

HĀLAWA AHUPUA‘A

Nani Hālawa i ka ua Wa‘ahila *Beautiful is Hālawa in the Wa‘ahila rains*⁹

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 in 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 Kamanaiki, respectively (see Figure 25).

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

⁹ 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 20th 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 pahoehoe 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 Leiwalo . . . 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.

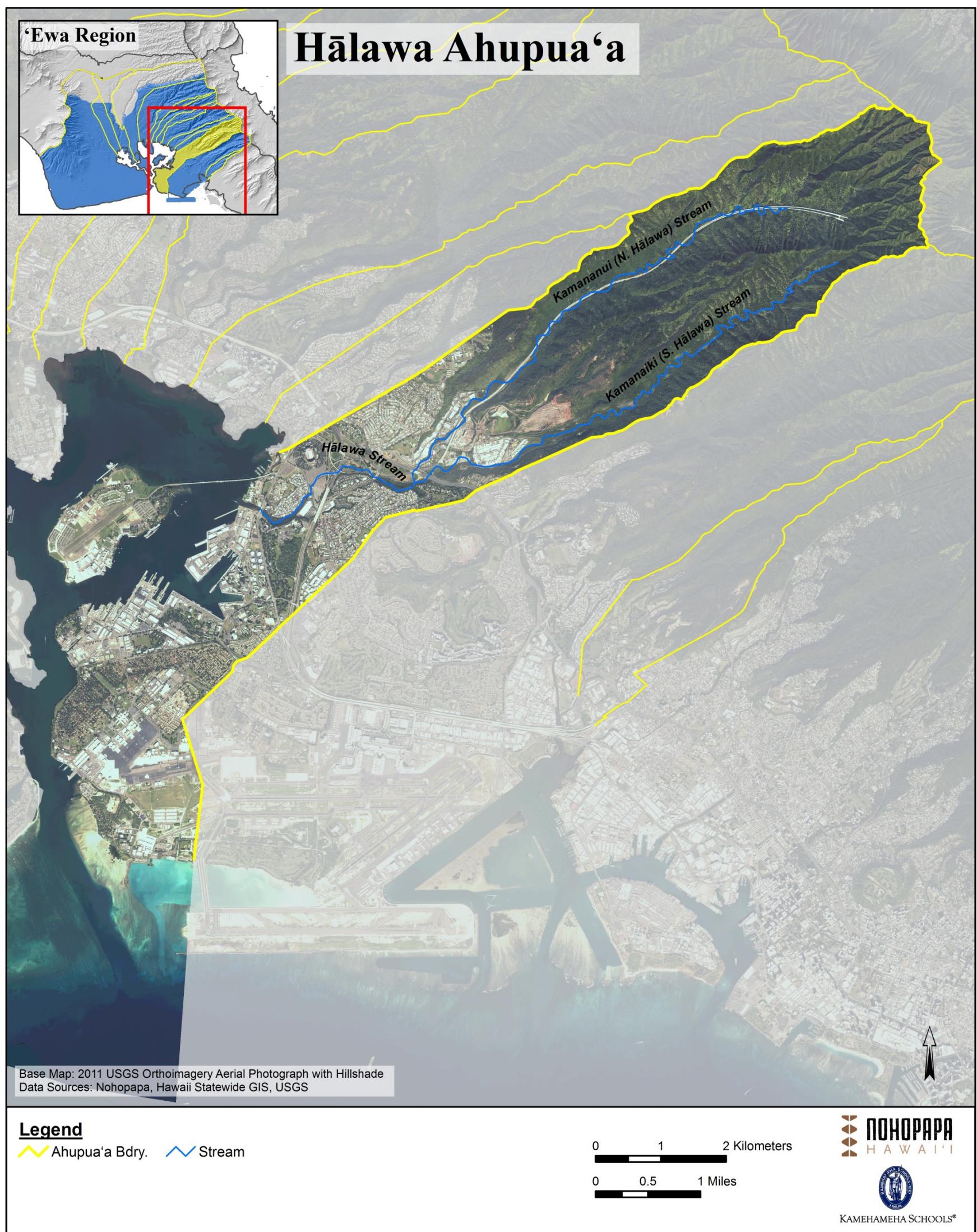
The next day, the wife returned to her husband and the husband to his wife. Should a child be conceived as a result of the 'ume, it was regarded as the offspring of the husband and not of its natural father.

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.



