

WAI'IAU AHUPUA'A

Ko 'ia kaua e ke au-o Waiau We two are drawn by the current of Waiau ¹³

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

Figure 59 and Figure 60 are aerial image and USGS map depictions, respectively, of Waiau Ahupua'a, which is a relatively small and narrow ahupua'a in 'Ewa Moku. Waiau's mauka portion ends at the ridge line of the Ko'olau. The hydrology of Waiau is somewhat atypical in that its main stream, Waiau, which drains all of its forested uplands, passes through its lower-middle section from east to west, and then drains down into neighboring (to the west) Waimano Ahupua'a, whose lo'i kalo are watered by Waiau's water.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waiau Ahupua'a are as follows. Starting from the makai end on the eastern (Honolulu) side, the boundary begins at the Pu'uloa shoreline in the Neal S. Blaisdell Park, along the Pearl Harbor Bike Path; the boundary crosses the Kamehameha Highway and heads roughly north (mauka) along Ka'ahumanu St. through a commercial area between Kamehameha and the H-1 highways, past Punanani Gulch and through a portion of the residential neighborhoods of Waimalu. After passing by Waiau Neighborhood Park (which is west of the boundary and wholly within Waiau), the boundary curves around to the northeast, past the uppermost neighborhood of Ka'ahumanu St., and continues on the ridge line of the Ko'olau. At this point, the ahupua'a boundary heads north a short distance along the ridge line, then turns back to the southwest, heading downslope to the other (west) side of the Ka'ahumanu St. neighborhood, then back down through the Waimalu neighborhood along Ho'ohonua St., once again crossing the H-1 and Kamehameha highways to return to the Pu'uloa shoreline near the HECO power plant.

Table 13 is a summary of the significant wahi pana in Waiau Ahupua'a. Figure 61 is a GIS map depiction of Waiau'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 Waiau

Waiau, which is translated as "swirling water" by Pukui et al. (1974:221), takes its name from a famous spring-fed pond in its lower flats near the shoreline. An alternative interpretation by Thrum (1922:672) is "water to swim in."

Handy (1940:81) wrote, "The ahupua'a takes its name from Waiau Spring and pond, south and west of which are small terrace areas now [around 1940] planted mostly in truck crops." (brackets added). As described in the table below above (and depicted in Figure 61), Waiau's primary lo'i kalo area was watered by this famous spring-fed pond.

Interestingly, and atypically for 'Ewa Moku, there are no loko i'a (fishponds) in Waiau. Somewhere along the shoreline, however, was a legendary place—its precise location unknown—called Puhikani,

¹³ 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)

a “bathing place of the shark chiefess Kaahupahau (or Ka’ahupāhau) (described below in the mo’olelo section). Waiau also had two named fisheries just offshore at Pu’uloa (Kalua’o’opu and Ka’ākauwaihau).

John Papa I‘i (1959:97) mentioned there was a maika (ancient Hawaiian bowling-type game) field in Waiau: “. . . They went down to the water and up, going above the group of taro patches of Waiawa, up to the maika playing fields to Waimano . . .” This maika field may have been located in Waiau’s plain known as Ka-lua-olohe, famously associated with a mo’olelo about a supernatural dog named Ku-īliolo (see below).¹⁴

The gently-sloping plateau uplands above the current H-1 highway 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.

Since its upper portion extends to the ridge line of the Ko’olau, Waiau 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)

The mo’olelo of Waiau contain various references to Pu’uloa and the major figures found there: Ka’ahupāhau (goddess shark) and Ka’ehuikimanōopu’uloa (Hawai’i Island shark who visits Pu’uloa), mo’o (supernatural water spirit), Kāne, Kanaloa, Kū’īlioloa (dog spirit/deity), the ali’i Kūali’i, Maihea (a farmer), and the water bodies known as Puhikani, Honokawailani, Kalua’o’opu and Huewaiipi.


