Kona Moku ʻĀina Inventory

Kamehameha Schools Kona, Oʻahu Region –
Kalihi, Kapālama, Honolulu, Waikīkī, Moku o Kona
and Waimānalo, Moku o Koʻolaupoko

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List of Abbreviations

ABE	ʻĀina Based Education
DHHL	Department of Hawaiian Homeland
DLNR	Department of Land and Natural Resources
DOE	Department of Education
DOFAW	Department of Forestry and Wildlife
FHWA	Federal Highways Administration
FWS	U.S. Fish and Wildlife Service
GIS	Geograhic Information System
HCBE	Hawaiian Culture Based Education
HDOT	Hawaiʻi Department of Transportation
KOKA-FLC	Keiki o Ka ʻĀina Family Learning Centers
KS-CE&R	Kamehameha Schools Community Engagement & Resources Regional
KUA	Kuaʻāina Ulu ʻAuamo
MOA	Memorandum of Agreement
NHPA	National Historic Preservation Act
OHA	Office of Hawaiian Affairs
SCDI	Sustainable Community- Development Initiatives
SHPD	State Historic Preservation Division
SHPO	State Historic Preservation Office
TMK	Tax Map Key
UHM	University of Hawaiʻi, Mānoa
UHWO	University of Hawaiʻi, West Oʻahu
USDA	United States Department of Agriculture
USGS	United States Geological Survey

INTRODUCTION

Kona, mai ka puʻu o Kapūkakī a ka puʻu o Kawaihoa

Kona, from Kapūkakī to Kawaihoa
[Pukui 1983:99 No. 1845]

We begin this wahi pana survey of Kamehameha Schools Kona, Oʻahu Region with this ʻōlelo noʻeau from Pukui (1983:99), "Kona, mai ka puʻu o Kapūkakī a ka puʻu o Kawaihoa" which speaks of the extent of the Kona district on Oʻahu from Kapūkakī (now Red Hill) to Kawaihoa (now Koko Head). Kapūkakī is the true name for the area now known as "Red Hill" and lies above the largest aquifer of Oʻahu located in the ahupuaʻa of Moanalua, moku of Kona on the border shared with the ahupuaʻa of Hālawa in the moku of ʻEwa to the west. As evidenced by this ʻōlelo noʻeau, Kapūkakī specifically seems to have been the marker for the west end of the moku of Kona. Kawaihoa is the name for the area now known as "Koko Head" one of the places at which Kāne and Kanaloa made water to flow (Kamakau 1991:112) located in Maunalua in the moku of Kona, with the moku of Koʻolaupoko to the east. Kawaihoa specifically seems to have been the marker for the east end of the moku of Kona.

Continuing to honor the ahupuaʻa and palena that span between Kapūkakī and Kawaihoa, the following mele from the famous "Wind Gourd of Laʻamaomao" pays tribute to the beauty and majesty of these lands as well as the Kānaka ʻŌiwi who have cared for it for generations.

Aia lā ʻo ke ao a māua me kuʻu makua kāne,	There are our clouds, my father's and mine,
Ke kau aʻela i nā kuahiwi,	Covering the mountains;
Ua piʻi ke ao a ka nāulu,	The clouds rise with a sudden shower,
Ua hina ka ʻaukuku makani,	The whirling winds blow,
Ke kumu o ka ʻino kā ke keiki,	The source of the storm of the keiki,
He kū a eho lā i kai,	Kū a eho is at sea,
Mai kai ka ʻino a pā i uka,	From the sea, the storm comes sweeping toward shore,
Kiulua Koʻolau, kulepe ka moana,	The windward Kiulua wind churns up the sea,
I lawa iā ʻoe a holo aku,	While you're fishing and sailing,
E pā mai ana ka makani ʻIhiʻihilauākea,	The ʻIhiʻihilauākea wind blows,
ʻO ia ka makani kūloko o Hanauma,	It's the wind that blows inside Hanauma,
He makani kaelekai mai ma uka,	A wind from the mountains that darkens the sea,
ʻO ia makani huʻe kapa o Paukua,	It's the wind that tosses the kapa of Paukua,
He Puʻuokona ko na Kuliʻouʻou,	Puʻuokona is of Kuliʻouʻou,
He Maua ka makani o Niu,	Ma-ua is the wind of Niu,
He Holouha ko Kekaha,	Holouha is of Kekaha,
He Maunuunu ko Waiʻalae,	Maunuunu is of Waiʻalae,
Huli ma ʻō ma ʻaneʻi ka makani o Leahi,	The wind of Leʻahi turns here and there,
He Olauniu ko Kahaloa,	ʻOlauniu is of Kahaloa,
He Waiʻōmaʻo ko Pālolo,	Waiʻōmaʻo is of Palolo,
He Kūʻehu lepo ko Kahua,	Kūʻehu lepo is of Kahua,
He Kūkalahale ko Honolulu,	Kūkalahale is of Honolulu,
He Aoaoa ko Mamala,	ʻAoʻaoa is of Mamala,
He Olauniu ko Kapālama,	ʻOlauniu is of Kapālama,
He Haupeʻepeʻe ko Kalihi,	Haupeʻepeʻe is of Kalihi,
He Kōmomona ko Kahauiki	Kōmomona is of Kahauiki,
He Hoeo ko Moanalua,	Hoʻeʻo is of Moanalua[1]

[1] Excerpt from Moses K. Nakuina's (translated by E.T. Mookini & S. Nākoa) *The Wind Gourd of Laʻamaomao*. Kalamakū Press, Honolulu (2005 Revised Edition).

The mele illustrates the narrators deep understanding of the ʻāina and its huna (hidden) and kaona (layered) meanings. Over the generations, the people of Kona, particularly the makaʻāinana (commoners)—the fishers and farmers and kiaʻi (guardians) of the wahi kūpuna (ancestral places), developed an intimate understanding and pilina (relationship) with their ʻāina, which, for the past two centuries or so, has served as the commercial and political seat of power in the Hawaiian Islands, as well as a favored place for the royal families and other aliʻi nui. The ingenuity and resourcefulness of Kona's Poʻe Kahiko ("people of old") can still be seen in the verdant valleys of Nuʻuanu and Mānoa and others. Today, the wai continues to flow freely in Kona, and the waiwai (wealth) is expressed by community groups who continue to honor the wahi pana of Kona and work ceaselessly to maintain a strong and enduring pilina between people and place.

Scope of Work & Project Area

At the request of Kamehameha Schools Community Engagement & Resources Regional (KS-CE&R) staff, Nohopapa Hawaiʻi, LLC (Nohopapa) undertook this Kona, Oʻahu Region ʻĀina Inventory. Specifically, this inventory focused on culturally significant resources and community groups involved in cultural and ʻāina based activities. This inventory is designed to provide KS-CE&R with a management tool to:

1) Evaluate the opportunities and appropriateness of cultural sites for learner & ʻohana engagement.
2) Identify initial stages and resources for coordinating community/ʻohana engagement and educational opportunities.
3) Support the development of ʻĀina Based Education (ABE) & Hawaiian Culture Based Education (HCBE).
4) Create processes to build a shared community sense of place.
5) Support the development of collaborative and innovative strategies to increase availability and access to quality ABE & HCBE educational opportunities for learners in the region.

The inventory is intended to be used as an internal tool to help KS-CE&R better understand the scope of existing wahi kūpuna sites in KS' Kona, Oʻahu Region, to understand the educational opportunities available in the region, and to evaluate the appropriateness of opportunities for family and community involvement. The information can also be used to evaluate increased access and systematize ways for ʻohana and educational institutions to build stronger ABE & HCBE foundations.

As described and defined by KS-CE&R, the unit of analysis for this survey is based not only on traditional Hawaiian land divisions, but also on Department of Education (DOE) and census districts. Consequently, this study—and the Kona, Oʻahu Region as defined by KS-CE&R—includes all of the traditional ahupuaʻa of Kona Moku (Honolulu District) with the exception of Moanalua and Kahauiki, which are part of KS' ʻEwa Region, and which were included in a previous study (however see Appendix F and G for the Kahuaiki and Moanalua chapters from the ʻEwa ʻĀina Inventory). This study also includes a portion of Waimānalo Ahupuaʻa, which is in the moku of Koʻolaupoko.

Land division terms and concepts in Hawaiʻi—whether moku, ahupuaʻa, ʻili or many others—can be extremely variable; and, depending on which source one cites, or what time period is referenced, many different configurations are possible. Kona Moku (Honolulu District) boundaries represent a particularly complex case that has more to do with the political history of the nineteenth century—including Kamehameha's establishment of Honolulu and Waikīkī as seats of power and royal residence, as well as the development of Honolulu harbor as a shipping port for Euro-American merchants in the first few decades of the 1800s—than with traditional Hawaiian (or "old Oʻahu") settlement or subsistence patterns (Beechert 1991; Daws 2006). The Hawaiʻi state GIS layer, for example, considers Nuʻuanu Valley and Stream as part of the large ahupuaʻa of Honolulu. Under this

configuration, there is no Nu‘uanu Ahupua‘a, which almost certainly does not reflect how Hawaiians, or “old O‘ahu” people, originally viewed this landscape. On the other hand, recent USGS topographic maps show Nu‘uanu Ahupua‘a coming down from the mountains but stopping at School Street. The well-known Bishop Museum compendium of archaeological sites and wahi pana (legendary places) *Sites of Oahu* (Sterling and Summers 1978) shows a similar configuration to the USGS version. Finally, Snakenberg’s (1990) well-known “pre-Mahele” configuration of ahupua‘a (a Bishop Estate/KS product) does not include Nu‘uanu at all (which is subsumed under Honolulu).

For this project, because we believe the audience and users of this study will find it more useful, we have chosen to divide the five ahupua‘a in KS’ Kona, O‘ahu Region (Kalihi, Kapālama, Honolulu, Waikīkī and a portion of Waimānalo) into 15 palena[2] that follow the 1880s Hawaiian Government Survey.[3] These divisions are smaller than the Hawai‘i state GIS ahupua‘a divisions, but more closely reflect traditional concepts of land divisions in Kona Moku, and are more meaningful to contemporary Hawaiians and others. For example, no one in Hawai‘i thinks they are in Waikīkī when they are up in Mānoa Valley. Nor does Wailupe (‘Āina Haina) feel much like Waikīkī at all, and so on.

Figure 1 is a GIS depiction of the project area comparing the KS Kona, O‘ahu Region with the traditional moku (district) of Kona. Figure 2 is a GIS depiction of the KS Kona, O‘ahu Region, the moku of Kona, and the 15 palena in this study.

Methods

This project spanned a 9-month period from May 2019 through January 2020. Project personnel included: Kelley L. Uyeoka, M.A. and Kekuewa Kikiloi, Ph.D., principals; Chris Monahan, Ph.D.; Dominique Cordy, M.A., Lilia Merrin, M.A., Pua Pinto, M.A., and Momi Wheeler, B.S.. While conducting this study, Nohopapa Hawai‘i’s research team incorporated a set of living values and beliefs to help guide our research, analysis, behavior, engagement, perspective, and overall frame of reference. The core values directing our hui included:

- ***Aloha ‘Āina****- to have a deep and cherished love for the land which created and sustains us*
- ***Ha‘aha‘a****- to be humble, modest, unassuming, unobtrusive, and maintain humility*
- ***Ho‘omau****- to recognize, appreciate, and encourage the preservation, perpetuation, and continuity of our wahi pana and lāhui*
- ***‘Ike Pono****- to recognize, feel, and understand righteousness, properness and goodness in all we do*
- ***‘Imi Na‘auao****- to seek knowledge or education; be ambitious to learn*
- ***Kuleana****- to view our work as both a privilege and responsibility*

Using the RFP provided by KS-CE&R as a guide to the general objectives and data sets to be gathered, analyzed, and synthesized for this inventory, and through strategy meetings between Nohopapa and KS staff, an agreement was reached regarding the content and presentation of this report. Several key research activities, described here only in general terms, were conducted by Nohopapa:

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[2] **palena** 1. n. Boundary, limit, border, margin, juncture, separation, partitioning; terms of a fraction. Cf. *kaupalena*. to confine. (Pukui and Elbert 1986).

[3] Register Map 1380. *A Hawaiian Government Survey. Oahu.* Scale 1 inch = 60,000 ft. 1876. Compiler and draftsman, C.J. Lyons; triangulation by Prof W.D. Alexander (HGS Surveyor General) with C.J Lyons as assistant. *Hawaiian Government Survey, Oahu: Hawaiian Islands*, Scale 1 inch = 60,000 ft, 1881. Map by C. J. Lyons , trigonometrical surveys by W.D. Alexander, S.J. Lyons, J.F. Brown, M.D. Monsarrat, and Wm. Webster; finished map by Richard Covington.

1) Ethnohistorical research to gather relevant information on selected moʻolelo (oral-historical accounts) about specific wahi pana, wahi kūpuna and other cultural and natural resources and sites including an analysis of historical maps, photographs, documents, and reports
2) Community engagement, including a survey developed to gather data specifically requested by KS-CE&R for this project
3) GIS map making based on the results of the first two tasks
4) Cultural landscape inventory and final report

A variety of repositories and resources were examined to develop a general description of the natural, cultural, historical, and archaeological background of the 15 project area palena. Information on the natural resources was gathered primarily through reviewing previous archaeological studies and various books for the project area. Inoa ʻāina, moʻolelo, oli, and ʻōlelo noʻeau were compiled from Hawaiian language and English sources in books, newspapers, and online databases. Historic maps and accompanying information were gathered from the Kamehameha Schools map collection, the State survey register map database and other online databases such as Papakilo and AVA Konohiki, as well as our internal Nohopapa databases. Wahi kūpuna information was compiled from previous archaeological reports and studies dating back to the early 1900s.

Nohopapa conducted community engagement for the project from May to October 2019. Utilizing a multi-phase approach, the engagement process consisted of identifying relevant community organizations, reaching out to them to participate (Appendix A: Community Participation Letter), conducting survey questionnaires via in-person, phone, and online (Appendix B: Community Survey Questions), summarizing the surveys and community manaʻo, analyzing the data, and preparing a summary of findings (see Community Survey Results section). Twenty-eight (28) organizations/individuals were contacted to participate, twenty-two (22) organizations/individuals participated in the consultation process, and six (6) could not be reached or chose not to respond or participate for various reasons.

Throughout the project, it was explained to all participants that their involvement in this project was voluntary. An informed consent process was initiated and completed, including providing ample project background information explaining the project focus and the purpose and importance of the study. The informed consent form (Appendix C) was included in the survey which provided consent to use the information from the survey for the purposes of this study.

GIS maps were produced with information contributing to the cultural landscape inventory and are georeferenced in ArcGIS with relevant data mapped as shapefiles. Information that was targeted during the map analysis and creation included place names, wahi kupuna, wahi pana, historical sites, and significant natural resources. Interpretation of wahi pana and inoa ʻāina from older maps was carried out to illuminate the connections between names and physical places on the cultural landscape. For cultural resources that were identified but no longer physically exist, these locations were mapped and their current status was noted. It was also noted if there were cultural resources that were identified, but no spatial information could be defined at this time.

Report Structure

The report incorporates a synthesis of ethnohistorical research, ethnographic information, wahi pana data, and the current stewardship and restoration efforts taking place in the moku to create a richer understanding of Kona, Oʻahu's historical and contemporary cultural landscape. It is organized into chapters; each describing an individual palena moving sequentially from west (Kalihi) to east (Maunalua). Each palena chapter documents the land unit's significant Hawaiian cultural and natural resources as well as known community groups engaged in education, restoration and other ʻāina and cultural based activities. The chapters can serve as a database of practical information about the ʻāina

and history of the ahupuaʻa including community initiatives enhancing the lives of Native Hawaiians in the Kona, Oʻahu Region -- both on KS and non-KS land.

Each chapter includes three GIS figures: (1) an annotated aerial image showing the overall dimensions and boundaries of the palena as well as primary streams and drainages; (2) a USGS topographic map identifying the overall dimensions and boundaries of the palena as well as other useful information such as neighborhoods and roadways; and (3) an annotated aerial image showing identified cultural resources discussed in the chapter.

Chapters also include a number of tables: (1) a summary of the most important wahi pana in each palena; and (2) organizational profiles of community groups in the palena as well as data collected from the consultation surveys.

Chapters begin with a general discussion of the palena's physiographic character and go on to provide a description of it modern (current-day) boundaries referring to well-known landmarks such as neighborhoods, roads, and other infrastructures. Next, an overview of the palena's Hawaiian cultural landscape (e.g., the location and extent of the primary loʻi kalo; fishponds; heiau, and other wahi pana) is presented. This is followed by a selection of moʻolelo and mele that refer to specific places in the palena (rather than general references to the entire moku). Descriptions are further enhanced by referencing relevant GIS images and wahi pana tables. Finally, a limited number of historic photographs are included, where appropriate, to illustrate our narrative.

The second half of each chapter—following the presentation of each palena's cultural and historical context—includes the results of community engagement efforts. This portion includes details regarding community organization contact information, mission and vision, services offered, target audiences, and partnerships. Also provided are pictures illustraing the places and activities of these organizations.

Following the 15 palena chapters, there is a chapter summarizing the community survey results. This information is presented through infographs and narrative summaries that provide a snapshot of organization services, needs, opportunities, and capacity.

The report ends with a brief conclusion and appendices containing additional data.

Notes and Limitations

A considerable amount of research was conducted for this project; however, it should be noted that this study does not represent an exhaustive examination of information relating to the project ahupuaʻa. Other information has yet to be researched and analyzed including un-translated Hawaiian language newspapers, Māhele documents, and the untapped memories and recollections of our kūpuna. Consequently, this study should more appropriately be seen as an overview of the cultural, natural, historic, and contemporary community landscapes of the project ahupuaʻa and a compilation of currently available and accessible sources for those areas. Kamehameha Schools, the community, and others are encouraged to expand upon the resources and information compiled by this study to further broaden our ʻike and understanding of Kona, Oʻahu. This study, it is hoped, will motivate other organizations, kiaʻi, scholars, students, and community members to research, document, and continue to pass on the moʻolelo and memories of the unique wahi pana in Kona, Oʻahu.

Ultimately, the information and data compiled for this study provide valuable ʻike that acknowledges and commemorates the rich history of the KS Kona, Oʻahu Region and the sustained and deep connection the community maintains with this moku. The region contains numerous kīpuka that retain the moʻolelo and mana of our kūpuna and remain as sacred and special places for our lāhui to reconnect, prosper, and thrive.

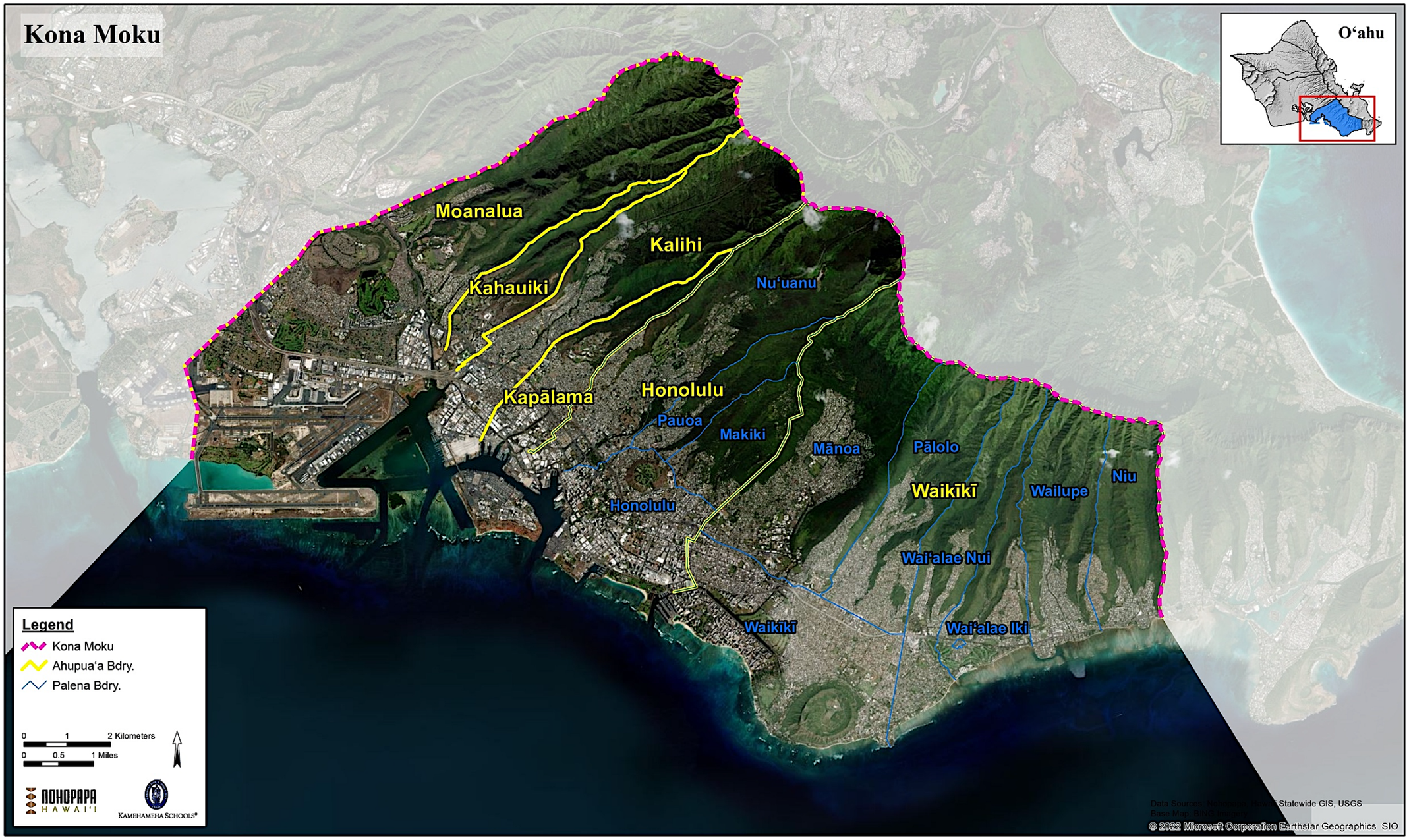

Figure 1. GIS depiction of the traditional moku (district) of Kona; consisting of six ahupua‘a and 15 palena

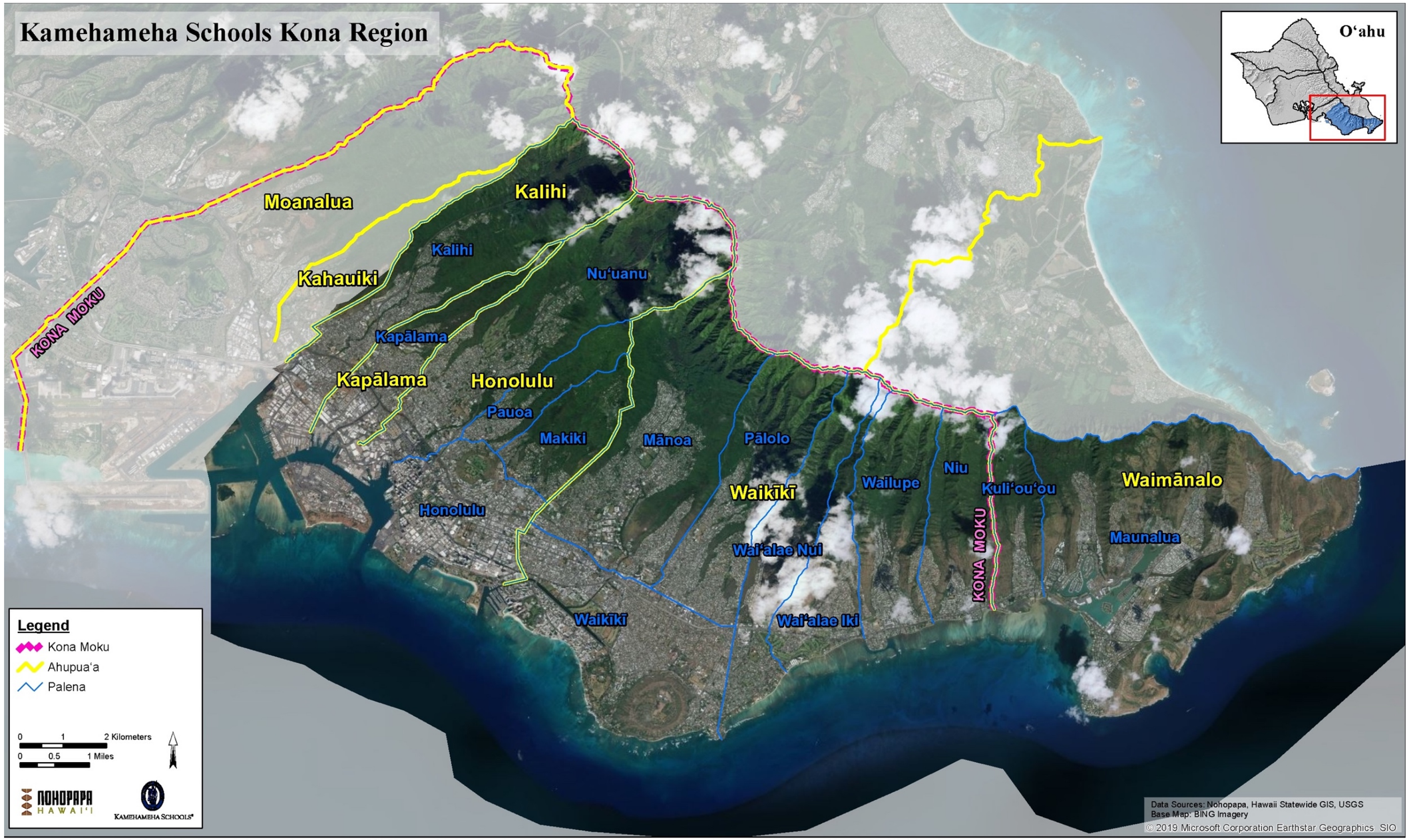

Figure 2. GIS depiction of the projct area -- KS’ Kona, O‘ahu Region, which consits of 5 ahupua‘a and 15 palena (from Kalihi in the west to Maunalua in the east; see text for explanation)

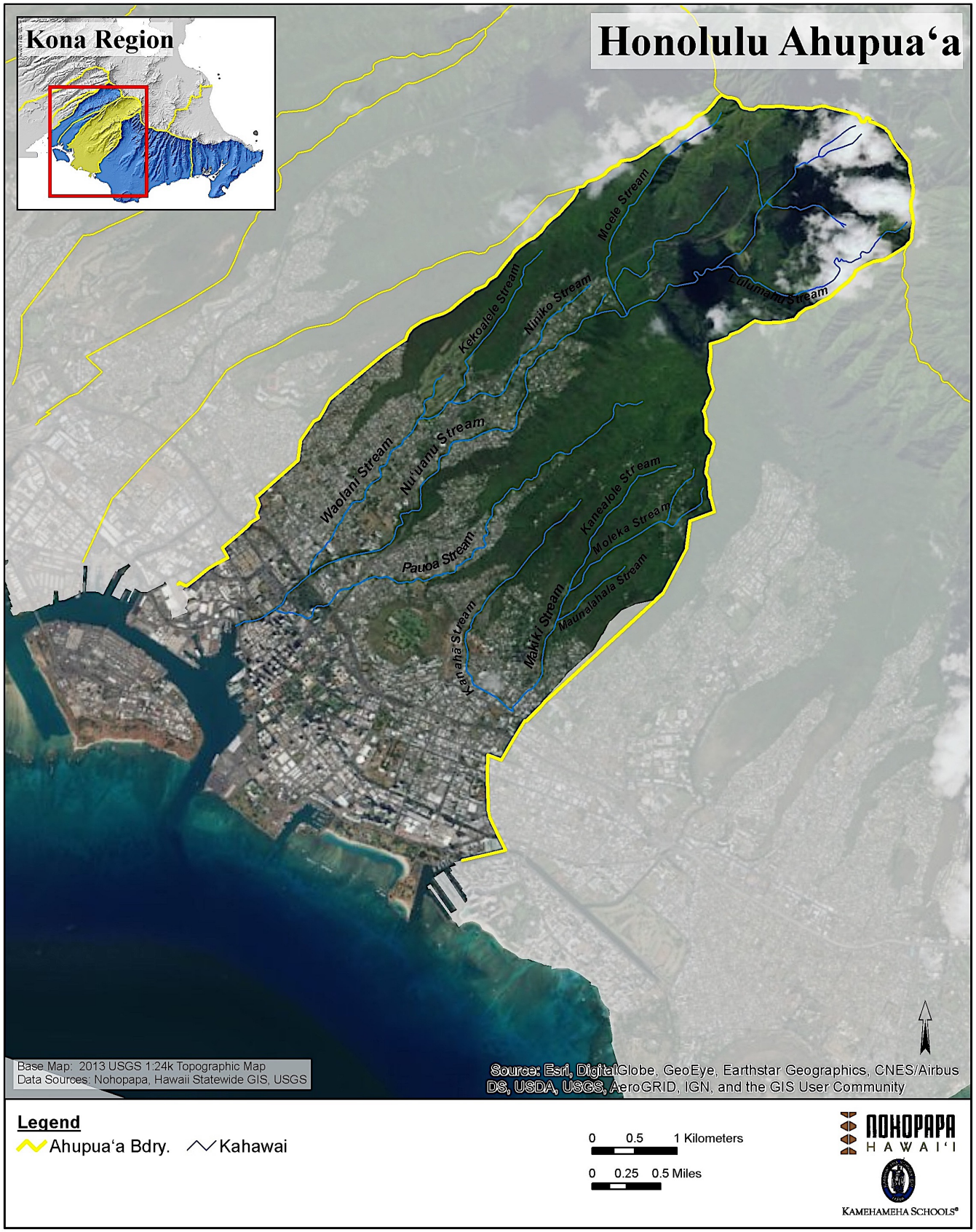

Figure 3. Aerial image of Honolulu Ahupua‘a

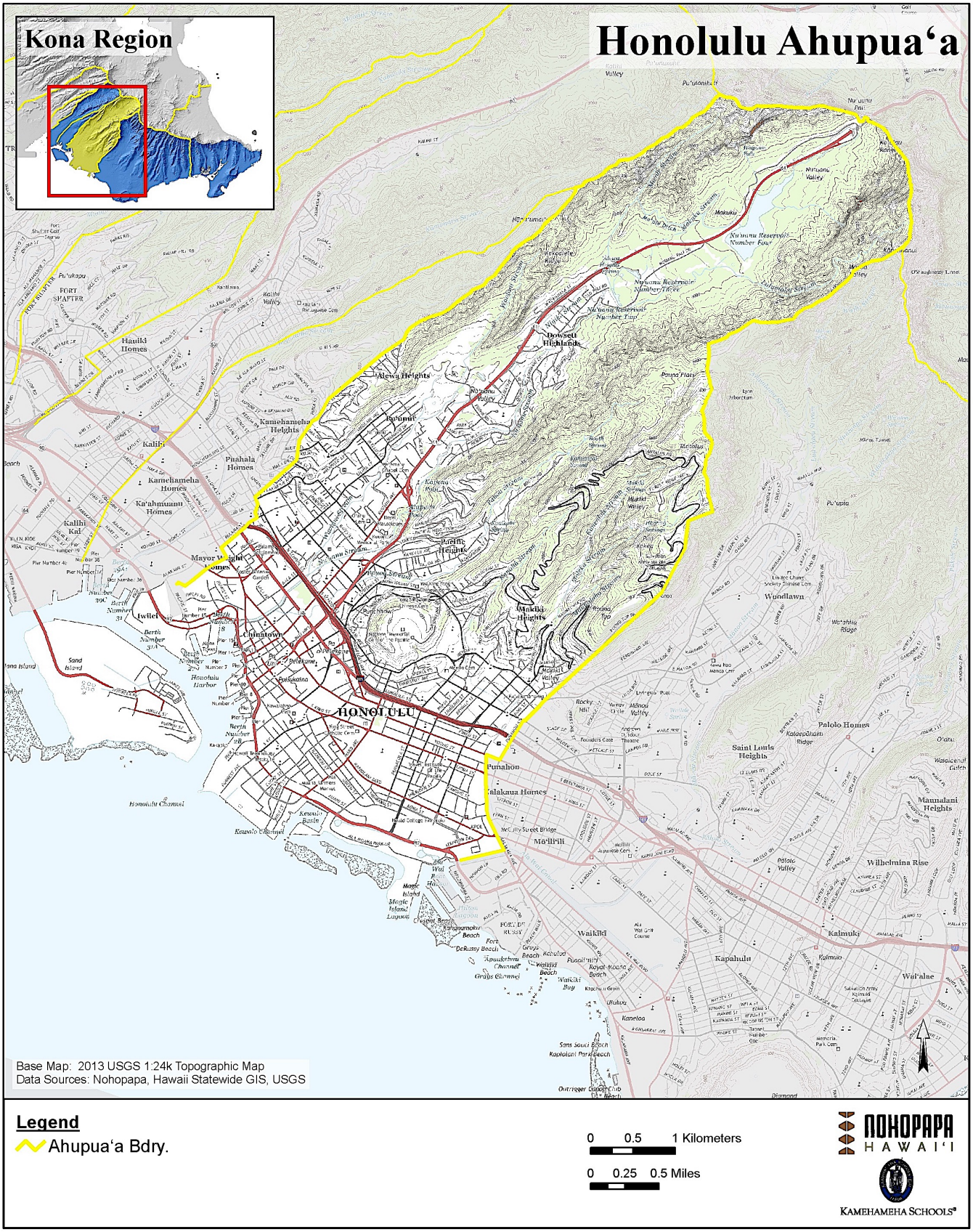

Figure 4. USGS map of Honolulu Ahupua‘a

Figure 5. Aerial image of Honolulu Ahupua‘a with Palena boundaries outlined in grey

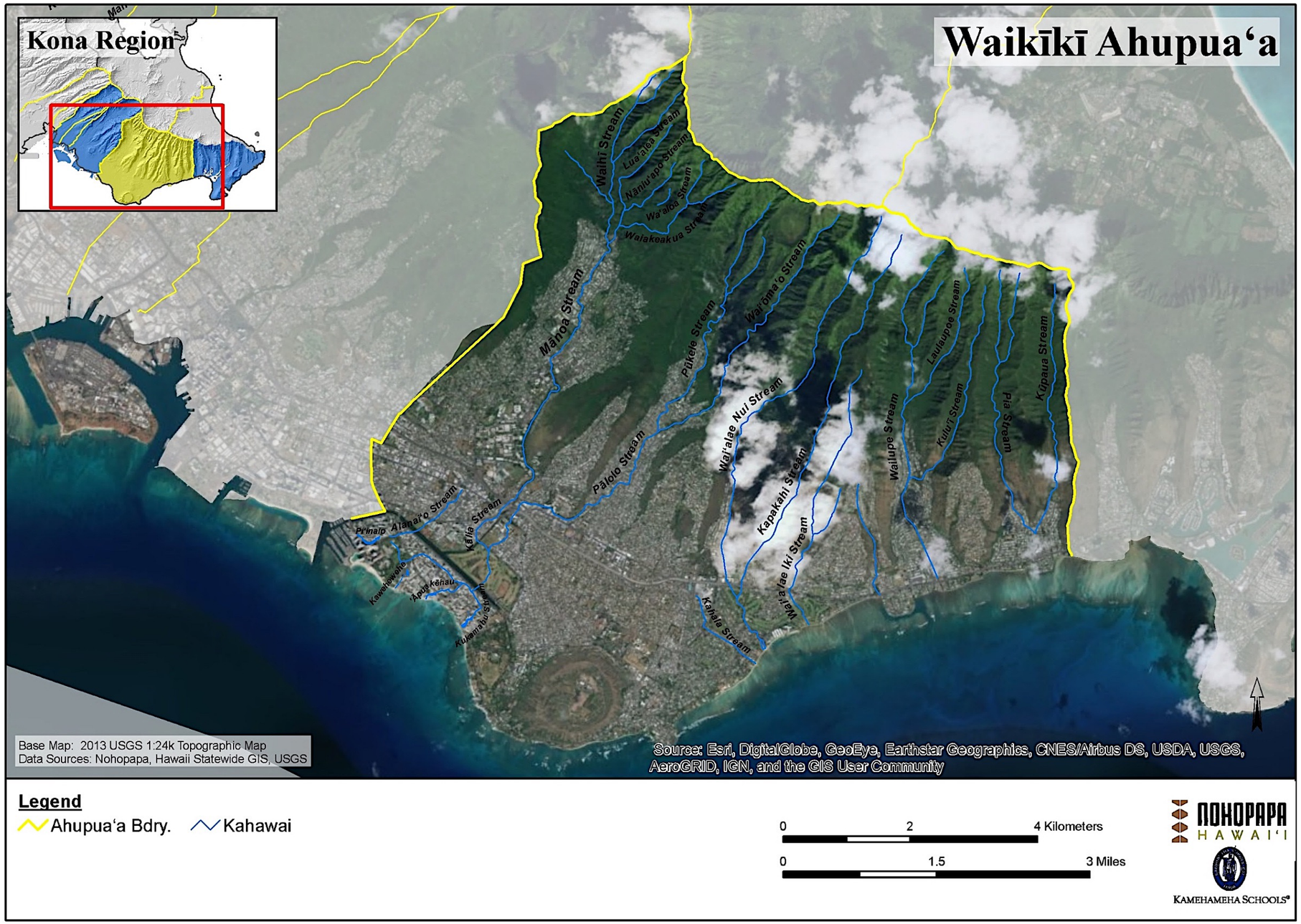

Figure 6. Aerial image of Waikīkī Ahupua‘a

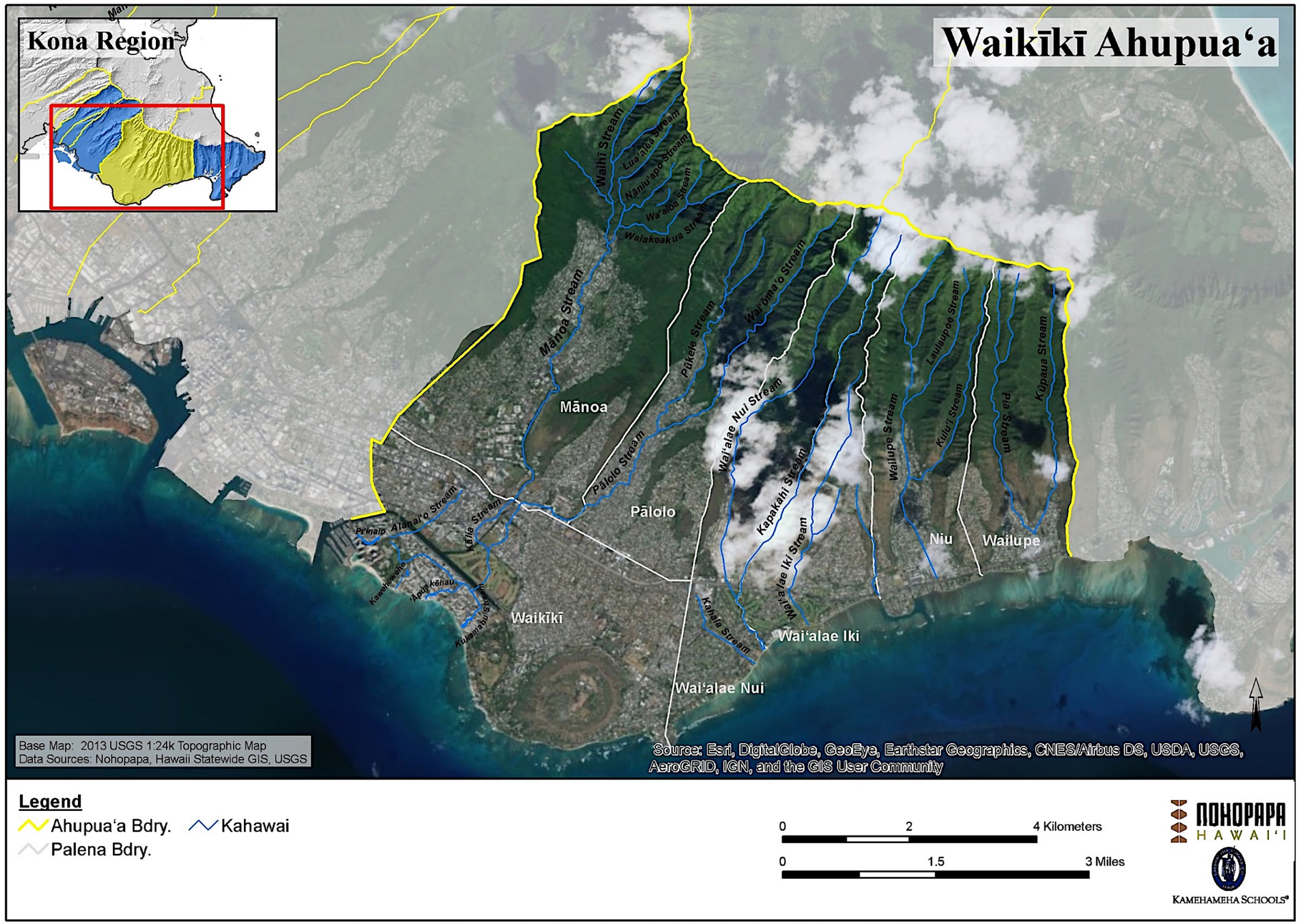

Figure 7. Aerial image of Waikīkī Ahupuaʻa with Palena boundaries outlined in grey

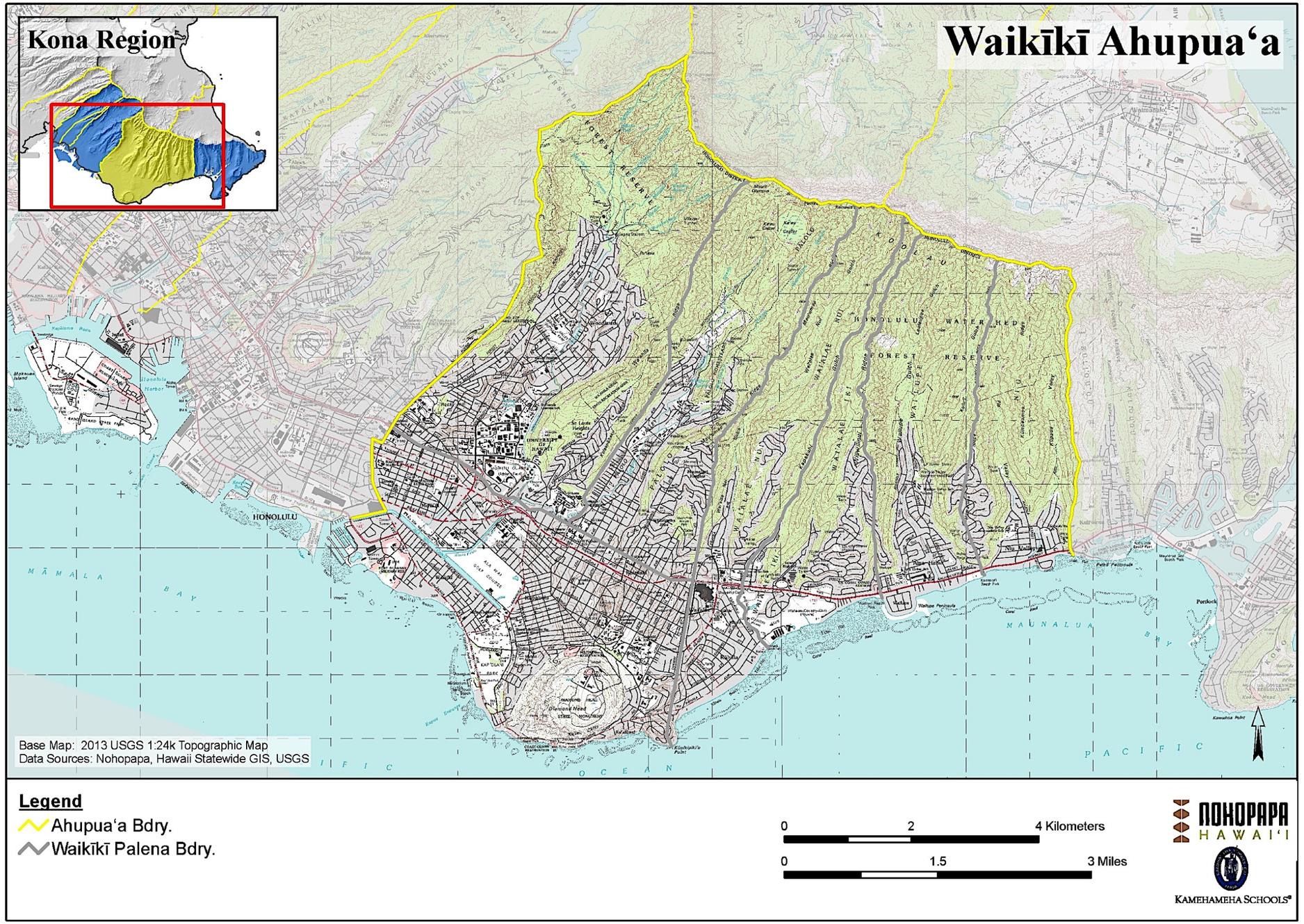

Figure 8. USGS map of Waikīkī Ahupua‘a with Palena boundaries outlined in grey

KALIHI AHUPUA‘A

Ke Kai Nehe o Pu‘uhale

The Murmuring Sea of Pu‘uhale[4]

This chapter documents the significant Hawaiian cultural and natural resources in Kalihi Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. 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 Kalihi, both on KS and non-KS land.

Figure 9 and Figure 10 are aerial image and USGS map depictions, respectively, of Kalihi Ahupua‘a.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Kalihi Ahupua‘a are as follows. Starting from the south (makai) end on the eastern (Diamond Head) side, the boundary starts at piers near the west end of Kapālama Channel and Sand Island, just mauka of Honolulu Harbor, at the old Kapālama Military Reservation; the boundary heads northeast and mauka, running along Kalihi Street over Nimitz Highway, Dillingham Boulevard and King Street through the heart of Kalihi kai neighborhoods and commercial areas; near the Bishop Museum (which is in Kapālama, just to the east of Kalihi), where the Likelike Highway (which is entirely within Kalihi Ahupua‘a up to the Wilson Tunnel) splits off from Kalihi Street, the boundary runs mauka along the east side of Kalihi Street and the Nihi Street residential neighborhood; from here, the boundary traverses forest reserve all the way up to the Ko‘olau ridgeline, where it turns along the Ko‘olau ridgeline to the northwest, crossing over the Wilson Tunnel; the boundary makes another turn from the upper, northwest corner of the ahupua‘a, and heads back down makai (and to the southwest), passing by Kalihi Elementary School before entering residential neighborhoods near the Kalihi Police Station, heading past Kūhiō Park then over the Middle Street merge and along Middle Street back to the shoreline at Ke‘ehi Lagoon, near the eastern end of Honolulu International Airport.

Table 1 is a summary of the significant wahi pana in Kalihi Ahupua‘a. Figure 11 is a GIS map depiction of Kalihi’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Kalihi

While much of the lower portion of Kalihi Ahupua‘a has been heavily modified by the urbanization of Honolulu, including the commercial areas of Kalihi kai, and its numerous highways , much of the upper half of this ahupua‘a—starting just above (mauka of) the confluence of Kalihi and Kamanaiki (literally, “the small mana [in this case, using mana as a metaphor for the smaller stream tributary of the main Kalihi stream) streams,[5] including the extensive Hakaio Ridge, the ahupua‘a is largely undeveloped. The ahupua‘a’s two main streams, Kalihi—which drains the watershed all the way up to the Ko‘olau ridgeline—and the shorter Kamanaiki wrap around Hakaio Ridge. These streams converge in a residential neighborhood near Kalihi-Uka Elementary School. Kalihi Stream eventually watered—near the old shoreline—a salt pan and several loko i‘a: from northwest to southeast, Loko Apili, Loko Pahou, Loko Pahou Iki, Loko Auiki and Loko Ananoho.

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[4] Pukui (1983:186), explained by Kumu Pukui as “The sea at Pu‘uhale in Kalihi, O‘ahu, was said to murmur softly as it washed ashore. There were once many fishponds there.

[5] There is another Kamanaiki in Moanalua Valley as well.

According to Pukui et al. (1974), the place name Kalihi, literally "the edge, border or boundary" (Pukui and Elbert 1986),[6] is

> . . . famous in legend as the home of Pele's sister Kapo . . ., and of Haumea, Pele's mother who is identified with Papa, the wife of Wākea. She had many adventures at Ka-lihi and saved her husband Wākea, who was being taken away for sacrifice, by embracing him. His bonds loosened and the two disappeared into a tree. Ka-ʻieʻie was a *heiau* here for her worship. (Pukui et al. 1974:77)

In his ground-breaking study of native planters in Hawaiʻi, Handy (1940; Handy and Handy 1972) described Kalihi as follows:

> Kalihi had a shallow seaside area, now the shore of Kalihi Basin, that was, like that of Moanalua, ideal for the building of fishponds, of which there were six . . . On the flatlands below the valley there were extensive terraces on both sides of the stream, while along the stream in the lower valley there were numerous areas with small terraces . . . The interior valley was rough and narrow and not suitable for *loʻi,* but it would have been good for sweet potatoes, yams, *wauke,* and bananas, which probably were planted there. McAllister found few dwelling sites and no *heiau* remains, although Thrum listed three. . . (Handy and Handy 1972:475)

Like other ahupuaʻa in Kona Moku, the upland forest was a reliable source of various native, endemic, and Polynesian-introduced plants. These upland resources provided not only food products—especially when famine struck—but also medicinal plants, waʻa (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on). John Papa ʻĪʻī, for example, tells a story from his childhood in the early 1800s when a proclamation was issued for the people to gather materials for thatching "heiau houses" (ʻĪʻī 1959:45). He described what happened next:

> All the people who went on the journey arrived in the upland of Kalihi, near the diving pool of Waiakoae, for they thought that that would be the nearst place to obtain dry ti leaves, timber, thatching sticks, and *ʻie* fibers for tying on the thatch. . . At this place there were many expert canoe makers, whose children were among [my] playmates (ibid.)

A malihini (foreign) visitor (Bennett) in the 1830s talked about natives traveling up through the entire valley to its upper reaches, to trade (or sell) goods with the windward side:

> Kalihi had a pass to the vale [valley] of Kolau [Koʻolau] similar to the pari [pali] of Anuuana [Nuʻuanu], though more precipitous, and only employed by a few of the islanders who convey fish from Kolua to Honoruru. (Sterling and Summers 1978:322)

Moʻolelo (Oral-Historical References)

Most of the recorded myths for Kalihi are situated in the mauka (inland) areas of Kalihi-Uka. While there any many place names in the makai (seaward) area of Kalihi, there are realtively few moʻolelo that are documented specifcally for these makai areas. One story for the Kalihi Kai area provides an account of a shark guardian named Makaliʻi, known to frequent the waters of Kalihi Kai, particularly near **Kahakaʻaulana**, the little islets off Sand Island (Napoka 1976:15)

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[6] Pukui et al. (1974:77) make the following interesting and surprising statement about the naming of Kalihi: that is was " . . . said to have been named by Prince Lot (afterwards Kamehameha V) in 1856," which would suggest the name is neither very old nor indigenous to Oʻahu.

It was at **Kahakaʻaulana** that Makaliʻi had his cave. Native Hawaiians who inhabited **Mokauea** in the 1970's noted that during the time of Makaliʻi's residence in his cave at **Kahakaʻaulana,** the sand patterns changed above his cave and that fishing was good for the akule (bigeye scad) (Napoka 1976:15). As a literal translation, **Kahakaʻaulana** means "the floating swimmers pass by," perhaps referring to the travelers who would made their way to or from **Puʻuloa** by swimming through the channels of **Moanalua**, **Kalihi**, and **Kapālama** instead of walking. As an alternative, this may refer to the fishermen's containers that float by as fishermen fished for crabs and seaweed (Pukui et al. 1974:62).

> **Kahakaaulana:** The narrow place in the Kalihi harbour inlet, and formerly the place where travelers used to swim across to **Kalaekao** or **Puuloa** to avoid the long detour by way of Moanalua. (Sterling and Summers 1978: 322)

Hawaiians have many stories concerning legendary caves that connected inland springs to the sea or extended below the Koʻolau Mountains, connecting the leeward and windward sides of the island. On the **Kamanaiki** side of the Kalihi Valley there was once a shallow cave called **Keanakamanō** which means "cave of the shark" (Sterling and Summers 1978:323). It was called the cave of the shark because of the akua manō (shark gods) from Pearl Harbor that often went to rest there. It is said that **Keanakamanō** led into the underground cave believed in olden times to occupy the center of the island of Oʻahu. One branch of the cave led around and under the mountains to Pearl Harbor. Another branch of the cave led to the center of the Island where there was a sacred pool for swimming (Taylor 1954).

In the uplands of Kalihi Valley, next to Kalihi Stream, there once stood two large stones. These stones, which were more than four feet high, were known as **Hapuʻu** and **Kalaihauola** and believed to embody two kupua goddesses. It is also believed that Eʻepa people from Nuʻuanu Valley placed these stones by the stream. The Eʻepa were small people related to the Menehune. They fled Nuʻuanu Valley during the time of war and made their way to Kalihi.

Near the stones there were pools of spring water. The water in one pool was icy cold; the other pools were warm. In old Hawaiʻi, mothers would bathe their newborns in the warm water. When people would travel to the area they would place lei and flowers on the stones, and ask the Eʻepa not to play tricks on them. If the travelers placed lei on the stones, there would be no cold mists in the mountains and the travelers would not lose their way. And no one would move the large stones or sprinkle water on them in case it would bring heavy rains.

But sometimes Kolohe (rascal) children would play tricks on travelers. If they saw that there were no lei on the stones, the children would dip branches in water and sprinkle it on the two stones. Then the hill of Kilohana in the back of the valley would be covered in mist and a cold, drenching rain would fall on the travelers. If the children were really kolohe, they would take away the lei that the travelers had left on the stone, and again a cold rain would fall.

Today, if you go searching for **Hapuʻu and Kalaihauola**, you will not find them. It is said that when the highway to the Wilson Tunnel was built in Kalihi Valley, bulldozers destroyed the two famous stones. The pools near the large stones also mark the spot where the god Kāne struck the earth with his great stick and water leaped out. This freshwater pool has been known since olden days as **Kapukwaiokalihi** or Water Door of Kalihi (Sterling and Summers, 1978).

Adapted from Westervelt (1915) and cited in Sumemers and Sterling (1978) is the story of **Kapuwaiokalihi.** Kāne and Kanaloa traveled along the coast of Oʻahu in search of ʻawa roots to chew and and drink fresh water. For a long time, the pair could not find any. Finally, the looked up the hills of Kalihi Valley and saw that fine ʻawa rooters were growing. Kāne and Kanaloa harvested the ʻawa roots and prepared them for chewing. When the ʻawa was ready, Kanaloa could not find any water.

Kanaloa turned to Kāne and said, “Our ‘awa is good, but there is not water in this place. Where can we find water for this ‘awa?”

“There is indeed water here,” Kāne replied. With that, he brought forth a large stick and stepped out onto the bed of lava (which lies beneath the soil of Kalihi). He struck the earth again and again until the earth split open and fresh water rushed out.

Finally, Kāne and Kanaloa had fresh water to mix with their ‘awa roots. The two were happy! A pool of fresh water was formed in the place where Kāne’s staff split open the earth. The wahi pana is called **Kapukawaiokalihi**, the water door of Kalihi and can still be found today.

Many of the stories of upland Kalihi also concern the goddess Haumea, who is thought of as the progenitor of the Hawaiian race (Malo 1951:5). She is a sister of the gods Kāne and Kanaloa and the mother of the Hawaiian goddess Pele and her sisters and brothers. Haumea was known for her regeneration abilities, whether this is manifested as food for the people or the powers of female reproduction to secure the existence of humankind. Because of these powers, she is often considered the goddess of childbirth (Beckwith 1970:283).

Kalihi Valley was the first earthly residence of Papa, the human form of the goddess Haumea. Beckwith (1970:276) states in her version of the moʻolelo:

> In her human body as Papa, Haumea lives on Oahu as the wife of Wakea; in her spirit body as Haumea she returns to the divine land of the gods in Nuʻumealani [a legendary place] and changes her form from age to youth and returns to marry with her children and grandchildren. Some place these transformations on Oahu at the heiau of **Ka-ieie** (the pandanus vine) built for her worship in Kalihi valley. (Beckwith 1970:278)

According to Beckwith (1970:278), the heiau (place of worship) at which Papa transformed into Haumea was **Kaʻieʻie** Heiau in the uplands of Kalihi Valley. She lived there with one of her sons, whom she did not marry, named Kiʻo. He was “named for the deposits (kiʻo) of gum on the kukui trees above Kalihi” (Kamakau 1991:134).

Another well known moʻolelo for Kalihi is about The Sacred ‘Ulu (breadfruit) Tree. This is a story of Papa and Wākea and their life in the forests of Kalihi. In the versions told by Kamakau (1991) and Westervelt (1915), **Kilohana**, a high point in the back of Kalihi valley was where Haumea (Papa) with her husband Wākea lived. In 1930, Gilbert McAllister conducted detailed survyes to document information about sites on Oʻahu. In relation to Kilohana McAllister (1933) notes:

> ... In connection with the legend of the breadfruit tree in Honolulu there is mentioned the peak on the northeastern side of Kalihi Valley: “Kilohana, the home dark with mist, of Wakea and Papa.”

Pukui and Curtis (1994) and Sterling and Summers (1978) also tell another version. On a bright sunny day, Haumea (Papa’s name when she is married to Wākea) wanted crab from the windward side of O’ahu. Haumea went to the waters of **Mōkapu** and **Heʻeia** the catch crabs and gather seaweed. Wākea asked Haumea to also bring him some fish. While Haumea was on the Windward side of Oʻahu, Wākea traveled down to Kalihi Valley in search of wild bananas to eat with this fish, crab, and seaweed.

Wākea was used to finding wild bananas in certain places in Kalihi Valley. However, those places were kapu and the people of Hawaiʻi were not allowed to take food from that area. That chief’s men had found trees that were thrown down and the fruit of were taken. They had suspected a thief but were never able to catch him, so they hid behind the bushes and waited for the thief to come again. When Wākea arrived and started cutting wild bananas from the tree, the chief’s men caught him and tied him up. They left Wākea by himself, tied to a tree, while they went to repot the chief.

Meanwhile, Haumea had caught many black crabs and collected plenty of seaweed for their meal. Suddenly, a bad feeling rushed through Haumea and she missed her husband Wākea. Haumea hurried home to **Kilohana** and Wākea was nowhere to be found. She looked down upon Kalihi Valley and saw the chief's men taking Wākea to the chief. She dropped her basket of crabs and limu and rushed down to Wākea. The crabs crawled out into the bush. The seaweed crept up the trees of **Kilohana** and became entangled in the branches.

The chief's men were getting Wākea ready for his punishment and tied him to an ʻulu tree. However, Haumea arrived in time to save him. She asked the chief's men if she could hug Wākea once more, and chief's men agreed. As soon as Haumea and Wākea touched, the ʻulu tree split open and the two gods vanished into the tree. The men were shocked in disbelief and ran to tell the chief. He commanded them to cut down the tree with an axe. The first men held the axe and took a big swing at the tree. A chip from the tree flew off and hit him in the head and he was knocked to the ground. Another man tried to cut down the tree but the same happened and he was knocked onto the ground.

Finally, the chief spoke to a kahuna and he told them that the woman was Haumea, the mysterious one from the borders of Kahiki. The chief preformed ceremonies to please the good and everyone returned to their homes.

It is said that if you look for a path leading to **Kilohana**, there you will discover a freshwater spring. Carefully looking in the pool, you will see limu, which Papa spilled in her haste. One the edge of the pool is a mat of pōhuehue vines- the discarded skirt of Papa.

Thrum (1907), tells the story of Kawa-a-Kekupua or Kekupua's Canoe. Kakae was a cheif who lived at **Kūkaniloko** in **Wahiawa** in the moku of **Waialua**. One day his wife told him that she desired to go in search of her brother, Kahanaiakeakua, who was supposed to be living in Tahiti. Kakae, then ordered Kekupua to go into the forest to find a suitable tree to make a canoe for his wife's voyage.

Kekupua and a number of men searched in the forest belt of **Waihawa, Helemano, Waoala**, and the woods of **Koʻolau** with no success. From **Kahana** they made a search through the mountain till they came to **Kilohana**, in **Kalihi** valley. From there to **Waolani**, in **Nuʻuanu**, where they slept in a cave.

> In the dead of night they heard a hum as of the human voices, but were unable to discern any person, through the voices sounded close to them. At dawn silence reigned again, and when the sun arose, lo and behold! There stood a large mound of stones, the sitting of which resembled that of a heiau, or a temple, that remains of which are said to be noticeable to this day. (Thrum 1907:114)

Kekupua and his men returned to their chief and reported the unsuccessful search for a suitable koa tree for the desired canoe, and the incident at **Waolani**.

> Kake, being a descendant of the Menehunes, knew immediately the authors of the strange occurrence. He therefore instructed Kekupua to proceed to **Makaho** and **Kamakela** and to stay there till the night of Kane, then go up to **Puunui** and wait till hearing the hum and noise of the Menehunes, which would be the signal of their finished canoe.
>
> And thus, it was, the Menehunes, having finished the canoe, were ready to pull it to sea. He directed them to look sharp, and two men would be noticed holding the ropes at the pu (or head) of the canoe. One of them would leap from one side to the other; he was the director of the work and was called pale. There would be some men farther

> behind, hold the kawelewele, or guiding-ropes. They were the kahunas that superintended the construction of the canoe to the sea. (Thrum 1907:114)

Kekepua followed all these instructions faithfully. He waited at **Pu‘unui** till dusk, when he head a hum as of many voices, he proceeded farther up the slope of ‘**Ālewa** and saw the Menehune.

> He directed them to pull the canoe along the nae, or farther side of the **Puunui** stream. By this course the canoe was brought down as far as **Kaalaa**, near **Waikahalulu**, where, when daylight came, they left their burden and returned to **Waolani.** The canoe was left in the ditch, where it remained for many generations, and was called **Kawa—a-Kekupua** (Kekupua’s canoe), in honor of the servant of the chief Kakae. (Thrum 1907:115)

Mele

Koihonua no Haumea

Source: Ka Na‘i Aupuni, Volume I, Number 151, 22 May 1906
Composer: J.M. Poepoe
Composed: Kalihi, Nov 27 1861

O Uliuli wahine ia o Nuumealani	The shaded woman of Nuumealani
O Mehani Nuu manoanoa o Kuaihelani i Paliuli	Mehani Nuu the numb of Kuaihelani in Paliuli
Liholiho eleele, panopano, lani ele,	The black glow of heat, of thick dense clouds, a blackened sky
Kamehanalani o Kamehaikana	Kamehanali of Kamehaikana
o Kamehaikana akua o Kauakahi	Kamehaikana is the element of Kauakahi
Akua wahine, o Kuihewa ke akua	The feminine element of Kuihewa, the element
I ke oki nuu, i ke oki lani o Haiuli	Cutting for the raised place in anei, a cutting of the sky of Haiuli
Haalele i ka houpo, huhu lili punalua	Leaving the mind, a jealous rage of the other partner (Wife in this case)
Kau i ka moku o Lua,	Atop the island of Lua, of Ahu-a-Lua,
o Ahu-a-Lua noho i Wa-wa o (Wa-wau)	dwelling in Wa-wa of Wawau
Wahine akua a Wakea	Feminine element of Wakea
O Haumea wahine o uka o Kalihi	Haumea the woman of upper **Kalihi**
Noho i Kalihi, hele i kai Komo i ka ulu, he ulu ia	Dwelling in **Kalihi**, headed towards the beach of Komo bountiful with ulu, growing
Lo a ia kino hou ona, he ulu o ke kino ulu,	Lo a status of their new body, a body of growth,
o ka pahu ulu o lau ulu ia nei	a bountiful growth of leaves and ulu here
O ka lala ulu o Kamehaikana	The growing brances belong to Kamehaikana
O Kamehaikana ia o ko inoa ulu a lau ulu	Kamehaikana is the name of growth, growth in four-hundred fold.
He lau ke kino o ia wahine o Haumea	There are many body-forms of the woman Haumea
O Haumoa nui a ke aiwaiwa	Of great Haumoa whom is fathomless

Moanalua

Kalihi is mentioned in the song of *Moanalua*, found Nā Mele O Hawai‘i Nei by Sam Elbert & Noelani Mahoe. A pleasure trip on O‘ahu starts at Moanalua where the transportation breaks down. Kahauiki, town side of Fort Shafter, is where thirst is quenched by uncorking the bottle and continuing on to Kalihi. Feeling a little tipsy at Kaiwi‘ula, where Bishop Museum is now located, they continue on to

Kapālama and Keoneʻula, the present site of Kaumakapili Church. Leleo and Kapuʻukolo are place names in this area. The wahine rides a merry-go-round with her sweetheart or ulua at Kanēkina, where Hotel Street meets Nuʻuanu stream. She flirts with some young men and they experience pain. Noni (morinda citrofolia) is bitter and used for medicinal purposes.

Moanalua haʻi ke ʻau	**Moanalua**, the shaft breaks
Kahauiki hemo ka ʻumoki	**Kahauiki**, pull the cork
Ke kula loa hoʻi o Kalihi	The long plain of **Kalihi**
Kaiwiʻula kikiʻi pau	At **Kaiwiʻula**, tilt
Kapālama loʻi laiki	**Kapālama** rice paddies
Keoneʻula malu ke kiawe	**Keoneʻula** algaroba shade
Leleo a he loko wai	**Leleo**, a pond
Haʻaliliamanu honi kāua	**Haʻaliliamanu**, we kiss
Kapuʻukolo i Kanēkina	**Kapuʻukolo** and **Kanēkina**
Holo lio lā'au me ka ulua	Ride a merry-go-round with the boyfriend
Kamanuwai moa liʻiliʻi	**Kamanuwai**, little chicks
Hauna ke kai ʻeha ʻoe iaʻu	Strong-smelling soup and I hurt you
He aha ē ke kumu o ka ʻeha ʻana	What's the reason for the pain
ʻŌnoʻonou ʻia i ka hua noni	A noni fruit forced in
Auwe ʻeha ʻino i ku'u kīkala	Oh, how my hips hurt
Pehea lā ia e lewa hou ai	How then to wander anew
ʻO ka hana ʻana ia a ka uila	Tell the story
He pakika he paheʻe kahi o nā pali	**Moanalua**, the shaft breaks

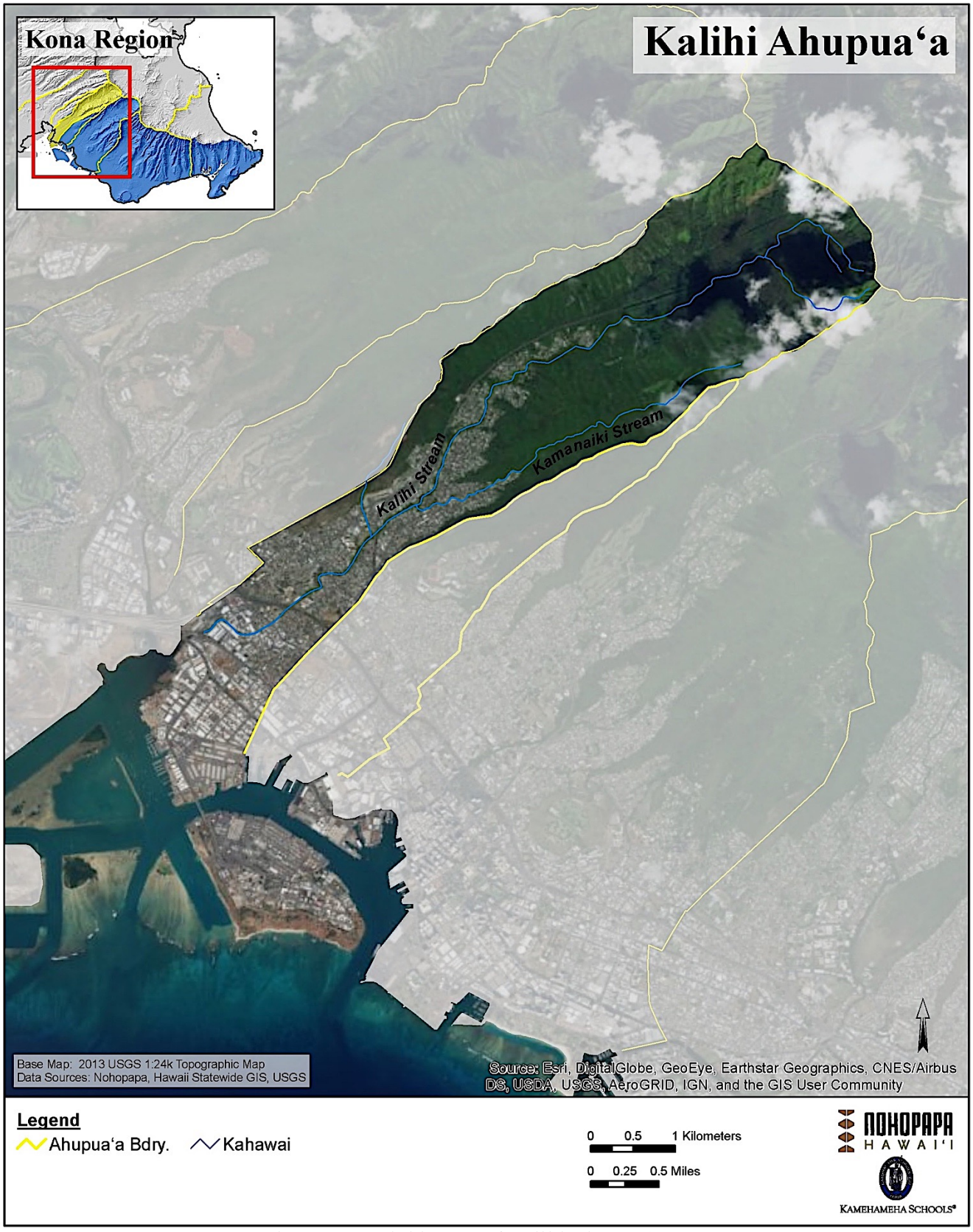

Figure 9. Aerial image of Kalihi Ahupua‘a

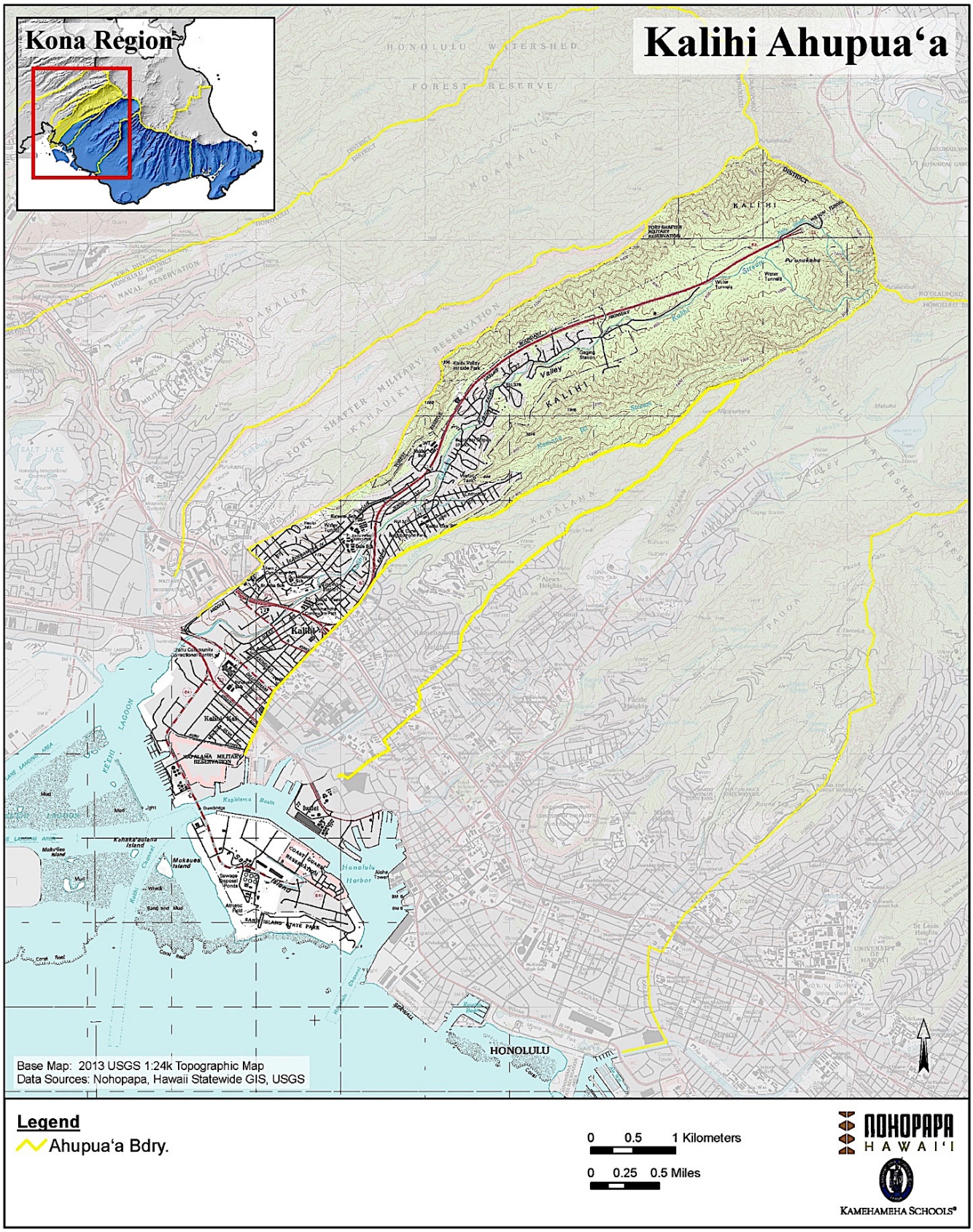

Figure 10. USGS map of Kalihi Ahupua‘a

Table 1. Summary of Selected Wahi Pana in Kalihi Ahupua‘a

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Loko Ananoho	Fishpond (kuapā type); was connected with Loko Auiki	Shoreline at Kalihi kai	--	Filled in to create shorefront, piers and urban areas of Kalihi kai	By early 1930s, described as destroyed; originally; was once 52 acres in area w 4700 ft of linear walls, some 6 feet thick; built mostly of coral up to 3 feet high
Loko Auiki	Fishpond (kuapā type); was connected with Loko Ananoho	Shoreline at Kalihi kai	--	Filled in to create shorefront, piers and urban areas of Kalihi kai	By early 1930s, described as destroyed; once 12 acres in area
Loko Pahou Iki (or Pahouiki)	Fishpond (kuapā type); adjoining with Loko Pahou & Loko Apili	Shoreline at Kalihi kai	--	Filled in to create shorefront, piers and urban areas of Kalihi kai	By early 1930s, described as destroyed; once 14 acres in area; walls built mostly of coral
Loko Pahou (also known as Pahou Nui or Pahounui)	Fishpond (kuapā type); adjoining with Loko Pahou Iki & Loko Apili	Shoreline at Kalihi kai	--	Filled in to create shorefront, piers and urban areas of Kalihi kai	By early 1930s, described as destroyed; once 26 acres in area; walls built of coral
Loko Apili	Fishpond (kuapā type); adjoining with Loko Pahou & Loko Pahou Iki	Shoreline at Kalihi kai	“Land surrounding the fishpond . . . belonging to the Adams’ family. It was there that Capt. Alexander Adams had his famous gardens . . . about 1850” (Sterling and Summers 1978:323)	Filled in to create shorefront, piers and urban areas of Kalihi kai	By early 1930s, described as destroyed; literally, Apili is “caught, snared or stuck”; fishpond famous for its awa fish, which was highly prized by the native Hawaiians; once 28 acres in area

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Lower Kalihi Stream Lo‘i & Settlement Area	Lo‘i kalo (irrigated taro) & House sites	“Extensive terraces covered all the flatland in lower Kalihi for approximately 1.25 miles on both sides of the stream” (Handy 1940)	--	Filled in by urban development	--
Salt pans	--	Kalihi kai, adjoining Loko Apili	--	Filled in by urban development	--
Upper Kalihi Stream Cultivation Area	Gardening Terraces	About 2.5 miles upstream/inland, “there are numerous small areas that were developed in terraces” (Handy 1940)	--	Indeterminate – many are likely intact and still up in the upper reaches of the valley	--
Holoakekua (1,150 ft elevation)	Natural rock (outcrop) feature – ahupua‘a boundary marker	Ridgeline between Kalihi & Kahauiki	--	Presumably still intact, given its location	--

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ Other Oral History[1]	Current Disposition	Comments[2]
Kupehau	Storied place/area	~Ewa side of Kalihi Stream	Locally-famous pōhaku (stone) in stream w unique features; also place of an old house sites for chiefs of Hawaiʻi; visited by Kamehameha	Indeterminate	Also known as "Ka-elemu-wai o Kalihi and Kupehau
Puʻu Keanakamanō	Natural rock (outcrop) feature – ahupuaʻa boundary marker	Ridgeline between Kalihi & Kapālama	--	Presumably intact	--
Kaʻieʻie	Place/area where old heiau once stood	Hakaio ridge	"In her human body as Papa, Haumea lives on Oahu as wife of Wakea; in her spirit body as Haumea she returns to the divine land of the gods in Nuumealani . . . Some place these transformations on Oahu at the heiau of Ka-ieie built for her worship in Kalihi Valley" (Sterling and Summers 1978)	Indeterminate	Thrum said it was more or less destroyed about a century age, called it an agricultural ("hoouluai") heiau; this area and heiau associated with other old heiau about which information has been lost (Kaoleo and Haunapo)
Pōpōʻulu	Natural rock feature/steep cliff/storied place	Uplands of Kalihi near Koʻolau ridge	Associated with Kapo on the other side of the valley;	Presumably intact	Place known as Kamoho-aliʻi, one of the earliest demi-god/people of old

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Pu‘unukohe	Natural rock feature near the Ko‘olau ridge	Near Kapo and Pu‘u Lanihuli; and Wilson Tunnel	Two famous pōhaku, Hapuu and Kalaihauola	Pu‘unukohe is still there, but the two pōhaku, Hapuu and Kalaihauola, were supposedly destroyed in 1950s	Destruction of the two pōhaku related to Wilson Tunnel construction in1954
Pu‘u Lanihuli (2,200 ft. elevation)	Summit/top of ahupua‘a; boundary w Kapālama	Ko‘olau ridge	--	Presumably intact	--
Kapo	Natural rock feature/storied place	Uplands of Kalihi near Ko‘olau ridge	Associated with Pōpō‘ulu on the other side of the valley;	Presumably intact	Kapo was one of the earliest demi-god/people of old, a daughter of Haumea; Kapo has other names, including Laka, goddess of hula
Pu‘u Kahuauli (2,200 ft. elevation	Summit/top of ahupua‘a; boundary w Moanalua	Ko‘olau ridge	--	Presumably intact	--

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).

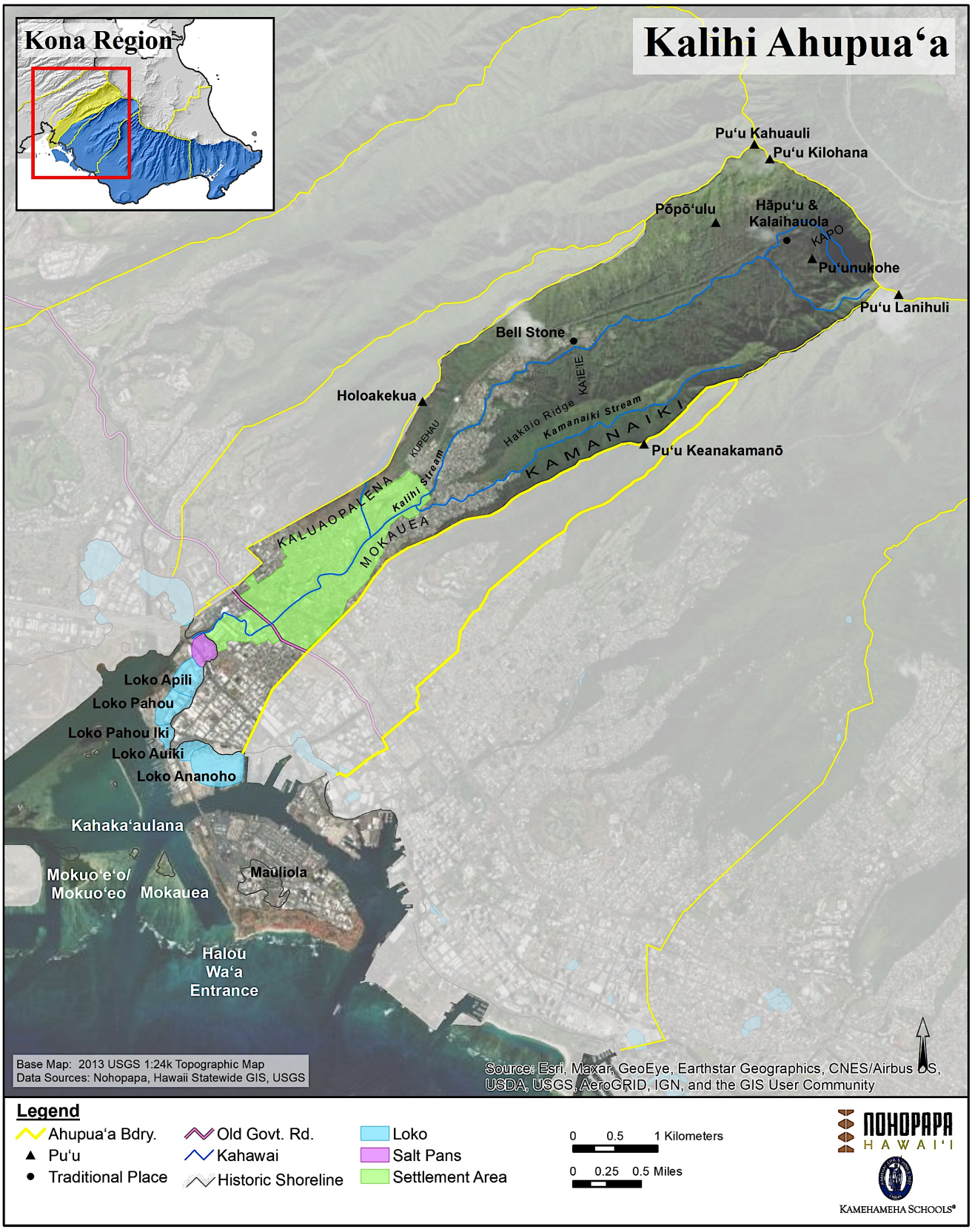

Figure 11. GIS map depiction of significant Hawaiian cultural and natural resources in Kalihi Ahupua‘a

Figure 12. 1884 photo of hale in Kalihi Valley (Bishop Museum Archives CP77903)

Figure 13. Lewis Bros post in Kalihi (Bishop Museum Archives 103,714)

Figure 14. Waterfall in Kalihi Valley (Bishop Museum Archives CP121,897)

Figure 15. ca. 1935 aerial photo of Kalihi Valley with Pearl Harbor in the distance (Bishop Museum Archives CP59991)

Figure 16. Kalihi Valley (Bishop Museum Archives CA1885)

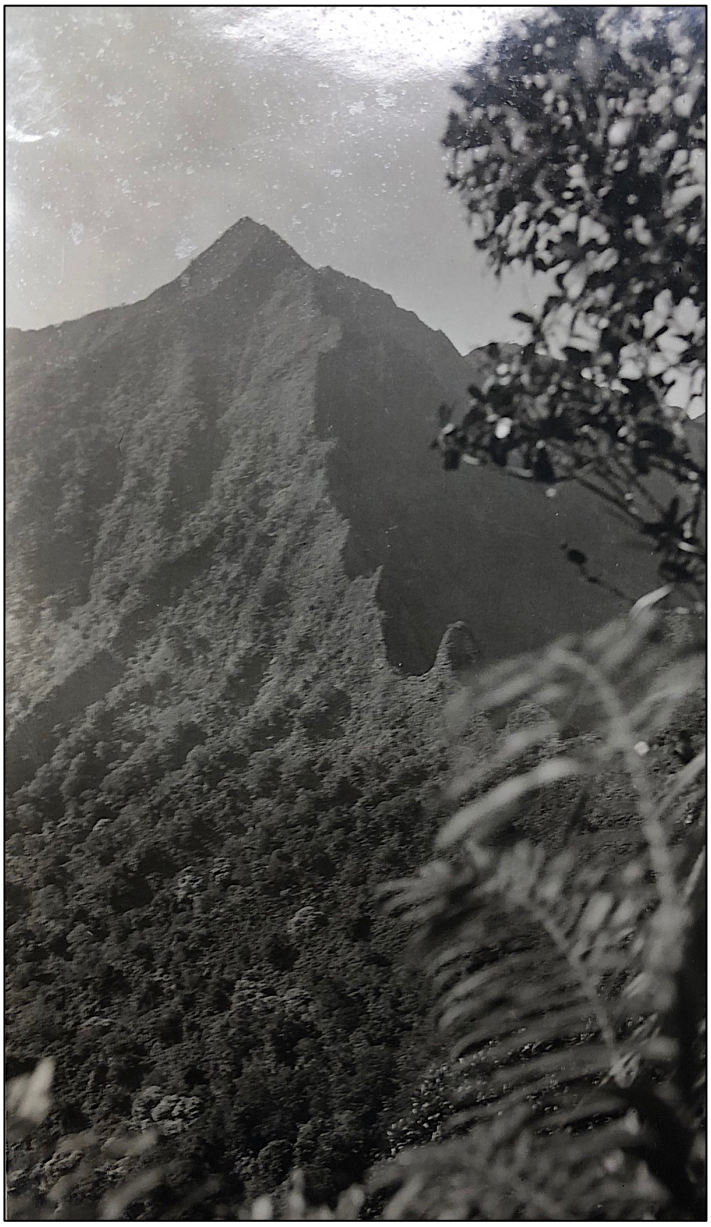

Figure 17. Looking northwest along the saddle in Kalihi (Bishop Museum Archives CP121,895)

Figure 18. Rim of the saddle in Kalihi Valley, looking northeast (Bishop Museum Archives CP121,896)

Community Groups in Kalihi

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

ROOTS Kōkua Kalihi Valley

Roots is a nonprofit program of Kokua Kalihi Valley, a Federally Qualified Health Center, Since 2011, Roots has been committed to improving the health of it's community through food. Through preparing and sharing food, we strengthen the roots that connect us to the land, the sea, our cultures, our spirituality, out community, our family, and to each other.

Food Production Education

Roots operates two community gardens. Since 2011, Roots has managed a 3-acre food and medicinal plant garden, the Mahi ʻĀina garden, located at Hoʻoulu ʻĀina Nature Preserve, which provides weekly public workdays on general food production skills and monthly topically based workshops; and Mala O Kaluaopalena, a quarter-acre community garden located at the Tower at Kuhio Park (KPT), the state's largest public housing complex, which has hosted two weekly workdays since 2013 which primarily serve public housing youth (themselves primarily Pacific Islander migrants) and engages them in growing of traditional Pacific plants. Both gardens also host regular special community events and serve as a connection point between the densely populated low income urban community and food production and the natural environment. .

Nutrition and Cooking Skills Education

Since the program founding in 2011, nutrition education has been woven throughout all Roots activities, with staff and participants engaging in constant dialogue about the medicinal and health benefits of food, as well as food preparation techniques and recipes. Beginning in 2011, Roots has held formal food demonstrations or cooking classes at partner sites such as valley schools or during program workshops. Activities have been designed to revitalize participants' connection to ancestral foods while inspiring them to incorporate new items of produce and food preparations into their diet.

Healthy Food Access

The Roots Café, located inside the KKV Wellness Center, was established in 2012 to provide an affordable lunch option for clients, community members, and staff as an alternative to nearby fast food and carb-and-fat-heavy plate lunch establishments. The Roots Cultural Food Hub, established in 2015, aggregates produce and other products, such as honey, from local growers and producers and retails these at affordable prices at multiple community sites, such as KKV's medical clinic and senior center, via our Mobile Market. The Hub aggregates a diversity of produce but prioritizes produce items that are culturally significant to the A/PI population, particularly starches such as taro and breadfruit, which are absent and/or prohibitively expensive at Kalihi markets. The Hub is SNAP accessible and offers matching incentive dollars with each SNAP purchase.

Hawaiian Cultural Education

Since 2011, Roots has managed a Native-Hawaiian family health program that teaches Hawaiian cultural practice as primary preventative healthcare. It continues to provide monthly activities at KKV's Wellness Center and Ho'oulu 'Āina, including farming activities and cooking classes for kids.

Extended week-long sessions take place during school holidays and kids participate in a summer camp. The program combines one-on-one youth instruction and group activities along with the involvement of parents and extended family. The program has an over 90% retention rate. Using our Pilinaha Evaluation framework youth participants and family members report improved connections to self-past and present, place, others, and an increased knowledge of cultural practices around food, health, exercise and storytelling.

Birthing a Nation is our program around cultural birthing practices. A nine-week class for expectant parents is held several times a year. It is by word of mouth and is always filled to capacity. Parents report increased connection to each other, better communication, use of cultural practice throughout pregnancy and birth and a sense of readiness and capability to have the best birth possible. A cohort of practitioners meet twice monthly to increase skills and knowledge on this topic.

Community Discussion Facilitation

Since 2014, Roots has hosted two regular community discussion events, the Decolonizing Our Diets discussion series (oriented towards the general public) and PAINA Coalition gatherings (oriented towards program partners). These two events provide a place for people to gather and engage in focused discussion on topics impacting the local food system in a context highlighting the culturally significant traditions and foods of our community. Participants come from diverse sectors including government agencies, educational institutions, community-based organizations, community leaders, food producers, and topical experts.

Career Skills Training

Since 2011, the Roots Program has offered training and education of health care professionals, dietetic graduates, students and youth exploring careers in health. Annually, 35-40 such interns cycle through Roots' gardens, hub and café in order to learn about the role that food plays in a community health care system.

Pilinaha: An Indigenous Framework for Health

In 2014, KKV convened staff and community stakeholders to articulate our indigenously-based understanding of the nature of health. The resultant study was entitled *Making Connections: An Indigenous Framework for Health*, which explores the vital connections that support personal, familial, cultural and community health as wholeness. We find that when KKV patients talk about good health, they typically refer to feeling connected in one or more of four ways. When sharing stories of bad health, they frequently speak of momentary or chronic loss of one or more of these connections:

1. Connection to place – To have a kinship with the land which feeds us
2. Connection to others – To love and be loved; to understand and be understood
3. Connection to past and present – To have responsibility, stewardship, a purpose in the world
4. Connection to your better self – To find and know yourself

Conversely, when speaking of their own feelings of health and wellness, patients generally referred to a feeling of connection to one of these four aspects. This framework both derives from and informs our implementation design and evaluation practice, articulating the key measures of health and wellness that our program strives to impact and assess.

Figure 19. Roots Program, Ehuola Family Dinner (Photo credit: Roots Kōkua Kalihi Valley)

Figure 20. Roots "Farm-acy" featuring local poi and other fresh products made from organic Oʻahu farms (Photo credit: Roots Kōkua Kalihi Valley)

Community Outreach & Survey Results

Organization Profile:

	Kaiulani Odom
Address	2229 N. School St Honolulu, Hawaii 96819
Phone number	808-3522746
Email	roots@kkv.net
Website/Social media	Website: www.rootskalihi.com Instagram: rootskalihi
Year organization formed	2011
501c3 status	Yes.

Services, Target Audiences, & Partnerships:

Sites they mālama	Ahupuaʻa: Kalihilihiolaumiha // ʻIli ʻAina: ʻOuaua, Maluawai, Kaluaopalena // Puʻu: Kilohana, Roots Cafe
Services provided	Community health, Cultural education and practices, Family Engagement, Food Literacy, Health education and services, Food production & access
Use of place based curriculum?	Yes, moʻolelo, Hawaiian language newspaper, oral/personal history/stories, maps, gardening programs, family (ʻohana) health program, cultural food hub `aipono food programs and awaredness. organic cafe, ʻāina-to-table community dinners.
Use of cultural protocols, activities, and practices ?	Yes, oli, `aipono, lomilomi, la`au lapa`au, ho`oponopono, mahi ʻāina, kilo, feeding our ahu, mahiʻāina, hoe waʻa, kuʻi lei, makahiki, birthing practices, imu, lawaiʻa, ho`oikaika kino, kilo.
Public volunteer work days?	Yes, please see website www.rootskalihi.com We have regularly set volunteer opportunities and internships available.
Student School groups (& ages) they service	Ehuola program serves keiki 5-8 years old (K-3rd grade), 9-13 years old (4th-8th grade). Our gardens and food hub programs serve students of all ages.
Community groups they service	Kalihi Community, Kalihi Schools, Charter Schools
Existing organizational partners	Hoʻoulu ʻĀina, all branches of Kōkua Kalihi Valley, Ho`ola Mokauea, Papa Ola Lokahi, HMSA, Aloha Care, Kamehameha Schools, Linapuni, Michaels (Managemnt for KPT), Paepae O Heeia, Kahumana Farms, Kakoʻo O`iwi, Ho`okua`aina
Organizations wanting to partner with in the future	Any partnership that would improve the health of our people and the food system of Kalihi and Hawai`i.

Hoʻoulu ʻĀina Nature Preserve

Ho'oulu 'Āina (HĀ) is a welcoming place of refuge where people of all cultures sustain and propagate the connections between the health of the land and the health of the people. ʻO ka hā o ka ʻāina, ke ola o ka poʻe, the breath of the land is the life of the people is their foundational value. HĀ is a non-profit organization and nature preserve under the federally qualified health center, Kōkua Kalihi Valley (KKV). Since 2004, HĀ has been stewarding and sustainably developing 100 acres in the back of Kalihi Valley. They are dedicated to cultural education and community transformation.

Figure 21. A community work day in the forest (Photo credit: Hoʻoulu ʻĀinaʻs instagram)

Figure 22. Keiki planting a fruit tree (Photo credit: Hoʻoulu ʻĀinaʻs Instagram)

Community Outreach & Survey Results

Organization Profile:

Contact person	Puni Jackson
Address	3659 Kalihi St, Honolulu, HI 96819
Phone number	(808) 841-7504
Email	pjackson@kkv.net
Website/Social media	http://www.hoouluaina.com/ Instagram: @hoouluaina
Year organization formed	2004
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Māluawai and ʻŌuaua are the two ʻili in the back of Kalihi Valley that Hoʻoulu ʻĀina maintains.
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Food production & security, Natural resource management, Research, Sustainability, Teacher Professional Development. Hoʻoulu ʻĀina has four programs: Lohe ʻĀina, Koa ʻĀina, Hoa ʻĀina, and Mahi ʻĀina.

	1. Lohe ʻĀina is a program dedicated to the restoration of our property's ancient sites and sacred places. We strive to perpetuate culture and knowledge for the people of Kalihi by talking story of our generations into the future, hosting workshops and through mālama ʻāina efforts. Kalihi is our home and our community. We instill a sense of honor into our ahupuaʻa through our daily actions, following the moʻolelo of our kūpuna. 2. Koa ʻĀina is an organic reforestation and agroforestry project on Oʻahu. We provide space for individuals to learn and kōkua in native forestry. Our upland forest goals include removing and repurposing albizia and other invasive species to provide space and nutrients to natives. Kalihi was once a water-rich ahupuaʻa and we our fighting to restore water into our valley once again. 3. Hoa ʻĀina is a program that hosts thousands of committed volunteers who help with organic reforestation practices, pā pōhaku builds, garden beds and many other mālama ʻāina endeavors. Together, as a community, we breathe life into our ahupuaʻa to heal this ʻāina that was once laden with modern day conflict and hurt. 4. Mahi ʻĀina encompasses our community garden program which strives to provide organic vegetables and revitalize sacred food culture of our ancestors. All are welcome to partake in the cultivation, propagation and harvesting of food for their family and fellow community members.
Use of place based curriculum?	Yes, maps, moʻolelo, oral histories, newspaper articles, archival resources, published material in English and ʻŌlelo Hawaiʻi.
Use of cultural protocols, activities, and practices ?	Yes, oli, mele, pule, lāʻau lapaʻau, mahiʻai, lomilomi, ʻaha, hoʻoponopono, kilo, ʻohana hapai classes and engagement.
Public volunteer work days?	Yes, Wednesdays 9am-12pm, Thursday 9am-12pm, and Third Saturdays 9am-12pm.
Student School groups (& ages) they service	Yes, 0-4 years old (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	Kalihi Ahupuaʻa and all of Hawaiʻi.
Existing organizational partners	Office of Hawaiian Affairs, Department of Transportation, Kaiser Health Insurance, Aloha Health Insurance, HMSA Insurance, Department of Education, Department of Hawaiian Education, Mōkauea, University of Hawaiʻi at Mānoa, numerous ʻĀina Base education programs across Hawaiʻi.
Organizations wanting to partner with in the future	Yes, ʻāina, education, and health organizations.

Keiki O Ka ʻĀina

Keiki O Ka ʻĀina Family Learning Centers (KOKA-FLC) is a non-profit organization established in 1996 to serve the educational needs of Hawaiʻi's families within the context of culturally competent educational and family strengthening programs. The organization implements research-proven, nationally acclaimed curriculum in Native Hawaiian communities. KOKA-FLC programs serve parents and preschool age children, prenatal to 5 years old helping them to be prepared for kindergarten. They also offer support services that enhance both existing and new keiki development programs. These specialized services include Native Hawaiian cultural enrichment activities, development of Hawaiian based family literacy curriculum, and family wellness support. KOKA-FLC serves over 4,000 children and parents at over 40 different sites covering Oʻahu, Maui, Kauaʻi, Molokaʻi, and Hawaiʻi Island.

Keiki o Ka ʻĀina is a community organization whose mission is to "educate children, strengthen families, enrich communities, perpetuate culture." They envision Hawaii's children beginning school with the attitudes and skills necessary for success. They provide families with the support systems and resources they need to become self-confident, self-determined and self-sustaining. They see a Hawaii where our programs flourish on every island, setting the standard for family-based education in the state. "Strong communities are developed by building strong families. All of this is done through culture-based education, ʻāina based programs and sustainable practices helping families to return to traditional practices that move them into a future of economic stability and success.

Figure 23. Keiki o Ka ʻĀina Family Learning Centers program "Parent Participation Program" (Photo credit: KOKA website)

Figure 24. ʻOhana kuʻi kalo day at Keiki o ka ʻĀina, Kalihi (Photo credit: KOKA)

Community Outreach & Survey Results

Organization Profile:

Contact person	Momi Akana
Address	3097 Kalihi Street
Phone number	(808) 843-2502
Email	momi@koka.org
Website/Social media	http://www.koka.org https://www.facebook.com/keiki.o.aina www.instagram.com/keikiokaaina_hawaii
Year organization formed	1996
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Learning Centers in Kalihi Valley in the ʻili Kalei, Punaluʻu, Kāneʻohe, Waiʻawa Kai, and Maʻili.
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural Resource Mangement, Education, Family Engagement, Food production & security, Marie Resource Management, Natural Resource Management, Research, Sustainability, Teacher Professional Development. There are five early education programs they provide. 1) Preschool, infant, and toddler program 2) Parent participation preschool 3) Home visiting-Parents as Teachers, Home Instruction for Preschool Youngsters, Kulia i ka Nuʻu. 4) Early Childhood Programs for Birth-6 years old 5) Native Hawaiʻi Childcare Tuition Assistance Program. Other programs KOKA offers include

	Prisoner Reintegration Program-working with fathers transitioning out of prison. Classes for teenage pregnancy prevention to youths. A Board and Stone in Every Home in multiple communities STEAM and ʻŌlelo Hawaiʻi programs in schools and other community sites Cultural based education programs
Use of place based curriculum?	There are four different curricula used within our organization. They are modified curriculum of Lei Aku, Lei Mai with Hawaiian STEAM for keiki 2-4 years old and their families.
Use of cultural practices	Yes, making papa and pōhaku kuʻi ʻai, kuʻi kalo, oli, hula, mele, mahiʻai, lāʻau lapaʻau, malama ʻāina, aloha ʻāina, moʻokuʻauhau, moʻolelo, lomilomi, and hoʻoponopono, loʻi kalo, malama ʻāina workshops, ukulele, and more.
Public volunteer work days?	Yes, for the most current schedule of events go to the website https://www.koka.org/
Student School groups (& ages) they service	0-4 yrs (Pre K), 14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary), families and kūpuna.
Community groups they service	The Kamehameha Schools-Kapālama
Existing organizational partners	Yes, there are a number of different organizations KOKA partners with. it depends on outcomes designed.
Organizations wanting to partner with in the future	Yes, schools, civic clubs and teen's ages 14-19.

