



The Waikoloa Foundation started with a vision: a thriving Hawai'i, rooted in the memory of its rich past. In 1987, Ron Boeddeker envisioned a future for the Waikoloa area as one built on tradition, honor and a reverence for the land. His dream of a gathering place among the ponds and petroglyphs would bring people together year after year. Waikoloa has always supported cultural traditions and conservation as a way to honor not only the Native Hawaiian people but also the Boeddeker family's legacy and vision for the future. Today, the Waikoloa Foundation is a steadfast support for the culture, environment and education of our Hawai'i Island community.

### OUR MISSION

The mission of the Waikoloa Foundation is to steward the precious cultural and environmental attributes that make Hawai'i unique. The Foundation preserves the archeological and ecological resources of the past, while supporting the advancement and education that will benefit both the 'āina and 'ohana of this community for generations to come.

### OUR FOCUS

At the Waikoloa Foundation, we are passionate about our primary focus in culture, education and environment. We are protecting and restoring historical and cultural sites, preserving Waikoloa's natural resources, empowering Hawai'i's future generations, leaders and change-makers through education and community initiatives, leading responsible tourism efforts on the Kohala Coast and encouraging sustainable development to protect Hawai'i's unique ecosystem.

### OUR LEADERSHIP

The Waikoloa Foundation is guided by an advisory board, comprised of Hawai'i Island community members with kuleana to care for 'Anaeho'omalu—the division of land from mauka (mountain) to makai (sea) where Waikoloa is situated—and to ensure that the community and culture thrive in perpetuity.



For more information on the foundation check out [WAIKOLOAFOUNDATION.com](http://WAIKOLOAFOUNDATION.com) or use the QR code to donate.

## WAIKOLOA BEACH RESORT KA MO'OLELO



WAIKOLOA







**(1)** Long ago before Hawaiian was a written language, mo'olelo (stories) were passed on, breath to breath, from old to young, in chants and hula. The story of 'Anaeho'omalu begins in those times when it and all of South Kohala were owned by King Kamehameha I. With its sandy beach, sheltering trees, and ponds full of fish, 'Anaeho'omalu was a pleasant stopping point for the ali'i (royalty) as they traveled around the island in double-hulled sailing canoes.

The name 'Anaeho'omalu helps tell the story. 'Anae means mullet; ho'omalu means restricted or kapu. This place of "restricted mullet" refers to the plentiful 'anae cultivated in fishponds here, under kapu, exclusively for the ali'i. The early settlers of 'Anaeho'omalu gathered harvests of fish from the clear waters, never taking more than they needed, and always giving thanks. It was an area rich in blessings.

In 1848, King Kamehameha III (Kamehameha III) released property under his ownership in a massive land distribution known as "the Great Mahele." Smaller land divisions called 'ili were distributed first to the chiefs and then to the maka'ainana (general population). Large portions were kept as "Crown" lands, for the Monarchy. 'Anaehoo'malu was one of these, remaining in the Kamehameha family until 1878 when it was sold to Samuel Parker, grandson of Parker Ranch founder John Palmer Parker. In 1968, 31,000 acres of Waikoloa and 'Anaeho'omalu was purchased by Boise Cascade, who sold it to the present owner, Transcontinental Corporation, in 1978.

Transcontinental president, Ronald F. Boeddeker was a man of extraordinary vision. In a rapidly changing Hawai'i, he saw Waikoloa as a sanctuary for both man and nature. To that end, he conceived a resort that would abide in harmony with its environment. Waikoloa Beach Resort was designed as a master-planned resort community where all development conformed to the contours of the land itself, rather than imposing human ambitions on nature. Respect for the past, a present committed to the enrichment of life, and a sense of responsibility to future generations were integral to the design.

As you walk along the trails throughout these ancient lands, please be mindful of the history, the past and its stories, and the land and sea that surround you. We hope that you enjoy your stay at Waikoloa Beach Resort and that your spirit may be energized by this special place.

