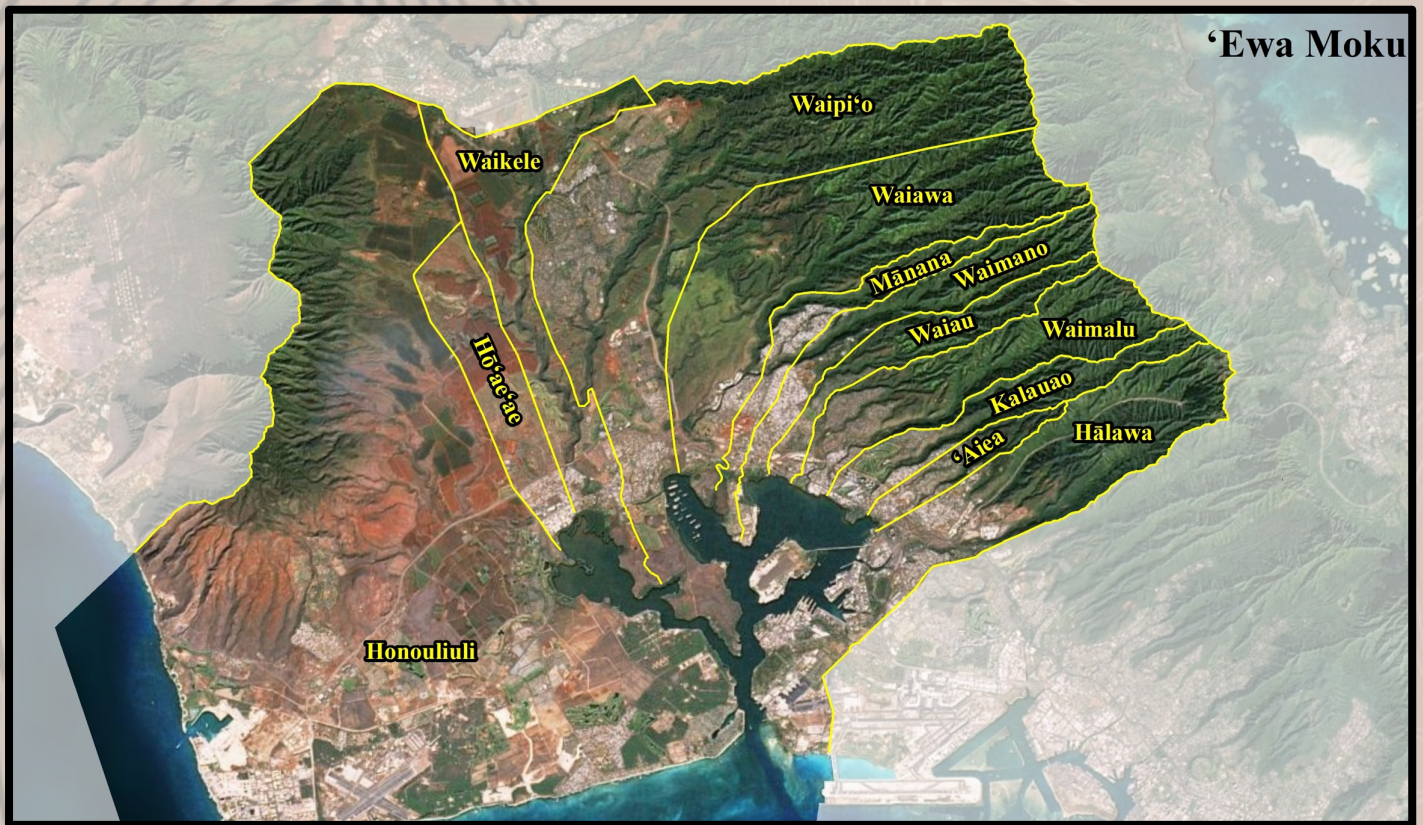


HĀLAU O PU‘ULOA

The Many Breaths of Pu‘uloa

‘EWA ‘ĀINA INVENTORY

Waiawa Ahupua‘a, Moku o ‘Ewa



PREPARED BY



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AUTHORS

Kelley L. Uyeoka, M.A., Chris Monohan, P.h.D, Kama Ka‘aikaula, Kehaulani Kupihea, B.A., Momi Wheeler, B.S., and Kekuewa Kikilo, P.h.D

KAMEHAMEHA SCHOOLS CONTRIBUTORS

‘Ewa Region and Natural and Cultural Resources Department

NOHOAPA HAWAI‘I CONTACT

nohopapa.hawaii@gmail.com

KAMEHAMEHA SCHOOLS CONTACT

Nālani Blane Kealaiki, Director, ‘Ewa Region
nakealai@ksbe.edu

FOR MORE INFORMATION VISIT:

WWW.NOHOPAPA.COM

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WAIAWA AHUPUA‘A

E Kuu Kaua i ka Loko Awa—o Waiawa *We Two Cast the Net in the Milkfish Pond of Waiawa*¹⁷

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

Figure 79 and Figure 80 are aerial image and USGS map depictions, respectively, of Waiawa Ahupua‘a. After Honouliuli, Waiawa is the next largest in ‘Ewa Moku. It not only contains Waiawa Stream—and its upland tributaries that drain the leeward slopes of the Ko‘olau Range, but also portions of Mānana and Waimano streams, as they empty into and join Waiawa Stream.

