

# MĀNANA AHUPUA‘A

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

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

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

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

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

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

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

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

Handy (1940:81) wrote:

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

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

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

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

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

## Mo‘olelo (Oral-Historical References)

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

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

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

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

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

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



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

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

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

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



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

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

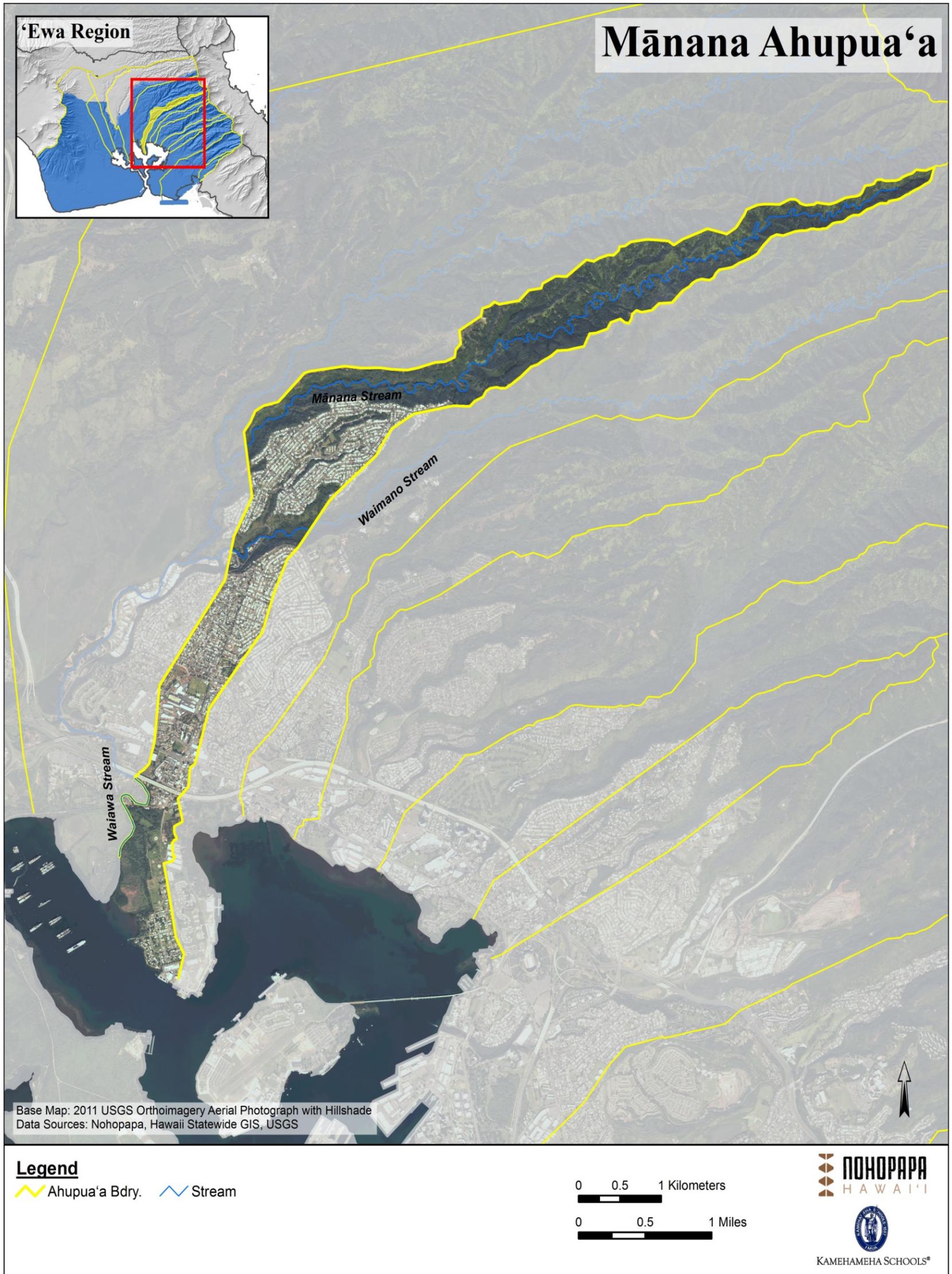


Figure 71. Aerial image of Mānana Ahupua'a

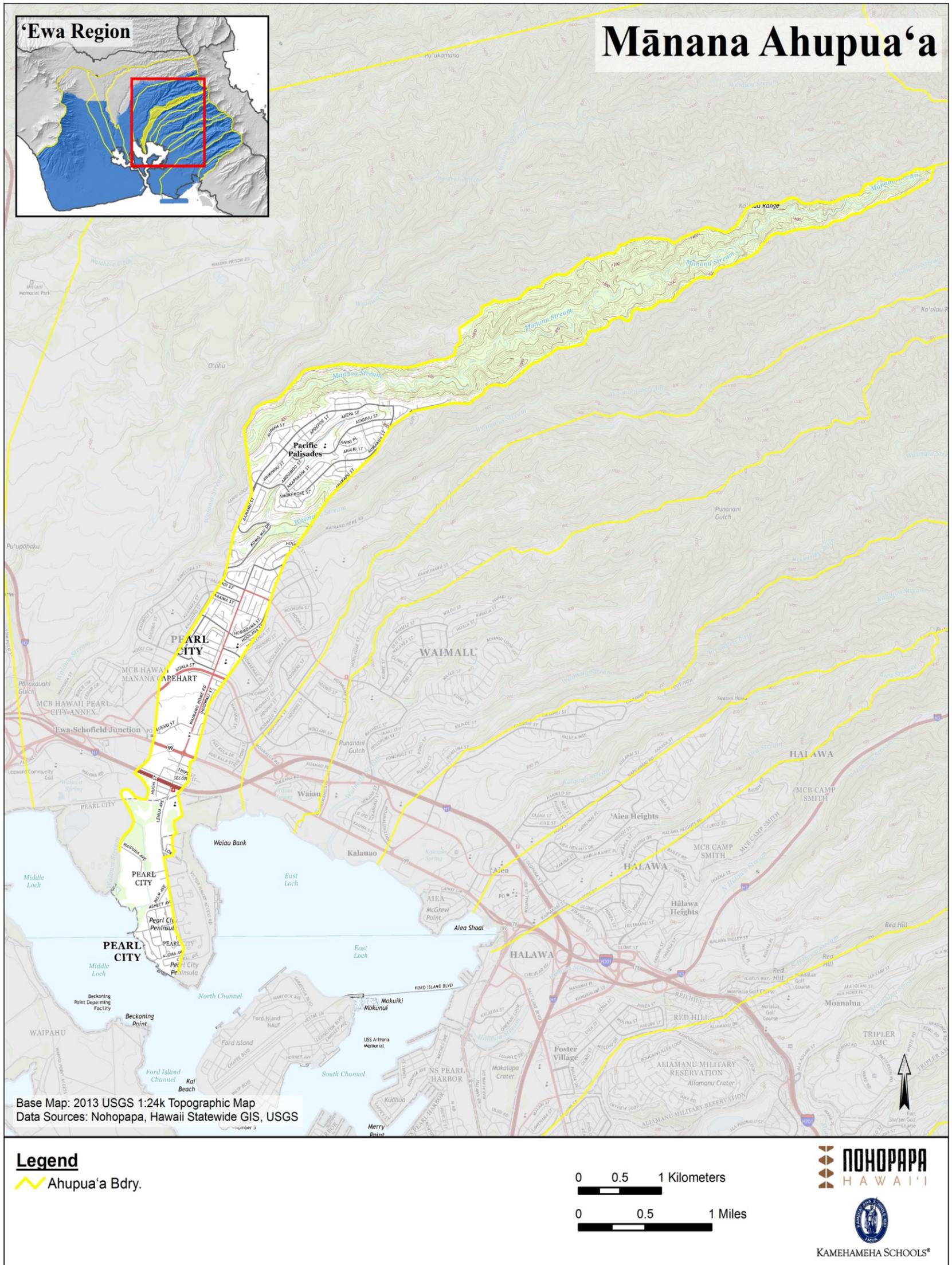


Figure 72. USGS map of Mānana Ahupua‘a

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

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

Notes:

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

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

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

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





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



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

## Community Groups in Mānana

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

### **Ko‘olau Mountains Watershed Partnership**

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

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

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

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



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



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



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

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

#### **Organization Profile:**

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

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

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

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



## Additional Resources for Mānana

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

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

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

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