Waialua, ʻĀina Kū Pālua i ka Laʻi

Waialua, land that stands doubly becalmed

Waialua ʻĀina Inventory

Kaʻena, Keālia, Kawaihāpai, Mokulēʻia, Kamananui, Paʻalaʻa, and Kawailoa Ahupuaʻa

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

NOHOAPA HAWAIʻICONTACT
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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INTRODUCTION

Waialua, ʻāina kū pālua i ka laʻi.
Waialua, land that stands doubly becalmed.

Waialua is one of six traditional moku (districts) on Oʻahu and covers the majority of the northern portion of the island. The boundaries and geographical aspects of Waialua have changed over time. Traditionally, there were 14 named ahupuaʻa of Waialua which included Kaʻena, Keālia, Kawaihāpai, ʻAukuʻu, Kikahi, 2 Mokulēʻia, Kamananui, Paʻalaʻa, Kawailoa, Lauhulu, Kuikuiloloa (also seen spelled as Kuikuilolo), Punanue, and Kāpaeloa (Kuhano 1873 in Kameʻeleihiwa 1992:330). In 1886, the ahupuaʻa of Waimea was transferred from the Koʻolauloa district to Waialua. Further, the ahupuaʻa of Wahiawā and Waiʻanae Uka were taken from Waialua and placed in the new Wahiawā district in 1901 (Indices 836-844; King 1935:2015,218,221). Today, Waialua extends from Kaʻena point to Waimea.

"Waialua, ʻāina kū pālua i ka laʻi", the title of this ʻĀina Inventory, is an ʻōlelo noʻeau (Hawaiian proverb) that is "said in admiration for Waialua, O'ahu, where the weather was usually pleasant and the life of the people tranquil" (Pukui 1983:249; #2285). Waialua's seaward slopes were exceptionally well-watered, and the gently sloping terrain was previously occupied by loʻi kalo (wetland taro terraces) (Handy and Handy 1991:466). Beyond this area, there were extensive kula lands with fertile red soil, ideal for sweet potato cultivation, while the Waiʻanae range enriched the region's hinterland (Handy and Handy 1991:466). It is a place that was also known for its abundant ocean resources, fine bay, broad beaches and several fishponds. An article in the *Advertiser* by Reynolds in 1935 further expounds upon this ʻōlelo noʻeau and describes the moku.

> Combining available records with hand-me-down lore, one discovers that the earliest Polynesian inhabitants of Oahu chose this northern side of the island as the most desirable place in which to make their homes. Here the consistent breezes from the north kept the climate the coolest, and the rains were less torrential. Here the fishing grounds were wealthy, and taro and breadfruit and the other basic Hawaiian foods grew profusely. And, above all, here the terrain was endowed with a flourishing foliage that could hardly be surpassed for natural beauty [Reynolds 1935:37 in Sterling and Summers 1978:88].

Further, Hawaiian historian John Papa ʻĪʻī (1959:98) recounted the significance of the trails and the refreshing breezes from the ocean, noting that "when travelers arrived in Kaʻena in the morning, they escaped the heat, for they were cooled by the Moʻae breeze." Following their rest at Waiakaʻaiea, the travelers would then journey "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 Kawailoa to Kamani, a village with a pond [Lokoea], the boundary walls of which separated it from the Anahulu River" (ʻĪʻī 1959:98).

There are many interpretations and origins for the name Waialua. One tradition found in the Hawaiian language newspaper *Hoku o Hawaiʻi* published in 1928, shares about the grandson of Wākea named Waia and his wicked reign. Waia means "disgraced; shame, dishonor" (Pukui and Elbert 1986:377).

> Waia, grandson of Wakea was said to be a cruel chief. He cared nothing for the gods or for doing good. He had men and women killed for the fun of killing them. When he saw a maiden with shapely legs, he ordered them cut off, and if a man or woman had beautiful tattooing he was put to death. Because of this he was driven away by the people. In the legend of Hiʻiaka, it was said the Waia lived and practised the evil deed at Waialua. The people suffered so much there they the

> place was named for him Waia-lua (Doubly disgraceful). [*Hoku of Hawai'i*, March 12, 1928 synopsis translated by Pukui, in Handy and Handy 1991:466; see also Malo 1903:320-322]

Regarding this story, Handy and Handy (1991:466) further notes, "perhaps the commemoration in its name of its era of shame and dishonor in the time of Waia explains why, despite its wealth and attractions, it was not chosen by any chief in historic times as his home."

However, the most common interpretation for the name "refers to the confluence of two (a lua) streams (wai) to form the Waialua River" (Handy and Handy 1991:466). Alameida (1994:27) specifically refers to these rivers as Kaukonahua and Poamoho that flow into Kaiaka Bay. Another contemporary interpretation can be found by Thrum (1902:8-9), who shares that Waialua was named after the lo'i (near Kaukonahua Stream) and not the twin streams.

> Waialua District, Oahu, is said by natives to take its name from the lo'i (taro patches) situated near the former Halstead residence, and not from its twin streams as is generally supposed; the natural definition of the name being two waters. It was an ancient saying of the people that if one visited and traveled through the district and did not see this identical lo'i, he had not seen Waialua. [Thrum 1902:8-9]

Before the Māhele period, Waialua thrived and gained renown as a significant oracle center on O'ahu, serving as the residence for numerous kāhuna and their educational institutions, including figures like Ka'ōpulupulu, Lokai, and Pu'ali (Becket and Singer 1999:88). Notably, Ka'ōpulupulu, a prominent kahuna nui during the eighteenth century, held a key position under Kahahana and had associations with the heiau of Kūpōpolo and Pu'uomahuka (Becket and Singer 1999:88). In the nineteenth century, Lokai and Pu'ali, both other kāhuna from Waialua, oversaw a well-documented kapuahi kuni rite, an ancient ritual used for determining guilt or acquittal (Becket and Singer 1999:88). The Waialua Moku is also rich in mo'olelo featuring important figures, like Maui, Pīkoiaka'alalā, Pele and various mo'o, while themes encompassing wahi pana and natural resources include farming, fishing, and ancestral connections to 'āina emerge throughout the various ahupua'a.

In the wake of urbanization and modern development, the cultural and historical landscape of Waialua has undergone significant changes. Over time, the level land and kula of Waialua were covered by sugar cane and the sugar mill, and many of the lo'i are now covered by the town (Handy and Handy 1991:466). Today, when thinking of the north shore, many also often think of the town Hale'iwa. However, Hale'iwa was the name of a seminary built by missionaries that is within the ahupua'a of Pa'ala'a. Despite the transformative impact, it is with hopes that this study helps to continue to remember this rich cultural heritage and bring light to the many traditional inoa 'āina (place names), wahi kūpuna (ancestral places), ua (rains), makani (winds), mo'olelo, mele (songs), oli (chants), 'ōlelo no'eau, and communities within the Waialua moku.

Scope of Work & Study Area

At the request of Kamehameha Schools, Nohopapa Hawai'i, LLC (Nohopapa) undertook this Waialua 'Āina Inventory. This study specifically focused on culturally significant resources and community groups involved in cultural and 'āina-based activities in Waialua Moku. This survey is designed to provide KS with a management tool to:

» Evaluate the opportunities and appropriateness of cultural sites for learner & ʻohana engagement;
» Identify initial stages and resources for coordinating community/ʻohana engagement and educational opportunities;
» Support the development of ʻĀina-based Education (ABE) & Hawaiian Culture-based Education (HCBE);
» Create processes to build a shared community sense of place; and,
» Support the development of collaborative and innovative strategies to increase availability and access to quality ABE and HCBE educational opportunities for learners in the region.

This study is intended as an internal tool to help KS better understand the scope of existing wahi kūpuna sites in KS' Waialua Region, to understand the educational opportunities available in the region, and to evaluate the appropriateness of opportunities for family and community involvement. The information can also be used to evaluate increased access and systematized ways for ʻohana and educational institutions to build stronger ABE and HCBE foundations.

This study area are the seven traditional ahupuaʻa of Waialua-- Kaʻena, Keālia, Kawaihāpai, Mokulēʻia (1 and 2), Kamananui, Paʻalaʻa, and Kawailoa. Figure 1 is a GIS depiction of the project area illustrating the traditional moku of Waialua.

Methods

This study spanned a 10-month period from March 2023 through December 2023. While conducting this study, Nohopapa Hawaiʻi's research team incorporated a set of living values and beliefs to help guide our research, analysis, behavior, engagement, perspective, and overall frame of reference. The core values directing our hui included:

» ***Aloha ʻĀina*** *- to have a deep and cherished love for the land which created and sustains us*
» ***Haʻahaʻa*** *- to be humble, modest, unassuming, unobtrusive, and maintain humility*
» ***Hoʻomau*** *- to recognize, appreciate, and encourage the preservation, perpetuation, and continuity of our wahi pana and lāhui*
» ***ʻIke Pono*** *- to recognize, feel, and understand righteousness, properness and goodness in all we do*
» ***ʻImi Naʻauao*** *- to seek knowledge or education; be ambitious to learn*
» ***Kuleana*** *- to view our work as both a privilege and responsibility*

Nohopapa and KS staff met to identify and solidify the general objectives and data sets to be gathered, analyzed, and synthesized for this study, as well as the content and presentation of this report. Several general key research activities were conducted by Nohopapa:

» Ethnohistorical research to gather relevant information on selected moʻolelo (oral-historical accounts) about specific wahi pana (storied places), wahi kūpuna (ancestral places) and other cultural and natural resources and sites including an analysis of historical maps, photographs, documents, and reports;
» Community engagement, including a survey developed to gather data specifically requested by KS for this project;
» GIS map making based on the results of the first two tasks; and
» Cultural landscape inventory and final report.

A variety of repositories and resources were examined to develop a general description of the natural, cultural, historical, and archaeological background of the project area ahupuaʻa. Information on the natural resources was gathered primarily through reviewing previous archaeological studies, various books, and Māhele documents for the study area. Inoa ʻāina, moʻolelo, oli, and ʻōlelo noʻeau were compiled from Hawaiian land English-language resources in books, boundry commission notes, newspapers, and online databases. Historical maps and accompanying information were gathered from the Kamehameha Schools map collection, the State Survey Registered Map Database and other online databases such as Papakilo and AVA Konohiki, as well as our internal Nohopapa databases. Wahi kūpuna information was compiled from previous archaeological reports, academic studies dating back to the early 1900s, and other original source materials.

Nohopapa conducted community engagement for the project from May 2023 to October 2023. Utilizing a multi-phase approach, the engagement process consisted of identifying relevant community organizations, inviting their participation (Appendix A: Community Participation Letter), conducting online survey questionnaires (Appendix B: Community Survey Questions), summarizing the survey manaʻo, analyzing the data, and preparing a summary of findings (see Community Survey Results section). Twenty-one (21) organizations/individuals were contacted to participate, seven (7) organizations participated in the project, five (5) organizations initially responded, but did not complete the survey within the project time-frame, six (6) organizations could not be reached, and three (3) organization's work is not based in Waialua.

Throughout the project, it was explained to all participants that their involvement in the study was voluntary. An informed consent process was initiated and completed, including providing ample project background information explaining the project focus and the purpose and importance of the study. An informed consent form (Appendix C) was included in the survey for participants to provide consent to use the information from their survey for the purposes of this study.

GIS maps were produced with information contributing to the cultural landscape inventory and were georeferenced in ArcGIS with relevant data mapped as shapefiles. Information targeted for inclusion on study maps included place names, wahi kūpuna, wahi pana, historical sites, and significant natural resources. Interpretation of wahi pana and inoa ʻāina from older maps was carried out to illuminate the connections between names and physical places on the cultural landscape. For cultural resources that were identified but no longer physically exist, locations were mapped and their current status was noted where possible. Cultural resources identified during the course of research for which no spatial information was available were also identified.

Sources accessed for the geospatial inventory included databases and georeferenced maps from the following sources:

- The Hawaiʻi State Register Map Collection
- Maps from the Hawaiʻi State Archives
- Maps and survey notes from the Survey files at the Hawaiʻi Department of Land and Natural Resources (DLNR), Department of Accounting and General Services (DAGS)
- Land Commission Awards, located with Register and or TMK maps
- Sterling and Summers' 1979 *Sites of Oʻahu*
- The Hawaiʻi DLNR, State Historic Preservation Department (SHPD) legacy site inventory, as available

Study Structure

The study incorporates a synthesis of ethnohistorical research, ethnographic information, wahi kūpuna data, and the current stewardship and restoration efforts taking place in the moku to create a richer understanding of Waialua's historical and contemporary cultural landscape. It is organized into chapters, each describing an individual and/or grouping of ahupuaʻa moving sequentially from the west (Kaʻena) to east (Kawailoa). Each ahupuaʻa(s) chapter documents the land division's significant Hawaiian cultural and natural resources as well as known community groups engaged in education, restoration and other ʻāina and culture-based activities. The chapters can serve as a database of practical information about the ʻāina and history of the ahupuaʻa(s) including community initiatives enhancing the lives of Native Hawaiians in the Waialua Region.

Each chapter includes three GIS figures: (1) An annotated aerial image showing the overall dimensions and boundaries of the ahupuaʻa(s) as well as primary streams and drainages; (2) A USGS topographic map identifying the overall dimensions and boundaries of the ahupuaʻa(s) as well as other useful information such as neighborhoods and roadways; and (3) An annotated aerial image showing identified natural and cultural resources discussed in the chapter. Chapters also include several tables: (1) A summary of selected wahi kūpuna in each ahupuaʻa; and (2) Organizational profiles of community groups in the ahupuaʻa as well as data collected from the consultation surveys.

Chapters begin with a general discussion of each ahupuaʻa(s) physical characteristics and provide a description of it modern (current-day) boundaries, referring to well-known landmarks such as neighborhoods, roads, and other infrastructures. Next, an overview of the ahupuaʻa(s) Hawaiian cultural landscape (e.g., the location and extent of the primary loʻi kalo; fishponds; heiau, and other wahi kūpuna) is presented. This is followed by a selection of moʻolelo and mele that refer to specific places in the ahupuaʻa(s) (rather than general references to the entire moku). Descriptions are further enhanced by referencing relevant GIS images and wahi kūpuna tables.

The second half of each chapter—following the presentation of the ahupuaʻa(s) cultural and historical context—includes the results of community engagement efforts. This portion includes details regarding community organization contact information, mission and vision, services offered, target audiences, and partnerships. Also provided are pictures illustrating these organizations' places and activities.

Following the ahupuaʻa chapters, there is a chapter summarizing community consultation results. This information is presented through infographs and narrative summaries that provide a snapshot of organization services, needs, opportunities, and capacity. The report ends with closing manaʻo and appendices containing additional data.

Notes

A considerable amount of research was conducted for this project; however, it should be noted that this study does not represent an exhaustive examination of information relating to the project ahupuaʻa. Other information has yet to be researched and analyzed including un-translated Hawaiian language newspapers, additional Māhele documents, and the untapped memories and recollections of our kūpuna. Consequently, this study should be considered a summary overview of the cultural, natural, historic, and contemporary community landscapes of the project ahupuaʻa and a compilation of currently available and accessible sources for those areas. KS, the community, educators, and others are encouraged to expand upon the resources and information

compiled in this study to further broaden our ʻike and understanding of Waialua, Oʻahu. This study, it is hoped, will motivate other organizations, kiaʻi, educators, students, and community members to research, document, and continue to pass on the moʻolelo and memories of the unique wahi kūpuna in Waialua, and engage in stewardship.

Ultimately, the information and data compiled for this study provides valuable ʻike that acknowledges and commemorates the rich history of Waialua and the sustained and deep connection the community maintains with this moku. The region contains numerous kīpuka that retain the moʻolelo and mana of our kūpuna and remain as sacred and special places for our lāhui to reconnect, prosper, and thrive.

