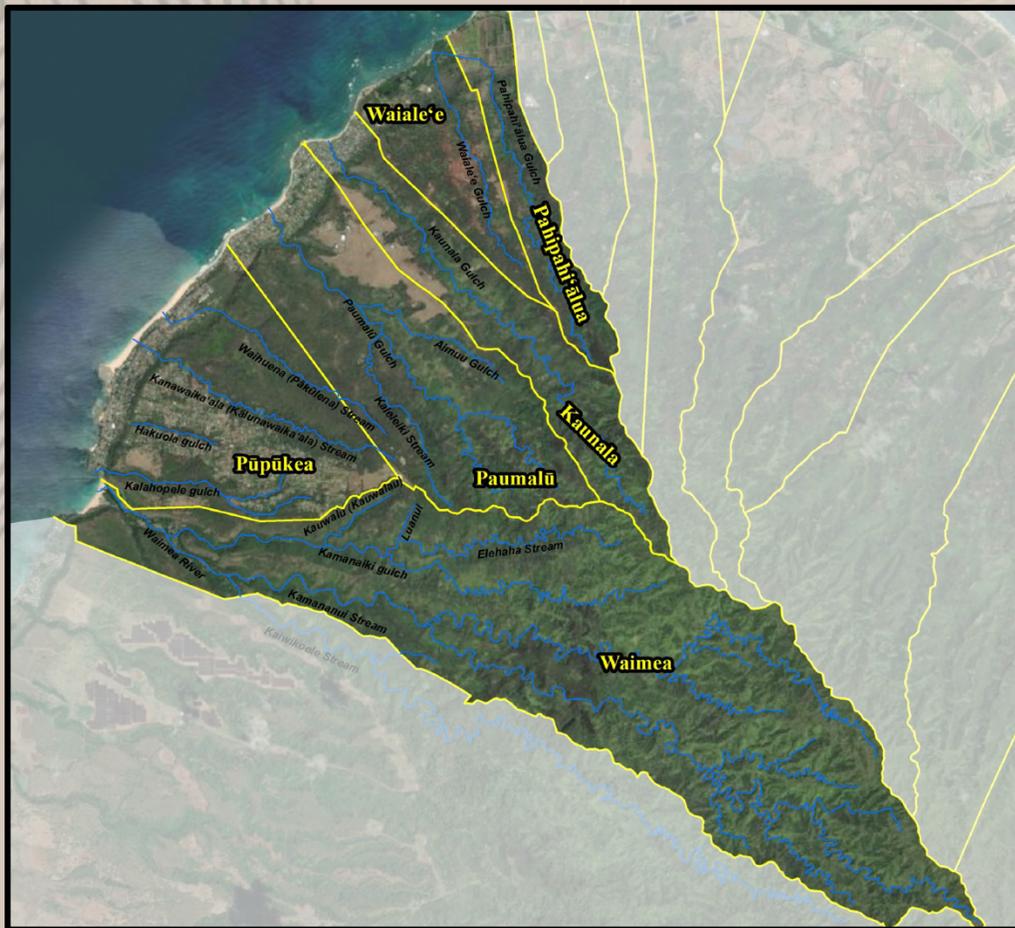


# NĀ PALI HĀULIULI O KE KO‘OLAU

*The Dark Hills of Ko‘olau*

## KO‘OLAU ‘ĀINA INVENTORY

### Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea Ahupua‘a, Moku o Ko‘olauloa



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# PAHIPAHI‘ĀLUA, WAIALE‘E, KAUNALA, PAUMALŪ, PŪPŪKEA, WAIMEA AHUPUA‘A

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**O ke one wali o Waimea-la,  
O ke kula o Pupuke-a.  
*The soft sands of Waimea  
The plains of Pūpūkea.*<sup>23</sup>**

This chapter documents an array of Hawaiian cultural and natural resources in the adjoining ahupua‘a of Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea, as well as some community groups engaged in education, restoration, and other place-based activities throughout the ahupua‘a. Figure 100 and Figure 101 depict Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea on aerial imagery and USGS maps. Table 47 - Table 52 features select wahi kūpuna (ancestral places) and Figure 105 illustrates their locations throughout each ahupua‘a.

## **Hawaiian Cultural Landscapes of Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea**

In this study of windward O‘ahu’s Ko‘olau Moku, Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea are six neighboring ahupua‘a in Ko‘olauloa, Nā Pali Hāuliuli, “the dark green cliffs,” (Unknown author 1862 in Clark [Keao NeSmith, trans.] 2014: 152). Together, they comprise the remaining ahupua‘a in the moku of Ko‘olauloa. Pukui et al. (1974:174) do not provide a translation for Pahipahi‘ālua but note there was a ko‘a (fishing shrine) in the ahupua‘a. Likewise no translation or discussion of the meaning of Waiale‘e is offered (Pukui et al. 1974:220). Kaunala is literally translated as “the plaiting,” (Pukui et al. 1974: 95). Paumalū means “taken secretly,” and references a mo‘olelo (“[s]tory, tale, myth, history, tradition, literature, legend...;Pukui and Elbert 1986: 254) regarding “a shark [who] bit off the legs of a woman who caught more squid than was permitted,” (Pukui et al. 1974: 181, 182).<sup>24</sup> Pūpūkea means “white shell,” and Waimea “reddish water” (Pukui et al. 1974: 195, 225).

Wahi kūpuna of Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea include pu‘u (hills, peaks), kualapa (ridges), awāwa (gulches), kahawai (waterways, rivers), muli (tributaries, streams), wailele (waterfalls), pūnāwai (springs), wahi he‘e nalu (surf spots), loko i‘a (fishponds), pu‘u kiloī‘a (fish-watching hills), kahakai (beaches), and pōhaku (rocks, stones), mokupuni (islands), as well as heiau (temples), ko‘a (shrines), ala (trails), lo‘i kalo (irrigated, terraced fields used to cultivate kalo), ki‘i pōhaku (petroglyphs), and wahi pana (storied places). This introductory survey of wahi kūpuna within each ahupua‘a proceeds mauka (inland)-makai (seaward). It is not a comprehensive inventory; more wahi kūpuna undoubtedly exist, await discovery or revelation, or will develop names in the future.

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<sup>23</sup> Unknown author 1864 and 1865 in Clark (Keao NeSmith, trans.) 2014:231.

<sup>24</sup> See mo‘olelo and discussion in chapter subsection “Mo‘olelo (Oral-Historical References)”.

# Chapter 12

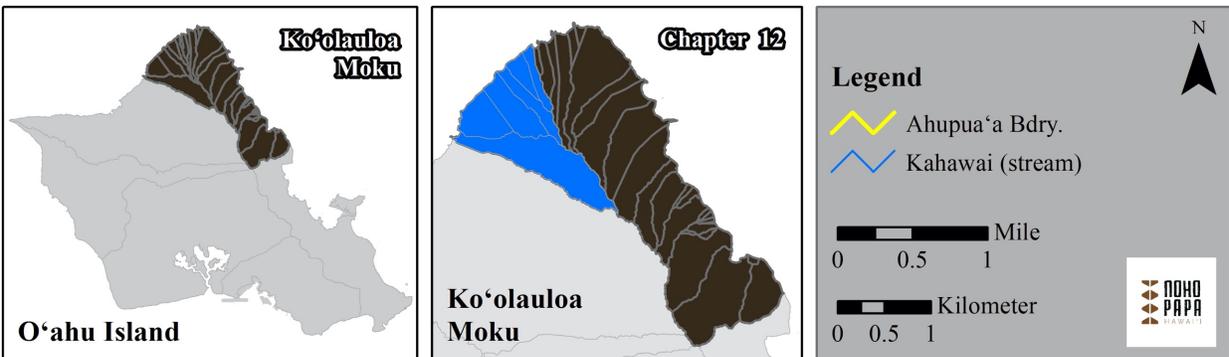
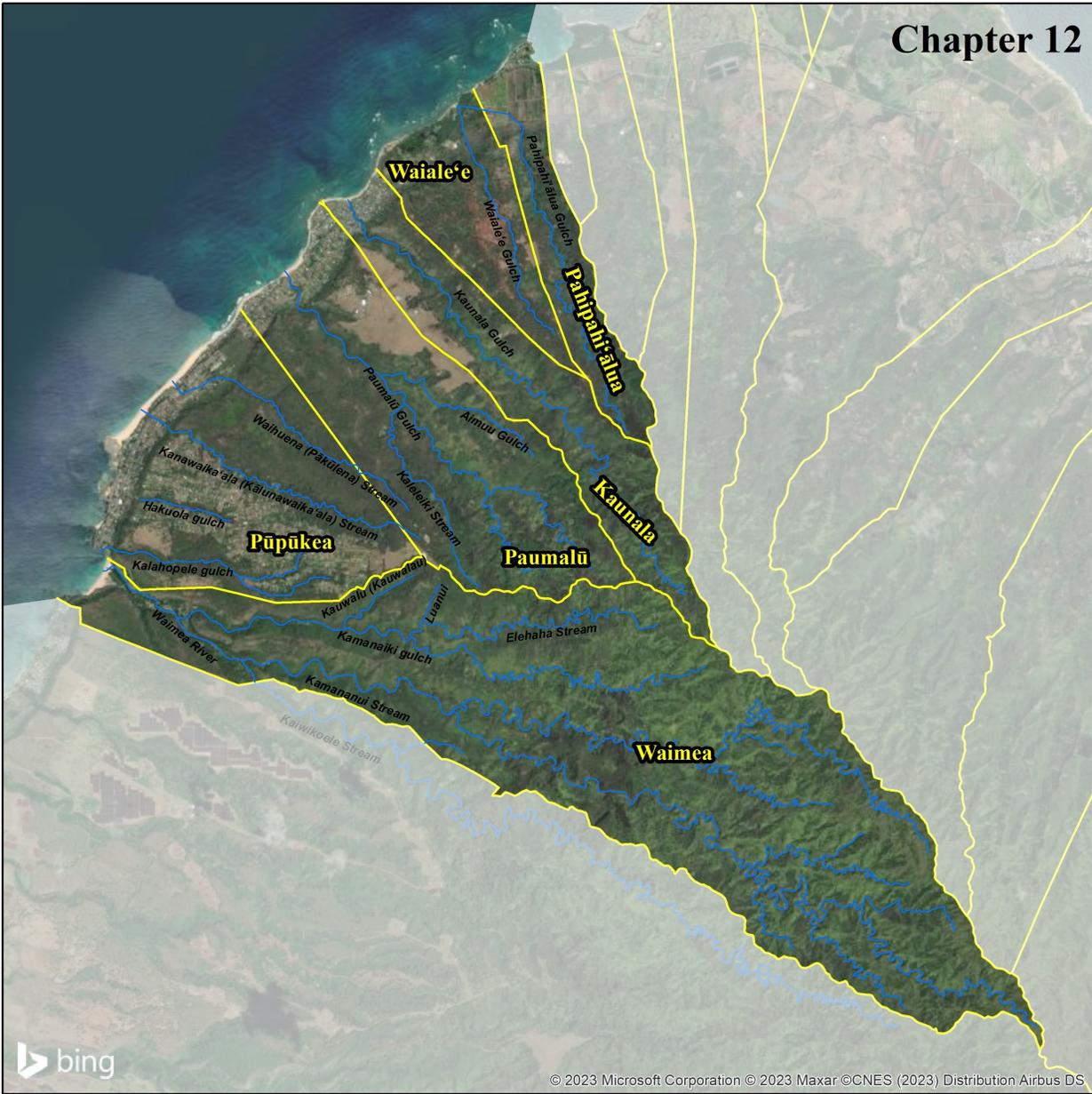


