

MOANALUA AHUPUA‘A

Ka Makani Ho‘eo o Moanalua *The Ho‘eo, whistling wind of Moanalua*⁷

This chapter documents the significant Hawaiian cultural and natural resources in Moanalua 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 Moanalua, both on KS and non-KS land.

Figure 13 and Figure 14 are aerial image and USGS map depictions, respectively, of Moanalua Ahupua‘a.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Moanalua Ahupua‘a are as follows. Starting from the south (makai) end on the eastern (Diamond Head) side, the boundary starts approximately where Ke‘ehi Lagoon and the H-1 highway meet, heads roughly north (mauka), crossing over the Moanalua Freeway along the boundary between the Fort Shafter golf course (to the east, and entirely within Kahauiki Ahupua‘a) and the Ala Mahamoe residential neighborhood (to the west, and entirely within Moanalua Ahupua‘a). Moanalua Elementary School is just west of this neighborhood (and part of the original primary lo‘i kalo [irrigated taro lands] of Moanalua). After passing this neighborhood, the ahupua‘a boundary turns more to the northeast and continues up through undeveloped land, over several named pu‘u, all the way to the Ko‘olau ridge line, about halfway between the Wilson (Likelike) and Tetsuo Harano (H-3) tunnels. After turning northwest and following the ridge line, the boundary heads back down to the southwest along the eastern limits of Hālawā Ahupua‘a, passing by the Moanalua residential neighborhood and Red Hill Elementary School (which are wholly within Moanalua Ahupua‘a), crossing over the Moanalua Freeway at Āliamanu (and including this residential neighborhood, the military reservation and Salt Lake in the ahupua‘a), the H-1 and the Nimitz highways, and cutting through the Hickam military base down to the ocean at the west end of the reef runway at Honolulu International Airport.


Table 3 is a summary of the significant wahi pana in Moanalua Ahupua‘a. Figure 15 is a GIS map depiction of Moanalua’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 Moanalua

While much of the lower portion of Moanalua Ahupua‘a has been heavily modified by the urbanization of Honolulu, including the airport, a portion of Hickam military base, the H-1 and Moanalua highways, multiple golf courses, Tripler Army Medical Center and still more military housing, the upper half of this ahupua‘a is undeveloped with three main streams in two main valleys that eventually merge into one just above the Moanalua Freeway. The main valley and stream of Moanalua—known as Kamananui—starts all the way back near the summit of the Ko‘olau. The other two streams—known as Manaiki (or Kamanaiki) and Kalou—drain a smaller area on the Kahauiki side of the ahupua‘a.

There are various interpretations of the name Moanalua. Pukui et al. (1974:152) suggest it refers to “two encampments (*moana lua*) . . . at taro patches, where travelers bound for Honolulu from ‘Ewa rested.” One of the meanings of moana is “Campground, consultation places for chiefs” (Pukui and

⁷ Mary Kawena Pukui’s (1983) *‘Ōlelo No‘eau, Hawaiian Proverbs & Poetical Sayings*



Elbert 1986:249). It is interesting that two wahi pana documented below (Kapapakōlea and Pu‘u Kapu) are described as such places (although neither is a taro patch). Others, referring to the meaning of moana as both ocean and “broad expanse,” believe the ahupua‘a takes its name from “the great expanse of level land and reef” matched by the great expanse of sea (Handy and Handy 1972).

In his ground-breaking study of native planters in Hawai‘i, Handy (1940; Handy and Handy 1972) described Moanalua as rich royal lands:

A writer in the Hawaiian newspaper *Ku‘okoa* (March 3, April 7, 1922) names two famous *lo‘i* that were close to a spring coming out of a cave or lava tube in Moanalua, the inference being that these *lo‘i* gave the district its name. Here the taro leaves are described as growing “so large that the keepers groped in the dark [beneath them] for taro for the chiefs.” The writer says that these *lo‘i* “were peculiar in that a spring came up in them.” This spring bore the name Iemi, and is said to have been so named because “the taro and ‘oha [offshoots] grew close together.”

There was an area of *lo‘i* inland of what is now Moanalua Park which was irrigated with water from Kalou Stream, a tributary of Moanalua Stream. A large area southwest of lower Moanalua Stream was formerly all *lo‘i*. From here taro plantations went right down to the sea. Above Kalou Stream there were some terraces. Back in the valley the land was not suited to terracing. Quantities of semi-wild taro were grown along the stream and on slopes above . . . Yams, *wauke*, and *olona* were grown here.

The seaward area was one of extensive coconut, wet-taro, breadfruit, and banana cultivation. In 1815 Kotzebue . . . described it:


Our way led us through a romantic valley where we seated ourselves under shady breadfruit trees, on the banks of a salt lake . . . We again ascended a high mountain and were, soon afterwards in a beautifully cultivated plain, among taro fields sugar plantations and banana trees.

These were royal lands, which later were purchased by Samuel N. [sic] Damon and became the beautiful landscaped gardens that now are a public park. (Handy and Handy 1972:474)

Pukui et al. (1974) wrote that the entire ahupua‘a of Moanalua was willed in 1884 by Bernice Pauahi Bishop to Samuel M. Damon. Within the past decade, the State of Hawai‘i purchased the undeveloped (mauka) portions of the ahupua‘a. Before this time, starting with the early 1970s planning of the (then) proposed H-3 highway—which was potentially slated to run right through Moanalua (Kamananui) Valley—the Moanalua Gardens Foundation (MGF) gathered together a significant amount of historical and cultural information, including mo‘olelo, about the ahupua‘a. In particular, the MGF compiled a nomination form (report) for the National Register of Historic Places (NRHP),⁸ and gathered together the ‘ike (knowledge or wisdom) of the Hawaiian chanter Nāmakahelu Makaena about Moanalua’s wahi pana (this kama‘āina died in 1940 at the age of 83). Much of the information presented in this chapter is thanks to the documentary work of the MGF in the 1970s.

