

## 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

---

<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 mālīe	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).





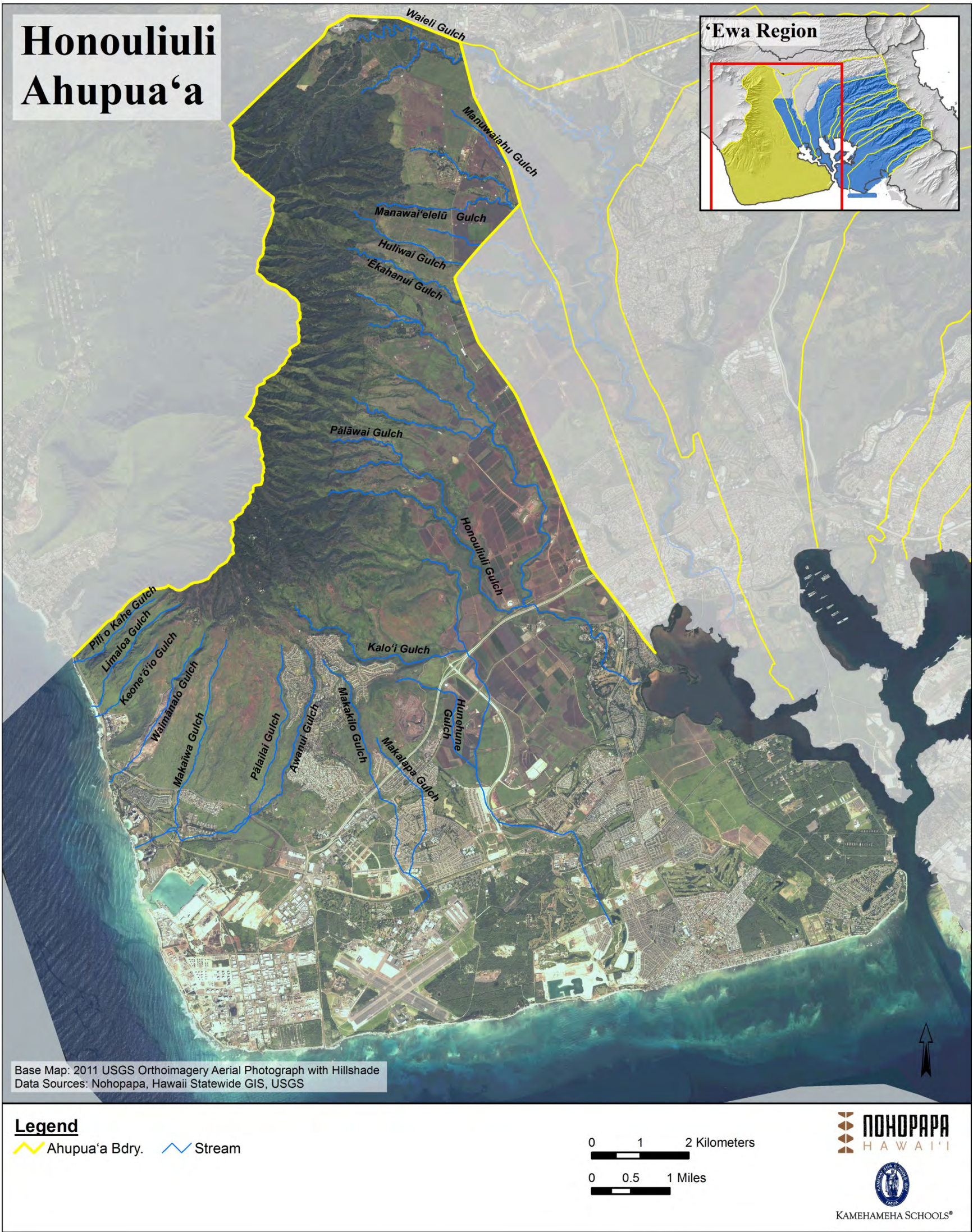


Figure 124. Aerial image of Honouliuli Ahupua'a with location of streams highlighted