Referring to well-known landmarks such as neighborhoods, roads and other infrastructures, the current (modern) boundaries of Waiawa Ahupua‘a are as follows. Starting from the south (makai) end on the eastern (Honolulu) side, the boundary begins on the Pearl City (Mānana) Peninsula and follows Waiawa Stream north up to the H-1 highway; after crossing the highway, the boundary cuts through the Pearl Highlands Shopping Center and past Walmart (which is in Waiawa), through the Pearl City residential neighborhood and then the lower, western edge of Pacific Palisades (which is mostly in Mānana Ahupua‘a). After this, the ahupua‘a boundary takes a sharp turn to the northeast and continues on up to the Ko‘olau ridge line summit; it follows the ridge line to the northwest where it turns again back to the southwest (in the vicinity of Wai‘āhole Ahupua‘a on the windward side). After traversing the forested uplands along its boundary with Waipi‘o, Waiawa Ahupua‘a eventually passes by Mililani Memorial Park (which is wholly within Waipi‘o), then heads down along the east side of the H-2 highway, which it crosses around the Waipi‘o residential neighborhood. It eventually crosses through the center of the H-1/H-2 intersection, then the Leeward Community Center, before it ends at Pu‘uloa.

Table 19 is a summary of the significant wahi pana in Waiawa Ahupua‘a. Figure 81 is a GIS map depiction of Waiawa’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 Waiawa

In general, prior to the introduction of western values, concepts of land use and ownership, and commercial activities in the 19th century, traditional Hawaiian life in Waiawa (literally “milkfish water”) was very much 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), including the lower reaches of Waiawa Stream on the Mānana (Pearl City) Peninsula, were the favored places for permanent settlement and irrigated agriculture in this area.

McAllister (1933) recorded three fishponds in Waiawa Ahupua‘a: Loko Apala (‘Āpala), Loko Kuhialoko and Loko Mo‘o. By this time (early 1930s), Loko ‘Āpala was reduced from a very large (75-acre)

¹⁷ Excerpt from S.M. Kamakua’s “He mele no Kualii, Kulanipipili, Kulanioaka, Kunuiakea, & c.,” *Ka Nupepa Kuokoa*, Mei 23, 1868

fishpond to just a few acres. Likewise, the other fishponds had also nearly disappeared by the 1930s (see Sterling and Summers 1978:48), but they were once major sources of food and tribute in traditional times. In typical Hawaiian style, these fishponds were integrated with the lo'i kalo area, the Waiawa Stream and pūnāwai (fresh water springs) in Waiawa kai.

The plateau uplands above the current H-1 highway and east of the H-2 highway, between Waiawa Stream to the east and ephemeral gulches to the west, were used by Hawaiian subsistence farmers as a kula ("dryland," rain-fed) cultivation area. It would have contained scattered planting areas including small soil terraces and planting mounds. A recent archaeological reconnaissance survey (see Bautista et al. 2013) and an earlier inspection (Farrugia and Cleghorn 1994) that the perennial Waiawa Stream (also known as Kukehi in its lower reaches, according to ʻĪ 1959:96–97) contains abundant evidence of irrigated agricultural structures and habitations from precontact and early historic times. With the exception of major storm events, it appears the plateaus of Waiawa lacked year-round through-flowing water (i.e., the gulches rarely fill with water).

Puoihi Heiau, erroneously reported as "destroyed" by McAllister (1933) but re-located (with associated petroglyphs and habitations) by Goodman (1991), is on the eastern boundary of Waiawa Ahupua'a (with Mānana) on a ridge line just above the confluence of the Mānana and Waiawa streams. A second heiau in Waiawa, near the 'ulu maika playing field of Haupu'u below (makai of) the H-1 freeway, was apparently demolished in 1834 when the Protestant Ewa Church was built directly over it (Sterling and Summers 1978).

Born in neighboring Waipi'o in 1800, writing in the 1860s, and describing O'ahu around 1810 or 1811, the native historian and ali'i John Papa ʻĪ (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, passed through Waiawa Ahupua'a; one branch headed upcountry to Kūkaniloko in central O'ahu approximately where the current H-2 freeway is located. Given its extensive uplands that extend back to the Ko'olau ridge line, Waiawa 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 associated with Waiawa include references to Pu'uloa; the fisheries of Kuhia; various sharks such as Kahi'ukā (shark goddess' brother), Ka'ehuikimanōopu'uloa (shark who visited Pu'uloa), and Ka'ahupāhau (shark goddess of Pu'uloa); Kāne and Kanaloa, who named places of 'Ewa from Haupu'u (hill in Waiawa); Keaomelemele (goddess); Kanepaiki, a chief who began the construction of the 'Ewa Church on top of a heiau; Luau (a prophet); various mo'o (supernatural water spirits); 'ulu maika (Hawaiian game similar to bowling); and the 'awa plant (*Piper methysticum*). According to Hawaiian legend, Waiawa is one of the "wai" (watered lands) given to the priests of the Lono class, by Kamapua'a, the demigod (Maly and Maly 2012:43).

One of the most important figures in Waiawa is Kahi'ukā. This shark god, brother to the shark goddess Ka'ahupāhau, is famous throughout Pu'uloa for being one of the guardians of the people there. His home was said to be located in the ahupua'a of Waiawa. The following is an excerpt of Moses Manu's "He Moolelo Kaa Hawaii no Laukaieie," translated by Maly and Maly (2003):

Looking seaward, Mekanikeoe saw the fin of a shark passing by, in front of a stone in the estuary of Waiawa, on the west side of Kanukuokamanu, next to Piliaumoa. Seeing the shark, Mekanikeoe drew nearer and he saw that it was Kahiuka, a native of this estuary. His cave was comfortably situated on the side of the stone. Kahiuka was a good shark, and in his story, he is the guardian of Manana and Waiawa. (Maly and Maly 2003:84–91)

