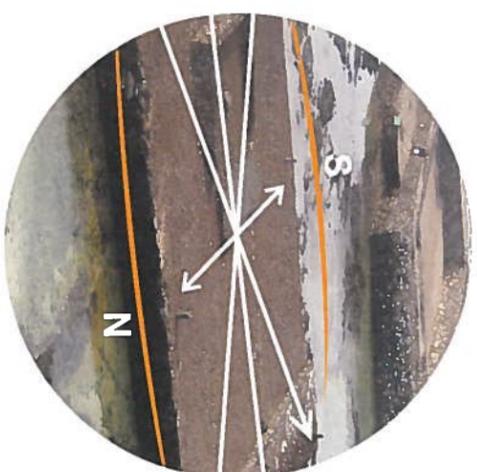


REDEFINED

Let us plant seeds for a forest.

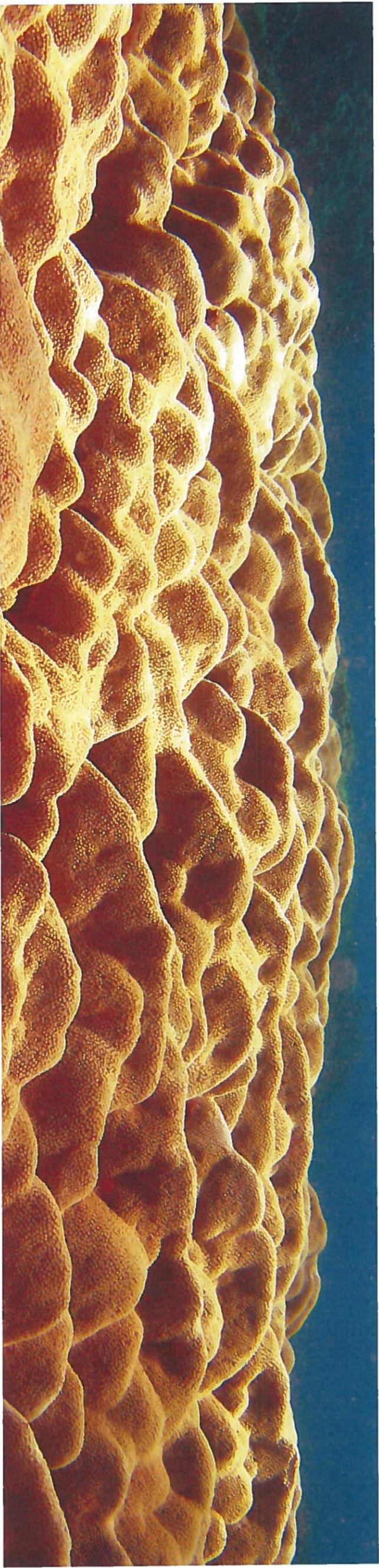
Let us plant seeds of knowledge for the next generation!





KĪPUKA / HĀLAUĀOLA / KŪLIAĀNU`U / WATER CYCLES





KĪPUKA AND HĀLAUĀOLA THEORY

The dichotomy of Kīpuka and Hālauāola is a classic growth and improvement pairing engaging reciprocity for refining the quality of life.

Kīpuka possesses the DNA from which one naturally acquires physical and emotional characteristics.

These features accommodate a natural entity growth from the inside out.

Hālauāola permeates a natural entity or the Kīpuka in order to energize life physically, mentally and spiritually.

The movement for Hālauāola is from the outside in. Some of this energy comes in the forms of water, sunlight, knowledge, medicine, happiness, etc.

Reciprocation between the two is constant for growth and balance.



KĪPŪKA

06.25.15

KUHIKUHĪPUONE COLLABORATIVE
EDITH KANAKAOLE FOUNDATION

PUALANI KANAHELE
NALANI KANAKAOLE
SIG ZANE
HUIHUI MOSSMAN
KALA MOSSMAN
KUHAO ZANE





KĪPUKA

Intense, luxurious growth, inspired by the richness of the earth it sits on.





KĪPUKA

Survives the influx of Pelehonuaamea in the form of hot lava.





KĪPUKA

Acts as a ho‘omakua or older generation flora and fauna contributor to the fresh earth.





KĪPUKA

Mokuna or land severed from the surroundings of its initial development and now is the benefactor of seed plants for the bare and naked environment left by the female of the fiery pit.





KĪPUKA

The DNA of the forest that existed before and the forest which will develop around it.
It is the continuum for lives that are born, will grow, procreate, die and sprout again to live another life time.





KĪPUKA

A peek into a living culture.



KĪPUKA



INTENSE & INSPIRED
GROWTH



SURVIVOR



HO·OMAKUA



MOKUNA



DNA



LIVING CULTURE





KĪPUKA

Kīpuka displays camaraderie between plants lives; the large trees allow just enough sun light to stream through to the ground affording sunlight to the plants below.

The forest is made up of layers of canopy and the upper canopy break up to downpour of heavy rain by the time it hits the lowest canopy and moss it is fine mist.

The protected plants will drink drops of sun and rain as prescribed by the top canopy. The kīpuka exhibits hundreds of years of survival a life style forgotten by those life forms that have mobility.



He wahi luana ko nā kama'āina

Launa 'ana i Kīpuka Kaka'ako

He 'ohana nō keia po'e a Laka

Noho papa i Kīpuka Kaka'ako

'O 'Ōhi'a makua ka mua

'Ohi ka wai a Lono

'Ohi ka lā a ka Lā

A 'ai i ka mehana a Haumea

'O ia ka po'e Koa me ka pua iki

'O ka po'e Maile lau li'i li'i

'O ka po'e Hau kuahiwi laha'ole

'O ka po'e Pāpala kepau a kepau'ole

He nui, he nui ka po'e wao akua

Ulu a'e, ulu mai i Kīpuka Kaka'ako



- | | |
|---|--|
| 1. He wahi luana ko nā kama'āina | The offspring of the land has a place of leisure |
| 2. Launa 'ana i Kīpuka Kaka'ako | Socially existing at Kīpuka Kaka'ako ma kai |
| 3. He 'ohana nō kēia po'e a Laka | These wild-wood vestiges of Laka are family |
| 4. Noho papa i Kīpuka Kaka'ako | Living for generations at Kīpuka Kaka'ako |
| 5. 'O 'Ōhi'a makua ka mua | 'Ōhi'a makua was the first |
| 6. 'Ohi ka wai a Lono | Gathers the waters of Lono |
| 7. 'Ohi ka lā a ka Lā | Gathers the heat of the Sun |
| 8. A 'ai i ka mehana a Haukea | And is nurtured in the warmth of Haukea |
| 9. 'O ia ka po'e Koa me ka pua iki | Are the Koa folk with the miniature flowers |
| 10. 'O ka po'e Maile lau li'ili'i | The Maile folk with tiny leaves |
| 11. 'O ka po'e Hau kauhiwi laha'ole | The rare Hau kauhiwi folk |
| 12. 'O ka po'e Pāpala kepau a kepau'ole | The Pāpala folk with and with our resin |
| 13. He nui, he nui ka po'e wao akua | Numerous people are in the reserved wilderness |
| 14. Ulu a'e, ulu mai i Kīpuka Kaka'ako | Growing about, growing near at Kīpuka Kaka'ako. |



