

Hālau Mōhala ‘Ilima  
Merrie Monarch Festival 2023  
Hula ‘Auana, Wāhine Division  
**Hula Ho‘okūkū**

## Ulupō Nui

*Haku Mele:* Kīhei de Silva (words), December 13, 2016. Zachary Lum (music), October 8, 2017.  
*Discography:* Keauhou, *i le‘a*, 2022.

This is a mele composed for the founders, guardians, and caretakers – past and present – of Ulupō Heiau in Kailua, Ko‘olaupoko, O‘ahu. Ulupō Nui, Greater Ulupō, is the name given by Kailua’s current generation of po‘e aloha ‘āina to the newly restored, kalo-terraced lands that include the heiau and extend from its base to the banks of the once-and-future fishpond of Kawainui.

‘Upu a‘e ke aloha no Kānepolu <sup>1</sup> Kahi a ka waihau ipu a‘o Lono <sup>2</sup>	Love wells up for Kānepolu Place of the gourd-container heiau of Lono
‘O Lonoho‘onewa, ‘o Paumakua ‘O ka nalu ali‘i o Kākuhihewa <sup>3</sup>	Lonoho‘onewa, Paumakua The chiefly lineage of Kākuhihewa
Mai kuhihewa mai ‘oe e ke hoa I nā lae makawalu o Lonoka‘eho <sup>4</sup>	Don’t underestimate, my friend, The eight foreheads of Lonoka‘eho
E aho nō ‘oe e huli i ka lima ‘O Limakaukahi, ‘o Limapa‘ihala <sup>5</sup>	It is better that you turn the hands down The hands named Limakaukahi and Limapa‘ihala
Nā hala o Kawao ka‘u i aloha <sup>6</sup> I lei ho‘ohie no ke A‘ia‘i <sup>7</sup>	The hala of Kawao is what I love Made into lei that honor the A‘ia‘i
Eia a‘e nō ‘oe e Hauwahine I ka ‘ohu lau lipo o ka ‘āina	Here you are, O Hauwahine In the dark-leafed adornment of the ‘āina
Aia ‘o Hāloa lau kapalili ‘O ke ola nō ia o kia‘i loko <sup>8</sup>	And there is Hāloa of the trembling leaf It is life, life restored by the kia‘i
Ha‘ina ‘ia mai ana ka puana He lau, he mano, he kini kō Kailua. <sup>9</sup>	Tell the summary of the song A 400, a 4,000, a 40,000, a multitude has Kailua.

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1. **Kānepolu** is an old name for Ulupō heiau and for a cliff-leaping ali‘i who died there at the small cliff of the same name. The name is also recorded as Kaneipolu and Kaneulupo. “Aia no ma keia aina, kahi

pali o Kaneipolu, aia no malaila ka Heiau a ka Menehune, no keia aina no ka i-a i lawa ai ka Menehune, oia ho‘i ka opae, no keia aina no o Kini Kailua, he nui wale aku no na mea kahiko aole e pau ke hai aku (W.N. Pualewa, “No Ka Aoao Hikina o Koolaupoko,” *Ke Au Okoa*, November 12, 1866). “Kanepolu...A chief on the Island of Oahu, killed by falling from a pali one or two feet high; “make o Kanepolu i ka pali nuku”; name of a ledge or projecting ridge in Kailua.” (*Andrews and Parker Dictionaries*, wewehe.org). “Ulupo Heiau...built as a mapele heiau by the first people or menehune and dedicated to Kaneulupo” (Kawainui Heritage Foundation website, [www.koolau.net/KNHF1.html](http://www.koolau.net/KNHF1.html)).

2. **Waihau ipu-o-Lono** is a lesser-known term for an agricultural heiau (usually called *māpele*) at which bananas, pigs, etc. were offered, rain might have been summoned, and mo‘o might have been honored (*Pukui Dictionary*, wewehe.org).

3. **Lonoho‘onewa** was the father of Paumakua and the brother of Kahanoanewa, the prophet-priest who stretched his arms out to the pillars of Kahiki in order to bring the menehune to Hawai‘i; among them were the menehune who built Ulupō (Fornander, *Polynesian Race*, 2:23; Kamakau: “Ka Moololo o Hawaii Nei,” *Kuokoa*, July 29, 1865). **Paumakua** was a Kailua-based voyaging chief of the 11th century. **Kākuhihewa**, the Kailua-born, ruling chief of O‘ahu in the 16th century, is a better known member of this same line. These relationships are indicated in a chant segment referenced by Kamakau:

O Paumakua Kalani a Lonohonewa,  
O ke Kumakaha o Ahukai a Luahiwa  
O ka nalu i haki kakala i ke kapu,  
I haki kualua mai ka nalu o Kuihewa  
(“Ka Moololo o Hawaii Nei,” *Kuokoa*, September 2, 1865; emphasis mine.)

