

WAIALUA, ‘ĀINA KŪ PĀLUA I KA LA‘I

Waialua, land that stands doubly becalmed

WAIALUA ‘ĀINA INVENTORY

Kawaihāpai Ahupua‘a, Moku ‘o Waialua



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KAWAIHĀPAI AHUPUA‘A

Ka wai kumu ‘ole

The water without source

[Refers to the divine source of Kawaihāpai’s waters]⁵

This chapter documents some significant Hawaiian cultural and natural resources in the ahupua‘a of Kawaihāpai as well as some community groups engaged in education, restoration, and other place-based activities in the ahupua‘a. Figure 14 and Figure 15 depict Kawaihāpai Ahupua‘a on aerial imagery and a USGS map. Table 5 lists selected significant wahi kupuna (ancestral places) in the ahupua‘a, and Figure 18 depicts the locations of wahi kūpuna in the ahupua‘a of Kawaihāpai.

HAWAIIAN CULTURAL LANDSCAPE OF KAWAIHĀPAI

Compared to other ahupua‘a within the moku of Waialua, Kawaihāpai is one of the smaller land divisions. Only the adjacent ahupua‘a of Keālia is similar in size. Kawaihāpai is literally translated as “the carried water... [which] is said to have been carried here by a cloud in answer to the prayers of two priests” (Pukui et al. 1974:98,99). In the book *Hawai‘i Place Names Shores, Beaches, and Surf Sites*, Clark (2002:133) claims that the ahupua‘a “takes its name from a spring of the same name.” Further elucidation on this name is revealed in the ‘ōlelo no‘eau (Hawaiian proverb or poetical saying), “Ka wai kumu ‘ole,” translated as, “The water without source,” (Pukui 1983:178-179, #1655). This traditional saying refers to water that divinely appeared in the ahupua‘a after a drought. The related oral tradition as published by Pukui is as follows (see the “Mo‘olelo” section of this chapter for a different, extended version):

Kawaihāpai, O‘ahu. A drought once came there in ancient times and drove out everyone except two aged priests. Instead of going with the others, they remained to plead with their gods for relief. One day they saw a cloud approaching from the ocean. It passed over their house to the cliff behind. They heard a splash and when they ran to look, they found water. Because it was brought there by a cloud in answer to their prayers, the place was renamed Ka-wai-hāpai (The-carried-water) and the water supply was named Ka-wai-kum-‘ole (Water-without-a-source). [Pukui 1983:178-179, #1655]

Common themes in wahi kūpuna, wahi pana (storied places), and other Hawaiian oral traditions of long waters and blessed waters being carried to and throughout Kawaihāpai underscore the significance and importance of wai (freshwater) in the ahupua‘a. Relatedly, historical records summarized in Alameida (1996:36–44) including Māhele land claims, and letter correspondence, attest to Kawaihāpai’s renowned agricultural abundance.

⁵An ‘ōlelo no‘eau referring to Kawaihāpai (Pukui 1983:178,179 #1655).

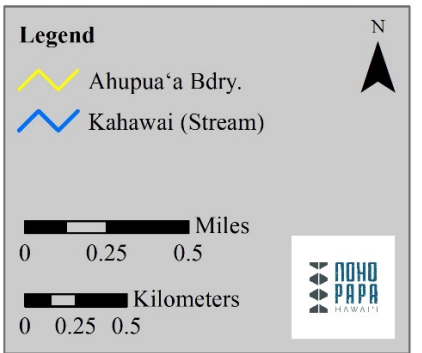
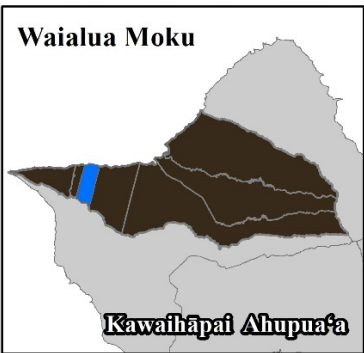
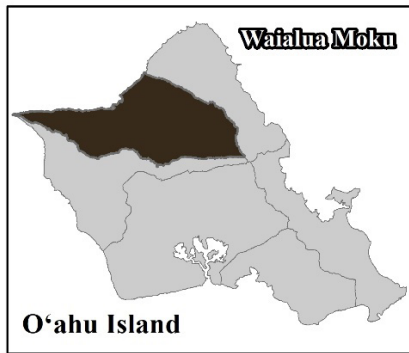
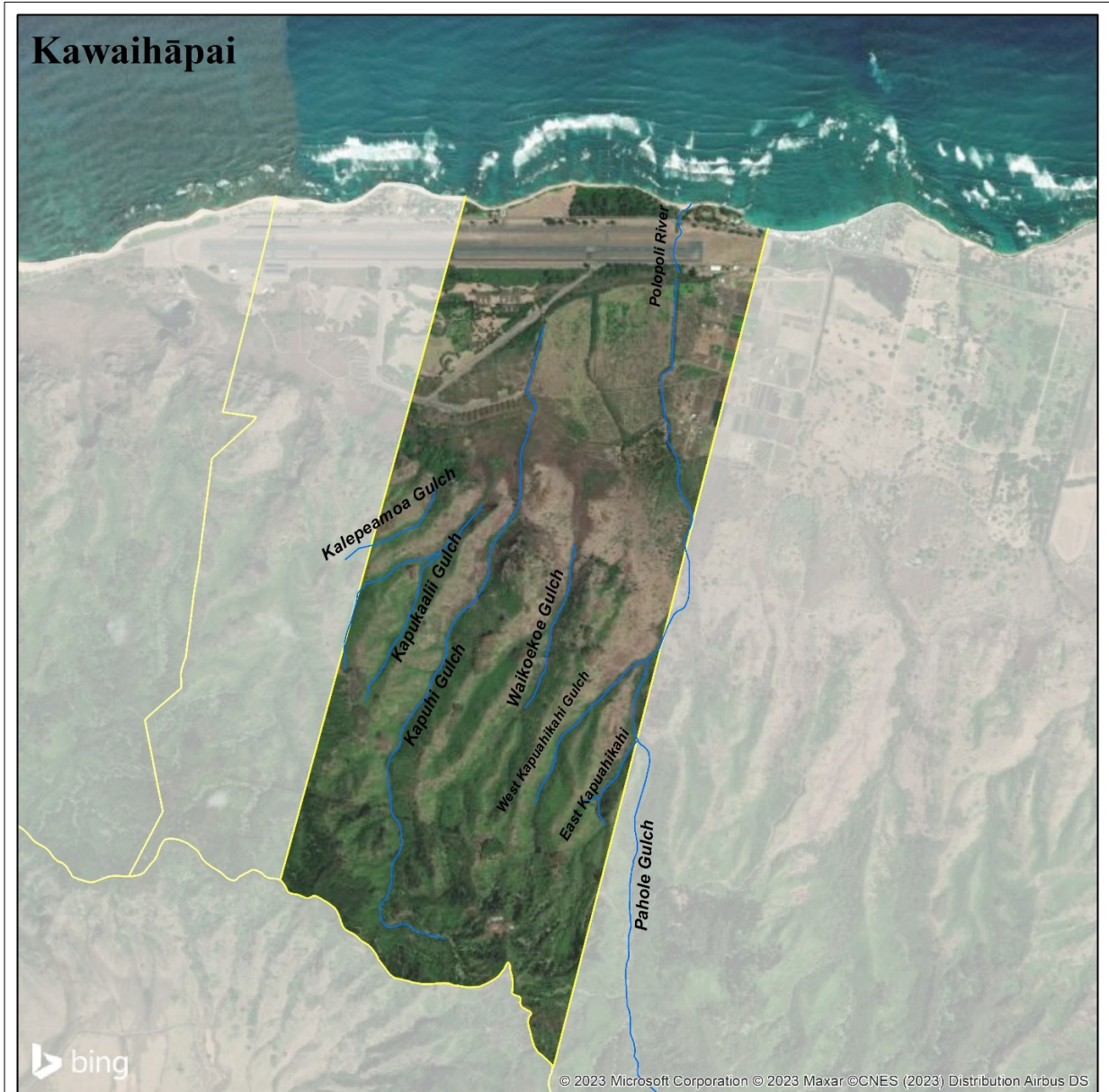


