

KONA MOKU WAHI PANA SURVEY

Kamehameha Schools Kona Region –
Kalihi, Kapālama, Honolulu, Waikīkī, Moku o Kona
and Waimānalo, Moku o Ko‘olaupoko



PREPARED BY



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KONA REGION



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List of Abbreviations

ABE	‘Āina 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	Geographic Information System
HCBE	Hawaiian Culture Based Education
HDOT	Hawai‘i Department of Transportation
KOKA-FLC	Keiki o Ka ‘Āina Family Learning Centers
KS-CE&R	Kamehameha Schools Community Engagement & Resources Regional
KUA	Kua‘āina Ulu ‘Auamo
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 Hawai‘i, Mānoa
UHWO	University of Hawai‘i, West O‘ahu
USDA	United States Department of Agriculture
USGS	United States Geological Survey

INTRODUCTION

There are our clouds, my father's and mine,
Covering the mountains;
The clouds rise with a sudden shower,
The whirling winds blow,
The source of the storm of the keiki,
Ku a e-ho is at sea,
From the sea, the storm comes sweeping toward shore,
The windward Kui-lua wind churns up the sea,
While you're fishing and sailing,
The 'Ihi'ihilauakea wind blows,
It's the wind that blows inside Hanauma,
A wind from the mountains that darkens the sea,
It's the wind that tosses the kapa of Paukua,

Pu'uokona is of Kuli'ou'ou,
Ma-ua is the wind of Niu,
Holouha is of Kekaha,
Maunuunu is of Wai'alae,
The wind of Le'ahi turns here and there,
'Olauniu is of Kahaloa,
Wai'oma'o is of Palolo,
Kuehu-lepo is of Kahua,
Kukalahale is of Honolulu,
'Ao'aoa is of Mamala,
'Olauniu is of Kapalama,
Haupe'epe'e is of Kalihi,
Ko-momona is of Kahauiki,
Ho'e'o is of Moanalua¹

We begin this wahi pana survey of KS' Kona Region with an excerpt from the famous "Wind Gourd of La'amaomao" oli as a tribute to the beauty and majesty of this land as well as the Kānaka Maoli 'Ōiwi who have cared for it for generations. The oli illustrates the narrators deep understanding of the 'āina and its huna (hidden) and kaona (layered) meanings. Over the generations, the people of Kona, particularly the maka'āinana (commoners)—the fishers and farmers and kia'i (guardians) of the wahi kūpuna (ancestral places), developed an intimate understanding and pilina (relationship) with their 'āina, 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 Ali'i Nui. The ingenuity and resourcefulness of Kona's Po'e Kahiko ("people of old") can still be seen in the verdant valleys of Nu'uanu 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 Hawai'i, LLC (Nohopapa) undertook this Kona Region Wahi Pana Survey. Specifically, this survey focused on culturally significant resources and community groups involved in

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

cultural and 'āina based activities. This survey is designed to provide KS-CE&R with a management tool to:

- 1) Evaluate the opportunities and appropriateness of cultural sites for learner & '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) & 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 survey 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 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 'ohana 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 Region as defined by KS-CE&R—includes all of the traditional ahupua'a of Kona Moku (Honolulu District) with the exception of Moanalua and Kahauiki (which are part of KS' 'Ewa Region, and which were included in a previous study). This study also includes a portion of Waimānalo Ahupua'a, which is in the moku of Ko'olaupoko.

Land division terms and concepts in Hawai'i—whether moku, ahupua'a, 'ili 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 O'ahu") settlement or subsistence patterns (Beechert 1991; Daws 2006). The Hawai'i state GIS layer, for example, considers Nu'uānu Valley and Stream as part of the large ahupua'a of Honolulu. Under this configuration, there is no Nu'uānu 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'uānu 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'uānu 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 Region (Kalihi, Kapālama, Honolulu, Waikīkī and a portion of Waimānalo) into 15 palena² that follow the 1880s Hawaiian Government Survey.³ These

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

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 Waikiki when they are up in Mānoa Valley. Nor does Wailupe (ʻĀina Haina) feel much like Waikiki at all, and so on.

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

Methods

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 survey, 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:

- 1) Archival research to gather relevant information on Hawaiian wahi pana, wahi kūpuna and other cultural and natural resources and sites including an analysis of historical maps, photographs, documents, and reports;
- 2) Archival research regarding selected mo'olelo (oral-historical accounts) about specific places in the study area;
- 3) GIS map making based on the results of these first two activities; and
- 4) Community outreach, including an online survey developed to gather data specifically requested by KS-CE&R for this project and huaka'i (site visits) with a sub-set of community groups.

Report Structure

The remainder of the report is organized into chapters; each describes an individual palena moving sequentially from west (Kalihi) to east (Maunaloa) (see Figure 2). Prior to the 15 palena chapters, described in more detail below, a brief overview of the cultural and historical significance of the Kona Moku is provided, highlighting cultural themes that unite these traditional land units.

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 'āina and cultural based activities. The chapters can serve as a database of practical information about the 'āina and history of the ahupua'a including community initiatives enhancing the lives of Native Hawaiians in the Kona 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.

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.



Chapters begin with a general discussion of the palena’s physiographic character and go on to provide a description of its 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 lo‘i kalo; fishponds; heiau, and other wahi pana) is presented. This is followed by a selection of mo‘olelo 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, partnerships, strengths, opportunities, challenges and needs. Also provided are pictures illustrating the places and activities of these organizations.

Following the 15 palena chapters, there is a chapter summarizing the community consultation 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.



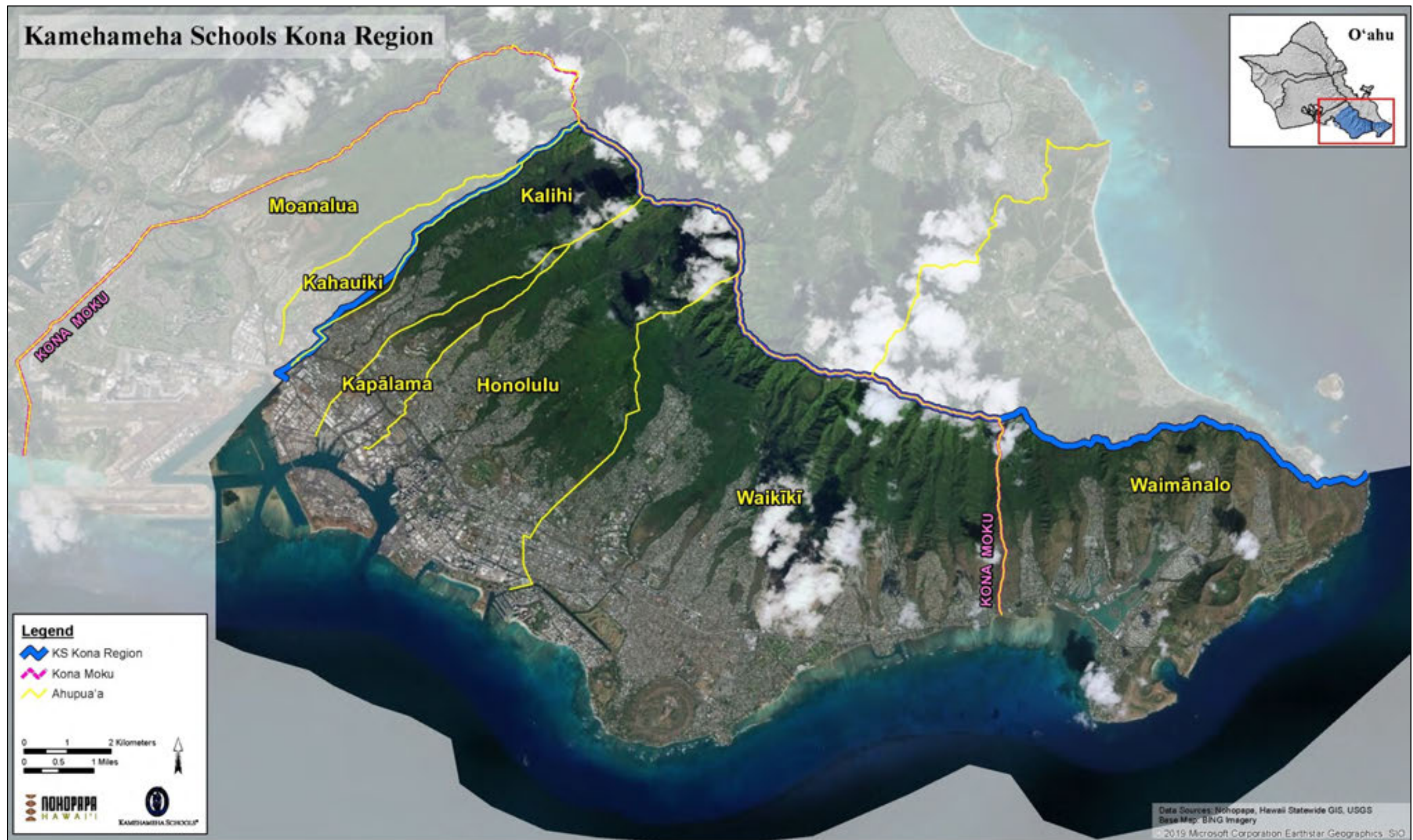


Figure 1. GIS depiction of the project area comparing KS' Kona Region (blue line) with the traditional moku (district) of Kona; the five ahupua'a in the current study (Kalihi, Kapālama, Honolulu, Waikīkī and a portion of Waimānalo) are also depicted

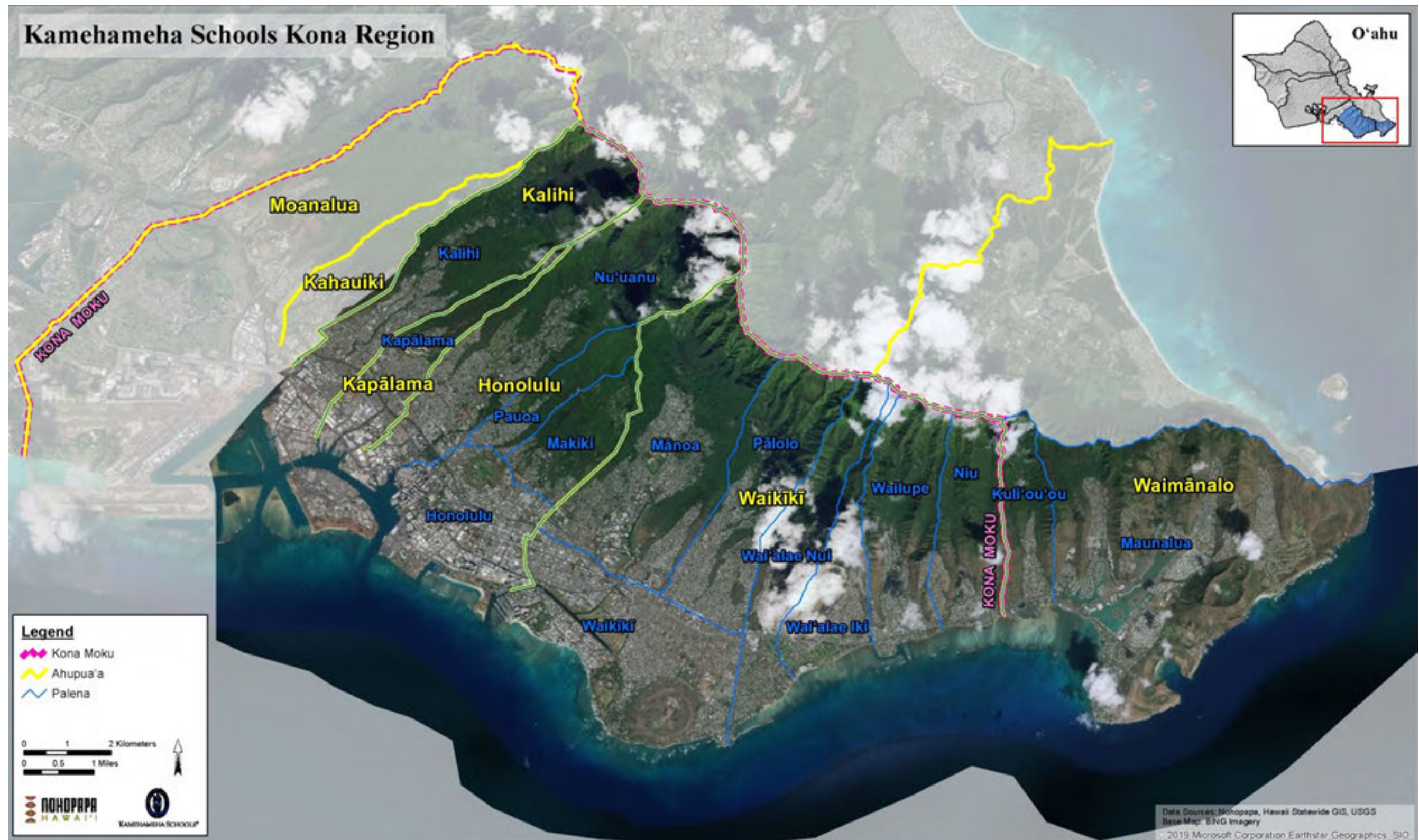


Figure 2. GIS depiction of KS' 'Ewa Region, the moku of Kona, and the 15 palena (from Kalihi in the west to Maunaloa in the east; see text for explanation) in this study



Figure 3. Aerial image of Honolulu Ahupua'a

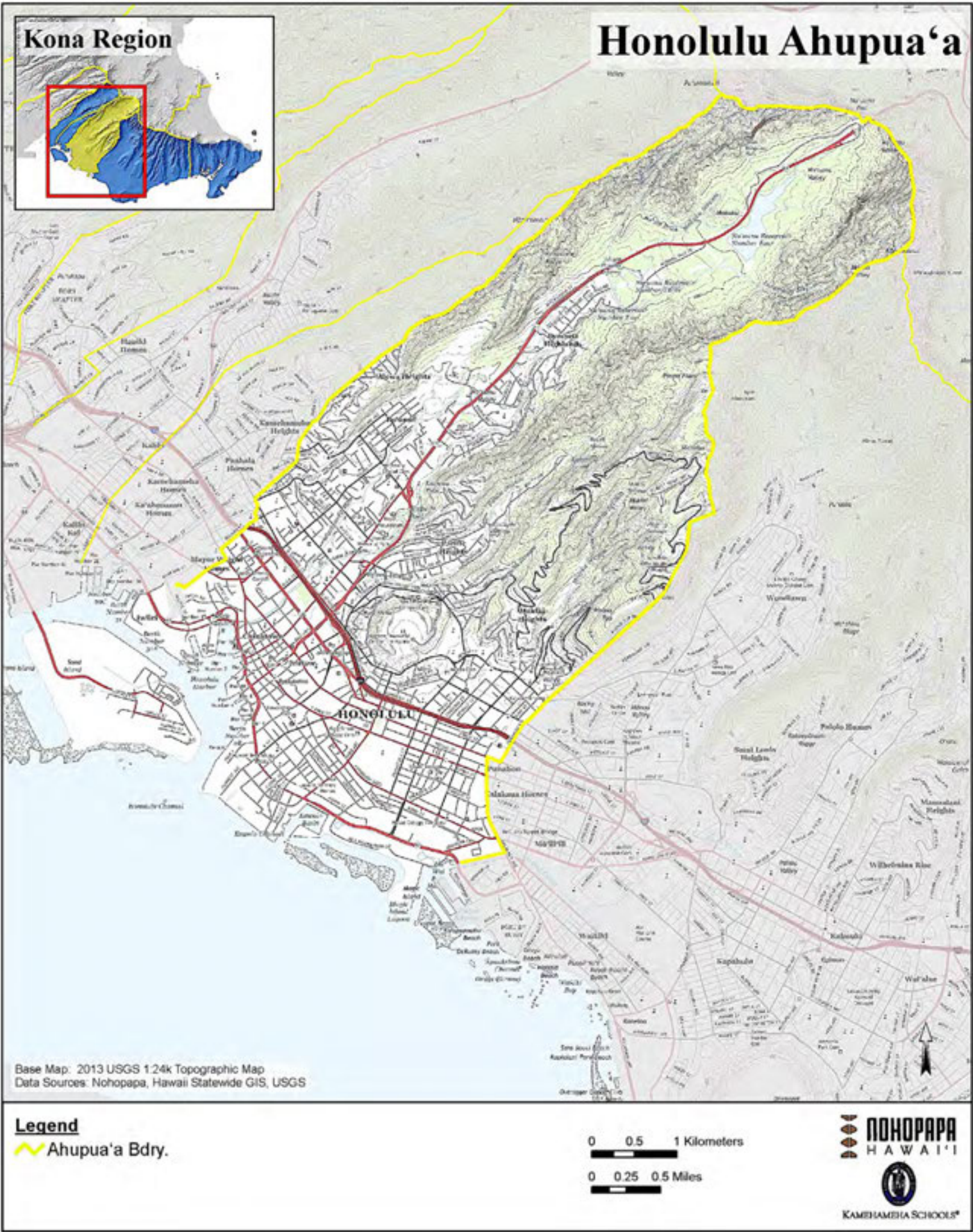


Figure 4. USGS map of Honolulu Ahupua'a



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

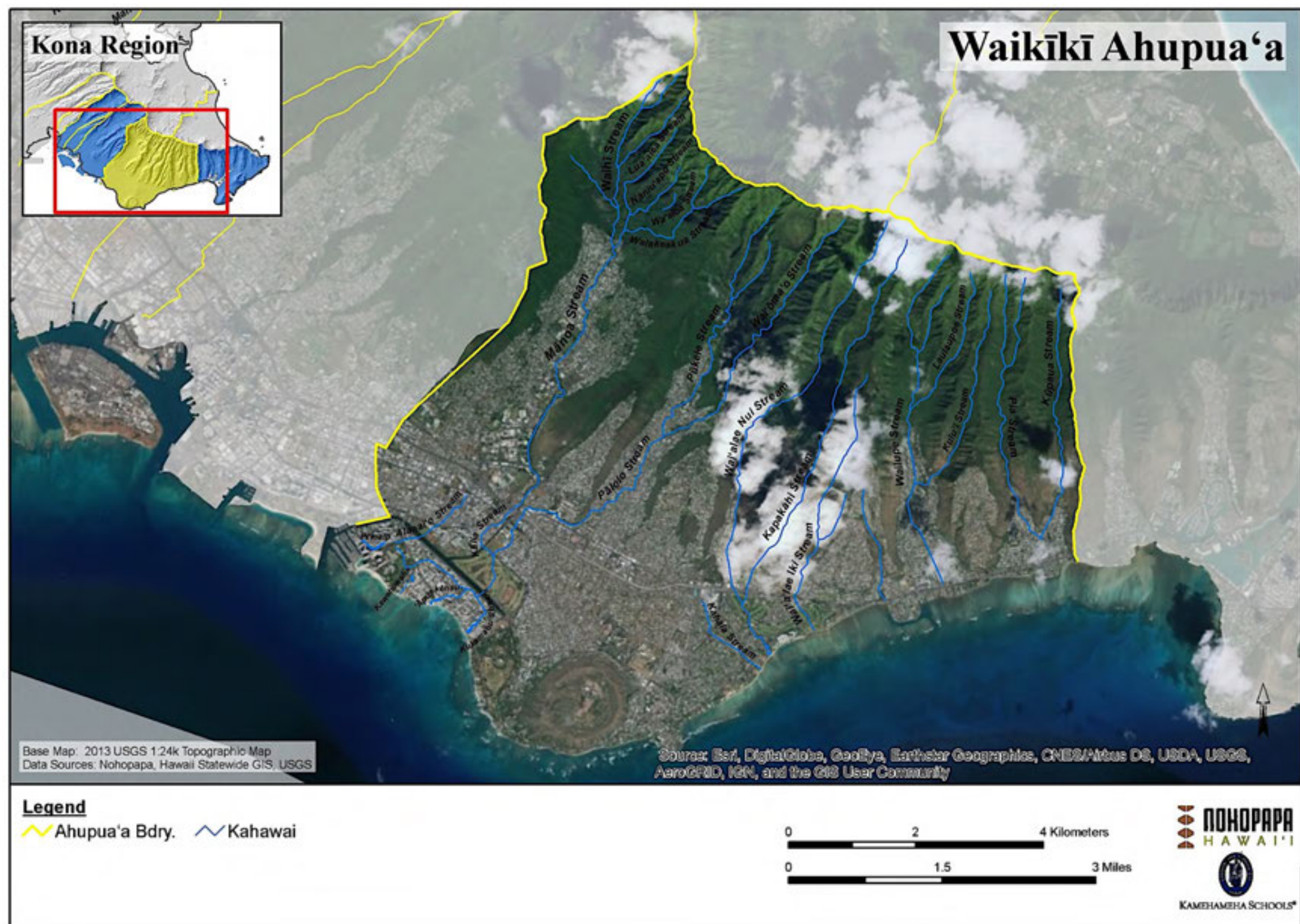


Figure 6. Aerial image of Waikīkī Ahupua‘a

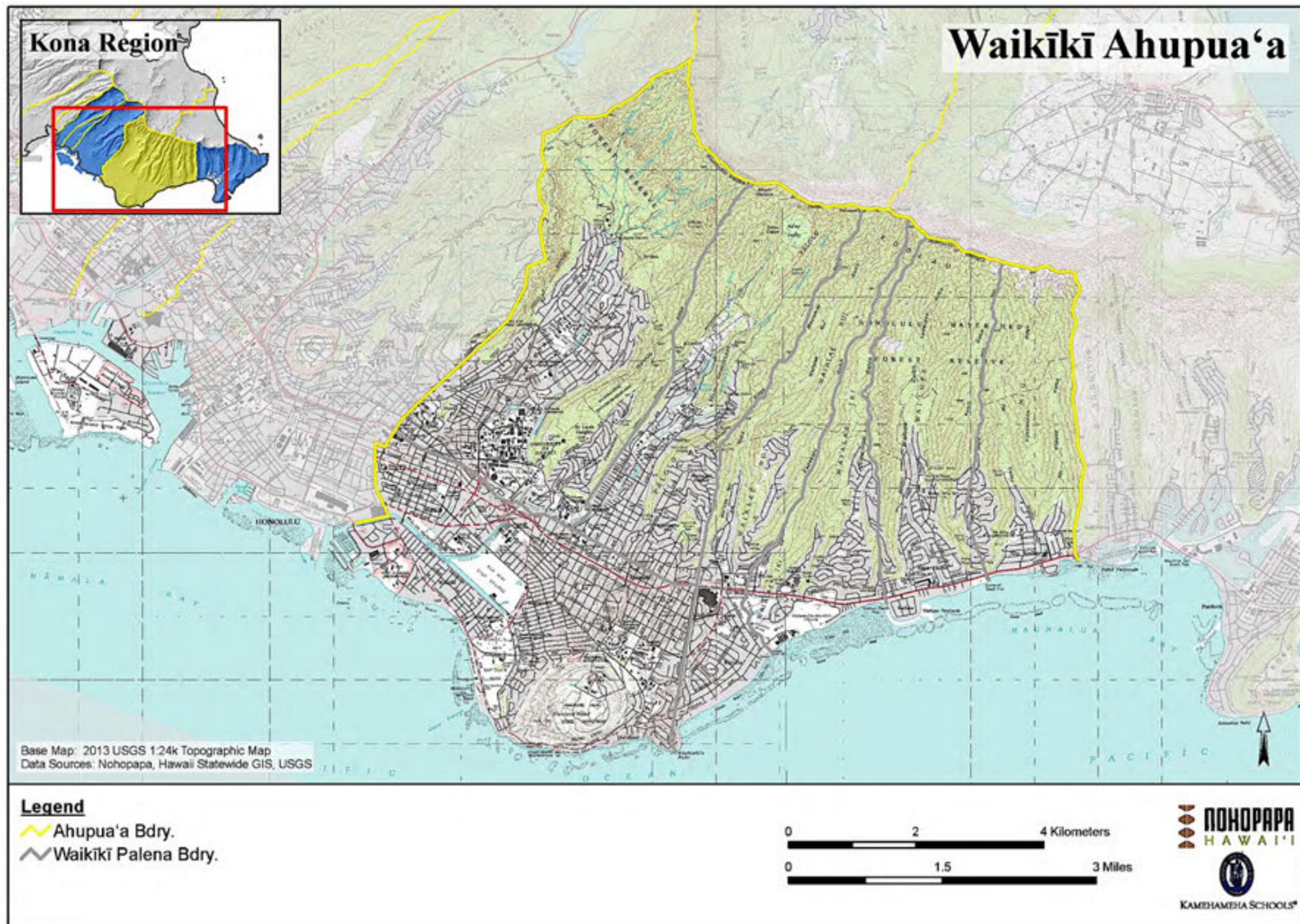


Figure 8. USGS map of Waikīkī Ahupua'a with Palena boundaries outlined in grey

KALIHI AHUPUA‘A

Ke Kai Nehe o Pu‘uhale *The Murmuring Sea of Pu‘uhale⁴*

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.

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-‘ie‘ie was a *heiau* here for her worship. (Pukui et al. 1974:77)

In his ground-breaking study of native planters in Hawai‘i, 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 *lo‘i*, 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 ahupua‘a 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, wa‘a (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on). John Papa ‘Ī‘ī, 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” (‘Ī‘ī 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 nearest place to obtain dry ti leaves, timber, thatching sticks, and ‘ie 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 [Ko‘olau] similar to the pari [pali] of Anuuana [Nu‘uanu], though more precipitous, and only employed by a few of the islanders who convey fish from Kolua to Honoruru. (Sterling and Summers 1978:322)

Mo‘olelo (Oral-Historical References)

[need to insert]

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 O‘ahu.



Figure 9. Aerial image of Kalihi Ahupua'a

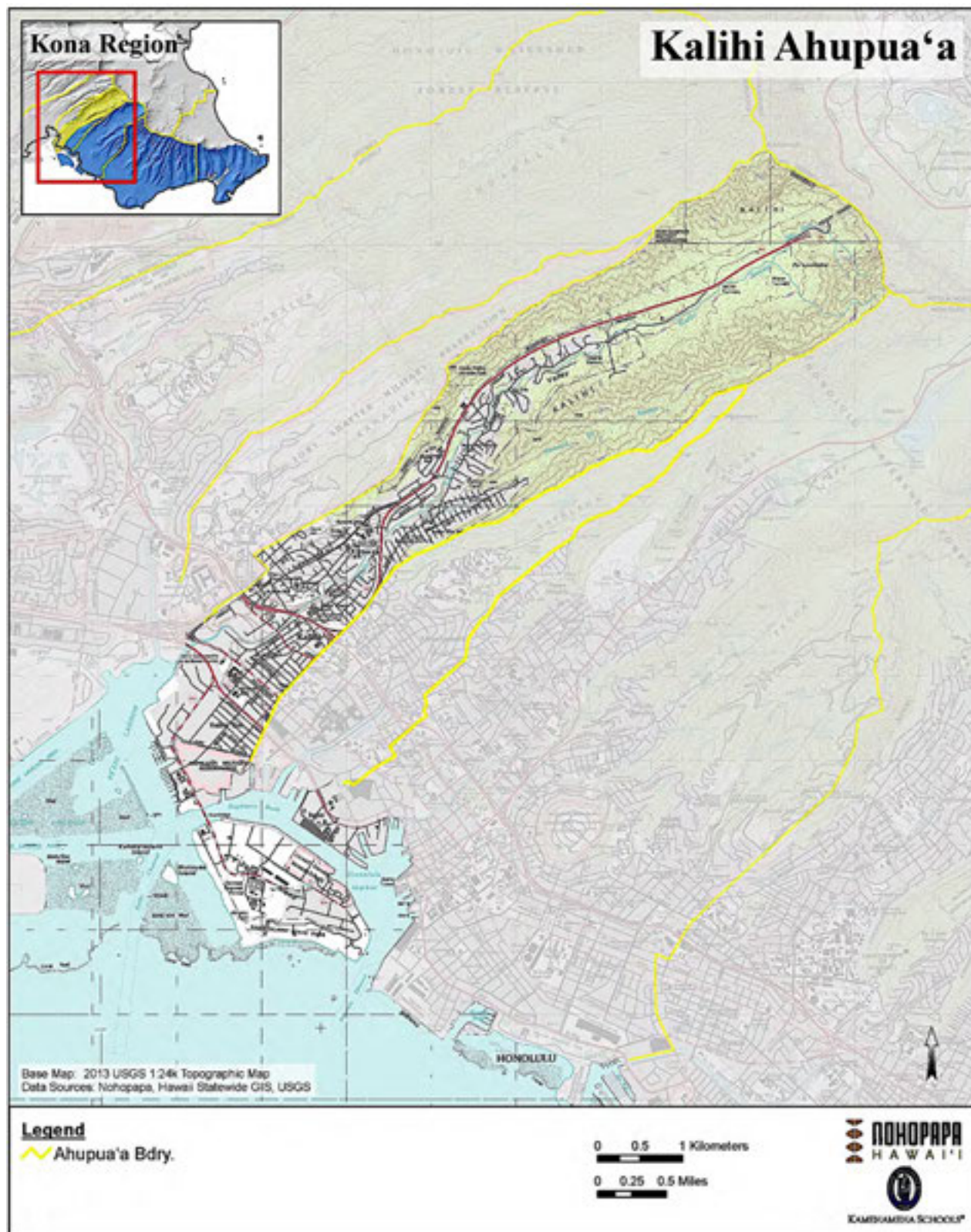


Figure 10. USGS map of Kalihi Ahupua'a

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 Mo'olelo/ 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 Hawai'i; visited by Kamehameha	Indeterminate	Also known as "Ka- elemu-wai o Kalihi and Kupehau
Pu'u Keanakamanō	Natural rock (outcrop) feature – ahupua'a boundary marker	Ridgeline between Kalihi & Kapālana	--	Presumably intact	--
Ka'ie'ie	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)
Pōpō'ulu	Natural rock feature/steep cliff/storied place	Uplands of Kalihi near Ko'olau ridge	Associated with Kapo on the other side of the valley;	Presumably intact	Place known as Kamoho-ali'i, 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 in 1954
Pu'u Lanihuli (2,200 ft. elevation)	Summit/top of ahupua'a; boundary w Kapālana	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).

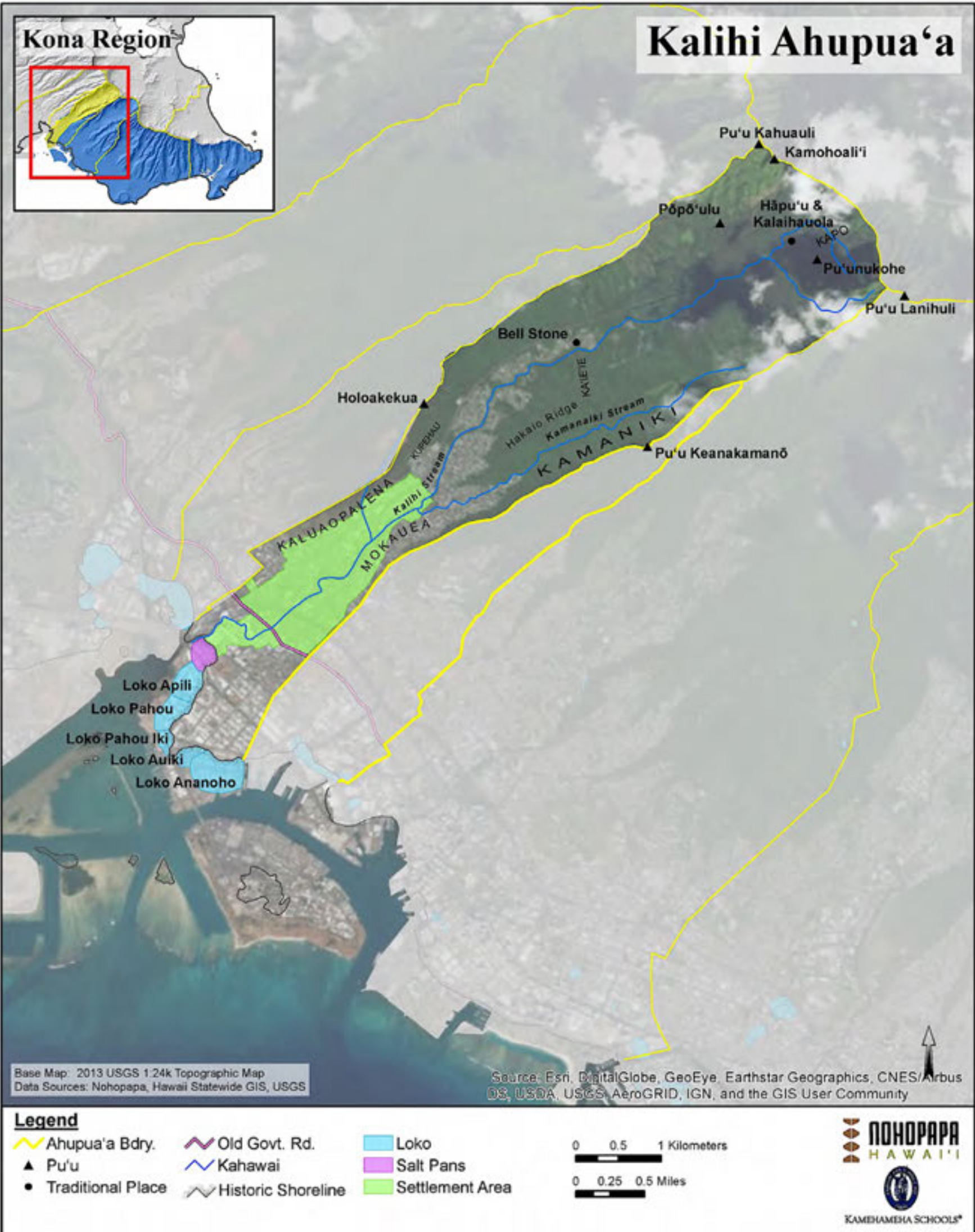


Figure 11. GIS map depiction of significant Hawaiian cultural and natural resources in Kalihi Ahupua'a



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 'Āina garden, located at Ho'oulu 'Āina 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 O’ahu 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	Ahupua'a: Kalihilihiolaumiha // 'Ili 'Aina: 'Ouaua, Maluawai, Kaluaopalea // Pu'u: 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, mo'olelo, Hawaiian language newspaper, oral/personal history/stories, maps, gardening programs, family ('ohana) health program, cultural food hub 'aipono food programs and awareness. organic cafe, 'aina-to-table community dinners.
Use of cultural protocols, activities, and practices?	Yes, oli, 'aipono, lomilomi, la'au lapa'au, ho'oponopono, mahi 'aina, kilo, feeding our ahu, mahi'aina, hoe wa'a, ku'i lei, makahiki, birthing practices, imu, lawai'a, 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	Ho'oulu 'Aina, all branches of Kōkua Kalihi Valley, Ho'ola Mokauea, Papa Ola Lokahi, HMSA, Aloha Care, Kamehameha Schools, Linapuni, Michaels (Management for KPT), Paepae O Heeia, Kahumana Farms, Kako'o 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.

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes.
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, Kalihi and Honolulu moku.

Do you want to expand to a larger or new land area to steward? If yes, where?	No.
Do you want to offer programs and/or activities in the near future? If yes, what & when?	It depends. We are always responding to the needs of our community. We have many programs going on right now and are working hard just to maintain them. If needs arise and circumstances allow, we are always willing to grow and serve our community.

Challenges & Needs:

Top five challenges	1) Healthy Lifestyle Changes 2) Access and affordability of Healthy Foods 3) Workload of Staff 4) Capacity Building
Top five needs	1) Stable Funding 2) Adequate staffing 3) Adequate resources 4) Connection between organizations serving Hawaiian population in the moku 5) Evaluation and data support

Ho‘oulu ‘Āina 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. ‘O ka hā o ka ‘āina, ke ola o ka po‘e, 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: Ho‘oulu ‘Āina’s instagram)



Figure 22. Keiki planting a fruit tree (Photo credit: Ho‘oulu ‘Āina’s 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.hoouluaaina.com/ Instagram: @hoouluaaina
Year organization formed	2004
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Māluawai and ‘Ōuaua are the two ‘ili in the back of Kalihi Valley that Ho‘oulu ‘Āina 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. Ho‘oulu ‘Āina has four programs: Lohe ‘Āina, Koa ‘Āina, Hoa ‘Āina, and Mahi ‘Āina.

	1. Lohe 'Āina 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 'āina efforts. Kalihi is our home and our community. We instill a sense of honor into our ahupua'a through our daily actions, following the mo'olelo of our kūpuna. 2. Koa 'Āina is an organic reforestation and agroforestry project on O'ahu. 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 ahupua'a and we are fighting to restore water into our valley once again. 3. Hoa 'Āina is a program that hosts thousands of committed volunteers who help with organic reforestation practices, pā pōhaku builds, garden beds and many other mālama 'āina endeavors. Together, as a community, we breathe life into our ahupua'a to heal this 'āina that was once laden with modern day conflict and hurt. 4. Mahi 'Āina 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, mo'olelo, oral histories, newspaper articles, archival resources, published material in English and 'Ōlelo Hawai'i.
Use of cultural protocols, activities, and practices ?	Yes, oli, mele, pule, lā'au lapa'au, mahi'ai, lomilomi, 'aha, ho'oponopono, kilo, 'ohana 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 Ahupua'a and all of Hawai'i.
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 Hawai'i at Mānoa, numerous 'Āina Base education programs across Hawai'i.
Organizations wanting to partner with in the future	Yes, 'āina, education, and health organizations.

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes.
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Do you want to expand your reach to educate more students or community members? If yes, who?	Yes.
Do you want to expand to a larger or new land area to steward? If yes, where?	Yes.
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, build a wood mill for programming around carving and invasive wood repurposing and 'āina-based school.

Challenges & Needs:

Top five challenges	1) Cultural Site Access & Preservation 2) Updating Facilities 3) Program Evaluation and Tracking 4) Resource Management 5) Limited imagination of dominant society
Top five needs	1) Data management 2) Equipment/supplies 3) Funding 4) Maintaining full time employment funds 5) Increasing amount of FT employees

Keiki O Ka ‘Āina

Keiki O Ka ‘Āina Family Learning Centers (KOKA-FLC) is a non-profit organization established in 1996 to serve the educational needs of Hawai‘i’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 O‘ahu, Maui, Kaua‘i, Moloka‘i, and Hawai‘i Island.

Keiki o Ka ‘Āina is a community organization whose mission is to “educate children, strengthen families, enrich communities, perpetuate culture.” They envision Hawai‘i’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, ‘āina 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 ‘Āina Family Learning Centers program “Parent Participation Program”
(Photo credit: KOKA website)



Figure 24. 'Ohana ku'i kalo day at Keiki o ka 'Āina, 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 'ili Kalei, Punalu'u, Kāne'ohe, Wai'awa Kai, and Ma'ili.
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 Nu'u. 4) Early Childhood Programs for Birth-6 years old 5) Native Hawai'i 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 'Ōlelo Hawai'i 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 ku'i 'ai, ku'i kalo, oli, hula, mele, mahi'ai, lā'au lapa'au, malama 'āina, aloha 'āina, mo'oku'auhau, mo'olelo, lomilomi, and ho'oponopono, lo'i kalo, malama 'āina 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.

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, schools, civic clubs and teen's ages 14-19. They currently provide services statewide, so we would be open to almost any community and age group.
Do you want to expand to a larger or new land area to steward? If yes, where?	Yes, they would like to find a land in Punalu'u that would allow them to grow kalo as we currently import 1000 pounds monthly.
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, more and longer internships, expanding curriculum, and maximizing cultural workshops in each community. More cultural STEAM classes and classes in the healing arts including lā'au lapa'au, lomilomi, and ho'oponopono. They want to expand the reach of making papa and pōhaku ku'i 'ai workshops, provide ku'i kalo nights in more communities.

Challenges & Needs:

Top five challenges	1) Curriculum Development and Support 2) Human Resource & Organization Support 3) Leadership Development 4) Program Evaluation and Tracking 5) Specialized Equipment (e.g., water meter, tools, machines)
Top five needs	1) Equipment/Supplies 2) Land use & planning 3) Leadership development 4) Natural and cultural resource management support 5) Professional development



KAPĀLAMA AHUPUA‘A

‘Ōlauniu of Kahaloa *The Name of Kapālama’s Wind*⁷

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

Figure 25 and Figure 26 are aerial image and USGS map depictions, respectively, of Kapālama Ahupua‘a.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Kapālama Ahupua‘a 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, Nu‘uana Ahupua‘a, 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 ‘Ālewa Heights; the ahupua‘a boundary then heads into the forest reserve uplands, does not reach the Ko‘olau ridgeline, then returns (at a point where it intersects with Nu‘uanu and Kalihi Ahupua‘a) 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 2 is a summary of the significant wahi pana in Kapālama Ahupua‘a. 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 Ahupua‘a 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 ahupua‘a—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 lo‘i kalo and settlement area stretching from School Street to the shoreline. Here, the lo‘i kalo would have fed back into and through two or three loko i‘a (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 ahupua‘a do not end along the ridgeline of the Ko‘olau—like many other lands in Kona Moku, but rather are overtaken by neighboring Kalihi and Nu‘uanu.

The place name Kapālama, literally “the lama wood enclosure” (Pukui et al. (1974:87), is associated with mo‘olelo 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 ali'i 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 Hawai'i, Handy (1940; Handy and Handy 1972) described Kapālāma as follows:

. . . [similar to Kalihi, Kapālāma] had extensive *lo'i*, from Iwilei at the shore up to the foothills. There were two streams that irrigated these *lo'i*, 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 *ali'i* were sequestered before marriage. (Handy and Handy 1972:474)

According to research by Uyeoka et al. (2009:25), the uplands of Kapālāma once included valuable resources including sandalwood trees. More generally, like other ahupua'a 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 Kapālāma (along the boundary with Nu'uano) known as Nāpu'umaia (or Nāpu'umai'a), or "the banana hills." 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).

