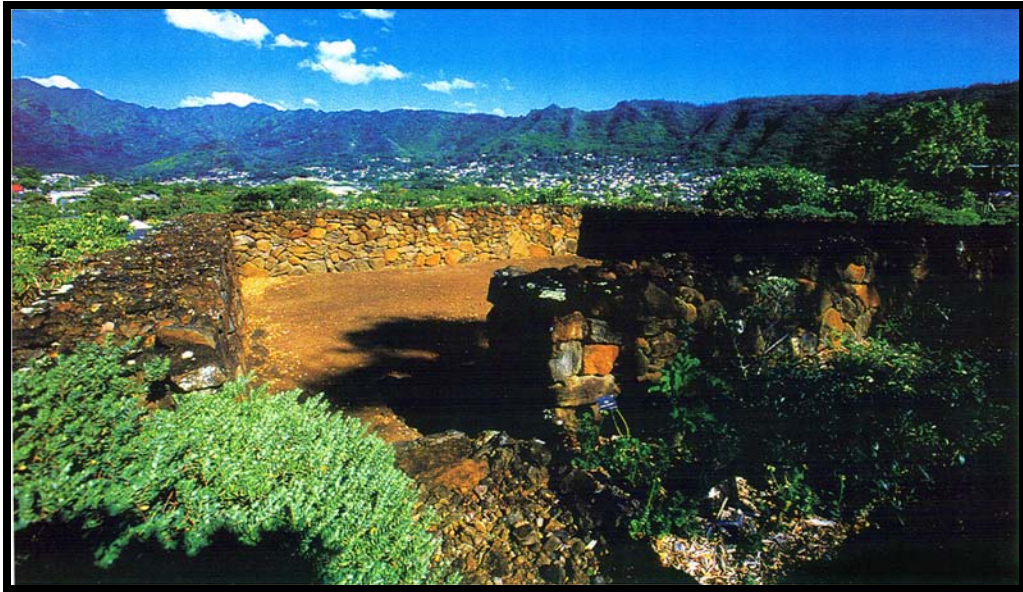


Mānoa Heritage Center

Teacher's Information and Resources



Kūka'ō'ō Heiau



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Kōnāhuanui

Introduction

In the heart of Mānoa valley, the Mānoa Heritage Center invites you to step back in time and explore our living connections to Hawai‘i’s past. Kūka‘ō‘ō stands as the last intact walled heiau in the greater ahupua‘a of Waikīkī. Believed to have been built by Menehune, the heiau is interpreted today as an agricultural temple. Surrounding the heiau are native Hawaiian gardens that feature an extraordinary collection of rare and endangered species, as well as plants introduced by Polynesian settlers. Our site also tells the story of Mānoa valley, once a rich agricultural area that Hawaiians farmed for centuries. Foreign contact brought many changes to the valley including immigrant resident farmers from various ethnic groups. Today Mānoa is known as one of the most desirable residential areas in Hawai‘i, but its strong sense of place endures.

Background Information for Teachers

Mānoa Valley

As part of the Koʻolau range, the large amphitheater valley of Mānoa was carved out through wind, rain and erosion. Evidence of volcanic activity abounds in and around Mānoa as it does throughout the islands. As recently as 67,000 years ago, Puʻu Kākea, sent a lava flow into the valley that passed directly through our site, pushed the valley stream to the east and created the higher ground of the western side of the valley. This flow subsequently caused alluvial soils to build up and raise the upper valley floor, creating a fertile and level area. Nearly constant northeast tradewinds keep the valley cool and bring abundant rainfall, a dominant factor in forming the valley and sculpturing its walls. Over thousands of years, Hawaiʻi and Mānoa Valley developed unique flora and fauna with many endemic species.



Kalo

Mānoa Valley settlement by Hawaiians probably took place around 1400 A.D. as a logical extension of the coastal area of Waikīkī. As people moved into the valley, land was cleared for cultivation of taro. Cool, water-rich Mānoa valley provided the ideal conditions for the cultivation of this important crop. Most of the land on the valley floor was devoted to taro.

ʻUala



Sweet potatoes were also an important crop grown on the western slopes of the valley. Breadfruit, bananas and other useful crops were also cultivated. Mānoa was an ideal place for agricultural pursuits and pleasant living.

A line from Puʻu o Mānoa (Rocky Hill) to Puʻu Pia was said to have divided the chiefly side of the valley on the higher western slope from the lower valley floor occupied by the makaʻāinana, the common folk. This logical land division gave over the pleasant western slopes to the chiefs and the flatter, fertile, water rich, agricultural lands to the farmers. Although we have no written record, we can imagine the valley in pre-contact times, a myriad of loʻi, and the occasional kauhale (extended family homestead) dotting the landscape.

The coming of foreigners to Hawai‘i brought new agricultural interests to the islands. Coffee, sugar and pineapple, three of Hawai‘i’s most important agricultural crops were first planted in Mānoa Valley as part of a joint venture by the chief, Boki, and his British partner, John Wilkinson. They planted seven acres of sugar cane above Punahou and started a coffee nursery with plants from Rio de Janeiro near what is now Waioli Tea Room. Pineapple was later added. After a year, Wilkinson died and Boki lost interest, but the coffee seeds from the plants were later used to start farms in Kona, now world famous for its coffee.

kō



Many chiefs such as Kamehameha, Ka‘ahumanu, and Kamehameha III built retreat residences on the western slopes of the valley. In the 19th century, particularly after the Mahele, foreigners also found Mānoa an attractive neighborhood and a few large homes were built in the valley. By the 1880s, Chinese taro farmers had largely replaced Hawaiian taro farmers, but the valley was still very much a place of agriculture. As the century came to a close a sizeable population of Chinese people settled in the valley,

Japanese farmers also moved into the upper valley and several small dairy farms were established.

Mānoa slowly transformed into a residential neighborhood in the first half of the 20th century. In the 1950s there were still a few small farms in the upper valley growing vegetables and flowers. Today, agriculture has all but vanished from the valley, but Mānoa still remains a multi-cultural neighborhood and one of Honolulu’s most desirable residential areas.

