

WAIALUA, ‘ĀINA KŪ PĀLUA I KA LA‘I

Waialua, land that stands doubly becalmed

WAIALUA ‘ĀINA INVENTORY

Mokulē‘ia Ahupua‘a, Moku ‘o Waialua



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MOKULĒ‘IA AHUPUA‘A

**Mehe moena pāwehe ala,
I ke kula o Mokulē‘ia
Like a patterned mat there,
On the plains of Mokulē‘ia⁷**

This chapter documents an array of Hawaiian biocultural resources in the ahupua‘a of Mokulē‘ia as well as some community groups engaged in education, restorative re-use of and other place-based activities throughout the ahupua‘a. Figure 20 and Figure 21 depict Mokulē‘ia Ahupua‘a with aerial imagery and a USGS map. Table 7 features a selection of wahi kūpuna (ancestral places) in the ahupua‘a, and Figure 23 depicts their locations within the ahupua‘a of Mokulē‘ia.

HAWAIIAN CULTURAL LANDSCAPE OF MOKULĒ‘IA



Mokulē‘ia is a roughly rectangular ahupua‘a in central Waialua Moku, bounded to the east by the ahupua‘a of Kamananui and to the west by Kawaihāpai. Like the other land divisions within Waialua Moku, Mokulē‘ia is veined with awāwa (valleys, gulches) carved by kahawai (waterways, rivers) and muliwai (tributaries) that drain mauka (inland) to makai (seaward) before outletting into the sea. The tributary streams of West Makaleha Gulch, East Makaleha Gulch and Central Makaleha Gulch, as well as Keawepilau feed into the kahawai of Makaleha and flow across the plains into the sea. Other kahawai within Mokulē‘ia include Pahole, located in the land division of Kikahi, and Kapuakuhale and Kapuna Kahawai, located in the Kikahi and ‘Auku‘u land divisions (USAG-HI Natural Resources Division 2010; Register Map 1881). The mauka half of Mokulē‘ia is occupied by a segment of the forested Wai‘anae Mountain range, including the summit of Kamae and pu‘u (*hills, peaks*) of Kao and Kamae. Heading makai, Mokulē‘ia’s expansive fertile plains give way to a coastal dunescape that runs the width of the ahupua‘a. The surf breaks of Pekue, Kapapale, Kauanui, and Puaena are found in Mokulē‘ia’s sea.

Several known named winds or rains are associated with Mokulē‘ia Ahupua‘a in Waialua Moku. Moses Kuaea Nakuina’s version of *The Wind Gourd of La‘amaomao: The Hawaiian Story of Pāka‘a and Kūapāka‘a, Personal Attendants of Keawanuia‘umi Ruling Chief of Hawaii and Descendants of La‘amaomao* published in 1902 relays that the “Hinakoeka [wind] is of Mokulē‘ia” (Nakuina 1990 [2005]:43). Rains associated with Waialua Moku widespread enough to also manifest in Mokulē‘ia include the Nā‘ulu, defined as a “sudden shower” as well as a cloud and wind type (Akana and Gonzalez 2015: 187) and the Ki‘owao, “[t]he name of the mist or cloud almost always settled on the hills of O‘ahu,” (Andrews 1974:273).

⁷Taken from the mele titled “Nani Ka‘ala he Keiki Na Kamaoha” (Bacon and Napoka 1995:80,81), see “Mele” section of this report.