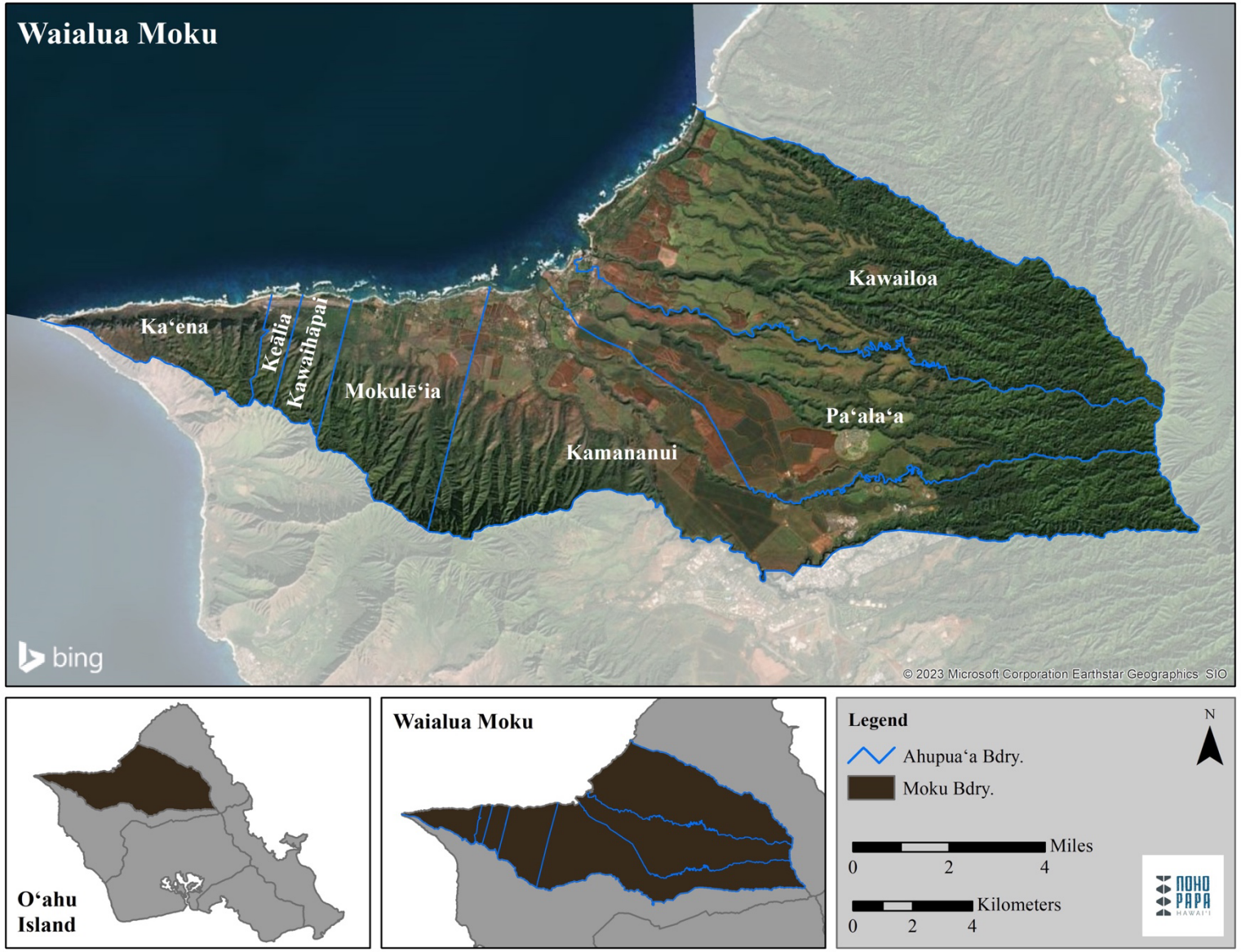

Figure 1. GIS depiction of the Waialua moku with the 7 ahupua‘a in the current study depicted

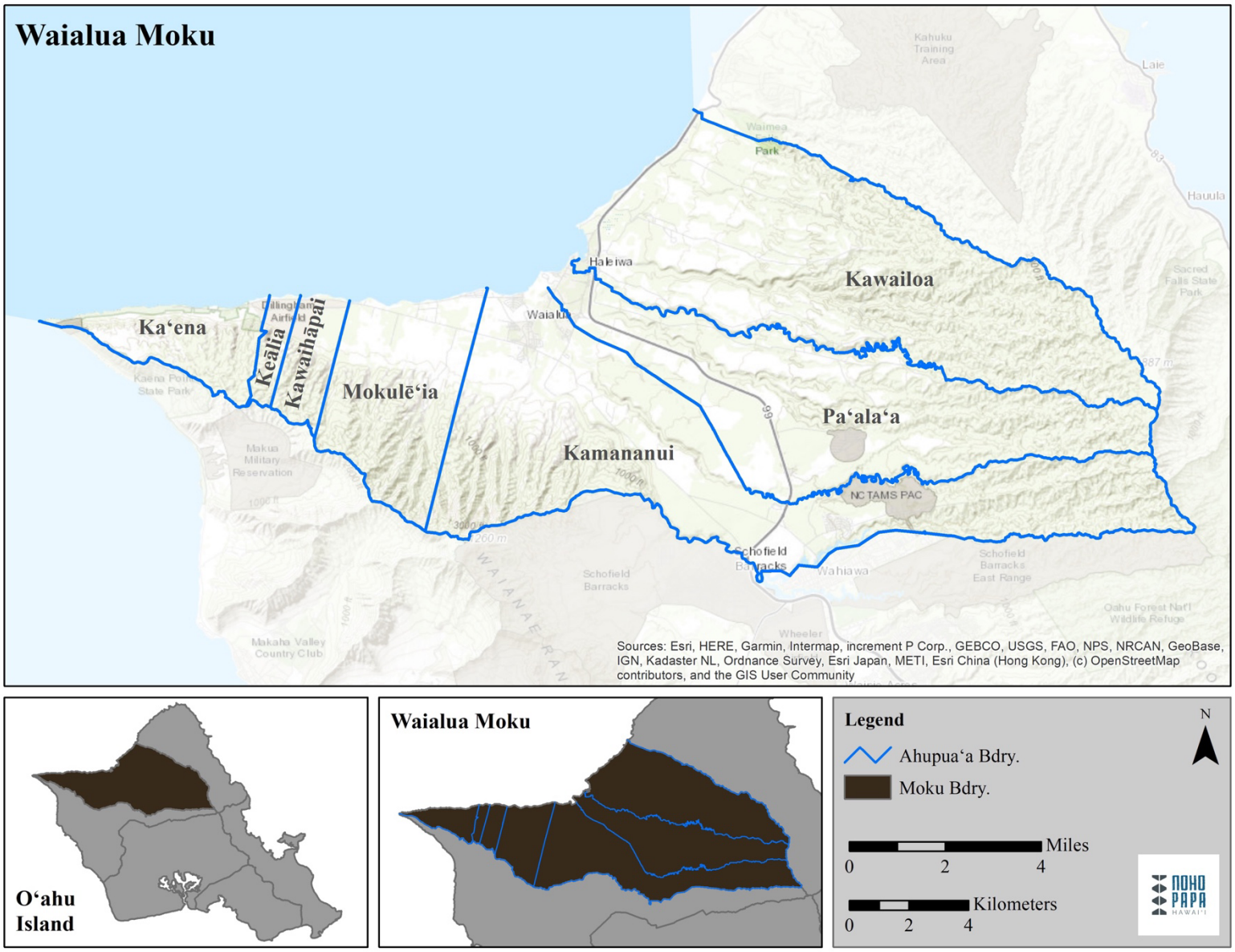

Figure 2. USGS map of the Waialua moku with the 7 ahupua‘a in the current study depicted

KA‘ENA AHUPUA‘A

Liua ke kaha ‘o Ka‘ena wela i ka lā,
‘Āina ia iho la ka pōhaku a mo‘a wale
Ka‘ena’s lands reel from the heat of the sun,
the stones made rigid, cooked through[1]

This chapter documents an array of Hawaiian cultural and natural resources in the ahupua‘a of Ka‘ena in the moku of Waialua, as well as some community groups engaged in education, restoration, and other place-based activities throughout the land division. Figure 3 and Figure 4 depict Ka‘ena Ahupua‘a on an aerial photograph and a United States Geological Survey topographic map. Table 13 lists selected wahi kūpuna (ancestral places) in the ahupua‘a whose locations are illustrated in Figure 6.

Hawaiian Cultural Landscape of Ka‘ena

The triangular ahupua‘a of Ka‘ena is the westernmost point of Waialua Moku and the mokupuni (*island*) of O‘ahu. While O‘ahu has developed at a more intense rate than that of the other mokupuni in the pae ‘āina (*archipelago*), Ka‘ena Ahupua‘a has retained much of its rugged natural wilderness. Even at the turn of the 20th century, after the addition of a railroad around the point, Ka‘ena retained its shallow plains, hills, and pristine cliffs that rise from the sea. The Hawaiian language newspaper *Ka Nupepa Kuokoa* captured the sentiment of a traveler in the early twentieth century observing the landscape of Ka‘ena: “He mau pali nihoniho kuhoho keia, he a-a, uuku loa kahi palahalaha e ku ai na hale,”[2] (*This is a land of many jagged cliffs and ravines, full of sharp rocks, with very little space for houses to be built*; translated by Ulukoa Duhaylonsod from Alameida 1994:30-31). Over a century later, Ka‘ena still has its natural beauty, memorialized in the Hawaiian ‘ōlelo no‘eau (*proverb or poetical saying*) drawn from *The Epic Tale of Hi‘iakaikapoliopele*: “Kaha Ka‘ena me he manu la i ka mālie,” (*Ka‘ena Point poises as a bird in the calm*; Pukui 1983:141, #1287).

According to twentieth century Hawaiian ethnographer and Bishop Museum scholar Mary Kawena Pukui, Ka‘ena was “named for a brother or cousin of Pele who accompanied her from Kahiki” and literally means “the heat,” perhaps in reference to its hot environment (Pukui et al. 1974:61). Kupa‘āina (citizen, *native of the land;indigenous to a place*) of Wai‘anae Uncle Glen Kila shared that Kalae ‘o Kalā‘au, or just Kalā‘au, is another name for Ka‘ena Point and that it is the male feature on the landscape, complementing the female in the Mākua area. One of the chants delivered by the goddess Hi‘iaka upon her visit to the area during her epic journey calls it the “cape of Kalā‘au” (Ho‘oulumāhiehie 2006:163–164; see Mele section below). Another famous ‘ōlelo no‘eau, “Like no Ka‘ena me Waialua,” (*Ka‘ena and Waialua are one*) reminds everyone that Ka‘ena is a part of Waialua Moku and is “[s]imilar to the saying, “Six of one and half a dozen of the other,” (Pukui 1983:215, #2000).

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[1]Ho‘oulumāhiehie and Nogelmeier (trans.) 2013:165. (See Mele Section).
[2]Alameida, Roy K. 1994 “Waialua: Voices from the Past”. *Hawaiian Journal of History* 28:30,31.

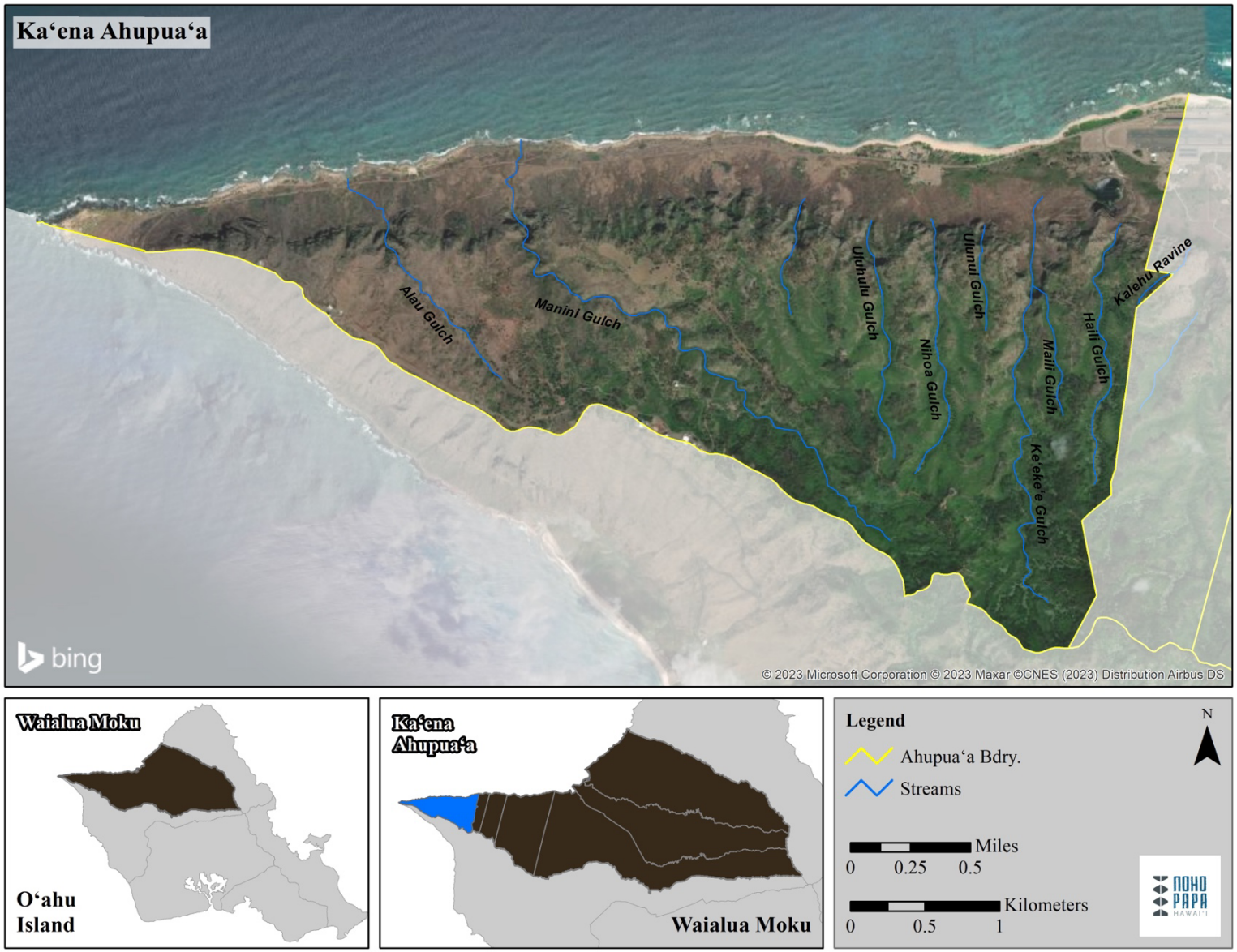

Figure 3. Aerial image depicting the ahupua‘a of Ka‘ena

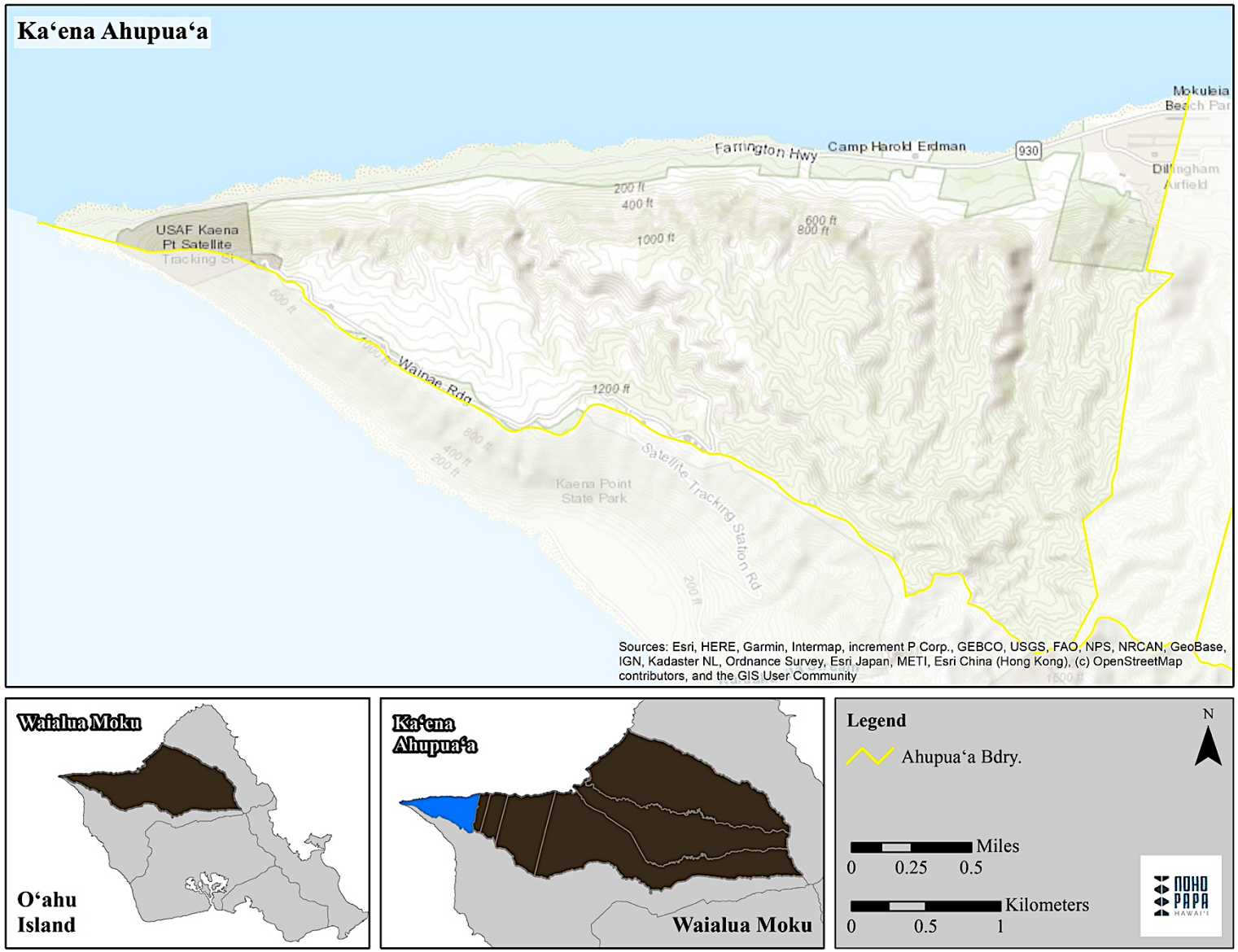

Figure 4. USGS map of Ka‘ena Ahupua‘a.