One well known individual who was said to live in Waiau was Maihea, a great farmer who was forever faithful to his gods, even though he did not know their names. One story connects Maihea to a water body named Huewaiipi and how it was his sons who are responsible for the water being given this name. A translation from the Bishop Museum’s Hawaiian Ethnological Notes (HEN) explains:

As you begin to go down the incline of Punana-loa, you will see a place where water drips beside the road. The name of that water is Huewai-pi and this is the legend.

As Maihea and his family lived above this place, they came here for their water. There is a large spring on the lower side of the road and they were used to coming for water in the early morning. When they came to draw water with their ihiloa gourds, the necks were so narrow that they did not fill fast. Then it became light enough to distinguish the people that passed by so they picked up their ihiloa water bottles and dashed them to the ground breaking them to pieces there. The spot was named Huewai-pi (Stingy-water-bottle) because of what the boys did. But now the name has been contracted to Ka-wai-pi. After the boys broke their water bottles they began to run without going home. It became very light as they ran and they were plainly seen. They hid themselves and were changed into stones. The writer may call them, “The-stone-sons-of-Maihea (Na-keiki-pohaku-a-Maihea)” but these stones are generally called Na-pohaku-kuloloa (Long-standing-stones). (HEN Newspaper 1899:20)

The ahupua’a of Waiau is also known for the supernatural dog named Kū’īlioloa. This dog would appear in order to warn people when something was going to happen. A description of this dog in Sterling and Summers (1978:15) is worth quoting at length:

¹⁴ There is another place known as Ka-lua-’Ōlohe in Pālolo Valley (see Pukui et al. 1974:79; Sterling and Summers 1978:279)




As you go on toward Honolulu, (see Ka Loea Kalaiaina, July 29, 1899, *Newsp.*, Na Wahi Pana o Ewa p 17) you will come to the plain of Ka-lua-olohe. There was a famous spot there that is hidden and lost because the road is changed elsewhere and the plain famed from the beginning to this day, is separated from it. This is the legend of the plain.

There was a pit where the hairless dog, seen in the olden days, lived. The name of the dog was Ku-ilio-loa and he was hairless. He often met with those who went on the plain at night and he changed his colors from black to brown, to white or to brindle. He showed himself when something was going to happen, such as the death of a ruling chief or other things pertaining to the government such as disagreements and so on. Here on this very plain the writer met with one of the forms of this dog mentioned above, but the appearance did not denote that there was trouble for the person going on his way. This plain is in Waiau.

It is said in the story of Kualii that Waiau was his birthplace. His father belonged to Koolau, to Kualoa and his mother to Waiau. That might be so. This was said to be the land of chiefs in the olden days and so Ku-ilio-loa was of the royal lineage of Waiau.

One other mo'olelo of Waiau is the story of the ki'owai (pool of water) named Honokawailani. This story comes from Sarah Nākoa, who was a treasured kupuna of the students at Ke Kula Kaiapuni o Waiau. While the original Hawaiian text can be found in *Lei Momi o 'Ewa* (Nākoa 1993:6-9), the following excerpt is from a rendition of the story created by the Waiau students in order to honor this kupuna mo'olelo of the ki'owai:



Here in Waiau there is a pond named Honokawailani. It is a mysteriously deep ki'owai filled with water that wells up from the ground. It was beautiful in the olden days. When you stood on a hillside, you could look down at Honokawailani, filled with fragrant water lilies and surrounded by grass. Honokawailani was famous for being a favorite swimming area for our kūpuna. (Ke Kula Kaiapuni O Waiau 2017)

According to Maly and Maly (2012:43), Waiau was also the “[b]irth place of the chief Kūali’i. Though not specifically named, it follows the line of the tradition that that Waiau was one of the “wai” (watered lands) granted to priests of the Lono class, by the demigod, Kamapua’a.