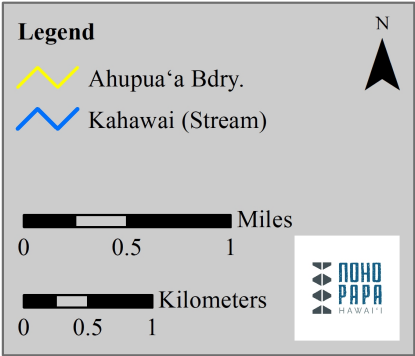
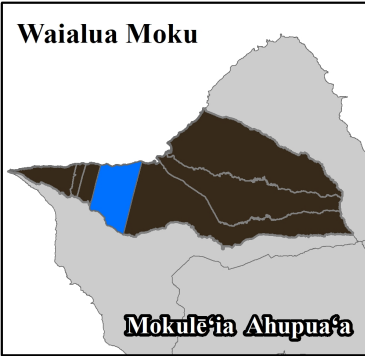
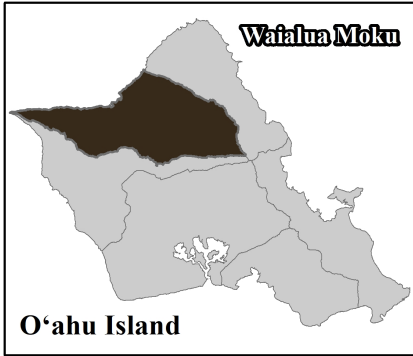
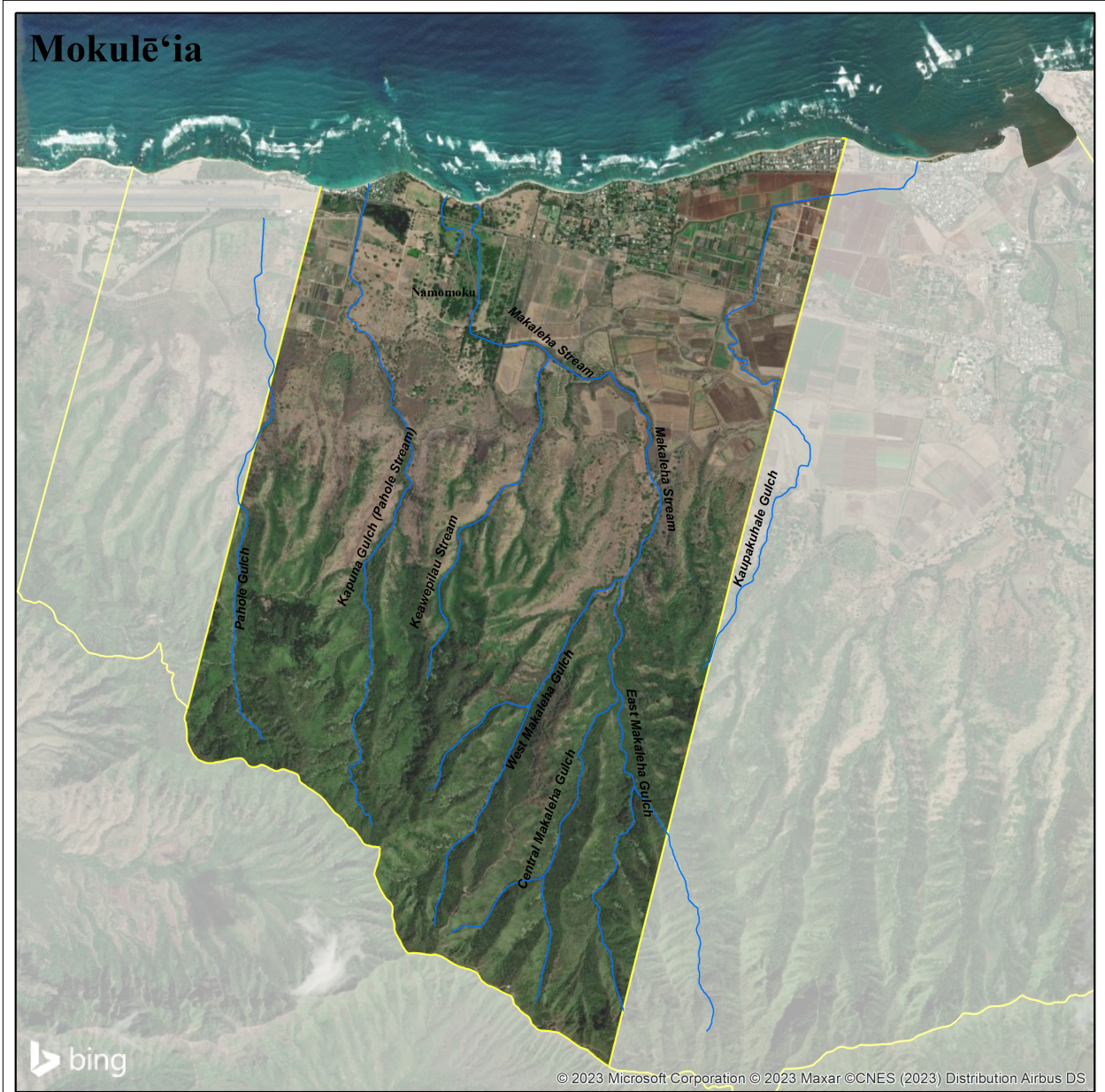


Figure 20. Aerial image depicting Mokulē'ia Ahupua'a.

