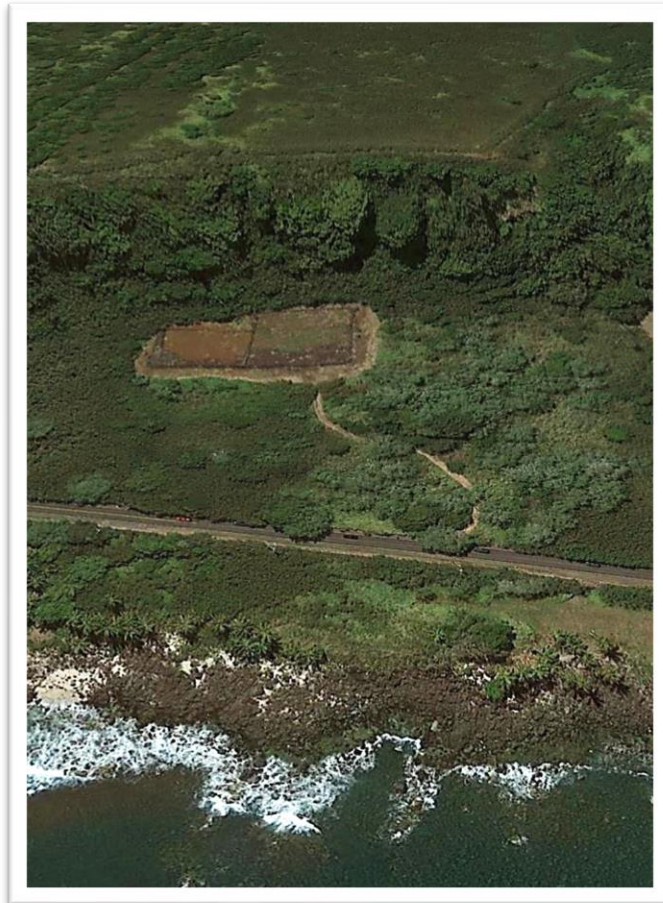


FINAL

**PRESERVATION PLAN FOR
KŪPOPOLO HEIAU
(SIHP 50-80-01-00241),
KAPAELOA AHUPUA'A, WAIALUA, O'AHU**

[TMK: (1) 6-1-005:016 (por.)]



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ABSTRACT

In order to preserve Kūpopolo Heiau, located in Kapaeloa Ahupua‘a, Waialua, O‘ahu, for future generations of Native Hawaiians and the community of Waialua, Kamehameha Schools is pursuing proactive preservation of the *heiau* in the form of stabilization and restoration. This preservation plan examines the factors which have affected the integrity of the *heiau* and outlines steps to restore components of the *heiau* that have been structurally compromised and to remove deposits that have covered portions of the site. Consultation with Native Hawaiians, community members, and Hawaiian cultural organizations with ties to the area of Kūpopolo Heiau has been an essential part in the development of this preservation plan.

As a registered historic property located on private (Kamehameha Schools) land, the maintenance and care of Kūpopolo Heiau is regulated by Hawai‘i Revised Statutes (HRS) Chapter 6E-10 (“Privately owned historic property”). No federal funding or permitting is required for the proposed preservation work.

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Cover Image: Kūpopolo Heiau (2021 Google Earth Pro imagery).

1.0 INTRODUCTION

The preservation of Kūpopolo Heiau has been the subject of much discussion and concern since 1905 following its rediscovery that year by the historian Thomas Thrum. Interest in and debate over how best to preserve the *heiau* (traditional temple) was initiated by the Hawaiian Historical Society in 1905 and pursued by the Waialua Community Association in the 1960s, with various historians and archaeologists enlisted to provide their expertise and recommendations. Despite the strong sentiment that Kūpopolo Heiau was in need of proactive preservation, ultimately no actions were taken, in large part due to fears that incomplete knowledge of the site would lead to irreversible harm from any preservation steps undertaken. With the continued passage of time, however, the integrity of the *heiau* has been increasingly jeopardized, primarily due to compromised structural integrity and the effects of water and erosion. Kamehameha Schools, the landowner and cultural steward of the site, has long been concerned for the future of Kūpopolo Heiau and believes that proactive preservation has become a necessity in order to ensure that the *heiau* is preserved for the benefit of future generations of Native Hawaiians and the community of Waialua.

As a registered historic property located on private land owned by Kamehameha Schools, the maintenance and care of Kūpopolo Heiau is regulated by Hawai'i Revised Statutes (HRS) Chapter 6E-10 ("Privately owned historic property"). No federal funding or permitting is required for the proposed preservation work.

At the request of Kamehameha Schools, this preservation plan has been developed to formulate the goals, steps, and documentary procedures for the preservation of Kūpopolo Heiau. Preparation of the plan involved background research into the cultural history of Kūpopolo Heiau, previous archaeological investigations of the site, and historical and current factors which have affected, and continue to affect, its integrity. The *mana'o* (thoughts, beliefs), *ike* (knowledge), and vision of Native Hawaiians and Waialua community members with strong ties to the area were also sought and have been integrated into the plan.

The preservation approach considered the most appropriate for Kūpopolo Heiau, in light of the structural damage already incurred at the *heiau*, is one of stabilization and restoration. As defined by the Federal Register, the objective of stabilization is to "reestablish the structural stability of a property" (Department of Interior 1983:44738). In the case of Kūpopolo Heiau, various features such as walls, terraces, and platforms have been structurally compromised, tumbled, and/or buried. The stabilization and restoration of these features is deemed feasible and appropriate through a combined approach of utilizing archaeological data generated by early 20th-century archaeologists, along with more recent archaeological recordation, and the expertise of local stone masons trained and experienced in traditional Hawaiian *uhau humu pōhaku* (dry-stack stone masonry).

2.0 BACKGROUND

Kūpopolo Heiau is located in the *ahupuaʻa* (traditional land division) of Kapaeloa in the *moku* (district) of Waialua on Oʻahu Island. It is situated ca. 137 meters (450 feet) from the shoreline and below a *pali* (cliff) which divides the narrow coastal lands of Kapaeloa from the upper tablelands (Figure 1 and Figure 2). The *heiau* is located within a portion of a parcel owned by Kamehameha Schools and designated as TMK: (1) 6-1-005:016 (Figure 3).

Prior to the early 1800s, when the land holdings and political structure of Waialua Moku were reorganized by Kaʻahumanu-mā (the extended family of Kamehamehaʻs wife Kaʻahumanu), the area of Kūpopolo Heiau was considered part of the *ahupuaʻa* of Kapaeloa. This small *ahupuaʻa* formed the eastern edge of Waialua Moku, bordering Waimea Valley in the adjoining *moku* of Koʻolauloa. Kapaeloa did not possess any freshwater streams and hence was primarily an isolated fishing community. Its importance, however, is indicated by its direct connection to the *aliʻi* (chiefs) of Kamananui Ahupuaʻa, the traditional political and religious center of Waialua (Kirch and Sahlins 1992:20). Although physically remote from Kamananui, Kapaeloa was directly overseen by the Kamananui *aliʻi*, along with two other vital but physically discrete resources, ʻUkoʻa and Loko Ea fishponds. When the political and spiritual center of Waialua Moku shifted to Kawailoa in the 1800s, Kapaeloa and the fishponds were subsumed into the expanded Kawailoa Ahupuaʻa.

Moʻolelo (traditions) associate the *heiau* of Kūpopolo with Kaʻopulupulu, the renowned and last Oʻahu-born *kahuna nui* (high priest) of the island of Oʻahu (Fornander 1969:220, Kamakau 1961:134). Kaʻopulupulu had his residence in Waimea and served as *kahuna nui* during the time of the *aliʻi nui* (high chief) Kumahana, son of Peleioholani, and subsequently under Kahahana (1773–1781), a descendant of the Oʻahu chief Elani and nephew and *hanai* (adopted) son of Kahekili, the *aliʻi nui* of Maui (Kamakau 1961:128). The history of Kūpopolo Heiau is closely tied to the intense relationship between Kaʻopulupulu and Kahahana.

In some accounts, Kaʻopulupulu is credited with the construction of Kūpopolo Heiau (*Ke Aloha Aina* 1905:5; Raphaelson 1925:45). Kaʻopulupulu was a skilled prophet and interpreter of signs, and thus Kahahana sought his skills to answer the question as to whether Chief Kekaulike of Kauaʻi would end their mutual war by surrendering. Kaʻopulupulu asked that a new *heiau* be built so that he could communicate directly with Kekaulike rather than through the intermediacy of the *akua* (gods or deities). Following the construction and consecration of Kūpopolo Heiau, Kaʻopulupulu offered prayers and offerings and sent his question to Kauaʻi; however, no answer was received. He then asked that a *heiau* be built higher up, and thus Puʻu o Mahuka Heiau was constructed (Figure 4). This time an answer was received—Kauaʻi would surrender (Raphaelson 1925:45).

In other accounts, Kūpopolo Heiau is associated with Kaʻopulupuluʻs journey to meet his death at the hands of Kahahana. Due to the machinations of Kahekili, Kahahana became estranged from Kaʻopulupulu and was convinced that the *kahuna nui* was traitorous. When Kahahana sent for Kaʻopulupulu and his son, Kahulupue, to come to him in Waiʻanae, Kaʻopulupulu was said to have prayed for knowledge as to whether the journey would end well or badly. In the version by Laura Green and Mary Kawena Pukui, Kaʻopulupulu sent these prayers from Kūpopolo Heiau and there also received a bad omen in the form of a rainbow (Green and Pukui 1936:122). Kaʻopulupuluʻs most famous prophecy was given during the death of his son at the hands of Kahahanaʻs men (Kamakau 1961:133–135). Kaʻopulupulu called to his son to cast himself into the ocean just steps away and, as he died, uttered the words, “*no ke kai ka hoi ua aina*” (“the

land belongs to the sea”) (Kamakau 1867). It was believed that this foretold the conquest of the O’ahu kingdom from the sea, first by Kahekili, then Kamehameha, and finally by foreigners.

Yet another tradition associates the construction of Kūpopolo Heiau with the *menehune*, a legendary race of people (Pukui and Elbert 1986:246). According to a local resident of Waimea in 1905, the stones of Kūpopolo Heiau were carried by the *menehune* from Ka’ena Point (Thrum 1905b:118).

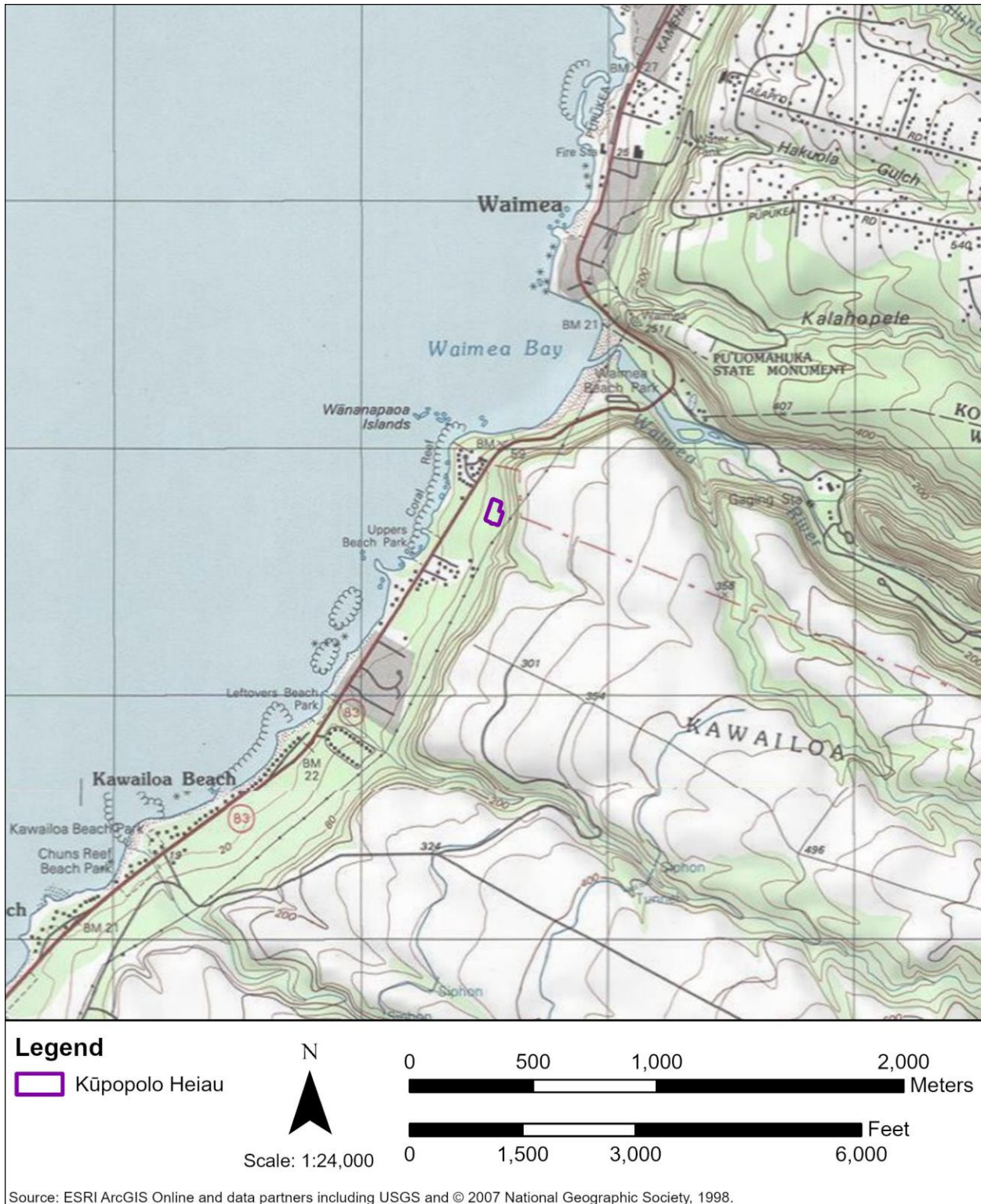


Figure 1. Location of Kūpopolo Heiau (USGS Waimea Quadrangle 1998).



Figure 2. Kūpopolo Heiau within Kapaeloa Ahupua‘a, Waialua Moku (Google Earth imagery 2022).



Figure 3. Location of Kūpopolo Heiau within TMK: (1) 6-1-005:016 (Esri 2020).



Figure 4. Geographical relationship of Waimea Valley with Kūpopolo Heiau and Pu‘u o Mahuka Heiau (Google Earth imagery 2022).

3.0 ARCHAEOLOGICAL STUDIES

Between 1905 and 1916, various archaeological studies of Kūpopolo Heiau have added greatly to the knowledge of the physical characteristics of the *heiau* as well as its change in condition over time. These studies provide an essential baseline for understanding its physical architecture and component features.

The first informal study of Kūpopolo Heiau was conducted by the historian and writer Thomas Thrum in 1905 following his incidental finding of the *heiau*. Thrum produced a sketch map (Figure 5) and published accounts of the finding in 1905 and 1906 (*Sunday Advertiser*, 2 July 1905:3; Thrum 1905a, 1905b:113–122). While not as detailed as later plan maps, Thrum’s map is important as the earliest known documentation of the site, its primary architecture, and its condition at that time. The map depicts a large, walled enclosure which is bisected by an internal wall oriented *mauka-makai*. The northern portion of the *heiau* is smaller than the southern portion. A terrace or wall is depicted wrapping around the west, or *makai* (seaward) and north sides of the *heiau*. Of particular note is the schematic rendering of areas of level stone pavement within both enclosures as well as a level area of soil in the north enclosure. Thrum’s text description of the *heiau* is provided in Appendix A.

