

Ka Wehena Kaiao

THE BREAKING OF DAWN





UNIVERSITY of HAWAII*
KAPĪ'OLANI
COMMUNITY COLLEGE

pale mua: Nāwa'a Napoleon ma Ka'alāwai, Kona, O'ahu.

front cover: Nāwa'a Napoleon at Ka'alāwai, Kona, O'ahu.

pale hope: Kapa moe (mea li'ili'i).

back cover: Kapa moe (detail).

'ao'ao i (page i)

Ho'oleina'iwa, Ko'olau, 1989.

'ao'ao ii (page ii)

'Aha Makahiki ma Makahiapo, Kula Nui Kaiāulu

'o Kapi'olani, 'Ianuali 2018.

Makahiki ceremony at Makahiapo, Kapi'olani

Community College, January 2018.

'ao'ao v (page v)

Ma ka lā 17 o Iune, makahiki 2017, ua heahea aloha Ke Kula Nui Kaiāulu 'o Kapi'olani i ka hoina o *Hōkūle'a* ma kona ka'apuni honua 'o ia ho'i, ka Mālama Honua Worldwide Voyage 2013–17. I ka makahiki 1881, 'O ka Mō'īkāne David Kalākaua ka Mō'i mua loa i ka'apuni i ka honua.

On June 17, 2017, Kapi'olani Community College celebrated the homecoming of the *Hōkūle'a* upon her return from the Mālama Honua Worldwide Voyage 2013–17. In 1881, King David Kalākaua was the first head of state to circumnavigate the world.

'ao'ao vi (page vi)

Mō'iwahine Kapi'olani me kona 'a'ahu poni mō'i me nā kupukupu a me nā lau kalo kula 'ōni'oni'o, 1883.

Queen Kapi'olani wearing her coronation gown embroidered with gold ferns and kalo leaves, 1883.

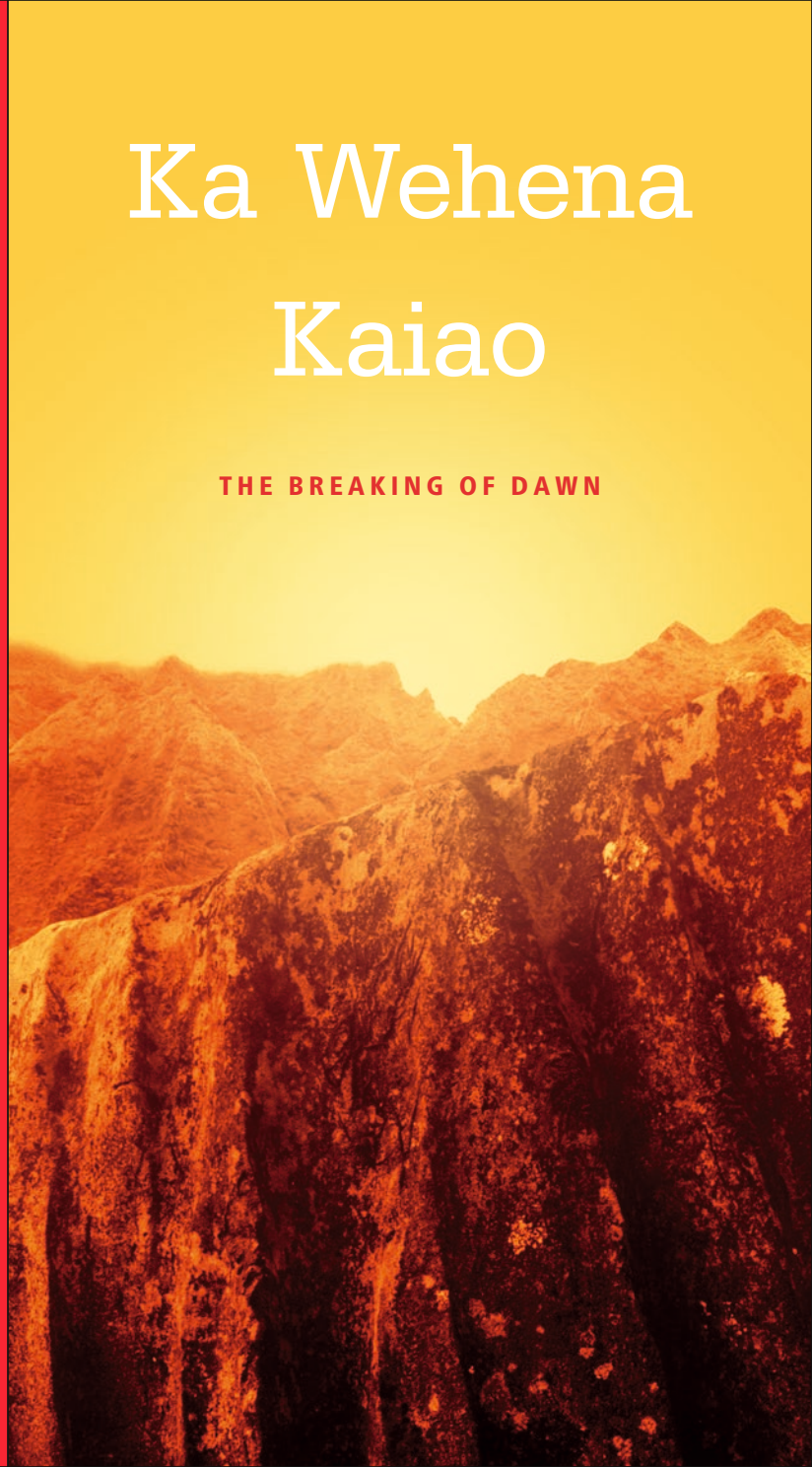
'ao'ao ix (page ix)

Mea li'ili'i ko Kekaulike Nui 'Ahu'ula. Nānā ho'i i ka 'ao'ao 3.

Detail Kekaulike Nui 'Ahu'ula. See also page 3.

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Papa Kuhikuhi

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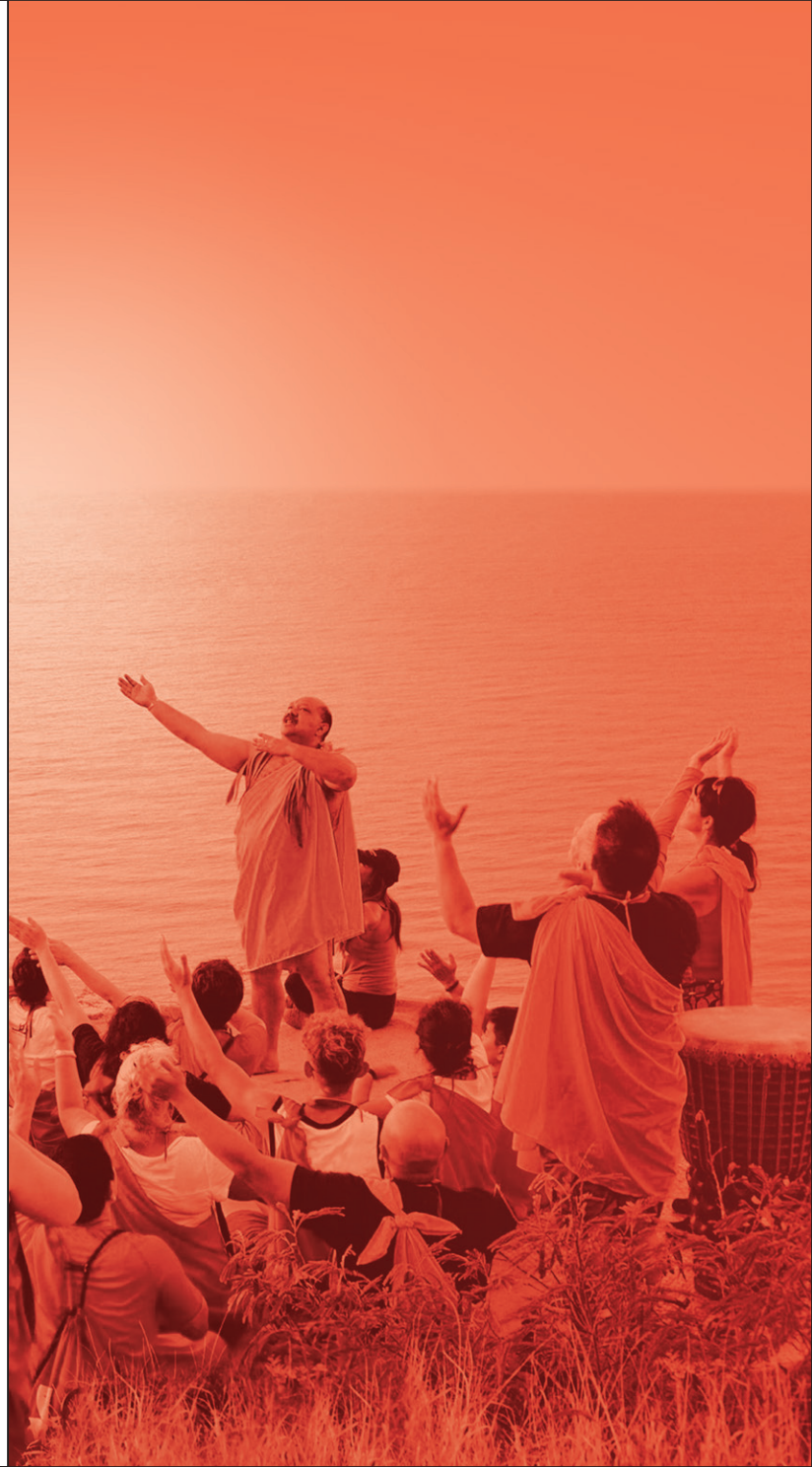
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‘Ōlelo Ha‘i Mua

E Kūlia i ka Nu‘u

Ua ulu a māhuhua kēia puke lawe lima mai kekahi ‘ano‘ano i kanu ‘ia ma o kekahi kūka‘i kipa me Ke Kula Nui ‘Enehana ‘o Waiariki, Rotorua, Aotearoa, i ka makahiki 2015, a ho‘omaumau nō ma o nā mana‘o ikaika o nā kumu a me nā limahana. Kāko‘o kālā ‘ia nēia puke lawe lima e ‘Amelika Hui Pū ‘Ia, Papa Ho‘ona‘auao Māhele III, ‘Āpana ‘Ā, #P031W150004, Polokalamu Kāko‘o ‘Ōiwi Hawai‘i: Kauhale Ke Kuleana, No Ke Kauhale Ke Kuleana—Ho‘oikaika I Ka Holomua O Nā Haumāna Ma Kapi‘olani Kula Nui Kaiāulu.

Na *Ka Wehena Kaiao* e ho‘onohonoho aku iā ‘oe ma waenakonu o ka mō‘aukala me nā mo‘omeheu o Kapi‘olani Kula Nui Kaiāulu. Ma o nā hua o ka ‘ōlelo a me nā ki‘i i kālai ‘ia ma nēia mau ‘ao‘ao, e ‘ike ana ‘oe i nēia Kula Nui Kaiāulu me kona ‘āina, a me kou kuleana e ho‘omau a ho‘omāhuhua i nā lawena waiwai a me ka mākia o ka Mō‘īwahine Julia NāpelakapuoKāka‘e Kapi‘olani. Kū ha‘aheo a kū ha‘aha‘a nō au e kōkua a kāko‘o i ka ho‘opuka ‘ia ‘ana o nēia puke, ia‘u e ho‘okō ana i ko‘u mau kuleana he Po‘o Kula Nui.

Louise Pagotto, PhD

Po‘o Kula Nui

Kula Nui Kaiāulu ‘o Kapi‘olani

Foreword

Strive for the Highest

This handbook grew from a seed planted during an exchange visit with the Waiariki Institute of Technology, Rotorua, Aotearoa, in 2015, and sustained by the energies of dedicated faculty and staff. It has the support of funding from a U.S. Department of Education Title III Part A Grant, #P031W150004, Native Hawaiian—Serving Institutions Program: Kauhale Ke Kuleana, the Responsibility of the Whole Village—Strengthening Kapi’olani’s Campus and Culture for Student Success.

Ka Wehena Kaiao situates you in the history and culture of Kapi’olani Community College. Through the words and images in these pages, you will gain an understanding of this institution and its significance, of the campus and its geography, and of your role in perpetuating the values and the motto of Queen Julia Nāpelakapuokāka’e Kapi’olani. It is my distinct honor to have served as chancellor during the production of this handbook and to have played a role in bringing it to readers.

Louise Pagotto, PhD
Chancellor
Kapi’olani Community College



Welina

Me ka ha‘aheo a me ka ha‘aha‘a mākou, ‘o ia ho‘i ka ‘Aha Mole (2020–21) o ‘Aha Kalāualani* ma Kapi‘olani Kula Nui Kaiāulu e hō a‘e iā *Ka Wehena Kaiāo*, he alaka‘i nāna e ho‘ona‘auao iā ‘oe i ko kākou ‘āina, ali‘i, lawena waiwai, oli, mele, me ke kahua kula. He wahi kōkua kēia puke lawe lima e kuhikuhi aku iā ‘oe i ke ala e puka aku mai ka pō aku i ke kaiāo. He mau ‘aha a he mau hana ho‘ohanohano ko loko o nēia puke e heahea aku a kono mai i nā hau-māna, nā kumu, nā lima hana, nā alaka‘i a me nā malihini a ‘o kekahi ho‘i e ho‘ohanohano i nā lā nui, nā hanana kaiāulu, a me nā holo pono e like nō me ka puka kula nui. He mana‘olana a he mana‘opae, na ia mau ‘aha a hana ho‘ohanohano e ho‘ona‘auao a ho‘omākaukau i nā kaiāulu a‘o o Kapi‘olani Kula Nui Kaiāulu e hāpai a‘e a ‘auamo i ke kuleana o ka lāhui Hawai‘i.