Another relevant mo'olelo, based on Moses Manu's "He Moolelo Kaa Hawaii no Laukaieie," is that of Kāne and Kanaloa's naming various places in Waiawa. A portion of the translation provided by Maly and Maly (2003:89) is as follows:

From this place, Makanikeoe then turned and looked to the calm waters of Kuhia Loko and Kuhia Waho. He went to the ponds and saw water bubbling out, and in the pond were many fish of the sea. It was of this pond, that Kane and Kanaloa spoke, while in Kahiki, as heard by the prophet Makuakaumana, who crossed the sea and traveled to Hawaii:

The mullet are at Kuhia-loko,
The seaweed is at Kuhia-waho,
The salt is at Ninauele,
The nehu pala are at Muliwai
The lone coconut tree stands at Hape,
The taro leaves are at Mokaalika,
The water is at Kaaimalu,
The awa is gathered at Kalahikiola.
Behold the land.

All of these places named by the gods can be seen, extending from the sea of Waiawa, to Halalena at Waiawa uka.

One of the traditional cultural activities of Waiawa was playing the game of 'ulu maika. In Waiawa, there were two 'ulu maika fields, one named Puehulunui (also Pueohulunui) and one named Haupuu. Emory's description of this game is as follows:

A game almost as distinctly Hawaiian as surf riding or sledding was the Maika, or bowl. In this a round stone ball was sometimes used, but the usual bowl which was called a ulu or olohu, was a disc, 3" in diameter and an inch and a half thick at the center, and 1" thick at the rim. Some of these discs were of wood, but most were of stone. The game was played on a smooth, level hard packed track of ground. On Molokai and Lanai some of these tracks may still be seen. In competitions, the ulumaika was rolled for distance, or rolled clear between two stakes set up in the ground several inches apart at a distance of 30 to 40 yards. Men only played at this sport. (Sterling and Summers 1978:18)

Another excerpt of mo'olelo regarding Waiawa concerns the goddess Keaomelemele and the 'awa grown there. The author Moses Manu (see Sterling and Summers 1978:19) writes thus:

...When the wondrous maiden Ke-ao-melemele arrived at the entrance to the mountain of Konahuanui, all the offerings were in charge of Ke-anuenue, a puko'a or reddish brown pig, a clump of dark 'awa (pu'awa popolo) which was not common in these islands. This variety of 'awa now grows in the uplands of Waiawa, down here in Ewa.