A remarkable feature about Kaʻena's cultural landscape is that so many of its place names, down to the smaller topographical features, have been preserved. In *Place Names of Hawaii*, readers are reminded that all Hawaiian place names come with meanings or stories understood by the community, but even then, Pukui says that "today's people see but dimly times long gone and far behind" (Pukui et al. 1974:v). Perhaps this foreshadows the fact that out of the three dozen or so place names listed for Kaʻena, only four are entered in Pukui's book. An additional five place names do show up in the book, but they refer to places elsewhere on Oʻahu or on other islands, and for that reason, the particular meaning or story associated with Kaʻena might be different. The four Kaʻena place names listed in the book are: Kaʻieʻie Waho (Pukui et al. 1974:68), the channel off of Kaʻena's coast separating Oʻahu from Kauaʻi; Kuaokalā, the ridgeline above Kaʻena; Puʻu Pueo, a hill along Kuaokalā Ridge; and Manini, a land area divided into two portions - kai and uka.

Starting with the ridgeline, Pukui describes Kuaokalā as a "land section, forest reserve, and ancient heiau site… [translated as] back of the sun" (Pukui et al. 1974:119). This is the site of Mokaʻena Heiau, which is situated at the highest altitude out of all the heiau throughout Oʻahu (McAllister 1933:127). The names of the puʻu (*hills*) along the Kuaokalā ridgeline, from east to west are: Kalehu, Haili, Puʻu Hekili, Hakakoa, Kalapa, Nā Puʻu Māhoe, Puʻu Pueo, Nā Puʻu Kīpē, Kauhao, Alei, Koleakaahia, Maniniuka, Alau, Manini, Nenelea, Wawaihe, Pueo, Hāliʻipālala, Kahului, and Kānehoalani. Of these hills and peaks, only Puʻu Pueo (*owl hill*) is listed as a place in Kaʻena (Pukui et al. 1974:205).

Names of Kaʻena's awāwa (gulches) have also been preserved. Many of these names correspond to the name of the stream within the gulch although maps do not indicate whether or not every gulch had a perennial stream. The names of these gulches and/or streams, from east to west, are: Kalehu, Haili, Maili, Keʻekeʻe, Ulunui, Nihoa, Uluhulu, Mailekiʻekiʻe, Manini, and Alau. Of these names, only one is listed in Pukui's book and attributed to Kaʻena, "Manini" is described as a "gulch and cliff… named for the manini fish; a man who had been ordered by a chief on pain of death to find an answer to a riddle offered Hiʻiaka a manini fish in return for the answer" (Pukui et al. 1974:145).

Other Kaʻena place names include the Holoihonuamea Rocks, the Pōhakumana Rocks, and then the coastal wahi from east to west: Aeakukui, Hauone, Kawaiakaaiea, Pōhakuloa, Maninikai, Kaupoo, and Kole. None of these are listed in *Place Names of Hawaii* as locales within Kaʻena Ahupuaʻa.

Finally, there is the channel off of Kaʻena's coastline, called Kaʻieʻie Waho, described as a "channel between Oʻahu and Kauaʻi," and translated as "outer Kaʻieʻie" (Pukui et al. 1974:68). This channel can be rough at times, and its relationship to Kaʻena can be found in the Hawaiian saying: "Kapa ʻehu kai o Kaʻena na ka makani," (*Kaʻena is adorned with a garment of sea sprays by the blowing of the wind*; Pukui 1983:164, #1521).

Besides naming their landscape and seascape, Hawaiians also gave names to the many elements of the environment, such as the sun, clouds, and rainbows. Hawaiians were "so attuned to their environment that they assigned individual names to the multitude of winds and rains occurring throughout the archipelago," (Akana and Gonzales 2015:xii). A December 28, 1922 article published in *Ka Nupepa Kuokoa* shares the names of two of Kaʻena's winds, the Kopiliehu and the Koʻolopua, describing them as the shifting winds of Kaʻena (Kawaikaumaiikamakaokaopua 1922:7). The Nāulu rain is a widespread weather phenomena associated with Kaʻena as noted by Akana and Gonzales (2015:197), who write: "The Nāulu rain on the plains, from Kaʻena to Waialua it is the same, the sun clings tightly." Nineteenth century Hawaiian oral history recorded by

Kānaka statesman and scholar Ione (John) Papa Ī‘ī associates the cooling Moae breeze with Ka‘ena (Ī‘ī 1959:98).

Ka‘ena’s dry environment meant that the population depended more so on ‘uala (sweet potato), rather than kalo (taro). Bishop Museum researchers Handy, Handy, and Pukui (1972:467) write: “[Ka‘ena] was principally sweet-potato land on the western flank of the Wai‘anae range, but there were about 20 taro lo‘i with rock facings on the slopes below Uluhulu Gulch. These were irrigated from a spring on a hill west of the gulch.” They go on to underscore the farming challenges at Ka‘ena were balanced by its “very rich deep-sea fishing grounds” (Handy, Handy, and Pukui 1972:467).

Ka‘ena’s rich marine environment is evidenced by numerous ko‘a (fishing shrines) along its coast, many of which were discussed by the Bishop Museum archaeologist J. Gilbert McAllister in the 1933 *Archaeology of Oahu*. Holua was a ko‘a purportedly located “on the Kaeaula side of Kaena Point, but destroyed at the time the railroad was built,” (McAllister 1933:124). The ko‘a called Hauone was located makai of the Ulunui Gulch (McAllister 1933:128). To the west another ko‘a called Alauiki was located (McAllister 1933:127). The ko‘a of Ponuahua was located at the lae (point) of Ka‘ena (McAllister 1933:124).

At least two named heiau are associated with Ka‘ena. Ulehulu Heiau “was located on the Kaena [sic] side of Kalai o Kalaau ridge [sic] near the mountain side of the cane field,” (McAllister 1933: 127). Located atop Kuaokalā Ridge, Moka‘ena Heiau is situated at the highest altitude of all of O‘ahu’s temples (McAllister 1933:127). This heiau features three terraces, which according to Uncle Glen Kila, is characteristic of the older heiau throughout O‘ahu, and its construction is attributed to people with roots on Kaua‘i (McAllister 1933:127).

Additionally, the ahupua‘a of Ka‘ena was veined by ala (trails) connecting to a vast, island-wide network of thoroughfares ranging from footpaths to Hawaiian-engineered, elevated, and paved roadways (‘Ī‘ī 1959:96–100; Figure 5).

Ka‘ena Point is a “[l]eina-a-ke-akua,” which Pukui and Elbert (1986:200) literally translate as “leap of the gods” and describe as a “place where the spirits leaped into the nether world”. Leina a ku ‘uhane is described by Hawaiian scholars as a term that holds the same meaning (Pukui and Elbert 1986:200) as well as the name of the place at Ka‘ena Point (Pukui et al. 1974:131). The nineteenth century Kanaka (Hawaiian) historian Samuel Mānaiakalani Kamakau describes the leina-a-ke-akua of Ka‘ena Point:

> The *leina a ka ‘uhane* on Oahu was close to the cape of Ka‘ena, on its right (or north, *‘akau*) side, as it turns towards Waialua, and near the cutoff (*alanui ‘oki*) that goes down to Keeoku‘uku‘u. The boundaries of this *leina a ka ‘uhane*, it is said, were Kaho‘iho‘ina-Wakea, a little below Kakahe‘e, and the leaping place (*kawa-kaii)* of Kilauea at Keawa‘ula. At these places would be found helpful *‘aumakua* souls who might bring back the spirit and restore lift to the body, or if not, might welcome it to the realm of the *‘aumakua*. Places within the boundaries mentioned were where souls went to death in the *po pau ‘ole*, endless night. [Kamakau (Pukui trans.) 1964:48]

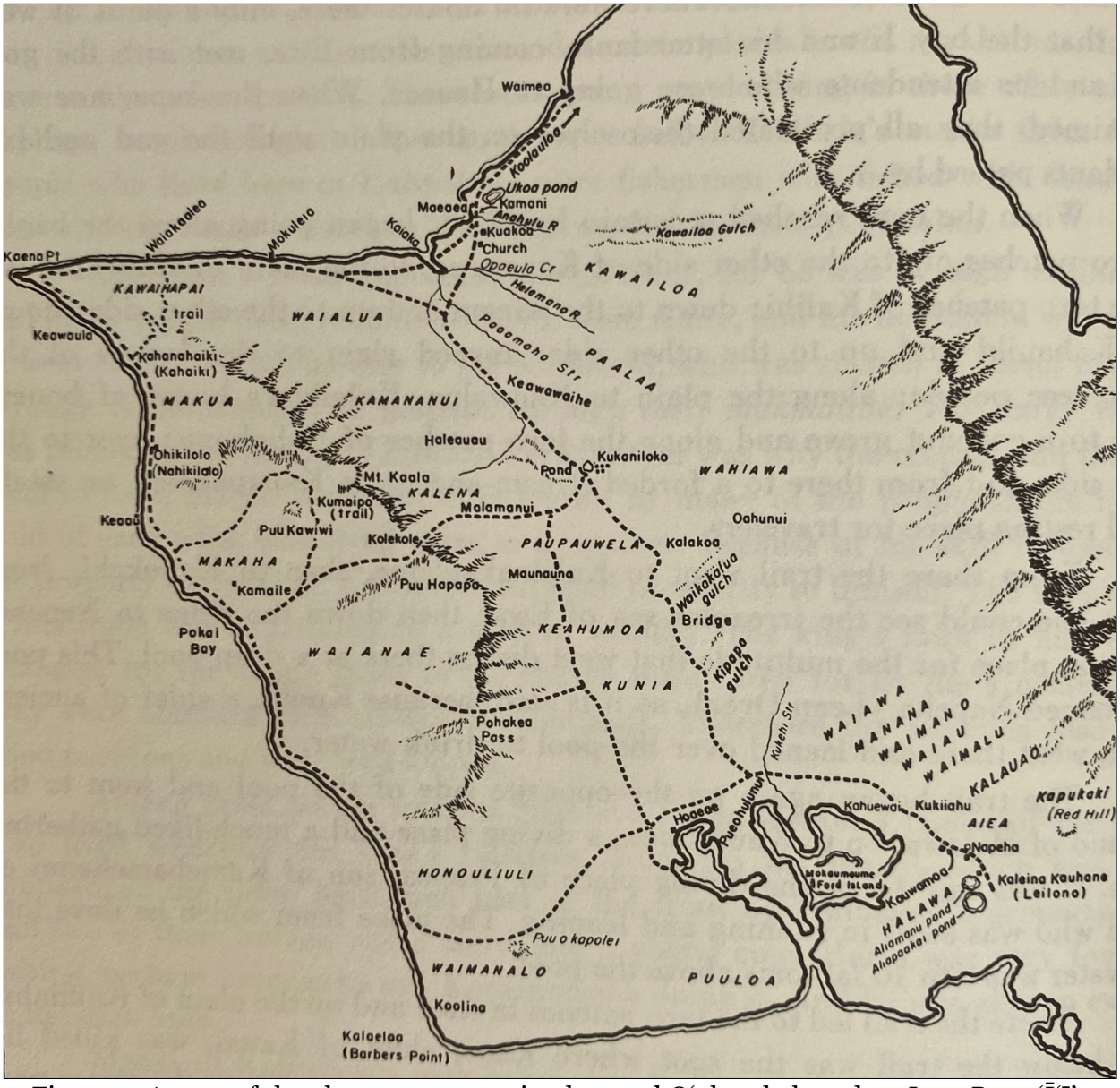

Figure 5. A map of the ala system spanning leeward Oʻahu ala based on Ione Papa ʻĪʻīʻs historical account as interpreted by Paul Rockwood (ʻĪʻī 1959:96)

Figure 6. Leina a ku ʻuhane in Kaʻena Ahupuaʻa (Becket and Singer 1999:92)

Mo‘olelo (Oral-Historical References)

Select mo‘olelo are featured in this section. As additional streams of information, Table 2 features a selection of Wahi Kūpuna for Ka‘ena mentioned in ethnohistorical resources, including mo‘olelo and historical maps.

Among the important figures that come up in mo‘olelo concerning Ka‘ena are Maui, Pīkoiaka‘alalā, and Kaanaana. Most of their mo‘olelo explain something about the natural landscape or the land and sea resources. The mo‘olelo of Kaanaana is an exception because its significance is not connected to the natural environment, but rather to a prophecy.

Among the Ka‘ena stories linking O‘ahu to Kaua‘i is the one about the hero Maui attempting to literally unite the two islands. Maui endeavored this from the lae of Ka‘ena pulling Kaua‘i closer with a line or rope. In the process, a piece of Kaua‘i broke free and landed at Ka‘ena. It is still there today, known as Pōhaku O Kaua‘i, considered by some to be a grandfather of Pele. McAllister recorded this story from Waialua kupuna, Annie Keahipaka (Figure 7), great-great grandmother of Uncle Tom Shirai, a lineal descendant from Waialua:

> Maui had many helpers tugging at the line. One disobeyed orders and looked back as Kauai was being drawn up to Oahu. This caused the line to break and Kauai to slip back into the ocean, with only the fragment Pohaku o Kauai remaining, which today is proof of Maui’s mighty effort. [Keahipaka n.d. in McAllister 1933:126]

In another story of Maui at Ka‘ena, his exploits would have a lasting effect on the kumu, or goatfish, in our waters. Very interestingly, this mo‘olelo mentions both Pōhaku O Kaua‘i and Kuaokalā, as well as the menehune, who are more often than not associated with the construction of our earliest sites:

> At one time when Maui was fishing here, he caught a huge red fish, which he dragged up the point, leaving a trail from Pohaku o Kauai to the heiau, which formerly could be followed. This fish, a kumu, he placed on Kuakala heiau where the menehunes found it and cut it into small bits. Then when the sea covered the land (Kaiakahinalii), the pieces of fish went back to the ocean. Since then the kumu are small. [McAllister 1933:127]

Another legendary figure who makes his appearance in Ka‘ena is Pīkoiaka‘alalā, originally from Kaua‘i. According to tradition, Pīkoiaka‘alalā is skillful in handling the bow and arrow. While sailing with his father in Ka‘ie‘iewaho Channel, they notice a huge octopus along the coast of Ka‘ena. They eventually capture the octopus, smashing it on shore. In another version of the story, it is “the great squid kupua Kahahe‘e who pursues the [Pīkoiaka‘alalā’s] canoe off Kaena” (Beckwith 1970:426,427), after which it is killed by Pīkoiaka‘alalā. To this day, there is a shoreline area in Ka‘ena called Kākāhe‘e, which can be translated as “Octopus or squid beating”. The mo‘olelo reads:

> [Pikoi-a-ka-Alala and his father] set sail for the sea of ‘Ie‘ie-waho. There Pikoi-a-ka-Alala saw a certain octopus called Kakahe‘e. He said to his father, “A large octopus!” “Where?” asked his father. “There, in a hole where the sea washes ashore.” They sailed along till they were almost within sight of land where the octopus was. This octopus was a supernatural one.

Figure 7. Annie Keahipaka, informant on Kaʻena Ahupuaʻa and Waialua Moku whose intellectual property features heavily in the Bishop Museum archaeologist J. Gilbert McAllister's 1933 Archaeology of Oahu (Becket and Singer 1999:87)

> The boy set his bow and let the arrow fly. He shot while they were yet far from land. The octopus was pierced where the sea washed ashore. They arrived later and came ashore at Waiakaʻaiea. The canoe was beached there and they came along to kill the octopus. They beat it to death. (O reader, these two places Waiakaʻaiea and Kakaheʻe still remain on this side of Kaena Point). [HEN: Legends, Vol. 2, p. 702 in Sterling and Summers 1978:95]

This moʻolelo, along with the one about Maui fishing at Kaʻena, suggests that the waters there were probably known to be good hunting grounds for kumu and heʻe.