Figure 14. Aerial image overlain by an outline depicting Kawaihāpai Ahupua'a.

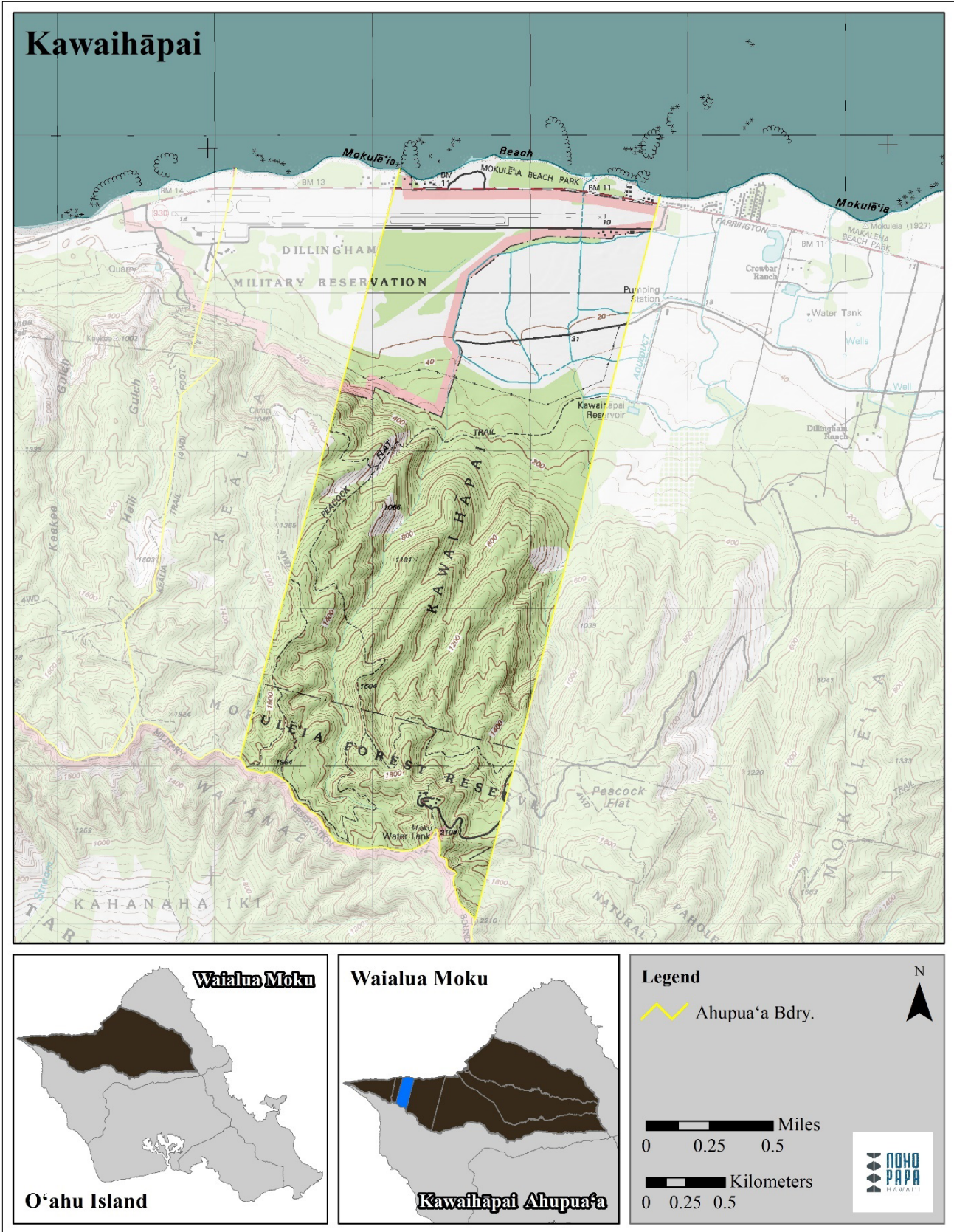



Figure 15. USGS map depicting Kawaihāpai Ahupua'a.



Wahi kūpuna of Kawaihāpai Ahupua‘a include pu‘u (hills, peaks), awāwa (valleys, gulches), plains, lae, kahawai (waterways, rivers), muliwai (tributaries), pūnāwai (springs), well as ala (trails), heiau (temples), ko‘a (shrines), ‘ahua (heaps of rocks), loko kai pu‘uone (sand dune ponds and other wahi pana and wahi kūpuna. Sometimes, places whose names have been forgotten or await discovery still retain their meaning and importance. This introductory survey of wahi kūpuna is not a comprehensive inventory; more undoubtedly exist, await revelation, or will develop names in the future.