‘Eku – Rosalie Fernandez

Wae – Lisa Linn Kanae

Papakōnane – Drew Kahu‘āina Broderick

‘Iako – Keauhou Mitchell-Aldan

Ama – Jennifer Bradley

Kāhihika‘ale – Annie Keola Thomas

Pani – Kahelelani Cruz

Kīpū – Kapulani Landgraf

Moamoa – Nāwa‘a Napoleon

*‘Aha Kalāualani, Hui Ho‘omalua Ho‘āmana.

Greetings

The ‘Aha Mole (2020–21) of ‘Aha Kalāualani* at Kapi‘olani Community College is honored to present *Ka Wehena Kaiāo*, a cultural guide to our ‘āina, ali‘i, lawena waiwai, oli, mele (land, chiefs and chiefesses, values, chants, songs), and campus. This handbook serves as a starting point to respectfully participate in and understand cultural and traditional protocol on our campus. Some of the ceremonies we describe here welcome students, faculty, staff, administrators, and guests. Others celebrate traditional holidays, community events, or accomplishments such as graduation. These ceremonies and blessings are intended to ensure that our community of learners at Kapi‘olani Community College is educated and well equipped to ‘auamo i ke kuleana o ka lāhui Hawai‘i (shoulder the shared responsibility of the Hawaiian people).

‘Eku – Rosalie Fernandez

Wae – Lisa Linn Kanae

Papakōnane – Drew Kahu‘āina Broderick

‘Iako – Keauhou Mitchell-Aldan

Ama – Jennifer Bradley

Kāhihika‘ale – Annie Keola Thomas

Pani – Kahelelani Cruz

Kīpū – Kapulani Landgraf

Moamoa – Nāwa‘a Napoleon

*Native Hawaiian Council, Authorized Governance Organization.

Kula Nui Kaiāulu ‘o Kapi‘olani Hō‘oia ‘Āina

Nāmaka

He ‘elele au na Ke Kula Nui o Hawai‘i a me kona Papa Kahu Kulanui, a e hāpai ha‘aha‘a a‘e nei au i kēia ‘ōlelo Hō‘oia ‘Āina. He Honua ‘ōiwi ‘o Hawai‘i nona ka po‘e ‘ōiwi o ka ‘āina, ‘o ia nā kānaka Hawai‘i. He hō‘oia kēia e ho‘ohanohano a ho‘ohiwahiwa aku i ka ‘āina a kākou e kū nei a na ka ‘āina e alaka‘i i ka ‘ōlelo a me ke ‘ano o kākou.

Ke nonoi aku nei au i nā kānaka e kū nei e nalu a e ho‘ohanohano i nā kānaka mua o nēia ‘āina, nā kānaka e mālama i ke ali‘i no nā hanauna a hanauna he nui wale aku. Kū nō Ke Kula Nui o Hawai‘i i ka ho‘ohiki a Ke Kula Nui o Hawai‘i e ho‘oulu i ke ola o ke kaiāulu ‘ōiwi ma o kā kākou hana na‘auao e kōkua a kōko‘o i ka ulu kūpono o ke kaiāulu no ko kākou po‘e a me ka honua.

No laila, e nā makamaka, ‘o ke kumu o kēia ‘ākoakoa mai ma ‘ane‘i, ma ka mo‘o o Kalāhū, ahupua‘a o Pālolo, moku o Kona, mukupuni o O‘ahu, ‘o ia ho‘i, e ho‘oholomua i nā ha‘awina o Hawai‘i i ka honua ma o ka mālama kūhohonu i ke Aloha ‘Āina.

‘O Hawai‘i nō kēia.

Kapi‘olani Community College Land Acknowledgement

Nāmaka

On behalf of the University of Hawai‘i and its Board of Regents, I respectfully offer up this Hō‘oia ‘Āina, Land Acknowledgement, acknowledging Hawai‘i as an indigenous space whose original people are today identified as Native Hawaiians. This acknowledgement honors the land we stand on and guides the way in which we speak and act.

I ask all those present to reflect on and honor the indigenous people, the traditional stewards of this land, who have lived and worked on this land for generations upon generations. The University of Hawai‘i is strategically clear in our commitment to fostering the well-being of our indigenous people and their communities through our academic processes, thus contributing to the growth of community for both our people and the world.

It is therefore the intention of our gathering here, in the mo‘o (narrow strip of land) of Kalāhū, in the ahupua‘a (land division) of Pālolo, in the moku (district) of Kona on the island of O‘ahu, to advance Hawai‘i’s contribution to the world by keeping close the indigenous values of Aloha ‘Āina, Kinship to the Land.

This is Hawai‘i.

‘Ōlelo Ho‘ākāka

Nāwa‘a Napoleon

O ke au i kahuli wela ka honua
O ke au i kahuli lole ka lani
O ke au i kuka‘iaka ka la.
E ho‘omalalama i ka malama
O ke au o Makali‘i ka po
O ka walewale ho‘okumu honua ia
O ke kumu o ka lipo, i lipo ai
O ke kumu o ka Po, i po ai,
O ka lipolipo, o ka lipolipo
O ka lipo o ka la, o ka lipo o ka po
Po wale ho‘i
Hanau ka po
Hanau Kumulipo i ka po, he kane
Hanau Poele i ka po, he wahine

King David Kalākaua,
Kumulipo (Honolulu:
Hui Pa‘ipalapala Elele,
1889).

English translation
by Queen Lili‘uokalani,
*An Account of the
Creation of the World
According to Hawaiian
Tradition* (Boston: Lee
and Shepard, 1897).

I ka mahina i lohe ‘ia ai ka welona ha‘aheo o ka Hae Hawai‘i, ua ‘ololi ke ala o ke ola. Ua nāpo‘o ka lā ma ka ‘āina a ua kōli‘i iho ka mahina, a ua pi‘i a‘e ke ola ‘ike o kākou i ka pō. I ke ao e iho ai iā Hālāwai, ua pono.

Ho‘oulu ‘ia *Ka Wehena Kaiao* e ka ‘ike maoli o mua me nā mana‘o kūhohonu i ka ‘i‘o o kākou. He wahi makana kēia liwele na Hi‘ialo me Hi‘ikua no Ke Kula Nui Kaiāulu ‘o Kapi‘olani. ‘O nēia wā ka ‘alā e nahā aku i ka ‘ili wahī a huliāmahi kākou a Kūlia i ka Nu‘u. A hehe‘e ke ao i ka pō a kani a kūpina‘i kona pahu i nā kūkulu o ka pō, aea a‘e ‘o Hālāwai a Wehena Kaiao.

Introduction

Nāwa‘a Napoleon

At the time that turned the heat of the earth,
At the time when the heavens turned and changed,
At the time when the light of the sun was subdued
To cause light to break forth,
At the time of the night of Makali‘i
Then began the slime, which established the earth,
The source of deepest darkness.

Of the depth of darkness, of the depth of darkness,
Of the darkness of the sun, in the depth of night,
It is night,
So was night born.
Kumulipo was born in the night, a male.
Poele was born in the night, a female.

During the month when the Hae Hawai‘i (Hawaiian flag) can be heard fluttering, the road of life seemed uneven. The sun descended upon the land, the moon entirely disappeared, and life as we had known it slowly ascended into Pō. As light steadily descends into the horizon, ua pono.

Ka Wehena Kaiao (The Breaking of Dawn) is inspired by a consciousness of past events and the deeply rooted concepts embedded in the sinews of ka po‘e Hawai‘i (the people of Hawai‘i). This book is a makana (gift) to Hi‘ialo* and Hi‘ikua† of Kapi‘olani Community College. Allow this time to be the ‘alā (dense waterworn volcanic stone) to nahā ka ‘ili wahī (crack open the protective sheath) so we can huliāmahi (join together) to Kūlia i ka Nu‘u. As light slowly slips into the cracks of darkness and her pahu (drum) resounds through the corridors and invades pō, the horizon comes into view, Wehena Kaiao.

*Carried in the arms, as a beloved child.

†Carried on the shoulders, as a beloved child.



Kūpono

'O ka wai hi'iaka ma mua, ma hope ka 'awa.

The water first, and then the 'awa.

Nā 'Ōlelo No'eau Hawaiian Proverbs and Poetical Sayings

Kūpono Kuleana Mālama Kūloa'a Kūlia

Ke lilo 'oe i kānoa, iā 'oe e ho'omākaukau ai i ka 'awa, 'o kāu hana mua, 'o ia ho'i, ka hi'i 'ana i ke aka āu i 'ike ai ma luna o ka wai iā loko o ke kānoa. Inā hiki 'ole iā 'oe ke hi'i iho i ke aka e nānā pono ana iā 'oe, inā hiki 'ole iā 'oe ke ho'ohāinu 'awa iā ha'i. No laila, 'o ka wai hi'iaka ma mua, ma hope ka 'awa. Pēlā nō 'oe e kū pono iho ai.

When you are asked to prepare 'awa (kava) for others, you must embrace the image that you see on the surface of the water within the kānoa (bowl). If you cannot embrace your reflection, then you are unable to give drink to others. Therefore, know yourself first, and then you can feed others. That is how pono (goodness) resides within you.

Haku 'ia nā 'ōlelo no'eau 'elima na Nāwa'a Napoleon a ho'oponopono 'ia e Lisa Linn Kanae a hō'ike 'ia ma nā 'ao'ao xvi, 6, 16, 28, me ka 38.

Five 'ōlelo no'eau composed by Nāwa'a Napoleon and edited by Lisa Linn Kanae are presented on pages xvi, 6, 16, 28, and 38.

Mō'iwahine Kapi'olani

Annie Keola Thomas

Ma Ke Kula Nui Kaiāulu 'o Kapi'olani, kū hanohano mākou i ke kapa 'ia 'ana o nēia Kula 'o Kapi'olani, he ali'i o ke Aupuni Mō'i o Hawai'i. Ma Hilo, Hawai'i i hānau 'ia ai 'o Julia NāpelakapuoKāka'e Kapi'olani i ka makahiki 1834, lā 31 o Kēkēmapa. 'O Kūhiō Kalaniana'ole kona makua-kāne a he ali'i nui 'o ia no Hilo, a 'o Kinoiki Kekaulike kona makuahine, he kaikamahine 'o ia na Kaumuali'i, ka Mō'ikāne hope o Kaua'i.

Ma nā 'āpana 'āina o Hilo a me Kona ma ka mokupuni o Hawai'i i noho kamali'i ai 'o Kapi'olani. Ma kahi o ka makahiki 1855 'o ia i ne'e ai i Honolulu a i ia wā i male 'ia ai 'o ia iā Bennett Nāmākēhā, he 'anakala 'o ia no ka Mō'iwahine Emma Kalanikaumaka'amano Kaleleonālani Na'ea Rooke. Ua hala 'o Nāmākēhā i ke ao polohiwa a Kāne i ka makahiki 1859, a i ka makahiki 1863 ua male 'ia 'o Kapi'olani i ke ali'i nui 'o David La'amea Kamananākapu Mahinulani Naloiaehuokalani Lumialani Kalākaua.

I ka makahiki 1874, ua koho pāloka 'ia 'o David Kalākaua i Mō'ikāne o ke Aupuni Mō'i o Hawai'i, a 'o Kapi'olani ka Mō'iwahine. 'O Ho'oulu Lāhui (ho'onui a mālama i ka Lāhui) kā lāua mākia no ka mea, i ia manawa, ua nui nō nā Kānaka Hawai'i i hala i nā ma'i i ho'olaha 'ia e nā malihini mai ka 'āina 'ē mai. No nā makahiki he 'umi a 'oi i pa'a nui ai 'o Kapi'olani i ka ho'oulu kālā e ho'okumu a kūkulu i ka Haukapila Kapi'olani no Nā Wāhine a me Nā Keiki. Ua ho'okumu nō ho'i 'o ia i ka Hale Kapi'olani no Nā Wāhine no Nā Kaikamāhine, kahi e mālama 'ia ai nā keiki me nā mākua kū i ka ma'i lēpela, ma Kaka'ako.

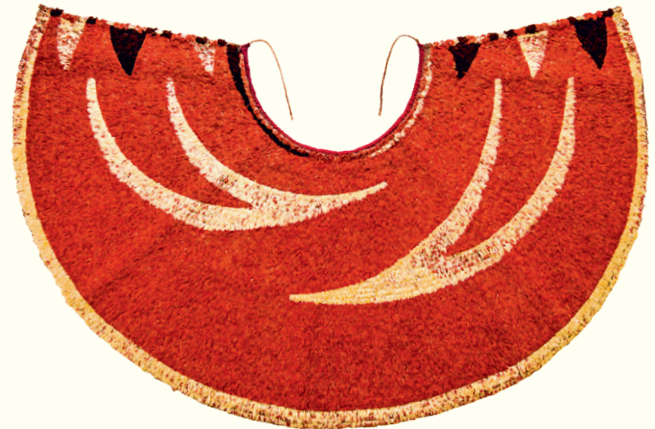
I ka hala 'ana o kāna kāne i ka makahiki 1891, ua noho mālie 'o Mō'iwahine Kapi'olani ma Pualeilani, kona hale ma ke kihi o ke Alanui Kalākaua me Ka'iulani ma Waikīkī, a hala 'o ia i ka makahiki 1899. I ho'ohanohano a ho'ohiwahiwa i kā Kapi'olani ho'oilina, mālama 'ia kāna mākia e ko kākou koleke: E Kūlia i ka Nu'u.

Queen Kapi'olani

Annie Keola Thomas

At Kapi'olani Community College, we are honored to bear the name of Queen Kapi'olani, a royal monarch of the Hawaiian Kingdom. Julia NāpelakapuoKāka'e Kapi'olani was born in Hilo, Hawai'i, on December 31, 1834. Her father, Kūhiō Kalaniana'ole, was an ali'i nui (high chief) of Hilo, and her mother, Kinoiki Kekaulike, was the daughter of Kaumuali'i, the last ali'i nui of Kaua'i.