Figure 100. Aerial image of Pāhipahi'ālua, Waiale'e, Kaunala, Paumalū, Pūpūkea, and Waimea illustrating ahupua'a boundaries, streams, and fishponds

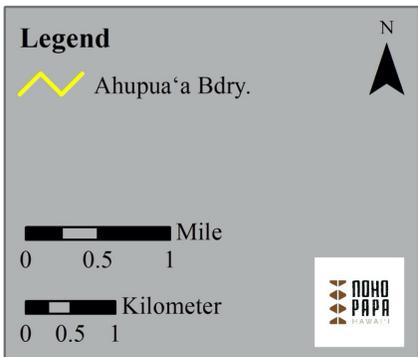
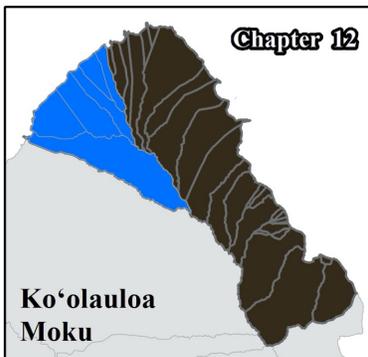
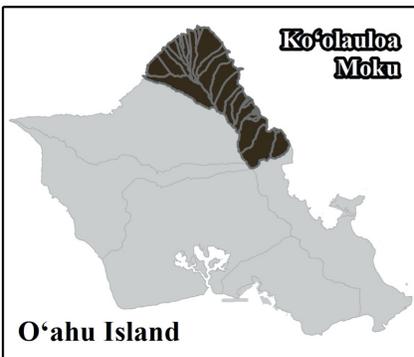
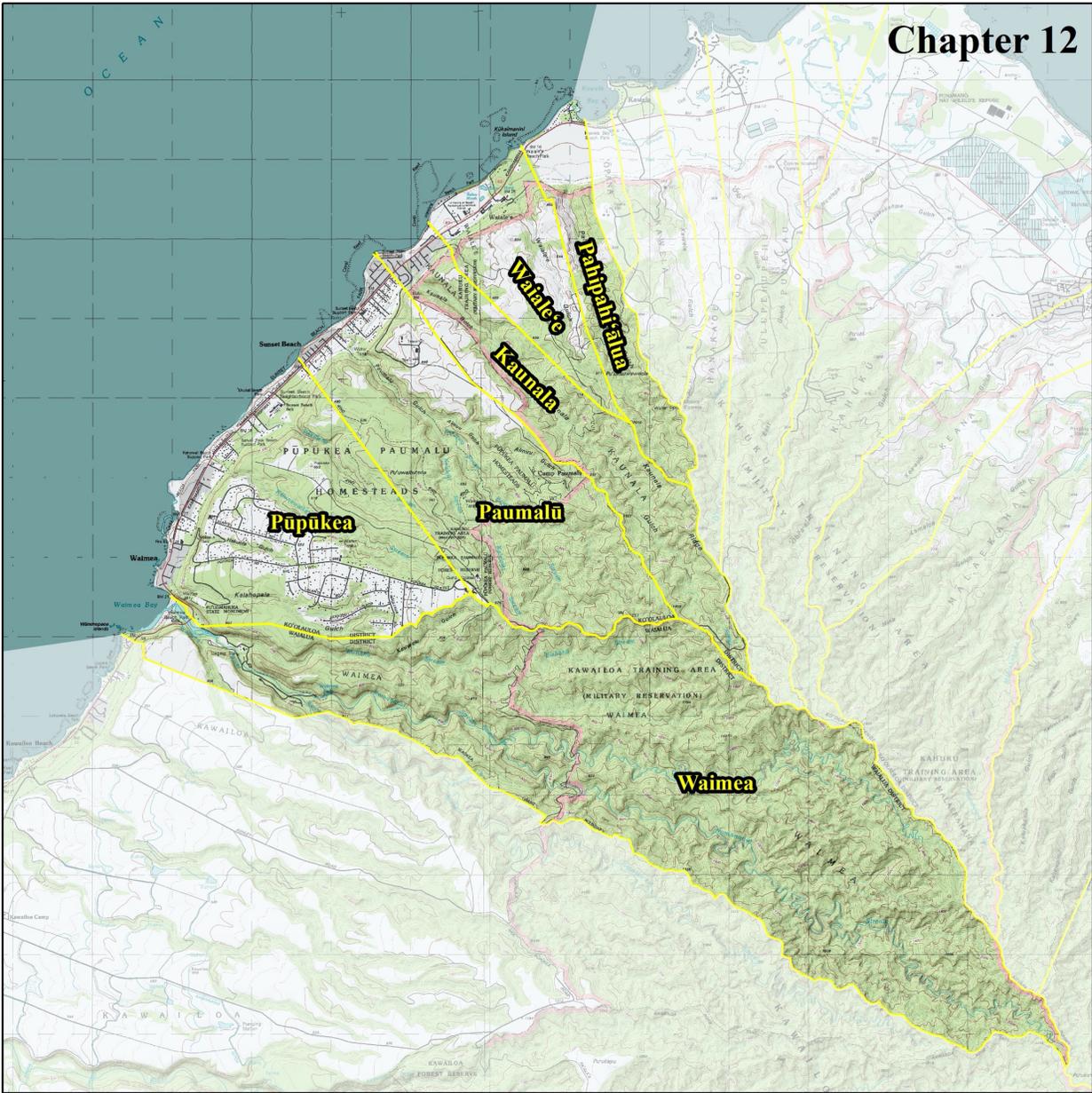


Figure 101. USGS map of Pahipahi'ālua, Waiale'e, Kaunala, Paumalū, Pūpūkea, and Waimea illustrating ahupua'a boundaries, streams, and fishponds

Pahipahi'ālua, Waiale'e, Kaunala, Paumalū, Pūpūkea, and Waimea<sup>25</sup> Ahupua'a fan out to cover the westernmost extent of Ko'olauloa Moku. Pahipahi'ālua, Kaunala, and Paumalū Ahupua'a are long and relatively narrow, with ridged, mountainous interiors fronted by shallow coastal plains. Compared to their neighbors, the ahupua'a of Waiale'e and Pūpūkea are relatively shallow, triangular, and open to the kai (sea). Namesake awāwa and kahawai carved and define the ahupua'a of Pahipahi'ālua, Waiale'e, Kaunala. Four major kahawai flow mauka to makai in Pūpūkea: Waihuena (Pākūlena) Kahawai, which originates in Paumalū Ahupua'a but traces the majority of its course through Pūpūkea; Kanawaika'ala (Kālunawaika'ala); Hakuola, also an awāwa cut off and prevented from outletting into the kai by the modern roadway; and, Kalahopele Awāwa and Kahawai. From mauka to makai along its northern border and interior, named pu'u of Paumalū include Moa, Aniuu, and Pu'uwaihu'ena, which is also a wahi kūpuna. Waimea Ahupua'a is the largest land division covered in this chapter. It is broad and wide with tapered mauka and makai extents. Its interior is veined with kahawai and muli (waterways, tributaries) that converge before draining into the kai. In the mauka-most reaches of the ahupua'a, Pu'u Ka'inapua'a resides at the summit of Waimea Valley. In the makai third of the ahupua'a, named pu'u dotting its northern periphery include Ki, Kalaekoa, and Unauna while the pu'u Kulina and Pu'ulupe reside on its southern boundary.

