

KONA, MAI KA PU‘U O KAPŪKAKĪ A KA PU‘U A KAWAIHOA

Kona, from Kapūkakī to Kawaihoa

KONA ‘ĀINA INVENTORY

Kalihi Ahupua‘a, Moku o Kona



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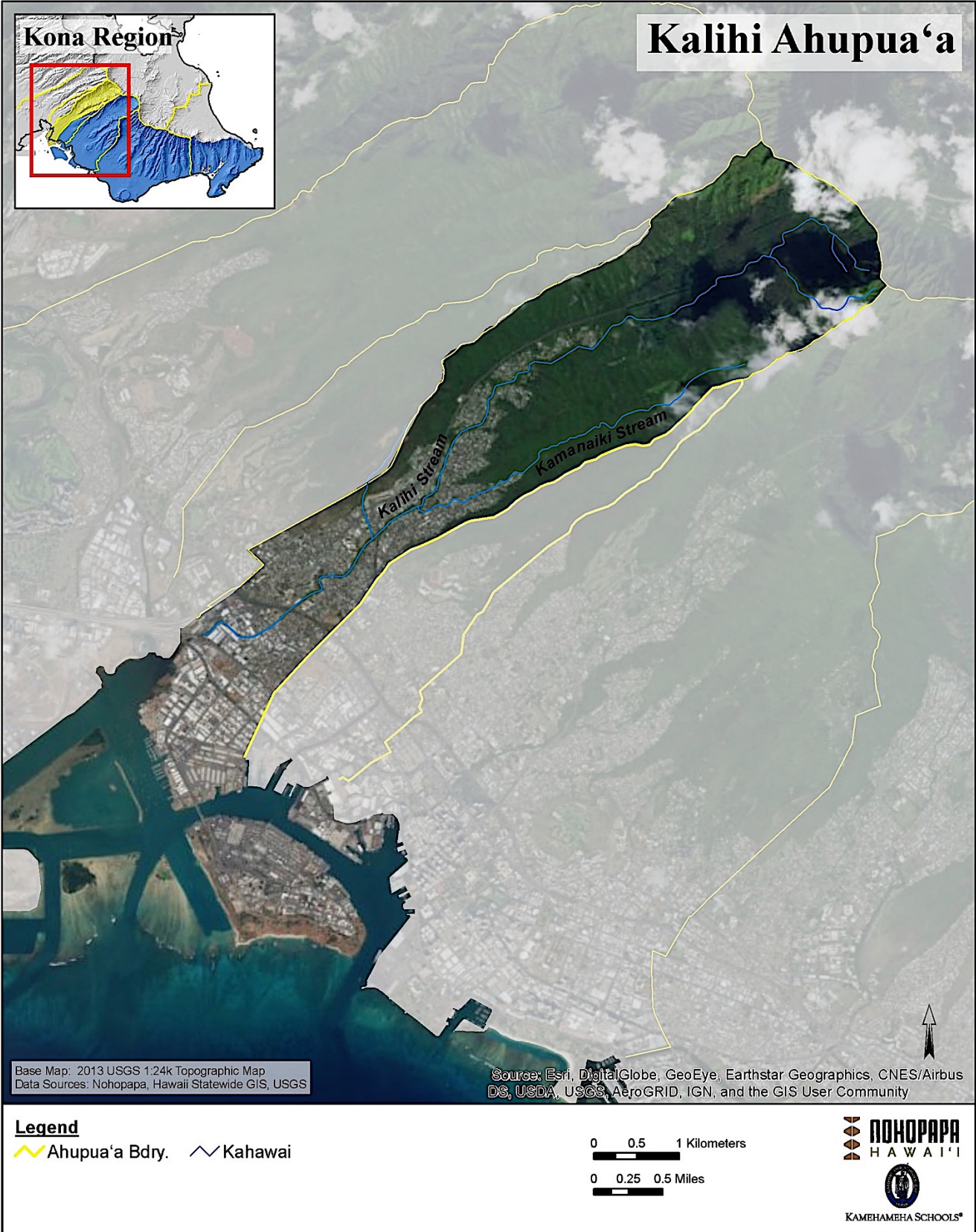


