

Waikīkī - Kauhale O Ho'okipa Scenic Byway



“Waikīkī’s significance is as a place of history, not destination.”

George Kanaha (April 2, 1997)

Through the telling of stories of Waikīkī, we help to restore Hawaiianness to Waikīkī in a positive, productive and respectful way.

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Waikīkī - Kauhale O Ho'okipa

Waikīkī was once a vast marshland whose boundaries encompassed more than 2,000-acres (as compared to its present 500-acres we call Waikīkī, today). Originally, the ahupua'a of Waikīkī included all the valleys "from the west side of Makiki valley away to the east side of Wailupe".

The name Waikīkī, which means "spouting waters," was well adapted to the character of the swampy land of ancient Waikīkī, where water from the upland valleys would gush forth from underground.

The early Hawaiian settlers, who arrived around 600 AD, gradually transformed the marsh into hundreds of taro fields, fish ponds and gardens. Waikīkī was once one of the most productive agricultural areas in old Hawai'i.

From ancient times, Waikīkī has been a popular surfing spot. Indeed, this is one of the reasons why the chiefs of old make their homes and headquarters in Waikīkī for hundreds of years.



Waikīkī, by the time of the arrival of Europeans in the Hawaiian Islands during the late eighteenth century, had long been a center of population and political power on O'ahu. Kamehameha's decision to reside there after taking control of O'ahu by defeating the island's chief, Kalanikūpule.

However, drainage problems started to develop in Waikīkī from the late nineteenth century because of urbanization, when roads were built and expanded in the area (thereby blocking runoff) and when a drainage system for land from Punchbowl to Makiki diverted surface water to Waikīkī.

The dredging of the Ala Wai Canal (which became a demarcation of what we call Waikīkī today) and the filling of the Waikīkī wetlands spurred a building boom in the district. Hundreds of residential lots were created; then, many of the properties were consolidated into resort use.



Waikīkī is now most often defined as the area bounded on the north and west by the Ala Wai canal from Kapahulu Avenue to the Ocean (including the Ala Wai Boat Harbor), on the east by Kapahulu Avenue and on the south by the ocean shoreline.

Today, tourism is the largest single source of private capital into Hawai'i. Total visitor spending in Hawai'i in 2011 reached \$12.581 billion, an increase of 15.6 percent from \$10.880 billion in 2010.

Tourism is Hawai'i's biggest generator of jobs among the major economic sectors. Tourism accounted for approximately 145,235-jobs in 2010. More than 17.4% of total employment for the state is from tourism.

Tourism contributed \$1.05 billion of total state tax revenue in 2010. In FY 2011, the state collected a total of \$284.5 million in transient accommodations tax (TAT): \$102.9 million was distributed to the Counties, \$85.0 million to the Tourism Special Fund, \$59.8 million to the General Fund, and \$36.8 million to the Convention Center Enterprise Special Fund.



O'ahu has roughly 50 percent of the State's visitor unit inventory, the vast majority of them in Waikīkī (nearly 78,000-units statewide; nearly 32,000-units in Waikīkī.) It has a dense collection of independent hotels, condominiums, time-shares, restaurants and nightclubs, shopping complexes, etc and attracts and accommodates a range of types of visitor, from high-spending to the budget-conscious.

On any given day, there are as many as 127,000-people in Waikīkī, making it a sizeable city by any account. This population includes 20,000-residents, 32,000-workers and 75,000-visitors. While the city government provides the general public services and infrastructure for this city within a city, many businesses and residents also contribute to its betterment through various resort and visitor-related associations.



The visitor industry is more than hotels, visitor attractions and airlines. A successful tourism industry requires the collaboration of businesses, government and others, all working together toward common goals that contribute to the greater good.

Today, Waikīkī is the primary visitor destination, and hotel and resort area not just for O'ahu, but also for all of Hawai'i. It is a gathering place for residents and visitors from

around the world - its numerous natural, cultural, historic and recreational resources draw people throughout the year.

Famous for its beaches, every room is just two or three blocks away from the beach and surf. But there's more to Waikīkī than just the beach. Nearby (walkable) attractions of Waikīkī include the Honolulu Zoo and the Waikīkī Aquarium, and for the adventuresome, Lē'ahi (Diamond Head) is a short walk that leads to a trail offering panoramic views of Waikīkī.

All within walking distance, among the various things to do, fantastic shopping and dining can be found all along Kalākaua and Kūhiō Avenues and at gathering places like the Royal Hawaiian Center and the Waikīkī Beach Walk. And the fun keeps going long after the Waikīkī sunset with amazing nightlife and live music.

In addition, Waikīkī is within a half hour of a variety of O'ahu attractions, including Pearl Harbor, 'Iolani Palace, the Nu'uanu Pali Lookout and Hanauma Bay. Other notable points of interest nearby include Ala Moana Center, the local neighborhood of Kapahulu and the arts district of Chinatown.

While Waikīkī is considered "built-out," recent revitalization activities, including multi-million dollars of expenditures for a new sidewalk promenade with landscaping and fountains and numerous other improvements, have added freshness and convenience to the Waikīkī experience.



Throughout Waikīkī, the streets and sidewalks have been transformed with new traffic signals and antique lampposts hung with baskets of flowers. One of Waikīkī's new and signature attractions is the tradition of torch-lighting ceremonies that occurs most evenings throughout Waikīkī.

Likewise, a recent sand replenishment project expanded the beach in the core of Waikīkī. Other landscaping and

sidewalk improvements added convenience and safety, while also enhancing a rejuvenated feel.

Long been cultivated in the minds of worldwide visitors as a destination of exotic allure and Aloha spirit, Waikīkī is a unique mix of ancient tradition, history, beautiful land, breathtaking seascapes and a blend of strong cultures—the backdrop that has framed the world-renowned beach as one of the premier tourist destinations on the planet.

More of an experience than a destination, Waikīkī provides residents and visitors with a unique experience found only on its shores, to take and keep with them wherever they are. Waikīkī is poised to stand the test of time as one of the most iconic beach locations in the world.



Waikīkī - Kauhale O Ho'okipa Scenic Byway Map

Description of the Name - Waikīkī - Kauhale O Ho'okipa

First, the name - it is not only descriptive of the meaning and feeling of Waikīkī as we know it today, it is also a metaphor of Waikīkī in traditional (ancient Hawaiian) times, at multiple levels.

Literally, 'Waikīkī - Kauhale O Ho'okipa' translates to 'Waikīkī - Home of Hospitality.' But, as you will see, the context of "Home" can expand and also represent the community of Waikīkī.

Kauhale

In ancient times, a 'kauhale' was a cluster of structures [a living compound.]

Traditional hale ('house', 'building') were constructed of native woods lashed together with cordage most often made from olonā. Pili grass was a preferred thatching that added a pleasant odor to a new hale. Lauhala (pandanus leaves) or ti leaf bundles called pe'a were other covering materials used.



Unlike our housing today, the single 'hale' was not necessarily the 'home.' The traditional Hawaiian home was the kauhale (Lit., plural house;) this was a group of structures forming the homestead – with each building serving a specific purpose.

These formerly consisted of hale noa (house free from kapu) where all slept together, hale mua (men's meeting/eating house,) hale aina (women's eating house,) hale pe'a (menstruation house) and other needed dwellings (those for canoe makers and others used to house fishing gear.)

Royal Centers

The Ali'i living compounds were greatly expanded beyond the traditional kauhale of the maka'āinana (commoners.) The Ali'i assembled multiple unit compounds into what is now referred to as Royal Centers. They were, in a sense, bigger and broader kauhale.

The Royal Centers were areas selected by the Ali'i for their residences and Ali'i often moved between several residences throughout the year. The Royal Centers were selected for their abundance of resources and recreation opportunities, with good surfing and canoe-landing sites being favored.



Structures associated with the Royal Centers include *heiau* (religious structures) and sacred areas, house sites for the Ali'i and the entourage of family and *kahuna* (priests), and activity areas for burial, bathing, games, recreation and crafts.

Mā'ilikūkahi who ruled in the 1400-1500s (at about the same time Christopher Columbus crossed the Atlantic,) honored as the first great king of O'ahu (a wise, firm, judicious leader,) was probably one of the first chiefs to establish his Royal Center in Waikīkī. Up until this time the chiefs had typically lived at Waialua and 'Ewa.

From that point on, with few exceptions, Waikīkī remained the seat of O'ahu Ali'i, until Kamehameha I moved the seat to Honolulu.

Ali'i nui Kalamakuaakaipuholua, who ruled in the early 1500s, is credited for his major work in establishing lo'i kalo (wetland taro ponds) in the area, as well as for encouraging cultivation throughout the land.

Kākuhihewa, Mā'ilikūkahi's descendent six generations later, ruling chief of O'ahu from 1640 to 1660, established Helumoa (in the area around the present Royal Hawaiian Hotel.) It is said that the supernatural chicken, Ka'auhelemaoa, one day flew down from his home in Ka'au Crater, in Pālolo, and landed at Helumoa.

Furiously scratching into the earth, the impressive rooster then vanished. Kākuhihewa took this as an omen and planted niu (coconuts) at that very spot. Helumoa (meaning "chicken scratch") was the name he bestowed on that niu planting that would multiply into a grove of reportedly 10,000 coconut trees.