Known named kahawai in the ahupua‘a include the Polipoli, Pāhole, Kapuahikahi, Waikoekoe, Kapuhi, and Kalepeamoā (Register Map 1881). Of these named streams, the Pāhole, Kapuahikahi, Waikoekoe, Kapuhi, and Kalepeamoā also give their names to respective awāwa. The awāwa of Kapuhi and Kalepeamoā share their names with adjacent mountain peaks. Two other features of Kawaihāpai’s landscape which should be pointed out include ‘Auku‘u and Kīkahi. These are the names of two ‘ili within Kawaihāpai. In certain past records, they have also been documented as their own separate ahupua‘a.

With the ahupua‘a of Keālia, Kawaihāpai once shared contiguous well-watered lo‘i kalo, evidence of which persisted through the late nineteenth century in the form of wild kalo and domesticated kalo turned wild (Handy, Handy, and Pukui 1972:467). The main source of Kawaihāpai’s lo‘i kalo was its famous pūnāwai, Kawaikumu‘ole, which fed the Kawaihāpai Stream. Kawaihāpai was also known for its ‘uala (sweet potato) cultivation and rich fishing grounds (Alameda 1996:80; Alameda 2003:35). Specifically, Alameda (2003:36) identified a loko kai pu‘uone in coastal Kawaihāpai in the land claim testimony of Lauwahine, and other claims that described choice octopus and moi fishing grounds in Kawaihāpai.

Kawailoa Heiau, as well as several ko‘a, one of which is also an ‘ahua, are additional wahi kūpuna in Kawaihāpai. A 1933 description of Kawailoa Heiau reads:

Site 191. Kawailoa heiau, Kawaihapai. Only a portion of two terraces remains... The houses (kahua hale) in which the kahunas lived were known as ‘Paweo’, according to Hookala. This is undoubtedly the site referred to by Thrum as Paweu, ‘A small heiau 58 x 65 feet at the base of the hill; badly damaged by freshets. [McAllister 1933:129]

Contemporary Hawaiian scholar Roy Kakulu Alameda discusses the functions and locations of ko‘a and ‘ahua in Kawaihāpai, which attest to the land division’s rich fishing grounds. Writes Alameda:

One such shrine, Pu‘u o Hekili, was an ‘ahua, or heap of rocks, located on the beach just below the Kawaihāpai wireless station. Another shrine, Kuakea, new the seashore was in direct line with Kawailoa heiau. These shrines, usually of uncarved stones, were used to pray to Ku‘ula, the god of all fishermen. [Alameda 1996:77]

He further asserts based on Hawaiian oral traditions (see “Mo‘olelo” section of this chapter) that “[a]t Kawaihāpai, the fishermen prayed to their god Kāne‘aukai,” (Alameda 1996:77).

Additionally, the ahupua‘a of Kawaihāpai was veined by ala (trails) connecting to a vast, island-wide network of thoroughfares ranging from footpaths to Hawaiian-engineered, elevated, and paved roadways (‘Īī 1959:96–100; Figure 5). Nineteenth century Hawaiian oral history recorded by Kānaka statesman and scholar Ione Papa (John Papa) details travelers’ routes along Waialua Moku’s system of ala, including those in Kawaihāpai (‘Īī 1959:96–100). ‘Īī writes: “At Makua

there was a trail up the mountain and down to Kawaihapai where it met the trail from Kaena,” (‘Īī 1959:98). He also states that the trail or perhaps another one is related to a famed ‘ōlelo no‘eau, indicating that the land division hosted multiple trails (‘Īī 1959:98). A traditional saying as recorded in Pukui (1983) mentions that a tired traveler once lost their way, and instead of going from Mokulē‘ia to Mākaha, took the ala through Kawaihāpai and ended up in Mākua. It reads:

Mākole iho hewa i Mākua.

Red-eyed one goes to Mākua by mistake.

“Applied to one who has gone off his course. Once, a red-eyed person left Mokulē‘ia, O‘ahu, intending to go to Mākaha, but went by way of Kawaihāpai and arrived at Mākua instead.” [Pukui 1983:230, #2112]

