

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

*Kona, from Kapūkakī to Kawaihoa*

## KONA ‘ĀINA INVENTORY

### Maunalua Palena, Waimānalo Ahupua‘a, Moku o Kona



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# MAUNALUA PALENA (WAIMĀNALO AHUPUA‘A)

## **Kai pakī o Maunalua** *The spraying sea of Maunalua*<sup>41</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Maunalua Palena (Waimānalo 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 Maunalua, both on KS and non-KS land.

Figure 147 and Figure 148 are aerial image and USGS map depictions, respectively, of Maunalua Palena. As described in the Introduction, some of the land divisions in this study are referred to as palena (boundary or partitioning or piece) of ahupua‘a, in this case, Waimānalo Ahupua‘a.<sup>42</sup> Maunalua, although it is considered a palena for the purposes of this study, is exceptional in that it is configured like a true ahupua‘a, or even several ahupua‘a, given its unusually large size and multiple drainages. It also has a relatively atypical shape and configuration, with a long Ko‘olau ridgeline section that slopes down to Makapu‘u Point (Lae Makapu‘u). It also has an unusually long seashore, approximately 10 miles, similar to Honouliuli in ‘Ewa Moku (which is about 12 miles). By all measures, its resources are sufficiently abundant and diverse by Hawaiian standards to represent one or more ahupua‘a.<sup>43</sup> As stated, however, for the purposes of consistency, we have chosen to use the 1881 Hawaiian Kingdom government boundaries, which consider Maunalua to be a palena of Waimānalo.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Maunalua Palena, which is today synonymous with the Hawai‘i Kai residential area, are as follows. Starting from its northeastern corner at Makapu‘u, the boundary heads steeply upslope to the west-northwest, crossing Kalaniana‘ole Highway, and going up the Ko‘olau ridgeline over to the Kuli‘ou‘ou boundary (and above multiple breathtaking vistas down into Waimānalo); at its northwest corner (boundary with Kuli‘ou‘ou), the palena boundary heads due south straight down (makai) through undeveloped forest reserve lands, eventually passing by the Kawaihae Street residential neighborhood (which is wholly within Maunalua), crossing over the highway once again, and ending at Kuli‘ou‘ou Beach Park.

Table 29 is a summary of the significant wahi pana in Maunalua Palena. Figure 149 is a GIS map depiction of Maunalua’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

## **Overview – Hawaiian Cultural Landscape of Maunalua**

The palena of Maunalua is the largest land section in this study. It has no less than a half-dozen named streams or gulches (from west to east): Ka‘alākei, Haha‘ione, Kamilo Nui, Kamilo Iki, Kalama, and Nāpaia. Its named ridgelines (from west to east) are: Mauna‘oāhi, Kaluanui, and Kamehame. Maunalua includes Kalama Valley, which was at the center of the early 1970s Hawaiian cultural and political renaissance. Other than the residential subdivisions of Hawai‘i Kai and Kalama Valley, there

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<sup>41</sup> Pukui (1983:153).

<sup>42</sup> As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.

<sup>43</sup> In the Nu‘uanu chapter of this study, we discuss this point, and some historical specifics about “old O‘ahu” (prior to the invasions from Maui by Kahekili, and Hawai‘i by Kamehameha) in more detail that is not repeated in this chapter.



are large sections of undeveloped land in Maunaloa, with an extensive upland, albeit somewhat dry, forest. Maunaloa literally means “two mountains.”

Maunaloa is home to some of the most spectacular and dramatic land forms on O‘ahu, including Koko Head and Hanauma Bay, Koko Head Crater (Kohelepelepe), the Ka Iwi coast, and Makapu‘u.

Handy (1940:155) described Maunaloa’s famous sweet potato-planting place, known as Ke-Kula-o-Kamauwai, as follows:

According to the last surviving kamaaina of Maunaloa, sweet potatoes were grown in the small valleys, such as Kamilonui, as well as on the coastal plain. The plains below Kamiloiki and Kealakupapa was known as Ke-kula-o-Kamauwai. This was the famous potato-planting place from which came the potatoes traded to ships that anchored off Hahaione [Sandy Beach] in whaling days. The village at this place, traces of which may still be seen, was called Wawamalu.

Like other ahupua‘a in Kona Moku, the upland forest in Maunaloa was a reliable source of various native, endemic, and Polynesian-introduced plants. These upland resources provided not only food products—especially when famine struck—but also medicinal plants, wa‘a (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on). High-quality basalt for making tools such as ko‘i (adzes) could also be obtained in the upper forest region, and in dike stone that is exposed at many places along the Ka Iwi and Makapu‘u shoreline.

## Mo‘olelo

Several narratives written by early Hawaiian historians such as John Papa I‘i and Samuel Kamakau documented accounts about sites and events which occurred within this palena of Maunaloa. These early writings highlight the natural landscape and environment, such as the crater and bay of Hanauma, the crater of ‘Ihi‘ihilauākea, the water of Kanono‘ula, the plain of Ka‘ea, the hill of Kaneapua, the stone of Nāmaka-o-Kaha‘i, the stone of Oku‘u, the loko kuapā (walled fishpond) of Maunaloa, and the crater of Kohe-lepelepe. There are many mo‘olelo for Maunaloa, some of the most well known are associated to the gods Kāne and Kanaloa, Pele’s sisters Nāmakaokaha‘i, Kapo-kohelele, and Hi‘iaka with her traveling companions, the chief La‘a-mai-Kahiki, garudians such as manō (sharks) and mo‘o akua like Laukupu, as well as the goddesses ‘Ihi‘ihilauākea and Kanono‘ula.

Kamakau (1991) recorded that the gods Kāne and Kanaloa were perhaps the first to come to Hawai‘i from Kahiki (the ancestral homelands). When they arrived, they landed first at Kanaloa (now called Kaho‘olawe), and from there, they went to Kahikinui, Maui. At each place they stopped, they did wondrous things to enhance the land and benefit the people. At many places, they caused water to flow, where there had been none previously. On O‘ahu, one of the places at which Kāne and Kanaloa made water to flow, was at **Kawaihoa- Kuamo‘okāne**, Maunaloa (Kamakau 1991:112).