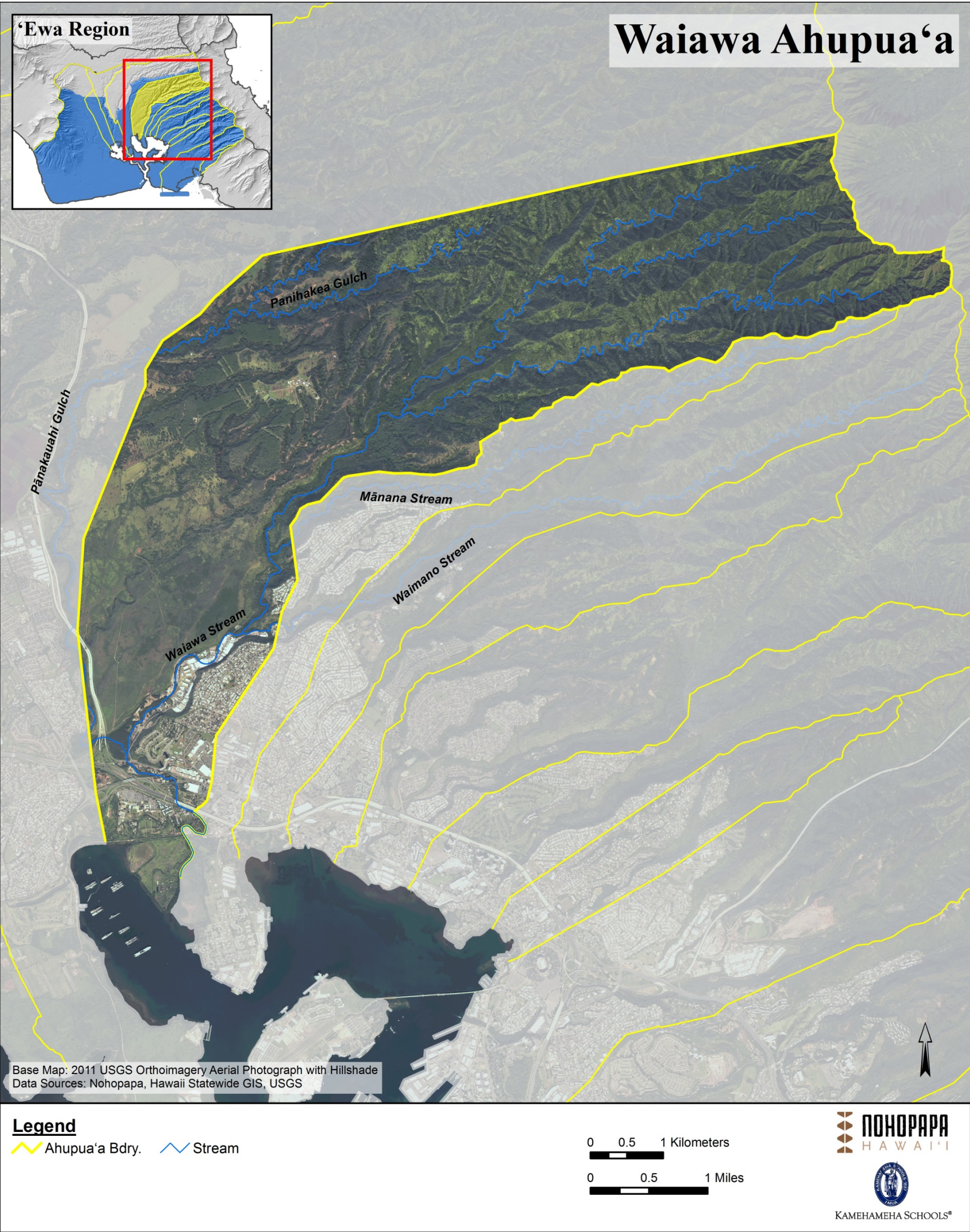


Figure 79. Aerial image of Waiawa Ahupua'a

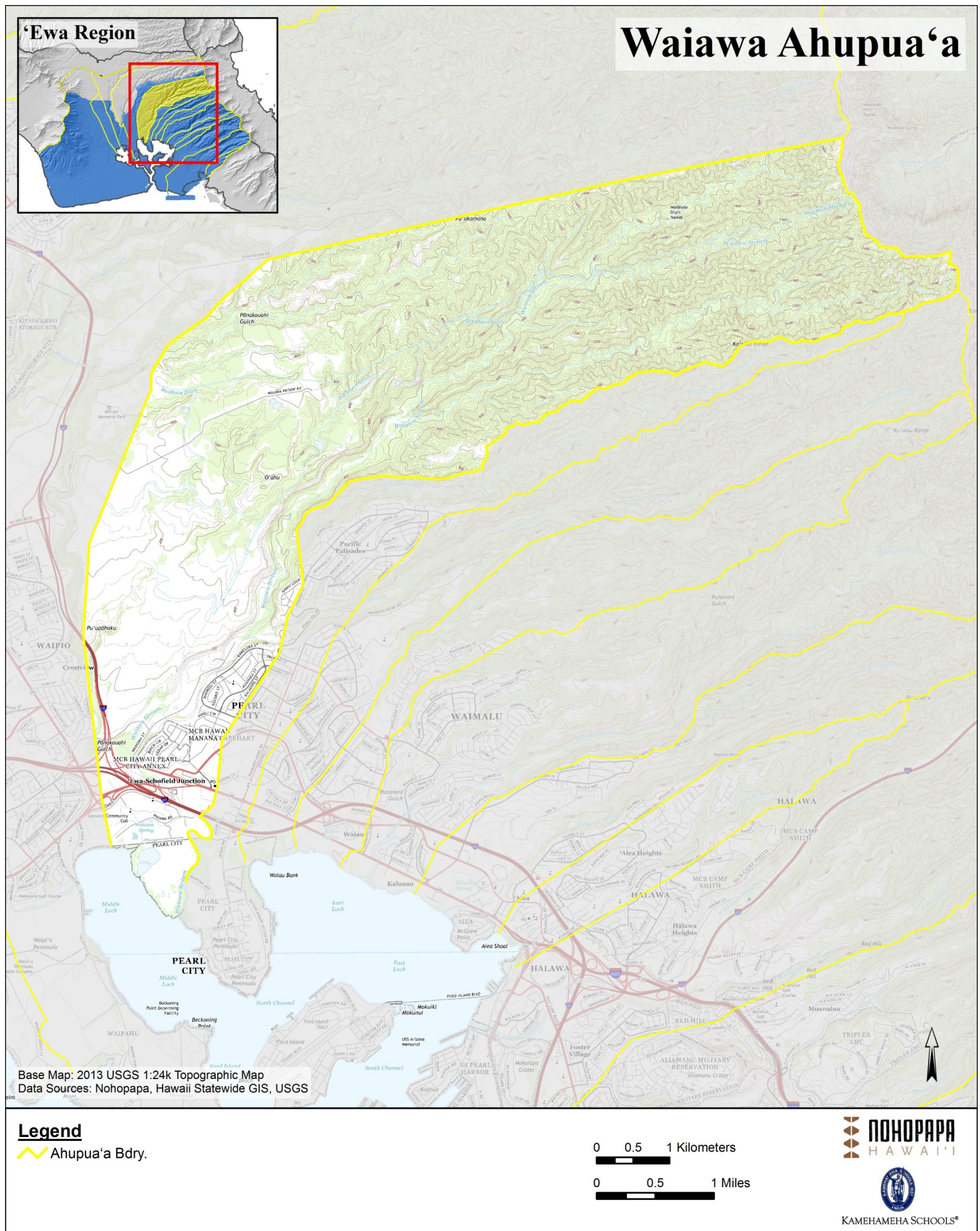


Table 19. Summary of Selected Wahi Pana in Waiawa Ahupua'a

Wahi Pana ¹	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ²	Current Disposition	Comments ³
Loko 'Āpala (1)*	Fishpond (kuapā type)	Mouth of Waiawa Stream just makai of Waiawa's prime lo'i kalo area	--	Filled in; currently part of Pearl Harbor National Wildlife Refuge	Described in early 1930s* as filled in – no additional details
Lower Waiawa Stream Lo'i & Settlement Area (2)	Lo'i kalo (irrigated taro) & House sites	Waiawa kai (includes current location of Leeward Community College)	--	Partially drained/ filled in by urban development; but also partially still in agricultural use (makai of H-1)	Previous extent of these lo'i kalo lands include Home Depot on mauka side of H-1 highway
Loko Kuhialoko (3)	Fishpond (kuapā type)	Waiawa kai – integrated into Waiawa's prime lo'i kalo area	Named after Kuhia, “one of the butlers or purveyors to Kaahupahau the shark queen of Ewa” (from an 1884 newspaper article) (Sterling and Summers 1978:17); Kuhia (and Polea) were konohikis in 'Ewa	Filled in; currently part of Pearl Harbor National Wildlife Refuge	Mauka end of this loko, and the lo'i kalo in this area, was also once location of a pūnāwai (fresh water spring)
Loko Mo'o (4)	Fishpond (pu'uone type)	Between mouths of Waikele & Kapakahi streams; possibly Pouhala 'Ili	--	Filled in; located at or right next to the newly-constructed HART (Honolulu) Rail Operation Center	Described in early 1930s as “formerly covered 13 acres, but it is now [1930s] a very small pond”; and in 1957 as overgrown; literally “supernatural water spirit” fishpond
Haupu (possibly Hā'upu) (Old Ewa Church) (5)	Old Heiau & 'ulu maika playing field	Waiawa kai; Possibly Hā'upu 'Ili	In historic times, the Kahikuonalani (Ewa) Church was located here; church named after King David Kalākaua, who helped build it (Sterling and Summers 1978:18)	Destroyed; current location of Leeward Community College	There is some uncertainty about the name Haupu, which also appears as Haupuu, and possibly Hā'upu (the latter translates literally as “recollection”)

Wahi Pana ¹	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ²	Current Disposition	Comments ³
