

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

*Kona, from Kapūkakī to Kawaihoa*

## KONA ‘ĀINA INVENTORY

### Pālolo Palena, Waikīkī Ahupua‘a, Moku o Kona



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# PĀLOLO PALENA (WAKĪKĪ AHUPUA‘A)

## **Ka‘au Crater – Said to have been formed when Māui’s hook fell there after dropping Pōhaku-o-Kaua‘i at Ka‘ena Point<sup>24</sup>**

Wai‘alaThis chapter documents the significant Hawaiian cultural and natural resources in Pālolo Palena (Waikīkī 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 Pālolo, both on KS and non-KS land.

Figure 102 and Figure 103 are aerial image and USGS map depictions, respectively, of Pālolo Palena. As described in the Introduction, some of the land divisions in this study are atypical as ahupua‘a, and are referred to here as palena (boundary or partitioning or piece) of Waikīkī Ahupua‘a.<sup>25</sup> Pālolo is a relatively small land division, and its lower limits do not reach the ocean. Moreover, its main stream, Pālolo, actually empties in neighboring Mānoa in its lowermost reaches. The upper (mauka) limits of Pālolo do, however, reach the Ko‘olau ridgeline.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Pālolo Palena are as follows. Starting from the south (makai) end on the eastern (Koko Head) side, the boundary starts in Kaimukī near the intersection of Kalaniana‘ole Highway/Wai‘alae Avenue and Hunakai Street near the Kāhala Mall; the boundary heads mauka (and north) up past Wilhelmina Rise (which is entirely within Pālolo) and the Maunalani residential neighborhood (also entirely within Pālolo); the boundary then pivots to the north-northeast and follows Mau‘umae Ridge up through undeveloped forest reserve and past Ka‘au Crater to the Ko‘olau ridgeline; the boundary heads along the Ko‘olau ridgeline to the west-northwest until it hits “Mount Olympus,” then turns back down the southwest, once again through undeveloped forest reserve, down Wa‘ahila Ridge and past St. Louis High School (which is entirely within Mānoa), ending at Wai‘alae Avenue.

Table 17 is a summary of the significant wahi pana in Pālolo Palena. Figure 104 is a GIS map depiction of Pālolo’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

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

While about half of the lower portion of Pālolo has been heavily modified by the urbanization of Honolulu, much of the upper reaches of this land are undeveloped. Two main streams—Pūkele (literally, “muddy”) and Wai‘ōma‘o (“green water”) drain the uppermost reaches of Pālolo, and join together in their lower reaches to form Pālolo Stream.


Pukui et al. (1974) translate/interpret Pālolo as “clay,” and Lyons, writing back in 1901 (see Sterling and Summers 1978:276), noted it was once known as the “the clay valley.”

In his study of native planters in Hawai‘i, Handy (1940; Handy and Handy 1972) described Pālolo as follows:

Palolo Valley had extensive areas of low terraces throughout its lower portion on the land now [circa 1940] covered by houses and golf links, running along both sides of

<sup>24</sup> Pukui et al. (1974:61).

<sup>25</sup> As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.




Palolo Stream. Above the junction of Waiomao and Pukele Streams, which form Palolo Stream, there are many high terraces on the hill side to inland, and there were a few terraces on the outer sides of the streams. Some of the upper terraces between the streams are now under cultivation by a Hawaiian planter. Farther up the valleys of Waiomao and Pukele Streams there are a few terraces, and wild taro is said to grow abundantly in the upper reaches. (Handy 1940:74)

Like other ahupua‘a in Kona Moku, the upland forest was a reliable source of various native, endemic, and Polynesian-introduced plants, and Pālolo’s upland section provided resources such as food products—especially when famine struck—and also medicinal plants, wa‘a (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on).

## Mo‘olelo

Pālolo Valley was a popular site of ali‘i that had extensive wetland taro cultivation, with irrigated terraces along both sides of the stream and below the end of the valley. Several mo‘olelo within this palena of Pālolo highlight some of its other natural landscape and environment features, such as the crater of Ka‘au, the promontory Kalepeamoa, the bell stone Pōhaku Kīkēkē, the ridge and heiau of Mau‘umae, the ridge of Kaūmana, and Ka‘auhelumoa’s spring. There are many mo‘olelo for Pālolo, some of the most well known are associated to the gods Maui, Kāne and Kanaloa, the supernatural chicken Ka‘auhelemaoa, the goddess Lepeamoa, Hi‘iaka with her traveling companions, mo‘o, as well as the chief Kākuihewa.



In the farthest reaches’ upland of Pālolo, is a crater lake named **Ka‘au**. According to Hawaiian legend, **Ka‘au** was formed as a result of an unsuccessful island-unification effort by Maui. While attempting to consolidate O‘ahu and Kaua‘i into a single land mass, Maui saw his efforts end when the magic fishing line he had been using suddenly snapped. The huge hook affixed to his line sailed skyward, landing in upper **Pālolo** and forming Ka‘au Crater. (Pukui et. al 1974:61) Ka‘au also perhaps gets its name from Ka‘au-hele-moa, the supernatural chicken of Pālolo that flew to Helu-moa.

On a ridge between Pālolo and Wai‘alae nui is a promontory called **Kalepeamoa** (Rosendahl 1998). These two place names are associated with kupua (deities with multiple body-forms) and the sovereign rule of O‘ahu’s famed chief, Kākuihewa. The following is a paraphrased account from Westervelt (1963) concerning the goddess Lepe-a-moa, for which the promontory is named.

Lepeamoa was born in the form of an egg to a high ranking ali‘i of Kaua‘i. Lepeamoa’s grandmother, Pālama, and grandfather, Honouliuli, retrieved their unusual grandchild from Kaua‘i and raised her at **Kapālama**. Lepeamoa hatched and assumed the form of a beautiful multicolored hen. As she grew, Lepeamoa’s goddess ancestress, Ke-ao-melemele, taught her how to use her supernatural powers and assume various body forms.

