

# WAIKELE AHUPUA‘A

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## **Pīkele ka i‘a o Waikele** *The fish of Waikele are small*<sup>21</sup>

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

Figure 109 and Figure 110 are aerial image and USGS map depictions, respectively, of Waikele Ahupua‘a.

Compared with most other ahupua‘a in this study and on O‘ahu, in general, Waikele’s shape and configuration is atypical. Its contours and upper reaches do not include ridge lines, mountain tops or prominent pu‘u, as with most other ahupua‘a; instead, the upper reaches of Waikele generally follow plateau lands above deep drainages and terminate (in its mauka areas) on the broad, elevated uplands between the Wai‘anae and Ko‘olau ranges. In keeping with the unusual configuration of Waikele Ahupua‘a, its several stream drainages all originate in other, neighboring ahupua‘a.



Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waikele Ahupua‘a are as follows. Starting from the south (makai) end on the eastern (Honolulu) side, the boundary starts on the Waipi‘o Peninsula, south (makai) of the Waipi‘o soccer park near Hanaloa Point. Heading north-northwest (mauka), the boundary cuts through the soccer park, between the Honolulu Police Training Academy (which is in Waikele) and the Makalena golf course (which is in Waipi‘o), crosses the Farrington Highway and residential neighborhoods of Waipahu Town, passes by the Waipahu Public Library (which is in Waipi‘o), and more residential neighborhoods. The boundary then crosses the H-1 highway and cuts through the Waikele Shopping Center and Waikele Country Club until it reaches commercial agricultural lands and crosses Kīpapa Stream heading west and then north-northwest (mauka) again along plateau lands east of Waikele Stream. The boundary continues mauka following the western edge of the west part of the Mililani residential neighborhoods (which are in Waipi‘o). As the boundary approaches Wheeler Army Airfield (AAF), it turns to the northeast, passing by the Mililani Golf Club (which is in Waipi‘o), crosses over the Kamehameha and H-2 highways, and continues to the northeast keeping Waikakalaua Stream (which is in Waikele) on its left. The ahupua‘a boundary then turns back around to the southwest, crosses the H-2 and Kamehameha highways again, eventually cutting through Wheeler AAF over to Kunia Road. The boundary then heads roughly south (makai) back over commercial agricultural lands, eventually cutting through the Village Park residential neighborhood of Waipahu, the H-1 and Farrington highways again, more residential neighborhoods, and eventually down to West Loch of Pearl Harbor (Pu‘ūloa) just west of the original (now diverted) mouth of Waikele Stream.

Table 23 is a summary of the significant wahi pana in Waikele Ahupua‘a. Figure 111 is a GIS map depiction of Waikele’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.

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<sup>21</sup> Excerpt from S.M. Kamakua’s “He mele no Kualii, Kulanipipili, Kulanioaka, Kunuiakea, & c.,” *Ka Nupepa Kuokoa*, Mei 23, 1868

## Overview – Hawaiian Cultural Landscape of Waikele

As stated above, Waikele Ahupua‘a is atypical in some respects, compared with other ahupua‘a in ‘Ewa or O‘ahu. Its naming, as well, is somewhat unusual because most people are more familiar with the name Waipahu, which describes Waikele’s best known pūnāwai (fresh water spring) and its historic and current population center. According to Pukui et al. (1974:223), Waikele can be translated as “muddy water,” but another meaning of the word “kele” is also lush, greasy or fat (Pukui and Elbert 1986:143). Waipahu translates as “bursting water,” as in water bursting forth from underground (Pukui et al. 1974:227), or “exploding water” (Handy and Handy 1972:470). A (translated) description of this spring in a Hawaiian language newspaper (*Ku‘okoa*) said that it “leaped out with the force of a river” (ibid.:472).

Handy (1940:82), describing his direct observations in the 1930s, had this to say about the main lo‘i kalo (irrigated taro gardens) and settlement area of Waikele:

In the flatland, where the Kamehameha Highway crosses the lower valley of Waikele Stream, there are the remains of terraces on both sides of the road, now planted to bananas, beans, cane, and small gardens. For at least 2 miles upstream there were small terrace areas.

And also,

The area between the West Loch of Pearly Harbor and Loko Eo (the fishpond at the north end of Waipi‘o peninsula) was terraced throughout, continuing for more than a mile up into Waikele Stream. The lower terraces were watered from the great spring at Waipahu . . . No area [in Hawai‘i or on O‘ahu] better exemplifies the industry and skills of the Hawaiian chiefs and their people than do the terraced plantation areas and numerous fishponds of ‘Ewa. (Handy and Handy 1972:471–2) (brackets added)

Handy and Handy (1972) also described the lower valley reaches of Waikele as a favored place to grow wauke (used to make kapa)<sup>22</sup>:

On O‘ahu, early voyagers describe *wauke* planted on the coastal plains, on *kula* land, and in the lower reaches of valleys such as Manoa, Maunalua, or Waikele on the southern coast. (Handy and Handy 1972:210).