Ulu a'e, ulu mai i Kīpuka Kaka'ako

Growing about, growing near at Kīpuka Kaka'ako.





KAKA'AKO KĪPUKA

1. A Kīpuka has survival qualities needed for Kaka'ako.
2. A Kīpuka is an intermediary of water between the atmosphere above and the earth and vice versa.
It is a mechanism that allows the island to make its own water.
3. A Kīpuka gives from the inside out, disclosing a quality of all living organisms.
4. A Kīpuka teaches survival, growth and how to live in your environment.
5. A Kīpuka shares its ho'omakua qualities.
6. A Kīpuka encourages the idea of evolution.
7. A Kīpuka maintains a sinew between the old and new.
8. Kīpuka is the quality instigating Kaka'ako as Kaka'ako Kīpuka.



HÄLLAUJÄOLA

06.25.15

KUHIKUHIPUONE COLLABORATIVE
EDITH KANAKAOLE FOUNDATION

PUALANI KANAHELE
NALANI KANAKAOLE
SIG ZANE
HUIHUI MOSSMAN
KALA MOSSMAN
KUHAO ZANE



HĀLAUĀOLA

Hālauāola consumes and breathes life
and is initially introduced to our mythology
through the Pele and Hi'iaka saga.



HĀLAUĀOLA

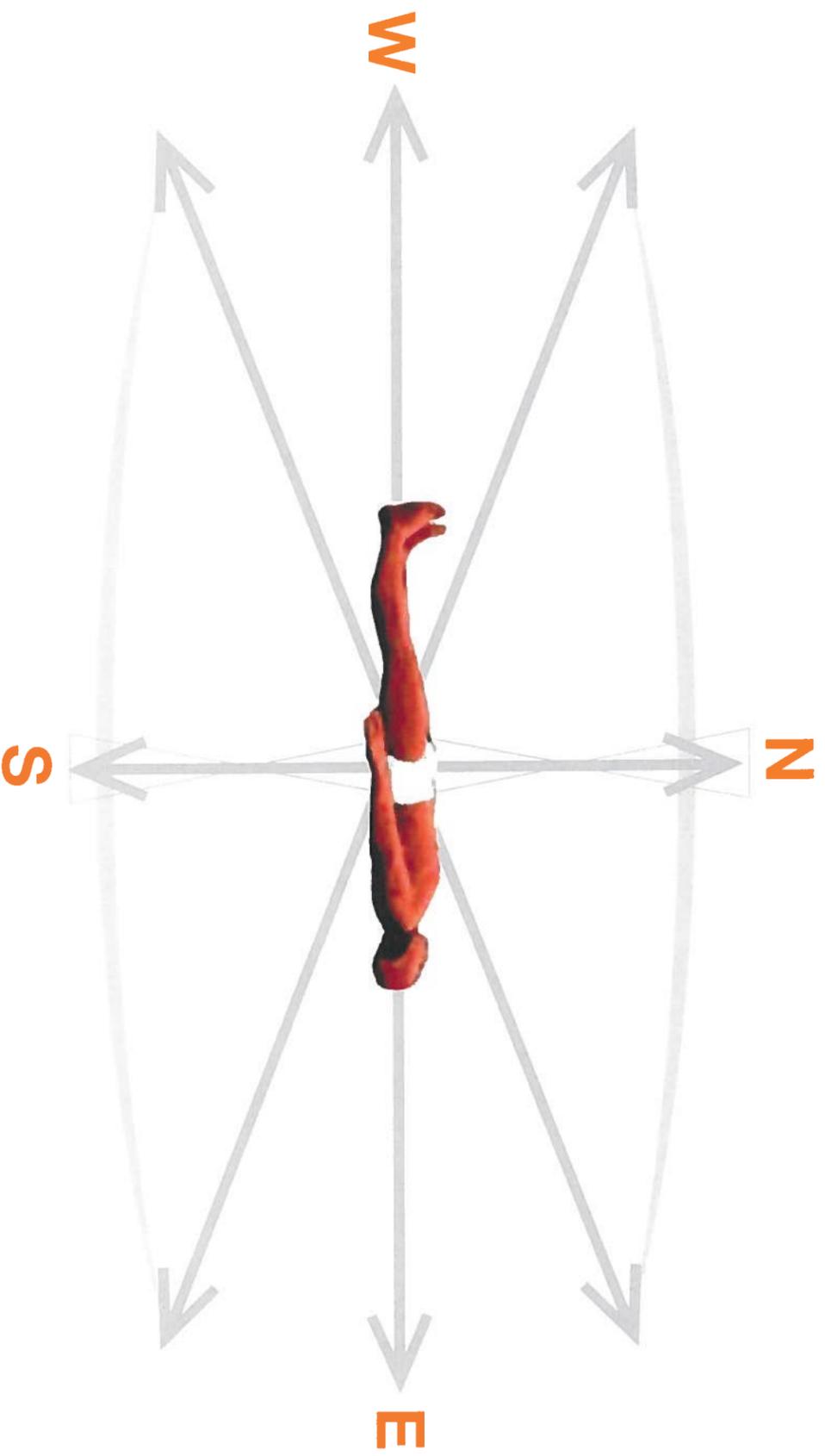
- 1) **hālau** - house, hall, place of learning, body;
- 2) **ā** – of, ignite;
- 3) **ola** – life

The dichotomy between Pele and Hi'iaka produces not only life of the land but life because of the land. Pele is only the red matter or lava which is the interpretation of Pele-honua-mea. This pele cannot be stopped and has the ho'okikī kanawai. This kanawai is the natural law which states that lava or magma must continue. Pele is synonymous with lava and magma which is equivalent to the bloodline of land's birth.

