

WAIALUA, ‘ĀINA KŪ PĀLUA I KA LA‘I

Waialua, land that stands doubly becalmed

WAIALUA ‘ĀINA INVENTORY

Kamananui Ahupua‘a, Moku ‘o Waialua



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AUTHORS

Lilia Merrin M.A., Rachel Hoerman, Ph.D., Ulukoa Duhaylonsod, B.A.,
Kelley L. Uyeoka, M.A., and Kekuewa Kikilo, P.h.D

NOHOAPA HAWAII CONTACT

nohopapa.hawaii@gmail.com

KAMEHAMEHA SCHOOLS CONTACT

Lisa Takatsugi, Project Manager

litakats@ksbe.edu

FOR MORE INFORMATION VISIT:

WWW.NOHOPAPA.COM

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KAMANANUI AHUPUA‘A

Pili pono ka lā i Kamananui.
*The sun is very close to Kamananui.*¹⁵

This chapter identifies and discusses some significant Hawaiian cultural and natural resources in the ahupua‘a of Kamananui as well as community groups engaged in education, restoration, and other place-based activities in the land division. Figure 26 and Figure 27 depict Kamananui Ahupua‘a on aerial imagery and a USGS map. Table 9 lists selected significant wahi kūpuna (ancestral places) in the ahupua‘a, and Figure 35 depicts the locations of wahi kūpuna in the ahupua‘a of Kamananui.

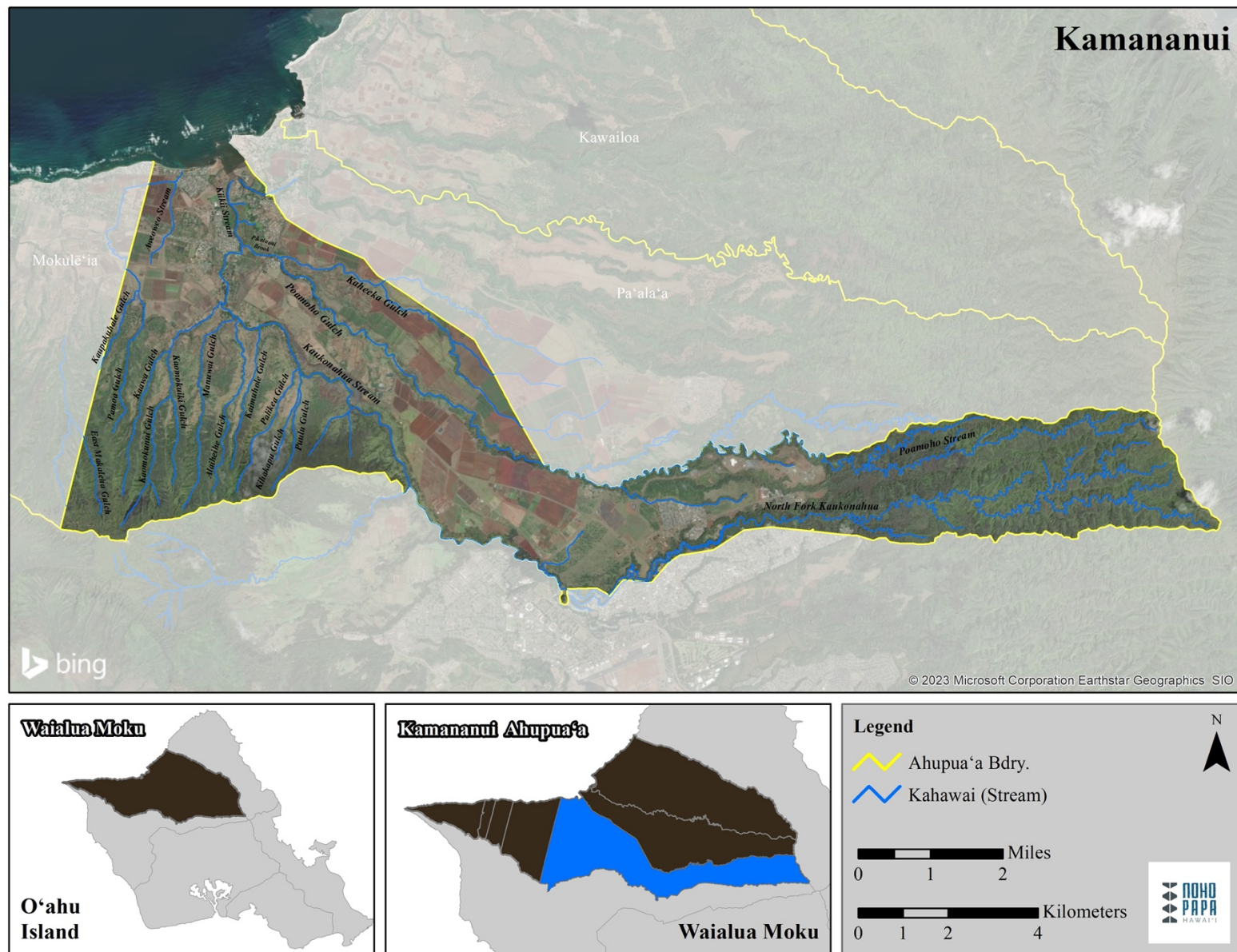
HAWAIIAN CULTURAL LANDSCAPE OF KAMANANUI

In comparison with other ahupua‘a within the moku of Waialua, Kamananui is the deepest and widest; Kamananui is literally translated as “the large branch,” (Pukui et al. 1974:80), perhaps in reference to its breadth, depth, and shape. Like the ahupua‘a of Kawailoa, it is heavily veined with kahawai (waterways, rivers) and muliwai (tributaries) that cluster at its mauka (inland) and makai (seaward) extents. Relatedly, water-carved ana (caves), are present throughout Kamananui (Sterling and Summers 1978:103,104). The pu‘u of Pauao occupies the central mauka boundary of the land division within the mountains of the Ko‘olau Range. The mauka half of the ahupua‘a bands Central O‘ahu’s raised Lihu‘e Plateau. The Wai‘anae Mountain Range occupies the western extents of the ahupua‘a, including the pu‘u of (hills, peaks) of Kuniuniu (Pu‘u Kamananui), Mā‘ili, Palikeahanau, Pu‘upane (Polu Koa), and Pu‘uiki, as well as Mauna Ka‘ala. Rolling plains that include the land division of Kemo‘o, “usually pronounced kīmū,” according to Pukui et al. (1974: 107), and awāwa (valleys, gulches) constitute the ahupua‘a’s eastern reaches. Makai Kamananui’s coastal dunescape bounds the kahakai (beach) of Pu‘uiki.

Wahi kūpuna of Kamananui Ahupua‘a include Kūkaniloko, the deeply sacred piko and birthplace of chiefs, pu‘u, awāwa (valleys, gulches), plains, kahawai (waterways, rivers), muliwai (tributaries), ana, and ulu la‘au (forests) as well as ala (trails), heiau (temples), ko‘a (shrines), ‘auwai (ditch, canal) and other wahi kūpuna and wahi pana. Sometimes, places whose names have been forgotten or await discovery still retain their meaning and importance. This introductory survey of Kamananui wahi kūpuna is not a comprehensive inventory; more undoubtedly exist, await revelation, or will develop names in the future.

Known named rains of Kamananui Ahupua‘a include the Nā‘ulu and Pō‘aipuni. The Nā‘ulu rain is defined as a “sudden shower” as well as a type of cloud and wind (Akana and Gonzalez 2015:187). Pō‘aipuni is translated as “to encircle” and affiliated with Kemo‘o, a smaller land division in within the ahupua‘a located near modern-day Schofield Barracks (Akana and Gonzalez 2015:160, 236; Pukui et al. (1974:107).

¹⁵ From Pukui (1983:291, #2653), who explains the ‘ōlelo no‘eau (*proverb, poetical saying*) is “[a] play on Ka-mananui (The-great-power). When the person in power becomes angry, everyone around him feels uncomfortable, as in the scorching, blistering sun.”



