

## History of Keanakamanō

The area surrounding the Kapālama Campus Main Gate was traditionally referred to as Keanakamanō, literally meaning “the cave of the shark.” Traditions recall a large underground cave system located in the valley, which extended in two directions, ma uka (inland) and ma kai (seaward). The ma uka branch led inland to a sacred pool, and the ma kai branch extended to Pu‘uloa, the area now known as Pearl Harbor. The legendary sharks of Pu‘uloa would frequent the area, thus giving the cave and the land associated with it the name Keanakamanō.

An archaeological survey conducted in 2002 discovered 38 sites in the area around Keanakamanō, most of which appear to be wahi kūpuna (ancestral Hawaiian sites). One of the main discoveries at the site was a large terrace with a rock wall facing and a flat area extending behind it. This is believed to have served as a kahua (foundation, base or platform) where people might have gathered for any number of purposes. A set of four lower terraces were also found. These lower terraces helped to inspire the creation of a native Hawaiian plant garden.

During the 1940s, the U.S. military used the area just ma uka of the guard house as an Italian prisoner of war camp.

Between the mid-1990s and the early 2000s, many hands came together to better understand these sites and to offer them greater care. Faculty, staff, and students dedicated numerous Saturdays to clear the sites of thick vegetation that had kept them hidden for decades. Among these many hands, the Kapālama Campus Operations Support staff played a key role in the process of clearing and beautifying the area.

Under the leadership of Ka‘iwakīloumoku and the Operation Support Division, the Kapālama Task Force established by Dr. Michael Chun, president and headmaster, began the development and restoration of the area in January of 2006. Their purpose was to re-establish the site as a cultural and educational space that would reflect a sense of aloha and respect for the land, the culture, and the community. The Task Force also envisioned that the site would promote the cultivation of Hawaiian plants and would be aesthetically pleasing.

The restoration process was led by Billy Fields of Kona, Hawai‘i. Fields is a master in the art of uhauhumu pōhaku (dry stack stone masonry) and was tasked with rebuilding the large terrace wall, creating a set of smaller terraces, and building an exterior wall that would surround the site. Faculty, staff, and students had the opportunity to learn the art of uhauhumu pōhaku from Billy and even helped build part of the exterior wall ma uka of the kahua.

Today, with the help of many hands and hearts, Keanakamanō has been given new life and purpose for the benefit of generations to come.

## Etiquette When Visiting Keanakamanō

The site at Keanakamanō is a place of aloha. Many hands and hearts have nurtured it and many more will unite in caring for it as time goes on. To ensure its longevity and meaningfulness as a symbol of Hawaiian identity and pride, please be aware of the following:

1. Good thoughts and kind words are always appreciated.
2. Please do not deviate from the paths indicated by your hosts. Doing so may take you to areas being prepared for other uses.
3. To ensure that the stone walls and foundations will be intact for generations to come, please do not remove or otherwise attempt to loosen stones. Some of the structures are remnants of ancestral and archaeological sites.
4. Please do not leave anything at the site. If you happen to see 'ōpala, please help by taking it with you and discarding it upon departure.
5. At this time, there is no eating at the site.
6. Oli, ho'okupu, and rituals of greeting are neither required nor expected at the site. The area is noa (free from kapu – spiritual restrictions); there is no one in residence. However, should visitors feel moved to offer spontaneous Hawaiian expressions it will be respected and appreciated by all, as is our custom.

## **Introduction**

This book was created as a reference tool for kumu (teachers) and haumāna (students) in identifying the array of plants located at Keanakamanō, a māla (garden) of Native Hawaiian plants located near the front gate of Kamehameha Schools Kapālama in Honolulu, Hawai'i.

The vision for the māla (garden) was to create a living, outdoor classroom that would provide opportunities for learners to appreciate Hawaiian ancestral knowledge and re-establish a connection to the land. This book is intended to support those efforts.

Our kūpuna, our ancestors, had an intimate relationship with the natural world, evident in the many uses they had for native plants. These plants were sources of food, clothing, medicine, tools and shelter. Some plants are imbued with significant spiritual qualities to be used in reverence. They carefully observed nature and skillfully used their knowledge of native plants to metaphorically describe such things as: the personalities and emotions of man, cultural etiquette, storied landscapes, famous people and deeds, historical events and noteworthy occurrences and patterns found in the natural world.

Come, enjoy, and learn about the native plants flourishing at beautiful Keanakamanō!

## **Categories and Descriptions used in the Puke Mea Kanu**

Plants are listed in alphabetical order by their inoa Hawai'i (Hawaiian name). Each plant entry has in the upper corner its inoa Hawai'i, scientific name and origin classification (Endemic, Indigenous, Polynesian Introduced, etc.).

Under each plant's photograph is a description of the habitat(s) in which the plant naturally occurs.

**For each entry, plant information is categorized into mahele (sections):**

- Nā Inoa 'Ē A'e
- Kinolau
- Nā Hi'ohi'ona
- Ka Ho'ohana 'Ana
- 'Ike Pili
- 'Ōlelo No'eau
- He Nane
- Ma Keanakamanō
- Ma Kawaiha'o

(Please see the following page for mahele descriptions.)

**Nā Inoa ‘Ē A’e:** (Other names)

Listed here are other names in Hawaiian and/or English by which the plant is also known.

**Kinolau:** (Multiple manifestations or body forms)

This section identifies the specific god for whom a particular plant is an alternate form. For example the god Kāne had many kinolau – he could take the form of a human as well as a variety of plants such as wauke, ‘uala and kō.