Hi'iaka is the initiator of things born through the pro creative and regenerative cycles, therefore Halauāola is Hi'iaka's pathway, cycle or bloodline through which life continues.

The Hi'iakan theory of life is exhibited through this saga as she journeys from Hawai'i to Kaua'i at the request of Pele. The mythology reveals that this journey is a practicum of the older sibling teaching the younger her skill by exposing her to life and near death experiences while utilizing all possibilities.

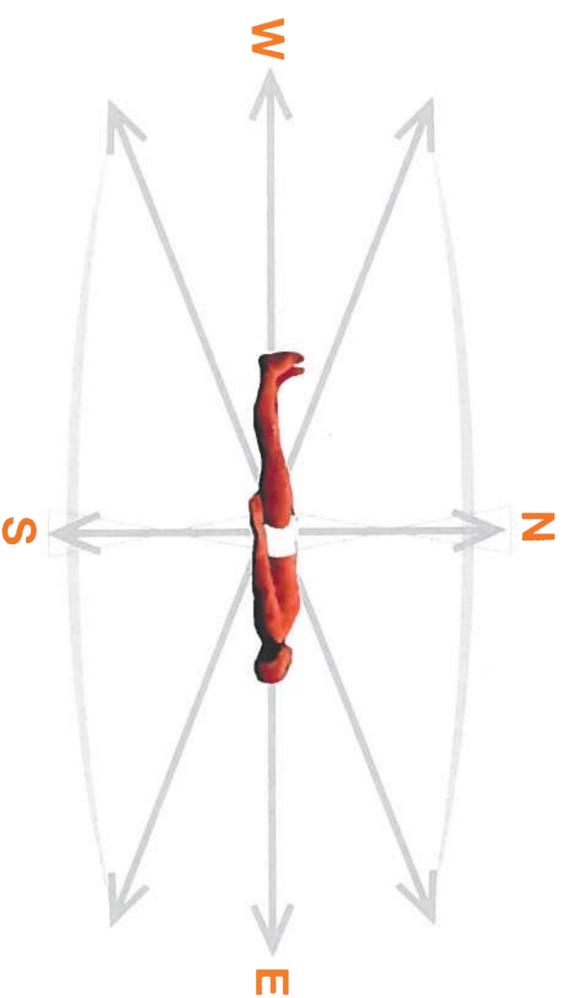




HĀLAUĀOLA

“DYGRAH HONOKALEI NU UHINA HEHEHEHE”

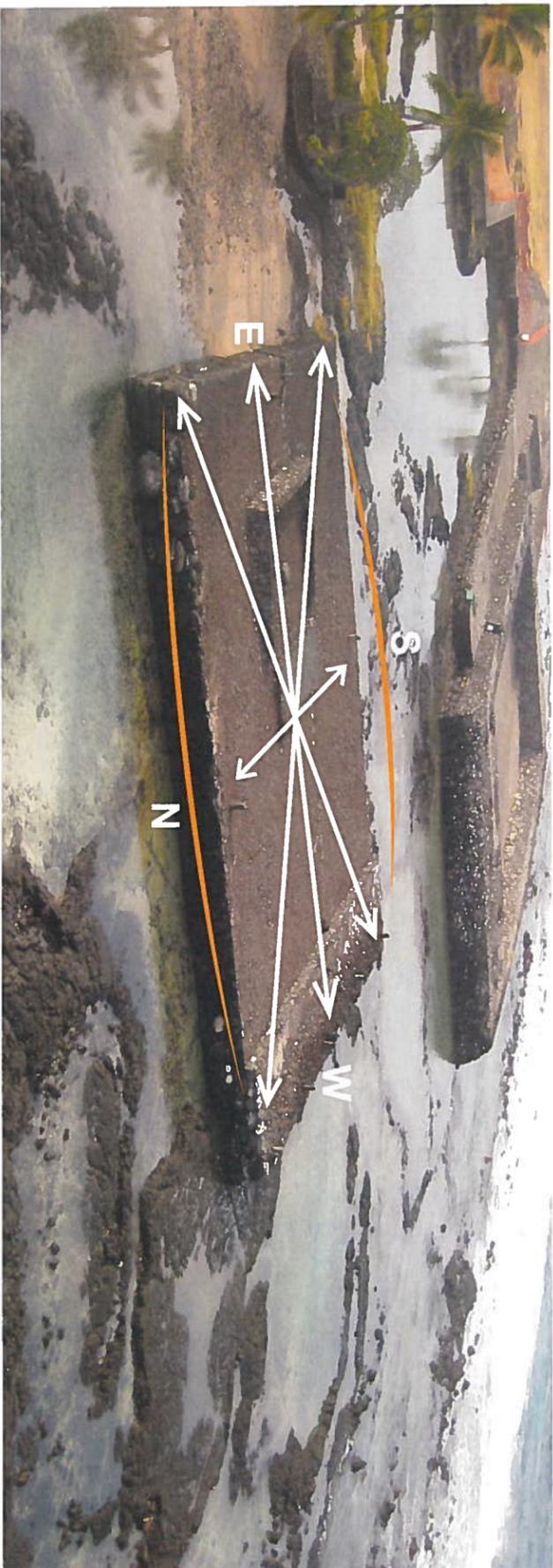




The diagram above is an example of a person's hālauāola as he or she is set up to fit in one's universe or be in spiritual union with all energy forces. The head is to the east to revive energy or to symbolize rebirth, the right hand is towards the north, the left hand is south and the feet are west. The east and west or hands and feet are indicators of the flow of the spirit. The top parameter to the north is Kealanuipolohiwa ā Kāne or the summer solstice and to the south is Kealanuipolohiwa ā Kanaloa, the winter solstice. These are indicators of the corridor of the sun therefore there are eight points to the full exposure to all energy forces.

*DIAGRAM FROM KALEI NUIJINJA, HILIA REPORT





This is an example of a heiau set up to follow the sun's movement.

This is Hāpai Ali'i heiau in Kahalu'u, Kona.

The feet faces the ocean which is west and the head would face east which is toward the mountain in this case.

