

# INTRODUCTION

## Hālau Pu‘uloa

Halau Puuloa he awa lau no Ewa  
He awa lau moana na ke kehau  
He kiowai lua he muliwai no Ewa  
No ua aina kai hamau leo  
E hamau ana ka leo o ke kanaka  
O pana mai auanei hilahila  
Keeo ua ia la iloko o ke kai  
O ke kai puakai ula ai ke kai o kuhia-e

*Expansive is Pu‘uloa a harbor for ‘Ewa  
An extensive harbor belonging to the Kēhau breeze  
An abundant, overflowing estuary for ‘Ewa  
To this ‘āina belongs the i‘a that silences voices  
The voices of people will be silenced  
Yet, a response is always given lest there be shame  
The aforementioned i‘a fills the sea  
from the sacred reddish sea to the sea of Kuhia*

Hālau o Pu‘uloa, the title and overarching theme of this ‘Āina Inventory, refers to the ‘Ewa district’s numerous harbors or awa-lau. This reference comes from the chant above (attributed to Moekali, date unknown, and translated by Kepo‘o Keli‘ipa‘akaua) describing aspects of this famous harbor. The chant illustrates a deeper kaona and meaning in the land descriptions, processes, and names the composer was intimately familiar with. Loosely translated, hā-lau can also mean the many voices (or breaths) and pu‘u-loa translates to endearing place or heartland. In essence, *Hālau o Pu‘uloa* conveys “the many voices of the heartland.”

Over the generations, the people of ‘Ewa developed an intimate understanding and pilina (relationship) with their ‘āina. Considered the heartland of O‘ahu, the bountiful harbors of Pu‘uloa, guarded by the akua manō Ka‘ahupāhau, were renowned for their numerous fishponds and famed oysters referred to as ka “i‘a hāmau leo”. ‘Ewa moku is also renowned for its abundance of wai (water). Throughout the district, the cultural landscape is filled with place names (Waimalu, Waiawa, Waikēle, Waipio, Waipahu) honoring wai. The ingenuity and resourcefulness of residents can be seen in the wai systems they developed to cultivate food and waiwai (wealthy) communities. Today, the wai continues to flow freely in ‘Ewa, and the waiwai (wealth) is expressed by community groups who continue to honor the wahi pana of ‘Ewa and work ceaselessly to maintain a strong and enduring pilina between people and place.

## Scope of Work & Project Area

At the request of Kamehameha Schools Community Engagement & Resources Regional (KS-CE&R) staff, Nohopapa Hawai‘i, LLC (Nohopapa) was honored to create this ‘Ewa Region ‘Āina Inventory. Specifically, this inventory focused on culturally significant resources and community groups involved in cultural and ‘āina based activities. This inventory is designed to provide KS-CE&R with a management tool to:

- 1) Evaluate the opportunities and appropriateness of cultural sites for learner & ‘ohana engagement.
- 2) Identify initial stages and resources for coordinating community/‘ohana engagement and educational opportunities.
- 3) Support the development of ‘Āina Based Education (ABE) & Hawaiian Culture Based Education (HCBE).
- 4) Create processes to build a shared community sense of place.
- 5) Support the development of collaborative and innovative strategies to increase availability and access to quality ABE & HCBE educational opportunities for learners in the region.

The inventory is intended to be used as an internal tool to help KS-CE&R better understand the scope of existing wahi kupuna sites in ‘Ewa, the educational opportunities available in the region, and to evaluate the appropriateness of opportunities for family and community involvement. The

information can also be used to evaluate increased access and systematize ways for ‘ohana & educational institutions to build stronger ABE & HCBE foundations.

As described and defined by KS-CE&R, the unit of analysis for this inventory is based not only on traditional Hawaiian land divisions, but also on Department of Education (DOE) and census districts. Consequently, this study—and the ‘Ewa Region as defined by KS-CE&R—includes all or most of the 12 traditional ahupua‘a of ‘Ewa Moku (from west to east -- Honouliuli, Hō‘ae‘ae, Waikele, Waipi‘o, Waiawa, Mānana, Waimano, Waiau, Waimalu, Kalauao, ‘Aiea and Hālawa) as well as the entire ahupua‘a of Moanalua and Kahauiki in Kona Moku (Honolulu District).

Figure 1 is a GIS depiction of the project area comparing the KS ‘Ewa Region with the traditional moku (district) of ‘Ewa. Figure 2 is a GIS depiction of the KS ‘Ewa Region, the moku of ‘Ewa, and the 14 ahupua‘a in this study.

## Methods

This project spanned a 14-month period from October 2017 through December 2018. Project personnel included: Kelley L. Uyeoka, M.A. and Kekuewa Kikiloi, Ph.D., principals; Chris Monahan, Ph.D.; Kehaulani Kupihea, B.A., Kama Ka‘aikula, and Momi Wheeler, B.S.. While conducting this study, Nohopapa Hawai‘i’s research team incorporated a set of living values and beliefs to help guide our research, analysis, behavior, engagement, perspective, and overall frame of reference. The core values directing our hui included:

- » **Aloha ‘Āina-** to have a deep and cherished love for the land which created and sustains us
- » **Ha‘aha‘a-** to be humble, modest, unassuming, unobtrusive, and maintain humility
- » **Ho‘omau-** to recognize, appreciate, and encourage the preservation, perpetuation, and continuity of our wahi pana and lāhui
- » **‘Ike Pono-** to recognize, feel, and understand righteousness, properness and goodness in all we do
- » **‘Imi Na‘auao-** to seek knowledge or education; be ambitious to learn
- » **Kuleana-** to view our work as both a privilege and responsibility

This ‘Ewa ‘Āina Inventory consisted of four primary tasks:

- 1) Ethnohistorical research to gather relevant information on selected mo‘olelo (oral-historical accounts) about specific wahi pana, wahi kūpuna and other cultural and natural resources and sites including an analysis of historical maps, photographs, documents, and reports
- 2) Community engagement, including a survey developed to gather data specifically requested by KS-CE&R for this project as well as selected huaka‘i (site visits) with a number of community groups to various wahi pana in ‘Ewa
- 3) GIS map making based on the results of the first three tasks
- 4) Cultural landscape inventory and final report

A variety of repositories and resources were examined to develop a general description of the natural, cultural, historical, and archaeological background of the 14 project area ahupua‘a. Information on the natural resources was gathered primarily through reviewing previous archaeological studies and various books for the project area. Inoa ‘āina, mo‘olelo, oli, and ‘ōlelo no‘eau were compiled from Hawaiian language and English sources in books, newspapers, and online databases. Historic maps and accompanying information were gathered from the Kamehameha Schools map collection, the State survey register map database and other online databases such as Papakilo and AVA Konohiki, as



well as our internal Nohopapa databases. Wahi kūpuna information was compiled from previous archaeological reports and studies dating back to the early 1900s.

Nohopapa conducted community engagement for the ‘Ewa ‘Āina Inventory from January to May 2018. Utilizing a multi-phase approach, the engagement process consisted of identifying relevant community organizations, reaching out to them to participate (Appendix A: Community Participation Letter), conducting survey questionnaires via in-person, phone, and online (Appendix B: Community Survey Questions), summarizing the surveys and community mana‘o, analyzing the data, and preparing a summary of findings (see Community Survey Results section). Thirty-four (34) individuals were contacted to participate, twenty-eight (28) individuals participated in the consultation process, and six (6) chose not to respond or participate for various reasons (Table 29).

Throughout the project, it was explained to all participants that their involvement in the study was voluntary. An informed consent process was initiated and completed, including providing ample project background information. The informed consent form (Appendix C) included the participant’s rights including notification that participants could choose to remain anonymous. Project background information included explaining the project focus and the purpose and importance of the Inventory. After proper notification and discussion, some project participants voluntarily provided verbal consent for Nohopapa to use their mana‘o for the study while others provided email and written consent. Throughout the project period, all participants had open and regular access to the Nohopapa team.


GIS maps were produced with information contributing to the cultural landscape inventory and are georeferenced in ArcGIS with relevant data mapped as shapefiles. Information that was targeted during the map analysis and creation included place names, wahi kupuna, wahi pana, historical sites, and significant natural resources. Interpretation of wahi pana and inoa ‘āina from older maps was carried out to illuminate the connections between names and physical places on the cultural landscape. For cultural resources that were identified but no longer physically exist, these locations were mapped and their current status was noted. It was also noted if there were cultural resources that were identified, but no spatial information could be defined at this time.

## Report Structure

The report incorporates a synthesis of ethnohistorical research, ethnographic information, wahi pana data, and the current stewardship and restoration efforts taking place in the moku to create a richer understanding of ‘Ewa’s historical and contemporary cultural landscape. It is organized into chapters; each describing an individual ahupua‘a moving sequentially from east (Kahauiki) to west (Honouliuli) (Figure 3, Figure 4 and Figure 5). Prior to the 14 ahupua‘a chapters, described in more detail below, a brief overview of the cultural and historical significance of the ‘Ewa moku is provided, highlighting cultural themes that unite these traditional land units.

Each ahupua‘a chapter documents the land unit’s significant Hawaiian cultural and natural resources as well as known community groups engaged in education, restoration and other ‘āina and cultural based activities. The chapters can serve as a database of practical information about the ‘āina and history of the ahupua‘a including community initiatives enhancing the lives of Native Hawaiians in the ‘Ewa Region -- both on KS and non-KS land.

Each chapter includes three GIS figures: (1) an annotated aerial image showing the overall dimensions and boundaries of the ahupua‘a as well as primary streams and drainages; (2) a USGS topographic map identifying the overall dimensions and boundaries of the ahupua‘a as well as other useful information such as neighborhoods and roadways; and (3) an annotated aerial image showing numbered cultural resources discussed in the chapter. To assist users, this latter image type is cross-referenced with other data presented in the chapter.



Chapters also include a number of tables: (1) a summary of the most important wahi pana in each ahupua‘a, cross-referenced to the annotated aerial image with numbered cultural resources; (2) an organizational profile of community groups in the ahupua‘a as well as data collected from the consultation surveys; and (3) additional references for more in-depth information regarding the context of each chapter.

Chapters begin with a general discussion of the ahupua‘a’s physiographic character and go on to provide a description of the ahupua‘a’s modern (current-day) boundaries referring to well-known landmarks such as neighborhoods, roads, and other infrastructures. Next, an overview of the ahupua‘a’s Hawaiian cultural landscape (e.g., the location and extent of the primary lo‘i kalo; loko i‘a; heiau, and other wahi pana) is presented. This is followed by a selection of mo‘olelo that refer to specific places in the ahupua‘a (rather than general references to the entire moku or to Pu‘uloa). Descriptions are further enhanced by referencing relevant GIS images and wahi pana tables. Finally, a limited number of historic photographs are included, where appropriate, to illustrate our narrative.

The second half of each chapter—following the presentation of each ahupua‘a’s cultural and historical context -- includes the results of the community engagement efforts. This portion includes details regarding community organization contact information, mission and vision, services offered, target audiences, partnerships, and opportunities. Also provided are pictures illustrating the places and activities of these organizations.

Following the 14 ahupua‘a chapters, there is a chapter summarizing the community consultation results. This information is presented through infographs and narrative summaries that provide a snapshot of organizational services, needs, opportunities, and capacity.

The report ends with a brief conclusion and appendices containing additional data.

## Notes

A considerable amount of research was conducted for this project; however, it should be noted that this Inventory does not represent an exhaustive examination of information relating to the project ahupua‘a. Other information has yet to be researched and analyzed including un-translated Hawaiian language newspapers, Māhele documents, and the untapped memories and recollections of our kūpuna. Consequently, this study should more appropriately be seen as an overview of the cultural, natural, historic, and contemporary community landscapes of the project ahupua‘a and a compilation of currently available and accessible sources for those areas. Kamehameha Schools, the community, and others are encouraged to expand upon the resources and information compiled by this study to further broaden our ‘ike and understanding of ‘Ewa. This study, it is hoped, will motivate other organizations, kia‘i, scholars, students, and community members to research, document, and continue to pass on the mo‘olelo and memories of the unique wahi pana in ‘Ewa.

Ultimately, the information and data compiled for this Inventory provide valuable ‘ike that acknowledges and commemorates the rich history of the KS ‘Ewa Region and the sustained and deep connection the community maintains with this moku. The region contains numerous kīpuka that retain the mo‘olelo and mana of our kūpuna and remain as sacred and special places for our lāhui to reconnect, prosper, and thrive.



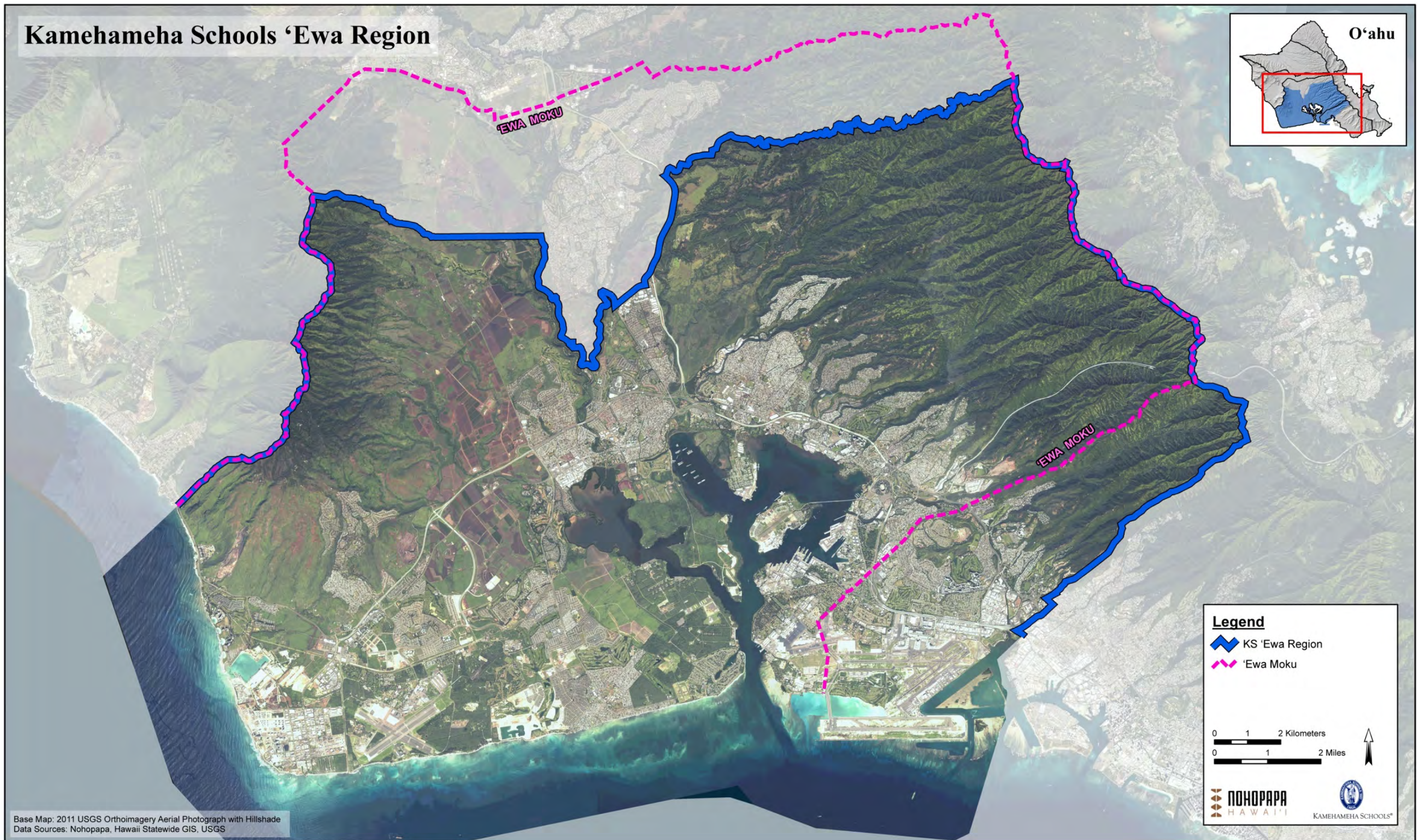


Figure 1. GIS depiction of the project area (blue line) comparing KS' 'Ewa Region with the traditional moku (district) of 'Ewa.



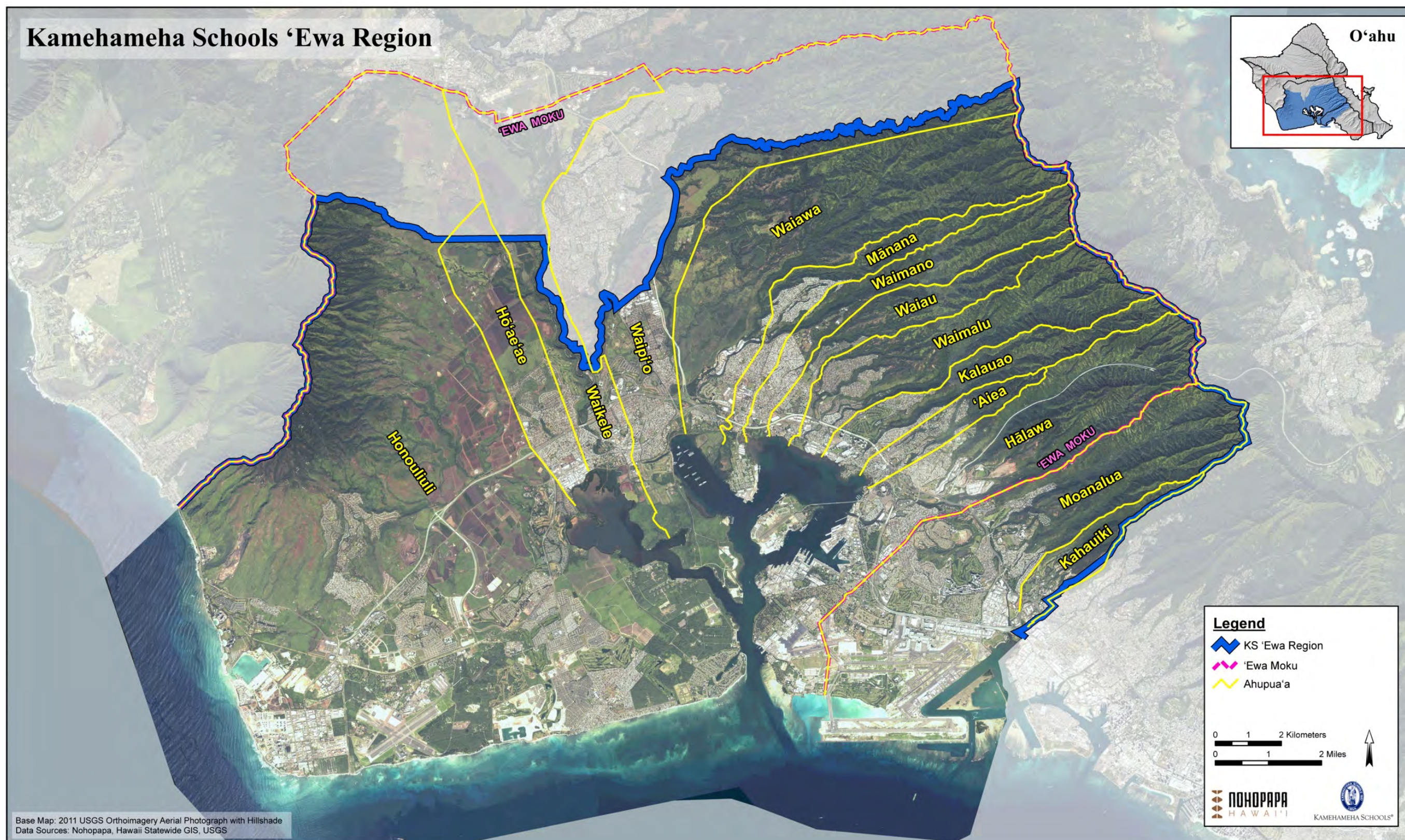


Figure 2. GIS depiction of KS' 'Ewa Region, the moku of 'Ewa, and the 14 ahupua'a in this study



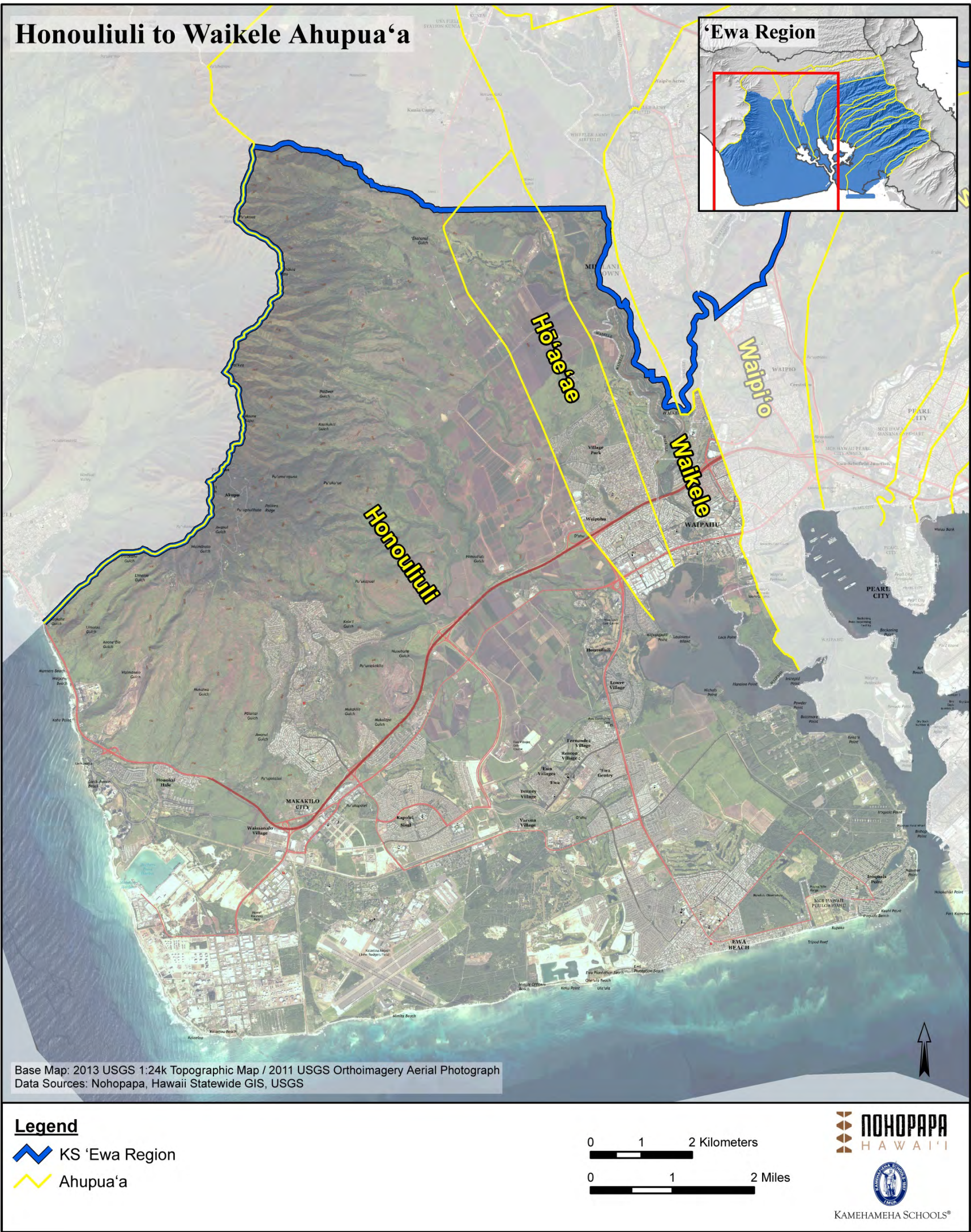


Figure 3. Detail GIS depiction of westernmost ahupua'a in this study



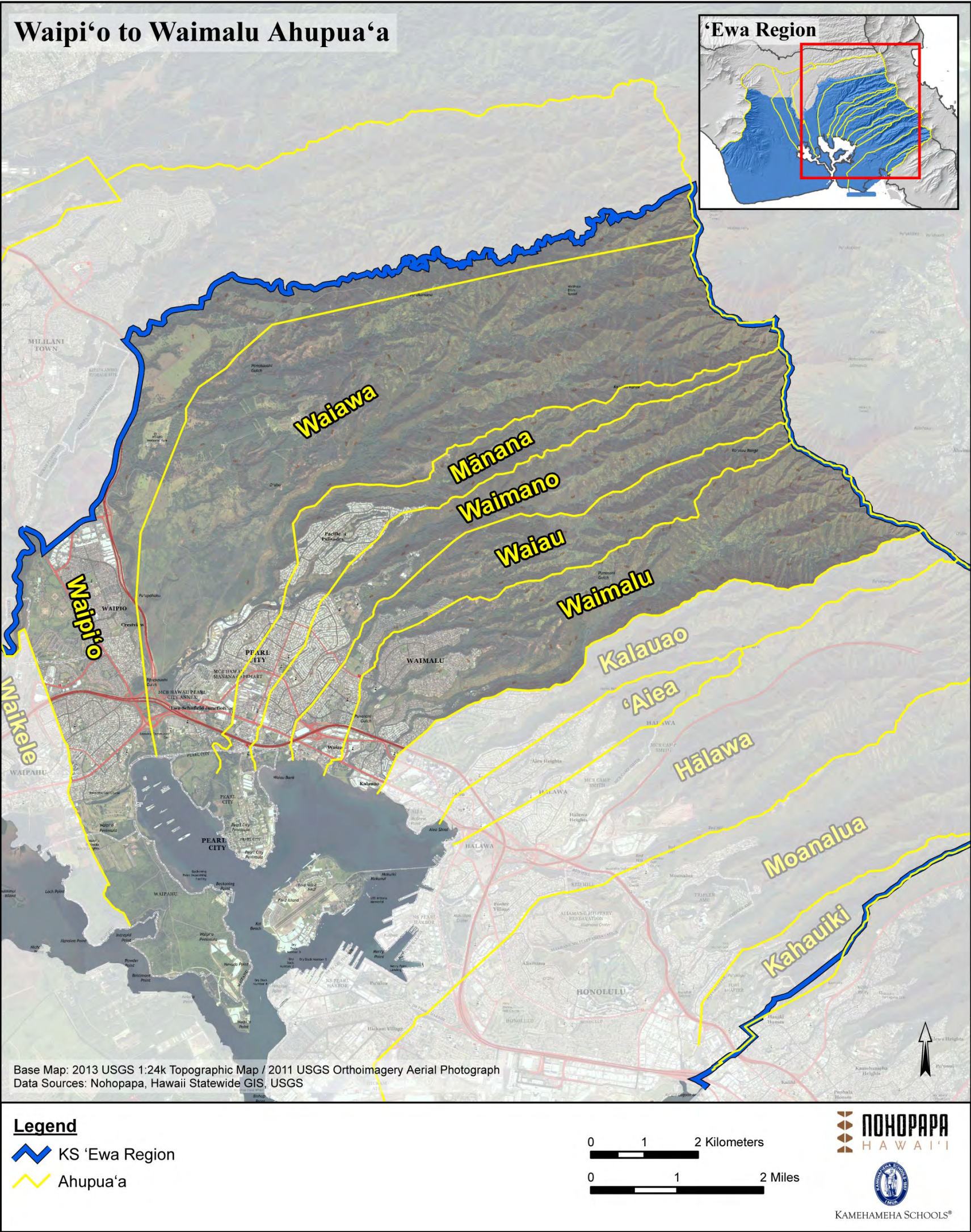


Figure 4. Detail GIS depiction of the middle ahupua'a in this study



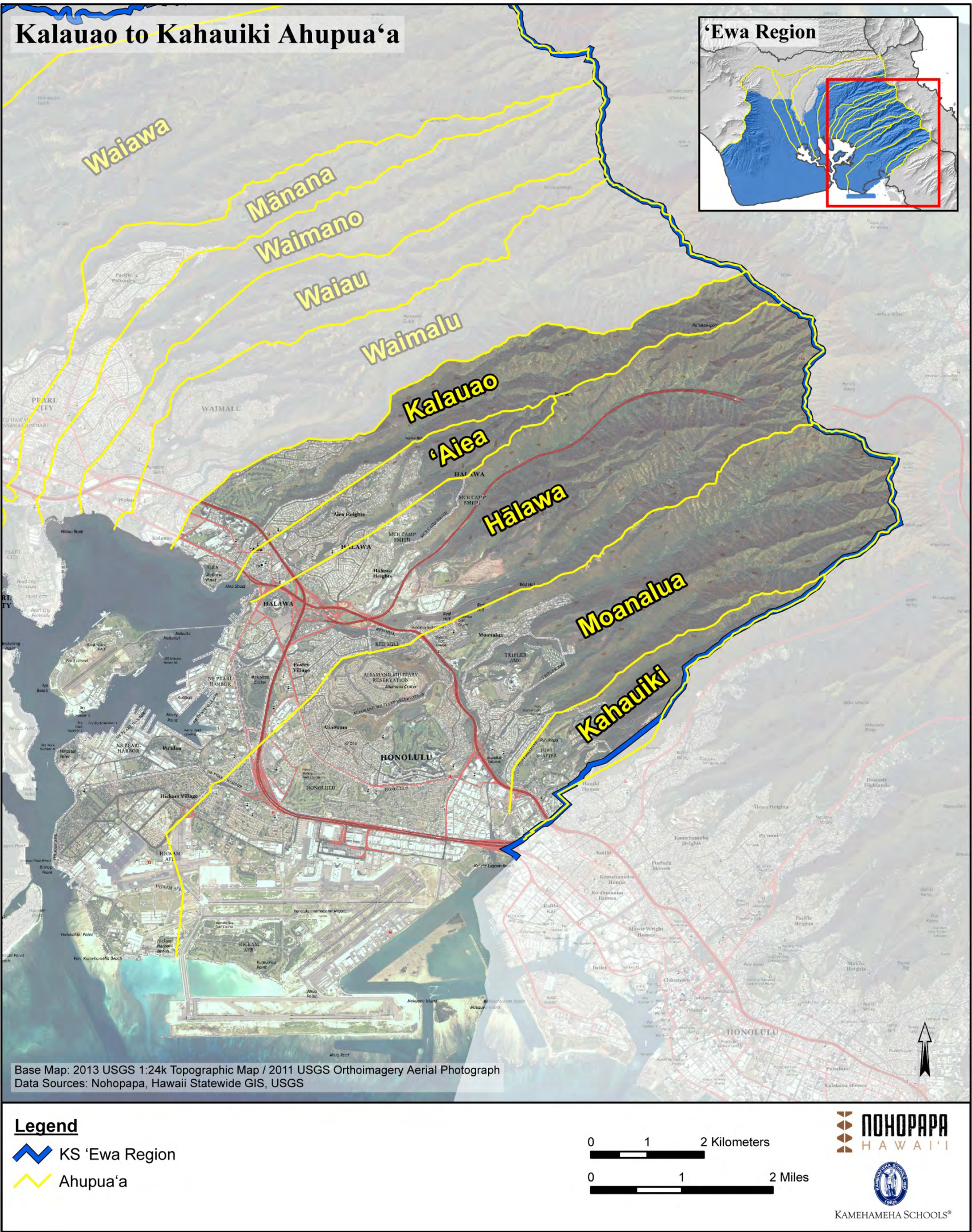


Figure 5. Detail GIS depiction of easternmost ahupua‘a in this study



## CULTURAL-HISTORICAL OVERVIEW OF ‘EWA

According to Hawaiian traditions, the moku, or district, of ‘Ewa—encompassing most of southwestern O‘ahu and all of the ahupua‘a that include some shoreline of Pu‘uloa (Pearl Harbor)—was once ruled by chiefs of the Maweke-Kumuhonua lineage (Beckwick 1970; Fornander 1996).<sup>1</sup> Several centuries ago, ‘Ewa Moku was the political center of O‘ahu, and both Lihu‘e in the uplands of Honouliuli as well as the Waipi‘o peninsula were once royal seats of power. Waipi‘o, in particular, was known as an “ali‘i stronghold” (Handy and Handy 1972:470), and home of the famous Hawaiian John Papa ‘Īī.

From the 1500s to 1700s, there were several political power shifts on O‘ahu, including the defeat of the ruling ‘Ewa chief by Peleioholani, a son of Kualii, around A.D. 1740. In 1778, Kahahana, who was from the ‘Ewa line of chiefs but who was raised in Kahekili’s Maui court, took control of O‘ahu and ‘Ewa, until Kamehameha I unified (conquered) the islands around A.D. 1810. Following Kamehameha’s conquering of O‘ahu, at least two of his chiefs lived in Pu‘uloa, and later, Liholiho (Kamehameha II) built a house in Pu‘uloa (Kamakau 1992:255).

Prior to the late 1880s to early 1900s, following a series of political redistricting actions by the kingdom and then territorial governments, ‘Ewa Moku was somewhat larger in size compared with its current boundaries, and included more extensive upland portions of the current-day district of Wahiawā (which was once, in turn, Wai‘anae Uka).

According to Handy and Handy (1972:469), ‘Ewa’s formal, more traditional, name was once Ke-‘Āpana-o-‘Ewa. There are several variant interpretations of the name ‘Ewa, including “crooked,” referring to mo‘olelo about Kāne and Kanaloa’s marking of the district’s boundaries by throwing a stone that was lost and later found at Pili o Kahe (Pukui et al. 1974:28). Another interpretation of the meaning of ‘Ewa, based on this same legend, is “strayed” (as recorded by Bishop Museum staff in the 1950s from ‘Ewa native, Simeon Nawaa). According to an 1883 newspaper series in the *Saturday Press* (published in Honolulu), another possible meaning of ‘Ewa is “unequal.”

### Loko I‘a of Pu‘uloa

#### **Ke awa lau o Pu‘uloa** *The many-harbored seas of Pu‘uloa<sup>2</sup>*

Without a doubt, ‘Ewa Moku’s greatest resource was its access to Pu‘uloa, where many loko i‘a (fishponds) were constructed (Figure 6). In Hawaiian traditions, Pu‘uloa consists of three distinct awalau, or lochs, including Kaihuopala‘ai (West Loch), Wai‘awa (Middle Loch) and Komoawa (East Loch). In addition to being known for producing high-quality awa (milkfish or mullet), ‘Ewa’s fishponds were also famed for deep-sea fish such as akule (scad varieties), as attested to by the name of one its fishponds (Ka-pa-akule, or “the-akule-enclosure”) in Honouliuli.

It is often stated that ‘Ewa Moku is watered exclusively by the leeward slopes of the Ko‘olau Range, but some of its westernmost ahupua‘a—including Honouliuli (by far the largest ahupua‘a in the moku), Hō‘ae‘ae and parts of Waialeale—are actually watered from the southeastern end of the Wai‘anae mountains. Regardless, before the U.S. military’s takeover of Pearl Harbor about 100 years ago, Pu‘uloa was once famous for its rich abundance of marine resources, in particular, the pearl oyster, or pīpi. Handy and Handy (1972:469) elaborate on ‘Ewa’s physiographic attributes:

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<sup>1</sup> The moku of Wai‘anae and Waialua were also once ruled by these chiefs.

<sup>2</sup> Entry #1686 (Pukui 1983:182)







The salient feature of 'Ewa, and perhaps its most notable point of difference [compared with other districts], is its spacious coastal plain, surrounding the deep bays ("lochs") of Pearl Harbor, which are actually the drowned seaward valleys of 'Ewa's main streams, Waikele and Waipi'o. The Hawaiian name for Pearl Harbor was Ke-awa-lau-o-Pu'uloa, The-many (*lau*)-harbors (*awa*)-of-Pu'uloa. Pu'uloa was the rounded area projecting into the sea at the long narrow entrance of the harbor [referring to Waipi'o peninsula]. Another and more poetic name was Awawa-lei, Garland (*lei*)-of-harbors. The English name "Pearl" was given to it because of the prevalence of pearl oysters (*pipi*) in the deep harbor waters.

These bays offered the most favorable locality in all of the Hawaiian Islands for the building of fishponds and fish traps into which deep-sea fish came on the inflow of tidal waters. (brackets added)

There is a mo'olelo that says some of the fishponds around Pu'uloa were built by the gods themselves, including the brothers Kāne and Kanaloa. The following description is from an 1899 newspaper entry ("Na Wahi Pana o Ewa") in *Ka Loea* Kalaiaina. It describes the fishponds Kāne and Kanaloa are directly credited with constructing following their meeting with a man named Hanakahi in Pu'uloa:

After Kane had finished speaking, they drank their awa and then he said again, "Because you have asked to prosper in your fishing, for you are weary in going out to the ocean, therefore we will bless you and there will not be any more weariness. We are going now and shall return in the early morning." They went as far as Keana-puaa and began to build an enclosure for fish. The walls are there to this day. They looked at the wall that they built and found it unsatisfactory therefore they moved on to ke-po'o-kala and made another. Finding that, that too, was unsatisfactory they moved to the opposite and built another one which satisfied them. Then they placed fish of every kind the enclosure that they had built and made a fixed law that all fish that entered it were never to go out through the entrance in which they came; nor go over the wall. The laws which they imposed on the fish remain fixed to this day. This enclosure is the one called Kapakule to this day, and is at Puuloa. (Note. It was destroyed many years ago. M. P.) In the early morning they returned to Hanakahi's house and told him of the enclosure they built for fish for him, that he and his descendants might be benefited. (Sterling and Summers 1978:43)

Maly (2003:48) provides more details on this fishpond known as Kapakule:

At Pu'uloa on O'ahu were two unusual ponds . . . Kapakule and Kepo'okala. Kapakule was the better one. The rocks of its walls, kuapa, could be seen protruding at high tide, but the interlocking stone walls (pae niho pohaku) of the other pond were still under water at high tide. Kapakule was a pond famous from ancient days; many fish came into it, and very uncommon ones - only the whale did not enter it. It was said to have been built by the 'e'epa people at the command of Kane ma. It enclosed about four acres, more or less. The wall (pae pohaku) on its makai side was a little higher, and at high tide could be seen jutting eastward as far as the edge of the channel, kali awa. Then it stretched in a curve along the edge of the channel and made an arc toward the upland (i uka). From it a short stone wall made another curve toward the upland and the edge of the channel, and a row of tree trunks continued on from it i uka of the kali awa. On the mauka side of the pond was the opening where the fish went in and out.

Kamakau, in *Ka Po'e Kahiko (The People of Old)*, a compilation of his writings in the Hawaiian newspaper, *Ke Au 'Okō'a* (translated by Pukui), extolls the bounty of Pu'uloa's pipi, which have legendary associations with having been brought to Hawai'i from Kahiki. According to Kamakau, these

pipi were once so abundant around Pu‘uloa, they were more than sufficient to feed the entire moku of ‘Ewa (Kamakau 1991:83):

The *pipi* (pearl oyster)—strung along from Namakaohalawa [Hālawā] to the cliffs of Honouliuli, from the *kuapa* fishponds of inland ‘Ewa clear out to Kapakule [Honouliuli]. That was the oyster that came in from deep water to the mussel beds near shore, from the channel entrance of Pu‘uloa to the rocks along the edges of the fishponds. They grew right on the *nahawe*le mussels, and thus was this *i‘a* [food] obtained. Not six months after the *hau* branches . . . that placed a kapu on these waters until the *pipi* should come in . . . were set up, the *pipi* were found in abundance—enough for all of ‘Ewa—and fat with flesh. (brackets added)

The following are examples of the many poetic names and traditional practices associated with gathering pipi and other marine resources in Pu‘uloa (Pukui 1983, with entry numbers given in parentheses):

**Anu o ‘Ewa i ka i‘a hāmau leo e. E hāmau!**

*‘Ewa is made cold by the fish that silences the voice. Hush!*

A warning to keep still. First uttered by Hi‘iaka to her friend wahine‘oma‘o to warn her not to speak to Lohi‘au while they were in a canoe near ‘Ewa. (#123)

**Ka i‘a kuhi lima o ‘Ewa**

*The gesturing fish of ‘Ewa.*

The pipi, or pearl oyster. Fishermen did not speak when fishing for them but gestured to each other like deaf-mutes. (#1357)

**Ka i‘a hāmau leo o ‘Ewa.**

*The fish of ‘Ewa that silences the voice.*

The pearl oyster, which has to be gathered in silence. (#1331)

**E hāmau o makani mai auane‘i.**

*Hush, lest the wind arise.*

Hold your silence or trouble will come to us. When the people went to gather pearl oysters at Pu‘uloa, they did so in silence, for they believed that if they spoke, a gust of wind would ripple the water and the oysters would vanish. (#274)

**Haunāele ‘Ewa i ka Moa‘e.**

*‘Ewa is disturbed by the Moa‘e wind.*

Used about something disturbing, like a violent argument. When the people of ‘Ewa went to gather the pipi (pearl oyster), they did so in silence, for if they spoke, a Moa‘e breeze would suddenly blow across the water, rippling it, and the oysters would disappear. (#493)

Kamakau, in *Ka Po‘e Kahiko*, lists and describes other kinds of marine resources for which Pu‘uloa was once famous:

The transparent shrimp, *‘opae huna*, and the spiked shrimp, *‘opae kakala*, such as came from the sea into the *kuapa* and *pu‘uone* fishponds. *Nehu pala* and *nehu maoli* fishes filled the lochs (*nuku awalau*) from the entrance of Pu‘uloa to the inland ‘Ewas.

Other famous *i‘a* [food] of ‘Ewa, celebrated land of the ancestors, were the *mahamoe* and *‘okupe* bivalves and many others that have now disappeared. (Kamakau 1991:84) (bracket added)

According to a native of ‘Ewa, Lahilahi Webb (who shared many stories with Mary Pukui), bivalves once eaten at Pu‘uloa include pipi, pāpaua, ‘owa‘owaka, nahawe, kupekala, and mahamoe. Still yet

other varieties were once seen at Pu'uloa, including (by Wilkes in 1845) 'ōkupe and 'ōlepe (Handy and Handy 1972:471).

One story of how pipi came to be in Hawai'i can be found in the tale of *Keaomelemele*, written by Moses Manu and translated by Mary Kawena Pukui. This story explains that when Mo'oinanea left Kuaihelani and Kealohilani, which were godly places, she forgot to bring two things. So she sent two of her mo'o, or supernatural water spirits, to go back and fetch them for her. The following is an excerpt from the story that details these events:

Mooianea forgot something that she wanted, therefore, she sent two lizards to go back to Kuaihelani and Kealohilani to fetch some "fish" and a yellow object. They consented to go for the things their great chiefess, Mooianea, wanted. After the orders were given, they departed with great speed, greater than the blowing of the wind or the flying of a bird through the air. When they arrived in Kuaihelani, the lizard who guarded the islands asked the reason for their return and so they replied, "We have been sent by our chiefess, Mooianea, to have you give us some 'fish' and the thing you are guarding. She sent us for them, therefore, give them to us at once." After they had spoken these words, the lizard guardian scooped out his right eye and gave it to them with a warning to take the very best care of it and keep their homeward way a secret until they arrived before Mooianea. They agreed. After that, they flew quickly down from Kealohilani to Kuaihelani. While they were there, they were given two "fish," pearl oysters. As soon as they received them, they returned with great haste to the presence of Mooianea in Waolani and told her of the command that was given to them. (Manu 2002:158–159)

The tale goes on to explain who the caretaker of the pearl oysters was in 'Ewa. Today it is known that this mo'o is Kānekua'ana. The story of *Keaomelemele* describes this mo'o as follows:

Kānekuaana was a royal lizard whose home was the lochs of Ewa. This was the lizard who was said to have brought the pearl oysters to the sea of Ewa and this was the oyster that was referred to as "the silent 'fish' of Ewa; do not speak lest a wind arise." Many chants have been made with reference to the pearl oyster. In residing there, this lizard was cared for and worshipped by the people for bringing the pearl oyster... From that time it was much found in Ewa up to recent years, about 1850-1853, the time when this race of people (Hawaiians) were being destroyed by smallpox. The oysters began to vanish from that time to the present. The people of the place believe that the lizard was angry because the konohikis imposed kapu, were cross with the women and seized their catch of oysters. So this "fish" was removed to Tahiti and other lands. (Manu 2002:161)

Pukui and Curtis explain in their book, *The Water of Kāne and Other Legends of the Hawaiian Islands*, about the event that caused this mo'o to take the oysters away from 'Ewa. According to Pukui, the people of that time realized the importance of this resource and placed a kapu (taboo) on the pipi for certain seasons. One day a woman picked pipi during a kapu season and was discovered by the konohiki of her area. She was to return the pipi to where she got it and go home. However, later that day, the konohiki returned and demanded payment for violating the kapu. The lady was very poor and she only held one coin. Even so, the konohiki demanded and ultimately took her money. Seeing this, the mo'o who brought these pipi to Hawai'i was very upset, and in her anger took the pipi away (Pukui and Curtis 1994:154–155).

Kamakau discusses 'Ewa's most powerful kia'i (guardian or protector), Kānekua'ana (or Kānekua'ana, which translates as "Kāne the elder"); and says that "... the *kama'aina* from Halawa to Honouliuli relied upon her. Not all of the people of 'Ewa were her descendants, but the blessings that came to her



descendants were shared by all.” When ‘Ewa experienced food shortages or drought, it was said that believers in Kanekua‘ana erected “waihau” heiau in her honor (Kamakau 1991:83).<sup>3</sup>

## Manō of Pu‘uloa

### **He manō holo ‘āina ke ali‘i** *The chief is a shark that travels on land*<sup>4</sup>

Kanaka maoli revere the manō (shark) in the same respect as their chiefs. If we look at the ocean as its own society, with its own social hierarchy, this analogy makes sense. Just as the chief is the highest rank and mana (power) on the land, the shark is the highest rank in the sea. There exists various akua manō (shark gods/goddesses) that were once prevalent in Hawai‘i (and still are for many people). In ‘Ewa the akua manō named Ka‘ahupāhau is the most important. She is credited with the protection of the people in ‘Ewa from all man-eating sharks who sought to harm them. There are ‘ōlelo no‘eau (poetical sayings), stories, and songs that have forever immortalized her in the history of this place.

#### **Alahula Pu‘uloa, he alahele na Ka‘ahupāhau.**

*Everywhere in Pu‘uloa is the trail of Ka‘ahupāhau.*

Said of a person who goes everywhere, looking, peering, seeing all, or of a person familiar with every nook and corner of a place. Ka‘ahupāhau is the shark goddess of Pu‘uloa (Pearl Harbor) who guarded the people from being molested by sharks. She moved about, constantly watching. (#105)

#### **Ho‘ahewa na niuhi ia Ka‘ahupāhau.**

*The mandating sharks blamed Ka‘ahupāhau.*

Evil-doers blame the person who safeguards the rights of others.

Ka‘ahupāhau was the guardian shark goddess of Pu‘uloa (Pearl Harbor) who drove out or destroyed all the man-eating sharks. (#1014)

#### **Mehameha wale no o Pu‘uloa, i ka hele a Ka‘ahupāhau.**

*Pu‘uloa became lonely when Ka‘ahupāhau went away.*

The home is lonely when a loved one has gone. Ka‘ahupāhau, guardian shark of Pu‘uloa (Pearl Harbor), was dearly loved by the people. (#2152)

There are different versions of how this akua manō (Ka‘ahupāhau) came to be, and how she began to protect the people of this area; one version is provided by Pukui and Curtis:

Ka‘ahu was once a lovely girl. She and her family lived beside a little stream which flowed into Pu‘uloa. Often Ka‘ahu and her brother went down to the harbor to swim. For hours they swam and played about, happy as fish. A shark god liked to watch those children jump and swim. They should be sharks, he thought, and live in Pu‘uloa. So he changed their form... Years went by. Ka‘ahu became the chiefess and her brother, Striking Tail, was also honored by the older sharks. The parents of those children did but brothers, and sisters and other relatives still loved and fed the sharks. (Pukui and Curtis:149–150)

<sup>3</sup> According to Pukui and Elbert (1986:378) waihau, in this context, means “A heiau where hogs, bananas, and coconuts were sacrificed, but not human beings; a heiau for *mo‘o* spirits.”

<sup>4</sup> Pukui (1983:87)

The story continues to explain how and why these sharks became the protectors of men from man-eating sharks. A young chiefess named Pāpio had taken an 'ilima lei that a relative of Ka'ahupāhau had made for her. The following is a description of Ka'ahupāhau's actions following this and the outcome:


Ka'ahu was very angry. "Come!" she shouted to a young shark who was passing. "Pāpio is a wicked girl and ought to die! You'll find her on a flat rock, sunning. Her hair floats on the water and on her breast shines an 'ilima lei. She ought to die!" The young shark swam away and soon returned. "The girl is dead, O heavenly one," he said. Ka'ahu was very glad. Pāpio was a wicked girl, the chiefess thought, to take my lei. But her anger cooled when she thought of Pāpio's mother... I did wrong! Ka'ahu told herself. I had her killed but cannot make her come back to life. She called the sharks of Pu'uloa. "O my sharks," she said, "I, your chiefess have done great wrong. In anger I ordered a young girl killed. We sharks can kill but not make alive. Now that girl is dead and her mother weeps. O my sharks remember my wrongdoing! Hereafter man, woman and small child shall swim safely in Pu'uloa. We shall be their friends and their protectors. Remember, never harm them!" "Your works are good, O heavenly one," the sharks replied. (Pukui and Curtis 1994:150–151)

Another version of Ka'ahupāhau's upbringing can be found in Martha Beckwith's, *Hawaiian Mythology*. The following is an excerpt that discusses Beckwith's opinion of Kamakau's description of Ka'ahupāhau:

Kaahupahau is called by Kamakau the sister of the sharks Kane-huna-moku and Kamoho-ali'i and wife of Ku-hai-moana, father of Ku-pi'opi'o. The story that she is herself killed in the shark war against man-eaters is repudiated by Oahu Hawaiians, as also the accusation made by Kamakau that it was she herself who devoured the chiefess Pāpio because she was saucy to the keeper who reproached her for going swimming at the lagoon wearing the ilima wreaths which were sacred to the shark goddess. Kaahupahau was no man-eater. (Beckwith 1970:139)

No matter the origin, Ka'ahupāhau and the manō of Pu'uloa made sure to protect the people from man-eaters. One such story is the story of Mikololou, who was a manō from the island of Maui that came to visit with the sharks of Pu'uloa. However, he became upset that they would not allow him his favorite food, humans. So, because of this, Mikololou decided to take matters in his own hands and get himself some humans to eat. The following is a description provided by J.S. Emerson in his piece titled, *The Lesser Hawaiian Gods*, that describes the confrontation between Mikololou and the manō of Pu'uloa:

After a time the man-eating shark, Mikololou, from the coast of the island of Maui, paid them a visit and enjoyed their hospitality until he reproached them for not providing him with his favorite human flesh. This they indignantly refused to give, whereupon, in spite of their protest, he made a raid on his own account upon the natives, and secured one or more of their number to satisfy his appetite. Kaahupahau and her brother promptly gave warning to their friends on shore of the character of this monster that had invaded their waters. To ensure his destruction they invited their unsuspecting guest to a feast made in his honor at their favorite resort up the Waipahu river. Here they fed him sumptuously, and at length stupefied him with the unusual amount of awa with which they supplied him. While he was in this condition, their friends, who had come in great numbers from the surrounding country, were directed to close up the Waipahu river, which empties into the Ewa Lagoon, with their fish nets, brought for the purpose, while they attacked him in the rear. In his attempt to escape to the open sea he broke through one net after another, but was finally entangled and secured. His body was then dragged by the victorious people on shore and burned to ashes, but a certain dog got hold of his tongue, and, after eating a portion, dropped the




remainder into the river. The spirit of the man-eater revived again, and, as a tongue, now restored and alive, made its way to the coast of Maui and Hawaii,, pleading with the sharks of those waters for vengeance upon the sharks of the Ewa Lagoon. (Emerson 1892:11)

Emerson goes on to say that Mikololou was successful in gaining support for his vendetta and they return again to Pu'uloa to do battle with the manō there. His description is as follows (continuing on from the excerpt above):

They meantime secured the aid of Kuhaimoana and other notable sharks from the islands of Kaula, Niihau, Kauai, and Oahu. A grand sight it was to the numerous spectators on shore when these mighty hosts joined combat and began the great shark-war. It was a contest of gods and heroes whose exploits and deeds of valor have long been the theme of the bards of the Hawaiian Islands. We cannot enter into the details of this story, which, wrought out, would be worthy of being called an epic. We will only say that in the first great battle the friends and allies of the cruel man-eater were routed by the superior force of their opponents, while the good Kaahupāhau and her brother long continued to enjoy the affectionate worship of their grateful people. (Emerson 1892:11)

Another version of this battle is found in the story of Keli'ikauoka'ū. This mo'olelo is found in the Hawaiian newspaper *Home Rula Republika*. The following excerpt of "He Mo'olelo Ka'ao Hawai'i no Keli'ikauoka'ū" was translated by Maly (2003:117):



Kali'ikau-o-Ka'ū fought with and killed Ka'ahupāhau, and it is because of this event, that the famous saying, "Mehameha Pu'uloa, ua make o Ka'ahupāhau (Pu'uloa is alone, for Ka'ahupāhau is dead)," came about. Keli'ikau-o-Ka'ū assumed various body forms he possessed and attacked Ka'ahupāhau from within, and outside her body. Ka'ahupāhau went in spirit form to her attendant, Koihala, calling to her, saying that she was dying. Upon her death, Keli'ikau-o-Ka'ū called out to Kamoana and Kahi'ukā, taunting them. He then proceeded to swim through Pu'uloa, biting and tearing at the native sharks of the region, throwing their bodies up onto the dry land from Kalaekao, Kapua'ikāula, Keanapua'a, Kamoku'ume'ume, 'Aiea, Kalauao, Waimalu, Waiau, Waimano, the two lands of Mānana, Waiawa, Hanapōuli, Waipi'o, Waikele, Hō'ae'ae, Honouliuli, Kalaeokahuka, Kanahunaopapio, Kepo'okala and Pu'uloa. Keli'ikau-o-Ka'ū destroyed all the sharks of 'Ewa and the stench rose upon the land... Following the death of Ka'ahupāhau in this war between sharks, the shark chiefs of both sides met in council and agreed to no further wars should be fought between them... It should be noted here, the elder kama'āina of the 'Ewa District still claim that Ka'ahupāhau was seen and cared for during their lifetime. (Maly 2003:117)

It is important here to pay attention to the last part of Maly's description. While there are those that believe these manō have passed, there are many people who believe that they are still around today and continue to honor the chiefly and familial legacy of the shark.

## Lo‘i Kalo of Pu‘uloa

### Ua ‘ai i ke kākoi o ‘Ewa *He has eaten the kākoi taro of ‘Ewa*<sup>5</sup>

Kalo (taro) in Hawai‘i nei is an extremely significant resource. Not only was kalo prized for eating, but also for being the elder sibling of the Hawaiian people. The cultural and spiritual significance of kalo is expressed in the mo‘olelo of Papa and Wākea. There are many versions of the story of how the first kalo (Hāloa) was born. David Malo provides a description of Hāloa in his well-known book, *Mo‘olelo Hawai‘i* (translated by Nathaniel Emerson in 1898):

We have a fragment of tradition regarding Hāloa. The first-born son of Wakea was of premature birth (*keiki alualu*) and was given the name of Hāloa-naka. The little thing died, however, and its body was buried in the ground at one end of the house. After a while, from the child’s body, shot up a taro plant, the leaf of which was named *lau-kapa-lili*, quivering leaf; but the stem was given the name Hāloa.

After that, another child was born to them whom they called Hāloa, from the stalk of the taro. He is the progenitor of all the people of the earth. (Malo 2005:244)

Kalo—and, in particular, the irrigated and prepared fields in which it was planted—was also a valuable source of wealth (*waiwai*). Handy and Handy explain:

To the Hawaiian planter taro was not only the staff of life, it was wealth. The primary item of barter and exchange between relatives, it was also the most prized item when provender was placed on the altars of Lono at the border of each district during the *Makahiki* festival. Abundance meant plenty of taro, and plenty of taro implied ample water supply. (Handy and Handy 1972:313–14)

Referring to ‘Ewa’s terrestrial resources and its productivity for subsistence gardeners and cultivators of old, Handy and Handy (1972:469) write:

The lowlands, bisected by ample streams, were ideal terrain for the cultivation of irrigated taro. The hinterland consisted of deep valleys running far back into the Ko‘olau range. Between the valleys were ridges, with steep sides, but a very gradual increase of altitude. The lower parts of the valley sides were excellent for the culture of yams and bananas. Farther inland grew the ‘*awa* for which the area was famous. The length or depth of the valleys and the gradual slope of the ridges made the inhabited lowlands much more distant from the *wao*, or upland jungle, than was the case on the windward coast. Yet the *wao* here was more extensive, giving greater opportunity to forage for wild foods in famine time.


The famous kākoi taro of ‘Ewa, said to be O‘ahu’s best tasting, is explained by Handy and Handy (1972:471):

This area also was famous for its rare and delicious taro, the *kai* variety. The *kai* was native to ‘Ewa and was often referred to as *kai o ‘Ewa*. One kind of *kai* sends off long

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<sup>5</sup> “Kākoi is O‘ahu’s best eating taro; one who has eaten it will always like it. Said of a youth or a maiden of ‘Ewa, who, like the kākoi taro, is not easily forgotten.” Entry #2770 in Mary Kawena Pukui’s *‘Ōlelo No‘eau* (Hawaiian Proverbs & Poetical Sayings) (1983:305)





rhizomes, hence was sometimes called *kai koi*, *kia*-that pierces . . . An ‘Ewa *kama‘aina* described this in 1899: “When planted, it sends up shoots, more shoots and still more shoots. Again and again it will send up new shoots, filling the mounds until they mixed with the taro of other mounds.” This description . . . indicates that in the flat, wet lowlands of ‘Ewa this famous taro was grown in mounds (*pu‘epu‘e*) as in marshy localities.

In addition to its streams that fed many of its lo‘i kalo, ‘Ewa also had numerous pūnāwai (fresh water springs), marshes and even a famous pond at Waiau that also was used to irrigate taro.

According to Handy and Handy (ibid.:470), the forested uplands of ‘Ewa were unusually blessed with birds, whose feathers were taken for high-status items such as feather capes, helmets and lei making, as well as flora such as wauke, olonā, and mamaki (“In fact, ‘Ewa was famous for its *mamaki*.”).

Between the lowlands—with its lo‘i kalo, main settlement areas and fishponds—and its upland forests, ‘Ewa also had an extensive (and relatively dry) plateau or plains area that was famous as locations of many battles, many of which are described in the ahupua‘a chapters of this report. Foreigners who first came to this area mistakenly assumed ‘Ewa was a barren land because of these extensive plains. In 1793, for example, Captain George Vancouver described ‘Ewa as a “barren rocky waste, nearly destitute of verdure, cultivation or inhabitants” (cited in Sterling and Summers 1978:36). Later, in 1839, the missionary E.O. Hall described the area as a “barren desolate plain” (ibid.). These early western perspectives clearly did not capture ‘Ewa’s traditional Hawaiian cultural landscape or sense of place, which, as shown above and illustrated throughout this report, was fertile, rich and varied.



## COMMUNITY SURVEY RESULTS

Nohopapa Hawai'i conducted community consultation for the 'Ewa 'Āina Inventory on behalf of Kamehameha Schools from January to May 2018. Utilizing a multi-phase approach, the consultation process consisted of identifying relevant community organizations, reaching out to them to participate (see Appendix A: Community Participation Letter), conducting survey questionnaires via in-person, phone, and online (see Appendix B: Community Survey Questions), summarizing the surveys and community mana'o, analyzing the data, and preparing this summary. A complete listing of the survey answers from all the organizations that participated can be found in Appendix D: Community Survey Results.

Thirty-four (34) individuals were contacted, twenty-eight (28) individuals participated in the consultation process, and six (6) chose not to respond or participate for various reasons (Table 29). Table 29 includes information on the organization name, primary contract person, if they participated in the survey, and the ahupua'a they are primarily based at. The Map Numbers in the left hand column of the table correspond with the maps below (Figure 157-Figure 160), that illustrate where the organizations are either based or conduct their service activities.

We mahalo all who shared their time, 'ike, and recommendations. Without their mana'o, this extensive inventory of community-based organizations in 'Ewa could not have been completed. The mana'o shared will help KS to (1) Evaluate the opportunities and appropriateness of cultural sites for learner and 'ohana engagement, (2) Identify initial stages and resources for coordinating community/'ohana engagement and educational opportunities, (3) Support the development of 'Āina Based Education (ABE) and Hawaiian Culture Based Education (HCBE), (4) Create processes to build a shared community sense of place, and (5) Support the development of collaborative and innovative strategies to increase availability and access to quality ABE and HCBE educational opportunities for learners in the region.

Table 29. Community Organizations, locations, and Contact Persons

Map #	Ahupua'a	Organization	Contact Person
8	Honouliuli	Kalaeloa Heritage Park	Shad Kane
1	Honouliuli	Mālama Learning Center	Pauline Sato
5	Honouliuli	Ulu A'e Learning Center	Miki'ala Lidstone
12, 15	Honouliuli	Hui o Ho'ohonua	Anthony Chance
2	Honouliuli	Camp Pālehua	Michael Hayes
7	Honouliuli	Kapolei Community Development Corporation	Joe Kuhio Lewis
4	Honouliuli	Palehua Partners Joint Venture	McD Philpotts
10	Honouliuli	'Ewa Limu Project	Wally Ito
6	Honouliuli	University of Hawai'i West O'ahu, Piko Project	Melissa Saul
6	Honouliuli	University of Hawai'i West O'ahu, Student Māla	Tasia Yamamura
9	Honouliuli	Hoakalei Cultural Foundation	Ku'uwanani Eaton



Map #	Ahupua‘a	Organization	Contact Person
	Honouliuli	Hawaiian Civic Club of ‘Ewa-Pu‘uloa	Kau‘ionalani Serrao
	Hō‘ae‘ae	<i>No organizations identified</i>	
14	Waikele	Hawai‘i’s Plantation Village	Michi Lacar
11, 16	Waikele	Hawai‘i Nature Center	Pauline Kawamata
	Waipi‘o	Waipi‘o High School ‘Ōlelo Hawai‘i	Tootsie Sandborn
3, 13	Waipi‘o	Hui Mālama O Mililani	Sandy Webb
18	Waiawa	Leeward Community College, Hālau ‘Ike o Pu‘uloa	Auli‘i Silva
17	Waiawa	Kuhiawaho	Samantha Ai
19	Waiawa	Keiki o Ka ‘Āina Family Learning Centers	Momi Akana
21	Waiawa	Hanakēhau Learning Farm	Andre Perez
20	Waiawa	Kuhialoko	Ali‘i Miner
	Waimano	<i>No organizations identified</i>	
28	Mānana	Ko‘olau Mountains Watershed Partnership	Pua Heimuli
24	Waiau	Ke Kula Kaiapuni ‘o Waiau	Troy Takazono
	Waimalu	<i>No organizations identified</i>	
25	Kalauao	Ho‘ola Hou Ia Kalauao	Anthony Deluze
27	Kalauao	Ali‘i Pauahi Hawaiian Civic Club	Kehaulani Lum
26	Kalauao	US Navy Loko Pa‘aiāu Native Hawaiian Cultural Resource Management Training Program	Jeff Pantaleo
29	‘Aiea	PA‘I Foundation, Keāiwa Heiau	Vicky Holt-Takamine
23	‘Aiea	Pearl Harbor Hawaiian Civic Club	Toni Lee
30	Hālawā	Office of Hawaiian Affairs, Hālawā-Luluku Interpretive Development Program	Mahi La Pierre
22	Hālawā	Hawai‘i Peace and Justice, DeTour Pu‘uloa	Kyle Kajihiro
31	Hālawā	Nā Kūpuna a me Nā Kako‘o o Hālawā	Clara Sweets Matthews
34	Moanalua	Moanalua Gardens Foundation	Pauline Worsham
33	Moanalua	Moanalua Culture Project	Roddy Akau
32	Kahauiki	Kamamalahoe Canoe Club	Scottie Thompson



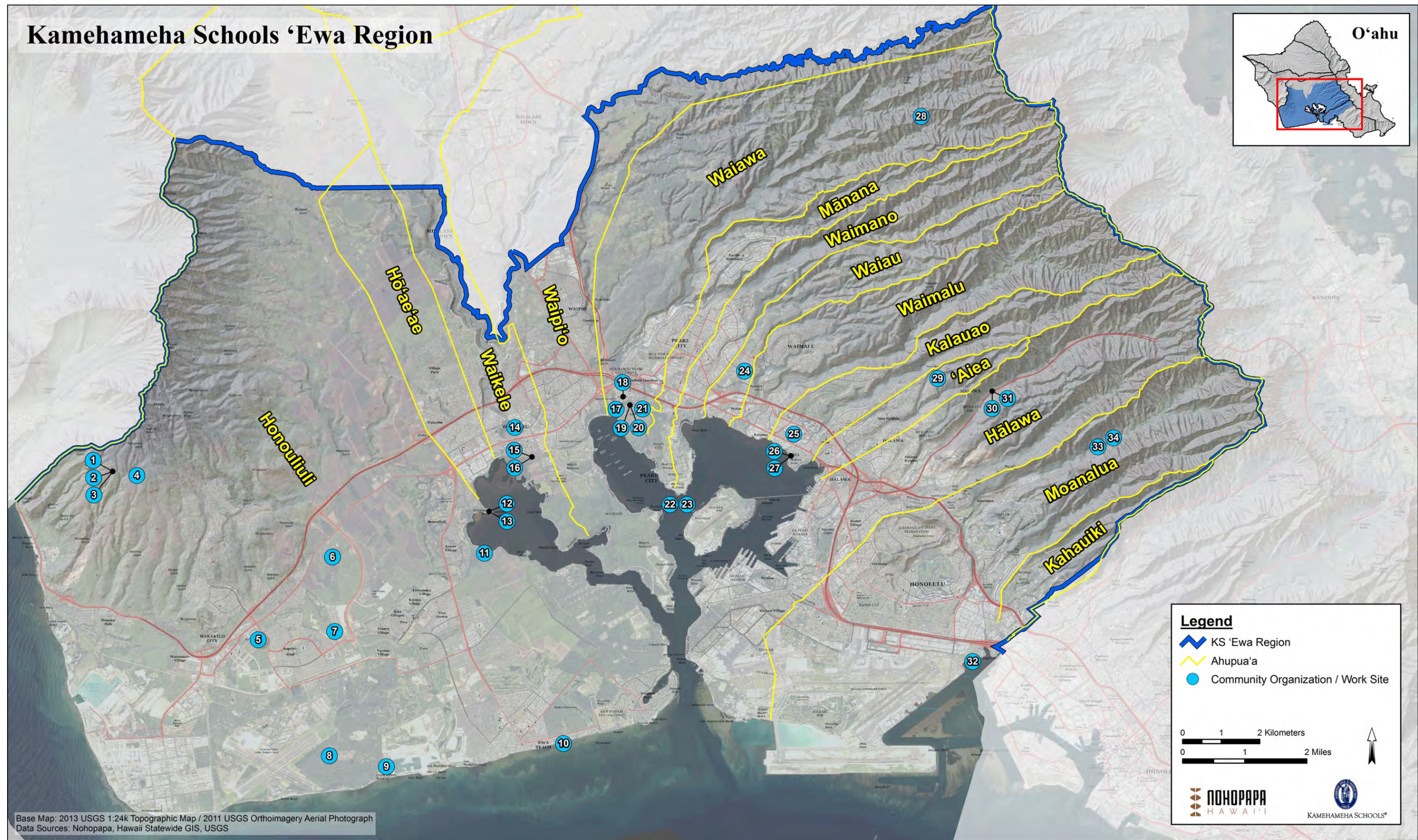


Figure 157. General locations of community organizations in the 'Ewa Region.





Figure 158. Close up map of community organizations in Honouliuli ahupua‘a.



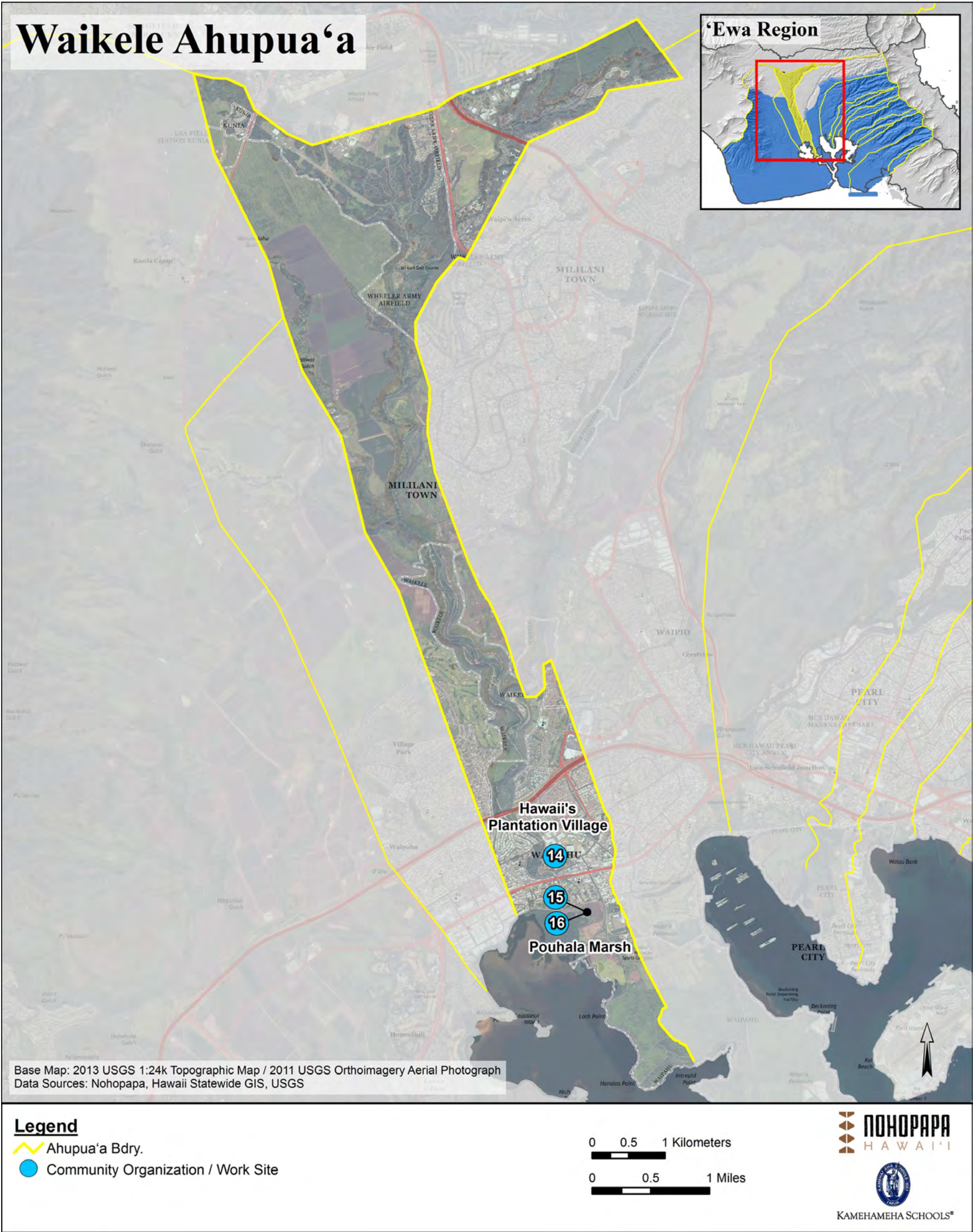


Figure 159. Close up map of community organizations in Waikele ahupua‘a.



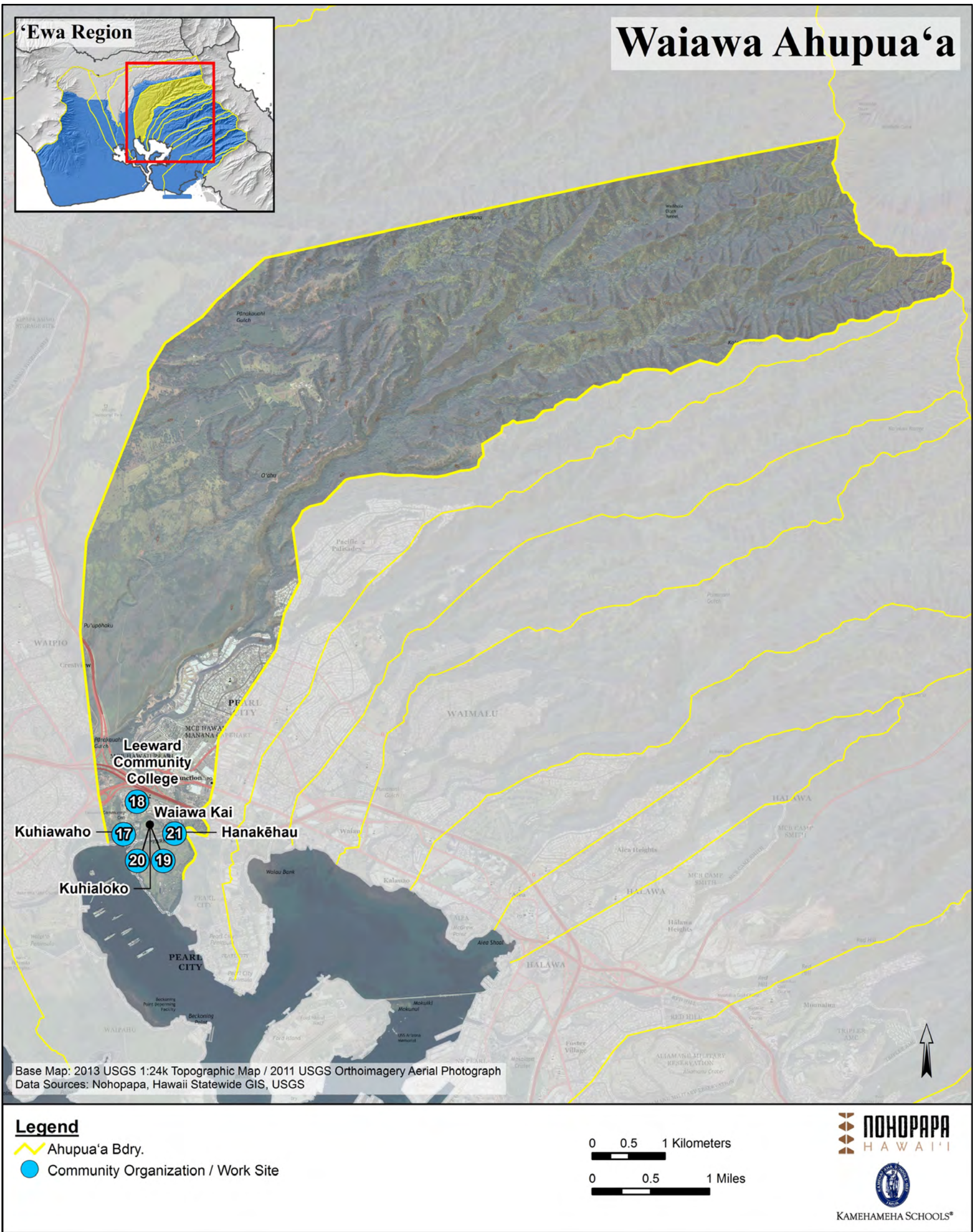


Figure 160. Close up map of community organizations in Waiawa ahupua‘a.

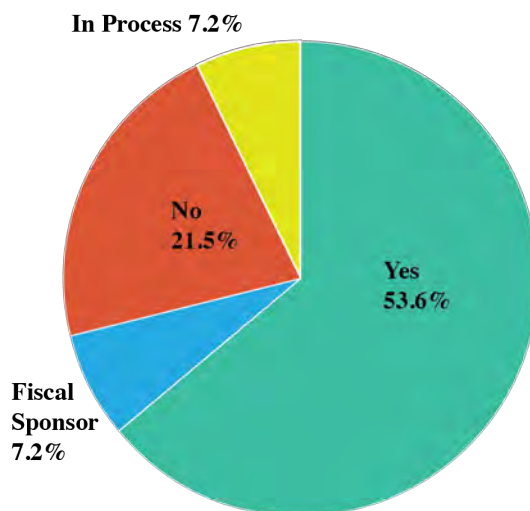


## Community Mana‘o Summary

Below is a sampling of community mana‘o gathered from the survey. It’s organized by the eight (8) primary sections of the questionnaire: Organizational Profile, Activities and Services, Strengths and Opportunities, Challenges and Needs, Target Audience, Partnerships, Organizational Capacity, and Site Access. For a complete listing of all the survey questions and answers, see Appendix D.

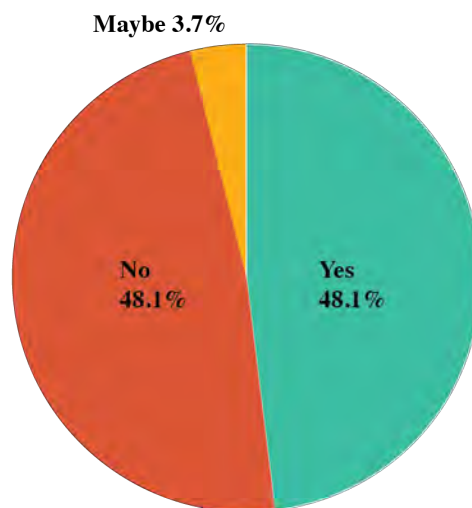
### Organizational Profile

*Does your organization have its 501c3 status?*



A majority of participating organizations have their 501c3 status. About half of the non-incorporated organizations are either fiscally sponsored by another incorporated non-profit or are in the process of applying for their 501c3 status with the federal government. The remaining organizations not having a 501c3 status consisted primarily of educationally affiliated organizations (University of Hawai‘i, Leeward Community College, and the DOE).

