wailupe. Two moʻo (lizards) called Lupe, guarded a grove with ʻawa from the overlooking Koʻolau ridge. Kanaloa took some of the ʻawa he got from Lupe’s ʻawa grove and traveled to Wailupe. It was here, in Wailupe, where Kanaloa demanded water again from his brother. Kāne struck the coral shelf and the water gushed up. Emma Beckly calls this “Wailupe Spring”, and gives a different translation for Wailupe than most other ethnographers. She says Wailupe means “water of Lupe” since the spring was made for water to mix with the ʻawa from Lupe’s sacred grove. This spring is probably one of the two springs, Puhikahi, located at the coast near Wailupe Pond or Punakou, the traditional name for Wailupe fishpond.

Another akua associated to Wailupe includes Kūkāʻilimoku. Noʻeau Perato translated a Hawaiian Language newspaper article published on December 2, 1865 in Ka Nupepa Kuʻokoʻa, titled *Ke Kapu o ke [Akua]* making mention of Wailupe. The story reveals that Wailupe was a land Kamehameha I dedicated to his akua Kūkāʻilimoku. Again, we see a theme of fish and fishing in this moʻolelo.

*ʻO Kūkāʻilimoku ke [akua] o nā [aliʻi] mai ka wā kahiko loa mai a hiki mai i ka wā o Kamehameha I. Eia ka inoa o kekahi akua: ʻO Kūkeoloewa. He kapu ka ʻia a Kūkāʻilimoku, ʻaʻole e poholalo ʻia mai e ka lawaiʻa ma lalo mai o ka lemu, aia nō a hāʻawi maikaʻi ʻia mai. (E nānā i ka moʻolelo no ʻUmi-a-Līloa.)*

*Ua hāʻawi nō ʻo Kamehameha I i mau ʻāina no kona [akua], no Kāʻili. Eia hoʻi nā ʻāina āna i hāʻawi ai; No Hawaiʻi, ʻo Koholālele; No Maui, ʻo Makaliua; no ʻo Oʻahu, ʻo **Wailupe**; ʻo Waimea ko Kauaʻi. Ma kēia mau ʻāina, ua kapu loa ka poʻe i holo a noho ma laila, no ka makaʻu i ka pepehi ʻia, ua malu nō hoʻi lākou, ʻaʻole e pepehi wale ʻia. Noho nō lākou ma laila a make ka ʻenemi.*

Kūkāʻilimoku was the akua of the chiefs from times long past until the time of Kamehameha I. Here is also the name of another [of these] akua: Kūkeoloewa. The fish of Kūkāʻilimoku were kapu. They were not deceitfully hidden beneath the buttocks by fishermen. They were rightfully given. (Look to the story of ʻUmi-a-Līloa.)

Kamehameha I dedicated a number of lands to his akua, Kāʻili (Kūkāʻilimoku). Here are the lands that he dedicated: For Hawaiʻi, [it was] Koholālele; for Maui, [it was] Makaliua; for Oʻahu, [it was] **Wailupe**; Waimea was for Kauaʻi. On these lands, the people who ran and stay upon them were kapu. In fear of being killed, they were protected and not killed. They would stay there until the enemy died. (Translated by Peralto)

Wailupe is also a noted place where chiefs once resided. One article written by Kalanikuihonoinamoku and translated by Akana and Gonzales (2015) shares about places on Oʻahu, particularly where chiefs liked to stay in times of old. This short excerpt shares environmental traits of Wailupe including the wind and the rain.

*Aia ma **Wailupe**, he wahi e kapa ʻia nei ka inoa ʻo **Kauoha**.... Ua kūkulu ʻia kekahi mau hale nui no kekahi mau aliʻi no Kapueo a me Kepoʻonui, ua makemake loa kēia mau aliʻi i ia wahi, no ka ʻoluʻolu maikaʻi o ka makani he Māhualua... kūkulu kalaʻihi a ka ua Hōliʻo i ua mau wahi ʻelemākule nei.*

At **Wailupe** is a place called **Kauoha**... several large houses were built for chiefs, for Kapueo and Kepo'onui. These chiefs really liked this place because of the perfect coolness of the wind, a Mālualua.... These old men were opposed by the Hōli'o rain. (Akana and Gonzales 2015:38-39)

Other more well known mo'olelo such as Hi'iaka and Pele, the Legend of Palia, and the tale of Kamapua'a, the famous pig-god of ancient times briefly mention Wailupe as a place these akua pass through. In the mo'olelo Hi'iaka, sister of Pele, she travels through Wai'alaie and Wailupe. After Palila had completed the circuit of O'ahu, he went along to the rise at Kaimuki and then down to Wai'alaie; from this place he proceeded to Wailupe and then on to Maunaloa.

