

KONA, MAI KA PU‘U O KAPŪKAKĪ A KA PU‘U A KAWAIHOA

Kona, from Kapūkakī to Kawaihoa

KONA ‘ĀINA INVENTORY

Makiki Palena, Honolulu Ahupua‘a, Moku o Kona



PREPARED BY



PREPARED FOR



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This report was prepared by Nohopapa Hawai‘i, LLC for Kamehameha Schools Community Engagement & Resources Regional Department

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Cover and report design: Paper Crane Designs

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MAKIKI PALENA (HONOLULU AHUPUA‘A)

‘Ualaka‘a, or “Rolling-sweet-potato”

Old Hawaiian name for famous sweet potato planting area of Makiki¹⁷

This chapter documents the significant Hawaiian cultural and natural resources in Makiki Palena (Honolulu Ahupua‘a) as well as known community groups engaged in education, restoration and other place-based activities in the palena. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Makiki, both on KS and non-KS land.

Figure 72 and Figure 73 are aerial image and USGS map depictions, respectively, of Makiki Palena. As described in the Introduction, some of the land divisions in this study near Honolulu—including Palena—are atypical as ahupua‘a, and are referred to here as palena (boundary or partitioning or piece) of Honolulu Ahupua‘a.¹⁸ Makiki is a relatively small land division, and its upper (mauka) limits (at Tantalus) do not reach the Ko‘olau ridgeline; likewise, its lower limits do not reach the ocean—but start just east of Pūowaina (Punchbowl), which is considered part of Honolulu Ahupua‘a in this study. Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Makiki Palena are as follows. Starting from the south (makai) end on the eastern (Diamond Head) side, the boundary starts at the intersection of Punahou and Nehoa streets—right next to Punahou School (which is in Mānoa Ahupua‘a); the boundary heads northeast (mauka) roughly following Round Top Drive (Round Top, itself, is entirely within Makiki Palena) and tracing around the perimeter of Tantalus Drive, which is entirely within Makiki; the upper (mauka) boundary goes around “Mount Tantalus” and back down (mauka) to the southwest, again tracing the perimeter of Tantalus Drive, eventually passing down through a portion of the Papakōlea residential neighborhood (along Kaululāau Street), and back to Auwaiolimu Street near the entrance to the National Memorial Cemetery of the Pacific (Punchbowl). Roosevelt High School is within Makiki Palena along its lower (makai) boundary, and the Makiki Heights residential neighborhood is entirely within this palena.

Table 11 is a summary of the significant wahi pana in Makiki Palena. Figure 74 is a GIS map depiction of Makiki’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Makiki

While the lower portion of Makiki has been heavily modified by residential development, including the Makiki Heights and Papakōlea neighborhoods, most of Makiki is undeveloped forest lands. There is also some scattered residential development in the upper reaches of Tantalus Drive. The Hawaiian name for Tantalus—which was invented by Punahou students in late historic times, is Pu‘u ‘Ōhi‘a (literally, ‘ōhi‘a tree hill). Several streams in upper Makiki feed into Makiki Stream proper, including Kanealole (or Kānealole) and Moleka (which drain the Pu‘u ‘Ōhi‘a slopes), and Maunalaha (which drains the flanks of Round Top, traditionally known as ‘Ualaka‘a). Only the last of these three stream names, Maunalaha (literally, “flat mountain”) are translated by Pukui et al. (1974:149). Another stream named Kanahā (literally, “the shattered [thing]”), drains part of the Pu‘u ‘Ōhi‘a slopes and the west side of Makiki. Both this stream and Makiki Stream eventually empty down into urban Honolulu below

¹⁷ Handy and Handy (1972:478), old saying refers to the steep, cinder-covered slope of Makiki: “if a potato was displaced at the bottom end of a row that ran up the hillside, all the ‘uala would roll down.”

¹⁸ As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.

Makiki.¹⁹ Given the relatively steep slopes of Makiki, these streams were not ideal for traditional irrigated agriculture (lo‘i kalo), which would have been extensive—along with dense settlement, in the lands below Makiki (i.e., Honolulu Ahupua‘a, as defined in this study). Several pūnāwai (fresh-water springs) are located along Kanealole and Moleka streams. The one on Kanealole is named Makiki Springs on some USGS maps; a pair on Moleka Streams is labelled Herring Springs on some USGS maps. The upper reaches of Makiki do not extend to the ridgeline of the Ko‘olau—like many other lands in Kona Moku, but rather are overtaken by neighboring Mānoa Ahupua‘a and Pauoa Palena above Pu‘u ‘Ōhi‘a. Two small lakes—one just above Pu‘u ‘Ōhi‘a and one above ‘Ualaka‘a (Round Top) are depicted on historic maps.

Pukui et al. (1974:142) do not provide a translation for Makiki, but they do suggest it was “probably named for a type of stone used as weights for octopus lures.” A lot of mo‘olelo about Makiki is associated with Pūowaina, which we discuss in the Honolulu Ahupua‘a chapter of this study. There is also some mo‘olelo associated with Papakōlea, which is in both Makiki and Pauoa. The area of Maunalaha is associated with mo‘olelo about a particular stone known as Aniani-ku (or Aniani-kū) (literally, “stand beckoning”); this place and stone is, in turn, related to stories about a Papakōlea girl calling out to a chanting Mānoa girl, as well as the famous pig-god Kamapua‘a.

