

WAIPI'O AHUPUA'A

E ho'i ka 'olu i Waipi'o, ka wai hu'i o Kahuaiki *Return to the coolness of Waipi'o, the cold water of Kahuaiki*¹⁸

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

Figure 98 and Figure 99 are aerial image and USGS map depictions, respectively, of Waipi'o Ahupua'a. Waipi'o is the birthplace of one of Hawai'i's most famous figures, John Papa 'I'i, born in 1800 on the Waipi'o Peninsula near the shores of Pu'uloa (Middle Loch of Pearl Harbor). 'I'i was not only a historian and chronicler of old Hawai'i, but also a member of the Board of Commissioners to Quiet Land Titles ("Land Commission") during the Māhele of the middle nineteenth century, and many other government positions. One of his homes in Honolulu was known as Mililani, the modern town being entirely within Waipi'o Ahupua'a.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waipi'o Ahupua'a are as follows. Starting from southeast corner (the makai end on the Honolulu side), the boundary begins along the shores of the Middle Loch near the Pearl Harbor Bike Path, heads north (mauka) through the Leeward Community College campus, across the Farrington and H-1 highways, then along (just west of) the H-2 Highway; the boundary crosses over the H-2, heading north-northeast over plateau lands, just past the Mililani Memorial Park (cemetery), which is wholly within Waipi'o; the boundary turns sharply to the northeast and continues over undeveloped forest lands all the way to the ridge of the Ko'olau mountains overlooking Waikāne. The boundary turns to the north, following the ridge line of the Ko'olau, until it turns again the west-southwest and heads downslope over undeveloped forest lands until it passes by the upper limits of the Mililani Mauka residential area, which is wholly in Waipi'o. The boundary continues downslope to the southwest past Wheeler Army Airfield, then turns sharply to the south past the rest of the Mililani town and back down across the H-1 and Farrington highways, through Waipahu town and the down the middle of Waipi'o Peninsula to its terminus along the east side of West Loch.

Table 21 is a summary of the significant wahi pana in Waipi'o Ahupua'a. Figure 100 is a GIS map depiction of Waipi'o'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 Waipi'o

In general, prior to the introduction of western values, concepts of land use and ownership, and commercial activities in the nineteenth century, traditional Hawaiian life in Waipi'o (literally "curved" or "curving water")¹⁹ was centered around the natural resource and wahi pana of Pu'uloa (Pearl Harbor), with its extensive shoreline and estuaries that were home to numerous fishponds and lo'i kalo (pondfield complexes). As shown by Māhele documents, the coastal flats around Pu'uloa (i.e., the area below, or south of, the H-1 freeway), were a favored place for permanent settlement and irrigated

¹⁸ Excerpt from "He Mo'olelo Ka'ao Hawai'i no Laukaieie" by Moses Manu, *Nupepa Ka Oiaio*, Mei 8, 1895

¹⁹ Possibly referencing the overall shape of the ahupua'a and its streams that head down from the Ko'olau to the west and then curve sharply down to the south.

agriculture in this area. The current Farrington Highway cuts right through this lower lo'i kalo area, which was also at least partially spring-fed.

McAllister (1933) recorded two fishponds in Waipi'o Ahupua'a: Loko Hanaloa, very near to the birthplace of John Papa I'i, and Loko 'Eo, both of which were kuapā (gated) fishponds. By this time (early 1930s), both of these loko i'a were no longer in use, but at one time they were part of an extensive and integrated food-production system on the Waipi'o Peninsula. Loko 'Eo, for example, was essentially an extension of the large lo'i kalo field system in lower Waipi'o. In typical Hawaiian style, both Loko 'Eo and the adjacent pond-fields made use of local pūnāwai (fresh water springs) in Waipi'o kai.

The plateau uplands above the current H-1 highway, in the vicinity of the current towns of Waipi'o and Mililani, and around Kipapa Stream and Pānakauahi Gulch, were used by Hawaiian subsistence farmers as a kula ("dryland," rain-fed) cultivation area. This kula land would have contained scattered planting areas including small soil terraces and planting mounds. One of the most extensive petroglyph sites on O'ahu (Site # 2263) is just off the east-side of the H-2 Highway in Pānakauahi (near the boundary with Waiawa).

