

Wahipana

WAKAOMĀUI (Canoe of Māui) or WA'AKAUHI (Kauhi Canoe) -

This impression in the lava was made by Māui's wa'a, Kauhi. Kauhi rushed into the mouth of the Wailuku River to deliver Māui onto his mother's rescue from death. The initial gauge in the lava made by Kauhi's violent landing deepened with time, as Kauhi, a highly prized and decorated canoe, was never removed, but left as a reminder to all that the vehicle of travel, although imperative to the journey, is not to be the focus of the journey. The purpose of the journey, in this case, is the extension of life.

WAIĀNUENUUE (Rainbow Falls) - Speaks to the rainbow hō'ailona (omen) that informed Māui of Hina's danger. Hina is the mother of Māui who was in danger of drowning in her cave at the base of this waterfall. The rising water gave rise to the rainbow that spoke across the seas to Māui of his mother's dire condition. Today's rainbows remind us that, just as the land can speak on our behalf, we can speak in hers.

KEANAOHINA (Cave of Hina) - This cave of Hina is the cave at the back of Rainbow Falls. This cave was imperative to Hina's occupation of felting kapa. There are two kinds of caves: *keanawahine* (female caves), the womb that give life; and *keanahaumea* (earth caves), the tombs that receive life. When Hina introduced making kapa to the populations of Hilo, she introduced a process by which positive energy could enter into the fabric of kapa that was specific to the wearer. For this reason, the *kapu'ili* (skin law) prohibited the use of other people's clothing. To wear someone else's clothing could adversely affect personal chemistry. This cave stands as a reminder to consider the full living cycles of life in our occupations, reminding us to infuse our lives and jobs with positive energy.

WAIOKUNA (Water of Kuna) - This is the river territory mauka of Waiānuenuue. Kuna, the resident mo'o of Wailuku, was the natural ordering systems of Wailuku River. The idea that Māui exterminated Mo'okuna to free his mother Hina from the river's threat speaks to the human impact on natural systems. Māui is a mythic trickster, and a trickster is one who usually unravels natural and human sequences (mo'o) of living. The unraveling of this mo'o tradition now enters the human population impacting Wailuku to be directly responsible for their relation to the river. It is our "personal Māui" who, through reason, inquiry (ui) and intuition, is the Māui that will keep us from falling into the meaningless sequence of laws and prohibitions that is followed because of tradition in absence of current understanding.

PE'EPE'E (Hiding) - Known as Boiling Pots, these river caverns once boiled out into the open the mysteries of the river, metaphored by Kuna. The idea here is that Māui (to inquire) exterminated Mo'okuna (tradition), who hid for his life in the bowels of the deep river. Māui called Pele to his aide. She sent the lava to boil Kuna out of hiding. What does this all mean?

Boiling Pots is a reminder that knowledge cannot be hidden for long, and when knowledge used to extend life is withheld or threatened, it can be 'convinced' to expose itself into consciousness.

PU'UŌPE'APE'A (Bat Hill) - It is here where the secret of fire making was found. Māui means to inquire (Māuiui), and because he inquired into a mystery, he discovered the making of fire by rubbing sticks. Bats have the ability to navigate in the dark, and this idea, coupled with the making of fire, reminds us that innovation (the making of fire, for instance) requires one to grope into the undone, the new, the unheard of. Pu'u'ōpe'ape'a is a fantastic and powerful monument to this reminder. Inquire, search, and find the flames of life, especially in the darkest of nights.

PU'UHĀLATI (Hill of Tranquil Breath) - This is the name of Hilo's prominent hill, home of Hinaikeahi (Hina-in-the-fire). This natural monument stands as a potent reminder that the significance of a sacrifice equals the significance of an outcome. It is here in the crater where Hinaikeahi sacrificed herself, a sacrifice resulting in water, in food, and the tranquility we know as Hilo.

PU'UHONU (Turtle Hill) - A significant sacrifice happened here in our mythic past. Hinaikawai (Hina-in-the-water), one of the daughters of Hina entered into a sacrifice that established the rain cycle of Hilo. Pu'uhonu, her domain and memorial, stands to remind us that, like a turtle who lives both in water and on land, and to breathe deep this reality is that which makes us unique in our archipelago. 'Ike honu (Turtle Knowledge) is often times translated as Deep Knowledge, because turtles have access to life in the deepest oceans, a living experience they bring to the shore every night to their sleep. May Pu'uhonu serve to trigger our deep, turtle knowledge.

MOKUOLA (Living Island) - According to Hina-Māui stories, Mokuola is a remnant of a huge dream gone unrealized. Māui convinced his siblings that through forward thinking and concentrated focus, the island of Maui and his resources could be attached to Hawai'i Island and his resources. Having nearly achieved this, one brother blinked out of focus; the sinew connecting the islands snapped and the resources were never realized. Mokuola, a once-piece of Maui is the living reminder that focus, discipline, and need extends beyond the individual and into the community if profound life and her living resources are to unite.

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