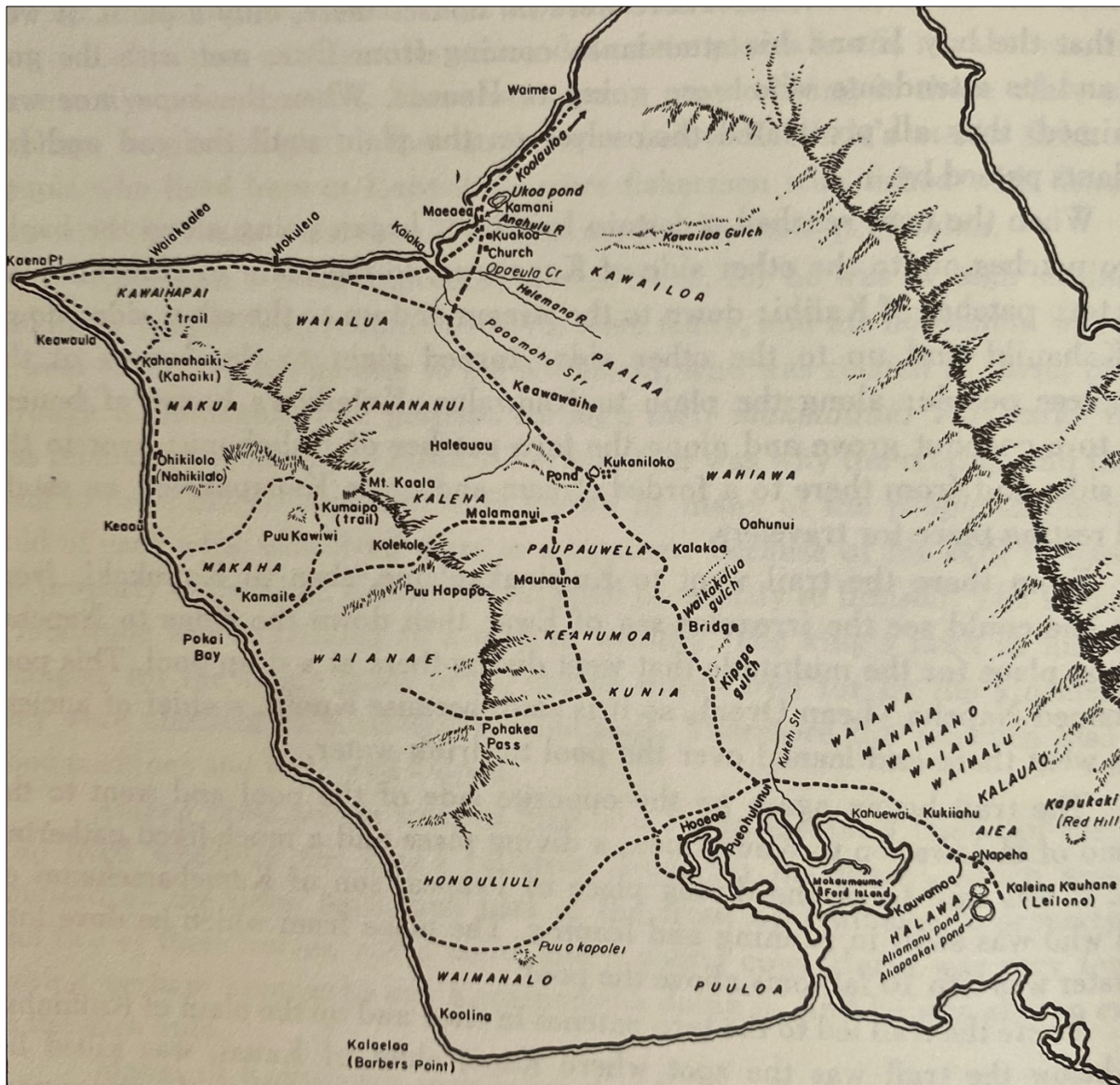



Figure 16. A map of the ala system spanning leeward O‘ahu ala based on Ione Papa ‘Īī’s historical account as interpreted by Paul Rockwood (‘Īī 1959:96)

MO'OLELO (ORAL-HISTORICAL REFERENCES)

Several mo'olelo memorialize Kawaihāpai. Themes threaded throughout Hawaiian oral traditions that characterize the land division include an abundance of wai, as well as drought, fishing, and the legendary figures Pele and Hi'iaka. According to Alameida (1996:79) Kamapua'a, the shape-shifting, pig-headed demi-god may also be associated with Kawaihāpai through Hawaiian oral tradition relayed by H.H. Liokakele, below.

In one version of the epic saga of the goddess Hi'iakaikapoliopole, “four hidden waters” – Ulunui, Kohe'iki, Ulehulu, and Waiaka'aiea - are located near Kawailoa Heiau in Kawaihāpai (Emerson 1915:101–103 in Alameida 1996:79). Hawaiian oral traditions relayed by Waialua informant and Kahuna (defined in historical records as “*Native Doctor*” in this instance) Daniel Hookala concur with the names of the four hidden waters as recorded by Emerson, and also identify a fifth hidden water named Kuilaau o Kealia, location unknown (Hookala n.d. in McAllister 1931:129; Hawai'i State Archives PP-33-11-010; Figure 17). Further, and as pointed out by Alameida (1996:79), Hi'iaka and her traveling companions search for the four hidden waters in Kawaihāpai, and in a time of drought, local people refuse to reveal their locations to her. The relevant excerpt describing this from her epic saga reads:



I kihe ia e ke kai o Wawalu,
Na owaewae pali o Unu-lau
Inu aku i ka wai o Kohe-iki i ka pali—
I ka pali i ka wai, Kau pu me ka laau.
Hoole ke kupa, huna i ka wai.
Eha ka muli-wai, wai o Ka-ena.
[Emerson 1915:101–103]

*Besprayed by the sea of Wawalu,
Forefront Unulau's gullied cliffs.
I drink of the water distilled
By the dripping pali walls,
Led forth in a hollowed log.
The rustic [native] denies it and hides it:
Four water-streams has Ka-ena.
[Translation by Nathaniel Emerson]*

Another version of the mo'olelo regarding water that divinely appeared in the ahupua'a after a drought was published by H.H. Liokakele in the Hawaiian language newspaper *Ka Nupepa Kuokoa* on July 14, 1911. It reads:

Eia hou, o ka moolelo o keia wai i ike ia, penei no ia: O ka noho ana o kela aina i ka wa kahiko he lako no a i ka hiki ana mai o ka pilikia maluna o ka aina ua make na mea kanu aohe he wai, mamuli o keia pilikia ua manao na mea apau e hele a haalele i ka aina.

Aia nae he elua mau elemakule no ka papa kahuna o ke au kahiko ua noho iho la laua, kukulu na hailona me ka pule pu a i ka amama ana o ka laua pule ana ua ike aku la laua i ka ao puua e oili ae ana maluna pono o ka lae o Kahuku a hoomanao ae la laua e ua ana a ua lohe ia ka laua pule ia laua e kali ana no ka ua mai, ua lohe aku la laua i ke kuho mai o ke kulu wai iluna o ka pali, a i ko laua pii ana aku e nana ua ike iho la laua i keia wai e kahe mai ana mai loko mai o ka pali, a ua kukala aku la laua i ka nui me ka lehulehu e noho ua loa ka wai.

He mea oiaio ua hooponopono ia kela wai i kela au kahiko a hoo-kahe ia iloko o na loi kalo a ua ola kela poe e noho i Kawaihapai ia au kahiko a hiki i kela au hou e nee nei.

He oiaio ua hanai io aku no kela wai i kekahi hapa o ka lahui Hawaii e noho nei ilaila. Mamuli o ka hookumu ana o ke Akua i kela wai iluna o ka pali, peia i kapaia ai ka inoa o kela aina mai kahiko loa mai o Kawaihapai, mamuli o ka hapa ia ana o kela wai a kau iluna, a mamuli o ka ike ole ia ana o ke kumu o kela wai pela no i kapa ia ai kona inoa Kawaikumuoleikapali a hiki i keia manawa.
[Liokakele 1911 in Alameida 1996:78]

Here again is the legend of this water that is well known. In the old days, life on that land was rich until trouble came and the plants died because there was no water. Everybody thought of leaving and abandoning the land. But two old men of the old priestly class stayed to prepare a special place to pray. After praying, they saw a hog-shaped cloud coming from the direction of Kahuku Point. They guessed that it was going to rain and that their prayers were heard. They waited for rain. When they heard the splashing of raindrops, they went to look and saw water pouring from the cliff. They told everybody to stay because water was found.