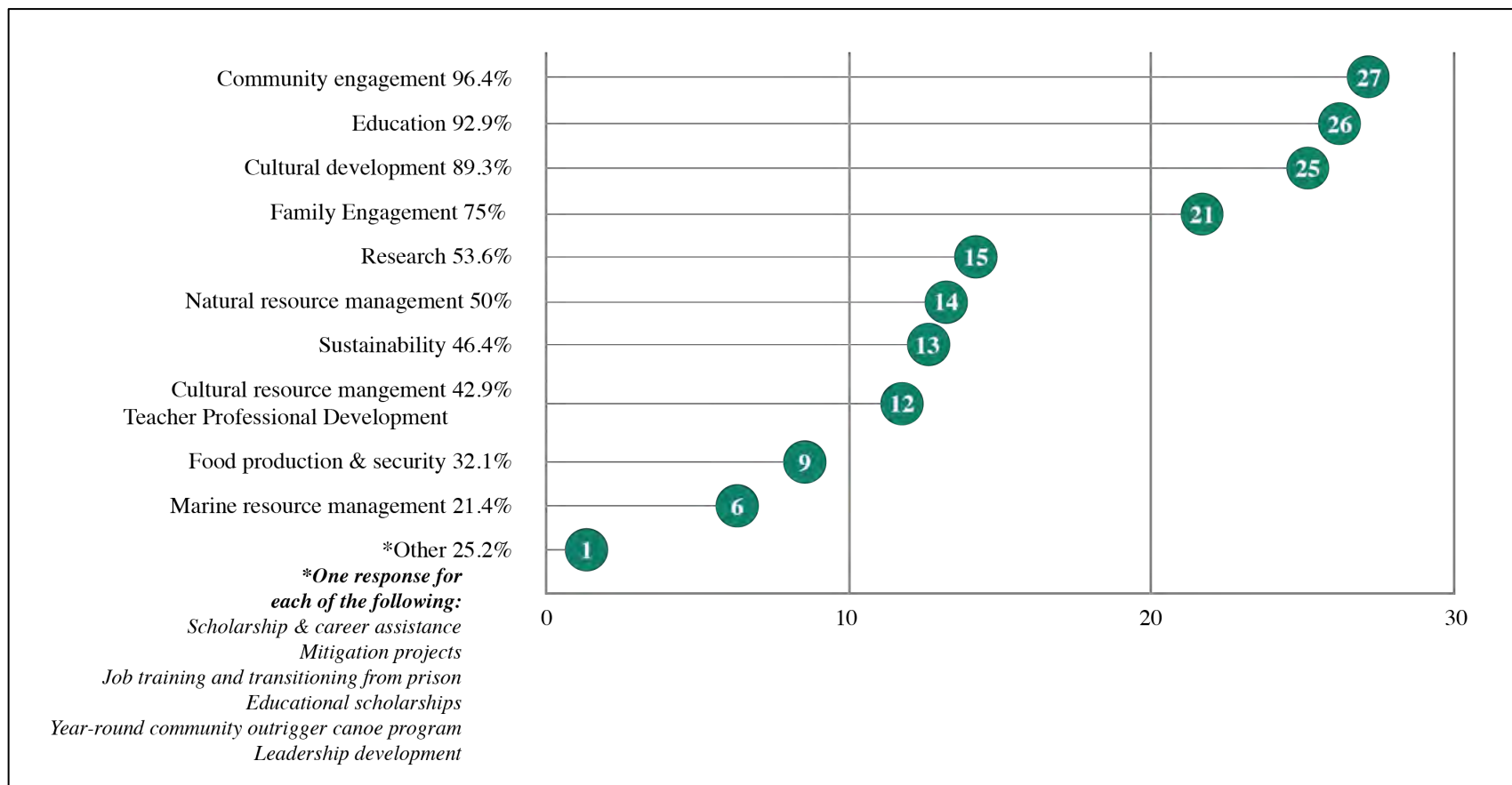
*Do you or any of your key staff members have historical or genealogical connections to ‘Ewa?*



About half of those surveyed have some historical or genealogical connections to the ‘Ewa moku. Since ‘Ewa is such a transient district, it’s not surprising that a similar percentage of people have no historical or genealogical connections to ‘Ewa.

## Activities and Services

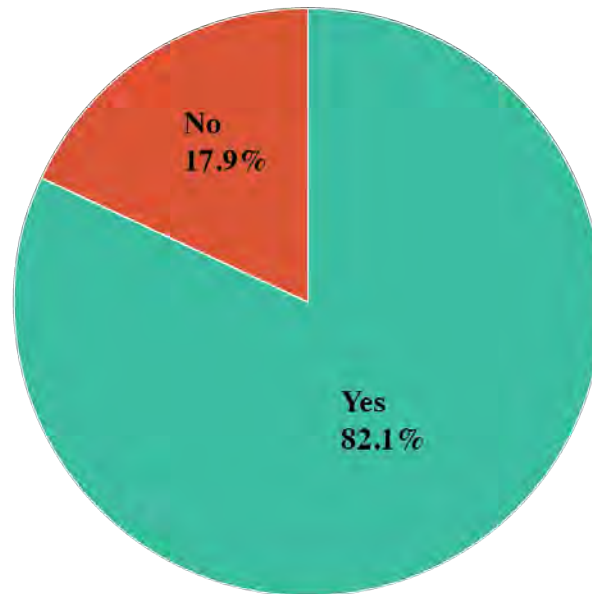
Select the services your organization provides



The top five activities/services the organizations offer are (1) Community engagement, (2) Education, (3) Cultural development, (4) Family engagement, and (5) Research. These five services relate primarily to community and Hawaiian cultural based education. The next five activities in order include Natural resource management, Sustainability, Cultural resource management, Food production, and Marine resource management; these activities relate to environmental conservation, mālama ‘āina, and ‘āina based education.

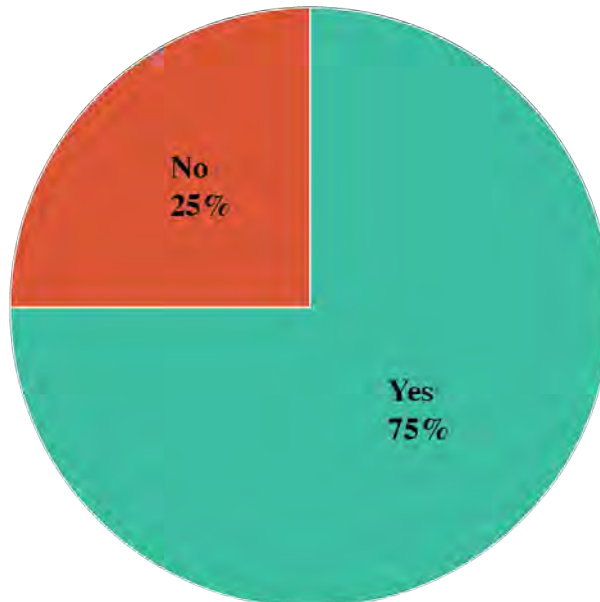


*Do your programs use place-based curriculum and resources?*



Almost all of the organizations surveyed utilize some form of place-based curriculum in their programs. Some of these resources include, for example, historic maps, mo'olelo, hula, oral histories, mele, historic illustrations, archaeological studies, cultural and historical site visits, oli, Hopena A'o framework, online resources, Māhele records, GIS maps, and old photographs.

*Does your organization have volunteer work days open to the public?*

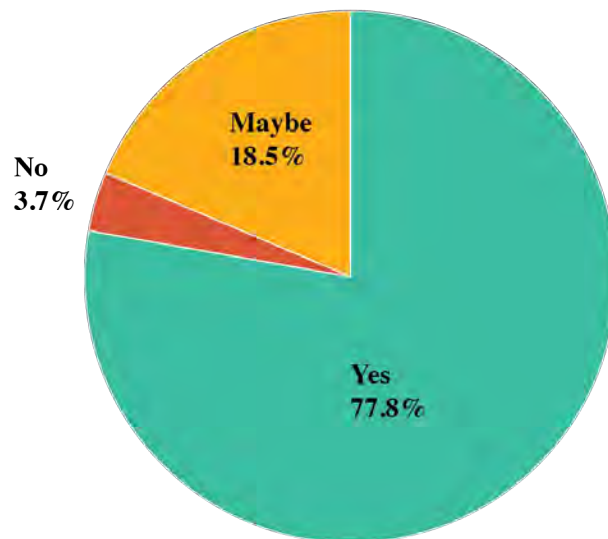


Seventy-five percent of the community groups offer public volunteer opportunities. Many of the organizations have scheduled volunteer works days listed on their websites. A complete list of the specific days/times of these volunteer days can be found in Appendix D.



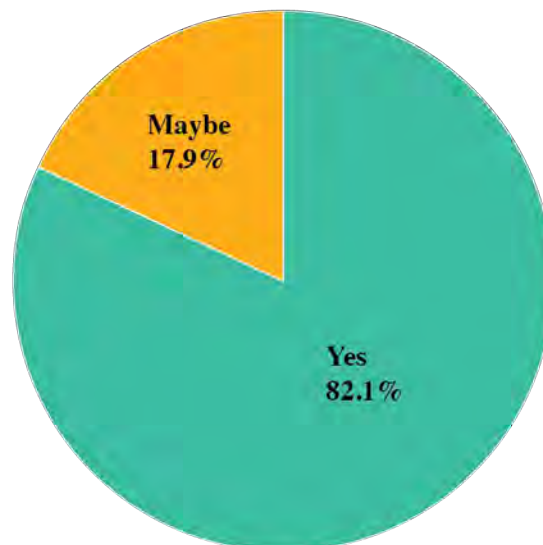
## Strengths and Opportunities

*Would you like to grow your organizational capacity?*



More than 75% of the organizations would like to grow their organizational capacity. They explain this can be achieved by hiring additional staff, having sustainable funding, developing best practices, implementing staff training, developing improved communication tools (website, social media), creating new partnerships, better utilizing collaborations, implementing strategic management planning, working with interns, and emphasizing leadership development.

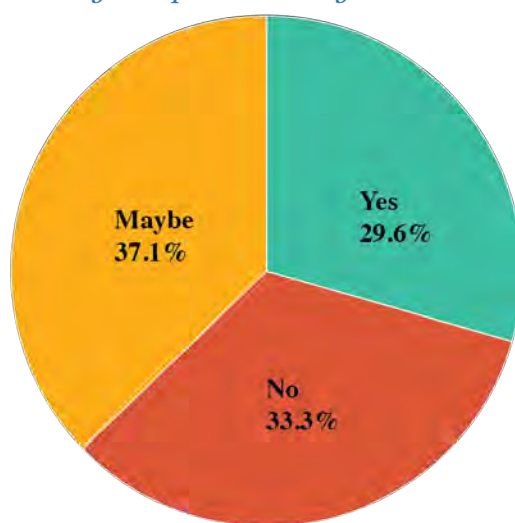
*Does your organization currently want to expand your reach to educate more students and/or community members?*



A vast majority of organizations would like to expand their reach by educating more students and community members. Specific schools and community groups mentioned included public and private schools within the 'Ewa moku, 'ohana with young children, Hawaiian language schools in the 'Ewa region, active duty military and veterans, churches and religious organizations, union members, and Kamehameha Schools students.

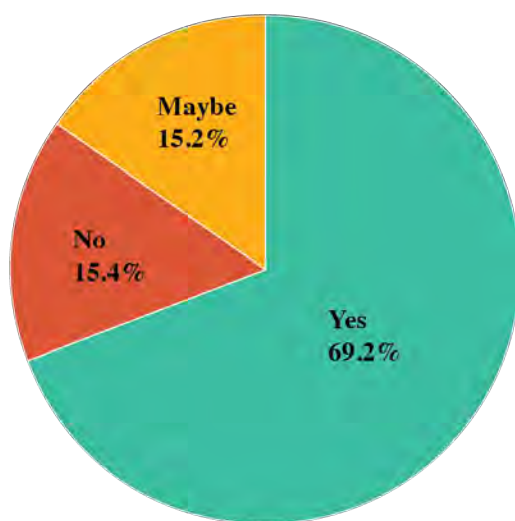


*Is your organization looking to expand to a larger or a new land area to steward?*



Less than a third of the organizations are interested in assuming new ‘āina to steward. A few that answered “Maybe” are interested in stewarding more land in the future but not at this time; some of the others in the “Maybe” category noted they were interested but did not have the organizational capacity to take on more ‘āina. Some of the specific land areas mentioned include Waiawa, Pu‘uloa, Waiawa uka, Kalauao mauka, Sumida watercress farm, ‘Aiea Kai Point, Pearl Kai, Kalauao lo‘i area, McGrew Point, Kalaeloa, Kānehili, Pu‘uokapolei, lo‘i behind Waipahu Intermediate school next to Waikele Stream, Kapapahu Point, and the coral ponds in Kalaeloa.

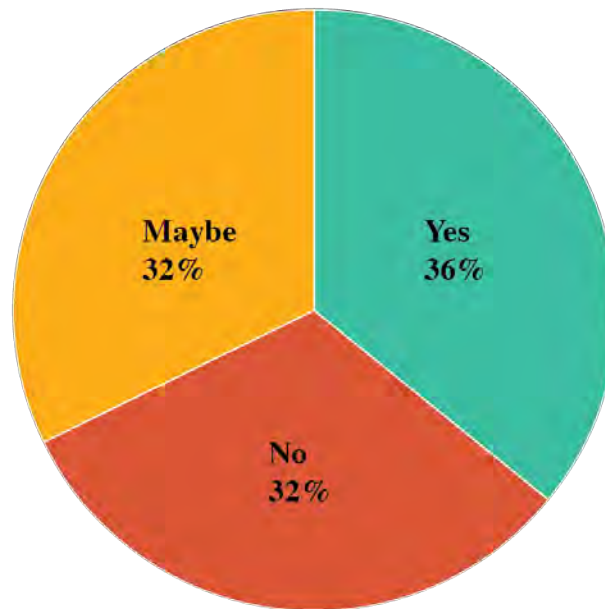
*Does your organization hope to offer new programs and/or activities in the near future (i.e. internships, curriculum development, cultural practice workshops, etc.)?*



Almost three quarters of the organizations would like to offer new programs in the near future. Some of these new activities included internships, food production, conservation, new partnerships, cultural resource education, cultural practice workshops, ‘ohana retreats, ‘ōlelo Hawai‘i classes, natural farming, Hawaiian arts and crafts, STEAM programs, hale building workshops, fishpond restoration, lā‘au lapa‘au, lomilomi, ho‘oponopono, and wa‘a programs.



*Do you feel your organization has the capacity and is ready to implement these new programs?*

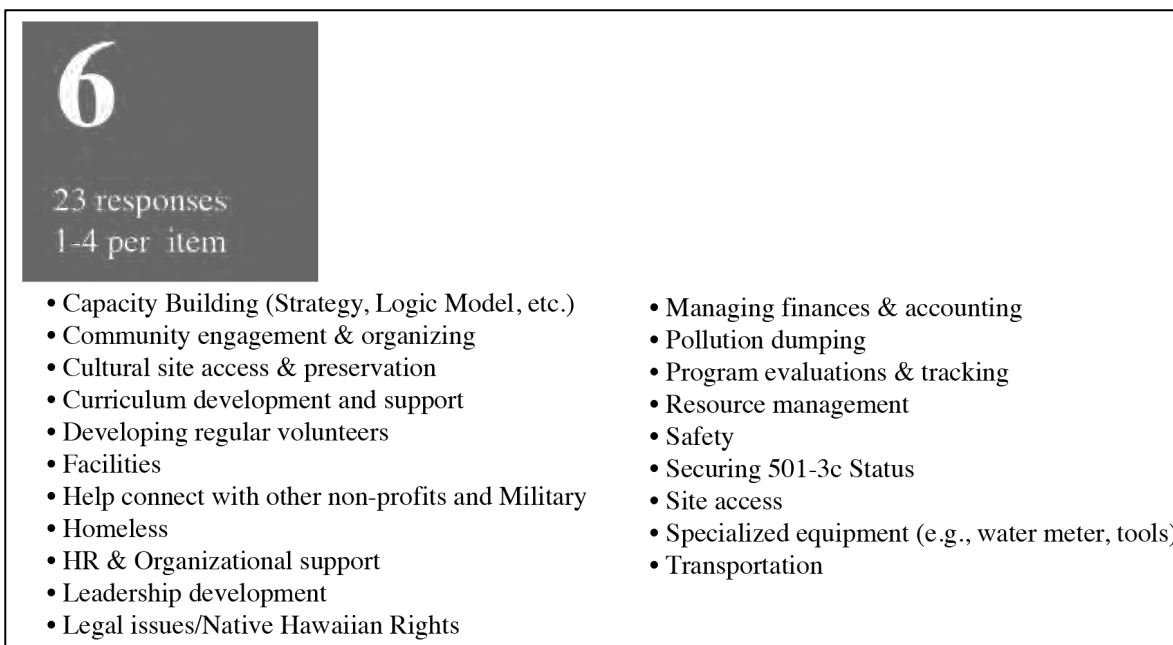
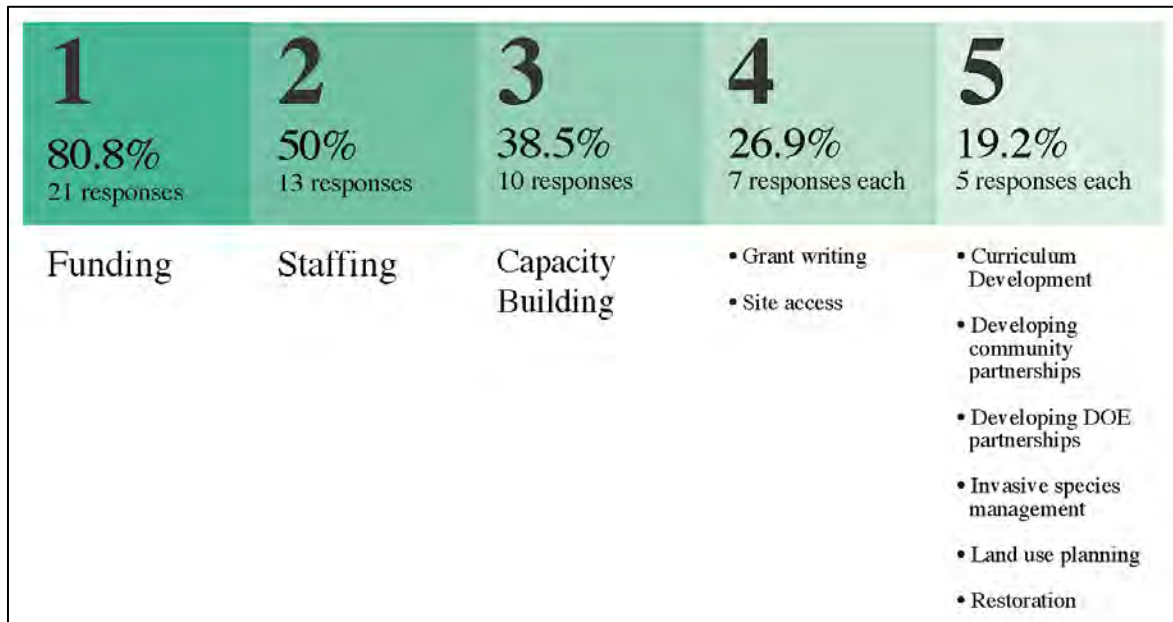


While many of the organizations had numerous ideas regarding new and innovative programs and activities, many felt they were ill prepared or lacked the capacity to immediately implement these programs. Although many of the organizations are motivated to offer new programs, they recognize that challenges currently exist preventing implementation.



## Challenges and Needs

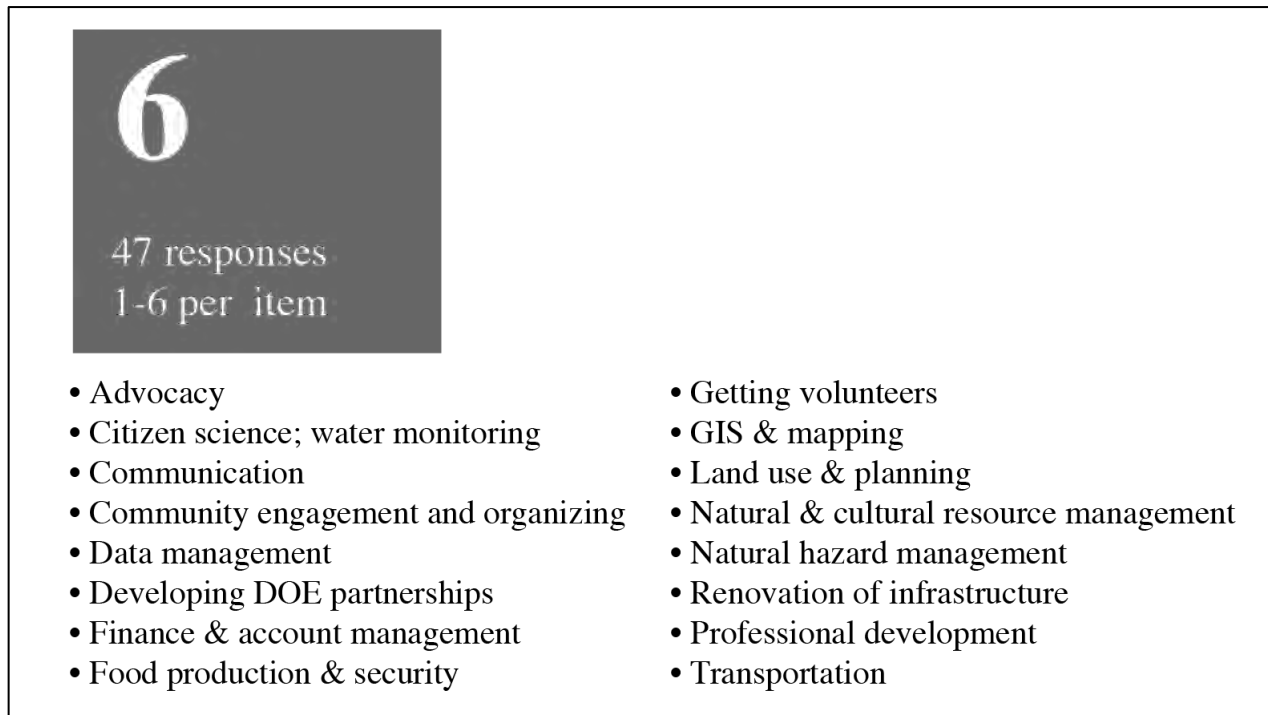
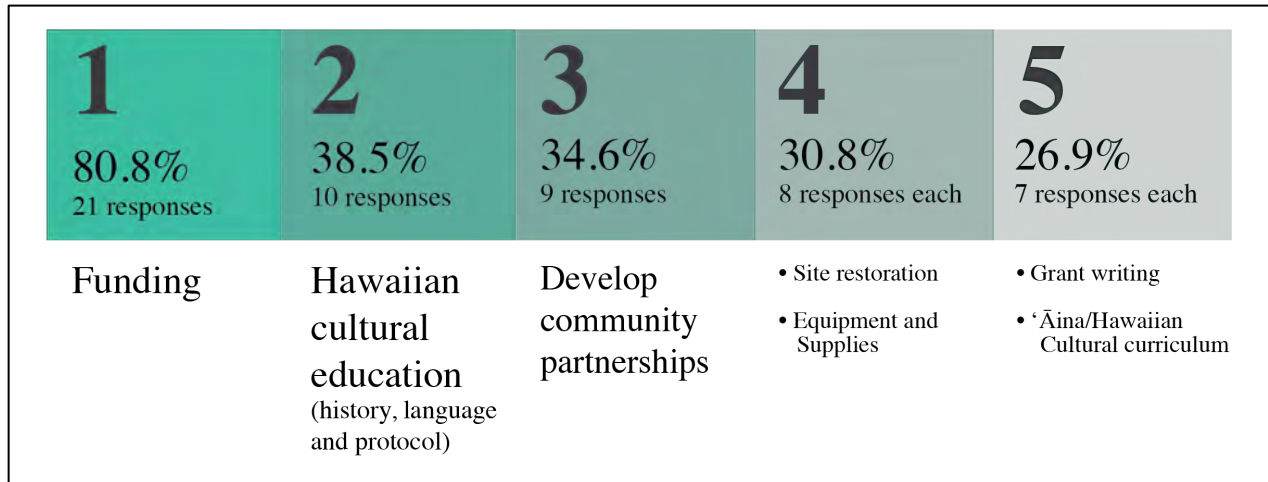
*Top 5 Challenges your organization faces:*



According to the organizations surveyed, funding represents the number one problem or challenge – this was identified by nearly 81% of the organizations. The next pressing challenges identified included staffing and capacity building. Other challenges noted included grant writing, site access, curriculum development, developing community partnerships, developing DOE partnerships, invasive species management, land use planning, and restoration. The remaining responses or challenges (all listed in the second box) were identified by only 1-4 participants.



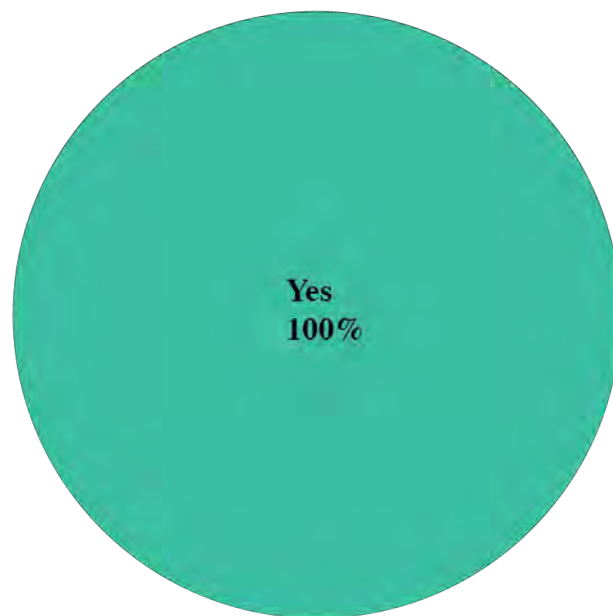
### Top 5 Needs of your organization



Again, a large majority of organizations (nearly 81%) listed funding as the primary need. This is followed by Hawaiian cultural education, developing community partnerships, site restoration, equipment and supplies, grant writing, and 'āina/Hawaiian cultural curriculum development. Organizational needs are somewhat different than the identified challenges; results indicate that the needs are directed more towards program content and partnerships while the challenges deal more with organizational administration and capacity.

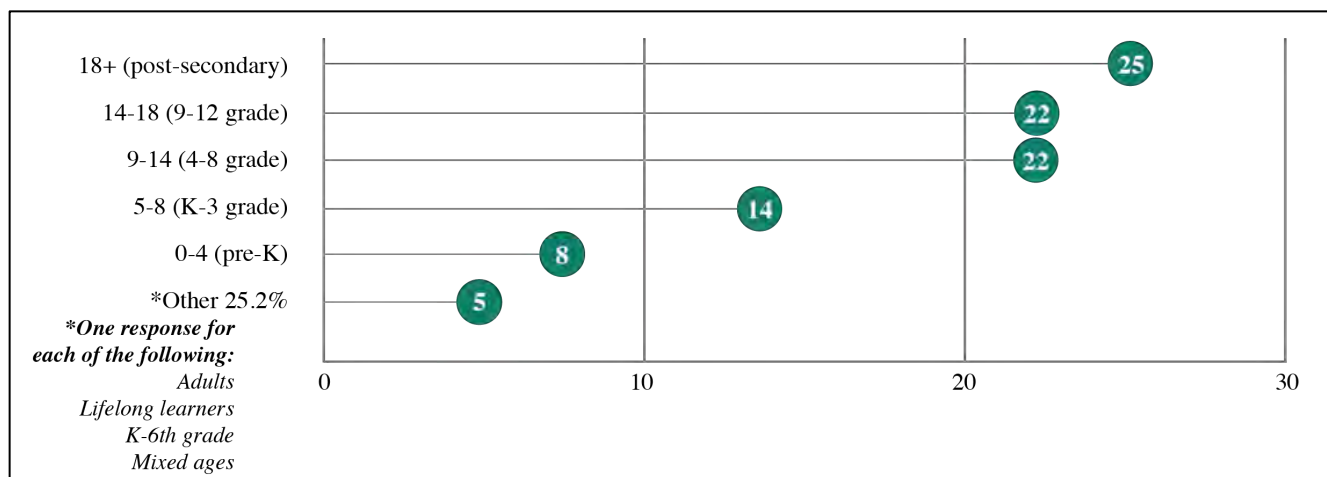
## Target Audience

*Does your organization work with students?*



All the organizations work with students on some level from preschool to college.

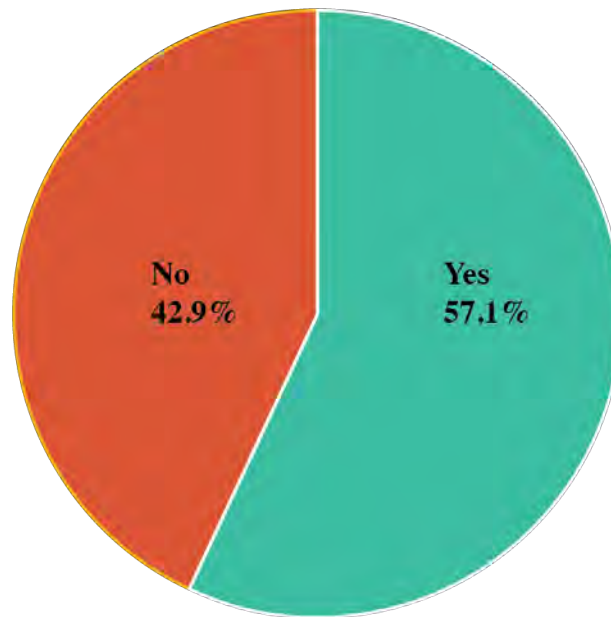
*What age group of students? Select all that apply.*



Most of the organizations (25) work primarily with post-secondary students. The age group of the students subsequently decreases from high school, intermediate, elementary, to preschool.

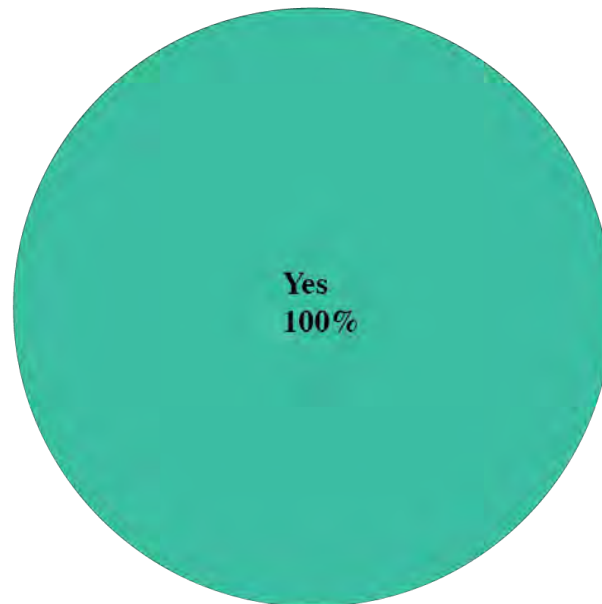


*Does your organization work with a particular school group?*



A slight majority of organizations work with particular school groups. All the schools listed in the survey can be found in Appendix D. In addition, a complete listing of schools in the 'Ewa Region (pre-school to college level) can be found in Appendix E.

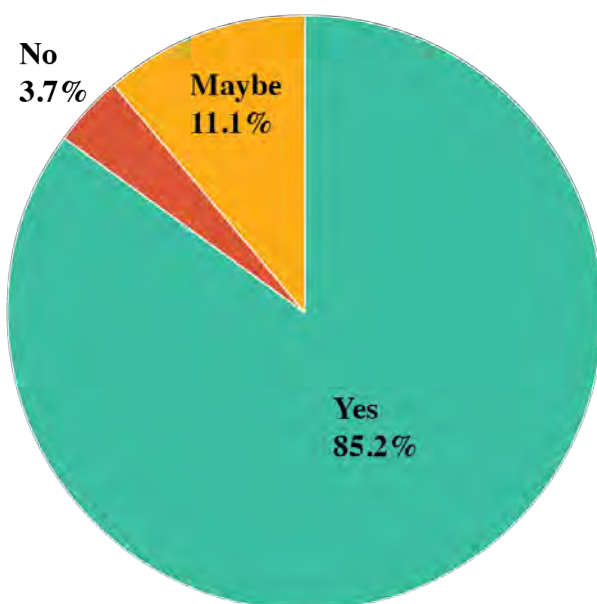
*Does your organization work with community members, families, or others?*



All of the organizations work with community members, 'ohana, or others.

## Partnerships

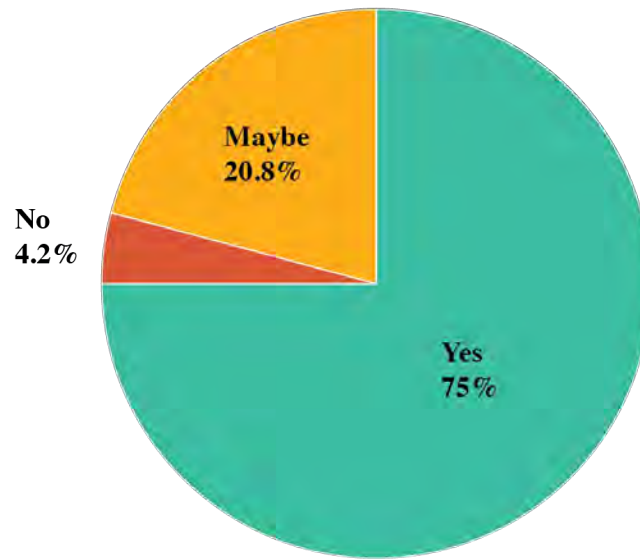
*Does your organization currently partner with other community groups, schools, or other organizations?*



A large majority of organizations partner with other community groups, schools, or organizations. Some of the specific partners include Department of State Parks, Wounded Warriors, Department Of Fish and Wildlife, The Nature Conservancy, Leeward Community College, Mālama Learning Center, Holani Hana Hale Builders, Ulu A'e, Alu Like, Keiki o Ka 'Āina, Kua'āina Ulu 'Auamo, Department of Education, Queen's Health Services, Ka'ala Farms, MA'O, Camp Pālehua, Kamehameha Schools, KALO, KUPU, Mokuaea, Ka Waihona, Mālama Loko Ea, Mālama Pupukea-Waimea, Hui o Ho'ohonua, Ka Papahana Kaiapuni, 'Aha Punanaleo, Hawaiian Civic Clubs, Hina Mauka, 'Aiea Highschool and 'Aiea Elementary, Consuelo Foundation, E Ala Pū, Hui Kalo, Hawai'i Peoples Fund, Ali'i Pauahi Hawaiian Civic Club, Polynesian Voyaging Society, U.S. Navy, McGrew Point Community, 'Aiea Community Association, Living Life Source Foundation, Ka'onohi, NOAA, Nohopapa, Rotary, University of Hawai'i Department of Urban and Regional Planning, Uncle Solomon Apio and Auntie Verna Takashima, Kumu Pono, Kumu Keola Kalani, Moanalua Valley Community Association, 'Iolani Palace, hula hālau statewide, Moanalua Gardens Community Association, Hawaiian Canoe Racing Association, and the Hui Wa'a Canoe Racing Association.



*Are there other organizations, schools, individuals, etc. you would like to partner with in the future?*

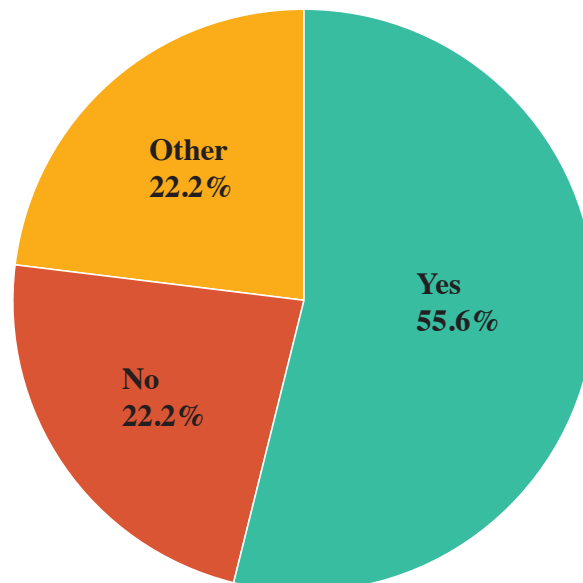


Three-quarters of the organizations would like to partner with others in the future. Some of these potential new partners listed include all ‘Ewa High Schools, KUA, UH West O‘ahu, Mālama Learning Center, Kamehameha Schools, Waipahu, Campbell and Kapolei High Schools, preschools with high numbers of Hawaiian keiki, charter schools, private and public schools, Leeward Community College, Veterans Administration, Health service organizations, traditional practitioners, hale construction programs, Bishop Museum, and Mokauea Island.

## **Organizational Capacity**

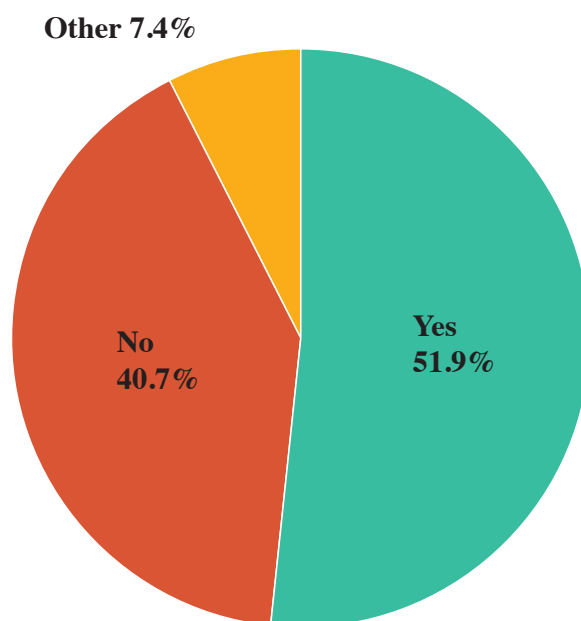
### ***Planning and Assessments***

*Does your organization have a strategic plan that is being implemented?*

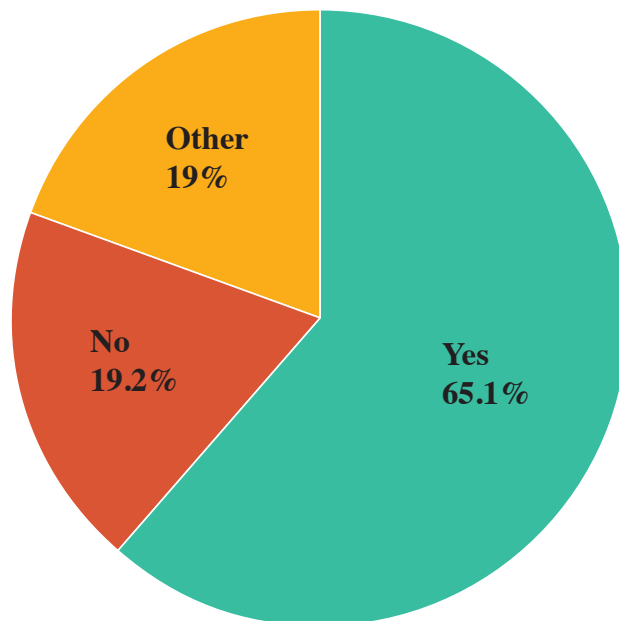


A little over half of the organizations adhere to identified strategic plans. Organizations listed in the “Other” category are currently developing strategic plans.

*Does your organization utilize evaluations and performance assessments of your programs and staff?*



*Does your organization have a Theory of Change or Logic Model that helps you evaluate and measure your goals and objectives?*

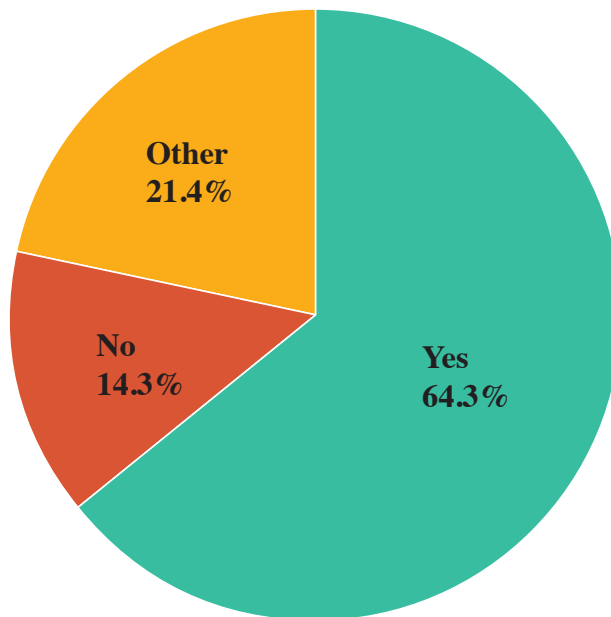


While over half the organizations utilize assessments and/or evaluations to evaluate their programs and staff, nearly 40% of the groups were unable to respond affirmatively – this is a relatively large number of organizations. It's likely that these organizations would welcome assistance and support to develop and implement these types of instruments and models.



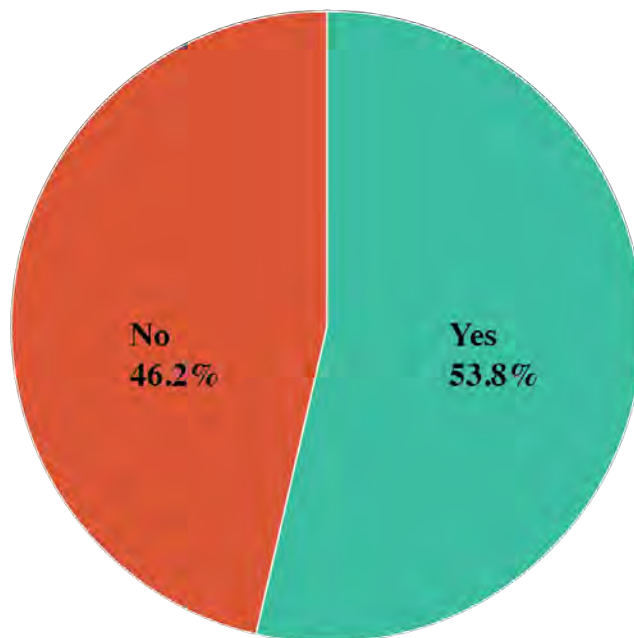
## Staffing

*Does your organization have a board of directors?*



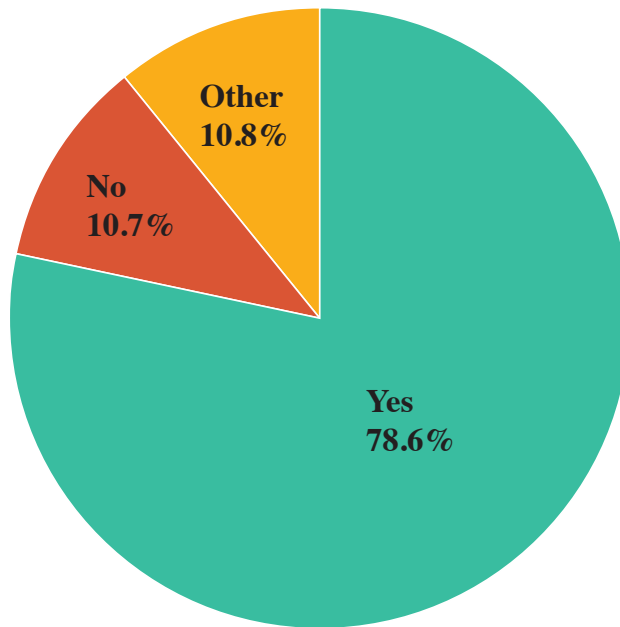
A majority of organizations utilize a board of directors to provide needed oversight and direction. Those organizations answering “No” are either a DOE or UH school; and many organizations in the “Other” category are in the process of creating a board.

*Does your organization have paid staff (full time or part time)?*

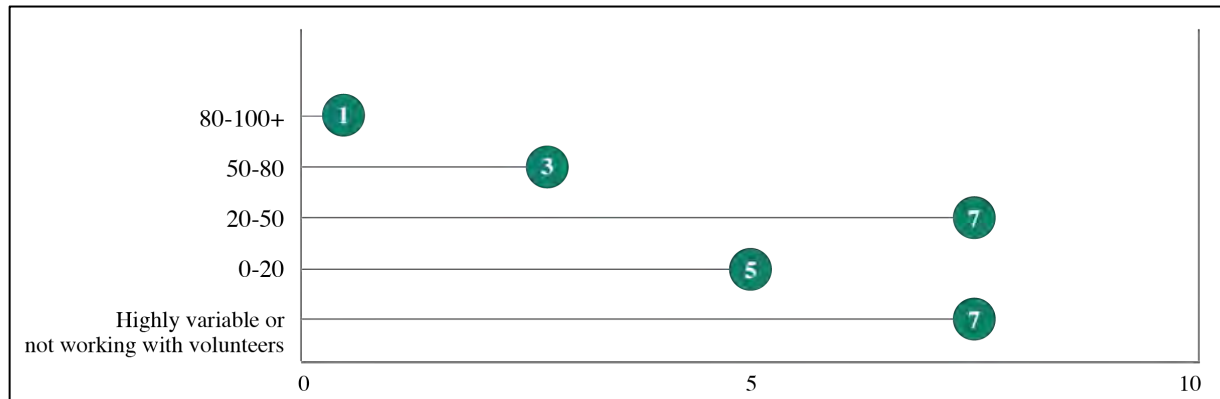


Almost half of the organizations surveyed operate with no paid staff. This is consistent with the finding that organizations identify “Funding” as a primary challenge and need.

*Does your organization have volunteers?*



*If yes, how many volunteers do you typically have in 1 month?*

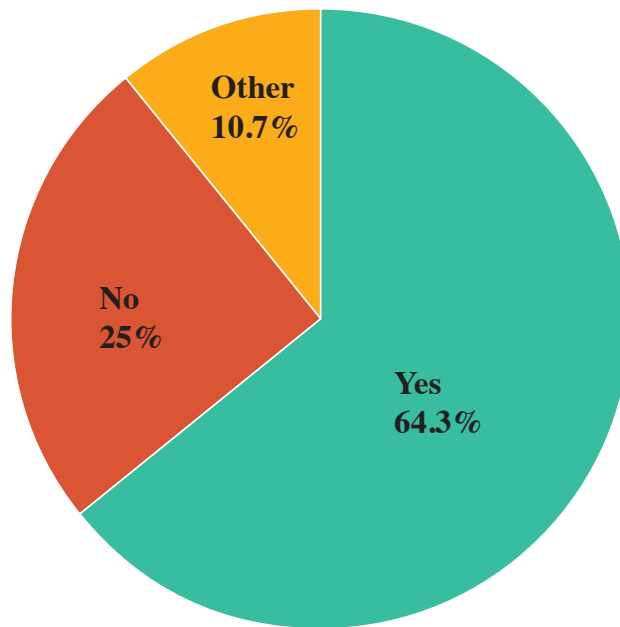


A majority of organizations utilize volunteers. These organizations typically work with approximately 20-50 volunteers a month; these numbers can easily vary so it can be difficult to make an accurate or definitive count.

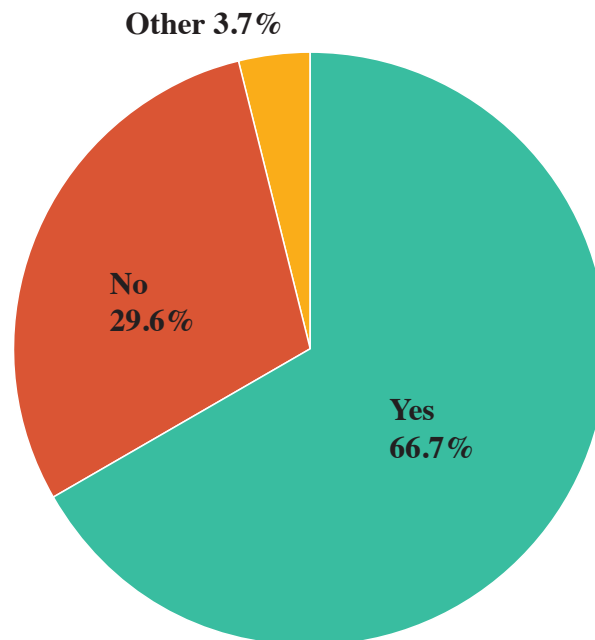


## ***Funding and Resources***

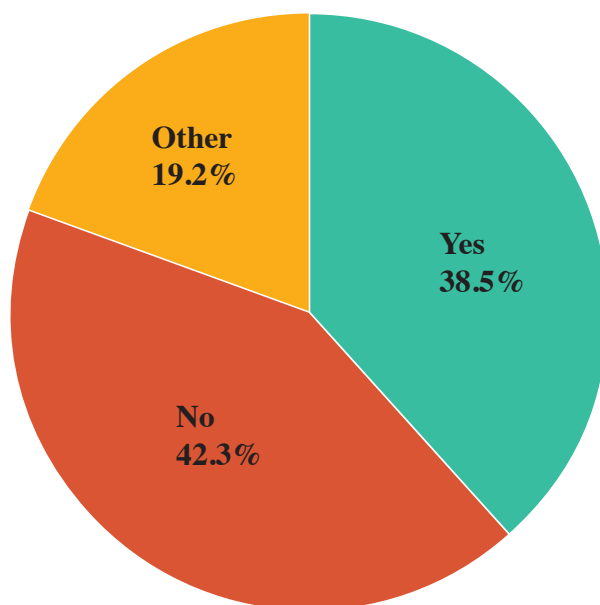
*Does your organization receive grants?*



*Does your organization receive private donations?*



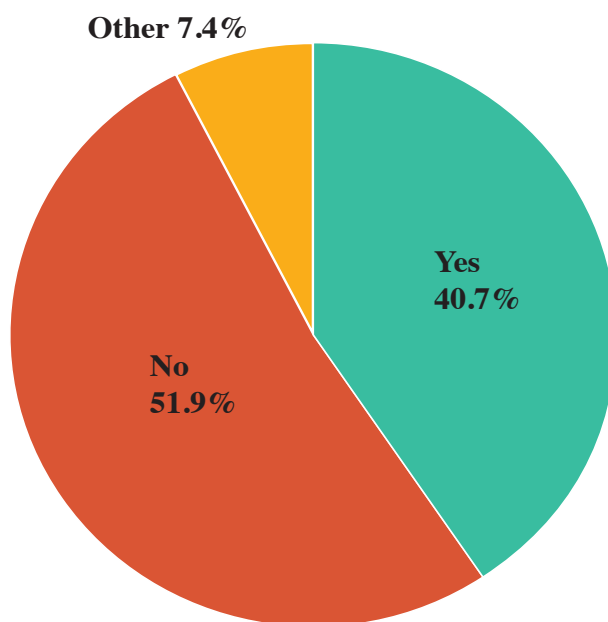
*Does your organization have a fundraising plan?*



The Funding section survey results illustrate that organizations receive slightly more private donations than grants. However, it remains difficult to ascertain specific funding amounts flowing in from private donations compared to grants. Approximately a quarter of the organizations receive no grant funds or private donations. Again, this further explains why most of the surveyed organizations identified “Funding” as a primary challenge.

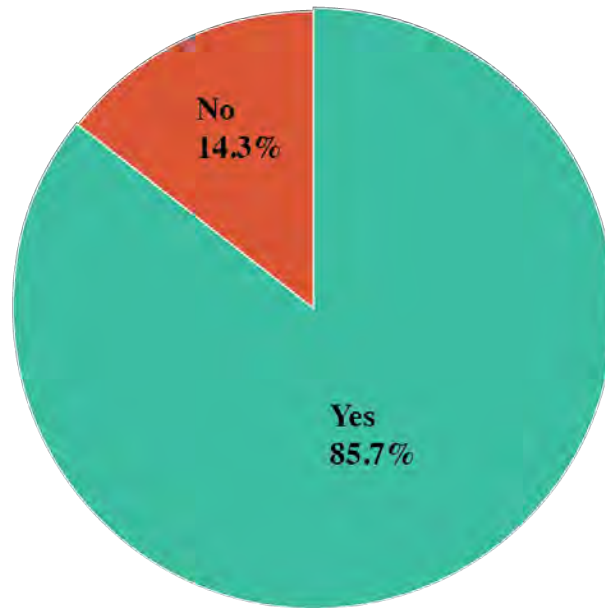
### **Communication**

*Does your organization have a communications plan to help with your internal and external communication strategies?*

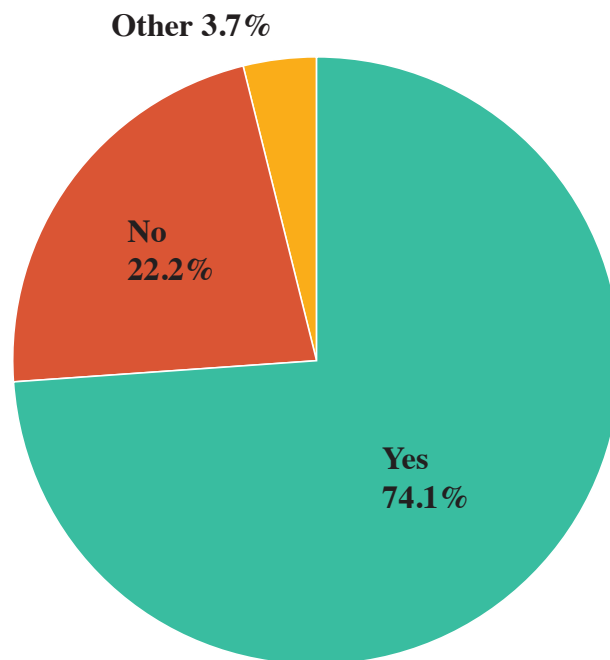




*Does your organization have a website and social media?*



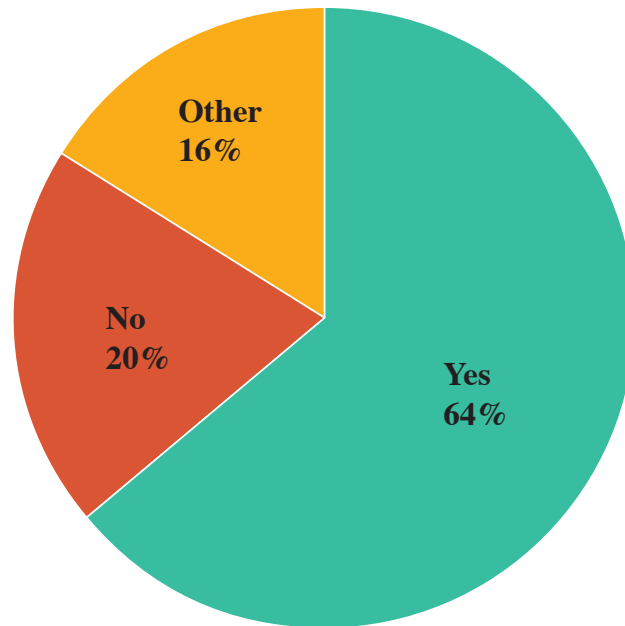
*Does your organization distribute newsletters, brochures, or other materials to the public?*



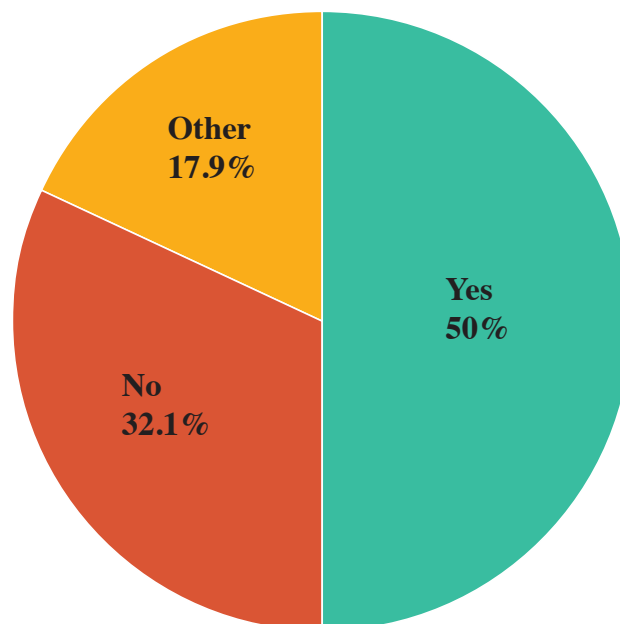
Survey results for the Communication section illustrate that while most organizations don't have a formal communications plan, a majority of the organizations have an online presence either through a Website or Social Media. In addition, most organizations distribute printed communication materials to the public.

## ***Site Access, Management, and Security***

*Does your organization have a current lease or agreement with the land owner to access and steward the site/sites you work on?*

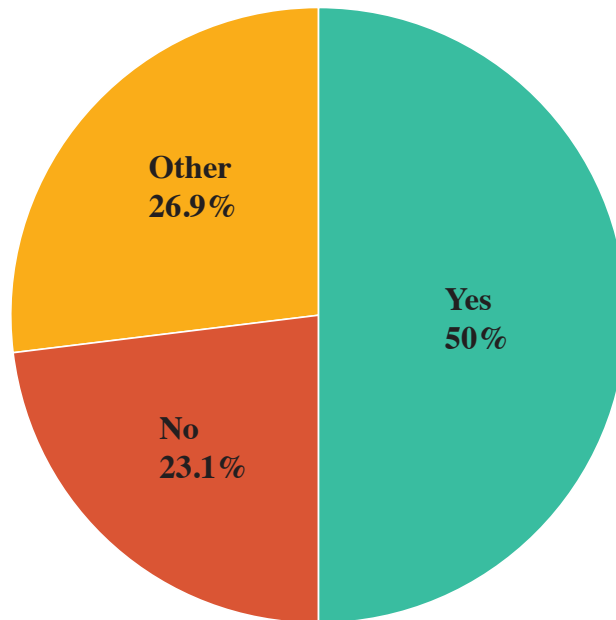


*Is your site accessible to the public?*

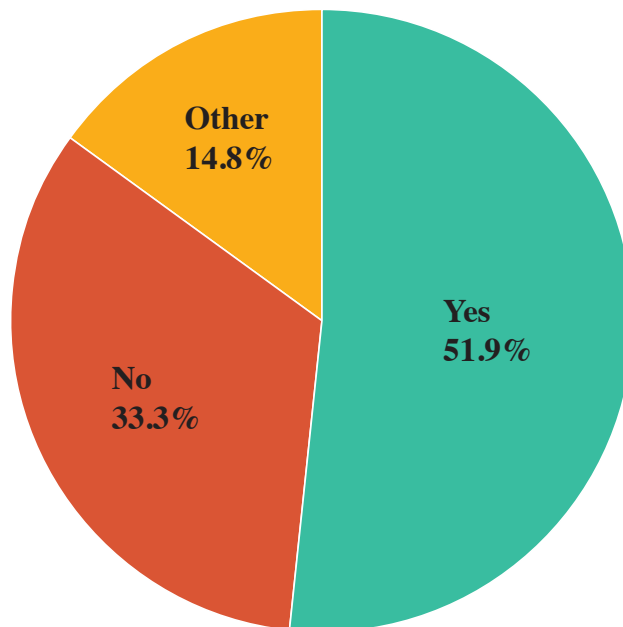




*Is your site secured?*



*Are there any problems with vandalism or trespassing?*



Survey results for the Site Access, Management, and Security section indicate a high number of sites are inaccessible to the public, are not fully secured, and are open to vandalism and trespassing. Consequently, organizations stewarding sites in 'Ewa would probably welcome needed land management assistance and support.

## CONCLUSION

This ‘Āina Inventory was initiated to better understand and document the cultural history and contemporary stewardship and educational activities of the KS ‘Ewa Region, extending from Kahuiki ahupua‘a in the east to Honouliuli ahupua‘a in the west. The project area consisted of fourteen ahupua‘a in the Kona and ‘Ewa moku of O‘ahu.

Prepared for the KS-CE&R department, this ‘Āina Inventory will be used as a management tool to: (1) Evaluate the opportunities and appropriateness of cultural sites for learner and ‘ohana engagement, (2) Identify initial stages and resources for coordinating community/‘ohana engagement and educational opportunities, (3) Support the development of ‘Āina Based Education (ABE) and Hawaiian Culture Based Education (HCBE), (4) Create processes to build a shared community sense of place, and (5) Support the development of collaborative and innovative strategies to increase availability and access to quality ABE & HCBE educational opportunities for learners in the region.

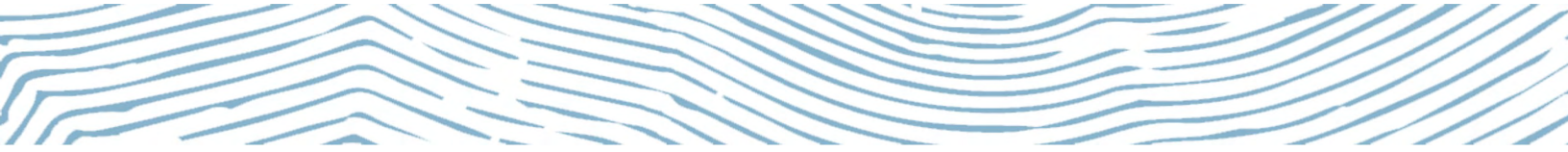
The primary tasks undertaken to gather information for this inventory were: (1) Ethnohistorical research to gather relevant information on selected mo‘olelo (oral-historical accounts) about specific wahi pana, wahi kūpuna and other cultural and natural resources and sites including an analysis of historical maps, photographs, documents, and reports; (2) Community engagement, including a survey developed to gather data specifically requested by KS-CE&R for this project as well as selected huaka‘i (site visits) with a number of community groups to various wahi pana in ‘Ewa; (3) GIS map making based on the results of the first three tasks; and (4) Cultural landscape inventory and final report.

Archival and historical research indicate that ‘Ewa Moku was the political center of O‘ahu; both Līhu‘e in the uplands of Honouliuli and the Waipi‘o peninsula were once royal seats of power. Waipi‘o, in particular, was known as an “ali‘i stronghold” (Handy and Handy 1972:470) and was home of the famous Hawaiian John Papa ‘Īī. Prior to the late 1880s to early 1900s, following a series of political redistricting, ‘Ewa Moku included more extensive upland portions of the current-day district of Wahiawā. According to Handy and Handy (1972:469), ‘Ewa’s formal, more traditional, name was once Ke-‘Āpana-o-‘Ewa. There are several variant interpretations of the name ‘Ewa, including “crooked,” referring to mo‘olelo about Kāne and Kanaloa’s marking of the district’s boundaries by throwing a stone that was lost and later found at Pili o Kahe (Pukui et al. 1974:28).


Mo‘olelo research also confirms that Pu‘uloa was one of ‘Ewa’s most significant resources. It contained a large number of loko i‘a that produced healthy awa (milkfish or mullet), akule (scad varieties), and pipi (pearl oysters) among other marine resources. On land, ‘Ewa was known for its kāi variety of kalo, which is said to be the most ‘ono kalo variety on O‘ahu. The abundant pūnāwai of ‘Ewa contributed to the rich lo‘i kalo and provided wai for other productive food systems in the region.

Community engagement for this project identified a number of community-based organizations offering stewardship, Hawaiian cultural education, mālama ‘āina, and related activities for students and the general public. These organizations are spread throughout the moku and continue to steward many wahi pana and wahi kupuna in the region. The community outreach, survey, and analysis, highlighted critical trends and themes. Results of the community survey indicate many organizations require necessary funding to pay staff, operate programs, and expand capacity. Many organizations have an aspiring vision to extend their positive impact and influence and to develop more networking and partnerships with similar thinking hui and schools in the region.





A majority of the organizations are eager to offer new programs if they had the necessary funding, support, and capacity. Although many of them are motivated to offer new and innovative programs, they recognize that challenges currently exist preventing implementation. Most organizations work primarily with post-secondary students but all work with community members, ‘ohana, and others. A vast majority of organizations partner with other community groups, schools, or organizations and are interested in partnering or collaborating with additional groups in the future. A little over half the organizations adhere to strategic plans and utilize assessments and/or evaluations. A majority of organizations utilize a board of directors to provide needed oversight and direction but almost half operate with no paid staff. This is consistent with the finding that organizations identify “Funding” as a primary challenge and need. Understandably, a majority of organizations utilize volunteers – typically working with about 20-50 volunteers a month.



Survey results from the Funding Section indicate that organizations receive slightly more private donations than grants. Approximately a quarter of the organizations receive no grant funds or private donations – again, this is consistent with the finding that surveyed organizations identified “Funding” as a primary challenge. While most organizations don’t have a formal communication plan, a majority have an online presence either through a Website or Social Media. Additionally, they regularly distribute printed materials to the public. Finally, organizations indicated that numerous sites are inaccessible to the public, are not fully secured, and are vulnerable to trespassing and vandalism. Consequently, organizations stewarding sites would probably welcome appropriate land management assistance and support.

Ultimately, information and data compiled for this Inventory provide valuable ‘ike that acknowledges and commemorates the rich history of the KS ‘Ewa Region and the sustained and deep connection the community maintains with this district. The region contains numerous kīpuka that hold the mo‘olelo and mana of our kūpuna and remain as sacred and special places that allow our lāhui to reconnect, prosper, and thrive.

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## Appendix A: Community Participation Letter



March 2018

*Welina mai me ke aloha,*

On behalf of Kamehameha Schools (KS), Nohopapa Hawai'i is gathering community 'ike and mana'o in support of an 'Āina Inventory for the KS 'Ewa Region (see attached map). The 'Āina Inventory will help KS to:

- » Evaluate the opportunities & appropriateness of cultural sites for learner & 'ohana engagement.
- » Identify initial stages and resources for coordinating community/'ohana engagement and educational opportunities.
- » Support the development of 'Āina Based Education (ABE) & Hawaiian Culture Based Education (HCBE).
- » Create processes to build a shared community sense of place.
- » Support the development of collaborative and innovative strategies to increase availability and access to quality ABE & HCBE educational opportunities for learners in the region.
- » The inventory is intended to be used as an internal tool to help KS Community Engagement & Resources Regional staff understand the scope of wahi kupuna sites present in 'Ewa, the educational opportunities available in the region, and evaluate appropriateness of opportunities for family and community involvement. The information may also be used to evaluate increased access and systematize ways for 'ohana & educational institutions to build stronger ABE & HCBE foundations.

The project area for this 'Āina Inventory is 14 ahupua'a in the KS 'Ewa Region (Kahauiki, Moanalua, Hālawā, 'Aiea, Kalauao, Waimalu, Waiau, Waimano, Mānana, Waiawa, Waipi'o, Waikēle, Hō'ae'ae, and Honouliuli). The 'Āina Inventory will provide details on culturally relevant sites (i.e. wahi kupuna, wahi pana) and caretakers throughout the region on KS and non-KS land.

Nohopapa would like to engage with individuals, 'ohana, and organizations that have knowledge of and relationships to wahi pana in this region, and have mana'o to offer on future opportunities. In particular, we would like to gather information relating to:

- » **The cultural and historical landscape of the KS 'Ewa Region**
- » **Cultural practices being perpetuated in the region**
- » **Current 'Āina Based Education & Hawaiian Culture Based Education initiatives**
- » **Community programs, services, and outreach efforts**
- » **Conservation and mālama 'āina efforts**
- » **Strengths and opportunities for new activities**
- » **Needs and Challenges to be addressed**
- » **Referrals to other individuals and hui who would be willing to share their mana'o**

Our community consultation team members, which include myself, Kēhaulani Kupihea and Kepo'o Keli'ipa'akaua will be contacting you shortly. We look forward to collaborating with you to document your mana'o for this important project.

*Me ka ha'aha'a,*  
*Nohopapa Hawai'i, LLC*


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Kepo'o Keli'ipa'akaua	(808) 670-8318	jkkeliip@hawaii.edu



## Appendix B: Community Survey Questions

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1. Name
2. Organization Name
3. Address
4. Phone number
5. Email
6. Website/Social media
7. Sites your organization mālama's (ahupua'a, wahi pana, pu'u, etc.)
8. Year your organization formed
9. Does your organization have its 501c3 status?
10. Do you or any of your key staff members have historical or genealogical connections to 'Ewa?
11. If so, where are you/they connected to?
12. Select all the services your organization provides
13. What specific programs/activities does your organization offer? Please list them.
14. Do your programs use place-based curriculum and resources?
15. If yes, what kinds of resources do you use, please list (i.e. maps, mo'olelo, oral histories, etc.)
16. Does your organization have volunteer work days open to the public?
17. If yes, please list the days/times or a link to your online schedule/calendar.
18. Would you like to grow your organizational capacity?
19. If so, how would you like to do this?
20. Does your organization currently want to expand your reach to educate more students and/or community members?
21. If yes, who would you like to target (specific schools, community groups, age groups, etc.)?
22. Is your organization looking to expand to a larger or a new land area to steward?
23. If yes, where (please be as specific as possible)?
24. Does your organization hope to offer new programs and/or activities in the near future (i.e. internships, curriculum development, cultural practice workshops, etc.)?
25. If so, what would these program and activities be?
26. When would you like to initiate them?
27. Do you feel your organization has the capacity and is ready to implement these new programs?
28. Select the top 5 Challenges your organization faces. Add any additional mana'o here
29. Select the top 5 Needs of your organization. Add any additional mana'o here
30. Does your organization work with students?
31. What age group of students? Select all that apply
32. Does your organization work with a particular school or group?
33. If yes, please list them
34. Does your organization work with community members, families, or others?
35. Does your organization currently partner with other community groups, schools, or other organizations?
36. If yes, who?
37. Are there other organizations, schools, individuals, etc. you would like to partner with in the future?
38. If yes, who?
39. Does your organization have a Strategic Plan that is being implemented?
40. Does your organization utilize evaluations & performance assessments of your programs & staff?
41. Does your organization have a Theory of Change or Logic Model that helps you evaluate & measure your goals & objectives?
42. Does your organization have a board of directors?
43. Does your organization have paid staff (full time or part-time)?
44. If yes, how much paid staff does your organization currently have?
45. Does your organization have volunteers?
46. If yes, how many volunteers do you typically have in 1 month?

- 
47. Do you track & count your volunteers? If so, how?
  48. Does your organization receive grants?
  49. Does your organization receive private donations?
  50. Does your organization have a fundraising plan?
  51. Does your organization have a Communications Plan to help with your internal and external communication strategies?
  52. Does your organization have a website and social media?
  53. Does your organization distribute newsletters, brochures, or other materials to the public?
  54. How do you advertise work days and volunteer opportunities?
  55. Does your organization have a current lease or agreement with the land owner to access and steward the site/sites you work on?
  56. If not, is this something you want?
  57. Is your site accessible to the public?
  58. If not, how do you access it (locked gate, access through another entity, etc.)?
  59. Is your site secured?
  60. Are there any problems with vandalism or trespassing?
  61. If yes, please explain
  62. Please include any additional mana'o or questions you would like to share here, mahalo!



## Appendix C: Informed Consent Form

### INFORMED CONSENT FORM

Aloha mai, Nohopapa Hawai'i appreciates your willingness to share knowledge and mana'o of the 'Ewa moku and its many wahi pana. This mana'o will be used to guide and help Kamehameha Schools:

- » Evaluate the opportunities & appropriateness of cultural sites for learner & 'ohana engagement.
- » Identify initial stages and resources for coordinating community/'ohana engagement and educational opportunities.
- » Support the development of 'Āina Based Education (ABE) & Hawaiian Culture Based Education (HCBE) curriculum.
- » Create processes to build a shared community sense of place.
- » Support the development of collaborative and innovative strategies to increase availability and access to quality ABE & HCBE educational opportunities for learners in the region.
- » The inventory is intended to be used as an internal tool to help KS Community Engagement & Resources Regional staff understand the scope of wahi kupuna sites present in 'Ewa, the educational opportunities available in the region, and evaluate appropriateness of opportunities for family and community involvement. The information may also be used to evaluate increased access and systematize ways for 'ohana & educational institutions to build stronger ABE & HCBE foundations.

Nohopapa Hawai'i understands our responsibility in respecting the wishes and concerns of those participating in this study. Below are the procedures we will follow:

1. The interview will not be recorded without your knowledge and explicit permission.
2. You will have the opportunity to review the written summary of your interview or questionnaire. At that time you may make any additions, deletions or corrections you wish.
3. You will be given a copy of the interview/questionnaire summary for your records.
4. You will be given a copy of this release form for your records.
5. You will be given a copy of any photographs taken of you during the interview.

For your protection, we need your written confirmation that (circle yes or no):

1. You consent to the use of the summary and/or interview quotes for the purposes of this study. Yes   No
2. If a photograph is taken during the interview, you consent to the photograph being included in this study. Yes   No

I, \_\_\_\_\_, agree to the procedures outlined above and, by  
(Please print your name here)  
my signature, give my consent and release of this interview and/or photograph to be used as specified.

