WAIMANO AHUPUA'A

He lau kamano- o Waimano

There are many sharks at Waimano¹⁵

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

Figure 66 and Figure 67 are aerial image and USGS map depictions, respectively, of Waimano Ahupua'a, which is a relatively small and narrow ahupua'a in 'Ewa Moku. Waimano's mauka portion ends at the ridge line of the Ko'olau. The hydrology of Waimano is somewhat atypical in that its main stream, Waimano, which drains all of its forested uplands, passes through its middle section from east to west, and then joins and empties into Waiawa Stream in Waiawa Ahupua'a. Waimano's lower lands—and its primary lo'i kalo area near the shoreline—are actually watered by Waiau Stream from the neighboring ahupua'a to the east.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waimano Ahupua'a are as follows. Starting from the south (makai) end on the eastern (Honolulu) side, the boundary begins east of the Pearl City (Waimano) Peninsula in an industrial area, and heads mauka (north) across the H-1 and then Kamehameha highways; the boundary continues through residential neighborhoods of Pearl City, over the Moanalua Freeway, and through more residential neighborhoods; the boundary parallels Hoʻomalu Street, passing Waiau Neighborhood Park (to the east, and wholly within Waiau Ahupuaʻa); after passing by the most mauka neighborhoods as well as Momilani Elementary School (which is in Waimano Ahupuaʻa), the boundary takes a sharp turn to the northeast, heading for the Koʻolau ridge line summit; at the summit, the boundary follows the ridge line a short distance to the north, then turns downslope to the west-southwest and eventually crosses Waimano Stream just north (mauka) of Waimano Home Road; the boundary then continues south-southwest through more Pearl City neighborhoods, crossing Moanalua Freeway, then Kamehameha and H-1 highways, and eventually down the middle of the Pearl City (Waimano) Peninsula to its most mauka (southerly) point at Puʻuloa.

Table 15 is a summary of the significant wahi pana in Waimano Ahupua'a. Figure 68 is a GIS map depiction of Waimano'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 Waimano

Waimano is translated as "many waters" by Pukui et al. (1974:225), who also note "the shark demigoddess Kaʻahupāhau bathed here." Maʻipuhi, a locality in Waimano that we have not been able to locate with any precision, is described in Hawaiian traditions as "a bathing place of the shark chiefess, Kaahupahau" (*Ke Au Hou*, Dec. 21, 1910, cited in Sterling and Summers 1978:16).

Handy (1940:81) briefly noted that "Waimano Stream irrigated small terrace areas east of what is now called Pearl City." As described above and depicted below (see Figure 68), Waimano's primary lo'i kalo

¹⁵ 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)

area, in its lower portion, was actually watered not by Waimano Stream (which empties into Waiawa to the west) but by Waiau Stream.

Loko Welokā (also spelled Weloko in some sources) was a relatively large (21-acre) fishpond with a small island in the center. Pukui et al.'s (1974:230) place names translation is the somewhat puzzling "hit float." Referring to Pukui and Elbert's (1986:384) dictionary, $welok\bar{a}$ is defined as "thrashing, smiting, as a fishtail," which may be a reference to the shark demigoddess associated with Waimano. There is an interesting oral-historical piece of information about the original construction of this loko i'a by laulima ("many hands") methods (see the table below). Loko Kūkona, at one time another large fishpond in Waimano, was located along the northern coast of Pearl Harbor. The word $k\bar{u}kona$ is defined as "unfriendly, cross, or sullen" (Pukui and Elbert 1986:177). Another small fishpond, Loko Luakaha'ole once adjoined Loko Kūkona (these latter two fishponds are at the current general location of the HECO power plant). In typical Hawaiian style, these two fishponds were integrated with the lo'i kalo area and mouth of Waiau Stream in Waimano kai.

In the early nineteenth century, Archibald Campbell (an English sailor who spent some time in Hawaiʻi from 1809-1810), resided with King Kamehameha I, who granted him 60 acres in Waimano Ahupuaʻa in 1809:

In the month of November the king was pleased to grant me about sixty acres of land, situated upon the Wymummee [traditional Hawaiian name for Pearl River], or Pearlwater, an inlet of the sea about twelve miles to the west of Hanaroora [Honolulu]. I immediately removed thither; and it being Macaheite time [Makahiki], during which canoes are tabooed, I was carried on men's shoulders. We passed by footpaths winding through an extensive and fertile plain, the whole of which is in the highest state of cultivation. Every stream was carefully embanked, to supply water for taro beds. Where there was no water, the land was under crops of yams and sweet potatoes. The roads and numerous houses are shaded by cocoa-nut trees, and the sides of the mountains are covered with wood to a great height. We halted two or three times, and were treated by the natives with the utmost hospitality. My farm, called Wymannoo [Waimano], was upon the east side of the river, four or five miles from its mouth. Fifteen people with their families resided upon it, who cultivated the ground as my servants. There were three houses upon the property; but I found it most agreeable to live with one of my neighbours, and get what I wanted from my own land. This person's name was William Stevenson a native of Borrowstouness. (Campbell 1967:103-104) (brackets added)