Research for this chapter did not yield any winds or rains associated with Pahipahi'ālua, Waiale'e, Kaunala, Paumalū, or Pūpūkea. Associated specifically with Waimea, the Nāulu rain travels throughout Ko'olauloa. It is a sudden, drenching shower that shares its name with a cloud and wind (Akana and Gonzalez 2015:122, 196).

Locations of named heiau are known in Waimea and Pūpūkea. In Waimea, Kuhale Heiau is described as “[a] small heiau on the Kahuku side of the inlet, said to have been a fishing shrine (*ko'a*) or *unu*,” (McAllister 1933:147). Waimea and Pūpūkea were the lands and home of Ka'opulupulu, the powerful head kahuna (priest) for Kahahana (Kamakau 1961: 96, 134). Ka'opulupulu's heiau were Pu'u o Mahuka, a luakini<sup>26</sup> type heiau located in Pūpūkea (Figure 102), and Kupopolo in Waimea (Figure 103, Kamakau 1961:134; Thrum 1907:48, 51, 52; McAllister 1933:148). An early twentieth century description of Pu'u o Mahuka states the heiau is walled, immense, in good condition, and the largest on O'ahu. It goes on to read: “History discovered it to us; tradition connected it with the famous seer Kaopulupulu, high priest of the heiau of Puu o Mahuka on the sloping table land of Pupukeya, overlooking Waimea, and legend connects it with Kauai by its dedicatory and signal fires,” (Thrum 1907: 51, 52). Writing in the early twentieth century, Thrum (1906:118, 119) describes Kupopolo as “situated near the western point of Waimea, close to the Waialua boundary” and “...on gently sloping pasture land some three hundred yards from the road, and about midway between it and the base of the bluff...”. A portion of Thrum's lengthy description of Kupopolo reads:

Its front wall stands six to eight feet high, according to the slope of the land, and runs back to about four feet high in the rear. It lies parallel with the shore line, northeast and southwest; its front wall measuring 266 feet along the base. It is composed of two separate enclosures, the northern one being 112 by 92 feet and the southern one adjoining, 150 by 110 feet, the two embracing an area of about four-sevenths of an acre. The front wall seems to be of double construction, a base some four feet high running its entire length... [Thrum 1906:119]

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<sup>25</sup> Clark (2014:69) notes Waimea Ahupua'a was part of Ko'olauloa until it was transferred to Waialua Moku in 1886 by King David Kalākaua under Hawaiian Kingdom Laws.

<sup>26</sup> Pukui and Elbert (1986:213) define luakini as “large heiau where ruling chiefs prayed and human sacrifices were offered.”



Figure 102. A 1933 aerial photograph of Pu'u o Mahuka heiau (middle left) above Waimea Kahawai, in the ahupua'a of Pūpūkea (McAllister 1933: Plate 1)

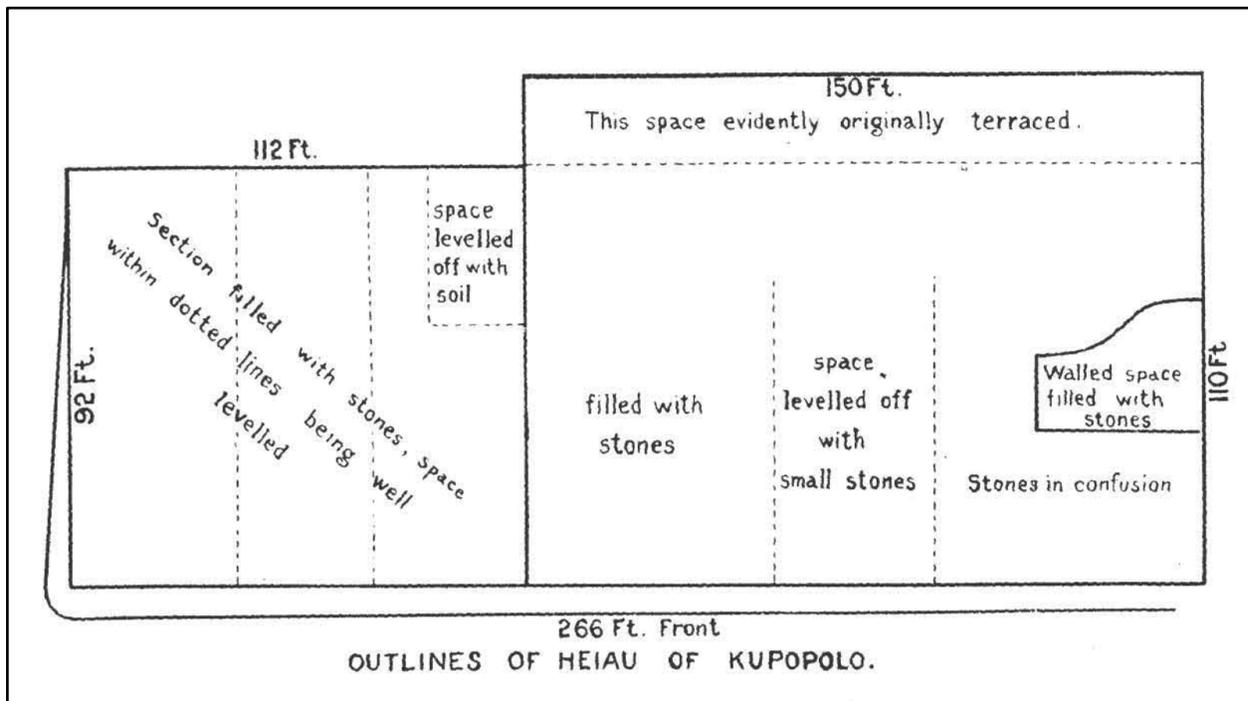


Figure 103. A birds-eye view drawing of Kupopolo Heiau in Waimea Ahupua'a as it appeared during a visit in 1906 (Thrum 1906: 119)

A local lawai‘a (fisherman) informed Thrum the pōhaku for Kupopolo Heiau were sourced by Menehune<sup>27</sup> from Kaena and brought fifteen miles to Waimea (Thrum 1906:118).

Additional wahi kūpuna of Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea cluster in the makai third of the ahupua‘a and include ko‘a, loko i‘a, lo‘i kalo, pōhaku, wahi pana, and coastal mokupuni. Pukui et al. (1974:174) note there was a ko‘a at Pahipahi‘ālua, near Kawela. Along with other nearby wahi kūpuna in adjoining ahupua‘a, the loko i‘a and wahi pana of Kapi (Punaulua), is associated with Kāne and located in Pahipahi‘ālua (McAllister 1933:152; see discussion in “Mo‘olelo (Oral Historical References)” chapter subsection). The loko i‘a of Kalou, in Waiale‘e, was described by McAllister (1933:152) as “...in its best condition when Kaluhi was *konohiki* (a man in charge of a land division) of this district. There was formerly a ‘Kane stone’ in the immediate vicinity. This is also the place where Kahuku is attached to Waiale‘e.” The Kūka‘imanini Mokupuni lie off coastal Waiale‘e. A series of ki‘i pōhaku lie buried in the sand in coastal Paumalū at present-day Sunset Beach (Cox and Stasack 1970: 97). Kama‘e Ko‘a, described in the early 20th century as stone piles with a depression for offerings, is also in Pūpūkea makai (McAllister 1933:150). Kalua o Maua is a collection of pōhaku (stones) piercing the kai off the mouth of Waimea Bay, Pūpūkea side (Figure 104). Hookala, the local informant of a twentieth century foreign researcher, associated the pōhaku with a mo‘olelo and the presence of wai (fresh water). Hookala shared with the foreign researcher that:

...Kalua o Maua is similar to Laniwahine and is representative of a woman who was a great fisher. One night, when she had gone torching, her husband was unable to see her from their place on the side of the hill. Searching for her, he found her in the form of this stone swimming about in the water. It is said that whenever this stone is found there is fresh water in the ocean.

[Hookala 1933 in McAllister 1933: 151]

An arterial ala uka (summit ridge trail) constructed on the Ko‘olau kualapa traces along the northern flank of Waimea mauka. Pu‘u kiloi‘a flank Waimea Bay (McAllister 1933: 150); Clark [Keao NeSmith, trans.] 2014:212). According to Hookala (1933 in McAllister 1933:150), Kalakū is the pōhaku beneath Pu‘u o Mahuka and Kalakoi is located at Keahu o Hapu‘u. Off the coast of the ahupua‘a also lie the Wānanapaoa Mokupuni.

Waimea and other Ko‘olauloa locales like Kahana have always been popular and famed for Hawaiian surf sports.<sup>28</sup> From the ancient past to the present, Hawaiian surfing types like he‘e nalu (“to surf waves”), kaha nalu (“riding on the surf”), he‘e umauma (body surfing), he‘e one (sand sliding on the chest or with a board), he‘e pu‘e (he‘e pu‘eone; “river surfing”), he‘e pu‘e wai (“to surf toward the mouth of a stream or up the stream”), and many others were enjoyed.<sup>29 30</sup>

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<sup>27</sup> Pukui and Elbert (1986: 246) describe the Menehune as a “Legendary race of small people who worked at night, building fish ponds, roads, temples...”

<sup>28</sup> Ho‘oulumāhie 1905, 1906 and Nogelmeier 2013b (trans.): 154, 155, 160.