After some time, Ka-u‘ilani, Lepeamoa’s brother, came from Kaua‘i in search of his sister. Upon their meeting, the two youths heard of difficulties in which the chief Kākuihewa had become involved at his compound in **Waikīkī**, below **Pālolo**. Kākuihewa’s sister, Wailuku, had married the high chief Maui-nui of Maui Island. As was the custom of the two chiefs, they participated in contests over the years and wagered their various resources on the outcome of the events. On this particular visit, Maui-nui came to **O‘ahu** with his prized fighting rooster, who was called Ka‘auhelemaoa. Now unknown to Kākuihewa, this rooster was a kupua who possessed numerous body-forms and was victorious in all contests.

Kākuihewa had been tricked into wagering his kingdom and life in these contests, and things looked bleak for the chief. Understanding the true nature of Ka‘auhelemaoa,

Lepeamoa and Kau'ilani appeared before Kakuhihewa and told him that Ka'au could be defeated if Lepeamoa was allowed to fight in place of the chief's prized rooster. The final contests were arranged and Ka'au entered the arena mocking the little hen who stood before him.

A great battle took place, and each time Ka'au changed his body-form to a different bird and attacked Lepeamoa, she changed her body-form to that of a bird of greater strength. It was in this way that Ka'au was killed and Kakuhihewa retained his kingdom and life. Ka'auheleamoa's spirit fled from his body and landed at the site in upper **Pālolo** that now bears his name. Maui-nui, the greedy land snatching chief of Maui, was spared through Kakuhihewa's generosity, and Kakuhihewa's reign continued peacefully. (Westervelt 1963)

The "Bell-stone" known as **Pōhaku Kīkēkē**, or "rapping stone" (Pukui and Elbert 1986:149,334) was formerly located on the modern boundary between Pālolo (mauka of Wai'alaie Avenue) and Kaimukī (makai of Wai'alaie Avenue). The bell stone at that time was used as a signal by boys to let their friends at the beach know when they were going on a hike or a picnic (Sterling and Summers 1978: 278). According to Sterling and Summers (1978: 277-278), the old Hawaiian bell stone, which for years lay beside Wai'alaie Road (Wai'alaie Avenue) near 5th Avenue, was broken up and thrown into the corner of the grounds of Sacred Hearts Academy when Wai'alaie Road (Wai'alaie Avenue) was widened. Other accounts of **Pōhaku Kīkēkē** indicate that some of the fragments were thrown into the corner of the King's Daughters Home grounds, on the opposite corner of 5th Avenue (Sterling and Summers 1978: 278). This stone was also at a wahi pana or storied place particularly associated with mo'o (lizards) mentioned in the legend of Hi'iaka during her trip to O'ahu:

(Site 409) Hiiaka and her companions went up from **Waikiki** to a place called **Pahoa**. She told her companions that they were to meet with supernatural beings, a male and a female, brother and sister who were evil doers. As they ascended Hiiaka chanted:

It is thou, o **Pahoa**  
And the woman,  
Makahuna who lives in the light rain of **Palolo**,  
Hearken to the voice  
To the cry of the traveler.  
Traveling on this hot scorching day from **Waikiki**,  
How warm it is.

Pahoa replied rudely, "Who are you, you rude woman who speak our names? You rude woman, you." Then he said to his sister. "With your strength and mine combined we'll kill Hiiaka." The dust then arose hiding the trail from view. Lohiau said, "What a whirlwind that is." Hiiaka replied, "That is not a natural whirlwind but one that has been made by Pahoa and his sister, who are lizards (mo'o). They are not the only evil ones here, but we will meet yet others, Kamoiliili and Pohaku-Kikeke." (Sterling and Summers 1978: 278)

Hi'iaka and Lohi'au continued up the slopes until they met the mo'o Kamō'ilī'ilī (at the spot where the Christian Kamō'ilī'ilī Church was built). With a stroke of her skirt, Hi'iaka broke the body into pieces, which became a low rocky mound or hill (across from Kūhiō School) (Sterling and Summers 1978). They continued until they came to **Pahoa** and his sister Makahuna. She struck them with her skirt and turned them into a mound called "Ahua-a-Pahoa, located below Pohaku Kīkēkē (Ka Na'i Aupuni, cited in Sterling and Summers 1978:277-278).

In another version, Pahoa was in love with the mo'o Pōhaku-kīkēkē, also called Ua-lilihua or Lililehua, when Hi'iaka came to the Kaimukī area:

Hiiaka came above **Mau'u-mae** at a place called **Ka'ahu-kahi-ai** where the zoo now stands [it was then located in Kaimuki]. Pahoā saw her and ran swiftly to gather luau for he knew she was fond of it. He cooked and served the luau. Hiiaka asked what favor she might do for him. He then asked what favor she might do for him. He then told her of his love for Lililehua who accepted his gifts but spurned his love. She suggested his going once more to look at her before she would do anything about helping him win her for him. He ran and saw Lililehua in her own brother's arms and the following mele [chant] describes what he saw:

The leaves of the banana tree sway up and down,  
set a-sway by the wind,  
the leaves of the taro toss to and fro stirred by the wind,  
the wind that blows from below . . .

The sight filled him with disgust and he lost his love for her completely. He told Hiiaka that he no longer cared for the girl. (Ka Na'i Aupuni June 26, 1906, as cited in Sterling and Summers 1978:178)

**Mau'umae** literally means wilted grass, it is also, the name of a *heiau*, ridge, and cone in Pālolo Valley, where Kāne and Kanaloa wrestled and trampled down the grass so that it withered (Pukui et. al 1974:150). This place within Pālolo is also associated to Kakuhihewa, as he had a compound here and it is the place where he died. The association of one of O'ahu's most famed chiefs with the valley of Pālolo indicates that there was probably a sizable population in the district. Because of the royal compound and its requirements for support, it can be assumed that the valley floor and lower walls were extensively cultivated (Sterling and Summers 1978).