Ahu'ena Heiau (currently at Ted Makalena Golf Course), destroyed long ago, and once located near Loko 'Eo and its adjacent lo'i kalo, was maintained by John Papa I'i in the early to middle nineteenth century. Two other, companion heiau (Moa'ula Heiau and Heiau o 'Umi) were once located on the east (Honolulu) side of Kipapa Stream, just east of the current Mililani town.

John Papa I'i (1959:96-98) outlined a system of trails linking east Honolulu with central O'ahu, the Wai'anae coast and the north shore to Waimea. The coastal trail mauka of Pearl Harbor, in the area of the current H-1 freeway, connected with a major mauka-makai section that went right up the center of Waipi'o Ahupua'a before it eventually crossed into Waikele on its way to Kūkaniloko in central O'ahu. Given its extensive uplands that extend back to the Ko'olau ridge line in the northeastern portion of the ahupua'a, Waipi'o 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.

As illustrated in some mo'olelo excerpts below, the plateau lands around Kipapa Stream (or Gulch) are famously the location of as many as two ancient battles between O'ahu warrior-chiefs and those from Hawai'i Island. According to Pukui et al. (1974:113), Kipapa means "place prone (referring to corpses slain in the victory of O'ahu forces over those of Hawai'i in the fourteenth century." The plains and plateaus around Kipapa, including Kanoenoe, Punahaweale and Keahumoa, are also associated with other (non-military) legendary accounts.

Regarding Waipi'o's traditionally cultivated lands, Handy (1940:82) wrote:

Between West Loch of Pearl Harbor and Loko Eo the lowlands were filled with terraces which extended for over a mile up into the flats along Waikele Stream. The lower terraces were formally irrigated partly from Waipahu Spring, which Hawaiians believe came all the way through the mountains from Kahuku. It is said that terraces formerly existed on the flats in Kipapa Gulch for at least 2 miles upstream above its junction with Waikele. Wild taro grow in abundance in upper Kipapa Gulch. Of Kipapa Stream Fornander . . . records the following in the story of Namakaokapaoo:

Pokai then assented and went to live with her husband Pualii, and resided at the plains of Keahumoa (the plain below Kipapa Gulch). They lived there tilling the soil. Pualii had two large taro patches which remain to this day. They are called Namakaokapaoo.

Mo'olelo (Oral-Historical References)

Mo'olelo of Waipi'o generally contain references to Pu'uloa, various manō such as Ka'ahupāhau (manō goddess), Ka'ehuikimanōopu'uloa, Honu'iki (main attendant of Ka'ahupāhau), Mekanike'oe (Lauka'ie'ie), various battles such as the battle of Kīpapa gulch, the sport of spear throwing, and the growing of 'awa.

One important visitor to Waipi'o was Mekanike'oe in the mo'olelo of Lauka'ie'ie. The following is an excerpt of Moses Manu's "He Moolelo Kaa Hawaii no Laukaieie," translated by Maly (2003:105):

Seeing this pit, 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. Mekanikeoe dove into the water to determine its hidden source. He swam underground, and first arrived at Kahuaiki, at Waipio, for which the song is sung:

Return to the coolness of Waipio,
The cold water of Kahuaiki...

He then dove under and came out on the plain of Puunahawe [sic, Punahawe], that barren and people-less plain. There he saw the source of the water of Kahuaiki. It is near a hidden stone (shaped like a hook pendant) and close to Kekuaolelo, along the trail which ascends straight up to Waipio uka. (brackets added)

In another part of the same mo'olelo, Mekanike'oe describes seeing a procession of sharks passing through Waipi'o (Maly 2003:104):


It is true also, that in a short while Mekanikeoe saw a procession of many sharks arrive. There was in this group, the famous chiefess, Kaahupahau, of Puuloa, and the messengers of the king shark [Kamohoalii] of Kahoolawe. She was taking them on a tour to drink the waters of Waipahu and Waahualele, and to drink the awa from Kahauone, in Waipio uka... (brackets added)

The ahupua'a of Waipi'o is also associated with ancient sport and skill of spear throwing. The chiefs of Līhu'e used to favor this activity, and it was there that the best teachers of spear throwing came from. The following excerpt from the Hawaiian newspaper, *Kuokoa* (published on August 26, 1865), describes a contest held by a chief of 'Ewa:

The ruling chief of Ewa, named Piliwale, (of the royal family of Kumuhonua of Kukaniloko) had two daughters. The older was Kukaniloko, and the younger Kohepalaoa. The former was betrothed to the son of the chief of Maui, whose name was Luaia.