A more detailed plan map of Kūpopolo Heiau was produced in 1911 by Bishop Museum archaeologist John F.G. Stokes (Figure 6). The map provides measurements for major structural components (e.g., enclosures, walls, terraces) and depicts a terrace, or “ledge,” along the *makai* perimeter of the *heiau* and wrapping around the north and east sides of the north enclosure. Stokes’s unpublished field notes regarding Kūpopolo Heiau provide additional details:

A stone terrace, reaching a height of 8 feet from the ground. Built of water-worn stones. It is divided cross-wise by a somewhat crooked wall, 5.5 feet wide and 5 feet high. Along the face of the terrace, on the west, is a bench of stone, averaging 3 feet in height above the ground. The bench continues along the northern end on an incline to the east and runs into the eastern boundary wall of the northern division. The stone pavement of this division gives place to earth flooring on the east and partly on the south. On the latter side is an earth platform faced with stone.

In the southern division the stone pavement also gives place to earth flooring on the east, but when the eastern line of the northern division is reached, a low terrace of stones is met, and yet another to the east paralleling the last. An irregularly outlined platform of stones is on the southern edge of the main pavement.

The southern portion particularly, and the whole terrace in general, has been disturbed.

A pit was found near the western edge of each division. They were about 5 feet deep, and, although I found fragments of bones in them, I believe they were made by modern “treasure-hunters.” (Stokes n.d., Bishop Museum Archives: SC Stokes, Group 2, Box 9, Folder 48, pp. 203–204)

In the early 1930s, Bishop Museum archaeologist Gilbert McAllister further recorded the dimensions and component features of Kūpopolo Heiau (McAllister 1933). McAllister’s maps also indicate a ledge along the exterior walls of the north enclosure (Figure 7). A comparison of the data (i.e., feature descriptions and dimensions) provided by these early archaeologists is provided in Table 1.

In 1968, Deborah Cluff from the University of Hawai‘i-Mānoa Anthropology Department briefly surveyed Kūpopolo Heiau in response to concerns expressed by the Waialua Community Association regarding the integrity of the site. Due to thick vegetation growth, particularly of *koa haole*, lantana, Christmas Berry, and guava, documentation of the *heiau* was limited (Cluff 1968). She did note four prominent depressions in the south enclosure which were not noted by Thrum, Stokes, or McAllister, indicating likely recent disturbance.

Cultural Surveys Hawai‘i, Inc. (Thurman and Hammatt 2010) recorded Kūpopolo Heiau in detail as part of an archaeological monitoring program during vegetation clearing activities in 2010. They created a detailed plan map (Figure 8) and provided individual feature descriptions and photo documentation. Thurman and Hammatt (2010:47–48) provided existing conditions and descriptions for features that were previously documented by McCallister in 1933 and Cluff in 1968 (Table 2).

Between 2013 and 2015, the University of Hawai‘i-Mānoa North Shore Archaeological Field School was conducted at Kūpopolo Heiau (Lima et al. 2016). The field school included a pedestrian survey, architectural recording and plan mapping, and limited excavation. Three excavations focused on searching for suitable charcoal samples for radiocarbon dating beneath the walls of Kūpopolo Heiau in order to investigate the chronology of construction. The radiocarbon determinations were re-calibrated for this preservation plan at 2-sigma using OxCal Version 4.4 software. Radiocarbon dates of ‘*aweoweo* (*Chenopodium oahuense*) charcoal (Beta 426422 [370 ± 30 BP]) recovered from beneath the east wall of the north enclosure indicate the wall was probably constructed after AD 1450 (AD 1450–1634 with 94.5% probability). Radiocarbon dates of ‘*aweoweo* charcoal (including Beta 426419 [240 ± 30], the youngest charcoal recovered from beneath the lower west wall or terrace of the south enclosure), indicate that this portion of the *heiau* was likely built after AD 1526 (AD 1526–1804 with 94.5% probability). As the charcoal samples were collected from beneath the walls and not in direct association with construction activities, they provide a *terminus post quem* (earliest possible date) for the construction of the *heiau*.

In 2016, an intensive survey of Kūpopolo Heiau was conducted by Pacific Legacy (Figure 9). The 2016 plan map was superimposed on an orthophoto provided by Kamehameha Schools. Each identified component feature was also photographed and described in text (Reeve et al. 2018, draft on file with Kamehameha Schools; see below).

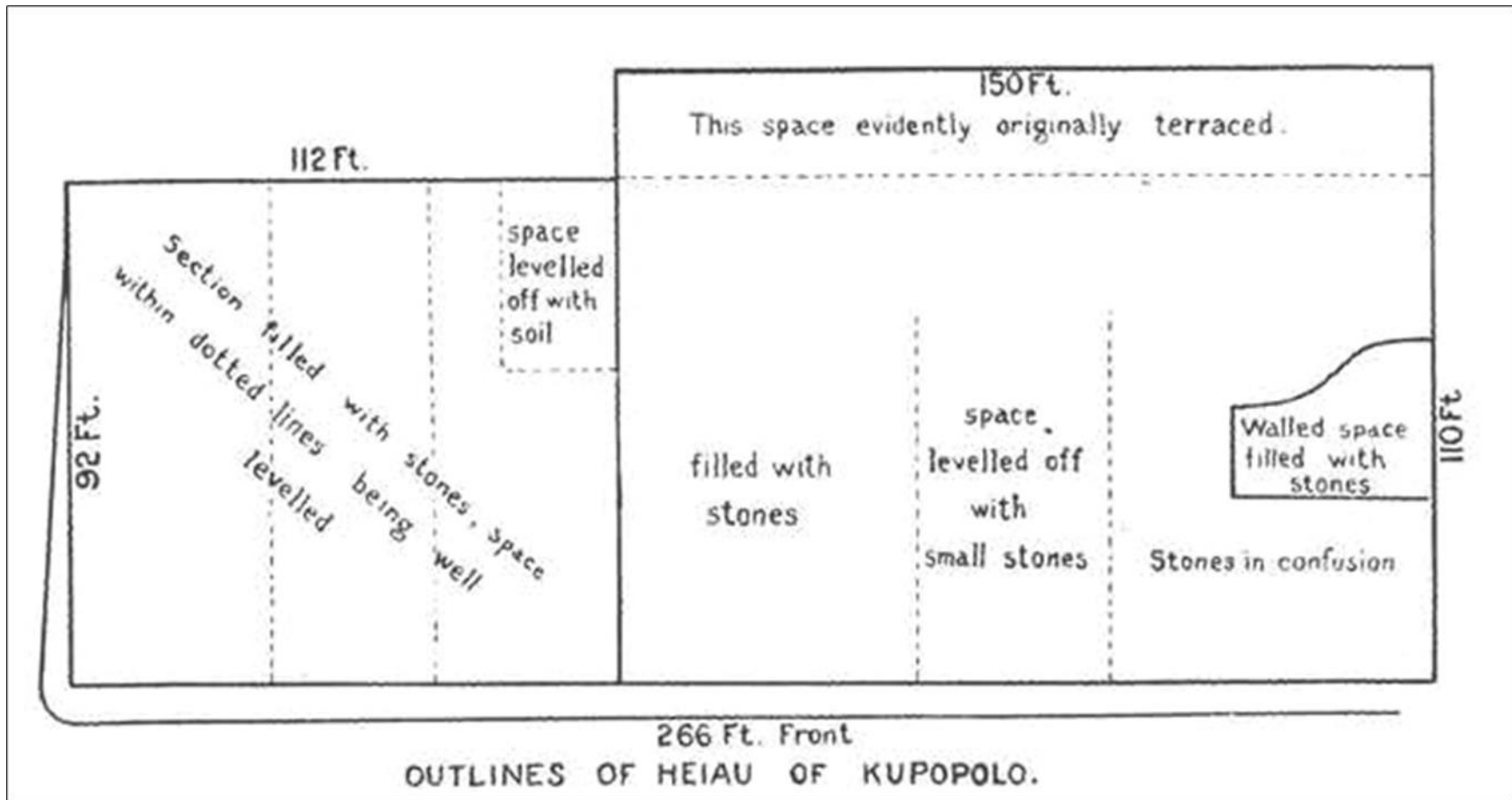


Figure 5. Thomas G. Thrum's 1905 map of Kūpopolo Heiau (Thrum 1905b:119).

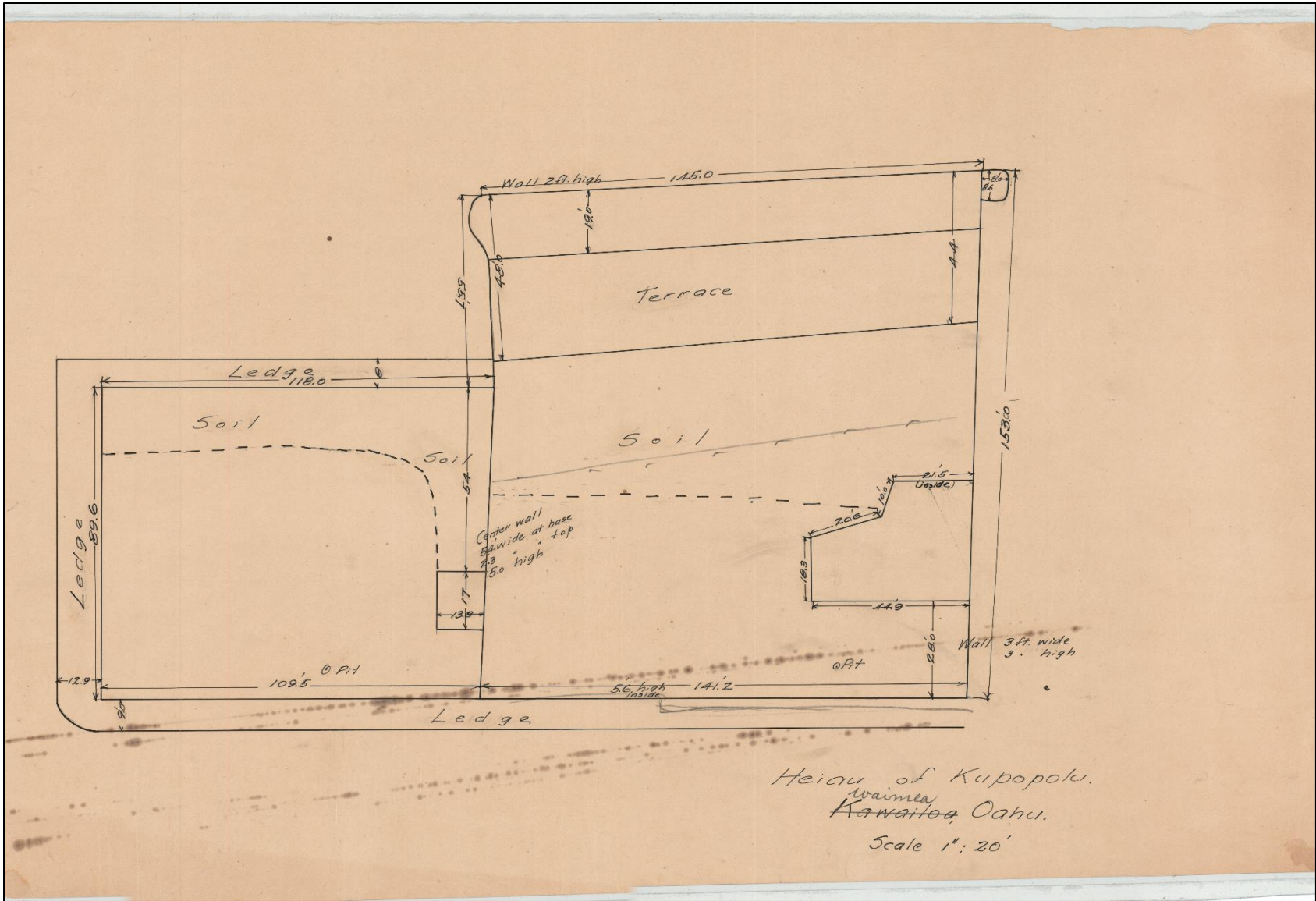
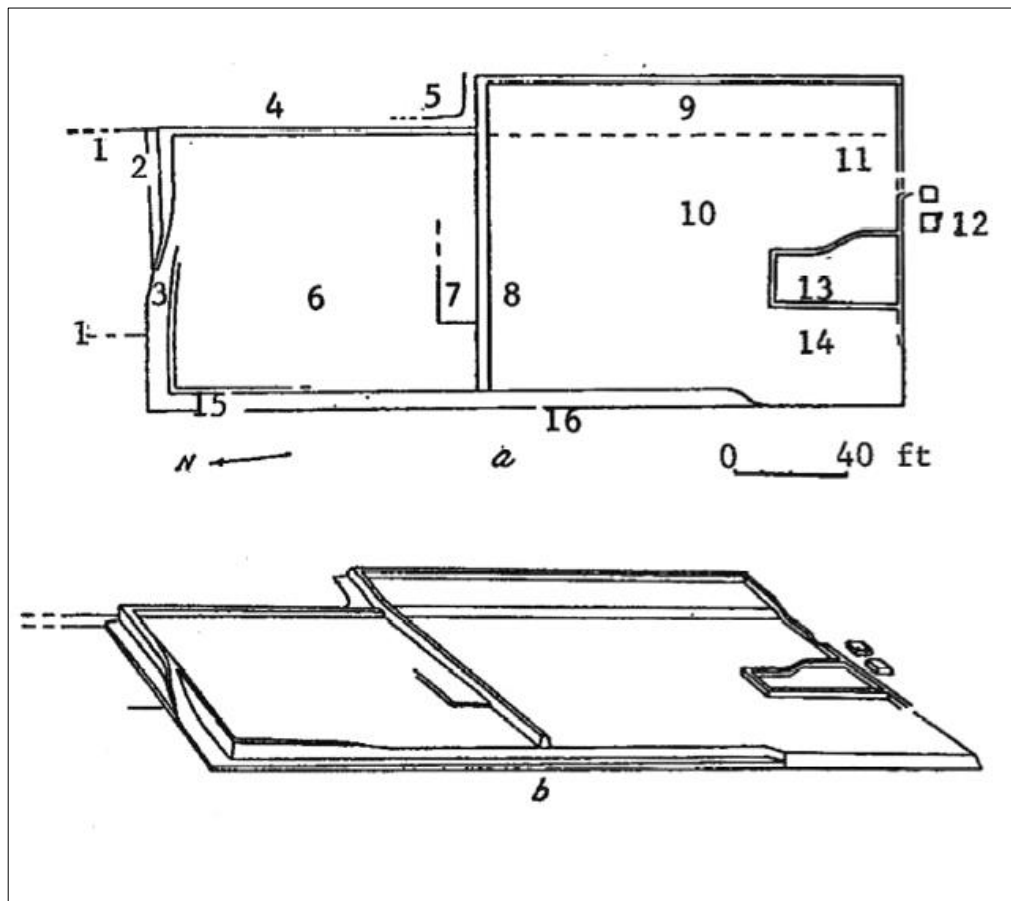


Figure 6. Stokes's 1911 map of Kūpopolo Heiau (Created by John F.G. Stokes, Bishop Museum Archives).