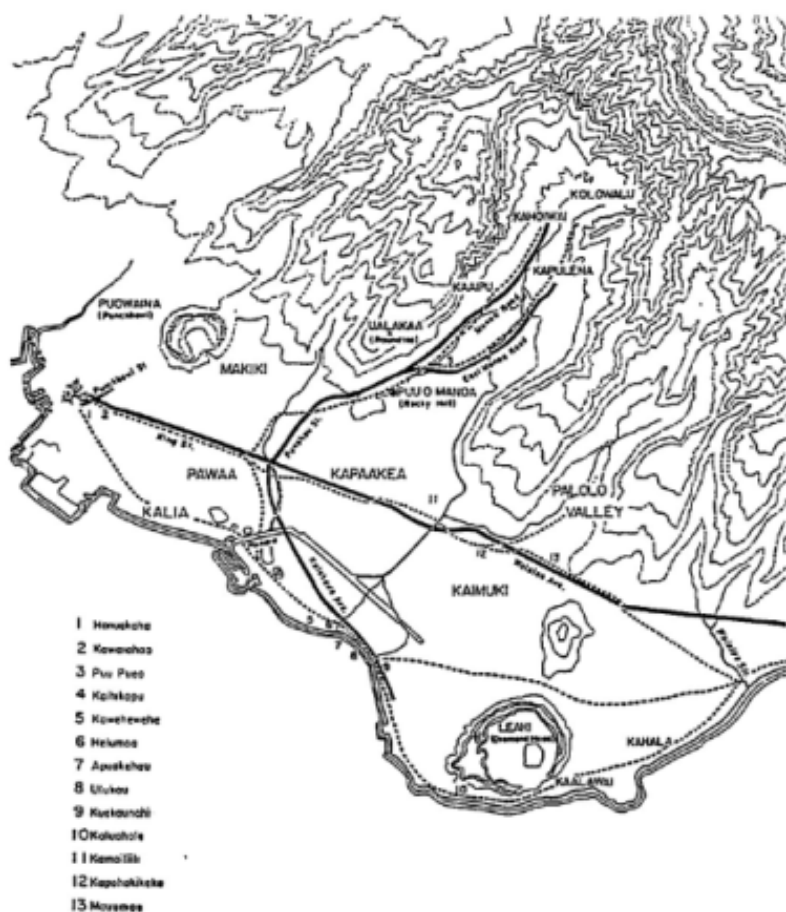
This is the same coconut grove that would later be called the King's Grove, or the Royal Grove, and would be cited in numerous historical accounts for its pleasantness and lush surroundings.

Kamehameha the Great and his warriors camped near here, when they began their conquest of O'ahu in 1795. Later, he established his Royal Center in the area of Helumoa.

Kamehameha's Royal Center compound was called Kuihelani and was situated at the area between the mouth of the 'Apuakehau (Moana Hotel) and Helumoa (Royal Hawaiian Hotel), a favorite dwelling site of Waikīkī's chiefs.

It was probably adjacent to the old foot-trail that ran from Pūowaina (Punchbowl) to Waikīkī. John Papa 'Ōi described this main road into Waikīkī as follows:

"The trail from Kawaiahao which led to lower Waikīkī went along Kaananiau, into the coconut grove at Pawaa, the coconut grove of Kuakuaka, then down to Piinaio; along the upper side of Kahanaumaikai's coconut grove, along the border of Kaihikapu pond, into Kawehewehe; then through the center of Helumoa of Puaalilili, down to the mouth of the Apuakehau stream; along the sandy beach of Ulukou to Kapuni, where the surfs roll in; thence to the stream of Kuekaunahi; to Waiaula and to Pali'iki, Kamanawa's house site."



Before the battle of Nu'uanu, Kamehameha had promised the mo'o goddess Kihawahine a special kind of dwelling. According to Kamakau, Kamehameha had spoken to the goddess, saying, "If you take O'ahu, I will build a house for your akua in the calm of Waikīkī - a puaniu house ..." The hale puaniu was a small structure in which offerings of bananas, coconuts, 'awa (kava) and capes were kept to use in order to deify a deceased person and make him or her into a mo'o god or goddess. (Kanahele)

Triumphant upon his return to Waikīkī, instead of the typical hale pili (grass hut,) Kamehameha built a stone house, enclosed by a fence. Nearby were the dwellings of his wives, Ka'ahumanu and Keōpuōlani, and their retainers.

He would likely have built or commandeered additional houses

to accommodate some of his other wives and children, along with their attendants, probably numbering several hundred. It was typical of Kamehameha to surround himself with a large entourage for whom he provided generously.

Later, others in the Kamehameha and Kalākaua Dynasties also made Waikīkī their home.

Ho'okipa

In more modern times (about the middle of the 19th-century,) the Waikīkī elite, including reigning Royalty, used Waikīkī as a retreat and stage for entertainment. There are many stories of Hawai'i Royalty, as well as the well-to-do, selecting Waikīkī for these purposes.

Hawai'i's last Royal, Queen Lili'uokalani had several homes in Waikīkī, all part of "The Queen's Retreat" in Waikīkī's district of Hamohamo ("rub gently.") One, called Paoakalani ("the royal perfume,") was her principal home in Waikīkī. The other was Kealohilani ("the royal brightness,") located opposite Kūhiō Beach, which she referred to in her memoirs as "my pretty seaside cottage."

Here, she retreated to relax and informally entertain family, friends and on occasion, visiting royalty. According to the Queen, the large inviting living room was a place where "all could gather in joy and hospitality." Her home served as a comforting getaway from the pressures of business at 'Iolani Palace, several miles away.

"Hamohamo is justly considered to be the most life-giving and healthy district in the whole extent of the island of O'ahu; there is something unexplainable and peculiar in the atmosphere of that place, which seldom fails to bring back the glow of health to the patient, no matter from what disease suffering." (Queen Lili'uokalani)

The Queen "derived much amusement, as well as pleasure: for as the sun shines on the evil and the good, and the rain falls on the just and the unjust, I have not felt called upon to limit the enjoyment of my beach and shade-trees to any party in politics ... While in exile it has ever been a pleasant thought to me that my people, in spite of differences of opinions, are enjoying together the free use of my seashore home."

Visiting Royals and international elite found respite and relaxation at Waikīkī. Notable writers, such as Robert Louis Stevenson, Mark Twain and Jack London, enjoyed the benefits of this hospitality and shared their experiences with others.

Hawaiian Writing

The diacritical marks in the Scenic Byway name also provide an opportunity tell another story related to the Hawaiian language. When Captain Cook first visited the Hawaiian Islands, Hawaiian was a spoken language but not a written language. Historical accounts were passed down orally, through chants and songs. After western contact and attempts to write about Hawai'i, early writers tried to spell words based on the sound of the words they heard. People heard words differently, so it was not uncommon for words to be spelled differently, depending on the writer.

In 1826, American Protestant missionaries developed a 12-letter alphabet for the written Hawaiian language, using five vowels (a, e, i, o, and u) and seven consonants (h, k, l, m, n, p and w). The Hawaiian language uses two special diacritical marks. The kahakō ('macron' consisting of a horizontal line over the vowel) lengthens the pronunciation of the vowel on which it is placed. The 'okina (' - glottal stop) signifies a clean break between two vowels.

Waikīkī - Kauhale O Ho'okipa, as a name and an attitude, provides the opportunity to continue to tell the stories of Waikīkī. Today, with the evolution of Waikīkī to an internationally-recognized, premier resort destination, the spirit and experience of Hawaiian Living and Hospitality live on.

Sponsor - Native Hawaiian Hospitality Association (NaHHA)

The Native Hawaiian Hospitality Association (NaHHA) was founded in 1997 by George S. Kanahele, Kenneth Brown and other Native Hawaiian professionals to address concerns about how Native Hawaiians and Hawaiian culture were perceived and represented in tourism.

They determined that, in order to have greater success in improving tourism and honoring Hawaiian culture and its people, they would need support; in 1997, they formed NaHHA, a 501 (c)(3) private nonprofit.

NaHHA advocates for the development and advancement of Native Hawaiians in tourism as the best investment in future leaders and in the perpetuation of authentic culture in the industry.

Working to better connect the Hawaiian community and the tourism industry, NaHHA has formed alliances with various Hawaiian organizations and nonprofits, artists and cultural practitioners, and with tourism associations, hotels and private businesses.

These connections and alliances have gained NaHHA recognition as lead agency for the Hawaiian Culture Initiative of the Hawai'i State Tourism Strategic Plan.

In keeping with their mission, NaHHA recently completed a two-year train-the-trainer program to develop Hawaiians to provide cultural training and consultation.

Ola Hawai'i, "Hawai'i Lives" is NaHHA's educational program for today's ho'okipa (hospitality) industry, for managers and employees who seek to have a better understanding of the Hawaiian culture.



While the curriculum is designed around Hawaiian values, it honors the cultural diversity of Hawai'i.

Native Hawaiian culture not only lends fundamental value to Hawaii as a visitor destination but is exploited as a marketing theme in the selling of Hawai'i raising expectations that Native Hawaiian experiences are readily and easily accessed.