Like other ahupua‘a in this study, Waikele also had several loko i‘a (fishponds) along its shoreline and near shoreline areas. Regarding our listing of these fishponds and their depiction on the wahi pana map below, it is important to understand that historic maps show a great deal of variation in terms of exactly how many named loko were present in Waikele at a given time, how large each was, and what their names were. In our summary, we use information from an 1889 Bishop Estate map, which is the earliest available depiction. Other fishponds appear to have been added at a later time (e.g., Ulumoku appears on a 1913 map). Regardless of the exact details, the most important conclusion is that the makai area of Waikele along Pu‘uloa was a rich source of cultivated and wild marine resources.

## Mo‘olelo (Oral-Historical References)

The mo‘olelo of Waikele generally contains references to Pu‘uloa and its various water resources, Waipahu (literally “bursting water,” as in bursting forth from underground),<sup>23</sup> guardian manō (shark),

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<sup>22</sup> This is interesting because of a famous set of mo‘olelo variations about a woman coming to Waikele from Kahuku to retrieve her lost kapa beater (see below)

<sup>23</sup> According to Pukui et al. (1974:227), Waipahu was originally spelled Waipahū

Ka'ahupāhau (manō goddess), Kahi'ukā (manō god), Mikololou (man-eating manō), Kāne, Kanaloa, Kamapua'a (pig god), Makanike'oe, and underwater pathways and connections between land (including Kahuku on the other side of the island) and sea.

One important figure that visits Waikele is Makanike'oe, within the mo'olelo of Lauke'ie'ie. As he travels through the district of 'Ewa, Makanike'oe visits many different wahi pana. The following is a translation which details a site he visited in Waikele:

There is also at this place, Kaihuopalaai, where the anae (mullet) begin their journey from Honouliuli to Kaihukuuna at Laiemaloo, Koolauloa.

Seeing this pit, Makanikeoe swiftly ran back to Waipahu, where he looked at the source of the water, where it came out of the earth, and flowed to the estuary of Waikele. Makanikeoe dove into the water to determine its hidden source. (Maly and Maly 2012:105)

Waikele is also known for a battle between sharks. The antagonist of this battle is Mikololou, a shark from Maui who comes to visit the 'Ewa sharks. The protagonists in this legend are Ka'ahupāhau and her brother Kahi'ukā. J.S. Emerson describes a part of this story in his essay, *Lesser Hawaiian Gods*, which is based on a public address he gave before the Hawaiian Historical Society in 1892:

After a time the man-eating shark, *Mikololou*, from the coast of the island of Maui, paid them a visit and enjoyed their hospitality until he reproached them for not providing him with his favorite human flesh. This they indignantly refused to give, whereupon, in spite of their protest, he made a raid on his own account upon the natives, and secured one or more of their number to satisfy his appetite. *Kaahupahau* and her brother promptly gave warning to their friends on shore of the character of this monster that had invaded their waters. To ensure his destruction they invited their unsuspecting guest to a feast made in his honor at their favorite resort up the Waipahu river. Here they fed him sumptuously, and at length stupified him with the unusual amount of *awa* with which they supplied him. While he was in this condition, their friends, who had come in great numbers from the surrounding country, were directed to close up the Waipahu river, which empties into the Ewa Lagoon, with their fish nets, brought for the purpose, while they attacked him in the rear. In his attempt to escape to the open sea he broke through one net after another, but was finally entangled and secured. His body was then dragged by the victorious people on shore and burned to ashes, but a certain dog got hold of his tongue, and, after eating a portion, dropped the remainder in the river. The spirit of the man-eater revived again, and as a tongue, now restored and alive, made its way to the coasts of Maui and Hawaii, pleading with the sharks of those waters for vengeance upon the sharks of the Ewa Lagoon. (J.S. Emerson 1892:10-11)

Another important individual to journey through Waikele and visit its wahi pana was the pig god, Kamapua'a. The following is a legend about a famous pōhaku, visited by strangers and travelers to Waikele, known as Kuolohele (or Kuolo-kele, according to Mary Pukui). This excerpt was originally written by G.W. Kahiolo, published in the Hawaiian newspaper *Ka Hae Hawaii* (August 27, 1861):

