

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

Kona, from Kapūkakī to Kawaihoa

KONA ‘ĀINA INVENTORY

Mānoa Palena, Waikīkī Ahupua‘a, Moku o Kona



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MĀNOA PALENA (WAKĪKĪ AHUPUA‘A)

Ka ua Kuahine o Mānoa *The Kuahine rain of Mānoa*²²

This chapter documents the significant Hawaiian cultural and natural resources in Mānoa 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 92 and Figure 93 are aerial image and USGS map depictions, respectively, of Mānoa 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.²³

Table 15 is a summary of the significant wahi pana in Mānoa Palena. Figure 94 is a GIS map depiction of Mānoa’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Mānoa


Although Mānoa is not named in the Māhele book as an ahupua‘a or ‘ili kūpono, originally it was a part of the ahupua‘a of Waikīkī which included all of the valleys “from the west side of Makiki valley away to the east side of Wailupe” (Lyons 1874). Waikīkī and adjacent localities with Pālolo, Mānoa, Nu‘uanu Valleys lying inland, offered ideal conditions for early settlement. Extensive cultivation indicated that this palena could support a large population. Therefore, pre-contact and historically it was the area of dense population (Handy and Handy 172:268).

The name Mānoa means “wide” or “vast” (Pukui 1962) and was one of the life-giving sources of fresh water springs and streams, rich with lo‘i (irrigated pond fields) that provided generations with abundant nourishment. (Handy and Handy 1978:270) It is a U-shaped valley that contained numerous ‘ili ‘āina ‘ili kū, lele, mo‘o ‘āina and contoured by defined ridges, pu‘u, and gulches. In addition, Mānoa also contains famous stones such as Ka‘aipū, Kau‘iomānoa, Pōhaku Loa, Pōhaku Loio, the heiau of Ahukini, Hakika, Hipawai, Kawapopo, Kukao‘o, Pu‘uhonua, Waihi and named wahi pana such as Alamihi. Many of the place names associated with aspects of the land can still be found today as streets, parks and various locales, revealing nā po‘e kahiko’s intuitive understanding of the valley’s nuances and resources. The area also had many named waterfalls, pools, and numerous streams such as ‘Aihualama, Kawa‘āhua, Lua‘alaea, Mānoa, Nāniu‘apo, Wa‘aloha, Waiakeakua, and Waihi (Handy and Handy 1972; Pukui et al. 1974; Pukui 1983; Sterling and Summers 1978).

For the most part, the native forest of Mānoa valley was heavily wooded with ‘ōhi‘a as the dominant tree, comprising perhaps one-half of the forest. According to Bouslog et al. (1994:8), other native vegetation in Mānoa would have included koa and loulu, and an undergrowth of native shrubs such as naupaka kuahiwi, ferns such as hāpu‘u, ‘ama‘u, pala‘ā, and vines such as ‘ie‘ie. By the time the first foreigners arrived at the end of the eighteenth century, the vast floor was covered with scattered hale pili (grass houses), and lo‘i fed by ‘auwai (irrigation ditches) leading from the streams. The banks of the lo‘i were covered with ti, sugar cane and sweet potatoes. The valley floor was particularly suited for the growing of wetland kalo, and by all reports, Mānoa was extensively planted in this crop. This


²² The rain is famed in the songs of Mānoa. Related to the story of Kahaopuna. According to the mo‘olelo Kuahine was a chiefess, the wife of Kahaukani. Their daughter was Kahalaopuna, and she was so beautiful that rainbows appeared wherever she was. (Pukui 1983: 169)

²³ As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.



extensive kalo cultivation was evident in 1792 when Captain George Vancouver trekked inland from “Waitete” (Waikīkī) in search of freshwater. A mile from the beach he came upon a “rivulet five or six feet wide and about two or three feet deep...finding a pass through the dams that checked the sluggish stream, by which a constant supply was afforded to the taro plantations.” As he and his men moved farther inland and described the extensive activity in lower Mānoa:

We found the land in [a] high state of cultivation, mostly under immediate crops of taro; abounding with a variety of wild fowl of chiefly of the duck kind... The side of the hills, which were in some distance, seemed rocky and barren; the immediate vallies [valleys], which were all inhabited, produced some large trees and made a pleasing appearance. The plains, however, if we may judge from the labour bestowed on their cultivation, seem to afford the principle proportion of the different vegetable productions... At Wo’aho’o [O’ahu], nature seems only to have acted a common part in her dispensations of vegetable food for the service of man; and to have almost confined them to the taro plant, the raising of which is attended with much care, ingenuity and manual labor. In the several parts of its culture, the inhabitants, whether planting, weeding, or gathering, must during the whole of these operations, be up to their middles in mud, and exposed to rays of a vertical sun... (Bouslog et al. 1994:9-10)



Other plantings would be often found in small gullies and along lower mountain slopes: bananas, wauke (the paper mulberry) and yams, as well as other food and utilitarian crops. According to Handy and Handy (1972:210) “On O’ahu, early voyages describe wauke planted on the coastal plain, on the kula land, and in the lower reaches of the valleys such as Mānoa... for it is said that wauke was planted wherever conditions of soil, moisture, and elevations were right.”

Traditionally, the valley was divided mauka and makai between the west and east sections, the ali’i (chiefs) made their homes on the cool western slopes of the valley, while the maka’āinana, the people populated the taro-covered eastern floor. According to Thrum (1892), “it is evident that Mānoa has for several generations past been held by in high esteem by Hawaiians of rank. Kamehameha I was no stranger to the valley it became the favorite resort of his immediate household followers.” In the 19th century, Mānoa Valley was the summer home and retreat to powerful ali’i. Kamehameha’s favorite wife, Ka’ahumanu had a house on the Tantalus side of the valley, which one writer places in the area of what is now Olopua Street, about a mile up Oahu Avenue from the Waioli Tea Room. In the vicinity of Ka’ahumanu’s thatched house a small community of ali’i developed (DeLeon 1978:2). Other known chiefs to have resided in Mānoa include Boki, Liliha, Kauikeaouli, and Lili’uokalani.

Like it’s neighboring palena, the land of Mānoa has gone through a tremendous transformation. One of the most significant changes to take place in Mānoa Valley during the ninetieth century was the decline of the Hawaiian population and the repopulation of the valley with other new immigrants. With these new settlers, the valley of extensive taro farms would eventually be transformed by the addition of ranches, dairies, tract development, trolley lines, and eventually a suburb. By 1890, full-scale agriculture and dairy farming began to take over and although taro farming was still extensive, the farmers were predominantly Chinese who had come to the valley after leaving their employment with the sugar plantation (DeLeon 1978:5-6). Independent Japanese farmers also began to cultivate the upper portions of the valley. By 1931, much of this land was abandoned, covered with grass; and mostly in residences, however, during this time there were still about 100 terraces in which wet taro was still being planted, although these represented less than a tenth of the area that was once planted by Hawaiians. (Handy and Handy (1978:479-480). As the population grew explosively in the late 1940s fueled by a robust visitor industry, many looked for new places to build homes. In the face of this explosion, the agricultural base on O’ahu slipped dramatically. Agriculture in Mānoa Valley was one of its early victims and almost overnight modern Mānoa was born. Apart from being a well known and sought suburb, today Mānoa is known for being the location of one of the island’s oldest and most exclusive schools, Punahou, as well as, the campus for the University of Hawai’i at Mānoa, Mantano and Woodlawn Dairies, the Woolsey Poi Factory.