Perhaps one of the most important moʻolelo about Kaʻena is the one concerning Leina-a-ka-ʻuhane. This is the place where the souls of the deceased move on to the next world (Pukui et al. 1974:131). A huge rock formation marks this spot today. A moʻolelo shared by the Hawaiian informant Hookala and recorded by McAllister identifies the koʻa Hauone as significant to this final journey of the soul (Figure 8). Hookala's manaʻo as reported by McAllister reads:

> [Leina a ka ʻuhane] is probably best known as the place from which souls departed from this earth. Hookala tells that when an individual lay on the deathbed, his soul left the body and wandered about, first going to a fishing shrine named Hauone. If all earthly obligations had been fulfilled, the soul continued wandering, otherwise it returned to the body. In its continued wandering it then approached Leina Kauhane at Kaena Point. Here it was taken by two minor gods (whose names he does not remember) and thrown into a pit known as Lua ahi a Kehena. It was at the time that a soul was thrown into this pit that death actually came upon the body. The soul then went to Na ulu o lei walo (near Kinimakalehua?) on the boundary between Ewa and Honolulu districts. Here the road divided, the clean, good soul went to the right, the other to the left. [Hookala n.d. in McAllister 1933:124–126]

Finally, there is one other Kaʻena moʻolelo which should be mentioned as it connects to important people and events of more recent Hawaiian history. This is the story of the prophet Kaanaana. According to a November 17, 1899 article in the Hawaiian language newspaper *Ka Nupepa Kuokoa* by J.P. Iwa, Kaanaana predicted Oʻahu would lose its sovereignty to foreigners who arrive on the sea:

> Kaena Point, the home of the famous reader of omens (kuhikuhi puuone) Kaanaana, the first to prophecy of what was to come to Hawaii, that some will rise and others sink until they vanish entirely. There were to be two fish, the manini and the oililepa. (The lepa (flag) of the Haole did rise). The very first prophecy was uttered by this man, it has indeed come as we see it today. [Iwa 1899 in Sterling and Summers 1978:95,96]

This prophecy by Kaanaana is said to have been fulfilled when Chief Kahekili of Maui took control of Oʻahu from Chief Kahahana, and eventually, this would lead to other rulers beyond Maui.

Figure 8. Hookala, informant on Kaʻena Ahupuaʻa and Waialua Moku whose intellectual property features heavily in the Bishop Museum archaeologist J. Gilbert McAllister's 1933 Archaeology of Oahu (Becket and Singer 1999:87)

Select Wahi Kūpuna in Kaʻena Ahupuaʻa

Table 1. Select Wahi Kūpuna in Kaʻena

Wahi Kūpuna	Type	Location/ Place Name	Comments
Alei	Pali	Not Translated	Elevation about 1,000 feet at the top (USGS 1954).
Hakakoa	Puʻu	Not Translated	Elevation at approximately 1,908 feet on Kuaokalā/Keālia boundary (Register Map 68; Tax Map 6-9-00).
Kaʻieʻie Waho	Channel	Literally translated as "[o]uter Kaʻieʻie. (This is the common name for the channel)." (PEM)	Channel between Kaʻena Point and Kauaʻi (Pukui et al. 1974:68)
Kawaiakaʻaiea	Spring, ʻIli ʻāina	Coastal area and ʻili of Kaʻena	"Water of the ʻaiea plant" or "Water of exhaustion" (author's own translation)
Kaʻena	Ahupuaʻa, Lae	"The heat" (PEM).	Returned by Kamamalu, retained by the Gov. at the Māhele. "[S]aid to be named for a brother or cousin of Pele who accompanied her from Kahiki" (Pukui et al. 1974:61). Kaʻena Point is the western-most point of the island. "Site 186… The point is probably best known as the place (Leina-a-ka-ʻuhane) from which souls departed from this earth" (McAllister 1933:124; Sterling and Summers 1978:92-96).
Kānehoalani	Puʻu	"Kāne royal companion" (PEM).	Elevation above 1,240 feet on the Kuaokalā/Keawaula boundary (USGS 1954).
Kauhao	Pali	"The scooping" (PEM).	Elevation about 1,000 feet at the top (USGS 1954).
Keʻekeʻe	Awāwa	"Zigzag, angular" (PE).	Stream rises at about 1,620 feet in elevation and ends at about 100 feet (USGS 1954).
Kuaokalā	Ridge, Forest Reserve	Literally translated as "[b]ack of the sun" (PEM).	Ridge above Kaʻena, (Pukui et al. 1974:119); (See Mokaena).
Leinaakaʻuhane	Wahi pana	"Leaping place of ghosts" (PEM).	"Land section near Kaʻena Point, Oʻahu, from which ghosts were thought to leap to the nether world," (Pukui et al. 1974:131).
Māhoe	Pali		Pali elevation is about 1,000 feet at the top (USGS 1954).
Manini	Pali, Awāwa	"Named for the manini fish" (PEM).	Stream rises at about 440 feet in elevation and flows to sea. "…a man who had been ordered by a chief on pain of death to

Wahi Kūpuna	Type	Location/ Place Name	Comments
			find an answer to a riddle offered Hi‘iaka a manini fish in return for the answer” (PEM).
Mokaena	Heiau	Not Translated	“Site 188. Mokaena heiau, Kuokala [sic, Kuaokala], on the ridge overlooking Kaena Point at an elevation of 1200 feet, the highest location of any heiau on Oahu... It was said to have been built by Kauaians who settled Oahu.” (McAllister 1933:127). “There were sun worshippers among the original arrivals in Hawaii, and there were two temples dedicated to the sun on Oahu - - one at Kaneloa (a part of the present Kapiolani Park), and one at Kuaokala, Waianae...” (Sterling and Summers 1978:98). Same as "Kuokala" heiau listed by Thrum (1908:46).
Nihoa	Awāwa	“Firmly set” (PEM).	Stream rises at about 1,500 feet in elevation and ends at about 140 feet (USGS 1954).
Pōhakuloa	Wahi	“Long stone” (PEM).	“Land division, Waialua, O‘ahu” (Pukui et al. 1974:186).
Pōhaku o Kaua‘i	Pōhaku	“Stone of Kaua‘i” (PEM).	“Site 186.... It was at Kaena Point that Maui attempted to unite Kauai and Oahu... Maui cast his wonderful hook, Mana-ia-ka-lani, far out into the ocean that it might engage itself in the foundations of Kaua‘i... he gave a might tug at the line. A huge boulder, the Pohaku o Kaua‘i, fell at his feet” (McAllister 1933:126-127; Sterling and Summers 1978:92-93).
Pōhaku o O‘ahu	Pōhaku	“Stone of O‘ahu” (PEM).	“Stone near Pōhaku-o-Kaua‘i." (PEM) "The one on the inside is Pohaku Oahu and the one on the outside, almost close to it is Pohaku o Kauai” (Sterling and Summers 1978:94).
Pōnu‘ahua	Ko‘a	Not Translated	Fishing shrine at the western tip of Ka‘ena. “Site 186. Kaena Point... Ponuahua is said to be the name of a fishing shrine near the point, though it is not known which group of rocks was so designated” (McAllister 1933:124).
Pu‘u Pueo	Pu‘u	“Owl hill” (PEM).	Hill located along Kuaokalā Ridge, elevation is above 880 feet (USGS1954).
Ulehulu	Heiau, ‘Ili ‘āina	Not Translated	“Site 189. Ulehulu heiau was located on the Kaena side of Kalai o Kalaau ridge [q.v.] near the mountain side of the cane field. Many scattered piles of stone give little indication of the extent or features of the structure. Stones from the heiau were

Wahi Kūpuna	Type	Location/ Place Name	Comments
			probably used to construct the modern stone walls in the vicinity" (McAllister 1933:127).
Uluhulu	Gulch, spring	Not Translated	Gulch and spring located near the middle of Kaʻena. Stream rises at about 1,500 feet elevation and ends at about 300 feet (USGS 1954). Site of the kalo terraces (Handy and Handy 1972:467).

Notes:
References for more information on "Associated moʻolelo/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 Moʻokini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978), Hawaii Land Survey Register Map, and Tax Map Key (TMK).

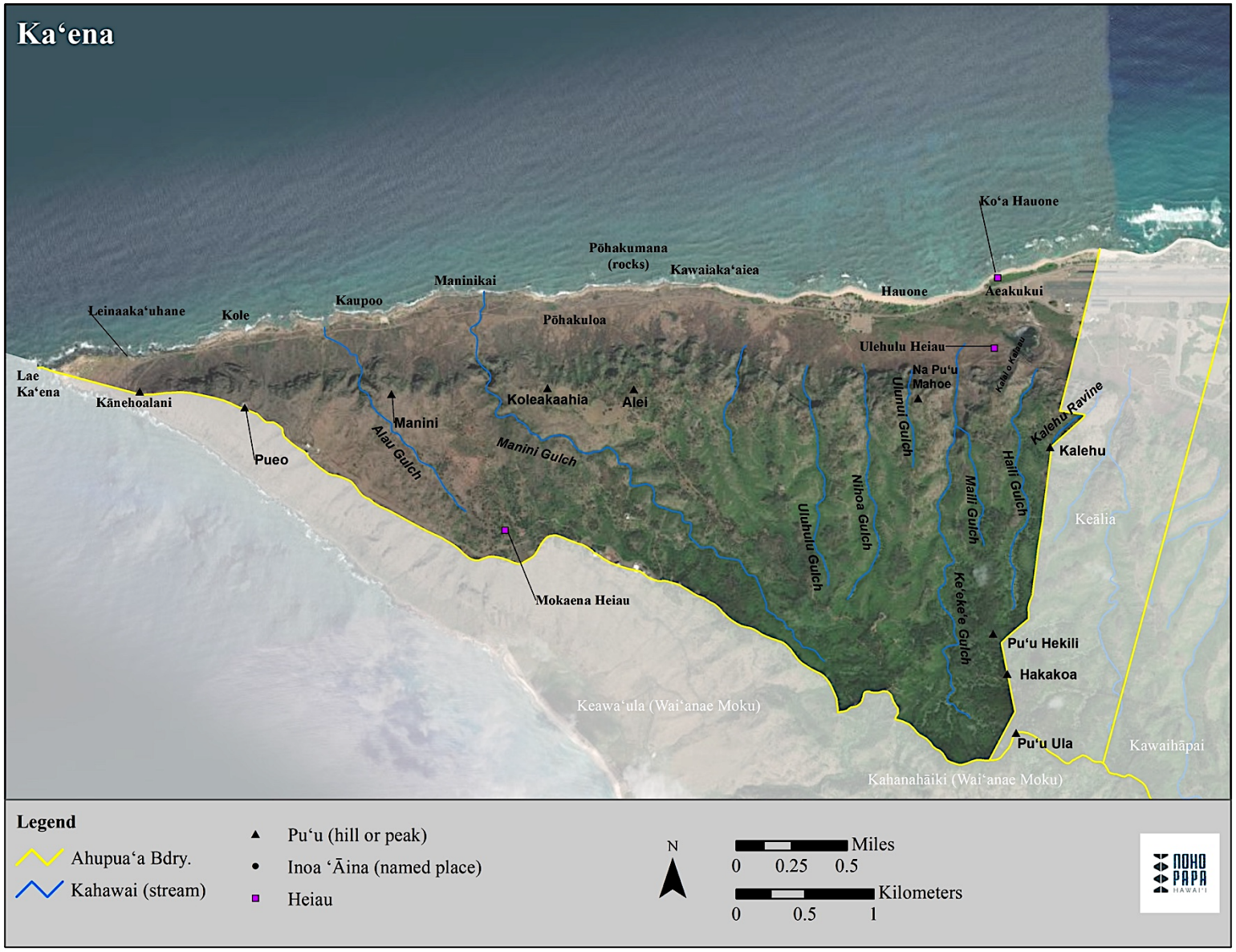

Figure 9. Map depicting wahi kupuna in Ka‘ena

Mele

A selection of traditional through modern mele celebrate the landscape, infamous heat, bird life and sea spray of Kaʻena. The traditional oli (chants) listed below are found in the epic saga of the goddess Hiʻiaka and describe Kaʻena's environment in great detail. In contrast, the last two mele are simpler love songs, composed in honor of someone's sweetheart.

Hiʻiaka passes through the ahupuaʻa of Kaʻena twice during her epic journey. She offers the following four oli below during her initial visit to the land division where she recognizes Kaʻena and Pōhakuokauaʻi as her male relatives and asks them for a canoe to cross the Kaʻieʻie Waho Channel that sits between Oʻahu and Kauaʻi.

Lei kapa ʻehu kai Kaʻena na ka makani	*Kaʻena is wreathed in a cloak of sea spray by the wind*
Hohola aʻela a nā uka o Poloea	*Spread out in the uplands of Poloea*
Kāhiko ihola i ka noe luna o Kamae	*The summit of Kamae is adorned by mist*
Maikaʻi ihola ʻo Waialua ē, i laila	*Splendid is Waialua, there*
ʻO Līhueʻe kekahi, aloha wale	*As is Līhuʻe, beloved indeed*
ʻO ka luna wale o Kamaoha	*The highlands of Kamaoha*
Nani Malamanui, hui me Kawaikōloa	*Malamanui is beautiful, joined with Kawaikōloa*
I ka hoʻohanuhanu ʻia e ke kupukupu	*Suffused with the aroma of ferns*
He pua ʻala nō ka mauʻu maikaʻi	*Fragrant are the blooms of the fine grasses*
I halihali mai a Kokolea	*Carried all the way to Kokoloea*
Pua weo i ka nahale o Kaʻau ē, i laila	*The red blossom in the forest of Kaʻau, there*
Hoʻokāʻau ka manaʻo, hoʻolaka i ke kanaka	*Entertaining are the thoughts, taming the man*
Hoʻonani i ke kino e noho nei, ʻoe anei ē, i laila	*Adorning this body, is it you, there*
Noho nō i Kanoenoe ke Kuahine	*The Kuahine rain dwells in Kanoenoe*
Hele a haiamū ka ua i ke kula	*The rains gather in the plains*
Me he kanaka maikaʻi lā ka ua Kiʻiwao	*The Kiʻowao rain is like a handsome man*
Ka pua ʻula i ka uka o Kahui ē, i laila	*The red blossom in the uplands of Kahui, there*
Nani Kaʻala, hemolele i ka mālie	*Beautiful is Kaʻala, flawless in the calm*
He kuahiwi nui ia no Waiʻanae	*Grand mountain of Waiʻanae*
E wehe ana i ka makani Kaiāulu	*The Kaiāulu wind unfurls*
Mai Kuaiwa nō a Pōkaʻī ē, i laila	*From Kuaiwa to Pōkaʻī, there*
Mai lokoʻino ʻoe, e ka makamaka, iaʻu	*Do not be cruel, my friend, to me*
E ʻike mai nō ka pono kāhea mai	*Recognize the need for your welcoming call*
ʻOe anei ē.	*Is it you?*

[Hoʻoulumāhiehie and Nogelmeier (trans.) 2006:162]

Oli 78

Lele Kaʻena me he makani lā i ka mālie	*Kaʻena soars like a breeze in the calm*
Me he kaha ʻana ala na kua ʻuaʻu lā	*Like the swooping of an ʻuaʻu bird*
Ka ʻale, ka ʻale o Kaʻieʻiewaho	*The billows, the billows of Kaʻieʻiewaho*
Me he kanaka hoʻonuʻu kai lā i ka mālie	*Like a man gorging on the sea in the calm*
I ke papākea i ke alo o nā pōhaku	*With the white caps in the face of the rocks*
Ua kuʻi wale ʻia e ke kai a ʻula	*Thrashed by the sea ʻtil red*
Aia nō ka maka a ka ʻale	*The faces of the billows*
E nō ana I ke kai o Kāpeku	*Sink into the sea of Kāpeku*
Kāpekupeku ihola ke kai o ka hoʻoilo	*The winter sea splashes*
Kū maila ka pāuli hiwa ma kai	*A dark gloom rises over the water*

He hōʻailona kai ia no ka ʻāina	*A sea omen upon the land*
Popoʻi kai a Kahulumanu	*The breaking sea of Kahulumanu*
Ahuwale ka pae kiʻi, ka pae newanewa	*Exposed are the cloud banks, the reeling stormy banks*
Ka pae manuʻu a Kanaloa a he hoa	*Kanaloa's multitudes, allies*
Hoʻohaehae ana ka lae ʻo Kalāʻau	*Raging at the cape of Kalāʻau*
I kīhae ʻia e ke kai o Wawālua	*Torn apart by the sea of Wawālua*
He iki kahi wai kau i ka pali	*A bit of water placed on the cliffs*
I ia wai kau pū nō me ka lāʻau	*Such water placed among the trees*
Hūnā ihola ke kupa	*The native of the place conceals*
Ke kama ʻāina i ka wai ē	*Those knowledgeable of the waters*
ʻO ia kuamoʻo pali nō a holo i honua	*The cliff-laced path reaching the foundation*
Honua loko, pālahalaha i ka moe	*The inner foundation, lying expansive*
I ka hiki ʻana mai o nei makani	*At the arrival of this wind*
ʻAʻole aʻu makana nui i kuʻu hilahila	*I have no proper gift, to my shame*
O kuʻu hilahila no ʻolua nō ē	*My shame before the both of you*

[Hoʻoulumāhiehie and Nogelmeier (trans.) 2006:163]