**Kaūmana** is one of the lower ridges between Pālolo and Mānoa; it is above the intersection of Wai'ālae and Kapahulu. **Kaūmana** was named for a demi-god that came to live on O'ahu from Maui. Following the advice of a kahuna, Kaūmana sacrificed his youngest son. The sacrifice greatly troubled Kaūmana and he went on a rampage killing many of his family members and attendants. Kaūmana spared only five attendants, and with these five he went to live on the ridge between Pālolo and Mānoa. Kaūmana's attendants were the rains named Wa'ahila, Polihala, Kuahine, and Lililehua. From his vantage point, Kaūmana then caused great rains to fall and this greatly affected all of the people living on lowlands and at the shore.

While the wind of Pālolo is called Wai'ōma'o (Nakuina 1992:43-44):

There are our clouds, my father's and mine.  
Covering the mountains;  
Pu'uokona is of **Kuli'ou'ou**  
Ma-ua is the wind of **Niu**,  
Holouha is of **Kekaha**,  
Maunuunu is of **Waialae**,  
The wind of **Le'ahi** turns here and there,  
'Olauniu is of **Kahaloa**,  
Wai'oma'o is of **Palolo**,  
Kuehu-lepo is of **Kahua**,  
Kukalahale is of **Honolulu**,  
'Ao'aoa is of **Mamala**,  
'Olauniu is of **Kapalama**,  
Haupe'epe'e is of **Kalihi**,  
Ko-momona is of **Kahauiki**,  
Ho'e'o is of **Maonalua**.

The famous rain in Pālolo is Līlīlehua, found in many ‘ōlelo no‘eau and compositions. Pālolo’s Līlīlehua rain can be found in kanikau (dirges) such as:

From a kanikau for Kapela (Pauahi 1862)

<i>Ku‘u keiki mai ka hale kanaka nui</i>	My beloved child from the home with many people
<i>Ku‘u keiki mai ka ua Līlīlehua rain of Ka‘au</i>	My dear child from the Līlīlehua rain of Ka‘au

From a kanikau for Hina (Kaakopua 1861)

<i>O‘ahu Ku‘u hoa i ka ua Līlīlehua</i>	My companion in the Līlīlehua rain
<i>Ka ua nihi mai ma Lē‘ahi</i>	The rain that tiptoes upon Lē‘ahi

...as well as mo‘olelo such as Ho‘oulumāhiehie’s *Ka mo‘olelo o Hī‘iakaikapoliopole* translated by P. Nogelmeier (2006a).

*‘O kēia Pōhakukīkēkē, he mo‘o wahine ia. He wahine u‘i kēia mo‘o. ‘A‘ole na‘e ‘o Pōhakukīkēkē kona inoa mua akā, ‘o Kaulīlīlehuaopālolo kona inoa mai kona mau mākuā mai.*

*‘Oiai ua ‘ono loa ko Pāhoa pu‘u i ka u‘i uwa‘uwali a me ka maika‘i ‘une‘inehe o ka u‘i o ka “ua Līlīlehua o Pālolo,” no laila, mī‘ala mau lao ua Pāhoa nei ma kēlē āhua e ho‘omomoni ai i ka ‘ae o kona p‘u i kā ha‘i mea i hānai ai a nui nepunepu a pu‘ipu‘i ho‘i.*

Pōhakukīkēkē was a mo‘o woman, and she was quite beautiful. Pōhakukīkēkē was not her original name, for her parents had named her after the Līlīlehua rain of Pālolo, Kaulīlīlehuaopālolo.

Hungering for the soft loveliness and tender beauty of this young girl of Pālolo’s Līlīlehua rains, Pāhoa would always hasten out to that hill, where he would salivate over this girl who had been raised to be so plump and succulent. From the legend of Hī‘iakaikapoliopole. (Ho‘oulumāhiehie 2006a)

Akana and Gonzales (2015:159) also share an e-mail by Kimo Alama Keaulana on April 4, 2013 which makes mention a mo‘o that loved Līlīlehua who lived in Pālolo:

Kaimukī Shopping Center, which was once the King’s Daughter’s Home, sits on a mound that was the back of a mo‘o, a legendary reptile. This mo‘o loved Līlīlehua, who lived in Pālolo Valley. Līlīlehua fell in love with another person, and the mo‘o became jealous. Līlīlehua was turned into a rain that does not pass Wai‘alae Avenue, thus avoiding the mo‘o. (Akana and Gonzales 2015:159)

On a bluff forming the north bank of Pālolo Stream (east of the St. Louis Street Bridge) are several groups of petroglyphs. On the slope that divides Mānoa and Pālolo was the ancient temple of **Mau‘oki**. It is said that this temple was built with stone brought from Wai‘anae by the menehune (a legendary race of small people). It was destroyed in 1883 and the stones were used for construction of the road (Sterling and Summers 1978).

There are many other mo‘olelo which mention Pālolo such as the tale, “Th Lady of the Moon”, which tells of Mahina, the goddess of the moon, and her admirer, who took Mahina “up to **Mānoa, Pauoa**,

and Nu‘uanu, and Pālolo, the valleys of the rainbows” (Irwin 1936:17); In “The Fish Net Legend”, mentioning the presence of burial caves in Pālolo Valley, where a man named Maka, a former wrestler and boxer, and his son, Maka‘ōpio, lived in a grove of kukui and mangoes near a break in a ridge in Pālolo Valley (Hawaiian Ethnological Notes Vol. II, p. 91 Henriques Collection, as cited in Sterling and Summers 1978: 280-281); and of course in the legend of “The Wind Gourd of La‘amaomao”, where the winds of the Kona district, among others, are named.