Figure 9. Aerial image of Kalihi Ahupua'a

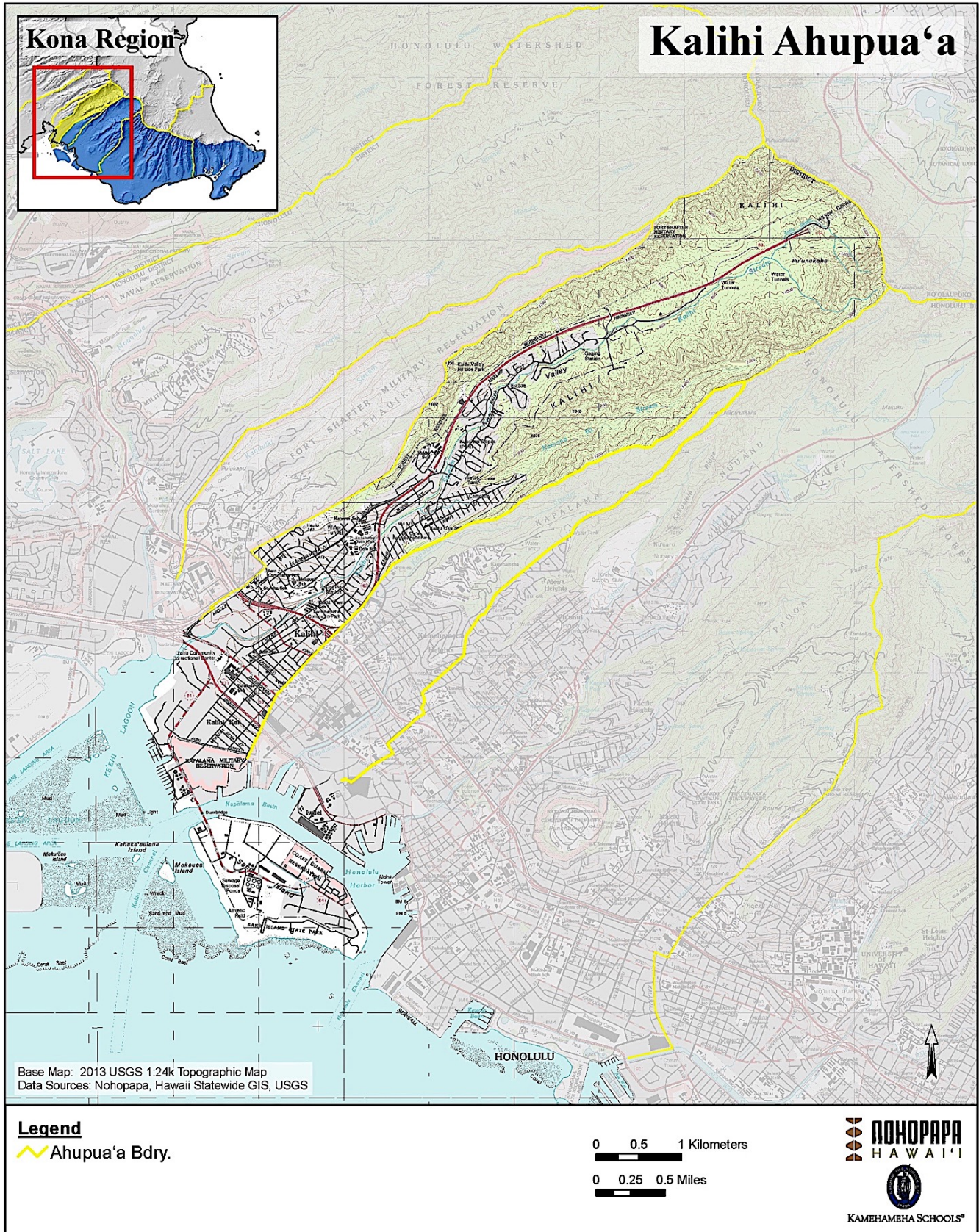


Figure 10. USGS map of Kalihi Ahupua'a

Table 1. Summary of Selected Wahi Pana in Kalihi Ahupua‘a

Wahi Pana	Type	Location/ Place Name	Associated Mo‘olelo/ Other Oral History ¹	Current Disposition	Comments ²
Loko Ananoho	Fishpond (kuapā type); was connected with Loko Auiki	Shoreline at Kalihi kai	--	Filled in to create shorefront, piers and urban areas of Kalihi kai	By early 1930s, described as destroyed; originally; was once 52 acres in area w 4700 ft of linear walls, some 6 feet thick; built mostly of coral up to 3 feet high
Loko Auiki	Fishpond (kuapā type); was connected with Loko Ananoho	Shoreline at Kalihi kai	--	Filled in to create shorefront, piers and urban areas of Kalihi kai	By early 1930s, described as destroyed; once 12 acres in area
Loko Pahou Iki (or Pahouiki)	Fishpond (kuapā type); adjoining with Loko Pahou & Loko Apili	Shoreline at Kalihi kai	--	Filled in to create shorefront, piers and urban areas of Kalihi kai	By early 1930s, described as destroyed; once 14 acres in area; walls built mostly of coral
Loko Pahou (also known as Pahou Nui or Pahounui)	Fishpond (kuapā type); adjoining with Loko Pahou Iki & Loko Apili	Shoreline at Kalihi kai	--	Filled in to create shorefront, piers and urban areas of Kalihi kai	By early 1930s, described as destroyed; once 26 acres in area; walls built of coral
Loko Apili	Fishpond (kuapā type); adjoining with Loko Pahou & Loko Pahou Iki	Shoreline at Kalihi kai	“Land surrounding the fishpond . . . belonging to the Adams’ family. It was there that Capt. Alexander Adams had his famous gardens . . . about 1850” (Sterling and Summers 1978:323)	Filled in to create shorefront, piers and urban areas of Kalihi kai	By early 1930s, described as destroyed; literally, Apili is “caught, snared or stuck”; fishpond famous for its awa fish, which was highly prized by the native Hawaiians; once 28 acres in area



Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Lower Kalihi Stream Lo'i & Settlement Area	Lo'i kalo (irrigated taro) & House sites	"Extensive terraces covered all the flatland in lower Kalihi for approximately 1.25 miles on both sides of the stream" (Handy 1940)	--	Filled in by urban development	--
Salt pans	--	Kalihi kai, adjoining Loko Apili	--	Filled in by urban development	--
Upper Kalihi Stream Cultivation Area	Gardening Terraces	About 2.5 miles upstream/inland, "there are numerous small areas that were developed in terraces" (Handy 1940)	--	Indeterminate – many are likely intact and still up in the upper reaches of the valley	--
Holoakekua (1,150 ft elevation)	Natural rock (outcrop) feature – ahupua'a boundary marker	Ridgeline between Kalihi & Kahauiki	--	Presumably still intact, given its location	--



Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Kupehau	Storied place/area	~Ewa side of Kalihi Stream	Locally-famous pōhaku (stone) in stream w unique features; also place of an old house sites for chiefs of Hawai'i; visited by Kamehameha	Indeterminate	Also known as “Ka- elemu-wai o Kalihi and Kupehau
Pu'u Keanakamanō	Natural rock (outcrop) feature – ahupua'a boundary marker	Ridgeline between Kalihi & Kapālama	--	Presumably intact	--
Ka'ie'ie	Place/area where old heiau once stood	Hakaio ridge	“In her human body as Papa, Haumea lives on Oahu as wife of Wakea; in her spirit body as Haumea she returns to the divine land of the gods in Nuumealani . . . Some place these transformations on Oahu at the heiau of Ka-ieie built for her worship in Kalihi Valley” (Sterling and Summers 1978)	Indeterminate	Thrum said it was more or less destroyed about a century age, called it an agricultural (“hoouluai”) heiau; this area and heiau associated with other old heiau about which information has been lost (Kaoleo and Haunapo)
Pōpō'ulu	Natural rock feature/steep cliff/storied place	Uplands of Kalihi near Ko'olau ridge	Associated with Kapo on the other side of the valley;	Presumably intact	Place known as Kamoho-ali'i, one of the earliest demi- god/people of old

Wahi Pana	Type	Location/ Place Name	Associated Mo'olelo/ Other Oral History ¹	Current Disposition	Comments ²
Pu'unukohe	Natural rock feature near the Ko'olau ridge	Near Kapo and Pu'u Lanihuli; and Wilson Tunnel	Two famous pōhaku, Hapuu and Kalaihauola	Pu'unukohe is still there, but the two pōhaku, Hapuu and Kalaihauola, were supposedly destroyed in 1950s	Destruction of the two pōhaku related to Wilson Tunnel construction in 1954
Pu'u Lanihuli (2,200 ft. elevation)	Summit/top of ahupua'a; boundary w Kapālama	Ko'olau ridge	--	Presumably intact	--
Kapo	Natural rock feature/storied place	Uplands of Kalihi near Ko'olau ridge	Associated with Pōpō'ulu on the other side of the valley;	Presumably intact	Kapo was one of the earliest demi-god/people of old, a daughter of Haumea; Kapo has other names, including Laka, goddess of hula
Pu'u Kahuauli (2,200 ft. elevation)	Summit/top of ahupua'a; boundary w Moanalua	Ko'olau ridge	--	Presumably intact	--

Notes:

¹ References for more information on "Associated mo'olelo/other oral history" are listed in this column, where applicable.

² General references used in compiling information in this table include McAllister (1933), Pukui et al. (1974), Sterling and Summers (1978).