Nāpōhakuluahine (6)	Stone marker along the ala nui (old island- wide trail)	Waiawa kai	‘Īi described multiple magical stones along the old coastal trail known as Nāpōhaku-luahine, which were old woman that changed into stones—they were guardians of the trail (Sterling and Summers 1978:6)	Developed over/ destroyed long ago	Literally “old woman stone”; current location Pearl Highlands shopping center
Pueohulunui (7)	Famous ‘ulu maika playing field	Waiawa kai	Associated in Hawaiian history with the other ‘ulu maika playing field at Haupu	Destroyed; current location is a commercial storage yard	Located near current mass of clover-leaf access ramps of H-1/ H-2 merge
Pu‘u Pōhaku (8)	Natural rock (outcrop) feature; ahupua‘a boundary marker	Along boundary between Waiawa and Waipi‘o – overlooking Pānakauahi Gulch	--	Indeterminate	Literally “stone hill”; elevation 300 ft.
Petroglyphs (9)	3 small petroglyph images on low outcrops	In a small, dry gulch mauka of Waiwa kai	--	These were discovered during a 2012 survey (Thurman et al. 2012)	Located on lands owned by Kamehameha Schools
Petroglyphs (10)	Rockshelters w. an extensive set of petroglyphs	Pānakauahi Gulch (right on boundary w Waipi‘o)**	--	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
Puoiki Heiau (11)	Heiau w. Petroglyphs & Habitation features	Prominent ridge just above confluence of Waiawa & Mānana streams	“During the ceremonies the people are said to have been at the foot of the knoll [upon which heiau is located] and surrounding the heiau” (Sterling and Summers 1978:16)	“Re-discovered” in 1991 by Goodman (1991) – presumably still intact	Erroneously identified as “destroyed” and being in Mānana Ahupua‘a in <i>Sites of Oahu</i>

Wahi Pana ¹	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ²	Current Disposition	Comments ³
Lae Pōhaku (12)	Natural feature (outcrop); ahupua'a boundary marker	End of prominent ridge line between Waiawa & Mānana streams	--	Presumably intact	Literally "stone point"; elevation 300 ft.
Pu'u Kamana (13)	Natural feature (outcrop); ahupua'a boundary marker	Along boundary between Waiawa and Waipi'o	--	Presumably intact	Literally "hill of the supernatural power"

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).

** These petroglyphs are probably in Waipi'o, but they are so close to the boundary that we have included them in this chapter (as well as the Waipi'o) chapter.