Kapi'olani spent her early years in the Hilo and Kona districts of the island of Hawai'i. She moved to Honolulu circa 1855 when she married Bennett Nāmākēhā, an uncle of Queen Emma Kalanikaumaka'amano Kaleleonālani Na'ea Rooke. Nāmākēhā passed away in 1859, and in 1863 Kapi'olani married David La'amea Kamana-



Kū'ai 'ia mai kēia 'ahu'ula a kapa 'ia 'o Kekaulike Nui e Mō'iwahine Kapi'olani i kona kipa 'ana iā 'Enelani i ka makahiki 1887.

This 'ahu'ula was purchased and named "Kekaulike Nui" by Queen Kapi'olani during her visit to England in 1887.

Mō'iwahine
Kapi'olani ma
Ladana, 1887. Pa'i
ki'i 'ia e Walery.

Queen Kapi'olani
in London, 1887.
Photograph by
Walery.



nākapu Mahinulani Naloiaehuokalani Lumialani Kalākaua, who was then ali'i nui.

In 1874, David Kalākaua was elected King of the Hawaiian Kingdom, and Kapi'olani served as Queen. They adopted the motto Ho'oulu Lāhui (To Increase and Preserve the Nation) based on their concern about the high death rate of Hawaiians from foreign diseases. Queen Kapi'olani worked for more than ten years to establish and finance the Kapi'olani Maternity Home in 1890. Today it is known as the Kapi'olani Medical Center for Women and Children. She also established the Kapi'olani Home for Girls, which cared for the children of parents with leprosy, in Kaka'ako.

After her husband passed away in 1891, Queen Kapi'olani lived a quiet life at Pualeilani, her Waikīkī home on the corner of Kalākaua and Ka'iulani Avenues, until her death in 1899. To honor her legacy, our College has adopted the Queen's motto: E Kūlia i ka Nu'u (Strive for the Highest).

To learn more about Queen Kapi'olani, start with the following sources:

Books

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Honolulu: University of Hawai'i Press, 1984.

Yardley, Malia, and Miriam Rogers. *Queen Kapi'olani*.
Honolulu: Topgallant Publishing, 1985.

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Honolulu: Mana Publishing, 1983.

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Higgins, Colette, writer and narrator, and James Higgins, video editor. "Kapi'olani Community College: Inspired by a Queen." Honolulu: Kapi'olani Community College, 2019. MP4 video, 8 min. <https://dspace.lib.hawaii.edu/handle/10790/5373>.

Higgins, Colette, and Ihilani Gutierrez. "Following in Kapi'olani's Footsteps." Honolulu: 'Iolani Palace, Nā Mo'olelo Lecture Series, 2020. MP4 video, 54 min. <https://dspace.lib.hawaii.edu/handle/10790/5374>.

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Dedication of the Kapi'olani Home Devoted to the Care of Girls, the Children of Leprous Parents, Not Yet Confirmed as Lepers, and Others Suspected of the Disease. Honolulu: Advertiser Steam Print, November 9, 1885. Available as a downloadable PDF through Google Books at <http://books.google.com>.

Kuleana

Ho'olei 'ia ka 'ōnohi 'ula e nā pali Ko'olau.

The rainbow-hued clouds are raised by the Ko'olau cliffs.

Kūpono Kuleana Mālama Kūloa'a Kūlia

Inā aia 'oe ma ka 'ao'ao Ko'olau o nēia mokupuni o O'ahu, ma Waimānalo paha a huli aku 'oe i uka, e 'ike ana 'oe i nā pali kūnihi o na Ko'olau. 'O ke kuleana nō o nā Ko'olau 'o ia ho'i, e hāpai a'e i ka makani mehana i luna a'e. A ia wā nō, 'o ka ho'olele 'ia a'e 'ana o ka makani mehana a ho'ohui 'ia me ke ea hu'ihu'i e 'ike ana 'oe i ka 'ōnohi 'ula a ma hope mai, helele'i iho mai ka ua. 'O ia nō ko kākou kuleana ma ke 'ano he lālā o nēia kula nui kaiāulu. E hāpai a'e i kā kākou po'e haumāna a hiki aku i ka nu'u. Inā pēlā ka hana, e helele'i iho ma luna o kākou ka waiwai o kā kākou hana ma o nā haumāna.

On the windward side of O'ahu—at Waimānalo, perhaps—turn inland, and you will see the steep Ko'olau cliffs. The Ko'olau's purpose is to lift warm air. Rainbow-hued clouds will appear and gentle rains will fall. As members of this College, our kuleana (responsibility) is to lift our students to the summit. If we do that, we will see the benefits of our work through our students.

Nā Wahi Pana o Kona

Kapulani Landgraf

Kona, O'ahu mai ka pu'u 'o Kapūkākāi a ka lae 'o Kawaihoa.

'O Maunalua, Kuli'ou'ou, Niu, Wailupe, Wai'alae Iki, Wai'alae Nui, Pālolo, Mānoa, Makiki, Pauoa, Nu'uaniu, Kapālama, Kalihi, Kahauiki, me Moanalua nā ahupua'a o ka moku o Kona, O'ahu. Ke waiho 'ia nei Ke Kula Nui Kaiāulu 'o Kapi'olani ma ka 'āina o Kalāhū i ke ahupua'a o Pālolo.

Ma nā Mo'olelo Hawai'i, na nā akua 'o Kāne me Kanaloa i ho'okumu i nā pūnāwai ma Hawai'i i wai na lāua na kā lāua 'awa. Iā lāua ma Maunalua, ua ho'ouna aku lāua i ko lāua kaikaina 'o Kāne'āpua, e ki'i wai na lāua ma Waiaka'aiea ma ka pu'u 'o Kohelepelepe, me nā 'ōkuhi pono 'ia. 'A'ole na'e i hahai pono 'ia nā 'ōkuhi a 'o ka malō'ō akula nō ia o ka pūnāwai ka hopena. Iā Kāne me Kanaloa i 'ike aku ai i ka hopena, 'ōlelo aku 'o Kāne iā Kanaloa e ho'ō iho i kāna 'ō'ō i ka 'āina. Iā Kanaloa i ho'ō iho ai i kāna 'ō'ō, ua puka a'ela ka wai pūnāwai. Ua kapa 'ia kēia pūnāwai 'o Kawaihoa, a kapa 'ia akula ka pu'u 'o Mo'okua o Kāne'āpua. No ka ho'ohaumia, ma muli o ka a'e 'ia 'ana o ke kapu i pili i ka pūnāwai, ua nalowale akula 'o Kawaihoa.

Aia ka loko i'a 'o Kalauha'iha'i ma ke ahupua'a o Niu. Ua kūkulu 'ia he 488 mau loko i'a mai kahi pae a kahi pae o ka pae 'āina 'o Hawai'i a he 60 i koe. 'O Kalauha'iha'i ke kahi o nā 'eono i koe ma O'ahu. Ma mua ua ho'ohāinu wai 'ia ka loko i'a 'o Kalauha'iha'i e ka pūnāwai 'o Lucas a ua piha ka loko i'a me ke āholehole 'oe, ke awa 'oe, ka 'ama'ama 'oe, a me ka 'ōpae lolo. I ka makahiki 1993, i ka manawa

Place Names of Kona

Kapulani Landgraf

Kona, O'ahu, from Kapūkākāi to Kawaihoa.²

The moku of Kona, O'ahu, comprises the ahupua'a of Maunalua,³ Kuli'ou'ou, Niu, Wailupe, Wai'alae Iki, Wai'alae Nui, Pālolo, Mānoa, Makiki, Pauoa, Nu'uaniu, Kapālama, Kalihi, Kahauiki, and Moanalua. Kapi'olani Community College is located on the 'āina of Kalāhū in the ahupua'a of Pālolo.

Mo'olelo (stories) have credited the gods Kāne and Kanaloa for the opening of springs in Hawai'i so they could have wai (fresh water) for their 'awa. While at Maunalua, Kāne and Kanaloa sent their younger brother, Kāne'āpua, to gather water for them at Waiaka'aiea on the pu'u (hill) of Kohelepelepe, with specific instructions. Kāne'āpua did not listen to or follow their instructions, and as a result the spring dried up. When they saw that, Kāne told Kanaloa to thrust his 'ō'ō (digging stick) into the ground, and fresh water gushed out.⁴ This spring was called Kawaihoa, and the pu'u is known as Mo'okua o Kāne'āpua. As a result of misuse, due to the breaking of kapu (prohibitions) associated with the spring, Kawaihoa disappeared.

The loko i'a (fishpond) of Kalauha'iha'i is located in the ahupua'a of Niu. Of the 488 fishponds that were built throughout the Hawaiian Islands, only 60 remain. Kalauha'iha'i is one of only six fishponds left on O'ahu.⁵ The Lucas spring once fed Kalauha'iha'i, and the pond was filled with āholehole, awa, 'ama'ama, and 'ōpae lolo. In 1993, during the Kalaniana'ole highway-widening project, the lava tube



- ▲ wēkiu / summit
- lua pele / crater
- 🐟 loko i'a / fishpond
- 🌊 pūnāwai / spring
- 🌊 po'ina nalu / surf break

MOANALUA

KAHAUIKI

KALIHI

KAPĀLAMA

NU'UANU

PAUOA

MAKIKI

MĀNOA

PĀLOALO

WAI'ALAE NUI

WAI'ALAE IKI

KĀNE'OHE

KAILUA

WAIMĀNALO

MAUNALUA

Makapu'u

KeahiaKahoe ▲

Maunakapu ▲

Keaoki ▲

Kahuauli ▲

Kamohoali'i ▲

Kilohana ▲

Lanihuli ▲

Kōnāhuanui ▲

Lepalepa ▲

Awaawaloa ▲

Ka'au ○

Paliikea ▲

Ka'inawa'anui ▲

Lanipō ▲

Kamako'o ▲

Pu'u o Kona ▲

Pūowai'na ○

Kālia

Helumoa

Hamohamo

Kāneloa

Lé'ahi ○

Kula Nui, Kailiūlu, o Kapi'olani

Pu'u o Kaimuki

Pu'u 'O'ili

Ka'alāwai

Kuilei

Kapua

Kaluahole

Kea'ua'u

Kālia

Kawehewehe

Kahaloa

Kapuni

Maihiwa

'Aiwohi

Kalehuawehe

Wailupe Loko i'a

Kupapa Loko i'a

Kalauha'iha'i Loko i'a

Kawaihoa Pūnāwai

Mo'okua o Kāne'āpua

i ho'ākea 'ia ai ke alaloo 'o Kalaniana'ole, ua ho'opuka 'ia ke ana kahe pele i ho'ohui i ka pūnāwai 'o Lucas iā Kalauha'īha'i a ua nalowale ka wai o Kalauha'īha'i.

He loko i'a 'o Kupapa ma ke ahupua'a 'o Niu me nā paia he 'ewalu kapua'i ke kī'eki'e a 'ekolu kapua'i ke ākea a he 'elua kaukani kapua'i ka loa. 'O ka loko i'a 'o Wailupe, ua hānai 'ia e nā pūnāwai 'o Punakou a me Pūkahi, a he kanahākumamākahi 'eka ka nui. Ma muli o ke kūkulu 'ia 'ana a'e o ka 'āina i laila, ua luku 'ia nā loko i'a 'elua. Ua ho'opiha 'ia nā loko i'a 'elua me ka lepo a 'o Niu Iki a me Wailupe Circle ka mea e waiho 'ia nei.



Ma Pu'u o Kaimukī i kū mua a'e ai ka heiau 'o KukuioNapehā.
KukuioNapehā (Napehā's light) heiau once stood on Pu'u o Kaimukī.

I nā makahiki i hala, aia he hale hō'ailona semaphore 'oe, he pahu wai na Honolulu Water Works 'oe, he hale kilolani 'oe, wahi ho'omalua o ke Kaua Honua II 'oe, a he kumu Kalikimaka mekala 'oe ma luna o Pu'u o Kaimukī. Ma mua na'e o ia mau mea ma luna o Pu'u o Kaimukī, aia i laila ka heiau 'o KukuioNapehā. Wahi a nā mo'olelo, iā Kamehameha i holo wa'a ai i O'ahu e ho'ouka kua me Kalanikūpule, ua pae kona mau 'auwa'a mai Wai'alae a i Waikīkī. Ma luna o Pu'u o Kaimukī i ho'onohonoho ai 'o Kamehameha i kona mau

connecting the Lucas spring with Kalauha'īha'i was ruptured during construction, and Kalauha'īha'i became waterless.⁶

The Kupapa fishpond wall in Niu was 8 feet wide, 3 feet high, and 2,000 feet in length. The Wailupe fishpond, fed by the Punakou and Pūkahi springs, covered an estimated 41 acres. Coastal development destroyed both fishponds, and now Niu Iki and Wailupe Circles cover their former sites.

At various times over the years, a semaphore signal station, a Honolulu Water Works water tank, an observatory, a World War II bunker, and a metal Christmas tree have occupied Pu'u o Kaimukī. Before these structures existed, the heiau (place of worship) of Kukuio-Napehā stood on Pu'u o Kaimukī. It was said that Kamehameha 'Ekahi positioned his kia'i (guards) at Pu'u o Kaimukī after landing his 'auwa'a kua (fleet of canoes) between Wai'alae and Waikīkī in preparation for war with Kalanikūpule. On the Kahala side of Pu'u o Kaimukī once stood Pu'u 'Ō'ili. With the development of Kaimukī, Pu'u 'Ō'ili is no more.

Papa'ena'ena was a luakini heiau (sacrificial temple) on the slopes of Lē'ahi that overlooked the surf break of Kalehuawehe. Walter F. Dillingham built his villa, La Pietra, on the 'āina, and the Hawai'i School for Girls now occupies the site. Other heiau surrounded Lē'ahi: Ahi,⁷ Pahu a Māui,⁸ Makahuna,⁹ Kapua,¹⁰ and Kūpalaha.¹¹ All of these heiau have been destroyed, and the pōhaku (stones) were used for the building of walls and roads in Waikīkī.