4. **Lonoka‘eho** was a despotic ruling chief of Ko‘olaupoko who had eight foreheads. He was vanquished in combat by Kaulu, an ali‘i of Kailua (Fornander, *Collection*, IV: 522-533. V:364-371; summarized by Beckwith in *Hawaiian Mythology*, 436-437). This Kaulu is thought to have been the same person as Kauluakalana, the Kailua voyaging chief whose accomplishments included the bringing of edible mud (lepo ‘ai ‘ia) to Kawainui (Poepoe, “Moololo Hawaii Kahiko,” *Ka Nai Aupuni*, July 13, 1906; “He Moololo no Kamehameha I,” *Ka Nai Aupuni*, September 5, 1906).

5. **Limakaukahi** and **Limapa‘ihala**: the right and left hands of Kaulu (“He Moololo Kaa Hawaii no Kaulu,” *Ke Alakai o Hawaii*, October 11, 1928). The hands are called Hakaukahi and Limapa‘ihala in a later publication (“He Moololo Kaa Hawaii no Kaulu ame na Kaikuaana,” *Ke Alakai o Hawaii*, May 2, 1935). The intent of verses three and four: turn the hands down (in work) in order to defeat the Lonoka‘eho of our day.

6. **Nā Hala o Kawao** – Elsie Kawaonahaleopaii Rodrigues – and her husband Napoleon Durante were long-time board members of the Kailua Hawaiian Civic Club. Following the lead of club president Charlie Rose, they were among those members responsible for the curatorship of Ulupō Heiau for almost three decades. The iconic pūhala tree at the foot of Ulupō was planted in 2001 to commemorate Napoleon's passing and to honor Kawao's unwavering commitment to Kailua's heiau, ‘āina, and culture. Among Auntie Kawao's many accomplishments was the founding of the DOE Kūpuna Program with our friend and teacher Lokomaika‘i Snakenberg.

7. **Ke A‘ia‘i**: – The Bright-Skinned One – is an epithet for Hauwahine, the mo‘o guardian of Kawainui. “Aia i waena o Kawainui he mea aiai keokeo...o Hauwahine kena” (Keko‘owai, “Makalei ka Laau Pii Ona a ka I-a,” *Kuokoa*, March 3, 1922). The sheen of her skin was compared to ‘ilima blossoms and hala drupes: “He mau wahine ui keia [Hauwahine and her mo‘o companion Kahalakea in their human form]; ua like ka melemele o ko laua ili me ko ka pua ilima ame ka pua hala” (Ho‘oulumāhiehie, “Hiiaaka-i-ka-poli-o-pele,” *Ka Nai Aupuni*, January 22, 1906).

8. **‘O ke ola nō ia o kia‘i loko**” is the 10th line the Maiki Aiu Lake version of “Kaulīlua.” Among its many translations is Pukui’s: “This duty is life itself to the guardian of the pond” (Kaeppler, *Hula Pahu VI*, 190).

9. **He lau, he mano, he kini kō Kailua** is an adaptation of once-contentious sayings for “Kini Kailua, mano Kāne‘ohe” that have long since become epithets of aloha for the kupa ‘āina of the two neighboring ahupua‘a. This evolution is evident in “No Ka Aoaō Hikina o Koolaupoko,” the article cited in n.1 above, in a kanikau for Mrs. Keahu:

Aloha ka uluhala o Kekele  
I ke ku paoa i na awawa  
He mea hookani na kamahele  
Na na kini Kailua mano Kaneohe  
(Momoni, “Ua Hala Kuu Mea Aloha,” *Ko Hawaii Pae Aina*, February 7, 1880),

and in a mele ho‘oheno for political candidate Wale Davis:

He—ma—i,  
O oe mai la ka Ia  
E Kini Kailua  
Mano Kaneohe:  
He Keiki na ka Huna-kai  
Kai aala Lipoa o Neawa—e.  
 (“He Hooheno no Wale,” *Kuokoa Home Rula*, October 30, 1908; emphasis mine).