

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

Kona, from Kapūkakī to Kawaihoa

KONA ‘ĀINA INVENTORY

Honolulu Palena, Honolulu Ahupua‘a, Moku o Kona



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HONOLULU PALENA (HONOLULU AHUPUA‘A)

Hui aku na maka i Kou *The faces will meet in Kou*¹¹

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

Figure 46 and Figure 47 are aerial image and USGS map depictions, respectively, of Honolulu Palena. As described in the Introduction, some of the land divisions in this study near Honolulu are atypical as ahupua‘a (e.g., Pauoa and Makiki), and are referred to here as palena (boundary or partitioning or piece) of Honolulu Ahupua‘a.¹²

Today, many people know Honolulu as a district, however, the district of Honolulu was formerly known as Kona and was changed by the Civil Code of 1859 (King 1935:216,220). In the Māhele Book, Honolulu is recognized as an ahupua‘a containing numerous ‘ili ‘āina and mo‘o ‘āina. According to McAllister (1933:80), in earlier times, the ahupua‘a may have been Nu‘uanu and Honolulu an ‘ili of Nu‘uanu, “probably a name given to a very rich district of farm land near what is now...the junction of Liliha and School Streets...” The place name “Honolulu,” literally means “Sheltered or Protected Cove”. Native historian Samuel Kamakau (1976) observed that the origin of the name, Honolulu:

Honolulu was originally a small place at Niukukahi [at the junction of Liliha and School streets] which some man turned into a small taro patch. Because of their aloha for him, his desendants gave this name to the whole ahupua‘a. (Kamakau 1976:7)

As an ahupua‘a, central Honolulu today is surrounded by a modern urban development including commercial buildings, paved streets, sidewalks, utility infrastructure, and landscaped margins. However, the natural landscape consists of the ridges and hills of Keanakamanō, Kekoalele, Ahipu‘u, numerous streams such as Lulumahu, Mākūkū, Mo‘ole, Niniko, Nu‘uanu, Waolani, and the waterfalls of Waipuhia and Waipuilani. Other water resources of Honolulu included various springs such as Kunawai, Mānalo, ‘Ālewa; the pools of Alapena, ‘Alekokī, Kahuaianawai, Kapena, Pūehuehu, Waikahalulu; islet and reefs of Kaholaloa, Kamoku‘ākulikūlī, Mauliola, Waikahalulu; fishponds of Kawa and Kanāueue, and the bay of Māmala.

Table 7 is a summary of the significant wahi pana in Nu‘uanu Palena. Figure 48 is a GIS map depiction of Nu‘uanu’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Honolulu

One of the most well known areas in Honolulu is Māmala Bay which extends from Honolulu Harbor to Pearl Harbor. According to Pukui et. al (1974), Māmala was “named for a shark woman who lived at the entrance of Honolulu Harbor...” The surf here was known as Kekai o Māmala and was described

¹¹ We will meet there, Kou (now central Honolulu) was the place where the chiefs played games, and people came from everywhere to watch. (Pukui 1983:120)

¹² As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.

by Westervelt (1910:15) as, “the surf in the outer entrance of Honolulu Harbor, named for the chiefess Māmala who loved to play kōnane, drink ‘awa, and ride the surf.”

Honolulu Harbor is also a famous landmark within the ahupua‘a. Prior to its discovery by foreigners, the vicinity in and around Honolulu Harbor was named Kou for the groves of kou (Cordia) trees that were a prominent feature on the landscape. Kou was also noted for a number of heiau (temple/ ceremonial sites).

Some of the most well known ceremonial sites in Honolulu include the famous heiau named Pākākā. McAllister (1933:81) notes this site being located at the foot of Fort Street. Thrum (1906a:45, 1906b:57,60) notes it as a heiau of po‘okanaka class. In addition, according to McAllister (1933:81), “Kaahimauli is the name of one of these heiaus which is said to have been located near the palace.” Kaniakapūpū meaning sound of the land shells, was another heiau near the palace. Sterling and Summers (1978) writes:

...long before the palace there was an old heiau, Kaniakapupu. On the ruins of the old heiau there was later built the palace of Kamehameha III. Here it was that Kamehameha IV received his training as a true Hawaiian. There were many land shells there, that was why it was named ‘Song of the land shells. (Sterling and Summers, 1978:307)

Kou was a major factor for in the development of Honolulu as a major population center. It was here at Kou that the city now called Honolulu began to grow and was established as a haven for foreign ships (Handy, Handy & Pukui 1972). Pukui et. al (1974) describes Kou as “the area from Nu‘uanu Avenue to Alakea Street and from Hotel Street to the sea noted for konane [Hawaiian checkers] and for ‘ulu maika [an ancient game likened to lawn bowling] and said to be named for the executive officer (Ilamuku) of Cheif Kākihuhewa of Oahu” (Pukui et. al, 1974:117-118).

Under Kamehamehas rule, Honolulu Harbor became the favored “resort for shipping” (Alexander 1907:13). Although previously enacmaped at Wakīkī, after Kamehameha defeated Kalanikūpule at the battle of Nu‘uanu in 1795, and in 1809, he moved his court, government, and residence from Waikīkī to Honolulu in the harbor area to condut trading with visiting captains. From the devastations to the population caused by the wars of conquest and epidemic, Kamehameha encouraged the people to replant the land and set aside several large tracts, to grow crops for their own use and for trade with visiting ships. Samuel Kamakau (1992) noted the following:

After the pestilence had subsided the chiefs again took up farming, and Kamehameha cultivated land at Waikiki, Honolulu, and Kapalama, and fed the people. (Kamakau 1992:190)

Another early Hawaiian historian, John Papa ‘Ī‘ī (1959), knew personally that:

He [Kamehameha] also lived in Honolulu, where his farms at Kapālama, Keoneula, and other places became famous. These tasks Kamehameha tended to personally, and he participated in all the projects. (‘Ī‘ī 1959:69)

Known to having taken a special interest in farming, Kamehameha would work in the fields alongside the maka‘āinana to demonstrate the importance of agriculture. Crops such as yams were developed under Kamehameha and were often sold to the captains of foreign ships in need of provisions at Honolulu Harbor (Dockall 2003:43).

Francisco de Paula Marin, a Spaniard who arrived in the Hawaiian Islands in 1793 or 1794 and had become a confidante of Kamehameha, recorded in his journal, “In the end of 1809 and beginning of




1810 I was employed building a stone house for the King” (Gast and Conrad 1973:200). This was the first stone structure in Honolulu, a town that, according to Marin, was:

...[by 1810] a village of several hundred native dwellings centered around the grass houses of Kamehameha on Pākākā Point near the foot of what is now Fort Street. Of the sixty white residents on Oahu, nearly all lived in the village, and many were in the service of the king. (Gast and Conrad 1973:29)

It is unclear whether Kamehameha himself ever resided in the completed house. He returned to Hawai‘i island where he lived the remainder of his life, traveling intermittently back to O‘ahu. Building in Honolulu, however, continued apace with Marin and other foreign residents building their own stone houses and buildings during the ensuing decade.

Reverend Hiram Bingham, arriving in Honolulu in 1820, described a predominantly native Hawaiian environment—still a “village”—on the brink of western-induced transformation:



We can anchor in the roadstead abreast of Honolulu village, on the south side of the island, about 17 miles from the eastern extremity. . . . Passing through the irregular village of some thousands of inhabitants, whose grass thatched habitations were mostly small and mean, while some were more spacious, we walked about a mile northwardly to the opening of the valley of Pauoa, then turning south-easterly, ascending to the top of Punchbowl Hill, an extinguished crater, whose base bounds the north-east part of the village or town . . . Below us, on the south and west, spread the plain of Honolulu, having its fishponds and salt making pools along the sea-shore, the village and fort between us and the harbor, and the valley stretching a few miles north into the interior, which presented its scattered habitations and numerous beds of kalo (arum esculentum) in its various stages of growth, with its large green leaves, beautifully embossed on the silvery water, in which it flourishes. (Bingham 1981:92-93)

Between the 1800’s to about 1850 there was an expanding western presence within the traditional Hawaiian landscape of Honolulu. In 1846, Honolulu was made the capitol of the Hawaiian Kingdom and was well on its way to becoming the commercial and political hub of the islands. By 1850, Honolulu was described by Charles Wilkes as, “very conspicuous from the sea and has more the appearance of a civilized land, with its churches and spires, than any other island in Polynesia” (Wilkes 1844, in Fitzpatrick 1986:69). During this period there was an obvious increase in density of land use and urbanization. Major events that took place in Honolulu between the 1850’s to 1900’s include the growth of Honolulu Harbor and Sand Island, the growth of public transportation systems, the opening of the Oahu Railway and Land Company (OR&L), and the 1900 China town Fire.

As Honolulu became more populated throughout the 20th century, the areas surrounding the harbor became increasingly important for commercial construction. A review of historic maps spanning from 1919 to 1953 indicate major development in the Downtown Honolulu area was focused around Honolulu Harbor and Sand Island. This entailed extensive dredging for harbor improvements and land reclamation into coastal tidal flats. Today, the harbor area still functions as the state’s major port facility. Additionally, this area includes the popular Aloha Tower Marketplace and the Maritime Museum. Farther inland lays a dense commercial area, as well as several government buildings, including the Federal Building, State Court, City Hall, State Capitol. Eminent today on the historic landscape of Honolulu are other well known places such as Washington Place, Mission Homes Museum, and ‘Iolani Palace.