The uplands of Lanipō, Ka'inawa'anui, Palikea, Awaawaloa, and Lepalepa are the po'owai (water sources) for the valleys of Pālolo, Mānoa, and Makiki. These streams feed the lo'i and loko (irrigated terraces and ponds) on their path to the sea. Pālolo became Ku'e-kaunahi, Mānoa became 'Āpuakēhau, and Makiki became Pi'inaio. Ku'e-kaunahi watered the marshlands of Kāneloa (Kapi'olani Park), and emptied into the sea at Hamohamo.¹² 'Āpuakēhau reached the sea at Helumoa.¹³ Pi'inaio entered the sea at Kālia.¹⁴ The building of the Ala Wai Drainage Canal (1921–28) radically altered the water sources and landscape of Waikīkī. Fill material from the dredging was used to fill the lands, redirect the streams, and cover the springs.

kia'i. Ma ka 'ao'ao Kahala o Pu'u o Kaimukī, aia 'o Pu'u 'Ō'ili. Me ka mōhala waiwai o Kaimukī, ua pau 'o Pu'u 'Ō'ili.

He luakini 'o Papa'ena'ena ma ka ihona o Lē'ahi. A mai Papa'ena'ena mai i hiki ai iā 'oe ke 'ike i ka po'ina nalu o Kalehuawehe. Ua kūkulu 'o Walter F. Dillingham i kona hale nui 'o La Pietra ma ia 'āina o Papa'ena'ena a i kēia manawa e waiho nei Ke Kula Hawai'i no nā Kaikamāhine. Ua kaulana 'o Lē'ahi i nā heiau 'o Ahi, Pahu a Māui, Makahuna, Kapua, a me Kūpalaha. 'O ia mau heiau a pau, ua luku 'ia, a 'o nā pōhaku o nā paia heiau i ho'ohana 'ia no nā paia a me nā alanui o Waikīkī.

Aia i uka o Lē'ahi i ka waonahale o Lanipō, Ka'inawa'anui, Palikea, Awaawaloa, me Lepalepa nā po'owai no ke awāwa 'o Pālolo, Mānoa me Makīkī. 'O ke kahawai 'o Ku'ekaunahi no Pālolo, 'o 'Āpuakēhau no Mānoa a 'o Pi'inaio no Makīkī. Na Ku'ekaunahi i hanawai i nā 'āina ālialia o Kāneloa (Kapi'olani Pāka), a puka aku i ke kai ma Hamohamo. Hiki aku 'o 'Āpuakēhau i ke kai ma Helumoa. Komo 'o Pi'inaio i ke kai ma Kālia. I ke kūkulu 'ia o ka Ala Wai (1921–28), ua ho'ololi 'ia nā kumu wai a me ke 'ano o ka 'āina o Waikīkī. Iā lākou e 'eli ana i ka Ala Wai, 'o ka 'āina i kope 'ia, ua ho'ohana 'ia no ka ho'opihapiha 'ia 'ana o nā loko i'a, nā pūnāwai a ua holo 'oko'a nā kahawai.

'Oiaī, 'a'ole i hiki ke 'ike maka i nā wahi pana o Kona, O'ahu, ua akamai a maiu ka hana a ka po'e kahiko, he kumu ko nā hana a pau me ka 'ike le'a o ka 'āina a me kona kumumea. Ma muli na'e o ka ho'ololi 'ia mau o ka 'āina, he kūpono ka ho'ohiwahiwa, ka ho'ohanohano a me ka ho'omana'o i nā wahi pana, nā wahi kapu. Ua ho'oholo 'oko'a 'ia nā kahawai a ua ho'opiha 'ia nā pūnāwai, 'o ka hopena? Holo mau ka wai i ke kai.

Although many of the wahi pana (sacred places) in Kona, O'ahu, are no longer physically visible, the ancient works of stone were placed on the 'āina with great care—purposeful alignments showing a keen perspective on geographic landmarks and natural elements. Despite land alteration and destruction, sacred places are to be revered, honored, and remembered. The streams and springs have been diverted and covered over, but still the water flows to the sea.

Notes

1. Red Hill.
2. Mary Kawena Pukui, *Ōlelo No'eau: Hawaiian Proverbs and Poetical Sayings* (Honolulu: Bishop Museum Press, 1983), 199, no. 1845.
3. E-mail from Nāwa'a Napoleon: "If Maunaloa was in the ahupua'a of Waimānalo, there would be more reference to Waimānalo in the newspapers. I did a nupepa.org search for Maunaloa and articles from 1838 will always say mai Maunaloa a Moanalua or mai Moanalua a Maunaloa. If the kūpuna from the 1800s thought that the Kona district included Waimānalo, I'm guessing they would use it in their phrases in the Hawaiian newspapers."
4. Elspeth P. Sterling and Catherine C. Summers, *Sites of O'ahu* (Honolulu: Bishop Museum Press, 1962), 268.
5. "Action Plan for the Kalauha'ihai (Lucas Spring) Fishpond Restoration Project," National Oceanic and Atmospheric Administration, Office of National Marine Sanctuaries, May 2010, 1.4.
6. Joseph J. Kennedy, "Evaluation of Anthropogenic Impacts on the Flow of Two Coastal Springs in Maunaloa Bay" (Bachelor's thesis, School of Ocean and Earth Science and Technology, University of Hawai'i at Mānoa, 2011), 2.
7. Located at the peak of Lē'ahi.
8. Located at Diamond Head Lighthouse.
9. At Kaluahole below the peak of Lē'ahi.
10. Near Kapi'olani Park.
11. Near the Waikīkī Aquarium.
12. At the intersection of Kalākaua and 'Ōhua Avenues.
13. Between the Moana and Royal Hawaiian Hotels.
14. At Fort DeRussy.

Mālama

Kū mai ka 'au'a, kū mai ke kauhulu 'ōpelu.

The 'au'a appears; the school of 'ōpelu appears.

Kūpono Kuleana Mālama Kūloa'a Kūlia

Ke 'ike nā kānaka holoholo 'ōpelu i ka 'au'a, he 'ōpelu nui nō, mālama 'ia ka 'au'a e lākou. He hō'ailona ka 'au'a no ka hiki koke 'ana mai o ke kauhulu 'ōpelu. Aia ke kaona o nēia 'ōlelo no'eau ma ka hua'ōlelo 'o 'au'a.

When 'ōpelu fishermen see an 'au'a, which is a larger 'ōpelu, the fishermen mālama (protect) the 'au'a. The 'au'a is a sign that a huge school of 'ōpelu is near. The deeper meaning of this 'ōlelo no'eau is in the word 'au'a or to hold fast.

Lē‘ahi

He Wahi Loli Mau

Drew Kahu‘āina Broderick

Kū ‘o Lē‘ahi he 760 kapua‘i mai luna a‘e o ka ‘ili kai, me nā ‘ikena o Kohelepelepe ma ka hikina a me Ka‘ala ma ke komohana. Wahi a ka mo‘olelo, ma hope o ka ha‘alele ‘ana o Pele me kona ‘ohana iā Kahiki me ka huli i home hou, iā Pele mā e ne‘epapa ana i ka hikina mai ke komohana o ka pae ‘āina o Hawai‘i, ua ho‘okino ‘ia ‘o Lē‘ahi. Iā Pele mā i pae iho ai ma O‘ahu mai Kaua‘i mai, ‘o ka noho hale pupupu ihola ‘o Pele me Hi‘iaka—‘elua akuawahine—ma Lē‘ahi, ma hope na‘e o ko lākou huli ‘ana i home ma Āliamanu me Āliapa‘akai. Ua nui ko lāua ho‘ā‘ō e ‘eli i home i Lē‘ahi, he lua kai papa‘u na‘e a ‘o ko lāua ha‘alele akula nō ia i Moloka‘i. Wahi a kekahi mo‘olelo, no Ko‘olau ‘o Lē‘ahi. He lua pele kuahene ‘o Lē‘ahi. Mau kaukani makahiki aku nei, ua ho‘omaka ka ho‘okino ‘ia ‘ana o Lē‘ahi mai ka papa o ke kai mai a ma o ho‘okahi pahū nui, ua kū a‘ela ‘o Lē‘ahi.

Mai ka makamua o Lē‘ahi a hiki i kēia manawa, he hale ‘o Lē‘ahi no nā ‘ano manehu like ‘ole, mai nā ‘ano kalakalauapuni ‘oe, nā mo‘omeheu ‘oe, a me nā ‘enehana. I nā kenekulia 18 a 19, ua mālama ‘ia ke kino o Lē‘ahi i nā heiau, e like pū nō me Papa‘ena‘ena, he heiau no ka Na‘i Aupuni ‘o Kamehameha ‘Ekahi, he heiau i kūkulu ‘ia ma ka ‘ao‘ao hema komohana o Lē‘ahi a ua ana ‘ia he 130 kapua‘i ka lō‘ihi a he 70 kapua‘i ka laulā. I 1850, ua wāwahi ‘ia ‘o Papa‘ena‘ena me nā heiau ma nā mokupuni. ‘O nā pōhaku kapu o Papa‘ena‘ena, ua lawe ‘ia i kai o Lē‘ahi a ho‘ohana ‘ia no nā paia a me nā alanui o Waikīkī.

He mea nui ‘o Lē‘ahi i ka mō‘aukala a me ka noho hewa ‘o ‘amelika hui pū ‘ia ma luna o Hawai‘i. I ka hopena o ke kenekulia 19 a me ka ho‘omaka ‘ana o ke kenekulia 20, ua kū iho ‘o Hawai‘i i ka ho‘ololi polokika a ‘ike maka ‘ia e Lē‘ahi. I ka makahiki 1893, ua

Lē‘ahi

A Place of Continuous Transformation

Drew Kahu‘āina Broderick

Lē‘ahi rises roughly 760 feet above sea level, with views of Kohelepelepe in the east and Ka‘ala in the west. According to mo‘olelo, Lē‘ahi took shape as Pele and her clan migrated eastward across the Hawaiian archipelago after departing from Kahiki, Tahiti, in search of a new abode. When they arrived on O‘ahu from Kaua‘i, Pele and Hi‘iaka—two akua (elemental forces)—took up temporary residence in Lē‘ahi, but not before attempting to make a home at Āliamanu and Āliapa‘akai. Despite their best efforts to dig themselves a suitable pit, the shallow waterfront crater proved detrimental to Pele’s needs, and the two departed for Moloka‘i.² Another mo‘olelo holds that the extinct tuff cone—part of the Ko‘olau Range, a dormant remnant of a shield volcano that began erupting on the ocean floor during the late Pliocene—is the result of a single energetic explosion that occurred over a hundred thousand years ago.

Since its molten beginnings, Lē‘ahi has housed forces that served all manner of political, sociocultural, and technological purposes. In the eighteenth and nineteenth centuries, Lē‘ahi and surrounding areas supported the construction and activation of numerous heiau, such as Papa‘ena‘ena, a luakini of conqueror Kamehameha ‘Ekahi, which was erected on the crater’s southwestern slope and is estimated to have been 130 feet by 70 feet.³ In the 1850s, Papa‘ena‘ena was dismantled, along with other heiau across the Islands. The pōhaku that once formed its sacrificial grounds were relocated and later incorporated into the walls and roads of Waikīkī.

The late nineteenth and early twentieth centuries bore witness to fiery political transformations for Hawai‘i, many of which directly impacted Lē‘ahi. In 1893, the United States backed a coup de main in Hawai‘i, which had been an internationally recognized nation-state



Na Lanakila Mangauil
e a'o aku i ka 'aha me
nā haumāna, nā lima-
hana, nā kumu a me
ke kaiāulu o Kapi'o-
lani i ho'āpono iā
lākou iho e kia'i
iā Maunakea.

Lanakila Mangauil
conducts 'aha (cere-
mony) with Kapi'o-
lani students, staff,
faculty, and com-
munity members
affirming their
commitment to
protect Maunakea.

mālama 'ia 'o Lē'ahi i ka po'ipū me ka 'ike iā lākou he aupuni mō't kau'aina o Hawai'i mai ka makahiki 1843 mai. I 1895, ua ho'opa'ahao 'ia 'o Mō'iwahine Lili'uokalani ma ka Hale Ali'i 'o 'Iolani ma hope pono mai o ke kahuli aupuni i ho'olālā 'ia e nā 'āne'e ali'i a ma Lē'ahi kahi hapa o nēia kahuli aupuni. I 1898, i ka hopena o ke Kaua Sepania-'amelika, ua kā'ili 'o Pelekikena William McKinley no 'amelika iā Hawai'i i ho'onui i ko 'amelika wahi pū'ali koa. Ho'okahi mahina ma hope o ka ho'ohui 'aina kū'ole i ke kāmāwai iā Hawai'i, ua ho'okahua ka Pū'ali Koa 'amelika iā Camp McKinley ma ke kahua o Lē'ahi, ma ka Pāka 'o Kapi'olani. I 1906, ua kūkala ke aupuni 'amelika, he mahele o ka 'Āina Ali'i 'o Lē'ahi a he 'aina no ka pū'ali koa 'amelika wale nō.

He wahi ho'omana'o mau iā mākou i ka pilina o ka honua, ka lani a me ke kai. 'O Nāniuaoala ka pahu heiau kapu i ho'okani 'ia ma ka ihona komohana o Lē'ahi ma ka heiau 'o Papa'ena'ena. Ho'okani 'ia ka pahu e kuahaua i ka hiki 'ana mai o nā akua a me nā ali'i. Ma hope o ka wāwahi 'ia 'ana o Papa'ena'ena, ua mālama 'ia aku 'o Nāniuaoala e ka Hale Ali'i 'o 'Iolani a i kēia lā, ma ka Hale Hō'ike'ike 'o Bihopa e noho ihola 'o Nāniuaoala—He hailona kapu o ke Aupuni Mō'i o Hawai'i.