Like other ahupua‘a in this study, Moanalua also had several loko i‘a (fishponds) along its shoreline and near shoreline areas.


⁸ This NRHP listing was never completed, but one site in the valley—Pōhaku ka Luahine—was eventually listed in 1973.



In general, Moanalua is famous for its associations with the 17th century high chief of O‘ahu, Kakuhihewa, who designated this land as center of hula and chanting. Other historical associations of Moanalua include its probable use by Kamehameha the Great’s warriors as a resting place following the major battles of Nu‘uanu and Kahauiki during the conquest of O‘ahu.

Mo‘olelo (Oral-Historical References)

Moanalua has an unusually rich and extensive amount of oral-historical references and associations, including ancient references to mythical pueo (owls) from Kaua‘i and Ni‘ihau who used to meet in Moanalua to do battle; kōlea (plovers), who would travel over the entire lands of Hawai‘i nei each night to count the number of people (and who also had a hōlua slide for plovers at Moanalua); a famous lava tube/cave system tunnel from the windward side of the island (at Ka‘a‘awa) that opened up somewhere in Moanalua and was said to contain “many creeks, rivers and streams” (Handy and Handy 1972:443, quoting a 1911 Hawaiian language newspaper [*Ke Au Hou*] account); and famous pūnawai (fresh water springs) and lo‘i kalo (irrigated taro). There are also legendary accounts of kama‘āina (native born to Moanalua) as well as some of the highest-ranking chiefs in Hawaiian history (e.g., Kakuhihewa, Kahekili, Kamehameha I, and others) and the famous battles of Nu‘uanu and Kahauiki. Pele and Hi‘iaka spent time in Moanalua at Āliapa‘akai and Āliamanu. The Damon family controlled the ahupua‘a in historic times, and Kamehameha V (Lot) had a house down close to the current Moanalua Freeway.



Several specific place names in Moanalua are included in famous mo‘olelo published by Fornander and Thrum (see Kawaharada 1996). For example, Kapūkaki (also spelled Kapūkakī in some sources, and known today as Red Hill) is included in the traditional saga of Hanaaumoe (see wahi pana #23 below). Kapapakōlea (wahi pana #20), a famous o‘io‘ina (resting place for travelers), is included in the mo‘olelo of Kaulu. Pueohulunui, near Pu‘u Kapu, is part of the Kapo‘i narrative.


One of the most sacred wahi pana in Moanalua, Leilono, once located along the upper rim of the Āliamanu crater, was an entrance to Pō, or the “otherworld.” Samuel Kamakau published several versions of this mo‘olelo. The following is a translation of Kamakau’s writings from the original Hawaiian newspaper, *Kuokoa* (August 11, 1899):

It was a place said to be the opening, on the island of Oahu, for mankind to enter eternal night.

This place is on the northern side of the famous hill of Kapukaki (now Red Hill), at the boundary of Kona and Ewa, right in line with the burial hill of Aliamanu, on the upper side of the old road. It is said that this place [Leilono] is round, about two feet or more in circumference. This is the hole through which the ghosts of people slipped through to go down and this was the strata of Papa-ia-Laka. Through this opening appeared the supernatural branches of the breadfruit of Leiwalu. If a ghost who lacked an aumakua to save him climbed on a branch of the western side of the breadfruit tree, the branch withered at once and broke off, thus plunging the ghost down to the pit of darkness. The boundaries of this place, so the ancients said, were these: Papa-kolea which was guarded by a plover; Koleana whose guard was a big caterpillar and Napeha, the western boundary which was guarded by a lizard. (Sterling and Summers 1978:9) (brackets added)

There are numerous versions describing Pele and her sister Hi‘iaka using Āliapa‘akai (“Salt Lake”) and Āliamanu as a place of residence:


Upon their arrival at Oahu, Pele and Hiiaka took up their abode in Kealiapaakai, at Moanalua, where they dug down into the ground and made a home. On coming from Kauai they brought some red dirt and some salt with them and deposited these things



in their new home. Because of this fact these places were given the names of Kealiapaakai and Kealiamanu. Upon finding that the place was too shallow they went to settle at Leahi [Diamond Head] (Fornander in Sterling and Summers 1978:331) (brackets added)

One important visitor to Moanalua was Makanike'oe. The following is an excerpt of Moses Manu's "He Moolelo Kaao Hawaii no Lauka'ie'ie" which was translated by Maly in *He Mo'olelo 'Aina* (2003:100):

Having landed on the shores of Mamala, he then traveled to Kahakaaaulana and the landing at Kalihi. He then looked down along the glistening sands and waters where the mullet are found, outside of Keahua, at the place called Keawakalai. There he saw a crevasse open in the sea. In this place, were sleeping many sharks and turtles, almost as if under the sand. Makanikeoe quickly entered into the cave with the turtles and sharks, to see them more closely. Because of his great speed, they didn't know that he had entered their house. It is true that Makanikeoe crawled along one of the crevasses in the sea, and going beneath the land, he exited out at Aliapaakai, at the place called Manawainukeoo. That is the entrance of the sea into that great salt water pond of Moanalua... Let the author explain here, that this channel was first made when Pele traveled along the islands making craters here and there. This crater is something like the crater of Kauhako, at Kalaupapa, Molokai. By this little explanation my readers, you may also know that the remaining crater is there above Aliamanu, the hiding cave of the chief Kahahana, his companion, Alapai, and his beautiful wife, Kekuapoi.