Of the Pearl River area, Campbell wrote:

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Wymumme, or Pearl River, lies about seven miles farther to the westward. This inlet extends ten or twelve miles up the country. The entrance is not more than a quarter of a mile wide, and is only navigable for small craft; the depth of water on the bar, at the highest tides, not exceeding seven feet; farther up it is nearly two miles across. There is an isle in it, belonging to Manina [Paul Marin], the king's interpreter, in which he keeps a numerous flock of sheep and goats. Pearls and mother-of-pearl shells are found here in considerable quantity. Since the king has learned of their value, he has kept the fishing to himself, and employs divers for the purpose... The flat land along shore is highly cultivated; taro root, yams, and sweet potatoes, are the most common crops; but taro forms the chief object of their husbandry, being the principal article of food amongst every class of inhabitants. (Campbell 1967:114-115)

In 1831, F.J.F. Meyen (a botanist), also noted the abundant vegetation and fertility of the land described by Campbell around Pearl Harbor:

At the mouth of the Pearl River the ground has such a slight elevation, that at high tide the ocean encroaches far into the river, helping to form small lakes which are so deep, that the long boats from the ocean can penetrate far upstream. All around these water basins the land is extraordinarily low but also exceedingly fertile and nowhere else on the whole island of Oahu are such large and continuous stretches of land cultivated. The taro fields, the banana plantations, the plantations of sugar cane are immeasurable. (Meyen 1981:63)

The gently-sloping plateau uplands above the current H-1 highway, up through Pearl City, 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.

There are no recorded heiau in Waimano, but this almost certainly reflects the intense urban development (and destruction of any prior temples), rather than a lack of such structures.

Waimano 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 koʻi (adzes) and other implements.

Mo'olelo (Oral-Historical References)

Moʻolelo of Waimano generally includes references to Puʻuloa and its many harbors, various manō such as Kaʻahupāhau (manō goddess), Kahiʻukā (brother to manō goddess), Kaʻehuikimanōopuʻuloa (manō who visited Puʻuloa), moʻo (supernatural water spirits), Makanikeʻoe, a famous battle, the activity of shooting arrows, and various bodies of water.

One important object in Waimano is Kaihuokapua'a (literally, "the snout of the pig"). While this stone's precise origin and purpose is not specified, there are references to it in mo'olelo. For example, Kaihuokapua'a is referenced in the mo'olelo of Lauka'ie'ie. The following is an excerpt from Moses Manu's "He Moolelo Kaao Hawaii no Laukaieie," translated by Maly in "He Mo'olelo 'Āina" (Maly 2003:102-103):

When Makanikeoe arrived at the place where the youth were playing, he was saddened at seeing the young boy crying. This was because the older children had taken all the arrows, and left none for the younger child to play with. Makanikeoe took the young boy away from the group to a place off to the side. He told the boy "Stop crying and I will give you an arrow of your own. This arrow will fly farther than any of the arrow of your friends." Makanikeoe then gave the boy an arrow like none other he'd seen. Now Kanukuokamanu was the son of the chief of Waiawa ... When he returned to the group of other children who were still playing, he prepared to compete as well. He chanted first to his arrow:

Kaailehua flies, Kainiki flies, Ahuahu flies...

Kanukuokamanu shot his arrow and it flew beyond all the other arrows of the competitors. It flew all the way to "the end of the nose of the pig" at Waimano, and then returned to the youth who had shot it...

The ahupua'a of Waimano is also associated with the origin of the body of water known as Kahuawai. A description of its relationship with Waimano and other places is translated by Maly in "He Mo'olelo 'Āina" (Maly 2003:101):

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

One significant event that took place in Waimano was a battle between Hawai'i Island and O'ahu. A reference to this battle is found in Beckwith's *Hawaiian Mythology* (1970:442)

... a giant bird which harries Oahu and is possessed by the spirit of Hilo-a-Lakapu, a chief of Hawaii who invaded Oahu during the rule of Maili-ku-kahi and was slain at Waimano and his head placed on a pole for the birds to feed upon near Honouliuli.