## Mele

Pālolo is also the birthplace to many contemporary Hawaiian musicians and composers including, Israel Kamakawiwo‘ole, Ka‘au Crater Boys, Mike Ka‘awa and Ernie Cruz Jr. Many mele have been composed for this palena such as, Pālolo by the Ka‘au crater boys, He Loa Ke Ala I Hele ‘Ia Me Ke Aloha by Kalani Akana, and Noho Ka Pu‘u Kū Kilakila ‘O Ka‘au by ‘Iokepa DeSanto. However, Pālolo is famed in mele for the Lililehua rain, meaning “lehua blossom chill” or “tiny drops on the lehua blossom” (Akana and Gonzalez 2015).

### Pua Lililehua

The pervasive aspect of Dr. Mary Kawena Pukui’s poetic imagery is seen in the popular song composition, “Pua Lililehua.” Ostensibly, it concerns a mo‘o (lizard) that lived beside a stream in Pālolo Valley. Lililehua, a legendary lady named after a famous wind and rain of that valley, was courted by the mo‘o, but the lady’s human sweetheart, also lived by the Palolo stream and, of course, the mo‘o was jealous. Thinly veiled in the mists of the poem’s artistic symbolism was the true subject of the story, the secret love of a Hawaiian artist for a woman he felt far above him. The sagebrush flower, Lililehua, is the poem, became a reality when the beloved woman at last deciphers the meaning of the song and when she returns his affection the entire populace is able to join in their happiness. It illustrates the irresistible quality of a powerful creative vision. In a myriad of delicate and passionate images, Dr. Pukui mirrors the many levels of man and nature, myth and reality time and place and in rhythmic interchange she welds them into one.

*‘Auhea wale ana ‘oe  
E ka pua lililehua  
A he ‘ipo ho‘ohenoheno  
E ho‘ohihi ‘ai no ka mana‘o*

This is to you  
O sage blossom  
A cherished sweetheart  
That attracts the mind

*Iā ‘oe e ‘imi ana  
I nā nani o ka ‘aina  
Eia nō la‘au ma‘a nei  
E kali ana i kou ho‘i mai*

While you go seeking  
Among the beauties of the land  
Right here I remain  
Waiting for your return

*E ‘alawa mai ho‘i ‘oe  
I nei mau maka onaona  
He mau maka po‘ina ‘ole  
E kapalili ai ko pu‘uwai*

Glance quickly this way  
At these inviting eyes  
These unforgettable eyes  
That make my heart tremble

*Hilo pa‘a ia ke aloha  
I ka lino hilo pa walu  
‘A‘ohe mea e hemo ‘ai  
Me au ‘oe a mau loa*

Love is bound fast  
With an eight-strand lei  
There is nothing to separate  
You from me forever

*Ha `ina mai ka puana  
E ka pua lili lehua  
A he ‘ipo ho‘ohenoheno  
E ho‘ohihi ai no ka mana‘o*

This story is told for you  
O sage blossom  
A cherished sweetheart  
That attracts the mind



## Pālolo

This mele pana is for Pālolo Valley, O‘ahu written by Charles E. King. An article written in the *Honolulu Star-Bulletin* Jan 29, 1934, shares that King was a musician, composer and insurance man born in Honolulu and at one time taught in local public schools and at Kamehameha schools. From 1902 to 1913 he was supervising principal of public schools. He composed and arranged many Hawaiian airs and was formerly conductor of the Hawaiian band. In this mele it mentions Līlīehua, the name of the rain.