\_\_\_\_\_  
(Signature)

\_\_\_\_\_  
(Date)

\_\_\_\_\_  
Nohopapa Hawai'i, LLC \* [nohopapa.hawaii@gmail.com](mailto:nohopapa.hawaii@gmail.com) \*

## Appendix D: Schools in the ‘Ewa Region

Map Number	School Name
<b>Pauahi Keiki Scholars Preschool</b>	
1	Aiea Hongwanji Preschool
2	Iroquois Point Preschool
3	Kamaaina Kids - Ewa
4	Kamaaina Kids - Kalaeloa
5	Kamaaina Kids - Pearl City
6	Kamaaina Kids - Saint Timothy's
7	Kroc Keiki Learning Center
8	New Hope Christian School
9	Our Lady of Good Counsel School
10	Our Savior Lutheran School
11	Pearl Harbor Christian Academy
12	Rosary Preschool
13	Saint Elizabeth School
14	Saint Francis Preschool - Ewa Beach
15	Saint Joseph School - Waipahu
16	Seagull School - Kapolei
17	Seagull School - Koolina
18	Seagull Schools - Ocean Pointe Ewa Beach
19	The Children's House
20	The Cole Academy - Kapolei
<b>Private Schools</b>	
21	American Renaissance Academy
22	Assets School
23	Calvary Chapel Christian School
24	Christian Academy
25	Friendship Christian Schools
26	Holy Family Catholic Academy
27	Island Pacific Academy
28	Lanakila Baptist Schools - Elementary
29	Lanakila Baptist Schools - Middle and High School
30	Navy Hale Keiki School
31	New Hope Christian School
32	Our Lady of Good Counsel School
33	Our Lady of Perpetual Help School
34	Our Savior Lutheran School
35	Pearl Harbor Christian Academy





Map Number	School Name
36	St. Elizabeth School
37	St. Joseph School - Waipahu
38	The Children's House
DOE Schools	
39	Ahrens Elementary
40	Aiea Elementary
41	Aiea High
42	Aiea Intermediate
43	Aliamanu Elementary
44	Aliamanu Middle
45	Barbers Point Elementary
46	Campbell High
47	Ewa Beach Elementary
48	Ewa Elementary
49	Ewa Makai Middle
50	Hawai'i Technology Academy PCS
51	Hickam Elementary
52	Highlands Intermediate
53	Holomua Elementary
54	Honowai Elementary
55	Hookele Elementary
56	Ilima Intermediate
57	Iroquois Point Elementary
58	Kaimiloa Elementary
59	Kaleiopuu Elementary
60	Kanoelani Elementary
61	Kapolei Charter School
62	Kapolei Elementary
63	Kapolei High
64	Kapolei Middle
65	Keoneula Elementary
66	Lehua Elementary
67	Makakilo Elementary
68	Makalapa Elementary
69	Manana Elementary
70	Mauka Lani Elementary
71	Moanalua Elementary
72	Moanalua High
73	Moanalua Middle
74	Mokulele Elementary



Map Number	School Name
75	Momilani Elementary
76	Nimitz Elementary
77	Palisades Elementary
78	Pearl City Elementary
79	Pearl City High
80	Pearl City Highlands Elementary
81	Pearl Harbor Elementary
82	Pearl Harbor Kai Elementary
83	Pearl Ridge Elementary
84	Pohakea Elementary
85	Radford High
86	Red Hill Elementary
87	Salt Lake Elementary
88	Scott Elementary
89	Shafter Elementary
90	Waiau Elementary
91	Waikele Elementary
92	Waimalu Elementary
93	Waipahu Elementary
94	Waipahu High
95	Waipahu Intermediate
96	Webling Elementary
College / University	
97	Chaminade University of Honolulu - Camp Smith
98	Chaminade University of Honolulu - Pearl Harbor
99	Chaminade University of Honolulu - Tripler
100	Hawaii Pacific University - Joint Base Hickam
101	Hawaii Pacific University - Joint Base Pearl Harbor
102	Hawaii Pacific University - MCBH Camp Smith Education Center
103	Hawaii Pacific University - Tripler Army Medical Center
104	Hawaii Tokai International College
105	Leeward Community College
106	University of Hawaii - West Oahu



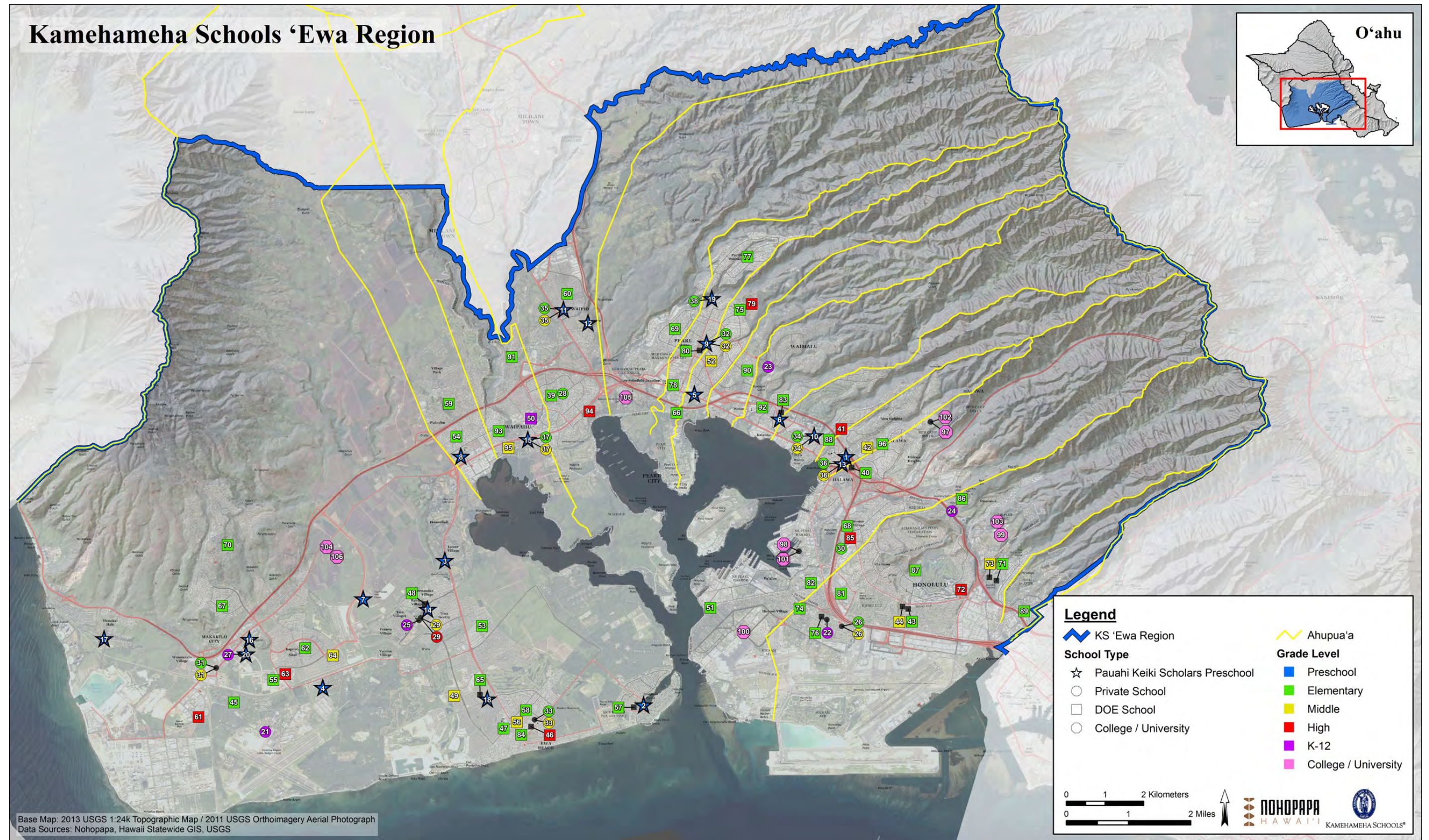


Figure 161. Location of schools in the 'Ewa Region.









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## ‘AIEA AHUPUA‘A

### **Ke Lihau Haaheo Mai la ka Ua i Kula o Aiea** *The Cherished Dew in the Rain on the Plain of ‘Aiea*<sup>10</sup>

This chapter documents the significant Hawaiian cultural and natural resources in ‘Aiea Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in ‘Aiea, both on KS and non-KS land.

Figure 34 and Figure 35 are aerial image and USGS map depictions, respectively, of ‘Aiea Ahupua‘a, which is located between ‘Aiea and Waimalu. Compared with most other ahupua‘a in this study and on O‘ahu, in general, ‘Aiea’s shape and configuration is atypical. Its uppermost point does not reach the ridge line of the Ko‘olau, but is subsumed by the land divisions of Hālawā and Kalauao.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of ‘Aiea Ahupua‘a are as follows. Starting from the makai end on the Diamond Head (east) side, it begins at a small park fronting Pu‘uloa next to Aloha Stadium (which is in Hālawā), heads northeast (mauka) and crosses several major roadways—including Kamehameha Highway, Moanalua Freeway, and the H-1; it then continues northeast through residential neighborhoods of ‘Aiea Heights, passing by ‘Aiea Intermediate School (which is wholly within ‘Aiea) and through the Camp Smith military base, and then continues northeast (mauka) through undeveloped lands above—and looking down (to the southeast) onto—the H-3 highway. As stated above, the top of the ahupua‘a (at Pu‘u ‘U‘au) does not reach the ridge line of the Ko‘olau, but represents a point at which ‘Aiea, Hālawā and Kalauao all meet. Turning to the southwest (and makai), the boundary of ‘Aiea Ahupua‘a passes through undeveloped forest lands down to the upper limits of the ‘Aiea Heights residential neighborhood, eventually crossing through the campus of ‘Aiea High School, then over the H-1, just past the Alvah A. Scott Elementary School (which is wholly within Kalauao Ahupua‘a), and finally back to Pu‘uloa right next to the McGrew Point residential neighborhood.

Table 7 is a summary of the significant wahi pana in ‘Aiea Ahupua‘a. Figure 36 is a GIS map depiction of ‘Aiea’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

### **Overview – Hawaiian Cultural Landscape of ‘Aiea**

The literal interpretation of ‘Aiea refers to the genus *Nothocestrum* of endemic Hawaiian soft-wooded shrubs and trees (some of which were used for thatching and fire-making). Due to the narrow, steep-sided character of most of its main stream valley, ‘Aiea’s primary traditional settlement and lo‘i kalo area was limited to its lowermost reaches, very close to the shoreline of Pu‘uloa (see Figure 36). One kuapā-type fishpond, Kahakupōhaku, constructed along the boundary with Hālawā, and adjoining Hālawā’s Loko Kailōpā‘ia, had a famous stone built into its wall that divided these two ahupua‘a. A famous pūnāwai (fresh-water spring) named Waila‘a—located near the current post office—fed the lo‘i, along with ‘Aiea Stream (see Figure 36).

Handy (1940:81), describing his direct observations in the 1930s, had this to say about the main lo‘i kalo (irrigated taro gardens) and settlement area of ‘Aiea:

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<sup>10</sup> From “Make i Aloha nuiia (One Greatly Loved has Died),” a lamentation for P. Kauhi published in *Nupepa Kuokoa* (June 9, 1866).



The small area of low flatland covered by plantation camp, railroad, etc. below the old highway, was formerly in terraces. According to McAllister . . . , Mathison made the following observations on this region in 1821-22: The adjoining low country is overflowed [flooded by stream and spring water] both naturally and by artificial means, and is well stocked with taro plantations, bananas, etc. . . . The land belongs to many different proprietors; and on every estate there is a fishpond surrounded by a stone wall.

The neighborhood of the Pearl River is very extensive, rising backwards with a gentle slope toward the woods, but is without cultivation, except around the outskirts to about half a mile from the water. The country is divided into separate farms or allotments belonging to the chiefs, and enclosed with walls from 4 to 6 feet high, made of a mixture of mud and stone. (bracket added)

Two heiau were known from ‘Aiea, including Keaīwa (currently restored and preserved as part of a well-known state park in the uplands above ‘Aiea Heights), which was known as a training grounds for haumāna (students), their kumu (teachers) and practitioners of lā‘au lapa‘au (traditional Hawaiian medicine). Keaīwa means “mysterious” or even “incomprehensible.” There was another heiau (Kaonohiokala) further down the valley—at the current location of the campus of ‘Aiea Intermediate School, about which little information survives. A sacred stone (Pōhaku o Kī‘i), once located near the intersection of Moanalua Road and Nalopaka Place—just inside the boundary with Kalauao—was moved about 25 year ago to the current location of the U.S. Post Office in ‘Aiea.

Like most of the other ahupua‘a in the moku of ‘Ewa, ‘Aiea’s uplands once provided abundant resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making ko‘i (adzes) and other implements.

## Mo‘olelo (Oral-Historical References)

Compared with other ahupua‘a in ‘Ewa Moku, there are relatively few mo‘olelo that refer specifically to places in ‘Aiea.

Kamakau (1961:169) mentions ‘Aiea in the context of a great battle fought on December 12, 1794, which was part of Kamehameha’s victory over Maui’s (then) control of O‘ahu:

. . . a great battle was fought on the ground of Ka-lani-manuia between Kalauao and ‘Aiea in ‘Ewa. The heights of Kuamo‘o, Kalauao, and ‘Aiea were held by the right wing of Ka-lani-ku-pule’s forces commanded by a warrior named Koa-lau-lani. . . Ka-lani-ku-pule himself with the main army held the middle ground between ‘Aiea and the taro patches.

The most extensive oral-historical information that specifically relates to ‘Aiea deals with Keaīwa Heiau, which may have also been known as “Heiau Hoola,” or “Healing or Life Giving Heiau” (Sterling and Summers 1978:11). This information, and the selection below, was published by Clarice B. Taylor in the 1950s; she got her information from several reliable sources, including Mary Kawena Pukui and Anne Peleiolani Hall. Taylor wrote this entry entitled “Keaiwa Heiau, the Medical School.”

At the time the Keaiwa heiau at the top of Aiea Heights was discovered in 1951 to be the ruins of an ancient medical center, few Hawaiians knew of its ancient usage.

Eminent anthropologists acknowledged that they had never heard of such centers but were convinced when several Hawaiians independently told of them.



In telling of these centers, Mrs. Mary Kawena Pukui, associate in Hawaiian culture at the Bishop Museum, translated the name Ke-a-iwa as “Incomprehensible.”

The thought being that no one could explain the powers of the priests or the herbs used in healing.

She said Ke-a-iwa came from an obsolete word aiwa-iwa which means the mysterious or the incomprehensible.

Further confirmation of the use of Ke-a-iwa has lately been given to me by Paul Keliikoa, a Hawaiian living in Aiea.

Mr. Keliikoa has the story from his grandmother Kamoekai.

In her day Ke-a-iwa was interpreted as “a period of fasting and meditation” and the heiau was so named because novitiates in the art of healing spent long hours in fasting, praying and meditation.

Kamoekai also told her grandson that the very young were taken to Ke-a-iwa to be trained as kahuna lapaau. There they were taught the prayers needed to compound medicines and heal the sick.

They cared for the great herb gardens which lay beyond the heiau walls.

After the novice learned his first steps in the art of the kahuna lapaau, he was sent out to other medicinal centers to learn the advanced art of diagnosis and other treatments.

Mr. Keliikoa’s interpretation of the name means a change in the pronunciation. Not Ke-a-iwa, but Ke-ai-wa.

Ke-ai is the Hawaiian word for fasting.

(Clarice B. Taylor, “Tales About Hawaii,” *The Saturday Star-Bulletin*, February 28, 1959)



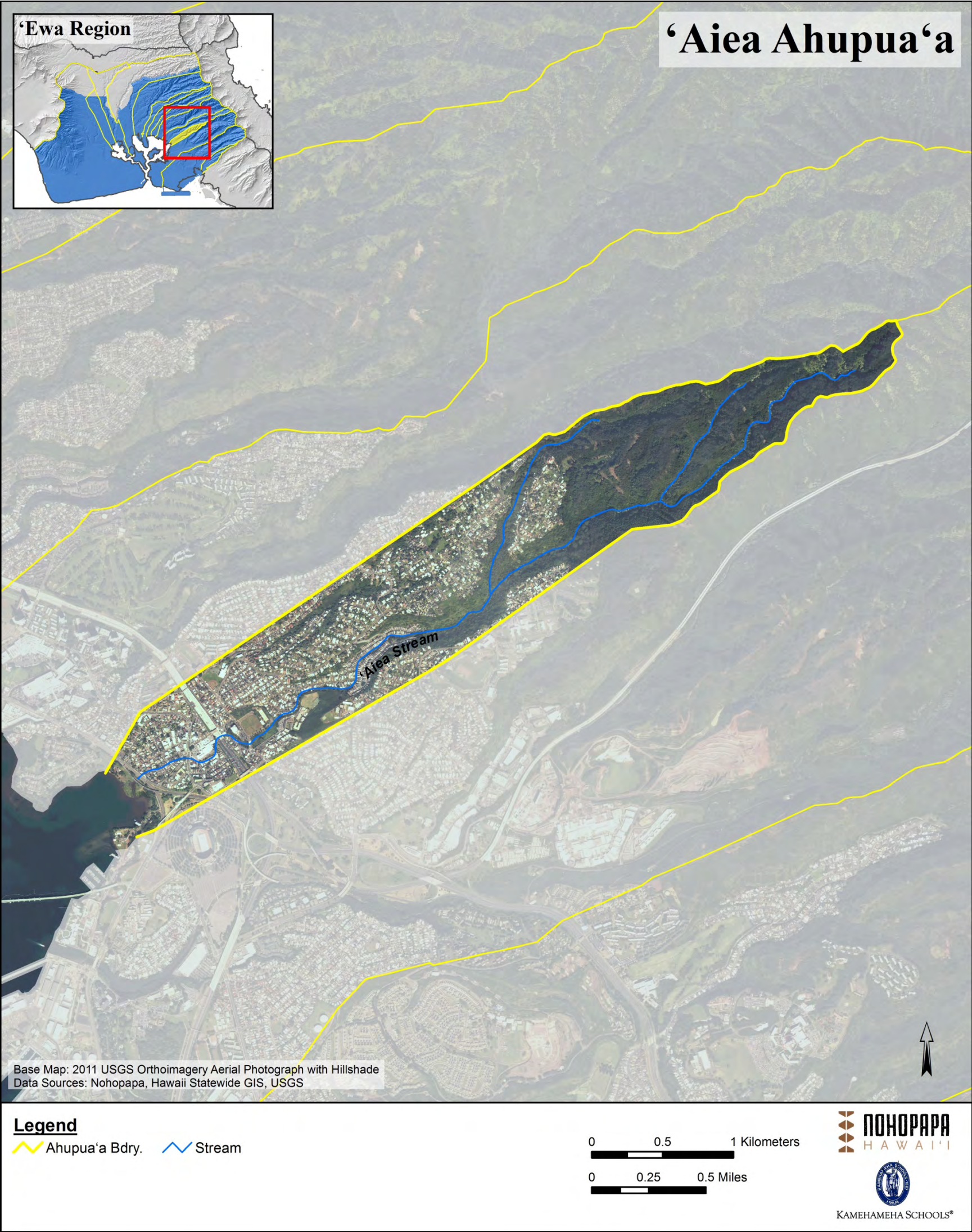


Figure 34. Aerial image of 'Aiea Ahupua'a



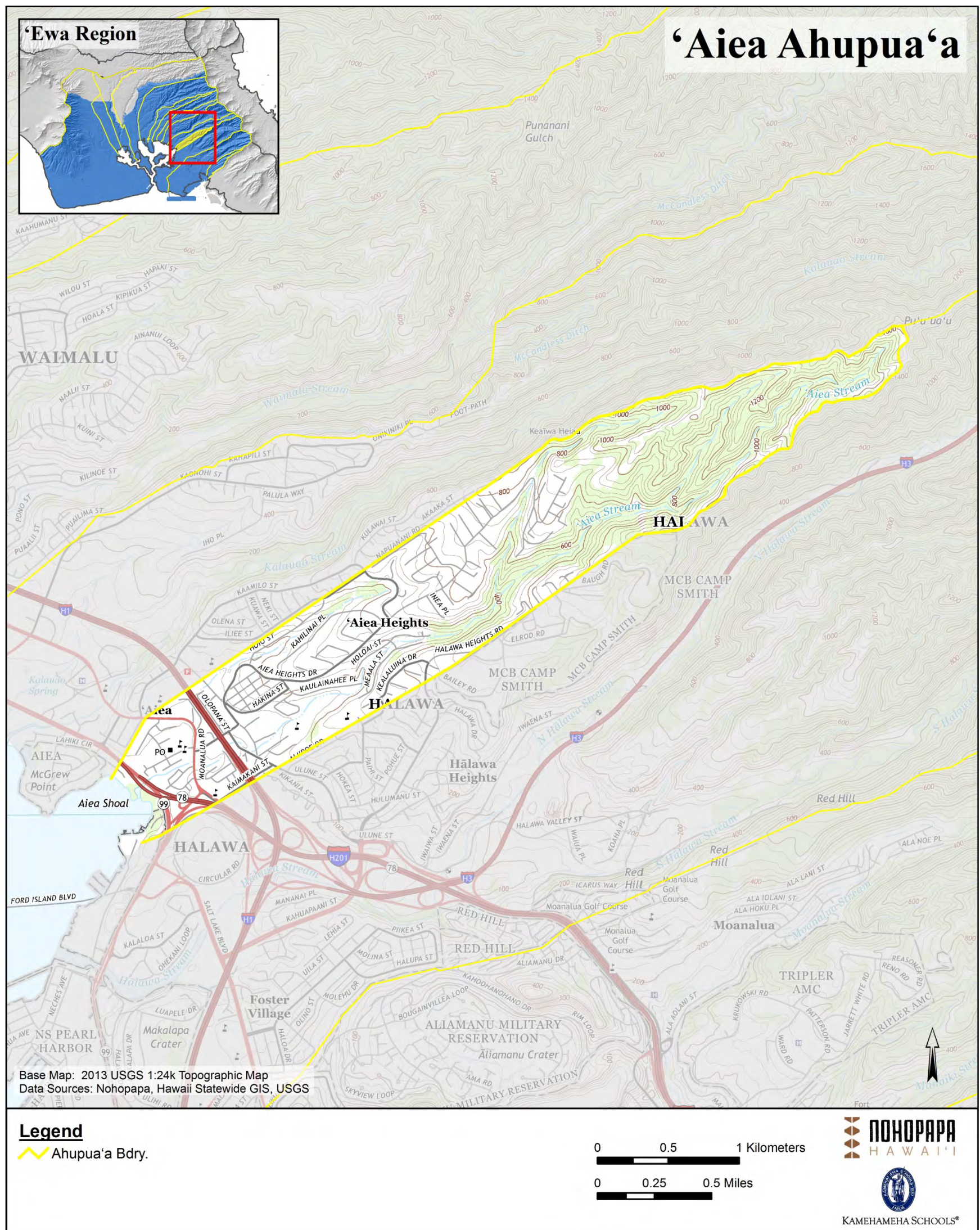




Table 7. Summary of Selected Wahi Pana in ‘Aiea Ahupua‘a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Loko Kahakupōhaku (1)*	Fishpond (Kuapā type)	Near Hālawa boundary (loko abuts Kailōpā‘ia fishpond in Hālawa)	There was once a large stone in the wall separating Kahakupōhaku from Kailōpā‘ia fishpond (in Hālawa); stone marked the boundary between the two ahupua‘a	Filled in (destroyed) by urban development many years ago	Described in early 1930s* as “small pond of 3 acres with a semicircular wall of evenly spaced basalt 1050 feet long, 5 feet wide, 3.5 feet high, without outlet gates (makaha)”; alternative spellings include Kahakupōhaku, Kakupōhaku & Kakupōkaku
‘Aiea Stream Lo‘i & Settlement Area (2)	Lo‘i kalo (irrigated taro) & House sites	‘Aiea kai – mouth ‘Aiea Stream (makai side of Moanalua Rd.)	--	Filled in (destroyed) by urban development	--
Waiola‘a (3)**	Pūnāwai (fresh water spring)	Current location of ‘Aiea Post Office	Purportedly reserved for royalty in old times	Filled in (destroyed) by urban development	Also called a “sacred pond” in some documents; Pōhaku o Ki‘i was moved here (between 2 palms at ‘Aiea Post Office) in 1994
Pōhaku o Kii (or Ki‘i) (4)**	Sacred stone	Original location near intersection of Moanalua Rd. & Nalopaka Place	--	This stone was moved in 1994 to the post office (location of Waiola‘a)	--
Kaonohiokala Heiau (5)	Heiau	Currently the ground of ‘Aiea Intermediate School	Ka‘onohiokala described by Kamakau (in <i>Ka Po‘e Kahiko</i> , The People of Old) as a personal god of a famous prophet (kāula) named Kapihe	Presumably destroyed a long time ago	Also Ka‘onohiokala

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pōhaku'ume'ume (6)	Natural rock outcrop (hill, elev. 600 ft.)	Ridge line between Hālawa and 'Aiea Ahupua'a	Moku'ume'ume ("Ford Island"); legendary rock identified in Boundary Commission documents	Probably destroyed – current location of a large water tank	Given its name, a possible fish-spotting location, viewing down to Moku'ume'ume
Po'ohōlua (7)	Natural feature (hill or ridgetop, elev. 900 ft.)	Ridge line between Hālawa and 'Aiea Ahupua'a	--	Natural feature in undeveloped area – presumably still intact	--
Kaula'ināhe'e (8)	Natural feature (hill or ridgetop, elev. 1,000 ft.)	Ridge line between Hālawa and 'Aiea Ahupua'a	--	Natural feature in undeveloped area – presumably still intact	Literally "dry the octopi"
Keaīwa Heiau (9)	Heiau – possibly dedicated as a traditional school of Hawaiian medicine	Mauka lands (elev. approx. 900 ft) above current upper limits of 'Aiea Heights residential neighborhoods	Kahuna named Keaīwa (see Comments); said also to have been built in the time of Kākuhihewa (16 <sup>th</sup> -17 <sup>th</sup> century ruler of O'ahu); young people would be taken here for training as "kahuna lapaau"	This restored and preserved heiau is part of Keaīwa Heiau State Park	According to Pukui et al. (1974:101), Keaīwa means "the mystery (said to be the name of an early priest and to refer to his mysterious healing powers)"; Pukui has also suggested the translation "the incomprehensible"
Kealakaha (10)	Natural rock outcrop (hill or ridgetop, elev. 900 ft.)	Along boundary ridge line with 'Aiea Ahupua'a	--	Natural feature in undeveloped area – presumably still intact	Literally "the turning road"
Nahuina (11)	Natural feature (hill or ridgetop, elev. 1,240 ft.)	Along boundary ridge line with 'Aiea Ahupua'a	--	--	--
Aiwahine (12)	Natural feature (hill or ridgetop, elev. 1,400 ft.)	Ridge line between Hālawa and 'Aiea Ahupua'a	--	Natural feature in undeveloped area – presumably still intact	--



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pu‘u ‘Ua‘u (13)	Natural feature (hill or ridgetop, elev. 1,600 ft.)	Point along ridge lines where boundaries for ‘Aiea, Kalauao & Hālawa meet	--	Natural feature in undeveloped area – presumably still intact	Hill named for the ‘ua‘a (dark-rumped petrel), a seabird that flies inland to nest; is an ‘aumākua (deified ancestor or family god) to some; and a favored food often reserved for the ali‘i (Genz et al. 2010)

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

\* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).

\*\* Information on these two wahi pana, and map locations, come from oral history recounted by John Ka‘imikaua, collected in 1994 by Nathan Nāpoka (reported in Cruz et al. 2010, but no specific reference is cited by Nāpoka’s report).



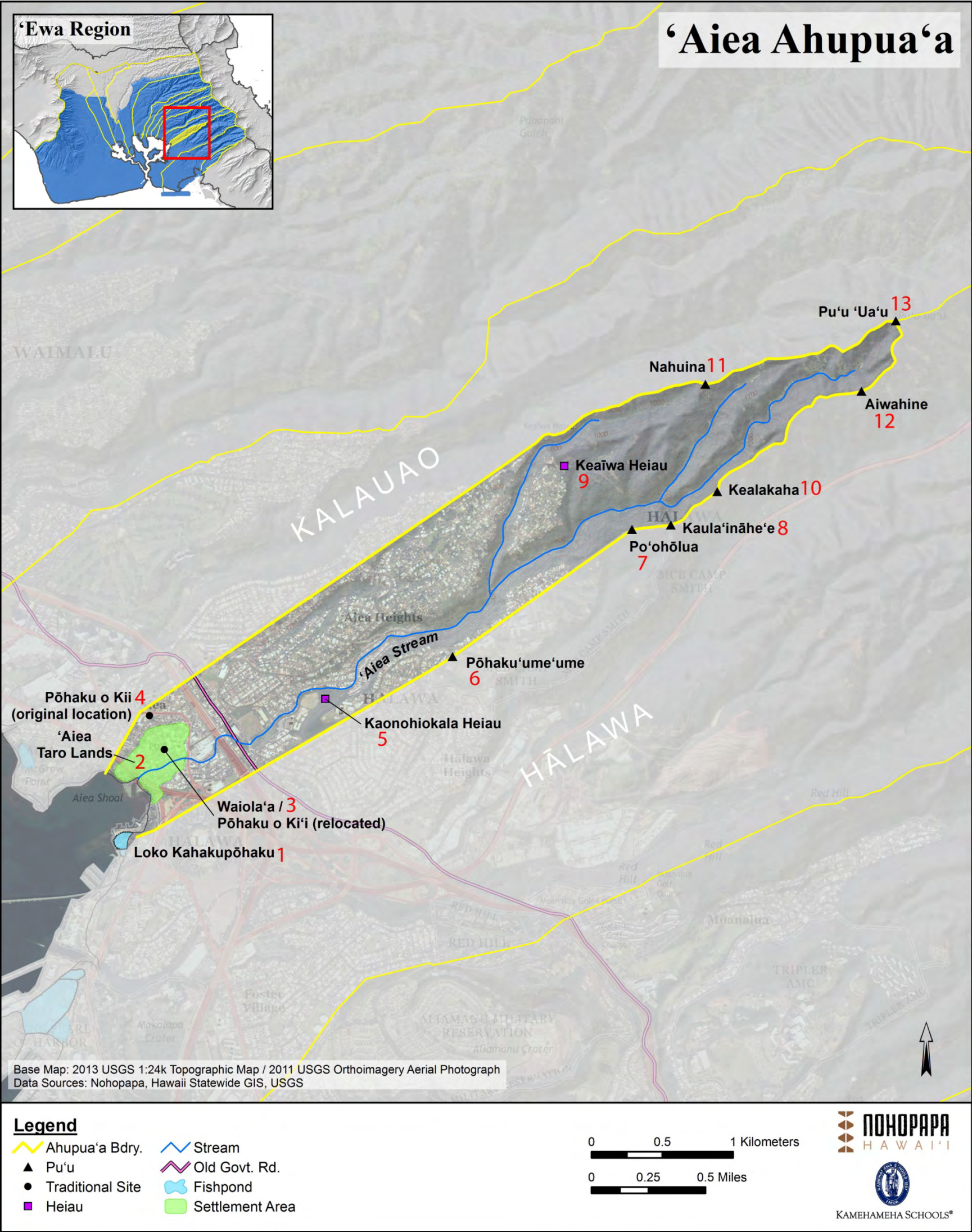


Figure 36. GIS map depiction of significant Hawaiian cultural and natural resources in ‘Aiea Ahupua‘a





Figure 37. 1932 photo of 'Aiea Sugar Mill with fields spanning 'Aiea, Kalauao, and Waimalu Ahupua'a (Hawai'i State Archives, reprinted in Scott 1968:822).

## Community Groups in ‘Aiea

This section provides a brief summary of two community groups in ‘Aiea.

### Pearl Harbor Hawaiian Civic Club

The Pearl Harbor Hawaiian Civic Club was established in 1963 and continues to be a very active in the community today. The club currently volunteers with organizations such as the Aloha Festivals, Friends of the Royal Hawaiian Band, Great Aloha Run, Hawai‘i Maoli, Hawai‘i Youth Opera Chorus, Historic Washington Place, Kawaiaha‘o Church, Loko Ea Fishpond, Mauna ‘Ala, Hawaiian Music Hall of Fame, and National and International Conventions that come to Hawai‘i. Members of the Club put on demonstrations of the art of coconut weaving, lei making, poi pounding, tapa, and feather lei making at the Conventions they attend.

The Pearl Harbor Hawaiian Civic Club did not participate in the community outreach efforts, but their organizational contact information is below.

#### Organization Profile:

Contact person	Toni Lee and Charlie Kapua
Address	P.O. Box 66, Aiea, Hawaii 96701
Phone number	808-479-3263
Email	pearlharborhawaiian@gmail.com
Website/Social media	phhcc.weebly.com
Year organization formed	1963
501c3 status	Yes





Figure 38. PHHCC members honoring our Ali'i by cleaning Mauna 'Ala (photo credit: Pearl Harbor Hawaiian Civic Club).



Figure 39. PHHCC members welcome the Hōkūle'a to Pu'uloa in February 2018 (photo credit: Hawai'i Peace and Justice).

## Pa'i Foundation

The PA'I Foundation was founded in 2001. It is the 501(c)(3) nonprofit arm of Pua Ali'i 'Ilima, a hālau hula founded in 1977 by kumu hula, Victoria Holt Takamine. The foundation was established to serve the needs of the Native Hawaiian community and provide educational outreach programs on Hawaiian culture and advocates for the protection of native rights and natural and cultural resources. The geographic reach of PA'I Foundation programming is primarily Hawai'i, but the Foundation also reaches audiences in the continental United States and internationally. The mission of the Foundation is to preserve and perpetuate Native Hawaiian arts and culture for future generations.

In the mid-2000's PA'I established a five-year curator agreement with the DLNR, State Parks Division to oversee the protection and restoration of Keaīwa Heiau, a recognized traditional cultural property. Plans included the development of a restoration plan for the historic property and the surrounding area of the state park. It is unclear if the restoration plan was ever completed.

The PA'I Foundation did not participate in the community outreach efforts, but their organizational contact information is below.

### Organization Profile:

Contact person	Vicky Holt Takamine
Address	904 Kohou Street, Suite 201, Honolulu, HI 96817
Phone number	808-844-2001
Email	info@paifoundation.org
Website/Social media	www.paifoundation.org
Year organization formed	2001
501c3 status	Yes





Figure 40. Keaīwa Heiau in the uplands of 'Aiea (photo credit: State Parks Division).

## Additional Resources for ‘Aiea

Table 8 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of ‘Aiea.

Table 8. Sample of Resources for ‘Aiea Ahupua‘a

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents, some pertaining to Kalauao; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. <b>This 874-page monograph is a searchable pdf</b>





# HĀLAWA AHUPUA‘A

## **Nani Hālawa i ka ua Wa‘ahila** *Beautiful is Hālawa in the Wa‘ahila rains*<sup>9</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Hālawa Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Hālawa, both on KS and non-KS land.

Figure 23 and Figure 24 are aerial image and USGS map depictions, respectively, of Hālawa Ahupua‘a.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Hālawa Ahupua‘a are as follows. Starting from the makai end on the ‘ewa (west) side, the ahupua‘a boundary starts near the Ford Island Bridge, heads northeast (mauka) just past Aloha Stadium (which is in Hālawa Ahupua‘a) along the ridge line between the ‘Aiea Heights and Hālawa Heights neighborhoods, past Camp Smith (which is in Hālawa Ahupua‘a), to the top of the Ko‘olau Mountains and paralleling the H-3 highway (which is entirely within Hālawa Ahupua‘a on this side of the Ko‘olau). At its uppermost (mauka) end, Hālawa Ahupua‘a follows the Ko‘olau peak ridge line south—and includes the H-3 (Tetsuo Harano) tunnel—until it meets up with the upper corner of Moanalua Ahupua‘a. Heading southwest (makai), the Hālawa Ahupua‘a boundary runs past the Red Hill neighborhood (which is in Hālawa Ahupua‘a) through the Moanalua Freeway, then past Foster Village (which is in Hālawa Ahupua‘a) through the H-1 highway, and on to the Hickam military base (Hickam Village is entirely within Hālawa Ahupua‘a). The boundary makes a sharp turn to the south near the middle of the Hickam military base. The makai end of Hālawa Ahupua‘a on this southeast (Diamond Head) side is at the ‘ewa (west) end of the “reef runway” at Honolulu International Airport.

Table 5 is a summary of the significant wahi pana in Hālawa Ahupua‘a. Figure 25 is a GIS map depiction of Hālawa’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

### **Overview – Hawaiian Cultural Landscape of Hālawa**

Hālawa is the easternmost ahupua‘a of the moku (or kalana) of ‘Ewa. In general, prior to the introduction of western values, concepts of land use and ownership, and commercial activities in the 19th century, traditional Hawaiian life in Hālawa was centered around the natural resource and wahi pana of Pu‘uloa (Pearl Harbor), with its extensive shoreline and estuaries that were home to numerous loko i‘a (fishponds) and lo‘i kalo (pondfield complexes). As suggested by Māhele documents, other archival information and archaeological surveys, the coastal flats around Pu‘uloa (i.e., the area below, or south of, the H-1 freeway), including the lower reaches of Hālawa Stream, were the favored places for permanent settlement and irrigated agriculture in this area. Other, major settlement and irrigated-agriculture areas were located in more mauka areas of Hālawa’s North and South branches, known as Kamananui and Kamanai, respectively (see Figure 25).

Handy’s (1940:80) field studies of Hawaiian planters in the 1930s described this area as follows:

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<sup>9</sup> Excerpt from “He Mo‘olelo Ka‘ao Hawai‘i no Laukaieie,” *Nupepa Ka Oiaio*, Mei 3, 1895

The broad flatlands extending 1.5 miles below the highway along Halawa Stream are now under cane but were formerly terraces. The terraces also extended up the flats along the lower courses of Kamananui and Kamanaiki streams which join to form Halawa, and I am told that there were small terraces farther up both streams. Four and five miles inland, dry taro was planted on the banks of gulches.

As many as 12 named loko were once located along the shoreline, and just inland, of Pu'uloa, including the larger ones of Loko Waiaho (32 acres)—later known as Queen Emma's fishpond—and Ke'oki, near the Moanalua side of Hālawa, which were pu'uone (inland) types. These loko are now under the Honolulu airport. Towards the Aiea side, Loko Kunana (25 acres), facing Moku'ume'ume (Ford Island), was a walled (shoreline) type. These fishponds, and the many others of Hālawa, were once major sources of food and tribute in traditional times. Some of these fishponds were also associated with ko'a and kū'ula (fishing shrines).

Two major heiau, known as Waipao and Waikahi, apparently destroyed by the early 20<sup>th</sup> century, once stood just above the current location of the H-1 highway, between the two major settlements and irrigated-agriculture areas (see Figure 25).

## Mo'olelo (Oral-Historical References)


In general, mo'olelo associated with Hālawa include many references to Pu'uloa and its fishponds; sharks, shark 'aumakua, their caves and refuge places, and associated shark deities such as Kahi'ukā (shark goddess' brother), Kūpipi (son of a shark 'aumakua) and Ka'ahupāhau; Kamapua'a; Kāne and Kanaloa—who built an old fishpond at Keanapua'a; the ancient Nana chiefs of O'ahu; a mo'o named Kānekua'ana; a mo'o located at Napehā—at the confluence of the North (Kamananui) and South (Kamanaiki) streams (near the base of "Red Hill" at Kapūkakī); and different types of pits (lua) associated with entranceways to the under-(or other-) world (e.g., Leilono) as well as burials. The uppermost portions of Hālawa are associated with mo'olelo dealing with Hale o Papa and the goddess Papa Hānau Moku (ancestral mother of the Hawaiian people) (see Klieger 1995 for a simplified summary of some of these).

One of the most famous mo'olelo associated with the uplands of Hālawa Ahupua'a deals with a place known as Leilono, on the northern side of what is today known as Red Hill—along the boundary with Moanalua Ahupua'a near the Moanalua Freeway—originally called Kapūkakī (see Figure 43). There are several different accounts from Hawaiian language newspapers (including Kamakau's writings in *Kuokoa* in the late 1800s) describing Leilono as a hole in the ground where the souls of the departed entered into the darkness, or "other" world known as Pō. The following is an extended account from Kamakau's *Ka Po'e Kahiko* (pp. 48-9):

Leilono at Moanalua, Oahu was close to the rock Kapukaki and easterly of it . . . directly in line with the burial mound of Aliamanu and facing toward the right side of the North Star . . . On the bank above the old trail there was a flat bed of pahoe-hoe lava, and on it there was a circular place about two feet in circumference. This was the entrance to go down; this was the topmost height . . . of Kapapaialaka, a place in the 'aumakua realm. Here at the entrance . . . was a breadfruit tree of Leiwalō . . . It had two branches, one on the east side and one on the west. These branches were deceiving. From one of them, the soul leaped into the *po pau ole*; if he climbed the other, it would bring aid from helpful 'aumakua . . . From that branch the soul would see the 'aumakua realm and the ancestors spoken of, Wakea and all the rest, and those of the entire world who had traveled on this journey.

One of the most interesting and unique mo'olelo concerns Moku'ume'ume (also known as Ford Island), the large island in the "East Loch" of Pu'uloa (Pearl Harbor). Pukui's explanation (see Sterling and Summers 1978:57) is worth quoting at length:





Moku 'Ume'ume (Island-of-attraction) was the place where the sport called 'Ume was played. No virgin or unmarried person was permitted to take part for it was only for the married who were not blessed with offspring.


On the day selected for the 'ume, every one helped to gather faggots [bundles of sticks] for a large bonfire and that night all came together to sit around the lighted bonfire. A master-of-ceremonies wet about chanting gaily with a feather-tufted wand in his hand. This wand was called a maile. He would touch a man here and a woman there and the two would go elsewhere by themselves. So it went until the scrambling of the participants was completed.

If, after getting outside, the woman refused to have anything to do with her companion, they returned to the place where the 'ume was held. As a general rule, objections were not voiced after one had been touched by the maile wand.

The husband was not permitted to be jealous of his wife when she was with another, nor the wife of her husband.

The next day, the wife returned to her husband and the husband to his wife. Should a child be conceived as a result of the 'ume, it was regarded as the offspring of the husband and not of its natural father.

The 'ume was not for chiefs but for the common people.



Another excerpt of mo'olelo related to Hālawa kai has to do with the guardian mo'o Kānekua'ana. There are many versions of this story. Kamakau (see Sterling and Summers 1978:51) described is thus:

Kanekua'ana guarded all the district of Ewa and the natives from Halawa to Honouliuli had Faith in her. She cared specially for those related to her but the blessings that came to them were shared by all. The people of Ewa depended upon her as their guardian to bless them. When their children were suffering from a scarcity of fish, the relatives of Kanekua'ana from Halawa to Honouliuli erected waihau [a heiau where hog, bananas and coconuts were sacrificed, but not human beings] for Kanekua'ana and lighted fires to bring blessings upon the whole people. What blessings did they obtain? This: to catch fish food. What kind of fish? The pearl oyster, the oyster from Namakaohalawa to the cliff of Honouliuli, from the sea ponds of upper Ewa clear out to Kapakule.





Figure 23. Aerial image of Hālawā Ahupuaʻa



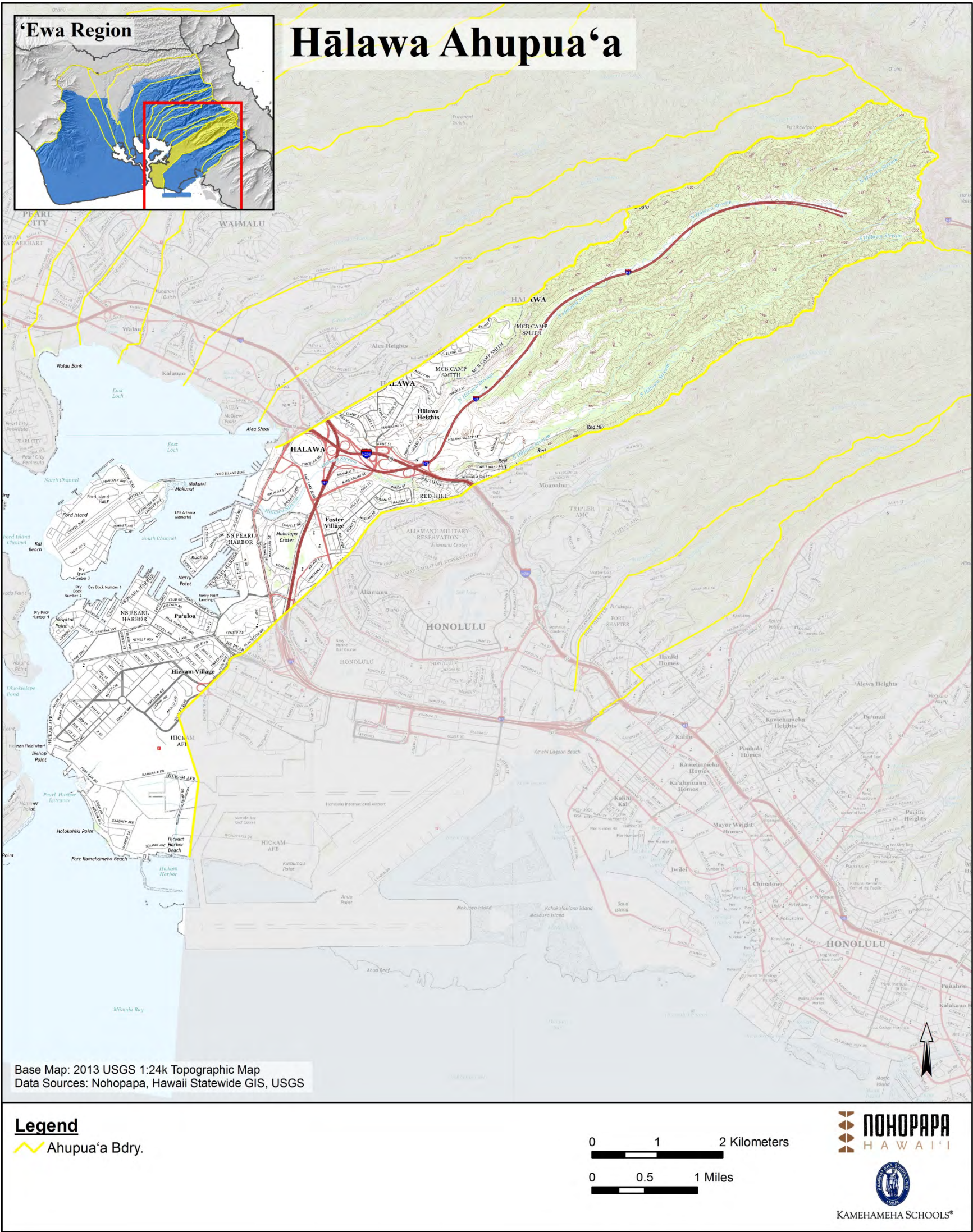




Table 5. Summary of Selected Wahi Pana in Hālawā Ahupua‘a

Wahi Pana <sup>1</sup>	Type	Location/Place Name	Associated Mo‘olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Queen Emma’s House (1)	Royal Residence	Holokahiki ‘Ili	She had a “large yellow house” on the beach at Hālawā; she was known as the “Countess of Hālawā,” or the Wahine Ali‘i o Hālawā (Klieger 1995)	Destroyed, land is currently part of Hickam military base	Once located near current taxiway on western side of Honolulu International Airport
Loko Waiaho (2)	Fishpond (pu‘uone type)	Holokahiki & Kumuma‘u ‘Ili, near boundary with Moanalua	Queen Emma (this fishpond was also known as “Queen Emma’s pond”) (Klieger 1995:7)	Filled in; currently under runways at Honolulu airport	32 acres in size; originally had 5 mākāhā (gates); walls of coral and sand 6.5 ft wide and 2 ft high
Loko Ke‘oki (3)	Fishpond (pu‘uone type)	Kūnana ‘Ili	Place to obtain salt (Klieger 1995:76)	Filled in by urban development	Included a narrow wall of coral rock and sand
Loko Pāpio‘ula or Pāpio‘lua (4)	Fishpond	Keanapua‘a ‘Ili	--	Filled in by urban development	Small (1-acre) pond with no mākāhā (gates); 150-ft long wall that was 4 ft high and wide
Loko Mano (5)	Fishpond	Keanapua‘a ‘Ili	--	Filled in before 1900 (present location of Navy shipyard)	Also known as “Loko Amana”
Loko Pōhaku (6)	Fishpond	Keanapua‘a ‘Ili	--	Filled in by urban development (present location of Navy shipyard)	Small (2.5-acre) pond
Wailolokai (7)	Fishpond	Makalapa ‘Ili	--	Filled in by urban development (present location of submarine base)	Small pond; variant spellings include Waihilikai & Wailiokai
Wailolokai (8)	Fishpond	Makalapa ‘Ili	--	Filled in by urban development (present location of submarine base)	--



Wahi Pana <sup>1</sup>	Type	Location/Place Name	Associated Mo'olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Moku'ume'ume (9)	Island in Pu'uloa	Sometimes considered part of Waimalu	Traditional burial place (McAllister 1933); place where the "sport called 'Ume was played," which was a kind of fertility ritual for commoners (Pukui in Sterling and Summers 1978:57)	Part of military base (Ford Island)	According to Pukui, can be translated as <i>'ume game island</i> , or its more kaona (hidden meaning) name, "Island of attraction"; McAllister (1933) claimed it was known as "Isle of strife"
Loko Kunana (10)	Fishpond	Kuahua and/or Makalapa 'Ili	Fishpond named after Kuanana (mother of Ka'ahupahau and child of Nana) (according to Simeon Nawaa, Sterling and Summers 1978:10)	Filled in by urban development/ reclaimed land	Once connected with Kuahua Island
Loko Muliwai (11)	Fishpond	Kuahua and/or Makalapa 'Ili	--	Filled in by urban development	--
Makalapa Crater (12)	Natural crater, possibly once a fishpond	Makalapa 'Ili	--	Filled in by urban development; until as recently as 1957, it was a swampy, overgrown fresh-water pond	Once also known as Kapūkakī (Pukui et al. 1974)
Lower Hālawā Stream Lo'i (13)	Lo'i kalo (irrigated taro patches)	Between Makalapa and Nāpēhā	--	Filled in by urban development	A portion was once located right next to current location of Aloha Stadium
Waikahi Heiau (14)	Po'o kanaka or luakini (sacrificial)	At confluence of Kamananui and Kamanaiki gulches	Its kahuna was named Manuuokao (McAllister 1933)	Purportedly destroyed by sugar cane agriculture	Purportedly a "pookanaka" (sacrificial) heiau (Thrum 1907); it was 80 ft square in size
Waipao Heiau (15)		Near mouth of Kamananui gulch	Oral history account indicates this heiau was surrounded by burial caves (McAllister 1933)	Purportedly destroyed by sugar cane agriculture	--

Wahi Pana <sup>1</sup>	Type	Location/Place Name	Associated Mo'olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pōhaku'ume'ume (16)	Natural rock outcrop	Ridge line between Hālawā and 'Aiea Ahupua'a	Moku'ume'ume ("Ford Island")	--	Given its name, a possible fish-spotting location, viewing down to Moku'ume'ume
Po'ohōlua (17)	Natural rock outcrop	Ridge line between Hālawā and 'Aiea Ahupua'a	--	--	--
Kaula'ināhe'e (18)	Natural rock outcrop	Ridge line between Hālawā and 'Aiea Ahupua'a	--	--	--
Pu'u 'Ua'u (19)	Natural rock outcrop	Ridge line between Hālawā and 'Aiea Ahupua'a	--	--	Literally "dark-rumpled petrel hill" (Pukui et al. 1974)
Hale o Papa Heiau (20)	Woman's temple	Hālawā uka along Kamananui Stream	Hina (birthing place) (Milham 2011)	Part of preservation efforts Hālawā-Luluku Interpretive Development (HLID) program	Currently adjacent to the H-2, along its south side
Luakini Heiau (21)	Sacrificial temple	Hālawā uka along Kamananui Stream	Kū (men's heiau) (Milham 2011)	Same as above	Partially destroyed by H-3 construction
Pu'u Kaiwipo'o (22)	Natural ridgetop	Ridge line between Hālawā and 'Aiea Ahupua'a			

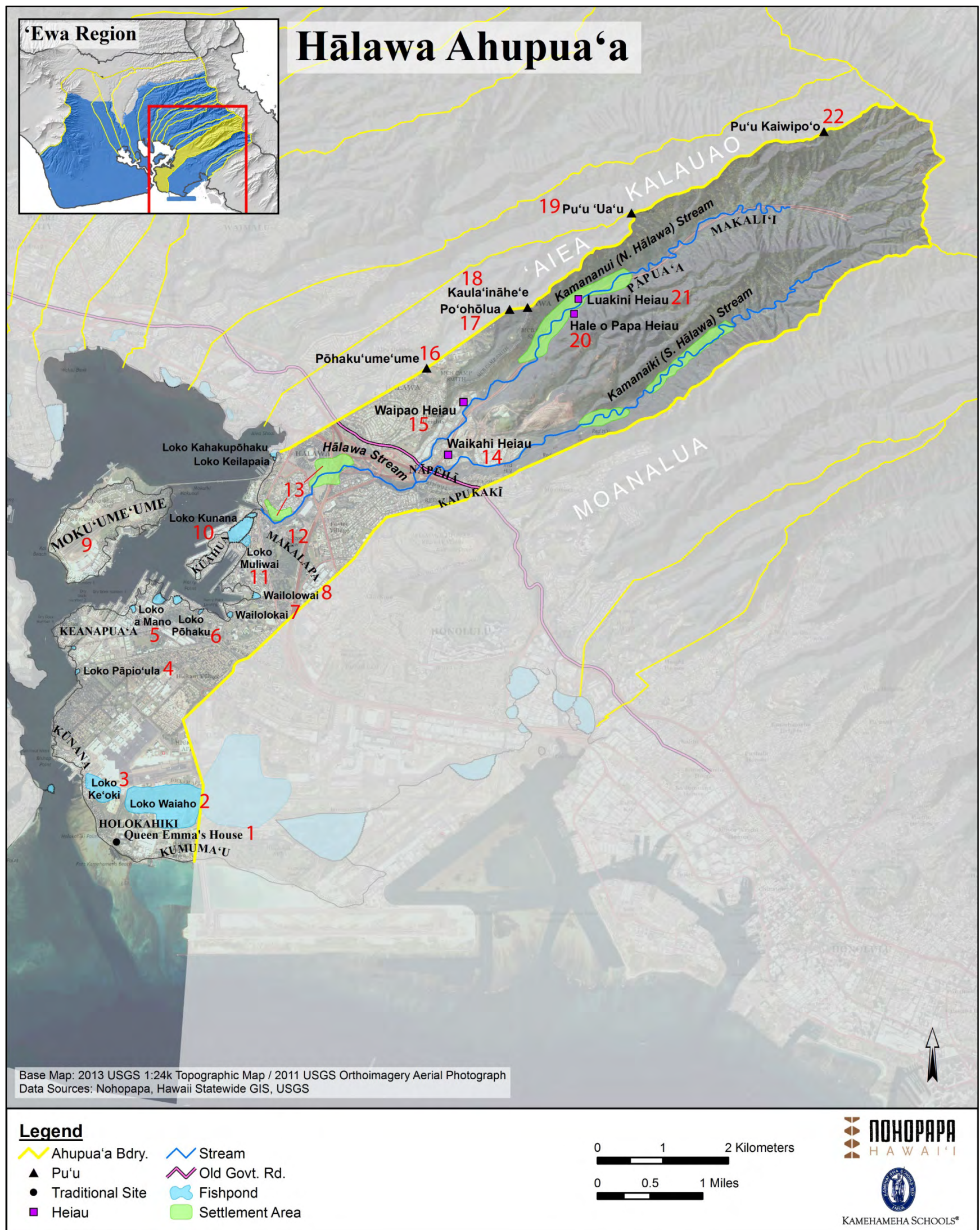
Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).







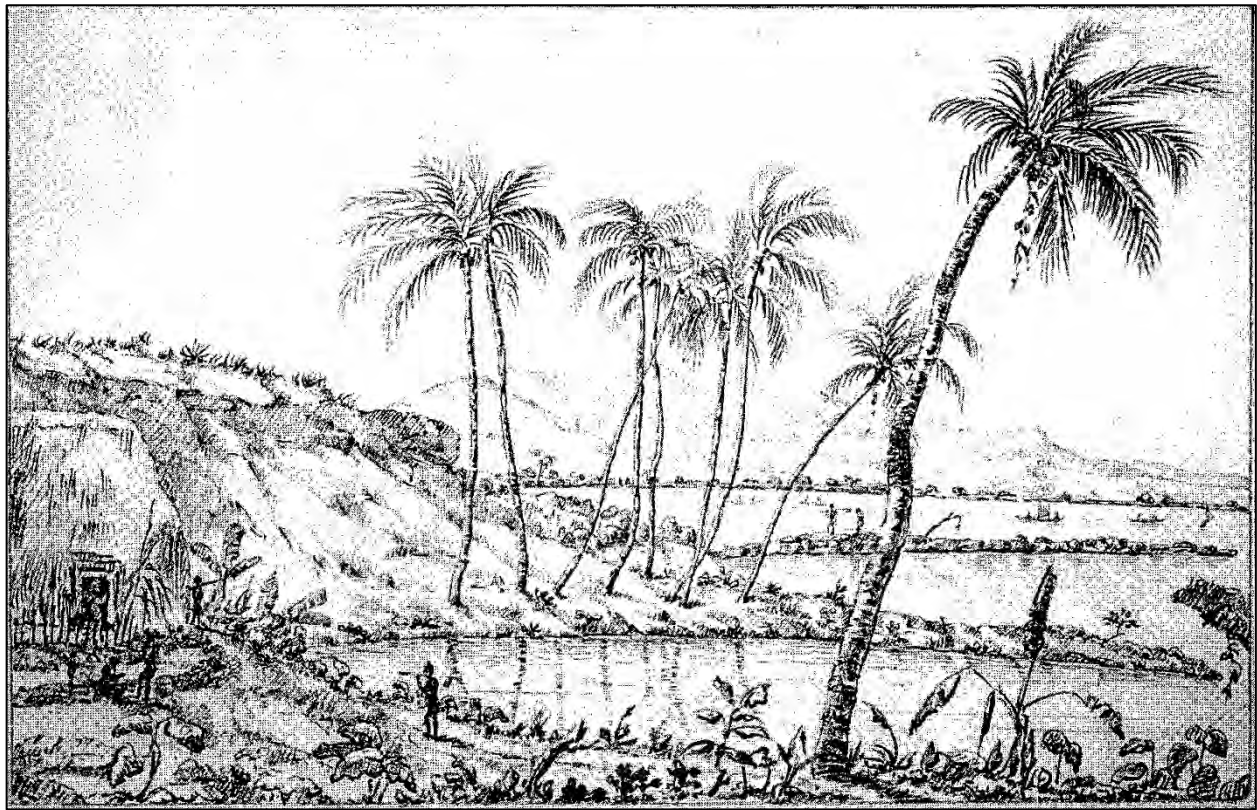


Figure 26. 1825 “View of Fish Ponds, Pearl River, Woahoo, Sandwich Islands” by Dampier, thought to be Loko Pāpi’olua (Bishop Museum CP 95665)



## Community Groups in Hālawā

This section provides a brief summary of three community groups in Hālawā, including details about their organizational profile, activities and services they provide, target audiences they service, and existing and new partnerships they hope to develop.

### Nā Kūpuna A Me Nā Kāko‘o o Hālawā

Formally established in 2010 as a non-profit, but informally active since the 1990s, Nā Kūpuna A Me Nā Kāko‘o o Hālawā’s objectives are to restore and protect the culture resources of Hālawā; and to re-establish the valley as an active place of traditional Native Hawaiian learning and healing. Members of Nā Kūpuna A Me Nā Kāko‘o o Hālawā and their ‘ohana have been caring for and practicing their traditional Native Hawaiian culture in the ahupua‘a for generations.

Ongoing initiatives include creating Hawaiian medicinal and food gardens, removing invasive species from Hālawā, planting native Hawaiian plants, providing cultural tours and experiences, and perpetuating traditional Native Hawaiian cultural practices.

Part of the context of the formal founding of this hui, and related to its members long associations with Hālawā, was the intense struggle to protect the valley’s cultural and natural resources from the construction of the H-3 highway.

Nā Kūpuna A Me Nā Kāko‘o o Hālawā did not participate in the community outreach efforts, but their organizational contact information is below.

#### Organization Profile:

Contact person	Clara Sweets Matthews and Ulla Hasagar
Address	625-G Kunawai Lane, Honolulu, HI 96817
Phone number	808-330-1276
Email	ulla@hawaii.edu
Website/Social media	N/A
Year organization formed	Informally in the 1990s
501c3 status	2010



Figure 27. Clara "Aunty Sweet" Matthews sharing her 'ike in Hālawa Valley (photo credit: Office of Hawaiian Affairs).



Figure 28. Meeting area for NKNKHI work days in Hālawa Valley under the H-3 Freeway (photo credit: Office of Hawaiian Affairs).





## **Hālawā-Luluku Interpretive Development Program**

The Hālawā-Luluku Interpretive Development (HLID) program, formed in 1999 by agreement between the Office of Hawaiian Affairs (OHA) and the Hawai'i Department of Transportation (HDOT), was created to plan and implement projects that mitigate some of the impacts to the cultural and natural resources of Hālawā (and Luluku) caused by the construction of the H-3 highway. The HLID project is responsible for recommending actions for mitigation in an “after-the-fact” context and address related concerns of the Native Hawaiian community.

Many Native Hawaiians objected to, and protested against, the construction of the H-3 as early as the 1960s, when the highway's route was planned for Moanalua Valley. Successful protest actions by the Moanalua Gardens Foundation resulted in the relocation of the leeward portion of the H-3 to Hālawā Valley. In the 1980s, community protests followed the discovery of many archaeological sites associated with construction of the H-3. Eventually in 1987, a Memorandum of Agreement (MOA) between the Federal Highways Administration (FHWA), State Historic Preservation Office (SHPO), and the Advisory Council on Historic Preservation (ACHP) was created to ensure Section 106 compliance of the National Historic Preservation Act (NHPA). OHA and HDOT signed as concurring parties to this MOA.

HLID's primary project areas are located on HDOT lands in North Hālawā Valley and Luluku. The Working Group and area stewards have helped to develop visions to enable the long-term healing of these project sites. This project provides a unique opportunity for a collaborative effort between the community and government agencies to take actions to better the conditions of the natural and cultural resources of public lands.





Figure 29. A cultural site that is a part of the HLID project that NKNKHI takes care of (photo credit: Office of Hawaiian Affairs).





Figure 30. A cultural site that is a part of the HLID project that NKNKHI takes care of below the H-3 freeway (photo credit: Office of Hawaiian Affairs).

### ***Community Outreach & Survey Results***

#### **Organization Profile:**

Contact person	Lance Genson Mahi La Pierre
Address	560 N. Nimitz Hwy, Suite 200, Honolulu, HI 96817
Phone number	808-594-1782
Email	mahil@oha.org
Website/Social media	www.oha.org
Year organization formed	2000
501c3 status	N/A

#### **Services, Target Audiences, & Partnerships:**

Sites they mālama	North Hālawā Valley (Sites 2010 and 2137 on State of Hawaii Department of Transportation lands)
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Services provided	Natural and cultural resource management, research, planning and implementation of projects to mitigate the negative impacts of the Interstate H-3 construction.  One of their main objectives is to assist NKNKHI in capacity-building and completion of a stewardship management plan to enable long-term access/steward agreements with the State of Hawaii Department of Transportation.
Use of place based curriculum?	Yes, mo'olelo, maps, oral histories, and community knowledge.
Public volunteer work days?	N/A
Student School groups (& ages) they service	N/A
Community groups they service	They work with NKNKHI and other community members with interests in the area
Existing organizational partners	NKNKHI, HDOT, Federal Highway Administration, State Historic Preservation Division
Organizations wanting to partner with in the future	HLIDs focus is to help NKNKHI partner if they want to for mutual benefits.

## Hawai'i Peace and Justice / DeTour Pu'uloa

Hawai'i Peace and Justice's vision is for Hawai'i to be a demilitarized, socially just and environmentally sustainable society that honors Kanaka Maoli culture and core values and actively upholds peace and human rights. Their mission is in a spirit of mutual respect and solidarity with peoples of Hawai'i, the region and the world, Hawai'i Peace and Justice – Na Pua Ho'āla i ka Pono creates a more peaceful, just and pono Hawai'i through education, organizing and nonviolent action.

Their work centers around creating a more peaceful, just and sustainable Hawai'i and the world by working for demilitarization in Hawai'i and addressing the historical injustices caused by the military takeover of Hawai'i. They oppose military expansion and work for the transformation of militarized places into centers for peace, justice and environmental protection. Their approach includes growing the organizing capacities of communities and constituencies negatively affected by militarization and strengthening alliances and networks with other groups that share concerns for peace and justice. They engage in research, outreach, public education, media and communications and creative nonviolent actions to reduce militarism in Hawai'i. Specifically in 'Ewa, they run their DeTours Hawai'i tours that take participants in and around Pu'uloa as well as E Ola Ke Awalau o Pu'uloa (May the Bays of Pu'uloa Live).





Figure 31. Kyle Kajihiro sharing about the impacts of militarization on the Pu'uloa area with local college students at the Pearl Harbor Visitor Center in Hālawā (photo credit: Hawai'i Peace and Justice).



Figure 32. Terri Keko'olani sharing about the cultural and historical significance of Pu'uloa at the Pearl Harbor Visitor Center in Hālawā (photo credit: Hawai'i Peace and Justice).





Figure 33. Kyle and students plating at Hanakēhau, Waiawa, a wahi pana where they frequently close their DeTour at (photo credit: Hawai'i Peace and Justice).

### **Community Outreach & Survey Results**

#### **Organization Profile:**

Contact person	Kyle Kajihiro
Address	2426 Oahu Avenue, Honolulu, HI 96822
Phone number	808-542-3668
Email	kyle.kajihiro@gmail.com
Website/Social media	hawaiipeaceandjustice.org
Year organization formed	Hawai'i Peace and Justice was formed in 2011, however, it's predecessor, the American Friends Service Committee Hawai'i Area Program began in 1968.
501c3 status	Yes

#### **Services, Target Audiences, & Partnerships:**

Sites they mālama	Pu'uloa, Mākua, Waikāne, Mōkapu
	Community engagement, Education, Research
Services provided	Specific services include: DeTours of military-occupied 'āina, lectures on militarization in Hawai'i; international solidarity with other communities confronting militarization
Use of place based curriculum?	Yes, maps, mo'olelo, oral history, and tours.



Public volunteer work days?	No
Student School groups (& ages) they service	Yes, Post-secondary and secondary schools students. University of Hawai'i, Hālau Kū Māna, Hanakēhau Farm, and Ka'onohi Farm
Community groups they service	Yes, University of Hawai'i, Hālau Kū Māna, Hanakēhau Farm, and Ka'onohi Farm
Existing organizational partners	Our model of community work involves forming networks and collaborations with numerous grassroots activist groups working to address environmental justice and cultural protection in their local communities.
Organizations wanting to partner with in the future	Yes, Kamehameha Schools, Leeward Community College, Windward Community College, Kapi'olani Community College, UH West O'ahu, and other Native Hawaiian charter schools.



## Additional Resources for Hālawa

Table 6 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Hālawa.

Table 6. Sample of Resources for Hālawa Ahupua‘a\*

Author & Year	Title	Summary of Key Content
P. Christian Klieger (1995)	Nā Maka o Hālawa, A History of Hālawa Ahupua‘a, O‘ahu	This Bishop Museum publication is a readable overview of the cultural and historical significance of Hālawa. This work was funded by the H-3 project. Klieger covers the following relevant topics: traditional Hawaiian places/wahi pana and associated mo‘olelo; political history and figures such as Kahekili, Kamehameha as well as the “Haole Chiefs,” Isaac Davis and John Young, Sr.; the Māhele and post-Māhele changes at Hālawa; later historical developments
Nicholas Tanaka (2009)	Hālawa Valley Mālama ‘Āina, The Stewards of Hālawa Valley	Historical documentation was part of a Masters program in Hawaiian Studies, University of Hawai‘i-Mānoa; author reviews highlights of traditional Hawaiian places/wahi pana and associated mo‘olelo; briefly lists some genealogical information related to the ali‘i’s ties to Hālawa; presents a timeline of events related to the planning and construction of the H-3, from the 1960s to its 1997 opening; includes oral-historical testimony of Clara “Auntie Sweet” Matthews about the occupation of a portion of Hālawa in the early 1990s as a protest against the H-3 construction
B.P. Bishop Museum (2003a)	Imu, Adzes, and Upland Agriculture. Inventory Survey Archaeology in North Halawa Valley, O‘ahu	Report prepared for the HDOT, FHWA, DLNR and OHA, describes and documents archaeological sites affected by the H-3 construction in North Hālawa Valley
B.P. Bishop Museum (2003b)	Activities and Settlement in an Upper Valley. Data Recovery and Monitoring Archaeology in North Halawa Valley, O‘ahu	Report prepared for the HDOT, FHWA, DLNR and OHA, describes and documents archaeological sites affected by the H-3 construction in North Hālawa Valley
Cruz, Brian et al. (2011)	Cultural Impact Assessment for the Honouliuli/Waipahu/Pearl City Wastewater Facilities, Honouliuli, Hō‘ae‘ae, Waikele, Waipi‘o, Waiawa, and Mānana, and Hālawa Ahupua‘a, ‘Ewa District, O‘ahu Island.	The project area includes twelve of the thirteen ahupua‘a of the ‘Ewa moku. Information on wahi pana of ‘Ewa, Mo‘olelo of Pu‘uloa, Honouliuli, Waikele, and central and eastern ‘Ewa, historical background including traditional agricultural patterns, the Māhele, and kama‘āina and kūpuna recollections of the ‘Ewa district.

\* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*



# HŌ‘AE‘AE AHUPUA‘A

## Aohe Hana a ke Kula o Hoaeae

*There is nothing to be done on the Plains of Hō‘ae‘ae*<sup>24</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Hō‘ae‘ae Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Hō‘ae‘ae, both on KS and non-KS land.

Figure 120 and Figure 121 are aerial image and USGS map depictions, respectively, of Hō‘ae‘ae Ahupua‘a.

Compared with most other ahupua‘a in this study and on O‘ahu, in general, Hō‘ae‘ae’s shape and configuration is atypical. Like neighboring Waikele to the east, its contours and upper reaches do not include ridge lines, mountain tops or prominent pu‘u, as with most other ahupua‘a; instead, the upper reaches of Hō‘ae‘ae generally are defined by plateau lands above drainages and terminate (in its mauka areas) on the broad, elevated uplands between the Wai‘anae and Ko‘olau ranges. Two major gulches in uppermost Hō‘ae‘ae Ahupua‘a (Ēkahanui and Huliwai) originate in Honouliuli, cut across Hō‘ae‘ae from west to east, and empty into neighboring Waikele Stream. The main stream (Hō‘ae‘ae) has been significantly altered in historic times by plantation activities upslope.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Hō‘ae‘ae Ahupua‘a are as follows. Starting from the makai end on the eastern (Honolulu) side, the boundary starts at the West Loch of Pearl Harbor near the intersection of Pupuole and Pupupuhi streets mauka of Farrington Highway; it heads northwest and crosses through the residential neighborhoods of west Waipahu, over the H-1 highway, through the Village Park residential neighborhood, and past the Royal Kunia golf course (which is wholly within Waikele Ahupua‘a); the boundary continues northwest (mauka) through commercial agricultural lands to the top of the ahupua‘a at Poliwai Gulch. The boundary turns to the southwest and heads back down to the southeast (makai) near where it crosses Ēkahanui Gulch and follows Kunia Road all the way down to the H-1 highway. The boundary then follows Fort Weaver Road to the southeast and back to Pu‘uloa at the Kapapahu Point residential neighborhood.

Table 25 is a summary of the significant wahi pana in Hō‘ae‘ae Ahupua‘a. Figure 122 is a GIS map depiction of Hō‘ae‘ae’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

## Overview – Hawaiian Cultural Landscape of Hō‘ae‘ae

As stated above, Hō‘ae‘ae Ahupua‘a is atypical in some respects, compared with other ahupua‘a in ‘Ewa or O‘ahu. Its upper reaches are “cut off” by Honouliuli to the north-northwest and by Waikele to the northeast. Hō‘ae‘ae is also atypical in ‘Ewa for not having any documented loko i‘a (fishponds) along its shoreline, although it is bounded by fishponds on both sides by neighboring ahupua‘a (Honouliuli and Waikele).

<sup>24</sup> Excerpt from S.M. Kamakau’s “He mele no Kualii, Kulanipipili, Kulanioaka, Kunuiakea, & c.,” *Ka Nupepa Kuokoa*, Mei 23, 1868

Hō'ae'ae can be translated "to make soft or fine" (Pukui et al. 1974:47). Thrum (1922:632) believed that Hō'ae'ae meant "to pulverize." Taken together, these interpretations may refer to food processing (e.g., pounding or grinding taro or breadfruit). Handy (1940:82) described Hō'ae'ae as having "a moderate-sized area of terraces watered by springs inland from West Loch."

As documented in Boundary Commission testimony, Hō'ae'ae's boundary with Honouliuli at the shoreline was a place called Ka'ulu. This place was named after a Big Island (Puna) chief named Ka'uluhuaikahāpapa. Along nearly the entire length of its western boundary with Honouliuli, a famous mauka-makai trail (discussed by John Papa ʻĪī 1959:95–6) once traversed what is now Kunia Road (and Fort Weaver Road below the H-1). Another ahupua'a marker on the Waialeale side, described in Boundary Commission documents as a "pile of stones," was known as Kalahina. There were at least seven named ʻili ʻāina in Hō'ae'ae: Ka'ai'iole, Kahui, Kaloko'eli, Kamolokala, Koipu (also called Koipuiki), Waihi and Hō'ae'ae.

The conspicuous absence of documented heiau in Hō'ae'ae is most certainly a reflection of the intensive urban development of the lower reaches of this land; and does not imply temples or shrines were absent.

## Mo'olelo (Oral-Historical References)

Compared with other ahupua'a in ʻEwa Moku, there are not many known wahi pana or associated mo'olelo in Hō'ae'ae. The limited number of mo'olelo about Hō'ae'ae generally include references to Pu'uloa and its many harbors, guardian manō (sharks), Ka'ahupāhau (manō goddess), Ka'uluakaha'i (man from Kahiki), Namakaokapāo'o (son of Ka'uluakaha'i), the Maui chief Kahekili, and the stream of Kahoa'ai'ai.


One important visitor to Hō'ae'ae was Ka'uluakaha'i. He also had a son with a woman there and this son was named, Namakaokapāo'o. The following is a description of Ka'uluakaha'i and his time in Hō'ae'ae (Fornander 1918:274):

Namakaokapao was a very brave little boy, and very strong for his young years. He had no peer in these Islands from Hawaii to Niihau, according to his size for bravery. His father was Kauluakahai of Kahikipapaialewa, a land in great Kahiki. Pokai was his mother. His father was a great chief and had a godly relationship. Hoaeae, in Ewa, was the place where they met as man and wife and begat Namakaokapao. When Pokai was enceinte [sic] of Namakaokapao, Kauluakahai went back to his own land, leaving Pokai in that condition until childbirth. When the child was born Pokai and her child Namakaokapao were quite destitute, and while they were in that condition of life a good man named Pualii came from Lihue to fish at Honouliuli. He turned in at the home of Pokai. He looked at her and had a yearning for her. He said: "I desire you to be my wife."... Pokai then assented and went with her husband Pualii, and resided at the plans [sic] of Keahumoa (Kula-o-Keahumoa). (brackets added)

One event that is associated with Hō'ae'ae is the aftermath of the Waipi'o assassination attempt, in which O'ahu leaders conspired to kill the Maui chiefs all on the same night across the different districts. Kalanikupule hearing of this scheme informed Kahekili and they were able to defeat the conspirators. However, the chief Hueu and his retainers did not receive the message and were killed. The following is a description of how Kahekili avenged Hueu's death (Fornander 1919–20:290):

Fearfully did Kahekili avenge the death of Hueu on the revolted Oahu chiefs. Gathering his forces together, he overran the districts of Kona and Ewa, and a war of extermination ensued. Men, women, and children were killed without discrimination and without mercy. The streams of Makaho and Niuhelewai in Kona, and that of





Hoaeae in Ewa, are said to have been literally choked with the corpses of the slain. The native Oahu aristocracy were almost entirely extirpated.

Samuel Kamakau also writes of this conspiracy. However in his version, the stream of Hō‘ae‘ae is mentioned by name. The following is an excerpt from *Ruling Chiefs of Hawai‘i* (Kamakau 1961:138):

But the plot came out, and when Ka-hekili learned that Elani of ‘Ewa was one of the plotters, the districts of Kona and ‘Ewa were attacked, and men, women, and children were massacred, until the streams of Makaho and Nuihelewai in Kona and of Kahoa‘ai‘ai in ‘Ewa were choked with the bodies of the dead, and their waters became bitter to the taste, as eyewitnesses say, from the brains that turned the water bitter. All the Oahu chiefs were killed and the chiefesses tortured.