1. Indications of low facings of stone, giving appearance of beginning of another terrace
2. Wall 2 to 3 feet high and wide, 4-foot ledge along outside
3. Incline
4. Wall 2 to 3 feet high, 2 feet wide
5. Low ledge of rocks 4 feet wide
6. Rock-paved terrace, partially inclosed [sic], 108 by 90 feet
7. Low terrace formed by line of 1-foot rocks with dirt fill 13 feet wide
8. Wall 4 feet high along back wall, which is 2 feet high and 3 feet wide
9. Probable terrace 3 to 4 feet high along back wall, which is 2 feet high and 3 feet wide
10. Second stone-paved main terrace, 144 by 107 feet
11. 6-foot break in wall, possibly an entrance
12. Two small piles of stones approximately 6 feet square, 2.5 feet high
13. Area 45 feet long, 20 feet minimum, 27 maximum width with surrounding walls 2 feet high and wide
14. Area now in great confusion
15. Low walls 1 to 2 feet high on west, 2 to 3 feet on north
16. Ledge of stone 6 feet wide, 4 feet lower than floor of terrace about 3.5 higher than ground, running almost entire length of west side and half of north, formerly paved with small stones a few inches in size.

Figure 7. Gilbert McAllister's ca. 1933 maps of Kūpopolo Heiau with his annotations (McAllister 1933:145).

Table 1. Comparison of Kūpopolo Heiau Feature Descriptions by Thrum, Stokes, and McAllister

Feature	Thrum (1906)	Stokes (1911)	McAllister (c. 1933)
Southern enclosure			
Dimensions	150 ft by 110 ft (45.72 m by 33.53 m)	141.2–145.0 ft by 153 ft (43.03–44.2 m by 44.63 m)	n/a
Main (<i>maka</i>) terrace	“filled to the height of the main or outer walls with rounded unbroken stones, the central third part of each being well leveled off with small flat and broken stones filling in the chinks, while those in the ends of each division were in a loose and confused state, especially the southern end.”	“the stone pavement also gives place to earth flooring on the east”	“stone-paved main terrace, 144 by 107 feet” Southern third of terrace in southwest corner: “Area now in great confusion.”
<i>Mauka</i> terrace(s)	“This space evidently originally terraced”	“when the eastern line of the northern division in reached, a low terrace of stones is met, and yet another to the east paralleling the last” Central terrace: 25–29 ft wide Easternmost terrace: 19 ft wide	“Probable terrace 3 to 4 feet high along back wall, which is 2 feet high and 3 feet wide”
Small enclosure abutting south wall	“...a curved walled-in enclosure on the southern end, thirty feet from the front wall.” “...[inner portion] in a loose and confused state”	“An irregularly outlined platform of stones is on the southern edge of the main pavement” Dimensions: 44.9 ft (S edge), 16.3 ft north edge, 20.0 ft and 10.0 ft (notched portion), and 21.5 ft east edge (13.69 × 4.97 × 6.1 × 3.05 × 6.55 m)	“Area 45 feet long, 20 feet minimum, maximum width with surrounding walls 2 feet high and wide”
Pit	n/a	“A pit was found near the western edge of each division. They were about 5 feet deep, and, although I	n/a

Feature	Thrum (1906)	Stokes (1911)	McAllister (c. 1933)
		found fragments of bones in them, I believe they were made by modern 'treasure-hunters.'"	
East wall	n/a	"Wall 2 ft. high"	n/a
South wall	n/a	"3 ft. wide, 3 ft. high"	n/a
West wall	n/a	"5.6 high inside"	n/a
North wall (<i>heiau</i> division wall)	"higher than the outer walls"	"It is divided cross-wise by a somewhat crooked wall, 5.5 feet wide and 5 feet high." Dimensions on plan: "5.4 (ft) wide at base, 2.3 wide at top, 5.0 high"	"Wall 4 feet high along back wall, which is 2 feet high and 3 feet wide"
Northern enclosure			
Dimensions	112 ft by 92 ft (33.14 m by 28.04 m)	109.5–118 ft by 89.6 ft (33.38–35.97 m by 27.31 m)	n/a
Inner paving	"Section filled with stones, space within dotted lines [central] being well levelled"	"The stone pavement of this division gives place to earth flooring on the east and partly on the south."	"Rock-paved terrace, partially inclosed [sic.], 108 by 90 feet"
Feature with leveled soil	"space levelled off with soil" (Thrum located in SE corner of the northern enclosure)	"an earth platform faced with stone"	"Low terrace formed by line of 1-foot rocks with dirt fill 13 feet wide"
Pit	n/a	"A pit was found near the western edge of each division. They were about 5 feet deep, and, although I found fragments of bones in them, I believe they were made by modern 'treasure-hunters.'"	n/a
East wall	n/a	n/a	"Wall 2 to 3 feet high, 2 feet wide"
North wall, NE portion of enclosure	n/a	n/a	"Wall 2 to 3 feet high and wide"

Feature	Thrum (1906)	Stokes (1911)	McAllister (c. 1933)
Wall in NW corner	n/a	n/a	"Low walls 1 to 2 feet high on west, 2 to 3 feet on north"
Exterior features			
Exterior feature south of southern enclosure	n/a	n/a	"Two small piles of stones approximately 6 feet square, 2.5 feet high"
Possible entrance ramp	"...the only way of approach seems to be in a tumbled down outer wall rounding the northern corner..."	n/a	"Incline"
Ledge or terrace along western, northern, and eastern exterior of <i>heiau</i>	"The front wall seems to be a double construction, a base some four feet high running its entire length and around its northern end, above, and about three feet within which rise the walls proper."	<p>"A stone terrace, reaching a height of 8 feet from the ground. Built of water-worn stones."</p> <p>"Along the face of the terrace, on the west, is a bench of stone, averaging 3 feet in height above the ground. The bench continues along the northern end on an incline to the east and runs into the eastern boundary wall of the northern division."</p> <p>Width: 9 ft (2.74 m) along west side, 12.9 ft (3.93 m) along north side, 8 ft (2.44 m) along east side</p>	<p>"Ledge of stone 6 feet wide, 4 feet lower than floor of terrace about 3.5 feet higher than ground, running almost entire length of west side and half of north, formerly paved with small stones a few inches in size"</p> <p>Along northeast portion of north wall: "4-foot ledge along outside"</p> <p>Within "notch" area along east wall of northern enclosure: "Low ledge of rocks 4 feet wide"</p>

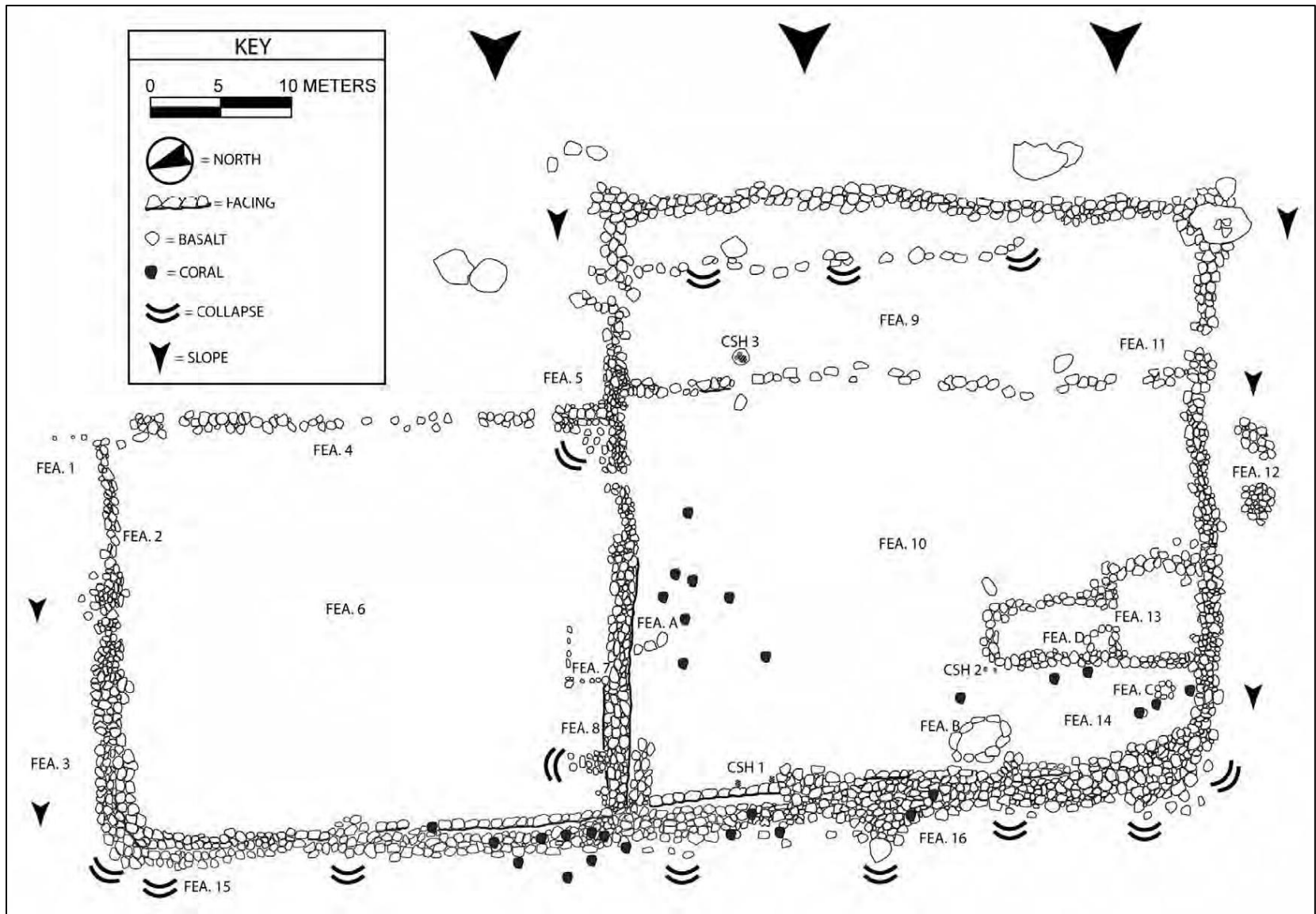


Figure 8. A 2010 plan map of Kūpopolo Heiau (Thurman and Hammatt 2010:46).

Table 2. Features Associated with Kūpopolo Heiau and Existing Condition as Recorded by Thurman and Hammatt in 2010 (after Thurman and Hammatt 2010:47–48, Table 3)

Feature No. or Letter	McAllister's (1933) Description and Cluff's (1968) Description	Existing Condition [2010]	Thurman and Hammatt's (2010) Description
1	Indication of low facings of stone, giving appearance of beginning of another terrace	Poor to Remnant	"Currently the only evidence of this facing consists of a one [course] high, non-continuous alignment of stones extending from the northeast corner of the <i>heiau</i> ... Soil erosion deposited from the steep slope east of the <i>heiau</i> likely is covering this feature."
2	Wall 2–3 feet high and wide, 4-foot ledge along outside	Good	"This feature is the north wall of the northern terrace... It is in good condition. The four foot ledge along the north side is still visible. The height of the wall varies from 60-80 cm tall."
3	Incline, 8 feet maximum width, appears to have been approach to terrace, slopes up from corner to about mid-point of side	Good	"Feature 3 is still very apparent and in good condition... It resembles a ramp extending from Feature 15 to the west and climbing to the mid-point of Feature 2 where it is level to the interior of the northern terrace. Some collapse has occurred especially along the western end of the feature."
4	Wall 2–3 feet high, 2 feet wide	Fair	"Feature 4 is the eastern wall of the northern half of the <i>heiau</i> ... It is currently [in] fair condition and measures 2–3 feet high on the west side and 2 feet wide. The eastern side of the wall is at ground level due to the erosion of soil from the slope above. The wall no longer retains the soil which continues to breach over the wall and cover the northern terrace of the <i>heiau</i> . This has also caused significant collapse in areas of the wall."
5	Low ledge of rocks 4 feet wide	Not observed	"Feature 5 was not observed during the monitoring efforts. It has likely been covered by the alluvial sediments previously mentioned."
6	Rock-paved terrace partially enclosed, 108 by 90 feet	Good	"Feature 6 is the northern terrace of the <i>heiau</i> , which currently is approximately eighty percent covered with alluvial soil."
7	Low terrace formed by line of 1-foot rocks with dirt fill 13 feet wide	Fair	"Feature 7 is mostly covered with alluvium; however along the western edge an alignment of stones was observed."
8	Wall 4 feet high along back wall, which is 2 feet high and 3 feet wide	Good	"The western portion of Feature 8 is well preserved ... It is faced on both sides and stands 4–5 courses (120 cm) tall. The eastern end of the wall drops to 1–2 courses tall. This eastern portion of the wall may be covered with soil as no evidence for collapse was noted on either side."
9	Probable terrace 3 to 4 feet high along back wall, which is 2 feet high and 3 feet wide	Good	"Following the removal of the dense vegetation growth which was covering the eastern portion of the southern terrace of the <i>heiau</i> a clear terrace was uncovered ... Along the western edge an alignment of stones 1–2 courses tall delineates the beginning of the terrace. Along the eastern edge is a substantial wall 2–4 courses tall and 90–120 cm wide running the entire

Feature No. or Letter	McAllister's (1933) Description and Cluff's (1968) Description	Existing Condition [2010]	Thurman and Hammatt's (2010) Description
			length of the eastern edge of the southern portion of the <i>heiau</i> . Additionally beneath the vegetation the landscapers uncovered a CSH 3."
10	Second stone-paved main terrace, 144 by 107 feet	Good	"Removal of the vegetation from this large southern terrace of the <i>heiau</i> uncovered portions of Feature 11, 13, A–D, CSH1, and CSH 2. The terrace was covered with dense grasses and thick banyan trees. Currently approximately seventy-five percent of the terrace is covered with alluvial soil."
11	6-foot break in wall, possibly an entrance	Poor	"A small 90 cm wide opening still exists 10 meters from the eastern edge of the <i>heiau</i> ... If indeed this was an entrance it would have led to the upper terrace."
12	Two small piles of stone approximately 6 feet square, 2.5 feet high	Poor	"Two ovular stone mounds are still present to the south of the <i>heiau</i> ... The maximum height is 75 cm tall. A number of stones similar to those constructing the piles are spread around the area."
13	Area 45 feet long, 20 feet minimum, 27 feet maximum width with surrounding walls 2 feet high and wide	Fair	"Feature 13 resembles an irregular shaped enclosure located on the southern end of the southern terrace ... Feature D is a shallow pit located inside of the enclosure. CSH 2 is a set of uprights located outside the northwest corner of the enclosure."
14	Area now in great confusion	Same	"Feature 14 is located in the southwest corner of the <i>heiau</i> ... A number of large round basalt stones loosely construct this section of the temple. It is bounded by Feature 13 to the east, Feature B to the north and the <i>heiau</i> walls to the south and west."
15	Low walls 1 to 2 feet high on west, 2 to 3 feet on north	Poor	"Feature 15 is now in very poor condition ... A good deal of collapse along the western wall has covered much of these low walls previously described by McAllister (1933)."
16	Ledge of stone 6 feet wide, 4 feet lower than floor of terrace about 3.5 higher than ground, running almost entire length of west side and half of north, formerly paved with small stones a few inches in size	Fair	"Portions of the lower ledge are still visible however collapse from the terrace wall above has covered much of this ledge. This collapse was likely caused by natural factors including erosion and the growth of a number of large banyan trees that had taken root along the wall ... No evidence of pavement was observed."
A	Depression midway along the south side of the dividing wall, 2 meters wide 5-6 meter long and 0.35-0.4 meters deep. Surface consists of dirt fill.	Poor to Remnant	"Feature A was observed just south of the dividing wall ... Currently it is rock and soil filled and is a maximum of 20 cm deep."
B	Depression located along west wall 2 by 2 meters and 0.5 to 1 meter deep.	Good	"Feature B is a large circular depression located along the western edge of the southern terrace. The perimeter walls of the pit are well stacked in

Feature No. or Letter	McAllister's (1933) Description and Cluff's (1968) Description	Existing Condition [2010]	Thurman and Hammatt's (2010) Description
	Lichen growth on rocks suggest it is not of recent origin.		many places ... Prior to the clearing efforts the lichen on the rocks was very thick however due to the exposure of the sun most of the lichen has died."
C	Depression 1 meter from both the south and west walls of the enclosure, 1 meter in diameter 0.5 meters deep	Good	"Feature C is a small circular depression with a ring of rocks along its perimeter."
D	Depression located just inside the west wall of the enclosure	Good	"Feature D is a circular depression 1 meter in diameter and a maximum of 20 cm deep."
CSH 1	Two upright stones 1.2 meters apart located along the western edge of the southern terrace	Good	"CSH 1 ... consists of two upright stones each 35 cm tall. These were identified prior to the clearing efforts."
CSH 2	Two small upright stones 40 cm apart located 1 meter northwest of Feature 13	Good	"These two uprights were visible prior to the clearing efforts."
CSH 3	CSH 3 is located on Feature 9 the upper terrace extending east of the southern terrace. It consists of a single upright stone with two small rounded stones situated atop a flat basalt slab	Good	"CSH 3 is located on the upper terrace (Feature 9) east of the southern terrace. The upright is 45 cm tall ... It was covered in very thick grass and was not seen until the clearing efforts focused on the immediate area."