During one of the periods of great voyages between Hawai‘i and Kahiki, the chief La‘a-mai-Kahiki came to Hawai‘i, and settled on O‘ahu. The fame of O‘ahu had spread throughout Kahiki, as “being the most fertile” of the islands, and of what “industrious farmers the people were and how they raised fish in ponds...” (Kamakau 1991:108). When La‘a-mai-Kahiki (La‘a) and his followers came to Hawai‘i, they approached O‘ahu from the south, passing Moloka‘i. La‘a also brought with him on this journey, a pahu (hollowed log drum with a shark skin head—not previously heard in the Hawaiian Islands), and in passing Moloka‘i the drum was played and chants sung. Kamakau records the tradition that:

A man named Ha‘ikamalama who lived at **Hanauma** on **O‘ahu** heard this sounding at sea and was puzzled. What was this strange thing? There was a voice within [accompanying] the sound of the pahu—a voice chanting within the drumming... Ha‘ikamalama thrust out his chest and tapped quickly and lightly on it — “E Ka‘i-e —



Ka'ī-ku-po-lō. E Kupa-e, Kupa-e; e La'a, e ho'ōheihei 'ana i ka moana." Ha'īkamalama learned all of the mele... The sound was coming from the windward, so Ha'īkamalama ran to **Makapu'u** to see who was sailing by. Then he went mauka... (Kamakau 1991:109)

Kamakau continued the account, documenting the landing of La'a at Kāne'ōhe, and how Ha'īkamalama learned to make a pahu for himself.

In his narratives about deified sharks, Kamakau (1968) also mentioned Hanauma when writing about the relationship shared between humans and the manō (sharks). He noted that there were families who relied upon the assistance of their shark deities when they traveled the ocean. Those people who traveled the ocean, and were without shark-formed guardians, and whose canoes were overturned or destroyed, would die at sea — “If their canoe broke to pieces, their dead bodies would be cast up on Lanai or at **Hanauma**” (Kamakau 1968:76).

In another account about gods and deity, Kamakau referenced the loko kuapā (walled fishpond) of Maunalua, noting that it and other ponds were home to “Akua mo'o” (lizard- formed water gods). In ponds like that at Maunalua, these gods were believed to ensure the “health and welfare of the people, and to bring them fish” (Kamakau 1968:82). Kamakau noted that these mo'o gods were not like the house or rock lizards, but had “extremely long and terrifying bodies, and they were often seen in the ancient days at such places as **Maunalua...**” (Kamakau 1968:83). At Maunalua, Laukupu was the goddess, and when people cared for, and remembered her, “The ponds would fill with fish, and the fish would be fat” (Kamakau 1968:84).

Referencing the Maunalua fishpond, Kamakau noted that in the early 1800s, at the time that Kamehameha I resided on O'ahu, Kamehameha participated in the restoration of the Maunalua fishpond. Kamehameha:

...encouraged the chiefs and commoners to raise food and he went fishing and would work himself at carrying rock or timber...He worked at the fishponds at **Ka-wai-nui, Ka-'ele-pulu, Uko'a, Mauna-lua**, and all about **O'ahu**... (Kamakau 1961:192)

In the early twentieth century, Hawaiian writers continued to record traditional narratives in Hawaiian newspapers. One source for narratives of the area between Maunalua and Makapu'u, is found in the epic account of the journey of Hi'iaka-i-ka-poli-o-Pele (Hi'iaka) the youngest sister of the goddess Pele to Kaua'i. Excerpts of one version of the legend “He Mo'olelo Ka'ao no Hi'iaka-i-ka-poli-o-Pele” (A Legendary Tale of Hi'iaka who is Held in the Bosom of Pele) was published in the Hawaiian newspaper, Ka Hōkū o Hawai'i between September 18, 1924 to July 17, 1928 and translated by Hawaiian Language expert Kepā Maly.

While this version of the story follows the basic format of Nathaniel Emerson's 1915 popularized rendition of the story of “Pele and Hi'iaka,” it contains an added wealth of alternate island-wide place name accounts, narratives about the famous deity which gave their named to sites between Maunalua and Makapu'u. The following English translations by Maly are a synopsis of the Hawaiian texts, with emphasis upon the main events of the narratives.

Entering the story, we find that the goddess Hi'iaka is on a journey from the island of Hawai'i to Kaua'i, where she was to fetch the chief Lohi'au-ipo (Lohi'au) from Hā'ena and return with him to Pele's domain at Kīlauea, Hawai'i. Having stopped on Maui, Hi'iaka and her companions made preparations to travel to O'ahu.

...they reached the area between **Moloka'i** and **O'ahu**. It was here that Hi'iaka saw the large fleet of canoes at rest outside of **Makapu'u**. The task of the fishermen of this

canoe fleet, was fishing for the famous fish of **Makapu‘u**, “ka uhu ka‘i o Makapu‘u” (the parrot fish cliff of Makapu‘u)...

...Drawing closer to **O‘ahu**, Hi‘iaka turned and saw the expanse of **‘Thi‘ihilauākea** with the water of **Kanono‘ula**, the plain of **Ka‘ea** and the place called **Kuamo‘o-a-Kāne**. Hi‘iaka then chanted calling to the deity of those names:

<i>A Kuamo‘o-a-Kāne</i>	<b>Kuamo‘o-a-Kāne</b>
<i>A ‘Thi‘ihilauākea</i>	<b>‘Thi‘ihilauākea</b>
<i>A ka wai a Kanono‘ula</i>	The water of <b>Kanono‘ula</b>
<i>Ke kula o Ka‘ea nei la</i>	The plain of <b>Ka‘ea</b>
<i>Hōmai ana ho‘i ua ‘ai—ea</i>	Bring forth something to eat!