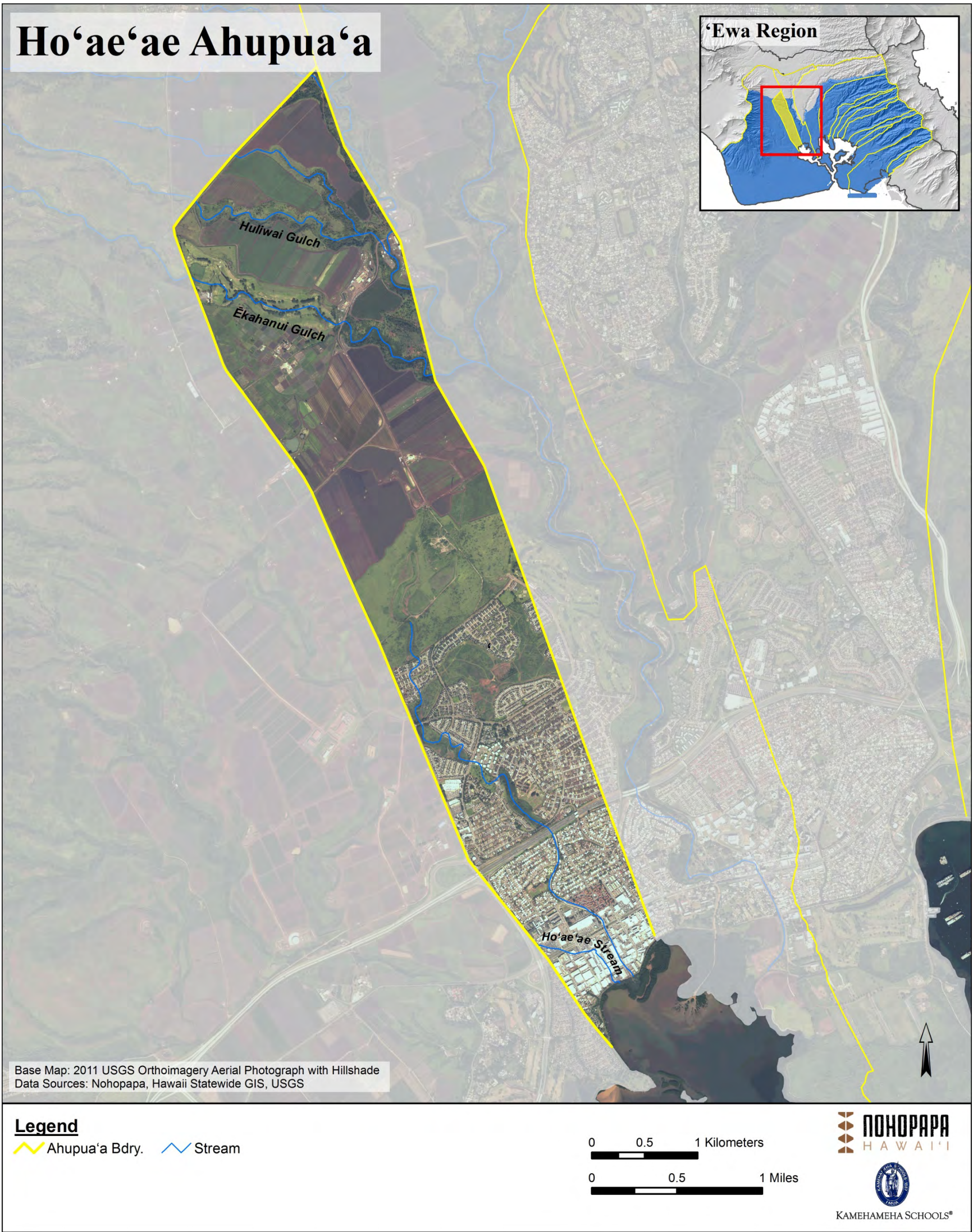


Figure 120. Aerial image of Hō'ae'ae Ahupua'a



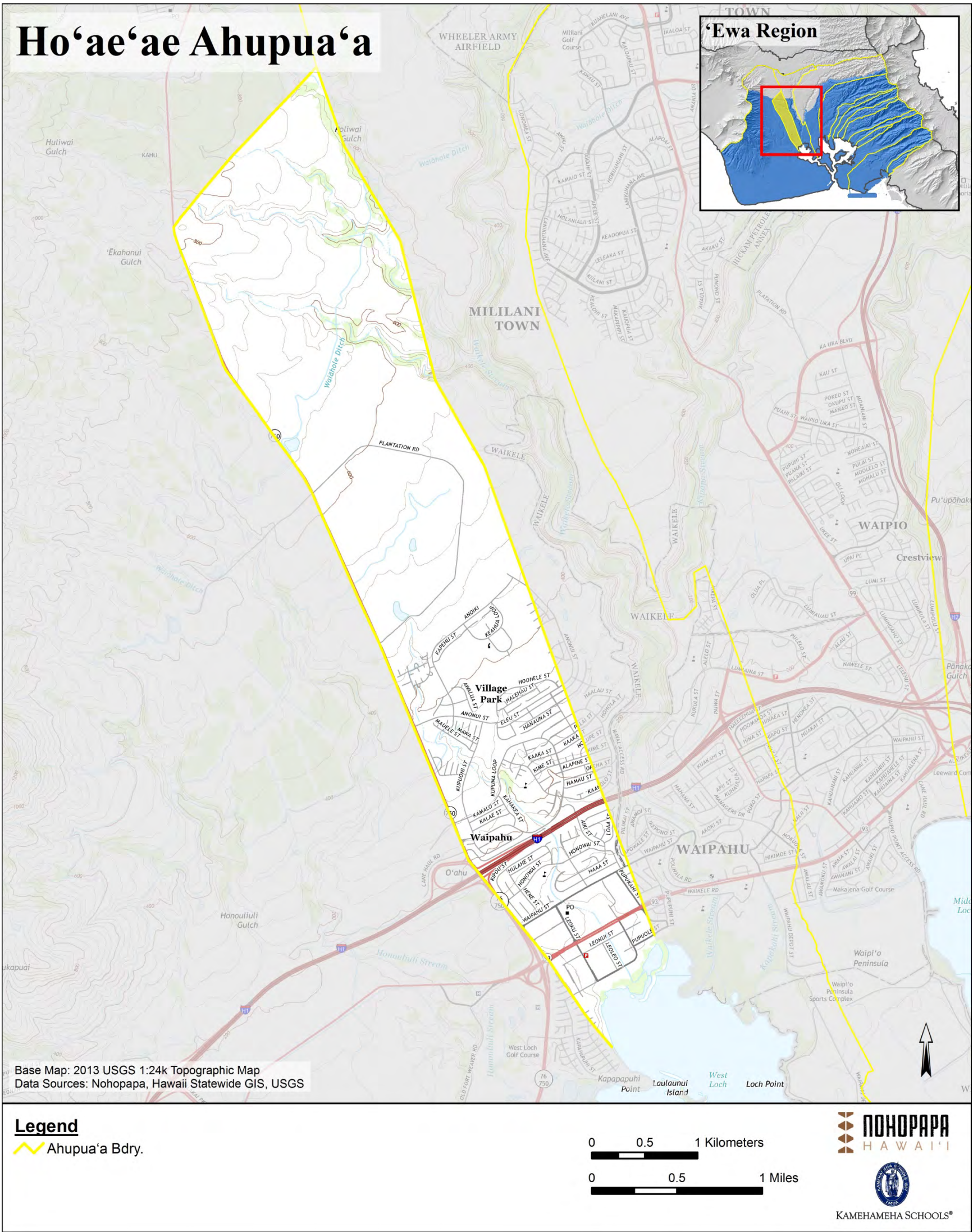


Figure 121. USGS map of Hō‘ae‘ae Ahupua‘a



Table 25. Summary of Selected Wahi Pana in Hō‘ae‘ae Ahupua‘a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Ka‘ulu (1)	Ahupua‘a boundary marker	Boundary w. Honouliuli at the shoreline (near Kapapahui Point in Honouliuli)	Named for a Puna chief, Ka‘uluhuaikahāpapa (“the breadfruit bearing fruit on the flats”) (Pukui et al. 1974:93).	This wahi pana was only described as a place, not a stone or pile of stone, as is typical	Place named in Boundary Commission testimony as ahupua‘a boundary marker
Kalahina (2)	Ahupua‘a boundary marker	Boundary w. Waikale at the shoreline	--	Presumably this pile of stones was removed long ago	“Pile of stones” named in Boundary Commission testimony as ahupua‘a boundary marker
Lower Hō‘ae‘ae Stream Lo‘i & Settlement Area (3)	Lo‘i kalo (irrigated taro) & House sites	Lower reaches (mouth) of Hō‘ae‘ae Stream	--	Mostly filled in by urban development ....	Early (1930s) accounts and observations stated there were springs associated with these lo‘i kalo (cf. Handy 1940)
Pōhaku Pālahalaha (or Pālaha) (4)	Indeterminate	Above Honouliuli taro lands on boundary with Hō‘ae‘ae	--	Presumably destroyed by construction of Kunia Road	--
Ala Pi‘i Uka (5)	Trail (portion of mauka-makai trail)	Boundary between Hō‘ae‘ae & Honouliuli (currently Kunia Road)	First-hand recollections by John Papa ‘Īī (1959) of this trail in early 1800s	Destroyed by construction of Kunia Road	This mauka-makai trail once extended mauka beyond Hō‘ae‘ae to Wai‘anae (via Pōhākea Pass) and to central O‘ahu; trail is also linked to trail system in Honouliuli

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).









Figure 123. Undated photo of the “Ewa Plains looking toward the Waianae Range” (KS archives).



## Community Groups in Hō‘ae‘ae

At the time of this study no Hawaiian cultural based community groups were identified in Hō‘ae‘ae. See the Honouliuli and Waikele chapters for community organizations that are doing work in the neighboring ahupua‘a.

## Additional Resources for Hō‘ae‘ae

Table 26 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Hō‘ae‘ae.

Table 26. Sample of Resources for Hō‘ae‘ae Ahupua‘a\*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents pertaining to Honouliuli; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. This 874-page monograph is a searchable pdf.
Cruz, Brian et al. (2011)	Cultural Impact Assessment for the Honouliuli/Waipahu/Pearl City Wastewater Facilities, Honouliuli, Hō‘ae‘ae, Waikele, Waipi‘o, Waiawa, and Mānana, and Hālawa Ahupua‘a, ‘Ewa District, O‘ahu Island.	The project area includes twelve of the thirteen ahupua‘a of the ‘Ewa moku. Information on wahi pana of ‘Ewa, Mo‘olelo of Pu‘uloa, Honouliuli, Waikele, and central and eastern ‘Ewa, historical background including traditional agricultural patterns, the Māhele, and kama‘āina and kūpuna recollections of the ‘Ewa district.

\* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*

## HONOLIULI AHUPUA‘A

### **Pu‘u o Kapolei-e, Uliuli ka poi e piha nei – o Honouliuli** *Hill of Kapolei, It is the dark poi which satisfies those of Honouliuli*<sup>25</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Honouliuli Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Honouliuli, both on KS and non-KS land.

Figure 124 and Figure 125 are aerial image and USGS map depictions, respectively, of Honouliuli Ahupua‘a, which is the largest on O‘ahu (at approximately 43,000 acres).

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Honouliuli Ahupua‘a are as follows. Starting from the southwest (makai) end on the Wai‘anae side, the ahupua‘a boundary starts just north of the Kahe Point power plant and the Waimānalo Gulch landfill (and just south of the neighborhoods of Nānākuli), heads northeast (mauka) along the undeveloped ridge line separating the districts of ‘Ewa and Wai‘anae, just north of Camp Pālehua (which is within Honouliuli), passing over many prominent pu‘u and other natural features such as Pōhākea Pass. All of the residential developments of Makakilo are within Honouliuli Ahupua‘a. At its uppermost (north) end, Honouliuli Ahupua‘a reaches all the way to Schofield Barracks, then, turning around back (makai) to the south, it runs just past the small Kunia Camp residential neighborhood (which is within Honouliuli) and follows Kunia Road in a southeasterly direction all the way down to the H-1 highway, continuing across the highway to the West Loch residential neighborhood of Kapapahu just east of the West Loch golf course. The boundary of Honouliuli includes all of the rest of the lands west of Pu‘uloa (Pearl Harbor) down to Iroquois Point (and includes all the neighborhoods and villages of ‘Ewa, ‘Ewa Beach, and Kapolei).

Table 27 is a summary of the significant wahi pana in Honouliuli Ahupua‘a. Figure 126 is a GIS map depiction of Honouliuli’s wahi pan. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

### **Overview – Hawaiian Cultural Landscape of Honouliuli**

As the largest ahupua‘a on the island of O‘ahu, Honouliuli includes approximately 12 miles of marine coastline from Keahi Point in the east to Pili o Kahe in the west at the boundary with Nānākuli. In addition to its marine shoreline, Honouliuli also has several miles of shoreline along the western margins of Ke-awa-lau-o-Pu‘uloa (Pearl Harbor), the crown jewel of harbors in all of the Hawaiian Islands. Several loko (fishponds) and fish traps are located along this Pu‘uloa coastline in Honouliuli, and these waters are famous for their pipi, or pearl oysters, and a wide variety of fish including deep-ocean species (Handy and Handy 1972:469).

The expansive plain immediately inland of the marine coast consists of karstic (limestone) lithified reef with a thin soil covering and innumerable sinkholes containing brackish water. As described by

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<sup>25</sup> Excerpt from “He mele no Kualii, Kalanipipili, Kulanioaka, Kunuiakea &c. i haku ia e Kumahukia a me Kaiwiokaekaha, na kahu pono i Kualii, ma ke kaua i Kunia, ma Keahumoa i Lihue” *Nupepa Kuokoa*, Mei 23, 1868 [original spelling of “puu” changed to modern spelling of “pu‘u” here]



the Bishop Museum’s archaeologist McAllister in the 1930s (cited in Handy 1940:82), although appearing barren:

It is probable that the holes and pits in the coral were formerly used by Hawaiians. Frequently the soil on the floor of the larger pits was used for cultivation, and even today one comes upon bananas and Hawaiian sugar cane still growing in them.

Moving inland from these limestone flats, soil conditions improve and alluvium deposited from the uplands via a series of gulches—the most prominent being Honouliuli—created good planting areas for Hawaiian subsistence farmers. The main traditional lo’i kalo (irrigated taro) and settlement area was once around the mouth of Honouliuli Gulch, where it empties into Pu’uloa. Prior to the historic period and to extensive drilling for artesian wells, many fresh-water springs were located where the uplands meet the lower flats. Dryland (non-irrigated) gardening areas would have been scattered all over the lower uplands above the current H-1 highway.

Finally, because of its relatively large size, Honouliuli had a vast upland forest that extended 10-12 miles back from the seashore. This large mauka region was a reliable source of native, endemic, and Polynesian-introduced plants including kukui, koa, ‘ōhia, ‘iliahi (sandalwood), hau, kī (ti leaf), bananas, and many others. These resources provided not only food products—especially when famine struck—but also medicinal plants, wa’a (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on). A network of diverse trails criss-crossed these uplands and connected them with the lower makai areas. Many named pu’u, some with associated heiau, are found throughout the mauka region of Honouliuli.

## Mo’olelo (Oral-Historical References)

Kepā Maly, Hawaiian language expert, provided a new translation (in 1996) of the epic saga of the travels of Hi’iaka-i-ka-poli-o-Pele (Hi’iaka), the youngest sister of Pele, to and from Kaua’i. His translation of “He Moolelo Kaao no Hiiaka-i-ka-poli-o-Pele” (A Traditional Tale of Hi’iaka who is Held in the Bosom of Pele), which was originally published in the Hawaiian newspaper Ka Hoku o Hawaii from September 18, 1924 to July 17, 1928, is included in Maly (n.d.:3-16; see Table 3 at the end this chapter for details). Here we reproduce lengthy, verbatim excerpts of his work because it includes so many descriptions of place names and wahi pana of Honouliuli as well as mele and ‘oli with direct relevance to this place. In the excerpt below, we have bolded all specific references to Honouliuli.

### He Mo’olelo Ka’ao no Hi’iaka-i-ka-poli-o-Pele

The goddess Hi’iaka journeyed from the island of Hawai’i to Kaua’i, stopping on Maui, Moloka’i, and O’ahu, as she went to fetch the chief Lohi’au-ipo (Lohi’au) from Hā’ena and return with him to Pele’s domain at Kīlauea, Hawai’i. The following narratives come from the portion of the legend that describes the return journey to Hawai’i.

...Aloha ka hau o Ka’ala  
‘Oia hau halihali ‘a’ala mau’u nēnē

Honi ai ke kupa o **Pu’uloa**

He loa ka imina e ke aloha e...  
[January 18, 1927]

Beloved is the dew of Ka’ala  
That dew which bears the fragrance of the nēnē  
grasses  
[fragrant dew which] Kissed the natives of  
**Pu’uloa**  
One searches far for love...

Preparing to depart from the village of the chiefess, Makua, Hi’iaka elected to travel overland through Wai’anae, to the heights of **Pōhākea**, and across the plain of **Honouliuli**. Hi’iaka made preparations

for Lohi'au and Wahine'ōma'o to travel by canoe from Pōka'i to the landing at Kou (Honolulu). Before letting them depart, Hi'iaka instructed her two companions...

...As you travel, you will arrive at a place where a point juts out into the sea. That will be **Laeloa** [Barbers Point]; do not land there. Continue your journey forward. As you continue your journey, you will see a place where the ocean lies calmly within the land. That will be **'Ewa**; do not land there. As you continue your journey, you will reach a place where the mouth [of the land] opens to the sea (hāmama ana ka waha i ke kai). That is **Pu'uloa**, do not land there either. That is the entry way to **'Ewa**... [January 25, 1927].

From the heights of **Pōhākea**, Hi'iaka looked to the shores of **'Ewa**, where she saw a group of women making their way to the sea. The women were going down to gather pāpa'i [crabs] and limu [seaweeds], and to gather the mahamoe, 'ōkupe [both edible bivalves], and such things as could be obtained along the shore.

...

Now, the famous fish of 'Ewa in those days when the wind blew because of conversations was the pipi [pearl oyster – It was believed that talking would cause a breeze to blow that would, in turn, frighten the pipi. (cf. Pukui and Elbert 1971)]. Only when it was very calm could one go to catch the pipi. If anyone spoke while going to get the pipi, the breeze would cause rippling on the water's surface and the pipi would be hidden from sight. In this way, Hi'iaka had instructed Wahine'ōma'o and Lohi'au to be quiet like the women of 'Ewa who were going fishing. If one spoke, the angry winds would blow and bring misfortune... [February 8, 1927]

...Turning her gaze towards the island of Hawai'i, she could see the flames of Pele in the lehua forest of Hōpoe, and she chanted out:

Nani <b>Pālailai</b> , he anaina kapu na ka wahine	Beautiful is <b>Pālailai</b> , sacred assembly of the woman
Ke kūkulu nei wau i ka pahu kapu ka leo	I set up the drum of the sacred voice
O ka leo o ke kai ka'u e ho'olono e	The voice of the ocean is what I hear
Ua lono aku la ke kupa	The natives hear it <sup>26</sup>
Ua inu iho la nā manu i ke koena wai noni	The birds drink the water caught in the noni leaves <sup>27</sup>
Kūnewanewa a'e la nā 'ōpua i mālie	The billowy clouds pass in the calm
Ka Pua o mai ke ahi o Hawai'i ia'u...	The fires of Hawai'i rise above me...

...

Hi'iaka then offered a chant to the women who had strung their garlands upon the plain which is burned by the sun.

E lei ana ke kula o Keahumoa i ka ma'o	The plain of Keahumoa wears the ma'o blossoms as its lei
'Ohu'ohu wale nā wahine kui lei o ke kanahele	Adorning the women who string garlands in the wild
Ua like no a like me ka lehua o Hōpoe	It is like the lehua blossoms of Hōpoe
Me he pua koili lehua ala i ka lā	Lehua blossoms upon which the sun

<sup>26</sup> The stormy ocean of Waialua, could reportedly be heard in 'Ewa.

<sup>27</sup> Traditionally, after storms, forest birds were could be seen in the lowlands drinking water in this manner.



Ka oni pua koai'a i ka pali  
 I nā kaupoku hale o 'Āpuku  
 Ke ku no i ke alo o ka pali o Pu'uku'ua  
 He ali'i no na'e ka 'āina  
 He kauwā no na'e ke kanaka  
 I kauwā no na'e wau i ke aloha  
 Na ke aloha no na'e i kono e haele no māua  
 E hele no wau a—

beats down  
 On the nodding koai'a flowers of the cliff  
 On the rooftops of the houses at 'Āpuku  
 Rising in the presence of the cliff of Pu'uku'ua  
 The land is indeed a chief  
 Man is indeed a slave  
 I am indeed a slave to aloha—love  
 It is love which invites us two—come  
 I come—

[‘Āpuku and Pu'uku'ua are both places situated on the upland plain of Honouliuli.]

Descending to the flat lands of Honouliuli, Hi'iaka then turned and looked at **Pu'uokapolei** and **Nāwahineokama'oma'o** who dwelt there in the shelter of the growth of the 'ōhai [*Sesbania tomentosa*], upon the hill, and where they were comfortably refreshed by the blowing breezes. Hi'iaka then said, "**Pu'uokapolei** and **Nāwahineokama'oma'o**, do not forget me, lest you two go and talk behind my back and without my knowing, so here is my chant of greeting to you:"

Aloha 'olua e Pu'uokapolei mā  
 E Nāwahineokama'oma'o  
 E nonoho mai la i noho wale la  
 I ka malu o ka 'ōhai  
 I ke kui lei kukui i ka lā  
 Lei aku la i ka pua o ka ma'oma'o  
 Lei kauno'a i ke kaha o Ka'ōlino

He 'olina hele e

Greetings to you two **Pu'uokapolei** and companion  
**O Nāwahineokama'oma'o**  
 Set there, and dwelling  
 In the shade of the 'ōhai  
 Stringing garlands of kukui in the day,  
 Adorning yourselves in the garlands of the ma'oma'o  
 Kauno'a [*Cuscuta sandwichiana*] is the  
 lei of the shores of **Ka'ōlino**<sup>28</sup>  
 There is joy in traveling


## Other Mo'olelo Related to Honouliuli

The level plains of Honouliuli are thought to be the legendary "kula o Kaupe'a" (plain of Kaupe'a), the realm of the ao kuenta or ao 'auwana (homeless or wandering souls). Kaupe'a was the wandering place of those who died having no rightful place to go; the souls wandered "in the wiliwili grove" (Sterling and Summers 1978:36). According to the 19<sup>th</sup> century Hawaiian historian Samuel Kamakau (1964:47, 49), the spirits who wandered on the plain of Kaupe'a beside Pu'uloa...could go to catch pulelehua (moths or butterflies) and nanana (spiders) in the hope of finding helpful 'aumakua (family deities) who could save them.

The prolific Hawaiian language master, Mary Pukui, shared her personal experience with the ghosts on the plain of Kaupe'a around 1910:

A wide plain lies back of Keahi and Pu'uloa where the homeless, friendless ghosts were said to wander about. These were the ghosts of people who were not found by their family 'aumakua or gods and taken home with them, or had not found the leaping places where they could leap into the nether world. Here [on the plain of Honouliuli] they wandered, living on the moths and spiders they caught. They were often very hungry for it was not easy to find moths or to catch them when found.

<sup>28</sup> Ka'ōlino (literally: the brightness) appears to be a variation of Ko'olina (interpretively translated as: Joyous).



Perhaps I would never have been told of the plain of homeless ghosts if my cousin's dog had not fainted there one day. My cousin, my aunt and I were walking to Kalaeloa, Barber's Point, from Pu'uloa accompanied by Teto, the dog. She was a native dog, not the so-called poi dog of today, with upright ears and body and size of a fox terrier. For no accountable reason, Teto fell into a faint and lay still. My aunt exclaimed and sent me to fetch sea water at once which she sprinkled over the dog saying, "Mai hana ino wale 'oukou i ka holoholona a ke kaikamahine. Uoki ko 'oukou makemake 'ilio." "Do not harm the girl's dog. Stop your desire to have it." Then with a prayer to her 'aumakua for help she rubbed the dog. It revived quickly and, after being carried a short way, was as frisky and lively as ever.

Then it was that my aunt told me of the homeless ghosts and declared that some of them must have wanted Teto that day because she was a real native dog, the kind that were roasted and eaten long before foreigners ever came to our shores (Pukui 1943:60-61).

Along the coast, just in front of the current Kalaeloa Airport, there is a place called Kualaka'i (see Figure 3), and there used to be a pūnāwai (fresh water spring) there called Hoakalei. According to Maly (n.d.:15), additional information about this spring and environs is found in the legendary series titled "Nā Wahi Pana o 'Ewa" (The Famous Places of 'Ewa), which ran in the Hawaiian Language Newspaper "Ka Loea Kālai 'Āina" (c. 1900). It described two "strange" women who lived on the plain called Puukaua, beyond Pu'ukapolei, toward Wai'anae. Once, after going down to Kualaka'i on the coast to gather 'a'ama crabs, pipipi, and limu, they failed to return home before morning light, and were turned into a single pillar of stone (Sterling and Summers 1978:39).





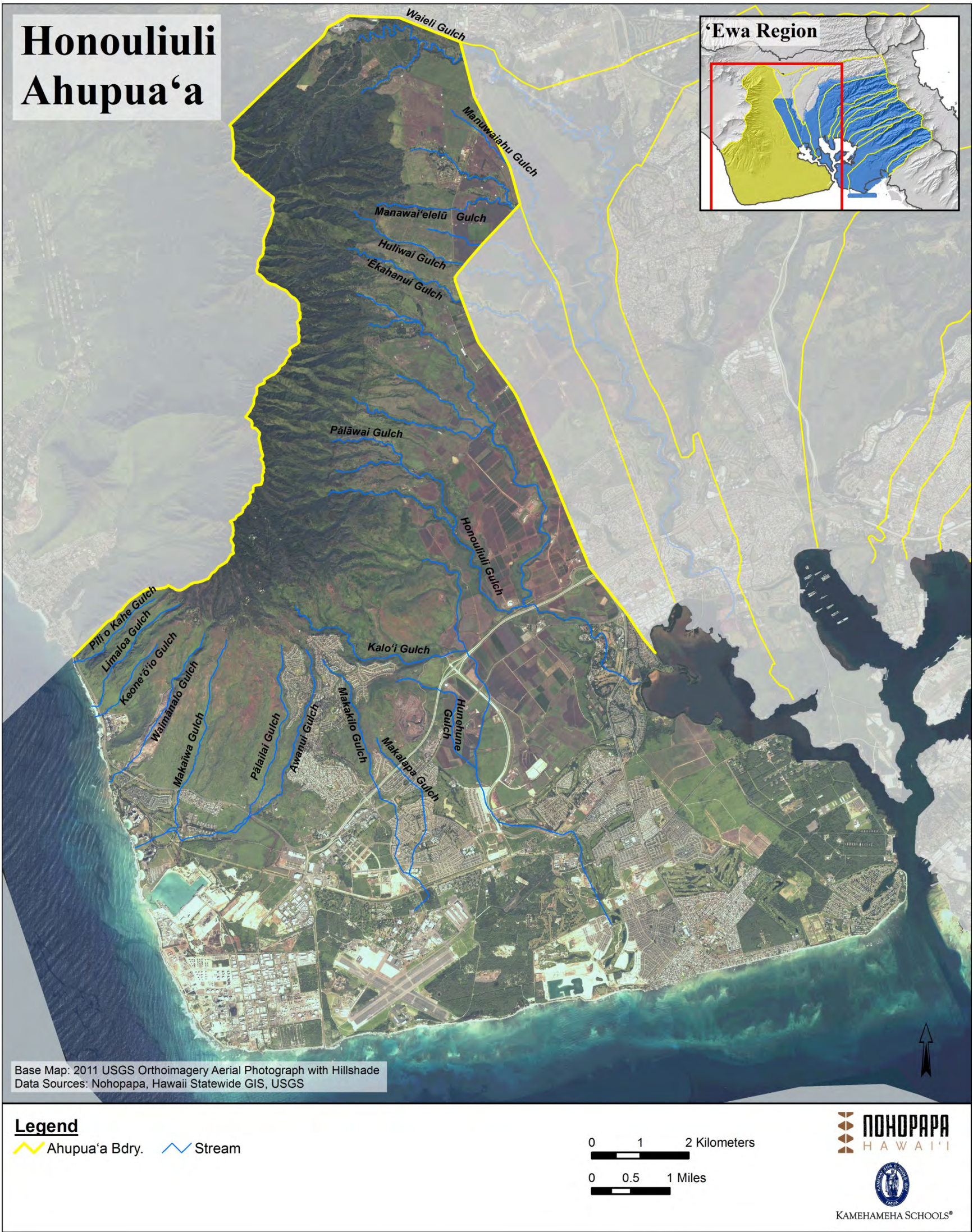


Figure 124. Aerial image of Honouliuli Ahupua'a with location of streams highlighted



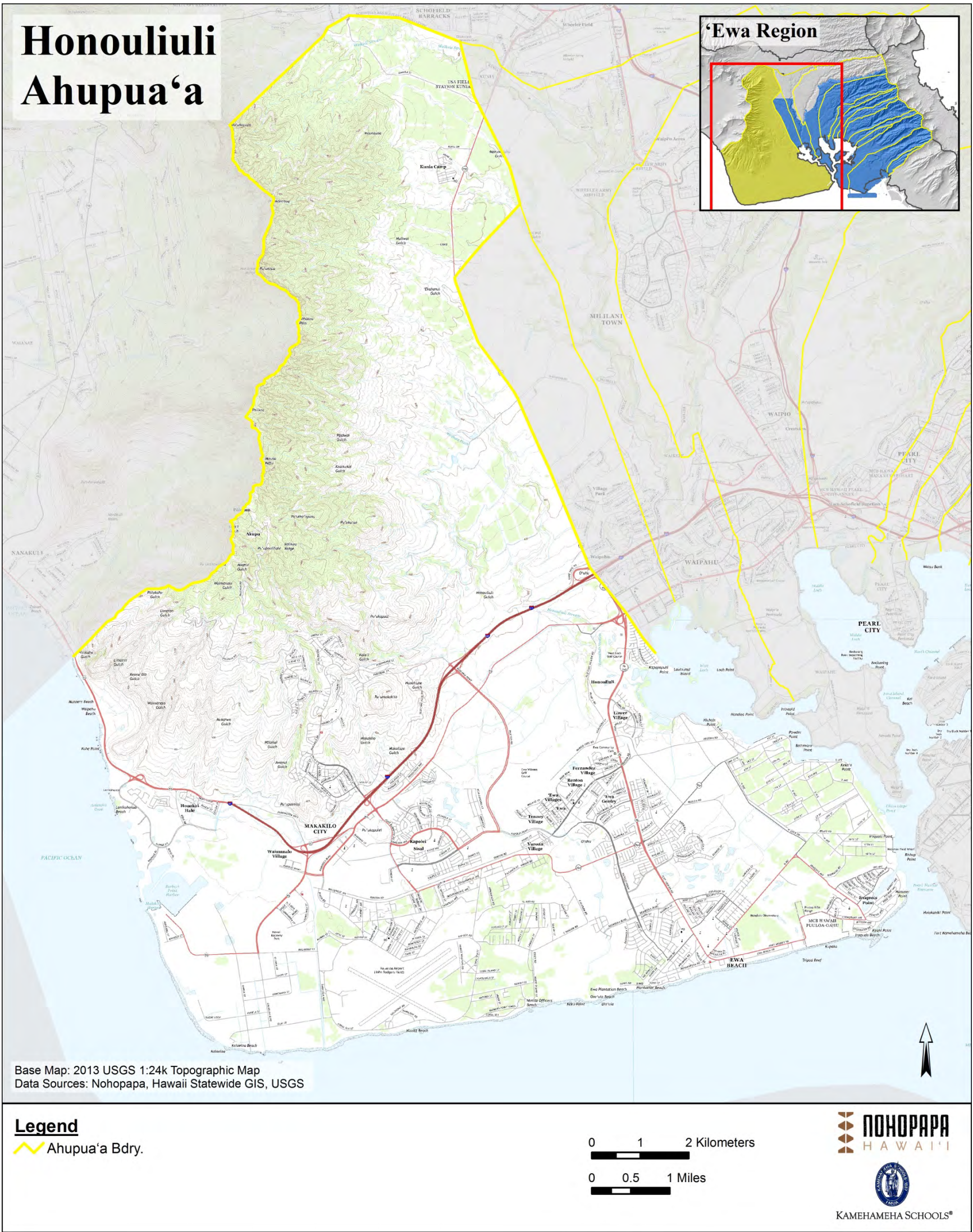


Figure 125. USGS map of Honouliuli Ahupua'a



Table 27. Summary of Selected Wahi Pana in Honouliuli Ahupua'a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Kāhekaheka at Pu'uloa (1)	Salt pans	Keahi Point (Pu'uloa 'Ili)	Just inland of famed place to catch finest 'ō'io ( <i>Albula vulpes</i> ) fish	Filled in (destroyed)	Development of Iroquois Point neighborhood destroyed this resource
Loko Kapākule (2)	Fishpond (‘Ume Iki type)	Pu'uloa 'Ili (modern location name is Hammer Point)	Pair of stones (Kū and Hina) once part of fishpond; Kāne and Kanaloa; 'e'epa (mysterious or magical) people	Destroyed when entrance to Pearl Harbor was dredged	Shoreline location with features that funneled fish into fish traps; 4.0 acres in size
Loko 'Okī'okilepe (3)	Fishpond (Kuapā type)	Pu'uloa 'Ili (across from makai end of Waipi'o Peninsula)	--	Fishpond still exists (erroneously reported in some sources as “destroyed”)	One of several remaining fishponds in 'Ewa moku; Several spelling variations listed in <i>Sites of Oahu</i> : Okiokalipi, Okeokalepa & Oneokalepa
Loko Pāmoku (Kapāmuku) (4)	Fishpond (Kuapā type)	Pu'uloa 'Ili (across from makai end of Waipi'o Peninsula)	--	Filled in (destroyed)	There are two alternate spellings for this fishpond
Ala hele & Ala pi'i Uka (5)	Trail system	Covers most of the ahupua'a	First-hand recollections by John Papa 'Īī (1959) of using some of these trails in early 1800s	Mostly destroyed or paved or developed over	Ala hele are inter- community trails, while ala pi'i uka are mauka- makai access trails
Pu'u Kapolei Heiau (6)	Heiau, landmark for travelers, place for celestial observations, konohiki residence	Pu'u Kapolei	Kapo, beloved sister of Pele; Kamapua'a's grandmother, Kamaunuanoho	Heavily damaged by military (WW II) firing station; partially restored by Kapolei Hawaiian Civic Club	Also written as “Pu'u o Kapolei Heiau”

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pu'u Pālailai (7)	Natural feature (hill, elev. 492 ft.)	Makakilo	Hi'iaka chanted "Beautiful is Palailai, sacred assembly of the women" (in Maly and Maly 2012:120)	Undeveloped hill	Possibly translates to "young <i>lai</i> fish hill"
Pu'u Makakilo (8)	Natural feature (hill, elev. 960 ft.)	Makakilo	--	Undeveloped hill	"Observing eyes hill"
Kāhekaheka at Honouliuli (9)	Salt pans	Adjacent to Honouliuli lo'i kalo (irrigated taro lands)	--	Part of Pearl Harbor National Wildlife Refuge (wetland habitat)	--
Laulaunui Fishpond (10)	Fishpond (Kuapā type)	Laulaunui Island	--	Fishpond still exists	"Large leaf package," for example, as in an abundance of food
Honouliuli lo'i kalo (11)	Prime area of Honouliuli's irrigated taro lands	Mouth of Honouliuli Kahawai (stream)	--	Commercial agricultural lands and golf course	Today, drainage is a seasonal (mostly dry) gulch; originally it contained more flowing water
Kalanamaihiki ko'a (12)	Fishing shrine	Kapapapūhi (Kapapapuhi Point Park)	Kapapapūhi was a daughter of Kaihuopala'ai and Ka'ōhai, as told in the traditions of Ka 'Ana'e o Kaihuopala'ai and Makanike'oe (in Maly and Maly 2012:14)	Indeterminate – possibly saved when park was established (?)	Described in 1930s (by McAllister) as "two large rough stones" with a small pile of adjacent smooth stones
Unnamed Fishpond (13)	Fishpond built in historic period	Mouth of Honouliuli Gulch	--	Modified into water retention feature for adjacent development	Seems to have been built in historic times only (not an ancient fishpond)
Pili o Kahe (14)	Natural feature (two small hills)	Boundary of 'Ewa and Wai'anae moku	Two associated hills: one on 'Ewa side is male, one on Wai'anae side is female	Indeterminate	Interpreted as "cling to Kahe"



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pu'u Kapua'i (15)	Natural feature (hill, elev. 1,047 ft.)	Above Makakilo	--	--	"Footprint hill"
Pu'u Manawahua (16)	Natural feature (hill, elev. 2,401 ft.)	Ridgeline along boundary of 'Ewa and Wai'anae moku	--	Undeveloped area in forest reserve	"Great grief hill" or "nausea hill"; described in Boundary Commission narrative as "three round hills" (in Maly and Maly 2012:548)
Pōhaku Pālahalaha (or Pālaha) (17)	Indeterminate	Above Honouliuli taro lands on boundary with Hō'ae'ae	--	Likely destroyed by construction of Kunia Road	Possible alternative name: Pōhaku Pili; described in Boundary Commission narrative as a "large flat rock" used as a historic boundary marker (in Maly and Maly 2012:553)
Pu'u Poulihale (18)	Natural feature (hill, elev. 2,300 ft.)	Along Palikea Ridge	--	Palehua Road runs right near the summit	"Dark house hill"
Pu'u Ku'ua Heiau (19)	Heiau	End of prominent ridgeline known as Pu'u Ku'ua (1,800 ft. elev.)	Pele's sister, Kapo, once left her kohe lele (female genitalia) at this pu'u; other legends refer to Pu'u Ku'ua as place of "the very dirty ones" (i.e., those who mixed chiefly and commoner blood); also said to have been place of battle in ancient times	Reported as destroyed in 1930s (McAllister) survey	Site described by McAllister in 1930s as altered by both use as a cattle pen and by commercial pineapple; Pu'u Ku'ua translates as "relinquished hill"
Namo'opuna or Pu'u Mo'opuna (20)	Natural feature (hill, elev. 1,800 ft.)	Kupehau	--	Undeveloped area in forest reserve	"Grandchild hill"

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pālehua (21)	Natural feature (hill, elev. 2,500 ft.)	Just below (east of) ridgeline along boundary of 'Ewa and Wai'anae moku	--	Undeveloped area in forest reserve	"Lehua flower enclosure"
Unnamed Platform (22)	Small (4 by 6-ft.) platform; possible altar	Ridgeline along boundary of 'Ewa and Wai'anae moku, near Mauna Kapu	--	Reported as destroyed in 1930s (McAllister) survey	Site 136 in <i>Sites of Oahu</i> , described as a small platform; presence of coral this far mauka is consistent with it being an altar
Unnamed Enclosures (23)	Possible house sites	Kupehau or Aikukai, foot of Mauna Kapu	--	Indeterminate	Site 135 in <i>Sites of Oahu</i> , described as enclosures
Mauna Kapu (24)	Natural feature (hill, elev. 2,500 ft.)	Ridgeline along boundary of 'Ewa and Wai'anae moku; Kupehau	--	Undeveloped area in forest reserve	"Sacred mountain"
Pu'u Kuina Heiau (25)	Heiau	Kupehau or Aikukai, foot of Mauna Kapu	--	Indeterminate (reported as destroyed in 1930s survey by McAllister)	Possibly destroyed or possibly on Monsanto's land
Palikea (26)		Ridgeline along boundary of 'Ewa and Wai'anae moku	--	Undeveloped area in forest reserve	"White cliff"
Pōhakea Pass (27)	Natural pass mountain pass	Ridgeline along boundary of 'Ewa and Wai'anae moku, between Līhu'e and Kupehau	Place where Hi'iaka and Lohi'au rested on their epic journey from Kaua'i to meet Pele; legend of Kahalaopuna and Kauhi	A limited access military road runs through here	--
Pu'u Kaua (28)	Natural feature (hill, elev. 3,127 ft.)	Ridgeline along boundary of 'Ewa and Wai'anae moku	--	Undeveloped area in forest reserve	"War hill or fort hill"



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Unnamed Heiau (29)	Heiau	Līhu'e, at the foot of Pu'u Kānehoa	Local Hawaiians a century ago treated the place with respect	Undeveloped area in forest reserve; reported as possibly destroyed in 1930s (McAllister) survey; current disposition is indeterminate	Site 133 in <i>Sites of Oahu</i> , described as a small enclosure
Pu'u Kānehoa (30)	Natural feature (hill, elev. 2,728 ft.)	Ridgeline along boundary of 'Ewa and Wai'anae moku	--	Undeveloped area in forest reserve	According to Pukui et al. (1974), named for a variety of native shrub
Maunauna (31)	Natural feature (hill, elev. 1,769 ft.)	Ridgeline between Līhu'e and Paupauwela	Two servant mo'o who lived at this place had no keepers (such as kia'i) to supply their needs; these mo'o were described by Moses Manu as "bad lizards"	Undeveloped area in forest reserve	"Mountain sent [on errands]"
Pu'u Hāpapa (32)	Natural feature (hill, elev. 2,800 ft.)	Ridgeline along boundary of 'Ewa and Wai'anae moku	--	Undeveloped area in forest reserve	--

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).



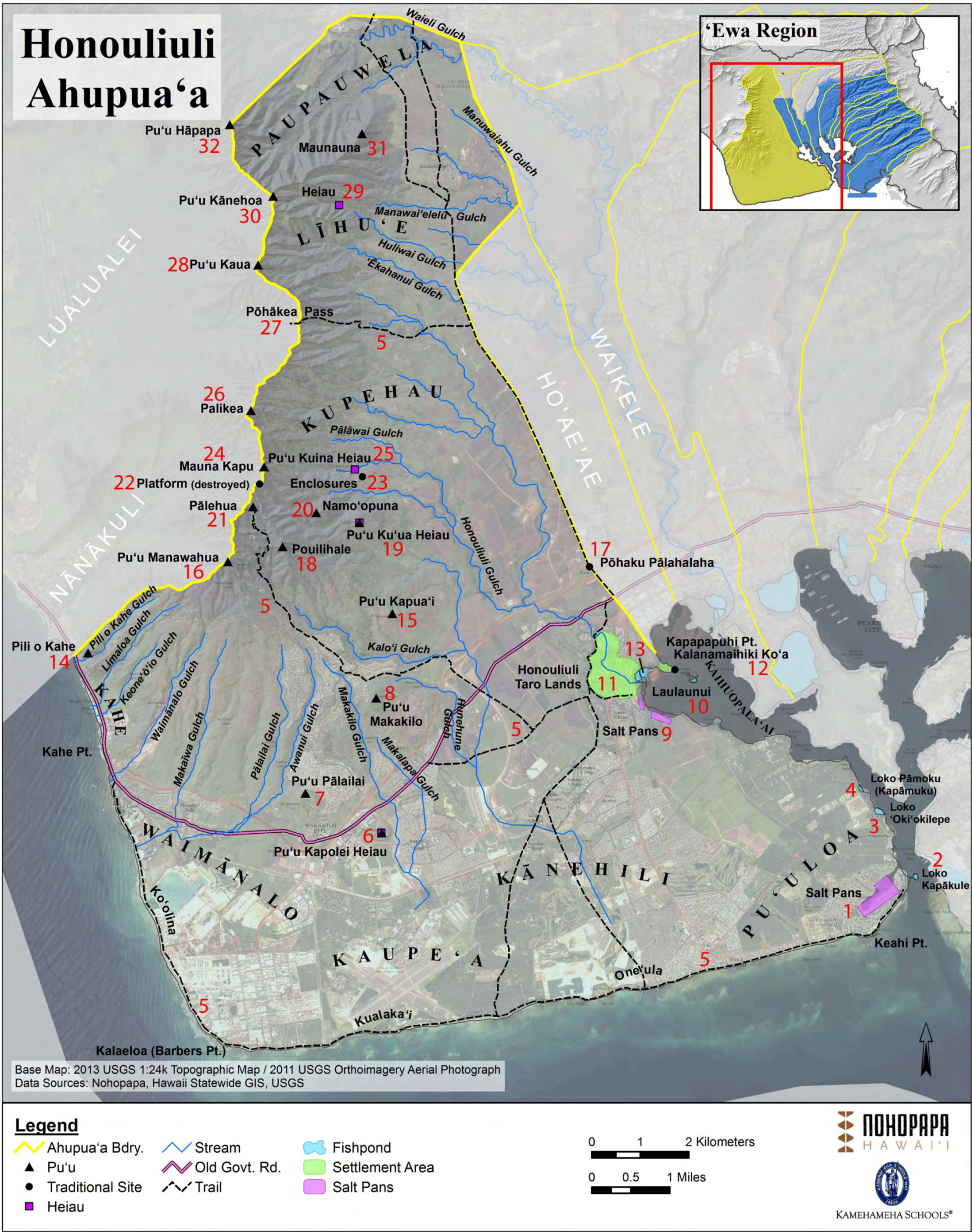


Figure 126. GIS map depiction of significant Hawaiian cultural and natural resources in Honouliuli Ahupua'a





Figure 127. Pu'uloa Salt Works, 1909 (USGS-Mendenhall Collection, No. mwco0802).



Figure 128. Ewa Plantation Co. sugar cane fields, Filipino Camp area, ca. 1925 (University of Hawai'i at Mānoa Digital Photograph Collection)

## Community Groups in Honouliuli

This section provides a brief summary of eleven community groups in Honouliuli, including details about their organizational profile, activities and services they provide, target audiences they service, and existing and new partnerships they hope to develop.

### Kalaeloa Heritage Park

The Kalaeloa Heritage and Legacy Foundation (KHLF) is a 501(c)3 Native Hawaiian organization that was formed by members of ‘Ahahui Siwila Hawai‘i O Kapolei (ASHOK) and dedicated residents of the Honouliuli ahupua‘a for the purpose of preserving and protecting Native Hawaiian cultural and historical sites of Kalaeloa. Their vision is, as Kalaeloa is the Wahi Ho‘okela, Kalaeloa Heritage Park is the piko and wahi pana of Kalaeloa, where nā ‘ōiwi mau loa (the ancestors and us) shall live forever. Their mission is, through partnership, planning, advocacy and stewardship, the Kupa‘āina of Honouliuli accepts the kuleana to preserve and protect our kūpuna, historical sites and mo‘olelo of Kalaeloa. We are also committed to assuring that cultural traditions and practices of nā ‘ōiwi o Kalaeloa are perpetuated.



Figure 129. Uncle Shad Kane sharing his ‘ike with haumāna at Kalaeloa Heritage Park (photo credit: Nohopapa Hawai‘i).





Figure 130. The hale is used as a gathering place at the Park (photo credit: Nohopapa Hawai'i).



Figure 131. Kawika Shook explaining the significance of the sinkholes at the Park (photo credit: Nohopapa Hawai'i).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Shad Kane <i>*Note, the information presented below was shared by Kawika Shook</i>
Address	91-1104 Welowelo Street, Kapolei, Hawai'i, 96707
Phone number	(808) 429-7175
Email	shadskane@gmail.com
Website/Social media	www.khlfoundation.org
Year organization formed	December 2015
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Honouliuli, Kapolei (Kaupe'a), Kānehili, and Kualaka'i
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, marine resource management, natural resource management, research, sustainability, teacher professional development, food production and security will occur upon completion of the heritage parks conceptual plan.  Specific programs and activities include interpretive site tours, native reforestation, cultural practitioner workshops, and community work days.
Use of place based curriculum?	Yes, maps, mo'olelo, oral histories, historic illustrations, historic landscape, native and endemic plants, cultural sites, and cultural artifacts
Public volunteer work days?	Yes, the last Saturday of every month from 8:00 a.m. to 11:30 a.m.
Student School groups (& ages) they service	Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old, adults, educators, and professionals
Community groups they service	Yes, Kamehameha Schools, the University of Hawai'i – West O'ahu, Leeward Community College, 'Ewa Complex STEM/STEAM, Le Fetauao Samoan Language School, Island Pacific Academy, the University of Hawai'i at Mānoa Kua'ana Services, Pearl City High School, Moanalua High School, Kapolei High School, Kalaeloa Youth Challenge, West O'ahu Veterans Center, the United States Veterans, Wounded Warriors Project, International Archaeological Research Institute Incorporated
Existing organizational partners	Kamehameha Schools, the University of Hawai'i – West O'ahu, Leeward Community College, Campbell-Kapolei Complex STEM program, Kalaeloa Youth Challenge, West O'ahu Veterans Center, the United States Veterans, Wounded Warriors Project, International Archaeological Research Institute Incorporated
Organizations wanting to partner with in the future	No preference at this time

## Ulu A'e Learning Center

Ulu A'e Learning Center was formed in 2014 with the vision to have an entire community knowledgeable about its history, culture and language. Their mission is to empower and enrich lives through programs that develop skills, build confidence and promote healthy relationships based on the values and customs of our kūpuna. They deliver programs with lessons in Hawaiian language, hula, chant, music, native arts and healthy living. Some of their programs include:



- » A culture based afterschool program to teach children and youth about their community through Hawaiian language, hula, mele, native arts and cultural site visits.
- » An enrichment program that provides monthly community workshops aimed at increasing the cultural knowledge and skills of kūpuna, mākuā and ‘ohana
- » A monthly service day at Pu‘uokapolei, a cultural and native garden site at the top of Kapolei Regional Park
- » A series of cultural events to engage the community in celebrating and maintaining cultural practices and rarely seen cultural art forms like hana hei and he‘e hōlua



Figure 132. Ulu A‘e Learning Center students learn about native forest restoration techniques from Mālama Learning Center at Camp Pālehua (photo credit: Ulu A‘e).





Figure 133. Ulu A'e participants getting a lo'i ready to plant at Ka'onohi 'ili behind Pearlridge (photo credit: Ulu A'e).



Figure 134. Kapolei Middle School students dancing Maika'i Pālehau at the pā in Pālehua (photo credit: Ulu A'e).



## Community Outreach & Survey Results

### Organization Profile:

Contact person	Mikiala Lidstone
Address	1120 Kakala Street, #503, Kapolei, Hawai'i, 96707
Phone number	(808) 864-0013
Email	ulualearningcenter@gmail.com
Website/Social media	www.puuokapolei.org www.uluae.org
Year organization formed	2014
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Pu'uokapolei
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, natural resource management, research, sustainability, teacher professional development.  Specific programs and activities Ulu A'e Learning Center offers: monthly workdays at Pu'uokapolei, place-based after school programs, and monthly 'ike ku'una community workshops.
Use of place based curriculum?	Yes, mo'olelo, mele, hula, maps, oral history
Public volunteer work days?	Yes, listed online at www.puuokapolei.org
Student School groups (& ages) they service	Preschool, ages 0 to 4 years old; Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes
Existing organizational partners	Yes, various groups within the community
Organizations wanting to partner with in the future	Yes

## Camp Pālehua

Camp Pālehua, (formerly Camp Timberline) is part of 1,600 acres of conservation and agricultural land owned by Gill 'Ewa Lands, LLC. Camp Pālehua is perched on the southern slopes of the Wai'anae mountains, nestled in a forest with commanding views of the southern and western coastline of O'ahu. Camp Pālehua and Gill 'Ewa Lands, LLC are committed to protecting the natural environment and cultural sites and restoring the native forest. Their mission is, to use the natural environment to educate children and adults through culture, science and experience to be effective stewards of the land and engaged citizens who will make a difference in the world. Camp Pālehua integrates this vision of conservation and sustainable land use as a central part of their facilities and educational programming.



Figure 135. Ulu A'e participants visiting Camp Pālehua on a huaka'i (photo credit: Camp Pālehua).



Figure 136. Native Hawaiian demonstration garden created by students and Mālama Learning Center at the entry to Camp Pālehua (photo credit: Nohopapa Hawai'i).





Figure 137. A native plant research and restoration project conducted by Mālama Learning Center at Camp Pālehua aims to better understand and help reduce soil erosion (photo credit: Nohopapa Hawai‘i).

### Community Outreach & Survey Results

#### Organization Profile:

Contact person	Kawika Shook <i>*Please note, the information below was provided by the former Camp Executive Director, Michael Hayes. Kawika Shook is now the new ED.</i>
Address	1 Palehua Road, Kapolei, Hawai‘i, 96707
Phone number	(808) 393-7938
Email	camppalehua@gmail.com, kawikashook@gmail.com
Website/Social media	www.camppalehua.org
Year organization formed	Camp Palehua was formed in 2015, but the camp has been in operation since 1958 (formerly Camp Timberline)
501c3 status	No

#### Services, Target Audiences, & Partnerships:

Sites they mālama	Pālehua, Manawahua, Mauna Kapu, Honouliuli, Waimānalo Gulch, Piliokahe, and Nānākuli Ridge
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, sustainability  Specific programs and activities include conservation education, cultural education, and facilities are for rent for the day or overnight

Use of place based curriculum?	Yes, hikes are conducted in the area (Nānākuli overlook, Manawahua), engage participants in erosion control activities, provide mo'olelo of the region, invasive species removal, and cultural site visits to mālama.
Public volunteer work days?	Yes, volunteer work days are posted on their website, <a href="mailto:camppalehua@gmail.com">camppalehua@gmail.com</a>
Student School groups (& ages) they service	Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes, Punahou has been a client of the camp for the last 50 years, SEEQs Charter School, Lā'ie Elementary School, 'Āina Haina Elementary School, and Kapolei High School. Through a partnership with the University of Hawai'i – West O'ahu, Camp Pālehua offers a Pre-College summer program with Kanu o Ka 'Āina Charter School and possibly other schools.
Existing organizational partners	Yes, Mālama Learning Center and Holani Hana Hale Builders
Organizations wanting to partner with in the future	Yes, open to partnering with organizations that share their values and vision. Camp Pālehua has a number of organizations that regularly use the camp such as KUA, Hawai'i Peoples Fund, and Sierra Club.

## Mālama Learning Center

Mālama Learning Center is a non-profit organization that brings art, science, conservation, and culture together to promote sustainable living throughout Hawai'i. They are located in Kapolei, and offer their services to communities from Waipahu to Wai'anae. Mālama Learning Center is the result of a shared vision among educators, conservation groups, businesses, and community members to create an innovative learning center in Kapolei to promote healthy, sustainable living in an island environment. Their programs offer hands-on learning opportunities for youth and adults. Participants gain real-life experience with innovations that integrate culture and tradition with technology and science. By actively engaging area residents in nurturing each other and their environment, they strive to unify West O'ahu around a shared ethic of caring and conservation.





Figure 138. Mālama Learning Center ‘opio planting at Camp Pālehua (photo credit: Mālama Learning Center).



Figure 139. Keiki with the Mālama Learning Center planting native plants on the slopes of Pālehua (photo credit: Mālama Learning Center).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Pauline Sato
Address	P.O. Box 1662
Phone number	(808) 497-5323
Email	Pauline@malamalearningcenter.org
Website/Social media	www.malamalearningcenter.org
Year organization formed	2004
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Pālehua, Kunia, Kapolei, and Nānākuli regions
Services provided	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices) education, family engagement, natural resource management, research, sustainability, teacher professional development.</p> <p>Specific core programs include - Ola Nā Kini, Hawai'i Green Collar Institute, Mālama 'Āina Field School, With Out Walls, School and Community Gardens. Partnership programs include - Mākeke Kapolei, Islander Scholars, and Camp Pālehua.</p> <p>One of the valuable programs that they offer is the Teacher in Training Workshops. They hold workshops for DOE teachers in leeward O'ahu and teach them place based and environmental education and activities that the teachers can take back to their classrooms. They currently serve a number of DOE kumu in the 'Ewa region that participate in this professional development program.</p> <p>Another program that they received grant funding for from the USDA is to extend their current outreach efforts for the coconut rhinoceros beetle infestation in 'Ewa. They received funding to visit more schools in Pearl City and Waipahu and to teach the haumāna how to survey their school campuses and neighborhoods for the beetle.</p> <p>See their website, <a href="http://www.malamalearningcenter.org">www.malamalearningcenter.org</a> to view more information on the many programs and activities they offer.</p>
Use of place based curriculum?	Yes, maps, mo'olelo, oral history, and conservation stories
Public volunteer work days?	Yes, multiple opportunities for volunteer work days, normally on the second Saturday of every month
Student School groups (& ages) they service	Grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Kapolei High School, Kapolei Middle School, 'Ewa Makai School, Campbell High School, and many others.
Existing organizational partners	Partnerships are the core to everything the Mālama Learning Center does. They currently partner with the following organizations in 'Ewa- Ulu A'e Learning Center (combining science and Hawaiian culture), Hanakēhau (working on coconut rhinoceros beetle eradication and outreach under a USDA grant), Camp Pālehua (Mālama Learning Center provides the Camp with dozens of native and culturally significant plants that they grow, and they



	also plant hundreds of native plants at the Camp and other places in Pālehua through their Ola Kini program), Kamehameha Schools ‘Ewa Region (they received a grant from KS for fiscal year 18/19 to run a number of programs in leeward O‘ahu), and many others. Visit their website <a href="http://www.malamalearningcenter.org">www.malamalearningcenter.org</a> to view the list of organizational partners.
Organizations wanting to partner with in the future	Yes, they would like to do better with reaching out to business partners that are able to support community outreach. They also want to develop a more closer working relationship with Camp Pālehua as their offices are located there and there is much potential for both organizations to collaborate. They hope with the new Executive Director at Camp Pālehua that they can support each other more.

## Olson Trust and Palehua Ranch, LLC

McD Philpots has been welcoming and educating students, community groups, and visitors to Pālehua for years. Currently, he works with the Olson Trust to help steward 2,687 acres of conservation and agricultural land in Pālehua that contains many historical and cultural sites. Olson Trust envisions careful reforestation of native plants, resource conservation, and preservation of the sites on this property. In partnership with USDA Natural Resources Conservation Service, the Trust is currently working on a soil and water conservation plan for the area.



Palehua Ranch LLC, spans 1,275 acres that have been granted a conservation easement with Hawaiian Islands Land Trust plus another 879 agricultural acres that host functioning telecommunication sites. The Olson Trust has donated half an acre of Palehua Ranch to build a nursery for native plants, in partnership with Friends of Honouliuli and for the benefit of the mountain.

The Trust also owns a 12-acre property within Pālehua, called Hokuloa. Here the Trust currently conducts active invasive-species eradication and native species preservation. To accommodate volunteer groups who share the Trust’s vision, Hokuloa’s grounds and facilities are currently being restored, and research and development of alternative energy resources are currently underway.



Figure 140. McD Philpotts sharing mo‘olelo of Pālehua with college students on a huaka‘i (photo credit: Nohopapa Hawai‘i).



Figure 141. View of ‘Ewa from Pālehua (photo credit: Nohopapa Hawai‘i).





Figure 142. High School haumāna kūkākūkā with McD Philpotts at Pālehua photo credit: Nohopapa Hawai'i).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	McD Philpotts
Address	590 Farrington Highway, #210-302, Kapolei, Hawai'i, 96707
Phone number	(808) 864-2882
Email	mcd@pixi.com
Website/Social media	www.olsontrust.com, www.hawaiianfurniture.com
Year organization formed	1984
501c3 status	No

### Services, Target Audiences, & Partnerships:

Sites they mālama	Pālehua
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, food production and security, natural resource management, sustainability.  Specific programs and activities offered: access, tours, cultural history, native plant propagation, re-forestation to various organizations (i.e. the University of Hawai'i– West O'ahu, Mālama Learning Center, and others).
Use of place based curriculum?	Yes, using resources such as maps, mo'olelo, oral histories, etc.

Public volunteer work days?	No
Student School groups (& ages) they service	Grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes, the University of Hawai‘i– West O‘ahu and other west side schools
Existing organizational partners	Yes, the University of Hawai‘i– West O‘ahu and other west side schools
Organizations wanting to partner with in the future	Yes, Kamehameha Schools

## Hui o Ho‘ohonua

Hui o Ho‘ohonua (HOH8o8) is a non-profit community networking organization focused on the mission of Mālama Pu‘uloa - the restoration of the area to ‘āina momona. The organization’s motto - Impossible is where we start - demonstrates their belief that resources exist to address the restoration challenges of this impacted region. They are currently engaging community, schools, and government groups on focused restoration of the shoreline, stream, and fishponds at Kapapahu Point Park.



Figure 143. Pier jetting out into Pu‘uloa at Papapuhi Park (photo credit: HOH8o8).





Figure 144. Hui o Ho'ohonua volunteers clearing 'ōpala at Kapapahu Point Park (photo credit: HOH8o8).



Figure 145. Mililani High School and other Hui o Ho'ohonua volunteers at the end of a work day at Kapapahu Point Park (photo credit: HOH8o8).



## Community Outreach & Survey Results

### Organization Profile:

Contact person	Anthony Chance
Address	P.O. Box 2546, 'Ewa Beach, HI, 96707
Phone number	(808) 628-0937
Email	hoh808info@gmail.com
Website/Social media	www.hoh808.org/about.html
Year organization formed	2015
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Pu'uloa with a focus at Kapapahu Point Park
Services provided	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, food production and security, marine resource management, natural resource management, sustainability.</p> <p>Specific programs and activities include educational activities tailored to school groups, monthly community work days, mentorship in civic engagement of students at the City and County and State levels, and mentorship of science investigation projects.</p>
Use of place based curriculum?	Yes, based on the D.O.E. HA framework.
Public volunteer work days?	Yes, last Saturday of each month. See their website, www.hoh808.org, for more information.
Student School groups (& ages) they service	Grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old. They are open with working with all grades K-20 (includes undergraduate and graduate college students). Currently they service Mililani and Waipahu High Schools, 'Ewa Makai Middle School, KS Kilohana program participants, Ulu A'e Learning Center, and Leeward Community College Kilohana program.
Community groups they service	Yes, local residents, Wounded Warriors, and Girls Scouts.
Existing organizational partners	Yes, neighboring community members, Department of Parks, Wounded Warriors, DOFAW, The Nature Conservancy, Leeward Community College.
Organizations wanting to partner with in the future	Yes, any group working to Mālama Pu'uloa, and every school in the 'Ewa moku including UHWO.



## Kapolei Community Development Corporation / Kapolei Heritage Center

The Kapolei Heritage Center is run by the Kapolei Community Development Corporation (KCDC) and is the product of Department of Hawaiian Homeland (DHHL) Kapolei homesteaders coming together to enhance their lifestyle and well-being. The Kapolei homesteaders wanted to have a facility for the growing native Hawaiian population in their community as well as a place to provide culturally relevant programs aimed at educating, caring for and strengthening the family. The Kapolei Community Development Corporation was formed in 2008 to fulfill this purpose and implement the community's recommendations. The KCDC board consists of community leaders from the Kapolei homestead communities - Maluohai, Kaupea, and Kanehili.

In 2013 the KCDC received state and private donations to help implement its vision and mission of building the Kapolei Heritage Center. Today the Heritage Center serves as an 'ohana learning center, business incubator and community hub.



Figure 146. Groundbreaking ceremony for the Kapolei Heritage Center, held on July 24, 2014 (photo credit: KCDC).



Figure 147. Blessing during the Heritage Centers grand opening (photo credit: KCDC).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Kuhio Lewis
Address	91-1346 Kinoiki Street
Phone number	(808) 389-2006
Email	joe96817@gmail.com
Website/Social media	www.kapoleiheritage.org
Year organization formed	2007
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	The Heritage Center is located in Kapolei, Moku of 'Ewa, ahupua'a of Honouliuli
Services provided	Community engagement and cultural development (i.e. cultural activities, crafts, practices).  Hawaiian serving organizations are able to utilize the Heritage Center for cultural workshops, community engagement, etc. They also partner with organizations to expand on the services these organizations provide.
Use of place based curriculum?	No
Public volunteer work days?	Yes, every Saturday. During the spring and winter breaks, they partner with Ulu A'e Learning Center to offer cohort classes focused on 'āina and cultural vibrancy.



Student School groups (& ages) they service	Grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old.
Community groups they service	Yes
Existing organizational partners	Yes, Ulu A‘e Learning Center, Alu Like, and Keiki o Ka ‘Āina.
Organizations wanting to partner with in the future	Yes

## ‘Ewa Limu Project

The ‘Ewa Limu Project is a grass roots effort that provides education as well as seed stock and support to those wanting to restore limu in areas it was once abundant but is no longer found. It was co-founded by Uncle Henry Chang Wo, a kupuna of ‘Ewa who grew up in Hālawā gathering limu from the ‘Ewa shoreline with his ‘ohana. Uncle Henry started the ‘Ewa Limu project after witnessing the native limu disappearing from the impact of sugarcane first, then housing developments in the ‘Ewa. He established the Limu Management Area in ‘Ewa beach which set aside a “no pick zone” to allow limu to regenerate in the area. The ‘Ewa Limu Project is part of the Limu Hui which falls under the nonprofit Kua‘āina Ulu ‘Auamo, or KUA.



Figure 148. Members of the ‘Ewa Limu Hui (photo credit: KUA).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Wally Ito
Address	1760 Skyline Drive
Phone number	(808) 222-2550
Email	wally@kuahawaii.org
Website/Social media	N/A
Year organization formed	In the late 1990s, but KUA have been managing this organization since Uncle Henry's passing in 2014.
501c3 status	No

### Services, Target Audiences, & Partnerships:

Sites they mālama	One'ula beach park in 'Ewa
Services provided	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, marine resource management, natural resource management, research, sustainability, teacher professional development.</p> <p>Programs and activities include growing limu for restoration purposes, limu educational outreach, and community engagement in limu related activities, advocate for the continuation and preservation of limu knowledge and the ability to gather limu.</p>
Use of place based curriculum?	Yes, maps, oral history/mo'olelo, and place-based learning
Public volunteer work days?	No
Student School groups (& ages) they service	Grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes
Existing organizational partners	Yes, Kua'āina Ulu 'Auamo (KUA)
Organizations wanting to partner with in the future	Yes, mainly secondary and post secondary schools in the 'Ewa Moku,



## University of Hawai‘i, West O‘ahu - PIKO Project

UH West O‘ahu (UHWO) became a four-year, regional comprehensive university in the fall of 2007. UHWO offers quality education, small classes and personalized attention at convenient locations. It serves approximately 2,700 students at its brand new, state-of-the-art campus that opened in Kapolei in 2012.

The UHWO PIKO Project is funded by a U.S. Department of Education Title III grant for the construction of health and wellness facilities and programs that integrate Native Hawaiian values of well-being including:

- » A Wellness Center that addresses holistic health and wellness programming
- » A Nursing Simulation Lab for state-of-the-art training in health-related concentrations with the goal of improving Native Hawaiian health equity
- » A Cultural and Performing Arts and Education Amphitheater for student and campus events and activities
- » Community engagement and service-learning activities focused on the health and well-being of the campus and community
- » Academic support to increase student retention and success in health sciences



Figure 149. Building the traditional hale at UHWO (photo credit: UHWO PIKO Project).



Figure 150. Blessing of the completed hale with Kumu Francis Sinenci, former Chancellor Rockne Freitas and Kahu Shad Kane (photo credit: UHWO PIKO Project).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Dr. Melissa Saul
Address	91-1001 Farrington Highway, Kapolei, Hawai'i, 96707
Phone number	(808) 349-4585
Email	saulm@hawaii.edu
Website/Social media	www.uhwo.hawaii.edu
Year organization formed	1976
501c3 status	No, they are a four-year university

### Services, Target Audiences, & Partnerships:

Sites they mālama	Honouliuli, 'Ewa Moku, Wai'anae Moku
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, food production and security, research, sustainability, teacher professional development.  Specific programs and activities include the PIKO Project, Pili 'āina, huaka'i, service learning, courses, cultural activities such as ho'oponopono, kapa, hale building.



Use of place based curriculum?	Yes, maps, mo‘olelo, mele, oli, oral histories, cultural practitioners, and kūpuna
Public volunteer work days?	Yes, Saturday’s
Student School groups (& ages) they service	Grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes
Existing organizational partners	Yes, Department of Education, Queens’s Health Services, Ka‘ala Farms, MA‘O, Camp Pālehua, Mālama Learning Center, KUPU, Kamehameha Schools, KALO, Mokuaea, Ka Waihona
Organizations wanting to partner with in the future	Yes

## University of Hawai‘i, West O‘ahu – Organic Student Māla

The UHWO Organic Student Māla is run by the Sustainable Community Food Systems program at UHWO. The māla crew provides a series of hands-on workshops where UHWO students, faculty, and staff help prepare soil, build compost, plant fruit trees, install irrigation, sow seed, weed, and harvest together throughout the semester.

Haumāna and staff also work in the in māla and with its resources to learn how to make a kīhei, prepare food harvested from the māla in garden-to-table workshops, ku‘i (pound) kalo (taro) from the garden to make pa‘i‘ai and poi, and prepare salves, tea, and herb scrubs with plants from the māla as part of self-care workshops.



Figure 151. UHWO organic, student run māla (photo credit: UHWO Organic Student Māla).



Figure 152. UHWO haumāna, faculty, and staff learn how to make kim chi using vegetables from the organic māla (photo credit: UHWO Organic Student Māla).





Figure 153. Working in the māla making a bamboo trellis to grow liliko'i (photo credit: UHWO Organic Student Māla)..

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Tasia Yamamura
Address	91-1001 Farrington Highway, Kapolei, Hawai'i, 96707
Phone number	(808) 689-2800
Email	tasiay@hawaii.edu
Website/Social media	<a href="https://www.uhwo.hawaii.edu/">https://www.uhwo.hawaii.edu/</a>
Year organization formed	2014
501c3 status	No

### Services, Target Audiences, & Partnerships:

Sites they mālama	UHWO Organic Student Māla
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, food production and security, sustainability, teacher.  Specific programs and activities offered include medicinal, nutrition/cooking workshops, basic gardening (i.e. how to build compost, amend soil, etc.), hands-on learning for on/off-campus school groups/classes, hale building/sharing workshops.
Use of place based curriculum?	Yes, if kumu have curriculum that they want to integrate into what we they doing, they tailor the visit to what students are learning in their classrooms
Public volunteer work days?	Yes, one Saturday of the month (the Saturdays alternate throughout the semester)

Student School groups (& ages) they service	Grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; Post-secondary, ages 18+ years old. Also hosted grades Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old.  Older students are ideal who are thinking about attending the University of Hawai'i – West O'ahu in the future and would like to see what this campus is like/do some mālama 'āina so they are able to envision themselves attending this university.
Community groups they service	Yes, Keone'ula Elementary School, Mālama Learning Center, Kawaihona, Nānākuli/Wai'anae/Kamaile High Schools (they come out during the summer for pre-college classes), Blanche Pope Elementary School, Kamehameha Schools
Existing organizational partners	Yes, Mālama Learning Center brings their students every summer as well as other schools (once a year/semester) to the māla. Keiki o Ka 'Āina in 'Ewa and Kapolei have recently starting coming. Seeqs is coming in Fall 2018 to learn more about the relationships between food and the community. And Kapolei High School brings students to work in the māla.
Organizations wanting to partner with in the future	Yes, any schools on the west side/Honouliuli area

## Hoakalei Cultural Foundation

The Hoakalei Cultural Foundation has its origins in the 1990s, when Kupuna Arline Eaton (who in the 1920s-1930s was raised at Keahi, Pu'uloa), along with her elder life-long friend, Sister Thelma G. Parish (descendant of the Kimo Pelekane – Dowsett line), began working on documenting the history of Honouliuli, researching historic records, writing their own recollections, and sharing their knowledge through oral history interviews. Originally begun as a personal project, their work evolved as development proposals across the Honouliuli-Pu'uloa lands were being formulated. These kūpuna wanted to share the rich history of place with those who would come to call Honouliuli home, and also work towards preservation of special cultural-historical resources of the land and sea.

In 2006, the Hoakalei Cultural Foundation was established to ensure good stewardship of the land and heritage of the 'Ewa Plain. Its vision is to enable future generations to understand, value and respect the spirit, natural resources and heritage of the 'Ewa Plain and most importantly, to use it to guide their lives. The Foundation provides oversight of work to make archaeological sites within the Hoakalei Resort accessible to the community, and is actively creating partnerships with area schools and other groups to pass on knowledge from one generation to the next.

Hoakalei is home to three preservation areas with oversight provided by the Foundation: the Kauhale, Ahu and Kuapapa Preserves. The Kauhale Preserve includes a federally protected Wetland Preservation Area, which provides vital nesting grounds for the endangered *Ae'o* (Hawaiian Stilt), *'Alae Ke'oke'o* (Hawaiian Coot) and *Koloa Maoli* (Hawaiian Duck). The Foundation plans to open a cultural center on the mauka end of the Kauhale Preserve where it will offer place-based educational programs to students, residents and visitors.





Figure 154. Removing pickle weed from the wetland nesting ground of the kukuluāeʻo at the Kauhale Wetland Preserve (photo credit: Hoakalei Cultural Foundation).



Figure 155. Auntie Arline Eaton, founder of the Hoakalei Cultural Foundation (photo credit: Hoakalei Cultural Foundation).





Figure 156. Planting kalo at the Kauhale Preserve Heritage trail (photo credit: Hoakalei Cultural Foundation).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Ku'uwainani Eaton
Address	Oneula, Honouliuli, 'Ewa
Phone number	(808) 987-5999
Email	kuuwainani@aol.com
Website/Social media	www.hoakaleifoundation.org
Year organization formed	2006
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Two kauhale in Oneula, Honouliuli and an ahu, Ilina Kupuna (both 'āina and kai)
Services provided	Community engagement, education, family engagement, research, sustainability, teacher professional development.  Specific programs and activities offered include education through 'āina and kai. Nā kula, keiki, mākua, 'ohana who tour the kauhale to learn more about their 'āina and how kūpuna lived in the wā kahiko. Hoakalei Cultural Foundation teaches keiki in the kauhale (i.e. mea kanu, etc.), on the shoreline (limu), hoe wa'a (Pu'uloa Outrigger Canoe Club), and mo'olelo about the area. The community comes together to kōkua with cleaning the bird preserve and removing invasive limu once a year.
Use of place based curriculum?	Yes, Hoakalei Cultural Foundation shares mo'olelo of their 'ohana who are tied to this place (i.e. Ka'ahupahau, Papio, 'Anaeholo), and maps



Public volunteer work days?	Yes, bird preserve cleanup is once a year, usually in February, weather permitting. Limu cleanup is usually in the beginning of June, depending on when the lowest tide occurs so volunteers are able to clean the papa
Student School groups (& ages) they service	Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; Post-secondary, ages 18+ years old
Community groups they service	Yes, Elementary Schools in this area, 'Ewa Beach Boys and Girls Club, Kūpuna programs, 'Ewa Beach Lions Club (various groups)
Existing organizational partners	Yes, 'Ewa Beach Lions Club
Organizations wanting to partner with in the future	Yes, others in 'Ewa



## Additional Resources for Honouliuli

Table 28 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Honouliuli.

Table 28. Sample of Resources for Honouliuli Ahupua‘a

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents pertaining to Honouliuli; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. This 874-page monograph is a searchable pdf.
Maly (2012)	Historical Notes on Trails of Honouliuli prepared for the Hoakalei Cultural Foundation	Nine (9) pages of excerpts of historical information, specifically pertaining to Honouliuli, on sites and trails of the ‘Ewa District in 1800-1811; Alanui Aupuni (government) trails and road development in the ‘Ewa District (1858); 1885 notes about first-hand accounts of visiting the ranch lands of Honouliuli; and other records that mention wahi pana and other resources in Honouliuli
Maly (no date) – prepared for Hoakalei Cultural Foundation*	He Wahi Mo‘olelo no Honouliuli, Moku o ‘Ewa – Traditional and Historic Accounts of Honouliuli, District of ‘Ewa	Detailed historical literature review (42 pages) focusing on Honouliuli including: a 1996 translation by Maly of a 1928 Hawaiian-language newspaper version of the Hi‘iaka-i-ka-poli-o-Pele saga; selected historical references; oral history interviews and community outreach results
Hoakalei Cultural Foundation www.hoakaleifoundation.org	This excellent website is regularly maintained and updated with high quality information in a user-friendly format	Contains a very large collection of searchable historical maps, aerial photographs, Land Court documents and maps, USGS maps; also useful primary references and educational material
Cruz, Brian et al. (2011)	Cultural Impact Assessment for the Honouliuli/Waipahu/Pearl City Wastewater Facilities, Honouliuli, Hō‘āe‘āe, Waikele, Waipi‘o, Waiawa, and Mānana, and Hālawa Ahupua‘a, ‘Ewa District, O‘ahu Island.	The project area includes twelve of the thirteen ahupua‘a of the ‘Ewa moku. Information on wahi pana of ‘Ewa, Mo‘olelo of Pu‘uloa, Honouliuli, Waikele, and central and eastern ‘Ewa, historical background including traditional agricultural patterns, the Māhele, and kama‘āina and kūpuna recollections of the ‘Ewa district.

\* Maly indicates this 42-page report is a “working paper,” or draft; and more updated or final versions may be available.



# KAHAUIKI AHUPUA‘A

## **Hoopiopia hau kaua-o Kahauiki**

*We shall bend the hau of Kahauiki*<sup>6</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Kahauiki Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Kahauiki, both on KS and non-KS land.

Figure 7 and Figure 8 are aerial image and USGS map depictions, respectively, of Kahauiki Ahupua‘a.

Compared with most other ahupua‘a in this study and on O‘ahu, in general, Kahauiki’s shape and configuration is somewhat atypical. Its uppermost portion does not reach the Ko‘olau ridge line, and it tapers to a narrow point at the top. It is “cut off” from the Ko‘olau summit region by Moanalua on one (west) side and Kalihi on the other (east). Kahauiki Ahupua‘a does include the stream valley of the same name, which supported a moderately-sized lo‘i kalo (irrigated taro) system in its lower reaches.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Kahauiki Ahupua‘a are as follows. Starting from the south (makai) end on the eastern (Diamond Head) side, the boundary starts at Ke‘ehi Lagoon, just south (makai) of the intersection of Middle Street, Dillingham Boulevard and Nimitz Highway. From here, the ahupua‘a boundary heads northeast through the Hauiki residential neighborhood past Radar Hill Road (which is entirely within Kahauiki Ahupua‘a), then roughly parallels the Likelike Highway (which is in Kalihi) until it reaches the uppermost source of Kahauiki Stream at approximately 1,800 ft. elevation. The ahupua‘a boundary then follows Kahauiki Stream on the other side back down the valley, heading southwest, until it reaches Fort Shafter (which is within Kahauiki), then crosses the Moanalua Freeway, the H-1 and the Nimitz again before ending at Ke‘ehi Lagoon (near the transfer station). Before the seaward portion of Kahauiki was reclaimed (filled in for urban development), the coastline was located well inland of the H-1/Nimitz/Dillingham roadways and infrastructure.

Table 1 is a summary of the significant wahi pana in Kahauiki Ahupua‘a. Figure 9 is a GIS map depiction of Kahauiki’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

## **Overview – Hawaiian Cultural Landscape of Kahauiki**

While much of the lower portion of Kahauiki Ahupua‘a has been heavily modified by the urbanization of Honolulu, including Fort Shafter, the Fort Shafter golf course, and the H-1, Nimitz and Moanalua highways, the upper half of this ahupua‘a is undeveloped with a single main stream (Kahauiki).

Kahauiki can be interpreted literally as “the small hau tree” (Pukui et al. 1974:63). In his well-known study of native planters in Hawai‘i, Handy (1940:79) stated that “Kahauiki Stream irrigated a moderate-sized area of terraces for about half a mile.” Just mauka of these lo‘i kalo, Kahauiki also had a loko i‘a (fishpond), Loko Weli, at its shoreline. As stated above, the old (prior to the late historic period) shoreline at Kahauiki was once about halfway between the H-1 highway and Moanalua Freeway.

<sup>6</sup> Excerpt from “He mele no Kualii, Kulanipipili, Kulanioaka, Kunuiakea, &c.,” Ka Nupepa Kuokoa, Mei 23, 1868.

The conspicuous absence of documented heiau in Kahauiki is most certainly a reflection of the intensive urban development of the lower reaches of this land; and does not imply temples or shrines were absent. It is also possible that a heiau once stood at Pu'u Kapu, as described in the table below; however, this possibility is ambiguous.

