

## Listing of Wahi Pana in or near the Project Area by Theme in Alphabetical Order

Themes include:

1. Places where the gods and demigods walked the land
2. Places of ceremonial importance, tribute sites, places associated with the dead and spirit world
3. Notable events and individuals in Hawaiian history
4. Places of traditional resource management
5. Trails and boundary markers

Wahi Pana	Ahupua'a	Description	Theme
Hale Hui (Gathering house)	Honolulu	Kamehameha's compound at Kou (Cited in J.P. Ii, 1959, P. Rockwood map, 1957; and W. Judd, 1975) Also described like a heiau for lesser gods by J.P. Ii in his personal story of life in the Kamehameha household. See Technical Report page 10.	3
<b>Hale Kauwila</b> (House made of Kauwila wood) (also Kauila)	Honolulu	Historical name given to area adjoining Pākākā and the old Fort, and the street which bears the name Hale Kauwila (Kuloloia shoreline section). The name was given to one of the large thatched structures built in the 1820s by the Chiefs, and was the place where the King, his Council, Governor/Judge Kekuana'oa, the Legislature, Board of Land Commissioners and many other offices of the Kingdom met. It was at this place that many of the major decisions of the Hawaiian Government were made (cf. J.P. Ii, 1959 and S.M. Kamakau, 1961). It was this structure that gave rise to naming Hale Kauwila Street. (Cited in historical accounts; and Register Map No.'s 241, 242, 864, 1910, 1955 and 2609...). For example, Brigham (1908, page 111) recounts an 1837 meeting that took place at Hale Kauwila ("council chamber"). The meeting involved the King, Kauikeaoluli (Kamehameha III), his sister Nahi'ena'ena, his wife Kalama, Boki and other chiefs and representatives of France, England, and the United States. Hale Kauwila was a thatched house built of Kauwila wood. The rafters were taken from the sacred house of Līloa at Wai-pio, Hawai'i, a burial place of chiefs (Pukui et al 1974.) Kauila wood is associated with the akua Kū (Valeri 1985) thus imbuing the Hale Kauwila with sacred qualities associated with the god.	2, 3
<b>Hale o Lono</b> (House of Lono)	Honolulu	A heiau, and for a time, the residence of Liholiho (Kamehameha II), once situated at the area marked by the corner of Fort and Queen Streets. (Cited in J.P. Ii, 1959; and map by P. Rockwood, 1957)	2, 3
<b>Honoka'upu</b>	Honolulu	A coastal land situated west of Kuloloia. Named for	3, 4, 5