<sup>29</sup> See Clark ([Keao NeSmith (trans.)] 2011: 60-88) for a review of various traditional Hawaiian surf sports.

<sup>30</sup> Citations for translations: he‘e nalu (“to surf waves”; Clark [Keao NeSmith (trans.)] 2011:198); kaha nalu (“riding on the surf”) Kamakau 1961:10; he‘e umauma (body surfing; Clark [Keao NeSmith (trans.)] 2011:203); he‘e one (sand sliding on the chest or with a board; Clark [Keao NeSmith (trans.)] 2011:200); he‘e pu‘e (he‘e pu‘eone; “river surfing”; Clark [Keao NeSmith (trans.)] 2011:201); he‘e pu‘e wai (“to surf toward the mouth of a stream or up the stream”; Pukui and Elbert 1986:63)

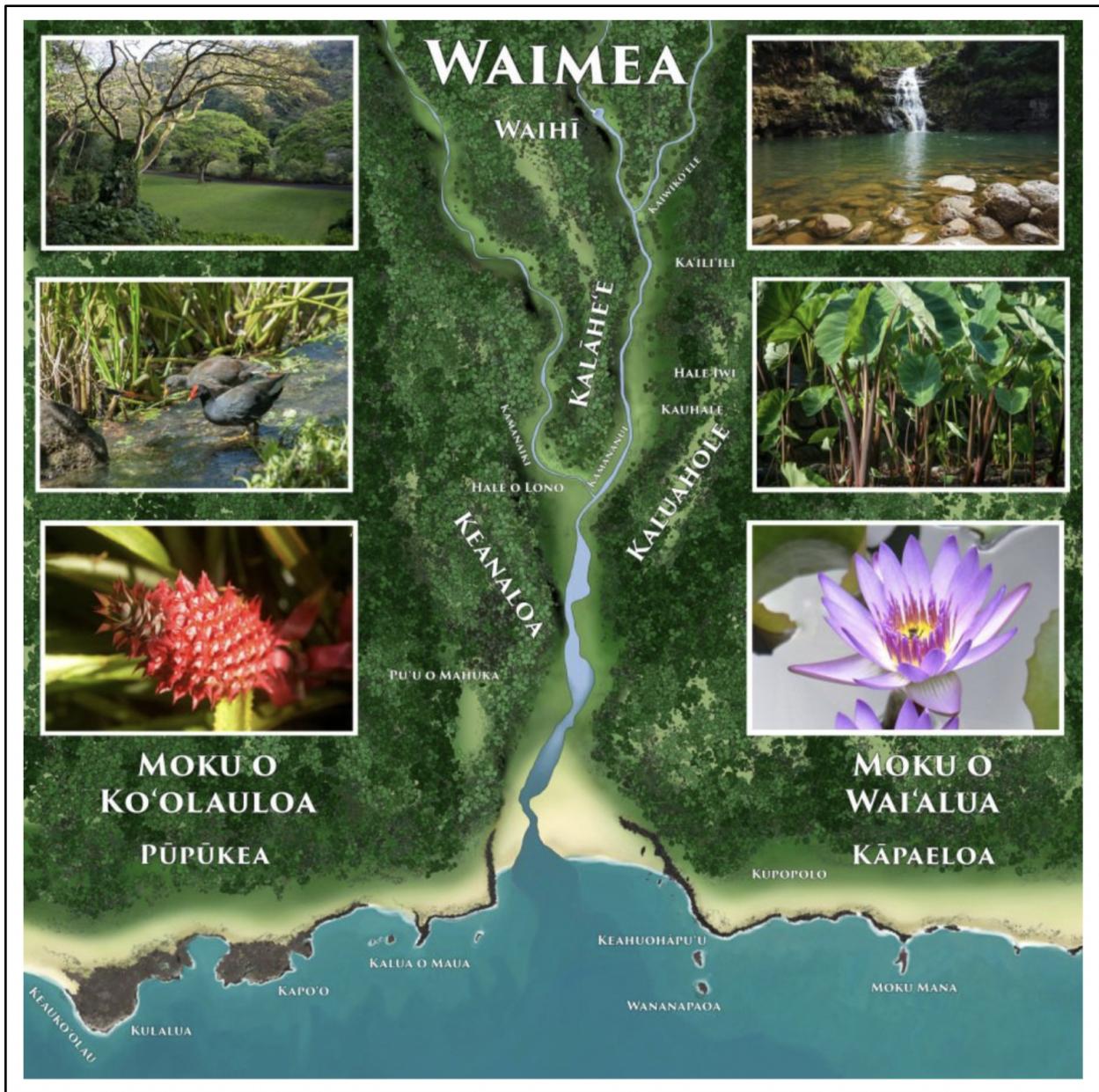


Figure 104. An illustration of Waimea Ahupua'a makai featuring locations of wahi kūpuna and some resources found in the land division (Waimea Valley 2023).

In his discussion of wahi he'e nalu throughout the pae 'āina (archipelago), the Hawaiian historian, politician, and ali'i ("person of noble rank"; Brown 2016:1) Ione Kaneiakama Papa 'Īī (John Papa 'Īī) notes that "Waimea in Koolauloa has a surf that runs towards the mouth of the stream," ('Īī 1959:135). In Ho'oulumāhiehie's early twentieth century version of the mo'olelo of the epic saga of the goddess Hi'iaikaikapoliopole, a male mo'o named Pili'a'ama is referenced in an oli by Hi'iaika as "Kanaka he'e pu'ewai o Waimea," (Surfer of the river mouth of Waimea)<sup>31</sup>. The modern mo'olelo of the legendary waterman Eddie Aikau is partially rooted in Waimea and the other land

<sup>31</sup> Ho'oulumāhiehie 1905, 1906 and Nogelmeier 2013a (trans.): 170; Ho'oulumāhiehie 1905, 1906 and Nogelmeier 2013b (trans.): 160.

divisions that comprise the modern-day North Shore. In the words of the Aikau ‘ohana (family) on their Eddie Aikau Foundation website:

The legendary Eddie Aikau had a keen knowledge of the ocean and was a true Hawaiian waterman. Aikau was a master of diving and surfing traditions of the Islands. With great care for the life of others, Aikau became the first lifeguard on Oahu's North Shore and saved countless swimmers from the rough waters and big surf. He was a big-wave pioneer and won the prestigious Duke Surfing Contest at Sunset Beach in 1977. He became involved in the renaissance of Hawaiian culture and became a crew member of the traditional Polynesian sailing canoe the Hokulea as part of his commitment to keep his heritage alive. In 1978, he gave his life trying to save his crew at the time of the Hokulea being swamped in a bad storm off the Islands. [Aikau ‘Ohana 2023]

Ethnohistorical and ethnographic sources record kinds of surfing oli (chants) and rituals that may have been used at Waimea and other locations in Ko‘olauloa famed for their wahi he‘e nalu. The most common oli used to summon surf begins with “Kū mai. Kū mai.” (Arise. Arise.). According to Clark (2011:41) Kū mai oli are “... performed on the beach, facing the surf spot that [is] flat.” Thrum (1896:110) writes of pōhuehue used in rituals conducted at the kai to summon surf. Pōhuehue, also known as beach morning glory (*Ipomea pes-caprae*), is “a strong vine with purple or pink flowers and round green leaves, thrives in sand dunes and grows in in the backshore of many Hawaiian beaches,”(Clark 2011: 43). Rayner Kinney (2007 in Clark [Kaeo NeSmith trans.] 2011:43) shared recollections of his ‘ohana performing a surf ritual with pōhuehue in Waikīkī:

When I was young [in the 1930s], pōhuehue was all over Waikīkī, and that’s what my family used when they wanted to bring up the surf. They would make a hāpu‘upu‘u [mound] of sand on the beach and wrap it with pōhuehue vines. Then they would get two white, hand-sized coral stones and place them on top of the mound. My mother and my aunt would stand behind it and chant for waves in Hawaiian. I don’t remember the words of the chant, but it asked for big waves. This was a Hawaiian custom in Waikīkī, and other Hawaiians did it, too. [Rayner Kinney 2007 in Clark (Kaeo NeSmith trans.) 2011:43]

Hawaiians cultivated and gathered a variety of resources throughout Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea. Throughout Ko‘olauloa, ‘uala (sweet potato) was a primary food source (Handy 1940:156). Widespread planting of mai‘a (bananas) occurred throughout coastal, kula, ulu lā‘au, and awāwa locations (Handy 1940:75). Ulu (breadfruit) was also planted in interior valleys throughout the Ko‘olau Moku (Handy 1940:75). In Waimea, “...sweet potatoes and bananas were planted around home sites along the ridge and near taro patches at the bottom of the gulch,” (Handy 1940: 85).

Kalo (taro) cultivation occurred in two of the six ahupua‘a covered by this chapter. Kalo was opportunistically cultivated in Waiale‘e where environment and resources allowed. Kanealii was the name of a small series of lo‘i kalo in Waiale‘e, noted as fallow due to lack of wai in 1940 (Handy 1940:88). Widespread cultivation of kalo occurred in Waimea, in lo‘i kalo flanking the stream. In 1940, a Judge Rathburn verified no lo‘i kalo were installed along the main kahawai in Pahipahi‘ālua, Paumalū, and Pūpūkea ahupua‘a. Handy (1940:88) writes Kaunala lacked the flatlands required for lo‘i kalo.