Additional Resources for Kalihi Ahupua‘a

Table 2 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Kalihi Ahupua‘a.

Table 2. Sample of Resources for Kalihi Ahupua‘a*

Author & Year	Title	Summary of Key Content
Beckwith (1970)	*Hawaiian Mythology*	This compilation and study of Hawaiian mythology utilizes numerous texts (and also provides some variations) of Hawaiian myths and/or legends. The book covers significant themes in Hawaiian mythology, from the origin myths of the Hawaiian gods and goddesses, to more recent legends, kahuna and menehune, etc.
Handy, Handy with Pukui (1972)	*Native Planters in Old Hawaii: Their Life, Lore, and Environment*	Produced in collaboration with Mary Kawena Pukui, this work is a revised version of Handy and Handy's original 1940 *The Hawaiian Planter Volume 1*. 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.
‘Ī‘ī (1959)	*Na Hunahuna o ka Moolelo Hawaii; Fragments of Hawaiian History (1959)*	John Papa ‘Ī‘ī is a preeminent 19th century Native Hawaiian scholar and historian. In the 1860s, ‘Ī‘ī published a history under the title, *Na Hunahuna o ka Moolelo Hawaii*, for the Hawaiian language newspaper, *Kuokoa*, which was later translated by Mary Kawena Pukui and published under the title *Fragments of Hawaiian History* (1959). Hawai‘i was left with a unique and invaluable record when Papa ‘Ī‘ī ‘wrote of his childhood and youth while traditional and ancient structures of power and systems of governance were still in power, telling of the events he witnessed during the early years of the great transition which followed the fragmentation of the ancient order.
Kamakau (1991)	*Tales and Traditions of the People of Old: Na Mo‘olelo a ka Po‘e Kahiko*	This volume of the work opens with Kamakau's series of newspaper articles written for *Ka Nupepa* Kuokoa between June 15 and October 1865, as translated by Mary Kawena Pukui. Kamakau began his series with an imaginary visit to Hawai‘i of "a stranger from foreign lands". He calls these lands by Hawaiian names traditionally used for unknown islands of the ancestors, but he identifies them as the islands of New Zealand. The stranger himself visits some "famous places" in and around Honolulu and tells stories associated with them. These stories provided the foundation for some of the legends of Hawai'i published by writers like W. D. Westervelt and Thomas G. Thrum. Kamakau recounts the traditions and chants of mythical and legendary chiefs and of the early chiefs of O'ahu as well as their genealogies. The remainder of this volume contains the material Martha Warren Beckwith did not include in

Author & Year	Title	Summary of Key Content
		her compilations of Kamakau material in the 1930s - *Ruling Chiefs of Hawaii (*1961; published by Kamehameha Schools) and the first two volumes of the Kamakau trilogy entitled *Ka Poʻe Kahiko: The People of Old* (1964) and *The Works of the People of Old: Na Hana aka Poʻe Kahiko (published by the Bishop Museum Press).*
Malo (1951 and 2005)	*Hawaiian Antiquities, Moʻolelo Hawaiʻi*	During his early life, Malo was placed in an environment the most favorable to forming an intimate acquaintance with the history, traditions, legends and myths of old Hawaiʻi, as well as with the mele, pule and oli that belong to the hula which form so important and prominent a feature in the poetry and unwritten literature of Hawaiʻi.The histories shared in this book are drawn from ethnohistorical resources
Maly and Maly (2003)	*Ka Hana Lawaiʻa a me Nā Koʻa o Na Kai ʻEwalu: A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands*	This study details archival historical documentary research, and oral history interviews to identify and document, traditional knowledge of Hawaiian fisheries—including those extending from mountain streams to the beaches, estuaries and near-shore, and extending out to the deep sea—and changes in the nature of fishery resources of the Hawaiian Islands as recorded in both written and oral histories. The resources cited in this study were compiled through archival and ethnographic research conducted by Kepā and Onaona Maly over the last 30 years, and from additional research with specific emphasis on fisheries, conducted between August 2002 and May 2003.
Pukui and Curtis (1994)	*The Water of Kāne and Other Legends of the Hawaiian Islands*	Pukui was famed for her knowledge and talents as an author, researcher, Hawaiian language translator, chanter, hula instructor, and song writer. *The Water of Kāne and Other Legends of the Hawaiian Islands* grew out of a series of legends Pukui shared with Caroline Curtis over the course of several years. The kaʻao in this book include legends of old such as Pīkoi, tales of Menehune, and legends of Oʻahu which includes various named places within Kona Moku.
Wheeler, Momi, B.S. et al. (2021)	*Revised and Updated Addendum to the Kouneski et al. 2005 Archaeological Assessment for Hoʻoulu ʻĀina and Kōkua Kalihi Valley Comprehensive Family Services 2022 Master Plan Kalihi Ahupuaʻa, Kona Moku, Oʻahu, TMK: 1-4-14 :001, 1-4-14:026, 1-4-16:003*	The majority of this study was written by Native Hawaiians from a Hawaiian cultural lens in support of pono Wahi Kūpuna Stewardship in the cultural resources management industry. It blends ethnohistorical and archaeological lines of evidence to integrate available previous cultural, historical and archaeological data about the wahi pana of Kalihi Uka in order to support community stewardship. The discussions in the "Moʻolelo" and "Historical Era" sections of the study are the most relevant for understanding and learning more about Kalihi Uka.

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

KAPĀLAMA AHUPUAʻA

ʻŌlauniu of Kahaloa
The Name of Kapālama's Wind[7]

This chapter documents the significant Hawaiian cultural and natural resources in Kapālama Ahupuaʻa as well as known community groups engaged in education, restoration and other place-based activities in the ahupuaʻa. 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 Kapālama, both on KS and non-KS land.

Figure 25 and Figure 26 are aerial image and USGS map depictions, respectively, of Kapālama Ahupuaʻa.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Kapālama Ahupuaʻa are as follows. Starting from the south (makai) end on the eastern (Diamond Head) side, the boundary starts in Iwilei, just mauka of Honolulu Harbor, at the Nimitz Highway near the Home Depot; the boundary heads northeast and mauka, running just past (to the west of) Mayor Wright Homes (which is in the adjacent, Nuʻuana Ahupuaʻa, to the east), then crosses the H-1 along Pālama Street (and Pālama Settlement), and continues through the Lanakila and Kamehameha Heights neighborhoods and then through a portion of ʻĀlewa Heights; the ahupuaʻa boundary then heads into the forest reserve uplands, does not reach the Koʻolau ridgeline, then returns (at a point where it intersects with Nuʻuanu and Kalihi Ahupuaʻa) back southwest through the forest reserve staying above (and west of) Kapālama Stream, going past the Kamehameha Schools main campus and, further makai, the Bishop Museum, then running along Kalihi Street, back over the H-1, and eventually back down to Honolulu Harbor and its industrial area and piers (#s 35 & 37).

Table 3 is a summary of the significant wahi pana in Kapālama Ahupuaʻa. Figure 27 is a GIS map depiction of Kapālama's wahi pana, The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Kapālama

While much of the lower portion of Kapālama Ahupuaʻa has been heavily modified by the urbanization of Honolulu, including the commercial areas of Iwilei, Dillingham Boulevard, the H-1 highway, the channelized Kapalama Drainage Canal, etc., much of the upper half of this ahupuaʻa—starting around the Kamehameha Schools campus—is largely undeveloped. Two main streams, Kapālama (called Keanakamanō in its upper reaches) and Niuhelewai wrap around a major ridgeline known as Kalaepōhaku. These streams do not converge in their makai portions, but they once watered an extensive loʻi kalo and settlement area stretching from School Street to the shoreline. Here, the loʻi kalo would have fed back into and through two or three loko iʻa (fishponds). Several named, near-shore fisheries were once located below the fishponds (in the area of the current filled-in-land piers of Honolulu Harbor and Sand Island). The upper reaches of the ahupuaʻa do not end along the ridgeline of the Koʻolau—like many other lands in Kona Moku, but rather are overtaken by neighboring Kalihi and Nuʻuanu.

The place name Kapālama, literally "the lama wood enclosure" (Pukui et al. (1974:87), is associated with moʻolelo about "high chiefs [who] were protected here" (ibid.), referring to the maintenance of

[7] Ulukau: The Hawaiian Electronic Library (http://ulukau.org)

the purity of young aliʻi prior to marriage. According to Thrum, Kapalama was also the name of the grandmother of Lepe-a-Moa.

In his ground-breaking study of native planters in Hawaiʻi, Handy (1940; Handy and Handy 1972) described Kapālama as follows:

> . . . [similar to Kalihi, Kapālama] had extensive *loʻi*, from Iwilei at the shore up to the foothills. There were two streams that irrigated these *loʻi,* evidently originating in springs, since there is no valley mountainward but only a broad hillside on which are now The Kamehameha Schools and the residential section called Alewa Heights. In prediscovery days there was somewhere in the area a stockade and house in which young *aliʻi* were sequestered before marriage. (Handy and Handy 1972:474)

According to research by Uyeoka et al. (2009:25), the uplands of Kapālama once included valuable resources including sandalwood trees. More generally, like other ahupuaʻa in Kona Moku, the upland forest was a reliable source of various native, endemic, and Polynesian-introduced plants; as described and depicted below, there is a place in the mauka portions of Kapālama (along the boundary with Nuʻuanu) known as Nāpuʻumaia (or Nāpuʻumaiʻa), or "the banana hills." These upland resources provided not only food products—especially when famine struck—but also medicinal plants, waʻa (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on).

According to Uyeoka et al. (2009:31),

> At the mid-nineteenth century Māhele, the ahupuaʻa of Kapālama, along with many other lands in the islands, was awarded as part of Land Commission Award (LCA) 7714-B to Moses Kekūāiwa, son of Kekūanaoʻa and Kīnaʻu, who had earlier been married to Kamehameha I. The land passed down in turn to his sister Victoria Kamāmalu, to her brother Lot Kamehameha, to his half-sister Ruth Keʻelikōlani, and then to her first cousin, Bernice Pauahi Bishop. The will of Mrs. Bishop set many of her lands aside as a trust to provide financial aid to educational and charitable institutions, including the founding of Kamehameha Schools to educate Hawaiian youth

Moʻolelo

There are many traditional accounts and moʻolelo for Kapālama, some of the most famous include Lepeamoa, Legend of Kaulu, Legend of Palila.

While Kapālama is often understood to refer to an enclosure (pā) of lama wood that surrounded the place of residence of high ranking aliʻi (chiefs) (Pukui et al. 1974:87), Westervelt (1923:165) attributes the Oʻahu place name to a chiefess of Oʻahu who lived in that area. There are several retellings of this story (Knudsen 1946:63-69; Pukui and Curtis 1994:118-126; Westervelt 1963a:204-245), but all seem to use Westervelt (1923) as their source.

This chiefess was named Kapālama, the grandmother of Lepeamoa (Hawaiian for "cockscomb"). A chief of Kauaʻi, named Keāhua, traveled to Oʻahu to take Kauhao, the daughter of Kapālama, as his wife. He angered a kupua (supernatural being that can change form) called Akuapehuale (god of swollen billows [surges or waves]), who forced the couple to hide in the uplands of the Wailua River valley of Kauaʻi.

Keāhua's daughter was born as an egg and was adopted by the chiefess Kapālama to raise on Oʻahu at her home, also named Kapālama. When the egg hatched, Lepeamoa was a bird with feathers all the colors of the rainbow. She became able to turn herself into a beautiful young woman wearing a feather lei. The girl was so beautiful that a rainbow was always present above her. The girl was guarded by her ancestress, Keaolewa ("the moving cloud"), who could also change forms between human and bird.

The lower ridge separating Kapālama and Nu‘uanu (‘Ālewa Heights) may have been named for this ancestress.

The parents of Lepeamoa had another child, a son called Kau‘ilani, who was so strong that he was able to defeat the kupua who had threatened his parents. After Kau‘ilani’s victory over the kupua, he went to find his sister, searching for the rainbow sign of her presence. In her compound, he found Kapālama, who advised him to hide in Lepeamoa’s house, wait until she was asleep in her bird form, and catch and hold her until she acknowledged him as her brother. Her advice worked, and Lepeamoa lived with her brother thereafter (Westervelt 1923:164-184).

After Kau‘ilani’s victory over the kupua, he went to O‘ahu to find his sister, searching for the rainbow sign of her presence. In her compound, he found Kapālama, who advised him to hide in Lepeamoa’s house, wait until she was asleep in her bird form, and catch and hold her until she acknowledged him as her brother. Her advice worked, and Lepeamoa lived with her brother thereafter (Westervelt 1923:164-184).

Additional stories are told of Kau‘ilani and his magical sister Lepeamoa. In one story, the Maui chief, Mauinui, had a fighting rooster. This rooster was also a kupua that could change forms; by the use of its magic it always defeated any challenger. The O‘ahu chief Kakuhihewa was hosting the Maui chief at his residence in Waikīkī and was losing many goods while betting on the cockfighting, which the Maui chief’s rooster always won. Kakuhihewa had heard about the hero Kau‘ilani and asked him if he could find some way to defeat the Maui rooster. When Kau‘ilani agreed, Kakuhihewa gave him his daughter in marriage. Kau‘ilani asked for the help of his sister, who turned into a beautiful hen to fight the rooster. The two combatants both changed forms several times during the battle, but eventually Lepeamoa won. The daughter of the king had a child, called Kamano, who Lepeamoa took back to Kapālama to care for (Westervelt 1923:227-245).

In the Legend of Palila, a hero had a war club that could magically carry him far distances in a single flight. Palila came to the plain of **Keahumoa** in **‘Ewa** to participate in the athletic games given by the O‘ahu king, Ahuapau. The residence of this chief was said to be at **Kalaepōhaku**, near Wailuakio in Kapālama (Fornander 1918:142). **Kalaepōhaku** Peak (meaning “the stone promontory”) said to be a higher, rocky area in southeast Kapālama is near the intersection of School and Alaneo streets in Kapālama.

A place named **Niuhelewai**, (meaning “coconut going in water”) in lower Kapālama, located seaward of King Street (Fornander 1917:530; Fornander 1919:368) was associated with the deity Haumea and the hero, Kaulu, who was known for his great strength.

Kaulu was born in Kailua on the windward side of O‘ahu. His older brother Kaeha was taken by the spirits to a realm of gods in the sky. For love of his brother, Kaulu followed him to this realm, playing a number of tricks on the gods, including Makali‘i, the god of plenty, who had a magic fish net that would fill with fish whenever used. After playing the tricks, Kaulu then had to rescue his brother from the wrath of the various spirits. The brothers finally returned to the land of men on O‘ahu, setting down at Moanalua (ahupua‘a west of Kapālama).

> *A hiki laua ma Moanalua, i Papakolea, hoonoho o Kaulu ia Kaeha ilaila; hele mai la Kaulu a loaa o Haumea i Kapalama. He ‘kua o Haumea no Oahu nei, e noho ana ia i Niuhelewai, he wahine of Haumea.*
>
> When they arrived at **Papakolea**, **Moanalua**, Kaulu left Kaeha at this place while he continued on his way to Kapalama in search of Haumea. Haumea was a spirit that lived at Niuhelewai, Oahu. It was a female spirit. (Fornander 1917:530- 531)

Haumea, had a home at **Niuhelewai** in Kapālama; she challenged anyone who passed by, often killing them. Kaulu was passing through **Niuhelewai** and when he came to the home of Haumea, he found her asleep and woke her up.

> *Ninau maila o Haumea: 'E hele ana oe i hea?" I aku o Kaulu: "I ka makaikai." "A'ole pono ke hele, he kapu keia wahi i'au, he make." I aku o Kaulu: "He ikaika no oe?" "Ae!" pela mai o Haumea. I aku o Kaulu: "Ae, e hoi au, a popo hiki mai au, hakaka kaua." Ae mai o Haumea.*
>
> Haumea then asked Kaulu: "Where are you going?" Kaulu replied: "Sightseenig." "You cannot go any further; this place is sacred to me and death shall meet those who disobey." Kaulu then asked the ghost: "Are you strong"" Haumea replied: "Yes." Kaulu again said: "Yes, I will return and tomorrow I will come again, when we will fight." Haumea assented to this. (Fornander 1919: 368)

Kaulu challenged Haumea to a fight on the following day. The reason why Kaulu deferred the fight with Haumea is because he wished to get some nets (koko) to catch Haumea with. These were the nets of Makali'i, called "Maoleha" and its mate.

> *Lele aku la o Kaulu i hiki ia Makalii, nonoi aku la i na koko. Ae mai la o Makali'i, hoi mai la o Kaulu a hiki, ia wa e more ana o Haumea. Nolaila, hoopuni o Kaulu i na upena maloko o ka hale, a eha puni i ka upena, a elua hoi puni o ka hale i na koko a Makalii ia Maoleha ma. A ike o Kaulu u puni ka hale o Haumea i ka upena. Kahea aku la o Kaulu me ka leo nui...*
>
> Kaulu then flew up to Makali'i and asked for the nets. Makali'i allowed him to take them, and Kaulu returned with the nets and he again found Haumea asleep. Kaulu then surrounded the house with four thickness of a real fishnets and two thickness of the fishnets of Makali'i, Maoleha and its mate. When Kaulu saw the house of Haumea was completely encompassed with nets he called out in a loud voice.... (Fornander 1919: 368)

When Haumea heard the call she woke up and saw that she was entirely surrounded by nets. Haumea was unable to cut the nets and became so entangled and exhausted that she went to sleep. While asleep, Kaulu burned down her house, killing her (Fornander 1919: 368).

In traditional accounts**, Niuhelewai** Stream in **Kapālama** is also the place where famous battles took place**.** Two accounts of traditional Hawaiian warfare suggest mass killings in the vicinity of **Niuhelewai**, which is the stream generally now known as Kapālama Canal.

The first traditional account is Kahahawai'a's defeat of Kahāhana. **Niuhelewai** Stream was the location for a famous battle between Kahahawa'i, the war chief of Kahekili, king of Maui, and the O'ahu ruling chief Kahāhana. Fornander (1919:498) states in a footnote to a story that **Niuhelewai** was the name of the locality of the **Pālama** cane field between the fire and pumping stations. Ross Cordy (2002:19) places Kahāhana's reign of O'ahu around the year 1780 to his death in 1783 after this battle.

> *I ka wa e noho ana o Kahekili he 'lii no Maui, a o Kahahana he 'lii no Oahu nei iloko oia kau i holo mai ai o Kahahawai me na koa e kaua ia Oahu. Ma keia kaua ana ua hee a ua luku ia na kanaka Oahu, ma Niuhelewai, a ua hoi ka wai i uka o ka muliwai, no ka piha i na kanaka.*
>
> When Kahekili was reigning as king of Maui, and Kahahana was king of Oahu, it was during this period that Kahahawai with a number of warriors came to make war on Oahu. In this battle the people of Oahu were defeated and slaughtered at **Niuhelewai,**

and the waters of the stream were turned back, the stream being dammed by the corpses of the men (Fornander 1919:498-499).

The second account of massacre at Niuhelewai occured in the rebellion of the ʻEwa and Kona Chiefs. After Kahāhana's death, the chiefs of Maui took over Oʻahu. Some of the chiefs from the Oʻahu districts of ʻEwa and Kona conceived a plot to murder their new overlords, but the Maui chiefs were warned. Although the main backers of the plot were the chiefs of Waipiʻo and ʻEwa, they were temporarily able to convince Kahekili that the conspiracy originated on Kauaʻi, thus the phrase, Waipiʻo kīmopō, "Waipioʻo of the secret rebellion" (Pukui 1983:319). Eventually the truth was revealed and:

> *A no kēia mea, ulu maila ke kaua kūloko o Kona me ʻEwa, nā moku o Oʻahu i luku nui ʻia; ua luku ʻia nā moku o Oʻahu i luku nui ʻia; ua luku ʻia nā kāne, nā wāhine a me nā keiki, a ua pani kūmano ʻia nā kahawai a me nā muliwai i nā heana o nā kānaka o Kona a me ʻEwa. ʻO nā kahawai i ʻoi aku ka nui o nā heana, a hoʻi hou ka wai i uka, ʻo ia nō ʻo* ***Makaho*** *a me* ***Niuhelewai*** *ma Kona, a ʻo* ***Kahoʻāʻiaʻi*** *hoʻi ko* ***ʻEwa****. He kūmukena ka nui o nā mea he make, ke lilo ka wai i mea ʻawa-ʻawa ke inu aku. Ua ʻōlelo mai hoʻi ka poʻe ʻike maka "O ka lolo ka mea i ʻawa-ʻawa ai ʻo ka wai."* [Kamakau 1996:91 from Ka Nūpepa Kūʻokoʻa, March 30, 1867].

> . . . the districts of Kona and ʻEwa were attacked, and men, women, and children were massacred, until the streams of **Makaho** and **Niuhelewai** in Kona [in **Kapālama**] and of **Kahoaʻaiʻai** in **ʻEwa** were choked with the bodies of the dead, and their waters became bitter to the taste, as eyewitnesses say, from the brains that turned the water bitter. All the Oahu chiefs were killed and the chiefesses tortured. (Kamakau 1992:138)

Samuel Kamakau (1991:130) states that in the valley of **Waolani**, Wākea built the first heiau houses for the gods. These were **Kupuanuʻu**, **Kupualani, Pākaʻa-lana-lalo,** and **Pākaʻa-lana-luna.** On the ridge that joins **Waolani** and **Kapālama** were two heiau, one overlooking the valley of **Keʻana-o-ka manō** and the other overlooking **Nuʻuanu** valley. These were the heiau where it was said most of the ʻeʻepa (extraordinary) people lived or most of the people of wondrous fame lived here at **Waolani**.

Samuel Kamakau (1991:19-21) relates a legend of Kapuni about two heiau named **Pākaʻalana**, one in **Waipiʻo** Valley on Hawaiʻi Island and one near **Waolani** Valley in **Nuʻuanu** on Oʻahu.

> *He keiki o Kapuni na Kauhola. Ua olelo ia oia he Alii i hanau i ka la hookahi, a hele no, a nui no, a kanaka makua no, a elemakule no, a make no i ka la hookahi. Ma Waipio kahi i hanau ai, a ua waiho ia iloko o Pakaalana o ka Heiau, a ua hoolilo ia i akua* [Kamakau 1996, Ka Nūpepa Kūʻokoʻa, July 13, 1865].

> Kapuni was the son of Kauhola. It is said that he was a chief born, walked, grew, became a mature man and an elderly man all in one day. He was born at **Wai-piʻo,** Hawaiʻi, was laid away at **Pakaʻalana** heiau, and became a god. (Kamakau 1991:19)

One day two gods passed Kapuni's home in **Waipiʻo** and saw him leaping far into the air, only to fall back to the ground. One god caught him in one of his leaps, and cut off a part of his body (his testicles), so that he would be light enough to leap high and to fly. The boy traveled with the gods to Kahiki (the ancestral Hawaiian homeland) and then to Kauaʻi, where they heard the sound of a conch shell (pū) blown by the ʻeʻepa (legendary gnomes) at the **Waolani** temple in **Nuʻuanu** Valley.

Kapuni decided that he wanted that shell, even though the gods warned him that it was well-guarded by the ʻeʻepa. Nevertheless, the three traveled to Oʻahu, landing at **Pākaʻaluna** Heiau, above where the shell was kept. Kapuni rested on a stone there in the land called **Niolapa** (an ʻili of Nuʻuanu). Kamakau provides some information on this location:

> *Hoi mai lakou nei mai Kauai mai, a luna o Kahakea, noho lakou a po. Lele mai lakou a kela pohaku pili ilaila (oia ka pili o Kapuni), aia ka Heiau e kani ai o ka pahu iluna aku o Waolani, iluna o ka puu, o Pakaaluna ka inoa o ua Heiau la.* (Kamakau 1996, Ka Nūpepa Kūʻokoʻa, July 13, 1865)
>
> They came from Kauaʻi and stayed for a night above **Kahakea**, then leaped over to that rock (the one associated with Kapuni) there by the heiau where the pahu drums were sounded, above **Waolani**. **Pākaʻa-luna** [Pākaʻa-lana-luna] was its name. (Kamakau 1991:20)

Kapuni stole the shell from the paehumu (enclosure) outside of the heiau, and the three leapt into the air, and flew north over the ocean to Molokaʻi. During this leap, the shell touched the ocean water and sent out a clear blast. The god of the temple heard the sound, and chased the thieves, but Kapuni and his friends hid in the waves and the god could not find them. They took the shell to a heiau in Hainoa, in the North Kona District of Hawaiʻi island. The heiau became a gathering place for the gods, who often blew on the trumpet shell (Fornander 1917:558-560; Kamakau 1991:21-22; Skinner 1900:248-252; Westervelt 1963:105-111; Westervelt 1987:214-218).

In other stories of the kihapū (Emerson 1988:130-131; Gowen 1908:19-26; Kalākaua 1990:251-265; Pukui and Curtis 1949:229-235), the owner of the shell is the Hawaiian chief Kiha, his son, Līloa, or his grandson, ʻUmi, who ruled the island of Hawaiʻi (Cordy 2002:191).

In one story, Kiha of Waipiʻo was the owner of the magic shell, which had been passed down through his family. It was stolen by a band of thieves, who fleeing Hawaiʻi, finally made their way to **Waolani** Valley. The thieves' leader, a man named Ika, became cruel to his followers, one of whom decided to bring about his downfall by silencing the shell, and thus negating the powers that the shell gave to Ika. A priest at the temple in **Waolani** placed a peʻa mark, or tabu cross, on the shell. When Ika next tried to blow the shell, it made an ordinary sound, not the loud, supernatural sound it had once made. A priest was consulted, who told Ika the magic of the shell could only be restored if it was taken back to Hawaiʻi. The thieves returned to their old haunts above **Waipiʻo** Valley, and Kiha, learning of their return, determined to steal the shell back. He enlisted the help of the dog, Pupualenalena, who stole the shell and fled back to the valley. On the way, he dropped the shell once, breaking off the part with the peʻa mark, and restoring the supernatural sound of the shell. When Kiha regained the shell, he summoned his men to capture the band of thieves, who were sacrificed in the temple of **Pākaʻalana** in **Waipiʻo**.

These legends are interesting in that two heiau named **Pākaʻalana** one on Hawaiʻi and one on Oʻahu, are both associated with the Kihapū legend.

A brief mention is made of Kapālama in the Legend of the Tapa Board, which has several different versions (Pooloa 1919; Raphaelson 1925; Sterling and Summers 1978:25-26, 149; Thrum 1911:129-131). Tapa is placed on a wooden board (also called an anvil), and beaten by women with tapa sticks to soften and smooth out the fibers. This pounding made a resonant sound, and women could often identify the owner of the board by the sound that was made. One day a woman in **Kahuku** on Oʻahu took her favorite tapa board to a pool to clean it and left it at the side of the pool. The next day the board was missing. The pool is identified as **Waiakaole**, **Punahoʻolapa**, or **Waikalai,** all in **Kahuku**, in various versions. The woman first searched the windward districts of the island, but never heard the distinctive ringing sound of her own favorite board. After several months without finding her board, she traveled to the leeward side of Oʻahu.

> She went from **Kahuku** on the Koolau side to Kaneohe where she spent the night. There was no sign of the anvil in Koolau, because the sign she sought was the sound it made... She went on and spent the night at **Wailupe** but did not find hers. She heard

other anvils but they were not hers. The night turned into day and she went on to **Kapalama** where she slept but did not hear what she sought till she came to **Waipahu**. (Ka Loea Kalaiaina, June 10, 1899; English translation in Sterling and Summers 1978:25)

At **Waipahu** Spring in the ʻEwa District, she finally heard the sound of her own board. She followed the sound to the uplands of **Waikele** and found a woman beating tapa on her board. The woman claimed that she had found the board one day floating on the water at a spring near her house. This legend illustrates the belief that there were underground streams and passages that led from one side of the island to the other. In one version of this story, the people of ʻEwa followed the woman back to **Kahuku** so that she could prove that the board was the same one she had lost. They wrapped a bundle of ti leaves and cast them into the pool near the house of the Kahuku woman. Then returning to ʻEwa, they saw the same bundle of ti leaves a few days later in **Waipahu** at the spring. Because of this, the Waipahu spring was called **Ka-puka-na-wai-o-Kahuku**, which means "Outlet of water from Kahuku."

Mele

Puʻuhonua Nani

Composed by Val Kepilino and Malia Carver, this mele *Puʻuhonua Nani* literally means beautiful refuge. The mele honors Queen Liliʻuokalani and her trust for orphaned Hawaiian Children. Mūʻolaulani is the ancient name for the district in Kapālama where the queen had a home, also housing the Queen Liliʻuokalani Trust's main building (Bishop Museum Archives, MS GRP 329, 6.96).

Po nei iau e hoolai malie ana	Last night, as I sat quietly in the calm
I ka nani o ka mahina	Observing the beauty of the moon
Lana ka manao i kau kauoha	A thought came to me of your will
I puuhonua wahi e maha ai	To have a refuge, a place of peace
No na muo kama aloha au	For your beloved young people
Nu ka welina e Liliuokalani	For you our fond affection, o Liliuokalani
Kaulana io no o Muolaulani	Famed indeed is **Muolaulani**
Malama ola no na lei	A preserver of life for youth
Imi ana i kau iini ai	How come seeking what you had desired
Ke aloha ka naauao ka noeau	Love, ducation, and wisdom too
Keia no na pono no makou	These are the benefits bestowed to us
Mahalo ia oe e Liliuokalani	Thank you, o Liliuokalani
Hanohano oe e Kapalama	Majestic indeed you are, o **Kapalama**
Ka opua haaheo o ka lewa lani	Like a cloud proudly reposing in the sky
I laila no i ike maka ia	There, all can see for themselves
Kou lokomaikai no na kama	Your generosity to your children
Ua piha lakou me ka hauoli	They are filled with happiness
Aloha nou e Liliuokalani	(and) Love for you, o Liliuokalani
Haina ia ka puana i lohe ia	This ends my praise; may all hear
Puuhonua nani a maikai	A place of refuge, beautiful and good
Kaapuni nei a puni Hawaii	In every nook here in **Hawaii**
No na pono ana kama lehulehu	For the benefit of many children
Puuhonua no ka launa aloha	A place of refuge, a contact with love
E mau kou inoa e Liliuokalani	May your name live on, o Liliuokalani

Pua Hēʻī (or Pua O Ka Heʻi)

Composed by Eliza Wood Holt, the mele *Pua Hēʻī or Pua O Ka Heʻi* is said to be a love song for a Kapālama girl. The song also mentions ʻŌlauniu (coconut leaf piercing), the name of a wind at Kapālama also meaning promiscuous. (Bishop Museum, MS GRP 329, 6.75)

Aloha no paha oe	Perhaps you're dearly love
E ka pua o ka hei	Oh papaya flower
Ke i ae nei no wau	I hold in the highest esteem
O ka oi o Kapalama	The greatness of **Kapalama**
Malama ia ko kino	Your person is protected
O lilo mai ia nei	To be won over by me
Ia nei no maua	Just you and I
I ka malu o ke kukui	In the shade of the kukui
Hui:	
(Sweet rosebud o ka uka onaona	Sweet rosebud of the perfumed
Pulupe i ka hunahuna wai	Drenched in watery spray
I noho a kamaaina	Just to abide with to be familiar with
Ka makani Olauniu	The Olauniu wind
Aloha no paha oe	Perhaps you're dearly adored
E ke anu o Waimea	Oh chill of Waimea
E ka ua Kipuupuu	Oh, the Kipuupuu rain
Lei kokoula i ke pili	That lays a bright low-lying rainbow upon the grass
Halii mai la i luna	Spread out in the heights
I ka welelau o ke kuahiwi	To the peaks of the mountains,
Kuahiwi ku kilakila	The mountains stand regal
Mapu ke ala onaona	Where sweet fragrance drifts in the air

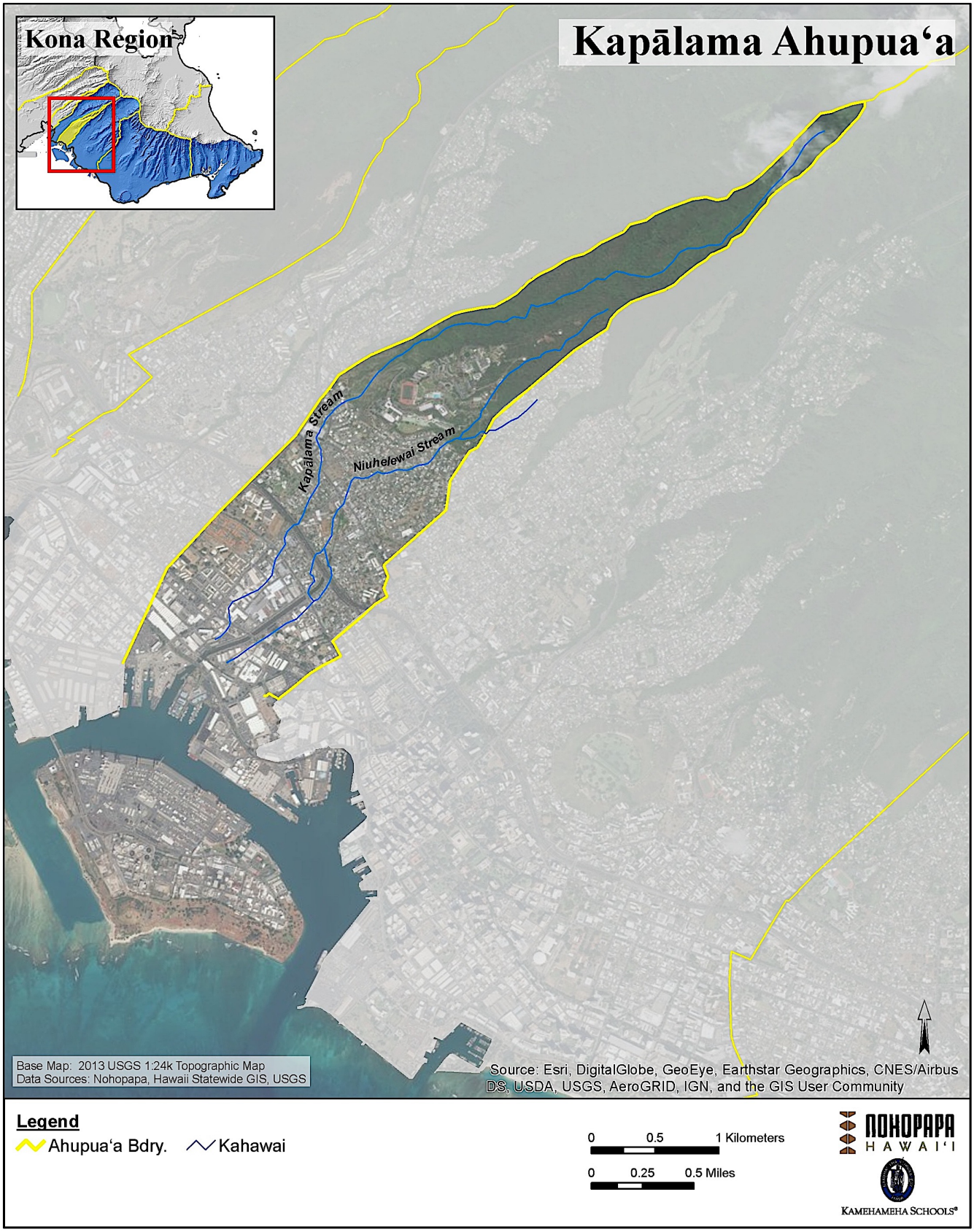

Figure 25. Aerial image of Kapālama Ahupua‘a

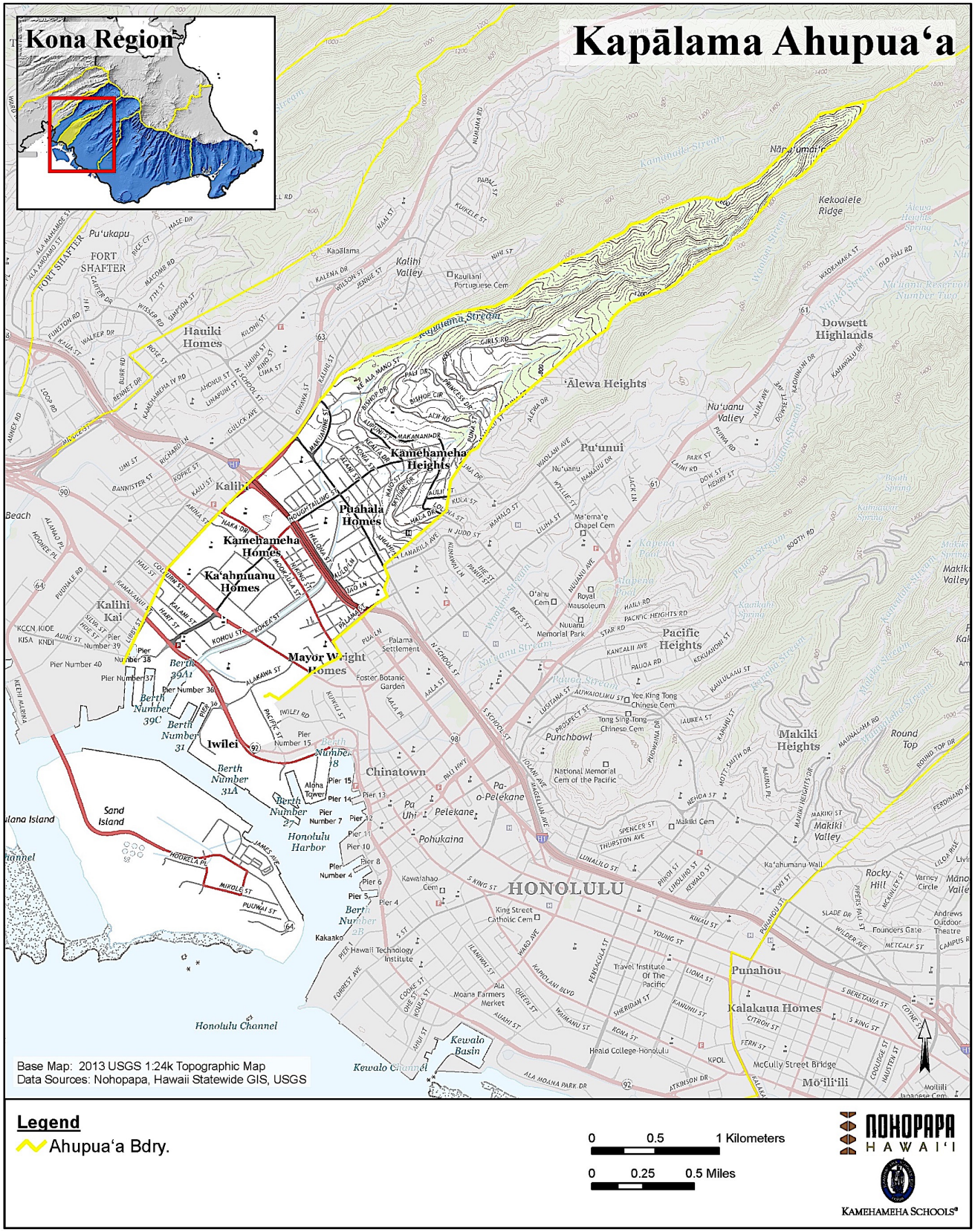

Figure 26. USGS map of Kapālama Ahupua‘a

Table 3. Summary of Selected Wahi Pana in Kapālama Ahupuaʻa

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ Other Oral History[1]	Current Disposition	Comments[2]
Koholāloa (sometimes Kaholāloa) Reef	Reef- natural resource	Near current east end of Sand Island/Channel into Honolulu Harbor	Possibly part of LCAw 153 to one William Sumner, granted by Kamehameha III for his services to the king	Historically impacted by harbor dredging/ building of Sand Island	Literally "long reef"; after 1868-9, used to build up Quarantine Island (precursor to Sand Island)
Mokauea Fishery	Nearshore fishery	Mokauea Fishery	--	Mostly filled in/covered over by Sand Island	Channel between Sand Island and piers of Honolulu Harbor
Iwilei Fishery	Nearshore fishery	Iwilei Fishery	--	Mostly filled in/covered over by Sand Island	Channel between Sand Island and piers of Honolulu Harbor
Kūwili Fishery	Nearshore fishery	Kūwili Fishery	--	Filled in by piers and docks of Honolulu Harbor	Originally, this fishery fronted Loko Kūwili & Loko Kapukui
Kapālama Fishery	Nearshore fishery	Kapālama Fishery	--	Filled in by piers and docks of Honolulu Harbor	Originally, this fishery fronted Loko Kūwili
Loko Kūwili (possibly also named Kanāueue)	Fishpond (puʻuone type), was connected to Loko Kapukui	Iwilei kai; once located at site of historic Oʻahu Railway station; Kalawahine ʻIli	Possible, alternative name, Kanāueue (literally, "the rotating"), was an old land section named for a Kailua-Kona chief	Filled in – part of Iwilei commerical district	Kūwili (literally, "stand swirling"); filled in late 1880's to develop and expand harbor; radiocarbon dates from as early as 1,100 A.D.
Loko Kapūkuʻi	Fishpond (kuapā type); was connected to Loko Kūwili	Iwilei kai; Kalawahine ʻIli	A hau tree once grew at the mākāhā between Kūwili & Kapukui	Filled in – part of Iwilei commerical district	Filled in as early as the late 1880's to development and expand the harbor

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Lower Kapālama & Niuhelewai Stream Lo‘i & Settlement Area	Lo‘i kalo (irrigated taro) & House sites	Niuhelewai (literally, “coconut going [in] water”)	Niuhelewai was the “site of a battle on which Ka-hekili of Maui defeated Ka-hahana of O‘ahu; stream was choked with corpses” (Pukui et al. 1974:166)	Filled in by urban development	H-1 Freeway cuts right through the original lo‘i/ settlement area; lower (makai) part bounded roughly by the Nimitz Highway
Kalaepōhaku	Famous place/Ali‘i house site location	Area once known also as Wailuakio	Once house site of an old O‘ahu “king,” known as Ahuapau	Developed over by urbanization	Literally, “the stone promontory”; near current location of Lanakila Health Center
Mokauea	Natural rock (outcrop) feature – ahupua‘a boundary marker	Ridgeline between Kapālama & Kalihi	Noteworthy that this natural feature has same name as a near-shore fishery at current Sand Island	Indeterminate	--
Heiau (name uncertain)	Possibly an agricultural (not sacrificial) heiau	Current Kamehameha School campus	--	Partially rebuilt about 10 years ago	--
Phallic rock	West side of Kapālama Valley	In upper valley, which is also known as Kalaepōhaku	Used as a shrine, or place of worship, by Hawaiians as late as later historic times; associated with mist from a “bell stone” in Kalihi	Indeterminate – probably intact, given its remote location	Designated Site 411 in *Sites of Oahu* (Sterling and Summers 1978)
Waolani	Natural rock (outcrop) feature – ahupua‘a boundary marker	Ridgeline between Kapālama & Nu‘uanu	A heiau in this area—specific location indeterminate—was said to have been built by Kāne and Kanaloa, and where Wākea (the first man) was born; also associated with military battles of Kuali‘i	Indeterminate – probably intact, given its remote location	Literally, “heavenly mountain area”

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Pu‘u Keanakamanō	Natural rock (outcrop) feature – ahupua‘a boundary marker	Ridgeline between Kapālama & Kalihi	--	Presumably intact	--
Nāpu‘umaia (or Nāpu‘umai‘a) (peak, elevation 1,870 ft.)	Natural rock (outcrop) feature – ahupua‘a boundary marker	Ridgeline between Kapālama & Nu‘uanu	--	Presumably intact	Literally, “the banana hills”
Holopoahina	Natural rock (outcrop) feature – ahupua‘a boundary point	Marks very top of Kapālama Ahupua‘a, where it intersects with Kalihi and Nu‘uanu	--	Presumably intact	--

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).

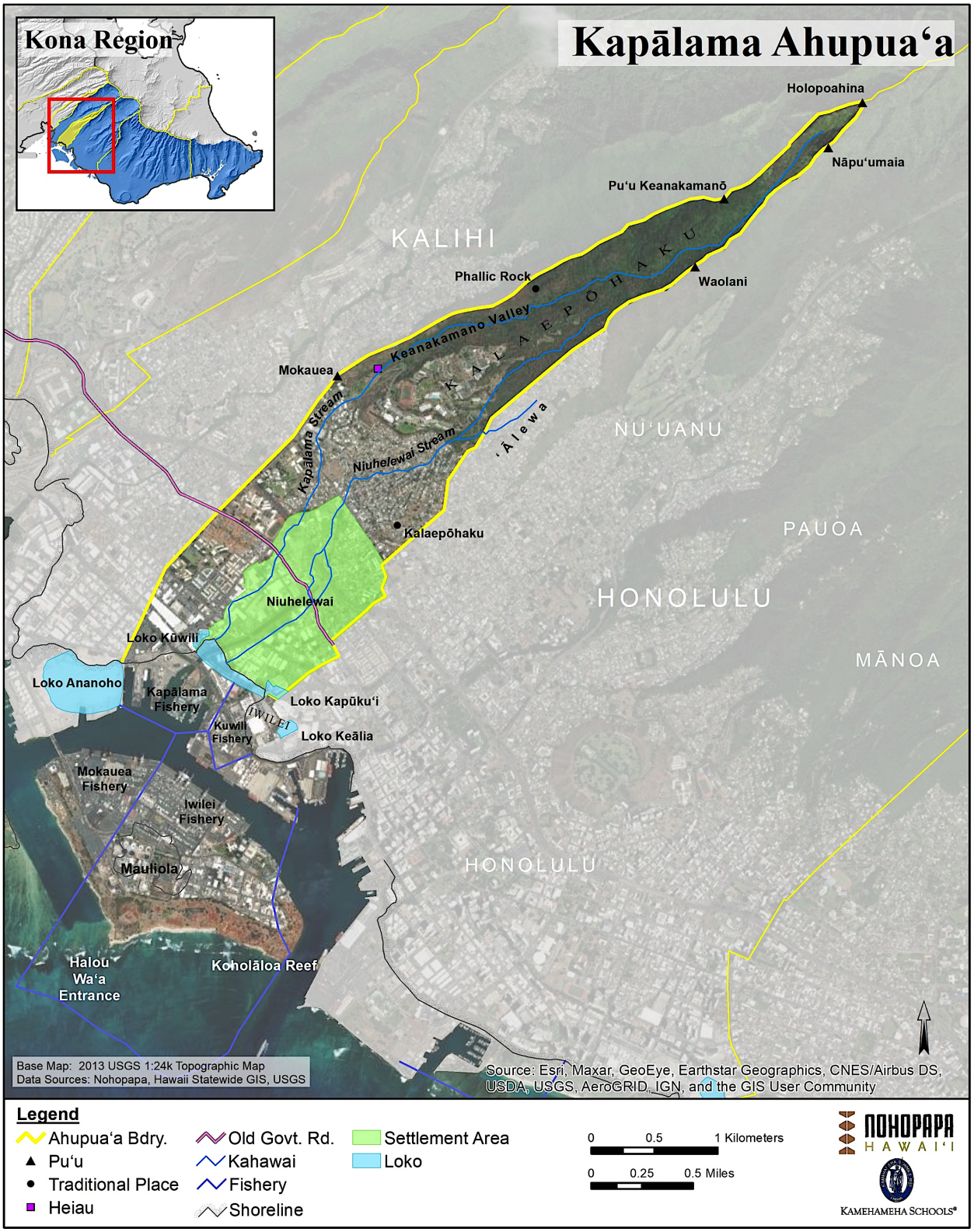

Figure 27. GIS map depiction of significant Hawaiian cultural and natural resources in Kapālama Ahupua‘a; note, Loko Ananoho is discussed in the chapter on Kalihi Ahupua‘a, and Loko Keālia is in the chapter on Nu‘uanu

Figure 28. 1938 photo of Kapālama drainage looking makai from King Street (Bishop Museum Archives SP20711,1)

Figure 29. 1938 photo of Kapālama drainage looking mauka from Dillingham Bridge (Bishop Museum Archives SP20711,2)

Figure 30. 1938 photo of Kapālama drainage looking mauka from R.R. Bridge (Bishop Museum Archives SP20711,3)

Community Groups in Kapālama

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

Bernice Pauahi Bishop Museum

In honor of his late wife, Princess Bernice Pauahi Bishop, Bishop Museum was established by Charles Reed Bishop in 1889. The Museum's mission is to, "Inspire our community and visitors through the exploration, celebration, and perpetuation of the extraordinary history, culture, and environment of Hawai'i and the Pacific." Their short term and long term vision, "From 2016-2026, the Bishop Museum will champion a decade of strategic transformation, vigorously re-energizing and re-investing in its mission to inspire our community and visitors through the exploration and celebration of the extraordinary history, culture, and environment of Hawai'i and the Pacific."

Figure 31. Hawaiian Hall Complex (Photo credit: Bernice Pauahi Bishop Museum)

Figure 32. The Hawaiian Hall inside the Bishop Museum (Photo Credit: Bernice Pauahi Bishop Museum)

Figure 33. The Pacific Hall inside the Bishop Museum (Photo Credit: Bernice Pauahi Bishop Museum)

Community Outreach & Survey Results

Organization Profile:

Contact person	Marques Marzan
Address	2229 N. School St Honolulu, Hawaii 96819
Phone number	(808) 489-2085
Email	marques@bishopmuseum.org
Website/Social media	https://www.bishopmuseum.org https://www.facebook.com/BishopMuseum https://www.instagram.com/bishopmuseum
Year organization formed	1889
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Kaiwiʻula, Oʻahu and Waipiʻo Valley, Hawaiʻi
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Marine resource management, Natural resource management, Research, Sustainability, Teacher Professional Development. Specific services that they offer include daily school and visitor programming focused on the history and culture of Hawaiʻi and the Pacific. Culture and Science outreach programs. Regular lecture series on topics related to the traditions and history of the Pacific.
Use of place based curriculum?	Yes, maps, stories, oral histories, ethnographic collections, natural science collections, and archival materials.
Use of cultural protocols, activities, and practices ?	Technically, they facilitate cultural learning on the grounds through partnerships with hālau hula, cultural practitioners, artists, and other community partners to the visitors and residents of Hawaiʻi.
Public volunteer work days?	No
Student School groups (& ages) they service	0-4 years old (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	Yes
Existing organizational partners	Yes
Organizations wanting to partner with in the future	Yes, organizations that align with their mission within the ahupuaʻa of Kalihi and the greater Kona moku.

Mauliola Ke‘ehi

Mauliola Ke‘ehi is a non-profit organizstion based on the traditional fishing village on Mokauea Island. Their purpose is to “promote transformative healing through reconnection between the ‘āina and people to heal our communities via mālama honua.” They are a culturally, place-based educational learning environment that’s steeped in rich mo‘olelo and history. In understanding and perpetuating the unique ways of this wahi pana and nā kūpuna, their kahua is set in restoration efforts and practices.

Figure 1. School groups giving back to Mokauea (Photo credit: Mauliola Ke‘ehi)

Figure 2. Community members and school groups giving back to Mokauea (Photo credit: Mauliola Keʻehi)

Community Outreach & Survey Results

Organization Profile:

Contact person	Kēhaulani Kupihea
Address	94-115 Puanane Loop, Mililani, HI, 96789
Phone number	(808) 372-1300
Email	kkupihea@mokauea.org
Website/Social media	http://mokauea.org www.facebook.com/HoolaMokaueaIsland/ www.instagram.com/hoola_mokauea/
Year organization formed	2010
501c3 status	Yes, 2019

Services, Target Audiences, & Partnerships:

Sites they mālama	Kona Moku, Moanalua, Kahauiki, Kalihi, Kapālama, and Nuʻuanau. All of these kahawai empty into the Wahi Pana o Keʻehi-Kahakaʻaulana, Mokuoʻeo, Mokauea
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource mangement, Education, Family Engagement, Marine resource management, Natural resource management, Research, Sustainability, Teacher Professional Development, Kapu kai. Specific services that they offer include ʻImi ola limu/observation of marine life fond in limu; Kanu Nā Helehele Hawaiʻi/planting native Hawaiian plants; Mea Kanu Komo Hewa/removal of invasive species; Kiloi ʻōpala/marine debris removal; Kilo Papa Ola Kai/observation of

	reef animals; Mea kanu komo hewa/removal of invasive species; hoe waʻa/canoe paddling; Kapu kai/purification by sea water; and moʻolelo.
Use of place based curriculum?	Yes, maps, moʻolelo, oral histories, kilo ʻāina, wahi pana art, moeʻuhane.
Use of cultural protocols, activities, and practices ?	Yes, oli, kapu kai, kilo, lawaiʻa, loko iʻa.
Public volunteer work days?	Yes, only scheduled via email because they are limited by setting in the waʻa.
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, 14 public and private schools.
Existing organizational partners	Yes, about 30 different organizations.
Organizations wanting to partner with in the future	Yes, more organizations in our moku.

Polynesian Voyaging Society

Founded on a legacy of Pacific Ocean exploration in 1974, the Polynesian Voyaging Society (PVS) mission, "Seeks to perpetuate the art and science of traditional Polynesian voyaging and the spirit of exploration through experiential educational programs that inspire students and their communities to respect and care for themselves, each other, and their natural and cultural environments." Their short and long term vision is to "Continue to perpetuate traditional voyaging and caring for island earth-mālama honua."

Figure 34. Hōkūleʻa and voyaging crew (Photo credit: Polynesian Voyaging Society)

Figure 35. Mastor Navigator, Nainoa Thompson, with future Hōkūleʻa crew (Photo Credit: Polynesian Voyaging Society)

Community Outreach & Survey Results

Organization Profile:

Contact person	Mariah Kuaihealani Hugho
Address	10 Sand Island Parkway, Honolulu, HI, 96819
Phone number	(808) 842-1101
Email	info@pvshawaii.org mariah@pvshawaii.com
Website/Social media	www.hokulea.com www.facebook.com/hokuleacrew www.instagram.com/hokuleacrew www.twitter.com/hokuleacrew
Year organization formed	1974
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Kapālama, Malama Bay, Mokauea, Keʻehi
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Marine resource management, Natural resource management, Research. Specific programs/activities provided is voyaging and hoʻokele.
Use of place based curriculum?	Yes, oral history and moʻolelo
Use of cultural protocols, activities, and practices ?	Yes, kilo, hoʻokele, traditional non-instrumental navigating

Public volunteer work days?	Yes, Tuesdays and Thursdays from 4pm to 7pm. Saturdays from 8am to 12pm.
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
Existing organizational partners	Yes
Organizations wanting to partner with in the future	Yes, Kamehameha Schools, Bishop Museum, KUPU, and many others

Additional Resources for Kapālama Ahupuaʻa

Table 4 is an annotated summary of additional resources for readers seeking additional information regarding the natural and cultural resources of Kapālama Ahupuaʻa.

Table 4. Sample of Resources for Kapālama Ahupuaʻa*

Author & Year	Title	Summary of Key Content
Emerson (1972)	*Unwritten Literature of Hawaiʻi: The Sacred Songs of the Hula*	As described by American Bureau of Ethnology Chief W.H. Holmes, this book is Nathaniel Emerson's memoir, commissioned and supported by the American Bureau of Ethnology as the first publication in "the Bureau's Hawaiian series" (Holmes in Emerson 1998:4). Emerson describes the work as mostly "a collection of Hawaiian songs and poetic pieces that have done service from time immemorial as the stock supply of the hula" (Emerson 1972:7) as compiled and translated by Emerson. The work pairs sheet music with Emerson's ʻŌlelo Hawaiʻi transcriptions of songs and poetry he relates to hula. The book's ʻŌlelo Hawaiʻi transcriptions and footnotes contain extensive place names and other information regarding Hawaiian biocultural landscapes for Kapālama Ahupuaʻa.
Fornander (1918-1919)	*Hawaiian Antiquities and Folklore: The Hawaiians Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migrations, as Gathered from Original Sources*	This second edition of Fornander's four-volume *Collection of Hawaiian Antiquities and Folklore*, includes more important and prominent legends. Fornander's work is a compilation of oral historical information and narratives drawn from ethnohistorical and ethnographic sources. Different versions exist of the most popular legends; this collections features a few legends featuring individuals with similar names, indicating different versions of the same story. The work closes with sketches of other myths and traditional characters composed by students at Lahinaluna School, Maui.
Handy and Handy (1972)	*Native Planters in Old Hawaii: Their Life, Lore, and Environment*	Produced in collaboration with Mary Kawena Pukui, this work is a revised version of Handy and Handy's original 1940 *The Hawaiian Planter Volume 1*. 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.
Kālakaua (1888 & 1990)	*The Legends and Myths of Hawaiʻi*	Many of the legends within this book were recorded by King Kālakaua from Liliʻuokalani, John Owen Dominis, Walter M. Gibson, W. D. Alexander, Emma Beckley, James Smith, and Abraham Fornander. The book begins with introductory maps, and discussions, and ends with "The Destruction of the Temples." The tales featured

Author & Year	Title	Summary of Key Content
		may be regarded as prominent historically political events with which they are associated and were also selected as the most "striking and characteristic".
Kamakau (1961 and 1992)	*Ruling Chiefs of Hawai'i*	Although many Hawaiians have written about Hawaiian history, none have written so voluminously or with such perception as Kamakau. 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 merely to Hawaiian history, but explaining multivarious aspects of Hawaiian life, from the complexity of chiefly society to the policies of religion. This book, *Ruling Chiefs of Hawai'i*, is one of four edited volumes of Kamakau's extensive writings translated into English. The excerpts presented in *Ruling Chiefs of Hawai'i* focus on the political history of our people.
Kamakau (1991)	*Tales and Traditions of the People of Old: Na Mo'olelo a ka Po'e Kahiko*	This volume of the work opens with Kamakau's series of newspaper articles written for *Ka Nupepa* Kuokoa between June 15 and October 1865, as translated by Mary Kawena Pukui. Kamakau began his series with an imaginary visit to Hawai'i of "a stranger from foreign lands". He calls these lands by Hawaiian names traditionally used for unknown islands of the ancestors, but he identifies them as the islands of New Zealand. The stranger himself visits some "famous places" in and around Honolulu and tells stories associated with them. These stories provided the foundation for some of the legends of Hawai'i published by writers like W. D. Westervelt and Thomas G. Thrum. Kamakau recounts the traditions and chants of mythical and legendary chiefs and of the early chiefs of O'ahu as well as their genealogies. The remainder of this volume contains the material Martha Warren Beckwith did not include in her compilations of Kamakau material in the 1930s - *Ruling Chiefs of Hawaii* (1961; published by Kamehameha Schools) and the first two volumes of the Kamakau trilogy entitled *Ka Po'e Kahiko: The People of Old* (1964) and *The Works of the People of Old: Na Hana aka Po'e Kahiko (published by the Bishop Museum Press).*
Kanahele (1995)	*Waikīkī: 100 B.C. to 1900 A.D., An Untold Story*	In this accessible, beautifully written book, George Kanahele recounts Waikīkī's 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 cheifs 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.

Author & Year	Title	Summary of Key Content
Uyeoka et al. (2009)	*Ethnohistorical Study of Kapālama Ahupuaʻa, Honolulu District, Oʻahu Island*	This ethnohistorical study of Kapālama fr Kamehameha Schools provides a comprehensive narrative of unique, place-specific traditions. The purpose of the study is to inform and guide land management strategies and protocol. The study also aims to perpetuate cultural, ethnographic, and historical knowledge associated with the project area in the larger context of Kapālama.

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

NU‘UANU PALENA (HONOLULU AHUPUA‘A)

Kāhiko i Nu‘uanu ka ua Wa‘ahila

Adorned is Nu‘uanu by the Wa‘ahila rain[8]

This chapter documents the significant Hawaiian cultural and natural resources in Nu‘uanu 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 Nu‘uanu, both on KS and non-KS land.

Figure 36 and Figure 37 are aerial image and USGS map depictions, respectively, of Nu‘uanu 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.[9] Nu‘uanu, although it is considered a palena for the purposes of this study, is exceptional in that it is configured like a true ahupua‘a, and also is sufficiently large to be its own ahupua‘a. For example, its upper (mauka) limits do, indeed, reach the Ko‘olau ridgeline; and, its lower (makai) limits do, indeed, reach the ocean, at least as the shoreline was originally configured prior to the major in-filling and development of the late-historic period and modern Honolulu Harbor. By all measures, its resources are particularly abundant and diverse by Hawaiian standards. In fact, one of the authors of this study has argued elsewhere (see Monahan 2017, 2018) that the original inhabitants of O‘ahu—prior to the invasions by Kahekili (Maui) starting in the late eighteenth century, and later by Kamehameha (Hawai‘i)—would have referred to Nu‘uanu as its own, distinct and self-sufficient ahupua‘a, rather than a palena of Honolulu, given Nu‘uanu’s size, configuration and abundant resources from the mountains to the sea. As stated, however, for the purposes of consistency, we have chosen to use the 1881 Hawaiian Kingdom government boundaries, which consider Nu‘uanu to be a palena of Honolulu.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Nu‘uanu Palena are as follows. Starting from the south (makai) end on the eastern (Diamond Head) side, the boundary starts at the intersection of N. King Street and the Nu‘uanu Stream, just across from Chinatown (which is wholly within Honolulu Ahupua‘a), and at the edge of ‘A‘ala Park (which is wholly within Nu‘uanu Palena); the boundary then heads northeast (mauka) around the perimeter of Chinatown, crossing Vineyard Boulevard, the H-1 highway, School Street and the Pali highway just west of the lower slopes of Pūowaina (Punchbowl); the boundary passes by Pacific Heights (to the east, and wholly within Pauoa) along the east side of Nu‘uanu Stream, then continues a long distance mauka through undeveloped forest lands, past the Dowsett Highlands residential neighborhood (to the west), all the way to the Ko‘olau ridgeline at Kōnāhuanui, 3,150 ft. elevation, and the highest point in the Ko‘olau Mountains. The boundary then curves around to the north and northwest, following the Ko‘olau ridgeline, over the Pali tunnels, then west to another peak, Pu‘u Lanihuli; at this point, the boundary then heads back down (makai) and southwest through undeveloped forest lands bordering first Kalihi then Kapālama Ahupua‘a, past the ‘Ālewa Heights residential neighborhood and other residential and commercial areas below, back over the H-1 highway and other major streets, and ending in Iwilei and the waterfront.

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[8] Pukui (1983:143) explains: “The Wa‘ahila rain makes Nu‘uanu grow green and beautiful.” It is worth stating that this is also the name of Mānoa’s rain, which makes sense since these land divisions share a long boundary up against the Ko‘olau in their upper reaches.

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

Table 5 is a summary of the significant wahi pana in Nu‘uanu Palena. Figure 38 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 Nu‘uanu

Compared with other land divisions and areas in Kona Moku, Nu‘uanu may be the most storied and famous, arguably rivalled only by Honolulu, Waikīkī and Mānoa in terms of its cultural, historical and archaeological richness. For example, one of the most significant and impactful events in the history of O‘ahu and of all the Hawaiian Islands—the Battle of Nu‘uanu (where Kamehameha I finally established his dominion over O‘ahu)—took place here. As well, numerous Ali‘i Nui took up residence in the cool uplands of Nu‘uanu. The Nu‘uanu pali, a pass through which travelers could access the windward side of the island, is another of this palena’s outstanding resources.

The lowermost portion of Nu‘uanu (literally, “cool height”) has been heavily modified by urbanization, and much of its middle section by residential development; [10] undeveloped forest lands dominate the upper third or so of Nu‘uanu, which is blessed with numerous streams, waterfalls and pūnāwai (fresh-water springs). There are two main stream systems in Nu‘uanu: the primary (Nu‘uanu Stream) system draining the central valley all the way up to the Ko‘olau ridgeline; and a secondary (Waolani [literally, “heavenly mountain area”] Stream) system that drains much of the west side of the valley. Nu‘uanu Stream is fed by several named tributaries, including (from northwest to southeast): Moele Stream, draining Pu‘u Lanihuli [literally, “turning royal chief”]; Mākūkū Stream, draining the center of the valley; and Lulumahu Stream, draining Kōnāhuanui [literally, “large fat innards”]. The secondary stream system of Waolani is fed by two main tributaries: Kekoalele [literally, “the leaping warrior”] Stream (to the northwest), and Niniko Stream (towards the center of the valley). As depicted and discussed in detail in Table 5 and Figure 38 (below), the uppermost (mauka) portions of Nu‘uanu is home to at least four named waterfalls (Waipuhia [literally, “blown water”], Waipulani, Lulumahu, and Waipuilani [or Waipu‘ilani, which literally translates to “waterspout”) and one named spring (Kaapaakai). Two named spring/pools (Kunawai and Pūehuehu [literally, “spray scattered”) are located in the lower valley (Liliha area).

Several heiau have been recorded in Nu‘uanu, including Mākūkū in the upper reaches of the valley near the stream of the same name, two unnamed heiau in the lower central valley, and Kaheiki along the lower Nu‘uanu.

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

In his study of native planters in Hawai‘i, Handy (1940; Handy and Handy 1972) talked about traditional cultivation, settlement and land use in Nu‘uanu:

> Nu‘uanu was a bountiful valley of ever-flowing streams, with taro lands extending from seaward back into extensive terraced areas at least half-way to the upper end of the valley. Its hinterland was rich in resources. It was unique in that the low pass in the Ko‘olau range known as the Nu‘uanu *pali* (cliff) gave easy access to the windward coast. At its seaward end lies Honolulu Harbor . . . (Handy and Handy 1972:475-6)

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

Handy has written much more extensively about the details of traditional native planters in Nu‘uanu, but a full accounting here is beyond the scope of this study (see Sterling and Summers 1978:293-4) for more details. In any case, Handy’s descriptions, and other evidence such as an extensive network of ‘auwai (traditional irrigation ditches) (see Figure 38. GIS map depiction of significant Hawaiian cultural and natural resources in Nu‘uanu Palena (Honolulu Ahupua‘a)), suggest the main settlement area extended far up into the valley.

Near the original seashore, a pu‘uone (inland-style) fishpond, Loko Keālia, was once located near Honolulu Harbor, just inland of several near-shore fisheries.

Mo‘olelo

Nu‘uanu was an important place prehistorically and historically, that was rich in mo‘olelo. So much so, it arguably contains more localized mythical and legendary events than any other valley or locality on O‘ahu.

In Waolani, a small valley above the present O‘ahu Country Club was the first heiau on O‘ahu, built by Wākea and Haumea. Thrum (1910:55) wrote:

> At Waolani, in Nu‘uanu, was where temples were first erected, because it was there at Wakea and companions lived. There were all the sacred divisions of the temples established, as is told by the people of old, thus:
>
> “Wakea [progenitor of the Hawaiian race] was at Waolani,
> Kukalepe [carvel idol] was at Waolani,
> The paehumu [surrounding image face] was at Waolani,
> The iliili [pebbled pavement] was at Waolani,
> The anuu [tall tapa-covered structure] was at Waolani,
> The mana [prayer house] was at Waolani,
> The halepahu [drum house] was Waolani,
> The moi [principle idol] was Waolani,
> The kuapala [stand on which offerings were placed] was at Waolani.”
> (Thrum 1910:55)

In Waolani also dwelt Menehune brought from Kahiki by Kāne and Kanaloa. Sterling and Summers (1962:302) cite Mary Pukui (1952) stating:

> In that area lived menehunes with Kane and Kanaloa. The story of the menehunes is in the story of Ke Ao Melemele. The better version is in the newspapers better than in Westervelt. He took portions from the newspapers but condensed it so, it lost the Hawaiian expression. The Ke Ao Melemele version went to several generations. Namu and Nawa were two groups menehunes. Mu means silent and Wa, noisy (The Silent Ones and the Noisy Ones). The stone of Pohaku a Umeume is not mentioned in the Ke Ao story.

The story goes that a group of menehune wanted that stone moved. Some wanted it moved mauka and some makai. They tugged at the stone in opposite directions until the cock crowed and they all ran away. There the stone remained in its old place but on it are the imprints of the hands of the menehune who did not agree and tugged, not together, but against each other.

According to Handy and Handy (1976:476), another locality is named Mo‘oinanea, the Queen of Reptiles (mo‘o), who led the migration of her people (mo‘o) from Kahiki. They landed at Waialua on the north coast and swarmed overland to Nu‘uanu, which Mo‘oinanea had chosen for her home, and

from there they spread throughout the islands. Moʻo were inveterate enemies of the Pele clan, and Pele's youngest sister, Hiʻiaka, had many battles with moʻo in her travels through Oʻahu. Where ever there was a pool or natural pond there was a female moʻo who made it her home and guarded it jealously (Handy and Handy 1972: 476). There were several mischievous moʻo who dwelt near the Nuʻuanu pali, one of whom often assumed the form of Kū-ʻīlio-loa, a mist wraith in the form of a great dog that was feared by those who had traveled the pali trail. There are numerous rocks on which are carved into petroglyphs of animal and human figures (McAllister 1933: 83-84).

There are many mythologies of ʻīlio (dog) in Nuʻuanu which include Kūʻīlioloa, Peʻa, Kaupe, and Poki. The mythical dog Kū-ʻīlio-loa (Ku-long-dog) inhabited the uplands of the Koʻolau Range on Oʻahu and was known too on Kauaʻi. On Oʻahu he is still often seen as swirling mist-wraith in the pass between Nuʻuanu Valley and the windward lowlands. This is the "dog cloud" of Kū, referred to in the Pukui-Elbert (1986:93). Kūʻīlio-loa of Nuʻuanu Valley, who can lengthen (loa) and contract his body at will as he passes wraith-like across the gorge and hill, is the ghostly relic of this battle.

Mrs. Pukui also notes that there was said to be a brindled dog (ʻīlio moʻo, or ʻīlio peʻelua) inhabiting Nuʻuanu Valley who was both dog and moʻo (lizard). The dog was a female named Peʻa, and could be seen walking on the land or living in the stream as a moʻo. Another magical dog called Poki was said to have been visible in the moonlight, stretched across the mountains above Manoa Valley, by those uttered a wish at the "sacred bell rock at Kamoililili" (Westervelt 1915:83).

There is also a tale of five guardian dogs who "once upon a time" lived with their human family above Kapena Falls in Nuʻuanu Valley, keeping the home, its owners, and their friends safe from robbers who sometimes infested the isolated region above the Pali. Handy and Handy (1978:246) cites Clarice Taylor in "Little Tales" (Honolulu Star-Bulletin, September 10, 1953):

> It became evident in time that these were the kupua, ancestral guardians, not ordinary dogs. They achieved wide fame one day when they endeavored to prevent two friends of their masters' from pursuing their way to the Pali. The dogs howled and threw themselves in from the travelers. One friend refused to be deterred, the other turned back. The first was sent upon by bandits and killed; the other lived to rejoice in his own rescue. This came to the attention of the aliʻi nui, who had the robber band routed out. Ever since, the people of Oahu traveling that way leave flowers, ferns, and food at the Falls in gratitude of the kupua dog guardians. "The larger of the five [dogs] was called Poki. Each of the other dogs had names which have been forgotten." (Handy and Handy 1978:246)

There is said to be a tradition of a race of hairless dogs, which ties in with the verse from the Kumulipo Creation Chant concerning the conceiving of the first dog, quoted above. These hairless dogs were said to be related to the moʻo, giant lizards, which lived in the streams and pools of Hawaiʻi. Sterling and Summers (1962:242-243) quote a tale of a moʻo living in a pool on Konahuanui Peak at the head of Nuʻuanu Pali who was able to save a dog relative from being eaten. This hairless dog, hear of the story, had been fattened in the windward area beyond the Pali, dismembered and cooked in the laulau, was being carried across the mountains in a calabash along with other ti-leaf packages of dog meat suspended from poles as tribute to the aliʻi nui in Kona. Handy and Handy (1978:248) writes:

> When the party was almost through the hala groves of Kekele at the foot of the Pali, they heard the moʻo of Konahuanui call out from above "So, you are traveling?" The dog in the calabash made answer: "Yes!" So terrified were the carriers at this exchange that they dropped their burden and fled—but not before seeing the hairless dog emerge alive from the laualau wrappings and tout up Konahuanui to meet the moʻo. Since then no native would eat hairless dog or raise them, "and the race has finally died out." (Handy and Handy 1978:248)

There is a similar story told (Green 1926:48) about Paʻe, the brindled dog of Nuʻuanu, according to which Paʻe was also rescued after boasting, this by a "pretty ʻehu woman" who was her moʻo protectress. When Paʻe emerged from the calabash carrier, the two moʻo dived together into the pool.

There are two legends of cannibal dogs with magic powers: one attributed to Kauaʻi, where it too was called Kū-ʻīlio-loa and was cut into two when finally overcome. The two parts being turned to stone and recognizable still; the other's locale power was from Nuʻuanu to the sea and westward to the Waiʻanae Mountains, where he built a sacrificial temple (heiau) to this gods. This dog, who could assume the shape of either a dog or man, was named Kaupe, and was a scourge to all the leeward side of Oahu, and to Maui and Hawaiʻi as well. According to Westervelt's version of the legends (1915:90-96), once this creature was overcome and his powers exorcized by prayers to Kū, Lono, Kāne, and Kanaloa, it was Kaupe's ghost that returned to the upper reaches of Nuʻuanu Valley to watch over his former domain.

In Nuʻuanu Valley also dwelt Maikoha, who disappeared into the ground and became the first wauke plant. In the story of Maikoha, Puiwa is a place by the side of the Nuʻuanu stream where it is said that wauke first grew from his body and taught his daughters Lauhana and Lauhuki to make tapa. They became the ʻaumākua (ancestral patronesses) of tapa making. There are two versions of the Maikoha legend, one recorded by Fornander who gives it a Maui locale, and one by Kamakau, who places it in Nuʻuanu Valley on Oʻahu (Sterling and Summers 1962:302).

In the version provided by Handy and Handy (1976:208) recorded by Kamakau (in *Kuʻokoʻa* published on July 6, 1865) and translated by Thrum, as Maikoha was dying he said to his daughters; "When I die, bury me beside a stream, and the plant that will grow from my grave will be [used for making] the tapa, the skirts, the loincloths and other benefits for you two [to be] obtained from its outer bark." The daughters did as directed and the plant grew and became the wauke. When they saw it the daughters gathered the bark and beat it into tapa cloth for skirts and loincloths. Just as the daughters became the patronesses of tapa makers, Maikoha was venerated by wauke planters. "The body of Maikoha was carved into calabashes (ʻumeke) and placed before the priest and the chiefs for remembrance."

Many battles took place in and near Nuʻuanu. The Battle between Kahahana and Kakehiki took place at Kaheiki. In this battle the waters of the stream ran red with blood from the heaps of broken corpses that fell into the water; the stream was dammed back with the corpses of those who died in battle (Kamakau 1992). In the Battle of Kawaluna, stood the sacred heiau of Kawaluna in the valley of Waolani, which only the highest chief of the island was entitled to consecrate at the annual sacrifice. Crossing the mountain by the Nuʻuanu and Kalihi passes. In Fornander's version of the story, Kualiʻi assembled his men on the ridge of Keanakamano, overlooking Waolani valley, descended to the heiau, performed the customary ceremony on such occasions, and at the conclusion fought and routed the Kona forces that had ascended the valley to resist and prevent him (1914-1915:280). The Kona chiefs submitted themselves and Kualiʻi returned to Kailua.

Perhaps one of the most famous stories is The Battle of Nuʻuanu in the year 1795. This story was written by many including versions by Emma Nakuina (1904), Thomas Thrum (1920), Pilahi Paki (1972), Abraham Fornander (1918-1919), and Laura Green and Mary Pukui (1936). In the version told by Nakuina (1904):

> Kamehameha landed at Waikiki, his immense fleet of canoes occupying the beach from Waikiki to Waialae, to the windward Diamond Head.
>
> Immediately on disembarking the any was formed in a line of battle and marched to Nuʻuanu Valley to meet Kalanikupule. Several running engagements took place between the opposing forces, commencing at the opening of the valley on the Ewa side of Punchbowl, then again at about the present cemetery sites, and around where the royal mausoleum stands. Finally the hostile forces met in a punched battle at Puiwa.

> The army of Kamehameha gradually gained the advantage, and the forces of the Oahuan king were pushed further and further up the valley.
>
> They tried to make a stand at Luakaha and at Kaniakapupu, the hill above, but were defeated by the superior forces under Kamehameha, and fleeing up the valley, were pursued and driver over the precipitous pali, thousands there meeting death. (Nakuina 1904)

Nu‘uanu also appears in many other legends which include: *Catch of the Gods* (Armitage and Judd 1944), *Keaomelemele* (Westervelt 1915), *Pumaia* (Fornander 1916-1917, Haleole and Beckwith 1911-1912), *Legend of Kawelo* (Fornander 1918-1919), *Legend of Palila* (Fornander 1918-1919), *Aiai* (Fornander 1916-1917, Haleole and Beckwith 1911-1912), *At the top of the Word* (Raphaelson 1925), *Kaliuwa‘a Falls and Kamapua‘a the Demigod* (Thrum 1920), *The Water of Hao* (Pukui and Curtis 1985), *Kauilani and the Sea Monster* (Pukui and Curtis 1985), *Pele and Hi‘iaka* (Emerson 1915), *History of Kualii* (Fornander 1916-1917), *Legend of Kaulu* (Fornander 1918-1919), *Kaiana* (Kalakaua 1888), *Waipuhia* (Paki 1972), *Kalelealuaka* (Thrum 1907), *Legend of Paalua and Kawelu* (Thrum 1907), *The Gods Who Found Water* (Westervelt 1915), *The Owls of Honolulu* (Westervelt 1915), *Ancient Faiths of Hawaii* (Skinner 1900), and *The Bird-Man of Nuuanu Valley* (Westervelt 1915).

Mele

As Nu‘uanu is rich in mo‘olelo, it is also rich in mele. A large body of songs and chants were composed for Nu‘uanu. Some of the well-known and easily accessible mele include *Aloha Nu‘uanu*, *Nu‘uanu Mele, Ua Nani o Nu‘uanu, Aia i Nu‘uanu Kou Lei Nani, Nani Nu‘uanu, Ka Wailele o Nu‘uanu, Alekoki, and Maunawili,* to name a few. Other mele include songs written for the beloved, making references to Nu‘uanu such as the mele *Na Kau(i)keaouli no Nahienaena*, *Kauikeaouli*, *Kanikau no Miss Rachel Iminaauao Kamainalulu*, and *He Lei No Kapi‘olani or No Kapi‘olani*. Below are but a few traditional mele pulled from Bishop Museum’s archives that are for or make reference to Nu‘uanu.

‘O Nu‘uanu ia

The first mele was published in *Ke Aloha Aina* on February 1, 1919 and noted as a name song for Nu‘uanu (Bishop Museum Archives, MICRO 363.9)

O Nuuanu ia	It is **Nuuanu**
Hanohano Nuuanu aia iuka	Majestic is **Nuuanu** in the upper precipice of the mountain
Nou ana e ka ua pepekapu	Pitched by the Pepekapu rain
Pulu pe nei ili anu huihui	My skin is soaked with the numbing cold
Ke nihi aela ma na kualono	Creeping atop the upper ridge of the mountain
E hea mai ana la kaua	Beckoning us both
E hoi ka ui o na pali Koolau	To return to the beauty of the **Koolau** mountains

Kamakahala

The song titled *Kamakahala* is thought to be a Mele Inoa. The notes attached to the song state it was published in *Ka Loea Kalaiaina*, August 27, 1898 and composed for Mrs. Irene Kahalelaukoa Brown Holloway, daughter of the chief John Papa ‘Ī‘ī and mother of George and Francis Brown. She had a home in Waipi‘o, O‘ahu. The second verse “O silent fish,” has no reference to fish but the pipi, a shell-fish. As it was found only in the ‘Ewa district on O‘ahu, the district itself is sometimes referred to poetically as “silent fish.” The Bishop Museum Hawaiian Ethnological Notes (III V. 3. Pg 873) also state that the song was published in Ke Aloha Aina, January 25, 1919 and that “portions of mele by

Abner Paki, Haʻalilio, and Konia were combined into a himeni by J. Waiolohia and made into a mele inoa for Liliʻuokalani.

Aia la i ka pua o ka makahala	There is the blossom of the makahala
E noho mai la i Nuuanu	Dwelling in **Nuuanu**
E walea ana paha ka wahine hele la	The women traversing the sun is perhaps enjoying herself
I ke kui pua lei ahihi	Stringing a lei of ahihi
Hui	*Chorus*
He mea mau no i ke kanaka	Tis the way of the humankind
O ka ono wale aku no.	To yearn
I ka iʻa nui e maʻalo i kuʻu maka	The fish that passes before the eyes
Aole paha ia oe ia wahi e	That is no affair of yours
Lihaliha i ka maka hawai o uka	Weary with the source of upland water ways
E noho mai la i ka nahele	Some dwell in the forest
Kikepa ka ohu i na pala,	The cliffs are clothed in mist
Ka noe kukala hala	The fog weaves through the hala trees.

He Kukui A

The mele *He Kukui A* names places around the island and the naunces and localities of that place. The mele ends with Nuʻuanu by Kaluahinenui. (Bishop Museum Hawaiian Ethnological Notes, III PP 1152-1153).

He kukui a iki i ke kai o Kaena-	A light glimmering at the sea of **Kaena**
A nui mai o Hooilo ka malama	That increases in the wintry months
Hia kau ka palala ino, a ka makani	Glowing in the ranging of the gales
Ke hauli kai mai lalo o Lehua	A darkness settles below Lehua
Ke haki nuanua mai i ka moana	The ocean breaks in waves
Uu ka polo kai nalu a ke Koolau	The billows of the **Koolau** rise and spread
O ka hoolalau kekahi a ka moe	In a dream one reaches forth
O ka lima ka nui i ka hai mea	With one's hand for another's possession
Ma laila la--ea	There - over there
Kaniakama	By Kaniakama
Kukui maka ula ahi na Kamaile	A red torch glows at **Kamaile**
Hoolamalama i ka pali o Kalalau	Lighting the cliffs of **Kooalu**
He ahi makali hoali na ke kupa	A fire offered and lit by a native
E hoehu ana i kau ka momoku	Lit to burn upon a stick
Kiu ka auhau kokoe i ka papala	To burn brightly on a brand of papala wood
Ahai ke ahi welowelo i Kamaile	To dip and sway at **Kamaile**
Akaka uwahi i ka pali i Makuaiki e-a	The smoke is clearly seen at **Makuaiki**
He ike ke aloha i waho, ue nui i loko	Love is seen outside but most remains inside
O kona pehu kahaia he manao	A thought that swells and grows within him
Ma laila la--ea	There - over there
Kaapuiki	By Kaapuiki
Kukui e a mahina i uku o ka lewa	A light is the moon shining in the sky
Hiki malama i ka wai a ke kehau	It appears with the falling of the dew
Hoohalua ka Waiopua i ke kula	The waiopua breeze wreaks havoc upon the plains
I ka hui kono ku a ka Waikaloa	As it accepts the invitation of the Waikoloa and joins it
Nihinihi ke ahi i kau ahi i ke pili	Only a little light aflame on the pili grass
Hoomaawa no a hiki i kai o Ewa	It streaks along toward the sea of **Ewa**
Paewa ka maka e ka nana mau ia	The eyes that gaze at it see it indistinctly
Waiholoa ka onohi o ike ia mai	Gaze not too long lest you be noticed
O kuhia mai ua hilahila i ka moe	Lest it be thought that you are ashamed to sleep

Ma laila la--ea	There - over there
Moe hiolo ka naulu wai Lihue	The rain clouds tilt pouring forth water in **Lihue**
Ua lana piha aku la o Kukaniloko	It flows 'til it covers **Kukaniloko**
Haale kahawai i ka luna o Puukuua	The streams of **Puukuua** fill to the brim
Kapoo kapalulu aku la o Waimanalo	They rush with a roar vanishing at **Waimanalo**
Pulu Kekaha ua ola o Waianae	Kekaha is wet, **Waianae** revived
Ua nai wale ia nei e holu nei	Great effort is made to dip and swar
E uwe nui oe i lohe kakou	Bawl so that we may all hear
Ma laila la--ea	There - over there
Mauli	By Mauli
Kukui makala oha luna Kaala	A light glows brightly on **Kaala**
Ku kilohi e ike ia Koolau	Where one can stand and glance down on **Koolau**
E nana i na lae hala o Kahuku	To look at the hala grove of **Kahuku**
Ia ike au i ka ua maamaa kua	I have seen the familiar mountain rains
I ke ano oia ua Poaihala	The appearance of the Poaihala rain
Hala ka ua kilinehe i ka pali	The rain passes quietly along the cliffs
Aka nehe no ia ua ahiu Puukoa – e	Sneaking softly to join the unruly Puukoa rain
He koa alolu ia nei no ka moe	A spry warrior is he who lies here asleep
He pupuki nopa lua ia nei no ka lohe	A person whose prowess is often heard
Malaila la ea	There over there
Kukui weli Nuuanu na ka Waahila	A light that shines afar is **Nuuanu** to the Waahila rain
Malamalama Kaholoakeahole	It brightens **Kaholoakeahole**
Holo moku i ke ala pawa i no ka Lanihuli	It spreads wide over **Lanihuli**
He makia na ka ua o Lanimaomao	The rain settles on **Lanimaomao**
Huna Wailele no Waipuilani	Sending fine sprays falling at **Waipuilani**
He wai mu wale waha na ke Kiowao - e	Water blow by the mouth of the Kiowao breeze
Hoao ia olua i ike ia	Why don't you two try and know what it is like?
He aha hoi ia au e lele iki nei	What is it that you give a little start
Malaila la -----ea	There - over there
Kaluahinenui.	By Kaluahinenui

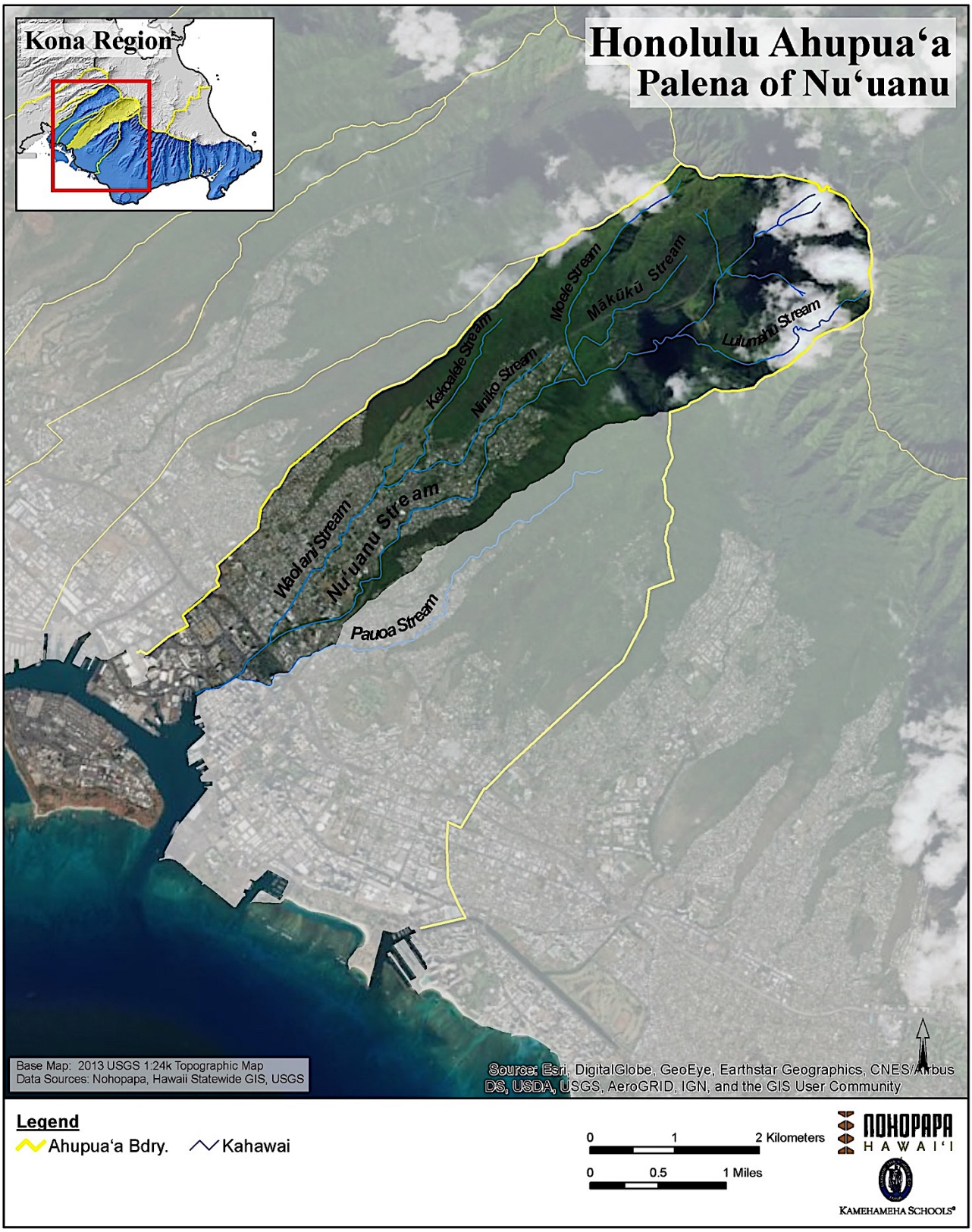


Figure 36. Aerial image of Nu‘uanu Palena

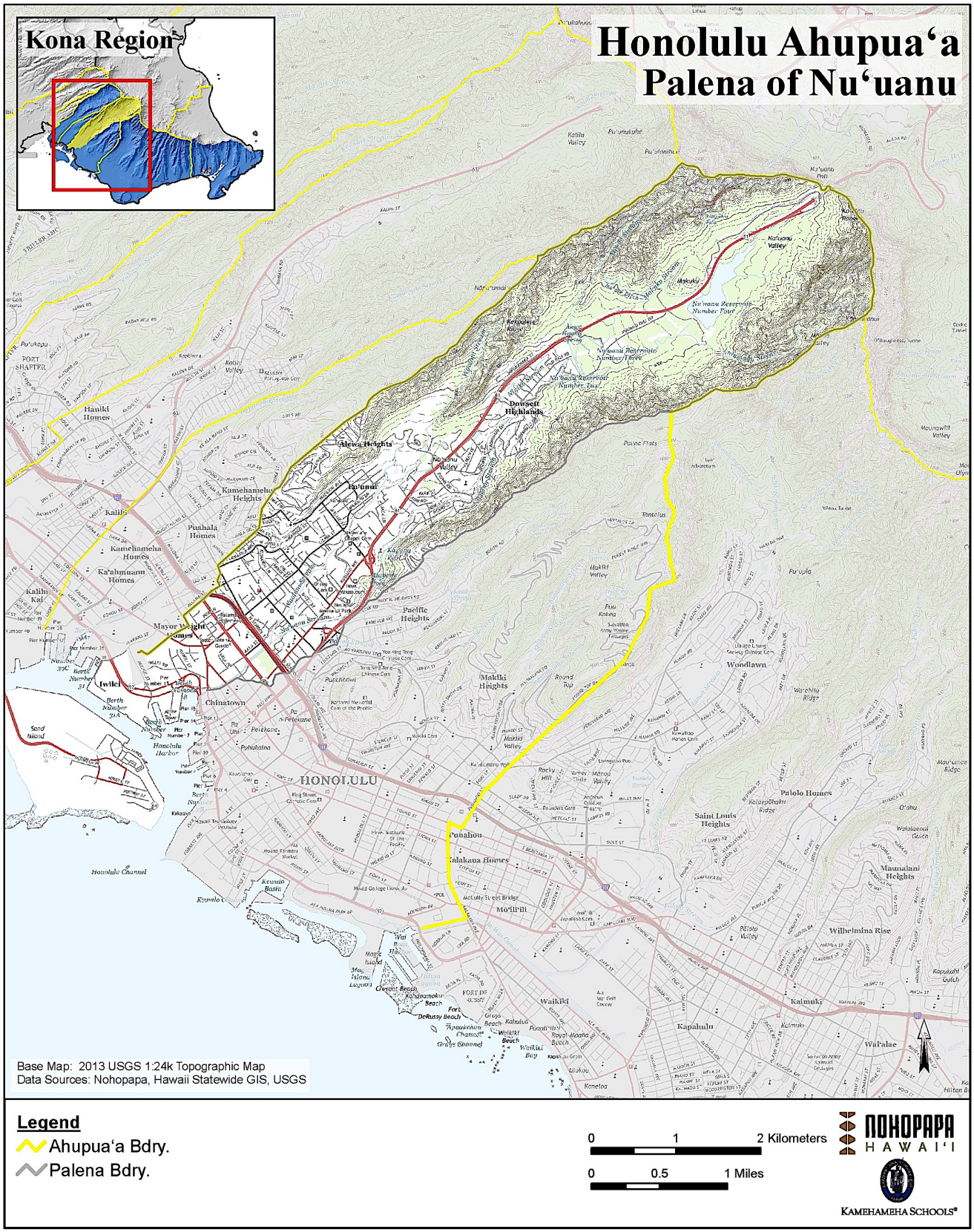


Figure 37. USGS map of Nu‘uanu Palena

Table 5. Summary of Selected Wahi Pana in Nu‘uanu Palena

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Koholāloa (sometimes Kaholāloa) Reef	Reef- natural resource	Near current east end of Sand Island/Channel into Honolulu Harbor	Possibly part of LCAw 153 to one William Sumner, granted by Kamehameha III for his services to the king	Historically impacted by harbor dredging/ building of Sand Island	Literally “long reef”; after 1868-9, used to build up Quarantine Island (precursor to Sand Island)
Iwilei Fishery	Nearshore fishery	Iwilei Fishery	--	Mostly filled in/covered over by Sand Island	Channel between Sand Island and piers of Honolulu Harbor
Kūwili Fishery	Nearshore fishery	Kūwili Fishery	--	Filled in by piers and docks of Honolulu Harbor	Originally, this fishery fronted Loko Kūwili & Loko Kapukui
Loko Keālia	Fishpond (pu‘uone type)	Nu‘uanu kai, near current Iwilei	--	Filled in long ago by urbanization and harbor/pier development	Literally, “the salt encrustation”
Kamanuwai	Storied place/taro patch	Near current intersection of Beretania & Nu‘uanu streets	Kāne and Kanaloa story where a water bird or duck was used to transport their foster child wherever he wanted to go	Presumably filled in/destroyed by urban development	By 1884, this place was no longer used as a taro patch, which is was traditionally, but, rather, as a place that Chinese grew bananas; literally, “the water bird”
Nu‘uanu & Waolani Streams Lo‘i & Settlement Area	Lo‘i kalo (irrigated taro) & House sites	Lower & middle central Nu‘uanu valley	--	This was a very extensive system, and some parts of it still exist, particularly some ‘auwai and other water channels	Note, large portions of an extensive ‘auwai (traditional irrigation ditch system) have been mapped throughout the main lo‘i and settlement area—see Figure 11

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Pūehuehu	Water pool	Area/section of Waolani Stream known as Pūehuehu	Pukui-translated story about Papahānaumoku (Papa) (original earth mother) and a man named Kali‘u, and how Papa created this water pool	Developed over by urbanization	From 1906 Hawaiian newspaper (J.M. Poepoe)
Kaheiki Heiau	Heiau,	Lower Nu‘uanu Stream, Pauoa side	Described by Kamakau as built by the menehune (which always suggests a great antiquity); related to Kaupe, the supernatural man-killing dog of O‘ahu	Purportedly destroyed by early 1930s	Original location of this heiau is a bit uncertain; there are different ideas about where it was
Kunawai	Pūnāwai (fresh-water spring) & pool	Just ‘ewa of Liliha St. and just makai of Kunawai Ln.	According to a Hawaiian language newspaper article in 1884 by Moses Manu, this was a bathing pool for the “rainbow goddess,” and the “owner of this pool was a . . . mo‘o”	Presumably destroyed by urban development	According to the mo‘olelo, the name of the resident mo‘o was Kunawai
Loko Alapena	Pool in Nu‘uanu Stream associated w. 3 petroglyph areas	Current location of Nu‘uanu Memorial Park & Mortuary	--	Indeterminate	3 petroglyph areas are described in *Sites of Oahu* (Sterling & Summers 1978:299-300) as Site #s 67-69
Loko Kapena	Small pool in Nu‘uanu Stream, also described as waterfall	Currently location along Nu‘uanu Stream behind Philippines Consulate	Supernatural dogs, including Poki, the most famous	Indeterminate	--

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Unnamed Heiau (n=2)	Indeterminate (destroyed long ago)	1 was at or near 2290 Liliha St., the other was at or near 2712 Nu‘uanu St.	Heiau at or near 2712 Nu‘uanu St. associated w. a mainlander who came to build a house right on top of it; he was warned not to, and later died because of his carelessness	Destroyed long ago by residential development	These heiau are described in *Sites of Oahu* (Sterling & Summers 1978:295)
Niolapa (or Niolopa)	Storied place/famous taro gardens	Near current Nu‘uanu Ave.	Supplied famous “Piialii” (red taro) to the Royal Palace; Niolopa once belonged to Haalelea who married Amoi	Presumably built over by residential development	--
Hanaiakamalama (or Hānaiakamalama)	Storied place/Queen Emma’s Summer Palace	2913 Pali Highway	Site named for a demi-goddess; main house known as Hale Aniani; associated in general w. the Kamehameha lineage	Museum open to the public	Constructed circa 1847 or 1848; literally, “the foster child of the light (*or* moon)”
Pū‘iwa	Storied place w. a pool and cave	Current general location of Puiwa Rd. and Ln., and Nu‘uanu Elementary School	Kamehameha’s cannon fired here, around time of Battle of Nu‘uanu and blew up a rock wall the O‘ahu forces were sheltering behind; older mo‘olelo about “a god of tapa makers, Maikohā, was buried here near the stream, and from his body grew the first *wauke* (paper mulberry) plants (in Pukui et al. 1974:193)	Pool and cave are likely intact	Specific location of pool and cave are not known, but Pū‘iwa is located on the wahi pana map below; literally “startled” or “startling”
Kahuoi	Natural rock (outcrop) feature – palena boundary marker	Ridgeline between Pauoa & Nu‘uanu	--	Presumably still exists, given its remote location on undeveloped land	Kahuoi is also the name of an old, now destroyed heiau whose exact location is indeterminate

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Pōhaku ‘Ume‘ume	Storied stone	Along east side of Kekoalele, at Waolani; O‘ahu Country Club grounds	Menehune stories; also a struggle between Waolani (west side of valley) and Pū‘iwa (east side of valley) over stone—eventually won by Waolani	Indeterminate	Literally, “pulling back and forth stone”; note, there are other stories in addition those mentioned in this table entry
Kanoniakapueo (or Kanoneakapueo)	Storied place/pool	Near current Pali Highway, an Dowsett neighborhood	“Where the owls of Koolau and Kahikiku gathered” (Moses Manu, 1884-5	Indeterminate	According to Pukui, place name translates to “Owls dismal hoot”; another translation by Lahilahi Webb is “Cry of the owl”
Kapoholua	Natural feature/pu‘u	Ridgeline between Kekoalele & Niniko streams	--	Presumably intact	--
Kahalepahu	Natural feature/pu‘u	Ridgeline between Kekoalele & Niniko streams	--	Presumably intact	No translation found, but, possibly “the drum house” or “the house [of] drums”
Nāpu‘umaia (or Nāpu‘umai‘a) (peak, elevation 1,870 ft.)	Natural rock (outcrop) feature – ahupua‘a boundary marker	Ridgeline between Kapālama & Nu‘uanu	--	Presumably intact	Literally, “the banana hills”
Holopoahina	Natural rock (outcrop) feature – ahupua‘a boundary point	Marks very top of Kapālama Ahupua‘a, where it intersects with Kalihi and Nu‘uanu	--	Presumably intact	--

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Kaapaakai Spring	Pūnāwai (fresh-water spring)	Upper Nu‘uanu Stream near its confluence w. Moele Stream	J.S. Emerson in 1877 wrote “Delicious cool water . . . Formerly this spring was kapu to common people – chiefs only were allowed to drink from it.”	Most likely altered/modified by a long time ago, and later by Board of Water Supply activities	Not to be confused with an area below this known as Kahapa‘akai (“salt place”), a stopping/resting place for cattle being driven to Honolulu from the Pali
Waipuilani Falls	Waterfalls	Upper Nu‘uanu above Kaapaakai Pūnāwai	According to a traveler from a whaling vessel (F.O. Bennett) in 1834-5, a mo‘o lived at this place	Possibly altered by historic/modern activities, such as by the Board of Water Supply	Pukui et al. (1974) do not mention this specific location, but do note a place in Maui called Waipu‘ilani (literally, “waterspout”)
Kaniakapūpū	House site of Kamehameha III (Kauikeaouli)	Upper Nu‘uanu, near Waipuilani Falls	Lots of middle nineteenth century stories and social events	Ruins are supposedly in preservation status but under siege from vandals	--
Kaiholena	Natural feature/pu‘u	Upper Nu‘uanu, east side of Moele Stream	--	Presumably intact	--
Mākūkū Heiau	Heiau, possibly of the rain-bringing variety	Upper Mākūkū Stream (west of current Pali Highway)	According to Kamakau, the purpose of this heiau was to send rain	Indeterminate	--
Lulumahu Falls	Waterfalls	Upper Nu‘uanu along Lulumahu Stream	--	Presumably intact	--

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ Other Oral History[1]	Current Disposition	Comments[2]
Kaumuhonu	Natural rock (outcrop) feature – palena/ahupuaʻa boundary marker	Intersection of Pauoa, Nuʻuanu & Mānoa	--	Presumably still exists, given its remote location on undeveloped land	Literally, "the turtle oven," and described by Pukui et al. (1974:95) as a place in Niʻihau
Pōhaku Manamana	Storied stone	Close to the Pali Highway on its east side	Story about Boki (brother of Kalaimoku) overseeing road construction in early 1800s was warned about removing a large stone by a "divining kahuna named Luau," ignored the warning, but his men could not remove it	Indeterminate—likely removed/destroyed long ago	Moʻolelo in this table recounted by Kamakau
Waipuhia Falls	Waterfalls	Below Puʻu Lanihuli	Story about a boy and girl who lived in these hills, their friendship and loss of each other, and how the girl's tears became the mist and rain that was carried down the valley	Presumably intact	Also known as "upside down falls"; in addition to the moʻolelo in this table, there is other oral-historical information about this place dealing with Kāne and some fair maidens who lived in the mountains
Puʻu Lanihuli	Natural feature/puʻu/ Boundary marker along Koʻolau ridgeline	Upper, northwest corner of Nuʻuanu Palena	"Name of an ancient *moʻo* god of Lāʻie" (Pukui et al. 1974:128-9)	Presumably intact	Literally, "turning royal chief"

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Pōhaku Hāpu‘u	Kia‘i (guardian) stones – paired with Pōhaku Kala‘iola	Originally right along the ‘ewa side of the old Pali trail	Numerous accounts in *Sites of Oahu* (Sterling and Summers 1978:312-14)	Probably destroyed long ago by road construction	--
Pōhaku Kala‘iola	Kia‘i (guardian) stones – paired with Pōhaku Hāpu‘u	Originally right along the Diamond Head side of the old Pali trail	Numerous accounts in *Sites of Oahu* (Sterling and Summers 1978:312-14)	Probably destroyed long ago by road construction	--
Waipulani Falls	Waterfalls	Below Kōnāhuanui	-	--	--
Nu‘uanu Pali	Pass through the Ko‘olau ridgeline to the windward side	Above the Pali tunnels	Battle of Nu‘uanu; the great notches of the Pali	--	--
Kōnāhuanui	Natural feature/pu‘u/ Boundary marker along Ko‘olau ridgeline	--	--	--	Highest point on the Ko‘olau Mountain range at 3,150 ft. elevation

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).

