

WAIMALU AHUPUA‘A

Kukui malumalu kaua-o Waimalu

*We were sheltered by the kukui of Waimalu*¹²

This chapter documents the significant Hawaiian cultural and natural resources in Waimalu Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. 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 Waimalu, both on KS and non-KS land.

Figure 55 and Figure 56 are aerial image and USGS map depictions, respectively, of Waimalu Ahupua‘a. Waimalu’s mauka portion ends at the ridge line of the Ko‘olau. The ahupua‘a is watered by two main streams, including Waimalu Stream that stretches nearly to the top of the Ko‘olau, and Punanani Stream, which drains the lower half of the north side of Waimalu.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waimalu Ahupua‘a are as follows. Starting from the (south) makai end on the eastern (Honolulu) side, the boundary begins at the Pu‘uloa shoreline near a small point known as Kalauao, along the Pearl Harbor Bike Path; it heads north (mauka) over the Kamehameha Highway and through the Pearl Ridge Community Park, crossing over the H-1 highway and running parallel to Pualima St. (which is within Waimalu Ahupua‘a); the boundary continues along the northeast edge of the Waimalu neighborhoods, following along the top of the steep cliff east of Waimalu Stream Valley past the Pearl Country Club (which is wholly within Kalauao Ahupua‘a to the east) and northeast to the ridge line of the Ko‘olau. After heading along the ridge line to the north-northwest, the boundary then turns to the southwest and heads back down through the forest reserve of Waimalu; it eventually passes along the north side of the upper neighborhoods of Waimalu, back over the H-1 and Kamehameha highways and along the western boundary of the Neal S. Blaisdell Park back to the shores of Pu‘uloa.

Table 11 is a summary of the significant wahi pana in Waimalu Ahupua‘a. Figure 57 is a GIS map depiction of Waimalu’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Waimalu

Waimalu, which is translated as “sheltered water” by Pukui et al. (1974:225), takes its name from its main stream that, along with its tributary of Punanani, once watered an extensive lo‘i kalo. Handy (1940:81) described it as follows:

The extensive flats between East Loch of Pearl Harbor and the present highway were formerly developed in terraces irrigated from Waimalu Stream and Waipi Spring, which is east of Waiau Pond. There are banana groves here now [late 1930s]. Terraces also covered the flats extending three quarters of a mile above the highway into Waimalu Valley, and there were small terrace areas several miles upstream beyond these flats. (brackets added)

Thus, Waimalu’s lowermost taro lands were fed by both its streams and the spring at Waipi.

¹² Excerpt from S.M. Kamakau’s writings about the heritage of Kūali‘i, and his association with wahi pana across the islands, including Mānana, in *Nupepa Kuokoa* (Mei 23, 1868)

Waimalu's loko i'a (fishpond), known as Loko Pa'akea (literally "coral bed, limestone"), was said to have been built by Kalaimanuia (spelled Kalanimanuia in some historical accounts), a famous chiefess of O'ahu. Fornander described her as follows:

Kalaimanuia followed her mother, Kukaniloko, as Moi of Oahu. No foreign or domestic wars appear to have troubled her reign, and little is known of her history. She was born at Kukaniloko that famous birthplace of Hawaiian royalty, and resided most of her time at Kalauao, in the Ewa district, where the foundations of her houses are still pointed out at Kukiiahu and at Paaiau. To her is attributed the building of the great fishponds of Kapaakea, Opu, and Paaiau. Her husband Lupe Kapukeahomakalii . . . frequently accompanied his royal spouse on the customary circuits of inspection of the island, and assisted her in the government and administration of justice. (in Sterling and Summers 1978:12)

John Papa ʻĪī (1959:95) mentioned that the famous Spaniard Francisco de Paula Marin (b. 1774, d. 1837), a confidant and close advisor of Kamehameha I, once had a home in Waimalu Ahupua'a. ʻĪī explains:

. . . They went up a little way to a small plain and ascended the low cliff of Waimalu and went along between the taro patches of that land. Just above that land dwelt the second of the white men previously mentioned, with whom the attendants spoke in secret. There also was the place of Paul Marin. It could be seen at the edge of the low cliff, going down just above where the spiny plants (cactus) grow. It was said that Marin was the first person to plant that plant there. It was also said that he was a white man who was a persistent fisherman. Probably it was because he saw Kamehameha doing that. He was the most skilled in dancing the hula ka-la'au (stick-smiting hula) here at Kahuhui. . . (originally published as part of "Na hunahuna no ka Moolelo Hawaii," in *Kuokoa*, January 1, 1870; reproduced in Sterling and Summers 1978:14)

The gently-sloping plateau uplands above the current H-1 highway were used by Hawaiian subsistence farmers as a kula ("dryland," rain-fed) cultivation area. This kula area would have contained scattered planting areas including small soil terraces and planting mounds.


