

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

Kona, from Kapūkakī to Kawaihoa

KONA ‘ĀINA INVENTORY

Wai‘alae Nui Palena, Waikīkī Ahupua‘a, Moku o Kona



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WAI‘ALAE NUI PALENA (WAKĪKĪ AHUPUA‘A)

Huihui ka mapuna o Waialae

*Refreshing is the water spring of Waialae*²⁶

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

Figure 111 and Figure 112 are aerial image and USGS map depictions, respectively, of Wai‘alae Nui 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.²⁷ Wai‘alae Nui and its companion to the west, Wai‘alae Iki, 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 Nui and Iki 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 Nui Palena are as follows. Starting from the south (makai) end on the eastern (Koko Head) side, the boundary starts at the seashore at the western edge of the Wai‘alae Country Club, and heads north-northwest (mauka) along the country club boundary (which is wholly within Wai‘alae Iki), over the H-1/Kalaniana‘ole highways, and past Kāhala Mall (which is wholly within Wai‘alae Nui); the boundary then heads north-northeast (mauka) up along Kapakahi Gulch through forest reserve to the Ko‘olau ridgeline at around 2,500 ft. elevation; the boundary then follows the ridgeline back to the west a short distance before it turns back down makai through forest reserve, eventually crossing back over the highway and past Kāhala Mall to its terminus at the seashore (Kūpikipiki‘o Point).

Table 19 is a summary of the significant wahi pana in Wai‘alae Nui Palena. Figure 113 is a GIS map depiction of Wai‘alae Nui’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Wai‘alae Nui

While much of the lower portion of Wai‘alae Nui has been heavily modified by the urbanization of East Honolulu, including commercial development (e.g., Kāhala Mall), Kalaniana‘ole Highway, and residential development above and below the highway, much of the upper reaches of this land are undeveloped. The palena’s main stream, Wai‘alae Nui, extends all the way up to the Ko‘olau ridgeline, and drains the upmost reaches of the valley. A seasonal drainage, Kapakahi Gulch forms the boundary between Wai‘alae Nui and Iki. Another, secondary stream, Kāhala, is in the lowermost portion of the palena, and drains the area from the present-day mall. Wai‘alae’s primary, traditional settlement and lo‘i kalo area was not directly related to Wai‘alae Nui Stream, but, rather, to the famous pūnāwai, called simply Wai‘alae, located (as a lele parcel) east of the stream mouth.

²⁶ Frank (1958).

²⁷ 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 Nui (nui meaning simply the larger or greater, versus iki, the smaller or lesser), 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 the 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, and Wai‘alae Nui’s upland section was somewhat narrow and small compared with some other ahupua‘a and palena in Kona, but bigger than Wai‘alae Iki’s upland. 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 Nui (or Iki).

Mo‘olelo

Wai‘alae Nui is separated from Pālolo Ahupua‘a by Mau‘umae Ridge. As mentioned in the previous section, Wai‘alae means “water of the mudhen” taking its name from the stone-encased freshwater spring, which was once located near Kalaniana‘ole Highway in what is now Wai‘alae Iki (as explained in the chapter on Wai‘alae Iki, the area right around this famous spring was designated a lele [detached portion] of Wai‘alae Nui during the Māhele). From the spring ran a stream which watered terraces (Handy 2004). A Hawaiian stated that there were two springs in Wai‘alae, “one is on the summit of **Wai‘alae-nui** and the other is on **Wai‘alae-iki**” (Mokumaia 1920). On old maps, the coastal section of Wai‘alae Nui is called **Kānewai Kāhala**. This name may refer to a spring in the area, possibly one also created by the god Kāne.

There are many springs in the Hawaiian Islands attributed to the god Kāne. Several of these springs were noted in the mo‘olelo of Kāne and Kanaloa to be on the Wai‘alae coast. According to some rough notes made by the ethnographer Emma Beckley (n.d.), the gods were at **Hanauma** in **Maunaloa**, traveling west. When they reached **Kuli‘ou‘ou** and **Wailupe**, Kāne left his sleeping brother the next morning and walked to **Wai‘alae** where he met the goddess Ka-‘alae-nui-a-Hina, who could take the form of an ‘alae bird. A boy and his sister, named Keahia, whose parents had been lost at sea lived with their grandmother on the border of **Wai‘alae** and **Wailupe**. They had to walk far inland to **Wai‘alae** Stream to get water, and Hina pleaded with Kāne to create a spring in **Wai‘alae** for them. Kāne struck the earth and **Wai‘alae Nui** Spring (near the northern border of the Wai‘alae Golf Course) was created.