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

At the mid-nineteenth century Māhele, the ahupua'a of Kapālāma, along with many other lands in the islands, was awarded as part of Land Commission Award (LCA) 7714-B to Moses Kekūāiwa, son of Kekūanao'a and Kīna'u, 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 Ke'elikōlani, 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

Mo'olelo (Oral-Historical References)

[need to insert]

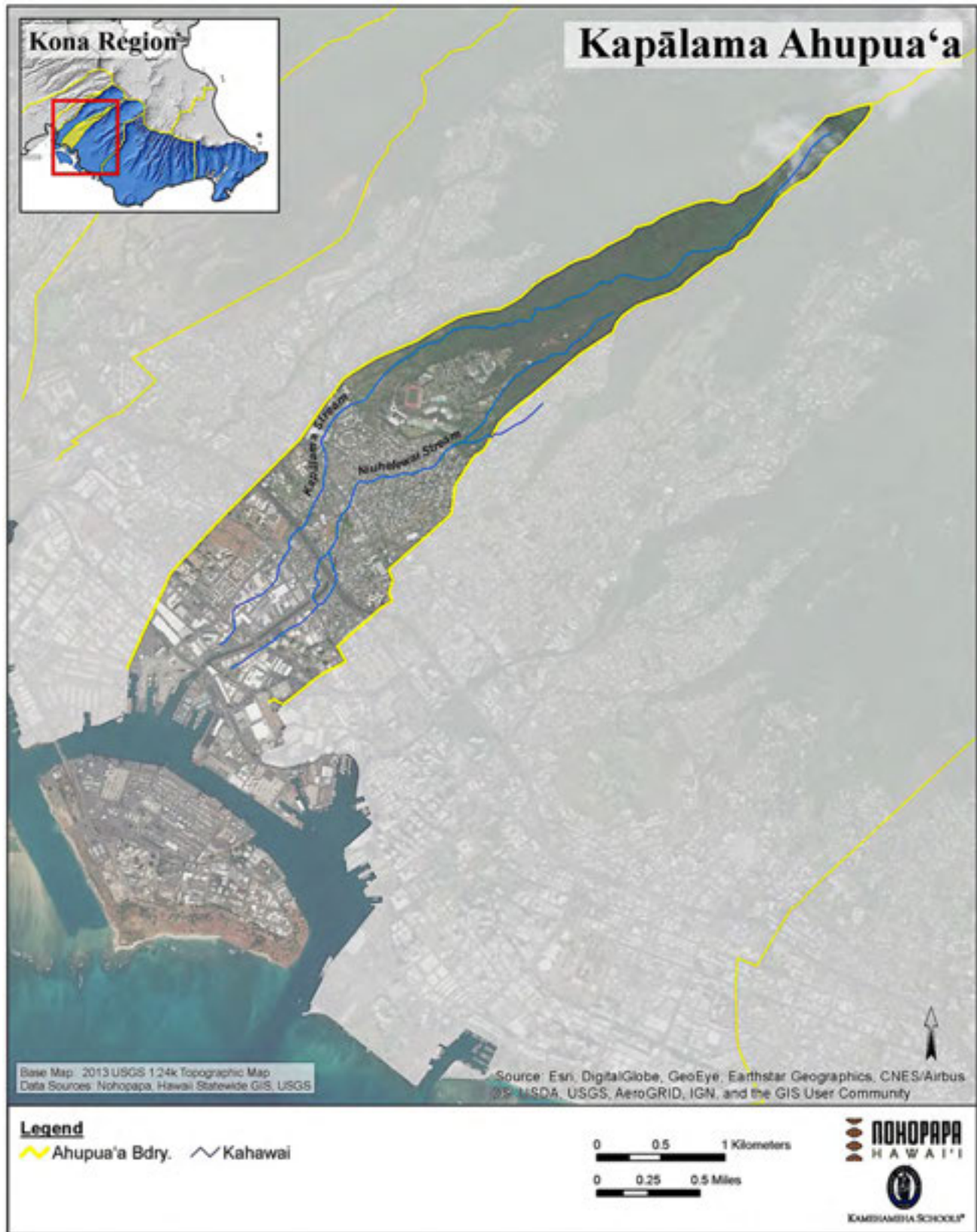


Figure 25. Aerial image of Kapālama Ahupua'a

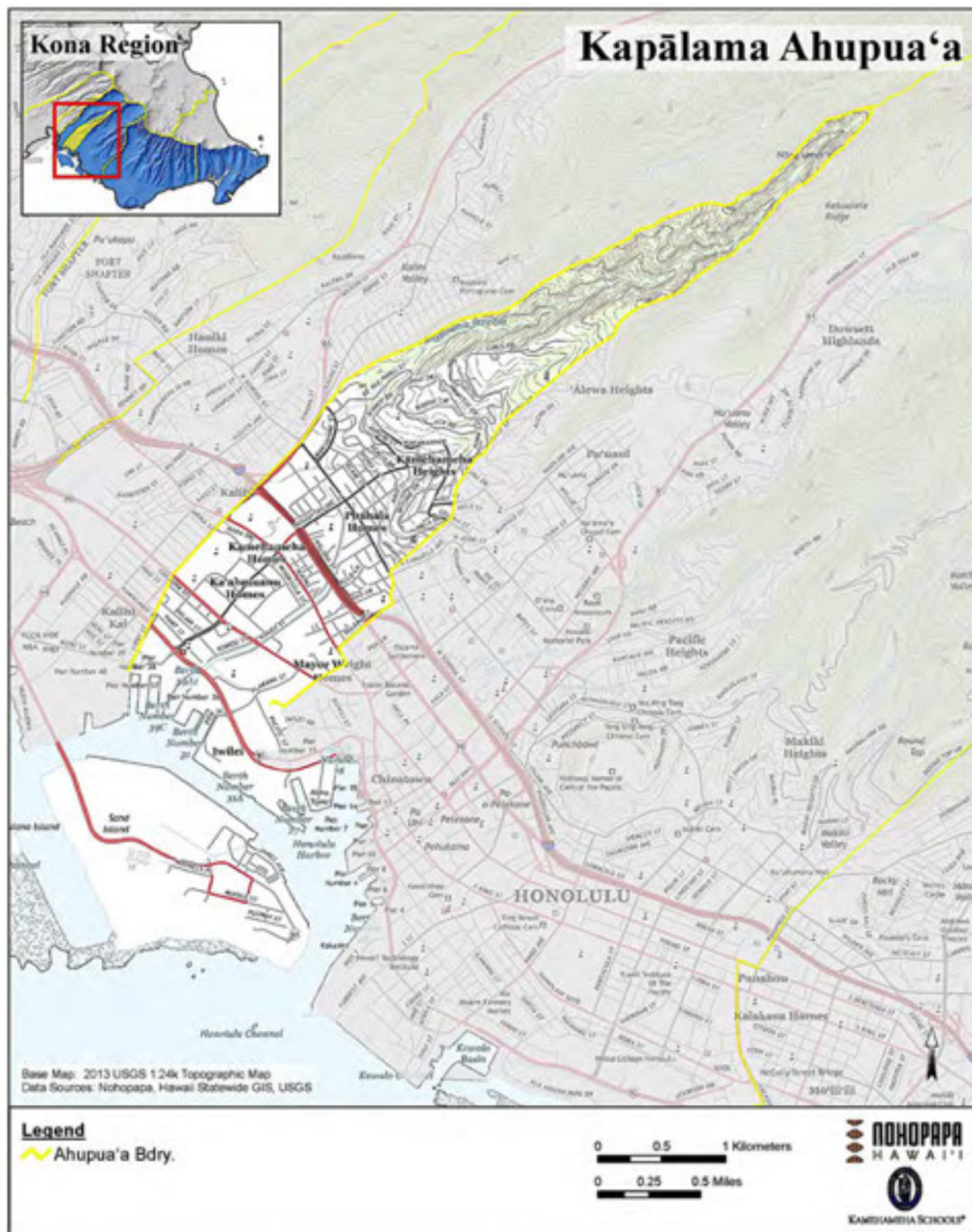


Figure 26. USGS map of Kapālama Ahupua'a

Table 2. Summary of Selected Wahi Pana in Kapālama Ahupua‘a

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)
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 (pu‘uone type), was connected to Loko Kapukui	Iwilei kai; once located at site of historic O‘ahu Railway station; Kalawahine ‘Ili	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 Kapūku‘i	Fishpond (kuapā type); was connected to Loko Kūwili	Iwilei kai; Kalawahine ‘Ili	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 Kapālāma & 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/Alī'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 Kapālāma & 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 Kapālāma 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 <i>Sites of Oahu</i> (Sterling and Summers 1978)
Waulani	Natural rock (outcrop) feature – ahupua'a boundary marker	Ridgeline between Kapālāma & Nu'uānu	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 Kualī'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 Kapālāma & Kalihi	--	Presumably intact	--
Nāpu'umaia (or Nāpu'umai'a) (peak, elevation 1,870 ft.)	Natural rock (outcrop) feature – ahupua'a boundary marker	Ridgeline between Kapālāma & Nu'uānu	--	Presumably intact	Literally, “the banana hills”
Holopoahina	Natural rock (outcrop) feature – ahupua'a boundary point	Marks very top of Kapālāma Ahupua'a, where it intersects with Kalihi and Nu'uānu	--	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).

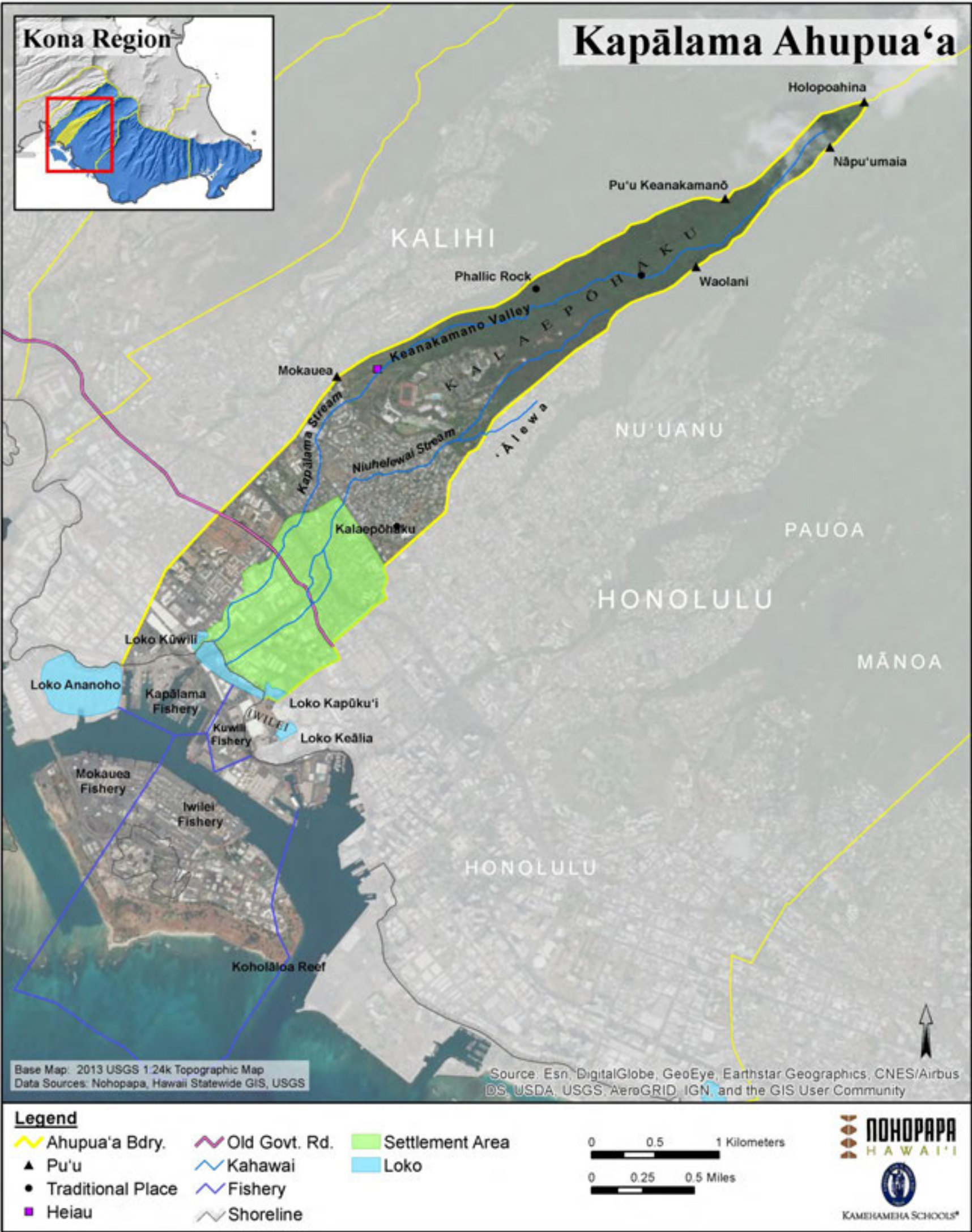


Figure 27. GIS map depiction of significant Hawaiian cultural and natural resources in Kapālama Ahupua‘a; note, Loko Ananoho is discussed in the chapter on Kalihi Ahupua‘a, and Loko Keālia is in the chapter on Nu‘uanu



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)

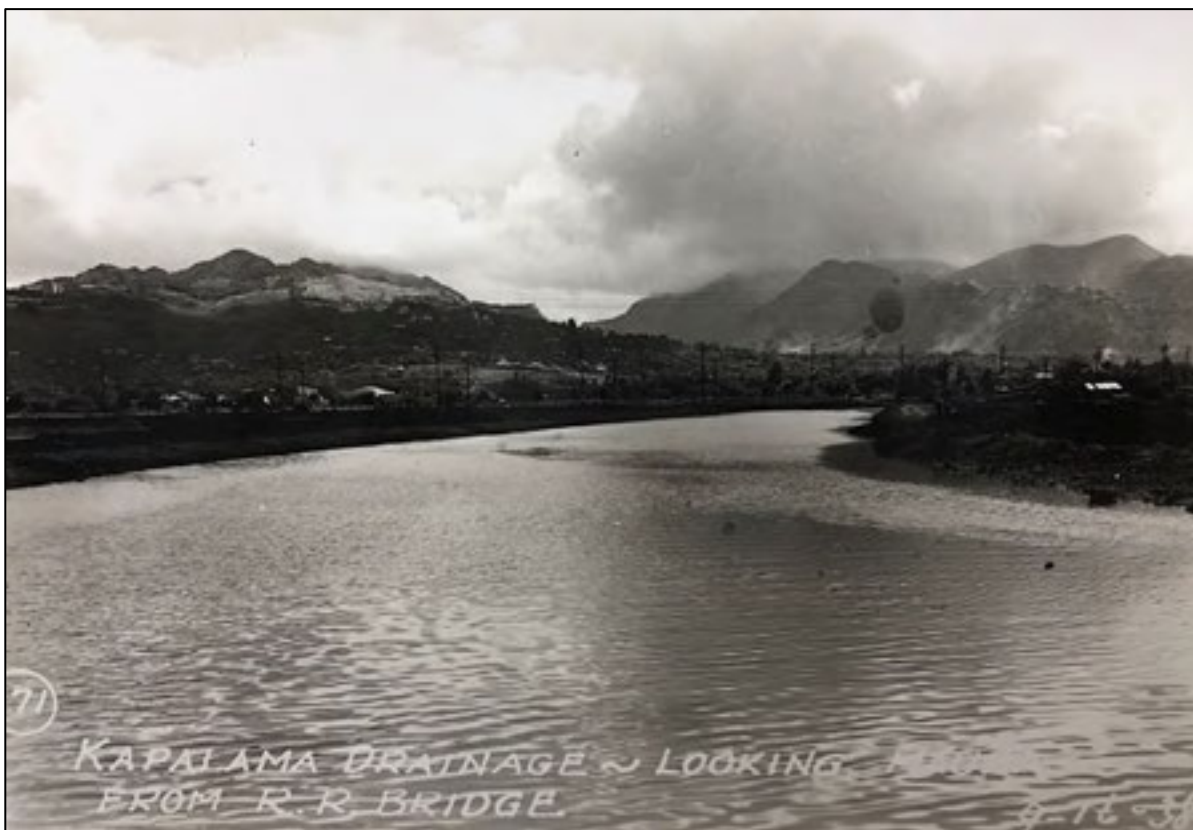


Figure 30. 1938 photo of Kapālama drainage looking mauka from R.R. Bridge (Bishop Museum Archives SP20711,3)

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	Kaiwi‘ula, O‘ahu and Waipi‘o Valley, Hawai‘i
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 Hawai‘i 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 Hawai‘i.
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 ahupua‘a of Kalihi and the greater Kona moku.

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community	Yes, Hawaiian immersion and charter schools as well as Hawaiian and Pacific communities.

members? If yes, who?	
Do you want to expand to a larger or new land area to steward? If yes, where?	No
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, expanded internship and volunteer programs.

Challenges & Needs:

Top five challenges	1) Capacity Building (strategy, logic model, etc.) 2) Human Resources and Organizational Support 3) Maintaining Regular Volunteers 4) Data Management 5) Program Evaluation and Tracking
Top five needs	1) Advocacy 2) Communication 3) Data Management 4) Funding 5) Natural and Cultural Resource Management Support

Mauliola Ke‘ehi

Mauliola Ke‘ehi is a non-profit organization 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: Mauiola Ke'ehi)

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 Nu‘uanau. All of these kahawai empty into the Wahi Pana o Ke‘ehi-Kahaka‘aulana, Mokuo‘eo, 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 ‘Imi ola limu/observation of marine life fond in limu; Kanu Nā Helehele Hawai‘i/planting native Hawaiian plants; Mea Kanu Komo Hewa/removal of invasive species; Kiloī ‘ōpala/marine debris removal; Kilo Papa Ola Kai/observation of

	reef animals; Mea kanu komo hewa/removal of invasive species; hoe wa'a/canoe paddling; Kapu kai/purification by sea water; and mo'olelo.
Use of place based curriculum?	Yes, maps, mo'olelo, oral histories, kilo 'āina, wahi pana art, moe'uhane.
Use of cultural protocols, activities, and practices ?	Yes, oli, kapu kai, kilo, lawai'a, loko i'a.
Public volunteer work days?	Yes, only scheduled via email because they are limited by setting in the wa'a.
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.

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, reach out to more kula in Kalihi/Kapālama.
Do you want to expand to a larger or new land area to steward? If yes, where?	No
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, but not ready to implement.

Challenges & Needs:

Top five challenges	1) Capacity Building (strategy, logic model, etc.) 2) Pollution dumping 3) Program evaluation and tracking 4) Specialized equipment (e.g. water meter, tools machines)
Top five needs	1) Data management 2) Grant writing assistance 3) Natural and cultural resource management support

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 Hōkūle'a crew (Photo Credit: Polynesian Voyaging Society)

Community Outreach & Survey Results

Organization Profile:

Contact person	Mariah Kuaihealani Hugh
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, Ke'ehi
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 ho'okele.
Use of place based curriculum?	Yes, oral history and mo'olelo
Use of cultural protocols, activities, and practices ?	Yes, kilo, ho'okele, 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

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, with everyone
Do you want to expand to a larger or new land area to steward? If yes, where?	Yes, worldwide
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, educational outreach

Challenges & Needs:

Top five challenges	1) Capacity Building (strategy, logic model, etc.) 2) Community Engagement and Organizing 3) Curriculum Development and Support
Top five needs	1) Community Engagement and Organizing 2) Data Management 3) Developing DOE/Public School Partnerships 4) Developing Community Partnerships 5) Hawaiian History, Language, and Cultural Protocol Education

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.

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 3 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 3 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 Waipulani [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 ground-breaking 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 (Oral-Historical References)

[need to insert]



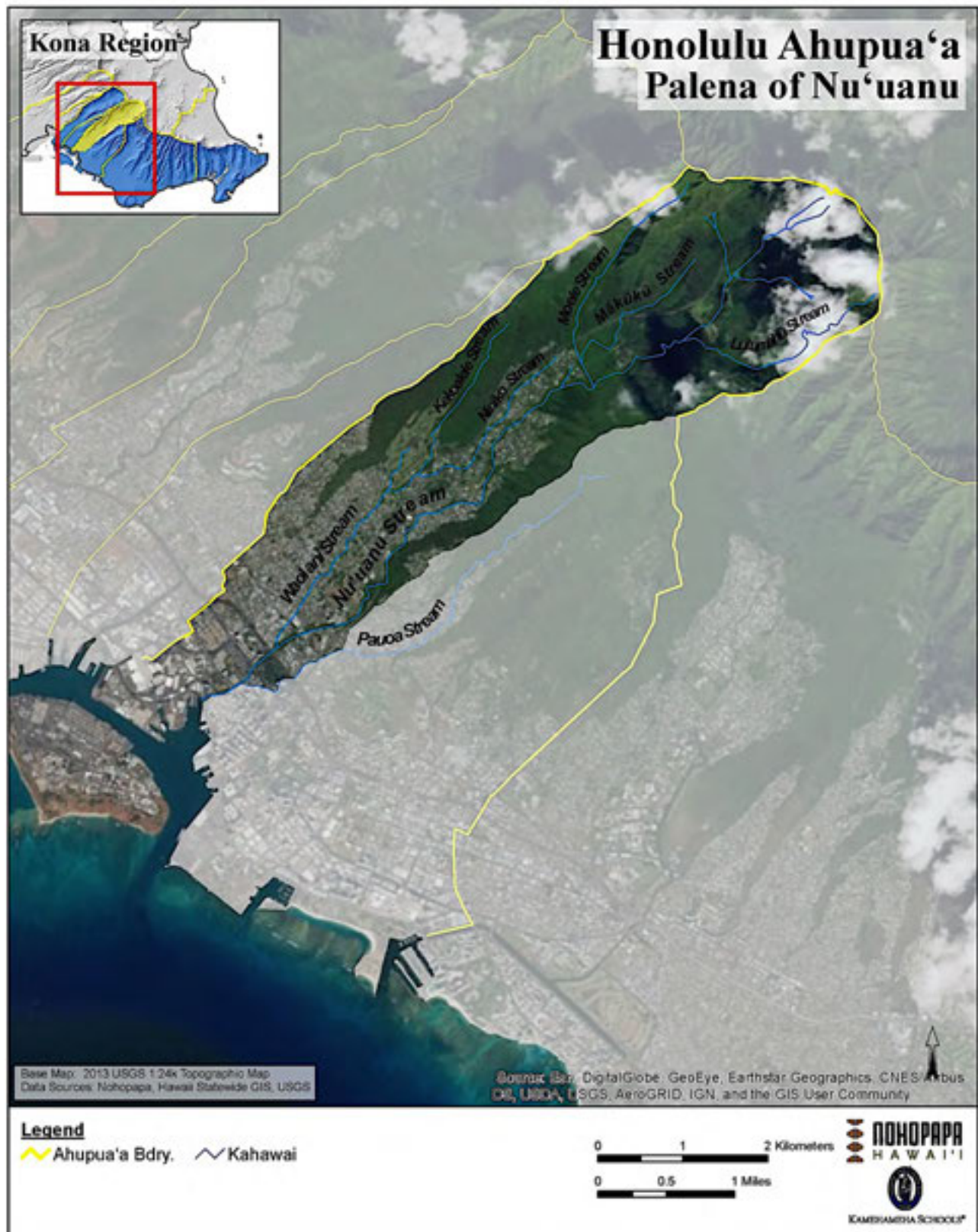


Figure 36. Aerial image of Nu'uaniu Palena

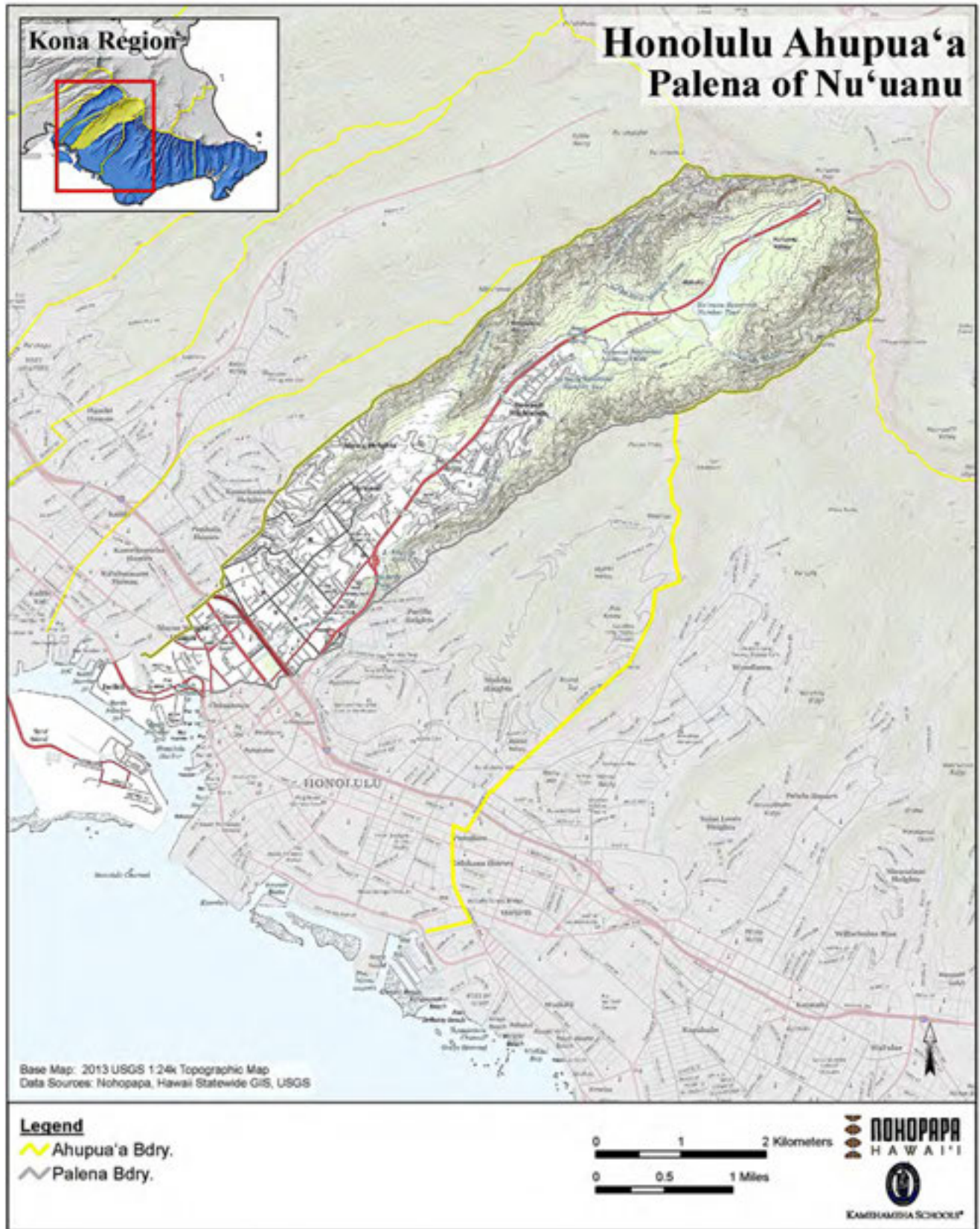


Figure 37. USGS map of Nu'uaniu Palena

Table 3. 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 <i>Sites of Oahu</i> (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 <i>Sites of Oahu</i> (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 <i>wauke</i> (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'uaniu	--	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'uaniu	--	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
Waipu'ilani Falls	Waterfalls	Upper Nu'uanu above Kaapaakai Pūnāwai	According to a traveler from a whaling vessel (F.O. Bennett) in 1834-5, a mo'ō 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 Waipu'ilani 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 Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Kaumuhonu	Natural rock (outcrop) feature – palena/ahupua'a boundary marker	Intersection of Pauoa, Nu'uaniu & 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
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	Mo'olelo in this table recounted by Kamakau
Waipuhia Falls	Waterfalls	Below Pu'u 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 mo'olelo in this table, there is other oral-historical information about this place dealing with Kāne and some fair maidens who lived in the mountains
Pu'u Lanihuli	Natural feature/pu'u/ Boundary marker along Ko'olau ridgeline	Upper, northwest corner of Nu'uaniu Palena	“Name of an ancient <i>mo'o</i> god of Lā'ie” (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 <i>Sites of Oahu</i> (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 <i>Sites of Oahu</i> (Sterling and Summers 1978:312-14)	Probably destroyed long ago by road construction	--
Waipulani Falls	Waterfalls	Below Kōnāhuanui	-	--	--
Nu'uaniu Pali	Pass through the Ko'olau ridgeline to the windward side	Above the Pali tunnels	Battle of Nu'uaniu; 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).

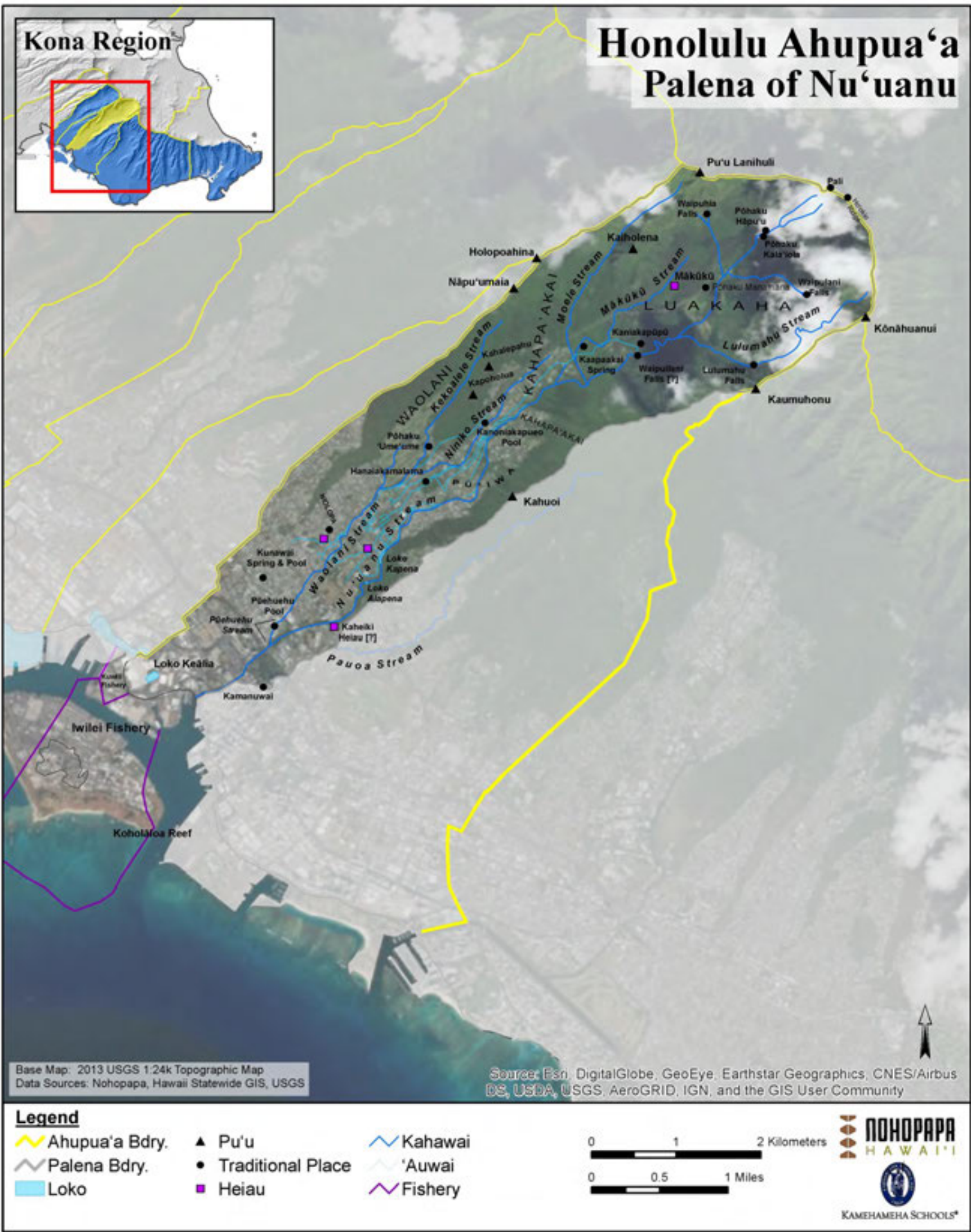


Figure 38. GIS map depiction of significant Hawaiian cultural and natural resources in Nu'uano Palena (Honolulu Ahupua'a)



Figure 39. [insert historical photo?]



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-term 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.



Figure 40. Drawing of Kauikeaouli's Summer House. (Photo credit: Courtesy of Baron Ching)

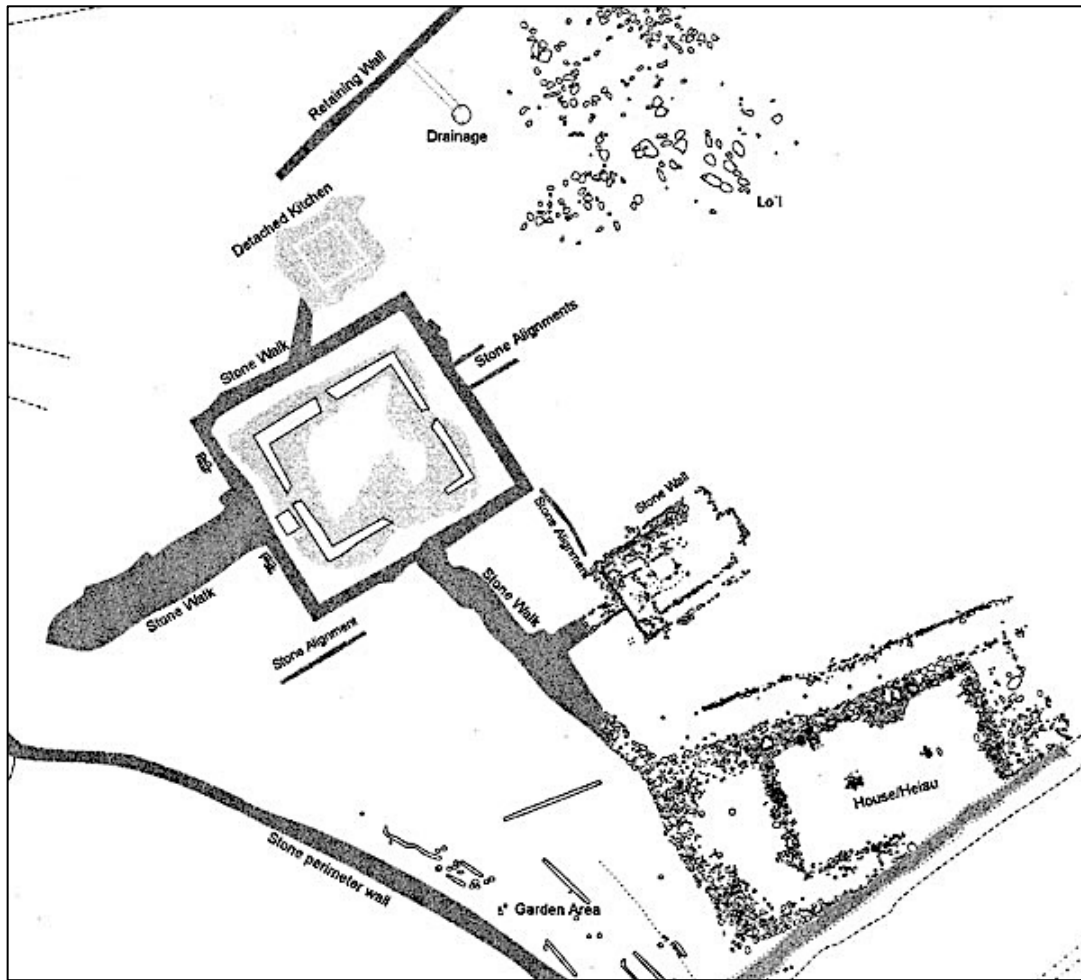


Figure 41. Plan view map of Kaniakapūpū. (Photo credit: Courtesy of Baron Ching)

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 currently working on it.

Services, Target Audiences, & Partnerships:

Sites they mālama	Ahupua'a o Honolulu, 'ili o Luakaha, Hale ali'i 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'uano '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.

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes.
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, Kamehameha Schools; hula hālau; interested cultural practitioners and hui.
Do you want to expand to a larger or new land area to steward? If yes, where?	Yes, the Crown Lands of Luakaha. The 'ili of Luakaha is 2,200 acres of mostly arable lands with access to water. There is a huge potential for education on multiple levels; restoration of food production and independence, restoration and rehabilitation of the place, environment, native species, education on restoration of traditional building methods.
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, restoration of the pili roof; restoration of 'auwai and lo'i; return of life and cultural practice to the site.

Challenges & Needs:

Top five challenges	1) Capacity Building (Strategy, Logic Model, etc.) 2) Community Engagement and Organizing 3) Cultural Site Access & Preservation 4) Curriculum Development and Support 5) Facilities, Maintaining Regular Volunteers
---------------------	--

	6) Managing Finances & Accounting 7) Performing Cultural Protocols 8) Research (Land Document, Hawaiian Language Sources, Archival Research, etc) 9) Securing 501-3c Status, Site Access
Top five needs	1) Community engagement and organizing 2) Developing community partnerships 3) Equipment/supplies 4) Food production & security 5) Funding 6) Getting volunteers 7) Hawaiian history, language, & cultural protocol education 8) Natural and cultural resource management support 9) Site restoration



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 'āina/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 'ike (ancestral knowledge) about the surrounding campus community, Increasing the usage of 'ōlelo Hawai'i (Hawaiian language) on campus, and Providing opportunities to demonstrate Hawaiian cultural practices and protocol.



Figure 42. Kōkō 'Ōmole Wai Workshop presented by Auntie Jarena & Ho'āla 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 ‘ili known as Niuhelewai (including our own campus māla, Ka Māla o Niuhelewai, Lo‘i 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 Po‘i Nā Nalu Native Hawaiian Career and Technical Education Program (funded by a U.S. DOE Carl Perkins Grant and sponsored by ALU LIKE, Inc.), Kūkala‘ula STEM Pathways Program (funded by a U.S. Department of Labor grant and sponsored by ALU LIKE, Inc.), Ho‘āla 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, mo‘olelo, mele, oli, ‘ike 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	Lo‘i Kalo Park, Mokauea Fisherman's Association, Ho‘oulu ‘Āina, 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

Strengths & Opportunities:

Do you want to grow your organizational capacity?	N/A
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, we are trying to broaden our reach to the surrounding ahupua'a (Kapālama)
Do you want to expand to a larger or new land area to steward? If yes, where?	N/A
Do you want to offer programs and/or activities in the near future? If yes, what & when?	We are always looking for opportunities to continue to support our students. We were recently awarded a collaborative Title III grant to provide culture and place-based professional development training and we would like to expand our programs that support mālama 'āina in our ahupua'a.

Challenges & Needs:

Top five challenges	1) Polluting/Dumping in the nearby area 2) Homelessness 3) Supporting students struggling with addiction and recovery 4) Supporting students who were formerly incarcerated 5) Increasing our engagement with the surrounding community
Top five needs	1) Developing DOE/public school partnerships 2) Developing community partnerships



‘HONOLULU AHUPUA‘A



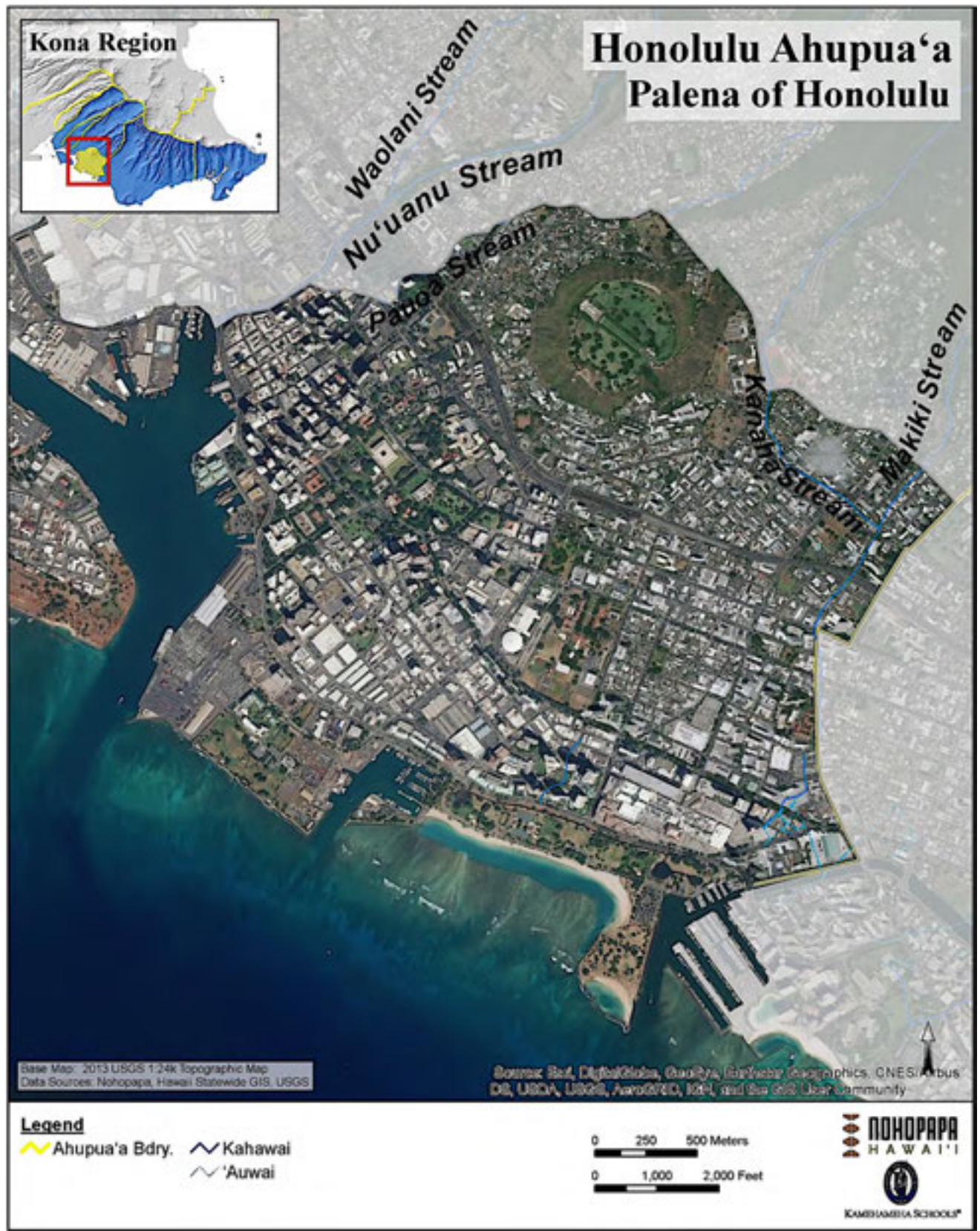


Figure 43. Aerial image of Honolulu Palena



Figure 44. USGS map of Honolulu Palena

Community Groups in Honolulu

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

‘Aha Kāne Foundation for the Advancement of Native Hawaiian Males

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



Figure 45. Father and son working together at ‘Aha Kāne workshop. “The strength of a father is his ability to influence. As a parent, he cultivates abundance with proper thoughts and actions a true expression of a correct heart.” (Photo credit: ‘Aha Kāne)



Figure 46. 'Aha Kāne workshop (Photo credit: 'Aha Kāne)



Figure 47. 'Aha Kāne workshop (Photo credit: 'Aha Kāne)

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community	N/A

members? If yes, who?	
Do you want to expand to a larger or new land area to steward? If yes, where?	Yes, any 'āina is fine with us.
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Health, education, job training, finance, Hawaiian leadership and cultural identity, career pathways for all Native Hawaiian disciplines.

Challenges & Needs:

Top five challenges	1) Capacity Building (Strategy, Logic Model, etc.) 2) Facilities 3) Help Connect with other Non-Profits and Military 4) Human Resources & Organizational Support 5) Maintaining Regular Volunteers 6) Managing Finances & Accounting 7) Program Evaluation and Tracking 8) Research (Land Document, Hawaiian Language Sources, Archival Research, etc) 9) Site Access 10) Transportation
Top five needs	1) Data management 2) Finance & account management 3) Funding 4) Grant writing assistance 5) Professional development

Hawaiian Mission Houses Historic Site and Archives

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



Figure 48. Kahuku Elementary School learning quill writing (Photo credit: Hawaiian Mission Houses Historic Site and Archives)



Figure 49. Visitors learning at the Hawaiian Mission Houses (Photo Credit: Hawaiian Mission Houses Historic Site and Archives)

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

Public volunteer work days?	Yes, it depends upon which department the volunteer is working in. The Hawaiian Missions Houses are open Tuesday to Saturday. Their office is open Monday to Friday.
Student School groups (& ages) they service	0-4 years (Pre K), 5-8 years (K-3rd grade), 9-13 years (4th-8th grade), 14-18 years (9th-12th grade), 18+ years (Post-secondary), and graduate students.
Community groups they service	Yes
Existing organizational partners	Yes, Public and Private DOE schools including several organizations.
Organizations wanting to partner with in the future	N/A

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, Title I schools and the Hawaiian community.
Do you want to expand to a larger or new land area to steward? If yes, where?	No
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, the Hawaiian Missions Houses are currently digitizing church name files that will be part of an outreach program on how to use their digital library.