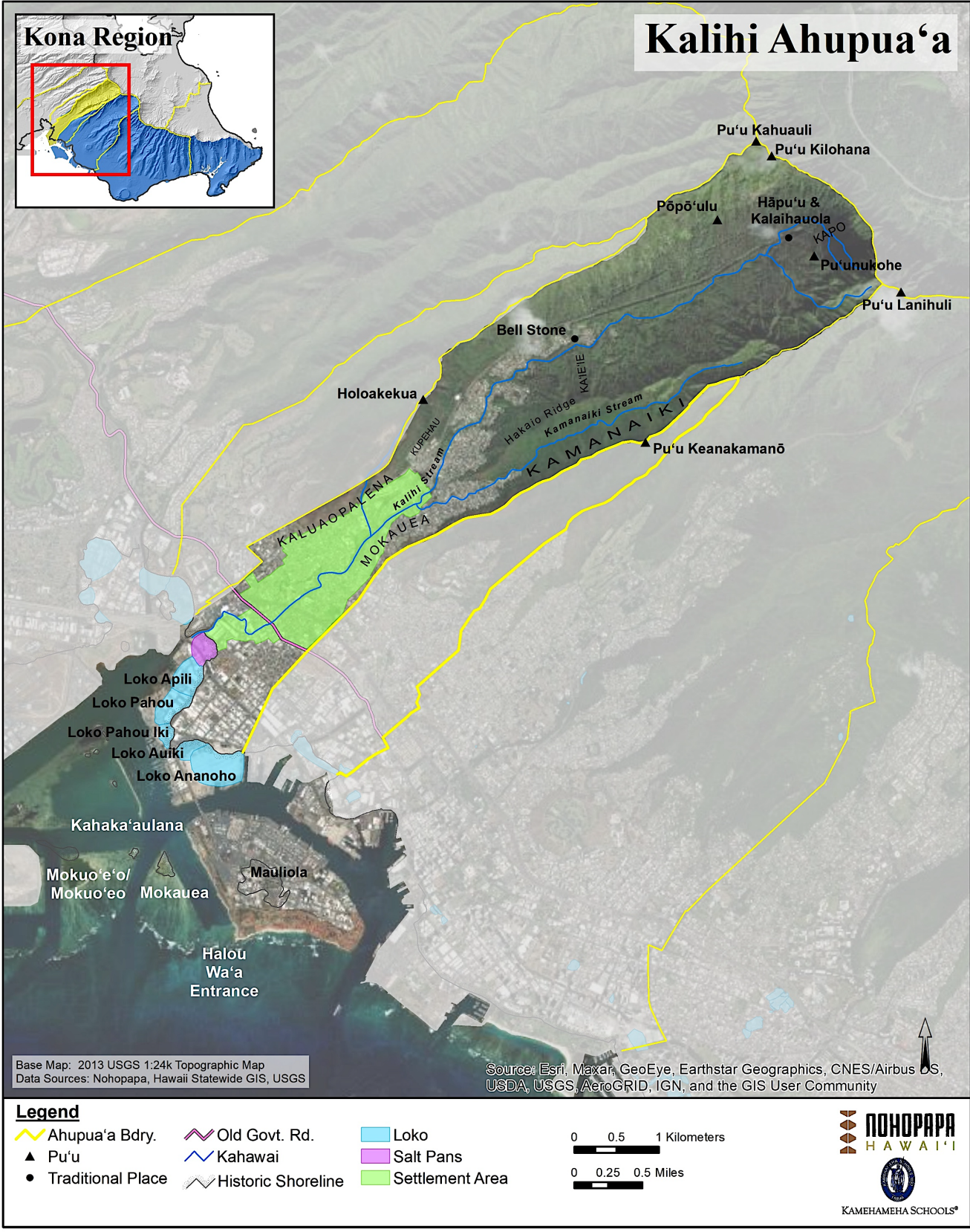


Figure 11. GIS map depiction of significant Hawaiian cultural and natural resources in Kalihi Ahupua'a



Figure 12. 1884 photo of hale in Kalihi Valley (Bishop Museum Archives CP77903)



Figure 13. Lewis Bros post in Kalihi (Bishop Museum Archives 103,714)



Figure 14. Waterfall in Kalihi Valley (Bishop Museum Archives CP121,897)



Kalihi Valley, Pearl Harbor in the distance.

Figure 15. ca. 1935 aerial photo of Kalihi Valley with Pearl Harbor in the distance (Bishop Museum Archives CP59991)



Figure 16. Kalihi Valley (Bishop Museum Archives CA1885)

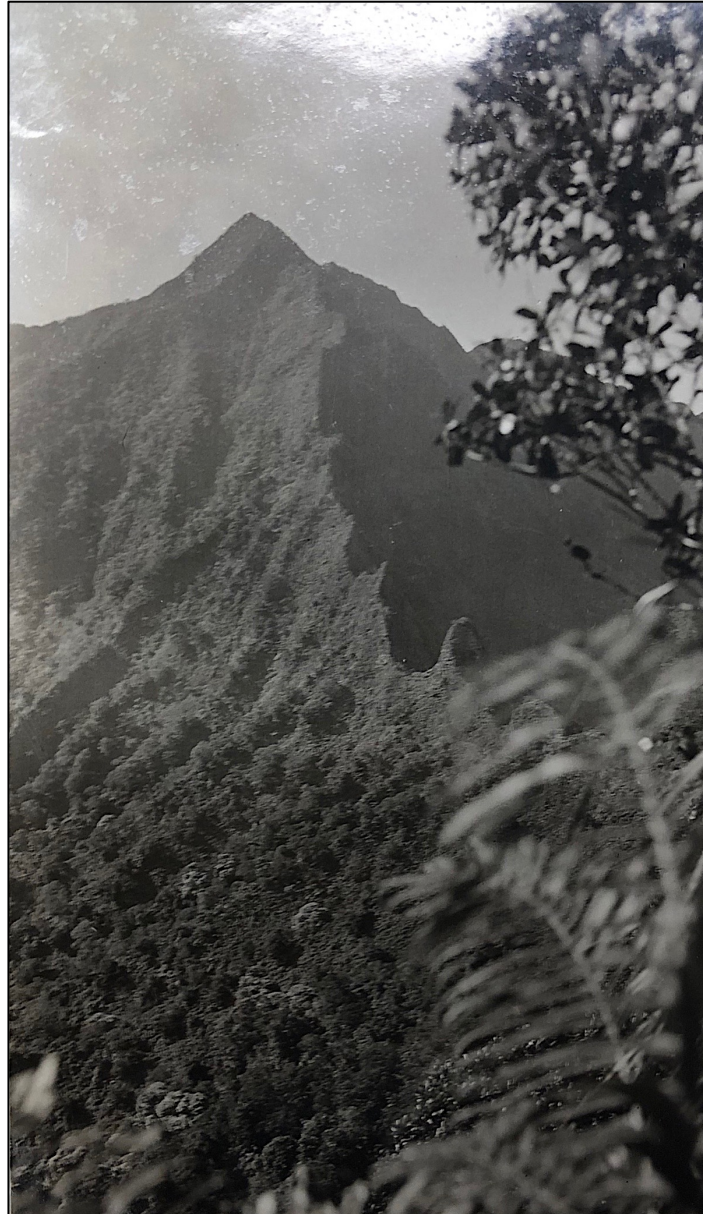


Figure 17. Looking northwest along the saddle in Kalihi (Bishop Museum Archives CP121,895)



Figure 18. Rim of the saddle in Kalihi Valley, looking northeast (Bishop Museum Archives CP121,896)

Community Groups in Kalihi

This section provides a summary of the community groups in Kalihi, including details about their organizational profile, activities and services they provide, target audiences they service, new and existing partnerships, and strengths, opportunities, challenges, and needs of the organization. More specific information on the organizations capacity (such as planning and assessment, staffing, funding and resources, communication, and site access, management, and security) can be found in the table in Appendix D.

ROOTS Kōkua Kalihi Valley

Roots is a nonprofit program of Kokua Kalihi Valley, a Federally Qualified Health Center. Since 2011, Roots has been committed to improving the health of it's community through food. Through preparing and sharing food, we strengthen the roots that connect us to the land, the sea, our cultures, our spirituality, out community, our family, and to each other.