It is true that the water was cared for long ago and it was made to flow into the taro patches. Those people who lived at Kawaihapai long ago were saved until this new period that is going on now.

It is true that water provided plenty of food for some of the Hawaiians living there. God created that water above the cliff; the name of the land long ago was called Kawaihapai [Lifted Water] because some of that water was placed above and since no one knew the source of that water it is called Kawaikumuole-ikapali (Water without source on the cliff) to this day.

[Translation by Roy Kakulu Alameida]

The mo'olelo of Maikoha explains how fishermen throughout Waialua came to worship Kāne'aukai as their god. Maikoha was a brave and reckless young man who angered his father by disrespecting sacred things and places. As a result, Maikoha's father sends him to wander throughout the archipelago, where he eventually settles on Maui as the wauke (paper mulberry; *Broussonetia papyrifera*) plant, preferred by kapa makers (Krauss 1993:60). Maikoha's sisters, who are also transformative, disperse throughout the archipelago in search of him, and end up meeting partners and settling down. Part of the mo'olelo as published by Abraham Fornander, reads:

When Kaihukoa decided to stay in Waianae, the remaining sisters continued on to Waialua, where Kawailoa met Ihukoko. Kawailoa was a single man and as he fell in love with Ihukoko the two were united and they became husband and wife. Ihukoko remained here, and the fish that accompanied her from their home was the *aholehole*. [Fornander 1918:272]

The siblings' brother Kāne'aukai eventually comes searching for them in the form of a log floating on the sea. Kāne'aukai floats along the seashore at various Waialua locations before arriving at Kawaihāpai and changing into human form. The remainder of the mo'olelo as recorded by Fornander reads:

When he [Kāneʻaukai] approached the home of the two old men [at Kapaeoloa], he saw them watching an umu (oven), and after it was covered up they set out to the beach to do some fishing. After fishing for some time without success Kaneaukai called out to them : “Say, you old men, which god do you worship and keep?” The old men replied : “We are worshiping a god, but we do now know his name.” Kaneukai then said : “You will now hear and know his name. When you let down your net again, call out, ‘Here is the food and fish, Kaneaukai,’ that is the name of the god.” The old men assented to this, saying : “Yes, this is the first time that we have learned his name.” Because of this fact, Kaneaukai is the fish god worshiped [sic] by many to this day, for Kaneaukai became their fish god, and from them others, if they so desired. [Fornander 1918:272]



Figure 17. Daniel Hookala, informant on Kawaihāpai Ahupuaʻa and Waialua Moku whose intellectual property features heavily in the Bishop Museum archaeologist J. Gilbert McAllister’s 1933 *Archaeology of Oahu* (Becket and Singer 1999:87)

SELECT WAHI KŪPUNA IN KAWAIHĀPAI

Table 5. Select Wahi Kūpuna in Kawaihāpai

Wahi Kūpuna	Type	Location/ Place Name	Comments
Kawaihāpai	Ahupua‘a, Pūnāwai. Trail	Meaning “the carried water (water is said to have been carried here by a cloud in answer to the prayers of two priests)” (PEM).	Returned by Kamamalu, retained by the Government at the Māhele. Claims no. 870 by Kaakau, no. 871 by Niho, 873 by Kauwahine, no. 893 by Kalalawalu, no. 894 by Hikiau, no. 900 by Moewaa, no. 912 by Haule, no. 915 by Kaaona, no. 993 by Kaakau were not awarded (Mahele Book 6, 223; Native Register 2:491-492, 595, 510-511, 515, 524, 527, 581). Mo‘olelo is associated with the name, where in the olden days, everyone thought of leaving the land due to a lack of water, but two old men from the priestly class stayed behind, prayed, and found water pouring from a cliff which is now known as Kawaihāpai, meaning “Lifted-water” and Ka-wai-kumu-olei-ka-pali, meaning “Water-without-source-on-the-cliff” due to its unknown source (<i>Kuokoa</i> , July 14, 1911; Sterling and Summers 1978:99). Also noted in Clark (2002:133) “...takes its name from a spring of the same name.”
‘Auku‘u (Auku)	Palena	Not Translated	Listed by Kuhano as an ahupua‘a before the Māhele between Kīkahi and Kawaihāpai, but probably between Kīkahi and Mokulēi‘a 2. Not found in the Māhele Book. One claim for a kuleana was filed but denied. Misspelt “Auku” in Index of All Grants which lists RPG 240, 456, 457, 459, 1780, 1785. See TMK 6800, 6802 (Foreign Testimony 11:535; Kuhano 1843 in Kame‘eleihiwa 1992:330; Snakeberg 1990:4).
Kapuahikahi	Awāwa Kahawai	Not Translated	Two branches, East Kapuahikahi and West Kapuahikahi (Register Map 1881).
Kapuhi	Pu‘u, Awāwa, Kahawai	Not Translated	“Kapuhi Valley” was found on an 1896 Map by J.S. Emerson, located in Grant 1783 to Kanalu between the pu‘u of Ka‘apahu and Lepeamoā (Register Map 1881).
Kawaikumu‘ole	Pūnāwai	“Water without source” (PE; Sterling and Summers 1978:99) Also seen spelled as “Ka Wai Kumu Ole” and “Ka	The mo‘olelo is associated with the name, where in the olden days, everyone thought of leaving the land due to a lack of water, but two old men from the priestly class stayed behind, prayed, and found water pouring from a cliff which is now