*Ho‘i ke aloha ai Pālolo  
I ka ua Līlīehua e kīlīhune nei*

My love returns to **Pālolo**  
Where the Līlīehua rain descends gently

*Ka ua no ia olu ka mana‘o  
Ho‘oni a‘e nei i ku‘u pu‘uwai*

The rain is soothing to my thoughts  
Despite my pounding heart

*Kani a ka leo o ke kolohala  
I ka ulu kukui honehōne nei*

The melodious sound of the pheasant  
In the kukui nut grove

*Pumehana kāua i ke aloha  
I ka pīli i ke anu o ke kuahiwi*

Warmed by our love  
We snuggle, the mountain is cold

*Ua lawa kāua e ke aloha  
Honi iho nei ho‘i i ka pu‘uwai*

Our love making has ended  
Kisses return to remain in my heart

*I laila no wau i ka pō nei  
A ua paia kou puka i ka laka ia*

Last night I was there  
Trapped by rain

*Ha‘ina ‘ia mai ana ka puana  
I ka ua Līlīehua e kīlīhune nei*

Tell the refrain  
The Līlīehua rain descends gently



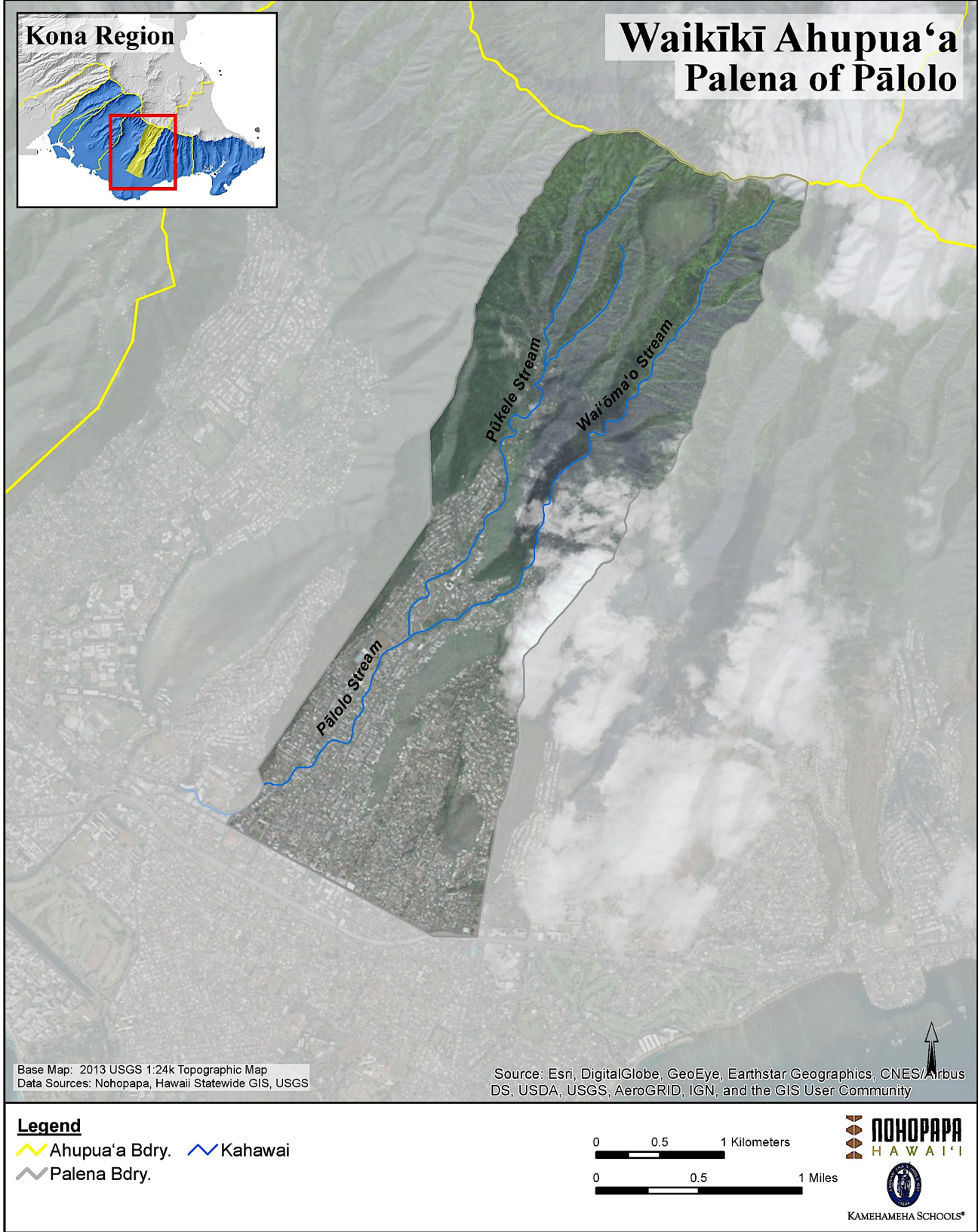


Figure 102. Aerial image of Pālolo Palena

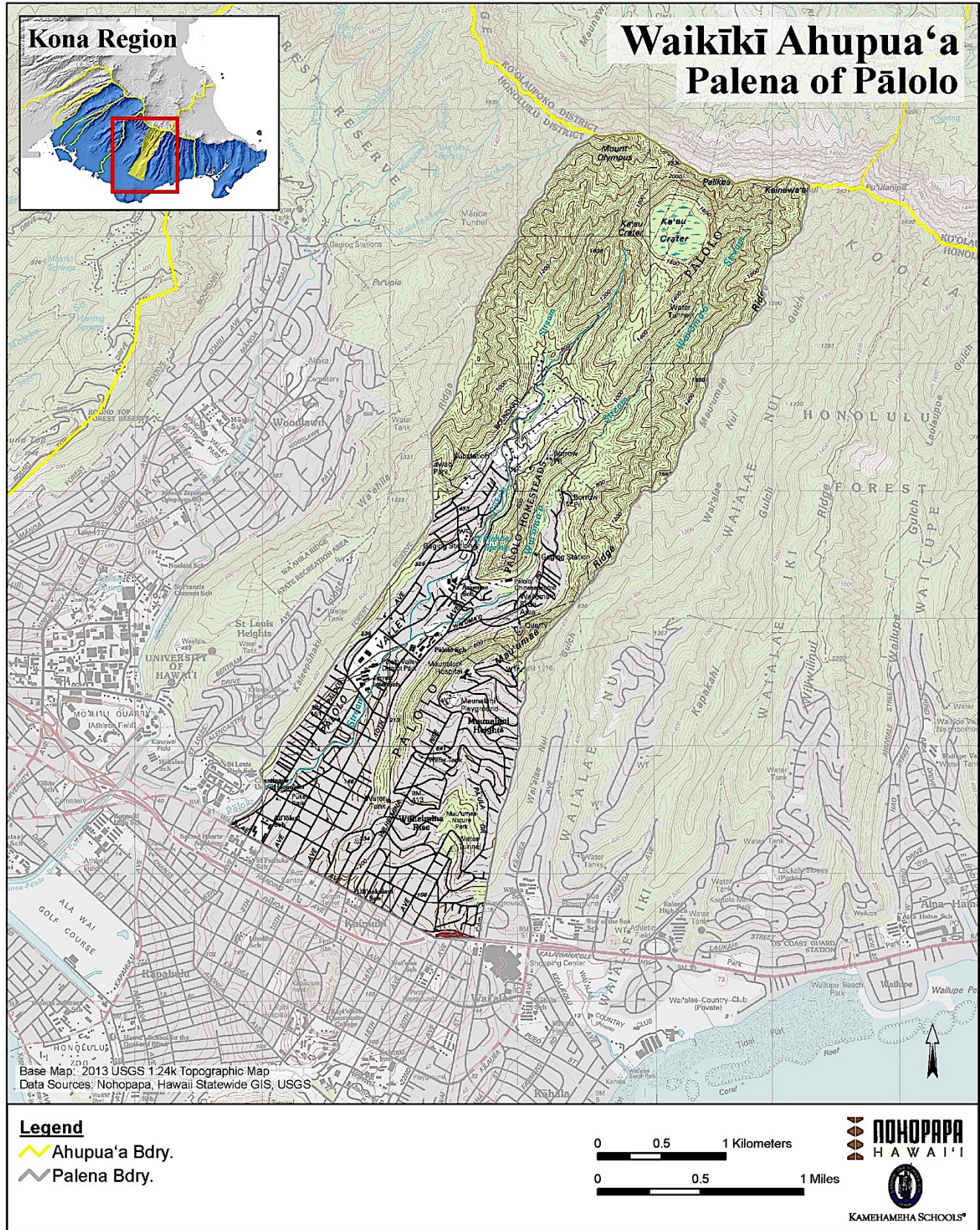


Figure 103. USGS map of Pālolo Palena

Table 17. Summary of Selected Wahi Pana in Pālolo

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Mau'umae	Natural feature/storied place/heiau	Wilhelmina Rise/Mau'umae Nature Park	The O'ahu chief, Kākuhihewa was said to have died here; also name of an old heiau here Kāne and Kanaloa wrestled and trampled down the grass so that it withered	Intact natural feature	Place name literally translates to "wilted grass"; by the early 20 <sup>th</sup> century, chronicler of Hawaiiana Thrum described the heiau, which was "above Kaimuki," as . . . [a] medium-sized heiau of pookanaka [i.e., sacrificial] class, credited to the time of Olopana. Foundations only remain."
Pohakuiole (or Pōhaku'iole)	Natural feature/storied stone	Lowermost Pālolo, just east of the main stream	--	Indeterminate	--
Piliamoa	Natural feature/storied stone in stream	Boundary with Mānoa along lower Pālolo Stream	Story of two feuding mo'ō wahine who were feuding over a man; one mo'ō wahine turned the other into a stone, which sits in the middle of the stream	Indeterminate	--
Pālolo Streams Settlement and Lo'ī Kalo area	Primary settlement and wet-taro area	Floodplain of lower Pālolo Stream and its two main tributaries (Pūkele and Wai'ōma'o)	--	Altered/destroyed by residential development	--
Wa'ahila	Natural feature/pu'u marking boundary with Mānoa	--	--		

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Pa'ina	Natural feature/pu'u, and old name for Wilhelmina Rise	Mauka portion of Wilhelmina Rise	--	--	Literally "crackle"