Mo'olelo

Wahi Pana of Honolulu include the areas of Kou (Honolulu Harbor), Pele'ula, Māmala Bay, Kuloloia (Former Beach), and Pākākā Heiau. Maly et. al (2013) provides many of these narratives and traditions of these storied places in Honolulu. Beginning with Kou, an old name for Honolulu.

While some believe Kou was named for the groves of kou on the landscape Westervelt (1915) notes that when Kākūhihewa was the king of O'ahu he divided the island among his favorite chiefs. The area lying roughly between Hotel Street and the ocean, and between Nu'uānu and Alakea Streets, was given to and named after Kou, who was an "Ilamuku," or "Marshal," for Kākūhihewa. The area was known as Kou up to the time of the reign of Kamehameha I (Westervelt 1915:2). To this Gessler (1942) adds:

At about the same time when the Lord Marshal Kou was staking out his fishing camp along the harbor, another chief, it is said, occupied another fief under Kākūhihewa farther up the valley. This chief's name was Honolulu. For many years, far into the time of the white men's occupation of the island, a stone that stood near the intersection of Liliha and School streets was called Pohaku o Honolulu, the Honolulu stone. But the area between the present course of Hotel Street and the sea was "the land of Kou." (Gessler 1942:8)

Accounts within the epic of Hi'iaka-i-ka-poli-o-Pele story make mention within the Kou-Honolulu region sourcing several noted place names, such as Pele'ula. While Pele'ula is noted as an 'ili 'āina said to be where Vinyard Street crosses Nu'uānu Street, Hawaiian historian John Papa 'Ī'i observed in the early 1800s Pele'ula as a place of healing stating, "Peleula was covered with healing heiaus, where offerings were made and methods of healing were taught," ('Ī'i 1959:46). In the tradition of Pele and Hi'iaka, McAllister (1933:83) references Pele'ula as a "chiefess seer who lived in the area, for whom an old section of Honolulu was named, and who vainly tried to steal Lohi'ahu from Hi'iaka in a game of Kīlu." Summarizing the tradition of Hi'iaka's visit with the chiefess Pele'ula in the region of Kou and Honolulu, Gessler (1942) wrote that:

Hi'iaka and Lohi'au, immortal lovers of legend, entered this harbor in the course of their voyage from Kaua'i to Hawai'i, and a little farther up the valley [in the Nu'uānu and Vineyard street vicinity] Hi'iaka's skill at the game of kīlu won her sweetheart from the wiles of the local enchantress Pele'ula. (Gessler 1942:6)

William Westervelt (1910:15-25) also provides a summary of place names and their related stories in the Kou-Honolulu area stating:

Ke-Kai-o-Mamala was the name of the surf which came in the outer entrance of the harbor of **Kou**. It was named after Mamala, a chiefess who loved to play konane, (Hawaiian checkers), drink 'awa, and ride the surf. Her first husband was the shark man Ouha, who later became a shark god, living as a great shark outside the reefs of **Waikiki** and Koko Head. Her second husband was the chief Hono-kau-pu (Hono-ka'upu - Albatross bird bay), to whom the king gave the land east of Kou, which afterward bore the name of its chief. In this section of **Kou** now called **Honolulu** were several very interesting places...

....**Kou** was probably the most noted place for konane on O'ahu. There was a famous stone almost opposite the site of the temple. Here the chiefs gathered for many a game. Property and even lives were freely gambled away. The Spreckles Building covers the site of this well-known gambling resort.

In **Honoka'upu** was one of the noted places for rolling the flat-sided stone disc known as "the maika stone." This was not far from Richards and Queen Streets, although the

great “Ulu-maika” place for the gathering of the chiefs was in **Kou**. This was a hard, smooth track about twelve feet wide extending from the corner of Merchant and Fort Streets now occupied by the Bank of Hawai‘i along the seaward side of Merchant Street to the place beyond Nu‘uanu Avenue known as the old iron works at ‘**Ula-ko-heo**.

It was used by the highest chiefs for rolling the stone disc known as “the maika stone.” Kamehameha I is recorded as having used this maika track.

‘**Ula-kua** was the place where idols were made. This was near the lumber yards at the foot of the present Richards street.

Ke-kau-kukui [**Ka‘ākaukukui**] was close to ‘**Ula-kua**, and was the place where small konane boards were laid. These were flat stones with rows of little holes in which a game was played with black and white stones. Here Mamala and Ouha drank awa and played konane. Here also Kekuanao‘a, father of Kamehameha V, built his home.

“**Ka-ua-nono-‘ula**” (The rain with the red rainbow) was the place in this district for the “wai-lua” or ghosts, to gather for their nightly games and sports. Under the shadows of the trees, near the present Hawaiian Board rooms at the junction of Alakea and Merchant streets, these ghosts made night a source of dread to all the people. Another place in **Honolulu** for the gathering of ghosts was at the corner of King Street and Nu‘uanu Avenue.

In **Kou** itself was the noted **Pakaka** Temple. This temple was standing on the western side of the foot of Fort Street long after the fort was built from which the street was named. It was just below the fort. **Pakaka** was owned by Kina‘u, the mother of Kamehameha V. It was a heiau, or temple, built before the time of Kakuhihewa. In this temple, the school of the priests of O‘ahu had its headquarters for centuries. The walls of the temple were adorned with heads of men offered in sacrifice.

Enormous quantities of stone were used in the construction of all these heiaus often passed by hand from quarries at great distances, so the work of erection was one consuming much time and energy... (Westervelt 1910:15-25)

McAllister (1933) reports that Pākākā Heiau was:

...an ancient temple, a Waihau po‘okanaka [a temple at which human sacrifices were sometimes used; Ku-ho‘o-ne‘e-nu‘u was a war god of the chiefs of O‘ahu]. It was built by Kamaunu-i-Halakaipo the chief. Ku-ho‘one‘e-nu‘u was the god.

The history of Pākākā Heiau is described in detail in Westervelt’s story “The God of Pakaka Temple” (1915 & 1963). The following summary tells how the god of that temple came into being.

A chief and his wife were looking for a god for their home and in a dream they were told to get a god. They prayed and consulted priests and on the third night the omens led them to the beach where they say the tree trunk.

They took the tree, cut out their god, and called it Ku-ho‘o-ne‘e-nu‘u. They built a heiau for it and named it Waihau [the Waihau class of temples were generally associated with promoting the abundance of the land], and made it taboo. The power of this god was very great and it was noted throughout all the Hawaiian Islands.

The king who was living on O‘ahu heard about the tree and sent his servants to Maui to find out whether such an idol did exist. They found the god and told the chief who

owned it that the king wanted to establish it at **Kou** and would build a temple for it there. The chief readily gave up the god and it was taken to its new home. Thus **Pakaka** Heiau was built at **Kou** and the god Ku-ho'ne'e-nu'u was placed in it. **Pakaka** became the most noted temple on the island and the log became the god of the chiefs of O'ahu (Westervelt 1963:27)

Reference to Pākākā Heiau as a place of human sacrifice is discussed in Westervelt (1915 & 1963):

...On the Honolulu side of the mountains were many chiefs and their people, living among whom was Lele-ho'o-mao, the ruler, whose fields were often despoiled by Papa and her husband. It was his servants who while searching the country around these fields, had found and captured Wakea. They were forcing him to the temple **Pakaka** to be there offered in sacrifice. They were shouting, "We have found the mischief maker and have tied him"

The **Pakaka** temple through its hundreds of years of existence received from time to time human sacrifice. (Westervelt 1963:28-34)

Another notable place within the ahupua'a is Māmala, the bay of Honolulu. The tradition of "Mamala the Surf-Rider" is an account of an ancient chief of this region. A synopsis of this legend was recorded by Westervelt (1915) and mentions many names of people which were later made into the place names of Honolulu and surrounding districts.

Kou was the noted place for games and sports among the chiefs of long ago. A little to the east of **Kou** was a pond with a beautiful grove of cocoa-nut trees belonging to a chief, **Honoka'upu**, and afterward known by his name. Straight out toward the ocean was the narrow entrance to the harbor, through which rolled the finest surf waves of old **Honolulu**. The ocean bore the name "**Ke-kai-o-Mamala**" (The sea of Mamala) and the high surf bore the name "**Ka-nuku-o-Mamala**" (the mouth or peak of Mamala).

Mamala was a chiefess of kupua [supernatural] character. This meant that she was a mo'o [nature-water form goddess], as well as a beautiful woman, and could assume whichever shape she most desired. One of the legends says that she was a shark and woman and had for her husband the shark-man Ouha, afterward a shark-god having his home in the ocean near Koko Head. Mamala and Ouha drank 'awa together and played konane on the large smooth stone at Kou.

Mamala was a wonderful surf-rider. Very skillfully she danced on the roughest waves. The surf in which she most delighted rose far out in the rough sea, where the winds blew strong and whitecaps were on waves which rolled in rough disorder into the bay of **Kou**. The people on the beach, watching her, filled the air with resounding applause, clapping their hands over her extraordinary athletic feats.

The chief, Honoka'upu chose to take Mamala as his wife, so she left Ouha and lived with her new husband. Ouha was angry and tried at first to injure Honoka'upu and Mamala, but he was driven away. He fled to the lake **Ka-ihikapu** toward **Waikiki**. There he appeared as a man with a basket full of shrimps and fresh fish, which he offered to the women of that place, saying, "Here is life [i.e. a living thing] for the children." He opened his basket, but the shrimps and the fish leaped out and escaped into the water.

The women ridiculed the god-man. As the ancient legendary characters of all Polynesia could not endure anything that brought shame or disgrace upon them in the eyes of

others, Ouha fled from the taunts of the women, casting off his human form, and dissolving his connection with humanity. Thus, he became the great shark-god of the coast between **Waikiki** and Koko Head.