An article published in the Hawaiian language newspaper *Ka Nupepa Kuokoa* on November 16, 1867, recounts Ko‘olauloa and other land allocations under O‘ahu ruling chiefs from the time of

Kamapua‘a through Kamehameha III and the advent of private property in the mid-nineteenth century. A portion of it reads:

When the government was led by Kampua‘a of O‘ahu most of the lands whose names are associated with water went to the priest, Lonoawāhi, but later the land was managed by Kahiki‘ula and the elder brothers of Kamapua‘a since all of the places associated with water had already been given to the priest; so the lands that were given to the priest class were Waimea, Pūpūkea, Waiāhole, and Hakipu‘u, and these lands were associated with the priestly class from very ancient times until the time of Kahahana.

When Kahekili and Kala‘ikūpule reigned, these lands were given to their priests, and so it was during Kamehameha the Great’s time: Waimea became the land of the priests of the order of Pā‘ao, Pūpūkea became the land of the priests under the order of Kauali‘i, and Waiāhole became the land of the priests of the order of Lonoamauki. One land became that of the priests of the order of Pā‘ao, and that is Waimea, all the way down to the time of King Kamehameha III, when it became fee simple property.

[Unknown author 1867 in Clark (Keao NeSmith, trans.) 2014:232].

The powerful kahuna Kaopulupulu was based out of Waimea and Pūpūkea. Ka‘opulupulu’s heiau of Pu‘u o Mahuka and Kupopolo may have been restored by Kahahana, the ruling chief he advised. Kamakau (1961:134) writes that Kahahana “...went around Oahu with the chiefs, counselors, guards, kahunas, and attendants, and restored the most important heiaus, observed strictly the tabus on the heiaus, and ate of the fat of the land,”(Kamakau 1961: 134). Treacherous rumors by a rival chief led Kahahana to have Ka‘opulupulu killed, and paved the way Kahahana’s loss of O‘ahu to the Maui Ruling Chief Kahekili and his supporters (Kamakau 1961: 133, 134).

An article published in the short-lived Hawaiian language newspaper *Ke Au Hou* on November 22, 1911 relays a version of the mo‘olelo of Ka‘opulupulu, his son Kahulupue, and their final days:

Kaopulupulu, the prophet, protested against Kahahana’s cruelty. Kahekili, Maui’s chief, resented the refusal of Kaopulupulu to permit Kahahana to give him Oahu’s best lands. He sent a man to deceive Kahahana into believing that the prophet tried to betray him. He ordered him killed. A messenger was sent to Waimea to get him to come. The chief went to the coconut grove of Waianae (Poka-i) at a place called Puukahea, to await him. Kaopulupulu knew beforehand what was to come so he told his son Kahulupue to watch for the chief’s messenger, that if his shoulder covering was knotted on the left, he brought a warning of death to them. When the man appeared, the knot was on the left. The two, Kaopulupulu and Kahulupue went, the son weeping for love of wife, home and family. They proceeded to Puunanue [Punanue, Kawailoa, Waialua] where the heiau Kahokuwelowelo stood, near the plain of Lauhula in Waialua. Here Kaopulupulu stopped to pray. They went to Anahulu, to the plain of Walikanahela [sic.], to Puukauwila stream. At Mokuleia they stopped to see a friend before going on to Kawaihapai where they spent the night. Next day they went to Makua, Ohikilolo, Keau, Makaha and Mauna Lahilahi.

At Neneu (a point outside of the railway station of Waianae), they saw a crowd of people coming. Kaopulupulu cried out to his son to fling himself into the sea, thus giving the island of Oahu away to rulers from across the sea. Kahulupue committed suicide here in obedience to his father’s command.

Kaopulupulu asked that he be spared till they came to Kapua'i-kaula at Puuloa. Here he was killed and taken to Waikiki by canoe. There he was put on a coconut tree at Kukaeunahi until he fell to pieces.

[Unknown author 1911 in Sterling and Summers (translator unknown) 1978: 71]

Following his unification of the pae 'āina, Kamehameha I awarded Waimea to Hewahewa, his top spiritual advisor and "the last kahuna nui in the Pa'ao line" (OHA n.d.). During the Māhele - the transition from kahuna stewardship to private land ownership - Hewahewa's granddaughter became the first fee simple private owner of Waimea (OHA n.d.).

Entries in nineteenth century Hawaiian language newspapers provide snapshots of local communities, resources, and aloha 'āina (love of the land; Pukui and Elbert 1986: 21) in the ahupua'a of Pahipahi'ālua, Waiale'e, Kaunala, Paumalū, Pūpūkea, and Waimea. In a letter to the Hawaiian language newspaper *Ka Hae Hawaii* published on April 22, 1857, Paumalū kama'āina (native born; Pukui and Elbert 1986: 124) Wm. P. Kia'āina reported the renewed flowing of a pūnāwai in Pūpūkea. A segment of the article reads:

Greetings: I am reporting to you about news in Pūpūkea, Ko'olauloa, O'ahu. Please publish this wherever you go from Hawai'i to Ni'ihau. This is the news: In the month of January just past, water sprang up in the place called 'Auwaihi and the water is flowing into the farmland. This has not been the case previously. The spot that the water flowed from was a spring in the past, but the water was not as much as this.

We, the locals of this area, think that if this water continues, then Pūpūkea will become a taro patch and its name changed to "The plains." The distance that the water flowed was about a mile or more, and the length of the flow was about two and a half months and it continues even still.

[Kia'āina 1857 in Clark (Keao NeSmith, trans.) 2014:228]

Hawaiian language newspaper announcements note fishing restrictions filed by ahupua'a konohiki (headmen; Pukui and Elbert 1986: 166) with the Kingdom of Hawai'i's Land Management Office. In 1857, moi (threadfish [*Polydactylus sexfilis*]; Pukui and Elbert 1986: 251) were restricted in Pūpūkea, and he'e (octopus [*Polypus sp.*]; Pukui and Elbert 1986: 63) in Waiale'e and Paumalū (Clark [Keao NeSmith, trans.] 2014:214). An article from September 24, 1920 reports a pod of whales in the kai beyond Waiale'e, and describes the community as one with a school and anchorage for ships. It reads:

The Round Bent Fish in Northern Ko'olau

On Saturday, this past May 8, just outside of Waiale'e's School at exactly 12 o'clock, a great procession of whales was seen making its way to the distance lands in the sea, spouting above the sea and floating their giant bodies up, and their great bodies were seen above the shoals like boats, and the captain of the *Kāhulihuli*, John Baker, thought to take his two-masted canoe fleet out to sea [to see them, the fleet that he uses] to spot mahimahi from Pua'ena to the sea that meets the expansive sandy and rocky limestone shore of Kapukaulua at Kawela Bay.

[Unknown author 1920 in Clark (Keao NeSmith, trans.) 2014:244]

Two entries from *Ka Nupepa Kuokoa* convey aloha 'āina for Pahipahi'ālua, Pūpūkea, and Waimea. They read:

He inoa no Kekamalahaole.  
Pau makemake ia Laie,  
A oi pili Nauolewa i ka makani,  
Unuhi a molale ka Lae hala o Kahuku,  
Ua opaipai wale i ka makani o ke Koolau,  
Hikikii lua i ke kula o Pahipahialua,  
Oki ka hana i ke one o Pupukuea  
- *Ka Nupepa Kuokoa*, 4 June 1864, p.1

*A name for Kekāmalahaole  
No longer desiring for Lā'ie  
Nāūolewa projects on the wind  
The hala point of Kahuku appears to extend clearly as one passes  
It flaps as wings on the winds of the Ko'olau  
It slants on the plains of Pahipahi'ālua [sic]  
Terminating on the sands of Pūpūkea.*

E niniu poahi Puaena - la,  
I ke a-ka lawe a ka maka-ni,  
O ke one wali o Waimea-la,  
O ke kula o Pupuke-a.  
- *Ka Nupepa Kuokoa*, 30 December 1865, p. 1

*Pua'ena spins around  
In the gentle snaring of the wind  
The soft sands of Waimea  
The plains of Pūpūkea.*  
[Unknown author 1864 and 1865 in Clark (Keao NeSmith, trans.) 2014:231]

From the nineteenth century onward, the landscape and composition of communities in Pahipahi'ālua, Waiale'e, Kaunala, Paumalū, Pūpūkea, and Waimea changed dramatically. Agricultural industries and economies focused on the cultivation of sugar, pineapple, and avocados as well as ranching (Handy 1940: 87; OHA n.d.). Catastrophic flooding for years beginning in 1894 caused a shift of population and cessation of cultivation in densely populated Waimea causing many Hawaiian families to move elsewhere (Handy 1940: 87; OHA n.d.).

## Mo‘olelo

Mo‘olelo abound in the heavily-storied ahupua‘a of Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea. A small selection are featured here. Following this section, the tables below contain an ahupua‘a-by-ahupua‘a selection of wahi kūpuna from the land divisions discussed here. Figure 105 maps known locations of wahi kūpuna revealed during research for this chapter and/or mentioned in the text.

This small selection of mo‘olelo about Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea features makai locations, resources, communities, and legendary figures. The goddess Hi‘iakaikapoliopole, male and female mo‘o akua and akua wai (reptilian water gods; Brown 2022: 190, 194), Kāne, a surfing chief and a skilled squid catching woman are all associated through mo‘olelo with wahi kūpuna and wahi pana in this chapter’s featured ahupua‘a.