Mo'olelo

The palena of Mānoa is filled with mo'olelo highlighting the natural environment and landscape such as the area of Kamō'ili'ili, the springs of Punahou, Kumulae, and Kānewai, the stretch of sand called Kanaloa, the Pōhaku-kū-ula stone, Manu'a heiau, and 'Aka'aka ridge. These features are found in famous mo'olelo such as Kāne and Kanaloa, Kamapua'a, Hi'iaka with her traveling companions, 'Aka'aka and Nalehua'aka'aka, Kahalaopuna, the Legend of Kapo'i, and the Legend of Piko'i. Many dieties are also named for the natural elements of Mānoa such as Kauawa'ahila for the Wa'ahila Rain, Kauakiowao for the Mountain Mist, Kahuakani the wind of Mānoa, and Kauakuahine the rain of Mānoa.

Ka-mo'o-'ili'ili, or the contraction Ka-mō-'ili'ili can be translated as “pebble lizard” in reference to a mo'o, or dragon, slain by the goddess Hi'iaka and became a ridge near the present intersection of Church Lane and South King Street (Pukui et al. 1974:153). in the legend Hi'iaka and Pele, the story of this mo'o is occurs when Hi'iaka was traveling around O'ahu on the way back to her sister's home at the volcano on Hawai'i Island. During Hi'iaka's journey, she frequently met with mo'o and other spirits; if they were evil or disrespectful, she battled them, using her magic pa'u, or skirt, which could throw thunderbolts.

Hiiaka and Wahineomao were taking Lohiau back with them to Pele in Hawaii. On their way back, they left their canoe at Waikiki and walked up toward Kamoiliili. When they arrived at the place where the old stone church now stands, a heavy gust of wind blew, and Wahineomao and Lohiau felt invisible hands pulling their ears back. They called to Hiiaka for help. She know that it was the lizard god Kamoiliili who did it and told them to keep closely behind her. A short distance away, they met Kamoiliili who wanted to fight. She [Hiiaka] removed her outside skirt, which held forks of lightning and smote him with it. His body was cut to pieces and the pieces turned into a low hill in the neighborhood of the old Hawaiian Church. The place is still called Kamoiliili to this day. The long, low hill (across from the Kuhio School) is said to be the body of this lizard god. (Synopsis). (Hiiaka-i-ka-poli-o- Pele, Hoku o Hawai'i, 19 April and 3 May 1927; summary translation in Sterling and Summers 1978:281)

Multiple springs and streams flowed from the valleys of Makiki, Mānoa, and Pālolo, which provided fresh water that fed irrigated lo'i constructed throughout the lowlands, which supported other crops like bananas and sugar cane. Ponds were created by traditional residents exclusively for raising fish and were known for their easy upkeep. They were often loko wai (freshwater ponds) which were either naturally occurring features or natural depressions that kānaka would enlarge to suit their family's subsistence needs. Many existed in the **Mō'ili'ili** area (Kanahele 1995).

Kumulae (also spelled Kumulae) was the name of an inland fresh spring in **Mō'ili'ili** located near the junction of King and Thompson streets. It was the remnant of a loko, or freshwater pond, called variously **Loko Kapa'akea**, meaning “the coral or limestone surface” (Pukui et al. 1974:86), **Loko Pa'akea**, or Willows Pond. It was associated with the legend of a beautiful princess, who was kapu to the desires of men. The princess would frequent the spring, often bathing and chanting with her ipu (gourd) there (Kanahele 1995).

The whole area was, and still is, by many, regarded as sacred by the Hawaiians. They tell a story of a wondrous princess upon whom it was evil for men's eyes to gaze. Consequently this princess had a retinue, or bodyguard as we would call it, of beautiful maidens. The princess loved the water of Kumulae spring. From time to time she would go to the spring by night and there bathe in the water, while her maidens chanted songs of love to the pulsating rhythm of gourds.

More earthly people used this spring. The water was said to hold some healing properties, and besides it was a fine supply of clean water in an otherwise arid plain. The pool, too, for its overflow was full of plump fish. (Williams 1935)

The owner of the property in 1935, Mr. Hausten, found stone images, stone lamps, medicine bowls, and fishing anchors used to catch squid near the pool. (Sterling and Summers 1978:282)

Another famous spring named in the legend of Kāne and Kanaloa is **Kānewai**. There are different variations of the mo'olelo, where they say the two were either swimming or fishing in the **Kāhala** area. After fishing or swimming, the two gods wanted to drink water and wash off the saltwater on their bodies, so they traveled inland looking for fresh water. They searched and searched and no water could be found. Kanaloa became frustrated and began to tease Kane and his abilities to find fresh water. Kāne kept telling Kanaloa to be patient. Soon Kāne located a spot where he thought there was fresh water. Many believed Kāne had the ability to hear the water moving in the ground. They came to **Kamō'ili'ili** (makai section of Mānoa), and Kanaloa said:

Where are the springs and streams of living waters? Our people are always singing the chants of your life-giving springs and stream. They tell me that they are in the clouds, the sun and the bowels of the earth. Can you give it to me now?" . . . Kane turned to Kanaloa saying "Be patient, thirsty one." (Bouslog et al.1994:134-135)


Using his 'ō'ō made of kamani, Kāne struck his staff into the soil and a huge spring of cool fresh water sprung up. The water flowed and the two akua were able to wash the sand from their bodies, drink water, and 'awa. The white sand is still found in the area today. The area where Kāne created the spring is called **Kānewai**, or "the waters of Kāne," and the stretch of sand where they washed off their bodies is called **Kanaloa**. This area is also known today as the Sand Quarry or the Stan Sheriff Center. At this place Kanaloa placed a stone, called **Pōhaku-kū-ula**, a god to attract and snare fish (Bouslog et al.1994:134).

According to Kanahale (1995) **Kānewai** Spring was affiliated with Queen Lili'uokalani and area residents believed **Kānewai** Spring to possess healing powers. The spring was actually a karst, a large underground pool. It was said that fish would swim from the sea up to the pool to listen to the plans of native fishermen, then warn other ocean creatures as to their upcoming plans (Kanahale 1995). Hawaiians had many stories about springs and ponds that they believed were connected by underground passages.

In a legend of **Punahou** Spring, in inland **Mānoa**, underground passages that connect different springs in the area are also discussed. The twin children of an O'ahu chief, a boy Kauawa'ahila (Wa'ahila Rain) and a girl Kauakiowao (Mountain Mist), run away from their cruel stepmother when their father leaves the island. They take refuge in a cave on **'Ulumalu** hill in **Mānoa**. The girl Kauakiowao wished to have a pond nearby to bathe in. Wa'ahila went to the pond at **Kānewai**, and asked the mo'o Kakea, an ancestor of the children, to open up a watercourse from **Kānewai** to the cave. The mo'o agreed, opening up a watercourse from the ponds at **Kānewai** and **Wailele** to the new spring, called **Punahou**. Thus, the Hawaiians believed all three of these springs, within and near **Mō'ili'ili**, were connected by underground passages. (Nakuina 1998:133-138)


Other variations of the Punahou Spring are also told by Thrum (1907) and Pukui and Curtis (1993).