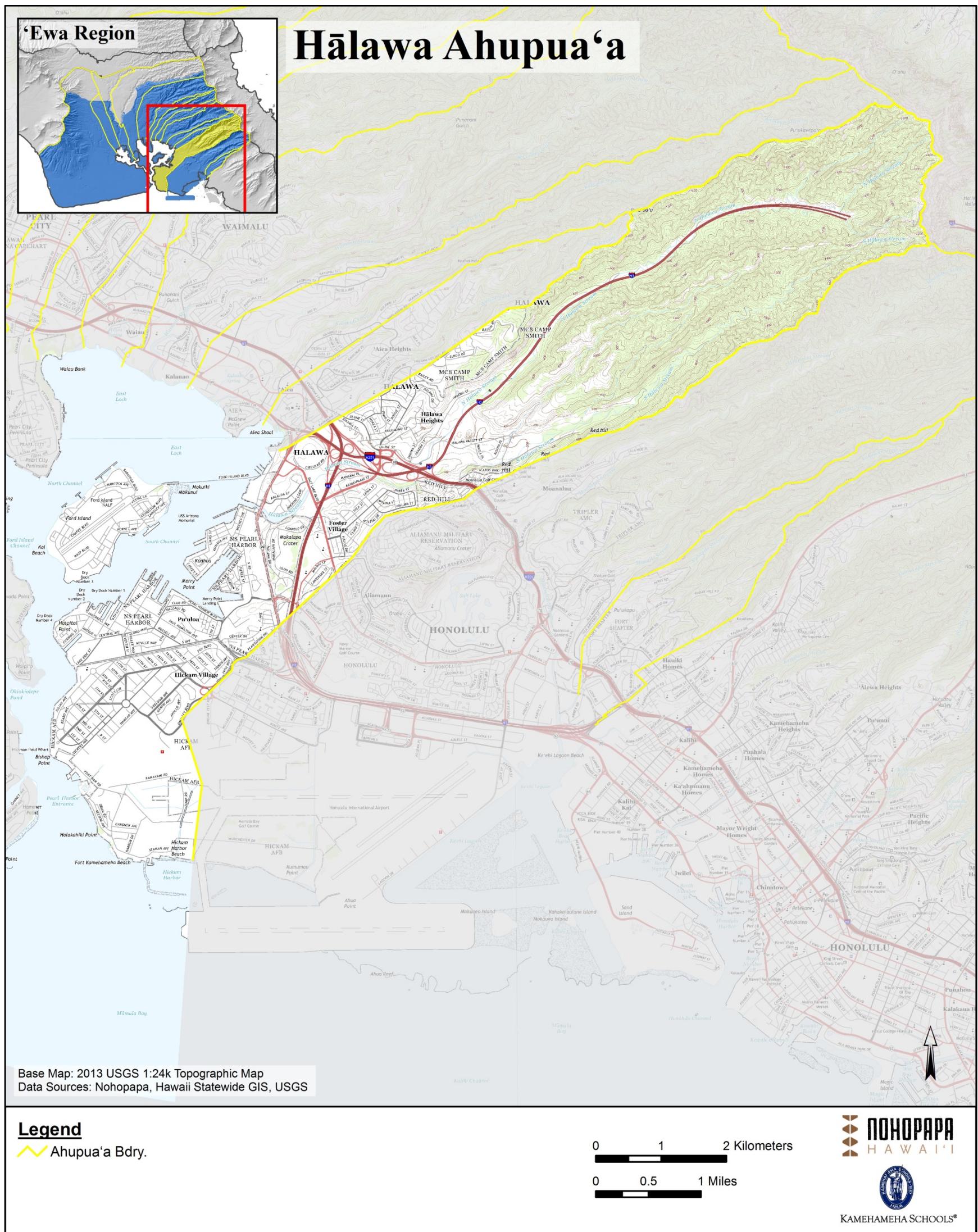


Figure 24. USGS map of Hālawa Ahupua'a

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

| Wahi Pana ¹ | Type | Location/Place Name | Associated Mo‘olelo/Oral History ² | Current Disposition | Comments ³ |
|---------------------------------|-------------------------|---|---|---|--|
| Queen Emma’s House (1) | Royal Residence | Holokahiki ‘Ili | She had a “large yellow house” on the beach at Hālawa; she was known as the “Countess of Hālawa,” or the Wahine Ali‘i o Hālawa (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 ¹ | Type | Location/Place Name | Associated Mo‘olelo/Oral History ² | Current Disposition | Comments ³ |
|-------------------------------|--|--|--|--|--|
| 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 ‘ume game island, 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 Hālawa 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 ¹ | Type | Location/Place Name | Associated Mo‘olelo/ Oral History ² | Current Disposition | Comments ³ |
|------------------------|----------------------|--|---|--|---|
| Pōhaku‘ume‘ume (16) | Natural rock outcrop | Ridge line between Hālawa 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 Hālawa and ‘Aiea Ahupua‘a | -- | -- | -- |
| Kaula‘ināhe‘e (18) | Natural rock outcrop | Ridge line between Hālawa and ‘Aiea Ahupua‘a | -- | -- | -- |
| Pu‘u ‘Ua‘u (19) | Natural rock outcrop | Ridge line between Hālawa and ‘Aiea Ahupua‘a | -- | -- | Literally “dark-rumped petrel hill” (Pukui et al. 1974) |
| Hale o Papa Heiau (20) | Woman’s temple | Hālawa uka along Kamananui Stream | Hina (birthing place) (Milham 2011) | Part of preservation efforts Hālawa-Luluku Interpretive Development (HLID) program | Currently adjacent to the H-2, along its south side |
| Luakini Heiau (21) | Sacrificial temple | Hālawa 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 Hālawa and ‘Aiea Ahupua‘a | | | |