...Kamapuaa returned and meeting Kuolohele, he asked "Is that you?" He said, "Yes." "Let us go together." They went together as far as Waiawa and from thence to Waipahu. Kamapuaa stood on this side of the stream while Kuolohele bathed below. He had put down his bundle and Kamapuaa spied a lump on his back. He picked up a stone and threw it on Kuolohele's back. He cried aloud that he was being killed and Kamapuaa said, "You are not being killed. You are healed." He took up the stone and stuck it on

the cliff and there it is to this day, a stone visited by strangers. (Sterling and Summers 1978:26-27)

The akua, Kāne and Kanaloa, are also associated with Waikele. There is a stone named Pohakupili (today would be spelled Pōhakupili) placed by these gods to denote land division lines of Waikele (in particular, its boundary with Hō‘ae‘ae):

Pohaku-pili is a stone that belonged to Kane and Kanaloa, gods. It was they who divided the lands of Ewa when they came to earth. The divisions of the boundaries they made remained the same to this day. This stone is said to be a supernatural one and lies on the boundary of Waikele and Hoaeae and is on the edge of the cliff. There is nothing to hold it in place for it is on a sheer precipice but it has remained unmoved to this day. The spot in which it was placed is on the other side of Waipahu, mauka of Waiahu‘alele (Water-of-flying-sprays). (Sterling and Summers 1978:29)

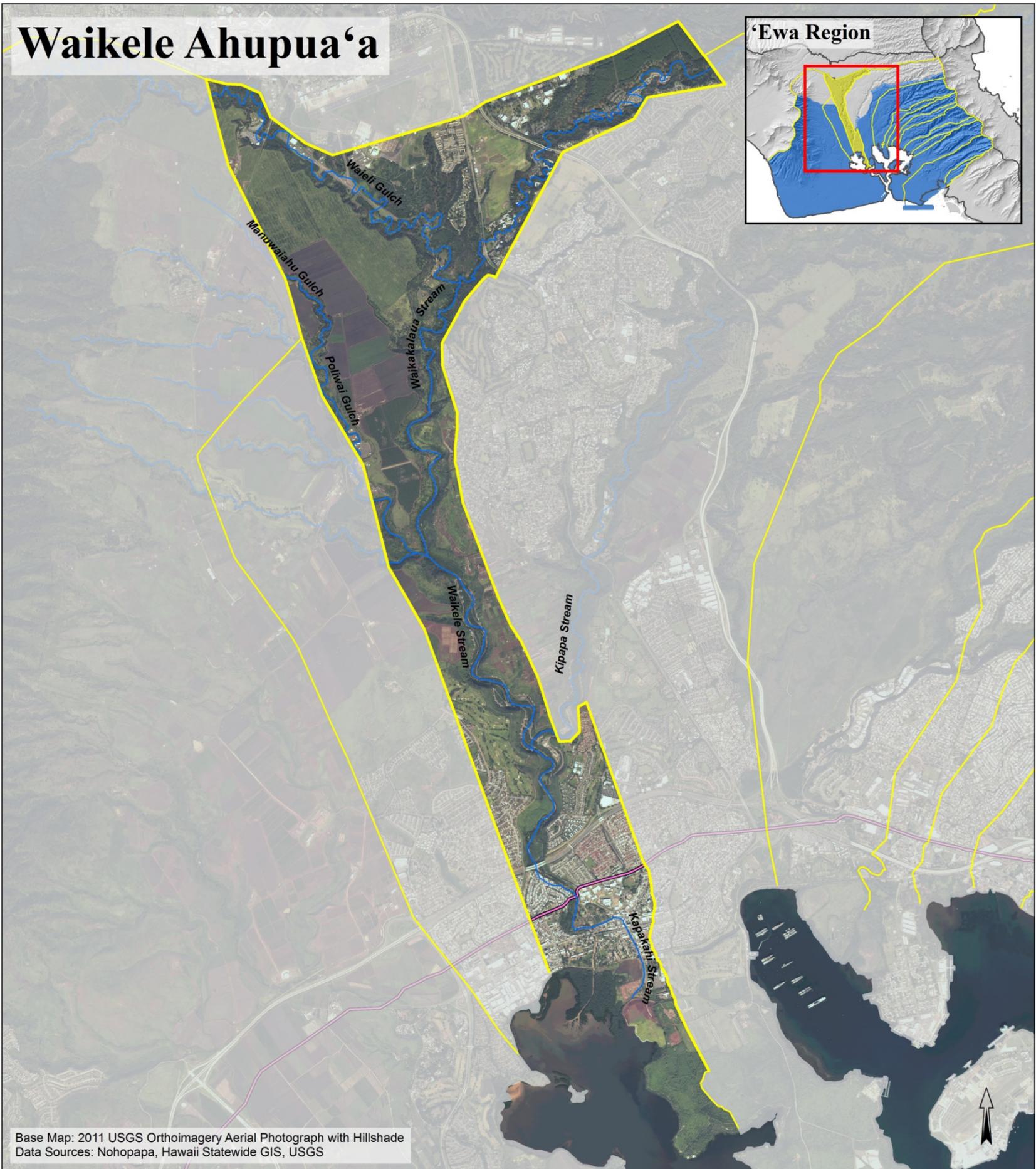
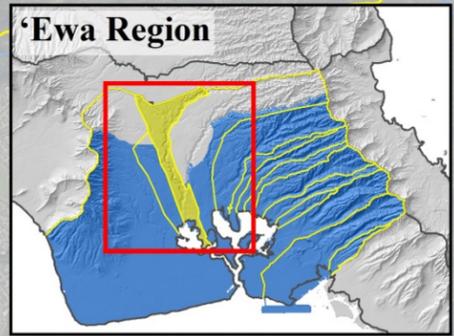
One wahi pana of Waikele is a place known as Kapukanawaiokahuku, which lies in Waipahu. A description of this place is provided below (originally published as a portion of the article “Na Wahi Pana o Ewa” in the Hawaiian newspaper *Ka Loea Kalaiaina*, June 10, 1899):