Kalepeamoa (1,116 ft. elev.)	Natural feature/pu'u; marking boundary with Wai'alae Nui	Short distance mauka of Pūnāwai Wai'alae	--	Presumably intact given its location above residential development	This point marks a place where the palena boundary shifts from north to northeast direction; place name means literally, "the comb [acquired] by [a] chicken"; also a place name in both Maui and Hawai'i Island
Pūnāwai Mahoe	Natural feature/fresh-water spring	Upper Pālolo Stream	--	Presumably altered by modern residential development	--
Pia	Natural feature/pu'u; marking boundary with Wai'alae Nui	Undeveloped ridgeline	--	Presumably intact given its location in undeveloped land	Literally, "arrowroot, starch"; also a place name in Niu Valley
Pu'u o Maui	Natural feature/pu'u; marking boundary with Wai'alae Nui	Undeveloped ridgeline	--	Presumably intact given its location in undeveloped land	Literally, "hill of the Mauians"; there is another same place name in Moanalua; at that place, Maui people were supposedly put by Kamehameha I so they would not revolt (Pukui et al. 1974:204)

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Pu'u Koli	Natural feature/pu'u on ridgeline in center of upper valley	Undeveloped ridgeline	--	Presumably intact given its location in undeveloped land	--
Kaninaloa	Natural feature/pu'u; marking boundary with Wai'alaie Nui	Undeveloped ridgeline	--	Presumably intact given its location in undeveloped land	--
Kanahuipu	Natural feature/fresh-water spring	Upper Pūkele Stream	--	Presumably intact given its location in undeveloped land	Literally, "dense (as plant growth)" peak
Waipakiki	Place named in Boundary Commission testimony	Upper valley	--	--	--
Lauinaiakulolo	Place named in Boundary Commission testimony	Upper valley	--	--	--
Kaheka (or Kāheka)	Natural feature/pu'u	Upper valley	--	--	Place name literally means "shallow pool"
Pūkele	Natural feature/pu'u	Upper valley, boundary with Mānoa Valley	--	--	Place name literally means "muddy"

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>1</sup>	Current Disposition	Comments <sup>2</sup>
Keanapoi	Natural feature/pu'u	Upper valley, boundary with Mānoa Valley	--	--	--
Ka'au Crater	Natural feature/crater	Upper valley	Associated with the demi- god Māui (see text above for details)	Intact natural feature	Popular hiking destination
Palihea	Natural feature/pu'u	Ko'olau boundary/ridgeline	--	Intact natural feature	Literally, "white cliff"
Kaina'wa'anui (or Kainawa'anui)	Natural feature/pu'u; marking boundary with Wai'alae Nui & Ko'olaupoko	Top, northeastt corner of palena along Ko'olau ridgeline	--	Presumably intact given its location in undeveloped land	--

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).