One of the significant events that took place in Moanalua is a battle. This battle was between Kualii and Kakūhihewa, both of whom were O'ahu chiefs. These chiefs fought for the right to rule all of O'ahu. The following is an excerpt of J.W.K. Kaulilinoe's "He Moolelo o Kalelealuaka" which was translated by Maly in *He Mo'olelo 'Aina* (2003:82):

Within the passing of several periods of ten days (anahulu), a messenger from the king, Kualii, arrived bearing the message that Kualii challenged Kakūhihewa to a battle on the field at Kanalua [Kauālua], in Moanalua... The warriors met, and a great battle took place in which the champion of Kualii was killed. It was thought that Keinohoomanawanui (mistaken as being Kalelealuaka) had secured the victory for Kakūhihewa... During this battle, Kalelealuaka had stayed behind at Puuloa, and after the battle began, ran secretly with great speed to the battle ground, and killed Kualii's champion...

Another significant place in Moanalua is a cave in Keakuawailele Hill. In this cave lived an old woman who sometimes assumed the form of a lizard. The following excerpt from *Sites of Oahu* provides a description of this woman and how she interacted with the people (Sterling and Summers 1978: 333):

This old woman was not a mischief maker but used her mana, so the natives said. As the big company went down, she sat on a long stone in the middle of the stream. She sat there until the last of the company passed and then moved back and vanished out of sight. She came out down below at Auau. The place was said to be a cave used in war times. This spot is where the train comes to from Kuwili to the sea channel of Moanalua. The train reaches that side of the land and goes on to Puuloa. The point that juts out just below there has a cave. The old woman came out there and sat above it. She sent her eyes to go and catch her some fish and she sat there totally blind. No one thought that her eyes had caught her any fish for when the company returned, she was already at home scaling fish. Some of the people wondered at this and talked it over among themselves. This occurred whenever she wanted fish. She went down the short cut. That was the most wonderful thing. Another strange thing that this old woman did was to change herself into a lizard. She assumed many other forms and the best of all




was that she didn't harm anyone. The place she lived was on the path taken by the people of Ewa when they ascended. The bone fence of the bad chiefs of the valley of Kamanaiki was also near. (Sterling and Summers 1978:333)

Moanalua also contained various water resources. One of which was called Waiapuka. The following is a description of this water resource (Sterling and Summers 1978: 334):

It is said that this valley, Kamana-iki, had many inhabitants. It is the truth for the stones are standing there, the coconuts are growing and the trail remains. It seemed that they gained a livelihood by farming. Two chiefs lived there in the valley. The one named Kepoo was a good chief. It was said that he planted groves of bananas and most of the orange trees. His dwelling house was close to the pools of Waiapuka... In the center of the smallest pool was a rock big enough to hold three men. It is said that that was where the soothsayers (makaula) sat to meditate on how to benefit the people.

Up in the main stream valley of Moanalua, known to old Hawaiians here as Kamananui, there is a famous story associated with the petroglyph boulder—Pōhaku ka Luahine—which is on the National Register of Historic Places. McAllister (in Sterling and Summers 1978:337–8) gathered the following mo'olelo about this place during his 1930s survey of the area:



During the consecration of a heiau in Moanalua Valley, a small child cried. Now, any noise made by man or animal during such tapu [kapu] periods meant instant death for the offender. The grandmother, desiring to protect the child, ran with it up the valley and hid behind this rock. Men were sent out in search, but were unable to find them. After the elapse of the tapu period of a few days, the woman and the child were safe and returned home. Namakahelu, the oldest living kamaaina of Moanalua Valley [who died in 1940 at 83], is of the opinion that this is a recent story [back around 1930]. The stone, she says, was sacred, an akua, with at least two forms of which she knows. As a stone it was known as Laupo, and as a bird it was known as Laea. Offerings were placed before it. (brackets added)