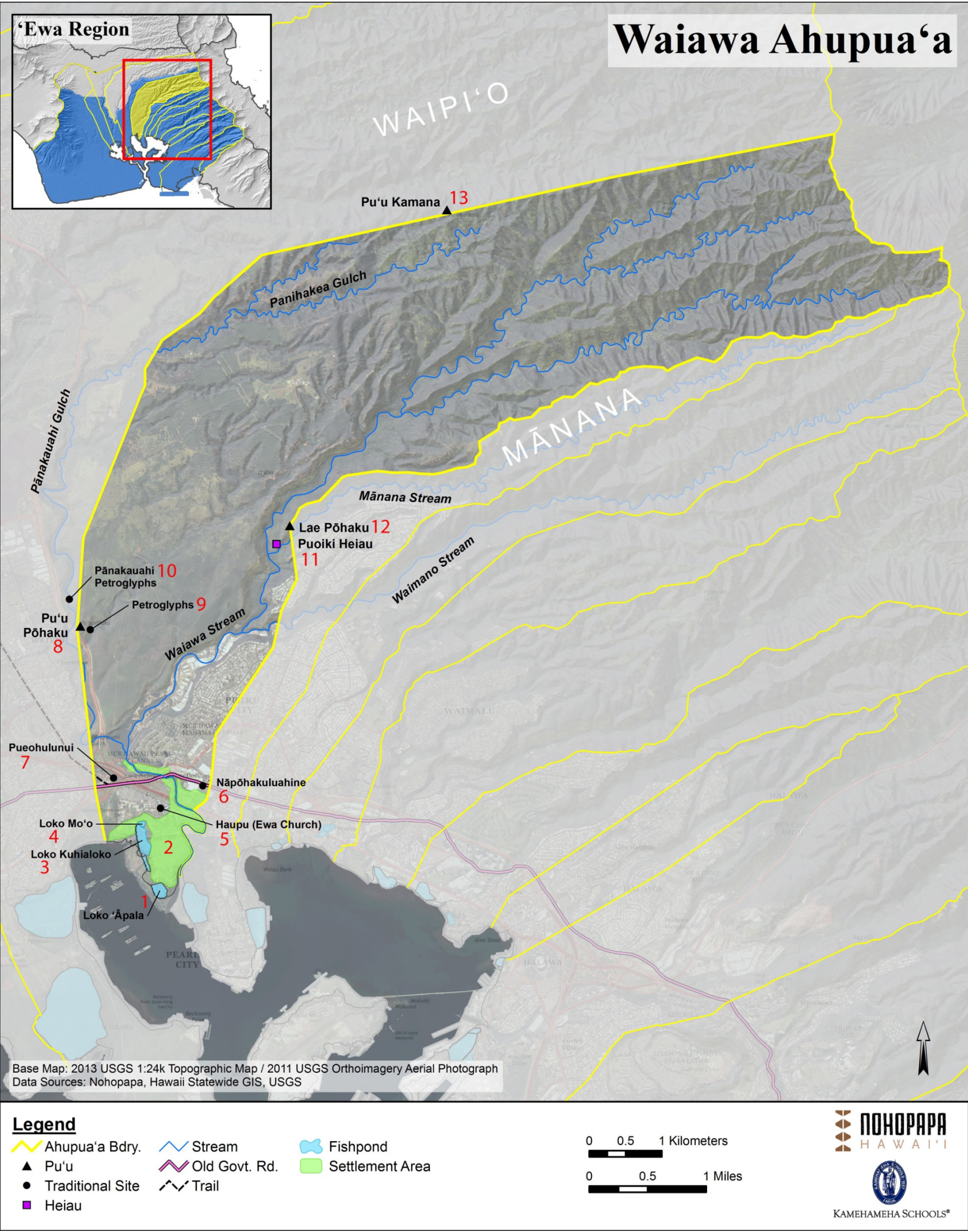


Figure 81. GIS map depiction of significant Hawaiian cultural and natural resources in Waiawa Ahupua'a



Figure 82. 1851 sketch of 'Ewa Church on Haupu'u hill in Waiawa (original sketch by Paul Emmert in the Mission Houses Museum Library, reprinted in Gowans 1993:10)



Figure 83. Ca. 1900 photo of Rice fields of Waiawa (Bishop Museum Archives CP119976).



Figure 84. Ca. 1900 photo of rice fields in Waiawa (Ellis 1995:36).

Community Groups in Waiawa

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

Kuhiawaho

Kuhiawaho is an ‘ili ‘āina within the ahupua‘a of Waiawa. Sitting on the coast of the waters of Pu‘uloa, it is guarded by the great shark goddess, Ka‘ahupahau. Since 2010, the ‘ohana Ka‘ōpua-Fitzgerald have been taking care of this wahi on behalf of Kamehameha Schools, striving to provide Kanaka ‘Ōiwi leadership opportunities and instill kanaka identity through ‘āina based stewardship. Some of the mālama ‘āina activities that they offer include ‘āina restoration, mālama Hāloa, waele, huki, kanu, ku‘i kalo, and imu.



Figure 85. Healthy kalo growing in the many lo'i at Kuhiawaho (photo credit: Nohopapa Hawai'i).



Figure 86. La'akea Ai mapping the lo'i kalo as part of the Wahi Kupuna Internship Program in 2017 (photo credit: Nohopapa Hawai'i).



Figure 87. The main pūnāwai (fresh water spring) at Kuhiawaho (photo credit: Nohopapa Hawai'i).

Community Outreach & Survey Results

Organization Profile:

Contact person	Samantha Ai
Address	96-023 Waiawa Road, Pearl City, Hawai'i, 96782
Phone number	(808) 277-0909
Email	samantha@kuhiawaho.org
Website/Social media	www.kuhiawaho.org, IG: @kuhiawaho
Year organization formed	2010
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Kuhiawaho, Waiawa
Services provided	<p>They provide the following services: community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, food production and security, research, sustainability, and teacher professional development.</p> <p>They provide the following specific programs and activities: Mālama 'Āina; ku'i 'ai; kālai pōhaku kū'i 'ai and papa kū'i 'ai; kalo propagation; teacher education; bee keeping; tailored programs to fit the needs of Kamehameha Schools (i.e. family engagement, college and career preparation, limu, mele, mo'olelo Hawai'i); place-based/'āina-based education; mo'olelo/history; cultural workshops; restoration.</p>
Use of place based curriculum?	Yes, kūpuna, oral histories, mo'olelo, maps, books, online resources (i.e. Huapala, Wehewehe, Manomano, Papakilo, Ulukau, Nūpepa, archives, Bishop Museum)
Public volunteer work days?	Yes, the first Saturday of each month from 8:30am to 12:00pm.
Student School groups (& ages) they service	Preschool, ages 0 to 4 years old; 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	Department of Education Schools, Kamehameha School, Leeward Community College, and The University of Hawai'i – West O'ahu
Existing organizational partners	Yes, Kaho'iwai/KALO, Kamehameha Schools, KUA, Kupua'e, Papakōlea
Organizations wanting to partner with in the future	Yes, Holani Hana, 'Ewa Limu, Pālehua, and fellow 'Ewa moku constituents

Hanakēhau Learning Farm

Hanakēhau Learning Farm is a grassroots ‘ohana dedicated to reclaiming and providing cultural space for our lāhui to learn, practice, and engage in Hawaiian traditions and practices. Located in Waiawa Kai, on the shores Pu‘uloa, they work to restore the ‘āina in an area heavily impacted by a long history of military misuse, illegal dumping, and pollution.