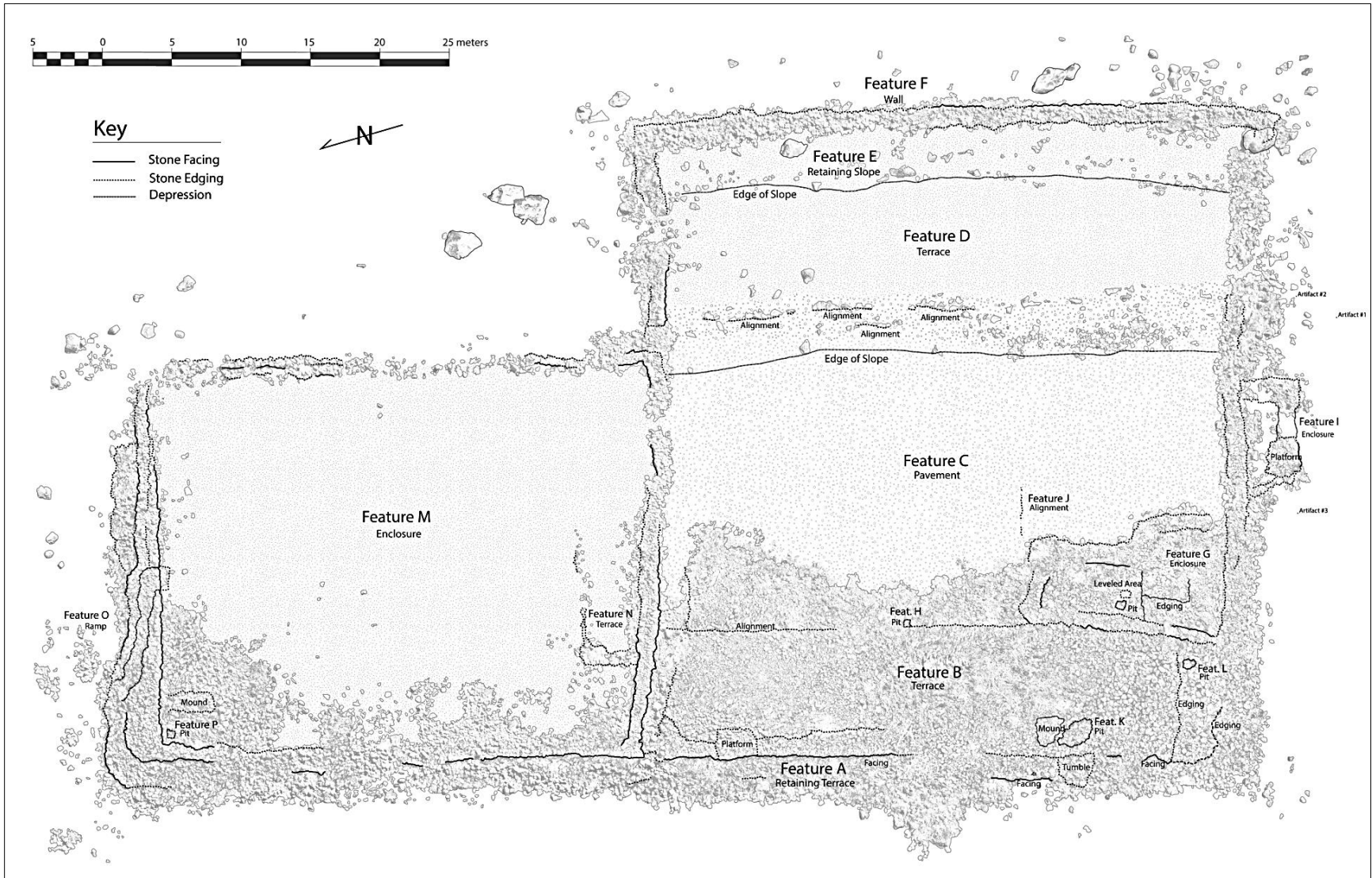


Figure 9. A 2016 plan map of Kūpopolo Heiau overlaid on a shaded orthophoto map (Reeve et al. 2018:152).

4.0 SITE DESCRIPTION

Kūpopolo Heiau is a large, stone-walled enclosure. The shape of the *heiau* is rectangular with a concave northeast corner, giving it a six-sided, or “notched,” form. An internal wall extends *makai* from the inner angle of the “notch” to the western enclosure wall, partitioning the *heiau* into a larger southern enclosure and a smaller northern enclosure. An exterior, retaining terrace, or “ledge,” extends along the west (*makai*) and north faces of the *heiau*; according to Stokes, the ledge also extended along the east side of the northern enclosure. The full length of the *heiau*, as measured along its west edge, measures 76.4 m, while the maximum width, as measured along the south wall of the southern enclosure, measures 46.6 m long and the narrowest portion, as measured along the north wall of the northern enclosure, measures 27.3 m long (based on Stokes’s 1911 plan map; see Figure 6). The *heiau*’s enclosure walls are constructed of stacked, small to medium water-rounded basalt boulders with interspersed limestone blocks.

The southern enclosure of Kūpopolo Heiau measures 46.6 m (east to west) by 43–44.2 m (north to south) (based on Stokes’s 1911 plan map; see Figure 6). The enclosure encompasses two terraces facing downslope to *makai*. The largest and lowest, or westernmost, terrace is stone-faced and filled, with its face functioning as the *heiau*’s western enclosure wall. Currently, only isolated portions of the terrace facing remain intact, measuring 1.0–1.35 m high. The terrace pavement is roughly level and constructed of similar water-rounded basalt stones and limestone as the enclosure wall. The pavement is jumbled and uneven; however, according to Thrum, the central portion was previously levelled with small stones. Although the pavement extends across the entirety of the terrace, it becomes less clear to the northeast and east with increasing areas of soil. Several features are located on the terrace, including some that were newly identified by Reeve et al. (2018). At the north edge of the terrace and alongside the *heiau*’s inner partition wall is a shallow, linear depression. A possible low platform is located just south of the linear depression at the western edge of the terrace. It is edged with small to medium subangular basalt boulders and filled with small boulders and cobbles. The platform measures 2.1 m long (E/W) by 1.8 m wide (N/S) and is 0.35 m high. Approximately 9.5 m east of the terrace face, an alignment of set, small to medium basalt boulders runs parallel with the terrace face. At its southern end, it abuts the largest and most prominent feature atop the terrace, a low-walled enclosure with a similar “notched” shape as the *heiau*. While Stokes described it as a “platform,” both Thrum and McAllister described it as “walled”. Currently it appears as an enclosure which measures 15.6 m long (N/S) by 0.2 m in width (E/W). It is also constructed of small to medium water-rounded basalt boulders and interspersed limestone blocks. The most intact sections of wall measure 0.8 m high by 0.9 m thick. Lastly, near the western edge of the terrace and *makai* of the platform or enclosure is a pit measuring 2.5 m long by 1.7 m wide and 0.9 m deep. This is in the same location as a large pit noted by Stokes, who described it as approximately 5 ft deep and containing several bones; Stokes believed it was a recent feature created by relic hunters.

The second terrace is located on the *mauka*, or east, side of the main terrace. It is much narrower, measuring 12.8 m (42 ft) wide (E/W). Stokes described it as a “low terrace of stones” and measured it as 29 ft (8.84 m) wide. Currently, the level area is mostly soil with scattered stones and the terrace edge consists of sloped soil and stones. On the *mauka* side of the second terrace is a 45° soil slope with scattered boulders which rises up to the *heiau* perimeter wall. According to Stokes, however, this area was “yet another [terrace] to the east paralleling the last.”

Located just outside of the *heiau* on the southern side of the southern enclosure are two concentrations of stones. McAllister (1933) described these as “two piles of stones

approximately 6 feet square, 2.5 feet high.” Reeve et al. (2018) interpreted the western mound as a rectangular platform based on remnant faced portions and theorized that the feature may have been an enclosure containing a platform (Reeve et al. 2018:198).

The northern enclosure of Kūpopolo Heiau measures 27.3 m (E/W) by 33.4–36.0 m (N/S) (based on Stokes’s 1911 plan drawing; see Figure 6). The floor is level and at present largely covered with soil. According to Thrum’s plan map (see Figure 5), the entire interior was paved with stones, with the central portion “being well levelled.” The eastern, or *mauka*, edge of the enclosure currently consists of a soil slope which rises up to near the top level of the perimeter wall. Along the southern edge of the enclosure abutting the interior division wall is a stone-faced terrace, described by Stokes as “an earth platform faced with stone.” Stokes measured the terrace as 4.2 m (N/S) by 5.2 m (E/W). Currently, the eastern edge is indistinct from the enclosure floor. While not currently visible, Stokes noted a pit near the western edge of the enclosure, similar in dimensions to the southern enclosure pit and also containing bones.

The interior division wall of the *heiau* varies in integrity and orientation. The westernmost portion is well-preserved, with faced exteriors. The central and eastern portions are both tumbled and much lower in height. Stokes measured the wall as 1.64 m wide at the base and tapering to 0.7 m wide at the top, with a height of 1.52 m. He also described it as “a somewhat crooked wall.” Reeve et al. (2018) recorded varying orientations in the western third, central portion, and eastern third of the wall. The wall is also slightly disjointed where the eastern portion meets the central portion due to these varying angles.

Near the northwest corner of the northern enclosure along its exterior is a possible entrance ramp. It consists of a shallow, paved, linear depression atop the exterior ledge, or terrace, which angles up onto the top of the enclosure and then descends down into the enclosure. This incline, or ramp, was noted by Thrum and McAllister and depicted clearly as a ramp by the latter (see Figure 7).

Chronology of Kūpopolo Heiau

Surviving traditional accounts of the construction of Kūpopolo Heiau variously attribute its construction to the *menehune*, to Ka’opulupulu, or do not offer chronological insight.

Radiocarbon dates from charcoal recovered from beneath the east wall of the northern enclosure and the exterior terrace, or ledge, along the southern enclosure indicate these features were likely built after AD 1450–1634 and AD 1526–1804, respectively (Lima et al. 2016). This fits the timeframe of either the *menehune*, who are typically associated with older *heiau* on O’ahu and Kaua’i (e.g., Kūka’ō’ō Heiau), or Ka’opulupulu, who is associated with Kūpopolo Heiau from the 1770s to his death in 1782 or 1783. It is possible of course, if not probable, that Kūpopolo Heiau saw more than one episode of construction during this time period. This is supported by the characteristics of the central division wall of the *heiau*, which appears to be constructed of two walls, at different angles, and which do not quite align at their interface.

Based on the association of Kūpopolo Heiau with the high chief, Kahahana, and his *kahuna nui*, Ka’opulupulu, as well as its stated purpose to divine the outcome of the war between O’ahu and Kaua’i, Kūpopolo Heiau was likely of the *luakini* class (a state temple of the high chief dedicated to war, governance, and the fertility of the land). Stokes’s notes on *luakini heiau* give insight into the construction and renewal of these sites:

When once erected no attention could be paid to the upkeep of the structure, as it was too sacred for any but the elect to enter. These elect were the king and his important chiefs

and favorites and the priesthood and their assistants. Before an artisan could enter a luakini, its guarding tabu must be lifted, or very evil consequences would befall him [...] Some luakini were allowed to fall into disuse and be entirely abandoned.

Knowledge of the plans and sites of the abandoned heiau was not lost however, as there was an order of the priesthood which might be called the church architects (kuhikuhi puuone) whose duty it was to preserve the same and furnishing the information when the building of new temples was considered. Heiau were not built at random as S. M. Kamakau remarked but at carefully selected places and on the sites of formerly existing temples. (Stokes, n.d., Bishop Museum Archives)

Based on this description, Ka'opulupulu may have chosen to build atop, or renew, an older *heiau*. This is believed to be the case for Pu'u o Mahuka Heiau above Waimea Valley, also associated with Ka'opulupulu (National Park Service 2019).

5.0 HAWAII AND NATIONAL REGISTERS OF HISTORIC PLACES

Kūpopolo Heiau was placed on the Hawai'i Register of Historic Places (HRHP) as Site 80-01-241 (State Inventory of Historic Places [SIHP] 50-80-01-00241) in January 1972. The nomination form based its significance evaluation on Kūpopolo Heiau's interpretive potential, research potential, legendary associations, and close association with Pu'u o Mahuka Heiau and Keahuohāpu'u, a nearby fishing shrine.

Kupopolo heiau derives its basic significance from its interpretive potential, for its massiveness and good condition would make it an attractive heiau where Hawaiian religion and legends could be interpreted for the public. It is also high in research potential for little is actually known about the place of the heiau in Hawaiian religion, nor of the many diverse types of heiau—particularly from an archaeological point of view. Structural studies of the heiau may well be of great value to any comparative study of Hawaiian heiau in general. The associated legendary material add credence to the importance of Kupopolo and to its cultural value. Finally, the close association with other archaeological remains, such as a small coastal fishing shrine located nearby and the huge Puu o Mahuka heiau on the northeast bluff above the Waimea River would make this an interesting area to interpretively tie together. (HRHP 1972:8)

Kūpopolo Heiau was added to the National Register of Historic Places (NRHP) shortly thereafter, in April 1973. The information utilized for the national nomination was duplicated from the state nomination form. Both the State and National Register of Historic Places nomination forms are included in Appendix B.

As a registered historic property located on private (Kamehameha Schools) land, the maintenance and care of Kūpopolo Heiau is regulated by Hawai'i Revised Statutes (HRS) Chapter 6E-10 ("Privately owned historic property"):

- (a) Before any construction, alteration, disposition or improvement of any nature, by, for, or permitted by a private landowner may be commenced which will affect an historic property on the Hawaii register of historic places, the landowner shall notify the department of the construction, alteration, disposition, or improvement of any nature and allow the department opportunity for review of the effect of the proposed construction, alteration, disposition, or improvement of any nature on the historic property. The proposed construction, alteration, disposition or improvement of any nature shall not be commenced, or in the event it has already begun, continue, until the department shall have given its concurrence or ninety days have elapsed.
- (b) Nothing in this section shall be construed to prevent the ordinary maintenance or repair of any feature in or on an historic property that does not involve a change in design, material, or outer appearance or change in those characteristics which qualified the historic property for entry onto the Hawaii register of historic places.