Another deity associated with fresh water resources is the demi-god Kamapua'a. He, too, is incorporated in the mo'olelo of Mānoa. According to the story, Kamapua'a rooted the earth at Kamō'ili'ili near the mouth of Mānoa Valley, and because of that, the people of that locale had access to the fresh water stream which flowed underground:



At Kamoiliili Kamapuaa saw two beautiful women coming from the stream which flows from Manoa Valley. He called to them, but when they saw his tattooed body and rough clothing made from pigskins they recognized him and fled. He pursued them, but they were counted as goddesses, having come from divine foreign families as well as Kamapuaa. They possessed miraculous powers and vanished when he was ready to place his hands upon them. They sank down into the earth. Kamapuaa changed himself into the form of a great pig and began to root up the stones and soil and break his way through the thick layer of petrified coral through which they had disappeared. He first followed the descent of the woman who had been nearest to him. This place was the Honolulu side of the present Kamoiliili church. Down he went through the soil and stone after her, but suddenly a great flood of water burst upward through the coral almost drowning him. The goddess had stopped his pursuit by turning an underground stream in to the door which he had thrown open.

After this narrow escape Kamapuaa rushed toward Manoa Valley to the place where he had seen the other beautiful woman disappear. Here also he rooted deep through earth and coral, and here again a new spring of living water was uncovered. He could do nothing against the flood, which threatened his life. The goddesses escaped and the two wells have supplied the people of Kamoiliili for many generations, bearing the name, “The wells, or fountains, of Kamapuaa.” (Sterling and Summers 1978:282)



‘**Aka’aka** Ridge is part of the Ko’olau Mountains and runs above **Waiakeakua**, also known as “the water of the gods.” Like many of the landforms of Mānoa, ‘**Aka’aka** was also known to have a human form. ‘Aka’aka was married to Nalehua’aka’aka, whose natural resource form was lehua blossoms that could be found along ‘**Aka’aka** Ridge. It was said that ‘Aka’aka and Nalehua’aka’aka conceived twins: a boy, Kahaukani, and a girl, Kauakuahine. The parents allowed Kolowahi and his sister Pōhakukala, both first cousins of ‘Aka’aka, to adopt the twins. Kolowahi raised Kahaukani, the boy twin, and Pōhakukala raised Kauakuahine, the girl twin.

When the twins were grown, their adoptive parents decided to unite them in marriage. This union would have been considered a nī’au-pi’o relationship, which was a highly respected and ranked union intended to protect the mana (power) of the ali’i class. The marriage between Kahaukani and Kauakuahine became a powerful one and produced a beautiful daughter called Kahalaopuna or Kaikawahine Anuenue meaning “rainbow maiden” (Westervelt 1963:84).

As the children of ‘Aka’aka and Nalehua’aka’aka, Kahaukani and Kauakuahine also had kino pāpālua (dual body forms). **Kahuakani** was the wind of Mānoa and **Kauakuahine** was the rain of Mānoa. Their daughter, **Kahalaopuna**, developed the kino pāpālua of the rainbow. Kahalaopuna was said to be an extraordinary beauty. It is said she lived at **Kahaiamano** on the route to **Waiakeakua**, a location in **Waikīkī** (Nakuina 1904). While **Waiakeakua** originates in **Mānoa**, its waters flow all the way to the ocean and out through Waikīkī.

The mythological landscape of Mānoa is particularly dominated by the myth of Kahalaopuna, apart from this version by Nakuina (1907), the mo’olelo is told in a number of versions, including those by Beckwith (1940), Fornander (1918-1919), Green and Pukui (1936), Irwin (1936), Kalākaua (1990), Patton (1932), Skinner (1971), and undoubtedly others. In the story told by Fornander (1918-1919). Kahalaopuna, a chiefess was betrothed to a Ko’olau chief, Kauhi, who became jealous and slayed her upon hearing accounts of infidelity. Important aspects of the story are that Kahalaopuna is indeed still a virgin and that elements of the story become landforms of Mānoa. After hearing that Kahalaopuna was had been restored to life and assumed her former self from the help of her parents, he went to see for himself. Upon paying her a visit her begged to be loved again but Kahaopuna would not listen (Fornander 1918-1919 Vol.5:188-192).

In the Legend of Kapo’i, a man from **Makiki** built a heiau in **Mānoa** in response to his ‘aumakua, which was an owl or pueo. Kakuhihewa, mō’ī of O’ahu, attempted to sacrifice Kapo’i at Kūpalaha Heiau for consecrating this heiau called **Manu’ā** on a day that the mō’ī had made kapu. Kakuhihewa’s

warriors were then attacked by owls from Molokaʻi, Lanaʻi, Maui, Hawaiʻi, Oʻahu, Kauaʻi and Niʻihau at the order of Kapoʻi's ʻaumakua. The owls defeated Kakuhihewa's warriors in the moʻolelo known as the "Battle of the Owls." Kakuhihewa acknowledged that Kapoʻi's akua or god was a powerful one and from that time, the owl has been recognized as one of the many deities venerated by the Hawaiian people (Thrum, 1907:200–202). This story is also told by Knudsen (1946), Westervelt (1915)

Mānoa is mentioned in the Moʻolelo of Pikoi. Pikoi and his father Alala had come from Kauaʻi to Mānoa to visit a married sister (Pukui & Curtis 1996:3).

The real sister was named "Ka-ui-o-Manoa" ("The Beauty of Manoa"). She was a very beautiful women, who came to Oahu to meet Pawaa, the cheif of Manoa Valley, and marry him. He was an "aikane," a "cheif like a brother," to Kakuhihewa, the king of Oahu. They made their home at Kahaloa in Manoa Valley. They also has Kahoiwai in the upper end of the valley. (Westervelt 1915:158)

One day Pikoi's father, Alala told him that he wanted to see his daughter in Mānoa Valley. They launched their canoe sand sailed across the channel from Kauaʻi.

Pikoi and his father landed and went up to Manoa Valley. There they met Ka-ui-o-Manoa and wailed in their great joy as they embraced each other. A feast was preparedm, and all rested for a time. (Westervelt 1915:159)

Mānoa is also briefly mentioned in other famous moʻolelo such as Keaomelemele, the Maid of the Golden Cloud (Westervelt, 1915), Maluae and the Underworld (Westervelt, 1915) , A Story of Ualakaa (Fornander 1918-1919), and the Story of Peapea (Fornander, 1918-1919).

Mele

The following mele makes mention of Mānoa and was found in the Mele manuscripts collection of Helen Roberts at Bishop Museum. In notes, the song was translated by Mary Kawena Pukui and collected by Elsie Hart Wilcox (Bishop Museum Archives, Ms Sc Roberts 2.10).