Food Production Education

Roots operates two community gardens. Since 2011, Roots has managed a 3-acre food and medicinal plant garden, the Mahi 'Āina garden, located at Ho'oulu 'Āina Nature Preserve, which provides weekly public workdays on general food production skills and monthly topically based workshops; and Mala O Kaluaopalena, a quarter-acre community garden located at the Tower at Kuhio Park (KPT), the state's largest public housing complex, which has hosted two weekly workdays since 2013 which primarily serve public housing youth (themselves primarily Pacific Islander migrants) and engages them in growing of traditional Pacific plants. Both gardens also host regular special community events and serve as a connection point between the densely populated low income urban community and food production and the natural environment. .

Nutrition and Cooking Skills Education


Since the program founding in 2011, nutrition education has been woven throughout all Roots activities, with staff and participants engaging in constant dialogue about the medicinal and health benefits of food, as well as food preparation techniques and recipes. Beginning in 2011, Roots has held formal food demonstrations or cooking classes at partner sites such as valley schools or during program workshops. Activities have been designed to revitalize participants' connection to ancestral foods while inspiring them to incorporate new items of produce and food preparations into their diet.

Healthy Food Access

The Roots Café, located inside the KKV Wellness Center, was established in 2012 to provide an affordable lunch option for clients, community members, and staff as an alternative to nearby fast food and carb-and-fat-heavy plate lunch establishments. The Roots Cultural Food Hub, established in 2015, aggregates produce and other products, such as honey, from local growers and producers and retails these at affordable prices at multiple community sites, such as KKV's medical clinic and senior center, via our Mobile Market. The Hub aggregates a diversity of produce but prioritizes produce items that are culturally significant to the A/PI population, particularly starches such as taro and breadfruit, which are absent and/or prohibitively expensive at Kalihi markets. The Hub is SNAP accessible and offers matching incentive dollars with each SNAP purchase.

Hawaiian Cultural Education

Since 2011, Roots has managed a Native-Hawaiian family health program that teaches Hawaiian cultural practice as primary preventative healthcare. It continues to provide monthly activities at KKV's Wellness Center and Ho'oulu 'Āina, including farming activities and cooking classes for kids.



Extended week-long sessions take place during school holidays and kids participate in a summer camp. The program combines one-on-one youth instruction and group activities along with the involvement of parents and extended family. The program has an over 90% retention rate. Using our Pilinaha Evaluation framework youth participants and family members report improved connections to self-past and present, place, others, and an increased knowledge of cultural practices around food, health, exercise and storytelling.

Birthing a Nation is our program around cultural birthing practices. A nine-week class for expectant parents is held several times a year. It is by word of mouth and is always filled to capacity. Parents report increased connection to each other, better communication, use of cultural practice throughout pregnancy and birth and a sense of readiness and capability to have the best birth possible. A cohort of practitioners meet twice monthly to increase skills and knowledge on this topic.

Community Discussion Facilitation

Since 2014, Roots has hosted two regular community discussion events, the Decolonizing Our Diets discussion series (oriented towards the general public) and PAINA Coalition gatherings (oriented towards program partners). These two events provide a place for people to gather and engage in focused discussion on topics impacting the local food system in a context highlighting the culturally significant traditions and foods of our community. Participants come from diverse sectors including government agencies, educational institutions, community-based organizations, community leaders, food producers, and topical experts.

Career Skills Training

Since 2011, the Roots Program has offered training and education of health care professionals, dietetic graduates, students and youth exploring careers in health. Annually, 35-40 such interns cycle through Roots' gardens, hub and café in order to learn about the role that food plays in a community health care system.

Pilinaha: An Indigenous Framework for Health

In 2014, KKV convened staff and community stakeholders to articulate our indigenously-based understanding of the nature of health. The resultant study was entitled *Making Connections: An Indigenous Framework for Health*, which explores the vital connections that support personal, familial, cultural and community health as wholeness. We find that when KKV patients talk about good health, they typically refer to feeling connected in one or more of four ways. When sharing stories of bad health, they frequently speak of momentary or chronic loss of one or more of these connections:

1. Connection to place – To have a kinship with the land which feeds us
2. Connection to others – To love and be loved; to understand and be understood
3. Connection to past and present – To have responsibility, stewardship, a purpose in the world
4. Connection to your better self – To find and know yourself

Conversely, when speaking of their own feelings of health and wellness, patients generally referred to a feeling of connection to one of these four aspects. This framework both derives from and informs our implementation design and evaluation practice, articulating the key measures of health and wellness that our program strives to impact and assess.



Figure 19. Roots Program, Ehuola Family Dinner (Photo credit: Roots Kōkua Kalihi Valley)