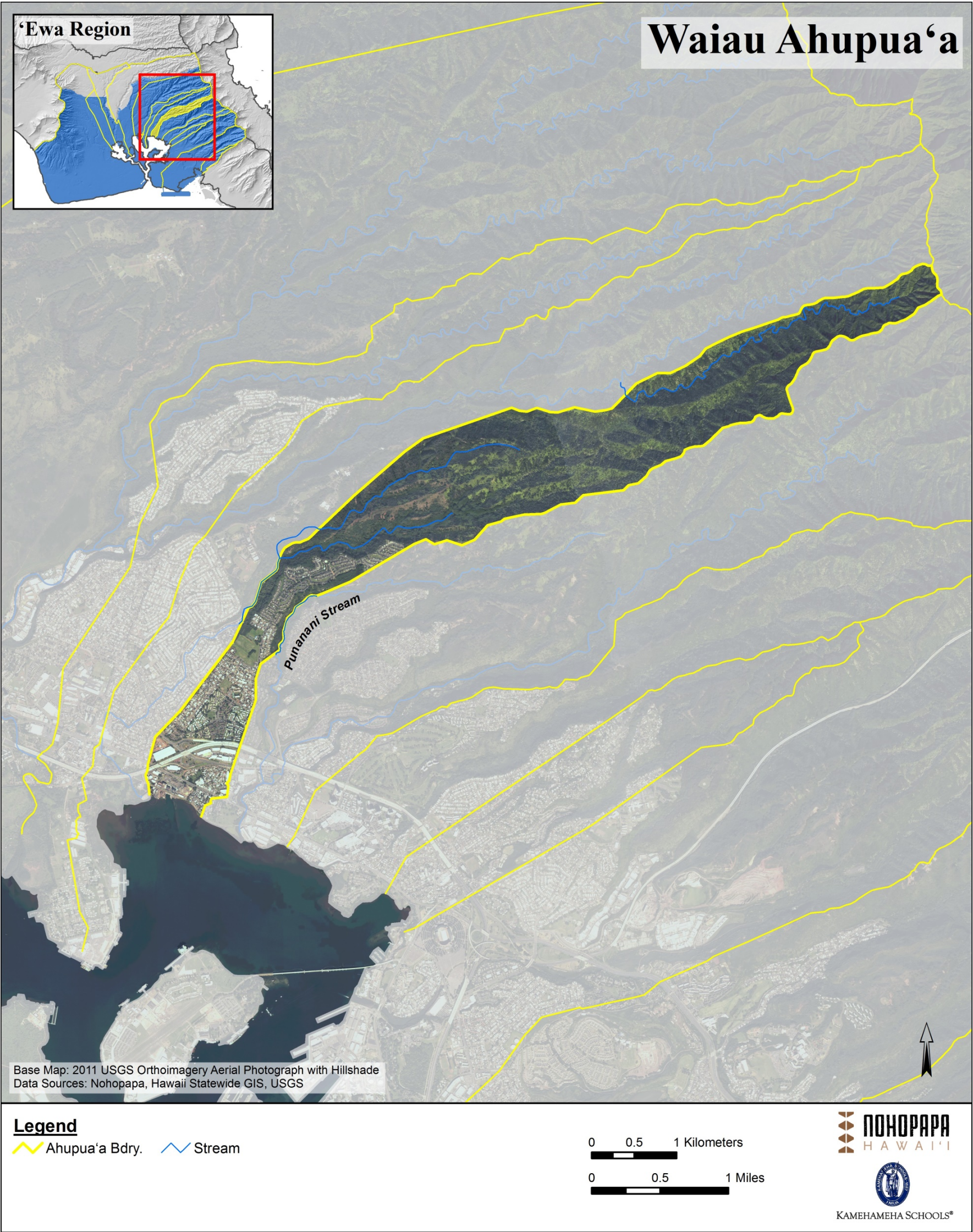


Figure 59. Aerial image of Waiau Ahupua'a

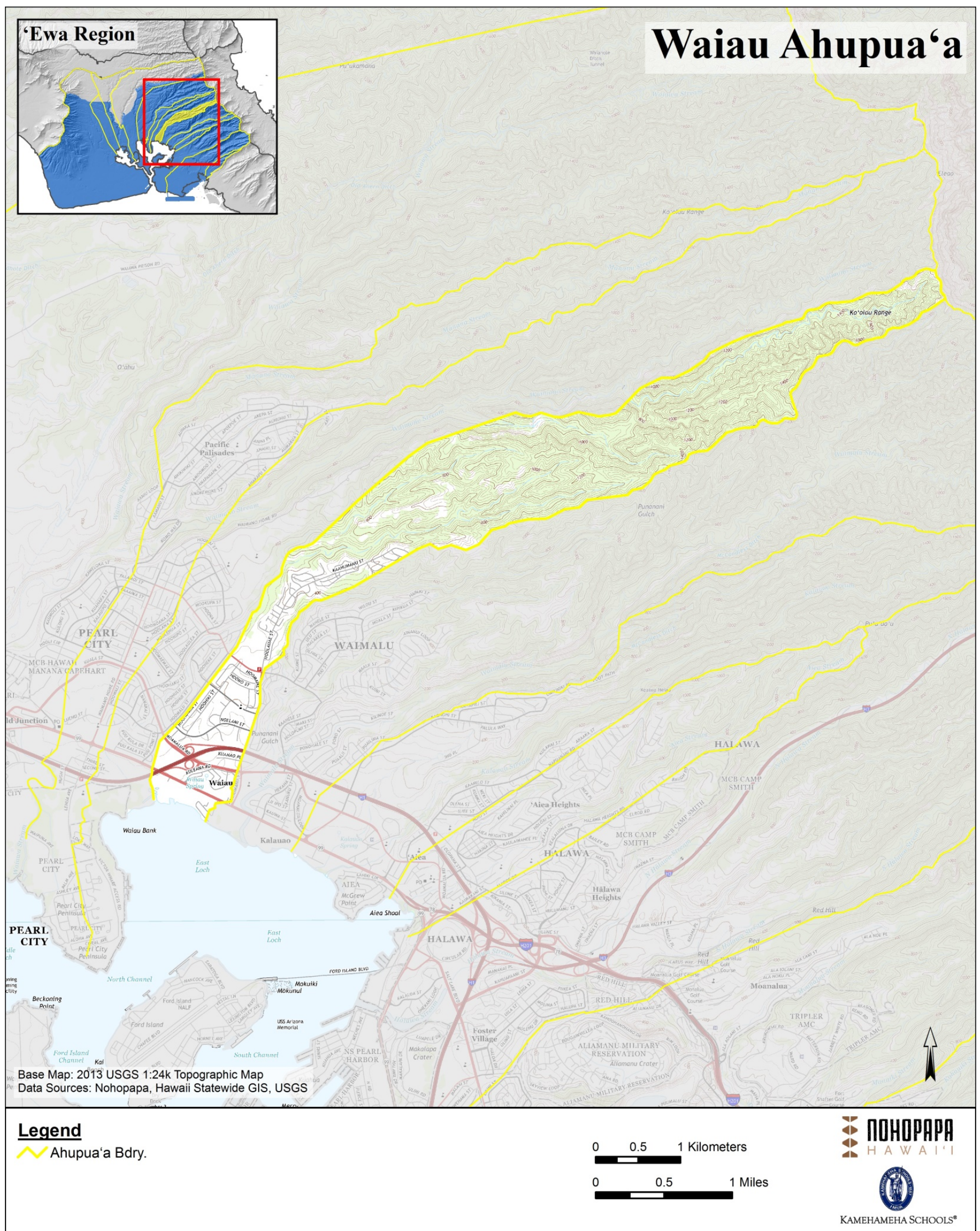


Table 13. Summary of Selected Wahi Pana in Waiau Ahupua'a

Wahi Pana ¹	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ²	Current Disposition	Comments ³
Kalua'o'opu (1)	Fishery	Just offshore at Pu'uloa	--	Currently part of Pearl Harbor	Also known as Kai o Kalua'o'opu (literally "the hole of the goby fish")
Ka'ākauwaihau (2)	'Ili and Fishery	Just offshore at Pu'uloa	See comments to the right about the term "waihau"	Currently part of Pearl Harbor	According to Maly and Maly (2012:11), the term "The term 'waihau' denotes a type of heiau built along the 'Ewa coastal region, at which prayers and offerings were made to promote abundance in the fisheries and of the pipi (pearl oysters)."