Heiau



Hawaiians conducted many rituals to their gods at sites called heiau. A cultural definition of heiau is a place of worship where mana (divine energy) is transferred and concentrated through ritual and prayer. Simple rituals could take place at any suitable location. A shrine, consisting of a single stone or small altar might serve as a place where an individual or small group performed a ritual. Larger heiau met the requirements for more elaborate rites conducted by priests. These

sites often were platforms, terraces or enclosures. Because there was a large diversity in places and styles of worship, there was also a great physical diversity in heiau sites. Heiau typically have proper names and are usually defined by function. However, new research that includes oral history suggests that the function of individual sites may have been diverse.



Menehune Origins

The precise age of Kūka‘ō‘ō Heiau is not known; however, Hawaiian oral history attributes the building of the heiau to the Menehune, perhaps for their own use. Upper Mānoa Valley, along with portions of Nu‘uanu Valley were said to be Menehune strongholds. On the side of the hill, just across the street from Kūka‘ō‘ō, the Menehune were said to have maintained a fort called Ulumalu. In a 1930s interview, Kupuna Maka Woolsey, a life-time valley resident, said that a Menehune wall began at Kūka‘ō‘ō and went for miles across the valley. Who or what the Menehune were remains a mystery. Some consider them to have been humans, either the original inhabitants of the islands or members of a particular migration, perhaps from the Society Islands. Other theories describe the Menehune as beings from another world, dwarf- or fairy-like creatures, or descendants of a lost land called Mu. One folklorist insists they are simply the maka‘āinana. Since we do not know who the Menehune were, if they did build the heiau, we do not know what kind of rituals they would have used it for. While the Menehune remain a mystery, oral tradition attributes numerous heiau, fishponds and walls to their industry, and a site with Menehune origins usually indicates great antiquity.

There are two stories that tell of the driving of the Menehune from Kūka‘ō‘ō Heiau. In one story, the owls from nearby Pu‘u Pueo chase the Menehune away from the heiau and out of the valley. In another story, it is the chief Kūali‘i who goes to war against the Menehune, driving them from the valley and rebuilding and rededicating Kūka‘ō‘ō Heiau.

Heiau Function

We have no real documentation on the function of Kūka‘ō‘ō Heiau, but we are interpreting this heiau as a māpele, or heiau of the agricultural class, based on its size, name and location within the landscape. Kūka‘ō‘ō is a relatively small walled heiau. Heiau of this size were generally not used for the long and elaborate luakini rituals. The heiau is placed on a hilltop

overlooking and in the midst of the rich agricultural lands of Mānoa Valley. Furthermore, varied translations of the name Kūka‘ō‘ō have agricultural associations. Kūka‘ō‘ō may be translated as the god of the digging stick, the coming or appearance of mature fruit, a farmer’s god, or the upright digging stick. Rituals at agricultural heiau were often performed by priests to ensure sufficient rain, an increase of crops, and in conjunction with planting and first harvest rites. Little is known about agricultural rituals on the heiau,



Naupaka Kahakai

although these kinds of heiau were more numerous than the better documented luakini heiau. As a māpele site in the midst of agricultural lands, Kūka‘ō‘ō would have played an important role in the seasonal cycle of crops and the life of the community.

Preservation of Kūka‘ō‘ō

With the dismantling of the kapu and the coming of Christianity, heiau use declined and fell into distinct disfavor. During the 19th century, many heiau were destroyed. Charles Montague Cooke Jr. acquired the heiau and the land surrounding it in the early 20th century. When he decided to build his home in 1911, the architects chose the heiau site as the house site. Monty Cooke, a malacologist at the Bishop Museum, insisted that the heiau be left undisturbed and had the architects move the house site to its present location. The heiau remained undisturbed for many years and became overgrown with plants, vines and trees. After Monty Cooke and his wife Lila died, their estate was divided among their heirs. In 1970 Samuel Alexander Cooke (Monty’s grandson) and his wife Mary purchased the house and began extensive restorations. Their purchase, however, did not include the land on which Kūka‘ō‘ō Heiau rests. Other heirs of Monty Cooke eventually sold that land to a developer and the developer planned to subdivide the land for residences. Sam and Mary Cooke were determined to save the heiau and purchased the land from the developer. They cleared the site and in 1994, hired Hawaiian stone mason, Billy Fields, to restore the heiau.

Native Hawaiian Garden



Agricultural Garden

After the heiau was restored, Sam and Mary Cooke thought it would be appropriate to surround the site with native plants. The Native Hawaiian garden includes indigenous and endemic plants, many of them on the endangered species list. In addition, a small section of the garden is devoted to plants introduced by the Polynesians and is devoted to crops that were most likely grown in Mānoa valley by Hawaiian farmers.

Mao Hao Hele



Native Plants

The Hawaiian Islands are considered the most isolated in the world as they lie at least 2,000 miles from any continent and 1,000 miles from any Pacific atoll. Hawaiian native plants developed over millions of years through chance colonization by bird, wind and water dispersal. It is estimated that the rate of successful colonization was one plant every 96,000 years. Some plants that came to Hawai‘i before humans subsequently evolved into new species found nowhere else in the world. These species are called endemic. Plants that arrived in Hawai‘i before humans but are also found in other places are called indigenous. Both endemic and indigenous plants are considered native plants. Of all the major island groups on our planet, Hawai‘i has the highest degree of endemism and a much greater degree of endemism than found on continents. About 90% of the 1,000 native flowering plants are endemic and 70% of the 150 native ferns are endemic. But Hawai‘i also has the distinction of being the endangered species capital of the world. Though Hawai‘i comprises only one fifth of one percent of the total U.S. land area, over 25% of the species on the U.S. endangered list are Hawaiian and 90% of those are plants. The primary threats to Hawaiian native plants are introduced plants and animals, disease and humans.

Plant Preservation

Many people wonder why we should bother to preserve plant species at all. They regard this activity as a waste of money for purely aesthetic

considerations, and seem to forget that plants are also useful and beneficial to humans in a variety of ways. Plants are the basis of life in a healthy ecosystem. They purify air and water and are the foundation of most food webs. Plants provide shelter and protection. One fourth of all the medicines we use



Hao Kuahiwi

are derived from plants. Aspirin was first found in willow trees. Taxol, now used to treat ovarian cancer was discovered in the bark of a yew tree native to the Pacific Northwest. The bark of the mamala tree, indigenous to Sāmoa, is now being studied as a possible cure for AIDS. By preserving endangered plants, we are not only preserving our natural history but we are also preserving resources that may one day be extremely beneficial to humans.