The surf-rider Mamala is remembered in a beautiful mele, or chant, which comes from ancient times:

The surf rises at Ko'olau,
Blowing the waves into mist,
Into little drops,
Spray falling along the hidden harbor.
There is my dear husband Ouha,
There is the shaking sea, the running sea of Kou,
The crab-like moving sea of Kou.
Prepare the 'awa to drink, the crab to eat.
The small konane board is at Honoka'upu.
My friend on the highest point of the surf.
This is a good surf for us.
My love has gone away.
Smooth is the floor of Kou,
Fine is the breeze from the mountains.
I wait for you to return,
The games are prepared,
Pa-poko, pa-loa, pa-lele,
Leap away to Tahiti By the path to Nu'umealani (home of the gods,)
Will that lover (Ouha) return?
I belong to Honoka upu,
From the top of the tossing waves.
The eyes of the day and the night are forgotten.
Kou has the large konane board.
This is the day, and to-night
The eyes meet at Kou [Westervelt, 1915:52-54]

The Shoreline of Kuloloia and vicinity place of significance along the former Kou-Honolulu waterfront. Kuloloia was the name of the beach which extended from about the foot of Fort Street to Kākā'ako, Honolulu (Pukui et al. 1974:124). Gessler (1942) wrote:

In ancient times the port that is now **Honolulu** was a rather obscure fishing settlement known as **Kuloloia**. It is mentioned in Hawaiian tradition as an entry point for canoes bound up the **Nu'uaniu** stream to villages in the valley. Yet it had a certain distinction. A temple stood on the flat land of **Pakaka** near the waterfront; where Fort and Queen streets now cross, chiefs met to play a game (konane)... (Gessler 1942:6)

Maly et. al (2013:13) provides another native tradition from the time when the gods walked the land in human form and worked to the benefit of those who respected the ways of the gods, is found in the tradition of 'Ai'ai, son of the fishing god Kū-ula (Keli'ipio et al. 1902). The lengthy narrative, which cover many locations across the islands reference Pākākā, Kuloloia and Māmala, and the establishment of a fishing shrine at Kou:

...Upon Puniaki reaching the landing the canoes were quickly made ready to depart, and as they reached **Kapapoko** and **Pakaka**, at the sea of **Kuloloia**, they went on to **Ulukua**, now the lighthouse location of Honolulu harbor. At this place Puniaki asked the paddlers; "What is the name of that surf cresting beneath the prow of our canoes?" "Pu'uiki," replied the men.

He then said to them; “Point straight the prow of the canoes and paddle with strength.” At these words of Puniaiki their minds were in doubt, because there were probably no akus at that place in the surf; but that was none of their business. As they neared the breakers of Pu‘uiki, below the mouth of **Mamala**, Puniaiki said to his men: “Turn the canoes around and go shorewards.” And in returning he said quickly, “Paddle strong, for here we are on the top of a school of akus.”...and the shore people shouted as the akus which filled the harbor swam toward the fishpond of **Kuwili** and on to the mouth of **Leleo** stream.... (Keli‘ipio et al. 1902:114-128)

Shortly afterward, ‘Ai‘ai arranged with Puniaiki for the establishing of Kū-‘ula (fishing god stones) and ko‘a (fishermen's temples and fishing stations) around the island of O‘ahu, which included “the stone at Kou was for Honolulu and Kaumakapili” (Keli‘ipio et al. in Thrum 1902:114-128).

Mele

He Aloha Nō ‘O Honolulu (Goodbye to Honolulu)

There are many mele composed for and about Honolulu. One of the most well-known compositions is the song *He Aloha Nō ‘O Honolulu* or *Goodbye to Honolulu* composed by Lot Kauwe, an accomplished singer, dancer, musician, composer and entertainer whose talents went beyond the stage. Kauwe was known to set his indiscretions to music, veiled in kaona. This is one of his best-known compositions and tells of his return home from Honolulu to Kona, aboard the inter-island steamer, Maunaloa. Some of these hidden meanings within the song include the house, which in many instances, is symbolic of a long term lover. The kole and manini fish are terms of endearment. Place names, such as Ho‘okena, are used as a play on words in many love songs. The names of winds and rains are also apparent within this song, while Kūalahale is the rain, ‘Apa‘apa‘a, Kuehu‘ale and Mūmuki are names of Kona winds.

*He aloha nō ‘o **Honolulu***

I ka ua Kūalahale

*Ka nuku a‘o **Māmala***

‘Au a‘e nei mahope

Kau mai ana mamua

*Ka malu ‘ulu a‘o **Lele***

Kukui ‘a‘ā mau

Pio ‘ole i ke Kaua‘ula

Goodbye **Honolulu**

In the Kūalahale rain

Māmala, the entrance of Honolulu Harbor

Lies behind

Ahead

The shady groves of **Lele**

Lighthouse is always burning

And not extinguished by the Kaua‘ula rain

‘Au aku i ke kai loa

*Oni mai ana ‘o **‘Upolu***

*Ho‘okomo iā **Mahukona***

Ka makani ‘Āpa‘apa‘a

E wiki ‘oe ‘apa nei

*Eia a‘e ‘o **Kawaihae***

Ho‘ohaehae Nāulu

Ka makani Ku‘ehu ‘ale

Sailing out to the open sea

‘Upolu point appears

Take shelter at **Mahukona**

From the ‘Āpa‘apa‘a wind

Hurry, so we may tarry

Here at **Kawaihae**

From the Nāulu showers and

The wind that stirs the waves

Ka hao a ka Mūmuku

Poho pono nā pe‘a heke

‘O ka heke a‘o nā Kona

I ke kai mā‘oki‘oki

Ki‘ina ke koi‘i koi

*I ka piko o **Hualālai***

A la‘i wale ke kaunu

The Mūmuku wind gusts

Filling the top sails

Kona is the best

Of the streaked sea

Urging on

To the center of **Hualālai**

Peace overwhelms

*‘A‘ole pahuna hala
Hala ‘ole nō ka ua
I ke kole maka onaona
E haupā ‘oe a kena
I ka piko ‘oe lihalaha
Hāli‘ali‘a mai ana
Kou aloha kākia iwi
Ho‘okomo iā **Honu‘apo**
I ke kai kauha‘a*

After the piercing
The rain does not pass
The sweet-eyed kole
Eat heartily
Especially the belly, so fat and choice
Remembering
Your love in the depths of my soul
Entering **Honu‘apo**
The sea is dancing

*Ha‘alele ka **Maunaloa**
I ka pohu la‘i a‘o Kona
Ho‘okomo iā **Ho‘okena**
I ka pewa a‘o ka Manini
Ha‘ina mai ka puana
‘O ka heke nō nā Kona
No Kona ke kai malino
Kaulana i ka lehulehu*

Leave the **Maunaloa**
In the calm night of Kona
Enter **Ho‘okena**
Like the tail of the manini
Tell the refrain
Kona is the best
Kona of the calm sea
Famous among multitudes

Alekoki

Another well-known mele is *Alekoki*. This is an example of the story-telling qualities of the old songs. Songs were pronounced clearly, the hearers listened carefully to the story being told, and the more stanzas the better. The monotony of the tune was counterbalanced by the interest in the words. The hula *Alekoki* is sometimes attributed to Kalākaua, with music by Lizzie Alohikea, but N. B. Emerson (1909:108-110) stated that the song was composed in about 1850 by Prince Luna-lilo and refers to his disappointment in not being able to marry Victoria Kamamalu, the sister of Lot Kamehameha and Liholiho. *Alekoki* is the name of Nu‘uanu Stream seaward of Kapena Falls. Ma‘ema‘e is the hill above the juncture of Nu‘uanu and Pauoa streets. Māmala is Honolulu harbor. The spray flurries refer to opposition to the marriage. The wind carrying news is perhaps scandal. The singer finally finds other flowers—but does he sound happy? Today Hawaiian words as exotics embellish English songs; formerly English words as exotics embellished Hawaiian songs; *piliwi* (believe) in the first verse was substituted for an earlier *mana‘o*.

*‘A‘ole i piliwi ʻia
Kahi wai a‘o **Alekoki**
Ua ho‘okohu ka ua i uka
Noho maila i **Nu‘uanu**.*

Unbelievable
Waters of **Alekoki**
Like the rains of the uplands
In **Nu‘uanu**.

*Anuanu makehewa au
Ke kali ana i laila
Kainō paha ua pa‘a
Kou mana‘o i ‘ane‘i.*

Cold forsaken me
Waiting there
Believing certain
Your thoughts were of me.

*Iō i ‘ane‘i au
Ka pi‘ina a‘o **Ma‘ema‘e**
He ‘ala onaona kou
Ka i hiki mai i ‘ane‘i.*

Here I am
At **Ma‘ema‘e** Hill
Where your sweet fragrance
Has come to me.

*Ua malu neia kino
Mamuli o kō leo,
Kau nui aku ka mana‘o
Kahi wai a‘o Kapena.*

This body is captive
To your voice,
Thoughts linger
At the waters of Kapena.

*Pani a pa‘a ‘ia mai
Nā mana wai a‘o uka,
Maluna a‘e nō au
Ma nā lumi li‘ili‘i.*

Blocked
Upland streams,
And I am above
In little rooms.

*Mawaho a‘o **Māmala**
Hao mai nei ehuehu
Pulu au i ka hunakai
Kai he‘ehē‘e i ka ‘ili.*

Outside **Māmala**
Spray flurries
And I am wet with foam
And sea slippery to the skin.