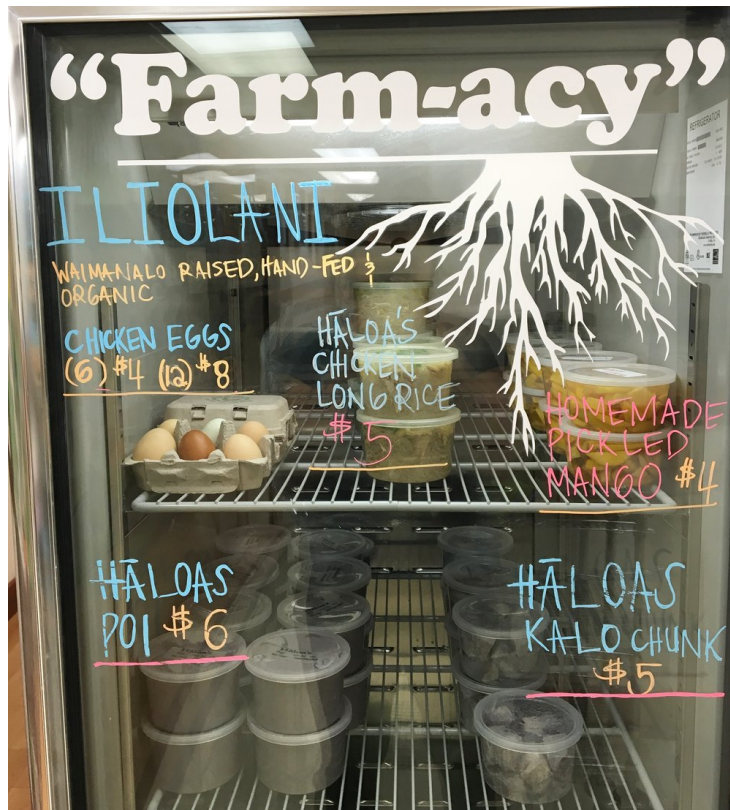


Figure 20. Roots “Farm-acy” featuring local poi and other fresh products made from organic O‘ahu farms (Photo credit: Roots Kōkua Kalihi Valley)

Community Outreach & Survey Results

Organization Profile:

	Kaiulani Odom
Address	2229 N. School St Honolulu, Hawaii 96819
Phone number	808-3522746
Email	roots@kkv.net
Website/Social media	Website: www.rootskalihi.com Instagram: rootskalihi
Year organization formed	2011
501c3 status	Yes.

Services, Target Audiences, & Partnerships:

Sites they mālama	Ahupua'a: Kalihilihiolaumiha // 'Ili 'Aina: 'Ouaua, Maluawai, Kaluaopalea // Pu'u: Kilohana, Roots Cafe
Services provided	Community health, Cultural education and practices, Family Engagement, Food Literacy, Health education and services, Food production & access
Use of place based curriculum?	Yes, mo'olelo, Hawaiian language newspaper, oral/personal history/stories, maps, gardening programs, family ('ohana) health program, cultural food hub 'aipono food programs and awareness. organic cafe, 'aina-to-table community dinners.
Use of cultural protocols, activities, and practices ?	Yes, oli, 'aipono, lomilomi, la`au lapa`au, ho`oponopono, mahi 'aina, kilo, feeding our ahu, mahi'aina, hoe wa'a, ku'i lei, makahiki, birthing practices, imu, lawai'a, ho`oikaika kino, kilo.
Public volunteer work days?	Yes, please see website www.rootskalihi.com We have regularly set volunteer opportunities and internships available.
Student School groups (& ages) they service	Ehuola program serves keiki 5-8 years old (K-3rd grade), 9-13 years old (4th-8th grade). Our gardens and food hub programs serve students of all ages.
Community groups they service	Kalihi Community, Kalihi Schools, Charter Schools
Existing organizational partners	Ho'oulu 'Aina, all branches of Kōkua Kalihi Valley, Ho`ola Mokauea, Papa Ola Lokahi, HMSA, Aloha Care, Kamehameha Schools, Linapuni, Michaels (Managemnt for KPT), Paepae O Heeia, Kahumana Farms, Kako'o O`iwi, Ho`okua`aina
Organizations wanting to partner with in the future	Any partnership that would improve the health of our people and the food system of Kalihi and Hawai`i.

Ho‘oulu ‘Āina Nature Preserve

Ho'oulu 'Āina (HĀ) is a welcoming place of refuge where people of all cultures sustain and propagate the connections between the health of the land and the health of the people. ‘O ka hā o ka ‘āina, ke ola o ka po‘e, the breath of the land is the life of the people is their foundational value. HĀ is a non-profit organization and nature preserve under the federally qualified health center, Kōkua Kalihi Valley (KKV). Since 2004, HĀ has been stewarding and sustainably developing 100 acres in the back of Kalihi Valley. They are dedicated to cultural education and community transformation.



Figure 21. A community work day in the forest (Photo credit: Ho‘oulu ‘Āina’s instagram)



Figure 22. Keiki planting a fruit tree (Photo credit: Ho‘oulu ‘Āina’s Instagram)

Community Outreach & Survey Results

Organization Profile:

Contact person	Puni Jackson
Address	3659 Kalihi St, Honolulu, HI 96819
Phone number	(808) 841-7504
Email	pjackson@kkv.net
Website/Social media	http://www.hoouluaaina.com/ Instagram: @hoouluaaina
Year organization formed	2004
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Māluawai and ‘Ōuaua are the two ‘ili in the back of Kalihi Valley that Ho‘oulu ‘Āina maintains.
Services provided	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Food production & security, Natural resource management, Research, Sustainability, Teacher Professional Development. Ho‘oulu ‘Āina has four programs: Lohe ‘Āina, Koa ‘Āina, Hoa ‘Āina, and Mahi ‘Āina.