In the tale of Kamapua'a, Olopana, chief of O'ahu, ordered all his men to dress in their feather capes and feather helmets. This order was to wage war with Kamapua'a, in response to Kamapua'a's attack on Makali'i. Kamapua'a made his preparations and was ready and waiting for Olopana:

*A hiki o Olopana me kona poe kanaka ma Kaluanui, aohe o Kamapuaa. Nolaila, huli mai la o Olopana ma na pali Koolau a hiki i Kailua. A malaila ae a Maunaloa, a Wailupe, a Waikiki, a Ewa, a Waianae, noho iho la o Olopana i laila, no ka mea, aia i laila o Kamapuaa. Hele mai la o Kamapuaa a Wahiawa noho i laila, mahiai.*

When Olopana and his men arrived at **Kaluanui**, Kamapuaa was not to be found. Olopana then came searching for him along the cliffs of **Koolau** until he arrived at **Kailua**; and from this place to **Maunaloa**, **Wailupe**, **Waikiki**, **Ewa**, and **Waianae**, where Olopana staid [sic], for Kamapuaa was living at this place. After getting to the top of the cliff, Kamapuaa had come to Wahiawa and at this place he started farming. (Fornander 1919, Legend of Kamapuaa, Vol. V:320-321)

## Mele

### Aina o Haina

The song *Aina O Haina*, was composed by noted Hawaiian Musician Randy Kimeona Oness. In 1952, this song won 1st place in the 3rd Annual Hawaiian Song Composing Contest. Prominent during the big band era of the 1930's and 1940's, Randy composed over 200 songs. His mentor was Henry Berger. Haunani Oness gave her father's collection to Kamehameha Schools in February 2003, Hailama Farden was the facilitator.

*Aloha wau i kuu aina e  
E kuu aina o Wailupe e  
E hookipa na lahui apau  
E hooheno ia nei  
He aina nui o Haina  
Kaulana mai nei oe  
Na home ui o na pua  
He nani a he ui e  
Ke alanui laelae  
A me na inoa  
Na ia o ke kai  
Nenu, Nehu, Oio  
Haina mai ka puana  
He mele aina o Haina  
Makani o ke kuahiwi  
He aina pomaikai mau  
He aina pomaikai mau*

I love my dear land  
My land of **Wailupe**  
That welcomes people of all races  
So affectionately here  
The great land of Hind  
You are famed  
The lovely homes of the flowers  
So beautiful and pretty  
The pleasant roadways  
And the names  
Are of the fish of the sea  
Nenu, Nehu, Oio  
The story is told  
A song of the land of Hind  
Breeze of the mountain  
Land be blessed forever  
Land be blessed forever