Kūali'i: A Historic Home



Charles Montague Cooke Jr., or Monty as he was fondly called, received this Mānoa land as a wedding present in 1902. He had recently received his PhD from Yale University and was returning to the islands to take a position at the Bishop Museum. The original parcel of land was much larger, and Monty first used it as a grazing pasture for his dairy cows. When Monty Cooke decided to build his home, he hired Honolulu architects Emory and Webb. This architectural firm designed many other well known Honolulu buildings, including the Hawai'i Theater and the Waioli Tea

Room. This house was designed in the Tudor revival style and uses stone that was quarried on the site. The Cookes named their house "Kūali'i," after the O'ahu chief who may have driven the Menehune from this area. Today, Kūali'i is the residence of Monty's grandson, Samuel Alexander Cooke and his wife, Mary. The home, heiau and grounds are on the National Register of Historic places, and Sam and Mary Cooke have taken steps to insure that the home will one day become a historic museum under the Mānoa Heritage Center.



Mana, Kapu and Heiau

Note: *If you are planning to bring your class to visit our site, we strongly suggest that you introduce and talk about these concepts prior to your visit. Especially important is to discuss heiau with your class and address any misconceptions or uneasy feelings that may arise regarding visiting a Hawaiian religious site.*

Mana and Kapu

These are important concepts that form the basis of the way Hawaiians saw the universe and the way Hawaiian culture was structured. All things in the world were thought to have a certain energy, power and spiritual essence called **mana**. Anything with great mana had to be treated in a special way and was considered sacred or **kapu**. Special behavior was required when interacting with anything that had great mana. Gods and objects that represented the gods (such as carved images) had great mana. People, places and certain objects could also have great mana. Certain chiefs could trace their ancestry to the gods. The more directly a chief could do this, the more mana the chief possessed. This is why there were many rules of behavior (often called kapu laws) surrounding the chiefs and their personal possessions.



Heiau

Traditionally heiau are thought of as built structures that could be walled spaces, terraces, platforms, rock mounds or erected upright stones. But other kinds of sites were also heiau, such as places with nothing built on them like Honomuni on Molokaʻi which was a grassy place used for washing the bones of chiefs. Natural landscape features like rocky outcroppings could



Path leading to Kūkaʻōʻō Heiau

also be heiau. Family groups, kahuna specialists and individuals could also have their own shrines or heiau.

Heiau were places of Hawaiian religious worship where rites and rituals were conducted. Mana was concentrated and transferred between worshippers and gods through these rites and rituals. The mana of the gods was increased through “hoʻokupu” or offerings. Worshippers gained mana by being in the presence of the gods, communicating with them and receiving their support.

Heiau Today

In 1819, the chiefs declared that kapu prohibitions were over, and today we do not observe all of the rules of behavior that used to surround heiau. However, we still show our respect for these ancient shrines that are a living link with our past and set them aside as sacred places. Today, some heiau allow visitors to enter them and some do not. Some heiau are still used for rituals by Native Hawaiians. If you visit a heiau you may see offerings of plants, lei or food. At Kūkaʻōʻō Heiau, we leave offerings of lei, flowers, taro or sweet potatoes as a sign of respect. We also offer chants as an offering. Included is a chant that may be offered if you visit our heiau.



Oli

Composer: Nathan Nāpokā

E ulu, e ulu ke akua
Ulu a ‘a‘e, a noho i ‘āina nei
E hōmai i ka ‘ike
E hōmai i ke ahonui
E hōmai i ka la‘i aloha
A he aloha ē, a he aloha ē

Inspire, inspire, oh God,
Possess and dwell upon this land
Grant understanding
Grant patience
Grant compassion
(That we may) love, and (celebrate) life.

Secondary Sources

Historians and researchers usually begin their investigations through what is called secondary source material. Secondary sources are created to document, study and analyze the past. Historians and others gather information to create a general picture of historical events or important people, places and things. Secondary sources are usually written long after events take place when there is some distance between the writer and the subject. Secondary sources give us an indirect insight into the past. General history books, text books and encyclopedias are a few common examples of secondary sources, but there are many others.

The Mānoa Valley Timeline is an example of a secondary source. A timeline places events in the order that they occurred in time. This is called chronological order. Historians make and create timelines so that they can use and communicate a large picture of places, people, and events. Using a timeline also may reveal why and how things change. The Mānoa Valley timeline will help us to understand why the population and land use of Mānoa Valley changed over a span of 700 years.



Mānoa ca.1934-1937 (photo, Bishop Museum Archive)

Mānoa Valley Timeline

300-600: Initial settlement of Hawaiian Islands by Polynesian settlers (approximate dates).

1300-1400: Hawaiian habitation of Mānoa Valley is an extension of coastal settlements of Waikīkī. Taro farming is the main activity in valley. Sweet potatoes are grown on western slopes near ‘Ualaka‘a.

1500: Chief establishes the ahupua‘a land divisions.

1700: Kūali‘i becomes the ruling chief of O‘ahu.

1778: On January 18th, Captain James Cook arrives in Hawaiian Islands.

1792: Early observations of Mānoa made by Captain Vancouver.

1825: Chief Boki and John Wilkinson plant first commercial sugarcane and coffee in Mānoa.

1829: Chiefs Boki and Liliha give land called Kapunahou to missionaries.

1832: Ka‘ahumanu dies at her home in Mānoa.

1840: Hawaiian population in Mānoa decreasing and Chinese begin farming taro in the valley.

1841: Punahou School begins and is first called O‘ahu College.

1844: First known dairy in Mānoa is started by William Harrison Rice.

1845: Chinese cemetery is officially opened.

1846: Mānoa Chapel is constructed near the Hawaiian cemetery (now home of Mānoa Valley Theater).

1848: The Mahele allows private property ownership in Hawai‘i.

1853: Census shows a population of 350 making Mānoa the most populated valley on O‘ahu.