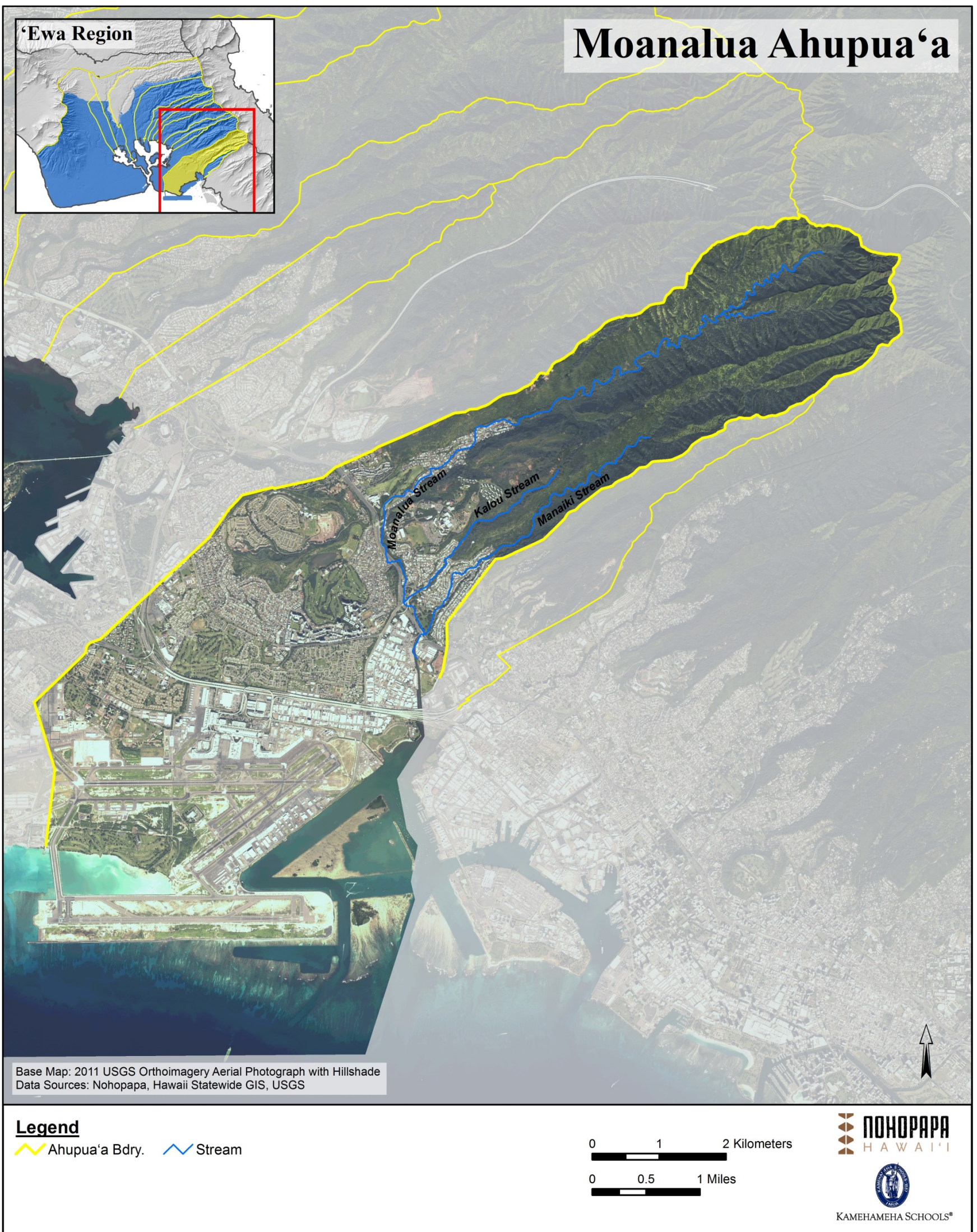


Figure 13. Aerial image of Moanalua Ahupua'a

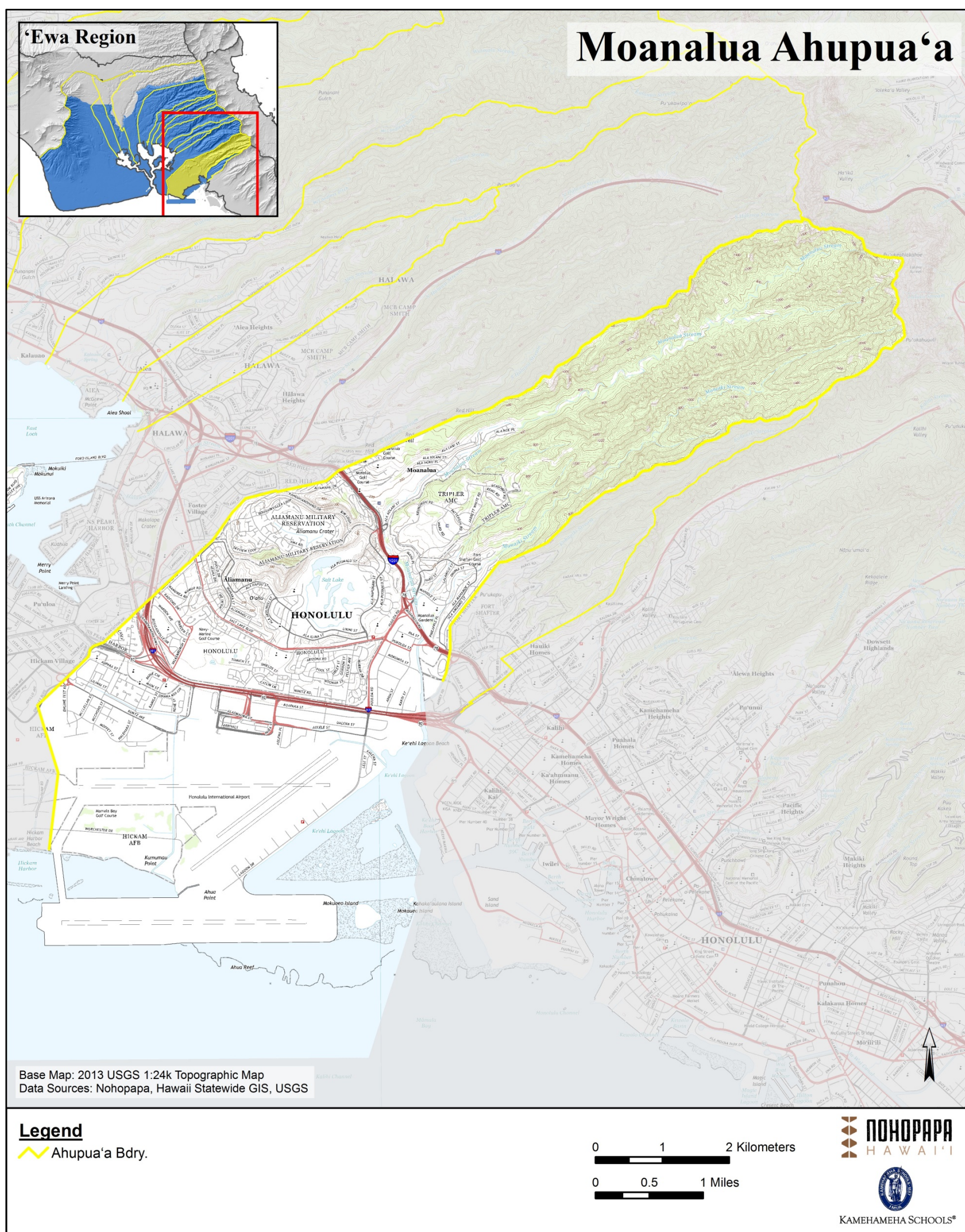


Table 3. Summary of Selected Wahi Pana in Moanalua Ahupua‘a

Wahi Pana ¹	Type	Location/Place Name	Associated Mo‘olelo/ Oral History ²	Current Disposition	Comments ³
Mokuoeo (1)	Small islet	East of east end of reef runway at Honolulu airport	Summer home of Kalakaua; pā iwi located on the island	Overall shape is different from historical maps, but islet is still largely intact	Islet partially surrounded by fill & dredge sediments from development of airport & Ke‘ehi lagoon
Loko Ka‘ihikapu (2)*	Fishpond (kuapā type) w. some salt pans	Āhua ‘Ili (currently portions of Hickam AFB & Honolulu airport)	Built by Kaihikapu-a-Manuia; in early historic times “place where Captain Brown obtained salt”	Filled in; currently under runways at Honolulu airport & Hickam AFB	Described in early 1930s* as “258 acres in area, with a coral wall 4500 feet in length, 3 to 9 feet in width, and 3 feet high, and three outlets”
Loko Lelepaua (3)	Fishpond (pu‘uone type) w. some salt pans	Kumuma‘u ‘Ili	Built by Kaihikapu-a-Manuia; in early historic times “place where Captain Brown obtained salt”	Filled in; currently under runways and other structures at Honolulu airport	Spelled Lelepuna on some maps; described in early 1930s as “332 acres, mostly filled”; originally walls were coral and soil embankment, 10 ft. wide
Loko Kaloaloa (4)	Fishpond (kuapā type)	Ke‘ehi ‘Ili	--	Filled in; currently under northeast end of runways at Honolulu airport	Described in early 1930s as “36 acres in area, with a semi-circular wall 2700 feet long. The walls are of coral, 6 feet wide and 3 feet high. There are three outlets (makaha).”
Mokupilo (5)	Small islet	Ke‘ehi Lagoon Beach Park	--	Filled in to create the beach park	--
Loko Kilihau (6)	Fishpond (kuapā type)	Māpunapuna	--	Filled in; currently beneath H-1 highway and infrastructures	Possibly also known as “Ahua”

Wahi Pana ¹	Type	Location/Place Name	Associated Mo‘olelo/ Oral History ²	Current Disposition	Comments ³
Loko ‘Awa‘awaloa (7)	Fishpond (kuapā type)	Māpunapuna	--	Filled in; currently under Mapunapuna St.	Described in early 1930s as “small 8.8-acre pond with a coral rock wall 900 feet long. . . wall is broken.”
Loko Kaikikapu (8)	Fishpond (kuapā type)	Lower floodplain of Moanalua stream outlet	--	Filled in; currently under baseballs fields just north of Ke‘ehi transfer station	--
Loko Māpunapuna (9)	Fishpond (kuapā type)	Māpunapuna	--	Filled in; currently under Māpunapuna commercial/light industrial area	Described in early 1930s as “40 acres in area with a wall 1600 feet long. The wall, 10 feet wide, 1 foot above the water on the inside, and 2.5 feet high outside, is almost straight, inclosing a small inlet.” Originally had four gates