	<p>1. Lohe ‘Āina is a program dedicated to the restoration of our property’s ancient sites and sacred places. We strive to perpetuate culture and knowledge for the people of Kalihi by talking story of our generations into the future, hosting workshops and through mālama ‘āina efforts. Kalihi is our home and our community. We instill a sense of honor into our ahupua‘a through our daily actions, following the mo‘olelo of our kūpuna.</p> <p>2. Koa ‘Āina is an organic reforestation and agroforestry project on O‘ahu. We provide space for individuals to learn and kōkua in native forestry. Our upland forest goals include removing and repurposing albizia and other invasive species to provide space and nutrients to natives. Kalihi was once a water-rich ahupua‘a and we our fighting to restore water into our valley once again.</p> <p>3. Hoa ‘Āina is a program that hosts thousands of committed volunteers who help with organic reforestation practices, pā pōhaku builds, garden beds and many other mālama ‘āina endeavors. Together, as a community, we breathe life into our ahupua‘a to heal this ‘āina that was once laden with modern day conflict and hurt.</p> <p>4. Mahi ‘Āina encompasses our community garden program which strives to provide organic vegetables and revitalize sacred food culture of our ancestors. All are welcome to partake in the cultivation, propagation and harvesting of food for their family and fellow community members.</p>
Use of place based curriculum?	Yes, maps, mo‘olelo, oral histories, newspaper articles, archival resources, published material in English and ‘Ōlelo Hawai‘i.
Use of cultural protocols, activities, and practices ?	Yes, oli, mele, pule, lā‘au lapa‘au, mahi‘ai, lomilomi, ‘aha, ho‘oponopono, kilo, ‘ohana hapai classes and engagement.
Public volunteer work days?	Yes, Wednesdays 9am-12pm, Thursday 9am-12pm, and Third Saturdays 9am-12pm.
Student School groups (& ages) they service	Yes, 0-4 years old (Pre K), 5-8 years old (K-3rd grade), 9-13 years old (4th-8th grade), 14-18 years old (9th-12th grade), 18+ years old (Post-secondary).
Community groups they service	Kalihi Ahupua‘a and all of Hawai‘i.
Existing organizational partners	Office of Hawaiian Affairs, Department of Transportation, Kaiser Health Insurance, Aloha Health Insurance, HMSA Insurance, Department of Education, Department of Hawaiian Education, Mōkauea, University of Hawai‘i at Mānoa, numerous ‘Āina Base education programs across Hawai‘i.
Organizations wanting to partner with in the future	Yes, ‘āina, education, and health organizations.

Keiki O Ka ‘Āina

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.

Keiki o Ka ‘Āina is a community organization whose mission is to “educate children, strengthen families, enrich communities, perpetuate culture.” They envision Hawai‘i’s children beginning school with the attitudes and skills necessary for success. They provide families with the support systems and resources they need to become self-confident, self-determined and self-sustaining. They see a Hawaii where our programs flourish on every island, setting the standard for family-based education in the state. “Strong communities are developed by building strong families. All of this is done through culture-based education, ‘āina based programs and sustainable practices helping families to return to traditional practices that move them into a future of economic stability and success.



Figure 23. Keiki o Ka ‘Āina Family Learning Centers program “Parent Participation Program”
(Photo credit: KOKA website)



Figure 24. 'Ohana ku'i kalo day at Keiki o ka 'Āina, Kalihi (Photo credit: KOKA)

Community Outreach & Survey Results

Organization Profile:

Contact person	Momi Akana
Address	3097 Kalihi Street
Phone number	(808) 843-2502
Email	momi@koka.org
Website/Social media	http://www.koka.org https://www.facebook.com/keiki.o.aina www.instagram.com/keikiokaaina_hawaii
Year organization formed	1996
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites they mālama	Learning Centers in Kalihi Valley in the 'ili Kalei, Punalu'u, Kāne'ōhe, Wai'awa Kai, and Ma'ili.
Services provided	<p>Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural Resource Management, Education, Family Engagement, Food production & security, Marie Resource Management, Natural Resource Management, Research, Sustainability, Teacher Professional Development.</p> <p>There are five early education programs they provide.</p> <ol style="list-style-type: none"> 1) Preschool, infant, and toddler program 2) Parent participation preschool 3) Home visiting-Parents as Teachers, Home Instruction for Preschool Youngsters, Kulia i ka Nu'u. 4) Early Childhood Programs for Birth-6 years old 5) Native Hawai'i Childcare Tuition Assistance Program. <p>Other programs KOKA offers include</p>

	<p>Prisoner Reintegration Program-working with fathers transitioning out of prison.</p> <p>Classes for teenage pregnancy prevention to youths.</p> <p>A Board and Stone in Every Home in multiple communities</p> <p>STEAM and 'Ōlelo Hawai'i programs in schools and other community sites</p> <p>Cultural based education programs</p>
Use of place based curriculum?	There are four different curricula used within our organization. They are modified curriculum of Lei Aku, Lei Mai with Hawaiian STEAM for keiki 2-4 years old and their families.
Use of cultural practices	Yes, making papa and pōhaku ku'i 'ai, ku'i kalo, oli, hula, mele, mahi'ai, lā'au lapa'au, malama 'āina, aloha 'āina, mo'oku'auhau, mo'olelo, lomilomi, and ho'oponopono, lo'i kalo, malama 'āina workshops, ukulele, and more.
Public volunteer work days?	Yes, for the most current schedule of events go to the website https://www.koka.org/
Student School groups (& ages) they service	0-4 yrs (Pre K), 14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary), families and kūpuna.
Community groups they service	The Kamehameha Schools-Kapālama
Existing organizational partners	Yes, there are a number of different organizations KOKA partners with. it depends on outcomes designed.
Organizations wanting to partner with in the future	Yes, schools, civic clubs and teen's ages 14-19.



Additional Resources for Kalihi Ahupua‘a

Table 2 is an annotated summary of additional resources for readers looking for more details on the natural and cultural resources of Kalihi Ahupua‘a.