Liua ke kaha o Kaʻena, wela i ka lā	*Kaʻena's lands reel from the heat of the sun*
ʻĀina ʻia iola ka pōhaku a moʻa wale	*The stones made stiff and rigid, cooked through*
Kāhuli ʻōniʻo, holo ana i ka mālie	*Changed and mottled, running on in the calm*
Haʻahaʻa ka puka one, kiʻekiʻe ke koa	*Low is the sandy entrance, high up is the koa*
Ka hāpai ʻia e ka makani he Mālua	*Lifted by the wind, a Mālua breeze*
Oʻu hoa ia o ke Koʻolau	*My dear companion of the Koʻolau wind*
A pā Koʻolau , hoʻolale ʻo Puʻuohulu	*When the Koʻolau blows, Puʻuohulu beckons*
Kāhea ke keiki e holo ē, e holo nō ē	*The youth calls out to sail on, sail on indeed*
Oi mālie ke kaha o Nēnēleʻa	*Nēnēleʻa retains its calm*
ʻAʻole i hālāwai me ka ʻino a ka makani	*Never meeting with storm or gale*
Kāpīpī lua a ka ʻale i ka ihu o ka waʻa	*The billows splash and spray over the prow of the canoe*
He Waʻawaʻa ka makani, he naʻaupō	*The wind is a Waʻawaʻa gust, blowing randomly*
He kai kuʻikē, kōkē	*A slapping sea, a punishing sea*
Nalo ka pōhaku i kai ē	*The stones disappear in the sea*
Aloha wale ē	*We offer greetings*
I waʻa no māua ē.	*Grant us a canoe.*

[Hoʻoulumāhiehie and Nogelmeier (trans.) 2006:165]

On her way back from Kauaʻi to Hawaiʻi Island, Hiʻiaka once again greets her relatives at Kaʻena with an oli, then continues down Oʻahu's leeward coast:

Oli 141

Aloha ʻolua, e Kaʻena a me Pōhakuokauaʻi	*Greetings to you, O Kaʻena and Pōhakuokauaʻi*
E noho maila i ka lae kahakai ʻai ʻole	*Dwelling there on that famished cape shore*
I ola nō i ka ʻehu a ke kai ē	*Surviving on the spray of the sea*
E inu ana i kuʻu wai kumu ʻole i ka pali ē	*Drinking from my waters that spring from the cliff*
Eia mai au pae aku ē	*Here I am, soon to land.*

[Hoʻoulumāhiehie and Nogelmeier (trans.) 2006:41]

Finally, at least two modern songs that further memorialize Kaʻena. The first, composed by Samuel K. Halstead, is "Kuʻu Lei Momi", a love song which likens someone's sweetheart to a beloved pearl lei in the sea spray of Kaʻena. Note that only a partial translation is provided. The mele reads:

The second song, "Ka Lae ʻO Kaʻena", is also a love song. It is a traditional mele with whose composer is unknown, with a chorus added by Eddie Kamae. In it, the singer invites his or her sweetheart to join them at Kaʻena Point. The mele reads:

Ka Lae ʻO Kaʻena
(*The Point of Kaʻena*)

Ka lae ʻo Kaʻena	*At the point of Kaʻena*
E hui ai kāua	*Let's get together*
Kō aloha welawela	*Your warm love*
Kō aloha iaʻu nei	*Your love that I have now*
Me ʻoe hoʻi au e hoʻoipo ai	*With you I will make love*
Hoa pili o ka ʻāina malihini	My companion of a foreign land
	Chorus:
	Eyes so blue, love so true
	Pretty feet across the street
	Her name is Nova
	And I adore her
	Her mother keeps a little candy store
ʻAuhea ʻoe kaʻu e liʻa nei	*Where are you?*
Nā hola pau i pili mau ʻia	*With whom I've been with all these past hours*
E hoʻomanaʻo ana i kou leo nani	*I'm reminded of your beautiful voice*
A paʻa mau nei i kuʻu puʻuwai	*I'm reminded of your beautiful voice*

[Unknown author with Kamae and Sproat (trans.), n.d.]

Community Groups in Kaʻena Ahupuaʻa

At the time of this study, no Hawaiian cultural-based community groups in Kaʻena participated in this study. This is not to imply that there are no organizations, ʻohana, or individuals doing this type of work. Rather, we were not able to identify or connect with them during the project timeframe. See the other Waialua chapters for community organizations that are doing work in the neighboring ahupuaʻa.

Additional Resources for Kaʻena

Table 2, below, features resources for readers seeking additional information regarding the natural and cultural resources of Kaʻena Ahupuaʻa*.

Table 2. Additional Resources for Kaʻena Ahupuaʻa

Author & Year	Title	Summary of Key Content
Hoʻoulumāhie hie (1905, 1906) and Nogelmeier (Trans.;2013)	*The Epic Tale of Hiʻiakaikapoliopele*	The Koʻolau Moku of windward Oʻahu feature heavily in this moʻolelo. Published in a series of Hawaiian language newspaper articles in 1905 and 1906, the early twentieth century Hawaiian writer Hoʻoulumāhiehie details the adventures of the goddess Hiʻiaka, younger sister of Pele, as she journeys across the pae ʻāina 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.
Clark, John and Keao NeSmith (trans.; 2014)	*North Shore Place Names*	This book is a compilation of North Shore place names drawn from primary, translated Hawaiian language resources. 19th century Hawaiian scholarship, mele, oli, moʻolelo, Nūpepa, māhele land records, and more are featured. It covers Koʻolauloa Ahupuaʻa from Kahuku to Kaʻena. 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.
Cruz, Catherine (2023)	"Kūpuna from Haleʻiwa and Waialua share oral histories of change and continuity." The Conversation Hawaii Public Radio Series.	Catherine Cruz interviews University of Hawaiʻi Professor Ty Tengan regarding his North Shore Ethnographic Field School, where students gathered oral histories from kūpuna from Haleʻiwa and Waialua. Accessible online via this link: https://www.hawaiipublicradio.org/the-conversation/2023-01-19/kupuna-haleiwa-and-waialua-share-oral-histories-of-change-and-continuity.

*This table does not include general references that apply to all of the ahupuaʻa in this study, including Sterling and Summers' (1978) *Sites of Oahu,* McAllister's (1933) *Archaeology of Oʻahu*, Pukui et al.'s (1974) *Place Names of Hawaiʻi*, and ʻĪʻī's (1959) *Fragments of Hawaiian History*.

KEĀLIA AHUPUAʻA

A Keālia pau ka loa, he wai Kaʻaiea ma mua
At Keālia the long journey ends, ahead are the waters of Kaʻaiea [of exhaustion][3]

This chapter documents the significant Hawaiian cultural and natural resources in the ahupuaʻa of Keālia, Waialua Moku, as well as known community groups engaged in education, restoration, and other place-based activities in the ahupuaʻa. Figure 10 and Figure 11 depict Keālia Ahupuaʻa with aerial imagery and a USGS map. Table 3 lists selected significant wahi kūpuna (ancestral places) in the ahupuaʻa, and Figure 13 is a depiction of these wahi kūpuna across the ahupuaʻa of Keālia.

Hawaiian Cultural Landscape of Keālia

Keālia is a roughly rectangular land division oriented north-south and bounded by the ahupuaʻa of Kaʻena to the west and Kawaihāpai to the east within the moku of Waialua. As with all the land districts in Waialua Moku, forested and water-worn awāwa (gulches) carved Keālia's mauka extents and abut makai coastal plains fringed by sand dune systems that give way to tempestuous pelagic waters.

Keālia is literally translated to mean "the salt encrustation" (Pukui et al. 1974:102) while Lorrins and Parker (1922:278) define Keālia as "[l]owlands so close to the sea that the soil becomes moist from the salt water," and "[a] place where the salt water is brought or caused to flow inland, the sea then shut out and the water evaporated, leaving the salt, which may be gathered up." These meanings suggest the possible significance of Keālia, Waialua, as an important salt-producing ahupuaʻa – a theme echoed in oral traditions (see "Moʻolelo" subsection of this chapter, below).

An ʻōlelo noʻeau (Hawaiian proverb or poetical saying) mentioning the wahi pana (storied place) of Keālia is "Hele ka hoʻi a hiki i Keālia, ua napoʻo ka lā" (*When one reaches Keālia at last, the sun is set*; Pukui 1983:82, #744), a saying which plays on the Hawaiian word for "alia" which means "to wait," referring to a person who procrastinates. However, it is unclear whether or not this ʻōlelo noʻeau references Keālia in Waialua. The traditional saying may refer to Keālia, Kona, on the mokupuni (island) of Hawaiʻi, as suggested by similarities in a traditional saying associated with Keālia, Kona, discussed by twentieth century Hawaiian ethnographers and scholars Mary Kawena Pukui, Samuel Elbert, and Esther T. Mookini:

> The place in Kona, according to one informant, was not named for its salt: a chief (Ka-lei-paʻi-hala) was so absorbed watching boxing, spear throwing, and kōnane that he kept saying to his impatient wife, "Alia nō, a napoʻo ka lā," just wait until the sun sets (this is a saying told to persons who stay too long). [Pukui et al. 1974:102]

[3] A line from the story of Hiʻiaka (Kahalau 1862) (See Mele Section).

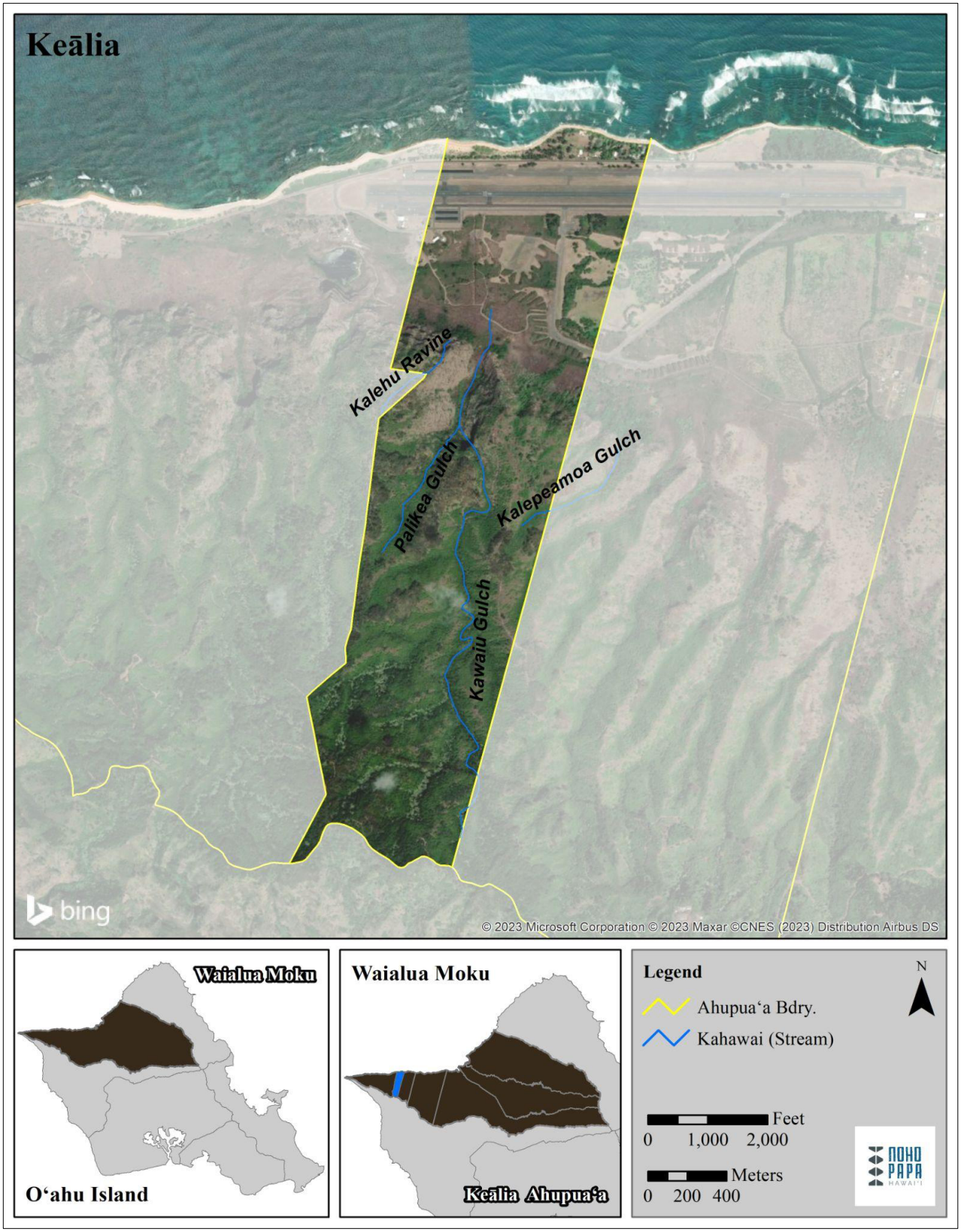

Figure 10. Aerial image depicting Keālia Ahupua'a within Waialua Moku.

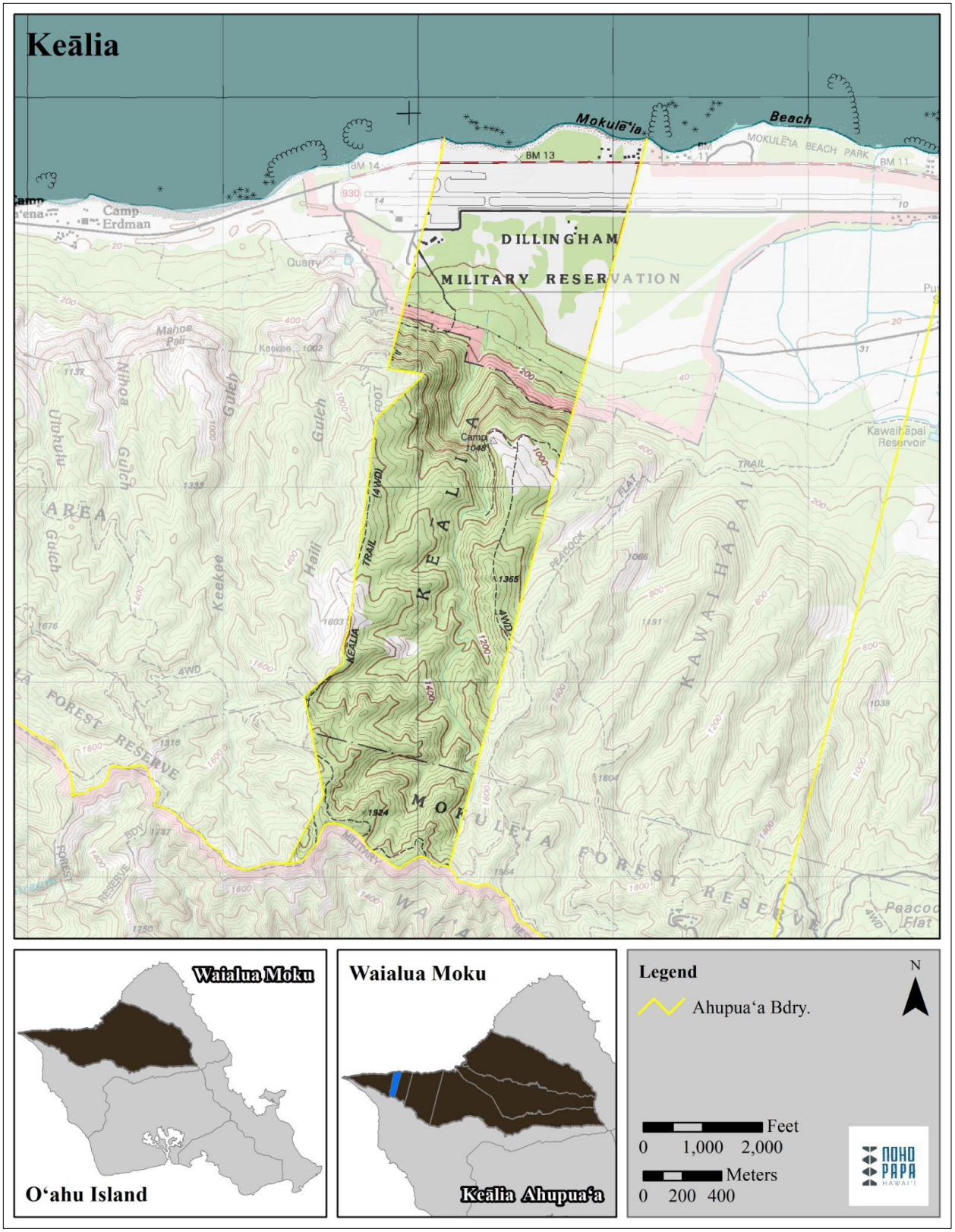

Figure 11. USGS map depicting Keālia Ahupua'a within Waialua Moku.

Other wahi kūpuna in Keālia provide hints regarding the possible at cultural significance of the landscape, but without confirmation from long-term generational ʻohana in Waialua, it is difficult to say for certain. Many place names can be translated in multiple ways and carry layered meanings; we offer these names here and encourage the reader to investigate their possible meanings through further ethnographic and archival research. Two known named awāwa in Keālia are Kalaepeamoa and Palikea (Register Map 1606; Register Map 1784). Two valleys in the ahupuaʻa are Kalehu and Kawaiu, or just Waiu, with the latter name also belonging to a kahawai (river) stream there (Register Map 1881). The water source, though, is simply called Poʻowai o Keālia (Register Map 1881). Similarly, a ridge is named Lapa o Keālia, and the known named puʻu (hills) are ʻUla, Haili, Hakakoa, and Kalehu.[4] The only other recorded place name in the ahupuaʻa is the lae (point) of Kuakea. Research for this chapter did not yield known named heiau (temples) or other wahi kūpuna in Keālia, or known names for any of the land division's winds or rains.