In Waipahu is also another noted spot, Ka-puka-na-wai-o-kahuku (outlet-of-water-from-Kahuku). From that hole came a tapa anvil from Kahuku and found by a woman of Waikele. The woman who owned the anvil came from Kahuku to seek it and found it here. This is the story of her seeking and finding it here. She went from Kahuku on the Koolau side to Kaneohe where she spent the night. There was no sign of the anvil in Koolau, because the sign she sought was the sound it made. All anvils did not make the same sound as the one she sought. When a tapa anvil was used, it gave out a sound and was recognizable by its ring for all anvils had certain sounds of its own, sharp or deep. She went on and spent the night at Wailupe but did not find hers. She heard other anvils but they were not hers. The night turned into day and she went on to Kapalama where she slept but did not hear what she sought till she came to Waipahu. There she listened to the anvils and as she listened a gentle Mauunene breeze wafted down from Lihue. It brought the sound of her anvil down from the valley because the wind that bore the sound came from the upland. The woman who was using it lived up at Ke-ana-pueo (Owl’s-cave). When the woman who was seeking the anvil heard it, she walked up by the stream to the place where she noticed the sound and found it. She returned home to Kahuku by way of Moanalua with the article she had sought patiently, that is, her tapa anvil. This is a brief tale about her. (Sterling and Summers 1978:25-26)

One famous ‘ōlelo no‘eau of Waikele is, “Ke one kuilima laula o ‘Ewa”, meaning “the sand on which there was a linking of arms on the breadth of ‘Ewa”. Mary Kawena Pukui tells of the story behind this saying:

The chiefs of Waikīkī and Waikele were brothers. The former wished to destroy the latter and laid his plot. He went fishing and caught a large niuhi, whose skin he stretched over a framework. Then he sent a messenger to ask his brother if he would keep a fish for him. Having gained his consent, the chief left Waikīkī, hidden with his best warriors in the “fish.” Other warriors joined them along the way until there was a large army. They surrounded the residence of the chief of Waikele and linked arms to form a wall, while the Waikīkī warriors poured out of the “fish” and destroyed those of Waikele. (Pukui 1983:191)

# Waikele Ahupua'a



Base Map: 2011 USGS Orthoimagery Aerial Photograph with Hillshade  
 Data Sources: Nohopapa, Hawaii Statewide GIS, USGS

### Legend

— Ahupua'a Bdry.   
 — Stream

0 0.5 1 Kilometers

0 0.5 1 Miles



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Figure 109. Aerial image of Waikele Ahupua'a

