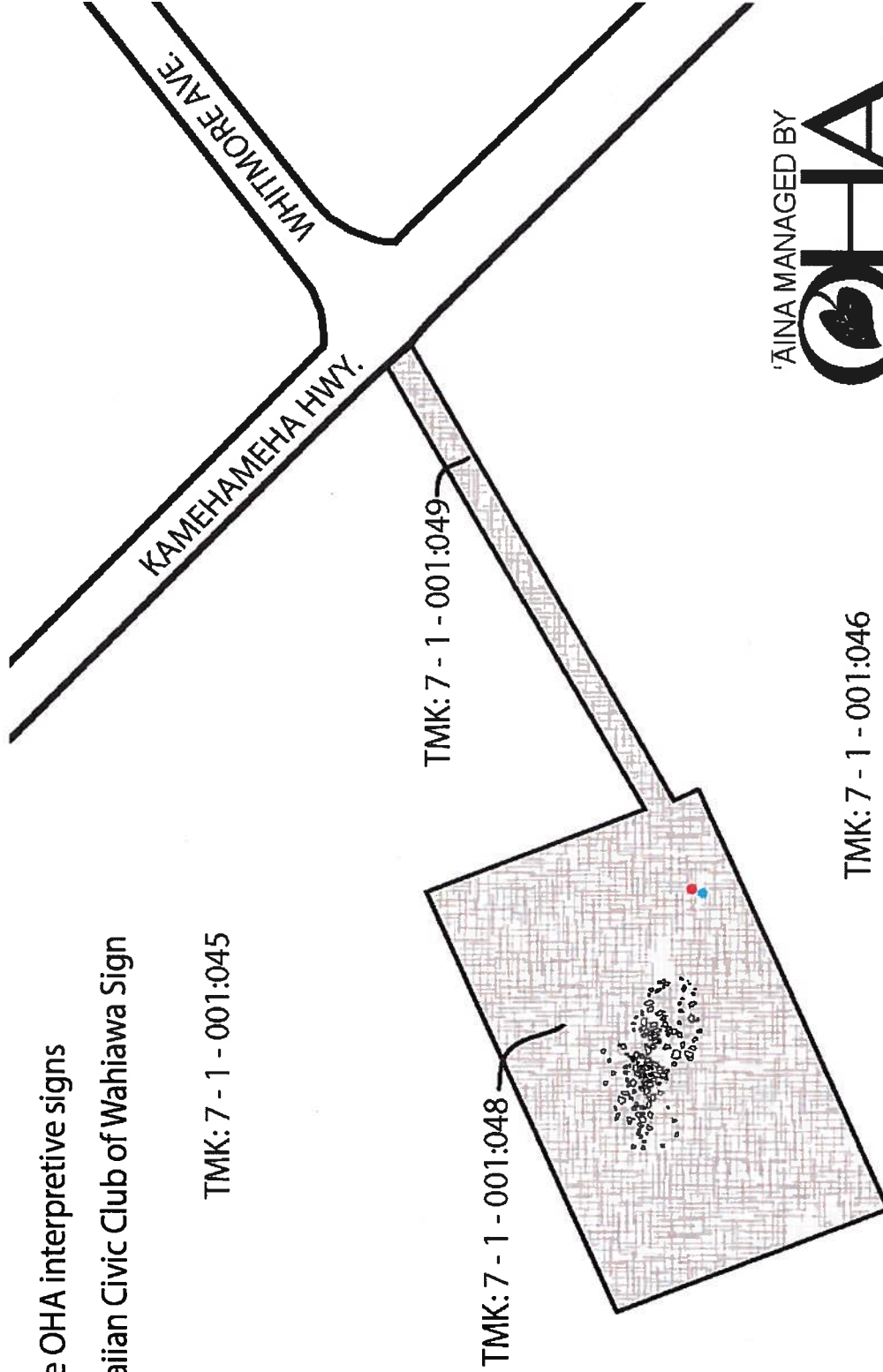


KŪKANILOKO  
INTERPRETIVE SIGN PLACEMENT

- Three OHA interpretive signs
- Hawaiian Civic Club of Wahiawa Sign




**NO  
TRESPASSING  
PROPERTY OF**





KŪKANILOKO  
INTERPRETIVE SIGN

EXHIBIT - 1D

 **kūkaniloko**  
**HE WAHI KAPU**  
**THE SACRED UPLANDS**

‘ŌLELO HAWAII:

Aia ‘o Kūkaniloko ma waena o nā lālanī mauna ‘elua o ‘O‘ahu nei, o ia nō ka piko o kēia mokupuni. Aia nā pali Kō‘ohau ma ka hikina. Aia ‘o Wai‘anae a me Ka‘ala i ke komohana, ka wēkū o nā kuahīwi o ‘O‘ahu nei. I ka wā i hāia, uluwahi ka uka i ka ulu ‘ōhi‘a, ka ulu kōa, ka hāpu‘u ‘i‘i, a me ke kupaupū ononona. Uhuhi ho‘o i lalo i ke kukui, ka ‘īlāhi, ka hau, ka ‘ahu‘awa, ke kauwila, ka wiliwili, a me ka uhi-uhi. I loko o nā ‘alu hāiki, ua maui ka po‘e ‘ōiwi i ke kalo, ka ‘uala, a me nā mea kumu ‘ē a ‘ē.

Ua kūpono ka nohona o ka po‘e Hawai‘i kahiko i ke ‘ano o ka ‘āina. Hō‘ike ‘ia ka hohonu o kō ikaou pili-na i ka ‘āina ma ke kapa ‘ia‘anu o nā makani like ‘ole ma Wai‘anae Uka. ‘O ia ho‘i: ‘o ka Waikōloa, he makani anuanu ma ka ‘ākau mai; ‘o ke Kū, e pā mai ana ma ka moana mai; ‘o Wai‘anae; ‘o ke Kēhau, he makani e pā aheae mai ana ma Wai‘ōpua a me Kapo; a ‘o ka Māhalaui, he makani e pā ana ma ka ‘ākau mai ma Pu‘u Ka‘ala.

Ke kī nei ‘oe ma ka nu‘u laulaha wae-na o ‘O‘ahu, nona nā ‘ōka he 32,000 a ‘oi paha. I ka monona a me ka ulu-wehi o kēia ‘āina, ua ilio ‘o Kūkaniloko. I kōkōwāna leiuāhu loa o nā kānaka o ke aupuni ma ‘O‘ahu nei i ka wā iā Nanaikaoko a me kāna wahine ‘o Ka-hiki a hiki i ka wā iā Kākūhihewa.



**ENGLISH:**  
Kūkaniloko, the physical and spiritual piko (center) of the island of O‘ahu, is bounded geographically by two parallel mountain ranges. To the east are the younger Kō‘ohau mountains. To the west are the Older Wai‘anae mountains, which includes Ka‘ala, O‘ahu’s highest peak. These cool uplands were once covered with a forest of ‘ōhi‘a (Metrosideros polymorpha), kōa (Acacia kōa), hāpu‘u ‘i‘i (live fern), and fragrant kupaupū ferns. Lower elevations consisted of kukui (sandl-mat tree), ‘īlāhi (sandalwood), hau (sea hibiscus), ‘ahu‘awa (lava sedge), kauwila (Alphitonia ponderosa), wili-wili (Hawaiian coral tree), and uhuhi (Caesalpinia kavakensis) in the narrow gulches. Native Hawaiians cultivated kalo (taro), ‘uala (sweet potato), and other crops.

Through continual interaction between people and environment, Native Hawaiians developed an intimate understanding of their surroundings. One way this is displayed is in the naming of the various winds that affect the terrain, resources, and cultural practices of the Central Plateau, which include: Waikōloa, a cold north wind; Kū, which blows from the ocean-side of Ka‘ala; Kēhau, a gentleland breeze at Wai‘ōpua and Kapo; and Māhalaui, a wind that blows from the north at Pu‘u Ka‘ala.

The grounds upon which you currently stand are part of the Central Plateau of O‘ahu, which spans more than 32,000 acres. The plentiful freshwater and forest resources provided a unique environment that supported a large population and the development of Kūkaniloko as a socio-economic center.