Notes:

¹ 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.

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

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

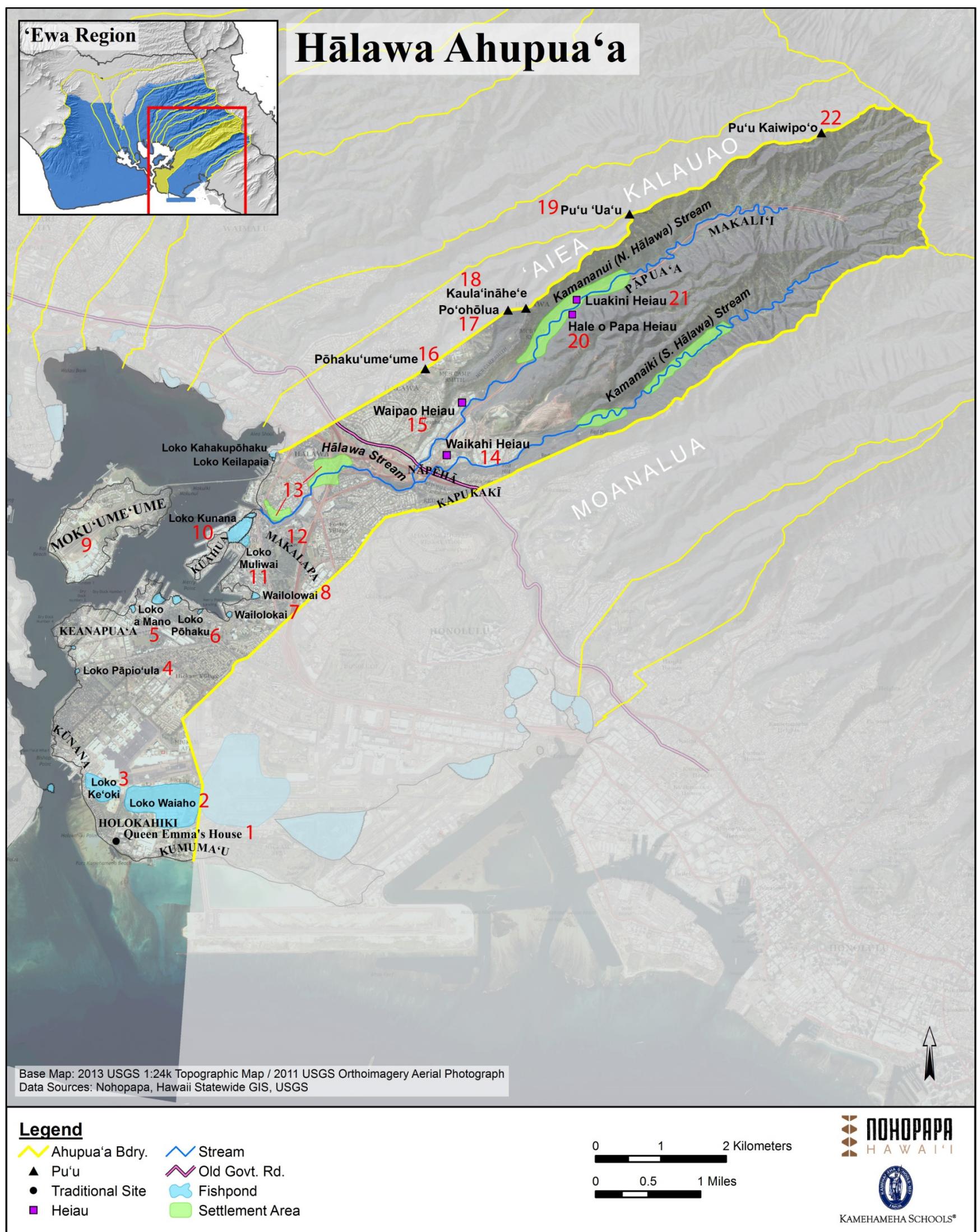


Figure 25. GIS map depiction of significant Hawaiian cultural and natural resources in Hālawa Ahupua‘a

