

KALAUAO AHUPUA‘A

Holo ka wela ka hahana i ke kula i Kalauao *The heat and warmth travels across the plain of Kalauao*¹¹

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

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

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

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

Overview – Hawaiian Cultural Landscape of Kalauao

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

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

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

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

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

Mo‘olelo (Oral-Historical References)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

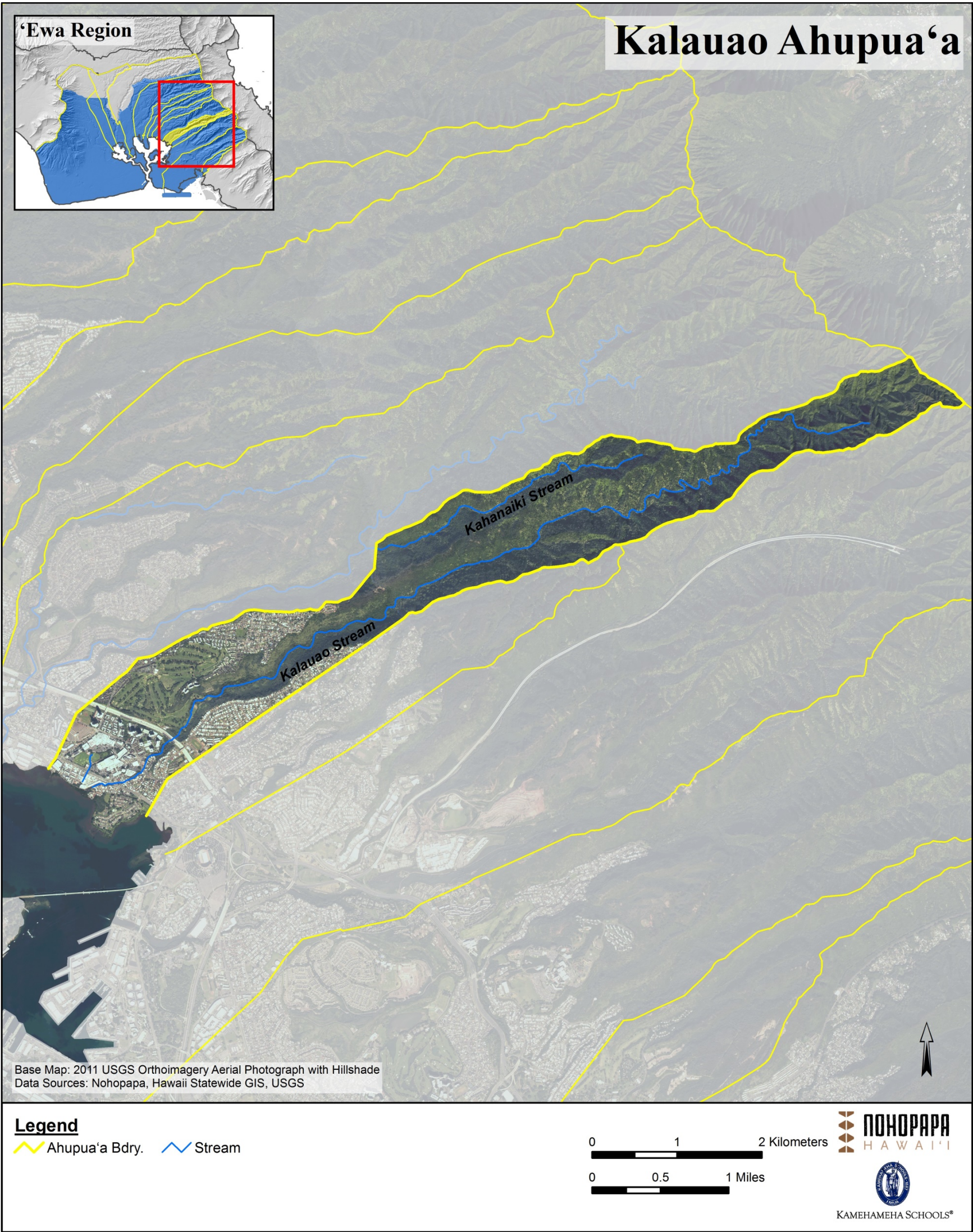


Figure 41. Aerial image of Kalauao Ahupua‘a

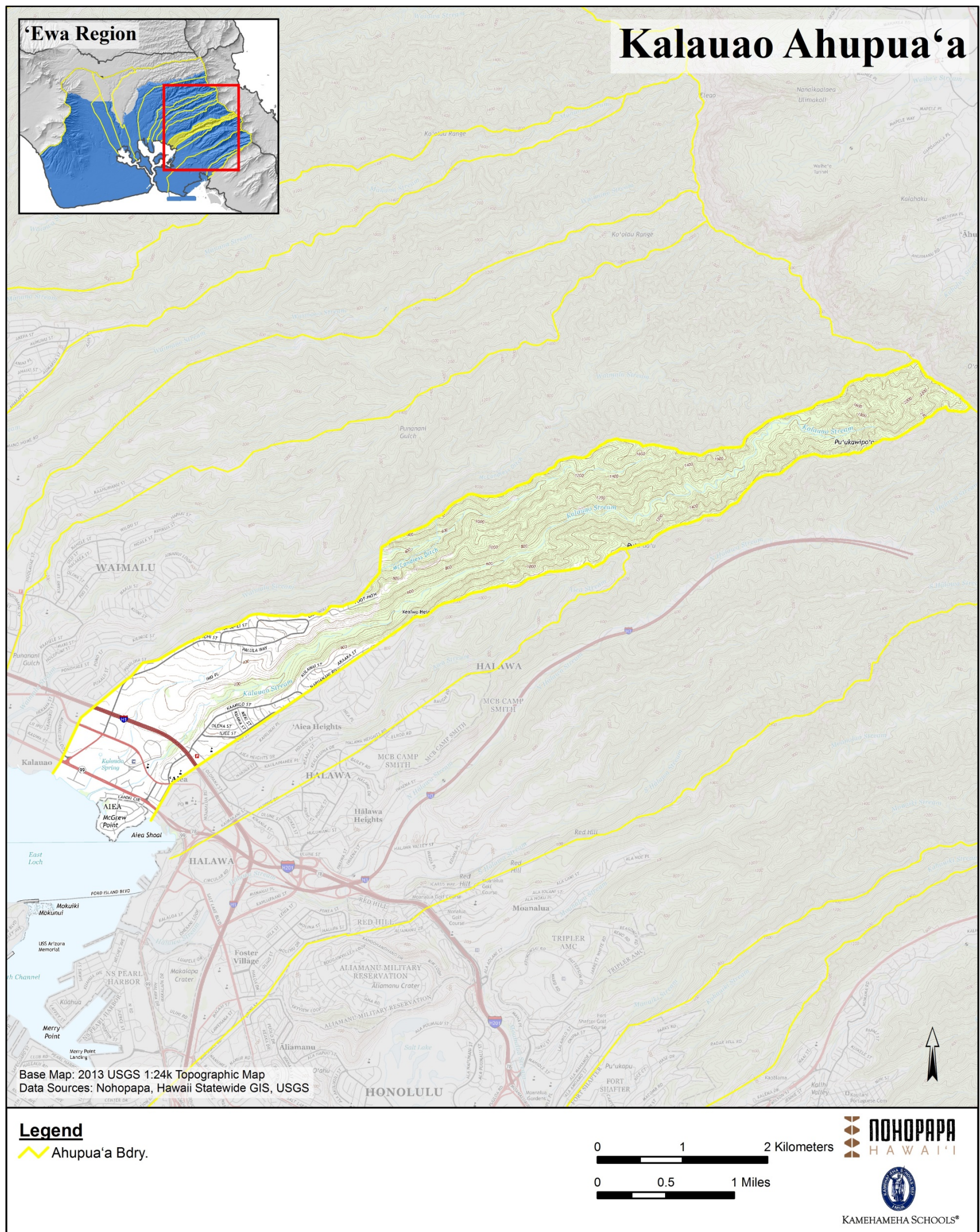


Table 9. Summary of Selected Wahi Pana in Kalauao Ahupua'a

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

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

Notes:

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).