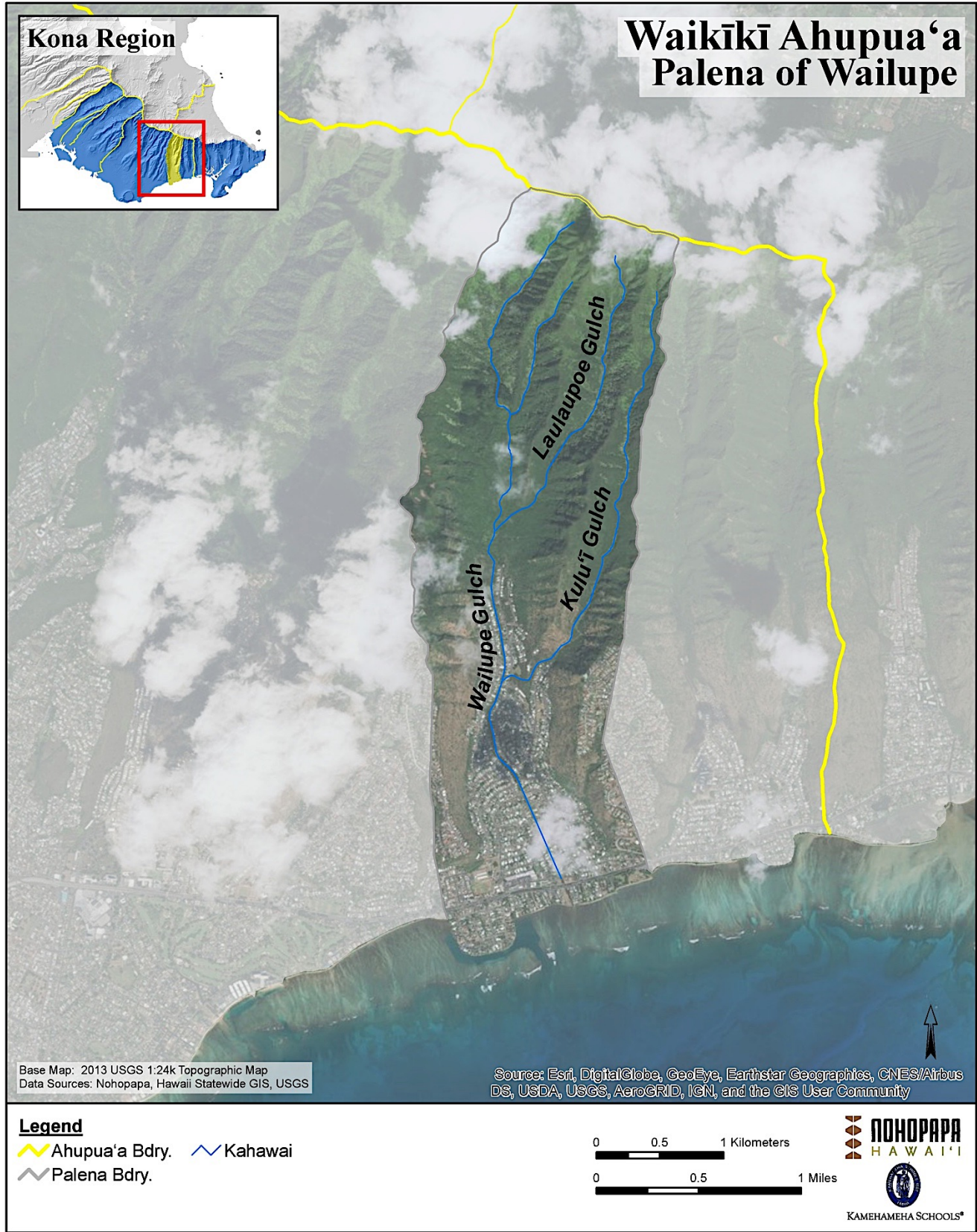


Figure 122. Aerial image of Wailupe Palena



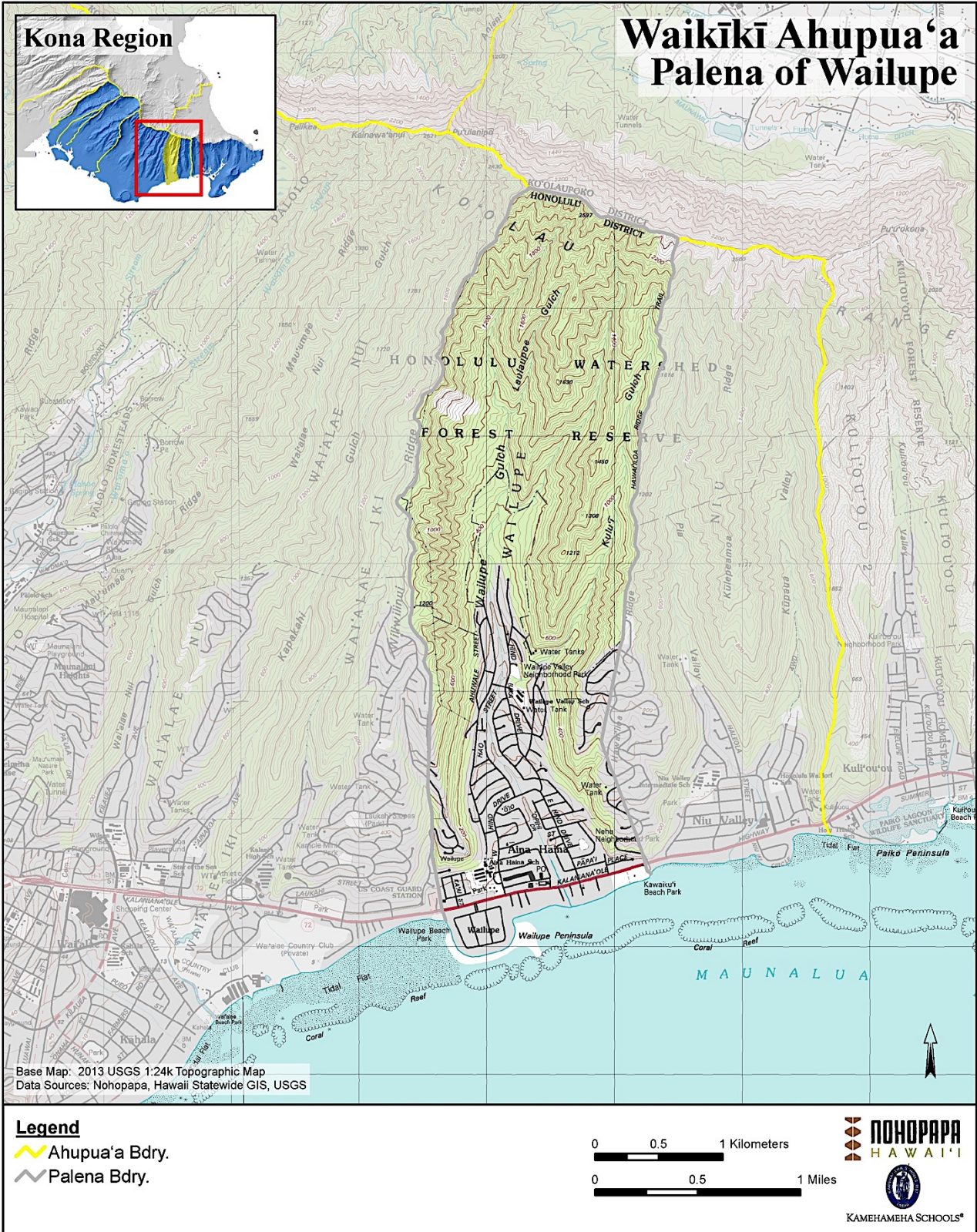


Figure 123. USGS map of Wailupe Palena



Table 23. Summary of Selected Wahi Pana in Wailupe

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Loko Wailupe	Fishpond (kuapā, walled, shoreline type)	Currently Wailupe Peninsula residential neighborhood	--	Filled in long ago by development	Reportedly once 41 acres in area w. a 2,500 ft. long wall; originally had at least 4 mākāhā (gates) w. some sections of wall as much as 12 ft. wide
Pūnāwai Punakou	Pūnāwai (fresh- water spring)	Both of these once located just mauka of fishpond (now close to or under Kalaniana'ole Highway)	An account about two mo'ō (supernatural water spirits) called Lupe, an 'awa grove, Kāne, and Kanaloa, about the origins of these springs	Filled in/destroyed	Punakou literally, "Kou tree spring"
Pūnāwai Puhikoni	Pūnāwai (fresh- water spring)		An account about two mo'ō (supernatural water spirits) called Lupe, an 'awa grove, Kāne, and Kanaloa, about the origins of these springs	Filled in/destroyed	--
Unu of Kawauoha	Storied place/sacrificial altar	Just mauka of the fishpond, near the springs	Native testimony of Kalua in 1847 says he once had a small coconut grove here and an altar (unu) for sacrificing a man and a pig	Filled in/destroyed	Note, Kawauoha is also the name of a heiau once a bit further inland (but apparently destroyed in 1920s)
Kawauoha Heiau	Heiau	Short distance inland (mauka) of Unu of Kawauoha	--	Destroyed in 1920s	--
Burial Cave	Burial Cave	Base of a ridge at the edge of the residential neighborhood	In 1955, a burial cave was reported in a cave at the back of a private property	Indeterminate – possibly at least the cave is still there (?)	--

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Wailupe Agricultural & Settlement Area	Dry-land garden plots & House sites	Lower & middle central Wailupe valley	--	Except for a very small northern portion of this area, near the confluence of Laulaupoe & Wailupe gulches, the rest has been destroyed by development	As described in the text above, Wailupe seemed to have been somewhat unusual in that it was not ideal for irrigated taro (lo'i kalo), but rather, was dominated by dry-land gardens and not too many house sites
Kaunua Kahekili Heiau	Heiau	Ridgeline between Wailupe & Waialae Iki	--	Indeterminate—possible remnants still there	Described by archaeologist McAllister in early 1930s as mostly in ruins/overgrown, but having some foundation stones intact; described by local at the time (circa 1930) as a very large heiau

Notes:

<sup>1</sup> References for more information on “Associated mo'olelo/other oral history” are listed in this column, where applicable.