Since its upper portion extends to the ridge line of the Ko'olau, Waimalu people in traditional times also had access to abundant mountain resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making ko'i (adzes) and other implements.

Mo'olelo (Oral-Historical References)

The mo'olelo of Waimalu include references to Pu'uloa and the major figures found there including: various manō (sharks), Ka'ahupāhau (a famous manō) and Ka'ehuikimanōopu'uloa (Hawai'i Island manō who visits Pu'uloa), mo'o (supernatural water spirits), the gods Kāne and Kanaloa, the ali'i Kūali'i, Maihea (a farmer) and his sons, and various bodies of water.

One famous person of Waimalu named Maihea was a farmer who prayed to his gods, Kane and Kanaloa, in all of his actions. The following description of Maihea was translated by Maly in *He Mo'olelo 'Āina* (2003:93-94):


There was living at Waimalu a man named Maihea and his wife Punahinanalo. This man's profession was that of farming the land and fishing, and the woman's profession was that of making kapa (bark cloth). Every day, while cultivating the land, this man called upon his gods, but he did not know where his god lived, whether in the heavens or on earth. But he did know their names, they were Kane and Kanaloa. This man was



continuously calling their names when he cultivated the fields. And when the time came for the foods to be cooked and eaten, he also called upon them by name. He did not forget them and this was always what he did. In ancient times, the practice was known as a supplication for continued prosperity. Now these gods were at Kahiki, but because this man continuously called upon the gods by name, they traveled to Hawaii... Meeting with Maihea, they told him that they were from Kahiki and that “We came because we have often heard you calling our names. Thus, we have come to Hawaii.” (Maly 2003: 93-94)

The gods Kane and Kanaloa go on to tell Maihea that his wife will have a baby boy. They explain that when this boy is grown, he must come to Kahiki to be educated in the practice of priests. However, Maihea did not want to give up his son. Here is what happened next:

When Naulaamaihea was born, he lived with his parents until he was fifteen years old, and then Naulaamaihea was taken to Kahiki. It was a whale that fetched him and took him to Kahiki. The whale came near the shore of Waimalu, just outside of the walled fishpond called Paakea. For three weeks the whale lay outside, but Naulaamaihea did not go to the shore because Maihea forbade him from going. This was because of Maihea's great love for his son. But in the fourth week, Naulaamaihea went down to the shore and got on the back of the whale. Thus, he was taken to Kahiki where he learned the practices of the priests. He is still remembered in the genealogies of the priests to this day. (Maly 2003:95)



Another story of Waimalu, also involves this individual Maihea. This story describes the water called Huewaipi and the stones that are standing there. The following excerpt describes this water and these stones:

As Maihea and his family lived above this place, they came here for their water. There is a large spring on the lower side of the road and they were used to coming for water in the early morning. These boys did the fetching of the water one morning. When they came to draw water with their ihiloa gourds, the necks were so narrow that they did not fill fast. Then it became light enough to distinguish the people that passed by so they picked up their ihiloa water bottles and dashed them to the ground breaking them to pieces there. The spot was named Huewai-pi (Stingy-water-bottle) because of what the boys did. But now the name has been contracted to Ka-wai-pi. After the boys broke their water bottles they began to run without going home. It became very light as they ran and they were plainly seen. They hid themselves and were changed into stones. The writer may call them, “The-stone-sons-of-Maihea (Na-keiki-pohaku-a-Maihea) but these stones are generally called Na-pohaku-ku-loloa (Long-standing-stones). These boys were changed into stones before Kane and Kanaloa came to Hawaii. This is the legend of these boys and one can surely see them with his eyes. (Sterling and Summers 1978:15)