*Ho‘okahi nō koa nui
Nāna e alo ia ‘ino,
‘Ino‘ino mai nei luna
I ka hao a ka makani.*

One brave man
Faces the storm,
The storms above
And the blustering wind.

*He makani ‘aha‘ilono
Lohe ka luna i Pelekane.
A ‘oia pō uli nui
Mea ‘ole i ku‘u mana‘o.*

A wind bringing news
That the king of England hears.
This deep black night
Cannot worry me.

*E kilohi au i ka nani
Nā pua o **Mauna-‘ala**.
Ha‘ina mai ka puāna:
Kahi wai a‘o **Alekoki**.*

I behold beauty
And the flowers of **Mauna-‘ala**.
Tell the refrain:
Waters of **Alekoki**.

Other mele include for Honolulu the various versions of Aia I Honolulu, Ku‘u Lei Aloha or Maid of Honolulu. More contemporary mele written for or about Honolulu including the songs *Honolulu Harbor* by Mary Pula‘a Robins, *Honolulu* by Irmgard Farden Aluli, *Honolulu Moon* by Fred Lawrence, *Eyes of Honolulu* by Howard Johnson, *Honolulu Girl* by R. Alex Anderson, *Honolulu Hale* by Kauwe and Noble, *Honolulu, I Love You* by Harry Lauder, *Honolulu Maids* by Charles E. King, *Dear Old Honolulu* and *My Honolulu Tomboy* by Sonny Cunha, *Swingtime in Honolulu* by Ellington, Mills and Nemo, *I Fell In Love With Honolulu* by Donald McKay, and of course *Honolulu I Am Coming Back Again* by Silverwood and Lindeman.