In his study of native planters in Hawai‘i, Handy (1940; Handy and Handy 1972) talked briefly about Makiki as a famous place for growing ‘uala (sweet potatoes) on the steep, cinder slopes of Pūowaina:

The steep cinder-covered sides of Round Top and Makiki Heights were famous for their sweet-potato plantations. The old Hawaiian name for this area was ‘Ualaka‘a meaning “Rolling-sweet-potato.” The slope is such that it is said that if a potato was displaced at the bottom end of a row that ran up the hillside, all the ‘uala would roll down. Kamehameha revived the use of this locality for sweet-potato cultivation. The place is ideal, because all the year round there is enough rain for ‘uala, and even in rainy winter months the drainage on the cinder slopes is complete . . . Kamehameha is said to have had the whole hillside planted. (Handy and Handy 1972:478)

According to Kamakau (1992:277) and ‘Īī (1959:145), Kalanimoku (or Kalanimōkū, also known as Kalaimoku and Billy Pitt), a close assistant to Kamehameha I, built a house in Makiki in the early 1800s; this house was apparently used by Ka‘ahumanu to keep an eye on her competing Ali‘i Nui over in Mānoa. According to ‘Īī (ibid.), this house was named Kilauea.

Kamakau (1992:335) also noted the presence, in the 1830s, of a “long stone called the Pohaku Ke-opu-o-lani [that] belonged to the king” in “[t]he space between Makiki and Punahou.” It is unclear precisely where this pōhaku was located, but it may have been close to the southeast corner of Makiki Palena.

Mo‘olelo

Situated between Mānoa Valley and Pauoa Valley, **Makiki** Valley nestles on the lower slopes of **Kaiwiokaihu** (Makiki Heights) and three main pu‘u (hills, peaks): **Pu‘u ‘Ōhia** (known today as Tantalus), **Pu‘u Kākea** (known today Sugar Loaf) and **Pu‘u ‘Ualaka‘a** (known today Round Top). Compared with its neighboring palena, relatively fewer mo‘olelo were found for Makiki. However, the most well-known stories for that include Makiki are for the lands of ‘Ualaka‘a, Makiki Plain, and Kukuluāe‘o of Kewalo.

There are different versions of the Story of ‘Ualaka‘a. Fornander 1918-1919:532-533) shared two versions of this story. According the legend, a potato was planted on the northwestern slope of **Mānoa**. There were two potato fields, one for Kupihe and another for Kapanaia. Kupihe planted his potato on

¹⁹ Unless stated otherwise, Hawaiian place-name translations are from Pukui et al. (1974).

the hillside while Kapanaiia planted his on the flat. When they were cultivating, only one potato was found in Kapanaiia's field, so he hilled it up. But the potato grew large and became exposed from the hill in which it was planted. The field of the other man, however, did not contain any potato. Afterwards, they went to their homes and on the next day they went up again to cultivate. Kapanaiia hastened to see his potato, but when he looked, there was no lump in the holl; he searched and could not find it. So, he went up to Kupihe's field on the hillside. When he looked, he saw this potato causing a lump in the other potato's hill, and Kupihe was hilling up the soil.

Kapanaiia stoked there and asked, "whose potato is this?" Other answered: "It is mine, for it is growing in my potato hill." After their quarrel over the potato they returned to their homes. That night the potato rolled down the hill again and made a deep hole where it first struck; from there it bounced and became again attached to its parent vine.

Ua olelo ia ma keia moolelo a'u I lohe ai, ua oki maoli ia no ke anakiu o ua uala nei e ka iole, a hoomaka mai ua uala nei e kaa a paa I ka mala a Kapanaiia, a malaila kahi I waiho ai a ulu kaupuu oia ka mea e ulu haupuupu nei ka uala a kakou e ike nei. Oia ka mea i kapa ia ai kela puu mauka o Makiki o Ualaka, no ka kaa ana o ua uala la. A kekahi inoa a'u i lohe ai o Iolekaa. O kekahi hoi, na Kaauhelemoa I kiko ke anakiu o ua uala la, a haule I ka mala a Kapanaiia, no ke alualu ia ana mai e Pupuulima.

The story which Fornander head, it is stated that the stem of this potato was bitten by a rat and the potato rolled down until it landed in Kapanaiia's field, and it was left there until new sprouts commenced to grow from it. That is why new spouts come from potatoes as we see them now. That is why this potato at **Makiki** is called Ualaka, because it rolled [downhill]. Another name which I heard [applied to it] was Iolekaa (rolling rat). Another has it that Kaauhelemoa pecked at the stem of this potato and it rolled to Kapanaiia's field, because Pupuulima chased after it. (Fornander, 1918-1919: 532)

John Papa 'I'i (1959), he suggests that Kamehameha the Great farmed and lived part of the time in **Mānoa** near '**Ualaka'a**, and Kamakau explains the reason why Kamehameha valued these lands:

Ua lako loa 'o Kamehameha i nā mea kua haole, a pēlā nō ho'i i nā ali'i a pau. 'A'ohe makemake nui 'ia 'o ke dālā a me ka lolo. A 'ike 'o Kamehameha, 'o ka 'uala ka 'ai i makemake nui 'ia e ka haole, a 'o ka uhi kahi, no Laila, mahi ihola 'o Kameahmeha i ka 'uala a nui, 'o ia ho'i 'o 'Ualaka'a ma Mānoa a ma Makiki. A mahi ihola i ka uhi ma Ka'akopua, a ma Honolulu, 'o ia ho'i 'o Kapāuhi, a kū'ai akula me nā haole. (Kamakau 1996:168)

Kamehameha was well-supplied with foreign weapons and equipment for war, as were all of the chiefs. There was no great desire for money or clothing. Kamehameha knew that sweet potatoes were the crop that the foreigners really liked, and yams too, so Kamehameha cultivated a lot of land with sweet potatoes, that was at '**Ualaka'a** and **Mānoa** and **Makiki**. And he farmed yams at **Ka'akopua** and **Honolulu**, indeed at **Kapāuhi** (which means "the enclosure of yams"), and he bought and sold with the foreigners. (Translation by D. Duhaylonsod)

An excerpt by Westervelt (1915:14) shares about **Kewalo** and **Makiki** plain.

A place famed **Kewalo** was the place where the Kauwa, a very low class of servants, were drowned by holding their heads under water. The custom was known as "Ke-kai-heehee," "kai" meaning "sea" and "hee" "sliding along," hence the sliding of the servants under the waves of the sea. Kewalo was also the nesting-ground of the owl who was the cause of a battle between the owls and the king Kakuhihewa, where the

owls from Kauai to Hawaii gathered together and defeated the forces of the king. Toward the mountains above **Kewalo** lies **Makiki** plain, the place where rats abounded, living in a dense growth of small trees and shrubs. This was a famous place for hunting rats with bows and arrows.

Makiki as a place of hunting rats is famous is the Legend of Pīkoi.

Pikoi and his father landed and went up to **Manoa Valley**. There they met Ka-ui-o-Manoa and wept from great joy as they embraced each other. A feast was prepared, and all rested for a time.

Pikoi wandered away down the valley and out toward the lands overlooking the harbor of **Kou** (Honolulu). On the plain called **Kula-okahua** he saw a chiefess with some of her people. This plain was the comparatively level ground below **Makiki** Valley. Apparently it was covered at that time with a small shrub, or dwarflike tree, called aweoweo. Rats were hiding under the shelter of the thick leaves and branches.
(Westervelt 1915:96)

In a series of articles titled “No ke Kaapuni Makaikai i na Wahi Kaulana a me na Kupua, a me Na’lii Kahiko Mai Hawaii a Niihau” (Traveling to See Famous/Storied Places, Learn of the Supernatural Beings, and the Cheifs of Old, from Hawai’i to Ni’ihau), S.M. Kamakau presents readers with a series of traditions which also add to our understanding of important places, customs, beliefs, and events in history. In the narrative collection are found accounts from the lands of **Kewalo**, **Kukuluāe’o** and portions of **Kālia** and **Waikīkī**.

The area called **Kukuluāe’o** is a noted ili kū of **Makiki** in various Māhele documents (LCA 387) initially associated with Punahou School in Makiki and Mānoa Valleys. However, Kekahuna (1958:4) described it as “the land on the upland side of **Ka’ākaukukui**. Salt was formerly made there.” **Ka’ākaukukui** is a land of **Pauoa** located near the junction of Halekauwila and Cooke Streets. Pukui et al. (1974) described the area as “formerly fronting **Ke-walo** Basin” and “containing marshes, salt ponds, and small fishponds,” an environment well-suited for this type of bird (Griffin et al. 1987:36). According to McDermott et. al (2016), “a heiau (place of worship) called **Pu’ukea** may have once been located in **Kukuluāe’o**.” This heiau is mentioned in a mele (chant) to the chief Huanuikalala’ila’i, who was born in **Kewalo**, also noted as a land section north and adjacent to **Kukuluāe’o**.

*‘O Hua-a-Kamapau ke ‘Ii’i
O Honolulu o Waikīkī
I hanau no la i kahua la i Kewalo,
‘O Kālia la kahua
O Makiki la ke ēwe,
I Kānelā’au i Kahehuna ke piko,
I Kalo i Pauoa ka ‘a’a;
I uka i Kaho’iwai i Kanaloaho’okau. . . Upland at Kaho’iwai, at Kanaloaho’okau ..
(Kamakau 1991:24)*

Hua-a-Kamapau the chief
Of **Honolulu**, of **Waikīkī**
Was born at **Kewalo**,
Kālia was the place [the site]
At **Makiki** the placenta,
At **Kānelā’au** at **Kahehuna** the navel cord,
At **Kalo** at **Pauoa** the caul;
At **Kaho’iwai**, at **Kanaloaho’okau** ..