An article written by J.K. Mokumaia in the Hawaiian newspaper, *Kuokoa* (dated August 17, 1922), described a burial ground at Fort Shafter:

The military reservation (Fort Shafter) was a burial ground extending as far as Pohaha and up inland to the home of one of the sons of the Honorable S.M. Damon, that is on Puukapu where the evil chiefs carried on their mischievous work. (Sterling and Summers 1978:327)

Like other ahupua'a with forested uplands, Kahauiki had abundant mountain resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making ko'i (adzes) and other implements.

## Mo'olelo (Oral-Historical References)

Mo'olelo of Kahauiki generally includes references to the Kona Moku (Honolulu District), Haumea (Hawaiian goddess), Kulauka (birdman), the chief Kalaikoa, battles, the stone of Kapapaikawaluna, the dog-like creature Poki, and hau trees.

Kahauiki is renowned for a series of battles fought by Puakea and Pinao, men from Waialua, O'ahu, who were being pursued by warriors of Maui. The following is a description of these battles (Kamakau 1961:139):


As they came up toward Lapakea and passed the lower side of the house they called out, "Greetings to you all! Kalai-koa's victims are here, but Manono's [victims] return to Ko'olau." The guards, eighty in number, heard them and came outside with their spears. They had scarcely reached Kahauiki when the trouble began. "You are rebels! you are rebels!" shouted the guards, and spears, clubs, and darts began to fall about them. They were surrounded and had a hard time to struggle through. At the stone called Ka-papa-i-kawaluna that stood on the upper road of Kahauiki, Pinao turned and stabbed two men, Pua-kea stabbed two, and the men who obstructed the way scattered. This side of Kahauiki they encountered a host of warriors, and the dead fell about them like water in a bath. Pinao killed five men, and Puakea slew the same number.

An important wahi pana in Kahauiki is the Kapapaikawaluna stone. The following is a description of the origins of this stone originally published (August 12, 1865) in the Hawaiian newspaper *Kuokoa* (part of the "Legend of Pupu-hulu-ana") (Sterling and Summers 1978:327-8):

When Haumea saw her grandchild was taken (from Lelepua by Kula-uka) she gathered her various flying objects together, but none were capable of distant flight. She therefore leaped and entered the dark-shiny-way of Kane, and nearly overtook them, when the birdman (Kula-uka) released a stone. When Haumea saw the falling of the stone, she mistook it for the grandchild and turned below in search thereof. When about to catch it, the thundering noise from below occurred; it was the Kawa-luna stone.

Another prominent figure in this ahupua'a is the supernatural dog-like creature named Poki. The following is a description of Poki's actions in Kahauiki collected about a century ago by the Bishop Museum's J.F.G. Stokes (Sterling and Summers 1978:328):





Kahauiki ridge is, according to one of my informants, a favorite spot of Poki's. If a person is travelling mauka and Poki is observed in the same direction, all is well. But if Poki is met, or seen lying across the road, one had better take the warning and return home or disaster will be met with.

Martha Beckwith provides a description of Poki in her book *Hawaiian Mythology*:

As a ghost god resting in the clouds stretched over the mountaintops of the Koolau range on Oahu, Kaupe's spirit body is today confused with the legends of a dog-like creature called Poki, spotted or brindled in color and very long in body, who guards a certain section outside Honolulu, although he may appear at other places. Some say it tis the spirit of the old chief Boki who in 1829 filled two ships for the sandalwood trade and sailed away and never came back, but the legend is doubtless much older. (Beckwith 1970:346)





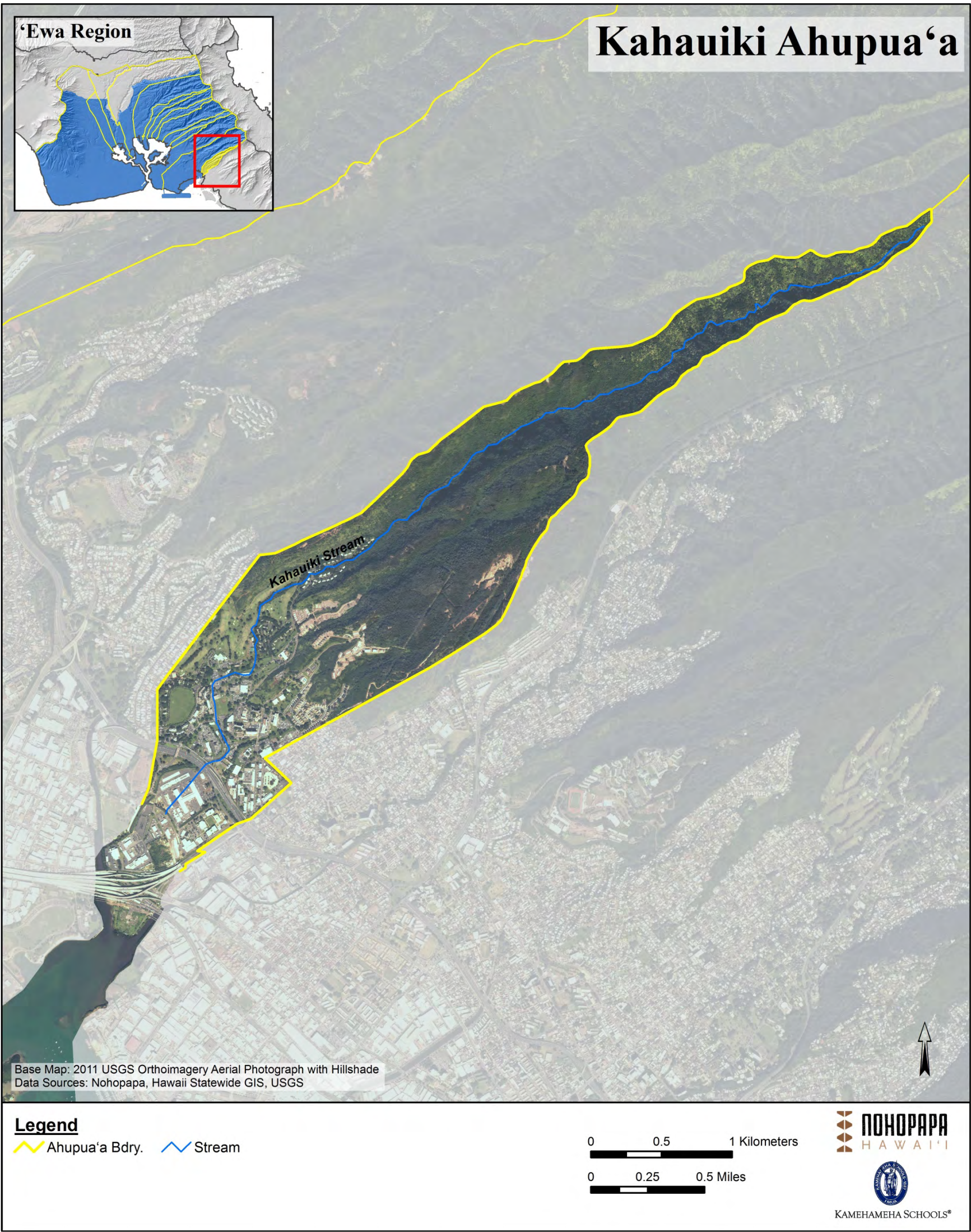


Figure 7. Aerial image of Kahauiki Ahupua'a



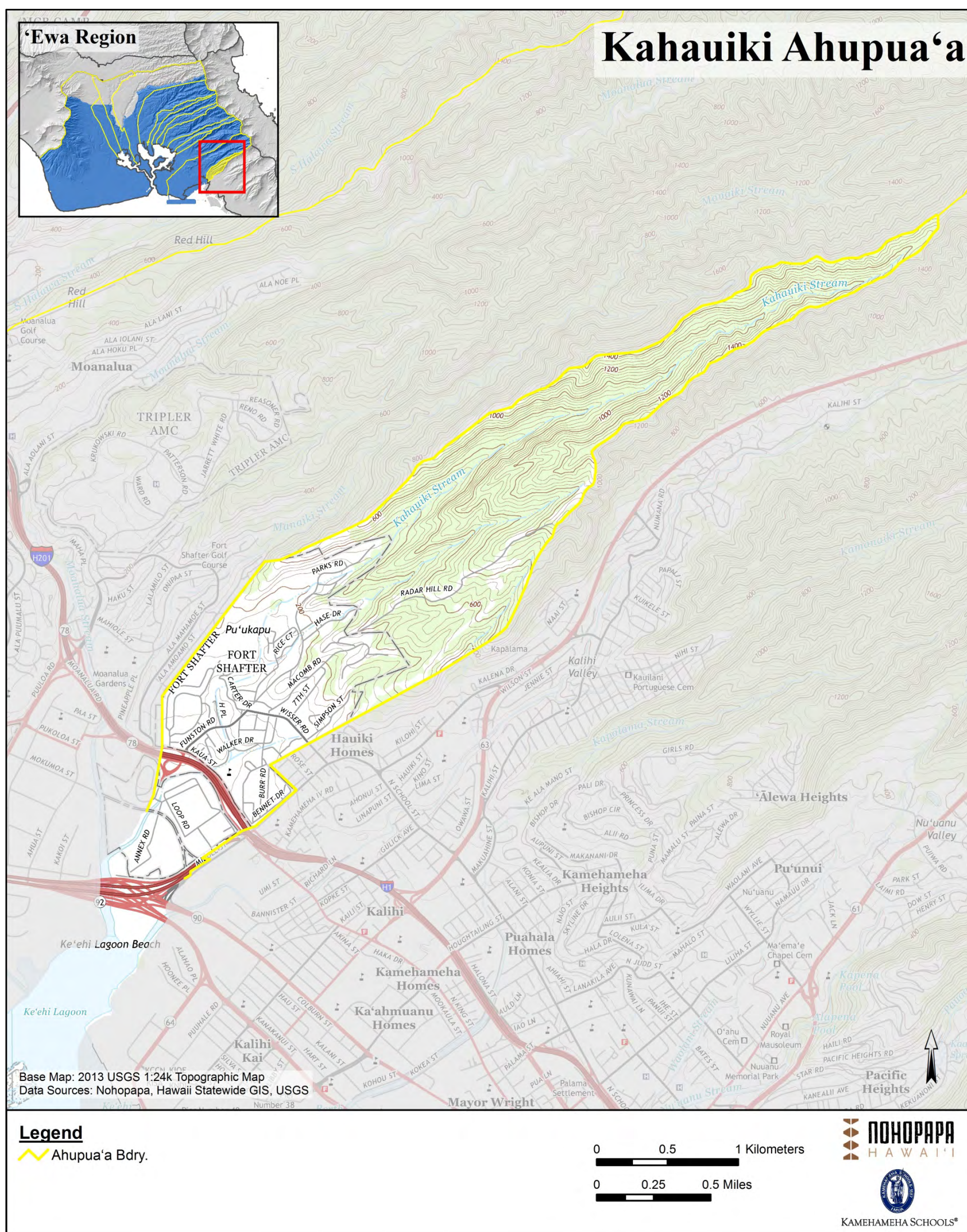




Table 1. Summary of Selected Wahi Pana in Kahauiki Ahupua'a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Loko Weli (1)*	Fishpond (kuapā type)	Kahauiki kai; current vicinity of Ke'ehi transfer station just mauka of H-1 highway	--	Destroyed; filled in by urban development	Described in early 1930s* as "30 acres in area. . . greater part of its walls appear to be earth embankments, mostly natural"
Mokumoa (2)	Small islet at mouth of Kahauiki Stream	Adjacent to Loko Weli	--	Destroyed; filled in by urban development	Literally "chicken island"; in some sources, this is described as an old fishpond (e.g., Pukui et al. 1974:155)
Kahauiki Stream Lo'i & Settlement Area (3)	Lo'i kalo (irrigated taro) & House sites	Lower reaches of Kahauiki Stream, just mauka of the fishpond	--	Destroyed; filled in by urban development	Moanalua Freeway crosses top of the original lo'i/settlement area
Pōhaku'aukai (4)	Ahupua'a boundary marker (natural rock feature)	Along boundary between Kahauiki & Moanalua – east edge of Ala Mahamoe neighborhood	--	Indeterminate	--
Pu'u Kapu (5)	Ahupua'a boundary marker (hill, elev. 215 ft.)	Along boundary with Moanalua at mauka (upper) end of Ala Mahamoe neighborhood	Place where chiefs and commoners met to discuss matters of importance; possibly place where Kalanikūpule (Kahekili's son) was sacrificed after battle of Nu'uaniu; also very close to place where travelers were purportedly robbed in the old days**	Indeterminate	** These types of stories are common on O'ahu; also, this is possibly location of a heiau (Puukapu Heiau), but McAllister (in the 1930s)—at least—did not think so



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Kapu'ukao (6)	Ahupua'a boundary marker (hill on ridge line, elev. 1,150 ft.)	Along boundary with Kalihi Ahupua'a	--	Presumably intact natural feature	--
Mailehahai (7)	Ahupua'a boundary marker (hill on ridge line, elev. 820 ft.)	Along boundary with Moanalua Ahupua'a	Site of former "mountain home" of the Damons	Presumably intact natural feature	--
Huliu'ena (8)	Ahupua'a boundary marker (hill on ridge line, elev. 1,420 ft.)	Along boundary with Moanalua Ahupua'a	--	Presumably intact natural feature	--
Punakalae (9)	Ahupua'a boundary marker (hill on ridge line, elev. 1,780 ft.)	Along boundary with Moanalua Ahupua'a	--	Presumably intact natural feature	--

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

\* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).



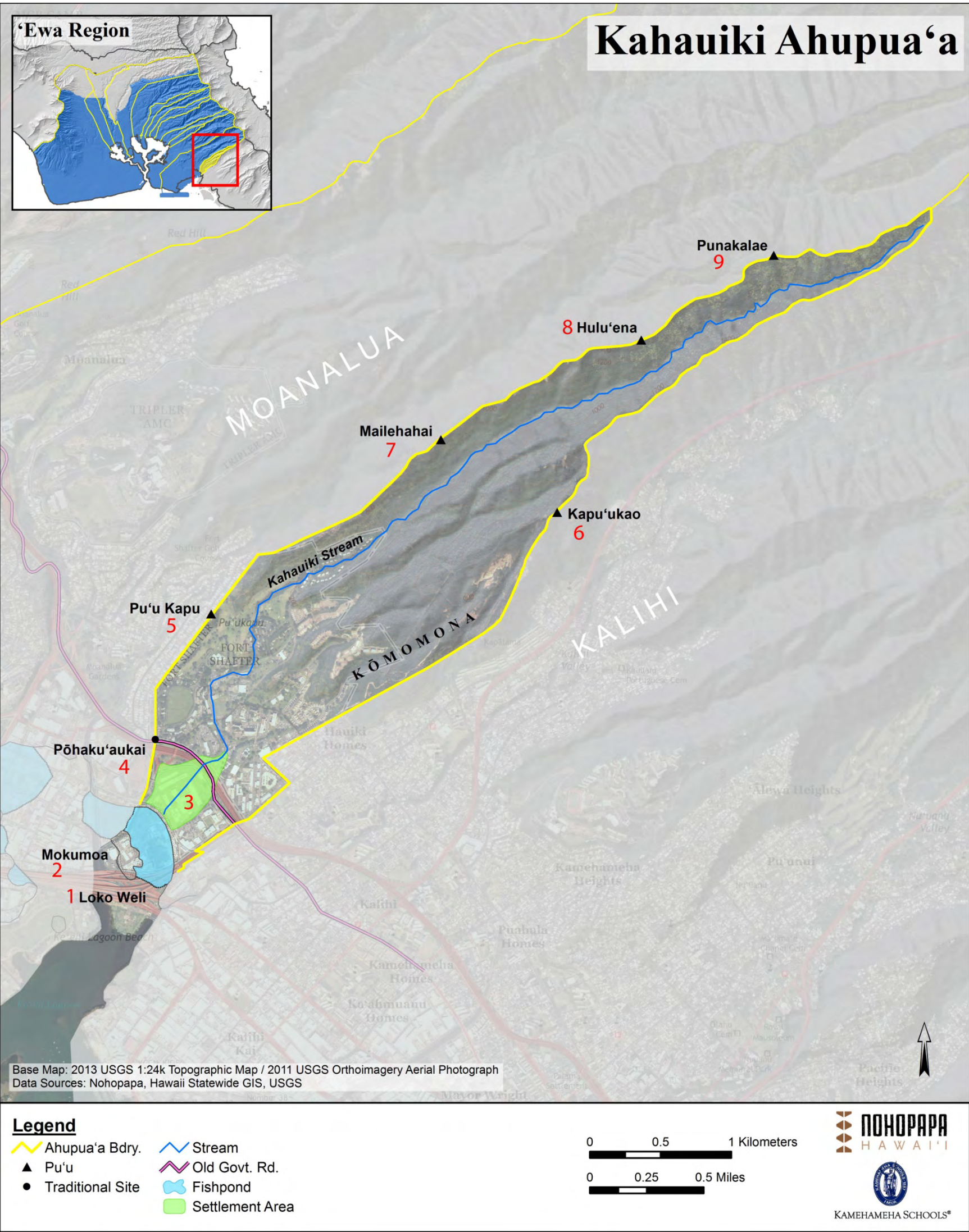


Figure 9. GIS map depiction of significant Hawaiian cultural and natural resources in Kahauiki Ahupua‘a



## Community Groups in Kahauiki

This section provides a brief summary of one community group in Kahauiki, including details about its organizational profile, activities and services they provide, target audiences they service, and existing and new partnerships they hope to develop.

### Ka Māmalahoe Canoe Club

Ka Māmala Hoe Canoe Club is a 501c3 organization that was founded in 2007 as a community based outrigger canoe paddling club by Scott Thompson and Russell Swaney. Based out of Keehi Lagoon, the clubs mission is to be of service to the community, celebrate and support family, and perpetuate culture. The clubs name is in honor of Māmalahoe, the Law of the Splintered Paddle that was established by Kamehameha I. This law guarantees the safety of the highways to all, be they men, women, children, sick, or aged. Ka Māmalahoe Canoe Club takes this law to heart and aims to be a club that provides a safe and nurturing place for all who want to paddle canoes. The club strives to incorporate the following values into their everyday lives: Imi ‘ike – to seek knowledge; Pono – to be moral and proper; Mālama – to care for each other; Laulima – to work cooperatively; Lokomaika‘i – to share; Ha‘aha‘a – to be humble; and Na‘au pono – to possess a deep sense of justice.



Figure 10. Ka Māmalahoe paddlers at Ke‘ehi Lagoon on the shores of Kahauiki (photo credit: Ka Māmalahoe).



Figure 11. Paddlers of the club and others helping to mālama Ke'ehi (photo credit: Ka Māmalahoe).



Figure 12. Paddlers of Ka Māmalahoe Canoe Club's Mālama Nā Koa wounded warrior team participate in a race at Ke'ehi (photo credit: Ka Māmalahoe).



## Community Outreach & Survey Results

### Organization Profile:

Contact person	Scott H. N. Thompson
Address	41-052 Hihimanu Street, Waimānalo, Hawai‘i, 96785
Phone number	(808) 224-2149
Email	kamamalahoe@gmail.com
Website/Social media	www.kamamalahoecanoeclub.org
Year organization formed	2001
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Ke‘ehi Lagoon
Services provided	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, year-round community based outrigger canoe paddling programs.</p> <p>Specific programs and activities include youth paddling programs including Nā ‘Ōpio (PAL), ILH, and OIA High School outrigger canoe paddling (HHSAA). Ka Māmalahoe Canoe Club are active members of Hui Wa‘a Canoe Racing Association for 17 years with paddlers ages 7 to 80 years old. They initiated and created a program for the Wounded Warrior soldiers (WTB at Schofield) incorporating the wa‘a as a means for both physical and mental rehabilitation. This program is in its 8<sup>th</sup> year and now includes active duty as well as veterans of all branches in their Mālama Nā Koa paddling program, which meets every Tuesday, and Thursday morning all 12 months of the year. Ka Māmalahoe Canoe Club has been able to travel with some of their members to paddle off island, mainland, and international.</p>
Use of place based curriculum?	Yes, wa‘a, oral history, mo‘olelo, maps of Ke‘ehi and Mokauea Island
Public volunteer work days?	Yes, Tuesday’s and Thursday’s at 6:15 a.m. and 8:15 a.m.
Student School groups (& ages) they service	Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes, ‘Ōpio (youth) in PAL, Oahu Interscholastic Association, and ILH
Existing organizational partners	Yes, Hawaiian Canoe Racing Association, Hui Wa‘a Canoe Racing Association, WWB/WTB (Wounded Warrior Battalion-Schofield), Veterans Administration, USARPAC, occasionally with Wounded Warrior Project, Pure Light Adaptive Paddling, outer island canoe clubs for special events, races, and projects
Organizations wanting to partner with in the future	No, interested in Mokauea Island restoration and Kalaupapa

## Additional Resources for Kahauiki

Table 2 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Kahauiki.

Table 2. Sample of Resources for Kahauiki Ahupua‘a\*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents, some pertaining to Waikele; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. <b>This 874-page monograph is a searchable pdf</b>

\* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*



## KALAUAO AHUPUA‘A

### **Holo ka wela ka hahana i ke kula i Kalauao** *The heat and warmth travels across the plain of Kalauao*<sup>11</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Kalauao Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Kalauao, both on KS and non-KS land.

Figure 41 and Figure 42 are aerial image and USGS map depictions, respectively, of Kalauao Ahupua‘a, which is located between ‘Aiea and Waimalu.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Kalauao Ahupua‘a are as follows. Starting from the south (makai) end on the east (‘Aiea) side, the ahupua‘a boundary starts at the McGrew Point military residential development (which is inside Kalauao), and heads northeast (mauka) across Kamehameha Highway, over the grounds of the Alvah A. Scott Elementary School, across the H-1 highway, through the middle of the ‘Aiea High School campus (which is partially in Kalauao Ahupua‘a), past ‘Aiea District Park (which is wholly in ‘Aiea) and up through the ‘ewa (west) side of the ‘Aiea Heights residential neighborhood. The boundary extends up to the ridgeline of the Ko‘olau Mountains at about 2,400 ft. elevation. On its other (Waimalu) side down from the Ko‘olau ridgeline, the boundary heads southwest and eventually passes by the Kaonohi (Ka‘ōnohi) residential neighborhood and the Pearl Country Club (golf course), which are both wholly within Kalauao Ahupua‘a; in lowermost Kalauao kai, the boundary crosses the H-1 and Kamehameha highways before returning to the shoreline. Sumida’s watercress farm—part of the original prime taro lands of Kalauao—is wholly within Kalauao Ahupua‘a on the mauka side of Kamehameha Highway.

Table 9 is a summary of the significant wahi pana in Kalauao Ahupua‘a. Figure 43 is a GIS map depiction of Kalauao’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

### **Overview – Hawaiian Cultural Landscape of Kalauao**

There are at least three different interpretations of the name Kalauao. The first, literal translation is “the multitude of clouds” (Pukui et al. 1974). The second possible meaning comes from a *Chant for Kūali‘i*, a high chief in ancient Hawai‘i (Fornander 1916:400). The chant states, “*E ala kāua ua ao-e – o Kalauao* (Let us arise, it is daylight - at Kalauao).” The style in which the chant is written suggests a possible play on the words “ala” (arise) and “ao” (daylight), emphasizing the possible association of the name with the meaning to rise at daylight. A third possibility (Genz et al. 2010), citing Thrum (1922), is “the opening leaf.”

Due to the narrow, steep-sided character of most of its stream valley, Kalauao’s primary traditional settlement and lo‘i kalo area was limited to its lowermost reaches, very close to the shoreline of Pu‘uloa (see Figure 43). More than 50 kuleana parcels were awarded in this relatively small portion of the land. Two kuapā-type fishponds (Opu [or ‘Opu] and Pā‘aiau), constructed immediately makai of the lo‘i,

<sup>11</sup> From “He Mo‘olelo Ka‘ao Hawai‘i no Lauka‘ie‘ie,” written by the 19<sup>th</sup> century Hawaiian historian Moses Manu, and published in *Nupepa Ka Oiaio* (1894–5).

would have received excess drainage water from the adjacent pondfields, an ingenious, typically Hawaiian example of landscape design and modification. A famous pūnāwai (fresh-water spring) named Kahuewai—located near the current Pearlridge Shopping Center—fed the lo‘i (and probably still feeds the commercial agricultural fields at the same location today). The famous battle of Kūki‘iahu in 1794 took place on the flat lands just mauka of Loko Pā‘aiāu; and many fallen warriors were reportedly placed near what is today the current location of the H-1 highway (see Figure 43).

Like most of the other ahupua‘a in the moku of ‘Ewa, Kalauao’s uplands extend to the top of the Ko‘olau ridgeline. This mauka region provided abundant resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making ko‘i (adzes) and other implements. The conspicuous absence of documented heiau in Kalauao is most certainly a reflection of the intensive urban development of the lower reaches of this land; and does not imply temples or shrines were absent.

## Mo‘olelo (Oral-Historical References)

In general, mo‘olelo of Kalauao reference Pu‘uloa, fishponds, various manō such as Ka‘ehuikimanōopu‘uloa (a Hawai‘i Island manō who visits the area), Ka‘ahupāhau (manō goddess), mo‘o (lizard deities), the gods Kāne and Kanaloa, Opelemoemoe (a man renown for his epic deeds), Kalelealuaka (son of Opelemoemoe), Ka‘eokulani (high chief of both Kaua‘i and Maui around the time of Kamehameha I), Kalanikupule (nephew of Ka‘eokulani), Kalaimanuia (chiefess of O‘ahu), and the ali‘i bathing spot in Kalauao’s freshwater pond.

One of the most famous mo‘olelo has to do with the battle of Kūki‘iahu between Maui and O‘ahu chiefs. Ka‘eokulani, then ruler of Maui, was on his way to Kaua‘i and passed through O‘ahu. Seeing that Ka‘eokulani was coming, Kalanikupule, then chief of O‘ahu, thought war was his intention. The following is a description by Kamakau of what happened next:

On December 12, 1794, a great battle was fought on the ground of Ka-lani-manuia between Kalauao and ‘Aiea in ‘Ewa... Thus surrounded, Ka-‘eo found his men fighting at close quarters and, cut off by Koa-lau-kani between Kalauao and Kuamo‘o, he was hemmed in on all sides and compelled to meet the onset, which moved like the ebb and flow of the tide. Shots from guns and cannon, thrusts of the sword and spear fell upon his helpers. Ka-‘eo with six of his men escaped into a ravine below ‘Aiea and might have disappeared there had not the red of his feather cloak been seen from the boats at sea and their shots drawn the attention of those on land. Hemmed in from above, he was killed fighting bravely. His wives were killed with him, and his chiefs and warriors. This war, called Kuki‘iahu, was fought from November 16 to December 12, 1794, at Kalauao in ‘Ewa... On the afternoon [of the final day of victory for Ka-lani-ku-pule] the dead were gathered together, carried to Pa‘aiāu [*probably near the seashore just back of the fishpond of the same name*], and piled in a great heap. (Kamakau 1961:169, italics added for clarity)

One of the famous people of Kalauao is Opelemoemoe, who was known for doing extraordinary deeds. Fornander provides the following description of this man:

Kalauao in Ewa was where Opelemoemoe made his home. This man performed some very extraordinary things, things the like of which had not been seen before nor since. He could keep asleep from the first day of the month to the end of the month; but if a thunderstorm occurred he would then wake up; otherwise he would keep on sleeping for a whole year. If he should be walking along the road and should become sleepy, he would then sleep without once getting up, until it thundered, when he would get up and would stay awake for days and nights at a time, in summer and in winter. So would it be if he was out in the ocean; if he fell asleep, he would sleep in the sea until it




thundered, when he would wake up. He was without equal in his extraordinary behavior. (Fornander 1918:168)

Another important Hawaiian of Kalauao was Kalaimanuia (Kalanimanuia by Kamakau), a chiefess of O'ahu. Fornander's description of her is as follows:

Kalaimanuia followed her mother, Kukaniloko, as Moi of Oahu. No foreign or domestic wars appear to have troubled her reign, and little is known of her history. She was born at Kukaniloko that famous birthplace of Hawaiian royalty, and resided most of her time at Kalauao, in the Ewa district, where the foundations of her houses are still pointed out at Kukiiahu and at Paaiau. To her is attributed the building of the great fishponds of Kapaakea, Opu, and Paaiau. Her husband Lupe Kapukeahomakalii, a son of Kalanuili (k) and Naluehiloikeahomakalii (w), and he is highly spoken of in legends as a wise and kind man, who frequently accompanied his royal spouse on the customary circuits of inspection of the island, and assisted her in the government and administration of justice. (in Sterling and Summers 1978:12)

Kahuawai (or Kahuewai) is the name of a famous fresh water pool once reserved for the chiefs; even chiefs from other islands would come to swim and bathe in the waters there. A description of Kahuawai is provided below (Sterling and Summers 1978:13):



Kahuawai was a noted bathing place since ancient times and was guarded so that any one did not bathe in it except the chiefs. Later it was used by all. Kakuhihewa's daughters and the hero Kalelealuaka (their husband) bathed in this pool. Kaeokulani, the chief of Kauai also bathed here when he came to war here on O'ahu. He was killed at Kukiiahu. Many visitors from Hawaii to Kauai that came to see this pool and it was well known to Ewa's inhabitants.

This famous wahi pana is also described in "He Mo'olelo Ka'ao Hawai'i no Lauka'ie'ie," written by the 19<sup>th</sup> century Hawaiian historian Moses Manu, and published in *Nupepa Ka Oiaio* (1894–5). The following excerpt was translated by Maly and Maly (2012:101):

...Makanikeoe then went to the uplands, atop the cliffs and ridges of Koolau, where he looked down and chanted:

Beautiful is Halawa in the Waahila rains,  
Which visits also, the heights of Aiea,  
The heat and warmth travels across the plain of Kalauao.

It is true, that he then went to Kalauao, where he saw the pool of Kahuawai. He turned to the uplands and saw the source of the water coming out of the earth, near the top of the cliff of Waimalu. The source of this water, from where it flows, cannot be easily seen because it comes out from the ground in an area where there are many deep holes hidden on the side of the cliff of Waimano.



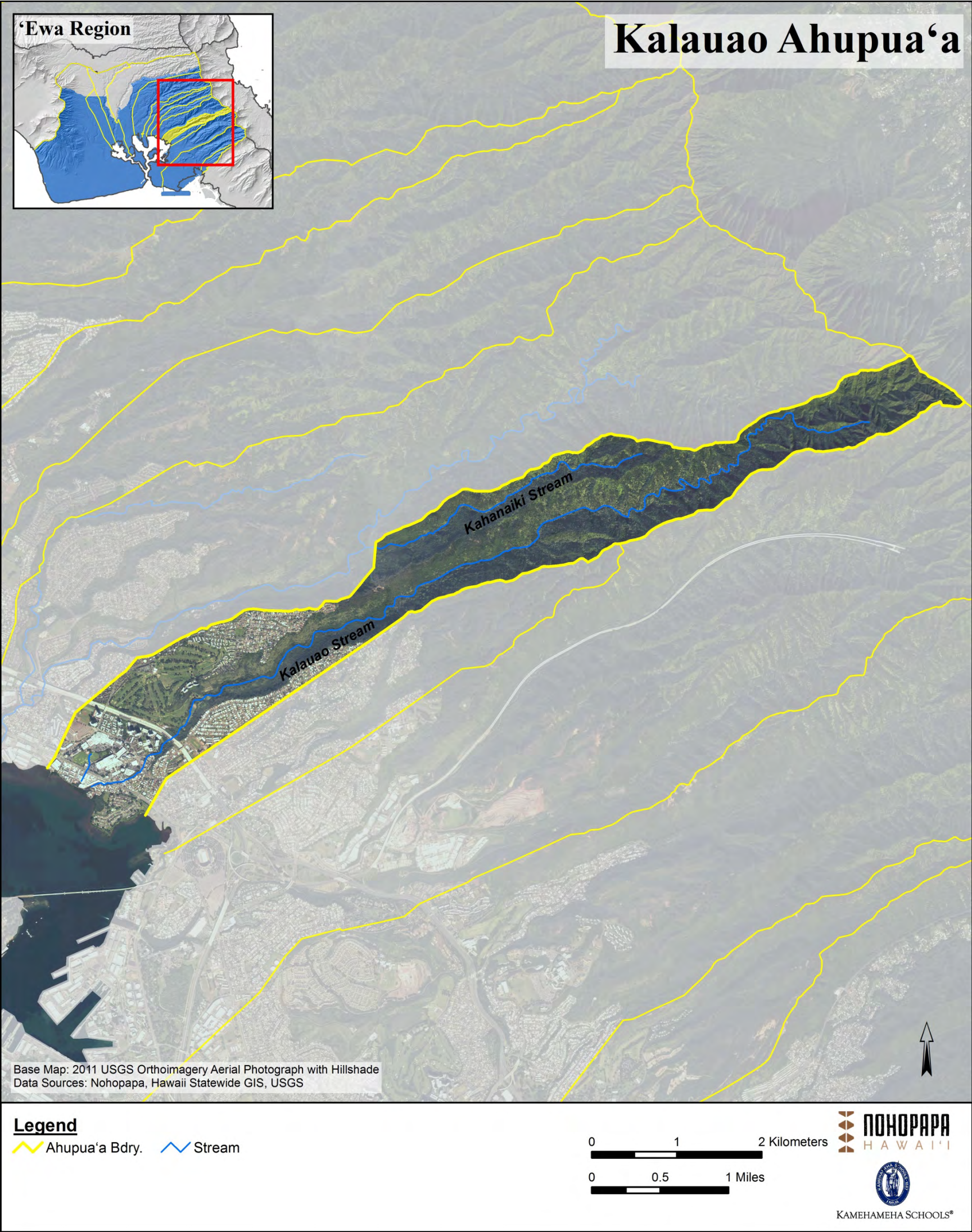


Figure 41. Aerial image of Kalauao Ahupua‘a



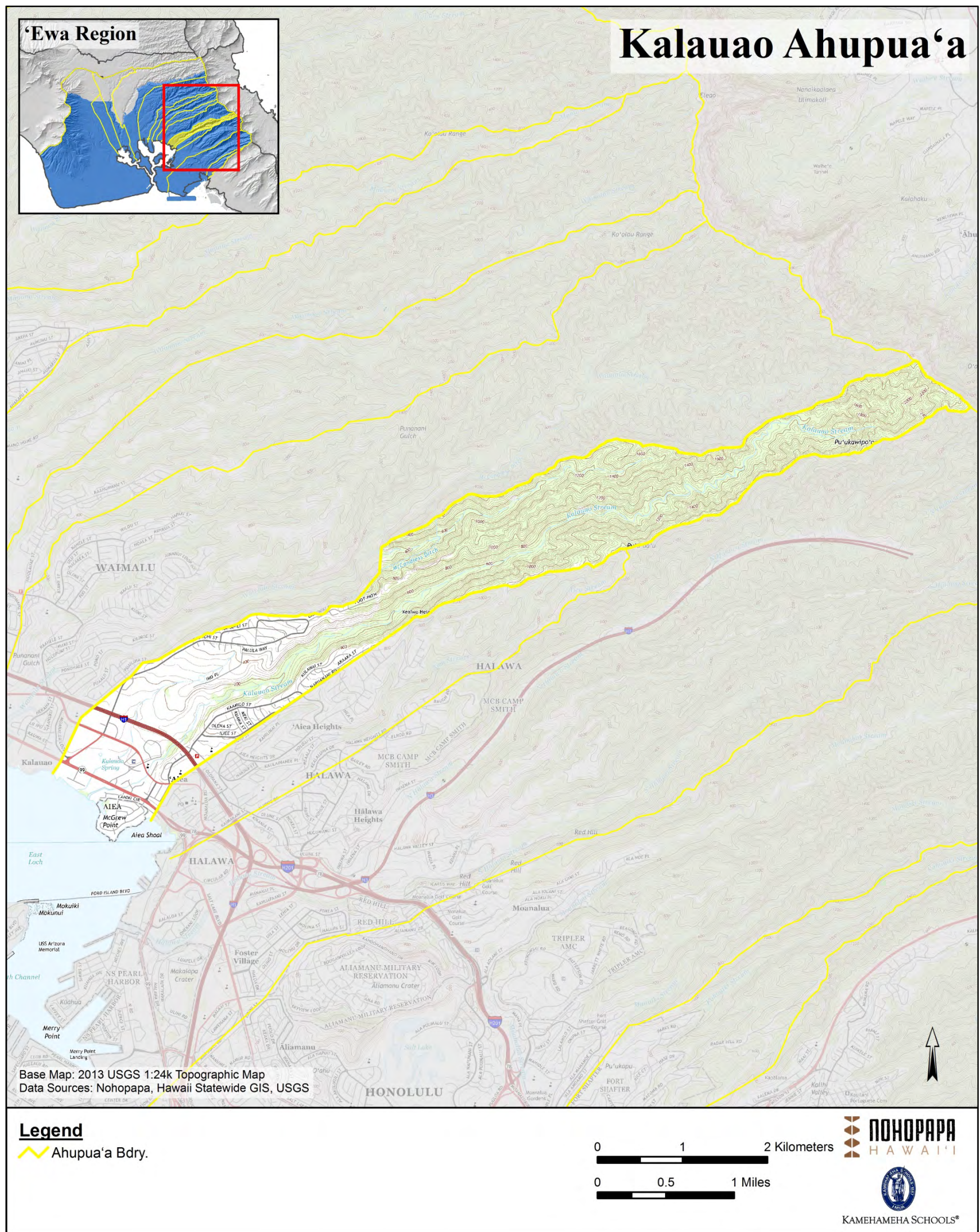




Table 9. Summary of Selected Wahi Pana in Kalauao Ahupua'a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Loko Opu (possibly 'Opu) (1)	Fishpond (Kuapā type)	Ka'ōnohi 'Ili	Kalaimanuia (chiefess of O'ahu), who is credited with constructing this loko	Filled in (destroyed) by urban development makai of Kamehameha Highway	Originally, this loko kuapā was 10.5 acres in size with a seawall measuring 2,700 linear ft. long; 'opu means "to dive into the water, feet first, without making a splash, an ancient sport" (Pukui and Elbert 1986
Loko Pā'aiau (2)	Fishpond (Kuapā type)	Pā'aiau 'Ili	Kalaimanuia (chiefess of O'ahu), who is credited with constructing this loko	Currently the subject of a major restoration project by the U.S. Navy	Like Loko Opu, this fishpond was originally fed upstream by the large lo'i kalo area at the mouth of the kahawai o Kalauao
Kalauao Lo'i Kalo (3)	Prime area of Kalauao's irrigated taro lands	Kalauao kai – mouth of the kahawai	These lo'i kalo are associated w. mo'olelo of both Kahuewai & Kūki'iahu as well as the two fishponds (Opu and Pā'aiau)	Mostly drained and filled in/developed, but a portion (current Sumida Farm) is still under cultivation	As discussed in text above, the first four entries in this table are part of an integrated system of resources united by the kahawai o Kalauao
Kahuewai (4)	Pūnāwai (fresh water spring), water fall and pool	Ka'ōnohi 'Ili – approximate location is near where parking area for Pearlridge Shopping Center abuts Sumida Farm lots	Bathing place of ali'i, including Kahuhihewa's daughters, their husband Kalelealuaka & Ka'eokulani; a man named Kaho—presumably maka'āinana—had taro patches close by	Spring has been converted/formalized into use for current commercial agricultural fields; water fall and pool likely filled in	Kahuewai is "the water gourd"; spelled Kahuawai in some sources
Kūki'iahu (5)	Site of a great battle in 1794	Pā'aiau 'Ili, Kalauao kai	Battle of Kūki'iahu in 1794; ali'i involved include Kalanikupule & Ka'eokulani; warriors involved include Koalaukani & Kamohomoho	General area is completely urbanized	See text above (mo'olelo section) for more details on this famous battle



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pu‘u Makani (6)	Natural feature (hill or ridgetop, elev. 800 ft.)	Ridge overlooking Kalauao Stream	--	--	“Windy hill”; possibly a boundary point of southeast corner of Grant 715.2 to J.W. Opuni (Genz et al. 2010)
‘Ōhulehule a Kāne (7)	Natural feature (hill or ridgetop, elev. 840 ft.)	Ridge overlooking Kalauao Stream	--	--	According to Genz et al. (2010), an “ōhulehule o Kāne may refer to a Kāne <i>pōhaku</i> ; “Joining of waves of Kāne”
Hanaiki (8)	Natural feature (hill or ridgetop, elev. 960 ft.)	Ridge overlooking Kalauao Stream	--	--	“Small job” (Soehren 2009)
Nahuina (9)	Natural feature (hill or ridgetop, elev. 1,280 ft.)	Along boundary ridgeline with ‘Aiea Ahupua‘a	--	--	--
Pu‘u ‘Ua‘u (10)	Natural feature (hill or ridgetop, elev. 1,600 ft.)	Point along ridgelines where boundaries for ‘Aiea, Kalauao & Hālawa meet	--	--	Hill named for the ‘ua‘a (dark-rumped petrel), a seabird that flies inland to nest; is an ‘aumākua (deified ancestor or family god) to some; and a favored food often reserved for the ali‘i (Genz et al. 2010)
Pu‘u Kaiwipo‘o (11)	Natural feature (hill or ridgetop, elev. 2,400 ft.)	Along boundary ridgeline with Hālawa Ahupua‘a	--	--	“The skull hill”

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).



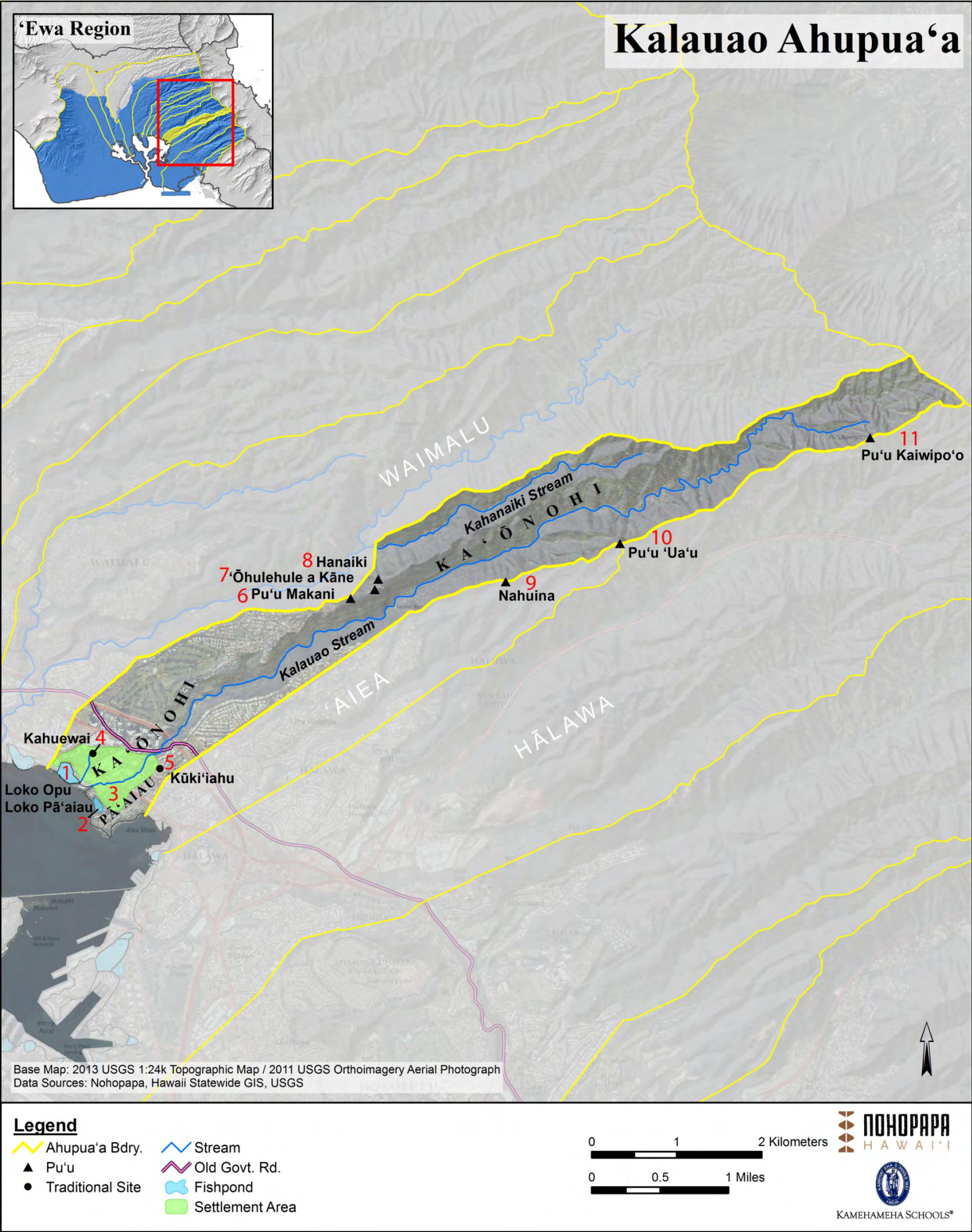


Figure 43. GIS map depiction of significant Hawaiian cultural and natural resources in Kalauao Ahupua‘a





Figure 44. 1920 aerial photograph of Pearl Harbor, with Loko Pa'aiau in the middle, and Diamond Head at the far left (Bishop Museum Archives).



Figure 45. 1941 photo of Pearl Harbor, note Loko Pa'aiau in the middle foreground of the photo at McGrew point (Bishop Museum Archives).



## Community Groups in Kalauao

This section provides a brief summary of three community groups in Kalauao, including details about their organizational profile, activities and services they provide, target audiences they service, and existing and new partnerships they hope to develop.

### Ho'ola Hou Ia Kalauao (Ka'onohi)

In the 'ili of Ka'onohi in Kalauao Ahupua'a, Ho'ola Hou Ia Kalauao is working on restoring the lo'i that used to populate the area. Ho'ola Hou Ia Kalauao was created in late 2013 with a desire to give back to the community through traditional and contemporary Hawaiian education. The mission of the organization is Ho'olawe mai ka ike e ho'omaopopo ai e Kalauao (bringing identity to Kalauao) and the focus is to create a venue for the community and to perpetuate cultural knowledge through a mahi'ai perspective of working in the lo'i. Work days at Ka'onohi are the first Saturday of the month. Volunteers work to clear invasive trees and plant native trees, plants and shrubs such as kalo, mai'a, 'uala, and ulu.

Ho'ola Hou Ia Kalauao is a member of the E Alu Pu network, part of the Consuelo Entrepreneur cohort, a partner with KUA, and a long time member of Onipa'a Nā Hui Kalo.



Figure 46. Members of Ho'ola Hou Ia Kalauao in front of one of the restored lo'i at their site (photo credit: Ho'ola Hou Ia Kalauao).





Figure 47. Utilizing the resources, such as niu, that grow at Ka'onohi (photo credit: Ho'ola Hou Ia Kalauao).



Figure 48. Ho'ola Hou Ia Kalauao members prepare niu to make kŭlolo for a fundraising event (photo credit: Ho'ola Hou Ia Kalauao).



## Community Outreach & Survey Results

### Organization Profile:

Contact person	Anthony Deluze
Address	99153A Kohomua St., Aiea, HI, 96701
Phone number	808-397-8685
Email	kaonohipoi@gmail.com
Website/Social media	www.hoolahouiakalauao.wordpress.com
Year organization formed	2013
501c3 status	No, but they are currently pursuing their non-profit status and are fiscally sponsored by KUA at this time.

### Services, Target Audiences, & Partnerships:

Sites they mālama	The 'ili of Ka'onohipoi in Kalauao Ahupua'a.
Services provided	<p>Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Food production &amp; security, Marine resource management, Natural resource management, Research, Sustainability, Teacher Professional Development,</p> <p>Specific services that they offer include lo'i restoration, first Saturday work days every month to engage community, commercial activities of growing and harvesting kalo. Hina Mauka comes every Tuesday and Thursday and they work the 'āina. Ulu A'e participates in place based learning activities on the 'āina. They also hold workshops for lā'au lapa'au.</p>
Use of place based curriculum?	Yes, they share the mo'olelo of 'Ewa and Ka'onohipoi and they always try to make sure all visitors know where they are at within the ahupua'a and 'ili.
Public volunteer work days?	<p>Yes, every first Saturday of the month they have volunteer work days to clear the invasive species and plant native trees. After they work they eat and drink 'awa.</p> <p>Additionally, they welcome any community groups to come on other days, and they try their best to facilitate these visits.</p>
Student School groups (& ages) they service	0-4 yrs (Pre K), 5-8 yrs (K-3rd grade), 9-13 yrs (4th-8th grade), 14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary)
Community groups they service	Ulu A'e, Hina Mauka, 'Aiea Highschool and 'Aiea Elementary, Consuelo Foundation, KUA, E Ala Pu, Hui Kalo, Hawai'i's Peoples Fund, Kamehameha Schools Summer Programs
Existing organizational partners	Ulu A'e, Hina Mauka, 'Aiea Highschool and 'Aiea Elementary, Consuelo Foundation, KUA, E Ala Pu, Hui Kalo, Hawai'i's Peoples Fund, Kamehameha Schools Summer Programs
Organizations wanting to partner with in the future	Yes, Kamehameha Schools 'Āina Ulu, and all schools that are interested in visiting.



## Ali'i Pauahi Hawaiian Civic Club

The Ali'i Pauahi Hawaiian Civic Club is based out of 'Aiea, O'ahu and works with the U.S. Navy to mālama Loko Pa'aiau in Kalauao Ahupua'a. They currently have a Memorandum of Understanding with the Navy to be primary stewards of the fishpond. Stewarding Loko Pa'aiau consists of educating students and the public about the cultural history of the fishpond as well as leading volunteer service days at the site to keep the invasive species at bay. The Civic Club hopes to eventually restore Loko Pa'aiau and to create a cultural center in the area.



Figure 49. Volunteers cleaning and clearing at Loko Pa'aiau (photo credit: U.S. Navy by Mass Communication Specialist 3rd Class Jessica O. Blackwell).



Figure 50. Ali'i Pauahi Hawaiian Civic Club President, Kehaulani Lum, at Loko Pa'aiau (photo credit: U.S. Navy by Mass Communication Specialist 3rd Class Jessica O. Blackwell).



Figure 51. Volunteers with the Ali'i Pauahi Hawaiian Civic club at Loko Pa'aiau (photo credit: U.S. Navy by Mass Communication Specialist 3rd Class Jessica O. Blackwell).



## Community Outreach & Survey Results

### Organization Profile:

Contact person	Kehaulani Lum
Address	99-045 Nalopaka Place, 'Aiea, Hawai'i, 96701
Phone number	(808) 487-7645
Email	kehaulani@Ameritech.net
Website/Social media	N/A
Year organization formed	1973
501c3 status	No, but Living Life Source Foundation provide them fiscal sponsorship

### Services, Target Audiences, & Partnerships:

Sites they mālama	O'ahu: Loko I'a Pa'aiau, Kalauao. Hawai'i: Mahi'ai 'Thi o Wailea
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, marine resource management, natural resource management, educational scholarships.  Specific programs and activities include a Memorandum of Understanding with the Navy to restore Loko I'a Pa'aiau, Mahi'ai 'Thi o Wailea (restoration of native forests and plants), ancestral connection.
Use of place based curriculum?	Yes, maps, mo'olelo, oli, oral histories, Native Hawaiian testimonies, preservation plans, management plans, photographs, songs, plants, shells, ancestral connections, resident testimonies
Public volunteer work days?	Yes, work days at Loko I'a Pa'aiau are scheduled by a Navy representative and by requests, approximately one per quarter. The next scheduled work day is Earth Day in April.
Student School groups (& ages) they service	Preschool, ages 0 to 4 years old; Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; Post-secondary, ages 18+ years old; Lifelong learners
Community groups they service	Yes, 'Aiea Complex, Damien High School, Moanalua High School, Holy Family, and all whom are interested
Existing organizational partners	Yes, U.S. Navy, McGrew Point Community, 'Aiea Community Association, Living Life Source Foundation, Ka'onohi, KUA, NOAA, Nohopapa Hawai'i (Hökūle'a), Rotary, the University of Hawai'i DURP, Uncle Solomon Apio and Auntie Verna Takashima, Kumu Pono Allejo, Kumu Keola Kalani, and others
Organizations wanting to partner with in the future	Yes, Charter Schools, private and public schools, Leeward Community College, the University of Hawai'i –West O'ahu, Veterans Administration, Health service organizations, traditional practitioners, hale construction programs

## The United States Navy - Loko Pa‘aiau Native Hawaiian Cultural Resource Management Training Program

The U.S. Navy’s Loko Pa‘aiau Native Hawaiian Cultural Resource Management Training Program helps to educate the local community about the legacy and ongoing restoration of the ancient fishpond. The U.S. Navy began to work on clearing Loko Pa‘aiau in September 2014 and continues to work with the local community, including the Ali‘i Pauahi Hawaiian Civic Club to clean, clear, and mālama the fishpond. Along with clean-ups that occur throughout the year, the Navy organizes an annual cleanup event at Loko Pa‘aiau that is usually attended by volunteers from the Hawaiian Civic Clubs, Department of Defense personnel, local community members, The National Oceanic and Atmospheric Administration, and members of the ‘Aiea Community Association.



Figure 52. Jeff Pantaleo sharing about the significance of Pu‘uloa with haumāna (photo credit: Nohopapa Hawai‘i).





Figure 53. A portion of the cleared wall at Loko Pa'aiau (photo credit: Nohopapa Hawai'i).



Figure 54. The Navy and other volunteers clearing at Pa'aiau (photo credit: U.S. Navy by Mass Communication Specialist 2nd Class Laurie Dexter).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Jeff Pantaleo
Address	400 Marshall road building X11
Phone number	(808) 471-1171
Email	jeff.pantaleo@navy.mil
Website/Social media	N/A
Year organization formed	2014
501c3 status	No

### Services, Target Audiences, & Partnerships:

Sites they mālama	Loko Pa‘aiau
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, natural resource management, research.  Specific programs and activities include restoration of Loko Pa‘aiau and monthly site cleanups.
Use of place based curriculum?	Yes, maps and oral history
Public volunteer work days?	January 19, 2019 is their next cleanup date
Student School groups (& ages) they service	Grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes, Damien School, ‘Aiea Elementary School, Hickam Elementary School, and Kamehameha Schools.
Existing organizational partners	Yes, Ali‘i Pauahi Hawaiian Civic Club and Polynesian Voyaging Society.
Organizations wanting to partner with in the future	Yes, University of Hawai‘i and the Office of Hawaiian Affairs.



## Additional Resources for Kalauao

Table 10 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Kalauao.

Table 10. Sample of Resources for Kalauao Ahupua‘a

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents, some pertaining to Kalauao; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. This 874-page monograph is a searchable pdf.
Genz, Joe et al. (2010)	Ethnohistoric Study of Kamehameha Schools’ Lands in Waiawa, Waiau, and Kalauao (Ka‘ōhoni ‘Ili) Ahupua‘a, ‘Ewa District, Island of O‘ahu	Extensive documentation of historical, ethnographic, and cultural information as well as 12 community interviews for Kalauao as well as Waiawa and Waiau; this approximately 200-page document has a detailed index
Lima, Pulama et al. (2015)	Archaeological Monitoring Report, Pa‘aiau Fishpond, Kalauao Ahupua‘a, ‘Ewa District, Island of O‘ahu	Extensive documentation of historical, ethnographic, and cultural information about not only the fishpond but the rest of Kalauao; includes some Hawaiian language documents including newspaper accounts

# MĀNANA AHUPUA‘A

## **Mai Ho‘omanana iā ‘oe o Manana** *Don’t stretch yourself out at Mānana*<sup>16</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Mānana Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Mānana, both on KS and non-KS land.

Figure 71 and Figure 72 are aerial image and USGS map depictions, respectively, of Mānana Ahupua‘a, which is one of smallest, and most narrow, ahupua‘a in ‘Ewa Moku. Similar to ‘Aiea, Honouliuli, and Hō‘ae‘ae, Mānana’s mauka portion does not reach the ridge line of the Ko‘olau. The hydrology of Mānana is also atypical in that its main streams, Mānana and Waimano, pass through its middle section from east to west, join and empty into Waiawa Stream in Waiawa Ahupua‘a, then, as Waiawa Stream, flow down to Pu‘uloa as Mānana Ahupua‘a’s western boundary (see Figure 41).

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Mānana Ahupua‘a are as follows. Starting from the makai end on the eastern (Honolulu) side, the boundary begins on the Pearl City (Mānana) Peninsula and heads mauka (north) through the Lehua residential neighborhood until it crosses the H-1 and then Kamehameha highways; the boundary continues along parallel to, and just east of, Waimano Home Road through Pearl City, begins to turn to the northeast after crossing Waimano Stream, and borders the Pacific Palisades residential neighborhood (which is entirely within Mānana Ahupua‘a). After Pacific Palisades, the boundary heads northeast, following along just east of Mānana Stream to its source near (but not quite at) the Ko‘olau ridge line. The boundary then turns back downslope to the southwest, following along the other (west) side of Mānana Stream, borders the other (west) side of Pacific Palisades, then turns sharply down to the south-southwest through Pearl City again, back across the highways, and finally back to Pu‘uloa with the lowermost Waiawa Stream as its lowermost border in the southwest corner of the ahupua‘a.

Table 18 is a summary of the significant wahi pana in Mānana Ahupua‘a. Figure 73 is a GIS map depiction of Mānana’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

## **Overview – Hawaiian Cultural Landscape of Mānana**

In general, prior to the introduction of western values, concepts of land use and ownership, and commercial activities in the 19th century, traditional Hawaiian life in Mānana was very much centered around the natural resource and wahi pana of Pu‘uloa (Pearl Harbor), with its extensive shoreline and estuaries that were home to numerous fishponds and lo‘i kalo (pondfield complexes). As shown by Māhele documents, the coastal flats just east of Waiawa Stream—whose fresh water the people of Mānana shared with those of Waiawa, at the mauka (north) end of Mānana Peninsula, were the favored places for permanent settlement and irrigated agriculture in this area.

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<sup>16</sup> Excerpt from S.M. Kamakau’s writings about the heritage of Kūali‘i, and his association with wahi pana across the islands, including Mānana, in *Nupepa Kuokoa* (Mei 23, 1868)



Handy (1940:81) wrote:

This narrow ahupua'a was called Manana-iki in its lower portion and Manana-nui in the mountains where it broadens and includes Manana Stream, which flows into Waiawa. There were a few terraces seaward, irrigated by Waiawa Stream.

McAllister (1933) recorded one fishpond in Mānana, Loko o Pā'au'au, located near the mouth of Waiawa Stream and the ahupua'a's main lo'i kalo area (see Figure 43). By this time (early 1930s), Loko o Pā'au'au was abandoned and filled in, but it was once a major source of food and tribute in traditional times. In typical Hawaiian style, this fishponds was integrated with the lo'i kalo area, the Waiawa Stream and possibly pūnāwai (fresh water springs) in Mānana kai.

The gently-sloping plateau uplands above the current H-1 highway, up through Pearl City and Pacific Palisades, were used by Hawaiian subsistence farmers as a kula ("dryland," rain-fed) cultivation area. This kula area would have contained scattered planting areas including small soil terraces and planting mounds.

Puoiki Heiau, erroneously described as being located in Mānana, is actually in neighboring Waiawa Ahupua'a. Otherwise, no heiau are known from Mānana, but this almost certainly reflects the fact that development in the lower portion of the ahupua'a must have destroyed its old temples.

Mānana people in traditional times also had access to abundant mountain resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making ko'i (adzes) and other implements.

## Mo'olelo (Oral-Historical References)

Mo'olelo of Mānana generally include references to Pu'uloa, Pā'au'au fishpond, manō guardians, Ka'ahupāhau (manō goddess), Kahi'ukā (brother of the manō goddess), mo'o (supernatural water spirits), Kānekua'ana (mo'o guardian of Pu'uloa), the eel boy of Piliamo'o, Kāne, Kanaloa, the warrior Maka'ioulu, Mekanike'oe, Maihea, the pearl oysters of 'Ewa, the kā'i variety of kalo, and the sport of shooting arrows.

One important figure in Mānana is Kahi'ukā, the brother of the manō goddess Ka'ahupāhau. In the story "He Mo'olelo Ka'ao Hawai'i no Lauka'ie'ie," the character Mekanike'oe meets this shark. This description translated by Maly in *He Mo'olelo 'Āina* (2003:102-103) is as follows:

Seeing the shark, Mekanikeoe drew nearer and he saw that it was Kahiuka, a native of this estuary. His cave was comfortably situated on the side of the stone. Kahiuka was a good shark, and in his story, he is the guardian of Manana and Waiawa.

The author has met a man at Manana who was known by the name, Kahiuka. He learned the traditions of this shark in his youth, and was taken by this shark for a period of time, and returned again to the land in good health. The man has since died, but his daughter is still alive, and his story is an amazing one.

An important event that took place in Mānana is a battle that involved the brave warrior Maka'ioulu. Kamakau provides the following description of the battle in *Ruling Chiefs of Hawai'i*:

Maka'i-oulu was among the brave warriors who fought in the battle called Ka-po-luku. Had it not been for Pupuka he might have had trouble. At Manana in 'Ewa, at Kulana, and in the ravines beyond Napohakuhelu he was hemmed in by warriors who stabbed at him on all sides but without hurting him in the least, and so many were killed that they finally left off fighting. He himself fled exhausted and battle-weary to the uplands

of Wahiawa and hid among the potato vines where he was betrayed by a certain farmer to those who sought to kill him, and so died. He was a brave warrior. (Kamakau 1961:139)

Another interesting story with regards to Mānana is the story of the eel boy of Pilimo'o. This eel is a guardian of the people. He would whistle when danger was near in order to signal to the children to leave the pool. This boy's story is told as follows (Sterling and Summers 1978:16–17):

One day a boy went to the pool and disappeared. No trace of him was found. His father was so worried that he went to consult a Makaula or prophet. The makaula asked his gods, who told him that it was the will of the gods to change him into a small eel, so that he could live in the depth of the pool and warn the children of danger.

The father of the boy went to the pool to see if it were so... Suddenly he heard a whistle which sounded so like the whistling of his son when he went home every day after playing... Then looking toward a ledge under some hau trees, he noticed the head of an eel. Every now and then it whistled. He drew closer to it and spoke to it, "Can it be that you are my son? How did your human body change to an eel?" The boy replied, "Yes, I was once a boy, now I am an eel because the gods have willed it, so that I may save human lives from the wicked sharks of the deep that come here. Go and tell those children to go home. Tell them to listen and if they hear whistling that is a warning that they are in danger." So it was that ever after, a whistle was a signal that danger was near.

One of Mānana's wahi pana (see Table 9), Pōhaku o Kāne at the southernmost (makai) tip of Pearl City (Mānana) Peninsula, is associated with oral-historical accounts relevant to the overthrow of the Hawaiian Monarchy in 1893. As summarized by Maly and Maly (2012:39), citing Hawaiian language sources:

This particular "Stone of Kāne" was situated on the shore, and noted for its ability to prophecy. It is said that the stone disappeared in 1891, and its disappearance was believed to be a sign of the overthrow of the Hawaiian Monarchy in 1893. There was also a companion stone to this Pōhaku o Kāne called Pipila'a, a short distance away. This stone also had supernatural powers, and it also disappeared shortly before the overthrow of the Hawaiian Monarchy. . . Cited in Na Wahi Pana o Ewa (1899).



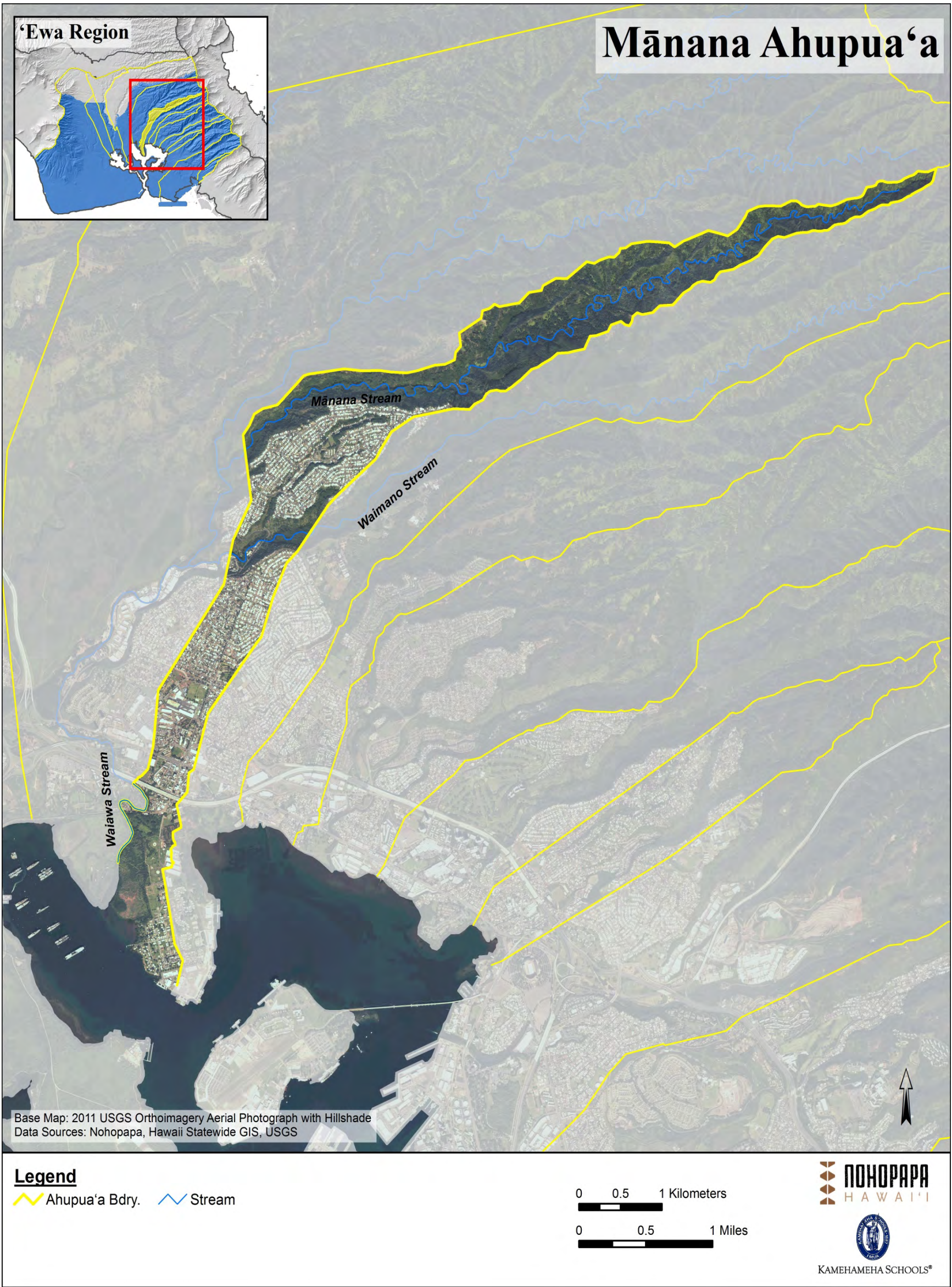


Figure 71. Aerial image of Mānana Ahupua‘a



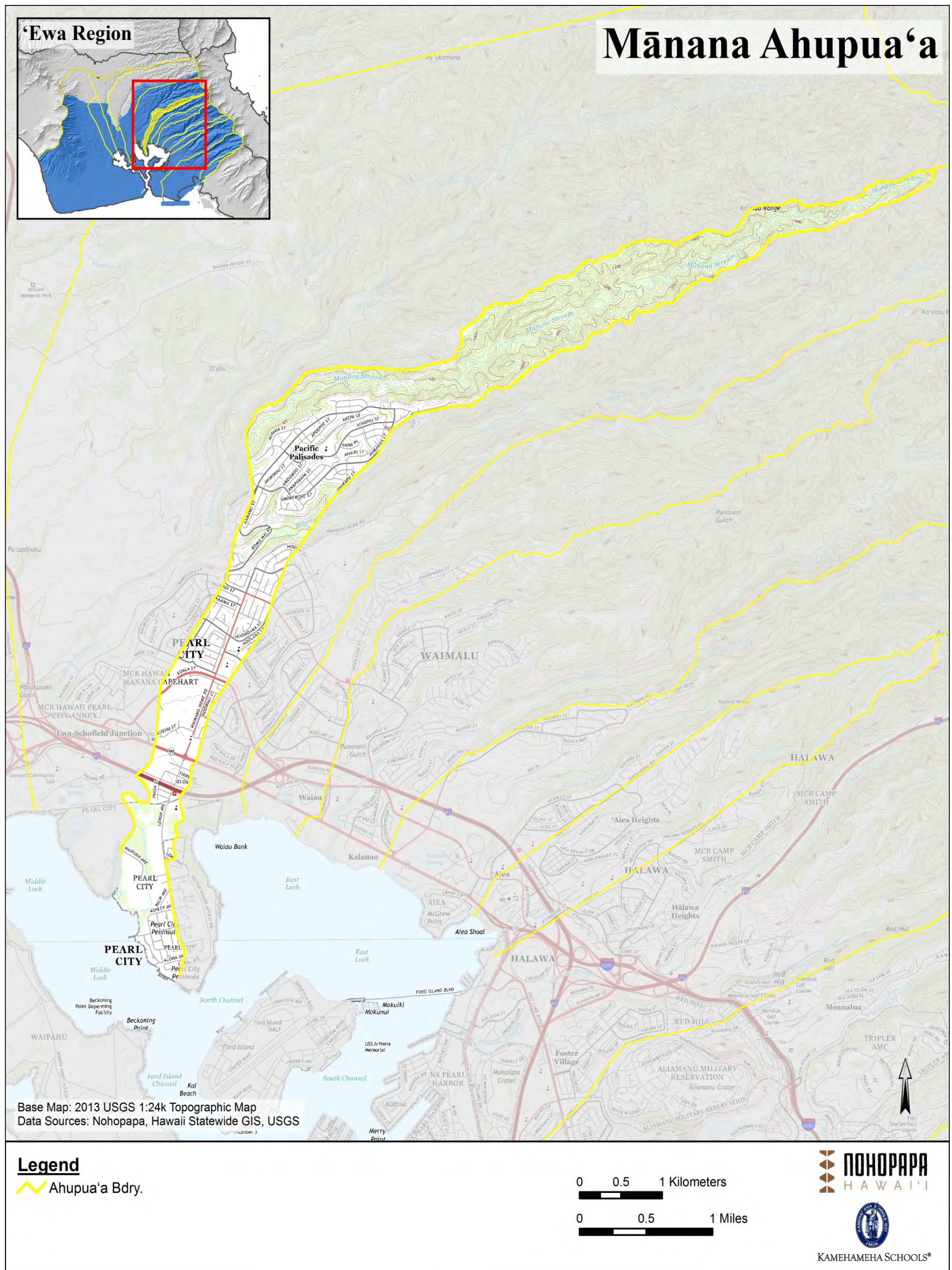




Table 17. Summary of Selected Wahi Pana in Mānana Ahupua‘a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pōhaku o Kāne (1)	Boundary marker w. Waimano Ahupua‘a	Makai end/point of Pearl City Peninsula	Stone situated on the shore, noted for its ability to prophecy (see text above); it also had a companion stone, called Pipila‘a, a short distance away	Removed in 1891; land is currently part of military facilities associated with Pearl Harbor	Literally “stone of Kāne,” once common throughout the islands; also Pohakukane or Pōhakukāne in some documents
Loko o Pā‘au‘au (2) *	Fishpond (kuapā-type)	East of mouth of Waiawa Stream	Pukui et al. (1974) state Pā‘au‘au is also the name of someone’s home	Filled in many years ago	Described in early 1930s* as filled in – no additional details; literally “bath enclosure”
Lower Mānananui Lo‘i & Settlement Area (3)	Lo‘i kalo (irrigated taro) & House sites	Mānana kai – watered by Waiawa Stream (which was shared w. Waiawa ahupua‘a)	--	North portion covered by H-1 and commercial areas; south portion in Pearl Harbor National Wildlife Refuge	--
Mānanaiki (4)	Place name	Just east of lower Waiawa Stream	--	--	Near current location of Home Depot
Lae Pōhaku (5)	Natural feature (outcrop); ahupua‘a marker	End of prominent ridge line between Mānana & Waiawa streams	--	Presumably intact	Literally “stone point”; elevation 300 ft.

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

\* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).



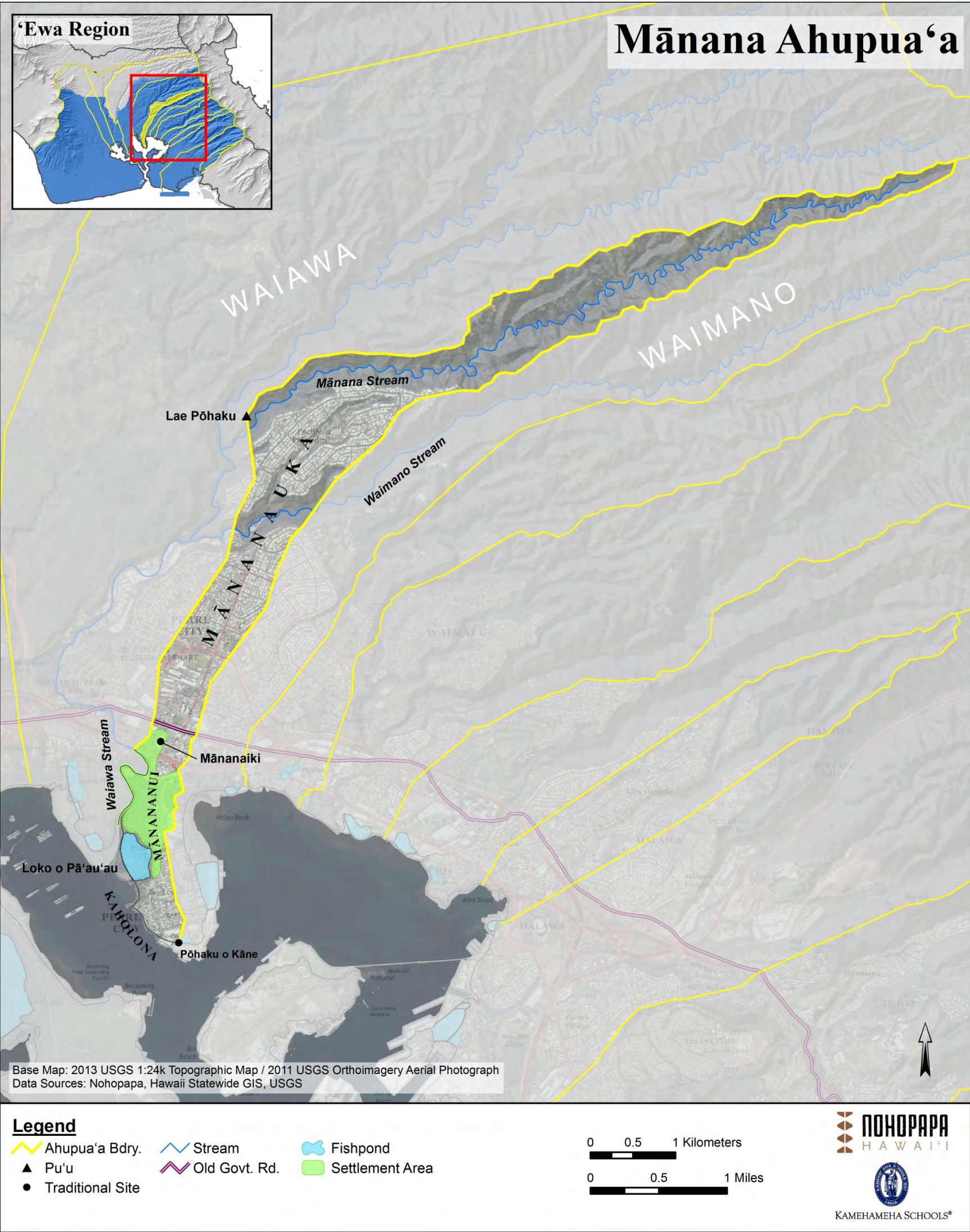


Figure 73. GIS map depiction of significant Hawaiian cultural and natural resources in Mānana Ahupua‘a





Figure 74. 1920s photo of rice fields in Pearl City (KS archives).



Figure 75. Undated photo of rice fields in Pearl City (KS archives).

## Community Groups in Mānana

This section provides a brief summary of one community group in Mānana, including details about their organizational profile, activities and services they provide, target audiences they service, and existing and new partnerships they hope to develop.

### Ko‘olau Mountains Watershed Partnership

The Ko‘olau Mountains Watershed Partnership (KMWP) is a voluntary alliance of major public and private landowners. Since 1999 the alliance has been working to protect the forested mauka areas of the Ko‘olau Mountain range on O‘ahu. Spanning nearly 100,000 acres, with an estimated sustained yield of over 133 billion gallons of water each year, the Ko‘olau watershed is integral to the island’s present and future water supply. KMWP performs a critical mission in coordinating management across the large partnership area to protect the watershed against incipient invasive weeds and feral animals. Preserving what remains of O‘ahu’s native watershed forests is critical for maintaining the usefulness and value of the watershed in perpetuity.