Challenges & Needs:

Top five challenges	N/A
Top five needs	1) 'Āina-based/Hawaiian Cultural-based Education Curriculum Development 2) Communication 3) Funding 4) Natural and Cultural Resource Management Support

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 50. Members serving at He'eia fishpond removing mangrove. (Photo credit: Kupu)



Figure 51. 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:
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'Ao'ao O Nā Loko I'a 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 Kaho‘olawe Island Reserve Commission* Kāko‘o ‘Ōiwi Kalaheo High School* Kalani High School Kamehameha Schools* Kapi‘olani Community College Kapolei High School* Kaua‘i Forest Bird Recovery Project* Ka Waihona o Ka Na‘auao Public Charter School Keep the Hawaiian Islands Beautiful Keiki O Ka ‘Āina* Kaleiipu‘u Elementary School Ko‘olau Mountain Watershed Partnership* Kōke‘e Resource Conservation Program* Kōkua Hawai‘i Foundation* Kokua Kalihi Valley* Lāna‘i Culture & Heritage Center* Lanakila Pacific Le Jardin Academy Leeward Community College Leilehua High School* Life 360 Luluku Farmers’ Association (Aloha ‘Āina Health Center, Inc.) Lyon Arboretum* Malaekahana Beach Campground Mālama Learning Center* Mālama Loko Ea Foundation* Malama Mokauea* Mālama Pūpūkea-Waimea Maui Forest Bird Recovery Project* Maui Nui Botanical Gardens* Maui Nui Seabird Recovery Project Mauna Kea Forest Restoration Project* Mayor’s Advisory Committee on Bicycling McKinley Community School for Adults Mililani High School* Mililani Mauka Elementary Nānākuli High & Intermediate School National Oceanic and Atmospheric Administration* National Park Service Haleakalā National Park Hawai‘i Volcanoes National Park* Kalaupapa National Historical Park National Tropical Botanical Gardens McBryde Garden Limahuli Garden & Preserve* O‘ahu Army Natural Resource Program* O‘ahu Invasive Species Committee* Olowalu Cultural Reserve Oroeco Pacific American Foundation Pacific Internship Programs for Exploring Sciences Paepae o He‘eia Papahana Kuaola* Papahānaumokuākea Marine National Monument* People Power
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	Pōhāhā I Ka Lani Pono Homes* Protect Kaho‘olawe ‘Ohana Pu‘u Kukui Watershed Preserve* Puko‘a Kani ‘Aina CDC Queen Lili‘uokalani Trust* San Diego Zoo Global – Keauhou Bird Conservatory Sea Life Park Hawaii Education Department Stem, Inc.* SunEdison* Sunset Beach Elementary Surfrider Foundation O‘ahu Chapter Sustainable Coastlines Hawaii* Sust‘ainable Moloka‘i Teach for America TerViva The Corps Network The Economic Research Organization at the University of Hawai‘i The Green House* The Howard Hughes Corporation The Nature Conservancy* The Nook* Neighborhood Bistro* The Ritz-Carlton, Kapalua Three Mountain Alliance University of Hawai‘i at Mānoa Dept. of Natural Resources and Environmental Management UHM Sustainability Council Ulu Mau Puanui* Uluha‘o o Hualalai United States Department of Agriculture Ho‘olehua Plant Materials Center U.S. Forest Service* U.S. Fish & Wildlife Service* Wa‘ianae Mountain Watershed Project* Waikalua Loko I‘a Waikiki School Waikiki Worm Company Waikoloa Dry Forest Initiative Maui Nui Marine Resource Council Wailuku Ahupua‘a Waimea Valley Hi‘ipaka LLC* Waipā Foundation* Waipahu Elementary School Waipahu High School Waipahu Intermediate School Waterfront Plaza West Maui Mountains Watershed Partnership Whole Foods Market Kahala Mall* Windward Academy for CTE (Natural Resources Pathway)* YMCA
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

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, we continually want to reach young adults in all of Hawai'i's communities who have an interest in Mālama 'Āina
Do you want to expand to a larger or new land area to steward? If yes, where?	No
Do you want to offer programs and/or activities in the near future? If yes, what & when?	We provide a summer as well as year-round programming

Challenges & Needs:

Top five challenges	1) Community Engagement and Organizing 2) Leadership Development 3) Maintaining Regular Volunteers 4) Performing Cultural Protocols 5) Program Evaluation and Tracking
Top five needs	1) 'Āina Based/Hawaiian Culture Based Education Curriculum Development 2) Communication 3) Community engagement and organizing 4) Hawaiian history, language, & cultural protocol education 5) Professional development

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



Figure 53. Family portraits honor legacy of terminally ill children. (Photo credit: Mālama o Nā Keiki)

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

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

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

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

2) MĀLAMA 'OHANA:

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

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

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

D) Nautilus Program: Keiki to Kupuna

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

b) Infant - School Age:

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

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

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

4) Aloha Diaper bag repackaging program.

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

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

3) COMMUNITY:

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

	B) Navigator: C4HN as a referral source to other community partners as keiki ages beyond elementary school age. C) Event Mentorship: Internships for high school adults for planning of organization events. (nursing conference and annual fundraiser). D) Partnership Kōkua: Volunteers may participate in partnership needs i.e. Repackaging diapers, Now I Lay Me Down To Sleep photography, community liaison. E) E ‘Opu Ali‘i: Educational program focusing on "Mana: Inherited and Acquired."
Use of place based curriculum?	‘Uniki training resources: Kupuna stories connected to pana, maps, online documentations, rare and/or rare primary source books, chants, mele, ‘Olelo No‘eau, archives.
Use of cultural protocols, activities, and practices ?	Hula - kahiko and ‘auwana, Ali‘i legacies and etiquette, basic gathering and making of adornments w/protocols.
Public volunteer work days?	Varies - due to the confidentiality of some activities, screening process required.
Student School groups (& ages) they service	0-4 yrs (Pre K), 5-8 years old (K-3rd grade), 9-13 years old (4th-8th grade), 14-18 years old (9th-12th grade), 18+ years old (Post-secondary)
Community groups they service	Not specific.
Existing organizational partners	Children & Youth Day, Pacific American Foundation, Safesitter, JABSOM and Hilo Medical Center, STABLE, Native Hawaiian Infant Feeding, Native Hawaiian Breastfeeding w/Jaime Boyd, Hawai'i Association of Infant Mental Health, Papa Ola Lokahi, Hospice Hawai'i - Pediatrics, Cradles & Crayons Nursing Agency, Pampers, Johnson & Johnson, Liliha Bakery, Charthouse, Mid Pacific Country Club, Aloha Diaper Bank, Chaminade University School of Nursing, Mālama I Ka Lōkahi, Ni‘ihau ‘ohana, Now I Lay Me Down to Sleep, Hospice Hawai'i - Pediatrics, Catholic Diocese of Hawai'i, Cathedral of St. Andrew - Prince Albert Circle (‘Iolani Guild), Kamehameha Schools, Council of International Neonatal Nurses, Academy of Neonatal Nurses, Association of Women's Health, Obstetrics and Neonatal Nursing, National Association of Neonatal Nursing, M.E.N.D.,

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

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, elementary schools and Native Hawaiian home schools (if any exist).
Do you want to expand to a larger or new land area to steward? If yes, where?	Yes, we would be very interested in a land stewardship if it would have space for an office and educational classroom - consolidating all our programs into one location would be ideal. Preferably to grow certain foods for babies and plants for hula needs.
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, health mentorships, with an 'uniki completion, for elementary to high school. Working with students from the youngest age and following them through their high school/college years would be ideal.

Challenges & Needs:

Top five challenges	1) Facilities 2) Human Resources & Organizational Support 3) Resource Management 4) Specialized Equipment (e.g., water meter, tools, machines) 5) Transportation
Top five needs	1) 'Āina Based/Hawaiian Culture Based Education Curriculum Development 2) Data management 3) Grant writing assistance 4) Land use & planning 5) Natural and cultural resource management support 6) Long term used of space for classroom teaching and storage.

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 human¹¹

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 54 and Figure 55 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.¹² 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 1 is a summary of the significant wahi pana in Pauoa Palena. Figure 56 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).¹³ 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

¹¹ Pukui et al. (1974:125)

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

¹³ 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.¹⁴ 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 ground-breaking 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 (Oral-Historical References)

Compared to other palena in the Kona Moku, there are relatively few moʻolelo that refer specifically to places in Pauoa.

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 from Hawaiʻi to Niihau), 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

¹⁴ 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.

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**, loa 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.

[Translation]

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.

Many of the mo‘olelo such as the *Ka‘ao no Pumaia*, *Ka‘ao no Kahalaopuna*, *Ka‘ao no Peapea*, mention Pauoa as a place of passing.

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 chief 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 Pukoula 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 Kualii'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 Ka'ao no Kahalaopuna* (the Legend of Kahalaopuna), the divine wind and rain gave birth to a child known as Kahalaopuna. She lived in the Manoa 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 Waikiki and Mahana of Kamoilili. 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 **Ewa** 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. (Fornander 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, Kekuapo 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**, **Kahekili**, 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 **Ualaka'a**, **Makiki**, 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)

Mele

Inoa Mele: Pauoa Ka Liko Lehua

Composer: Bush, Emma, 1892-1957

Aia i Pauoa ka liko lehua
Ka iini pau ole a ka makemake
Makemake no wau la ike lihi
I ka lawe haaheo o ke kikala
Palua, pakolu i ke kekona
I ka hoi akau hoi i ka hema
Hemahema ka pilina ua lololole
Ua ewa ka palena me ka nihoniho
Nihoniho mai nei ko pelekoki

There at **Pauoa** is the lehua budding
The endless yearning of desire
How I yearn to catch a glimpse
The sassy sashaying of the hips
Twice, thrice in a second
Was the swishing from right to left
Awkward was the fit so uneven
The hem was sagging with scallops
Scalloped was her petticoat

I ka iho makawalu o ka lihilihi
A he lihi kuleana kou i laila
I ka lou umii a ka huapala
He aloha kahi wai o Auwaiolimu
Ia wai lomi lima me kuu aloha
Haina ia mai ana ka puana
Aia i Pauoa ka liko lehua

Down to the eight folded lace edging
Trifle was my interest there
As the young, pretty one bent over sharply
Beloved is the water of **Auwaiolimu**
This stream where hands were fondled with my love
The story is told
There at **Pauoa** is the lehua budding

Inoa Mele: Kaulana Pauoa

Composer: Keaulana, Kimo Alama, 1955

Kaulana Pauoa liko ka lehua
O ka pua kaulana ao Pauoa
Kaulana Manoa maile lau lii
O ka ua kilihune ao Manoa
Kaulana Waikiki i ka hokele
He moani ke ala o ka lipoa
Haina ia mai ana ka puana
O ka pua kaulana ao Pauoa

Famous is **Pauoa** for the lehua budding
The well-known flower of **Pauoa**
Famous is **Manoa** for the small leave maile
The lightly showering rain of Manoa
Famous is **Waikiki** for the hotel
In the air lingers the fragrance of lipoa
The story is told
Of the well-known flower of **Pauoa**





Figure 54. Aerial image of Pauoa Palena

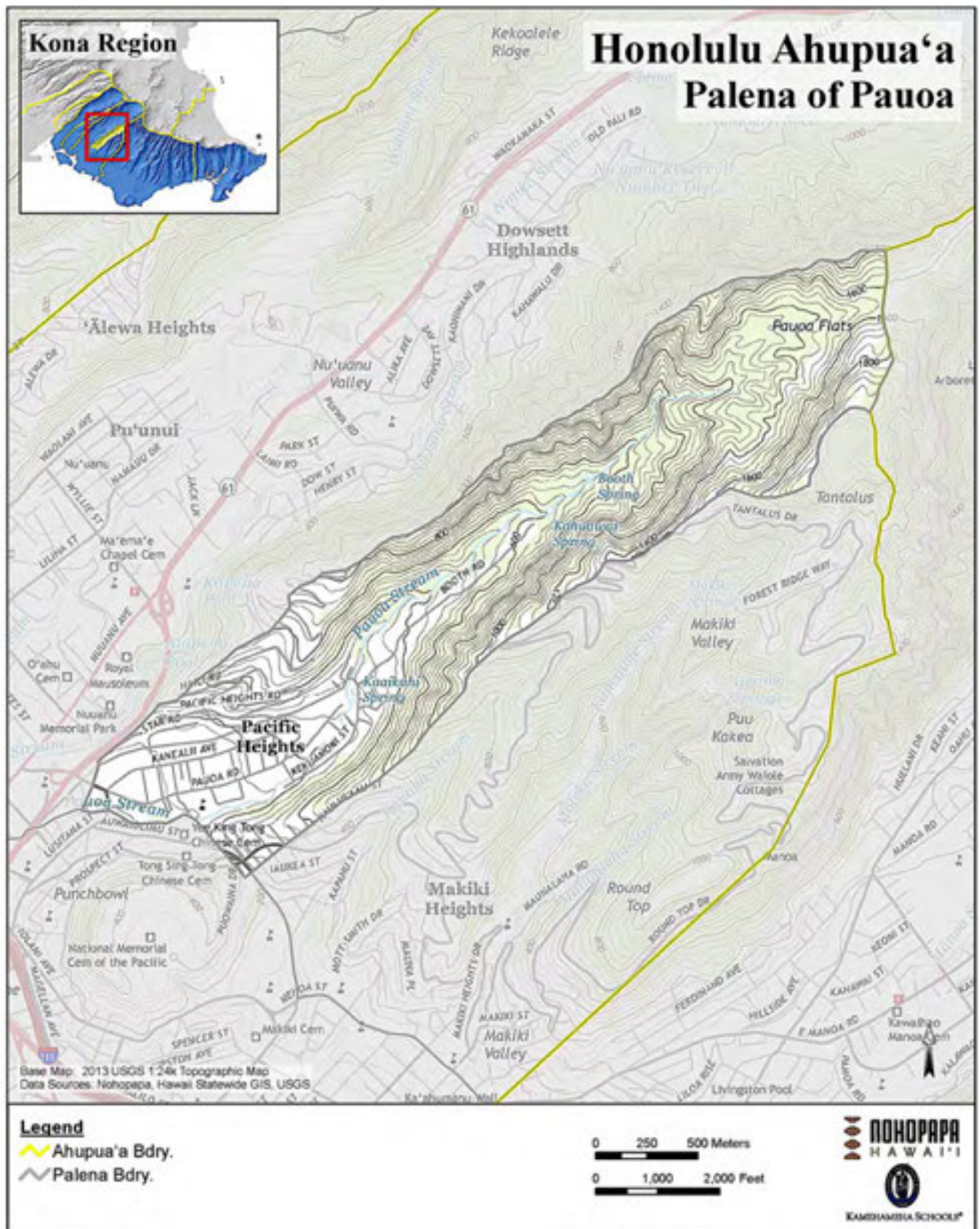


Figure 55. USGS map of Pauoa palena

Table 4. 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 <i>mo'o</i> [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).

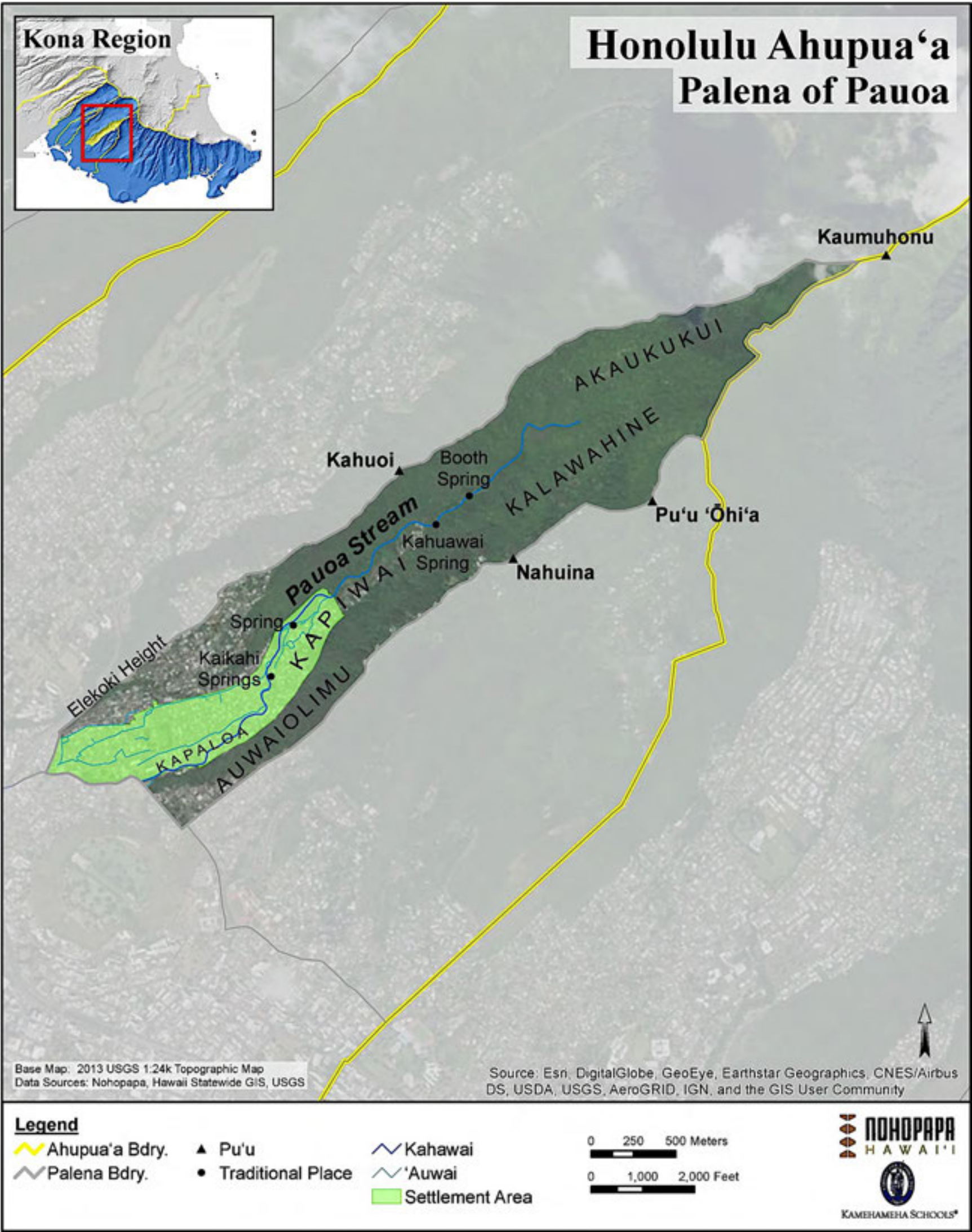


Figure 56. GIS map depiction of significant Hawaiian cultural and natural resources in Pauoa Palena (Honolulu Ahupua'a)



Figure 57. 1930 Pauoa Valley seen from Pacific Heights. Photograph by Elias Shura. (Bishop Museum Archives SN10875)



Figure 58. 1930 Pauoa Valley seen from Punchbowl Crater, Honolulu. (Bishop Museum Archives CP108793)



Figure 59. 1900-1910, Looking into Pauoa Valley from Tantalus (Bishop Museum Archives Call No. CP90710)



Figure 60. Pauoa Valley no date given. (Bishop Museum Archives Call No. 1970.41)



Figure 61. Looking at Pūowaina (Punchbowl) from Pauoa (Bishop Museum Archives Call No. 1981.509)

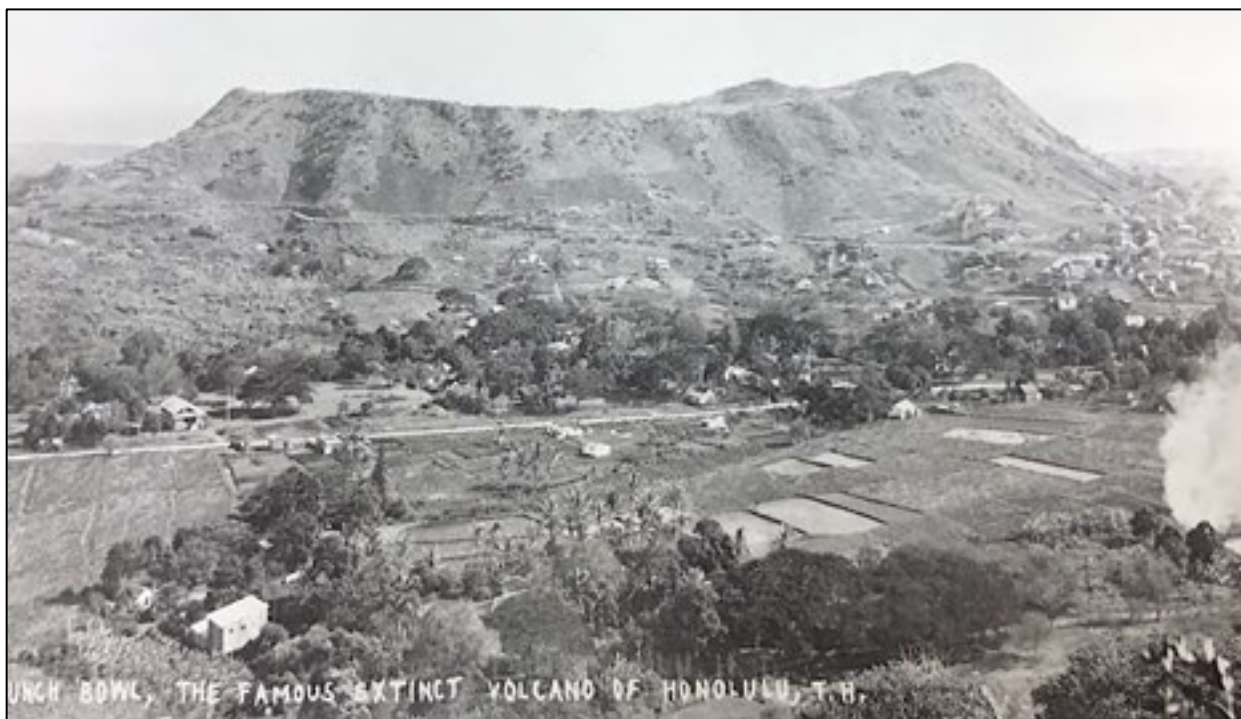


Figure 62. 1930 photo of Pūowaina (Punchbowl) from Pacific Heights (Bishop Museum Archives SN108669)



Figure 63. Pauoa Valley from Pūowaina (Punchbowl) with view of taro patches in background. No date given. (Bishop Museum Archives 1987.164)



Figure 64. 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.



MAKIKI PALENA (HONOLULU AHUPUA‘A)

‘Ualaka‘a, or “Rolling-sweet-potato”

Old Hawaiian name for famous sweet potato planting area of Makiki¹⁵

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 65 and Figure 66 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.¹⁶ 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 Auwailimu 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 1 is a summary of the significant wahi pana in Makiki Palena. Figure 67 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

¹⁵ 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.”

¹⁶ As explained in the Introduction, the boundaries of palena in this study are based on the 1881 Hawaiian Kingdom survey.

Makiki.¹⁷ 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 ground-breaking 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 ʻĪī (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 ʻĪī (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.

¹⁷ Unless stated otherwise, Hawaiian place-name translations are from Pukui et al. (1974).



Mo‘olelo (Oral-Historical References)

[need to insert]





Figure 65. Aerial image of Makiki Palena

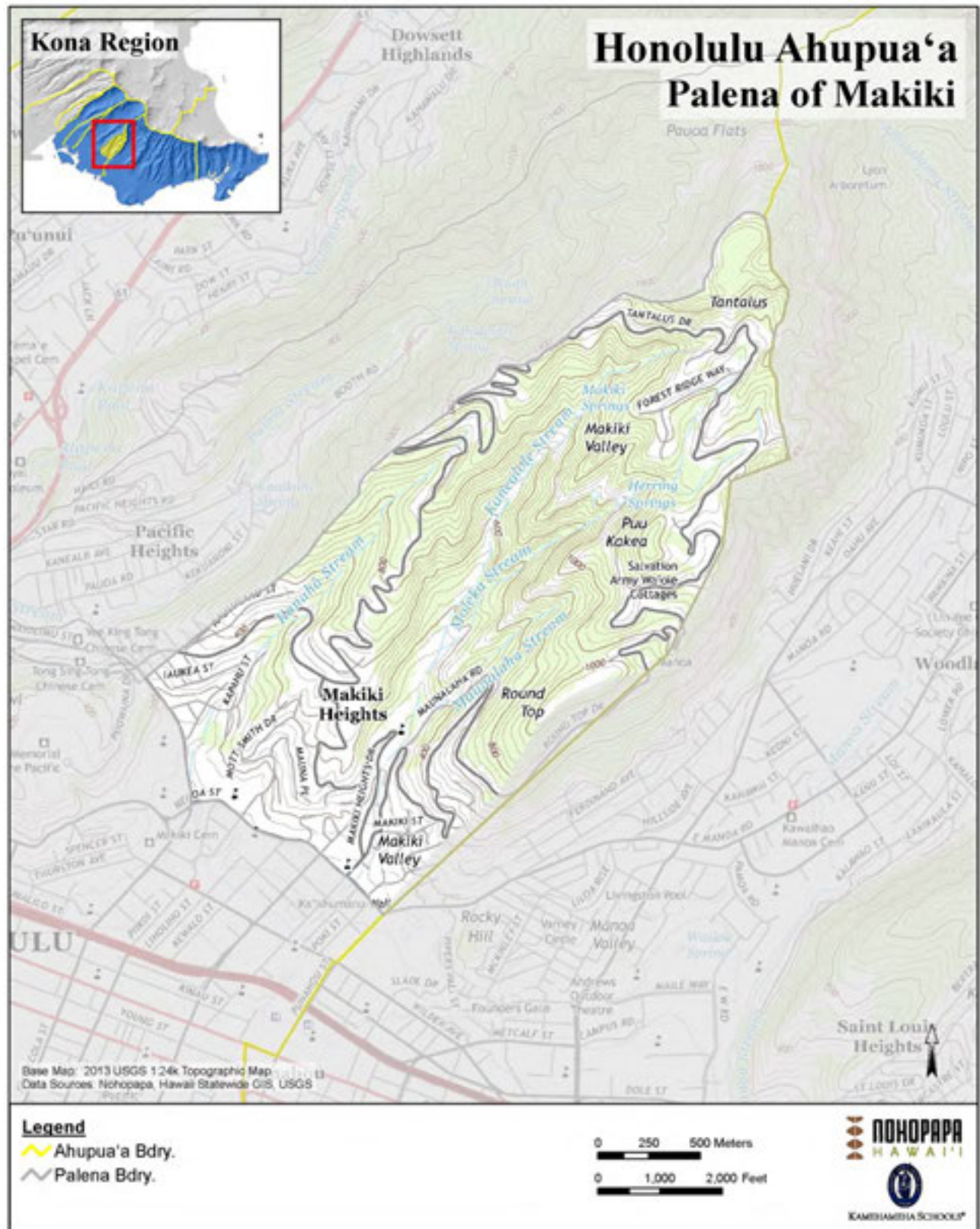


Figure 66. USGS map of Makiki Palena

Table 5. 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).

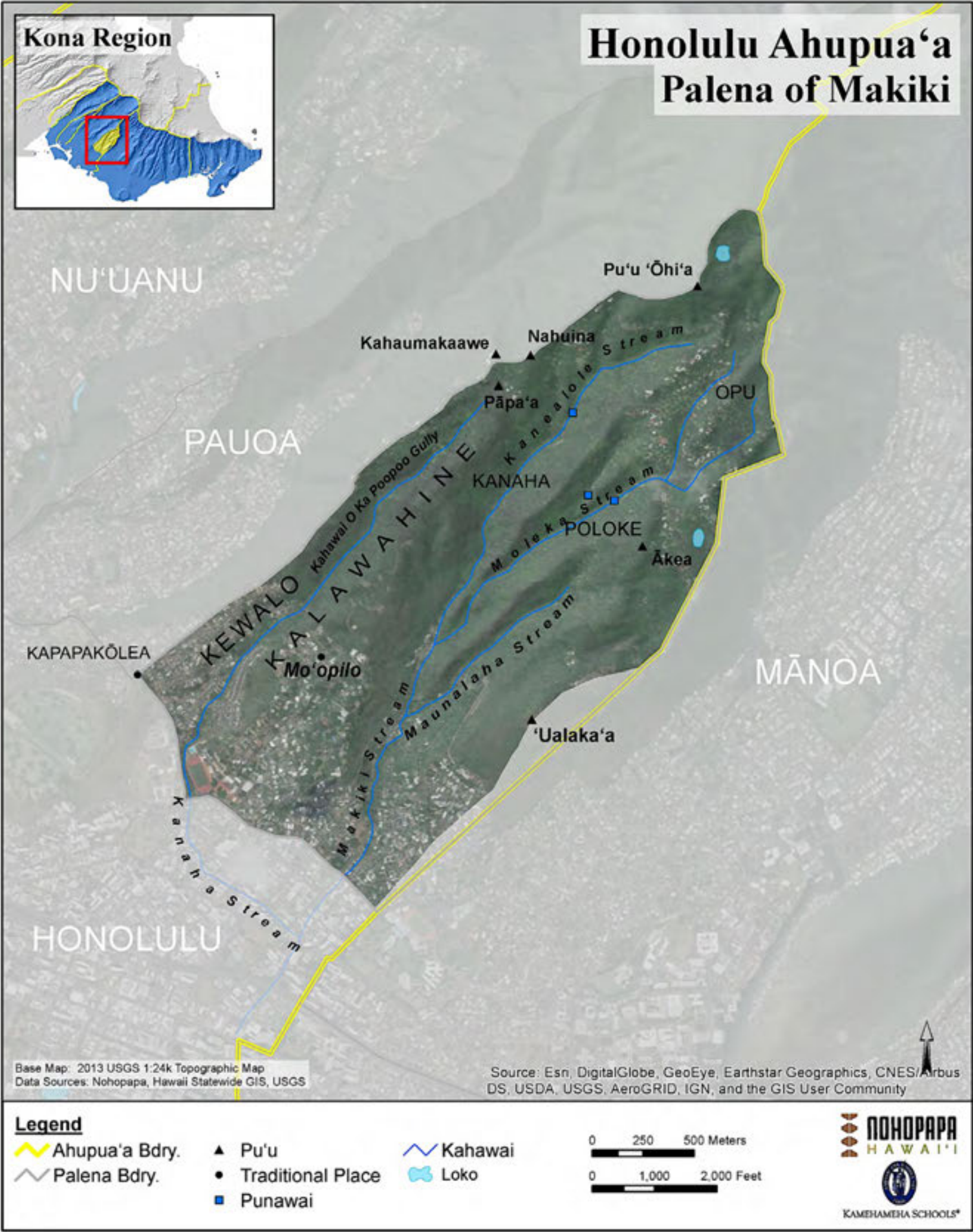


Figure 67. GIS map depiction of significant Hawaiian cultural and natural resources in Makiki Palena (Honolulu Ahupua‘a)



Figure 68. 1907 photo looking towards Leahi from Makiki. Note Wilder Ave. Cemetery on the left (BPBM Image CA 24054)



Figure 69. 1934 photo of Honolulu from Tantulus Road (BPBM Call No. 1972.357)



Figure 70. ca. 1900 photo of Makiki Stream (BPBM Image 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 71. Hawai‘i Nature Center connects families and children to nature (Photo credit: <https://hawaiinaturecenter.org/about-us/>)



Figure 72. 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, 'Ewa, 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

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, elementary schools
Do you want to expand to a larger or new land area to steward? If yes, where?	No
Do you want to offer programs and/or activities in the near future? If yes, what & when?	No

No

Challenges & Needs:

Top five challenges	1) Community Engagement and Organizing 2) Curriculum Development and Support 3) Human Resources & Organizational Support 4) Managing Finances & Accounting 5) Transportation
Top five needs	1) Funding 2) Transportation



WAIKĪKĪ AHUPUA‘A



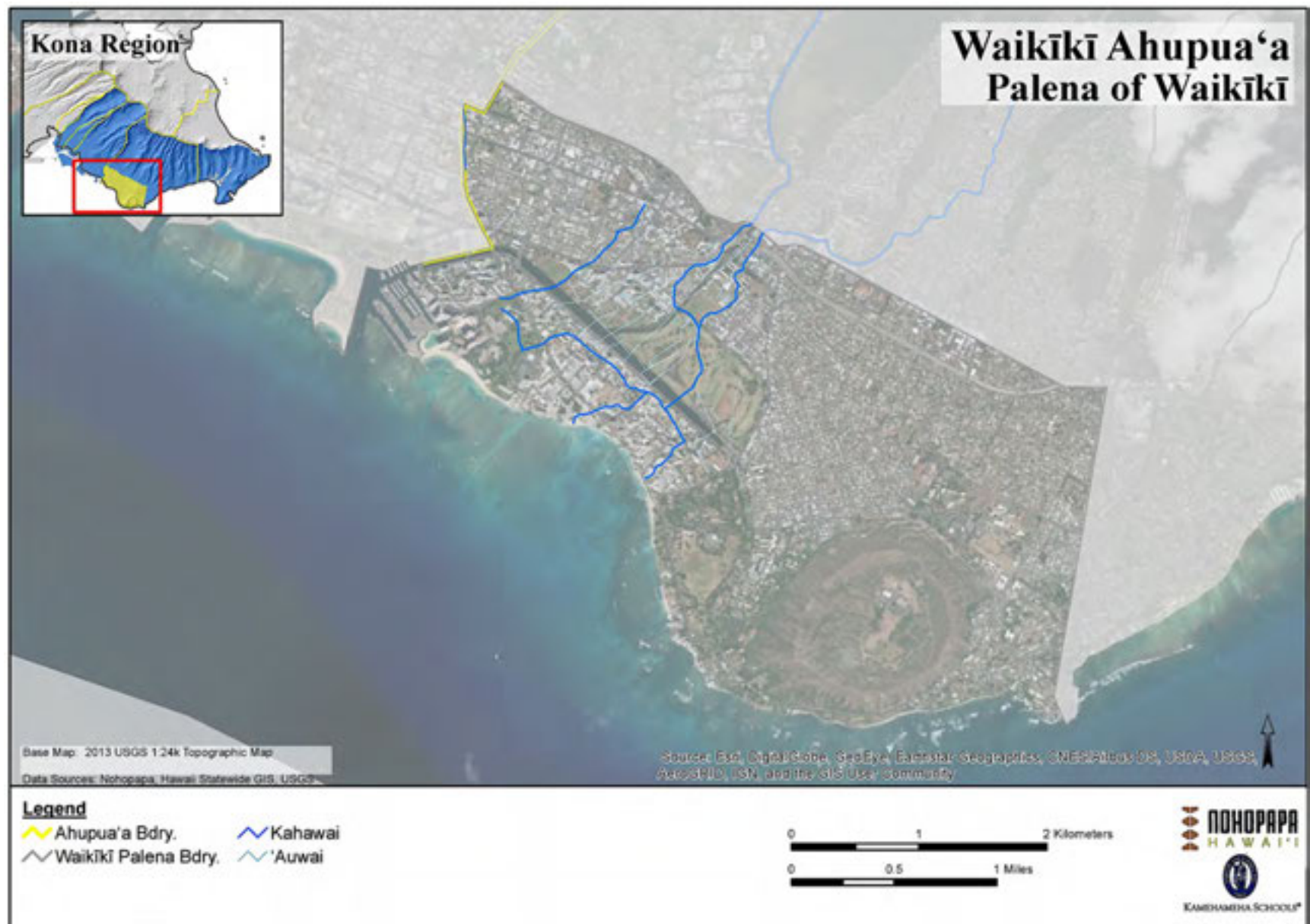


Figure 73. Aerial image of Waikīkī Palena

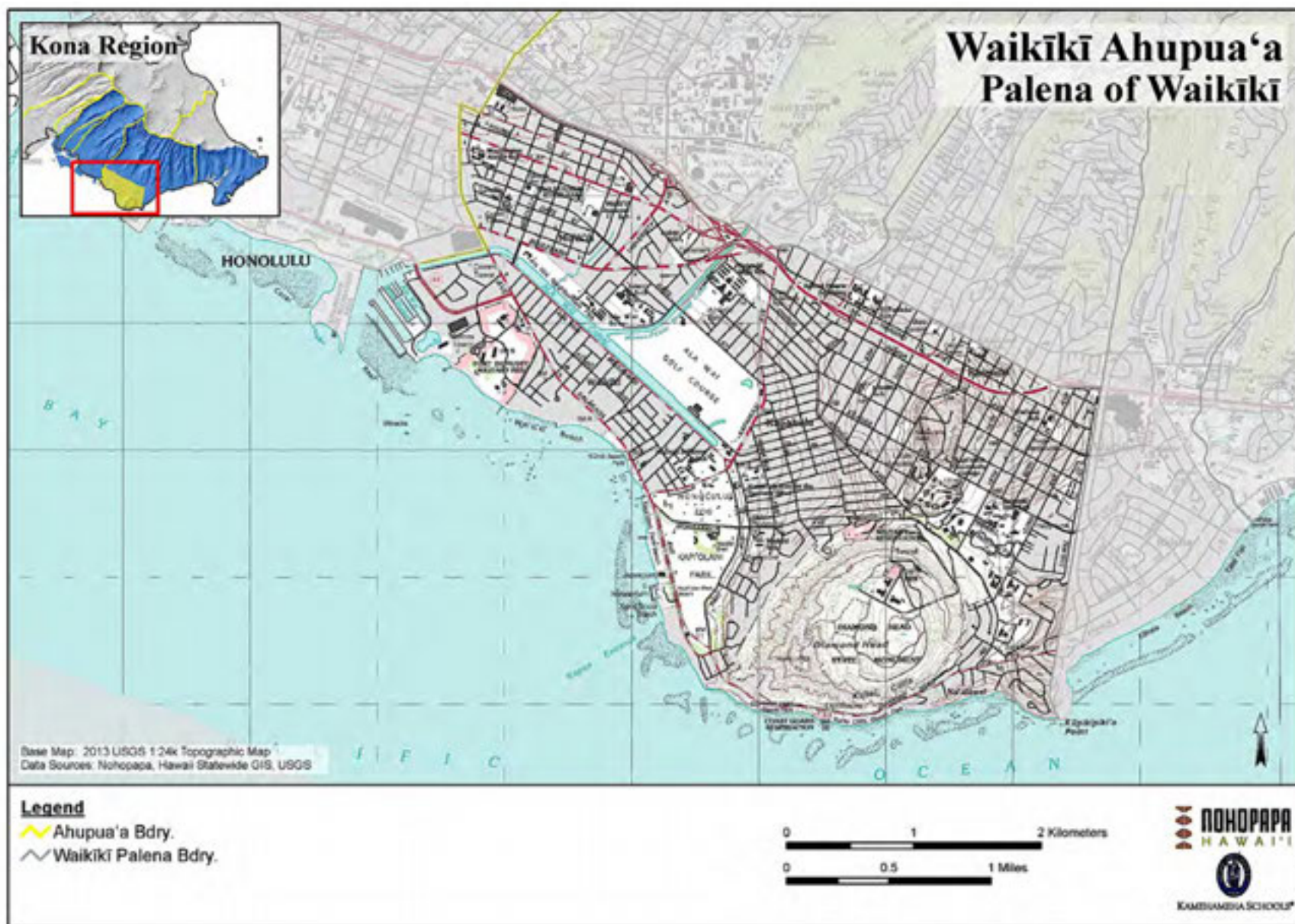


Figure 74. USGS map of Waikiki Palena



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



Figure 76. 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 Mō'ili'ili, Kaiali'u, Mānoa, Kawaiakeakua
Services provided	Community Engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Food production & security, Sustainability, Resiliency Hub, 'Ōiwi Leadership, Systems Thinking, and Business Modeling and Prototyping. Specific programs/activities include Hālau Ea, 'Awa & 'Ai, Co-working, Panel Discussions, Networking Events, and Workshops.
Use of place based curriculum?	Yes, maps, mo'olelo, wahi pana, oral histories.
Use of cultural protocols, activities, and practices ?	Yes, maintenance of kūahu, oli, ha'i 'ōlelo, ho'okipa, 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

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, interns ages 16 to 26 years old.
Do you want to expand to a larger or new land area to steward? If yes, where?	Yes, Mānoa for 'awa.
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, wellness related workshops, 'ai pono supper clubs, and mo'olelo clubs.

Challenges & Needs:

Top five challenges	1) Facilities 2) Securing 501c(3) status
Top five needs	1) Funding 2) Corporate Membership/Sponsorship

Additional Mana'o: Waiwai Collective would appreciate access to demographic data and information of the Kona 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.



MĀNOA PALENA (WAKĪKĪ AHUPUA‘A)



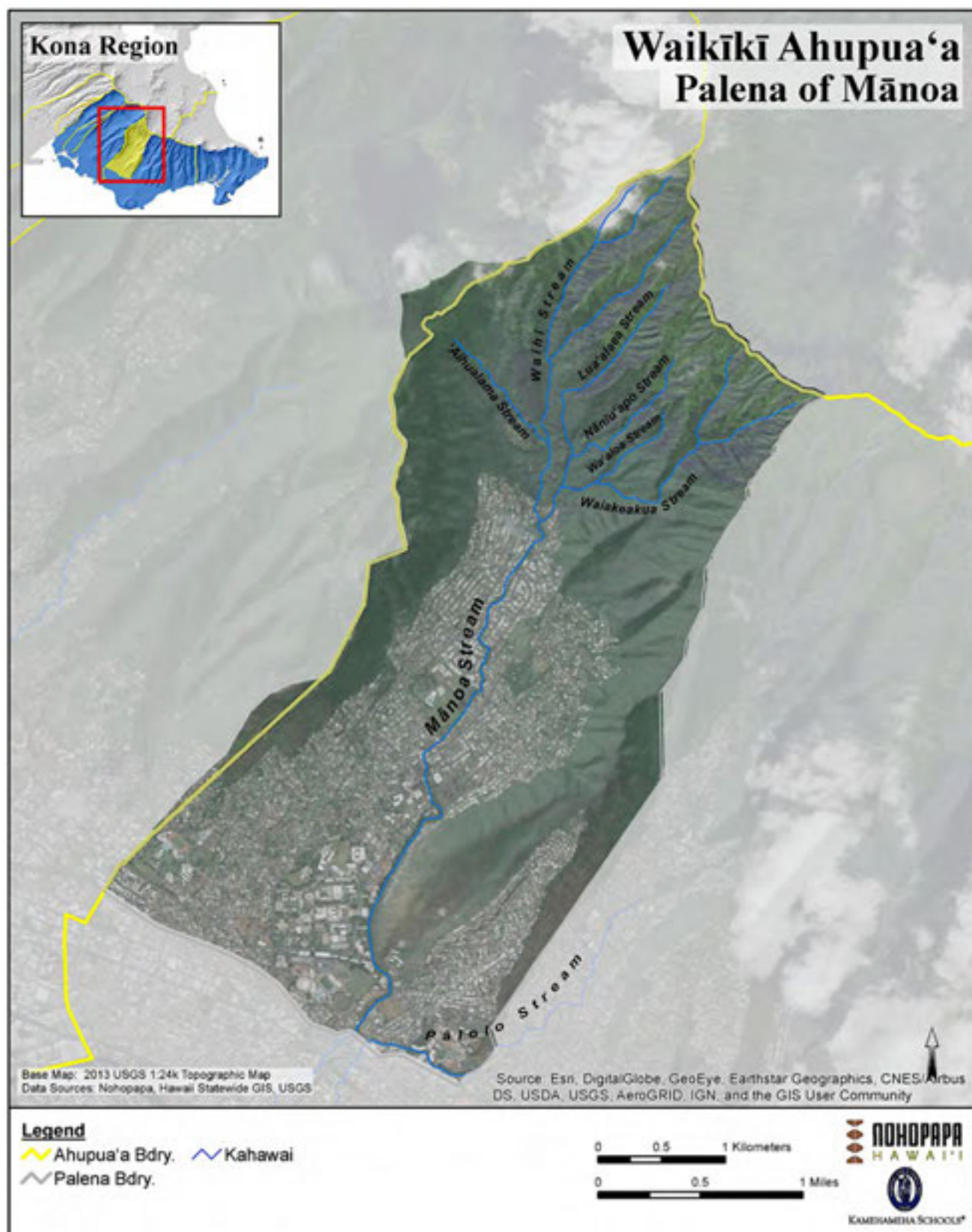


Figure 77. Aerial image of Mānoa Palena

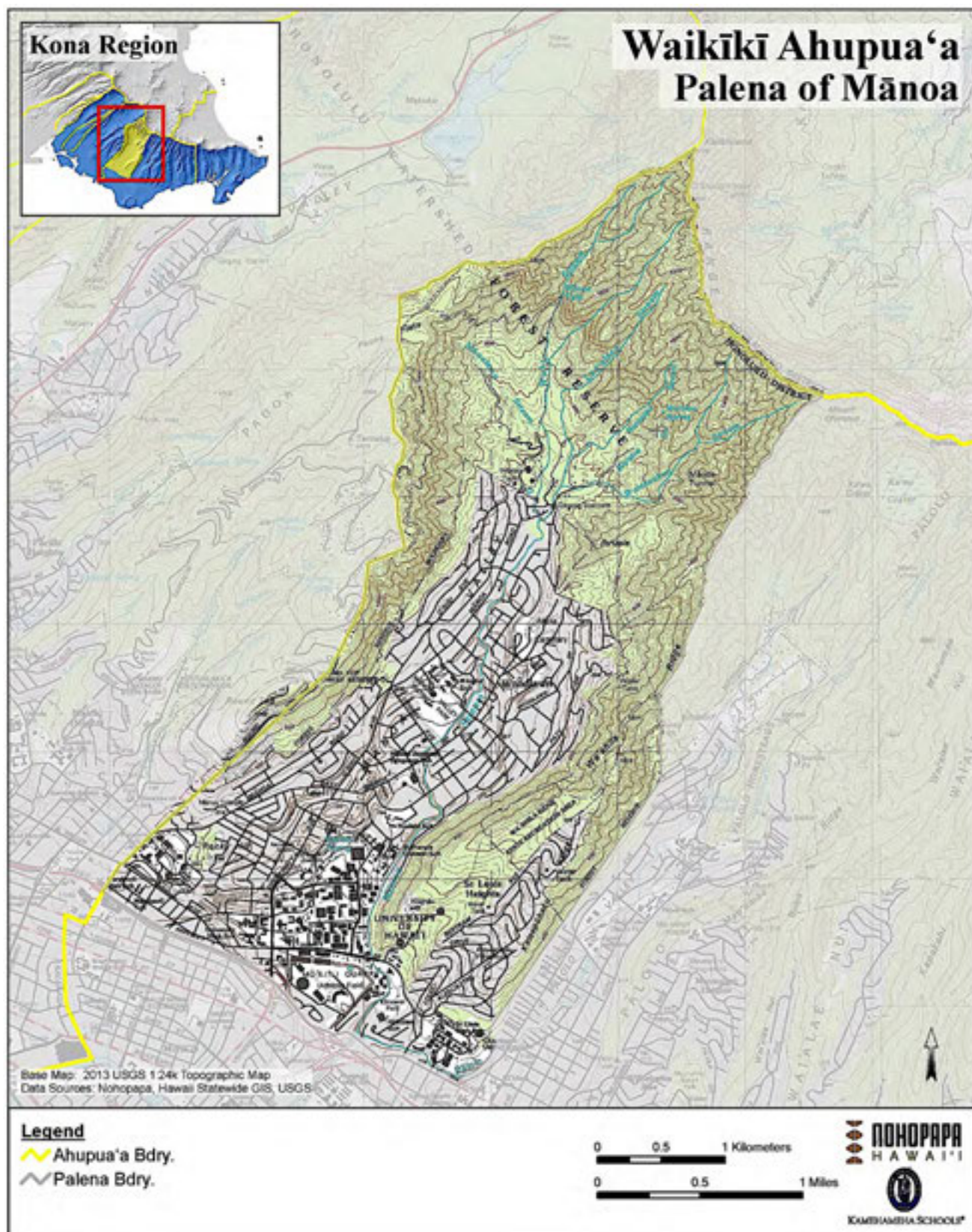


Figure 78. USGS map of Mānoa Palena



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



Figure 80. Hālau architecture at KCHS (Photo Courtesy of Kamakakūokalani website <https://manoa.hawaii.edu/hshk/kamakakuokalani>)

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

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

Strengths & Opportunities:

Do you want to grow your organizational capacity?	It would be beneficial to improve their current operations.
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, high schools, charter schools and community colleges.
Do you want to expand to a larger or new land area to steward? If yes, where?	Unsure
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, conferences, symposiums, colloquium, seminars, and cultural practices.