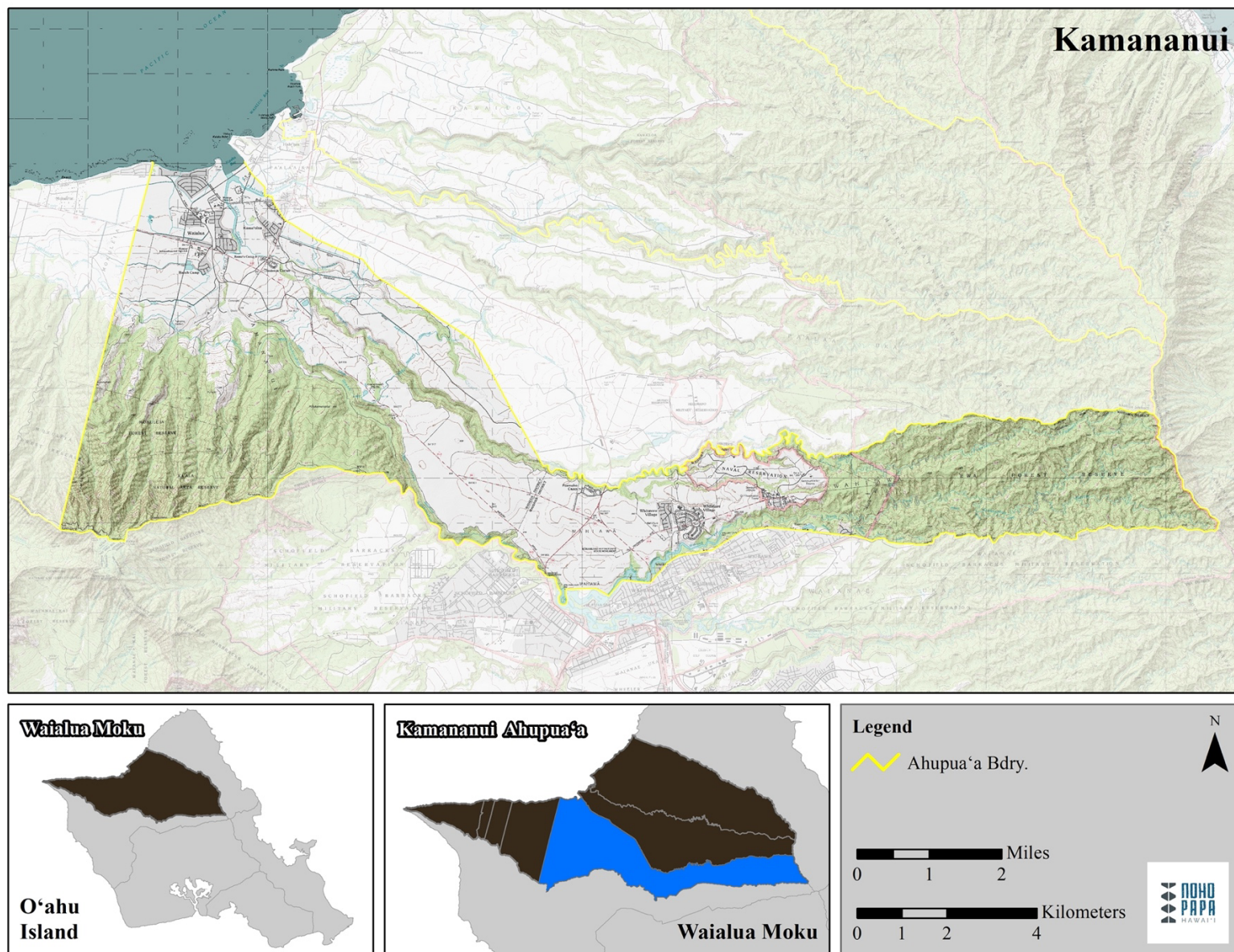


Figure 27. USGS map of Kamananui Ahupua'a.

An assortment of named and legendary winds are affiliated with lands and places within Kamananui Ahupua'a. Famous is the cold north wind named Waikōloa in traditional literature, as featured in:

*Nihi mai ka Waikoloa
Alo i ke kula o Kalena
Ke hui nei o Kalena
He pana Kūkaniloko*

*The cold north wind edges along,
Passing over the plains of Kalena,
Kalena grows chill
And famed Kūkaniloko throbs*
[Manu 2002:41]

In the above passage from the *Keaomelemele* mo'olelo, Paliuli is hosted by the natives of the land of the cold Waikōloa wind, which chills Kalena and the legendary place of Kūkaniloko (Manu 2002:130), the latter of which is in Kamananui. The plain of Līhu'e, partially within Kamananui, was renowned for its chilly climate as evidenced in the following proverb, "Hao na kēpā o Līhu'e i ke anu. The spurs of Līhu'e dig in with cold" (Pukui 1983:57). These oral traditions reflect the tendency for local winds to move downslope at night, moving the cooler air from the higher elevations.

Kūkaniloko is considered one of the most sacred and important – if not the most important – wahi kūpuna on O'ahu (Figure 28 and Figure 29). Kūkaniloko's intentional position at the geographical piko of the island of O'ahu symbolizes its profound connection to the natural universe (Lenchanko 2015). Writes Lenchanko of the piko:

The epicenter of the Kūkaniloko complex is situated in an area just north of Wahiawā Town traditionally known as Kapū'ahu'awa (or Kapu'ahu'awa). This area of Wahiawā plateau is located between the Po'amoho Stream Gulch to the North and Kaukonahua Stream Gulch to the South.

Lenchanko asserts "...the *heiau* at Kapū'ahu'awa represents our *mo'okū'auhau*, our genealogical connection to all those who came before us, to the island of O'ahu itself, since time immemorial," (Lenchanko 2015:46). It holds great significance to Kānaka 'Ōiwi as the birthplace of ali'i nui (high chiefs) and for its role as a vital link connecting our kūpuna to the celestial wonders of the expansive heavens. It is one of two sacred birthing places – the other is located in Holoholokū, Wailua, Kaua'i - and so has sacred meaning that spans the pae 'āina (Kamakau 1867). Through centuries and across generations of Native Hawaiians, Kūkaniloko has served as a sacred piko (center, navel, umbilical cord) where Native Hawaiians can establish connections with the 'āina, nā akua, 'ike kūpuna (ancestral knowledge), and our own wailua (spirit); a role it currently serves and will continue to have in the future. Even in the present, both Native Hawaiian and others sense and deeply value the abundant history, enduring traditions, and powerful spiritual energy embodied at this sacred place. Kūkaniloko is still considered a pu'uhonua¹⁶ (place of refuge, sanctuary, asylum, place of peace and safety) or cultural kūpuka (oasis) because it continues to serve as a place where Native Hawaiian cultural and spiritual customs, traditions, and beliefs flourish through practice.¹⁷

¹⁶ For a detailed discussion of Kūkaniloko as a pu'uhonua see Cordy et al. (2011) A Traditional Cultural Property Study of Kūkaniloko: A Wahi Pana on the Central Plateau of O'ahu - Its Uses Over Time, Its Importance to the Hawaiian Community, & Preservation Needs, page 24.

¹⁷ For a detailed discussion of the potential cultural practices, resources, and significances associated with Kūkaniloko, see Jonah La'akapu Lenchanko's Master's thesis in Hawaiian Studies entitled: *Kūkaniloko: A Hālau of Ākeaakamai of Kāne*.



Figure 28. A panoramic photograph of a segment of the piko of Kūkaniloko on the O'ahu central plain under the stewardship of a kahu in 2022 (Nohopapa Hawai'i)



Figure 29. 2016 photograph of the birthing stones pōhaku at Kūkaniloko, taken during Nohopapa Hawai‘i’s Mālama ‘Āina Field School (Shawn Kahō‘olemana Nāone)

A contemporary kahu (guardian, keeper, caretaker) of Kūkaniloko shared that it “was a space and place where thirteen kahuna¹⁸ of different disciplines lived and taught the aliʻi to become proper managers,” which may have contributed to it serving as a center of knowledge production on Oʻahu (Lenchanko 2015:25,74). Writes Lenchanko (2015:86):

The *kahuna* or experts of Kāne were not only concerned and well-versed with matters of the sun and the stars, but they were also quite adept at the movement and form of the earth itself. These men (counterparts to the women of the Haumea knowledge of Papahānaumoku, Papahulilani, and Papahulihonua) were trained geologists, geographers, and architects.