<b>Wahi Pana</b>	<b>Ahupua'a</b>	<b>Description</b>	<b>Theme</b>
(Albatross Bay) (see also Kauanono'ula)		a chief and husband of Kauanono'ula. The Hale Hui and Hale Kā'ili (houses of the gods) were situated here in the area between what is now Queen and Merchant Streets. The ancient trail from Waikīkī, joined the trail of Honuakaha and continued to Honoka'upu, where a noted fresh water spring was situated, and continued on the 'Ai'ēnui. (Cited in J.P. li, 1959, and map by P. Rockwood, 1957; historical narratives; and Register Map No. 900)	
<b>Honuakaha</b> (Marked earth or Coastal land)	Honolulu	A land area bounded by Queen and Punchbowl Streets, once the site of an important coconut grove; former residence of Kinau (k.) father of Chiefess M. Kekauonohi. (Cited in J.P. li, 1959; map by P. Rockwood, 1957; Māhele Claims 677, 680, 683 and 729; and Register Map No.'s 241, 611 and 900). Property described in association with trails in the Kona District. "Let us return to where the trail from Waikīkī met the trail from Honuakaha, mauka of the Honoka'upu spring." See Technical Report page 106. Kekauonohi was a noted historical figure, granddaughter of Kamehameha I, married to Liholiho. See Technical Report page 106.	3, 5
<b>Ho'okūkū</b> (To compete)	Honolulu	Area between Honuakaha and Honoka'upu, now covered by Queen Street. Healing heiau and a residence of Liholiho were situated here. (Cited in J.P. li, 1959; and map by P. Rockwood, 1957). Property is associated with Liholiho (his residence), the trail between Kālia and Kukuluāe'o, and the Papa heiau along the trail. See Technical Report page 105.	2, 3, 5
<b>Ka'aloa</b> (Long roll)	Honolulu	Area below Kapu'ukolo (between Maunakea and Nu'uuanu Streets), where chief Kuihelani kept his wealth (storage) houses; reportedly named for his father. (Cited in Māhele claims; S.M. Kamakau, 1868; and P. Rockwood map, 1957). Kuihelani is described, "Kuihelani was an important person there, for he was of high station. He had many people to serve him, his wives were many, and his household was large." See Technical Report page 108.	3
<b>Kākā'ako</b> (Strike and gather)	Honolulu	A land area, ancient fishing village and historic community, situated between Honuakaha and Kaholoakeāhole. In the historic period, a section of the land was used as a quarantine for plague victims. (Cited in J.P. li, 1959; map by P. Rockwood, 1957; Māhele Claims 3455 and 4457; and Register Map No. 900). Property is named in the tradition of 'Ai'ai, son of Kū'ula (fish god). See Technical Report page 59.	1
<b>Kalanikahua</b> (The royal contest arena) (see also Kīkīhale)	Honolulu	The 'ulu maika field and warrior training ground during the time of Kamehameha I at Kīkīhale. Adjoining Kalanikahua were a number of houses of	2, 5

Wahi Pana	Ahupua'a	Description	Theme
		the sacred high chiefs. The area is now generally under the alignment of King Street. (Cited in J.P. li, 1959; and P. Rockwood Map, 1957). Also named in association with trails in the Kona district. See Technical Report page 107.	
<b>Kalāwahine</b> , (The day of women)	Honolulu	A land section reportedly named for a mo'o deity who guarded the water sources (Pukui et al. 1974). (Cited in historical accounts; Māhele Claims 1034/8400 and 2938; historical surveys; Register Map No.'s 111 and 395; and Pukui et al., 1974).	1, 4
<b>Kālia</b> (Waited for)	Waikīkī	An 'ili land of the coastal region of Waikīkī, noted for its numerous salt works and fishponds. "The trail from Kālia led to Kukuluāeo" (J.P. li, 1959). (Cited in J.P. li, 1959; Pukui et al., 1974; traditions and historical accounts; Māhele Claims 97 F.L., 100 F.L., 101 F.L., and 387; historical surveys; and Register Map No.'s 111 and 1090). Property is associated with chief Hua-a-Kamapau (Technical report page 78) and Kamehameha I (see Technical Report page 99).	3, 4, 5
<b>Kali'u</b> (Salted) Also Kali'u lalo and Kali'u luna	Honolulu	A land named for a man of the same name, who lived in the area during the time that the goddess Papa prepared to rescue her husband from being sacrificed at the heiau of Pākākā. The area was once without water except when it rained. Because of his good nature, Papa created the spring, Pūehuehu to relieve the people of their need to gather water from afar (J. Poepoe, "Ka Moololo Hawaii Kahiko" May 8-15, 1906). (Cited in Māhele Claim No.'s 6236 and 11225; historical surveys; and Register Map No.'s 241 and 242).	1, 4
<b>Kaluapakohana</b> (The open/exposed grave)	Honolulu	A land area situated in the Ka'aloa-'Ai'ēnui vicinity where the chief Kuihelani lived, and where he was buried. (Cited in Māhele Claims; and Register Map No. 900). Kuihelani is described by J. P. li as an important person who managed the King's property. See Technical Report page 108. In other accounts (Simpson 1938, p.54), Kuihelani is described as the governor of O'ahu appointed by Kamehameha I.	2, 3
<b>Ka'oa'opa</b> —	Honolulu	Coastal section of land between Moku'aikaua and Honuakaha. Area crossed by the trail from Honolulu to Kākā'ako and beyond, where attendants of Liholiho resided in the time of Kamehameha I. (Cited in J.P. li, 1959; map by P. Rockwood, 1957; and Māhele Claims 19 and 129). See Technical Report page 105.	5
<b>Kauanono'ula</b> (The red glowing rain) (see also Honoka'upu)	Honolulu	Named for an ancient chiefess, and wife of Honoka'upu. Early historic buildings once stood here, among which was the former Sailors Home. (Cited in S.M. Kamakau, 1961; Historical narratives; and Register Map No. 1390). The story of the beautiful chiefess Kauanono'ula is recounted in an	3