The reality is that visitors and locals alike are hard-pressed to find native Hawaiian cultural experiences.

Information that will connect them to authentic Hawaiian cultural experiences is difficult to access because it is not included in the mainstream visitor information programs.

NaHHA also sponsors Native Hawaiian Tourism Conferences and dialog with the goal to enable partnerships and inspire actions that result in:

- a greater collaboration between Hawaiian businesses/community and the visitor industry
- increased integration of Hawaiian culture in hotels and other businesses;
- practices that mālama 'āina - care for our natural environment
- creative tourism, empowered communities and successful businesses



The Hospitality Sales & Marketing Association International (HSMAI) awarded a coveted Gold Adrian Award to the Native Hawaiian Hospitality Association's (NaHHA) Ola Hawai'i Manual. (This is the largest and most prestigious travel marketing competition globally.)

Hawaiian culture and language differentiate Hawai'i from any other place in the world. It is a thriving culture that encompasses vast history, extensive knowledge, spiritual depth, relevant values, and natural treasures. NaHHA is dedicated to the promotion and perpetuation of Hawaiian culture and traditions.

Some of the Recent NaHHA Initiatives

Hawaiian Culture Initiative

The Hawaiian Culture Initiative (HCI) is one of nine initiatives of the Hawai'i Tourism Strategic Plan (TSP) 2005 - 2015. Developed by the Hawai'i Tourism Authority, the TSP represents a shared vision for a sustainable, responsible, and successful tourism industry. HCI's overarching goal is to honor and perpetuate the Hawaiian culture and community.

The Native Hawaiian Hospitality Association (NaHHA) was named as the lead organization for the HCI. NaHHA's first priority was to gather information and points of view from all stakeholders to create an informed Action Plan for actualizing the HCI. Numerous outreach efforts occurred including community meetings on all islands, individualized industry meetings, focus groups, special sessions, and the NaHHA Tourism Conference.

During this process it became clear that there were many diverse viewpoints about tourism, its impacts on Hawai'i and Hawaiian culture. Yet, there also were many common areas of concern. The Action Plan includes forty-five (45) Actions to fulfill the HCI objectives, and represents a cross-section of stakeholder input. The Action Plan is an effort to integrate and perpetuate Hawaiian culture, historic perspective, and values throughout the state's tourism industry.

Huki Like 'Ana - A Call to Action:

The Office of Hawaiian Affairs (OHA) supported the Native Hawaiian Hospitality Association (NaHHA) to conduct an outreach and information gathering process in Hawaiian communities on all islands which consisted of 17 community meetings and a Native Hawaiian Tourism Conference in 2006.

The Native Hawaiian Hospitality Association (NaHHA) sorted through information to avoid duplication and redundancy. In addition, based on NaHHA's experience working both in the visitor industry and community for over ten years, NaHHA has added its perspective on various issues, including examples of community and culture-based tourism that are underway. This effort is the first phase in a multi-year work project conducted by the Native Hawaiian Hospitality Association.

The second phase involves extensive meetings and focus groups with visitor industry leadership, hotels, transportation companies, tour and activity providers, and other tourism related businesses. There have also been numerous meetings with government agencies and representatives in both phase one and two.

The purpose of the sessions in the second phase is to hear some of the concerns and needs expressed by the visitor industry especially as it pertains to their businesses and the host Hawaiian culture. In addition, some of the major concerns expressed by the Hawaiian community are being communicated.

Ola Hawai'i

Ola Hawai'i is NaHHA's educational program for today's ho'okipa (hospitality) industry, for managers and employees who seek to have a better understanding of the Hawaiian culture. While the curriculum is designed around Hawaiian values, it honors the cultural diversity of Hawai'i. This fundamental value brings respect and dignity to everyone in the workplace, no matter what their jobs are.

- Build a sustainable, profitable business with guests returning for the real Hawai'i,
- Create a team of employees dedicated to the aloha spirit and a genuine sense of place, and
- Offer a uniquely authentic experience of Hawaiian culture and values.



A faculty of 21 Native Hawaiians teaches Ola Hawai'i. Carefully selected, they studied for a year to pass the rigors of certification under the banner of NaHHA.

The creation of Ola Hawai'i is an effort by many dedicated individuals whose goal was to ensure that those who work in Hawai'i, particularly in the ho'okipa industry, have an opportunity to learn and gain knowledge about the Hawaiian culture and what defines Hawaiians as the world's greatest hosting society.

For-Fee Consulting and Training Services

For businesses, developers, and local community interested in training and consulting to perpetuate Hawaiian culture, values and traditions among their employees and managers, to bring a Hawaiian sense of place to their properties, or any other related needs, NaHHA can help you by referring an appropriate consultant.

NaHHA staff members, consultants, business partners, and community associates bring a wealth of experience, a variety of disciplines, and a multi-disciplinary approach to your projects. We are especially proud of the Ola Hawai'i program which has an extensive curriculum on Hawaiian culture.



Past Conferences

2008 NaHHA Statewide Tourism Conference
Hō'ā Ka Lamakū - Keep the Torch Burning

2006 NaHHA Statewide Tourism Conference

In over forty years of tourism development, an opportunity of this magnitude has never been brought forth.

Waikīkī Historic Trail

George Kanahale designed the Waikīkī Historic Trail, a walking tour that traces the history and cultural legacy of this area where chiefs and commoners once lived. This trail forms the foundation to Waikīkī - Kauhale O Ho'okipa Scenic Byway (these and other Points of Interest and Stories will be added to make up the Scenic Byway.)

Bronze cast trail markers in the shape of surfboards (designed by Charlie Palumbo) describe a Waikīkī that few knew existed. Once part swamp, part playground for Hawaiian royalty, Waikīkī was for centuries a center of Hawaiian hospitality and seat of Oahu's government.

There are twenty-three sites along the trail. Stewards of the trail are the folks from Native Hawaiian Hospitality Association (NaHHA.) Waikīkī Improvement Association supports and promotes the trail.

Following are brief descriptions of the sites along the trail.

Marker 1 (Kapi'olani/Waikīkī Beach)

This section of Waikīkī Beach contains four distinct areas: Outrigger Canoe Club (founded in 1908,) Sans Souci (1890s,) Kapi'olani Park and Queen's Surf (demolished in 1971.)

Marker 2 – (Kapahulu groin)

From ancient times Waikīkī has been a popular surfing spot – it's one of the reasons chiefs of old make their homes and headquarters in Waikīkī for hundreds of years (he'e nalu, surfing.)

Marker 3 (Ala Wai/Lili'uokalani Site)

Waikīkī served as a marshy drainage basin for the Ko'olau Mountain Range; in 1927, the Ala Wai Canal reclaimed the land for the development of today's hotels, stores and streets. Here was Queen Lili'uokalani's home, the last reigning monarch of the Kingdom of Hawai'i.

Marker 4 (Kuhio Beach)

This stretch of beach (from the Kapahulu groin to the Beach Center) is Kuhio Beach Park. It is named for Prince Jonah Kuhio Kalaniana'ole, Hawaii's second Delegate to the United States Congress (1902-1922.)

Marker 5 (Kuhio Beach)

Duke Paoa Kahanamoku statue - Duke was known as the "Father of International Surfing;" he introduced surfing to the Eastern Seaboard of America, Europe and Australia. He has been recognized as Hawaii's Ambassador of Aloha since 1962.

Marker 6 (Kuhio Beach)

The Healing Stones of Kapaemahu statue These stones were placed here in tribute to four soothsayers with famed healing powers, Kapaemahu, Kahaloa, Kapuni and Kinohi, who came from Tahiti to Hawaii in the 16th century.



Marker 7 (King's Alley Entrance)

King David Kalakaua (1836-1891) had a residence here, in Uluniu, in the late-1800s; it was a two-story, frame structure, situated in a grove of towering, very old coconut trees. The house was big enough for hosting large parties, which he was fond of giving.

Marker 8 ('Ainahau Park/Triangle)

Nani wale ku'u home 'Ainahau I ka 'iu - So beautiful is my home 'Ainahau in a paradise. These are the words from a popular song honoring 'Ainahau ("land of the hau tree"), once described as "the most beautiful estate in the Hawaiian Islands."



Marker 9 (International Marketplace, Under Banyan Tree)

King William Kana'ina Lunalilo (1835-1874), the first elected king in Hawaiian history, had a summer residence here in the area known as Kaluaokau. Here he enjoyed "the quiet life of Waikīkī and living simply on fish and poi with his native friends."

Marker 10 (Courtyard, next to Banyan Tree, Moana Hotel Restaurant)

The first hotels in Waikīkī were bathhouses, which began to offer rooms for overnight stays in the 1880s. The Moana Hotel, the "First Lady of Waikīkī," which opened in 1901, established Waikīkī as a resort destination.

Marker 11 (Next to Patio, Duke's Restaurant)

Overlooking favored surf spot for some of Waikīkī's famed beach boys. This elite group got their start sometime in the 1930s when the first Waikīkī Beach Patrol was organized. They have been called "Waikīkī's ambassadors," serving the needs of royalty, Hollywood celebrities, and the general public alike.