The chief had declared that if any man be found who was skilled in spear throwing and could out-match his instructor then the reward would be his daughter. The chief's spear throwing instructor was Awa. He could hold ten spears in his right hand and ten in his left. He could, with two thrusts send ten at the back, two to trip his opponent and two at the navel (The skill of the ancients could not be surpassed.) (Sterling and Summers 1978:22–23)

Two days pass and none could best Awa. However, a man named Kaholialale had been carefully studying Awa. On the third day, as the contest was moved to Halaulani, this young chief of Līhu'e takes up the challenge:



There the young chief of Lihue showed his unequalled skill in parrying. The strokes by which he won was the pane (skull top) from above and the hu‘alepo (dust scattering) from below. Two places were then named Ka-pahu (The thrust) and Hana-pouli (making-a-darkness) and they are at Waipio in Ewa.

Kohe-palaoa became the wife of Kaholialale and that was the beginning of the combination of the ranks of the Lo and Wohi. Those were the ranks held by Kaholialale. Kohe-palaoa held the rank of the Kumuhonua chiefs of Kukaniloko. She was of a Ni‘aupi‘o rank. To them was born a son, Kanehoalani who became a chief of Koolau. (Sterling and Summers 1978: 23)

The famous battle of Kīpapa, between a Hawai‘i Island chief, Kahikulani (or Kakikulani), and an O‘ahu Island chief, Halemano, took place in Waipi‘o. An excerpt from the Hawaiian newspaper, *Hoku o Hawaii* (published on January 28, 1930), describes part of this mo‘olelo:

Mr. Kahikulani was a war leader of Puna, Hawaii. He came to battle against the chief Halemano whose cannibal meat dish became famous. He went inland and up to the very top of the mountain. He looked down on Kipapa stream where his warriors fought those of chief Halemano in a great battle. The sun had not set when all of Halemano’s warriors were destroyed. The land and stream of Kipapa was reddened with the blood shed in this battle. That was the first time that the public highway became peaceful in that period that is gone. Kakikulani was a man of power in Puna, Hawaii. (Sterling and Summers 1978:20)

Fornander also writes of another battle that takes place in Kīpapa. This battle was also between Hawai‘i Island and O‘ahu, but the O‘ahu chief in this mo‘olelo was Mā‘ilikūkahi, a fifteenth-century high chief who was born at Kukaniloko. Fornander explains:

I have before referred to the expedition by some Hawaii chiefs, Hilo-a-Lakapu, Hilo-a-Hilo-Kapuhi, and Punaluu, joined by Luakoa of Maui, which invaded Oahu during the reign of Mailikukahi. It cannot be considered as a war between the two islands, but rather as a raid by some restless and turbulent Hawaii chiefs.... The invading force landed at first at Waikiki, but for reasons not stated in the legend, altered their mind, and proceeded up the Ewa lagoon and marched inland. At Waikakalaua they met Mailikukahi with his forces, and a sanguinary battle ensued. The fight continued from there to the Kīpapa gulch. The invaders were thoroughly defeated, and the gulch is said to have been literally paved with the corpses of the slain, and received its name “Kīpapa,” from this circumstance. Punaluu was slain on the plain which bears his name, the fugitives were pursued as far as Waimano, and the head of Hilo was cut off and carried in triumph to Honouliuli, and stuck up at a place still called Poo-Hilo. (Fornander 1996:89–90)