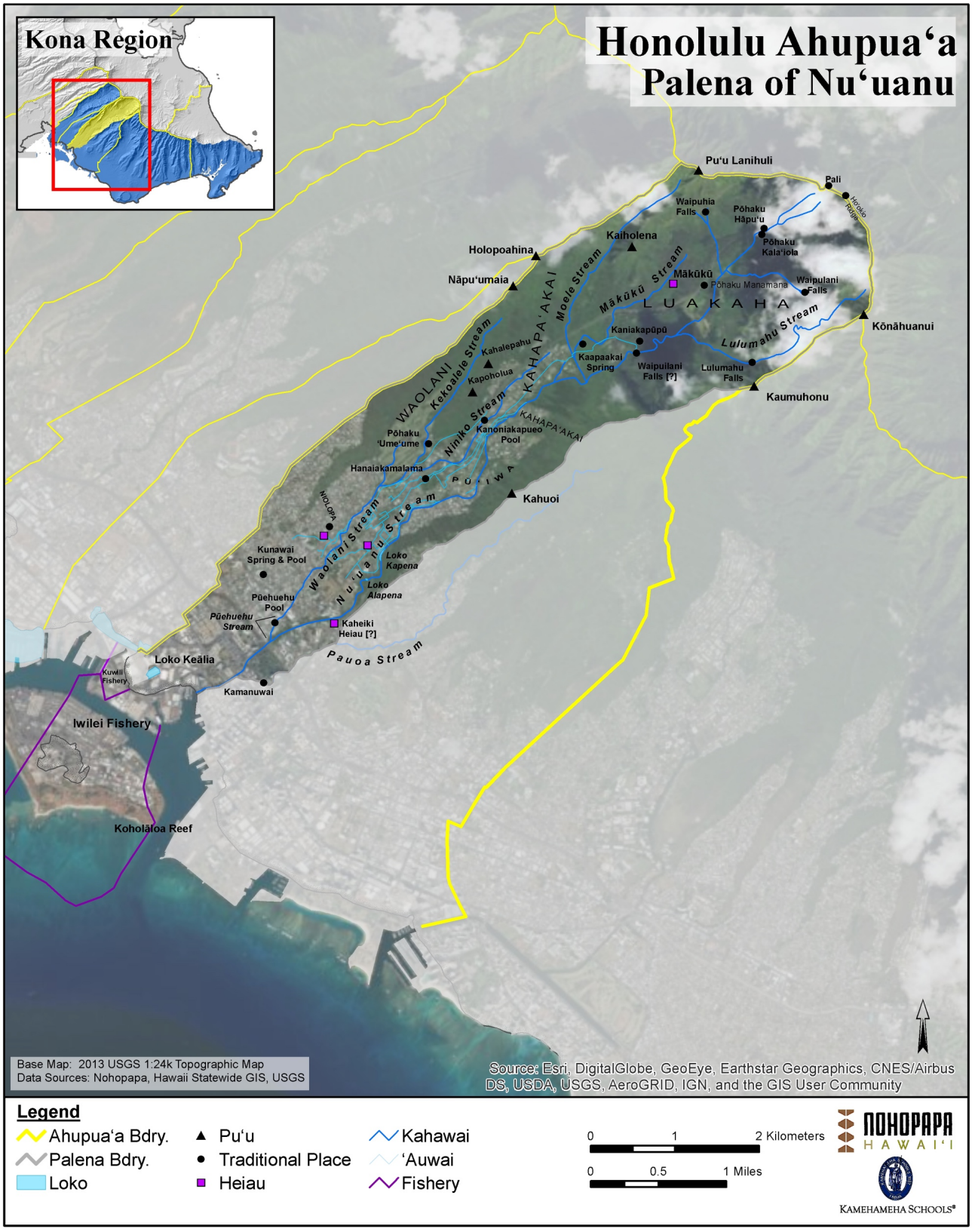

Kona Region
Honolulu Ahupua‘a
Palena of Nu‘uanu
Pu‘u Lanihuli
Pali
Waipuhia Falls
Pōhaku Hāpu‘u
Pōhaku Kala‘iola
Kaiholena
Holopoahina
Nāpu‘umaia
Māmalahoa Ridge
Māmalahoa Trail
Moele Stream
Māmalahoa Trail
Māmalahoa Trail
Māmalahoa Trail

Figure 39. ca. 1889 photo of the Nu‘uanu Pali road (UHM Library Digital Image Collections, Ref#H-00034-08)

Figure 40. 1940 photo of the old Nuuanu Pali road from the Windward side. The roadway is visible winding up towards Ko‘olau Mountains (UHM Library Digital Image Collections, Ref #H-00002-17a)

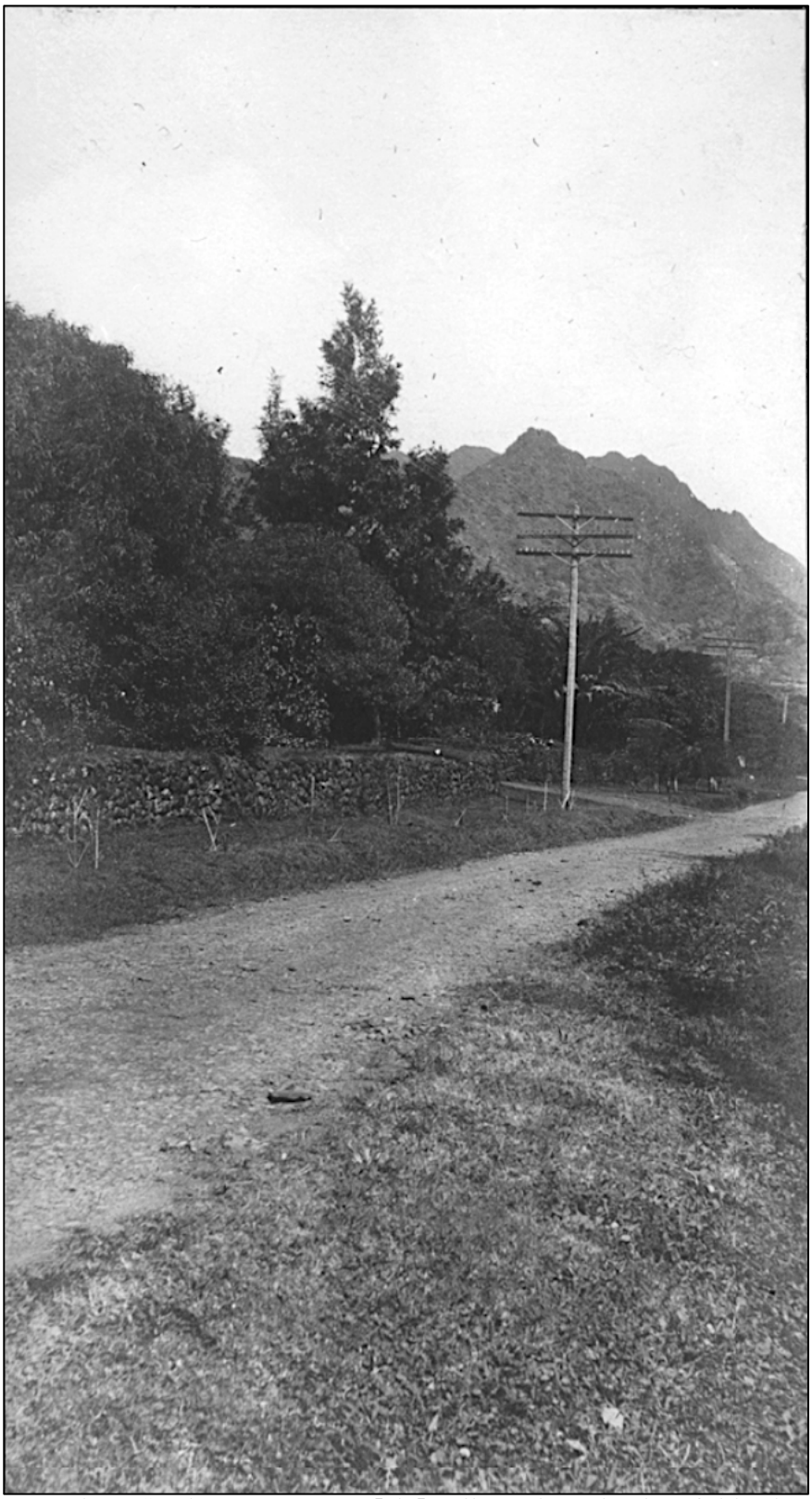


Figure 41. 1910 photo “Going up Nuuana [sic] valley. The suburbs of this city are mostly valleys which run back to the mountains” (UHM Library Digital Image Collections, Ref # H-00008-15)

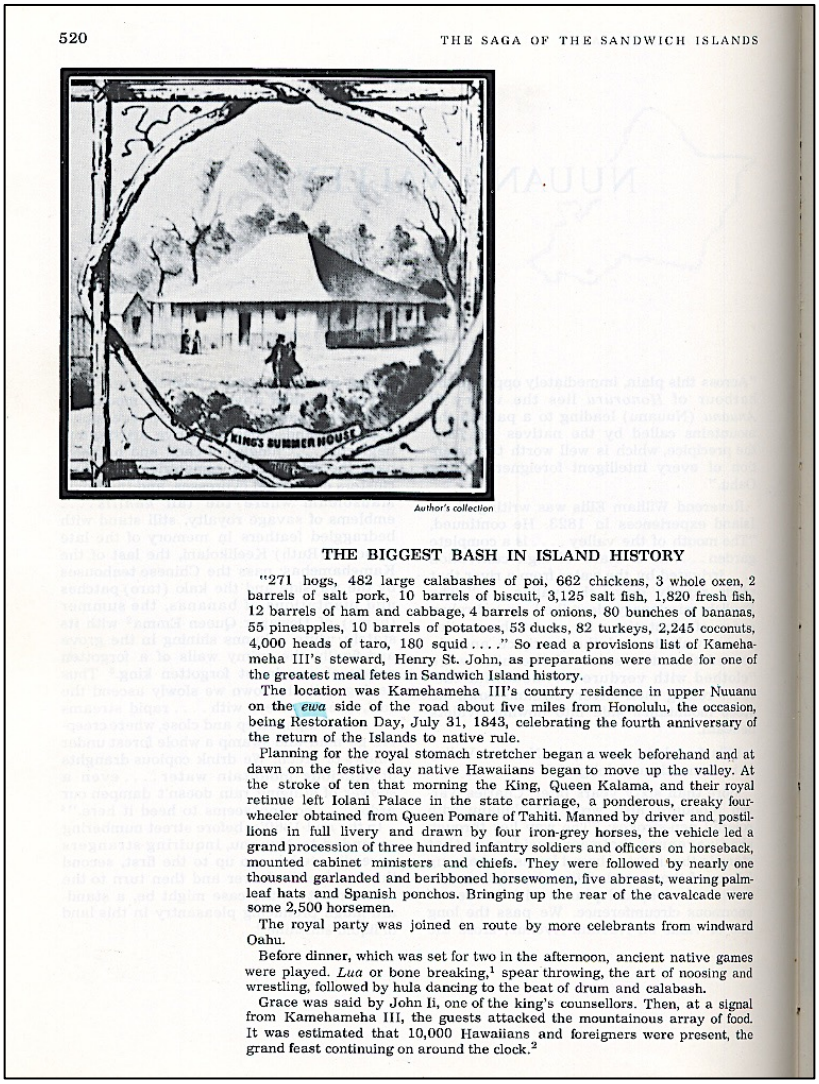
Figure 42. 1940 photo of the Old Pali Road looking up the road from the windward side near Nu'uanu Pali lookout (UHM Digital Image Collections, Ref #H-00002-12b)

Community Groups in Nu‘uanu

This section provides a summary of the community groups in Nu‘uanu, 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 organization’s 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.

‘Ahahui Mālama o Kaniakapūpū

‘Ahahui Mālama o Kaniakapūpū is a grass roots community organization that is preserving and protecting the heiau and summer palace of Kauikeaouli. They promote cultural and historic understanding of the significance of this wahi pana to keep alive the knowledge and achievements of Kauikeaouli and the lāhui. Their short-terms goal are preservation, protection and education. Their long-term goals are to restore the archaeological features and restore them back to life; restore the ‘auwai and lo‘i on site and to bring agricultural production on line.


520 THE SAGA OF THE SANDWICH ISLANDS

KING'S SUMMER HOUSE

Author's collection

THE BIGGEST BASH IN ISLAND HISTORY

"271 hogs, 482 large calabashes of poi, 662 chickens, 3 whole oxen, 2 barrels of salt pork, 10 barrels of biscuit, 3,125 salt fish, 1,820 fresh fish, 12 barrels of ham and cabbage, 4 barrels of onions, 80 bunches of bananas, 55 pineapples, 10 barrels of potatoes, 53 ducks, 82 turkeys, 2,245 coconuts, 4,000 heads of taro, 180 squid . . . ." So read a provisions list of Kamehameha III's steward, Henry St. John, as preparations were made for one of the greatest meal fetes in Sandwich Island history.

The location was Kamehameha III's country residence in upper Nuuanu on the *ewa* side of the road about five miles from Honolulu, the occasion, being Restoration Day, July 31, 1843, celebrating the fourth anniversary of the return of the Islands to native rule.

Planning for the royal stomach stretcher began a week beforehand and at dawn on the festive day native Hawaiians began to move up the valley. At the stroke of ten that morning the King, Queen Kalama, and their royal retinue left Iolani Palace in the state carriage, a ponderous, creaky four-wheeler obtained from Queen Pomare of Tahiti. Manned by driver and postillions in full livery and drawn by four iron-grey horses, the vehicle led a grand procession of three hundred infantry soldiers and officers on horseback, mounted cabinet ministers and chiefs. They were followed by nearly one thousand garlanded and beribboned horsewomen, five abreast, wearing palm-leaf hats and Spanish ponchos. Bringing up the rear of the cavalcade were some 2,500 horsemen.

The royal party was joined en route by more celebrants from windward Oahu.

Before dinner, which was set for two in the afternoon, ancient native games were played. *Lua* or bone breaking,[1] spear throwing, the art of noosing and wrestling, followed by hula dancing to the beat of drum and calabash.

Grace was said by John Ii, one of the king's counsellors. Then, at a signal from Kamehameha III, the guests attacked the mountainous array of food. It was estimated that 10,000 Hawaiians and foreigners were present, the grand feast continuing on around the clock.[2]

Figure 43. Drawing of Kauikeaouli’s Summer House. (Photo credit: Courtesy of Baron Ching)

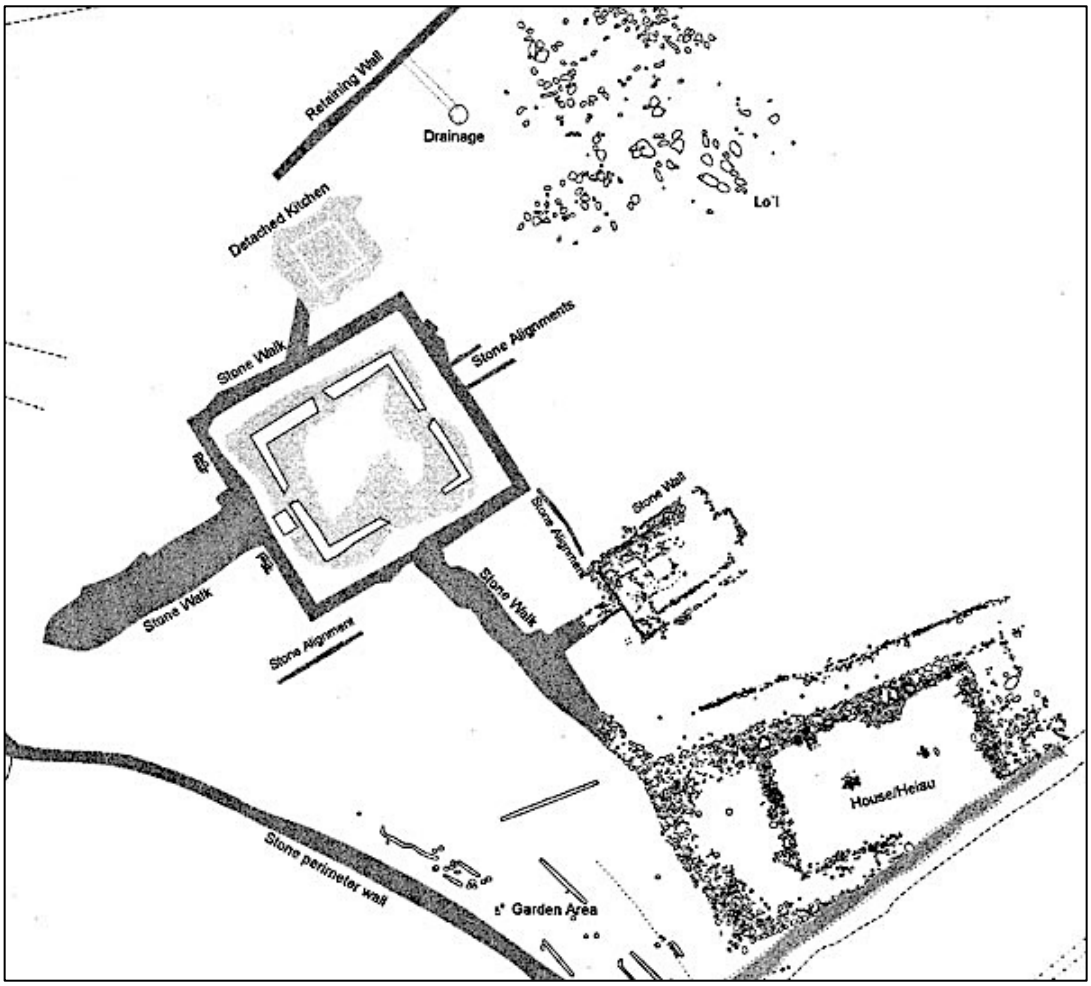


Figure 44. Plan view map of Kaniakapūpū. (Photo credit: Courtesy of Baron Ching)

Community Outreach & Survey Results

Organization Profile:

Contact person	Baron Ching
Address	321 N. Kuakini St. #708 Honolulu 96817
Phone number	(808) 722-9358
Email	bchingkahoola@gmail.com
Website/Social media	N/A
Year organization formed	~1998 but stewardship granted in 2002 with DLNR State Historic Preservation Division
501c3 status	No, but they are currenlty working on it.

Services, Target Audiences, & Partnerships:

Sites they mālama	Ahupuaʻa o Honolulu, ʻili o Luakaha, Hale aliʻi me ka heiau o Kaniakapūpū.
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Food production & security, Research, Sustainability

	Cultural and historic orientation and integration site visits and service; educate on the impact of this wahi pana on how modern Hawai‘i has come to be.
Use of place based curriculum?	Yes, site visit; photographs; mo‘olelo of the ahupua‘a.
Use of cultural protocols, activities, and practices ?	Yes, entry protocols; oli and hula are encouraged; assistance and education on creation of various hula implements.
Public volunteer work days?	Yes, first Sunday of the month. Some months may vary depending on conflicts that month; best to call or email.
Student School groups (& ages) they service	Yes, 14-18 years old (9th-12th grade), 18+ years old (Post-secondary), The site is currently rough and we recommend that students that show up be fairly mature or closely supervised by adults.
Community groups they service	Hawai‘i Pacific University Kua‘ana Student Services, UH Mānoa
Existing organizational partners	Nu‘uanu ‘Auwai Hui; Suzanne Chun Oakland's community hui; DLNR State Historic Preservation and O‘ahu Forestry Divisions; we used to have cooperative agreements with ‘Iolani Palace, Hānaiakamala.
Organizations wanting to partner with in the future	Kamehameha Schools; hula hālau; cultural hui and practitioners.

Hulili Ke Kukui Hawaiian Center at Honolulu Community College

Hulili Ke Kukui Hawaiian Center at Honolulu Community College (HCC) is committed to actively preserving and perpetuating Hawaiian culture and values. Through an array of comprehensive services, they strengthen the college's educational programs and enable students of Hawaiian ancestry to succeed in their academic, career and individual endeavors. Hulili Ke Kukui fosters a Hawaiian place of learning through the integration of language, culture, values, and history into curriculum, campus services, and community engagement. Hulili Ke Kukui achieves this by: Serving as a model for mālama ʻāina/sustainability initiatives on campus, Supporting enrollment in the A.A. Hawaiian Studies program and Hawaiian Studies courses, Providing activities and services that support ola kino (holistic health and wellness), Strengthening the campus's partnerships with Hawaiian community organizations, Creating a repository of kupuna ʻike (ancestral knowledge) about the surrounding campus community, Increasing the usage of ʻōlelo Hawaiʻi (Hawaiian language) on campus, and Providing opportunities to demonstrate Hawaiian cultural practices and protocol.

Figure 45. Kōkō ʻŌmole Wai Workshop presented by Aunty Jarena & Hoʻāla Hou. (Photo credit: Hulili Ke Kukui)

Community Outreach & Survey Results

Organization Profile:

Contact person	Kalei Lum-Ho
Address	874 Dillingham Blvd, Honolulu, HI 96819

Phone number	808-845-9176
Email	lumho@hawaii.edu
Website/Social media	https://www.honolulu.hawaii.edu/hawaiian
Year organization formed	HCC was founded in Feb 1920; Hulili Ke Kukui was formed in 2001 through a Title III grant
501c3 status	No

Services, Target Audiences, & Partnerships:

Sites they mālama	We have begun doing work to mālama (care for) our own area, the ʻili known as Niuhelewai (including our own campus māla, Ka Māla o Niuhelewai, Loʻi Kalo Park, and Mokauea).
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Research, Teacher Professional Development. The Center itself provides services such as a space for students and the community to gather, a computer lab, a Native Hawaiian Counselor, cultural workshops and guest speaker presentations, and general support to the campus. We also have several grant funded programs such as Poʻi Nā Nalu Native Hawaiian Career and Technical Education Program (funded by a U.S. DOE Carl Perkins Grant and sponsored by ALU LIKE, Inc.), Kūkalaʻula STEM Pathways Program (funded by a U.S. Department of Labor grant and sponsored by ALU LIKE, Inc.), Hoʻāla Hou (funded by a Title III grant), and Niuhelewai Scholars (funded through private donation by the Takitani Foundation).
Use of place based curriculum?	Yes
Use of cultural protocols, activities, and practices ?	Yes, maps, oral histories, moʻolelo, mele, oli, ʻike kūpuna, nūpepa.
Public volunteer work days?	No
Student School groups (& ages) they service	18+ yrs (Post-secondary)
Community groups they service	N/A
Existing organizational partners	Loʻi Kalo Park, Mokauea Fisherman's Association, Hoʻoulu ʻĀina, INPEACE, Mālama Maunalua, Mālama Pūpūkea, Waimānalo Limu Hui, Kumuola Foundation, ALU LIKE, Inc.
Organizations wanting to partner with in the future	Kamehameha Schools-Kapālama, Kapālama businesses

Additional Resources for Nu‘uanu Ahupua‘a

Table 6 is an annotated summary of resources for readers seeking additional information regarding the natural and cultural resources of Nu‘uanu Palena, Honolulu Ahupua‘a.

Table 6. Sample of Resources for Nu‘uanu Palena*

Author & Year	Title	Summary of Key Content
Handy and Handy with Pukui (1972)	*Native Planters in Old Hawaii: Their Life, Lore, and Environment*	Produced in collaboration with Mary Kawena Pukui, this work is a revised version of Handy and Handy's original 1940 *The Hawaiian Planter Volume 1*. 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.
Maly and Maly (2003)	*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*	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. Also discussed are 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.
Ka‘ilikapuolono Metcalf Beckley Nakuina, Emma (1904)	*Hawaii: Its People, Their Legends (1904)*	Ka‘ilikapuolono Metcalf Beckley Nakuina was a well-educated professional and Hawaiian scholar (Hopkins 2012:1,2). The first female judge in Hawai‘i, and also a water commissioner, Ka‘ilikapuolono Metcalf Beckley Nakuina wrote a series of legal, newspaper, and other articles, as well as a book-length pamphlet. Nakuina's single book, *Hawaii: Its People, Their Legends,* was published in 1904 and features Hawaiian legends, myths, and stories (Nakuina 1904; Hopkins 2012:2, 96, 97). Nakuina's book was commissioned in order to encourage tourism; she used the book as a vehicle to include a collection of her revised, previously published legends, united under her discussion of the greatness of the Hawaiian people and nation (ibid.).
Thrum (1920)	*The Pali and Battle of Nu‘uanu. Kaliuwa‘a Falls and*	There were numerous battles in Nu‘uanu throughout the eighteenth century due to interisland conflicts between rival ruling chiefs. Warriors used the Pali

Author & Year	Title	Summary of Key Content
	Kamapuaʻa, the Demigod	pass to conduct raids into each other's territories. The most significant and well-known of those battles took place in 1795 between two chiefs, Kamehameha I and Kalanikūpule and marked a pivotal event in Hawaiian history. This work is comprised of content from Thrum's other publications – his Hawaiian annual series and book of Hawaiian folktales, which were frequently aggregations of information gleaned from contemporary sources like Fornander (1919-1919) and McAllister (1933). The book consists of mythological and traditional accounts of the Pali and Battle of Nuʻuanu, Kaliuwaʻa Falls and Kamapuaʻa.

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

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 commerical 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, ‘Alekoki, Kahuailanawai, Kapena, Pūehuehu, Waikahalulu; islet and reefs of Kaholaloa, Kamoku‘ākulikuli, 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), Mālama 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 cheifs 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 ʻawa, and ride the surf.”

Honolulu Harbor is also a famous landmark within the ahupuaʻa. 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 poʻokanaka class. In addition, accorrding 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 Nuʻuanu Avenue to Alakea Street and from Hotel Street to the sea noted for konane [Hawaiian checkers] and for ʻulu 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 Nuʻuanu 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 ʻĪʻī (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. (ʻĪʻī 1959:69)

Known to having taken a special interest in farming, Kamehameha would work in the fields alongside the makaʻāinana 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.

Revernd 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 costal tidal flats. Today, the harbor area still functions as the state's major port facility. Additionally, this area includes the populuar 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 landspace of Honolulu are other well known places such as Washington Place, Mission Homes Museum, and 'Iolani Palace.

Moʻolelo

Wahi Pana of Honolulu include the areas of Kou (Honolulu Harbor), Peleʻula, 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 Kākuhihewa was the king of Oʻahu he divided the island among his favorite chiefs. The area lying roughly between Hotel Street and the ocean, and between Nuʻuanu and Alakea Streets, was given to and named after Kou, who was an "Ilamuku," or "Marshal," for Kākuhihewa. 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 Kakuhihewa 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 Hiʻiaka-i-ka-poli-o-Pele story make mention within the Kou-Honolulu region sourcing several noted place names, such as Peleʻula. While Peleʻula is noted as an ʻili ʻāina said to be where Vinyard Street crosses Nuʻuanu Street, Hawaiian historian John Papa ʻĪʻī observed in the early 1800s Peleʻula as a place of healing stating, "Peleula was covered with healing heiaus, where offerings were made and methods of healing were taught," (ʻĪʻī 1959:46). In the tradition of Pele and Hiʻiaka, McAllister (1933:83) references Peleʻula as a "chiefess seer who lived in the area, for whom an old section of Honolulu was named, and who vainly tried to steal Lohiʻahu from Hiʻiaka in a game of Kilu." Summarizing the tradition of Hiʻiaka's visit with the chiefess Peleʻula in the region of Kou and Honolulu, Gessler (1942) wrote that:

> Hiʻiaka and Lohiʻau, immortal lovers of legend, entered this harbor in the course of their voyage from Kauaʻi to Hawaiʻi, and a little farther up the valley [in the Nuʻuanu and Vineyard street vicinity] Hiʻiaka's skill at the game of kilu won her sweetheart from the wiles of the local enchantress Peleʻula. (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 ʻawa, 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-kaʻupu - 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 Oʻahu. 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 **Honokaʻupu** 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 Ka-maunu-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-hoʻneʻe-nuʻu was placed in it. **Pakaka** became the most noted temple on the island and the log became the god of the chiefs of Oʻahu (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-hoʻo-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 fond 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 ahupuaʻa 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 palce 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, **Honokaʻupu**, 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 hold **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 moʻo [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 ʻawa 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, Honokaʻupu 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 Honokaʻupu and Mamala, but he was driven away. He feld 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 Koʻolau,
> 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 ʻawa to drink, the crab to eat.
> The small konane board is at Honokaʻupu.
> 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 Nuʻumealani (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 Kākāʻako, 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 **Nuʻuanu** 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 ʻAiʻai, son of the fishing god Kū-ʻula (Keliʻipio 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 Puniaiki 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 Puniaiki asked the paddlers; "What is the name of that surf cresting beneath the prow of our canoes?" "Puʻuiki," 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 Puʻuiki, 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.... (Keliʻipio et al. 1902:114-128)

Shortly afterward, ʻAiʻai arranged with Puniaiki for the establishing of Kū-ʻula (fishing god stones) and koʻa (fishermen's temples and fishing stations) around the island of Oʻahu, which included “the stone at Kou was for Honolulu and Kaumakapili” (Keliʻipio et al. in Thrum 1902:114-128).

Mele

He Aloha Nō ʻO 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 ʻO 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 Hoʻokena, are used as a play on words in many love songs. The names of winds and rains are also apparent within this song, while Kūkalahale is the rain, ʻApaʻapaʻa, Kuehuʻale and Mūmuki are names of Kona winds.

*He aloha nō ʻo **Honolulu***	Goodbye **Honolulu**
I ka ua Kūkalahale	In the Kūkalahale rain
*Ka nuku aʻo **Māmala***	**Māmala**, the entrance of Honolulu Harbor
ʻAu aʻe nei mahope	Lies behind
Kau mai ana mamua	*Ahead*
*Ka malu ʻulu aʻo **Lele***	The shady groves of **Lele**
Kukui ʻaʻā mau	Lighthouse is always burning
Pio ʻole i ke Kauaʻula	And not extinguished by the Kauaʻula rain
ʻAu aku i ke kai loa	Sailing out to the open sea
*Oni mai ana ʻo **ʻUpolu***	**ʻUpolu** point appears
*Hoʻokomo iā **Mahukona***	Take shelter at **Mahukona**
Ka makani ʻĀpaʻapaʻa	From the ʻĀpaʻapaʻa wind
E wiki ʻoe ʻapa nei	Hurry, so we may tarry
*Eia aʻe ʻo **Kawaihae***	Here at **Kawaihae**
Hoʻohaehae Nāulu	From the Nāulu showers and
Ka makani Kuʻehu ʻale	The wind that stirs the waves
Ka hao a ka Mūmuku	The Mūmuku wind gusts
Poho pono nā peʻa heke	Filling the top sails
ʻO ka heke aʻo nā Kona	Kona is the best
I ke kai māʻokiʻoki	Of the streaked sea
Kiʻina ke koiʻi koi	Urging on
*I ka piko o **Hualālai***	To the center of **Hualālai**
A laʻi wale ke kaunu	Peace overwhelms

ʻAʻole pahuna hala	After the piercing
Hala ʻole nō ka ua	The rain does not pass
I ke kole maka onaona	The sweet-eyed kole
E haupā ʻoe a kena	Eat heartily
I ka piko ʻoe lihaliha	Especially the belly, so fat and choice
Hāliʻaliʻa mai ana	Remembering
Kou aloha kâkia iwi	Your love in the depths of my soul
*Hoʻokomo iā **Honuʻapo***	Entering **Honuʻapo**
I ke kai kauhaʻa	The sea is dancing
*Haʻalele ka **Maunaloa***	Leave the **Maunaloa**
I ka pohu laʻi aʻo Kona	In the calm night of Kona
*Hoʻokomo iā **Hoʻokena***	Enter **Hoʻokena**
I ka pewa aʻo ka Manini	Like the tail of the manini
Haʻina mai ka puana	Tell the refrain
ʻO ka heke nō nā Kona	Kona is the best
No Kona ke kai malino	Kona of the calm sea
Kaulana i ka lehulehu	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 Nuʻuanu Stream seaward of Kapena Falls. Maʻemaʻe is the hill above the juncture of Nuʻuanu 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 manaʻo.

ʻAʻole i piliwi ʻia	Unbelievable
*Kahi wai aʻo **Alekoki***	Waters of **Alekoki**
Ua hoʻokohu ka ua i uka	Like the rains of the uplands
*Noho maila i **Nuʻuanu.***	In **Nuʻuanu**.
Anuanu makehewa au	Cold forsaken me
Ke kali ana i laila	Waiting there
Kainō paha ua paʻa	Believing certain
Kou manaʻo i ʻaneʻi.	Your thoughts were of me.
Iō i ʻaneʻi au	Here I am
*Ka piʻina aʻo **Maʻemaʻe***	At **Maʻemaʻe** Hill
He ʻala onaona kou	Where your sweet fragrance
Ka i hiki mai i ʻaneʻi.	Has come to me.
Ua malu neia kino	This body is captive
Mamuli o kō leo,	To your voice,
Kau nui aku ka manaʻo	Thoughts linger
Kahi wai aʻo Kapena.	At the waters of Kapena.

Pani a paʻa ʻia mai	Blocked
Nā mana wai aʻo uka,	Upland streams,
Maluna aʻe nō au	And I am above
Ma nā lumi liʻiliʻi.	In little rooms.
Mawaho aʻo ***Māmala***	Outside **Māmala**
Hao mai nei ehuehu	Spray flurries
Pulu au i ka hunakai	And I am wet with foam
Kai heʻeheʻe i ka ʻili.	And sea slippery to the skin.
Hoʻokahi nō koa nui	One brave man
Nāna e alo ia ʻino,	Faces the storm,
ʻInoʻino mai nei luna	The storms above
I ka hao a ka makani.	And the blustering wind.
He makani ʻahaʻilono	A wind bringing news
Lohe ka luna i Pelekane.	That the king of England hears.
A ʻoia pō uli nui	This deep black night
Mea ʻole i kuʻu manaʻo.	Cannot worry me.
E kilohi au i ka nani	I behold beauty
Nā pua o ***Mauna-ʻala****.*	And the flowers of **Mauna-ʻala.**
Haʻina mai ka puāna:	Tell the refrain:
Kahi wai aʻo ***Alekoki.***	Waters of **Alekoki.**

Other mele include for Honolulu the various versions of Aia I Honolulu, Kuʻu Lei Aloha or Maid of Honolulu. More contemporary mele written for or about Honolulu including the songs *Honolulu Harbor* by Mary Pulaʻa 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.

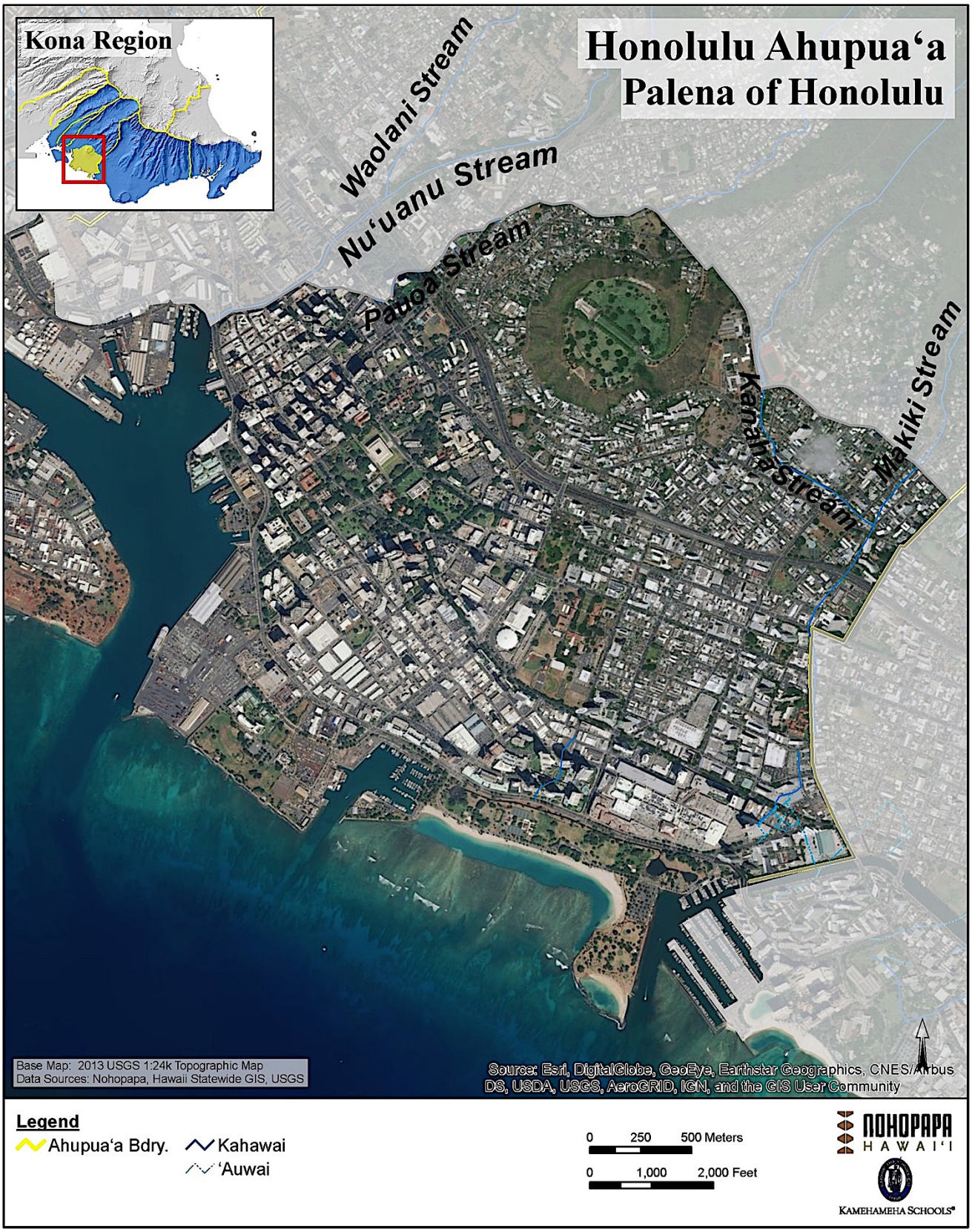


Figure 46. Aerial image of Honolulu Palena

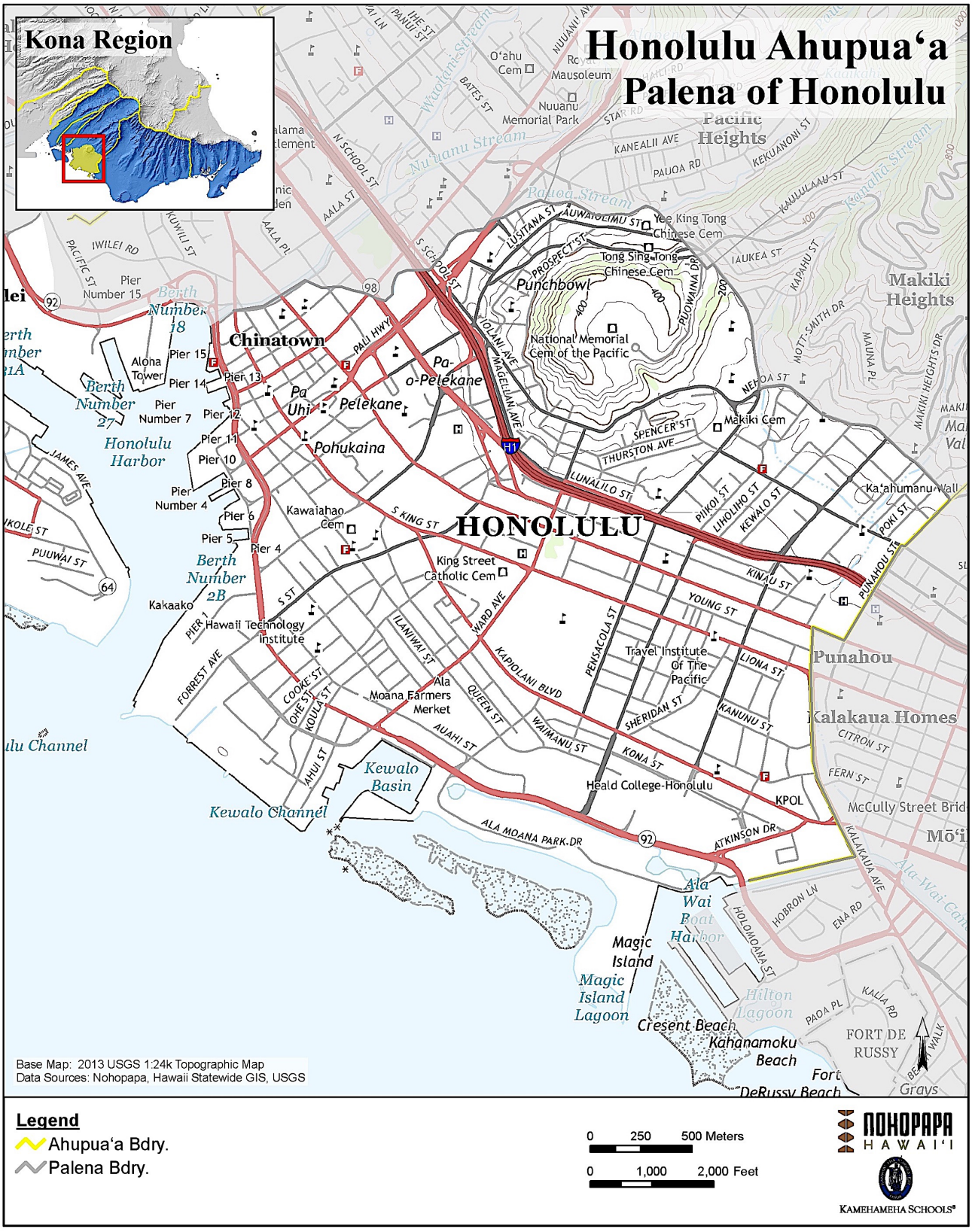


Figure 47. USGS map of Honolulu Palena

Table 7. Summary of Selected Wahi Pana in Honolulu Palena

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ 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 Oʻahu aliʻi (kahuna?) before Hawaiʻi took over was Kapouhiwa (Sterling & Summers 1978). Heiau was a for appeasing akua of the aliʻi 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 Puʻu 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	
Kānelaʻau 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 Nuʻuanu 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	
ʻAuwaiolimu	ʻIli or smaller palena	Around site of old Mormon Church meaning ditch moss	Early morning bathing place of the aliʻi wahine Kahalaopuna. "The mossy stream"		
Kamanuwai	Wahi pana	At the juncture of Pauoa and Nuʻuanu Streams. Meanig the water bird.	Old name for a part of Honolulu near lower Nuʻu-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 Wao-lani in upper Nuʻu-anu Valley. Liholiho made his usual residence here.	Destroyed	
Kewalo	ʻIli	Much of the coastal plain of Honolulu, below Pūowaina meaning the resounding or the calling (as an echo)	Outcasts (kauwā) intended for sacrafice were downed here.		
Kālia	ʻIli or smaller palena	Stretches along the coast of Honolulu and Waikīkī, meaing waited for			
Miki	ʻIli or smaller palena	Near coast, home of Loko Opu. Also mauka lele			
Malookahana	ʻIli or smaller palena	Palena that would have included the makai end of Keʻeaumoku, 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 Moʻolelo/ Other Oral History[1]	Current Disposition	Comments[2]
Loko Kūwili	Loko	In the ʻili of Kālia, it is bisected by the Alawai Canal, and is in the area of the YMCA	Mentioned in the tradition of ʻAiʻai, son of the fishing god Kū-ʻula	Filled in	
Koholāloa	Reef	The reef Between the Iwilei and Kukuluāeʻo 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 Iʻa	Within the ʻili 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 Oʻahu aliʻi (kahuna?) before Hawaiʻi took over was Kapouhiwa (Sterling & Summers 1978). Heiau was a for appeasing akua of the aliʻi 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 Stateʻs National Cemetery of the Pacific.	Pūowaina, also Puʻu o Waina, or Puʻu o Waiho Ana. Probably a luakini heiau presided over by kahuna nui.

Notes:
[1] References for more information on “Associated moʻolelo/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).

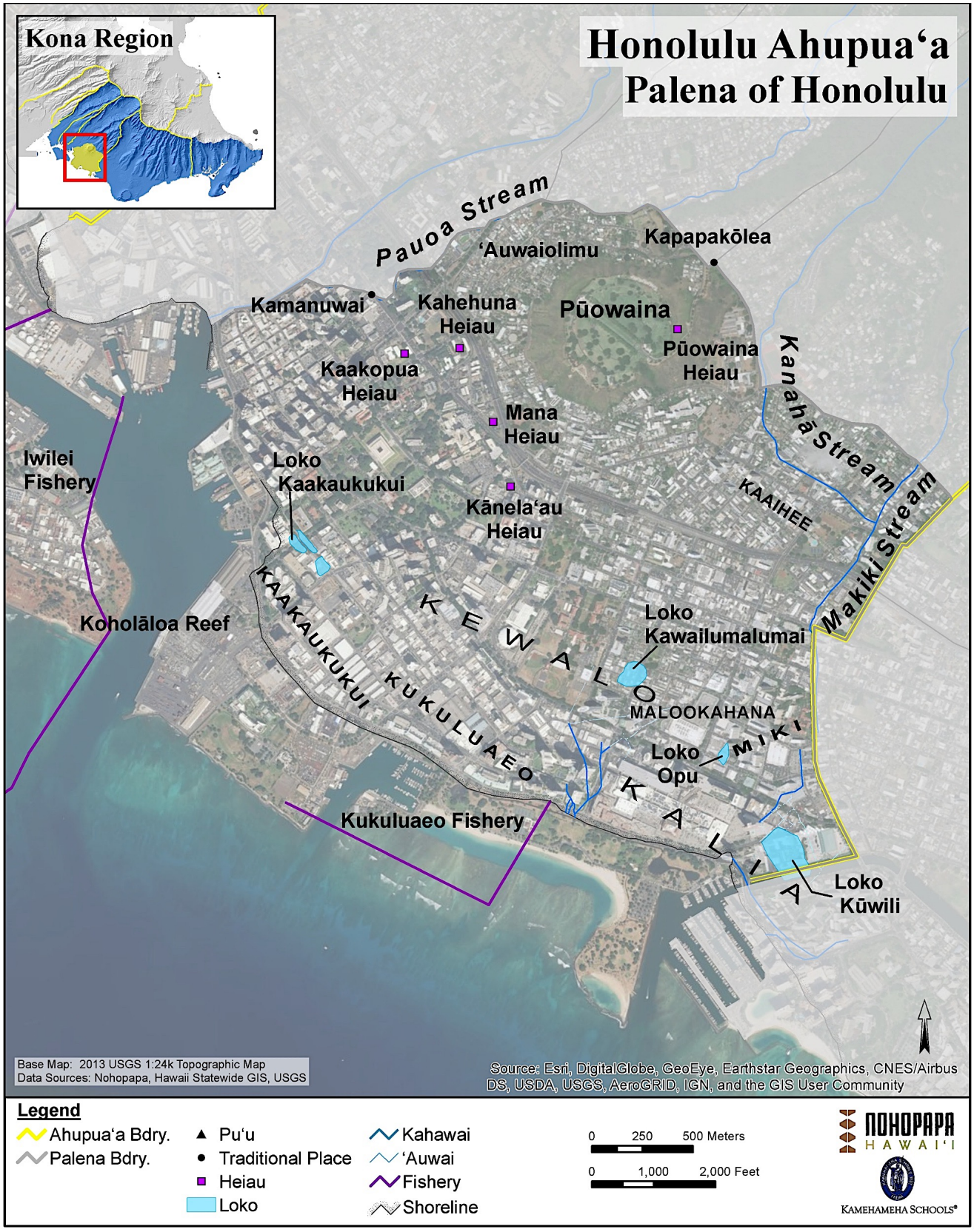


Figure 48. GIS map depiction of significant Hawaiian cultural and natural resources in Honolulu Palena (Honolulu Ahupua‘a)

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

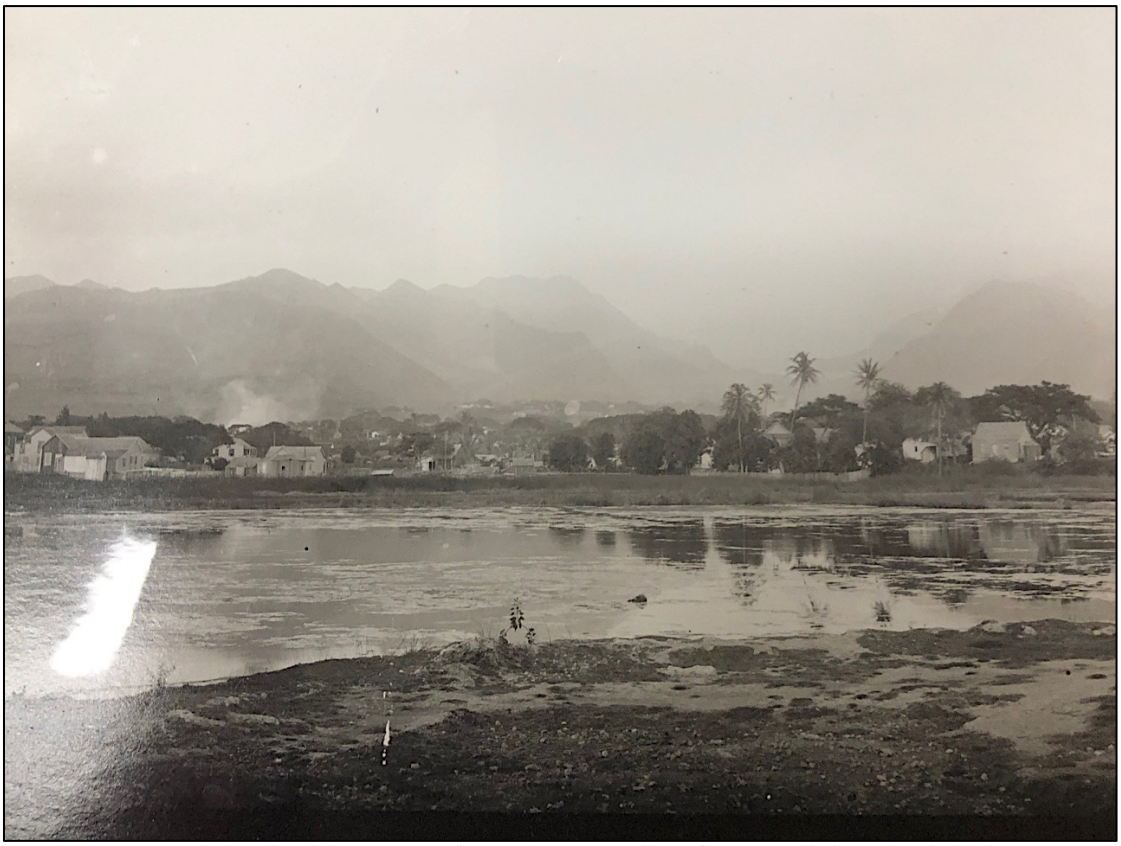


Figure 50. 1885 photo looking towards Nu‘uanu Valley from Iwilei, Honolulu by BJ Curtis (Bishop Museum Archives, 1980,4)

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.

ʻAha Kāne Foundation for the Advancement of Native Hawaiian Males

ʻAha 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 ʻAha 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: ʻAha Kāne)

Figure 53. ʻAha Kāne workshop (Photo credit: ʻAha Kāne)

Figure 54. ʻAha Kāne workshop (Photo credit: ʻAha 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 Oʻahu, Kauaʻi, Molokaʻi, Hawaiʻi Island. ʻAha Kāne does not yet have a specific ʻāina 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, Moʻolelo from Kūpuna, Lectures/workshops by distinguished Native Hawaiian artisans
Use of cultural practices?	Yes, all of them. Namely, hoʻoponopono, kōkōpuʻupuʻu, ʻŌlelo Hawaiʻi, ʻawa 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 Aliʻi Trust Organizations: Office of Hawaiian Affairs, Land Trust, Kamehameha Schools.
Existing organizational partners	Hālau Kū Mana, University of Hawaiʻi, Kamehameha Schools, Papa Ola Lōkahi, Papahana Kuaola, Kanu O Ka ʻĀina, 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 ahupuaʻa of Honolulu, ʻili of Kakaʻako. 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 Hawaiʻi, connecting with contemporary life, and encouraging a deeper understanding and appreciation for the complex history that continues to shape Hawaiʻi”. 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 Kawaʻa 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: ʻAoʻao O Nā Loko Iʻa O Maui Advanced Compliance Solutions, Inc. Ahahui Malama i ka Lokahi Ahaino School of Native Art

	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

	Kahoʻolawe Island Reserve Commission* Kākoʻo ʻŌiwi Kalaheo High School* Kalani High School Kamehameha Schools* Kapiʻolani Community College Kapolei High School* Kauaʻi Forest Bird Recovery Project* Ka Waihona o Ka Naʻauao Public Charter School Keep the Hawaiian Islands Beautiful Keiki O Ka ʻĀina* Kaleiopuʻu Elementary School Koʻolau Mountain Watershed Partnership* Kōkeʻe Resource Conservation Program* Kōkua Hawaiʻi Foundation* Kokua Kalihi Valley* Lānaʻi Culture & Heritage Center* Lanakila Pacific Le Jardin Academy Leeward Community College Leilehua High School* Life 360 Luluku Farmers' Association (Aloha ʻĀina 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 Hawaiʻi Volcanoes National Park* Kalaupapa National Historical Park National Tropical Botanical Gardens McBryde Garden Limahuli Garden & Preserve* Oʻahu Army Natural Resource Program* Oʻahu Invasive Species Committee* Olowalu Cultural Reserve Oroeco Pacific American Foundation Pacific Internship Programs for Exploring Sciences Paepae o Heʻeia Papahana Kuaola* Papahānaumoukuākea Marine National Monument* People Power Pōhāhā I Ka Lani Pono Homes* Protect Kahoʻolawe ʻOhana

	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‘āinable 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
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 Kahoʻano
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, ʻIolani Palace, Cathedral of St. Andrew, Kaumakapili Church, Queen Emma Summer Palace, Chaminade University - Hawai'i - School of Nursing, Variety School Koʻolauloa District: Waimea Valley Koʻolaupoko 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) Puʻukoholā 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 Puʻukoholā and Mailekini heiau. Excellent opportunity for high school and college nursing students. 2) MĀLAMA ʻOHANA: A) Oʻahu 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 ʻohana strengthening through Hawaiian cultural activities and aliʻi education. D) Nautilus Program: Keiki to Kupuna a) Prenatal: "Mana": Inutero cultural bonding between mother, developing baby, father and ʻohana, when appropriate. Development of Birthing/potential Hospice plan, assist with lactation education, "nāʻau" guidance for feeding & spiritual connection and encouraging moʻokūʻauhau for ʻohana legacy. Perinatal lomilomi training for baby. Enhancement program to include above: Lei Poina ʻOle. 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 ʻAla, Cathedral of St. Andrew, Queen Liliʻuokalani 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 ʻOpu Aliʻi: Educational program focusing on "Mana: Inherited and Acquired."
Use of place based curriculum?	ʻUniki training resources: Kupuna stories connected to pana, maps, online documentations, rare and/or rare primary source books, chants, mele, ʻOlelo Noʻeau, archives.
Use of cultural protocols, activities, and practices ?	Hula - kahiko and ʻauwana, Aliʻi 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, Niʻihau ʻohana, Now I Lay Me Down to Sleep, Hospice Hawaiʻi - Pediatrics, Catholic Diocese of Hawaiʻi, Cathedral of St. Andrew - Prince Albert Circle (ʻIolani 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., Hawaiʻi 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
‘Ī‘ī (1959)	*Na Hunahuna o ka Moolelo Hawaii; Fragments of Hawaiian History (1959)*	John Papa ‘Ī‘ī is a preeminent 19th century Native Hawaiian scholar and historian. In the 1860s, ‘Ī‘ī published a history under the title, *Na Hunahuna o ka Moolelo Hawaii*, for the Hawaiian language newspaper, *Kuokoa*, which was later translated by Mary Kawena Pukui and published under the title *Fragments of Hawaiian History* (1959). Hawai‘i was left with a unique and invaluable record when Papa ‘Ī‘ī 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)	*Cultural Impact Assessment for the Board of Water Supply (BWS) Honolulu Water System Improvements (WSI) Environmental Assessment, Honolulu and Waikīkī Ahupua‘a, Honolulu (Kona) District, O‘ahu*	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 Waikīkī and includes information about place names, wahi pana, ‘ōlelo no‘eau, mele, oli, mo‘olelo, historical accounts and previous oral history research for Waikīkī and Honolulu Ahupua‘a.
Kamakau (1976)	*The Works of the People of Old: Na Hana a ka Po‘e Kahiko*	*Na Hana a ka Po‘e Kahiko* is a sequel to *Ka Po‘e Kahiko* (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 *Ke Au ‘Oko‘a*. 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)	*Ruling Chiefs of Hawai‘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, *Ruling Chiefs of Hawai'i*, is one of four edited volumes of Kamakau's extensive writings translated into English. The excerpts presented in *Ruling Chiefs of Hawai'i* focus on the political history of our people.
Maly and Maly (2003)	*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.*	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)	*Ethno-Historical Inventory Study of Kaka'ako, Honolulu Ahupua'a, Kona District, O'ahu*	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.

PAUOA PALENA (HONOLULU AHUPUA‘A)

Kupanihi – Old name for Pacific Heights, name of a supernatural pig who had a taro patch in Pauao Valley, and who gave birth to a human[13]

This chapter documents the significant Hawaiian cultural and natural resources in Pauoa 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 Pauoa, both on KS and non-KS land.

Figure 61 and Figure 62 are aerial image and USGS map depictions, respectively, of Pauoa Palena. As described in the Introduction, some of the land divisions in this study near Honolulu—including Pauoa—are atypical as ahupua‘a, and are referred to here as palena (boundary or partitioning or piece) of Honolulu Ahupua‘a.[14] Pauoa is a relatively small land division, and its upper (mauka) limits do not reach the Ko‘olau ridgeline; likewise, its lower limits do not reach the ocean—but start just above Pūowaina (Punchbowl), which is considered part of Honolulu Ahupua‘a in this study.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Pauoa Palena are as follows. Starting from the south (makai) end on the eastern (Diamond Head) side, the boundary starts near the entrance to the National Memorial Cemetery of the Pacific (Punchbowl) and near the intersection of Puowaina Drive and Auwaiolimu Street; the boundary heads northeast and mauka, running through portions of the Papakōlea residential neighborhood (which is also in neighboring Makiki), along Moreira Street and then up along the base of the undeveloped ridge known as Kalāwahine; the boundary continues mauka to the northeast, just along (but not touching) the switch-back turns of Tantalus Drive (which is wholly within neighboring Makiki); the boundary continues up above and beyond the mauka limits of Tantalus to a point at approximately 1,800 ft. elevation, where Nu‘uanu and Mānoa meet. The Pauoa boundary then heads back down to the southwest and makai, passing again through undeveloped forest lands, then through the Pacific Heights residential neighborhood, lower Pacific Heights Road, and ending near the intersection of the Pali Highway and the west end of Auwaiolimu Street, just above Punchbowl.

Table 9 is a summary of the significant wahi pana in Pauoa Palena. Figure 63 is a GIS map depiction of Pauoa’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Pauoa

While much of the lower portion of Pauoa has been heavily modified by residential development, including the Pacific Heights and Papakōlea neighborhoods, most of Pauoa is undeveloped forest lands. One main stream, Pauao, runs down through the center of this palena, between two ridges (Kalāwahine [literally, the day (of) women] to the east, and Akaukukui [possibly ‘Ākaukukui] to the west).[15] Pauoa Stream wraps around the northwest side of Pūowaina (Punchbowl), and eventually empties into the lower reaches of Nu‘uanu Stream (in lower Nu‘uanu Ahupua‘a, near Beretania Street). Pauoa Stream above Pūowaina (and within lower Pauoa Palena) once watered an extensive lo‘i kalo and settlement area covering much of the current Pacific Heights neighborhood. Several pūnāwai (fresh-water springs) are located along the length of Pauoa Stream including (from lowest/makai to

[13] Pukui et al. (1974:125)
[14] As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.
[15] Unless stated otherwise, Hawaiian place-name translations are from Pukui et al. (1974).

highest/mauka): Kaikahi, an unnamed spring, Kahuawai, and Booth. Pukui et al. (1974) do not provide translation/interpretations for the Hawaiian-named springs, but noted—in reference to a park and street—that Booth referred to Charles W. Booth (1866-1910) who gave part of the land in Pauao to the park.[16] The upper reaches of Pauoa do not end along the ridgeline of the Koʻolau—like many other lands in Kona Moku, but rather are overtaken by neighboring Nuʻuanu and Mānoa. Above the source of Pauoa Stream is a natural landscape feature known as Pauoa Flats.

Pukui et al. (1974) do not provide a translation for Pauoa, but Lyons (in 1901) stated the "Pauoa is an 'ear,' or side valley to Nuuanu" (Sterling and Summers 1978:291). A lot of moʻolelo about Pauoa is associated with Pūowaina, which we discuss in the Honolulu Ahupuaʻa chapter of this study. There is also some moʻolelo associated with Papakōlea, which is in both Pauoa and Makiki.

In his study of native planters in Hawaiʻi, Handy (1940; Handy and Handy 1972) talked about two areas of important for cultivation in Pauoa. The first was along its main stream, and was described in the following two quotes:

> This little valley [Pauoa] had its streams, and the entire flatland in and below the valley was terraced for wet taro. All this land is now covered by subdivisions, streets, and some commercial buildings. (Handy and Handy 1972:478)

> The flatland in the bottom of Pauoa Valley above Punchbowl was completely developed in terraces. About half of the old terrace area [by 1940] is now covered by streets and school and dwelling houses. Of the upper portion a considerable area is still [in 1940] under cultivation. (Handy 1940:78)

The second area of cultivation in Pauoa discussed by Handy was the slopes of Pūowaina, some of which is within, or just adjacent to, Pauoa:

> Punchbowl Crater (Puowaina), on both the inner and outer slopes, was also famous in ancient times as a sweet potato locality. The planting was especially good on the inland side near the present Hawaiian homestead of Papakolea. (Handy 1940:156)

According to the archaeologist McAllister (writing in the early 1930s and quoting earlier work by chronicler of Hawaiiana, Thomas Thrum), two old heiau, Hale-wa and Kahuoi, were once located in Pauoa. Both were said to have been destroyed by the middle nineteenth century, and their locations are currently indeterminate.

Kamakau (1992:136) described Pauoa as one of the locations involved in important battles between Maui's Kahekili (circa 1783) and Oʻahu's Kahahana, which eventually resulted in the taking of Oʻahu (and Molokaʻi) by Kahekili.

Moʻolelo

Compared to other palena in the Kona Moku, there are relatively few moʻolelo that refer specifically to places in Pauoa. In many well knwon moʻolelo such as the Kaʻao no Pumaia, Kaʻao no Kahalaopuna, Kaʻao no Peapea, **Pauoa** is mentioned as a place of passing. Two of Pauoa's most well known features highlighted in moʻolelo include the crater of Pūowaina and the heiau of Kaheiki.

In a series of articles titled, *No ke Kaapuni Makaikai i na Wahi Kaulana a me na Kupua a me Naʻili Kahiko mai Hawaii a Niihau* (Famous Places to be Seen, Supernatural Beings and the Chiefs of old

[16] There is also a Kahuawai (diving and swimming) pool in Kalauao Ahupuaʻa in ʻEwa Moku, which is described as a sacred waterfall reserved for the chiefs.

from Hawai‘i to Ni‘ihau), Kamakau presented readers with a series of traditions which adds to our understanding of important places, customs, beliefs, and events in history. In the narrative collection are found accounts from the lands of Kewalo, **Kukuluāe‘o**, **Kalia** and **Waikīkī** making mention of **Pauoa.**

> *No Kapoi.*
>
> *He kanaka o Kapoi no ka aina i Kahehuna i Honolulu. I ka hele ana o Kapoi i ka uhuki pili i Kewalo, maluna aku o **Pauoa**, loaa iho la iaia kekahi mau hua pueo, a hoi mai la ia. A hiki i ke ahiahi, hoomakaukau iho la oia e pulehu. Kau ana ka pueo ma ka puka o ka hale, a kahea maila ka pueo “E Kapoi --- E, ho mai au hua,” Ninau aku la o Kapoi: “Ehia hua?” “E hua hiku.” Olelo mai la ka pueo; “E Kapoi -- e homai au hua;” “E pulehu ana au i keia mau hua;”*
>
> *Olelo aku la o ka pueo; “Aloha ole oe e Kapoi i ka haawi ole mai i o‘u mau hua.” Olelo aku la o Kapo, “e kii mai i ko hua.”*
>
> *Ka lilo ana o ka pueo i akua no Kapoi.*
>
> About Kapo‘i.
>
> Kapo‘i was a man of the land in Kahehuna in Honolulu. When Kapo‘i went to gather pili grass at Kewalo, there around **Pauoa**, he found some owl eggs and then he returned home. In the evening he prepared to cook them. An owl landed at the entrance of his house, and the owl called out, “O Kapoi return my eggs to me.” Kapo‘i asked, “How many eggs?” “Seven eggs”. Kapo‘i said, “I‘m cooking these for me to eat.”
>
> The owl said, “Kapo‘i, you have no compassion if you do not return my eggs to me.” Kapo‘i then told the owl, “Come get your eggs.”
>
> The owl becomes a god of Kapo‘i.

In Ka‘ao no Puamaia or the legend of Pumaia, tells how the spirit of a dead man whose bones are worshiped may force the cheif Kuali‘i himself to respect a vow made to a god. When Kuali‘i builds the heiau of Kapua‘a to his god Kanenui-(a)k(e)a, he demands the hogs of Pumaia, a hog raiser at Puko-ula adjoining Waiahao in Kona district, Oahu, to use for sacrifice. Pumaia keeps back one favorite pig. which he has vowed shall die a natural death. Kuali‘i sends messengers to demand this last hog, but Pumaia kills each messenger until none are left. Finally Kuali‘i catches, binds, and kills Pumaia and throws his bones into the pit with others. Pumaia's spirit advises his wife where to find his bones.

> *Pi‘i aku la lakou mai **Pukoula** aku a ka uakee o **Pauoa** e hele la a hiki i ka wai o **Alekoki**, ma laila aku a **Maemae**, pela lakou i pii ai a owakawaka kai ao o ke kakahiaka nui, hiki lakou i **Nuuanu**.*
>
> After the body had been dug up, they left **Pukoula** and walked toward the mountains along the road leading to the junction of **Pauoa** and the road leads to **Alekoki** pool. They then continued on up toward **Maemae**, and by dawn [of the next day] they reached **Nu‘uanu**. (Forander 1916-1917 Vol.IV: 475)

She and her daughter hide in a cave at the top of the left-hand peak of the **Nu‘uanu** pali and worship his bones until Pumaia as a spirit is stronger than when he was alive. Food and treasure are stolen from Kuali‘i's men, and the chief has no peace until he has built three houses, one for the wife and daughter, one for their possessions, and a third for the bones of Pumaia. The kahuna then prays over the bones and restores them to life.

In *He Kaʻao no Kahalaopuna* (the Legend of Kahalaopuna), the divine wind and rain gave birth to a child known as Kahalaopuna. She lived in the Mānoa Valley. There, she danced across the rocks and sky, painting a rainbow bridge of colors. Kahalaopuna was so lovely that two chiefs fell in love with her -- Kauhi of Waikīkī and Mahana of Kamōʻiliʻili. Kauhi belonged to the family of the shark god, and he was jealous and cruel. When Kahalaopuna refused to marry him, he became furious. He decided that if he could not be her husband, no one could. And so he killed her and buried her in a place that he was sure no one would find her.

> *Pii a maila a Kauhi a loaa o Kahalaopuna ma **Manoa**, oelo aku ia ia e hele i **Pohakea**, ma uka o **Ewa**, e pili la me ke kuaiwi o **Kaala**. I ko laua hele ana, noonoo iho la o Kahalaopuna i ke kumu o keia hele ana. Ma keia o hele ana o laua, ma ka uka pili kanaka ole, ma ka uka o **Pauoa** a me **Waolani**, malaila, ma uka o **Kalihi**, pela ko laua hele ana, a **Manana** moe ana. (Fornander 1918-1919 Vol:5:189)*
>
> Kauhi came up to **Manoa** and found Kahalaopuna, and asked her to go with him to **Pohakea**, a place above **Ew**a lying close to **Kaala** mountain. While on their way, she meditated to herself as to the probable cause of this journey. In going, they took the upper road where people seldom passed, passing along **Pauoa**, **Waolani**, then along upper **Kalihi** and so on to **Manana** where they spent the night. (Forander 1918-1919 Vol:V:188)

In *Kaao no Peapea* (The story of Peapea), Peapea is a famed warrior. This story tells of his victory over Kahahanas forces, Kekuapoi of rare beauty, and Peapea display of courage.

> *A lohe o Peapea, haalelo iho la iai ka wahine a holo mai la ma uka mai o **Ualakaa, Makiki, Pauoa, Kaheiki**, e pili la me **Maemae**. Ilaila loaa iaia ka maka mua o na kanaka o Kahekili. A o ko Kahahana aoao hoi, i Waolani ka poe, i **Maemae** ka maka mua e iho mai ana. A hiki i Peapea ma waena o ko Kahekili mau koa a me ko Kahahana mau koa, ku iho la ia e pani. (Fornander 1918-1919 Vol:5: 459-461)*
>
> When Peapea heard this he left his wife and ran above **Ualakaʻa**, **Makiki Pauoa**, and **Kaheiki**, which is adjacent to **Maemae**. There he met the van of the army of Kahekili. As to the forces of Kahahana, the main army was at Waolani, while the front was descending from **Maemae**. When Peapea arrived between Kahekili and Kahahanas warriors he stood to defy [the advance]. (Fornander 1918-1919 Vol:5 458-460)

One of the most famous landmarks in Pauoa is **Puʻu-o-Waina** or **Pūowaina**, and old name for today's "Punchbowl Crater". Pūowaina is hill of placing [human sacrafices] (for which the hill was famous), a contraction of Puʻu-o-waiho-ana. It is also said to have been the dwelling place of menehune, with **Pauoa** serving as their excrement pit (Kamakau in McAllister 1933:82). Above **Puʻu-o-Waina** on what is now Pacific Heights there were apparently two heiaus: **Kahuoi**, mentioned only by Thrum (1922:79), who says it was of husbandry class, but destroyed about 1850; and **Kaheiki**, a famous heiau mentioned in several legends MacAllister (1933:82). Kamakau (1961:49) remarks:

> There is **Kaheiki** at **Keoihuihu** on the ridge between **Nuuanu** and **Pauoa**. It is a temple built by the Menehunes for Kahanaiakeakua. But when the government was taken by the dog Kaupe, Kahilona the guardian of the dog resided at **Kaheiki**.

Pauoa and the heiau of **Kaheiki** are mentioned in Kahekili's invasion of Oʻahu. In 1867, Kamakau wrote an account of this invastion stating that in Janurary 1783, a decisive battle was fought with Kahekili amd his forces were divided up in two companies, one under Hōʻeu's leadership stationed at **Kānelāʻau** and **Kapapakōlea** back of **Pūowaina** and the other under this own command stationed from above **Hekili** to **Kahēhuna** and **ʻAuwaiolimu**. ʻAuwaiolimu is the mouth of Pauoa Valley and

translates as “ditch of moss,” because the hair of a moʻo that bathed there resembeled moss (Pukui et. al 1974:14).

> *Ma kēia hoʻouka kaua ʻana, ua lilo ka wai o ke kahawai o **Kaheiki** i koko, no ke āhau lālā kukui o ka heana i ka wai, no ka mea ua kūmano ʻia ke kahawai i ke kino o nā kānaka i make i ke kaua. ʻO ke kaua ma luna iho o ka haiau ʻo **Kaheiki** ke kaua i heʻe ai, no ka mea, ua piʻi aʻela kekahi kaua ma ke kualapa pili o **Pauoa**, a iho ma **Kapena**, a uluāoʻa aʻela ka hoʻouka ʻana o ke kaua . . . Lilo ihola ke aupuni o Oʻahu a me Molokaʻi.* (Kamakau, Ka Nūpepa Kūʻokoʻa, March,30, 1867)
>
> In this battle the waters of the stream of **Kaheiki** ran red with blood from the heaps of broken corpses . . . on the ridge facing **Pauoa** and from thence down to **Kapena** another attack was made against the defense stationed back of the heiau of **Kaheiki** . . . thus Oʻahu and Molokai were taken. (Kamakau 1992:135–137)

Mele

Pauoa Ka Liko Lehua
Composer: Bush, Emma, 1892-1957

Aia i Pauoa ka liko lehua	There at **Pauoa** is the lehua budding
Ka iini pau ole a ka makemake	The endless yearning of desire
Makemake no wau la ike lihi	How I yearn to catch a glimpse
I ka lawe haaheo o ke kikala	The sassy sashaying of the hips
Palua, pakolu i ke kekona	Twice, thrice in a second
I ka hoi akau hoi i ka hema	Was the swishing from right to left
Hemahema ka pilina ua lolelole	Awkward was the fit so uneven
Ua ewa ka palena me ka nihoniho	The hem was sagging with scallops
Nihoniho mai nei ko pelekoki	Scalloped was her petticoat
I ka iho makawalu o ka lihilihi	Down to the eight folded lace edging
A he lihi kuleana kou i laila	Triffle was my interest there
I ka lou umii a ka huapala	As the young, pretty one bent over sharply
He aloha kahi wai o Auwaiolimu	Beloved is the water of **Auwaiolimu**
Ia wai lomi lima me kuu aloha	This stream where hands were fondled with my love
Haina ia mai ana ka puana	The story is told
Aia i Pauoa ka liko lehua	There at **Pauoa** is the lehua budding

Kaulana Pauoa
Composer: Keaulana, Kimo Alama, 1955

Kaulana Pauoa liko ka lehua	Famous is **Pauoa** for the lehua budding
O ka pua kaulana ao Pauoa	The well-known flower of **Pauoa**
Kaulana Manoa maile lau lii	Famous is **Manoa** for the small leave maile
O ka ua kilihune ao Manoa	The lightly showering rain of Manoa
Kaulana Waikiki i ka hokele	Famous is **Waikiki** for the hotel
He moani ke ala o ka lipoa	In the air lingers the fragrance of lipoa
Haina ia mai ana ka puana	The story is told
O ka pua kaulana ao Pauoa	Of the well-known flower of **Pauoa**

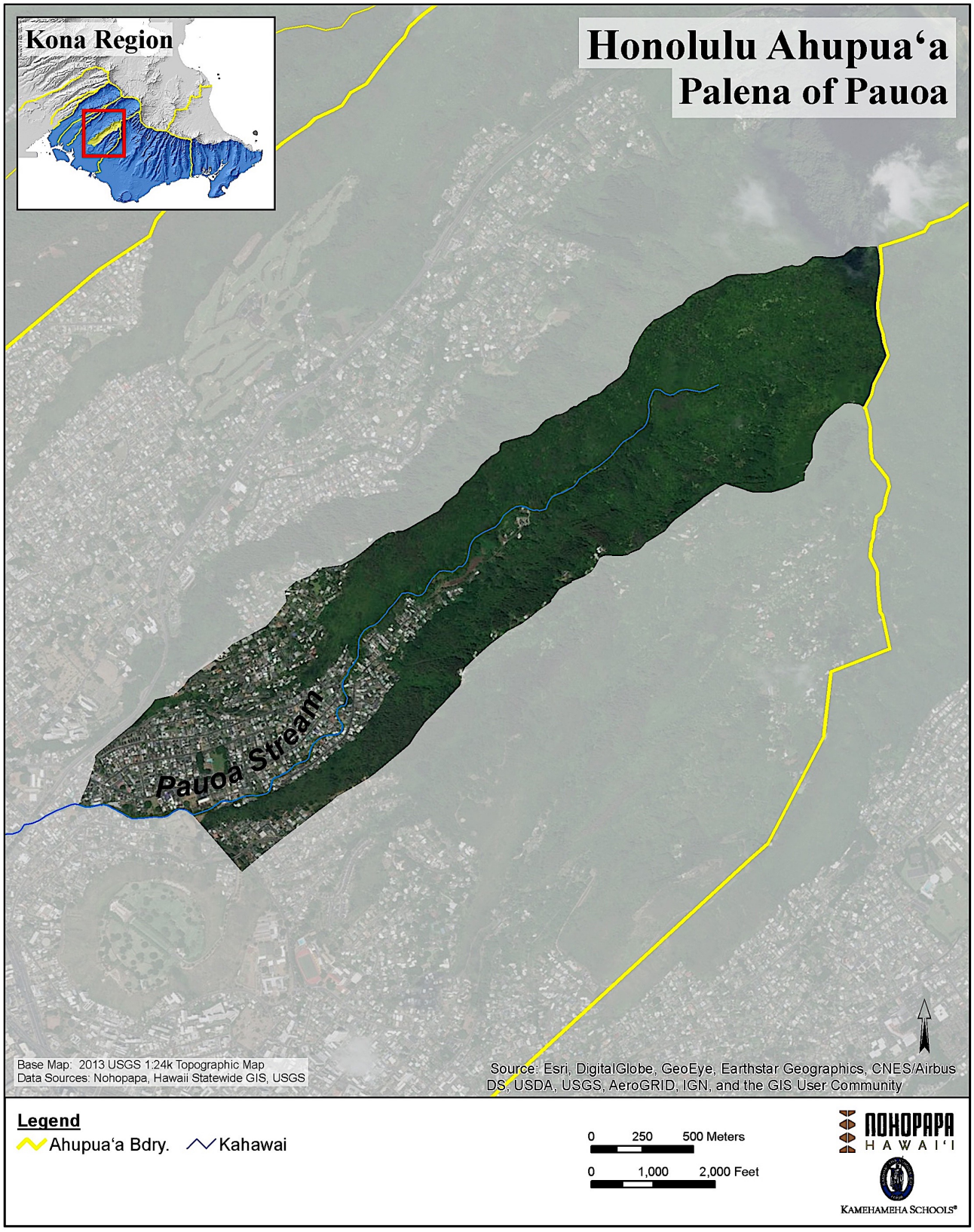


Figure 61. Aerial image of Pauoa Palena

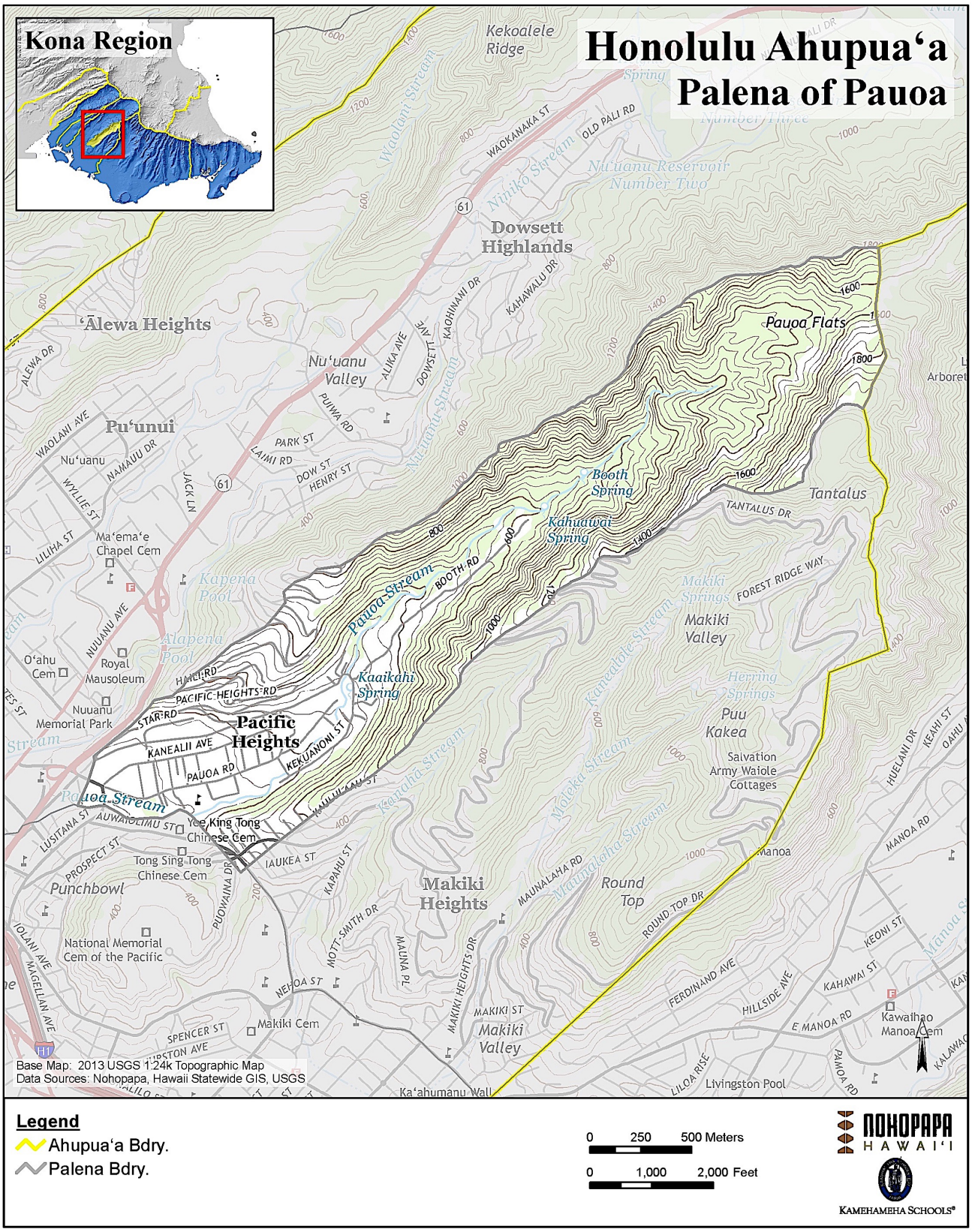


Figure 62. USGS map of Pauoa palena

Table 9. Summary of Selected Wahi Pana in Pauoa Palena

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Lower Pauoa Stream Lo‘i & Settlement Area	Lo‘i kalo (irrigated taro) & House sites	Kapaloa (or Kapāloa) & Kapiwai (or Kāpīwai) (see Comments)	Nearby Auwaiolimu (or ‘Auwaiolimu) (literally, “ditch of moss”) is associated with the “Long hair of a *mo‘o* [supernatural water spirit] woman (some say she was Ka-hala-o-Puna), bathing there at a ditch, resembled moss” (Pukui et al. 1974:14)	Filled in and over by residential development	Kapāloa is literally, “the long fence” or “the long enclosure,” and Kāpīwai is literally “sprinkling water,” perhaps a reference to the pūnāwai in this area
Kaikahi	Pūnāwai (fresh-water spring)	Area once known Kapāloa or Kāpīwai (see row above)	--	Developed over by urbanization	--
Unnamed Spring	Pūnāwai (fresh-water spring)	Area once known Kāpīwai (see above)	--	Developed over by urbanization	--
Kahuawai	Pūnāwai (fresh-water spring)	Upper Pauoa Stream	--	Indeterminate – possibly still there, given its location in undeveloped portion of the valley	--
Booth Spring (traditional name unknown)	Pūnāwai (fresh-water spring)	Upper Pauoa Stream	Associated with a malihini (foreigner) named Charles W. Booth (1866-1910)	Indeterminate – possibly still there, given its location in undeveloped portion of the valley	--
Kahuoi	Natural rock (outcrop) feature – palena/ahupua‘a boundary marker	Ridgeline between Pauoa & Nu‘uanu	--	Presumably still exists, given its remote location on undeveloped land	Kahuoi is also the name of an old, now destroyed heiau whose exact location is indeterminate (see narrative text above)

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Nahuina	Natural rock (outcrop) feature – palena/ahupua‘a boundary marker	Ridgeline between Pauoa & Makiki	--	Presumably still exists, given its remote location on undeveloped land	--
Pu‘u ‘Ōhi‘a (also known as “Mount Tantalus”)	Natural feature: palena/ahupua‘a boundary marker	Pu‘u (peak) between Pauoa & Makiki	Tantalus named given by Punahou students in later historic times	Presumably still exists, given its remote location on undeveloped land	Literally, ‘Ōhi‘a tree hill”
Kaumuhonu	Natural rock (outcrop) feature – palena/ahupua‘a boundary marker	Intersection of Pauoa, Nu‘uanu & Mānoa	--	Presumably still exists, given its remote location on undeveloped land	Literally, “the turtle oven,” and described by Pukui et al. (1974:95) as a place in Ni‘ihau

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).

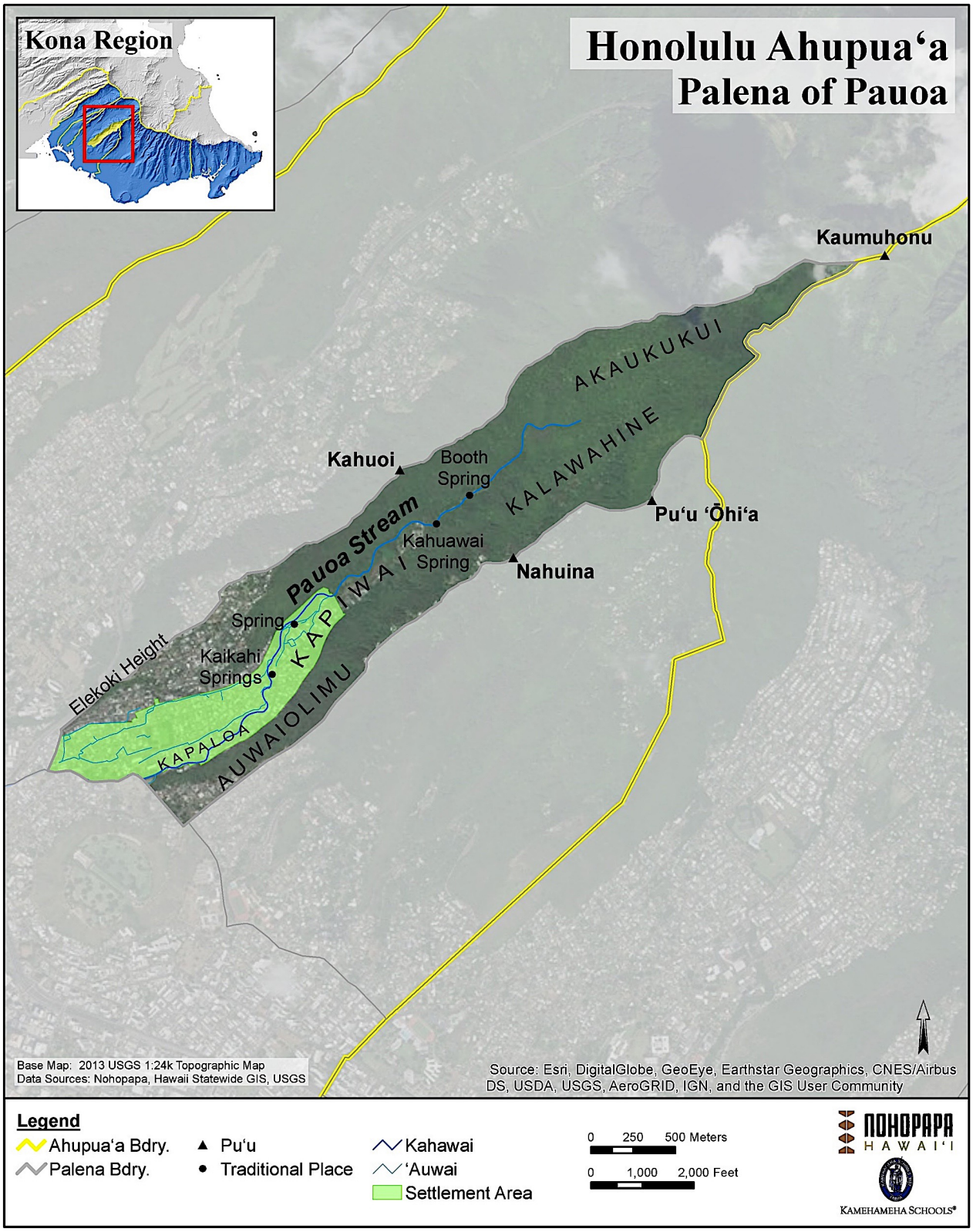


Figure 63. GIS map depiction of significant Hawaiian cultural and natural resources in Pauoa Palena (Honolulu Ahupua‘a)

Figure 64. 1930 Pauoa Valley seen from Pacific Heights. Photograph by Elias Shura. (Bishop Museum Archives SN10875)

Figure 65. 1930 Pauoa Valley seen from Punchbowl Crater, Honolulu. (Bishop Museum Archives CP108793)

Figure 66. 1900-1910, Looking into Pauoa Valley from Tantalus (Bishop Museum Archives Call No. CP90710)

Figure 67. Pauoa Valley no date given. (Bishop Museum Archives Call No. 1970.41)

Figure 68. Looking at Pūowaina (Punchbowl) from Pauoa (Bishop Museum Archives Call No. 1981.509)

Figure 69. 1930 photo of Pūowaina (Punchbowl) from Pacific Heights (Bishop Museum Archives SN108669)

Figure 70. Pauoa Valley from Pūowaina (Punchbowl) with view of taro patches in background. No date given. (Bishop Museum Archives 1987.164)

Figure 71. Pauoa Valley from Punchbowl toward taro patches in background. No date given. (Bishop Museum Archives SP1140)

Community Groups in Pauoa

At the time of this study Nohopapa Hawai‘i could not connect with any Hawaiian cultural based community groups in Pauoa. See the Honolulu and Makiki chapters for community organizations that are doing work in the neighboring ahupua‘a.

Additional Resources for Pauoa Palena

Table 10 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Pauoa Palena, Honolulu Ahupua'a.

Table 10. Sample of Resources for Pauoa Palena*

Author & Year	Title	Summary of Key Content
Fornander (1918-1919)	*Hawaiian Antiquities and Folklore: The Hawaiians Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migrations, as Gathered from Original Sources*	This second edition of Fornander's four-volume *Collection of Hawaiian Antiquities and Folklore*, includes more important and prominent legends. Fornander' work is a compilation of oral historical information and narratives drawn from ethnohistorical and ethnographic sources. Different versions exist of the most popular legends; this collections features a few legends featuring individuals with similar names, indicating different versions of the same story. The work closes with sketches of other myths and traditional characters composed by students at Lahinaluna School, Maui.
Handy (1940)	*The Hawaiian Planter, Volume 1. His Plants, Methods and Areas of Cultivation*	The Hawaiian Planter, Volume 1, published in 1940, catalogued what Handy perceived as Native Hawaiian agricultural traditions defined by Handy as planting and cultivation. Handy identified and discussed the plants raised by Hawaiians, the types of locality and areas in which they were planted, and the different varieties, methods of cultivation, and uses of the plants.
Handy, Handy with Pukui (1972)	*Native Planters in Old Hawaii: Their Life, Lore, and Environment*	Produced in collaboration with Mary Kawena Pukui, this work is a revised version of Handy and Handy's original 1940 *The Hawaiian Planter Volume 1*. 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.
Kamakau (1976)	*The Works of the People of Old: Na Hana a ka Poʻe Kahiko*	*Na Hana a ka Poʻe Kahiko* is a sequel to *Ka Poʻe Kahiko* (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 *Ke Au ʻOkoʻa*. Kamakau called this series 'Ka Moʻolelo Hawaiʻi', 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.
Maly and	*Ka Hana Lawaiʻa a me Nā Koʻa o Na Kai ʻEwalu: A History of*	This study details archival historical documentary research, and oral history interviews to identify and document, traditional knowledge of Hawaiian

Author & Year	Title	Summary of Key Content
Maly (2003)	*Fishing Practices and Marine Fisheries of the Hawaiian Islands*	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.
Thrum (1920)	*The Pali and Battle of Nuʻuanu. Kaliuwaʻa falls and Kamapuaʻa, the Demigod*	There were numerous battles in Nuʻuanu throughout the eighteenth century due to interisland conflicts between rival ruling chiefs. Warriors used the Pali pass to conduct raids into each other's territories. The most significant and well-known of those battles took place in 1795 between two chiefs, Kamehameha I and Kalanikūpule and marked a pivotal event in Hawaiian history. This work is comprised of content from Thrum's other publications – his Hawaiian annual series and book of Hawaiian folktales, which were frequently aggregations of information gleaned from contemporary sources like Fornander (1919-1919) and McAllister (1933). The book consists of mythological and traditional accounts of the Pali and Battle of Nuʻuanu, Kaliuwaʻa Falls and Kamapuaʻa.

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

MAKIKI PALENA (HONOLULU AHUPUA‘A)

‘Ualaka‘a, or “Rolling-sweet-potato”

Old Hawaiian name for famous sweet potato planting area of Makiki[17]

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

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

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

Overview – Hawaiian Cultural Landscape of Makiki

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

[17] Handy and Handy (1972:478), old saying refers to the steep, cinder-covered slope of Makiki: “if a potato was displaced at the bottom end of a row that ran up the hillside, all the *‘uala* would roll down.”
[18] As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.

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

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

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

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

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

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

Moʻolelo

Situated between Mānoa Valley and Pauoa Valley, **Makiki** Valley nestles on the lower slopes of **Kaiwiokaihu** (Makiki Heights) and three main puʻu (hills, peaks): **Puʻu ʻŌhia** (known today as Tantalus), **Puʻu Kākea** (known today Sugar Loaf) and **Puʻu ʻUalakaʻa** (known today Round Top). Compared with its neighboring palena, relatively fewer moʻolelo were found for Makiki. However, the most well-known stories for that inclue Makiki are for the lands of ʻUalakaʻa, Makiki Plain, and Kukuluāeʻo of Kewalo.

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

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

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

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

> *Ua olelo ia ma keia moolelo aʻu I lohe ai, ua oki maoli ia no ke anakiu o ua uala nei e ka iole, a hoomaka mai ua uala nei e kaa a paa I ka mala a Kapanaia, a malaila kahi I waiho ai a ulu kaupuupu oia ka mea e ulu haupuupu nei ka uala a kakou e ike nei. Oia ka mea i kapa ia ai kela puu mauka o Makiki o Ualakaa, no ka kaa ana o ua uala la. A kekahi inoa aʻu i lohe ai o Iolekaa. O kekahi hoi, na Kaauhelemoa I kiko ke anakiu o ua uala la, a haule I ka mala a Kapanaia, no ke alualu ia ana mai e Pupuulima.*
>
> The story which Fornander head, it is stated that the stem of this potato was bitten by a rat and the potato rolled down until it landed in Kapanaia's field, and it was left there until new sprouts commenced to grow from it. That is why new spouts come from potatoes as we see them now. That is why this potato at **Makiki** is called Ualakaa, because it rolled [downhill]. Another name which I heard [applied to it] was Iolekaa (rolling rat). Another has it that Kaauhelemoa pecked at the stem of this potato and it rolled to Kapanaia's field, because Pupuulima chased after it. (Fornander, 1918-1919: 532)

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

> *Ua lako loa ʻo Kamehameha i nā mea kaua haole, a pēlā nō hoʻi i nā aliʻi a pau. ʻAʻohe makemake nui ʻia ʻo ke dālā a me ka lole. A ʻike ʻo Kamehameha, ʻo ka ʻuala ka ʻai i makemake nui ʻia e ka haole, a ʻo ka uhi kahi, no Laila, mahi ihola ʻo Kameahmeha i ka ʻuala a nui, ʻo ia hoʻi ʻo ʻUalakaʻa ma Mānoa a ma Makiki. A mahi ihola i ka uhi ma Kaʻakopua, a ma Honolulu, ʻo ia hoʻi ʻo Kapāuhi, a kūʻai akula me nā haole.* (Kamakau 1996:168)
>
> Kamehameha was well-supplied with foreign weapons and equipment for war, as were all of the chiefs. There was no great desire for money or clothing. Kamehameha knew that sweet potatoes were the crop that the foreigners really liked, and yams too, so Kamehameha cultivated a lot of land with sweet potatoes, that was at **ʻUalakaʻa** and **Mānoa** and **Makiki**. And he farmed yams at **Kaʻakopua** and **Honolulu**, indeed at **Kapāuhi** (which means "the enclosure of yams"), and he bought and sold with the foreigners. (Translation by D. Duhaylonsod)

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

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

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

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

> Pikoi and his father landed and went up to **Manoa Valley**. There they met Ka-ui-o-Manoa and wept from great joy as they embraced each other. A feast was prepared, and all rested for a time.
>
> Pikoi wandered away down the valley and out toward the lands overlooking the harbor of **Kou** (Honolulu). On the plain called **Kula-okahua** he saw a chiefess with some of her people. This plain was the comparatively level ground below **Makiki** Valley. Apparently it was covered at that time with a small shrub, or dwarflike tree, called aweoweo. Rats were hiding under the shelter of the thick leaves and branches. (Westervelt 1915:96)

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

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

ʻO Hua-a-Kamapau ke ʻliʻi	Hua-a-Kamapau the chief
O Honolulu o Waikīkī	Of **Honolulu**, of **Waikīkī**
I hanau no la i kahua la i Kewalo,	Was born at **Kewalo**,
ʻO Kālia la kahua	**Kālia** was the place [the site]
O Makiki la ke ēwe,	At **Makiki** the placenta,
I Kānelāʻau i Kahehuna ke piko,	At **Kānelāʻau** at **Kahehuna** the navel cord,
I Kalo i Pauoa ka ʻaʻa;	At **Kalo** at **Pauoa** the caul;
I uka i Kahoʻiwai i Kanaloahoʻokau. . .	Upland at **Kahoʻiwai**, at **Kanaloahoʻokau** ..