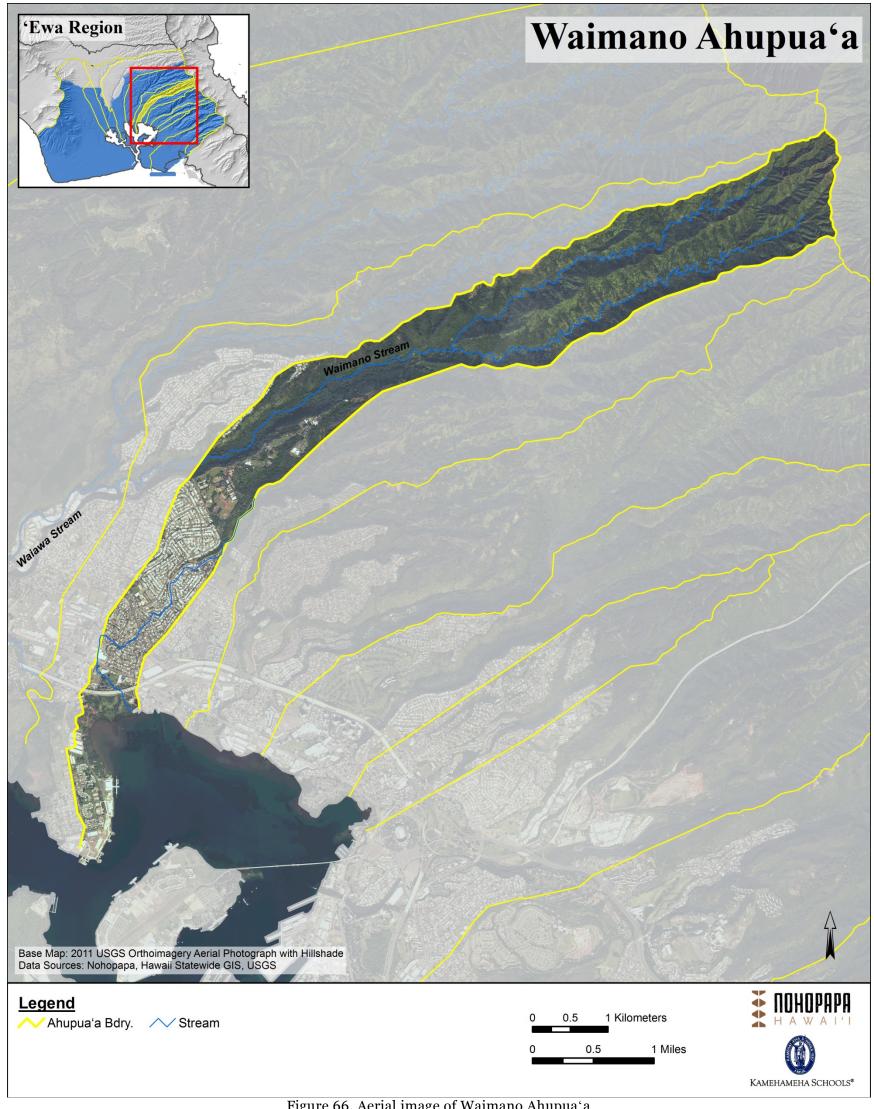
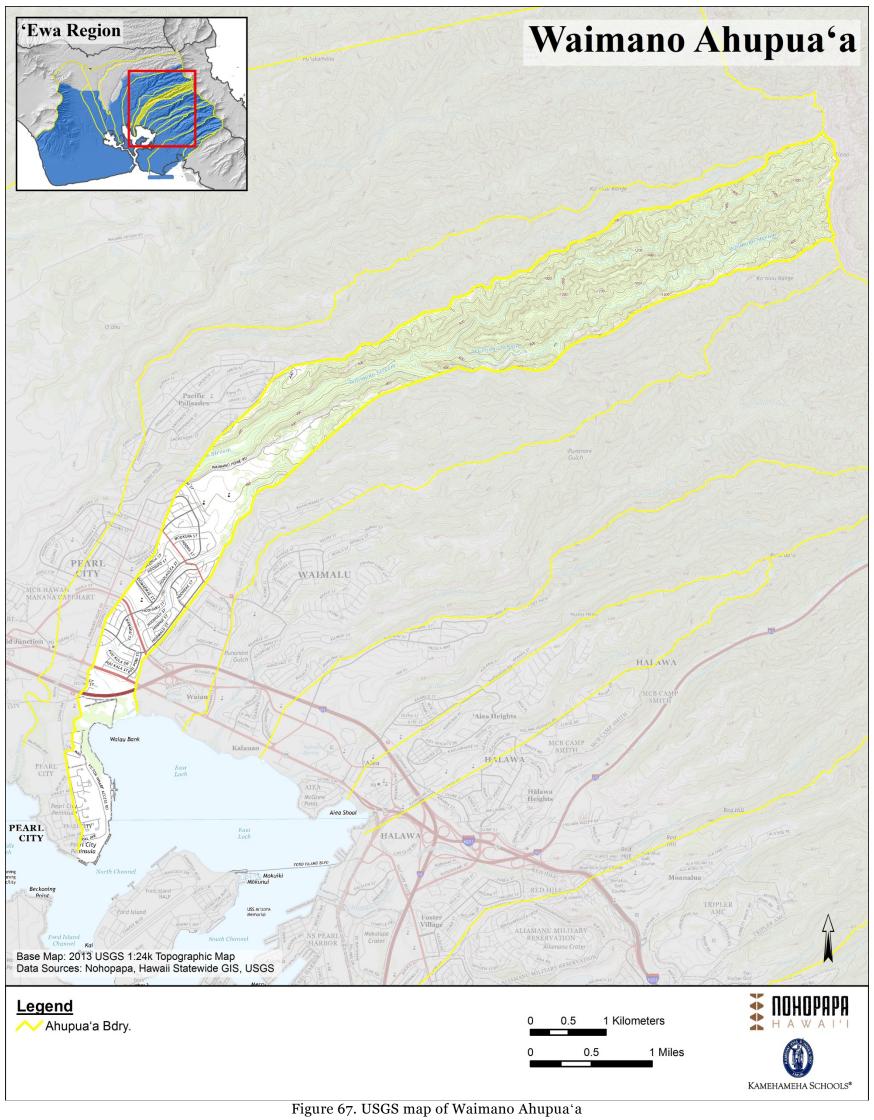