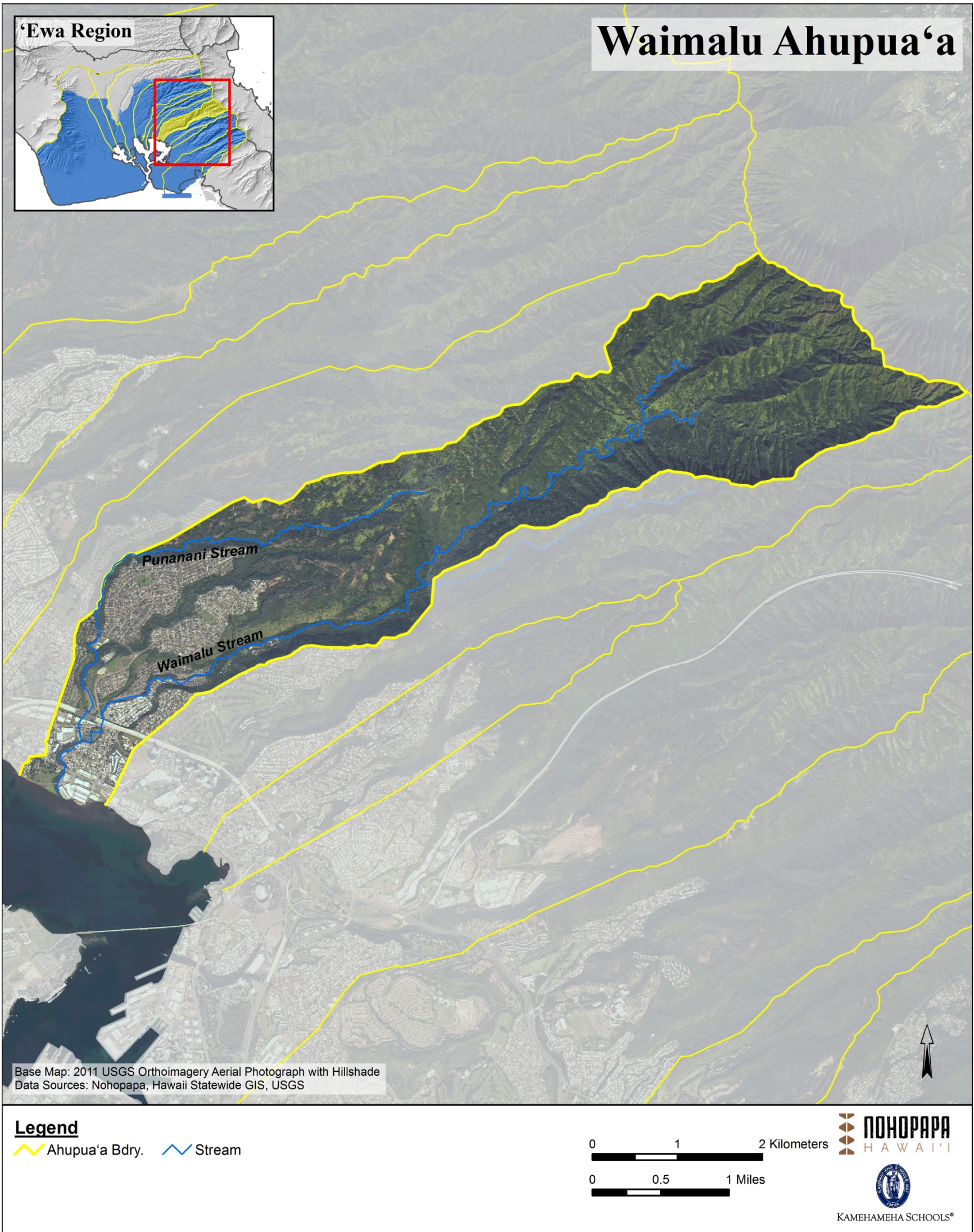


Figure 55. Aerial image of Waimalu Ahupua'a

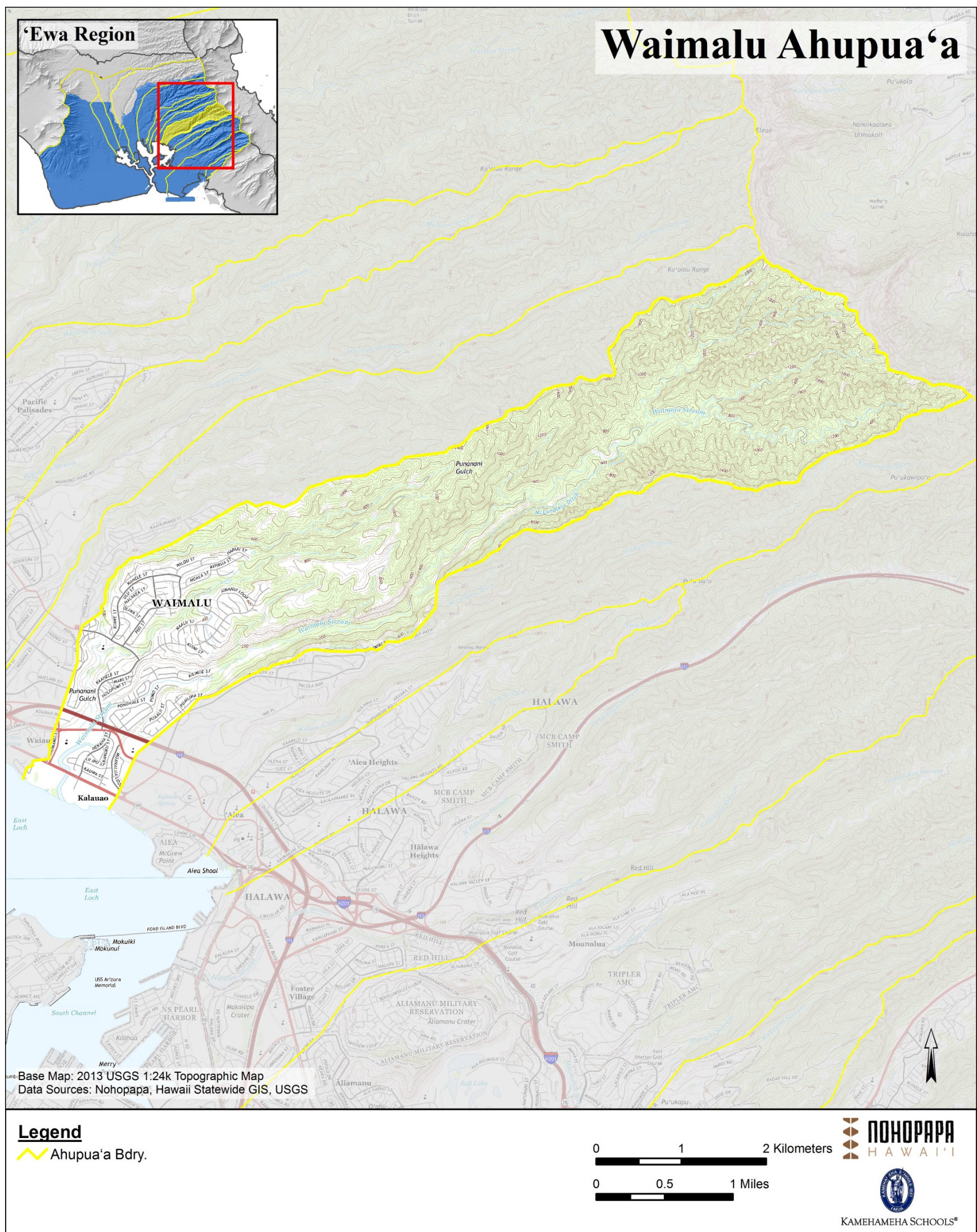


Table 11. Summary of Selected Wahi Pana in Waimalu Ahupua'a

Wahi Pana ¹	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ²	Current Disposition	Comments ³
Loko Pa'akea (1)	Fishpond	Waimalu kai – near mouth of Waimalu Stream	Said to have been built by Kalaimanuia (see details in text above)	Filled in (reclaimed) lands south of the Kamehameha Highway	Described in 1930s: “Covers 12 acres and has a wall 1850 feet in length. The wall is of waterworn basalt and coral 6 feet wide, 4 feet high, with one makaha [gate]”; Pa'akea is literally “coral bed, limestone”
Lower Waimalu Lo'i & Settlement Area (2)	Lo'i kalo (irrigated taro) & House sites	'Ili of Wai'eale; lower reaches of Waimalu Stream	--	Mostly built over by highways, residential and commercial development	--
Naulu-a-Maihea Heiau (3)	Heiau	--	According to Thrum, this heiau was built in the 12 th century by Naulu-a-Maihea	Described as destroyed by the 1930s	--
Burial Cave (4)	Legendary Burial Cave	Cliffs above Waimalu Stream	--	Indeterminate – but cave was described as disturbed and looted in 1953 after a visit by professional archaeologists	--

Notes:

¹ Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

² References for more information on “Associated mo'olelo/other oral history” are listed in this column, where applicable.

