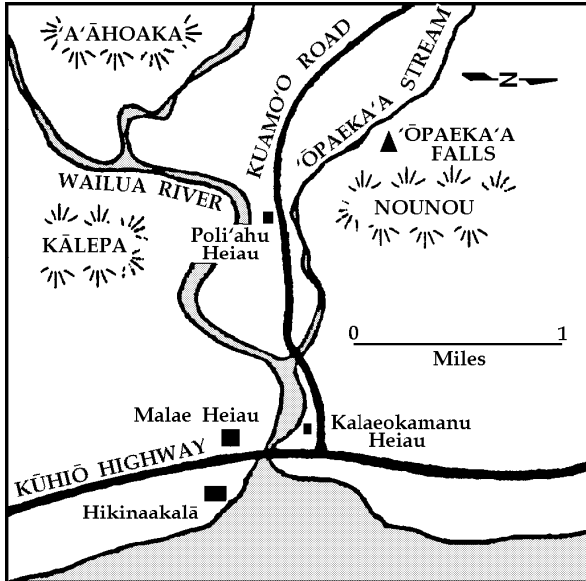


## WAILUA AHUPUA'A

The Wailua *ahupua'a* (traditional land division) ran from Mt. Waiale'ale to Wailua Bay. The Wailua River runs the length of the *ahupua'a* for a distance of 11.8 miles. The ridges of Nounou and Kālepa divide the *ahupua'a* into the *makai* (seaward) portion called Wailua Kai and the *mauka* (upland) portion called Wailua Uka.

Wailuanuiaho'ano, translated as the great, sacred Wailua, refers to the lower portion of the Wailua River basin and is named for an *ali'i* who lived in the 14th Century.



Wailua and Waimea were the two royal centers on Kaua'i prior to Western contact. These royal centers were the political, religious, and social centers for Kaua'i's paramount chiefs (*ali'i nui*) who resided at these sites for much of the year. Certain areas, such as the *heiau*, were set aside exclusively for the *ali'i* and priests. The *maka'āinana* (commoners) supported this royal compound by farming the agricultural fields along the river, harvesting the inland fishpond, and fishing the ocean waters of Wailua Bay.

The traditional Hawaiian religion was abolished in 1819 and missionaries arrived in 1820. Debora Kapule, former wife of Kaua'i's king Kaumuali'i, was an early convert to Christianity. When she lived in Wailua in 1830s, she is said to have used some *heiau* as animal pens.

Today, these *heiau* are important reminders of Hawai'i's past and a valuable link for the Hawaiian community to their cultural heritage.

## WAILUA COMPLEX OF HEIAU

The Wailua Complex of Heiau was designated a National Historic Landmark in 1962. Consisting of Polihū Heiau, Hikinaakalā Heiau, Kalaeokamanu Heiau, and Malae Heiau, these *heiau* denote the religious and social significance of the Wailua *ahupua'a* to the history and culture of both Kaua'i and Hawai'i. Other sites within this historic complex are the royal birthsite at Holoholokū, the petroglyphs at the rivermouth, and the bellstone.

Wailua River State Park was initially established in 1954 in recognition of the outstanding scenic and wilderness character of the Wailua River along with the significant historical, archaeological, geological and other scientific values. The *heiau* sites were included in the park in 1962 to promote preservation and public awareness of these important cultural resources.



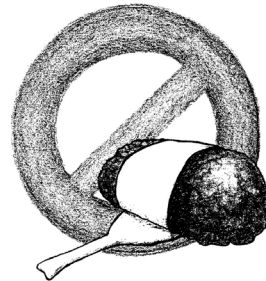
**STATE OF HAWAII**  
Department of Land &  
Natural Resources  
Division of State Parks



Special recognition is given to Nā Kahu Hikina A Ka Lā, a community volunteer group, for their hard work and dedication as the curators of Hikinaakalā Heiau.

## PRESERVE HAWAII'S PAST FOR THE FUTURE

Traditionally, food items were left as offerings at a *heiau*. Please do not wrap or move rocks and do not leave items such as coins, incense, or candles as they cause long-term damage to this fragile resource.



Artwork by Frank Fellhauer 10/97

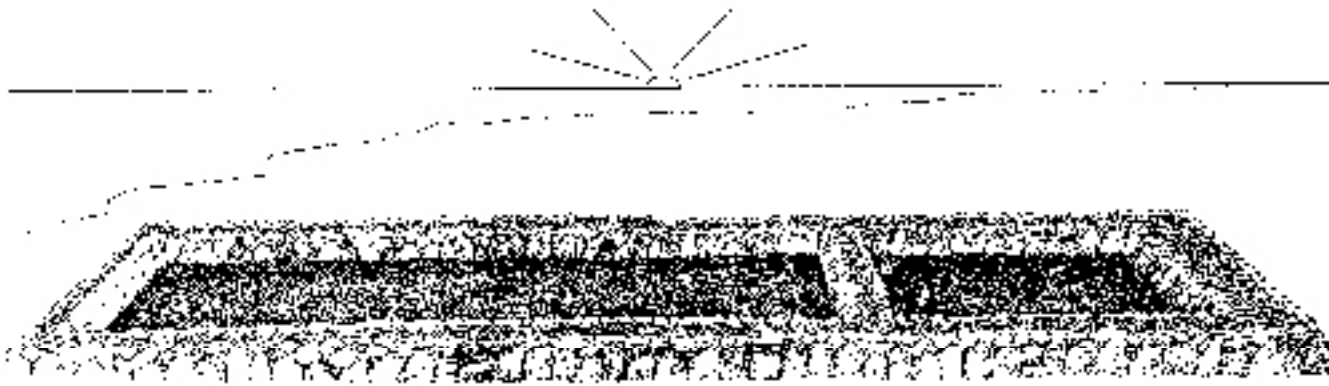
# HIKINAAKALĀ HEIAU WAILUA COMPLEX OF HEIAU