Challenges & Needs:

Top five challenges	1) Curriculum Development and Support 2) Facilities 3) Leadership Development 4) Managing Finances and Accounting 5) Program Evaluation and Tracking
Top five needs	1) Equipment/supplies 2) Funding 3) Grant writing assistance 4) Personal development 5) Social media assistant such as website, Facebook, Instagram

Mānoa Heritage Center

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



Figure 81. A living classroom for the community (Photo credit: Mānoa Heritage Center)



Figure 82. Mālama 'āina activities at the Center (Photo credit: Mānoa Heritage Center)



Figure 83. Kūka'ō'ō Heiau (Photo credit: Mānoa Heritage Center)

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

Sites they mālama	Ahupua'a of Waikiki, Kūka'ō'ō Heiau, Pahao, Mānoa Valley
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, and Teacher Professional Development. Specific services that they offer include school tour programs, Teacher Professional Development, Cultural Workshops open to the Community, guided tours of Kūka'ō'ō Heiau, and service learning.
Use of place based curriculum?	Yes, maps, mo'olelo, oral histories, historical/archival photographs.
Use of cultural protocols, activities, and practices ?	Yes, kilo, hula, and oli.
Public volunteer work days?	No, but they hope to in the future.
Student School groups (& ages) they service	0-4 years (Pre K), 5-8 years (K-3rd grade), 9-13 years (4th-8th grade), 14-18 years (9th-12th grade), 18+ years (Post-secondary)
Community groups they service	Yes, many schools visit each year and some schools have visited annually for many years.
Existing organizational partners	Yes, the University of Hawai'i (UH) College of Education, Uehiro Academy for Philosophy and Education, Hawai'i State Department of Education, Hawai'i Green Growth/Ala Wai Watershed Collaboration, UH STEMS^2, Hanahau'oli School, Hawai'i Council for the Humanities, Awaiaulu, Lyon Arboretum, Waikiki Aquarium, Mālama Mānoa.
Organizations wanting to partner with in the future	Yes, they are always looking to connect with schools in their own community.

Strengths & Opportunities:

Do you want to grow your organizational capacity?	N/A
Do you want to expand your reach to educate more students or community members? If yes, who?	They have reached capacity for numbers of students but are interested in pursuing ways to connect with schools beyond the single visit. They are also interested in expanding programming for the community from Mānoa to greater O'ahu and beyond."
Do you want to expand to a larger or new land area to	No

steward? If yes, where?	
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, hula camp and continuation of cultural workshops.

Challenges & Needs:

Top five challenges	1) Cultural Site Access and Preservation 2) Facilities 3) Human Resources and Organizational Support 4) Program Evaluation and Tracking 5) Site Access
Top five needs	1) Data management 2) Developing DOE/public school partnerships 3) Hawaiian history, language, and cultural protocol education 4) Leadership development 5) Professional development



PĀLOLO PALENA (WAKĪKĪ AHUPUA‘A)

Mo‘olelo

There are many wahi pana or storied places within the palena of Pālolo such as Ka‘au, Kalepeamoa, Pōhaku Kikēkē, Mau‘umae, Kaūmana, and Ka‘auhelumoa’s spring.

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

On a ridge between Pālolo and Wai‘alae nui is a promontory called Kalepeamoa (Rosendahl 1998). These two place names are associated with kupua (deities with multiple body-forms) and the sovereign rule of O‘ahu’s famed chief, 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 ali‘i of Kaua‘i. Lepeamoa’s grandmother, Pālama, and grandfather, Honouliuli, retrieved their unusual grandchild from Kaua‘i and raised her at **Kapālama**. Lepeamoa hatched and assumed the form of a beautiful multicolored hen. As she grew, Lepeamoa’s goddess ancestress, Ke-ao-melemele, taught her how to use her supernatural powers and assume various body forms.

After some time, Ka-u‘ilani, Lepeamoa’s brother, came from Kaua‘i in search of his sister. Upon their meeting, the two youths heard of difficulties in which the chief Kakuhihewa had become involved at his compound in **Waikīkī**, below **Pālolo**. Kakuhihewa’s sister, Wailuku, had married the high chief Maui-nui of Maui Island. As was the custom of the two chiefs, they participated in contests over the years and wagered their various resources on the outcome of the events. On this particular visit, Maui-nui came to **O‘ahu** with his prized fighting rooster, who was called Ka‘auhele-moa. 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 Ka‘auhele-moa, Lepeamoa and Kau‘ilani appeared before Kakuhihewa and told him that Ka‘au could be defeated if Lepeamoa was allowed to fight in place of the chief’s prized rooster. The final contests were arranged and Ka‘au entered the arena mocking the little hen who stood before him.

A great battle took place, and each time Ka‘au changed his body-form to a different bird and attacked Lepeamoa, she changed her body-form to that of a bird of greater strength. It was in this way that Ka‘au was killed and Kakuhihewa retained his kingdom and life. Ka‘auhele-moa’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 Kikēkē, or “rapping stone” (Pukui and Elbert 1986:149,334) was formerly located on the modern boundary between Pālolo (mauka of Wai‘alae Avenue) and Kaimukī (makai of Wai‘alae Avenue). The bell stone at that time was used as a signal by boys to let their friends

at the beach know when they were going on a hike or a picnic (Sterling and Summers 1978: 278). According to Sterling and Summers (1978: 277-278), the old Hawaiian bell stone, which for years lay beside Wai'alae Road (Wai'alae Avenue) near 5th Avenue, was broken up and thrown into the corner of the grounds of Sacred Hearts Academy when Wai'alae 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 mo'ō (lizards) mentioned in the legend of Hi'iaka during her trip to O'ahu:

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

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

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

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

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

Hiiaka came above **Mau'u-mae** at a place called **Ka'ahu-kahi-ai** where the zoo now stands [it was then located in Kaimukī]. 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 Na'i Aupuni June 26, 1906, as cited in Sterling and Summers 1978:178)

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

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

The heavy rains destroyed one of Kakuhihewa's chiefs at this time living at Ulukou fishponds. One of Kakuhihewa's kahuna sent offerings to Kaūmana urging him to give up his grief. Kaūmana sensing that his end was near turned to stone. The five attendants took up permanent residence, in the form of pali (cliffs) above Mānoa and Pālolo Valleys. The locations of these pali are presented in the account for all but Wa'ahila (Sterling and Summers 1978).

Pālolo is also briefly mentioned in more famous mo'olelo such as Kamapua'a where "they had been up Pālolo Valley to visit friends who had found taro patches and gardens...[and] were hurrying home with their calabashes heavy with gifts of taro and sweet potatoes" (Armitage and Judd 1944:133); The tale, "The Lady of the Moon", which tells of Mahina, the goddess of the moon, and her admirer, who took Mahina "up to Mānoa, Pauoa, and Nu'uanu, and Pālolo, the valleys of the rainbows" (Irwin 1936:17); In "The Fish Net Legend", mentioning the presence of burial caves in Pālolo Valley, where a man named Maka, a former wrestler and boxer, and his son, Maka'ōpio, lived in a grove of kukui and mangoes near a break in a ridge in Pālolo Valley (Hawaiian Ethnological Notes Vol. II, p. 91 Henriques Collection, as cited in Sterling and Summers 1978: 280-281); and of course in the legend of "The Wind Gourd of La'amaomao", where the winds of the Kona district, among others, are named.

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

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

Ko-momona is of **Kahauiki**,
Ho'e'o is of **Maonalua**.

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).

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

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

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

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

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

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

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

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

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

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

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

Other compositions that mention Pālolo's Lililehua rain can be found in kanikau (dirges)...

From a kanikau for Kapela (Pauahi 1862)

Ku'ū keiki mai ka hale kanaka nui

Ku'ū keiki mai ka ua Līlīlehua rain of Ka'au

My beloved child from the home with
many people

My dear child from the Līlīlehua rain
of Ka'au

From a kanikau for Hina (Kaakopua 1861)

O'ahu Ku'ū hoa i ka ua Līlīlehua
Ka ua nihi mai ma Lē'ahi

My companion in the Līlīlehua rain
The rain that tiptoes upon Lē'ahi

...as well as mo'olelo such as Ho'oulumāhie's *Ka mo'olelo o Hi'iakaikapoliopole* translated by P. Nogelmeier (2006a).

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

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

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

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

Although this composer is unknown, Pālolo is mentioned in Part/Pauku 10 of *Mele no Kapiolani* (Bishop Museum Mele Collection, H.1 M.20 P, 76)

He inoa keia noi nui la
No ka Olali o Palolo la
Kaulu wehi a ka lau Keala
A he Koa ke wahine ou ka ukele
Ka uka aku of Kaau la,
Awau ka wahine i kawai la
I ka wai aku a ke Kupua la
Haahulemua i ka luna la
Hina ka inoa o Ke Lii la
O Kapiolani i ka iu o ka moku la

This large request is in your honor,
Of the Olali belonging to **Palolo**
Abundant are the leaves of **Keala**
The woman is one of your warriors from the mud
The highest mountainous regions of **Kaau**
Scraped by the woman in the water
Til the waters of the Kupua
Haahulemua held in high esteem
The name of The Alii is Hina
Kapiolani the most revered of the island

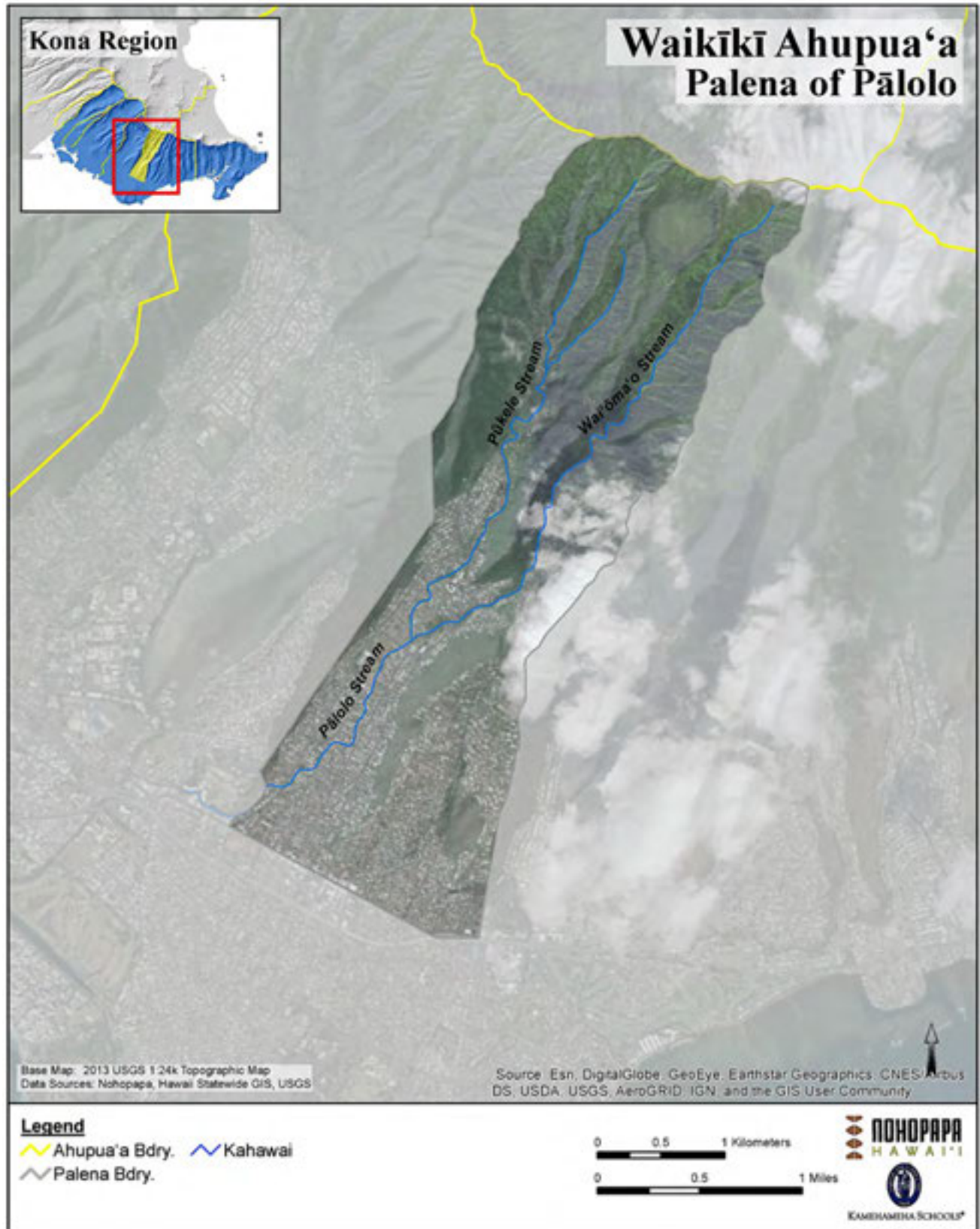


Figure 84. Aerial image of Pālolo Palena

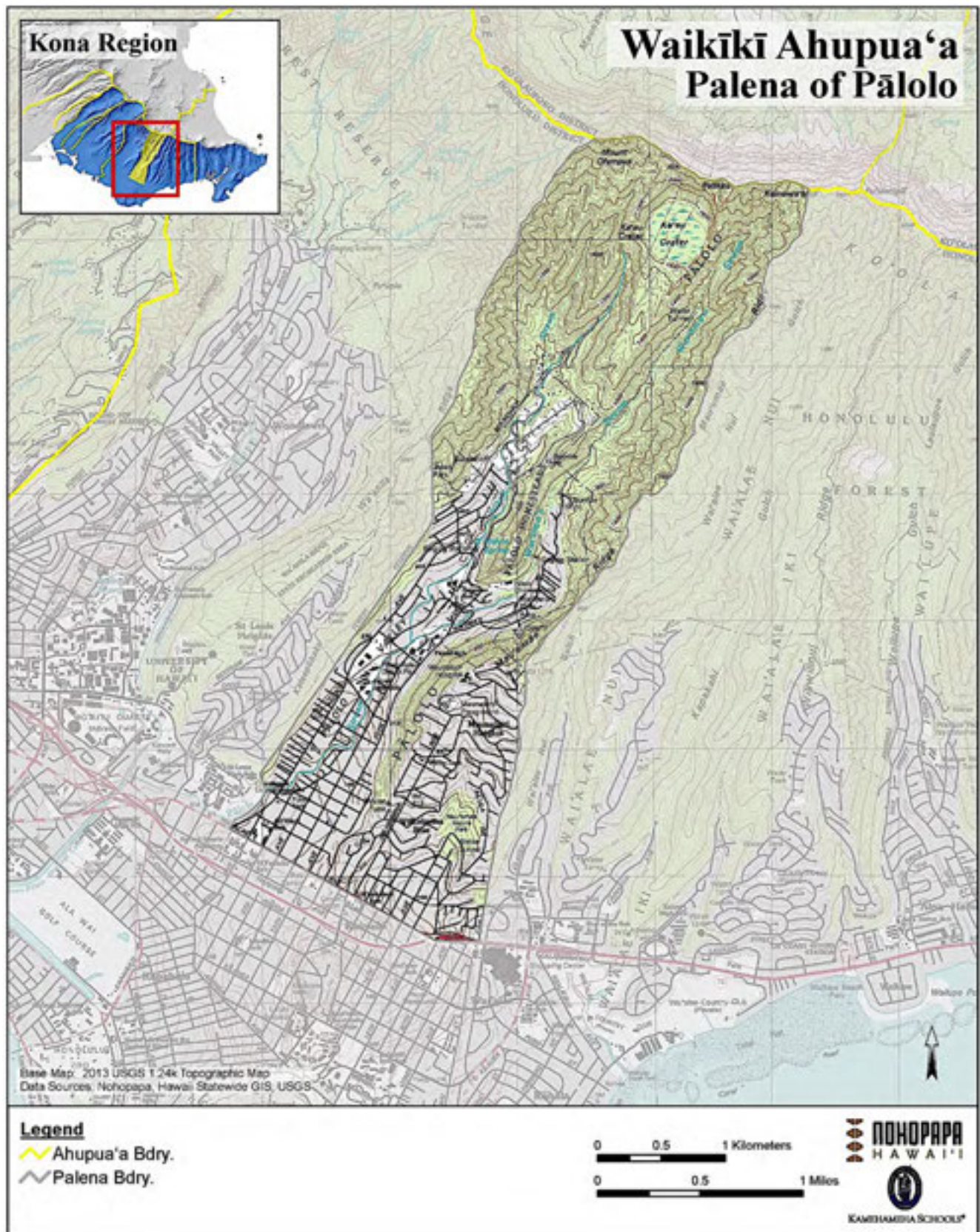


Figure 85. USGS map of Pālolo Palena



Figure 86. 1908 photo of Pālolo Valley (Bishop Museum Archives CP50518)



Figure 87. ca. 1900-1910 panoramic photo of Pālolo (Bishop Museum Archives CP 50516)



Figure 88. ca. 1912 photo looking makai from Pālolo Valley. Note Leahi in the far left. (Bishop Museum Archives CA24087)



Figure 89. 1931 photo of Pālolo Valley by Inter Island Airways (Bishop Museum Archives Image CP99265)

Community Groups in Pālolo

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

Ke Kula Kaiapuni ‘o Ānuenue

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



Figure 90. Activities at Ke Kula Kaiapuni ‘o Ānuenue (Photo credit: Ke Kula Kaiapuni ‘o Ānuenue)



Figure 91. Learning at Ke Kula Kaiapuni 'o Ānuenue (Photo credit: Ke Kula Kaiapuni 'o 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	Lo'i of Kāne'ohe
Services provided	Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, and Teacher Professional.
Use of place based curriculum?	N/A

Use of cultural protocols, activities, and practices ?	Yes, oli, mele, hula, kilo, aloha ‘āina, and makahiki.
Public volunteer work days?	Yes, If an organization would like to visit, then can contact Ke Kula Kaiapuni ‘o 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, ‘Ehunuikaimalino
Existing organizational partners	Yes, Kamehameha Schools Kīkaha Nā Iwa, DARE, TRIO, Purple Mai‘a, Kolea Gold
Organizations wanting to partner with in the future	N/A

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	N/A
Do you want to expand to a larger or new land area to steward? If yes, where?	Yes
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, internships, cultural practice workshops, and curriculum development

Challenges & Needs:

Top five challenges	1) Community Engagement and Organizing 2) Cultural Site Access and Preservation 3) Facilities 4) Specialized equipment (e.g. water meter, tools machines) 5) Transportation
Top five needs	1) ‘Āina Based/Hawaiian Culture Based Education Curriculum Development 2) Community Engagement and Organizing 3) Equipment/Supplies 4) Funding 5) Grant Writing Assistance

Saint Louis School

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

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



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



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

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

Sites they mālama	Ahupua'a o Pālolo, 'ili o Kālaepōhaku
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Teacher Professional Development Specific services that they offer include education, grades kindergarten through 12, faith formation, service learning, interscholastic competitions in sports, academics, robotics, international exchanges.
Use of place based curriculum?	Yes, online sources, published research, oral traditions, mo'olelo, kūpuna, cultural practitioners required for all courses K-12.

Use of cultural practices?	Yes, the cultural practices Saint Louis perpetuates are hula, oli, and 'Ōlelo Hawai'i.
Public volunteer work days?	Yes, check the school's website 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 Hawai'i, Chaminade University of Honolulu, Nā Wai 'Ekolu, Sacred Hearts Academy.
Organizations wanting to partner with in the future	Yes, Kanaeokana, Mana Maoli

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, we would like to expand the student enrollment to include more students from overseas; in our service learning program, we would like to collaborate with neighboring schools as well as Hawaiian charter schools and language immersion schools. In addition, we hope to establish an oral history service learning program focusing on alumni as well as people who reside or have resided in this 'ili.
Do you want to expand to a larger or new land area to steward? If yes, where?	No
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, we would like to offer student internships and expand on state and global conferences. In our 'āina-based learning activities, we hope to develop more hands-on opportunities such as building a <i>hale</i> and <i>hōlua</i> ramp and sled, as well as restoration of early lo'i and documentation of other culturally significant sites on campus.

Challenges & Needs:

Top five challenges	1) Community Engagement and Organizing 2) Cultural Site Access & Preservation, 3) Curriculum Development and Support 4) Facilities 5) Research (Land Document, Hawaiian Language Sources, Archival Research, etc)
Top five needs	1) 'Āina Based/Hawaiian Culture Based Education Curriculum Development 2) Developing DOE/public school partnerships 3) Funding 4) Natural and cultural resource management support 5) Site restoration



WAI‘ALAE NUI PALENA (WAKĪKĪ AHUPUA‘A)



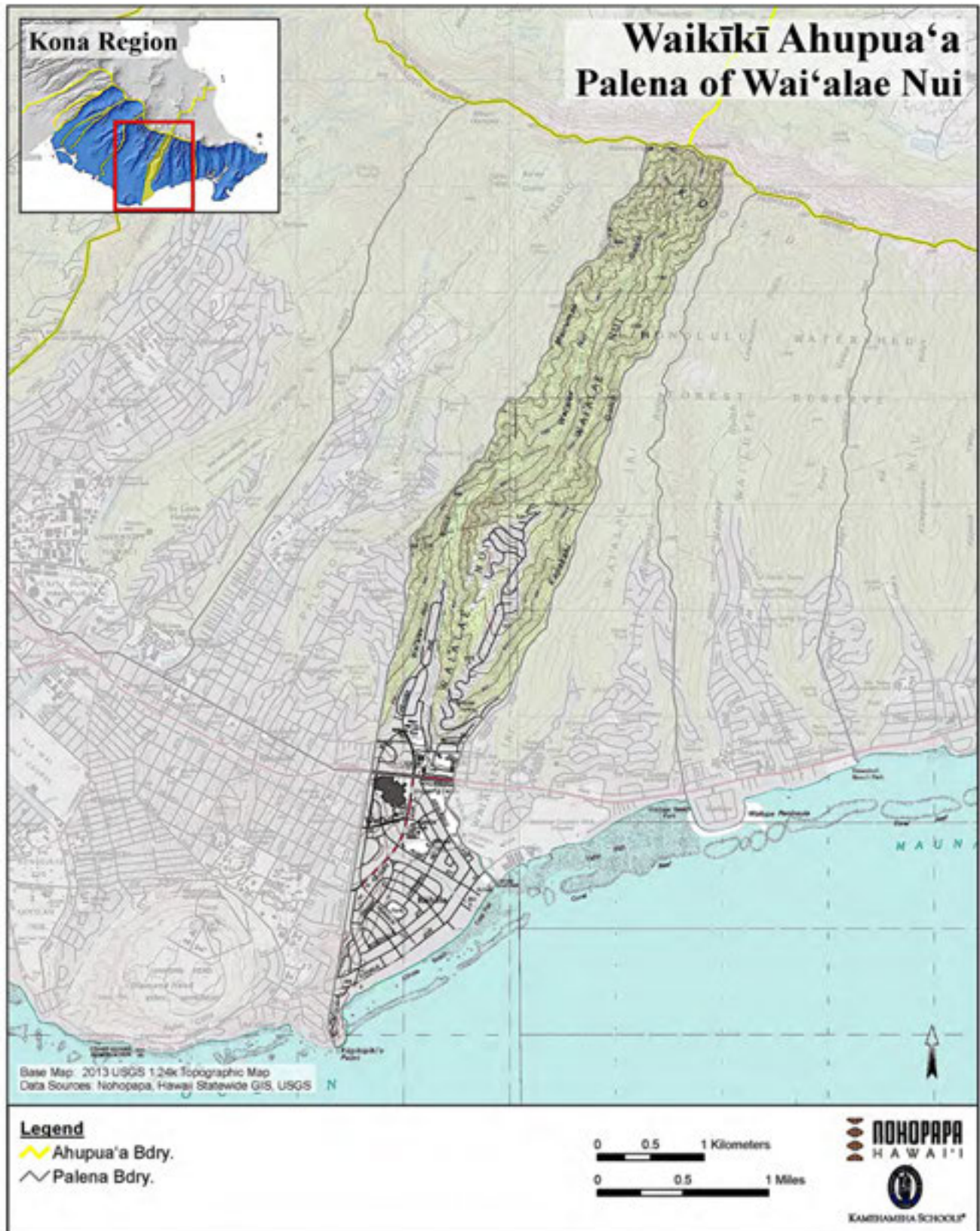


Figure 93. USGS map of Wai'alaie Nui Palena



Community Groups in Wai‘alae Nui

At the time of this study Nohopapa Hawai‘i could not connect with any Hawaiian cultural based community groups in Wai‘alae Nui. See the Pālolo chapter for community organizations that are doing work in the neighboring ahupua‘a.



WAI‘ALAE IKI PALENA (WAKĪKĪ AHUPUA‘A)

Huihui ka mapuna o Waialae

*Refreshing is the water spring of Waialae*¹⁸

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

Figure 94 and Figure 95 are aerial image and USGS map depictions, respectively, of Wai‘alae 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 Ahupua‘a.¹⁹ Wai‘alae Iki and its companion to the west, Wai‘alae 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 O‘ahu” people, prior to the invasions from Maui (Kahekili) and Hawai‘i (Kamehameha), Wai‘alae Iki and Nui were probably once a single entity. During the Māhele, Wai‘alae Iki was awarded to Abner Pākī, the father of Bernice Pauahi Bishop, while Wai‘alae Nui was given to Princess Victoria Kamāmalu, granddaughter of Kamehameha. As discussed below, the Princess (and Wai‘alae Nui) was also awarded a lele (“jump” land, or a disconnected section) in Wai‘alae Iki, which happened to represent the best land and resource area for lo‘i kalo.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Wai‘alae 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 Kalaniana‘ole 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 Ko‘olau ridgeline summit at approximately 2,500 ft. elevation, where it turns to the northwest and follows the Ko‘olau 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 Kalaniana‘ole Highway, around the Wai‘alae Country Club (which is wholly within Wai‘alae Iki), and back to the seashore.

Table 6 is a summary of the significant wahi pana in Wai‘alae Iki Palena. Figure 96 is a GIS map depiction of Wai‘alae Iki’s wahi pana. **Error! Reference source not found..** The table of wahi pana is organized generally from makai to mauka.

Overview – Hawaiian Cultural Landscape of Wai‘alae Iki

While much of the lower portion of Wai‘alae Iki has been heavily modified by the urbanization of East Honolulu, including the Wai‘alae Country Club, Kalaniana‘ole Highway, and residential development above the highway, much of the upper reaches of this land are undeveloped. The ahupua‘a’s main stream, Wai‘alae Iki, does not extend all the way up to the Ko‘olau ridgeline (hence the “iki,” or small, modifier). In fact, the settlement and lo‘i kalo heartland of Wai‘alae Iki are not directly related to this stream, but, rather, to a famous pūnāwai, called simply Wai‘alae, located a bit west of the stream mouth near the shoreline.

¹⁸ Frank (1958).

¹⁹ 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 Wai‘alae or Wai‘alae 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 ahupua‘a [Wai‘alae] itself takes its name from a spring called Wai‘alae (“water of the mudhen”), once located near Kalaniana‘ole Highway. The ‘alae, mudhen, or Common Moorhen (*Gallinula chloropus*) is a bird that lives near freshwater ponds, marshes, and taro fields.

In his ground-breaking study of native planters in Hawai‘i, Handy (1940; Handy and Handy 1972) described Wai‘alae as follows:

The ahupua‘a [Wai‘alae] 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 ahupua‘a.

Like other ahupua‘a in Kona Moku, the upland forest was a reliable source of various native, endemic, and Polynesian-introduced plants, but Wai‘alae 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, wa‘a (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on).

Unusually, compared with other land divisions on O‘ahu’s south shore, there are no fishponds recorded in Wai‘alae Iki.

Mo‘olelo (Oral-Historical References)

Compared with Wai‘alae Nui, there are more mo‘olelo that specifically reference the palena of Wai‘alae Iki in the Kona Moku. As mentioned in the previous chapter, the ahupua‘a takes its name from a spring called Wai‘alae (“water of the mudhen”), once located near Kalaniana‘ole Highway. The mudhen, or Common Moorhen (*Gallinula chloropus*) is a bird that lives near freshwater ponds, marshes, and taro fields. It is these springs that are continually perpetuated in many mo‘olelo for Wai‘alae Iki along with abundant resources, fishing, and a place where ali‘i and akua liked to visit. On June 18, 1920, John Kulia Mokumaia, published an article in *Ka Nūpepa Ku‘oko‘a* entitled *Aekai o Waialae-nui Ame Waialae-iki*, recalling resources of Wai‘alae 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, but its beauty on the time of the konohikis is gone. Now the kapu [tabu] is freed and the kapu places are trodden underfoot. [\[English translation in HEN Hawaiian Newspaper Archives\]](#)

Another story is told of one of the springs, which was thought to be the spring at Wai‘alae 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 talking about springs along the Wai‘alae coast in the legend of Kāne and Kanaloa, Emma Beckley then tells the story of Keahia. When she grew up, Keahia married a chief who was a descendant of the priests of Kuli‘ou‘ou, and she bore a daughter named Wai‘alae Iki. This was also the name of a second spring, “a spring of joy” in Wai‘alae. One day, Wai‘alae Iki went to Wai‘alae 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 Wai‘alae Iki to marry him, but she spurned his advances. The eel-man caused Wai‘alae Iki’s grandparents to get sick. Her grandparents lived at the sacred grove near the heiau (possibly Ahukini or Kauiliula Heiau) at Kuli‘ou‘ou, 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 Wai‘alae 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 ‘ohe (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 ‘ohe and placed it in the calabash. The kahu told her to carry the calabash to Kuli‘ou‘ou 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 Wai‘alae Stream for water. She quickly realized that she had put her grandparents and herself in danger, and she called on the mo‘o of Kuli‘ou‘ou for help. The mo‘o 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 mo‘o 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. Other well-known mo‘olelo such as the tale of Palila (another hero known for his great strength) also visited the Wai‘alae 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 O‘ahu, 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 O‘ahu 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).

Wai'alae Mele

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

Inoa Mele: He Inoa Ahi no Kalakaua

Lamalama i Makapu'u	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 Kawaihahao	Is the fire of Kawaihahao
O mai ke lii nona ia inoa ahi	Answer, O chief, whom this fire chant belongs.

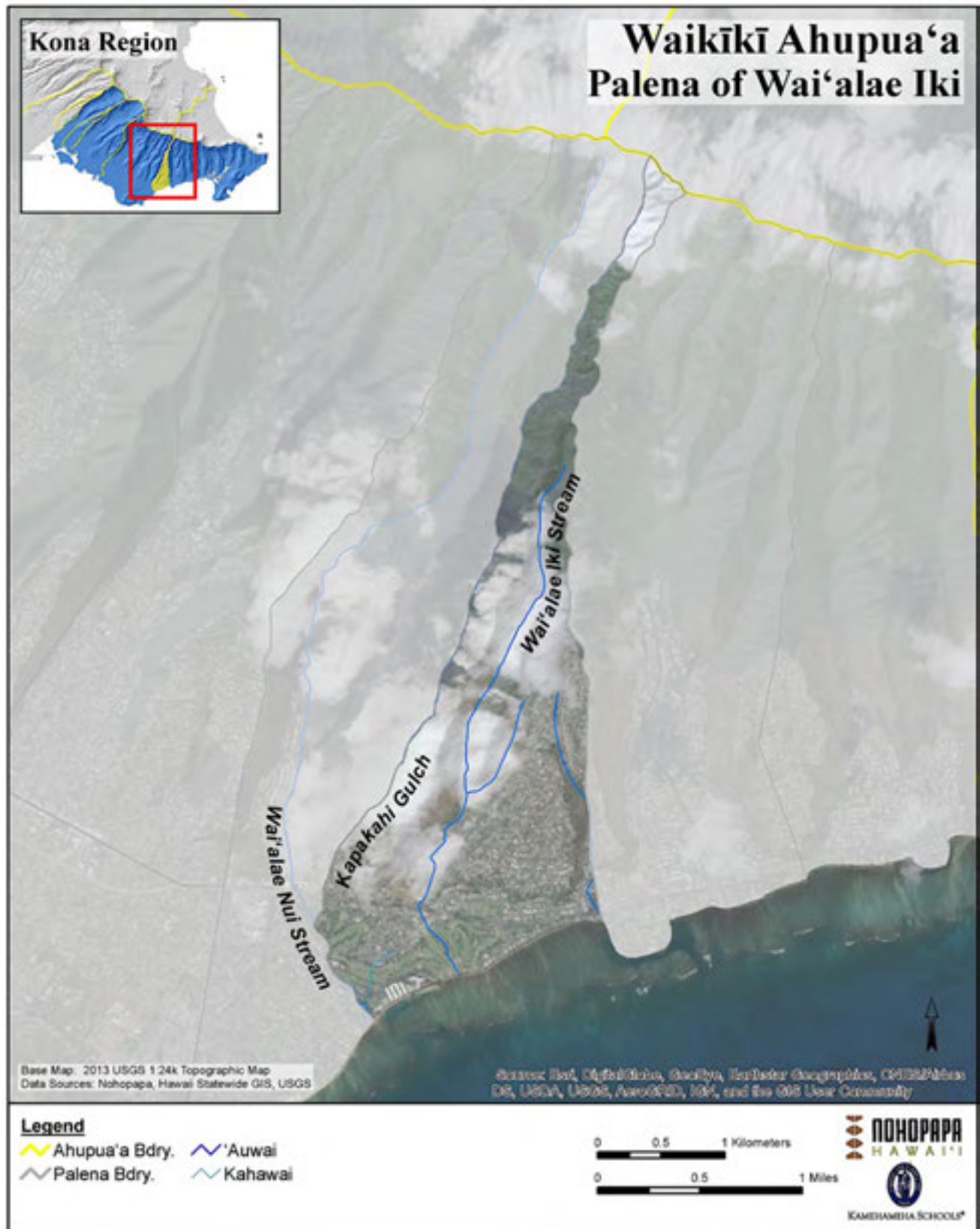


Figure 94. Aerial image of Waiʻalae Iki Palena

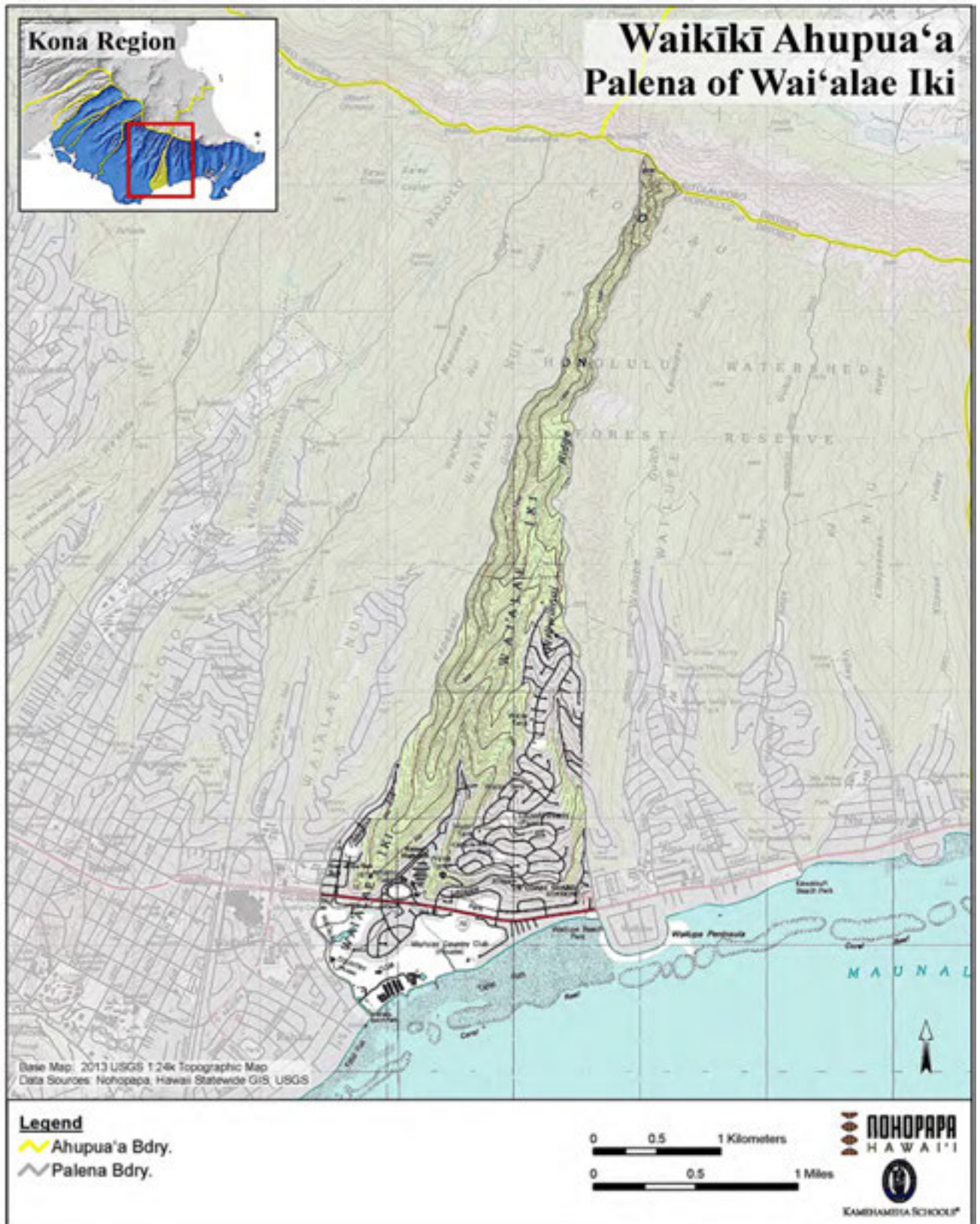


Figure 95. USGS map of Wai'alaie Iki Palena

Table 6. Summary of Selected Wahi Pana in Wai‘alaie Iki

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History ¹	Current Disposition	Comments ²
Group of 3 small ponds: Loko Malokohana, Loko Lolopu & Loko Kaluamo	Fishponds— pu‘uone (inland) type	Wai‘alaie Iki kai (currently Wai‘alaie Country Club)	--	Destroyed by construction of Wai‘alaie Country Club (golf course)	These may have originally connected up with a fresh-water spring and lo‘i kalo area just mauka from them
Pūnāwai Wai‘alaie	Pūnāwai (fresh-water spring)/pool & lo‘i kalo (wet- taro) area	Wai‘alaie Iki kai (currently Wai‘alaie 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 Wai‘alaie Country Club (golf course)	Māhele documents demonstrate this area is a lele, or disconnected piece, belonging to Wai‘alaie Nui/Princess Victoria Kamāmalu (LCA 7713); this spring or pond may have been a favored bathing pool for the Princess
Lower Wai‘alaie Iki Stream Lo‘i & Settlement Area	Lo‘i kalo (irrigated taro) & House sites	Wai‘alaie Iki kai (current location of Wai‘alaie Country Club and residential neighborhood)	--	Destroyed by golf course and other development, including Kalaniana‘ole Highway	--
Kapalipuha	Natural feature/pu‘u; also name of ‘ili within which pu‘u is located	Short distance mauka of Pūnāwai Wai‘alaie	--	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'ala'e 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).

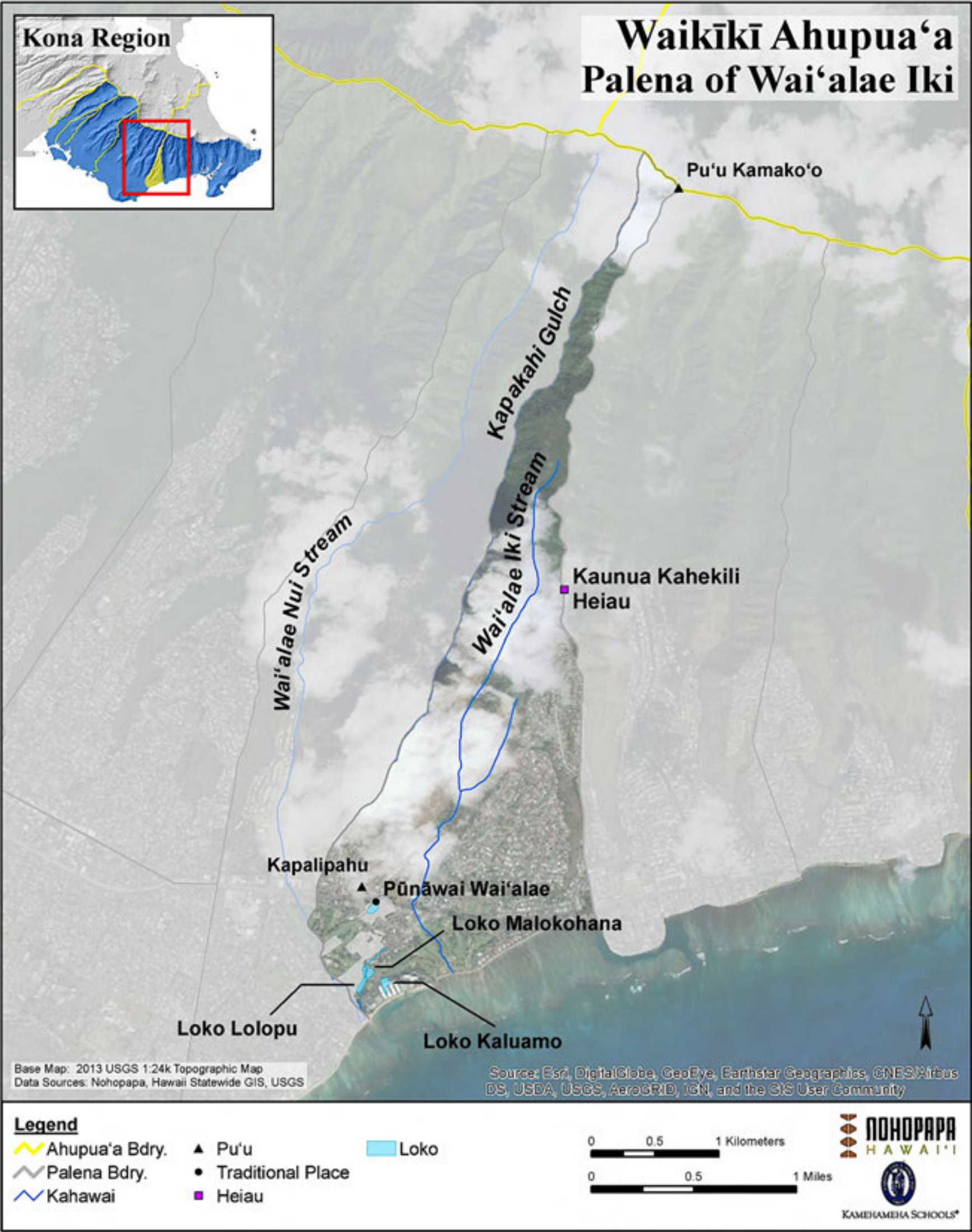


Figure 96. GIS map depiction of significant Hawaiian cultural and natural resources in Wai'alae Iki (Waikīkī Ahupua'a)



Figure 97.