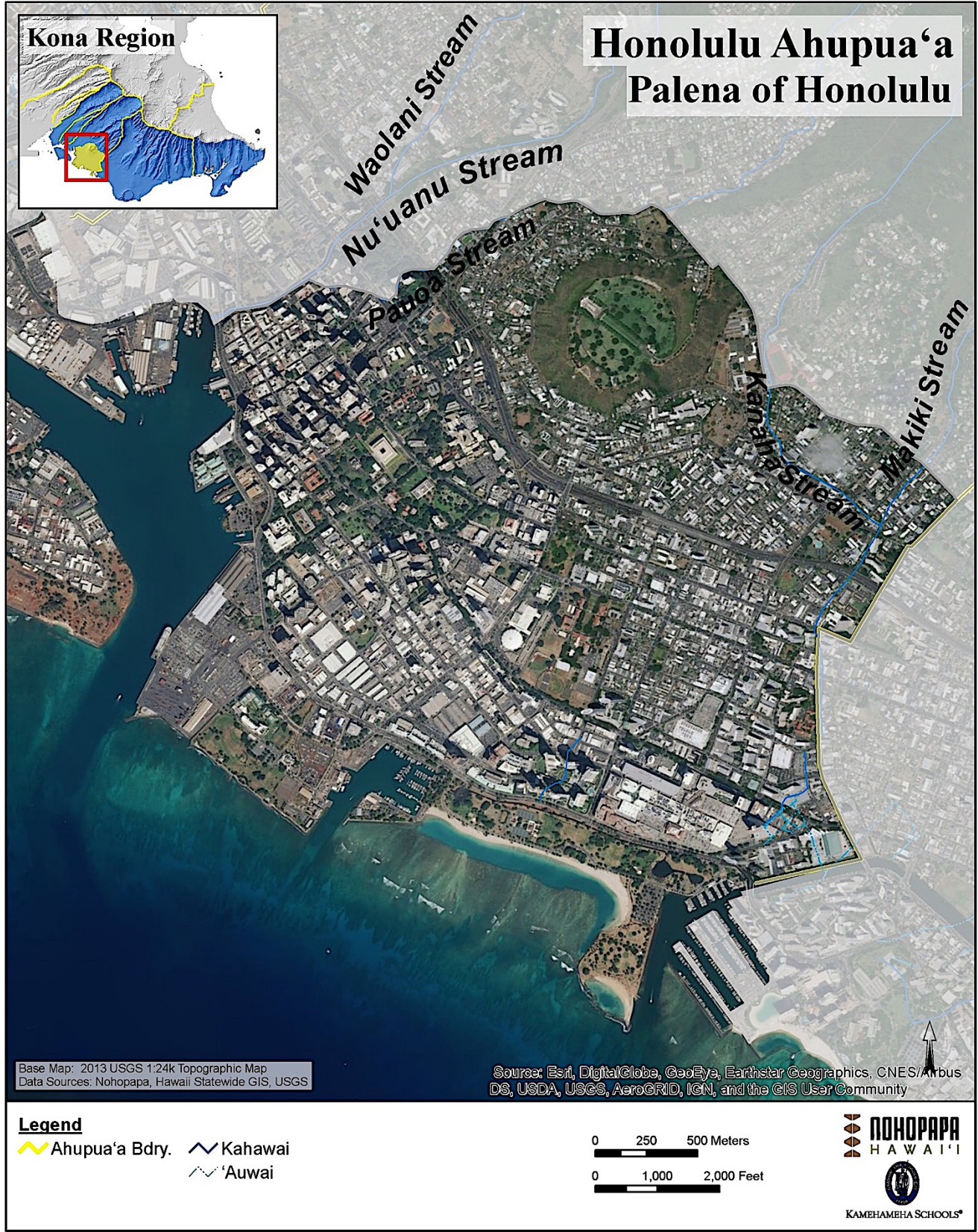


Figure 46. Aerial image of Honolulu Palena

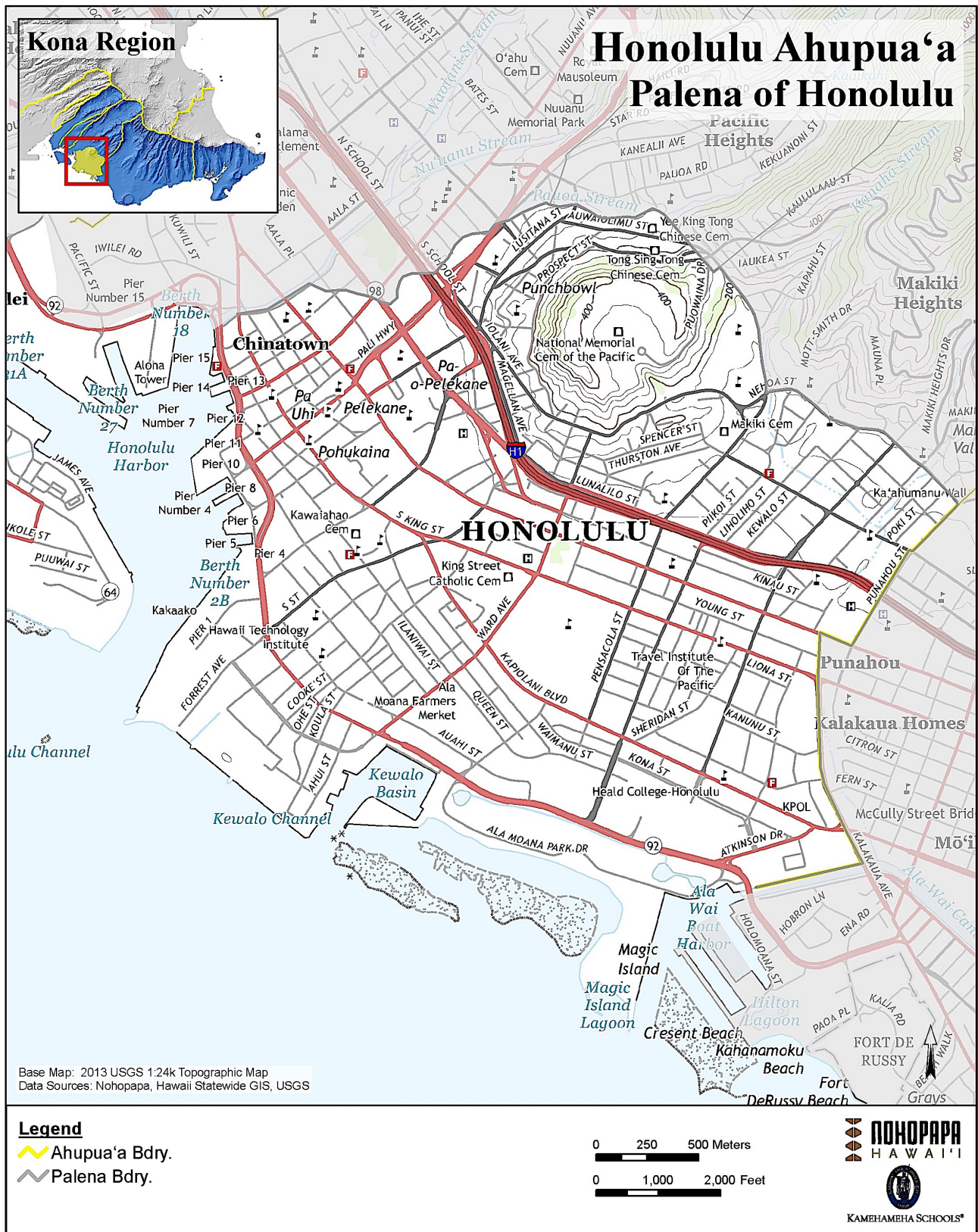


Figure 47. USGS map of Honolulu Palena

Table 7. Summary of Selected Wahi Pana in Honolulu Palena

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Pūowaina	Crater, heiau and holua slide	The lua pele known commonly now as Punchbowl	Several accounts speak of Pūowaina heiau as an altar for human sacrifices (Lyons, McAllister, Emerson). The heiau might have been a "puhi-kanaka", the last reigning O'ahu ali'i (kahuna?) before Hawai'i took over was Kapouhiwa (Sterling & Summers 1978). Heiau was a for appeasing akua of the ali'i nui, there was a saying "Hanau a moe i ka wai o Pohaku" (Ibid).	A natural feature, the lua pele is intact. The holua sled on its southern slope and the heiau at its apex have been destroyed. Now, the United State's National Cemetery of the Pacific.	Pūowaina, also Pu'u o Waina, or Puu o Waiho Ana. Probably a luakini heiau presided over by kahuna nui
Kahehuna Heiau	Heiau	At the Royal School Site	One of "...a series of heiau that formed the guard or outposts of the Puowaina sacred heiau" (Emma Metcalf Nakuina in Sterling & Summers, 1978).	Destroyed	
Kānela'au Heiau	Heiau	Conflicting accounts over location. At Robert Louis Stevenson School (due east of Pūowaina) or at juncture of Lunalio, Alapai and Kinau street converge, below "old flagstaff station" (in Sterling & Summers 1978).	Where the battle of Nu'uauu began (Emma Metcalf Nakuina). Human sacrifices were brought to this heiau after being drowned in Kewalo and before being offered at Pūowaina heiau (Kelsey Coll., in Sterling & Summers, 1978).	Destroyed	
Mana Heiau	Heiau	Above Queens Hospital	One of "...a series of heiau that formed the guard or outposts of the Puowaina sacred heiau" (Emma Metcalf Nakuina in Sterling & Summers, 1978).	Destroyed	

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Kaakopua Heiau	Heiau	Princess Ruth's and later the Royal School Site, meaning the flower picking	One of "...a series of heiau that formed the guard or outposts of the Puowaina sacred heiau" (Emma Metcalf Nakuina in Sterling & Summers, 1978).	Destroyed	
'Auwaiolimu	'Ili or smaller palena	Around site of old Mormon Church meaning ditch moss	Early morning bathing place of the ali'i wahine Kahalaopuna. "The mossy stream"		
Kamanuwai	Wahi pana	At the juncture of Pauoa and Nu'uaniu Streams. Meaning the water bird.	Old name for a part of Honolulu near lower Nu'u-anu Stream, named for a bird (some say a duck) who flew away with the foster child of the god Kāne. The child was named Ka-hānai-a-ke-akua... and was raised near Waulani in upper Nu'u-anu Valley. Liholiho made his usual residence here.	Destroyed	
Kewalo	'Ili	Much of the coastal plain of Honolulu, below Pūowaina meaning the resounding or the calling (as an echo)	Outcasts (kauwā) intended for sacrifice were downed here.		
Kālia	'Ili or smaller palena	Stretches along the coast of Honolulu and Waikīkī, meaning waited for			
Miki	'Ili or smaller palena	Near coast, home of Loko Opu. Also mauka lele			
Malookahana	'Ili or smaller palena	Palena that would have included the makai end of Ke'eaumoku, what is Walmart today			

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Ka'ākaukukui	'Ili or smaller palena	At former coastline before the filling of Kaka'ako	Ke-kau-kukui [Ka'ākaukukui] was close to 'Ula-kua, and was the place where small konane boards were laid. These were flat stones with rows of little holes in which a game was played with black and white stones. Here Mamala and Ouha drank awa and played konane. Here also Kekuanao'a, father of Kamehameha V, built his home.		
Kukuluāe'o	'Ili and Fishery	Fishery where Alamoana lagoon and Kewalo Basin are today, meaning the Hawaiian stilt (bird)	Noted in mo'olelo to contain marshes, salt pans, and small fishponds.	Fishery has been filled and dredged	
Ka'aihe'e	'Ili or smaller palena	Palena between Wilder Ave and the Freeway, including and west of Makiki Park	Meaning the octopus food		LCAw 683 to M. Kekuanaoa is "ma Kaaihee i Kula o Kahua, Waikiki...37.48 eka" LCAw 591L5 to John Meek, 1.73 acres, "used as a cattle pen".
Loko Kawailumalumai	Loko I'a and wahi pana	In the 'ili of Kewalo, "on the plains below King St., and beyond Koula", (in Sterling & Summers 1978). Within konohiki LCA 10605 to Kamakee Piikoi.	Where sacrifices were drowned before they were taken to Pūowaina heiau by way of Kānela'au heiau. "moe malie i ke kai o ko haku," the kahuna would say to the struggling sacrifice (Dictionary of Hawaiian Localities, Saturday Press, Oct. 6, 1883).	Filled in	Assuming this is location based on old loko maps and description in Sterling & Summers 1978
Loko Ka'ākaukukui	Loko	Within konohiki LCA 7713 ap2 to Victoria Kamāmalu. Meaning the right (or night) light.		Filled in	

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Loko Kūwili	Loko	In the 'ili of Kālia, it is bisected by the Alawai Canal, and is in the area of the YMCA	Mentioned in the tradition of 'Ai'ai, son of the fishing god Kū-'ula	Filled in	
Koholāloa	Reef	The reef Between the Iwilei and Kukuluāe'ō Fisheries meaning long reef	The old name for Sand Island.	It has been filled in by Kakaako and Sand Island and dredged to create the entrance to Honolulu Harbor	
Loko Opu	Loko I'a	Within the 'ili of Miki		Filled in	Lele of Miki is associated with Maunalaha in mauka Makiki.
Pūowaina	Crater, heiau and holua slide	The lua pele known commonly now as Punchbowl	Several accounts speak of Pūowaina Heiau as an altar for human sacrifices (Lyons, McAllister, Emerson). The heiau might have been a "puhi-kanaka", the last reigning O'ahu ali'i (kahuna?) before Hawai'i took over was Kapouhiwa (Sterling & Summers 1978). Heiau was a for appeasing akua of the ali'i nui, there was a saying "Hanau a moe i ka wai o Pohaku" (Ibid).	A natural feature, the lua pele is intact. The holua sled on its southern slope and the heiau at its apex have been destroyed. Now, the United State's National Cemetery of the Pacific.	Pūowaina, also Pu'u o Waina, or Pu'u o Waiho Ana. Probably a luakini heiau presided over by kahuna nui.

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).

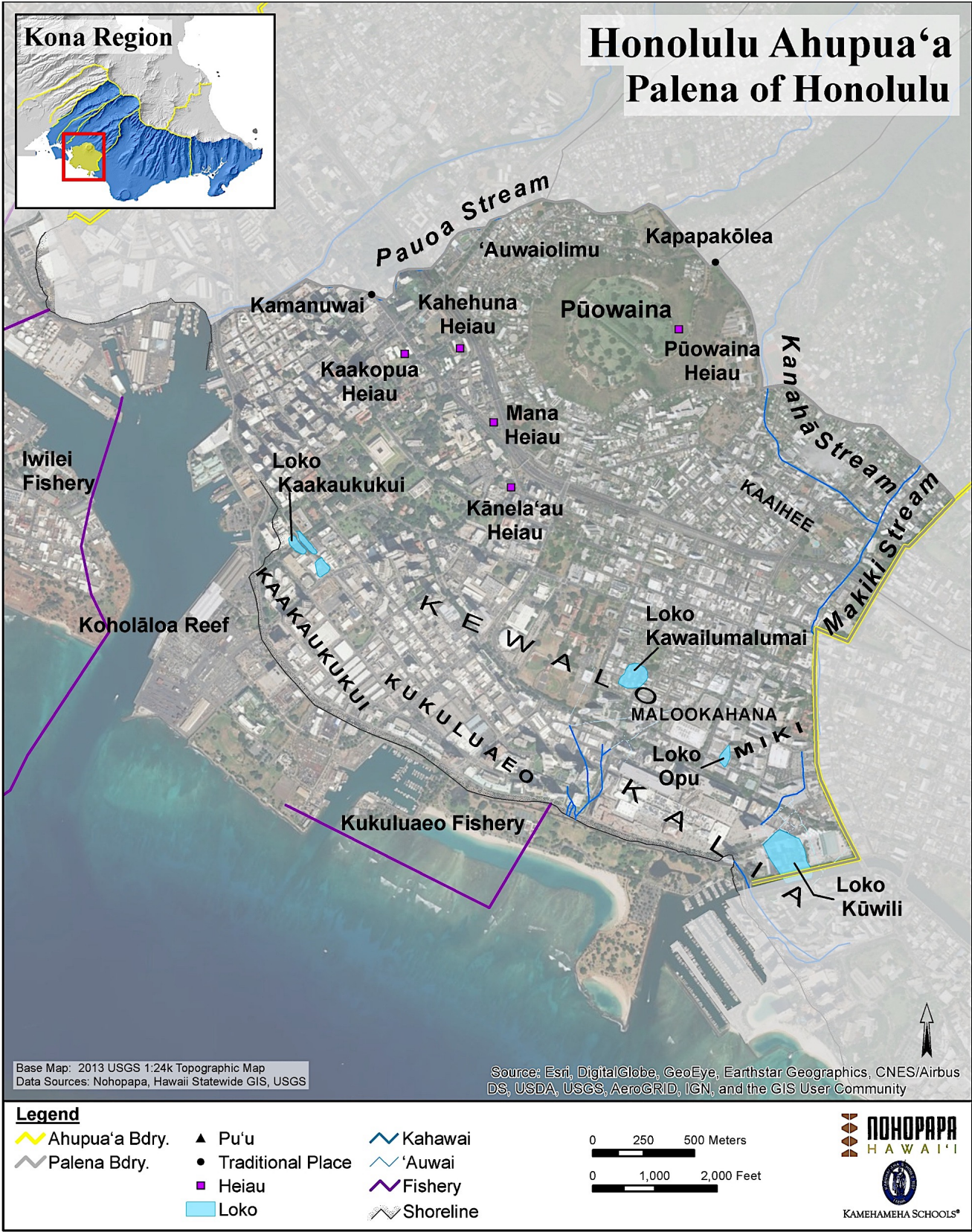


Figure 48. GIS map depiction of significant Hawaiian cultural and natural resources in Honolulu Palena (Honolulu Ahupua'a)