(Kamakau 1991:24)

> *He Alii maikai o Hua, o kana puni o ka mahiai; nana i hana o Kewalo a me Koula. He Alii malama i na makaainana, a hoopunahele i na keiki makahiapo a puni ka aina. Ua kapa aku na makaainana, o Huanuikalalailai. Aia kona kupapau i Niuula ma Honokohau i Maui. O Puukea kana Heiau, aia ma Kukuluaeo. He wahi kaulana no ia i ka wa kahiko.*
>
> Hua was a good cheif. His favorite occupation was cultivating, which he did at Kewalo and at Kōʻula. He was a cheif who cared for the people and made favorites of the first-born children all over the land. The people named him Hua-nu-ka-lā-laʻilaʻi. His

remains are at Niuʻula at Honokōhau, Maui. Puʻukea was his heiau; it is there at Kukuluāeʻo in Honoulu. It was a place famous in olden times according to the ancient wānana (prophecy): (Kamakau 1991:24-25)

[Ka makaua ua kahi o ʻEwa]	[The increasing "first rain" of ʻEwa]
Ua puni ka iʻa o Mokumoa,	Overcomes the fish of Mokumoa,
Ua kau iʻa ka nene;	Washes up fish to the nene plants;
Ua haʻa kalo haʻa nu;	Lays low the taro as it patters down;
Haʻa ka iʻa o kewalo,	Lays low the fish of Kewalo,
Haʻa na ʻualu o Pahua,	Lays low the sweet potatoes of Pahua,
Haʻa ka mahiki i Puʻukea,	Lays low the mahiki grass at Puʻukea,
Haʻa ka unuunu i Peleʻula,	Lays low the growing things at Peleʻula
Haʻa Makaaho i ke ala.	Lays low Makaaho [Makāho] in its path
E Kū e, ma ke kaha ka ua, e Kū,	O Kū, the rain goes along the edge [of the island],
O Kū [I ʻai ʻna ka iʻa o Maunalua] . . .	[Eating the fish of Maunalua] . .

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

Mele

Papakōlea

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

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

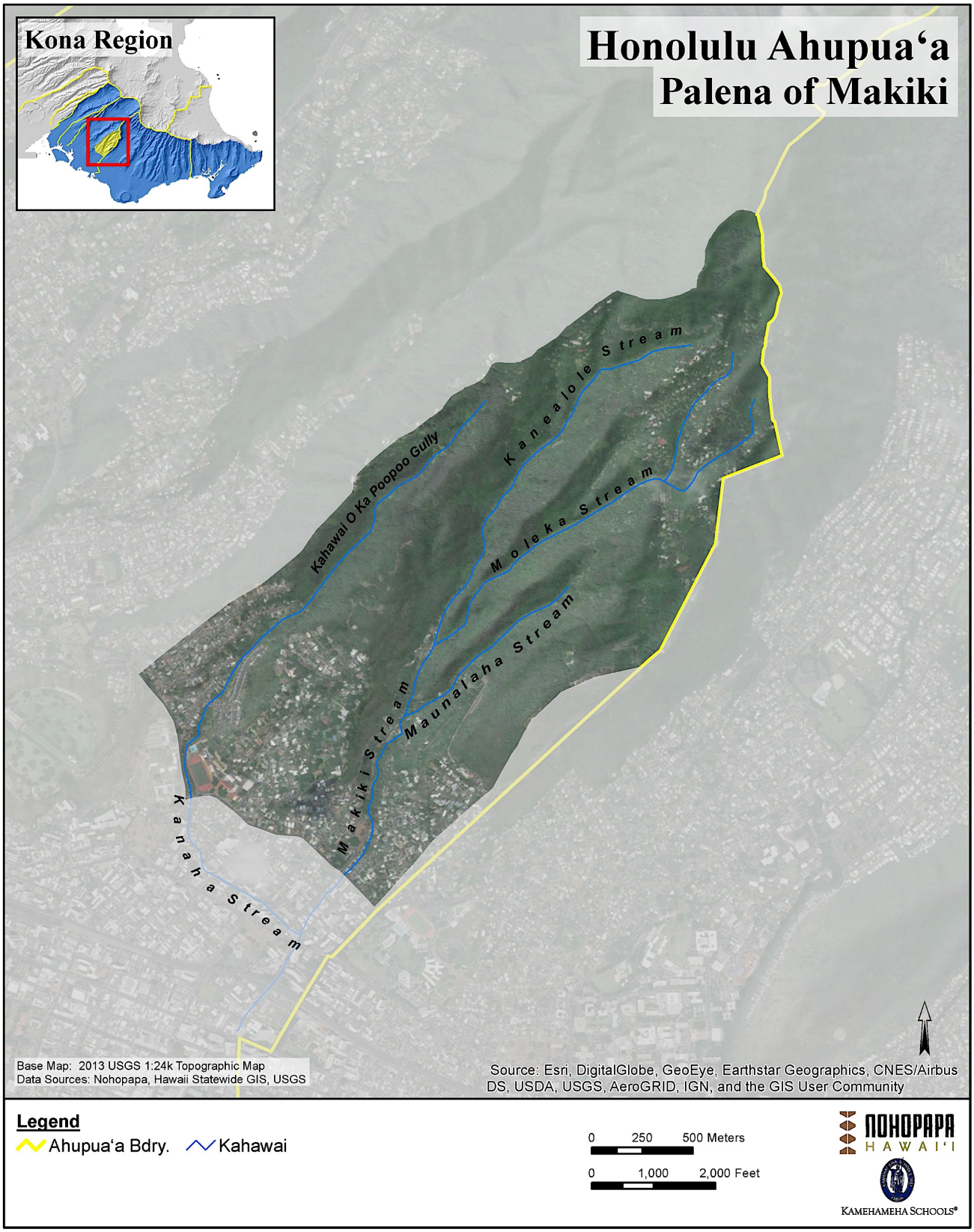


Figure 72. Aerial image of Makiki Palena

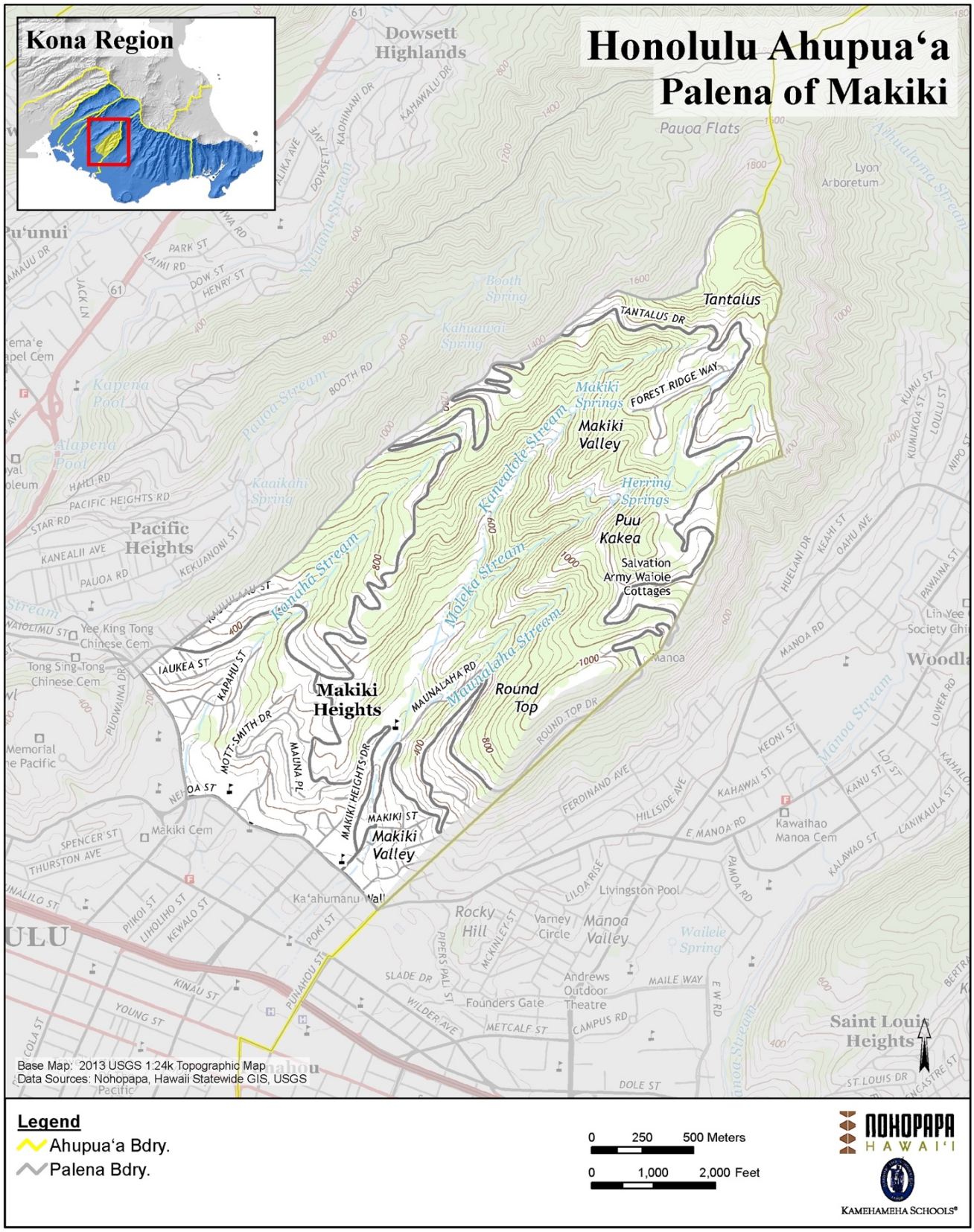


Figure 73. USGS map of Makiki Palena

Table 11. Summary of Selected Wahi Pana in Makiki Palena

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

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

Notes:
[1] References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable.
[2] General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

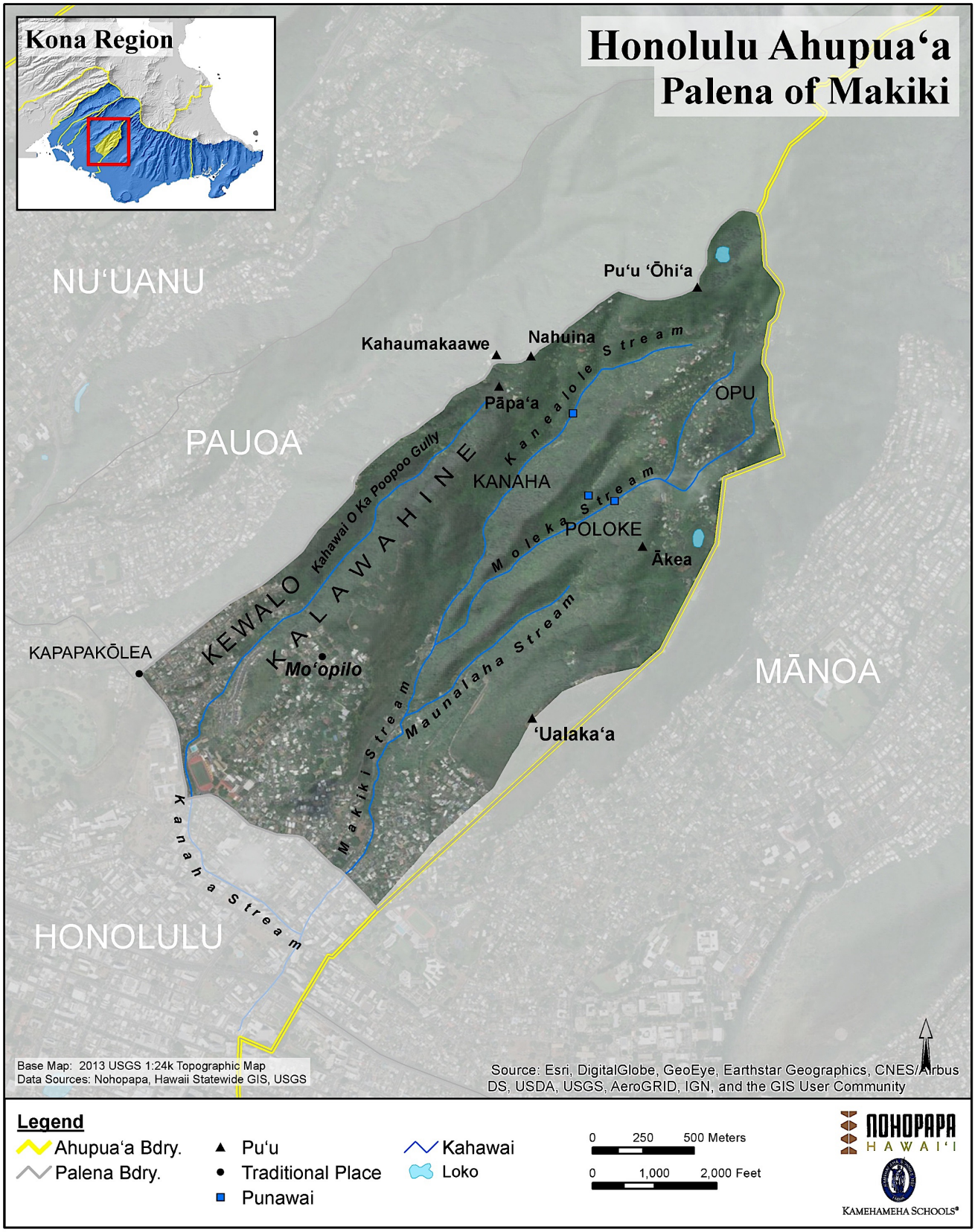


Figure 74. GIS map depiction of significant Hawaiian cultural and natural resources in Makiki Palena (Honolulu Ahupua‘a)

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

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

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

Community Groups in Makiki

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

Hawai‘i Nature Center

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

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

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

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

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

Additional Resources for Makiki Palena

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

Table 12. Sample of Resources for Makiki Palena*

Author & Year	Title	Summary of Key Content
Fornander (1918-1919)	*Hawaiian Antiquities and Folklore: The Hawaiians Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migrations, as Gathered from Original Sources*	This second edition of Fornander's four-volume *Collection of Hawaiian Antiquities and Folklore*, includes more important and prominent legends. Fornander' work is a compilation of oral historical information and narratives drawn from ethnohistorical and ethnographic sources. Different versions exist of the most popular legends; this collections features a few legends featuring individuals with similar names, indicating different versions of the same story. The work closes with sketches of other myths and traditional characters composed by students at Lahinaluna School, Maui.
Handy, Handy with Pukui (1972)	*Native Planters in Old Hawaii: Their Life, Lore, and Environment*	Produced in collaboration with Mary Kawena Pukui, this work is a revised version of Handy and Handy's original 1940 *The Hawaiian Planter Volume 1*. 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.
ʻĪʻī (1959)	*Na Hunahuna o ka Moolelo Hawaii; Fragments of Hawaiian History (1959)*	John Papa ʻĪʻī is a preeminent 19th century Native Hawaiian scholar and historian. In the 1860s, ʻĪʻī published a history under the title, *Na Hunahuna o ka Moolelo Hawaii*, for the Hawaiian language newspaper, *Kuokoa*, which was later translated by Mary Kawena Pukui and published under the title *Fragments of Hawaiian History* (1959). Hawaiʻi was left with a unique and invaluable record when Papa ʻĪʻī ʻwrote of his childhood and youth while traditional and ancient structures of power and systems of governance were still in power, telling of the events he witnessed during the early years of the great transition which followed the fragmentation of the ancient order.
Kamakau (1991)	*Tales and Traditions of the People of Old: Na Moʻolelo a ka Poʻe Kahiko*	This volume of the work opens with Kamakau's series of newspaper articles written for *Ka Nupepa* Kuokoa between June 15 and October 1865, as translated by Mary Kawena Pukui. Kamakau began his series with an imaginary visit to Hawaiʻi of "a stranger from foreign lands". He calls these lands by Hawaiian names traditionally used for unknown islands of the ancestors, but he identifies them as the islands of New Zealand. The

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

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

WAIKĪKĪ PALENA (WAIKĪKĪ AHUPUA‘A)

Na līpoa ‘ala o Kawehewehe

The fragrant lipoa of Kawehewehe[20]

This chapter documents the significant Hawaiian cultural and natural resources in Waikīkī 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 Makiki, both on KS and non-KS land.

Figure 80 and Figure 81 are aerial image and USGS map depictions, respectively, of Waikīkī Palena. As described in the Introduction, some of the land divisions in this study near Waikīkī—including Palena—are atypical as ahupua‘a, and are referred to here as palena (boundary or partitioning or piece) of Honolulu Ahupua‘a.[21]

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

Overview – Hawaiian Cultural Landscape of Waikīkī

Waikīkī, literally means “spouting water”, appropriate to the character of the intact watershed system of pre-Contact Waikīkī, where water from the valleys of Mānoa and Pālolo gushed forth from underground. Today, many people know Waikīkī as a famous tourist destination of Hawai‘i, however, it was formerly a land rich in water resources and abundant with agriculture for hundreds of years.

Prior to the Māhele, all the land in Waikīkī was held under the control of the ali‘i. Although not named in the Māhele Book as an ahupua‘a or ‘ili kūpono subject to award, originally the palena of Waikīkī included all the valleys “from the west side of Makiki valley away to the east side of Wailupe…” (Lyons 1874). As an area that was reserved for the ali‘i (chiefs and nobility), it was a place where Mō‘ī (kings) of O‘ahu such as Mā‘ilikūkahi and Kākuhihewa called Waikīkī their home. In the early nineteenth century, when Kamehameha I successfully joined the island chiefdoms into a single nation under his rule, Waikīkī continued as a land favored by ali‘i.

Princess Ka‘iulani’s estate, ‘Āinahau, was located near the hotel that today bears her name. Lunalilo gifted Queen Emma, wife of Kamehameha IV, Kaluaokau where they lived with their son Prince Albert, known today as the International Marketplace. “Pualeilani” was the royal home of Prince Jonah Kūhiō Kalaniana‘ole and Princess Elizabeth Kahanu near the present Kūhiō Beach. Pualeilani was formerly owned by Prince Kūhiō’s uncle and aunt, King Kalākaua and his wife Queen Kapi‘olani. The king’s sister, Queen Lili‘uokalani, held lands named Hamohamo near ‘Ōhua street where her home, “Paoakalani,” once stood. Princess Pauahi inherited Helumoa (today the Royal Hawaiian Shopping Center) from her cousin, Princess Ruth Ke‘elikōlani, where she and her husband Charles Reed Bishop spent much time enjoying the sheltered ulu niu (coconut grove).

The landscape of Waikīkī has gone through a tremendous transformation. Generally, vegetation in the Waikīkī area today is landscaping that includes mainly introduced exotics, such as Banyan, MacArthur Palm, Brassaia, Coconut, Plumeria, Money, Alexander Palm, Manila Palm, Date Palm, Fern, Monkey Pod, Tulip Wood, and Opium trees and a variety of grasses. Waikīkī today is surrounded by a modern

[20] The lipoa seaweed of Waikīkī, especially at Kawehewehe, was so fragrant that one could smell it while standing on the shore. Often mentioned in songs aboout Waikīkī.(Pukui 1983:246)

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

urban development including hotels, shopping, apartment, and commercial buildings, paved streets, sidewalks, utility infrastructure, and landscaped margins. However, traditionally Waikīkī is recognized as an area containing numerous ʻili ʻāina ʻili kū, lele, moʻo ʻāina, ponds, channels, stones, heiau, and streams. (Handy and Handy 1972; Pukui et al. 1974; Pukui 1983; Sterling and Summers 1978). In addition, Waikīkī was also known for famous surf spots that continue to be ideal for heʻe nalu (the ancient Hawaiian sport of surfing) and canoe surfing with waʻa heihei (or racing canoes). The "heart of Waikīkī" or Waikīkī Kai was once divided into smaller ʻili (land sections), these famous ʻili (listed generally from west to east) include Kālia, Keōmuku, Helumoa, Kaluaokau, Hamohamo, Uluniu, Kapuni, Kekio, Ulukou, Kāneloa, Kapua, and Kaluahole. These ʻili names are found on many of the street names within Waikīkī today.

Before Westerners stepped ashore Waikīkī, Hawaiians farmed these once fertile lands. They filled the whole area from what is now Kapiʻolani Park to Mōʻiliʻili with wetland taro and other crops. They built irrigated terraces into which water flowed from the Mānoa and Pālolo streams. In the 1930s, Bishop Museum's, E.S.C Handy conducted research of Hawaiian land use and history, including work with native informants in the field. In his account of "Native Planters" (1940) the following description was provided for the lands of Waikīkī including past uses to those of the time:

> Waikiki. The extensive terrace areas that covered the level land between what are now Kalakaua Avenue, Kapiolani Park, and Moiliili were watered by Palolo Stream and Manoa Stream, the lower courses of which formerly met in the midst of this area. In former days this was one of the most extensive single terrace areas on the island. It was developed by the chief, Kalamakua. Some of the area has been filled in for fair grounds and building sites, while the remaining terraces now in cultivation are in rice (In 1931 these were all in Chinese bananas). (Handy 1940:74)

Archibald Menzies, a surgeon and naturalist who sailed to Hawaiʻi with English explorer George Vancouver onboard the H.M.S during the 1790s provides one of the first forgien writings about Waikīkī in observation highlighting the various resources of the land during that time:

> ...The verge of the shore was planted with a large grove of cocoanut palms, affording a delightful shade to the scattered habitations of the natives... We pursued a pleasing path back into the plantation, which was nearly level and very extensive, and laid out with great neatness into little fields planted with taro, yams, sweet potatoes, and the cloth plant.
>
> These, in many cases, were divided by little banks on which grew the sugar cane and a species of Draecena without the aid of much cultivation, and the whole was watered in a most ingenious manner by dividing the general stream into little aqueducts leading in various directions so as to supply the most distant fields at pleasure, and the soil seems to repay the labor and industry of these people by the luxuriancy of its production. (Handy and Handy 1972: 23-24).

Besides growing these crops, there were also once fishponds filled fish. In 1825 another Westerner named T. Bloxam, a naturalist on the H.M.S. Blonde made these observations:

> The whole distance to the village of Whyeete [Waikīkī] is taken up with innumerable fishponds extending a mile inland from the shore, in these the fish taken by nets in the sea are put [in the ponds], and though most of the ponds are fresh water, yet the fish seem to thrive and fatten.
>
> Most of these fish belong to the chiefs, and are caught as wanted. The ponds are several hundred in number and are the resort of ducks and other fowl. (Handy and Handy, 1972)

Prior to the arrival of Westerners in Hawai'i, Waikīkī was a rich food-producing area of fields and fishponds. When the Westerners bought their diseases to Hawai'i. Hawaiians got sick and died by the thousands. As the Hawaiian population dropped, so did the agriculture and aquaculture. Rice later replaced taro when Chinese farmers moved into the area. By the end of the 19th Century, Chinese were growing rice in irrigated paddies, supplying the fishponds with fish, raising ducks in the ponds, and filled the higher land with banana groves. Waikīkī remained an important source of vegetables, fruit, and fishing until the 1920s. Even as the Chinese were moving into Waikīkī, however, Caucasian merchants in Honolulu were eyeing possibilities there for the land speculation- "putting money into something risky for a quick profit" (Menton and Tamura 1999:321). Beginning in the 1860s they argued for widening and improving Waikīkī Road. In 1905, the Territorial Legislature changed the name of Waikīkī Road, the main artery linking Waikīkī with downtown Honolulu, after seven years of construction, the road was completed in 1928 and is now known as Kalākaua Avenue.

In 1896, when Hawai'i was a republic, the Legislature passed a law calling on the Board of Health to judge whether the land in Waikīkī was unsanitary and to recommend improvements. The law became the basis for the reclamation project that began in 1920 and took a decade to complete. The Hawaiian Dredging Co. filled in the irrigated terraces and fishponds, including the area where Ala Moana Center now stands. It dredged the Ala Wai canal, which channeled water from Mānoa and Pālolo streams to the ocean. Before the construction of the Ala Wai Canal, these streams did not merge until deep within Waikīkī. As they entered the flat Waikīkī Plain, the names of the streams changed: Mānoa stream became the Kālia and Pālolo stream became Pāhoa. They joined near Hamohamo (now an area mauka of the Kapahulu Library) and then divided into three new streams, the Kuekaunahi, 'Āpuakēhau, and Pi'inaio. The land between these three streams was called Waikolu, meaning "three waters" (Kanahele 1995:7–8). The era of agriculture and aquaculture and ended and Waikīkī was changed forever. Homes and hotels soon took the places of paddies and ponds. By the early 1900s, the sugar barons along with members of the wealthy elite began to build "beach homes" unparalleled in size, opulence, and grandeur in Waikīkī.

Mo'olelo

Waikīkī is a major land mark of not only in the Kona moku but the island of O'ahu. Many well-documented mo'olelo for this palena attribute to its abundace in agriculture and aquaculture such as the fishponds of Kālia, Kaihikapu, Kaipuni, Paweo, Kuwili, Kapu'uiki; the famous surfing spots such as and Kalehuawehe, and its numerous wahi pana such as Le'ahi, 'Āpuakēhau, Ulukou, Helumoa, to name a few. While there are numerous features with tied mo'olelo for this renowed palena of Wakīkī, the mo'olelo shared in this section specifically highlight these named distinguished and famed features, that are only but a few of the many.

The recording of Waikīkī's history goes back long before the first accounts were written in the late 1700s. Since the days of antiquity, Waikīkī's history has been documented through oral accounts passed down through the generations. One of the earliest accounts of Waikīkī's inhabitants comes from the early 15th century. This was during the very end of the Hawaiian-Tahitian long-distance migrations. There were four renowned kahuna who would heal the population of their ills and teach their healing art. They eventually moved back to Tahiti but not before instructing the O'ahu people to consecrate four boulders in their memory. The four boulders remain in Waikīkī today next to the Waikīkī Police Station on Kalākaua Street. They are called **"Na Pohaku Ola O Kapaemahu A Me Kapuni,**" and nicknamed "The Wizard Stones." The historian Andrea Feeser shares the story of The Wizard Stones:

> Today, the pōhaku [stones] are memorialized in recognition of their sacred power and the blessings they have bestowed on many people throughout Hawai'i. The huge basalt boulders, each of which weighs several tons, were moved from **Kaimukī** to **Ulukou** [near today's Moana Hotel] sometime around 1400 at the direction of four Tahitian kāhuna [priests]. These healers --- Kapaemahu, Kahaloa, Kapuni, and Kinohi ---

> …were māhū (men who dress and live as women) and possessed both manly stature and feminine grace coupled with tremendous healing powers. They toured all of the Hawaiian Islands before making a home at **Ulukou**; during their travels, they became famous for many miraculous cures, which they generously taught to their admirers. After a long sojourn in Hawai'i, the four kāhuna decided to return to their homeland. Before doing so, they asked their kanaka maoli [Hawaiian] friends to move four large stones from the vicinity of the renowned 'bell rock' at **Kaimukī**… On the night of Pō Kāne… thousands of Native Hawaiians moved the boulders to **Ulukou**, placing two on the grounds of the healers' residence and two in the surf where the four men loved to bathe… Each stone was named for one of the men who imbued the pōhaku with their restorative mana [power]. Today, areas where two of the boulders were originally located also bear their names: **Kahaloa** is a section of beach, and **Kapuni** is a portion of Waikīkī surf. (Feeser 2006:79, 81)

Waikīkī was a place frequently enjoyed by akua. It is said that traditional mo'o (lizard) guardians protected the many loko i'a (traditional Hawaiian fishponds) that fed the people throughout Waikīkī. Hawaiian historian George Kanahele recounts traditional mo'olelo about some of these guardians:

> Waikīkī's earliest mo'o god was probably Kamōli'ili'i (literally, the pebble lizard) who was slain by Hi'iaka, Pele's sister. The legend related that Hi'iaka and Wahine'ōma'o were escorting Lohi'au (Pele's lover-Prince) back to Pele on the island of Hawai'i. During the return journey, they left their canoe at Waikīkī and walked up toward Kamōli'ili'i. When they arrived at that particular spot (said to be where the old stone church stood in the 1920s), a heavy gust of wind blew, and Wahine'ōma'o and Lohi'au felt invisible hands pulling their ears back. They called to who did it and told the other gods to keep closely behind her. A short distance away they met Kamōli'ili'i, who wanted to fight. Hi'iaka removed her outsider skirt which concealed her bolts of lightning and struck him with them. His body was cut to pieces and the pieces turned into the long, low hill across from Waikīkī's Kūhiō School (Kanahele 1995; Sterling and Summers 1978).

In Hawaiian oral traditions is the demigod Kamapua'a, was a legendary figure from O'ahu who could assume the shapes of various plants and animals. In the story of Kamapua'a published in 1891 in the Hawaiian language newspaper *Ka Leo o ka Lahui,* Kamapua'a utters a chant which mentions the wind and rain of Waikīkī by name. He tells us that the wind belonging to **Kapua**, an ancient well-known surf spot near present-day Kapi'olani Park, is called **Haualialia**. Kamapua'a then indicates that the rain belonging to Waikīkī is called Wa'ahila:

Oli aku la o Kamapuaa:	Kamapua'a chanted:
…He Haualialia ko Kapua	… Kapua has the Hauālialia [breeze]
He ua Waahila ko Waikiki	Waikīkī has the Wa'ahila rain
He ua Kukalahale ko Honolulu…	Honolulu has the Kūkalahale rain…
(Akana 2004:13, 16-17)	

In addition to Waikīkī's features, centralized leadership organized the population of Waikīkī to construct huge places of worship, or heiau. Samuel Kamakau named the three Waikīkī heiau that were used for human sacrifices. They were **Mau'oki**, **Kupalaha,** and **Le'ahi**, also called **Papa'ena'ena** (Kamakau 1976).

The heiau called **Kupalaha** at today's Cunha Beach, is intimately connected to a supernatural battle against owls in the days of old. As a result of this battle, the O'ahu chief Kakuhihewa pardoned the life of the man named Kapoi who built **Kupalaha**. The noted ethnographer Martha Beckwith shared this story concerning **Kupalaha** Heiau in her documentation of Hawaiian mythology.

> A famous Oahu owl story is that of the owl war carried on in behalf of a man named Kapoi who, having robbed an owl's nest, took pity on the lamenting parent and returned the eggs. He then took the owl as his god and built a heiau [Kupalaha Heiau] for its worship. The ruling chief Kakuhihewa, considering this an act of rebellion, ordered his execution but at the moment of carrying out the order the air was darkened by flying owls who had come to his protection. The places on Oahu where the owls made rendezvous for this battle are known today by the word pueo (owl) in their names, such as **Kala-pueo** east of Diamond Head**, Kanoni-a-ka-pueo** in Nu'uanu valley, **Pueo-hulu-nui** near Moanalua. The scene of the battle at Waikiki is called **Kukaeunahio-ke-pueo** (Confused sound of owls rising in masses). (Beckwith 1970:124, 125)

Waikīkī was the home of many famous ali'i (cheifs). There is a large body of oral-historical information about these various ali'i and their feats, royal residences and other compounds within Waikīkī. For instance, Kakuhihewa was just one of many ali'i connected to Waikīkī through mo'olelo. One of the first ali'i mentioned as being connected to Waikīkī was Kalamakua-a-Kaipuholua. He was the chief who built the grand taro fields of **Ke'okea, Kualulua,** and **Kalamanamana** and others in Waikīkī. Kalamakua-a-Kaipuhola married the skilled surfing chiefess Kelea-nui-noho-'ana-'api'api. Their daughter La'ie-lohelohe was born in Waikīkī at **Helumoa** and raised there at **Kaluaokau.** La'ielohelohe later married the famed Maui chief Pi'ilani, and this marriage solidified the ties between Waikīkī and Maui. The son of La'ie-lohelohe and Pi'ilani was Kiha-a-Piilani, an heir to the Maui chiefdom. He was raised in Waikīkī by a kahuna at **Mau'oki** Heiau (Kamakau 1991). There are many other O'ahu chiefs connected to Waikīkī. Some of the most noted are Mā'ilikūkahi, Ka'ihikapuamanuia, Kakuhihewa, Ka'ihikapuakakuhikewa, Kahahana, and Kawelo.

According to Martha Beckwith (1940:383), by the end of the fourteenth century Waikīkī had become "the ruling seat of the chiefs of O'ahu." Mā'ilikūkahi, the first mō'ī (island-wide chief) of O'ahu, moved the capital of the islands from 'Ewa and Waialua to Waikīkī. In this period, he had constructed a heiau at **Helumoa** for the Makahiki festival.

The pre-eminence of Waikīkī continued into the eighteenth century and is confirmed by the decision of Kamehameha, in the midst of unifying control of the islands, to reside there after wresting control of O'ahu by defeating the island's chief, Kalanikūpule.

The nineteenth-century Hawaiian historian John Papa 'Ī'ī (1959:17), himself a member of the ali'i, noted that the ". . . place had long been a residence of chiefs. It is said that it had been Kekuapoi's home, through her husband Kahahana, since the time of Kahekili" ('Ī'ī 1959:17). Kamehameha also lived here at Puaaliilii. 'Ī'ī described the king's Waikīkī residence:

> Kamehameha's houses were at **Puaaliilii**, makai of the old road, and extended as far as the west side of the sands of **Apuakehau**. Within it was **Helumoa**, where Kaahumanu ma [mā–and others] went to while away the time. The king built a stone house there, enclosed by a fence . . . ('Ī'ī 1959:17)

Before Kamehameha's victory at Nu'uanu which led to his conquest of O'ahu, he had promised the mo'o (water spirit) goddess Kihawahine that he would build her a special dwelling called a hale puaniu, a place at which offerings of bananas, coconuts, and 'awa (kava) were kept to deify a deceased person and make him or her into a mo'o (water spirit) or goddess (Pukui and Elbert 1986:347; Kanahele 1995:92):

> Walinu'u, Walimanoanoa, and Kalamainu'u were 'aumakua [deified ancestor] with many bodies. A certain chiefess of the island of Maui named Kihawahine was transfigured into (kaku'ai 'ia iloko o) Kalamainu'u, and she became a goddess with the body of a mo'o. Kihawahine was a famous mo'o, perhaps because she had been a chiefess and an ancestor of chiefs, and had been born a real human being. But when

> she was transfigured she turned into an ʻeʻepa, a moʻo. She was deified by the chiefs of Maui and Hawaii with kapus [taboo, prohibitions], with the setting up of kapu sticks [puloʻuloʻu], and with the kapus of the chiefess Kihawahine . . . when Kamehameha added her to his gods, she was one of his gods that united the kingdom from Hawaii to Kauai. He said: "If you take [ʻai] Oahu, I will build a house for your akua in the calm of **Waikiki**—a puaniu house for Kalamainuʻu, the akua of Kihawahine." (Kamakau 1991:85)

In addition to the many references to royal residences of Waikīkī, ʻĀpuakēhau Stream at the present Royal Hawaiian Hotel, was thought to center the village of Waikīkī. The stream is one of the two branches of the united Mānoa-Pālolo Stream which once flowed past taro patches and fishponds. The mouth of the stream once emptied out into the ocean at the present location of the east side of the Outrigger Hotel and the west side of the (Sheraton) Moana Hotel. Land on the west side of the stream was known as **Kahaloa**, "the long place," and on the east, **Ulukou**, "the kou tree grove." There was a heiau and an athletic field in the village called **ʻĀpuakēhau** on the land known as **Helumoa**. The athletic field was called **Kahuamokomoko**, meaning a "sports field for boxing." It is thought that this area was used for games such as maika (where stones were rolled to hit a target) as several of the stones used in this game, have been previously uncovered in this area (Acson 1983:20).

In the "Legend of Kawelo," two boys are born on the same day, Kawelo-lei-makua, called Kawelo, the great nephew of the king of Kauaʻi, and Kawelo-aikanaka, called ʻAikanaka, the grandson of the king. Kawelo's older brothers and his parents soon moved from Kauaʻi to live at Waikīkī in Oʻahu near the ruling chief of Oʻahu, Kakuhihewa. The older brothers of Kawelo often challenged a famous wrestler living with Kakuhihewa, but they could never beat him.

> *A he mea mau i na kaikuaana o Kawelo ka heenalu, i ka nalu o **Kalehuawehe,** a pau ka heenalu, hoi aku la a ka muliwai o **Apuakehau** auau, a pau, hoi aku la a ka hale mokomoko, aole nae he hina o ke kanaka o Kakuhihewa i na kaikuaana o Kawelo.*
>
> The brothers of Kawelo were great surf riders, and they often went to ride the surf at **Kalehuawehe** [near the present Seaside Hotel in Waikīkī]. After the surf ride they would go to the stream of **Apuakehau** and wash, and from there they would go to the shed where the wrestling bouts were held and test their skill with Kakuhihewa's strong man; but in all their trials they never once were able to throw him. (Fornander 1918:4)

When the king of Kauaʻi died, ʻAikanaka became the new king. The grandparents, who longed to see their other children, traveled with Kawelo to Oʻahu, to **Ulukou** in Waikīkī, near the mouth of the stream **ʻĀpuakēhau**, where his elder brother and parents had been living. His grandparents later took him just inland of the coast. While Kawelo was working in the fields, he heard some shouting from the beach, and asked his grandparents, "What is that shouting down yonder?" (Fornander 1918:5). The grandparents answered that his older brothers had just finished surfing and must have challenged the king's strong man. The shouting indicated one of them must have been thrown. Next day, Kawelo went down to the beach, went surfing with his brothers, and then bathed in the freshwater stream of **ʻĀpuakēhau**. He challenged the strong man to a match, even though his brothers mocked him, saying "Are you strong enough to meet that man? If we whose bones are older cannot throw him, how much less are the chances of yourself, a mere youngster?" (Fornander 1918:6). The strong man, impressed by Kawelo's courage, said:

> *"Ina wau e kahea penei, 'Kahewahewa, he ua!' alaila, kulai kaua." Hai aku la no hoi o Kawelo i kana olelo hooulu, penei: "Kanepuaa! Ke nahu nei! Alia! Alia i oki ka aina o Kahewahewa, he ua!"*

> "If I should call out 'Kahewahewa, it is raining,' then we begin." Kawelo then replied in a mocking way: "Kanepuaa, he is biting, wait awhile, wait awhile. Don't cut the land of Kahewahewa, it is raining." (Fornander 1918:6)

Kawelo won the match, shaming his older brothers so much that they returned to Kauaʻi. In another version (Thrum 1923:154), the strong man was from Halemano [central Oʻahu], and was killed by a mighty blow from Kawelo. The man's body was given to the king of Oʻahu, and was carried as a sacrifice to the gods to a heiau in Lualualei, Waiʻanae.

In the legend of the hero, Halemano, **Ulukou** in Waikīkī is mentioned as the residence of ʻAikanaka, who later also became the king of Oʻahu:

> *A noho iho la o Kamalalawalu me Halemano, ia wa ua kaulana kau ka maikai o Kamalalawalu a lohe o Aikanaka, ke ʻlii nui o Oahu nei, e noho ana ma* ***Ulukou*** *i Waikiki.*
>
> Kamalalawalu lived with Halemano as husband and wife, and the fame of the beauty of Kamalalawalu was soon spread all over Oahu until it came to the ears of Aikanaka, the king of Oahu, who was living at **Ulukou** in Waikiki. (Fornander 1919:238)

In the Legend of ʻŌlohe; ʻOlohe (a master of the lua wresting) was a cruel chief who lived at **ʻĀpuakēhau**, Waikīkī, and he kept the people of the region in continual fear for their lives and possessions. He met in battle with one challenger who pitied the people, and was defeated with one blow that sent him flying into the site now called **Kaluaʻōlohe**, the area now covered by Kapiʻolani Park (Pukui et al. 1974:79).

> Loheloa came from Waipio on a huge log. He came first to **Makapuu** and then to **Keauau** Point, now called **Leahi**.
>
> He saw a strange glow like a ball of fire there. He asked for the chief Olohe and was told that the light was his. He saw some fishermen who told him to go away for he was scaring the fish. He called to Ku and Hina to bring them a school of fish which they did. The natives were grateful. He lifted his huge canoe and rested one end at **Haula** and the other at **Namahana**, against the hill. He told the people that he wanted to wrestle with their chief Olohe, who lived at **Apuakehau**, Waikiki. A messenger came to tell the chief who accepted the challenge. In the meantime the men were busy catching fish brought to them by Loheloa. A messenger was sent to bring Loheloa to the chief and Loheloa suggested that they wrestle in the open where they can be seen. He would bet his bones and his canoe on himself.
>
> Olohe and Loheloa fought on the field now known as Kapiolani Park. Olohe punched and raised a gale that flattened the ilima bushes. Loheloa slapped his ear hard enough to throw him in the air. The place he fell is called **Kalua-olohe** (Olohe's pit) to this day. Loheloa won and the people shouted with joy over the defeat and death of their cruel chief. (Sterling and Summers 1978:279)

Thrum (1998:203–214) recounts the legend of the kahuna nui (highest priest), of Oʻahu, Kaʻopulupulu, who lived in Waimea, Oʻahu. He had a son named Kahulupuʻe, who he taught all the traditions and rituals of the priestly caste. At this time, the ruler (aliʻi aimoku) of Oʻahu was Kumuhana, a cruel chief who terrorized his people and would not listen to the counsel of his priest, Kahulupuʻe. Kumuhana was finally driven off the island by the people and the lesser chiefs. When Kahekili, the king of Maui, heard this news, he sent his foster son, Kahahana (brother of Kumuhana), to rule Oʻahu in Kumuhana's place (ca. 1773). Kahahana chose a grove of coconut and kou trees, called **Ulukou**, located on the Waikīkī coast as his place of residence, and many aliʻi gathered in that place around him. One day, Kahahana sent a messenger to Kaʻopulupulu to attend him at **Ulukou**, who traveled from his home in Waimea

and was greeted by the retainers of the king when he reached the mouth of the stream **ʻĀpuakēhau**. At first Kahahana valued the wisdom of the priest, but after several years, Kahahana began to be as cruel to the people as his predecessor, Kumuhana. In protest, the priest Kaʻopulupulu left Waikīkī to return to his home in Waimea, where he tattooed his knees, a sign that Kahahana had turned a deaf ear to his advice. This angered the king, who sent messengers to order Kaʻopulupulu and his son, Kahulupuʻe, to come to Waiʻanae, where Kahahana then resided. At Waiʻanae, the two men were placed into a special grass hut, one tied to the end post and one tied to the corner post. The next day, Kahahana ordered his men to torture the son, stabbing his eyes and stoning him while his father watched. When Kaʻopulupulu saw this, he commanded his son to flee into the sea, saying these words (Pukui 1983:44), which contained a prophecy:

E nui ke aho, e kuʻu keiki,	Take a deep breath, my son, and
a moe i ke kai, no ke kai la	lay yourself in the sea, for then
hoʻi ka ʻāina.	the land shall belong to the sea.

Kaʻopulupulu was taken by the soldiers to Puʻuloa (Pearl Harbor), at ʻEwa, and slain before the king. His body was put into a canoe and taken to Waikīkī, where it was placed high in the coconut trees at Kukaeunahi (at the heiau of Helumoa), so that the flesh would decompose and fall to the sand. When the king of Maui, Kahekili, heard this news he grieved for Kaʻopulupulu and turned against his foster son. With his warriors, he set out over the sea for Waikīkī to take back the rulership of Oʻahu under his own authority. This fulfilled the prophecy of Kaʻopulupulu. According to S. M. Kamakau and David Malo, this saying was also in keeping with a prophecy by Kekiopilo presaging the arrival of the islands by Westerners, which would lead to "the foreigners possess[ing] the land" (Thrum 1998:214).

Helumoa means "chicken scratch." In one version, this name refers to the legendary rooster Kaʻau-helu-moa that lived up in Pālolo Valley and came down to this land and scratched for food. According the Legend of Kaʻopulupulu, the name refers to chickens scratching to find the maggots that fell from victims placed in the trees who were human sacrifices at the heiau of **ʻĀpuakēhau** (Pukui et al. 1974:44):

> The seer, together with the body of the son, was brought to Waikiki, to the coconut grove at the place called **Helu-moa**. There he was slain and the two bodies hung upon coconut trees. The place was named from the scratching of the chickens about the place where the maggots fell from the bodies of the two men.
>
> Before his death, Kaʻopulupulu uttered this prophecy: -"At the place where my body hangs and its fat flows, chiefs and commoners shall be slain and here shall be the chief-destroying sands of Kakuhihewa." These words were fulfilled soon after, when Kahekili, ruling chief of Maui, conquered the island. But the bitter result did not end there. They were again fulfilled in the time of Kamehameha when, after he had conquered Oahu at the battle of Nuuanu, he went back to Waikiki with his followers and many were stricken with the disease called okuu [possibly cholera] and many died. (Green and Pukui 1936:122–123)

The sand of **Helumoa** was known as **Ke oneʻai aliʻi o Kakuhihewa** (The Chief Devouring Sand of Kakuhihewa) because of the curse placed by the prophet Kaʻopulupulu. When Kaʻopulupulu was brought with his son, Kahulupuʻe, to be executed at Waikīkī, he cursed the place where his body-grease (hinu) should drip upon the sand. This curse was upon the chiefs and the people (Hibbard and Franzen 1986:5).

Fishponds were one of the most important traditional resources for the Hawaiian community in Waikīkī. The fame of **Kālia's** fishponds is attested to in a moʻolelo recounted by John Papa ʻĪʻī (in Wyban 1992) that deals with prohibitions against wasting food:

> Once Kinopu gave a tribute of fish to Kamehameha's son Kinau, at Moehonua's fishpond in Kalia. While Kinau and his wife Kahukuhaakoi (Wahine-pio) were going to Waikiki from Honolulu, the sea came into the pond and fishes of every kind entered the sluice gate. Kinopu ordered the keepers of the pond to lower fish nets and the result was a catch so large that a great heap of fish lay spoiling upon the bank of a pond. The news of the huge catch reached Kamehameha, who was then with Kalanimoku, war leader and officer of the king's guard. The king said nothing at the time, but sat with bowed head and downcast eyes, apparently disapproving of such reckless waste. (Wyban 1992:87)

At **Kālia**, the seaweed called limu ʻeleʻele was plentiful near the stream's outlet. A Hawaiian saying talks about this pleasant portion of the coast (Pukui 1983:186):

*Ke kai wawalo leo leʻa o **Kālia***	The pleasing, echoing sea of **Kālia.**

Kālia is also a place where ʻalamihi crabs were once plentiful, leading to a play on the word ʻala-mihi (path of repentance), indicating someone who is in a repentant mood (Pukui 1983:110):

*Hoʻi i **Kālia** ka ʻai ʻalamihi.*	Gone to **Kālia** to eat ʻalamihi crabs.

Kālia was also known for a fishing technique used to catch schools of mullet. When a school of mullet appeared, a bag net was set and the men swam out in a row, surrounded the fish, and slapped the water together and kicked their feet, thus driving the frightened fish into the opening of their bag net. The fishermen of Kālia became known as human fishnets (Pukui 1983:150):

Ka iʻa pīkoi kānaka o Kālia;	The fish caught by the men of Kālia;
he kānaka ka pīkoi,	men are the floaters,
he kānaka ka pōhaku.	men are the sinkers.

Kālia is also mentioned in a story about a woman who left her husband and children on Kīpahulu, Maui to go away with a man of Oʻahu. Her husband missed her and went to see a kahuna who was skilled in hana aloha (sorcery for love making potions with herbs, prayers and even hypnosis). The kahuna told the man to find a container with a lid and then speak into it of his love for his wife. The kahuna then uttered an incantation into the container, closed it, and threw it into the sea. The wife was fishing one morning at **Kālia**, Oʻahu, and saw the container. She opened the lid, and was possessed by a great longing to return to her husband. She walked until she found a canoe to take her home (Pukui 1983:158):

Ka makani kāʻili aloha o Kīpahulu.	The love-snatching wind of Kīpahulu

ʻĀpuakēhau Stream has sometimes been referred to as the muliwai of **Kawehewehe.** The place name Kawehewehe, cited by ʻIʻī (1959:93) and in the Māhele records, is also of note. It does not only identify a land area in Waikīkī; according to Hawaiian scholars, it also names:

> [The] Reef entrance and channel off Grey's Beach, just east of the Hale-kū-lani Hotel, Wai-kīkī, Honolulu. The sick were bathed here as treatment. The patient might wear a seaweed (limu-kala) lei and leave it in the water as a request that his sins be forgiven, the lei being a symbol. Lit., the removal. (Pukui et al. 1974:99)

The līpōa seaweed of Waikīkī, especially at **Kawehewehe**, was so fragrant that one could smell it while standing on the shore. It was often mentioned in moʻolelo about Waikīkī, including the following saying (Pukui 1983:246):

Na līpoa ʻala o Kawehewehe.	The fragrant līpōa of Kawehewehe.

According to John R.K. Clark (1977), "every Hawaiian place name has a moʻolelo, or backstory, that explains why the place was called what it's called…place names capture the history and the culture of the people who coined them. They help us to understand what life was like and what was important at the time they were given."

The last place wahi highlighted is one of the most famous landmarks in Waikīkī today is known as Diamond Head, which got the English-language name from 19th-century British sailors who initially mistook calcite crystals on its slopes for the precious stone. Kaimana is the same is Daimana meaning Diamond, and hila meaning hill, thus Kaimanahila. Clark (1977:41) cited in Tomonari-Tuggle et. al. (1998:13) seeks to describe the origininal name of this volcanic crater, also known as **Lēahi**:

> …to the old Hawaiians the mountain was either **Leʻahi or Laeʻahi**. Because the original meaning of the name is obscure, the correct spelling and translation have never been agreed upon by students of Hawaiian. One interpretation says that **Leʻahi** is a contraction of the two words lei (a wreath) and ʻahi (fire), the two words combining to mean "wreath of fire" … The other popular interpretation is that **Leʻahi** is a contraction of lae (a cape of promontory) and ʻahi (the yellow-fin tuna), the combination meaning "point of the ʻahi fish. (Clark 1977:41)

Of the known variations of the place name Lēahi, the naming of Laeʻahi or brow of the ʻAhi can be found in the legend of Pele and Hiʻiaka. Hiʻiaka is said to have compared this crater jutting out into the sea to the brow of the ʻahi (Palikapu n.d.):

Me he iʻa la ka Lae o Ahi	Like the forehead of the Ahi
E kalali au ae nei i ke kai	Jutting sharply into the sea
Ka keiki waena ia a Haumea	It is the middle child of Haumea [and Lua]
Me lua he makua ʻaʻeʻaʻe	The parent taken as a second mate
Aloha wale na kini—e	Beloved are the multitude
Ka lehulehu noho kahakai o moku	The many inhabitants of our beaches
Aia Malei i ka laemakani	There is Malei at the wind-blown point
Makapuu alo ehukai ----ae	Of Makapuu ever wet by sea spray.
(Palikapu n.d.)	

Moʻolelo assoicated to Lēahi are highlighted various periods of significance. For instance, one period is attributed to Pele, the fire goddess, as all craters and volcanic related manifestations are attributed to her. Another period refers to Lēahi's role along with Puʻu o Kapolei and Puʻu o Palailai in the Oʻahu seasonal calendar. Next is the of significance is when Kahahana (ruling chief of Oʻahu) lost the Kingdom of Oʻahu to Kahekili (ruling chief of Maui), marking the end of the Oʻahu ruling chiefs. Another significance is when Kamehameha I conquered Oʻahu, subsequently uniting the islands under one Kingdom. Both Kahekili and Kamehameha used Lēahi's prominent features as a landmark to invade Oʻahu and made the surrounding locality their residence. Lastly, is the of significance associated with the monarchy era of the Kingdom of Hawaiʻi. In attempts to rightfully restore the beloved Queen and undo the wrongs of the Provisional Government, Robert Wilcox and Samuel Nowlein staged the counter-revolution of 1895 with Lēahi as the Battle Ground.

Mele

Waikiki Song

Waikīkī is remembered and famed throughout many traditional oli, mele, and ʻōlelo noʻeau. These expressions continue to be referred to in contemporary discussions of Hawaiian history, Hawaiian values, and Hawaiian identity. There are countless mele and oli about the Waikīkī ahupuaʻa.

This first mele was found from Bishop Museum telling of *Ka nalu haʻi o Kalehuawehe* or The rolling surf of Kalehuawehe (Take-off-the-lehua) which wass Waikīkī's most famous surf. It was so named when a legendary hero took off his lei of lehua blossoms and gave it to the wife of the ruling chief, with whom he was surfing. The mele also notes other parts the Waikīkī's enviornment such as the fragrances, wind, and waves (Bishop Museum Arcives, H.1 M.4 p 207).

Pauku Akahi	First Verse
Haaheo Waikiki i ka nalu hai mai Kalehuawehe	Waikiki is made proud by the crashing waves of **Kalehuawehe**
Me na Lipoa paoa aala, Loa ua ea kula,	With the strong fragrance of Lipoa, Long is the time of arrival
Chorus	Chorus
E noi ka olu i makou i ka nalu launui Hale Kalani	Our refreshing request of the large-leaf waves of **Hale Kalani**
Kali ana Lii e nanau ai i ke aheahe mai o ka makani	Awaiting the Aliʻi's chewing of the gentle winds blow
Pauku Elua	Second Verse
I waho na Lii i ka Kowaewae	Outside the Aliʻi in the **Kowaewae**
I ke kai nalu mai i ka puu one,	In the oceanic waves and the pond near the shore
Me he lu ala anoi no na mauna	With the scattering desired fragrance of the mountain
Ka hookahi i ka poli	The only one in the bosom
Ka Paukukolu	Third Verse
Nani Waikiki i ka Ehukai	**Waikiki** is beautified by the **Ehuakai**
I ka aui peahi o ka lau niu	To the swelling and the rolling of the coconut frond
O ia wale hoi a ka ha Kuhui	That is definitely all of the **Kuhui**
Kilakila i ka uliuli e	Majestic by way of the uliuli

Makee ʻAilana

The following mele by James K. Iʻi is a traditional song that is still very popular among Native Hawaiians, and tells of an island that was located off of Waikīkī prior to its urbanization (Iʻi n.d.). The island was located west of the current Honolulu Zoo, in the area now occupied by the zoo's parking lot. "Makee" was named for Captain James Makee (1812-1879). Sources described the island as being off shore from the original location of Kapiʻolani Park, where the fresh water stream (like ʻĀpuakēhau Stream) flowed into the Pacific Ocean. Sources also describe a bridge that went across this stream and beautiful lilies that floated in the water.

Makee ʻailana ke aloha lā	I love Makee island
ʻĀina i ka ʻehuʻehu o ke kai	Land freshened by the sea spray
ʻElua ʻekolu nō mākou	There were two or three couples with us
I ka ʻailana māhiehie	On this charming island
Ka leo o ka wai kaʻu aloha	I love the sound of the water
I ka ʻī mai ē anu kāua	When it speaks, we two are chilled
Inā ʻo you me mī nei	I wish you were here with me
Noho ʻoe i ka noho paipai	Sitting in the rocking chair
Haʻina ʻia mai ana ka puana	The story is told of
Makee ʻAilana huʻe ka manaʻo	Makee ʻAilana, with its fond memories

Mele like "Makee ʻAilana" are highly valuable in helping to reconstruct an understanding of Waikīkī's landscape and resources prior to modernization. While many of the natural heritage features of this area have been lost over time, mele, hula, and other traditional practices help to keep the relationships between Native Hawaiians and their wahi pana alive.

Aloha Oʻahu

This mele some claim this was composed by Mary K. Heanu in the 1920's, others believe Clarence Kinney wrote this mele that takes us on a trip around Oʻahu. Waikīkī is named as the loveliest spot. ʻIlima, the official flower of Oʻahu, is compared to the yellow feathers under the wings of the black honey eater bird, highly prized for feather work. Līpoa, a seaweed mixed with raw scraped ʻōʻio (ladyfish) is a scrumptious meal anytime (Bishop Museaum Source: MS GRP 329, 1.37).

Aloha Oahu lei i ka ilima	Beloved is Oahu draped in lei ilima
Kohu manu oo hulu melemele	Just like golden plumed oo birds
Kaapuni hoi au a puni Oahu	I have really gone completely around Oahu
Hooka mea nani ao Waikiki	The only lovely place is **Waikiki**
Moani ke ala o ka lipoa	The aroma of lipoa lingers in the air
Me ka pokke oio keu a ka ono	With raw, cubed oio so very delicious
Haina ia mai ana ka puana	The story is told
Kohu manu oo hulu melemele	Just like the golden plumed oo birds.

In 1923, the Hawaiian Legend and Folklore Commission contracted the American scholar Helen H. Roberts to come to Hawaiʻi and record Hawaiian chants and songs. With the invaluable assistance of the Hawaiian scholar Thomas K. Maunupau, Roberts documented close to 700 mele. Many of the chants were dedicated to the royalty. There is a chant that was composed to honor King Kalākaua, and in this chant, the king is acknowledged by the lights of Lēʻahi or Diamond Head; the lights of Kaluahole, a coastal area from Lēʻahi to Black Point; and the lights of Kālia at the western end of Waikīkī. Maunupau and Roberts recorded this chant from Mr. P.K. Kuhi, a resident of Kalihi Kai, Kauaʻi who was born in Honolulu in 1861:

Lamalama i Makapuʻu ke Ahi o Hilo	Brightly shining toward **Makapuʻu** are the lights of Hilo
…Hoʻohuelo i luna ke ahi o Lēʻahi,	…The light of **Lēʻahi** send a beam above,
Hoʻonohonoho i muliwaʻa ke ahi o Kaluahole.	In proper order at the sterns of canoes are the lights of **Kaluahole**.
Mehe maka ihu waʻa ala nā ahi o Kālia…	Like mysterious lights are the lights of Kālia…
(Bacon and Napoka 1995: 132, 133)	

There are numerous other mele for Waikīkī such as, "Waikīkī Hula", "Lēʻahi", "Kaimana Hila", "Kaimukī Hula", "ʻĀinahau", "Royal Hawaiian Hotel", "Haʻaheo Kaimana Hila", "Henehene Hou Aka", "Wakīkī". Each of these mele speaks of a particular landmark, event, or resource. As one of the most beautiful places in Hawaiʻi, Waikīkī is known as a place of spirit and inspiration.

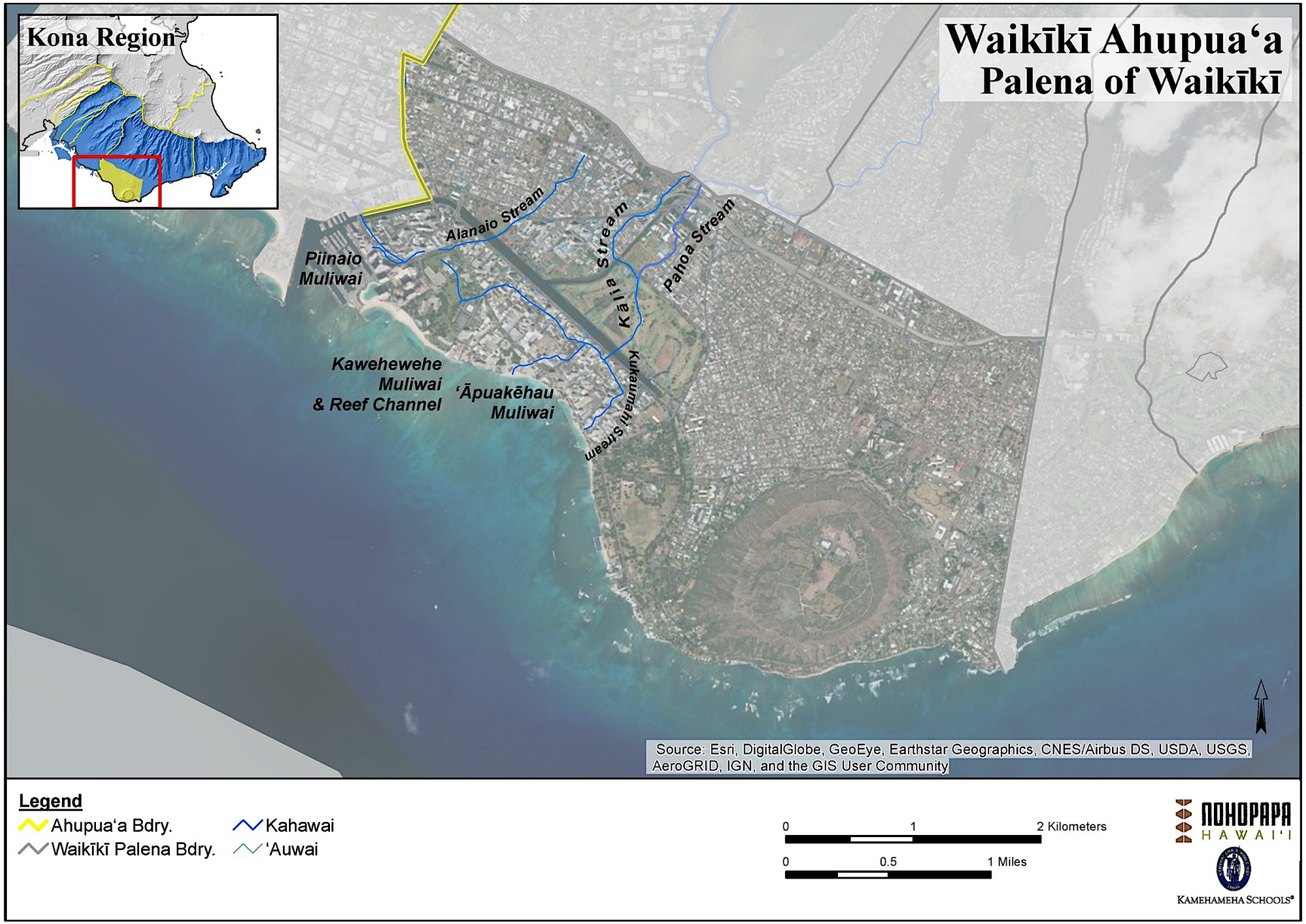


Figure 80. Aerial image of Waikīkī Palena

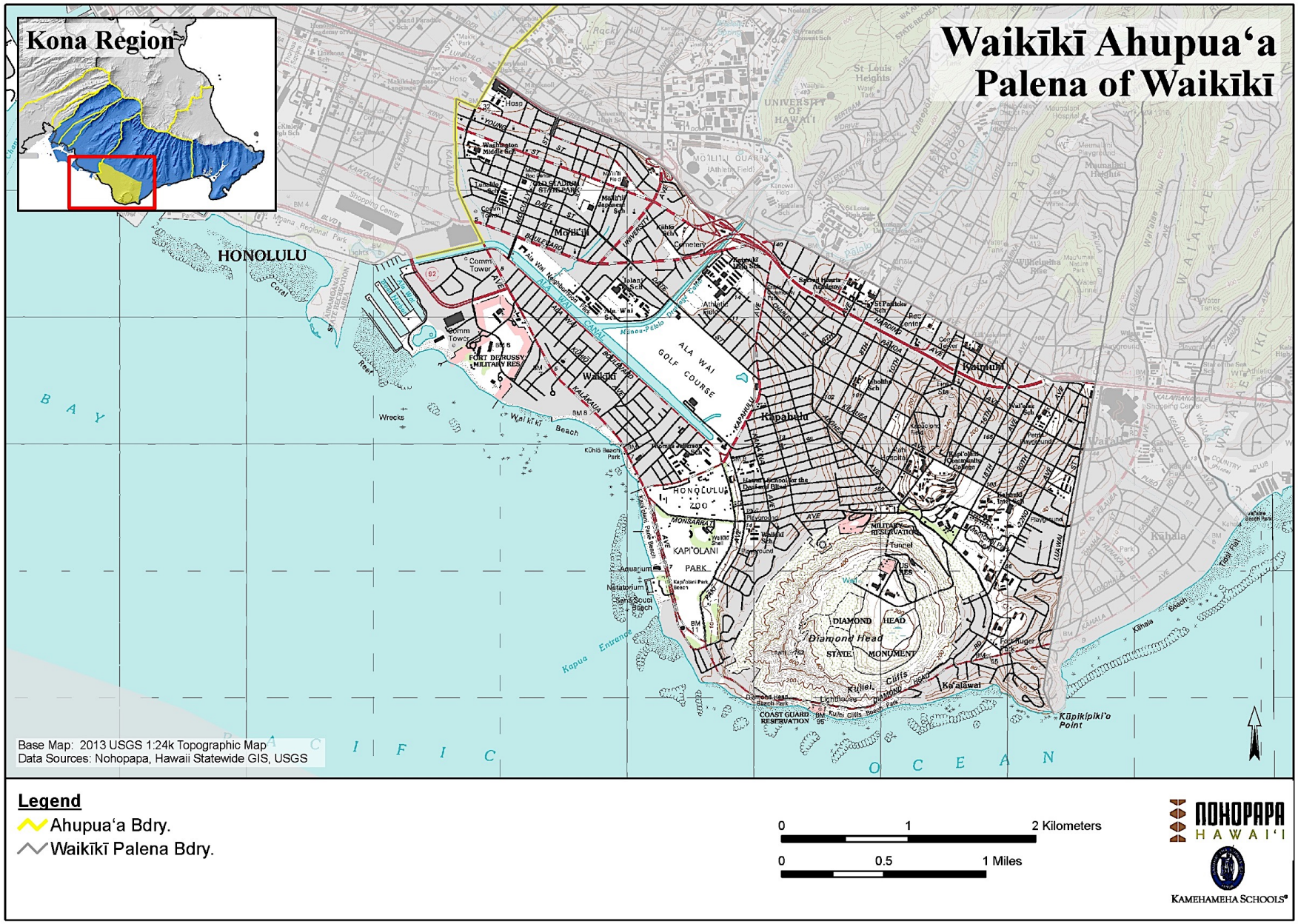


Figure 81. USGS map of Waikīkī Palena

Table 13. Summary of selected wahi pana in Waikīkī Palena

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ Other Oral History[1]	Current Disposition	Comments[2]
Ahi	heiau	At summit of Lēʻahi, Diamondhead	Hiʻiakaikapoliopele stopped here on her return from Kauaʻi & looked out to Hawaiʻi.	Destroyed	Moʻolelo establishes it as a place of kilo, or a look out.
ʻĀinahau	place	The site of the present Sheraton Princess Ka-ʻiulani Hotel, Waikiki, Honolulu.Meaning " Hau tree land"	Home and land of Princess Ka-ʻiu-lani.		
ʻAiwohi	surf	Meaning royal ruler	An ancient surfing area of Waikīkī.		
ʻĀpuakēhau	muliwai, kahawai	Muliwai fed by Kalia stream that entered the ocean near modern day Sheraton Hotel & Royal Hawaiian Shopping Center. Probably named for a rain, meaning basket [of] flow.		Sestroyed and filled in	Located on RM1398, circa 1952 trace of the original map by Bishop done in 1881 & 1882.
ʻAuwai ʻAlanaio	stream	Flows from Kapaʻakea and Pawaʻa through the many ponds of Kalia; becomes Kahawai Piʻinaio below Waikīkī Rd (Kalakaua Ave), enters the sea at the present Ala Wai Yacht Harbor. Meaning ʻala-naio [false sandalwood fragrance] canal.			
Hamohamo	moʻo	Near ʻŌhua street. Meaning "Rub gently" (as the sea on the beach)	Queen Liliʻuokalani, held this named land where her home, “Paoakalani” once stood.		Retained by Keohokalole at the Māhele, LCAw 8452:3, 99.68 acres. Given by Kamehameha to Keawe-a-Heulu. (Ii) LCAw 1452 to Haau: "2 apana ma Hamohamo, Waikiki, Oahu... 0.96 eka." Also LCAw 1456 to Iwinui, 2843 to Kaanaana, 2839 to Kahaka, 1447 to Kahue, 1468 to Kaiahopuwale, 1433 to Kaluhi, 1458 to Kapea, 2085 to Keamalu, 2492 to Kinikini, 1450 to Koa, 1459 to Kuihewa, 1453 to Manaole, 1446 to Naa, 1451 to Ohuehu, 2027 to Palauolelo, 1455 to Pelekane, 10677 to Pupuka, 2539C to Upai for Opuhali. "Area near ʻŌhua Avenue, Wai-kīkī, Oʻahu, once belonging to Queen Liliʻu-o-la-lani." (PEM)

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Helumoa	‘ili	The site of the Royal Hawaiian Shopping Center, near the Royal Hawaiian Hotel at Helumoa Street, Waikīkī. Meaning "chicken scratch" (Chickens scratched to find maggots in the victim's body.)	Princess Pauahi inherited Helumoa from her cousin, Princess Ruth Ke‘elikōlani, where she and her husband Charles Reed Bishop spent much time enjoying the sheltered ulu niu (coconut grove). Old land division and site of a heiau where Kahahana was sacrificed.		LCAw 1466 to Kaanaana: "[Apana] 1. Pahale ma Helumoa... 1/5 eka." Also LCAw 1782 to Kahope, 228 to Kalaiheana, 1445 to Kanemakua, 922 to Okuu, 1463 to Wahahee. Claim no. 8827 by Kahoohanohano was not awarded.
Kahaloa	place, stone	Beach area between the Royal Hawaiian and Halekūlani hotels, Waikīkī, noted for its fragrant līpoa seaweed. Meaning "long place"	Named for one of four stones believed to have been medical kahuna from Tahiti.		
Kalehuawehe	place, surf	Name for an ancient surfing area at Waikīkī, now called Castle's. Meaning the removed lehua lei.	Sick persons were brought here for cleansing baths just off the reef near Ka‘ākaukukui.		
Kālia	‘ili kū	Stretches along the coast from the kahawai and muliwai of Kukaumahi (west of Kapiolani Park), across the coast of Waikīkī ending just past Ala Moana Shopping Center. Meaning "waited for".	One of the most famous ‘ili of Waikīkī.		Located on RM1398, circa 1952 trace of the original map by Bishop done in 1881 & 1882.Returned by Kamamalu at the Māhele, retained by the Gov. as Fort Land. Kalia resembles an ahupua‘a extending across Waikiki from Makiki in the west to Kapahulu in the east, fragmented by many intervening ‘ili and kuleana.CAw 2511 to Alapai: "Kaniukanuhou ma Kalia, Waikiki, Oahu." 4.60 acres. Also LCAw 5FL, 8FL, 31FL, 32FL, 97FL, 99FL, 100FL, 101FL,104FL, 1356, 1407, 1408, 1409, 1410, 1423, 1436, 1437, 1510, 1512, 1514, 1515, 1736,1737, 1758, 1765, 1775, 1999, 2082, 2549, 2981, 6450, 6616, 7597, 8023.

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Kālia	stream	Kalia Stream rises in Mānoa Valley, joins Pahoa Stream near Pahupahuapua‘a and continues to the sea through Muliwai o Kukaunahi, between Hamohamo and Kekio. Both streams have been realigned to form the Mānoa - Palolo Drainage Canal which flows to the Ala Wai Canal. Meaning "waited for".			
Kaluaokau	‘ili kū	Known today as the International Marketplace.	Lunalilo gifted Queen Emma, wife of Kamehameha IV, Kaluaokau where they lived with their son Prince Albert.		Retained by Lunalilo at the Māhele, LCAw 8559B:31. Claim no. 1439 by Kailiwai for kalo and kula land was not awarded. Claim no. 1440 by Kekaha for a pond called Kanekualau in Kalua[o]kau was not awarded. Given by Kamehameha to Kalaimamahu. (Ii)
Kaluahole	‘ili kū	Coast between Waikīkī and Black Point, Honolulu. The name is frequently confused with Kaluaolohe Meaning the āhole fish			Where four entries under "Kaluahole" are actually in "Kaluaolohe". LCAw 6616 to Nuuanu is "ma Kaluahole... 3 loi kalo..." Claim no. 8847 by Kawi was not awarded.
Kalua‘ōlohe	‘ili kū	Coordinates are for LCAw 5873, the larger parcel of 102.5 acres. a smaller section of the ‘ili is at N42,500 E 560,200. Meaning the pit or cavern of ‘ōlohe.	The name commemorates the defeat in lua fighting of cruel ‘Ōlohe, a chief.		Returned by Kamamalu at the Māhele, retained by the Gov. Returned by Piianaia at the Māhele, retained by Crown; retained by Kahanaumaikai at the Māhele, LCAw 5873. Four of the five entries listed in Indices of Awards under Kaluahole are actually in Kaluaolohe: LCAw 5873 to Kahanaumaikai, 26FL to Kalalawalu, 1825 to Kuewa, 7161 to Kumuhea. Claims no. 2213 by Kaui, no. 9012 by Kekihele were not awarded.
Kāneloa	‘ili	Kapiolani Park, former Crown lands			

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Kanukuā‘ula	‘ili kū	Nukuā‘ula is a type of fishing net, with mesh so fine that only the very tip [nuku] of the finger could be inserted.			LCAw 1380 to Kahaaheo: "2 apana ma Kanukuaula... 0.80 eka." Also LCAw 35FL to Mahuka, 1514 to Kaauhau, 1388 to Kahaleuliuli, 1436 to Keleipaopao, 1510 to Kaluahinenui, 1511 to Kanae, 1408 to Kaua, 1378 to Kawaihapai, 1453 to Manaole, 1512 to Nalaweha, 1376 to Naoho, 1463 to Wahahee. Also written "Nukunukuaula" (q.v.).
Kapua	lele	This parcel includes the eastern part of Kapiolani Park, touching Papaenaena Heiau. Probably meaning, the flower.		Destroyed	RP 5667 on LCAw 5931 to Pehu: "Apana 3. Lele o Kekio i kapaia o Kapua ma Waikiki Kai." Claim no. 1760 by Kuaeleele for his "Apana 3. Pahale in Kapua, Waikiki" at the shore was not awarded.
Kapua	heiau	Near Kap‘iolani Park, opposite Camp McKinley Probably meaning, the flower.	Heiau po‘okanaka. Fragments of its walls, torn down in 1860, show it to have been about 240 feet square; said to be the place of sacrifice of Kaolohaka, a chief from Hawai‘i, on suspicion of being a spy.	Destroyed	Probably in the lele of Kapua (q.v.).
Kapua	channel, surf	Now filled in and a part of Kapi‘olani Park Named for the adjoining lele of Kekio called Kapua. Probably meaning, the flower.	An ancient surfing area of Waikīkī.	Destroyed	
Kapuni	lele	Meaning "the surrounding" perhaps named for the spreading banyan tree on the ‘Āinahau estate of A. S. Cleghorn			LCAw 104FL to Kekuanaoa: "Aina ma Kalia, Waikiki, Kona, Oahu. Apana 5. Kahuahale ma Kapuni me Uluniu... 31 eka."

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Kapuni	stone, surf	Now called "Baby Queen's" Meaning the surrounding	An ancient surfing area of Waikīkī. Named for one of four stones, now at the Waikiki Beach Center, which had been placed there to commemorate the four medical kahuna from Tahiti.		
Kawehewehe	muliwai, reef channel, wahi pana, wahi ho‘ola	Channel exits between Paradise and threes surf breaks at the coast where the Shorebird Hotel is near the Army Museum.	"The sick were bathed here as treatment. The patient might wear a seaweed (limu-kala) lei and leave it in the water" (Place Names of Hawai‘i).	The muliwai has long ago been filled in. The reef channel still exists.	located on RM1398 circa 1881-2 and traced in 1952. Place Names of Hawai‘i
Keōmuku	‘ili	Meaning the shortened sand (ō is short for one).			LCAw 1379 to Kapule: "Apana 1. Pahale ma Keomuku... 1/4 eka". Also LCAw 1388 to Kahaleuliuli, 1389 to Kuapaia, 1385 to Kaelemakule, 1511 to Kanae. Claim no. 8023 by Aua for "A house lot yard in Keomuku, Waikiki, Oahu" was not awarded.
Kinohi	stone	Meaning either "beginning, origin, genesis" or as Kīnohi "decorated, spotted, or ornamented"	One of the four stones representing the four medical kahuna from Tahiti which had been on the beach at Ulukou where they had lived; now at the Waikiki Beach Center.		

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Kuilei	fishery	Meaning the lei-stringing pond.			LCAw 154:4 to W. Sumner: "Loko Kuilei (kalo patch, makai in marsh)". 1.31 acres.LCAw 154 to W. Sumner: "a land situated in the district of Waikiki, island of Oahu, known as Kuilei... 14.74 acres." Also claim no. 1780 by Lahilahi. Claim no. 1619 by Nalua "consisting of kalo land in 5 patches and some kula, no house" was not awarded. Claims no. 1638 by Kohou, no. 4560 by Waiauia were not awarded. "Note: Kuilei has a sea belonging to it situate on South East side of Diamond Head (Leiahi [sic]) by the name of Eli."
Kūkaunahi	muliwai, kahawai	The former Kalia Stream entered the sea through "Muliwai Kukaunahi" between Hamohamo and Kekio, approximately between Ohua and Paoakalani Streets.			
Kūlanihāko‘i	heiau	Meaning "agitated heaven that stands".	Site of grass house Kalākaua premises. Ruins noticed at time of Prince of Hawai‘i's death in1862; the walls were thought to be torn down much earlier.	Destroyed	
Kūpalahā	heiau	Kapiolani Park, near Cunha's. Meaning "temporary heiau temple".	Class unknown, but said to have had connection in its working with Papa‘ena‘ena.	Destroyed	
Lae o Kūpikipiki‘ō	lae				

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ Other Oral History[1]	Current Disposition	Comments[2]
Lēʻahi	lua pele, wahi pana	Diamond Head	one of the last places pele dwelled before finding her home at Halemaʻumaʻu. She dug deep at Lēʻahi until waters welled up and quenched her fires.	Seized by American military during WWII	
Loko Kaʻihikapu	loko	A loko iʻa near the shore of Waikīkī, in ʻili Kalia. It was just west of the Muliwai Kawehewehe. Today Fort DeRussy grounds. Meaning he taboo sacredness pond.		Destroyed and filled in	Located on RM1398, circa 1952 trace of the original map by Bishop done in 1881 & 1882.
Loko Kaiʻaliʻu	loko iʻa	Loko in ʻili Paʻakea, modern Mōʻiliʻili near Pucks Alley. alongside Loko Maui, Loko Mauoki, and the Heiau Mauoki, probably fed by pūnāwai Mauoki as well.		Destroyed and filled in	Located on historic RM 114 circa 1884 by Lyons & Wall.
Loko Kaipuni	loko	A series of Loko fed by Alanaio stream and in turn the kahawai and muliwai Piinaio. Today Fort DeRussy grounds & a portion of Ala Moana Blvd.		Destroyed and filled in	Located on RM1398, circa 1952 trace of the original map by Bishop done in 1881 & 1882.
Loko Kapuʻuiki	loko	A loko in the coastal plain of Waikīkī, in ʻili Kalia. Just inland of Loko Kaʻihikapu and the Muliwai Kawehewehe. Today Fort DeRussy grounds. Meaning the small hill pond.		Destroyed and filled in	Located on RM1398, circa 1952 trace of the original map by Bishop done in 1881 & 1882.
Loko Pāweo	loko	A loko iʻa near the shore of Waikīkī, in ʻili Kalia. It was just south of the Muliawai Piinaio. Today Fort DeRussy grounds.		Destroyed and filled in	Located on RM1398, circa 1952 trace of the original map by Bishop done in 1881 & 1882.
Mauʻoki	loko, pūnāwai, heiau			Destroyed and filled in	

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Mo‘okahi	‘ili				Mookahi "A" was returned by Paki at the Māhele, retained by Crown. Mookahi "B" was retained by Napahi at the Māhele, LCAw 10535, 6.53 acres. In Mookahi A: LCAw 1430 to Huikau for Kaiwi, 2085:2 to Keamalu for Unuau, 2027:2 to Palauolelo, 1462 to Kunewa, 10677 to Pupuka. In Mookahi B: LCAw 6252:3 to Kekukahiko; RPG 6513 to A. A. Young contains 1.45 acres. Written "Kamookahi" in Indices but "Mookahi" in MB and elsewhere. RM 1398 shows 4 separate ‘ili named "Mookahi": Mookahi I & Mookahi II are sometimes distinguished in the records & cataloged as 126.07.018. "Mookahi A" and "Mookahi B" are cataloged as 126.07.019. Claims no.2012 by Makualii, no. 2119 by Kalaimoku, no.2125 by Kaunahe weren’t awarded.
Paemāhū	stone	Meaning "homosexual row"	One of four stones at the western end of Kū-hiō Beach Park, Wai-kīkī, Honolulu, believed to have been medical kahuna from Tahiti that guarded this spot; formerly they were in the sea." The other three stones were Kahaloa, Kapuni, and Kinohi.		
Pāhoa	wahi pana, ‘ili	Meaning "dagger"			Retained by Keoni Ana at the Māhele, LCAw 8515:4, 11.43 acres. Also LCAw 228 to Kaleiheana, 1.11 acres. Claim no. 1621 by Kaleikapu was not awarded. Given by Kamehameha I to John Young. (Ii)

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Pāhoa	stream	Pāhoa Stream rises in Pālolo Valley, joins Kalia Stream (q.v.) near Pahupahuapuaa and continues to the sea through Muliwai o Kukaunahi, between Hamohamo & Kekio. Both streams were realigned to form the Mānoa - Pālolo Drainage Canal which flows to the Ala Wai Canal. Meaning "dagger"			
Pa‘akea	‘ili, pond	Meaning Pa‘akea [coral bed, limestone] pond.			LCAw 8441 & 8534 to G. L. Kapeau: "... kona hapalua ili aina o Pawaa ma Waikiki ma Kona... Oahu... Apana 1. Loko Paakea ma Kahalepaka... 3.12 eka."LCAw 4313B to Paukaa: "Apana 3. Pahale ma Paakea..." 0.35 acre. Also LCAw 8033:1 to Akaole, 1416:2 to Kuhaikanuu. Also written "Kapaakea". Claims no. 1262 by Kupa, no. 1269 by Nalopino were not awarded.
Papa‘ena‘ena	heiau	Now the site of La Pietra School for Girls	Home of a legendary pahu. Originally a heiau with ties to surfing, re-consecrated as a luakini by Kamehameha I	Destroyed	
Papanui	surf	Deep water summer surfing area about a mile seaward of Kūhiō Beach, Wai-kīkī, Honolulu, named in 1930 by Duke Kahanamoku to honor the big boards that were ridden there. Meaning "big board"			

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ Other Oral History[1]	Current Disposition	Comments[2]
Pāwaʻa	ʻili kū	Also noted as Pāwaʻa o māʻalo meaning the canoe enclosure of Māʻalo	The loʻi in Pāwaʻa were retained by the Crown. It is said that canoes were brought here from the sea by canal.		Returned by Kamamalu at the Māhele, retained by the Gov. as Fort Land. Retained by I. Ii at the Māhele, LCAw 8241:2. 1/2 returned by G. L. Kapeau at the Māhele, retained by the Gov. (aoao ma Waikiki); 1/2 retained by G. L. Kapeau, LCAw 8441 (aoao ma Honolulu). 1/2 returned by G. P. Judd, retained by the Gov. (aoao mauka); 1/2 retained by G. P. Judd, LCAw 660 (aoao makai). (MB 218). Also LCAw 264, 529, 566, 660, 1374, 1384, 2900, 3134, 3135, 3727, 4279B, 6486, 8241, 8441, 9002, 11018. Claims no. 1116 by Kaioe, no. 8065 by Hauula, no. 8335 by Kanuela, were not awarded.
Piʻinaio	muliwai, steam	Muliwai was fed by ʻAuwai Alanaio and exited into the ocean near the ʻIlikai Hotel. The stream Piʻinaio fed the Loko Kaipuni.		Has been filled in and all flow channeled into the Ala Wai.	Located on RM1398, circa 1952 trace of the original map by Bishop done in 1881 & 1882.
Puaʻaliʻiliʻi	place	Beach area at Waikīkī, Honolulu, approximately between ʻĀpua-kēhau (site of the Moana Hotel) and Helumoa (site of the Royal Hawaiian Hotel). Meaning little pig.	Kamehameha I's houses were here.		
Pualeilani	place	Near the present Kūhiō Beach.	Pualeilani was the royal home of Prince Jonah Kūhiō Kalanianaʻole and Princess Elizabeth Kahanu. Pualeilani was formerly owned by Prince Kūhiō's uncle and aunt, King Kalākaua & his wife Queen Kapiʻolani.		

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Pūnāwai Ka‘alāwai	pūnāwai	Meaning "the water basalt" or "the water gecko"			
Ulukou	‘ili	Now the site of the Moana Hotel. Meaning kou tree grove.			LCAw 2084 to Keohokahina for Wahineinoa: "Apana 3. Kahuahale me ke kula o Ulukou, Waikiki... 0.53 eka." Also LCAw 1506:1 to Waikiki, claim no. 6324 by Kameheu. Claim no. 6680 by Kamaukoli for a house lot was not awarded.

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).

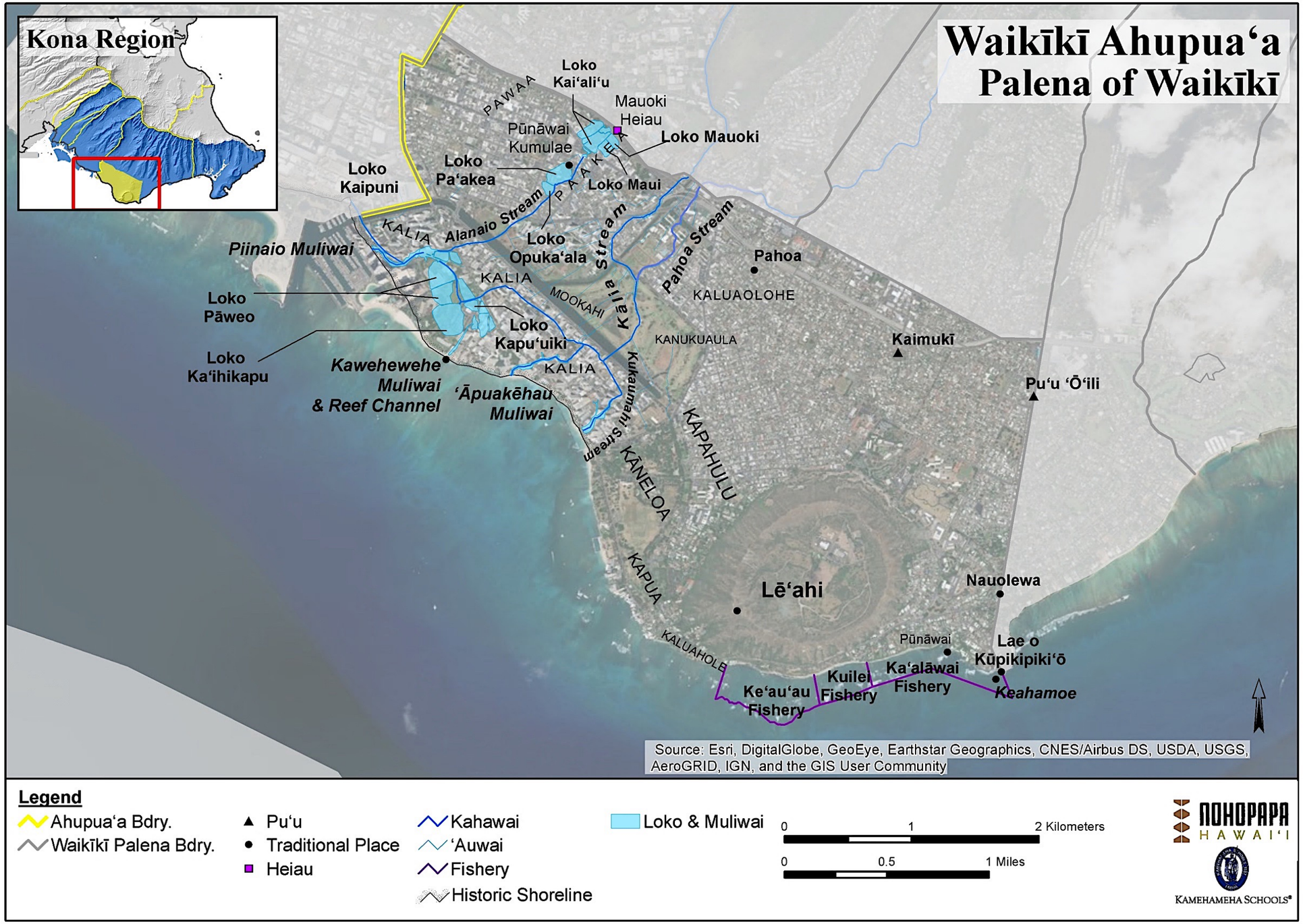


Figure 82. GIS map depiction of significant Hawaiian cultural and natural resources in Waikīkī Palena (Waikīkī Ahupua‘a)

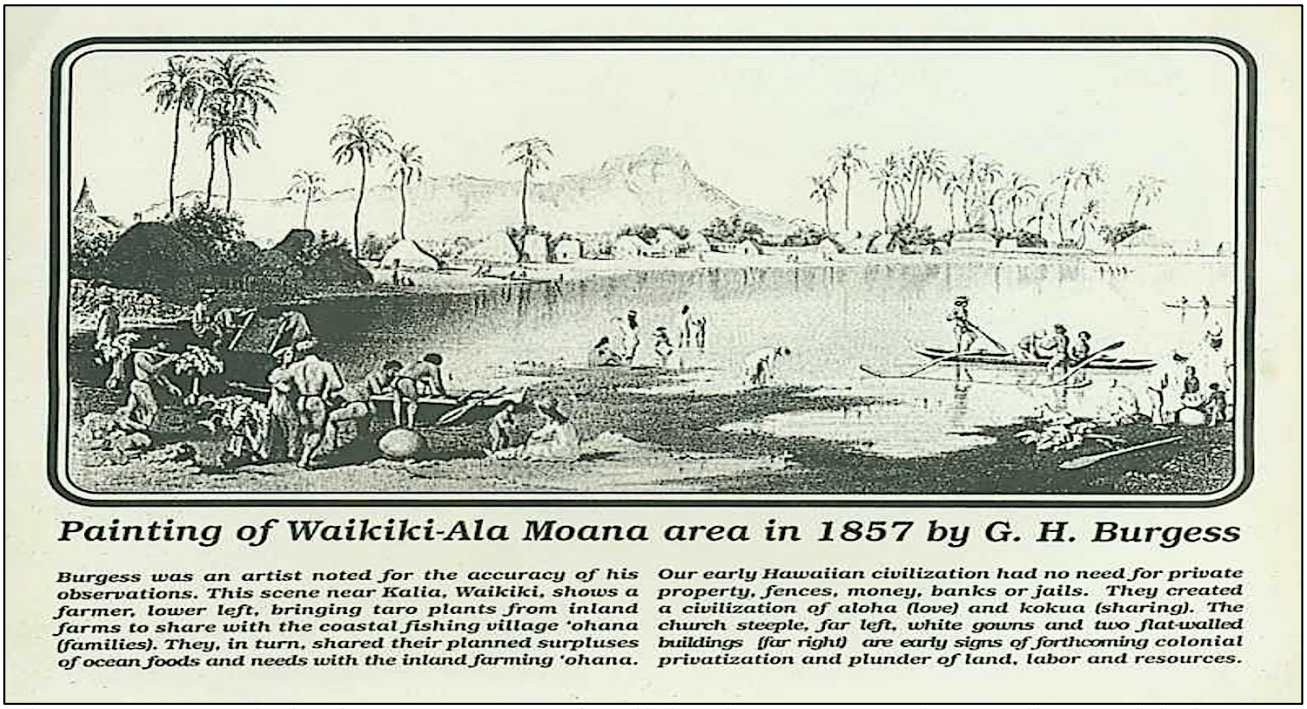


Figure 83. 1857 painting by G.H. Burgess of Waikīkī-Ala Moana area (UHM Library Digital Image Collections, Ref#NABurgess, G.H.)

Figure 84. 1900 photo of Waikīkī Beach and Diamond Head (UHM Library Digital Image Collections)

Figure 85. 1900 photo of canals lined with palm trees, possibly around Kapʻiolani Park next to Makeʻe Island (UHM Library Digital Image Collections, Ref#H-00034-09)

Figure 86. Undated photo of Diamond Head from Waikīkī rice fields (UHM Library Digital Image Collections)

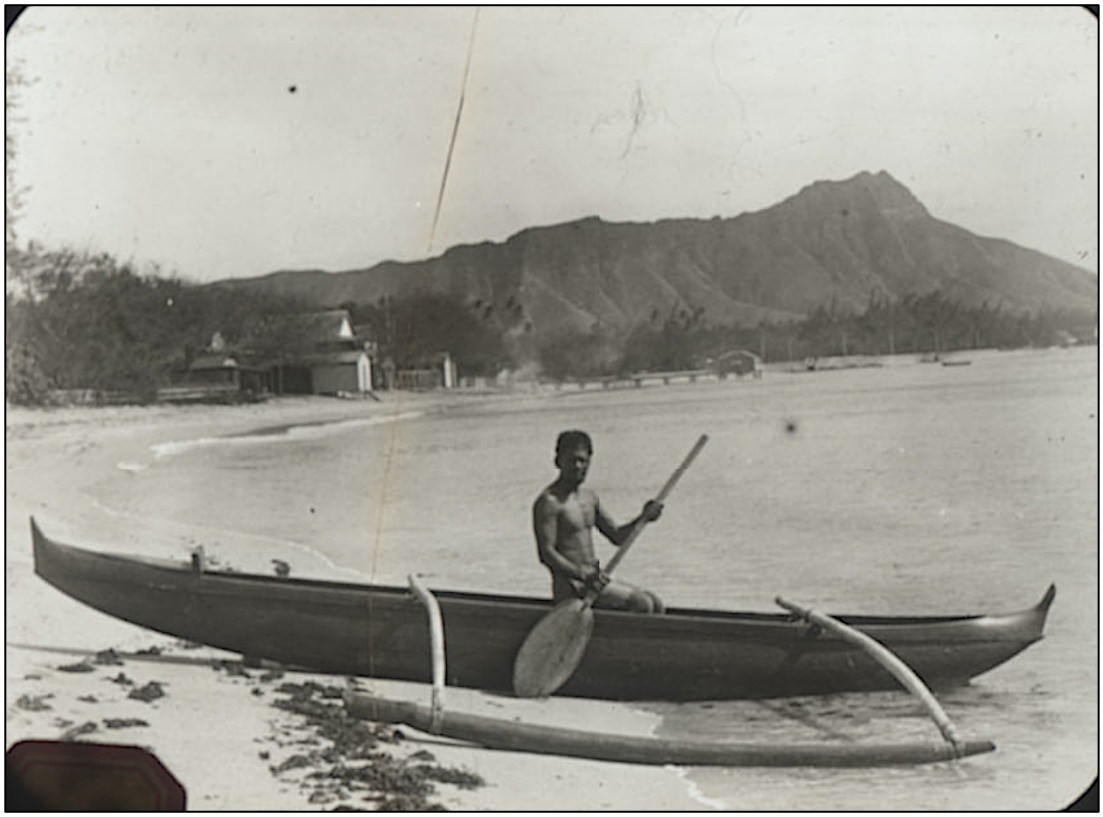


Figure 87.1938 photo by Oliver, Douglas of a "Small outrigger canoe on the beach at Waikiki, Oahu, with Diamond Head in background" (UHM Library Digital Image Collections, Ref#0.1049)

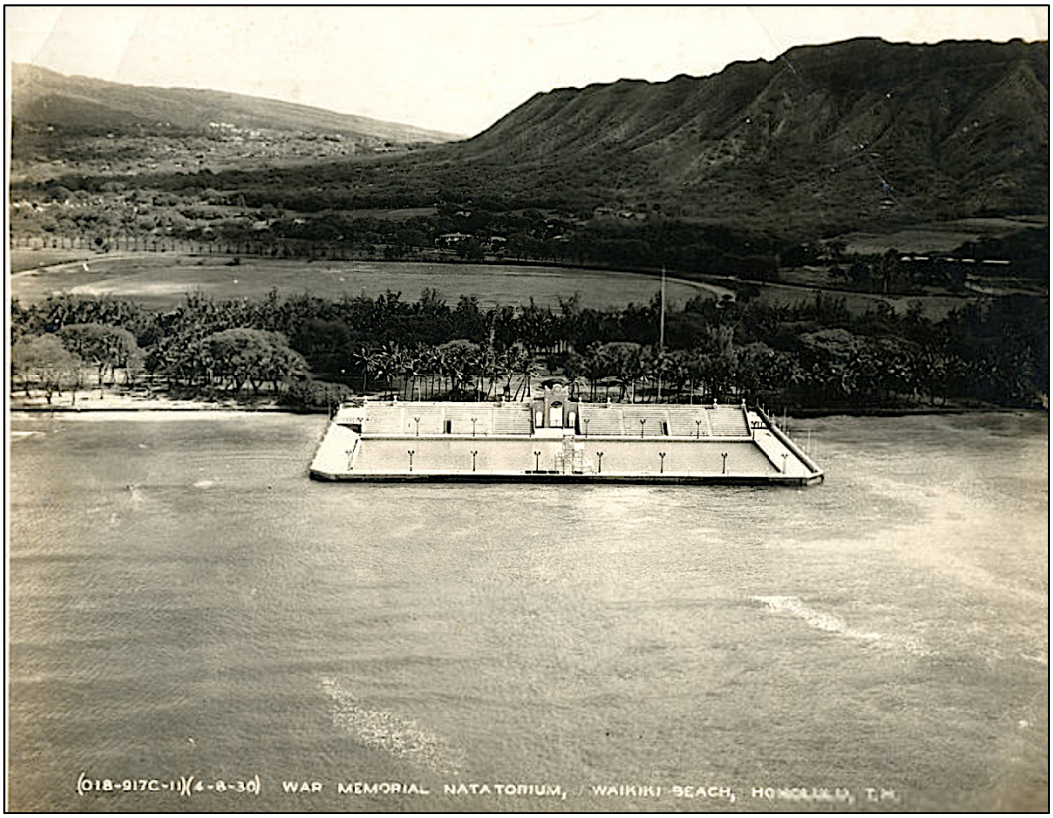


Figure 88. 1930 photo by United States Army Air Corps of the War Memorial Natatorium (UHM Library Digital Image Collections)

Figure 89. 1931 photo by the United States. Army. Air Corps of Waikīkī and Diamond Head area (UHM Library Digital Image Collections)

Community Groups in Waikīkī

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

Waiwai Collective

Waiwai Collective is located in the ahupua'a of Waikīkī that serves as a kīpuka, a contemporary kanaka maoli space where, "community, culture, and commerce intersect." Their mission is "Cultivating a community that takes creative risk necessary to put collective values into daily practices, affirm shared responsibilities, and learns together to create a more waiwai future." Their long-term vision, "to cultivate meaningful and lasting relationships. Unlike other community gathering spaces, Ka Waiwai is a working model of innovation that creates, collaborates on ideas and practices that fosters generational well-being and waiwai."

Figure 90. Ka Waiwai - a contemporary Hawaiian space where community, culture, and commerce intersect (Photo credit: Waiwai Collective)

Figure 91. A gathering at Ka Waiwai (Photo credit: Waiwai Collective)

Community Outreach & Survey Results

Organization Profile:

Contact person	Mahina Duarte
Address	1110 University Avenue, Suite 100, Honolulu, HI, 96822
Phone number	(808) 354-3928
Email	mahina@waiwaicollective.com
Website/Social media	http://waiwaicollective.com https://www.facebook.com/waiwaicollective https://www.instagram.com/waiwaicollective
Year organization formed	2016
501c3 status	Waiwai Collective is an LLC

Services, Target Audiences, & Partnerships:

Sites they mālama	Ka Mōʻiliʻili, Kaialiʻu, Mānoa, Kawaiakeakua
Services provided	Community Engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Food production & security, Sustainability, Resiliency Hub, ʻŌiwi Leadership, Systems Thinking, and Business Modeling and Prototyping. Specific programs/activities include Hālau Ea, ʻAwa & ʻAi, Co-working, Panel Discussions, Networking Events, and Workshops.
Use of place based curriculum?	Yes, maps, moʻolelo, wahi pana, oral histories.
Use of cultural protocols, activities, and practices ?	Yes, maintenance of kūahu, oli, haʻi ʻōlelo, hoʻokipa, and pule.
Public volunteer work days?	Yes, will be increasing frequency to one per quarter for community of users.