Mo‘olelo associate several mo‘o akua and akua wai with Waimea. The female mo‘o called Pili‘a‘ama was originally from the ahupua‘a (Brown 2022: 190, 194). In Ho‘oulumāhie’s early twentieth century version of the epic saga of the goddess Hi‘iakaikapoliopole, a male mo‘o named Pili‘a‘ama is associated with Waimea. During their travels north by land and kai through Ko‘olauloa Moku, Hi‘iaka and her kinswoman and traveling companion Wahine‘ōmao encounter Pili‘a‘ama in his human form as the konohiki for Waimea. Hi‘iaka chastises Pili‘a‘ama for avoiding her party of travelers with an oli (chant):

Pili‘a‘ama i ke alanui  
Ka ‘ike ‘ole mai  
Kāhea ‘ole mai ē  
Iā māua.

[Ho‘oulumāhie 1905, 1906 and Nogelmeier 2013a (trans.): 170]

*Pili‘a‘ama in the roadway*  
*No sense of recognition*  
*No calling voice*  
*To the two of us.*

[Ho‘oulumāhie 1905, 1906 and Nogelmeier 2013b (trans.): 159]

Ho‘oulumāhie then explains to the reader that “Pili‘a‘ama was a fisherman by trade, although he had a magical body form, just like the strange beings that existed in the time when wonder lived,” and that the Waimea location frequented by him became known as Pili‘a‘ama. Wahine‘ōmao tells Hi‘iaka she desires the plump, heavy ‘o‘opu po‘opa‘a<sup>32</sup> they saw Pili‘a‘ama carrying. Hi‘iaka chants a request to Pili‘a‘ama for his ‘o‘opu po‘opa‘a:

Pili‘a‘ama i ke alanui  
Kanaka he‘e pu‘ewai o Waimea  
Konohiki aku o Ihukoko  
Kanaka kilo i‘a o Kapaiki nei lā  
Hō mai ana ho‘i ua i‘a.

[Ho‘oulumāhie 1905, 1906 and Nogelmeier 2013a (trans.): 170]

*Pili‘a‘ama in the roadway*

---

<sup>32</sup> Pukui and Elbert (1986:290) define “o‘opu” as a “[g]eneral name for fishes included in the families Eleotridae, Gobiidae, and Blennidae. Some are in salt water near the shore, others in fresh water, and some said to be in either fresh or salt water,” and “po‘opa‘a” as “a fish”.

*Surfer of the river mouth of Waimea*  
*Overseer of Ihukoko*  
*Fish spotter of Kapaiki*  
*Grant me that fish.*

[Ho‘oulumāhiehie 1905, 1906 and Nogelmeier 2013b (trans.): 160]

Pili‘a‘ama denies Hi‘iaka’s request, she tells her and her kinswoman to go fish for themselves, then runs to some large boulders<sup>33</sup> where he transforms into his reptilian mo‘o form. Ho‘oulumāhiehie explains to the reader that Pili‘a‘ama is rumored to have left a permanent footprint in the boulder (Ho‘oulumāhiehie 1905, 1906 and Nogelmeier 2013b [trans.]: 160).

Hawaiian informants Luika Kaio, Kahiona Apuakehau, and the Hawaiian forest ranger and interpreter recorded as Plunket, shared a mo‘olelo with a foreign researcher in the early twentieth century while visiting the Loko I‘a of Kapi (Punaulua) in Pahipahi‘ālua. The mo‘olelo explains Kapi’s association with Kāne as well as its connection to other wahi kūpuna in a heavily storied coastal landscape:

There was once gathered on the beach near this site a great many people. This was long before Europeans had come and when there were not many Hawaiians, so that a gathering of this size was enough to occasion the comments of a stranger who approached. This was Kane, but the people did not recognize him. “Why are so many of you gathered here?” he inquired. “To catch the *oio*. A large school swims near in the water,” they replied. “Those are not *oio*,” said Kane, “they are eels.” But the people only laughed. Certainly they knew *oio* when they saw them. Who was this stranger to dispute the words of *kamaainas*? So Kane wagered that they were eels, and the people wagered against him. The canoes with the long, large nets were launched and the schools surrounded. Great was their surprise when they found the fish to be eel. Who could this strange man be? That evening Kane accompanied them up to the mountains. It was a long trip up the valley to reach the springs of fresh water, and the people were tired. They stopped at the entrance of the valley for rest, and here in the presence of all the people, Kane struck the stone known as Waikane, from which water immediately poured forth and has been flowing almost to this day.

Apparently Kane, who was joined by Kanaloa, lived at Opana for some time, for just outside of Kawela Bay there are rocks, horseshoe in shape and known as Papaamui, where these brothers were wont to scoop for fish. Near the beach and in line with Waikane was a fishing shrine (*ko‘a*) called Pahipahialua. [Kaio, Apuakehau, and Plunket 1933 in McAllister 1933: 152]

In the early twentieth century, Henry Kaina shared a mo‘olelo regarding how Paumalū got its name that was told to him by his grandmother with a foreign researcher. Henry Kaina wrote:

At one time there lived on the island of Oahu a woman who was noted for ability to catch squid, of which the chiefs of high rank were fond. If there was anyone who could catch a lot of squid that person was in great demand.

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<sup>33</sup> Possibly named Kapaiki based on the wahi pana named in Hi‘iaka’s chant, and the presence of two other coves of fish-watching stones called Kalakū and Kalakoi flanking Waimea Bay (McAllister 1933: 150; Clark [Keao NeSmith, trans.] 2014:212).

One day a great luau was to be given by a chief, and he wanted some squid. He sent some of his men in search of someone who could catch squid. They brought the woman to him. He told her he wanted squid from a certain reef and asked her if she could catch some for him. She said she could catch all he wanted.

She went down to the beach at the place designated by the chief, but before she entered the water an old man met her. He told her the rules of the place: she was supposed to catch only a certain number and when she caught them to go home, or something would be sure to happen to her. She called for her daughter who had followed and told her to come with her into the water. Another thing the old man had said was for her to go home when she said she would and not to stop for anything. The lady caught all she had been allowed by the old man, but she kept on fishing until she had more than she could handle. She sent her daughter to the shore with half of the load and told her she was going home, but instead she remained, for she saw a huge squid she wanted to get. Just then a large shark came and bit off her legs. She yelled for help. Her daughter came to her rescue, but too late. She died from the loss of blood and the shock.

When the people examined her later they found one deep gash on her right arm made by one of the shark's teeth. They then knew it was done by a shark who guarded that particular reef. After that incident they named the place Paumalu, which means, "taken by surprise." [Henry Kaina in McAllister 1933: 151]

Another mo'olelo recounts wahi pana and wahi he'e nalu in Paumalū. Green and Pukui (1936) write:

Long ago there lived on Kauai a chief who was very fond of surfing. He had won every surfing contest on his own home island and now came to Oahu to try his skill. As the surf at Waikiki was not to his liking, he went on to the Koolau side of the island. There he found just what he wanted.

While he was surfing he noticed some birds circling about him. One old bird in particular would fly a short distance away and then return to circle about him as if urging him to follow. He did so, and the bird led him into a cave where he met a beautiful girl who had fallen in love with him as she watched him surfing and sent her pets, the sea-birds, to lead him to her. She asked him to become her husband and he accepted her proposal. Each morning before he left her for his favorite sport she made him two lehua wreaths to wear, one for his head and one for his neck.

For a long time they lived thus happily until one day as he came ashore from surfing, another girl greeted him and threw about his neck several strands of the golden ilima. The old seabird flew home and reported to his mistress what he had seen. When she saw her lover returning with the ilima wreaths about his neck in addition to the lehua strands which she had braided for him, she was very angry and called upon her ancestral gods (aumakua) to punish him. As he ascended the hill he felt his body becoming heavy and, as he turned to look once more at his beloved surfing beach, there he remained transfixed in stone and so is to this day. [Green and Pukui 1936: 124]

## Wahi Kūpuna in Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea Ahupua‘a

The tables below, feature an ahupua‘a-by-ahupua‘a overview of select wahi kūpuna found in the land divisions covered in this chapter.

Table 47. Select Wahi Kūpuna in Pahipahi‘ālua Ahupua‘a

Wahi Kūpuna	Type	Location/ Place Name	Comments
Kapi (Punaulua)	Loko I‘a, Wahi Pana		Associated with Kāne (McAllister 1933: 152).
Pahipahi‘ālua	Ahupua‘a, Awāwa, Kahawai	Located in Pahipahi‘ālua and Waiale‘e Ahupua‘a.	Pukui et al. (1974:174) note there was a ko‘a at Pahipahi‘ālua, near Kawela.

Table 48. Select Wahi Kūpuna in Waiale‘e Ahupua‘a

Wahi Kūpuna	Type	Location/ Place Name	Comments
Kalou	Loko I‘a	Literally translated as “the hook,” (Pukui et al. 1974: 78).	Described by McAllister (1933:152) as “...in its best condition when Kaluhi was <i>konohiki</i> (a man in charge of a land division) of this district. There was formerly a ‘Kane stone’ in the immediate vicinity. This is also the place where Kahuku is attached to Waialee.”
Kanealii	Lo‘i Kalo	Possibly could mean “chief Kane,” (Pukui et al. 1974: 84).	The name of a small series of lo‘i kalo (irrigated terrace used to grow taro) in Waiale‘e, noted as fallow due to lack of wai in 1940 (Handy 1940:88).
Kūka‘imanini	Mokupuni	Literally translated as “manini fish procession,” (Pukui et al. 1974: 121).	--

Wahi Kūpuna	Type	Location/ Place Name	Comments
Pahipahi'ālua	Awāwa, Kahawai	Located in Pahipahi'ālua and Waiale'e Ahupua'a.	--
Waiale'e	Ahupua'a, Awāwa, Kahawai		--

Table 49. Select Wahi Kūpuna in Kaunala Ahupua'a

Wahi Kūpuna	Type	Location/ Place Name	Comments
Kaunala	Ahupua'a, Awāwa, Kahawai	Literally translated as "the plaiting," (Pukui et al. 1974: 95).	