In addition to serving as the birthplace of notable aliʻi nui¹⁹, Kūkaniloko was also the birthplace of numerous lō aliʻi - high ranking chiefs from which an aliʻi of desirable lineage could be found (Uyeoka and Cordy 2011:24; Kamakau and Pukui [trans.] 1991:40). Practitioners of lua (Hawaiian martial arts) and kilo (astrology) may also have received instruction at Kūkaniloko (OHA 2013).

Nineteenth century Kānaka ʻŌiwi scholarship and recordation of oral traditions attest to Kūkaniloko’s sacred importance as a birthing place for the highest ranking aliʻi whose famed birthing stones witnessed the entry of sacred chiefs into this world (Malo and Emerson [trans.] 1898:325; Īʻi 1959:98,99). Scholar, politician, and chiefly advisor Ione (John) Papa Īʻi describes Kūkaniloko as “the birthplace of chiefs,” as well as “much visited,” (Īʻi 1959:98,99). Scholar, historian, chiefly advisor, lawmaker, and minister David Malo explains Kūkaniloko’s aliʻi nui birthing connection: “It was held to be a most distinguished honor to be born at Kukaniloko. Queens in expectation of motherhood were accustomed to go to Kukaniloko in advance that by undergoing the pains of labor in that place they might confer on their offspring this inestimable boon,” (Malo and Emerson [trans.] 1898:325).

Kamakau (1867) provides important descriptions of the function(s) and relationships between the birthing stones at Kūkaniloko and significant wahi kūpuna located nearby in the ahupuaʻa of Kamananui. Assuming Pukui translated the term “furlong” correctly from Kamakau’s original articles, Hoʻolonopahu Heiau would have been one-fifth of a mile (990 feet) south of Kūkaniloko; the temple served as a waihaū²⁰ heiau where a child would be taken immediately after being born at Kūkaniloko (Kamakau and Pukui [trans.] 1991:38; Jones and Cordy 2011: 87–108). Hāwea, the pahu which signified the birth of the aliʻi, would have been housed a quarter of a mile (1,320 ft) to the west; and the outcasts would have lived a little over one third of a mile (1,980 ft) to the south. A relevant excerpt from Kamakau describing the location and function of Kūkaniloko and the associated Hoʻolonopahu Heiau. It reads:

A line of stones was set up on the right hand and another on the left hand, facing north. There sat thirty-six chiefs. There was a backrest, a kuapuʻu, on the upper side, this was the rock Kūkaniloko which was the rock to lean against...a child born in the presence of the chiefs was called an aliʻi, an akua, a wela – a chief, a god, a blaze of heat.

¹⁸ Defined as an “[e]xpert in any profession; priest,” (Lenchanko 2015:25).

¹⁹ See Cordy (2011: 220–223) for a review and discussion of evidence drawn from oral traditions for aliʻi nui born at Kūkaniloko: Kapawa, Haho, Lanakawai, Laʻamaikahiki, Māʻilikūkahi, Kalanimanuiā, and Kākuhihewa.

²⁰ Defined by Pukui and Elbert (1986:378) as: “A heiau where hogs, bananas, and coconuts were sacrificed, but not human beings; a heiau for *moʻo* spirits.”

When the child was born, it was immediately taken into the waihau heiau Ho‘olono-pahu. There forty-eight chiefs ministered to the child and cut the navel cord. Ho‘olono-pahu was a furlong and a half south of Kūkaniloko. Two furlongs to the west of Kūkaniloko was where the sacred drum Hāwea was beaten; it indicated the birth of a chief. On the east of the stream on the side of Kua‘ikua were the maka‘āinana – a great many of them – and to the south, three furlongs distant, were the kauwā. [Kamakau 1991:38]

Of the renowned, sacred pahu (*drums*) used near Kūkaniloko, the OHA writes:

Hāwea and ‘Ōpuku were two of the most famous and sacred *pahu* (drums) in ancient Hawai‘i, and were prominent in the many important religious ceremonies on O‘ahu; the use of Hāwea and ‘Ōpuku has been recorded at Kūkaniloko and they were said to have been sounded during birthing and chiefly rituals there (McKinzie, 1986). Both drums had strong ties to the Maunalua area; there is a possibility that the Pahua Heiau once housed ‘Ōpuku. ‘Ōpuku also became tied to the chiefly families of O‘ahu (Kamakau, 1867).

Importantly, numerous peaks and locations in the highlands and lower slopes of the Wai‘anae Mountain Range possess a profound connection to the storied cultural landscape of Kūkaniloko and Kamananui Ahupua‘a. As noted by the Office of Hawaiian Affairs (OHA), “[i]t has been suggested that the profile of the Wai‘anae mountains form the image of a *wahine hāpai* (*pregnant woman*),” (OHA 2013:5; Figure 30 and Figure 31).

Additional Kamananui wahi kūpuna include heiau, pōhaku, ala, ‘auwai (irrigation ditches), ko‘a (fishing shrines) and the chiefly center of Wahiawā-Līhu‘e-Kalakoa. In addition to Ho‘olonopahu, ethnohistorical accounts and historical scholarship describe a plentitude of known named heiau in Kamananui Ahupua‘a. In the early twentieth century, Kamananui ethnographic informant Barenaba identified Kalakiki as “a shark god of Waialua,” and described the heiau as “makai of Kaupakuhale on the west side of Makaleha Valley, Waialua, Oahu.”²¹ Barenaba shared that Nanaulu was another shark god of Waialua with “a heiau called Ka heiau o Kaunu,” which was “situated north of Ka heiau o Kalakiki...” and identified themselves as “a welo of this shark.”²² In the early twentieth century, J.F.G. Stokes, an archaeologist affiliated with the Bishop Museum, wrote of Onehana Heiau in Kamananui. Relevant excerpts from his letter read:

The next heiaus of which the ruins are standing, are at Waialua, back or mauka of the Waialua Agricultural Mill. This was quite a large heiau and tradition says that it was used as a place of human sacrifice, but there is nothing at the present time to indicate this. Its name was Onehana, and adjoining it was a smaller one called Kalakiki (site 197). [Stokes 1916 in Sterling and Summers 1978:104]

²¹ Barenaba 1903 as recorded by Nathaniel Bright Emerson in Sterling and Summers (1978:103).

²² Barenaba 1903 as recorded by Nathaniel Bright Emerson in Sterling and Summers (1978:103).



Figure 30. Looking towards the Wai'anae Mountain Range from Kūkaniloko with the silhouette of Wahine Hāpai on the right side of Kolekole Pass (Nohopapa Hawai'i 2010)



Figure 31. A panoramic photograph of a segment of the birthing stones located in the piko of Kūkaniloko on the O'ahu central plain; the outline of wahine hāpai is visible in the background (Nohopapa Hawai'i 2022).