Marker 12 (Back Lawn, Royal Hawaiian Hotel)

The royal coconut grove known as Helumoa once stood here, nearly 10,000 trees. Kamehameha the Great and his army camped as they began their conquest of O'ahu in 1795. They returned victorious from the battles in Nu'uano Valley and made Waikīkī the first capital of the Kingdom of Hawai'i.

The Royal Hawaiian Hotel or "The Pink Palace" was completed in 1927 and was touted as the "finest resort hostelry in America."



Marker 13 (Beach, Next to Outrigger Reef Hotel)

From olden times Waikīkī was viewed not only as a place of peace and hospitality, but of healing. One of Waikīkī's places of healing was this stretch of beach fronting the Halekulani Hotel called Kawehewehe (or the removal). The sick and the injured came to bathe in the kai, or waters of the sea.

Marker 14 (Next to U.S. Army Museum)

On this site stood the villa of Chun Afong, Hawai'i's first Chinese millionaire, who arrived in Honolulu in 1849. He was the inspiration for Jack London's famous story, "Chun Ah Chun." In 1904 the US Army Corps of Engineers purchased the property to make way for the construction of Battery Randolph and the no-longer-extant Battery Dudley to defend Honolulu Harbor from foreign attack.

Marker 15 (Kālia Road)

In 1897, Waikīkī's largest fish pond (13-acres,) the Ka'ihikapu, was here. All of today's Fort DeRussy on the mauka (toward the mountain) side of the road was covered with fishponds (growing mostly 'ama'ama or mullet and awa or milkfish.) In 1908, the US military acquired 72 acres of land and started draining it in 1908 to build Fort DeRussy.



Marker 16 (Paoa Park)

Olympic swimming champion Duke Kahanamoku (1890-1968) spent much of his youth here in Kalia with his mother's family the Paoas. The family owned much of the 20 acres which the Hilton Hawaiian Village now occupies; they grew their own taro and sweet potatoes and fished for seaweed, squid, shrimp, crab, lobster and varieties of fish.

Marker 17 (Patio of Ilikai Hotel)

The Pi'inaio was Waikīkī's third stream which entered the sea here where the Ilikai Hotel stands. Unlike the Kuekaunahi and 'Apuakehau streams, the mouth of the Pi'inaio was a large muddy delta intersected by several small tributary channels.

Marker 18 (Diamond Head Corner of Entrance to Ala Moana Park)

In the late 1800s, Chinese farmers converted many of Waikīkī's taro and fishponds into duck ponds. This area, including the Ala Moana Shopping Center, was covered with duck farms. In 1931, the City and County of Honolulu decided to clean up the waterfront. The new Moana Park was dedicated by President Franklin Delano Roosevelt in 1934.

Marker 19 (Ala Wai Canal Side of Hawai'i Convention Center)

Ala Wai (freshwater way) Canal was at the heart of Waikīkī Reclamation Project launched in the early 1900s to "reclaim a most unsanitary and unsightly portion of the city." With the canal's completion in 1928, the taro and rice fields, the fish and duck ponds, vanished. Begun in 1996, the Hawai'i Convention Center is the largest public building of its kind in Hawai'i.



Marker 20 (Near Corner of Ala Moana and Kalakaua Avenue)

This green expanse in the middle of Waikīkī is Fort DeRussy. It was started in 1908 as a vital American bastion of defense, but today it serves as a place of recreation and relaxation for U.S. military personnel and their families.

Marker 21 (Intersection of Kuhio and Kalakaua Avenue)

Kalākaua Statue at Kalākaua Park, intersection of Kalākaua and Kūhiō Avenues. Kalākaua was the first king in history to visit the United States; he was often referred to as "The Merry Monarch" and was fond of old Hawaiian customs. Kalākaua died while on a trip to San Francisco on January 20, 1891.

Marker 22 (Hilton Hawaiian Village)

Ali'i (royalty) from all points came to Kālia to enjoy great entertainment along with lavish banquets with the freshest fish and shrimp from the largest fishponds in all the Hawaiian Islands. Here once stood the gracious Niumalu (coconut shade) Hotel; today, the Hilton Hawaiian Village continues the rich heritage of Kālia with a tradition of ho'okipa (hospitality.)

Marker 23 (Hilton Hawaiian Village)

In ancient Hawaii, the "Kālia" area where the Hilton Hawaiian Village is located was once swampland. Early Hawaiian farmers converted the marshes into ponds, lo'i, rich with taro, the staple food of the Hawaiian people. The Kālia area was also known for its abundant fishing grounds. It was also a favorite playground for the Ali'i (royalty).





Waikīkī Historic Trail - Map

NaHHA Mission

The Native Hawaiian Hospitality Association's Mission is to promote Hawaiian culture, values and traditions in the workplace through consultation and education, and to provide opportunities for the Native Hawaiian community to shape the future of tourism

NaHHA Vision

The Native Hawaiian Hospitality Association (NaHHA) perpetuates an authentic spirit of aloha and Hawaiian culture in hospitality industry planning, promotion and product development. NaHHA services corporate and community initiatives through project management, consulting, training and facilitation.

NaHHA Board of Directors

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Stories Along Waikīkī - Kauhale O Ho'okipa

The stories of Waikīkī begin when fire goddess Pele formed the Wai'anae and Ko'olau mountains nearly 4-million years ago, creating what is now known as the island of O'ahu.

These mountains blocked the persistent northeast trade winds forming a barrier that captured the moist Pacific air. From ancient times, the abundant rains supported the development of rich forests; the rains and forests have in turn led to the formation of hundreds of streams (kahawai) that have molded the windward landscape into one with many large valleys (awāwa) and smaller gulches (kahawai).

While rainfall is less on the leeward (Kona) side of the mountains, sufficient rain formed three main valleys above the area that is now known as Waikīkī (Makiki, Mānoa, and Pālolo) and through them their respective streams (and springs in Mānoa (Punahou and Kānewai)) watered the alluvial marshland below.

At the upper elevations the streams carry their ahupua'a names (ancient land divisions similar to watersheds;) at lower elevations, after merging/dividing, they have different names; the Mānoa became the Kālia and the Pālolo became the Pāhoa. As they enter the ocean, their names changed, again: Pi'inaio, 'Āpuakēhau and Kuekaunahi.

The Pi'inaio (Makiki) entered the sea at Kālia (near what is now Fort DeRussy as a wide delta (kahawai,) the 'Āpuakēhau (Mānoa and Kālia,) also called the Muliwai o Kawehewehe ("the stream that opens the way" on some maps,) emptied in the ocean at Helumoa (between the Royal Hawaiian and Moana Hotels) and the Kuekaunahi (Pālolo) once emptied into the sea at Hamohamo (near the intersection of 'Ōhūa and Kalākaua Avenues.) The land between these three streams was called Waikolu, meaning "three waters."



Waikīkī Wetlands Streams, Lo'i and Ponds over Google Earth and 1893 Map

This watered wetland is the foundation for the name of the region, Waikīkī, which means “spouting waters.” This was well adapted to the character of the swampy wetland of ancient Waikīkī, where water from the upland valleys would gush forth from underground.

Pele returned to this region 150,000-years ago to shape Lē'ahi, the iconic landmark that overlooks Waikīkī. This lava cone is now known as Diamond Head, so named by early British sailors who found natural calcite crystals on the slopes of the mountain and mistook them for diamonds. Below this internationally-recognized natural feature is the world's most photographed and scenic beach, Waikīkī.

Hawaiians are generally thought to have originated from the Marquesas Islands and settled in Hawai'i as early as 300 AD to 800 AD. These early settlers first found and settled in the windward valleys and gulches, and their associated flat lands (kula.) Settlement in the watered valleys and along the windward coast consisted primarily of permanent residences near the shore and spread along the valley floors.

As time went on, settlements moved around the island. Many moved to Waikīkī for its abundant flowing water, fertile flatlands, safe canoe landing and convenient surf. Waikīkī was once a vast marshland whose boundaries encompassed more than 2,000-acres. The ahupua'a of Waikīkī actually covered the area extending from Kou (the old name for Honolulu) to Maunalua (now referred to as Hawai'i Kai) - as compared to its present 500-acres we call Waikīkī, today.



The early Hawaiian settlers, who arrived around 600 AD, gradually transformed the marsh into hundreds of taro fields, fish ponds and gardens. Waikīkī was once one of the most productive agricultural areas in old Hawai'i. For centuries, springs, taro lo'i (pond fields,) rice paddies, fruit and vegetable patches, duck ponds and fishing areas were a valuable means of subsistence for native Hawaiians and other locals.

As societies formed, the former fundamental political unit, 'ohana (family,) grew beyond the family scale and a hierarchy developed. The centralization of government (from varying levels of chiefs to commoners) created the need and allowed for completion and maintenance of large projects, such as irrigation systems, large taro lo'i, large fish ponds, heiau (religious temples) and trails.

On the family scale, ponds to supply the family unit were small and manageable by the family. However, as the population grew, more hands were needed for food, construction and maintenance. Government could compel the participation of many people to work on these public projects. In addition to the expanded demand to provide food for the courts, commoners were also obliged to make new lines of items for the chiefs - feather cloaks, capes, helmets, images and ornaments.