1854: Mānoa’s first public school is built across from the Hawaiian cemetery (current site of Japanese Language School).

1870: Hawaiians leaving land in Mānoa and Chinese take over most taro farming.

1879: Woodlawn Dairy and Stock Co. began with ten cows.

1885: John Kidwell plants forty varieties of pineapple as an experiment near what is now the University of Hawai‘i.

1886: First subdivision built in lower Mānoa and is called the Sea View Tract.

1890: Chinese take over taro growing and dairy farms increase.

1893: Hawaiian Monarchy overthrown.

1898: Hawai‘i becomes a U.S. Territory.

1899: The Mānoa Heights subdivision opens near Mānoa Triangle Park.

1901: Trolley service begins in Mānoa. The College Hills subdivision, largest subdivision to date, opens above Punahou and becomes a major residential area.

1904: Mānoa Golf Course opens on the Cooper Estate.

1906: Kawaihau Seminary for girls and Mills School for boys combine to form Mid-Pacific Institute on current campus.

1908: Salvation Army begins a children’s home in Mānoa at present site.

1909: Maka and George Woolsey begin Woolsey Poi Factory in Mānoa near “five corners.”

1910: Japanese farms established in valley. Japanese Language School founded.

1911: Mānoa Tennis Club formed and becomes a social club for residents. Charles Montague Cooke Jr. builds his home “Kuali‘i.”

1912: College of Hawai‘i (now the University of Hawai‘i) moves to present site in lower Mānoa.

1919: Hawaii Sugar Planter's Association establishes an experimental station in the valley. Trees from all over the Pacific are brought in to determine their adaptability to islands. (Now the home of Lyon Arboretum)

1921: Waioli Tea Room built as a bakery and tearoom to train young girls for food service jobs.

1923: Woolsey Poi Factory and many taro lo'i destroyed in flooding.

1930: Taro farming declines in valley because of overproduction. Mānoa business district in center of valley has three stores, three gas stations, one laundry and one barber shop.

1932: Study shows the population of Mānoa to be about 5,000. There are about 800 Caucasian homes, 173 Japanese homes, ten Chinese, ten Portuguese, six Hawaiian, five Puerto Rican, two Filipino and, one Spanish.

1933: Trolley service is replaced by buses.

1941: World War II begins.

1945: World War II ends.

1946: Beaumont Woods subdivision opens. Mānoa War Housing, 1,000 temporary homes, is built for low income families and returning servicemen.

1952: Mānoa School moves to present location.

1956: Population of Mānoa approximately 15,000. Agriculture in valley seriously declines.

1959: Hawai'i becomes a state.

1961: East-West Center opens at the University of Hawai'i.

1962: Noelani School opens in Valley. Agriculture disappears from valley.

1964: Mānoa Shopping Center begins with Safeway.

1969: Mānoa Chapel becomes Mānoa Valley Theatre.

1970 Charles Montague Cooke Jr.'s home "Kūali'i" is placed on the National Register of Historic Places.

1992: Mānoa Population is estimated at 30,000.

1993: Mr. and Mrs. Samuel Alexander Cooke restore Kūka'ō'ō Heiau.

1996: Mānoa Heritage Center is founded to preserve Mānoa history, Kūka'ō'ō Heiau, and Native Hawaiian plants.

'A'ali'i



Timeline Activities

Finding Specific Information

Read through the timeline once, and then use the timeline to try to answer the following questions.

1. About how many years did Hawaiians live in Mānoa Valley?
2. What three important crops were first started in Mānoa after 1778 that later became important major agricultural industries?
3. What is the oldest school in Mānoa?
4. Between 1853 and 1956, how much did the population in Mānoa increase?
5. How many years did the trolley service run in Mānoa Valley?

Finding Information About Topics

From the information in the timeline, describe the following topics relating to Mānoa Valley in a few sentences or a short paragraph.

1. Agriculture
2. Ethnic groups

3. Population growth
4. Residential Development
5. Educational Institutions (schools)

A Broad Overview

In groups, or individually, have students make an outline or essay entitled “Land Use and Development in Mānoa Valley.” (Use the timeline and the previous activities as references).

Other Class Activities

The Timeline of “Me”

Have students use an index card for each year of their life and write at least one to three events about themselves for each year. This will be an assignment that is partly interactive with other family members.

Example:

1998: At age two I carried a teddy bear everywhere
I was terrified of cats
I threw one of my toys and broke a \$1,000 vase

Each student can then attach the cards vertically in chronological order to a sturdy piece of cord, string or a long piece of colored paper. An extra card may be added at the top with the student’s name and possibly a picture. The timelines can be hung in the classroom as an exhibit.

‘Ūlei



Family or Place Timelines

More elaborate versions of the activity described above can be the creation of timelines for the ahupua‘a or ‘ili of the school. Also, students could work on creating timelines that include several generations of family. For more

elaborate timelines larger sheets of paper can be used and photos, graphics and illustrations could be added

Primary Sources

After gaining a general picture of the past through secondary sources, many historians and researchers explore primary source material for more specific information about the past. Primary sources are original items or documents that have survived from the past. Primary sources can include *published documents*, like old newspapers, maps, government records or other documents. *Unpublished documents* like letters, journals, diaries, and community records are also primary sources.

Oral traditions and *Oral histories* are also primary sources. They are a way to learn about history from people with firsthand knowledge of the past. They are especially valuable when studying the lives of ordinary people. Primary sources communicate a direct experience of the past. Oral histories and traditions are as old as human beings. Before writing was invented all information was passed from one generation to another by the spoken word. Many cultures around the world still use oral tradition to pass along knowledge and wisdom. Interviews with elders provide valuable information about Hawai‘i’s past. Oral traditions in Hawai‘i such as stories about particular places tell us not only about the places themselves, but also how Hawaiians viewed their environment and what beliefs and values they held.

Historic Maps are also considered primary sources as they are documents made by people in the past. Through looking at historical maps of Honolulu, we can see how things have changed over the years.

Note: Many primary sources in Hawai‘i such as historical documents, letters, journals, and newspaper stories do not use diacritical marks. These marks or the lack of them determine the meaning of the words. Out of respect for the authors of these documents we are using the spelling of Hawaiian words as presented in the original documents. However, we want teachers and students to know that today proper use of diacritical marks is expected and words are considered misspelled without them.