Wakaina Heiau (10)	Heiau (possibly po‘o kanaka, or sacrificial, type)	Umimua ‘Ili (Lower portion of main settlement/ lo‘i area)	Possibly associated with human sacrifice at some point in its history	Purportedly destroyed by the early 1930s	Thrum called this heiau Umimau, and described it as “about 100 by 70 feet. Some little distance below it is said to be its sacrificial stone.”
Pōhaku‘aukai (11)	Natural rock (outcrop) feature – ahupua‘a boundary marker	Along boundary between Moanalua and Kahauiki – east edge of Ala Mahamoe neighborhood	--	Indeterminate	--

Wahi Pana ¹	Type	Location/Place Name	Associated Mo‘olelo/ Oral History ²	Current Disposition	Comments ³
Pu‘u ‘Ōma‘o (12)	Natural pali (cliff) forming east side of Moanalua ahupua‘a	Close to boundary with Kahauiki in or adjacent to Ala Mahamoe neighborhood	This pu‘u once associated w. a prophet named Pohaha; place once known as Pu‘u-o-Hawai‘i; this pu‘u and an associated (paired) pu‘u nearby once said to contain slain warriors from the battle of Kīpapa Gulch	A portable pōhaku w. petroglyphs of two human figures was found here (see Comments)	Petroglyph stone was first moved to the garden at the Damon’s house, then (where it is currently) to the Bishop Museum
Lower Moanalua Stream Lo‘i & Settlement Area (13)	Lo‘i kalo (irrigated taro) & House sites	Māpunapuna (upper portion is at current Moanalua Elementary School)	--	Mostly filled in by urban development – some open park land remains	Moanalua Freeway cuts right through the original lo‘i/ settlement area
Nāmakalele (14)	Small land section	Near confluence of the valley’s three main streams	Maka‘āinana (commoners) named Keawe and his wife, Keana-haki, who lived on and worked this land	Current location in the neighborhood just mauka of Moanalua Elementary School	Nā-maka-lele (“The leaping eyes”) is a reference to wife (Keana-haki) who “sent her eyes out as bait” to the ocean to make a big catch of fish
Āliapa‘akai & Āliamanu (15)	Natural features (salt lake and crater); Āliamanu also described as containing burials	Lake and crater system known today as Salt Lake	Hawaiians believed Āliapa‘akai was “bottomless” and connected with the ocean; Pele tried to dig a dry cave here and struck salt water (Rice 1923); Pele and Hi‘iaka dug into the ground to make a home at Āliapa‘akai (Fornander 1916-1920); a pet bird of Hi‘iaka’s gave the name to Āliamanu	All of these lands have been modified by modern development of ‘Āliamanu residential neighborhood, Honolulu Country Club, Salt Lake Elementary School, etc.	Āliapa‘akai literally “salt pond,” and Āliamanu literally “bird salt-pond”; Kamakau called Āliamanu the “burial hill”