Student School groups (& ages) they service	14-18 years (9th-12th grade), 18+ years (Post-secondary), Adults
Community groups they service	Yes, between 75-100 community groups that they have serviced over two years of existence.
Existing organizational partners	Yes, The Nature Conservancy, Conservation International, OHA, Hawai'i Investment Ready, UH Mānoa, HMSA, Blue Zones, Aloha Care, 'Aha Kāne, Pā Lonopūhā, Ka Pā o ka Leilehua, Punahou, and Dawson Technical, Elemental Accelerator
Organizations wanting to partner with in the future	Yes, Hawaiian Airlines, Alaska Airlines, Hawai'i Tourism Authority, and the Kahala Hotel & Resort

Additional Mana'o: Waiwai Collective would appreciate access to demographic data and information of the Kona, O'ahu region. They would also appreciate support of a permanent commercial space to incubate and accelerate more Native Hawaiian businesses that serve as community resiliency hubs. Waiwai Collective is interested in cultivating new corporate members and sponsors to support their programming.

Additional Resources for Waikīkī Palena

Table 14 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waikīkī Palena, Waikīkī Ahupua'a.

Table 14. Sample of Resources for Waikīkī Palena*

Author & Year	Title	Summary of Key Content
Beckwith (1970)	*Hawaiian Mythology*	This compilation and study of Hawaiian mythology utilizes numerous texts (and also provides some variations) of Hawaiian myths and legends. The book covers significant themes in Hawaiian mythology, from the origin myths of the Hawaiian gods and goddesses, to more recent legends, kahuna and menehune, etc.
Clark (1977)	*Beaches of Oahu*	In May 1972, Clark began gathering information for a book about O'ahu's beaches. His goal was to identify every beach on the island and describe its physical characteristics, including its dangers, its use as a recreational resource, and its value as a historic and cultural site. Clark's original idea evolved into the "Beaches of Hawai'i" book series that inventories and describes every beach in the Hawaiian Islands. During the course of writing the book series, Clark interviewed hundreds of informants to gather information, many of whom were Native Hawaiians. Clark also realized many of the place names collected during the study were not standard, recorded references such as those found in Pukui et al.'s (1974) *Place Names of Hawai'i*. The University of Hawai'i Press published *The Beaches of O'ahu* in 1977.
Feeser (2006)	*Waikīkī: A History of Forgetting & Remembering*	This book critiques the joint enterprises of colonialism and capitalism, especially in Hawai'i. This work contributes to this rich and complex topic of study with particular focus on the perceived epicenter of the joint forces of colonialism and capitalism - Waikīkī. The work resurrects Waikīkī's cultural context and history using historical photographs, historical maps, and other original sources.
Fornander (1918-1919)	*Hawaiian Antiquities and Folklore: The Hawaiians Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migrations, as Gathered from Original Sources*	This second edition of Fornander's four-volume *Collection of Hawaiian Antiquities and Folklore*, includes more important and prominent legends. Fornander' work is a compilation of oral historical information and narratives drawn from ethnohistorical and ethnographic sources. Different versions exist of the most popular legends; this collections features a few legends featuring individuals with similar names, indicating different versions of the same story. The work closes with sketches of other myths and traditional characters composed by students at Lahinaluna School, Maui.
Green and Pukui (1926)	*Folk-Tales from Hawai'i*	This book is the second in a series that honors both Hawaiian storytelling traditions and Mary Kawena Pukui. The stories in this collection range across a broad spectrum of subjects and styles and are full of veiled and double meanings. Readers are invited to interpret these

Author & Year	Title	Summary of Key Content
		texts for themselves, but it is important to remember that these moʻolelo are part of the culture that engendered them, and the more one learns about that culture, the more alive the stories become. M. Puakea Nogelmeier, the first recipient of the Mary Kawena Pukui Scholarship at the University of Hawai'i at Mānoa, assisted in reviewing the manuscript and standardizing the Hawaiian spelling. He also organized the stories in a sequence that reflects the order of traditional hula presentations, placing stories of the gods first, followed by those of chiefs, and then tales of ordinary people. Some of the English phrasing in the tales has been edited slightly for a modern audience, but care has been taken to retain the cadence of Pukui's original English translation. Footnotes have been added or amended to clarify references and explain matters of context. New footnotes are designated "Ed." (editor), those written by Martha Beckwith carry her initials, and the remainder are from Laura Green or Pukui herself.
Handy (1940)	*The Hawaiian Planter, Volume 1. His Plants, Methods and Areas of Cultivation*	The Hawaiian Planter, Volume 1, published in 1940, catalogued what Handy perceived as Native Hawaiian agricultural traditions defined by Handy as planting and cultivation. Handy identified and discussed the plants raised by Hawaiians, the types of locality and areas in which they were planted, and the different varieties, methods of cultivation, and uses of the plants.
ʻĪʻī (1959)	*Na Hunahuna o ka Moolelo Hawaii; Fragments of Hawaiian History (1959)*	John Papa ʻĪʻī is a preeminent 19th century Native Hawaiian scholar and historian. In the 1860s, ʻĪʻī published a history under the title, *Na Hunahuna o ka Moolelo Hawaii*, for the Hawaiian language newspaper, *Kuokoa*, which was later translated by Mary Kawena Pukui and published under the title *Fragments of Hawaiian History* (1959). Hawaiʻi was left with a unique and invaluable record when Papa ʻĪʻī ʻwrote 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.
Kanahele (1995)	*Waikīkī: 100 B.C. to 1900 A.D., An Untold Story*	In this accessible, beautifully written book, George Kanahele recounts Waikīkī rich cultural history, including its natural abundance and the masterful ʻāina 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 cheifs and commoners, planters, fisherman, who long ago turned an ancient marsh into one of the most fertile and hospitable lands in all of Hawaiʻi.
Maly and	*Ka Hana Lawaiʻa a me Nā Koʻa o Na Kai ʻEwalu: A History of*	This study details archival historical documentary research, and oral history interviews to identify and document, traditional knowledge of Hawaiian fisheries—

Author & Year	Title	Summary of Key Content
Maly (2003)	*Fishing Practices and Marine Fisheries of the Hawaiian Islands*	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.
Smith (2004)	"Historical Timeline of Helumoa, Waikīkī, Oʻahu"	This resource was compiled for the Commercial Assets Division of Kamehameha Schools. It includes information about the place names, legendary accounts, timeline of settlement, land use, and Hawaiian practices that occurred in Helumoa ʻIli, Waikiki. The document also includes historical accounts and a Māhele overview.

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

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, Waihī 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‘aloa, Waiakeakua, and Waihī (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 cheifly 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 Woʻahoʻo [Oʻahu], 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 Oʻahu, 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 whereever conditions of soil, moisture, and elevations were right."

Traditionally, the valley was divided mauka and makai between the west and east sections, the aliʻi (chiefs) made their homes on the cool western slopes of the valley, while the makaʻāinana, 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 aliʻi. Kamehameha's favorite wife, Kaʻahumanu 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 Kaʻahumanu's thatched house a small community of aliʻi developed (DeLeon 1978:2). Other known chiefs to have resided in Mānoa include Boki, Liliha, Kauikeaouli, and Liliʻuokalani.

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 sill 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 Oʻahu 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 Hawaiʻi at Mānoa, Mantano and Woodlawn Dairies, the Woolsey Poi Factory.

Moʻolelo

The palena of Mānoa is filled with moʻolelo highlighting the natural enviornment and landscape such as the area of Kamōʻiliʻili, the springs of Punahou, Kumulae, and Kānewai, the stretch of sand called Kanaloa, the Pōhaku-kū-ula stone, Manuʻa heiau, and ʻAkaʻaka ridge. These features are found in famous moʻolelo such as Kāne and Kanaloa, Kamapuaʻa, Hiʻiaka with her traveling companions, ʻAkaʻaka and Nalehuaʻakaʻaka, Kahalaopuna, the Legend of Kapoʻi, and the Legend of Pīkoi. Many dieties are also named for the natural elements of Mānoa such as Kauawaʻahila for the Waʻahila Rain, Kauakiowao for the Mountain Mist, Kahuakani the wind of Mānoa, and Kauakuahine the rain of Mānoa.

Ka-moʻo-ʻiliʻili, or the contraction Ka-mō-ʻiliʻili can be translated as "pebble lizard" in reference to a moʻo, or dragon, slain by the goddess Hiʻiaka and became a ridge near the present intersection of Church Lane and South King Street (Pukui et al. 1974:153). in the legend Hiʻiaka and Pele, the story of this moʻo is occurs when Hiʻiaka was traveling around Oʻahu on the way back to her sister's home at the volcano on Hawaiʻi Island. During Hiʻiaka's journey, she frequently met with moʻo and other spirits; if they were evil or disrespectful, she battled them, using her magic paʻu, 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 Hawaiʻi, 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 loʻi 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 **Mōʻiliʻili** area (Kanahele 1995).

Kumulae (also spelled Kumulae) was the name of an inland fresh spring in **Mōʻiliʻili** located near the junction of King and Thompson streets. It was the remnant of a loko, or freshwater pond, called variously **Loko Kapaʻakea**, meaning "the coral or limestone surface" (Pukui et al. 1974:86), **Loko Paʻakea,** 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 various of the moʻolelo, 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 **Kamōʻiliʻili** (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 ʻōʻō 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 ʻawa. 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 Kanahele (1995) **Kānewai** Spring was affiliated with Queen Liliʻuokalani 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 (Kanahele 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 Oʻahu chief, a boy Kauawaʻahila (Waʻahila 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 **ʻUlumalu** hill in **Mānoa**. The girl Kauakiowao wished to have a pond nearby to bathe in. Waʻahila went to the pond at **Kānewai**, and asked the moʻo Kakea, an ancestor of the children, to open up a watercourse from **Kānewai** to the cave. The moʻo 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 **Mōʻiliʻili**, 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 Kamapuaʻa. He, too, is incorporated in the moʻolelo of Mānoa. According to the story, Kamapuaʻa rooted the earth at Kamōʻiliʻili 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)

ʻAkaʻaka Ridge is part of the Koʻolau Mountains and runs above **Waiakeakua**, also known as "the water of the gods." Like many of the landforms of Mānoa, **ʻAkaʻaka** was also known to have a human form. ʻAkaʻaka was married to Nalehuaʻakaʻaka, whose natural resource form was lehua blossoms that could be found along **ʻAkaʻaka** Ridge. It was said that ʻAkaʻaka and Nalehuaʻakaʻaka conceived twins: a boy, Kahaukani, and a girl, Kauakuahine. The parents allowed Kolowahi and his sister Pōhakukala, both first cousins of ʻAkaʻaka, 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 nīʻau-piʻo relationship, which was a highly respected and ranked union intended to protect the mana (power) of the aliʻi 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 ʻAkaʻaka and Nalehuaʻakaʻaka, 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 moʻolelo 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 Koʻolau chief, Kauhi, who became jelous 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 Kapoʻi, a man from **Makiki** built a heiau in **Mānoa** in response to his ʻaumakua, which was an owl or pueo. Kakuhihewa, mōʻī of Oʻahu, attempted to sacrifice Kapoʻi at Kūpalaha Heiau for consecrating this heiau called **Manuʻa** on a day that the mōʻī 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 ʻike i kakahiaka lā,	Beautiful to behold in the morning,
Ke kuahiwi o Mānoa	The uplands of Mānoa
Ke noenoe mai nei hoʻopulu ana i ke one	With a gentle mist, quenching the land
Pulu pē i ka ʻilihia	(I am) drenched in awe
He beauty i ka(ta) ua Tuahine o Mānoa,	A beauty is the Tuahine rain of Mānoa,
Pā aheahe ka makani	Engulfed in the breeze
I ke ʻala o ka lauaʻe	Bringing the sweet scent of the lauaʻe
Ke onaona o nā pua māhiehie i ka wao	And the fragrance of the flowers in the forest
I ka waokele i pali uliuli lā,	In the forest and on the lush green cliffs,
Honehone i ka Puakea	Sweetly kissed by the Puakea rain
Ke pā wai a inu a kena heha i ka hoʻolulilili,	(One) can drink 'til satisfied to the hilt of pleasure.
He manaʻo pono kēia	Ah! Such a good idea!
Puana e ka uʻi i ka uka o Mānoa	So shall the uplands of Mānoa
I ka ʻehu kakahiaka	Remain beautiful in the morning
Pulu pē i ka ʻilihia hoʻopulu ana i ke one	Drenched in awe, the land is quenched,
Ke pili mai i ʻaneʻi	Here we shall be together
Ka beauty aʻo Mānoa	(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	Beautiful is **Manoa** adorned by the showers
Ka ua Tuahine kupa o ka aina	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 Waiakekaua	With the sparkling waters of **Waiakeakua**
O ka pio ana mai o ke anuenue	The graceful arching of the rainbow
Kahiko nani no ia kau i ka lani kelakela	Is a very beautiful adornment placed in the highest strata
Haina ia mai ana ka puana	The story is told
He nani o Manoa i wehi i ka ua Tuahine	Beautiful **Manoa** adorned in the Tuahine rain

There are numerous other mele for Mānoa such as "Rain Tuahina o Mānoa", "Ka Beauty aʻo Mānoa". Each of these mele speaks of a particular landmark, event, or resource. As one of the most beautiful places in Hawaiʻi, Waikīkī is known as a place of spirit and inspiration. Mele are still composed today for Mānoa, like "Hanu ʻAʻala (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.

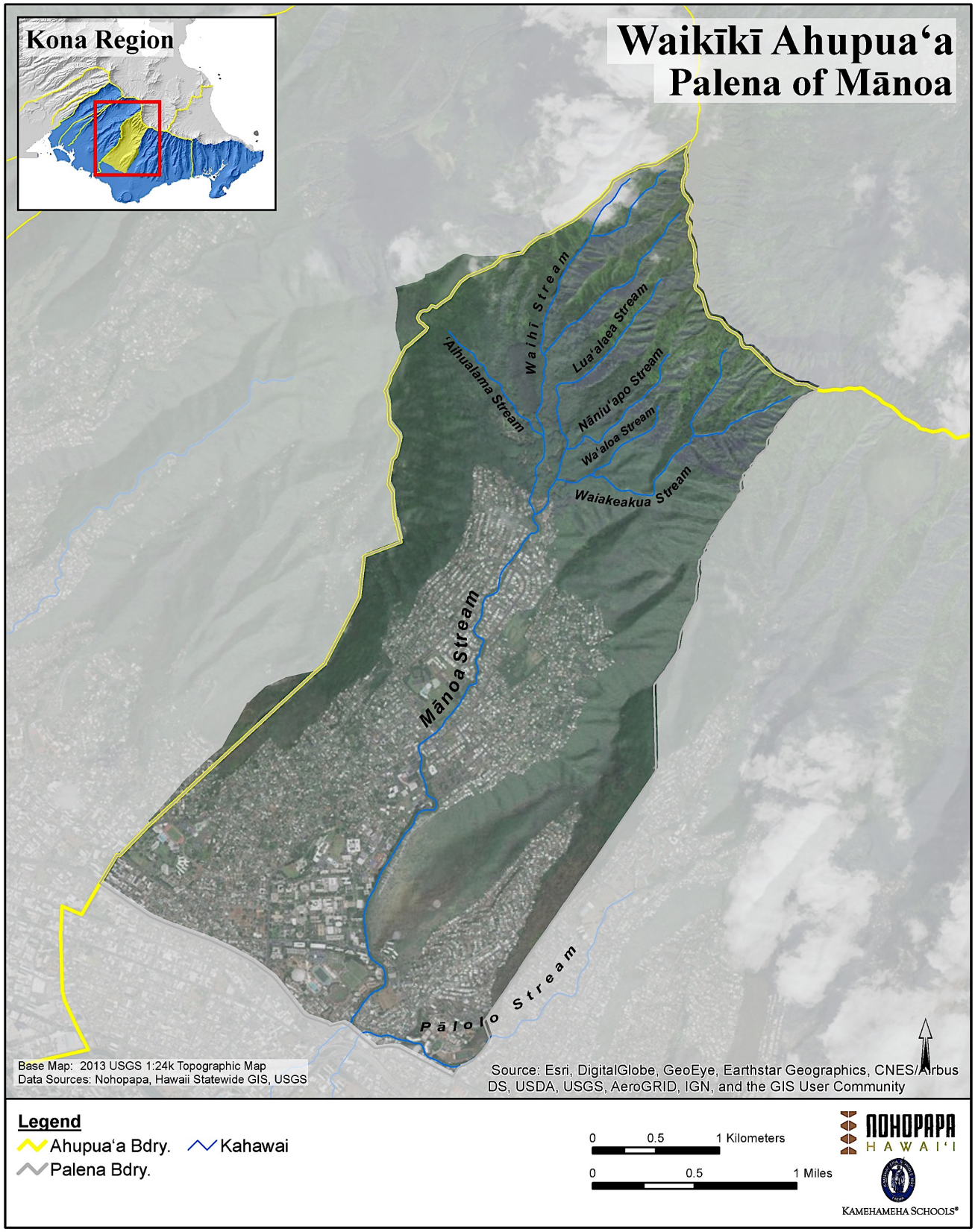


Figure 92. Aerial image of Mānoa Palena

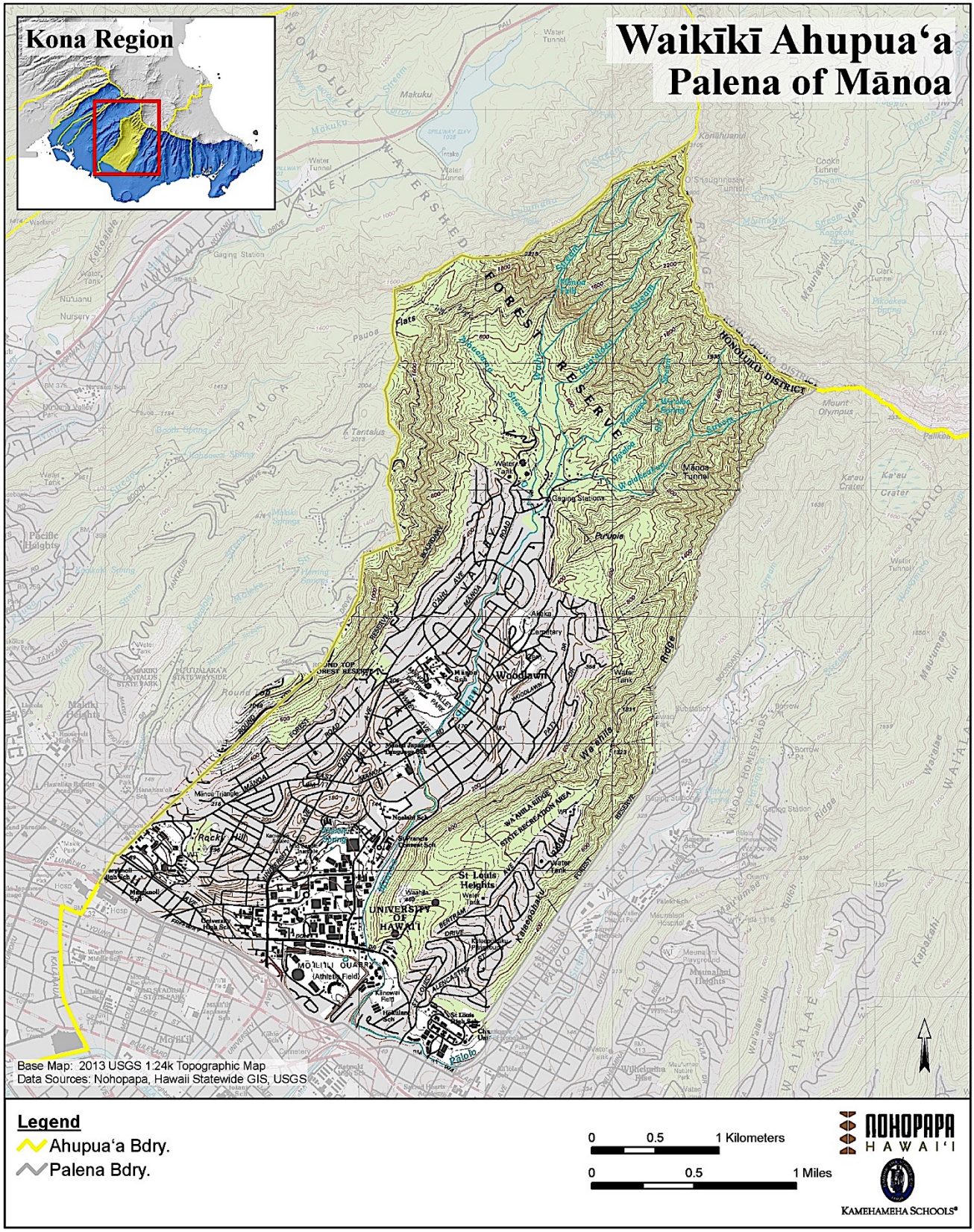


Figure 93. USGS map of Mānoa Palena

Table 15. Summary of Selected Wahi Pana in Mānoa

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ 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 Koʻolau range
Kaumuhonu	Puʻu (heiau?)	Puʻu along western arm of Mānoa valley as it nears the summit of Kōnāhuanui			Located on historic RM 133 circa 1874 and RM2028
Waihiʻi Falls	Wailele	Waihiʻi Nui, midway up Waihī stream at the head of Mānoa Valley			Waihiʻi Nui and Waihiʻi Iki Falls, now commonly known as "Mānoa Falls"
Pukaʻōmaʻomaʻo	Wahi pana, Kaʻahumanu summer home	On gentle sloped of valley to the west of where Waihī Stream and Luaʻalea Stream meet to form Mānoa Stream.	Place where Kaʻahumanu asked to be taken before she passed. Sterling & Summers 1978:287-88		Kaʻahumanu's summer home
Puʻu Pia	Puʻu and wahi pana	On a ridge rising from the basin of Mānoa valley, just west of Kolowalu			Located on historic RM1068 circa 1882
Keanapoi	Puʻu	Peak along eastern arm of Mānoa Valley, on its border with Pālolo ahupuaʻa			Located on historic map RM1068 circa 1882
Pūkele	Puʻu, and stream	Peak along eastern arm of Mānoa Valley, on its border with Pālolo ahupuaʻa			Located on historic map RM1068 circa 1882 and in Place Names of Hawaiʻi
Waʻahila 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 Kuali‘i. Sterling & Summers 1978:285-6.	Under preservation with Mānoa Heritage Center	Central heiau connected to other heiau under Kuali‘i’s reign; including the heiau: Mauoki, Puahia luna & lalo, Kumuohia, Kualaa, Wailele, 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‘o 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‘o 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				“ocated 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 Anoai 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).

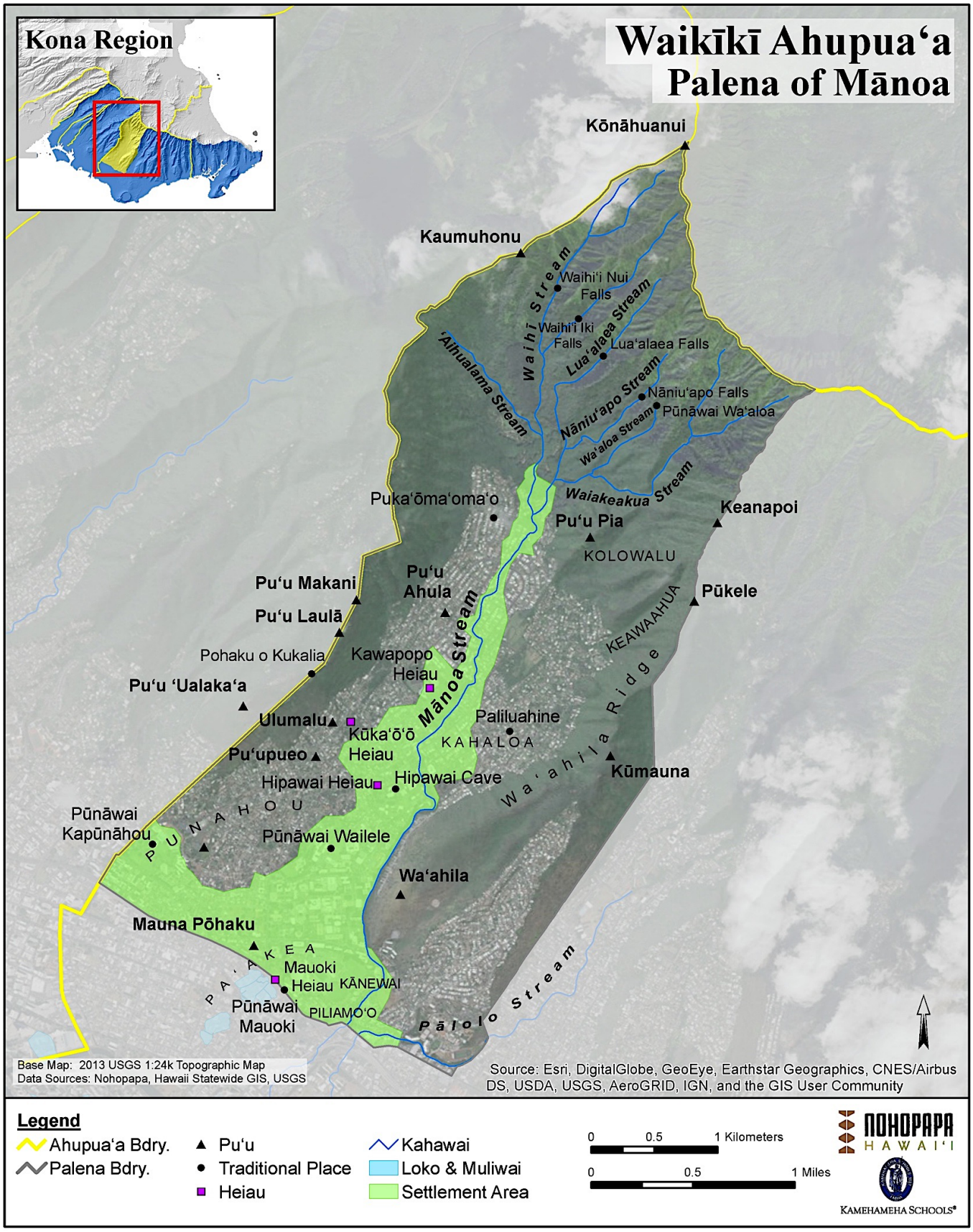


Figure 94. GIS map depiction of significant Hawaiian cultural and natural resources in Mānoa (Waikīkī Ahupua‘a)

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 ʻāina 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 Hawaiʻi at Mānoa campus.
Use of place based curriculum?	Yes, maps, archival repository, oral history, moʻolelo, mele, and oli.
Use of cultural protocols, activities, and practices ?	Yes, hula, kilo, mahiʻai, loko iʻa, waʻa kaulua, lāʻau lapaʻau, 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 ahupuaʻa of Waikīkī. Sam and Mary Cooke acquired three adjoining lots over the last 20 years to save Kūkaʻōʻō Heiau from development. Their mission and vision is, "Dedicated to promoting an understanding of Hawaiʻi'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 Kūkaʻōʻō 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 ʻāina activities at the Center (Photo credit: Mānoa Heritage Center)

Figure 101. Kūkaʻōʻō Heiau (Photo credit: Mānoa Heritage Center)

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

Sites they mālama	Ahupuaʻa of Waikīkī, Kūkaʻōʻō Heiau, Pahao, Mānoa Valley
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource mangement, 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 Kūkaʻōʻō Heiau, and service learning.
Use of place based curriculum?	Yes, maps, moʻolelo, 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 Hawaiʻi (UH) College of Education, Uehiro Academy for Philosophy and Education, Hawaiʻi State Department of Education, Hawaiʻi Green Growth/Ala Wai Watershed Collaboration, UH STEMS^2, Hanahauʻoli School, Hawaiʻi 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 Ahupuaʻa.

Table 16. Sample of Resources for Mānoa Palena*

Author & Year	Title	Summary of Key Content
Bouslong et al. (1994)	*Manoa: The Story of a Valley*	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 Hawaiʻi 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)	*Native Planters in Old Hawaii: Their Life, Lore, and Environment*	Produced in collaboration with Mary Kawena Pukui, this work is a revised version of Handy and Handy's original 1940 *The Hawaiian Planter Volume 1*. 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)	*Waikīkī: 100 B.C. to 1900 A.D., An Untold Story*	In this accessible, beautifully written book, George Kanahele recounts Waikīkī rich cultural history, including its natural abundance and the masterful ʻāina 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 cheifs and commoners, planters, fisherman, who long ago turned an ancient marsh into one of the most fertile and hospitable lands in all of Hawaiʻi.
Kaʻuhane et al. (2009)	*Cultural Impact Assessment for the Proposed Information Technology (IT) Services Building for the University of Hawaiʻi at Mānoa, Waikīkī (Mānoa) ahupuaʻa, Kona (Honolulu) District, Oʻahu Island*	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 (moʻolelo), 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	*Cultural Impact Assessment for the University of*	This Cultural Impact Assessment study uses archival research, archaeological study background research, kamaʻāina "talk story" interviews, and ethnographic

Author & Year	Title	Summary of Key Content
Kaʻuhane (2008)	*Hawaiʻi at Mānoa Long Range Development Plan Project Waikīkī [Mānoa] Ahupuaʻa, Kona [Honolulu] District*	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 moʻolelo 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)	*Hawaiian Folk Tales: A Collection of Native Legends*	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 Kaʻilikapuolono 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)	*The Water of Kāne and Other Legends of the Hawaiian Islands*	Pukui was famed for her knowledge and talents as an author, researcher, Hawaiian language translator, chanter, hula instructor, and song writer. *The Water of Kāne and Other Legends of the Hawaiian Islands* grew out of a series of legends Pukui shared with Caroline Curtis over the course of several years. The kaʻao in this book include legends of old such as Pīkoi, tales of Menehune, and legends of Oʻahu which includes various named places within Kona Moku.

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

PĀLOLO PALENA (WAKĪKĪ AHUPUA‘A)

Ka‘au Crater – Said to have been formed when Māui’s hook fell there after dropping Pōhaku-o-Kaua‘i at Ka‘ena Point[24]

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

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

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

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

Overview – Hawaiian Cultural Landscape of Pālolo

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

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

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

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

[24] Pukui et al. (1974:61).
[25] As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.

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

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

Moʻolelo

Pālolo Valley was a popular site of aliʻi that had extensive wetland taro cultivation, with irrigated terraces along both sides of the stream and below the end of the valley. Several moʻoleo within this palena of Pālolo highlight some of its other natural landscape and environment features, such as the crater of Kaʻau, the promontory Kalepeamoa, the bell stone Pōhaku Kīkēkē, the ridge and heiau of Mauʻumae, the ridge of Kaūmana, and Kaʻauhelumoa's spring. There are many moʻolelo for Pālolo, some of the most well known are associated to the gods Maui, Kāne and Kanaloa, the supernatural chicken Kaʻauhelemoa, the goddess Lepeamoa, Hiʻiaka with her traveling companions, moʻo, as well as the cheif Kākuhihewa.

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

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

> Lepeamoa was born in the form of an egg to a high ranking aliʻi of Kauaʻi. Lepeamoa's grandmother, Pālama, and grandfather, Honouliuli, retrieved their unusual grandchild from Kauaʻi and raised her at **Kapālama**. Lepeamoa hatched and assumed the form of a beautiful multicolored hen. As she grew, Lepeamoa's goddess ancestress, Ke-ao-melemele, taught her how to use her supernatural powers and assume various body forms.
>
> After some time, Ka-uʻilani, Lepeamoa's brother, came from Kauaʻi in search of his sister. Upon their meeting, the two youths heard of difficulties in which the chief Kakuhikewa had become involved at his compound in **Waikīkī**, below **Pālolo**. Kakuhihewaʻs sister, Wailuku, had married the high chief Maui-nui of Maui Island. As was the custom of the two chiefs, they participated in contests over the years and wagered their various resources on the outcome of the events. On this particular visit, Maui-nui came to **Oʻahu** with his prized fighting rooster, who was called Kaʻauhelemoa. Now unknown to Kakuhihewa, this rooster was a kupua who possessed numerous body-forms and was victorious in all contests.
>
> Kakuhihewa had been tricked into wagering his kingdom and life in these contests, and things looked bleak for the chief. Understanding the true nature of Kaʻauhelemoa,

> Lepeamoa and Kauʻilani appeared before Kakuhihewa and told him that Kaʻau could be defeated if Lepeamoa was allowed to fight in place of the chief's prized rooster. The final contests were arranged and Kaʻau entered the arena mocking the little hen who stood before him.
>
> A great battle took place, and each time Kaʻau changed his body-form to a different bird and attacked Lepeamoa, she changed her body-form to that of a bird of greater strength. It was in this way that Kaʻau was killed and Kakuhihewa retained his kingdom and life. Kaʻauhelemoa's spirit fled from his body and landed at the site in upper **Pālolo** that now bears his name. Maui-nui, the greedy land snatching chief of Maui, was spared through Kakuhihewa's generosity, and Kakuhihewa's reign continued peacefully. (Westervelt 1963)

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

> (Site 409) Hiiaka and her companions went up from **Waikiki** to a place called **Pahoa**. She told her companions that they were to meet with supernatural beings, a male and a female, brother and sister who were evil doers. As they ascended Hiiaka chanted:
>
> It is thou, o **Pahoa**
> And the woman,
> Makahuna who lives in the light rain of **Palolo**,
> Hearken to the voice
> To the cry of the traveler.
> Traveling on this hot scorching day from **Waikiki**,
> How warm it is.
>
> Pahoa replied rudely, "Who are you, you rude woman who speak our names? You rude woman, you." Then he said to his sister. "With your strength and mine combined we'll kill Hiiaka." The dust then arose hiding the trail from view. Lohiau said, "What a whirlwind that is." Hiiaka replied, "That is not a natural whirlwind but one that has been made by Pahoa and his sister, who are lizards (moo). They are not the only evil ones here, but we will meet yet others, Kamoiliili and Pohaku-Kikeke." (Sterling and Summers 1978: 278)

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

In another version, Pahoa was in love with the moʻo Pōhaku-kīkēkē, also called Ua-lilihua or Lililehua, when Hiʻiaka came to the Kaimukī area:

> Hiiaka came above **Mauʻu-mae** at a place called **Kaʻahu-kahi-ai** where the zoo now stands [it was then located in Kaimuki]. Pahoa saw her and ran swiftly to gather luau for he knew she was fond of it. He cooked and served the luau. Hiiaka asked what favor she might do for him. He then asked what favor she might do for him. He then told her of his love for Lililehua who accepted his gifts but spurned his love. She suggested his going once more to look at her before she would do anything about helping him win her for him. He ran and saw Lililehua in her own brother's arms and the following mele [chant] describes what he saw:
>
> The leaves of the banana tree sway up and down,
> set a-sway by the wind,
> the leaves of the taro toss to and fro stirred by the wind,
> the wind that blows from below . . .
>
> The sight filled him with disgust and he lost his love for her completely. He told Hiiaka that he no longer cared for the girl. (Ka Naʻi Aupuni June 26, 1906, as cited in Sterling and Summers 1978:178)

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

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

While the wind of Pālolo is called Waiʻōmaʻo (Nakuina 1992:43-44):

> There are our clouds, my father's and mine.
> Covering the mountains;
> Puʻuokona is of **Kuliʻouʻou**
> Ma-ua is the wind of **Niu**,
> Holouha is of **Kekaha**,
> Maunuunu is of **Waialae**,
> The wind of **Leʻahi** turns here and there,
> ʻOlauniu is of **Kahaloa**,
> Waiʻomaʻo is of **Palolo**,
> Kuehu-lepo is of **Kahua**,
> Kukalahale is of **Honolulu**,
> ʻAoʻaoa is of **Mamala**,
> ʻOlauniu is of **Kapalama**,
> Haupeʻepeʻe is of **Kalihi,**
> Ko-momona is of **Kahauiki**,
> Hoʻeʻo is of **Maonalua**.

The famous rain in Pālolo is Līlīlehua, found in many ʻōlelo noʻeau and compositions. Pālolo's Lililehua rain can be found in kanikau (dirges) such as:

From a kanikau for Kapela (Pauahi 1862)

Kuʻu keiki mai ka hale kanaka nui	My beloved child from the home with many people
Kuʻu keiki mai ka ua Līlīlehua rain of Kaʻau	My dear child from the Līlīlehua rain of Kaʻau

From a kanikau for Hina (Kaakopua 1861)

Oʻahu Kuʻu hoa i ka ua Līlīlehua	My companion in the Līlīlehua rain
Ka ua nihi mai ma Lēʻahi	The rain that tiptoes upon Lēʻahi

...as well as moʻolelo such as Hoʻoulumāhiehie's *Ka moʻolelo o Hiʻiakaikapoliopele* translated by P. Nogelmeier (2006a).

> *ʻO kēia Pōhakukīkēkē, he moʻo wahine ia. He wahine uʻi kēia moʻo. ʻAʻole naʻe ʻo Pōhakukīkēkē kona inoa mua akā, ʻo Kaualīlīlehuaopālolo kona inoa mai kona mau mākua mai.*
>
> *ʻOiai ua ʻono loa ko Pāhoa puʻu i ka uʻi uwaʻuwali a me ka maikaʻi ʻuneʻinehe o ka uʻi o ka "ua Līlīlehua o Pālolo," no laila, mīʻala mau lao ua Pāhoa nei ma kēlē āhua e hoʻomomoni ai i ka ʻae o kona pʻu i kā haʻi mea i hānai ai a nui nepunepu a puʻipuʻi hoʻi.*
>
> Pōhakukīkēkē was a moʻo woman, and she was quite beautiful. Pōhakukīkēkē was not her original name, for her parents had named her after the Līlīlehua rain of Pālolo, Kaualīlīlehuaopālolo.
>
> Hungering for the soft loveliness and tender beauty of this young girl of Pālolo's Līlīlehua rains, Pāhoa would always hasten out to that hill, where he would salivate over this girl who had been raised to be so plump and succulent. From the legend of Hiʻiakaikapoliopele. (Hoʻoulumāhiehie 2006a)

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

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

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

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

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

Mele

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

Pua Lililehua

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

‘Auhea wale ana ‘oe	This is to you
E ka pua līlīlehua	O sage blossom
A he ‘ipo ho‘ohenoheno	A cherished sweetheart
E ho‘ohihi 'ai no ka mana‘o	That attracts the mind
Iā ‘oe e ‘imi ana	While you go seeking
I nā nani o ka ‘aina	Among the beauties of the land
Eia nō la‘au ma‘a nei	Right here I remain
E kali ana i kou ho‘i mai	Waiting for your return
E ‘alawa mai ho‘i ‘oe	Glance quickly this way
I nei mau maka onaona	At these inviting eyes
He mau maka po‘ina ‘ole	These unforgettable eyes
E kapalili ai ko pu‘uwai	That make my heart tremble
Hilo pa‘a ia ke aloha	Love is bound fast
I ka lino hilo pa walu	With an eight-strand lei
‘A‘ohe mea e hemo ‘ai	There is nothing to separate
Me au ‘oe a mau loa	You from me forever
Ha `ina mai ka puana	This story is told for you
E ka pua lili lehua	O sage blossom
A he ‘ipo ho‘ohenoheno	A cherished sweetheart
E ho‘ohihi ai no ka mana‘o	That attracts the mind

Pālolo

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

Hoʻi ke aloha ai Pālolo	My love returns to **Pālolo**
I ka ua Līlīlehua e kilihune nei	Where the Līlīlehua rain descends gently
Ka ua no ia olu ka manaʻo	The rain is soothing to my thoughts
Hoʻoni aʻe nei i kuʻu puʻuwai	Despite my pounding heart
Kani a ka leo o ke kolohala	The melodious sound of the pheasant
I ka ulu kukui honehone nei	In the kukui nut grove
Pumehana kāua i ke aloha	Warmed by our love
I ka pili i ke anu o ke kuahiwi	We snuggle, the mountain is cold
Ua lawa kāua e ke aloha	Our love making has ended
Honi iho nei hoʻi i ka puʻuwai	Kisses return to remain in my heart
I laila no wau i ka pō nei	Last night I was there
A ua paia kou puka i ka laka ia	Trapped by rain
Haʻina ʻia mai ana ka puana	Tell the refrain
I ka ua Līlīlehua e kilihune nei	The Līlīlehua rain descends gently

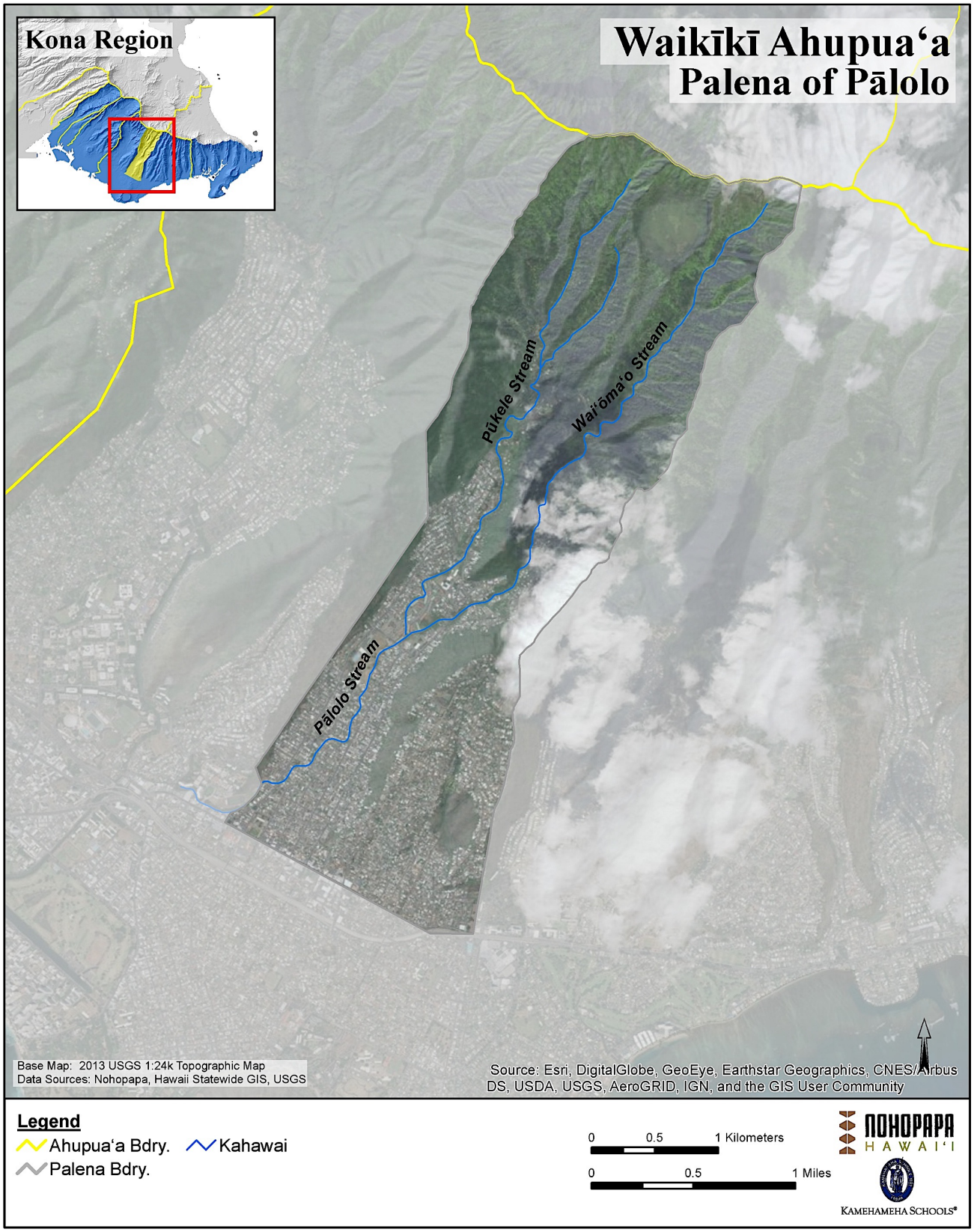


Figure 102. Aerial image of Pālolo Palena

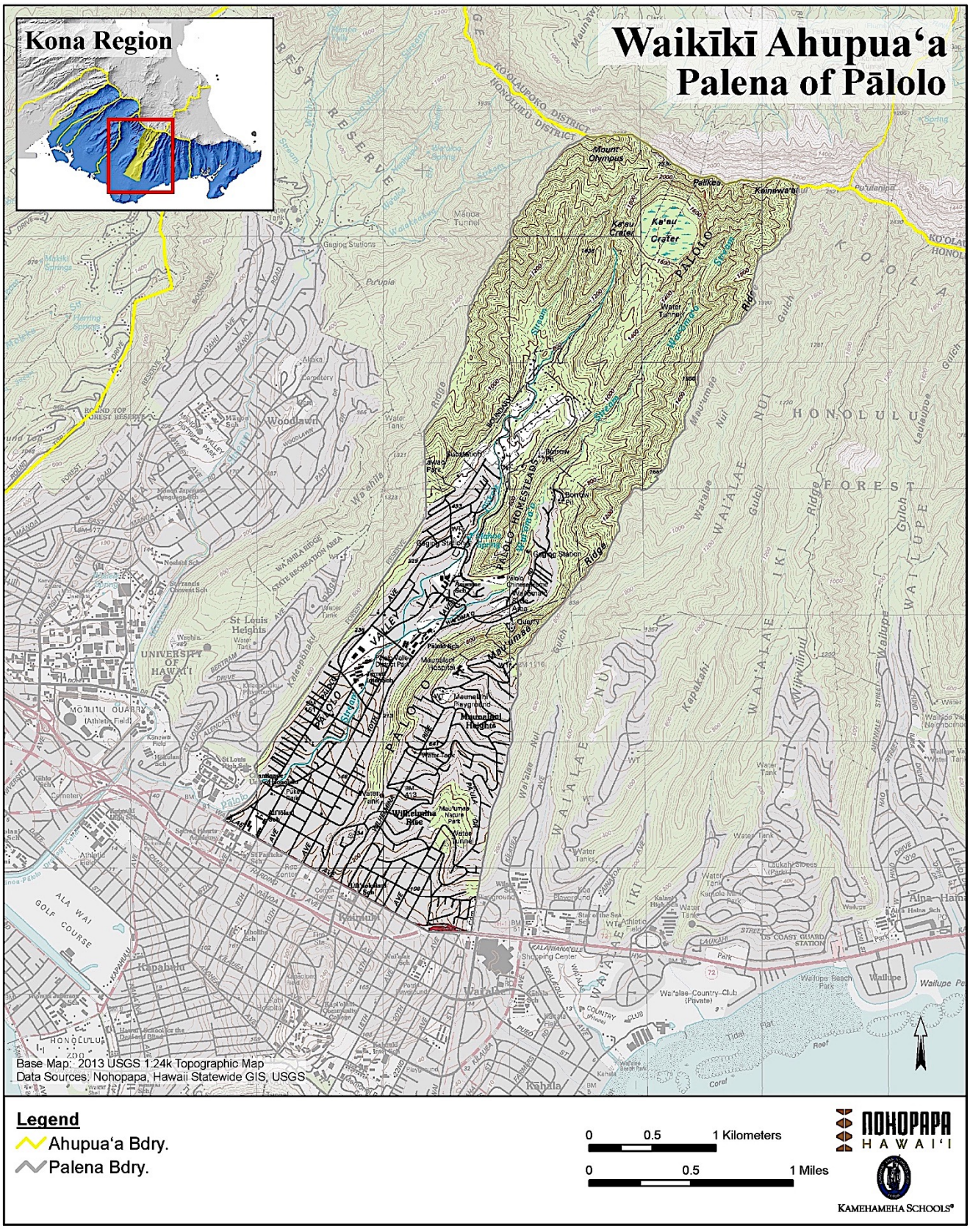


Figure 103. USGS map of Pālolo Palena

Table 17. Summary of Selected Wahi Pana in Pālolo

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

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

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

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

Notes:
[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).

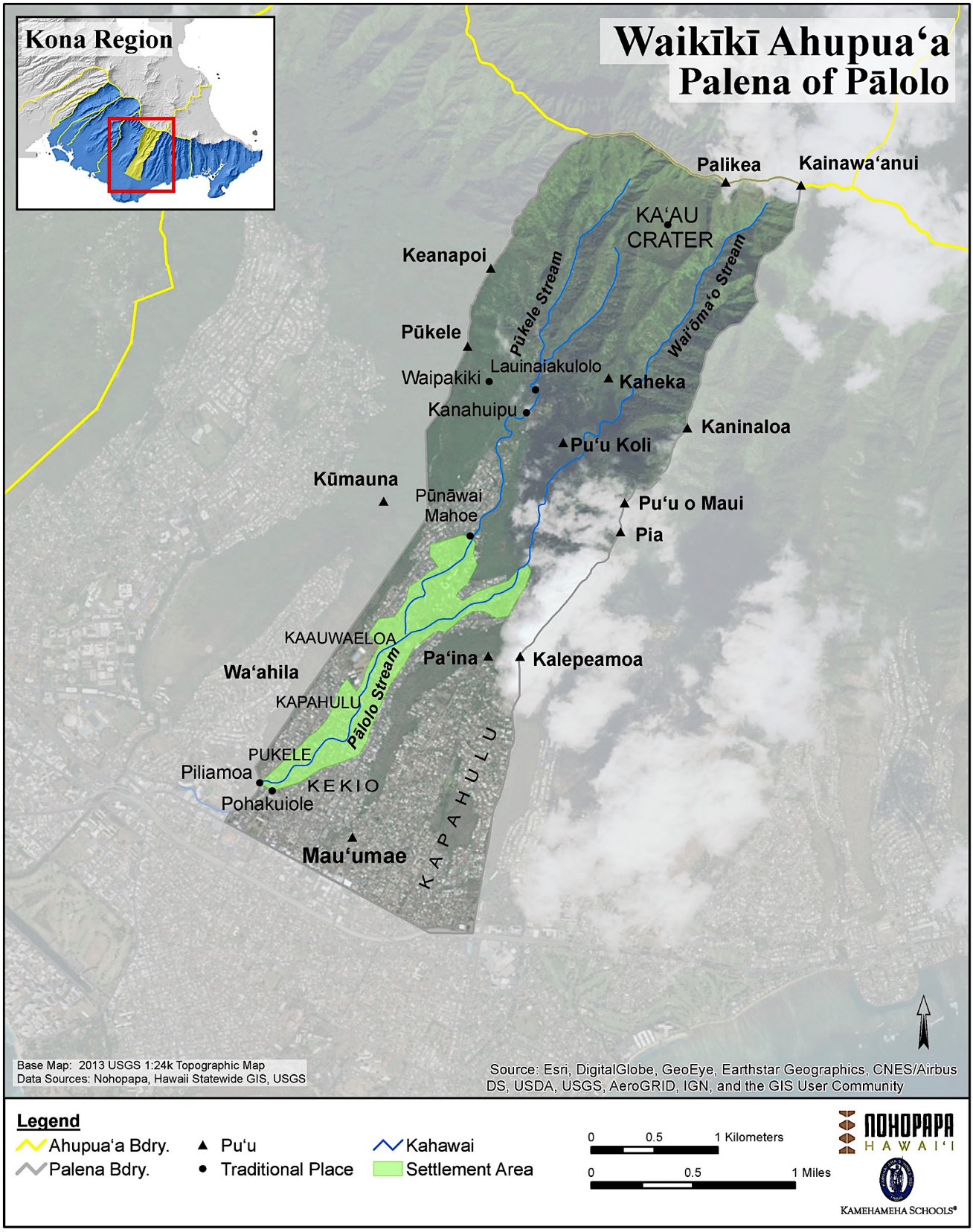


Figure 104. GIS map depiction of significant Hawaiian cultural and natural resources in Pālolo (Waikīkī Ahupua‘a)

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

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

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

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

Community Groups in Pālolo

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

Ke Kula Kaiapuni ʻo Ānuenue

Situated between the Waʻahila and Mauʻumae ridges of Pālolo Valley is Ke Kula Kaiapuni ʻo Ānuenue. Their mission is to "E hoʻomākaukau i nā keiki me ka hoʻolako ʻana i ka naʻauao kūpono ma ka ʻŌlelo Hawaiʻi a me ka ʻŌlelo Pelekania i hoʻokahua ʻia ma ka moʻomeheu a me ka moʻolelo Hawaiʻi i hiki iā lākou ke ʻimi naʻauao me ke kūpono a e ʻauamo kuleana no ka pono o ka ʻohana, ke kaiaulu a me ka lāhui. To empower children by providing them a quality education in both Hawaiian and English based on Hawaiian culture and history to enable them to seek knowledge and excellence and fulfill responsibilities for the benefit of the family, the community, and the Hawaiian people."

Figure 109. Activities at Ke Kula Kaiapuni ʻo Ānuenue (Photo credit: Ke Kula Kaiapuni ʻo Ānuenue)

Figure 110. Learning at Ke Kula Kaiapuni ʻo Ānuenue (Photo credit: Ke Kula Kaiapuni ʻo Ānuenue)

Community Outreach & Survey Results

Organization Profile:

Contact person	Kaui Angell
Address	2528 10th Avenue, Honolulu, HI, 96816
Phone number	(808) 307-3031
Email	kaui_angell@anuenue.org
Website/Social media	https://home.anuenue.org https://www.facebook.com/KeKulaKaiapuniOAnuenue https://www.instagram.com/kula_kaiapuni_o_anuenue
Year organization formed	N/A
501c3 status	N/A

Services, Target Audiences, & Partnerships:

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

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

Saint Louis School

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

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

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

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

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

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

Additional Resources for Pālolo Palena

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

Table 18. Sample of Resources for Pālolo Palena*

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

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

WAIʻALAE NUI PALENA (WAKĪKĪ AHUPUAʻA)

Huihui ka mapuna o Waialae

Refreshing is the water spring of Waialae[26]

This chapter documents the significant Hawaiian cultural and natural resources in Waiʻalae Nui Palena (Waikīkī Ahupuaʻa) 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 Waiʻalae Nui, both on KS and non-KS land.

Figure 111 and Figure 112 are aerial image and USGS map depictions, respectively, of Waiʻalae Nui Palena. As described in the Introduction, some of the land divisions in this study are referred to as palena (boundary or partitioning or piece) of Waikīkī Ahupuaʻa.[27] Waiʻalae Nui and its companion to the west, Waiʻalae Iki, are somewhat unusually shaped, and it is likely that they represent one, older, discrete land unit—in a traditional sense, that was divided up during the Māhele for political or patronage reasons. In other words, to "old Oʻahu" people, prior to the invasions from Maui (Kahekili) and Hawaiʻi (Kamehameha), Waiʻalae Nui and Iki were probably once a single entity. During the Māhele, Waiʻalae Iki was awarded to Abner Pākī, the father of Bernice Pauahi Bishop, while Waiʻalae Nui was given to Princess Victoria Kamāmalu, granddaughter of Kamehameha. As discussed below, the Princess (and Waiʻalae Nui) was also awarded a lele ("jump" land, or a disconnected section) in Waiʻalae Iki, which happened to represent the best land and resource area for loʻi kalo.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waiʻalae Nui Palena are as follows. Starting from the south (makai) end on the eastern (Koko Head) side, the boundary starts at the seashore at the western edge of the Waiʻalae Country Club, and heads north-northwest (mauka) along the country club boundary (which is wholly within Waiʻalae Iki), over the H-1/Kalanianaʻole highways, and past Kāhala Mall (which is wholly within Waiʻalae Nui); the boundary then heads north-northeast (mauka) up along Kapakahi Gulch through forest reserve to the Koʻolau ridgeline at around 2,500 ft. elevation; the boundary then follows the ridgeline back to the west a short distance before it turns back down makai through forest reserve, eventually crossing back over the highway and past Kāhala Mall to its terminus at the seashore (Kūpikipikiʻo Point).

Table 19 is a summary of the significant wahi pana in Waiʻalae Nui Palena. Figure 113 is a GIS map depiction of Waiʻalae Nui's wahi pana. The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Waiʻalae Nui

While much of the lower portion of Waiʻalae Nui has been heavily modified by the urbanization of East Honolulu, including commercial development (e.g., Kāhala Mall), Kalanianaʻole Highway, and residential development above and below the highway, much of the upper reaches of this land are undeveloped. The palena's main stream, Waiʻalae Nui, extends all the way up to the Koʻolau ridgeline, and drains the upmost reaches of the valley. A seasonal drainage, Kapakahi Gulch forms the boundary between Waiʻalae Nui and Iki. Another, secondary stream, Kāhala, is in the lowermost portion of the palena, and drains the area from the present-day mall. Waiʻalae's primary, traditional settlement and loʻi kalo area was not directly related to Waiʻalae Nui Stream, but, rather, to the famous pūnāwai, called simply Waiʻalae, located (as a lele parcel) east of the stream mouth.

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[26] Frank (1958).

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

Pukui et al. (1974) do not translate/interpret the place name Waiʻalae or Waiʻalae Nui (nui meaning simply the larger or greater, versus iki, the smaller or lesser), but Uyeoka et al. (2009:14) offer the following interpretation:

> The ahupuaʻa [Waiʻalae] itself takes its name from a spring called Waiʻalae ("water of the mudhen"), once located near Kalanianaʻole Highway. The *ʻalae*, mudhen, or Common Moorhen (*Gallinula chloropus*) is a bird that lives near freshwater ponds, marshes, and taro fields.

In the study of native planters in Hawaiʻi, Handy (1940; Handy and Handy 1972) described Waiʻalae as follows:

> The ahupuaʻa [Waiʻalae] takes its name from the stone-encased spring, which may be seen today [circa 1940] just above the highway. From the spring runs a stream which watered terraces that are now largely covered with grass raised for dairying and by the golf links. Three moderate-sized gulches having streams of constant flow (U.S.G.S topographic map of Oahu, 1917) are included in this ahupuaʻa.

Like other ahupuaʻa in Kona Moku, the upland forest was a reliable source of various native, endemic, and Polynesian-introduced plants, and Waiʻalae Nui's upland section was somewhat narrow and small compared with some other ahupuaʻa and palena in Kona, but bigger than Waiʻalae Iki's upland. In any case, these upland resources provided not only food products—especially when famine struck—but also medicinal plants, waʻa (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on).

Unusually, compared with other land divisions on Oʻahu's south shore, there are no fishponds recorded in Waiʻalae Nui (or Iki).

Moʻolelo

Waiʻalae Nui is separated from Pālolo Ahupuaʻa by Mauʻumae Ridge. As mentioned in the previous section, Waiʻalae means "water of the mudhen" taking its name from the stone-encased freshwater spring, which was once located near Kalanianaʻole Highway in what is now Waiʻalae Iki (as explained in the chapter on Waiʻalae Iki, the area right around this famous spring was designated a lele [detached portion] of Waiʻalae Nui during the Māhele). From the spring ran a stream which watered terraces (Handy 2004). A Hawaiian stated that there were two springs in Waiʻalae, "one is on the summit of **Waialae-nui** and the other is on **Waialae-iki**" (Mokumaia 1920). On old maps, the coastal section of Waiʻalae Nui is called **Kānewai Kāhala**. This name may refer to a spring in the area, possibly one also created by the god Kāne.

There are many springs in the Hawaiian Islands attributed to the god Kāne. Several of these springs were noted in the moʻolelo of Kāne and Kanaloa to be on the Waiʻalae coast. According to some rough notes made by the ethnographer Emma Beckley (n.d.), the gods were at **Hanauma** in **Maunalua**, traveling west. When they reached **Kuliʻouʻou** and **Wailupe**, Kāne left his sleeping brother the next morning and walked to **Waiʻalae** where he met the goddess Ka-ʻalae-nui-a-Hina, who could take the form of an ʻalae bird. A boy and his sister, named Keahia, whose parents had been lost at sea lived with their grandmother on the border of **Waiʻalae** and **Wailupe.** They had to walk far inland to **Waiʻalae** Stream to get water, and Hina pleaded with Kāne to create a spring in **Waiʻalae** for them. Kāne struck the earth and **Waiʻalae Nui** Spring (near the northern border of the Waiʻalae Golf Course) was created.

Other moʻolelo associated to **Waiʻalae** are themed around fishing and fishing practices such as the story of Kūʻula, the Fisherman's God and his son ʻAiʻai**.** Kūʻula is the god presiding over the fish of the

sea and his is son named ʻAiʻai. After leaving his birthplace in Maui, ʻAiʻai traveled around the islands, establishing koʻa kūʻula and koʻa ia.

> Aiai then came to Oahu, first landing at **Makapuu**, in **Koolau** . . . Aiai next moved to **Maunalua**, then to **Waialae** and **Kahalaia**. At **Kaalawai** [beach west of Black Point] he placed a white and brown rock. There in that place is a hole filled with aholehole, therefore the name of the land is **Kaluahole** [Nakuina 1998a:241].

From this moʻolelo we learn the ʻAiʻai was the first to teach the Hawaiians how to make various fishing lines and nets, the first to set up a koʻa kūʻula, a rock shrine on which the fishermen would place their first catch as an offering to Kūʻula, and the first to set up koʻa ia, fishing stations where certain fish were known to gather.

Another famous fisherman comes from Waiʻalae named Maʻakuakeke and was the fishing instructor of the Hawaiian hero, Kawelo.

> *A pau ke ao ana i ke kaua, ao iho la o Kawelo i ka lawaia. O Maakuakeke he kumu lawaia a Kawelo, no Waialae. I ke kakahiaka nui, ala ae la o Kawelo a hele aku la mai Waikiki aku, a **Kaluahole**, **Kaalawai**, hiki i **Waialae**, paha aku la o Kawelo penei:*
>
> ` *E Maakuakeke,*
> *E ala. ua ao, ua malamalama,*
> *Hoa lawaia o Kawelo nei la,*
>
> After Kawelo had mastered the art of warfare, he took up fishing. Maakuakeke of Waialae was the fishing instructor of Kawelo. Early in the morning Kawelo would get up and start out from Waikiki going by way of **Kaluahole**, **Kaalawai**, and so on to **Waialae** where he would chant out:
>
> Say, Maakuakeke,
> Fishing companion of Kawelo,
> Wake up, it is daylight, the sun is shining
> [Fornander 1918 V:6-7].

The two got into a canoe; Kawelo was so strong that with one stroke, he paddled from Waiʻalae past Mamala (Honolulu) Bay, with the second stroke the canoe moved to Puʻuloa in ʻEwa, and with the third stroke they arrived at Waiʻanae, where they went fishing for the supernatural parrotfish named Uhumakaikai.

The marine resources of Waiʻalae are also emphasized in the stories of the ʻanaeholo, the traveling mullet of Oʻahu. Each year they leave their main habitat in Pearl Harbor and travel in large schools counterclockwise around the island, till they reach Lāʻie on the north shore and go no further. They stay a few weeks, then turn around and follow the same route home. During these times, the Hawaiians exploited the opportunity and caught large numbers of the mullet in nets (Titcomb 1972:64). One of the better places to catch the ʻanae-holo was the Waiʻalae coast especially just west of Waiʻalae at Kaʻalāwai, near Black Point. M. K. Nakuina (1998b:271) translated the following account:

> The home of the anae-holo is at **Honouliuli**, Pearl Harbor, at a place called **Ihuopalaai**. They make periodical journeys around to the opposite side of the island, starting from **Puuloa** and going to windward, passing successively **Kumumanu**, **Kalihi**, **Kou**, **Kalia**, **Waikiki**, **Kaalawai** and so on, around to the **Koolau** side, ending at **Laie**, and then returning by the same course to their starting point.

Mele

Wai‘alae

The melody below titled *Waialae*, is from the collection “King’s Hawaiian Melodies” by Charles E. King (1919) and translated by Mary Kawena Pukui. It was written by Mekia Kealakai (1867-1944), the son of a Hawaiian sergeant major (mekia means “major” in Hawaiian), who was born in 1867. When he was 12, he was sent to reform school, and was taught by Henri Berger, the Royal Hawaiian Bandmaster. He joined the band at age 15, with skillls in playing the trombone, the flute, and in composing mele. This mele, first published in 1902 (Cunha 1902), was written about Paul Isenberg’s horse and cattle ranch in Wai‘alae. Isenberg’s house was on a coastal parcel now occupied by the Wai ‘alae Country Club. According to Ethel Damon, King Kalākaua was a frequent visitor to Isenberg’s ranch, as they both shared interest in horse racing and convivial company.

Ua ‘ike nohoi ‘oe	You’ve surely known
I ka ‘i‘ini a ka mana‘o	The desire of feelings
Ho‘okahi mapuna leo	Just a far away voice
Ua lawa ia i ka makemake	Is satisfaction enough.
Hui:	Chrous:
Aia hiki ko aloha	When your love comes
Kuu home i Wai‘alae	To my home at **Wai‘alae**
Ko aloha hiki ‘aumoe	Your love comes in the late midnight hours
Pulupē i ke kehau	Soaked with dew.

Chant of Kūali‘i

In a chant for the high chief Kūali‘i, paramount chief of the Hawaiian Islands from 1720 to 1740 (Cordy 2002:19), the lands under his authority are listed as though someone is traveling around the island of O‘ahu. The chant is also a play on words, as a portion of the definition of the place name also appears in the stated action (e.g. the egg of the mudhen ‘alae in Wai‘alae):

Kiki kuu oho ilaila—o Waikiki;	There my hair is anointed—at **Waikiki**;
Kike ka hua o ka alae—o Waialae;	The egg of the mud-hen is broken—at **Waialae**;
He wahine oho lupe keia—o Wailupe;	This is a woman with flowing hair—**Wailupe**;
E pii kau i niu—o Niu;	Let us climb to get coconuts—at **Niu**;
He wahine heekoko keia—o Koko;	This is a woman with catemenia*—**Koko**;
Ouou ka manu o Kaula—o Kuliouou;	The bird of kaula is singing—at **Kuliouou**;

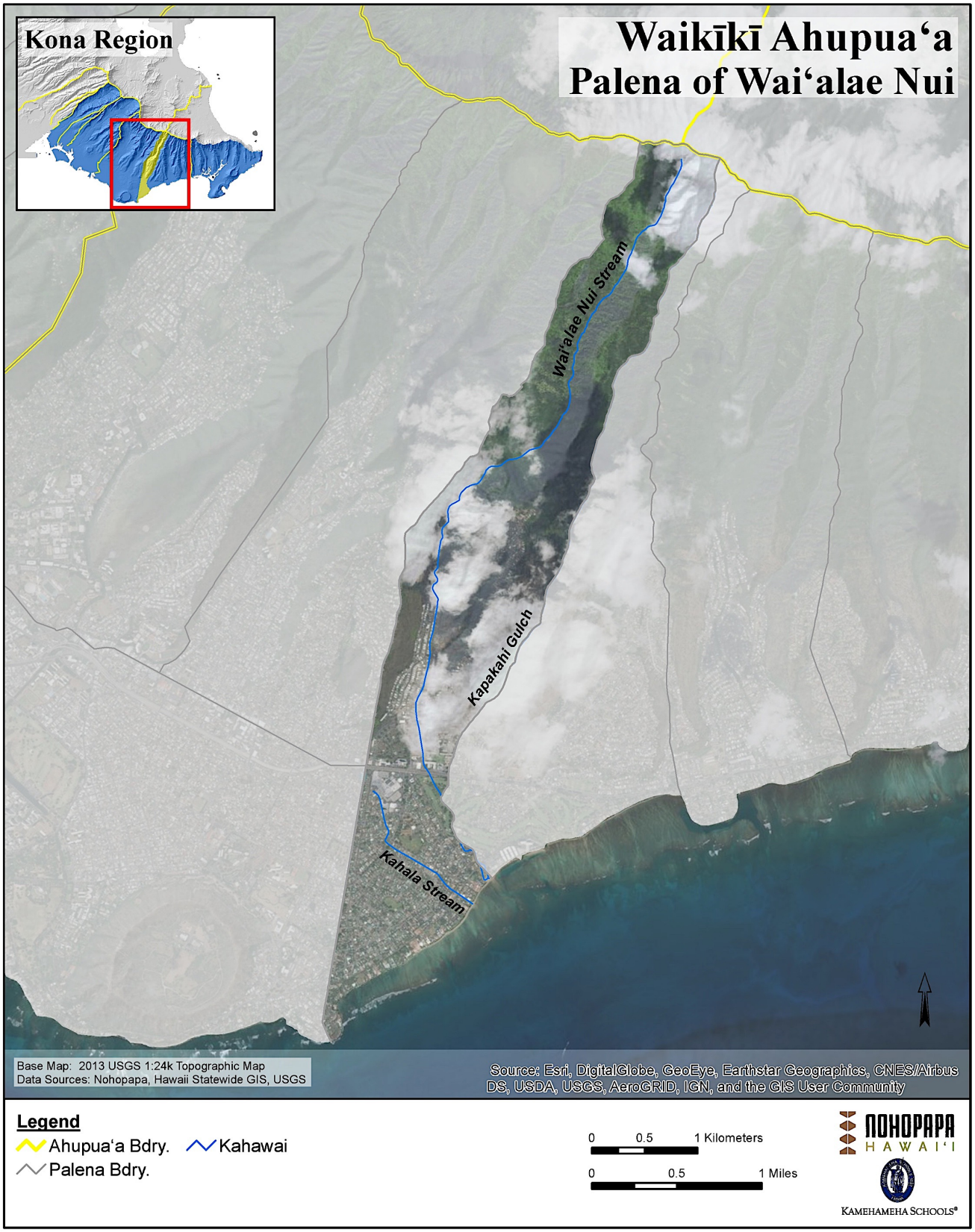

Figure 111. Aerial image of Wai‘alae Nui Palena

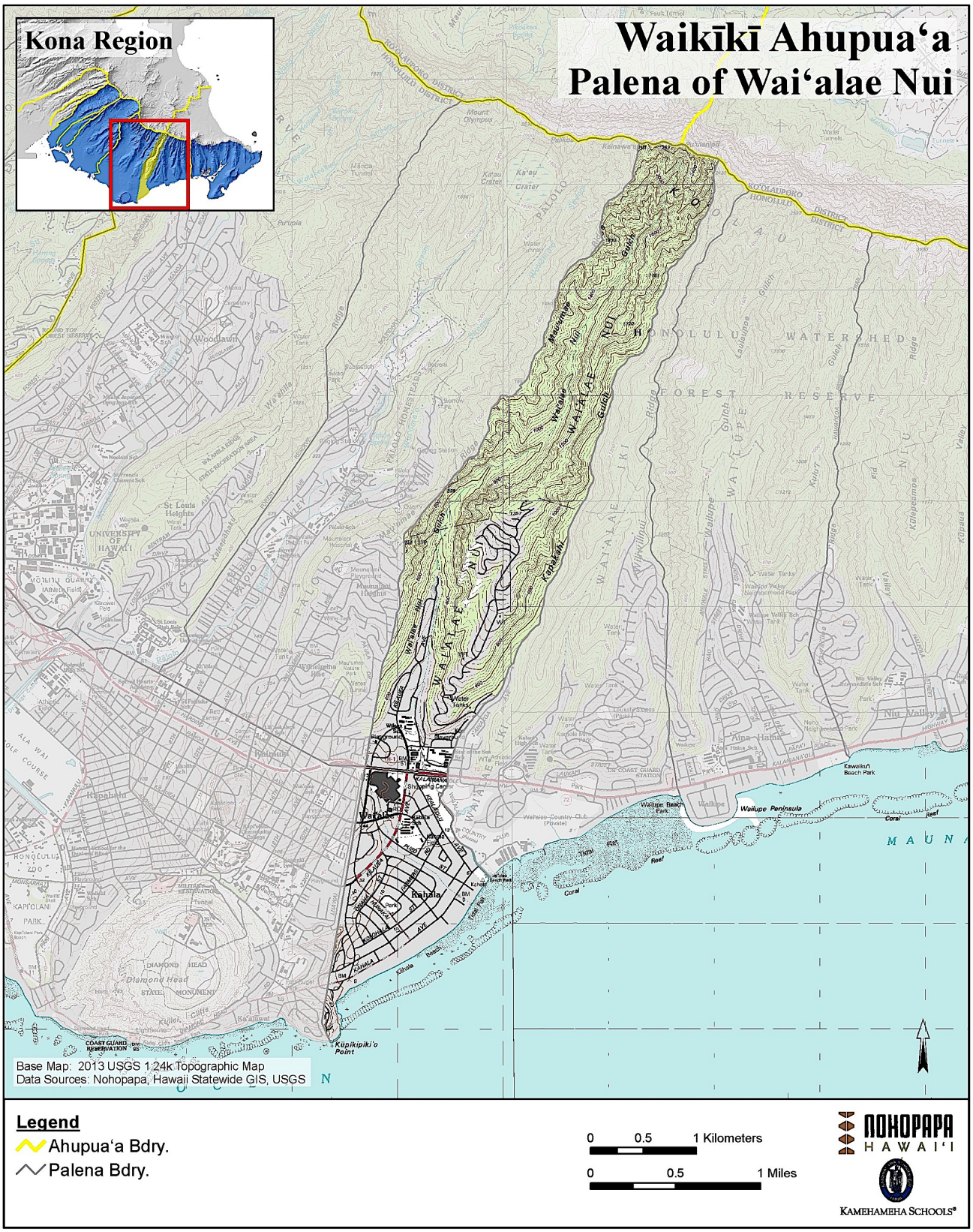

Figure 112. USGS map of Wai‘alae Nui Palena

Table 19. Summary of Selected Wahi Pana in Waiʻalae Nui

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ Other Oral History[1]	Current Disposition	Comments[2]
Lae o Kūpikipikiʻō	Natural feature/coastal point of land on boundary with Pālolo	Point of same name; currently known as Black Point	--	Intact natural feature	Place name literally translates to "rough [sea]"
Kapuhi	Place name next to Lae o Kūpikipikiʻō	Same as above	--	Intact natural feature	Kapuhi is literally "the eel"
Nauolewa	Natural feature/ marks boundary with Pālolo	Just mauka of Kāhala Ave.	--	Destroyed/altered by residential development	--
Puʻu ʻŌʻili	Natural feature/puʻu marking boundary with Pālolo	Just makai of Kāhala Mall in residential neighborhood	--	Indeterminate	--
Pūnāwai Waiʻalae	Pūnāwai (fresh-water spring)/pool & loʻi kalo (wet-taro) area	Waiʻalae Iki kai (currently Waiʻalae Country Club)	"It supplied water for the chiefs from olden times" (see Sterling and Summers 1978:275); a story is told of an old couple who maintained/guarded this water source well into the middle 1800s, long after the kapu system was abolished (ibid.)	Destroyed by construction of Waiʻalae Country Club (golf course)	Māhele documents demonstrate this area is a lele, or disconnected piece, belonging to Waiʻalae Nui/Princess Victoria Kamāmalu (LCA 7713); this spring or pond may have been a favored bathing pool for the Princess

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ Other Oral History[1]	Current Disposition	Comments[2]
Lower Waiʻalae Iki Stream Loʻi & Settlement Area (see Comments column)	Loʻi kalo (irrigated taro) & House sites	Waiʻalae Iki kai (current location of Waiʻalae Country Club and residential neighborhood)	--	Destroyed by golf course and other development, including Kalanianaʻole Highway	Note, as explained in various places in this chapter, and the Waiʻalae Iki chapter, the main settlement and loʻi area was a lele parcel belonging to Waiʻalae Nui, but surrounded by Waiʻalae Iki kai
Kalepeamoa (1,116 ft. elev.)	Natural feature/puʻu; marking boundary with Pālolo	Short distance mauka of Pūnāwai Waiʻalae	--	Presumably intact given its location above residential development	This point marks a place where the palena boundary shifts from north to northeast direction; literally, "the comb [acquired] by [a] chicken"; also a place name in both Maui and Hawaiʻi Island
Pia	Natural feature/puʻu; marking boundary with Pālolo	Undeveloped ridgeline	--	Presumably intact given its location in undeveloped land	Literally, "arrowroot, starch"; also a place name in Niu Valley
Puʻu o Maui	Natural feature/puʻu; marking boundary with Pālolo	Undeveloped ridgeline	--	Presumably intact given its location in undeveloped land	Literally, "hill of the Mauians"; there is another same place name in Moanalua; at that place, Maui people were supposedly put by Kamehameha I so they would not revolt (Pukui et l. 1974:204)

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Kaninaloa	Natural feature/pu‘u; marking boundary with Pālolo	Undeveloped ridgeline	--	Presumably intact given its location in undeveloped land	--
Kaina‘wa‘anui	Natural feature/pu‘u; marking boundary with Pālolo & Ko‘olaupoko	Top, northwest corner of palena along Ko‘olau ridgeline	--	Presumably intact given its location in undeveloped land	--
Pu‘u Lanipō (2,621 ft. elev.)	Natural feature/pu‘u; marking boundary with Ko‘olaupoko	Top of palena along Ko‘olau ridgeline	--	Presumably intact given its location in undeveloped land	Literally, “dense (as plant growth)” peak

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).

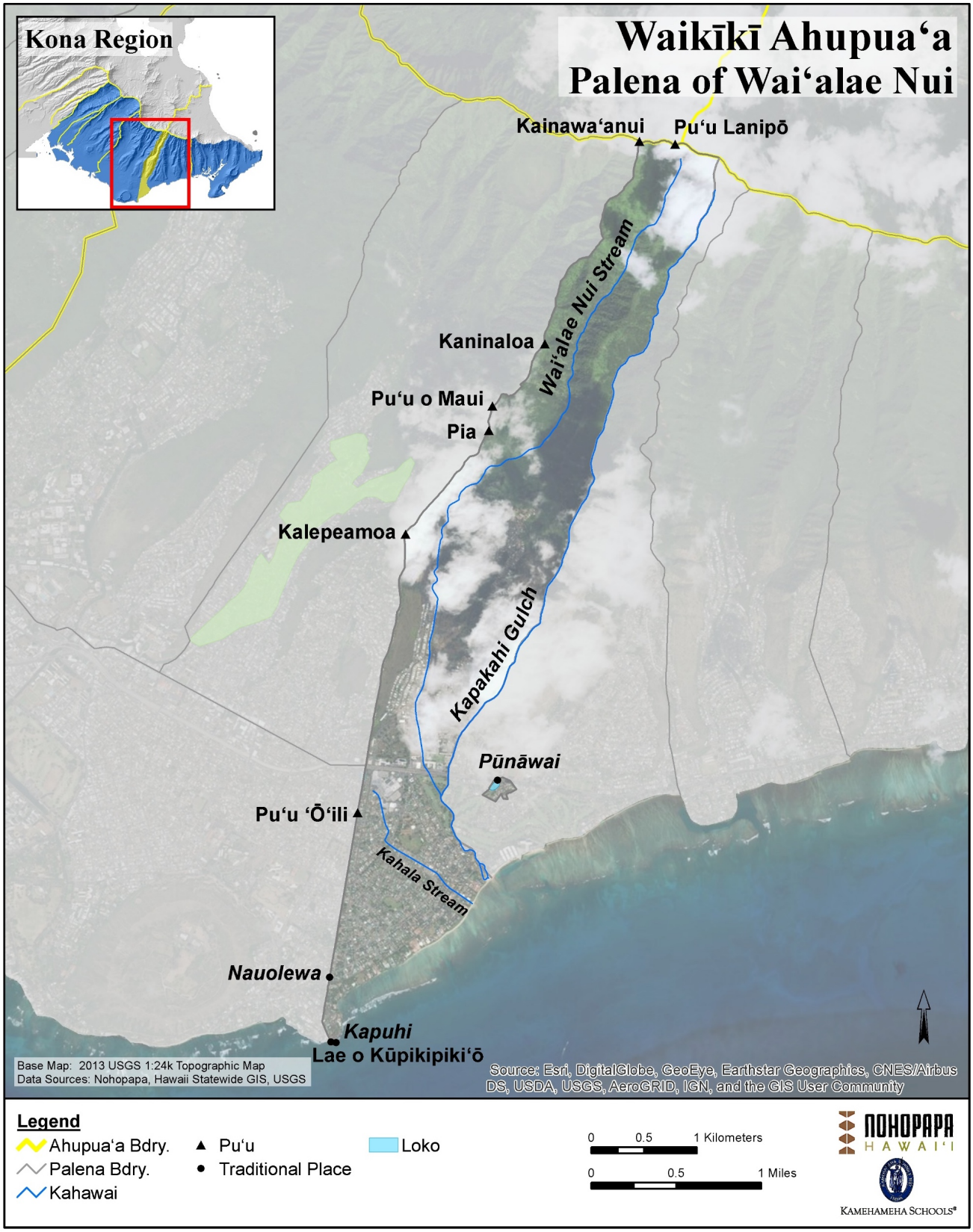

Figure 113. GIS map depiction of significant Hawaiian cultural and natural resources in Wai‘alae Nui (Waikīkī Ahupua‘a)

Figure 114. 1889 photo of Camp Austin Honolulu Rifles Camp in Waiʻalae (Bishop Museum Archives CP38094,2)

Figure 115. 1908 photo by Ray Jerome Baker of Koko Head Tract (Bishop Museum Archives CP79788,3)

Figure 116. 1911 photo by L.E. Edgeworth of Pahoa Ave at Ocean View Ave in Waiʻalae (Bishop Museum Archives CD 25260,3(1)

Community Groups in Waiʻalae Nui

At the time of this study Nohopapa Hawaiʻi could not connect with any Hawaiian cultural based community groups in Waiʻalae Nui. See the Pālolo chapter for community organizations that are doing work in the neighboring ahupuaʻa.

Additional Resources for Waiʻalae Nui Palena

Table 20 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waiʻalae Nui Palena, Waikīkī Ahupuaʻa.

Table 20. Sample of Resources for Waiʻalae Nui Palena*

Author & Year	Title	Summary of Key Content
Fornander (1918-1919)	*Hawaiian Antiquities and Folklore: The Hawaiians Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migrations, as Gathered from Original Sources*	This second edition of Fornander's four-volume *Collection of Hawaiian Antiquities and Folklore*, includes more important and prominent legends. Fornander's work is a compilation of oral historical information and narratives drawn from ethnohistorical and ethnographic sources. Different versions exist of the most popular legends; this collection features a few legends featuring individuals with similar names, indicating different versions of the same story. The work closes with sketches of other myths and traditional characters composed by students at Lahinaluna School, Maui.
Handy and Handy with Pukui (1972)	*Native Planters in Old Hawaii: Their Life, Lore, and Environment*	Produced in collaboration with Mary Kawena Pukui, this work is a revised version of Handy and Handy's original 1940 *The Hawaiian Planter Volume 1*. 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.
Maly and Maly (2003)	*Ka Hana Lawaiʻa a me Nā Koʻa o Na Kai ʻEwalu: A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands*	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.
Uyeoka et al. (2009)	*Ethnohistorical Study of Waiʻalae Nui and Waiʻalae Iki Ahupuaʻa, Honolulu District, Oʻahu Island*	This ethnohistorical study of Waiʻalae Nui and Waiʻalae Iki, (with particular emphasis on the 189 acres owned by the Kamehameha Schools) provides a comprehensive narrative of unique, place-specific traditions. The purpose of the study is to inform and guide land management strategies and protocol. The study also aims to perpetuate cultural, ethnographic, and historical knowledge associated with the project area in the larger context of Waiʻalae Nui and Waiʻalae Iki lands.

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

WAIʻALAE IKI PALENA (WAKĪKĪ AHUPUAʻA)

Huihui ka mapuna o Waialae

Refreshing is the water spring of Waialae[28]

This chapter documents the significant Hawaiian cultural and natural resources in Waiʻalae Iki Palena (Waikīkī Ahupuaʻa) 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 Waiʻalae Iki, both on KS and non-KS land.

Figure 117 and Figure 118 are aerial image and USGS map depictions, respectively, of Waiʻalae Iki Palena. As described in the Introduction, some of the land divisions in this study are referred to as palena (boundary or partitioning or piece) of Waikīkī Ahupuaʻa.[29] Waiʻalae Iki and its companion to the west, Waiʻalae Nui, are somewhat unusually shaped, and it is likely that they represent one, older, discrete land unit—in a traditional sense, that was divided up during the Māhele for political or patronage reasons. In other words, to "old Oʻahu" people, prior to the invasions from Maui (Kahekili) and Hawaiʻi (Kamehameha), Waiʻalae Iki and Nui were probably once a single entity. During the Māhele, Waiʻalae Iki was awarded to Abner Pākī, the father of Bernice Pauahi Bishop, while Waiʻalae Nui was given to Princess Victoria Kamāmalu, granddaughter of Kamehameha. As discussed below, the Princess (and Waiʻalae Nui) was also awarded a lele ("jump" land, or a disconnected section) in Waiʻalae Iki, which happened to represent the best land and resource area for loʻi kalo.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waiʻalae Iki Palena are as follows. Starting from the south (makai) end on the eastern (Koko Head) side, the boundary starts at the seashore at Wailupe Beach Park, right next to old (in-filled) Wailupe Fishpond, and heads north (mauka) over Kalanianaʻole Highway and up through the Wiliwilinui ridge and its residential neighborhoods; the boundary follows the Wiliwilinui ridge trail through undeveloped forest reserve land to the Koʻolau ridgeline summit at approximately 2,500 ft. elevation, where it turns to the northwest and follows the Koʻolaupoko District boundary for a very short distance; after turning back south (mauka), the boundary heads back down through undeveloped lands along Kapakahi Gulch back down to the Kalanianaʻole Highway, around the Waiʻalae Country Club (which is wholly within Waiʻalae Iki), and back to the seashore.

Table 21 is a summary of the significant wahi pana in Waiʻalae Iki Palena. Figure 119 is a GIS map depiction of Waiʻalae Iki's wahi pana. The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Waiʻalae Iki

While much of the lower portion of Waiʻalae Iki has been heavily modified by the urbanization of East Honolulu, including the Waiʻalae Country Club, Kalanianaʻole Highway, and residential development above the highway, much of the upper reaches of this land are undeveloped. The ahupuaʻa's main stream, Waiʻalae Iki, does not extend all the way up to the Koʻolau ridgeline (hence the "iki," or small, modifier). In fact, the settlement and loʻi kalo heartland of Waiʻalae Iki are not directly related to this stream, but, rather, to a famous pūnāwai, called simply Waiʻalae, located a bit west of the stream mouth near the shoreline.

[28] Frank (1958).
[29] As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.

Pukui et al. (1974) do not translate/interpret the place name Waiʻalae or Waiʻalae Iki (iki meaning simply the smaller or lesser, versus nui, the bigger, greater or larger), but Uyeoka et al. (2009:14) offer the following interpretation:

> The ahupuaʻa [Waiʻalae] itself takes its name from a spring called Waiʻalae ("water of the mudhen"), once located near Kalanianaʻole Highway. The *ʻalae*, mudhen, or Common Moorhen (*Gallinula chloropus*) is a bird that lives near freshwater ponds, marshes, and taro fields.

In his study of native planters in Hawaiʻi, Handy (1940; Handy and Handy 1972) described Waiʻalae as follows:

> The ahupuaʻa [Waiʻalae] takes its name from the stone-encased spring, which may be seen today [circa 1940] just above the highway. From the spring runs a stream which watered terraces that are now largely covered with grass raised for dairying and by the golf links. Three moderate-sized gulches having streams of constant flow (U.S.G.S topographic map of Oahu, 1917) are included in this ahupuaʻa.

Like other ahupuaʻa in Kona Moku, the upland forest was a reliable source of various native, endemic, and Polynesian-introduced plants, but Waiʻalae Iki's upland section is unusually narrow and small. In any case, these upland resources provided not only food products—especially when famine struck—but also medicinal plants, waʻa (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on).

Unusually, compared with other land divisions on Oʻahu's south shore, there are no fishponds recorded in Waiʻalae Iki.

Moʻolelo

Waiʻalae Iki is separated from Wailupe Ahupuaʻa by Wiliwilinui Ridge, named after the wiliwili tree. Compared to Waiʻalae Nui, there are more moʻolelo that specifically reference the palena of Waiʻalae ʻIki in the Kona Moku. As mentioned in the previous chapter, the ahupuaʻa takes its name from a spring called Waiʻalae ("water of the mudhen"), once located near Kalanianaʻole, referenced in sayings:

> Refreshing is the water spring of Waialae. *Huihui ka mapuna o Waialae.*

> Waiʻalae is also the answer to a traditional Hawaiian nane (riddle).

> Break open the eggs of the ʻalae bird *Waiʻalae* (Frank 1958:22)
>
> *Kīke ka hua a ka ʻalae Waiʻalae*

It is these springs that are continually perpetuated in many moʻolelo for Waiʻalae ʻiki along with abundant resources, fishing, and a place where akua and aliʻi liked to visit. On June 18, 1920, John Kulia Mokumaia, wrote and published an article in Ka Nūpepa Kuʻokoʻa titled *Aekai o Waialae-nui Ame Waialae-iki*, recalling resources of Waiʻalae and its people.

> Many people lived along the shores and they worked at farming and fishing. Plants grew. There were taro patches, tobacco, sweet potatoes, bananas and sugar cane. Paki was **Waialae-nui's** konohiki [manager] of fishing; Kamamalu was **Waialae-iki's** konohiki of fishing. There were ever so many people on the shore when these chiefs came to spend a while with the common people. Here your scout looked at everything that he was told of. There was the pool that Kamamalu used to bathe in. I went to see its beauty for myself.

> There are two springs, one is on the summit of **Waialae-nui** and the other is on **Waialae-iki.** These appear to be good sites, there is much water, buts its beauty on the time of the konohikis is gone. Now the kapu [tabu] is freed and the kapu places are trodden underfoot. (HEN: Vol. I, p. 1108, Edgar Henriques Collection, Bishop Museum Archives)

Another story is told of one of the springs, which was thought to be the spring at Waiʻalae Iki near the coast:

> **Waialae** Springs. From which **Waialae** derived its name. It supplied water for the chiefs from olden times. The location had been lost for many years. During a tour of the island by Kamehameha III, the King became thirsty and inquired of an old couple who were living at **Waialae** where he could get some water to drink. It happened that the ancestors of these old people were the keepers of this water hole, and the duty descended to them. They said that the only reason they stayed there was so that when the King stopped there they might carry out their duty and reveal the location to him. This hole was covered with pohuehue [morning glory] and under the pohuehue was a large slab of stone covering the water. (HEN: Vol. I, p. 1108, Edgar Henriques Collection, Bishop Museum Archives)

As a continuation of moʻolelo associated to the springs along the Waiʻalae coast is the the story of Keahia in the legend of Kāne and Kanaloa told by Emma Beckley. According to Beckly, Keahia married a chief who was a descendant of the priests of Kuliʻouʻou and she bore a daughter named Waiʻalae ʻIki. This was also the name of a second spring, "a spring of joy" in Waiʻalae. One day, Waiʻalae ʻIki went to Waiʻalae Stream to bathe and sat down on a rock to dry her hair. Under the rock was an evil demi-god, who could take the form of a puhi (an eel). The eel-man pressed Waiʻalae ʻIki to marry him, but she spurned his advances. The eel-man caused Waiʻalae ʻIki's grandparents to get sick. Her grandparents lived at the sacred grove near the heiau (possibly Ahukini or Kauiliula Heiau) at Kuliʻouʻou, at the head of the valley. Keahia's kahu (guardian) realized that the sickness was caused by the eel-man, and instructed Keahia how to kill him to save her relatives. He told her to go to Waiʻalae Stream as usual and stand to the left of a particular stone. Her kahu went with her to the stream, carrying a calabash and a magic ʻohe (bamboo knife). When the girl stood on the left side of the stone, the eel made to seize her and she cut off his head with the ʻohe and placed it in the calabash. The kahu told her to carry the calabash to Kuliʻouʻou and not for any reason to put it down, or her grandparents would die.

She took the mauka trail, and when she got to **Wailupe** she heard the gurgling of the stream, and almost put down the calabash to drink as the puhi had cast a spell to make her very thirsty. She remembered the words of her kahu and continued to walk east. In **Niu**, she came across a man lying on the ground groaning of the heat. In pity, she put down the calabash and started to run back to **Waiʻalae** Stream for water. She quickly realized that she had put her grandparents and herself in danger, and she called on the moʻo of **Kuliʻouʻou** for help. The moʻo surrounded the calabash so the evil puhi could not escape. The eel-man turned into a coconut tree that grew from the calabash, growing so fast it quickly reached the sky. The puhi threw down a coconut to kill the girl, but the moʻo protected her. This is why a coconut appears to have two eyes and the nose of an eel, as it was the transformation of the evil puhi.

Another well-known moʻolelo is the tale of Palila (another hero known for his great strength), who also visited the Waiʻalae coast. Palila had a large war club with magical properties. He could throw the club a long distance and would travel with the club in the air. He made a circuit of the island of Oʻahu, fighting all challengers and came to **Kaimukī** in **Pālolo** Valley.

> *A puni Oahu nei la Palila, hele aku la ia a ka piina o **Kaimuki**, a iho aku la i **Waialae**, malaila aku a **Wailupe**, a **Maunalua**, e noho ana o Kahului, he lawaia no laila. Kahea mai la o Kahului ia ia nei, hele aku la kela a kokoke, noho iho la laua a ahiahi, . . .*

> After Palila had completed the circuit of Oahu, he went along to the rise at **Kaimuki** and then down to **Waialae**; from this place he proceeded to **Wailupe** and then on to **Maunalua** where Kahului, a fisherman of that place, was living. Upon seeing him Kahului called, so Palila went to Kahului and they sat down and began to talk on various matters. (Fornander 1918, Legend of Palila, Vol. V:146-147)

Palila noticed the men of Oʻahu preparing for aku (bonito or skipjack, Katsuwonus pelamis) fishing. When asked if he too would be joining in, Kahului woefully informed Palila that his canoe was too large and there were not enough paddlers. Then, Palila told Kahului he desired to join the fishermen, and the two men together would have enough strength to paddle the large canoe. They gathered small fish that evening with a throw net and slept soundly on their mats.

The next morning Kahului awoke and noticed all the other aku fishers were gone. He shouted to his friend Palila that everyone had left and there was no one to help them launch the large canoe! Kahului moved to the front of the canoe and before he had lifted, it was pushed into the deep water. He pulled himself into the canoe and began to steer, but Palila's strength was too much for the paddles, which kept breaking. Finally, Palila used his war club as a paddle. The two men reached the fishing ground and the aku leaped from the waves. Palila kept paddling while Kahului began to fish. A Kahului was unable to catch any fish, Palila decided he would try his hand at fishing. Baiting his war club, he dropped it into the waves. The aku swarmed the bait and Palila threw them into the canoe. Time and time again he did this. Unaware of the large catch Palila had amassed, Kahului apologized to his friend for the shortened fishing time. Upon turning around, Kahului was surprised. "'Never have I had so many aku!' he cried joyously. 'This is a great day, my friend. I shall tell my grandchildren how I went fishing with Palila!'" (Pukui and Curtis 1951:135).

Mele

He Inoa Ahi no Kalakaua

The melody below titled *He Inoa Ahi no Kalākaua* is one of many parts to a fire chant that was composed by Kaluahinenui noting Waiʻalae and other famous wahi pana in the Kona District.

Lamalama i Makapuʻu	Shining brightly toward **Makapuu**
Ke ahi o Hilo	Is the fire of **Hilo**
Hanohano molale	Majestic, clear,
Ke ahi o Kawaihoa	Is the fire of **Kawaihoa**
Oaka onio ula	Flashing, sparking red
Kaoo ke ahi i Waialae	Are the many fires at **Waialae**
Hoohuelo iluna	Streaming upward
Ke ahi o Leahi	Is the fire at **Leahi**
Hoonohonoho i muliwaa	Set at the sterns of the canoes
Ke ahi o Kaimuki	And the fires at **Kaimuki**
Me he uahi koaie la	Smoking like a fire of Koaie wood
Ke ahi o Waahila	Is the fire of **Waahila**
Noho hiehie ke ahi	Set in proud array is the fire
I Puu-o-Manoa	On the hill of **Manoa**
Oni e kele iluna	Moving until arisen, atop
Ke ahi o Ualakaa	Is the fire of **Ualakaa**
A me he ahi la	Like an ahi fish
Ke ahi o Kaluahole	Is the fire of **Kaluahole**
Me he maihu-waa la	Like a mirage at sea
Ke ahi o Helumoa	Is the fire of **Helumoa**
Me he moa lawakea la	Like a white cock
Ke ahi o Kalia	Is the fire of **Kalia**
Me he papahi lei la	Like a heap of lei
Ke ahi o Kawaiahao	Is the fire of **Kawaiahao**
O mai ke lii nona ia inoa ahi	Answer, O chief, whom this fire chant belongs.