Community Groups in Wai‘alae Iki

At the time of this study Nohopapa Hawai‘i could not connect with any Hawaiian cultural based community groups in Wai‘alae Iki. See the Pālolo chapter for community organizations that are doing work in the neighboring ahupua‘a.



WAILUPE PALENA (WAKĪKĪ AHUPUA‘A)

Wailupe – “Kite Water”

Kites were flown only in prescribed places; this was one of them²⁰

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 98 and Figure 99 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.²¹ 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.²² 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 7 is a summary of the significant wahi pana in Wailupe Palena. Figure 100 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

²⁰ Pukui et al. (1974:225).

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

²² 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 Kalanianaʻole 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 kamaʻaina 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 loʻi. 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 (ʻĀina Haina translating roughly as “Hind’s Land” in Hawaiian).²³ This large area is referred to as part of the “ʻili ʻāina of Wailupe” on the LCAp 656 map. Ogata (1992:9) suggests Wailupe may have been an ʻili 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 Nuʻuanu, and his sons Kamaha and Puhiula (the son)—these latter aliʻi 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 Koʻolau ridgeline in the back of the valley, and two secondary tributaries, Laulaupoe (“round leaf package”) Gulch and Kuluʻi Gulch, empty into the Wailupe from the Niu Valley (Hawaiʻiloa 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 ʻĀina 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 ahupuaʻa 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, waʻa (canoe) trees, and other

²³ 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 ko'i (adzes) could also be obtained in the upper forest region.

Mo'olelo (Oral-Historical References)

Other than the commonly-cited “kite water” interpretation, Wailupe may also be translated as “the water of Lupe,” a meaning derived from an ancient mo'olelo about the travels of Gods Kāne and Kanaloa along the Wai'ālae coast to Wailupe. Two mo'o (supernatural water spirits) called Lupe guarded a grove with 'awa from the overlooking Ko'olau ridge. Kanaloa took some of the 'awa he got from Lupe's 'awa 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. **Beckley** 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 'awa from Lupe's sacred grove. This spring is probably one of the two springs, Puhikahi, located at the coast near Loko Wailupe, or Punakou, the traditional name for Wailupe fishpond.

Another akua (god) associated with Wailupe includes Kūkā'ilimoku. Peralto (**date?**) translated a December 2, 1865, article in the Hawaiian language newspaper, Ka Nupepa Ku'oko'a, titled *Ke Kapu o ke [Akua]*, making mention of Wailupe. The story reveals that Wailupe was a land Kamehameha I dedicated to his akua Kūkā'ilimoku. We see a theme of fish and fishing in this mo'olelo.

‘O Kūkā'ilimoku ke [akua] o nā [ali'i] mai ka wā kahiko loa mai a hiki mai i ka wā o Kamehameha I. Eia ka inoa o kekahi akua: ‘O Kūkeoloewa. He kapu ka i'a a Kūkā'ilimoku, 'a'ole e poholalo 'ia mai e ka lawai'a ma lalo mai o ka lemu, aia nō a hā'awi maika'i 'ia mai. (E nānā i ka mo'olelo no 'Umi-a-Līloa.)

Ua hā'awi nō 'o Kamehameha I i mau 'āina no kona [akua], no Kā'ili. Eia ho'i nā 'āina āna i hā'awi ai; No Hawai'i, 'o Koholālele; No Maui, 'o Makaliua; no 'o O'ahu, 'o **Wailupe**; 'o Waimea ko Kaua'i. Ma kēia mau 'āina, ua kapu loa ka po'e i holo a noho ma laila, no ka maka'u i ka pepehi 'ia, ua malu nō ho'i lākou, 'a'ole e pepehi wale 'ia. Noho nō lākou ma laila a make ka 'enemi.

Kūkā'ilimoku 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 Kūkā'ilimoku were kapu. They were not deceitfully hidden beneath the buttocks by fishermen. They were rightfully given. (Look to the story of 'Umi-a-Līloa.)

Kamehameha I dedicated a number of lands to his akua, Kā'ili (Kūkā'ilimoku). Here are the lands that he dedicated: For Hawai'i, [it was] Koholālele; for Maui, [it was] Makaliua; for O'ahu, [it was] **Wailupe**; Waimea was for Kaua'i. 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. (Peralto **date?**)

Wailupe was also a noted place where chiefs once resided. One article written by Kalanikuihonoinamoku, and translated by Akana and Gonzales (2015), shares about places on O'ahu, 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 'ia nei ka inoa 'o **Kauoha**.... Ua kūkulu 'ia kekahi mau hale nui no kekahi mau ali'i no Kapueo a me Kepo'onui, ua makemake loa kēia mau ali'i i i wahi, no ka 'olu'olu maika'i o ka makani he Mālualua... kūkulu kala'ihī a ka ua Hōli'o i ua mau wahi 'elemākule nei.

At Wailupe is a place called Kauoha... several large houses were built for chiefs, for Kapueo and Kepo'onui. These chiefs really liked this place because of the perfect

coolness of the wind, a Mālualua.... These old men were opposed by the Hōli‘o rain.
(Akana and Gonzales 2015: 38-39)

Other more well known mo‘olelo such as Hi‘iaka and Pele, the Legend of Palila, and the tale of Kamapua‘a, the famous pig-god of ancient times, briefly mention Wailupe as a place these akua pass through. In the mo‘olelo of Hi‘iaka, sister of Pele, she travels through Wai‘alae and Wailupe. After Palila had completed the circuit of O‘ahu, he went along to the rise at Kaimukī and then down to Wai‘alae; from this place he proceeded to Wailupe and then on to Maunaloa.

In the tale of Kamapua‘a, Olopana, chief of O‘ahu, ordered all his men to dress in their feather capes and feather helmets. This order was to wage war with Kamapua‘a, in response to Kamapua‘a’s attack on Makali‘i. Kamapua‘a 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 Maunaloa, 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 **Maunaloa**, **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)

Wailupe Mele

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. Prominent during the big band era of the 1930s and 1940s, Randy composed over 200 songs. His mentor was Henry Berger. Haunani Oness gave her father’s collection to Kamehameha Schools in February 2003. Hailama Farden was the facilitator.

Inoa Mele: Aina o Haina

Aloha wau i kuu aina e
E kuu aina o Wailupe e
E hookipa na lahui apau
E hooheno ia nei
He aina nui o Haina
Kaulana mai nei oe
Na home ui o na pua
He nani a he ui e
Ke alanui laelae
A me na inoa
Na ia o ke kai
Nenue, Nehu, Oio

I love my dear land
My land of **Wailupe**
That welcomes people of all races
So affectionately here
The great land of Hind
You are famed
The lovely homes of the flowers
So beautiful and pretty
The pleasant roadways
And the names
Are of the fish of the sea
Nenue, Nehu, Oio

Haina mai ka puana
He mele aina o Haina
Makani o ke kuahiwi
He aina pomaikai mau
He aina pomaikai mau

The story is told
A song of the land of Hind
Breeze of the mountain
Land be blessed forever
Land be blessed forever

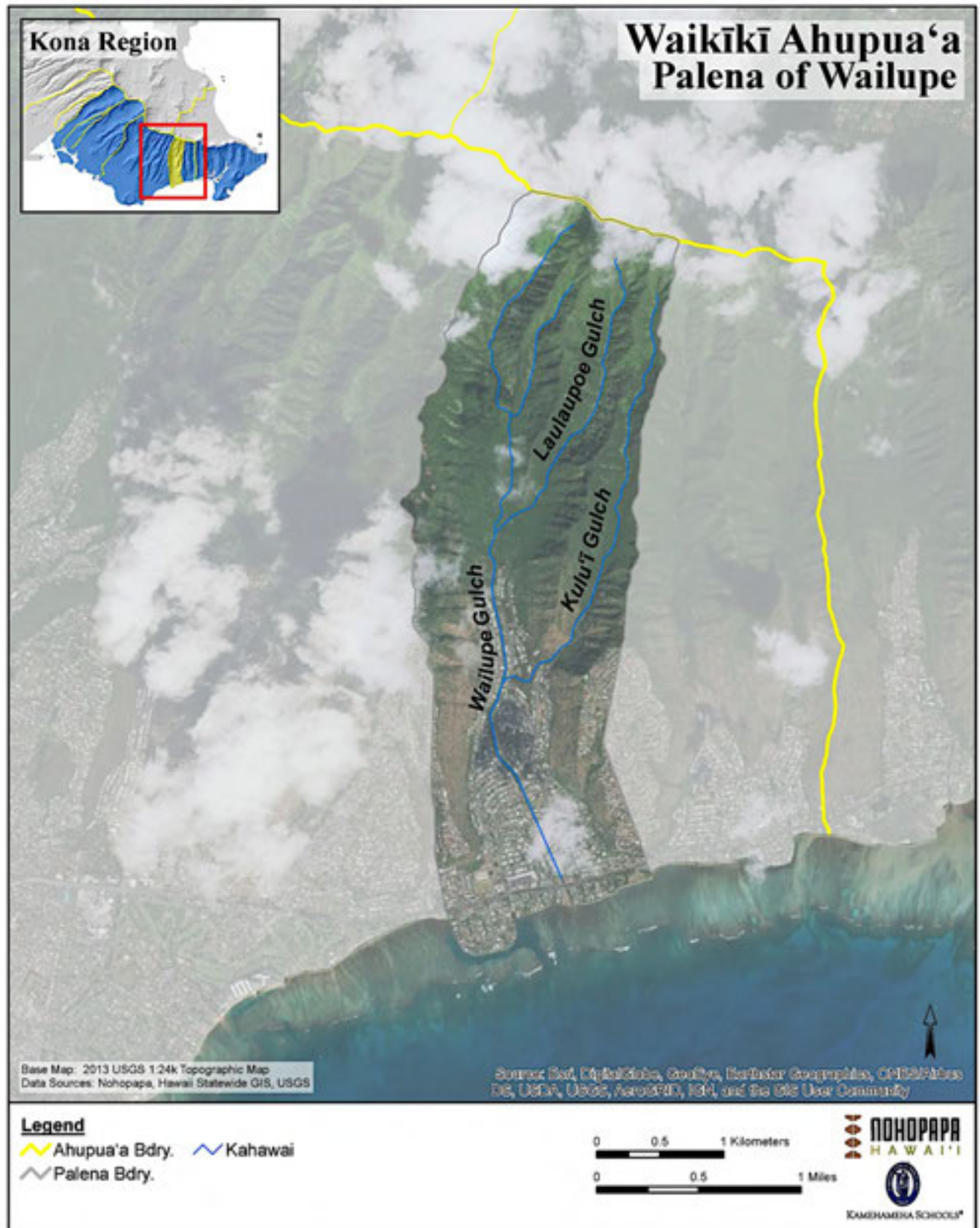


Figure 98. Aerial image of Wailupe Palena

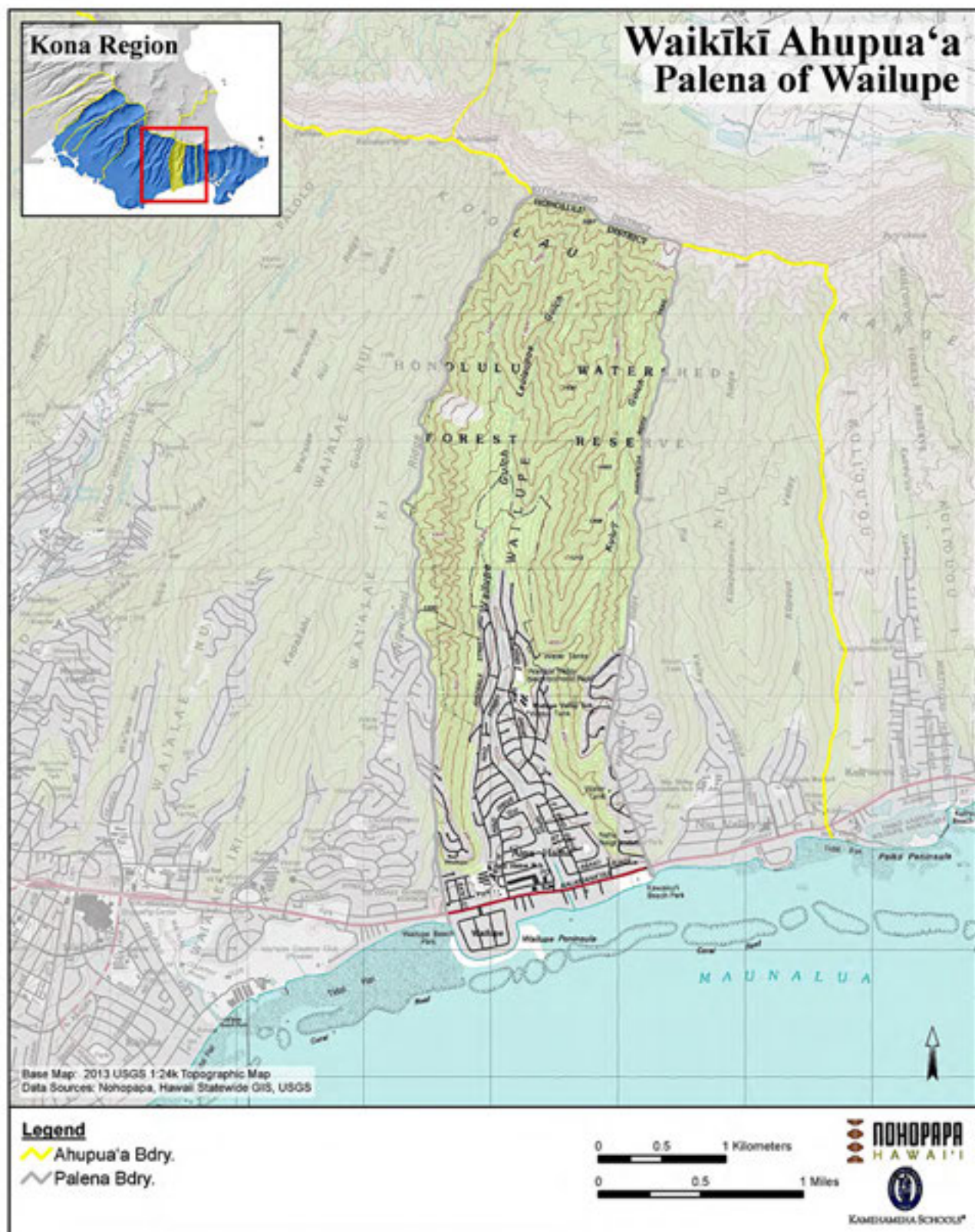


Figure 99. USGS map of Wailupe Palena

Table 7. 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'ō (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'ō (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).

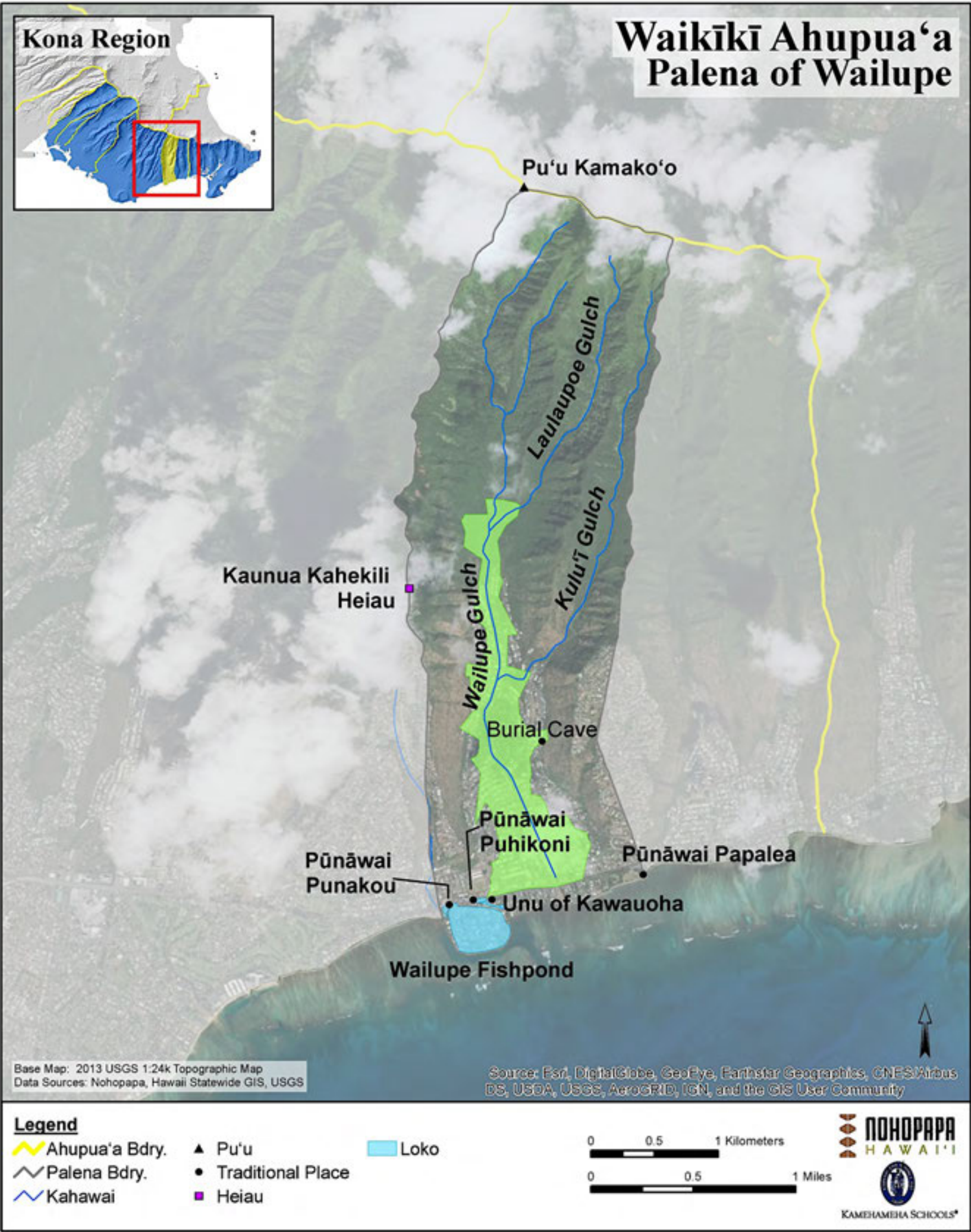


Figure 100. GIS map depiction of significant Hawaiian cultural and natural resources in Wailupe Palena (Waikīkī Ahupua‘a)



Figure 101. [insert historical photo?]



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.

‘Aha Wāhine

‘Aha 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 ‘Aha Wāhine is to, “Create venues for women to gather to discuss how to improve the well-being of Hawaiian women throughout the pae ‘āina.”

Community Outreach & Survey Results

Organization Profile:

Contact person	Linda Kaleo Paik
Address	98-070 Lokowai Street, ‘Aiea, 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	O‘ahu: Wailupe, Hāwea Complex, Niu, Kaiwi, Wai‘anae. Hawai‘i Island: Kealia, Ka‘ū.
Services provided	Cultural development (i.e. cultural activities, crafts, practices), education, and research.
Use of place based curriculum?	Yes, mo‘olelo 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.

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Not at this time.
Do you want to expand your reach to educate	Yes, women and keiki.

more students or community members? If yes, who?	
Do you want to expand to a larger or new land area to steward? If yes, where?	Not at this time.
Do you want to offer programs and/or activities in the near future? If yes, what & when?	No

Challenges & Needs:

Top five challenges	1) Cultural Site Access and Preservation 2) Research (Land Documents, Hawaiian Language Sources, Archival Research, etc.)
Top five needs	1) Funding 2) Grant writing assistance





NIU PALENA (WAIKĪKĪ AHUPUA‘A)



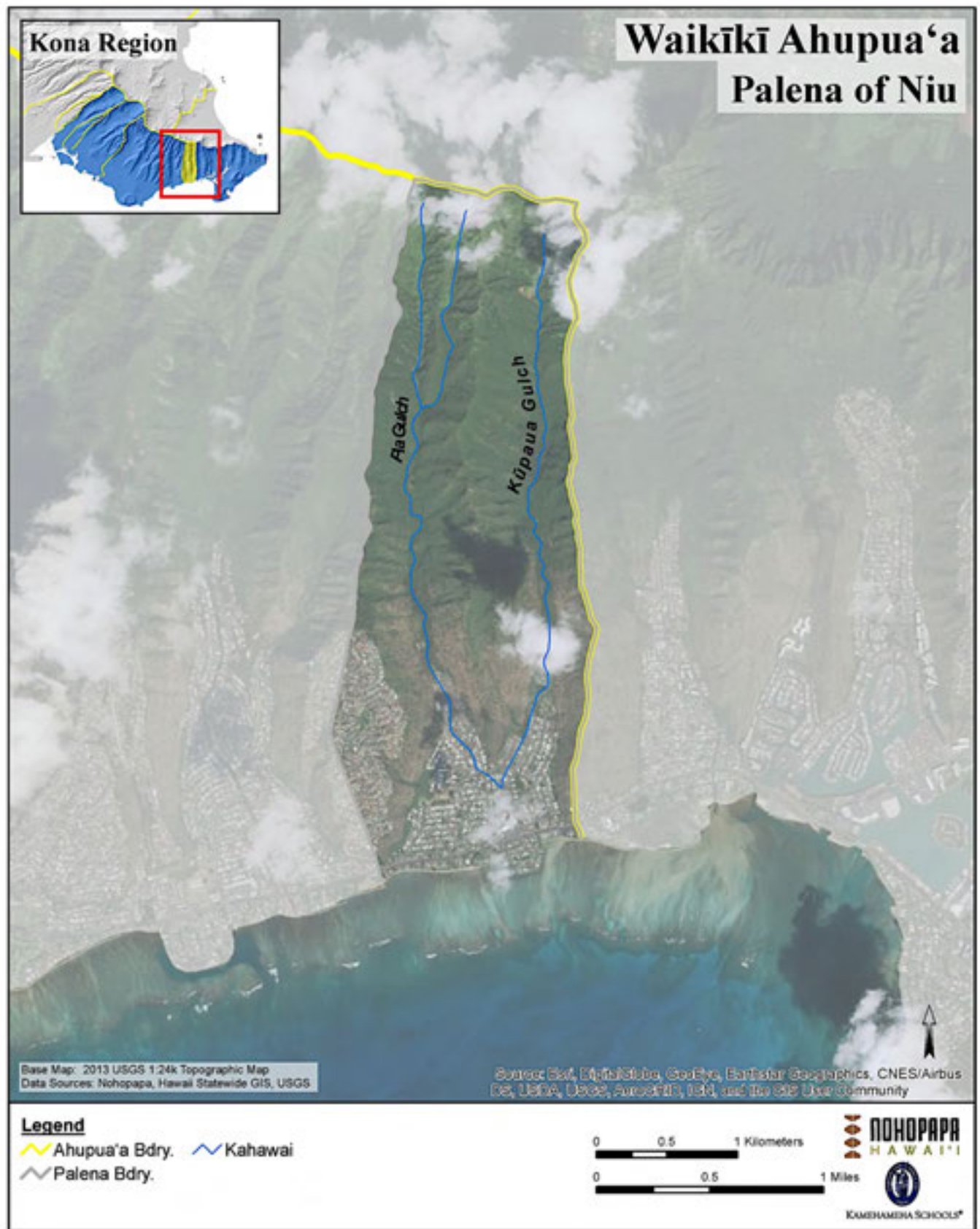


Figure 102. Aerial image of Niu Palena



Figure 104. 1886 photo of horses drinking fresh water from an offshore spring in Niu (Bishop Museum Archives CP705092)



Figure 105. ca. 1899-1901 photo of burial cave in east Niu (Bishop Museum Archives Call No. 1960.109)



Figure 106. ca. 1897-1901 photo looking towards Lē'ahi (Diamond Head) from Niu (Bishop Museum Archives CP103418)



Figure 107. 1919 photo of Kalanianaʻole Highway near ‘Āina 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 - Kalauha‘eha‘e loko i‘a and Kānewai Spring and loko i‘a. Their mission is “E ho‘ōla kākou i nā loko i‘a 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 Kalauha‘eha‘e loko i‘a, “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 Kalaniana‘ole 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 108. MFHC volunteers clearing vegetation at Kalauha‘eha‘e loko i‘a (Photo credit: MFHC)



Figure 109. MFHC volunteers at Kānewai Spring loko i'a (Photo credit: MFHC)

Community Outreach & Survey Results

Organization Profile:

Contact person	Angela Correa-Pei
Address	643 Papahehi Place, Kuli'ou'ou, 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	Kalauha'eha'e loko i'a in Niu, O'ahu and Kānewai spring, Kānewai loko i'a in Kuli'ou'ou, O'ahu
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, mo'olelo, oral histories, research (pictures, videos).
Use of cultural protocols, activities, and practices?	Yes, mele, oli planting, dry stack wall building, mahi'ai (niu, 'uala, 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 O'ahu, 'Iolani School, Paepae o He'eia, and many more.
Organizations wanting to partner with in the future	Yes

Strengthens & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, they would like to expand to more schools, Hawaiian focused programs, and 'ohana throughout O'ahu and beyond.
Do you want to expand to a larger or new land area to steward? If yes, where?	Yes, the land adjacent to Kānewai spring is currently vacant (about half an acre in size) and under the jurisdiction of the Department of Transportation (DOT). The goal is to have the DOT transfer to the DLNR (as was the process with the Kalauha'eha'e site) and then enter into a management lease with DLNR. This land would be used for additional planting of native plants which would provide additional access and increase the ability to manage Kānewai loko i'a. Kānewai loko i'a is privately owned by the eight surrounding landowners. MFHC has access as one landowner. Having access to the adjacent land would increase their access and ability to manage the loko i'a.
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, internships and additional curriculum. MFHC needs to build financial capacity to hire an Executive Director to manage this work. Over the last 11 years all of this work has been done through 100% volunteer hours by all board members.

Challenges & Needs:

Top five challenges	1) Capacity Building (strategy, logic model, etc.) 2) Facilities 3) Site Access Additional Mana'o: MFHC board has provided all work as volunteers. They need to raise money to pay an Executive Director and eventually two staff (approximately).
Top five needs	1) Data Management 2) Funding



	3) Grand Writing Assistance 4) Site Restoration Additional Mana‘o: MFHC accomplished a lot in 11 years, most importantly gaining access to securing these sites, which were previously under private ownership. As they move forward, they need to raise funds to pay staff to continue their work.
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Additional Mana‘o: All of the MFHC board member, many of their families have been in Kuli‘ou‘ou and Niu for generations, are forever committed to these wahi pana and the work of their organization.

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KULI‘OU‘OU PALENA (WAIMĀNALO AHUPUA‘A)

Mo‘olelo

The palena of Kuli‘ou‘ou was the site of large costal wet lands, the famous spring of ‘Elelupe and the ‘awa grove. Many of the mo‘olelo of Kuli‘ou‘ou refer to these wet lands as such in the story of Kāne and Kanaloa. The gods traveled the Wai‘alae coast. According to some rough notes made by the ethnographer Emma Beckley (Beckley n.d. Hawai‘i State Archives):

When they reached **Kuli‘ou‘ou**, Kanaloa took some ‘awa from the sacred grove at the base of **Kuli‘ou‘ou** Ridge. This grove was watched over by a mo‘o, a supernatural creature that could change form (a form like a crocodile) called Lupe. Thus, the spring was called ‘Elelupe, the ‘ele of Lupe. The word ‘ele 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 ‘awa he got from Lupe’s ‘awa grove and traveled to **Wailupe**. [Emma Kailikapuolono Metcalf Beckley Nakuina] (See Wai‘alae Iki for next part)

This ravine on old ‘awa land is said to have belonged to the chiefs at ‘Elelupe, Kuli‘ou‘ou. The spring or pond ‘Elelupe 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, the last native kama‘āina, “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”. [Claimant’s Brief Land Court App. 578]

When Hi‘iaka’s travels through Southeastern O‘ahu with her traveling companions Wahine‘ōmao‘o and Lohiau, she defeats several monsters in the uplands of Kaimukī in Pālolo Valley. In the mo‘olelo they descended to the coast to meet up with the chief Kaulanaokalā, who had agreed to carry them in his canoe to Molokai.

... huli akula kēia i kai o **Wai‘alae** a ‘ike akula kēia i ka wa‘a o Kaulanaokalā e holo a‘e ana, a laila, ha‘alele lākou nei i **Kaimukī** a hele akula no lākou nei a hala ‘o **Wai‘alae**, a hala ‘o **Wailupe**, a hō‘ea lākou nei i **Maunalua**, a hala ia wahi i hope, hō‘ea lākou nei i **Niu**, i **Kuli‘ou‘ou**; i nānā aku ka hana o lākou nei, e lawai‘a mai ana kekahi mau wāhine, ‘o ka pāpa‘i me ka ‘ōhune kā lāua i‘e e ulawai‘a ana.

... [Hi‘iaka] turned to look seaward of **Wai‘alae** and saw Kaulanaokalā’s canoe sailing along. They departed **Kaimukī** and traveled past **Wai‘alae**, past **Wailupe**, and reached **Maunalua**. When that area had fallen behind them, they arrived in **Niu**, then **Kuli‘ou‘ou**. They looked about, and saw some women fishing for ‘ōhune [goby] fish and crabs [Ho‘oulumāhiechie 2006a:295; Ho‘oulumāhiechie 2006b:317].

At Kuli‘ou‘ou, Hi‘iaka 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, Hi‘iaka offered the following mele (chant):

He makani Holo‘uha A Holo‘uha,
Ko Ka‘eleke‘i Paukū
Pau wale ho‘i ke aho i ke noi ‘ana
‘O ka lā ho‘i ē.

a wind that comes to nothing
Blows at Ka‘eleke‘i of Paukū
Breath is wasted on a request
Like asking for the sun.

‘O ka lā ho‘i ē.

Like asking for the sun.

Nathaniel Emerson’s version of the Hi‘iaka story has a slightly different translation of this mele, with some suggestions for its interpretation. Hi‘iaka talked to a woman working in the ponds catching fish and crabs, asking her to share a portion of her catch. The woman rebuffed Hi‘iaka and advised her it would be better for Hi‘iaka to do her own fishing. Hi‘iaka would not let this insult go unpunished and uttered to the woman:

He makani holo uhā (a)
Ko Ka-ele-kei a Pau-kua (b)
Pau wale ke aho i ka noi ana,
O ka loa ho‘i, e!

Here’s a blast shall posset the blood,
As the chant of kahuna the back.
Our patience exhausts with delay;
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, Hi‘iaka and her friends turned away, and when they were out of sight, the women fell dead.

Kuli‘ou‘ou is also mentioned in the story of Kamapua‘a. An elder resident of the Lunalilo Home, named George Po‘olua, wrote about the events and places in the history of O‘ahu. In an account titled *Na Anoai o Oahu Nei*, published in *Ka Hoku o Hawaii* in 1930, Po‘olua provided readers with additional information about Kamapua‘a and events around the flood he caused at Kaliuwa‘a. Of interest in this account, we learn that Kamapua‘a and his grandmother Kamaunuaniiho first land on the shores of Kuli‘ou‘ou.

...Mai Hawaii o Kamapuaa a me ke kupunawahine, Kamaunuaniiho i holo mai ai laua a pae ma **Kuliouou, Oahu**. Ke kupunawahine Kamaunuaniiho, 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, Kamaunuaniiho came from Hawaii, and they landed at **Kuliouou**, Oahu. The grandmother, Kamaunuaniiho, 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.

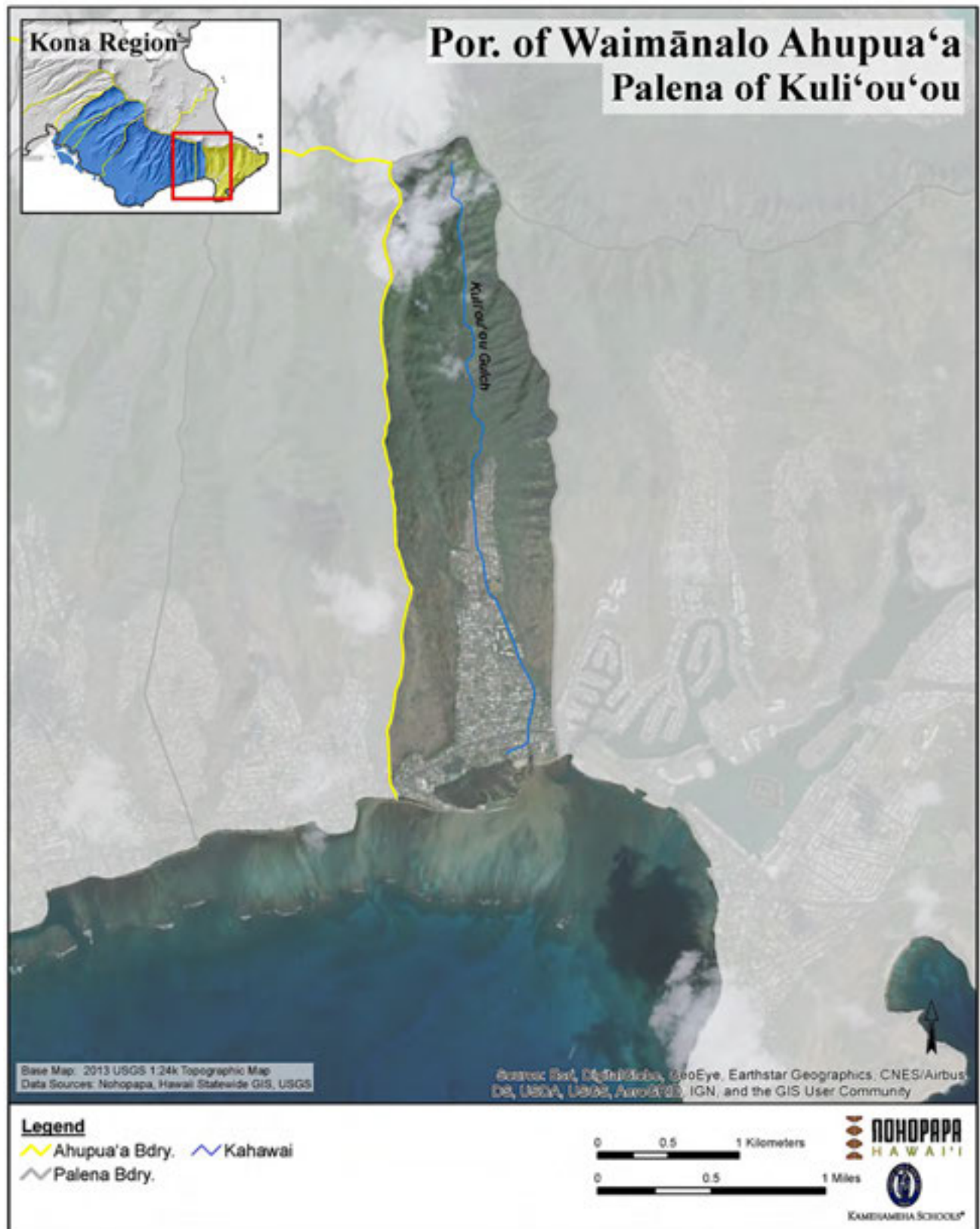


Figure 110. Aerial image of Kuli'ou'ou Palena



Figure 112. ca 1920-1930's photo of Paiko Lagoon, Kuli'ou'ou (Bishop Museum Archives 108639)



Figure 113. ca. 1925 photo of Kuli'ou'ou (Bishop Museum Archives N51165)



Figure 114. ca. 1931 photo of Paiko Lagoon, Kuli'ou'ou (Bishop Museum Archives CF108832).



Figure 115. ca. 1931 photo of Paiko peninsula, Kuli'ou'ou (Bishop Museum Archives SP118957)



Figure 116. 1935 photo of Paiko pond with "Koko Head" in the background, Kuli'ou'ou (Bishop Museum Archives Image CE40287)



Figure 117. Paiko Lagoon in Kuli'ou'ou (Bishop Museum Archives SP202143)

Community Groups in Kuli‘ou‘ou

This section provides a summary of the community groups in Kuli‘ou‘ou, 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 - Kalauha‘eha‘e loko i‘a and Kānewai Spring and loko i‘a. Their mission is “E ho‘ōla kākou i nā loko i‘a 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 Kalauha‘eha‘e loko i‘a, “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 Kalaniana‘ole 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 118. MFHC volunteers clearing vegetation at Kalauha‘eha‘e loko i‘a (Photo credit: MFHC)



Figure 119. MFHC volunteers at Kānewai Spring loko i'a (Photo credit: MFHC)

Community Outreach & Survey Results

Organization Profile:

Contact person	Angela Correa-Pei
Address	643 Papahehi Place, Kuli'ou'ou, 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	Kalauha'eha'e loko i'a in Niu, O'ahu and Kānewai spring, Kānewai loko i'a in Kuli'ou'ou, O'ahu
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, mo'olelo, oral histories, research (pictures, videos).

Use of cultural protocols, activities, and practices?	Yes, mele, oli planting, dry stack wall building, mahi'ai (niu, 'uala, 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 O'ahu, 'Iolani School, Paepae o He'eia, and many more.
Organizations wanting to partner with in the future	Yes

Strengthens & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, they would like to expand to more schools, Hawaiian focused programs, and 'ohana throughout O'ahu and beyond.
Do you want to expand to a larger or new land area to steward? If yes, where?	Yes, the land adjacent to Kānewai spring is currently vacant (about half an acre in size) and under the jurisdiction of the Department of Transportation (DOT). The goal is to have the DOT transfer to the DLNR (as was the process with the Kalauha'eha'e site) and then enter into a management lease with DLNR. This land would be used for additional planting of native plants which would provide additional access and increase the ability to manage Kānewai loko i'a. Kānewai loko i'a is privately owned by the eight surrounding landowners. MFHC has access as one landowner. Having access to the adjacent land would increase their access and ability to manage the loko i'a.
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, internships and additional curriculum. MFHC needs to build financial capacity to hire an Executive Director to manage this work. Over the last 11 years all of this work has been done through 100% volunteer hours by all board members.

Challenges & Needs:

Top five challenges	1) Capacity Building (strategy, logic model, etc.) 2) Facilities 3) Site Access
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	Additional Mana‘o: MFHC board has provided all work as volunteers. They need to raise money to pay an Executive Director and eventually two staff (approximately).
Top five needs	1) Data Management 2) Funding 3) Grand Writing Assistance 4) Site Restoration Additional Mana‘o: MFHC accomplished a lot in 11 years, most importantly gaining access to securing these sites, which were previously under private ownership. As they move forward, they need to raise funds to pay staff to continue their work.

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



MAUNALUA PALENA (WAIMĀNALO AHUPUA‘A)

Mo‘olelo

Several narratives written by early Hawaiian historians such as John Papa I‘i and Samuel Kamakau documented accounts about sites and events which occurred within Maunalua. These early writings highlights the natural landscape and environment, documents the history of the kūpuna, and provides specific documentation of cultural-historical sites in and neighboring this palena of Maunalua.

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

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

A man named Ha‘ikamalama who lived at **Hanauma** on **O‘ahu** heard this sounding at sea and was puzzled. What was this strange thing? There was a voice within [accompanying] the sound of the pahu—a voice chanting within the drumming... Ha‘ikamalama thrust out his chest and tapped quickly and lightly on it — “E Ka‘i-e – Ka‘i-ku-po-lō. E Kupa-e, Kupa-e; e La‘a, e ho‘oheihei ‘ana i ka moana.” Ha‘ikamalama learned all of the mele... The sound was coming from the windward, so Ha‘ikamalama ran to **Makapu‘u** to see who was sailing by. Then he went mauka... [Kamakau 1991:109]

Kamakau continued the account, documenting the landing of La‘a at Kāne‘ohe, and how Ha‘ikamalama learned to make a pahu for himself.

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

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

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

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

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

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

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

...they reached the area between **Moloka‘i** and **O‘ahu**. It was here that Hi‘iaka saw the large fleet of canoes at rest outside of **Makapu‘u**. The task of the fishermen of this canoe fleet, was fishing for the famous fish of **Makapu‘u**, “ka uhu ka‘i o Makapu‘u” (the parrot fish cliff of Makapu‘u)...

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

A Kuamo‘o-a-Kāne	Kuamo‘o-a-Kāne
A ‘Thi‘ihilauākea	‘Thi‘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 to them:

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

Hi‘iaka responded to the women:

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

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

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

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

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

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

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

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

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

Hanauma Bay was a favorite royal fishing resort...

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

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

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

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

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

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

There was a pool near the point that was very strange. One day it vanished. Kane and Kanaloa sent their younger brother, Kaneapua, to bring some water down from the top of the hill. At the top of [Kohe] 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 'awa." Kanaloa thrust his cane and water gushed out. They had what they wanted and the water remained there. It is gone now.

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

Mele

Kū-a-Pāka'a, grandson of La'amaomao, was smart, strong, and skilled. His ability to call on the hundreds of winds throughout Hawai'i helped him to outwit many challengers in canoe racing. This story takes place during the reign of high chief Keawenuia'umi. According to legend of *The Wind Gourd of La'amaomao* published by Moses Nakuina (1992), this container is the sacred home of La'amaomao, a goddess of winds and the mother of Pāka'a, to whom she gave a calabash. (Pukui and



Elbert, 1971, p.391). An excerpt from this mele, names the wind within Maunalua and it's neighboring palena.

(Excerpt from Chant)

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



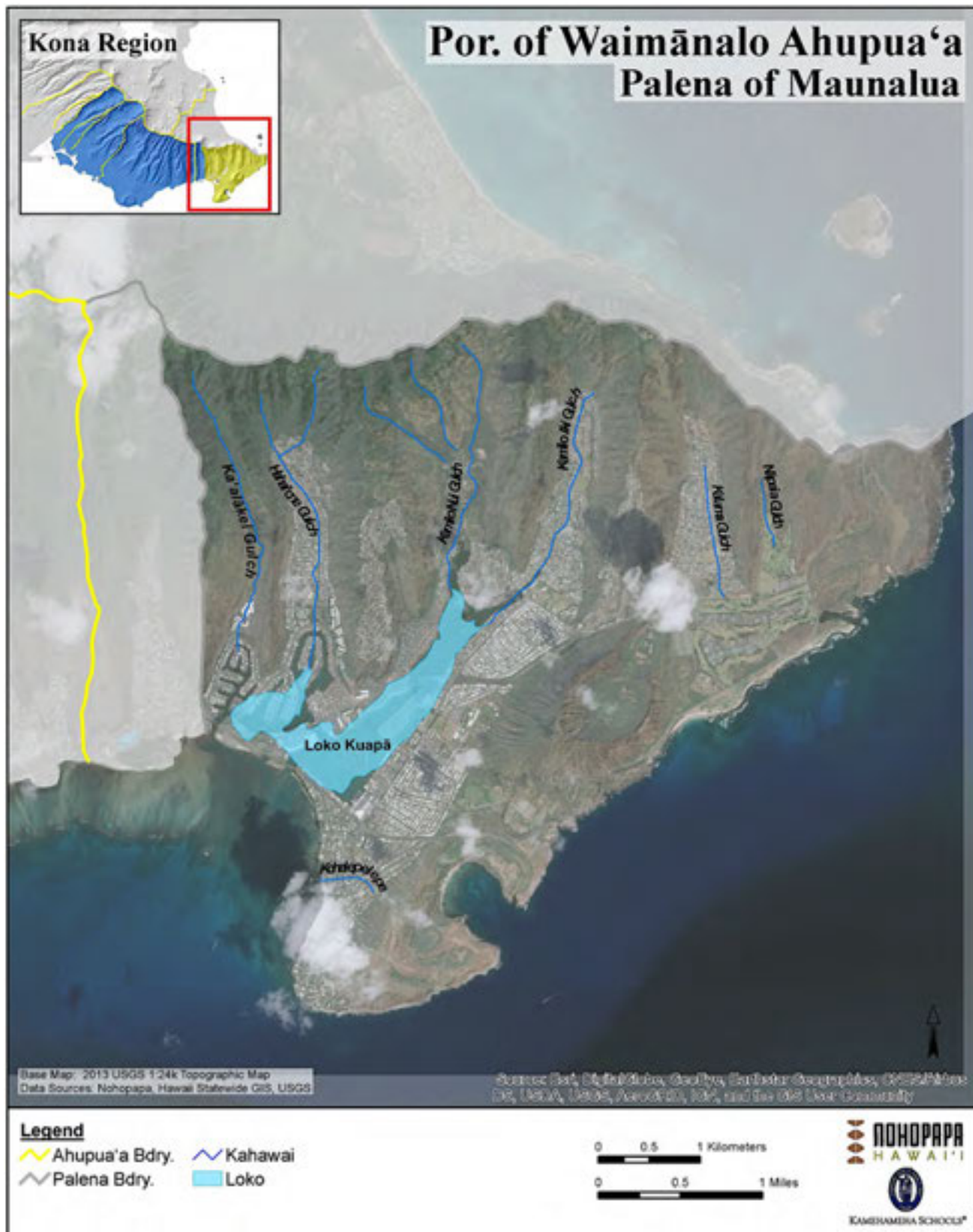


Figure 120. Aerial image of Maunaloa Palena



Figure 121. USGS map of Maunaloa Palena

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

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



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

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Depends on the project
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes, to all stakeholders in these regions who interested in learning about these areas.