Table 50. Select Wahi Kūpuna in Paumalū Ahupua'a

Wahi Kūpuna	Type	Location/ Place Name	Comments
Aniuu	Pu'u	Located in Paumalū Ahupua'a.	--
Moa	Pu'u	Literally translated as "chicken," but has a multitude of other meanings, including supreme chief, a species of native banana, tufted green plants, a children's game, a tapered dart, and type of fish (Pukui and Elbert 1986: 248).	--

Wahi Kūpuna	Type	Location/ Place Name	Comments
Paumalū	Ahupua‘a	Means “taken secretly,” (Pukui et al. 1974: 181, 182).	References a mo‘olelo regarding “a shark [who] bit off the legs of a woman who caught more squid than was permitted,”(Pukui et al. 1974: 181, 182).
Pu‘uwaihu‘ena	Pu‘u, Wahi Kūpuna	Literally translated as “floating water hill,” (Pukui and Elbert 1986: 206).	--
Waikau	Pūnāwai	Located on the southern slope above Paumalū Kahawai (McAllister 1933:88).	--

Table 51. Select Wahi Kūpuna in Pūpūkea Ahupua‘a

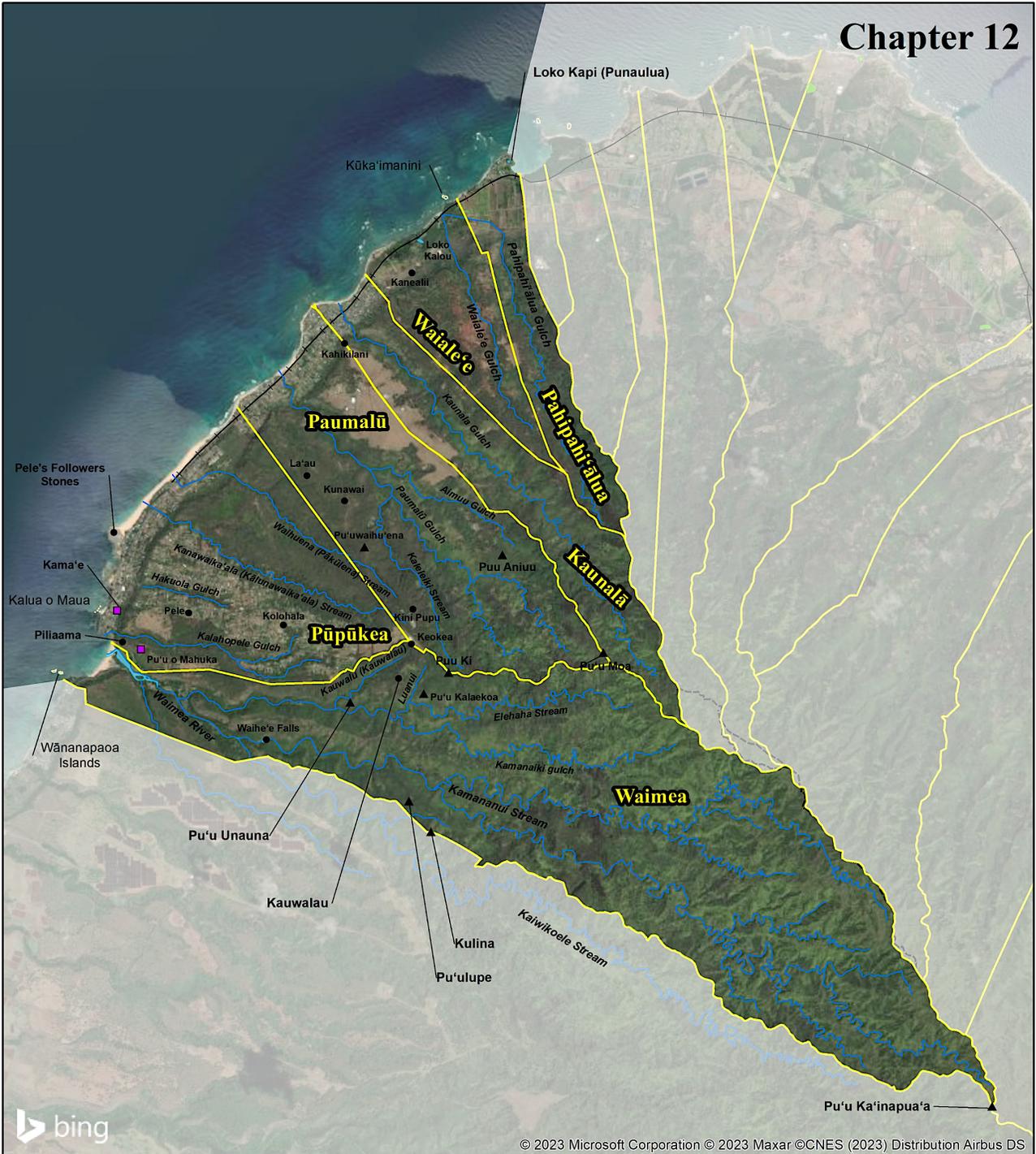
Wahi Kūpuna	Type	Location/ Place Name	Comments
‘Auwaihī	Pūnāwai		As reported in the Hawaiian language newspaper <i>Ka Hae Hawaii</i> , this pūnāwai renewed its flow in 1857 (Kia‘āina 1857 in Clark [Keao NeSmith, trans.] 2014:228).
Hakuola	Kahawai, Awāwa	Literally translated as “living lord,” (Pukui et al. 1974: 35).	
Kalahopele	Awāwa, Kahawai		
Kalua o Maua	Pōhaku, Wahi Kūpuna		Hookala, the local informant of a twentieth century foreign researcher, associated the pōhaku with a mo‘olelo and the presence of wai (fresh water; Hookala 1933 in McAllister 1933:151).

Wahi Kūpuna	Type	Location/ Place Name	Comments
Kama'e	Ko'a		Described in the early 20th century as stone piles with a depression for offerings (McAllister 1933:150).
Kanawaika'ala (Kālunawaika'ala)	Kahawai	"Kālunawaika'ala" means "water from the heights [of] Ka'ala," (Pukui et al. 1974: 79).	
Pūpūkea	Ahupua'a, Wahi Kūpuna	Literally translated as "white shell," (Pukui et al. 1974: 195).	
Pu'u o Mahuka	Wahi Pana		Described as walled, in good condition, the largest on O'ahu and associated with the kahuna Kaopulupulu in the early twentieth century (Thrum 1907: 51, 52). According to Hookala (in McAllister 1933: 150) Pu'u o Mahuka is located above Kalakū, one of two famed pu'u kiloi'a flanking Waimea Bay. Kalakoi is the other pōhaku located at Keahu o Hapu'u. Currently a National Historic Landmark and State Historic Site (National Park Service 2023).
Waihuena (Pākūlena)	Kahawai	Literally translated as "yellow barrier," (Pukui et al. 1974: 195). Located in Paumalū and Pūpūkea Ahupua'a.	

Table 52. Select Wahi Kūpuna in Waimea Ahupua‘a

Wahi Kūpuna	Type	Location/ Place Name	Comments
Ka‘īnapua‘a	Pu‘u		
Kalaekoa	Pu‘u		
Kalakoi and Kalakū	Pōhaku, Pu‘u kiloī‘a, Wahi Pana		Fish-watching stones flanking Waimea Bay (McAllister 1933: 150; Clark [Keao NeSmith, trans.] 2014:212). According to Hookala (in McAllister 1933:140) Kalakū is the pōhaku beneath Pu‘u o Mahuka and Kalakoi is located at Keahu o Hapu‘u.
Keahu o Hapu‘u	Wahi Pana		According to Hookala (in McAllister 1933:150) Keahu o Hapu‘u is the location of Kalakoi, one of two pu‘u kiloī‘a flanking Waimea Bay. Kalakū is the other pōhaku, located beneath Pu‘u o Mahuka.
Ki	Pu‘u		
Kuhale	Heiau, Ko‘a		Described by McAllister (1933:147) as “[a] small heiau on the Kahuku side of the inlet, said to have been a fishing shrine ( <i>ko‘a</i> ) or <i>unu</i> .”
Kulina	Pu‘u		
Kupopolo	Heiau		Pukui et al. (1974:125) describe Kupopolo as “...near Wai-meā, O‘ahu, largely in ruins.” Writing in the early twentieth century, Thrum (1906:118, 119) describes Kupopolo as “situated near the western point of Waimea, close to the Waialua boundary” and “...on gently sloping pasture land some three hundred yards from the road, and about midway between it and the base of the bluff...”.