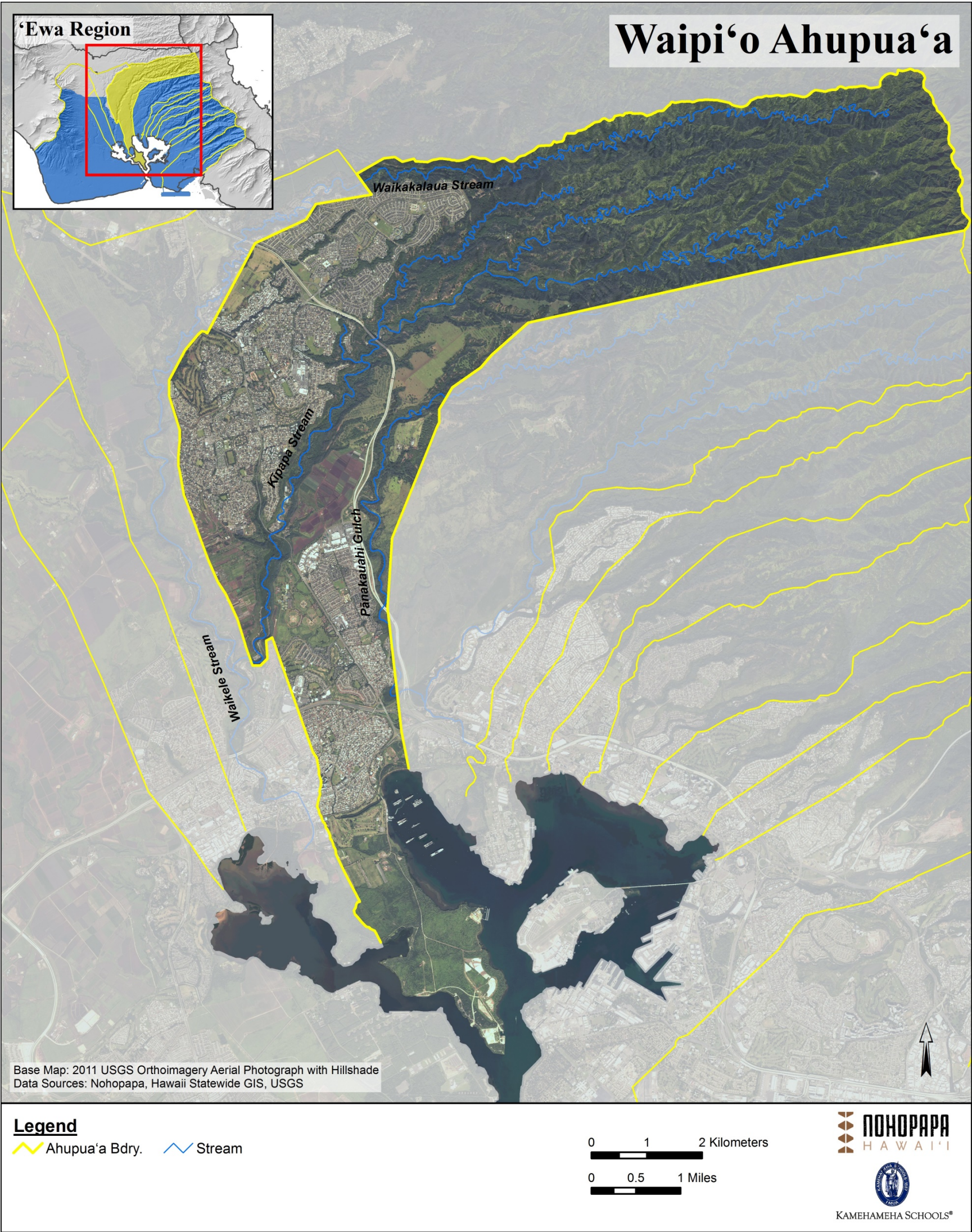


Figure 98. Aerial image of Waipi'o Ahupua'a

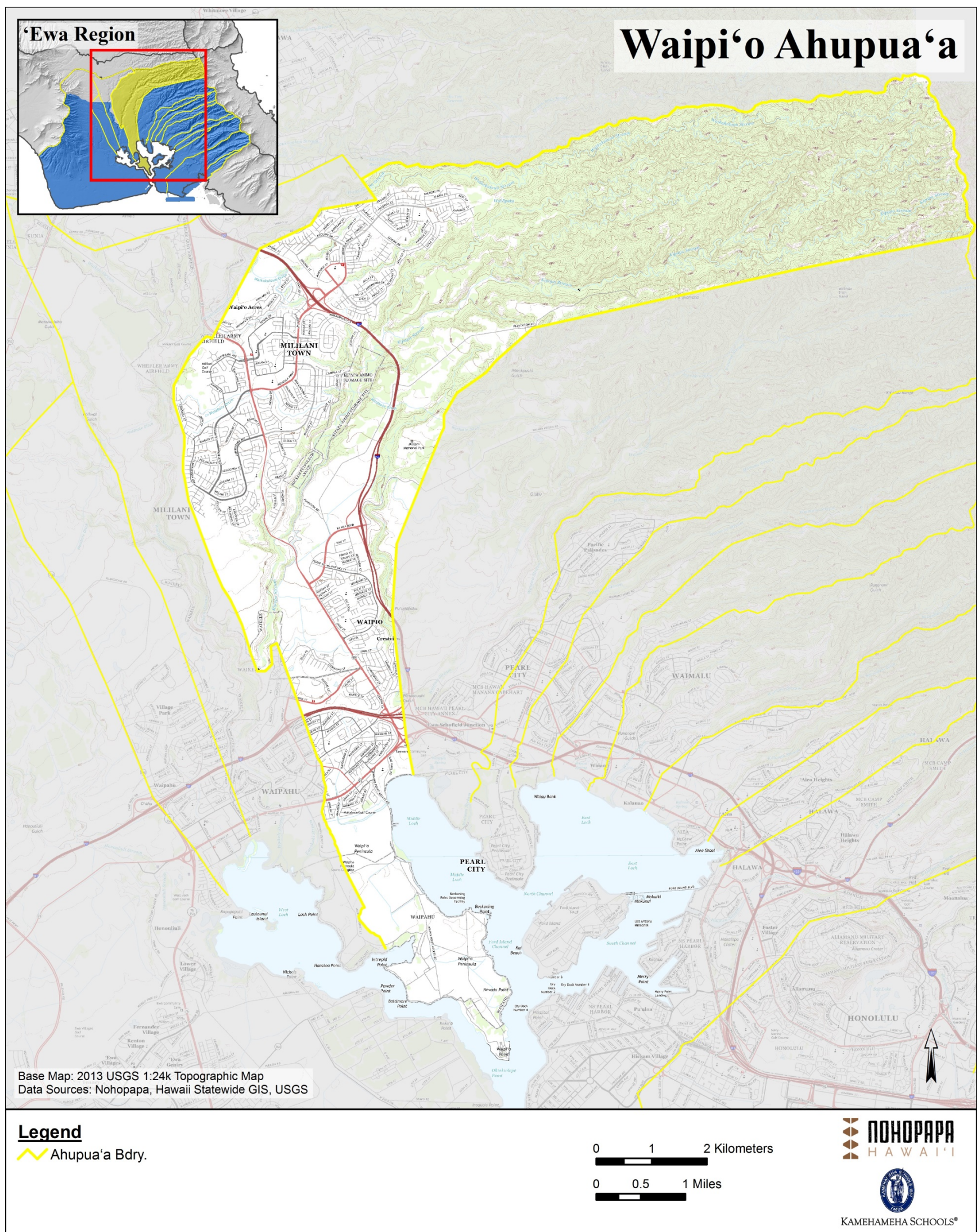


Table 21. Summary of Selected Wahi Pana in Waipi'o Ahupua'a

Wahi Pana ¹	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ²	Current Disposition	Comments ³
Po'okala (1)	Named locality in Boundary Commission (1870s) documents	Lowest (makai) tip of Waipi'o Peninsula	--	Located in undeveloped scrublands, makai end of Waipi'o Point Access Road	Thrum translates as "chief public crier"
Lepau (2)	Place of former Ali'i residence	'Ili 'aina – Waipi'o Peninsula	"The populous dwelling place of the alii was formerly located on an east point of Waipio Peninsula" (McAllister 1933)	U.S. military facility built here (Beckoning Point Deperming [Submarine] Facility)	Pukui et al. (1974:132) list a Lēpau for Moloka'i only, translated as "Perhaps short for Lelepau (all flying)"; possibly also known as Pu'u Peahi
Loko Hanaloa (3) *	Fishpond (kuapā type)	Center of Waipi'o Peninsula; near Kūmelewai, birthplace of John Papa 'Ī'ī	Fishpond was on land of John Papa 'Ī'ī's 'ohana ('Ī'ī 1959); John Papa 'Ī'ī's birthplace was here in 1800	Filled in; currently between Waipi'o soccer facility and Waipahu Depot Road	Described in early 1930s* as "filled in"; literally "long bay"
Loko 'Eo (4)	Fishpond (kuapā type)	Mauka end of Waipi'o Peninsula	Fishpond was "well known for its superior flavor of fishes" (based on 1883 newspaper story) (Sterling and Summers 1978:20)	Filled in; currently Ted Makalena Golf Course	Described in early 1930s as "filled in"; some sources spell as 'Ēo, translated as "a filled container" (Cruz et al. 2011)
Spring-fed Lo'i & Settlement Area (5)	Lo'i kalo (irrigated taro) & House sites	Waipi'o kai, associated with Loko 'Eo & Ahu'ena Heiau	--	Filled in; currently Waipahu town	--