*He Alii maikai o Hua, o kana puni o ka mahiai; nana i hana o Kewalo a me Koula.
He Alii malama i na makaainana, a hoopunahale i na keiki makahiapo a puni ka aina. Ua kapa aku na makaainana, o Huanuikalalailai. Aia kona kupapau i Niuula ma Honokohau i Maui. O Puukea kana Heiau, aia ma Kukuluāe’o. He wahi kaulana no ia i ka wa kahiko.*

Hua was a good chief. His favorite occupation was cultivating, which he did at Kewalo and at Kō’ula. He was a chief who cared for the people and made favorites of the first-born children all over the land. The people named him Hua-nu-ka-lā-la’ila’i. His

remains are at Niu'ula at Honokōhau, Maui. Pu'ukea was his heiau; it is there at Kukuluāe'ō in Honolulu. It was a place famous in olden times according to the ancient wānana (prophecy): (Kamakau 1991:24-25)

<i>[Ka makaua ua kahi o 'Ewa]</i>	[The increasing “first rain” of 'Ewa]
<i>Ua puni ka i'a o Mokumoa,</i>	Overcomes the fish of Mokumoa,
<i>Ua kau i'a ka nene;</i>	Washes up fish to the nene plants;
<i>Ua ha'a kalo ha'a nu;</i>	Lays low the taro as it patters down;
<i>Ha'a ka i'a o kewalo,</i>	Lays low the fish of Kewalo,
<i>Ha'a na 'ualu o Pahua,</i>	Lays low the sweet potatoes of Pahua,
<i>Ha'a ka mahiki i Pu'ukea,</i>	Lays low the mahiki grass at Pu'ukea,
<i>Ha'a ka unuunu i Pele'ula,</i>	Lays low the growing things at Pele'ula
<i>Ha'a Makaaho i ke ala.</i>	Lays low Makaaho [Makāho] in its path
<i>E Kū e, ma ke kaha ka ua, e Kū,</i>	O Kū, the rain goes along the edge [of the island],
<i>O Kū [I 'ai 'na ka i'a o Maunalua] . . .</i>	[Eating the fish of Maunalua] . . .

From these legendary accounts it can be seen that **Kukuluāe'ō** was traditionally noted for its fishponds and salt pans, for the marsh lands where pili grass and other plants could be collected for ceremonial sites such as **Pu'ukea** Heiau, and for the trails that allowed transport between the more populated areas of Waikīkī and Honolulu. Important chiefs were born in the area and conducted religious rites, and commoners traveled to the area to procure food and other resources; some commoners probably also lived in the area, possibly adjacent to the ponds and trails. Makiki is also mentioned briefly mentioned in the story of Pe'ape'a as a place passed through (Fornander 1918-1919), in the Waters of Hao with a farmer from Makiki (Pukui and Curtis 1996).

Mele

Papakōlea

Interpreted by Manu Boyd, the song *Papakolea* was attributed to John K. Almeida (1897-1985), a blind musician and song writer of O'ahu. Many believe this the song was composed by Mrs. Wright from Papakōlea. This song is a reminder of the resilience and perseverance of Hawaiian identity within this region, Papakōlea. Lyrics in the song celebrate the area's place names and note the stringing of lei. The cultural practice of lei making is evidenced with the formation of the first Association of Lei Sellers, led by Kupuna Mā, however, stringing of leis is also often used to symbolize lovemaking in Hawaiian poetry (Bishop Museum Archives, MS GRP 329, 6.60).

<i>Aia i ka luna o Papakolea</i>	There in the heights of Papakolea
<i>Ka ulua umeume mikinolia</i>	Is the attractive magnolia grove
<i>Kau pono i ka luna o Puowaina</i>	Right there is the heights of Punchbowl
<i>Ahuwale nei kula loa o Waikiki</i>	This broad plain of Makiki is in plain view
<i>I makiki hoi au me kuu aloha</i>	To Makiki I return with my beloved
<i>I ke kui pua lei pua melia</i>	To string blossoms into plumeria lei
<i>E alia hoi oe ka ua Tuahine</i>	Won't you wait a while Tuahine rain
<i>E alai nei paa Manoa</i>	Always so gentle at Manoa
<i>Ua noa kou kino nau hookahi</i>	Your person is available for me alone
<i>Aohe na ka nui manu o ka lewa</i>	Not for the many birds of the sky
<i>Haina ia mai ana ka puana</i>	The story is told of
<i>Ka ulua umuumue mikinolia</i>	The attractive magnolia grove