Figure 66. Aerial image of Waimano Ahupua'a





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Table 15. Summary of Selected Wahi Pana in Waimano Ahupua'a Associated Mo'olelo/ Location/ Current Wahi Pana¹ Type Comments³ Disposition Other Oral History² **Place Name** Literally "stone of Kane," Stone situated on the shore, Removed in 1891: noted for its ability to **Boundary** once common Makai end/point of land is currently part prophecy (see text above): marker w. throughout the islands: of military facilities Pearl City Pōhaku o Kāne (1) it also had a companion also Pohakukane or Mānana Peninsula associated with Pearl stone, called Pipila'a, a Ahupua'a Pōhakukāne in some Harbor short distance away documents "There is a tradition among Described in early the natives that Loko Wekolo [sic] . . . was built 1930s* as filled in; "pond is oval shape with about two hundred and fifty walls on three sides . . . years ago, and that the natives formed a line from covers about 21 acres. Filled in many years and the walls are 3200 the shore to the mountain Loko Welokā (2)* Fishpond East side of ago; currently part of and passed the lava without feet in length. They are (also Weloko) (kuapā-type) Mānana Peninsula Pearl Harbor military once touching the ground in now [c. 1930] installation transit. As the distance is approximately 10 feet wide and are considerably over a mile, this is significant of the constructed of lava and density of the population at coral rocks." that time" (cf. Sterling and "literally "hit float" Summers 1978:49) Originally adjoining Loko Luakaha'ole: described in early 1930s as "Very little is left of Kūkona kai this pond, which Fishpond Filled in many years formerly covered 27 Loko Kūkona (3) (current vicinity of (kuapā-type) ago **HECO** power plant) acres. The wall was of coral and basalt, 4 to 5 feet wide, but only 2 feet high, without makaha" [gates]

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Wahi Pana¹	Туре	Location/ Place Name	Associated Moʻolelo/ Other Oral History²	Current Disposition	Comments ³
Loko Luakahaʻole (4)	Fishpond (kuapā-type)	Kūkona kai (current vicinity of HECO power plant)		Filled in many years ago	Originally adjoining Loko Kūkona; appears on 1887 Bishop Estate map as about a 1-acre pond
Lower Waimano Loʻi & Settlement Area (5)	Loʻi kalo (irrigated taro) & House sites	Waimano kai – watered by Waiau Stream (which was shared w. Waiau ahupua'a)		Partially destroyed by construction of H-1, which goes right through mauka part of lo'i, but portions on makai side are still in cultivation	
'Eleao (6)	Natural feature (peak)	Ridge line of Koʻolau		Presumably intact	Literally "plant louse"; elevation 2,600 ft.

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).