Wahi Pana ¹	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ²	Current Disposition	Comments ³
Ahu'ena Heiau (6)	Heiau	'Ili of Hālaulani (near Pu'uloa shoreline/Middle Loch)	According to Thrum, "Hon[orable] John Ii used to be the custodian of its [the heiau's] idols"	Reported in 1930s (by McAllister) as "destroyed," but even then some remnants remained	Described in 1930s: "Only a small portion remains of what must have been an important heiau, for the site is remembered by all the old Hawaiians (kamaaina) in the district." Literally "red- hot heap"
Lae Hopu (7)	Ahupua'a boundary point at natural point	Waipi'o kai at Pu'uloa; marks boundary with Waiawa	--	Pearl Harbor Bike Path crosses very near to this natural point	Hopu means "to grab or to seize"
Ala Pi'i Uka (8)	Trail	Once connected Honolulu with Central O'ahu and Waialua	First-hand recollections by John Papa 'Īī (1959) of using this trail in early 1800s	Destroyed; partially covered by Waipahu and Mililani towns	Ala Pi'i Uka are mauka- makai access trails
Pu'u Pōhaku (9)	Natural rock (outcrop) feature; ahupua'a boundary marker	Along boundary between Waipi'o and Waiawa – overlooking Pānakauahi Gulch	--	Indeterminate	Literally "stone hill"; elevation 300 ft.
Pānakauahi Petroglyphs (10)	Rockshelters w. an extensive set of petroglyphs	Pānakauahi Gulch (near boundary w Waiawa)	--	As recently as 2012, these petroglyphs were observed to be in good condition	Located right off the side of the H-2 highway—on west- facing gulch face; State site # 2263
Heiau o 'Umi (11)	Heiau – closely associated w. Moa'ula Heiau	East (Honolulu) side of Kīpapa Gulch	Companion structure w. Moa'ula Heiau; located at slightly lower elevation than Moa'ula Heiau	Reported as "destroyed" in 1930s by Bishop Museum archaeologist McAllister	Covered over/destroyed by commercial sugar cane in historic period

Wahi Pana ¹	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ²	Current Disposition	Comments ³
Moa'ula Heiau (12)	Heiau – closely associated w. Heiau o 'Umi	East (Honolulu) side of Kīpapa Gulch	Companion structure w. Heiau o 'Umi; located at slightly higher elevation than Heiau o 'Umi	Reported as “destroyed” in 1930s by Bishop Museum archaeologist McAllister	Covered over/destroyed by commercial sugar cane in historic period
Upper Kīpapa Stream Lo'i & Settlement Area (13)	Lo'i kalo (irrigated taro) & House sites	Upper Kīpapa Stream	Legend about taro patches named Namakaokapao, tended by husband (Pualii) and wife (Pokai)	Still largely undeveloped stream drainage – presumably there are intact sites	--
Pu'u Kamana (14)	Natural feature (high point); ahupua'a boundary marker	Along boundary between Waipi'o and Waiawa	--	Presumably intact	Literally “hill of the supernatural power”
Pu'u Ka'aumakua (15)	Natural feature (peak); ahupua'a/moku boundary marker	Upper limit of Waipi'o Ahupua'a & meeting point of Ko'olau Poko, Ko'olau Loa and Waianae Uka	--	Presumably intact	Literally “the family deity hill”

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).

