

Hawaiian Station Naming Program

Mission of the Hawaiian Station Naming Program:

The Hawaiian Station Naming Working Group (HSNWG) will propose appropriate Hawaiian place names for the Honolulu Authority for Rapid Transportation's 21 stations using diverse community knowledge, oral accounts, and written history to bring to light forgotten place names, historic events, and significant sites in Hawaiian culture.

The Program:

Pursuant to Resolution 09-158 (Urging the Administration to Recommend the Use of the Hawaiian language in the Naming of Transit Stations), adopted by the Honolulu City Council on April 29, 2009 and Resolution 2016-16 (Relating to the Hawaiian Station Naming Policy of the Honolulu Authority for Rapid Transportation), adopted by the HART Board in May 2016, HART has formed a HSNWG comprised of Hawaiian language experts, elders, community leaders, educators and cultural practitioners that will help to ensure culturally authentic and accurate information when proposing a Hawaiian name for each station. The HSNWG will meet to discuss appropriate Hawaiian names and the reason(s) for each proposal.

HART has committed to having a primary Hawaiian name for each station along the rail corridor. Hawaiian station names will help give voice to the land; further perpetuate the traditions, culture and history of Hawai'i; and help knit the Rail Project into the cultural and historic fabric of O'ahu.

The Process:

1. The HSNWG proposes a primary Hawaiian name for each station.
2. The HSNWG will send their proposal to HART's CEO for preliminary review, and approval to solicit public input.
3. Upon preliminary approval, HART will inform consulting parties, stakeholders and affected neighborhood boards on the HSNWG's proposals and post the HSNWG's proposals onto HART's webpage for 30 days to allow the general public the opportunity to submit comments.
4. The HSNWG will reconvene after the 30 day public commenting period has ended to discuss and consider all comments received prior to finalizing proposed Hawaiian names for each station.
5. HART will send the HSNWG's proposal to HART's Board of Directors for review and approval.
6. HART will inform the Mayor and City Council of HART Board approved Hawaiian station names.

The HSNWG Members:

1. Mahealani Cypher
2. Francine Gora
3. Hinaleimoana Wong-Kalu
4. Shad Kane
5. Misty Kela'i
6. Keoni Kelekolio

Meetings:

The HSNWG convened three meetings in 2016 and one meeting in 2017. Meetings were held on:

1. February 20, 2016 – Commencement and introduction of Hawaiian Station Naming Program.
2. June 28, 2016 – Discuss and submit proposals for first six stations (starting west and moving east).
3. August 2, 2016 – Review prior proposals for first six stations and propose names for the next three stations.
4. October 26, 2017 – Review, reconsider and/or validate proposed names for first nine stations prior to releasing names for public comment.

Proposed Hawaiian Names for 1st Nine Stations:

The HSNWG's selection of the proposed Hawaiian names for the 1st nine stations was informed by the extensive cultural and historical data created for the Project in the Archeological Inventory Surveys, Environmental Impact Statements and the Traditional Cultural Properties Reports. These reports conducted by Cultural Surveys Hawai'i, SRI Foundation and Kumu Pono Associates provide geographic data, ethnographic research, and oral history studies that provide information on Cultural Context (*wahi pana* – sacred, legend and storied places; *mo'olelo* – traditions, historical narratives, stories; and *inoa 'āina* – land or place names) and Boundary Definitions (*moku* – district, section; *ahupua'a* – land division usually extending from the uplands to the sea; and *'ili* – land section and usually a subdivision of an *ahupua'a*).