Wahi Kūpuna	Type	Location/ Place Name	Comments
Pu'ulupe	Pu'u		
Unauna	Pu'u		
Waihe'e	Wailele		
Waimea	Ahupua'a	Literally translated as "reddish water," (Pukui et al. 1974: 225).	
Wānanapaoa	Mokupuni		



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<b>Legend</b>	▲ Pu'u	□ Loko (pond)
— Ahupua'a Bdry.	● Inoa 'Āina	—+— Railroad
— Kahawai (stream)	■ Heiau	
— Trails		

0 0.5 1 Miles

0 0.5 1 Kilometers

N

NOHO PAPA HAWAII

Figure 105. Map illustrating select significant Hawaiian cultural and natural resources in Pahipahi'ālua, Waiale'e, Kaunala, Paumalū, Pūpūkea, and Waimea Ahupua'a.

## Mele

This section features a mele associated with Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea Ahupua‘a as well as examples of the “Kū mai, kū mai” oli associated with surfing.

He hai kāpī i ke one o Kalama‘ula i  
Pūpūkea  
Ua pala i ke kai ke oho o ka ‘ilima  
E hiki aku ai i Kahapī  
E iho aku ai i Pili‘a‘ama  
Aia i pili wale.

*The sea at Pūpūkea sprays the sands of  
Kalama‘ula  
The petals of the ‘ilima are wilted by the sea  
To reach Kahapī  
To descend to Pili‘a‘ama  
There to cling.*  
[Ho‘oulumāhiehie 1905, 1906 and  
Nogelmeier 2013 (trans.)b: 159]

The second and third mele featured here are versions of the common “Kū mai, kū mai” oli used to summon surf compiled from ethnohistorical resources. Layered with meaning, some of the many things these oli relay are ancestral knowledge and memory of Hawaiian cultural connections with mokupuni and wahi (places) in Kahiki (Tahiti). Oli similar to those below may have been used to summon surf at coastal locations covered in this chapter:

Ku mai. Ku mai.  
Ka nalu nui mai Kahiki mai  
Alo po‘i [sic] pu.  
Ku mai ka pohuehue.  
Hu kai ko‘o [sic] loa.

*Arise. Arise.  
Great surf from Kahiki.  
Powerful, curling waves.  
Arise with the pohuehue vine.  
Well up, long raging surf.*  
[Fornander 1919-1920: 207]

Ku mai, ku mai, ku mai,  
Ka nalu nui mai Kahiki-ea  
I Wawau-e, i Uapou-e,  
I Helani-e, i Kekuina-e,  
I Ulunui-e, i Melemele-e,  
I Uliuli-e i Hakalauai-e,  
I Bolabola-e, i Nuuhiwa-e,  
I Hoanekapua-e,  
Hoa-hoe pae, pae au-la.

*Arise, arise, arise  
Great waves from Kahiki  
From Wawa‘u, from Uapou  
From Helani, from Keku‘ina  
From Ulunui, from Melemele  
From Uliuli, from Hakalauai  
From Bolabola, at Nu‘uhiwa  
At Hoanekapua,  
I will paddle until I reach shore; I have  
landed.*  
[Kamakau 2011: 116]

## Community Groups in Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, Waimea Ahupua‘a

This section profiles some community groups in Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea Ahupua‘a including details about their organizational profile, activities and services they provide, target audiences they service, new and existing partnerships.

### Hi‘ipaka LLC

Hi‘ipaka LLC is a non-profit organization created to nurture and care for Waimea Valley and holds the title to the land. Waimea Valley is deeply rooted in Hawaiian history and continues to be a respite for Hawaiian spirituality and traditions. As employees of Hi‘ipaka LLC, they strive to uphold their responsibilities to Waimea and to celebrate and share a vibrant and living Hawaiian culture with the world. Their mission is to preserve and perpetuate the human, cultural, and natural resources of Waimea for generations through education and stewardship. Some of their goals are to maintain at least a 25% Hawai‘i resident visitor base by promoting the natural and cultural aspects of the Valley, conducting community focused events, and offering financial incentives; to achieve financial sustainability in 2023 by offering authentic cultural, botanical and other experiences that will attract visitors to Waimea Valley; and to perpetuate the human, cultural and natural resources of Waimea Valley as a model not-for-profit outdoor learning center for plant conservation and cultural preservation.



Figure 106. Adopt a Garden Program (Photo credit: Waimea Website)



Figure 2. Family Volunteer Day (Photo credit: Waimea Website)

### **Community Outreach & Survey Results**

#### **Organization Profile:**

Contact person	Richard Pezzulo
Address	59-864 Kamehameha Highway, Haleiwa, HI 96712
Phone number	808-638-5851
Email	rpezzulo@waimavalley.net
Website/Social media	<a href="http://www.waimeavalley.net">www.waimeavalley.net</a>
Year organization formed	2008
501c3 status	Yes

#### **Services, Target Audiences, & Partnerships:**

Sites you mālama	Waimea (Kupopolo heiau), Kawailoa (Loko Ea, Uko‘a fishponds), Pa‘ala‘a Kai, Hale‘iwa Waiale‘e (North Shore Community Land Trust, Kokua Foundation Hawaii, Hale ‘iwa
	The areas within Waimea that we malama are: Hale o Lono, Ku‘ula Shrine, Kauhale, Hale Iwi, Agricultural Terraces, Kahua Pa'ani, Wailele
Services/activities offered	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Food production & security, Natural resource management,

	<p>Research, Sustainability. We offer 8 educational, placed-based programs, and the following:  All community events will return in 2023. Many of the events held throughout the year are designed to attract the local community to enjoy family activities.  Hale‘iwa Farmer’s Market  Valentine’s Day  Easter Brunch &amp; Egg Hunt  Earth Day  Moon Walk  May Day Lei Day  Mother’s Day  Father’s Day  Screen on the Green  Summer Concert Series  Kalo &amp; ‘Awa Day  Arbor Day  Harvest Moon Dance  Makahiki Festival &amp; Te Moana Nui Games</p>
Public volunteer work days? When?	<p>Yes, check their website for most updated information  <a href="https://waimea.squarespace.com/volunteer">https://waimea.squarespace.com/volunteer</a></p>
Student School groups (& ages) they service	<p>0-4 yrs (Pre K), 5-8 yrs (K-3rd grade), 9-13 yrs (4th-8th grade), 14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary)</p>
Existing organizational partners	<p>Ko‘olau Watershed  Kokua Foundation Hawaii  KUPU, Hawai‘i  PU‘A Foundation  Mālama Pupukea Waimea  Mālama Waiale‘e  North Shore Community Land Trust  Kamehameha School Bishop Estate; Cultural Sites Management  Wananapao  Loko ‘Ea Fishpond</p>
Organizations wanting to partner with in the future	<p>University of Hawai‘i School of Archaeology  Hawai‘inuiākea School of Hawaiian Knowledge  IARII (International Archaeological Research Institute, Inc.)  Pa‘i Foundation  Bishop Museum</p>

**Cultural and Place-Based Education:**

How are cultural practices implemented in your organization?	<p>Morning piko (recitation of oli done daily)  Care for our cultural sites that include restoration work  Preparation for our celebration of the Makahiki season (site preparation that include Hale o Lono, and the Kahua Pa‘ani). Additionally, we maintain a hui of artisans and practitioners who focus on 10 cultural practices: kapa making, lei making, coconut frond weaving, lauhala weaving, wood working, hale building, kukui nut use, ‘ukulele lessons, rope making (sennit), and poi pounding.</p>
Place-based resources used?	<p>Maps of O‘ahu, specifically of the Ko‘olauloa and Waialua moku  Maps of Waimea, O‘ahu</p>

	Mo'olelo of Waimea and neighboring wahi pana Completed archaeological reports done in Waimea wehewehe.org ulukau.org papakilodatabase.com avakonohiki.org ksbe.edu
Has your org created its own place-based curriculum?	Yes

## Additional Resources for Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, Waimea Ahupua‘a

The table below features resources for readers seeking additional information regarding the natural and cultural resources of Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea.

Table 53. Additional Resources of Pahipahi‘ālua, Waiale‘e, Kaunala, Paumalū, Pūpūkea, and Waimea Ahupua‘a.

Author & Year	Title	Summary of Key Content
Clark, John R. (2014)	<i>Hawaiian Surfing: Traditions from the Past</i>	Waimea and the greater North Shore are woven into this surfing mo‘olelo by the author, a Hawaiian waterman. Clark uses primary ethnohistorical and historical resources, including original translations of Hawaiian language newspaper articles, to tell the mo‘olelo of Hawaiian surf sports from the past to the present. It begins with a richly detailed discussion of ancient Hawaiian surf sports, equipment, protocols, techniques, vocabulary, and famed surfers from maka‘āinana (Commoners) to ali‘i (Chiefs, Chiefesses). Ancient surf breaks still in use today are identified throughout the pae ‘āina. A dictionary of Hawaiian-English surf vocabulary collected from primary Hawaiian language materials is also provided, along with full/partial texts and translations of the materials themselves.
Clark, John R. (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‘olaulo 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.
Ho‘oulumāhiehi e (1905, 1906) and Nogelmeier (Translator; 2013b)	<i>The Epic Tale of Hi‘iakaikapoli-pele</i>	The Ko‘olau Moku of windward O‘ahu feature heavily in this mo‘olelo. Published in a series of Hawaiian language newspaper articles in 1905 and 1906, the early twentieth century Hawaiian writer Ho‘oulumāhiehie details the adventures of the goddess Hi‘iaka, younger sister of Pele, as she journeys across the pae ‘āina to find the kāne Lohi‘auipo. A treasury of oli, mele, wahi pana, wahi kūpuna, legendary figures, Hawaiian cultural and natural resources, and storied landscapes.