Oral Traditions: Two Stories

Included (see pp. 22-8) are two traditional stories about Kapunahou spring, located today on the grounds of Punahou School. There are many “origin” stories in the Hawaiian culture. Sometimes, as in the case of Kapunahou

spring, there is more than one story about the same place. In many cultures around the world it is a common occurrence for oral traditions and beliefs to differ.

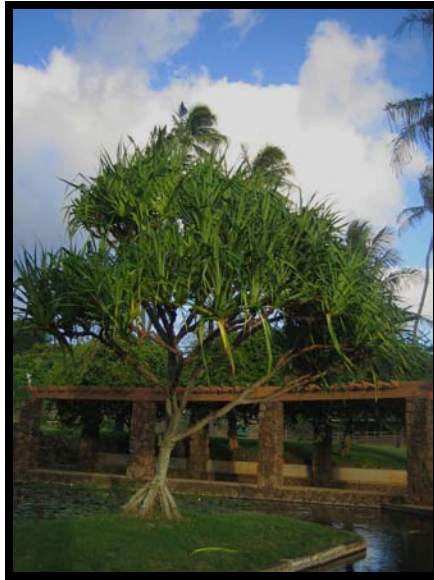
Oral History: A Walk Through Old Mānoa

Included (see pp. 28-31) is an oral history with Mānoa Valley kupuna Maka Woolsey. It is from an interview that was done in the 1930s and is translated from Hawaiian. **Kamakakaulani (Maka) Woolsey** was born in Mānoa Valley in 1874. She was raised by her grandmother Naholowa‘a who moved to Mānoa valley during the time of Kamehameha II. The family received their land as a kuleana grant at the time of the Mahele. Maka Woolsey raised taro in the valley and opened a poi factory. She delivered poi in a horse and wagon and kept in touch with most of the residents of Mānoa Valley. Growing up under the care of her kupuna, Maka learned the ancient legends and spiritual ways of the Hawaiian culture. Her knowledge of Mānoa legends and place names gives us a valuable and unique window into the past.

Map: Mānoa in 1920

(See attachment)

Our map is a section of a larger map of Honolulu in 1920. Like many historic maps, you must look carefully to find things. This map was compiled by Honolulu surveyor, M.D. Monsarrat.



Hala tree

Oral Traditions: Kapunahou I

(From Hawaiian Language Newspaper *Kuokoa*, Nov. 26, 1915)

In the very olden days, there was a great drought and famine all over the island of Oahu. There had been no rain for many months and the earth was parched and dry. Sweet potato plants died, and there was no water in the stream to flow into the lo‘i kalo. The people had to go to the mountains to look for ferns and ti roots to keep from starving to death.

Two old people, Mukaka, the husband, and Kealoha, the wife, lived in a small grass house at the foot of a rocky hill near the mouth of Manoa Valley. There they tilled a small farm among the stones. Because of the drought, the only place they could get water was from Kamoiliili where water flowed out of a rock. It was some distance and the couple had to walk there as did many other people to fill their water gourds.

One day Kealoha went to Kamoiliili to fill their water gourd. She was old and weak from hunger, and she struggled with the weight of the water gourd. That night when she got home, she was so tired that she fell into a deep sleep. In the deep sleep she had a dream. In the dream, a man asked her why she was so tired and troubled. Kealoha said, “There is no water in this place. Today I had to travel such a long way to get water and carry it home on my

back. I am so old. My back is nearly broken.” Tears poured down as she said this.

Because of her suffering, the person she dreamt of said, “There is water here, under the hala tree, not far from your house.”

The next day, Kealoha told her dream to Mukaka, and he laughed at her. But that very night, Mukaka had the same dream. The man in the dream said the same thing to Mukaka, “There is water here, under the hala tree, not far from your house.” The man also instructed Mukaka. He told him to get some red fish and cook them in a ti leaf wrapper. “After you have done this,” said the man, “put one fish aside as an offering to the god and you will be able to pull up that hala tree roots and all.”

Mukaka woke suddenly and told Kealoha about his dream. They believed that the god of the spring had revealed himself to them in their dreams. That day, he did everything he was told to do by the man in the dream. He went to Waikiki and caught some red fish. He went home, made an imu and cooked the fish in ti leaf wrappers. The people gathered to eat the fish that had been prepared.

The ancestral god was brought out from its usual place with the ipu-o-Lono container. When the fish was cooked, the offering to the god was put into the ipu-o-Lono, and the rest was eaten by the people. After the ceremony, Mukaka went to where the pandanus tree was growing. Its long roots grew deep into the earth. With the help of his friends, the tree was pulled up roots and all. Then water bubbled out of the earth.

“Ka-puna-hou! Ka-puna-hou!” The people shouted with great joy. Mukaka and his friends dug until the spring was deeper. There was enough water for a fishpond and enough to flow into the lo‘i kalo. Kealoha and Mukaka were very happy because they did not have to go a long way for water anymore. They remained there for many years to enjoy the blessing the water had given their lo‘i kalo and fishpond.



Suggested questions for Kapunahou I

Personal Reactions

1. Ask for initial reactions and individual interpretations.

Story Structure

2. Who are the main characters in the story?
3. What are the problems (or conflicts) of the main characters?
4. What are the main events in the story? List them.
5. What event in the story solves the problems of the main characters?

Cultural Content

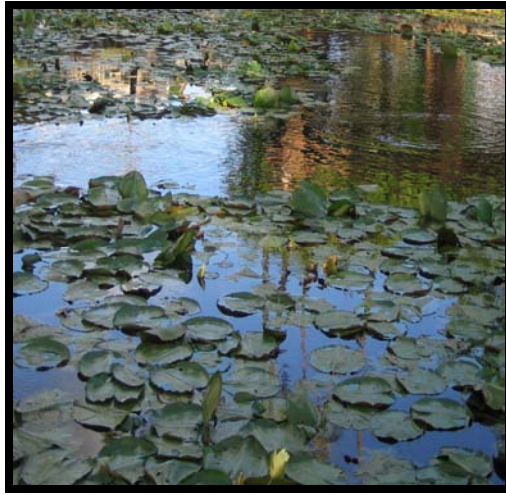
1. Discuss what this story has to say about food, water, dreams and offerings to the gods in ancient Hawai‘i.
2. Talk about famine and the foods that were considered “famine foods” in ancient Hawai‘i.
3. Review the kauhale (homestead) of a farming ‘ohana, the buildings and their use.
4. Discuss the eating protocol for men, women and children in old Hawai‘i.
5. Discuss the importance of the “ipu-o-Lono” and the offerings made to this god.