Wahi Pana	Ahupua'a	Description	Theme
		article published in Nupepa Kuokoa of Jan. 24 1919. See Technical Report page 128.	
<b>Kewalo</b> (The calling)	Honolulu	A kula land and coastal region, noted for its fish and salt ponds. There was once a famous spring at Kewalo near the ponds, where victims of sacrifice at Kānelā'au Heiau on the slopes of Pū'owaina were first drowned. "The priest when holding the victims head under water would say to her or him on any signs of struggling, "Moe malie i ke kai o ko haku." "Lie still in the waters of your superior." From this it was called "Kawailumalumai," "Drowning waters" (Saturday Press, Oct. 6, 1883) The law under which the sacrifices were made, was called Kekaihehe'e. (Cited in traditional and historical accounts; Māhele Claims 97 F.L., 100 F.L., 101 F.L., 387, 1503, 1504 and 10605; and Register Map No.'s 111, 611 and 1090).	2, 4
<b>Kīkīhale</b> (Mended house) (see Kalanikahua)	Honolulu	An 'ili bounded by modern-day King, Maunakea and Beretania Streets, and Nu'uuanu Stream. Reported to have been named for a daughter of the chief, Kou (L.D. Keliipio et al., 1902). In the time of Kamehameha I, Kīkīhale was the site of major 'ulu maika and training warrior fields in Honolulu; and also the residence of a number of high chiefly families (J.P. Ii, 1959). (Cited in traditions and historical accounts; P. Rockwood Map, 1959; and Register Map No.'s 241 and 900). Kīkīhale, as daughter of Kou, is named in the story about 'Ai'ai, son of fish god Kū'ula. See Technical Report page 60.	1, 2, 3
<b>Kolowalu</b> (An ancient law)	<u>Honolulu</u>	A section of land in Kukuluāe'o, and adjoining Kālia. During the reign of Kūali'i, the "Royal Kolowalu Statute" was declared for the "preservation of life," making it safe for people to travel the trails, and to be respectfully treated. (Cited in Fornander, 1917, and traditions; Māhele Claim 3142; historical surveys; and Register Map No.'s 111 and 1090) Kolowalu is connected by trails that cross Waikīkī and the Honolulu Region. See Technical Report page 92.	3, 5
<b>Kou</b> (Cordia tree)	Honolulu	Said to be the ancient name of what is now called Honolulu. (Various features and named localities cited in traditions and historical accounts; Māhele Claims; and various Register Maps). Kou was noted for konane [Hawaiian checkers] and for 'ulu maika [an ancient game likened to lawn bowling] and said to be named for the executive officer (Ilamuku) of Chief Kākuhihewa (King) of O'ahu. See Technical Report page 7.	2, 3
<b>Kō'ula</b> (Red sugar cane)	Honolulu – Kewalo	Kō'ula and Kewalo were lands which the ancient chief Hua, caused to be cultivated. Hua was known as a chief who cared for his people (S.M. Kamakau, 1865). Land section covering the Catholic burying ground and the Ward family's, "Old Plantation"	3