<sup>2</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).



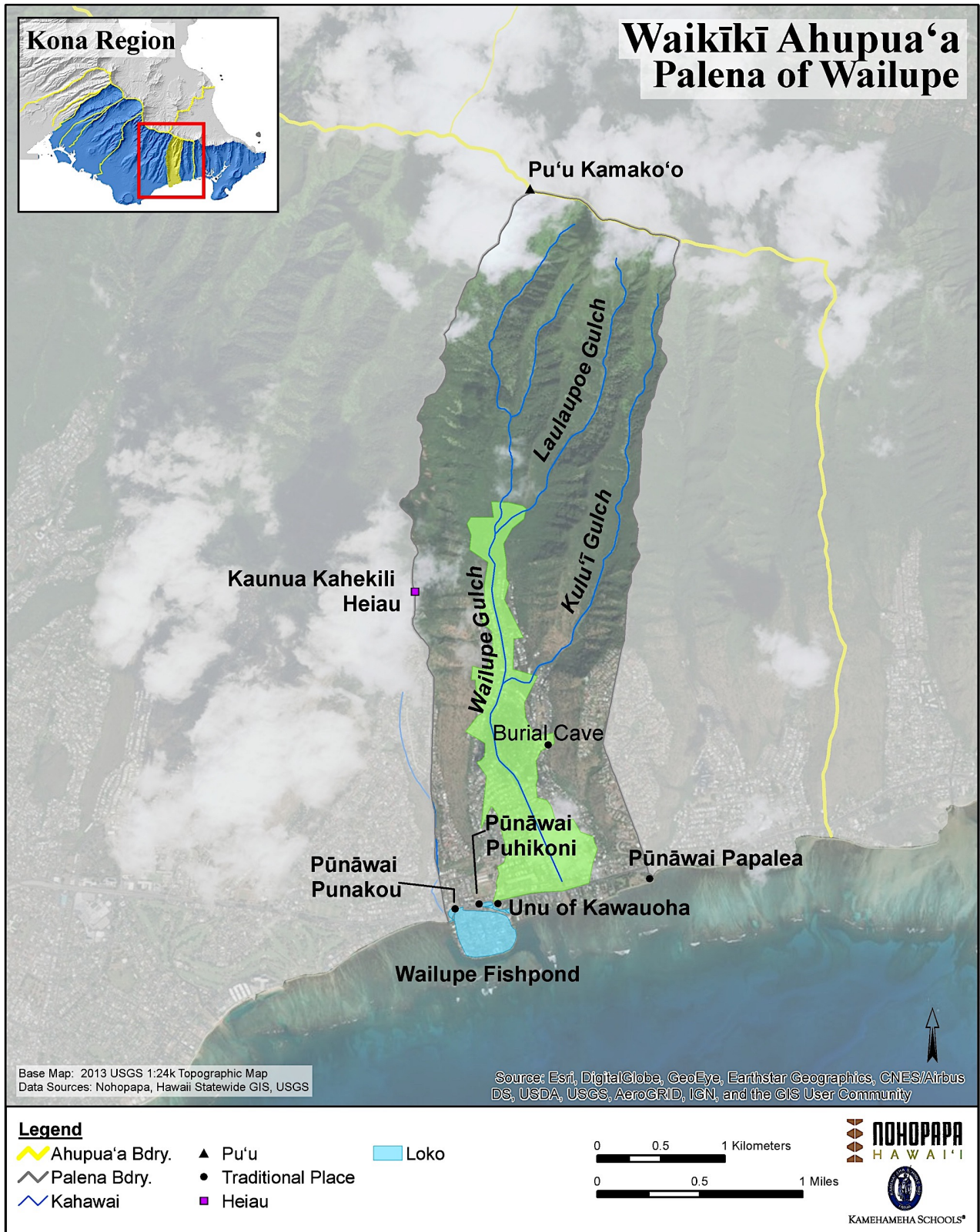


Figure 124. GIS map depiction of significant Hawaiian cultural and natural resources in Wailupe Palena (Waikiki Ahupua'a)