Other topics

1. Ask students to imagine they are living in pre-contact Hawai‘i. Where would their water come from?
2. List all the natural sources of water in your ahupua‘a.
3. Ask students how they would use water differently if they had to depend on natural sources.

Conclusions

1. Ask again about individual thoughts and reactions.



Punahou Spring

Oral Traditions: Kapunahou II

(From Hawaiian Language Newspaper *Kuokoa*, Nov. 26, 1915)

A long time ago, a chief named Kakaakea lived on the mountain of Kaala. His wife died leaving him with two children who were twins, a boy named Kauawaahila and a girl named Kauakiowao.* Kakaakea loved his children. These children were very handsome and beautiful. The spirit of their mother often returned to watch over them.

Sometime later he married a widow named Hawea who had a son by a former marriage. Her son was not as beautiful as the twins, and Hawea grew jealous. When Kakaakea was at home, she was kind to the children, but when he went away she was mean to them. When the twins were 10 years old, their father had to go to the island of Hawaii and remained there a long time. Hawea became more and more cruel to the twins. She abused them and the children decided to run away.

The children ran first to Konahuanui, but an arched rainbow and a long hanging rainbow often followed the children wherever they were and so Hawea found them and sent them away from there. They ran away again to live at the head of Ma noa valley, but Hawea followed the rainbows and found them again.

*Kauawa'ahila: The Wa'ahila rain refers to the misty rain of Mānoa over Wa'ahila Ridge.

*Kauaki'owao: The Ki'owao rain refers to a cool mountain rain with wind and fog, sometimes associated with Nu'uānu Valley or Alaka'i Swamp on Kaua'i.

Haweia ordered them to go back to Kaala, but they ran away again and hid on the side of the hill called Kukaoo in a little cave. On the top of the hill was a heiau built by the Menehune. Because these were the days of the kapu, Kauawaahila made a little wall to separate the two sides of the cave, one for himself and one for Kauakiowao. They lived there for some time and planted sweet potatoes to eat, but Haweia found them again.

This time they ran away to the rocky hill near the mouth of the valley where they found some small caves. They lived on wild fruits and whatever they could find.

One day, Kauakiowao complained to her brother that she wanted to bathe, but there was no water. Kauawaahila said he would try to find some. He went to a pond a ways away called Kanewai where he had often gone to catch wild ducks. There was a moo god at that place called Kakea who ruled over all the water found in Manoa Valley and in Makiki. This god was one of the children's ancestors.

Kauawaahila asked Kakea to help him. Kakea agreed and offered to send water from the nearest place, Waialele spring. Water branched out from Waialele, this way and that. When the boy went to Kanewai pond, he dived in the water and Kakea opened a course before him. He swam along underground until he came up at the place near the rocky hill and the caves.

Kauakiowao awoke from her afternoon nap and saw the sparkling water where only that morning there had been nothing but dry land. She was overjoyed to have fresh water to drink and bathe in.

This spring was known as Ka-puna-hou spring and the name was also given to the land around it.

Both Haweia and the children's father died. After that, the twins went back to Kaala, but sometimes they went to live at Konahuanui and in Manoa. Sometimes they pass by their old home on the rocky hill and for a little while they visit the spring, Ka-puna-hou.



Suggested Questions for Kapunahou II

Personal Reactions

1. Ask for initial reactions and individual interpretations.

Story Structure

1. Who are the main characters in this story?
2. What are the problems or conflicts for the main characters?
3. What are the main events of the story? List them.
4. What events in the story solve the problems and conflicts of the main characters?

Cultural Content

1. What does this story say about jealousy, cruelty and kindness in ancient Hawai'i?
2. What does the story say about people and their ancestors?
3. What places does this story mention? Find them on a map.
4. What does this story tell us about water?
5. Discuss the topic of “mo‘o” in Hawaiian traditions and explore other “mo‘o” stories.

Conclusions

1. Ask again about individual thoughts and reactions.

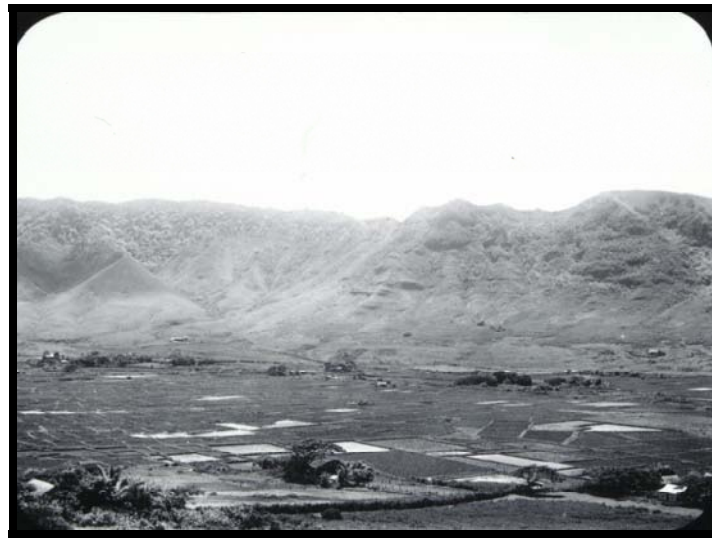
Additional Activities

1. Ask students what kinds of pictures or images they imagined while reading the stories. After sharing, ask students to create through drawing,

painting, collage or some other artistic medium, an image they imagined from the story.

2. Locate the natural springs in your ahupua‘a and try to discover any origin stories about them.

3. Ask students to write a story about how something came to be. The subjects for the story could be anything from the natural world, including plants and animals.