Other mo‘olelo associated to **Wai‘alae** are themed around fishing and fishing practices such as the story of Kū‘ula, the Fisherman’s God and his son ‘Ai‘ai. Kū‘ula is the god presiding over the fish of the

sea and his is son named 'Ai'ai. After leaving his birthplace in Maui, 'Ai'ai traveled around the islands, establishing ko'a kū'ula and ko'a ia.

Aiai then came to Oahu, first landing at **Makapuu**, in **Koolau** . . . Aiai next moved to **Maunalua**, then to **Waiālae** and **Kahalaia**. At **Kaalawai** [beach west of Black Point] he placed a white and brown rock. There in that place is a hole filled with aholehole, therefore the name of the land is **Kaluahole** [Nakuina 1998a:241].

From this mo'olelo we learn the 'Ai'ai was the first to teach the Hawaiians how to make various fishing lines and nets, the first to set up a ko'a kū'ula, a rock shrine on which the fishermen would place their first catch as an offering to Kū'ula, and the first to set up ko'a ia, fishing stations where certain fish were known to gather.

Another famous fisherman comes from Wai'ālae named Ma'akuakeke and was the fishing instructor of the Hawaiian hero, Kawelo.

*A pau ke ao ana i ke kaua, ao iho la o Kawelo i ka lawaia. O Maakuakeke he kumu lawaia a Kawelo, no Waiālae. I ke kakahiaka nui, ala ae la o Kawelo a hele aku la mai Waikiki aku, a **Kaluahole**, **Kaalawai**, hiki i **Waiālae**, paha aku la o Kawelo penei:*

*E Maakuakeke,
E ala. ua ao, ua malamalama,
Hoa lawaia o Kawelo nei la,*

After Kawelo had mastered the art of warfare, he took up fishing. Maakuakeke of Waiālae was the fishing instructor of Kawelo. Early in the morning Kawelo would get up and start out from Waikiki going by way of **Kaluahole**, **Kaalawai**, and so on to **Waiālae** where he would chant out:

Say, Maakuakeke,
Fishing companion of Kawelo,
Wake up, it is daylight, the sun is shining
[Fornander 1918 V:6-7].

The two got into a canoe; Kawelo was so strong that with one stroke, he paddled from Wai'ālae past Mamala (Honolulu) Bay, with the second stroke the canoe moved to Pu'uloa in 'Ewa, and with the third stroke they arrived at Wai'ānae, where they went fishing for the supernatural parrotfish named Uhumakaikai.

The marine resources of Wai'ālae are also emphasized in the stories of the 'anaeholo, the traveling mullet of O'ahu. Each year they leave their main habitat in Pearl Harbor and travel in large schools counterclockwise around the island, till they reach Lā'ie on the north shore and go no further. They stay a few weeks, then turn around and follow the same route home. During these times, the Hawaiians exploited the opportunity and caught large numbers of the mullet in nets (Titcomb 1972:64). One of the better places to catch the 'anae-holo was the Wai'ālae coast especially just west of Wai'ālae at Ka'alāwai, near Black Point. M. K. Nakuina (1998b:271) translated the following account:

The home of the anae-holo is at **Honouliuli**, Pearl Harbor, at a place called **Ihuopalaai**. They make periodical journeys around to the opposite side of the island, starting from **Puuloa** and going to windward, passing successively **Kumumanu**, **Kalihi**, **Kou**, **Kalia**, **Waikiki**, **Kaalawai** and so on, around to the **Koolau** side, ending at **Laie**, and then returning by the same course to their starting point.

Mele

Wai‘alae

The melody below titled *Wai‘alae*, is from the collection “King’s Hawaiian Melodies” by Charles E. King (1919) and translated by Mary Kawena Pukui. It was written by Mekia Kealakai (1867-1944), the son of a Hawaiian sergeant major (mekia means “major” in Hawaiian), who was born in 1867. When he was 12, he was sent to reform school, and was taught by Henri Berger, the Royal Hawaiian Bandmaster. He joined the band at age 15, with skills in playing the trombone, the flute, and in composing mele. This mele, first published in 1902 (Cunha 1902), was written about Paul Isenberg’s horse and cattle ranch in Wai‘alae. Isenberg’s house was on a coastal parcel now occupied by the Wai ‘alae Country Club. According to Ethel Damon, King Kalākaua was a frequent visitor to Isenberg’s ranch, as they both shared interest in horse racing and convivial company.