Figure 32. 1933 historical photograph of the “Akua Stone” in Pō-loa (Poloa) Grove, Kamananui (McAllister 1933:Plate 11, Image B)

Thrum (1907:47) describes Onehana Heiau as “a partly walled and platform heiau about 60 x 100 feet in size,” and claims it is “of pookanaka²³ class,” although his source is indeterminate. The heiau of Kahakahuna and Kawai, located beneath the intersection of the awāwa of Paomoho and Kaheeka, were catalogued as destroyed in *Archaeology of Oahu* by Bishop Museum⁸-affiliated archaeologist J.G. McAllister in 1933 (McAllister 1933: 132). Native Hawaiians Oscar Cox and his uncle Daniel Hookala, a kahuna (defined in historical records as “*Native Doctor*” in this instance), provided ethnographic information regarding Waialua Moku and its land divisions to McAllister (Hookala n.d. in McAllister 1931:129, 132; Hawai‘i State Archives PP-33-11-010). Using Cox and Hookala’s intellectual property, McAllister documented an “Akua stone” (Figure 32) situated in “Poloa,” spelled Pō-loa by Pukui et al. (1974:80) and described as “[a] forest grove” in Kamananui (1933:132 and Plate 11, Image B). The ethnographic information shared by Cox and Hookala about Pō-loa (Poloa) is recorded by McAllister as:

The grove, once sacred to Pele, has been left untouched in the midst of cane, and covers an area of approximately 80 by 170 feet. On the eastern side is a stone, triangular in cross section, standing 1.7 feet high, 0.6 foot [sic] thick, surrounded

²³ Pukui and Elbert (1986:64) define “heiau po’o kanaka,” as “[a] heiau where human sacrifices were offered.

by eight small stones. The plantation placed a small iron fence around this stone many years ago and it is now almost completely rusted. The stone was believed by Oscar Cox to be called Kaneaukai, but his uncle Hookala does not remember that name applied to this stone. [McAllister 1933:132]

The Waialua ala system extended into both the mauka and makai reaches of the land division, and connected to a vast, island-wide network of trails and roads ranging from footpaths to Hawaiian-engineered, elevated and paved roadways (Īī 1959:96–100; Figure 33). Nineteenth century primary source Hawaiian oral history written by Kānaka statesman and scholar John Papa Īī's description of travelers' routes along Waialua Moku system of ala describes a junction that leads to Kamananui and Kukaniloko (Īī 1959:98). A relevant excerpt from Īī's history reads:

[Travelers] rested at Waiakaaiea until afternoon, then continued traveling along the level places of Kawaihapai and Mokuleia, thence across the mouth of the Kaiaka river and over the sand to the plains of Paalaa and Kawaihoa to Kamani, a village with a pond, the boundary walls of which separated it from the Anahulu River.

On the opposite bank lies Maeaea, a sandy beach with a canoe landing and a good harbor for ships. A village stood at Leepoko Point, and nearby were the ponds of Ukoa and Lokoea, with many homes about them. Between the sandy stretch of Maeaea and the houses at Ukoa, on the seaward side, was the trail from Kamani to the place in front of the sluice gate of Lokoea, and on to Koolauloa.

From the streams of Anahulu and from Kamani, above the houses and taro patches, a trail stretched along in front of Kuokoa's house lot and the church. This trail went on to meet the creeks of Opaeha and Halemano, the sources of the stream of Paalaa, on down to the stream of Poo a Moho, and on to the junction where the Mokuleia trail branched off to Kamananui and Keawawahie, to Kukaniloko, the birthplace of chiefs. [Īī 1959:98]

Relying on insights provided by Tom Low, McAllister (1933:133) also recorded "the longest irrigation ditch of which there is any memory" in Kamananui. McAllister's (1933:133) description reads: "The intake was from the Kaukonahua Stream, just before it issues from the gulch, about 2 miles inland from the mill. According to Tom Low, the ditch could be traced as far as the intersection of the Mokuleia, Haleiwa, and Honolulu roads. The most distance land watered surrounded the site of the old mill one and one-third mile away."

Moving towards coastal Kamananui, Keauau was a fishing shrine located "on the beach at Puuiki, at the Kaena end of a long row of ironwood trees," and catalogued as no longer extant in 1933 (McAllister 1933:132).

Oral traditions locate the chiefly center of Wahiawā-Līhu'e-Kalakoa partially within the ahupua'a of Kamananui (Kamakau 1964:5). At least six chiefly centers were used as residences and seats of political and administrative power for ali'i nui on O'ahu from the 15th through 18th centuries (Cordy et al. 2011:132). As described by Cordy et al. (2011:93), Wahiawā-Līhu'e-Kalakoa "extended in a rough circle from the sacred area of Kūkaniloko in Wahiawā (perhaps with internal lands called Kua'ikua, Kapu'ahu'awa, Kunaka, Kukui-o-Lono, Halahape), across Kaukonahua Stream and south along the west side of the Waialua Trail in Līhu'e, around the south fork of Kaukonahua to the east of the Trail (in Kalakoa), and across the south fork and north through today's Wahiawā town." While other chiefly centers persisted until the conquest of Maui's

conquest of O‘ahu in the late 18th century, Wahiawā-Līhu‘e-Kalakoa may have been last used in the early 17th century (Cordy 2011:132).

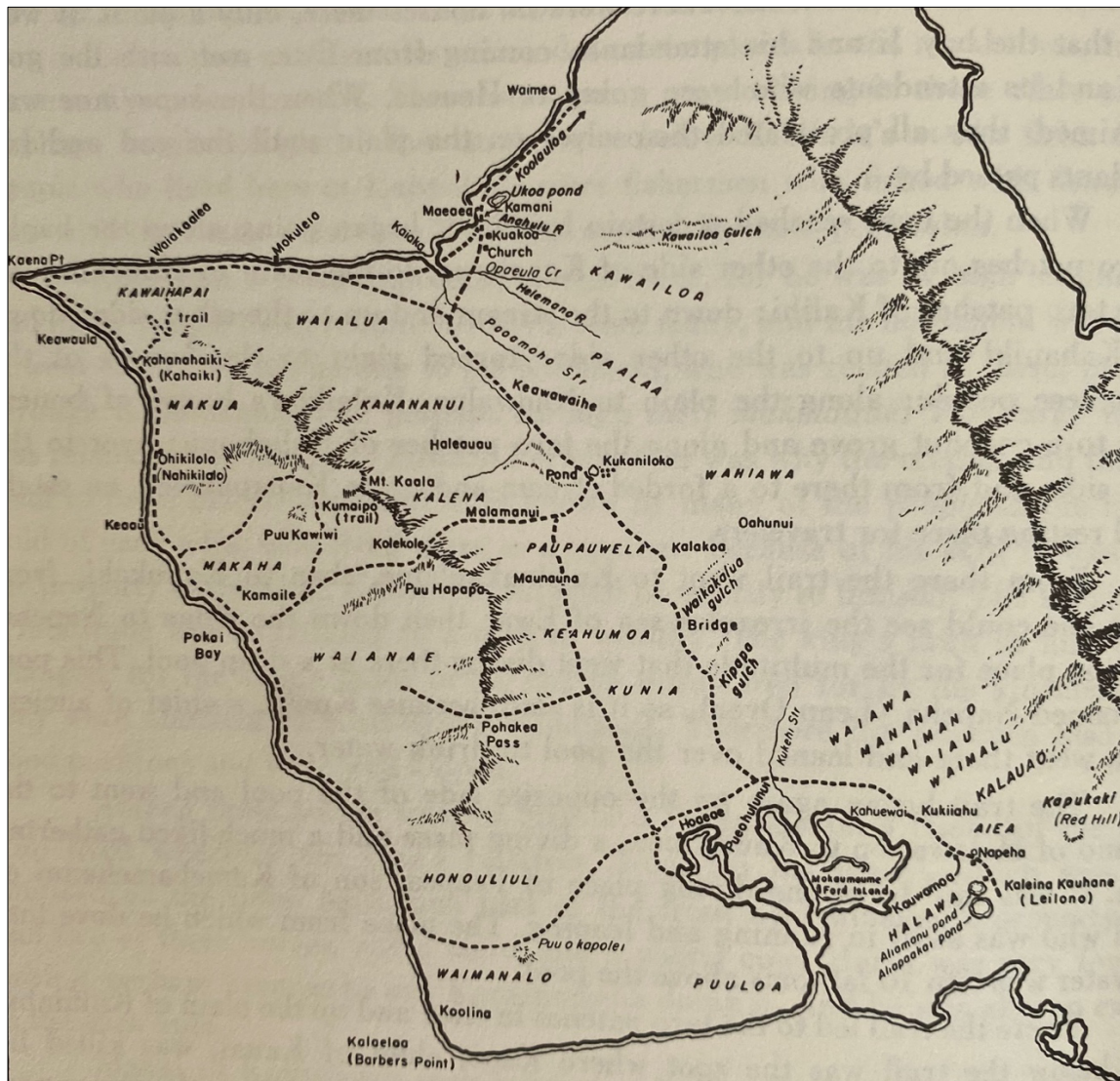


Figure 33. A map of the ala system spanning leeward O'ahu ala based on Ione Papa 'Ī'i's historical account as interpreted by Paul Rockwood ('Ī'i 1959:96).