Mānoa ca. 1890 (photo, Bishop Museum Archive)

Oral History: A Walk Through Old Mānoa

(Oral History, Maka Woolsey circa 1930, Kelsey Collection, Hawaii State Archives)

The name Mānoa means free from kapu. It refers to a man and woman living together equally, released from kapu, but this is an ancient name.

1. *Pohakuloa* [long stone] marks the boundary of Kapunahou and was placed there during the time of the chief Paki. The rock was brought as the corner rock to commemorate the Mahele. It was taken from Pu‘u o Mānoa. The Punahou wall was also built at this time. Another stone on the Punahou campus is called Keapopo. The two stones call to each other. “You come over here,” “No, you come here.”

2. At *Kapaukahau*, [now the junction of Punahou and Hastings] there is a jungle of hau and the hut of Ke'ilianu. People who came this way rested in the shade of his hut, and no one escaped his watchful eyes. All knew him and told him their story. At his spot there is also a wall extending for miles across town separating mauka and makai land.

3. Just makai of Lanihuli Drive is *Pohakukaukanaka*. They are two stones, one like a chair to sit on and the other to rest the back on. They were placed as seats for resting when the summit of the hill was reached.

4. Above that is *Pu'u o Mānoa*. Looking across one may see maheleaina stones marking boundary lines for chiefs and boundary lines for servants. All chiefs lived on the 'ewa side of the boundary. From Pu'u o Mānoa, fish were sighted and signals sent to the hill of the upper valley.

5. Near the junction of Mānoa Road and East Mānoa Road was *Keone'akeke*. This was a short strip of sandy soil. The sand [keone] made a noisy, rattling sound ['akeke is cindery soil] when it was stepped on.

6. By the branch in the road, is '*Ualaka'a* [rolling sweet potato]. One great sweet potato grew in the garden of an old couple. It grew larger and larger. They tried to cover it up and wall it up with sand. One could see the mound from a great distance. One day the couple went to Wai'alae to catch fish for a 'uala ceremony. They were only poor farmers and could not afford a pig. While they were gone, a rat chewed the stem where the giant sweet potato was joined to the vine, and the potato rolled down. The couple looked up and saw that it was gone. They hurried back and saw that it rested in a hollow place below. That place was hollowed out as it is today. All the people saw the great sweet potato. They made a big imu and each one had a piece of the great 'uala. Just one sweet potato was enough for all of the farmers. That is why '*Ualaka'a* was named so.

7. Past '*Ualaka'a* there is *Pu'u Pueo* [owl hill]. It is where the owl hoots. All the owls rested there. The great watchman of the valley was Pueo who lived in a cave on this last pu'u of the lower valley. From her house, Queen Ka'ahumanu could see the signals of Pueo. This is the place that became the home of Judge Cooper.

8. Going on we come to *Kaulumahu* [the breadfruit shade], with many spread out breadfruit trees. Now the Castle home is on this hillside. Here there was

a large heiau where incoming canoes were watched closely. This heiau was a resting place for the 'aumakua. It was not a place for human sacrifice.

9. Kaulumalu was above and *Kūka'ō'ō* was below the government road. Kawelokamahamahi'a came from Kaua'i to Konahuanui and looked down. He threw down an eight eyed spear [like a fork] which struck the earth below and exposed the soil and rocks. This place was called *Kūka'ō'ō*. Two stones at *Kūka'ō'ō* were called *Hauola* [new life]. Health was restored by sitting on them. Along these slopes on the nights of Kane was seen the headless man, Huaka'i. This happened only one night of each moon.

10. Next is *Kala'i* [near the Salvation Army], a cave where the gods rested and ate. The gods stayed there and rested at peace during the nights of Kane, Lono, Maui and Muku. I have heard the sound of the drum and saw the lighting of the lamp.

11. Nearby is *Ka'aipu*, where Kamehameha III had a country residence. This is now the Waioli Tea Room. *Ka'aipu* was a rock with two mouths. *Ka'aipu* was a demi-god. The rock was taken away to Kalihi and then to Nu'uanu.

12. When you pass *Ka'aipū*, then we go inland. *Huelani* is a spring [the place of *Ka'ahumanu's* drinking water]. It is on the pali side of the Japanese store.

13. Then we climb up to *Puka'oma'oma'o*. This is the name of *Ka'ahumanu's* house.

14. Her bathing pool was below the government road. The name of this spring of fresh water was *Kawaiho'olana* where she would float without worry. A mo'o inhabited the pool at *Puka'oma'oma'o*. Her name was *Kihanuilulumoku*. Mauka was *Huelani*, the place of *Ka'ahumanu's* drinking water.

15. We go up and reach *Kaho'iwai*, [the] Shingle's place.

16. From there we climb further to *Kalimukele*, Jimmie Boyd's place, the last house.

17. Between Jimmie Boyd's and Shingle's, lived the beautiful girl *Kahalaopuna*.

18. This large hill is in the middle of this valley of Mānoa, and its name is *Pia*.

Activities for Oral History

Read Maka Woolsey's *A Walk Through Old Mānoa*. Ask students to try to imagine this Hawaiian kupuna is taking them on a walk into the valley as they read the document. After reading, discuss the kinds of things kupuna Woolsey points out as important. Ask students why they think she has chosen these things to tell people about her home.

Additional Activity: Ask students to write a similar document describing their neighborhood.

Map (see attachment)

Activities for Oral History and Map

1. Using the historic map and a colored pencil, trace Maka Woolsey's walk through the valley by finding the corresponding numbers.

2. Using the map, search for and color the following:

- Mānoa Stream
- Makiki Stream
- The trolley routes (this is marked by --)
- The Chinese cemetery
- Punahou spring
- Find as many schools as you can and list them
- Find these main streets that still exist today:
 - Beretania
 - Wilder Ave.
 - Ke'eumoku St.
 - Punahou St.
 - Mānoa Rd.
 - East Mānoa Rd.



DOE Standards

The following DOE Standards are met by our resource materials. For your convenience, the standards are listed for each activity, and also included is a benchmark statement written from the perspective of the student. We realize that these activities may be used for other standards as well, but we have chosen what we think to be the most relevant. We hope this helps you in the teaching and learning process.



Mānoa ca. 1934-1937 (photo, Bishop Museum Archive)

Mānoa Timeline Activity

Standard: Change, Continuity, And Causality 1: Students employ chronology to understand change and/or continuity and cause and/or effect.