Lower Waiau Lo'i & Settlement Area (3)	Lo'i kalo (irrigated taro) & House sites	Waiau kai – watered by Waiau Spring and Pond	--	Destroyed by urbanization and highways	--
Kauhihau (4)	Legendary Gulch	Located in mauka section of Waiau's lo'i kalo	Legend of two sons of Maihea (father) and Punahinalo (mother) named Pūnana-loa-a- Maihea and Ka'akakai-a- Maihea (see mo'olelo section in the text above)	Destroyed by urbanization and highways	Just below (makai) of this place was a spring named Huewaipī (or Kawaipī)
Honokawailani (5)	Ki'owai	Adjacent to Waiau Spring and Pond	Famous natural swimming pool	Heavily impacted by urbanization and highways	Named in Māhele documents
Waiau (6)	Natural Spring and Pond	Waiau kai	--	Filled in long ago	Literally "swirling water"; Waiau's lo'i kalo were watered from this spring and pond

Wahi Pana ¹	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ²	Current Disposition	Comments ³
Kalua'ōlohe (7)	Legendary Cave	Waiau kai, near boundary with Waimano at mauka edge of Waiau's main lo'i kalo	Associated with supernatural dog, Kū-īlio-ūla (see mo'olelo section in the text above)	Destroyed by urbanization and highways	--
Kolokukahua Heiau (8)	Heiau	Once located on ridge between Waiau and Waimalu gulches	Once located on the "mountain home of Queen Emma. The stones were removed some years ago" (this was written around 1933)	Destroyed many years ago	--

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).