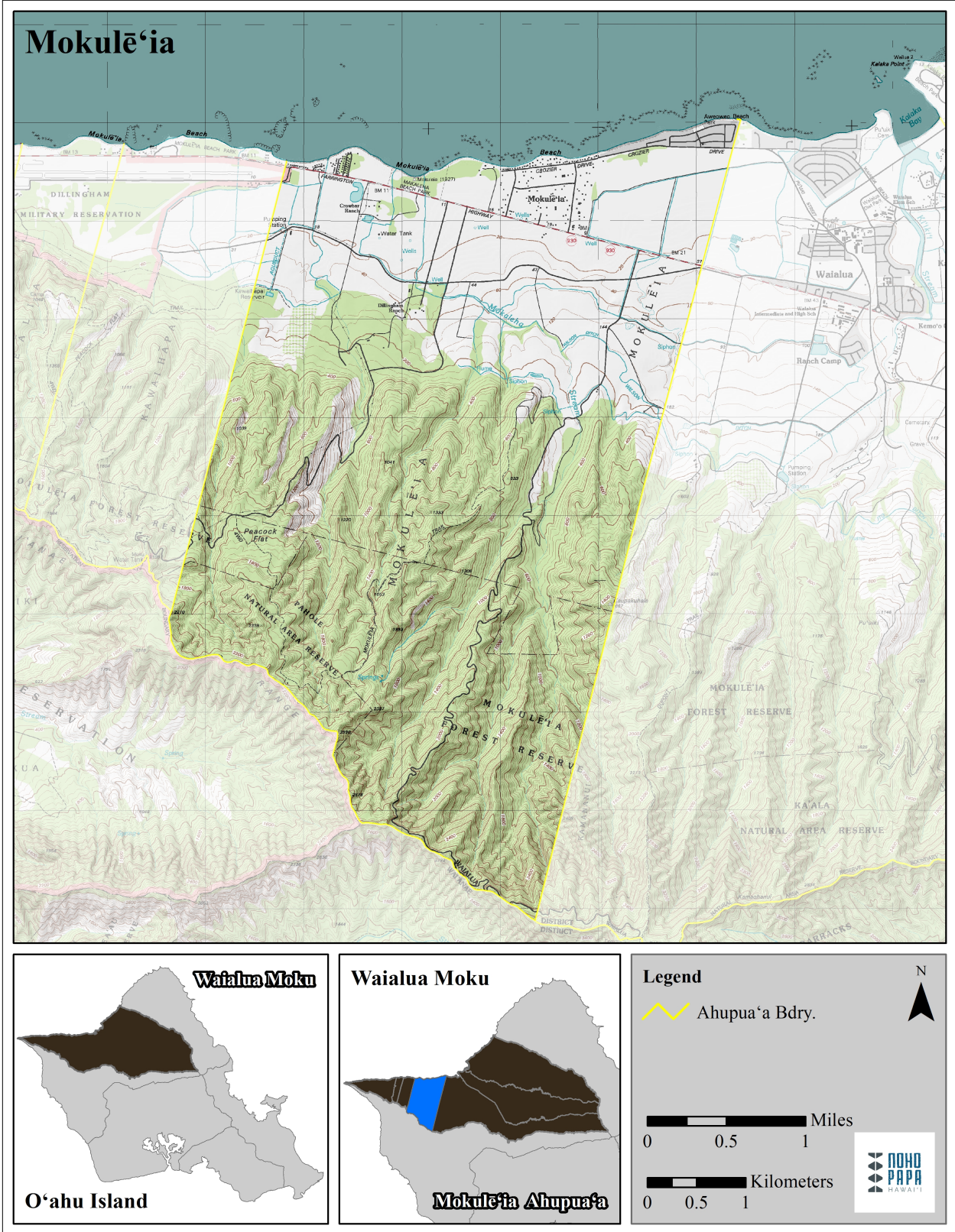


Figure 21. USGS map depicting Mokulē'ia Ahupua'a.

Hawaiians cultivated and gathered a variety of resources throughout then ahupua‘a of Mokulē‘ia, which oral traditions strongly associated with rich agricultural yields. Mokulē‘ia is translated as “isle [of] abundance,” (Pukui et al. 1974:155). Cultivars like kalo (taro), ‘uala (sweet potato), mai‘a (banana) and ‘awa (kava) were grown in its well-watered lands (Handy et al. 1972:467). Viewed from mauka to makai, the Hawaiian-engineered and planted fields and terraces of Mokulē‘ia looked like a fine woven mat covering the land, a view memorialized in the ‘ōlelo no‘eau (Hawaiian proverb or poetical saying):

Ka moena pāwehe o Mokulē‘ia.
The patterned mat of Mokulē‘ia [O‘ahu].
It is as varied and pretty as a patterned mat.
[Pukui 1983:161 #1486]

Wahi kūpuna of Mokulē‘ia include pu‘u, kualapa (ridges), awāwa, kahawai, muliwai, and wahi he‘e nalu (surf spots), as well as heiau (temples), ko‘a (shrines), ala (trails), and other wahi pana (storied places). This introductory survey of wahi kūpuna is not a comprehensive inventory; more wahi kūpuna undoubtedly exist, await discovery or revelation, or will develop names in the future. Ceremonial structures within Mokulē‘ia include heiau and ko‘a. Hawaiian oral traditions shared by an unnamed informant and noted by the Bishop Museum archaeologist J. Gilbert McAllister in *Archaeology of Oahu* identify Poloaiaie as a heiau within Mokulē‘ia “about which nothing is known,” (McAllister 1933:129). McAllister (1933:129) records two named ko‘a in coastal Mokulē‘ia - Keauau and Kolea - and writes that Mokupaoa was a stone submerged in the waters fronting Kolea. Relatedly, a historical source contains a detailed description of fishing resources that may have been present in Mokulē‘ia. As noted in the mo‘olelo entitled “Kaneaukai: A Legend of Waialua” published in entrepreneur and perennial almanac author and publisher Thomas G. Thrum’s *Hawaiian Folk Tales* in 1907:

The fish that frequented the waters of Mokuleia were the aweoweo, kala, manini, and many other varieties that find their habitat inside the coral reefs. Crabs of the white variety burrowed in the sand near the seashore and were dug out by the people, young and old. The squid also were speared by the skilful fishermen, and were eaten stewed, or salted and sun-dried and roasted on the coals. The salt likely came from Kaena Point, from salt-water evaporation in the holes of rocks so plentiful on that stormy cape. Or it may have been made on the salt pans of Paukauwila, near the stream of that name, where a few years ago this industry existed on a small scale. [Thrum 1907:251]

At least four famed wahi he‘e nalu are found in the ahupua‘a of Mokulē‘ia. In the mo‘olelo of Kalamainu‘u⁸ Mokulē‘ia’s surf breaks are identified and described as “...Pekue rolling in sideways and breaking toward Waialua, and the surf of Kapapale and of Kauanui, and the surf lines of the breakers of Pua‘ena [sic]...” (Kamakau M.s. in Sterling and Summers 1978:101,102). Pukui et al. (1974:88) describe Kapāpale as an “[a]ncient surfing area,” in Waialua whose name can be literally translated as “the crest”. Kauanui is likewise described by Pukui et al. (1974:91) as an “[a]ncient surfing place,” in Waialua whose name can be translated to mean “the big rain”. Due to its many surf breaks, Hawaiian types of surf sports 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

⁸ See discussion in the “Mo‘olelo (Oral-Historical References)” section of this chapter, below.

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, may have been enjoyed in Mokulē'ia.^{9 10}

The Waialua ala system extended into both the mauka and makai reaches of the moku, and connected to a vast, island-wide network of trails ranging from footpaths to Hawaiian-engineered, elevated and paved roadways (Īī 1959:96–100; Figure 22). Nineteenth century primary source Hawaiian oral history written by Kānaka statesman and scholar John Papa Īī's description of travelers' routes along Waialua Moku's system of ala describes routes that crossed the plains of Mokulē'ia and neighboring Kawaihāpai (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 Kawaihāpai 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 Anahalu 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 Opaepala 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]

Mokulē'ia is referenced in an 'ōlelo no'eau commemorating this leeward O'ahu trail system:

Mākole iho hewa i Mākua.
Red-eyed one goes to Mākua by mistake.
[Pukui 1983:230 #2112]

As further explained by Pukui (1983:230 #2112), the 'ōlelo no'eau: "[a]ppled to one who has gone off his course. Once, a red-eyed person left Mokulē'ia, O'ahu intending to go to Mākaha, but went by way of Kawaihāpai and arrived at Mākua instead."

