

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

*Kona, from Kapūkakī to Kawaihoa*

## KONA ‘ĀINA INVENTORY

### Wai‘alae Iki 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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# WAI‘ALAE IKI PALENA (WAKĪKĪ AHUPUA‘A)

## Huihui ka mapuna o Waialae

*Refreshing is the water spring of Waialae*<sup>28</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Wai‘alae Iki 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 Wai‘alae Iki, both on KS and non-KS land.

Figure 117 and Figure 118 are aerial image and USGS map depictions, respectively, of Wai‘alae Iki 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>29</sup> Wai‘alae Iki and its companion to the west, Wai‘alae Nui, are somewhat unusually shaped, and it is likely that they represent one, older, discrete land unit—in a traditional sense, that was divided up during the Māhele for political or patronage reasons. In other words, to “old O‘ahu” people, prior to the invasions from Maui (Kahekili) and Hawai‘i (Kamehameha), Wai‘alae Iki and Nui were probably once a single entity. During the Māhele, Wai‘alae Iki was awarded to Abner Pākī, the father of Bernice Pauahi Bishop, while Wai‘alae Nui was given to Princess Victoria Kamāmalu, granddaughter of Kamehameha. As discussed below, the Princess (and Wai‘alae Nui) was also awarded a lele (“jump” land, or a disconnected section) in Wai‘alae Iki, which happened to represent the best land and resource area for lo‘i kalo.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Wai‘alae Iki Palena are as follows. Starting from the south (makai) end on the eastern (Koko Head) side, the boundary starts at the seashore at Wailupe Beach Park, right next to old (in-filled) Wailupe Fishpond, and heads north (mauka) over Kalaniana‘ole Highway and up through the Wiliwilinui ridge and its residential neighborhoods; the boundary follows the Wiliwilinui ridge trail through undeveloped forest reserve land to the Ko‘olau ridgeline summit at approximately 2,500 ft. elevation, where it turns to the northwest and follows the Ko‘olau District boundary for a very short distance; after turning back south (mauka), the boundary heads back down through undeveloped lands along Kapakahi Gulch back down to the Kalaniana‘ole Highway, around the Wai‘alae Country Club (which is wholly within Wai‘alae Iki), and back to the seashore.

Table 21 is a summary of the significant wahi pana in Wai‘alae Iki Palena. Figure 119 is a GIS map depiction of Wai‘alae Iki’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

## Overview – Hawaiian Cultural Landscape of Wai‘alae Iki

While much of the lower portion of Wai‘alae Iki has been heavily modified by the urbanization of East Honolulu, including the Wai‘alae Country Club, Kalaniana‘ole Highway, and residential development above the highway, much of the upper reaches of this land are undeveloped. The ahupua‘a’s main stream, Wai‘alae Iki, does not extend all the way up to the Ko‘olau ridgeline (hence the “iki,” or small, modifier). In fact, the settlement and lo‘i kalo heartland of Wai‘alae Iki are not directly related to this stream, but, rather, to a famous pūnāwai, called simply Wai‘alae, located a bit west of the stream mouth near the shoreline.

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<sup>28</sup> Frank (1958).

<sup>29</sup> As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.



Pukui et al. (1974) do not translate/interpret the place name Wai‘alae or Wai‘alae Iki (iki meaning simply the smaller or lesser, versus nui, the bigger, greater or larger), but Uyeoka et al. (2009:14) offer the following interpretation:

The ahupua‘a [Wai‘alae] itself takes its name from a spring called Wai‘alae (“water of the mudhen”), once located near Kalaniana‘ole Highway. The ‘alae, mudhen, or Common Moorhen (*Gallinula chloropus*) is a bird that lives near freshwater ponds, marshes, and taro fields.

In his study of native planters in Hawai‘i, Handy (1940; Handy and Handy 1972) described Wai‘alae as follows:

The ahupua‘a [Wai‘alae] takes its name from the stone-encased spring, which may be seen today [circa 1940] just above the highway. From the spring runs a stream which watered terraces that are now largely covered with grass raised for dairying and by the golf links. Three moderate-sized gulches having streams of constant flow (U.S.G.S topographic map of Oahu, 1917) are included in this ahupua‘a.