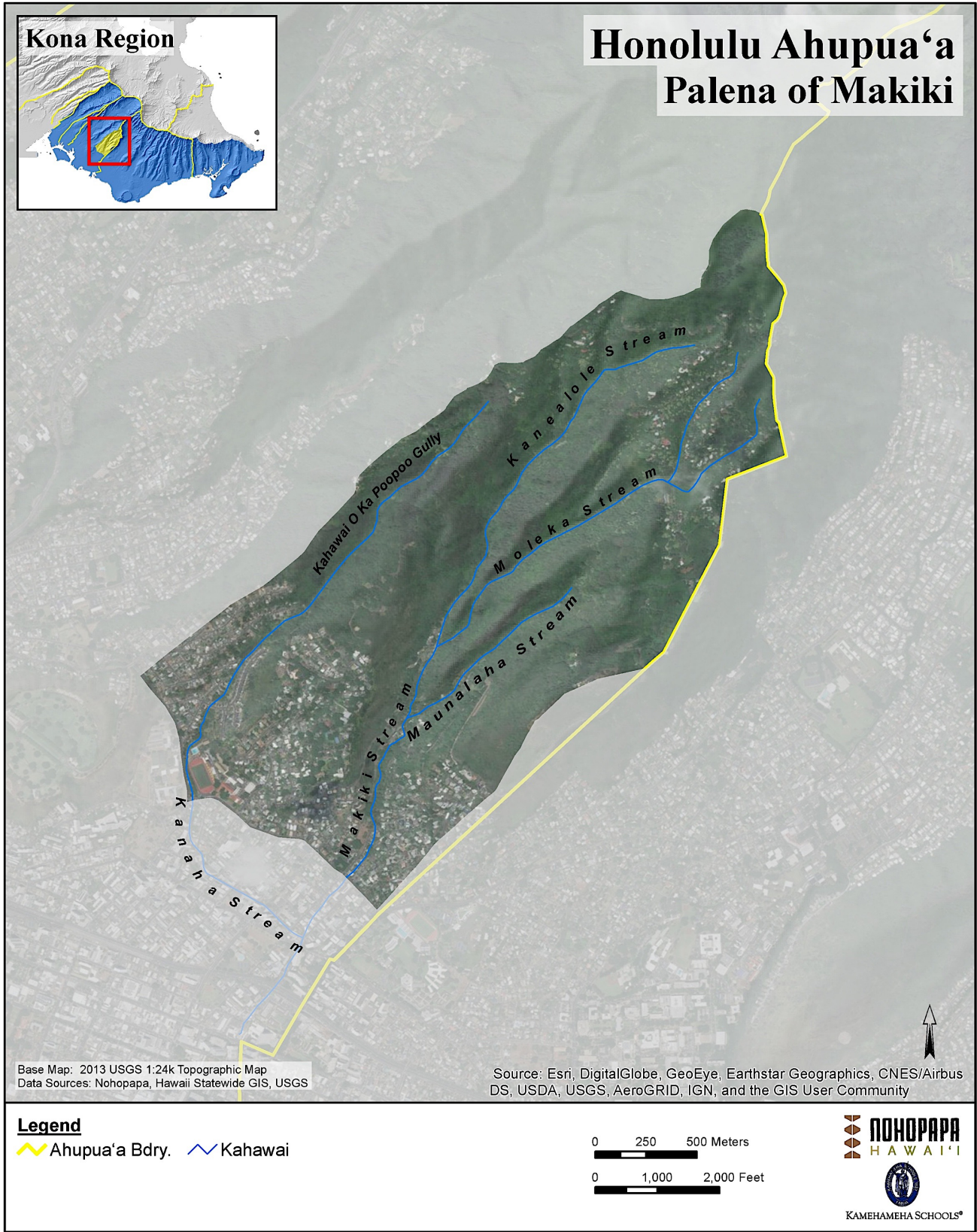


Figure 72. Aerial image of Makiki Palena

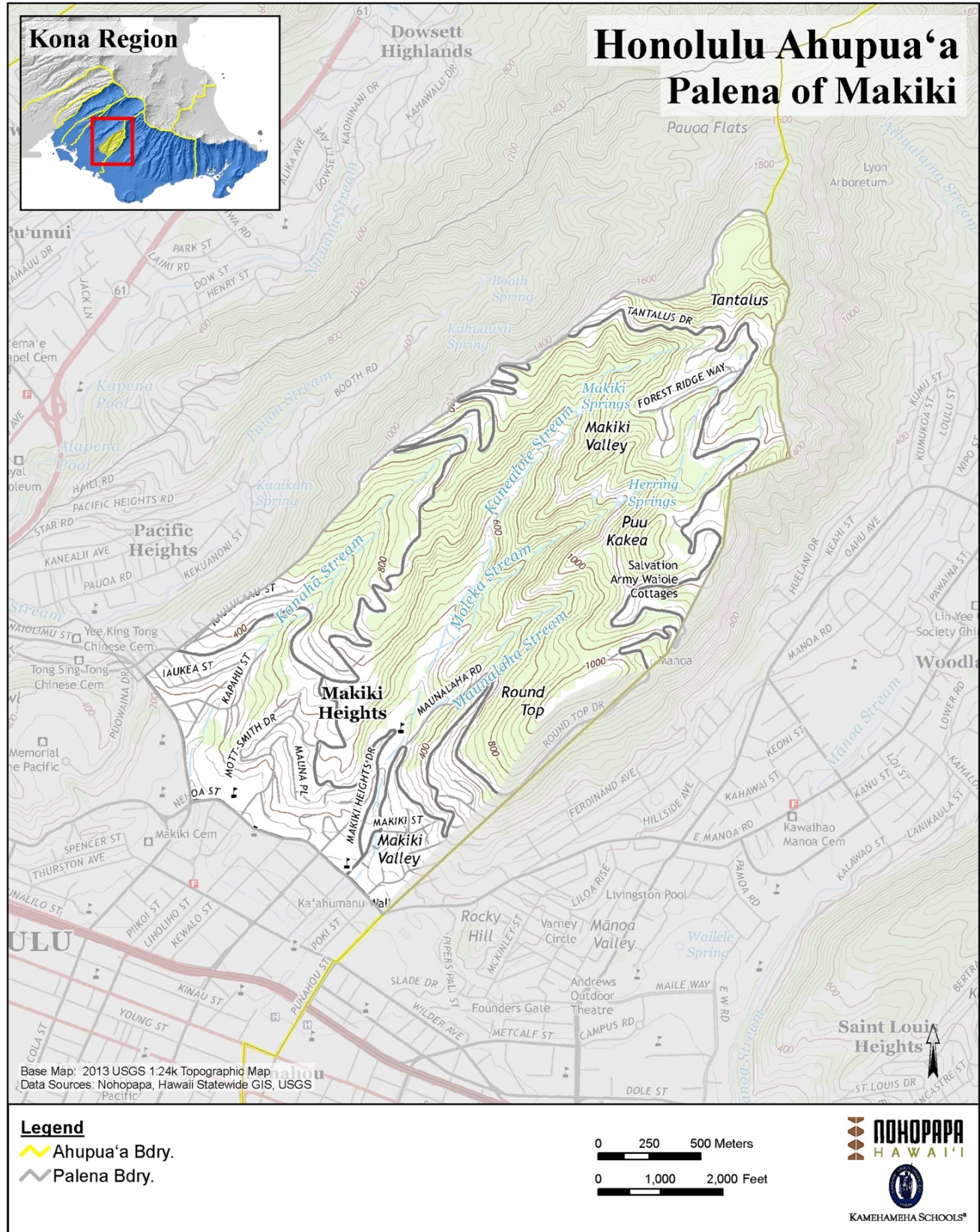


Figure 73. USGS map of Makiki Palena

Table 11. Summary of Selected Wahi Pana in Makiki Palena

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Mo'opilo	Possible survey marker (historic period)	Current Makiki Heights	--	Indeterminate	--
'Ualaka'a	Natural feature/pu'u (rocky peak) as well as name for general area of famous rain-fed 'uala (sweet potato) gardens	'Ualaka'a (Round Top)	Stories about this place as a famous planting area; associated with Kamehameha I's activities and exploits as a planter	Indeterminate	Literally, "rolling sweet potato"
2 fresh-water springs whose names are currently unknown	Pūnāwai (fresh-water spring)	Along Moleka Stream, 'ili of Poloke	--	Possibly still there, but may have been altered in historic times	--
1 fresh-water spring whose name is currently unknown	Pūnāwai (fresh-water spring)	Along Kanealole Stream, 'ili of Kanaha	--	Possibly still there, but may have been altered in historic times	--
Ākea	Natural feature/pu'u (rocky peak)	Poloke 'Ili	--	Presumably still exists, given its remote location on undeveloped land	Place name is not in Pukui et al. (1974), but dictionary definition (Pukui and Elbert 1986) is "broad, wide, spacious," etc.
Pāpa'a	Natural feature/pu'u (rocky peak)	Above the source of Kanaha Stream	--	Presumably still exists, given its remote location on undeveloped land	Pāpa'a is literally "secure enclosure"; Kanaha Stream also known as Po'opo'o (literally, "hollow")

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Kahaumakaawe	Natural feature/pu'u (rocky peak)	Near boundary between Makiki and Pauoa	--	Presumably still exists, given its remote location on undeveloped land	--
Nahuina	Natural rock (outcrop) feature – palena/ahupua'a boundary marker	Ridgeline between Makiki & Pauoa	--	Presumably still exists, given its remote location on undeveloped land	--
Pu'u 'Ōhi'a (also known as "Mount Tantalus")	Natural feature: palena/ahupua'a boundary marker	Pu'u (peak) between Makiki & Pauoa	Tantalus name given by Punahou students in later historic times	Presumably still exists, given its remote location on undeveloped land	Literally, 'Ōhi'a tree hill"
2 ponds whose names are currently unknown	Ponds – unknown type	1 is at or near Pu'u 'Ōhi'a, 1 is at or near 'Ualaka'a	--	Indeterminate	--

Notes:

¹ References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

² General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

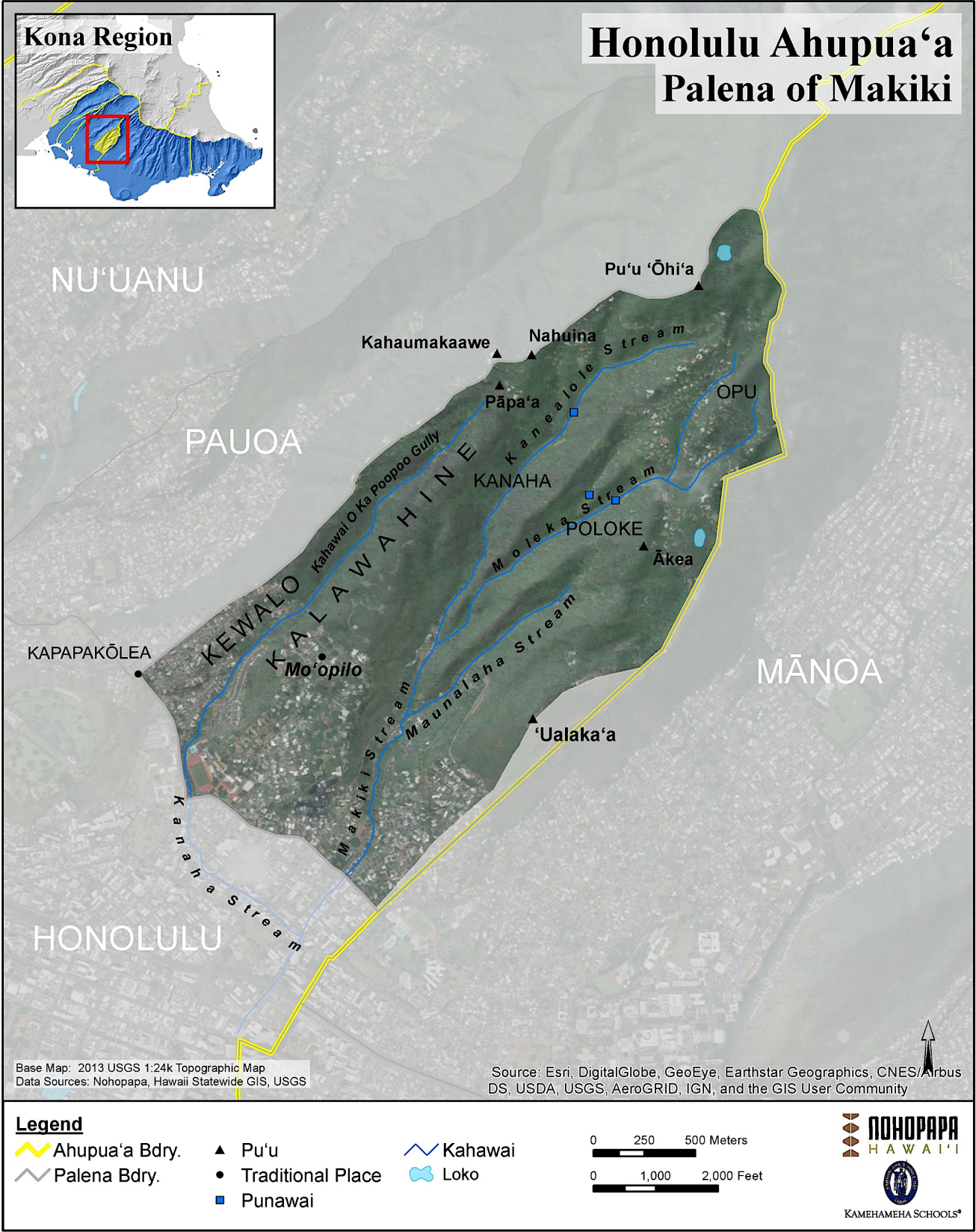


Figure 74. GIS map depiction of significant Hawaiian cultural and natural resources in Makiki Palena (Honolulu Ahupua'a)



Figure 75. 1907 photo looking towards Leahi from Makiki. Note Wilder Ave. Cemetery on the left (Bishop Museum Archives, CA 24054)



Figure 76. 1934 photo of Honolulu from Tantalus Road (Bishop Museum Archives, 1972.357)



Figure 77. ca. 1900 photo of Makiki Stream (Bishop Museum Archives, SP 979)

Community Groups in Makiki

This section provides a summary of the community groups in Makiki, including details about their organizational profile, activities and services they provide, target audiences they service, new and existing partnerships, and strengths, opportunities, challenges, and needs of the organization. More specific information on the organizations capacity (such as planning and assessment, staffing, funding and resources, communication, and site access, management, and security) can be found in the table in Appendix D.

Hawai‘i Nature Center

With six different sites: Makiki, Waimānalo, ‘Ewa, Hāmākua, Waipahu, Wāwāmalu, Hawai‘i Nature Center is working to connect families and children to the wonders of the wild. The mission of Hawai‘i Nature Center is to foster awareness, appreciation and understanding of Hawai‘i's environment and to encourage wise stewardship of the islands of Hawai‘i, by educating children and families with an interactive and immersive approach. The organization’s short term and long term vision is to continue to deliver award-winning programs to public and private school institutions each year, helping to encourage environmental stewardship through hands-on investigative field experiences and exposing them to a range of ecosystems.



Figure 78. Hawai‘i Nature Center connects families and children to nature (Photo credit: <https://hawaiinaturecenter.org/about-us/>)



Figure 79. Hawai'i Nature Center utilizes nature as an outdoor classroom (Photo credit: <https://hawaiinaturecenter.org/about-us/>)

Community Outreach & Survey Results

Organization Profile:

Contact person	Todd Cullison
Address	2131 Makiki Heights Drive, Honolulu, HI
Phone number	(808) 955-0100
Email	todd@hawaiinaturecenter.org
Website/Social media	www.hawaiinaturecenter.org
Year organization formed	1981
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Makiki, Waimānalo, ʻEwa, Hāmākua, Waipahu, Wāwāmalu
Services provided	Community engagement, Education: Outdoor environmental education for families and children - school programs, intercession weeklong nature adventure camps, community programs, weekend family programs, birthday parties, volunteer service projects for individuals and groups.
Use of place based curriculum?	Yes, we utilize our own curriculum that we've developed for our programs.
Use of cultural protocols, activities, and practices ?	No

Public volunteer work days?	Yes, please refer to website for most up to date calendar of volunteer opportunities: https://hawaiiinaturecenter.org/calendar/
Student School groups (& ages) they service	0-4 yrs (Pre K), 5-8 yrs (K-3rd grade), 9-13 yrs (4th-8th grade), 14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary)
Community groups they service	Families and children of Hawai'i
Existing organizational partners	108 schools on O'ahu and 22 schools on Maui. Namely, Boy Scouts, Key Clubs, businesses like Hawaiian Airlines and Bank of Hawaii, University of Hawaii Human Development and Family Sciences, and many others
Organizations wanting to partner with in the future	N/A



Additional Resources for Makiki Palena

Table 12 is an annotated summary of additional resources for readers seeking additional information on the natural and cultural resources of of Makiki Palena, Honolulu Ahupua'a.