Mokulē'ia is also the birthplace of the famed nineteenth century Hawaiian scholar, historian, and Hawaiian Government Official Samuel Mānaiakalani Kamakau (Pukui et al. 1974:155; Chun

⁹ See Clark ([Kaeo NeSmith (trans.)] 2011: 60-88) for a review of various traditional Hawaiian surf sports.

¹⁰ Citations for translations: he'e nalu ("to surf waves"; Clark [Kaeo NeSmith (trans.)] 2011:198); kaha nalu ("riding on the surf") Kamakau 1961:10; he'e umauma (body surfing; Clark [Kaeo NeSmith (trans.)] 2011:203); he'e one (sand sliding on the chest or with a board; Clark [Kaeo NeSmith (trans.)] 2011:200); he'e pu'e (he'e pu'eone; "river surfing"; Clark [Kaeo 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)

2010:65). Kamakau was born on October 29, 1815 in Mokulē'ia to Ka'ao'aokahaiaka and Kapakanaka.¹¹ Kamakau describes his familial connections to the lands within Waialua Moku:

The lands of Manuaula in Kamananui is the placenta from the Lihu'e cliffs of Kukaniloko to Wahiaawa at Pooamoho, the land of my ancestors of my father. The placenta and the land of my mother are from Waikele to Kalauao, the Ewa of Laakona. [Kamakau n.d. in McKinzie 1986:53]

An obituary for Kamakau published in the Hawaiian language newspaper *Ka Lahui Hawaii* on September 7, 1876 (Unknown Author 1876 in Clark and NeSmith [trans.] 2014:191) describes him as “born in the sea spray below in Mokulē'ia, Waialua...”. Another segment memorializes him as: “...a man who was seen by the Hawaiian people as someone who memorized the genealogies of the royals of Hawai'i and the stories of the island chain, and it is as if with his death a great loss has fallen upon Hawai'i...” (Unknown Author 1876 in Clark and NeSmith [trans.] 2014:191).

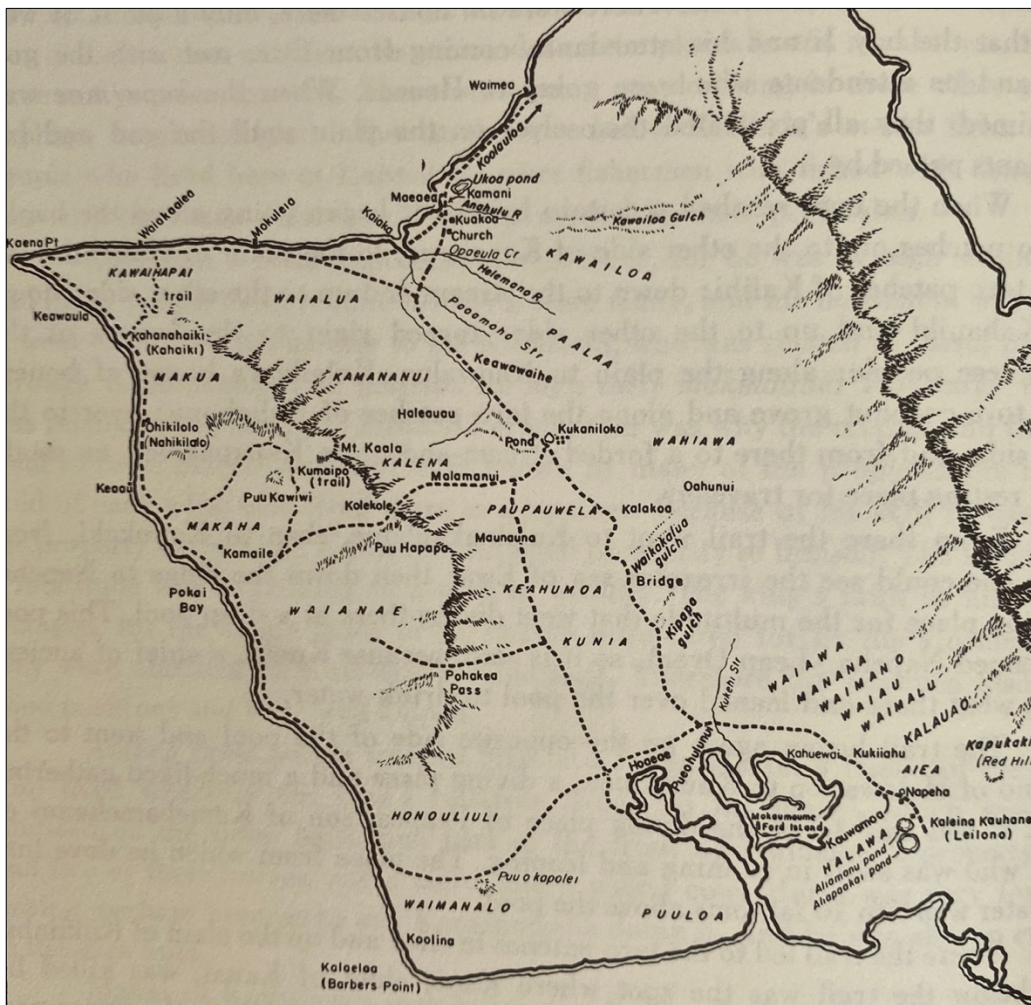


Figure 22. A map of the ala system spanning leeward O'ahu ala based on Ione Papa 'Ī'i's historical account as interpreted by Paul Rockwood ('Ī'i 1959:96)

¹¹ For two differing versions of Kamakau's genealogy, see Kamakau (n.d. in McKinzie 1986:53) and Unknown Author (1876 in Clark and NeSmith [trans.] 2014:191).