Like other ahupua‘a in Kona Moku, the upland forest was a reliable source of various native, endemic, and Polynesian-introduced plants, but Wai‘alae Iki’s upland section is unusually narrow and small. In any case, these upland resources provided not only food products—especially when famine struck—but also medicinal plants, wa‘a (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on).

Unusually, compared with other land divisions on O‘ahu’s south shore, there are no fishponds recorded in Wai‘alae Iki.

## Mo‘olelo

Wai‘alae Iki is separated from Wailupe Ahupua‘a by Wiliwilinui Ridge, named after the wiliwili tree. Compared to Wai‘alae Nui, there are more mo‘olelo that specifically reference the palena of Wai‘alae ‘Iki in the Kona Moku. As mentioned in the previous chapter, the ahupua‘a takes its name from a spring called Wai‘alae (“water of the mudhen”), once located near Kalaniana‘ole, referenced in sayings:

Refreshing is the water spring of Waialae.      *Huihui ka mapuna o Waialae.*

Wai‘alae is also the answer to a traditional Hawaiian nane (riddle).

Break open the eggs of the ‘alae bird      *Kīke ka hua a ka ‘alae*  
*Wai‘alae*      *Wai‘alae*  
(Frank 1958:22)

It is these springs that are continually perpetuated in many mo‘olelo for Wai‘alae ‘iki along with abundant resources, fishing, and a place where akua and ali‘i liked to visit. On June 18, 1920, John Kulia Mokumaia, wrote and published an article in Ka Nūpepa Ku‘oko‘a titled *Aekai o Waialae-nui Ame Waialae-iki*, recalling resources of Wai‘alae and its people.

Many people lived along the shores and they worked at farming and fishing. Plants grew. There were taro patches, tobacco, sweet potatoes, bananas and sugar cane. Paki was **Waialae-nui’s** konohiki [manager] of fishing; Kamamalu was **Waialae-iki’s** konohiki of fishing. There were ever so many people on the shore when these chiefs came to spend a while with the common people. Here your scout looked at everything that he was told of. There was the pool that Kamamalu used to bathe in. I went to see its beauty for myself.



There are two springs, one is on the summit of **Waiālae-nui** and the other is on **Waiālae-iki**. These appear to be good sites, there is much water, but its beauty on the time of the konohikis is gone. Now the kapu [tabu] is freed and the kapu places are trodden underfoot. (HEN: Vol. I, p. 1108, Edgar Henriques Collection, Bishop Museum Archives)

Another story is told of one of the springs, which was thought to be the spring at Waiālae Iki near the coast:

**Waiālae Springs.** From which **Waiālae** derived its name. It supplied water for the chiefs from olden times. The location had been lost for many years. During a tour of the island by Kamehameha III, the King became thirsty and inquired of an old couple who were living at **Waiālae** where he could get some water to drink. It happened that the ancestors of these old people were the keepers of this water hole, and the duty descended to them. They said that the only reason they stayed there was so that when the King stopped there they might carry out their duty and reveal the location to him. This hole was covered with pohuehue [morning glory] and under the pohuehue was a large slab of stone covering the water. (HEN: Vol. I, p. 1108, Edgar Henriques Collection, Bishop Museum Archives)