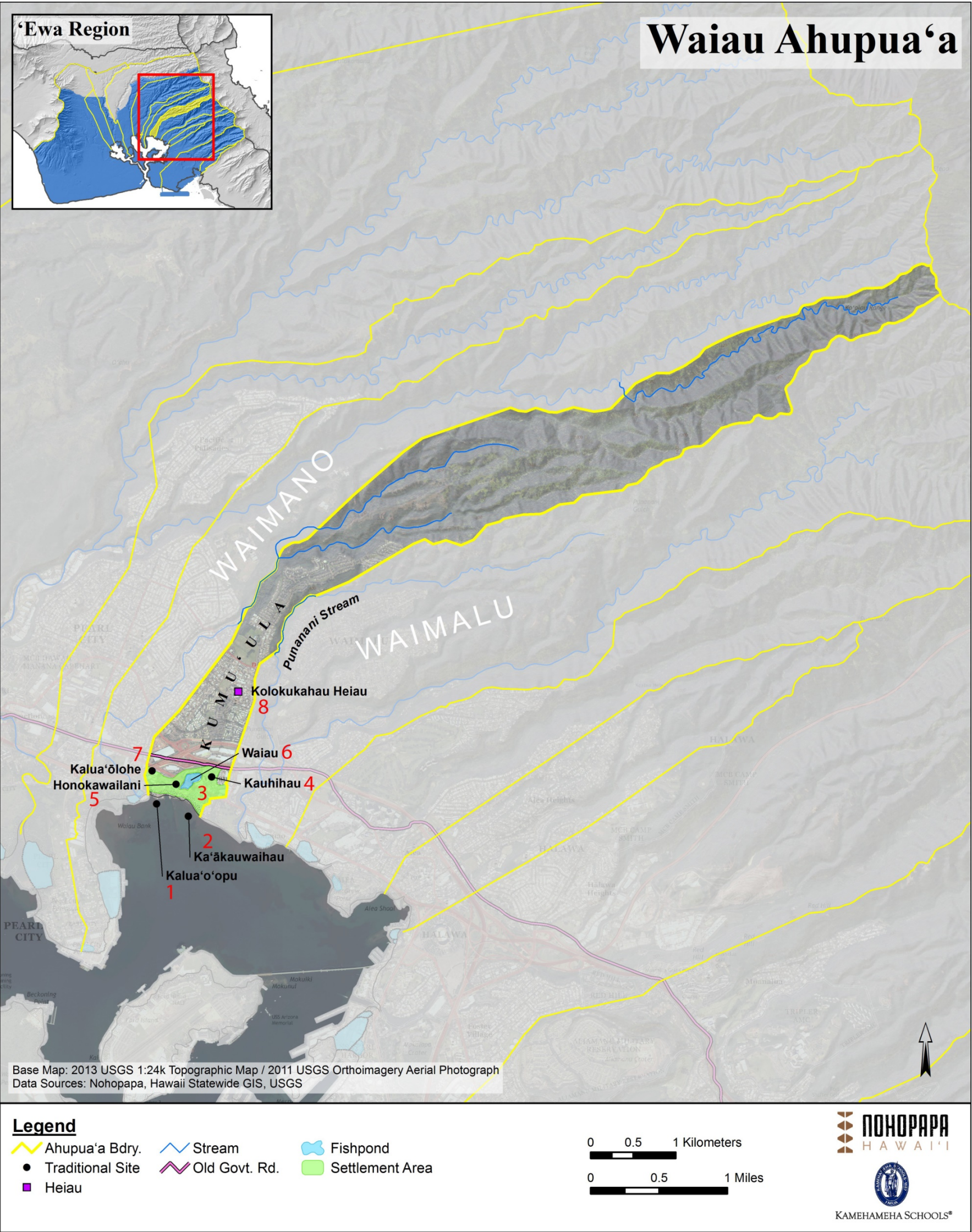


Figure 61. GIS map depiction of significant Hawaiian cultural and natural resources in Waiau Ahupua‘a