According to the KMWP website they work in the following areas in ‘Ewa:

**Mānana Trail:** Here KMWP staff and volunteers help to remove invasive weeds including paperbark (*Melaleuca quinquenervia*) and strawberry guava (*Psidium cattleianum*) that have recolonized the site after wildfire and pig disturbances. Both of these species form dense thickets, outcompeting native vegetation and diminishing the water capture and retention capabilities of the forest.

**Waiawa:** The forests in the mauka regions of Waiawa in the central Ko‘olau’s comprise some of the most important watersheds on the island of O‘ahu. KMWP partners with landowner Kamehameha Schools to control invasive plants on the leeward slopes of the Ko‘olau summit, where the vegetation is composed of diverse low-stature native shrublands. Target weeds at Waiawa include albizia (*Falcataria moluccana*), manuka (*Leptospermum scoparium*), giant fern (*Angiopteris evecta*) and octopus tree (*Schefflera actinophylla*).





Figure 76. View of 'Ewa and Pu'uloa from the uplands of Mānana (photo credit: Nohopapa Hawai'i).



Figure 77. Pua Heimuli educating haumāna about the native plants found in mauka Mānana (photo credit: Nohopapa Hawai'i).





Figure 78. Looking mauka on the Mānana trail (photo credit: KMWP).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Pua Heimuli
Address	2551 Waimano Home Ridge, Building 202, Pearl City, Hawai'i, 96782
Phone number	(808) 453-6110
Email	koolaupartnership@gmail.com
Website/Social media	www.koolauwatershed.org or @kmwphawaii
Year organization formed	1999
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Native forested summit areas of Mānana, Waipi'o (Kīpapa), Waiawa, Waimano, Waiau, Hālawa
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, natural resource management, research.  Specific programs and activities offered include volunteer opportunities in areas they manage to remove invasive weeds and plants, community outreach at fairs and events within the Ko'olau community, interactive classroom presentations or guided interpretive hikes for school groups.



Use of place based curriculum?	Yes, ahupua'a maps blended with Esri Arc-GIS program, Sites of O'ahu, etc.
Public volunteer work days?	Yes, a calendar coming soon on their website, <a href="http://www.koolauwatershed.org">www.koolauwatershed.org</a>
Student School groups (& ages) they service	Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes
Existing organizational partners	Yes, Mālama Maunalua and O'ahu Invasive Species Committee (OISC)
Organizations wanting to partner with in the future	N/A



## Additional Resources for Mānana

Table 18 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Mānana.

Table 18. Sample of Resources for Mānana Ahupua‘a\*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents pertaining to Mānana; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. This 874-page monograph is a searchable pdf.
Cruz, Brian et al. (2011)	Cultural Impact Assessment for the Honouliuli/Waipahu/Pearl City Wastewater Facilities, Honouliuli, Hō‘ae‘ae, Waikele, Waipi‘o, Waiawa, and Mānana, and Hālawa Ahupua‘a, ‘Ewa District, O‘ahu Island.	The project area includes twelve of the thirteen ahupua‘a of the ‘Ewa moku. Information on wahi pana of ‘Ewa, Mo‘olelo of Pu‘uloa, Honouliuli, Waikele, and central and eastern ‘Ewa, historical background including traditional agricultural patterns, the Māhele, and kama‘āina and kūpuna recollections of the ‘Ewa district.

\* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*



# MOANALUA AHUPUA‘A

## **Ka Makani Ho‘eo o Moanalua** *The Ho‘eo, whistling wind of Moanalua*<sup>7</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Moanalua Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Moanalua, both on KS and non-KS land.

Figure 13 and Figure 14 are aerial image and USGS map depictions, respectively, of Moanalua Ahupua‘a.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Moanalua Ahupua‘a are as follows. Starting from the south (makai) end on the eastern (Diamond Head) side, the boundary starts approximately where Ke‘ehi Lagoon and the H-1 highway meet, heads roughly north (mauka), crossing over the Moanalua Freeway along the boundary between the Fort Shafter golf course (to the east, and entirely within Kahauiki Ahupua‘a) and the Ala Mahamoe residential neighborhood (to the west, and entirely within Moanalua Ahupua‘a). Moanalua Elementary School is just west of this neighborhood (and part of the original primary lo‘i kalo [irrigated taro lands] of Moanalua). After passing this neighborhood, the ahupua‘a boundary turns more to the northeast and continues up through undeveloped land, over several named pu‘u, all the way to the Ko‘olau ridge line, about halfway between the Wilson (Likelike) and Tetsuo Harano (H-3) tunnels. After turning northwest and following the ridge line, the boundary heads back down to the southwest along the eastern limits of Hālawā Ahupua‘a, passing by the Moanalua residential neighborhood and Red Hill Elementary School (which are wholly within Moanalua Ahupua‘a), crossing over the Moanalua Freeway at Āliamanu (and including this residential neighborhood, the military reservation and Salt Lake in the ahupua‘a), the H-1 and the Nimitz highways, and cutting through the Hickam military base down to the ocean at the west end of the reef runway at Honolulu International Airport.


Table 3 is a summary of the significant wahi pana in Moanalua Ahupua‘a. Figure 15 is a GIS map depiction of Moanalua’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

## **Overview – Hawaiian Cultural Landscape of Moanalua**

While much of the lower portion of Moanalua Ahupua‘a has been heavily modified by the urbanization of Honolulu, including the airport, a portion of Hickam military base, the H-1 and Moanalua highways, multiple golf courses, Tripler Army Medical Center and still more military housing, the upper half of this ahupua‘a is undeveloped with three main streams in two main valleys that eventually merge into one just above the Moanalua Freeway. The main valley and stream of Moanalua—known as Kamananui—starts all the way back near the summit of the Ko‘olau. The other two streams—known as Manaiki (or Kamanaiki) and Kalou—drain a smaller area on the Kahauiki side of the ahupua‘a.

There are various interpretations of the name Moanalua. Pukui et al. (1974:152) suggest it refers to “two encampments (*moana lua*) . . . at taro patches, where travelers bound for Honolulu from ‘Ewa rested.” One of the meanings of moana is “Campground, consultation places for chiefs” (Pukui and

<sup>7</sup> Mary Kawena Pukui’s (1983) *‘Ōlelo No‘eau, Hawaiian Proverbs & Poetical Sayings*



Elbert 1986:249). It is interesting that two wahi pana documented below (Kapapakōlea and Pu‘u Kapu) are described as such places (although neither is a taro patch). Others, referring to the meaning of moana as both ocean and “broad expanse,” believe the ahupua‘a takes its name from “the great expanse of level land and reef” matched by the great expanse of sea (Handy and Handy 1972).

In his ground-breaking study of native planters in Hawai‘i, Handy (1940; Handy and Handy 1972) described Moanalua as rich royal lands:

A writer in the Hawaiian newspaper *Ku‘okoa* (March 3, April 7, 1922) names two famous *lo‘i* that were close to a spring coming out of a cave or lava tube in Moanalua, the inference being that these *lo‘i* gave the district its name. Here the taro leaves are described as growing “so large that the keepers groped in the dark [beneath them] for taro for the chiefs.” The writer says that these *lo‘i* “were peculiar in that a spring came up in them.” This spring bore the name Iemi, and is said to have been so named because “the taro and ‘oha [offshoots] grew close together.”

There was an area of *lo‘i* inland of what is now Moanalua Park which was irrigated with water from Kalou Stream, a tributary of Moanalua Stream. A large area southwest of lower Moanalua Stream was formerly all *lo‘i*. From here taro plantations went right down to the sea. Above Kalou Stream there were some terraces. Back in the valley the land was not suited to terracing. Quantities of semi-wild taro were grown along the stream and on slopes above . . . Yams, *wauke*, and *olona* were grown here.

The seaward area was one of extensive coconut, wet-taro, breadfruit, and banana cultivation. In 1815 Kotzebue . . . described it:

Our way led us through a romantic valley where we seated ourselves under shady breadfruit trees, on the banks of a salt lake . . . We again ascended a high mountain and were, soon afterwards in a beautifully cultivated plain, among taro fields sugar plantations and banana trees.

These were royal lands, which later were purchased by Samuel N. [sic] Damon and became the beautiful landscaped gardens that now are a public park. (Handy and Handy 1972:474)


Pukui et al. (1974) wrote that the entire ahupua‘a of Moanalua was willed in 1884 by Bernice Pauahi Bishop to Samuel M. Damon. Within the past decade, the State of Hawai‘i purchased the undeveloped (mauka) portions of the ahupua‘a. Before this time, starting with the early 1970s planning of the (then) proposed H-3 highway—which was potentially slated to run right through Moanalua (Kamananui) Valley—the Moanalua Gardens Foundation (MGF) gathered together a significant amount of historical and cultural information, including mo‘olelo, about the ahupua‘a. In particular, the MGF compiled a nomination form (report) for the National Register of Historic Places (NRHP),<sup>8</sup> and gathered together the ‘ike (knowledge or wisdom) of the Hawaiian chanter Nāmakahelu Makaena about Moanalua’s wahi pana (this kama‘āina died in 1940 at the age of 83). Much of the information presented in this chapter is thanks to the documentary work of the MGF in the 1970s.

Like other ahupua‘a in this study, Moanalua also had several loko i‘a (fishponds) along its shoreline and near shoreline areas.

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<sup>8</sup> This NRHP listing was never completed, but one site in the valley—Pōhaku ka Luahine—was eventually listed in 1973.






In general, Moanalua is famous for its associations with the 17<sup>th</sup> century high chief of O‘ahu, Kakuhihewa, who designated this land as center of hula and chanting. Other historical associations of Moanalua include its probable use by Kamehameha the Great’s warriors as a resting place following the major battles of Nu‘uanu and Kahauiki during the conquest of O‘ahu.

## Mo‘olelo (Oral-Historical References)

Moanalua has an unusually rich and extensive amount of oral-historical references and associations, including ancient references to mythical pueo (owls) from Kaua‘i and Ni‘ihau who used to meet in Moanalua to do battle; kōlea (plovers), who would travel over the entire lands of Hawai‘i nei each night to count the number of people (and who also had a hōlua slide for plovers at Moanalua); a famous lava tube/cave system tunnel from the windward side of the island (at Ka‘a‘awa) that opened up somewhere in Moanalua and was said to contain “many creeks, rivers and streams” (Handy and Handy 1972:443, quoting a 1911 Hawaiian language newspaper [*Ke Au Hou*] account); and famous pūnawai (fresh water springs) and lo‘i kalo (irrigated taro). There are also legendary accounts of kama‘āina (native born to Moanalua) as well as some of the highest-ranking chiefs in Hawaiian history (e.g., Kakuhihewa, Kahekili, Kamehameha I, and others) and the famous battles of Nu‘uanu and Kahauiki. Pele and Hi‘iaka spent time in Moanalua at Āliapa‘akai and Āliamanu. The Damon family controlled the ahupua‘a in historic times, and Kamehameha V (Lot) had a house down close to the current Moanalua Freeway.



Several specific place names in Moanalua are included in famous mo‘olelo published by Fornander and Thrum (see Kawaharada 1996). For example, Kapūkaki (also spelled Kapūkakī in some sources, and known today as Red Hill) is included in the traditional saga of Hanaaumoe (see wahi pana #23 below). Kapapakōlea (wahi pana #20), a famous o‘io‘ina (resting place for travelers), is included in the mo‘olelo of Kaulu. Pueohulunui, near Pu‘u Kapu, is part of the Kapo‘i narrative.


One of the most sacred wahi pana in Moanalua, Leilono, once located along the upper rim of the Āliamanu crater, was an entrance to Pō, or the “otherworld.” Samuel Kamakau published several versions of this mo‘olelo. The following is a translation of Kamakau’s writings from the original Hawaiian newspaper, *Kuokoa* (August 11, 1899):

It was a place said to be the opening, on the island of Oahu, for mankind to enter eternal night.

This place is on the northern side of the famous hill of Kapukaki (now Red Hill), at the boundary of Kona and Ewa, right in line with the burial hill of Aliamanu, on the upper side of the old road. It is said that this place [Leilono] is round, about two feet or more in circumference. This is the hole through which the ghosts of people slipped through to go down and this was the strata of Papa-ia-Laka. Through this opening appeared the supernatural branches of the breadfruit of Leiwalu. If a ghost who lacked an aumakua to save him climbed on a branch of the western side of the breadfruit tree, the branch withered at once and broke off, thus plunging the ghost down to the pit of darkness. The boundaries of this place, so the ancients said, were these: Papa-kolea which was guarded by a plover; Koleana whose guard was a big caterpillar and Napeha, the western boundary which was guarded by a lizard. (Sterling and Summers 1978:9) (brackets added)

There are numerous versions describing Pele and her sister Hi‘iaka using Āliapa‘akai (“Salt Lake”) and Āliamanu as a place of residence:


Upon their arrival at Oahu, Pele and Hiiaka took up their abode in Kealiapaakai, at Moanalua, where they dug down into the ground and made a home. On coming from Kauai they brought some red dirt and some salt with them and deposited these things



in their new home. Because of this fact these places were given the names of Kealiapaakai and Kealiamanu. Upon finding that the place was too shallow they went to settle at Leahi [Diamond Head] (Fornander in Sterling and Summers 1978:331) (brackets added)

One important visitor to Moanalua was Makanike'oe. The following is an excerpt of Moses Manu's "He Moolelo Kaa Hawaii no Lauka'ie'ie" which was translated by Maly in *He Mo'olelo 'Aina* (2003:100):

Having landed on the shores of Mamala, he then traveled to Kahakaaulana and the landing at Kalihi. He then looked down along the glistening sands and waters where the mullet are found, outside of Keahua, at the place called Keawakalai. There he saw a crevasse open in the sea. In this place, were sleeping many sharks and turtles, almost as if under the sand. Makanikeoe quickly entered into the cave with the turtles and sharks, to see them more closely. Because of his great speed, they didn't know that he had entered their house. It is true that Makanikeoe crawled along one of the crevasses in the sea, and going beneath the land, he exited out at Aliapaakai, at the place called Manawainukeoo. That is the entrance of the sea into that great salt water pond of Moanalua... Let the author explain here, that this channel was first made when Pele traveled along the islands making craters here and there. This crater is something like the crater of Kauhako, at Kalaupapa, Molokai. By this little explanation my readers, you may also know that the remaining crater is there above Aliamanu, the hiding cave of the chief Kahahana, his companion, Alapai, and his beautiful wife, Kekuapoi.




One of the significant events that took place in Moanalua is a battle. This battle was between Kualii and Kakūhihewa, both of whom were O'ahu chiefs. These chiefs fought for the right to rule all of O'ahu. The following is an excerpt of J.W.K. Kaulilinoe's "He Moolelo o Kalelealuaka" which was translated by Maly in *He Mo'olelo 'Aina* (2003:82):

Within the passing of several periods of ten days (anahulu), a messenger from the king, Kualii, arrived bearing the message that Kualii challenged Kakūhihewa to a battle on the field at Kanalua [Kauālua], in Moanalua... The warriors met, and a great battle took place in which the champion of Kualii was killed. It was thought that Keinohoomanawanui (mistaken as being Kalelealuaka) had secured the victory for Kakūhihewa... During this battle, Kalelealuaka had stayed behind at Puuloa, and after the battle began, ran secretly with great speed to the battle ground, and killed Kualii's champion...

Another significant place in Moanalua is a cave in Keakuawailale Hill. In this cave lived an old woman who sometimes assumed the form of a lizard. The following excerpt from *Sites of Oahu* provides a description of this woman and how she interacted with the people (Sterling and Summers 1978: 333):

This old woman was not a mischief maker but used her mana, so the natives said. As the big company went down, she sat on a long stone in the middle of the stream. She sat there until the last of the company passed and then moved back and vanished out of sight. She came out down below at Auau. The place was said to be a cave used in war times. This spot is where the train comes to from Kuwili to the sea channel of Moanalua. The train reaches that side of the land and goes on to Puuloa. The point that juts out just below there has a cave. The old woman came out there and sat above it. She sent her eyes to go and catch her some fish and she sat there totally blind. No one thought that her eyes had caught her any fish for when the company returned, she was already at home scaling fish. Some of the people wondered at this and talked it over among themselves. This occurred whenever she wanted fish. She went down the short cut. That was the most wonderful thing. Another strange thing that this old woman did was to change herself into a lizard. She assumed many other forms and the best of all






was that she didn't harm anyone. The place she lived was on the path taken by the people of Ewa when they ascended. The bone fence of the bad chiefs of the valley of Kamanaiki was also near. (Sterling and Summers 1978:333)

Moanalua also contained various water resources. One of which was called Waiapuka. The following is a description of this water resource (Sterling and Summers 1978: 334):

It is said that this valley, Kamana-iki, had many inhabitants. It is the truth for the stones are standing there, the coconuts are growing and the trail remains. It seemed that they gained a livelihood by farming. Two chiefs lived there in the valley. The one named Kepoo was a good chief. It was said that he planted groves of bananas and most of the orange trees. His dwelling house was close to the pools of Waiapuka... In the center of the smallest pool was a rock big enough to hold three men. It is said that that was where the soothsayers (makaula) sat to meditate on how to benefit the people.

Up in the main stream valley of Moanalua, known to old Hawaiians here as Kamananui, there is a famous story associated with the petroglyph boulder—Pōhaku ka Luahine—which is on the National Register of Historic Places. McAllister (in Sterling and Summers 1978:337–8) gathered the following mo'olelo about this place during his 1930s survey of the area:



During the consecration of a heiau in Moanalua Valley, a small child cried. Now, any noise made by man or animal during such tapu [kapu] periods meant instant death for the offender. The grandmother, desiring to protect the child, ran with it up the valley and hid behind this rock. Men were sent out in search, but were unable to find them. After the elapse of the tapu period of a few days, the woman and the child were safe and returned home. Namakahelu, the oldest living kamaaina of Moanalua Valley [who died in 1940 at 83], is of the opinion that this is a recent story [back around 1930]. The stone, she says, was sacred, an akua, with at least two forms of which she knows. As a stone it was known as Laupo, and as a bird it was known as Laea. Offerings were placed before it. (brackets added)



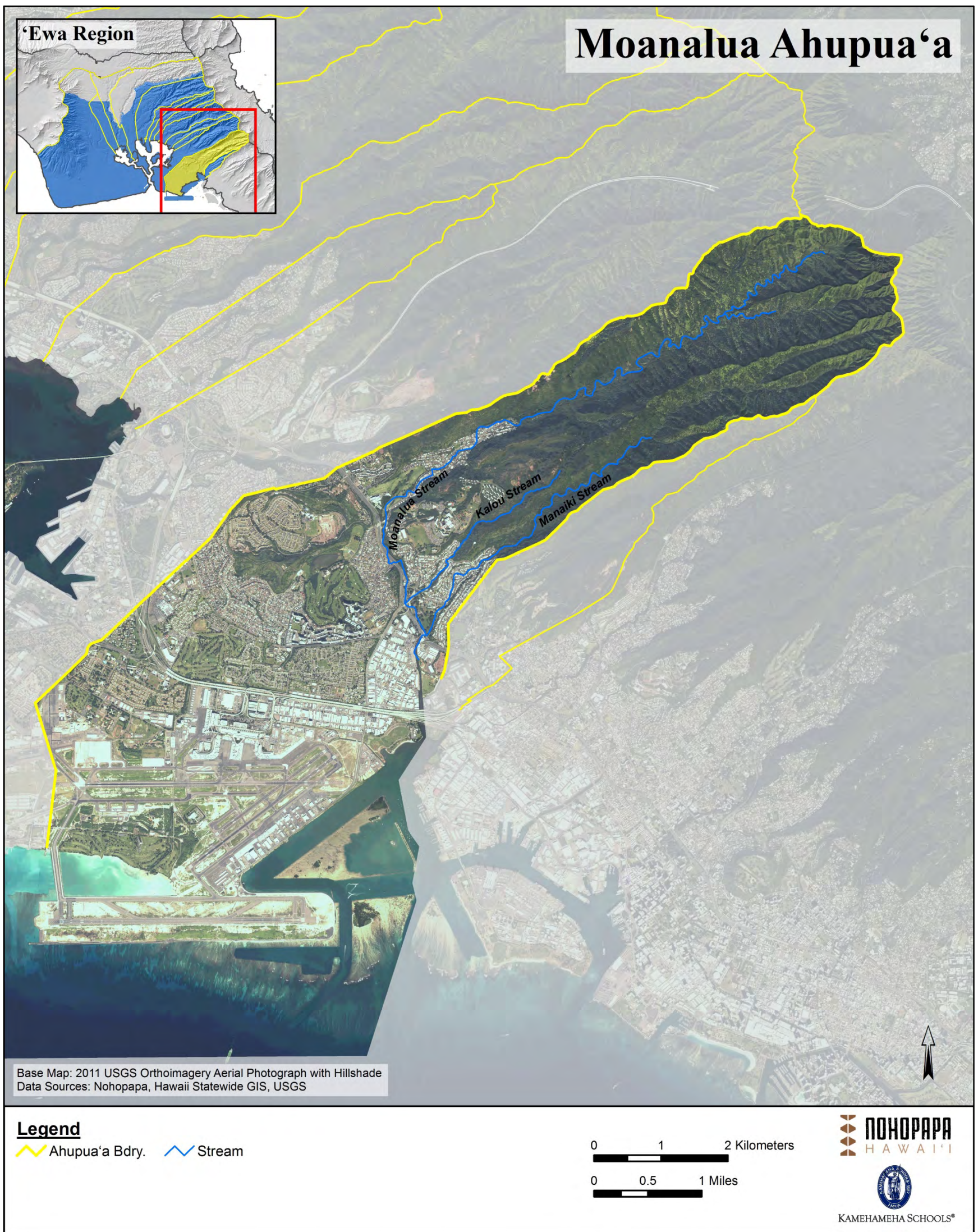


Figure 13. Aerial image of Moanalua Ahupua'a



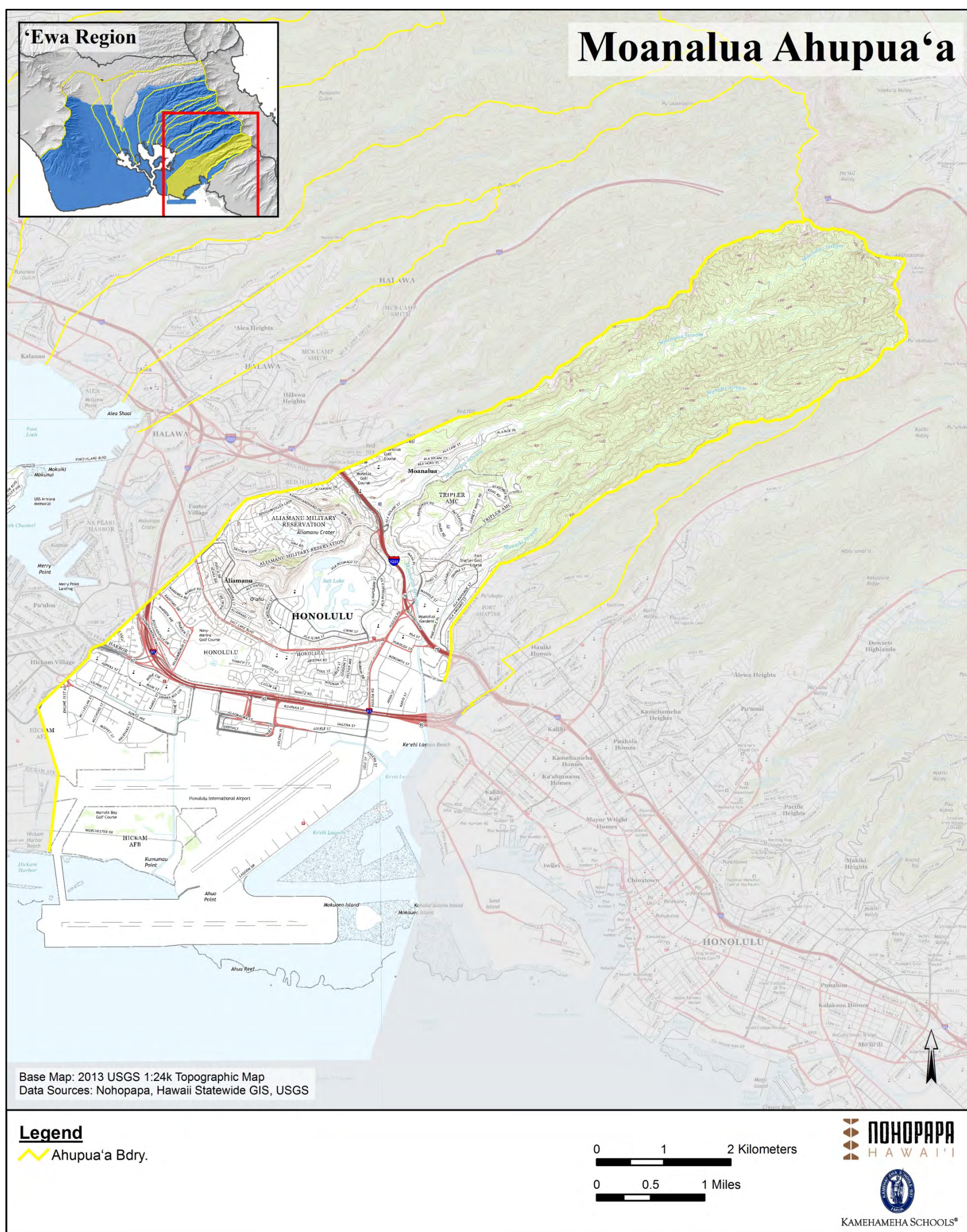




Table 3. Summary of Selected Wahi Pana in Moanalua Ahupua‘a

Wahi Pana <sup>1</sup>	Type	Location/Place Name	Associated Mo‘olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Mokuoeo (1)	Small islet	East of east end of reef runway at Honolulu airport	Summer home of Kalakaua; pā iwi located on the island	Overall shape is different from historical maps, but islet is still largely intact	Islet partially surrounded by fill & dredge sediments from development of airport & Ke‘ehi lagoon
Loko Ka‘ihikapu (2)*	Fishpond (kuapā type) w. some salt pans	Āhua ‘Ili (currently portions of Hickam AFB & Honolulu airport)	Built by Kaihikapu-a-Manuia; in early historic times “place where Captain Brown obtained salt”	Filled in; currently under runways at Honolulu airport & Hickam AFB	Described in early 1930s* as “258 acres in area, with a coral wall 4500 feet in length, 3 to 9 feet in width, and 3 feet high, and three outlets”
Loko Lelepaua (3)	Fishpond (pu‘uone type) w. some salt pans	Kumuma‘u ‘Ili	Built by Kaihikapu-a-Manuia; in early historic times “place where Captain Brown obtained salt”	Filled in; currently under runways and other structures at Honolulu airport	Spelled Lelepuna on some maps; described in early 1930s as “332 acres, mostly filled”; originally walls were coral and soil embankment, 10 ft. wide
Loko Kaloaloa (4)	Fishpond (kuapā type)	Ke‘ehi ‘Ili	--	Filled in; currently under northeast end of runways at Honolulu airport	Described in early 1930s as “36 acres in area, with a semi-circular wall 2700 feet long. The walls are of coral, 6 feet wide and 3 feet high. There are three outlets (makaha).”
Mokupilo (5)	Small islet	Ke‘ehi Lagoon Beach Park	--	Filled in to create the beach park	--
Loko Kilihau (6)	Fishpond (kuapā type)	Māpunapuna	--	Filled in; currently beneath H-1 highway and infrastructures	Possibly also known as “Ahua”



Wahi Pana <sup>1</sup>	Type	Location/Place Name	Associated Mo‘olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Loko ‘Awa‘awaloa (7)	Fishpond (kuapā type)	Māpunapuna	--	Filled in; currently under Mapunapuna St.	Described in early 1930s as “small 8.8-acre pond with a coral rock wall 900 feet long. . . wall is broken.”
Loko Kaikikapu (8)	Fishpond (kuapā type)	Lower floodplain of Moanalua stream outlet	--	Filled in; currently under baseballs fields just north of Ke‘ehi transfer station	--
Loko Māpunapuna (9)	Fishpond (kuapā type)	Māpunapuna	--	Filled in; currently under Māpunapuna commercial/light industrial area	Described in early 1930s as “40 acres in area with a wall 1600 feet long. The wall, 10 feet wide, 1 foot above the water on the inside, and 2.5 feet high outside, is almost straight, inclosing a small inlet.” Originally had four gates
Wakaina Heiau (10)	Heiau (possibly po‘o kanaka, or sacrificial, type)	Umimua ‘Ili (Lower portion of main settlement/ lo‘i area)	Possibly associated with human sacrifice at some point in its history	Purportedly destroyed by the early 1930s	Thrum called this heiau Umimau, and described it as “about 100 by 70 feet. Some little distance below it is said to be its sacrificial stone.”
Pōhaku‘aukai (11)	Natural rock (outcrop) feature – ahupua‘a boundary marker	Along boundary between Moanalua and Kahauiki – east edge of Ala Mahamoe neighborhood	--	Indeterminate	--

Wahi Pana <sup>1</sup>	Type	Location/Place Name	Associated Mo‘olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pu‘u ‘Ōma‘o (12)	Natural pali (cliff) forming east side of Moanalua ahupua‘a	Close to boundary with Kahauiki in or adjacent to Ala Mahamoe neighborhood	This pu‘u once associated w. a prophet named Pohaha; place once known as Pu‘u-o-Hawai‘i; this pu‘u and an associated (paired) pu‘u nearby once said to contain slain warriors from the battle of Kīpapa Gulch	A portable pōhaku w. petroglyphs of two human figures was found here (see Comments)	Petroglyph stone was first moved to the garden at the Damon’s house, then (where it is currently) to the Bishop Museum
Lower Moanalua Stream Lo‘i & Settlement Area (13)	Lo‘i kalo (irrigated taro) & House sites	Māpunapuna (upper portion is at current Moanalua Elementary School)	--	Mostly filled in by urban development – some open park land remains	Moanalua Freeway cuts right through the original lo‘i/ settlement area
Nāmakalele (14)	Small land section	Near confluence of the valley’s three main streams	Maka‘āinana (commoners) named Keawe and his wife, Keana-haki, who lived on and worked this land	Current location in the neighborhood just mauka of Moanalua Elementary School	Nā-maka-lele (“The leaping eyes”) is a reference to wife (Keana-haki) who “sent her eyes out as bait” to the ocean to make a big catch of fish
Āliapa‘akai & Āliamanu (15)	Natural features (salt lake and crater); Āliamanu also described as containing burials	Lake and crater system known today as Salt Lake	Hawaiians believed Āliapa‘akai was “bottomless” and connected with the ocean; Pele tried to dig a dry cave here and struck salt water (Rice 1923); Pele and Hi‘iaka dug into the ground to make a home at Āliapa‘akai (Fornander 1916-1920); a pet bird of Hi‘iaka’s gave the name to Āliamanu	All of these lands have been modified by modern development of ‘Āliamanu residential neighborhood, Honolulu Country Club, Salt Lake Elementary School, etc.	Āliapa‘akai literally “salt pond,” and Āliamanu literally “bird salt-pond”; Kamakau called Āliamanu the “burial hill”



Wahi Pana <sup>1</sup>	Type	Location/Place Name	Associated Mo‘olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pu‘u Kapu (16)	Natural feature (hill, elev. 215 ft.)	Along boundary with Kahauiki at mauka (upper) end of Ala Mahamoe neighborhood	Place where chiefs and commoners met to discuss matters of importance; possibly place were Kalanikūpule (Kahekili’s son) was sacrificed after battle of Nu‘uanu; also very close to place where travelers were purportedly robbed in the old days**	Indeterminate	** These types of stories are common on O‘ahu; similar stories also associated w. Pu‘u ‘Ōma‘o
Kauaulua (17)	Location on small plateau	Lapakea (possibly an ‘ili)	Called “house of bones” by many early (non-native) writers	Developed over by neighborhood	Somewhat unclear what this place was originally; also spelled Kauwalua in some sources
‘Īemi (18)	Pūnāwai (fresh water spring) associated w. a cave	Near confluence of Moanalua and Kalou streams	Source of water for a famously fertile taro patch set aside for chiefs; and, a favored place of chiefs and konohikis to drink fresh water ***	Indeterminate	*** Source (J.K. Mokumaia in Hawaiian newspaper, <i>Kuokoa</i> , 1922) says not only that this spring was used by chiefs/konohiki, but also by commoners, which seems unusual (but see Sterling and Summers 1978:332)
Waipuka (19)	Pūnāwai (fresh water spring) possibly associated w. a cave & stone platform	Along Kamanaiki (or Manaiki) Stream	Favored place for chiefs to bathe	Indeterminate	Also spelled Wai-a-puka in some sources

Wahi Pana <sup>1</sup>	Type	Location/Place Name	Associated Mo‘olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Kapapakōlea (20)	Natural feature (hill); o‘io‘ina (resting place for travelers)	Residential neighborhood right next to Moanalua Freeway	Refers to a hill on old Damon property; according to Kamakau, there was also “. . . on the northwest side of Ka-papa-kolea . . . “the holua slide of . . . plovers”; included in mo‘olelo of Kaulu	Presumably destroyed by residential development	“The plover flats”; legendary plovers had a hōlua slide at this place “flew to count the people from Hawaii to Kauai every day and reported the number to Moi, the prophet, at night”
Mailehahai (21)	Natural feature (high point on ridge line)	Along boundary with Kahauiki Ahupua‘a	Site of former “mountain home” of the Damons	Indeterminate	--
Leilono (22)	Natural feature: entrance to Pō (“otherworld”)	Upper rim of Āliamanu crater	Associated w. Kapūkakī; supernatural breadfruit tree known as Leiwalo, which grew at or near Leilono	Indeterminate (this natural feature may still be present)	Literally “Lono’s lei”
Ka‘ānani‘au Kapūkakī (23)	Natural feature (prominent rock outcrop)	Boundary between Moanalua and Hālawa	Associated with Leilono; place name appears in the traditional saga of Hanaaumoe	Indeterminate	Also known as Red Hill; sometimes spelled Kapīkakī in some sources
Paliuli Heiau (24)	Heiau	Kahuluomanu ‘Ili; just above lower Moanalua Stream on ‘ewa side (Near current intersection of Ala ‘Iolani and Ala Lani streets)	Many iwi were observed here in late 19 <sup>th</sup> /early 20 <sup>th</sup> centuries, but they may have been placed later in time, after heiau was abandoned, not an original part of the heiau	Destroyed by historic-era and modern residential development	Literally “green cliff”; 1930s archaeological assessment showed portions still present; 1973 archaeological assessment said it “cannot be located”
Koaloa Heiau (25)	Heiau	Keaniani ‘Ili; just above lower Moanalua Stream on Diamond Head side	--	Indeterminate – originally located about halfway up the side slope of the ridge	--



Wahi Pana <sup>1</sup>	Type	Location/Place Name	Associated Mo‘olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Hulu‘ena (26)	Natural feature (high point on ridge line)	Along boundary with Kahauiki Ahupua‘a	--	Presumably intact natural feature	--
Waiola (27)	Natural pool along Moanalua Stream	‘Ewa side of the stream	Pool “said to have medicinal qualities. The old Hawaiians came here to bathe when they were recuperating from illness” (Sterling and Summers 1978:337)	Presumably intact natural feature	Other than several small bridges built about 100 years ago, and several concrete crossings built in 1950s, this stream is natural and unaltered
Middle Moanalua Stream Lo‘i – Waiola section (28)	Lo‘i kalo (irrigated taro) & House sites	From just makai of Waiola up to the petroglyphs of Luahine (see below)	--	Probably partially intact	--
Punakalae (29)	Natural feature (high point on ridge line)	Along boundary with Kahauiki Ahupua‘a	--	Presumably intact natural feature	--
Kahaukomo (30)	Natural feature (hill, elev. 500 ft., above Pōhaku ka Luahine)	Above Moanalua Stream on ‘Ewa side	Named for a kahuna (“priest”), grandfather of Nāmakahelu Makaena (a famous wahine chanter who died in 1940 at age of 83); a young chief Kamokulaniali‘i was killed in the stream below here because he refused to fight Kamehameha’s invasion forces (Pukui et al. 1974)	Presumably intact natural feature	Literally “the hau trees begin”; possibly once the site of a heiau or shrine (Pukui et al. 1974); note, according to some accounts, Kahaukomo was also an ancient name of a very gentle current of air that passed through the valley at dawn and dusk

Wahi Pana <sup>1</sup>	Type	Location/Place Name	Associated Mo‘olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pōhaku ka Luahine (31)	Very large boulder w. Petroglyphs	Right along the Diamond Head side of Moanalua Stream	An old woman and a crying baby hid behind this rock to avoid breaking the kapu on silence while a heiau was being built in the lower stream valley (kama‘āina Nāmakahelu—see previous entry—thought this story was of recent origin);	Listed on National Register of Historic Places in 1973; right along busy public trail up the main stream valley (Kamananui)	Includes more than 20 individual images of human forms and bird-like human forms, as well as a square konane “board” (Hawaiian game similar to checkers) w. 10 rows by 10 columns of small depressions; literally “the old woman rock”
Upper Moanalua Stream Lo‘i (32)	Lo‘i kalo (irrigated taro) & House sites	Near the top of the Kamananui watershed	--	Probably partially intact	--
Pu‘u Kahuauli (33)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	Point at which Moanalua & Kalihi Ahupua‘a intersect with the upper ridgeline of the Ko‘olau (just west of Wilson Tunnel)	--	Presumably intact natural feature	Literally “dark site hill”
Keaoki (34)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	--	--	Presumably intact natural feature	--
Maunakapu (35)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	--	--	Presumably intact natural feature	Literally “sacred mountain”
Pu‘u Keahiakahoe (36)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	--	Story of Kahoe, who lived up in the mountains, and his brother, who lived at the sea (see Sterling and Summers 1978:206)	Presumably intact natural feature	Literally “the fire of Kahoe hill”



Wahi Pana <sup>1</sup>	Type	Location/Place Name	Associated Mo‘olelo/ Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Kaunakolea (37)	Natural feature (high point on ridge line, elev. 2,200 ft.)	Point at which Moanalua &Hālawā Ahupua‘a intersect with upper ridgeline of Ko‘olau (south of H-3 Tunnel)	--	Presumably intact natural feature	--

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

\* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).





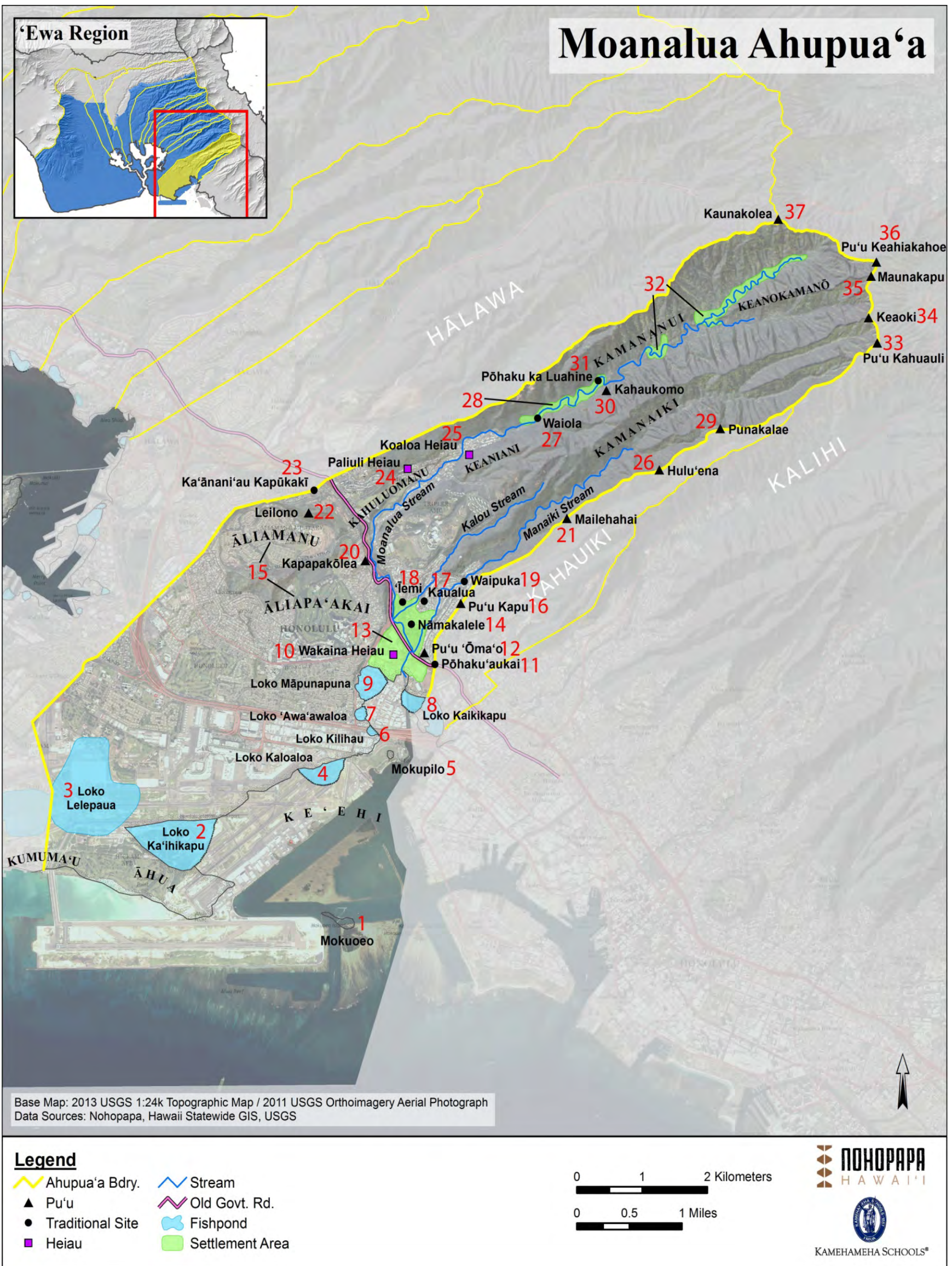


Figure 15. GIS map depiction of significant Hawaiian cultural and natural resources in Moanalua Ahupua'a





Figure 16. Nāmakahelu Makaena, a kumu hula from Kamananui who passed on mo'olelo of Moanalua (photo credit: Moanalua Culture Project).

## Community Groups in Moanalua

This section provides a brief summary of two community groups in Moanalua, including details about their organizational profile, activities and services they provide, target audiences they service, and existing and new partnerships they hope to develop.

### Moanalua Culture Project

The Moanalua Culture Project is under the direction of Moanalua's state-recognized kahu, Roddy Kamawaelualani Kawehi Akau. Roddy Akau has been a steward of Moanalua Valley for 19 years and he is perpetuating the stewardship work his family has done for many generations in the valley. As kahu, Roddy has accepted and taken on the kuleana of his 'ohana's sacred traditions and responsibilities. The Moanalua Culture Project vision and mission has three primary commitments:

- 1) **Mālama 'Āina Education and Outreach:** To restore and revitalize the 'āina and waiola of Moanalua to allow the native flora and fauna to flourish, including the threatened 'ōhi'a and the endangered elepaio. To share the importance of restoring and protecting Moanalua's 3,716 acres of native forest in replenishing the island's watershed as the irreplaceable source of fresh water for Honolulu. To enable usage of the valley for traditional farming and aquaculture.
- 2) **Cultural Preservation:** To preserve and restore the wahi pana and other cultural treasures of the ahupua'a – including burial sites, heiau, petroglyphs, pōhaku and other artifacts – and to pass on the mo'olelo of Moanalua, once the seat of sacred learning on O'ahu, with its unique heritage reaching back to pre-migration times.
- 3) **Culture Programs:** To utilize the state-protected land of Kamananui and Kamanaiki Valleys as an outdoor classroom and culture center called Kamokulanali'i, "The Resting Place of the Heavenly Chiefs", with Moanalua Gardens serving as the gateway. To serve the Native Hawaiian community and beyond with an immersion in the values of lokahi, humility and aloha, with programs including but not limited to lā'au lapa'au, hula, lua, 'oli, lo'i, and traditional arts and crafts.

The Moanalua Culture Project did not participate in the community outreach efforts, but their organizational contact information is below.

#### Organization Profile:

Contact person	Roddy Akau
Address	N/A
Phone number	808-351-1710
Email	moanaluvallay@gmail.com
Website/Social media	www.moanalua.com
501c3 status	No





Figure 17. Kamananui Valley, with Maunakapu, Keanakamanō and Ho'omoeihikapulani in the far background (photo credit: Moanalua Culture Project).



Figure 18. Kahu Roddy Akau in Kamananui Valley (photo credit: Moanalua Culture Project).





Figure 19. Delegates attending the Kamananui and Kamanaiki land dedication ceremony in 2008 (photo credit: Moanalua Culture Project).

## Moanalua Gardens Foundation

Founded in 1970, the Moanalua Gardens Foundation is a 501(c)(3) non-profit organization dedicated to preserving and perpetuating the history, native culture and environment of Hawai'i through education and stewardship of Kamananui (Moanalua Valley) and celebration of the Prince Lot Hula Festival. The Moanalua Gardens Foundation also runs the Huaka'i o Kamananui program, an initiative to improve the infrastructure of Kamananui Valley and to provide educational opportunities for community members and school children. Another of their programs is Aloha 'Āina Moanalua, an innovative place and culture-based curriculum, focusing on the entire ahupua'a of Moanalua, from mauka to makai. The curriculum provides a unique opportunity for students to connect to the cultural traditions that have been passed down from kupuna in the area. The program is currently being run in O'ahu's elementary schools and the history of Moanalua is now being taught to hundreds of fourth-graders each year.





Figure 20. Hula hālau at the 2016 Prince Lot Hula Festival in Moanalua Valley (photo credit: Moanalua Gardens Foundation).



Figure 21. Opening of the 2015 Prince Lot Hula Festival, run by the Moanalua Gardens Foundation (photo credit: Moanalua Gardens Foundation).





Figure 22. Connecting to the valley through the Huaka'i o Kamanui program (photo credit: Moanalua Gardens Foundation).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Pauline Worsham
Address	1414 Dillingham Blvd., Suite 211, Honolulu, Hawai'i, 96817
Phone number	(808) 497-4084
Email	pauline@pmwconsult.com
Website/Social media	www.moanalugardensfoundation.org
Year organization formed	1970
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Kamananui (Moanalua) Valley
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, natural resource management, teacher professional development.  Specific programs and activities offered: Huaka'i o Kamananui, Aloha 'Āina Moanalua, cultural-based curriculum, and teacher training; annual Prince Lot Hula Festival which is the largest non-competitive hula celebration in Hawai'i.



Use of place based curriculum?	Yes, ‘āina and culture-based curriculum on Kamananui Valley using DVDs, CDs, books, and pamphlets. Curriculum is aligned with Common Core Standards and Hawaiian Education Guidelines.
Public volunteer work days?	No
Student School groups (& ages) they service	Grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old
Community groups they service	Hula hālau statewide, Moanalua Gardens Community Association
Existing organizational partners	Yes, Moanalua Valley Community Association, ‘Iolani Palace, hula hālau statewide, Moanalua Gardens Community Association.
Organizations wanting to partner with in the future	Yes, Kamehameha Schools, Bishop Museum, the University of Hawai‘i, Department of Education (DOE), and private schools.



## Additional Resources for Moanalua

Table 4 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Moanalua.

Table 4. Sample of Resources for Moanalua Ahupua‘a\*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents, some pertaining to Moanalua; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. <b>This 874-page monograph is a searchable pdf</b>

\* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*.





# WAI'IAU AHUPUA'A

## Ko 'ia kaua e ke au-o Waiau We two are drawn by the current of Waiau <sup>13</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Waiau Ahupua'a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua'a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Waiau, both on KS and non-KS land.

Figure 59 and Figure 60 are aerial image and USGS map depictions, respectively, of Waiau Ahupua'a, which is a relatively small and narrow ahupua'a in 'Ewa Moku. Waiau's mauka portion ends at the ridge line of the Ko'olau. The hydrology of Waiau is somewhat atypical in that its main stream, Waiau, which drains all of its forested uplands, passes through its lower-middle section from east to west, and then drains down into neighboring (to the west) Waimano Ahupua'a, whose lo'i kalo are watered by Waiau's water.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waiau Ahupua'a are as follows. Starting from the makai end on the eastern (Honolulu) side, the boundary begins at the Pu'uloa shoreline in the Neal S. Blaisdell Park, along the Pearl Harbor Bike Path; the boundary crosses the Kamehameha Highway and heads roughly north (mauka) along Ka'ahumanu St. through a commercial area between Kamehameha and the H-1 highways, past Punanani Gulch and through a portion of the residential neighborhoods of Waimalu. After passing by Waiau Neighborhood Park (which is west of the boundary and wholly within Waiau), the boundary curves around to the northeast, past the uppermost neighborhood of Ka'ahumanu St., and continues on the ridge line of the Ko'olau. At this point, the ahupua'a boundary heads north a short distance along the ridge line, then turns back to the southwest, heading downslope to the other (west) side of the Ka'ahumanu St. neighborhood, then back down through the Waimalu neighborhood along Ho'ohonua St., once again crossing the H-1 and Kamehameha highways to return to the Pu'uloa shoreline near the HECO power plant.

Table 13 is a summary of the significant wahi pana in Waiau Ahupua'a. Figure 61 is a GIS map depiction of Waiau's wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

### Overview – Hawaiian Cultural Landscape of Waiau

Waiau, which is translated as "swirling water" by Pukui et al. (1974:221), takes its name from a famous spring-fed pond in its lower flats near the shoreline. An alternative interpretation by Thrum (1922:672) is "water to swim in."

Handy (1940:81) wrote, "The ahupua'a takes its name from Waiau Spring and pond, south and west of which are small terrace areas now [around 1940] planted mostly in truck crops." (brackets added). As described in the table below above (and depicted in Figure 61), Waiau's primary lo'i kalo area was watered by this famous spring-fed pond.

Interestingly, and atypically for 'Ewa Moku, there are no loko i'a (fishponds) in Waiau. Somewhere along the shoreline, however, was a legendary place—its precise location unknown—called Puhikani,

<sup>13</sup> Excerpt from S.M. Kamakau's writings about the heritage of Kūali'i, and his association with wahi pana across the islands, including Mānana, in *Nupepa Kuokoa* (Mei 23, 1868)

a “bathing place of the shark chiefess Kaahupahau (or Ka’ahupāhau) (described below in the mo’olelo section). Waiau also had two named fisheries just offshore at Pu’uloa (Kalua’o’opu and Ka’ākauwaihau).

John Papa I‘i (1959:97) mentioned there was a maika (ancient Hawaiian bowling-type game) field in Waiau: “. . . They went down to the water and up, going above the group of taro patches of Waiawa, up to the maika playing fields to Waimano . . .” This maika field may have been located in Waiau’s plain known as Ka-lua-olohe, famously associated with a mo’olelo about a supernatural dog named Ku-īlioloa (see below).<sup>14</sup>

The gently-sloping plateau uplands above the current H-1 highway were used by Hawaiian subsistence farmers as a kula (“dryland,” rain-fed) cultivation area. This kula area would have contained scattered planting areas including small soil terraces and planting mounds.

Since its upper portion extends to the ridge line of the Ko’olau, Waiau people in traditional times also had access to abundant mountain resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making ko’i (adzes) and other implements.

## Mo’olelo (Oral-Historical References)

The mo’olelo of Waiau contain various references to Pu’uloa and the major figures found there: Ka’ahupāhau (goddess shark) and Ka’ehuikimanōopu’uloa (Hawai’i Island shark who visits Pu’uloa), mo’o (supernatural water spirit), Kāne, Kanaloa, Kū’īlioloa (dog spirit/deity), the ali’i Kūali’i, Maihea (a farmer), and the water bodies known as Puhikani, Honokawailani, Kalua’o’opu and Huewaiipi.

One well known individual who was said to live in Waiau was Maihea, a great farmer who was forever faithful to his gods, even though he did not know their names. One story connects Maihea to a water body named Huewaiipi and how it was his sons who are responsible for the water being given this name. A translation from the Bishop Museum’s Hawaiian Ethnological Notes (HEN) explains:

As you begin to go down the incline of Punana-loa, you will see a place where water drips beside the road. The name of that water is Huewai-pi and this is the legend.


As Maihea and his family lived above this place, they came here for their water. There is a large spring on the lower side of the road and they were used to coming for water in the early morning. When they came to draw water with their ihiloa gourds, the necks were so narrow that they did not fill fast. Then it became light enough to distinguish the people that passed by so they picked up their ihiloa water bottles and dashed them to the ground breaking them to pieces there. The spot was named Huewai-pi (Stingy-water-bottle) because of what the boys did. But now the name has been contracted to Ka-wai-pi. After the boys broke their water bottles they began to run without going home. It became very light as they ran and they were plainly seen. They hid themselves and were changed into stones. The writer may call them, “The-stone-sons-of-Maihea (Na-keiki-pohaku-a-Maihea)” but these stones are generally called Na-pohaku-kuloloa (Long-standing-stones). (HEN Newspaper 1899:20)

The ahupua’a of Waiau is also known for the supernatural dog named Kū’īlioloa. This dog would appear in order to warn people when something was going to happen. A description of this dog in Sterling and Summers (1978:15) is worth quoting at length:

---

<sup>14</sup> There is another place known as Ka-lua-’Ōlohe in Pālolo Valley (see Pukui et al. 1974:79; Sterling and Summers 1978:279)






As you go on toward Honolulu, (see Ka Loea Kalaiaina, July 29, 1899, *Newsp.*, Na Wahi Pana o Ewa p 17) you will come to the plain of Ka-lua-olohe. There was a famous spot there that is hidden and lost because the road is changed elsewhere and the plain famed from the beginning to this day, is separated from it. This is the legend of the plain.

There was a pit where the hairless dog, seen in the olden days, lived. The name of the dog was Ku-ilio-loa and he was hairless. He often met with those who went on the plain at night and he changed his colors from black to brown, to white or to brindle. He showed himself when something was going to happen, such as the death of a ruling chief or other things pertaining to the government such as disagreements and so on. Here on this very plain the writer met with one of the forms of this dog mentioned above, but the appearance did not denote that there was trouble for the person going on his way. This plain is in Waiau.

It is said in the story of Kualii that Waiau was his birthplace. His father belonged to Koolau, to Kualoa and his mother to Waiau. That might be so. This was said to be the land of chiefs in the olden days and so Ku-ilio-loa was of the royal lineage of Waiau.

One other mo'olelo of Waiau is the story of the ki'owai (pool of water) named Honokawailani. This story comes from Sarah Nākoa, who was a treasured kupuna of the students at Ke Kula Kaiapuni o Waiau. While the original Hawaiian text can be found in *Lei Momi o 'Ewa* (Nākoa 1993:6-9), the following excerpt is from a rendition of the story created by the Waiau students in order to honor this kupuna mo'olelo of the ki'owai:



Here in Waiau there is a pond named Honokawailani. It is a mysteriously deep ki'owai filled with water that wells up from the ground. It was beautiful in the olden days. When you stood on a hillside, you could look down at Honokawailani, filled with fragrant water lilies and surrounded by grass. Honokawailani was famous for being a favorite swimming area for our kūpuna. (Ke Kula Kaiapuni O Waiau 2017)

According to Maly and Maly (2012:43), Waiau was also the “[b]irth place of the chief Kūali’i. Though not specifically named, it follows the line of the tradition that that Waiau was one of the “wai” (watered lands) granted to priests of the Lono class, by the demigod, Kamapua’a.



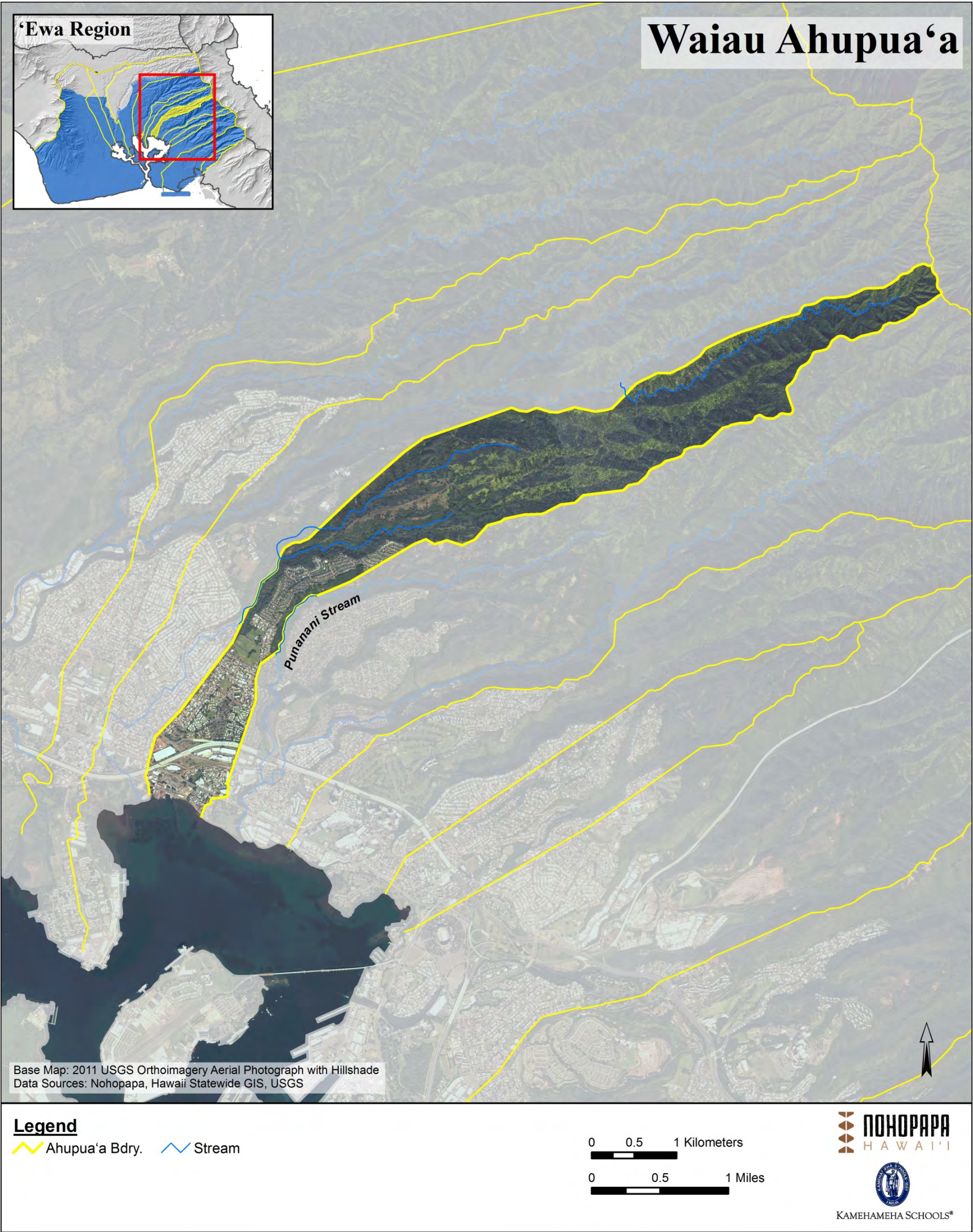


Figure 59. Aerial image of Waiau Ahupua'a



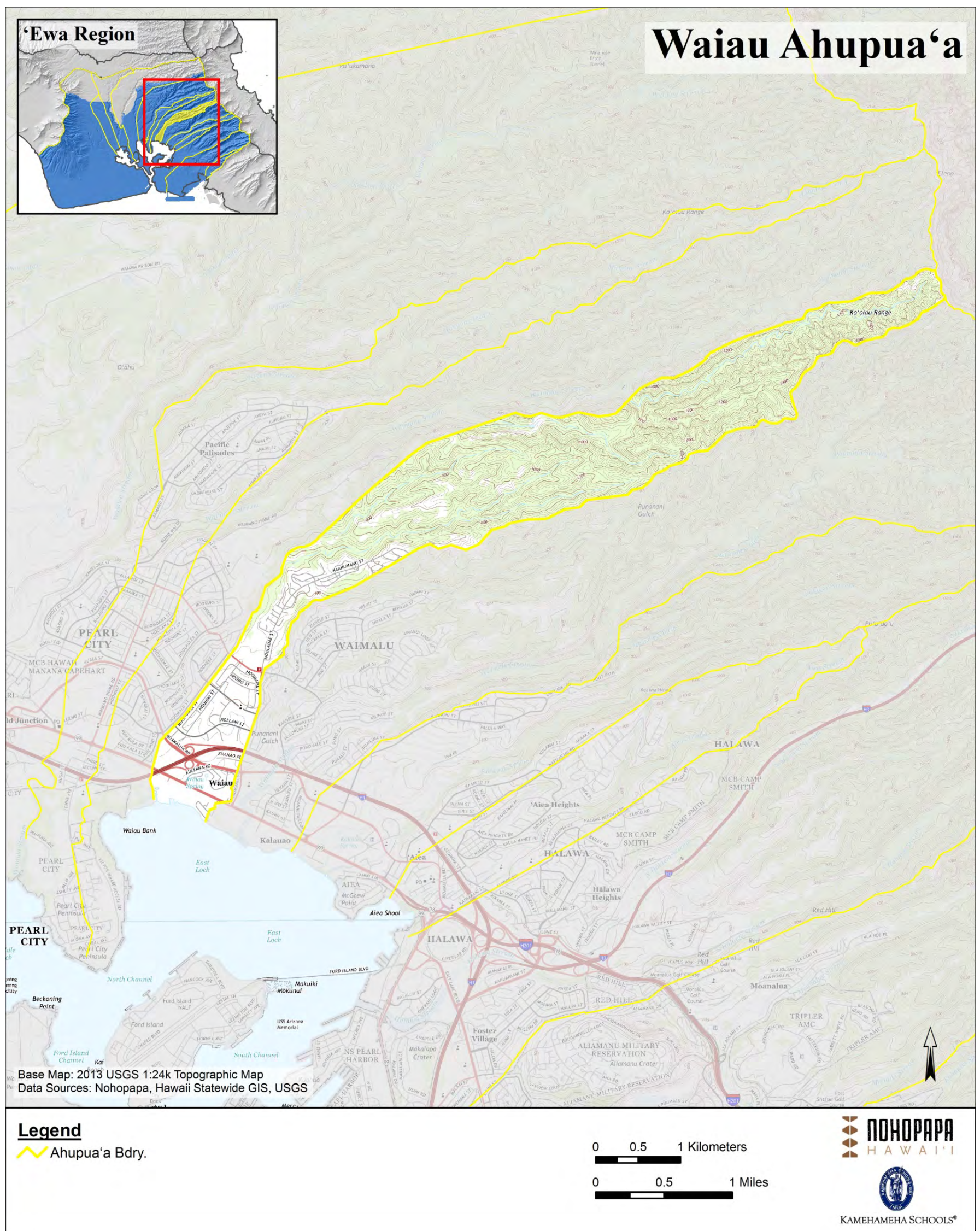




Table 13. Summary of Selected Wahi Pana in Waiau Ahupua'a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Kalua'o'opu (1)	Fishery	Just offshore at Pu'uloa	--	Currently part of Pearl Harbor	Also known as Kai o Kalua'o'opu (literally "the hole of the goby fish")
Ka'ākauwaihau (2)	'Ili and Fishery	Just offshore at Pu'uloa	See comments to the right about the term "waihau"	Currently part of Pearl Harbor	According to Maly and Maly (2012:11), the term "The term 'waihau' denotes a type of heiau built along the 'Ewa coastal region, at which prayers and offerings were made to promote abundance in the fisheries and of the pipi (pearl oysters)."
Lower Waiau Lo'i & Settlement Area (3)	Lo'i kalo (irrigated taro) & House sites	Waiau kai – watered by Waiau Spring and Pond	--	Destroyed by urbanization and highways	--
Kauhihau (4)	Legendary Gulch	Located in mauka section of Waiau's lo'i kalo	Legend of two sons of Maihea (father) and Punahinalo (mother) named Pūnana-loa-a- Maihea and Ka'akakai-a- Maihea (see mo'olelo section in the text above)	Destroyed by urbanization and highways	Just below (makai) of this place was a spring named Huewaipī (or Kawaipī)
Honokawailani (5)	Ki'owai	Adjacent to Waiau Spring and Pond	Famous natural swimming pool	Heavily impacted by urbanization and highways	Named in Māhele documents
Waiau (6)	Natural Spring and Pond	Waiau kai	--	Filled in long ago	Literally "swirling water"; Waiau's lo'i kalo were watered from this spring and pond



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Kalua'ōlohe (7)	Legendary Cave	Waiau kai, near boundary with Waimano at mauka edge of Waiau's main lo'i kalo	Associated with supernatural dog, Kū-īlio-ūla (see mo'olelo section in the text above)	Destroyed by urbanization and highways	--
Kolokukahua Heiau (8)	Heiau	Once located on ridge between Waiau and Waimalu gulches	Once located on the "mountain home of Queen Emma. The stones were removed some years ago" (this was written around 1933)	Destroyed many years ago	--

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

\* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).



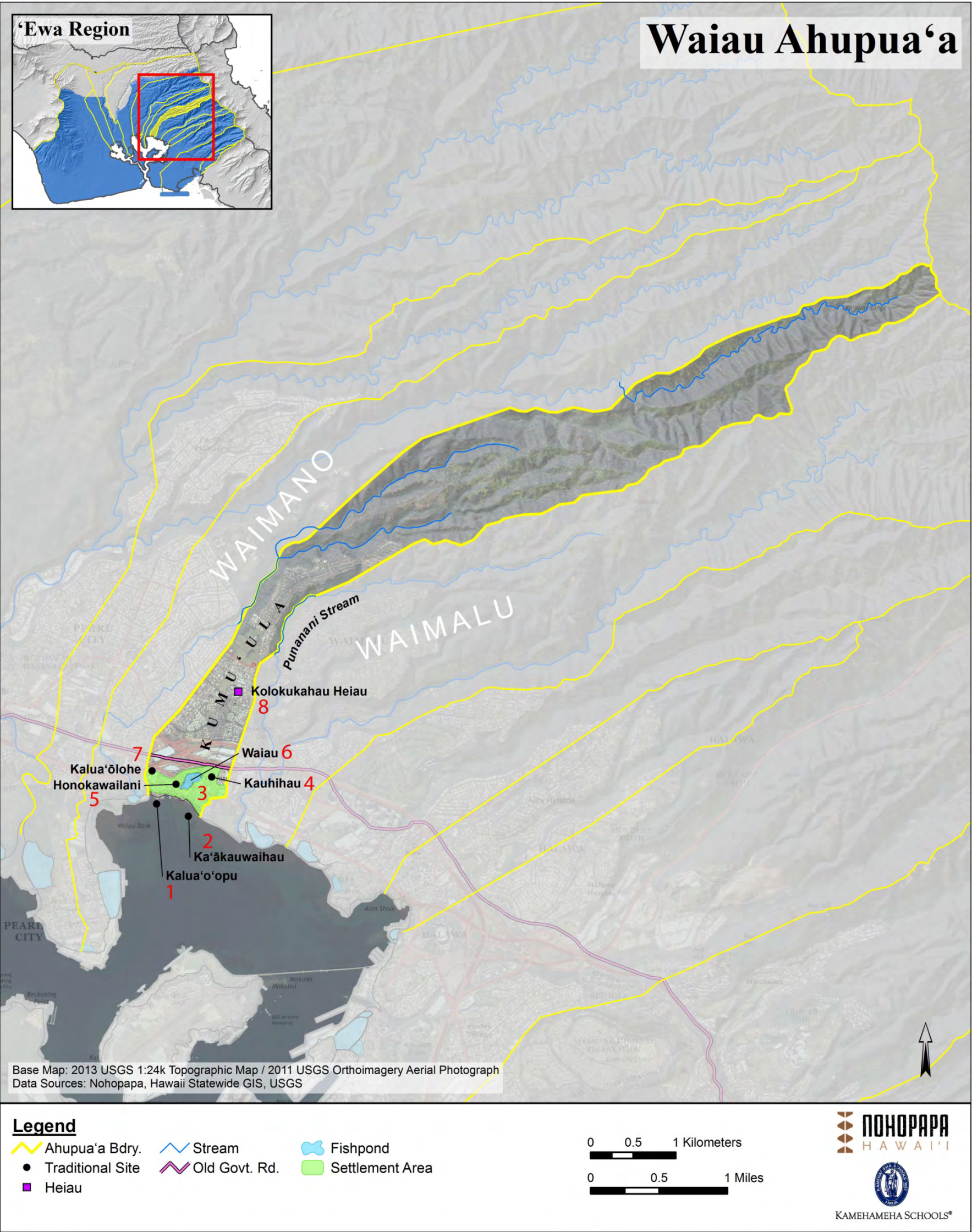


Figure 61. GIS map depiction of significant Hawaiian cultural and natural resources in Waiau Ahupua'a





Figure 62. Location of Honokawailani overlaid on a 2011 USGS aerial photo.





Figure 63. 1890 photograph of Pearl Harbor with OR&L railroad tracks along the coast  
(Honolulu Advertiser Archives)



## Community Groups in Waiau

This section provides a brief summary of one community group in Waiau.

### Kula Kaiapuni ‘o Waiau

In 1987, the Hawai‘i State Board of Education approved the formation of the Papahana Kaiapuni ‘Ōlelo Hawai‘i (Hawaiian Language Immersion Program), and the first two pilot Hawaiian language Immersion Department of Education sites were established at Waiau Elementary School in ‘Ewa, O‘ahu and Keaukaha Elementary School on Hawai‘i island.

Kula Kaiapuni ‘o Waiau is part of Waiau Elementary School. The Schools vision is a cohesive and thoughtful community where social, cultural, and intellectual diversity is nurtured and valued. Their mission is to interact, collaborate, reflect, and celebrate as learners. The program goals of Kula Kaiapuni ‘o Waiau are to:

- » Attain a high level of Hawaiian language proficiency.
- » Develop a strong foundation of Hawaiian culture and values.
- » Empower students to be responsible and caring members of our community.
- » Ensure the knowledge and skills in all content are consistent with the DOE goals and standards.



Figure 64. Kula Kaiapuni ‘o Waiau haumāna on a huaka‘i in Kailua, O‘ahu (photo credit: Kula Kaiapuni ‘o Waiau).

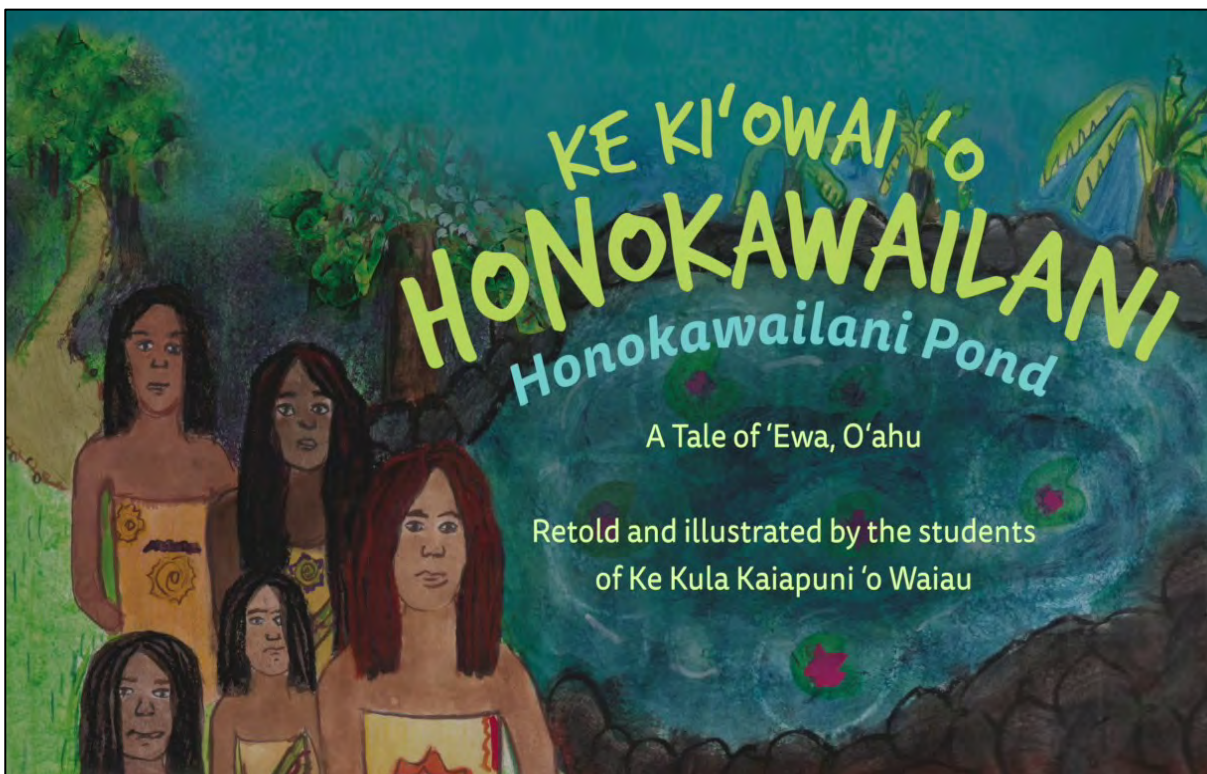


Figure 65. Mo'olelo of Ke Ki'owai 'o Honokawailani as told by the haumāna of Kula Kaiapuni 'o Waiau (photo credit: Kula Kaiapuni 'o Waiau).

Ke Kula Kaiapuhi 'o Waiau did not fully participate in the community outreach efforts, but their organizational contact information is below.

#### Organization Profile:

Contact person	Troy Takazono
Address	98-450 Ho'okanike Street
Phone number	(808) 307-5200
Email	ttakazono@waiaues.k12.hi.us
Website/Social media	www.waiauelementary.org
Year organization formed	1987
501c3 status	No



## Additional Resources for Waiau

Table 14 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waiau.

Table 14. Sample of Resources for Waiau Ahupua‘a\*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents pertaining to Waiau; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. <b>This 874-page monograph is a searchable pdf.</b>
Genz, Joe et al. (2010)	Ethnohistoric Study of Kamehameha Schools’ Lands in Waiawa, Waiau, and Kalauao (Ka‘ōhoni ‘Ili) Ahupua‘a, ‘Ewa District, Island of O‘ahu	Extensive documentation of historical, ethnographic, and cultural information as well as 12 community interviews for Kalauao as well as Waiawa and Waiau; this approximately 200-page document has a detailed index.

\* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*

# WAIAWA AHUPUA‘A

## **E Kuu Kaua i ka Loko Awa—o Waiawa** *We Two Cast the Net in the Milkfish Pond of Waiawa*<sup>17</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Waiawa Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Waiawa, both on KS and non-KS land.

Figure 79 and Figure 80 are aerial image and USGS map depictions, respectively, of Waiawa Ahupua‘a. After Honouliuli, Waiawa is the next largest in ‘Ewa Moku. It not only contains Waiawa Stream—and its upland tributaries that drain the leeward slopes of the Ko‘olau Range, but also portions of Mānana and Waimano streams, as they empty into and join Waiawa Stream.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waiawa Ahupua‘a are as follows. Starting from the south (makai) end on the eastern (Honolulu) side, the boundary begins on the Pearl City (Mānana) Peninsula and follows Waiawa Stream north up to the H-1 highway; after crossing the highway, the boundary cuts through the Pearl Highlands Shopping Center and past Walmart (which is in Waiawa), through the Pearl City residential neighborhood and then the lower, western edge of Pacific Palisades (which is mostly in Mānana Ahupua‘a). After this, the ahupua‘a boundary takes a sharp turn to the northeast and continues on up to the Ko‘olau ridge line summit; it follows the ridge line to the northwest where it turns again back to the southwest (in the vicinity of Wai‘āhole Ahupua‘a on the windward side). After traversing the forested uplands along its boundary with Waipi‘o, Waiawa Ahupua‘a eventually passes by Mililani Memorial Park (which is wholly within Waipi‘o), then heads down along the east side of the H-2 highway, which it crosses around the Waipi‘o residential neighborhood. It eventually crosses through the center of the H-1/H-2 intersection, then the Leeward Community Center, before it ends at Pu‘uloa.

Table 19 is a summary of the significant wahi pana in Waiawa Ahupua‘a. Figure 81 is a GIS map depiction of Waiawa’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

### **Overview – Hawaiian Cultural Landscape of Waiawa**

In general, prior to the introduction of western values, concepts of land use and ownership, and commercial activities in the 19th century, traditional Hawaiian life in Waiawa (literally “milkfish water”) was very much centered around the natural resource and wahi pana of Pu‘uloa (Pearl Harbor), with its extensive shoreline and estuaries that were home to numerous fishponds and lo‘i kalo (pondfield complexes). As shown by Māhele documents, the coastal flats around Pu‘uloa (i.e., the area below, or south of, the H-1 freeway), including the lower reaches of Waiawa Stream on the Mānana (Pearl City) Peninsula, were the favored places for permanent settlement and irrigated agriculture in this area.