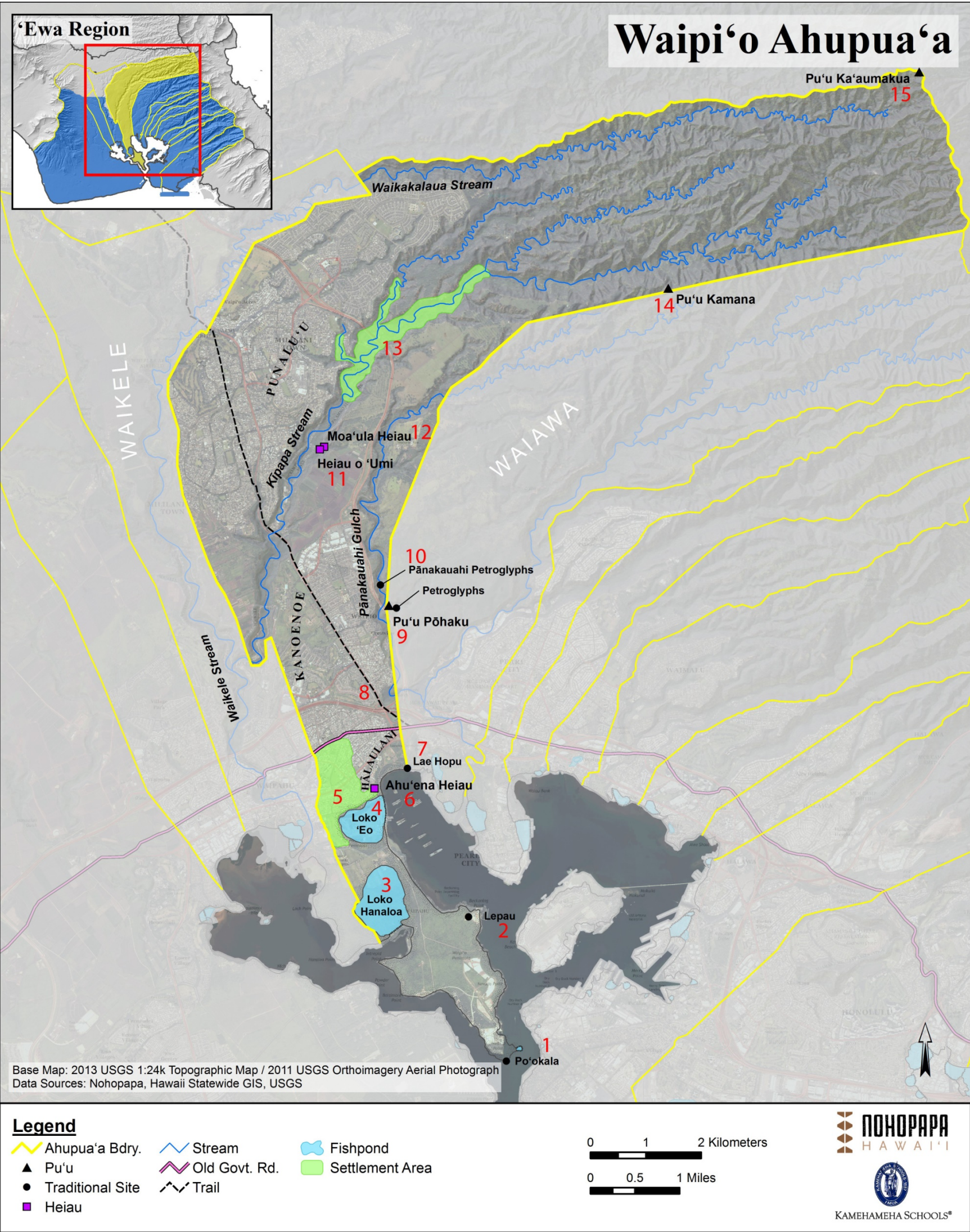


Figure 100. GIS map depiction of significant Hawaiian cultural and natural resources in Waipi‘o Ahupua‘a



Figure 101. ca. 1880s photo of the railroad along the Pearl Harbor coastline (KS archives).

Community Groups in Waipi‘o

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

Hui Mālama o Mililani

Hui Mālama o Mililani is a club at Mililani High School run by student leaders and science teacher Sandy Ward (formerly, Sandy Webb). Although their school is not in the KS district of ‘Ewa, this group has worked with state and community organization on restoration projects, educational initiatives and ‘āina-based student research for the last 15 years. Student leaders in this group work to learn, serve and restore with community mentors at several sites around O‘ahu. Inspired by multiple visits to Kaho‘olawe with the Protect Kaho‘olawe Ohana, this group has begun to focus more on more challenging and impacted sites in the ‘Ewa moku. This group has helped develop a garden program and native reforestation project at Pālehua, restoration of the Kapakahi Stream in Pouhala, and shoreline restoration at Kapapahu Point Park.



Figure 102. Hui Mālama o Mililani haumāna cleaning invasives at Loko Pa‘aiāu (photo credit: Hui Mālama o Mililani).



Figure 103. Hui Mālama o Mililani haumāna planting at Camp Pālehua (photo credit: Hui Mālama o Mililani).



Figure 104. Hui Mālama o Mililani haumāna cleaning and clearing at Kapapahu Point (photo credit: Hui Mālama o Mililani).