IMAGE VIA KSBF.TV, DIAGRAM FROM KALENIUŪHANA HULA REPORT



- | | |
|--|--|
| 1. Ako na nani maka i Wāwaenohu | Gathered is the exquisite features at Wāwaenohu |
| 2. Me ha nanai hale lā i Ka'ula i kai | It was like an empty house that is Ka'ula at sea |
| 3. Ke amo a'ela i ka lima o Kaunuloa e | Lifted by the hands of Kaunuloa |
| 4. Ke hoa lā i ke kua o Leino'ia | And attached to the back of Leino'ia |
| 5. He 'ai aloha nau ē | A sustenance of compassion I offer you |
| 6. 'O Ka'ula nui kai akaka | However Ka'ula abodes clarity |
| 7. Ua po ka hālauāola i ka noe | That the hālauāola is darkened by the mist |
| 8. 'O ka manu na'e ke lele nei | It is the bird who flies off who lives |
| 9. Ka i luna o Wa'ahila lā | Flies above the ridge of Wa'ahila |
| 10. Ke noho la i Leino'ia | And who resides at Leino'ia |
| 11. He ai aloha nēia ia 'oe la ē | Again I offer this sustenance of life to you. |

This chant describes the pule invoking one to receive full health and energy or to revive one's place in life or a culture back to its people. There are several chants of this nature, one done for Ka'ahumanu as her kanikau (lament) another done for a child who was on the brink of dying however the imagery and the language involved in the chants are the same. This is used when something or someone is in dire need of help.



- | | |
|---------------------------------------|---|
| 1. Kini, hiki i Kaua'i kou 'āina | Kinfolk, I arrive to Kaua'i you land |
| 2. I koa makaiwa o Hālawā | Alert warrior of Hālawā |
| 3. Paia Kona i ou kino | The leeward wall is your body |
| 4. Akua nui o Hi'iaka | Boundless divinity of Hi'iaka |
| 5. E ka lā ē, e ka 'onohi ā i ka lani | Say great sun, the vitality that ignites the sky |
| 6. No'u ho'i kau wahi aloha | For you is my statement of affection |
| 7. E kau mālie 'oe, i ka muli o Hea. | Suspend yourself calmly, slowly, as a request from the younger. |

This chant is symptomatic of something or someone not in full health and is being tended within the structure of Hālauāola and the full strength of life's energy forces.

This particular request is made during the summer solstice
to receive the full quality of the suns energy.



1. Hālauāola at Kaka'ako ma kai is symbolic of reviving deep cultural awareness of the physical and spiritual essence of the wasted land.
2. Hālauāola's Fundamental attribute is the cycle to replenish earths transpiration through Rain, Mist and Clouds.
3. Hālauāola will serve to enhance the Kūlia Nu'u tower in recognizing the lay of the land in its relationship to the rising of the sun from Makapu'u during the summer solstice and the rising sun on Leahi during the winter solstice.
4. Hālauāola will be the sustenance of aloha for the people of Hawai'i as it establishes crucial physical, spiritual and mental health initiatives.
5. Hālauāola will bring consciousness to Kaka'ako ma kai as we seek the north or right hand strength from Pu'owaina, Nu'uaniu, Ko'olaoloa, Ko'olaupoko and Mokapu and left hand strength from the ocean which is Kanaloa.
6. Hālauāola when eruditely portrayed will convey horizontal and vertical environmental awareness.
7. The intelligence of Hālauāola will bring pride to local residences.
8. The mythological beginnings of Hālauāola will stand on a basic functional platform that Hawaiian literature in whatever literary form it takes, when dealing with elemental forces, is valuable data.



HÄLAUÄOLA

Cultural Entity & Place



I ola o ka wai i hoola ka aina

I hoola ka aina i hooowaiwai ka lahui

I hooowaiwai ka lahui

I pihana a Halauaola

Health of the waters brings life to the land

The land brings life the people prosper

The people prosper

Living the fullness of Halauaola



Halauaola encompasses the health of our (wai) resources bringing health to the land and health to its people. Halauaola embraces the health life of the family unit like the path of the sun from the first breath, I hiki a ka ha i kahikina, at dawn to its last breath, ha la ka la kau ma ke kua o Lehua, the sun passes at the back of Lehua.

It embraces the health of the family unit with its ties to the land and its life sustaining resources. It is understanding the resources, its cycles and how it affects the health of the forest, the health of its waters, the health of its people.

Halauaola is the restorative nature of body, mind, spirit, through the healing practices of traditional laau and laau arts.