<i>Ua ‘ike nohoi ‘oe</i>	You’ve surely known
<i>I ka ‘i‘ini a ka mana‘o</i>	The desire of feelings
<i>Ho‘okahi mapuna leo</i>	Just a far away voice
<i>Ua lawa ia i ka makemake</i>	Is satisfaction enough.

Hui:	Chrous:
<i>Aia hiki ko aloha</i>	When your love comes
<i>Kuu home i Wai‘alae</i>	To my home at Wai‘alae
<i>Ko aloha hiki ‘aumoe</i>	Your love comes in the late midnight hours
<i>Pulupē i ke kehau</i>	Soaked with dew.

Chant of Kūali‘i

In a chant for the high chief Kūali‘i, paramount chief of the Hawaiian Islands from 1720 to 1740 (Cordy 2002:19), the lands under his authority are listed as though someone is traveling around the island of O‘ahu. The chant is also a play on words, as a portion of the definition of the place name also appears in the stated action (e.g. the egg of the mudhen ‘alae in Wai‘alae):

<i>Kiki kuu oho ilaila—o Waikiki;</i>	There my hair is anointed—at Waikiki ;
<i>Kike ka hua o ka alae—o Wai‘alae;</i>	The egg of the mud-hen is broken—at Wai‘alae ;
<i>He wahine oho lupe keia—o Wailupe;</i>	This is a woman with flowing hair— Wailupe ;
<i>E pii kau i niu—o Niu;</i>	Let us climb to get coconuts—at Niu ;
<i>He wahine heekoko keia—o Koko;</i>	This is a woman with catemenia*— Koko ;
<i>Ouou ka manu o Kaula—o Kuliouou;</i>	The bird of kaula is singing—at Kuliouou ;