Formerly there were large terrace areas along the flatlands between the junction of Helemano and Poamoho Streams and the flatland west of Poamoho. There were

also small terrace areas up in the lower flats of Poamoho and Kaukonahua Valleys. There were small flats in the bottom of Kaukonahua Canyon for several miles above its junction with Manawai Stream. Paomoho is probably too narrow for taro terraces. It is likely that in these gulches, as at Waimea, sweet potatoes and bananas were planted around home sites along the ridge and near taro patches at the bottom of the gulch. Wild taro and bananas grew in Manawai Valley and presumably also in the other five valleys that run up toward Puu Kane. [Handy 1940:81]

From the nineteenth century onward, the landscape and composition of communities in Kamanui were dramatically altered. Establishment of the global sandalwood and the subsequent ranching and sugar plantation industries combined with decreases in the Native Hawaiian populations due to foreign diseases shifted rural settlements to the coasts (Shineburg 1968; Cordy 2011:273; LaCroix 2019: 73-78).

MO'OLELO (ORAL-HISTORICAL REFERENCES)

A plentitude of mo'olelo are potentially and definitively associated with lands and places contained within the ahupua'a of Kamananui. Themes that emerge, especially when these mo'olelo are considered alongside Kamananui wahi kūpuna and wahi pana, are Līhu'e, mo'o akua and akua wai (reptilian water gods; Brown 2022: 190, 194) and an emphasis on Kūkaniloko, birthing ali'i nui, and stormy weather.

The mo'olelo of Kelea-nui-noho-'ana-'api'api was recorded a number of times throughout the 19th century by famed scholars such as Kamakau, Abraham Fornander, and His Majesty David Kalākaua. The story takes place around the time of Piliwale and is based in Maui, Waikīkī and the uplands of Līhu'e. Piliwale sends canoes on an expedition to look for a wife for his brother, Lō Lale, and upon reaching Maui, finds Kelea-nui-noho-'ana-'api'api, the sister of Maui ali'i Kawaokaohele and famed surfer. She is found suitable for Lō Lale and they marry and reside in the central plateau area of O'ahu. They bear children, and after many years of marriage, Kelea desires to live near the sea that she might again indulge in surfing. Kamakau writes the following: "After living with her husband in the uplands of Līhu'e for ten years, she asks to leave. Lō Lale says, 'You may go. Living on our inland land is dejecting - there is only the scent of kupukupu ferns and nēnē plants here."

Nineteenth century Hawaiian writer and Maui native Moses Manu's version of the mo'olelo of *Keaomelemele* may reference places within the land division of Kamananui like Kemo'o. Manu's version of *Keaomelemele* appeared in a series of articles published in the Hawaiian language newspaper *Ka Nupepa Kuokoa* in the late nineteenth century. A relevant excerpt from Manu²⁴ reads:

...As to Alamuki, it is situated by the big bridge that is across the river in Waialua,* close to Kamo'o-loa [sic]. It was for this great procession of lizards mentioned in this legend that the place was named Ka-mo'o-loa [sic] (Long-line-of-lizards) and so was Kula-o-ka-mo'o [sic] (Lizard plain) in Waialua named to this day. [Manu 1865 in Sterling and Summers 1978:106, 107]

²⁴ As translated by Hawaiian and Bishop Museum ethnographer Mary Kawena Pukui in the Hawaiian Ethnological Notes and featured in Sterling and Summers (1978: 106, 107).

Writing in 1978, Bishop Museum research associate Elspeth Sterling denotes the above entry with: “I do not know whether the author is referring to Anahulu River (near Ukoa Pond) or to the bridge over the Opaepa and Poamoho rivers which is nearer Kemoo.” Perhaps relatedly, Kamananui is the name of a female mo’o akua and akua wai (reptilian water god; Brown 2022:183, 190, 194) residing in Waialua, O’ahu; background research for this chapter did not reveal a direct association with the land division of Kamananui Ahupua’a and the mo’o called Kamananui.

Kūkaniloko in the ahupua’a of Kamananui is conspicuously absent from the narratives of traditional mo’olelo, such as the epic saga of the goddess Hi’iakaikapoliopole, that precede the 12th century. This absence could stem from Kūkaniloko’s possible twelfth century origins (Fornander 1919-1920:247; see discussion below).

Kūkaniloko was established in the twelfth century by Nanakāoko and Kahihiokealani for the birth of their son Kapawa (see Kapawa’s mele inoa in the “Mele” section of this chapter). The birth of Kapawa, the first ali’i born at Kūkaniloko, unified the prominent ‘Ulu and Nana’ulu lineages (Kamakau and Pukui [trans.] 1991:139,140). Kamakau (1964:3) writes: “Kapawa was the first chief to be set up as a ruling chief. This was at Waialua, Oahu...”. Abraham Fornander, another Hawai’i scholar, was a contemporary of Kamakau. Kamakau’s intellectual property as featured in Hawaiian language newspaper articles were one of Fornander’s primary sources of information regarding Hawaiian traditions and history, which Fornander published in *An Account of the Polynesian Race: Its Origins and Migrations and the Ancient History of the Hawaiian People to the Times of Kamehameha I*. The following excerpt corroborates existing information regarding Kūkaniloko’s establishment by Nanakaoko and Kahihiokealani for the birth of their son, Kapawa. Additionally, it provides a location for Kūkaniloko at the time of Fornander’s writings, but does not provide any information on associated wahi kūpuna:

[Nanakaoko] and his wife, Kahihiokealani, are by the oldest, and by all the legends, acknowledged as having built the famous and in all subsequent ages hallowed place called Kukaniloko, the remains of which are still pointed out about three-fourths of a mile inland from the bridge now crossing the Kaukonahua stream in Ewa district, island of Oahu. Chiefs that were born there were “born in the purple,” and enjoyed the distinction, privileges, and tabus which that fact conferred. [Fornander 1880:20,21]

Kapawa’s son, Heleipawa, was the great-grandfather of the siblings Punaimua and Hema; Punaimua is the ancestor of O’ahu and Kaua’i chiefs and Hema is the ancestor of “Maui chiefs, to whom the Hawai’i chiefs were related” (Kamakau and Pukui [trans.] 1991:139,140). The renowned La’amaikahiki is the next ali’i known to be born at Kūkaniloko, and his descendants include Kukona, Manōkalanipō, and Kaumuali’i of Kaua’i and Kapi’olani, the wife of Kalākaua (Fornander 1878:195). Mā’ilikūkahiki is the next ali’i known to be born at Kūkaniloko, just four generations after La’amaikahiki (Malo 1827:10,11). Mā’ilikūkahiki established the geo-political system of land division commonly referred to today as the “ahupua’a system” dividing the island into districts and multiple subsequent subdivisions to prevent disputes over resources and to effectively manage them (Kamakau and Pukui [trans.] 1991:55). Mā’ilikūkahiki’s great-granddaughter, Kalanimanui, the next ali’i known to be born at Kūkaniloko, ruled all of O’ahu peacefully and with great prosperity and is credited with constructing the Pa’aiau, Opu, and Kapa’akea fishponds (Kamakau and Pukui [trans.] 1991:57). After her death, O’ahu entered a brief era of conflict resulting from rivalries among her children, but these were resolved during the rule of her grandson, Kākuhihewa, the last-known ali’i to be born at Kūkaniloko. Under Kākuhihewa’s rule,

O'ahu experienced a golden era of prosperity that enticed chiefs from Hawai'i and Maui to journey to O'ahu in order to experience the great wealth of resources (Fornander 1880:136–142, 217–227, 269–291; Kamakau 1961:70–74, 128–141; Kamakau 1991:57–71; 115–116).