Figure 49. 1870 photo of Punchbowl from the Honolulu plains by C.J. Hedemann (Bishop Museum Archives, LS17737,2)

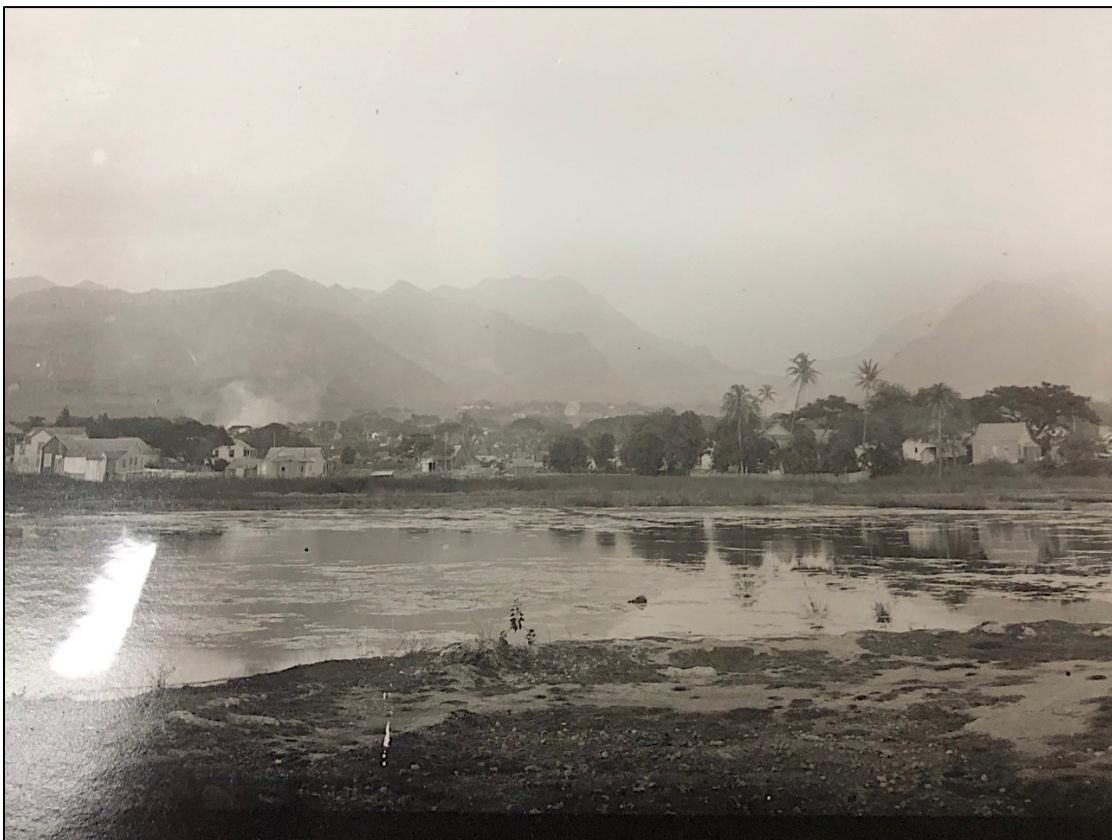


Figure 50. 1885 photo looking towards Nu'uuanu Valley from Iwilei, Honolulu by BJ Curtis (Bishop Museum Archives, 1980,4)



Figure 51. Pre 1900 photo looking towards Honolulu from the waterfront (Bishop Museum Archives, AM78418)

Community Groups in Honolulu

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

‘Aha Kāne Foundation for the Advancement of Native Hawaiian Males

‘Aha Kāne was created in 2007 with a vision to strengthen the Native Hawaiian community through nurturing and perpetuating the traditional male roles and responsibilities that contribute to the physical, mental, spiritual, and social well-being of Native Hawaiian males, their families, and communities. Their mission is to nurture a healthier Native Hawaiian male population by eliminating psychosocial, health, and educational disparities through activities founded on traditional cultural practices that build sustainability in the community. Their purpose is to increase the awareness and empower Native Hawaiian males to fulfill their roles and responsibilities amongst individual males, as well as within their families and respective communities.



Figure 52. Father and son working together at ‘Aha Kāne workshop. “The strength of a father is his ability to influence. As a parent, he cultivates abundance with proper thoughts and actions a true expression of a correct heart.” (Photo credit: ‘Aha Kāne)



Figure 53. 'Aha Kāne workshop (Photo credit: 'Aha Kāne)



Figure 54. 'Aha Kāne workshop (Photo credit: 'Aha Kāne)

Community Outreach & Survey Results

Organization Profile:

Contact person	Keola Chan & Lama Chang
Address	677 Ala Moana Boulevard #1015, Honolulu, HI 96813
Phone number	(808) 255-6200
Email	keola@ahakane.org lama@ahakane.org
Website/Social media	ahakane.org
Year organization formed	2006, Nonprofit status in 2009
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Location where engage with kāne is on the islands of O‘ahu, Kaua‘i, Moloka‘i, Hawai‘i Island. ‘Aha Kāne does not yet have a specific ‘āina to mālama.
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Food production & security, Research, Sustainability, Teacher Professional Development
Use of place based curriculum?	Cultural Opportunities, Nana I Ke Kumu, Mo‘olelo from Kūpuna, Lectures/workshops by distinguished Native Hawaiian artisans
Use of cultural practices?	Yes, all of them. Namely, ho‘oponopono, kōkōpu‘upu‘u, ‘Ōlelo Hawai‘i, ‘awa ceremony, and Hale Mua.
Public volunteer work days?	No
Student School groups (& ages) they service	0-4 yrs (Pre K), 5-8 years old (K-3rd grade), 9-13 years old (4th-8th grade), 14-18 years old (9th-12th grade), 18+ years old (Post-secondary)
Community groups they service	All Ali‘i Trust Organizations: Office of Hawaiian Affairs, Land Trust, Kamehameha Schools.
Existing organizational partners	Hālau Kū Mana, University of Hawai‘i, Kamehameha Schools, Papa Ola Lōkahi, Papahana Kuaola, Kanu O Ka ‘Āina, and more.
Organizations wanting to partner with in the future	All charter, Kaiapuni, and Hawaiian focused programs

Hawaiian Mission Houses Historic Site and Archives

The Hawaiian Mission Houses historic site and archives are located in the ahupua‘a of Honolulu, ‘ili of Kaka‘ako. Their mission is to, “Preserve the heritage and interpret the stories of the American Protestant Missionaries, their descendants, and their relationships with the people and cultures of Hawai‘i, connecting with contemporary life, and encouraging a deeper understanding and appreciation for the complex history that continues to shape Hawai‘i”. The Hawaiian Mission Houses short and long-term vision is to, “Create new exhibits and expand programs with a more inclusive narrative and story of what the site would have been experiencing in the early 1800’s.”



Figure 55. Kahuku Elementary School learning quill writing (Photo credit: Hawaiian Mission Houses Historic Site and Archives)



Figure 56. Visitors learning at the Hawaiian Mission Houses (Photo Credit: Hawaiian Mission Houses Historic Site and Archives)

Community Outreach & Survey Results

Organization Profile:

Contact person	Lisa L. Chow
Address	553 South King St., Honolulu, HI, 96813
Phone number	(808) 447-3910
Email	lisaleinaala7@gmail.com
Website/Social media	https://www.missionhouses.org https://www.facebook.com/hawaiianmissionhouses https://www.instagram.com/hawaiian_mission_houses
Year organization formed	1907
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	N/A
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Research, Teacher Professional Development.
Use of place based curriculum?	Yes, archival and oral history
Use of cultural protocols, activities, and practices ?	Yes, currently Earl Kawa'a is building a hale pili on the site. At all times cultural protocols are followed.

Public volunteer work days?	Yes, it depends upon which department the volunteer is working in. The Hawaiian Missions Houses are open Tuesday to Saturday. Their office is open Monday to Friday.
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), and graduate students.
Community groups they service	Yes
Existing organizational partners	Yes, Public and Private DOE schools including several organizations.
Organizations wanting to partner with in the future	N/A

Kupu

Kupu was started in 2007 with a desire to engage young adults in how to give back and build them up for tomorrow focusing on the “Green Jobs Training Sector” in Natural Resource Management and Conservation. Kupu’s mission is to empower youth to serve their communities through character-building, service learning, and environmental stewardship opportunities that encourage Pono (integrity) with Ke Akua (God), self, and others. Kupu has a two-fold mission: to preserve the land while empowering youth. The organization provides hands-on training in conservation, sustainability, and environmental education for young adults, with the goal of fostering our next generation of environmental and cultural stewards.