KŪLLIA ĀNU'U

06.25.15

KUHIKUHIPUONE COLLABORATIVE

EDITH KANAKAOLE FOUNDATION

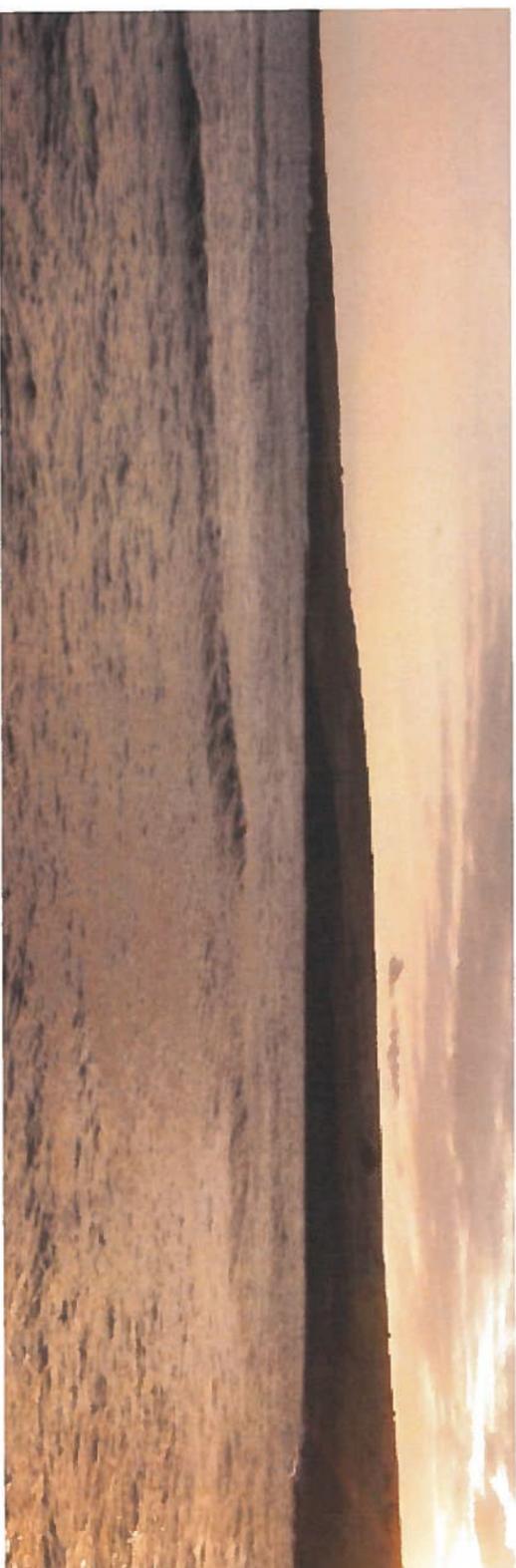
PUALANI KANAHELE
NALANI KANAKAOLE

SIG ZANE

HUIHUI MOSSMAN
KALA MOSSMAN

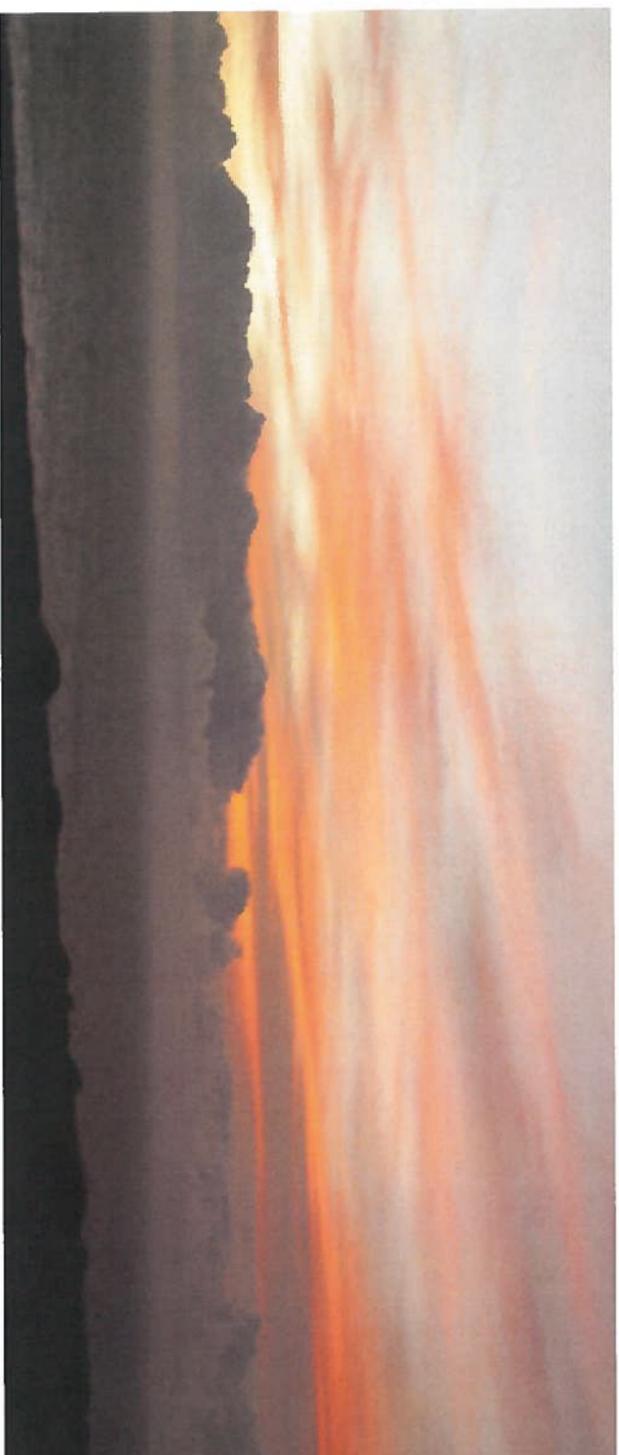
KUHAO ZANE





We honor the past as we march forward at Kaka`ako Makai. The spirit of Ka`akaukui will dwell at Kūlia Ānu`u, the metaphorical beacon for the Hawaiian culture. Here, recitals of the kūlia chant shall call upon the elements.

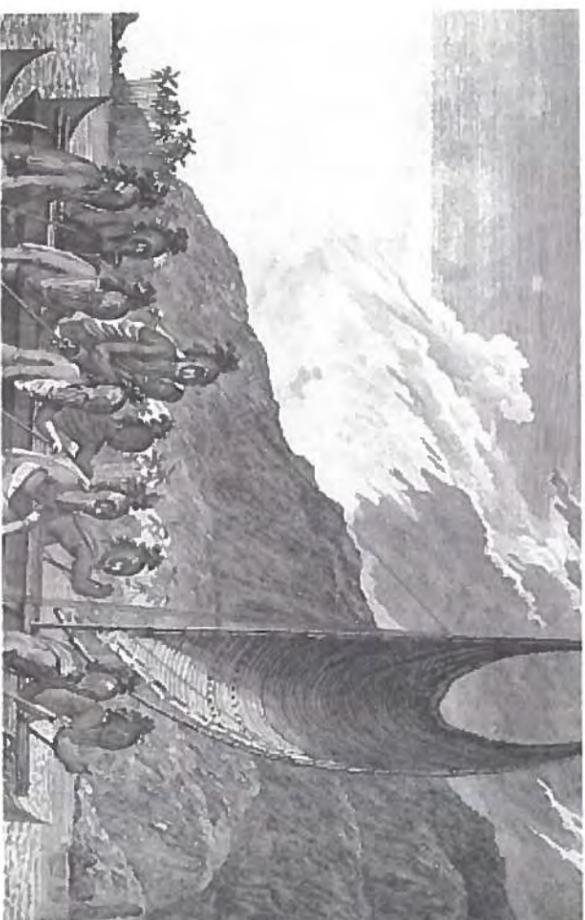




Connecting Hawaiian to terrestrial and celestial elements, Kūlia Ānu`u will become the iconic symbol.

Through observation, imagery and interpretation, Hālauāola becomes realization.