6.0 SITE INTEGRITY

By the time Thrum visited Kūpopolo Heiau in 1905, roughly 80 years had elapsed since traditional Hawaiian religious beliefs and practices were displaced by Christianity (ca. 1820s). At that time, the structural integrity of the *heiau* was already affected, with many of the vertical or faced portions of the structure, such as the perimeter walls of the main enclosures and various terracing and platform features, visibly reduced and/or tumbled. By 1933, McAllister found the *mauka* half of the north enclosure covered by soil. In 1968, Deborah Cluff of the U.H.–Mānoa Anthropology Department observed during a site condition assessment that the *heiau* was completely overgrown with *koa haole* trees and other invasive species. Today, most of the inner pavement of the north enclosure is buried beneath a 10–20 cm-thick deposit of soil.

This deterioration and/or obscuration of the *heiau* walls, terraces, and inner features has been attributed to several possible factors. Thrum put forth the possibility that the *heiau* was deliberately pulled down following the abolition of the *‘Ai kapu* (traditional code of conduct) by Ka‘ahumanu and the conversion of many Hawaiians to Christianity. He also noted that Kūpopolo was located within pastureland. The destructive impacts of roaming cattle in Waialua in the 1830s and 1840s was a noted problem, as with elsewhere in the islands (Kirch and Sahlins 1992:169). Eventually, the cattle herds were rounded up and many ranches and dairies were started in the islands, including within Waialua. In 1968, Cluff also noted that the area around the *heiau* was subleased by Meadow Gold Dairies as pastureland and attributed the damage at the *heiau* to neglect and wandering cattle (Cluff 1968:9, 12).

The compromised structure of the perimeter walls of Kūpopolo Heiau has intensified the effects of another damaging agent—soil erosion. With the founding of the Waialua Agricultural Company (later the Waialua Sugar Company) in 1898, the vast and rich tablelands directly above Kūpopolo Heiau were clear-cut and converted to large-scale agricultural enterprises growing sugar and pineapple (Dorrance and Morgan 2000). As Cluff noted in 1968:

The clearing and cultivation of the cane fields is a probable cause for the frequent occurrence of stones scattered throughout the area. The dirt fill within the interior and portions of land adjacent to the *heiau* is also a probable result of wash from above the survey area. (Cluff 1968:11)

Episodes of soil deposition within the north enclosure of Kūpopolo Heiau have clearly impacted the structure (Figure 10 and Figure 11). Soil has built up behind the *mauka* perimeter walls and is now level with the top of the north enclosure’s *mauka* wall. Furthermore, soil has washed through and over the north enclosure wall and been deposited across the *heiau* floor. Scattered air pockets within the deposited soil demonstrate that the *heiau* pavement stones are now approximately 10–20 centimeters below the current surface. The *makai* wall of the north enclosure has also been damaged by the exit of water and soil.

While the footprint and major features of Kūpopolo Heiau are still visible, without proactive preservation, the *heiau* is in danger of further structural deterioration and physical obscuration.



Figure 10. Portion of a 1905 photograph of Kūpopolo Heiau taken during a visit by members of the 1905 Hawaiian Historical Society, showing the interior paving of the north enclosure (Hawai‘i State Archives:PP35-7-019).



Figure 11. Photograph taken from a similar viewpoint as Figure 10 in 2016, showing the north enclosure largely infilled with soil (Reeve et al. 2018:214).

7.0 COMMUNITY INVOLVEMENT AND CONSULTATION

Since its construction, Kūpopolo Heiau has been a powerful part of the history, landscape, and culture of Waialua. To ensure that the community of Waialua and Native Hawaiians continue to have a meaningful connection and relationship with this ceremonial site, the *manaʻo*, *ʻike*, and vision of Native Hawaiians, community members, and Hawaiian cultural organizations with ties to the area of Kūpopolo Heiau have been earnestly sought by Kamehameha Schools. Through this engagement, the details of the preservation plan have been formed. Community members and cultural stakeholders who have taken part in this process, or due to inability to attend meetings have requested updates on the preservation plan and consultation *manaʻo*, include *kamaʻāina* of Waialua (Moki Labra, Kawela Farrant, Leif Andersen, Kaumakamanōkalanipō Anae), members of interested Native Hawaiian organizations and cultural departments (Kaʻulamealani Diamond and Lana of Waimea Valley; Kamakana Ferreira of the Office of Hawaiian Affairs), and leaders in the UH–Mānoa North Shore Field School (Kaumakamanōkalanipō Anae, Kāwika Tengan).

Community and cultural stakeholder involvement and consultation included a videoconference on 15 February 2022 and a *huakaʻi* (visit) to Kūpopolo Heiau on 15 March 2022. The February virtual meeting introduced Kamehameha School’s vision of its cultural stewardship of the site, concerns for the continued integrity of Kūpopolo, and an outline of proposed preservation measures. The March *huakaʻi* provided an opportunity to gather at Kūpopolo, to observe and reflect, and to express ideas, feelings, and hopes for the future of the *heiau*. This *manaʻo* has been incorporated into the preservation plan, in both the overarching sentiment and intent of the plan and many of the detailed preservation measures. All participants have also been provided the opportunity to comment on the initial draft of the preservation plan in order to ensure that the plan accurately reflects their *manaʻo*. Summaries of the February and March 2022 meetings are provided in Appendix C. Community and cultural stakeholders were also provided the opportunity to review the draft preservation plan prior to submittal to SHPD. No comments were received.

As the proposed preservation measures for Kūpopolo Heiau entail restoration of structurally compromised portions of the site, the State Historic Preservation Division (SHPD) was also consulted on 1 February 2022 via videoconference. Dr. Susan Lebo, Archaeology Branch Chief, and Oʻahu Island archaeologists Ms. Samantha Hemenway and Ms. Deidra Moore provided guidance on the regulatory aspects of the preservation plan and the importance of clearly defining the decision-making process and how the preservation measures will be documented.

8.0 PRESERVATION PLAN

8.1 FORM OF PRESERVATION: STABILIZATION

In accordance with Hawai'i Administrative Rules (HAR) §13-277 (Rules Governing Requirements for Archaeological Preservation and Development), preservation may consist of avoidance and protection (conservation), stabilization, rehabilitation, restoration, reconstruction, interpretation, or appropriate cultural use. In consideration of the historic impacts on Kūpopolo Heiau, which have caused collapse of many portions of the perimeter walls as well as other component structural features and resulted in a large portion of the north enclosure being buried under soil deposits, the best approach to preserve the *heiau* is deemed to be stabilization.

The Secretary of the Interior's Standards and Guidelines for archaeological preservation state that "stabilization shall reestablish the structural stability of a property through the reinforcement of loadbearing members or by arresting deterioration leading to structural failure" (Department of the Interior 1983:44738). Preservation of Kūpopolo Heiau will entail site repairs and restoration to reestablish the structural stability of all collapsed or partially collapsed structural features (i.e., stacked stone walls, terraces, platforms, and mounds). This process will be initiated by engaging the services of an experienced stone mason trained in traditional Hawaiian stone masonry. The contracted expert shall assess the structural components of the *heiau* for integrity and develop an appropriate methodology for restoration and stabilization based on this assessment. The restoration and stabilization will be guided by plan maps created by Thrum, Stokes, and McAllister. Documentation of the stabilization process will be produced by a qualified archaeologist and will include photo-documentation, a written summary of the stabilization methodology employed, and observational notes by the stone mason regarding original construction techniques and any evidence of phased construction (i.e., traditional repair or modifications).

Site restoration will also include the removal of historic soil deposits within the interior of the north enclosure and on the exterior, eastern (*mauka*) side of the north enclosure. The purpose of the soil removal will be to expose the buried surface architecture. Soil removal will be conducted by a contracted archaeological firm. This process will be photo-documented and a written record of the archaeological excavation methods and findings of this work will be generated.

8.2 BUFFER ZONE

A 5-meter permanent buffer zone will be established around the perimeter of the *heiau* (Figure 12). The buffer zone will be measured out from the exterior edge of the *heiau* and any component features located outside the *heiau* enclosures. The precise boundaries of the buffer zone will be established following the completion of the site restoration through the removal of historic soil deposits, as soil removal work may expose buried architecture on the exterior of the north enclosure. No physical barriers or markers are needed as the site is located on private property and not accessible to the public. While no physical barriers or markers will be implemented, bi-monthly vegetation clearance from the site outward to the edge of the buffer zone will effectively mark the buffer zone in the landscape.



Figure 12. The perimeter of Kūpopolo Heiau and the 5-meter permanent buffer zone surrounding it (Esri 2020).

8.3 VEGETATION CLEARANCE

Current bi-monthly vegetation clearance by a professional contractor will continue to be carried out. The area of vegetation clearance will include the permanent buffer zone. All contractors will be instructed as to the care needed to avoid disturbance to any of the *heiau* features and the requirement to clear by hand or with handheld tools only. Herbicides may be used in order to minimize the volume of vegetation to be removed and subsequent regrowth. All cut vegetation will be transported out of the buffer zone by hand if feasible. If necessary, vehicles with rubber tires, as opposed to track vehicles, may be utilized with care within the buffer zone to remove any heavy vegetation or objects. No on-site or adjacent burning of vegetation will be allowed.

Community workdays may be approved by request and will be overseen by Kamehameha Schools staff. Community vegetation clearance will likely focus on the smaller weeds within the *heiau* that require more time to extract than is possible during the major scheduled clearance days. Plantings of appropriate and hardy native or Polynesian-introduced plants within the vicinity of the *heiau* may be desired. The feasibility of landscaping will be dependent on the identification of appropriate plants and care regimens as well as possible protective measures from feral pigs (e.g., fencing).

8.4 LITTER CONTROL

A regular schedule for litter control will be developed by Kamehameha Schools. As the site is not open to the public, litter is expected to be minimal. All litter removal will be done by hand and conducted by KS or through its contractors or stewards. If necessary, a trash receptacle will be installed in an appropriate location.

8.5 SITE ACCESS AND USE

Access to Kūpopolo Heiau will be allowed only with prior written consent of the landowner (Kamehameha Schools) or representatives. Requests for access to the preservation area should be directed to Kamehameha Schools via the following contact information:

Kamehameha Schools
567 South King Street
Honolulu, Hawai'i 96813
Phone: (808) 523-6200

Kamehameha Schools believes that Kūpopolo Heiau is a vital part of the heritage of Native Hawaiians and the Waialua community and should continue to be available to individuals or small groups for legitimate cultural practices (i.e., “appropriate cultural use”), educational activities, or research purposes. As a cultural site of deep historical, cultural, and spiritual significance to Native Hawaiians, a cultural protocol specific to Kūpopolo Heiau will be developed and should be conducted prior to entry within the preserve.

8.6 INFORMATION FOR THE PUBLIC

Due to concerns for site integrity and liability, public access will be restricted, and hence no on-site interpretive signage is planned. Information about Kūpopolo Heiau is currently accessible to the public via the Kamehameha Schools website. The website presents an overview of the history and cultural significance of Kūpopolo as well as a 3D model of the *heiau*, which allows for a virtual, interactive experience of the site. This information is available at the following web address: https://ks3d.org/gallery/c:kupopolo_heiau/map/iM11jt0p14a/view/gallery

8.7 PERMANENT MARKED MARKERS

No permanent markers are desired for Kūpopolo Heiau.

8.8 PROVISIONS TO ADDRESS POTENTIAL FUTURE IMPACTS

Potential future impacts on Kūpopolo Heiau include continued soil erosion and natural disasters (e.g., earthquake damage, tsunami). Following completion of preservation measures (i.e., restoration and stabilization of *heiau* perimeter walls, removal of soil buildup), periodic assessments of soil erosion volume and threat to the *heiau* will be made. In the event that soil erosion impacts the preserve area, appropriate measures shall be taken to protect the site. This may include an investigation into the source and flow path of the soil and the installation of earthen berms, silt fencing, geofabric cloth, bio logs, etc. Maintenance measures will be determined in written consultation with SHPD.

Natural disasters may require more extensive repair or restoration. In the event of a large-scale event which impacts Kūpopolo Heiau, an assessment of the damage will be made and SHPD will be consulted as to appropriate steps.

8.9 MONITORING OF SITE INTEGRITY

Kamehameha Schools shall regularly monitor the condition of Kūpopolo Heiau through site visits conducted by KS staff, contractors, and/or stewards. Access by SHPD for the purposes of assuring compliance may be coordinated with KS as needed.

Any activities which may affect the *heiau*, including restoration and activities associated with this preservation plan, will be monitored by a qualified archaeologist.

8.10 CULTURAL PRACTICES

As discussed above, a cultural protocol specific to Kūpopolo Heiau will be developed. This protocol shall be conducted prior to entry into the preservation area by any approved cultural, educational, or research groups.

With the approval of Kamehameha Schools, additional cultural practices and protocols related to the preservation measures outlined in this preservation plan may be conducted.

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1905a “A Visit to Waimea, Oahu” in the *Hawaiian Almanac and Annual* for 1906, Honolulu, p. 113–117.

1905b “The Heiau (Temple) of Kupopolo, And Incidentally Others” in the *Hawaiian Almanac and Annual* for 1906, Honolulu, p. 117–122.

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APPENDIX A

Excerpt of Thomas Thrum's Description of Kūpopolo Heiau

Hawaiian Almanac and Annual for 1906, “The Heiau (Temple) of Kupopolo, And Incidentally Others,” pages 117–122 (Thrum 1905b)

The unraveling of this myth of the temple of Kahokuwelowelo [located south of Kūpōpolo] led, however, to the important discovery of one called Kupopolo, situated near the western point of Waimea, close to the Waialua boundary. It is some four miles distant from the Haleiwa hotel, on the upper side of the road, and in plain view, and had doubtless been looked upon by all visitors and many residents of the district as an old cattle pen, but which upon investigation was readily seen to be a construction of far different character.

Upon learning of its location, enquiry at the hotel elicited nothing relative to it, but with the readiness of an enthusiast in discoveries, Manager Bidgood joined in the trip of search and investigation, that he might have personal knowledge thereof for the benefit of future guests of his hostelry, and materially aided the expedition by taking the measurements for the accompanying sketch.

With a native guide impressed into service from a party of fishermen met with along the shore, we had no difficulty in finding the object of our search, but of any particulars concerning it he knew absolutely nothing, though belonging to Waimea, except that the stones of the structure was said, traditionally, to have been brought by the Menehunes from Kaena point, a distance of fifteen miles, evidently another myth.

This heiau of Kupopolo stands out clear on gently sloping pasture land some three hundred yards from the road, and about midway between it and the base of the bluff terminating the high land cane culture of the Waialua Agriculture Co. not far from the turn into Waimea valley. Its front wall stands from six to eight feet high, according to the slope of the land, and runs back to about four feet high in the rear.

It lies parallel with the shore line, northeast and southwest; its front wall measuring 266 feet along the base. It is composed of two separate enclosures, the northern one being 112 by 92 feet and the southern one adjoining, 150 by 110 feet, the two embracing an area of about four-sevenths of an acre. The front wall seems to be of double construction, a base some four feet high running its entire length and around its northern end, above, and about three feet within which rise the walls proper.