McAllister (1933) recorded three fishponds in Waiawa Ahupua‘a: Loko Apala (‘Āpala), Loko Kuhialoko and Loko Mo‘o. By this time (early 1930s), Loko ‘Āpala was reduced from a very large (75-acre)

<sup>17</sup> Excerpt from S.M. Kamakua’s “He mele no Kualii, Kulanipipili, Kulanioaka, Kunuiakea, & c.,” *Ka Nupepa Kuokoa*, Mei 23, 1868



fishpond to just a few acres. Likewise, the other fishponds had also nearly disappeared by the 1930s (see Sterling and Summers 1978:48), but they were once major sources of food and tribute in traditional times. In typical Hawaiian style, these fishponds were integrated with the lo'i kalo area, the Waiawa Stream and pūnāwai (fresh water springs) in Waiawa kai.

The plateau uplands above the current H-1 highway and east of the H-2 highway, between Waiawa Stream to the east and ephemeral gulches to the west, were used by Hawaiian subsistence farmers as a kula ("dryland," rain-fed) cultivation area. It would have contained scattered planting areas including small soil terraces and planting mounds. A recent archaeological reconnaissance survey (see Bautista et al. 2013) and an earlier inspection (Farrugia and Cleghorn 1994) that the perennial Waiawa Stream (also known as Kukehi in its lower reaches, according to ʻĪī 1959:96–97) contains abundant evidence of irrigated agricultural structures and habitations from precontact and early historic times. With the exception of major storm events, it appears the plateaus of Waiawa lacked year-round through-flowing water (i.e., the gulches rarely fill with water).

Puoihi Heiau, erroneously reported as "destroyed" by McAllister (1933) but re-located (with associated petroglyphs and habitations) by Goodman (1991), is on the eastern boundary of Waiawa Ahupua'a (with Mānana) on a ridge line just above the confluence of the Mānana and Waiawa streams. A second heiau in Waiawa, near the 'ulu maika playing field of Haupu'u below (makai of) the H-1 freeway, was apparently demolished in 1834 when the Protestant Ewa Church was built directly over it (Sterling and Summers 1978).

Born in neighboring Waipi'o in 1800, writing in the 1860s, and describing O'ahu around 1810 or 1811, the native historian and ali'i John Papa ʻĪī (1959:96–98) outlined a system of trails linking east Honolulu with central O'ahu, the Wai'anae coast and the north shore to Waimea. The coastal trail mauka of Pearl Harbor, in the area of the current H-1 freeway, passed through Waiawa Ahupua'a; one branch headed upcountry to Kūkaniloko in central O'ahu approximately where the current H-2 freeway is located. Given its extensive uplands that extend back to the Ko'olau ridge line, Waiawa people in traditional times also had access to abundant mountain resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making ko'i (adzes) and other implements.

## Mo'olelo (Oral-Historical References)

The mo'olelo associated with Waiawa include references to Pu'uloa; the fisheries of Kuhia; various sharks such as Kahi'ukā (shark goddess' brother), Ka'ehuikimanōopu'uloa (shark who visited Pu'uloa), and Ka'ahupāhau (shark goddess of Pu'uloa); Kāne and Kanaloa, who named places of 'Ewa from Haupu'u (hill in Waiawa); Keaomelemele (goddess); Kanepaiki, a chief who began the construction of the 'Ewa Church on top of a heiau; Luau (a prophet); various mo'o (supernatural water spirits); 'ulu maika (Hawaiian game similar to bowling); and the 'awa plant (*Piper methysticum*). According to Hawaiian legend, Waiawa is one of the "wai" (watered lands) given to the priests of the Lono class, by Kamapua'a, the demigod (Maly and Maly 2012:43).

One of the most important figures in Waiawa is Kahi'ukā. This shark god, brother to the shark goddess Ka'ahupāhau, is famous throughout Pu'uloa for being one of the guardians of the people there. His home was said to be located in the ahupua'a of Waiawa. The following is an excerpt of Moses Manu's "He Moolelo Kaa Hawaii no Laukaieie," translated by Maly and Maly (2003):

Looking seaward, Makanikeoe saw the fin of a shark passing by, in front of a stone in the estuary of Waiawa, on the west side of Kanukuokamanu, next to Piliaumoa. Seeing the shark, Makanikeoe drew nearer and he saw that it was Kahiuka, a native of this estuary. His cave was comfortably situated on the side of the stone. Kahiuka was a good shark, and in his story, he is the guardian of Manana and Waiawa. (Maly and Maly 2003:84–91)

Another relevant mo'olelo, based on Moses Manu's "He Moolelo Kaa Hawaii no Laukaieie," is that of Kāne and Kanaloa's naming various places in Waiawa. A portion of the translation provided by Maly and Maly (2003:89) is as follows:

From this place, Makanikeoe then turned and looked to the calm waters of Kuhia Loko and Kuhia Waho. He went to the ponds and saw water bubbling out, and in the pond were many fish of the sea. It was of this pond, that Kane and Kanaloa spoke, while in Kahiki, as heard by the prophet Makuakaumana, who crossed the sea and traveled to Hawaii:

The mullet are at Kuhia-loko,  
The seaweed is at Kuhia-waho,  
The salt is at Ninauele,  
The nehu pala are at Muliwai  
The lone coconut tree stands at Hape,  
The taro leaves are at Mokaalika,  
The water is at Kaaimalu,  
The awa is gathered at Kalahikiola.  
Behold the land.

All of these places named by the gods can be seen, extending from the sea of Waiawa, to Halalena at Waiawa uka.

One of the traditional cultural activities of Waiawa was playing the game of 'ulu maika. In Waiawa, there were two 'ulu maika fields, one named Puehulunui (also Pueohulunui) and one named Haupuu. Emory's description of this game is as follows:

A game almost as distinctly Hawaiian as surf riding or sledding was the Maika, or bowl. In this a round stone ball was sometimes used, but the usual bowl which was called a ulu or olohu, was a disc, 3" in diameter and an inch and a half thick at the center, and 1" thick at the rim. Some of these discs were of wood, but most were of stone. The game was played on a smooth, level hard packed track of ground. On Molokai and Lanai some of these tracks may still be seen. In competitions, the ulumaika was rolled for distance, or rolled clear between two stakes set up in the ground several inches apart at a distance of 30 to 40 yards. Men only played at this sport. (Sterling and Summers 1978:18)

Another excerpt of mo'olelo regarding Waiawa concerns the goddess Keaomelemele and the 'awa grown there. The author Moses Manu (see Sterling and Summers 1978:19) writes thus:

...When the wondrous maiden Ke-ao-melemele arrived at the entrance to the mountain of Konahuanui, all the offerings were in charge of Ke-anuenue, a puko'a or reddish brown pig, a clump of dark 'awa (pu'awa popolo) which was not common in these islands. This variety of 'awa now grows in the uplands of Waiawa, down here in Ewa.



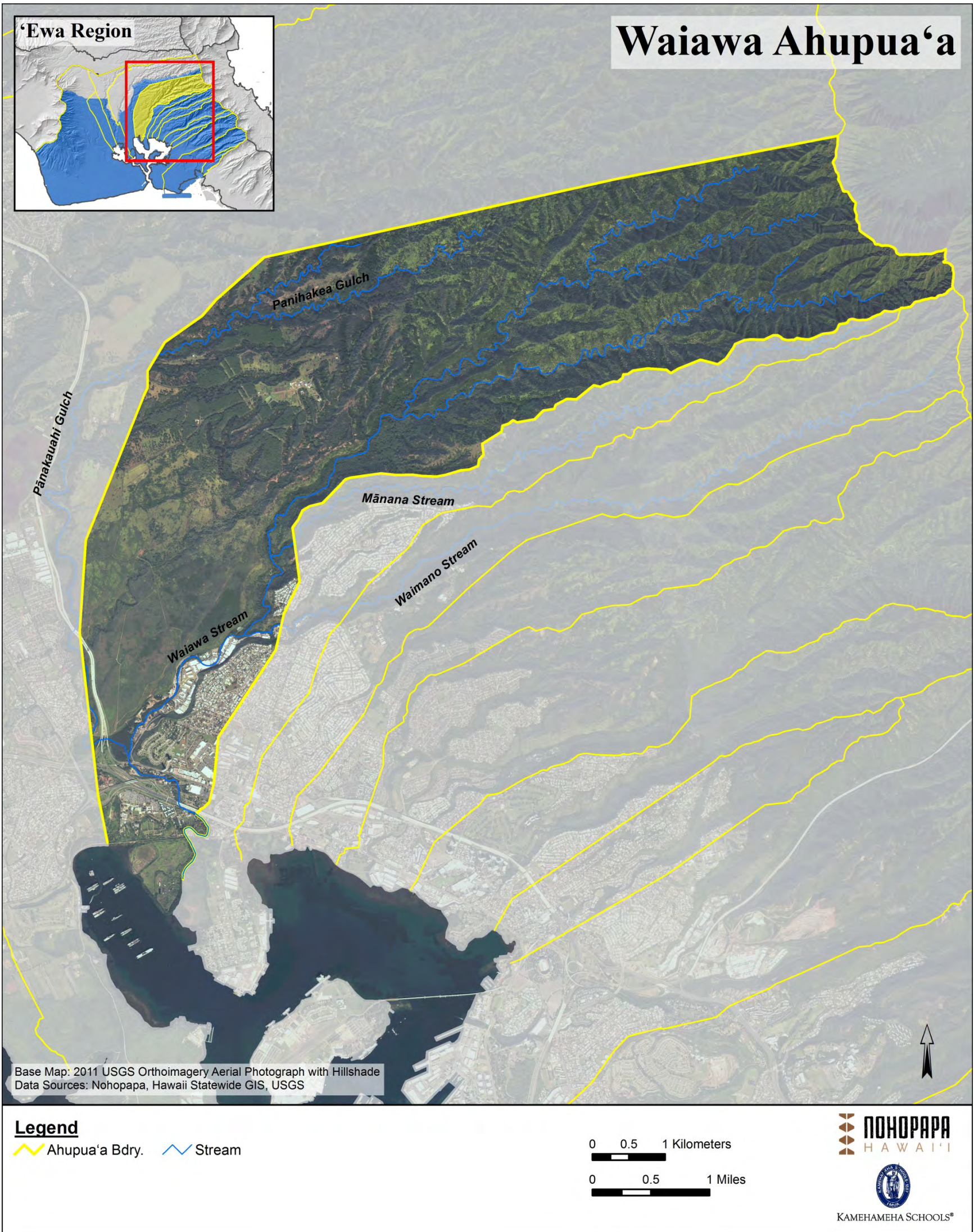


Figure 79. Aerial image of Waiawa Ahupua'a



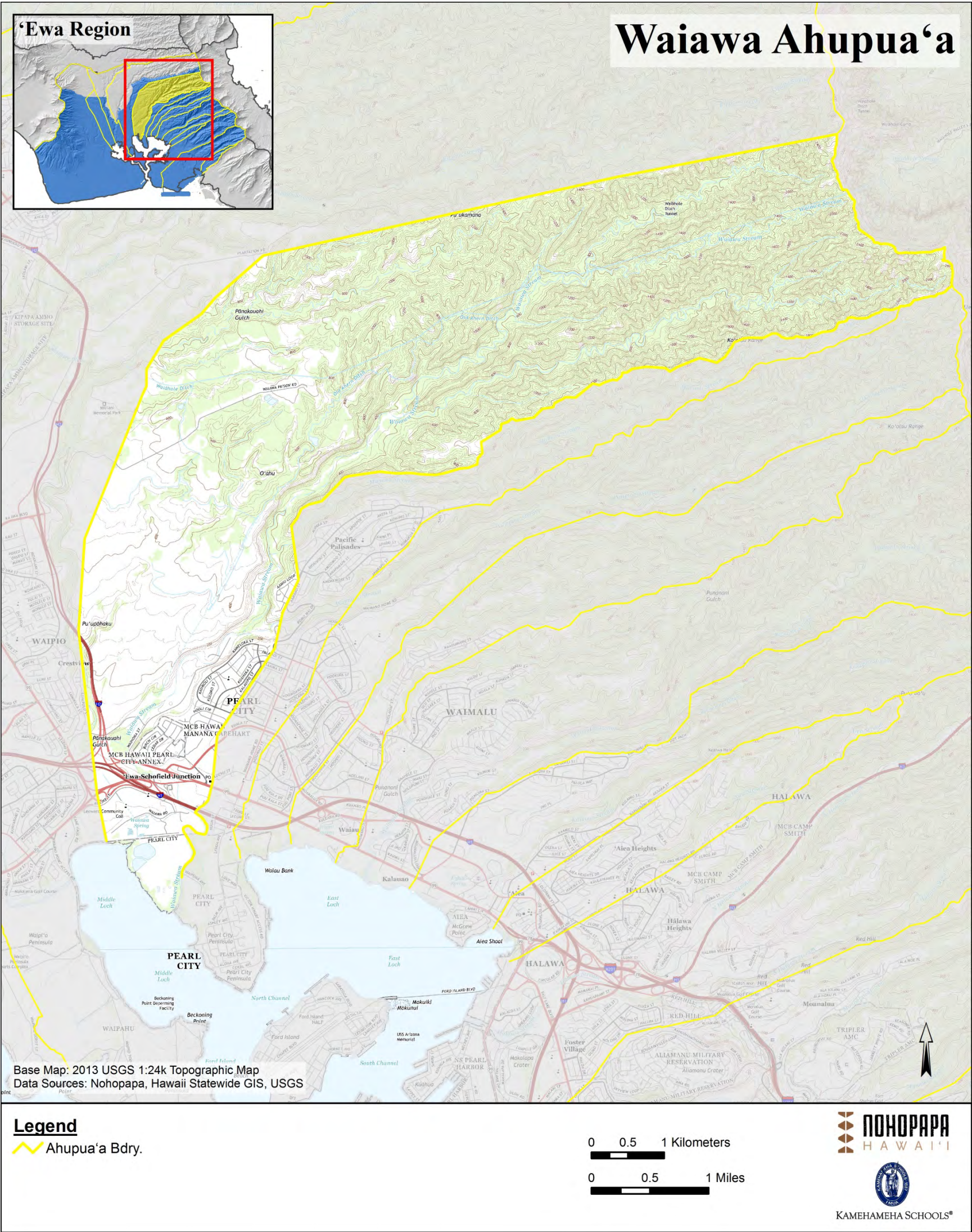


Figure 80. USGS map of Waiawa Ahupua‘a



Table 19. Summary of Selected Wahi Pana in Waiawa Ahupua'a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Loko 'Āpala (1)*	Fishpond (kuapā type)	Mouth of Waiawa Stream just makai of Waiawa's prime lo'i kalo area	--	Filled in; currently part of Pearl Harbor National Wildlife Refuge	Described in early 1930s* as filled in – no additional details
Lower Waiawa Stream Lo'i & Settlement Area (2)	Lo'i kalo (irrigated taro) & House sites	Waiawa kai (includes current location of Leeward Community College)	--	Partially drained/ filled in by urban development; but also partially still in agricultural use (makai of H-1)	Previous extent of these lo'i kalo lands include Home Depot on mauka side of H-1 highway
Loko Kuhialoko (3)	Fishpond (kuapā type)	Waiawa kai – integrated into Waiawa's prime lo'i kalo area	Named after Kuhia, “one of the butlers or purveyors to Kaahupahau the shark queen of Ewa” (from an 1884 newspaper article) (Sterling and Summers 1978:17); Kuhia (and Polea) were konohikis in 'Ewa	Filled in; currently part of Pearl Harbor National Wildlife Refuge	Mauka end of this loko, and the lo'i kalo in this area, was also once location of a pūnāwai (fresh water spring)
Loko Mo'o (4)	Fishpond (pu'uone type)	Between mouths of Waikele & Kapakahi streams; possibly Pouhala 'Ili	--	Filled in; located at or right next to the newly-constructed HART (Honolulu) Rail Operation Center	Described in early 1930s as “formerly covered 13 acres, but it is now [1930s] a very small pond”; and in 1957 as overgrown; literally “supernatural water spirit” fishpond
Haupu (possibly Hā'upu) (Old Ewa Church) (5)	Old Heiau & 'ulu maika playing field	Waiawa kai; Possibly Hā'upu 'Ili	In historic times, the Kahikuonalani (Ewa) Church was located here; church named after King David Kalākaua, who helped build it (Sterling and Summers 1978:18)	Destroyed; current location of Leeward Community College	There is some uncertainty about the name Haupu, which also appears as Haupuu, and possibly Hā'upu (the latter translates literally as “recollection”)

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Nāpōhakuluahine (6)	Stone marker along the ala nui (old island- wide trail)	Waiawa kai	‘Īi described multiple magical stones along the old coastal trail known as Nāpōhaku-luahine, which were old woman that changed into stones—they were guardians of the trail (Sterling and Summers 1978:6)	Developed over/ destroyed long ago	Literally “old woman stone”; current location Pearl Highlands shopping center
Pueohulunui (7)	Famous ‘ulu maika playing field	Waiawa kai	Associated in Hawaiian history with the other ‘ulu maika playing field at Haupu	Destroyed; current location is a commercial storage yard	Located near current mass of clover-leaf access ramps of H-1/ H-2 merge
Pu‘u Pōhaku (8)	Natural rock (outcrop) feature; ahupua‘a boundary marker	Along boundary between Waiawa and Waipi‘o – overlooking Pānakauahi Gulch	--	Indeterminate	Literally “stone hill”; elevation 300 ft.
Petroglyphs (9)	3 small petroglyph images on low outcrops	In a small, dry gulch mauka of Waiwa kai	--	These were discovered during a 2012 survey (Thurman et al. 2012)	Located on lands owned by Kamehameha Schools
Petroglyphs (10)	Rockshelters w. an extensive set of petroglyphs	Pānakauahi Gulch (right on boundary w Waipi‘o)**	--	As recently as 2012, these petroglyphs were observed to be in good condition	Located right off the side of the H-2 highway—on west- facing gulch face; State site # 2263
Puoiki Heiau (11)	Heiau w. Petroglyphs & Habitation features	Prominent ridge just above confluence of Waiawa & Mānana streams	“During the ceremonies the people are said to have been at the foot of the knoll [upon which heiau is located] and surrounding the heiau” (Sterling and Summers 1978:16)	“Re-discovered” in 1991 by Goodman (1991) – presumably still intact	Erroneously identified as “destroyed” and being in Mānana Ahupua‘a in <i>Sites of Oahu</i>



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Lae Pōhaku (12)	Natural feature (outcrop); ahupua'a boundary marker	End of prominent ridge line between Waiawa & Mānana streams	--	Presumably intact	Literally "stone point"; elevation 300 ft.
Pu'u Kamana (13)	Natural feature (outcrop); ahupua'a boundary marker	Along boundary between Waiawa and Waipi'o	--	Presumably intact	Literally "hill of the supernatural power"

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

\* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).

\*\* These petroglyphs are probably in Waipi'o, but they are so close to the boundary that we have included them in this chapter (as well as the Waipi'o) chapter.



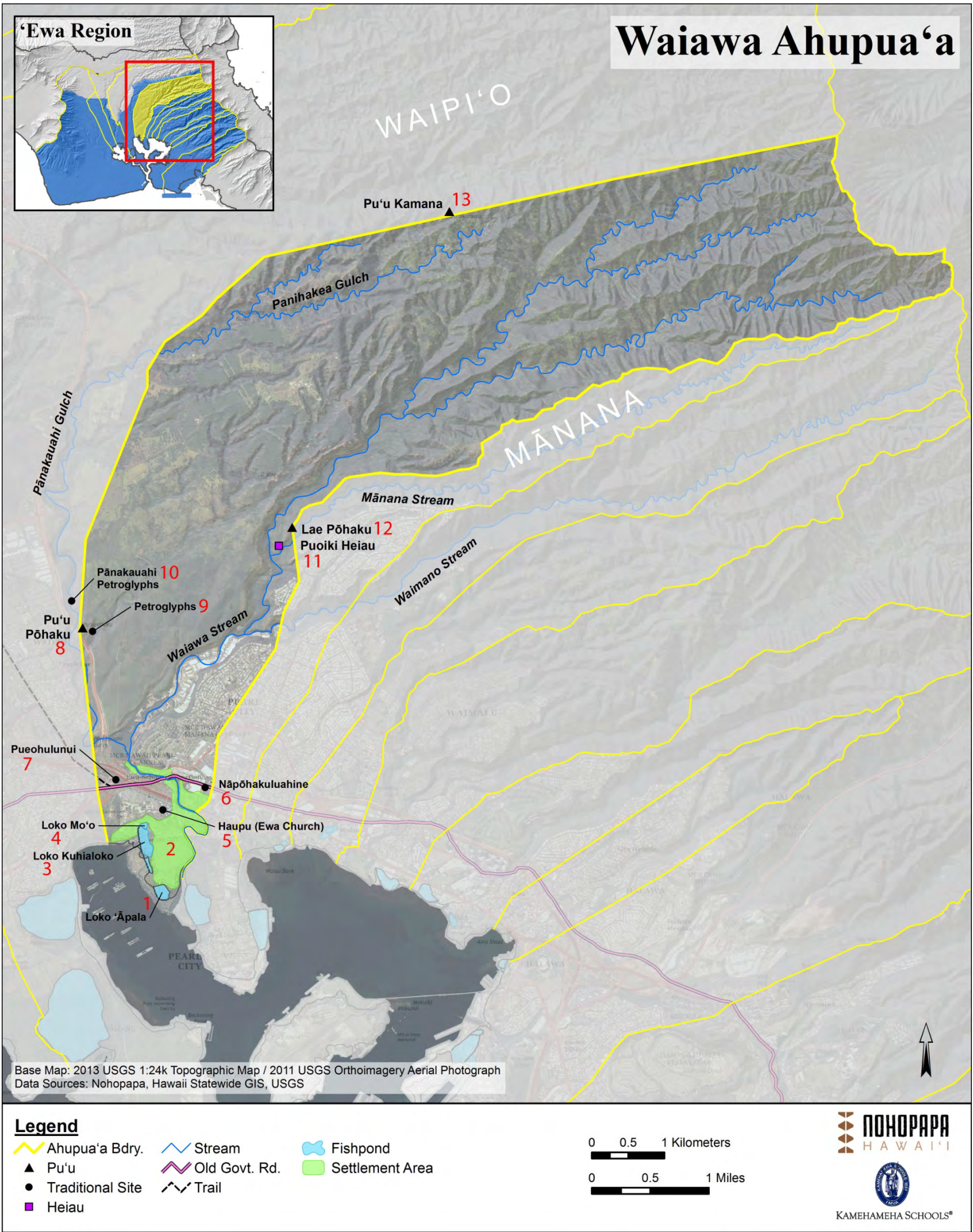


Figure 81. GIS map depiction of significant Hawaiian cultural and natural resources in Waiawa Ahupua'a





Figure 82. 1851 sketch of 'Ewa Church on Haupu'u hill in Waiawa (original sketch by Paul Emmert in the Mission Houses Museum Library, reprinted in Gowans 1993:10)



Figure 83. Ca. 1900 photo of Rice fields of Waiawa (Bishop Museum Archives CP119976).





Figure 84. Ca. 1900 photo of rice fields in Waiawa (Ellis 1995:36).



## Community Groups in Waiawa

This section provides a brief summary of five community groups in Waiawa, including details about their organizational profile, activities and services they provide, target audiences they service, and existing and new partnerships they hope to develop.

### Kuhiawaho

Kuhiawaho is an ‘ili ‘āina within the ahupua‘a of Waiawa. Sitting on the coast of the waters of Pu‘uloa, it is guarded by the great shark goddess, Ka‘ahupahau. Since 2010, the ‘ohana Ka‘ōpua-Fitzgerald have been taking care of this wahi on behalf of Kamehameha Schools, striving to provide Kanaka ‘Ōiwi leadership opportunities and instill kanaka identity through ‘āina based stewardship. Some of the mālama ‘āina activities that they offer include ‘āina restoration, mālama Hāloa, waele, huki, kanu, ku‘i kalo, and imu.



Figure 85. Healthy kalo growing in the many lo‘i at Kuhiawaho (photo credit: Nohopapa Hawai‘i).





Figure 86. La'akea Ai mapping the lo'i kalo as part of the Wahi Kupuna Internship Program in 2017 (photo credit: Nohopapa Hawai'i).



Figure 87. The main pūnāwai (fresh water spring) at Kuhiawaho (photo credit: Nohopapa Hawai'i).



## Community Outreach & Survey Results

### Organization Profile:

Contact person	Samantha Ai
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Website/Social media	www.kuhiawaho.org, IG: @kuhiawaho
Year organization formed	2010
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Kuhiawaho, Waiawa
Services provided	<p>They provide the following services: community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, food production and security, research, sustainability, and teacher professional development.</p> <p>They provide the following specific programs and activities: Mālama 'Āina; ku'i 'ai; kālai pōhaku kū'i 'ai and papa kū'i 'ai; kalo propagation; teacher education; bee keeping; tailored programs to fit the needs of Kamehameha Schools (i.e. family engagement, college and career preparation, limu, mele, mo'olelo Hawai'i); place-based/'āina-based education; mo'olelo/history; cultural workshops; restoration.</p>
Use of place based curriculum?	Yes, kūpuna, oral histories, mo'olelo, maps, books, online resources (i.e. Huapala, Wehewehe, Manomano, Papakilo, Ulukau, Nūpepa, archives, Bishop Museum)
Public volunteer work days?	Yes, the first Saturday of each month from 8:30am to 12:00pm.
Student School groups (& ages) they service	Preschool, ages 0 to 4 years old; Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Department of Education Schools, Kamehameha School, Leeward Community College, and The University of Hawai'i – West O'ahu
Existing organizational partners	Yes, Kaho'iwai/KALO, Kamehameha Schools, KUA, Kupua'e, Papakōlea
Organizations wanting to partner with in the future	Yes, Holani Hana, 'Ewa Limu, Pālehua, and fellow 'Ewa moku constituents

## Hanakēhau Learning Farm

Hanakēhau Learning Farm is a grassroots ‘ohana dedicated to reclaiming and providing cultural space for our lāhui to learn, practice, and engage in Hawaiian traditions and practices. Located in Waiawa Kai, on the shores Pu‘uloa, they work to restore the ‘āina in an area heavily impacted by a long history of military misuse, illegal dumping, and pollution.

Hanakēhau’s mission is to reclaim and to restore Hawaiian lands and provide the means and resources for Hawaiians to engage in traditional practices by creating Hawaiian cultural space. Much of our work focuses on hana no‘eau — creating traditional and modern Hawaiian implements — and using those implements in our daily practice to grow our Hawaiian consciousness and understanding. Their vision is a future in which cultural practice is once again integrated into the daily lives of Hawaiian people along with the consciousness and kuleana that goes with it. Makua, through their everyday routines, transfer the ‘ike of the hana no‘eau to their keiki who are knowledgeable, comfortable, and humble in their practice. Where pohaku ku‘i‘ai and other implements are used to pound kalo and not gathering dust on display shelves.



Figure 88. Native plants such as ulu, lā‘ī, niu, and kukui growing at Hanakēhau Learning Farm (photo credit: Nohopapa Hawai‘i).





Figure 89. Leeward Community College students preparing an imu with Andre Perez (photo credit: Hanakēhau).



Figure 90. Cleared lo'i at Hanakēhau (photo credit: Nohopapa Hawai'i).



## Community Outreach & Survey Results

### Organization Profile:

Contact person	Andre Perez
Address	P.O. Box 1229, Pearl City, Hawai'i, 96782
Phone number	(808) 864-2336
Email	kanikapu@gmail.com
Website/Social media	www.hanakehau.com
Year organization formed	2010
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	The 'ili of Hanakēhau, Waiawa, O'ahu
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, natural resource management, land restoration and research.  Specific programs and activities Hanakēhau offers: carving school named Hui Kālai Ki'i O Kūpā'aikē'e; Hana No'eau workshops to support implement and tool making for practitioners; community organizing and social justice training workshops; imu workshops; and community –based Hawaiian language classes.
Use of place based curriculum?	Hanakēhau uses the following: Hawai'i Kingdom era maps, oral histories, mo'olelo, Māhele records, Ea curriculum (MANA) and other archival research. Currently developing a Hawaiian carving curriculum.
Public volunteer work days?	Yes, by appointment.
Student School groups (& ages) they service	They service grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old. As well as Post-secondary, ages 18+ years old.
Community groups they service	University of Hawaii at Manoa, DeTour, Waipahu High School, Leeward Community College, University of Hawaii West Oahu, InPeace, Waiu Elementary, Malama Learning Center, and others by request.
Existing organizational partners	They work with Waipā Foundation and KS Kahalu'u makai in Kona as community partner sites for the carving program. They are also part of the KUA network.
Organizations wanting to partner with in the future	Yes, they would like to partner with Leeward Community College, The University of Hawai'i at Mānoa, and The University of Hawai'i – West O'ahu. Hanakēhau is also open to developing new partnerships.

## Keiki o Ka 'Āina Family Learning Centers

Keiki O Ka 'Āina Family Learning Centers (KOKA-FLC) is a non-profit organization established in 1996 to serve the educational needs of Hawai'i's families within the context of culturally competent educational and family strengthening programs. The organization implements research-proven, nationally acclaimed curriculum in Native Hawaiian communities. KOKA-FLC programs serve parents and preschool age children, prenatal to 5 years old helping them to be prepared for kindergarten. They also offer support services that enhance both existing and new keiki development programs. These specialized services include Native Hawaiian cultural enrichment activities, development of Hawaiian-based family literacy curriculum, and family wellness support. KOKA-FLC serves over 4,000 children and parents at over 40 different sites covering O'ahu, Maui, Kaua'i, Moloka'i, and Hawai'i Island, and they just began stewarding 'āina in Waiawa Kai.





Figure 91. New stewardship location for KOKA in Waiawa Kai (photo credit: Nohopapa Hawai'i).



Figure 92. Keiki partaking in mālama 'āina activities as part of KOKA's Nohona Cultural Programs (photo credit: KOKA).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Momi Akana
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Website/Social media	www.koka.org
Year organization formed	1996
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Kalihi Valley Campus, Waiawa Kai, Cultural Center at Kalei
Services provided	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, food production and security, research, sustainability, teacher professional development, job training, and transition from prison back to home and community.</p> <p>Specific programs and activities: educational, family strengthening, cultural engagement, ‘āina based, supporting families affected by incarceration, pre-schools, home visiting, healthy marriage and relationship programs, Children of Incarcerated Parents, Hawaiian STEAM, and Hawaiian Language programs.</p>
Use of place based curriculum?	Yes, KOKA uses standard culture-based education as a part of our WINHEC Indigenous Accreditation. Place-based is always placed with this context and is regularly included through language, places, stories, people and history.
Public volunteer work days?	Yes, regularly on O‘ahu and Hawai‘i, Maui, Moloka‘i and Kaua‘i, they have around 7-25 every month. They intend to have multiple volunteer activities at our Hawaiian Cultural Center. KOKA also fulfills the tuition scholarship activity requirements for Kamehameha Schools.
Student School groups (& ages) they service	Preschool, ages 0 to 4 years old; Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old, and adult education. In particular they work with Ke Kula Kaiapuni ‘O Ānuenue, Kamehameha Schools, Kalihi Elementary, and ‘Ewa Elementary.
Community groups they service	Yes, they provide education and cultural activities designed for community and family access. They also serve classrooms and teachers.
Existing organizational partners	Partners in Development, INPEACE, Pacific Foundation, Kapolei Heritage Center, ‘Ewa Community Church, Native Hawaiian Education Council, WINHEC, Hula Preservation Society, Down’s Syndrome ‘Ohana Hawai‘i, Total Life Recovery (Formerly Pa‘ahao Women), Camp Agape, Peacemakers, Blueprint for Change, and Hawaiian Civic Clubs.
Organizations wanting to partner with in the future	Preschools with high numbers of Hawaiian keiki, Leeward Community College, other organizations in Waiawa Kai, Kamehameha Schools ‘Āina Ulu program, Kamehameha Schools ‘Ewa Region, Lili‘uokalani Trust, Campbell Estate, and the State of Hawai‘i and City & County of Honolulu for land leases.



## Leeward Community College, Hālau ‘Ike o Pu‘uloa

Hālau ‘Ike o Pu‘uloa is the Native Hawaiian student support program at Leeward Community College (LCC). The Hālau is an academically rigorous and culturally relevant pu‘uhonua (place of refuge) on the LCC campus. They serve all students, staff, and faculty who wish to increase their knowledge of Hawaiian culture, language, and history. Some of the programs they offer include Ka Ala ‘Ike (Honors), Lanakila (First Year Experience), and Ho‘oulu (Native Hawaiian Career and Technical Program).



Figure 93. Students planting native plants on the LCC campus as part of Hālau ‘Ike of Pu‘uloa (photo credit: LCC).





Figure 94. Mo'olelo and wahi pana plaques located around the LCC campus (photo credit: Nohopapa Hawai'i).



Figure 95. Frani Okamoto, Native Plant Collection Manager for Hālau 'Ike o Pu'uloa, sharing her 'ike with LCC haumāna (photo credit: Nohopapa Hawai'i).



## Community Outreach & Survey Results

### Organization Profile:

Contact person	Auli'i Silva
Address	96-045 Ala 'Ike Street, Pearl City, Hawai'i, 96782
Phone number	(808) 455-0555
Email	aulii@hawaii.edu
Website/Social media	<a href="https://halauikeopuuloa.wixsite.com/halauike">https://halauikeopuuloa.wixsite.com/halauike</a>
Year organization formed	2008
501c3 status	The University of Hawai'i

### Services, Target Audiences, & Partnerships:

Sites they mālama	Mala on campus
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, teacher professional development, scholarship and career assistance for Leeward Community College students  Specific services include: Ka Ala 'Ike (Honors), Lanakila (First Year Experience), and Ho'oulu (Native Hawaiian Career and Technical Program).
Use of place based curriculum?	Yes, with the following resources used: Hopena A'o framework, Mālama 'Āina work days
Public volunteer work days?	No, they do not have volunteer work days
Student School groups (& ages) they service	Post-secondary, ages 18+ years old
Community groups they service	MA'O Organic Farms, Mālama Learning Center, KUPU, Hui o Ho'ohonua, and Wahi Kupuna
Existing organizational partners	Their staff and faculty share their networks on as needed basis. As well as faculty and staff of non-profits and high schools contact them for visits and presentations
Organizations wanting to partner with in the future	Yes, they would like to partner with organizations in the future and request a list to identify strategic ways to partner

## Kuhialoko

Kuhialoko is currently cared for by Ali'i Miner, a kama'āina of the area whose 'ohana has cared for Kuhialoko for generations. Ali'i grew up in Kuhialoko and is very familiar with the many significant features on the landscape. At Kuhialoko, he has a "kalo bank," which is home to numerous varieties of kalo that he grows to sustain his 'ohana.



Figure 96. Overview shot of Kuhialoko (photo credit: Nohopapa Hawai'i).



Figure 97. Ali'i Miner taking the WKIP interns around Kuhialoko (photo credit: Nohopapa Hawai'i).



## Community Outreach & Survey Results

### Organization Profile:

Contact person	Ali'i Miner
Address	96-121 Waiawa Road, Pearl City, Hawai'i, 96782
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Website/Social media	TBD
Year organization formed	2017
501c3 status	Application has been submitted

### Services, Target Audiences, & Partnerships:

Sites they mālama	Ka moku o 'Ewa, ahupua'a o Waiawa, Kuhialoko – Waiawa Kai
Services provided	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, food productions and security, marine resource management, natural resource management, research, sustainability, teacher professional development, leadership development.</p> <p>Specific programs and activities offered include native species restoration, land restoration, natural habitat, endangered species, removal of invasive species, loko i'a, loko kalo, mala 'ai, ola kino.</p>
Use of place based curriculum?	Yes, 'āina, wai, mo'olelo, kūpuna, 'ohana history
Public volunteer work days?	Yes, individuals either call or email to schedule volunteer work day(s)
Student School groups (& ages) they service	Preschool, ages 0 to 4 years old; Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; Post-secondary, ages 18+ years old
Community groups they service	Yes, Ka Papahana Kaiapuni, 'Aha Pūnana Leo, Leeward Community College
Existing organizational partners	Yes, Ka Papahana Kaiapuni, 'Aha Pūnana Leo, Leeward Community College, Hawaiian Civic Clubs, Hale Mua Pa'a Kaua
Organizations wanting to partner with in the future	Yes, the University of Hawai'i – West O'ahu, 'Ewa Department of Education (DOE) schools

## Additional Resources for Waiawa

Table 20 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waiawa.

Table 20. Sample of Resources for Waiawa Ahupua‘a\*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents pertaining to Waiawa; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. <b>This 874-page monograph is a searchable pdf.</b>
Cruz, Brian et al. (2011)	Cultural Impact Assessment for the Honouliuli/Waipahu/Pearl City Wastewater Facilities, Honouliuli, Hō‘ae‘ae, Waikele, Waipi‘o, Waiawa, and Mānana, and Hālawa Ahupua‘a, ‘Ewa District, O‘ahu Island.	The project area includes twelve of the thirteen ahupua‘a of the ‘Ewa moku. Information on wahi pana of ‘Ewa, Mo‘olelo of Pu‘uloa, Honouliuli, Waikele, and central and eastern ‘Ewa, historical background including traditional agricultural patterns, the Māhele, and kama‘āina and kūpuna recollections of the ‘Ewa district.
Genz, Joe et al. (2010)	Ethnohistoric Study of Kamehameha Schools’ Lands in Waiawa, Waiau, and Kalauao (Ka‘ōhoni ‘Ili) Ahupua‘a, ‘Ewa District, Island of O‘ahu	Extensive documentation of historical, ethnographic, and cultural information as well as community interviews for Waiawa, Kalauao, and Waiau; this approximately 200-page document has a detailed index

\* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*



# WAIKELE AHUPUA‘A

## **Pīkele ka i‘a o Waikele** *The fish of Waikele are small*<sup>21</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Waikele Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Waikele, both on KS and non-KS land.

Figure 109 and Figure 110 are aerial image and USGS map depictions, respectively, of Waikele Ahupua‘a.

Compared with most other ahupua‘a in this study and on O‘ahu, in general, Waikele’s shape and configuration is atypical. Its contours and upper reaches do not include ridge lines, mountain tops or prominent pu‘u, as with most other ahupua‘a; instead, the upper reaches of Waikele generally follow plateau lands above deep drainages and terminate (in its mauka areas) on the broad, elevated uplands between the Wai‘anae and Ko‘olau ranges. In keeping with the unusual configuration of Waikele Ahupua‘a, its several stream drainages all originate in other, neighboring ahupua‘a.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waikele Ahupua‘a are as follows. Starting from the south (makai) end on the eastern (Honolulu) side, the boundary starts on the Waipi‘o Peninsula, south (makai) of the Waipi‘o soccer park near Hanaloa Point. Heading north-northwest (mauka), the boundary cuts through the soccer park, between the Honolulu Police Training Academy (which is in Waikele) and the Makalena golf course (which is in Waipi‘o), crosses the Farrington Highway and residential neighborhoods of Waipahu Town, passes by the Waipahu Public Library (which is in Waipi‘o), and more residential neighborhoods. The boundary then crosses the H-1 highway and cuts through the Waikele Shopping Center and Waikele Country Club until it reaches commercial agricultural lands and crosses Kīpapa Stream heading west and then north-northwest (mauka) again along plateau lands east of Waikele Stream. The boundary continues mauka following the western edge of the west part of the Mililani residential neighborhoods (which are in Waipi‘o). As the boundary approaches Wheeler Army Airfield (AAF), it turns to the northeast, passing by the Mililani Golf Club (which is in Waipi‘o), crosses over the Kamehameha and H-2 highways, and continues to the northeast keeping Waikakalaua Stream (which is in Waikele) on its left. The ahupua‘a boundary then turns back around to the southwest, crosses the H-2 and Kamehameha highways again, eventually cutting through Wheeler AAF over to Kunia Road. The boundary then heads roughly south (makai) back over commercial agricultural lands, eventually cutting through the Village Park residential neighborhood of Waipahu, the H-1 and Farrington highways again, more residential neighborhoods, and eventually down to West Loch of Pearl Harbor (Pu‘uloa) just west of the original (now diverted) mouth of Waikele Stream.

Table 23 is a summary of the significant wahi pana in Waikele Ahupua‘a. Figure 111 is a GIS map depiction of Waikele’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

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<sup>21</sup> Excerpt from S.M. Kamakua’s “He mele no Kualii, Kulanipipili, Kulanioaka, Kunuiakea, & c.,” *Ka Nupepa Kuokoa*, Mei 23, 1868

## Overview – Hawaiian Cultural Landscape of Waikele

As stated above, Waikele Ahupua‘a is atypical in some respects, compared with other ahupua‘a in ‘Ewa or O‘ahu. Its naming, as well, is somewhat unusual because most people are more familiar with the name Waipahu, which describes Waikele’s best known pūnāwai (fresh water spring) and its historic and current population center. According to Pukui et al. (1974:223), Waikele can be translated as “muddy water,” but another meaning of the word “kele” is also lush, greasy or fat (Pukui and Elbert 1986:143). Waipahu translates as “bursting water,” as in water bursting forth from underground (Pukui et al. 1974:227), or “exploding water” (Handy and Handy 1972:470). A (translated) description of this spring in a Hawaiian language newspaper (*Ku‘okoa*) said that it “leaped out with the force of a river” (ibid.:472).

Handy (1940:82), describing his direct observations in the 1930s, had this to say about the main lo‘i kalo (irrigated taro gardens) and settlement area of Waikele:

In the flatland, where the Kamehameha Highway crosses the lower valley of Waikele Stream, there are the remains of terraces on both sides of the road, now planted to bananas, beans, cane, and small gardens. For at least 2 miles upstream there were small terrace areas.

And also,

The area between the West Loch of Pearly Harbor and Loko Eo (the fishpond at the north end of Waipi‘o peninsula) was terraced throughout, continuing for more than a mile up into Waikele Stream. The lower terraces were watered from the great spring at Waipahu . . . No area [in Hawai‘i or on O‘ahu] better exemplifies the industry and skills of the Hawaiian chiefs and their people than do the terraced plantation areas and numerous fishponds of ‘Ewa. (Handy and Handy 1972:471–2) (brackets added)

Handy and Handy (1972) also described the lower valley reaches of Waikele as a favored place to grow wauke (used to make kapa)<sup>22</sup>:

On O‘ahu, early voyagers describe *wauke* planted on the coastal plains, on *kula* land, and in the lower reaches of valleys such as Manoa, Maunalua, or Waikele on the southern coast. (Handy and Handy 1972:210).

Like other ahupua‘a in this study, Waikele also had several loko i‘a (fishponds) along its shoreline and near shoreline areas. Regarding our listing of these fishponds and their depiction on the wahi pana map below, it is important to understand that historic maps show a great deal of variation in terms of exactly how many named loko were present in Waikele at a given time, how large each was, and what their names were. In our summary, we use information from an 1889 Bishop Estate map, which is the earliest available depiction. Other fishponds appear to have been added at a later time (e.g., Ulumoku appears on a 1913 map). Regardless of the exact details, the most important conclusion is that the makai area of Waikele along Pu‘uloa was a rich source of cultivated and wild marine resources.

## Mo‘olelo (Oral-Historical References)

The mo‘olelo of Waikele generally contains references to Pu‘uloa and its various water resources, Waipahu (literally “bursting water,” as in bursting forth from underground),<sup>23</sup> guardian manō (shark),

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<sup>22</sup> This is interesting because of a famous set of mo‘olelo variations about a woman coming to Waikele from Kahuku to retrieve her lost kapa beater (see below)

<sup>23</sup> According to Pukui et al. (1974:227), Waipahu was originally spelled Waipahū



Ka'ahupāhau (manō goddess), Kahi'ukā (manō god), Mikololou (man-eating manō), Kāne, Kanaloa, Kamapua'a (pig god), Makanike'oe, and underwater pathways and connections between land (including Kahuku on the other side of the island) and sea.

One important figure that visits Waikele is Makanike'oe, within the mo'olelo of Lauke'ie'ie. As he travels through the district of 'Ewa, Makanike'oe visits many different wahi pana. The following is a translation which details a site he visited in Waikele:

There is also at this place, Kaihuopalaai, where the anae (mullet) begin their journey from Honouliuli to Kaihukuuna at Laiemaloo, Koolauloa.

Seeing this pit, Makanikeoe swiftly ran back to Waipahu, where he looked at the source of the water, where it came out of the earth, and flowed to the estuary of Waikele. Makanikeoe dove into the water to determine its hidden source. (Maly and Maly 2012:105)

Waikele is also known for a battle between sharks. The antagonist of this battle is Mikololou, a shark from Maui who comes to visit the 'Ewa sharks. The protagonists in this legend are Ka'ahupāhau and her brother Kahi'ukā. J.S. Emerson describes a part of this story in his essay, *Lesser Hawaiian Gods*, which is based on a public address he gave before the Hawaiian Historical Society in 1892:

After a time the man-eating shark, *Mikololou*, from the coast of the island of Maui, paid them a visit and enjoyed their hospitality until he reproached them for not providing him with his favorite human flesh. This they indignantly refused to give, whereupon, in spite of their protest, he made a raid on his own account upon the natives, and secured one or more of their number to satisfy his appetite. *Kaahupahau* and her brother promptly gave warning to their friends on shore of the character of this monster that had invaded their waters. To ensure his destruction they invited their unsuspecting guest to a feast made in his honor at their favorite resort up the Waipahu river. Here they fed him sumptuously, and at length stupified him with the unusual amount of *awa* with which they supplied him. While he was in this condition, their friends, who had come in great numbers from the surrounding country, were directed to close up the Waipahu river, which empties into the Ewa Lagoon, with their fish nets, brought for the purpose, while they attacked him in the rear. In his attempt to escape to the open sea he broke through one net after another, but was finally entangled and secured. His body was then dragged by the victorious people on shore and burned to ashes, but a certain dog got hold of his tongue, and, after eating a portion, dropped the remainder in the river. The spirit of the man-eater revived again, and as a tongue, now restored and alive, made its way to the coasts of Maui and Hawaii, pleading with the sharks of those waters for vengeance upon the sharks of the Ewa Lagoon. (J.S. Emerson 1892:10-11)

Another important individual to journey through Waikele and visit its wahi pana was the pig god, Kamapua'a. The following is a legend about a famous pōhaku, visited by strangers and travelers to Waikele, known as Kuolohele (or Kuolo-kele, according to Mary Pukui). This excerpt was originally written by G.W. Kahiolo, published in the Hawaiian newspaper *Ka Hae Hawaii* (August 27, 1861):

...Kamapuaa returned and meeting Kuolohele, he asked "Is that you?" He said, "Yes." "Let us go together." They went together as far as Waiawa and from thence to Waipahu. Kamapuaa stood on this side of the stream while Kuolohele bathed below. He had put down his bundle and Kamapuaa spied a lump on his back. He picked up a stone and threw it on Kuolohele's back. He cried aloud that he was being killed and Kamapuaa said, "You are not being killed. You are healed." He took up the stone and stuck it on

the cliff and there it is to this day, a stone visited by strangers. (Sterling and Summers 1978:26-27)

The akua, Kāne and Kanaloa, are also associated with Waikele. There is a stone named Pohakupili (today would be spelled Pōhakupili) placed by these gods to denote land division lines of Waikele (in particular, its boundary with Hō‘ae‘ae):

Pohaku-pili is a stone that belonged to Kane and Kanaloa, gods. It was they who divided the lands of Ewa when they came to earth. The divisions of the boundaries they made remained the same to this day. This stone is said to be a supernatural one and lies on the boundary of Waikele and Hoaeae and is on the edge of the cliff. There is nothing to hold it in place for it is on a sheer precipice but it has remained unmoved to this day. The spot in which it was placed is on the other side of Waipahu, mauka of Waiahu‘alele (Water-of-flying-sprays). (Sterling and Summers 1978:29)

One wahi pana of Waikele is a place known as Kapukanawaiokahuku, which lies in Waipahu. A description of this place is provided below (originally published as a portion of the article “Na Wahi Pana o Ewa” in the Hawaiian newspaper *Ka Loea Kalaiaina*, June 10, 1899):

In Waipahu is also another noted spot, Ka-puka-na-wai-o-kahuku (outlet-of-water-from-Kahuku). From that hole came a tapa anvil from Kahuku and found by a woman of Waikele. The woman who owned the anvil came from Kahuku to seek it and found it here. This is the story of her seeking and finding it here. She went from Kahuku on the Koolau side to Kaneohe where she spent the night. There was no sign of the anvil in Koolau, because the sign she sought was the sound it made. All anvils did not make the same sound as the one she sought. When a tapa anvil was used, it gave out a sound and was recognizable by its ring for all anvils had certain sounds of its own, sharp or deep. She went on and spent the night at Wailupe but did not find hers. She heard other anvils but they were not hers. The night turned into day and she went on to Kapalama where she slept but did not hear what she sought till she came to Waipahu. There she listened to the anvils and as she listened a gentle Mauunene breeze wafted down from Lihue. It brought the sound of her anvil down from the valley because the wind that bore the sound came from the upland. The woman who was using it lived up at Ke-ana-pueo (Owl’s-cave). When the woman who was seeking the anvil heard it, she walked up by the stream to the place where she noticed the sound and found it. She returned home to Kahuku by way of Moanalua with the article she had sought patiently, that is, her tapa anvil. This is a brief tale about her. (Sterling and Summers 1978:25-26)

One famous ‘ōlelo no‘eau of Waikele is, “Ke one kuilima laula o ‘Ewa”, meaning “the sand on which there was a linking of arms on the breadth of ‘Ewa”. Mary Kawena Pukui tells of the story behind this saying:

The chiefs of Waikīkī and Waikele were brothers. The former wished to destroy the latter and laid his plot. He went fishing and caught a large niuhi, whose skin he stretched over a framework. Then he sent a messenger to ask his brother if he would keep a fish for him. Having gained his consent, the chief left Waikīkī, hidden with his best warriors in the “fish.” Other warriors joined them along the way until there was a large army. They surrounded the residence of the chief of Waikele and linked arms to form a wall, while the Waikīkī warriors poured out of the “fish” and destroyed those of Waikele. (Pukui 1983:191)



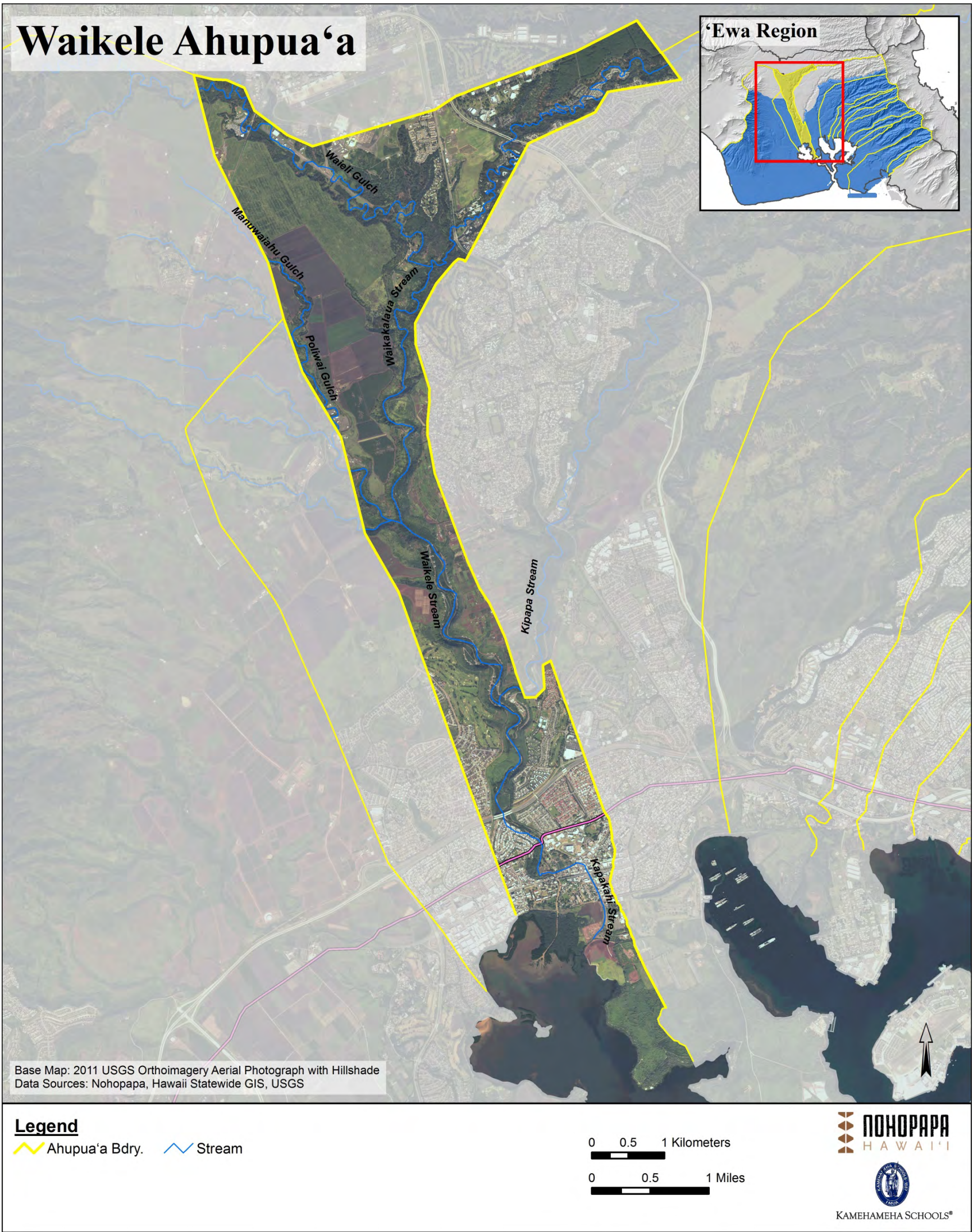


Figure 109. Aerial image of Waikele Ahupua'a



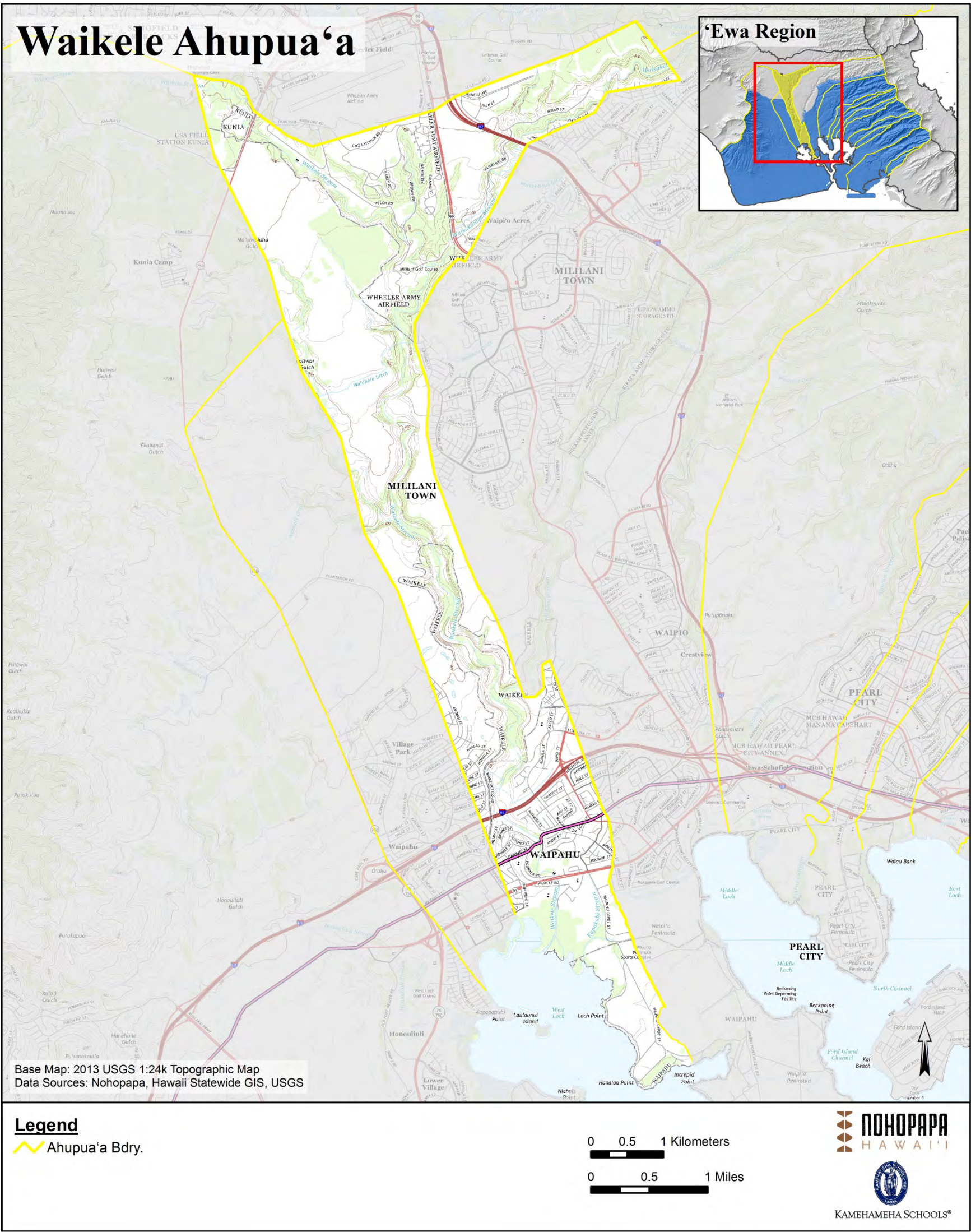


Figure 110. USGS map of Waikele Ahupua'a



Table 23. Summary of Selected Wahi Pana in Waikele Ahupua'a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Loko Ka'auku'u (1)*	Fishpond (kuapā type)	Between mouths of Waikele & Kapakahi streams; possibly Pouhala 'Ili	--	Filled in; currently part of Pouhala Marsh Wildlife Sanctuary	Described in early 1930s* as adjoined with Pouhala fishpond; and in 1957 as overgrown
Loko Ma'aha (2)	Fishpond (kuapā type)	Between mouths of Waikele & Kapakahi streams; possibly Pouhala 'Ili	--	Filled in; currently part of Pouhala Marsh Wildlife Sanctuary	--
Loko Pouhala (3)	Fishpond (kuapā type)	Between mouths of Waikele & Kapakahi streams; possibly Pouhala 'Ili	Mary Pukui (in 1939) described a visit here with a resident, Lahilahi Webb, who pointed out its past glories and indicated it was a good place to go crabbing and to catch "oama" (young goatfish)	Filled in; currently part of Pouhala Marsh Wildlife Sanctuary	Described in early 1930s as adjoined with Ka'auku'u fishpond; and in 1957 as overgrown; literally "pandanus post" fishpond
Loko Mokuola (4)	Fishpond (pu'uone type)	Between mouths of Waikele & Kapakahi streams; possibly Pouhala 'Ili	--	Filled in; currently part of Pouhala Marsh Wildlife Sanctuary	Pukui et al. (1974:156) say that Mokuola literally means "healing island," but this is in reference to an island in Hilo Bay
Lower Waikele & Kapakahi Stream Lo'i & Settlement Area (5)	Lo'i kalo (irrigated taro) & House sites	Waipahu 'Ili (includes current Waipahu Cultural Garden Park & Hawai'i's Plantation Village)	--	Mostly filled in by urban development – some open park land remains	One of the names of this lo'i kalo—near Loko Pouhala—was Kapalaha; interestingly, this lo'i kalo was watered by two stream outlets (Waikele & Kapakahi)

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Hanohano (6)	Storied place where wild 'ilima (shrubs w. colorful flowers) once grew	Approx. location of current Waipahu Intermediate School	Mary Pukui (in 1939) stated that “from its height above the shore [Hanohano] had an excellent view of the blue waters of the lochs below it, and the dark green hills in the distance beyond”	Long since developed over for school construction	Literally “majestic”
Moko'ula Heiau (7)	Heiau	Waipahu 'Ili (Adjacent to Waikele Stream— near current Wainui Road)	--	Destroyed prior to the 1930s for neighborhood construction	Originally located in Waipahu Village
Kahāpu'upu'u (8)	Pūnāwai (fresh water spring)	Waipahu 'Ili	--	Destroyed prior to the 1930s for neighborhood construction	--
Keonekuilimalaulāo'ewa (9)	Storied place	Ahuali'i 'Ili (near current Filipino Cultural Center)	Story of two high chiefs that were brothers and feuded over political control; another story of the same place is of a woman from Kahuku retrieving her lost kapa beater at this place	Developed over for residential/ commercial	Literally “The land of holding hands over the breadth of 'Ewa”; in historic times, this site was located at the sugar mill
Waipahu Spring/ Kapukanawaiokahuku (10)	Pūnāwai (fresh water spring)	Waipahu 'Ili (Adjacent to Waikele Stream— near current Wainui Road)	Associated with a shark goddess (Ka'ahupāhau) who bathed here; also the story of the woman from Kahuku retrieving her lost kapa beater at this place	Spring was modified long ago for plantation purposes	Kapukanawaiokahuku literally is “outlet of water from Kahuku”



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Hapupu Heiau (11)	Heiau (possibly po'o kanaka, or sacrificial, type)	Waipahu 'Ili (Adjacent to Waikele Stream)	Possibly associated with human sacrifice at some point in its history; Thrum claimed a chief named Hao was slain here by the high chief of O'ahu around 1650	Destroyed by the 1930s	--
Petroglyphs (12)	Petroglyphs (~12 images)	Waipahu 'Ili (north side of Waikele Stream)	--	Preservation plan was completed for these around 2000	These images—human figures w. triangular bodies—were first recorded in 1964 (State site # 530); depiction can be seen in Cox and Stasack (1970:97)
Rockshelters & Caves (13)	5 Rockshelters/ Caves w. traditional pre-Contact Hawaiian artifacts	Along cliff faces and steep palis of Waikele Stream (between Mililani and H-1)	--	Indeterminate—these are in undeveloped, cliff face and pali-type settings, so they are likely still present	Includes State site #s 2919, 2920, 2921, 4935 & 4936

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on “Associated mo'olelo/other oral history” are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

\* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).



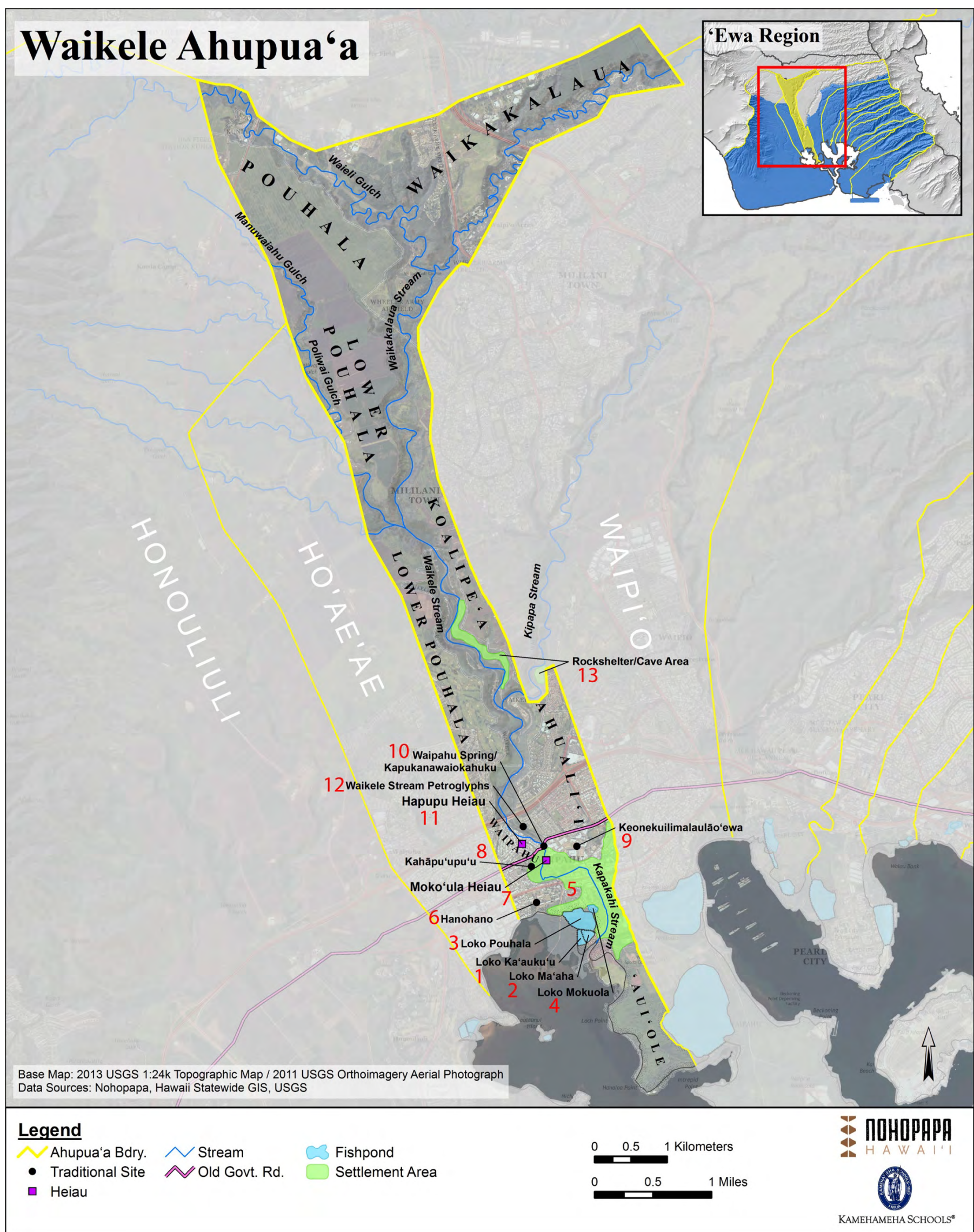






Figure 112. Undated photo of the “Ewa Plains” (KS archives).

## Community Groups in Waikele

This section provides a brief summary of two community groups in Waikele, including details about their organizational profile, activities and services they provide, target audiences they service, and existing and new partnerships they hope to develop.

### Hawai‘i Nature Center

The Hawai‘i Nature Center is a private, non-profit organization with a mission to provide hands-on environmental education programs to families and children. The Centers goal is to connect kids with nature – with the hope to inspire within them, as well as their parents, families and teachers, a deeper appreciation for the environment. They believe that by fostering a respect for nature, children will grow into environmental stewards and impress upon future generations the importance of protecting our planet.

Their efforts include various outdoor wetland programs in the Pu‘uloa area where volunteers help restore the marsh by removing invasive species and establishing habitat areas for endangered Hawaiian waterbirds. Wetland restoration work days take place at Pouhala Marsh in Waikele. Pouhala Marsh is comprised of a remnant loko i‘a and coastal marsh in the western loch of Pearl Harbor and is considered part of the Waikele watershed. Pouhala Marsh spans 70 acres and is the largest of the remaining wetland habitats in Pu‘uloa. Pouhala is owned by the City and County of Honolulu and the State of Hawai‘i. A land-lease agreement with the city will allow the state to manage the entire area as a wildlife sanctuary and the Hawai‘i Nature Center provides volunteers to maintain and steward the area.



Figure 113. Mangrove removal near Honouliuli National Wildlife Refuge (photo credit: Hawai‘i Nature Center).





Figure 114. Pickleweed removal at Pouhala Marsh (photo credit: Hawai'i Nature Center).



Figure 115. Pluchea removal at Pouhala Marsh (photo credit: Hawai'i Nature Center).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Pauline Kawamata
Address	2131 Makiki Heights Drive, Honolulu, Hawai‘i, 96822
Phone number	(808) 955-0100, extension 118
Email	volunteer@hawaiiinaturecenter.org
Website/Social media	www.hawaiiinaturecenter.org
Year organization formed	1981
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Pouhala Marsh, Honouliuli National Wildlife Refuge
Services provided	Yes, community engagement and education.  Specific programs and activities offered: environmental education for children and families including school programs (preschool to middle school), weekend family programs, and weeklong nature camps during intercession periods.
Use of place based curriculum?	Yes, resources specialists, curriculum, maps, and local stories
Public volunteer work days?	Yes, <a href="http://hawaiiinaturecenter.org/wetland-restoration-volunteer-workdays">http://hawaiiinaturecenter.org/wetland-restoration-volunteer-workdays</a>
Student School groups (& ages) they service	Preschool, kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes
Existing organizational partners	Yes, DLNR, USFW, school community service groups (i.e. Key Club, Interact Club)
Organizations wanting to partner with in the future	Pre-school, elementary, and middle schools

## Friends of Waipahu Cultural Garden Park and Hawai‘i’s Plantation Village

The Friends of Waipahu Cultural Garden park operate and maintain Hawai‘i’s Plantation Village. The Friends are a non-profit organization whose purpose is to ensure that the experiences, lifestyles, struggles, sacrifices, innovations and contributions of our plantation forbearers are known, acknowledged, and visible as the cornerstones of Hawai‘i’s successful multicultural society.

Hawai‘i’s Plantation Village is an outdoor museum that showcases the story of life on Hawai‘i’s sugar plantations from around the 1850-1950s. The Village includes restored buildings and replicas of plantation structures, including houses of various ethnic groups and community buildings such as the plantation store, infirmary, bathhouse and manager’s office. They share the story of Hawai‘i’s multiethnic plantation culture including Hawaiian, Chinese, Japanese, Filipino, Korean, Okinawan, Portuguese and Puerto Rican.





Figure 116. A group of second graders from Pearl Highlands Elementary School getting an education tour of the Village (photo credit: Hawai'i's Plantation Village).



Figure 117. An O-bon celebration at the Village (photo credit: Hawai'i's Plantation Village).





Figure 118. Current interpretive displays at the museum portion of the Village (photo credit: Nohopapa Hawai'i).



Figure 119. Lo'i patches located directly makai of the Plantation Village. Note the rail in the background of the photo (photo credit: Nohopapa Hawai'i).



## Community Outreach & Survey Results

### Organization Profile:

Contact person	Michi Lacar
Address	94-695 Waipahu Street, Waipahu, Hawai'i, 96797
Phone number	(808) 677-0110
Email	hvp.waipahu@hawaiiantel.net
Website/Social media	www.hawaiiplantationvillage.org
Year organization formed	1976
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Hawai'i's Plantation Village
Services provided	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices), education.</p> <p>Specific programs and activities include tours for schools and the general public. Pre-school through High Schools tours are Monday to Friday from 9 a.m. to 10:50 a.m. or 9:30 a.m. to 11:20 a.m. Accommodating up to 100 students (25 students/group). The school tours consist of four activities per group: (1) visiting structures furnished to depict plantation life for different ethnicities from 1900 to late 1930s, (2) Music, (3) Games, (4) Dress up. Middle through High School students, the teachers choose to visit all structures and forego the music, games, and dress up activities. General public tours: Monday to Saturday, 10 a.m., 11 a.m., 12 p.m., 1 p.m., and 2 p.m. 2018 events include: New Year Celebration the first Saturday in February; Noodle/bread, Saturday, March 3<sup>rd</sup>; Puerto Rican and Honoring Ancestors Day, Saturday, April 7<sup>th</sup>; Fruits, Saturday, May 5<sup>th</sup>; O-bon the first Saturday in June; Preserved foods, Saturday, July 7<sup>th</sup>; Harvest Moon, Saturday, August 4<sup>th</sup>.</p>
Use of place based curriculum?	Yes, structures and exhibits on location including personal stories.
Public volunteer work days?	Yes, Monday to Saturday from 8:00am to 3:00pm. Call their office for more information.
Student School groups (& ages) they service	Preschool, ages 0 to 4 years old; Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes, a wide variety.
Existing organizational partners	N/A
Organizations wanting to partner with in the future	N/A

## Additional Resources for Waikele

Table 24 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waikele.

Table 24. Sample of Resources for Waikele Ahupua‘a\*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents, some pertaining to Waikele; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. This 874-page monograph is a searchable pdf.
Cruz, Brian et al. (2011)	Cultural Impact Assessment for the Honouliuli/Waipahu/Pearl City Wastewater Facilities, Honouliuli, Hō‘ae‘ae, Waikele, Waipi‘o, Waiawa, and Mānana, and Hālawa Ahupua‘a, ‘Ewa District, O‘ahu Island.	The project area includes twelve of the thirteen ahupua‘a of the ‘Ewa moku. Information on wahi pana of ‘Ewa, Mo‘olelo of Pu‘uloa, Honouliuli, Waikele, and central and eastern ‘Ewa, historical background including traditional agricultural patterns, the Māhele, and kama‘āina and kūpuna recollections of the ‘Ewa district.

\* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*



# WAIMALU AHUPUA‘A

## Kukui malumalu kaua-o Waimalu

*We were sheltered by the kukui of Waimalu*<sup>12</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Waimalu Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Waimalu, both on KS and non-KS land.

Figure 55 and Figure 56 are aerial image and USGS map depictions, respectively, of Waimalu Ahupua‘a. Waimalu’s mauka portion ends at the ridge line of the Ko‘olau. The ahupua‘a is watered by two main streams, including Waimalu Stream that stretches nearly to the top of the Ko‘olau, and Punanani Stream, which drains the lower half of the north side of Waimalu.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waimalu Ahupua‘a are as follows. Starting from the (south) makai end on the eastern (Honolulu) side, the boundary begins at the Pu‘uloa shoreline near a small point known as Kalauao, along the Pearl Harbor Bike Path; it heads north (mauka) over the Kamehameha Highway and through the Pearl Ridge Community Park, crossing over the H-1 highway and running parallel to Pualima St. (which is within Waimalu Ahupua‘a); the boundary continues along the northeast edge of the Waimalu neighborhoods, following along the top of the steep cliff east of Waimalu Stream Valley past the Pearl Country Club (which is wholly within Kalauao Ahupua‘a to the east) and northeast to the ridge line of the Ko‘olau. After heading along the ridge line to the north-northwest, the boundary then turns to the southwest and heads back down through the forest reserve of Waimalu; it eventually passes along the north side of the upper neighborhoods of Waimalu, back over the H-1 and Kamehameha highways and along the western boundary of the Neal S. Blaisdell Park back to the shores of Pu‘uloa.

Table 11 is a summary of the significant wahi pana in Waimalu Ahupua‘a. Figure 57 is a GIS map depiction of Waimalu’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

## Overview – Hawaiian Cultural Landscape of Waimalu

Waimalu, which is translated as “sheltered water” by Pukui et al. (1974:225), takes its name from its main stream that, along with its tributary of Punanani, once watered an extensive lo‘i kalo. Handy (1940:81) described it as follows:

The extensive flats between East Loch of Pearl Harbor and the present highway were formerly developed in terraces irrigated from Waimalu Stream and Waipi Spring, which is east of Waiau Pond. There are banana groves here now [late 1930s]. Terraces also covered the flats extending three quarters of a mile above the highway into Waimalu Valley, and there were small terrace areas several miles upstream beyond these flats. (brackets added)

Thus, Waimalu’s lowermost taro lands were fed by both its streams and the spring at Waipi.

<sup>12</sup> Excerpt from S.M. Kamakau’s writings about the heritage of Kūali‘i, and his association with wahi pana across the islands, including Mānana, in *Nupepa Kuokoa* (Mei 23, 1868)

Waimalu's loko i'a (fishpond), known as Loko Pa'akea (literally "coral bed, limestone"), was said to have been built by Kalaimanuia (spelled Kalanimanuia in some historical accounts), a famous chiefess of O'ahu. Fornander described her as follows:

Kalaimanuia followed her mother, Kukaniloko, as Moi of Oahu. No foreign or domestic wars appear to have troubled her reign, and little is known of her history. She was born at Kukaniloko that famous birthplace of Hawaiian royalty, and resided most of her time at Kalauao, in the Ewa district, where the foundations of her houses are still pointed out at Kukiiahu and at Paaiau. To her is attributed the building of the great fishponds of Kapaakea, Opu, and Paaiau. Her husband Lupe Kapukeahomakalii . . . frequently accompanied his royal spouse on the customary circuits of inspection of the island, and assisted her in the government and administration of justice. (in Sterling and Summers 1978:12)

John Papa ʻĪi (1959:95) mentioned that the famous Spaniard Francisco de Paula Marin (b. 1774, d. 1837), a confidant and close advisor of Kamehameha I, once had a home in Waimalu Ahupua'a. ʻĪi explains:

. . . They went up a little way to a small plain and ascended the low cliff of Waimalu and went along between the taro patches of that land. Just above that land dwelt the second of the white men previously mentioned, with whom the attendants spoke in secret. There also was the place of Paul Marin. It could be seen at the edge of the low cliff, going down just above where the spiny plants (cactus) grow. It was said that Marin was the first person to plant that plant there. It was also said that he was a white man who was a persistent fisherman. Probably it was because he saw Kamehameha doing that. He was the most skilled in dancing the hula ka-la'au (stick-smiting hula) here at Kahuhui. . . (originally published as part of "Na hunahuna no ka Moolelo Hawaii," in *Kuokoa*, January 1, 1870; reproduced in Sterling and Summers 1978:14)

The gently-sloping plateau uplands above the current H-1 highway were used by Hawaiian subsistence farmers as a kula ("dryland," rain-fed) cultivation area. This kula area would have contained scattered planting areas including small soil terraces and planting mounds.

Since its upper portion extends to the ridge line of the Ko'olau, Waimalu people in traditional times also had access to abundant mountain resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making ko'i (adzes) and other implements.