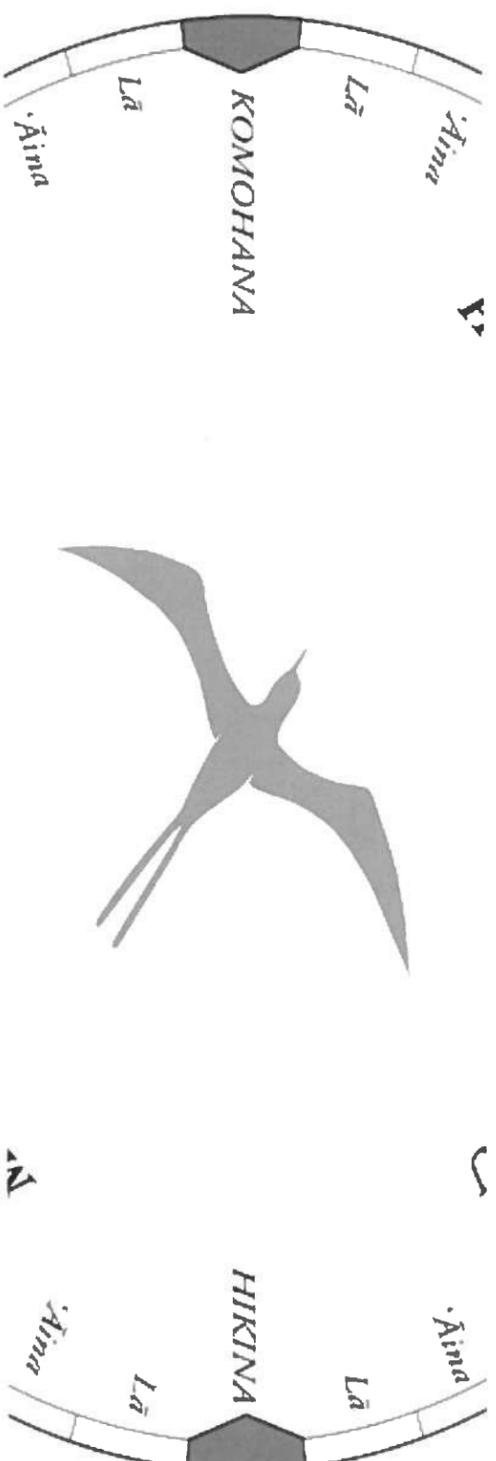




“He wa`a he moku, he moku he wa`a.” The canoe is an island and the island a canoe. Kūlia Ānu`u will become the place of honor for wa`a and its practices.

This relationship defines kīpuka.





Kūlia Ānu`u will align position: cardinal points, solstices, and distinct land features as Leahi and Pu`u O Waina. The star compass, integrated within the structure, connects and continues kilohoku, perpetuating relationships with the wā`a and our people.





“Kaʻi loloa i ka palaoa.” The line is Wa Elua of the Kumulipo defines the connections from mountain to the deep ocean. Maintaining the relationship in an urban landscape is important to our people.





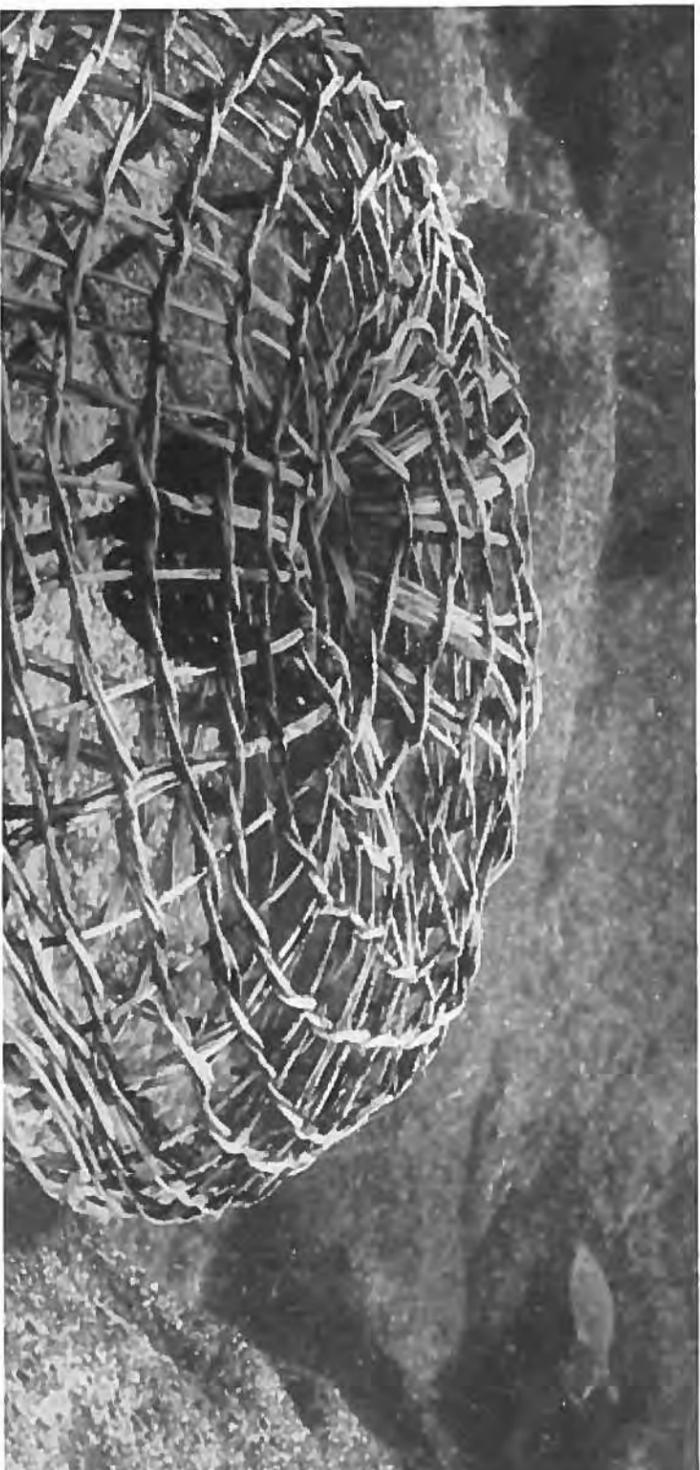
Kūlia Ānu`u will become the headlands for the observation of the kai, from shoreline to the reef and to the deep ocean. We honor the practices of our people, adhering to a keen survey of place.