Lē'ahi persists as an enduring reminder of the passionate intersection of earthly, atmospheric, and oceanic forces. Nāniuaoala is the sacred pahu heiau (temple drum) ceremonially beaten at Papa'ena'ena, on Lē'ahi's western slope, to announce the presence of the gods as well as the ali'i. Following the destruction of the heiau, Nāniuaoala was moved to 'Iolani Palace and finally to Bishop Museum where it rests today—a symbol of the Hawaiian Kingdom.



since 1843. In 1895, Mō'iwahine Lili'uokalani was imprisoned at 'Iolani Palace following the counterrevolution launched by royalists loyal to her, part of which took place in the presence of Lē'ahi. In 1898, at the tail end of the Spanish-American War, U.S. President William McKinley seized the Hawaiian Kingdom's territory in order to take advantage of its strategic military position. A month after the disputed annexation of Hawai'i,⁴ the U.S. military established Camp McKinley at the foot of Lē'ahi, in Kapi'olani Park. In 1906, the U.S. government claimed Lē'ahi, part of the Crown Lands of Hawai'i, exclusively for military use.⁵

The crater was then systematically forged into Fort Ruger, the earliest U.S. Army coastal defense fortification in Hawai'i and an integral part of a massive operational hub for American power projection in the Pacific.⁶ In response to Japan's attack on the U.S. Pacific Fleet stationed at Pu'uoloa Wai Momi (Pearl Harbor) in 1941, the federal government declared martial law in Hawai'i. Lasting until 1944, this three-year state of emergency saw an increase in the building of coastal defenses and in the presence of armed forces in the Islands.

The U.S. military occupied Lē'ahi (Fort Ruger) for the first half of the twentieth century, until it declared the seacoast artillery obsolete and abandoned the installation in the years after World War II, turning it over to the Hawai'i National Guard in the 1950s. In the wake of the Admission Act of 1959, which declared Hawai'i a U.S. state, Lē'ahi was designated Diamond Head State Monument in 1962 and a National Natural Landmark in 1968. Once again Lē'ahi underwent a transformation, this time into an international tourist destination.

In 1974, control over the Crown Lands that Fort Ruger had formerly occupied passed to the University of Hawai'i's Board of Regents. Shortly after, Kapi'olani Community College began transferring its programs from its original location at the corner of Pensacola Street and Kapi'olani Boulevard in Honolulu to its current home near Lē'ahi. By the late 1980s, the process was complete.

We, those pili (close) to this place and the communities it supports, recognize that the story of Kapi'olani Community College would be incomplete without the mo'olelo of Lē'ahi, Kapi'olani Park and the

A lilo ‘o Lē‘ahi i mahele o ka Pāpū ‘o Ruger, ka pāpū pū‘alikoā ‘amelika mua loa ma Hawai‘i a he wahi kūpa‘a a mana nō ma ka Pākīpika. Ma ke ‘ano he pane i ka ho‘ouka kaula o Iapana i ka ‘Au Moku Pākīpika o ‘Amelika e noho ana ma Pu‘uloa Wai Momi, i 1941, ua kūkala ke aupuni pekelala i ke kāmāwai koa ma Hawai‘i a i ka makahiki 1944. I loko o nēia mau makahiki ‘ekolu, ua nui hou a‘e ke kūkulu ‘ia ‘ana o ia ‘ano pāpū kapakai ma nā mokupuni.

No ka hapamua o ke kenekulia 20, ua noho ka pū‘ali koa ‘o ‘amelika ma Lē‘ahi (Pāpū Ruger), a hiki i kona makemake ‘ole ‘ana a ha‘alele akula i nā makahiki ma hope o ke Kaua Honua II, a hā‘awi akula i ka National Guard i 1950. I ka wā o ke Kāmāwai Komo Aupuni o 1959, ka mea i kūkala ‘ia he moku‘āina ‘amelika ‘o Hawai‘i, a ua kuhi ‘ia ‘o Lē‘ahi he Kiaho‘omana‘o Aupuni i 1962 a he Hō‘ailona‘āina Aupuni i 1968. I ia manawa, ua loli ‘o Lē‘ahi i wahi kipa malihini.

I 1974, ua lilo ka ‘Āina Mō‘ī ‘o Pāpū Ruger i ka Papa o Nā Kahu Kulanui o Hawai‘i. ‘A‘ole i li‘uli‘u, ua ne‘e Ke Kula Nui Kaiāulu ‘o Kapi‘olani mai ke alanui ‘o Pensacola ma ke Alanuiākea ‘o Kapi‘olani i kona wahi home i ka malu o Lē‘ahi. I 1980, ua pau ka ne‘e.

‘Ikea nō e mākou pili i nēia wahi me nā kaiāulu a mākou e kōkua ai, ‘a‘ole kūpono ka ha‘imo‘olelo e pili ana iā Kapi‘olani Kula Nui Kaiāulu me ka hā‘i ‘ole i ka mo‘olelo o Lē‘ahi, Kapi‘olani Pāka, ke ālialia ‘o Kāneloa, a me ke kinohi loa o ke Koleke ma ke Alanuiākea ‘o Kapi‘olani. ‘Ike nō ho‘i mākou, he hale ‘imi na‘auao ke Koleke me nā lawena waiwai Kānaka a hiki i ke Koleke ke ho‘omaika‘i i ka wā ma mua no ka pono o Lē‘ahi. No mākou e pane i ka ho‘iho‘i ea me ka ho‘iho‘i ‘ia o ia mau wahi pana, ho‘okūpina‘i aku mākou i nā hua‘olelo o ka haku mele ‘o Lisa Linn Kanae:

mahiki a‘e ka ‘āone

ka lauone o mua, ka papa ‘ā hiki

ho‘ohiki i nā kokolike

—he nae ola he nae hala i ke kumu o Lē‘ahi—

e maka‘ala, e kū pono, e ho‘opono.

Kāneloa marshland, and the College’s origins on Kapi‘olani Boulevard. We also acknowledge the ways in which the College today, a source of higher education imbued with Kānaka (Native Hawaiian) values, has the potential to transform the crater. As many respond to long-standing calls for reclamation and restoration of this storied place, we echo the words of poet, author, and educator Lisa Linn Kanae:

[we] close-off the difference between

the before and the present

to promise nā kokolike

—those who lived and died at the base of Lē‘ahi Crater—

we will be vigilant. We will make this right.⁷

Notes

1. The original meaning of the name is obscure. “One interpretation says that Lē‘ahi is a contraction of the two words lei (a wreath) and ‘ahi (fire), the two words combining to mean ‘wreath of fire.’...The other popular interpretation is that Lē‘ahi is a contraction of lae (a cape or promontory) and ‘ahi (the yellow-fin tuna), the combination meaning ‘point of the ‘ahi fish.’” John R. K. Clark, *The Beaches of O‘ahu* (Honolulu: University of Hawai‘i Press, 1977), 41.
2. Ho‘ouluamāhiehe, *The Epic Tale of Hi‘iakaikapoliopele*, trans. M. Puakea Nogelmeier (Honolulu: Awaiaulu Press, 2006), 1–3.
3. J. Gilbert McAllister, *Archaeology of Oahu* (Honolulu: Bernice P. Bishop Museum Press, 1933), 71–74.
4. In December 1897, Hui Aloha ‘Āina, composed of two Hawaiian nationalist organizations (a men’s branch and a women’s branch), successfully petitioned to oppose the annexation treaty pending ratification by the U.S. Congress. The resulting victory of the Kū‘ē (Anti-Annexation) Petitions was shortlived; on July 4, 1898, the U.S. Congress moved to annex the Islands by joint resolution (the Newlands Resolution). A treaty must be ratified by a two-thirds supermajority. A resolution requires a simple majority vote (a more than one-half majority).
5. Lē‘ahi was included in the 729 acres of Ali‘i Nui William Charles Lunalilo’s Parcel 36, previously transferred to the Hawaiian government in 1884 by the Lunalilo estate. “Diamond Head Master Plan Update,” prepared by PBR Hawai‘i for the State of Hawai‘i (Honolulu, 2003), 33–35.
6. D. Hibbard and N. Nāpōkā, “National Register of Historic Places Nomination: Fort Ruger Historic District” (Honolulu: State Historic Preservation Division, Department of Land and Natural Resources, 1980).
7. Excerpt from Lisa Linn Kanae, “Two Groundbreaking Ceremonies at Lē‘ahi,” *Bamboo Ridge: Journal of Hawai‘i Literature and Arts* 110 (2017): 63–65.

Mō‘aukala Koleke

Annie Keola Thomas

Ua wehe ‘ia ka ‘īpuka o Ke Kula Nui Kaiāulu ‘o Kapi‘olani i ka makahiki 1946 a he polokalamu hōkele me ka hale ‘aina wale nō i mālama ‘ia ma nā wahi like ‘ole. I ka makahiki 1956 i ne‘e ai ka polokalamu ‘oihana muli kula ki‘eki‘e na Ke Ke‘ena Kelikoli o Ke Kula Aupuni i Ka Hale Kalapu ‘o Ala Wai ma ke Alanui Ākea ‘o Kapi‘olani. I ka makahiki 1957, ua ho‘ohui ‘ia nā polokalamu kahu ma‘i me ka polokalamu ‘aha ‘āha‘ilono a ua kapa ‘ia Ke Kula Nui No‘eau ‘o Kapi‘olani ma ke Alanui Pensacola me ke Alanui Ākea ‘o Kapi‘olani. I ka makahiki 1959 i ho‘omaka ‘ia ai ka polokalamu niho kāpehe.

I ka makahiki 1965 i lilo ai Ke Kula i Koleke Kaiāulu ma muli nō o Ke Kānāwai Kula Nui Kaiāulu ‘o Hawai‘i o ka makahiki 1964. I ka mahina o Iulai, makahiki 1965, ua ho‘olilo ‘ia Ke Kula No‘eau ‘o Kapi‘olani mai lalo mai o Ke Ke‘ena Ho‘ona‘auao i Ke Kula Nui o Hawai‘i a ho‘ololi ‘ia kona inoa ‘o Ke Kula Nui Kaiāulu ‘o Kapi‘olani.

I ka makahiki 1974, ua kū‘ai ‘ia mai e ke Aupuni o Hawai‘i he 52 ‘eka ‘āina ma ka Pāpū ‘o Ruger (kokoke i Lē‘ahi) mai ke Aupuni Pekelala i kūkulu i Kōleke Hou. I ka makahiki 1975 i wehe ‘ia ai ka ‘īpuka kula ‘o Kapi‘olani Kula Nui Kaiāulu ma Lē‘ahi a he 750 haumāna i komo. Ma hope auane‘i ho‘one‘e ‘ia ai ke koena o ke kula mai ke Alanui Ākea ‘o Kapi‘olani aku i ka Pāpū ‘o Ruger.

Aia ‘o Kapi‘olani Kula Nui Kaiāulu ma ‘elua wahi mai ka makahiki 1975 a hiki i ka hā‘ulelau o ka makahiki 1990 a i ia makahiki, ua ne‘e nā haumāna a pau mai Pensacola aku i Lē‘ahi wale no. I ia wā, ua kūkulu ‘ia a‘e ‘eiwa hale kula lawe ma ka ‘ao‘ao a‘e o Ke Kula Waena ‘o Kaimukī no nā lumi papa me nā ke‘ena a pau a kali a pau ke koleke hou. I kēia lā, aia he 6000 a ‘oi a‘e mau haumāna ma Ke Kula Nui Kaiāulu ‘o Kapi‘olani ma ka ihona o Lē‘ahi.

History of the College

Annie Keola Thomas

Kapi‘olani Community College got its start in 1946 as a hotel and restaurant program that met in various locations. A post–high school occupational program administered by the Territorial Department of Public Instruction, it moved in 1956 to the Ala Wai Clubhouse on Kapi‘olani Boulevard. In 1957, the hotel and restaurant program joined a practical nursing program and a stenographic program to form Kapi‘olani Technical School at Pensacola Street and Kapi‘olani Boulevard. The school added a dental assistant program in 1959.

The school became an open-door public community college in 1965 as a result of the Hawai‘i Community College Act of 1964. Kapi‘olani Technical School was transferred from the jurisdiction of the Department of Education to the University of Hawai‘i and changed its name to Kapi‘olani Community College in July 1965.

In 1974, the state of Hawai‘i purchased 52 acres at the Fort Ruger site (near Lē‘ahi) from the federal government and designated it for the new College. In 1975, the Lē‘ahi (Diamond Head) campus opened to 750 students, and state officials began planning to move the rest of the campus from its current location on Kapi‘olani Boulevard to Fort Ruger.

Kapi‘olani Community College operated at both locations from 1975 until fall 1990, when all students moved from Pensacola Street to the Lē‘ahi campus. During the transition, the College constructed nine portable units across from Kaimukī Intermediate School for displaced classrooms and offices, while the Lē‘ahi campus underwent extensive construction for the next several years in the early 1990s. Today over 6,000 students attend Kapi‘olani Community College on the slopes of Lē‘ahi.

Kūloa‘a

Ua nahā ka ‘ili wahī o ka hua.

The protective covering of the seed has been cracked.

Kūpono Kuleana Mālama Kūloa‘a Kūlia

Ke komo ka ‘i‘ini i loko ou e ho‘oulu i kumu koa mai ka hua a‘e. ‘A‘ole hiki iā ‘oe ke kanu wale i ka hua. ‘O ka hana mua, ka nahā ‘ia ‘ana o ka ‘ili wahī o ka hua. A laila, e kanu iho. He ha‘awina ko kēia ‘ōlelo no‘eau. Hiki i ke kekahi kanaka ke hō‘ike aku a a‘o aku iā ‘oe e pili ana i nā mea e pono ai. Akā, na ia kanaka wale nō e holo aku ma ke ala āna e koho ai. He pa‘akikī nō. Aia na‘e iā ia ke koho o ke alahahele e lilo i koa a i kanaka ‘ike.

Should you try to grow a koa tree from seed, you will not be kūloa‘a (successful). First you must crack the protective sheath of the seed, and then you can plant it. There is a lesson in this proverb. One can show and teach all that is needed to another person, but only that person can choose to take the first step. It will be difficult. However, that individual must be the one to choose the path to become a warrior and a knowledgeable person.