Wahi Pana ¹	Type	Location/Place Name	Associated Mo‘olelo/ Oral History ²	Current Disposition	Comments ³
Pu‘u Kapu (16)	Natural feature (hill, elev. 215 ft.)	Along boundary with Kahauiki at mauka (upper) end of Ala Mahamoe neighborhood	Place where chiefs and commoners met to discuss matters of importance; possibly place were Kalanikūpule (Kahekili’s son) was sacrificed after battle of Nu‘uanu; also very close to place where travelers were purportedly robbed in the old days**	Indeterminate	** These types of stories are common on O‘ahu; similar stories also associated w. Pu‘u ‘Ōma‘o
Kauaulua (17)	Location on small plateau	Lapakea (possibly an ‘ili)	Called “house of bones” by many early (non-native) writers	Developed over by neighborhood	Somewhat unclear what this place was originally; also spelled Kauwalua in some sources
‘Īemi (18)	Pūnāwai (fresh water spring) associated w. a cave	Near confluence of Moanalua and Kalou streams	Source of water for a famously fertile taro patch set aside for chiefs; and, a favored place of chiefs and konohikis to drink fresh water ***	Indeterminate	*** Source (J.K. Mokumaia in Hawaiian newspaper, <i>Kuokoa</i> , 1922) says not only that this spring was used by chiefs/konohiki, but also by commoners, which seems unusual (but see Sterling and Summers 1978:332)
Waipuka (19)	Pūnāwai (fresh water spring) possibly associated w. a cave & stone platform	Along Kamanaiki (or Manaiki) Stream	Favored place for chiefs to bathe	Indeterminate	Also spelled Wai-a-puka in some sources

Wahi Pana ¹	Type	Location/Place Name	Associated Mo'olelo/ Oral History ²	Current Disposition	Comments ³
Kapapakōlea (20)	Natural feature (hill); o'io'ina (resting place for travelers)	Residential neighborhood right next to Moanalua Freeway	Refers to a hill on old Damon property; according to Kamakau, there was also "... on the northwest side of Ka-papa-kolea ... "the holua slide of ... plovers"; included in mo'olelo of Kaulu	Presumably destroyed by residential development	"The plover flats"; legendary plovers had a hōlua slide at this place "flew to count the people from Hawaii to Kauai every day and reported the number to Moi, the prophet, at night"
Mailehahai (21)	Natural feature (high point on ridge line)	Along boundary with Kahauiki Ahupua'a	Site of former "mountain home" of the Damons	Indeterminate	--
Leilono (22)	Natural feature: entrance to Pō ("otherworld")	Upper rim of Āliamanu crater	Associated w. Kapūkākī; supernatural breadfruit tree known as Leiwalo, which grew at or near Leilono	Indeterminate (this natural feature may still be present)	Literally "Lono's lei"
Ka'ānani'au Kapūkākī (23)	Natural feature (prominent rock outcrop)	Boundary between Moanalua and Hālawa	Associated with Leilono; place name appears in the traditional saga of Hanaaumoe	Indeterminate	Also known as Red Hill; sometimes spelled Kapīkākī in some sources
Paliuli Heiau (24)	Heiau	Kahuluomanu 'Ili; just above lower Moanalua Stream on 'ewa side (Near current intersection of Ala 'Iolani and Ala Lani streets)	Many iwi were observed here in late 19 th /early 20 th centuries, but they may have been placed later in time, after heiau was abandoned, not an original part of the heiau	Destroyed by historic-era and modern residential development	Literally "green cliff"; 1930s archaeological assessment showed portions still present; 1973 archaeological assessment said it "cannot be located"
Koaloa Heiau (25)	Heiau	Keaniani 'Ili; just above lower Moanalua Stream on Diamond Head side	--	Indeterminate – originally located about halfway up the side slope of the ridge	--

Wahi Pana ¹	Type	Location/Place Name	Associated Mo‘olelo/ Oral History ²	Current Disposition	Comments ³
Hulu‘ena (26)	Natural feature (high point on ridge line)	Along boundary with Kahauiki Ahupua‘a	--	Presumably intact natural feature	--
Waiola (27)	Natural pool along Moanalua Stream	‘Ewa side of the stream	Pool “said to have medicinal qualities. The old Hawaiians came here to bathe when they were recuperating from illness” (Sterling and Summers 1978:337)	Presumably intact natural feature	Other than several small bridges built about 100 years ago, and several concrete crossings built in 1950s, this stream is natural and unaltered
Middle Moanalua Stream Lo‘i – Waiola section (28)	Lo‘i kalo (irrigated taro) & House sites	From just makai of Waiola up to the petroglyphs of Luahine (see below)	--	Probably partially intact	--
Punakalae (29)	Natural feature (high point on ridge line)	Along boundary with Kahauiki Ahupua‘a	--	Presumably intact natural feature	--
Kahaukomo (30)	Natural feature (hill, elev. 500 ft., above Pōhaku ka Luahine)	Above Moanalua Stream on ‘Ewa side	Named for a kahuna (“priest”), grandfather of Nāmakahelu Makaena (a famous wahine chanter who died in 1940 at age of 83); a young chief Kamokulaniali‘i was killed in the stream below here because he refused to fight Kamehameha’s invasion forces (Pukui et al. 1974)	Presumably intact natural feature	Literally “the hau trees begin”; possibly once the site of a heiau or shrine (Pukui et al. 1974); note, according to some accounts, Kahaukomo was also an ancient name of a very gentle current of air that passed through the valley at dawn and dusk