They then heard the rumbling of voices come from that land reaching Them:

*E Hi‘iaka-i-ka-poli-o-Pele, a‘ohe a mākou ‘ai, ‘oia waiho wale no o ke kula ‘oia ma‘awe no a ‘Thi‘ihi-lau-li‘ili‘i, a o ka lana no a ka wai, a‘ohe ‘ai la. (O Hi‘iaka-in-the--bosom-of-Pele, we have no food, all that is left on the plain are the strands of the small leafed ‘Thi‘ihi, and the water is only that which is left in puddles, there is no food.) (Maly 1998:18)*

Hi‘iaka responded to the women:

*Ua ola a‘e la no mākou i ka pane ana mai o ka leo o ke aloha. Aloha no ‘oukou! (We have found relief in the answer of your voice of aloha). [Maly 1998:18]*

...While drawing nearer to **O‘ahu**, a strong wind began to blow, and also the current from the Kona (leeward) side of **O‘ahu** began pulling at the canoe of these two men. Though they tried with all their strength to paddle, they couldn’t, and the current took them around the cliffs of **Makapu‘u**. So great was the fear of these men for the many-eyed woman [Makapu‘u], that when they saw a small, calm landing on the Kona side of **O‘ahu**, they paddled quickly to it and landed their canoe. The moment the crunching sound of the canoe landing on the shore was heard, the two men leapt from the canoe with their possessions and fled from the place of that fearful woman which they had seen. They fled across the plain of **Ka‘ea** and the canoe remains at the place where they left it... (November 24, 1925). (Maly 1998:18-19)

Having reached Kaua‘i, Hi‘iaka found Lohi‘au and began her journey back to Hawai‘i. During this journey, they traveled through the Kona District (leeward side) of O‘ahu. The narratives, which provide readers with documentation of an ancient trail to the summit residence of the goddesses ‘Thi‘ihilauākea and Kanono‘ula, were translated by Maly (1998) and cited below:

...Departing from **Kauaililehua-o-Pālolo**, Hi‘iaka mā traveled to **Kaimukī**. Hi‘iaka turned and looked towards **Hawai‘i** and the burning fires of her elder sister descending to the shores of Puna at **Kukī‘i**... Hi‘iaka turned and looked towards **Wai‘alae** where she saw the canoe of Kaulanaakalā sailing by. They then left **Kaimukī** and passed **Wai‘alae** and **Wailupe** and arrived at **Maunaloa**. (Maly 1998:18)

Another account of Pele and her sisters, provides readers with a native tradition of how the crater, Kohe-lepelepe (vagina labia minor), was named. One of Pele’s sister, Kapo-kohe-lele (Kapo-with-the-traveling-vagina), also called Kapo-ma‘i-lele (Kapo-with-the-flying genital), was able to separate her ma‘i (sexual organ) from her body. At one point in antiquity, Kapo did this to protect Pele from the ravages of Kama-pua‘a (the pig-man deity). Beckwith (1971) Recorded:

When Kamapua‘a attacked Pele near Kalapana, Kapo sent this kohe as a lure and he left Pele and followed the kohe lele as far as Koko Head [i.e., Koko Crater] on Oahu, where it rested upon the hill, leaving an impression to this day on the Makapu‘u side. Then she withdrew it and hid it in Kalihi. When the Hawaiians dream of a woman without a vagina it is Kapo... (Beckwith 1971:186-187)

At Koko Crater, another name, Pu‘u ma‘i (Genital hill) near the summit of Kohe-lepelepe also commemorates this event.

Citing Hawaiian accounts translated and/or collected by Mary Kawena Puku‘i, Sterling and Summers (1978) provide readers with a few other historical accounts for sites or features in within Maunaloa. The following accounts are excerpted from their collection:

**Oku‘u** – On the **Makapuu** side of **Halona** is a healing stone in the ocean. One has to swim over it. The sea is also called **Oku‘u**. Co-author Pukui tells: “I went with an old lady out past the Blow Hole, right where the sandy stretch of beach begins. Out there is a stone where Hawaiians used to go. The Name of the stone was ‘**oku‘u** which means ‘crouch’. The old lady headed out there and sat beside ‘**oku‘u**, and had her ceremonial bath before we went on. She said that’s where her people always went, with prayer. ‘**Oku‘u** was the healing stone... So named because people crouched beside it while taking the kapu kai. Healing stones were found near the shoreline of each island. Each stone was given a name. (Sterling and Summers 1978:265)

Hanauma Bay was a favorite royal fishing resort...

Queen Kaahumanu came by canoe and went to **Hanauma**, where Paki [father of Bernice Pauahi Bishop] was the konohiki over the realms of the (legendary) chiefesses, Iihihilauakea and Kauanonoula. These were the hula dancers, Mrs. Alapai, Mr. Hewahewa, and Mr. Ahukai who gathered for the love of and to entertain royalty. The men place the games of Uma. One man gripped the hand of the other and pushed to get it down. Women joined in and a whole month was spent there. That was why the place was called **Hana-uma**, a noted place. (Sterling and Summers 1978:267)

The authors also provide an account of a stone named **Nā-maka-o-Kaha‘i** (The-eyes-of-Kaha‘i; an elder ocean-formed sister of Pele):

This stone is located at **Hanauma** Bay. Mrs. Pukui thinks on the north side a way up the slope. It was left by Namaka o kaha‘i when she came to fight Pele.

It is a dark stone which glows in the night provided it has awa. The dregs of the awa were left at the stone. (Sterling and Summers 1978:267)

In an article by written by J.K. Mokumaia published in the Hawaiian Language Newspaper Kuokoa on Mar, 4, 1921, shares the mo‘olelo of **Mo‘okua o Kaneapua** or Kaneapua’s back bone.

...that hill yonder, forming the point is **Kaneapua’s** hill. There is an ‘awa container there but it is all broken up. That was where Kane and Kanaloa drank ‘awa.

There was a pool near the point that was very strange. One day it vanished. Kane and Kanaloa sent their younger brother, Kaneapua, to bring some water down from the top of the hill. At the top of [Kohe] **Lepelēpe** was a spring, **Waiakaaiea**. As the boy went after it, he was told that he must not urinate on the way. He carried the container in his hand and he was warned lest the urine enter the water. The boy was seized with a



great desire to urinate so he set aside the warning and relieved himself. Strangely, the container became filled when he lifted it up and the spring dried up.

The brothers were waiting and when they saw that he had not obeyed, Kane told Kanaloa, “Thrust your cane down so that we may have water for our ‘awa.” Kanaloa thrust his cane and water gushed out. They had what they wanted and the water remained there. It is gone now.