Do you want to expand to a larger or new land area to steward? If yes, where?	Yes, through the digital media platform to connect and incorporate more island cultural sites and mo'olelo throughout Hawai'i.
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, programs are being developed to support the initiatives of Digital Moku and Maunalua.net

Challenges & Needs:

Top five needs	1) Developing DOE/public school partnerships 2) Grant writing assistance 3) Natural and cultural resource management support
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Friends of Hanauma Bay

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



Friends of Hanauma Bay
Protecting the Natural Qualities of Hanauma Bay

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

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

US Military

Hawaii Baptist Academy

Canon ohana

Sea Engineering Inc

USS Chafee Crew Members

Next quarterly cleanup Saturday, Dec 7, 2019.

USS Hopper

Figure 123. Friends of Hanauma Bay quarterly clean up. (Photo credit: Friends of Haunama Bay)



Figure 124. 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@friendsofhanauababay.org
Website/Social media	friendsofhanauababay.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

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? If yes, who?	Yes
Do you want to expand to a larger or new land area to steward? If yes, where?	No
Do you want to offer programs and/or activities in the near future? If yes, what & when?	Yes, partner with other organizations to provide expanded learning opportunities for our members and for students in Kaiser High School Wipeout Crew. We partner with the Wipeout Crew, mentor them, and have established a scholarship program to help awardees pursue their higher education goals.

Challenges & Needs:

Top five challenges	1) Capacity Building (strategy, logic model, etc.)
Top five needs	1) Funding 2) Grant writing assistance

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 8 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 125) 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 8. 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	Kauai 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, ‘ili o Kalaepōhaku	Saint Louis High School	Timothy Los Banos
10	Honolulu	Honolulu	KUPU	Mathew Bauer
11	Honolulu	Honolulu	‘Aha Kāne	Keola Chan & Lama Chang
12	Honolulu	Makiki	Hawai‘i Nature Center	Todd Cullison
13	Honolulu	Honolulu	Caring for Hawai‘i Neonates, aka Mālama o Nā Keiki	Leilani Kupahu- Marino Kaho‘ano
14	Honolulu	Nu‘uanu	Hulili Ke Kukui Hawaiian Center at Honolulu Community College	Kalei Lum Ho
15	Honolulu	Nu‘uanu	‘Aha Hui Mālama i Kaniākapupu	Baron Ching
16	Honolulu	Nu‘uanu	Hawaiian Mission Houses Historic Site and Archives	Lisa L. Chow
17	Kapālama		Mauliola Ke‘ehi	Kēhaulani Kupihea
18	Kapālama		Bishop Museum	Marques Marzan
19	Kapālama		Polynesian Voyaging Society	Mariah Kuaihealani Hugho
20	Kalihi		Ho‘oulu ‘Āina	Puni Jackson
21	Kalihi		Roots Program	Ka‘iu Odomo
22	Kalihi		Keiki O Ka ‘Āina	Momi Akana

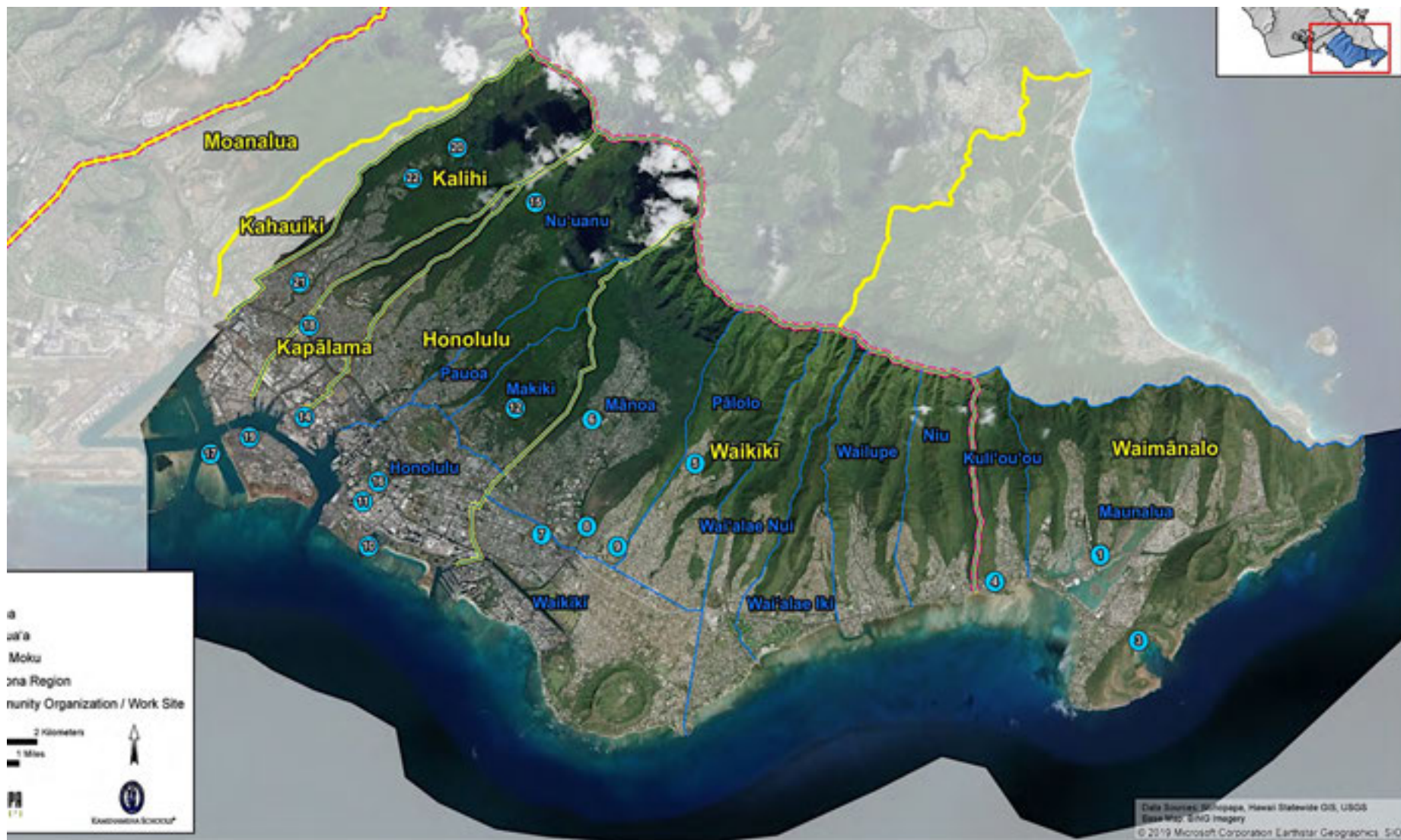


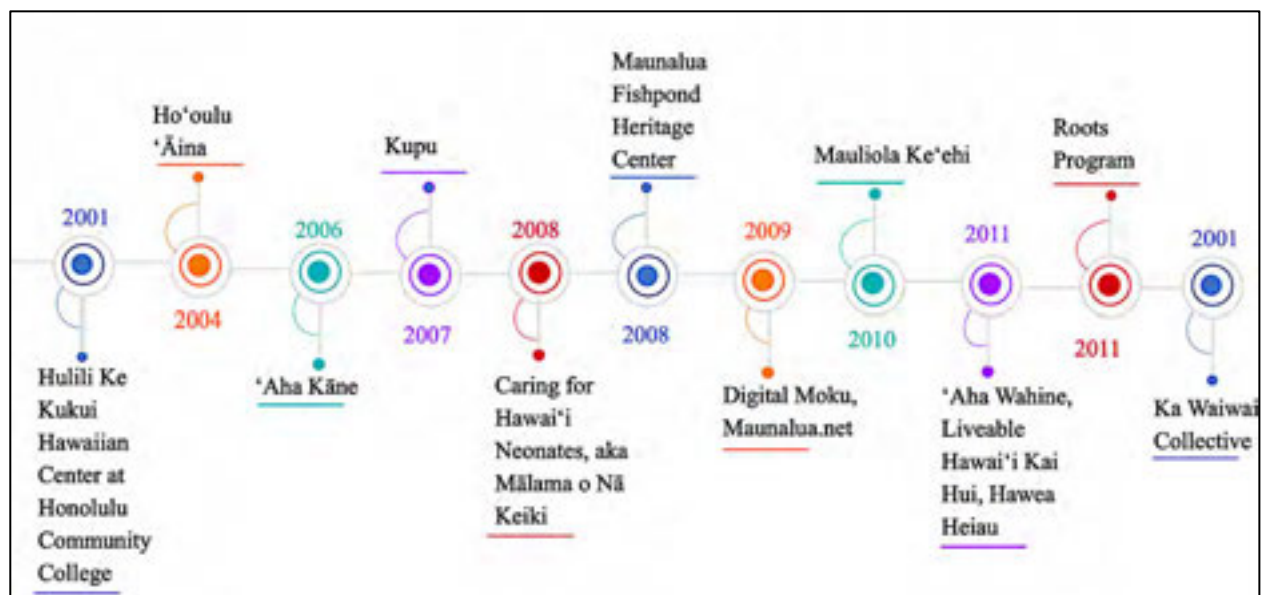
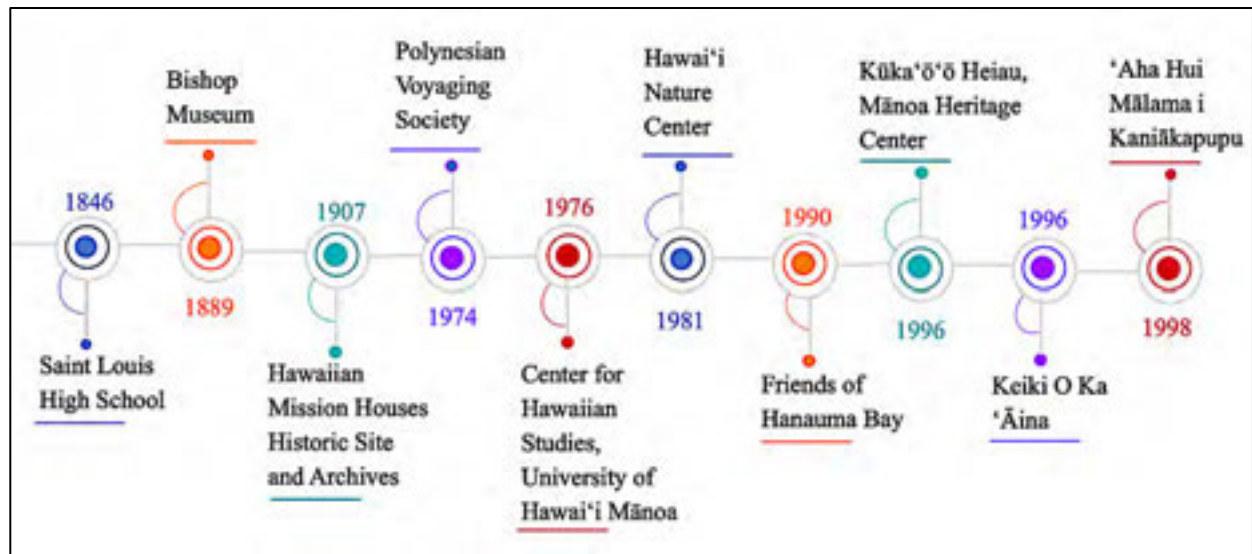
Figure 125. General locaitons of the community hui work sites and/or office sites.

Community Mana‘o Summary

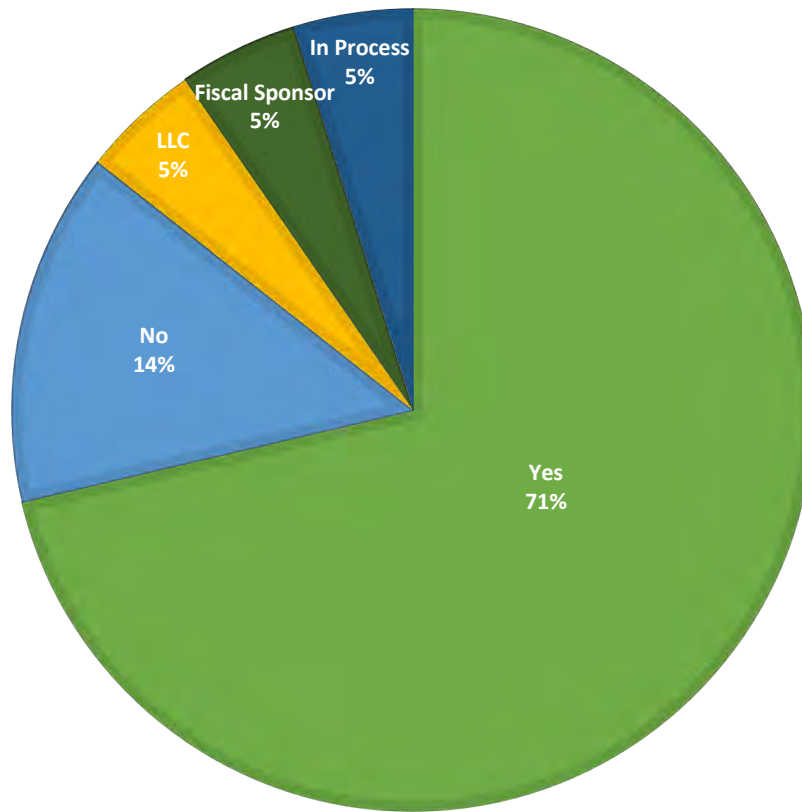
Below is a sampling of community mana‘o gathered from the community survey. It’s organized by the eight (8) primary sections of the questionnaire: Organizational Profile, Activities & Services, Strengths & Opportunities, Challenges & Needs, Target Audience, Partnerships, and Organizational Capacity. For a complete listing of all the survey questions and answers, see Appendix D.

Organizational Profile

Year your organization was formed



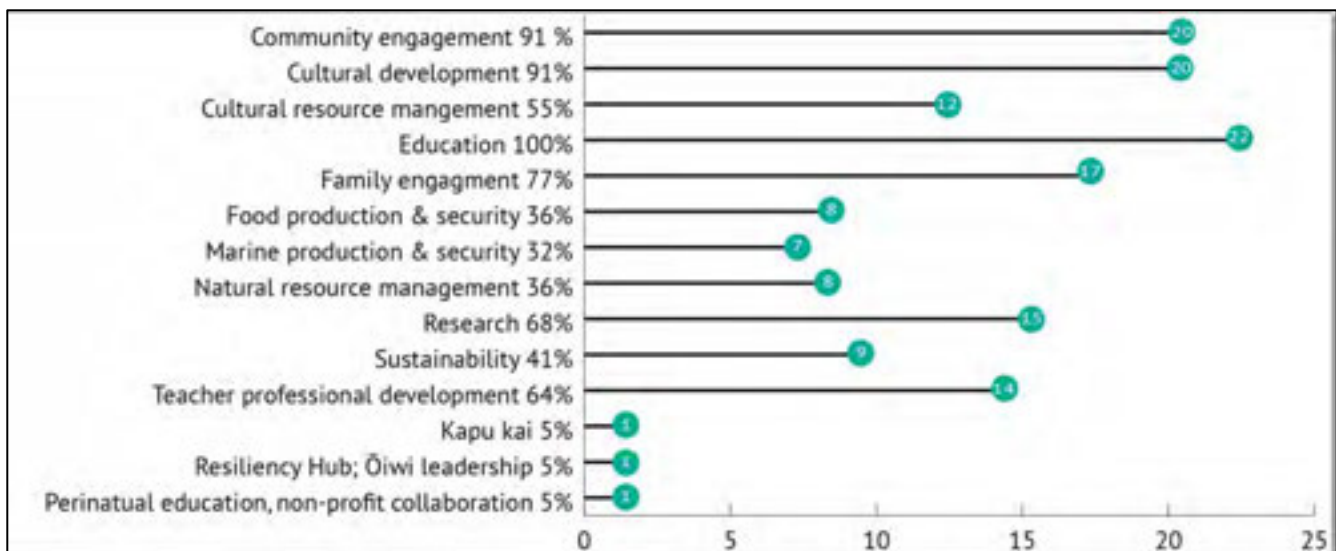
Does your organization have its 501c3 status?



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.

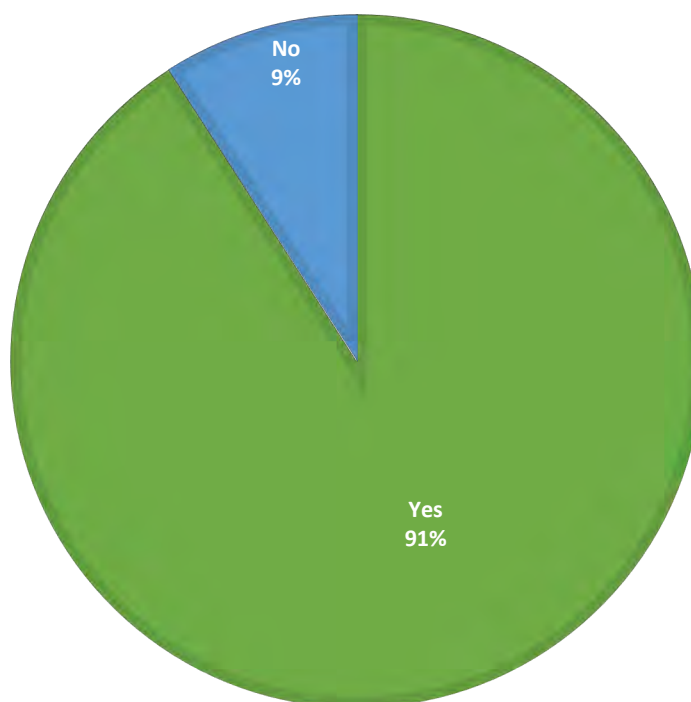
Activities & Services

Services your organization provides

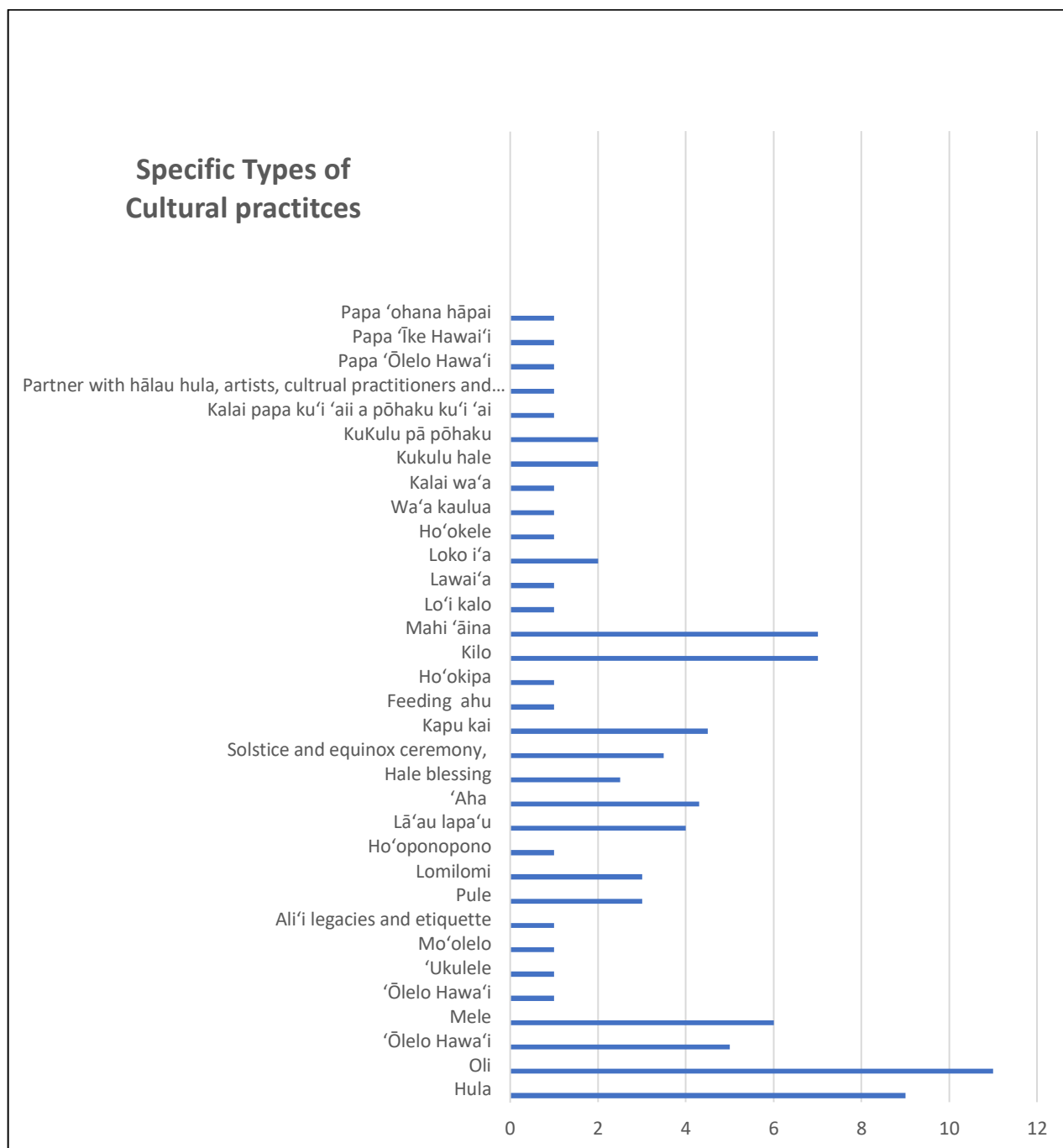


The top five activities/services the organizations offer are (1) Education, (2) Community engagement and Cultural development, (3) Family engagement, (4) Research, (5) Teacher professional development. These five services relate primarily to community engagement and education. Education is specific to 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.



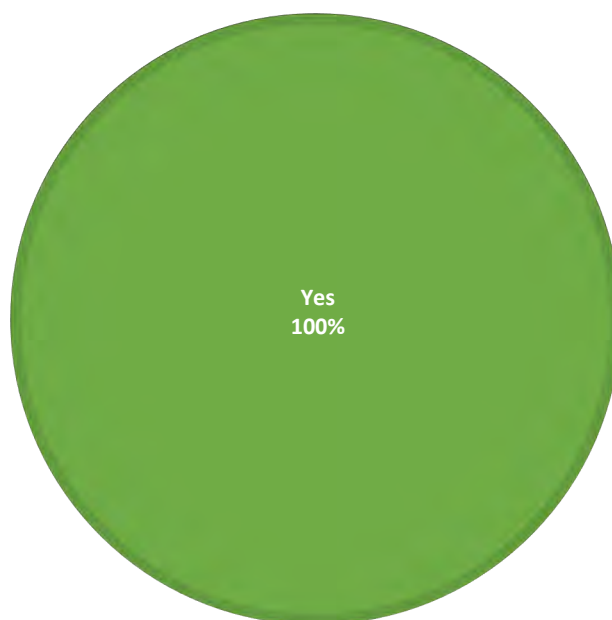
Of the twenty-one (21) organizations that participate in cultural practices, a total of thirty-nine (39) practices were listed. The top three practices are (1) oli, (2) hula, and kilo and mahi'aina tied with seven organizations.

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 'auwana, oli, 'Ōlelo Hawai'i (speaking Hawaiian Language), mele (songs), kanikapila (playing musical instruments like ukulele), pule (prayers), mo'olelo (history and stories), ha'i 'ōlelo (telling of stories), and ho'okipa (hosting visitors). **Healing practices** such as lā'au lapa'au (medicinal herbs), lomilomi (massage), ho'oponopono (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/kū'ahu (feeding shrines), piko ceremony and protocols. **Aloha 'āina practices** such as kilo (observations), aloha or mālama 'āina, mahi 'ai mea Hawai'i (farming food and cultural Polynesian foods), mahi 'ai kalo ma ka lo'i (growing kalo in a wet land), lawai'a (fishing), loko i'a (growing fish in fishponds, ho'okele wa'a (sailing and navigating canoes), wa'a kaulua (double haul canoe sailing), kūkulu hale (building houses) , kūkulu pā pōhaku (dry stack rock wall building), kalai wa'a (carving canoes), kalai papa kū'i 'ai (carving boards used to pound kalo), kalai pōhaku ku'i 'ai (carving pounding stones to pound kalo), ku'i kalo (pound kalo into pa'i 'ai and poi). **Educational classes** such as papa 'ohana hāpai keiki (pregnancy classes and engagements for expecting families), lua (martial arts), ali'i legacies and etiquette, papa 'ike Hawai'i (Hawaiian knowledge classes), papa 'Ōlelo Hawai'i (Hawaiian language classes).

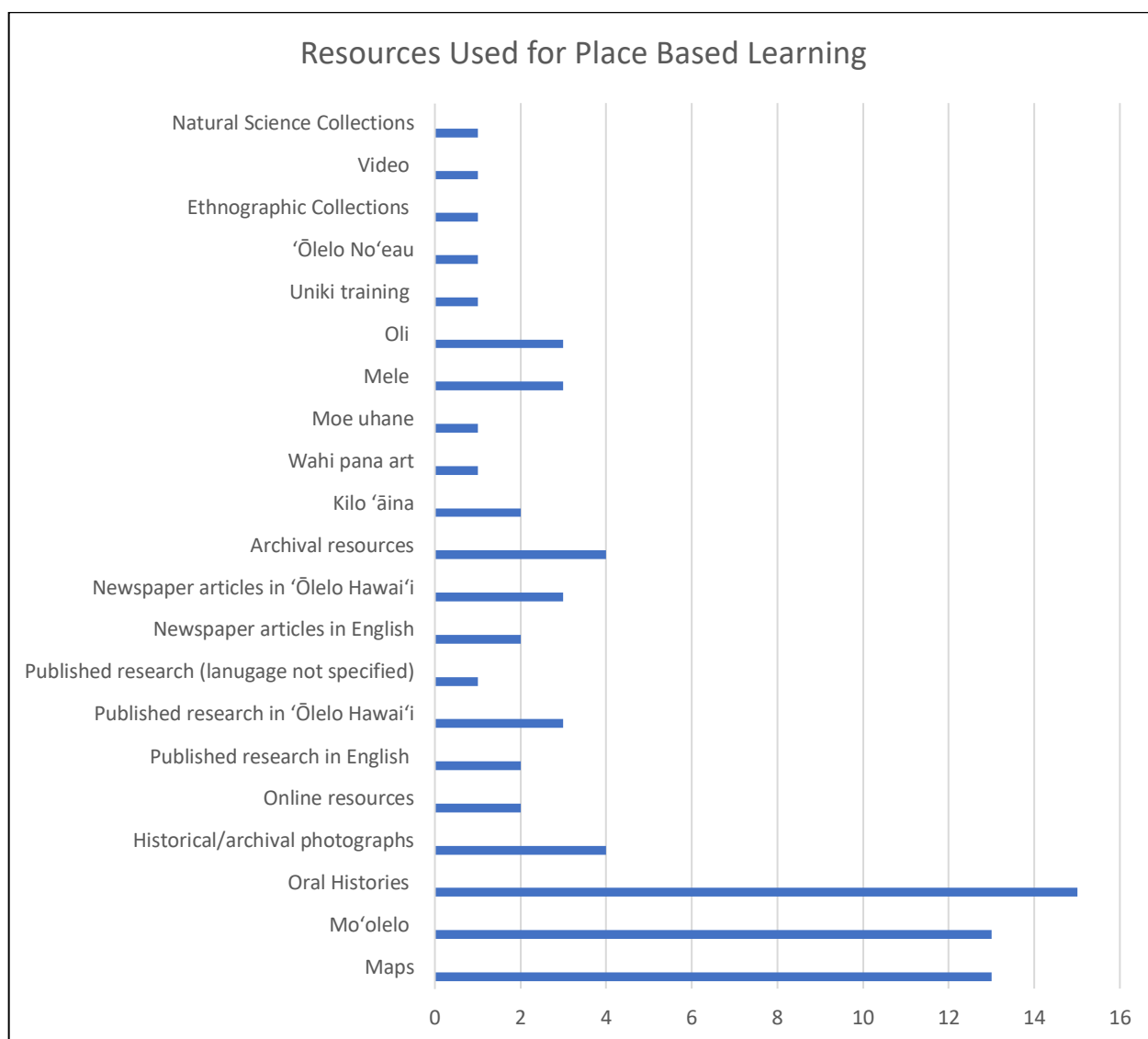
One organization listed that they do not perform cultural practices but partner with community members that do like cultural practitioners of healing, art, and hula.

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- mo'olelo, 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 mo'olelo 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 'āina, wahi pana, art, moe 'uhana (dreams), mele, oli, 'Ōlelo No'eau, 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.

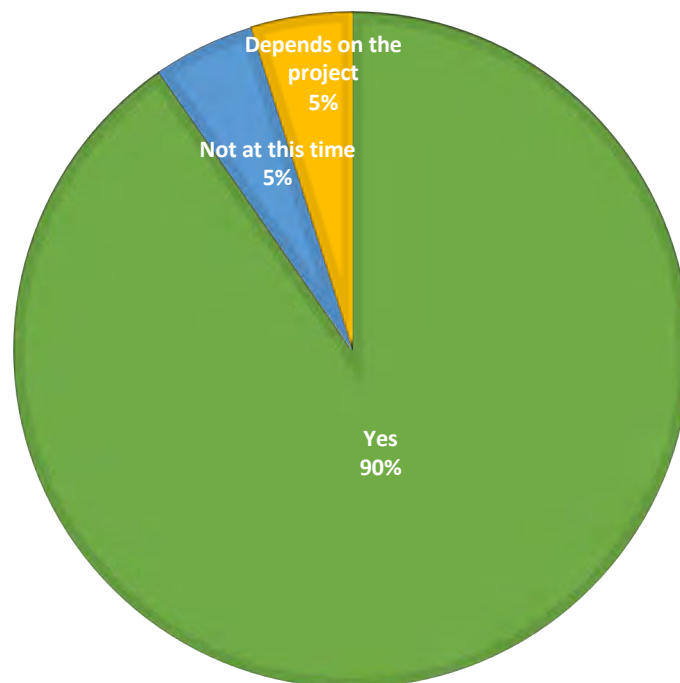
Month Year						
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
	Every Tuesday 1. Polynesian Voyaging Society 4pm-7pm	Every Wednesday 9am-12pm 1. Ho'oulu 'Āina	Every Thursday 1.Ho'oulu 'Āina 9am-12pm 2. Polynesian Voyaging Society 4pm-7pm		Every Saturday 1.Polynesian Voyaging Society 8am-12pm	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. Ho‘oulu ‘Āina
 - Wednesday and Thursday 9am-12pm
 - Third Saturday 9am-12pm
4. Maunalua Fishpond
 - Third Saturday 9am-12pm

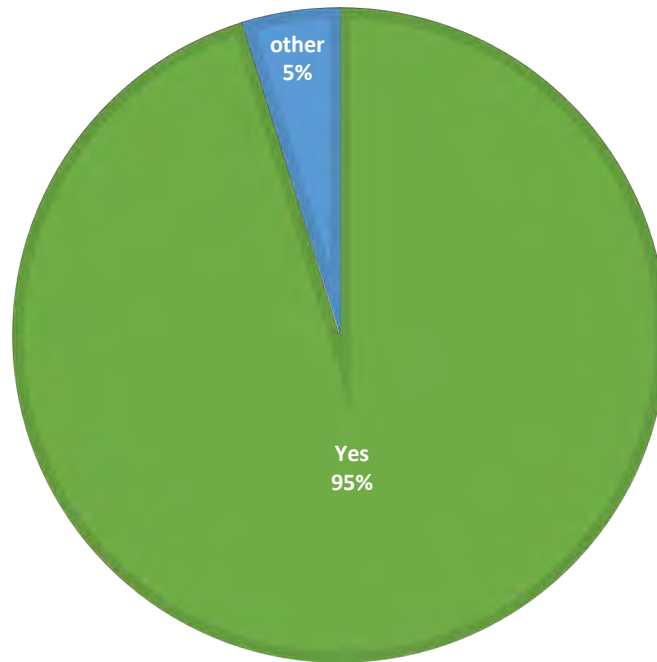
Strengths & Opportunities

Would you like to grow your organizational capacity?



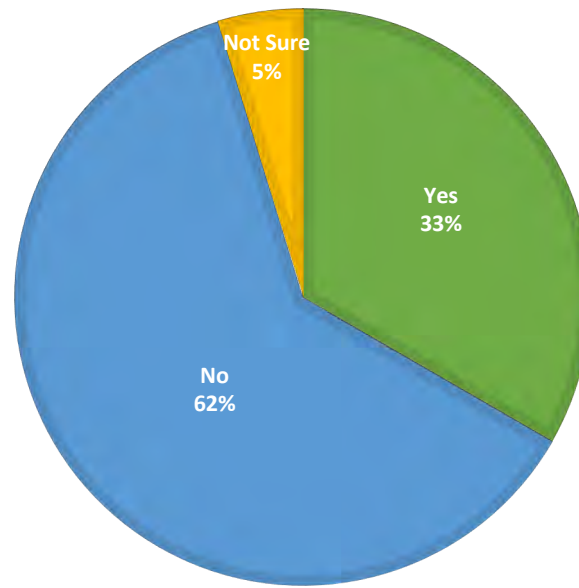
The majority of organizations are ready to grow their organizational capacity. How they would like to grow their capacity can be directly linked to challenges that vary across organizations. Some examples of these elements that are needed in order to grow capacity are securing sustainable funding for 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?



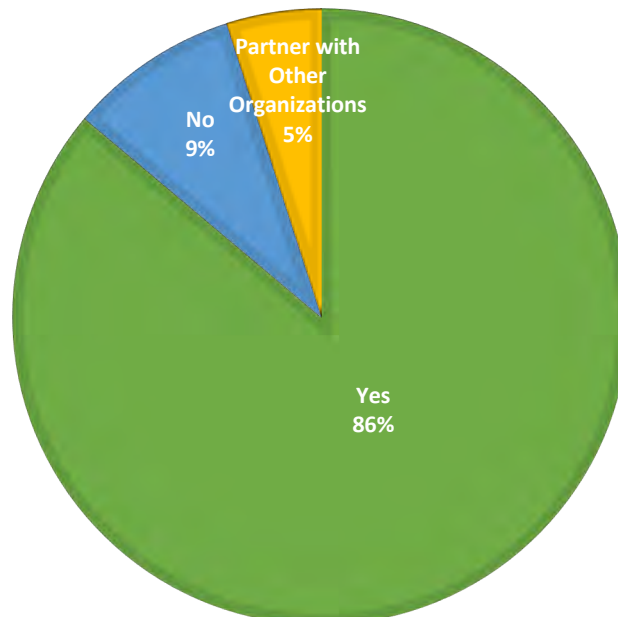
A vast majority of organizations would like to expand their reach by educating more students and community groups. Groups that they would like to collaborate with vary from neighboring schools and Hawaiian education and/or Hawaiian language immersion charter schools. Specific schools that were mentioned 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?



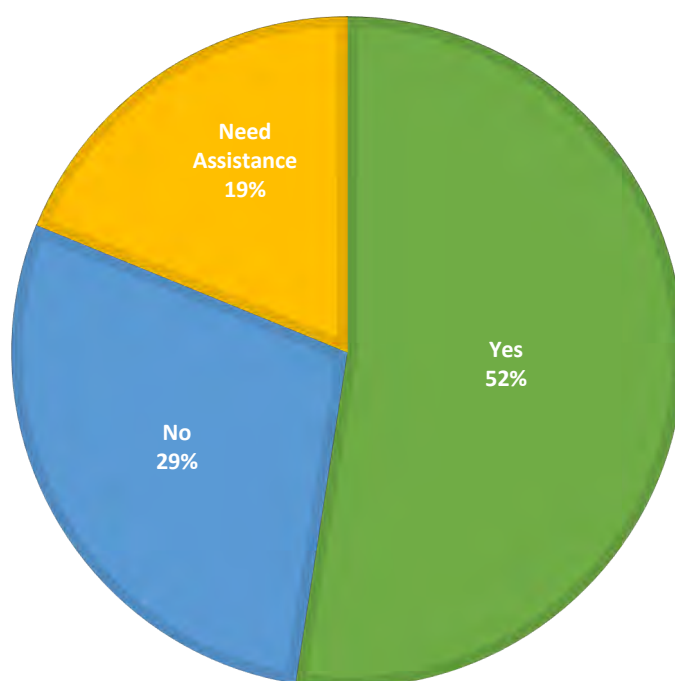
Sixty-two percent of organizations are not looking to expand to new lands. Some of these community organizations are already stewards of a land division and are working to optimize that plot before expanding. Of the 33% of community organizations that are looking for larger or new land to expand to, 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 ku'i kalo, mālama infant and babies, hula needs, or to grow 'awa. Some of these lands that organizations are looking to expand to are close to their organization's lo'i kalo land and expanding to adjacent land will allow them to also in cooperate loko i'a 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. 'aipono, lā'au lapa'au, lomilomi, and ho'oponopono. Other programs would be focused on improving/restoring hale pili, pā pōhaku, auwai, lo'i. A small percentage of organizations would like to create partnerships with other organizations to be able to offer new programs.

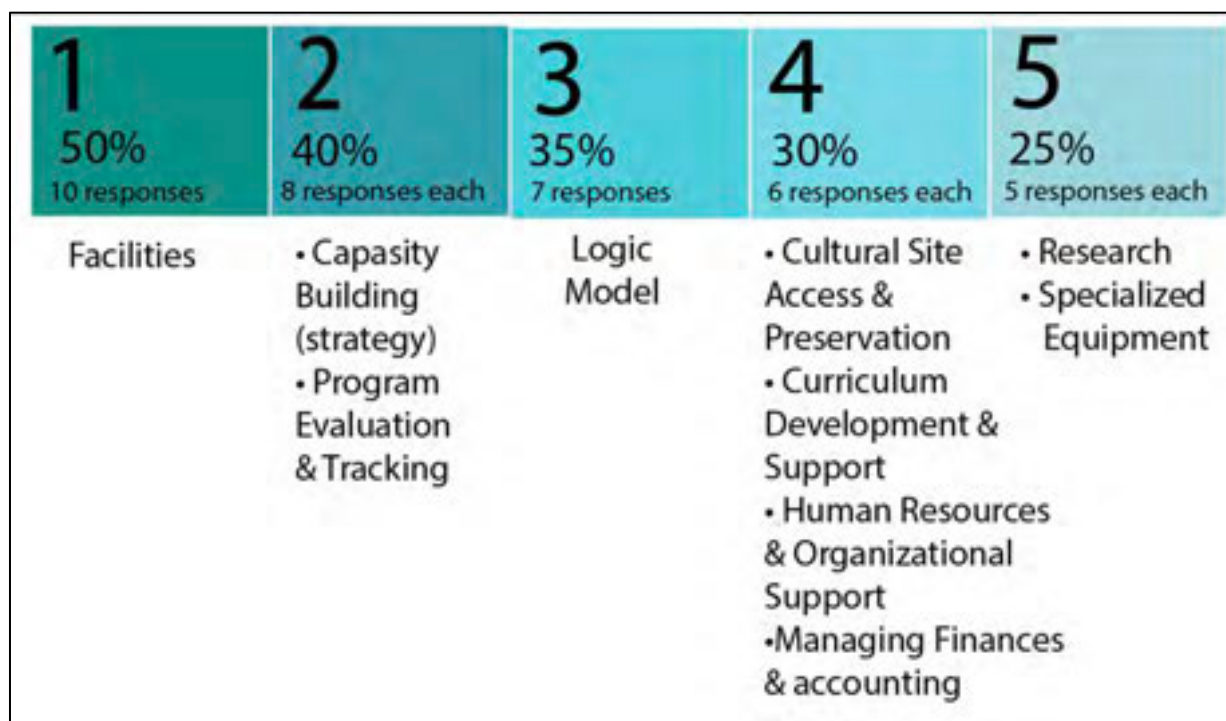
Do you feel your organization has the capacity and is ready to implement these new programs?



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.

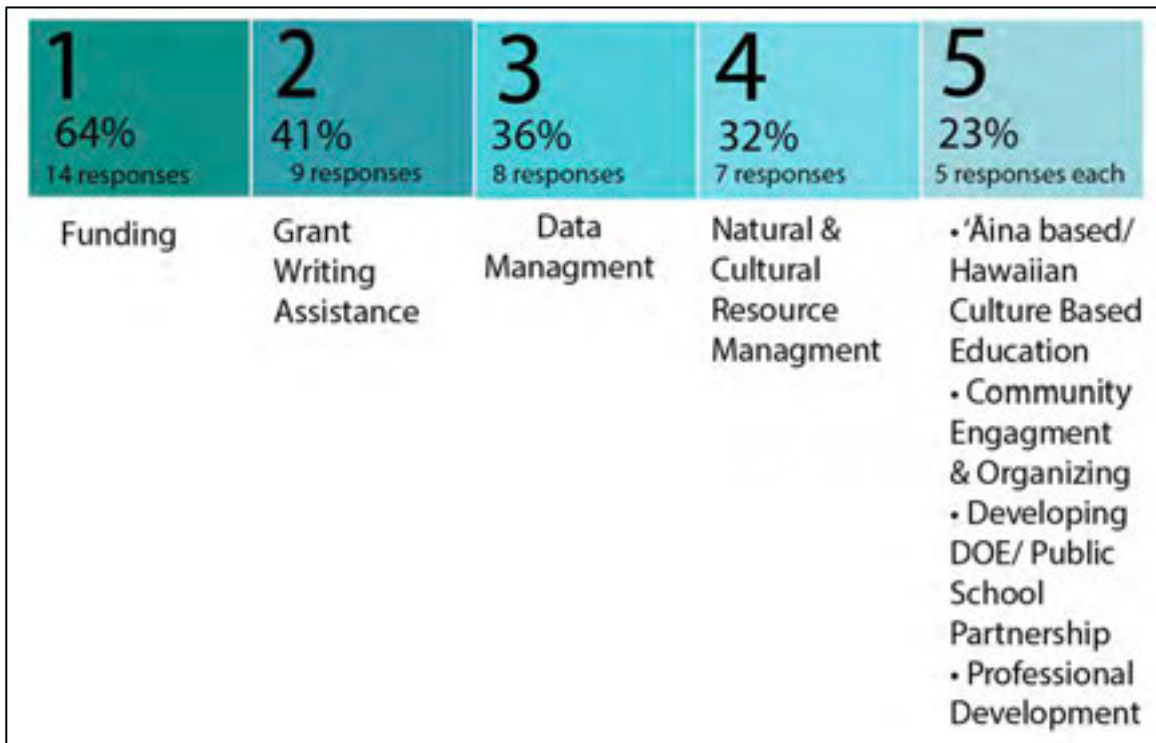
Challenges & Needs

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.

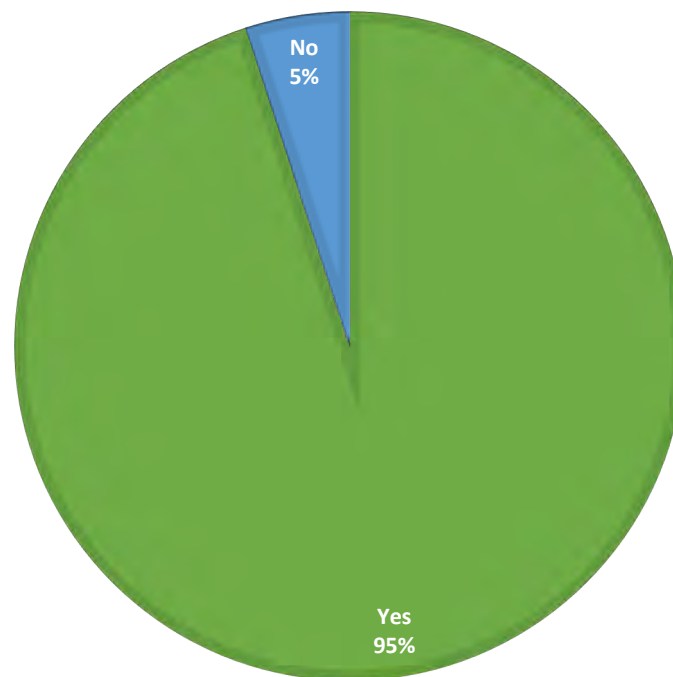
Top 5 Needs of your organization



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, 'Āina based/Hawaiian based education, community engagement, developing DOE/public school partnerships, and professional development.