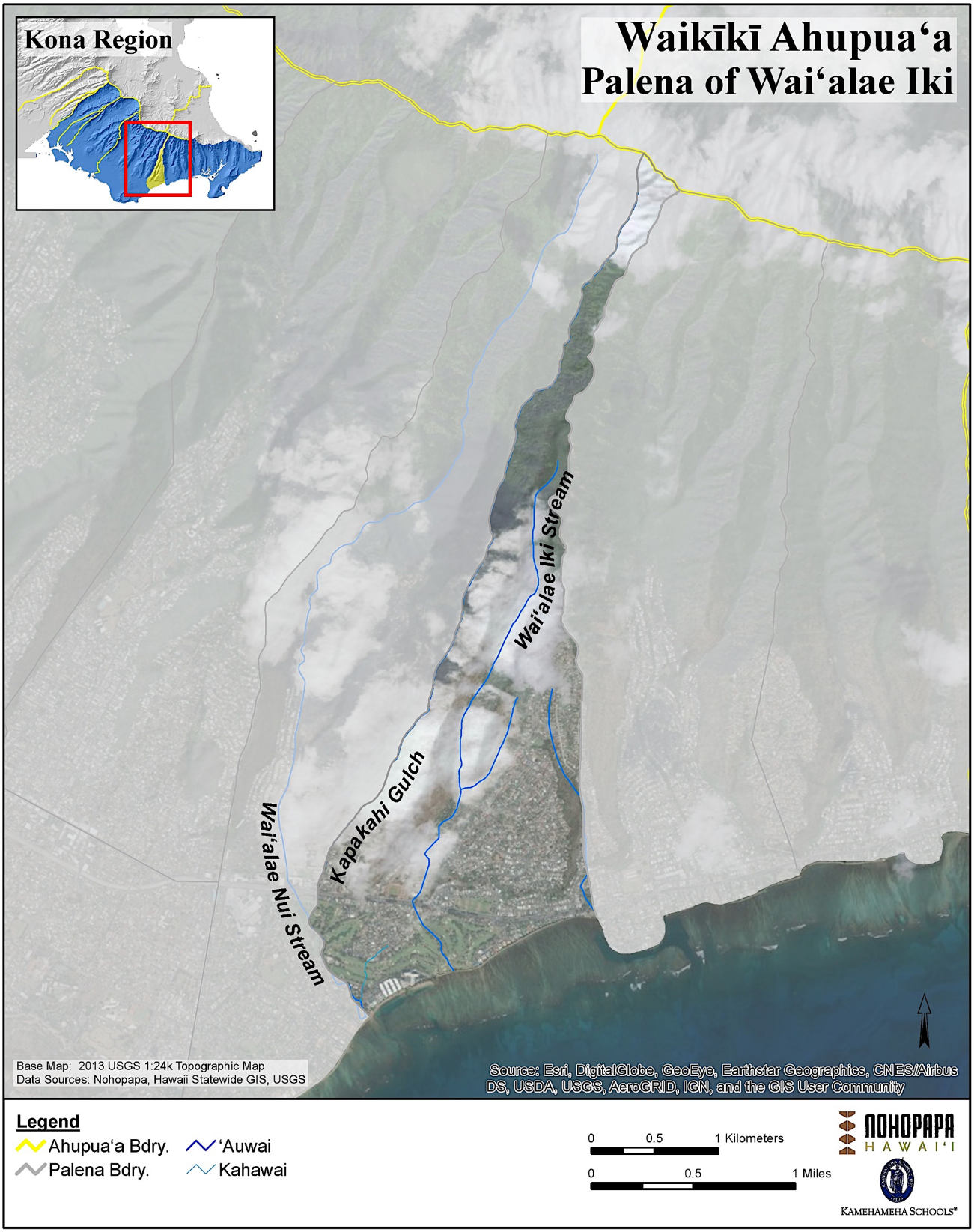

Figure 117. Aerial image of Wai‘alae Iki Palena

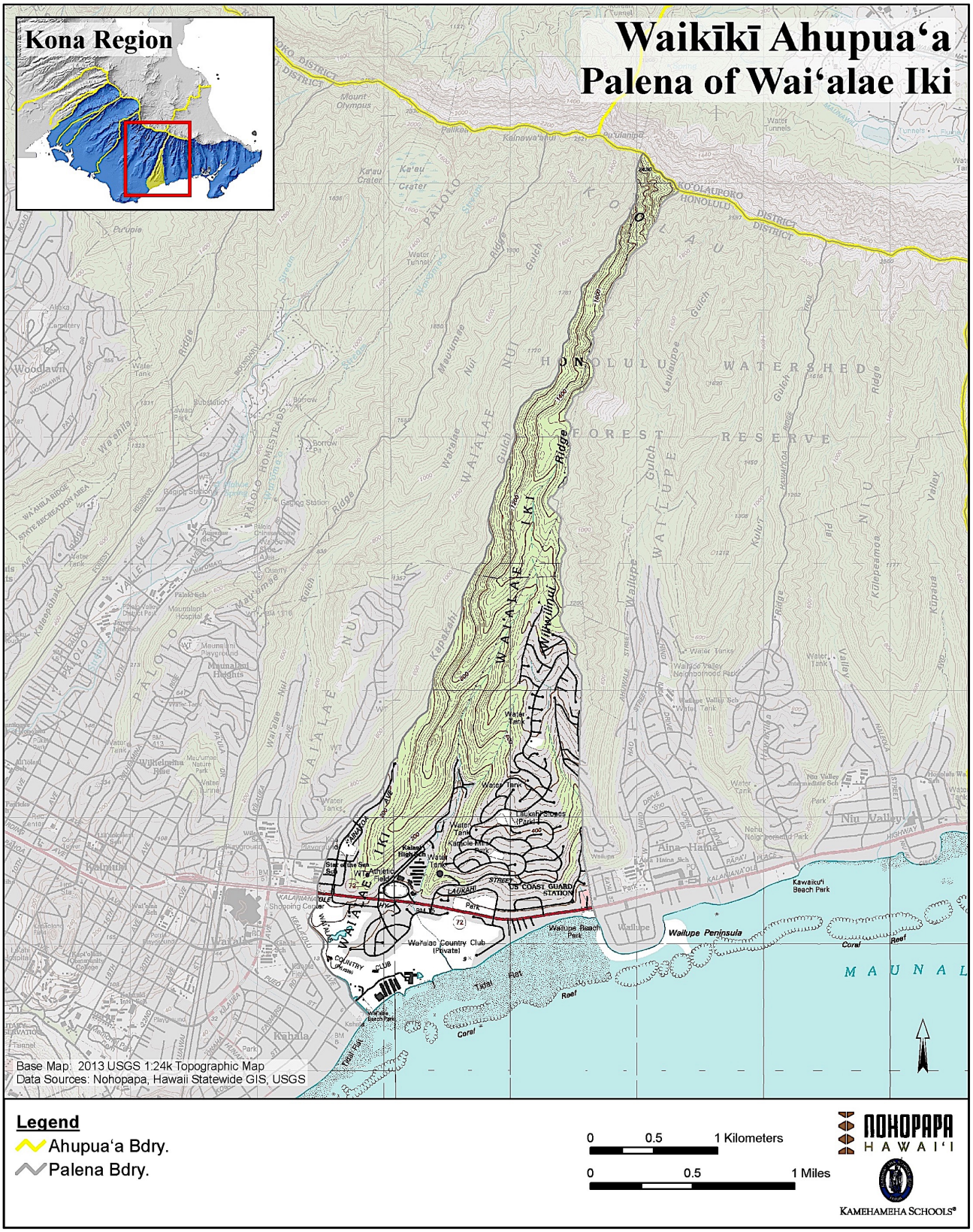

Figure 118. USGS map of Wai‘alae Iki Palena

Table 21. Summary of Selected Wahi Pana in Waiʻalae Iki

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ Other Oral History[1]	Current Disposition	Comments[2]
Group of 3 small ponds: Loko Malokohana, Loko Lolopu & Loko Kaluamo	Fishponds—pu'uone (inland) type	Waiʻalae Iki kai (currently Waiʻalae Country Club)	--	Destroyed by construction of Waiʻalae Country Club (golf course)	These may have originally connected up with a fresh-water spring and loʻi kalo area just mauka from them
Pūnāwai Waiʻalae	Pūnāwai (fresh-water spring)/pool & loʻi kalo (wet-taro) area	Waiʻalae Iki kai (currently Waiʻalae Country Club)	"It supplied water for the chiefs from olden times" (see Sterling and Summers 1978:275); a story is told of an old couple who maintained/guarded this water source well into the middle 1800s, long after the kapu system was abolished (ibid.)	Destroyed by construction of Waiʻalae Country Club (golf course)	Māhele documents demonstrate this area is a lele, or disconnected piece, belonging to Waiʻalae Nui/Princess Victoria Kamāmalu (LCA 7713); this spring or pond may have been a favored bathing pool for the Princess
Lower Waiʻalae Iki Stream Loʻi & Settlement Area	Loʻi kalo (irrigated taro) & House sites	Waiʻalae Iki kai (current location of Waiʻalae Country Club and residential neighborhood)	--	Destroyed by golf course and other development, including Kalanianaʻole Highway	--
Kapalipuha	Natural feature/pu'u; also name of ʻili within which pu'u is located	Short distance mauka of Pūnāwai Waiʻalae	--	Indeterminate	--

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Kaunua Kahekili Heiau	Heiau	Ridgeline between Waialae ‘Iki & Wailupe	--	Indeterminate—possible remnants still there	Described by archaeologist McAllister in early 1930s as mostly in ruins/overgrown, but having some foundation stones intact; described by local at the time (circa 1930) as a very large heiau
Kamako‘o	Natural feature/peak along Ko‘olau ridgeline	Ko‘olau ridgeline at top of Wai‘alae Iki (approximately 2,500 ft. elevation)	--	--	--

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).

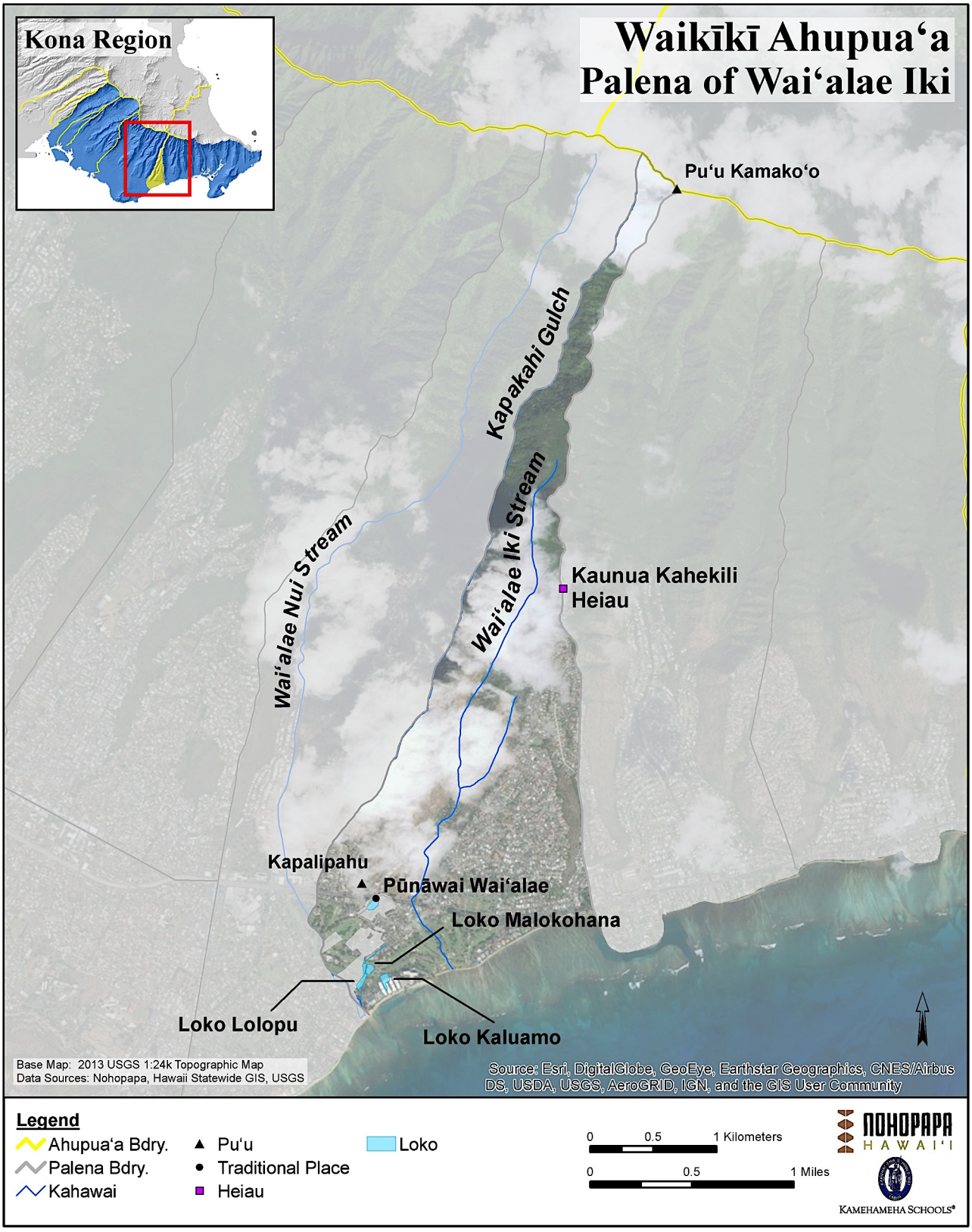

Figure 119. GIS map depiction of significant Hawaiian cultural and natural resources in Wai‘alae Iki (Waikīkī Ahupua‘a)

Figure 120. 1910 photo by L.E. Edgeworth of the view from Kaimuki toward Koko Head (Bishop Museum Archives D24462,3(1)

Figure 121. 1930 photo by Frank Warren of a recreated Hawaiian Village at Waiʻalae (Bishop Museum Archives SP202146,2)

Community Groups in Waiʻalae Iki

At the time of this study Nohopapa Hawaiʻi could not connect with any Hawaiian cultural based community groups in Waiʻalae Iki. See the Pālolo chapter for community organizations that are doing work in the neighboring ahupuaʻa.

Additional Resources for Waiʻalae ʻIki Palena

Table 22 is an annotated summary of additional resources for readers seeking additional information on the natural and cultural resources of of Waiʻalae ʻIki Palena, Waikīkī Ahupuaʻa.

Table 22. Sample of Resources for Waiʻalae ʻIki Palena*

Author & Year	Title	Summary of Key Content
Fornander (1918-1919)	*Hawaiian Antiquities and Folklore: The Hawaiians Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migrations, as Gathered from Original Sources*	This second edition of Fornander's four-volume *Collection of Hawaiian Antiquities and Folklore*, includes more important and prominent legends. Fornander's work is a compilation of oral historical information and narratives drawn from ethnohistorical and ethnographic sources. Different versions exist of the most popular legends; this collection features a few legends featuring individuals with similar names, indicating different versions of the same story. The work closes withs ketches of other myths and traditional characters composed by students at Lahinaluna School, Maui.
Handy and Handy with Pukui (1972)	*Native Planters in Old Hawaii: Their Life, Lore, and Environment*	Produced in collaboration with Mary Kawena Pukui, this work is a revised version of Handy and Handy's original 1940 *The Hawaiian Planter Volume 1*. 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.
Maly and Maly (2003)	*Ka Hana Lawaiʻa a me Nā Koʻa o Na Kai ʻEwalu: A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands*	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.
Uyeoka et al. (2009)	*Ethnohistorical Study of Waiʻalae Nui and Waiʻalae Iki Ahupuaʻa, Honolulu District, Oʻahu Island*	This ethnohistorical study of Waiʻalae Nui and Waiʻalae Iki, (with particular emphasis on the 189 acres owned by the Kamehameha Schools) provides a comprehensive narrative of unique, place-specific traditions. The purpose of the study is to inform and guide land management strategies and protocol. The study also aims to perpetuate cultural, ethnographic, and historical knowledge associated with the project area in the larger context of Waiʻalae Nui and Waiʻalae Iki lands.

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

WAILUPE PALENA (WAKĪKĪ AHUPUA‘A)

Wailupe – “Kite Water”

Kites were flown only in prescribed places; this was one of them[30]

This chapter documents the significant Hawaiian cultural and natural resources in Wailupe 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 Wailupe, both on KS and non-KS land.

Figure 122 and Figure 123 are aerial image and USGS map depictions, respectively, of Wailupe Palena. As described in the Introduction, some of the land divisions in this study are referred to as palena (boundary or partitioning or piece) of Waikīkī Ahupua‘a.[31] Wailupe, although it is considered a palena for the purposes of this study, is exceptional in that it is configured like a true ahupua‘a (although it is not very large in overall size). For example, its upper (mauka) limits reach the Ko‘olau ridgeline; and, its lower (makai) limits do, indeed, reach the ocean. By all measures, its resources are sufficiently abundant and diverse by Hawaiian standards.[32] As stated, however, for the purposes of consistency, we have chosen to use the 1881 Hawaiian Kingdom government boundaries, which consider Wailupe to be a palena of Waikīkī.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Wailupe Palena, which is today synonymous with the ‘Āina Haina residential subdivision, are as follows. Starting from the south (makai) end on the eastern (Koko Head) side, the boundary starts at the shore at Kawaiku‘i Beach Park, heads north (mauka) over Kalaniana‘ole Highway and up through the Hawai‘iloa ridge residential development; the boundary follows the Hawai‘iloa ridge trail through undeveloped forest reserve land to the Ko‘olau ridgeline summit, where it turns to the west and follows the Ko‘olaupoko District boundary at around 2,400-2,500 ft. elevation for a short distance; after turning back south (mauka), the boundary heads through undeveloped lands along the Wiliwilinui ridge back down to the highway and the ‘ewa (west) side of the Wailupe Peninsula (which is actually an old, filled-in fishpond—see discussion below).

Table 23 is a summary of the significant wahi pana in Wailupe Palena. Figure 124 is a GIS map depiction of Wailupe’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Wailupe

Other than the major subdivision and build-out of much of the valley as the modern ‘Āina Haina neighborhood starting in the 1950s, the most notable historic-era land use in Wailupe was the Hind-Clarke Dairy starting around 1924. Robert Hind purchased more than 2,000 acres in the valley for his dairy operations, which continued until its eventual sale and closure in 1947 (Monahan and Thurman 2013).

Prior to these historical developments, and as evidenced by Land Commission documents and historical map data, the valley was once home to a relatively large population of Native Hawaiians living a traditional, subsistence lifestyle. In 1786, for example, Captain Portlock, anchoring in

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[30] Pukui et al. (1974:225).

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

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

Maunalua Bay noted "[s]oon after our arrival, several canoes came off and brought a few cocoa-nuts and plantains, some sugar-cane and sweet root; in return for which we gave them small pieces of iron and a few trinkets" (Portlock 1789:69).

Historical research by Ogata (1992) and others clearly demonstrate a dense pattern of traditional land use with several dozen kuleana parcels; these extend all the way from the old "government road" (current Kalaniana'ole Highway) at the shoreline up to and north of the confluence of Wailupe Stream's tributary, Laulaupoe Gulch, nearly two-thirds of the way up the valley, and a distance of nearly two miles. Documents associated with most of these kuleana parcels, especially those from the upper or back portions of the valley, describe various dry land cultivars including most specifically 'uala (sweet potato). The relatively narrow and steep-sided valley seems to have been less than ideal for irrigated, pond-field-style taro cultivation, as implied by Handy and Handy's (1972) comments:

> … here [Wailupe] the ground is so porous that the small stream disappears into it. A kama'aina said he had never seen any terraces. Doubtless sweet potatoes were grown. (Handy and Handy 1972:483)

In his earlier study, Handy (1940:74) stated:

> Wailupe Stream formerly had a larger volume than at present, and there may have been lo'i. John K. Clarke says that the ground below the mouth of the gulch is too porous to hold water and that the stream seeps away underground. He has never seen any sign of terraces nor heard of taro being grown in this area.

These comments (regarding the porosity of the stream bottom) suggest the valley does not possess a typical wide floodplain-type shape that is easily irrigated. All of this in no way diminishes the traditional importance or value of Wailupe—it simply refines the types of activities and land use that were most suited to it. Ogata's (1992) analysis of Land Commission documents concluded that house sites were relatively rare among the numerous kuleana parcels, and that—other than down by the coast—almost all of these were cultivated garden plots rather than house sites ("pahale" or "kahalekane").

A 1925 map appears to have been produced during a "quiet title" action by Robert Hind as a means to acquire most of the valley in advance of the founding of the Hind-Clarke Dairy and, ultimately, the suburban development that takes his name ('Āina Haina translating roughly as "Hind's Land" in Hawaiian).[33] This large area is referred to as part of the "'ili 'āina of Wailupe" on the LCAp 656 map. Ogata (1992:9) suggests Wailupe may have been an 'ili kūpono. In either case, some of the high-status individuals associated with Wailupe included Puhiula, who received the land from Kamehameha I following the battle of Nu'uanu, and his sons Kamaha and Puhiula (the son)—these latter ali'i eventually received title to most of Wailupe during the Māhele (R.P. 6698 and LCA 6175 to Kamaha). Other high status names that appear on Land Commission documents include Hewahewa).

One main stream, Wailupe (literally, "kite water"), starts just below the Ko'olau ridgeline in the back of the valley, and two secondary tributaries, Laulaupoe ("round leaf package") Gulch and Kulu'ī Gulch, empty into the Wailupe from the Niu Valley (Hawai'iloa ridge) side. A famous kuapā (walled, shoreline) fishpond known as Wailupe once fronted this land (it was destroyed/filled in and turned into a neighborhood when 'Āina Haina was developed). One heiau, Kawauoha, was described by the archaeologist McAllister (in the early 1930s) as "destroyed only a few years ago."

Like other ahupua'a in Kona Moku, the upland forest in Wailupe was a reliable source of various native, endemic, and Polynesian-introduced plants. These upland resources provided not only food products—especially when famine struck—but also medicinal plants, wa'a (canoe) trees, and other

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

needed items (e.g., for religious practices, hula, and so on). High-quality basalt for making tools such as koʻi (adzes) could also be obtained in the upper forest region.

Moʻolelo

Wailupe is more commonly known today as ʻĀina Haina, the residential community. Wailupe means "kite water" as it was one of the prescribed places to fly kites in ancient Hawaiʻi (Pukui, Elbert, Moʻokini 1986). Wailupe may also be translated as "the water of Lupe," a meaning derived from an ancient moʻolelo about the travels of Gods Kāne and Kanaloa along the Waiʻalae coast to Wailupe. Two moʻo (lizards) called Lupe, guarded a grove with ʻawa from the overlooking Koʻolau ridge. Kanaloa took some of the ʻawa he got from Lupe's ʻawa grove and traveled to Wailupe. It was here, in Wailupe, where Kanaloa demanded water again from his brother. Kāne struck the coral shelf and the water gushed up. Emma Beckly calls this "Wailupe Spring", and gives a different translation for Wailupe than most other ethnographers. She says Wailupe means "water of Lupe" since the spring was made for water to mix with the ʻawa from Lupe's sacred grove. This spring is probably one of the two springs, Puhikahi, located at the coast near Wailupe Pond or Punakou, the traditional name for Wailupe fishpond.

Another akua associated to Wailupe includes Kūkāʻilimoku. Noʻeau Perato translated a Hawaiian Language newspaper article published o December 2, 1865 in Ka Nupepa Kuʻokoʻa, titled *Ke Kapu o ke [Akua]* making mention of Wailupe. The story reveals that Wailupe was a land Kamehameha I dedicated to his akua Kūkāʻilimoku. Again, we see a theme of fish and fishing in this moʻolelo.

> *ʻO Kūkāʻilimoku ke [akua] o nā [aliʻi] mai ka wā kahiko loa mai a hiki mai i ka wā o Kamehameha I. Eia ka inoa o kekahi akua: ʻO Kūkeoloewa. He kapu ka iʻa a Kūkāʻilimoku, ʻaʻole e poholalo ʻia mai e ka lawaiʻa ma lalo mai o ka lemu, aia nō a hāʻawi maikaʻi ʻia mai. (E nānā i ka moʻolelo no ʻUmi-a-Līloa.)*
>
> *Ua hāʻawi nō ʻo Kamehameha I i mau ʻāina no kona [akua], no Kāʻili. Eia hoʻi nā ʻāina āna i hāʻawi ai; No Hawaiʻi, ʻo Koholālele; No Maui, ʻo Makaliua; no ʻo Oʻahu, ʻo **Wailupe**; ʻo Waimea ko Kauaʻi. Ma kēia mau ʻāina, ua kapu loa ka poʻe i holo a noho ma laila, no ka makaʻu i ka pepehi ʻia, ua malu nō hoʻi lākou, ʻaʻole e pepehi wale ʻia. Noho nō lākou ma laila a make ka ʻenemi.*
>
> Kūkāʻilimoku was the akua of the chiefs from times long past until the time of Kamehameha I. Here is also the name of another [of these] akua: Kūkeoloewa. The fish of Kūkāʻilimoku were kapu. They were not deceitfully hidden beneath the buttocks by fishermen. They were rightfully given. (Look to the story of ʻUmi-a-Līloa.)
>
> Kamehameha I dedicated a number of lands to his akua, Kāʻili (Kūkāʻilimoku). Here are the lands that he dedicated: For Hawaiʻi, [it was] Koholālele; for Maui, [it was] Makaliua; for Oʻahu, [it was] **Wailupe**; Waimea was for Kauaʻi. On these lands, the people who ran and stay upon them were kapu. In fear of being killed, they were protected and not killed. They would stay there until the enemy died. (Translated by Peralto)

Wailupe is also a noted place where cheifs once resided. One article written by Kalanikuihonoinamoku and translated by Akana and Gonzales (2015) shares about places on Oʻahu, particularly where chiefs liked to stay in times of old. This short excerpt shares environmental traits of Wailupe including the wind and the rain.

> *Aia ma **Wailupe**, he wahi e kapa ʻia nei ka inoa ʻo **Kauoha**.... Ua kūkulu ʻia kekahi mau hale nui no kekahi mau aliʻi no Kapueo a me Kepoʻonui, ua makemake loa kēia mau aliʻi i ia wahi, no ka ʻoluʻolu maikaʻi o ka makani he Mālualua... kūkulu kalaʻihi a ka ua Hōliʻo i ua mau wahi ʻelemākule nei.*

> At **Wailupe** is a place called **Kauoha**... several large houses were built for chiefs, for Kapueo and Kepoʻonui. These chiefs really liked this place because of the perfect coolness of the wind, a Mālualua.... These old men were opposed by the Hōliʻo rain. (Akana and Gonzales 2015:38-39)

Other more well known moʻolelo such as Hiʻiaka and Pele, the Ledgend of Palia, and the tale of Kamapuaʻa, the famous pig-god of ancient times briefly mention Wailupe as a place these akua pass through. In the moʻolelo Hiʻiaka, sister of Pele, she travels through Waiʻalae and Wailupe. After Palila had completed the circuit of Oʻahu, he went along to the rise at Kaimuki and then down to Waiʻalae; from this place he proceeded to Wailupe and then on to Maunalua.

In the tale of Kamapuaʻa, Olopana, chief of Oʻahu, ordered all his men to dress in their feather capes and feather helmets. This order was to wage war with Kamapuaʻa, in response to Kamapuaʻa's attack on Makaliʻi. Kamapuaʻa made his preparations and was ready and waiting for Olopana:

> *A hiki o Olopana me kona poe kanaka ma Kaluanui, aohe o Kamapuaa. Nolaila, huli mai la o Olopana ma na pali Koolau a hiki i Kailua. A malaila ae a Maunalua, a Wailupe, a Waikiki, a Ewa, a Waianae, noho iho la o Olopana i laila, no ka mea, aia i laila o Kamapuaa. Hele mai la o Kamapuaa a Wahiawa noho i laila, mahiai.*
>
> When Olopana and his men arrived at **Kaluanui,** Kamapuaa was not to be found. Olopana then came searching for him along the cliffs of **Koolau** until he arrived at **Kailua**; and from this place to **Maunalua, Wailupe, Waikiki, Ewa**, and **Waianae**, where Olopana staid [sic], for Kamapuaa was living at this place. After getting to the top of the cliff', Kamapuaa had come to Wahiawa and at this place he started farming. (Fornander 1919, Legend of Kamapuaa, Vol. V:320-321)

Mele

Aina o Haina

The song *Aina O Haina*, was composed by noted Hawaiian Musician Randy Kimeona Oness. In 1952, this song won 1st place in the 3rd Annual Hawaiian Song Composing Contest. Promienent during the big band era of the 1930's and 1940's, Randy composed over 200 songs. His mentor was Henry Berger. Haunani Oness gave her fathers collection to Kamehameha Schools in February 2003, Hailama Farden was the facilitator.

Aloha wau i kuu aina e	I love my dear land
E kuu aina o Wailupe e	My land of **Wailupe**
E hookipa na lahui apau	That welcomes people of all races
E hooheno ia nei	So affectionately here
He aina nui o Haina	The great land of Hind
Kaulana mai nei oe	You are famed
Na home ui o na pua	The lovely homes of the flowers
He nani a he ui e	So beautiful and pretty
Ke alanui laelae	The pleasant roadways
A me na inoa	And the names
Na ia o ke kai	Are of the fish of the sea
Nenue, Nehu, Oio	Nenue, Nehu, Oio
Haina mai ka puana	The story is told
He mele aina o Haina	A song of the land of Hind
Makani o ke kuahiwi	Breeze of the mountain
He aina pomaikai mau	Land be blessed forever
He aina pomaikai mau	Land be blessed forever

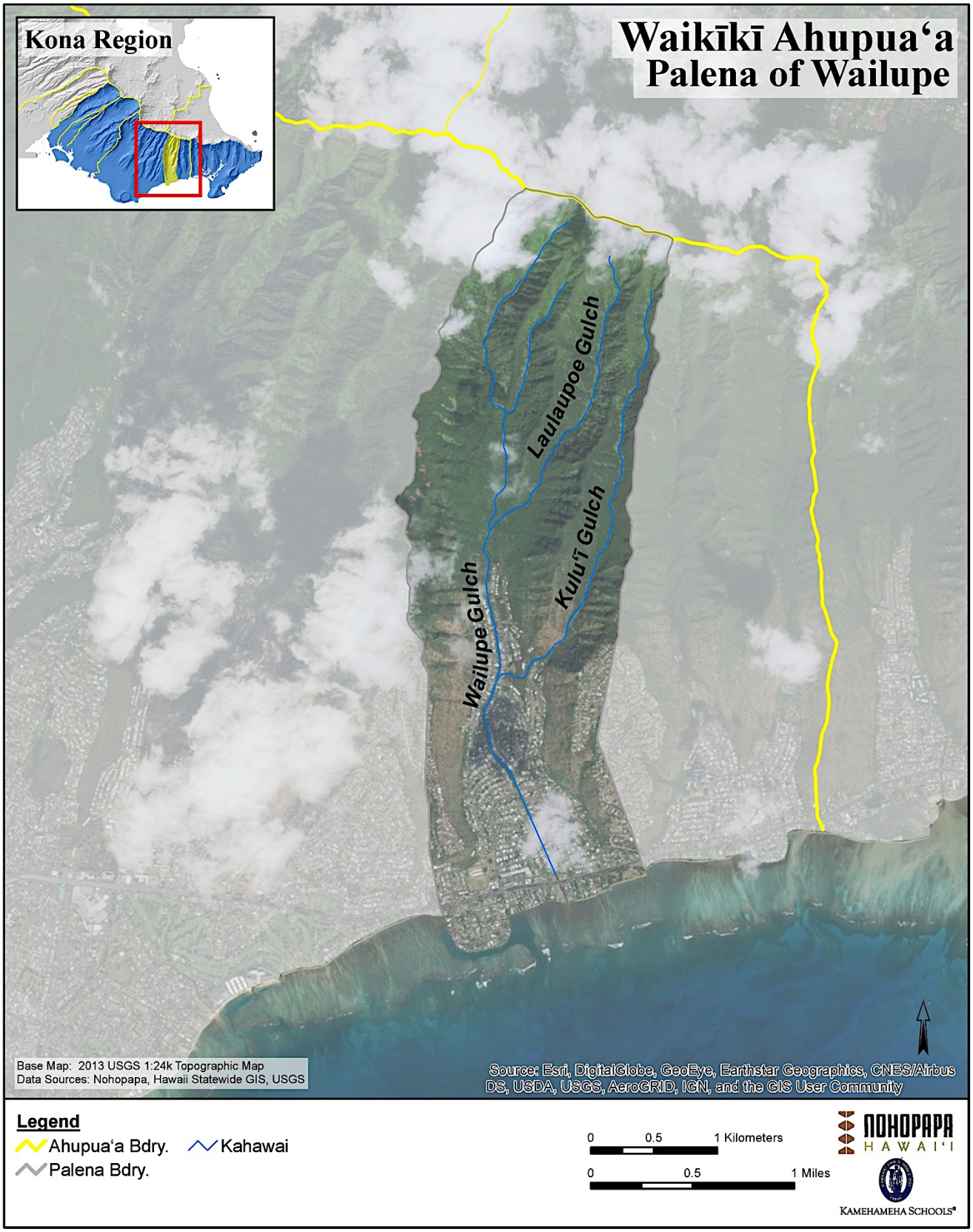

Figure 122. Aerial image of Wailupe Palena

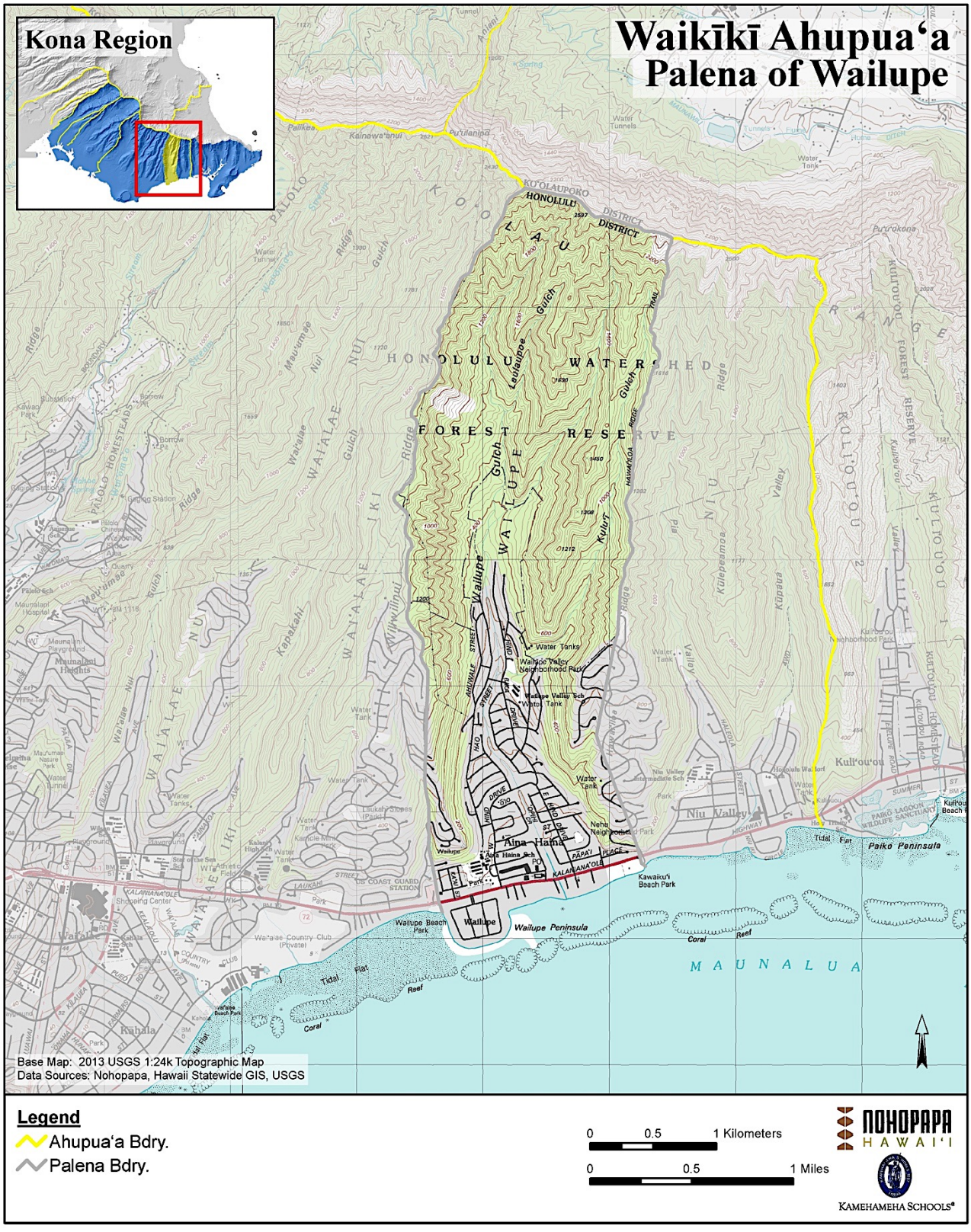

Figure 123. USGS map of Wailupe Palena

Table 23. Summary of Selected Wahi Pana in Wailupe

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Loko Wailupe	Fishpond (kuapā, walled, shoreline type)	Currently Wailupe Peninsula residential neighborhood	--	Filled in long ago by development	Reportedly once 41 acres in area w. a 2,500 ft. long wall; originally had at least 4 mākāhā (gates) w. some sections of wall as much as 12 ft. wide
Pūnāwai Punakou	Pūnāwai (fresh-water spring)	Both of these once located just mauka of fishpond (now close to or under Kalaniana‘ole Highway)	An account about two mo‘o (supernatural water spirits) called Lupe, an ‘awa grove, Kāne, and Kanaloa, about the origins of these springs	Filled in/destroyed	Punakou literally, “Kou tree spring”
Pūnāwai Puhikoni	Pūnāwai (fresh-water spring)		An account about two mo‘o (supernatural water spirits) called Lupe, an ‘awa grove, Kāne, and Kanaloa, about the origins of these springs	Filled in/destroyed	--
Unu of Kawauoha	Storied place/sacrificial altar	Just mauka of the fishpond, near the springs	Native testimony of Kalua in 1847 says he once had a small coconut grove here and an altar (unu) for sacrificing a man and a pig	Filled in/destroyed	Note, Kawauoha is also the name of a heiau once a bit further inland (but apparently destroyed in 1920s)
Kawauoha Heiau	Heiau	Short distance inland (mauka) of Unu of Kawauoha	--	Destroyed in 1920s	--
Burial Cave	Burial Cave	Base of a ridge at the edge of the residential neighborhood	In 1955, a burial cave was reported in a cave at the back of a private property	Indeterminate – possibly at least the cave is still there (?)	--

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Wailupe Agricultural & Settlement Area	Dry-land garden plots & House sites	Lower & middle central Wailupe valley	--	Except for a very small northern portion of this area, near the confluence of Laulaupoe & Wailupe gulches, the rest has been destroyed by development	As described in the text above, Wailupe seemed to have been somewhat unusual in that it was not ideal for irrigated taro (lo‘i kalo), but rather, was dominated by dry-land gardens and not too many house sites
Kaunua Kahekili Heiau	Heiau	Ridgeline between Wailupe & Waialae Iki	--	Indeterminate—possible remnants still there	Described by archaeologist McAllister in early 1930s as mostly in ruins/overgrown, but having some foundation stones intact; described by local at the time (circa 1930) as a very large heiau

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).

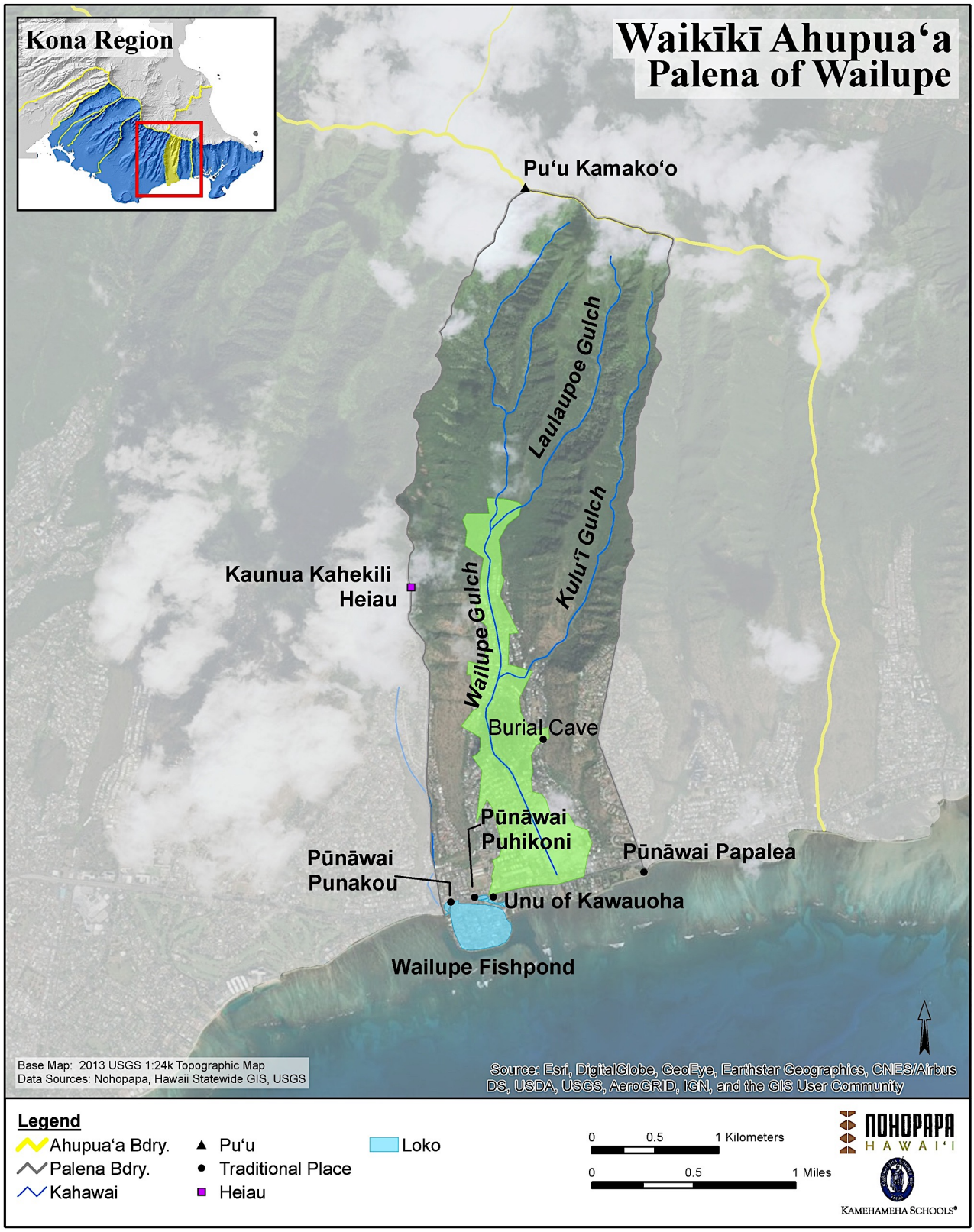

Figure 124. GIS map depiction of significant Hawaiian cultural and natural resources in Wailupe Palena (Waikīkī Ahupua‘a)

Figure 125. 1935 photo of Wailupe Fishpond and Koko Head at the back left of the photo (Maunalua.net)

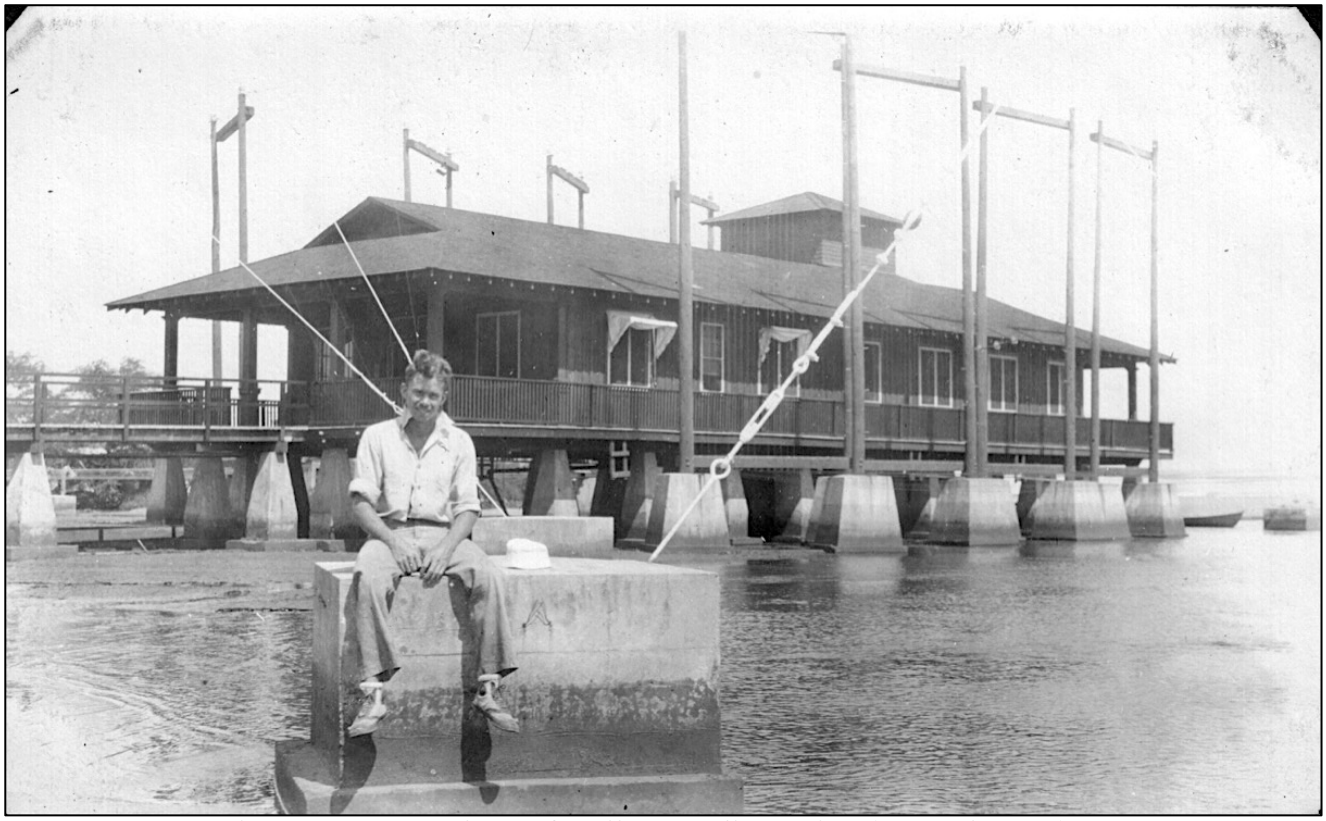

Figure 126. 1920 photo of Wailupe Radio Station (Maunalua.net)

Community Groups in Wailupe

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

ʻAha Wāhine

ʻAha Wāhine was formed in 2011 to service specific wahi such as Wailupe, Hāwea Complex, and Niu and to fulfill their mission, "To educate, lead, and inspire Hawaiian women through physical, mental, and spiritual endeavors." Both their short term and long term vision for ʻAha Wāhine is to, "Create venues for women to gather to discuss how to improve the well-being of Hawaiian women throughout the pae ʻāina."

Community Outreach & Survey Results

Organization Profile:

Contact person	Linda Kaleo Paik
Address	98-070 Lokowai Street, ʻAiea, HI 96701
Phone number	(808) 354-7765
Email	kaleopaik@yahoo.com
Website/Social media	N/A
Year organization formed	2011
501c3 status	No

Services, Target Audiences, & Partnerships:

Sites they mālama	Oʻahu: Wailupe, Hāwea Complex, Niu, Kaiwi, Waiʻanae. Hawaiʻi Island: Kealia, Kaʻū.
Services provided	Cultural development (i.e. cultural activities, crafts, practices), education, and research.
Use of place based curriculum?	Yes, moʻolelo and oral history.
Public volunteer work days?	No
Student School groups (& ages) they service	N/A
Community groups they service	Yes
Existing organizational partners	No
Organizations wanting to partner with in the future	Yes, communities near our areas of interest and other Hawaiian groups in those areas of interest.

Additional Resources for Wailupe Palena

Table 24 summarizes additional sources regarding the natural and cultural resources of Wailupe Palena, Waikīkī Ahupua'a.

Table 24. Sample of Resources for Wailupe Palena*

Author & Year	Title	Summary of Key Content
Akana and Gonzales (2015)	*Hānau Ka Ua, Hawaiian Rain Names*	This book inventories Hawaiian rain names and types from across the archipelago. The publisher's dust jacket introduction describes *Hānau Ka Ua* as "the fullest record of Hawaiian rain names and their lore to date, drawing on oral tradition and literature, including approximately three hundred 'ōlelo Hawai'i primary resources" dating to the nineteenth and twentieth centuries (publisher's note in Akana and Gonzales [2015]).
Fornander (1918-1919)	*Hawaiian Antiquities and Folklore: The Hawaiians Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migrations, as Gathered from Original Sources*	Fornander's *Collection of Hawaiian Antiquities and Folklore* is a compilation of oral historical information and narratives drawn from ethnohistorical and ethnographic sources. Volume 5 of Fornander's *Collection of Hawaiian Antiquities and Folklore* features Wailupe, O'ahu in the "Tradition of Kamapuaa" (pp. 196-249).
Handy (1940)	*The Hawaiian Planter, Volume 1. His Plants, Methods and Areas of Cultivation*	The Hawaiian Planter, Volume 1, published in 1940, catalogued what Handy perceived as Native Hawaiian agricultural traditions defined by Handy as planting and cultivation. Handy identified and discussed the plants raised by Hawaiians, the types of locality and areas in which they were planted, and the different varieties, methods of cultivation, and uses of the plants.
Pukui and Curtis (1994)	*The Water of Kāne and Other Legends of the Hawaiian Islands*	Pukui was famed for her knowledge and talents as an author, researcher, Hawaiian language translator, chanter, hula instructor, and song writer. *The Water of Kāne and Other Legends of the Hawaiian Islands* 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 and Wailupe in the "Aku Fishing with Palila" legend (Pukui and Curtis 1994:146-148)
Maly and Maly (2003)	*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*	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.

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.

NIU PALENA (WAIKĪKĪ AHUPUA‘A)

The caves at Niu have long been famous
Referring to canoe burials of chiefs that once were here [34]

This chapter documents the significant Hawaiian cultural and natural resources in Niu 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 Niu, both on KS and non-KS land.

Figure 127 and Figure 128 are aerial image and USGS map depictions, respectively, of Niu Palena. As described in the Introduction, some of the land divisions in this study are referred to as palena (boundary or partitioning or piece) of Waikīkī Ahupua‘a.[35] Niu, although it is considered a palena for the purposes of this study, is exceptional in that it is configured like a true ahupua‘a (although it is not very large in overall size). For example, its upper (mauka) limits reach the Ko‘olau ridgeline; and, its lower (makai) limits do, indeed, reach the ocean. By all measures, its resources are sufficiently abundant and diverse by Hawaiian standards.[36] As stated, however, for the purposes of consistency, we have chosen to use the 1881 Hawaiian Kingdom government boundaries, which consider Niu to be a palena of Waikīkī.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Niu Palena, which is today synonymous with the Niu Valley residential subdivision and shopping center, are as follows. Starting from the south (makai) end on the eastern (Koko Head) side, the boundary starts at the shore near Holy Trinity School (which is wholly within Kuli‘ou‘ou Palena (to the east), heads north (mauka) over Kalaniana‘ole Highway and up through undeveloped land along the east side of Kūpaua Valley on the ridge boundary with Kuli‘ou‘ou; the boundary follows the ridge through undeveloped forest reserve land to the Ko‘olau ridgeline summit, where it turns to the west and follows the Ko‘olaupoko District boundary at around 2,400-2,500 ft. elevation for a short distance; after turning back south (mauka), the boundary heads down through undeveloped lands and along the trail on Hawai‘iloa ridge through the Hawai‘iloa ridge residential neighborhood, back over the highway, and to the seashore at Kawaiku‘i Beach Park.

Table 25. Summary of Selected Wahi Pana in Niu is a summary of the significant wahi pana in Niu Palena. Figure 129 is a GIS map depiction of Niu’s wahi pana. The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Niu

Other than the commercial shopping center and subdivision in the lowermost (makai) section of Niu Valley, this palena is almost entirely undeveloped, with an extensive upland forest. Niu literally means “coconut.”

Two main drainages, both seasonal (ephemeral), drain two valleys from the Ko‘olau ridgeline around an extensive mauka-to-makai oriented ridge known as Kūlepeamoa (literally, “flapping of chicken”). Kūpaua (literally, “upright clam”) Gulch drains along the east side of Kūlepeamoa Ridge; Pia Gulch

[34] McAllister (1933, in Sterling and Summers (1978:274) quoting Westervelt
[35] As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.
[36] In the Nu‘uanu chapter of this study, we discuss this point, and some historical specifics about “old O‘ahu” (prior to the invasions from Maui by Kahekili, and Hawai‘i by Kamehameha) in more detail that is not repeated in this chapter.

(literally, “arrowroot, starch”) drains the west side. These two drainages terminate around the makai (front) side of the base of the ridge.

A heiau with the same name of the ridge (Kūlepeamoa) is located at the foot of its (makai side) base. It was described in the early 1930s as fairly large (on the order of a maximum of 120 by 100 feet in area), and remnants of this temple likely still exist.

Handy (1940) described an area above (mauka of) the highway and below the base of the ridge as follows:

> Two sizable gulches are included in Niu. They are dry today, but marshy land on the flats above the highway seems to indicate springs or underground flow and the probable presence of terraces in the old days. (Handy 1940:74)

A kuapā (walled, shoreline) fishpond, Kuapapa, once was located at the shoreline; it was filled in and used for residential development in the 1950s.

Burial caves that once held chiefly remains, some in canoes, were reported at Niu, but no specific locations are reported here because they have apparently been looted in the past.

Like other ahupuaʻa in Kona Moku, the upland forest in Niu was a reliable source of various native, endemic, and Polynesian-introduced plants. These upland resources provided not only food products—especially when famine struck—but also medicinal plants, waʻa (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on). High-quality basalt for making tools such as koʻi (adzes) could also be obtained in the upper forest region. A trail was once located that went all the way up to the Koʻolau ridgeline. A modern trail in this area may be the old trail, but specific geospatial data are lacking.

Moʻolelo

Compared with other palena in Kona Moku, there are relatively few moʻolelo that refer specifically to places in Niu. It is a place briefly mentioned in moʻolelo as a place famous dieties pass through such as the Legend of Keahia, and Hiʻiaka and Pele. While Niu was once known for its substantial springs or subsurface flow such as Kupapa Fishpond as well as Kalauhaʻehaʻe (a site that was once a summer home and royal taro patch of Kamehameha and Queen Kaʻahumaanu), the general the moʻolelo that refer to Niu share of a trail or fishing cultivation and resources.

Another version of the previously noted story of traveling mullet of Oʻahu is about the wife of the chief at Lāʻie who grew sick and begged her husband for some of the sweet mullet of ʻEwa from her brother Kaihuopalaʻai (the Hawaiian name for the west loch of Pearl Harbor). The husband traveled to ʻEwa and Kaihuopalaʻai agreed to send fresh ʻamaʻama (mullet) to his sister. Kaihuopalaʻai told the husband to travel back to Lāʻie along the Kona coast and the ʻamaʻama would be sent after him. The husband thought that he meant that he would send a messenger with the fish after him.

> When the husband of Kaihukuuna reached **Kapukaki**, (now known as Red Hill), he stopped to rest, anxiously scanning the country behind him to see if he could see the messenger with the fish. He could see no one, and so he hurried on; resting at **Kahauiki** (Fort Shafter), and then at **Kou, Honolulu, Waikiki, Kaalawai**, at each halting place looking backward to discover the bearer of the fresh amaama.
>
> When, finally, he arrived at **Niu** an aged couple who lived near the beach asked the tired wayfarer to stop with them and partake of uwala [sweet potatoes], roasting in an imu [oven]. Glading [sic] accepting their invitation, he was just sitting down to eat when the elemakulekane,--the old man,--looking out at the sea, cried in amazement. The ocean was teeming with fish as far as the eye could see. (Henriques 1916)

The fish followed the husband all the way back to Lāʻie, and after that followed the same migration in October every year.

In addition to the abunance of fish, Niu is also known for a narrow trail that began at Niu and led through the valley of Kailiʻili-iki till it went up a Koʻolau mountain and down into Waimānalo. The Hawaiian Language Newspaper, Kuʻokoʻa printed an article dated February 10, 1922, titled *Loaʻa Kekahi mau Alahele o ka wa Kahiko*, that notes this trail.

> It was said that the Hawaiians traveled on this trail from **Waimānalo** to **Niu**, and from **Niu** to **Waimānalo**. The population was large and in these places in centuries past . . . . It was about seventy-five years ago that the Hawaiians stopped using this trail . . . they thought that when they got to the top of **Kilohana** the descent would be steep, but when they got up by the mountain trail they found that the ropes they brought were of no use. They said that the other side of the mountain toward Waimanalo was very steep, yet descent was very good and they had no trouble getting down to the ground below. (Ka Nupepa Kuokoa 1922)

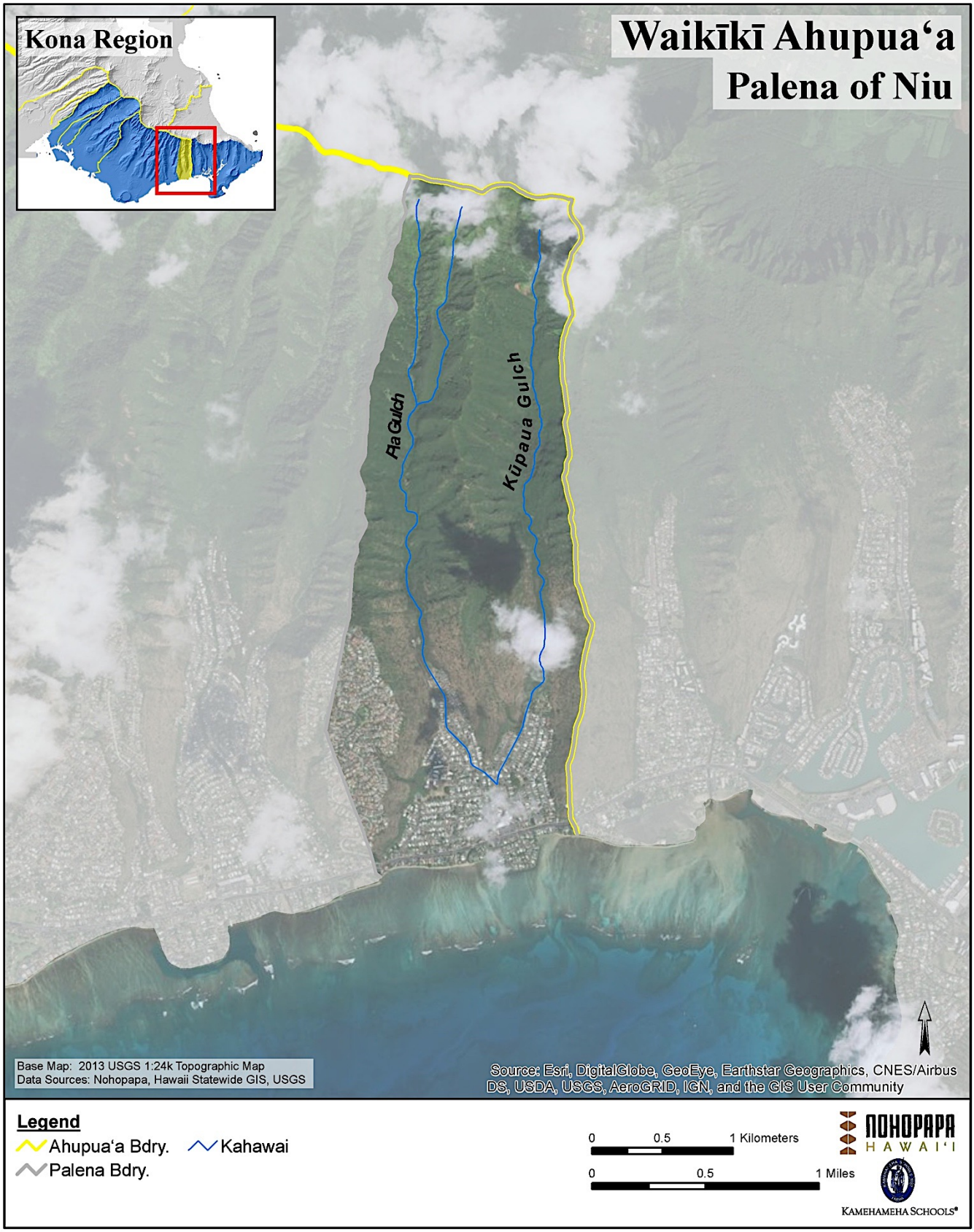

Figure 127. Aerial image of Niu Palena

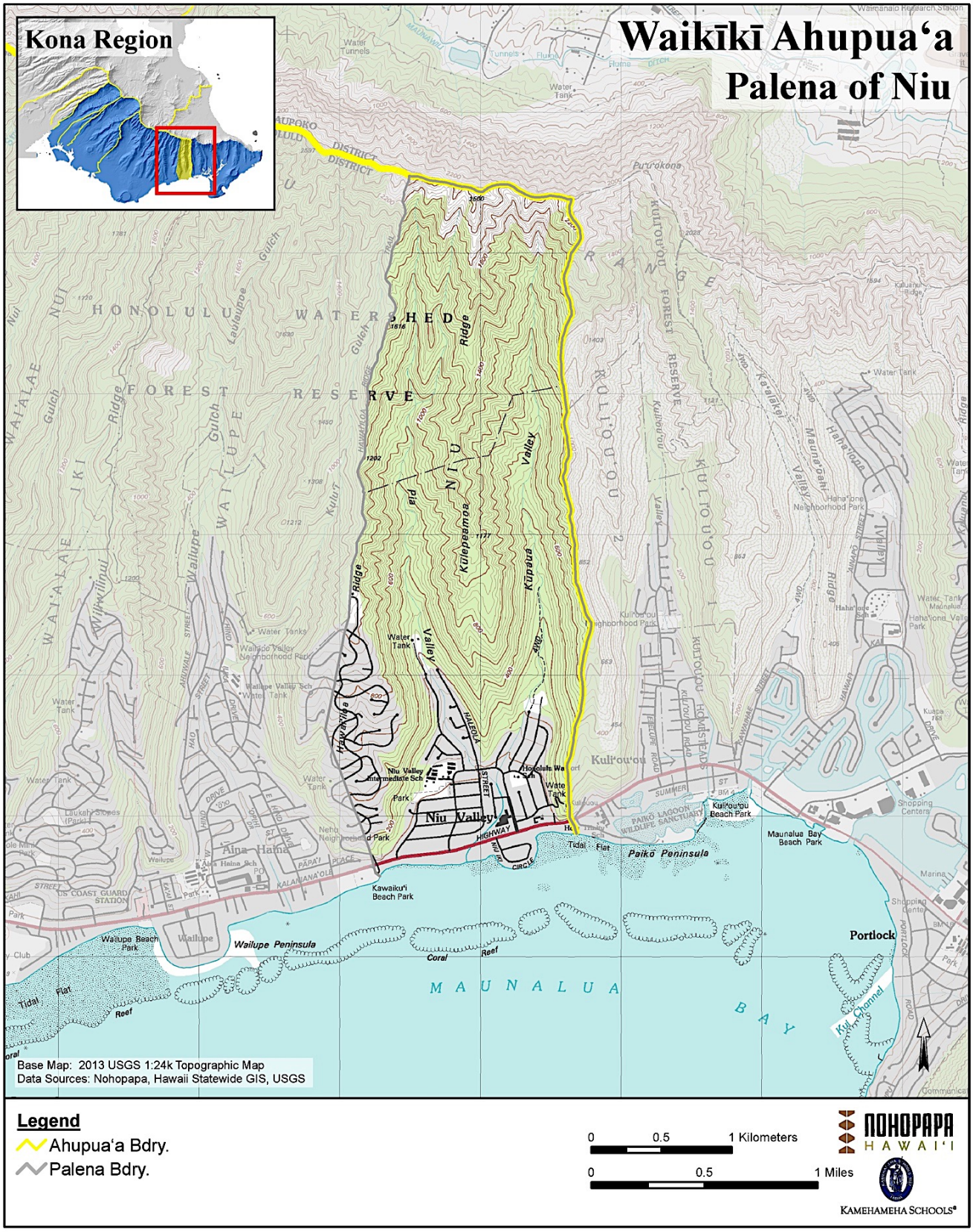

Figure 128. USGS map of Niu Palena

Table 25. Summary of Selected Wahi Pana in Niu

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Niu Fishery	Near-shore (reef) fishing grounds	Fronting Niu kai and its fishpond (see below)	--	While greatly depleted and altered by modern development, this fishery is still there	--
Loko Kuapapa	Fishpond (kuapā, walled, shoreline type)	Currently residential neighborhood (Niu Iki Circle)	Once part of a large tract of land belonging to Kamehameha I and serving as a summer home, later granted to one Alexander Adams (1848), who had served the King as a seaman	Filled in long ago by development	Reportedly once several acres in area w. a 2,000 ft. long, semi-circular wall; w. some sections of wall as much as 8 ft. wide; made of waterworn basalt
Kūlepeamoa Heiau	Heiau	Base of front (makai) end of Kūlepeamoa Ridge	Place name translates literally as “flapping of chicken”	Remnant portions of this heiau structure are still there	Originally described (in early 1930s) as “120 feet wide and 5 feet high, with the length ranging from 40 to 100 feet. . .”
Burial Caves (Not depicted on map)	Canoe burials of chiefs	Not reported here	Associated with chiefs whose burials were watched over by “devoted guard”	Likely mostly disturbed/altered	McAllister (in 1933) reported “All of the burials have been disturbed and plundered.”

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).

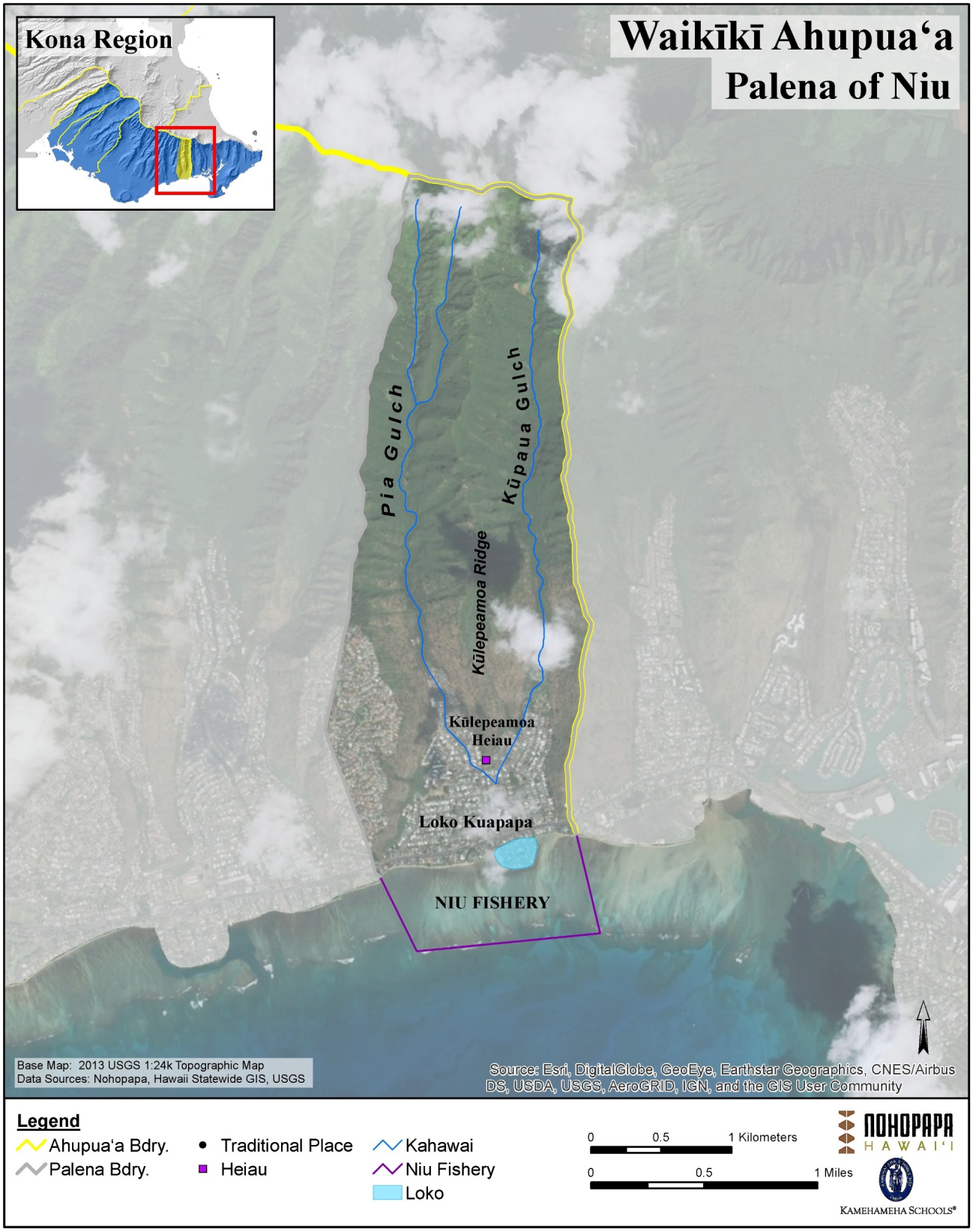

Figure 129. GIS map depiction of significant Hawaiian cultural and natural resources in Niu Palena (Waikīkī Ahupua‘a)

Figure 130. 1886 photo of horses drinking fresh water from an offshore spring in Niu (Bishop Museum Archives CP705092)

Figure 131. 1925 photo of Kupapa Fishpond (Maunalua.net)

Figure 132. ca. 1897-1901 photo looking towards Lēʻahi (Daimond Head) from Niu (Bishop Museum Archives CP103418)

Figure 133. 1919 photo of Kalanianaole Highway near ʻĀina Haina and Niu (Bishop Museum Archives SP202198)

Community Groups in Niu

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

Maunalua Fishpond Heritage Center

In 2008, the Maunalua Fishpond Heritage Center (MFHC) was formed to preserve and steward two of the last open freshwater sources of Maunalua - Kalauhaʻehaʻe loko iʻa and Kānewai Spring and loko iʻa. Their mission is "E hoʻōla kākou i nā loko iʻa a Maunalua – let us properly preserve the fishponds of Maunalua for the purpose of cultural and environmental preservation and revitalization for generations to come." MFHC short-term vision for Kalauhaʻehaʻe loko iʻa, "Convert the existing right-of-entry to a long-term management lease from the Department of Land and Natural Resources (DLNR). Continue restoration and management of the spring which will continue to restore freshwater to Maunalua Bay, and help to restore ecological balance and revitalization to bring back native limu and fish." Their long-term vision, "Continue restoration and management work, restore the flow of underground water that was cut off during the widening of Kalanianaʻole Highway so this site will be a cultural, natural and educational resource in perpetuity." MFHC short and long-term vision for Kānewai Spring, "Manage the spring as is and continue to educate students and volunteers. Demolish the existing house to build a culturally appropriate structure to serve as an education and heritage center in perpetuity."

Figure 134. MFHC volunteers clearing vegetation at Kalauhaʻehaʻe loko iʻa (Photo credit: MFHC)

Figure 135. MFHC volunteers at Kānewai Spring loko iʻa (Photo credit: MFHC)

Community Outreach & Survey Results

Organization Profile:

Contact person	Angela Correa-Pei
Address	643 Papahehi Place, Kuliʻouʻou, HI 96821
Phone number	(808) 382-8336
Email	correapei@gmail.com
Website/Social media	http://maunaluafishpond.org https://www.facebook.com/MaunaluaFishpond
Year organization formed	2008
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Kalauhaʻehaʻe loko iʻa in Niu, Oʻahu and Kānewai spring, Kānewai loko i'a in Kuliʻouʻou, Oʻahu
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 management, Research, Sustainability, and Teacher Professional Development. Specific programs and activities include schools and community groups who come to volunteer and learn about the cultural and natural resources of these sites including the broader area.
Use of place based curriculum?	Yes, maps, moʻolelo, oral histories, research (pictures, videos).
Use of cultural protocols, activities, and practices?	Yes, mele, oli planting, dry stack wall building, mahiʻai (niu, ʻuala, native plants).

Public volunteer work days?	Yes, standing community workdays are the third Saturday of the month and other days are scheduled. As a condition of receiving funding from the City & County of Honolulu's Clean Water and Natural Lands Fund, the City required that our on-site activities be limited to three-times a month and that no more than 30 people are on site at a time. This condition was a result of neighboring private homeowners petitioning the City to deny funding as the neighbors did not want a non-profit community based program in their neighborhood.
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, MFHC works with many schools but one regular school is Mālama Honua.
Existing organizational partners	Yes, Mālama Mauanalua, NOAA, Huli, Kaiser High School, Waldorf, Holy Trinity Church, UH - West Oʻahu, ʻIolani School, Paepae o Heʻeia, and many more.
Organizations wanting to partner with in the future	Yes

Additional Manaʻo: All of the MFHC board member, many of their families have been in Kuliʻouʻou and Niu for generations, are forever committed to these wahi pana and the work of their organization.

Additional Resources for Niu Palena

Table 26 is an annotated summary of additional resources for readers who seek additional information regarding the natural and cultural resources of Niu Palena, Waikīkī Ahupuaʻa.

Table 26. Sample of Resources for Niu Palena*

Author & Year	Title	Summary of Key Content
Handy (1940)	*The Hawaiian Planter, Volume 1. His Plants, Methods and Areas of Cultivation*	The Hawaiian Planter, Volume 1, published in 1940, catalogued what Handy perceived as Native Hawaiian agricultural traditions defined by Handy as planting and cultivation. Handy identified and discussed the plants raised by Hawaiians, the types of locality and areas in which they were planted, and the different varieties, methods of cultivation, and uses of the plants.
Ishihara et al. (2016)	*Archaeological Literature Review and Field Inspection with Cultural Study for the Kalauhaʻihaʻi Fishpond Management Plan and Environmental Assessment Niu Ahupuaʻa, Honolulu (Kona) District*	This Literature Review and Field Inspection report for Kalauhaʻihaʻi Fishpond is located along the Niu shoreline. The study includes various kaʻao, moʻolelo, traditional and historical accounts, as well as traditional cultural practices also tied to the palena of Kuliʻouʻou and Niu.
Maly and Maly (2003)	*Ka Hana Lawaiʻa a me Nā Koʻa o Na Kai ʻEwalu: A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands*	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.

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

KULIʻOUʻOU PALENA (WAIMĀNALO AHUPUAʻA)

The knee to which the drum is attached is the kuli-ouou
Kuli: knee; ouou: the sound of a drum when struck[37]

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

Figure 136 and Figure 137 are aerial image and USGS map depictions, respectively, of Kuliʻouʻou Palena. As described in the Introduction, some of the land divisions in this study are referred to as palena (boundary or partitioning or piece) of ahupuaʻa, in this case, Waimānalo Ahupuaʻa.[38] Kuliʻouʻou, although it is considered a palena for the purposes of this study, is exceptional in that it is configured like a true ahupuaʻa (although it is not very large in overall size). For example, its upper (mauka) limits reach the Koʻolau ridgeline; and, its lower (makai) limits do, indeed, reach the ocean. By all measures, its resources are sufficiently abundant and diverse by Hawaiian standards.[39] As stated, however, for the purposes of consistency, we have chosen to use the 1881 Hawaiian Kingdom government boundaries, which consider Kuliʻouʻou to be a palena of Waimānalo.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Kuliʻouʻou Palena, which is today synonymous with the Kuliʻouʻou Homesteads residential subdivision, are as follows. Starting from the south (makai) end on the eastern (Koko Head) side, the boundary starts at the sea shore at the Kuliʻouʻou Beach Park, and heads north (mauka) over Kalanianaʻole Highway and up through undeveloped forest reserve land to the Koʻolau ridgeline summit at Puʻuʻokona (2,200 ft. elevation), where it turns to the west-southwest and follows the Koʻolaupoko District boundary for a short distance; after turning back south (mauka), the boundary heads down through undeveloped lands, back over the highway, and to the seashore near Holy Trinity School.

Table 27 is a summary of the significant wahi pana in Kuliʻouʻou Palena. Figure 138 is a GIS map depiction of Kuliʻouʻou's wahi pana. The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Kuliʻouʻou

Other than the residential subdivision in the lowermost (makai) section of Kuliʻouʻou Valley, this palena is almost entirely undeveloped, with an extensive upland forest. Kuliʻouʻou literally means "sounding knee (referring to a knee drum [*pūniu*] attached to the knee."

One main drainage, Kuliʻouʻou Gulch, drains the valley from the base of the Koʻolau ridgeline down to the ocean.

---

[37] Pukui et al. (1953).
[38] As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.
[39] In the Nuʻuanu chapter of this study, we discuss this point, and some historical specifics about "old Oʻahu" (prior to the invasions from Maui by Kahekili, and Hawaiʻi by Kamehameha) in more detail that is not repeated in this chapter.

A heiau, which may have been named Kauliula.[40] Regardless of its name, given its location just upslope, on the west side of the valley, remnants of this temple likely still exist.

Handy (1940) described a couple possible old cultivation areas inland (mauka) of the ocean:

> Portions of the flatland about a half mile inland show low elevated ridges of soil which look like old terraces, but I am told that they are probably where Andrade formerly experimented with growing alfalfa. In one place on the western side of the valley there is a sizable flat with a facing of small stones about a foot wide along the lower side. All the land is now dry, and I am told that it is too porous to hold water even were water available for terraces. Presumably in earlier times there was a steady flow from the stream leading down from the verdant gulch or from springs (Handy 1940:73).

Two named, near-shore (reef) fisheries, Kuliʻouʻou 1 and Kuliʻouʻou 2, were once along the sea shore. No fishponds were known from this palena.

Like other ahupuaʻa in Kona Moku, the upland forest in Kuliʻouʻou was a reliable source of various native, endemic, and Polynesian-introduced plants. These upland resources provided not only food products—especially when famine struck—but also medicinal plants, waʻa (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on). High-quality basalt for making tools such as koʻi (adzes) could also be obtained in the upper forest region.

Moʻolelo

The palena of Kuliʻouʻou was the site of large costal wet lands, the famous spring of ʻElelupe and the ʻawa grove Many of the moʻolelo of Kuliʻouʻou refer to these wet lands as such in the story of Kāne and Kanaloa. The gods traveled the Waiʻalae coast. According to some rough notes made by the ethnographer Emma Beckley:

> When they reached **Kuliʻouʻou**, Kanaloa took some ʻawa from the sacred grove at the base of **Kuliʻouʻou** Ridge. This grove was watched over by a moʻo, a supernatural creature that could change form (a form like a crocodile) called Lupe. Thus, the spring was called ʻElelupe, the ʻele of Lupe. The word ʻele means "a water hole, dark spring covered with growth" (Pukui and Elbert 1986:40). This is probably the same spring Frank (1958:22) called **Kānewai** ("the water of Kāne"). Kanaloa took some of the ʻawa he got from Lupe's ʻawa grove and traveled to **Wailupe.** (Emma Beckley, n.d.)

This ravine on old ʻawa land is said to have belonged to the chiefs at **ʻElelupe**, Kuliʻouʻou. The spring or pond **ʻElelupe** is also said to have been placed on kapu by Kamehameha I for the precious resource of drinking water. This kapu continued through Kamehameha V's reign who sent his servants from Hanauma to fetch this water. The penalty for breaking the kapu was death. According to Makea a native kamaʻāina stated in the Claimant's Brief Land Court Application 578 , "the water was for the king, his men and the people. This tabu water was sacred and kept for drinking. It was not to be contaminated by the commoners (by bathing). Only his majesty could give the right (to take the water). On the **Niu** side was awa and on the other side of the water hole was a clump of bamboo".

When Hiʻiaka's travels through Southeastern Oʻahu with her traveling companions Wahineʻōmaoʻo and Lohiau, she defeats several monsters in the uplands of Kaimukī in Pālolo Valley. In the moʻolelo

[40] Archaeologist, McAllister (1933), wrote in the early 1930s that there was uncertainty as to the name of this old heiau, which may also have been called Ahukini.

they descended to the coast to meet up with the chief Kaulanakalā, who had agreed to carry them in his canoe to Molokai.

> *. . . . huli akula kēia i kai o **Waiʻalae** a ʻike akula kēia i ka waʻa o Kaulanaokalā e holo aʻe ana, a laila, haʻalele lākou nei i **Kaimukī** a hele akula no lākou nei a hala ʻo **Waiʻalae**, a hala ʻo **Wailupe**, a hōʻea lākou nei i **Maunalua**, a hala ia wahi i hope, hōʻea lākou nei i **Niu**, i **Kuliʻouʻou**; i nānā aku ka hana o lākou nei, e lawaiʻa mai ana kekahi mau wāhine, ʻo ka pāpaʻi me ka ʻōhune kā lāua iʻe e ulawaiʻa ana.*
>
> . . . [Hiʻiaka] turned to look seaward of **Waiʻalae** and saw Kaulanaokalā's canoe sailing along. They departed **Kaimukī** and traveled past **Waiʻalae**, past **Wailupe**, and reached **Maunalua**. When that area had fallen behind them, they arrived in **Niu**, then **Kuliʻouʻou**. They looked about, and saw some women fishing for ʻōhune [goby] fish and crabs. (Hoʻoulumāhiehie 2006a:295; Hoʻoulumāhiehie 2006b:317)

At Kuliʻouʻou, Hiʻiaka requested some fish from the local women, but they answered rudely, telling her that she should collect her own fish. In response to this rudeness, Hiʻiaka offered the following mele (chant):

He makani Holoʻuha A Holoʻuha,	a wind that comes to nothing
Ko Kaʻelekeʻi Paukū	Blows at Kaʻeleke'i of **Paukū**
Pau wale hoʻi ke aho i ke noi ʻana	Breath is wasted on a request
ʻO ka lā hoʻi ē.	Like asking for the sun.

Nathaniel Emerson's version of the Hiʻiaka story has a slightly different translation of this mele, with some suggestions for its interpretation. Hiʻiaka talked to a woman working in the ponds catching fish and crabs, asking her to share a portion of her catch. The woman rebuffed Hiʻiaka and advised her it would be better for Hiʻiaka to do her own fishing. Hiʻiaka would not let this insult go unpunished and uttered to the woman:

He makani holo uhā (a)	Here's a blast shall posset the blood,
Ko Ka-ele-kei a Pau-kua (b)	As the chant of kahuna the back.
Pau wale ke aho i ka noi ana,	Our patience exhausts with delay;
O ka loa hoʻi, e!	We're famished from the length of the way.

(a) Makani holo-uha. The allusion is to a cold wind that chills the naked legs of the fisherfolk.

(b) Pau-kua, a place-name, meaning consumed in the back – a clear reference to the fact that the kahuna's black art very frequently made its fatal ravages by attacking first the back [Emerson 1993:186-187].

When the chant was completed, Hiʻiaka and her friends turned away, and when they were out of sight, the women fell dead.

Kuliʻouʻou is also mentioned in the story of Kamapuaʻa. An elder resident of the Lunalilo Home, named George Poʻoloa, wrote about the events and places in the history of Oʻahu. In an account titled *Na Anoai o Oahu Nei,* published in *Ka Hoku o Hawaii* in 1930, Poʻoloa provided readers with additional information about Kamapuaʻa and events around the flood he caused at Kaliuwaʻa. Of interest in this account, we learn that Kamapuaʻa and his grandmother Kamaunuaniho first land on the shores of Kuliʻouʻou.

> *...Mai Hawaii o Kamapuaa a me ke kupunawahine, Kamaunuaniho i holo mai ai laua a pae ma **Kuliouou, Oahu**. Ke kupunawahine Kamaunuaniho, ua hele aku oia no*

***Honolulu**, Ewa, a hoea i luna o **Kaala** kuahiwi a noho ai oia. Kamapuaa, hele oia ma **Makapuu** a huli ma na **Koolaupoko**, huli ma **Koolauloa** a hoea i **Laiewai**. Huli ma kela aoao o **Kaniakamoa** e noho ana ke Alii Olopana o ke alanui kahiko a hanai moa ana oia a pau.*

Kamapuaa and his grandmother, Kamaunuaniho came from Hawaii, and they landed at **Kuliouou,** Oahu. The grandmother, Kamaunuaniho, then went to Honolulu, Ewa, and then to the top of Mount **Kaala**, where she stayed. Kamapuaa went to **Makapuu**, and then traveled along the Koolaupoko and Koolauloa ranges, until he arrived at **Laiewai**. He then turned to the side of **Kaniakamoa**, where lived the King, Olopana, along the ancient trail, and where he kept all of his chickens.

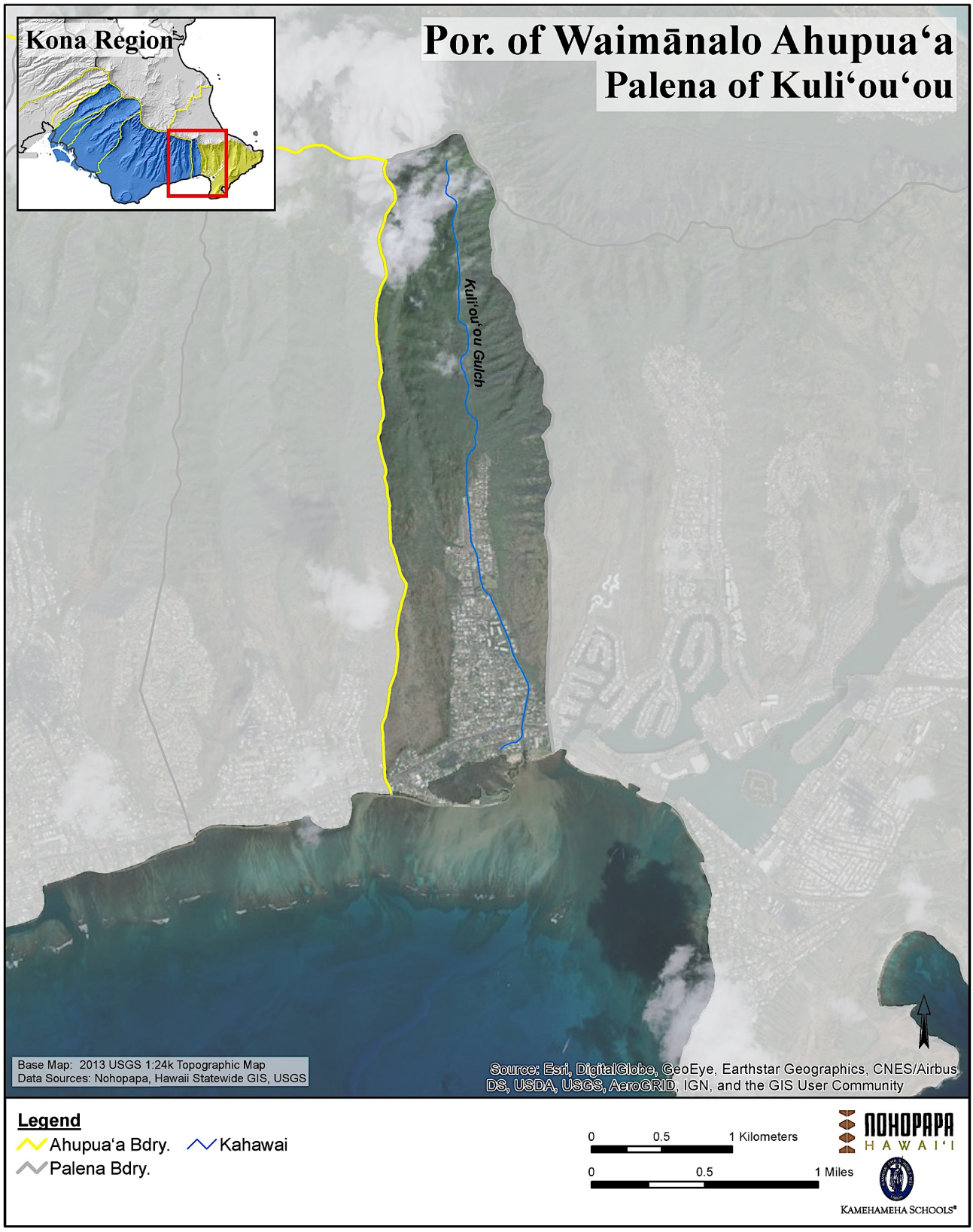

Figure 136. Aerial image of Kuli‘ou‘ou Palena

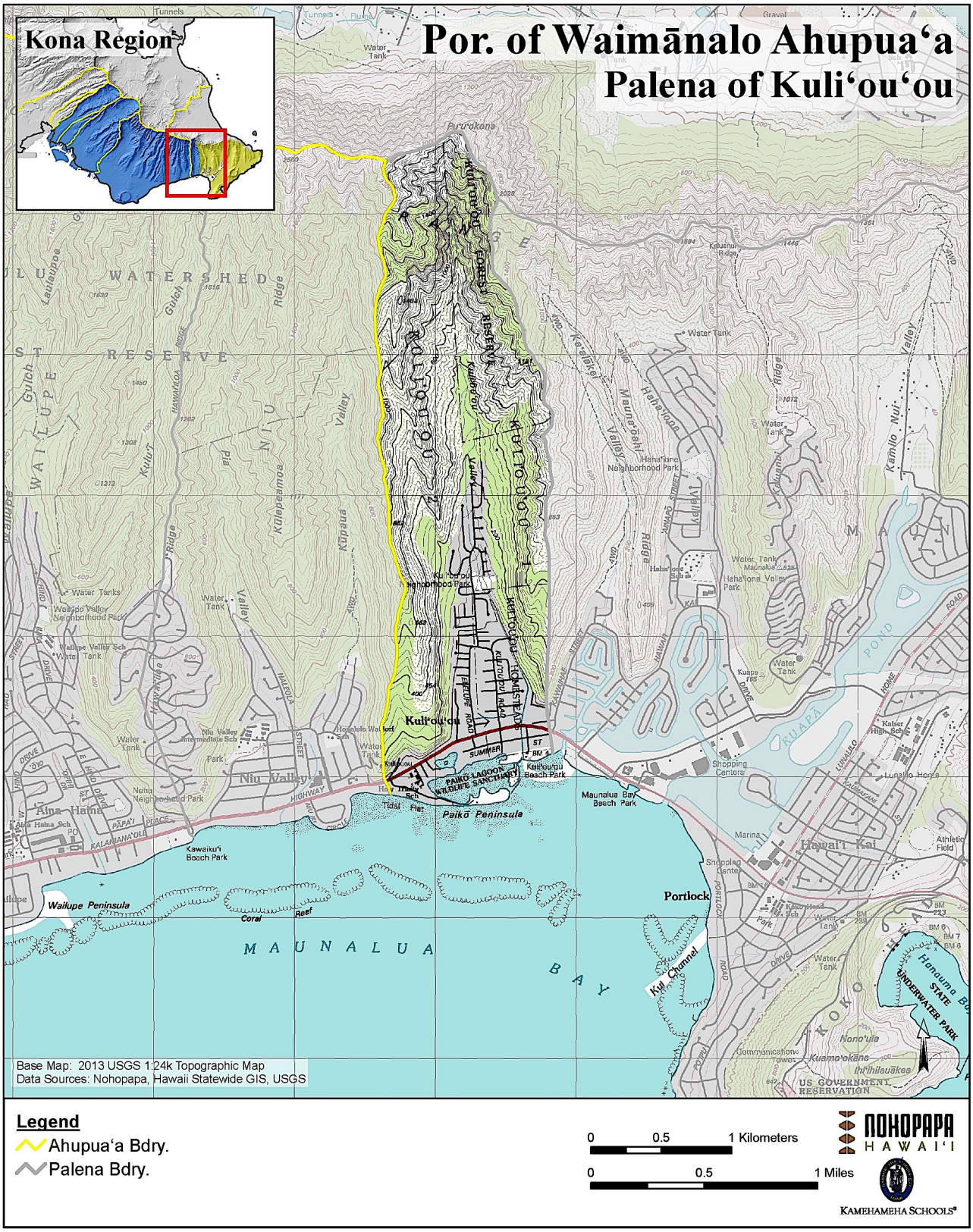

Figure 137. USGS map of Kuli‘ou‘ou Palena

Table 27. Summary of Selected Wahi Pana in Kuliʻouʻou

Wahi Pana	Type	Location/ Place Name	Associated Moʻolelo/ Other Oral History[1]	Current Disposition	Comments[2]
Kuliʻouʻou Fishery (1st & 2nd)	Near-shore (reef) fishing grounds	Fronting Kuliʻouʻou kai	--	While greatly depleted and altered by modern development, this fishery is still there	--
Loko Kaluaokahaʻihaʻi	Fishpond (puʻuone [inland] type)	Currently residential neighborhood Just makai of Kalanianaʻole Highway	--	Filled in long ago by development	--
Kuliʻouʻou Bluff Shelter	Rockshelter with cultural material remains	East face of ridge that separates Kuliʻouʻou from Niu	--	Rockshelter, itself, is still there; most or all of its archaeology has been excavated and analyzed	Archaeological site is famous for being the first in Hawaiʻi to be radiocarbon-dated (results showed that occupation of the rockshelter was about 1,000 years ago)
Makaniolu (or Makaniʻolu) Cave Shelter	Rockshelter with cultural material remains	East end of ridge which forms east boundary of Kuliʻouʻou Valley overlooking Maunalua Bay	--	Presumably intact above residential development	Place name literally means “cool wind”; cave shelter named by archaeologist Kenneth Emory for its proximity to the street of the same name (in 1950s)

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History[1]	Current Disposition	Comments[2]
Kawekiu (or Kawēkiu) Cave Shelter	Rockshelter with cultural material remains	Above the residential neighborhood near Kawekiu Street	--	Presumably intact above residential development	Plane name means “the summit”); cave shelter named by archaeologist Kenneth Emory for its proximity to street of same name (in 1950s); Emory recounts his knowledge of this site being looted and plundered by local residents in the 1950s
Kauiliula Heiau (or Ahukini Heiau, see Comments to right)	Heiau	Upper reaches of the residential portion of the valley, on west side, and above, residences	--	Remnant portions of this heiau structure are still there	Originally described (in early 1930s) around 100 years ago (by Thrum) as “A square heiau about 50 feet in size, little of which now remains; archaeologist McAllister (in early 1930s) suggests this heiau may be Ahukini Heiau
Pu‘u‘okona (2,200 ft. elevation)	Natural feature/pu‘u along Ko‘olau ridgeline	Boundary marker between Kuli‘ou‘ou and Ko‘olaupoko district (Waimānalo Ahupua‘a)	--	Presumably intact given its remote location	Literally, “hill of leeward”

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).

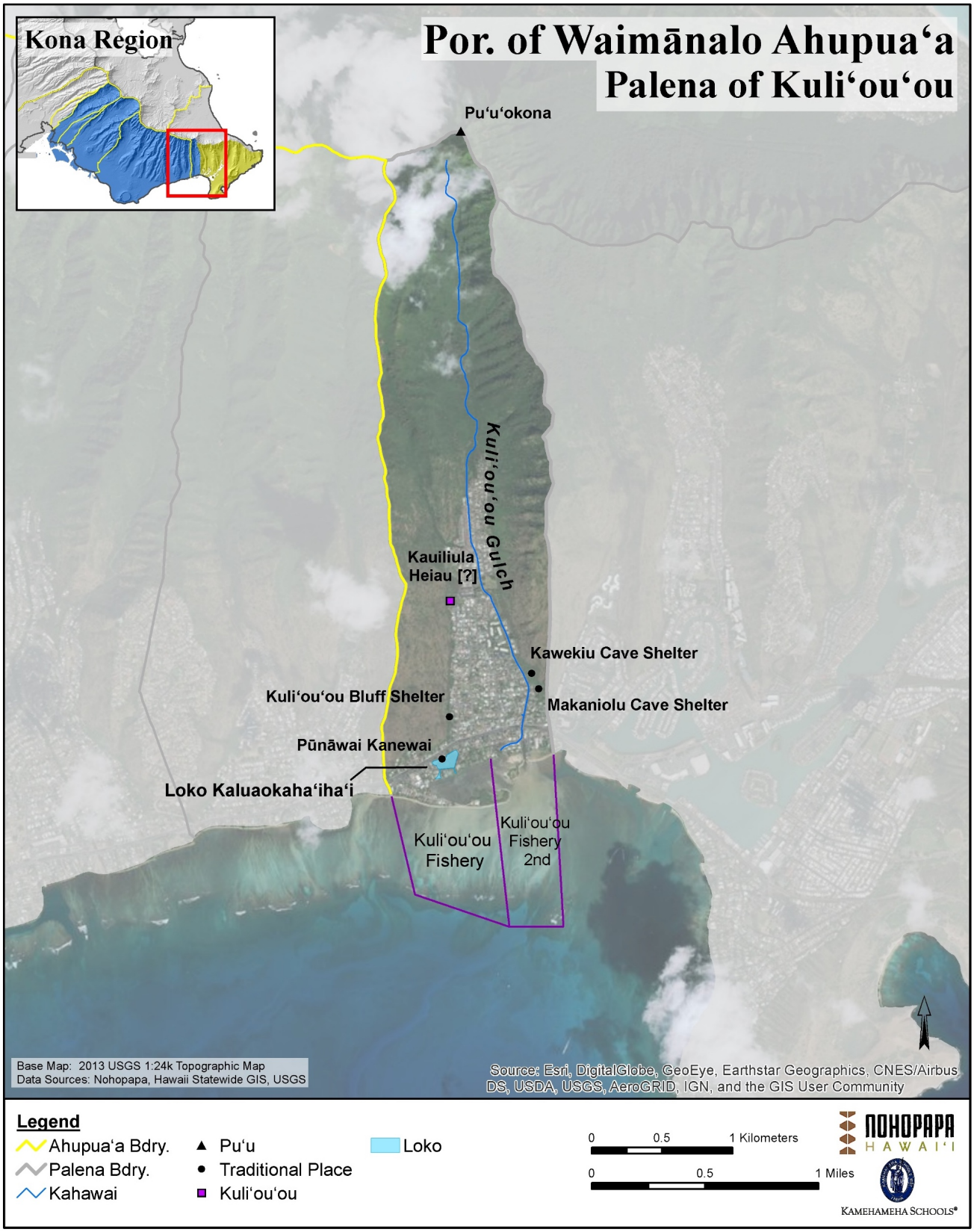

Figure 138. GIS map depiction of significant Hawaiian cultural and natural resources in Kuli‘ou‘ou Palena (Waimānalo Ahupua‘a)

Figure 139. ca 1920-1930's photo of Paiko Lagoon, Kuli'ou'ou (Bishop Museum Archives 108639)

Figure 140. ca. 1925 pohoto of Kuli'ou'ou (Bishop Museum Archives N51165)

Figure 141. ca. 1931 photo of Paiko Lagoon, Kuli‘ou‘ou (Bishop Museum Archives CF108832).

Figure 142. ca. 1931 photo of Paiko penninsula, Kuli‘ou‘ou (Bishop Museum Archives SP118957)

Figure 143. 1935 photo of Paiko pond with “Koko Head” in the background, Kuli‘ou‘ou (Bishop Museum Archives Image CE40287)

Figure 144. Paiko Lagoon in Kuli‘ou‘ou (Bishop Museum Archives SP202143)

Community Groups in Kuliʻouʻou

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

Maunalua Fishpond Heritage Center

In 2008, the Maunalua Fishpond Heritage Center (MFHC) was formed to preserve and steward two of the last open freshwater sources of Maunalua - Kalauhaʻehaʻe loko iʻa and Kānewai Spring and loko iʻa. Their mission is "E hoʻōla kākou i nā loko iʻa a Maunalua – let us properly preserve the fishponds of Maunalua for the purpose of cultural and environmental preservation and revitalization for generations to come." MFHC short-term vision for Kalauhaʻehaʻe loko iʻa, "Convert the existing right-of-entry to a long-term management lease from the Department of Land and Natural Resources (DLNR). Continue restoration and management of the spring which will continue to restore freshwater to Maunalua Bay, and help to restore ecological balance and revitalization to bring back native limu and fish." Their long-term vision, "Continue restoration and management work, restore the flow of underground water that was cut off during the widening of Kalanianaʻole Highway so this site will be a cultural, natural and educational resource in perpetuity." MFHC short and long-term vision for Kānewai Spring, "Manage the spring as is and continue to educate students and volunteers. Demolish the existing house to build a culturally appropriate structure to serve as an education and heritage center in perpetuity."

Figure 145. MFHC volunteers clearing vegetation at Kalauhaʻehaʻe loko iʻa (Photo credit: MFHC)

Figure 146. MFHC volunteers at Kānewai Spring loko iʻa (Photo credit: MFHC)

Community Outreach & Survey Results

Organization Profile:

Contact person	Angela Correa-Pei
Address	643 Papahehi Place, Kuliʻouʻou, HI 96821
Phone number	(808) 382-8336
Email	correapei@gmail.com
Website/Social media	http://maunaluafishpond.org https://www.facebook.com/MaunaluaFishpond
Year organization formed	2008
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Kalauhaʻehaʻe loko iʻa in Niu, Oʻahu and Kānewai spring, Kānewai loko i'a in Kuliʻouʻou, Oʻahu
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 management, Research, Sustainability, and Teacher Professional Development. Specific programs and activities include schools and community groups who come to volunteer and learn about the cultural and natural resources of these sites including the broader area.
Use of place based curriculum?	Yes, maps, moʻolelo, oral histories, research (pictures, videos).

Use of cultural protocols, activities, and practices?	Yes, mele, oli planting, dry stack wall building, mahiʻai (niu, ʻuala, native plants).
Public volunteer work days?	Yes, standing community workdays are the third Saturday of the month and other days are scheduled. As a condition of receiving funding from the City & County of Honolulu's Clean Water and Natural Lands Fund, the City required that our on-site activities be limited to three-times a month and that no more than 30 people are on site at a time. This condition was a result of neighboring private homeowners petitioning the City to deny funding as the neighbors did not want a non-profit community based program in their neighborhood.
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, MFHC works with many schools but one regular school is Mālama Honua.
Existing organizational partners	Yes, Mālama Mauanalua, NOAA, Huli, Kaiser High School, Waldorf, Holy Trinity Church, UH - West Oʻahu, ʻIolani School, Paepae o Heʻeia, and many more.
Organizations wanting to partner with in the future	Yes

Additional Manaʻo: All of the MFHC board member, many of their families have been in Kuliʻouʻou and Niu for generations, are forever committed to these wahi pana and the work of their organization.

Additional Resources for Kuliʻouʻou Palena

Table 28 is an annotated summary of additional resources for readers seeking additional details regarding the natural and cultural resources of Kuliʻouʻou Palena, Waimānalo Ahupuaʻa.