Nā Hale Kula

me Ko Lākou Mau Inoa Meakanu

Ua kapa 'ia nā inoa o nā hale kula pākahi 'o kekahi meakanu 'āpa'akuma a i 'ole he meakanu 'ōiwi o Hawai'i. Pili ka inoa o ka meakanu i ka hana o ka hale kula a he mo'olelo ko nā inoa pākahi. 'O ke kumu o ke kapa inoa, 'o ia ho'i e ho'ona'auao a ho'oulu i nā kānaka a pau e pili ana i nā meakanu Hawai'i i mālama nā kānaka i ia mau meakanu. I mua o nā hale kula a pau, aia he papa hō'ike lā'au me ka inoa a me ke ki'i o ka meakanu. A ma mua o kekahi, aia nō ka meakanu pono'i e ulu ana kokoke i ka 'īpuka o ka hale kula (nānā i ka palapala 'āina 'ao'ao 66).

ALANI Kahi Mālama Keiki

He mau lāhui kumulā'au, la'alā'au 'a'ala (*Melicope*) i ka 'ohana alani, ua nalowale kekahi. Ho'ohana 'ia ka lā'au alani no ka 'iako.

'ILIAHI Kāko'o Ho'ona'auao Haumāna

Aia he mau 'iliahi (*Santalum*), nā la'alā'au a kumulā'au 'āpa'akuma me ka lā'au pu'uwai 'a'ala. He pilina a'a kupaianaha ko kona mau a'a, 'o ia ho'i, kāwī nā a'a o ka 'iliahi i kāna 'ai mai nā a'a o nā meakanu kokoke iā ia. I ka wā ma mua, mai ka lā'au pu'uwai o ka 'iliahi he pauka, a ho'ohana 'ia no ka hō'a'ala kapa.

'ILIMA Nā Papa Luna Ho'okele me Nā Kāko'o

Ho'ona'auao Haumāna

He la'alā'au 'ōiwi iki a nui (*Sida fallax*), he pua melemele, 'alani, hā'ōma'oma'o a hā'ulaula. He 500 haneli a ho'okahi kaukani pua i pa'a ho'okahi lei 'ā'i; 'ako 'ia nā pua ma ke kakahiaka nui ma mua o kona mōhala 'ana.

KALIA Pāheona me Ka 'Epekema

He kumulā'au 'āpa'akuma (*Elaeocarpus bifidus*) e 'ike 'ia i ka nahele

College Buildings

and Their Plant Names

Each building on campus is named for a plant that is either endemic or indigenous to Hawai'i. The Hawaiian plants were selected to reflect the buildings' function and each name has a story behind it. The reason for the naming was to educate people about the Hawaiian plants as well as to inspire them through this education to protect the plants. In front of each building there appears a wooden placard with the name and an image of the plant. If possible, the plant is growing near the building's entrance (see map, page 66).

ALANI Children's Center

Several species of endemic fragrant trees or shrubs (*Melicope*) in the citrus family, some now extinct. The alani was one of the woods used for poles in rigging canoes.

'ILIAHI Student Support Services

Several species of Hawaiian sandalwood (*Santalum*), all endemic shrubs or trees with fragrant heartwood. Special structures on their roots extract nourishment from the roots of nearby plants. Powder derived from the heartwood of the 'iliahi was traditionally used for scenting kapa (tapa).

'ILIMA Administration and Student Support Services

A small to large indigenous shrub (*Sida fallax*), bearing yellow, orange, greenish, or dull-red flowers. An 'ilima lei for the neck requires five hundred to a thousand flowers; these are picked early in the morning when unopened.

KALIA Arts and Sciences

An endemic tree (*Elaeocarpus bifidus*) found in the mesic to wet forests of Kaua'i and O'ahu. The larger branches were used as house

ma'ukele o Kaua'i me O'ahu. Ho'ohana 'ia nā lālā nui o ke kalia no nā kua o ka hale, nā lālā iki no nā 'ahopi'o kuahui, a ke kae o ke kalia no ke aho.

KAUILA Ke'ena Ola Kino a me Ke Ke'ena Kāko'o Pōuila

He kumulā'au 'āpa'akuma (*Colubrina oppositifolia*) e ulu a'ela i ka ululā'au o Wai'anae ma O'ahu a me ka 'ao'ao kona o ka mokupuni o Hawai'i. Kaka'ikahi ka lā'au kauila i kēia wā. I ka wā ma mua, ho'ohana 'ia ka lā'au kauila no nā kumu like 'ole, ke kaola o ka hale 'oe, ka hohoa me ka i'e kuku 'oe, ka mea kua 'oe (ka pololū), ka 'ō'ō 'oe a me nā mea 'ē a'e he nui wale.

KOA Ka Paheona me Ka Pāpaho Hou

'O ke koa (*Acacia Koa*) ke kumulā'au nui loa o nā kumulā'au 'āpa'akuma o ka wao nahele. 'Ikea ia kumulā'au ma nā wao ki'eki'e ma nā mokupuni nui a pau. He lekeuma wehiwa me ka lā'au 'ula, i ka wā kahiko, ho'ohana 'ia ke koa no ka 'a'ahu kapu 'oe, ka wa'a 'oe, ka hoe 'oe, ka mea kua 'oe, ka papa he'enalua 'oe, a me nā 'umeke koe nō na'e no nā 'umeke 'ai.

KOKI'O Makemakika me Ka 'Epekema

He la'alā'au puualoalo 'ōiwi (*Hibiscus kokio*) me nā pua 'ula'ula. He waiho'olu'u ka hana a kona mau lihilihi pua.

KŌPIKO Pā'oihana, Kū Kānāwai, 'Enehana me Ka 'Oihana Kahu Ma'i

He la'alā'au a kumulā'au 'āpa'akuma (*Psychotria*); he lālā ia na ka 'ohana kope. He kua kuku kapa kāna hana.

LAMA Ka Hale Waihona Puke

He kumulā'au 'āpa'akuma (*Diospyros sandwicensis*) he lālā ia no ka 'ohana 'ēponi. He kumulā'au e 'ike 'ia ma ka 'āina malo'o ma ke ki'eki'ena ha'aha'a ma Hawai'i. He meakanu kapu ka lama a kua 'ia ma nā kuahu hula a wahī 'ia ka lama i ke kapa lenalena a he kinolau ia no Laka. He kukui mā'ama'ama, he ao mālamalama ka mana'o kaona o ka hua'ōlelo o lama.

MAILE Hana No'eau

He la'alā'au hihī 'āpa'akumu (*Alyxia stellata*) e ulu a'e ma ka ma'ukele a ma ka 'āina malo'o. No ka lei a no ka mōhai kuahu hula kona iwi'ilī a me kona lau 'a'ala a mōhai ia ma nā kuahu hula e ho'ohiwahiwa iā Maileha'iwale, Mailekaluahea, Mailelauli'i me Mailepākaha.

rafters and the smaller branches as thatching rods, with the bast serving for cordage.

KAUILA Health Sciences and Emergency Medical Services

An endangered endemic tree (*Colubrina oppositifolia*) that grows in the forests of Wai'anae and O'ahu and on the leeward side of Hawai'i island. The now rare hardwood was traditionally used for many purposes, including house beams, hohoa and i'e kuku (beaters for spreading and marking tapa, respectively), weaponry such as pololū (a long spear), and tools including 'ō'ō.

KOA Fine Arts and New Media Arts

The largest of the endemic forest trees (*Acacia koa*), found in high-altitude forests on all the main Hawaiian Islands. A legume with fine red wood, still prized today, it was traditionally used for ceremonial regalia, wa'a (canoe), hoe (paddle), weaponry, papa he'e nalu (surfboard), and 'umeke (bowl) but not calabashes used for food.

KOKI'O Math and Sciences

A native shrubby hibiscus (*Hibiscus kokio*) with red flowers. The flower petals were traditionally used for dye.

KŌPIKO Business, Legal, Technology, and Nursing

Several endemic species of shrubs and trees (*Psychotria*); a member of the coffee family. The wood was traditionally used for kua kuku kapa (anvil used in kapa making).

LAMA Library

An endemic hardwood tree (*Diospyros sandwicensis*); a member of the ebony family. It is a dominant tree found in the dry forests at lower elevations in Hawai'i. Lama is a sacred plant, and is placed on hula altars wrapped in yellow kapa (tapa) to represent Laka, goddess of hula. The name means light and connotes enlightenment.

MAILE Performance Arts

An endemic twining shrub (*Alyxia stellata*) that grows in dense wet forests to dry areas. The fragrant bark of the stems and the leaves are used for lei and as an offering at the kuahu (hula altar) honoring Maileha'iwale, Mailekaluahea, Mailelauli'i, and Mailepākaha.

MĀMANE Nā Papa A'o

He kumulā'au lekeuma 'āpa'akuma (*Sophora chrysophylla*) e ulu a'e ma lalo 'alapaina o Haleakalā, Mauna Kea, me Mauna Loa. Ke mōhala kona pua, he 'ai kona wai pua na ka manu palila, 'i'iwi a me ka 'apapane. No ka 'au o ke kō'i, ka 'ō'ō a me ka hōlua kona lā'au.

MĀNELE Papa Hawai'i

He kumulā'au 'ōiwi (*Sapindus saponaria*) a he 'ohana no ka pī'ai kopa; ulu a'e ia ma nā ululā'au ma'ū o Hualālai, Mauna Loa a me Kīlauea ma Hawai'i. No ka lei kona mau hua poepoe.

MANONO Komo Hana Hawai'i me Ka Ho'omau Na'auao

He mau lāhui la'alā'au 'āpa'akuma (*Kadua*), no ka 'ohana kope. Ulu a'e ia ma nā kualono me nā papali o ka ululā'au pulu ma nā moku-puni Hawai'i. No ka manu me ka pale o ka wa'a kona lā'au.

MOKIHANA Nā 'Ōlelo, Ke Kālai'ōlelo me Ka Mo'olelo

He kumulā'au 'āpa'akuma no Kaua'i (*Melicope anisate*), no ka 'ohana rue. No ka lei kona hua poke iki. No ka hō'a'ala kapa nō ho'i kona hua. 'A'ala nā mahele a pau o ka mokihana.

NAIO Ke Kikowaena no Ke A'o Mai, A'o Aku me Ka 'Enehana

He kumulā'au 'ōiwi (*Myoporum sandwicense*), me ka lā'au lenalena hāuliuli a he 'a'alo koku 'iliahi. 'Ā maika'i a lō'ihi kona lā'au a no ka lamakū kāna hana.

'ŌHELO 'Oihana Kuke

He la'alā'au 'āpa'akumu iki (*Vaccinium*) i ka 'ohana heath, 'ikea ma nā kahe pele hou. Ke hua ka 'ōhelo, he mau hua 'ula'ula a lenalena kona e hiki ke 'ai maka a i 'ole e kupa. Kapu kēia la'alā'au iā Pele a hā'awi 'ia kēia iā ia ma o ke kiola 'ana i nā lālā hua i ka luapele o Kīlauea.

'ŌHI'A Ke'ena Hālāwai, 'Oihana Kuke me Ka Hale Kū'ai Puke

He kumulā'au 'āpa'akuma ka 'ōhi'a lehua (*Metrosideros polymorpha*) a he kumu mai ka loloa a i ka hā'aha'a. Ulu mua a'e ke'ia kumulā'au ma nā kahe pele hou. Ho'ohana 'ia ka 'ōhi'a no nā kī'i akua, nā hale pili, nā pila hula, nā mea kua a me nā mahele o ka wa'a. No ka lei kona pua a me kona liko.

MĀMANE Instructional Classrooms

An endemic leguminous tree (*Sophora chrysophylla*), which grows in the subalpine areas of Haleakalā, Mauna Kea, and Mauna Loa. When blooming, the bright yellow flowers support endangered Hawaiian honeycreepers like the palila, 'i'iwi, and 'apapane. The hardwood was used for adze handles, 'ō'ō, and runners for the hōlua (sled).

MĀNELE Hawaiian Studies

An indigenous tree (*Sapindus saponaria*) in the soapberry family; it grows in the moist forests of Hualālai, Mauna Loa, and Kīlauea on Hawai'i island. The round black seeds are used for lei.

MANONO Native Hawaiian Engagement and Continuing Education

Several species of endemic shrubs or small trees (*Kadua*), belonging to the coffee family. It grows on the ridges and wet forest slopes on the main Hawaiian Islands. The wood is traditionally used for canoe trim and rigging.

MOKIHANA Languages, Linguistics, and Literature

A tree endemic to Kaua'i (*Melicope anisate*), belonging to the rue family. The small, cube-shaped, anise-scented fruits are strung into lei. The fruit is also used in scenting kapa. All parts of the mokihana are fragrant.

NAIO Center for Excellence in Learning, Teaching, and Technology

An indigenous tree (*Myoporum sandwicense*), with hard, dark yellow-green wood, scented like sandalwood. The wood burns well and long, and is traditionally used for lama (torches).

'ŌHELO Culinary Arts

A small endemic shrub (*Vaccinium*) in the heath family, often found on new lava flows. The plant bears round red or yellow berries, which are edible raw or cooked. It is sacred to Pele and is traditionally offered to her by throwing fruiting branches into the crater of Kīlauea.

‘ŌLAPA Ka Ho‘okipa Malihini, Nā ‘Ōlelo,

Ke Kālai‘ōlelo me Ka Mo‘olelo

He mau lāhui kumulā‘au ‘āpa‘akuma (*Cheirodendron*) e ulu a‘e ma ka ululā‘au. Kaulana ka ‘ōlapa i kona lau kapalili i ka makani aheahe. Ho‘ohālike nō ho‘i kēia kumulā‘au i ka ‘ōlapa hula. No ka lei kona lau a no ka pou kia manu ka lā‘au.