**Nā Hi’ohi’ona:** (Features and characteristics)

This mahele describes the physical features of the plant.

**Ka Ho’ohana ‘Ana:** (Uses)

In this section, uses for the plant are identified and described.

**‘Ike Pili:** (Related information/additional knowledge pertaining to the plant)

This mahele focuses on Hawaiian knowledge and highlights significant cultural information. Examples may include the meaning of the plant’s name or a traditional connection that Hawaiians have with the plant.

**‘Ōlelo No’eau:** (A wise saying and proverb)

Often times, certain characteristics of a plant (like its motion or strength) were referenced metaphorically in wise sayings called ‘ōlelo no’eau.

**He Nane:** (A riddle)

Riddles were common ways of expressing one’s cleverness and teaching lessons. A number of nane involve plants.

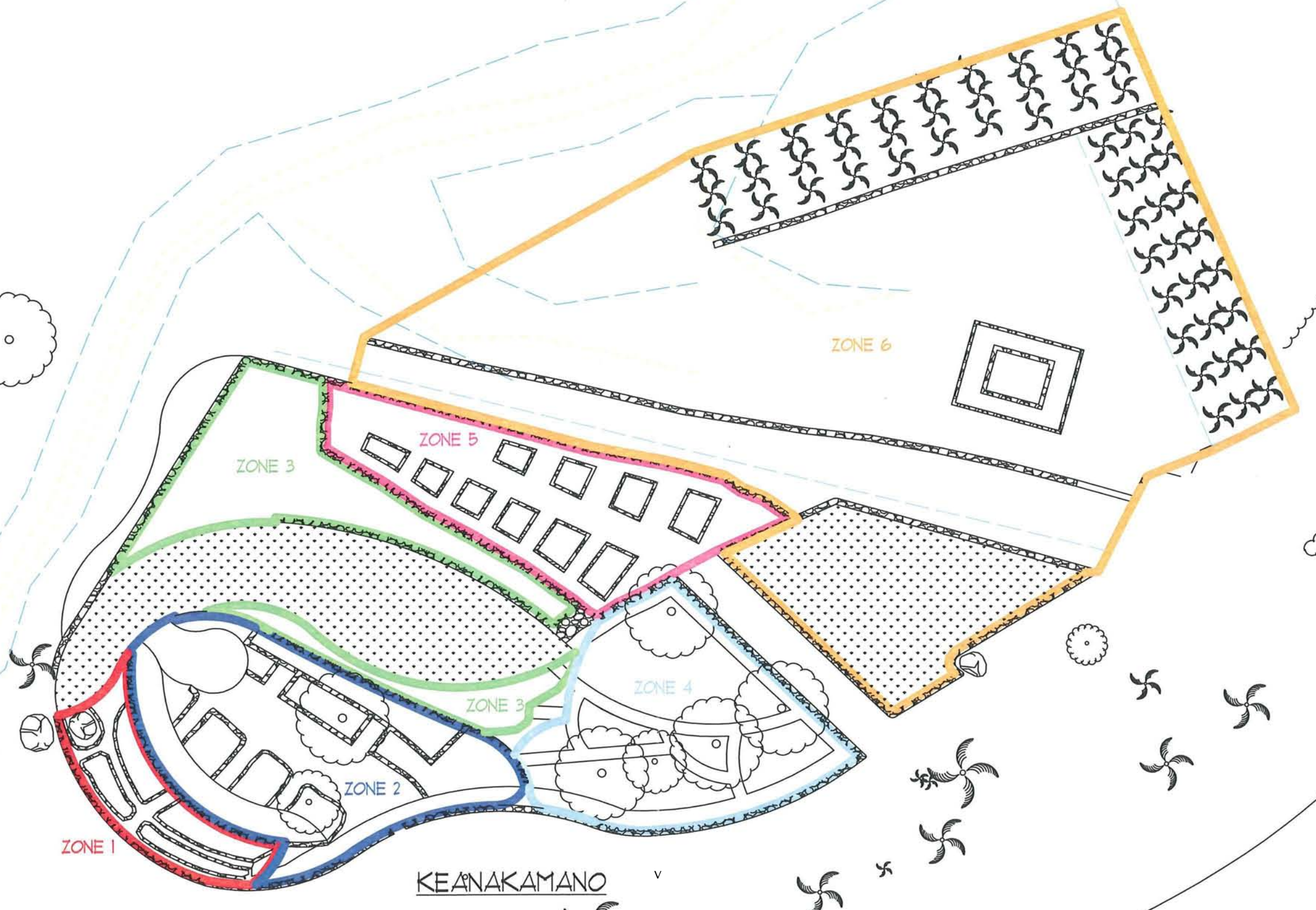
**Ma Keanakamanō:** (At Keanakamanō)

This section provides information on the exact location of the plant at the Keanakamanō garden at Kapālama. Please use the corresponding map.

**Ma Kawaiaha’o:** (At Kawaiaha’o)

Plants found at Kawaiaha’o Plaza are categorized by their location in the Māla (garden,) Kīhāpai (planter area), or Pua’i Wai (water feature) sections.

- Selected categories will differ for each plant. Some categories are omitted if information is unknown.



ZONE 1

ZONE 2

ZONE 3

ZONE 3

ZONE 4

ZONE 5

ZONE 6

KEANAKAMANO

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