In the later-1400s, about the time Christopher Columbus was crossing the Atlantic, Mā'ilikūhāhi, an O'ahu Ali'i (chief) moved O'ahu's center of government from the 'Ewa plains to Waikīkī. At about this time, a vast system of irrigated taro fields and fish ponds were constructed. This field system took advantage of streams and wetlands which provided ample fresh water for the Hawaiians living in the ahupua'a.

By the time of the arrival of Europeans in the Hawaiian Islands during the late-eighteenth century, Waikīkī had long been a core of population, political power and Royal Center on O'ahu. Kamehameha the Great and his warriors camped near here, when they began their conquest of O'ahu in 1795 to consolidate all of the islands under single rule.

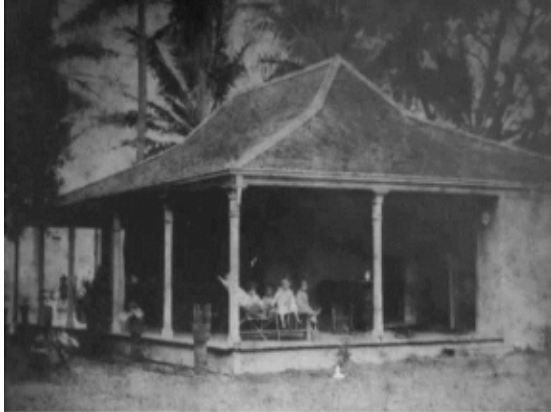
The preeminence of Waikīkī continued into the eighteenth century and is illustrated by Kamehameha's decision to reside there after taking control of O'ahu by defeating the island's chief, Kalanikūpule. Kamehameha returned to Waikīkī and built a Western style stone house for himself, as well as residences for his wives and retainers.



Kamehameha I lived in Waikīkī periodically from 1795 to 1809. He ended Waikīkī's nearly 400-year reign as O'ahu's capital when he moved the royal headquarters to Pākākā (mauka of what is now Aloha Tower) in Honolulu (known then as Kou) in 1808.

While no longer the Islands' capital, Waikīkī remained a favorite retreat and location for royal residences of subsequent Hawai'i rulers and their families. Hawai'i's last monarch, Queen Lili'uokalani, came to Waikīkī to relax and informally entertain family, friends and on occasion, visiting royalty. According to the Queen, "all could gather in joy and hospitality." Her home served as a comforting getaway from the pressures of business at 'Iolani Palace, several miles away.

"Hamohamo (at Waikīkī) is justly considered to be the most life-giving and healthy district in the whole extent of the island of O'ahu; there is something unexplainable and peculiar in the atmosphere of that place, which seldom fails to bring back the glow of health to the patient, no matter from what disease suffering."



The Queen "derived much amusement, as well as pleasure: for as the sun shines on the evil and the good, and the rain falls on the just and the unjust, I have not felt called upon to limit the enjoyment of my beach and shade-trees to any party in politics ... While in exile it has ever been a pleasant thought to me that my people, in spite of differences of opinions, are enjoying together the free use of my seashore home."

Later, others followed the royalty. Over the years, just as Waikīkī was a popular retreat for the royal families, other private coastal and inland residences were built (typically by Honolulu's well-to-do elite.) They, too, were attracted by the long white sand beach, the protective reef and the proximity to Honolulu. At that time, there were relatively few visitor accommodations. Some, in part, were drawn by the opportunities around Kapi'olani Park (dedicated and named by King Kalākaua to honor his wife, Queen Kapi'olani.) It was the first public park in the Hawaiian Islands.

The park was dedicated as "a place of innocent refreshment for all who wish to leave the dust of the town street." This area now includes Kapi'olani Park, Waikīkī Zoo, Waikīkī Shell, Waikīkī War Memorial Natatorium and Waikīkī Aquarium. Characterized from the beginning as "swamp land in a desert," Kapi'olani Park became a park specifically because it wasn't considered suitable for anything else, and because of its peculiar climate - it's one of the few places on O'ahu where rain almost never falls.

Following the Great Māhele in 1848 (land division that gave the people the opportunity to own land,) many of the irrigated and dry-land agricultural plots, and fishponds were continued to be farmed, however at a greatly reduced scale (due to manpower limitations and the declining native Hawaiian population.) In the 1860s and 1870s, former Asian sugar plantation workers (Japanese and Chinese) replaced the taro and farmed more of the wetlands into rice fields, also raising fish and ducks in the ponds. By 1892, Waikīkī had 542-acres planted in rice, representing almost 12% of the total 4,659-acres planted in rice on O'ahu.

However, drainage problems started to develop in Waikīkī from the late-nineteenth century because of urbanization, when roads were built and expanded in the area (thereby blocking runoff) and when a drainage system for land from Punchbowl to Makiki diverted surface water to Waikīkī. Nearly 85% of present Waikīkī (most of the land west of the present Lewers Street or mauka of Kalākaua) were in wetland agriculture or aquaculture. However, the landscape started to change.



During the first decade of the 20th century, the US War Department acquired more than 70-acres in the Kālia portion of Waikīkī for the establishment of a military reservation called Fort DeRussy. The Artillery District of Honolulu was established in 1909 at a time when British, French, Russians, Germans and even the Japanese all had ships in the Pacific, and were expressing interest in Hawai'i.

The Army mission in Hawai'i was defined as "the defense of Pearl Harbor Naval Base against damage from naval or aerial bombardment or by enemy sympathizers and attack by enemy expeditionary force or forces, supported or unsupported by an enemy fleet or fleets."

The Army started filling in the fishponds which covered most of the Fort - pumping fill from the ocean continuously for nearly a year in order to build up an area on which permanent structures could be built. Thus, the Army began the transformation of Waikīkī from wetlands to solid ground.

During the 1920s, the Waikīkī landscape would be transformed when the construction of the Ala Wai Drainage Canal, begun in 1921 and finished in 1928, resulted in the draining and filling of the remaining ponds and irrigated fields of Waikīkī. From an economic context, without the Ala Wai Canal, Waikīkī may never have developed into the worldwide tourist attraction it is today.

During the course of the Ala Wai Canal's initial construction, the banana patches and ponds between the canal and the mauka side of Kalākaua Avenue were filled and the present grid of streets was laid out. These newly created land tracts spurred a rush to development in the 1930s. With construction of the Ala Wai Canal, 625-acres of wetland were drained and filled and runoff was diverted away from Waikīkī Beach.

The completion of the Ala Wai Canal expanded the district's potential for residential use. During the period 1913-1927, the demand for housing in Honolulu grew along with the city's population. To

accommodate these needs, large estates and former agricultural/pasture lands in Waikīkī, as well as Makiki, Mānoa and Kaimuki were transformed into residential tracts.

In addition, soon after the canal completion, the construction of the Royal Hawaiian Hotel (dubbed the "Pink Palace") was constructed (joining the Moana Hotel (the "First Lady of Waikīkī," built in 1901,) marking the beginning of Waikīkī as a world-class tourist attraction. The Honolulu Star-Bulletin described the newly opened Royal Hawaiian as "the first resort hostelry in America."

At the time (other than the Moana Hotel,) Waikīkī typically had only small, family-run facilities. Down the beach, George Lycurgus, operated the hotel "Sans Souci" ("without care,") an internationally-known resort to which visitors like the Scottish author Robert Louis Stevenson were attracted. But Matson Navigation's growing presence created a need for bigger and better facilities.



Matson Navigation Co. had luxury ocean liners bringing wealthy tourists to Hawaii - but, they needed a hotel equally-lavish to accommodate their passengers at Waikīkī (at that time, the 650-passengers arriving in Honolulu every two weeks were typically staying at Hawai'i's two largest hotels, the Alexander Hotel (in downtown Honolulu) and the Moana in Waikīkī (Matson Navigation Company bought the property in 1932.))

One of the things captivating the attention of these travelers was the bathing and playing in Waikīkī's waters, including surfing. Although no one knows for sure exactly where and when surfing began, there is no doubt that over the centuries the ancient sport of "he'e nalu" (wave sliding) was perfected, if not invented, by the kings and queens of Hawai'i, long before the 15th century AD.



"Surf-riding was one of the most exciting and noble sports known to the Hawaiians, practiced equally by king, chief and commoner. It is still to some extent engaged in, though not as formerly, when it was not uncommon for a whole community, including both sexes, and all ages, to sport and frolic in the ocean the livelong day." (Malo)

Missionary Hiram Bingham (often charged with banning surfing back in the 1820s) rather poetically had these positive words on the sport, "On a calm and bright summer's day, the wide ocean and foaming surf ... the green tufts of elegant fronds on the tall cocoanut trunks, nodding and waving, like graceful plumes, in the refreshing breeze ... the natives ... riding more rapidly and proudly on their surf-boards, on the front of foaming surges ... give life and interest to the scenery."

Former Hawai'i State governor, George Ariyoshi, also helped put it into perspective when he stated, "Those of us fortunate to live in Hawai'i are extremely proud of our state and its many contributions to the world. Surfing certainly is one of those contributions. It is a sport enjoyed by men, women and children in nearly every country bordering an ocean. Surfing was born in Hawai'i and truly has become Hawai'i's gift to the world of sports."