Table 2. Sample of Resources for Kalihi Ahupua‘a*

Author & Year	Title	Summary of Key Content
Beckwith (1970)	<i>Hawaiian Mythology</i>	This compilation and study of Hawaiian mythology utilizes numerous texts (and also provides some variations) of Hawaiian myths and/or legends. The book covers significant themes in Hawaiian mythology, from the origin myths of the Hawaiian gods and goddesses, to more recent legends, kahuna and menehune, etc.
Handy, Handy with Pukui (1972)	<i>Native Planters in Old Hawaii: Their Life, Lore, and Environment</i>	Produced in collaboration with Mary Kawena Pukui, this work is a revised version of Handy and Handy's original 1940 <i>The Hawaiian Planter Volume 1</i> . The revised edition offers an expanded discussion of Hawaiian biocultural resources, foodways, and landscape management strategies. The work draws on ethnohistorical, scientific, and archaeological lines of evidence. It also includes observations and discussions of Hawaiian political and social conventions, material culture, language, lore, and religion, dancing, the graphic arts, games and sports, war, society, and other aspects of culture.
‘I‘i (1959)	<i>Na Hunahuna o ka Moololo Hawaii; Fragments of Hawaiian History (1959)</i>	John Papa ‘I‘i is a preeminent 19 th century Native Hawaiian scholar and historian. In the 1860s, ‘I‘i published a history under the title, <i>Na Hunahuna o ka Moololo Hawaii</i> , for the Hawaiian language newspaper, <i>Kuokoa</i> , which was later translated by Mary Kawena Pukui and published under the title <i>Fragments of Hawaiian History</i> (1959). Hawai‘i was left with a unique and invaluable record when Papa ‘I‘i wrote of his childhood and youth while traditional and ancient structures of power and systems of governance were still in power, telling of the events he witnessed during the early years of the great transition which followed the fragmentation of the ancient order.
Kamakau (1991)	<i>Tales and Traditions of the People of Old: Na Mo‘olelo a ka Po‘e Kahiko</i>	This volume of the work opens with Kamakau's series of newspaper articles written for <i>Ka Nupepa Kuokoa</i> between June 15 and October 1865, as translated by Mary Kawena Pukui. Kamakau began his series with an imaginary visit to Hawai‘i of "a stranger from foreign lands". He calls these lands by Hawaiian names traditionally used for unknown islands of the ancestors, but he identifies them as the islands of New Zealand. The stranger himself visits some "famous places" in and around Honolulu and tells stories associated with them. These stories provided the foundation for some of the legends of Hawai‘i published by writers like W. D. Westervelt and Thomas G. Thrum. Kamakau recounts the traditions and chants of mythical and legendary chiefs and of the early chiefs of O‘ahu as well as their genealogies. The remainder of this volume contains the material Martha Warren Beckwith did not include in

Author & Year	Title	Summary of Key Content
		her compilations of Kamakau material in the 1930s - <i>Ruling Chiefs of Hawaii</i> (1961; published by Kamehameha Schools) and the first two volumes of the Kamakau trilogy entitled <i>Ka Po'e Kahiko: The People of Old</i> (1964) and <i>The Works of the People of Old: Na Hana aka Po'e Kahiko</i> (published by the Bishop Museum Press).
Malo (1951 and 2005)	<i>Hawaiian Antiquities, Mo'olelo Hawai'i</i>	During his early life, Malo was placed in an environment the most favorable to forming an intimate acquaintance with the history, traditions, legends and myths of old Hawai'i, as well as with the mele, pule and oli that belong to the hula which form so important and prominent a feature in the poetry and unwritten literature of Hawai'i. The histories shared in this book are drawn from ethnohistorical resources
Maly and Maly (2003)	<i>Ka Hana Lawai'a a me Na Ko'a o Na Kai 'Ewalu: A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands</i>	This study details archival historical documentary research, and oral history interviews to identify and document, traditional knowledge of Hawaiian fisheries—including those extending from mountain streams to the beaches, estuaries and near-shore, and extending out to the deep sea—and changes in the nature of fishery resources of the Hawaiian Islands as recorded in both written and oral histories. The resources cited in this study were compiled through archival and ethnographic research conducted by Kepā and Onaona Maly over the last 30 years, and from additional research with specific emphasis on fisheries, conducted between August 2002 and May 2003.
Pukui and Curtis (1994)	<i>The Water of Kāne and Other Legends of the Hawaiian Islands</i>	Pukui was famed for her knowledge and talents as an author, researcher, Hawaiian language translator, chanter, hula instructor, and song writer. <i>The Water of Kāne and Other Legends of the Hawaiian Islands</i> grew out of a series of legends Pukui shared with Caroline Curtis over the course of several years. The ka'ao in this book include legends of old such as Pīkoi, tales of Menehune, and legends of O'ahu which includes various named places within Kona Moku.
Wheeler, Momi, B.S. et al. (2021)	<i>Revised and Updated Addendum to the Kouneski et al. 2005 Archaeological Assessment for Ho'oulu 'Āina and Kōkua Kalihi Valley Comprehensive Family Services 2022 Master Plan Kalihi Ahupua'a, Kona Moku, O'ahu, TMK: 1-4-14 :001, 1-4-14:026, 1-4-16:003</i>	The majority of this study was written by Native Hawaiians from a Hawaiian cultural lens in support of pono Wahi Kūpuna Stewardship in the cultural resources management industry. It blends ethnohistorical and archaeological lines of evidence to integrate available previous cultural, historical and archaeological data about the wahi pana of Kalihi Uka in order to support community stewardship. The discussions in the “Mo'olelo” and “Historical Era” sections of the study are the most relevant for understanding and learning more about Kalihi Uka.

* 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*, McAllister's (1933) *Archaeology of Oahu*, and Pukui et al.'s (1974) *Place Names of Hawai'i*.

*Resources listed in alphabetical order.