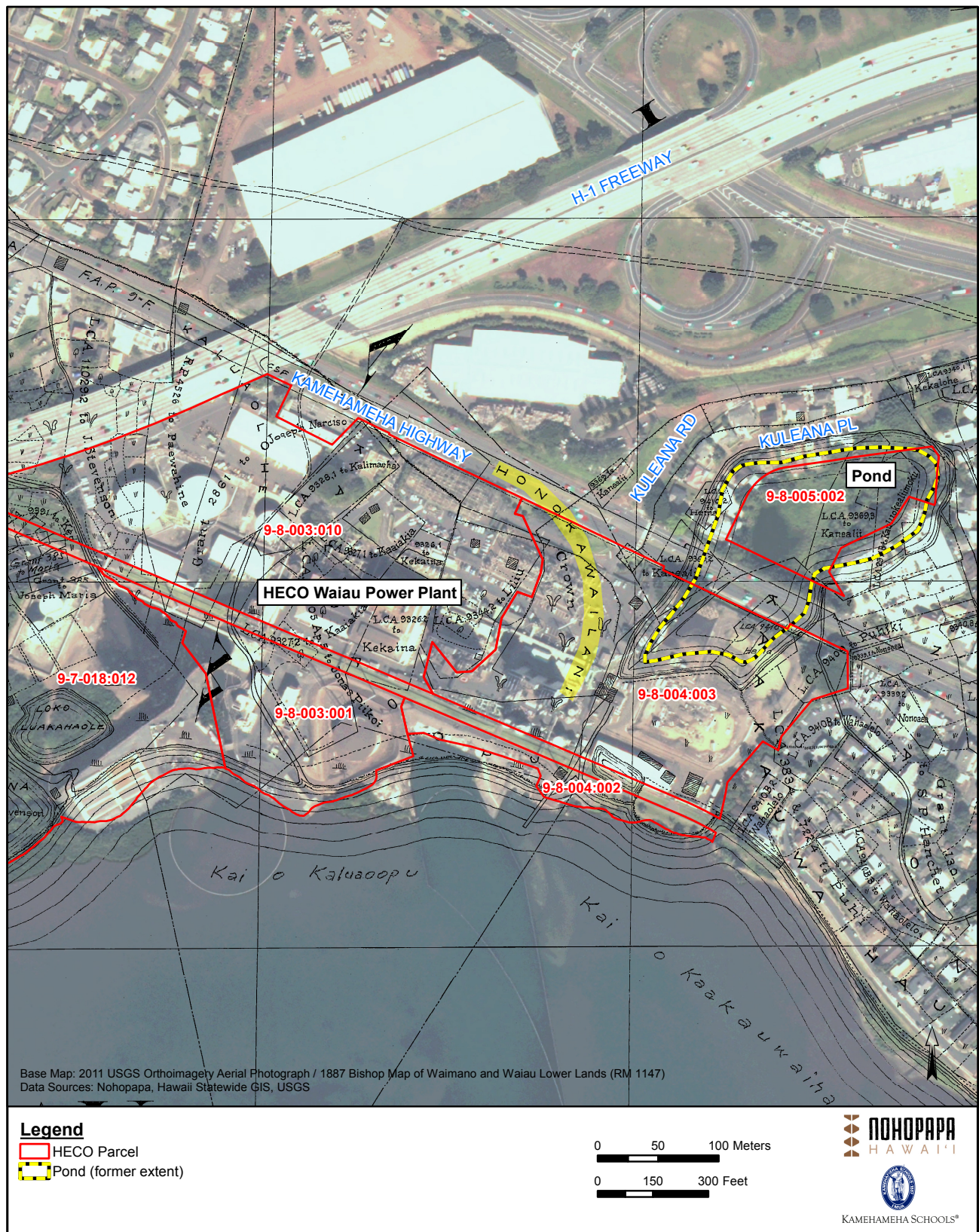


Figure 62. Location of Honokawailani overlaid on a 2011 USGS aerial photo.



Figure 63. 1890 photograph of Pearl Harbor with OR&L railroad tracks along the coast
(Honolulu Advertiser Archives)

Community Groups in Waiau

This section provides a brief summary of one community group in Waiau.

Kula Kaiapuni ‘o Waiau

In 1987, the Hawai‘i State Board of Education approved the formation of the Papahana Kaiapuni ‘Ōlelo Hawai‘i (Hawaiian Language Immersion Program), and the first two pilot Hawaiian language Immersion Department of Education sites were established at Waiau Elementary School in ‘Ewa, O‘ahu and Keaukaha Elementary School on Hawai‘i island.

Kula Kaiapuni ‘o Waiau is part of Waiau Elementary School. The Schools vision is a cohesive and thoughtful community where social, cultural, and intellectual diversity is nurtured and valued. Their mission is to interact, collaborate, reflect, and celebrate as learners. The program goals of Kula Kaiapuni ‘o Waiau are to:

- » Attain a high level of Hawaiian language proficiency.
- » Develop a strong foundation of Hawaiian culture and values.
- » Empower students to be responsible and caring members of our community.
- » Ensure the knowledge and skills in all content are consistent with the DOE goals and standards.



Figure 64. Kula Kaiapuni ‘o Waiau haumāna on a huaka‘i in Kailua, O‘ahu (photo credit: Kula Kaiapuni ‘o Waiau).