For its age and exposed situation it was found to be fairly well preserved, and upon climbing its walls, built up of compact laid lava stones, evidently from the vicinity, we were impressed with its size as exceeding that of Puukohola, the famous heiau at Kawaihae, Hawaii, constructed just at the completion of Kamehameha’s conquest of that island, the dimensions of which as described by Ellis, in his “Tour of Hawaii,” are given as 224 feet long by 100 feet wide.

As seen in the plan a division wall--which is higher than the outer walls--divides the temple into two sections, northern and southern, the former of which is nearly square. Both sections are filled to the height of the main or outer walls with rounded unbroken stones, the central third part of each being well leveled off with small flat and broken stones filling in the chinks, while those in the ends of each division were in a loose and confused state, especially the southern end, as was also a curved walled-in enclosure on the southern end, thirty feet from the front wall. This latter, with a number of uniform piles of stones in this larger division, was quite

noticeable and may have much significance, though it may possibly be the result of relic searching in days long past, or it may have been an attempt at its demolition following an edict of Kaahumanu's in 1822, when she burned all the idols found on Hawaii, followed by the destruction of some temples.

Our informant said it was done by road builders, many years ago, who broke away the steps which formerly existed at the southwest end, and, with many stones from the inner part of the heiau, were taken to construct that portion of the road bed that runs along the beach, because they were handy together. But a casual glance along the neighboring shore indicates that ample material for such purpose exists nearer at hand, and a like condition doubtless existed then. Still, if his statement is correct, then it is not improbable that the outer walls have been reduced from their original height, probably that of the division wall.

From examination the only way of approach seems to be in a tumbled down outer wall rounding the northern corner as being probably the entry-way for the priests into the inner temple, which was this northern section, for at the southwest corner of this division is a small space leveled off with soil, of a size for, and was most likely to have been the place, where the priest's house for consulting his oracles, stood.

The curved section near the middle southern wall of the larger division already mentioned may have been the main entrance leading to the outer portion of the temple, which would account for its departure from the right angle form of all other parts of the structure. The rest of this division is open ground, with the appearance of a rear terrace running its entire length, where probably stood huts for the priest and his assistants, as required in some heiau enclosures.

So far as can be learned there is little similarity in the ground plan of the remaining heiaus known to exist throughout the islands, and this confirms the statement of Kamakau, the historian, "that they varied in shape, being square, oblong, and round in form; of no uniform plan, save those constructed by an ancient priest named Moi, but each according to the design of the kaula, or prophets.

APPENDIX B

*State and National Register Nomination Forms
for Kūpopolo Heiau, Site 50-80-01-00241*

B.1 Hawai'i Register of Historic Places

Certification of Property
THE HAWAII REGISTER OF HISTORIC PLACES

Submitted to the Hawaii Foundation for History and the Humanities, Historic
Places Review Board on 1 May 1972
(date)

(80-01-241)

KUPOPOLO HEIAU

(name)

is hereby placed on the Hawaii Register

of Historic Places and found to be in high value, National Register
(category)

William K. Kahuaka
Archaeologist

John H. Royal
Architect

J. Jackson
Historian

B. W. Lund

B. A. Rocha

1 May 1972
(date)

Transmitted by the Trustees, Hawaii Foundation for History and the
Humanities at their meeting on Oct. 17, 1972 to the State
(date)
Liaison Officer.

Ken Ariga
Chairman, Board of Trustees
Hawaii Foundation for History and
the Humanities

Certification of Property
THE HAWAII REGISTER OF HISTORIC PLACES

Submitted to the Hawaii Foundation for History and the Humanities, Historic
Places Review Board on January 5, 1972
: (date)

Kupopolo Heiau 80-01-241 is hereby placed on the Hawaii Register
(name)
of Historic Places and found to be in Category A Valuable--State Register only
(category)

William K. Kluwe
Archaeologist

E. Blaine Oliver
Architect

T. Jackson
Historian

Richard Paulsen

Richard Paulsen

January 17, 1972
(date)

Transmitted by the Trustees, Hawaii Foundation for History and the
Humanities at their meeting on April 19, 1972 to the State
(date)
Liaison Officer.

Kaji Arujoshi
Chairman, Board of Trustees
Hawaii Foundation for History and
the Humanities

COVER SHEET

HAWAII REGISTER OF HISTORIC PLACES

50 - 80 - 01 - 241 SITE NAME/TYPE KUPOLOLO HEIAU
 1 2 3 4 5 6 7 8 9 DISTRICT WAIALUA
 SITE IDENTIFICATION NUMBER AREA 25 square ACES
 2 1 PRE-1778 CATEGORY Single Feature Complex Place
 10 11 12 13 14 15 16 17 18 19 20 OWNERSHIP Public Private
 CARD NO DATE/PERIOD PRESENT LAND USE(S) UNUSED KNOWN PRESSURES ON SITE -
 DESTRUCTION No Known Future Danger Possible Future Danger Future Danger Certain
 Present Danger Presently Being Destroyed
 STATUS Occupied Unoccupied CONDITION Excellent Good Fair Deteriorated
 INTEGRITY Unaltered, Orig Loc Unaltered, Moved Altered, Orig Loc Altered, Moved
 ACCESSIBILITY Unrestricted Restricted Inaccessible PHOTOS Yes No (Tech Temp)
 LEGENDARY MATERIALS KNOWN Yes No WRITTEN HISTORICAL MATERIALS Yes No
 SUSCEPTIBILITY TO INTERPRETATION Good Moderate Poor
 IMPORTANCE AS EXAMPLE OF TYPE SITE Good Moderate Poor
 RESEARCH POTENTIAL Good Moderate Poor
 LOCAL ATTITUDES ABOUT SITE Valuable Moderate Value Low Value Ambivalent
 Unknown

BRIEF DESCRIPTION (Columns 21 - 80):
LARGE HEIAU WITH TERRACES, PLATFORMS AND PAVING

STAFF EVALUATION High Value Valuable Reserve Marginal

SUGGESTED THEME(S):

DATE SUBMITTED TO REVIEW BOARD

REVIEWER'S RECORD & EVALUATION

NAME _____ DATE REVIEWED _____
 CATEGORY High Value Valuable Reserve Marginal
 SIGNIFICANCE National State Local
 RECOMMENDED DISPOSITION Nominate National Register State Register Staff Files
 RECOMMENDED THEMES:
 REVIEWER'S COMMENTS:

REVIEW BOARD EVALUATION RECORD

DATE REVIEWED _____ RECORDER _____
 OFFICIAL CATEGORY: High Value Valuable Reserve Marginal
 OFFICIAL SIGNIFICANCE National State Local
 OFFICIAL THEME(S):
 OFFICIAL DISPOSITION National Register Nomination State Register Staff Files
 REVIEW BOARD COMMENTS:

VOTING RECORD: Kikuchi _____ Mark _____ Lind _____
 Tuggle _____ Nagata _____ Paglinawan _____
 Jackson _____ Hormann _____ La Rocha _____
 Daws _____

FORM 51

50 - 80 - 01 - 241
1 2 3 4 5 6 7 8 9

TO TT
CARD NO

SITE NAME/TYPE (Columns 12-43) KUPOLO HEIAU

DISTRICT (Columns 44-55) WAIALUA

AHUPUA'A (Columns 56-80) KAWAILOA

PREVIOUS SITE NUMBER(S) _____ NUMBER SYSTEM _____

BACKGROUND DATA

Source	Volume	Page(s)
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

CONDITION DATA

Extent of Destruction _____
 Agent of Destruction _____
 Destruction Reported by _____
 Source/Page _____
 Date Reported _____

PROCESSING CHECKLIST	DATE	INITIALS	
Literature xeroxed	_____	_____	Form 31 complete _____
Field Map plot	_____	_____	Form 41 complete _____
Final Mylar plot	_____	_____	Supplementals complete _____
Final ink sketch(es)	_____	_____	Checked _____
Statement drafted	_____	_____	To typist _____
Cover sheet complete	_____	_____	Typing complete _____
Form 01/11 complete	_____	_____	Typing proofed _____
Form 21 complete	_____	_____	To xeroxing _____
			Xeroxing complete _____

DISPOSITION

3 1 01/18/19
 TO TT 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
 CARD NO THEME (S) TO REVIEW BOARD

MAY 01, 19 72 STATE CATEGORY 1 SIG LEVEL 3 NAT'L REG NOM 1
 31 32 33 34 35 36 37 38 39 40
 REVIEWED

41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61
 TO TRUSTEES TO STATE LIAISON OFFICER TO NATIONAL REGISTER

62 63 64 65 66 67 68 NRHP DISPOSITION: 69 70 71
 NATIONAL REGISTER ACTION OK NO RET





HAWAII REGISTER OF HISTORIC PLACES
ARCHAEOLOGICAL FORMS

FORM 01: FIELD SURVEY

12
4 CORNER

2 3 9 3 . 1 4 N. / 5 9 6 . 2 6 E.
13 14 15 16 17 18 19 20 21 22 23
SINGLE POINT COORDINATE LOCATION

8 7 5 3 2 5 1 0 1 1 8
24 25 26 27 28 29 30 31 32 33 34 35
DISTRICT LOC FACTOR AREA SQUARE CATEGORY SIG 1 SIG 2

1 5 8 2 T S N 0 1 1 0 7 0
36 37 38 39 40 41 42 43 44 45 46 47 48 49
DESTR LAND CLASS PHOTOS INITIALS INSTITUTION MONTH YEAR

HISTORICAL OR
COMMON NAME: K U P O P O L O H E I A U
50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67

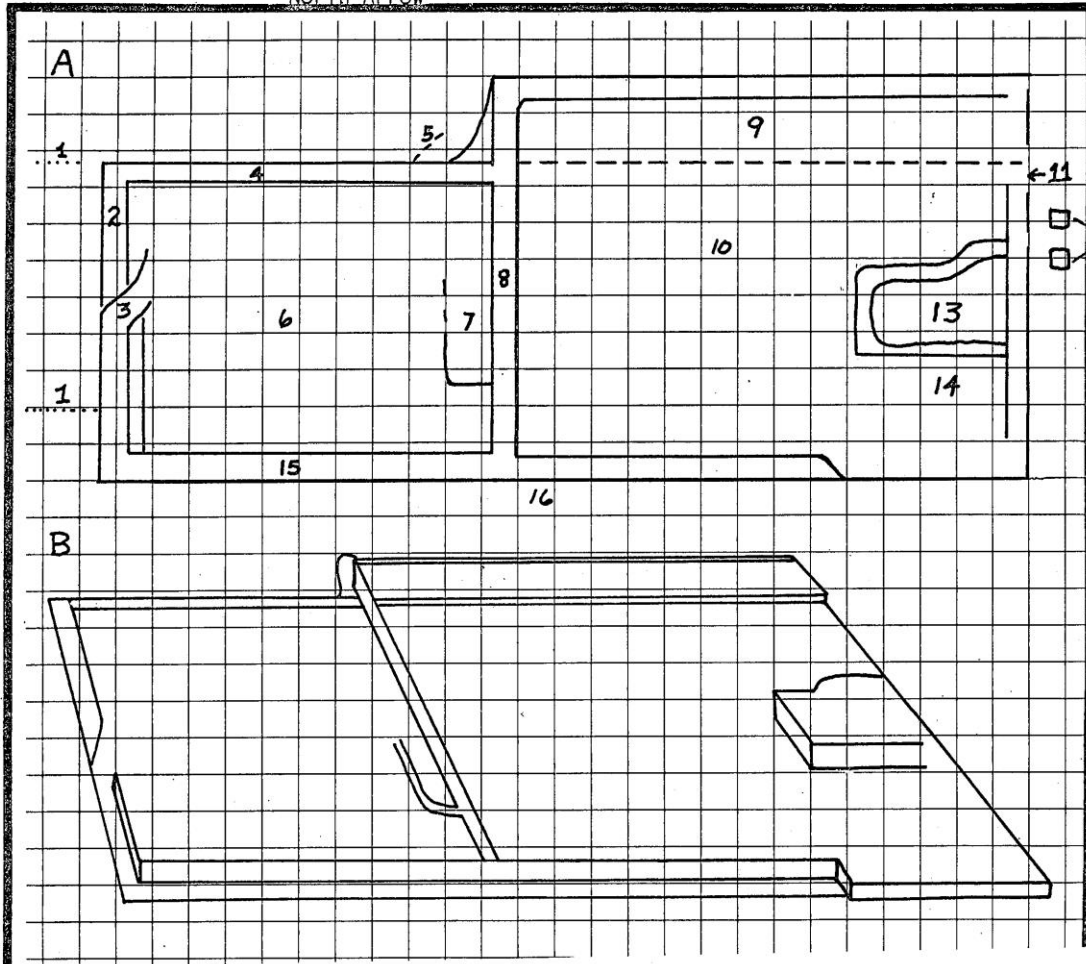
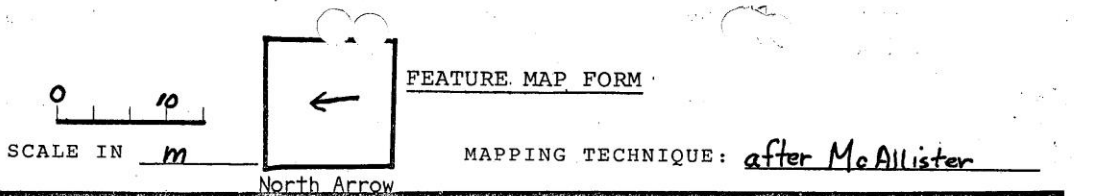
<u>5 4 1</u> 68 69 70 71 72 73 74 75 76 77 FEATURE CLASSIFICATION CODE	<u>2</u> 78 COND	<u>1</u> 79 INTG	<u>4</u> 80 PERIOD
--	------------------------	------------------------	--------------------------

CLASS:
Nominated NRHP
Accepted
Category A HRHP
B
C
Keypunched

FORM 11: FOUR CORNER LOCATION

NW CORNER: 12 13 . 2 14 15 16 17 . 18 19 N. / 20 21 22 . 23 24 E.
NE CORNER: 25 26 . 2 27 28 29 30 . 31 32 N. / 33 34 35 . 36 37 E.
SE CORNER: 38 39 . 2 40 41 42 43 . 44 45 N. / 46 47 48 . 49 50 E.
SW CORNER: 51 52 . 2 53 54 55 56 . 57 58 N. / 59 60 61 . 62 63 E.
QUAD NORTH GRID COORDINATE EAST GRID COORDINATE

ISLAND 50 - 8 0
3 4
QUAD IDENTIFICATION NO. 0 1
5 6
7 8 2 4 1
9 10 11



A: plan view

B: perspective view

1 indications of low facings of stone, giving appearance of beginning another terrace.
 2 wall 0.5 to 1 m high and wide, 1.5 m ledge along outside. 3. incline, 3 m max. width, appears to have been approach to terrace, slopes from corner to about mid-point of side.
 4 wall 0.5 to 1 m high, 0.5 m wide. 5 low ledge of rocks 1.25 m wide. 6 rock-paved terrace partially inclosed, 40 by 37 m. 7 Low terrace formed by line of 0.25 m rocks with dirt fill 4 m wide. 8 wall 1.25 m high along back wall, which is 0.5 m high and 1 m wide. 9 probable terrace 1 to 1.25 m high along back wall, which is 0.5 m and 1 m wide. 10 second stone-paved main terrace, 45 by 37 m. 11 2 m break in wall, possibly an entrance. 12 two small piles of stones approximately 2 m square, 1 m high. 13 area 15 m long, 6 m min., 7 m max. width with surrounding walls 0.5 m high and wide. 14. area now in great confusion. 15 low walls 0.25 - 0.5 m high on the west, 0.5 - 1 m on north. 16 ledge of stone 2 m wide, 1.25 m lower than floor of terrace, about 1 m higher than ground, running almost entire length of west side and half of north; formerly paved with small stones a few centimeters in size.