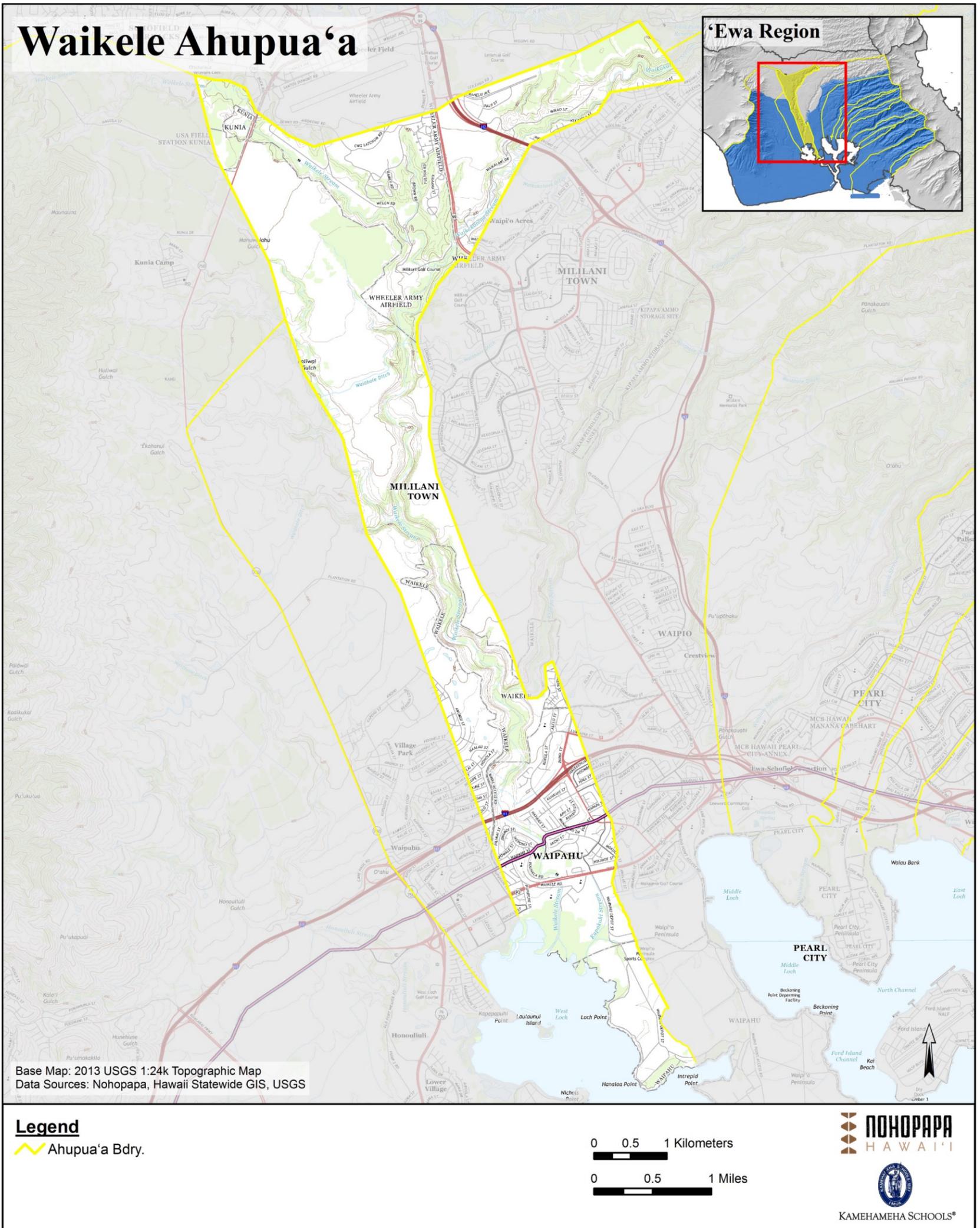


Figure 110. USGS map of Waikele Ahupua'a

Table 23. Summary of Selected Wahi Pana in Waikele Ahupua‘a

Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Loko Ka‘auku‘u (1)*	Fishpond (kuapā type)	Between mouths of Waikele & Kapakahi streams; possibly Pouhala ‘Ili	--	Filled in; currently part of Pouhala Marsh Wildlife Sanctuary	Described in early 1930s* as adjoined with Pouhala fishpond; and in 1957 as overgrown
Loko Ma‘aha (2)	Fishpond (kuapā type)	Between mouths of Waikele & Kapakahi streams; possibly Pouhala ‘Ili	--	Filled in; currently part of Pouhala Marsh Wildlife Sanctuary	--
Loko Pouhala (3)	Fishpond (kuapā type)	Between mouths of Waikele & Kapakahi streams; possibly Pouhala ‘Ili	Mary Pukui (in 1939) described a visit here with a resident, Lahilahi Webb, who pointed out its past glories and indicated it was a good place to go crabbing and to catch “oama” (young goatfish)	Filled in; currently part of Pouhala Marsh Wildlife Sanctuary	Described in early 1930s as adjoined with Ka‘auku‘u fishpond; and in 1957 as overgrown; literally “pandanus post” fishpond
Loko Mokuola (4)	Fishpond (pu‘uone type)	Between mouths of Waikele & Kapakahi streams; possibly Pouhala ‘Ili	--	Filled in; currently part of Pouhala Marsh Wildlife Sanctuary	Pukui et al. (1974:156) say that Mokuola literally means “healing island,” but this is in reference to an island in Hilo Bay
Lower Waikele & Kapakahi Stream Lo‘i & Settlement Area (5)	Lo‘i kalo (irrigated taro) & House sites	Waipahu ‘Ili (includes current Waipahu Cultural Garden Park & Hawai‘i’s Plantation Village)	--	Mostly filled in by urban development – some open park land remains	One of the names of this lo‘i kalo—near Loko Pouhala—was Kapalaha; interestingly, this lo‘i kalo was watered by two stream outlets (Waikele & Kapakahi)