World War II, with its associated martial law and blackout measures, meant significant changes along Waikīkī Beach and it brought an abrupt end to tourism in Hawai'i. In January of 1942, the US Navy signed leases with hotels to use the facilities for officers and enlisted personnel serving in the Pacific. Hundreds-of-thousands of military personnel rested and relaxed on Waikīkī's beach.

At the conclusion of the war, Waikīkī and ocean liners (also commissioned into war-time military service) were refurbished and retrofitted after their military use. By 1948, enthusiastic passengers returned to Waikīkī's shores; the same year scheduled air service was inaugurated to Hawai'i.

1959 brought two significant actions that shaped the present day make-up of Hawai'i, (1) Statehood and (2) jet-liner service between the mainland US and Honolulu (Pan American Airways Boeing 707.) These two events helped guide and expand the fledgling visitor industry in the state into the number one industry that it is today.

Tourism exploded. Steadily during the 1960s, 70s and 80s, the millions of tourists added up, and Hawai'i was learning to cope with the problems of success. A new record number of visitor arrivals (over 7.8-million visitors) came to the islands in 2012. Tourism is the activity most responsible for Hawai'i's current economic growth and standard of living.

Organizations like Hawai'i Tourism Authority (HTA) have been adjusting to deal with both the short-term challenges facing Hawai'i's tourism industry and the longer-term challenge of achieving a healthy and sustainable industry that provides maximum benefits to Hawai'i's community.

Likewise, organizations like Native Hawaiian Hospitality Association (NaHHA) have been working to address concerns about how native Hawaiians and Hawaiian culture were perceived and represented in tourism. Through project management, consulting, training and facilitation, NaHHA seeks to perpetuate an authentic spirit of aloha and Hawaiian culture in hospitality industry planning, promotion and product development.

Although many of the sites and structures of Waikīkī from the ancient times are long gone, many of these pre-contact Hawaiian places, environment, people, history and culture still convey the sense of earlier importance through continued use of original place names for areas, streets, surf sites, symbols, etc and other references to these people, places and times. Though gone, they are not forgotten and continue to express the ways of the past.



Through the telling of stories of Waikīkī (and a goal of the establishment of a Scenic Byway (and dream of NaHHA founder, George Kanahele,)) we help to restore Hawaianness to Waikīkī in a positive, productive and respectful way. The sense of place of Waikīkī lies within these stories, under the overarching contexts of "Aloha" and "Ho'okipa" (Hospitality.)

"Waikīkī's significance is as a place of history, not destination." (George Kanahele) Restoring some of Waikīkī's historical and cultural integrity through Waikīkī - Kauhale O Ho'okipa Scenic Byway will help to illustrate "I ka wā mamua, ka wā mahope" (The future is in the past.)

National and State Scenic Byway Program

The National Scenic Byways program was created by Congress in 1991. Under the National Scenic Byways Program, the US Secretary of Transportation recognizes certain roads as National Scenic Byways or All-American Roads for their outstanding qualities.



Through its Department of Transportation, Hawai'i joined the National Scenic Byways Program in 2009, and participates with other U.S. States, National Parks and other Federal land agencies. Hawai'i's Scenic Byways Program showcases roads throughout the state that have an important story to tell to both local residents and visitors.

Hawai'i is blessed with abundant scenic beauty, diversity of recreational opportunities, unique natural features and rich cultural history. Designation of its community roads with Scenic Byway designation can complement and support a community vision by instilling a sense of community pride, and in fact, the scenic highway itself may become the central focus for community involvement.



Not only do our roads link us to various points on the island, they connect us with the island's "special places." They help us identify the community's scenic, historic and recreational treasures.

For local residents, understanding, respect and caring about these qualities ultimately leads to the opportunities and commitment to care for, protect, preserve and promote them. This strengthens civic pride and makes their community an even better place to live and work.

To visitors, designated Scenic Byways enhance their experiences with heightened awareness of the community's exceptional resources and unique history.

Scenic Byways offer enhanced educational and interpretive opportunities for residents and visitors about the history, nature and culture of the area. Calling attention to these special places along the roadway also allows residents and visitors to see, experience and learn from the place and its past.

The Hawai'i Scenic Byways Program is for:

- roads that "tell a story" that is special in some way;
- roads with outstanding scenic, recreational, cultural, archaeological, natural, and historic qualities that need recognition or protection; and
- roads that will benefit from a coordinated strategy for tourism and economic development

The purpose of the Hawai'i Scenic Byways Program is to formally designate Hawai'i Scenic Byways and to establish and implement Corridor Management Plans (CMPs) for our corridors.

Scenic byways are roads that provide us with access to extraordinary qualities that singly, or in combination, identify the route as a very special experience. A scenic byway may be designated as a Hawai'i Scenic Byway, National Scenic Byway, or All-American Road.

The term scenic byway refers not only to the road or highway itself but also to the corridor through which it passes. Simply stated, the scenic byway designation is focused on roads, their rights-of-way,

and the corridor, which includes everything seen or potentially seen from the road ranging from the roadway itself to the valleys, ridgelines, and skylines visible from the road.

Designating a Hawai'i Scenic Byway is a voluntary and cooperative effort to define a vision for the future of a roadway and its surrounding landscape of natural features and of structures and earthworks built by humans. The process builds a consensus involving all levels of government, individuals, and private interests.

Designation as a Hawai'i Scenic Byway does not change or limit the existing responsibility or authority of any state, county or other agency that makes decisions affecting the road or its surroundings.

Designation of a byway does not restrict the maintenance or reconstruction of a highway needed to meet the traffic needs of the communities it serves, the safety improvements that help protect the motorist and non-vehicular user of the highway, or the recreational needs of the tourist and residents in the corridor. It does not in itself establish or imply greater regulation or funding, but instead coordinates and makes more effective the use of regulations and funding sources already in place.

The vision and mission of the Hawai'i Scenic Byways Program is similar to that of the national program.

Vision

- To identify and manage one or more corridors in each county that helps to tell the distinctive stories and protect the treasured places of Hawaii.

Mission

- To provide resources to the byway community in creating a unique travel experience and enhanced local quality of life through efforts to preserve, protect, interpret and promote the intrinsic qualities of designated Byways.

Hawai'i's Scenic Byways Program showcases roads throughout Hawai'i that have an important story to tell to both local residents and visitors. These roads hold more than what meets the eye -their archaeological, cultural, historic, natural, recreational and/or scenic qualities are of statewide and quite probably National significance. The byway sponsor groups manage their scenic byways to protect and enhance them through collaborations with government agencies and business and community groups.



Intrinsic Qualities

"Intrinsic" means something that belongs to a thing - by its very nature - that is within its essence. The Federal Highway Administration (FHWA), which administers the National Scenic Byways Program, requires a scenic byway to have at least one of six "intrinsic qualities," summarized below:

Scenic

Scenic Quality is the heightened visual experience derived from the view of natural and manmade elements of the visual environment of the scenic byway corridor. The characteristics of the landscape are strikingly distinct and offer a pleasing and most memorable visual experience. All elements of the landscape -- landform, water, vegetation and manmade development -- contribute to the quality of the corridor's visual environment. Everything present is in harmony and shares in the intrinsic qualities.

Natural

Natural Quality applies to those features in the visual environment that are in a relatively undisturbed state. These features predate the arrival of human populations and may include geological formations, fossils, landform, water bodies, vegetation and wildlife. There may be evidence of human activity, but the natural features reveal minimal disturbances.

Historic

Historic Quality encompasses legacies of the past that are distinctly associated with physical elements of the landscape, whether natural or manmade, that are of such historic significance that they educate the viewer and stir an appreciation for the past. The historic elements reflect the actions of people and may include buildings, settlement patterns, and other examples of human activity. Historic features can be inventoried, mapped and interpreted. They possess integrity of location, design, setting, material, workmanship, feeling and association.

Cultural

Cultural Quality is evidence and expressions of the customs or traditions of a distinct group of people. Cultural features including, but not limited to, crafts, music, dance, rituals, festivals, speech, food, special events, vernacular architecture, etc., are currently practiced. The cultural qualities of the corridor could highlight one or more significant communities and/or ethnic traditions.

Archaeological

Archaeological Quality involves those characteristics of the scenic byways corridor that are physical evidence of historic or prehistoric human life or activity that are visible and capable of being inventoried and interpreted. The scenic byway corridor's archeological interest, as identified through ruins, artifacts, structural remains, and other physical evidence have scientific significance that educate the viewer and stir an appreciation for the past.

Recreational

Recreational Quality involves outdoor recreational activities directly in association with and dependent upon the natural and cultural elements of the corridor's landscape. The recreational activities provide opportunities for active and passive recreational experiences. They include, but are not limited to, diving, surfing, boogie boarding, hiking, sun bathing and canoeing. Driving the road itself may qualify as a pleasurable recreational experience. The recreational activities may be seasonal, but the quality and importance of the recreational activities as seasonal operations must be well recognized.

Intrinsic Qualities

"Intrinsic" means something that belongs to a thing - by its very nature - that is within its essence. The Federal Highway Administration (FHWA), which administers the National Scenic Byways Program, requires a scenic byway to have at least one of six "intrinsic qualities:" Scenic, Natural, Historic, Cultural, Archaeological and Recreational.