The following are the HSNWG's proposed Hawaiian names for the 1st nine stations (placeholder names used for planning, design, and construction purposes are italicized):

1. **Kualaka'i** (to show the way, stand and lead) is the coastal area near Barber's Point and Kalaeloa in the ahupua'a of Honouliuli. There was once a spring just inland of Kualaka'i named, Hoakalei (reflection of a lei). Mo'olelo speaks about Kauluakaha'i (the breadfruit tree of Kaha'i) as being the father of Nāmakaokapā'o and planting a breadfruit tree at Kualaka'i where royal garments were also deposited. Kauluakaha'i is a story about travel, navigating and wayfinding. (*East Kapolei*)

2. **Keone‘ae** (the fine, soft, powdery sand) is a historic fishing village that once existed in the area known today as the intersection of Farrington Highway and Kualaka‘i Parkway. (*UH-West O‘ahu*)
3. **Honouliuli** (dark bay) is the largest ahupua‘a on the most southwest tip of the island of O‘ahu. In one tradition, Honouliuli is believed to be named after a chief of the same name, who was the husband of Kapālama. They were the parents of Lepeamoa and Kaulani, two heros in ancient tradition. Historically Honouliuli was known as one of the driest and hottest lands on O‘ahu. Honouliuli is cited in numerous Mahele claims that were generally awarded as taro lands. The Kuleana Act of 1850 resulted in Honouliuli changing into an area once known for ranching, then the growth of sugar cane, followed by the presence of the United States military into what is currently becoming one the fastest growing residential and commercial areas on the island. (*Ho‘opili*)
4. **Hō‘ae‘ae** (to make soft or fine) is an ahupua‘a situated between Honouliuli and Waikele. This ahupua‘a had a moderate-sized area of terraces watered by springs inland of West Loch and Pearl Harbor. A wahi pana (sacred and storied places) of the area is Huliwai Gulch. (*West Loch*)
5. **Pouhala** (pandanus post) historically was an important fishpond of the area and land division near Pearl Harbor. Today it is known as a 70 acre marsh between Waipahu Depot Road and West Loch that is a wetland habitat for birds. (*Waipahu*)
6. **Hālaulani** (heavenly halau, chief’s house, name of a star) is an ‘ili situated between the ponds of Hanaloha, Eō and Hanapōuli, and the government road. There was situated in the land of Hālaulani, the heiau called Ahu‘ena or Hā‘ena, which was used in the time of Kamehameha I, and last cared for by John Papa ‘I‘i, who was granted fee-simple interest in the land during the Māhele. (*Leeward Community College*)
7. **Waiawa** (milkfish water) is an ahupua‘a known to have the largest watershed on the island of O‘ahu. A noted wahi pana of the area is Hā‘upu also known as Haupū. This was a low hill rising from the shore, where was once an ancient village site, a kahua maika (‘ulu maika game field), and a heiau (temple). When the Gods Kāne and Kanaloa walked the lands of ‘Ewa, giving life and sustaining resources to those people who were worshipful, they traveled to and stood atop the summit of Hā‘upu. From their vantage point they looked out across landscape and Kāne called out in a chant describing the scene, naming noted places and resources of the land. Among the noted places were the fishponds of Kuhialoko, Kuhiawaho; the salt beds of Nīnauele; the coconut grove of Hape; the kalo patches of Moka‘alikā; the spring of Ka‘aimalu; and the ‘awa patch of Kalāhikiola. Hā‘upu is the site where the Ewa mission church (Protestant), Kahikuonālani, was situated. Named in traditions and historical accounts (now the area of Leeward Community College). (*Pearl Highland*)
8. **Pu‘uloa** (long hill) this land was traditionally an ‘ili of Honouliuli, and marked the entrance to Keawalau o Pu‘uloa (The many bays of Pu‘uloa – Pearl Harbor, Pearl River

or Wai Momi). The waters of Pu‘uloa were protected by the shark goddess Ka‘ahupāhau, her brother, Kahi‘ukā, and the little shark god Ka-‘ehu-iki-manō-o-Pu‘uloa. (*Pearlridge*)

9. **Hālawa** (curve) is the last ahupua‘a of the ‘Ewa district before traversing into Moanalua, the first ahupua‘a of the Kona district. Here you will find the wahi pana, Kapu‘ukapu (the forbidden hill) which by name implies the area once held religious and ceremonial significance. (*Aloha Stadium*)

Questions for Public Input:

1. *Relevant Historic Facts/Significant Events* – Is there a historic fact(s) and/or significant event(s) associated with the proposed Hawaiian name(s) or places that is important to you and should be shared?