## Mo'olelo (Oral-Historical References)

The mo'olelo of Waimalu include references to Pu'uloa and the major figures found there including: various manō (sharks), Ka'ahupāhau (a famous manō) and Ka'ehuikimanōopu'uloa (Hawai'i Island manō who visits Pu'uloa), mo'o (supernatural water spirits), the gods Kāne and Kanaloa, the ali'i Kūali'i, Maihea (a farmer) and his sons, and various bodies of water.

One famous person of Waimalu named Maihea was a farmer who prayed to his gods, Kane and Kanaloa, in all of his actions. The following description of Maihea was translated by Maly in *He Mo'olelo 'Āina* (2003:93-94):

There was living at Waimalu a man named Maihea and his wife Punahinanalo. This man's profession was that of farming the land and fishing, and the woman's profession was that of making kapa (bark cloth). Every day, while cultivating the land, this man called upon his gods, but he did not know where his god lived, whether in the heavens or on earth. But he did know their names, they were Kane and Kanaloa. This man was






continuously calling their names when he cultivated the fields. And when the time came for the foods to be cooked and eaten, he also called upon them by name. He did not forget them and this was always what he did. In ancient times, the practice was known as a supplication for continued prosperity. Now these gods were at Kahiki, but because this man continuously called upon the gods by name, they traveled to Hawaii... Meeting with Maihea, they told him that they were from Kahiki and that “We came because we have often heard you calling our names. Thus, we have come to Hawaii.” (Maly 2003: 93-94)

The gods Kane and Kanaloa go on to tell Maihea that his wife will have a baby boy. They explain that when this boy is grown, he must come to Kahiki to be educated in the practice of priests. However, Maihea did not want to give up his son. Here is what happened next:

When Naulaamaihea was born, he lived with his parents until he was fifteen years old, and then Naulaamaihea was taken to Kahiki. It was a whale that fetched him and took him to Kahiki. The whale came near the shore of Waimalu, just outside of the walled fishpond called Paakea. For three weeks the whale lay outside, but Naulaamaihea did not go to the shore because Maihea forbade him from going. This was because of Maihea's great love for his son. But in the fourth week, Naulaamaihea went down to the shore and got on the back of the whale. Thus, he was taken to Kahiki where he learned the practices of the priests. He is still remembered in the genealogies of the priests to this day. (Maly 2003:95)



Another story of Waimalu, also involves this individual Maihea. This story describes the water called Huewaipi and the stones that are standing there. The following excerpt describes this water and these stones:

As Maihea and his family lived above this place, they came here for their water. There is a large spring on the lower side of the road and they were used to coming for water in the early morning. These boys did the fetching of the water one morning. When they came to draw water with their ihiloa gourds, the necks were so narrow that they did not fill fast. Then it became light enough to distinguish the people that passed by so they picked up their ihiloa water bottles and dashed them to the ground breaking them to pieces there. The spot was named Huewai-pi (Stingy-water-bottle) because of what the boys did. But now the name has been contracted to Ka-wai-pi. After the boys broke their water bottles they began to run without going home. It became very light as they ran and they were plainly seen. They hid themselves and were changed into stones. The writer may call them, “The-stone-sons-of-Maihea (Na-keiki-pohaku-a-Maihea) but these stones are generally called Na-pohaku-ku-loloa (Long-standing-stones). These boys were changed into stones before Kane and Kanaloa came to Hawaii. This is the legend of these boys and one can surely see them with his eyes. (Sterling and Summers 1978:15)



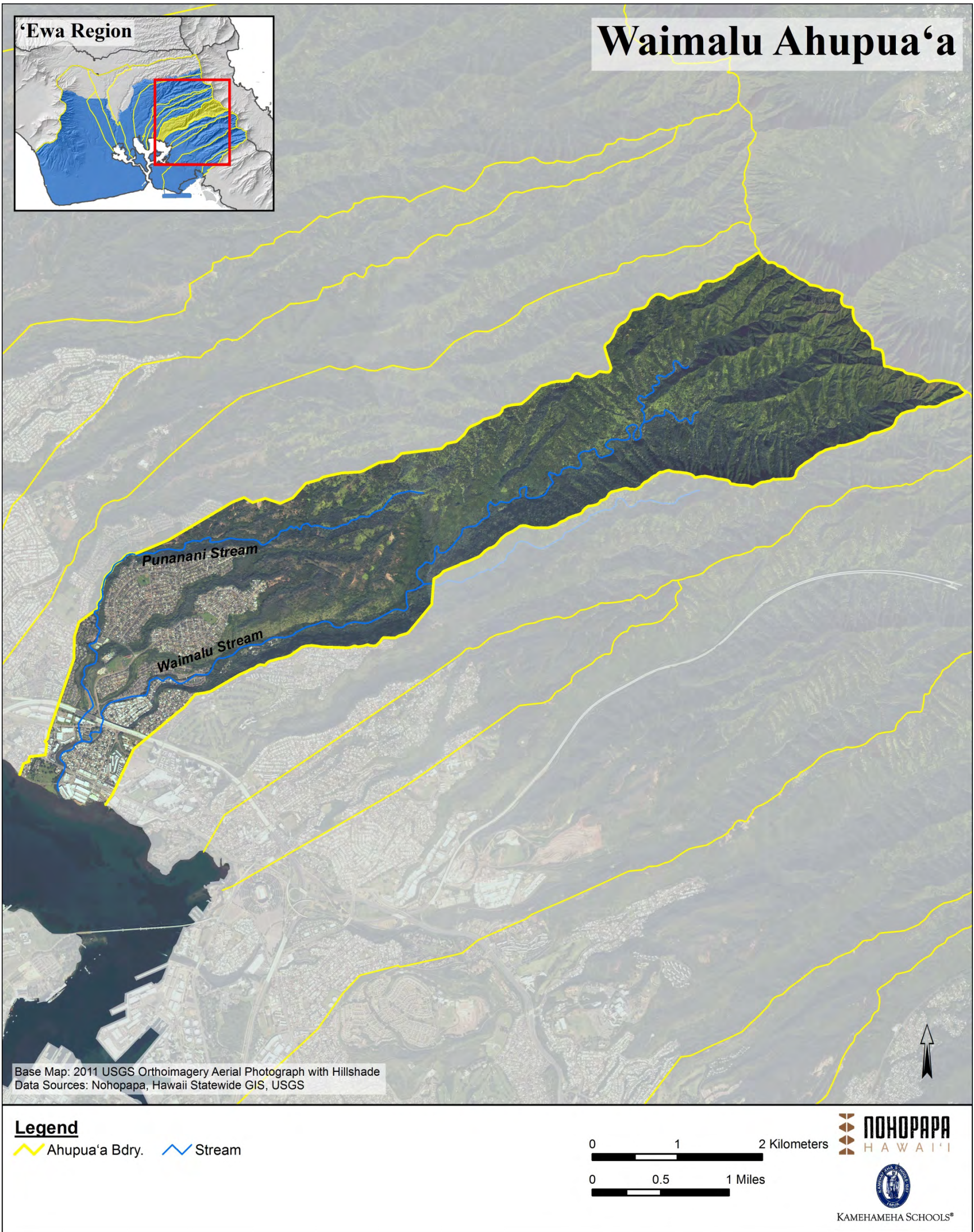


Figure 55. Aerial image of Waimalu Ahupua‘a



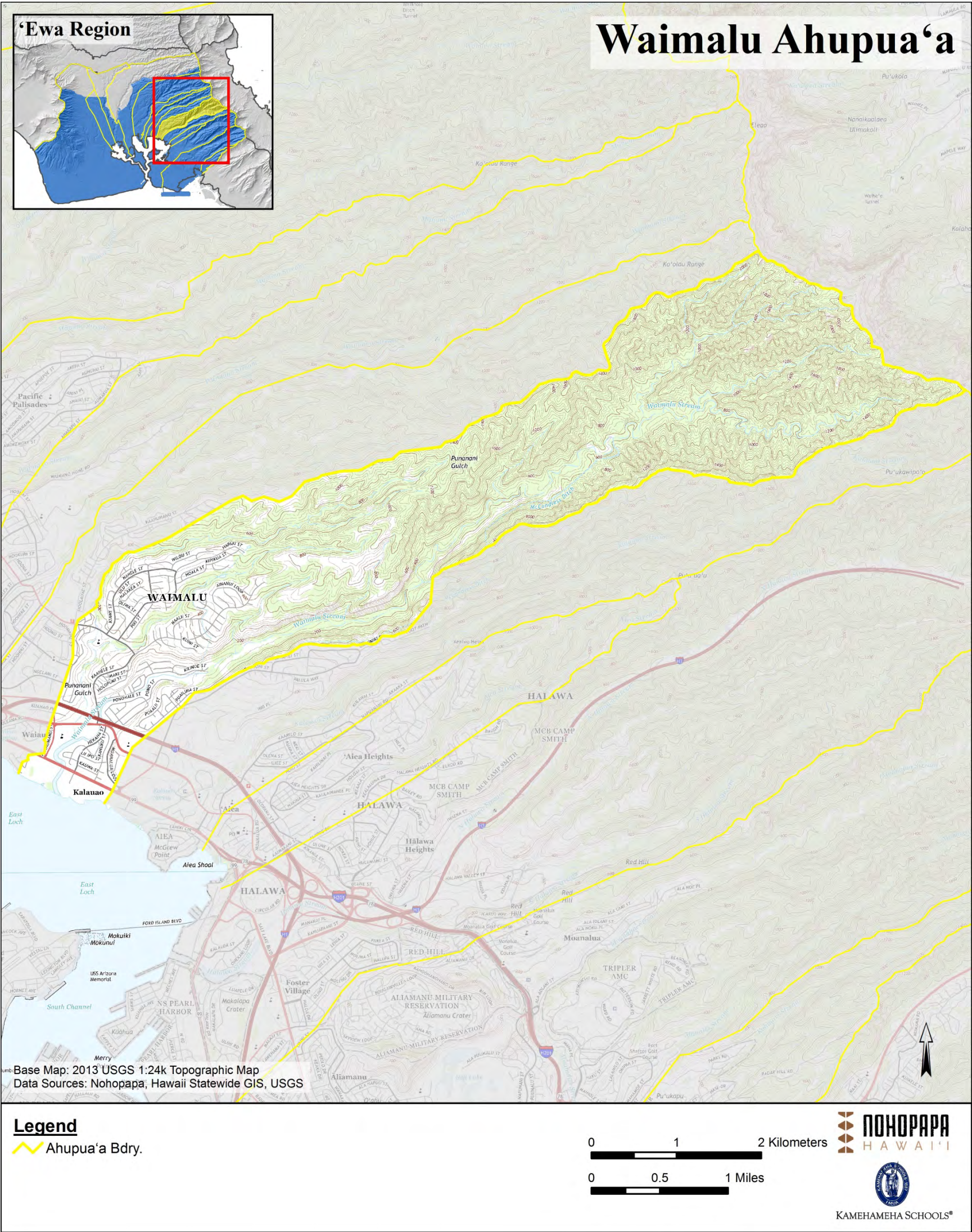


Figure 56. USGS map of Waimalu Ahupua‘a



Table 11. Summary of Selected Wahi Pana in Waimalu Ahupua'a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Loko Pa'akea (1)	Fishpond	Waimalu kai – near mouth of Waimalu Stream	Said to have been built by Kalaimanuia (see details in text above)	Filled in (reclaimed) lands south of the Kamehameha Highway	Described in 1930s: “Covers 12 acres and has a wall 1850 feet in length. The wall is of waterworn basalt and coral 6 feet wide, 4 feet high, with one makaha [gate]”; Pa'akea is literally “coral bed, limestone”
Lower Waimalu Lo'i & Settlement Area (2)	Lo'i kalo (irrigated taro) & House sites	'Ili of Wai'eale; lower reaches of Waimalu Stream	--	Mostly built over by highways, residential and commercial development	--
Naulu-a-Maihea Heiau (3)	Heiau	--	According to Thrum, this heiau was built in the 12 <sup>th</sup> century by Naulu-a-Maihea	Described as destroyed by the 1930s	--
Burial Cave (4)	Legendary Burial Cave	Cliffs above Waimalu Stream	--	Indeterminate – but cave was described as disturbed and looted in 1953 after a visit by professional archaeologists	--

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on “Associated mo'olelo/other oral history” are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).



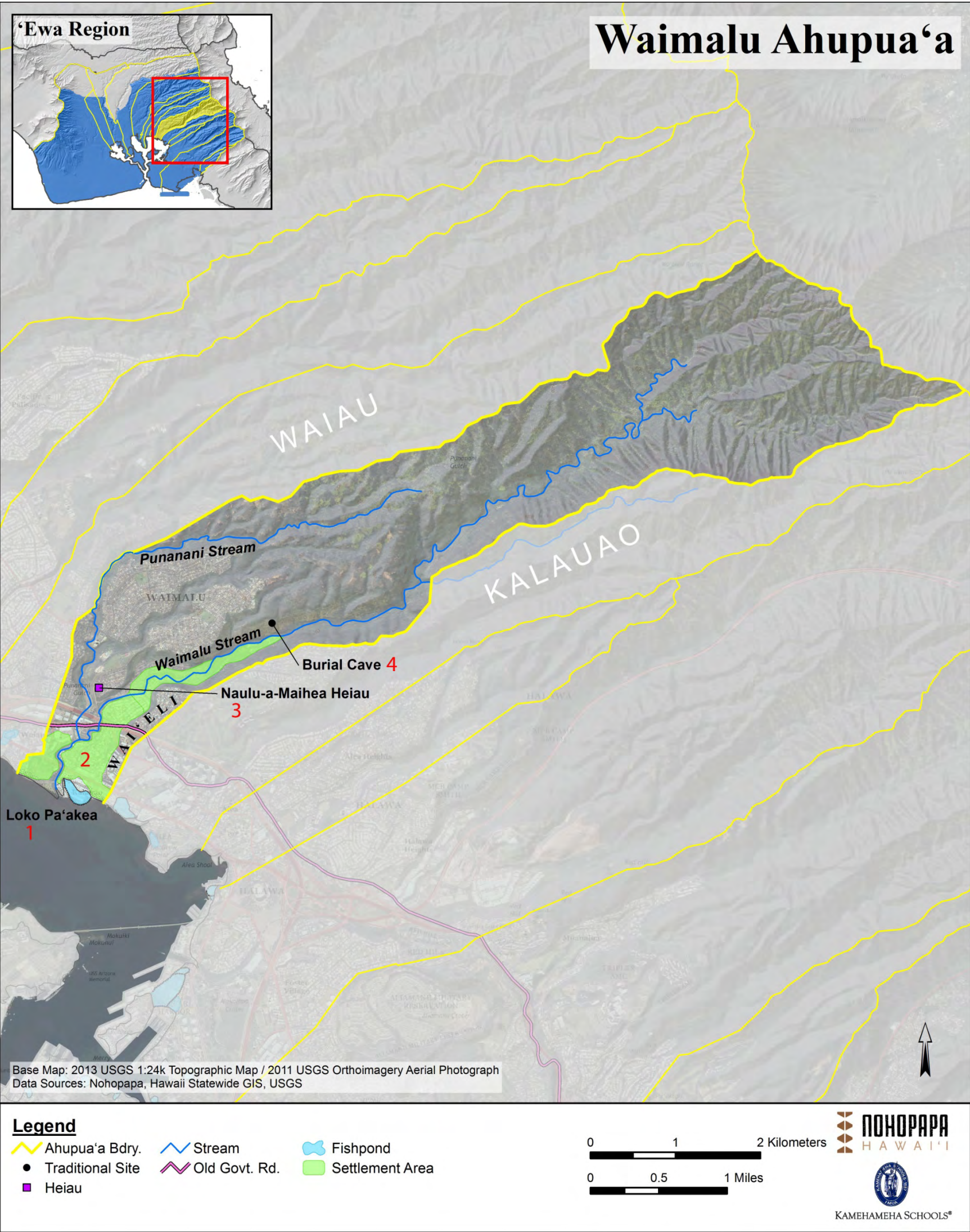


Figure 57. GIS map depiction of significant Hawaiian cultural and natural resources in Waimalu Ahupua'a





Figure 58. 1920 photo of Waimalu Sugar Mill (Ellis 1995:68).



## Community Groups in Waimalu

At the time of this study no Hawaiian cultural based community groups were identified in Waimalu. See the Kalauao and Waiau chapters for community organizations that are doing work in the neighboring ahupua’a.

## Additional Resources for Waimalu

Table 12 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waimalu.

Table 12. Sample of Resources for Waimalu Ahupua’a\*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo’olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O’ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents pertaining to Waimalu; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. This 874-page monograph is a searchable pdf.

\* This table does not include general references that apply to all of the ahupua’a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*

# WAIMANO AHUPUA‘A

## He lau kamano- o Waimano *There are many sharks at Waimano*<sup>15</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Waimano Ahupua‘a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua‘a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Waimano, both on KS and non-KS land.

Figure 66 and Figure 67 are aerial image and USGS map depictions, respectively, of Waimano Ahupua‘a, which is a relatively small and narrow ahupua‘a in ‘Ewa Moku. Waimano’s mauka portion ends at the ridge line of the Ko‘olau. The hydrology of Waimano is somewhat atypical in that its main stream, Waimano, which drains all of its forested uplands, passes through its middle section from east to west, and then joins and empties into Waiawa Stream in Waiawa Ahupua‘a. Waimano’s lower lands—and its primary lo‘i kalo area near the shoreline—are actually watered by Waiau Stream from the neighboring ahupua‘a to the east.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waimano Ahupua‘a are as follows. Starting from the south (makai) end on the eastern (Honolulu) side, the boundary begins east of the Pearl City (Waimano) Peninsula in an industrial area, and heads mauka (north) across the H-1 and then Kamehameha highways; the boundary continues through residential neighborhoods of Pearl City, over the Moanalua Freeway, and through more residential neighborhoods; the boundary parallels Ho‘omalua Street, passing Waiau Neighborhood Park (to the east, and wholly within Waiau Ahupua‘a); after passing by the most mauka neighborhoods as well as Momilani Elementary School (which is in Waimano Ahupua‘a), the boundary takes a sharp turn to the northeast, heading for the Ko‘olau ridge line summit; at the summit, the boundary follows the ridge line a short distance to the north, then turns downslope to the west-southwest and eventually crosses Waimano Stream just north (mauka) of Waimano Home Road; the boundary then continues south-southwest through more Pearl City neighborhoods, crossing Moanalua Freeway, then Kamehameha and H-1 highways, and eventually down the middle of the Pearl City (Waimano) Peninsula to its most mauka (southerly) point at Pu‘uloa.

Table 15 is a summary of the significant wahi pana in Waimano Ahupua‘a. Figure 68 is a GIS map depiction of Waimano’s wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

### Overview – Hawaiian Cultural Landscape of Waimano

Waimano is translated as “many waters” by Pukui et al. (1974:225), who also note “the shark demigoddess Ka‘ahupāhau bathed here.” Ma‘ipuhi, a locality in Waimano that we have not been able to locate with any precision, is described in Hawaiian traditions as “a bathing place of the shark chiefess, Kaahupahau” (*Ke Au Hou*, Dec. 21, 1910, cited in Sterling and Summers 1978:16).

Handy (1940:81) briefly noted that “Waimano Stream irrigated small terrace areas east of what is now called Pearl City.” As described above and depicted below (see Figure 68), Waimano’s primary lo‘i kalo

<sup>15</sup> Excerpt from S.M. Kamakau’s writings about the heritage of Kūali‘i, and his association with wahi pana across the islands, including Mānana, in *Nupepa Kuokoa* (Mei 23, 1868)



area, in its lower portion, was actually watered not by Waimano Stream (which empties into Waiawa to the west) but by Waiau Stream.

Loko Welokā (also spelled Weloko in some sources) was a relatively large (21-acre) fishpond with a small island in the center. Pukui et al.'s (1974:230) place names translation is the somewhat puzzling "hit float." Referring to Pukui and Elbert's (1986:384) dictionary, *welokā* is defined as "thrashing, smiting, as a fishtail," which may be a reference to the shark demigoddess associated with Waimano. There is an interesting oral-historical piece of information about the original construction of this loko i'a by laulima ("many hands") methods (see the table below). Loko Kūkona, at one time another large fishpond in Waimano, was located along the northern coast of Pearl Harbor. The word *kūkona* is defined as "unfriendly, cross, or sullen" (Pukui and Elbert 1986:177). Another small fishpond, Loko Luakaha'ole once adjoined Loko Kūkona (these latter two fishponds are at the current general location of the HECO power plant). In typical Hawaiian style, these two fishponds were integrated with the lo'i kalo area and mouth of Waiau Stream in Waimano kai.

In the early nineteenth century, Archibald Campbell (an English sailor who spent some time in Hawai'i from 1809-1810), resided with King Kamehameha I, who granted him 60 acres in Waimano Ahupua'a in 1809:

In the month of November the king was pleased to grant me about sixty acres of land, situated upon the Wymummee [traditional Hawaiian name for Pearl River], or Pearl-water, an inlet of the sea about twelve miles to the west of Hanaroora [Honolulu]. I immediately removed thither; and it being Macaheite time [Makahiki], during which canoes are tabooed, I was carried on men's shoulders. We passed by footpaths winding through an extensive and fertile plain, the whole of which is in the highest state of cultivation. Every stream was carefully embanked, to supply water for taro beds. Where there was no water, the land was under crops of yams and sweet potatoes. The roads and numerous houses are shaded by cocoa-nut trees, and the sides of the mountains are covered with wood to a great height. We halted two or three times, and were treated by the natives with the utmost hospitality. My farm, called Wymannoo [Waimano], was upon the east side of the river, four or five miles from its mouth. Fifteen people with their families resided upon it, who cultivated the ground as my servants. There were three houses upon the property; but I found it most agreeable to live with one of my neighbours, and get what I wanted from my own land. This person's name was William Stevenson a native of Borrowstouness. (Campbell 1967:103-104) (brackets added)

Of the Pearl River area, Campbell wrote:

Wymumme, or Pearl River, lies about seven miles farther to the westward. This inlet extends ten or twelve miles up the country. The entrance is not more than a quarter of a mile wide, and is only navigable for small craft; the depth of water on the bar, at the highest tides, not exceeding seven feet; farther up it is nearly two miles across. There is an isle in it, belonging to Manina [Paul Marin], the king's interpreter, in which he keeps a numerous flock of sheep and goats. Pearls and mother-of-pearl shells are found here in considerable quantity. Since the king has learned of their value, he has kept the fishing to himself, and employs divers for the purpose... The flat land along shore is highly cultivated; taro root, yams, and sweet potatoes, are the most common crops; but taro forms the chief object of their husbandry, being the principal article of food amongst every class of inhabitants. (Campbell 1967:114-115)

In 1831, F.J.F. Meyen (a botanist), also noted the abundant vegetation and fertility of the land described by Campbell around Pearl Harbor:

At the mouth of the Pearl River the ground has such a slight elevation, that at high tide the ocean encroaches far into the river, helping to form small lakes which are so deep, that the long boats from the ocean can penetrate far upstream. All around these water basins the land is extraordinarily low but also exceedingly fertile and nowhere else on the whole island of Oahu are such large and continuous stretches of land cultivated. The taro fields, the banana plantations, the plantations of sugar cane are immeasurable. (Meyen 1981:63)

The gently-sloping plateau uplands above the current H-1 highway, up through Pearl City, were used by Hawaiian subsistence farmers as a kula (“dryland,” rain-fed) cultivation area. This kula area would have contained scattered planting areas including small soil terraces and planting mounds.

There are no recorded heiau in Waimano, but this almost certainly reflects the intense urban development (and destruction of any prior temples), rather than a lack of such structures.

Waimano people in traditional times also had access to abundant mountain resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making ko‘i (adzes) and other implements.

## Mo‘olelo (Oral-Historical References)

Mo‘olelo of Waimano generally includes references to Pu‘uloa and its many harbors, various manō such as Ka‘ahupāhau (manō goddess), Kahi‘ukā (brother to manō goddess), Ka‘ehuikimanōopu‘uloa (manō who visited Pu‘uloa), mo‘o (supernatural water spirits), Mekanike‘oe, a famous battle, the activity of shooting arrows, and various bodies of water.

One important object in Waimano is Kaihuokapua‘a (literally, “the snout of the pig”). While this stone’s precise origin and purpose is not specified, there are references to it in mo‘olelo. For example, Kaihuokapua‘a is referenced in the mo‘olelo of Lauka‘ie‘ie. The following is an excerpt from Moses Manu’s “He Moolelo Kaa Hawaii no Laukaieie,” translated by Maly in “He Mo‘olelo ‘Āina” (Maly 2003:102-103):


When Mekanikeoe arrived at the place where the youth were playing, he was saddened at seeing the young boy crying. This was because the older children had taken all the arrows, and left none for the younger child to play with. Mekanikeoe took the young boy away from the group to a place off to the side. He told the boy “Stop crying and I will give you an arrow of your own. This arrow will fly farther than any of the arrow of your friends.” Mekanikeoe then gave the boy an arrow like none other he’d seen. Now Kanukuokamanu was the son of the chief of Waiawa ... When he returned to the group of other children who were still playing, he prepared to compete as well. He chanted first to his arrow:

Kaailehua flies,  
Kainiki flies,  
Ahuahu flies...

Kanukuokamanu shot his arrow and it flew beyond all the other arrows of the competitors. It flew all the way to “the end of the nose of the pig” at Waimano, and then returned to the youth who had shot it...

The ahupua‘a of Waimano is also associated with the origin of the body of water known as Kahuawai. A description of its relationship with Waimano and other places is translated by Maly in “He Mo‘olelo ‘Āina” (Maly 2003:101):





It is true, that he then went to Kalauao, where he saw the pool of Kahuawai. He turned to the uplands and saw the source of water coming out of the earth near the top of the cliff of Waimalu. The source of this water, from where it flows, cannot be easily seen because it comes out from the ground in an area where there are many deep holes hidden on the side of the cliff of Waimano. It is from one of these pits that the water flows.

One significant event that took place in Waimano was a battle between Hawai'i Island and O'ahu. A reference to this battle is found in Beckwith's *Hawaiian Mythology* (1970:442)

... a giant bird which harries Oahu and is possessed by the spirit of Hilo-a-Lakapu, a chief of Hawaii who invaded Oahu during the rule of Maili-ku-kahi and was slain at Waimano and his head placed on a pole for the birds to feed upon near Honouliuli.





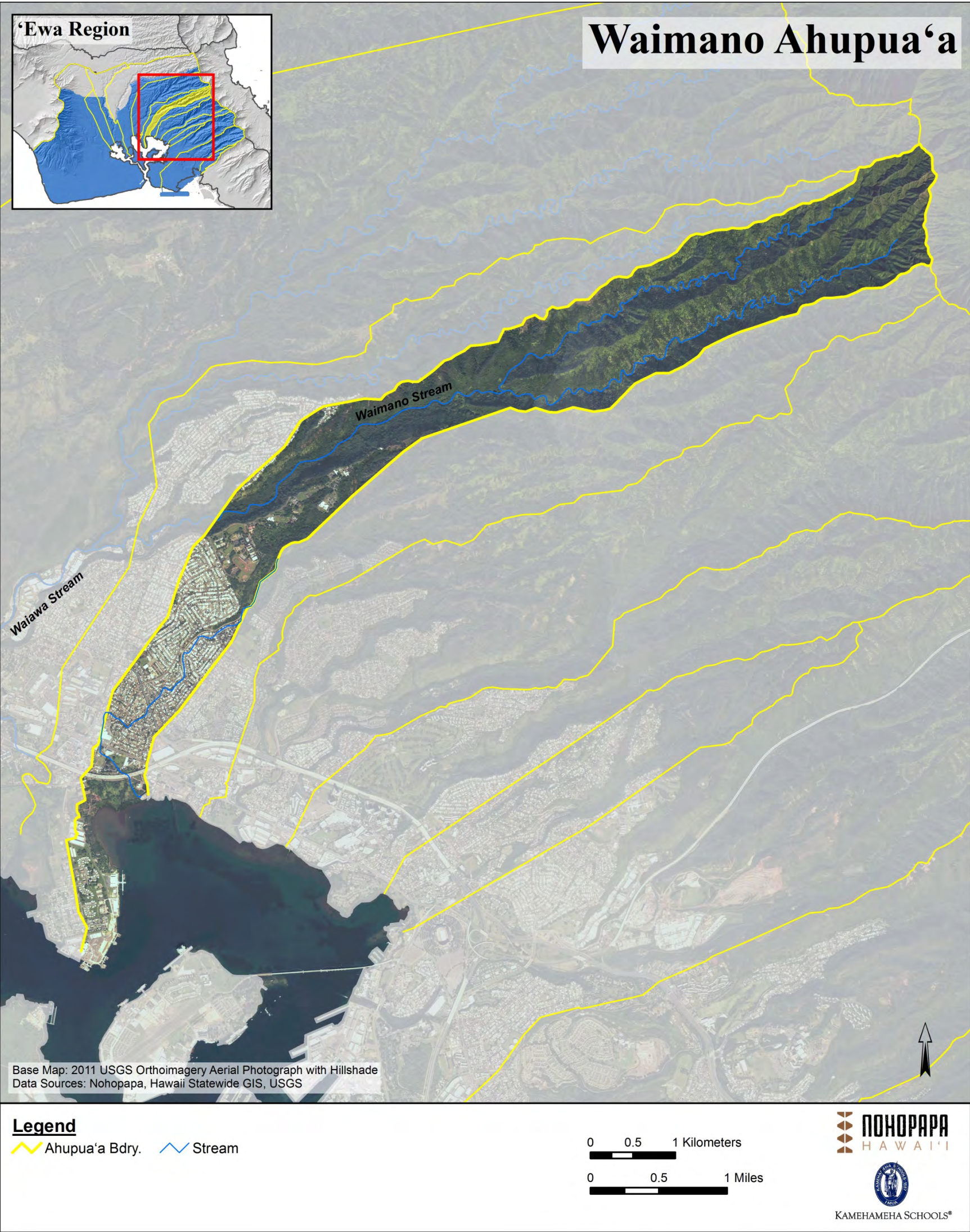


Figure 66. Aerial image of Waimano Ahupua'a



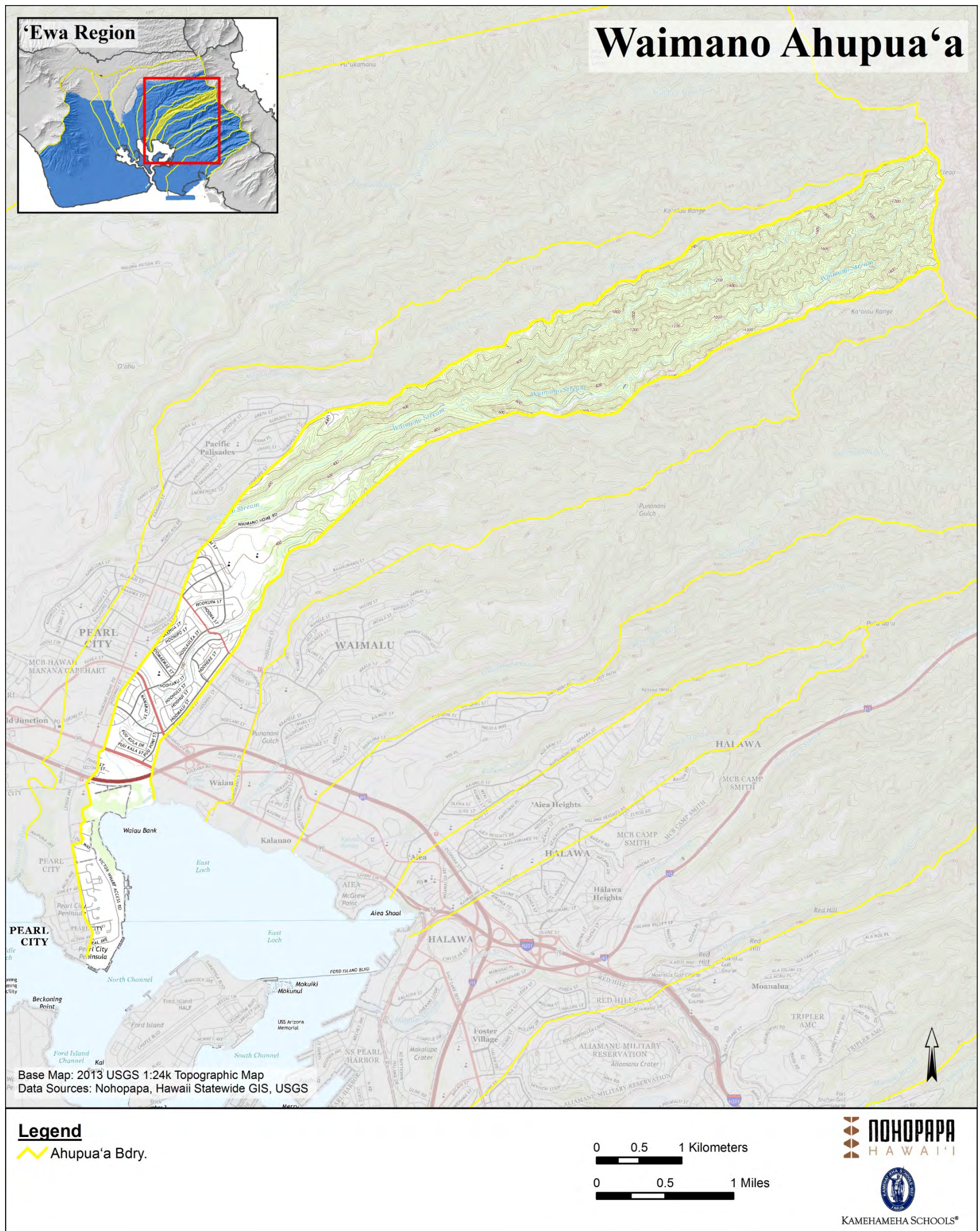




Table 15. Summary of Selected Wahi Pana in Waimano Ahupua'a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Pōhaku o Kāne (1)	Boundary marker w. Mānana Ahupua'a	Makai end/point of Pearl City Peninsula	Stone situated on the shore, noted for its ability to prophecy (see text above); it also had a companion stone, called Pipila'a, a short distance away	Removed in 1891; land is currently part of military facilities associated with Pearl Harbor	Literally "stone of Kāne," once common throughout the islands; also Pohakukane or Pōhakukāne in some documents
Loko Welokā (2)* (also Weloko)	Fishpond (kuapā-type)	East side of Mānana Peninsula	"There is a tradition among the natives that Loko Wekolo [sic] . . . was built about two hundred and fifty years ago, and that the natives formed a line from the shore to the mountain and passed the lava without once touching the ground in transit. As the distance is considerably over a mile, this is significant of the density of the population at that time" (cf. Sterling and Summers 1978:49)	Filled in many years ago; currently part of Pearl Harbor military installation	Described in early 1930s* as filled in; "pond is oval shape with walls on three sides . . . covers about 21 acres, and the walls are 3200 feet in length. They are now [c. 1930] approximately 10 feet wide and are constructed of lava and coral rocks." "literally "hit float"
Loko Kūkona (3)	Fishpond (kuapā-type)	Kūkona kai (current vicinity of HECO power plant)	--	Filled in many years ago	Originally adjoining Loko Luakaha'ole; described in early 1930s as "Very little is left of this pond, which formerly covered 27 acres. The wall was of coral and basalt, 4 to 5 feet wide, but only 2 feet high, without makaha" [gates]



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Loko Luakaha'ole (4)	Fishpond (kuapā-type)	Kūkona kai (current vicinity of HECO power plant)	--	Filled in many years ago	Originally adjoining Loko Kūkona; appears on 1887 Bishop Estate map as about a 1-acre pond
Lower Waimano Lo'i & Settlement Area (5)	Lo'i kalo (irrigated taro) & House sites	Waimano kai – watered by Waiau Stream (which was shared w. Waiau ahupua'a)	--	Partially destroyed by construction of H-1, which goes right through mauka part of lo'i, but portions on makai side are still in cultivation	--
'Eleao (6)	Natural feature (peak)	Ridge line of Ko'olau	--	Presumably intact	Literally “plant louse”; elevation 2,600 ft.

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on “Associated mo'olelo/other oral history” are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

\* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).



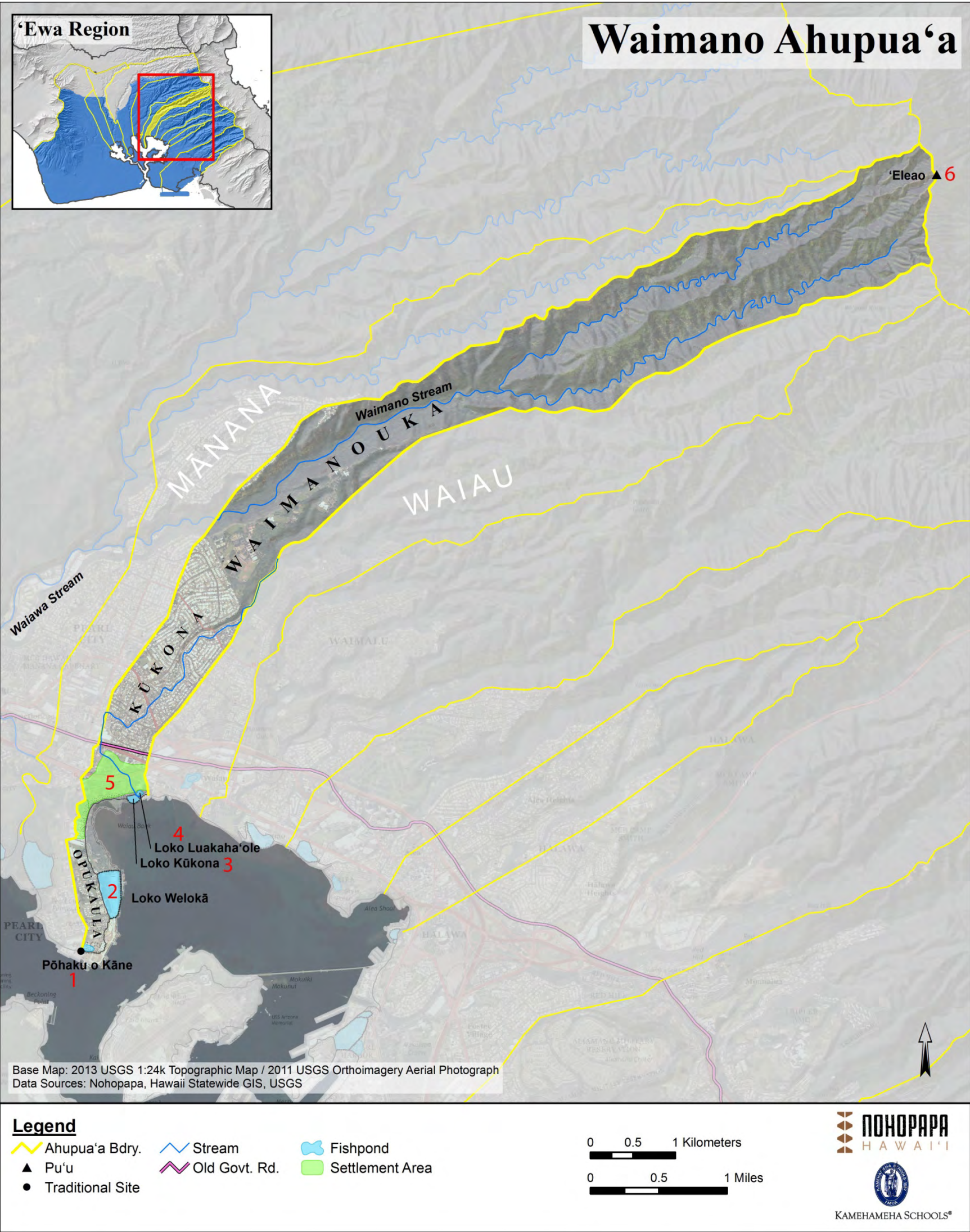


Figure 68. GIS map depiction of significant Hawaiian cultural and natural resources in Waimano Ahupua'a





Figure 69. Ca. 1890 photo of a Chinese rice boat on the Pearl River (Ellis 1995:14).



Figure 70. Ca. 1900 photo of the Pearl City Peninsula Rice Fields (Ellis 1995:32).

## Community Groups in Waimano

At the time of this study no Hawaiian cultural based community groups were identified in Waimano. See the Waiau and Mānana chapters for community organizations that are doing work in the neighboring ahupua‘a.

## Additional Resources for Waimano

Table 16 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waimano.

Table 16. Sample of Resources for Waimano Ahupua‘a\*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents pertaining to Waiau; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. This 874-page monograph is a searchable pdf.

\* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*



## WAIPI'O AHUPUA'A

### **E ho'i ka 'olu i Waipi'o, ka wai hu'i o Kahuaiki** *Return to the coolness of Waipi'o, the cold water of Kahuaiki*<sup>18</sup>

This chapter documents the significant Hawaiian cultural and natural resources in Waipi'o Ahupua'a as well as known community groups engaged in education, restoration and other place-based activities in the ahupua'a. The main objective of this chapter is to create a comprehensive database of practical information about community initiatives dedicated to enhancing the lives of Native Hawaiians in Waipi'o, both on KS and non-KS land.

Figure 98 and Figure 99 are aerial image and USGS map depictions, respectively, of Waipi'o Ahupua'a. Waipi'o is the birthplace of one of Hawai'i's most famous figures, John Papa 'I'i, born in 1800 on the Waipi'o Peninsula near the shores of Pu'uloa (Middle Loch of Pearl Harbor). 'I'i was not only a historian and chronicler of old Hawai'i, but also a member of the Board of Commissioners to Quiet Land Titles ("Land Commission") during the Māhele of the middle nineteenth century, and many other government positions. One of his homes in Honolulu was known as Mililani, the modern town being entirely within Waipi'o Ahupua'a.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waipi'o Ahupua'a are as follows. Starting from southeast corner (the makai end on the Honolulu side), the boundary begins along the shores of the Middle Loch near the Pearl Harbor Bike Path, heads north (mauka) through the Leeward Community College campus, across the Farrington and H-1 highways, then along (just west of) the H-2 Highway; the boundary crosses over the H-2, heading north-northeast over plateau lands, just past the Mililani Memorial Park (cemetery), which is wholly within Waipi'o; the boundary turns sharply to the northeast and continues over undeveloped forest lands all the way to the ridge of the Ko'olau mountains overlooking Waikāne. The boundary turns to the north, following the ridge line of the Ko'olau, until it turns again the west-southwest and heads downslope over undeveloped forest lands until it passes by the upper limits of the Mililani Mauka residential area, which is wholly in Waipi'o. The boundary continues downslope to the southwest past Wheeler Army Airfield, then turns sharply to the south past the rest of the Mililani town and back down across the H-1 and Farrington highways, through Waipahu town and the down the middle of Waipi'o Peninsula to its terminus along the east side of West Loch.

Table 21 is a summary of the significant wahi pana in Waipi'o Ahupua'a. Figure 100 is a GIS map depiction of Waipi'o's wahi pana. The wahi pana in this table are keyed to the map for ease of reference between them. The table (and numbered wahi pana on the map) is organized generally from makai to mauka.

### **Overview – Hawaiian Cultural Landscape of Waipi'o**

In general, prior to the introduction of western values, concepts of land use and ownership, and commercial activities in the nineteenth century, traditional Hawaiian life in Waipi'o (literally "curved" or "curving water")<sup>19</sup> was centered around the natural resource and wahi pana of Pu'uloa (Pearl Harbor), with its extensive shoreline and estuaries that were home to numerous fishponds and lo'i kalo (pondfield complexes). As shown by Māhele documents, the coastal flats around Pu'uloa (i.e., the area below, or south of, the H-1 freeway), were a favored place for permanent settlement and irrigated

<sup>18</sup> Excerpt from "He Mo'olelo Ka'ao Hawai'i no Laukaieie" by Moses Manu, *Nupepa Ka Oiaio*, Mei 8, 1895

<sup>19</sup> Possibly referencing the overall shape of the ahupua'a and its streams that head down from the Ko'olau to the west and then curve sharply down to the south.

agriculture in this area. The current Farrington Highway cuts right through this lower lo'i kalo area, which was also at least partially spring-fed.

McAllister (1933) recorded two fishponds in Waipi'o Ahupua'a: Loko Hanaloa, very near to the birthplace of John Papa I'i, and Loko 'Eo, both of which were kuapā (gated) fishponds. By this time (early 1930s), both of these loko i'a were no longer in use, but at one time they were part of an extensive and integrated food-production system on the Waipi'o Peninsula. Loko 'Eo, for example, was essentially an extension of the large lo'i kalo field system in lower Waipi'o. In typical Hawaiian style, both Loko 'Eo and the adjacent pond-fields made use of local pūnāwai (fresh water springs) in Waipi'o kai.

The plateau uplands above the current H-1 highway, in the vicinity of the current towns of Waipi'o and Mililani, and around Kipapa Stream and Pānakauahi Gulch, were used by Hawaiian subsistence farmers as a kula ("dryland," rain-fed) cultivation area. This kula land would have contained scattered planting areas including small soil terraces and planting mounds. One of the most extensive petroglyph sites on O'ahu (Site # 2263) is just off the east-side of the H-2 Highway in Pānakauahi (near the boundary with Waiawa).

Ahu'ena Heiau (currently at Ted Makalena Golf Course), destroyed long ago, and once located near Loko 'Eo and its adjacent lo'i kalo, was maintained by John Papa I'i in the early to middle nineteenth century. Two other, companion heiau (Moa'ula Heiau and Heiau o 'Umi) were once located on the east (Honolulu) side of Kipapa Stream, just east of the current Mililani town.

John Papa I'i (1959:96-98) outlined a system of trails linking east Honolulu with central O'ahu, the Wai'anae coast and the north shore to Waimea. The coastal trail mauka of Pearl Harbor, in the area of the current H-1 freeway, connected with a major mauka-makai section that went right up the center of Waipi'o Ahupua'a before it eventually crossed into Waikele on its way to Kūkaniloko in central O'ahu. Given its extensive uplands that extend back to the Ko'olau ridge line in the northeastern portion of the ahupua'a, Waipi'o people in traditional times also had access to abundant mountain resources including a variety of native, endemic, and Polynesian-introduced plants, as well as pōhaku suitable for making ko'i (adzes) and other implements.

As illustrated in some mo'olelo excerpts below, the plateau lands around Kipapa Stream (or Gulch) are famously the location of as many as two ancient battles between O'ahu warrior-chiefs and those from Hawai'i Island. According to Pukui et al. (1974:113), Kipapa means "place prone (referring to corpses slain in the victory of O'ahu forces over those of Hawai'i in the fourteenth century." The plains and plateaus around Kipapa, including Kanoenoe, Punahaweale and Keahumoa, are also associated with other (non-military) legendary accounts.

Regarding Waipi'o's traditionally cultivated lands, Handy (1940:82) wrote:

Between West Loch of Pearl Harbor and Loko Eo the lowlands were filled with terraces which extended for over a mile up into the flats along Waikele Stream. The lower terraces were formally irrigated partly from Waipahu Spring, which Hawaiians believe came all the way through the mountains from Kahuku. It is said that terraces formerly existed on the flats in Kipapa Gulch for at least 2 miles upstream above its junction with Waikele. Wild taro grow in abundance in upper Kipapa Gulch. Of Kipapa Stream Fornander . . . records the following in the story of Namakaokapaoo:

Pokai then assented and went to live with her husband Pualii, and resided at the plains of Keahumoa (the plain below Kipapa Gulch). They lived there tilling the soil. Pualii had two large taro patches which remain to this day. They are called Namakaokapaoo.



## Mo'olelo (Oral-Historical References)

Mo'olelo of Waipi'o generally contain references to Pu'uloa, various manō such as Ka'ahupāhau (manō goddess), Ka'ehuikimanōopu'uloa, Honu'iki (main attendant of Ka'ahupāhau), Mekanike'oe (Lauka'ie'ie), various battles such as the battle of Kīpapa gulch, the sport of spear throwing, and the growing of 'awa.

One important visitor to Waipi'o was Mekanike'oe in the mo'olelo of Lauka'ie'ie. The following is an excerpt of Moses Manu's "He Moolelo Kaa Hawaii no Laukaieie," translated by Maly (2003:105):

Seeing this pit, swiftly ran back to Waipahu, where he looked at the source of the water, where it came out of the earth, and flowed to the estuary of Waikele. Mekanikeoe dove into the water to determine its hidden source. He swam underground, and first arrived at Kahuaiki, at Waipio, for which the song is sung:

Return to the coolness of Waipio,  
The cold water of Kahuaiki...

He then dove under and came out on the plain of Puunahawe [sic, Punahawe], that barren and people-less plain. There he saw the source of the water of Kahuaiki. It is near a hidden stone (shaped like a hook pendant) and close to Kekuaolelo, along the trail which ascends straight up to Waipio uka. (brackets added)

In another part of the same mo'olelo, Mekanike'oe describes seeing a procession of sharks passing through Waipi'o (Maly 2003:104):


It is true also, that in a short while Mekanikeoe saw a procession of many sharks arrive. There was in this group, the famous chiefess, Kaahupahau, of Puuloa, and the messengers of the king shark [Kamohoalii] of Kahoolawe. She was taking them on a tour to drink the waters of Waipahu and Waahualele, and to drink the awa from Kahauone, in Waipio uka... (brackets added)

The ahupua'a of Waipi'o is also associated with ancient sport and skill of spear throwing. The chiefs of Līhu'e used to favor this activity, and it was there that the best teachers of spear throwing came from. The following excerpt from the Hawaiian newspaper, *Kuokoa* (published on August 26, 1865), describes a contest held by a chief of 'Ewa:

The ruling chief of Ewa, named Piliwale, (of the royal family of Kumuhonua of Kukaniloko) had two daughters. The older was Kukaniloko, and the younger Kohepalaoa. The former was betrothed to the son of the chief of Maui, whose name was Luaia.

The chief had declared that if any man be found who was skilled in spear throwing and could out-match his instructor then the reward would be his daughter. The chief's spear throwing instructor was Awa. He could hold ten spears in his right hand and ten in his left. He could, with two thrusts send ten at the back, two to trip his opponent and two at the navel (The skill of the ancients could not be surpassed.) (Sterling and Summers 1978:22–23)

Two days pass and none could best Awa. However, a man named Kaholialale had been carefully studying Awa. On the third day, as the contest was moved to Halaulani, this young chief of Līhu'e takes up the challenge:



There the young chief of Lihue showed his unequalled skill in parrying. The strokes by which he won was the pane (skull top) from above and the hu‘alepo (dust scattering) from below. Two places were then named Ka-pahu (The thrust) and Hana-pouli (making-a-darkness) and they are at Waipio in Ewa.

Kohe-palaoa became the wife of Kaholialale and that was the beginning of the combination of the ranks of the Lo and Wohi. Those were the ranks held by Kaholialale. Kohe-palaoa held the rank of the Kumuhonua chiefs of Kukaniloko. She was of a Ni‘aupi‘o rank. To them was born a son, Kanehoalani who became a chief of Koolau. (Sterling and Summers 1978: 23)

The famous battle of Kīpapa, between a Hawai‘i Island chief, Kahikulani (or Kakikulani), and an O‘ahu Island chief, Halemano, took place in Waipi‘o. An excerpt from the Hawaiian newspaper, *Hoku o Hawaii* (published on January 28, 1930), describes part of this mo‘olelo:

Mr. Kahikulani was a war leader of Puna, Hawaii. He came to battle against the chief Halemano whose cannibal meat dish became famous. He went inland and up to the very top of the mountain. He looked down on Kipapa stream where his warriors fought those of chief Halemano in a great battle. The sun had not set when all of Halemano’s warriors were destroyed. The land and stream of Kipapa was reddened with the blood shed in this battle. That was the first time that the public highway became peaceful in that period that is gone. Kakikulani was a man of power in Puna, Hawaii. (Sterling and Summers 1978:20)

Fornander also writes of another battle that takes place in Kīpapa. This battle was also between Hawai‘i Island and O‘ahu, but the O‘ahu chief in this mo‘olelo was Mā‘ilikūhahi, a fifteenth-century high chief who was born at Kukaniloko. Fornander explains:

I have before referred to the expedition by some Hawaii chiefs, Hilo-a-Lakapu, Hilo-a-Hilo-Kapuhi, and Punaluu, joined by Luakoa of Maui, which invaded Oahu during the reign of Mailikukahi. It cannot be considered as a war between the two islands, but rather as a raid by some restless and turbulent Hawaii chiefs.... The invading force landed at first at Waikiki, but for reasons not stated in the legend, altered their mind, and proceeded up the Ewa lagoon and marched inland. At Waikakalaua they met Mailikukahi with his forces, and a sanguinary battle ensued. The fight continued from there to the Kīpapa gulch. The invaders were thoroughly defeated, and the gulch is said to have been literally paved with the corpses of the slain, and received its name “Kīpapa,” from this circumstance. Punaluu was slain on the plain which bears his name, the fugitives were pursued as far as Waimano, and the head of Hilo was cut off and carried in triumph to Honouliuli, and stuck up at a place still called Poo-Hilo. (Fornander 1996:89–90)



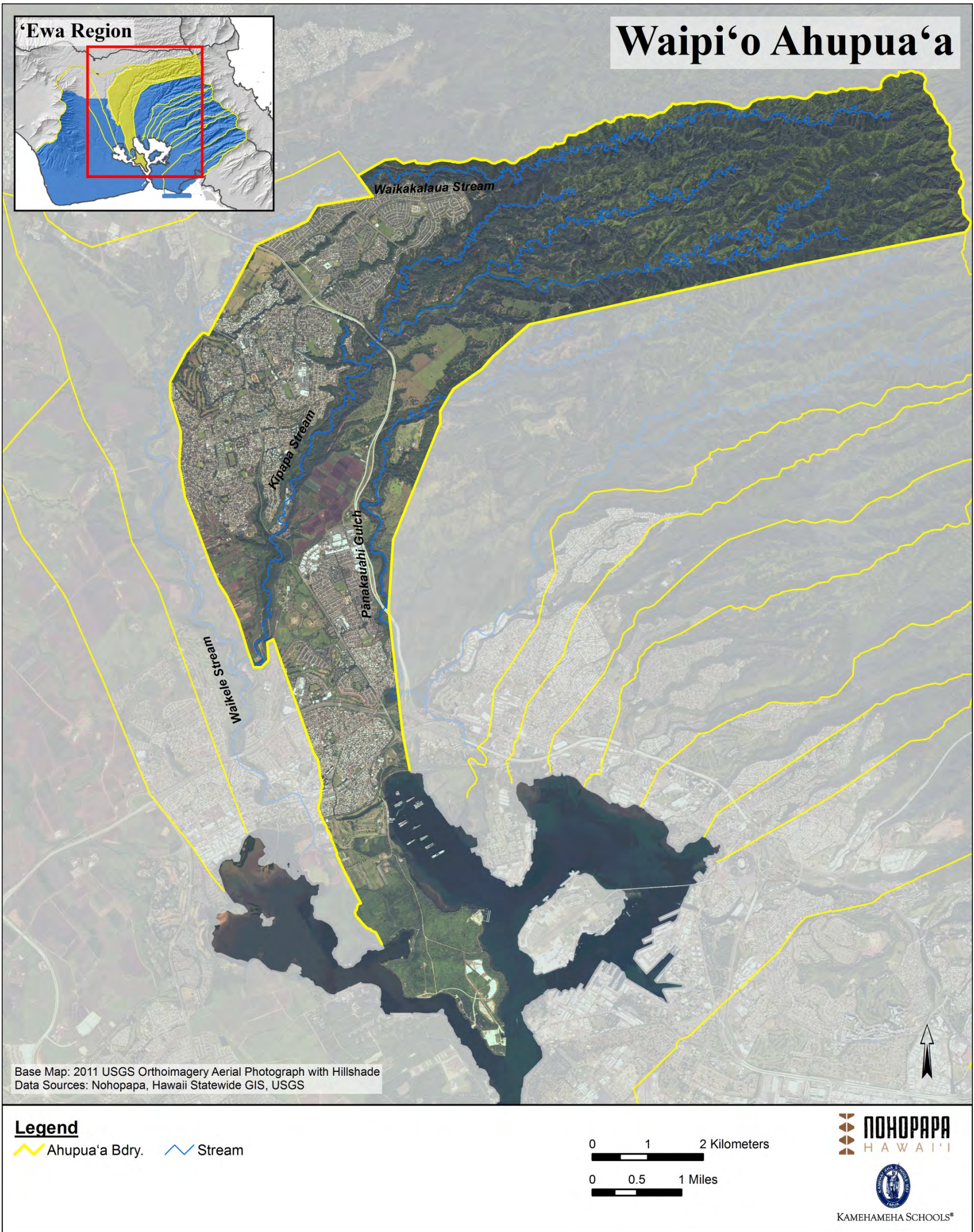


Figure 98. Aerial image of Waipi'o Ahupua'a



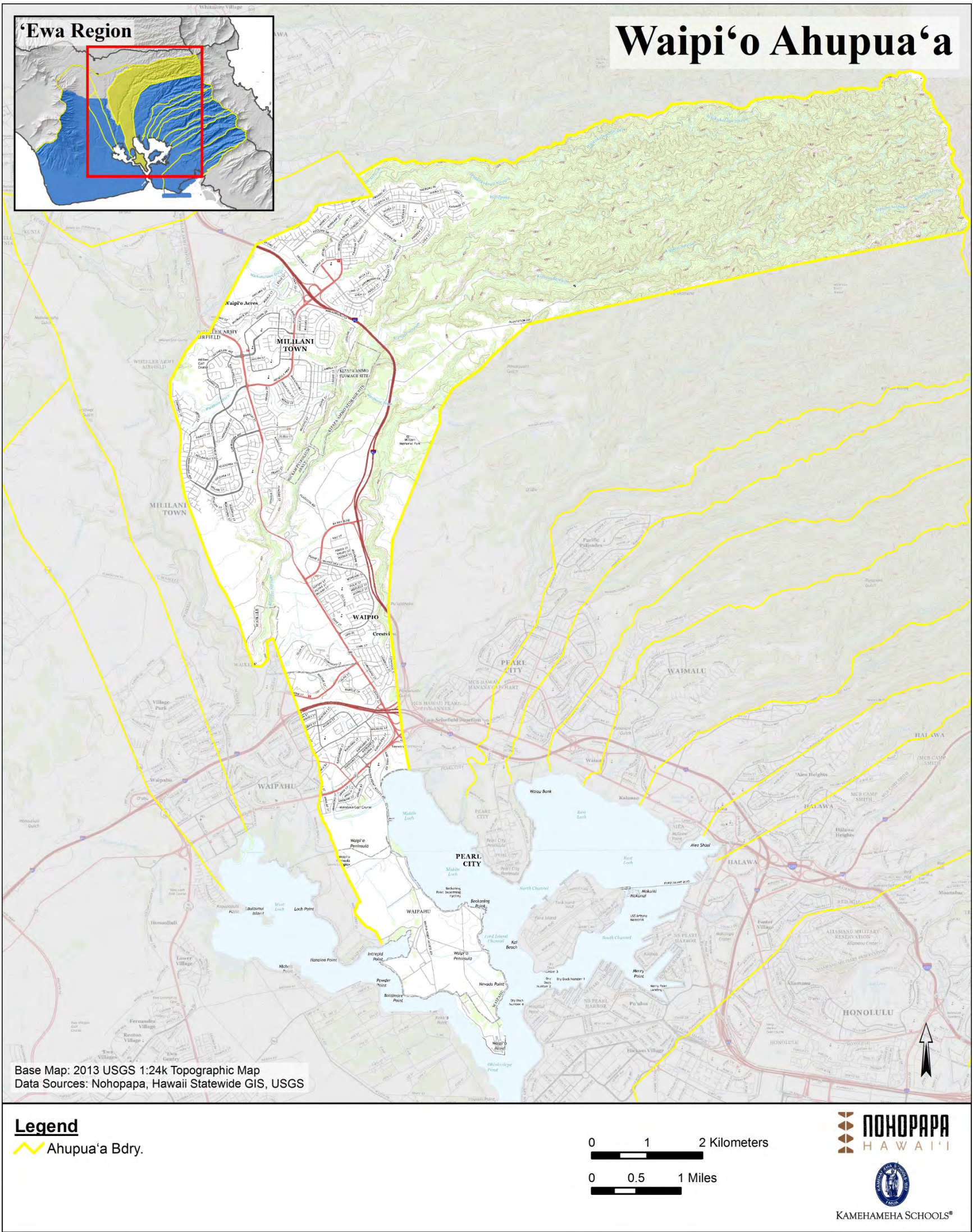


Figure 99. USGS map of Waipi'o Ahupua'a



Table 21. Summary of Selected Wahi Pana in Waipi'o Ahupua'a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Po'okala (1)	Named locality in Boundary Commission (1870s) documents	Lowest (makai) tip of Waipi'o Peninsula	--	Located in undeveloped scrublands, makai end of Waipi'o Point Access Road	Thrum translates as "chief public crier"
Lepau (2)	Place of former Ali'i residence	'Ili 'aina – Waipi'o Peninsula	"The populous dwelling place of the alii was formerly located on an east point of Waipio Peninsula" (McAllister 1933)	U.S. military facility built here (Beckoning Point Deperming [Submarine] Facility)	Pukui et al. (1974:132) list a Lēpau for Moloka'i only, translated as "Perhaps short for Lelepau (all flying)"; possibly also known as Pu'u Peahi
Loko Hanaloa (3) *	Fishpond (kuapā type)	Center of Waipi'o Peninsula; near Kūmelewai, birthplace of John Papa 'Ī'ī	Fishpond was on land of John Papa 'Ī'ī's 'ohana ('Ī'ī 1959); John Papa 'Ī'ī's birthplace was here in 1800	Filled in; currently between Waipi'o soccer facility and Waipahu Depot Road	Described in early 1930s* as "filled in"; literally "long bay"
Loko 'Eo (4)	Fishpond (kuapā type)	Mauka end of Waipi'o Peninsula	Fishpond was "well known for its superior flavor of fishes" (based on 1883 newspaper story) (Sterling and Summers 1978:20)	Filled in; currently Ted Makalena Golf Course	Described in early 1930s as "filled in"; some sources spell as 'Ēo, translated as "a filled container" (Cruz et al. 2011)
Spring-fed Lo'i & Settlement Area (5)	Lo'i kalo (irrigated taro) & House sites	Waipi'o kai, associated with Loko 'Eo & Ahu'ena Heiau	--	Filled in; currently Waipahu town	--

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Ahu'ena Heiau (6)	Heiau	'Ili of Hālaulani (near Pu'uloa shoreline/Middle Loch)	According to Thrum, "Hon[orable] John Ii used to be the custodian of its [the heiau's] idols"	Reported in 1930s (by McAllister) as "destroyed," but even then some remnants remained	Described in 1930s: "Only a small portion . . . . remains of what must have been an important heiau, for the site is remembered by all the old Hawaiians (kamaaina) in the district." Literally "red- hot heap"
Lae Hopu (7)	Ahupua'a boundary point at natural point	Waipi'o kai at Pu'uloa; marks boundary with Waiawa	--	Pearl Harbor Bike Path crosses very near to this natural point	Hopu means "to grab or to seize"
Ala Pi'i Uka (8)	Trail	Once connected Honolulu with Central O'ahu and Waialua	First-hand recollections by John Papa 'Īī (1959) of using this trail in early 1800s	Destroyed; partially covered by Waipahu and Mililani towns	Ala Pi'i Uka are mauka- makai access trails
Pu'u Pōhaku (9)	Natural rock (outcrop) feature; ahupua'a boundary marker	Along boundary between Waipi'o and Waiawa – overlooking Pānakauahi Gulch	--	Indeterminate	Literally "stone hill"; elevation 300 ft.
Pānakauahi Petroglyphs (10)	Rockshelters w. an extensive set of petroglyphs	Pānakauahi Gulch (near boundary w Waiawa)	--	As recently as 2012, these petroglyphs were observed to be in good condition	Located right off the side of the H-2 highway—on west- facing gulch face; State site # 2263
Heiau o 'Umi (11)	Heiau – closely associated w. Moa'ula Heiau	East (Honolulu) side of Kīpapa Gulch	Companion structure w. Moa'ula Heiau; located at slightly lower elevation than Moa'ula Heiau	Reported as "destroyed" in 1930s by Bishop Museum archaeologist McAllister	Covered over/destroyed by commercial sugar cane in historic period



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Moa'ula Heiau (12)	Heiau – closely associated w. Heiau o 'Umi	East (Honolulu) side of Kīpapa Gulch	Companion structure w. Heiau o 'Umi; located at slightly higher elevation than Heiau o 'Umi	Reported as “destroyed” in 1930s by Bishop Museum archaeologist McAllister	Covered over/destroyed by commercial sugar cane in historic period
Upper Kīpapa Stream Lo'i & Settlement Area (13)	Lo'i kalo (irrigated taro) & House sites	Upper Kīpapa Stream	Legend about taro patches named Namakaokapao, tended by husband (Pualii) and wife (Pokai)	Still largely undeveloped stream drainage – presumably there are intact sites	--
Pu'u Kamana (14)	Natural feature (high point); ahupua'a boundary marker	Along boundary between Waipi'o and Waiawa	--	Presumably intact	Literally “hill of the supernatural power”
Pu'u Ka'aumakua (15)	Natural feature (peak); ahupua'a/moku boundary marker	Upper limit of Waipi'o Ahupua'a & meeting point of Ko'olau Poko, Ko'olau Loa and Waianae Uka	--	Presumably intact	Literally “the family deity hill”

Notes:

<sup>1</sup> Wahi pana in this column are keyed to the cultural and natural resources map on the next page. For each wahi pana, the number in parentheses is included on the map below in red.

<sup>2</sup> References for more information on “Associated mo'olelo/other oral history” are listed in this column, where applicable.

<sup>3</sup> General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

\* Unless indicated otherwise, all of the quoted descriptions about fishponds come from McAllister (1933).



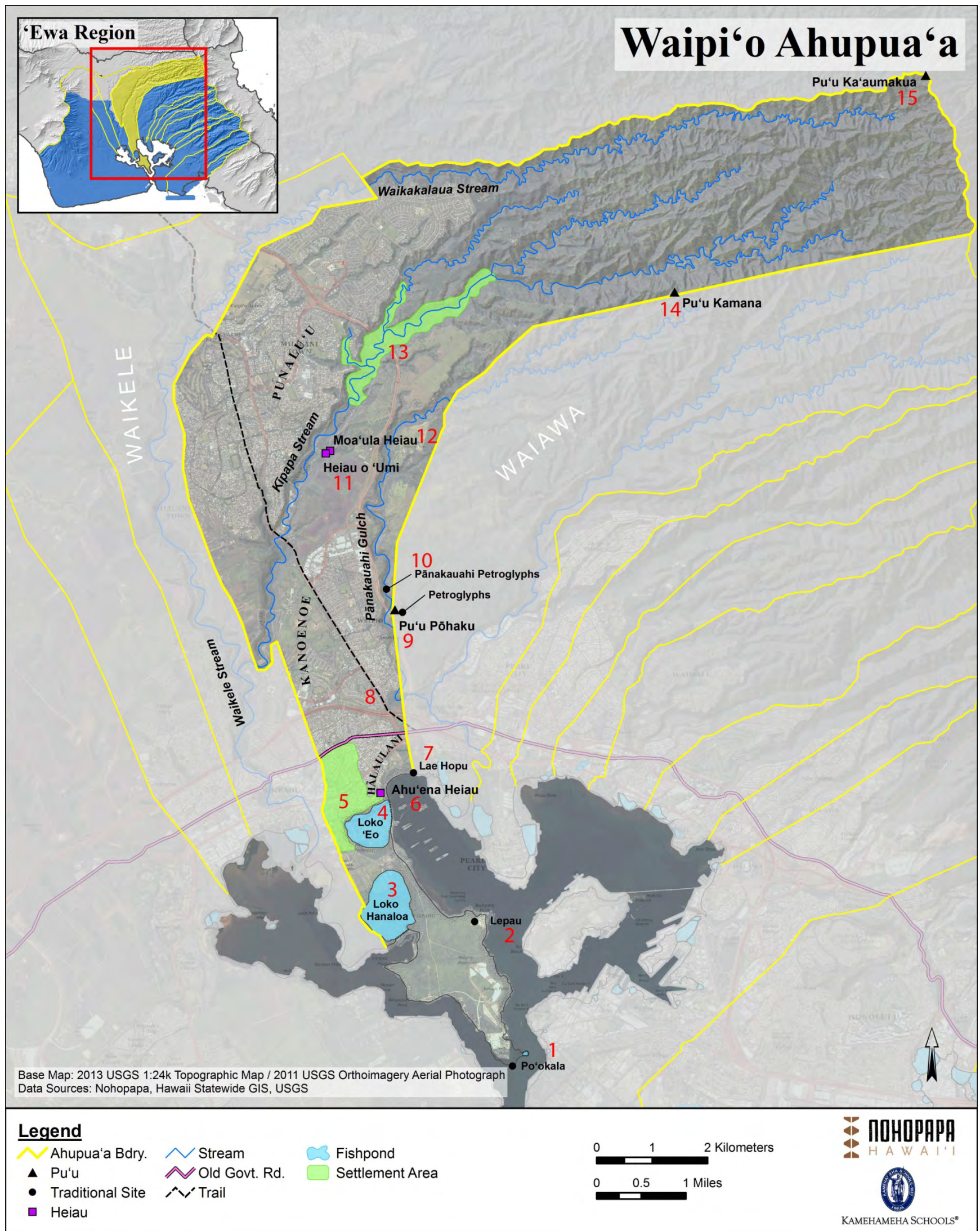






Figure 101. ca. 1880s photo of the railroad along the Pearl Harbor coastline (KS archives).

## Community Groups in Waipi‘o

This section provides a brief summary of one community group in Waipi‘o, including details about their organizational profile, activities and services they provide, target audiences they service, and existing and new partnerships they hope to develop.

### Hui Mālama o Mililani

Hui Mālama o Mililani is a club at Mililani High School run by student leaders and science teacher Sandy Ward (formerly, Sandy Webb). Although their school is not in the KS district of ‘Ewa, this group has worked with state and community organization on restoration projects, educational initiatives and ‘āina-based student research for the last 15 years. Student leaders in this group work to learn, serve and restore with community mentors at several sites around O‘ahu. Inspired by multiple visits to Kaho‘olawe with the Protect Kaho‘olawe Ohana, this group has begun to focus more on more challenging and impacted sites in the ‘Ewa moku. This group has helped develop a garden program and native reforestation project at Pālehua, restoration of the Kapakahi Stream in Pouhala, and shoreline restoration at Kapapahu Point Park.



Figure 102. Hui Mālama o Mililani haumāna cleaning invasives at Loko Pa‘aiāu (photo credit: Hui Mālama o Mililani).





Figure 103. Hui Mālama o Mililani haumāna planting at Camp Pālehua (photo credit: Hui Mālama o Mililani).



Figure 104. Hui Mālama o Mililani haumāna cleaning and clearing at Kapapahu Point (photo credit: Hui Mālama o Mililani).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Sandy Ward (formerly Sandy Webb)
Address	95-1200 Meheula Parkway, Mililani, Hawai'i 96789
Phone number	(503) 310-3646
Email	sandyward2018@gmail.com
Website/Social media	sciencethatmatters.org
Year organization formed	2003
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Within 'Ewa they help mālama Kapapapuhi Point, Pālehua, and Pouhala. Outside of the 'Ewa moku they help mālama Loko Ea, Pupukea-Waimea, Ka'ena, Ali'i Beach Park and Pahole.
Services provided	Community engagement, education, family engagement, research, sustainability, teacher professional development.  Specific programs and activities include, Youth Envisioning Sustainable Futures, HA Community Days, Ecosystem Investigations, regular environmental service learning events, and mentoring of teacher and student groups wishing to develop place-based service learning projects.
Use of place based curriculum?	Yes, Youth Envisioning Sustainable Futures project and selected site-based curricular resources.
Public volunteer work days?	Yes, <a href="https://www.mhswebbsite.org/hui-malama-o-mililani">https://www.mhswebbsite.org/hui-malama-o-mililani</a>
Student School groups (& ages) they service	Grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old
Community groups they service	Yes, they vary based on student project choice. Currently, members of Hui Mālama o Mililani are leading place-based learning activities at Kapapapuhi point targeted at eighth graders at 'Ewa Makai Middle School.
Existing organizational partners	Yes, they vary based on student activity choice, but in the 'Ewa moku partners include the staff at Camp Pālehua, the State of Hawai'i Division of Forestry and Wildlife and Hui o Ho'ohonua.
Organizations wanting to partner with in the future	Yes, Waipahu, Campbell and Kapolei High Schools, UHWO, O'ahu Waterkeepers Alliance, and any organization wishing to work at Kapapapuhi Point.

## Ko'olau Mountains Watershed Partnership<sup>20</sup>

The Ko'olau Mountains Watershed Partnership (KMWP) is a voluntary alliance of major public and private landowners. Since 1999 the alliance has been working to protect the forested mauka areas of the Ko'olau Mountain range on O'ahu. Spanning nearly 100,000 acres, with an estimated sustained yield of over 133 billion gallons of water each year, the Ko'olau watershed is integral to the island's present and future water supply. KMWP performs a critical mission in coordinating management across the large partnership area to protect the watershed against incipient invasive weeds and feral

<sup>20</sup> The Ko'olau Mountains Watershed Partnership information can also be found in the Mānana Chapter.



animals. Preserving what remains of O‘ahu’s native watershed forests is critical for maintaining the usefulness and value of the watershed in perpetuity.

According to the KMWP, the specific work they conduct in Waipi‘o is at Kīpapa gulch with the O‘ahu Forest National Wildlife Refuge which is managed by the U.S. Fish and Wildlife Service (FWS). Because the unit is very large, spanning almost 4,700 acres from the summit of the Ko‘olau Mountains to Mililani Mauka, KMWP focuses its attention on the invasive plants that pose the greatest threat to the most intact native habitats, partnering with FWS staff. Top targets in Kīpapa are Himalayan ginger (*Hedychium gardnerianum*), albizia (*Falcataria moluccana*), and manuka (*Leptospermum scoparium*). Another target is manuka (*Leptospermum scoparium*), which is spreading into native forest along the eastern boundary of the refuge.



Figure 105. View of the Waianae Mountain range from Kīpapa, Waipi‘o (photo credit: KMWP).





Figure 106. Pua Heimuli and her sister on the Kīpapa Trail (photo credit: KMWP).



Figure 107. View of Kualoa and Ka'awa from Kīpapa (photo credit: KMWP).





Figure 108. The campsite at Kīpapa (photo credit: KMWP).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Pua Heimuli
Address	2551 Waimano Home Ridge, Building 202, Pearl City, Hawai‘i, 96782
Phone number	(808) 453-6110
Email	koolaupartnership@gmail.com
Website/Social media	www.koolauwatershed.org or @kmwphawaii
Year organization formed	1999
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Native forested summit areas of Waipi‘o (Kīpapa), Mānana, Waiawa, Waimano, Waiau, Hālawā
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, natural resource management, research.  Specific programs and activities offered include volunteer opportunities in areas they manage to remove invasive weeds and plants, community outreach

	at fairs and events within the Ko‘olau community, interactive classroom presentations or guided interpretive hikes for school groups.
Use of place based curriculum?	Yes, ahupua‘a maps blended with Esri Arc-GIS program, Sites of O‘ahu, etc.
Public volunteer work days?	Yes, a calendar coming soon on their website, <a href="http://www.koolauwatershed.org">www.koolauwatershed.org</a>
Student School groups (& ages) they service	Kindergarten to 3 <sup>rd</sup> grade, ages 5 to 8 years old; grades 4 <sup>th</sup> to 8 <sup>th</sup> , ages 9 to 13 years old; grades 9 <sup>th</sup> to 12 <sup>th</sup> , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes
Existing organizational partners	Yes, Mālama Maunalua and O‘ahu Invasive Species Committee (OISC)
Organizations wanting to partner with in the future	N/A





## Additional Resources for Waipi‘o

Table 22 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waipi‘o.

Table 22. Sample of Resources for Waipi‘o Ahupua‘a\*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Mo‘olelo ‘Āina – Traditions and Storied Places in the District of ‘Ewa and Moanalua (in the District of Kona), Island of O‘ahu: A Traditional Cultural Properties Study	Wide range of historical literature including primary Hawaiian language resources; writings of early residents pertaining to Waipi‘o; documentation of native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s. This 874-page monograph is a searchable pdf.
Cruz, Brian et al. (2011)	Cultural Impact Assessment for the Honouliuli/Waipahu/Pearl City Wastewater Facilities, Honouliuli, Hō‘āe‘āe, Waikele, Waipi‘o, Waiawa, and Mānana, and Hālawa Ahupua‘a, ‘Ewa District, O‘ahu Island.	The project area includes twelve of the thirteen ahupua‘a of the ‘Ewa moku. Information on wahi pana of ‘Ewa, Mo‘olelo of Pu‘uloa, Honouliuli, Waikele, and central and eastern ‘Ewa, historical background including traditional agricultural patterns, the Māhele, and kama‘āina and kūpuna recollections of the ‘Ewa district.

\* This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of Oahu*