Figure 57. Members serving at He’eia fishpond removing mangrove. (Photo credit: Kupu)



Figure 58. Kupu Team Training (Photo credit: Kepa Barrett)

Community Outreach & Survey Results

Organization Profile:

Contact person	Matthew Bauer
Address	677 Ala Moana Blvd, Honolulu, HI 96813
Phone number	808-735-1221
Email	Matthew.bauer@kupuhawaii.org
Website/Social media	www.kupuhawaii.org https://www.facebook.com/Kupuhawaii/
Year organization formed	2007
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Partners for program year October 1, 2016 – September 30, 2017 * indicates partners that have hired Kupu alumni: ‘Ao‘ao O Nā Loko I‘a O Maui Advanced Compliance Solutions, Inc. Ahahui Malama i ka Lokahi Ahaino School of Native Art
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Aloha Harvest
 Ambri
 American Chemistry Council
 Big Island Invasive Species Committee*
 Bike Share Hawaii
 Boys & Girls Club of Hawaii
 Castle High School
 Child & Family Service*
 City & County of Honolulu*
 Conservation International Hawai'i*
 Corporation for National and Community Service,
 Ameri Corps*
 DeBolt Gardens Foundation
 Department of Land and Natural Resources
 Division of Aquatic Resources*
 Division of Forestry and Wildlife*
 Na Ala Hele – Hawai'i Trails and Access System*
 Natural Area Reserves System*
 Hawai'i State Parks System*
 E Kupu Ka Aina*
 Each One Teach One Farms East Maui Watershed Partnership*
 Elemental Excelerator*
 Gordon Biersch
 Hālau Kū Mana*
 Hale Kipa
 Daniel K. Inouye Elementary School
 Harold K.L. Castle Foundation
 Hau'oli Mau Loa Foundation Hawaii Agriculture Research Center
 Hawaii Baptist Academy*
 Hawai'i Center for Food Safety*
 Hawaii Community Assets (Kahua Waiwai)
 Hawai'i Community Development Authority*
 Hawaii State Department of Education*
 State of Hawaii Department of Transportation Services*
 Hawai'i Energy*
 Hawai'i Forest Industry Association*
 Hawai'i Green Growth Hawai'i Institute of Marine Biology*
 Hawai'i Pacific University*
 Honolulu Authority for Rapid Transportation
 Hawai'i State Judiciary
 Hawaii State Energy Office
 Ho'okua'āina*
 Honolulu Clean Cities Coalition
 Hui Aloha Kīholo
 Hui o Ko'olaupoko
 Ibis Networks
 International Union Conservation of Nature (IUCN) World Conservation
 Congress International Host Committee
 'Iolani School
 JS Architecture Design, PC
 The Trust for Public Lands Ka'ehu Bay
 Ka Honua Momona
 Ka Papa Lo'i o Kānewai*
 Ka'ala Farm

Kaho‘olawe Island Reserve Commission*
 Kāko‘o ‘Ōiwi
 Kalaheo High School*
 Kalani High School Kamehameha Schools*
 Kapi‘olani Community College
 Kapolei High School*
 Kaua‘i Forest Bird Recovery Project*
 Ka Waihona o Ka Na‘auao Public Charter School
 Keep the Hawaiian Islands Beautiful
 Keiki O Ka ‘Āina*
 Kaleiipu‘u Elementary School
 Ko‘olau Mountain Watershed Partnership*
 Kōke‘e Resource Conservation Program*
 Kōkua Hawai‘i Foundation*
 Kokua Kalihi Valley*
 Lāna‘i Culture & Heritage Center*
 Lanakila Pacific
 Le Jardin Academy
 Leeward Community College
 Leilehua High School*
 Life 360
 Luluku Farmers’ Association (Aloha ‘Āina Health Center, Inc.)
 Lyon Arboretum*
 Malaekahana Beach Campground
 Mālama Learning Center*
 Mālama Loko Ea Foundation*
 Malama Mokauea*
 Mālama Pūpūkea-Waimea Maui Forest Bird Recovery Project*
 Maui Nui Botanical Gardens*
 Maui Nui Seabird Recovery Project
 Mauna Kea Forest Restoration Project*
 Mayor’s Advisory Committee on Bicycling
 McKinley Community School for Adults
 Mililani High School*
 Mililani Mauka Elementary
 Nānākuli High & Intermediate School
 National Oceanic and Atmospheric Administration*
 National Park Service Haleakalā National Park
 Hawai‘i Volcanoes National Park*
 Kalaupapa National Historical Park
 National Tropical Botanical Gardens
 McBryde Garden
 Limahuli Garden & Preserve*
 O‘ahu Army Natural Resource Program*
 O‘ahu Invasive Species Committee*
 Olowalu Cultural Reserve Oroeco
 Pacific American Foundation
 Pacific Internship Programs for Exploring Sciences
 Paepae o He‘eia
 Papahana Kuaola*
 Papahānaumokuākea Marine National Monument*
 People Power
 Pōhāhā I Ka Lani Pono Homes*
 Protect Kaho‘olawe ‘Ohana



	<p> Pu‘u Kukui Watershed Preserve* Puko‘a Kani ‘Aina CDC Queen Lili‘uokalani Trust* San Diego Zoo Global – Keauhou Bird Conservatory Sea Life Park Hawaii Education Department Stem, Inc.* SunEdison* Sunset Beach Elementary Surfrider Foundation O‘ahu Chapter Sustainable Coastlines Hawaii* Sust‘ainable Moloka‘i Teach for America TerViva The Corps Network The Economic Research Organization at the University of Hawai‘i The Green House* The Howard Hughes Corporation The Nature Conservancy* The Nook* Neighborhood Bistro* The Ritz-Carlton, Kapalua Three Mountain Alliance University of Hawai‘i at Mānoa Dept. of Natural Resources and Environmental Management UHM Sustainability Council Ulu Mau Puanui* Uluha‘o o Hualalai United States Department of Agriculture Ho‘olehua Plant Materials Center U.S. Forest Service* U.S. Fish & Wildlife Service* Wa‘ianae Mountain Watershed Project* Waikalua Loko I‘a Waikiki School Waikiki Worm Company Waikoloa Dry Forest Initiative Maui Nui Marine Resource Council Wailuku Ahupua‘a Waimea Valley Hi‘ipaka LLC* Waipā Foundation* Waipahu Elementary School Waipahu High School Waipahu Intermediate School Waterfront Plaza West Maui Mountains Watershed Partnership Whole Foods Market Kahala Mall* Windward Academy for CTE (Natural Resources Pathway)* YMCA </p>
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Food production & security, Marine resource management, Natural resource, Sustainability, Teacher Professional Development
Use of place based curriculum?	Yes, site-specific personnel & kupuna, ahupua‘a maps, and mo‘olelo from the sites we serve.
Use of cultural practices	Basic ‘Ōlelo Hawai‘i, mele, oli, mo‘olelo.
Public volunteer work days?	No

Student School groups (& ages) they service	9-13 years old (4th-8th grade), 14-18 years old (9th-12th grade), 18+ years old (Post-secondary)
Community groups they service	Please see list of partners here: https://www.kupuhawaii.org/partners/#current-partners
Existing organizational partners	Any organizations that provide community benefit to Hawai'i via conservation or natural resource management lens.
Organizations wanting to partner with in the future	N/A

Caring for Hawai'i Neonates aka Mālama o Nā Keiki

“There is no keener revelation of a society’s soul than a way in which it treats its children.”
 ~Nelson Mandela

Mālama o Nā Keiki is a non-profit organization whose vision it to connect all Neonatal Nurses and Caregivers of high-risk babies through education, professional development and certifications. Cultural principles, the Spirit of Aloha and ethnic diversity will connect the grass roots of our local communities to the professionalism of institutions, corporations and organizations. Their focus is to support high-risk babies and families with professional care and education leading to positive outcomes. Their long-term aspirations are to be a visionary organization providing the highest quality of care for Hawai'i’s keiki to kūpuna. While their short-term goals are to identify connecting steps from one level to the next to meet each stage of life.



Figure 59. Neonatal nurses caring for an infant. (Photo credit: Mālama o Nā Keiki)



Figure 60. Family portraits honor legacy of terminally ill children. (Photo credit: Mālama o Nā Keiki)

Community Outreach & Survey Results

Organization Profile:

Contact person	Leilani Kupahu-Marino Kaho‘ano
Address	P.O. Box 37182 Honolulu, HI 96819
Phone number	(808) 352-0013
Email	leilani@malamaonakeiki.org
Website/Social media	www.malamaonakeiki
Year organization formed	2008
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Kona District: Mauna 'Ala, 'Iolani Palace, Cathedral of St. Andrew, Kaumakapili Church, Queen Emma Summer Palace, Chaminade University - Hawai'i - School of Nursing, Variety School Ko'olauloa District: Waimea Valley Ko'olaupoko District: Waimānalo
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Research, Perinatal education, non-profit collaboration, Hospice and Palliative Care. 1) NURSING: A) Nursing education - ANCC approved Provider of nursing contact hours for gap analysis topics B) ALIGNN - Alliance of Global Neonatal Nurses - collaboration with national and international leaders for best evidence-based information and global leadership collaboration.

C) STABLE Certification - Approved instructors to certify or re-certify Neonatal Nurses in the state of Hawai'i.

D) Pulelehua: Inutero-Pediatrics Hospice, Palliative, Bereavement nursing support for community and families with a fetal demise to death of a college age child.

E) Pu'ukoholā Student Nursing Cultural Clinical Experience w/ Chaminde SON: A four-day cultural nursing experience assessing Kohala community members, first aid assistance at Pelekane and participating in cultural protocols within Pu'ukoholā and Mailekini heiau. Excellent opportunity for high school and college nursing students.

