

Mele Honouliuli

Nā Pu'u Zablan



Mele Honouliuli

(by Pu'u Zablan)

**Eō Pālehua i ke kuahiwi la
Ke kuahiwi i noho i ka lani**

**Hear my call Pālehua, glorious mountain
The mountain that dwells in the heavens**

**'O Kapolei ka pu'u la
Ka pu'u i noho i ka 'āina**

**Kapolei is our beloved hill
The hill that sits on the land**

**'O Kapapaapuhi ka loko la
Ka loko i noho i kai**

**Kapapaapuhi is our pond
The pond that resides at the sea**

**'O Honouliuli la
He 'āina aloha o 'Ewa**


**There is Honouliuli
Our beloved land in 'Ewa**

**Aloha mai e nā pua la
Nā pua ha'aheo o ka 'āina**

**Greetings to all of the descendants/people
The proud people of this land**



Mihi to Pu'u Zablan



Eō Pālehua i ke kuahiwi la
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Aunty Pilahi Paki

‘Ike Pāpākolu

A way to look at how to understand our Hawaiian language, ideas and life

- Ho‘opukakū – Literal Translation
- Kaona – Metaphoric Interpretation
- Noa Huna – Esoteric, Personal, Hidden



Kumu Pūlama Collier



Pālehua



Pale-hua



‘O Kapolei ka pu‘u la
Ka pu‘u i noho i ka ‘āina

Kapolei is our beloved hill
The hill that sits on the land

- Pu'uokapolei served as a place of governance as early as the 13th century when Kamaunuanoho served as konohiki. Remnants of her home still exist at the pu'u today.
- The largest heiau in the Honouliuli ahupua'a existed at Pu'uokapolei. In 1920 the rocks from the heiau were crushed and used in the foundation of Farrington Highway as well as in the irrigation ditches of old sugar cane fields in the area.
- Sam Kamakau and Bishop Museum Archaeologist H. Glibert McAllister both identify Pu'uokapolei as the most sacred and important place in the ahupua'a of Honouliuli.
- Because of its locality/sacredness, Pu'uokapolei was considered the piko or epicenter of Honouliuli.
- Pu'uokapolei served as an important landmark for travelers on their way to Wai'anae. At one time, there were three ways to get to the moku of Wai'anae. 1) Kolekole; 2) by way of Pohakea; and 3) was by way of Pu'uokapolei.
- Solar observation occurred regularly at Pu'uokapolei and it is the one place in the region where the celebration and observance of the Changing of Seasons occurred. Today the Changing of the Seasons is still celebrated and observed annually. Source: <http://www.puuokapolei.com>



‘O Kapapaapuhi ka loko la
Kapapaapuhi is our pond

Ka loko i noho i ke kai
The pond that resides at the sea





Ka i'a hali a ka makani. The fish blown by the wind.

Reference to Honouliuli and the 'anae that migrate around the island annually.

Kaihuopalaai: This name is said to apply to the whole West Loch of Pearl Harbor. Each year beginning in October or November, large shoals of mullet are said to go from Pu'uloa/Pearl Harbor east to Makapuu Point and then north and west to Laie or Malaekahana, from which point they return to Pearl Harbor over the same route in March or April. There are many different stories of this holoholo. Kaihuopalaai is the pond from which the 'anae holo come and leave for their holoholo each year.

- Ke Awa Lau o Pu'uloa: The many (hundreds) bays of Pu'uloa (Pearl Harbor)
- Kaihuopala'ai: the name of "West Loch" of Ke Awa Lau o Pu'uloa
- Kapapa'apuhi: point where family of fisher-people lived



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