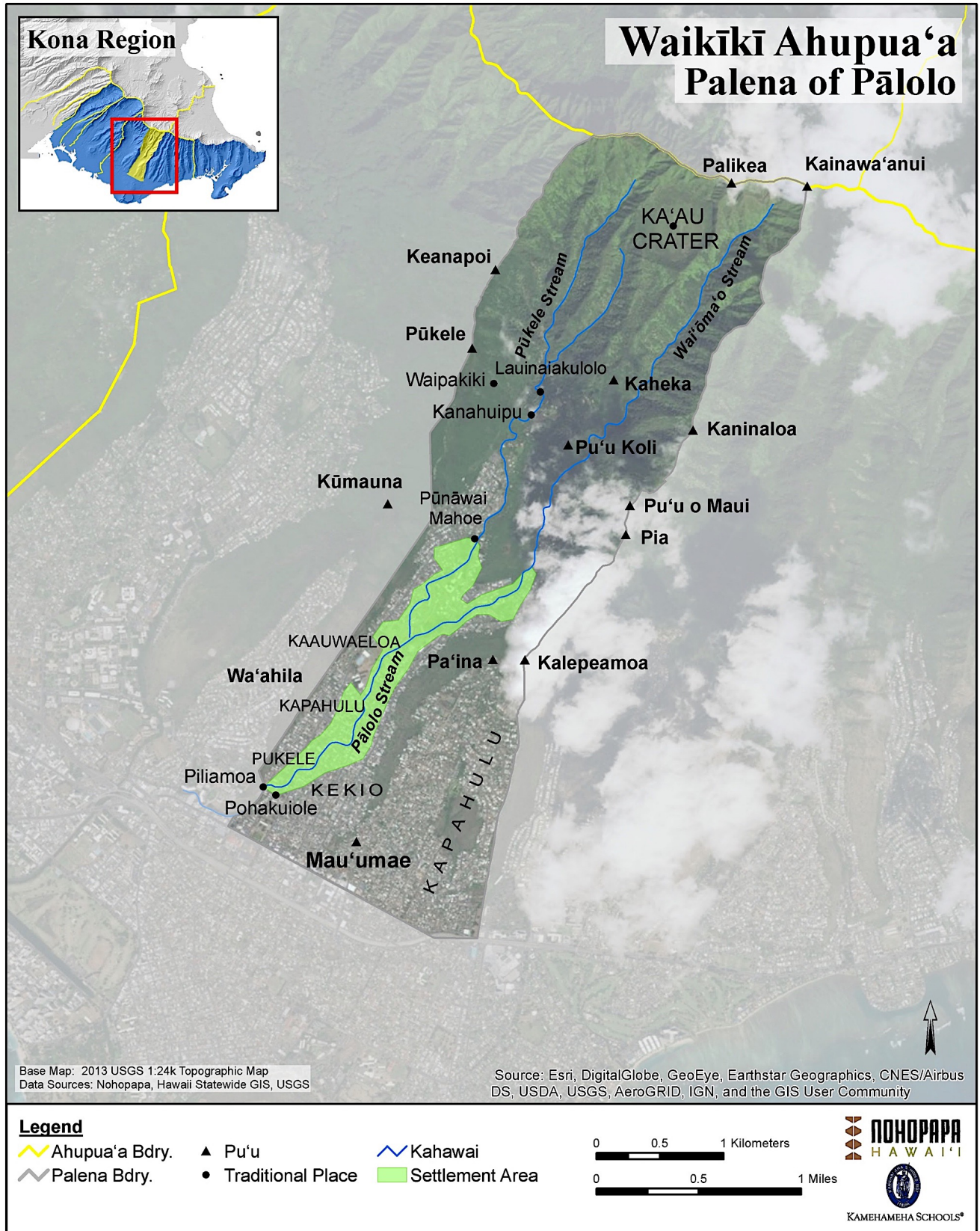


Figure 104. GIS map depiction of significant Hawaiian cultural and natural resources in Pālolo (Waikīkī Ahupua‘a)





Figure 105. 1908 photo of Pālolo Valley (Bishop Museum Archives CP50518)



Figure 106. ca. 1900-1910 panoramic photo of Pālolo (Bishop Museum Archives CP 50516)



Figure 107. ca. 1912 photo looking makai from Pālolo Valley. Note Leahi in the far left. (Bishop Museum Archives CA24087)



Figure 108. 1931 photo of Pālolo Valley by Inter Island Airways (Bishop Museum Archives Image CP99265)

## Community Groups in Pālolo

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

### Ke Kula Kaiapuni ‘o Ānuenuē

Situated between the Wa‘ahila and Mau‘umae ridges of Pālolo Valley is Ke Kula Kaiapuni ‘o Ānuenuē. Their mission is to “E ho‘omākaukau i nā keiki me ka ho‘olako ‘ana i ka na‘auao kūpono ma ka ‘Ōlelo Hawai‘i a me ka ‘Ōlelo Pelekania i ho‘okahua ‘ia ma ka mo‘omeheu a me ka mo‘olelo Hawai‘i i hiki iā lākou ke ‘imi na‘auao me ke kūpono a e ‘auamo kuleana no ka pono o ka ‘ohana, ke kaiaulu a me ka lāhui. To empower children by providing them a quality education in both Hawaiian and English based on Hawaiian culture and history to enable them to seek knowledge and excellence and fulfill responsibilities for the benefit of the family, the community, and the Hawaiian people.”