Wahi Pana ¹	Type	Location/Place Name	Associated Mo‘olelo/ Oral History ²	Current Disposition	Comments ³
Pōhaku ka Luahine (31)	Very large boulder w. Petroglyphs	Right along the Diamond Head side of Moanalua Stream	An old woman and a crying baby hid behind this rock to avoid breaking the kapu on silence while a heiau was being built in the lower stream valley (kama‘āina Nāmakahelu—see previous entry—thought this story was of recent origin);	Listed on National Register of Historic Places in 1973; right along busy public trail up the main stream valley (Kamananui)	Includes more than 20 individual images of human forms and bird-like human forms, as well as a square konane “board” (Hawaiian game similar to checkers) w. 10 rows by 10 columns of small depressions; literally “the old woman rock”
Upper Moanalua Stream Lo‘i (32)	Lo‘i kalo (irrigated taro) & House sites	Near the top of the Kamananui watershed	--	Probably partially intact	--
Pu‘u Kahuauli (33)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	Point at which Moanalua & Kalihi Ahupua‘a intersect with the upper ridgeline of the Ko‘olau (just west of Wilson Tunnel)	--	Presumably intact natural feature	Literally “dark site hill”
Keaoki (34)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	--	--	Presumably intact natural feature	--
Maunakapu (35)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	--	--	Presumably intact natural feature	Literally “sacred mountain”
Pu‘u Keahiakahoe (36)	Natural feature (high point on ridge line, elev. ~2,600 ft.)	--	Story of Kahoe, who lived up in the mountains, and his brother, who lived at the sea (see Sterling and Summers 1978:206)	Presumably intact natural feature	Literally “the fire of Kahoe hill”

Wahi Pana ¹	Type	Location/Place Name	Associated Mo‘olelo/ Oral History ²	Current Disposition	Comments ³
Kaunakolea (37)	Natural feature (high point on ridge line, elev. 2,200 ft.)	Point at which Moanalua &Hālawā Ahupua‘a intersect with upper ridgeline of Ko‘olau (south of H-3 Tunnel)	--	Presumably intact natural feature	--

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).

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

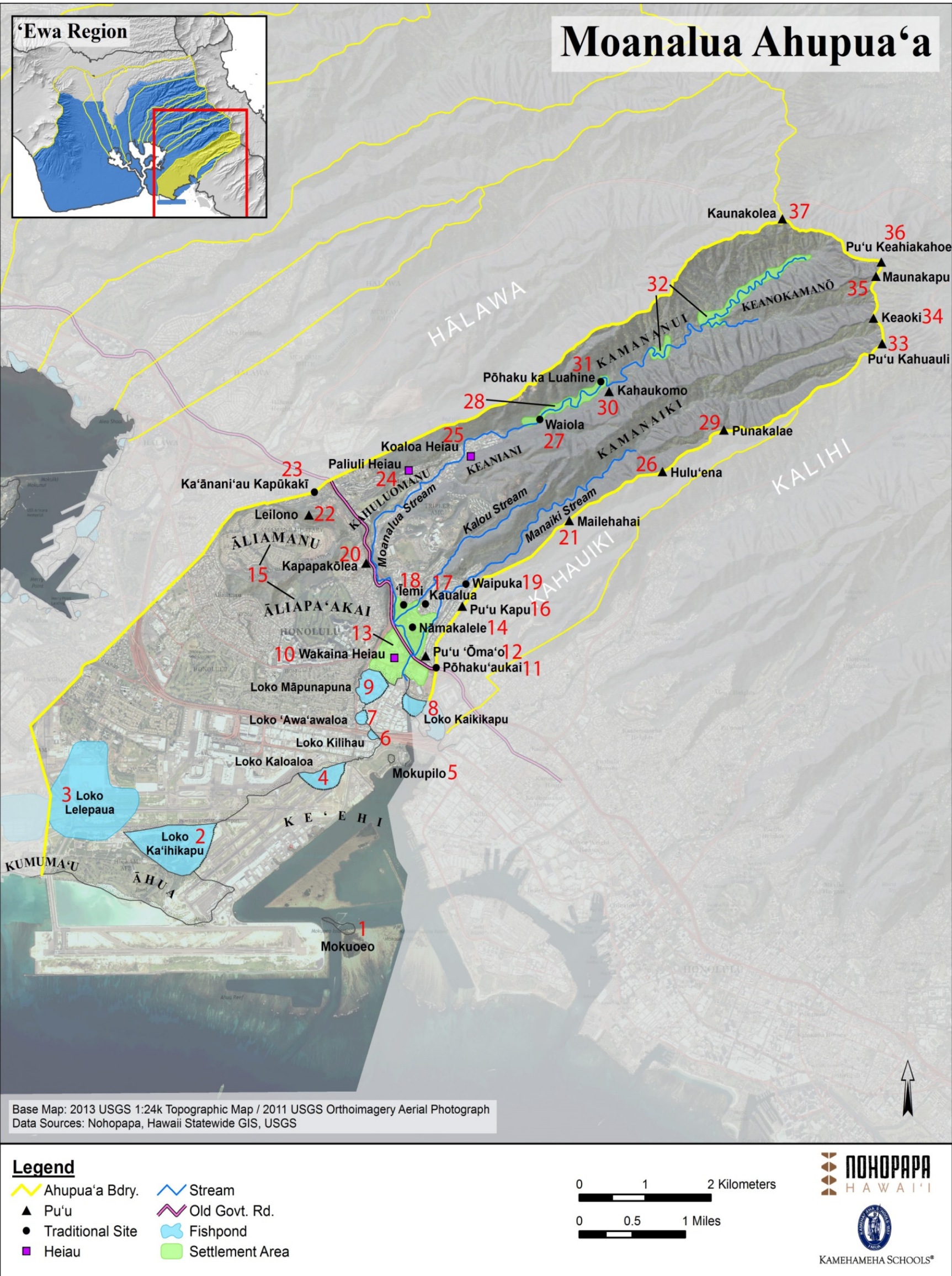


Figure 15. GIS map depiction of significant Hawaiian cultural and natural resources in Moanalua Ahupua'a



Figure 16. Nāmakahelu Makaena, a kumu hula from Kamananui who passed on mo'olelo of Moanalua (photo credit: Moanalua Culture Project).