Hookala, informant on Keālia Ahupuaʻa and Waialua Moku whose intellectual property features heavily in the Bishop Museum archaeologist J. Gilbert McAllister's 1933 Archaeology of Oahu, states Kuilaau o Kealia, a wahi kūpuna possibly located in Keālia Ahupuaʻa, is the name of a hidden water featured in the epic saga of the goddess Hiʻiakaikapoliopele, sister of Pele, during her travels throughout the archipelago (Hookala n.d. in McAllister 1933:129).

As with all the ahupuaʻa of Waialua Moku, Keālia was veined by ala (trails) connecting to a vast, island-wide network of thoroughfares ranging from footpaths to Hawaiian-engineered, elevated, and paved roadways (ʻĪʻī 1959:96–100). A map of the ala system spanning leeward Oʻahu ala based on nineteenth century Hawaiian oral history recorded by Kānaka (Hawaiian) statesman and scholar Ione (John) Papa Īʻī depicts an ala in coastal Keālia.

Kalo (taro) and ʻuala (sweet potatoes) are cultivars associated with Keālia on the basis of remnant lowland terraces observed in the land division and the neighboring ahupuaʻa of Kawaihāpai in the first half of the twentieth century (Handy 1940:85). Wauke (paper mulberry; *Broussonetia papyrifera*), the preferred material for kapa, was observed along what is possibly an artery of the traditional ala system in Keālia in the early twentieth century (Judd 1936 in Sterling and Summers 1978:99; Krauss 1993:60).

[4] See Register Map 1606; Register Map 1533; 1933 Department of Survey TMK Map 6-8-01 (No. 1595) and TMK Map 6-8-02 and Register Map 68.

Figure 12. A map of the ala system spanning leeward Oʻahu ala based on Ione Papa ʻĪʻīʻs historical account as interpreted by Paul Rockwood (ʻĪʻī 1959:96)

Mo‘olelo (Oral-Historical References)

Pele and her clan, forest resources, plant life, the talented warrior-athlete Kalelealuaka, and pa‘akai (salt) are dominant themes across mo‘olelo which mention Keālia Ahupua‘a in Waialua Moku, O‘ahu.

In the mo‘olelo explaining how the creeping shrub ‘ōhelo (*Vaccinium* spp.), which produces red berries (Krauss 1993: 16, 77, 262), came from Kahiki (Tahiti) and came to be dispersed throughout Hawai‘i, Kaohelo is the younger sister of Pele, Hi‘iaka and Malulani. After their family’s immigration to Hawai‘i, Kaohelo settles in an unknown location and bears Kiha, a son. Kaohelo instructs Kiha, “Should I die, do not bury me at any other place, but take my body to the very naval of your grand-mother, right on top of Kilauea; [sic] then bury me there,” (Fornander 1918:576). Another excerpt from the mo‘olelo reads:

> When Kaohelo died her son took her dead body : that is the creeping part as well as the bush-plant part. The flesh became the creeping vine and the bones became the bush-plant. Pele retained Kaohelo’s head, which became the smouldering fire in the volcano ; the rest of the body was thrown over to Haleakala, Maui, and to salty Kealia, Oahu ; some of it was thrown on Kauai, and some of it was left on Hawaii. [Fornander 1918:576]

Keālia is also associated with a mo‘olelo concerning a specific variety of the native flowering evergreen ‘ōhi‘a lehua (*Metrosideros polymorpha*). A version of the oral tradition recorded and published in the 19th century by Abraham Fornander reads:

> The Characteristics of the Ohia Puakea [a white flowering ‘ōhi‘a variety]
>
> This is a beautiful woman, and this ohia puakea was named after a beautiful girl named Waiakea, for she lived there until she was old, then she said like this: “Where art thou, Aulii?” Aulii answered: “Here am I.” “Go and get my ohelo fruits and bring them back ; Kealia (Oahu) has them. Should he ask you, “What do you want here?” then say to him, ‘I came to get the ohelo fruits of your daughter Waiakea, for she is very fond of them’” Then those fruits were given. And when Aulii returned and arrived at the house of Waiakea, she asked : “Where are the fruits?” “Here they are!” answered Aulii, and when Waiakea looked she realized that they were not what she wanted ; then the fruits were called “puakea”; this tree has white flowers, and its fruit is also white when it is ripe ; it is palatable when eaten. It has one round seed split into two parts ; the birds are fond of the nectar of its flowers. The bird snarers used the branches on which the flowers were thick to put their gum on, and when a bird was caught the snarer would call out, “Snared, snared is my bird,” etc. The bird must be secured as quickly as possible. Its trunk, as also its branches, is used for firewood. [Fornander 1918:620,621]

Hinahina (hinahina kū kahakai; *Heliotropium anomalum* var. *argenteum)* is fragrant plant associated with Keālia in the mo‘olelo of Kalelealuaka, a legendary warrior-athlete. Kalelealuaka is especially skilled in speed, flying, and jumping. In battles across O‘ahu between invading ruling chief Kuali‘i and O‘ahu ruling chief Kakuhihewa, Kalelealuaka uses his superior skills to fly across the island, and anonymously, secretly win battles for his father-in-law Kakuhihewa. As a result, Kalelealuaka is awarded entire O‘ahu moku which he rules with Kakuhihewa’s daughters, ushering in an era of peace (Thrum 1907:74–106). Kalelealuaka wore hinahina from Keālia strung onto a lei in one the many disguises he employs to fool his wives and Kakuhihewa’s warriors and advisors to fight battles anonymously (Thrum 1907:88).

Select Wahi Kūpuna in Keālia

Table 3. Selected Wahi Kūpuna in Keālia*

Wahi Kūpuna	Type	Location/ Place Name	Comments
Keālia	Ahupuaʻa, Beach Trail	Meaning "the salt encrustation" (PEM), "salt bed" or "salt pan" (Clark 2002:177); Alexander 1902 in Sterling and Summers 1978).	Returned by Kamamalu at the Māhele, retained by the Government Claims no. 870 & 993 by Kaakau, no. 873 by Kauwahine, no. 1697 by Luahine, no. 8420 by Kahili were not awarded. "Calcareous sand beach on a bay near the west end of Dillingham Airfield that is within the land division of Keālia (Clark 2002:177). "In the Waianae range the Mokuleia plateau may now be easily reached by the Kealia trail which zigzags up 1,000 foot escarpment from the coastal plain near the rock crusher. Among the talus rocks at the foot of this cliff may be found the tapa plant—the wauke—in abundance and the native yellow hibiscus" (Judd 1936 in Sterling and Summers 1978:99).
Haili	Puʻu	Perhaps Haili which is the same as Haliʻa "sudden remembrance" (PE) or "loving memory" (PEM).	"North Haili" and "South Haili" were found on 1889 Map by J. Emerson, located on the "true boundary" of Kuokala and Keālia, below Puʻu Hekili. The map notes "North Haili" and "South Haili"(Register Map 1533).
Hakakoa	Puʻu	Not Translated	Elevation at approximately 1908 feet on Kuaokala and Keālia boundary. Name found on 1933 Department of Survey TMK Map 6-8-01 (No. 1595) and TMK Map 6-8-02 and Register Map 68.
Kalehu	Puʻu Āwawa	Not Translated	Name found on 1889 Map by J. Emerson, located on the "true boundary" of Kuokalā and Keālia below Haili (Register Map 1533) Also noted on Hawaii Land Survey Register Map, to be referred to here on out as a Register Map or (RM) 11784 and in Grant 458 to William Hyde Rice.
Kalaepeamoa	Gulch	Not Translated	Name found on 1896 Map (Register Map 1606 tr.)
Kawaiu (Waiu)	Awāwa, Kahawai	Perhaps "Kawaiū" literally meaning "the milk or breast liquid" (PE).	"Kawaiu Gluch" is located on the Keālia side of Puʻu Kalehu (Register Map 1784; Government Lease 365 to Gaspar Silva). "Waiu valley" found on 1896 (Register Map 1881) located between Grant 1934 to Kalawaia (mauka) and Grant 338 to Hikiau and Kana (makai).
Kuakea	Lae	Meaning "faded, light-colored" (PEM).	Name found on 1896 Map (Register Map 1606 tr.) and Grant 338 to Hikiau and Kana.
Palikea	Gulch	Meaning "sweet potato" (PE).	Name found on 1896 Map (Register Map 1784).

Wahi Kūpuna	Type	Location/ Place Name	Comments
Puʻu ʻUla	Puʻu	Meaning “red hill” (PE).	Name found on 1896 Map (Register Map 1606 trace).

Notes: References for more information on “Associated moʻolelo/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 Moʻokini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978), Hawaii Land Survey Register Map, and Tax Map Key (TMK).

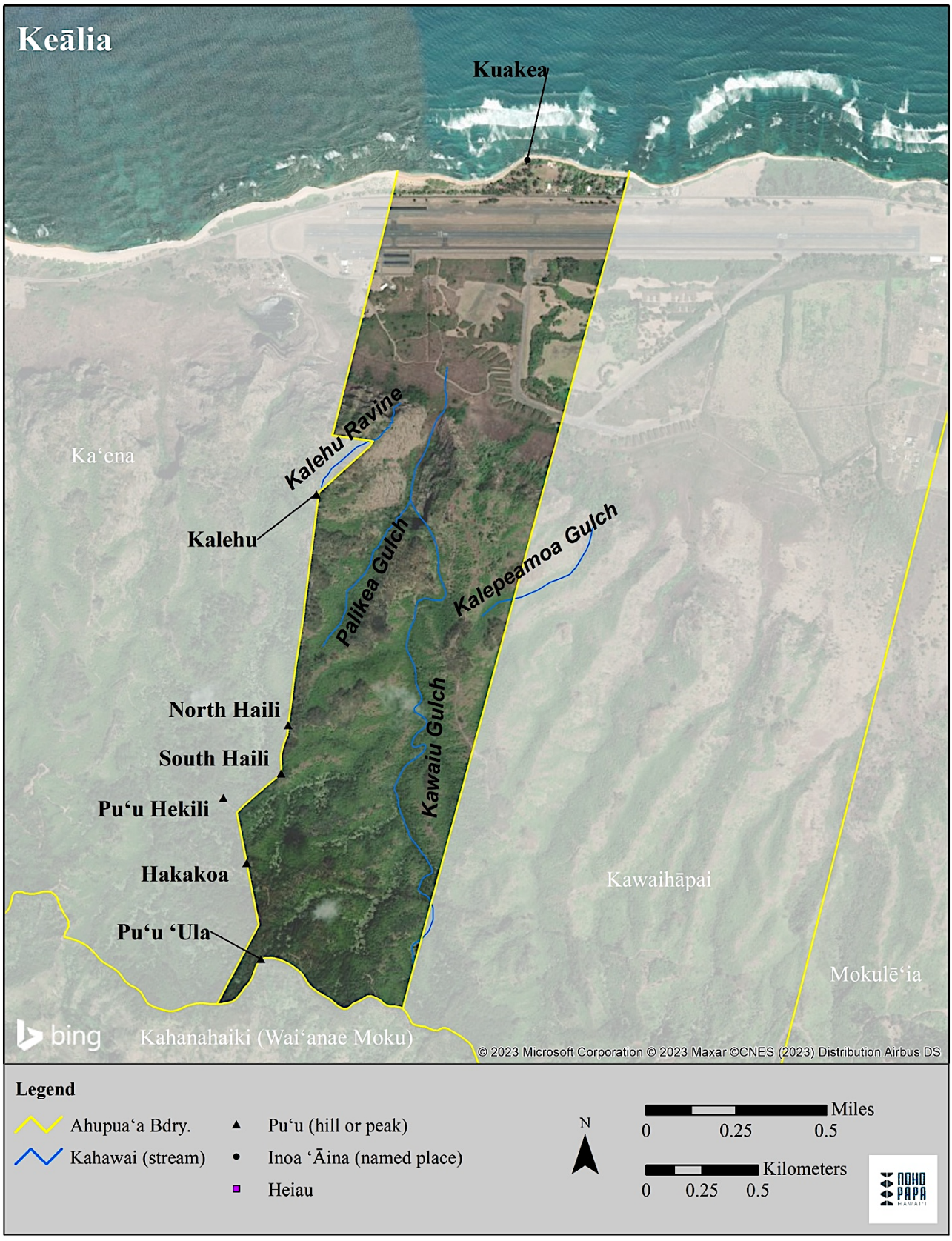

Figure 13. Aerial Imagery map depiction of wahi kūpuna in Keālia.

Mele

In 1862, J.W. Kahalau published a sole mele about the ahupuaʻa of Keālia in the Hawaiian language newspaper *Ka Hoku O Ka Pakipika*. This mele is situated in the epic saga of the goddess Hiʻiakaikapoliopele. After Hiʻiaka and her companions arrive at the plains of Mokulēʻia, she looks toward the mountain, and seeing Kāmae there in the cold, utters a chant in which she points to the waters of Keālia. She contrasts the chill and darkness of the cliff's upland with the refreshing waters of Keālia, waters of comfort for her on her long journey. The segment of Hiʻiaka's chant featuring Keālia reads:

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

[Kahalau 1862; translation by U. Duhaylonsod and H. Takahashi]

The reference of Keālia in the above moʻolelo and mele suggest that it is a far away place. Indeed, by the time that Hiʻiaka reached this area, she had been traveling for a long time and far away from her home. Outside of that story, one can just look at a map of Oʻahu and see the relative remoteness of Keālia, Waialua from the population centers of the Oʻahu's Kona district. Add to that the meaning of the name itself, referring to a place that produces sea salt. One might say that two things stick out when thinking of Keālia: it is a far-away place, and it was known for its salt production.

Community Groups in Keālia

At the time of this study, no Hawaiian cultural-based community groups were identified in Keālia. This is not to imply that there are no organizations, ʻohana, or individuals doing this type of work. Rather, we were not able to identify or connect with them during the project timeframe. See the Kawaihapai chapter for community organizations that are doing work in the neighboring ahupuaʻa.

Additional Resources for Keālia

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

Table 4. Additional Resources for Keālia Ahupuaʻa

Author & Year	Title	Summary of Key Content
Hoʻoulumāhiehie (1905, 1906) and Nogelmeier (Trans.;2013)	*The Epic Tale of Hiʻiakaikapoliopele*	The Koʻolau Moku of windward Oʻahu feature heavily in this moʻolelo. Published in a series of Hawaiian language newspaper articles in 1905 and 1906, the early twentieth century Hawaiian writer Hoʻoulumāhiehie details the adventures of the goddess Hiʻiaka, younger sister of Pele, as she journeys across the pae ʻāina to find the kāne Lohiʻauipo. A treasury of oli, mele, wahi pana, wahi kūpuna, legendary figures, Hawaiian cultural and natural resources, and storied landscapes.
Clark, John and Keao NeSmith (trans.; 2014)	*North Shore Place Names*	This book is a compilation of North Shore place names drawn from primary, translated Hawaiian language resources. 19th century Hawaiian scholarship, mele, oli, moʻolelo, Nūpepa, māhele land records, and more are featured. It covers Koʻolauloa Ahupuaʻa from Kahuku to Kaʻena. Part dictionary, part encyclopedia, entries are arranged alphabetically with place names in bold. The primary source in Hawaiian is followed by its English language translation completed by Keao NeSmith.

*This table does not include general references that apply to all of the ahupuaʻa in this study, including Sterling and Summers' (1978) *Sites of Oʻahu,* McAllister's (1933) *Archaeology of Oʻahu*, Pukui et al. (1974) *Place Names of Hawaiʻi*, ʻĪʻī's (1959) *Fragments of Hawaiian History*, etc.