It is said that menstruating women made it dry up and vanish. They (Kane and Kanaloa made ready to go back to their home because their brother did not heed their warning. They went off and when their brother who was on his way back saw them he called and called but no attention was paid to him. He knew that he was in the wrong for not obeying and so he turned into the hill called **Mookua-o-Kaneapua** [The ridge of Kāne‘āpua]. The hill begins where the telegraph poles of Koko Head stand and runs in a straight line till it dips into the sea. This is the hill mentioned. (Sterling and Summers 1978:268)

Kū-a-Pāka‘a, grandson of La‘amaomao, was smart, strong, and skilled. His ability to call on the hundreds of winds throughout Hawai‘i helped him to outwit many challengers in canoe racing. This story takes place during the reign of high chief Keawenuia‘umi. According to legend of *The Wind Gourd of La‘amaomao* published by Moses Nakuina (1992), this container is the sacred home of La‘amaomao, a goddess of winds and the mother of Pāka‘a, to whom she gave a calabash. (Pukui and Elbert, 1971, p.391). An excerpt from this mele, names the wind within Maunalua and it’s neighboring palena.

(Excerpt from Chant)

...  
From the sea, the storm comes sweeping toward shore,  
The windward Kui-lua wind churns up the sea,  
While you’re fishing and sailing,  
The **‘Ihi‘ihilauakea** wind blows,  
It’s the wind that blows inside **Hanauma**,  
A wind from the mountains that darkens the sea,  
It’s the wind that tosses the kapa of Paukua,  
Pu‘uokona is of **Kuli‘ou‘ou**,  
Ma-ua is the wind of **Niu**,  
Holouha is of **Kekaha**

## Mele

### Hanauma Bay

Written by Mary Kawena Pukuim, this mele extolls the beauty of Hanauma Bay on the east end of O‘ahu.

<i>Mahalo a‘e ana au</i>	I am admiring
<i>I ka nani a‘o Hanauma</i>	The beauty of <b>Hanauma</b>
<i>Ke kai kū‘ono hāla‘i</i>	A restful bay
<i>Pō‘ai ‘ia e nā pali</i>	Surrounded by cliffs

<i>Ua makemake nui ‘ia</i>	Much do I enjoy
<i>Ke alanui kīke‘eke‘e</i>	The winding road
<i>E iho aku ai i lalo</i>	That leads downward (to)
<i>I ke kaha one ākea</i>	The wide and sandy beach

*He kahua na ka lehulehu  
E luana hau'oli ai  
E ho'olono like a'e ana  
I ka leo hone o ke kai*

A place for the public  
To relax happily  
To listen together  
To the pleasant sounds of the sea

*'Olu'olu i ka pe'ahi  
A ka makani aheahe  
E ho'oluli mālie nei  
I nā lau a'o ke kiawe*

Cooled by the fanning  
Of a gentle breeze  
That set in motion  
The kiawe leaves

*Ha'ina mai ka puana  
No ka nani a'o Hanauma  
Ke kai kū'ono hāla'i  
Pō'ai 'ia e nā pali*

This ends my song (of praise)  
For the beauty of **Hanauma**  
A restful bay  
Surrounded by cliffs