In addition to serving as the birthplace of notable ali'i nui, Kūkaniloko was also the birthplace of numerous Lō ali'i – high ranking chiefs from which an ali'i of desirable lineage could be found (Uyeoka and Cordy 2011:24; Kamakau and Pukui [trans.] 1991:40). The sacred birthing stones that ushered in these ali'i were also connected to Ho'olonopahu (the wai hau heiau where a child would be taken immediately after being born at Kūkaniloko) and many other wahi kūpuna in the central plateau of O'ahu (Thrum 1912:101; Uyeoka et al. 2017:92–93). Kamakau as cited in Sterling and Summers *Sites of O'ahu* (1978:64) discusses the establishment of Kūkaniloko in Wahiawā, Waialua District and introduces Ho'olonopahu, the sacred place within Kūkaniloko where the navel cords of chiefs were cut:

The family of Nana-maoa, Nana-kulei, and Nana-kaoko all lived at Waialua in Wahiawa and Lihue. Kapawa was the son of Nana-kaoko. With him began the setting apart of a special place for the birth of chiefs. Kukaniloko that place was called. It was in Wahiawa in the Waialua district and was under very strict tapu. Ho'olonopahu (Sounding-the-pahu-drum) was the sacred tapu place where they tied up and cut the navel cord of a chief. The ancient pahu drum Hawea brought from the lands of Kahiki was sounded there as a sign to announce the birth of chief and the cutting of his navel cord. [Kamakau Ms in Sterling and Summers 1978:64]

Several other mo'olelo reference Kūkaniloko, wahi kūpuna, wahi pana, and/or the cultural landscape of the central O'ahu plateau and Kamananui; what is featured below is a selection and starting point for additional research, not a comprehensive inventory. S.N. Hale'ole's version of the mo'olelo of Laieikawai as translated by the folklore scholar Beckwith references Kūkaniloko in conjunction with an auspicious birth accompanied by a storm. A synthesis by Beckwith reads:

Twin sisters, Laieikawai and Laielohelohe, are born in Koolau, Oahu, their birth heralded by a double clap of thunder. Their father, a great chief over that district, has vowed to slay all his daughters until a son is born to him. Accordingly the mother conceals their birth and intrusts [sic] them to her parents to bring up in retirement, the priest carrying the younger sister to the temple at Kukaniloko and Waka hiding Laieikawai in the cave beside the pool Waiapuka. [Hale'ole and Beckwith (trans.) 1918:654]

An account of the mo'olelo of Kalanimanui relays that the legendary chief grew up at Kūkaniloko. It reads:

The son of Ku, king of Lihue, through a secret amour with Kaunoa, is brought up at Kukaniloko, where he incurs the anger of his supposed father by giving away food recklessly. He therefore runs away to his real father, carrying the king's spear and malo; but Ku, not recognizing them, throws them into the sea at Kualoa point. The spirit comes night after night to the temple, where the priests worship it until it becomes strong enough to appear in human form. In this shape Ku recognizes his son and snares the spirit in a net. At first it takes the shape of a rat, then almost assumes human form. Kalanimanui's sister, Ihiawaawa, has three lovers, Hala, Kumuniaiake, and Aholenuimakaukai. Kalanimanui sings a derisive chant, and they determine upon a test of beauty. A cord is arranged to fall of itself at the appearance of the most handsome contestant. The night before the match,

Kalanimanuia hears a knocking at the door and there enter his soles, knees, thighs, hair, and eyes. Now he is a handsome fellow. Wind, rain, thunder, and lightning attend his advent, and the cord falls of itself. [Hale'ole and Beckwith (trans.) 1918:657]

Versions of the mo'olelo of Halemanō also reference Kūkaniloko and the nearby wahi kūpuna of Ho'olonoapahu Heiau. One reads that “[t]he son of Wahiawa and Kukaniloko is born at Halemano, Waianae, and brought up in Kaau by his grandmother, Kaukaalii,” (Hale'ole and Beckwith [translator] 1918:654). Relatedly, an article entitled “He Moolelo Kaao No Na Hoahanau Kaloaikana [sic?] o Halemano. Na Weli [unreadable text] Kahiko, Mai Na ‘Lii a na Makaainana” (*An Account of the Brothers Kaloaikana of Halemanō The Dangers of Ancient Times, From Chiefs to Commoners*) in the May 18, 1891 edition of the Hawaiian language newspaper *Ka Leo O Ka Lahui* mentions Ho'olonoapahu, the name of the heiau associated with Kūkaniloko, as the father of legendary brothers. It reads:

Na Weli O Ke Au Kahiko, Mai Na'lii A Na Makaainana. Oiai aia ilaila ko laua luau i makuakane, a me na kahuna e maa nei kakou e ike ai, i ka inoa o ua mau hoahanau nei, oia keia Lo ke kaikuaana, a o Aikanaka ka pokii. He mau mahoe keia a elua, he mau ehu like no laua. O ka mea nana i hoohui i ko laua inoa, a ike ia ai o Loaikanaka, oia no ka laua kumu hope o ke ao ana i neia mea he ike kaua o ka wa kahiko, oia hoi o Halauola me ka apono pu ana mai o ko laua makua oia o Hoolonoapahu ke kane, a o Mokupaoa ka makuahine, o laua nei na makua o ka kakou mau olali, na hoahanau hoi nana i hookau aku i ka weli i na 'lii a pau o Oahu nei. Nolaila, e ka makamaka heluhelu, ua pau ko kaua pohihihi no ka inoa o ka kakou mau opio, a me ko laua mau makua, a me ka laua kumu hope. — [Unknown author in Clark 2014:196]

While their birth father was there along with the priests that we are used to seeing, the names of these relatives were Lō, the younger brother, and 'Aikanaka, the youngest. These two were twins and were fair in complexion. The one who put their names together was known as Loaikanaka. He was their last teacher who instructed them about war tactics of the ancient times, known as Hālauola, with the approval of their parents, Ho'olonoapahu, the father, and Mokupaoa, the mother. The two were parents of our experts, the brothers who caused great fear to come upon all the chiefs of O'ahu. Therefore, dear reader, the names of our young ones are no longer obscure, as well as those of their parents and their last instructor. [Translated by Keao NeSmith].

SELECT WAHI KŪPUNA IN KAMANANUI

Table 1 features select wahi kūpuna in the ahupua'a of Kamananui. The wahi kūpuna listed below represent a starting point for additional research, not a full inventory of the wahi kūpuna in Kamananui.

Table 9. Select Wahi Kūpuna in Kamananui

Wahi Kūpuna	Type	Location/ Place Name	Comments
Akua Stone (Pōloa Grove Kaneaukai)	Grove, Mo‘o, Pōhaku	Pōloa literally translated as “long night” (PEM).	The intellectual property of Native Hawaiians Oscar Cox and Daniel Hookala as recorded by McAllister (1933:132) describes the forest grove, location of an “Akua Stone,” and its significance: “[t]he grove, once sacred to Pele, has been left untouched in the midst of cane, and covers an area of approximately 80 by 170 feet. On the eastern side is a stone, triangular in cross section, standing 1.7 feet high, 0.6 foot [sic] thick, surrounded by eight small stones. The plantation placed a small iron fence around this stone many years ago and it is now almost completely rusted. The stone was believed by Oscar Cox to be called Kaneaukai, but his uncle Hookala does not remember that name applied to this stone.”
Halahape	Land Division	Central Kamananui	
Ho‘olonopahu	Heiau	One resource offers a translation of Ho‘olonopahu as “Sounding-the-pahu-drum,” (Kamakau Ms in Sterling and Summers 1978:64). Perhaps 990 feet south of Kūkaniloko (Kamakau 1867).	A waihou ²⁵ heiau where a child would be taken immediately after being born at Kūkaniloko, as well as many other wahi kūpuna in the central plateau and O‘ahu (Kamakau and Pukui [trans.] 1991:38; Jones and Cordy 2011: 87–108).
Kahakahuna	Heiau	Described by McAllister (1933:132) as “once located on the sea side of the road and north of the old mill site.”	“Site 206. Kahakahuna heiau, Paalaa-kai, was once located on the sea side of the road and north of the old mill site. The stones have been removed and the slightly elevated ground upon which it was built is used for agricultural purposes” (McAllister 1933:132).

²⁵ Defined by Pukui and Elbert (1986:378) as: “A heiau where hogs, bananas, and coconuts were sacrificed, but not human beings; a heiau for *mo‘o* spirits.”