OLONĀ Ka Pāheona me Ka ‘Epekema

He la‘alā‘au ‘āpa‘akuma (*Touchardia latifolia*) ‘ohana ia no ka meakanu māmaki (*Pipturus*). He ‘ili waiwai ko ka olonā. No ke kaula pale wai, ke aho me ka ‘upena lawai‘a, ke kōkō no ka huewai a me nā ‘umeke a no ke kahua o ka ‘ahu‘ula me ka mahi‘ole kona ‘ili.

OLOPUA Ke‘ena Mālama Kula

He kumulā‘au ‘āpa‘akuma (*Nestegis sandwicensis*), pili ia i ka ‘ohana ‘oliwa a ulu a‘e ia he 62 kapua‘i. He lā‘au palaunu me nā no‘a hiwa. No nā ‘ike, nā ‘au ko‘i a me nā ‘ō‘ō kona lā‘au.

‘ŌHI‘A Auditorium, Culinary Arts, and Bookstore

‘Ōhi‘a lehua (*Metrosideros polymorpha*) is an endemic tree that ranges from tall trees to low shrubs and is one of the first plants that grow on new lava flows. The wood was traditionally used for ki‘i akua (temple statues), hale (grass houses), hula instruments, weapons, and canoe parts. The lehua (flowers) and liko (young leaves) are used to make lei.

‘ŌLAPA Hospitality and Tourism, Languages, Linguistics, and Literature

Five endemic species of trees (*Cheirodendron*) that grow in mesic to wet forests. The ‘ōlapa is known by the fluttering of its leaves in the slightest breeze, and hula dancers are often compared to the plant. The leaves are used to make lei and poles made from the wood were traditionally used for catching birds.

OLONĀ Arts and Sciences

An endemic shrub (*Touchardia latifolia*), related to the māmaki (*Pipturus*) plant. The bark is highly valued as the source of a strong, durable fiber and in times past was used extensively for water-resistant cordage, including fish lines and netting, kōkō (carrying nets) to carry containers, and a base for feather capes and helmets.

OLOPUA Auxiliary Services

An endemic tree (*Nestegis sandwicensis*), up to 62 feet high, in the olive family. The hard wood is dark brown with black streaks and was traditionally used for spears, adze handles, and ‘ō‘ō.

Sources

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Kūlia

Hana kilo, hehe'e ke one, ke ana kāko'i,
'au i ka wai, kea ka hau, a kau i ka wēkiu.

*Gaze into the sky, the sand slides, the cave where adzes
are made, swim in the water, the snow is white, and
you reach the summit.*



Kūpono Kuleana Mālama Kūloa'a Kūlia

He 'ano nane kēia 'ōlelo no'eau. Helu 'ia kēia
'ōlelo no'eau i nā wahi pana āu e 'ike aku ai,
ke pī'i 'oe i ka Mauna o Wākea. Eia nō nā inoa
o nā wahi paha, 'o ia ho'i, ka pu'u o Kilohana,
ka pu'u 'o Keonehehe'e, ka lua 'o Keanakāko'i,
ka loko wai o Wai'au, ka pu'u 'o Haukea, a
me ka Pu'u o Kawēkiu.

Pēlā nō kākou e kōkua aku ai i nā haumāna.
I kekahi manawa, he kūpono ka ho'omana'o
'ana i kā kākou hoahana, haumāna a pēlā
wale aku i ka nui maika'i o kā lākou hana
a hō'ike aku nō ho'i i ka mea nui o kā lākou
hana. Inā pēlā, hiki aku kākou a pau i ka
nu'u a loa'a iā kākou pākahi a pau ka
lei o ka lanakila.

*This 'ōlelo no'eau is a parable. It enumerates
the noted landmarks seen on the climb to the
summit of Mauna o Wākea: the peak of Kilohana,
the peak of Keonehehe'e, the Keanakāko'i crater,
Lake Wai'au, the peak of Haukea, and the peak
of Kawēkiu. It is a good practice to remind our
colleagues, classmates, and others that what
they do is important. This mutual support will
enable us to strive for the summit (Kūlia i ka
Nu'u) and arrive successfully together.*

Ka Pānānā Hōkū

Dennis Kawaharada

He Pānānā Hawai'i ka lina poepoe i kālai 'ia i mua pono o ka hale 'aina 'o 'Ōhi'a. He kope ia o ka Pānānā Hawai'i, 'a'ole na'e he pānānā pa'i lima akā he pānānā i kālai 'ia i ka no'ono'o o ka ho'okele holo moana. 'O ka 'iwa i waenakonu ka ho'okele a me kona wa'a a 'o ka pō'ai nui e ka'apuni ana i ka 'iwa ka 'alihilani.

Ma ka nānā ho'ohālike, 'o ka pānānā, he hō'ailona o ka 'ike e a'o 'ia e nā haumāna Kapi'olani; he pānānā kūloko e alaka'i aku iā lākou i ke ola. Hiki i ka manu 'iwa ma ka pānānā ke lele aku ma nā 'ano ala like 'ole. Ma ko ke koleke pānānā, lele ka manu 'iwa i ka 'ākau, i ka hōkū pa'a i ka lewalani, 'o Hōkūpa'a nō ia. I ka pō kāla'e, inā kū 'oe i waenakonu o ka pānānā a huli 'ākau, e kū a'e ana 'o Hōkūpa'a ma luna pono o ka puka komo o ka hale waihona puke 'o Lama. Na ka manu 'iwa e ha'i aku ana i nā haumāna, "Ke hūhewa 'oe, e 'imi na'auao 'oe."

Ua ho'omōhala 'ia ka pānānā hōkū e Nainoa Thompson i ka makahiki 1978–80 i a'o mai 'o ia i ka ho'okele i ka wa'akaulua 'o Hōkūle'a mai Hawai'i aku i Kahiki, he 2400 mile ka mamao, me ka mauha'a hou 'ole. Ma mua o 500 mau makahiki i hala, 'a'ohe kanaka Hawai'i i ho'okele wa'a mai Hawai'i aku i Kahiki. Akā, iā Hōkūle'a i pae aku ai i Kahiki i ka makahiki 1980, 'o Nainoa kai hiki aku i ia pahuhopu. Ua 'ano like kēia pānānā a Nainoa me ka pānānā Maikonekia a Mau Pialug, ka ho'okele kaulana no Satawal, Maikonekia, ka mea nāna i a'o aku iā Nainoa i ka ho'okele.

Star Compass

Dennis Kawaharada

The circular image embedded into the sidewalk in front of the 'Ōhi'a Cafeteria is a representation of a Hawaiian star compass, which is not a handheld compass but a mental construct, engraved in the navigator's mind. The navigator and his canoe are at the center, represented by the 'iwa (great frigate bird); the rim of the compass is the horizon.

Metaphorically, the compass represents what Kapi'olani Community College's students should acquire while they are here: an inner compass to provide them with a sense of direction in life. The bird on the compass, the 'iwa, can fly in any direction. On the College's compass, it's flying 'ākau, or north, toward the one fixed star in the night sky, Hōkūpa'a. On a clear night, if you stand at the center of the compass facing 'ākau, Hōkūpa'a will appear directly above the entrance to the library. The bird, pointing to the library, is telling students, "When you are lost or confused, seek knowledge to find your way."

Native Hawaiian navigator Nainoa Thompson developed the construct of the star compass in 1978–80 to navigate without instruments for over 2,400 miles, from Hawai'i to Tahiti, in the *Hōkūle'a*, a replica of an ancient Hawaiian voyaging canoe. His successful voyage in 1980 was the first by a Hawaiian navigator in over 500 years. He based his compass on the Micronesian star compass of Mau Pialug, the navigator from Satawal, Micronesia, who mentored him.

For more on the Hawaiian star compass and navigation without instruments:
Hawaiian Voyaging Traditions: Holding a Course, Polynesian Voyaging Society, accessed February 10, 2021, http://archive.hokulea.com/ike/hookele/holding_a_course.html.

'O ka Hikina, ke Komohana, ka 'Ākau a me ka Hema nā inoa Hawai'i o nā kūkulu 'ehā.

Ho'oka'awale 'ia nā kūkulu 'ehā i ka pō'ai o ka 'alihilani i 'ehā 'āpana haphā like: Ko'olau, Malanai, Kona me Ho'olua ko lākou mau inoa a pili nā inoa i nā makani e pā mai i loko nō o ia mau 'āpana haphā.

Aia 'ehiku mau hale o loko o ia mau haphā.

The traditional Hawaiian names for the four cardinal directions are: Hikina (East), Komohana (West), 'Ākau (North), and Hema (South).

The four cardinal directional points divide the circle of the horizon into four quadrants: Ko'olau, Malanai, Kona, and Ho'olua, each of which bears the name of a wind that blows from that quadrant.

Each quadrant contains seven directional points and houses.





Manu o Kū

Noho ka Manu o Kū a kupa ma Ke Kula Nui Kaiāulu 'o Kapi'olani. 'Ike pinepine 'ia ko ka Manu o Kū lele 'ana i 'ō a i 'ane'i ma ka lewa ma luna o ke kahua kula. Lele pālua a Lele 'āhui ka Manu o Kū. 'Ike pinepine 'ia ka Manu o Kū ma nā mokupuni o Papahānaumokuākea 'o ia ho'i, nā mokupuni o Hōlanikū, Kuaihelani, Manawai, Kapou, Kamole, 'Ōnūnui, 'Ōnūiki, Lalo, Mokumanamana me Nihoa. Ma ka moku o Kona, O'ahu wale nō e hānau 'ia ai ka Manu o Kū ma nā mokupuni nui o Hawai'i. 'A'ole kūkulu pūnana ka Manu o Kū, he hānau hua ma luna pono o ka lālā o ke kumulā'au. Ma ke kakahiaka, lelele lākou i kai e kī'i i'a. I ka pō, ho'i lākou i ke kumulā'au e ho'omaha. Ke 'ike nā ho'okele wa'a Hawai'i i ka lelele o ka Manu o Kū, 'ikea he 'āina kokoke nō.

The Manu o Kū (*Gygis alba*, the white tern) has made its home at Kapi'olani Community College. These birds often can be seen flying acrobatically above the campus in pairs or larger groups. The Manu o Kū is found predominantly at Papahānaumokuākea Marine National Monument on the islands of Hōlanikū, Kuaihelani, Manawai, Kapou, Kamole, 'Ōnūnui, 'Ōnūiki, Lalo, Mokumanamana, and Nihoa. The nesting Manu o Kū can be found only in the district of Kona, O'ahu, in the main Hawaiian Islands. These birds do not build nests, but lay their eggs directly on tree branches. In the morning, they take off, heading out to sea to feed on fish. At night, they return to the trees to rest. Hawaiian navigators observing the flight patterns of the Manu o Kū would know that land was near.

Hō‘ea ‘o Kalāhū

*Haku ‘ia e Kahelelani Cruz
lāua ‘o Keauhou Mitchell-Aldan*

‘Auhea ‘oe e ka leo Wai‘ōma‘o o Ka‘au
i pae au i Līlīlehua i Waikīkī
A hō‘ea i Kalāhū
E kāhea mai ē

Ho‘oulu ‘ia kēia mele kāhea e nā wahi pana
a me nā makani e pō‘ai i Ke Kula Nui Kaiāulu
‘o Kapi‘olani, a oli ‘ia ke noi aku e komo.

Kalāhū Rises

*Composed by Kahelelani Cruz
and Keauhou Mitchell-Aldan*

A query to Ka‘au and Wai‘ōma‘o
in Waikīkī of Līlīlehua
Arriving here at Kalāhū
Here is the call

This mele kāhea (song of permission), inspired
by the legendary places and winds surrounding
Kapi‘olani Community College, is chanted for
permission to enter.

Kū Ka 'Alā

Haku 'ia e Nāwa'a Napoleon

Kū a kui a a'a i ke kau
A o mai e 'ae ke kūkulu
Ālia aku a ālia mai a kā
He amo, he li'u, he amo, he li'u
'O Kāne ka wai a he pua mai
A hole aku ka lua o Haumea
A kīauau a ke auau
I ka lei i kui 'ia
E ka wai pili 'alā

Ho'oulu 'ia kēia mele e nā kai lawai'a ma ka moku o Kona i kai o Kapi'olani Kula Nui Kaiā-ulu. He mele komo e kono mai i nā malihini i loko a he oli mahalo nō ho'i.

Transformed Waterworn Stones

Composed by Nāwa'a Napoleon

Stand and let us weave a chant for you
The pillars of the heavens respond in
the affirmative
Be still for a moment and you will know
It is a responsibility of profound knowledge
The waters of Kāne issue forth blossoms
The depth of Haumea caresses you
These are encouraging words to move lightly
To the lei that has been welcomed
by the water that is a companion of the 'alā.

This mele is inspired by the fisheries in the moku of Kona, of which Kapi'olani Community College is part. It is an oli komo (chant of entrance) to invite visitors within, and is also used to express appreciation.

Kupu Ke Awa

*Haku 'ia e Nāwa'a Napoleon, Kahelelani Cruz,
me Keauhou Mitchell-Aldan*

E ulu ho'oulu ka lāhui o mai
E 'ae ke kūkulu

Kahe nei ka wai awalua
'O Kāne ka wai a he pua mai
Lele ka pule, pa'a piko
He maka no Kahiki, hū ka lā
Lī ka wahine o Lae'ahi i ka lei i kui 'ia
Ālia aku a kani nō ka leo

Ho'opā'ū i nā pōhai 'ula
Ko lei o ka 'ula mā'ama'ama
Hōweke, hoaka, oaka, akāka

Kupu ke awa

He mele aloha lāhui. He oli ia e kāhea aku i
nā kānaka 'ōiwi e 'ākoakoa mai, e alu like a e
ho'okūpa'a i nā kūkulu o ko lākou lāhui a ho'o-
ulu i ka pono o ka lāhui. He mele ia e ho'oulu
i nā mea oli e huli ho'i iā lākou iho a me ko
lākou 'āina aloha.