Table 28. Sample of Resources for Kuliʻouʻou Palena*

Author & Year	Title	Summary of Key Content
Kaʻilikapuolono Metcalf Beckley Nakuina, Emma (1893, 1904)	*Hawaii: Its People, Their Legends (1904)*	Kaʻilikapuolono Metcalf Beckley Nakuina was a well-educated professional and Hawaiian scholar (Hopkins 2012:1,2). The first female judge in Hawaiʻi, and also a water commissioner, Kaʻilikapuolono Metcalf Beckley wrote a series of legal, newspaper, and other articles, as well as a book-length pamphlet. In 1893, Nakuina published her first article, "The Punahou Spring," which recounted the story of the creation of Kānewai and Punahou springs on Oʻahu (Nakuina in Thrum 1893:104; Hopkins 2012:6). Nakuina's single book, *Hawaii: Its People, Their Legends,* was published in 1904 and features Hawaiian legends, myths, and stories (Nakuina 1904; Hopkins 2012:2, 96, 97). Nakuina's book was commissioned in order to encourage tourism, which Nakuina employed as a vehicle to include a collection of her revised, previously published legends, united under her discussion of the greatness of the Hawaiian people and nation (ibid.).
Emerson (1915)	*Pele and Hiʻiaka- A Myth from Hawaiʻi*	Nathaniel Emerson authored this work in the early twentieth century as his translation of *The Epic Tale of Hiʻiakaikapoliopele*, described by Emerson as "a story regarding Pele and her sister Hiiaka" (1915: preface). Emerson cites the resources he used in his translation of the story as articles published in Hawaiian language newspapers, interviews, and Hawaiian scholars. Emerson's copies and transcriptions of select excerpts of the legend is informative and engaging, as well as the "Index of First Lines" included in the book.
Handy (1940)	*The Hawaiian Planter, Volume 1. His Plants, Methods and Areas of Cultivation*	The Hawaiian Planter, Volume 1, published in 1940, catalogued what Handy perceived as Native Hawaiian agricultural traditions defined by Handy as planting and cultivation. Handy identified and discussed the plants raised by Hawaiians, the types of locality and areas in which they were planted, and the different varieties, methods of cultivation, and uses of the plants.
Hoʻoulumahiehie (2006)	*The Epic Tale of Hiʻiakaikapoliopele As Told by Hoʻoulumāhiehie*	Authorship of this story is credited to Hoʻoulumāhiehie - an enigmatic name and person. In the journal *Hawaii Aloha*, where the opening of this version of *The Epic Tale of Hiʻiakaikapoliopele* was published, no author was named, but at the completion of the story in *Ka Naʻi Aupuna,* Hoʻoulumāhiehie was acknowledged as the author. Meaning "to inspire delight," this name is

Author & Year	Title	Summary of Key Content
		sometimes printed as "Hoʻoulumāhiehieikaʻonimāliepualīlialanaikawai, "to inspire delight in the gentle movement of the water lilies." This person is credited in several newspapers of the period as the author of major Hawaiian stories such as "Kawelo" and "Kamehameha I"; as well as the translator of foreign stories, such as "Hawila" and "Alamira"; and the writer or translator of occasional short articles as well. Though no personal history has been found for Hoʻoulumāhiehie, there appears to be a strong link to J.M. Poepoe, the editor of *Ka Na'i Aupuni.*
Maly and Maly (2003)	*Ka Hana Lawaiʻa a me Nā Koʻa o Na Kai ʻEwalu: A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands*	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.
Takemoto et al. (1975)	*Historical/ Cultural Essay Report on the Kuapā Pond Area*	This report documents historical activities and cultural resources in the Kuapā Pond area prior to Hawaiʻi statehood in 1959. It includes a reconnaissance survey of the literature, archival material, and other historical knowledge of Kuliʻouʻou Beach, Kaʻalakei Valley up to Kalama Valley. The study features place names, historic maps, early photographs, and other historical accounts.

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

MAUNALUA PALENA (WAIMĀNALO AHUPUAʻA)

Kai pakī o Maunalua

The spraying sea of Maunalua[41]

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

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

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

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

Overview – Hawaiian Cultural Landscape of Maunalua

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

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[41] Pukui (1983:153).

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

[43] In the Nuʻuanu chapter of this study, we discuss this point, and some historical specifics about "old Oʻahu" (prior to the invasions from Maui by Kahekili, and Hawaiʻi by Kamehameha) in more detail that is not repeated in this chapter.

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

Maunalua is home to some of the most spectacular and dramatic land forms on Oʻahu, including Koko Head and Hanauma Bay, Koko Head Crater (Kohelepelepe), the Ka Iwi coast, and Makapuʻu.

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

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

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

Moʻolelo

Several narratives written by early Hawaiian historians such as John Papa Iʻi and Samuel Kamakau documented accounts about sites and events which occurred within this palena of Maunalua. These early writings highlight the natural landscape and environment, such as the crater and bay of Hanauma, the crater of ʻIhiʻihilauākea, the water of Kanonoʻula, the plain of Kaʻea, the hill of Kaneapua, the stone of Nāmaka-o-Kahaʻi, the stone of Okuʻu, the loko kuapā (walled fishpond) of Maunalua, and the crater of Kohe-lepelepe. There are many moʻolelo for Maunalua, some of the most well known are associated to the gods Kāne and Kanaloa, Pele’s sisters Nāmakaokahaʻi, Kapo-kohe-lele, and Hiʻiaka with her traveling companions, the chief Laʻa-mai-Kahiki, garudians such as manō (sharks) and moʻo akua like Laukupu, as well as the goddesses ʻIhiʻihilauākea and Kanonoʻula.

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

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

> A man named Haʻikamalama who lived at **Hanauma** on **Oʻahu** heard this sounding at sea and was puzzled. What was this strange thing? There was a voice within [accompanying] the sound of the pahu—a voice chanting within the drumming… Haʻikamalama thrust out his chest and tapped quickly and lightly on it — “E Kaʻi-e –

> Kaʻi-ku-po-lō. E Kupa-e, Kupa-e; e Laʻa, e hoʻoheihei ʻana i ka moana." Haʻikamalama learned all of the mele... The sound was coming from the windward, so Haʻikamalama ran to **Makapuʻu** to see who was sailing by. Then he went mauka... (Kamakau 1991:109)

Kamakau continued the account, documenting the landing of Laʻa at Kāneʻohe, and how Haʻikamalama learned to make a pahu for himself.

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

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

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

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

In the early twentieth century, Hawaiian writers continued to record traditional narratives in Hawaiian newspapers. One source for narratives of the area between Maunalua and Makapuʻu, is found in the epic account of the journey of Hiʻiaka-i-ka-poli-o-Pele (Hiʻiaka) the youngest sister of the goddess Pele to Kauaʻi. Excerpts of one version of the legend "He Moʻolelo Kaʻao no Hiʻiaka-i-ka-poli-o-Pele" (A Legendary Tale of Hiʻiaka who is Held in the Bosom of Pele) was published in the Hawaiian newspaper, Ka Hōkū o Hawaiʻi between September 18, 1924 to July 17, 1928 and translated by Hawaiian Language expert Kepā Maly.

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

Entering the story, we find that the goddess Hiʻiaka is on a journey from the island of Hawaiʻi to Kauaʻi, where she was to fetch the chief Lohiʻau-ipo (Lohiʻau) from Hāʻena and return with him to Pele's domain at Kīlauea, Hawaiʻi. Having stopped on Maui, Hiʻiaka and her companions made preparations to travel to Oʻahu.

> ...they reached the area between **Molokaʻi** and **Oʻahu**. It was here that Hiʻiaka saw the large fleet of canoes at rest outside of **Makapuʻu**. The task of the fishermen of this

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

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

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

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

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

Hi‘iaka responded to the women:

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

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

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

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

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

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

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

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

> **Oku‘u** – On the **Makapuu** side of **Halona** is a healing stone in the ocean. One has to swim over it. The sea is also called **Oku‘u**. Co-author Pukui tells: “I went with an old lady out past the Blow Hole, right where the sandy stretch of beach begins. Out there is a stone where Hawaiians used to go. The Name of the stone was **‘ōku‘u** which means ‘crouch’. The old lady headed out there and sat beside **‘ōku‘u**, and had her ceremonial bath before we went on. She said that’s where her people always went, with prayer. **‘Ōku‘u** was the healing stone… So named because people crouched beside it while taking the kapu kai. Healing stones were found near the shoreline of each island. Each stone was given a name. (Sterling and Summers 1978:265)
>
> Hanauma Bay was a favorite royal fishing resort…
>
> Queen Kaahumanu came by canoe and went to **Hanauma,** where Paki [father of Bernice Pauahi Bishop] was the konohiki over the realms of the (legendary) chiefesses, Ihiihilauakea and Kauanonoula. These were the hula dancers, Mrs. Alapai, Mr. Hewahewa, and Mr. Ahukai who gathered for the love of and to entertain royalty. The men place the games of Uma. One man gripped the hand of the other and pushed to get it down. Women joined in and a whole month was spent there. That was why the place was called **Hana-uma**, a noted place. (Sterling and Summers 1978:267)

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

> This stone is located at **Hanauma** Bay. Mrs. Pukui thinks on the north side a way up the slope. It was left by Namaka o kaha‘i when she came to fight Pele.
>
> It is a dark stone which glows in the night provided it has awa. The dregs of the awa were left at the stone. (Sterling and Summers 1978:267)

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

> …that hill yonder, forming the point is **Kaneapua’s** hill. There is an ‘awa container there but it is all broken up. That was where Kane and Kanaloa drank ‘awa.
>
> There was a pool near the point that was very strange. One day it vanished. Kane and Kanaloa sent their younger brother, Kaneapua, to bring some water down from the top of the hill. At the top of [Kohe] **Lepelepe** was a spring, **Waiakaaiea**. As the boy went after it, he was told that he must not urinate on the way. He carried the container in his hand and he was warned lest the urine enter the water. The boy was seized with a

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

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

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

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

(Excerpt from Chant)
. . .
From the sea, the storm comes sweeping toward shore,
The windward Kui-lua wind churns up the sea,
While you're fishing and sailing,
The **ʻIhiʻihilauakea** wind blows,
It's the wind that blows inside **Hanauma,**
A wind from the mountains that darkens the sea,
It's the wind that tosses the kapa of Paukua,
Pu'uokona is of **Kuliʻouʻou**,
Ma-ua is the wind of **Niu**,
Holouha is of **Kekaha**

Mele

Hanauma Bay

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

Mahalo aʻe ana au	I am admiring
I ka nani aʻo Hanauma	The beauty of **Hanauma**
Ke kai kūʻono hālaʻi	A restful bay
Pōʻai ʻia e nā pali	Surrounded by cliffs
Ua makemake nui ʻia	Much do I enjoy
Ke alanui kīkeʻekeʻe	The winding road
E iho aku ai i lalo	That leads downward (to)
I ke kaha one ākea	The wide and sandy beach

He kahua na ka lehulehu	A place for the public
E luana hauʻoli ai	To relax happily
E hoʻolono like aʻe ana	To listen together
I ka leo hone o ke kai	To the pleasant sounds of the sea
ʻOluʻolu i ka peʻahi	Cooled by the fanning
A ka makani aheahe	Of a gentle breeze
E hoʻoluli mālie nei	That set in motion
I nā lau aʻo ke kiawe	The kiawe leaves
Haʻina mai ka puana	This ends my song (of praise)
No ka nani aʻo Hanauma	For the beauty of **Hanauma**
Ke kai kūʻono hālaʻi	A restful bay
Pōʻai ʻia e nā pali	Surrounded by cliffs

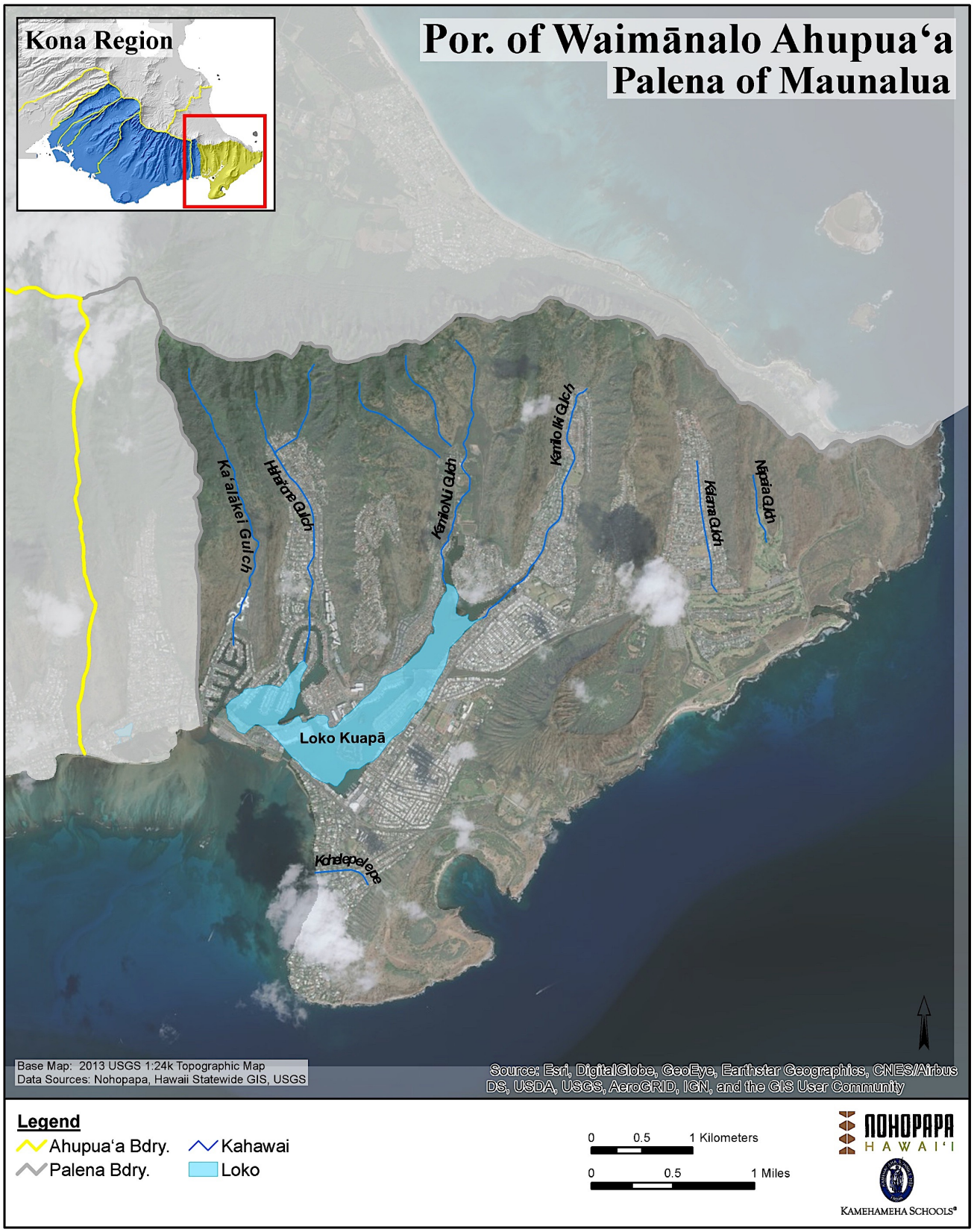


Figure 147. Aerial image of Maunalua Palena

Figure 148. USGS map of Maunalua Palena

Table 29. Summary of Selected Wahi Pana in Maunalua

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

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

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

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

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

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

Notes:
[1] References for more information on "Associated moʻolelo/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).

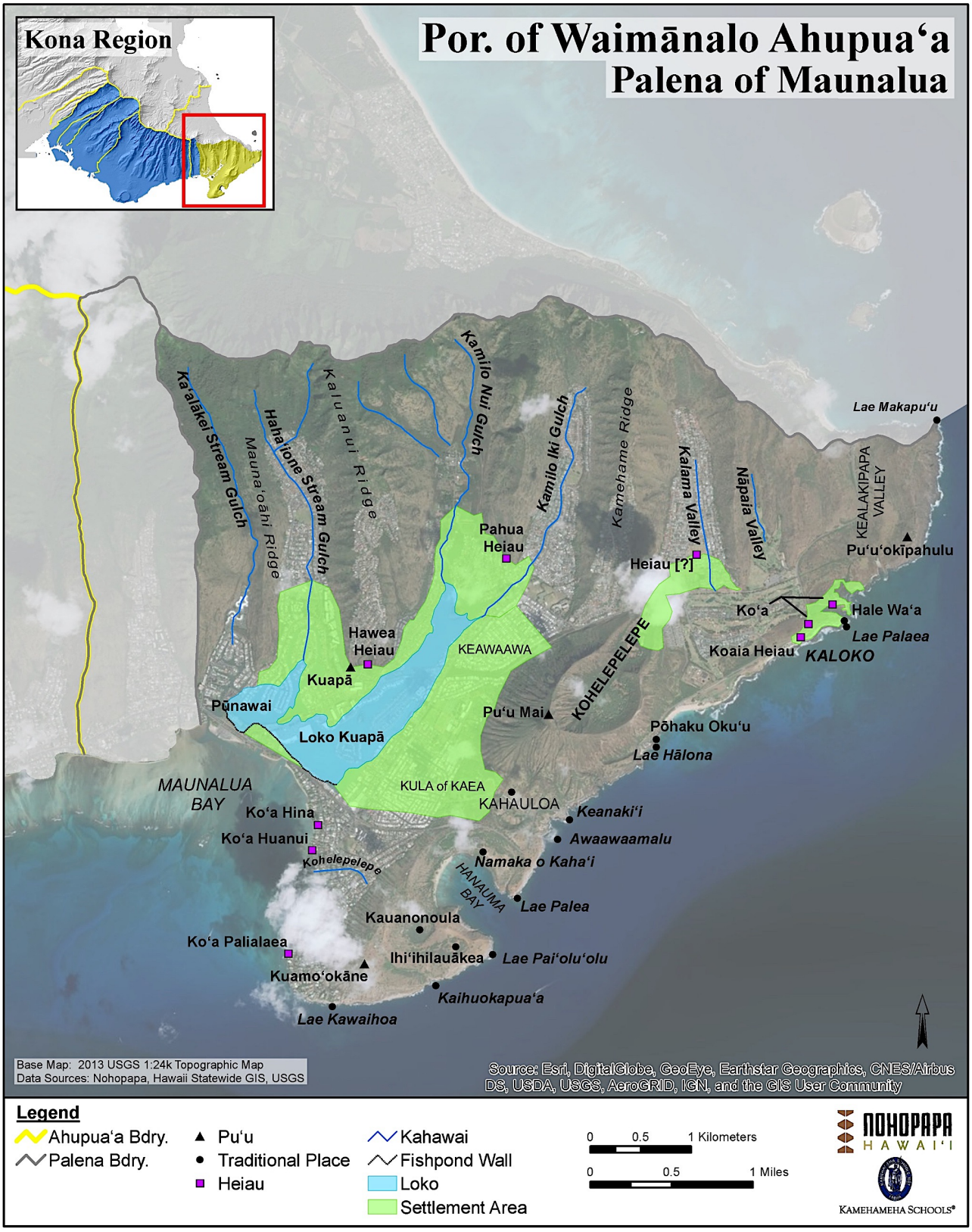


Figure 149. GIS map depiction of significant Hawaiian cultural and natural resources in Maunalua Palena (Waimānalo Ahupua‘a)

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

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

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

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

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

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

Community Groups in Maunalua

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

Digital Moku and Maunalua.net

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

Figure 156. Digital Moku, Maunalua.net Homepage (Photo credit: http://www.maunalua.net)

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

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

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

Friends of Hanauma Bay

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

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

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

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

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

Additional Resources for Maunalua Palena

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

Table 30. Sample of Resources for Maunalua Palena*

Author & Year	Title	Summary of Key Content
Beckwith (1970)	*Hawaiian Mythology*	This compilation and study of Hawaiian mythology utilizes numerous texts (and also provides some variations) of Hawaiian myths and/or legends. The book covers significant themes in Hawaiian mythology, from the origin myths of the Hawaiian gods and goddesses, to more recent legends, kahuna and menehune, etc.
Coleman (2014)	*Ke Kula Wela La o Pahua: The Cultural & Historical Significance of Kahua Heiau, Maunalua, Oʻahu*	OHA received its first landholding, Pahua Heiau, in 1988. Pahua sits on a small 1.15-acre parcel of land located in southeastern Oʻahu in a residential neighborhood of Maunalua (now known as Hawaiʻi Kai). This report explores the cultural and historical narratives of Pahua Heiau.
Handy (1940)	*The Hawaiian Planter, Volume 1. His Plants, Methods and Areas of Cultivation*	The Hawaiian Planter, Volume 1, published in 1940, catalogued what Handy perceived as Native Hawaiian agricultural traditions defined by Handy as planting and cultivation. Handy identified and discussed the plants raised by Hawaiians, the types of locality and areas in which they were planted, and the different varieties, methods of cultivation, and uses of the plants.
Kamakau (1991)	*Tales and Traditions of the People of Old: Na Moʻolelo a ka Poʻe Kahiko*	This volume of the work opens with Kamakau's series of newspaper articles written for *Ka Nupepa* Kuokoa between June 15 and October 1865, as translated by Mary Kawena Pukui. Kamakau began his series with an imaginary visit to Hawaiʻi of "a stranger from foreign lands". He calls these lands by Hawaiian names traditionally used for unknown islands of the ancestors, but he identifies them as the islands of New Zealand. The stranger himself visits some "famous places" in and around Honolulu and tells stories associated with them. These stories provided the foundation for some of the legends of Hawaiʻi published by writers like W. D. Westervelt and Thomas G. Thrum. Kamakau recounts the traditions and chants of mythical and legendary chiefs and of the early chiefs of O'ahu as well as their genealogies. The remainder of this volume contains the material Martha Warren Beckwith did not include in her compilations of Kamakau material in the 1930s - *Ruling Chiefs of Hawaii* (1961; published by Kamehameha Schools) and the first two volumes of the Kamakau trilogy entitled *Ka Poʻe Kahiko: The People of Old* (1964) and *The*

Author & Year	Title	Summary of Key Content
		Works of the People of Old: Na Hana aka Poʻe Kahiko (published by the Bishop Museum Press).
Kelley et al. (1984)	*Cultural Resources Overview for the Queen's Beach Park Feasibility Study, Maunalua, Kona, Oʻahu*	This Bishop Museum Anthropology Project report prepared for the Department of Parks and Recreation contains historical accounts and moʻolelo of Maunalua, as well as an archaeological assessment, and historical notes on Queen's Beach Park and other places in Maunalua.
Kelley et al. (1984)	*Cultural Resources Overview of the Kealakīpapa Area, Maunalua, Kona, Oʻahu*	This Bishop Museum Anthropology Project report contains historical accounts and moʻolelo of Maunalua, an archaeological assessment, and historical notes on Kealakīpapa and other places in Maunalua.
Maly and Maly (2003)	*Ka Hana Lawaiʻa a me Nā Koʻa o Na Kai ʻEwalu: A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands*	This study details archival historical documentary research, and oral history interviews to identify and document, traditional knowledge of Hawaiian fisheries—including those extending from mountain streams to the beaches, estuaries and near-shore, and extending out to the deep sea—and changes in the nature of fishery resources of the Hawaiian Islands as recorded in both written and oral histories. The resources cited in this study were compiled through archival and ethnographic research conducted by Kepā and Onaona Maly over the last 30 years, and from additional research with specific emphasis on fisheries, conducted between August 2002 and May 2003.
Maly and Smith (1998)	Historical Documentary Research: Kawaihoa-Kuamoʻokāne, Hanauma and Kohelepelepe - the Koko Head Regional Park and Nature Preserve	This research integrates historical archival and ethnohistorical resources to provide readers with insights into the traditional (generally pre-1800) history of the Maunalua study area, and customs and practices of the people whole lived on the land. Additionally, nineteenth-century and early twentieth-century narratives cited in the study document the history and nature of the land as well as first-hand accounts of changes in land tenure, residency, and land use.

* This table does not include general references that apply to all of the ahupuaʻa 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 Hawaiʻi.*
*Resources listed in alphabetical order.

COMMUNITY SURVEY RESULTS

Nohopapa Hawai‘i conducted community consultation for the Kona Moku on O‘ahu, ‘Āina Inventory on behalf of Kamehameha Schools from May - October 2019. Utilizing a multi-phase approach, the consultation process consisted of identifying relevant community organizations, reaching out to them to participate (see Appendix A: Community Participation Letter), conducting survey questionnaires via in-person, phone, and online (see Appendix B: Community Survey Questions), summarizing the surveys and community mana‘o, analyzing the data, and preparing this summary. A complete listing of the survey answers from all the organizations that participated can be found in Appendix D: Community Survey Results.

Twenty-eight (28) individuals were contacted, twenty-two (22) organizations participated in the consultation process, and six (6) could not be reached or chose not to respond or participate for various reasons Twenty-two organizations chose to participate in this survey. Table 31 includes information on the organization name, primary contact person, if they participated in the survey, and the ahupua‘a they are primarily based at. The Map Numbers in the left hand column of the table correspond with the map below (Figure 160) that illustrate where the organizations are either based or conduct their service activities.

We mahalo all who shared their time, ‘ike, and recommendations. Without their mana‘o, this extensive inventory of community-based organizations in Kona, O‘ahu could not have been completed. The mana‘o shared will help KS to (1) Evaluate the opportunities and appropriateness of cultural sites for learner and ‘ohana engagement, (2) Identify initial stages and resources for coordinating community/‘ohana engagement and educational opportunities, (3) Support the development of ‘Āina Based Education (ABE) and Hawaiian Culture Based Education (HCBE), (4) Create processes to build a shared community sense of place, and (5) Support the development of collaborative and innovative strategies to increase availability and access to quality ABE and HCBE educational opportunities for learners in the region.

Table 31. Community Organizations, locations, and Contact Persons

Map #	Ahupua‘a	Palena	Hui/Organization	Contact Person
1	Waimānalo	Wailpue Maunalua	‘Aha Wahine, Liveable Hawai‘i Kai Hui, Hawea Heiau	Linda Kaleo Paik
2	Waimānalo	Maunalua	Digital Moku, Maunalua.net	Ann-Marie Kirk
3	Waimānalo	Maunalua	Friends of Hanauma Bay	Lisa Bishop
4	Waimānalo	Niu Kuli‘ou‘ou	Maunalua Fishpond Heritage Center	Angela Correa-Pei
5	Waikīkī	Pālolo	Ke Kula Kaiapuni ‘o ‘Ānuenue	Kaui Angell
6	Waikīkī	Mānoa	Kūka‘ō‘ō Heiau, Mānoa Heritage Center	Jenny Leung
7	Waikīkī	Mānoa	Ka Waiwai Collective	Mahina Duarte
8	Waikīkī	Mānoa	Center for Hawaiian Studies, University of Hawai‘i Mānoa	Konia Freitas

9	Honolulu	Pālolo, ʻili o Kalaepōhaku	Saint Louis High School	Timothy Los Banos
10	Honolulu	Honolulu	KUPU	Mathew Bauer
11	Honolulu	Honolulu	ʻAha Kāne	Keola Chan & Lama Chang
12	Honolulu	Makiki	Hawaiʻi Nature Center	Todd Cullison
13	Honolulu	Honolulu	Caring for Hawaiʻi Neonates, aka Mālama o Nā Keiki	Leilani Kupahu-Marino Kahoʻano
14	Honolulu	Nuʻuanu	Hulili Ke Kukui Hawaiian Center at Honolulu Community College	Kalei Lum Ho
15	Honolulu	Nuʻuanu	ʻAha Hui Mālama i Kaniākapupu	Baron Ching
16	Honolulu	Nuʻuanu	Hawaiian Mission Houses Historic Site and Archives	Lisa L. Chow
17	Kapālama		Mauliola Keʻehi	Kēhaulani Kupihea
18	Kapālama		Bishop Museum	Marques Marzan
19	Kapālama		Polynesian Voyaging Society	Mariah Kuaihealani Hugho
20	Kalihi		Hoʻoulu ʻĀina	Puni Jackson
21	Kalihi		Roots Program	Kaʻiu Odomo
22	Kalihi		Keiki O Ka ʻĀina	Momi Akana

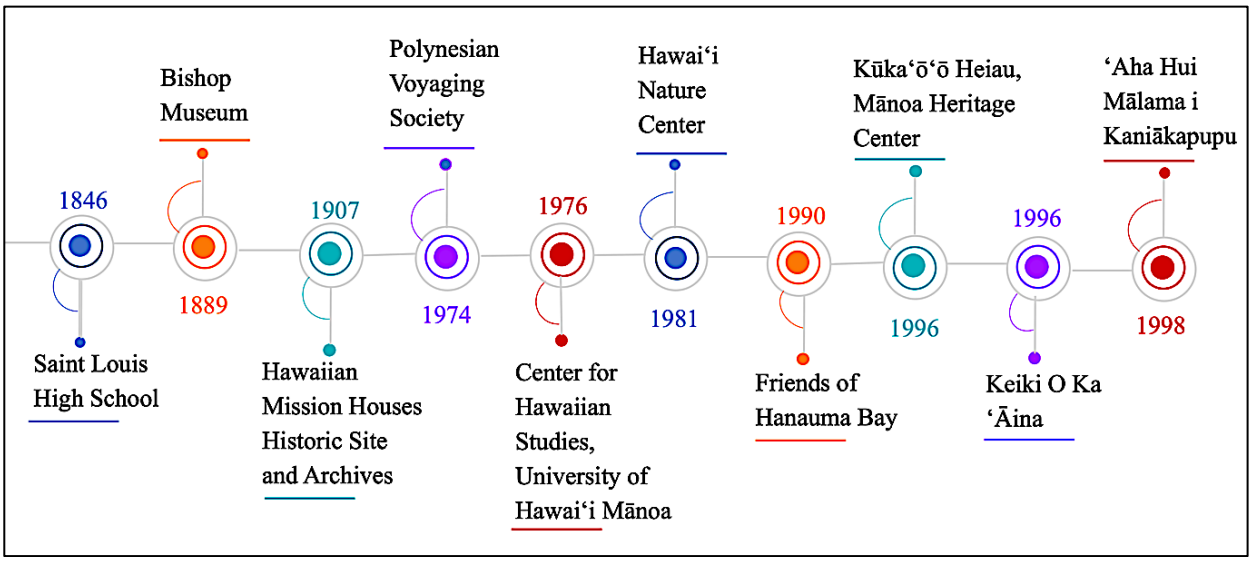
Figure 160. General locaitons of the community hui work sites and/or office sites.

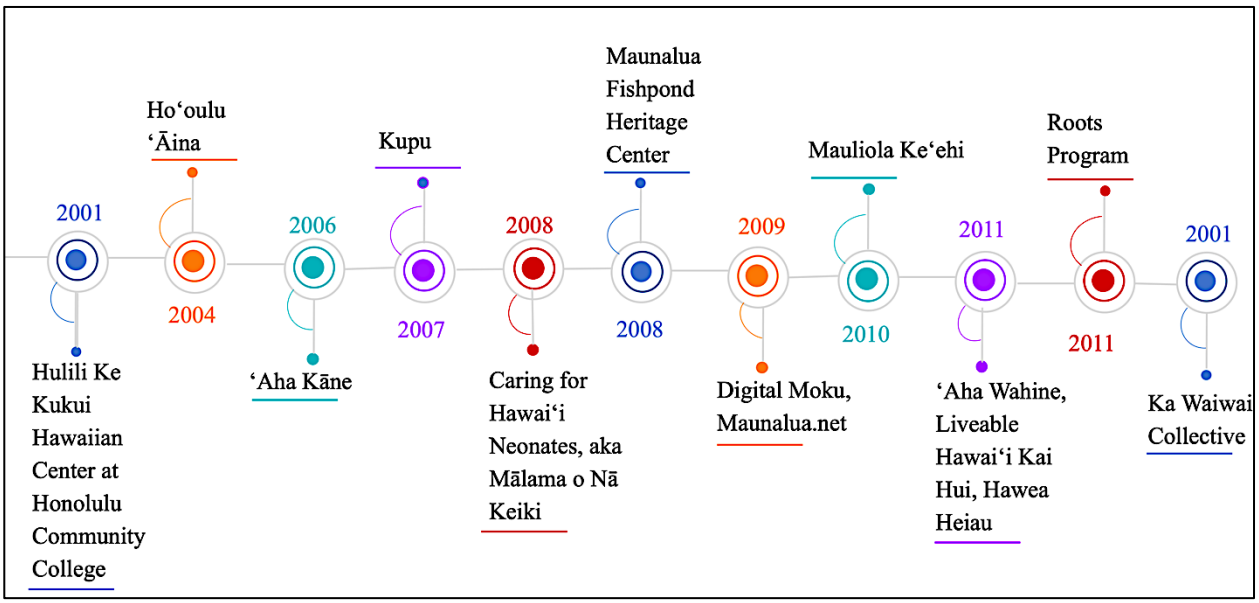
Community Mana‘o Summary

Below is a sampling of community mana‘o gathered from the community survey. It’s organized by the eight (8) primary sections of the questionnaire: Organizational Profile, Activities & Services, Strengths & Opportunities, Challenges & Needs, Target Audience, Partnerships, and Organizational Capacity. For a complete listing of all the survey questions and answers, see Appendix D.

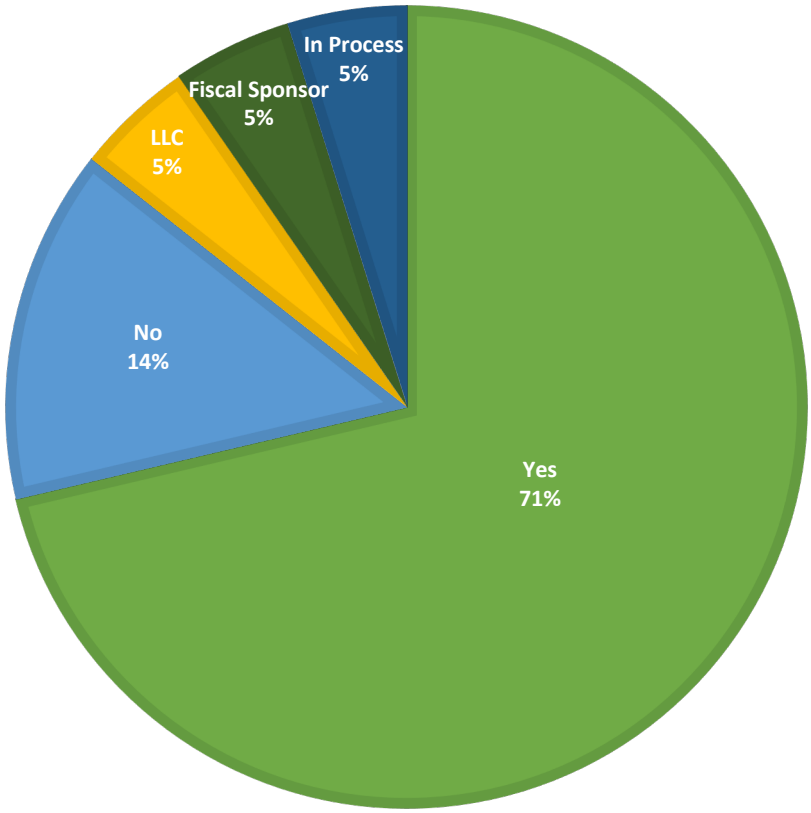
Organizational Profile

Year your organization was formed





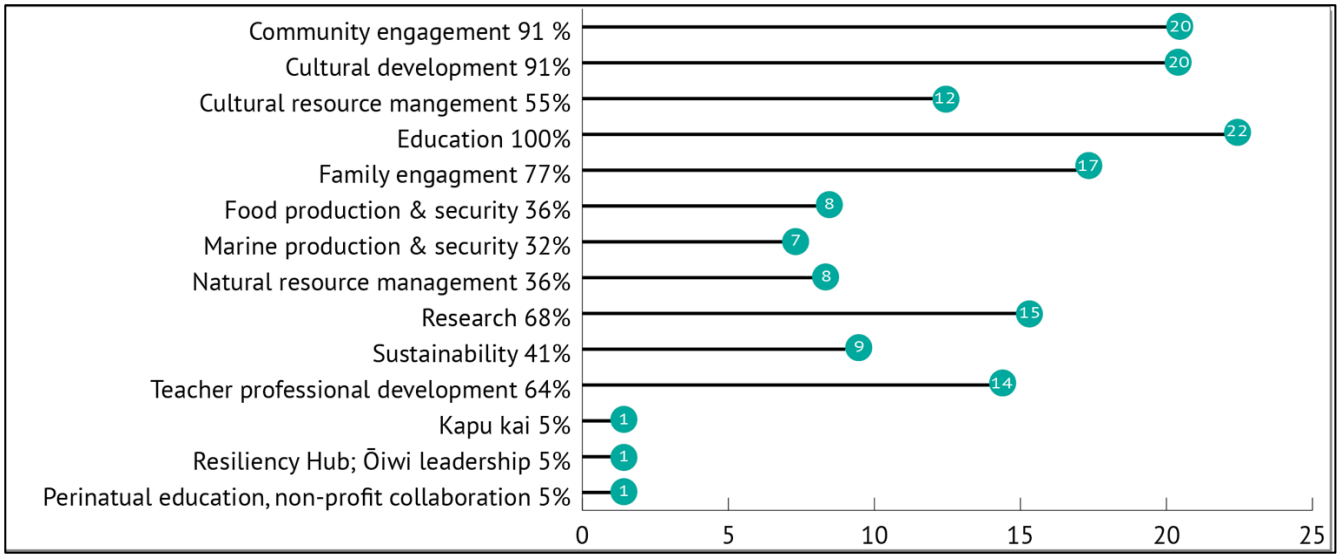
Does your organization have its 501c3 status?



A majority of participating organizations have their 501c3 status. Three groups are either working towards their attaining their 501c3 status or are fiscally sponsored by another incorporated non-profit. The organizations that do not have a 501c3 status are affiliated with education entities like the University of Hawai'i.

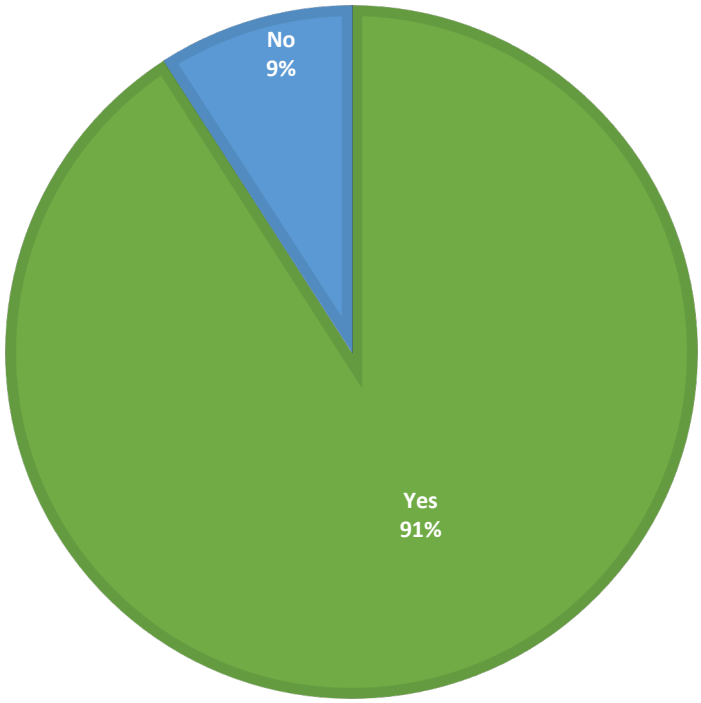
Activities & Services

Services your organization provides

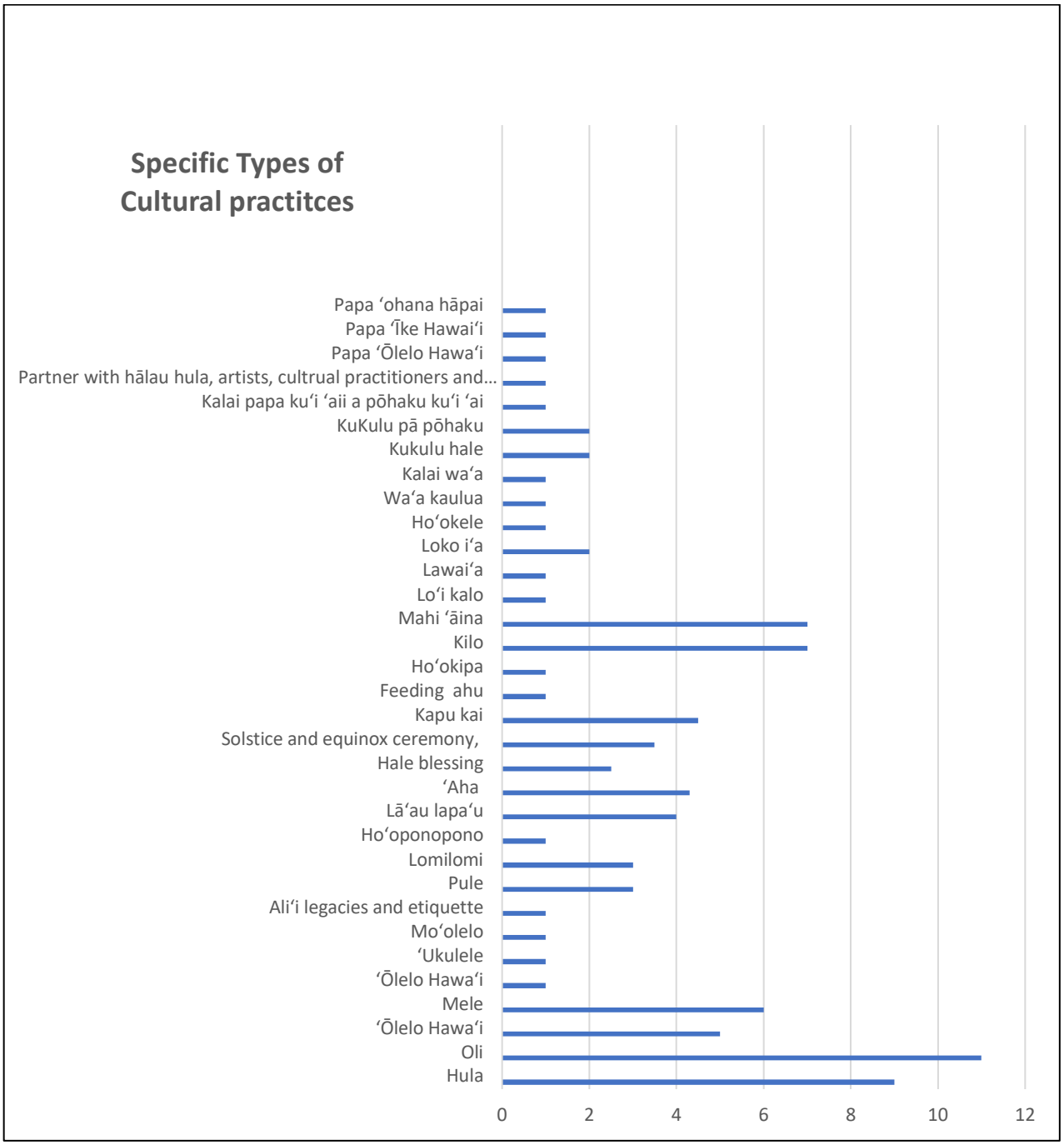


The top five activities/services the organizations offer are (1) Education, (2) Community engagement and Cultural development, (3) Family engagement, (4) Research, (5) Teacher professional development. These five services relate primarily to community engagement and education. Education is specific to Hawai'i's natural environment and/or Hawaiian culture-based education. The next five activities in order include: Sustainability, Food production and security, Natural resource management, Marine production and security, Kapu kai, Resiliency hub and 'Ōiwi leadership, Prenatal education, and non-profit collaboration.

Does your organization teach or partake in cultural protocols, activities, and practices?



Twenty of the twenty-two organizations partake in cultural practices and protocols. In some cases, the organization stated that they teach and partake in specific practices like ceremonies with only their staff and core volunteers, and they do not teach cultural protocols and practices as a formal part of their programs. These cultural protocols help keep daily functions safe and are not advertised as a place where just any one can receive this important knowledge.



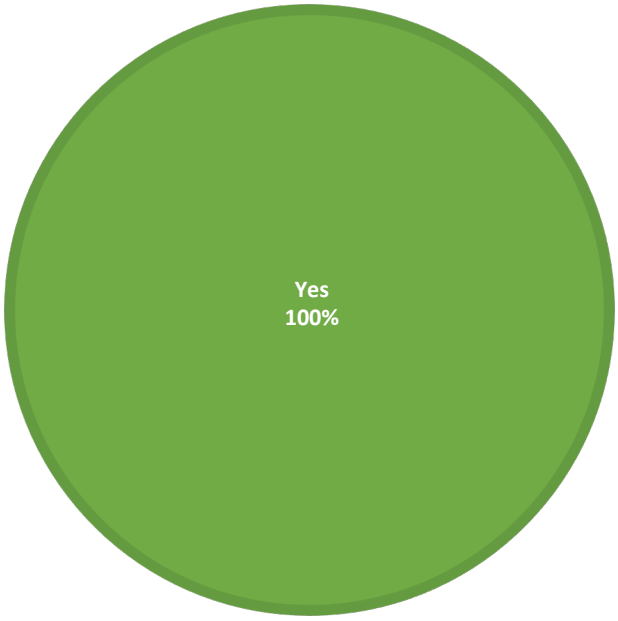
Of the twenty-one (21) organizations that participate in cultural practices, a total of thirty-nine (39) practices were listed. The top three practices are (1) oli, (2) hula, and kilo and mahiʻāina tied with seven organizations.

Majority of the organizations participate in three or more cultural practices. The categories of practices range from **oratory/performance practices** such as hula kahiko, hula ʻauwana, oli, ʻŌlelo Hawaiʻi (speaking Hawaiian Language), mele (songs), kanikapila (playing musical instruments like ukulele). pule (prayers), moʻolelo (history and stories), haʻi ʻōlelo (telling of stories), and hoʻokipa (hosting visitors). **Healing practices** such as lāʻau lapaʻau (medicinal herbs), lomilomi (massage), hoʻoponopono (conflict resolution). **Ceremonial practices** such hale blessings, solstice and equinox

ceremony, haku lei (making adornments) with protocols, haku mea hula (making of hula implements), makahiki, burial rites, ahu/kūʻahu (feeding shrines), piko ceremony and protocols. **Aloha ʻāina practices** such as kilo (observations), aloha or mālama ʻāina, mahi ʻai mea Hawaiʻi (farming food and cultural Polynesian foods), mahi ʻai kalo ma ka loʻi (growing kalo in a wet land), lawaiʻa (fishing), loko iʻa (growing fish in fishponds, hoʻokele waʻa (sailing and navigating canoes), waʻa kaulua (double haul canoe sailing), kūkulu hale (building houses) , kūkulu pā pōhaku (dry stack rock wall building), kalai waʻa (carving canoes), kalai papa kūʻi ʻai (carving boards used to pound kalo), kalai pōhaku kuʻi ʻai (carving pounding stones to pound kalo), kuʻi kalo (pound kalo into paʻi ʻai and poi). **Educational classes** such as papa ʻohana hāpai keiki (pregnancy classes and engagements for expecting families), lua (martial arts), aliʻi legacies and etiquette, papa ʻike Hawaiʻi (Hawaiian knowledge classes), papa ʻŌlelo Hawaiʻi (Hawaiian language classes).

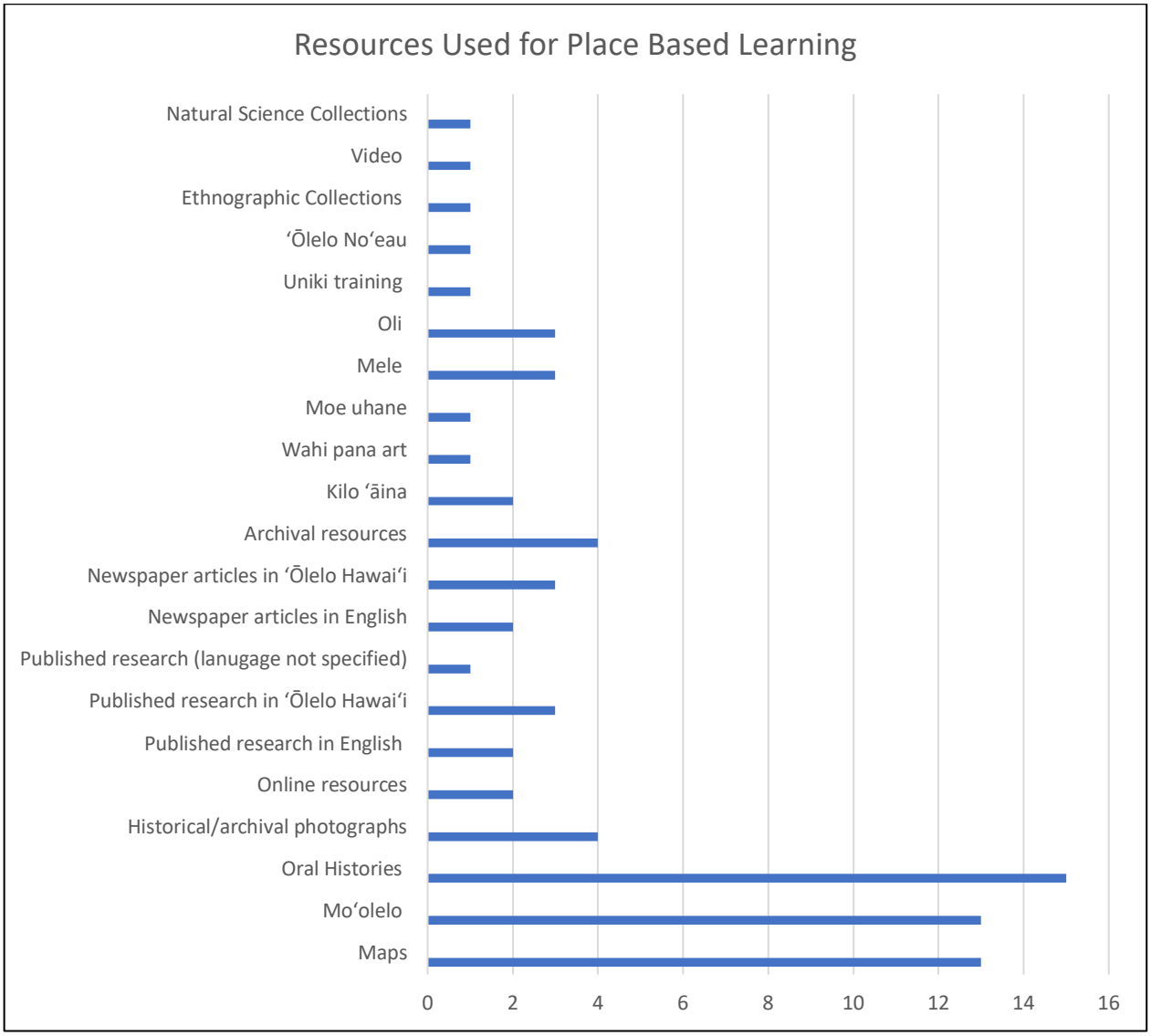
One organization listed that they do not perform cultural practices but partner with community members that do like cultural practitioners of healing, art, and hula.

Do your programs use place-base curriculum and resources?



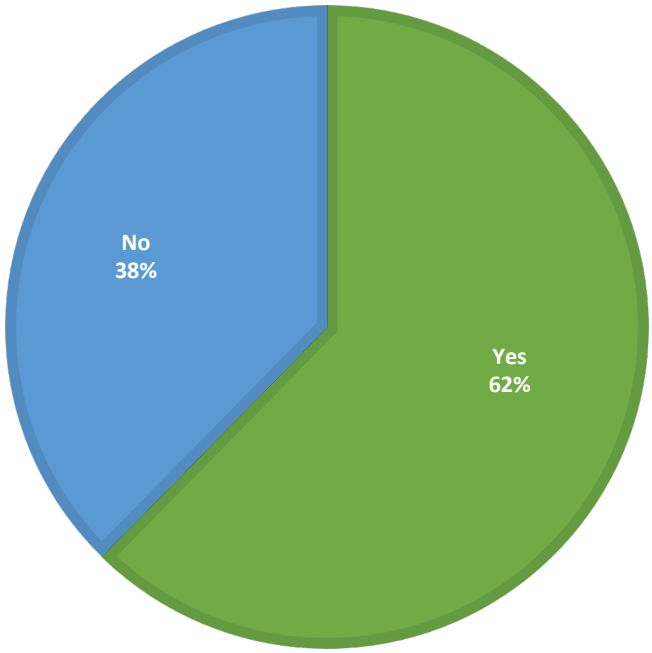
100% of all the organizations surveyed utilize place-based curriculum in their programs. The resources used to develop the curriculum vary for mixed methods of cultural practices, for example, all forms of oratory practices- moʻolelo, oli, mele, and hula. Land base observations from kilo or oral histories. Resources used include various research practices, for example, historic maps, archival research, archaeological studies, health studies, old photographs, and genealogical connections to a place.

If yes, what kinds of resources do you use?



The top resource organizations use for place base learning is oral histories. Fifteen (15) organizations listed oral histories being utilized at their site, they varied from interviews with kūpuna or cultural practitioners. The second most utilized resources are maps and moʻolelo with thirteen organizations utilizing them. Sometimes categories like newspaper articles and published materials specified if they were in English or Hawaiian Language and sometimes they were not specified. The other types of resources are historical/archival photographs, archival resources, kilo ʻāina, wahi pana, art, moe ʻuhana (dreams), mele, oli, ʻŌlelo Noʻeau, video, Natural Science Collections. One organization said they use all types of resources.

Does your organization have volunteer work days open to the public?



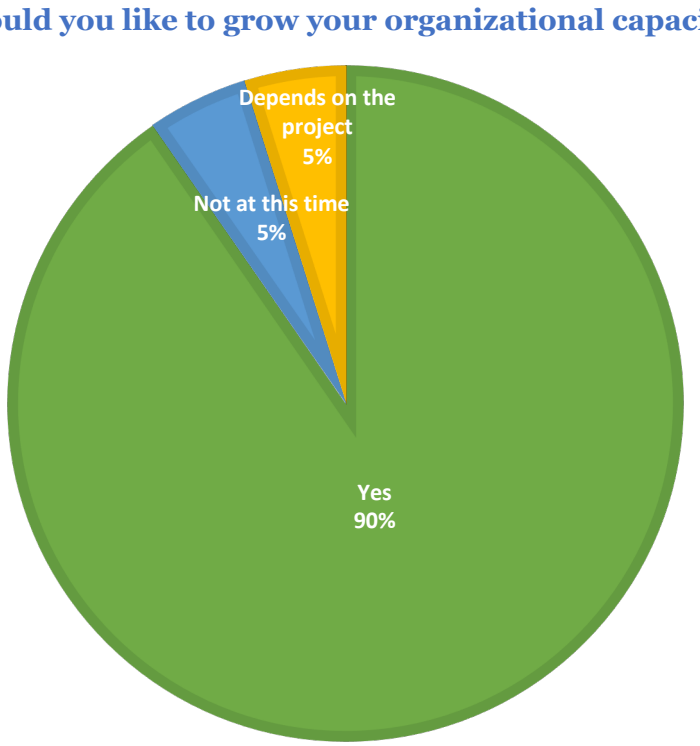
Sixty-two (62%) of the community groups offer public volunteer opportunities. The schedule varies from monthly or bi-monthly events and workshops to more personalized visits that can be arranged by emailing the organization and scheduling a visit. Often, the organization's websites have up to date schedules. It's best to email or call the site for their most up to date events. A complete list of specific days/times of these volunteer days can be found in Appendix D. The organizations that do not offer volunteer days are often education and business sites that have daily operation hours to utilize the organization's services and resources. Some of these sites focus on hosting community workshops and events open to the public for education purposes.

Month ..... Year						
Monday	**Tuesday**	**Wednesday**	**Thursday**	**Friday**	**Saturday**	**Sunday**
	Every Tuesday 1. Polynesian Voyaging Society 4pm-7pm	Every Wednesday 9am-12pm 1. Ho'oulu 'Āina	Every Thursday 1.Ho'oulu 'Āina 9am-12pm 2. Polynesian Voyaging Society 4pm-7pm		Every Saturday 1.Polynesian Voyaging Society 8am-12pm	First Sunday 9am-1pm 1.Kaniakapupu
	Every Tuesday 1.Polynesian Voyaging Society 4pm-7pm	Every Wednesday 9am-12pm 1.Ho'oulu 'Āina	Every Thursday 1.Ho'oulu 'Āina 9am-12pm 2. Polynesian Voyaging Society 4pm-7pm		Every Saturday 1.Polynesian Voyaging Society 8am-12pm	
	Every Tuesday 1.Polynesian Voyaging Society 4pm-7pm	Every Wednesday 9am-12pm 1.Ho'oulu 'Āina	Every Thursday 1.Ho'oulu 'Āina 9am-12pm 2. Polynesian Voyaging Society 4pm-7pm		Third Saturday 9am-12pm 1. Maunalua Fishpond 2. Ho'oulu 'Āina 3. Polynesian Voyaging Society 8am-12pm	
	Every Tuesday 1.Polynesian Voyaging Society 4pm-7pm	Every Wednesday 9am-12pm 1.Ho'oulu 'Āina	Every Thursday 1.Ho'oulu 'Āina 9am-12pm 2. Polynesian Voyaging Society 4pm-7pm		Every Saturday 1.Polynesian Voyaging Society 8am-12pm	

Most community organizations stated that their volunteer workdays are scheduled on individual basis or that they fluctuate monthly and so best to call their office or check their website for the most up to date calendar. Four organizations have monthly workdays:

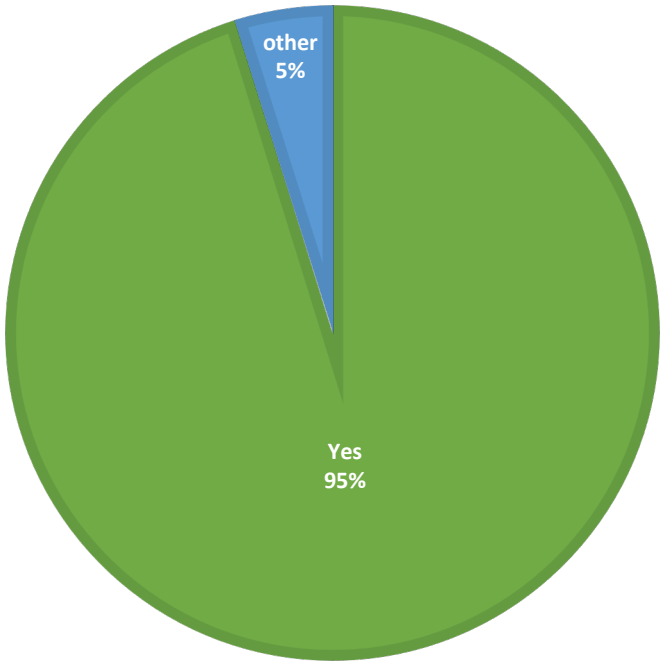
1. Kaniakapupu Every First Sunday 9am-1:30pm
2. Polynesian Voyaging Society
    - Tuesdays and Thursday 4pm-7pm
    - Saturdays 8am-12pm
3. Hoʻoulu ʻĀina
    - Wednesday and Thursday 9am-12pm
    - Third Saturday 9am-12pm
4. Maunalua Fishpond
    - Third Saturday 9am-12pm

Strengths & Opportunities



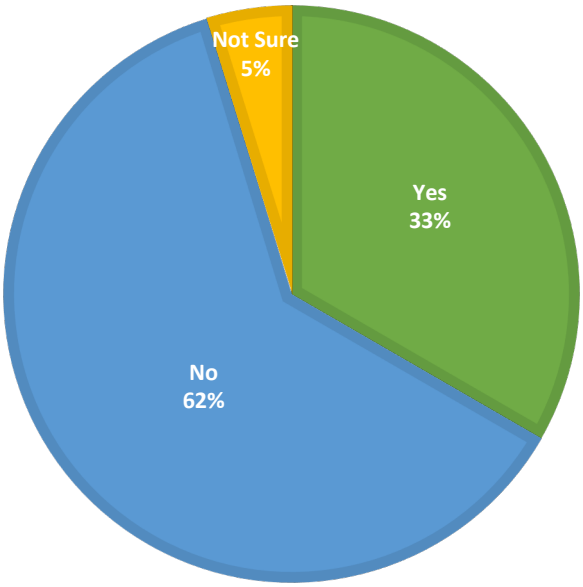
The majority of organizations are ready to grow their organizational capacity. How they would like to grow their capacity can be directly linked to challenges that vary across organizations. Some examples of these elements that are needed in order to grow capacity are securing sustainable funding for additional staffing, building a strategic plan, improve current facilities. Other organizations that are not non-profits struggle to grow capacity because there are internal bureaucracy challenges from cumbersome processes (like excessive paperwork) that inhibit their ability to carry out their mission.

Does your organization currently want to expand your reach to educate more students and/or community members?



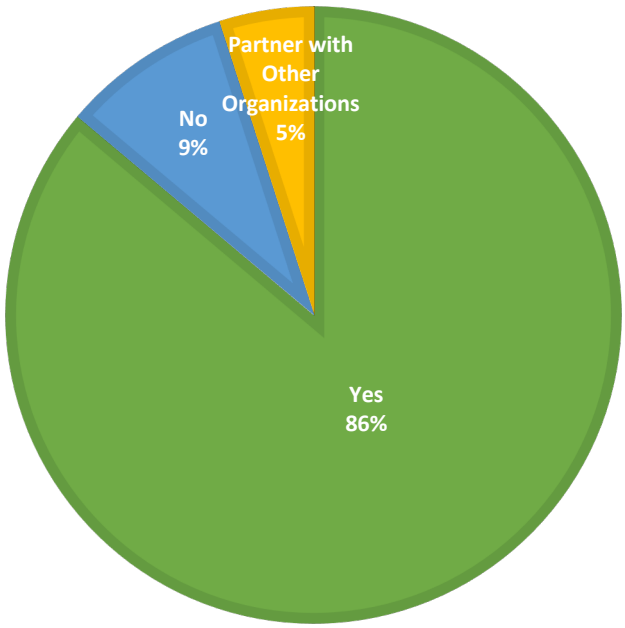
A vast majority of organizations would like to expand their reach by educating more students and community groups. Groups that they would like to collaborate with vary from neighboring schools and Hawaiian education and/or Hawaiian language immersion charter schools. Specific schools that were mentioned by those that participated were Kamehameha Schools or other title 1 schools. Other organizations specified demographics of students from places like Waimānalo or Hawaiian Homelands areas, or throughout the Pacific, and even abroad. Some organizations would prefer to connect more with cultural practitioners and groups like hula hālau. Other organizations noted that they have a specific age group they want to connect with, which varied from early childhood toddlers, elementary, middle school, high school, to higher education students. One organization is only looking for interns ages 16-26, while other organizations are open to anyone that wants to partner. Uniquely some organizations are reaching capacity for numbers of students they can host, but are interested in pursuing ways to connect with schools beyond single visits.

Is your organization looking to expand to a larger or a new land area to steward?



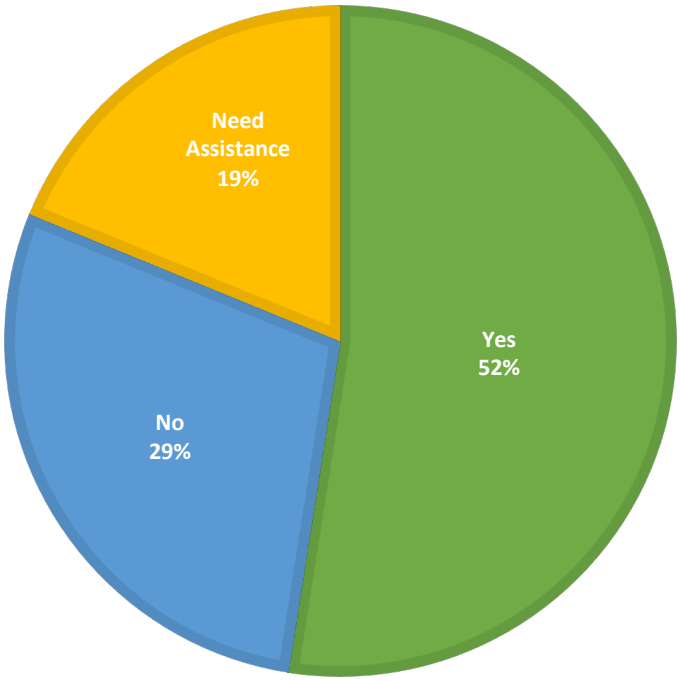
Sixty-two percent of organizations are not looking to expand to new lands. Some of these community organizations are already stewards of a land division and are working to optimize that plot before expanding. Of the 33% of community organizations that are looking for larger or new land to expand to, they either work out of commercial buildings or host community workshops. Obtaining new land would be used to build an office and education classrooms to consolidate all their programs into one location. Other's wanted land to grow specific foods and medicine that will support their programs like kuʻi kalo, mālama infant and babies, hula needs, or to grow ʻawa. Some of these lands that organizations are looking to expand to are close to their organization's loʻi kalo land and expanding to adjacent land will allow them to also in cooperate loko iʻa into their programing.

Does your organization hope to offer new programs and/or activities in the near future (i.e. internships, curriculum development, cultural practice workshops, etc.)?



Eighty-one percent of community organizations are interested and/or working towards offering new programs and activities. These programs vary from supporting students through internships, conferences, and professional development training through place base and cultural curriculum. Some of these student focused programs would like to create long term programs to work with keiki from a young age and follow them through high school and college years. Other organizations are creating programs around carving/repurposing of invasive wood, hula camp, wellness related workshops i.e. ʻaipono, lāʻau lapaʻau, lomilomi, and hoʻoponopono. Other programs would be focused on improving/restoring hale pili, pā pōhaku, auwai, loʻi. A small percentage of organizations would like to create partnerships with other organizations to be able to offer new programs.

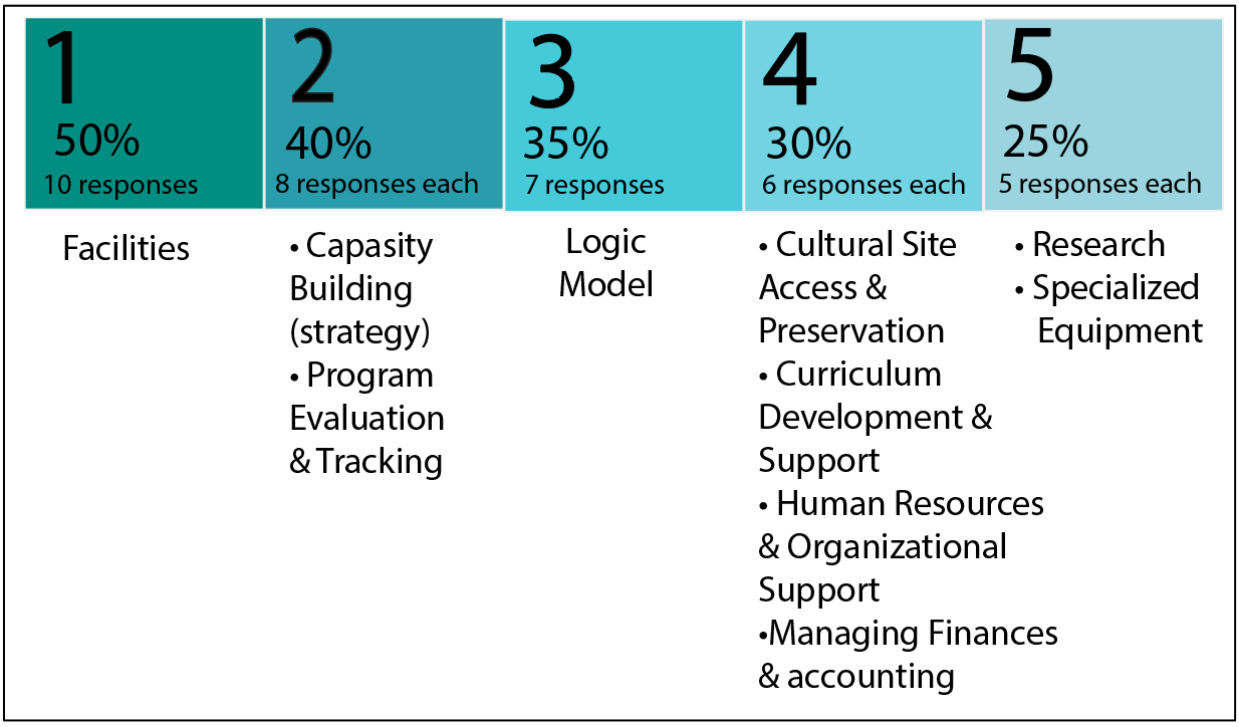
Do you feel your organization has the capacity and is ready to implement these new programs?



About half of the community organizations are ready to implement or start these new programs in the next few months to a year. While 29% are not ready at all. Nineteen percent are partially ready but would need various forms of assistance, for example, increasing human and financial resources.

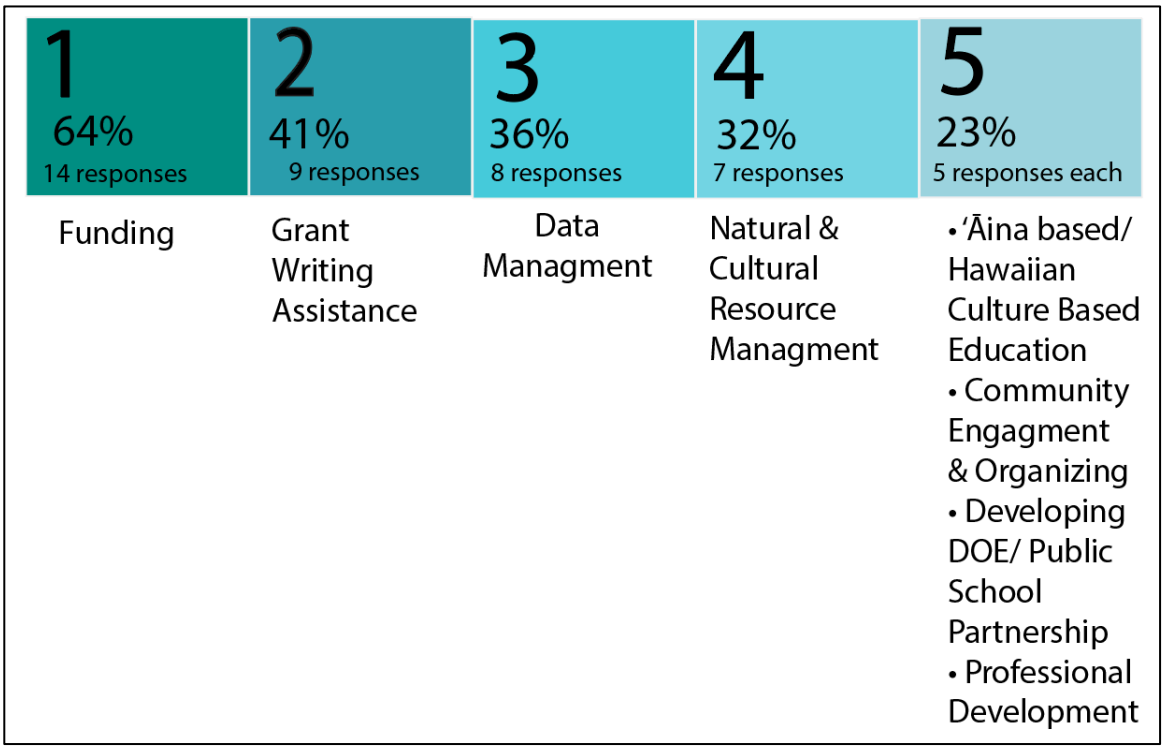
Challenges & Needs

Top 5 Challenges your organization faces



According to the organizations surveyed, maintaining or updating facilities represents the number one problem or challenge (this was listed by 50% of organizations). The next pressing challenges identified included capacity building and program evaluation and tracking. Other challenges shared by organizations included creating logic models, cultural site access and preservation, curriculum development and support, human resources and organizational support, managing finances and accounting, and lastly research and specialized equipment.

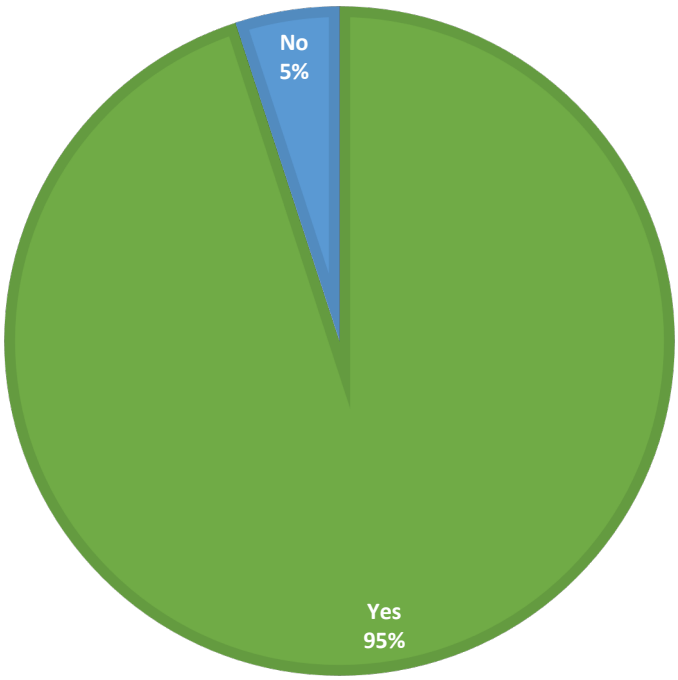
Top 5 Needs of your organization



The number one need for these organizations is funding (with 64%). The second and third needs identified are grant writing assistance and data management. These top three needs are related in the sense that skilled grant writing provides larger opportunities for funding, and managing data allows for one to meet their grant needs and potentially receive more funding. Other needs noted by the organizations included natural and cultural resource management, ʻĀina based/Hawaiian based education, community engagement, developing DOE/public school partnerships, and professional development.

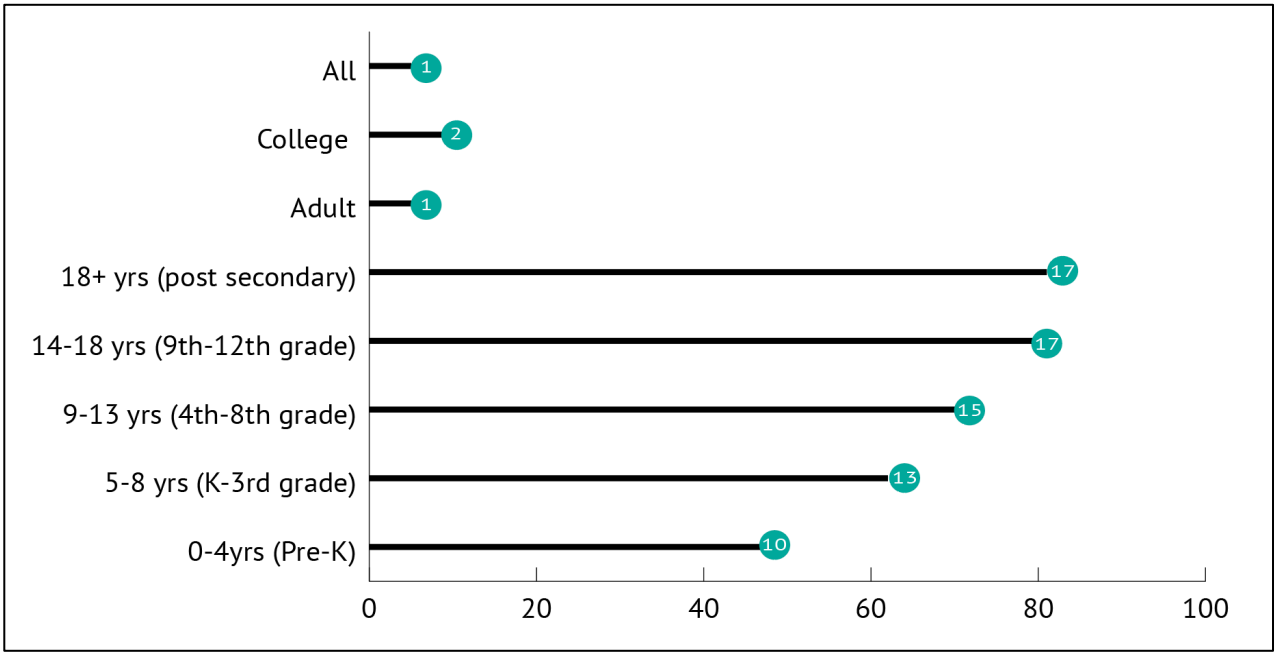
Target Audience

Does your organization work with students?



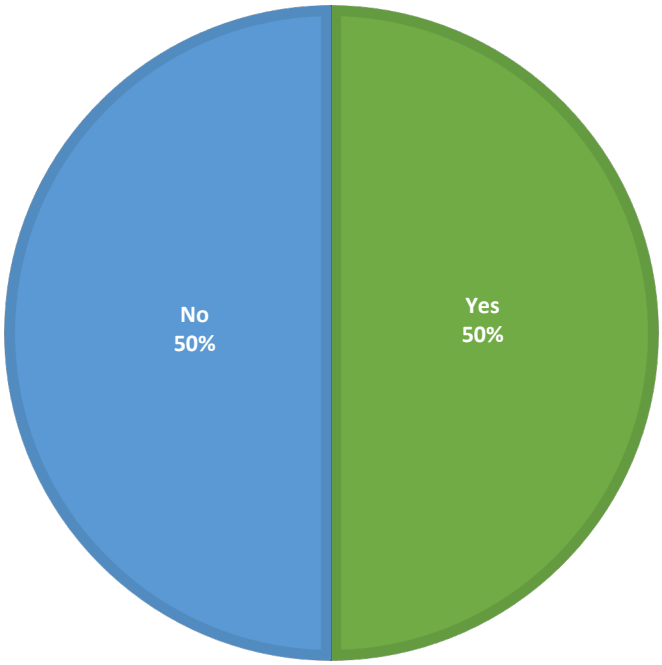
Majority of the organizations, 95%, work with students.

What age group of students? Select all that apply.



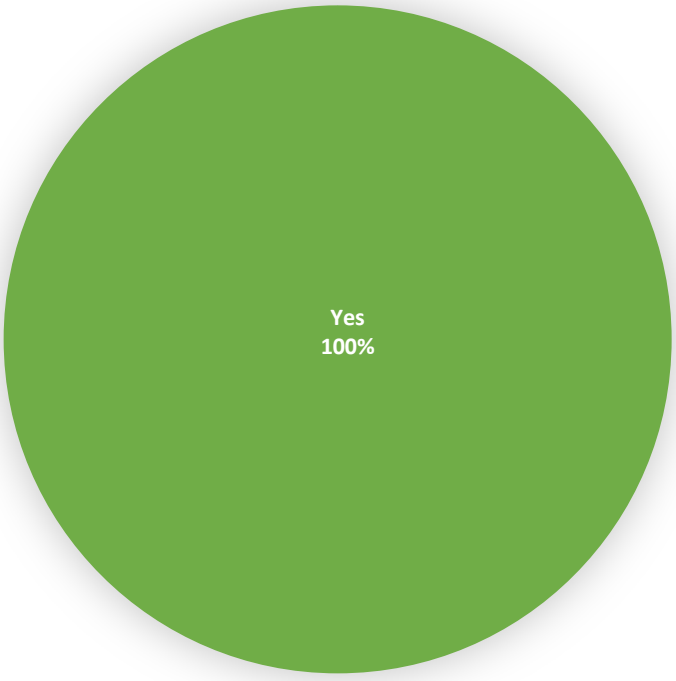
The top age group of students are 18+ years old or 9th-12th graders. Seventeen organizations work with these two age groups.

Does your organization work with a particular school group?



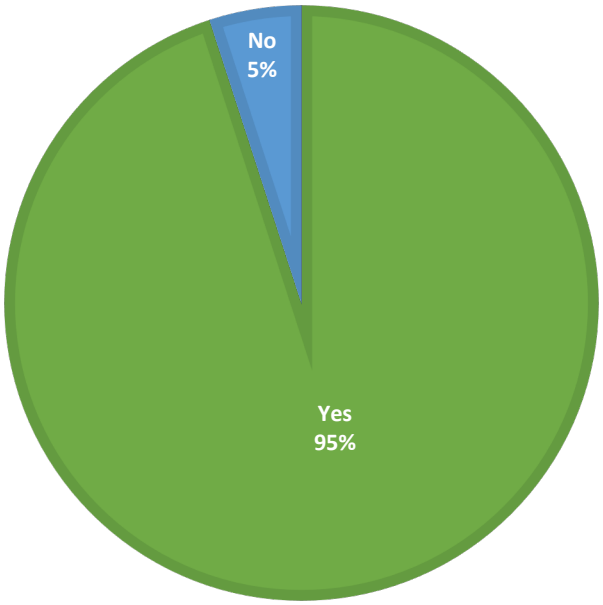
Exactly half of the community organizations work with specific school groups. Some groups work with so many schools it was too tedious to list out. The schools that were listed in the Kona Moku are Kalihi Waena Elementary, Linapuni Elementary, Hālau Kū Mana, ʻEhunuikaimalino, Mālama Honua, Kaiser High School Wipeout Crew, Honolulu Community College, University of Hawaiʻi, Kuaʻana Student Services at University of Hawaiʻi Mānoa, and Hawaiʻi Pacific University.

Does your organization work with community members, families, or others organizations?



All community organizations partner with school groups, community groups, private businesses, state and federal agencies and/or ʻohana. The partners named are Hālau Kū Mana, Kamehameha Schools, Sacred Hearts Academy Uehiro Academy for Philosophy and Education, Kaiser High School Wipeout Crew, Public DOE schools and private schools, Chaminade University of Honolulu, UH STEMS, University of Hawaiʻi Human Development and Family Sciences, DARE, TRIO, Purple Maiʻa, Kolea Gold, Nā Wai ʻEkolu, Paepae o Heʻeia, Mokauea, Hui Mālama i ke Ala ʻUlili, Ulupō, Hoʻokua ʻĀina, , Hui Maoli Ola, Kakoʻo ʻŌiwi , Hoʻoulu ʻĀina, Mokauea Fisherman's Association, INPEACE, Livable Hawaiʻi Kai Hui, Maunalua Fishpond Heritage Center, Aloha ʻĀina of Kaimilo Nui, Wailupe ʻOhana Council, Polynesian Voyaging Society, Mālama Maunalua, Mālama Pūpūkea, Waimānalo Limu Hui, Kumuola Foundation, Mālama Mānoa, Boy Scouts, Key Clubs, Papahana Kuaola, Kanu o Ka ʻĀina, PIDF, Boys and Girls Club Makawao, Boys and Girls Club Wailuku, The Nature Conservancy, Conservation International, Hawaiʻi Investment Ready, Office of Hawaiian Affairs, Hawaiʻi State Department of Education, Hawaiʻi Green Growth/Ala Wai Watershed Collaboration, Hanahauʻoli School, Hawaiʻi Council for the Humanities, Awaiaulu, Lyon Arboretum, Waikīkī Aquarium, , Hawaiian Airlines and Bank of Hawaiʻi, HMSA, Blue Zones, AlohaCare, ʻAha Kāne, Pā Lonopūhā, Ka Pā o ka Leilehua, Punahou, Dawson Technical, Elemental Accelerator, Children & Youth Day, Pacific American Foundation, Safesitter, JABSOM and Hilo Medical Center, STABLE, Native Hawaiian Infant Feeding, Native Hawaiian Breastfeeding withJaime Boyd, Hawaiʻi Association of Infant Mental Health, Papa Ola Lōkahi, Hospice Hawaiʻi - 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 Lokahi, Niʻihau ʻohana, Now I Lay Me Down to Sleep, Hospice Hawaiʻi - Pediatrics, Catholic Diocese of Hawaiʻi, Cathedral of St. Andrew - Prince Albert Circle (ʻIolani 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., Hawaiʻi Continuing Education, Variety School, Pūlama A Hālau for Sewing, Roots of Empathy, Hālau Hula o Namamoakeakua, Hawaiʻi Rise Foundation, Dr. Jessica Munoz (Hoʻola Na Pua), Dr. Misty Pacheco (UH Hilo - Reproductive Health), Dr. Joshua Sparrow (brain development/child psychiatrist), Waiʻanae Neighborhood Place, Hawaiian Legacy Hardwoods/Hawaiian Legacy Reforestation Initiative, Moms on a Mission, Waikiki Health Center (Aunty Francine Dudoit). Kaʻala Farms, ʻEwa Community Church, ʻEwa Elementary School, ʻEwa Literacy School, Susanah Wesley Community Center, Down's Syndome ʻOhana Hawaiʻi, Waiawa CCC, OCCC, WCCC, Hālawa Correctional Center, Hilo Correctional Center, Kulani Correctional Center, Youth Detention Center, Federal Detention Center, KUPU, Hui Mālama o Ke Kai, St. George Church, Kahuku Health Center, Windward Mall, Read to Me International, Hawaiʻi Kōkua Foundation, Hauʻula Elementary, Ke Kula Kaiaupuni ʻo ʻĀnuenue, Waiahole Elementary, Kahaluʻu Elementary, Holomua Elementary, Kapolei Heritage Center.

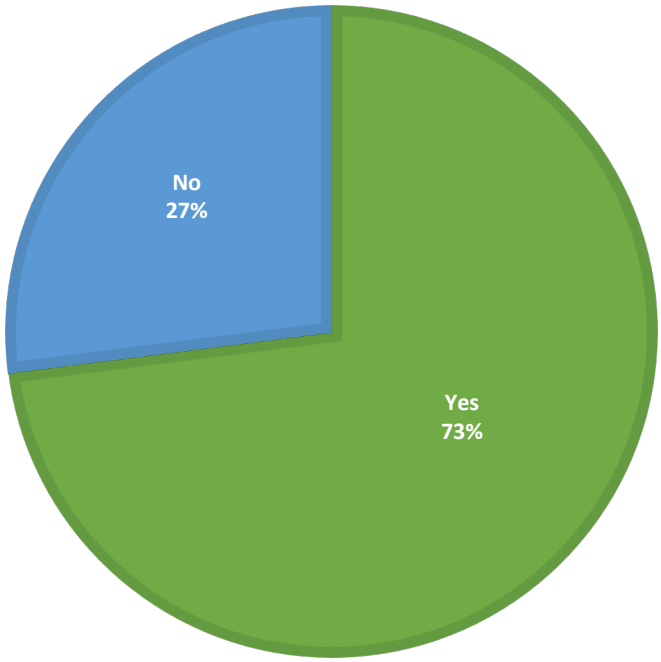
Are there other organizations, schools, individuals, etc. you would like to partner with in the future?



Ninety-five of the organizations would like to partner with others in the future. Some of these potential new partners listed include Kanaeokana, Hawaiian groups with similar interests, schools in regional community, youths located of Waimanalo more specifically Waimanalo Homestead, Hawaiian Airlines, Alaska Airlines, Hawai'i Tourism Authority, The Kahala Hotel and Resort, Kamehameha Schools, Land Trust, Office of Hawaiian Affairs, Philanthropists, foundations whose principles resonate with our mission, any organization that would like to improve the food system of Kalihi, O'ahu, and the whole pae 'āina, hula hālau, cultural hui and practitioners, Hawaiian Charter Schools.

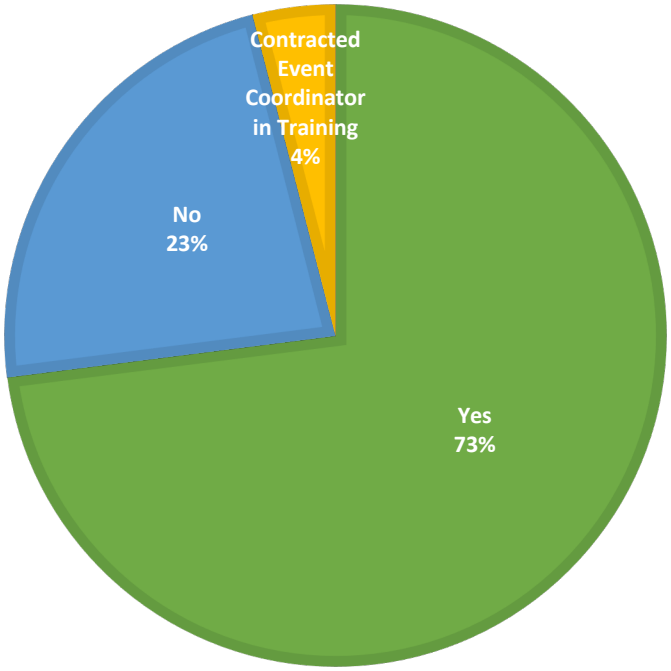
Staffing

Does your organization have a board of directors?



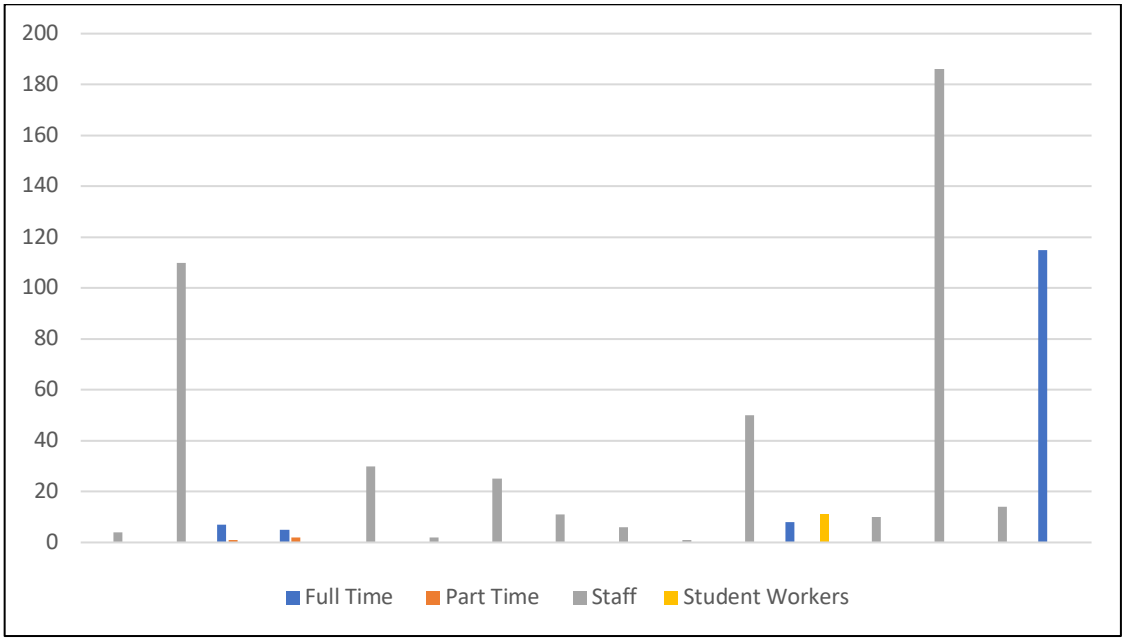
A majority of organizations utilize a board of directors to provide needed oversight and direction. Those organizations answering "No" are either a DOE or UH School or a private business.

Does your organization have paid staff (full time or part time)?



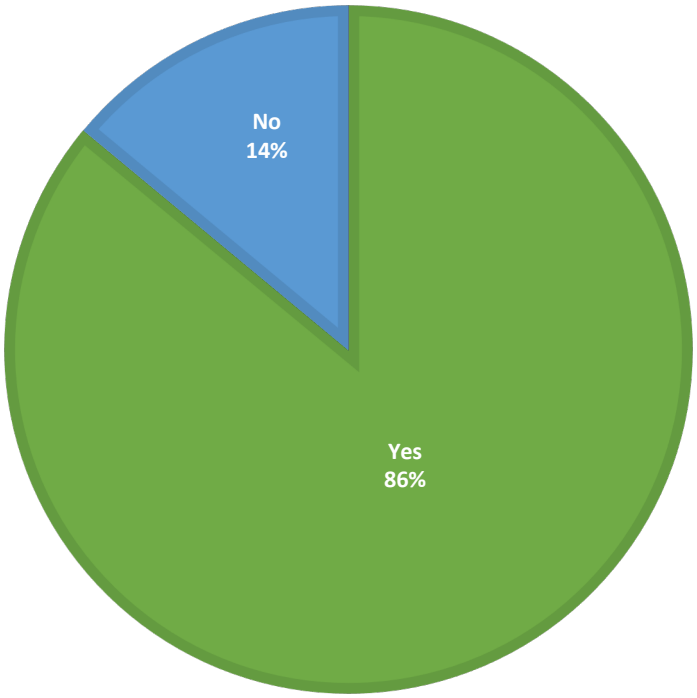
Majority of organizations, about 73%, have either full time or part time staff. Yet, almost a quarter of organizations are working with no paid staff.

Amount of paid staff



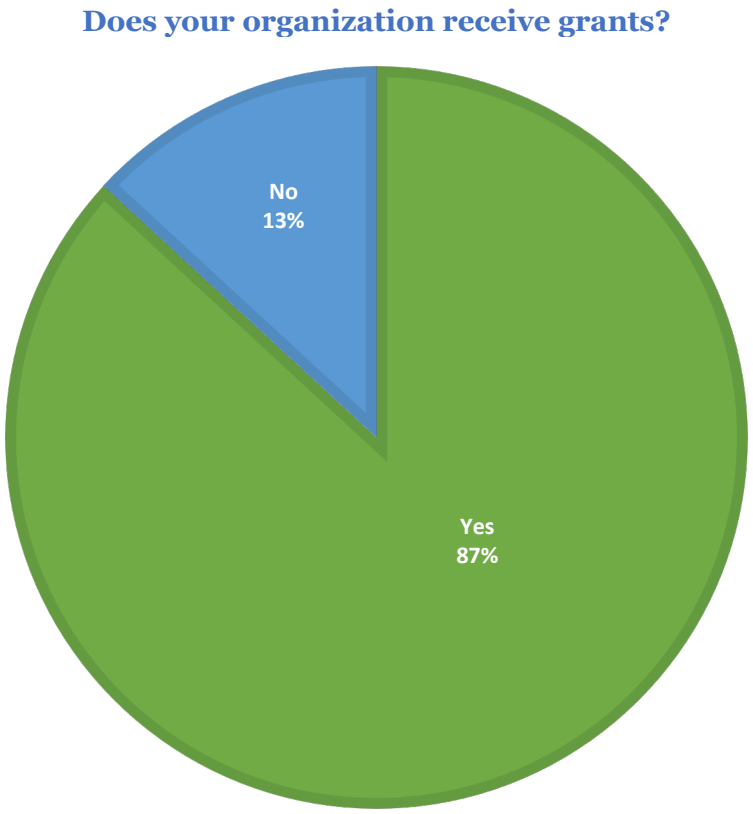
The organizations that have staff sometimes were specific in the type of staffing they had like part-time, full-time, student workers. The majority of responses were more general in just listing the amount of staff they have. The largest staffed organization have 186, 115, and 110 employees. Medium sized organizations range from 25-30 staff, while the smaller organizations have 1-10 staff members.

Does your organization have volunteers?



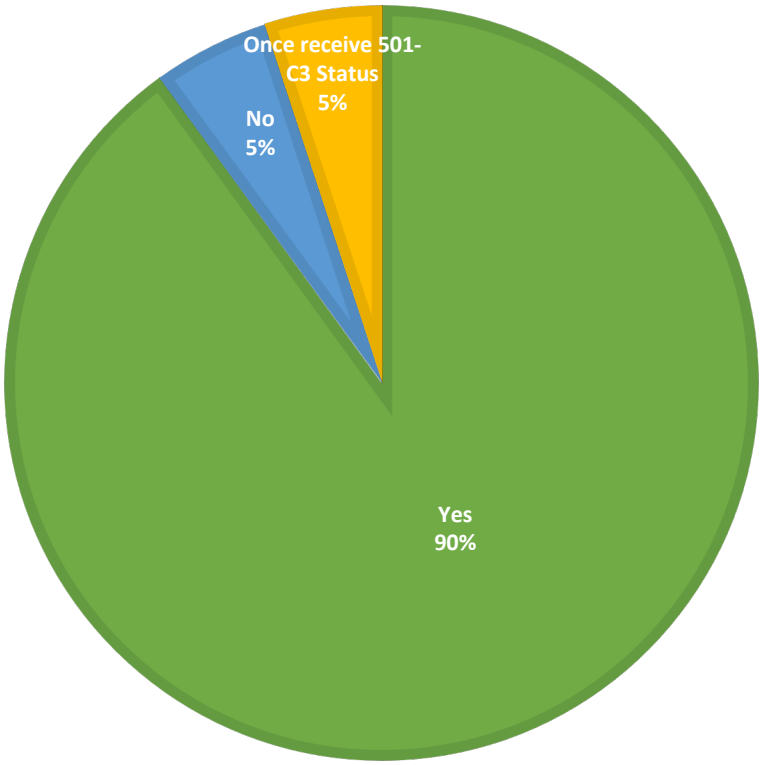
A majority of the organizations utilize volunteers. These organizations typically work with approximately 130 volunteers a month; these numbers can easily vary so it can be difficult to make an accurate or definitive count.

Funding and Resources



Eighty-seven percent (87%) of organizations receive grants. The specifications of these grants, i.e. how much from grants, what kinds of grants, or if there is one staff member dedicated to writing grants was not specified.

Does your organization receive private donations?



The funding section survey results illustrate that organizations receive slightly more private donations than grants. However, it remains difficult to ascertain specific funding amounts flowing in from private donations compared to grants. There a few organizations that do not receive any funding from either grants or private donations.

CONCLUSION

This Wahi Pana Survey was created to better understand and document the cultural history and contemporary stewardship and educational activities of the KS Kona, Oʻahu Region, extending from Kalihi ahupuaʻa in the west to Maunalua ahupuaʻa in the east. The project area consisted of fifteen ahupuaʻa in the Kona and Koʻolaupoko moku of Oʻahu.

Prepared for the KS-CE&R department, this Wahi Pana Survey will be used as a management tool to: (1) Evaluate the opportunities and appropriateness of cultural sites for learner and ʻohana engagement, (2) Identify initial stages and resources for coordinating community/ʻohana engagement and educational opportunities, (3) Support the development of ʻĀina Based Education (ABE) and Hawaiian Culture Based Education (HCBE), (4) Create processes to build a shared community sense of place, and (5) Support the development of collaborative and innovative strategies to increase availability and access to quality ABE & HCBE educational opportunities for learners in the region.

The primary tasks undertaken to gather information for this survey were: (1) Ethnohistorical research to gather relevant information on selected moʻolelo about specific wahi pana, wahi kūpuna and other cultural and natural resources and sites including an analysis of historical maps, photographs, documents, and reports; (2) Community engagement, including a survey developed to gather data specifically requested by KS-CE&R for this project; (3) GIS map making based on the results of the first three tasks; and (4) Cultural landscape inventory and final report.

Archival and historical research indicate that Kona Moku was the political center of Oʻahu with Waikīkī was the home of many famous aliʻi. There is a large body of oral-historical information about these various aliʻi and their feats, royal residences and other compounds within Waikīkī. According to Martha Beckwith (1940:383), by the end of the fourteenth century Waikīkī had become "the ruling seat of the chiefs of Oʻahu." Māʻilikūkahi, the first mōʻī (island-wide chief) of Oʻahu, moved the capital of the islands from ʻEwa and Waialua to Waikīkī. In this period, he had constructed a heiau at Helumoa for the Makahiki festival. The pre-eminence of Waikīkī continued into the eighteenth century and is confirmed by the decision of Kamehameha, in the midst of unifying control of the islands, to reside there after wresting control of Oʻahu by defeating the island's chief, Kalanikūpule.

Moʻolelo research also confirms that the loʻi kalo systems in the valleys and abundant fisheries near shore provided plentiful resources for those living in Kona. Kona also contained a large number of loko iʻa that produced a wealth of marine resources, some of the most famous being Wailupe, Kuapapa, Maunalua, and Loko Kēalia. The famous bay of Māmala and white sandy shores of Waikīkī Beach played a significant role in Kona Moku being a favorite place of aliʻi and then to foreigners that would visit Hawaiʻi's shores. The uplands of Kona Moku were known for reliable sources of various native, endemic, and Polynesian-introduced plants. These upland resources provided not only food products—especially when famine struck—but also medicinal plants, waʻa trees, and other needed items (e.g., for religious practices, hula, and so on). High-quality basalt for making tools such as koʻi (adzes) could also be obtained in the upper forest region.

Community engagement for this project identified a number of community-based organizations offering stewardship, Hawaiian cultural education, mālama ʻāina, and related activities for students and the general public. These organizations are spread throughout the moku and continue to steward many wahi pana and wahi kūpuna in the region. The community outreach, survey, and analysis, highlighted critical trends and themes. Results of the community survey indicate all of the organizations utilize placed based curriculum in their education and programs and over 90% of them partake in cultural protocols, activities and practices. A majority of the organizations are eager to offer new programs if they had the necessary funding, support, and capacity. Although many of them are motivated to offer new and innovative programs, they recognize that challenges currently exist preventing implementation.

Most organizations work primarily with post-secondary students but all work with community members, ʻohana, and others. A vast majority of organizations partner with other community groups, schools, or organizations and are interested in partnering or collaborating with additional groups in the future. Almost 75% of the organizations have their 501c3 status, however, more than a quarter of the organizations still operate with no paid staff. This is consistent with the finding that organizations identify "Funding" as a primary need and facilities as a major challenge. Understandably, a majority of organizations utilize volunteers – typically working with about 20-50 volunteers a month.