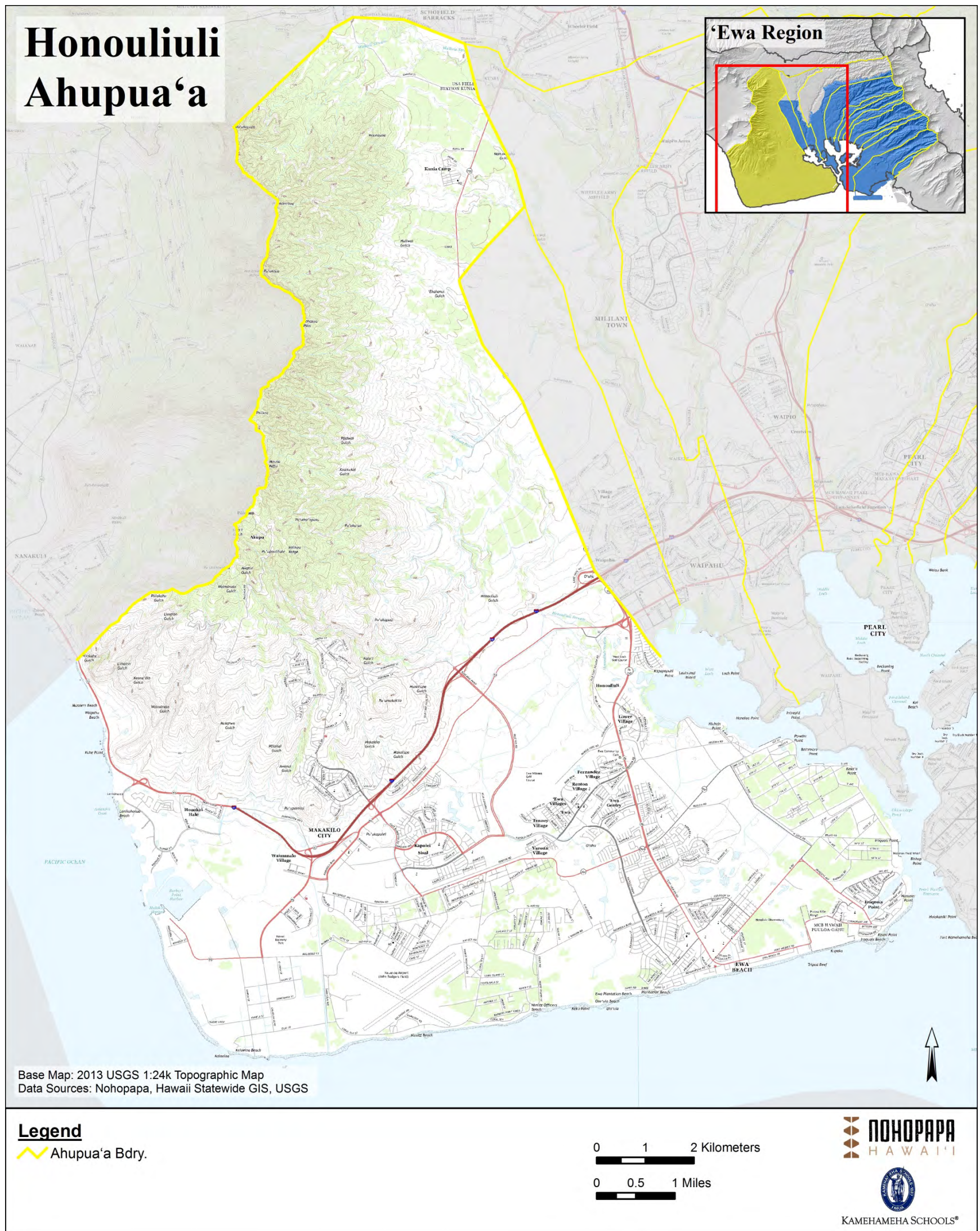




Table 27. Summary of Selected Wahi Pana in Honouliuli Ahupua'a

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 'Ī'i (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).