2) MĀLAMA 'OHANA:

A) O'ahu ground transportation and neighbor island round-trip air travel for one parent/caregiver to visit baby in the NICU or PICU.

B) Purchase of critical baby needs i.e. car seat, stroller, diaper bag w/ bed, etc.

C) Cultural 'ohana strengthening through Hawaiian cultural activities and ali'i education.

D) Nautilus Program: Keiki to Kupuna

a) Prenatal: "Mana": Inutero cultural bonding between mother, developing baby, father and 'ohana, when appropriate. Development of Birthing/potential Hospice plan, assist with lactation education, "nā'au" guidance for feeding & spiritual connection and encouraging mo'okū'auhau for 'ohana legacy. Perinatal lomilomi training for baby. Enhancement program to include above: Lei Poina 'Ole.

b) Infant - School Age:

1) Seeds/Roots of Empathy - Nationally certified classroom instructor for international program to enhance mother/baby relationship and facilitate baby as the teacher in a classroom of students of four age groups.

2) Infant Mental Health - Strengthening spiritual, emotional, mental health of 0 - 3 year olds with a focus on neuro brain development.

3) Transition to home discharge diaper bag with bed and "country nurse" visits.

4) Aloha Diaper bag repackaging program.

c) Middle School Age: Safe sitter - Nationally certified instructors for 6th - 8th graders to be safer keiki sitters with critical thinking interactive activities, especially siblings of high-risk babies. Includes basic Infant and Pediatric CPR. New program in progress: Same program focused on high school to kupuna stages. Excellent program for high school students as youth health/safety educators.

d) Navigator: Connecting families to next stage partners after Elements of cultural curriculums used in above programs.

3) COMMUNITY:

A) Children and Youth Day: Train volunteers for Perinatal and Cultural Zones to assist with interactive activities for educating community on perinatal stages and Neonatal Intensive Care babies. Breastfeeding education included. Also includes Mauna 'Ala, Cathedral of St. Andrew, Queen Lili'uokalani Imprisonment Room and statue.

B) Navigator: C4HN as a referral source to other community partners as keiki ages beyond elementary school age.

C) Event Mentorship: Internships for high school adults for planning of organization events. (nursing conference and annual fundraiser).

	D) Partnership Kōkua: Volunteers may participate in partnership needs i.e. Repackaging diapers, Now I Lay Me Down To Sleep photography, community liaison. E) E 'Opu Ali'i: Educational program focusing on "Mana: Inherited and Acquired."
Use of place based curriculum?	'Uniki training resources: Kupuna stories connected to pana, maps, online documentations, rare and/or rare primary source books, chants, mele, 'Olelo No'eau, archives.
Use of cultural protocols, activities, and practices ?	Hula - kahiko and 'auwana, Ali'i legacies and etiquette, basic gathering and making of adornments w/protocols.
Public volunteer work days?	Varies - due to the confidentiality of some activities, screening process required.
Student School groups (& ages) they service	0-4 yrs (Pre K), 5-8 years old (K-3rd grade), 9-13 years old (4th-8th grade), 14-18 years old (9th-12th grade), 18+ years old (Post-secondary)
Community groups they service	Not specific.
Existing organizational partners	Children & Youth Day, Pacific American Foundation, Safesitter, JABSOM and Hilo Medical Center, STABLE, Native Hawaiian Infant Feeding, Native Hawaiian Breastfeeding w/Jaime Boyd, Hawai'i Association of Infant Mental Health, Papa Ola Lokahi, Hospice Hawai'i - Pediatrics, Cradles & Crayons Nursing Agency, Pampers, Johnson & Johnson, Liliha Bakery, Charthouse, Mid Pacific Country Club, Aloha Diaper Bank, Chaminade University School of Nursing, Mālama I Ka Lōkahi, Ni'ihau 'ohana, Now I Lay Me Down to Sleep, Hospice Hawai'i - Pediatrics, Catholic Diocese of Hawai'i, Cathedral of St. Andrew - Prince Albert Circle ('Iolani Guild), Kamehameha Schools, Council of International Neonatal Nurses, Academy of Neonatal Nurses, Association of Women's Health, Obstetrics and Neonatal Nursing, National Association of Neonatal Nursing, M.E.N.D., Hawai'i Continuing Education, Variety School, Pulama A Hālau for Sewing, Roots of Empathy, Hālau Hula o Namamoakeakua,



	Hawai'i Rise Foundation, Dr. Jessica Munoz (Ho'ōla Nā Pua), Dr. Misty Pacheco (UH Hilo - Reproductive Health), Dr. Joshua Sparrow (brain development/child psychiatrist), Wai'anae Neighborhood Place, Hawaiian Legacy Hardwoods/Hawaiian Legacy Reforestation Initiative, Moms on a Mission, Waikiki Health Center (Aunty Francine Dudoit).
Organizations wanting to partner with in the future	Elementary schools and Native Hawaiian home schools (if any exist).



Additional Resources for Honolulu Ahupua‘a

Table 8 is an annotated summary of additional resources for readers seeking additional information on the natural and cultural resources of Honolulu Ahupua‘a.

Table 8. Sample of Resources for Honolulu Ahupua‘a*

Author & Year	Title	Summary of Key Content
‘Īī (1959)	<i>Na Hunahuna o ka Moolelo Hawaii; Fragments of Hawaiian History (1959)</i>	John Papa ‘Īī is a preeminent 19 th century Native Hawaiian scholar and historian. In the 1860s, ‘Īī published a history under the title, <i>Na Hunahuna o ka Moolelo Hawaii</i> , for the Hawaiian language newspaper, <i>Kuokoa</i> , which was later translated by Mary Kawena Pukui and published under the title <i>Fragments of Hawaiian History</i> (1959). Hawai‘i was left with a unique and invaluable record when Papa ‘Īī wrote of his childhood and youth while traditional and ancient structures of power and systems of governance were still in power, telling of the events he witnessed during the early years of the great transition which followed the fragmentation of the ancient order.
Ishihara et al. (2015)	<i>Cultural Impact Assessment for the Board of Water Supply (BWS) Honolulu Water System Improvements (WSI) Environmental Assessment, Honolulu and Waikiki Ahupua‘a, Honolulu (Kona) District, O‘ahu</i>	This Cultural Impact Assessment study synthesizes and summarizes archival research, community consultation, and ethnographic research to identify and document traditional knowledge of the environment, land use, and cultural history, as well as previous archaeological studies. It recounts oral histories (mo‘olelo), and storied places (wahi pana) related to Honolulu and Waikiki and includes information about place names, wahi pana, ‘olelo no‘eau, mele, oli, mo‘olelo, historical accounts and previous oral history research for Waikiki and Honolulu Ahupua‘a.
Kamakau (1976)	<i>The Works of the People of Old: Na Hana a ka Po‘e Kahiko</i>	<i>Na Hana a ka Po‘e Kahiko</i> is a sequel to <i>Ka Po‘e Kahiko</i> (Kamakau 1964). Both works are translations from Samuel Manaiakalani Kamakau’s series of newspaper articles which ran from October 14, 1869, through November 3, 1870, in <i>Ke Au ‘Oko‘a</i> . Kamakau called this series ‘Ka Mo‘olelo Hawai‘i’, which is heavily referenced throughout in the literature on Hawaiian culture. Most of these references are quotations or paraphrases from the manuscript housed in the Bishop Museum, which was translated and edited by Martha Warren Beckwith and Mary Kawena Pukui in 1934.
Kamakau (1961 and 1992)	<i>Ruling Chiefs of Hawai‘i</i>	Kamakau was the greatest Hawaiian historian. Although many Hawaiians have written about Hawaiian history, none have written so voluminously or with such perception. He has remained an undiminished inspiration to generations of Hawaiians since the first publication of his work in 1842 in Hawaiian language newspapers. His 34 year writing career included nearly 300 articles, not confined

Author & Year	Title	Summary of Key Content
		merely to Hawaiian history, but explaining multivarious aspects of Hawaiian life, from the complexity of chiefly society to the policies of religion. This book, <i>Ruling Chiefs of Hawai'i</i> , is one of four edited volumes of Kamakau's extensive writings translated into English. The excerpts presented in <i>Ruling Chiefs of Hawai'i</i> focus on the political history of our people.
Maly and Maly (2003)	<i>Ka Hana Lawai'a a me Nā Ko'a o Na Kai 'Ewalu: A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands.</i>	This study details archival historical documentary research, and oral history interviews to identify and document, traditional knowledge of Hawaiian fisheries—including those extending from mountain streams to the beaches, estuaries and near-shore, and extending out to the deep sea—and changes in the nature of fishery resources of the Hawaiian Islands as recorded in both written and oral histories. The resources cited in this study were compiled through archival and ethnographic research conducted by Kepā and Onaona Maly over the last 30 years, and from additional research with specific emphasis on fisheries, conducted between August 2002 and May 2003.
McElroy et al. (2008)	<i>Ethno-Historical Inventory Study of Kaka'ako, Honolulu Ahupua'a, Kona District, O'ahu</i>	An ethnohistorical inventory study was conducted for Kaka'ako in the ahupua'a of Honolulu, Kona District. It included the general vicinity of Kaka'ako, focusing on 47 parcels (51.3 acres) owned by Kamehameha Schools. Traditional Hawaiian and early historic land use in Kaka'ako was investigated using a combination of archival research, historic maps and photographs, Hawaiian language newspaper translations, and oral history interviews from individuals who lived and worked in the area in the 1920s and 1960s. The oral history interviews and archival research results highlight the dramatic transformation of Kaka'ako from a modest fishing village to the urban cityscape that we know today.

* 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.