Benchmark: Through using the Mānoa Valley timeline, I will identify and understand what changed in the valley and what has remained the same over the last 1,000 years.

Standard: Historical Empathy 2: Students learn to judge the past on its own terms and use that knowledge to understand present day issues, problems and decision making.

Benchmark: Through using the Mānoa Valley timeline I will see how the rules, values and needs of society changed people's attitudes and determined land use in Mānoa Valley.

Standard: Historical Inquiry 3: Students use the tools and methods of historians to transform learning from memorizing historical data to “doing history.”

Benchmark: I will recognize certain events in the timeline (tool of historians) as historical facts and be able to draw logical conclusions (method of historians) from those facts.

Kapunahou: Traditional Stories Activity

Standard: Cultural Systems 1: Students understand culture as a system of beliefs, knowledge and practices shared by a group.

Benchmark: I will understand how traditional Hawaiian stories preserve cultural values and beliefs.

Standard: Cultural Diversity and Unity 2: Students understand and respect the myriad of ways that society addresses human needs and wants.

Benchmark: Through these stories, I will understand how Hawaiians dealt with conflict and problems, engaged in cooperation and had a sense of interdependence.

Standard: Cultural Dynamics/Change and Continuity 3: Students understand culture as dynamic, selective, adaptive and changing.

Benchmark: I will understand that Hawaiian culture has changed and adapted to circumstances over time.

Standard: Reading and Literature 1. Range: Read a range of literary and informative texts for a variety of purposes.

Benchmark: I will read these stories to improve my reading skills, to further understand Hawaiian thought and culture, and to discover history through primary source material.

Standard: Reading and Literature 2. Comprehension and Processes: Use strategies within the reading processes to construct meaning.

Benchmark: While I am reading, I will try to notice how these stories are constructed, who the main characters are and the important events.

Standard: Reading and Literature 4. Response: Respond to texts from a variety of stances: initial understanding, and personal, interpretive, and critical insights.

Benchmark: While I am reading I will be aware of my responses to what I am reading, including my understanding of the stories, my feelings about the stories and what I think the stories might mean.

Standard: Reading and Literature 5. Attitudes and Engagement: Demonstrate confidence as readers, and find value and satisfaction in reading and sharing reading experiences with others.

Benchmark: I will engage in thoughtful discussion with others about these stories, share my ideas and listen to the ideas of others.

Standard: Reading and Literature 6. Diversity: Interact thoughtfully with texts that represent diversity in language, perspective, and/or culture.

Benchmark: I will interact with this text by looking closely at structure, language and cultural meanings. I will discuss my ideas with others.

Standard: Visual Arts 1: Students will understand and apply art materials, techniques and processes in creating original artworks based on ideas, experiences and stories.

Benchmark: I will create an original artwork based on a traditional Hawaiian story.

Oral History and Map Activity

Standard: Cultural Systems 1: Students understand culture as a system of beliefs, knowledge and practices shared by a group.

Benchmark: I will understand how Hawaiians viewed their landscape through their own cultural beliefs.

Standard: World in Spatial Terms 1. Students use geographic representation to organize, analyze, and present information on people, places and environments.

Benchmark: I will use a historical map to organize and analyze information.

Standard: Places and Regions 2. Students understand how distinct physical and human characteristics shape places and regions.

Benchmark: I will understand how Mānoa Valley and its physical landscape were shaped by Native Hawaiian culture.

The Viewing Pavillion



About the Mānoa Heritage Center

The Mānoa Heritage Center is a private, non-profit organization founded in 1996, whose mission is to promote the thoughtful stewardship of the natural and cultural heritage of Hawai‘i. The historic site consists of Kūka‘ō‘ō Heiau, a Native Hawaiian garden and the historic home Kūali‘i. The heiau and historic home are listed on the National Register of Historic Places. Currently, only Kūka‘ō‘ō Heiau and the Native Hawaiian garden are open to visitors. The center is committed to preserving and interpreting the heiau, the Native Hawaiian garden, the historic home and the natural and cultural history of Mānoa Valley for future generations. The center’s Board of Directors represents a broad cross section of professionals, and the center’s mission, vision and long range plans have been developed with the help of the community over several years. The center also has an advisory board of distinguished members of the Native Hawaiian community who establish protocol and guidelines for Kūka‘ō‘ō Heiau.

Planning Your Visit

Reservations

To make a reservation, please visit our website www.manoaheritagecenter.org and click on the Na Kumu page. Scan the calendar to find an open date and submit an online reservation form. Someone will get back to you within two weeks to confirm your tour. Our staff is very small so if you do not hear back within two weeks, you may email contact@manoaheritagecenter.org to confirm receipt of your request. Mahalo for your patience.

Fee Free

Our site is free of charge to school groups.

Our Site is Small and Fragile

Because of our size and location in a residential neighborhood, we are limited to having only one school bus visit per day and a total of 75 visitors per day. With a full bus (60+ students), the experience is at least two hours. Please bring one adult chaperone for every 10 students.

Bus Accessible Driveway!

With the completion of the Visitor Education Hale, we now have a bus accessible driveway. This shared driveway can be accessed from 2856 O‘ahu Avenue.

Raindrops Keep Falling

Mānoa is rainy! Our tour is an outdoor tour, so you may have to reschedule.

Dress for Success

All students and teachers should wear sensible shoes to our site. We will be walking on a garden trail. Shoes with heels are not appropriate or safe.

Read Up

We highly recommend that teachers read our **Resource Material** and talk to their classes about Mānoa and Kūka‘ō‘ō Heiau before their field trip.

We Want to Help

Please feel free to call us with your questions and concerns. If you are studying something in particular in your class that we can enhance on our tour, we will try to do so. We are flexible about our tour content.

Teachers are Welcome to Pre-Visit

We invite and encourage teachers to make a date to preview our site before bringing classes. This is a great way for us to get to know each other and to plan a visit.

Chant and Makana

Your class is welcome to offer oli kahea upon arrival and we will respond with our oli komo. You may also bring makana in the form of native plant material from your area if desired. Please contact us if you have any questions about oli or makana.