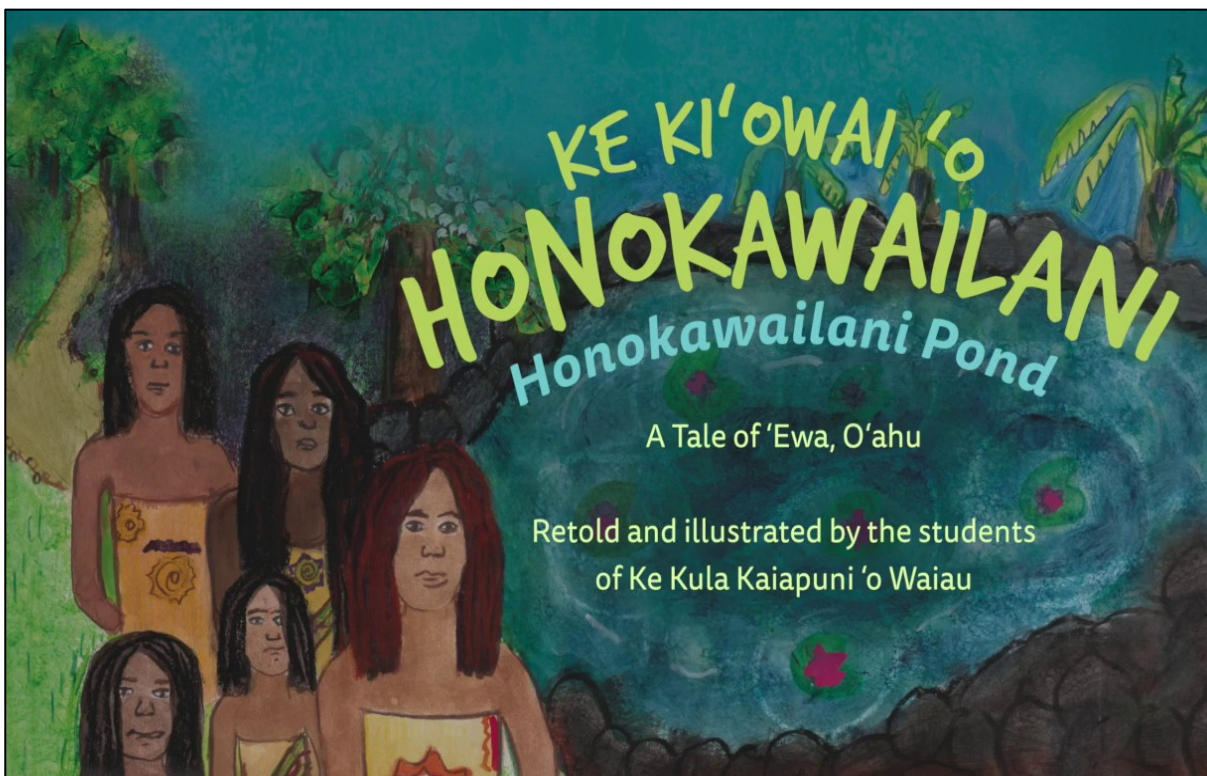


Figure 65. Mo'olelo of Ke Ki'owai 'o Honokawailani as told by the haumāna of Kula Kaiapuni 'o Waiau (photo credit: Kula Kaiapuni 'o Waiau).

Ke Kula Kaiapuhi 'o Waiau did not fully participate in the community outreach efforts, but their organizational contact information is below.

Organization Profile:

Contact person	Troy Takazono
Address	98-450 Ho'okanike Street
Phone number	(808) 307-5200
Email	ttakazono@waiaues.k12.hi.us
Website/Social media	www.waiauelementary.org
Year organization formed	1987
501c3 status	No

Additional Resources for Waiau

Table 14 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waiau.

Table 14. Sample of Resources for Waiau 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 Waiau; 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.

* 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*