Wahi Pana	Ahupua'a	Description	Theme
		(Saturday Press, Oct. 6, 1883). (Cited in traditions and historical accounts). Kō'ula is name given to lands cultivated by Hua. See Technical Report page 52.	
<b>Kukuluāe'ō</b> (The Hawaiian stilt)	Honolulu	A near shore land area in the Kākā'ako vicinity, traditionally a detached parcel belonging to Punahou of Waikīkī. "This was a famous place in ancient times, and the heiau was Puukea" (S.M. Kamakau, 1865). Noted for its fish and salt ponds. (Cited in traditions and historical accounts; Māhele Claims 97 F.L., 387, 982, 1503, 7712, 10463 and 10605; historical surveys; and Register Map No.'s 111, 611, 1090 and 1471). Property is also linked with Hua-a-Kamapau, the chief of Honolulu/Waikīkī, through reference to the Pu'ukea heiau. See Technical Report page 82.	2, 3, 4
<b>Kuloloia</b> —(also written Kuloloio)	Honolulu	Once a beautiful sandy beach on the shore of Kou, and a favored residence of the high chiefess Nāmahana (wife of Ke'eaumoku, and mother of Ka'ahumanu and other significant figures in the Hawaiian Kingdom). There were a number of chiefly houses and heiau spread across the shoreline of Kuloloia, between Pākākā and Honuakaha. Nāmahana died at her home on the shore of Kuloloia, and "A younger cousin of Namahana's children, who was present at her death, was named <u>Kuloloia</u> for the place in which Namahana died." (J.P. li, 1959). (Cited in P. Rockwood Map, 1957; Māhele Claims outside of project area; and historical accounts). Also named in tradition of 'Ai'ai, son of the fishing god Kū-'ula. See Technical Report page 13.	1, 2, 3
<b>Leleo</b> (Carrying voice)	Honolulu	Land and stream area. In the time of Kamehameha I the trail from Kīkīhale to 'Ewa passed over Leleo. The land was an open plain with few houses (J.P. li, 1959). (Cited in Māhele Claim 4747; and Register Map No.'s 241 and 900).	5
<b>Mauna Kilika</b> (Silk Mountain)	Honolulu	Named for the mounds of silk cloth traded by foreigners in exchange for Hawaiian products. Area of the former residence of chief Kekuana'oa, Governor of O'ahu under Kamehameha III; and situated along the shore of Kuloloia. Area was later called Hale Kauwila, and is the source of the street with the same name. (Cited in historical accounts; and Register Map No. 900).	3
<b>Nihoā</b> (Notched or imbedded)	Honolulu	Name given to an area of the Honolulu shore by Ka'ahumanu following a trip made to the island of that name, made by her, Kaumuali'i and others. Situated mauka of Pākākā. Between Ka'ahumanu, Merchant, Fort, and Queen Streets; adjoining Pūlaholaho. (Cited in J.P. li, 1959; P. Rockwood Map, 1957; and Register Map No. 900). See Technical Report page 110.	3