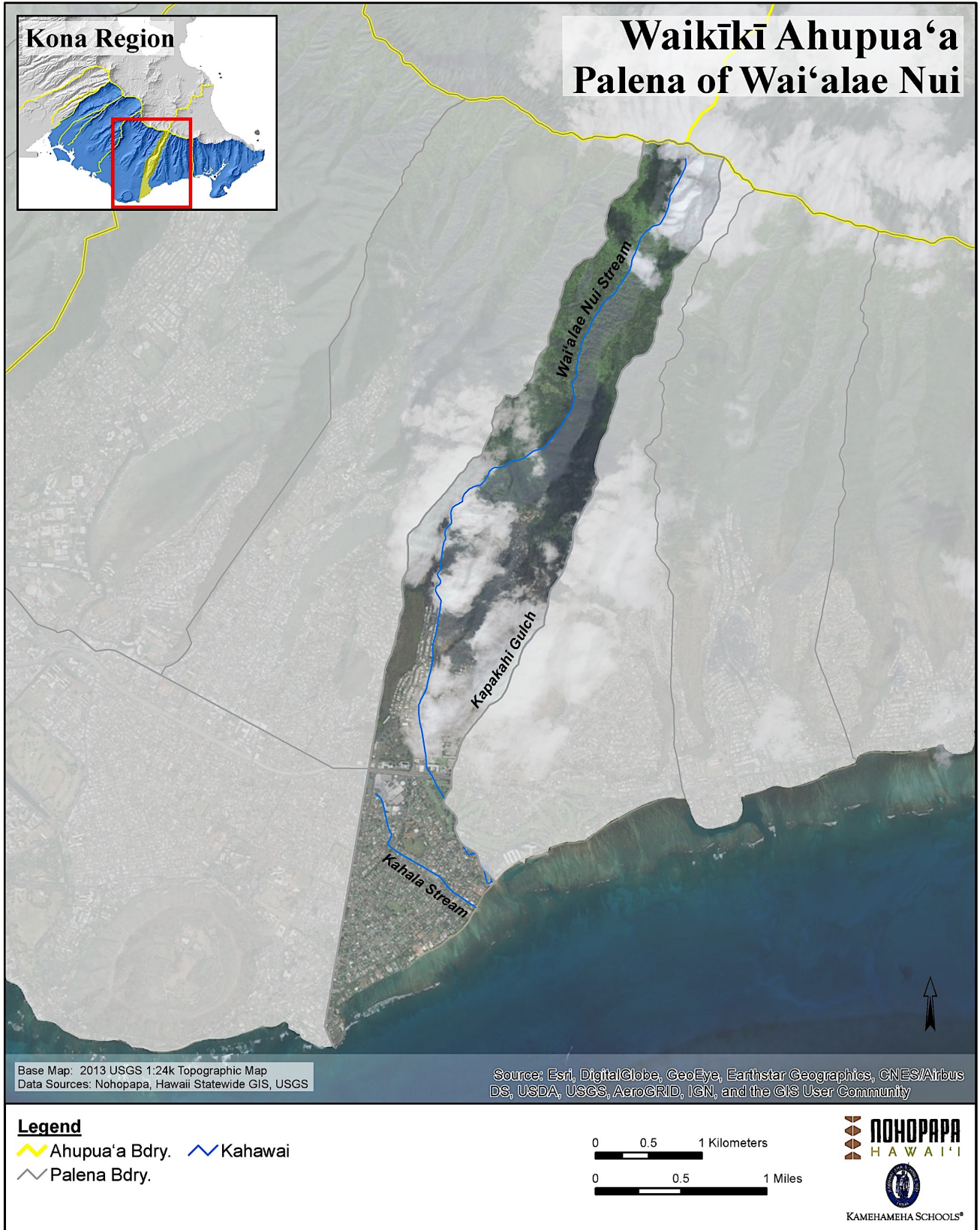


Figure 111. Aerial image of Wai'alaie Nui Palena

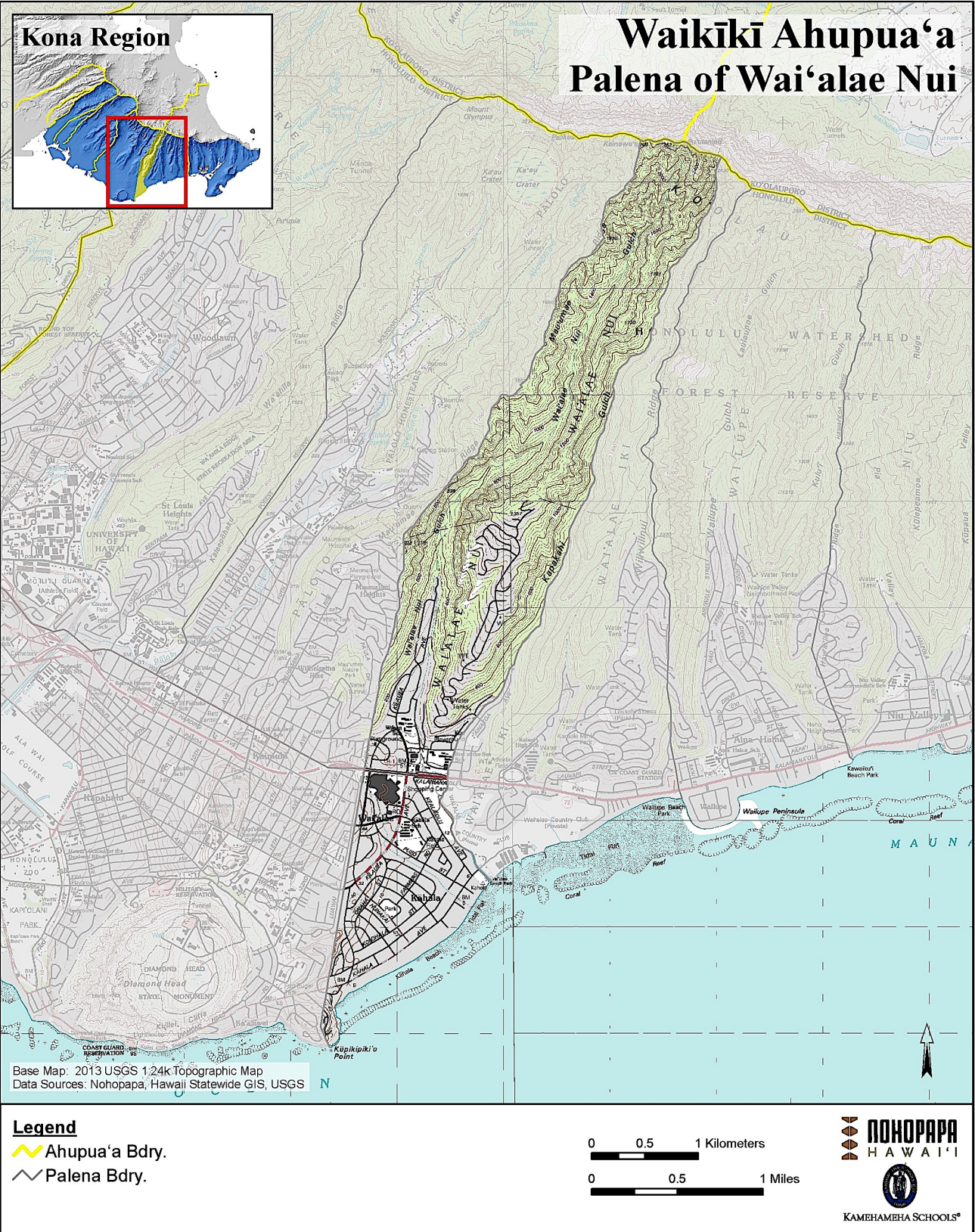


Figure 112. USGS map of Wai‘alae Nui Palena

Table 19. Summary of Selected Wahi Pana in Wai‘alae Nui

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History ¹	Current Disposition	Comments ²
Lae o Kūpikipiki‘ō	Natural feature/coastal point of land on boundary with Pālolo	Point of same name; currently known as Black Point	--	Intact natural feature	Place name literally translates to “rough [sea]”
Kapuhi	Place name next to Lae o Kūpikipiki‘ō	Same as above	--	Intact natural feature	Kapuhi is literally “the eel”
Nauolewa	Natural feature/marks boundary with Pālolo	Just mauka of Kāhala Ave.	--	Destroyed/altered by residential development	--
Pu‘u ‘Ō‘ili	Natural feature/pu‘u marking boundary with Pālolo	Just makai of Kāhala Mall in residential neighborhood	--	Indeterminate	--
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

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Lower Wai'alaie Iki Stream Lo'i & Settlement Area (see Comments column)	Lo'i kalo (irrigated taro) & House sites	Wai'alaie Iki kai (current location of Wai'alaie Country Club and residential neighborhood)	--	Destroyed by golf course and other development, including Kalaniana'ole Highway	Note, as explained in various places in this chapter, and the Wai'alaie Iki chapter, the main settlement and lo'i area was a lele parcel belonging to Wai'alaie Nui, but surrounded by Wai'alaie Iki kai