Community Outreach & Survey Results

Organization Profile:

Contact person	Sandy Ward (formerly Sandy Webb)
Address	95-1200 Meheula Parkway, Mililani, Hawai'i 96789
Phone number	(503) 310-3646
Email	sandyward2018@gmail.com
Website/Social media	sciencethatmatters.org
Year organization formed	2003
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Within 'Ewa they help mālama Kapapahu Point, Pālehua, and Pouhala. Outside of the 'Ewa moku they help mālama Loko Ea, Pupukea-Waimea, Ka'ena, Ali'i Beach Park and Pahole.
Services provided	Community engagement, education, family engagement, research, sustainability, teacher professional development. Specific programs and activities include, Youth Envisioning Sustainable Futures, HA Community Days, Ecosystem Investigations, regular environmental service learning events, and mentoring of teacher and student groups wishing to develop place-based service learning projects.
Use of place based curriculum?	Yes, Youth Envisioning Sustainable Futures project and selected site-based curricular resources.
Public volunteer work days?	Yes, https://www.mhswebbsite.org/hui-malama-o-mililani
Student School groups (& ages) they service	Grades 4 th to 8 th , ages 9 to 13 years old
Community groups they service	Yes, they vary based on student project choice. Currently, members of Hui Mālama o Mililani are leading place-based learning activities at Kapapahu point targeted at eighth graders at 'Ewa Makai Middle School.
Existing organizational partners	Yes, they vary based on student activity choice, but in the 'Ewa moku partners include the staff at Camp Pālehua, the State of Hawai'i Division of Forestry and Wildlife and Hui o Ho'ohonua.
Organizations wanting to partner with in the future	Yes, Waipahu, Campbell and Kapolei High Schools, UHWO, O'ahu Waterkeepers Alliance, and any organization wishing to work at Kapapahu Point.

Ko'olau Mountains Watershed Partnership²⁰

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

²⁰ The Ko'olau Mountains Watershed Partnership information can also be found in the Mānana Chapter.

animals. Preserving what remains of O‘ahu’s native watershed forests is critical for maintaining the usefulness and value of the watershed in perpetuity.

According to the KMWP, the specific work they conduct in Waipi‘o is at Kīpapa gulch with the O‘ahu Forest National Wildlife Refuge which is managed by the U.S. Fish and Wildlife Service (FWS). Because the unit is very large, spanning almost 4,700 acres from the summit of the Ko‘olau Mountains to Mililani Mauka, KMWP focuses its attention on the invasive plants that pose the greatest threat to the most intact native habitats, partnering with FWS staff. Top targets in Kīpapa are Himalayan ginger (*Hedychium gardnerianum*), albizia (*Falcataria moluccana*), and manuka (*Leptospermum scoparium*). Another target is manuka (*Leptospermum scoparium*), which is spreading into native forest along the eastern boundary of the refuge.



Figure 105. View of the Waianae Mountain range from Kīpapa, Waipi‘o (photo credit: KMWP).



Figure 106. Pua Heimuli and her sister on the Kīpapa Trail (photo credit: KMWP).



Figure 107. View of Kualoa and Ka'awa from Kīpapa (photo credit: KMWP).



Figure 108. The campsite at Kīpapa (photo credit: KMWP).

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

Sites they mālama	Native forested summit areas of Waipi‘o (Kīpapa), Mānana, Waiawa, Waimano, Waiau, Hālawā
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, natural resource management, research. Specific programs and activities offered include volunteer opportunities in areas they manage to remove invasive weeds and plants, community outreach

	at fairs and events within the Ko‘olau community, interactive classroom presentations or guided interpretive hikes for school groups.
Use of place based curriculum?	Yes, ahupua‘a maps blended with Esri Arc-GIS program, Sites of O‘ahu, etc.
Public volunteer work days?	Yes, a calendar coming soon on their website, www.koolauwatershed.org
Student School groups (& ages) they service	Kindergarten to 3 rd grade, ages 5 to 8 years old; grades 4 th to 8 th , ages 9 to 13 years old; grades 9 th to 12 th , ages 14 to 18 years old; and Post-secondary, ages 18+ years old
Community groups they service	Yes
Existing organizational partners	Yes, Mālama Maunalua and O‘ahu Invasive Species Committee (OISC)
Organizations wanting to partner with in the future	N/A



Additional Resources for Waipi‘o

Table 22 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waipi‘o.

Table 22. Sample of Resources for Waipi‘o 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 Waipi‘o; 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‘āe‘āe, 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*