Figure 125. 1935 photo of Wailupe Fishpond and Koko Head at the back left of the photo (Maunalua.net)

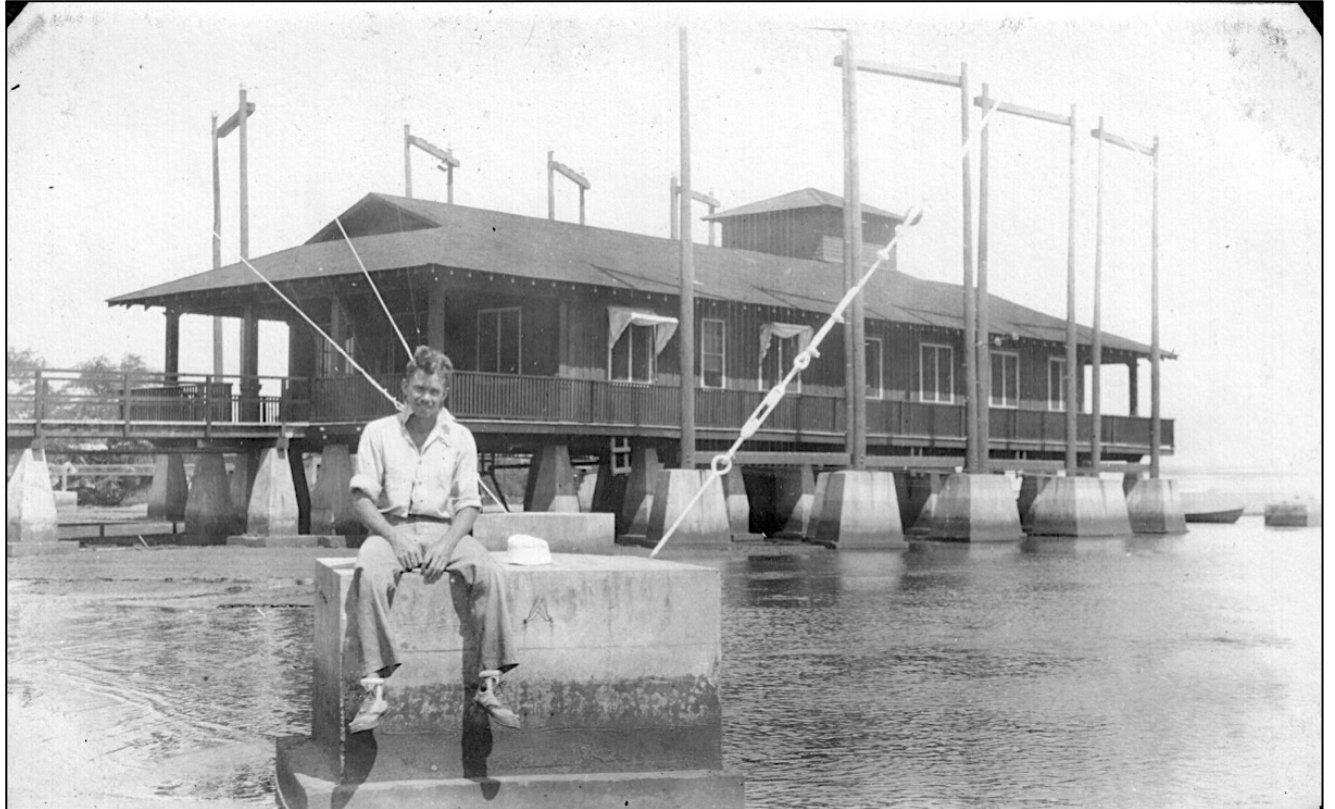


Figure 126. 1920 photo of Wailupe Radio Station (Maunalua.net)



## Community Groups in Wailupe

This section provides a summary of the community groups in Wailupe, 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 organizations 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.

### ‘Aha Wāhine

‘Aha Wāhine was formed in 2011 to service specific wahi such as Wailupe, Hāwea Complex, and Niu and to fulfill their mission, “To educate, lead, and inspire Hawaiian women through physical, mental, and spiritual endeavors.” Both their short term and long term vision for ‘Aha Wāhine is to, “Create venues for women to gather to discuss how to improve the well-being of Hawaiian women throughout the pae ‘āina.”