Hao e, hao la, hao Manoa i na manoawai elua

She takes, she takes; **Manoa** takes the two water sources

Elua konohiki pono kou aina

For it requires two konohiki to care for my land

O na hooilina no ia o kau waiwai

There are the heirs to my property

Aloha no oe e ka Lani hoopili

Greetings to you, o friendly chief

Nou no ka lani

Yours is the sky

O ka lani no nei ia ilulna lilo

The sky which is high above all

Oia lani okoa no ke hiki mai

The whole sky as it is

Huli Halawa i ka ua o Wahiawa

Halawa turns to the rain of Wahiawa

Halalo na lima o ka hau o Kalena

The hands of the dew of Kalena reaches downward

Hoeu ka polopea o ka waiopua

The clustering billowing rain clouds sway

O ke aha la ka mea nele o ka uka o Kahui

What does the upland of **Kahui** lack

O ke kualau no laua me ke kiowai

It has the rains from shore to the upland

He mau koko kaapeape hihia a ka ua

The streamlets, like net carriers are entangled by the rain

He aahu loa ia na ka makani

Like long garments are they blown by wind

Ka Beauty Aʻo Mānoa

The song *Ka Beauty Aʻo Mānoa* was Anthony K. Conjugacion. Inspiration for this mele came to the composer when he would walk to work in the mornings, from lower Makiki to Mānoa uka. Originally a chant (mele hula), entitled "Ke Kuahiwi o Mānoa" composed in 1982, it was later put to music in 1984. On his morning treks, he would enjoy the cool and fragrant mornings, as he would walk along

East Mānoa Road. The inspiration was all the precious things that we sometimes overlook in the rush of our lives. That awareness was encouraged by one of the composer’s hula mentors, Maiki Aiu Lake, whom at the time had her hālau at St. Francis High School, located in the valley. In 1985, it was recorded on the composer’s debut recording project, “Hawaiian Passion”, and was dedicated to Maiki as well as another of her students, Edward P. Kalāhiki, Jr. In 1986, it attained a coveted “Nā Hōkū Hanohano Award” for “Song of the Year.”

*Nani wale ke 'ike i kakahiaka lā,
Ke kuahiwī o Mānoa
Ke noenoe mai nei ho'opulu ana i ke one
Pulu pē i ka 'ilihia*

Beautiful to behold in the morning,
The uplands of Mānoa
With a gentle mist, quenching the land
(I am) drenched in awe

*He beauty i ka(ta) ua Tuahine o Mānoa,
Pā aheahe ka makani
I ke 'ala o ka laua'e
Ke onaona o nā pua māhiehie i ka wao*

A beauty is the Tuahine rain of Mānoa,
Engulfed in the breeze
Bringing the sweet scent of the laua'e
And the fragrance of the flowers in the forest

*I ka waokele i pali uliuli lā,
Honehone i ka Puakea
Ke pā wai a inu a kena heha i ka ho'oluliluli,
He mana'o pono kēia*

In the forest and on the lush green cliffs,
Sweetly kissed by the Puakea rain
(One) can drink 'til satisfied to the hilt of pleasure.
Ah! Such a good idea!

*Puana e ka u'i i ka uka o Mānoa
I ka 'ehu kakahiaka
Pulu pē i ka 'ilihia ho'opulu ana i ke one*

So shall the uplands of Mānoa
Remain beautiful in the morning
Drenched in awe, the land is quenched,

*Ke pili mai i 'ane'i
Ka beauty a'o Mānoa*

Here we shall be together
(in) The beauty of Mānoa

Nani Mānoa

Nani Mānoa was written by composer Kimo Alama Keaulana. This song highlights many of the natural features of Mānoa such as the Tuahine rain and the waters of Waiakeakua (Bishop Museum Archives, MS GRP 329, 6.18).

*He nani o Manoa wehi i ka ua
Ka ua Tuahine kupa o ka aina*

Beautiful is **Manoa** adorned by the showers
The Tuahine rain, long-residing daughter of the land

Ui maoli o Akaaka kau mai i luna

Truly lovely are the **Akaaka** mountains rising high above

*Me ka wai anapanapa ao Waiakeakua
O ka pio ana mai o ke anuenue
Kahiko nani no ia kau i ka lani kelakela*

With the sparkling waters of **Waiakeakua**
The graceful arching of the rainbow
Is a very beautiful adornment placed in the highest strata

*Haina ia mai ana ka puana
He nani o Manoa i wehi i ka ua Tuahine*

The story is told
Beautiful **Manoa** adorned in the Tuahine rain

There are numerous other mele for Mānoa such as “Rain Tuahina o Mānoa”, “Ka Beauty a’o Mānoa”. Each of these mele speaks of a particular landmark, event, or resource. As one of the most beautiful places in Hawai’i, Waikīkī is known as a place of spirit and inspiration. Mele are still composed today for Mānoa, like “Hanu ‘A’ala (Ka Hanu Lehua O Mānoa)”, composed by Puakea Nogelmeier and released in 2013 on the Grammy nominated CD by musician and Kumu Hula Kamaka Kukona.