As a continuation of mo'olelo associated to the springs along the Waiālae coast is the the story of Keahia in the legend of Kāne and Kanaloa told by Emma Beckley. According to Beckly, Keahia married a chief who was a descendant of the priests of Kuli'ou'ou and she bore a daughter named Waiālae 'Iki. This was also the name of a second spring, "a spring of joy" in Waiālae. One day, Waiālae 'Iki went to Waiālae Stream to bathe and sat down on a rock to dry her hair. Under the rock was an evil demi-god, who could take the form of a puhi (an eel). The eel-man pressed Waiālae 'Iki to marry him, but she spurned his advances. The eel-man caused Waiālae 'Iki's grandparents to get sick. Her grandparents lived at the sacred grove near the heiau (possibly Ahukini or Kauiliula Heiau) at Kuli'ou'ou, at the head of the valley. Keahia's kahu (guardian) realized that the sickness was caused by the eel-man, and instructed Keahia how to kill him to save her relatives. He told her to go to Waiālae Stream as usual and stand to the left of a particular stone. Her kahu went with her to the stream, carrying a calabash and a magic 'ohe (bamboo knife). When the girl stood on the left side of the stone, the eel made to seize her and she cut off his head with the 'ohe and placed it in the calabash. The kahu told her to carry the calabash to Kuli'ou'ou and not for any reason to put it down, or her grandparents would die.

She took the mauka trail, and when she got to **Wailupe** she heard the gurgling of the stream, and almost put down the calabash to drink as the puhi had cast a spell to make her very thirsty. She remembered the words of her kahu and continued to walk east. In **Niu**, she came across a man lying on the ground groaning of the heat. In pity, she put down the calabash and started to run back to **Waiālae** Stream for water. She quickly realized that she had put her grandparents and herself in danger, and she called on the mo'ō of **Kuli'ou'ou** for help. The mo'ō surrounded the calabash so the evil puhi could not escape. The eel-man turned into a coconut tree that grew from the calabash, growing so fast it quickly reached the sky. The puhi threw down a coconut to kill the girl, but the mo'ō protected her. This is why a coconut appears to have two eyes and the nose of an eel, as it was the transformation of the evil puhi.

Another well-known mo'olelo is the tale of Palila (another hero known for his great strength), who also visited the Waiālae coast. Palila had a large war club with magical properties. He could throw the club a long distance and would travel with the club in the air. He made a circuit of the island of O'ahu, fighting all challengers and came to **Kaimukī** in **Pālolo** Valley.

*A puni Oahu nei la Palila, hele aku la ia a ka piina o **Kaimuki**, a iho aku la i **Waiālae**, malaila aku a **Wailupe**, a **Maunalu**, e noho ana o Kahului, he lawaia no laila. Kahea mai la o Kahului ia ia nei, hele aku la kela a kokoke, noho iho la laua a ahiahi, . . .*

After Palila had completed the circuit of Oahu, he went along to the rise at **Kaimuki** and then down to **Waialae**; from this place he proceeded to **Wailupe** and then on to **Maunalua** where Kahului, a fisherman of that place, was living. Upon seeing him Kahului called, so Palila went to Kahului and they sat down and began to talk on various matters. (Fornander 1918, Legend of Palila, Vol. V:146-147)

Palila noticed the men of O‘ahu preparing for aku (bonito or skipjack, *Katsuwonus pelamis*) fishing. When asked if he too would be joining in, Kahului woefully informed Palila that his canoe was too large and there were not enough paddlers. Then, Palila told Kahului he desired to join the fishermen, and the two men together would have enough strength to paddle the large canoe. They gathered small fish that evening with a throw net and slept soundly on their mats.

The next morning Kahului awoke and noticed all the other aku fishers were gone. He shouted to his friend Palila that everyone had left and there was no one to help them launch the large canoe! Kahului moved to the front of the canoe and before he had lifted, it was pushed into the deep water. He pulled himself into the canoe and began to steer, but Palila’s strength was too much for the paddles, which kept breaking. Finally, Palila used his war club as a paddle. The two men reached the fishing ground and the aku leaped from the waves. Palila kept paddling while Kahului began to fish. A Kahului was unable to catch any fish, Palila decided he would try his hand at fishing. Baiting his war club, he dropped it into the waves. The aku swarmed the bait and Palila threw them into the canoe. Time and time again he did this. Unaware of the large catch Palila had amassed, Kahului apologized to his friend for the shortened fishing time. Upon turning around, Kahului was surprised. “‘Never have I had so many aku!’ he cried joyously. ‘This is a great day, my friend. I shall tell my grandchildren how I went fishing with Palila!’” (Pukui and Curtis 1951:135).