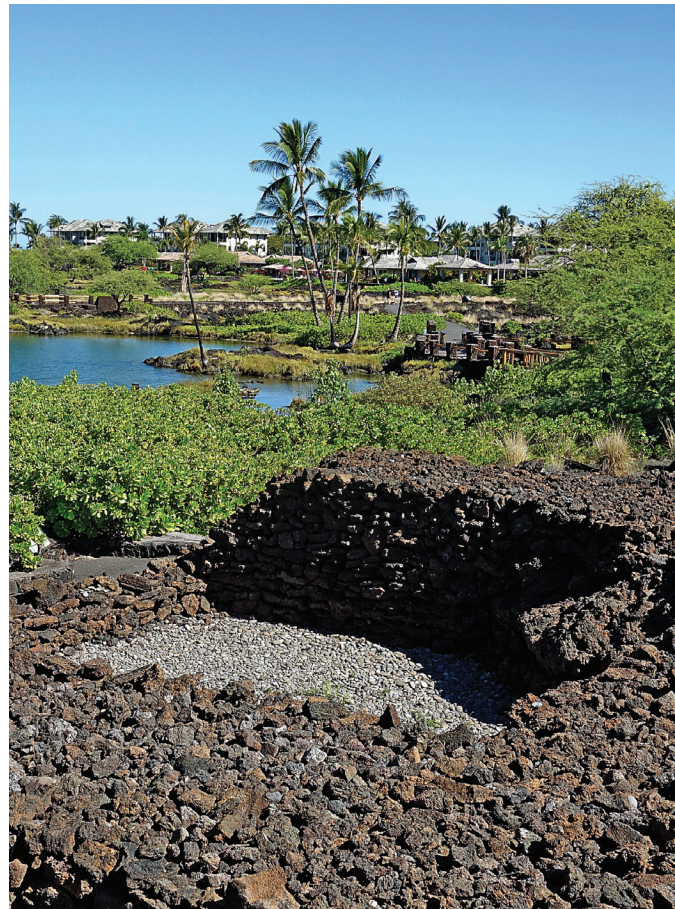
## (2) `ANAEOHO'OMALU BAY

Once owned by Kamehameha the Great, 'Anaeho'omalu served as an "oasis" for the ali'i (royalty) traveling around the island by canoe. The name 'Anaeho'omalu means "protected mullet" and refers to the 'anae (mullet) which were cultivated in the Ku'uali'i and Kahapapa fishponds under the king's kapu, or protection, for the enjoyment of the ali'i.

## (3) HABITATION

The first permanent habitation sites within 'Anaeho'omalu were probably established by fishermen and their families in the late 800s or early 900s. By the mid-1300s, other habitation sites had appeared. Thatched structures once stood within these ancient walls. Archeologists believe that the smaller enclosure held a sleeping house (hale noa). The larger enclosure contained three platforms that each held a shrine, and a men's eating house (hale mua), since men and women ate separately by religious law. These houses probably hosted chiefly guests.

The shrine of a fishpond was the ko'a or 'aoa, and a small thatched house nearby was home to the pond keeper (kia'i loko) who prayed to Ku'ula-kai, god of the fishponds, and his wife Hina. The coral pile is explained as prayer ritual offerings. Over the centuries a smooth path has been worn in the lava between the larger enclosure and the pond.



## (4) HISTORIC SITES

The King's Trail is a well-established land route that skirts the edge of the 'ili of 'Anaeho'omalu, connecting coastal settlements of most of the island's ahupua'a. The King's Trail was essential to the movement of early Hawaiians. Within Waikoloa Beach Resort, trail corridors are preserved as originally built, as a public right-of-way.

The masonry curbing on both sides kept livestock (horses, mules, and donkeys) on the trail, even if a rider dozed off in the saddle. These government roads facilitated the movement of goods and cattle for export from the main ports along the Kona Coast.