### Community Outreach & Survey Results

#### Organization Profile:

Contact person	Linda Kaleo Paik
Address	98-070 Lokowai Street, ‘Aiea, HI 96701
Phone number	(808) 354-7765
Email	kaleopaik@yahoo.com
Website/Social media	N/A
Year organization formed	2011
501c3 status	No

#### Services, Target Audiences, & Partnerships:

Sites they mālama	O‘ahu: Wailupe, Hāwea Complex, Niu, Kaiwi, Wai‘anae. Hawai‘i Island: Kealia, Ka‘ū.
Services provided	Cultural development (i.e. cultural activities, crafts, practices), education, and research.
Use of place based curriculum?	Yes, mo‘olelo and oral history.
Public volunteer work days?	No
Student School groups (& ages) they service	N/A
Community groups they service	Yes
Existing organizational partners	No
Organizations wanting to partner with in the future	Yes, communities near our areas of interest and other Hawaiian groups in those areas of interest.



## Additional Resources for Wailupe Palena

Table 24 summarizes additional sources regarding the natural and cultural resources of Wailupe Palena, Waikīki Ahupua‘a.

Table 24. Sample of Resources for Wailupe Palena\*

Author & Year	Title	Summary of Key Content
Akana and Gonzales (2015)	<i>Hānau Ka Ua, Hawaiian Rain Names</i>	This book inventories Hawaiian rain names and types from across the archipelago. The publisher’s dust jacket introduction describes <i>Hānau Ka Ua</i> as “the fullest record of Hawaiian rain names and their lore to date, drawing on oral tradition and literature, including approximately three hundred ‘ōlelo Hawai‘i primary resources” dating to the nineteenth and twentieth centuries (publisher’s note in Akana and Gonzales [2015]).
Fornander (1918-1919)	<i>Hawaiian Antiquities and Folklore: The Hawaiians Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migrations, as Gathered from Original Sources</i>	Fornander’s <i>Collection of Hawaiian Antiquities and Folklore</i> is a compilation of oral historical information and narratives drawn from ethnohistorical and ethnographic sources. Volume 5 of Fornander’s <i>Collection of Hawaiian Antiquities and Folklore</i> features Wailupe, O‘ahu in the “Tradition of Kamapuaa” (pp. 196-249).
Handy (1940)	<i>The Hawaiian Planter, Volume 1. His Plants, Methods and Areas of Cultivation</i>	The Hawaiian Planter, Volume 1, published in 1940, catalogued what Handy perceived as Native Hawaiian agricultural traditions defined by Handy as planting and cultivation. Handy identified and discussed the plants raised by Hawaiians, the types of locality and areas in which they were planted, and the different varieties, methods of cultivation, and uses of the plants.
Pukui and Curtis (1994)	<i>The Water of Kāne and Other Legends of the Hawaiian Islands</i>	Pukui was famed for her knowledge and talents as an author, researcher, Hawaiian language translator, chanter, hula instructor, and song writer. <i>The Water of Kāne and Other Legends of the Hawaiian Islands</i> grew out of a series of legends Pukui shared with Caroline Curtis over the course of several years. The ka‘ao in this book include legends of old such as Pīkoi, tales of Menehune, and legends of O‘ahu which includes various named places within Kona Moku and Wailupe in the “Aku Fishing with Palila” legend (Pukui and Curtis 1994:146-148)
Maly and Maly (2003)	<i>Ka Hana Lawai‘a a me Nā Ko‘a o Na Kai ‘Ewalu: A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands</i>	This study details archival historical documentary research, and oral history interviews to identify and document, traditional knowledge of Hawaiian fisheries—including those extending from mountain streams to the beaches, estuaries and near-shore, and extending out to the deep sea—and changes in the nature of fishery resources of the Hawaiian Islands as recorded in both written and oral histories. The resources cited in this study were compiled through archival and ethnographic research conducted by Kepā and Onaona Maly over the last 30 years, and from additional research with specific emphasis on fisheries, conducted between August 2002 and May 2003.



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 Oahu*, and Pukui et al.'s (1974) *Place Names of Hawai'i*.

\*Resources listed in alphabetical order.