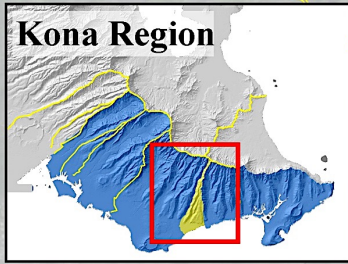
## Mele

### He Inoa Ahi no Kalakaua

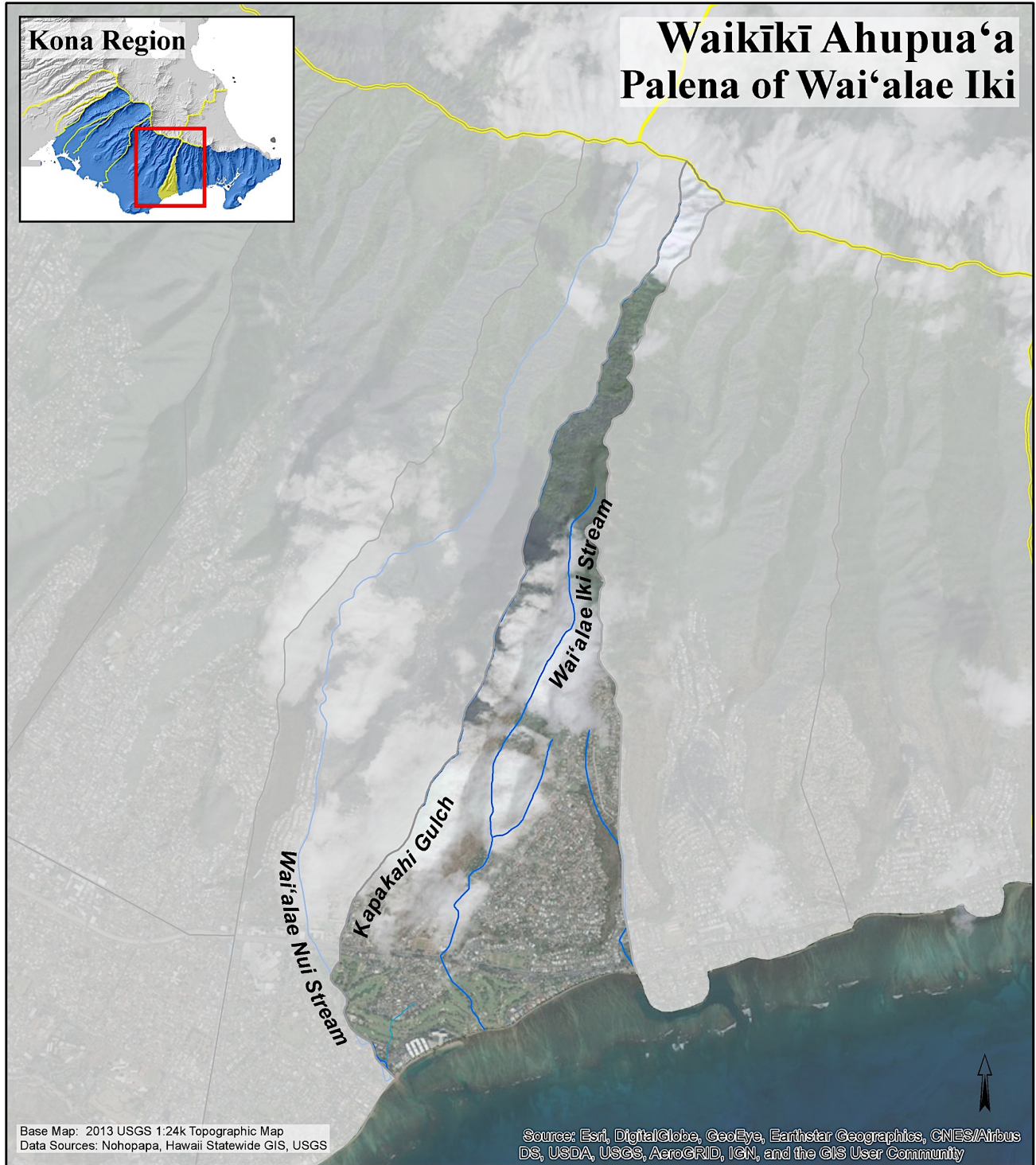
The melody below titled *He Inoa Ahi no Kalākaua* is one of many parts to a fire chant that was composed by Kaluahinenui noting Wai‘alae and other famous wahi pana in the Kona District.