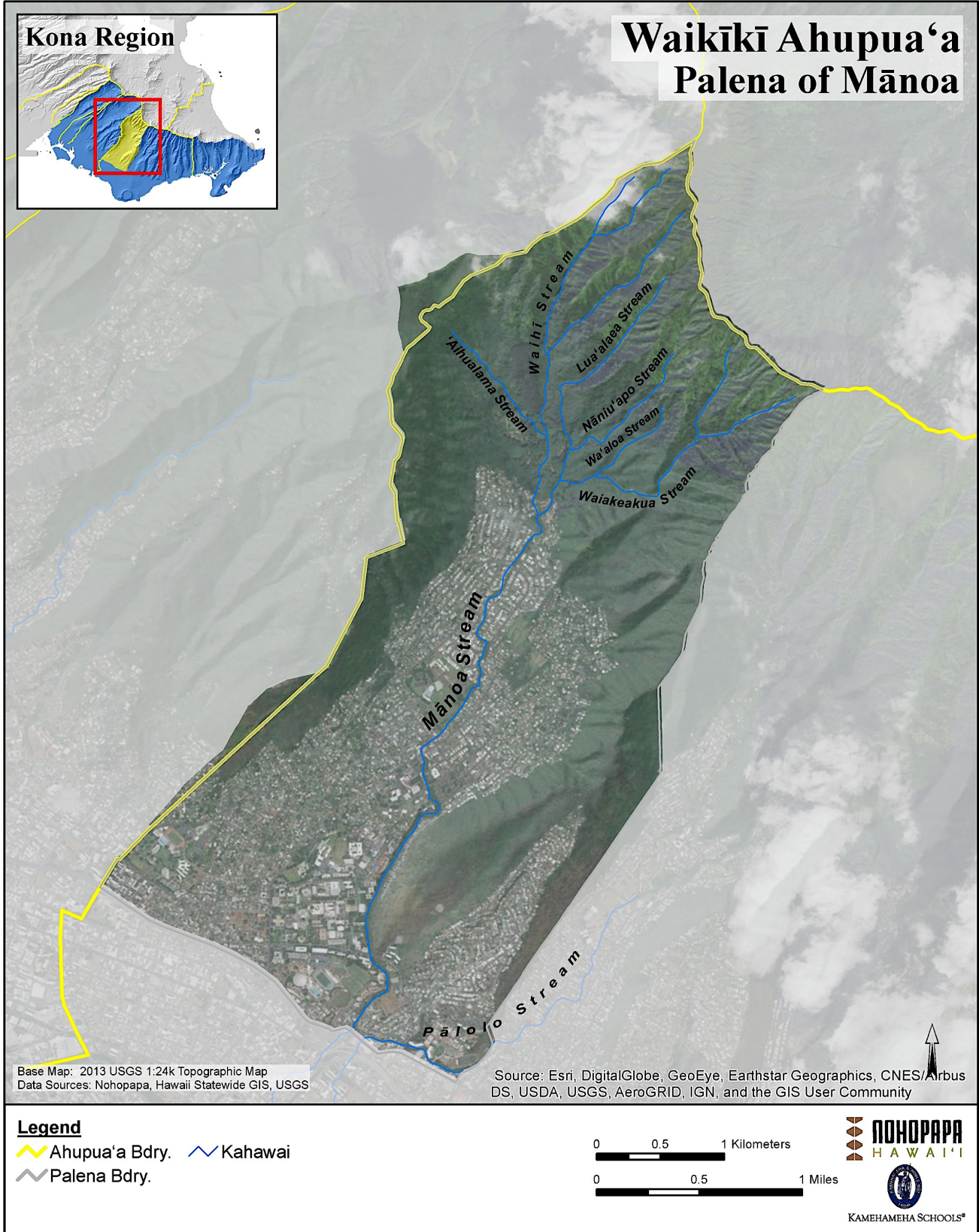


Figure 92. Aerial image of Mānoa Palena

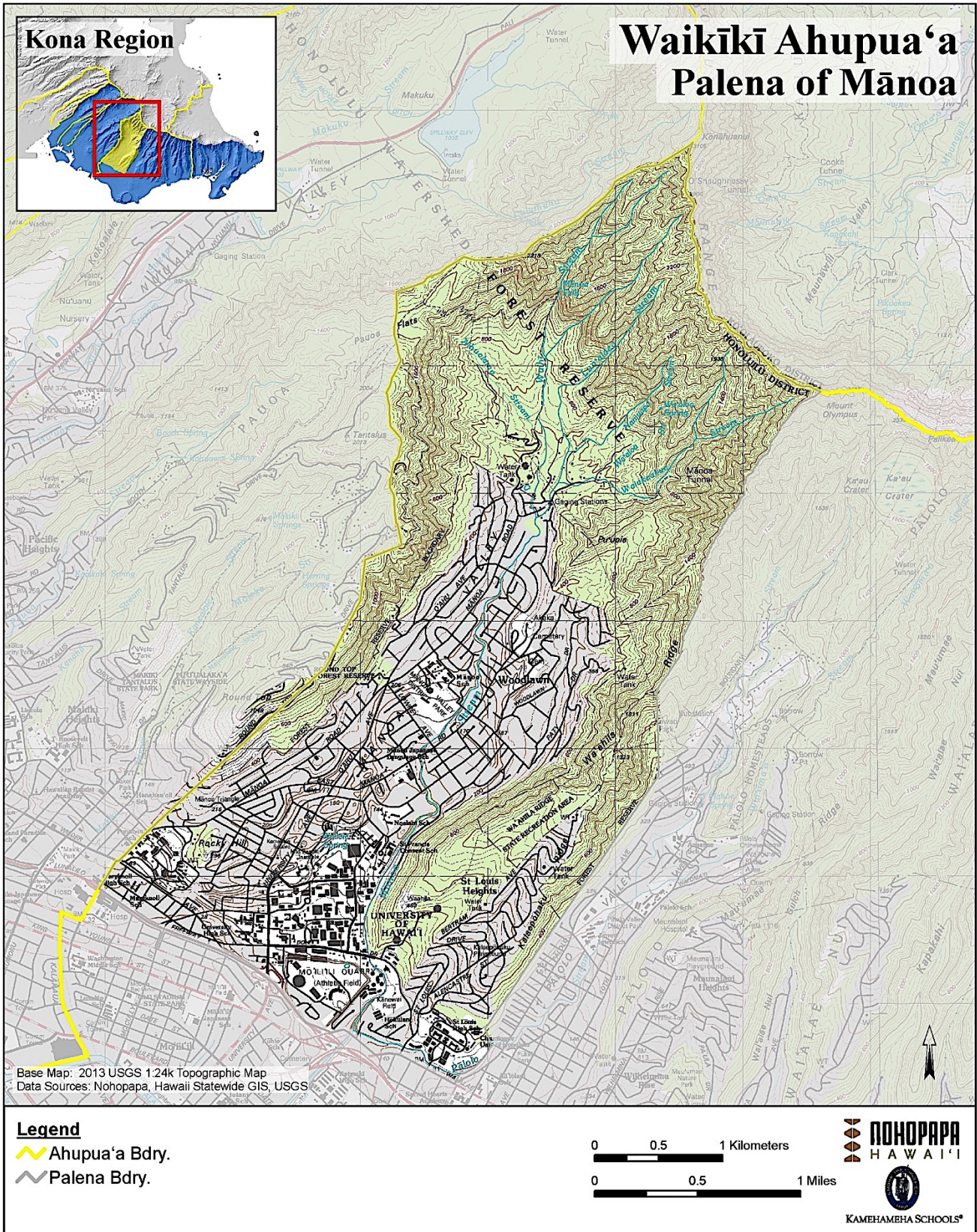


Figure 93. USGS map of Mānoa Palena

Table 15. Summary of Selected Wahi Pana in Mānoa

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Kōnāhuanui	Mauna, wai hālau	Wai hālau of Mānoa and Maunawili, the Pali Road passes along its western slope			Tallest peak on the Ko'olau range
Kaumuhonu	Pu'u (heiau?)	Pu'u along western arm of Mānoa valley as it nears the summit of Kōnāhuanui			Located on historic RM 133 circa 1874 and RM2028
Waihi'i Falls	Wailele	Waihi'i Nui, midway up Waihi stream at the head of Mānoa Valley			Waihi'i Nui and Waihi'i Iki Falls, now commonly known as "Mānoa Falls"
Puka'ōma'oma'o	Wahi pana, Ka'ahumanu summer home	On gentle sloped of valley to the west of where Waihi Stream and Lua'alea Stream meet to form Mānoa Stream.	Place where Ka'ahumanu asked to be taken before she passed. Sterling & Summers 1978:287-88		Ka'ahumanu's summer home
Pu'u Pia	Pu'u and wahi pana	On a ridge rising from the basin of Mānoa valley, just west of Kolowalu			Located on historic RM1068 circa 1882
Keanapoi	Pu'u	Peak along eastern arm of Mānoa Valley, on its border with Pālolo ahupua'a			Located on historic map RM1068 circa 1882
Pūkele	Pu'u, and stream	Peak along eastern arm of Mānoa Valley, on its border with Pālolo ahupua'a			Located on historic map RM1068 circa 1882 and in Place Names of Hawai'i
Wa'ahila Ridge	Wahi pana	Ridge spur on Eastern side of Mānoa Valley. Originates above current UH Mānoa Hawaiian Studies complex, meeting the eastern arm of Mānoa valley at the peak of Kūmauna			Located on historic maps: RM1068 circa 1882, RM908 circa 1881, RM906 circa 1906