Another obituary for Kamakau states:

As a result of his death, the Hawaiian nation has been deprived of a history writer and genealogy specialist for the royals, as he led by expounding on the royal genealogies of these islands.

He is one who became a chief awarder of land titles during the reign of King Kamehameha III. He was also a land survey commission for many years along with performing other related duties.

He was an honored colleague in the legislative sessions of our nation. He introduced six proposals that became laws of the country: four at the time of the Constitution of King Kamehameha II, two at the time of the Constitutions under King Kamehameha V, and in this Legislature. He was properly elected by the people as a speaker for them this term. [Unknown author 1876 in Clark and NeSmith (trans.)2014:192

From the nineteenth century onward, the landscape and composition of communities in Mokulē'ia 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)

Several mo'olelo are associated with lands and places contained within the ahupua'a of Mokulē'ia. Themes that emerge are an association with farmers and farming as well as fishermen and fishing. Mokulē'ia was traversed by the goddess Hi'iakaikapoliopole during her epic journey to retrieve Chief Lohiau on Kaua'i for her sister Pele. She and her party traveled along the eastern side of the O'ahu's Ko'olau Mountains before reaching the Waialua Moku and journeying on to Kaua'i (Ho'oulumāhie and Nogelmeier [trans.] 2013:163,164) . While passing through Waialua Moku, she references Mokulē'ia in a chant (see Mele section).

One of the most significant mo'olelo associated with Mokulē'ia is that of the mo'o akua and akua wai Kalamainu'u. It is from this mo'o and her mo'olelo that we have received the skill of crafting fish traps for the hīnālea fish. It begins with Kalamainu'u taking the Kaua'i chief Puna'aikoa'e to be her husband, tricking him to believe she was a beautiful woman. The two of them reside at her home in Mokulē'ia, in the gulch of Waile'a, just west of Makaleha (Brown 2022:54,55; Kamakau M.s. in Sterling and Summers 1978:101,102). One day, as Puna'aikoa'e heads to the beach to surf, he encounters two farmers of Mokulē'ia who tell him about Kalamainu'u's true mo'o form. Kalamainu'u learns of this and is enraged. Avoiding her wrath, the two farmers jump into the sea to flee. Kalamainu'u tries to chase them in the water, but they escape. Later, two friends of Kalamainu'u, Kuao and Ahilea, are empathetic to her situation, and they tell her how to catch the two farmers hiding in the sea. They instruct her to weave a basket-trap out of the 'inalua vines and set it on the sea floor using the 'ōhiki, or sand crabs, for bait. Sure enough, the trap works, and Kalamainu'u catches the two farmers, who have apparently taken the form of the hīnālea fish. Even after she exacts her revenge on them, they jump back into the sea and turn into more hīnālea (Kamakau M.s. in Sterling and Summers 1978:101,102).

The same type of woven basket has since then, been replicated by others seeking to catch hīnālea, and Kalamainu‘u, the mo‘o of Mokulē‘ia, has continued to be acknowledged as the teacher of this skill:

From that time down to the overthrow of the tapus... there were always plenty of hīnālea caught in the baskets during that period, so many that a stench arose from the frames where they were drying, from the water of Kumalaekawa to the cape of Ka‘ena. Kalamainu‘u became an ‘aumakua for basket fishing in these places. [Kamakau M.s. in Sterling and Summers 1978:102,103]

In another fishing-related story out of Mokulē‘ia, there once lived two old fishermen, who were followers of Kaneaukai. One day, they find driftwood in the waters along the shore and set it up for their altar to Kaneaukai. In return, Kaneaukai visits them and commends them for their devotion, and their subsequent catch is one of astounding abundance. From this story, we learn that the waters of Mokulē‘ia were particularly known for ‘āweoweo (*Priacanthus meeki*), kala (*Naso brevirostris* sp.), manini (*Acanthurus triostegus*), and he‘e (*Polypus* sp.). Eventually the wooden idol of Kaneaukai in Mokulē‘ia is retrieved by two kāhuna of Waimea, which they erect there in a stone enclosure, along with a stone idol, on a “bluff on the south side of the harbor of Waimea... The wooden image has long since disappeared, having been destroyed, probably, at the time Kaahumanu made a tour of Oahu after her conversion to Christianity,” (Thrum 1907:252,253).

MELE

Several mele located during research for this chapter reference Mokulē‘ia’s with a focus on the fertile plains and other natural resources and characteristic features of the land division. The mele assembled here evince that Mokulē‘ia’s is a place embedded in Hawaiian oral traditions.

An installment of J.W. Kahalau’s version of the epic saga of the goddess Hi‘iakaikapoliopele published in the February 13, 1862 edition of the Hawaiian language newspaper *Ka Hoku O Ka Pakipika* contains an oli that mentions Mokulē‘ia. One of the chants delivered by the goddess Hi‘iaka upon her visit to Mokulē‘ia’s terms it the “sea of solitude” and references the cool mist of Kamae, located in Mokulē‘ia’s uplands (Kahalau 1862). A relevant excerpt of the mele as published by J.W. Kahalau reads:

O Kamae aina a ke kehau,	<i>Kamae is a land of cool mist,</i>
Me ha kai la ha Mokuleia,	<i>Mokulē‘ia is a sea of solitude,</i>
Uhi ae la na la na pali,	<i>The days, the cliffs are shrouded,</i>
Kuu pali kui—e,	<i>My tall cliff</i>
Kui e hono, kui laau ka wai o Kealia	<i>Joined together, the forest and waters of Keālia</i>
A kealia pau ka loa,	<i>At Keālia the distance ends,</i>
He wai Kaaiea mamua,	<i>Waters of Ka‘aiea ahead, waters of exhaustion,</i>
Kuu ka luhi ka maloeloe i ka loa,	<i>The burden and aching released in the distance,</i>
Maloeloe wale ke kiina,	<i>Tired without reward in going after,</i>
O ke hoa i ka loa—e	<i>[My] companion on the long journey.</i>