Final Description

KUPOLOLO HEIAU

Description

Kupololo heiau lies ~~xxxxxxx~~ below the ~~inland~~ cliffs which fringe a moderately wide flat ~~xxxxxx~~ inland of the main highway just south~~west~~ of Waimea Bay. The heiau is located about 100 meters from the road in a dense thicket of haole koa ^{Leucaena glauca} and kiawe. ^{Wrightia} The heiau is quite large and impressive, measuring some 35 by 85 meters in overall size.

Kupopolo is basically a two terraced rock paved structure with a fairly heavy stone wall dividing the two terraces. The paving on top has been disrupted or covered with silt from erosion since it was described in 1905, for ~~it is primarily~~ ^{parts are} simply dirt today. Pits seem to have been dug ~~recently~~ in the platforms, probably by artifact collectors. An overall sketch map traced from McAllister's 1930 survey gives the general measurements and relationships. The front wall seems to be of double construction and core filled and has a base about 1 1/2 meters high running the entire length of the front and around its northern end. Above, and within ~~the~~ this base rise the walls that enclose portions of the platform areas.

The stones within the walls ~~and in the paving~~ are a medium to fine grain basalt, as are those sections of platform flooring which are stone. The heiau is in good condition and no midden or artifacts were noted.

Some legendary material is available on Kupopolo heiau, mostly associated with Kaopulupulu, a well known priest living at the time of Kahahana, the ruling chief of Oahu known for his cruelty. Kahahana became jealous of Kaopulupulu because of his popularity and had him killed. Kaopulupulu forsook this act and issued a prophesy that has been interpreted as a forewarning that Oahu would fall to foes.

Significance

Kupopolo heiau derives its basic significance from its interpretive potential, for its massiveness and good condition would make it an attractive ~~heiau to the public~~ ^{for the public} where Hawaiian religion and legends could be interpreted. It is also high in research potential for little is actually known about the place of the heiau in Hawaiian religion, nor of the many diverse types of heiau-- particularly from an archaeological point of view. Structural studies of the heiau may well be of great value to any comparative study of Hawaiian heiau in general. The associated legendary material add credence to the importance of Kupopolo and to its cultural value. Finally, the close association with other archaeological remains, such as a small coastal fishing shrine located nearby and the huge Puu O Mahuka heiau on the northeast bluff above the Waimea River would make this an interesting area to interpretively tie together.

Kupopolo Heiau (cont.)

in 1822, when she burned all the idols found on Hawaii, followed by the destruction of some temples.

Our informant said it was done by road builders, many years ago, who broke away the steps which formerly existed at the southwest end, and with many stones from the inner part of the heiau, were taken to construct that portion of the road bed that runs along the beach, because they were handy together. But a casual glance along the neighboring shore indicates that ample material for such purpose exists nearer at hand, and a like condition doubtless existed then. Still, if his statement is correct, then it is not improbable that the outer walls have been reduced from their original height, probably that of the division wall. (This is hardly possible, for the top of these walls is now too narrow, scarcely more than 2 feet in width, and they are now comparatively level. Road-builders would probably not leave any top to the walls, but would move stones from the closest portion of the structure.)

From examination the only way of approach seems to be in a tumbled down outer wall rounding the northern corner as being probably the entry-way for the priests into the inner temple, which was his northern section for at the southwest corner of this division is a small space leveled off with soil but middle of southern wall, of a size for, and was most likely to have been the place, there where the priest's house for consulting his oracles, stood.

The curved section near the middle southern wall of the large division may have been the main

*Use Cliff (biblio source # 2020)
to complete forms
condition still good*

See Cliff kept

Kupopolo Heiau

Site 241. Kupopolo heiau around the bluff from Waimea Bay about 300 feet from the road in the level area between the road and the bluff in the land known as Kawailoa.

A two-terraced rock paved structure 266 feet long by 110 feet maximum width, with a rather heavy stone wall dividing the two terraces. The heiau was visited and described by Thrum in 1905 and is practically in the same condition today except that "The central third part of each (of the two main terraces) was well leveled off with small flat and broken stones filling in the chinks, while those in the end of each division were in a loose and confused state." This difference in paving was also noticed by Emory in 1921 when he visited the site. There is now no noticeable difference in the paving of the terraces, except that in certain portions, as in the southwest corner, it is more disturbed than in other places. Now the eastern half of the northern division is dirt-paved, though this may have been caused by a wash from the adjoining bluff. Pits now located on the terraces were probably made by relic hunters.

A portion of Thrum's description follows:

A curved walled-in inclosure on the southern end, thirty feet from the front wall (was in a loose and confused state). This latter, with a number of uniform piles of stones in this larger division, was quite noticeable and may have much significance, though it may possibly be the result of relic searching in days long past, or it may have been an attempt at its demolition following an edict of Kaahumanu's

Kawailoa

176

Waialua

Kupopolo Heiau (cont.)

entrance leading to the outer portion of the temple which would account for its departure from the right angle form of all other parts of the structure. The rest of this division is open ground, with the appearance of a rear terrace running its entire length, where probably stood huts for the priest and his assistants, as required in some heiau inclosures.

McAllister

Arch. of Oahu

B. M. Neg. #15280

Kawailoa

178

Waialua

Kumupopolo Heiau
(Kupopolo)

Kaopulupulu was a prophet of the time of the cruel Kahahana, ruling chief of Oahu. . . . He left the chief and went to Waianae to live. The chief sent for him. To find out whether the journey would be for good or for evil he went into the heiau of Kumupopolo to pray. As he prayed a rainbow stood before him. The two took this for an omen of death.

Green and Pukui

Legend of Kawelo

1936

p 122

This cryptic message culminated in the invasion of Oahu by Kahekili, alii nui of Maui, who had the greatest regard for Kaopulupulu, and the placing of the naked body of the deposed Kahahana on the sacrificial altar at Helumoa, in the District of Waikiki.

Nui, Robt. A.
Hawaiian Civic Club of Honolulu
Night Meeting--Florentine Gardens
January 25, 1940

In making the turn and at no great a distance from the haunted house, we escape the fact that on the bluff overlooking the tempestuous billows of Waimea, there once dominated a very powerful figure, Kaopulupulu, who was officiating priest at the heiau of Kupopolo. Here he presided with understanding gaining such popularity with those who contacted him that it incurred the ire and displeasure of the power-conscious alii, Kahahana, who dispatched his best runners and trusted warriors to kill Kaopulupulu and his son, Kahulupue, for Kahahana reasoned "the chip must go with the block". On the eve of the expected arrival of the messengers of death, Kaopulupulu warned his son of their doom, saying: "I see in the sudden rise of dust that death will be here anon." "I behold no dust, father" the boy replied, perplexed. Ere had the words died on his lips, men panting hard stood beside them. The aged sire's eyes smiled as he remarked: "Strange how your loin-cloth should be knotted at the left, when you are right-handed and more particularly on an eve when everything is so calm and peaceful." Strong hands were laid on the father and son. At the heiau of Kumaiwa in the District of Waialua, when angry seas rose defiantly against the captors, Kaopulupulu whispered to the son "Our end is at hand, for our hosts have forgotten to thatch the roof over our heads." Hardly had he given utterance to those words, when father and son were rudely dragged out and speared. Weakened, Kaopulupulu commanded his wounded son, who had gained a point where a few steps would have placed him at the mercy of the angry sea: "E nui ke aho e kuu keiki a pa ke kino i ka ili kai a na ke kai ka ua aina la"--"Spend not your strength my son until your body strikes the surface of the ocean, for the land belongs to the sea."

Site 242. Stone in a rock shelter above Kupopolo Heiau.

In the rock shelter just above the heiau known as Kupopolo lived two old men. One planted awa and the other sweet potatoes. At harvesting time the man who planted the awa said to the other, "My awa will be very fine, but there should be fish to eat." The other agreed that he would like fish to go with his potatoes, which were ready to be harvested. So they went in a canoe and cast their nets, only to bring up a stone. Many times they cast, but always they brought up only the same stone until, tired and discouraged, they returned to their shelter to sleep. Each had a dream and one woke up and said to the other, "I had a very strange dream. The stone we caught in our nets is a man and he wants to be brought to land, for it is very cold in the sea."

"That is strange," said the other, "the dream is very familiar, for I had the same dream; and if we get him we will have many fish."

So that day they again went out and in casting their nets again brought up the same stone, which they carefully brought to shore and placed on the land. Then they returned to their nets and caught more fish than they could bring back. They then had a big feast of potatoes, awa, and fish and again fell into a sound sleep. This time they dreamed that the stone would like awa. Upon awaking they immediately brought the drink to the stone for they knew that the stone was a god and its wishes should be fulfilled. According to Mrs. Anne Keahipaka, from whom I heard this legend, the stone was called Kaneaukai. McAllister, Arch. of Oahu.

See: Waialua Waimea Kaneaukai etc

Prophecy of Kaopulupulu

The legend relates that when Kaopulupulu saw his son set upon and pursued by Kahahana's retainers, he called out to him, "I nui ke aho a moe i ke kai! No ke kai ka hoi ua aina." This was one of those oracular utterances in which Hawaiian priests and prophets were as adept as any of their brethren in other lands. Its literal meaning is--"It is far better to sleep in the sea: for from the sea comes life, or the means of living." Those who heard it and reported it found the fulfillment of the prophecy when Kahekili, coming over the sea from Maui, conquered Oahu and caused Kahahana to be slain. Others sought the fulfillment in the conquest of the group by Kamehameha coming from Hawaii; others found it in the arrival of the foreigners, coming over the ocean with new ideas, knowledge, and arts.

Fornander

Collection of Hawaiian Antiquities
Vol VI, Part 2, p 287

B.2 National Register of Historic Places

Form 10-300 (July 1969) UNITED STATES DEPARTMENT OF THE INTERIOR NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM**

(Type all entries - complete applicable sections)

STATE: Hawaii	
COUNTY: Honolulu	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE

1. NAME
COMMON: Kupopolo heiau
AND/OR HISTORIC:

2. LOCATION
STREET AND NUMBER: Kamehameha Highway
CITY OR TOWN:
Waimea Bay
STATE: Hawaii CODE: 15 COUNTY: Honolulu CODE: 003

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input checked="" type="checkbox"/> Site <input type="checkbox"/> Building <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	Public Acquisition: <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered	<input type="checkbox"/> Occupied <input checked="" type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress
PRESENT USE (Check One or More as Appropriate)			
<input checked="" type="checkbox"/> Agricultural <input type="checkbox"/> Commercial <input type="checkbox"/> Educational <input type="checkbox"/> Entertainment	<input type="checkbox"/> Government <input type="checkbox"/> Industrial <input type="checkbox"/> Military <input type="checkbox"/> Museum	<input type="checkbox"/> Park <input type="checkbox"/> Private Residence <input type="checkbox"/> Religious <input type="checkbox"/> Scientific	<input type="checkbox"/> Transportation <input type="checkbox"/> Other (Specify) _____ <input type="checkbox"/> Comments _____ <input type="checkbox"/> Yes: Restricted <input type="checkbox"/> Unrestricted <input type="checkbox"/> No

4. OWNER OF PROPERTY
OWNER'S NAME: Bishop Estate
STREET AND NUMBER: 519 Halekauila Street
CITY OR TOWN: Honolulu STATE: Hawaii CODE: 15

5. LOCATION OF LEGAL DESCRIPTION
COURTHOUSE, REGISTRY OF DEEDS, ETC.: Bureau of Conveyances
STREET AND NUMBER: 425 Queen Street
CITY OR TOWN: Honolulu STATE: Hawaii CODE: 15

6. REPRESENTATION IN EXISTING SURVEYS
TITLE OF SURVEY: Archaeology of Oahu
DATE OF SURVEY: 1935 Federal State County Local
DEPOSITORY FOR SURVEY RECORDS: B. P. Bishop Museum
STREET AND NUMBER: Kalihi Street
CITY OR TOWN: Honolulu STATE: Hawaii CODE: 15

SEE INSTRUCTIONS

STATE: COUNTY: ENTRY NUMBER: DATE: FOR NPS USE ONLY

7. DESCRIPTION	
CONDITION	(Check One)
	<input type="checkbox"/> Excellent <input checked="" type="checkbox"/> Good <input type="checkbox"/> Fair <input type="checkbox"/> Deteriorated <input type="checkbox"/> Ruins <input type="checkbox"/> Unexposed
	(Check One)
	<input type="checkbox"/> Altered <input checked="" type="checkbox"/> Unaltered <input type="checkbox"/> Moved <input checked="" type="checkbox"/> Original Site
DESCRIBE THE PRESENT AND ORIGINAL (If known) PHYSICAL APPEARANCE	
<p>Kupopolo <u>heiau</u> lies below the cliffs which fringe a moderately wide flat inland of the main highway just southwest of Waimea Bay. The <u>heiau</u> is located about 100 meters from the road in a dense thicket of <u>koa haole</u> (<i>leucaena glauca</i>) and <u>kiawe</u> (<i>algaroba</i>). The <u>heiau</u> is quite large and impressive, measuring some 35 by 85 meters in overall size.</p> <p>Kupopolo is basically a two terraced rock paved structure with a fairly heavy stone wall dividing the two terraces. The paving on top has been disrupted or covered with silt from erosion since it was described in 1905, for parts are simply dirt today. Pits seem to have been dug in the platforms, probably by artifact collectors. An overall sketch map traced from McAllister's 1930 survey gives the general measurements and relationships. The front wall seems to be of double construction and core filled and has a base about 1 1/2 meters high running the entire length of the front and around its northern end. Above, and within this base rise the walls that enclose portions of the platform areas.</p> <p>The stones within the walls are a medium to fine grain basalt, as are those sections of platform flooring which are stone. The <u>heiau</u> is in good condition and no midden or artifacts were noted.</p> <p>Some legendary material is available on Kupopolo <u>heiau</u>, mostly associated with Kaopulupulu, a well known priest living at the time of Kahahana, the ruling chief of Oahu known for his cruelty. Kaopulupulu also presided over Puu O Mahuka <u>heiau</u> (a National Registered landmark), a temple located on the opposite ridge of Waimea Bay. Kahahana became jealous of Kaopulupulu because of his popularity and had him killed. Kaopulupulu foresaw this act and issued a prophesy that has been interpreted as a forewarning that Oahu would fall to foes.</p>	