Hanakēhau’s mission is to reclaim and to restore Hawaiian lands and provide the means and resources for Hawaiians to engage in traditional practices by creating Hawaiian cultural space. Much of our work focuses on hana no‘eau — creating traditional and modern Hawaiian implements — and using those implements in our daily practice to grow our Hawaiian consciousness and understanding. Their vision is a future in which cultural practice is once again integrated into the daily lives of Hawaiian people along with the consciousness and kuleana that goes with it. Makua, through their everyday routines, transfer the ‘ike of the hana no‘eau to their keiki who are knowledgeable, comfortable, and humble in their practice. Where pohaku ku‘i‘ai and other implements are used to pound kalo and not gathering dust on display shelves.



Figure 88. Native plants such as ulu, lā‘i, niu, and kukui growing at Hanakēhau Learning Farm (photo credit: Nohopapa Hawai‘i).



Figure 89. Leeward Community College students preparing an imu with Andre Perez (photo credit: Hanakēhau).



Figure 90. Cleared lo'i at Hanakēhau (photo credit: Nohopapa Hawai'i).

Community Outreach & Survey Results

Organization Profile:

Contact person	Andre Perez
Address	P.O. Box 1229, Pearl City, Hawai'i, 96782
Phone number	(808) 864-2336
Email	kanikapu@gmail.com
Website/Social media	www.hanakehau.com
Year organization formed	2010
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	The 'ili of Hanakēhau, Waiawa, O'ahu
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, family engagement, natural resource management, land restoration and research. Specific programs and activities Hanakēhau offers: carving school named Hui Kālai Ki'i O Kūpā'aikē'e; Hana No'eau workshops to support implement and tool making for practitioners; community organizing and social justice training workshops; imu workshops; and community –based Hawaiian language classes.
Use of place based curriculum?	Hanakēhau uses the following: Hawai'i Kingdom era maps, oral histories, mo'olelo, Māhele records, Ea curriculum (MANA) and other archival research. Currently developing a Hawaiian carving curriculum.
Public volunteer work days?	Yes, by appointment.
Student School groups (& ages) they service	They service grades 9 th to 12 th , ages 14 to 18 years old. As well as Post-secondary, ages 18+ years old.
Community groups they service	University of Hawaii at Manoa, DeTour, Waipahu High School, Leeward Community College, University of Hawaii West Oahu, InPeace, Waiu Elementary, Malama Learning Center, and others by request.
Existing organizational partners	They work with Waipā Foundation and KS Kahalu'u makai in Kona as community partner sites for the carving program. They are also part of the KUA network.
Organizations wanting to partner with in the future	Yes, they would like to partner with Leeward Community College, The University of Hawai'i at Mānoa, and The University of Hawai'i – West O'ahu. Hanakēhau is also open to developing new partnerships.

Keiki o Ka 'Āina Family Learning Centers

Keiki O Ka 'Āina Family Learning Centers (KOKA-FLC) is a non-profit organization established in 1996 to serve the educational needs of Hawai'i's families within the context of culturally competent educational and family strengthening programs. The organization implements research-proven, nationally acclaimed curriculum in Native Hawaiian communities. KOKA-FLC programs serve parents and preschool age children, prenatal to 5 years old helping them to be prepared for kindergarten. They also offer support services that enhance both existing and new keiki development programs. These specialized services include Native Hawaiian cultural enrichment activities, development of Hawaiian-based family literacy curriculum, and family wellness support. KOKA-FLC serves over 4,000 children and parents at over 40 different sites covering O'ahu, Maui, Kaua'i, Moloka'i, and Hawai'i Island, and they just began stewarding 'āina in Waiawa Kai.



Figure 91. New stewardship location for KOKA in Waiawa Kai (photo credit: Nohopapa Hawai'i).



Figure 92. Keiki partaking in mālama 'āina activities as part of KOKA's Nohona Cultural Programs (photo credit: KOKA).

Community Outreach & Survey Results

Organization Profile:

Contact person	Momi Akana
Address	3097 Kalihi Street, Honolulu, HI,
Phone number	(808) 843-2502
Email	momi@koka.org
Website/Social media	www.koka.org
Year organization formed	1996
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Kalihi Valley Campus, Waiawa Kai, Cultural Center at Kalei
Services provided	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, food production and security, research, sustainability, teacher professional development, job training, and transition from prison back to home and community.</p> <p>Specific programs and activities: educational, family strengthening, cultural engagement, ‘āina based, supporting families affected by incarceration, pre-schools, home visiting, healthy marriage and relationship programs, Children of Incarcerated Parents, Hawaiian STEAM, and Hawaiian Language programs.</p>
Use of place based curriculum?	Yes, KOKA uses standard culture-based education as a part of our WINHEC Indigenous Accreditation. Place-based is always placed with this context and is regularly included through language, places, stories, people and history.
Public volunteer work days?	Yes, regularly on O‘ahu and Hawai‘i, Maui, Moloka‘i and Kaua‘i, they have around 7-25 every month. They intend to have multiple volunteer activities at our Hawaiian Cultural Center. KOKA also fulfills the tuition scholarship activity requirements for Kamehameha Schools.
Student School groups (& ages) they service	Preschool, ages 0 to 4 years old; 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, and adult education. In particular they work with Ke Kula Kaiapuni ‘O Ānuenue, Kamehameha Schools, Kalihi Elementary, and ‘Ewa Elementary.
Community groups they service	Yes, they provide education and cultural activities designed for community and family access. They also serve classrooms and teachers.
Existing organizational partners	Partners in Development, INPEACE, Pacific Foundation, Kapolei Heritage Center, ‘Ewa Community Church, Native Hawaiian Education Council, WINHEC, Hula Preservation Society, Down’s Syndrome ‘Ohana Hawai‘i, Total Life Recovery (Formerly Pa‘ahao Women), Camp Agape, Peacemakers, Blueprint for Change, and Hawaiian Civic Clubs.
Organizations wanting to partner with in the future	Preschools with high numbers of Hawaiian keiki, Leeward Community College, other organizations in Waiawa Kai, Kamehameha Schools ‘Āina Ulu program, Kamehameha Schools ‘Ewa Region, Lili‘uokalani Trust, Campbell Estate, and the State of Hawai‘i and City & County of Honolulu for land leases.