[Kahalau 1862]

[Translated by U. Duhaylonsod and H. Takahashi]

In another mele, a love chant shared by Louis Nakeu, the oft-admired beauty of Mokulē‘ia’s cultivated lands is once again praised. The mele says, “Ka‘ala is my love. Oh, come back to me” The mele reads (Bacon and Napoka 1995:80,81):

Nani Ka'ala he Keiki na Kamaoha

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

Hi'i ka wai kumu 'ole kau i nā pali,

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

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

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

[Nakeu in Bacon and Napoka 1995:81,81]

*Beautiful Ka'ala, child of Kamaoha
Borne in the arms of the water of Luakini;
Lifted and placed on high is the water of
Ka'aiea,*

*Lifted high is the water without source, up
onto the cliff*

*When you look down upon Kawaihāpai,
It resembles a patterned mat
On the plain of Mokulē'ia.*

*There is nothing to criticize there,
Nothing for the rain cloud to be displeased
with on the plain*

*It is alike in appearance from Ka'ena to
Waialua,*

Where the sun remains shining.

At Mananui the charm increases,

With the voice of the sea at Pua'ena,

That spreads onto the plain of Lauhulu.

Like a lei made of mamo feathers

For the upland of Halemano.

So stands Ka'ala.

For Ka'ala is my love,

O come back to me.

[Translated by Bacon and Napoka 1995:81,81]

In another mele, the oli of Kūali'i first uttered by Kapaahulani at Keahumoa, Mokulēia is described as a place which yields the kahala fish. Well-known and lengthy, the mele was used by Kapaahulani to appease Chief Kūali'i, while Kapaahulani's brother Kamakaaulani stood at Kūali'i's side on the battlefield. The two brothers, Kapaahulani and Kamakaaulani, one on each side of the battlefield devised a plan using the mele to avert war and secure the chief's favor. Their plan worked, and they are forever remembered for their shrewdness. A relevant excerpt of the Kūali'i chant reads:

He lae Kaena
He hala o Kahuku
He kuamauna hono i kehau o Kaala,
Noho mai ana Waialua i lalo e,
O Waialua ia,
O Mokuleia, kahala ka ipu,
Ka loko ia mano lalawalu,
Hiu lalakea o Kaena

*Kaena is a point,
Kahuku is hala-wreathed.
Covered with dew is the back of Kaala;
There below doth Waialua sit,
That is Waialua.
Mokuleia with its dish of kahala;
A fish-pond, like cooked shark,
The tail of the hammer-headed shark is
Kaena*

[Fornander 1917:374-375]

SELECT WAHI KŪPUNA IN MOKULĒ‘IA

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

Table 7. Select Wahi Kūpuna in Mokulē‘ia

Wahi Kūpuna	Type	Location/ Place Name	Comments
‘Auku‘u (Auku)	‘Ili	Possibly, “black-crowned night heron” (PE).	One claim for a kuleana was filed but denied (Foreign Testimony 11:535; USAG-HI Natural Resources Division 2010; Register Map 1881).
Kamae	Pu‘u	Meaning “to wilt” (PE). Located in Kikahi and/or ‘Auku‘u.	On 1896 Register Map 1606 and USGS Topo.
Kapapale (Kapāpale)	Wahi he‘e nalu	Literally translated as “the crest,” (Pukui et al. 1974:88).	<p>“Ancient surfing area, Mokule‘ia, Hale-‘iwa, O‘ahu” (PEM:182).</p> <p>In the mo‘olelo of Kalamainu‘u¹² Mokulē‘ia’s surf breaks are identified and described as “...Pekue rolling in sideways and breaking toward Waialua, and the surf of Kapapale and of Kauanui, and the surf lines of the breakers of Pua‘ena [sic]...” (Kamakau M.s. in Sterling and Summers 1978:101,102).</p> <p>Pukui et al. (1974:88) describe Kapāpale as an “[a]ncient surfing area,” in Waialua.</p>
Kapuna Gulch	Awāwa, Kahawai	Located in Kikahi and/or ‘Auku‘u.	(See Pahole Stream).
Kauanui	Wahi he‘e nalu	Literally translated as “the big rain,” (Pukui et al. 1974:88).	<p>“Ancient surfing area, Mokule‘ia, Hale-‘iwa, O‘ahu” (PEM:182).</p> <p>In the mo‘olelo of Kalamainu‘u¹³ Mokulē‘ia’s surf breaks are identified and described as “...Pekue rolling in sideways and breaking toward Waialua, and the surf of Kapapale and of</p>

¹² See discussion in the “Mo‘olelo (Oral-Historical References)” section of this chapter, below.

¹³ See discussion in the “Mo‘olelo (Oral-Historical References)” section of this chapter, below.