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Hanohano (6)	Storied place where wild 'ilima (shrubs w. colorful flowers) once grew	Approx. location of current Waipahu Intermediate School	Mary Pukui (in 1939) stated that “from its height above the shore [Hanohano] had an excellent view of the blue waters of the lochs below it, and the dark green hills in the distance beyond”	Long since developed over for school construction	Literally “majestic”
Moko'ula Heiau (7)	Heiau	Waipahu 'Ili (Adjacent to Waikele Stream—near current Wainui Road)	--	Destroyed prior to the 1930s for neighborhood construction	Originally located in Waipahu Village
Kahāpu'upu'u (8)	Pūnāwai (fresh water spring)	Waipahu 'Ili	--	Destroyed prior to the 1930s for neighborhood construction	--
Keonekuilimalaulāo'ewa (9)	Storied place	Ahuali'i 'Ili (near current Filipino Cultural Center)	Story of two high chiefs that were brothers and feuded over political control; another story of the same place is of a woman from Kahuku retrieving her lost kapa beater at this place	Developed over for residential/commercial	Literally “The land of holding hands over the breadth of 'Ewa”; in historic times, this site was located at the sugar mill
Waipahu Spring/ Kapukanawaiokahuku (10)	Pūnāwai (fresh water spring)	Waipahu 'Ili (Adjacent to Waikele Stream—near current Wainui Road)	Associated with a shark goddess (Ka'ahupāhau) who bathed here; also the story of the woman from Kahuku retrieving her lost kapa beater at this place	Spring was modified long ago for plantation purposes	Kapukanawaiokahuku literally is “outlet of water from Kahuku”



Wahi Pana <sup>1</sup>	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History <sup>2</sup>	Current Disposition	Comments <sup>3</sup>
Hapupu Heiau (11)	Heiau (possibly po'ō kanaka, or sacrificial, type)	Waipahu 'Ili (Adjacent to Waikele Stream)	Possibly associated with human sacrifice at some point in its history; Thrum claimed a chief named Hao was slain here by the high chief of O'ahu around 1650	Destroyed by the 1930s	--
Petroglyphs (12)	Petroglyphs (~12 images)	Waipahu 'Ili (north side of Waikele Stream)	--	Preservation plan was completed for these around 2000	These images—human figures w. triangular bodies—were first recorded in 1964 (State site # 530); depiction can be seen in Cox and Stasack (1970:97)
Rockshelters & Caves (13)	5 Rockshelters/ Caves w. traditional pre-Contact Hawaiian artifacts	Along cliff faces and steep palis of Waikele Stream (between Mililani and H-1)	--	Indeterminate—these are in undeveloped, cliff face and pali-type settings, so they are likely still present	Includes State site #s 2919, 2920, 2921, 4935 & 4936

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).