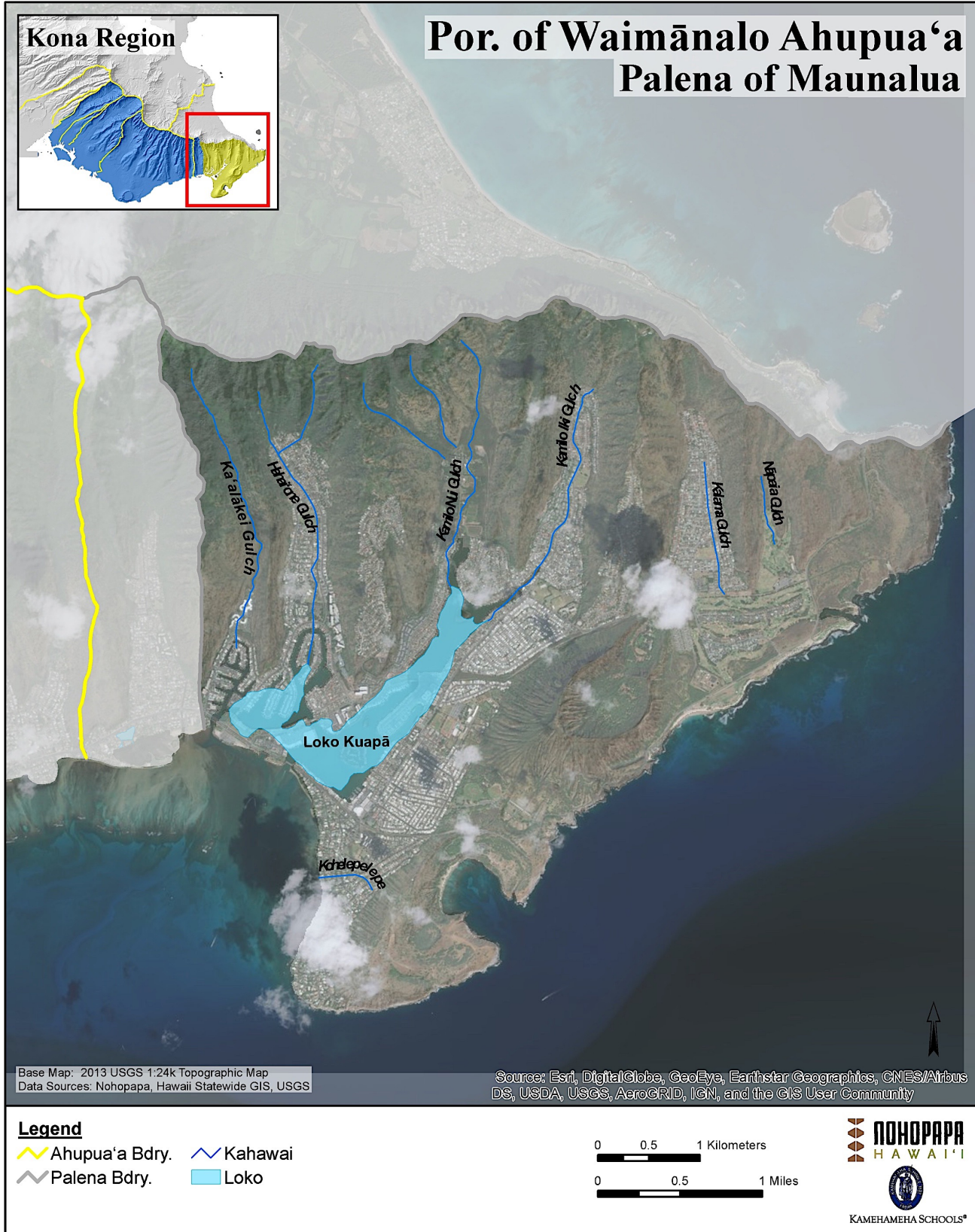


Figure 147. Aerial image of Maunaloa Palena



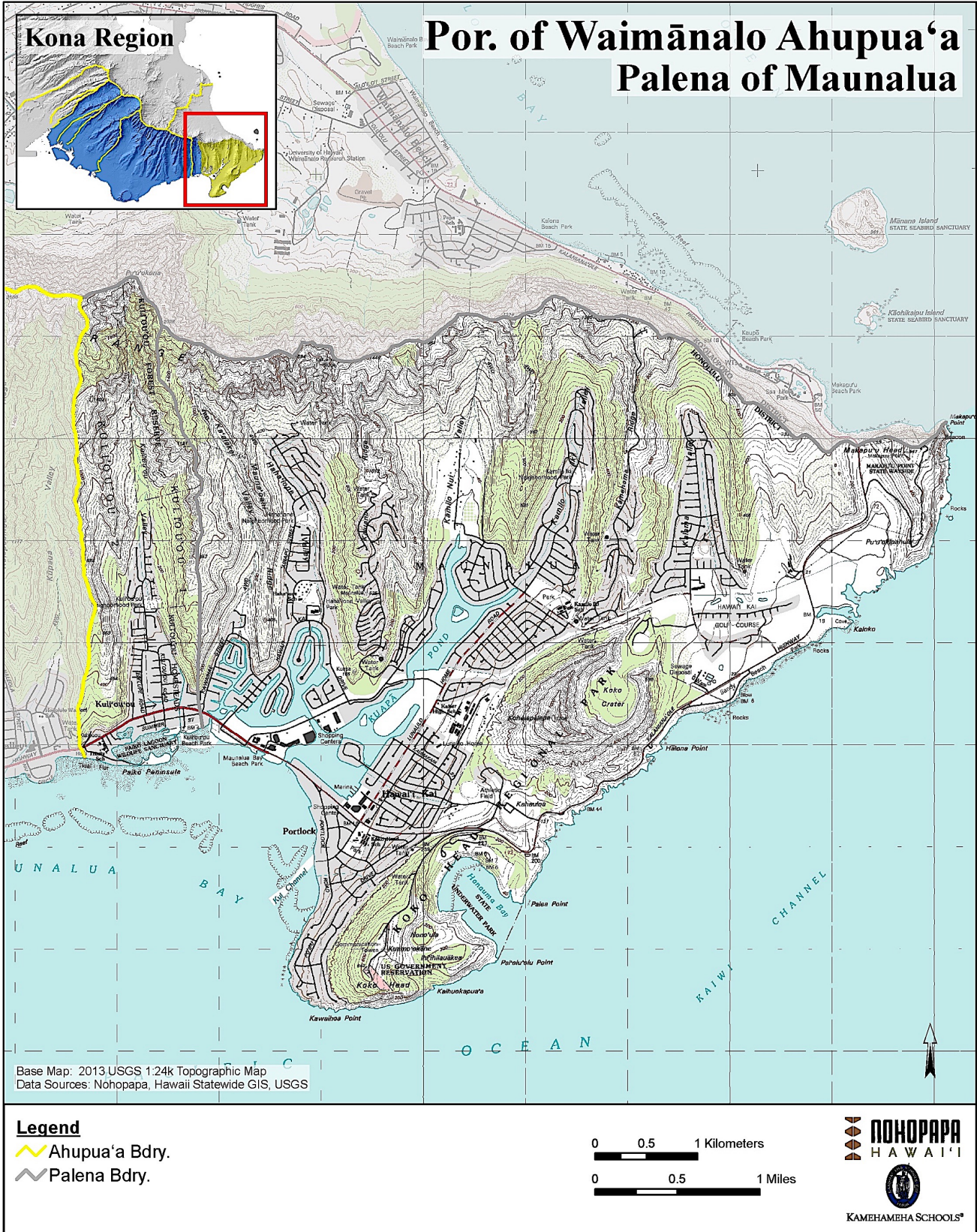


Figure 148. USGS map of Maunaloa Palena

Table 29. Summary of Selected Wahi Pana in Maunaloa

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Lae Kawaihoa	Natural feature/point	Currently point near makai end of Portlock Road	"[t]he god Kāne brought forth water here" (Pukui et al. 1974:98)	Intact natural feature	Kawaihoa translates literally to "the companion's water"
Kaihuokapua'a	Natural feature/point	Southeast side of Koko Head	There is oral-historical information regarding a place of this name in 'Ewa, based on late nineteenth century testimony (see Sterling and Summers 1978:4)	Intact natural feature	Place name translates to "the snout of the pig (Kamapua'a)"
Kuamo'okāne	Natural feature/pu'u (642 ft. elev.)	Promontory above Hanauma Bay	--	Intact natural feature	Place name translates to "Kāne backbone"
Lae Pai'olu'olu	Natural feature/point at west side entrance to Hanauma Bay	West side entrance to Hanauma Bay	--	Intact natural feature	--
Ihi'ihilauākea	Natural crater just west of Hanauma Bay	--	--	Intact natural feature	Place name means "wide-leafed <i>ihi-ihi</i> (an extinct or unknown plant known to have grown at this site)
Ko'a Palialaea	Ko'a (fishing shrine)	Current makai portion of Portlock neighborhood	"Fishing shrine known as Palialaea, for mullet. Merely a stone at the edge of the water, but it had a great attraction for mullet" (McAllister [1933])	Indeterminate	--



Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Kauanonoula	Natural crater just west of Hanauma Bay	Current Portlock neighborhood	--	Intact natural feature	Literally, "the dark red rain"
Lae Palea	Natural feature/point at east side entrance to Hanauma Bay	West side entrance to Hanauma Bay	--	Intact natural feature	Literally, "brushed aside"
Namaka o Kaha'i	Natural feature/pu'u	North-northeast side of Hanauma Bay	--	Intact natural feature	--
Ko'a Huanui	Ko'a (fishing shrine)	Residential neighborhood	"Fishing shrine known as Huanui, for mullet. The shrine is not far from the one described [as Hina] and is an exact duplicate, except that it is slightly larger" (McAllister [1933])	Most likely destroyed along ago by residential development	--
Awaawaamalu	Natural feature/point	Shoreline east of Hanauma Bay	--	Intact natural feature	--
Ko'a Hina	Ko'a (fishing shrine)	Residential neighborhood	"On the beach, Honolulu side of Kuamookane. Built for scad (akule)" (McAllister [1933])	Most likely destroyed along ago by residential development	--



Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Keanaki'i	Koko Head petroglyphs in cave (lava tube)	Southern flanks of Koko Head crater along seashore	--	Indeterminate	Up to three dozen images, mostly of people w. some animals
Settlement and Lo'i Kalo area around Loko Kuapā	Extensive main settlement and irrigated taro area around 3 sides of Loko Kuapā	Current day Hawai'i Kai	--	Destroyed by development of Hawai'i Kai	This area around the old fishpond was filled with traditional house sites and agricultural features
Kahauloa	Natural feature/small crater on flanks of Koko Head Crater	Current day shooting/archery range at Koko Head	--	Presumably intact natural feature	Literally, "the tall hau tree"
Loko Kuapā (also known as Maunalua Fishpond)	Large walled (kuapā-type) fishpond	Remnants today are part of Hawai'i Kai marina	Traditionally believed that the pond was built by the menehune, and was once connected with Ka'elepule by an underground tunnel (or lava tube)	Partly filled in for residential development, partly now the marina	Literally, "fishpond wall"
Lae Hālona (also Lae o Hālona)	Natural feature/cove, famous blowhole	Just south of Sandy Beach	--	Intact natural feature/very popular tourist spot	Literally, "Peering place point)

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Pōhaku 'Oku'u (or 'Ōku'u)	Natural feature/famous healing stone	Underwater, just off shore, south of Sandy Beach	People traditionally crouched by this stone for its healing power	Presumably intact	'Oku'u literally means "to crouch"; 'Oku'u is another name for Sandy Beach, as is Wāwāmalu
Pu'u Mai	Natural feature/high point (1,206 ft. elev.) on Koko Head Crater	High point on the crater rim; old tramway and current hiking steps/trail located here	Associated with oral history of Kohelepelepe (see below)	Presumably intact, part of city & county park	Also known as Koko Head Lookout
Pūnāwai	Fresh-water spring	Margins of old fishpond	--	Filled in by residential development of Hawai'i Kai	--
Kohelepelepe	Old name for Koko Head Crater	Koko Head Crater	Very famous story about Pele being attacked by Kamapua'a, and Pele's sister, Kapo, helping to lure Kamapua'a away by sending her vagina to Koko Head Crater	Currently park of regional park	Literally, "vagina labia minor"
Kuapā	Natural feature/pu'u	Base of Kaluanui Ridge; once directly mauka of the fishpond	--	Natural feature presumably intact	--

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Hawea (or Hāwea) Heiau	Heiau (specific type uncertain)	Makai end of Kaluanui Ridge	According to McAllister (writing in early 1930s), "Only the western portion of the heiau remains, for stones were used in reconstructing the walls of the Maunalua fishpond"	This heiau was part of a significant controversy about 10 years ago, during a development project; community group Livable Hawai'i Kai Hui eventually purchased the 5-acre parcel upon which the heiau sits	According to Thrum, this heiau was once about 75 ft. square
Koia Heiau	Heiau (specific type uncertain)	Near shoreline makai of golf course	Once associated with the fishing village named Kaloko	Indeterminate; possibly some remnants are still to be found	--
Kaloko	Name of old fishing village/ small settlement	Between Makapu'u point and Sandy Beach	--	Indeterminate; possibly some remnants are still to be found	Literally, "the pond"; this old village is part of the area traditionally known as Ka Iwi ("the bone")
Unnamed ko'a (n=2)	Fishing shrines at Kaloko village	At one time, in 1930s, at least one of these was in excellent condition, built partially in the ocean	--	"Probably destroyed in 1946 tidal wave," according to Sterling & Summers (1972:263)	Was once oval shaped
Lae Palaea	Natural feature/point of land at Kaloko village	Between Makapu'u point and Sandy Beach	--	Intact natural feature	A hale wa'a (canoe house) once stood here



Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Hale Wa‘a	Canoe house	Part of old Kaloko village	--	Indeterminate	Described in early 1930s as probably partially rebuilt
Pahua Heiau	Heiau (possibly of “husbandry,” or māpele, type)	Foot of ridge in residential neighborhood near Kamilo Iki Gulch	--	Site has been reconstructed/rebuilt and is currently used and visited by many different community groups	1.1-acre parcel upon which heiau sits was donated to the Office of Hawaiian Affairs from Kamehameha Schools
Unnamed Heiau (?)	Heiau (unknown type)	Front of Kalama Valley	--	Presumably destroyed by residential development of Kalama Valley	--
Pu‘u‘okīpahulu	Natural feature/pu‘u			Intact natural feature	Also known as “Queen’s rock” by some locals

Notes:

<sup>1</sup> References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable.

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



# Por. of Waimānalo Ahupua‘a Palena of Maunaloa

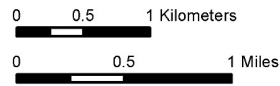


Base Map: 2013 USGS 1:24k Topographic Map  
Data Sources: Nohopapa, Hawaii Statewide GIS, USGS

Source: Esri, DigitalGlobe, GeoEye, Earthstar Geographics, CNES/Airbus DS, USDA, USGS, AeroGRID, IGN, and the GIS User Community

**Legend**

- Ahupua'a Bdry.
- Pu'u
- Kahawai
- Palena Bdry.
- Traditional Place
- Fishpond Wall
- Heiau
- Loko
- Settlement Area



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Figure 149. GIS map depiction of significant Hawaiian cultural and natural resources in Maunaloa Palena (Waimānalo Ahupua‘a)





Figure 150. 1826 sketch by Dampier of Keahupua o Maunalua Fishpond (Maunalua.net)



Figure 151. 1921 aerial photo of Maunalua (Maunalua.net)





Figure 152. 1930 Inter Island Airways flight over Hanauma Bay (Maunalua.net)



Figure 153. 1946 aerial photo of Hanauma Bay (Maunalua.net)



Figure 154. ca 1930s photo of a Fishing Shack at Kuahupua o Maunaloa (Maunaloa.net)



Figure 155. 1945 photo of Kuapā Fishpond (Maunaloa.net)



## Community Groups in Maunaloa

This section provides a summary of the community groups in Maunaloa, 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.