Community Groups in Moanalua

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

Moanalua Culture Project

The Moanalua Culture Project is under the direction of Moanalua's state-recognized kahu, Roddy Kamawaelualani Kawehi Akau. Roddy Akau has been a steward of Moanalua Valley for 19 years and he is perpetuating the stewardship work his family has done for many generations in the valley. As kahu, Roddy has accepted and taken on the kuleana of his 'ohana's sacred traditions and responsibilities. The Moanalua Culture Project vision and mission has three primary commitments:

- 1) **Mālama 'Āina Education and Outreach:** To restore and revitalize the 'āina and waiola of Moanalua to allow the native flora and fauna to flourish, including the threatened 'ōhi'a and the endangered elepaio. To share the importance of restoring and protecting Moanalua's 3,716 acres of native forest in replenishing the island's watershed as the irreplaceable source of fresh water for Honolulu. To enable usage of the valley for traditional farming and aquaculture.
- 2) **Cultural Preservation:** To preserve and restore the wahi pana and other cultural treasures of the ahupua'a – including burial sites, heiau, petroglyphs, pōhaku and other artifacts – and to pass on the mo'olelo of Moanalua, once the seat of sacred learning on O'ahu, with its unique heritage reaching back to pre-migration times.
- 3) **Culture Programs:** To utilize the state-protected land of Kamananui and Kamanaiki Valleys as an outdoor classroom and culture center called Kamokulanali'i, "The Resting Place of the Heavenly Chiefs", with Moanalua Gardens serving as the gateway. To serve the Native Hawaiian community and beyond with an immersion in the values of lokahi, humility and aloha, with programs including but not limited to lā'au lapa'au, hula, lua, 'oli, lo'i, and traditional arts and crafts.

The Moanalua Culture Project did not participate in the community outreach efforts, but their organizational contact information is below.

Organization Profile:

Contact person	Roddy Akau
Address	N/A
Phone number	808-351-1710
Email	moanaluvallay@gmail.com
Website/Social media	www.moanalua.com
501c3 status	No



Figure 17. Kamananui Valley, with Maunakapu, Keanakamanō and Ho'omoeihikapulani in the far background (photo credit: Moanalua Culture Project).



Figure 18. Kahu Roddy Akau in Kamananui Valley (photo credit: Moanalua Culture Project).



Figure 19. Delegates attending the Kamananui and Kamanaiki land dedication ceremony in 2008 (photo credit: Moanalua Culture Project).

Moanalua Gardens Foundation

Founded in 1970, the Moanalua Gardens Foundation is a 501(c)(3) non-profit organization dedicated to preserving and perpetuating the history, native culture and environment of Hawai'i through education and stewardship of Kamananui (Moanalua Valley) and celebration of the Prince Lot Hula Festival. The Moanalua Gardens Foundation also runs the Huaka'i o Kamananui program, an initiative to improve the infrastructure of Kamananui Valley and to provide educational opportunities for community members and school children. Another of their programs is Aloha 'Āina Moanalua, an innovative place and culture-based curriculum, focusing on the entire ahupua'a of Moanalua, from mauka to makai. The curriculum provides a unique opportunity for students to connect to the cultural traditions that have been passed down from kupuna in the area. The program is currently being run in O'ahu's elementary schools and the history of Moanalua is now being taught to hundreds of fourth-graders each year.



Figure 20. Hula hālau at the 2016 Prince Lot Hula Festival in Moanalua Valley (photo credit: Moanalua Gardens Foundation).



Figure 21. Opening of the 2015 Prince Lot Hula Festival, run by the Moanalua Gardens Foundation (photo credit: Moanalua Gardens Foundation).



Figure 22. Connecting to the valley through the Huaka'i o Kamanui program (photo credit: Moanalua Gardens Foundation).

Community Outreach & Survey Results

Organization Profile:

Contact person	Pauline Worsham
Address	1414 Dillingham Blvd., Suite 211, Honolulu, Hawai'i, 96817
Phone number	(808) 497-4084
Email	pauline@pmwconsult.com
Website/Social media	www.moanalugardensfoundation.org
Year organization formed	1970
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Kamananui (Moanalua) Valley
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, natural resource management, teacher professional development. Specific programs and activities offered: Huaka'i o Kamananui, Aloha 'Āina Moanalua, cultural-based curriculum, and teacher training; annual Prince Lot Hula Festival which is the largest non-competitive hula celebration in Hawai'i.

Use of place based curriculum?	Yes, ‘āina and culture-based curriculum on Kamananui Valley using DVDs, CDs, books, and pamphlets. Curriculum is aligned with Common Core Standards and Hawaiian Education Guidelines.
Public volunteer work days?	No
Student School groups (& ages) they service	Grades 4 th to 8 th , ages 9 to 13 years old
Community groups they service	Hula hālau statewide, Moanalua Gardens Community Association
Existing organizational partners	Yes, Moanalua Valley Community Association, ‘Iolani Palace, hula hālau statewide, Moanalua Gardens Community Association.
Organizations wanting to partner with in the future	Yes, Kamehameha Schools, Bishop Museum, the University of Hawai‘i, Department of Education (DOE), and private schools.



Additional Resources for Moanalua

Table 4 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Moanalua.

Table 4. Sample of Resources for Moanalua 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 Moanalua; 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

* 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*.