'Anaeho'omalu was also the source of a unique type of rock, porous basalt, which the ancient Hawaiians mined and ground on flat bedrock surfaces to produce shaping tools called abraders. Hawaiians used abraders to shape stone chisels for carving petroglyphs into the softer lava. The chisel would be held to the rock surface and struck with a hammerstone, a process known as indirect percussion. Another technique was to rub or pound a stone against the glazed surface of the lava to reveal the granular interior.

Within the resort proper lies one of the major concentrations of petroglyphs in the Hawaiian Islands, just north of the border between the ancient kingdoms of Kohala and Kona. These borders were not crossed casually in old Hawai'i. Thousands of petroglyph images here suggest that many may have a ritual or commemorative connection to crossing that border. We can only speculate about the exact meanings of the petroglyphs. They may have commemorated events or held ceremonial meaning, or identified social or family lineages. Here travelers might have come upon the signature of an ancestor and added their marks.



Petroglyphs are treasures on the landscape, tangible evidence of the continuum of time from ancient Hawai'i through the island's introduction into the historic era. These images are irreplaceable and priceless.

**KAPU.** Through time, erosion has blurred some of the most ancient carvings here, and others have been damaged by people making rubbings (for this reason petroglyph rubbings are prohibited).

**Ke-ahu-a-lono**, meaning "the altar made by Lono," is said to have been built by the ruler Lonoikamakahiki (Lono) in the late 1600s as a symbol of his reconciliation with his chief adviser, Kapaihiahiliina (Kapaihi). Out of jealousy, some of the Hawai'i Island chiefs slandered Kapaihi, and for a while, Lono believed their allegations. This caused Kapaihi to leave Lono and return to his home on Kaua'i. Feeling remorse, Lono set off after Kapaihi, and they met at 'Anaeho'omalu.

A promise was made between them, that there would be no more strife, or slander with the understanding between them made binding, by building a temple of rocks as a place for the offering of their prayers and the making of oaths to Lonoikamakahiki's god to fully seal the covenant."

## (5) SCENIC WALKING TOUR

- 1. THE KING'S TRAIL**  
Once circling the entire island of Hawai'i, this trail was used by the king's messengers and by his subjects. This trail is on the National Register of Historic Places.
- 2. THE FORERUNNER TRAIL**  
The original footpath has been nominated to the National Register of Historic Places.
- 3. PETROGLYPHS**  
Look for symbols, names, dates, animals, and other figures carved in the lava rock by Hawaiians traveling along the King's Trail.
- 4. ABRADER AREA**  
The depressions in the lava are evidence of an ancient abrader quarry where rocks were mined and shaped for use as sanding and smoothing tools.
- 5. KE-AHU-A-LONO**  
Built by Chief Lonoikamakahiki to commemorate his reconciliation with his premier, this cairn also marks the border between the North Kona and South Kohala Districts.
- 6. KU'UALI 'I AND KAHAPAPA FISHPONDS**  
These ponds were once abundant with the sacred 'anae (larger mullet), which were cultivated for the ali'i (royalty), but now contain only a few of the 'ama'ama (smaller mullet).
- 7. ANCHIALINE POND PRESERVATION AREA**  
Anchialine ponds are brackish water pools formed by depressions, crevices, or lava tubes that extend into the groundwater table. Called anchialine after the Greek word anchialos, ("near the sea") the pools show tidal fluctuation as fresh and seawater moves through the porous lava.
- 8. NAWAHINE ROCK SETTLEMENT**  
The settlement is one of the earliest habitation sites at 'Anaehoo'malu and has been deemed eligible for nomination to the National Register of Historic Places. In ancient times, this was home to about 20 people who made their living from the sea. Sites here include a canoe landing and a brackish water bathing pool. The cluster of stone-walled shelters can be viewed from the north end of the walkway at the Hilton Waikoloa Village.