## Digital Moku and Maunaloa.net

Digital Moku’s mission statement is “A’o, ho’omana’o, ka’ana like: learn, remember, share.” They service the wahi of Maunaloa, O’ahu and Kohala, Hawai’i to fulfill their short term and long term vision of, “Giving voice to our kūpuna and Hawaiian culture via a digital platform.”

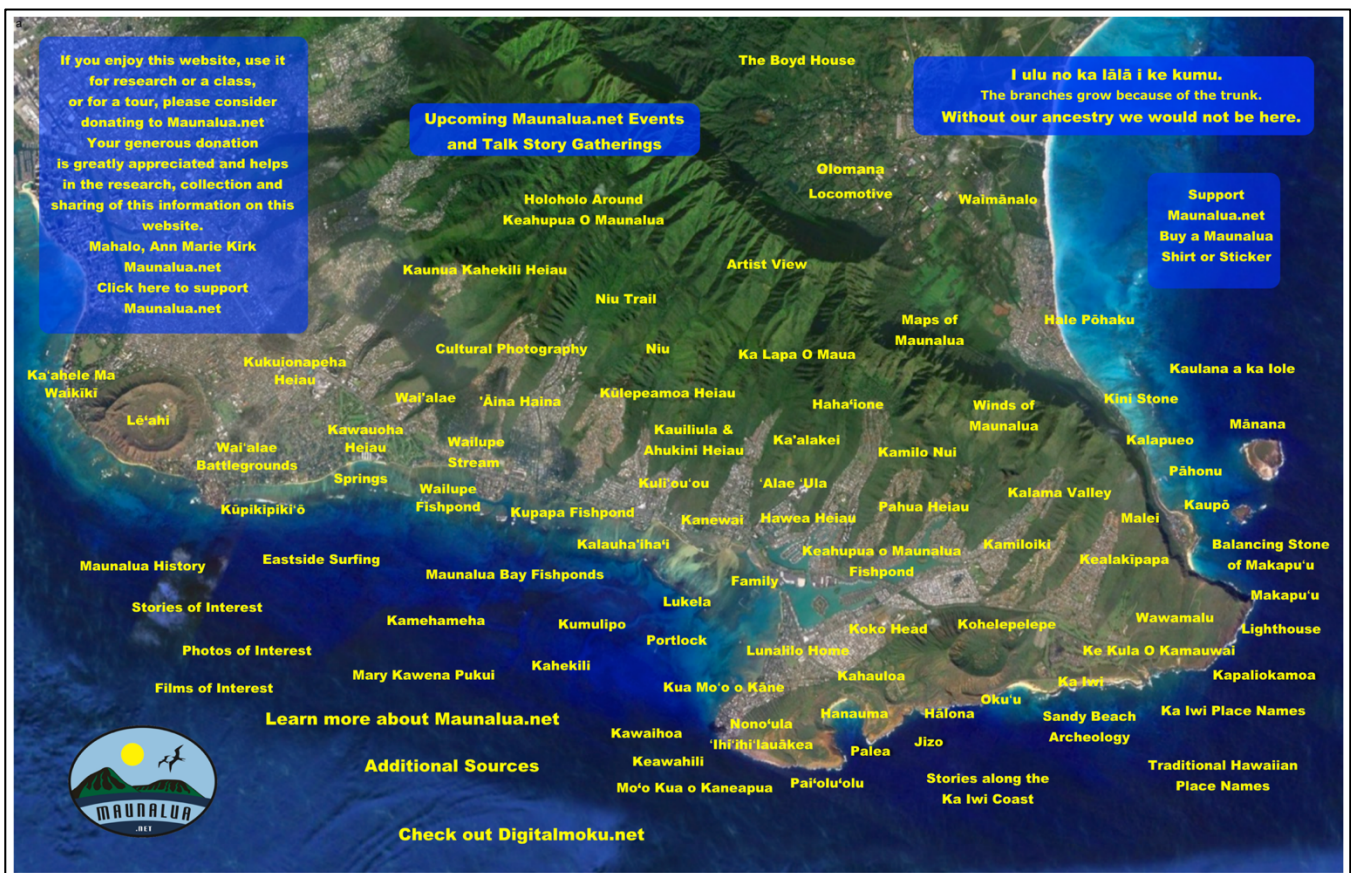


Figure 156. Digital Moku, Maunaloa.net Homepage (Photo credit: <http://www.maunaloa.net>)





Figure 157. A hula hālau performs on Hawea Heiau (Maunalua.net)

### **Community Outreach & Survey Results**

#### **Organization Profile:**

Contact person	Ann Marie Kirk
Address	P.O. Box 25342, Honolulu, HI, 96825
Phone number	(808) 371-3072
Email	maunalua.net@gmail.com & digitalmoku@gmail.com
Website/Social media	<a href="http://www.maunalua.net">http://www.maunalua.net</a> <a href="http://www.digitalmoku.net">http://www.digitalmoku.net</a>
Year organization formed	2009
501c3 status	No, Pacific American Foundation currently serves as their fiscal sponsor

#### **Services, Target Audiences, & Partnerships:**

Sites they mālama	Maunalua, O‘ahu and Kohala, Hawai‘i
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Research, Teacher Professional Development.



	Specific programs and activities include cultural talk stories at Pahua Heiau and Hāwea Heiau; cultural activities taking care of Pahua Heiau and Hāwea Heiau; cultural activities by caring for and sharing stories of Kaiwi lands; cultural activities by caring for and sharing stories of Wailupe lands and other lands and ocean areas of Maunalua.
Use of place based curriculum?	Yes, mo‘olelo, maps, kūpuna oral histories, historical Hawaiian language newspapers, historical English language.
Use of cultural protocols, activities, and practices ?	Yes, mele, hula, oli, and talking story.
Public volunteer work days?	Yes, twice a month - weekends that rotate
Student School groups (& ages) they service	9-13 years (4th-8th grade), 14-18 years (9th-12th grade), 18+ years (Post-secondary), College.
Community groups they service	Yes
Existing organizational partners	Yes, Livable Hawai‘i Kai Hui, Maunalua Fishpond Heritage Center, Aloha ‘Āina of Kaimilo Nui, Wailupe ‘Ohana Council
Organizations wanting to partner with in the future	Open to Future Partners who support the vision of Digital Moku and Maunalua.net



## Friends of Hanauma Bay

In 1990, Friends of Hanauma Bay was formed, “Dedicated to the conservation of coastal and marine environments, emphasizing stewardship of the natural resources of Hanauma Bay.” Their organization’s short term and long term vision is “To ensure the protection and preservation of both the Hanauma Bay Marine Life Conservation District and Hanauma Bay Nature Preserve, while developing and implementing an active ecological succession restoration strategy for the inner reef.”