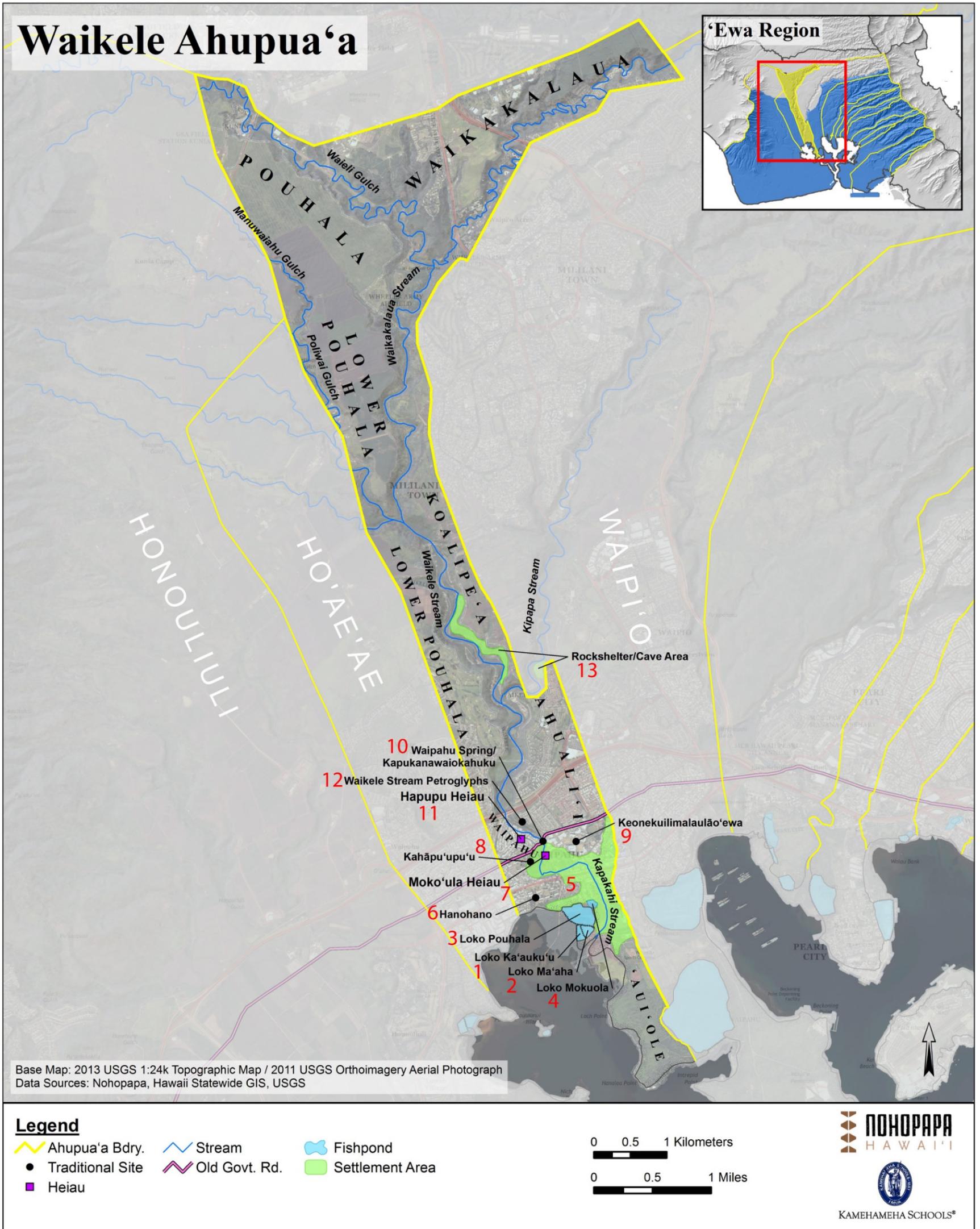


Figure 111. GIS map depiction of significant Hawaiian cultural and natural resources in Waikele Ahupua'a



Figure 112. Undated photo of the “Ewa Plains” (KS archives).

## Community Groups in Waikele

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

### Hawai‘i Nature Center

The Hawai‘i Nature Center is a private, non-profit organization with a mission to provide hands-on environmental education programs to families and children. The Centers goal is to connect kids with nature – with the hope to inspire within them, as well as their parents, families and teachers, a deeper appreciation for the environment. They believe that by fostering a respect for nature, children will grow into environmental stewards and impress upon future generations the importance of protecting our planet.

Their efforts include various outdoor wetland programs in the Pu‘uloa area where volunteers help restore the marsh by removing invasive species and establishing habitat areas for endangered Hawaiian waterbirds. Wetland restoration work days take place at Pouhala Marsh in Waikele. Pouhala Marsh is comprised of a remnant loko i‘a and coastal marsh in the western loch of Pearl Harbor and is considered part of the Waikele watershed. Pouhala Marsh spans 70 acres and is the largest of the remaining wetland habitats in Pu‘uloa. Pouhala is owned by the City and County of Honolulu and the State of Hawai‘i. A land-lease agreement with the city will allow the state to manage the entire area as a wildlife sanctuary and the Hawai‘i Nature Center provides volunteers to maintain and steward the area.



Figure 113. Mangrove removal near Honouliuli National Wildlife Refuge (photo credit: Hawai‘i Nature Center).



Figure 114. Pickleweed removal at Pouhala Marsh (photo credit: Hawai'i Nature Center).