Wahi Kūpuna	Type	Location/ Place Name	Comments
Kaukonahua	Stream	Not Translated	Stream rises at about 2,300 feet elevation, joins Poamoho Stream at less than 20 feet to form Ki'iki'i Stream. The north and south forks join at Wahiawa Reservoir. The lower portion of the gulch is also known as Keawawaihe (USGS 1953; Sterling and Summers 1978:107).
Kahe'eka	Gulch	Not Translated	Elevation at about 380 feet (USGS 1953). Formed by damming Kālia Gulch. A large 'ili between Poamoho Gulch and the ahupua'a of Pa'ala'a containing many Royal Patent Grants (GR 45-49; Tax Map 6-5-00)
Kalakiki	Heiau	Not Translated	Barenaba (1903 as recorded by Emerson in Sterling and Summers 1978:103) identified Kalakiki as "a shark god of Waialua," and described the heiau as "makai of Kaupakuhale on the west side of Makaleha Valley, Waialua, Oahu." According to Stokes (1916 in Sterling and Summers 1978:104), Kalakiki was smaller than and adjoined Onehana Heiau.
Kaumoku	Gulch	Not Translated	McAllisters Sites 198, 199, 200 are in or near Kaumoku Gulch, which rises in multiple forks under Ka'ala, flows to Ki'iki'i Stream (McAllister 1933:130-131).
Kaunu	Heiau	"The Alter" (PE).	Barenaba shared that Na-naulu (k) was a shark god of Waialua with "a heiau called Ka heiau o Kaunu," which was "situated north of Ka heiau o Kalakiki..." (Barenaba 1903 as recorded by Emerson in Sterling and Summers 1978:104). Barenaba also identified themselves as "a welo of this shark," (Barenaba 1903 as recorded by Emerson in Sterling and Summers 1978:104).
Kawai	Heiau	"The Water" (PEM).	Recorded by McAllister as Site 207, "just below the junction of Poamoho and Kaheeka gulches, on the elevation below the Waialua Plantation manager's house. It was one of the first heiaus [sic] to be destroyed," (McAllister 1933: 132).

Wahi Kūpuna	Type	Location/ Place Name	Comments
Kea‘ua‘u	Ko‘a	“...once located on the beach at Puuiki, at the Kaena end of a long row of ironwood trees,” (McAllister 1933:132). Kea‘ua‘u meaning “the small a‘u [swordfish, sailfish, marlin, spearfish].	Described as no longer extant in 1933 by McAllister (1933: 132).
Kemo‘o	Land division, Gulch	Not Translated. According to Pukui et al. (1974: 107), “usually pronounced kīmū”.	“Land division near Schofield Barracks,” Pukui et al. (1974: 107). A large ‘ili between Poamoho Gulch and Kaukonahua Gulch containing many Royal Patent Grants (Tax Map 6-5-00; GR 45-50).
Kūkaniloko		As one of the most well-known sites on O‘ahu where royalty gave birth, Kūkaniloko is the name of an ancient chief (Pukui et al. 1974:121). As shared by Lenchanko (2015:48) the name Kūkaniloko is also interpreted to mean “to anchor the cry from within”. Traditional and contemporary oral traditions hold that accurate extents of Kūkaniloko far exceed its officially recorded boundaries (Jones and Cordy 2011:87; Lenchanko 2015:74, 75).	Kūkaniloko is considered one of the most sacred and important – if not the most important – wahi kūpuna on O‘ahu. It holds great significance to Kānaka ‘Ōiwi as the birthplace of ali‘i nui and for its role as a vital link connecting our kūpuna to the celestial wonders of the expansive heavens. Through centuries and across generations of Kānaka ‘Ōiwi, Kūkaniloko has served as a sacred piko where we can establish connections with the ‘āina, nā akua, ‘ike kūpuna (ancestral knowledge), and our own wailua (spirit); a role it currently serves and will continue to have in the future.
Mā‘ili	Pu‘u, ‘Ili ‘āina	“Pebbly” (PEM).	Pu‘u elevation at approximately 1510 feet (USGS 1953). The location is called “Maile” by Coulter (1935:180) and described as a “land section”. Also a large ‘ili adjoining Wai‘anae-uka (Tax Map 7-7-00; GR 46-50).
Onehana	Heiau	Not Translated	“Onehana heiau... was quite a large heiau and tradition says that it was used as a place of human sacrifice...

Wahi Kūpuna	Type	Location/ Place Name	Comments
			adjoining it was a smaller one called Kalakiki. (Stokes) “Two heiau of local prominence graced the Waialua slopes of Kaala, viz: Onehana, at the back of the Agricultural Co.'s mill, and Kalakiki toward Mokuleia, but higher up the ridge... Tradition places both of them in the fearsome class for the human sacrifices claimed for them...’ (Thrum)” Unlocated by McAllister (Sterling and Summers 1978:104; McAllister 1933:197).
Pauao	Pu‘u	Not Translated. Mauka boundary of the land division	Pu‘u elevation about 2,680 feet on the Wahiawa/Ko‘olauloa boundary, the corner of Kahana, Punalu‘u and Wahiawā on the Ko‘olau summit (USGS 1953).
Poamoho	Gulch, Kahawai	Not Translated	Stream rises at about 2,360 feet in elevation, joins North Poamoho Stream at about 30 feet then enters Ki‘iki‘i Stream at less than 20 feet elevation (USGS 1953).
Pōhakukae	Pōhaku	“Stone of excrement” (PE).	“A large rock on the upper edge of the pali on the north side of Keawawaihi [sic] gulch, Waialua, so called because a man named Kalaimoku standing on this rock called insultingly to the people below: ‘E na kanaka o Keawawaihi eia ka ai he kukae.’ [Men of Keawawaihi here is the food, excrement.] This so infuriated the people of the place that they surrounded Kalaimoku and his attendants and tore them to pieces.” (Described by Emerson MS in HEN 1: 620 in Sterling and Summers 1978:107).
Pu‘uiki	Pu‘u, ‘Ili ‘āina, Cemetery	Literally translated as “small hill” (PEM).	Pu‘u elevation at approximately 1,146 feet (USGS 1953). “Site 201. Keauau fishing shrine was once located on the beach at Puuiki” and Pu‘uiki Cemetery noted as McAllisters Site 202 (McAllister 1933:132).
Pu‘upane (Polu Koa)	Pu‘u	“The answering hill” (PEM).	Pu‘u elevation at approximately 2,520 feet. A point on the Waialua/Wahiawa boundary between Kamaohanui and Puu Lehelehe (Boundary Commission 25 [1:47]).

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, Elbert and Mo‘okini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978), Hawaii Land Survey Register Map, to be referred to here on out as a Register Map (RM), and Tax Map Key (TMK).

MELE

This section features mele associated with Kamananui Ahupua‘a. As with Kamananui mo‘olelo, they emphasize tumultuous weather, Kūkaniloko, and ali‘i nui.

Kamakau recorded the following mele for Waialua, however, the origin of this mele and composer (if it is not Kamakau’s own work) is not known. The mele commemorates the sea of Waialua and speaks of its deafening noise as resonating throughout the entire central plateau area, including Kamananui.

A ‘ea mai ke kai o Waialua,
Wawā nō ‘ōlelo ‘oko‘a i pali,
Nūnū me he ihu o ka pua‘a hae lā.
Makani me he ao lā ka leo o ke kai,
Kuli pā ‘ia wawā ka uka a Līhu‘e,
‘Ō me he ‘ōka‘a lā i ke kula,
Ke kula hahi a ke kai e halulu nei,
Halulu ma ke Ko‘olau,
Ho‘olono ‘Ewa,
‘A‘ole i ‘ike i ka pō ‘ana a ka nalu,
Kuhihewa wale nō Wahiawā - ē.

Let the sea of Waialua rise,
Let the roar echo over the hills,
Rumble like the grunt of the wild pig.
The voice of the sea rises upon the wind
Deafening those in the uplands of Līhu‘e,
As it is borne over the plain,
The rumbling of the sea treading upon the plain
Rumbling over Ko‘olau,
‘Ewa hearkens,
She has not seen the rising of the waves
And mistakes it for Wahiawā.