These intrinsic qualities break into two clusters:

- "Land" (Scenic, Natural and Recreational,) and
- "People" (Historic, Cultural and Archaeological)

Sites and Stories of Waikīkī, as illustrated through its Intrinsic Qualities, help tell the stories of the Land (ʻĀina) and its People from the earliest beginnings of Hawaiʻi to today.



Scenic

Throughout the centuries, Waikīkī has been recognized for its scenic beauty

- Missionary Hiram Bingham, had this to say of the Hawaiians surfing at Waikīkī, "On a calm and bright summer's day, the wide ocean and foaming surf ... the green tufts of elegant fronds on the tall coconut trunks, nodding and waving, like graceful plumes, in the refreshing breeze ... the natives ... riding more rapidly and proudly on their surf-boards, on the front of foaming surges ... give life and interest to the scenery."
- Robert Louis Stevenson's remarks in the hotel guest book note: "If anyone desires such old-fashioned things as lovely scenery, quiet, pure air, clean sea water, good food, and heavenly sunsets hung out before their eyes over the Pacific and the distant hills of Waianae, I recommend him cordially to the Sans Souci."

World's Most Photographed Beach

Iconic Diamond Head Overlooking Waikīkī



Natural

Waikīkī Beach

- Beaches (Kapi'olani/Waikīkī Beach/Queen's Surf/Sans Souci/Kūhiō Beach/Kawehewehe)
- Surf Breaks
- Surfing/Beach Boys
- Waikīkī Beach Sand Replenishment

Lē'ahi - Diamond Head

- In the early 1860s, Mark Twain commented, "On the seventh day out we saw a dim vast bulk standing up out of the wastes of the Pacific and knew that that spectral promontory was Diamond Head, a piece of this world which I had not seen before for twenty-nine years. So we were nearing Honolulu, the capital city of the Sandwich Islands - those islands which to me were Paradise; a Paradise which I had been longing all those years to see again. Not any other thing in the world could have stirred me as the sight of that great rock did."

Waikīkī Wetlands

- This watered wetland is the foundation for the name of the region, Waikīkī, which means "spouting waters." This was well adapted to the character of the swampy wetland of ancient Waikīkī, where water from the upland valleys would gush forth from underground.
- The early Hawaiian settlers, who arrived around 600 AD, gradually transformed the marsh into hundreds of taro fields, fish ponds and gardens. Waikiki was once one of the most productive agricultural areas in old Hawai'i. Beginning in the 1400s, a vast system of irrigated taro fields and fish ponds were constructed. This field system took advantage of streams descending from Makiki, Mānoa and Pālolo valleys which also provided ample fresh water for the Hawaiians living in the ahupua'a.
- There are three main valleys mauka of Waikīkī
 - Makiki
 - Mānoa
 - Pālolo
- Streams that entered the ocean in Waikīkī
 - Pi'inaio
 - 'Āpuakēhau
 - Kuekaunahi
- During the 1920s, the Waikīkī landscape would be transformed when the construction of the Ala Wai Drainage Canal, begun in 1921 and completed in 1928, resulted in the diversion of stream flows, draining and filling in of the remaining ponds and irrigated fields of Waikīkī.

Exceptional Trees in Waikīkī



Historic



Cultural

Waikīkī Place Names

- "Waikīkī's significance is as a place of history, not destination." (George Kanahale)
- Ahupua'a, 'Ili

Island's Royal Center/Capital for 400-years

- Royal Centers were areas selected by the Ali'i for their residences and were selected for their abundance of resources and recreation opportunities, with good surfing and canoe-landing sites being favored.
- Waikīkī was the center of the Islands' diverse, changing social, political and religious events
 - Royal Center of O'ahu and Governing seat for centuries

Royal Residences

- While no longer the Islands' capital, Waikīkī remained a favorite retreat and location for Royal Residences and Honolulu's well-to-do. Hawai'i's last monarch, Queen Lili'uokalani, came to Waikīkī to relax and informally entertain family, friends and on occasion, visiting royalty. According to the Queen, "all could gather in joy and hospitality."
- Homes of Hawai'i's Ali'i, Kings, Queens and Royal Families
 - Mā'ilikūkahī and other prior use of Waikīkī as the governing seat
 - Helumoa (Kamehameha I, III (Kauikeaouli), V (Lot Kapuāiwa), Pauahi)
 - Hale Lama (Kamehameha V (Lot Kapuāiwa))
 - Marine Residence (Lunalilo)
 - 'Āinahau (Ka'iulani)
 - Pualeilani (Kalākaua, Kapi'olani)
 - Paoakalani (Lili'uokalani) Mauka
 - Ke'alohilani (Lili'uokalani) Makai – Kūhiō rebuilt renamed Pualeilani

Fishpond, Taro and Rice Production

- Captain George Vancouver visited O'ahu in 1792 and wrote about the taro gardens in the Waikīkī-Kapahulu-Mo'ili'ili-Manana complex that he observed:

"Our guides led us to the northward through the village [Waikiki], to an exceedingly well-made causeway, about twelve feet broad, with a ditch on each side. This opened to our view a spacious plain...the major part appeared divided into fields of irregular shape and figure, which were separated from each other by low stone walls, and were in a very high state of cultivation."

State and National Register of Historic Places/Historic Sites

- Moana Hotel
- Artillery District of Honolulu: Battery Randolph
- Kapi'olani Park
- Ala Wai Canal
- La Pietra
- War Memorial Natatorium
- U.S. Coast Guard Diamond Head Lighthouse
- Fort Ruger Historical District
- English Tudor/French Norman Cottages Thematic
- Art-Deco Parks Thematic
- Tahitienne Cooperative Apartments
- James Haynes Residence
- Historic Bridges of Waikiki

Military

- 1793 invasion of O'ahu by the forces of the Mō'i of Maui, Kahekili
- 1795 invasion of O'ahu by Kamehameha the Great which led up to the unification of the Hawaiian islands
- Waikīkī served an integral role in the island military defenses during the Territorial years
 - Fort DeRussy
 - Fort Ruger
 - Camp McKinley

Evolution of Visitor Industry

- It's an internationally-recognized visitor industry icon
 - Moana Hotel
 - Royal Hawaiian Hotel
 - Visitor Organizations (HTA, HVCB, WIA, W-BID)
 - Evolution of the visitor industry – Bathhouses to Premier Resorts
 - Convention Center
- 1959 brought two significant actions that shaped the present day make-up of Hawai'i, (1) Statehood and (2) jet-liner service between the mainland US and Honolulu (Pan American Airways Boeing 707.) These two events helped guide and expand the fledgling visitor industry in the state into the number one industry that it is today – Waikīkī was at the center of that growth.
- Tourism exploded. Steadily during the 1960s, 70s and 80s, the millions of tourists added up, and Hawai'i was learning to cope with the problems of success. A new record number of visitor arrivals (over 7.8-million visitors) came to the islands in 2012. Tourism is the activity most responsible for Hawai'i's current economic growth and standard of living.
- Organizations like Native Hawaiian Hospitality Association (NaHHA) have been working to address concerns about how native Hawaiians and Hawaiian culture were perceived and represented in tourism. Through project management, consulting, training and facilitation, NaHHA seeks to perpetuate an authentic spirit of aloha and Hawaiian culture in hospitality industry planning, promotion and product development.



Archaeological

Although many of the sites and structures of Waikīkī from the ancient times are long gone, many of these pre-contact Hawaiian places, environment, people, history and culture still convey the sense of earlier importance through continued use of original place names for areas, streets, surf sites, symbols, etc and other references to these people, places and times. Though gone, they are not forgotten and continue to express the ways of the past.

Na Pōhaku Ola Kapaemāhū A Kapuni (Wizard Stones of Kapaemāhū)

Heiau

- Hawaiians had many forms of worship and places where they practiced; invoking peace, war, health or successful fishing and farming, etc. There are many types and forms of heiau, which served as temples and ceremonial sites. Whatever the purpose, heiau are considered sacred and are places where material offerings and prayers in the form of formal supplications were tendered to the gods.
 - Papa'ena'ena Heiau
 - Helumoa Heiau
 - Kapua Heiau
 - Kūpalaha Heiau
 - Makahuna Heiau
 - Kamauakapu Heiau
 - Kulanihakoi Heiau



Recreational

Surfing

- In 1865, Hawaiian scholar Samuel Kamakau listed four of the major surf sites in Waikīkī from east to west: Kalehuawehe, 'Aiwohi, Maihiwa and Kapuni. While other historic sources had identified Kalehuawehe as Castle's and Kapuni as Canoes, the clue for the exact location of 'Aiwohi came from Fornander, who noted that 'Aiwohi was located "about the Kapi'olani Park entrance", which makes it the surf site known today as Publics.
- Over the years, numerous localized surf sites have been identified and still in use today
- Duke Kahanamoku
 - Duke, the Father of International Surfing, is credited for writing an article "Riding the Surfboard" in the January, 1911 edition of 'The Mid-Pacific Magazine.' It notes, "How would you like to stand like a god before the crest of a monster billow, always rushing to the bottom of a hill and never reaching its base, and to come rushing in for half a mile at express speed, in graceful attitude, of course, until you reach the beach and step easily from the wave to the sand? ... Perhaps the ideal surfing stretch in all the world is at Waikiki beach, near Honolulu, Hawaii."
- Former Hawai'i State governor, George Ariyoshi, also helped put it into perspective when he stated, "Those of us fortunate to live in Hawai'i are extremely proud of our state and its many contributions to the world. Surfing certainly is one of those contributions. It is a sport enjoyed by men, women and children in nearly every country bordering an ocean. Surfing was born in Hawai'i and truly has become Hawai'i's gift to the world of sports."