Figure 115. Plucheia removal at Pouhala Marsh (photo credit: Hawai'i Nature Center).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Pauline Kawamata
Address	2131 Makiki Heights Drive, Honolulu, Hawai‘i, 96822
Phone number	(808) 955-0100, extension 118
Email	volunteer@hawaiiinaturecenter.org
Website/Social media	www.hawaiiinaturecenter.org
Year organization formed	1981
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Pouhala Marsh, Honouliuli National Wildlife Refuge
Services provided	Yes, community engagement and education. Specific programs and activities offered: environmental education for children and families including school programs (preschool to middle school), weekend family programs, and weeklong nature camps during intercession periods.
Use of place based curriculum?	Yes, resources specialists, curriculum, maps, and local stories
Public volunteer work days?	Yes, <a href="http://hawaiiinaturecenter.org/wetland-restoration-volunteer-workdays">http://hawaiiinaturecenter.org/wetland-restoration-volunteer-workdays</a>
Student School groups (& ages) they service	Preschool, 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, DLNR, USFW, school community service groups (i.e. Key Club, Interact Club)
Organizations wanting to partner with in the future	Pre-school, elementary, and middle schools

## Friends of Waipahu Cultural Garden Park and Hawai‘i’s Plantation Village

The Friends of Waipahu Cultural Garden park operate and maintain Hawai‘i’s Plantation Village. The Friends are a non-profit organization whose purpose is to ensure that the experiences, lifestyles, struggles, sacrifices, innovations and contributions of our plantation forbearers are known, acknowledged, and visible as the cornerstones of Hawai‘i’s successful multicultural society.

Hawai‘i’s Plantation Village is an outdoor museum that showcases the story of life on Hawai‘i’s sugar plantations from around the 1850-1950s. The Village includes restored buildings and replicas of plantation structures, including houses of various ethnic groups and community buildings such as the plantation store, infirmary, bathhouse and manager’s office. They share the story of Hawai‘i’s multiethnic plantation culture including Hawaiian, Chinese, Japanese, Filipino, Korean, Okinawan, Portuguese and Puerto Rican.



Figure 116. A group of second graders from Pearl Highlands Elementary School getting an education tour of the Village (photo credit: Hawai'i's Plantation Village).



Figure 117. An O-bon celebration at the Village (photo credit: Hawai'i's Plantation Village).



Figure 118. Current interpretive displays at the museum portion of the Village (photo credit: Nohopapa Hawai'i).



Figure 119. Lo'i patches located directly makai of the Plantation Village. Note the rail in the background of the photo (photo credit: Nohopapa Hawai'i).

## Community Outreach & Survey Results

### Organization Profile:

Contact person	Michi Lacar
Address	94-695 Waipahu Street, Waipahu, Hawai'i, 96797
Phone number	(808) 677-0110
Email	hvp.waipahu@hawaiiantel.net
Website/Social media	www.hawaiiplantationvillage.org
Year organization formed	1976
501c3 status	Yes

### Services, Target Audiences, & Partnerships:

Sites they mālama	Hawai'i's Plantation Village
Services provided	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices), education.</p> <p>Specific programs and activities include tours for schools and the general public. Pre-school through High Schools tours are Monday to Friday from 9 a.m. to 10:50 a.m. or 9:30 a.m. to 11:20 a.m. Accommodating up to 100 students (25 students/group). The school tours consist of four activities per group: (1) visiting structures furnished to depict plantation life for different ethnicities from 1900 to late 1930s, (2) Music, (3) Games, (4) Dress up. Middle through High School students, the teachers choose to visit all structures and forego the music, games, and dress up activities. General public tours: Monday to Saturday, 10 a.m., 11 a.m., 12 p.m., 1 p.m., and 2 p.m. 2018 events include: New Year Celebration the first Saturday in February; Noodle/bread, Saturday, March 3<sup>rd</sup>; Puerto Rican and Honoring Ancestors Day, Saturday, April 7<sup>th</sup>; Fruits, Saturday, May 5<sup>th</sup>; O-bon the first Saturday in June; Preserved foods, Saturday, July 7<sup>th</sup>; Harvest Moon, Saturday, August 4<sup>th</sup>.</p>
Use of place based curriculum?	Yes, structures and exhibits on location including personal stories.
Public volunteer work days?	Yes, Monday to Saturday from 8:00am to 3:00pm. Call their office for more information.
Student School groups (& ages) they service	Preschool, ages 0 to 4 years old; 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, a wide variety.
Existing organizational partners	N/A
Organizations wanting to partner with in the future	N/A

## Additional Resources for Waikele

Table 24 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waikele.

Table 24. Sample of Resources for Waikele 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 Waikele; 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*