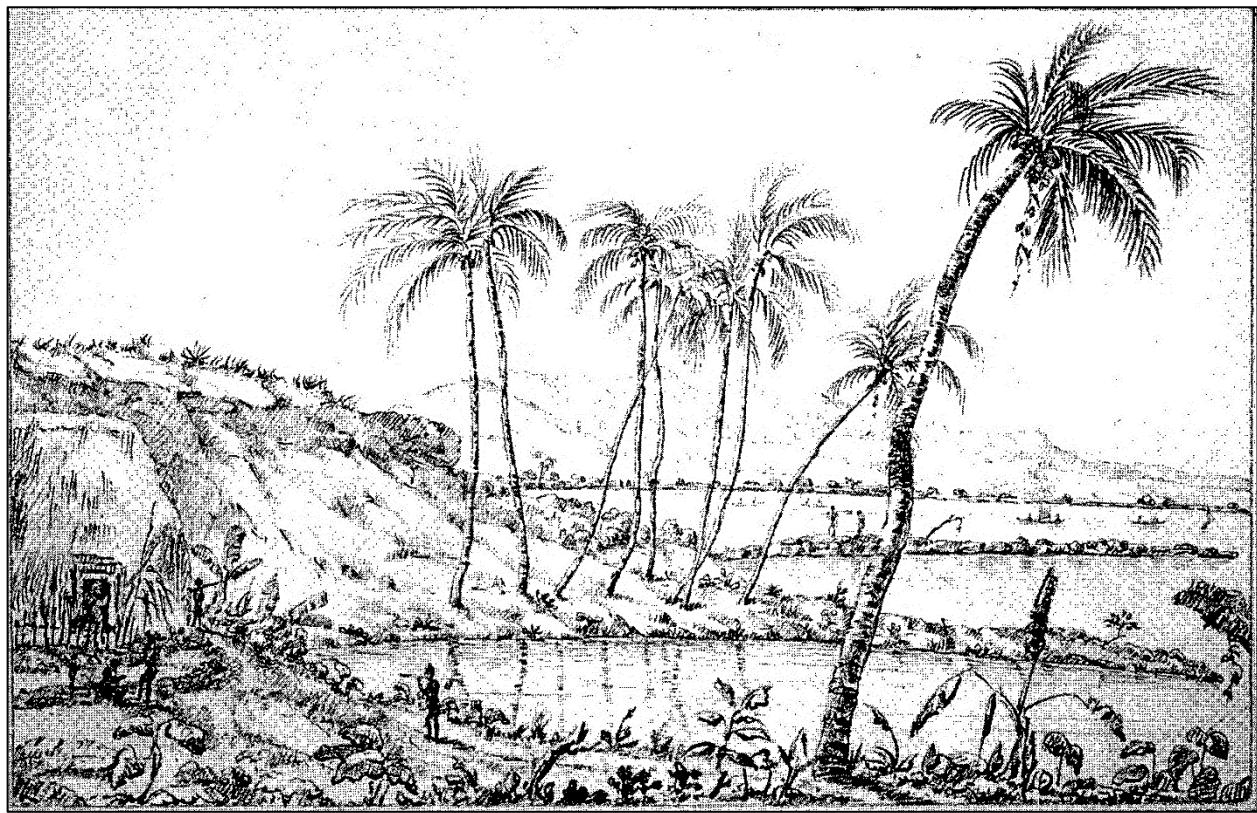


Figure 26. 1825 "View of Fish Ponds, Pearl River, Woahoo, Sandwich Islands" by Dampier,
thought to be Loko Pāpi'olua (Bishop Museum CP 95665)

Community Groups in Hālawa

This section provides a brief summary of three community groups in Hālawa, 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 Hālawa

Formally established in 2010 as a non-profit, but informally active since the 1990s, Nā Kūpuna A Me Nā Kāko‘o o Hālawa’s objectives are to restore and protect the culture resources of Hālawa; 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 Hālawa 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 Hālawa, 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 Hālawa, 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 Hālawa 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).

Hālawa-Luluku Interpretive Development Program

The Hālawa-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 Hālawa (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 Hālawa 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 Hālawa 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 Hālawa Valley (Sites 2010 and 2137 on State of Hawaii Department of Transportation lands) |
|-------------------|---|



| | |
|---|--|
| 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'u'uloa area with local college students at the Pearl Harbor Visitor Center in Hālawa (photo credit: Hawai'i Peace and Justice).



Figure 32. Terri Keko'olani sharing about the cultural and historical significance of Pu'u'uloa at the Pearl Harbor Visitor Center in Hālawa (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, its 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 “Aunty 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, Waikale, 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, Waikale, 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*