Wahi Kūpuna	Type	Location/ Place Name	Comments
			Kauanui, and the surf lines of the breakers of Pua'ena [sic]...” (Kamakau M.s. in Sterling and Summers 1978:101,102). Described by Pukui et al. (1974:91) as an “[a]ncient surfing place,” in Waialua.
Kaupakuhale	Pu'u, Kahawai. Awāwa	Meaning “house ridgeline or roof” (PEM).	The elevation is approximately 1,567 feet. Found on Register Map 1533, circa 1890; Register Map 1881, circa 1896. Gulch on Register Map 2054, circa 1901.
Kawaihāpai Reservoir	Pond	Meaning “the carried water” (water is said to have been carried here by a cloud in answer to the prayers of two priests) (PEM).	The elevation is about 100 feet. Stores water from a pumping station at 20 feet elevation (USGS 1954).
Keauau	Kū'ula, Ko'a	Meaning “the small a'u [swordfish, sailfish, marlin, spearfish]” (PE).	“Site 201. Keauau fishing shrine was once located on the beach at Puuiki, at the Kaena end of a long row of ironwood trees. Nothing remains of the site,” (McAllister 1933:132).
Keawanui	Wharf	Meaning “the big bay” (PEM).	On 1896 Register Map 1881.
Keawepilau	Kahawai	Not Translated	(USAG-HI Natural Resources Division 2010).
Kīkahi	'Ili	Not Translated	Listed by Kuhano (1873) as an ahupua'a before the Māhele between Auku'u and Mokulē'ia, but probably between Kawaihāpai and Auku'u. Not named in Māhele Book, Indices, or Index of All Grants; probably absorbed into Kawaihāpai before the Māhele (Kuhano 1843 in Kame'eleihiwa 1992:330; Snakeberg 1990:4)
Kolea (Koloea)	Kū'ula, Ko'a Mo'o	Located in 'Auku'u. Also seen spelled as “Koloaea”	“Site 195. Kolea fishing shrine (ko'a), Mokuleia. This shrine is located on the beach in a direct line with the Dillingham stables. The stones have been removed and only an indistinct line of stones 15 by 30 feet remains to mark the foundations” (McAllister 1933:129).
Makaleha	Kahawai, Awāwa 'Ili	Meaning “eyes looking about as in wonder and admiration” (PEM).	There is an East Makaleha Gulch, Central Makaleha Gulch, and West Makaleha Gulch. East fork rises at 3000 feet elevation and flows to the sea (USGS 1954). Muliwai flow path is from 1901 Register Map 2054. The 'ili 'āina named Muliwai was land associated with claim no. 8826 by Kalalealea for “he

Wahi Kūpuna	Type	Location/ Place Name	Comments
			mala wauke kekahi o‘u aia ma Mokuleia, aia Makaleha” and was not awarded. Claims no. 7411 by Kaiwinui and no. 7413 by Kohola were not awarded (Native Register 4:389; 5:329-330).
Mokulē‘ia	Ahupua‘a	Meaning “isle [of] abundance” (PEM:155).	Returned by Kamamalu at the Māhele, retained by the Gov. All five claims for kuleana were denied, the land subdivided into agricultural lots and sold (Mahele Book 6:223).
Mokupaoa	Pōhaku	Not Translated Located in Kikahi/ ‘Auku‘u.	“A stone in the water in front of Kolea was known as Mokupaoa” (McAllister 1933:129; Sterling and Summers 1978:101).
Pahole	Awāwa, Kahawai	Meaning “bruise, peeled” (PE).	Found on Register Map 1881. (See Kapuna Gulch)
Pekue	Wahi he‘e nalū	Not Translated	“Ancient surfing area, Mokulē‘ia, Hale-‘iwa, O‘ahu” (PEM:182). In the mo‘olelo of Kalamainu‘u ¹⁴ Mokulē‘ia’s surf breaks are identified and described as “...Pekue rolling in sideways and breaking toward Waialua, and the surf of Kapapale and of Kauanui, and the surf lines of the breakers of Pua‘ena [sic]...” (Kamakau M.s. in Sterling and Summers 1978:101,102).
Poloaia	Heiau	Not Translated Located in Kikahi.	A heiau within Mokulē‘ia “about which nothing is known,” (McAllister 1933:129).
Pu‘u Kao	Pu‘u	Possibly meaning “goat hill” (PE).	

Notes:

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

General references used in compiling information in this table include McAllister (1933), Pukui, Elbert and Mo‘okini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978), Hawaii Land Survey Register Map, to be referred to here on out as a Register Map or (RM), and Tax Map Key (TMK) records.

¹⁴ See discussion in the “Mo‘olelo (Oral-Historical References)” section of this chapter, below.