Table 12. Sample of Resources for Makiki Palena*

Author & Year	Title	Summary of Key Content
Fornander (1918-1919)	<i>Hawaiian Antiquities and Folklore: The Hawaiians Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migrations, as Gathered from Original Sources</i>	This second edition of Fornander's four-volume <i>Collection of Hawaiian Antiquities and Folklore</i> , includes more important and prominent legends. Fornander's work is a compilation of oral historical information and narratives drawn from ethnohistorical and ethnographic sources. Different versions exist of the most popular legends; this collection features a few legends featuring individuals with similar names, indicating different versions of the same story. The work closes with sketches of other myths and traditional characters composed by students at Lahinaluna School, Maui.
Handy, Handy with Pukui (1972)	<i>Native Planters in Old Hawaii: Their Life, Lore, and Environment</i>	Produced in collaboration with Mary Kawena Pukui, this work is a revised version of Handy and Handy's original 1940 <i>The Hawaiian Planter Volume 1</i> . The revised edition offers an expanded discussion of Hawaiian biocultural resources, foodways, and landscape management strategies. The work draws on ethnohistorical, scientific, and archaeological lines of evidence. It also includes observations and discussions of Hawaiian political and social conventions, material culture, language, lore, and religion, dancing, the graphic arts, games and sports, war, society, and other aspects of culture.
ʻĪī (1959)	<i>Na Hunahuna o ka Moolelo Hawaii; Fragments of Hawaiian History (1959)</i>	John Papa ʻĪī is a preeminent 19 th century Native Hawaiian scholar and historian. In the 1860s, ʻĪī published a history under the title, <i>Na Hunahuna o ka Moolelo Hawaii</i> , for the Hawaiian language newspaper, <i>Kuokoa</i> , which was later translated by Mary Kawena Pukui and published under the title <i>Fragments of Hawaiian History</i> (1959). Hawai'i was left with a unique and invaluable record when Papa ʻĪī wrote of his childhood and youth while traditional and ancient structures of power and systems of governance were still in power, telling of the events he witnessed during the early years of the great transition which followed the fragmentation of the ancient order.
Kamakau (1991)	<i>Tales and Traditions of the People of Old: Na Mo'olelo a ka Po'e Kahiko</i>	This volume of the work opens with Kamakau's series of newspaper articles written for <i>Ka Nupepa Kuokoa</i> between June 15 and October 1865, as translated by Mary Kawena Pukui. Kamakau began his series with an imaginary visit to Hawai'i of "a stranger from foreign lands". He calls these lands by Hawaiian names traditionally used for unknown islands of the ancestors, but he identifies them as the islands of New Zealand. The

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		stranger himself visits some "famous places" in and around Honolulu and tells stories associated with them. These stories provided the foundation for some of the legends of Hawai'i published by writers like W. D. Westervelt and Thomas G. Thrum. Kamakau recounts the traditions and chants of mythical and legendary chiefs and of the early chiefs of O'ahu as well as their genealogies. The remainder of this volume contains the material Martha Warren Beckwith did not include in her compilations of Kamakau material in the 1930s - <i>Ruling Chiefs of Hawaii</i> (1961; published by Kamehameha Schools) and the first two volumes of the Kamakau trilogy entitled <i>Ka Po'e Kahiko: The People of Old</i> (1964) and <i>The Works of the People of Old: Na Hana aka Po'e Kahiko</i> (published by the Bishop Museum Press).
Maly and Maly (2003)	<i>Ka Hana Lawai'a a me Nā Ko'a o Na Kai 'Ewalu: A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands</i>	This study details archival historical documentary research, and oral history interviews to identify and document, traditional knowledge of Hawaiian fisheries—including those extending from mountain streams to the beaches, estuaries and near-shore, and extending out to the deep sea—and changes in the nature of fishery resources of the Hawaiian Islands as recorded in both written and oral histories. The resources cited in this study were compiled through archival and ethnographic research conducted by Kepā and Onaona Maly over the last 30 years, and from additional research with specific emphasis on fisheries, conducted between August 2002 and May 2003.
Pukui and Curtis (1994)	<i>The Water of Kāne and Other Legends of the Hawaiian Islands</i>	Pukui was famed for her knowledge and talents as an author, researcher, Hawaiian language translator, chanter, hula instructor, and song writer. <i>The Water of Kāne and Other Legends of the Hawaiian Islands</i> grew out of a series of legends Pukui shared with Caroline Curtis over the course of several years. The ka'ao in this book include legends of old such as "Pīkoi", "Tales of Menehune", and "Legends of O'ahu", which includes various named places within Kona Moku.

* This table does not include general references that apply to all of the ahupua'a in this study, including Sterling and Summers' (1978) *Sites of Oahu*, McAllister's (1933) *Archaeology of Oahu*, and Pukui et al.'s (1974) *Place Names of Hawai'i*.

*Resources listed in alphabetical order.