Recreational Enjoyment of Waikīkī Beach is not limited to surfing

- Outrigger Canoes
- Experiencing the Beach

Side Trips

- Diamond Head State Monument
- Honolulu Zoo
- Sans Souci Beach
- Kāhi Hālī'a Aloha
- Kapi'olani Park
- Waikiki War Memorial Natatorium
- Aquarium

The sense of place of Waikīkī lies within these stories, under the overarching contexts of "Aloha" and "Ho'okipa" (Hospitality.)

Through the telling of these stories of Waikīkī, with their respective Intrinsic Qualities (and a goal of the establishment of a Scenic Byway (and dream of NaHHA founder, George Kanahale,)) we help to restore Hawaiianess to Waikīkī in a positive, productive and respectful way.

Waikīkī - Kauhale O Ho'okipa – Points of Interest**Core Story Themes**

- Royal Residences
- Visitor Industry
- Military
- Natural/Geologic
- Socio-Economic-Political
- Side Trips

- Homes of Hawai'i's Ali'i, Kings, Queens and Royal Families
 - Helumoa (Kamehameha I, III (Kauikeaouli), V (Lot Kapuāiwa), Pauahi)
 - Hale Lama (Kamehameha V (Lot Kapuāiwa))
 - Marine Residence (Lunalilo)
 - 'Āinahau (Ka'iulani)
 - Pualeilani (Kalākaua, Kapi'olani)
 - Paoakalani (Lili'uokalani – Mauka)
 - Ke'alohilani (Lili'uokalani – Makai) – Kūhiō rebuilt and renamed Pualeilani

- It's an Internationally-Recognized Visitor Industry Icon
 - Early Activity/Hotels
 - Bathhouses
 - Moana
 - Royal Hawaiian
 - Post-Ala Wai Canal Construction
 - Post-Statehood Construction
 - Convention Center

- It Served an Integral Role in the Islands' Military Defenses
 - Fort DeRussy
 - Fort Ruger
 - Camp McKinley
 - Army Museum of Hawai'i

- The Region Provides Significant Natural/Geologic/Recreational Resources
 - Beaches (Kapi'olani/Waikīkī Beach/Queen's Surf/Sans Souci/Kūhiō Beach/Kawehewehe)
 - Surf Breaks
 - Surfing/Beach Boys
 - Wetlands – Taro Lo'i/Rice Fields/Fishponds
 - Streams
 - Pi'inaio
 - 'Āpuakēhau
 - Kuekaunahi
 - Waikīkī Beach Sand Replenishment
 - Lē'ahi - Diamond Head
 - Exceptional Trees

- Waikīkī Served as the Royal Center for O'ahu Chiefs for Centuries
 - Mā'ilikūhahi starts Governing Seat (at the time of Columbus)
 - 1795 Battle of Nu'uano – Initial Landing at Waikīkī
 - The Healing Stones of Kapaemāhu
- Numerous State and National Register of Historic Places/Historic Sites in Waikīkī
 - Moana Hotel
 - Artillery District of Honolulu: Battery Randolph
 - Kapi'olani Park
 - Ala Wai Canal
 - La Pietra
 - War Memorial Natatorium
 - U.S. Coast Guard Diamond Head Lighthouse
 - Fort Ruger Historical District
 - English Tudor/French Norman Cottages Thematic
 - Art-Deco Parks Thematic
 - Tahitienne Cooperative Apartments
 - James Haynes Residence
 - Historic Bridges of Waikīkī
- Street Names of Waikīkī Help Tell the Stories of the People, Places and Events
 - Hawaiian Place Names Continue to Convey Cultural Context of Waikīkī
 - Discussion of Ahupua'a and 'Ili
 - Kālia Road
 - Helumoa Road
 - Hamohamo Street
 - Kāneloa Road
 - Kapuni Street
 - Pa'ū Street & Pa'ū Lane
 - Uluniu Avenue
 - Waikīkī was Home to Hawai'i's Ali'i and Chiefs
 - Kalākaua Avenue (King David Kalākaua)
 - Lili'uokalani Avenue & Nohonani Street (Queen Lydia Lili'uokalani and her nickname (Nohonani - meaning "sitting pretty")
 - Kapi'olani Boulevard (Queen Ester Kapi'olani)
 - Kūhiō Avenue (Prince Jonah Kūhiō Kalaniana'ole)
 - Prince Edward Street (Prince Edward Keli'iahonui)
 - Koa Avenue (Prince David Kawanākoa)
 - Ka'iulani Avenue (Princess Victoria Ka'iulani Cleghorn)
 - Kapili Street (Princess Miriam Kapili Likelike – Sister of King Kalākaua & Queen Lili'uokalani and mother of Princess Ka'iulani)
 - Pākī Avenue (Chief Abner Pākī - High Chief of Maui and father of Princess Bernice Pauahi Bishop)
 - Kuamo'o Street (Mary Kuamo'o Ka'oana'eha – Niece of Kamehameha I and wife of John Young)
 - Kālanimoku Street (Chief William Pitt Kālanimoku - Prime minister under King Kamehameha I, II & III)

- Royal Residences
 - Ke'alahilani Avenue (Queen Lili'uokalani's residence at Kūhiō Beach & earlier Kamehameha V's beach home at Helumoa)
 - Paoakalani Avenue (Queen Lili'uokalani's residence)
- Prominent People
 - Cartwright Road (Alexander Joy Cartwright Jr.; "The father of Modern Baseball")
 - Cleghorn Street (Archibald Scott Cleghorn - Father of Princess Ka'iulani and Governor of O'ahu)
 - Duke's Lane, Kahanamoku Street, Paoa Place (Duke Paoa Kahanamoku – Father of Modern and International Surfing; Olympic Gold medalist)
 - Don Ho Lane (Don Ho – Entertainer)
 - 'Olohana Street (John Young - Advisor to Kamehameha I and Grandfather of Queen Emma)
 - Keoniana Street (John Young II (also known as Keoni Ana 'Opio) – Kuhina Nui under Kamehameha II and Minister of Foreign Affairs under Kamehameha IV)
 - Makee Road (Captain James Makee – Scottish rancher and developer)
 - McCully Street (Lawrence McCully - Associate Justice during the reign of Kalākaua)
 - Tusitala Street (Robert Louis Stevenson- His Samoan name – writer)
- Other People and Places
 - Dudley Street (Battery Dudley at Fort DeRussy – General Edger S. Dudley)
 - Dudoit Lane (Captain James Dudoit – French Consul, founder of Catholic Mission)
 - 'Ena Road (John 'Ena – Member of Queen Lili'uokalani's staff)
 - Hobron Lane (Captain Coit and Thomas Hobron – Property owners)
 - Lemon Road (James Silas Lemon – French land developer)
 - Lewers Street (Robert Lewers family resided in the area)
 - Monsarrat Avenue (Judge James Melville Monsarrat - Advisor to the monarchy)
 - Ala Wai Boulevard
 - Ala Moana Boulevard
 - Royal Hawaiian Avenue (Royal Hawaiian Hotel)
 - Seaside Avenue (Waikiki Seaside Hotel, which preceded the Royal Hawaiian Hotel)
 - Saratoga Road (Saratoga Bathhouse)
- Many Statutes and Memorials Call Attention to Waikīkī's Past
 - King Kalākaua (Gateway to Waikīkī, Kalākaua and Kūhiō Avenues)
 - Queen Kapi'olani (Kapi'olani Park)
 - Princess Ka'iulani (Princess Ka'iulani Park)
 - Prince Kūhiō (Kūhiō Beach)
 - Princess Bernice Pauahi Bishop (Royal Hawaiian Shopping Center)
 - Duke Kahanamoku (Kūhiō Beach)
 - St. Augustine (St. Augustine Church)
 - Gandhi (Honolulu Zoo Entrance)
 - Kāhi Hālī'a Aloha (Corner of Kalākaua Avenue and Kapahulu Avenue)
 - Water Giver (Hawai'i Convention Center)

- Storyteller (Kalākaua Avenue)
- Surfer Boy (Kapi'olani Park – Queen's Beach)
- Surfer Boy and Seal (Makua & Kila) (Kūhiō Beach)
- Brothers in Valor Memorial (Fort DeRussy)
- Waikīkī War Memorial Natatorium
- Nearby Side Trips Expand the Stories of Waikīkī
 - Diamond Head State Monument
 - Honolulu Zoo
 - Sans Souci
 - Kāhi Hālī'a Aloha
 - Kapi'olani Park
 - Waikīkī War Memorial Natatorium
 - Aquarium