Wahi Kūpuna	Type	Location/ Place Name	Comments
		Wai Kumuole” (Clark 2002:304).	known as Kawaihāpai, meaning “Lifted-water” and Ka-wai-kumu-olei-ka-pali, meaning “Water-without-source-on-the-cliff” due to its unknown source (<i>Kuokoa</i> , July 14, 1911; Sterling and Summers 1978:99). Also noted in Clark (2002:133) “...takes its name from a spring of the same name.”
Kawailoa	Heiau	Meaning “the long water” (PEM).	“Site 191. Kawailoa heiau, Kawaihapai. Only a portion of two terraces remains... The houses (kahua hale) in which the kahunas lived were known as ‘Paweo’, according to Hookala. This is undoubtedly the site referred to by Thrum as Paweu, ‘A small heiau 58 x 65 feet at the base of the hill; badly damaged by freshets” (McAllister 1933:129).
Kīkahi	Palena	Not Translated	Listed by Kuhano (1873) as an ahupua’a before the Māhele between Auku’u and Mokolē’ia, but probably between Kawaihāpai and Auku’u. Not named in Māhele Book, Indices or Index of All Grants; probably absorbed into Kawaihāpai before the Māhele (Kuhano 1843 in Kame’eleihiwa 1992:330).
Kuakea	Kū’ula, Ko’a	Not Translated	Described as “One such shrine, Pu’u o Hekili, was an ‘ahua, or heap of rocks, located on the beach just below the Kawaihāpai wireless station. Another shrine, Kuakea, near the seashore was in direct line with Kawailoa heiau. These shrines, usually of uncarved stones, were used to pray to Ku’ula, the god of all fishermen” (Alameida 1996:77).
Lepeamoā (Kalepeamoā)	Pu’u, Awāwa, Kahawai	Not Translated	“Lepeamoā” found on an 1896 Map by J.S. Emerson, located between Kapuhi Valley and Kapuka’ali’i Gulch; where Grant 1783 to Kanalu; Grant 1784 to Papa meet Grant 240 to W.S. Emeron (Register Map 1881).
Pahole	Awāwa, Kahawai	Not Translated	Found on Register Map 1881.
Polipoli	Kahawai	Not Translated	“Polipoli River” depicted on 1896 Map by J.S. Emerson, located in Grant 456 to Halali (Register Map 1881). Also on a 1901 map with depiction but no name (Register Map 2051).

Wahi Kūpuna	Type	Location/ Place Name	Comments
Pu‘u o Hekili	‘Ahua	Not Translated	Described as “One such shrine, Pu‘u o Hekili, was an <i>‘ahua</i> , or heap of rocks, located on the beach just below the Kawaihāpai wireless station. Another shrine, Kuakea, near the seashore was in direct line with Kawaihoa <i>heiau</i> . These shrines, usually of uncarved stones, were used to pray to Ku‘ula, the god of all fishermen” (Alameida 1996:77).
Waikoekoe	Valley, Awāwa, Kahawai	Not Translated	“Waikoekoe Valley” name found on 1896 Map by J.S. Emerson, located between Grant 1780 to Hokuaulani et al. and Grant 456 to Halali (Register Map 1881).

Notes:

References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable

General references used in compiling information in this table include McAllister (1933), Pukui, Elbert, and Mo‘okini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978), Hawaii Land Survey Register Map, and Tax Map Key (TMK).



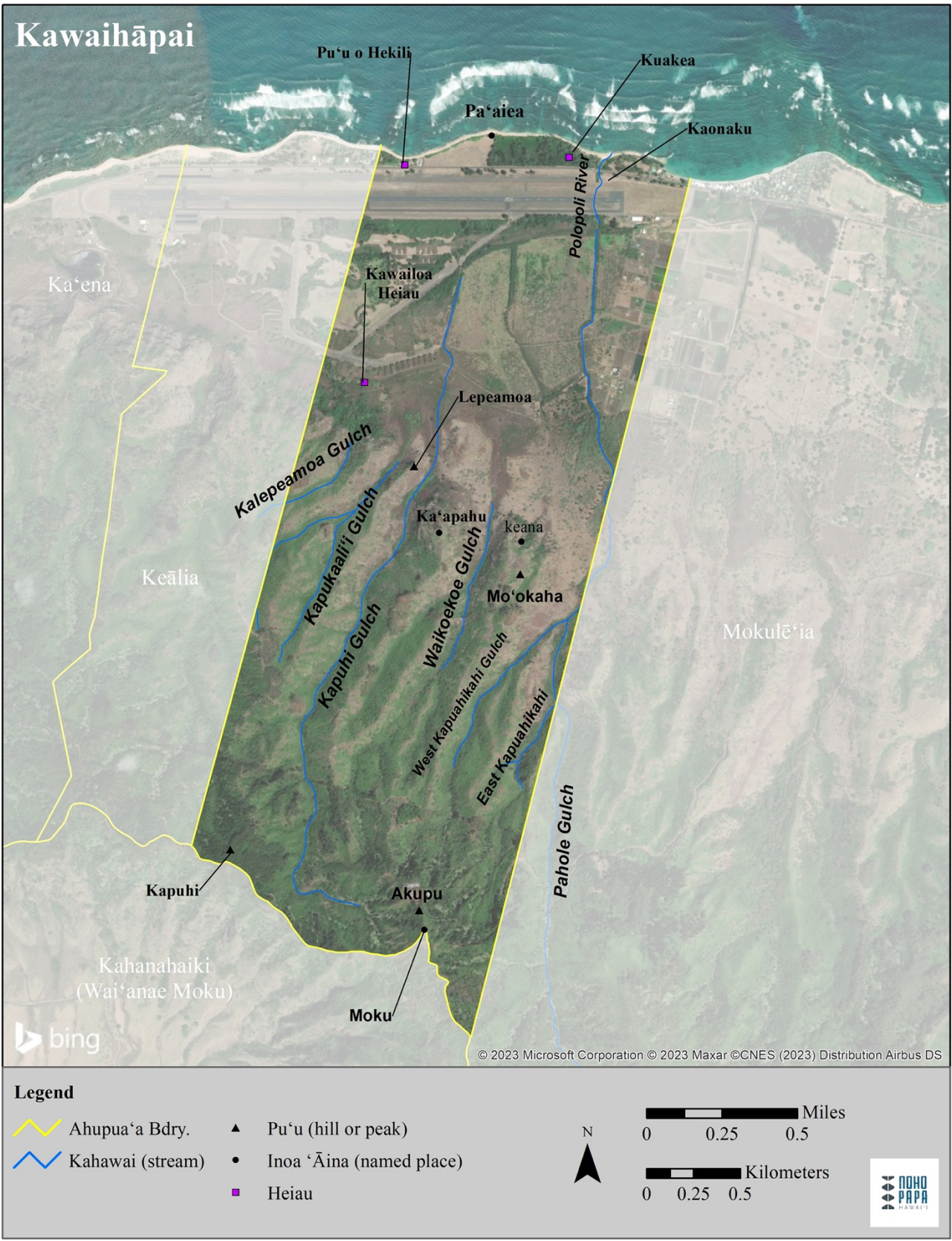


Figure 18. An aerial image overlain with a map of wahi kūpuna in Kawaihāpai.