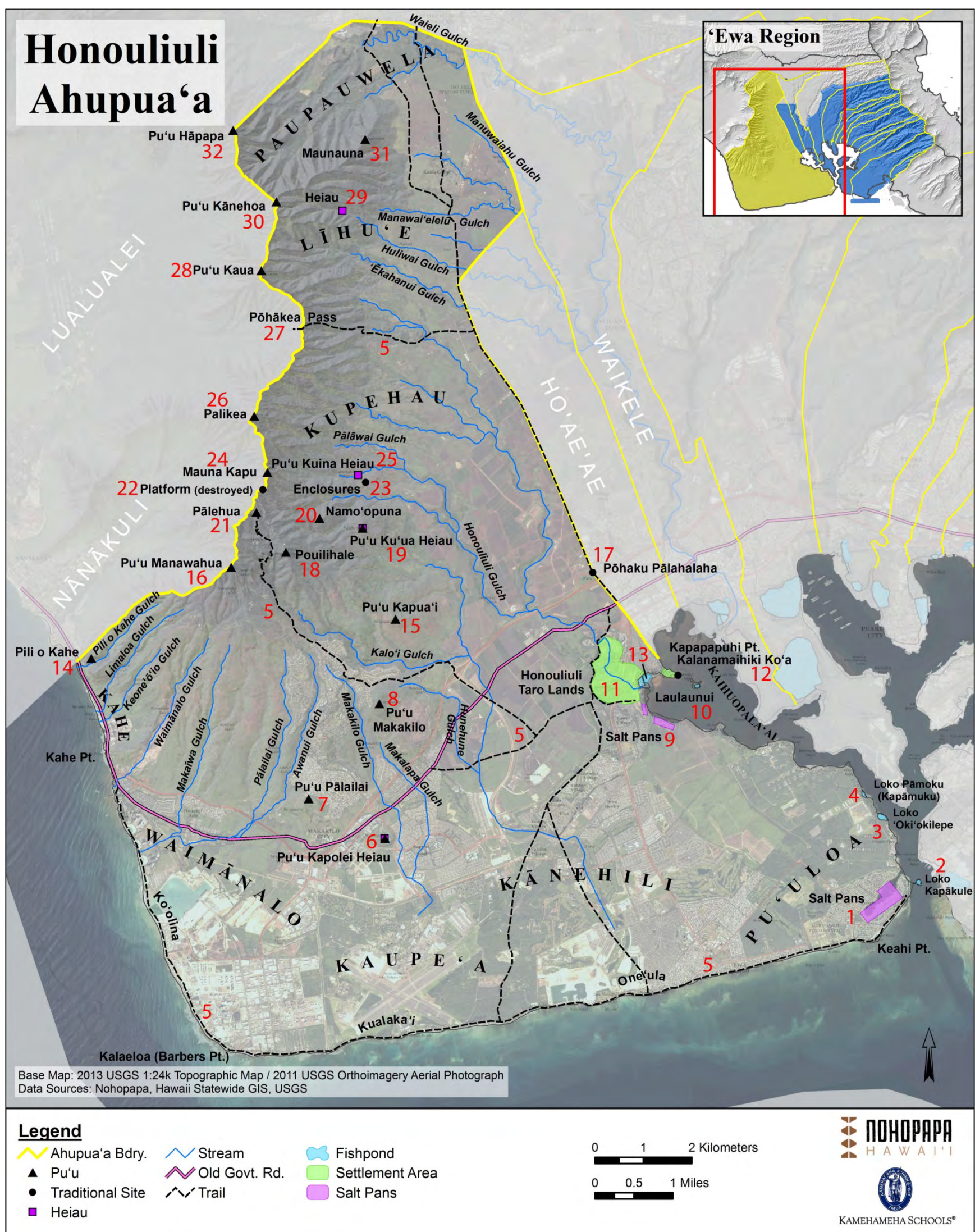






Figure 127. Pu'uloa Salt Works, 1909 (USGS-Mendenhall Collection, No. mwco0802).



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, mākua 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	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, food production and security, research, sustainability, teacher professional development.</p> <p>Specific programs and activities include the PIKO Project, Pili ‘āina, huaka‘i, service learning, courses, cultural activities such as ho‘oponopono, kapa, hale building.</p>

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.