KAWAIHĀPAI AHUPUA‘A

Ka wai kumu ‘ole
The water without source
[Refers to the divine source of Kawaihāpai’s waters][5]

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

Hawaiian Cultural Landscape of Kawaihāpai

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

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

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

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

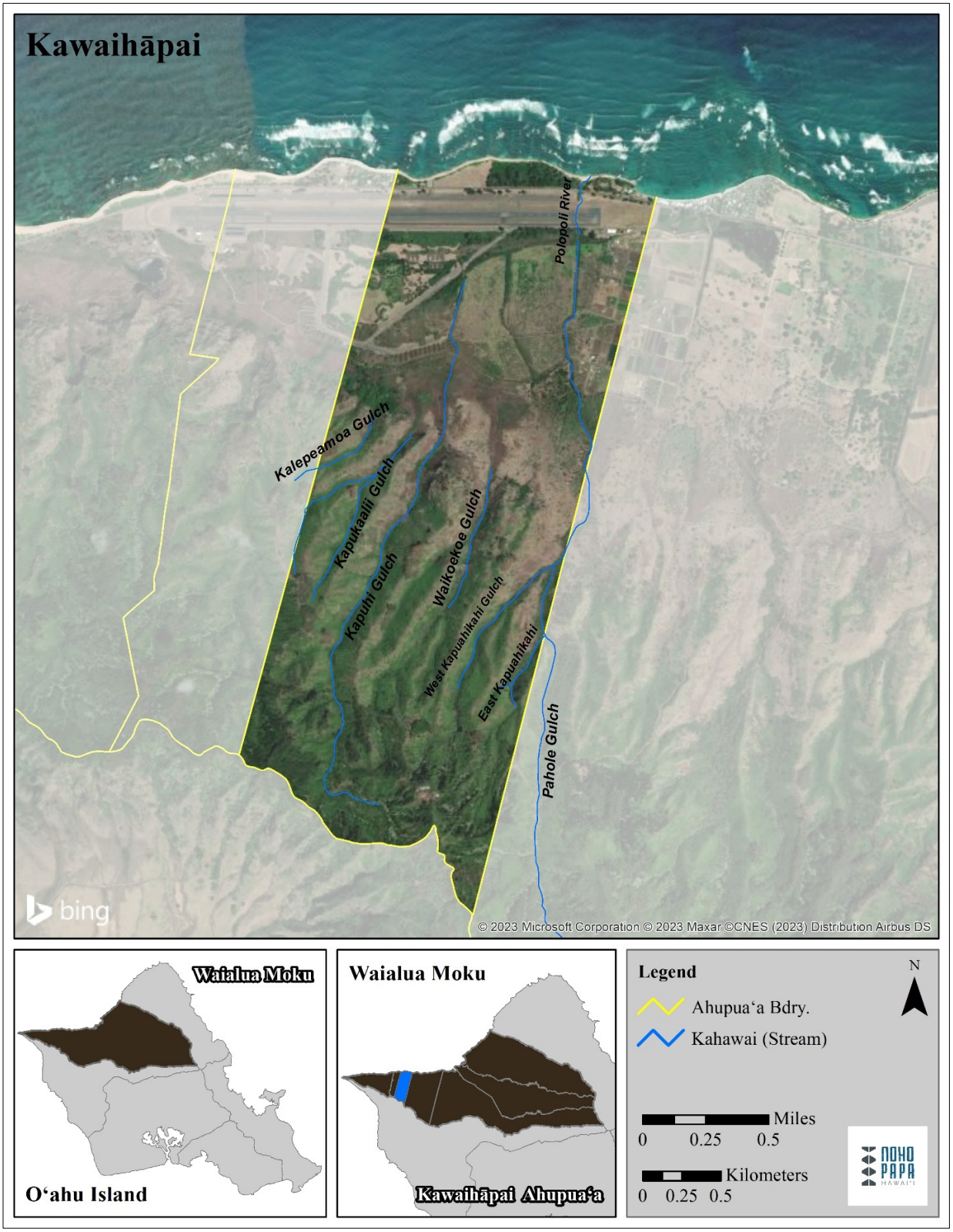

Figure 14. Aerial image overlain by an outline depicting Kawaihāpai Ahupua'a.

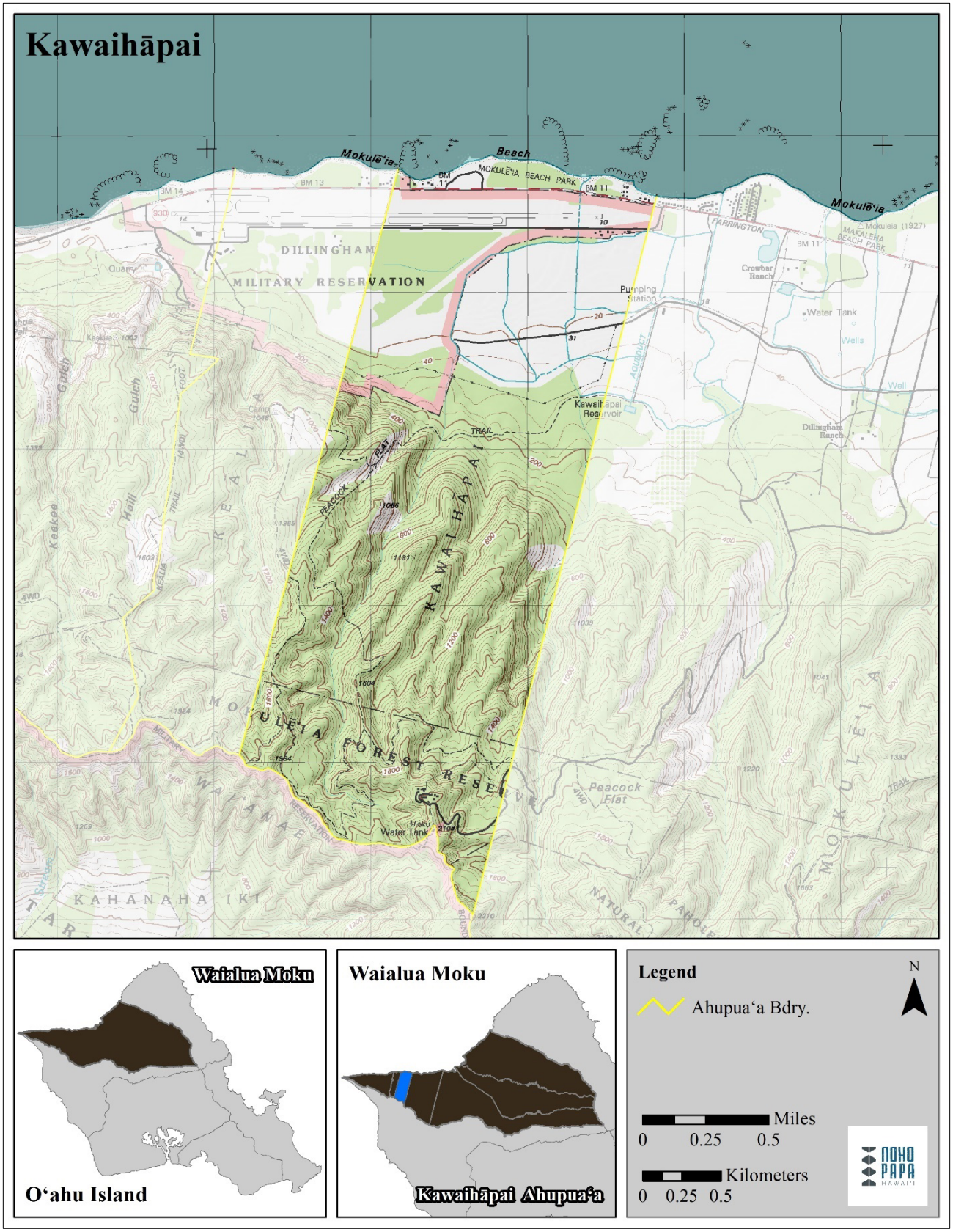

Figure 15. USGS map depicting Kawaihāpai Ahupua'a.

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

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

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

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

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

Contemporary Hawaiian scholar Roy Kakulu Alameida discusses the functions and locations of koʻa and ʻahua in Kawaihāpai, which attest to the land division's rich fishing grounds. Writes Alameida:

> One such shrine, Puʻu o Hekili, was an *ʻahua*, or heap of rocks, located on the beach just below the Kawaihāpai wireless station. Another shrine, Kuakea, new the seashore was in direct line with Kawailoa *heiau*. These shrines, usually of uncarved stones, were used to pray to Kuʻula, the god of all fishermen. [Alameida 1996:77]

He further asserts based on Hawaiian oral traditions (see "Moʻolelo" section of this chapter) that "[a]t Kawaihāpai, the fishermen prayed to their god Kāneʻaukai," (Alameida 1996:77).

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

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

> **Mākole iho hewa i Mākua.**
> *Red-eyed one goes to Mākua by mistake.*
>
> "Applied to one who has gone off his course. Once, a red-eyed person left Mokulē'ia, O'ahu, intending to go to Mākaha, but went by way of Kawaihāpai and arrived at Mākua instead." [Pukui 1983:230, #2112]

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

Mo‘olelo (Oral-Historical References)

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

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

> I kihe ia e ke kai o Wawalu,
> Na owaewae pali o Unu-lau
> Inu aku i ka wai o Kohe-iki i ka pali—
> I ka pali i ka wai,Kau pu me ka laau.
> Hoole ke kupa, huna i ka wai.
> Eha ka muli-wai, wai o Ka-ena.
> [Emerson 1915:101–103]
>
> *Besprayed by the sea of Wawalu,*
> *Forefront Unulau's gullied cliffs.*
> *I drink of the water distilled*
> *By the dripping pali walls,*
> *Led forth in a hollowed log.*
> *The rustic [native] denies it and hides it:*
> *Four water-streams has Ka-ena.*
> [Translation by Nathaniel Emerson]

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

> Eia hou, o ka moolelo o keia wai i ike ia, penei no ia: O ka noho ana o kela aina i ka wa kahiko he lako no a i ka hiki ana mai o ka pilikia maluna o ka aina ua make na mea kanu aohe he wai, mamuli o keia pilikia ua manao na mea apau e hele a haalele i ka aina.
>
> Aia nae he elua mau elemakule no ka papa kahuna o ke au kahiko ua noho iho la laua, kukulu na hailona me ka pule pu a i ka amama ana o ka laua pule ana ua ike aku la laua i ka ao puaa e oili ae ana maluna pono o ka lae o Kahuku a hoomanao ae la laua e ua ana a ua lohe ia ka laua pule ia laua e kali ana no ka ua mai, ua lohe aku la laua i ke kuho mai o ke kulu wai iluna o ka pali, a i ko laua pii ana aku e nana ua ike iho la laua i keia wai e kahe mai ana mai loko mai o ka pali, a ua kukala aku la laua i ka nui me ka lehulehu e noho ua loaa ka wai.

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

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

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

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

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

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

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

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

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

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

Select Wahi Kūpuna in Kawaihāpai

Table 5. Select Wahi Kūpuna in Kawaihāpai

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

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

Wahi Kūpuna	Type	Location/ Place Name	Comments
Puʻu o Hekili	ʻAhua	Not Translated	Described as "One such shrine, Puʻu o Hekili, was an *ʻahua*, or heap of rocks, located on the beach just below the Kawaihāpai wireless station. Another shrine, Kuakea, new the seashore was in direct line with Kawailoa *heiau*. These shrines, usually of uncarved stones, were used to pray to Kuʻula, the god of all fishermen" (Alameida 1996:77).
Waikoekoe	Valley, Awāwa, Kahawai	Not Translated	"Waikoekoe Valley" name found on 1896 Map by J.S. Emerson, located between Grant 1780 to Hokuaulani et al. and Grant 456 to Halali (Register Map 1881).

Notes:
References for more information on "Associated moʻolelo/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 Moʻokini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978), Hawaii Land Survey Register Map, and Tax Map Key (TMK).

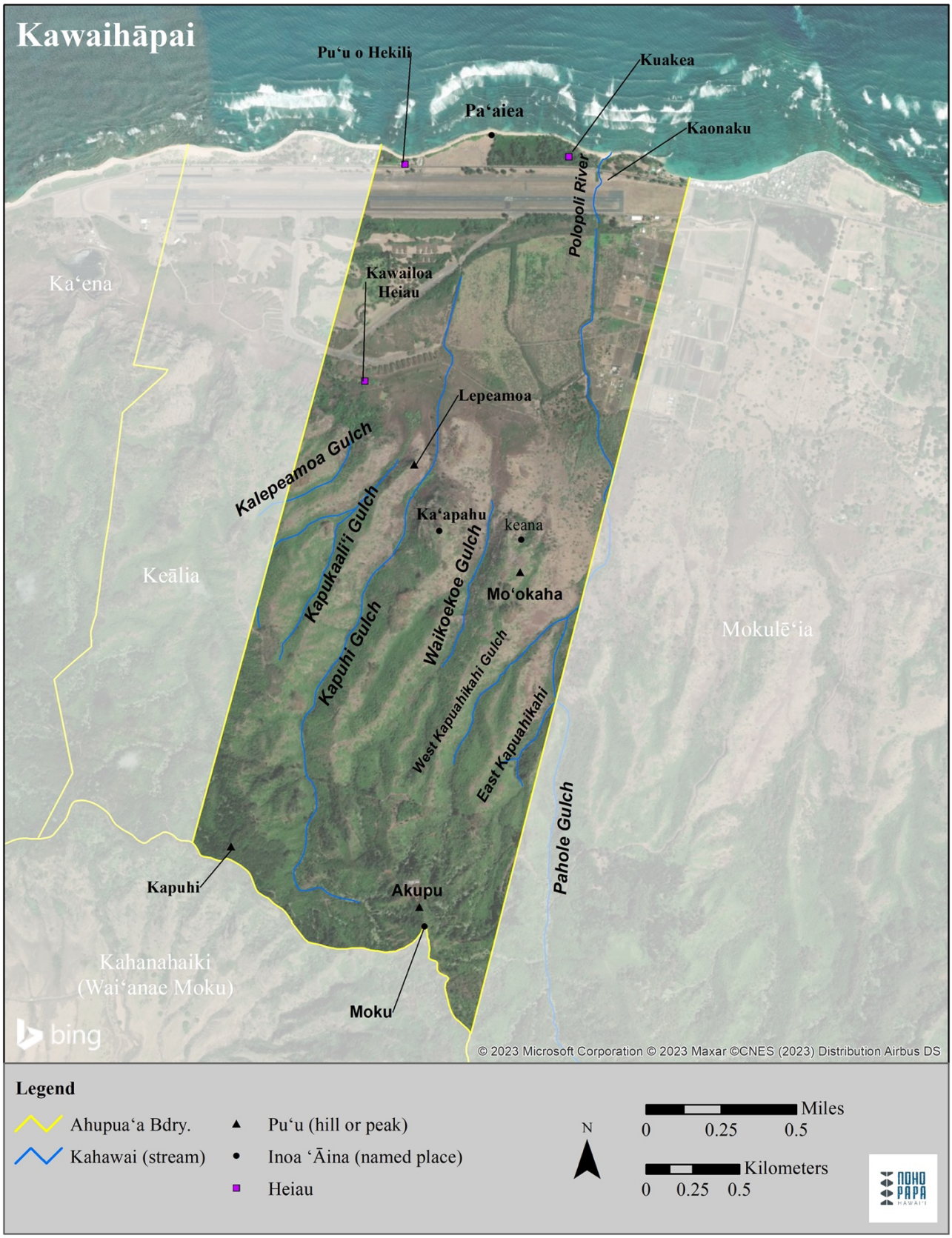

Figure 18. An aerial image overlain with a map of wahi kūpuna in Kawaihāpai.

Mele

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

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

"Nani Kaʻala he Keiki na Kamaoha"[6]

Nani Kaʻala he keiki na Kamaoha,	*Beautiful Kaʻala, child of Kamaoha,*
Ke hiʻi ʻia maila e ka wai o Luakini;	*Borne in the arms of the water of Luakini;*
Hiʻi ka wai o Kaʻaiea kau i luna,	*Lifted and placed on high is the water of Kaʻaiea,*
Hiʻi ka wai kumu ʻole kau i nā pali,	*Lifted high is the water without source, up onto the cliff,*
Ke nānā iho ʻoe lalo o Kawaihāpai	*When you look down upon Kawaihāpai*
Mehe moena pāwehe ala	*It resembles a patterned mat*
I ke kula o Mokulēʻia.	*On the plain of Mokulēʻia.*
ʻAʻole wahi hoʻohalahala ʻana,	*There is nothing to criticize there,*
A ka ua nāulu i ke kula,	*Nothing for the rain cloud to be displeased with on the plain,*
He like wale nō a mai Kaʻena ā Waialua,	*It is alike in appearance from Kaʻena to Waialua,*
Pili pono a kula ka lā.	*Where the sun remains shining.*
I Mananui keʻā hoʻonui aʻela,	*At Mananui the charm increases,*
I ka leo o ke kai o Puaʻena,	*With the voice of the sea at Puaʻena,*
Ke hohola aʻela i ke kula o Lauhulu.	*That spreads onto the plain of Lauhulu.*
Mehe lei hulu mamo ala	*Like a lei made of mamo feathers*
No ka uka o Halemano,	*For the upland of Halemano,*
ʻO ke kū mai inoa o Kaʻala.	*So stands Kaʻala.*
A Kaʻala kuʻu aloha,	*For Kaʻala is my love,*
Hoʻi nai kāua.	*O come back to me.*

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

[6] Translator unknown

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

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

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

[Otholt 1924:3]

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

Community Groups in Kawaihāpai

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

The Kawaihāpai ʻOhana

The Kawaihāpai ʻOhana focuses on the protection and preservation of iwi kūpuna, and the cultural and historical sites (with their applicable moʻolelo) of Waialua. The primary emphasis of their kuleana is the northwest coastline of Waialua, which encompasses the ahupuaʻa of Kamananui, Mokulēʻia, ʻAukuʻu, Kikahi, Kawaihāpai, Keālia, and Kaʻena, with the ahupuaʻa of Kawaihāpai as their central focus.