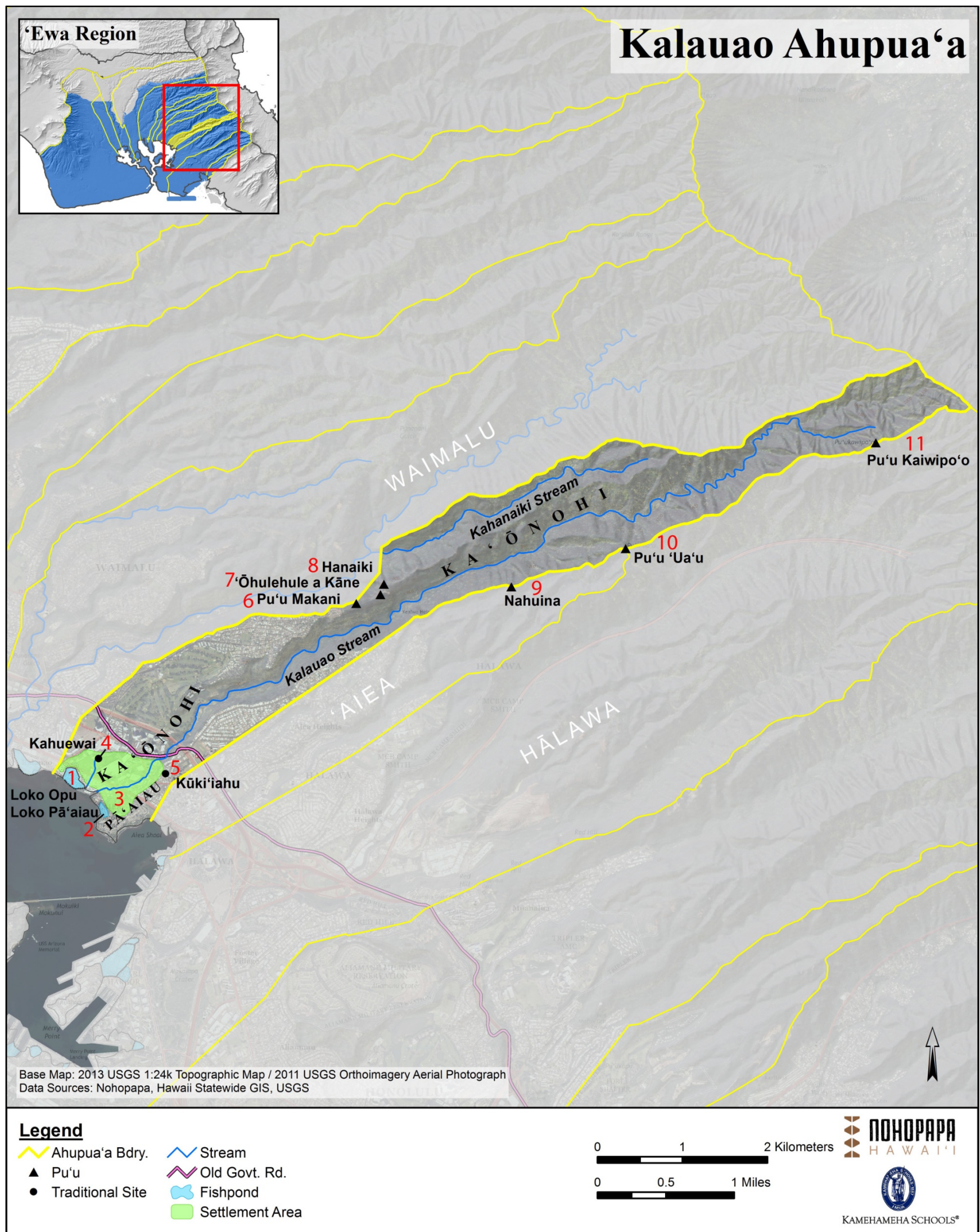




Figure 44. 1920 aerial photograph of Pearl Harbor, with Loko Pa'aiau in the middle, and Diamond Head at the far left (Bishop Museum Archives).



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

Community Groups in Kalauao

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

Ho'ola Hou Ia Kalauao (Ka'onohi)

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

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



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



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



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

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

Ali'i Pauahi Hawaiian Civic Club

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



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



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



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

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

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

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



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



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



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

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

Additional Resources for Kalauao

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

Table 10. Sample of Resources for Kalauao Ahupua‘a

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