<i>Lamalama i Makapu‘u</i>	Shining brightly toward <b>Makapuu</b>
<i>Ke ahi o Hilo</i>	Is the fire of <b>Hilo</b>
<i>Hanohano molale</i>	Majestic, clear,
<i>Ke ahi o Kawaihoa</i>	Is the fire of <b>Kawaihoa</b>
<i>Oaka onio ula</i>	Flashing, sparking red
<i>Kaoo ke ahi i Waialae</i>	Are the many fires at <b>Waialae</b>
<i>Hoohuelo iluna</i>	Streaming upward
<i>Ke ahi o Leahi</i>	Is the fire at <b>Leahi</b>
<i>Hoonohonoho i muliwaa</i>	Set at the sterns of the canoes
<i>Ke ahi o Kaimuki</i>	And the fires at <b>Kaimuki</b>
<i>Me he uahi koaie la</i>	Smoking like a fire of Koaie wood
<i>Ke ahi o Waahila</i>	Is the fire of <b>Waahila</b>
<i>Noho hiehie ke ahi</i>	Set in proud array is the fire
<i>I Puu-o-Manoa</i>	On the hill of <b>Manoa</b>
<i>Oni e kele iluna</i>	Moving until arisen, atop
<i>Ke ahi o Ualakaa</i>	Is the fire of <b>Ualakaa</b>
<i>A me he ahi la</i>	Like an ahi fish
<i>Ke ahi o Kaluahole</i>	Is the fire of <b>Kaluahole</b>
<i>Me he maihu-waa la</i>	Like a mirage at sea
<i>Ke ahi o Helumoa</i>	Is the fire of <b>Helumoa</b>
<i>Me he moa lawakea la</i>	Like a white cock
<i>Ke ahi o Kalia</i>	Is the fire of <b>Kalia</b>
<i>Me he papahi lei la</i>	Like a heap of lei
<i>Ke ahi o Kawaiahao</i>	Is the fire of <b>Kawaiahao</b>
<i>O mai ke lii nona ia inoa ahi</i>	Answer, O chief, whom this fire chant belongs.





# Waikīkī Ahupua‘a Palena of Wai‘alae Iki



Base Map: 2013 USGS 1:24k Topographic Map  
Data Sources: Nohopapa, Hawaii Statewide GIS, USGS

Source: Esri, DigitalGlobe, GeoEye, Earthstar Geographics, CNES/Airbus DS, USDA, USGS, AeroGRID, IGN, and the GIS User Community

### Legend

- Ahupua‘a Bdry.
- ‘Auwai
- Palena Bdry.
- Kahawai

0 0.5 1 Kilometers

0 0.5 1 Miles



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Figure 117. Aerial image of Wai‘alae Iki Palena