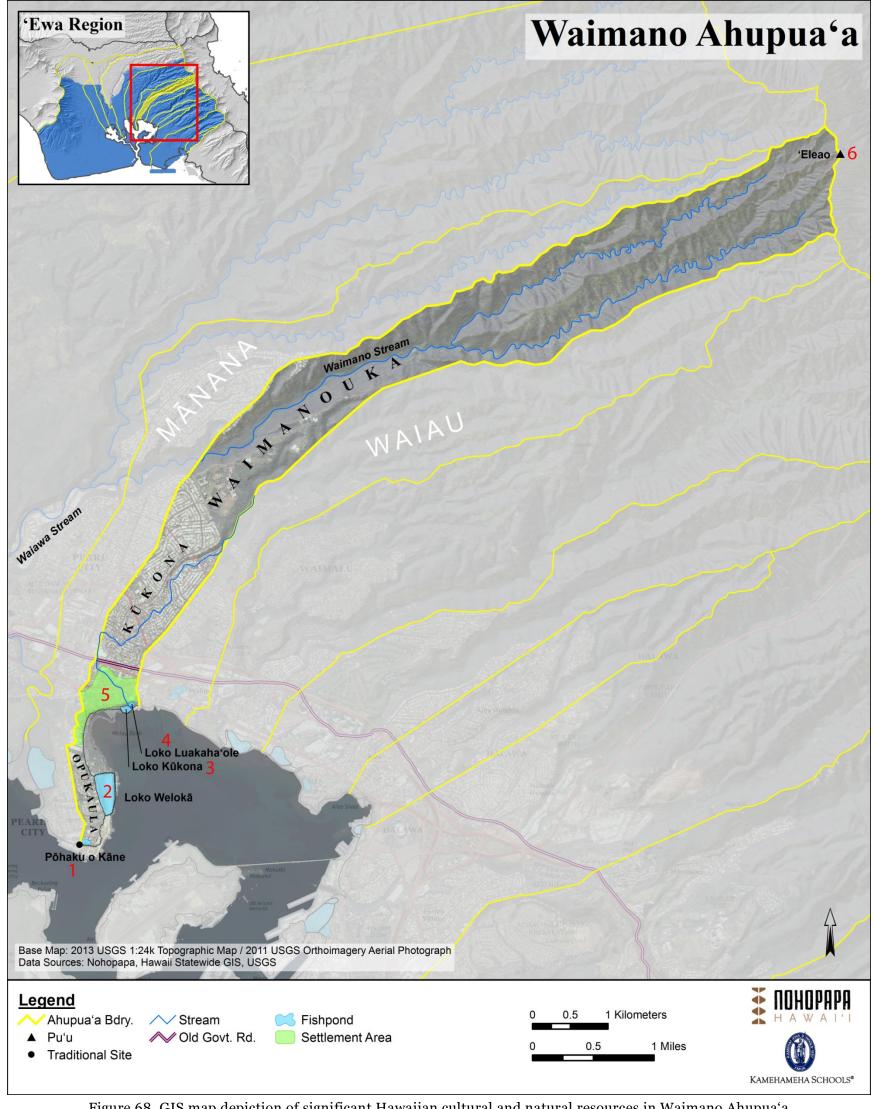


Figure 68. GIS map depiction of significant Hawaiian cultural and natural resources in Waimano Ahupua'a



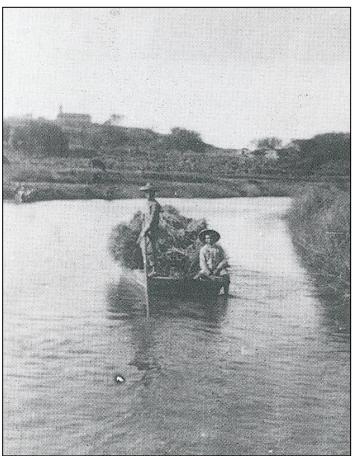


Figure 69. Ca. 1890 photo of a Chinese rice boat on the Pearl River (Ellis 1995:14).



Figure 70. Ca. 1900 photo of the Pearl City Peninsula Rice Fields (Ellis 1995:32).

Community Groups in Waimano

At the time of this study no Hawaiian cultural based community groups were identified in Waimano. See the Waiau and Mānana chapters for community organizations that are doing work in the neighboring ahupua'a.

Additional Resources for Waimano

Table 16 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waimano.

Table 16. Sample of Resources for Waimano Ahupua'a*

Author & Year	Title	Summary of Key Content
Maly and Maly (2012)	He Moʻolelo ʻĀina — Traditions and Storied Places in the District of 'Ewa and Moanalua (in the District of Kona), Island of Oʻahu: 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.

^{*} 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*