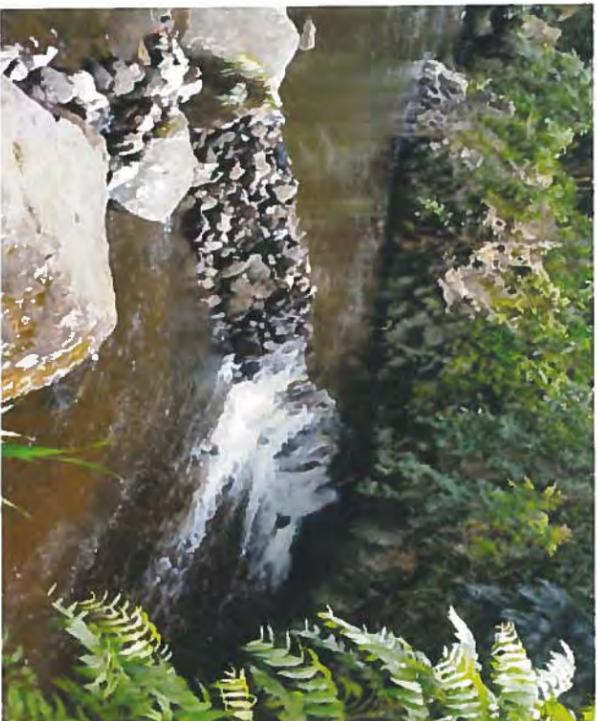
Kūlia Ānu`u draws parallels to our sacred mauna. Mauna have a relationship with the atmosphere and it is the kanaka who serve as the kahu of this relationship through ritual and practice. The hale mua is the sacred space where ancient practices are able to ho`omau as stories are created of our ancestors and their deeds.





Kūlia Ānu`u will illustrate man's presence at Kukuluae`o and Ka`akaukukui through chant, video imaging, and interpretive exhibits.





Kūlia Ānu`u will educate traditional movement of water, from lani to kai, connecting lo`i kalo and loko i`a. Establishing these practices will allow our people to thrive, connecting man to the elements of this universe.



WATER CYCLE

06.25.15

PUALANI KANAHELE
NALANI KANAKAOLE
SIG ZANE
HUIHUI MOSSMAN
KALA MOSSMAN
KUHAO ZANE



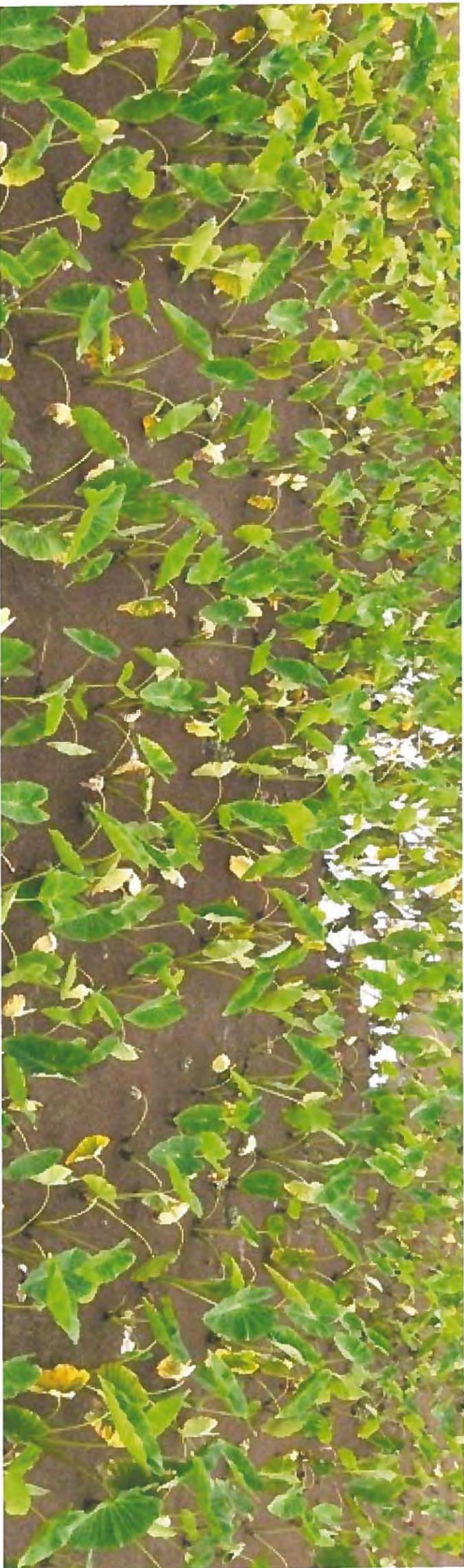
109. He po uhe'e i ka wawa
The day transitions to night
110. He nuku, he wai ka 'ai a ka la'au
The nuku transports the water and nutrients from the ground
111. O ke Akua ke komo, 'a'oe komo kanaka
Natural phenomenon is present, man does not interfere
112. O ke kane huawai, Akua kena
The spring system hydrates the plants
113. O kalina a ka wai i ho'oulu ai
The earths waters "roots" that promotes growth
114. O ka huli ho'okawowo honua
The turning that rumbles he earth
115. O paia [ʻa] i ke auau ka manawa
before the seasons change swiftly
116. O he'e au loloa ka po
And the nights become longer
117. O piha, o pihapiha
the water will fill, the buds will emerge
118. O piha-u, o piha-a
filled until the lo'i kalo is leaking, until it ignites
119. O piha-e, o piha-o
Filled unfamiliarly, filled to overflowing
120. O ke ko'o honua pa'a ka lani
supported by the Honua and secured to the Heavens
121. O lewa ke au, ia Kumulipo ka po
The time is past, Kumulipo is the possibility
122. Po—no





The two pauku are from the Kumulipo wa 1, 2 at the end of each wa. The epocs themselves describe organisms of the most fundamental structure, in other words living things that were first on this Earth. In each wa or epoch water is the survival, and the flourishing of life on earth is due to a water filled planet. Our planet earth is situated perfectly for life and therefore water. Its distance from the sun is far enough for Hydrogen and Oxygen to form a polar bond and sublimate or precipitate into liquid. Unlike Venus a supposed “twin” of Earth in size but whose closer proximity to the sun has wreaked havoc on its very toxic, very thick atmosphere forming liquid from elements that can handle the heat such as Sulphur and chlorine. Our planet earth is close enough to the sun for water to melt or keep its structure as liquid unlike Mars whose atmosphere has dwindled to almost nothing and whose water is mostly in the form of ice. Our ancestors were well aware of this information.





LO'I

This pauku explains the impact of water to our forests and the impact of water on our stream systems and therefore our lo'i. Water that does is not taken up by a rainforest supply our rivers and streams. Water that sublimates and falls on our mountains feeds our rivers and streams. The rainforest, which grows on the banks of our large rivers such as Hi'ilawe, and Wailuku provides stability to the surrounding earth. These lo'i depend on spring water as much as it depends on stream water to survive. Spring water provide minerals directly from compacted soil and volcanic rock, stream water provide nutrients from plants and surface soil. Both waters are necessary for successful lo'i.