Survey results from the Funding Section indicate that organizations receive slightly more private donations than grants. Approximately 15% of the organizations receive no grant funds or private donations – again, this is consistent with the finding that surveyed organizations identified "Funding" as a primary need. Many organizations require necessary funding to pay staff, operate programs, and expand capacity. Finally, many organizations have an aspiring vision to extend their positive impact and to develop more networking and partnerships with similar thinking hui and schools in the region.

Ultimately, information and data compiled for this Wahi Pana Survey provides valuable ʻike that acknowledges and commemorates the rich history of the KS Kona, Oʻahu Region and the sustained and deep connection the community maintains with this district. The region contains numerous kīpuka that hold the moʻolelo and mana of our kūpuna and remain as sacred and special places that allow our lāhui to reconnect, prosper, and thrive.

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Appendix A: Community Participation Letter

Welina mai me ke aloha,

On behalf of Kamehameha Schools (KS), Nohopapa Hawai'i is gathering community 'ike and mana'o in support of a Wahi Pana Survey for the KS Kona, O'ahu Region (see attached map). The Wahi Pana Survey will help KS to:

- Evaluate the opportunities & appropriateness of cultural sites for learner & 'ohana engagement.
- Identify initial stages and resources for coordinating community/'ohana engagement and educational opportunities.
- Support the development of 'Āina Based Education (ABE) & Hawaiian Culture Based Education (HCBE).
- Create processes to build a shared community sense of place.
- Support the development of collaborative and innovative strategies to increase availability and access to quality ABE & HCBE educational opportunities for learners in the region.

The survey is intended to be used as an internal tool to help KS Community Engagement & Resources Regional staff understand the scope of wahi pana present in Kona, the educational opportunities available in the region, and evaluate appropriateness of opportunities for family and community involvement. The information may also be used to evaluate increased access and systematize ways for 'ohana & educational institutions to build stronger ABE & HCBE foundations.

The project area for this Wahi Pana Survey is five ahupua'a in the KS Kona, O'ahu Region (Kalihi, Kapālama, Honolulu, Waikīkī, and Waimānalo). The Wahi Pana Survey will provide details on culturally relevant sites (i.e. wahi kūpuna, wahi pana) and stewards throughout the region on KS and non-KS land.

Nohopapa would like to engage with individuals, 'ohana, and organizations that have knowledge of and relationships to wahi pana in this region, and have mana'o to offer on future opportunities. In particular, we would like to gather information relating to:

- The cultural and historical landscape of the KS Kona, O'ahu Region
- Cultural practices being perpetuated in the region
- Current 'Āina Based Education & Hawaiian Culture Based Education initiatives
- Community programs, services, and outreach efforts
- Conservation and mālama 'āina efforts
- Strengths and opportunities for new activities
- Needs and Challenges to be addressed
- Referrals to other individuals and hui who would be willing to share their mana'o

Our community consultation team members, which include myself, Pua Pinto, and Kelley L. Uyeoka will be contacting you shortly. We look forward to collaborating with you to document your mana'o for this important project.

Me ka ha'aha'a,
Nohopapa Hawai'i, LLC

Pua Pinto	(808) 294-3348	puaoeleili@gmail.com
Kelley L. Uyeoka	(808) 445-9752	nohopapa.hawaii@gmail.com

Appendix B: Community Survey Questions

1. Your Name
2. Email Address
3. Organization Name
4. Address
5. Phone number
6. Email
7. Website/Social media
8. Year your organization formed
9. Does your organization have its 501c3 status?
10. Organization's mission statement
11. Organization's short term and long term vision
12. Sites your organization mālama's or are connected to (ahupuaʻa, wahi pana, puʻu, ʻili, etc.)
13. Select all the services your organization provides
14. What specific programs/activities does your organization offer? Please list them.
15. Do your organization teach or partake in cultural protocols, activities, and practices?
16. If yes, what kinds of cultural practices, please list (i.e. hula, mele, kilo, mahiʻai, etc.)
17. Do your programs use place-based curriculum and resources?
18. If yes, what kinds of resources do you use, please list (i.e. maps, moʻolelo, oral histories, etc.)
19. Does your organization have volunteer work days open to the public?
20. If yes, please list the days/times or a link to your online schedule/calendar.
21. Would you like to grow your organizational capacity?
22. Does your organization currently want to expand your reach to educate more students and/or community members?
23. If yes, who would you like to target (specific schools, community groups, age groups, etc.)?
24. Is your organization looking to expand to a larger or a new land area to steward?
25. If yes, where (please be as specific as possible)?
26. Does your organization hope to offer new programs and/or activities in the near future (i.e. internships, curriculum development, cultural practice workshops, etc.)?
27. If so, what would these program and activities be?
28. Do you feel your organization has the capacity and is ready to implement these new program
29. Select the top 5 Challenges your organization faces. Add any additional manaʻo here
30. Select the top 5 Needs of your organization. Add any additional manaʻo here
31. Does your organization work with students?
32. What age group of students? Select all that apply
33. Does your organization work with a particular school or group? If yes, please list them
34. Does your organization work with community members, families, or others?
35. Does your organization currently partner with other community groups, schools, or organizations? If yes, who?
36. Are there other organizations, schools, individuals, etc. you would like to partner with in the future? If yes, who?
37. Does your organization have a board of directors?
38. Does your organization have paid staff (full time or part-time)?
39. If yes, how much paid staff does your organization currently have?
40. Does your organization have volunteers?
41. If yes, how many volunteers do you typically have in 1 month?
42. Does your organization receive grants?
43. Does your organization receive private donations? Please include any additional manaʻo or questions you would like to share here, mahalo!

Appendix C: Informed Consent On Survey

You consent to the use of the summary and/or interview quotes for the purposes of this study

If a photograph is taken during the interview, you consent to the photograph being included in this study.

I, _____, agree to the procedures outlined above and, by my signature (please print your name in the short answer text box below), give my consent and release of this survey and/or photographs to be used as specified

Appendix D: School Locations in Kona, O‘ahu

Map #	Palena	Ahupuaa	School Name	Grade Level	Public or Private
227	Nu‘uanu	Honolulu	Maemae Elementary	Elementary	Public
226	Nu‘uanu	Honolulu	Pacific Buddhist Academy	High	Private
225	Honolulu	Honolulu	Central Middle	Middle	Public
172	Nu‘uanu	Honolulu	Punana Leo O Nuuanu	Preschool	Private
185	Nu‘uanu	Honolulu	Saint Theresa School	Preschool	Private
184	Nu‘uanu	Honolulu	Saint Theresa School	Middle	Private
183	Nu‘uanu	Honolulu	Saint Theresa School	Elementary	Private
182	Nu‘uanu	Honolulu	Good Shepherd Preschool	Preschool	Private
181	Nu‘uanu	Honolulu	HCAP Head Start Lanakila Elementary	Preschool	Public
180	Nu‘uanu	Honolulu	Lanakila Elementary	Elementary	Public
179	Nu‘uanu	Honolulu	HCAP Head Start Lanakila CDC I & II	Preschool	Public
177	Nu‘uanu	Honolulu	Queen Emma Preschool	Preschool	Private
176	Nu‘uanu	Honolulu	St. Andrew's Schools - The Preschool	Preschool	Private
175	Nu‘uanu	Honolulu	Nuuanu Elementary	Elementary	Public
174	Nu‘uanu	Honolulu	The Childrens Center, Inc	Preschool	Private
173	Nu‘uanu	Honolulu	Jumpstart Preschool	Preschool	Private
227	Nu‘uanu	Honolulu	Hawaii Baptist Academy Junior Kindergarten	Preschool	Private
171	Nu‘uanu	Honolulu	Hawaii Baptist Academy	Elementary-Middle-High	Private
170	Nu‘uanu	Honolulu	Little Friends Learning Center	Preschool	Private
169	Nu‘uanu	Honolulu	Waolani Judd Nazarene School	Middle	Private
168	Nu‘uanu	Honolulu	Waolani Judd Nazarene School	Elementary	Private
167	Nu‘uanu	Honolulu	Waolani Judd Nazarene School	Preschool	Private
166	Nu‘uanu	Honolulu	Pali Preschool	Preschool	Private
165	Nu‘uanu	Honolulu	Kamaaina Kids Judd Street IT	Preschool	Private
165	Nu‘uanu	Honolulu	Kamaaina Kids Judd Street Preschool	Preschool	Private
164	Nu‘uanu	Honolulu	Soto Academy	Elementary	Private
163	Nu‘uanu	Honolulu	Kauluwela Elementary	Elementary	Public
162	Nu‘uanu	Honolulu	Kawananakoa Middle	Middle	Public
161	Pauoa	Honolulu	HCAP Head Start Pauoa	Preschool	Public
160	Pauoa	Honolulu	Pauoa Elementary	Elementary	Public
159	Honolulu	Honolulu	Hongwanji Mission School Preschool	Preschool	Private
158	Honolulu	Honolulu	Hongwanji Mission School	Middle	Private
157	Honolulu	Honolulu	Harris Preschool	Preschool	Private
157	Honolulu	Honolulu	Hongwanji Mission School	Elementary	Private
156	Honolulu	Honolulu	Institute of Clinical Acupuncture & Oriental Medicine	Post Secondary	Private
155	Honolulu	Honolulu	Hawaii Institute of Hair Design	Post Secondary	Private

Map #	Palena	Ahupuaa	School Name	Grade Level	Public or Private
154	Honolulu	Honolulu	Remington College - Honolulu Campus	Post Secondary	Private
153	Honolulu	Honolulu	Hawaii Pacific University	Post Secondary	Private
152	Honolulu	Honolulu	The Cole Academy Queen's Court	Preschool	Private
151	Honolulu	Honolulu	Strode Montessori Mauka (china town)	Preschool	Private
150	Honolulu	Honolulu	Hawaii Business College	Post Secondary	Private
149	Honolulu	Honolulu	Strode Montessori Preschool (downtown)	Preschool	Private
148	Honolulu	Honolulu	Intercultural Communications College location 2 (down town)	Post Secondary	Private
147	Honolulu	Honolulu	Med-Assist School of Hawaii	Post Secondary	Private
146	Honolulu	Honolulu	Myron B. Thompson Academy	Elementary-Middle-High	Public
145	Honolulu	Honolulu	St. Andrew's Schools - The Priory	Elementary-Middle-High	Private
144	Honolulu	Honolulu	Royal School	Elementary	Public
143	Honolulu	Honolulu	Queen's Medical Center - Dentistry Department General Practice Residency 12 Months	Post Secondary	Private
142	Honolulu	Honolulu	Kawaiahao Church School	Preschool	Private
141	Honolulu	Honolulu	Kawaiaha'o Church School	Elementary	Private
140	Honolulu	Honolulu	Rainbow School Honolulu Infant & Toddler	Preschool	Private
139	Honolulu	Honolulu	Children With Aloha Academy	Preschool	Private
139	Honolulu	Honolulu	Children With Aloha Academy IT Program	Preschool	Private
138	Honolulu	Honolulu	Hawaii Technology Institute	Post Secondary	Private
137	Honolulu	Honolulu	I Ola Lahui	Post Secondary	Private
136	Honolulu	Honolulu	Stepping Stones Academy Infant And Toddler Program	Preschool	Private
136	Honolulu	Honolulu	Stepping Stones Academy Kakaako	Preschool	Private
135	Honolulu	Honolulu	The Early Education Center Toddler Program	Preschool	Private
134	Honolulu	Honolulu	Kamaaina Kids Honolulu Toddler Program	Preschool	Private
133	Honolulu	Honolulu	First United Methodist Church Preschool	Preschool	Private
132	Honolulu	Honolulu	HCAP Head Start Queen Kaahumanu Elementary School	Preschool	Public
131	Honolulu	Honolulu	Kaahumanu Elementary	Elementary	Public
130	Honolulu	Honolulu	Kamaaina Kids - King Street Infant/Toddler Program	Preschool	Private
129	Honolulu	Honolulu	McKinley High	High	Public
128	Honolulu	Honolulu	Makiki Christian Church Preschool	Preschool	Private
127	Honolulu	Honolulu	McKinley Community School for Adults	Post Secondary	Public
126	Honolulu	Honolulu	KCAA Muriel Preschool	Preschool	Private
125	Honolulu	Honolulu	Central Pacific College	Post Secondary	Private

Map #	Palena	Ahupuaa	School Name	Grade Level	Public or Private
124	Honolulu	Honolulu	Hawaii Medical College	Post Secondary	Private
123	Honolulu	Honolulu	International Mid Pac College	Post Secondary	Private
122	Honolulu	Honolulu	Global Village Hawaii	Post Secondary	Private
121	Honolulu	Honolulu	Intercultural Communications College location 1 (ala moana)	Post Secondary	Private
120	Honolulu	Honolulu	Academia Language School, Inc.	Post Secondary	Private
119	Honolulu	Honolulu	Na Maka Kindergarten Prep School Honolulu	Preschool	Private
118	Honolulu	Honolulu	Heisei International Institute of Massage	Post Secondary	Private
117	Honolulu	Honolulu	Pacific Health Ministry	Post Secondary	Private
116	Honolulu	Honolulu	Gros Bonnet Culinary Academy	Post Secondary	Private
115	Honolulu	Honolulu	Hawaiian Mission Academy - 9-12 Campus	High	Private
114	Honolulu	Honolulu	Hawaiian Mission Academy Ka Lama Iki	Middle	Private
113	Honolulu	Honolulu	Hawaiian Mission Academy Ka Lama Iki	Elementary	Private
112	Honolulu	Honolulu	St Clements School	Preschool	Private
111	Honolulu	Honolulu	Center for Asia-Pacific Exchange, The	Post Secondary	Private
110	Honolulu	Honolulu	University Laboratory	Elementary-Middle-High	Public
109	Honolulu	Honolulu	Playmate Kindergarten Day Care Center & Grade School LTD	Preschool	Private
108	Honolulu	Honolulu	Montessori Community School	Preschool	Private
107	Honolulu	Honolulu	Montessori Community School	Elementary	Private
106	Honolulu	Honolulu	Stevenson Middle	Middle	Public
105	Makiki	Honolulu	Lincoln Elementary	Elementary	Public
104	Makiki	Honolulu	Roosevelt High	High	Public
102	Makiki	Honolulu	Hanahauoli Pre Kindergarten	Preschool	Private
101	Makiki	Honolulu	Hanahau'oli School	Elementary	Private
100	Makiki	Honolulu	Halau Ku Mana PCS	Middle	Public
N/A		Kahauiki	Assets School	Elementary	Private
N/A		Kahauiki	Assets School	Middle	Private
N/A		Kahauiki	Assets School	High	Private
N/A		Kahauiki	Christian Academy	Preschool	Private
N/A		Kahauiki	Christian Academy	Elementary-Middle-High	Private
N/A		Kahauiki	Holy Family Catholic Academy	Preschool	Private
N/A		Kahauiki	Holy Family Catholic Academy	Elementary	Private
N/A		Kahauiki	Holy Family Catholic Academy	Middle	Private
N/A		Kahauiki	St. Philomena Early Learning Center	Preschool	Private
N/A		Kahauiki	Shafter Elementary	Elementary	Public

Map #	Palena	Ahupuaa	School Name	Grade Level	Public or Private
221		Kalihi	Puuhale Elementary	Elementary	Public
224		Kalihi	Kulia Christian Academy	Preschool	Private
223		Kalihi	Jikoen Hongwanji Lumbini Preschool	Preschool	Private
222		Kalihi	Pacific Rim Christian University	Post Secondary	Private
221		Kalihi	Pu‘uhale Elementary	Elementary	Private
220		Kalihi	HCAP Head Start Puuhale Elementary	Preschool	Public
219		Kalihi	PACT Kahauiki Village Early Head Start	Preschool	Public
219		Kalihi	PACT Kahauiki Village Head Start	Preschool	Public
218		Kalihi	PACT Fern Preplus Head Start	Preschool	Public
217		Kalihi	Fern Elementary	Elementary	Public
216		Kalihi	Kalihi Union Church Preschool	Preschool	Private
215		Kalihi	PACT Early Head Start KPT Portables	Preschool	Public
215		Kalihi	PACT KPT Head Start I	Preschool	Public
215		Kalihi	Kalihi Waena Elementary	Elementary	Public
214		Kalihi	Linapuni Elementary	Elementary	Public
213		Kalihi	PACT Linapuni Head Start	Preschool	Public
212		Kalihi	Dole Middle	Middle	Public
211		Kalihi	Kaewai Head Start	Preschool	Public
210		Kalihi	Kaewai Elementary	Elementary	Public
209		Kalihi	Kalihi Elementary	Elementary	Public
207		Kalihi	Kalihi Uka Elementary	Preschool	Private
206		Kalihi	Kalihi Uka Elementary	Elementary	Public
208		Kalihi	PACT Kalihi Elementary Head Start A Licensed DP	Preschool	Public
205		Kapālama	Kamehameha Schools Kapalama	Elementary-Middle-High	Private
204		Kapālama	Kamehameha Schools Preschool - Kapalama	Preschool	Private
203		Kapālama	Kamehameha Schools Preschool - Kalihi-Palama	Preschool	Private
202		Kapālama	HCAP Head Start Kapalama	Preschool	Public
201		Kapālama	Kapalama Elementary	Elementary	Public
201		Kapālama	Kapālama Elementary	Preschool	Private
200		Kapālama	Damien Memorial School	Elementary-Middle-High	Private
199		Kapālama	Love A Keiki Learning Center	Preschool	Private
198		Kapālama	Farrington Community School for Adults	Post Secondary	Public
197		Kapālama	Farrington High	High	Public
196		Kapālama	Kalakaua Middle	Middle	Public
195		Kapālama	Kalihi Kai Head Start HCAP	Preschool	Public
194		Kapālama	Kalihi Kai Elementary	Elementary	Public
193		Kapālama	Metro Christian Academy	Preschool	Private

Map #	Palena	Ahupuaa	School Name	Grade Level	Public or Private
192		Kapālama	New York Technical Institute of Hawaii	Post Secondary	Private
191		Kapālama	Kaiulani I & II Head Start	Preschool	Public
190		Kapālama	Kaiulani Elementary	Elementary	Public
189		Kapālama	Honolulu Community College Keiki Hauoli Childrens	Preschool	Private
189		Kapālama	Honolulu Community College-keiki Hauoli Cdl Infant	Preschool	Private
188		Kapālama	Honolulu Community College	Post Secondary	Public
187		Kapālama	Likelike Elementary	Preschool	Private
186		Kapālama	Likelike Elementary	Elementary	Public
178	Nuʻuanu	Honolulu	Kamaaina Kids Alewa Heights At St Marks Coptic Ort	Preschool	Private
178	Nuʻuanu	Honolulu	Kamaaina Kids Alewa Heights Infant Toddler Program	Preschool	Private
See ʻEwa		Moanalua	Calvary Child Care Center	Preschool	Private
See ʻEwa		Moanalua	Christian Academy - Preschool	Preschool	Private
See ʻEwa		Moanalua	Holy Family Catholic Academy	Preschool	Private
See ʻEwa		Moanalua	HCAP Head Start Salt Lake Elementary Pre-plus	Preschool	Public
See ʻEwa		Moanalua	Kamaaina Kids Moanalua	Preschool	Private
See ʻEwa		Moanalua	St Philomena Early Learning Center - Infant/Toddler Program	Preschool	Private
See ʻEwa		Moanalua	St Philomena Early Learning Center - Preschool Program	Preschool	Private
See ʻEwa		Moanalua	Chaminade University of Honolulu	Post Secondary	Private
See ʻEwa		Moanalua	Hawaii Pacific University	Post Secondary	Private
See ʻEwa		Moanalua	Moanalaua/Aiea Community School for Adults	Post Secondary	Public
See ʻEwa		Moanalua	Tripler Army Medical Center	Post Secondary	Public
See ʻEwa		Moanalua	Tripler Army Medical Center	Post Secondary	Public
See ʻEwa		Moanalua	Tripler Army Medical Center	Post Secondary	Public
See ʻEwa		Moanalua	Tripler Army Medical Center	Post Secondary	Public
See ʻEwa		Moanalua	Tripler Army Medical Center	Post Secondary	Public
See ʻEwa		Moanalua	Tripler Army Medical Center	Post Secondary	Public
See ʻEwa		Moanalua	VA Pacific Islands Health Care System	Post Secondary	Public
See ʻEwa		Moanalua	US Army Dental Activity/Tripler Advanced Education in General Dentistry 24 Months	Post Secondary	Public

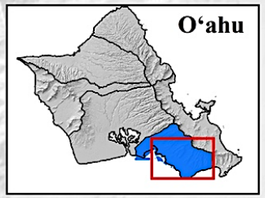
Map #	Palena	Ahupuaa	School Name	Grade Level	Public or Private
See ʻEwa		Moanalua	Aliamanu Elementary	Elementary	Public
See ʻEwa		Moanalua	Aliamanu Middle	Middle	Public
See ʻEwa		Moanalua	Moanalua Elementary	Elementary	Public
See ʻEwa		Moanalua	Moanalua High	High	Public
See ʻEwa		Moanalua	Moanalua Middle	Middle	Public
See ʻEwa		Moanalua	Mokulele Elementary	Elementary	Public
See ʻEwa		Moanalua	Nimitz Elementary	Elementary	Public
See ʻEwa		Moanalua	Pearl Harbor Elementary	Elementary	Public
See ʻEwa		Moanalua	Red Hill Elementary	Elementary	Public
See ʻEwa		Moanalua	Salt Lake Elementary	Elementary	Public
99	Mānoa	Waikīkī	Maryknoll School	Elementary-Middle-High	Private
98	Mānoa	Waikīkī	Punahou School	preschool	Private
97	Mānoa	Waikīkī	Punahou School	Elementary-Middle-High	Private
96	Waikīkī	Waikīkī	University of Hawaii at Manoa Children's Center Kuhio	Preschool	Private
95	Mānoa	Waikīkī	Manoa Elementary	Elementary	Public
94	Mānoa	Waikīkī	Manoa Valley Church Preschool	Preschool	Private
93	Mānoa	Waikīkī	Moo School	Preschool	Private
92	Mānoa	Waikīkī	University of Hawaii at Manoa Children's Center Noelani	Preschool	Private
91	Mānoa	Waikīkī	Noelani Elementary	Elementary	Public
90	Mānoa	Waikīkī	Mid-Pacific Institute Preschool	Preschool	Private
89	Mānoa	Waikīkī	Mid-Pacific Institute	Elementary	Private
88	Mānoa	Waikīkī	Honolulu Christian Preschool	Preschool	Private
85	Mānoa	Waikīkī	University of Hawaii at Manoa	Post Secondary	Public
84	Mānoa	Waikīkī	Center for Asia-Pacific Exchange, The	Post Secondary	Private
83	Mānoa	Waikīkī	Punana Leo O Manoa	Preschool	Private
82	Mānoa	Waikīkī	University of Hawaii at Manoa Childrens Center	Preschool	Private
81	Mānoa	Waikīkī	Voyager PCS	Middle	Public
80	Mānoa	Waikīkī	Voyager PCS	Elementary	Public
79	Mānoa	Waikīkī	Saint Louis School	Elementary-Middle-High	Private
78	Mānoa	Waikīkī	Chaminade University of Honolulu	Post Secondary	Private
77	Mānoa	Waikīkī	L. Robert Allen Montessori Center	Preschool	Private

Map #	Palena	Ahupuaa	School Name	Grade Level	Public or Private
76	Mānoa	Waikīkī	Hokulani Elementary	Elementary	Public
75	Waikīkī	Waikīkī	Kaimuki High	High	Public
74	Waikīkī	Waikīkī	Kaimuki-Kaiser Community School for Adults	Post Secondary	Public
73	Waikīkī	Waikīkī	Kuhio Elementary	Elementary	Public
72	Waikīkī	Waikīkī	HCAP Head Start Kuhio Elementary Pre-plus	Preschool	Public
71	Waikīkī	Waikīkī	KCAA Mother Rice Preschool	Preschool	Private
70	Waikīkī	Waikīkī	Moiliili Hongwanji Preschool	Preschool	Private
69	Waikīkī	Waikīkī	Happy Keiki Infant & Toddler Program at University Avenue	Preschool	Private
68	Waikīkī	Waikīkī	The Early School Young Childrens Program	Preschool	Private
67	Waikīkī	Waikīkī	Washington Middle	Middle	Public
66	Waikīkī	Waikīkī	Central Union Church Preschool & Kindergarten	Preschool	Private
65	Waikīkī	Waikīkī	Olivet Baptist Preschool	Preschool	Private
64	Waikīkī	Waikīkī	Angels At Play Preschool & Kindergarten	Preschool	Private
63	Waikīkī	Waikīkī	Lunalilo Elementary	Elementary	Public
62	Waikīkī	Waikīkī	Babel University Professional School of Translation	Post Secondary	Private
61	Waikīkī	Waikīkī	Hawaii Tokai International College	Post Secondary	Private
60	Waikīkī	Waikīkī	Ala Wai Elementary	Elementary	Public
59	Waikīkī	Waikīkī	Ala Wai Elementary Head Start	Preschool	Public
58	Waikīkī	Waikīkī	'Iolani School	Elementary-Middle-High	Private
57	Waikīkī	Waikīkī	Institute of Intensive English	Post Secondary	Private
56	Waikīkī	Waikīkī	Institute of Intensive English, Inc.	Post Secondary	Private
55	Waikīkī	Waikīkī	Poppins Keiki Hawaii	Preschool	Private
55	Waikīkī	Waikīkī	Poppins Keiki Hawaii Infant And Toddler Program	Preschool	Private
54	Waikīkī	Waikīkī	Waikiki Community Center Preschool - GCC	Preschool	Private
54	Waikīkī	Waikīkī	Waikiki Community Center Preschool - IT	Preschool	Private
53	Waikīkī	Waikīkī	Jefferson Elementary	Elementary	Public
52	Waikīkī	Waikīkī	Jefferson II Head Start	Preschool	Public
52	Waikīkī	Waikīkī	Jefferson Pre-Plus Head Start	Preschool	Public
51	Waikīkī	Waikīkī	Hawai`i School for the Deaf and the Blind	Elementary-Middle-High	Public
50	Waikīkī	Waikīkī	Kamaaina Kids St. Marks Childrens Center (infant and toddler)	Preschool	Private
49	Waikīkī	Waikīkī	Sacred Hearts Academy-Early Learning Center	Preschool	Private
48	Waikīkī	Waikīkī	Sacred Hearts Academy	Elementary-Middle-High	Private
47	Waikīkī	Waikīkī	St Patrick School Early Childhood Program	Preschool	Private

Map #	Palena	Ahupuaa	School Name	Grade Level	Public or Private
46	Waikīkī	Waikīkī	Saint Patrick School	Elementary	Private
45	Waikīkī	Waikīkī	Saint Patrick School	Middle	Private
44	Waikīkī	Waikīkī	Kaimuki Christian School	Elementary-Middle-High	Private
43	Waikīkī	Waikīkī	Kaimuki Christian School	Preschool	Private
42	Waikīkī	Waikīkī	Paul Mitchell the School Honolulu	Post Secondary	Private
41	Waikīkī	Waikīkī	The Cole Academy Kaimuki	Preschool	Private
41	Waikīkī	Waikīkī	The Cole Academy Kaimuki IT Program	Preschool	Private
40	Waikīkī	Waikīkī	The Toddler Program	Preschool	Private
39	Waikīkī	Waikīkī	Liholiho Elementary	Elementary	Public
38	Waikīkī	Waikīkī	Kapahulu Bible Church Preschool	Preschool	Private
37	Waikīkī	Waikīkī	First Steps - Unity School	Preschool	Private
36	Waikīkī	Waikīkī	Waikiki Elementary	Elementary	Public
35	Waikīkī	Waikīkī	La Pietra - Hawaii School for Girls	Elementary-Middle-High	Private
34	Waikīkī	Waikīkī	Kapiolani Community College/University of HI Community Colleges	Post Secondary	Public
33	Waikīkī	Waikīkī	Alani Childrens Center	Preschool	Private
32	Waikīkī	Waikīkī	Kaimuki Middle	Middle	Public
31	Waikīkī	Waikīkī	Variety School of Hawaii	Elementary-Middle-High	Private
30	Waikīkī	Waikīkī	SEEQS PCS	Middle	Public
29	Waikīkī	Waikīkī	Waialae Elementary Public Charter School	Elementary	Public
28	Waikīkī	Waikīkī	Waialae Elementary Public Charter School (pre K)	Preschool	Public
27	Waikīkī	Waikīkī	Waialae Baptist Preschool	Preschool	Private
26	Pālolo	Waikīkī	Aliiolani Elementary	Elementary	Public
25	Pālolo	Waikīkī	Jarrett Middle	Middle	Public
24	Pālolo	Waikīkī	Palolo Elementary	Elementary	Public
23	Pālolo	Waikīkī	HCAP Head Start Palolo I-III	Preschool	Public
22	Pālolo	Waikīkī	Keiki O Ka Aina Preschool - Palolo Site	Preschool	Private
21	Pālolo	Waikīkī	Ke Kula Kaiapuni O Anuenue	Elementary-Middle-High	Public
20	Waiʻalae Iki	Waikīkī	Wilson Elementary	Elementary	Public
19	Waiʻalae Iki	Waikīkī	Wesley Childrens Programs Enrichment	Preschool	Private
19	Waiʻalae Iki	Waikīkī	Wesley Childrens Programs Infant Toddler Program	Preschool	Private
18	Waiʻalae Iki	Waikīkī	Waiokeola Church Preschool	Preschool	Private
17	Waiʻalae Iki	Waikīkī	Kahala Elementary	Elementary	Public
16	Waiʻalae Iki	Waikīkī	KCAA Wai Kahala Preschool	Preschool	Private
15	Waiʻalae Iki	Waikīkī	Mary, Star of the Sea School	Middle	Private

Map #	Palena	Ahupuaa	School Name	Grade Level	Public or Private
14	Waiʻalae Iki	Waikīkī	Mary, Star of the Sea School	Elementary	Private
13	Waiʻalae Iki	Waikīkī	Mary, Star Of The Sea Early Learning Center	Preschool	Private
12	Waiʻalae Nui	Waikīkī	Kalani High	High	Public
11	Wailupe	Waikīkī	World Medicine Institute	Post Secondary	Private
10	Wailupe	Waikīkī	Transpacific Hawaii College	Post Secondary	Private
9	Wailupe	Waikīkī	Aina Haina Elementary	Elementary	Public
8	Wailupe	Waikīkī	Holy Nativity School	Elementary	Private
7	Wailupe	Waikīkī	Holy Nativity School	Preschool	Private
6	Wailupe	Waikīkī	Calvary By The Sea School	Preschool	Private
5	Niu	Waikīkī	Niu Valley Middle	Middle	Public
4	Niu	Waikīkī	Kilohana United Methodist Church Preschool Inc.	Preschool	Private
3	Niu	Waikīkī	Honolulu Waldorf School	Middle	Private
2	Niu	Waikīkī	Honolulu Waldorf School	Elementary	Private
1	Niu	Waikīkī	Honolulu Waldorf School Preschool	Preschool	Private

Kula Map



*The two westernmost ahupua‘a of Kona Moku, Kahauiki and Moanalua, are included in the Kamehameha Schools (KS) ‘Ewa Regional School Map, based on KS regional boundaries at the time.

Legend

- Moku Bdry.
- Ahupua‘a Bdry.
- Palena Bdry.

School Type

- Preschool
- Private School
- DOE School
- College / University

Grade Level

- Preschool
- Elementary
- Middle
- High
- K-12
- College / University

0 1 2 Kilometers

0 1 2 Mile

APPENDIX E: KAHAUIKI AHUPUA‘A

Hoopiopio hau kaua-o Kahauiki
We shall bend the hau of Kahauiki[44]

This chapter documents the significant Hawaiian cultural and natural resources in Kahauiki Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. 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 Kahauiki, both on KS and non-KS land.

Figure 161 and Figure 162 are aerial image and USGS map depictions, respectively, of Kahauiki Ahupua‘a.

Compared with most other ahupua‘a in this study and on O‘ahu, in general, Kahauiki’s shape and configuration is somewhat atypical. Its uppermost portion does not reach the Ko‘olau ridge line, and it tapers to a narrow point at the top. It is “cut off” from the Ko‘olau summit region by Moanalua on one (west) side and Kalihi on the other (east). Kahauiki Ahupua‘a does include the stream valley of the same name, which supported a moderately-sized lo‘i kalo (irrigated taro) system in its lower reaches.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Kahauiki Ahupua‘a are as follows. Starting from the south (makai) end on the eastern (Diamond Head) side, the boundary starts at Ke‘ehi Lagoon, just south (makai) of the intersection of Middle Street, Dillingham Boulevard and Nimitz Highway. From here, the ahupua‘a boundary heads northeast through the Hauiki residential neighborhood past Radar Hill Road (which is entirely within Kahauiki Ahupua‘a), then roughly parallels the Likelike Highway (which is in Kalihi) until it reaches the uppermost source of Kahauiki Stream at approximately 1,800 ft. elevation. The ahupua‘a boundary then follows Kahauiki Stream on the other side back down the valley, heading southwest, until it reaches Fort Shafter (which is within Kahauiki), then crosses the Moanalua Freeway, the H-1 and the Nimitz again before ending at Ke‘ehi Lagoon (near the transfer station). Before the seaward portion of Kahauiki was reclaimed (filled in for urban development), the coastline was located well inland of the H-1/Nimitz/Dillingham roadways and infrastructure.

Table 32 is a summary of the significant wahi pana in Kahauiki Ahupua‘a. Figure 163 is a GIS map depiction of Kahauiki’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Kahauiki

While much of the lower portion of Kahauiki Ahupua‘a has been heavily modified by the urbanization of Honolulu, including Fort Shafter, the Fort Shafter golf course, and the H-1, Nimitz and Moanalua highways, the upper half of this ahupua‘a is undeveloped with a single main stream (Kahauiki).

Kahauiki can be interpreted literally as “the small hau tree” (Pukui et al. 1974:63). In his well-known study of native planters in Hawai‘i, Handy (1940:79) stated that “Kahauiki Stream irrigated a moderate-sized area of terraces for about half a mile.” Just mauka of these lo‘i kalo, Kahauiki also had a loko i‘a (fishpond), Loko Weli, at its shoreline. As stated above, the old (prior to the late historic

[44] Excerpt from “He mele no Kualii, Kulanipipili, Kulanioaka, Kunuiakea, &c.,” Ka Nupepa Kuokoa, Mei 23, 1868.

period) shoreline at Kahauiki was once about halfway between the H-1 highway and Moanalua Freeway.

The conspicuous absence of documented heiau in Kahauiki is most certainly a reflection of the intensive urban development of the lower reaches of this land; and does not imply temples or shrines were absent. It is also possible that a heiau once stood at Puʻu Kapu, as described in the table below; however, this possibility is ambiguous.

An article written by J.K. Mokumaia in the Hawaiian newspaper, *Kuokoa* (dated August 17, 1922), described a burial ground at Fort Shafter:

> The military reservation (Fort Shafter) was a burial ground extending as far as Pohaha and up inland to the home of one of the sons of the Honorable S.M. Damon, that is on Puukapu where the evil chiefs carried on their mischievous work. (Sterling and Summers 1978:327)

Like other ahupuaʻa with forested uplands, Kahauiki had abundant mountain resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making koʻi (adzes) and other implements.

Moʻolelo (Oral-Historical References)

Moʻolelo of Kahauiki generally includes references to the Kona Moku (Honolulu District), Haumea (Hawaiian goddess), Kulauka (birdman), the chief Kalaikoa, battles, the stone of Kapapaikawaluna, the dog-like creature Poki, and hau trees.

Kahauiki is renowned for a series of battles fought by Puakea and Pinao, men from Waialua, Oʻahu, who were being pursued by warriors of Maui. The following is a description of these battles (Kamakau 1961:139):

> As they came up toward Lapakea and passed the lower side of the house they called out, “Greetings to you all! Kalai-koa’s victims are here, but Manono’s [victims] return to Koʻolau.” The guards, eighty in number, heard them and came outside with their spears. They had scarcely reached Kahauiki when the trouble began. “You are rebels! you are rebels!” shouted the guards, and spears, clubs, and darts began to fall about them. They were surrounded and had a hard time to struggle through. At the stone called Ka-papa-i-kawaluna that stood on the upper road of Kahauiki, Pinao turned and stabbed two men, Pua-kea stabbed two, and the men who obstructed the way scattered. This side of Kahauiki they encountered a host of warriors, and the dead fell about them like water in a bath. Pinao killed five men, and Puakea slew the same number.

An important wahi pana in Kahauiki is the Kapapaikawaluna stone. The following is a description of the origins of this stone originally published (August 12, 1865) in the Hawaiian newspaper *Kuokoa* (part of the “Legend of Pupu-hulu-ana”) (Sterling and Summers 1978:327–8):

> When Haumea saw her grandchild was taken (from Lelepua by Kula-uka) she gathered her various flying objects together, but none were capable of distant flight. She therefore leaped and entered the dark-shiny-way of Kane, and nearly overtook them, when the birdman (Kula-uka) released a stone. When Haumea saw the falling of the stone, she mistook it for the grandchild and turned below in search thereof. When about to catch it, the thundering noise from below occurred; it was the Kawa-luna stone.

Another prominent figure in this ahupuaʻa is the supernatural dog-like creature named Poki. The following is a description of Poki's actions in Kahauiki collected about a century ago by the Bishop Museum's J.F.G. Stokes (Sterling and Summers 1978:328):

> Kahauiki ridge is, according to one of my informants, a favorite spot of Poki's. If a person is travelling mauka and Poki is observed in the same direction, all is well. But if Poki is met, or seen lying across the road, one had better take the warning and return home or disaster will be met with.

Martha Beckwith provides a description of Poki in her book *Hawaiian Mythology*:

> As a ghost god resting in the clouds stretched over the mountaintops of the Koolau range on Oahu, Kaupe's spirit body is today confused with the legends of a dog-like creature called Poki, spotted or brindled in color and very long in body, who guards a certain section outside Honolulu, although he may appear at other places. Some say it tis the spirit of the old chief Boki who in 1829 filled two ships for the sandalwood trade and sailed away and never came back, but the legend is doubtless much older. (Beckwith 1970:346)

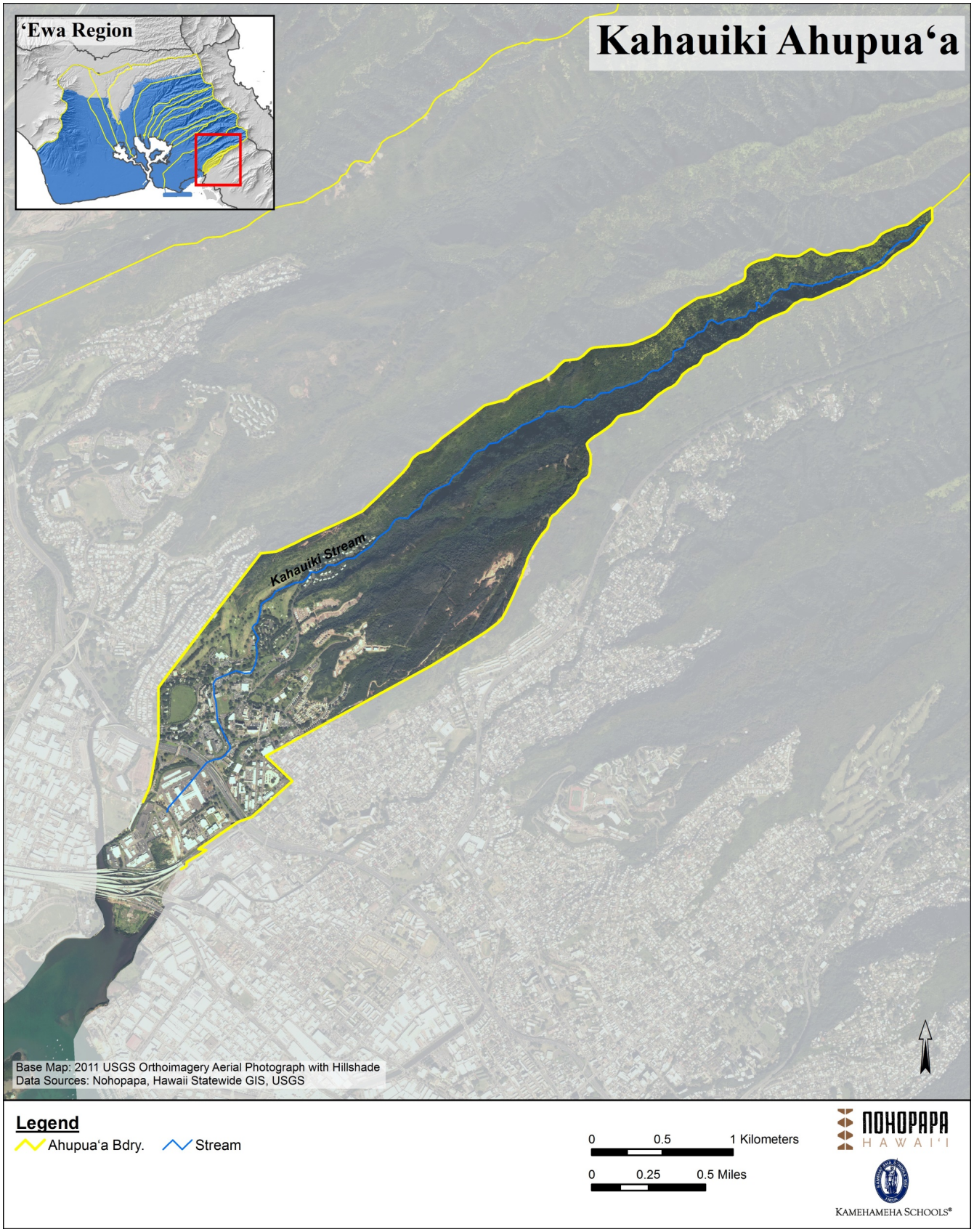


Figure 161. Aerial image of Kahauiki Ahupua'a

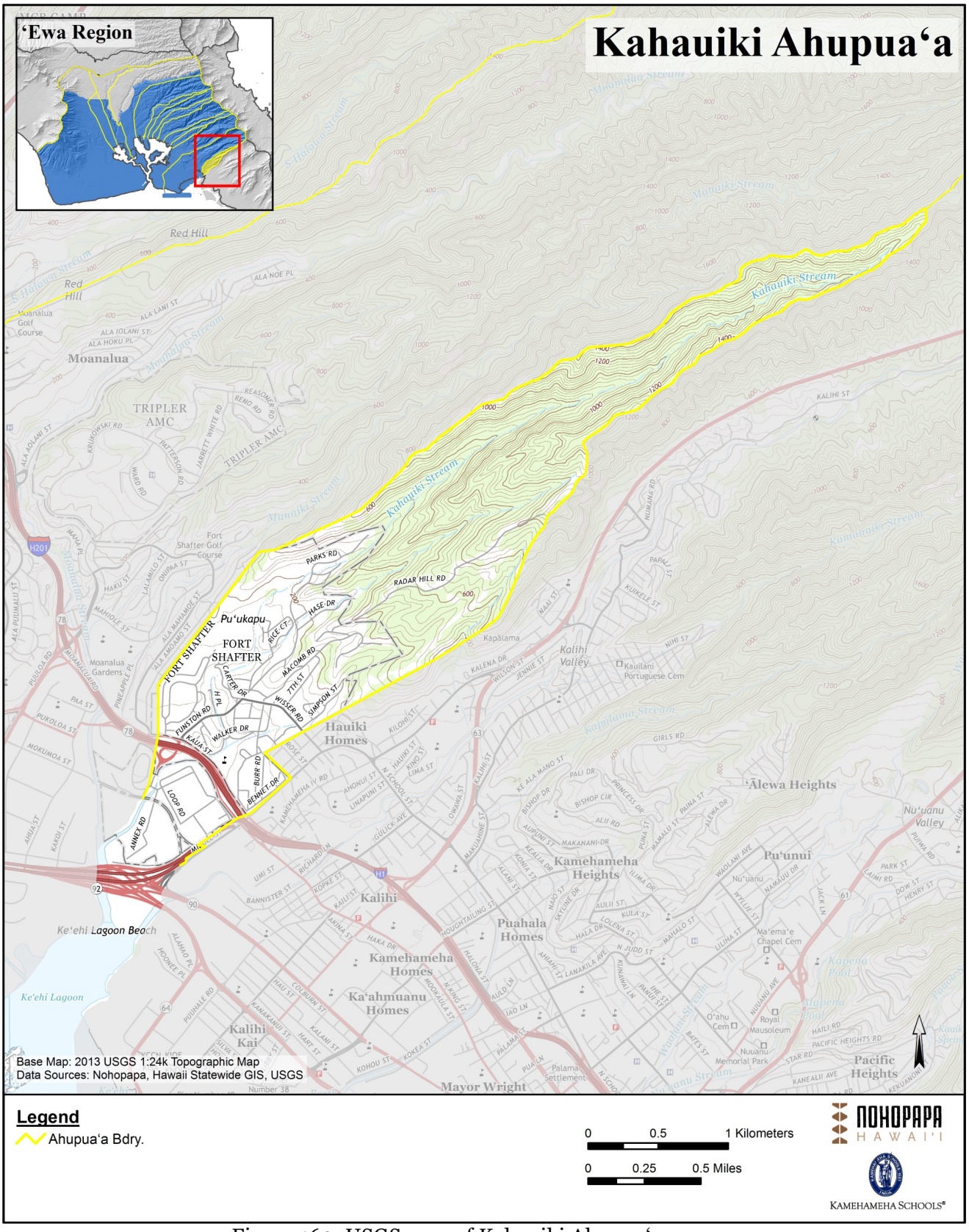


Figure 162. USGS map of Kahauiki Ahupua‘a

Table 32. Summary of Selected Wahi Pana in Kahauiki Ahupuaʻa

Wahi Pana[1]	Type	Location/ Place Name	Associated Moʻolelo/ Oral History[2]	Current Disposition	Comments[3]
Loko Weli (1)*	Fishpond (kuapā type)	Kahauiki kai; current vicinity of Keʻehi transfer station just mauka of H-1 highway	--	Destroyed; filled in by urban development	Described in early 1930s* as "30 acres in area. . . greater part of its walls appear to be earth embankments, mostly natural"
Mokumoa (2)	Small islet at mouth of Kahauiki Stream	Adjacent to Loko Weli	--	Destroyed; filled in by urban development	Literally "chicken island"; in some sources, this is described as an old fishpond (e.g., Pukui et al. 1974:155)
Kahauiki Stream Loʻi & Settlement Area (3)	Loʻi kalo (irrigated taro) & House sites	Lower reaches of Kahauiki Stream, just mauka of the fishpond	--	Destroyed; filled in by urban development	Moanalua Freeway crosses top of the original loʻi/settlement area
Pōhakuʻaukai (4)	Ahupuaʻa boundary marker (natural rock feature)	Along boundary between Kahauiki & Moanalua – east edge of Ala Mahamoe neighborhood	--	Indeterminate	--
Puʻu Kapu (5)	Ahupuaʻa boundary marker (hill, elev. 215 ft.)	Along boundary with Moanalua at mauka (upper) end of Ala Mahamoe neighborhood	Place where chiefs and commoners met to discuss matters of importance; possibly place were Kalanikūpule (Kahekili's son) was sacrificed after battle of Nuʻuanu; also very close to place where travelers were purportedly robbed in the old days**	Indeterminate	** These types of stories are common on Oʻahu; also, this is possibly location of a heiau (Puukapu Heiau), but McAllister (in the 1930s)—at least—did not think so

Wahi Pana[1]	Type	Location/ Place Name	Associated Mo‘olelo/ Oral History[2]	Current Disposition	Comments[3]
Kapu‘ukao (6)	Ahupua‘a boundary marker (hill on ridge line, elev. 1,150 ft.)	Along boundary with Kalihi Ahupua‘a	--	Presumably intact natural feature	--
Mailehahai (7)	Ahupua‘a boundary marker (hill on ridge line, elev. 820 ft.)	Along boundary with Moanalua Ahupua‘a	Site of former “mountain home” of the Damons	Presumably intact natural feature	--
Huliu‘ena (8)	Ahupua‘a boundary marker (hill on ridge line, elev. 1,420 ft.)	Along boundary with Moanalua Ahupua‘a	--	Presumably intact natural feature	--
Punakalae (9)	Ahupua‘a boundary marker (hill on ridge line, elev. 1,780 ft.)	Along boundary with Moanalua Ahupua‘a	--	Presumably intact natural feature	--

Notes:
[1] Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.
[2] References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable.
[3] General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).
* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).

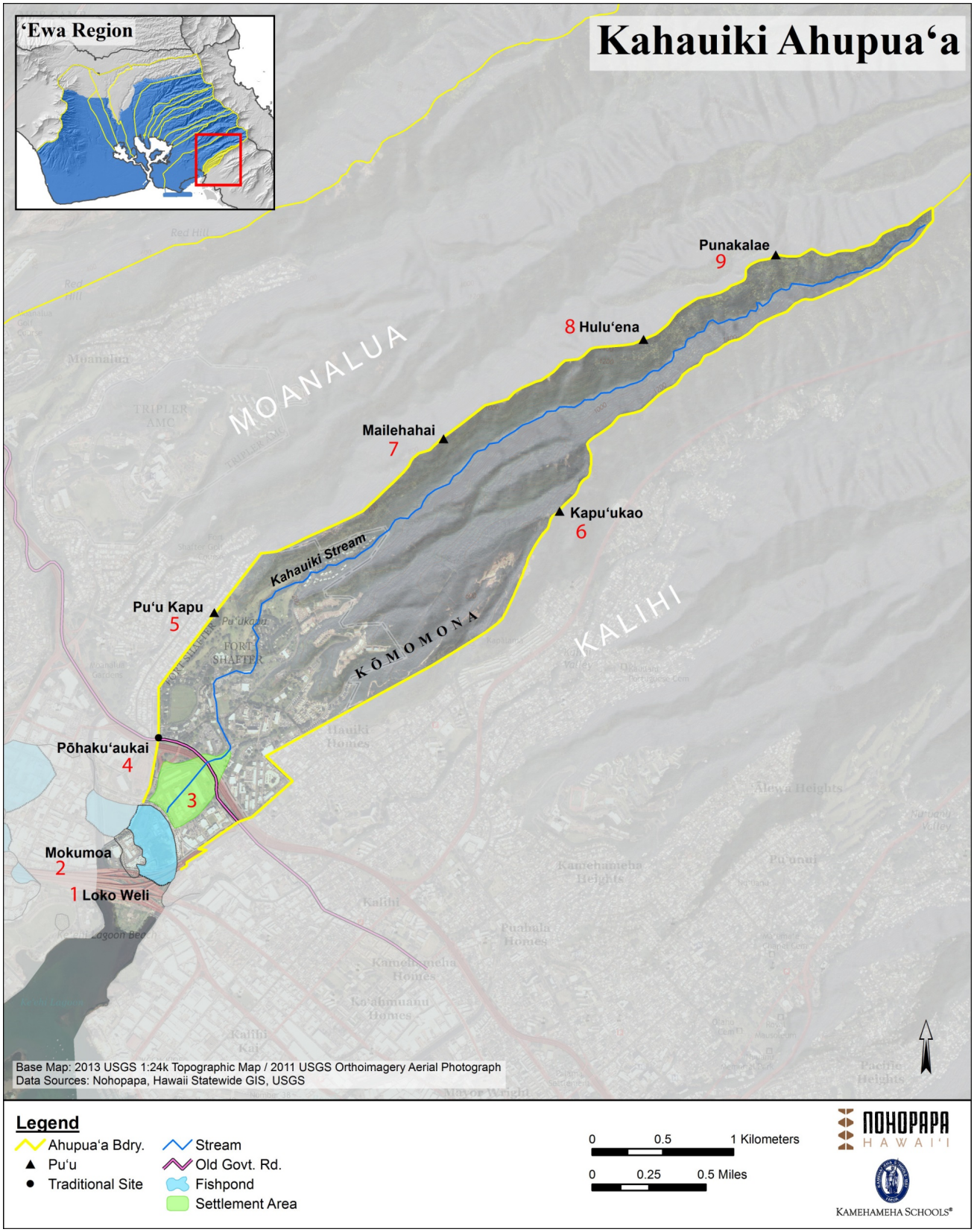


Figure 163. GIS map depiction of significant Hawaiian cultural and natural resources in Kahauiki Ahupua‘a

Community Groups in Kahauiki

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

Ka Māmalahoe Canoe Club

Ka Māmala Hoe Canoe Club is a 501c3 organization that was founded in 2007 as a community based outrigger canoe paddling club by Scott Thompson and Russell Swaney. Based out of Keehi Lagoon, the clubs mission is to be of service to the community, celebrate and support family, and perpetuate culture. The clubs name is in honor of Māmalahoe, the Law of the Splintered Paddle that was established by Kamehameha I. This law guarantees the safety of the highways to all, be they men, women, children, sick, or aged. Ka Māmalahoe Canoe Club takes this law to heart and aims to be a club that provides a safe and nurturing place for all who want to paddle canoes. The club strives to incorporate the following values into their everyday lives: Imi ʻike – to seek knowledge; Pono – to be moral and proper; Mālama – to care for each other; Laulima – to work cooperatively; Lokomaikaʻi – to share; Haʻahaʻa – to be humble; and Naʻau pono – to possess a deep sense of justice.

Figure 164. Ka Māmalahoe paddlers at Keʻehi Lagoon on the shores of Kahauiki (photo credit: Ka Māmalahoe).

Figure 165. Paddlers of the club and others helping to mālama Keʻehi (photo credit: Ka Māmalahoe).

Figure 166. Paddlers of Ka Māmalahoe Canoe Club's Mālama Nā Koa wounded warrior team participate in a race at Keʻehi (photo credit: Ka Māmalahoe).

Community Outreach & Survey Results

Organization Profile:

Contact person	Scott H. N. Thompson
Address	41-052 Hihimanu Street, Waimānalo, Hawai'i, 96785
Phone number	(808) 224-2149
Email	kamamalahoe@gmail.com
Website/Social media	www.kamamalahoecanoeclub.org
Year organization formed	2001
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Ke'ehi Lagoon
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, year round community based outrigger canoe paddling programs. Specific programs and activities include youth paddling programs including Nā 'Ōpio (PAL), ILH, and OIA High School outrigger canoe paddling (HHSAA). Ka Māmalahoe Canoe Club are active members of Hui Wa'a Canoe Racing Association for 17 years with paddlers ages 7 to 80 years old. They initiated and created a program for the Wounded Warrior soldiers (WTB at Schofield) incorporating the wa'a as a means for both physical and mental rehabilitation. This program is in its 8th year and now includes active duty as well as veterans of all branches in their Mālama Nā Koa paddling program, which meets every Tuesday, and Thursday morning all 12 months of the year. Ka Māmalahoe Canoe Club has been able to travel with some of their members to paddle off island, mainland, and international.
Use of place based curriculum?	Yes, wa'a, oral history, mo'olelo, maps of Ke'ehi and Mokauea Island
Public volunteer work days?	Yes, Tuesday's and Thursday's at 6:15 a.m. and 8:15 a.m.
Student School groups (& ages) they service	Kindergarten to 3rd grade, ages 5 to 8 years old; grades 4th to 8th, ages 9 to 13 years old; grades 9th to 12th, ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes, 'Ōpio (youth) in PAL, Oahu Interscholastic Association, and ILH
Existing organizational partners	Yes, Hawaiian Canoe Racing Association, Hui Wa'a Canoe Racing Association, WWB/WTB (Wounded Warrior Battalion-Schofield), Veterans Administration, USARPAC, occasionally with Wounded Warrior Project, Pure Light Adaptive Paddling, outer island canoe clubs for special events, races, and projects
Organizations wanting to partner with in the future	No, interested in Mokauea Island restoration and Kalaupapa

Additional Resources for Kahauiki

Table 33 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Kahauiki.

Table 33. Sample of Resources for Kahauiki Ahupua‘a*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents, some pertaining to Waikele; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. **This 874-page monograph is a searchable pdf**

* 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*

APPENDIX F: MOANALUA AHUPUAʻA

Ka Makani Hoʻeo o Moanalua

The Hoʻeo, whistling wind of Moanalua[45]

This chapter documents the significant Hawaiian cultural and natural resources in Moanalua Ahupuaʻa as well as known community groups engaged in education, restoration and other place-based activities in the ahupuaʻa. 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 Moanalua, both on KS and non-KS land.

Figure 167 and Figure 168 are aerial image and USGS map depictions, respectively, of Moanalua Ahupuaʻa.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Moanalua Ahupuaʻa are as follows. Starting from the south (makai) end on the eastern (Diamond Head) side, the boundary starts approximately where Keʻehi Lagoon and the H-1 highway meet, heads roughly north (mauka), crossing over the Moanalua Freeway along the boundary between the Fort Shafter golf course (to the east, and entirely within Kahauiki Ahupuaʻa) and the Ala Mahamoe residential neighborhood (to the west, and entirely within Moanalua Ahupuaʻa). Moanalua Elementary School is just west of this neighborhood (and part of the original primary loʻi kalo [irrigated taro lands] of Moanalua). After passing this neighborhood, the ahupuaʻa boundary turns more to the northeast and continues up through undeveloped land, over several named puʻu, all the way to the Koʻolau ridge line, about halfway between the Wilson (Likelike) and Tetsuo Harano (H-3) tunnels. After turning northwest and following the ridge line, the boundary heads back down to the southwest along the eastern limits of Hālawa Ahupuaʻa, passing by the Moanalua residential neighborhood and Red Hill Elementary School (which are wholly within Moanalua Ahupuaʻa), crossing over the Moanalua Freeway at Āliamanu (and including this residential neighborhood, the military reservation and Salt Lake in the ahupuaʻa), the H-1 and the Nimitz highways, and cutting through the Hickam military base down to the ocean at the west end of the reef runway at Honolulu International Airport.

Table 34 is a summary of the significant wahi pana in Moanalua Ahupuaʻa. Figure 169 is a GIS map depiction of Moanalua's wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Moanalua

While much of the lower portion of Moanalua Ahupuaʻa has been heavily modified by the urbanization of Honolulu, including the airport, a portion of Hickam military base, the H-1 and Moanalua highways, multiple golf courses, Tripler Army Medical Center and still more military housing, the upper half of this ahupuaʻa is undeveloped with three main streams in two main valleys that eventually merge into one just above the Moanalua Freeway. The main valley and stream of Moanalua—known as Kamananui—starts all the way back near the summit of the Koʻolau. The other two streams—known as Manaiki (or Kamanaiki) and Kalou—drain a smaller area on the Kahauiki side of the ahupuaʻa.

There are various interpretations of the name Moanalua. Pukui et al. (1974:152) suggest it refers to "two encampments (*moana lua*) . . . at taro patches, where travelers bound for Honolulu from ʻEwa

[45] Mary Kawena Pukui's (1983) *ʻŌlelo Noʻeau, Hawaiian Proverbs & Poetical Sayings*

rested." One of the meanings of moana is "Campground, consultation places for chiefs" (Pukui and Elbert 1986:249). It is interesting that two wahi pana documented below (Kapapakōlea and Puʻu Kapu) are described as such places (although neither is a taro patch). Others, referring to the meaning of moana as both ocean and "broad expanse," believe the ahupuaʻa takes its name from "the great expanse of level land and reef" matched by the great expanse of sea (Handy and Handy 1972).

In his ground-breaking study of native planters in Hawaiʻi, Handy (1940; Handy and Handy 1972) described Moanalua as rich royal lands:

> A writer in the Hawaiian newspaper *Kuʻokoa* (March 3, April 7, 1922) names two famous *loʻi* that were close to a spring coming out of a cave or lava tube in Moanalua, the inference being that these *loʻi* gave the district its name. Here the taro leaves are described as growing "so large that the keepers groped in the dark [beneath them] for taro for the chiefs." The writer says that these *loʻi* "were peculiar in that a spring came up in them." This spring bore the name Iemi, and is said to have been so named because "the taro and *ʻoha* [offshoots] grew close together."
>
> There was an area of *loʻi* inland of what is now Moanalua Park which was irrigated with water from Kalou Stream, a tributary of Moanalua Stream. A large area southwest of lower Moanalua Stream was formerly all *loʻi.* From here taro plantations went right down to the sea. Above Kalou Stream there were some terraces. Back in the valley the land was not suited to terracing. Quantities of semi-wild taro were grown along the stream and on slopes above . . . Yams, *wauke,* and *olona* were grown here.
>
> The seaward area was one of extensive coconut, wet-taro, breadfruit, and banana cultivation. In 1815 Kotzebue . . . described it:
>
> > Our way led us through a romantic valley where we seated ourselves under shady breadfruit trees, on the banks of a salt lake . . . We again ascended a high mountain and were, soon afterwards in a beautifully cultivated plain, among taro fields sugar plantations and banana trees.
>
> These were royal lands, which later were purchased by Samuel N. [sic] Damon and became the beautiful landscaped gardens that now are a public park. (Handy and Handy 1972:474)

Pukui et al. (1974) wrote that the entire ahupuaʻa of Moanalua was willed in 1884 by Bernice Pauahi Bishop to Samuel M. Damon. Within the past decade, the State of Hawaiʻi purchased the undeveloped (mauka) portions of the ahupuaʻa. Before this time, starting with the early 1970s planning of the (then) proposed H-3 highway—which was potentially slated to run right through Moanalua (Kamananui) Valley—the Moanalua Gardens Foundation (MGF) gathered together a significant amount of historical and cultural information, including moʻolelo, about the ahupuaʻa. In particular, the MGF compiled a nomination form (report) for the National Register of Historic Places (NRHP),[46] and gathered together the ʻike (knowledge or wisdom) of the Hawaiian chanter Nāmakahelu Makaena about Moanalua's wahi pana (this kamaʻāina died in 1940 at the age of 83). Much of the information presented in this chapter is thanks to the documentary work of the MGF in the 1970s.

Like other ahupuaʻa in this study, Moanalua also had several loko iʻa (fishponds) along its shoreline and near shoreline areas.

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[46] This NRHP listing was never completed, but one site in the valley—Pōhaku ka Luahine—was eventually listed in 1973.

In general, Moanalua is famous for its associations with the 17th century high chief of Oʻahu, Kakuhihewa, who designated this land as center of hula and chanting. Other historical associations of Moanalua include its probable use by Kamehameha the Great's warriors as a resting place following the major battles of Nuʻuanu and Kahauiki during the conquest of Oʻahu.

Moʻolelo (Oral-Historical References)

Moanalua has an unusually rich and extensive amount of oral-historical references and associations, including ancient references to mythical pueo (owls) from Kauaʻi and Niʻihau who used to meet in Moanalua to do battle; kōlea (plovers), who would travel over the entire lands of Hawaiʻi nei each night to count the number of people (and who also had a hōlua slide for plovers at Moanalua); a famous lava tube/cave system tunnel from the windward side of the island (at Kaʻaʻawa) that opened up somewhere in Moanalua and was said to contain "many creeks, rivers and streams" (Handy and Handy 1972:443, quoting a 1911 Hawaiian language newspaper [*Ke Au Hou*] account); and famous pūnawai (fresh water springs) and loʻi kalo (irrigated taro). There are also legendary accounts of kamaʻāina (native born to Moanalua) as well as some of the highest-ranking chiefs in Hawaiian history (e.g., Kakuhihewa, Kahekili, Kamehameha I, and others) and the famous battles of Nuʻuanu and Kahauiki. Pele and Hiʻiaka spent time in Moanalua at Āliapaʻakai and Āliamanu. The Damon family controlled the ahupuaʻa in historic times, and Kamehameha V (Lot) had a house down close to the current Moanalua Freeway.

Several specific place names in Moanalua are included in famous moʻolelo published by Fornander and Thrum (see Kawaharada 1996). For example, Kapīkaki (also spelled Kapūkakī in some sources, and known today as Red Hill) is included in the traditional saga of Hanaaumoe (see wahi pana #23 below). Kapapakōlea (wahi pana #20), a famous oʻioʻina (resting place for travelers), is included in the moʻolelo of Kaulu. Pueohulunui, near Puʻu Kapu, is part of the Kapoʻi narrative.

One of the most sacred wahi pana in Moanalua, Leilono, once located along the upper rim of the Āliamanu crater, was an entrance to Pō, or the "otherworld." Samuel Kamakau published several versions of this moʻolelo. The following is a translation of Kamakua's writings from the original Hawaiian newspaper, *Kuokoa* (August 11, 1899):

> It was a place said to be the opening, on the island of Oahu, for mankind to enter eternal night.
>
> This place is on the northern side of the famous hill of Kapukaki (now Red Hill), at the boundary of Kona and Ewa, right in line with the burial hill of Aliamanu, on the upper side of the old road. It is said that this place [Leilono] is round, about two feet or more in circumference. This is the hole through which the ghosts of people slipped through to go down and this was the strata of Papa-ia-Laka. Through this opening appeared the supernatural branches of the breadfruit of Leiwalo. If a ghost who lacked an aumakua to save him climbed on a branch of the western side of the breadfruit tree, the branch withered at once and broke off, thus plunging the ghost down to the pit of darkness. The boundaries of this place, so the ancients said, were these: Papa-kolea which was guarded by a plover; Koleana whose guard was a big caterpillar and Napeha, the western boundary which was guarded by a lizard. (Sterling and Summers 1978:9) (brackets added)

There are numerous versions describing Pele and her sister Hiʻiaka using Āliapaʻakai ("Salt Lake") and Āliamanu as a place of residence:

> Upon their arrival at Oahu, Pele and Hiiaka took up their abode in Kealiapaakai, at Moanalua, where they dug down into the ground and made a home. On coming from

> Kauai they brought some red dirt and some salt with them and deposited these things in their new home. Because of this fact these places were given the names of Kealiapaakai and Kealiamanu. Upon finding that the place was too shallow they went to settle at Leahi [Diamond Head] (Fornander in Sterling and Summers 1978:331) (brackets added)

One important visitor to Moanalua was Makanikeʻoe. The following is an excerpt of Moses Manu's "He Moolelo Kaao Hawaii no Laukaʻieʻie" which was translated by Maly in *He Moʻolelo ʻĀina* (2003:100):

> Having landed on the shores of Mamala, he then traveled to Kahakaaulana and the landing at Kalihi. He then looked down along the glistening sands and waters where the mullet are found, outside of Keahua, at the place called Keawakalai. There he saw a crevasse open in the sea. In this place, were sleeping many sharks and turtles, almost as if under the sand. Makanikeoe quickly entered into the cave with the turtles and sharks, to see them more closely. Because of his great speed, they didnʻt know that he had entered their house. It is true that Makanikeoe crawled along one of the crevasses in the sea, and going beneath the land, he exited out at Aliapaakai, at the place called Manawainuikeoo. That is the entrance of the sea into that great salt water pond of Moanalua… Let the author explain here, that this channel was first made when Pele traveled along the islands making craters here and there. This crater is something like the crater of Kauhako, at Kalaupapa, Molokai. By this little explanation my readers, you may also know that the remaining crater is there above Aliamanu, the hiding cave of the chief Kahahana, his companion, Alapai, and his beautiful wife, Kekuapoi.

One of the significant events that took place in Moanalua is a battle. This battle was between Kualiʻi and Kakūhihewa, both of whom were Oʻahu chiefs. These chiefs fought for the right to rule all of Oʻahu. The following is an excerpt of J.W.K. Kaualilinoe's "He Moolelo o Kalelealuaka" which was translated by Maly in *He Moʻolelo ʻĀina* (2003:82):

> Within the passing of several periods of ten days (anahulu), a messenger from the king, Kualii, arrived bearing the message that Kualii challenged Kakuhihewa to a battle on the field at Kanalua [Kauālua], in Moanalua… The warriors met, and a great battle took place in which the champion of Kualii was killed. It was thought that Keinohoomanawanui (mistaken as being Kalelealuaka) had secured the victory for Kakuhihewa… During this battle, Kalelealuaka had stayed behind at Puuloa, and after the battle began, ran secretly with great speed to the battle ground, and killed Kualii's champion…

Another significant place in Moanalua is a cave in Keakuawailele Hill. In this cave lived an old woman who sometimes assumed the form of a lizard. The following excerpt from *Sites of Oahu* provides a description of this woman and how she interacted with the people (Sterling and Summers 1978: 333):

> This old woman was not a mischief maker but used her mana, so the natives said. As the big company went down, she sat on a long stone in the middle of the stream. She sat there until the last of the company passed and then moved back and vanished out of sight. She came out down below at Auau. The place was said to be a cave used in war times. This spot is where the train comes to from Kuwili to the sea channel of Moanalua. The train reaches that side of the land and goes on to Puuloa. The point that juts out just below there has a cave. The old woman came out there and sat above it. She sent her eyes to go and catch her some fish and she sat there totally blind. No one thought that her eyes had caught her any fish for when the company returned, she was already at home scaling fish. Some of the people wondered at this and talked it over among themselves. This occurred whenever she wanted fish. She went down the short cut. That was the most wonderful thing. Another strange thing that this old woman did

> was to change herself into a lizard. She assumed many other forms and the best of all was that she didn't harm anyone. The place she lived was on the path taken by the people of Ewa when they ascended. The bone fence of the bad chiefs of the valley of Kamanaiki was also near. (Sterling and Summers 1978:333)

Moanalua also contained various water resources. One of which was called Waiapuka. The following is a description of this water resource (Sterling and Summers 1978: 334):

> It is said that this valley, Kamana-iki, had many inhabitants. It is the truth for the stones are standing there, the coconuts are growing and the trail remains. It seemed that they gained a livelihood by farming. Two chiefs lived there in the valley. The one named Kepoo was a good chief. It was said that he planted groves of bananas and most of the orange trees. His dwelling house was close to the pools of Waiapuka… In the center of the smallest pool was a rock big enough to hold three men. It is said that that was where the soothsayers (makaula) sat to meditate on how to benefit the people.

Up in the main stream valley of Moanalua, known to old Hawaiians here as Kamananui, there is a famous story associated with the petroglyph boulder—Pōhaku ka Luahine—which is on the National Register of Historic Places. McAllister (in Sterling and Summers 1978:337–8) gathered the following moʻolelo about this place during his 1930s survey of the area:

> During the consecration of a heiau in Moanalua Valley, a small child cried. Now, any noise made by man or animal during such tapu [kapu] periods meant instant death for the offender. The grandmother, desiring to protect the child, ran with it up the valley and hid behind this rock. Men were sent out in search, but were unable to find them. After the elapse of the tapu period of a few days, the woman and the child were safe and returned home. Namakahelu, the oldest living kamaaina of Moanalua Valley [who died in 1940 at 83), is of the opinion that this is a recent story [back around 1930]. The stone, she says, was sacred, an akua, with at least two forms of which she knows. As a stone it was known as Laupo, and as a bird it was known as Laea. Offerings were placed before it. (brackets added)

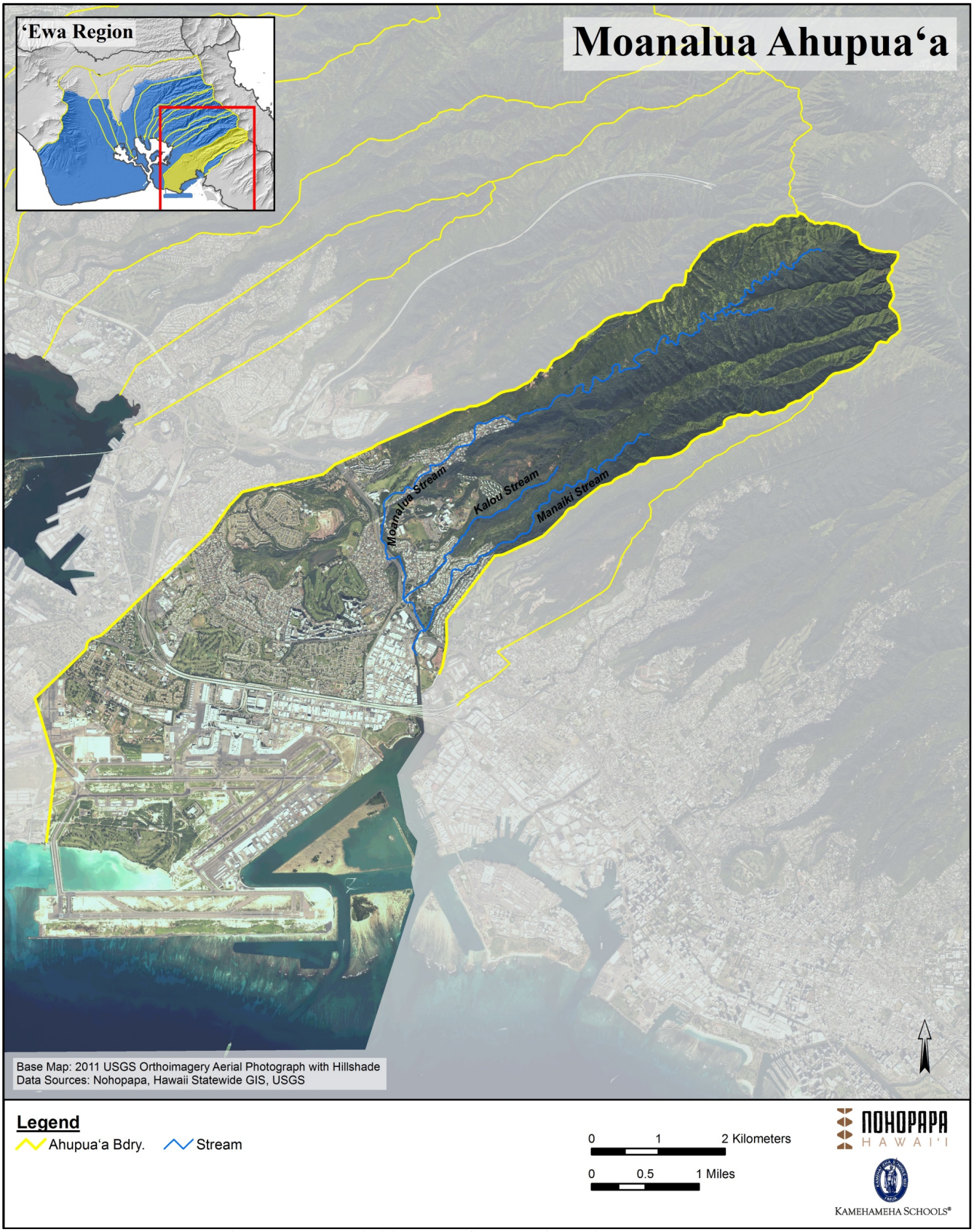

Figure 167. Aerial image of Moanalua Ahupua‘a

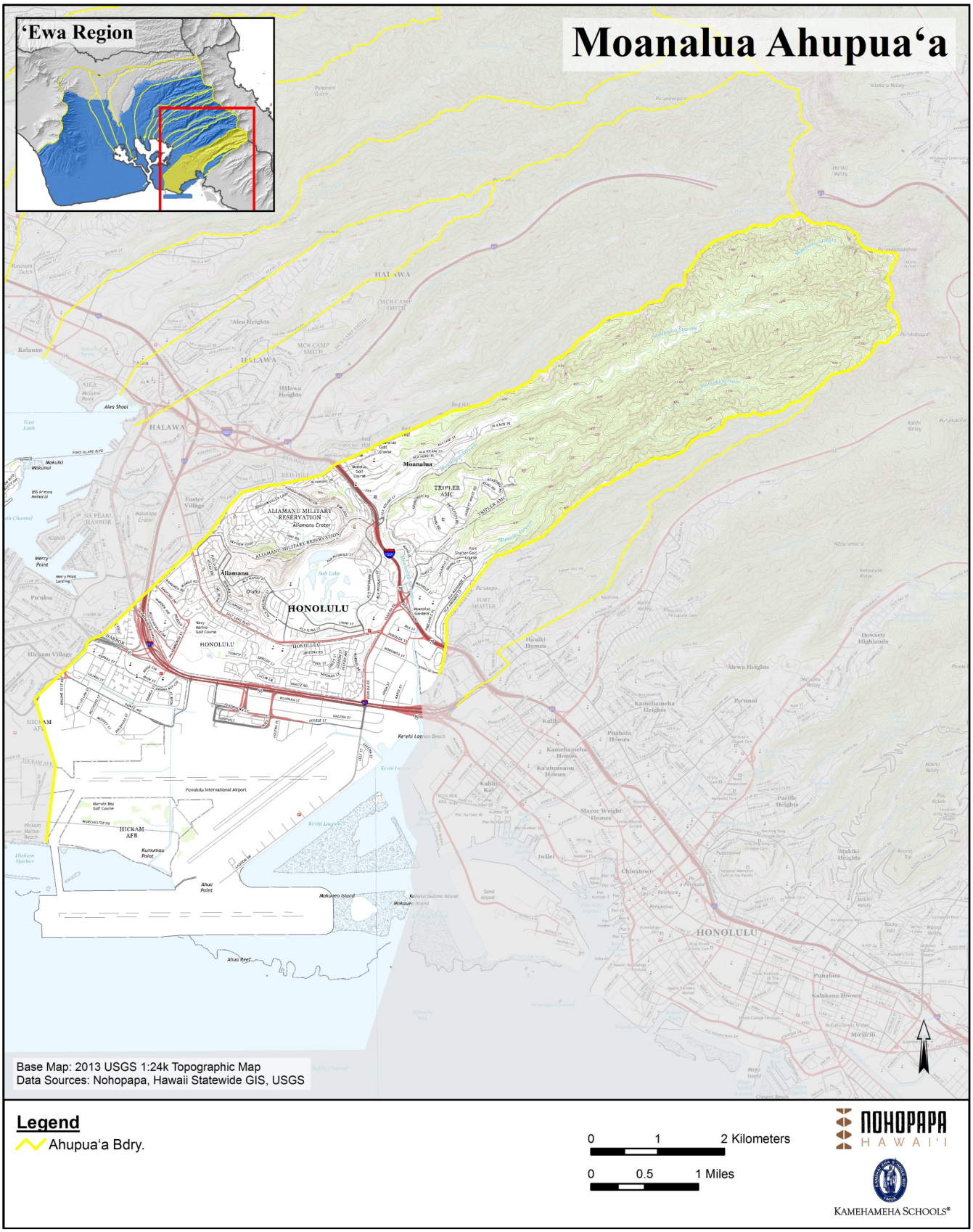

Figure 168. USGS map of Moanalua Ahupua'a

Table 34. Summary of Selected Wahi Pana in Moanalua Ahupuaʻa

Wahi Pana[1]	Type	Location/Place Name	Associated Moʻolelo/ Oral History[2]	Current Disposition	Comments[3]
Mokuoeo (1)	Small islet	East of east end of reef runway at Honolulu airport	Summer home of Kalakaua; pā iwi located on the island	Overall shape is different from historical maps, but islet is still largely intact	Islet partially surrounded by fill & dredge sediments from development of airport & Keʻehi lagoon
Loko Kaʻihikapu (2)*	Fishpond (kuapā type) w. some salt pans	Āhua ʻIli (currently portions of Hickam AFB & Honolulu airport)	Built by Kaihikapu-a-Manuia; in early historic times "place where Captain Brown obtained salt"	Filled in; currently under runways at Honolulu airport & Hickam AFB	Described in early 1930s* as "258 acres in area, with a coral wall 4500 feet in length, 3 to 9 feet in width, and 3 feet high, and three outlets"
Loko Lelepaua (3)	Fishpond (puʻuone type) w. some salt pans	Kumumaʻu ʻIli	Built by Kaihikapu-a-Manuia; in early historic times "place where Captain Brown obtained salt"	Filled in; currently under runways and other structures at Honolulu airport	Spelled Lelepuna on some maps; described in early 1930s as "332 acres, mostly filled"; originally walls were coral and soil embankment, 10 ft. wide
Loko Kaloaloa (4)	Fishpond (kuapā type)	Keʻehi ʻIli	--	Filled in; currently under northeast end of runways at Honolulu airport	Described in early 1930s as "36 acres in area, with a semi-circular wall 2700 feet long. The walls are of coral, 6 feet wide and 3 feet high. There are three outlets (makaha)."
Mokupilo (5)	Small islet	Keʻehi Lagoon Beach Park	--	Filled in to create the beach park	--
Loko Kilihau (6)	Fishpond (kuapā type)	Māpunapuna	--	Filled in; currently beneath H-1 highway and infrastructures	Possibly also known as "Ahua"

Wahi Pana[1]	Type	Location/Place Name	Associated Moʻolelo/ Oral History[2]	Current Disposition	Comments[3]
Loko ʻAwaʻawaloa (7)	Fishpond (kuapā type)	Māpunapuna	--	Filled in; currently under Mapunapuna St.	Described in early 1930s as "small 8.8-acre pond with a coral rock wall 900 feet long. . . wall is broken."
Loko Kaikikapu (8)	Fishpond (kuapā type)	Lower floodplain of Moanalua stream outlet	--	Filled in; currently under baseballs fields just north of Keʻehi transfer station	--
Loko Māpunapuna (9)	Fishpond (kuapā type)	Māpunapuna	--	Filled in; currently under Māpunapuna commercial/light industrial area	Described in early 1930s as "40 acres in area with a wall 1600 feet long. The wall, 10 feet wide, 1 foot above the water on the inside, and 2.5 feet high outside, is almost straight, inclosing a small inlet." Originally had four gates
Wakaina Heiau (10)	Heiau (possibly poʻo kanaka, or sacrificial, type)	Umimua ʻIli (Lower portion of main settlement/ loʻi area)	Possibly associated with human sacrifice at some point in its history	Purportedly destroyed by the early 1930s	Thrum called this heiau Umimau, and described it as "about 100 by 70 feet. Some little distance below it is said to be its sacrificial stone."
Pōhakuʻaukai (11)	Natural rock (outcrop) feature – ahupuaʻa boundary marker	Along boundary between Moanalua and Kahauiki – east edge of Ala Mahamoe neighborhood	--	Indeterminate	--

Wahi Pana[1]	Type	Location/Place Name	Associated Moʻolelo/ Oral History[2]	Current Disposition	Comments[3]
Puʻu ʻŌmaʻo (12)	Natural pali (cliff) forming east side of Moanalua ahupuaʻa	Close to boundary with Kahauiki in or adjacent to Ala Mahamoe neighborhood	This puʻu once associated w. a prophet named Pohaha; place once known as Puʻu-o-Hawaiʻi; this puʻu and an associated (paired) puʻu nearby once said to contain slain warriors from the battle of Kīpapa Gulch	A portable pōhaku w. petroglyphs of two human figures was found here (see Comments)	Petroglyph stone was first moved to the garden at the Damon's house, then (where it is currently) to the Bishop Museum
Lower Moanalua Stream Loʻi & Settlement Area (13)	Loʻi kalo (irrigated taro) & House sites	Māpunapuna (upper portion is at current Moanalua Elementary School)	--	Mostly filled in by urban development – some open park land remains	Moanalua Freeway cuts right through the original loʻi/ settlement area
Nāmakalele (14)	Small land section	Near confluence of the valley's three main streams	Makaʻāinana (commoners) named Keawe and his wife, Keana-haki, who lived on and worked this land	Current location in the neighborhood just mauka of Moanalua Elementary School	Nā-maka-lele ("The leaping eyes") is a reference to wife (Keana-haki) who "sent her eyes out as bait" to the ocean to make a big catch of fish
Āliapaʻakai & Āliamanu (15)	Natural features (salt lake and crater); Āliamanu also described as containing burials	Lake and crater system known today as Salt Lake	Hawaiians believed Āliapaʻakai was "bottomless" and connected with the ocean; Pele tried to dig a dry cave here and struck salt water (Rice 1923); Pele and Hiʻiaka dug into the ground to make a home at Āliapaʻakai (Fornander 1916-1920); a pet bird of Hiʻiaka's gave the name to Āliamanu	All of these lands have been modified by modern development of ʻĀliamanu residential neighborhood, Honolulu Country Club, Salt Lake Elementary School, etc.	Āliapaʻakai literally "salt pond," and Āliamanu literally "bird salt-pond"; Kamakau called Āliamanu the "burial hill"

Wahi Pana[1]	Type	Location/Place Name	Associated Mo‘olelo/ Oral History[2]	Current Disposition	Comments[3]
Pu‘u Kapu (16)	Natural feature (hill, elev. 215 ft.)	Along boundary with Kahauiki at mauka (upper) end of Ala Mahamoe neighborhood	Place where chiefs and commoners met to discuss matters of importance; possibly place were Kalanikūpule (Kahekili’s son) was sacrificed after battle of Nu‘uanu; also very close to place where travelers were purportedly robbed in the old days**	Indeterminate	** These types of stories are common on O‘ahu; similar stories also associated w. Pu‘u ‘Ōma‘o
Kaualua (17)	Location on small plateau	Lapakea (possibly an ‘ili)	Called “house of bones” by many early (non-native) writers	Developed over by neighborhood	Somewhat unclear what this place was originally; also spelled Kauwalua in some sources
‘Īemi (18)	Pūnāwai (fresh water spring) associated w. a cave	Near confluence of Moanalua and Kalou streams	Source of water for a famously fertile taro patch set aside for chiefs; and, a favored place of chiefs and konohikis to drink fresh water ***	Indeterminate	*** Source (J.K. Mokumaia in Hawaiian newspaper, *Kuokoa,* 1922) says not only that this spring was used by chiefs/konohiki, but also by commoners, which seems unusual (but see Sterling and Summers 1978:332)
Waipuka (19)	Pūnāwai (fresh water spring) possibly associated w. a cave & stone platform	Along Kamanaiki (or Manaiki) Stream	Favored place for chiefs to bathe	Indeterminate	Also spelled Wai-a-puka in some sources

Wahi Pana[1]	Type	Location/Place Name	Associated Mo‘olelo/ Oral History[2]	Current Disposition	Comments[3]
Kapapakōlea (20)	Natural feature (hill); o‘io‘ina (resting place for travelers)	Residential neighborhood right next to Moanalua Freeway	Refers to a hill on old Damon property; according to Kamakau, there was also “. . . on the northwest side of Ka-papa-kolea . . . “the holua slide of . . . plovers”; included in mo‘olelo of Kaulu	Presumably destroyed by residential development	“The plover flats”; legendary plovers had a hōlua slide at this place “flew to count the people from Hawaii to Kauai every day and reported the number to Moi, the prophet, at night”
Mailehahai (21)	Natural feature (high point on ridge line)	Along boundary with Kahauiki Ahupua‘a	Site of former “mountain home” of the Damons	Indeterminate	--
Leilono (22)	Natural feature: entrance to Pō (“otherworld”)	Upper rim of Āliamanu crater	Associated w. Kapūkakī; supernatural breadfruit tree known as Leiwalo, which grew at or near Leilono	Indeterminate (this natural feature may still be present)	Literally “Lono’s lei”
Ka‘ānani‘au Kapūkakī (23)	Natural feature (prominent rock outcrop)	Boundary between Moanalua and Hālawa	Associated with Leilono; place name appears in the traditional saga of Hanaaumoe	Indeterminate	Also known as Red Hill; sometimes spelled Kapīkakī in some sources
Paliuli Heiau (24)	Heiau	Kahuluomanu ‘Ili; just above lower Moanalua Stream on ‘ewa side (Near current intersection of Ala ‘Iolani and Ala Lani streets)	Many iwi were observed here in late 19th/early 20th centuries, but they may have been placed later in time, after heiau was abandoned, not an original part of the heiau	Destroyed by historic-era and modern residential development	Literally “green cliff”; 1930s archaeological assessment showed portions still present; 1973 archaeological assessment said it “cannot be located”
Koaloa Heiau (25)	Heiau	Keaniani ‘Ili; just above lower Moanalua Stream on Diamond Head side	--	Indeterminate – originally located about halfway up the side slope of the ridge	--

Wahi Pana[1]	Type	Location/Place Name	Associated Moʻolelo/ Oral History[2]	Current Disposition	Comments[3]
Huluʻena (26)	Natural feature (high point on ridge line)	Along boundary with Kahauiki Ahupuaʻa	--	Presumably intact natural feature	--
Waiola (27)	Natural pool along Moanalua Stream	ʻEwa side of the stream	Pool "said to have medicinal qualities. The old Hawaiians came here to bathe when they were recuperating from illness" (Sterling and Summers 1978:337)	Presumably intact natural feature	Other than several small bridges built about 100 years ago, and several concrete crossings built in 1950s, this stream is natural and unaltered
Middle Moanalua Stream Loʻi – Waiola section (28)	Loʻi kalo (irrigated taro) & House sites	From just makai of Waiola up to the petroglyphs of Luahine (see below)	--	Probably partially intact	--
Punakalae (29)	Natural feature (high point on ridge line)	Along boundary with Kahauiki Ahupuaʻa	--	Presumably intact natural feature	--
Kahaukomo (30)	Natural feature (hill, elev. 500 ft., above Pōhaku ka Luahine)	Above Moanalua Stream on ʻEwa side	Named for a kahuna ("priest"), grandfather of Nāmakahelu Makaena (a famous wahine chanter who died in 1940 at age of 83); a young chief Kamokulanialiʻi was killed in the stream below here because he refused to fight Kamehameha's invasion forces (Pukui et al. 1974)	Presumably intact natural feature	Literally "the hau trees begin"; possibly once the site of a heiau or shrine (Pukui et al. 1974); note, according to some accounts, Kahaukomo was also an ancient name of a very gentle current of air that passed through the valley at dawn and dusk

Wahi Pana[1]	Type	Location/Place Name	Associated Moʻolelo/ Oral History[2]	Current Disposition	Comments[3]
Pōhaku ka Luahine (31)	Very large boulder w. Petroglyphs	Right along the Diamond Head side of Moanalua Stream	An old woman and a crying baby hid behind this rock to avoid breaking the kapu on silence while a heiau was being built in the lower stream valley (kamaʻāina Nāmakahelu—see previous entry—thought this story was of recent origin);	Listed on National Register of Historic Places in 1973; right along busy public trail up the main stream valley (Kamananui)	Includes more than 20 individual images of human forms and bird-like human forms, as well as a square konane "board" (Hawaiian game similar to checkers) w. 10 rows by 10 columns of small depressions; literally "the old woman rock"
Upper Moanalua Stream Loʻi (32)	Loʻi kalo (irrigated taro) & House sites	Near the top of the Kamananui watershed	--	Probably partially intact	--
Puʻu Kahuauli (33)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	Point at which Moanalua & Kalihi Ahupuaʻa intersect with the upper ridgeline of the Koʻolau (just west of Wilson Tunnel)	--	Presumably intact natural feature	Literally "dark site hill"
Keaoki (34)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	--	--	Presumably intact natural feature	--
Maunakapu (35)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	--	--	Presumably intact natural feature	Literally "sacred mountain"
Puʻu Keahiakahoe (36)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	--	Story of Kahoe, who lived up in the mountains, and his brother, who lived at the sea (see Sterling and Summers 1978:206)	Presumably intact natural feature	Literally "the fire of Kahoe hill"

Wahi Pana[1]	Type	Location/Place Name	Associated Mo‘olelo/ Oral History[2]	Current Disposition	Comments[3]
Kaunakolea (37)	Natural feature (high point on ridge line, elev. 2,200 ft.)	Point at which Moanalua &Hālawa Ahupua‘a intersect with upper ridgeline of Ko‘olau (south of H-3 Tunnel)	--	Presumably intact natural feature	--

Notes:
[1] Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.
[2] References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable.
[3] General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).
* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).

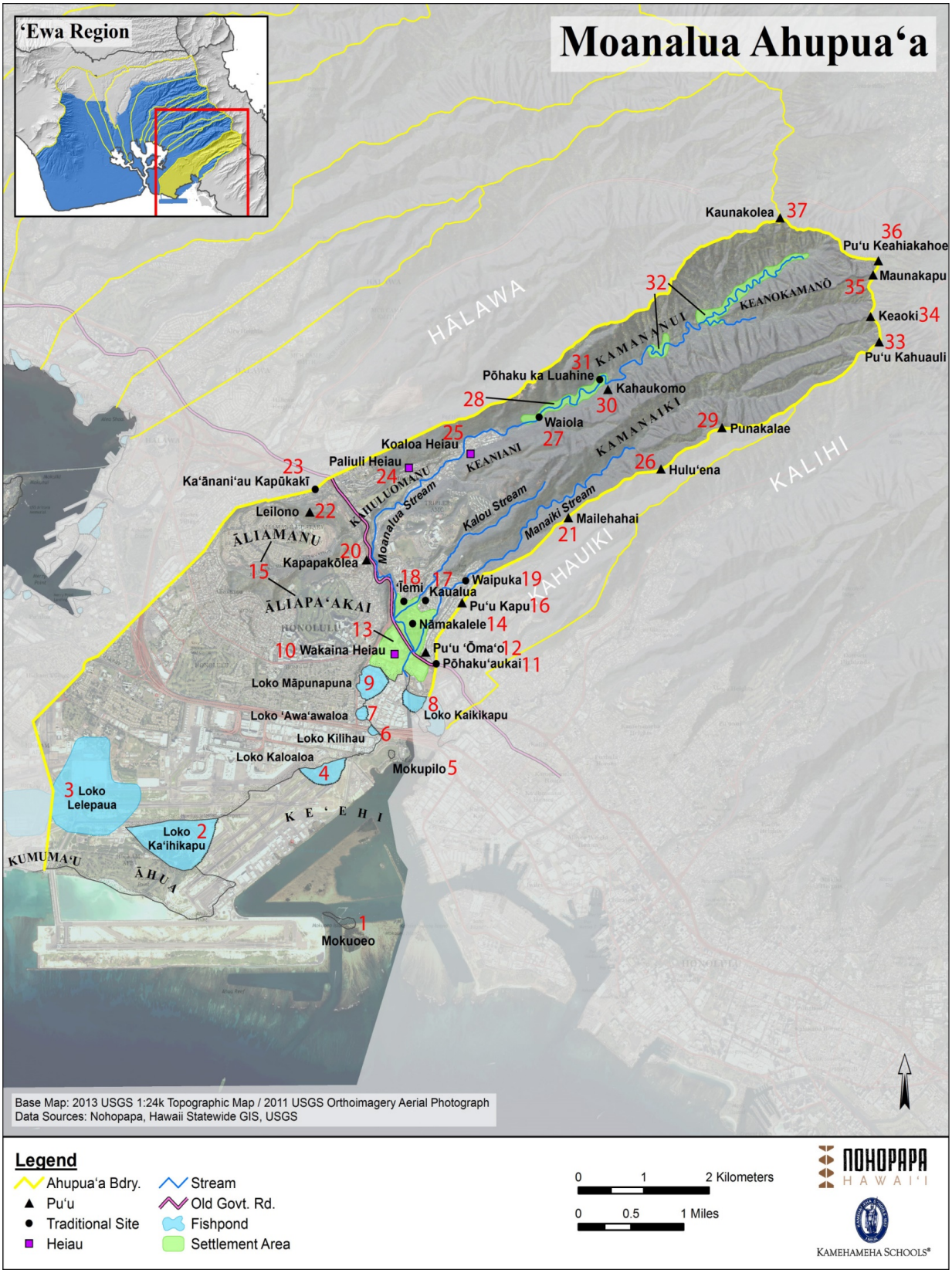

Figure 169. GIS map depiction of significant Hawaiian cultural and natural resources in Moanalua Ahupua‘a

Figure 170. Nāmakahelu Makaena, a kumu hula from Kamananui who passed on moʻolelo of Moanalua (photo credit: Moanalua Culture Project).

Community Groups in Moanalua

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

Moanalua Culture Project

The Moanalua Culture Project is under the direction of Moanalua's state-recognized kahu, Roddy Kamawaelualani Kawehi Akau. Roddy Akau has been a steward of Moanalua Valley for 19 years and he is perpetuating the stewardship work his family has done for many generations in the valley. As kahu, Roddy has accepted and taken on the kuleana of his ʻohana's sacred traditions and responsibilities. The Moanalua Culture Project vision and mission has three primary commitments:

1) Mālama ʻĀina Education and Outreach: To restore and revitalize the ʻāina and waiola of Moanalua to allow the native flora and fauna to flourish, including the threatened ʻōhiʻa and the endangered elepaio. To share the importance of restoring and protecting Moanalua's 3,716 acres of native forest in replenishing the island's watershed as the irreplaceable source of fresh water for Honolulu. To enable usage of the valley for traditional farming and aquaculture.

2) Cultural Preservation: To preserve and restore the wahi pana and other cultural treasures of the ahupuaʻa – including burial sites, heiau, petroglyphs, pōhaku and other artifacts – and to pass on the moʻolelo of Moanalua, once the seat of sacred learning on Oʻahu, with its unique heritage reaching back to pre-migration times.

3) Culture Programs: To utilize the state-protected land of Kamananui and Kamanaiki Valleys as an outdoor classroom and culture center called Kamokulanialiʻi, "The Resting Place of the Heavenly Chiefs", with Moanalua Gardens serving as the gateway. To serve the Native Hawaiian community and beyond with an immersion in the values of lokahi, humility and aloha, with programs including but not limited to lāʻau lapaʻau, hula, lua, ʻoli, loʻi, and traditional arts and crafts.

The Moanalua Culture Project did not participate in the community outreach efforts, but their organizational contact information is below.

Organization Profile:

Contact person	Roddy Akau
Address	N/A
Phone number	808-351-1710
Email	moanaluavalley@gmail.com
Website/Social media	www.moanalua.com
501c3 status	No

Figure 171. Kamananui Valley, with Maunakapu, Keanakamanō and Hoʻomoeihikapulani in the far background (photo credit: Moanalua Culture Project).

Figure 172. Kahu Roddy Akau in Kamananui Valley (photo credit: Moanalua Culture Project).

Figure 173. Delegates attending the Kamananui and Kamanaiki land dedication ceremony in 2008 (photo credit: Moanalua Culture Project).

Moanalua Gardens Foundation

Founded in 1970, the Moanalua Gardens Foundation is a 501(c)(3) non-profit organization dedicated to preserving and perpetuating the history, native culture and environment of Hawai‘i through education and stewardship of Kamananui (Moanalua Valley) and celebration of the Prince Lot Hula Festival. The Moanalua Gardens Foundation also runs the Huaka‘i o Kamananui program, an initiative to improve the infrastructure of Kamananui Valley and to provide educational opportunities for community members and school children. Another of their programs is Aloha ‘Āina Moanalua, an innovative place and culture-based curriculum, focusing on the entire ahupua‘a of Moanalua, from mauka to makai. The curriculum provides a unique opportunity for students to connect to the cultural traditions that have been passed down from kupuna in the area. The program is currently being run in O‘ahu’s elementary schools and the history of Moanalua is now being taught to hundreds of fourth-graders each year.

Figure 174. Hula hālau at the 2016 Prince Lot Hula Festival in Moanalua Valley (photo credit: Moanalua Gardens Foundation).

Figure 175. Opening of the 2015 Prince Lot Hula Festival, run by the Moanalua Gardens Foundation (photo credit: Moanalua Gardens Foundation).

Figure 176. Connecting to the valley through the Huakaʻi o Kamanui program (photo credit: Moanalua Gardens Foundation).

Community Outreach & Survey Results

Organization Profile:

Contact person	Pauline Worsham
Address	1414 Dillingham Blvd., Suite 211, Honolulu, Hawaiʻi, 96817
Phone number	(808) 497-4084
Email	pauline@pmwconsult.com
Website/Social media	www.moanaluagardensfoundation.org
Year organization formed	1970
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Kamananui (Moanalua) Valley
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, natural resource management, teacher professional development. Specific programs and activities offered: Huakaʻi o Kamananui, Aloha ʻĀina Moanalua, cultural-based curriculum, and teacher training; annual Prince Lot Hula Festival which is the largest non-competitive hula celebration in Hawaiʻi.
Use of place based curriculum?	Yes, ʻāina and culture-based curriculum on Kamananui Valley using DVDs, CDs, books, and pamphlets. Curriculum is aligned with Common Core Standards and Hawaiian Education Guidelines.

Public volunteer work days?	No
Student School groups (& ages) they service	Grades 4th to 8th, ages 9 to 13 years old
Community groups they service	Hula hālau statewide, Moanalua Gardens Community Association
Existing organizational partners	Yes, Moanalua Valley Community Association, ʻIolani Palace, hula hālau statewide, Moanalua Gardens Community Association.
Organizations wanting to partner with in the future	Yes, Kamehameha Schools, Bishop Museum, the University of Hawaiʻi, Department of Education (DOE), and private schools.

Additional Resources for Moanalua

Table 35 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Moanalua.

Table 35. Sample of Resources for Moanalua Ahupua‘a*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents, some pertaining to Moanalua; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. **This 874-page monograph is a searchable pdf**

* 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*.

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