³ General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

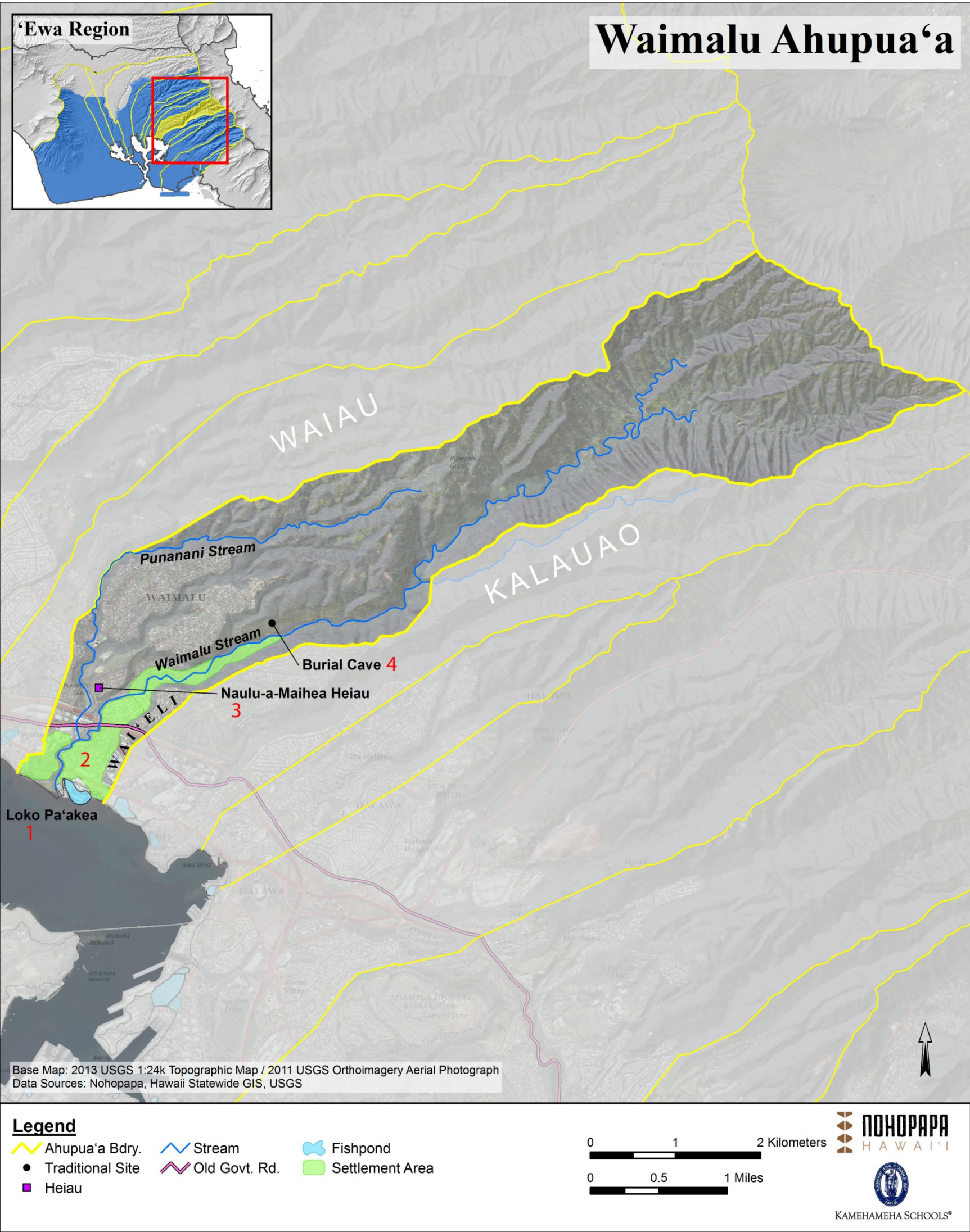


Figure 57. GIS map depiction of significant Hawaiian cultural and natural resources in Waimalu Ahupua'a



Figure 58. 1920 photo of Waimalu Sugar Mill (Ellis 1995:68).

Community Groups in Waimalu

At the time of this study no Hawaiian cultural based community groups were identified in Waimalu. See the Kalauao and Waiau chapters for community organizations that are doing work in the neighboring ahupua’a.

Additional Resources for Waimalu

Table 12 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waimalu.

Table 12. Sample of Resources for Waimalu Ahupua’a*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo’olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O’ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents pertaining to Waimalu; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. This 874-page monograph is a searchable pdf.

* 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*