SEE INSTRUCTIONS

SEE INSTRUCTIONS

8. SIGNIFICANCE			
PERIOD <i>(Check One or More as Appropriate)</i>			
<input type="checkbox"/> Pre-Columbian	<input type="checkbox"/> 16th Century	<input checked="" type="checkbox"/> 18th Century	<input type="checkbox"/> 20th Century
<input type="checkbox"/> 15th Century	<input type="checkbox"/> 17th Century	<input type="checkbox"/> 19th Century	
SPECIFIC DATE(S) <i>(If Applicable and Known)</i>			
AREAS OF SIGNIFICANCE <i>(Check One or More as Appropriate)</i>			
<input type="checkbox"/> Aboriginal	<input type="checkbox"/> Education	<input type="checkbox"/> Political	<input type="checkbox"/> Urban Planning
<input checked="" type="checkbox"/> Prehistoric	<input type="checkbox"/> Engineering	<input checked="" type="checkbox"/> Religion/Phi-	<input type="checkbox"/> Other <i>(Specify)</i>
<input type="checkbox"/> Historic	<input type="checkbox"/> Industry	losophy	_____
<input type="checkbox"/> Agriculture	<input type="checkbox"/> Invention	<input type="checkbox"/> Science	_____
<input type="checkbox"/> Architecture	<input type="checkbox"/> Landscape	<input type="checkbox"/> Sculpture	_____
<input type="checkbox"/> Art	<input type="checkbox"/> Architecture	<input type="checkbox"/> Social/Human-	_____
<input type="checkbox"/> Commerce	<input type="checkbox"/> Literature	itorian	_____
<input type="checkbox"/> Communications	<input type="checkbox"/> Military	<input type="checkbox"/> Theater	_____
<input type="checkbox"/> Conservation	<input type="checkbox"/> Music	<input type="checkbox"/> Transportation	_____
STATEMENT OF SIGNIFICANCE			
<p>Kupopolo heiau derives its basic significance from its interpretive potential, for its massiveness and good condition would make it an attractive heiau where Hawaiian religion and legends could be interpreted for the public. It is also high in research potential for little is actually known about the place of the heiau in Hawaiian religion, nor of the many diverse types of heiau -- particularly from an archaeological point of view. Structural studies of the heiau may well be of great value to any comparative study of Hawaiian heiau in general. The associated legendary material add credence to the importance of Kupopolo and to its cultural value. Finally, the close association with other archaeological remains, such as a small coastal fishing shrine located nearby, petroglyph clusters to the east of the heiau, and the huge Puu O Mahuka heiau on the northeast bluff above the Waimea River would make this an interesting area to interpretively tie together.</p>			

9. MAJOR BIBLIOGRAPHICAL REFERENCES

McCallister, J. Gilbert "Archaeology of Oahu" 1935
 Cluff, Debbie "Kupopolo heiau: Archaeological surface survey,
 Waialua, Oahu Island"

10. GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			O R	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES		
CORNER	LATITUDE	LONGITUDE		LATITUDE	LONGITUDE	
	Degrees Minutes Seconds	Degrees Minutes Seconds		Degrees Minutes Seconds	Degrees Minutes Seconds	
NW	° ' "	° ' "		21 ° 38 ' 19 "	158 ° 4 ' 11 "	
NE	° ' "	° ' "				
SE	° ' "	° ' "				
SW	° ' "	° ' "				

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 1.5 acres

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE

11. FORM PREPARED BY

NAME AND TITLE: Virginia Loo - Research Assistant

ORGANIZATION: Hawaii Register of Historic Places DATE: April 9, 1973

STREET AND NUMBER: P. O. Box 621

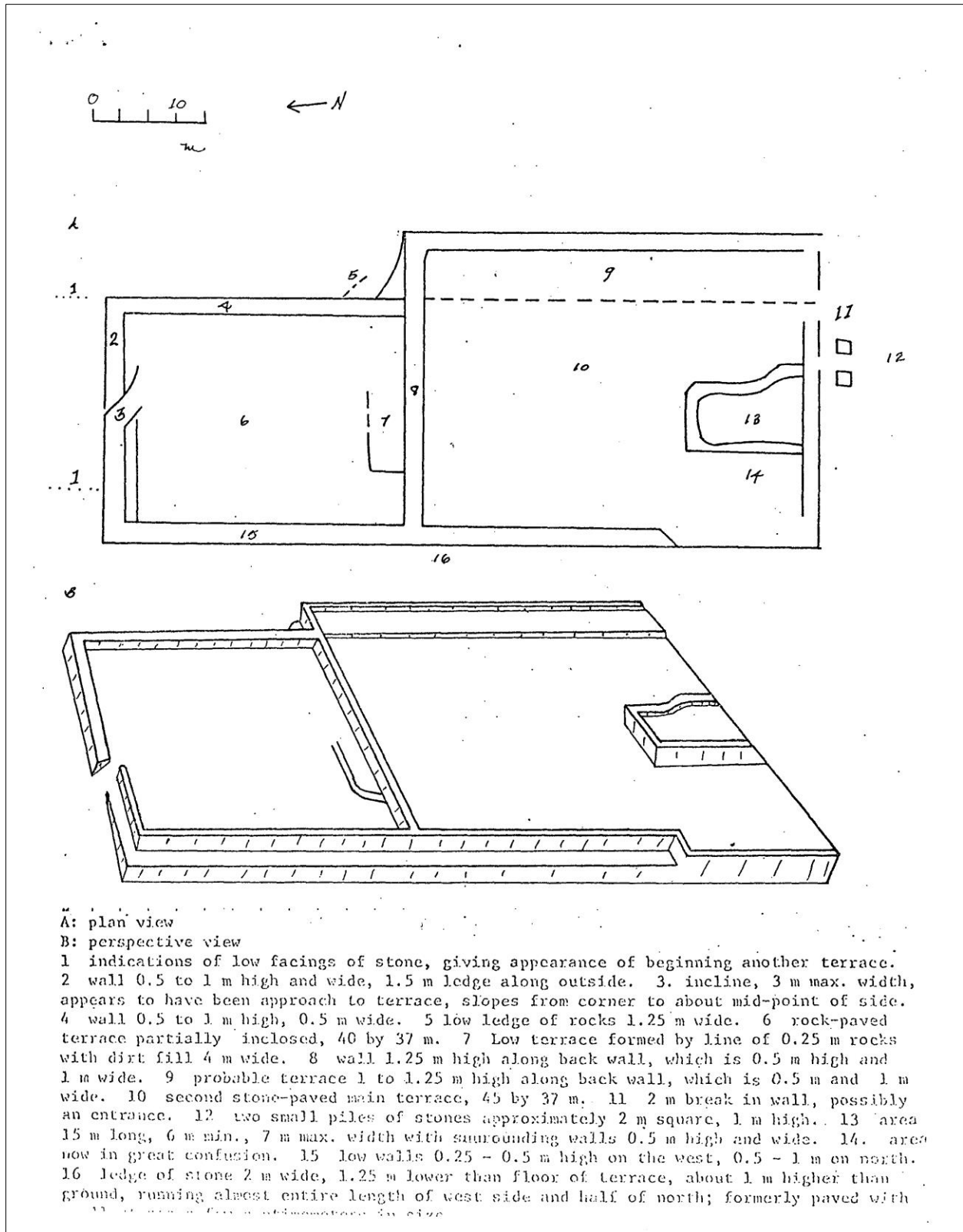
CITY OR TOWN: Honolulu STATE: Hawaii CODE: 15

12. STATE LIAISON OFFICER CERTIFICATION	NATIONAL REGISTER VERIFICATION
<p>As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:</p> <p>National <input type="checkbox"/> State <input type="checkbox"/> Local <input checked="" type="checkbox"/></p> <p>Name _____</p> <p>Title _____</p> <p>Date _____</p>	<p>I hereby certify that this property is included in the National Register.</p> <p>_____ Chief, Office of Archeology and Historic Preservation</p> <p>Date _____</p> <p>ATTEST:</p> <p>_____ Keeper of The National Register</p> <p>Date _____</p>

SEE INSTRUCTIONS

GP 0 9 0 1 .0 8 7





Form 10-301
(July 1969)

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
PROPERTY MAP FORM**

(Type all entries - attach to or enclose with map)

STATE	
Hawaii	
COUNTY	
Honolulu	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE

SEE INSTRUCTIONS

1. NAME			
COMMON: Kupopolo heiau			
AND/OR HISTORIC:			
2. LOCATION			
STREET AND NUMBER:			
Kamehameha Highway			
CITY OR TOWN:			
Waimea Bay			
STATE:	CODE	COUNTY:	CODE
Hawaii	15	Honolulu	003
3. MAP REFERENCE			
SOURCE:			
United States Geological Survey 15' series			
SCALE: 1:24,000			
DATE: 1952			
4. REQUIREMENTS			
TO BE INCLUDED ON ALL MAPS			
1. Property boundaries where required.			
2. North arrow.			
3. Latitude and longitude reference.			

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
PROPERTY PHOTOGRAPH FORM**

(Type all entries - attach to or enclose with photograph)

STATE	
Hawaii	
COUNTY	
Honolulu	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE

SEE INSTRUCTIONS

1. NAME			
COMMON: Kupopolo heiau			
AND/OR HISTORIC:			
2. LOCATION			
STREET AND NUMBER:			
Kamehameha Highway			
CITY OR TOWN:			
Honolulu			
STATE:	CODE	COUNTY:	CODE
Hawaii	15	Honolulu	003
3. PHOTO REFERENCE			
PHOTO CREDIT: Bishop Museum			
DATE OF PHOTO: not known			
NEGATIVE FILED AT:			
Bernice P. Bishop Museum			
4. IDENTIFICATION			
DESCRIBE VIEW, DIRECTION, ETC.			
Overall view of Kupopolo heiau; view towards the southwest.			

APPENDIX C

Consultation Summaries

C.1 Videoconference (Zoom): February 15, 2022, 5:30 p.m.

Participants:

Kaumakamanōkalanipō Anae, Kawela Farrant, Kaulamealani (Ah Lan) Diamond

Project Team:

Jon Tulchin, Trever Duarte, Māhealani Pai, Todd Gray (Kamehameha Schools)
Mara Mulrooney, Ena Sroat, Krickette Pacubas (Pacific Legacy, Inc.)

Meeting Summary:

The meeting was intended to bring cultural descendants and stakeholders together to discuss the preservation of Kūpopolo Heiau. Kamehameha Schools would like to preserve Kūpopolo Heiau by mitigating impacts from things such as vegetation, soil erosion, historic cattle, and feral pigs, and has brought on Pacific Legacy, Inc. to develop a preservation plan, which was recommended by the State Historic Preservation Division (SHPD). The goal is stabilization, with primary objectives of repairing the wall tumble and removing the buildup of 6–12 inches of eroded soil on the pavement. Using previous archaeological maps from the early twentieth century, and from more recent documentation carried out in 2016, KS hopes to retain the integrity of Kūpopolo Heiau. Ena Sroat (Project Manager) shared a PowerPoint presentation on the historical background, previous archaeology, site integrity, and next steps toward the development of a preservation plan.

Mana‘o Received:

Kaulamealani Diamond shared that she likes that the heiau is not easily seen from public areas, and suggested having a kahu mālama on the makai property to help oversee Kūpopolo Heiau. She said she would like to go see the drainage situation after a heavy rain to determine the cause of the soil erosion. She expressed a concern about feral pigs and a need for fencing if revegetation is pursued. Ms. Diamond would be interested in participating in a community workday, as Kawela Farrant had suggested, to help in revegetating the area, and also going on a site visit.

Kaumaka Anae expressed support for removing the soil eroding onto the Waimea side of the heiau using a methodical, archaeological approach. Ms. Anae suggested Buddy Keala who worked on Loko Ea as a possible person to contact for the pōhaku work.

Kawela Farrant suggested planning a community workday and inviting appropriate community members to do some planting up at Kūpopolo Heiau, as an opportunity to help with stabilization, as well as brainstorming with community members about the preservation efforts. He also suggested Peleke Flores as a person who could be contacted for pōhaku work.

C.2 Huaka‘i (Site Visit): March 15, 2022, 9:30 a.m.

Participants:

Kawela Farrant (Waiialua community member), Ka‘ulamealani (Ah Lan) Diamond (Waimea Valley Cultural Programs Manager), Lana (Waimea Valley staff), Moki Labra (Waiialua community member), Leif Andersen (neighborhood board, longtime area resident)

Project Team:

Jon Tulchin, Trevor Duarte, Kilinoe Kimura (Kamehameha Schools)
Mara Mulrooney, Ena Sroat, Krickette Pacubas (Pacific Legacy, Inc.)

Summary:

The purpose of the huaka‘i was to bring cultural descendants and stakeholders together to discuss the preservation of Kūpopolo Heiau. Jon summarized Kamehameha Schools’ desire to preserve Kūpopolo Heiau by mitigating impacts from things such as vegetation, soil erosion, historic cattle, and feral pigs. Their consultant, Pacific Legacy, Inc. is developing a preservation plan, which was recommended by the State Historic Preservation Division (SHPD). The goal is stabilization, with primary objectives of repairing the wall tumble and removing the buildup of 6–12 inches of eroded soil on the pavement by archaeological excavation. Using previous archaeological maps from the early twentieth century, and from more recent documentation carried out in 2016, KS hopes to retain the integrity of Kūpopolo Heiau.

Moki, Ka‘ula, and Kawela performed protocol, offering oli. Jon briefly reviewed the history of the heiau, and included that the origin of the name is unknown, but when the heiau was cleared of vegetation, one of the first things to grow was pōpolo.

The group started at the makai Waiialua corner of Kūpopolo Heiau. Notably, Jon pointed out some collapse in the two steps of the wall in that area as an example that would benefit from the pōhaku work by a local stone mason, with the goal being repair and stabilization. At the mauka Waiialua corner, the group observed two mounds that likely formerly were based platforms, more rectangular in plan—another area that would benefit from pōhaku work.

Some members of the group who had not visited the heiau in a while noted how cleared it was of vegetation, instead of its previously overgrown state. Jon explained that KS’s contractor Pono Pacific visits twice a month to weed whack and spray.

Jon discussed how the University of Hawai‘i field school had tested the walls, and found that the Hale‘iwa side is older, indicating at least two phases of construction, with the dates for the Hale‘iwa side coinciding with Ka‘opulupulu.

The group continued to the Hale‘iwa side of the heiau and entered the enclosure where 6–12 inches of soil has built up over the years. Jon pointed out how some of the cobble pavement is poking up through the red dirt, and also how the pavement is visible in some pukas in the dirt. The runoff is likely due to the clearcutting from the sugar plantation activities up mauka of the heiau on the Dole land. Ena said that in this side of the heiau, previous archaeological maps show a ledge above the pavement.

Leif Andersen, who grew up in the area and is intimately familiar with it, having hunted in the area, and also worked with Dr. Kenneth Emory of the Bishop Museum at Anahulu in the 1960s,

along with his father, recalled that sugar and pineapple were grown mauka of the heiau, and that the runoff was worse during the plantation times. He also recalled that beef cattle and dairy cattle roamed the area.

Discussion turned to the land mauka of the heiau that is owned by Dole. The parcel is zoned as agricultural and is seemingly landlocked; it's uncertain if there is an accessway to the land. It

was commented that a diversion ditch or catchment should be constructed for the runoff coming from that parcel.

The group gathered around and Moki and Ka'ula performed some closing protocols. Some final comments were then given, which are summarized below.

Mana'o Received:

Kaulamealani Diamond asked if any spiritual work had been done there, as that insight would be important and helpful in maintaining harmony and balance. She repeated that she would like to go see the drainage situation after a heavy rain to determine the cause of the soil erosion. Ms. Diamond also expressed again her interest in participating in a community workday for weeding and planting, the more detailed gardening that is not done by Pono Pacific.

Kawela Farrant also asked again about planning a community workday and inviting appropriate community members to do some planting up at Kūpopolo Heiau.

Moki Labra said he gives his blessings. He would like for KS to develop and follow protocol for working at the heiau, and to ask for spiritual guidance and be cautious. He commented that he would like for the heiau to be made the way it originally was.

Leif Andersen suggested that some kind of diversion for the runoff from the parcel mauka of the heiau should be built. When asked what kind of native vegetation should be planted at the heiau, he said plants that wouldn't be affected by the salt since the location is close to the ocean.