**Friends of Hanauma Bay**  
*Protecting the Natural Qualities of Hanauma Bay*

Mahalo nui loa to the **109 volunteers** who joined us on Sept 7, 2019 for our quarterly cleanup from the **Kaiser HS Wipeout Crew**, members of the **US Navy USS Hopper & USS Chafee & other branches of the military**, students & parents from **Hawaii Baptist Academy & Damien Memorial School**, employees and ohana from **Canon, Sea Engineering Inc, HCBC**, and other community members.

We were lucky this quarter, no large debris had washed up, so focus was on removing micro-plastics, clearing plant debris, trimming vegetation, and picking up trash. The top items collected were: 1,144 cigarette butts, 864 food wrappers, 527 bottle caps & other lids, 289 take out containers, 263 plastic bags, 200 straws, stirrers & utensils, 145 beverage bottles & cans, and lots of tiny trash - ~300 foam pieces, ~360 glass pieces, ~1,600 plastic pieces.

Next quarterly cleanup Saturday, Dec 7, 2019.

Figure 158. Friends of Hanauma Bay quarterly clean up. (Photo credit: Friends of Haunama Bay)





Figure 159. Hanauma Bay Quarterly Clean-up. (Photo credit: Friends of Haunama Bay)

### **Community Outreach & Survey Results**

#### **Organization Profile:**

Contact person	Lisa Bishop
Address	PO Box 25761, Honolulu, HI, 96825-0761
Phone number	(808) 748-1819
Email	president@friendsofhanaumabay.org
Website/Social media	friendsofhanaumabay.org <a href="https://www.facebook.com/hanauma">https://www.facebook.com/hanauma</a>
Year organization formed	1990
501c3 status	Yes

#### **Services, Target Audiences, & Partnerships:**

Sites they mālama	The Hanauma Bay Marine Life Conservation District and the Hanauma Bay Nature Preserve.
Services provided	Community engagement, Education, Family Engagement, Marine resource management, Natural resource management, Research.  Specific programs and activities include family-friendly quarterly clean-ups of Hanauma Bay Nature Preserve, sunscreen and marine debris educational outreach, citizen science projects, advocacy on behalf of protecting, preserving and restoring Hanauma Bay.
Use of place based curriculum?	Yes, maps

Use of cultural protocols, activities, and practices?	No
Public volunteer work days?	Yes, quarterly clean-ups of Hanauma Bay Nature Preserve
Student School groups (& ages) they service	14-18 years (9th-12th grade)
Community groups they service	Yes, Kaiser High School Wipeout Crew
Existing organizational partners	Yes, Kaiser High School Wipeout Crew
Organizations wanting to partner with in the future	Yes





## Additional Resources for Maunalua Palena

Table 30 is an annotated summary of additional resources for readers seeking additional information on the natural and cultural resources of Maunalua Palena, Waimānalo Ahupua‘a.

Table 30. Sample of Resources for Maunalua Palena\*

Author & Year	Title	Summary of Key Content
Beckwith (1970)	<i>Hawaiian Mythology</i>	This compilation and study of Hawaiian mythology utilizes numerous texts (and also provides some variations) of Hawaiian myths and/or legends. The book covers significant themes in Hawaiian mythology, from the origin myths of the Hawaiian gods and goddesses, to more recent legends, kahuna and menehune, etc.
Coleman (2014)	<i>Ke Kula Wela La o Pahua: The Cultural &amp; Historical Significance of Kahua Heiau, Maunalua, O‘ahu</i>	OHA received its first landholding, Pahua Heiau, in 1988. Pahua sits on a small 1.15-acre parcel of land located in southeastern O‘ahu in a residential neighborhood of Maunalua (now known as Hawai‘i Kai). This report explores the cultural and historical narratives of Pahua Heiau.
Handy (1940)	<i>The Hawaiian Planter, Volume 1. His Plants, Methods and Areas of Cultivation</i>	The Hawaiian Planter, Volume 1, published in 1940, catalogued what Handy perceived as Native Hawaiian agricultural traditions defined by Handy as planting and cultivation. Handy identified and discussed the plants raised by Hawaiians, the types of locality and areas in which they were planted, and the different varieties, methods of cultivation, and uses of the plants.
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</i> Kuokoa 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 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</i>

Author & Year	Title	Summary of Key Content
		<i>Works of the People of Old: Na Hana aka Po'e Kahiko (published by the Bishop Museum Press).</i>
Kelley et al. (1984)	<i>Cultural Resources Overview for the Queen's Beach Park Feasibility Study, Maunaloa, Kona, O'ahu</i>	This Bishop Museum Anthropology Project report prepared for the Department of Parks and Recreation contains historical accounts and mo'olelo of Maunaloa, as well as an archaeological assessment, and historical notes on Queen's Beach Park and other places in Maunaloa.
Kelley et al. (1984)	<i>Cultural Resources Overview of the Kealakipapa Area, Maunaloa, Kona, O'ahu</i>	This Bishop Museum Anthropology Project report contains historical accounts and mo'olelo of Maunaloa, an archaeological assessment, and historical notes on Kealakipapa and other places in Maunaloa.
Maly and Maly (2003)	<i>Ka Hana Lawai'a a me Na 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.
Maly and Smith (1998)	Historical Documentary Research: Kawaihoa-Kuamo'okāne, Hanauma and Kohelepelepe - the Koko Head Regional Park and Nature Preserve	This research integrates historical archival and ethnohistorical resources to provide readers with insights into the traditional (generally pre-1800) history of the Maunaloa study area, and customs and practices of the people who lived on the land. Additionally, nineteenth-century and early twentieth-century narratives cited in the study document the history and nature of the land as well as first-hand accounts of changes in land tenure, residency, and land use.

\* 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.