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Kūmauna	Pu'u	Peak on Wa'ahila Ridge, along eastern arm of Mānoa Valley, on its border with Pālolo ahupua'a			Located on historic map RM1068 circa 1882, and RM2751 circa 1905
Pu'u Ahula	Pu'u	Small pu'u on valley floor, west side of Mānoa stream NE of the base of Pu'u Makani (rise of/near O'ahu Avenue)			Located on historic map RM1068 circa 1882
Pu'u Makani	Pu'u	Peaks midway up west arm of Mānoa Valley along Makiki boundary, overlooking Kawapopo Heiau in the valley			Located on Land Court Application 156 map 1 (LCApp156-1)
Pu'u Laulā	Pu'u	Palena between Wilder Ave and the Freeway, including and west of Makiki Park			Located on historic map RM1068 circa 1882 and in Place Names of Hawai'i
Kawapopo Heiau	Heiau	Within Government Grant 2896 & 2894 to Ha'alilio.		"...a small heiau said to have been torn down prior to 1850" (McAllister)	Sterling & Summers 1978:290
Kūka'ō'ō Heiau	Heiau	At site of "the Cooke House" (C. M. Cooke Jr.)	Said to be built by Menehune and re-built & consecrated by Kualii. Sterling & Summers 1978:285-6.	Under preservation with Mānoa Heritage Center	Central heiau connected to other heiau under Kualii's reign; including the heiau: Mauoki, Puahia luna & lalo, Kumuohia, Kualaa, Waialele, and others (Thrum, 1892). There was said to have been a menehune across road on rocky hill, Ulumalu.
Hipawai Cave	Wahi pana	Under Woodlawn Dr. near Noelani School and the UH Mānoa Astronomy Center	"There is a large underground cavern with much of the water of Mānoa passing through it. People went down into the cavern in former times (Pukui, in Sterling and Summers 1978:286-7).	Uncertain, but Mānoa stream has been significantly channelized	

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Hipawai Heiau	Heiau	On west-side of Mānoa Stream. Makai-side of "Manoa Church"	"Of large size and pookanaka class, partly destroyed many years ago, then used as a place of burial. Remaining wall subsequently torn down" (Thrum, 1907-9 in McAllister).		
Paliluahine	Pali, wahi pana, a mo'ō wahine	Pu'u or foot hills in mauka east corner of Mānoa.	A woman spared from Pele's fire came to live here with her two sons, Kumauna and Palihala, the sons are stones. "The sweetest ohias are found in this place." (Dictionary of Hawaiian localities, 1883 in Sterling and Summers, 1978 p290).		"imaginary line from Puu-o-Manoa to Ka-pali Luahine marks the division of Manoa-alii from Manoa-kanaka" (Pukui, M.K. 1954, in Sterling & Summers 1978:283).
Pu'u Pueo	Pu'u	Pu'u or knoll. Also location of 1st sugar plantation on O'ahu, est 1825 by John Wilkinson	(Thrum's annual, 1892. Sterling & Summers 1978:285).		RM1068 c1882 (misspelled on map). Sterling & Summers 1978
Ulumalu	Pu'u	Pu'u/hill on western side of Mānoa valley, near base of pali between Kūka'ō'ō heiau and Pu'upueo			
Pūnāwai Wailele	Pūnāwai	Central lower Mānoa possible within Mid Pacific Institute Campus.			Located on historic map RM1068 circa 1882
Punahou	'Ili	Pūnā & surrounding are given to ABCFM missionaries by Boki. Now Punahou School grounds.	Two mo'olelo. 1) Kāne pierced the ground with his o'ō and made this wai a Kāne. 2) mo'olelo where Punahou seal gets its motif, of a community in famine. A dream came to an old couple who followed its instructions, offering red fish to their 'aumakua and pulling up a hala tree by its roots. In its place a spring bubbled up.	Spring is said to be where chapel is at Punahou school, there is a small pond around it today.	Named for the spring in the same place. Name is older than the school

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Pūnāwai Kapūnāhou	Pūnāwai, pōhaku, wahi pana				Old name: Keapapa This spring was used to terrace and grow kalo in the surrounding area 'Punahou' that took its name from the pūnā (Sterling & Summers 1978:282-4)
Mauna Pōhaku	Pu'u	Pu'u/hill at central mouth of Mānoa valley			Located on historic RM114, circa 1884, Lyons & Wall
Piliamo'o	'Ili	At the eastern mouth of Mānoa stream near the boundary with Pālolo			
Kānewai	'ili, underground loko, wahi ho'ola	Current area of the UH Mānoa Hawaiian Studies complex & Kamakakūokalani, Center for Hawaiian Knowledge	"the healing waters of Kāne," a wahi ho'ola, and an underground pool of some size (Sterling & Summers 1978:281)		
Pa'akea	'Ili	Pa'akea is near the mouth of the valley, west of Kānewai and east of Mauna Pōhaku	The southern part of Pa'akea, towards Waikīkī was formerly wealth in fish ponds.		Located on historic RM114, circa 1884, Lyons & Wall
Mauiki Heiau	Heiau	In Pa'akea			Located on historic RM114, circa 1884, Lyons & Wall
Pūnāwai Mauoki	Pūnāwai				Located on historic RM114, circa 1884, Lyons & Wall
Waiakeakua	Pool, pūnāwai	UNLOCATED: in a ravine at the head of Mānoa Valley, on Government land. Along Waiakeakua stream.	Where there lived an akua wahine, Kameha'ikana. Where Kāne and Kanaloa found choice 'awa and used Kāne's 'ō'ō to create a spring and pool in the ground. (From separate accounts by Pukui, Westervelt, & in Na Anoa'i o Oahu nei: in Sterling & Summers 1978:288-9.)	Possibly still intact along the Waiakeakua stream. Unconfirmed	Runners would carry water from the back of the spring for the ali'i in the time of Kamehameha I

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Ahukini	Heiau	A square heiau about 50 feet in size, destroyed some 10 years ago and its stones used for fences. Meaning alter for many blessings.			
Alamihi	Wahi pana	Two places, one on each side of Mānoa Valley meaning path of regret	On the death of a Mānoa native, a rainbow spanned the valley from one Alamihi to the other.		
Hakika	Heiau	Thrum mentions "two other heiaus which it has not been possible to locate... Hakika, Paliluahine, east side of the valley. A round heiau of not large size. Foundations barely traceable."			
Ka'aipū	Stone	The 'ili takes its name from this stone, described by Thrum as "about four feet in length, somewhat tapering toward one end, and having a rather smooth bore of about three inches in diameter running through its entire length"	A stone under which lived a supernatural woman. Ka'aipu was an akua wahine pohaku. A local pohaku god in Mānoa, with an opening on the top of its 'head', which was considered as another mouth.		
Kau'iomānoa	Stone	A large rock in the middle of Mānoa Valley meaning the beauty of Mānoa	Supposedly the dwelling place of Kauiomanoa, a mythical beauty of olden times		

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Pōhaku Loa	Stone	Large stone meaning the long stone that was believed to bless expectant mothers and endow children with strength and wisdom, formerly outside the gate of Puna-hou School. It was moved from Round Top to Puna-hou with the permission of Kamehameha III.		It was finally broken up to permit widening of the road to Mānoa, and pieces were put into the nearby stone wall.	
Pōhaku Loio	Stone	Meaning the spindly stone			The makai boundary of RPG 136 to Komaia in Pahao, Manoa, runs mauka to "ka pohaku nui i kapaia o Pohaku Loio" at the northwest corner.