Leeward Community College, Hālau ‘Ike o Pu‘uloa

Hālau ‘Ike o Pu‘uloa is the Native Hawaiian student support program at Leeward Community College (LCC). The Hālau is an academically rigorous and culturally relevant pu‘uhonua (place of refuge) on the LCC campus. They serve all students, staff, and faculty who wish to increase their knowledge of Hawaiian culture, language, and history. Some of the programs they offer include Ka Ala ‘Ike (Honors), Lanakila (First Year Experience), and Ho‘oulu (Native Hawaiian Career and Technical Program).



Figure 93. Students planting native plants on the LCC campus as part of Hālau ‘Ike of Pu‘uloa (photo credit: LCC).



Figure 94. Mo'olelo and wahi pana plaques located around the LCC campus (photo credit: Nohopapa Hawai'i).



Figure 95. Frani Okamoto, Native Plant Collection Manager for Hālau 'Ike o Pu'uloa, sharing her 'ike with LCC haumāna (photo credit: Nohopapa Hawai'i).

Community Outreach & Survey Results

Organization Profile:

Contact person	Auli'i Silva
Address	96-045 Ala 'Ike Street, Pearl City, Hawai'i, 96782
Phone number	(808) 455-0555
Email	aulii@hawaii.edu
Website/Social media	https://halauikeopuuloa.wixsite.com/halauike
Year organization formed	2008
501c3 status	The University of Hawai'i

Services, Target Audiences, & Partnerships:

Sites they mālama	Mala on campus
Services provided	Community engagement, cultural development (i.e. cultural activities, crafts, practices), education, teacher professional development, scholarship and career assistance for Leeward Community College students Specific services include: Ka Ala 'Ike (Honors), Lanakila (First Year Experience), and Ho'oulu (Native Hawaiian Career and Technical Program).
Use of place based curriculum?	Yes, with the following resources used: Hopena A'o framework, Mālama 'Āina work days
Public volunteer work days?	No, they do not have volunteer work days
Student School groups (& ages) they service	Post-secondary, ages 18+ years old
Community groups they service	MA'O Organic Farms, Mālama Learning Center, KUPU, Hui o Ho'ohonua, and Wahi Kupuna
Existing organizational partners	Their staff and faculty share their networks on as needed basis. As well as faculty and staff of non-profits and high schools contact them for visits and presentations
Organizations wanting to partner with in the future	Yes, they would like to partner with organizations in the future and request a list to identify strategic ways to partner

Kuhialoko

Kuhialoko is currently cared for by Ali'i Miner, a kama'āina of the area whose 'ohana has cared for Kuhialoko for generations. Ali'i grew up in Kuhialoko and is very familiar with the many significant features on the landscape. At Kuhialoko, he has a "kalo bank," which is home to numerous varieties of kalo that he grows to sustain his 'ohana.



Figure 96. Overview shot of Kuhialoko (photo credit: Nohopapa Hawai'i).



Figure 97. Ali'i Miner taking the WKIP interns around Kuhialoko (photo credit: Nohopapa Hawai'i).

Community Outreach & Survey Results

Organization Profile:

Contact person	Ali'i Miner
Address	96-121 Waiawa Road, Pearl City, Hawai'i, 96782
Phone number	(808) 554-0580
Email	meakaurockdahale@yahoo.com
Website/Social media	TBD
Year organization formed	2017
501c3 status	Application has been submitted

Services, Target Audiences, & Partnerships:

Sites they mālama	Ka moku o 'Ewa, ahupua'a o Waiawa, Kuhialoko – Waiawa Kai
Services provided	<p>Community engagement, cultural development (i.e. cultural activities, crafts, practices), cultural resource management, education, family engagement, food productions and security, marine resource management, natural resource management, research, sustainability, teacher professional development, leadership development.</p> <p>Specific programs and activities offered include native species restoration, land restoration, natural habitat, endangered species, removal of invasive species, loko i'a, loko kalo, mala 'ai, ola kino.</p>
Use of place based curriculum?	Yes, 'āina, wai, mo'olelo, kūpuna, 'ohana history
Public volunteer work days?	Yes, individuals either call or email to schedule volunteer work day(s)
Student School groups (& ages) they service	Preschool, ages 0 to 4 years old; 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; Post-secondary, ages 18+ years old
Community groups they service	Yes, Ka Papahana Kaiapuni, 'Aha Pūnana Leo, Leeward Community College
Existing organizational partners	Yes, Ka Papahana Kaiapuni, 'Aha Pūnana Leo, Leeward Community College, Hawaiian Civic Clubs, Hale Mua Pa'a Kaua
Organizations wanting to partner with in the future	Yes, the University of Hawai'i – West O'ahu, 'Ewa Department of Education (DOE) schools

Additional Resources for Waiawa

Table 20 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Waiawa.

Table 20. Sample of Resources for Waiawa 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 Waiawa; 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.
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 community interviews for Waiawa, Kalauao, 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*