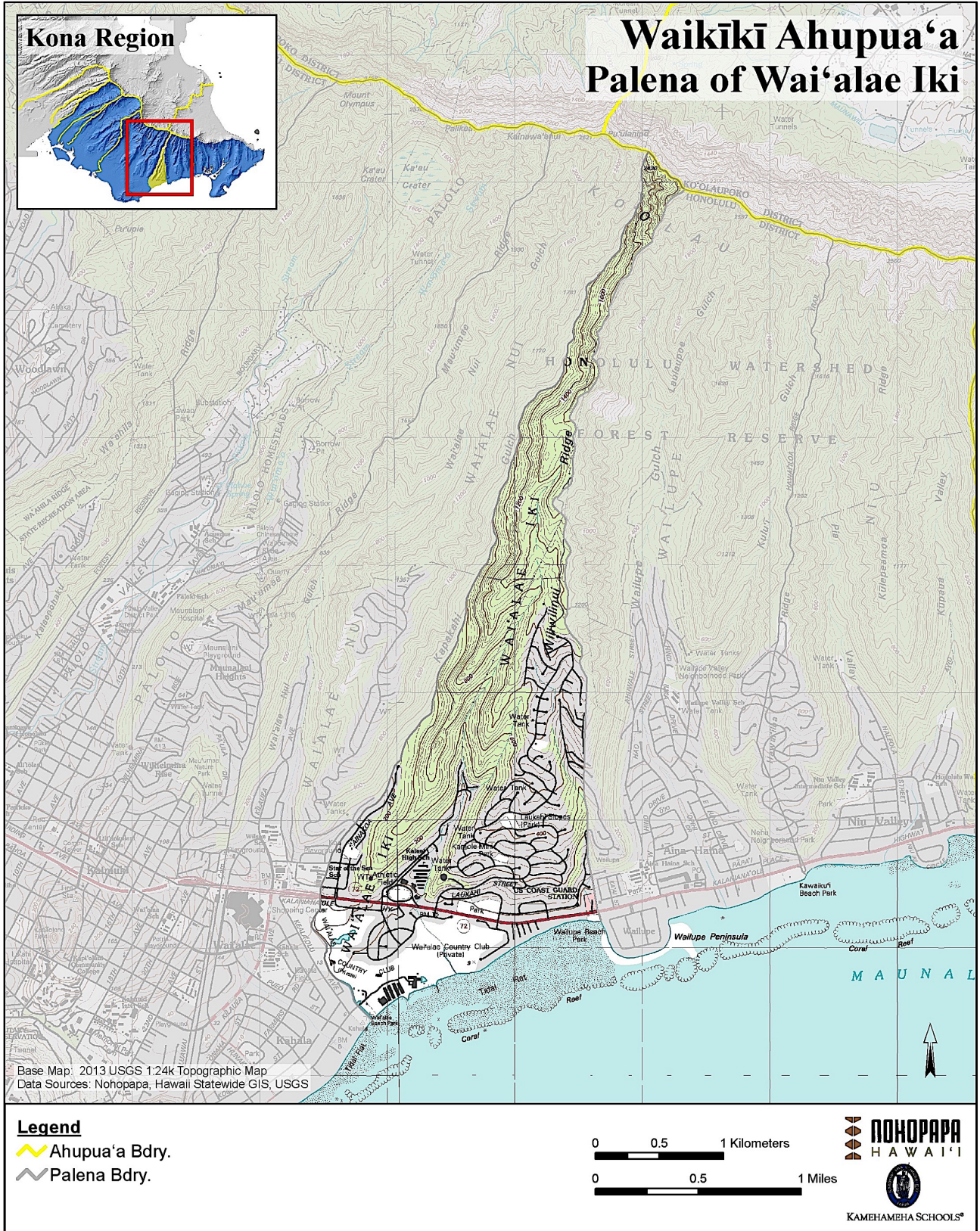


Figure 118. USGS map of Wai'alaie Iki Palena



Table 21. Summary of Selected Wahi Pana in Wai‘alae Iki

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Group of 3 small ponds: Loko Malokohana, Loko Lolopu & Loko Kaluamo	Fishponds— pu‘uone (inland) type	Wai‘alae Iki kai (currently Wai‘alae Country Club)	--	Destroyed by construction of Wai‘alae Country Club (golf course)	These may have originally connected up with a fresh-water spring and lo‘i kalo area just mauka from them
Pūnāwai Wai‘alae	Pūnāwai (fresh-water spring)/pool & lo‘i kalo (wet- taro) area	Wai‘alae Iki kai (currently Wai‘alae Country Club)	“It supplied water for the chiefs from olden times” (see Sterling and Summers 1978:275); a story is told of an old couple who maintained/guarded this water source well into the middle 1800s, long after the kapu system was abolished (ibid.)	Destroyed by construction of Wai‘alae Country Club (golf course)	Māhele documents demonstrate this area is a lele, or disconnected piece, belonging to Wai‘alae Nui/Princess Victoria Kamāmalu (LCA 7713); this spring or pond may have been a favored bathing pool for the Princess
Lower Wai‘alae Iki Stream Lo‘i & Settlement Area	Lo‘i kalo (irrigated taro) & House sites	Wai‘alae Iki kai (current location of Wai‘alae Country Club and residential neighborhood)	--	Destroyed by golf course and other development, including Kalaniana‘ole Highway	--
Kapalipuha	Natural feature/pu‘u; also name of ‘ili within which pu‘u is located	Short distance mauka of Pūnāwai Wai‘alae	--	Indeterminate	--



Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Kaunua Kahekili Heiau	Heiau	Ridgeline between Wai'ala'e 'Iki & Wailupe	--	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
Kamako'o	Natural feature/peak along Ko'olau ridgeline	Ko'olau ridgeline at top of Wai'ala'e Iki (approximately 2,500 ft. elevation)	--	--	--

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).