Kalepeamoa (1,116 ft. elev.)	Natural feature/pu'u; marking boundary with Pālolo	Short distance mauka of Pūnāwai Wai'alaie	--	Presumably intact given its location above residential development	This point marks a place where the palena boundary shifts from north to northeast direction; literally, "the comb [acquired] by [a] chicken"; also a place name in both Maui and Hawai'i Island
Pia	Natural feature/pu'u; marking boundary with Pālolo	Undeveloped ridgeline	--	Presumably intact given its location in undeveloped land	Literally, "arrowroot, starch"; also a place name in Niu Valley
Pu'u o Maui	Natural feature/pu'u; marking boundary with Pālolo	Undeveloped ridgeline	--	Presumably intact given its location in undeveloped land	Literally, "hill of the Mauians"; there is another same place name in Moanalua; at that place, Maui people were supposedly put by Kamehameha I so they would not revolt (Pukui et l. 1974:204)



Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Kaninaloa	Natural feature/pu'u; marking boundary with Pālolo	Undeveloped ridgeline	--	Presumably intact given its location in undeveloped land	--
Kaina'wa'anui	Natural feature/pu'u; marking boundary with Pālolo & Ko'olaupoko	Top, northwest corner of palena along Ko'olau ridgeline	--	Presumably intact given its location in undeveloped land	--
Pu'u Lanipō (2,621 ft. elev.)	Natural feature/pu'u; marking boundary with Ko'olaupoko	Top of palena along Ko'olau ridgeline	--	Presumably intact given its location in undeveloped land	Literally, "dense (as plant growth)" peak

Notes:

¹ References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

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



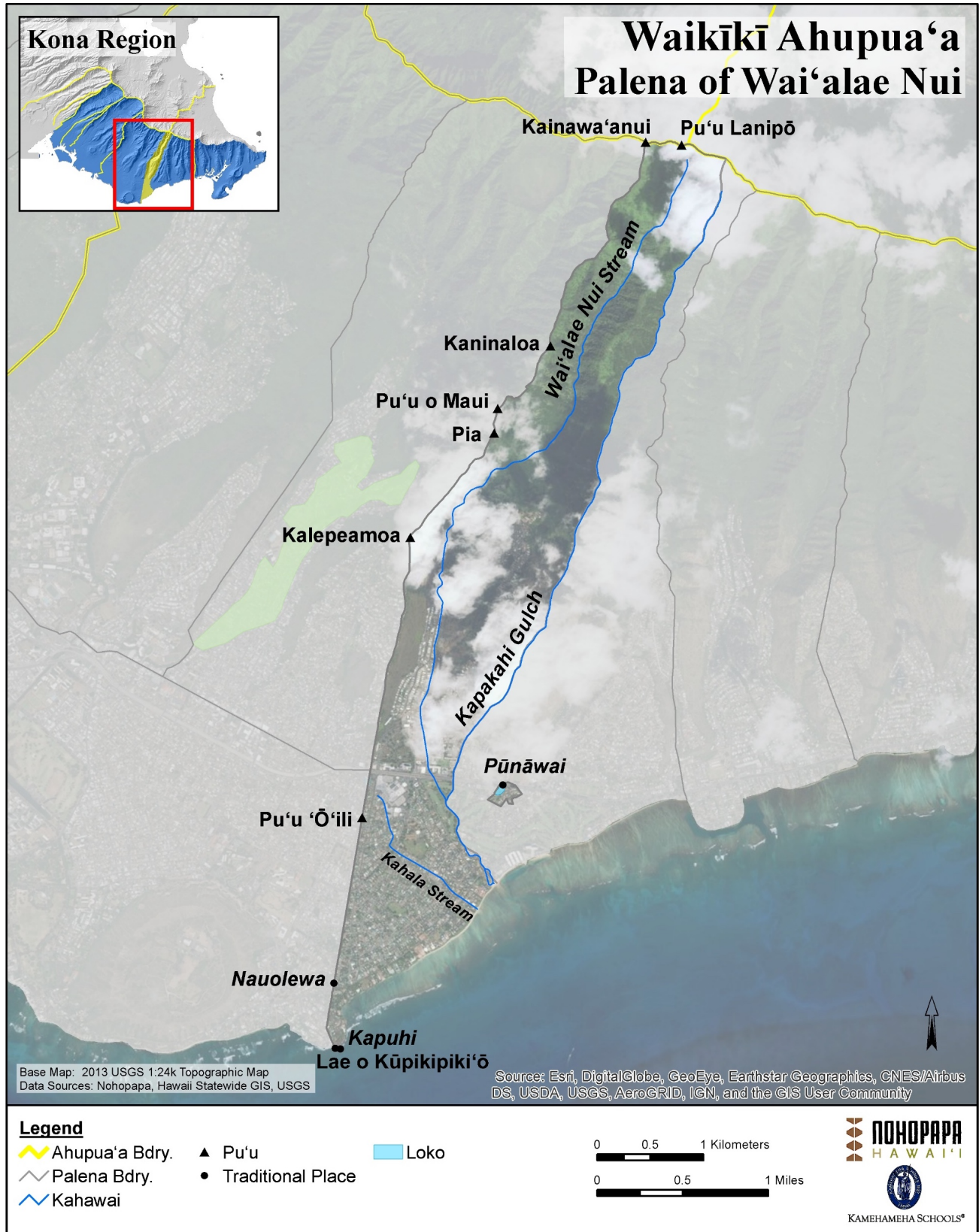


Figure 113. GIS map depiction of significant Hawaiian cultural and natural resources in Wai'ala'e Nui (Waikīkī Ahupua'a)



Figure 114. 1889 photo of Camp Austin Honolulu Rifles Camp in Wai'alaie (Bishop Museum Archives CP38094,2)



Figure 115. 1908 photo by Ray Jerome Baker of Koko Head Tract (Bishop Museum Archives CP79788,3)



Figure 116. 1911 photo by L.E. Edgeworth of Pahoehoe Ave at Ocean View Ave in Wai'ālae (Bishop Museum Archives CD 25260,3(1))



Community Groups in Wai‘alae Nui

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



Additional Resources for Wai‘alae Nui Palena

Table 20 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Wai‘alae Nui Palena, Waikīki Ahupua‘a.

Table 20. Sample of Resources for Wai‘alae Nui 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 sketches 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.