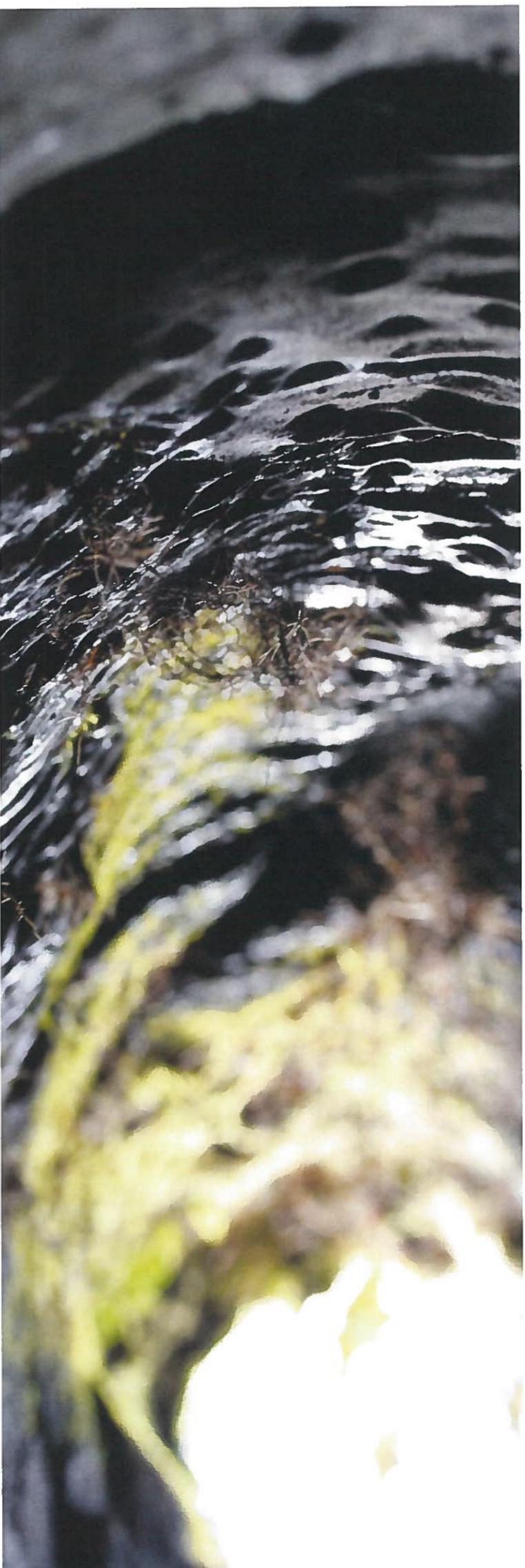




LOKO I'A

Both waters are also a necessity for fish ponds due to the same reasons. This biological stock however also requires sea water. Liu (limu) populations thrive in this environment and provide much needed protein for the fish stock. Again this knowledge was second nature to our ancestors thus was provided through constant monitoring and maintaining a system of clean water from all sources.





OCEAN FLOOR AQUIFERS

In Pauku 2, water is not caught up by the rainforest or by streams feeding lo'i but falls to the ground and works its way into the ground through filtration. Depending on the makeup of the soil water retaining water varies. Hawaii is unique, the very porous volcanic rock allows water to percolate down. At a certain depth the rock is more carbonate in nature and therefore less porous. Therefore we have very efficient aquifers. If left alone, our islands have an unlimited supply of fresh water. Again due to our volcanic nature, lava tubes that travel underground and into the ocean are common. These tubes act as rock pipes, transporting fresh water to the ocean thereby sharing our freshwater nutrients with the ocean organisms. According to this pauku, it goes as far as where the Palaoa swim.





KĪPUKA

The reason for life is water. The reason for water is the sun. A display of this system is our Ohī'a forests.

Within our Native rainforests there lies a unique weather system. Precipitation is a daily activity due mostly to transpiration a basic life occurrence of plants. Transpiration releases both oxygen and water into the atmosphere. The water then quickly evaporates and then condenses as it rises. A little rain cloud is formed over the forest. Rain falls, is collected mostly by the canopy and the under-story, some water may actually reach the ground and then transpires again.



Commercial/
Residential* (400 ft)



LIVE



Commercial/
Hotel/Culture
(3.7 ac of 7.2 ac)



LIVE



Commercial/
Residential* (400 ft)



Commercial/Hotel
Enhancement - Additional Land Area (Ohua)



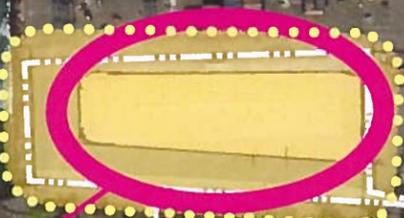
Commercial
Enhancement - Additional Land Area (Ohua)



Commercial



Commercial - Leased



Commercial/
Wellness/Lodging* (65 ft)

Commercial - Leased



HĀLAUĀOLA

HONOLULU
HARBOR
PIERS 1-2

HCDA
UH MEDICAL
UH CANCER
RESEARCH

OPEN
SPACE

CHILDREN'S
DISCOVERY
CENTER

KAKA'AKO WATERFRONT PARK

PLAZA
TOWER
CULTURAL

ALAMOANA
PARK

Commercial
Residential
Cultural
Wellness

LIVE/WORK/PLAY
(masterplan)

KŪLIA ĀNU'U
KĪPUKA

Land Use Scenario 3A

MASTER PLAN - Plaza with Residential

Commercial/
Residential* (400 ft)

LIVE

Commercial/
Residential* (400 ft)

LIVE

**LIVE/
WORK/
PLAY**

Commercial/
Hotel/Culture
(3.7 ac of 7.2 ac)

HĀLAUĀOLA

**LIVE/
WORK/
PLAY**

KĪPUKA

PLAZA
CULTURAL
TOWER

Commercial/
Wellness/Lodging* (65 ft)

Commercial - Leased

Commercial - Leased

Commercial
Enhancement - Additional Land Area (Ohua)

Commercial/Hotel
Enhancement - Additional Land Area (Ohua)

Commercial

KŪLIA ĀNU'U

HĀLAUĀOLA

Land Use Scenario 3A

MASTER PLAN - Plaza with Residential

- Commercial
- Residential
- Cultural
- Wellness