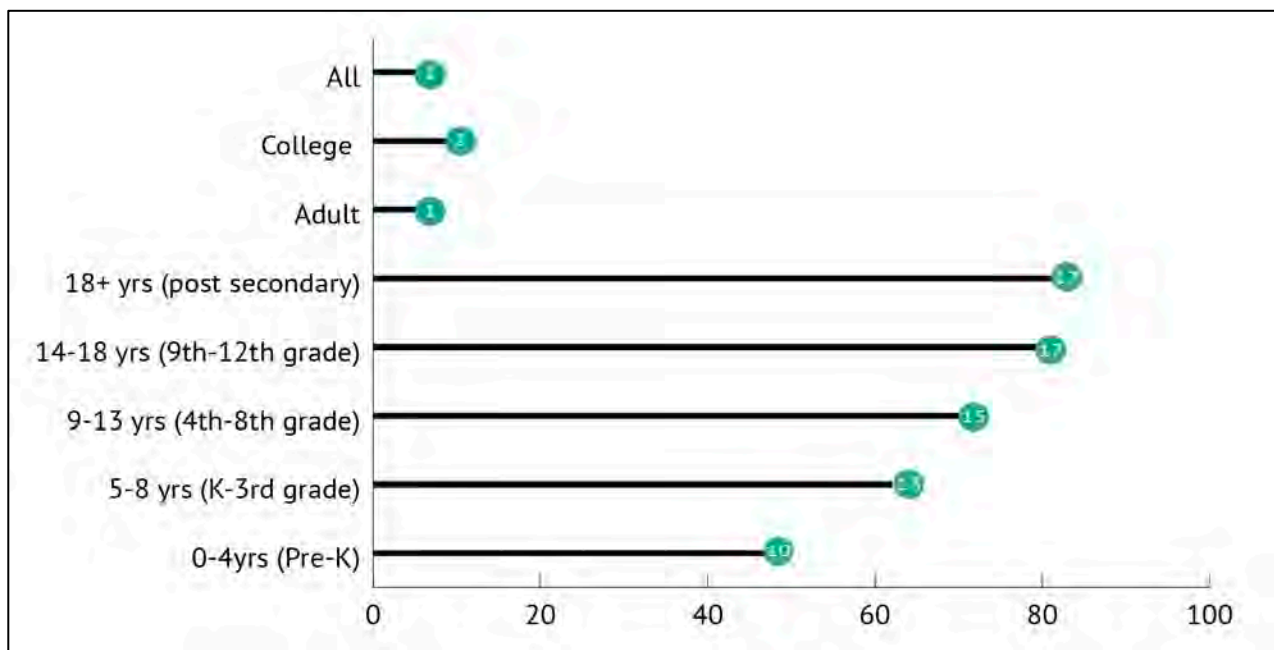
Target Audience

Does your organization work with students?



Majority of the organizations, 95%, work with students.

What age group of students? Select all that apply.



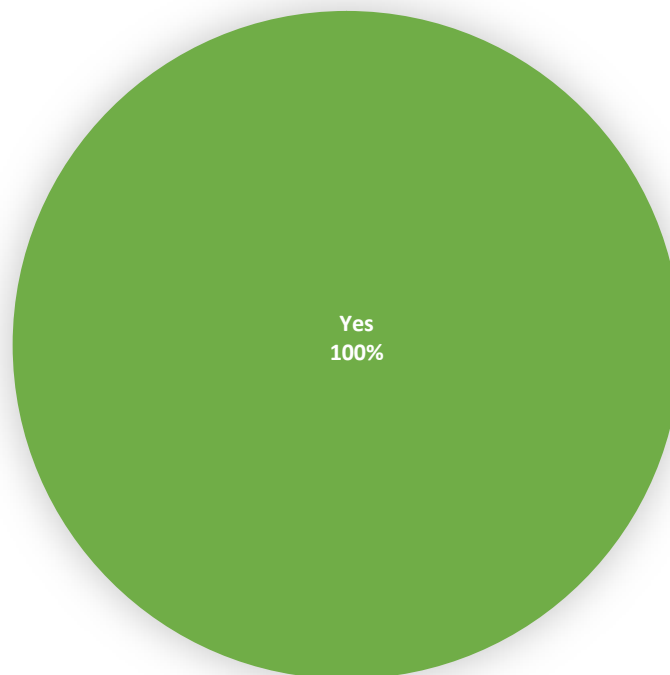
The top age group of students are 18+ years old or 9th-12th graders. Seventeen organizations work with these two age groups.

Does your organization work with a particular school group?



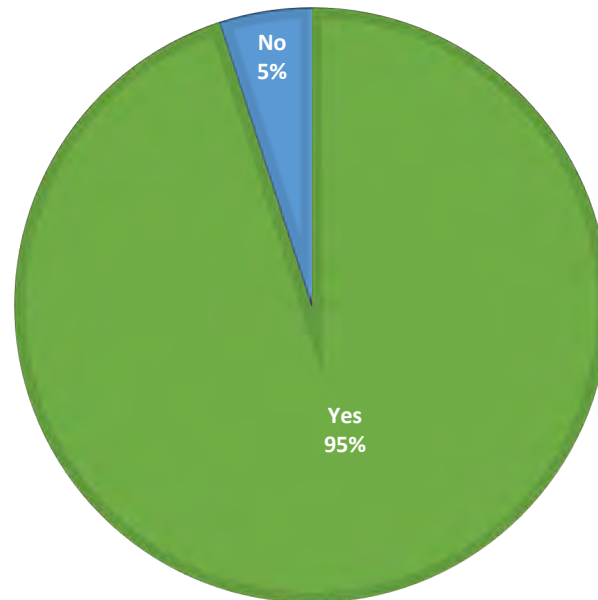
Exactly half of the community organizations work with specific school groups. Some groups work with so many schools it was too tedious to list out. The schools that were listed in the Kona Moku are Kalihi Waena Elementary, Linapuni Elementary, Hālau Kū Mana, ‘Ehunuikaimalino, Mālama Honua, Kaiser High School Wipeout Crew, Honolulu Community College, University of Hawai‘i, Kua‘ana Student Services at University of Hawai‘i Mānoa, and Hawai‘i 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 'ohana. 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 Hawai'i Human Development and Family Sciences, DARE, TRIO, Purple Mai'a, Kolea Gold, Nā Wai 'Eko, Paepae o He'eia, Mokauea, Hui Mālama i ke Ala 'Ulili, Ulupō, Ho'okua 'Āina, , Hui Maoli Ola, Kako'o 'Ōiwi, Ho'oulu 'Āina, Mokauea Fisherman's Association, INPEACE, Livable Hawai'i Kai Hui, Maunalua Fishpond Heritage Center, Aloha 'Āina of Kaimilo Nui, Wailupe 'Ohana Council, Polynesian Voyaging Society, Mālama Maunalua, Mālama Pūpūkea, Waimānalo Limu Hui, Kumuola Foundation, Mālama Mānoa, Boy Scouts, Key Clubs, Papahana Kuaola, Kanu o Ka 'Āina, PIDF, Boys and Girls Club Makawao, Boys and Girls Club Wailuku, The Nature Conservancy, Conservation International, Hawai'i Investment Ready, Office of Hawaiian Affairs, Hawai'i State Department of Education, Hawai'i Green Growth/Ala Wai Watershed Collaboration, Hanahau'oli School, Hawai'i Council for the Humanities, Awaiaulu, Lyon Arboretum, Waikīkī Aquarium, , Hawaiian Airlines and Bank of Hawai'i, HMSA, Blue Zones, AlohaCare, 'Aha 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 with Jaime Boyd, Hawai'i Association of Infant Mental Health, Papa Ola Lōkahi, 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 Lokahi, Ni'ihau 'ohana, Now I Lay Me Down to Sleep, Hospice Hawai'i - Pediatrics, Catholic Diocese of Hawai'i, Cathedral of St. Andrew - Prince Albert Circle ('Iolani Guild), Kamehameha Schools, Council of International Neonatal Nurses, Academy of Neonatal Nurses, Association of Women's Health, Obstetrics and Neonatal Nursing, National Association of Neonatal Nursing, M.E.N.D., Hawai'i Continuing Education, Variety School, Pūlama A Hālau for Sewing, Roots of Empathy, Hālau Hula o Namamoakeakua, Hawai'i Rise Foundation, Dr. Jessica Munoz (Ho'ola Na 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). Ka'ala Farms, 'Ewa Community Church, 'Ewa Elementary School, 'Ewa Literacy School, Susanah Wesley Community Center, Down's Syndrome 'Ohana Hawai'i, Waiawa CCC, OCCC, WCCC, Hālawā 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, Hawai'i Kōkua Foundation, Hau'ula Elementary, Ke Kula Kaiaupuni 'o 'Ānue, Waiahole Elementary, Kahalu'u Elementary, Holomua Elementary, Kapolei Heritage Center.

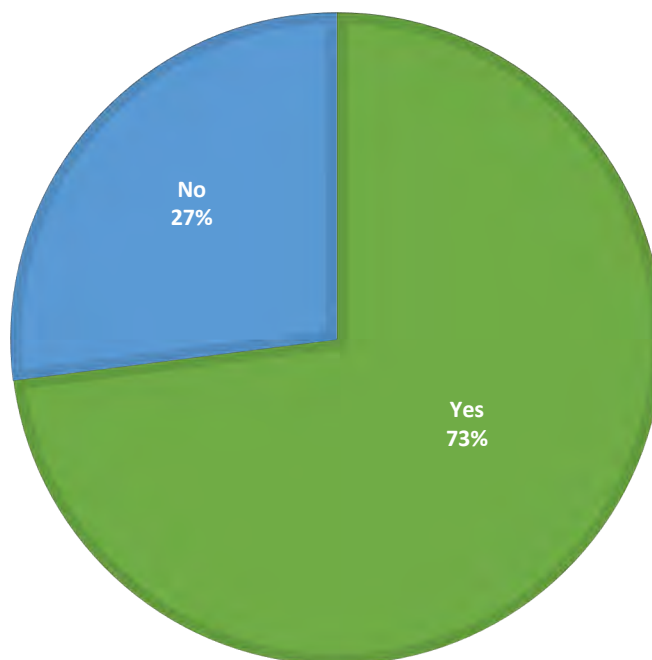
Are there other organizations, schools, individuals, etc. you would like to partner with in the future?



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.

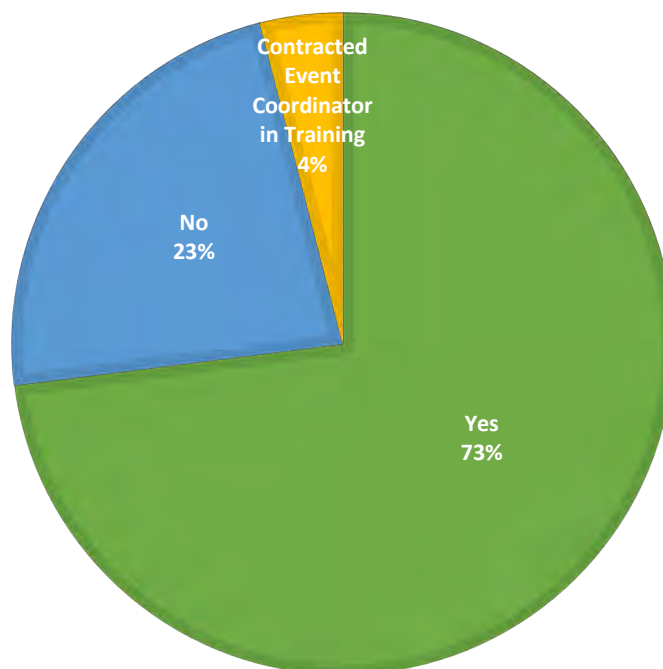
Staffing

Does your organization have a board of directors?



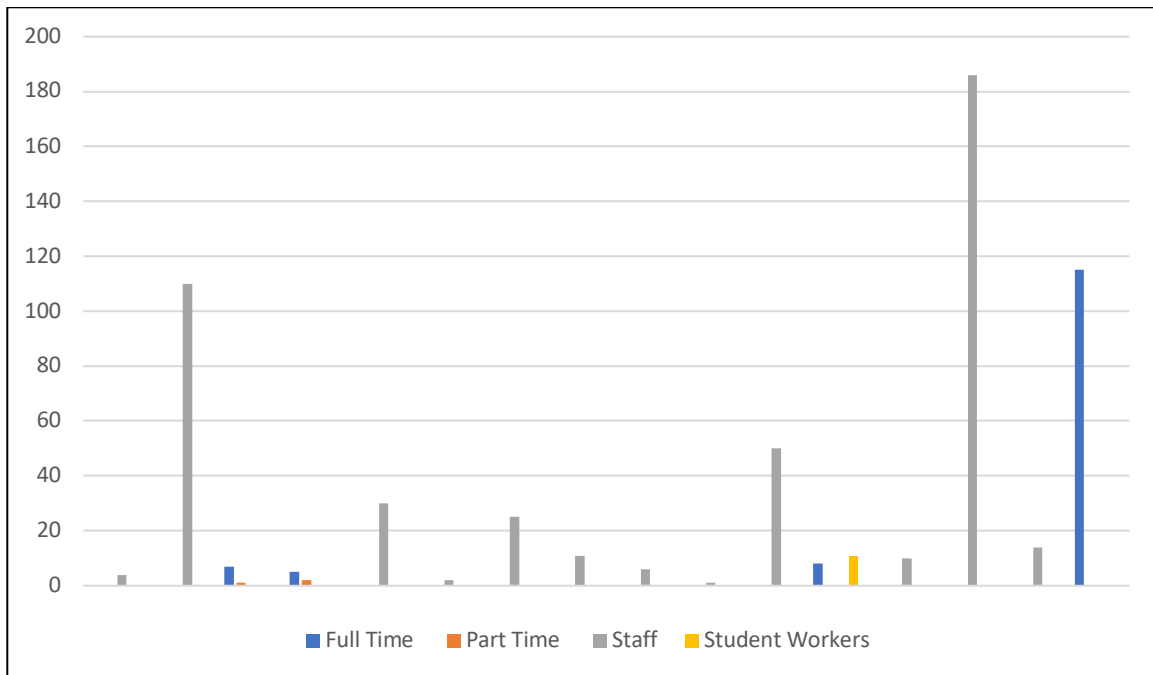
A majority of organizations utilize a board of directors to provide needed oversight and direction. Those organizations answering “No” are either a DOE or UH School or a private business.

Does your organization have paid staff (full time or part time)?



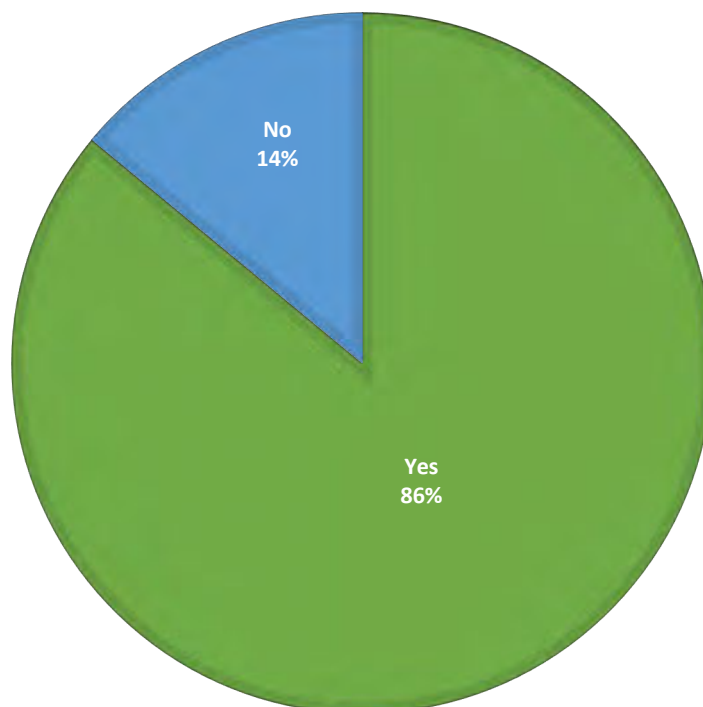
Majority of organizations, about 73%, have either full time or part time staff. Yet, almost a quarter of organizations are working with no paid staff.

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.

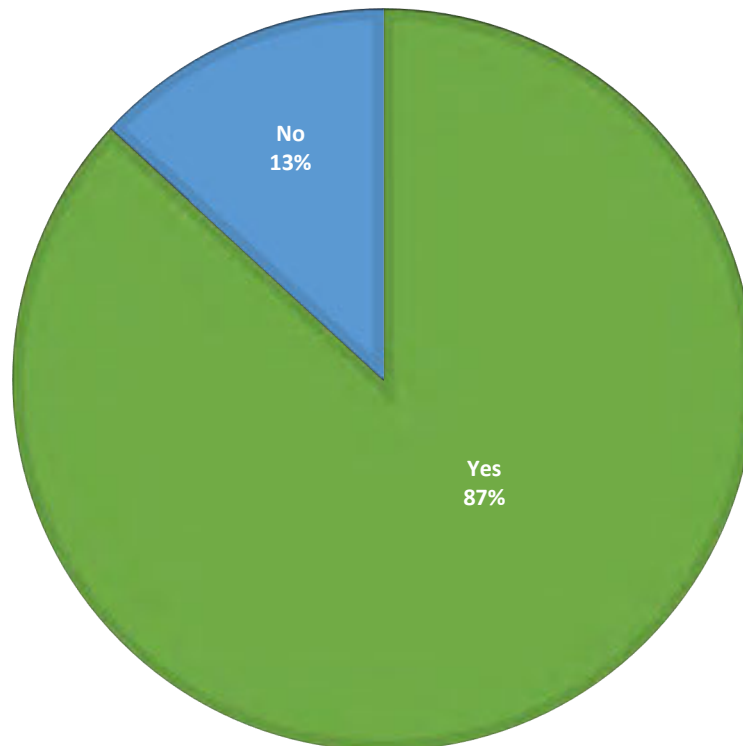
Does your organization have volunteers?



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.

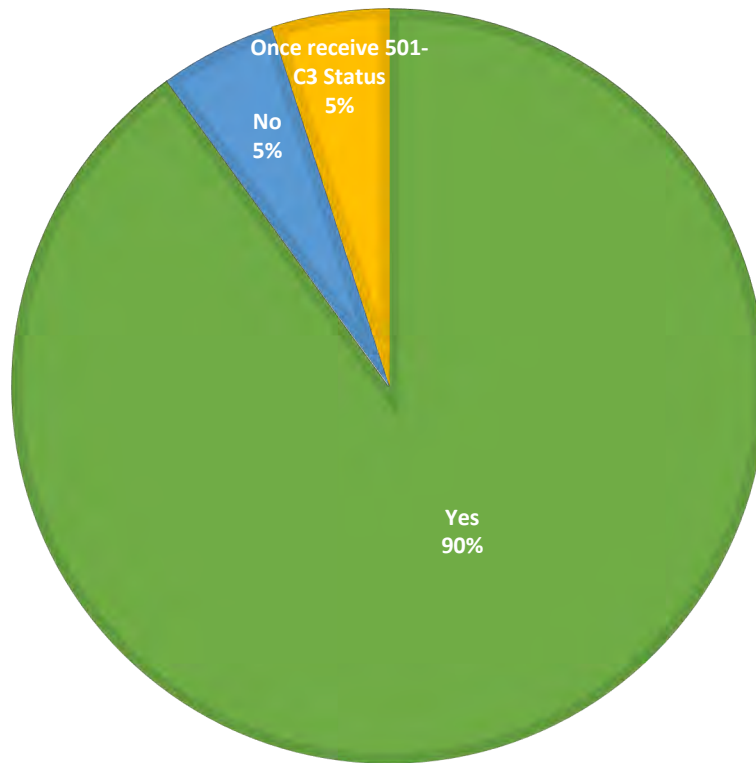
Funding and Resources

Does your organization receive grants?



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 are a few organizations that do not receive any funding from either grants or private donations.



CONCLUSION



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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 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 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 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
Kelley L. Uyeoka

(808) 294-3348
(808) 445-9752

puaoeleili@gmail.com
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 (ahupua'a, wahi pana, pu'u, 'ili, 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, mahi'ai, 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, mo'olelo, 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 mana'o here
30. Select the top 5 Needs of your organization. Add any additional mana'o 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 mana'o 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: Community Survey Results

Organizational Profile

Ahupua'a	Name	Organization	Address	Phone number	Email	Website/Social media	Sites your organization mālama (ahupua'a, wahi pana, pu'u, etc.)	Year organization formed	501c3 status?	Organization's mission statement	Organization's short and long-term mission statement
Kalihi	Puni Jackson	Ho'oulu 'Āina Nature Reserve (HĀ)	3659 Kalihi St, Honolulu, HI, 96819	(808) 841-7504	pjackson@kkv.net	http://www.hoouluaaina.com/ Instagram: @hoouluaaina	Māluawai and 'Ōuaua are the two 'ili in the back of Kalihi Valley that Ho'oulu 'Āina maintains.	2004	Yes	Ho'oulu 'Āina 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	
Kalihi	Mariah Kuaihealani Hugho	Polynesian Voyaging Society (PVS)	10 Sand Island Parkway, Honolulu, HI, 96819	(808) 842-1101	- info@pvshawaii.org - mariah@pvshawaii.com	- www.hokulea.com - www.facebook.com/hokuleacrew - www.instagram.com/hokuleacrew - www.twitter.com/hokuleacrew	Kāpalama, Malama Bay, Mokauea, Ke'ehi	1974	Yes	Founded on a legacy of Pacific Ocean exploration, the Polynesian Voyaging Society 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.	Continue to perpetuate traditional voyaging and caring for island earth-mālama honua
Kalihi	Kaiulani Odom	ROOTS Kōkua Kalihi Valley	2229 N. School St Honolulu, HI, 96819	(808) 352-2746	root@kkv.net	- www.rootskalihi.com - www.instagram.com/rootskalihi - www.facebook.com/RootsKalihi	Ahupua'a: Kalihiliholaumiha 'Ili 'āina: 'Ouaua, Maluawai, Kaluaopalena Pu'u: Kilohana, Roots Cafe	2011	Yes	Through preparing and sharing food, we strengthen the roots that connect us to the land, the sea, our cultures, our community, our family, and to each other	The Roots Project strives to improve the social, physical, and mental health of the people of Kalihi Valley, and that of its visitors, through three key means: Grow food. Prepare food. Share food.
Kalihi	Momi Akana	Keiki O Ka 'Āina Preschool, Inc.	3097 Kalihi Street, Honolulu, HI, 96819	(808) 265-4670	nalani@koka.org	www.koka.org	Ahupua'a o Kalihi, a me Punalu'u, a me Kane'ohe a me Ma'ili.	1996	Yes	Educate Children, Strengthen Families, Enrich Communities, Perpetuate Culture.	We envision a Hawai'i in which Native Hawaiians specifically, and all children generally, begin school with the attitudes and skills necessary for success. We provide families with the support systems and resources they need to become self-confident, self-determined, and self-sustaining. We see a Hawai'i 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".
Kapālama	Kehaulani Kupihea	Mauliola Ke'ehi	94-115 Puanane loop Mililani, Hi 96789	808372-1300	kkupihea@mokauea.org	Hoola_Mokauea	Kona Moku, Moanalua, Kahauiki, Kalihi, Kapālama, and Nu'uanau-all the kahawai empty into the Wahi Pana o Ke'ehi-Kahaka'aulana, Mokuo'eo, Mokauea.	2010 but just got our non profit 2019	Yes	Our purposes is to promote transformative healing through reconnection between the `āina and people.	To heal our community via Mālama Honua
Kapālama	Marques Marzan	Bernice Pauahi Bishop Museum	2229 N. School St Honolulu, Hawaii 96819	808-489-2085	marques@bishopmuseum.org	bishopmuseum.org	Kaiwi'ula, O'ahu and Waipi'o valley, Hawai'i	1889	Yes	Bishop Museum inspires our community and visitors through the exploration, celebration, and perpetuation of the extraordinary history, culture, and environment of Hawai'i and the Pacific.	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.
Honolulu	Keola Chan & Lama Chang	'Aha Kāne Foundation for the Advancement of Native Hawaiian Males	677 Ala Moana Boulevard, #1015, Honolulu, HI, 96813	808-255-6200	lama@ahakane.org	www.ahakane.org	Location where engage with kāne is on the islands of O'ahu, Kaua'i, Moloka'i, Hawai'i Island. 'Aha Kāne does not yet have a specific 'āina to mālama.	2006	Yes, 2009	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.	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.



Ahupua‘a	Name	Organization	Address	Phone number	Email	Website/Social media	Sites your organization mālama (ahupua‘a, wahi pana, pu‘u, etc.)	Year organization formed	501c3 status?	Organization’s mission statement	Organization’s short and long-term mission statement
Honolulu	Baron Ching	‘Ahahui Mālama o Kaniakapūpū	321 N. Kuakini St., #708, Honolulu, HI 96817	808-722-9358	bchingkahoola@gmail.com	N/A	Ahupua‘a o Honolulu, ‘ili o Luakaha, Hale ali‘i me ka heiau o Kaniakapūpū	~1998 but stewardship granted 2002 with DLNR Historic Preservation	No but working on it	Preserve and protect the heiau and summer palace of Kauikeaouli; promote cultural and historic understanding of the significance of this wahi pana; keep alive the knowledge and achievements of Kauikeaouli and the lahui.	• Short term is preservation, protection, and education. • Long term is to restore the archaeological features & restore them back to life; restore the ‘auwai and lo‘i on site and to bring agricultural production on line.
Honolulu	Leilani Kupahu-Marino Kaho‘ano	Caring for Hawai‘i Neonates aka Mālama o Nā Keiki	P.O. Box 37182, Honolulu, HI, 96837	808-352-0013	leilani@malamaonakeiki.org	www.malamaonakeiki.org	• Kona District: Mauna ‘Ala, ‘Iolani Palace, Cathedral of St. Andrew, Kaunakapili Church, Queen Emma Summer Palace, Chaminade University – Hawai‘i - School of Nursing, Variety School • Ko‘olauloa District: Waimea Valley • Ko‘olaupoko District: Waimānalo	2008	Yes	To support high-risk babies and families with professional care and education leading to positive outcomes.	• Short term: Identify connecting steps from one level to the next to meet each stage of life. • Long term: To be a visionary organization providing the highest quality of care for Hawai‘i’s keiki to kupuna.
Honolulu	Todd Cullison	Hawai‘i Nature Center	2131 Makiki Heights Dr., Honolulu, HI, 96822	808-955-0100	todd@hawaiinaturecenter.org	www.hawaiinaturecenter.org	Makiki, Waimānalo, ‘Ewa, Hāmākua, Waipahu, Wāwāmala	1981	Yes	To foster awareness, appreciation and understanding of Hawai‘i’s environment and to encourage wise stewardship of the Hawaii Island by educating children and families with an interactive and immersive approach.	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.
Honolulu	Lisa L. Chow	Hawaiian Mission Houses Historic Site and Archives	553 South King Street, Honolulu, HI, 96813	808-58-7454	lisaleinaala7@gmail.com	• https://www.missionhouses.org/ • https://www.facebook.com/hawaiian.missionhouses/ • https://www.instagram.com/hawaiian_mission_houses/ • https://twitter.com/himissionhouses?lang=en	N/A	1907	Yes	Hawaiian Mission Houses Historic Site and Archives preserves the heritage and interprets the stories of the American Protestant Missionaries, their descendants, and their relationships with the people and cultures of Hawai‘i, connecting with contemporary life, and encouraging a deeper understanding and appreciation for the complex history that continues to shape Hawai‘i. (Mission Statement, December, 2011)	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 1800s
Honolulu	Kaleialoha Lum-Ho	Hulili Ke Kukui Hawaiian Center at Honolulu Community College	874 Dillingham Boulevard, Honolulu, HI, 96819	808-845-9176	lumho@hawaii.edu	https://www.honolulu.hawaii.edu/hawaiian	Our Center works closely with Lo‘i Kalo Park, Mokauea, and Ho‘oulu ‘Āina. We have also begun doing work to mālama our own area, the ‘ili known as Niuhelewai.	HCC was founded in Feb 1920; Hulili Ke Kukui was formed in 2001 through a Title III grant	No	Hulili Ke Kukui Hawaiian Center is committed to actively preserve and perpetuate Hawaiian culture and values. Through an array of comprehensive services, we strengthen the college’s educational programs and enable students of Hawaiian ancestry to succeed in their academic, career and individual endeavors.	We have Service Area Outcomes (SAO) if that is related: • SAO 1: Hulili Ke Kukui will foster a Hawaiian place of learning through the integration of language, culture, values, and history into curriculum, campus services, and community engagement. Hulili Ke Kukui will achieve this by: Serving as a model for mālama ‘āina/sustainability initiatives on campus, Supporting enrollment in the AA 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 ‘ike (ancestral knowledge) about the surrounding campus community, Increasing the usage of ‘ōlelo Hawai‘i (Hawaiian language) on campus, and Providing opportunities to demonstrate Hawaiian cultural practices and protocol.



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											• SAO 2: Hulili Ke Kukui will serve as a pu‘uhonua (safe space) for all Native Hawaiian students to increase their recruitment, retention, graduation, university transfer, and employment. Hulili Ke Kukui will achieve this by: Identifying the unique needs of non-traditional Native Hawaiian students and providing them with appropriate wrap-around services to foster their success, Developing and implementing innovative strategies to support student success, Developing strategic partnerships with selected businesses, industry, and training providers to better respond to workforce development and training requirements, and Collaborating with campus departments to support student success. • SAO 2: Hulili Ke Kukui will serve as the pike (core) for the institutionalization of Native Hawaiian cultural values across faculty and staff development, leadership, and campus programs. Hulili Ke Kukui will achieve this by: Supporting the development of Hawaiian/Asian/Pacific (HAP) focused courses, Integrating Native Hawaiian culture and place in the new employee orientation processes, Providing opportunities for professional development in the integration and implementation of Native Hawaiian culture and place-based education, Improving efforts to recruit and retain Native Hawaiian faculty, staff, and administrators, and Advocating for the institutionalization of programs and positions that support the campus's Native Hawaiian student population.
Honolulu	Matthew Bauer	Kupu	677 Ala Moana Boulevard, Suite 1200, Honolulu, HI, 96813	808-735-1221	matthew.bauer@kupuha waii.org	• www.kupuhawaii.org • https://www.facebook.com/Kupuhawaii	Current Partners for Program Year 10/01/2016 to 9/30/2017 * indicates partners that have hired Kupu alumni • ‘Ao‘ao O Nā Loko I‘a O Maui • Advanced Compliance Solutions, Inc. • Ahahui Malama i ka Lokahi • Ahaino School of Native Art • Aloha Harvest • Ambri • American Chemistry Council • Big Island Invasive Species Committee* • BikeShare Hawai‘i • Boys & Girls Club of Hawai‘i • Castle High School	2007	Yes	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.



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							• 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* • Department of Land and Natural Resources, Division of Forestry and Wildlife* • Nā Ala Hele – Hawai‘i Trails and Access System* • Natural Area Reserves System* • Hawai‘i State Parks System* • E Kupu Ka ‘Āina* • 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 • Hawai‘i Agriculture Research Center • Hawai‘i Baptist Academy* • Hawai‘i Center for Food Safety* • Hawai‘i Community Assets (Kahua Waiwai) • Hawai‘i Community Development Authority* • Hawai‘i State Department of Education* • State of Hawai‘i 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 • Hawai‘i State Energy Office • Ho‘okua‘āina* • Honolulu Clean Cities Coalition • Hui Aloha Kiholo • Hui o Ko‘olaupoko • Ibis Networks • International Union Conservation of Nature (IUCN) World Conservation Congress International Host Committee • ‘Iolani School • JS Architecture Design, PC				



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							• The Trust for Public Lands Ka‘ehu Bay • Ka Honua Momona • Ka Papa Lo‘i o Kānewai* • Ka‘ala Farm • Kaho‘olawe Island Reserve Commission* • Kāko‘o ‘Ōiwi • Kalaheo High School* • Kalani High School • Kamehameha Schools* • Kapi‘olani Community College • Kapolei High School* • Kaua‘i Forest Bird Recovery Project* • Ka Waihona o Ka Na‘auao Public Charter School • Keep the Hawaiian Islands Beautiful • Keiki O Ka ‘Āina* • Kaleiopu‘u Elementary School • Ko‘olau Mountain Watershed Partnership* • Kōke‘e Resource Conservation Program* • Kōkua Hawai‘i Foundation* • Kōkua Kalihi Valley* • Lāna‘i Culture & Heritage Center* • Lanakila Pacific • Le Jardin Academy • Leeward Community College • Leilehua High School* • Life 360 • Luluku Farmers’ Association (Aloha ‘Āina Health Center, Inc.) • Lyon Arboretum* • Malaekahana Beach Campground • Mālama Learning Center* • Mālama Loko Ea Foundation* • Malama Mokauea* • Mālama Pūpūkea-Waimea • Maui Forest Bird Recovery Project* • Maui Nui Botanical Gardens* • Maui Nui Seabird Recovery Project • Mauna Kea Forest Restoration Project* • Mayor’s Advisory Committee on Bicycling • McKinley Community School for Adults • Mililani High School* • Mililani Mauka Elementary • Nānākuli High & Intermediate School • National Oceanic and Atmospheric Administration* • National Park Service: Haleakalā National Park; Hawai‘i Volcanoes National Park*; Kalaupapa National Historical Park • National Tropical Botanical Gardens				



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							• McBryde Garden • Limahuli Garden & Preserve* • O‘ahu Army Natural Resource Program* • O‘ahu Invasive Species Committee* • Olowalu Cultural Reserve • Oroeco • Pacific American Foundation • Pacific Internship Programs for Exploring Sciences • Paepae o He‘eia • Papahana Kuaola* • Papahānaumoukuākea Marine National Monument* • People Power • Pōhāhā I Ka Lani • Pono Homes* • Protect Kaho‘olawe ‘Ohana • Pu‘u Kukui Watershed Preserve* • Puko‘a Kani ‘Aina CDC • Queen Lili‘uokalani Trust* • San Diego Zoo Global – Keauhou Bird Conservatory • Sea Life Park Hawai‘i Education Department • Stem, Inc.* • SunEdison* • Sunset Beach Elementary • Surfrider Foundation O‘ahu Chapter • Sustainable Coastlines Hawai‘i* • Sust‘ainable Molokai • 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 (UHM) Dept. of Natural Resources and Environmental Management • UHM Sustainability Council • Ulu Mau Puanui* • Uluha‘o o Hualālai • United States Department of Agriculture Ho‘olehua Plant Materials Center • U.S. Forest Service* • U.S. Fish & Wildlife Service* • Wai‘anae Mountain Watershed Project* • Waikalua Loko I‘a • Waikiki School • Waikiki Worm Company • Waikoloa Dry Forest Initiative				



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							• 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				
Honolulu	Timothy Los Banos	Saint Louis School	3142 Wai‘alae Avenue, Honolulu, HI, 96816	(808) 39-4771	tlosbanos@saintlouishawaii.org	www.saintlouishawaii.org and on Facebook	Ahupua‘a o Pālolo, ‘ili o Kalaepōhaku	1846	Yes	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.	Short-term vision 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.
Waikīkī	Jennifer Engle	Manoa Heritage Center	2856 O‘ahu Avenue	(808) 988-1287	jenny.engle@manoaheritagecenter.org	www.manoaheritagecenter.org	Ahupua‘a of Waikiki, Kūka‘ō‘ō Heiau, Pahao, Mānoa Valley	1996	Yes	Manoa Heritage Center is a 3.5 acre living classroom dedicated to promoting an understanding of Hawai‘i’s natural and cultural heritage.	To continue the Cooke family legacy of stewardship and preservation, through a shared vision of inspiring people to be thoughtful stewards of their communities.
Waikīkī	Mahina Duarte	Waiwai Collective	1110 University Avenue, Ste 100	(808) 354-3928	mahina@waiwaicollective.com	www.waiwaicollective.com	Ka Mō‘ili‘ili, Kaiali‘u, Mānoa, Kawaiakeakua	2016	LLC	Catalyzing a community that takes the creative risks necessary to put collective values into daily practice, affirm shared responsibilities, and works and learns together to create a more waiwai future.	Short-term - Ka Waiwai: A contemporary Hawaiian space where community, culture, and commerce intersect. Long-term - For those that affirm a shared kuleana (innate responsibility) to the generational well-being of Hawai‘i and its people, Ka Waiwai is a kipuka (safe and generative space) to cultivate meaningful and lasting relationships. Unlike other community gathering spaces, Ka Waiwai is a working model of innovation that creates and collaborates on ideas and practices that fosters generational well-being and waiwai (abundance).
Waikīkī	Konia Freitas	Center for Hawaiian Studies, UHM	2645 Dole Street, Honolulu	(808) 956-0591	antoinet@hawaii.edu		Our faculty work across the pae ‘āina and there is no comprehensive list	1970’s (not sure of exact date)	No	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,	Kamakakūokalani empowers students’ identities and prepares 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.



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										and apply this knowledge for the betterment of all peoples.	
Waikīkī	Kaui Angell	Ke Kula Kaiapuni 'o Anuenue (Anuenue School)	2528 10th Avenue, Honolulu	(808) 307-3031	kaui_angell@anuenue.org	https://home.anuenue.org https://www.facebook.com/KeKulaKaiaipuniOAnuenue/ https://www.instagram.com/kula_kaiapuni_o_anuenue/	Lo‘i (Kāne‘ohe)			E ho'omakaukau i nā keiki me ka ho'olako 'ana i ka na'auao kūpono ma ka 'Ōlelo Hawai'i a me ka 'Ōlelo Pelekania i ho'okahua 'ia ma ka mo'omeheu a me ka mo'olelo Hawai'i i hiki iā lākou ke 'imi na'auao me ke kūpono a e 'auamo kuleana no ka pono o ka 'ohana, ke kaiaulu a me ka lāhui. To empower children by providing them a quality education in both Hawaiian and English based on Hawaiian culture and history to enable them to seek knowledge and excellence and fulfill responsibilities for the benefit of the family, the community, and the Hawaiian people.	O ka 'ike Hawai'i ke kahua i kīpapa 'ia ai ke ala e pono ai nā Hawai'i. Hawaiian knowledge is the foundation on which the path to Hawaiian well-being is paved.
Maunalua	Linda Kaleo Paik	kaleopaik@yahoo.com	Aha Wahine	98-070 Lokowai Street, Aiea, HI 96701	808-354-7765	kaleopaik@yahoo.com	Hawea Complex, Wailupe, Niu, Kaiwi, Wai'anae, Kealia (Hawai'i Island), Ka'u	2011	No	To educate, lead and inspire Hawaiian women through physical, mental and spiritual endeavors.	To create venues for women to gather to discuss how to improve the well beng of Hawaiian women throughout the pae aina.
Maunalua	Ann Marie Kirk	annmarie@hawaii.rr.com	Maunalua.net / Digital Moku	PO Box 25342, Honolulu, HI, 96825	808-371-3072	maunalua.net@gmail.com	Maunalua, O'ahu - - Kohala, Hawai'i	2009	Fiscal Sponsor Pacific American Foundation	A'o, Ho'omana'o, Ka'ana Like • Learn, Remember, Share	Give voice to our kupuna and Hawaiian culture via a digital platform
Maunalua	Lisa Bishop	president@friendsofhanauabay.org	Friends of Hanauma Bay	PO Box 25761, Honolulu, HI, 96825-0761	(808) 748-1819	president@friendsofhanauabay.org	The Hanauma Bay Marine Life Conservation District and the Hanauma Bay Nature Preserve	1990	Yes	Dedicated to the conservation of coastal and marine environments, emphasizing stewardship of the natural resources of Hanauma Bay	Ensure the protection and preservation of the Hanauma Bay Marine Life Conservation District and Nature Preserve, while developing and implementing an active ecological succession restoration strategy for the inner reef.
Maunalua	Angela Correa-Pei	correapei@gmail.com	Maunalua Fishpond Heritage Center	643 Papahehi Place Kuli'ou'ou, Hawai'i 96821	808-382-8336	correapei@gmail.com	Kanewai Spring Kanewai loko i'a in Kuli'ouou, O'ahu; Kalauha'eha'e loko i'a in Niu, O'ahu, Mauanalua	2008	Yes	Maunalua Fishpond Heritage Center (MFCH) is endeavoring to preserve and steward two of the last open fresh water sources in urbanized East Honolulu – traditionally known as Maunalua. These two water sources are Kanewai Spring (Kanewai and Kalauha'eha'e Loko I'a(Kalauha'eha'e) and MFHC mission is to preserve and steward these sites for the purpose of cultural and environmental preservation and revitalization for generations to come.	Kanewai Spring short term: manage site as is; continue to bring in and educate students and volunteers long term: to demolish the existing structure (home) and build a culturally appropriate structure to serve as an education and heritage center in perpetuity; the site will include a caretaker's quarters; native flora and fauna will flourish on the 'aina and in the wai/kai Kalauha'eha'e short term: convert our existing right of entry to a long-term management lease from the DLNR; continue restoration and management work; management of the spring will continue to restore fresh to Mauanalua Bay and help to restore ecological balance and revitalization and bring back our native limu and fish; long-term: continue restoration and management work; restore the flow of underground water that was cut off during the widening of Kalaniana'ole Highway - project



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											efforts with the State have begun; the restoration of water to Kalauha'eha'e will flow into Mauanalua Bay and help to restore ecological balance and revitalization - bring back our native limu and fish; site will be a cultural, natural and educational resource in perpetuity