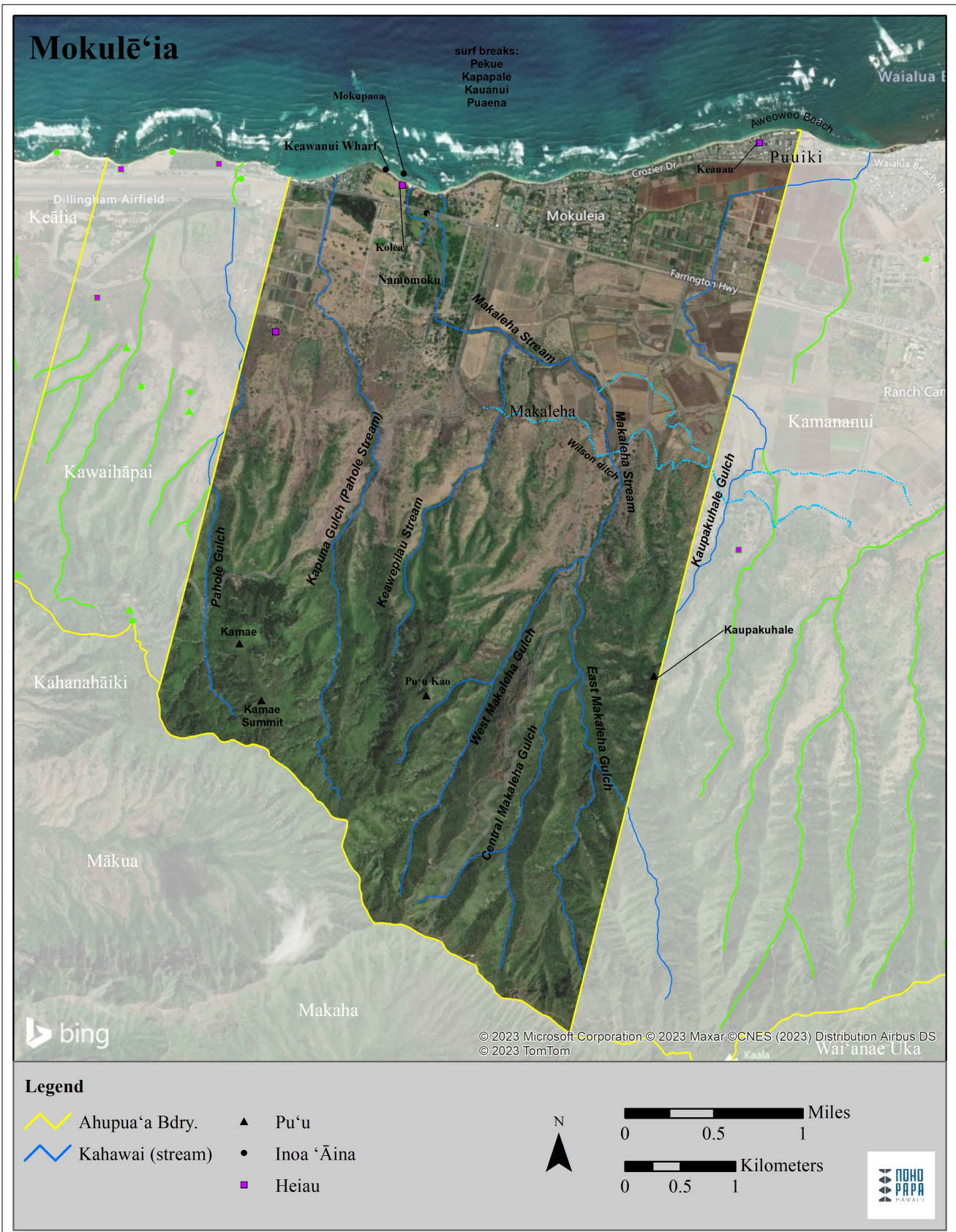


Figure 23. Aerial Imagery map depicting the locations of select wahi kūpuna in the ahupua'a of Mokulē'ia.

COMMUNITY GROUPS IN MOKULĒ‘IA

This section provides a summary of the community groups in Mokulē‘ia, 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.

North Shore Field School, the University of Hawai‘i at Mānoa

The focus of the North Shore Field School, which is based at the University of Hawai‘i, Mānoa, is to connect generations through a lineage of ‘āina (land and community) based mo‘o ‘ōlelo (oral histories) that instills kuleana. Short term: complete oral histories in Waiale‘e. The long term goals of the field school is to be the hoā that accompanies North Shore families and helps to fasten their bonds through mo‘o ‘ōlelo. The Field School locations span the entire moku of Waialua.



Figure 24. Oral histories with community members (Photo credit: Kāwika Tengan)



Figure 25. Oral histories with community members (Photo credit: Kāwika Tengan)

Community Outreach & Survey Results

Organization Profile:

Contact person	Ty Kāwika Tengan
Address	3506 Launa Place, Honolulu, HI 96816
Phone number	(808) 222-9680
Email	ttengan@hawaii.edu
Website/Social media	Website: https://ethnicstudies.manoa.hawaii.edu/ty-tengan/
Year organization formed	2012
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites you mālama	Moku 'o Waialua, ahupua'a 'o Waiale'e
Services/activities offered	Community engagement, Education, Family Engagement, Research, mo'ō 'ōlelo (oral history) recording, training, and stewardship. Specific programs/activities: Field schools in Waialua (2017-2021) and Waiale'e (2022-2023)
Public volunteer work days? When?	We open oral history training days to the public and invite public to opening and closing of field school. This year's 2023 at Waiale'e are Aug 26 (opening), Sep 9 (training), and Dec 2 (closing).
Student School groups (& ages) they service	Yes, 18+ yrs. (Post-secondary)

Existing organizational partners	Yes, the University of Hawai'i at Mānoa, North Shore Community Land Trust; previously the Waialua Hawaiian Civic Club
Organizations wanting to partner with in the future	Yes, Waialua High, Kahuku High, BYUH.

Cultural and Place-Based Education:

How are cultural practices implemented in your organization?	Oli, kilo, mo'ō 'ōlelo
Place-based resources used?	Yes, mo'ō 'ōlelo, mo'olelo, mele, maps. Resources: For Waialua specifically, "Waialua i ka moku pawa" (Kikilo et al 2016), "A Documentary Review of Resources Regarding Ahupua'a of Kawailoa and Pa'ala'a, O'ahu" (Veary et al 2007), "Waialua: Voices from the Past" (Alameida 1994), and lots of other resources, including the 'ike shared by kama'āina and kupa of Waialua
Has your org created place-based curriculum?	Yes

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, additional field schools and community trainings.

ADDITIONAL RESOURCES FOR MOKULĒ‘IA

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

Table 8. Additional Resources for Mokulē‘ia Ahupua‘a

Author & Year	Title	Summary of Key Content
Clark, John R. and Keao NeSmith (trans.; 2011)	<i>Hawaiian Surfing: Traditions from the Past</i>	Mokulē‘ia, Waialua Moku places, 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 to ali‘i. 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 and Keao NeSmith (trans.; 2014)	<i>North Shore Place Names</i>	This book is a compilation of North Shore place names drawn from primary, translated Hawaiian language resources. 19th century Hawaiian scholarship, mele, oli, mo‘olelo, Nūpepa, māhele land records, and more are featured. It covers Ko‘olauloa and Waialua ahupua‘a from Kahuku to Ka‘ena. Part dictionary, part encyclopedia, entries are arranged alphabetically with place names in bold. The primary source in Hawaiian is followed by its English language translation completed by Keao NeSmith.
‘Ī‘i, Ione (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.