<b>Wahi Pana</b>	<b>Ahupua'a</b>	<b>Description</b>	<b>Theme</b>
<b>Niuheluwai</b> (Coconut going on water)	Kapālama	Identified as a place of residence of the goddess, Haumea, and considered by her to be sacred. The site of a battle between Haumea and Kaulu (Fornander, 1917). Also the site of a later battle in which the forces of O'ahu and Maui fought; the waters of the stream were turned back, and the stream became dammed by the corpses of men (ibid.). (Cited in Māhele Claim 1053; and historical accounts).	1, 3
<b>Pākākā</b> (To skim, as stones over water)	Honolulu	Site of an ancient heiau of human sacrifice, dedicated to the god Kūho'one'enu'u (Westervelt, 1915). Later the site of the Fort of Honolulu, and residence of chiefs. In the historic period, the site was developed into "Robinson" wharf on the western side of Hale Kauwila Street; and later filled in. (Cited in J.P. li, 1959; P. Rockwood Map, 1957; and Register Map No.'s 241, 242, and 900).	1, 2
<b>Pūehuehu</b> (Scattered spray)	Honolulu–Nu'uauu	A stream and spring site (said to be an old name for Nu'uauu Stream). The spring was made by the goddess, Papa, while visiting with the man named Kali'u (see Kali'u), who agreed to help her in the rescue of Wākea from being sacrificed at Pākākā Heiau. (Cited in Boundary Commission proceedings; and J. Poepoe in "Ka Moololo Hawaii Kahiko," 1906).	1, 4
<b>Pūlaholaho</b> (Little scrotum) Charlton Square	Honolulu	For a time, Kamehameha I lived at Pūlaholaho, later high chief Boki, built a store through which to sell/trade sandalwood near Pākākā, where Liholiho also built a larger wooden building. Boki's being smaller, it came to be known as "Little scrotum" (S.M. Kamakau, 1961). The great debt of the chiefs from operating their businesses with foreigners led to the neighboring land being named 'Ai'ēnui. A portion of Polelewa was later converted into use for the Bethel Church. (Cited in Māhele Claim 626; and Register Map No. 900). A storied place of historical importance that is associated with Kamehameha I and III, Boki, Ka'ahumanu, and British consul, Richard Charlton. See Technical Report page 117.	3
<b>Pu'uukea</b> (White hill) See also <b>Kukuluāe'o</b>	Honolulu-Kukuluāe'o	An ancient heiau built for or by, Hua-nui-ka-lā-la'ila'i, a hereditary chief of O'ahu, who was born at Kewalo. (Cited S.M. Kamakau, Iulai 22, 1865 and M.K. Pukui, 1991). Also associated with the ancient Chief Luau'u who was taken there when he was dying. See Technical Report page 85.	2, 3
<b>Pu'ukolo</b> (Creeping hill) (Kapu'ukolo)	Honolulu	During the time of Kamehameha I's Kapu'ukolo residency in Honolulu, many fishermen and their families lived at Kapu'ukolo (J.P. li, 1959). (Cited in Māhele Claims 22, 30 57, 66, 256 and 2065; P. Rockwood Map, 1957; and Register Map No. 900). Named by J.P. li in his description of old Honolulu. See Technical Report page 112. Beckwith (1940, p.220) provides the following traditional account, "On	1, 3

Wahi Pana	Ahupua'a	Description	Theme
		<p>O'ahu the name Kipapala(u)ulu is given to the ruling chief of Honolulu living at Kapu'ukolo by the sea, who steals the sacred fishhook of Kū'ula, god of fishing. Kū'ula wins it again through the marriage to the chief's daughter of a child fished up out of the water, who turns out to be the child (or grand-child) of Kū'ula, and who sends his wife to ask the hook from his father-in-law for a fishing expedition and thus returns it to his own parent."</p>	
<p><b>Waikahalulu</b> (Roaring water)</p>	<p>Honolulu – Nu'uauu</p>	<p>An 'ili land, the upper section being where the goddess, Papa, embraced her husband Wākea, who was being taken to be sacrificed at Pākākā Heiau, and changed into the form of an 'ulu (breadfruit tree). This 'ulu, became known as the deity, Kāmeha'ikana, who had the power to overthrow governments. Kāmeha'ikana was one of the gods called upon by Kamehameha I in his conquest of the islands (S.M. Kamakau, 1991). The land area includes the section between Nu'uauu and Pauoa streams, and a section on the shore, below Hale Kauwila Street, where it joins the sea at 'Āina Hou, and adjoining Kuloloia and Ka'ākaukukui (Cited in S.M. Kamakau, 1961; Māhele Claim of H. Kalama, wife of Kamehameha III; traditions and historical accounts; Māhele Claim No.'s 7712, 11219 and 11225; historical surveys; and Register Map No.'s 242, 244, 305, 611, 861, 900, 1090 and 1471).</p>	<p>1</p>