MELE

When searching the archives for mele about Kawaihāpai, two were found. One, *Nani Ka'ala He Keiki Na Kamaoha*, can be found in the book, *Nā Mele Welo*. The other mele mentioning Kawaihāpai was discovered while searching through Hawaiian language newspapers. Specifically, it was found in a 1924 issue of *Ka Nupepa Kuokoa*. Both mele are shared below.

The first chant is a mele which expresses love for Mount Ka'ala. This is most likely a veiled reference to one's lover. The mele says, "Ka'ala is my love. Oh, come back to me" (Bacon and Napoka 1995:80-81). Within this chant, various places throughout Waialua Moku are described. The recurring theme of Kawaihāpai with its blessed divine waters is once again mentioned. From there, the composer, Louis Nakeu, acknowledges the well-watered lands of Kawaihāpai and the adjacent Mokulē'ia, cultivated and bearing the resemblance of a fine woven mat. Here is the mele in its entirety (Bacon and Napoka 1995:80-81):

“Nani Ka'ala he Keiki na Kamaoha”⁶

Nani Ka'ala he keiki na Kamaoha,
Ke hi'i 'ia maila e ka wai o Luakini;
Hi'i ka wai o Ka'aiea kau i luna,

Hi'i ka wai kumu 'ole kau i nā pali,

Ke nānā iho 'oe lalo o Kawaihāpai
Mehe moena pāwehe ala
I ke kula o Mokulē'ia.
'A'ole wahi ho'ohalahala 'ana,
A ka ua nāulu i ke kula,

He like wale nō a mai Ka'ena ā Waialua,

Pili pono a kula ka lā.
I Mananui ke'ā ho'onui a'ela,
I ka leo o ke kai o Pua'ena,
Ke hohola a'ela i ke kula o Lauhulu.
Mehe lei hulu mamo ala
No ka uka o Halemano,
'O ke kū mai inoa o Ka'ala.
A Ka'ala ku'u aloha,
Ho'i nai kāua.

*Beautiful Ka'ala, child of Kamaoha,
Borne in the arms of the water of Luakini;
Lifted and placed on high is the water of
Ka'aiea,
Lifted high is the water without source, up
onto the cliff,
When you look down upon Kawaihāpai
It resembles a patterned mat
On the plain of Mokulē'ia.
There is nothing to criticize there,
Nothing for the rain cloud to be displeased
with on the plain,
It is alike in appearance from Ka'ena to
Waialua,
Where the sun remains shining.
At Mananui the charm increases,
With the voice of the sea at Pua'ena,
That spreads onto the plain of Lauhulu.
Like a lei made of mamo feathers
For the upland of Halemano,
So stands Ka'ala.
For Ka'ala is my love,
O come back to me.*

The second mele mentioning Kawaihāpai is a lamentation found in the September 22, 1924 edition of the Hawaiian language newspaper *Ka Nupepa Kuokoa* (Otholt 1924:3). It is part of a much larger article by a Mrs. K.H. Otholt, who shares the details of her father's life, passing, and funeral services. Throughout her article, she lovingly calls her father, David Kumauna Kaumiumi, "ku'u papa" or "my dear papa, or father." Within the chant of lamentation for her father, she notes her family's connection to Kawaihāpai. She calls out to her father saying that she is looking for him, wondering and wishing if he may be found there at the divine waters of Kawaikumu'ole. In the end she admits that, "It is done..."

⁶ Translator unknown

indeed, Papa is no longer in Kawaihāpai” (Otholt 1924). A portion of her lament is shared below (Otholt 1924):

“He Puolo Waimaka No Kuu Makuakane David Kumauna Kaumiumi, Ua Hala”

Kuu papa hoi e kuu papa aloha, aloha keiki.	<i>My papa, indeed my beloved papa, beloved child.</i>
Kuu papa i ka wai kau mai i ka pali	<i>My papa in the waters set on the cliff.</i>
Kawaikuilaau, aole oe e inu hou ana ia wai i kamaaina.	<i>The waters of Kawaikuilā’au, you will not drink again of those familiar waters.</i>
Kuu papa e, eia au ke imi nei ia oe,	<i>My papa, here I am looking for you,</i>
Aia aku la paha oe i ka luna o Kawaikumuole,	<i>Maybe you are there above the waters of Kawaikumu’ole, the sacred waters of Kāne,</i>
ua wai kapu hoi a Kane,	<i>Or maybe you are there below the red cliffs,</i>
A i ole aia iho paha i kahi pali ulaula, ka wai o Kaalaea,	<i>the waters of Ka’alaea,</i>
Ma kalu ana iki, kahi i pee mai ai.	<i>At [?], where you have hidden.</i>
Papa hoi mai kua!	<i>Papa, come back!</i>
He aha la hoi ka’u hala nui i hoea aku ai ia oe,	<i>What a great offense that I have come before you,</i>
Au e pee mai nei ia’u!	<i>But you are hidden from me!</i>
Ua pau ua moe, ua hala no ka wa mau loa.	<i>It is done, the sleep, the passing on forever.</i>
Kawaihapai hoi e aole o papa.	<i>At Kawaihāpai, Papa is no more.</i>

[Otholt 1924:3]

The example of these mo’olelo and mele underscore the place that Kawaihāpai played in former times. Although it is sparsely populated and perhaps far from people’s minds today, it was once a bustling place of residence very much connected to the rest of Waialua and O’ahu. Physically, Kawaihāpai helped connect Waialua Moku with Wai’anae Moku with its famous mauka trail. Intangibly, Kawaihāpai continues to be connected to today’s generations, its place memorialized in chants of love, of lamentation, and of other cultural significance.

COMMUNITY GROUPS IN KAWAIHĀPAI

This section provides a summary of the community groups in Kawaihāpai, 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 organization's 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.

The Kawaihāpai 'Ohana

The Kawaihāpai 'Ohana focuses on the protection and preservation of iwi kūpuna, and the cultural and historical sites (with their applicable mo'olelo) of Waialua. The primary emphasis of their kuleana is the northwest coastline of Waialua, which encompasses the ahupua'a of Kamananui, Mokulē'ia, 'Auku'u, Kikahi, Kawaihāpai, Keālia, and Ka'ena, with the ahupua'a of Kawaihāpai as their central focus.