The Port Appears

*Composed by Nāwa'a Napoleon, Kahelelani Cruz,
and Keauhou Mitchell-Aldan*

Hawai'i rise and grow, the pillars of the
heavens respond in the affirmative

The waters flow from the channels
From Kāne the waters bring new life
The prayer is offered, secured by our ancestors

Our ancestral home, illuminated by the sun
The beloved Lae'ahi entwined in the breeze
Be still and you will hear

Adorned in a glowing cloud
Crowned in enlightenment
The sky opens illuminated by the heavens

Enlightenment growth

This is an oli aloha lāhui (chant of aloha for
the nation). Its purpose is to call the people
of the land together to rise up and be steadfast
pillars for their nation, to help it continue to
grow. This mele inspires the chanters to readjust
their direction and align themselves with the
innate characteristics of their homeland.

Pa‘a Ka Piko

Haku ‘ia e Kahelelani Cruz

Pa‘a ka piko
Mākaukau ka ‘aha
Kupu ka ‘awa
Lele ka pule
Pī ka wai
Kapu ā noa
Ke ki‘eki‘e
Kapu ā noa
Ke ala hele
E ho‘oulu ka lāhui

Kaulana ke au hou me ke au kahiko i nēia mele.
Oli ‘ia i kū pololei ko kākou ‘ano i nā kūpuna
a e hō‘eu iā kākou, e ala a e kāko‘o i ka lāhui
Hawai‘i. He kāhea i nā kūpuna, nā kumumea,
a me nā akua e ho‘omāweke a ho‘onoa i kekahi
wahi, he hanana, a he hālāwai paha.

Hold Firm

Composed by Kahelelani Cruz

Hold fast to our ancestors
The elements are aligned
Emerging in ceremony
Intentions are sanctified
The space is purified
An opening of the sacred
From the highest
An opening of the sacred
Awaken and rise
Rise and persevere

This mele celebrates ceremonies new and old.
It is chanted to align our person, thoughts,
and words with the ancestors and to inspire
us to awaken and rise for the lāhui (Hawai‘i).
It calls out to the ancestors, elements, and
energy in nature to open a space or to begin
an event, meeting, or project.

E Hō Mai

Haku 'ia e Edith Kanaka'ole

E hō mai ka 'ike mai luna mai ē
'O nā mea huna no'eau o nā mele ē
E hō mai, e hō mai, e hō mai ē

Ke pono ke alaka'i mai nā kūpuna mai,
oli 'ia kēia mele e kāhea i ka lā, e ho'omaka
kahi hālāwai, kahi hanana paha.

Grant Us Knowledge

Composed by Edith Kanaka'ole

Grant us knowledge from above
The things of knowledge hidden in the chants
Grant us these things

This mele is chanted to bring guidance from
ancestors and other realms to begin the
day, meeting, or project.

Hoaka Ka Lani

Haku 'ia e Nāwa'a Napoleon

Hoaka ka lani
Nakaka ka honua
Ku'i ka hekili
Nāueue ka 'āina

'Ōlapa ka uila
Hū ka pele
Loloku ka ua
Ola ka honua

Pi'o ke ānuenuē

He mele kāhea aku i nā mea o ke ao kūlohelohe e mai, e kāko'o i kahi hanana, hālāwai a papahana paha. He mele ho'onoa wahi no nā malihini.

The Heavens Open

Composed by Nāwa'a Napoleon

The heavens open
The earth trembles
The thunder claps
The land vibrates

The lightning flashes
The lava bursts forth
The rain torrents
The earth lives

The rainbow arches.

This mele is used to call out to the elements and energy in nature to begin an event, meeting, or project. It is also used to open the space for visitors.

Oli Lei

Mele Ku'una

Ke lei mai la o Ka'ula i ke kai, ē!
Ka mālamalama 'o Ni'ihau, ua mālie.
A mālie, pā ka Inuwai,
Ke inu mai la, nā hala o Naue i ke kai.
No Naue, ka hala, no Puna ka wahine.
No ka lua nō i Kīlauea.

He mele kahiko e oli aku ke hā'awi makana
a lei paha.

Lei Chant

Traditional

Ka'ula wears the ocean as a wreath;
Ni'ihau shines forth in the calm.
After the calm blows in wind the Inuwai;
Naue's hala* then drink in the salt.
From Naue the hala, from Puna the woman—
Aye, from the pit, Kīlauea.

This traditional mele[†] is an expression of appreciation used when presenting lei or makana.

**Pandanus tectorius.*

[†]Nathaniel Emerson, *Unwritten Literature of Hawaii: The Sacred Songs of the Hula* (Rutland, VT: Charles E. Tuttle, 1965), 56.

Oli Holo

Haku 'ia e Nāwa'a Napoleon

Pohākea nā kupu mai ke ahi ē
Kani ka pahu o Māui, Kāneloa, Papa'ena'ena ē
Kūpalaha ko Kahaloa kūlou i ka 'ōlauniu
Kau mehameha māunuunu makawalu ē
Ma ka nu'u ka maluhia o ke kumupa'a
Ne'epapa Kuilei i ka uka o Pi'olani ē

Ho'oulu 'ia nēia mele e nā wahi pana e pō'ai i
Ke Kula Nui Kaiāulu 'o Kapi'olani. Oli 'ia ke holo i
kahi huaka'i a ma ka hemo kula kekahi. Oli 'ia nō
ho'i ke ho'olauna 'ia kahi malihini i ka 'āina a me
ka po'e o ke Koleke.

A Chant to Set Sail

Composed by Nāwa'a Napoleon

The spirit from the fire has burst forth
The drum of Māui, Kāneloa, and Papa'ena'ena ē
The 'ōlauniu winds of Kahaloa beckon to Kūpalaha
And the thousandful winds await
Peacefulness is established at the summit
Together we walk to inland Pi'olani ē

This mele, inspired by the legendary places surrounding Kapi'olani Community College, is chanted for setting off on a journey and used at graduation. It is also chanted to introduce the area and people representing the College.

Oli Mahalo

Haku 'ia e Kēhau Camara

'Uhola 'ia ka makaloa lā
Pū'ai ke aloha a
Kūka'i 'ia ka Hāloa lā
Pāwehi mai nā lehua

Mai ka ho'oku'i a ka hālāwai lā
Mahalo e nā akua
Mahalo e nā kūpuna lā 'eā
Mahalo me ke aloha lā
Mahalo me ke aloha lā

He mele mahalo aku kēia iā ha'i.

Gratitude Chant

Composed by Kēhau Camara

The makaloa* has been unfurled
That we may eat together
The taro has been pounded
Adorning ourselves with the lehua

From the zenith to the horizon
Mahalo to the gods
Mahalo to the ancestors
Mahalo with love for all
Mahalo with love for all

This mele is chanted as an expression of appreciation and acknowledgement.

*Finely woven mats made on the island of Ni'ihau from a sedge (*Cyperus laevigatus*).

Hawai'i Pono'i

Haku 'ia e Mō'i David Kalākaua

Hawai'i pono'i,
Nānā i kou mō'i
Ka lani ali'i,
Ke ali'i.

HUI

Makua lani ē,
Kamehameha ē,
Na kaua e pale,
Me ka ihe.

Hawai'i pono'i,
Nānā i nā ali'i,
Nā pua muli kou,
Nā pōki'i.

Hawai'i pono'i,
E ka lāhui ē,
'O kāu hana nui,
E ui ē.

Hīmeni 'ia kēia mele aupuni e ho'ohanohano
iā Hawai'i me ke aloha a me ka 'ihi'ihī i nā ali'i.
Haku 'ia ko Hawai'i Aupuni Mō'i mele aupuni
i ka makahiki 1876 e Mō'i David Kalākaua a he
mele ho'ohanohano iā Kamehameha 'Ekahi.

Hawaiian National Anthem

Composed by King David Kalākaua

Hawai'i's own true sons and daughters,
Be loyal to your chief,
Your country's liege and lord,
The chief.

CHORUS

Royal father,
Kamehameha,
Shall defend in war,
With spears.

Hawai'i's own true sons and daughters,
Look to your chiefs,
Those chiefs of younger birth,
Younger descent.

Hawai'i's own true sons and daughters,
People of loyal heart,
The only duty lies,
[Strive] List and abide.

Sing this anthem to honor Hawai'i with respect
and reverence for the ali'i. The Hawaiian King-
dom's national anthem was composed in 1876
by King David Kalākaua and honors Kameha-
meha 'Ekahi.

Palapala 'Āina Kahua Kula

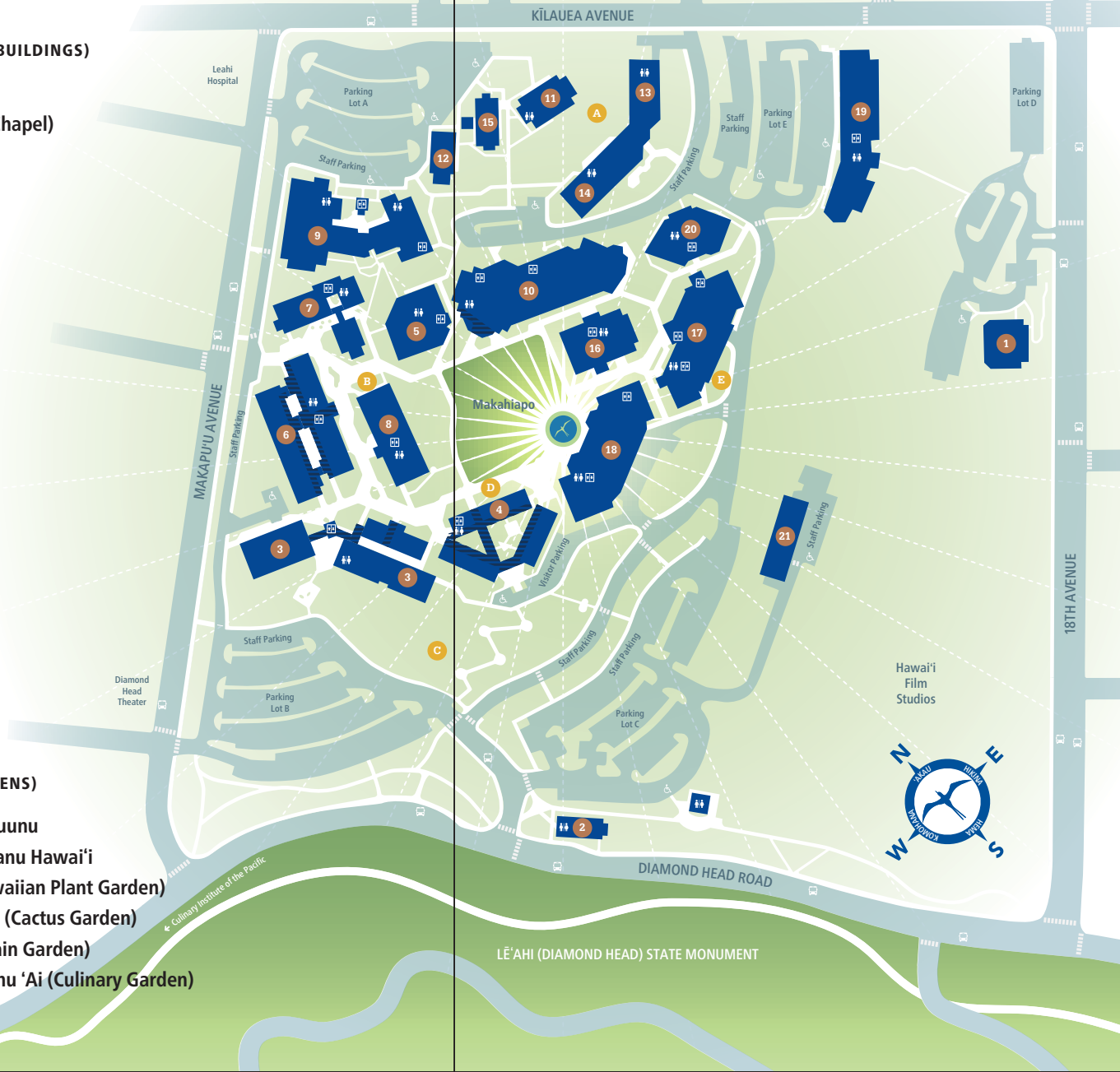
Campus Map

NĀ HALE KULA (BUILDINGS)

- 1 Alani
- 2 Hale Pule (Chapel)
- 3 'Iliahi
- 4 'Ilima
- 5 Kalia
- 6 Kauila
- 7 Koa
- 8 Koki'o
- 9 Kōpiko
- 10 Lama
- 11 Maile
- 12 Māmane
- 13 Mānele
- 14 Manono
- 15 Mokihana
- 16 Naio
- 17 'Ōhelo
- 18 'Ōhi'a
- 19 'Ōlapa
- 20 Olonā
- 21 Olopuu

NĀ MĀLA (GARDENS)

- A Māla Mānuunu
- B Māla Meakanu Hawai'i
(Native Hawaiian Plant Garden)
- C Māla Pānini (Cactus Garden)
- D Māla Ua (Rain Garden)
- E Māla 'Ai Kahu 'Ai (Culinary Garden)



Pa'i 'ia i ka makahiki 2021

Kula Nui Kaiāulu 'o Kapi'olani

4303 Diamond Head Rd.

Honolulu, HI 96816

Hale A'o Kūpono a Kaulike/Hana Hō'ōia

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Unuhi 'ia e Nāwa'a Napoleon

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Mālama 'ia nā kuleana a pau

Helu Waihona Puke Kaumoku'āina 2021905065

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Palapala Honua Google, Hōkeo 'Ikepili USGS, me Ke Kula 'Epekema Moana, Honua, me Ka 'Enehana/Ke Kula Nui o Hawai'i ma Mānoa: nā 'ao'ao 10–11.

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O ke au i kahuli wela ka honua

O ke au i kahuli lole ka lani

O ke au i kuka'iaka ka la

E ho'omalalama i ka malama

O ke au o Makali'i ka po

O ka walewale ho'okumu honua ia

O ke kumu o ka lipo, i lipo ai