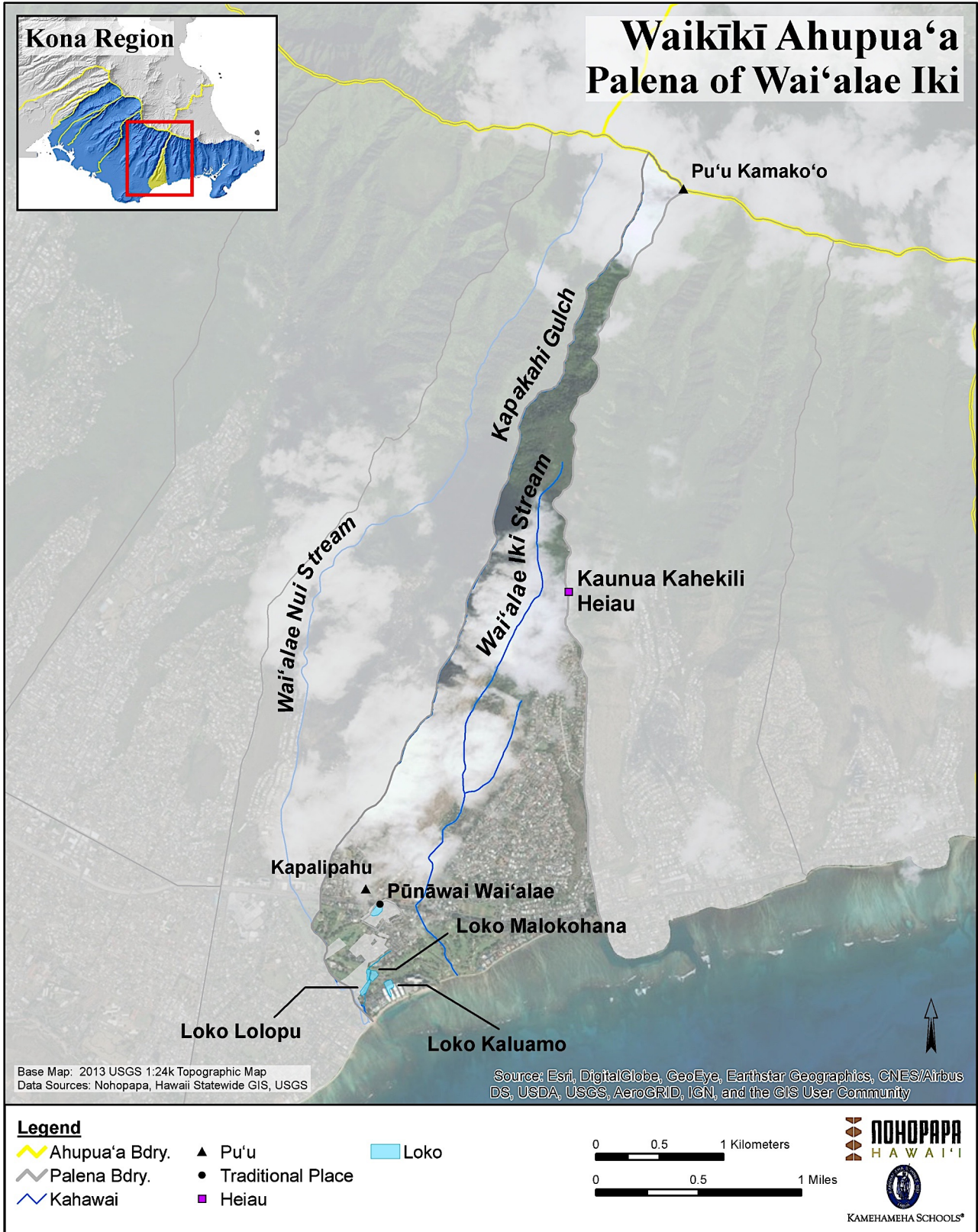


Figure 119. GIS map depiction of significant Hawaiian cultural and natural resources in Wai'ala'e Iki (Waikiki Ahupua'a)





Figure 120. 1910 photo by L.E. Edgeworth of the view from Kaimuki toward Koko Head (Bishop Museum Archives D24462,3(1))



Figure 121. 1930 photo by Frank Warren of a recreated Hawaiian Village at Wai'alaie (Bishop Museum Archives SP202146,2)



## **Community Groups in Wai‘alae Iki**

At the time of this study Nohopapa Hawai‘i could not connect with any Hawaiian cultural based community groups in Wai‘alae Iki. See the Pālolo chapter for community organizations that are doing work in the neighboring ahupua‘a.





## Additional Resources for Wai‘alae ‘Iki Palena

Table 22 is an annotated summary of additional resources for readers seeking additional information on the natural and cultural resources of Wai‘alae ‘Iki Palena, Waikīkī Ahupua‘a.

Table 22. Sample of Resources for Wai‘alae ‘Iki Palena\*

Author & Year	Title	Summary of Key Content
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>	This second edition of Fornander’s four-volume <i>Collection of Hawaiian Antiquities and Folklore</i> , includes more important and prominent legends. Fornander’s work is a compilation of oral historical information and narratives drawn from ethnohistorical and ethnographic sources. Different versions exist of the most popular legends; this collection features a few legends featuring individuals with similar names, indicating different versions of the same story. The work closes with ketches of other myths and traditional characters composed by students at Lahinaluna School, Maui.
Handy and Handy with Pukui (1972)	<i>Native Planters in Old Hawaii: Their Life, Lore, and Environment</i>	Produced in collaboration with Mary Kawena Pukui, this work is a revised version of Handy and Handy’s original 1940 <i>The Hawaiian Planter Volume 1</i> . The revised edition offers an expanded discussion of Hawaiian biocultural resources, foodways, and landscape management strategies. The work draws on ethnohistorical, scientific, and archaeological lines of evidence. It also includes observations and discussions of Hawaiian political and social conventions, material culture, language, lore, and religion, dancing, the graphic arts, games and sports, war, society, and other aspects of culture.
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.
Uyeoka et al. (2009)	<i>Ethnohistorical Study of Wai‘alae Nui and Wai‘alae Iki Ahupua‘a, Honolulu District, O‘ahu Island</i>	This ethnohistorical study of Wai‘alae Nui and Wai‘alae Iki, (with particular emphasis on the 189 acres owned by the Kamehameha Schools) provides a comprehensive narrative of unique, place-specific traditions. The purpose of the study is to inform and guide land management strategies and protocol. The study also aims to perpetuate cultural, ethnographic, and historical knowledge associated with the project area in the larger context of Wai‘alae Nui and Wai‘alae Iki lands.

\* 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.