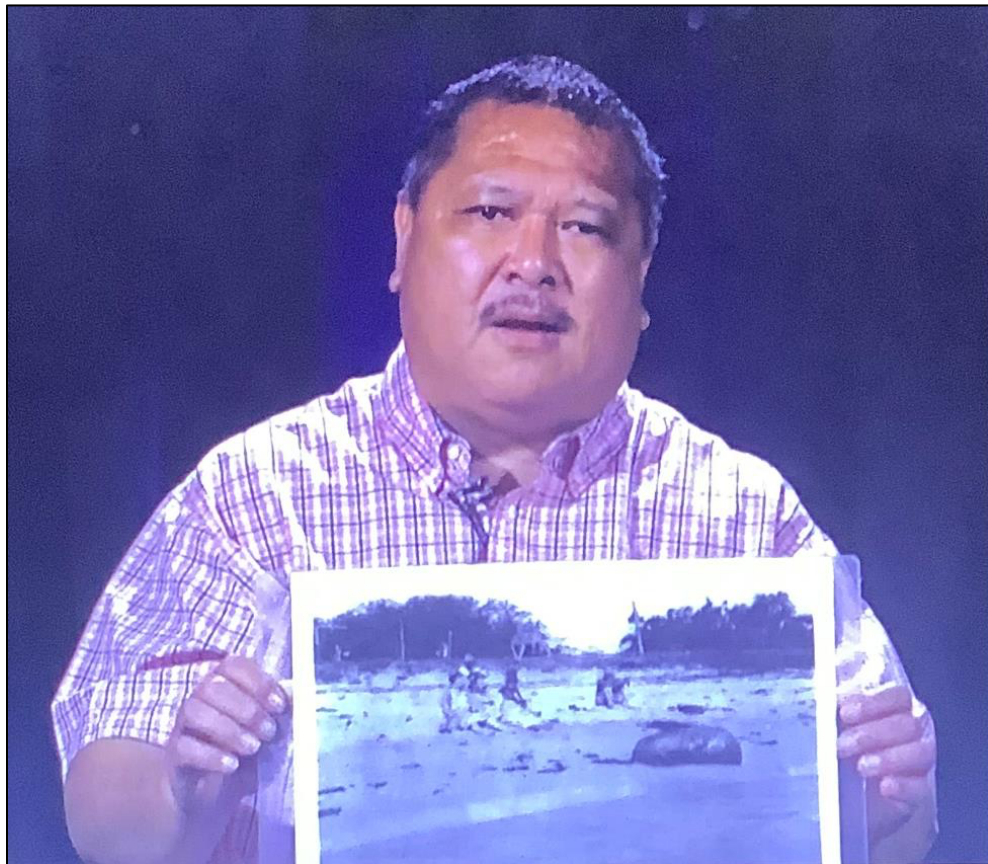


Figure 19. Uncle Thomas Shirai, Jr. holding a photo of the healing stone, Pōhaku Pua'ena (Photo credit: Thomas Shirai, Jr.)

Community Outreach & Survey Results

Organization Profile:

Contact person	N/A
Address	P.O. Box 601, Waialua, HI 96791
Phone number	(808) 859-8796
Email	Kawaihapai@hawaii.rr.com
Website/Social media	Facebook groups: The Kawaihapai Ohana and Ka Poe O Waialua Moku
Year organization formed	1998
501c3 status	No

Services, Target Audiences, & Partnerships:

Sites you mālama	The primary emphasis of the northwest coastline of Waialua that encompasses the ahupua‘a of Kamananui, Mokulē‘ia, ‘Auku‘u, Kikahi, Kawaihāpai, Keālia, and Ka‘ena. Their ultimate emphasis is the ahupua‘a of Kawaihāpai.
Services/activities offered	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Marine resource management, Natural resource management. Primarily, mālama iwi kupuna.
Public volunteer work days? When?	No
Student School groups (& ages) they service	N/A
Existing organizational partners	Ka Lei Maile Ali‘i Aloha ‘Āina
Organizations wanting to partner with in the future	N/A

Cultural and Place-Based Education:

How are cultural practices implemented in your organization?	Mālama iwi kūpuna, preservation of cultural history and mo‘olelo of Waialua Moku.
Place-based resources used?	Yes, all listed primary knowledge passed down from my grandpa. Resources: The Bishop Museum Publications -Sites of O‘ahu, Archeology of O‘ahu, The Hawaiian Planter and Tree Snails in Waianae Mountains Bulletin 152. The Waialua Informants in these publications are my kupuna.
Has your org created its own place-based curriculum?	No

Strengths & Opportunities:

Do you want to grow your organizational capacity?	'Ohana
Do you want to expand your reach to educate more students or community members? Who?	Primarily 'ohana and interested cultural practitioners
What programs and/or activities does your organization want to implement in the near future?	N/A



ADDITIONAL RESOURCES FOR KAWAIHĀPAI

The table below features resources for readers seeking additional information regarding the natural and cultural resources of Kawaihāpai.

Table 6. Additional Resources for Kawaihāpai Ahupua‘a

Author & Year	Title	Summary of Key Content
Alameida (1996)	“Kawaihāpai: A Place in Time.” <i>Hawaiian Journal of History</i>	Alameida inventories and discusses the known cultural resources of the ahupua‘a of Kawaihāpai. A combination of mo‘olelo and other primary source Hawaiian oral traditions as well as historical records are used to understand the location(s), function(s), and significance(s) of wahi kupuna throughout the land division.
Alameida (2003)	“Moolelo O Kawaihāpai.” <i>Hawaiian Journal of History</i>	This article is a survey of the mo‘olelo and primary source Hawaiian oral traditions recorded during the historical era pertaining to Kawaihāpai. Alameida draws on ancient through historical oral traditions and archival historical materials to understand the rich fishing grounds, agricultural abundance, and Hawaiian cultural landscape of Kawaihāpai.
Clark, John and Keao NeSmith (trans.; 2014)	<i>North Shore Place Names</i>	This book is a compilation of North Shore place names drawn from primary, translated Hawaiian language resources. 19th century Hawaiian scholarship, mele, oli, mo‘olelo, Nūpepa, māhele land records, and more are featured. It covers Ko‘olauloa and Waialua ahupua‘a from Kahuku to Ka‘ena. Part dictionary, part encyclopedia, entries are arranged alphabetically with place names in bold. The primary source in Hawaiian is followed by its English language translation completed by Keao NeSmith.

*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 O‘ahu*, McAllister’s (1933) *Archaeology of O‘ahu*, Pukui et al. (1974) *Place Names of Hawai‘i*, ‘Ī‘i’s (1959) *Fragments of Hawaiian History*, etc.