[Pukui and Korn 1973:30-33]

The last few lines within the mele are worth noting as it ends with the people of ‘Ewa, who are not accustomed to the surf at Waialua, believing that the rumbling noise is coming from Wahiawā. This noise that the people at ‘Ewa mistake for Wahiawā could perhaps refer to thunder from the thunderstorms well acquainted with the central plateau area or even the drums sounding at Kūkaniloko, which were said to resemble the sound of thunder. Mary Kawena Pukui also suggests that “when noting the sounds of Waialua’s sea that reach Līhu‘e and Wahiawā in these chants may actually be kaona for the drums of Kūkaniloko” (Pukui and Korn 1973:33).

Kūkaniloko was established in the twelfth century by Nanakāoko and Kahihiokalani for the birth of their son Kapawa. A segment of Kapawa’s mele inoa referencing Kūkaniloko reads:

O Kapawa, o ke alii o Waialua
I hanau i Kukaniloko
O Wahiawa ke kahua
O Lihue ke ewe
O Kaala ka piko
O Kapukapuakea ka aa
O Kaiaka i Maeaea

*Kapawa, the chief of Waialua,
Was born at Kukaniloko;
Wahiawa the site;
At Lihue the placenta,
At Kaala the navel cord,
At Kapukapuakea (Heiau) the caul,
(Heiau) of Kaiaka at Maeaea*

[Kamakau 1867 and Holly Coleman (trans.) in OHA 2013]

In the mo‘olelo of Kelea-nui-noho-‘ana-‘api‘api, Kamakau relays the following mele as Kelea’s famous departure chant:

*Aloha ko‘u hoa i ka pū‘ali,
I ka wai o Pōhakea
He luna o Kānehoa.
He lae ‘ino o Maunauna...
‘O Līhu‘e ke hele ia!*

Farewell, my companion of this restricted place,
Of the water of Pōhakea
Above Kānehoa.
The brow of Maunauna is stormy...
She leaves Līhu‘e!

*Honi aku i ke 'ala o ka mau'u,
I ke 'ala o ke kupukupu,
E lino 'ia 'ana e ka Waikōloa,
E ka makani he Wai'ōpua lā,
Ku'u pua!
Me he pula lā i ku'u maka,
Ka 'oni i ka haku 'ōnohi;
Ka waili'u i ku'u maka ē.
E auwē! Auwē!²⁶*

Sniff the scent of the grasses,
The fragrance of the kupukupu ferns,
That are twisted about by the Waikōloa wind,
By the Wai'ōpua wind,
My flower!
As though a mote were in my eye,
The pupil is disturbed;
Salty tears fill my eyes.
I grieve! I grieve!

Upon completion of this mele, Kelea turns and leaves to Waikīkī where she is greeted by loud surf and new companionship. She marries Kalamakua who is supposedly a cousin of Lō Lale and with him bears Lā'ielohelohe.²⁷

²⁶ Note that this mele is the same as the mele mentioned above in the epic of Hi'iakaikapoliopole and is chanted upon Hi'iaka's arrival atop Pōhākea. Kamakau may have pulled this particular mele from Hi'iaka's mo'olelo and inserted it within this mo'olelo of Kelea. Fornander also publishes the same mele within the mo'olelo of Kelea in his work, which he recorded 15 years after Kamakau.

²⁷ This Lā'ielohelohe is different than Lā'ieikawai's twin mentioned in the Mo'olelo of Lā'ieikawai.

COMMUNITY GROUPS IN KAMANANUI AHUPUA‘A

This section provides a summary of the community groups in Kamananui Ahupua‘a, 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.

Waialua Hawaiian Civic Club

The mission of the Waialua Hawaiian Civic Club is to fulfill its obligation of perpetuating the traditions and customs of our Hawaiian ancestors. To promote the educational, social, and civic advancement of our Hawaiian people so that they may be able to contribute more effectively to the betterment of our community.



Figure 35. Members of the Waialua Hawaiian Civic Club at the 2017 Haleiwa Arts Festival at Māeaea/Haleiwa Beach Park. (Photo credit: WaialuaHawaiian Civic Club Facebook)



Figure 36. Vendors set up at the Waialua Hawaiian Civic Club Maoli Makers Market in 2019 (Photo credit: WaialuaHawaiian Civic Club Facebook)

Community Outreach & Survey Results

Organization Profile:

Contact person	Napua Casson-Fisher
Address	P.O. Box 705, Waialua, HI 96791
Phone number	(808) 753-4662
Email	Napua.casson@gmail.com
Website/Social media	Social Media: @waialuahawaiiancivicclub
Year organization formed	1934
501c3 status	No

Services, Target Audiences, & Partnerships:

Sites you mālama	Pōhaku Lanai, Waialua Courthouse, Kapukapuākea.
Services/activities offered	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement.

	Specific programs/activities: Hawaiian language classes, cultural workshops, workdays
Public volunteer work days? When?	No
Student School groups (& ages) they service	Yes, 18+ yrs. (Post-secondary)
Existing organizational partners	None
Organizations wanting to partner with in the future	N/A

Cultural and Place-Based Education:

How are cultural practices implemented in your organization?	Hula, mele, 'ōlelo Hawai'i, mālama 'āina
Place-based resources used?	Yes, oral histories, books, maps, mo'olelo, kupuna collections. Resources: Ulukau, KS publishing
Has your org created its own place-based curriculum?	No

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? Who?	Yes
What programs and/or activities does your organization want to implement in the near future?	Yes, summer internships, cultural workshops, community workdays.

GoFarm Hawai'i

Our mission is to enhance Hawai'i's food security and economy by increasing the number of sustainable, local agricultural producers. We do this by offering those with an interest in agriculture a combination of knowledge, experience, and support to reach their full potential.



Figure 37. Mahi'ai (Photo credit: GoFarm Hawai'i)



Figure 38. Mahi'ai (Photo credit: GoFarm Hawai'i)

Community Outreach & Survey Results

Organization Profile:

Contact person	Laura Ediger
Address	3050 Maile Way, Honolulu HI 96822
Phone number	(808) 956-3530
Email	lediger@hawaii.edu
Website/Social media	Website: www.gofarmhawaii.org
Year organization formed	2003
501c3 status	No

Services, Target Audiences, & Partnerships:

Sites you mālama	Kamananui / Waialua (we have 4 other sites in other ahupua'a)
Services/activities offered	Education, Food production & security, Training farmers in agricultural production and business. Specific programs/activities: See https://gofarmhawaii.org/gofarm-training-program/ for details on our training program. We also offer agribusiness consulting services and other educational activities (webinars, workshops, etc.)

Public volunteer work days? When?	No
Student School groups (& ages) they service	Yes, 18+ yrs. (Post-secondary)
Existing organizational partners	Yes, Many partners, such as ORC&D, OACA, Hawai'i Good Food Alliance, Sustainable Molokai, Pacific Gateway Center, North Shore EVP, etc.
Organizations wanting to partner with in the future	Yes, looking for potential 'ōiwi mentors who can share place-based and agricultural knowledge with our staff and specific farm site locations

Cultural and Place-Based Education:

How are cultural practices implemented in your organization?	Mahi'ai
Place-based resources used?	Yes, still in development, we have a few readings right now but would like to have more. Resources: North Shore Field School
Has your org created its own place-based curriculum?	In the process

Strengths & Opportunities:

Do you want to grow your organizational capacity?	Yes
Do you want to expand your reach to educate more students or community members? Who?	No
What programs and/or activities does your organization want to implement in the near future?	Yes, always adding new workshops and program activities based on community feedback.

ADDITIONAL RESOURCES FOR KAMANANUI

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

Table 10. Additional Resources for Kamananui Ahupua‘a

Author & Year	Title	Summary of Key Content
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‘olaupua 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.
‘Ī‘i, John Papa (1959)	<i>Fragments of Hawaiian History</i>	This book is a compilation of Hawaiian language newspaper articles authored by 19 th century Hawaiian scholar, politician, and chiefly advisor Ione (John) Papa ‘Ī‘i. It features oral traditions, cultural practices, and historical and political commentary, as well as editorial and autobiographical content. ‘Ī‘i describes Kamananui within the Waialua trail network and Kūkaniloko as a heavily-visited place (see pp. 96-99).

*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.