Activities and Services

Ahupua‘a	Organization	Services your organization provides	Specific programs/activities does your organization offer?	Use of cultural practices?	Use of place-based curriculum and resources? If yes, what kinds of resources do you use?	Does your org have volunteer work days open to the public?	If yes, list the days/times or a link to your online schedule/calendar
Kalihi	Ho‘oulu ‘Āina Nature Reserve (HĀ)	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource mangement, Education, Family Engagement, Food production & security, Natural resource management, Research, Sustainability, Teacher Professional Development	1. Lohe 'Āina is our 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 ‘aina efforts. Kalihi is our home and we hope to strengthen our community by instilling a sense of honor back into our ahupua‘a through our daily actions. 2. Koa ‘Āina is the only organic reforestation and agroforestry project on O‘ahu. We are excited to stand strong at the cutting edge of this industry. We provide space for individuals to learn and kokua HA in these tasks. Our upland forest goals include removing the monstrous albizia to provide sun and nutrients to natives and planting native food sources to the forest. Kalihi was once a water rich ahupua‘a and we our fighting to restore water into our valley once again. 3. Hoa ‘Aina is our program which host thousands of committed volunteers who help us with our organic reforestation practices, pā pōhaku builds, garden beds and many other mālama ‘āina endeavors. Together we breath life back into our ahupua‘a with volunteers help to heal this ‘āina that was once laden with modern day conflict and hurt. 4. Mahi ‘Āina encompasses our community garden program which strives to provide our neighbors with organic vegetables and revitalize the dormant farm-to-table culture of our ancestors. All are welcome to partake in the cultivation, propagation and harvesting of food for their family and fellow community members.	oli, mele, pule, la‘au lapa‘au, mahi‘ai, lomilomi, aha (ceremony) hale blessing, solstice and equinox ceremony, hooponopono, kilo, ‘ohana hapai classes and engagement.	maps, moolelo, interviews oral histories, newspaper articles, archival resources, published material in english and ‘Ōlelo Hawai‘i.	Yes	Wednesdays 9am-12pm, Thursday 9am-12pm. Third Saturdays 9am-12pm
Kalihi	Polynesian Voyaging Society (PVS)	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Food production & security, Teacher Professional Development	A Board and Stone in Every Home. Early Childhood Programs for Birth-6 years old. Prisoner Reintegration Program. Outdoor Classroom with Hawaiian STEAM.	oli, hula, mele, mahi‘ai, la‘au lapa‘au, malama 'aina, aloha aina, mo'oku'auhau, mo'olelo, lomilomi and ho'oponopono.	A modified curriculum of Lei Aku, Lei Mai with HAWaiian STEAM for keiki 2-4 years old and their families.	Yes	https://www.koka.org/
Kalihi	ROOTS Kōkua Kalihi Valley	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Food production & security	Gardening programs, family (ohana) health program, cultural food hub operations, organic cafe, aina-to-table community dinners	Mahi'aina, kilo, feeding our ahu	Mo'olelo, hawaiian newspaper, oral/personal history/stories, maps	Yes	rootskalihi.com
Kalihi	Keiki O Ka Aina Preschool, Inc.	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Marine resource management, Natural resource management, Research	voyaging, ho‘okele	kilo, ho‘okele, traditional non instrumental navigating	oral histories, mo‘olelos	Yes	tues and thurs 4pm - 7pm saturdays 8am - 12pm
Kapālama	Mauliola Ke'ehi	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	‘Imi ola limu (Observation of marine life fond in limu) Kanu Na Helehele Hawai‘i (Planting Native Plants) Mea Kanu Komo Hewa (Removal of Invasive Species) Kiloi ‘Opala (Marine Debris Removal) Kilo Papa Ola Kai (Observation of Reef Animals) Mea kanu komo hewa (Removal of invasive species) Hoe wa’a (Canoe paddling) Kapu kai (Purification by sea water) mo'olelo	oli, kapu kai, Kilo, Lawai’a, Loko i’a,	Maps, mo'olelo, oral histories, Kilo 'āina, Wahi Pana art, Moe'uhane	Yes	only schedule via email because we are limited by setting in the wa'a.
Kapālama	Bernice Pauahi Bishop Museum	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	Daily school and visitor programming focused on the history and culture of Hawai‘i and the Pacific. Culture and Science outreach programs. Regular lecture series on topics related to the traditions and history of the Pacific.	Technically, we facilitate cultural learning on the grounds through partnerships with Hālau hula, cultural practitioners, artists, and other community partners to the visitors and residents of Hawai‘i.	Maps, stories, oral histories, ethnographic collections, natural science collections, archival materials.	No	
Honolulu	‘Aha Kāne Foundation for the Advancement of Native	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Food production & security, Research, Sustainability, Teacher Professional Development	Cultural opportunities. Currently, our programs are for select individuals studying ho‘oponopono, kōkōpu‘upu‘u, and ‘ōlelo	Yes, All of them, namely, ho‘oponopono, kōkōpu‘upu‘u, ‘Ōlelo Hawai‘i, ‘awa ceremony, and Hale Mua.	Yes, Nana I Ke Kumu, Mo‘olelo from Kūpuna, Lectures/workshops by distinguished Native Hawaiian artisans (all)	No	



Ahupua‘a	Organization	Services your organization provides	Specific programs/activities does your organization offer?	Use of cultural practices?	Use of place-based curriculum and resources? If yes, what kinds of resources do you use?	Does your org have volunteer work days open to the public?	If yes, list the days/times or a link to your online schedule/calendar
	Hawaiian Males						
Honolulu	‘Ahahui Mālama o Kaniakapūpū	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	Yes, Entry protocols; oli and hula are encouraged; assistance and education on creation of various hula implements	Yes, site visit, photographs, mo‘olelo of the ahupua‘a	Yes	First Sunday of the month 0900-1300; may vary depending on conflicts that month; best to call or email; we are working on a yahoo group
Honolulu	Caring for Hawai‘i Neonates aka Mālama o Nā Keiki	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource mangement, Education, Family Engagement, Research, Perinatal education, non-profit collaboration, Hospice and Palliative Care	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. NURSING: A) Nursing education - ANCC approved Provider of nursing contact hours for gap analysis topics B) ALIGNN - Alliance of Global Neonatal Nurses - collaboration with national and international leaders for best evidence-based information and global leadership collaboration. C) STABLE Certification - Approved instructors to certify or re-certify Neonatal Nurses in the state of Hawai‘i. D) Pulelehua: Inutero-Pediatrics Hospice/Palliative/Bereavement nursing support for community and families with a fetal demise to death of a college age child. E) Pu‘ukoholā Student Nursing Cultural Clinical Experience w/ Chaminde SON: A four-day cultural nursing experience assessing Kohala community members, first aid assistance at Pelekane and participating in cultural protocols within Pu‘ukoholā and Mailekini heiau. Excellent opportunity for high school and college nursing students. MĀLAMA ‘OHANA: A) O‘ahu ground transportation and neighbor island round-trip air travel for one parent/caregiver to visit baby in the NICU or PICU. B) Purchase of critical baby needs i.e. car seat, stroller, diaper bag w/ bed, etc. C) Cultural ‘ohana strengthening through Hawaiian cultural activities and ali‘i education. D) Nautilus Program: Keiki to Kupuna a) Prenatal: "Mana": Inutero cultural bonding between mother, developing baby, father and ‘ohana, when appropriate. Development of Birthing/potential Hospice plan, assist with lactation education, "nā‘au" guidance for feeding & spiritual connection and encouraging mo‘okū‘auhau for ‘ohana legacy. Perinatal lomilomi training for baby. Enhancement program to include above: Lei Poina ‘Ole. b) Infant - School Age: 1) Seeds/Roots of Empathy - Nationally certified classroom instructor for international program to enhance mother/baby relationship and facilitate baby as the teacher in a classroom of students of four age groups. 2) Infant Mental Health - Strengthening spiritual/emotional/mental health of 0 - 3 year olds with a focus on neuro brain development. 3) Transition to home discharge diaper bag w/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. COMMUNITY: A) Children and Youth Day: Train volunteers for Perinatal and Cultural Zones to assist with interactive activities for educating community on perinatal stages and Neonatal Intensive Care babies. Breastfeeding education included. Also includes Mauna 'Ala, Cathedral of St. Andrew, Queen Lili‘uokalani Imprisonment Room and statue. B) Navigator: C4HN as a referral source to other community partners as keiki ages beyond elementary school age. C) Event Mentorship: Internships for high school adults for planning of organization events. (nursing conference and annual fundraiser). D) Partnership Kōkua: Volunteers may participate in partnership needs i.e. Repackaging diapers, Now I Lay Me Down To Sleep photography, community liaison. E) E ‘Opu Ali‘i: Educational program focusing on "Mana: Inherited and Acquired."	Yes, Hula - kahiko and ‘auwana, Ali‘i legacies and etiquette, basic gathering and making of adornments w/protocols	‘Uniki training resources: Kupuna stories connected to pana, maps, online documentations, rare and/or rare primary source books, chants, mele, ‘Ōlelo No‘eau, archives.	Yes	Varies - due to the confidentiality of some activities, screening process required.
Honolulu	Hawai‘i Nature Center	Community engagement, Education: Outdoor environmental education for families and children - school programs, intercession weeklong nature adventure camps, community programs, weekend family	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	No	Yes, we utilize our own curriculum that we've developed for our programs.	Yes	Please refer to website for most up to date calendar of volunteer opportunities:



Ahupua‘a	Organization	Services your organization provides	Specific programs/activities does your organization offer?	Use of cultural practices?	Use of place-based curriculum and resources? If yes, what kinds of resources do you use?	Does your org have volunteer work days open to the public?	If yes, list the days/times or a link to your online schedule/calendar
		programs, birthday parties, volunteer service projects for individuals and groups.					https://hawaiiaturecenter.org/calendar/
Honolulu	Hawaiian Mission Houses Historic Site and Archives	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Research, Teacher Professional Development	N/A	Yes, currently Earl Kawa‘a is building a hale pili on the site. At all times cultural protocols are followed.	Yes, archival and oral history	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.	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.
Honolulu	Hulili Ke Kukui Hawaiian Center at Honolulu Community College	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 Po‘i Nā Nalu Native Hawaiian Career and Technical Education Program (funded by a U.S. DOE Carl Perkins Grant and sponsored by ALU LIKE, Inc.), Kūkala‘ula STEM Pathways Program (funded by a U.S. Department of Labor grant and sponsored by ALU LIKE, Inc.), Ho‘āla Hou (funded by a Title III grant), and Niuhelewai Scholars (funded through private donation by the Takitani Foundation)	Yes	Our Kūlana Hawai‘i Hawaiian Division, which is comprised of the Nā Papa Hawai‘i Hawaiian Studies and Hawaiian Language classes as well as our Center, open every General College meeting the week before the semester starts with protocol. We also provide protocol when welcoming special guests. In addition, starting this semester, the entire campus is welcome to join us in our traditional hale in the morning on Tuesdays and Wednesdays for "Morning Piko," where we provide pule and sing a Mele aloha ‘āina to help start the day with a cultural foundation	No	
Honolulu	Kupu	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	Kupu offers both individual-based and team-based opportunities, ranging from short term to year long positions. All of our participants serve alongside and receive valuable mentorship from experts in an environmental related field. Given that each program is distinct in its focus and duration, check out the various program descriptions below: TEAM BASED OPPORTUNITIES: Kupu’s Hawai‘i Youth Conservation Corps (HYCC) programs provide short-term opportunities for young adults to learn about conservation in a collaborative group setting. These programs are ideal for youth who are eager to spend time outdoors participating in restoration efforts with a variety of organizations, and for those seeking academic support through mentorship in order to complete a secondary education degree, or have an interest in earning college credit & education awards. HAWAI‘I YOUTH CONSERVATION CORPS (HYCC) COMMUNITY PROGRAM Full-time, 40 hours a week 5 month program, available year-round Ages 16 and up (Team Leaders 21 and up) Opportunities available on O‘ahu only at Kewalo base and Ka‘ala base Culturally engaging, work experience Earn a Certificate of High School Equivalency HAWAI‘I YOUTH CONSERVATION CORPS (HYCC) SUMMER PROGRAM Full-time, 40 hours a week 7 week summer program, June through July Ages 17 and up (Team Leaders Ages 21 and up) State-wide opportunities, available on Hawai‘i Island, Kaua‘i, Maui, Moloka‘i, and O‘ahu Hands-on, outdoor field experience Opportunity to earn college credits through UH Mānoa Earn a monetary volunteer award, an AmeriCorps educational award CITIZEN FORESTRY CREW Part time, 16-24 hours a week 6 month pilot program Ages 18 and up (crew supervisors 21 and up) Opportunities available in Honolulu	Yes, basic ‘Ōlelo Hawai‘i, Mele, Oli, Mo‘olelo	Yes, site-specific personel and kupuna, ahupua‘a maps, and mo‘olelo from the sites we serve	No	



Ahupua‘a	Organization	Services your organization provides	Specific programs/activities does your organization offer?	Use of cultural practices?	Use of place-based curriculum and resources? If yes, what kinds of resources do you use?	Does your org have volunteer work days open to the public?	If yes, list the days/times or a link to your online schedule/calendar
			Urban field experience Inventory Honolulu’s trees and conduct school outreach Become a certified citizen forester HAWAI’I YOUTH SUSTAINABILITY CHALLENGE Project grant opportunity for innovative solutions to conservation and sustainability problems Students in grades 6-12 from public, private, and charter schools Awardees receive up to \$1,000, mentorship Opportunity to present in professional environmental forums KUPU CULINARY PROGRAM Part-time, 24+ hours a week 4 week program Ages 16 and up Opportunities available on O’ahu only at Ho’okupu Center in Kewalo Basin Hands-on kitchen and catering experience Earn a Food Handlers Certification INDIVIDUAL OPPORTUNITIES: Kupu’s individual program opportunities were created for participants to gain in-depth professional development experience in various green economy sectors. Participants are placed with a single organization, usually for a duration of up to one year, which allows them to delve deeper into their assigned projects or research. These programs are ideal for college students and young professionals who have previous work experience, academic studies, or strong interests in natural or cultural resource management, sustainability and/or environmental education. CONSERVATION LEADERS Full-time, 40 hours a week 10 month program, October through August and 7 week Summer program, June through July Ages 17 and up Statewide opportunities, available on Hawai’i Island, Kaua’i, Maui, Moloka’i, and O’ahu Hands-on, outdoor field experience in conservation Earn a monetary living allowance and an AmeriCorp educational award ENVIRONMENTAL EDUCATION LEADERS Full-time, 40 hours a week 12 month program, beginning in August Ages 21 and up Opportunities available on O’ahu only In-school experience, developing conservation and sustainability programs Earn a monetary living allowance and an AmeriCorp educational award PACIFIC RESILIENCY FELLOWS 16-month program Two 10-day sessions with intersession project work Join a cohort of rising conservation professionals from across the Pacific Professional development and networking Field-based learning Mentorship & individualized project support AMERICORPS VISTA Full-time, 40 hours a week 12 month program Ages 18+ Opportunities available on Oahu, Kauai, Hawai’i Island, and Sacramento Expand the capacity of local efforts to address community challenges in conservation, sustainability, and resiliency Earn a monetary living allowance and an AmeriCorps educational award SUSTAINABILITY FELLOWS Part-time, up to 20 hours a week Program duration varies, available year-round Ages 17 and up State-wide opportunities, available on Hawai’i Island, Maui and O’ahu In-depth work experience in sustainability and natural resource management Earn a competitive monthly salary				



Ahupua‘a	Organization	Services your organization provides	Specific programs/activities does your organization offer?	Use of cultural practices?	Use of place-based curriculum and resources? If yes, what kinds of resources do you use?	Does your org have volunteer work days open to the public?	If yes, list the days/times or a link to your online schedule/calendar
			Professional development opportunities				
Honolulu	Saint Louis School	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Teacher Professional Development	Education, grades kindergarten through 12, faith formation, service learning, interscholastic competitions in sports, academics, robotics, international exchanges	Yes, hula, ‘oli, ‘ōlelo	Yes, online sources, published research, oral traditions, mo‘olelo, kūpuna, cultural practitioners	Yes	To date, calendar has not been updated
Waikīkī	Manoa Heritage Center	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Teacher Professional Development	School tour programs, Teacher Professional Development, Cultural Workshops open to the Community, Guided tours of Kūka‘ō‘ō Heiau, Service Learning	kilo, hula, oli	maps, mo‘olelo, oral histories, historical/archival photographs	No	We hope to in the future
Waikīkī	Waiwai Collective	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Food production & security, Sustainability, Resiliency Hub; ‘Ōiwi Leadership; Systems Thinking; Business Modeling & Prototyping	Hālau Ea, ‘Awa & ‘Ai, Co-working, Panel Discussions, Networking Events, Workshops	Oli, ha‘i ‘ōlelo, ho‘okipa, pule	Maps, mo‘olelo, wahi pana, oral histories	No	
Waikīkī	Center for Hawaiian Studies, UHM	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Research, Teacher Professional Development	Our center confers bachelor of art and masters of art degrees in Hawaiian Studies from the University of Hawai‘i at Mānoa campus	hula, kilo, mahi‘ai, loko i‘a, wa‘a kaulua, lā‘au lapa‘au, oli	maps, archival repository, oral history, mo‘olelo, mele, oli,	Yes	one saturday a month
Waikīkī	Ke Kula Kaiapuni 'o Anuenue (Anuenue School)	Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Teacher Professional Development		oli, mele, hula, kilo, aloha ‘aina, makahiki		Yes	If an organization would like to visit, then can contact our main office.
Maunalua	Aha Wahine	Cultural development (i.e. cultural activities, crafts, practices), Education, Research		Hawaiian martial arts, burial rites, blessing of homes and areas in which we work	Maps, Moolelo and oral histories	No	
Maunalua	Maunalua.net / Digital Moku	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Research, Teacher Professional Development	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.	Mele, Hula, Oli, Talking story	Mo‘olelo, Maps, Kupuna oral histories, Historical Hawaiian language newspapers, Historical English language newspapers, book, photos, digital media	Yes	Twice a month - weekends that rotate
Maunalua	Friends of Hanauma Bay	Community engagement, Education, Family Engagement, Marine resource management, Natural resource management, Research	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		Maps	Yes	Quarterly clean-ups of Hanauma Bay Nature Preserve
Maunalua	Maunalua Fishpond Heritage Center	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, Teacher Professional Development	Schools and community groups come to volunteer and learn about the cultural and natural resources of the site and the broader area	mele, oli planting, dry stack wall building, mahi‘ai (niu, u‘ala, native plants)	maps, mo‘olelo, oral histories, research: pictures, video	Yes	Standing community workday - 3rd Saturday of the month; other days as 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 3 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



Strengths and Opportunities

Ahupua‘a	Organization	Grow your organizational capacity?	Want to expand your reach to educate more students or community?	If yes, who would you like to target?	Want to expand to a larger or new land area to steward?	If yes, where?	Want to offer new programs or activities in the near future?	If so, what would these program and activities be?	Does your org have the capacity & is ready to implement new programs?
Kalihi	Hooulu Aina	Yes	Yes		No		Yes	Wood Mill for invasive wood repurposing	Yes
Kalihi	Keiki O Ka Aina Preschool, Inc.	Yes	Yes	schools, civic clubs and teen's ages 14-19.	Yes	We are awaiting guidance from Land Assets at Waiawa Kai. We would lok to talk about Punalu'u.	Yes	More and longer internships with KOIP, expanding ECE curriculum, and maximizing cutlural workshops in each community.	Yes
Kalihi	ROOTS Kokua Kalihi Valley	Yes	Yes	Kalihi community, all ages	No		Yes	We are always looking to expand reach via internships and impact metrics/stories through our programs	Yes
Kalihi	Polynesian Voyaging Society	Yes	Yes	everyone	Yes	world wide	Yes	education outreach	Yes
Kapālama	Mauliola Ke'ehi	Yes	Yes	more kula in Kalihi/Kapālama	No		Yes	not at this time	Yes
Kapālama	Bernice Pauahi Bishop Museum	Yes	Yes	Hawaiian immersion and charter schools as well as Hawaiian and Pacific communities	No		Yes	Expanded internship and volunteer programs.	Yes
Honolulu	‘Aha Kāne Foundation for the Advancement of Native Hawaiian Males	Yes	Yes	All Native Hawaiian Charter Schools and Organizations of all age groups; Kāne focused events with ‘ohana as the over-arching target group	Yes	Any ‘āina is fine with us	Yes	Health, education, job training, finance, Hawaiian leadership and cultural identity, career pathways for all Native Hawaiian disciplines	Yes
Honolulu	‘Ahahui Mālama o Kaniakapūpū	Yes	Yes	Kamehameha Schools, hula hālau, interested cultural practitioners and hui	Yes	The Crown Lands of Luakaha	Yes	Restoration of the pili roof, restoration of auwai and lo‘i, return of life and cultural practice to the site	We are working on it. It is ambitious and we need huge kōkua, but we feel that the potential is great
Honolulu	Caring for Hawai‘i Neonates aka Mālama o Nā Keiki	Yes	Yes	Elementary schools and Native Hawaiian home schools (if any exist	Yes	We would be very interested in a land stewardship if it would have space for an office and educational classroom - consolidating all our programs into one location would be ideal. Preferably to grow certain foods for babies and plants for hula needs	Yes	Health mentorships, with an ‘uniki completion, for elementary to high school. Working with students from the youngest age and following them through their high school/college years would be ideal	Yes, would be ready by January/February
Honolulu	Hawai‘i Nature Center	Yes	Yes	Elementary schools	No		No		No
Honolulu	Hawaiian Mission Houses Historic Site and Archives	Yes	Yes	Title I schools and the Hawaiian community	No		Yes	We are currently digitizing church name files that will be part of a outreach program on how to use our digital library	Yes
Honolulu	Hulili Ke Kukui Hawaiian Center at Honolulu Community College	Yes	Yes	We are trying to broaden our reach to the surrounding ahupua’a (Kapālama)	No		Yes	We are always looking for opportunities to continue to support our students. We just submitted another collaborative Title III grant to provide culture and place-based professional development training and we would like to expand our programs that support mālama ‘āina in our ahupua’a.	Yes
Honolulu	Kupu	Yes	Yes	We continually want to reach young adults in all of Hawai‘i’s communities who have an interest in Mālama ‘Āina	No		Yes	We provide Summer as well as year-round programming	Yes
Honolulu	Saint Louis School	Yes	Yes	We would like to expand the student enrollment to include more students from overseas; in our service learning program, we would like to collaborate with neighboring schools as well as Hawaiian charter schools and language immersion schools	No		Yes	Student internships and conferences	Limited human and financial resources will determine the extent that we do this
Waikīkī	Manoa Heritage Center		We are reaching capacity for numbers of students but are interested in pursing ways to connect with schools beyond the single visit		No		Yes	Hula camp, continuation of cultural workshops	Yes
Waikīkī	Waiwai Collective	Yes	Yes	Interns (16-26)	Yes	Mānoa - for ‘awa	Yes	Wellness related workshops, ‘ai pono supper clubs, moolelo clubs	Yes
Waikīkī	Center for Hawaiian Studies, UHM	It would be beneficial to improve our current operations	Yes	high school and charter schools, community college	Not sure		Yes	conferences, symposiums, colloquium, seminars, cultural practice	Yes



Ahupua'a	Organization	Grow your organizational capacity?	Want to expand your reach to educate more students or community?	If yes, who would you like to target?	Want to expand to a larger or new land area to steward?	If yes, where?	Want to offer new programs or activities in the near future?	If so, what would these program and activities be?	Does your org have the capacity & is ready to implement new programs?
Waikiki	Ke Kula Kaiapuni 'o Anuenue (Anuenue School)	Yes			Yes		Yes	internships, cultural practice workshops, curriculum development	Yes
Maunalua	Aha Wahine	Not at this time	Yes	women, keiki wahine	No		No		Not at this time
Maunalua	Maunalua.net / Digital Moku	Depends on the project	Yes	All stakeholders	Yes, through digital media		Developing programs		Depends on the project
Maunalua	Friends of Hanauma Bay	Yes	Yes		No		Partner with other organizations to provide expanded learning opportunities for our members and for students in Kaiser High School Wipeout Crew. We partner with the Wipeout Crew, mentor them, and have established a scholarship program to help awardees pursue their higher education goals.	We are still growing our Capacity.	Yes
Maunalua	Maunalua Fishpond Heritage Center	Yes	Yes	We would like to expand to more schools, Hawaiian focused programs and 'ohana throughout O'ahu and beyond.	Yes	The land adjacent to Kanewai is currently vacant (about half an acre in size) and under the jurisdiction of the DOT. The goal is to have the DOT transfer to the DLNR (as was the process with the Kalauha'eha'e site) and then enter into a management lease with DLNR. This land would be used for additional planing of native plants and it will provide additional access to and increase the ability to manage Kanewai loko i'a. Kanewai loko i'a is privately owned by the 8 surrounding landowners. MFHC has access as one landowner. Having access to the land next to us will increase our access and ability to manage the loko i'a.	Yes	All of the above - internships, additional curriculum. We need to build financial capacity to hire an ED to manage this work. Over the last 11 years all of this work has been done through 100% volunteer hours by all board members	Yes

Challenges and Needs

Ahupua'a	Organization	Top 5 Challenges your organization faces	Additional mana'o	Top 5 Needs of your organization	Additional mana'o
Kalihi	Hooulu Aina	Cultural Site Access & Preservation, Facilities, Passing Safety Inspections /Updating Facilities, Program Evaluation and Tracking, Resource Management		Data management, Equipment/supplies, Funding, maintaining full time employment funds. Increasing amount of FT employees	
Kalihi	Keiki O Ka Aina Preschool, Inc.	Curriculum Development and Support, Maintaining Regular Volunteers, Program Evaluation and Tracking, Site Access, Specialized Equipment (e.g., water meter, tools, machines)		Data management, Developing DOE/public school partnerships, Funding, GIS & mapping, Land use & planning	
Kalihi	ROOTS Kokua Kalihi Valley	Capacity Building (Strategy, Logic Model, etc.), Community Engagement and Organizing, Managing Finances & Accounting, Research (Land Document, Hawaiian Language Sources, Archival Research, etc)., Specialized Equipment (e.g., water meter, tools, machines)		Communication, Community engagement and organizing, Developing community partnerships, Finance & account management, Funding	
Kalihi	Polynesian Voyaging Society	Capacity Building (Strategy, Logic Model, etc.), Community Engagement and Organizing, Curriculum Development and Support		Community engagement and organizing, Data management, Developing DOE/public school partnerships, Developing community partnerships, Hawaiian history, language, & cultural protocol education	



Ahupua‘a	Organization	Top 5 Challenges your organization faces	Additional mana‘o	Top 5 Needs of your organization	Additional mana‘o
Kapālama	Mauliola Ke'ehi	Capacity Building (Strategy, Logic Model, etc.), Polluting Dumping, Program Evaluation and Tracking, Specialized Equipment (e.g., water meter, tools, machines)		Data management, Grant writing assistance, Natural and cultural resource management support	
Kapālama	Bernice Pauahi Bishop Museum	Capacity Building (Strategy, Logic Model, etc.), Human Resources & Organizational Support, Maintaining Regular Volunteers, Managing Finances & Accounting, Program Evaluation and Tracking		Advocacy, Communication, Data management, Funding, Natural and cultural resource management support	
Honolulu	‘Aha Kāne Foundation for the Advancement of Native Hawaiian Males	Capacity Building (Strategy, Logic Model, etc.), Facilities, Help Connect with other Non-Profits and Military, Human Resources & Organizational Support, Maintaining Regular Volunteers, Managing Finances & Accounting, Program Evaluation and Tracking, Research (Land Document, Hawaiian Language Sources, Archival Research, etc), Site Access, Transportation		Data management, Finance & account management, Funding, Grant writing assistance, Professional development	
Honolulu	‘Ahahui Mālama o Kaniakapūpū	Capacity Building (Strategy, Logic Model, etc.), Community Engagement and Organizing, Cultural Site Access & Preservation, Curriculum Development and Support, Facilities, Maintaining Regular Volunteers, Managing Finances & Accounting, Performing Cultural Protocols, Research (Land Document, Hawaiian Language Sources, Archival Research, etc)., Securing 501-3c Status, Site Access	Hoping to engage Kamehameha Schools more. This wahi pana is in their back yard. The hale was that of the son of Kamehameha Paiea. Kauikeaouli forged the modern aupuni, constitution, Māhele at least partially in this hale. All the reigning monarchs and ali`i eligible for the throne were in this building or close proximity at various times. Surely we can and will do better by these great ali`i and their wahi pana. This is one of very few surviving sites that are physically associated with Kauikeaouli.	Community engagement and organizing, Developing community partnerships, Equipment/supplies, Food production & security, Funding, Getting volunteers, Hawaiian history, language, & cultural protocol education, Natural and cultural resource management support, Site restoration	The ‘ili of Luakaha is 2,200 acres of mostly arable lands with access to water. There is a huge potential for education on multiple levels; restoration of food production and independence, restoration and rehabilitation of the place, environment, native species, education on restoration of traditional building methods.
Honolulu	Caring for Hawai‘i Neonates aka Mālama o Nā Keiki	Facilities, Human Resources & Organizational Support, Resource Management, Specialized Equipment (e.g., water meter, tools, machines), Transportation	A goal is to have a mobile home and bring our program to the various communities, especially for the perinatal program - transportation is checked off for this reason. Organizational support of online archiving and general administrative tasks.	‘Āina Based/Hawaiian Culture Based Education Curriculum Development, Data management, Grant writing assistance, Land use & planning, Natural and cultural resource management support, Long term used of space for classroom teaching and storage.	
Honolulu	Hawai‘i Nature Center	Community Engagement and Organizing, Curriculum Development and Support, Human Resources & Organizational Support, Managing Finances & Accounting, Transportation		Funding, Transportation	
Honolulu	Hawaiian Mission Houses Historic Site and Archives	N/A		‘Āina Based/Hawaiian Culture Based Education Curriculum Development, Communication, Funding	
Honolulu	Hulili Ke Kukui Hawaiian Center at Honolulu Community College	Polluting/Dumping in the nearby area, Homelessness, Supporting students struggling with addiction and recovery, Supporting students who were formerly incarcerated, Increasing our engagement with the surrounding community	I would say our biggest challenges are internal bureaucracy. In other words, having to follow often cumbersome processes (such as excessive paperwork) that inhibit our ability to carry out our mission.	Developing DOE/public school partnerships, Developing community partnerships	
Honolulu	Kupu	Community Engagement and Organizing, Leadership Development, Maintaining Regular Volunteers, Performing Cultural Protocols, Program Evaluation and Tracking		‘Āina Based/Hawaiian Culture Based Education Curriculum Development, Communication, Community engagement and organizing, Hawaiian history, language, & cultural protocol education, Professional development	
Honolulu	Saint Louis School	Community Engagement and Organizing, Cultural Site Access & Preservation, Curriculum Development and Support, Facilities, Research (Land Document, Hawaiian Language Sources, Archival Research, etc.)		‘Āina Based/Hawaiian Culture Based Education Curriculum Development, Developing DOE/public school partnerships, Funding, Natural and cultural resource management support, Site restoration	
Waikīkī	Manoa Heritage Center	Cultural Site Access & Preservation, Facilities, Human Resources & Organizational Support, Program Evaluation and Tracking, Site Access		Data management, Developing DOE/public school partnerships, Hawaiian history, language, & cultural protocol education, Leadership development, Professional development	
Waikīkī	Waiwai Collective	Facilities, Securing 501-3c Status	We would appreciate access to demographic data and information of the Kona region. We would also appreciate support of a permanent commercial space to incubate and accelerate more Native Hawaiian businesses that serve as community resiliency hubs.	Funding, Corporate Membership/Sponsorship	We are interested in cultivating new corporate members and sponsors to support Waiwai Collective programming.
Waikīkī	Center for Hawaiian Studies, UHM	Curriculum Development and Support, Facilities, Leadership Development, Managing Finances & Accounting, Program Evaluation and Tracking		Equipment/supplies, Funding, Grant writing assistance, Professional development, social media assistance e.g. website, facebook, instagram	
Waikīkī	Ke Kula Kaiapuni 'o Anuenue	Community Engagement and Organizing, Cultural Site Access & Preservation, Facilities, Specialized Equipment (e.g., water meter, tools, machines), Transportation		‘Āina Based/Hawaiian Culture Based Education Curriculum Development, Community engagement and organizing, Equipment/supplies, Funding, Grant writing assistance	
Maunaloa	Aha Wahine	Cultural Site Access & Preservation, Research (Land Document, Hawaiian Language Sources, Archival Research, etc).		Funding, Grant writing assistance	
Maunaloa	Maunaloa.net / Digital Moku			Developing DOE/public school partnerships, Grant writing assistance, Natural and cultural resource management support	
Maunaloa	Friends of Hanauma Bay	Capacity Building (Strategy, Logic Model, etc.)		Funding, Grant writing assistance	
Maunaloa	Maunaloa Fishpond Heritage Center	Capacity Building (Strategy, Logic Model, etc.), Facilities, Site Access	Our board has provided all work volunteer. We need to raise money to pay an ED and eventually a small (approximately 2) staff	Data management, Funding, Grant writing assistance, Site restoration	We've accomplished a lot in 11 years, most importantly gaining access to a securing these sites, which were previously under private ownership. As we move forward we need to raise funds to pay staff to continue our work.

Target Audience

Ahupua'a	Organization	Does your org work with students?	What age group of students?	Does your org work with a particular school or group?	If yes, list them	Does your org work w/ community members, families, or others?
Kalihi	Hooulu Aina	Yes	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)	Yes	Kalihi Waena, UH Manoa,	Yes
Kalihi	Keiki O Ka Aina Preschool, Inc.	Yes	0-4 yrs (Pre K), 14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary), families and kupuna	Yes	The Kamehameha Schools-Kapalama	Yes
Kalihi	ROOTS Kokua Kalihi Valley	Yes	5-8 yrs (K-3rd grade), 9-13 yrs (4th-8th grade)	Yes	Linapuni Elementary	Yes
Kalihi	Polynesian Voyaging Society	Yes	all	No		Yes
Kapālama	Mauliola Ke'ehi	Yes	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)	Yes	yes 14 public and private schools	Yes
Kapālama	Bernice Pauahi Bishop Museum	Yes	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)	No		Yes
Honolulu	‘Aha Kāne Foundation for the Advancement of Native Hawaiian Males	Yes	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)	Yes	Hālau Kūmana	Yes, all Ali'i Trust Organizations: Office of Hawaiian Affairs, Land Trust, Kamehameha Schools
Honolulu	‘Ahahui Mālama o Kaniakapūpū	Yes	14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary), The site is currently rough and we recommend that students that show up be fairly mature or closely supervised by adults	Yes	Hawai`i Pacific University; Kua`ana Student Services UH Mānoa	Yes, Nu`uanu ‘Auwai Hui; Suzanne Chun Oakland's community hui; DLNR Historic Preservation and O'ahu Forestry Divisions; we used to have cooperative agreements with 'Iolani Palace, Hanaiakamala
Honolulu	Caring for Hawai'i Neonates aka Mālama o Nā Keiki	Yes	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)	No		Yes
Honolulu	Hawai'i Nature Center	Yes	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)	No		Yes
Honolulu	Hawaiian Mission Houses Historic Site and Archives	Yes	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), Graduate students	No		Yes
Honolulu	Hulili Ke Kukui Hawaiian Center at Honolulu Community College	Yes	18+ yrs (Post-secondary)	Yes	Honolulu Community College	Yes
Honolulu	Kupu	Yes	9-13 yrs (4th-8th grade), 14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary)	No	Please see list of partners here: https://www.kupuhawaii.org/partners/#current-partners	Any organizations that provide community benefit to Hawai'i via conservation or natural resource management lens
Honolulu	Saint Louis School	Yes	5-8 years old (K-3rd grade), 9-13 yrs (4th-8th grade), 14-18 yrs (9th-12th grade).	Yes		Yes
Waikīkī	Manoa Heritage Center	Yes	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)	Yes	Many schools visit each year; some have visited annually for many years	Yes
Waikīkī	Waiwai Collective	Yes	14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary), Adult	Yes	UH Mānoa, Native Hawaiian Student Services	Yes
Waikīkī	Center for Hawaiian Studies, UHM	Yes	18+ yrs (Post-secondary)	No		Yes
Waikīkī	Ke Kula Kaiapuni 'o Anuenue	Yes	5-8 yrs (K-3rd grade), 9-13 yrs (4th-8th grade), 14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary)	Yes	‘Ehunuikaimalino	Yes
Maunalua	Aha Wahine	No		No		Yes
Maunalua	Maunalua.net / Digital Moku	Yes	9-13 yrs (4th-8th grade), 14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary), College	No		Yes
Maunalua	Friends of Hanauma Bay	Yes	14-18 yrs (9th-12th grade)	Yes	Kaiser High School Wipeout Crew	Yes
Maunalua	Maunalua Fishpond Heritage Center	Yes	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)	No	we work with many schools but one regular school is Mālama Honua	Yes

Partnerships

Ahupua'a	Organization	Does your org partner w/ other community groups, schools, orgs?	If yes, who?	Are there other orgs, schools, individuals. you'd like to partner with in the future?	If yes, who?
Kalihi	Ho'oulu 'Aina	Yes	Paepae o Heeia, Mokauea, Hui Malama i ke ala 'Ulili, Ulupo, OHA, Hookua Aina, , Hui Maoli Ola, Kakoo Oihi	Yes	



Ahupua‘a	Organization	Does your org partner w/ other community groups, schools, orgs?	If yes, who?	Are there other orgs, schools, individuals. you’d like to partner with in the future?	If yes, who?
Kalihi	Keiki O Ka ‘Āina Preschool, Inc.	Yes	depends on outcomes designed	Yes	The Kamehameha Schools Elementary at Kapalama
Kalihi	ROOTS Kōkua Kalihi Valley	Yes	Ho‘oulu Aina, all branches of Kokua Kalihi Valley, and all partnerships connected to HA and KKV	Yes	Any partnership that would improve the food system of Kalihi, thus affecting the food system of the entirety of O‘ahu and pae ‘aina
Kalihi	Polynesian Voyaging Society	Yes	kamehameha school, bishop museum, Kupu and many more	Yes	
Kapālama	Mauliola Ke‘ehi	Yes	about 30 different orgs	Yes	yes more orgs in our Moku
Kapālama	Bernice Pauahi Bishop Museum	Yes		Yes	Organizations that align with our mission in within ahupua‘a of Kalihi and the greater Kona moku.
Honolulu	‘Aha Kāne Foundation for the Advancement of Native Hawaiian Males	Yes	Hālau Kū Mana, University of Hawai‘i, Kamehameha Schools, Papa Ola Lokahi, Papahana Kuaola, Kanu O Ka ‘Āina, Papa Ola Lokahi, and more.	Yes	All charter, Kaiapuni, and Hawaiian focused programs
Honolulu	‘Ahahui Mālama o Kaniakapūpū	Yes	Nu‘uanu ‘Auwai Hui; Suzanne Chun Oakland's community hui; DLNR Historic Preservation and O‘ahu Forestry Divisions; we used to have cooperative agreements with ‘Iolani Palace, Hanaiakamala	Yes	Kamehameha Schools, hula hālau, cultural hui and practitioners
Honolulu	Caring for Hawai‘i Neonates aka Mālama o Nā Keiki	Yes	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, Malama I Ka Lokahi, Ni‘ihau ‘ohana, Now I Lay Me Down to Sleep, Hospice Hawai‘i - Pediatrics, Catholic Diocese of Hawai‘i, Cathedral of St. Andrew - Prince Albert Circle (‘Iolani Guild), Kamehameha Schools, Council of International Neonatal Nurses, Academy of Neonatal Nurses, Association of Women's Health, Obstetrics and Neonatal Nursing, National Association of Neonatal Nursing, M.E.N.D., Hawai‘i Continuing Education, Variety School, Pulama A Halau for Sewing, Roots of Empathy, Halau Hula o Namamoakeakua, Hawai‘i Rise Foundation, Dr. Jessica Munoz (Ho‘ola Na 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).	Yes	Elementary schools and Native Hawaiian home schools (if any exist)
Honolulu	Hawai‘i Nature Center	Yes	Families and children of Hawai‘i	N/A	
Honolulu	Hawaiian Mission Houses Historic Site and Archives	Yes	Public and Private DOE schools including several organizations	N/A	
Honolulu	Hulili Ke Kukui Hawaiian Center at Honolulu Community College	Yes	Ho‘oulu ‘Āina, Mokauea Fisherman's Association, INPEACE, Mālama Maunalua, Mālama Pūpūkea, Waimānalo Limu Hui, Kumuola Foundation	Yes	Kamehameha Schools-Kapālama, Kapālama businesses
Honolulu	Kupu	Yes	Please see current list of partners: https://www.kupuhawaii.org/partners/#current-partners	Yes	"We’d like to connect with Waimānalo and specifically with young people who live on Hawaiian Homelands." – Matthew Bauer COO
Honolulu	Saint Louis School	Yes	Kamehameha Schools, Marianist Center of Hawai‘i, Chaminade University of Honolulu, Nā Wai ‘Ēkolū, Sacred Hearts Academy	Yes	Kanaeokana, Mana Maoli
Waikīkī	Mānoa Heritage Center	Yes	UH College of Ed, Uehiro Academy for Philosophy and Education, Hawai‘i State Department of Education, Hawai‘i Green Growth/Ala Wai Watershed Collaboration, UH STEMŜ^2, Hanahau‘oli School, Hawai‘i Council for the Humanities, Awaiaulu, Lyon Arboretum, Waikīkī Aquarium, Mālama Mānoa	Yes	We are always looking to connect with schools in our own community
Waikīkī	Waiwai Collective	Yes	The Nature Conservancy, Conservation International, OHA, Hawaii Investment Ready, UH Mānoa, HMSA, Blue Zones, AlohaCare, ‘Aha Kāne, Pā Lonopūhā, Ka Pā o ka Leilehua, Punahou, Dawson Technical, Elemental Accelerator	Yes	Hawaiian Airlines, Alaska Airlines, Hawaii Tourism Authority, The Kahala Hotel & Resort
Waikīkī	Center for Hawaiian Studies, UHM	Yes	Our faculty work with a wide variety of partners and there is no comprehensive list	Yes	Philanthropists, foundations whose principles resonate with our mission
Waikīkī	Ke Kula Kaiapuni ‘o Anuenue	Yes	Kamehameha Schools Kīkaha Nā Iwa, DARE, TRIO, Purple Mai‘a, Kolea Gold		
Maunalua	Aha Wahine	No		Yes	Communities near our areas of interest, other Hawaiian groups in those areas of interest
Maunalua	Maunalua.net / Digital Moku	Yes	Livable Hawai‘i Kai Hui, Maunalua Fishpond Heritage Center, Aloha ‘Āina of Kaimilo Nui, Wailupe ‘Ohana Council	No	
Maunalua	Friends of Hanauma Bay	Yes	Kaiser High School Wipeout Crew	Yes	
Maunalua	Maunalua Fishpond Heritage Center	Yes	Mālama Mauanalua, NOAA, Huli, Kaiser High School, Waldorf, Holy Trinity Church, UH - West O‘ahu, ‘Iolani School, Paepae o Heeia, and many more	Yes	

Organizational Capacity

Ahupua‘a	Organization	Board of Directors?	Paid staff?	If yes, how much paid staff?	Volunteers	How many volunteers in 1 month?	Receive grants?	Receive private donations	Any Additional Mana‘o?
Kalihi	Ho‘oulu ‘Āina	Yes	Yes	FT: 7 PT: 1	Yes	1000	Yes	Yes	
Kalihi	Keiki O Ka ‘Āina Preschool, Inc.	Yes	Yes	160 statewide	Yes	5-50	Yes	Yes	
Kalihi	ROOTS Kōkua Kalihi Valley	Yes	Yes	14	Yes	100 to 200	Yes	Yes	
Kalihi	Polynesian Voyaging Society	Yes	Yes	4	Yes	a dozen perhaps	Yes	Yes	



Ahupua‘a	Organization	Board of Directors?	Paid staff?	If yes, how much paid staff?	Volunteers	How many volunteers in 1 month?	Receive grants?	Receive private donations	Any Additional Mana‘o?
Kapālama	Mauliola Ke‘ehi	Yes	Yes	2	Yes	its depends sometime I can have 50-250	Yes	Yes	
Kapālama	Bernice Pauahi Bishop Museum	Yes	Yes	~186	Yes	~132 regular volunteers	Yes	Yes	
Honolulu	‘Aha Kāne Foundation for the Advancement of Native Hawaiian Males	Yes	Yes	3 Full-Time, 1 part-time	No	N/A	Yes	Yes	
Honolulu	‘Ahahui Mālama o Kaniakapūpū	No	No		Yes	~20	Received one grant from OHA maybe 15 years ago	We will gratefully accept donations but do not have 501-c3 status yet	
Honolulu	Caring for Hawai‘i Neonates aka Mālama o Nā Keiki	Yes	Contracted Event Coordinator in training	1	Yes	10-15	Yes	Yes	
Honolulu	Hawai‘i Nature Center	Yes	Yes	25	Yes	20-40	Yes	Yes	
Honolulu	Hawaiian Mission Houses Historic Site and Archives	Yes	Yes	10	Yes	75	Yes	Yes	
Honolulu	Hulili Ke Kukui Hawaiian Center at Honolulu Community College	No	Yes	8 full time staff, 1 grad assistant, and 10+ student workers	No		Yes	Yes	
Honolulu	Kupu	Yes	Yes	30	Yes	1-2	Yes	Yes	
Honolulu	Saint Louis School	Yes	Yes	Approximately 110	Yes	10-15	Yes	Yes	We are seeking to restore and rehabilitate what the kūpuna had once fostered here, and appreciate support and expertise from agencies such as yours. Mahalo!
Waikīkī	Mānoa Heritage Center	Yes	Yes	5 FT, 2 PT	Yes	25	Yes	Yes	
Waikīkī	Waiwai Collective	No	Yes	11 staff members	Yes	5	Yes	Yes	
Waikīkī	Center for Hawaiian Studies, UHM	No	Yes	4 office staff and 2 academic advisors	Yes	a dozen perhaps	Yes	Yes	
Waikīkī	Ke Kula Kaiapuni ‘o Anuenue	No	Yes	more than 50 employees	Yes		Yes		
Maunaloa	Aha Wahine	Yes	No		No		No	No	
Maunaloa	Maunaloa.net / Digital Moku	No	No		when needed for specific projects/presentations		Yes	Yes	
Maunaloa	Friends of Hanauma Bay	Yes	No		Yes	100 + once a quarter	No	Yes	
Maunaloa	Maunaloa Fishpond Heritage Center	Yes	No		Yes	approximately 100	Yes	Yes	All of our board member, many whose families have been in Kuli'ou'ou and Niu for generations, are forever committed to these wahi pana and the work of our organization.





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