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).



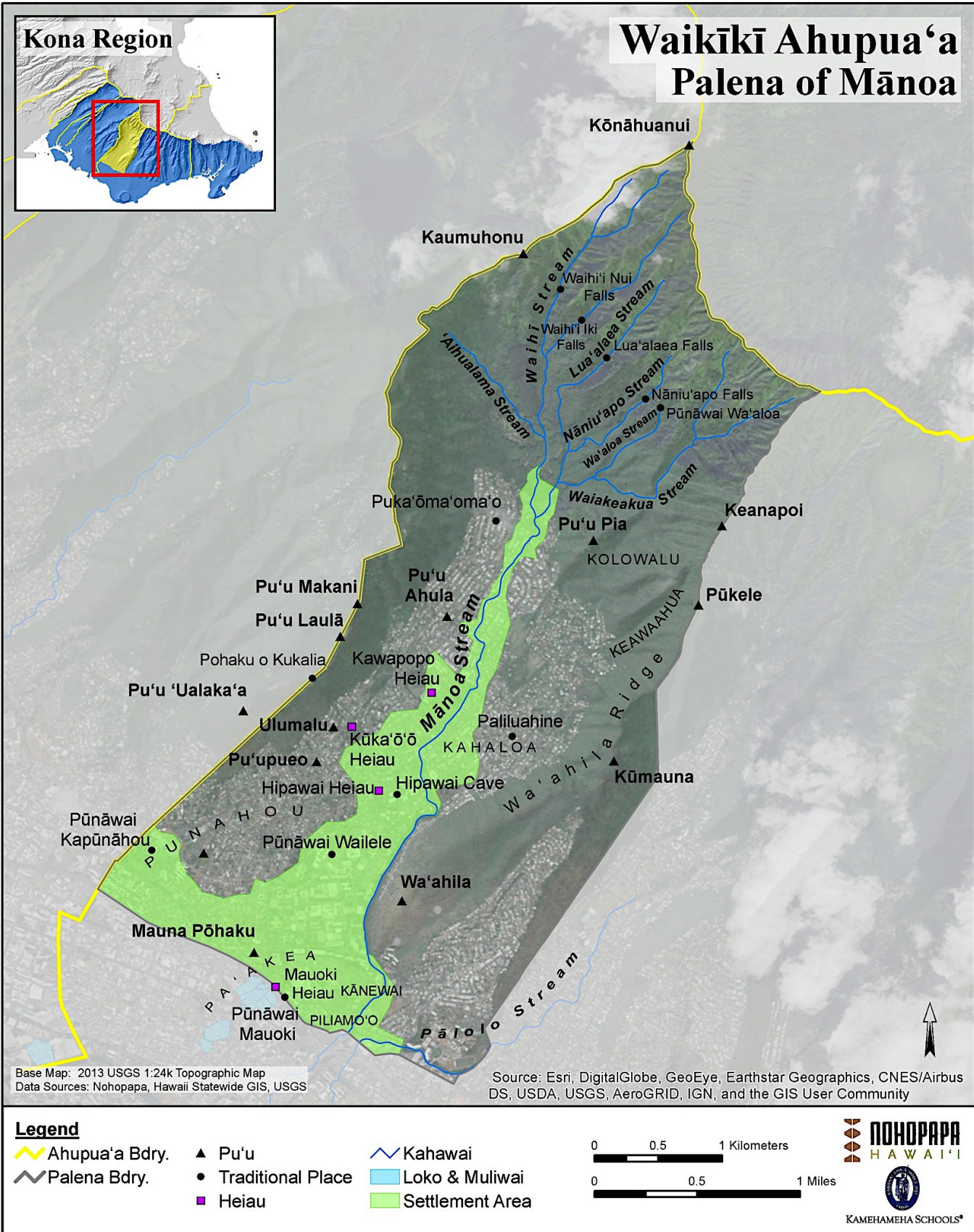


Figure 94. GIS map depiction of significant Hawaiian cultural and natural resources in Mānoa (Waikīkī Ahupua'a)



Figure 95. Undated photo of Mānoa Valley



Figure 96. Undated photo of Mānoa Valley

Community Groups in Mānoa

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

Kamakakūokalani Center for Hawaiian Studies, the University of Hawai‘i at Mānoa

Kamakakūokalani Center for Hawaiian Studies (KCHS) is located in the ahupua‘a of Waikīkī at the University of Hawai‘i at Mānoa (UHM). Their mission, “To achieve and maintain excellence in the pursuit of knowledge concerning the Native people of Hawai‘i, their origin, history, language, literature, religion, arts and sciences, interactions with their oceanic environment and other peoples; and to reveal, disseminate, and apply this knowledge for the betterment of all peoples.” The meaning of Kamakakūokalani is upright eye of heaven that serves as a metaphor for KCHS in their higher mission of seeking truth and knowledge in a kanaka maoli perspective. KCHS empowers their students’ identities to prepare them to, “lead Hawai‘i into a future in which Native Hawaiian people, their world views and their practices will be represented and sustained through practice by ever succeeding generations.” KCHS offers Bachelors and Master of Art degrees in five areas of concentration: Hālau o Laka – Native Hawaiian Creative Expression, Kūkulu Aupuni – Envisioning the Nation, Kumu Kahiki – Comparative Hawai‘inuiākea and Indigenous Studies, Mālama ‘Āina – Hawaiian Perspective on Resource Management, and Mo‘olelo ‘Ōiwi – Native History and Literature.



Figure 97. Artwork located on around KCHS’s buildings (Photo Courtesy of Kamakakūokalani website <https://manoa.hawaii.edu/hshk/kamakakuokalani>)



Figure 98. Hālau architecture at KCHS (Photo Courtesy of Kamakakūokalani website <https://manoa.hawaii.edu/hshk/kamakakuokalani>)

Community Outreach & Survey Results

Organization Profile:

Contact person	Konia Freitas
Address	2645 Dole Street, Honolulu, HI, 96822
Phone number	(808) 956-0591
Email	antoinet@hawaii.edu
Website/Social media	https://manoa.hawaii.edu/hshk/kamakakuokalani
Year organization formed	1970's, unsure of exact date
501c3 status	No

Services, Target Audiences, & Partnerships:

Sites they mālama	KCHS faculty works across the pae āina and there is no comprehensive list
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Research, and Teacher Professional Development. Specific services that they offer include KCHS confers Bachelors and Masters of art degrees in Hawaiian Studies from the University of Hawai'i at Mānoa campus.
Use of place based curriculum?	Yes, maps, archival repository, oral history, mo'olelo, mele, and oli.
Use of cultural protocols, activities, and practices ?	Yes, hula, kilo, mahi'ai, loko i'a, wa'a kaulua, lā'au lapa'au, and oli.