Office of Hawaiian Affairs in partnership with Department of Land and Natural Resources – Division of Forestry and Wildlife State of Hawaii



# HE WAHI KE'EHI PŌKOLE A PLACE TO MARK TIME

# kūkaniloko



Winter Solstice  
(December 21)

Equinox  
(March 21 & September 23)

Summer Solstice  
(June 21)

Pu'u Hāpapa

Kolekole

Pu'u Kākara

Ka'ala

Pu'u Pane

Mā'ili

Mokulē'ia

Illustration: Emma Park, 200

**'OLELO HAWA'I:**

ia ma kahi o 180 paha mau pōhaku ma ke kahua hānau o Kūkaniloko. I le poho kō kekahu o nā pōhaku, a i ka wā hānau, ho'ohana paha ia memea hānau. Kālai 'ia ka hapa nui o nā pōhaku i ka māka'i a me ka ua ma nā māka'haki he miliona a 'oi i hala a ua kālai 'ia ho'i kekahi e nā kāhaka 'ōwi. Ma waho a'e o nā mea nui e pili i ka hānau ali'i, 'ia 'āna, ua mara 'ō 'ia, he mau māka nā pōhaku a me ka lu'ohi'ona o ka 'āina no ke ala hele o ka lā, ka māhina, a me nā hōkū, ma ke 'ano he

'alemanaka. Penet kekahi, ke kī 'oe ma waenakomu o Kūkaniloko, hiki ke 'ike i ka nāpō' o ka lā ma hope pono o Ka'ala i ka māuili. Wāhi a kekahi po'e, ho'ohana 'ia nā pōhaku no ka ho'okele 'ana. I ka wā ma mau, māka 'ia ke kūkulu 'ākau a me ke kūkulu hema e nā kī i pōhaku. Ma ke 'ano like, ho'ohana 'ia paha nā kīhi kiwi o kekahi mau pōhaku e like me ka pānāni. Ua kapa 'ia nā iron o kela-ki mau pōhaku i kēia waiwai a no ka ho'omana'ō 'ana o kekahi mau ali'i.

**ENGLISH:**

Approximately 180 pōhaku (stones) make up the sacred Kūkaniloko birthing stones site. The pōhaku themselves have poho, natural and man-made depressions, which during childbirth, could have been used to hold birthing material. Most of the pōhaku were formed by natural processes (such as wind and rain erosion, over millions of years) while some pōhaku were modified by Hawaiians. In addition to the birthing of chiefs, it is hypothesized that the pōhaku may have also been used to track the passage of the sun, moon, planets, and stars with features on the landscape to mark

time as a calendar. From the center of Kōkanihiko, for example, the sun sets directly behind Mount Ka'ala at the equinox.

Others suggest the pōhaku may have been used for navigation. Previously, petroglyphs that were once visible onsite marked a line running precisely from true north to true south and the fluted edges of some pōhaku could have served as pointers, similar to a compass. Various pōhaku were given names for these specific uses and to commemorate specific ali'i.



Photo: Peter Fink, October 26, 2018



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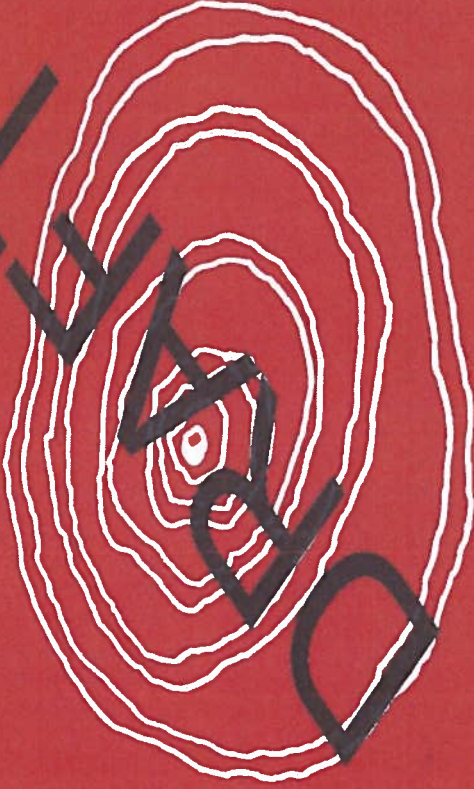


**KŪKANILOKO  
INTERPRETIVE SIGN**

**EXHIBIT - 1F**

**KŪKANILOKO**

e kūka'awe i nā kapu o Kūkaniloko no ka mea  
aloha nō ho'i kākou iā lākou i nā kau a kau



to guard the kapu of Kūkaniloko because we love the for all time...

**Hawaiian Civic Club of Wahiawā**  
Established November 10, 1960