Wooden  
*ki'i* (image)  
from Kaua'i



Wailua River State Park  
Kaua'i



Hikinaakalā as it may have looked in the 1700s.



|                          |                            |
|--------------------------|----------------------------|
| <i>E ala e</i>           | Awake                      |
| <i>Ka la i ka hikina</i> | O sun in the east          |
| <i>I ka moana</i>        | From the deep ocean        |
| <i>Ka moana hohonu</i>   | From the life in the ocean |
| <i>Pi'i i ka lewa</i>    | Climb to the heights       |
| <i>Ka lewa nu'u</i>      | To the sky above           |
| <i>I ka hikina</i>       | In the east                |
| <i>Aia ka la</i>         | There is the sun           |
| <i>E ala e</i>           | Awake                      |

Pualani Kanaka'ole

Hikinaakalā is translated as the rising of the sun. It is here that the rays of the sun rising in the eastern sky off Wailua first greet the shore of Kaua'i. For centuries, the dawn was celebrated with prayers and chants at Hikinaakalā.

The walls of this large rectangular enclosure encompass an acre of land at the mouth of the Wailua River. The walls were once described as 6 feet high and up to 11 feet wide on the southern wall. Today, you see only the parallel row of large, upright boulders that formed the foundation for these once massive walls. The labor force required to move and erect these stones attests to the power and authority of the *ali'i* (chiefs) and their *kāhuna* (priests) who oversaw the construction of such a site. Traditional history suggests that the site may have been built as early as the 1300s.

The large size of this site suggests its importance but little is known about its function. Might astronomers have come here to mark the changing of the seasons by the rising of the sun on the horizon? What structures might have existed within these walls? Was there an entry through the wall?

A row of wooden *ki'i* (images) were placed outside the walled enclosure and faced the rivermouth. These *ki'i* with their arms of *kapa* cloth watched over the site and were said to sway and tilt while being washed by the waters of Wailua.

## HAUOLA

Hauola (dew of life) is the name passed down from ancient times for this place at the mouth of the Wailua River. Traditional history records a *pu'u honua* (place of refuge) located here where one could escape punishment and find safety during times of war. The boundaries of this *pu'u honua* may have changed over time and as a chiefly area, it could have included much of the Wailua *ahupua'a* (traditional land division). The religious center of Hauola was this site called Hikinaakalā.

## NĀ KI'I PŌHAKU (PETROGLYPHS)

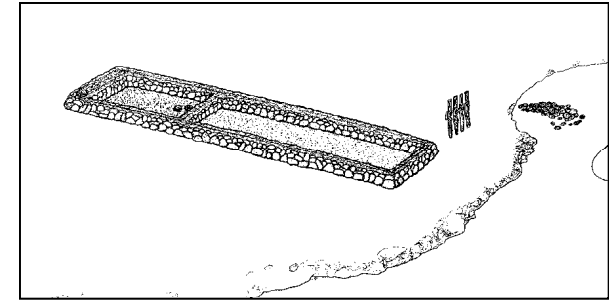
The river and ocean currents remove the blanket of sand that covers the boulders along the riverbank. When exposed, you can see the *ki'i pōhaku* (petroglyphs) marked on these stones. Created many generations ago, the meaning of these human, fish, and geometric images is uncertain today.



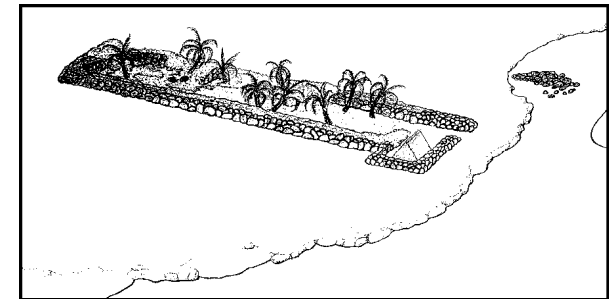
Sometime after the petroglyphs were made, the boulders were used as grinding stones. The smooth surfaces on the boulders are reminders of those who came here to sharpen, shape, and polish their adzes. These stone tools were lashed onto a handle and used for woodworking.

## A CHANGING LANDSCAPE

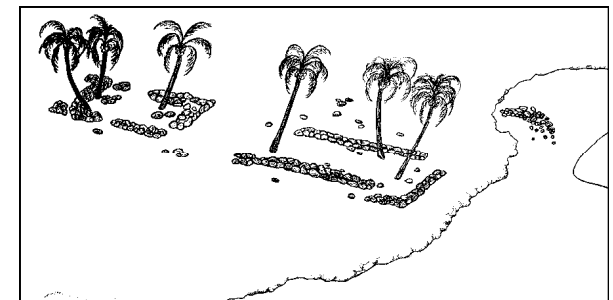
This site area has undergone many changes in the past 700 years. Believed to be one of the early sacred sites of Wailua, it was converted to a secular use when the traditional religion was abolished in 1819.



In the 1700s, the walls of the site enclosed the sacred area. These massive walls were 6 feet high and 11 feet wide. A row of wooden *ki'i* (images) known as *ka pae ki'i o Wailua* stood near the river and watched over Hikinaakalā.



When the traditional Hawaiian religion was abolished, structures within the walled enclosure would have been destroyed. Sometime later, a house was built and a garden of sweet potatoes and coconut trees was planted within the walls.



In the late 1800s and early 1900s, many rocks were removed and used in roadbeds. Only the foundation stones of the once massive walls remain today as reminders of the site's importance.