INTRODUCTION

Hālau Puʻuloa

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

Expansive is Puʻuloa a harbor for ʻEwa  
An extensive harbor belonging to the Kēhau breeze  
An abundant, overflowing estuary for ʻEwa  
To this ʻāina belongs the ʻiʻa that silences voices  
The voices of people will be silenced  
Yet, a response is always given lest there be shame  
The aforementioned ʻiʻa fills the sea

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

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

Scope of Work & Project Area

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

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

The inventory is intended to be used as an internal tool to help KS-CE&R better understand the scope of existing wahi kupuna sites in ʻEwa, the educational opportunities available in the region, and to evaluate the appropriateness of opportunities for family and community involvement. The
information can also be used to evaluate increased access and systematize ways for ‘ohana & educational institutions to build stronger ABE & HCBE foundations.

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

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

Methods

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

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

This ‘Ewa ʻĀina Inventory consisted of four primary tasks:

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

A variety of repositories and resources were examined to develop a general description of the natural, cultural, historical, and archaeological background of the 14 project area ahupua’a. Information on the natural resources was gathered primarily through reviewing previous archaeological studies and various books for the project area. Inoa ʻāina, moʻolelo, oli, and ʻōlelo noʻeau were compiled from Hawaiian language and English sources in books, newspapers, and online databases. Historic maps and accompanying information were gathered from the Kamehameha Schools map collection, the State survey register map database and other online databases such as Papakilo and AVA Konohiki, as
well as our internal Nohopapa databases. Wahi kūpuna information was compiled from previous archaeological reports and studies dating back to the early 1900s.

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

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

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

**Report Structure**

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

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

Each chapter includes three GIS figures: (1) an annotated aerial image showing the overall dimensions and boundaries of the ahupua‘a as well as primary streams and drainages; (2) a USGS topographic map identifying the overall dimensions and boundaries of the ahupua‘a as well as other useful information such as neighborhoods and roadways; and (3) an annotated aerial image showing numbered cultural resources discussed in the chapter. To assist users, this latter image type is cross-referenced with other data presented in the chapter.
Chapters also include a number of tables: (1) a summary of the most important wahi pana in each ahupua’a, cross-referenced to the annotated aerial image with numbered cultural resources; (2) an organizational profile of community groups in the ahupua’a as well as data collected from the consultation surveys; and (3) additional references for more in-depth information regarding the context of each chapter.

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

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

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

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

**Notes**

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

Ultimately, the information and data compiled for this Inventory provide valuable ʻike that acknowledges and commemorates the rich history of the KS ‘Ewa Region and the sustained and deep connection the community maintains with this moku. The region contains numerous kīpuka that retain the mo‘olelo and mana of our kūpuna and remain as sacred and special places for our lāhui to reconnect, prosper, and thrive.
Figure 1. GIS depiction of the project area (blue line) comparing KS’ Ewa Region with the traditional moku (district) of Ewa.
Figure 2. GIS depiction of KS 'Ewa Region, the moku of 'Ewa, and the 14 ahupua'a in this study
Figure 3. Detail GIS depiction of westernmost ahupua’a in this study
Figure 4. Detail GIS depiction of the middle ahupua'a in this study
Figure 5. Detail GIS depiction of easternmost ahupua’a in this study