Public volunteer work days?	Yes, one Saturday a month.
Student School groups (& ages) they service	18+ years (Post-secondary)
Community groups they service	Yes, faculty work with a wide variety of partners and there is no comprehensive list.
Existing organizational partners	Yes, faculty work with a wide variety of partners and there is no comprehensive list.
Organizations wanting to partner with in the future	Yes, Philanthropists, foundations whose principles resonates with KCHS mission

Mānoa Heritage Center

The Mānoa Heritage Center is a 3.5-acre living classroom located in the ahupua‘a of Waikīkī. Sam and Mary Cooke acquired three adjoining lots over the last 20 years to save Kūka‘ō‘ō Heiau from development. Their mission and vision is, “Dedicated to promoting an understanding of Hawai‘i’s natural and cultural heritage. Continue the Cooke family legacy and preservation through a shared vision of inspiring people to be thoughtful stewards of their communities.” Their programs are centered around rare Native Hawaiian plants, the only reconstructed heiau in Waikīkī named Kūka‘ō‘ō Heiau, and the Harry and Jeanette Weinberg Visitor Education Hale completed in 2018.



Figure 99. A living classroom for the community (Photo credit: Mānoa Heritage Center)



Figure 100. Mālama 'āina activities at the Center (Photo credit: Mānoa Heritage Center)



Figure 101. Kūka'ō'ō Heiau (Photo credit: Mānoa Heritage Center)

Community Outreach & Survey Results

Organization Profile:

Contact person	Jennifer Engle
Address	2856 O'ahu Avenue, Honolulu, HI, 96822
Phone number	(808) 988-1287
Email	jenny.engle@manoaheritagecenter.org
Website/Social media	www.manoaheritagecenter.org
Year organization formed	1996
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Ahupua'a of Waikīkī, Kūka'ō'ō Heiau, Pahao, Mānoa Valley
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, and Teacher Professional Development. Specific services that they offer include school tour programs, Teacher Professional Development, Cultural Workshops open to the Community, guided tours of Kūka'ō'ō Heiau, and service learning.
Use of place based curriculum?	Yes, maps, mo'olelo, oral histories, historical/archival photographs.
Use of cultural protocols, activities, and practices ?	Yes, kilo, hula, and oli.
Public volunteer work days?	No, but they hope to in the future.
Student School groups (& ages) they service	0-4 years (Pre K), 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, many schools visit each year and some schools have visited annually for many years.
Existing organizational partners	Yes, the University of Hawai'i (UH) College of Education, Uehiro Academy for Philosophy and Education, Hawai'i State Department of Education, Hawai'i Green Growth/Ala Wai Watershed Collaboration, UH STEMS^2, Hanahau'oli School, Hawai'i Council for the Humanities, Awaiaulu, Lyon Arboretum, Waikīkī Aquarium, Mālama Mānoa.
Organizations wanting to partner with in the future	Yes, they are always looking to connect with schools in their own community.

Additional Resources for Mānoa Palena

Table 16 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Mānoa Palena, Waikīkī Ahupua‘a.

Table 16. Sample of Resources for Mānoa Palena*

Author & Year	Title	Summary of Key Content
Bouslong et al. (1994)	<i>Manoa: The Story of a Valley</i>	This book is a history of Mānoa Valley written by a group of local Mānoa residents about their home. The authors set out to tell the story of Mānoa through historical archival materials, family records, ethnohistorical, and ethnographic resources. They compiled their research into an archive and donated to the Hawaiian-Pacific Collection of the Hamilton Library at the University of Hawai‘i to benefit future students and researchers. Select materials from the authors’ archives are compiled in this work, which features photographs of important sites and homes, family archival materials, and a history of Mānoa with a focus on its cultural heritage.
Handy and 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.
Kanahele (1995)	<i>Waikīkī: 100 B.C. to 1900 A.D., An Untold Story</i>	In this accessible, beautifully written book, George Kanahele recounts Waikīkī rich cultural history, including its natural abundance and the masterful ‘āina engineering and biocultural stewardship. Kanahele uses ethnohistorical and ethnographic resources, some of which are newly published, in a work that counters popular Western narratives and stereotypes of what Waikīkī is and who the place is for. The stories compiled by Kanahele include memories of chiefs and commoners, planters, fisherman, who long ago turned an ancient marsh into one of the most fertile and hospitable lands in all of Hawai‘i.
Ka‘uhane et al. (2009)	<i>Cultural Impact Assessment for the Proposed Information Technology (IT) Services Building for the University of Hawai‘i at Mānoa, Waikīkī (Mānoa) ahupua‘a, Kona (Honolulu) District, O‘ahu Island</i>	This Cultural Impact Assessment study uses archival research, community consultation, and ethnographic research to identify and document traditional knowledge of the environment, land use, cultural history and practices, as well as previous archaeology. It contains oral histories (mo‘olelo), storied places (wahi pana) related to Waikīkī, Pālolo, Makiki, and Mānoa, along with a discussion of subsistence and settlement patterns, and the early historical period.
Monahan and	<i>Cultural Impact Assessment for the University of</i>	This Cultural Impact Assessment study uses archival research, archaeological study background research, kama‘āina “talk story” interviews, and ethnographic

Author & Year	Title	Summary of Key Content
Ka'uhane (2008)	<i>Hawai'i at Mānoa Long Range Development Plan Project Waikīkī [Mānoa] Ahupua'a, Kona [Honolulu] District</i>	research to identify and document traditional knowledge of the environment, land use, cultural history and practices, as well as previous archaeology. The study contains a list of place names and mo'olelo associated to specific place names and sites, a historical background of Mānoa, which including land ownership and use through time, and Māhele-era Land Commission Awards.
Nakuina in Thrum (ed.; 1907)	<i>Hawaiian Folk Tales: A Collection of Native Legends</i>	This book is a collection of Hawaiian stories, myths, and legends compiled by Thomas G. Thrum from his contemporaries. The Hawaiian scholar and accomplished female judge and water commissioner Emma Ka'ilikapuolono Metcalf Beckley Nakuina is a contributing author of several Mānoa legends, including "Kahalaopuna, Princess of Manoa" (Nakuina in Thrum 1907: 118) and "The Punahou Spring" (Nakuina in Thrum 1907: 133). Nakuina's stories relay an insider's nuanced, respectful understandings of Hawaiian stories, myths, and legends as vehicles of knowledge, morality, and spirituality. Numerous Mānoa place names are elaborated upon in Nakuina's articles.
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.