Figure 109. Activities at Ke Kula Kaiapuni ‘o Ānuenuē (Photo credit: Ke Kula Kaiapuni ‘o Ānuenuē)



Figure 110. Learning at Ke Kula Kaiapuni ‘o Ānuenuē (Photo credit: Ke Kula Kaiapuni ‘o Ānuenuē)

### Community Outreach & Survey Results

#### Organization Profile:

Contact person	Kauī Angell
Address	2528 10th Avenue, Honolulu, HI, 96816
Phone number	(808) 307-3031
Email	kauī_angell@anuenuē.org
Website/Social media	<a href="https://home.anuenuē.org">https://home.anuenuē.org</a> <a href="https://www.facebook.com/KeKulaKaiapuniOAnuenuē">https://www.facebook.com/KeKulaKaiapuniOAnuenuē</a> <a href="https://www.instagram.com/kula_kaiapuni_o_anuenuē">https://www.instagram.com/kula_kaiapuni_o_anuenuē</a>
Year organization formed	N/A
501c3 status	N/A

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

Sites they mālama	Lo‘i of Kāne‘ohe
Services provided	Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, and Teacher Professional.
Use of place based curriculum?	N/A

Use of cultural protocols, activities, and practices ?	Yes, oli, mele, hula, kilo, aloha ‘āina, and makahiki.
Public volunteer work days?	Yes, If an organization would like to visit, then can contact Ke Kula Kaiapuni ‘o Ānuenuenu main office.
Student School groups (& ages) they service	5-8 years (K-3rd grade), 9-13 years (4th-8th grade), 14-18 years (9th-12th grade), 18+ years (Post-secondary)
Community groups they service	Yes, ‘Ehunuikaimalino
Existing organizational partners	Yes, Kamehameha Schools Kīkaha Nā Iwa, DARE, TRIO, Purple Mai‘a, Kolea Gold
Organizations wanting to partner with in the future	N/A



## Saint Louis School

Saint Louis is private school servicing grades K-12. Their mission is to educate and challenge students of various religious, ethnic, and economic backgrounds that they may achieve a quality education and become gentlemen of character, reaching individual potential through the Catholic Marianist tradition of spiritual, academic, physical and emotional development.

The short-term vision of Saint Louis School aligns to Saint Louis School's Action Plan/Future Planning Document created using the "Most Significant Needs" as defined by the Visiting Accreditation Team to Saint Louis School in March of 2019. The school will identify areas for growth and develop the proper changes in the first month of 2020. That information in turn will be used to create the school's new Strategic Plan and Mission Integration Plan that will cover six years, thus preparing the school for its next accreditation. Long-term plans are to expand the curriculum toward global learning, increase resources through endowment building, capital campaigns and annual giving.



Figure 1. Saint Louis Students (Photo credit: Saint Louis School).



Figure 1. Petroglyph found on Saint Louis lower campus (Photo credit: Pua O Eleili Pinto)

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

#### **Organization Profile:**

Contact person	Timothy Los Banos
Address	3142 Wai‘alae Avenue, Honolulu, HI 96816
Phone number	(808) 739-4771
Email	tlosbanos@saintlouishawaii.org
Website/Social media	www.saintlouishawaii.org https://www.facebook.com/saintlouisschool/
Year organization formed	1846
501c3 status	Yes

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

Sites they mālama	Ahupua‘a o Pālolo, ‘ili o Kālaepōhaku
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Teacher Professional Development  Specific services that they offer include education, grades kindergarten through 12, faith formation, service learning, interscholastic competitions in sports, academics, robotics, international exchanges.

Use of place based curriculum?	Yes, online sources, published research, oral traditions, mo'olelo, kūpuna, cultural practitioners required for all courses K-12.
Use of cultural practices?	Yes, the cultural practices Saint Louis perpetuates are hula, oli, and 'Ōlelo Hawai'i.
Public volunteer work days?	Yes, check the school's website <a href="http://www.saintlouishawaii.org">www.saintlouishawaii.org</a> for a schedule or email the school for the most to date information.
Student School groups (& ages) they service	5-8 years old (K-3rd grade), 9-13 yrs (4th-8th grade), 14-18 yrs (9th-12th grade).
Community groups they service	N/A
Existing organizational partners	Yes, Kamehameha Schools, Marianist Center of Hawai'i, Chaminade University of Honolulu, Nā Wai 'Ekolu, Sacred Hearts Academy.
Organizations wanting to partner with in the future	Yes, Kanaeokana, Mana Maoli





## Additional Resources for Pālolo Palena

Table 18 summarizes additional sources of information regarding the natural and cultural resources of Pālolo Palena, Waikīkī Ahupua‘a.

Table 18. Sample of Resources for Pālolo Palena\*

Author & Year	Title	Summary of Key Content
Akana and Gonzales (2015)	<i>Hānau Ka Ua, Hawaiian Rain Names</i>	This book inventories Hawaiian rain names and types from across the archipelago. The publisher’s dust jacket introduction describes <i>Hānau Ka Ua</i> as “the fullest record of Hawaiian rain names and their lore to date, drawing on oral tradition and literature, including approximately three hundred ‘ōlelo Hawai‘i primary resources” dating to the nineteenth and twentieth centuries (Publisher’s note in Akana and Gonzales [2015]).
Ho‘oulumahiehie (2006)	<i>The Epic Tale of Hi‘iakaikapoliopole As Told by Ho‘oulumāhiehie</i>	Authorship of this story is credited to Ho‘oulumāhiehie - an enigmatic name and person. In the journal <i>Hawaii Aloha</i> , where the opening of this version of <i>The Epic Tale of Hi‘iakaikapoliopole</i> was published, no author was named, but at the completion of the story in <i>Ka Na‘i Aupuna</i> , Ho‘oulumāhiehie was acknowledged as the author. Meaning “to inspire delight,” this name is sometimes printed as “Ho‘oulumāhiehieika‘onimāliepualīlialanaikawai”, “to inspire delight in the gentle movement of the water lilies.” This person is credited in several newspapers of the period as the author of major Hawaiian stories such as “Kawelo” and “Kamehameha I”; as well as the translator of foreign stories, such as “Hawila” and “Alamira”; and the writer or translator of occasional short articles as well. Though no personal history has been found for Ho‘oulumāhiehie, there appears to be a strong link to J.M. Poepoe, the editor of <i>Ka Na‘i Aupuni</i> .

\* 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.