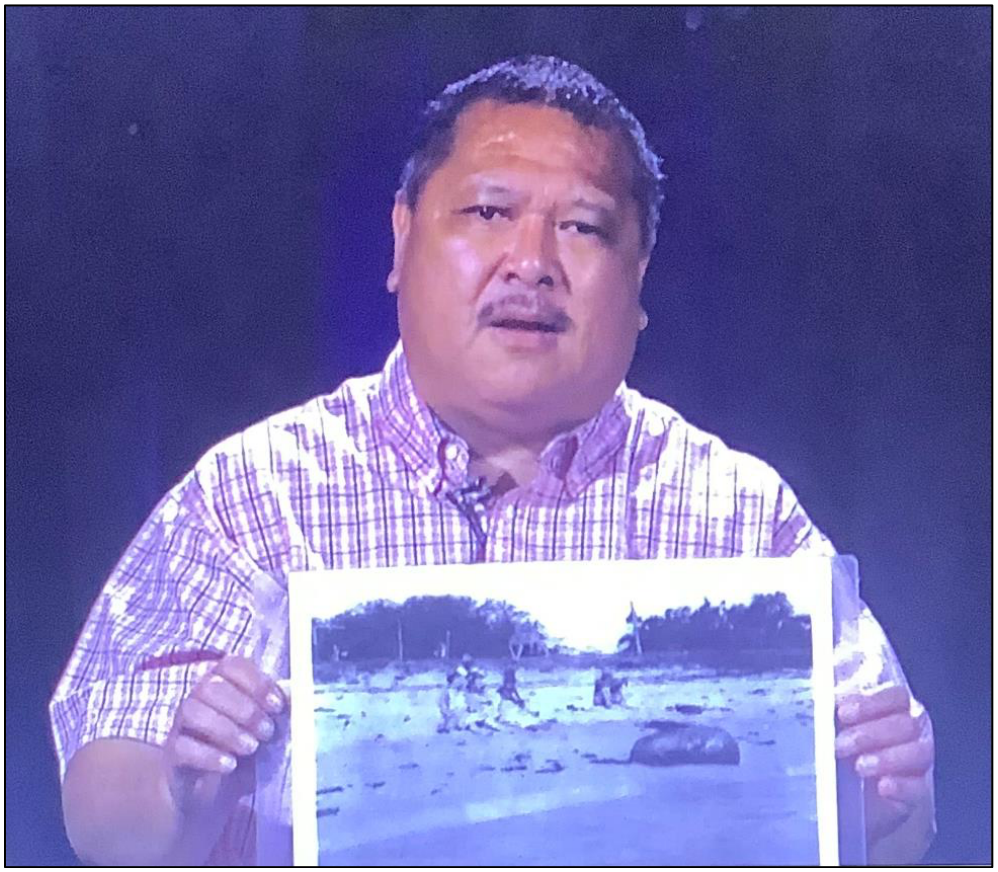

Figure 19. Uncle Thomas Shirai, Jr. holding a photo of the healing stone, Pōhaku Puaʻena (Photo credit: Thomas Shirai, Jr.)

Community Outreach & Survey Results

Organization Profile:

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

Services, Target Audiences, & Partnerships:

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

Cultural and Place-Based Education:

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

Strengths & Opportunities:

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

Additional Resources for Kawaihāpai

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

Table 6. Additional Resources for Kawaihāpai Ahupuaʻa

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

*This table does not include general references that apply to all of the ahupuaʻa in this study, including Sterling and Summers' (1978) *Sites of Oʻahu,* McAllister's (1933) *Archaeology of Oʻahu*, Pukui et al. (1974) *Place Names of Hawaiʻi*, ʻĪʻī's (1959) *Fragments of Hawaiian History*, etc.

MOKULĒʻIA AHUPUAʻA

Mehe moena pāwehe ala,
I ke kula o Mokulēʻia
Like a patterned mat there,
On the plains of Mokulēʻia[7]

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

HAWAIIAN CULTURAL LANDSCAPE OF MOKULĒʻIA

Mokulēʻia is a roughly rectangular ahupuaʻa in central Waialua Moku, bounded to the east by the ahupuaʻa of Kamananui and to the west by Kawaihāpai. Like the other land divisions within Waialua Moku, Mokulēʻia 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 Mokulēʻia include Pahole, located in the land division of Kikahi, and Kapuakuhale and Kapuna Kahawai, located in the Kikahi and ʻAukuʻu land divisions (USAG-HI Natural Resources Division 2010; Register Map 1881). The mauka half of Mokulēʻia is occupied by a segment of the forested Waiʻanae Mountain range, including the summit of Kamae and puʻu (*hills, peaks*) of Kao and Kamae. Heading makai, Mokulēʻia's expansive fertile plains give way to a coastal dunescape that runs the width of the ahupuaʻa. The surf breaks of Pekue, Kapapale, Kauanui, and Puaena are found in Mokulēʻia's sea.

Several known named winds or rains are associated with Mokulēʻia Ahupuaʻa in Waialua Moku. Moses Kuaea Nakuina's version of *The Wind Gourd of Laʻamaomao: The Hawaiian Story of Pākaʻa and Kūapākaʻa, Personal Attendants of Keawanuiaʻumi Ruling Chief of Hawaii and Descendants of Laʻamaomao* published in 1902 relays that the "Hinakokea [wind] is of Mokulēʻia" (Nakuina 1990 [2005]:43). Rains associated with Waialua Moku widespread enough to also manifest in Mokulēʻia include the Nāʻulu, defined as a "sudden shower" as well as a cloud and wind type (Akana and Gonzalez 2015: 187) and the Kiʻowao, "[t]he name of the mist or cloud almost always settled on the hills of Oʻahu," (Andrews 1974:273).

[7]Taken from the mele titled "Nani Kaʻala he Keiki Na Kamaoha" (Bacon and Napoka 1995:80,81), see "Mele" section of this report.

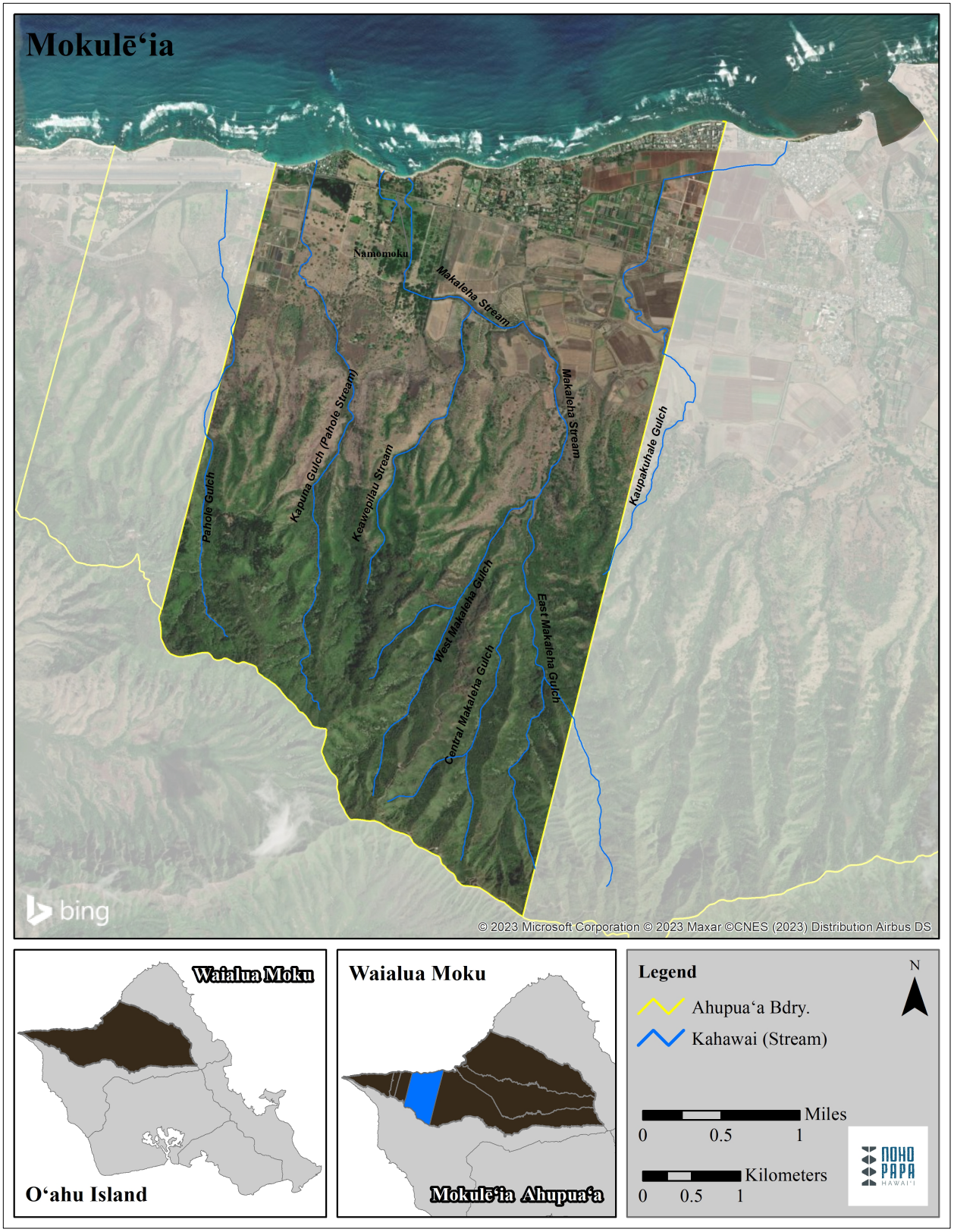

Figure 20. Aerial image depicting Mokulēʻia Ahupuaʻa.

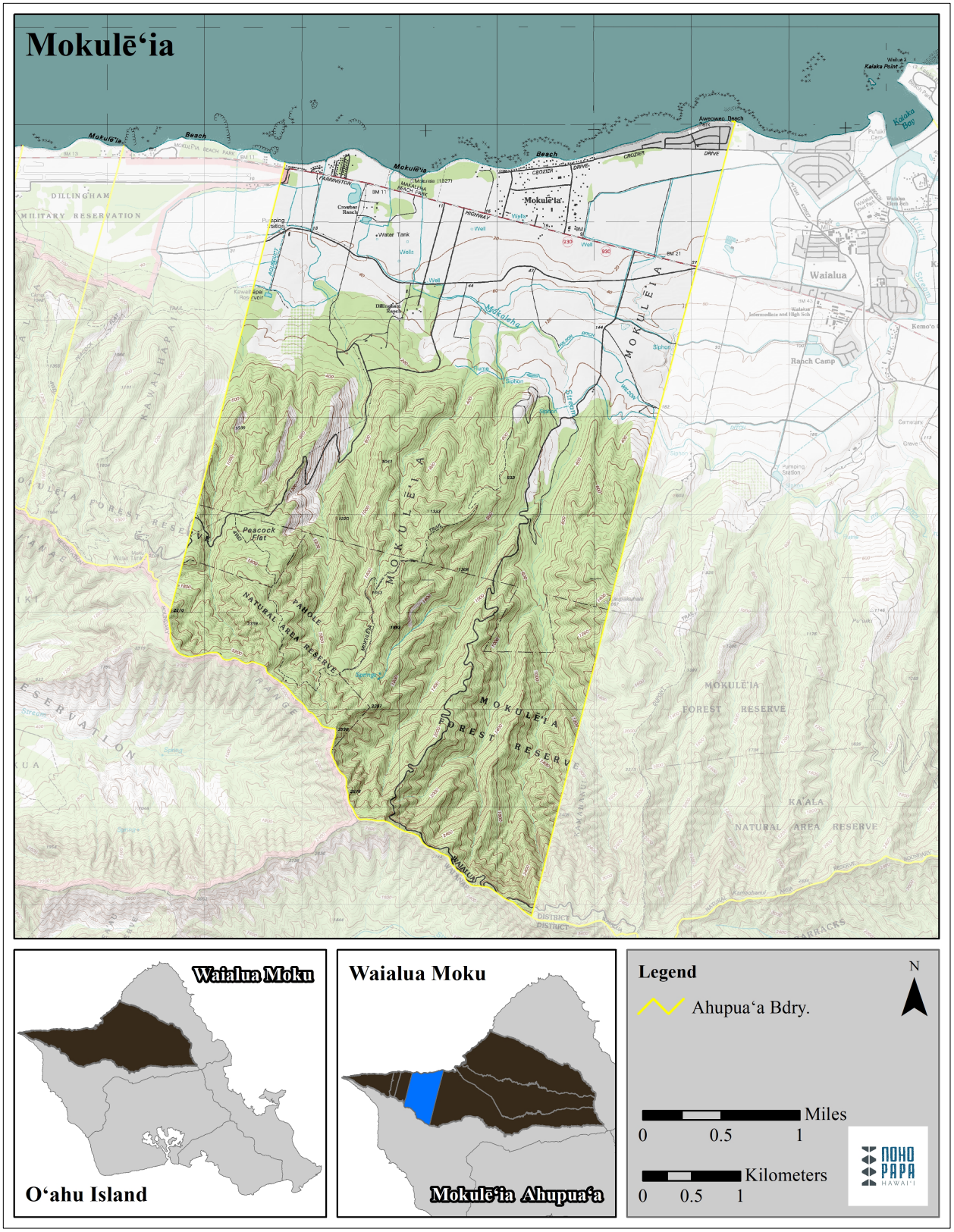

Figure 21. USGS map depicting Mokulēʻia Ahupuaʻa.

Hawaiians cultivated and gathered a variety of resources throughout then ahupuaʻa of Mokulēʻia, which oral traditions strongly associated with rich agricultural yields. Mokulēʻia is translated as "isle [of] abundance," (Pukui et al. 1974:155). Cultivars like kalo (taro), ʻuala (sweet potato), maiʻa (banana) and ʻawa (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 Mokulēʻia looked like a fine woven mat covering the land, a view memorialized in the ʻōlelo noʻeau (Hawaiian proverb or poetical saying):

> Ka moena pāwehe o Mokulēʻia.
> *The patterned mat of Mokulēʻia [Oʻahu].*
> It is as varied and pretty as a patterned mat.
> [Pukui 1983:161 #1486]

Wahi kūpuna of Mokulēʻia include puʻu, kualapa (ridges), awāwa, kahawai, muliwai, and wahi heʻe nalu (surf spots), as well as heiau (temples), koʻa (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 Mokulēʻia include heiau and koʻa. Hawaiian oral traditions shared by an unnamed informant and noted by the Bishop Museum archaeologist J. Gilbert McAllister in *Archaeology of Oahu* identify Poloaiae as a heiau within Mokulēʻia "about which nothing is known," (McAllister 1933:129). McAllister (1933:129) records two named koʻa in coastal Mokulēʻia - 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 Mokulēʻia. As noted in the moʻolelo 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 heʻe nalu are found in the ahupuaʻa of Mokulēʻia. In the moʻolelo of Kalamainuʻu[8] Mokulēʻia'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 heʻe nalu ("to surf waves"), kaha nalu ("riding on the surf"), heʻe umauma (body surfing), heʻe one (sand sliding on the chest or with a

[8] See discussion in the "Moʻolelo (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 (‘Ī‘ī 1959:96–100; Figure 22). Nineteenth century primary source Hawaiian oral history written by Kānaka statesman and scholar John Papa Ī‘ī’s description of travelers’ routes along Waialua Moku’s system of ala describes routes that crossed the plains of Mokulē‘ia and neighboring Kawaihāpai (‘Ī‘ī 1959:98). A relevant excerpt from ‘Ī‘ī’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 Kawailoa 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 Opaeula 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. [‘Ī‘ī 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]pplied 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 Mokulēʻia to Kaʻaoʻaokahaiaka 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 Lihuʻe cliffs of Kukaniloko to Wahiawa 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 Mokulēʻia, 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 Hawaiʻi and the stories of the island chain, and it is as if with his death a great loss has fallen upon Hawaiʻi…" (Unknown Author 1876 in Clark and NeSmith [trans.] 2014:191).

Figure 22. A map of the ala system spanning leeward Oʻahu ala based on Ione Papa ʻĪʻīʻs historical account as interpreted by Paul Rockwood (ʻĪʻī 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 Mokulēʻia 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).

Moʻolelo (Oral-Historical References)

Several moʻolelo are associated with lands and places contained within the ahupuaʻa of Mokulēʻia. Themes that emerge are an association with farmers and farming as well as fishermen and fishing. Mokulēʻia was traversed by the goddess Hiʻiakaikapoliopele during her epic journey to retrieve Chief Lohiau on Kauaʻi for her sister Pele. She and her party traveled along the eastern side of the Oʻahu's Koʻolau Mountains before reaching the Waialua Moku and journeying on to Kauaʻi (Hoʻoulumāhiehie and Nogelmeier [trans.] 2013:163.164) . While passing through Waialua Moku, she references Mokulēʻia in a chant (see Mele section).

One of the most significant moʻolelo associated with Mokulēʻia is that of the moʻo akua and akua wai Kalamainuʻu. It is from this moʻo and her moʻolelo that we have received the skill of crafting fish traps for the hīnālea fish. It begins with Kalamainuʻu taking the Kauaʻi chief Punaʻaikoaʻe to be her husband, tricking him to believe she was a beautiful woman. The two of them reside at her home in Mokulēʻia, in the gulch of Waileʻa, just west of Makaleha (Brown 2022:54,55; Kamakau M.s. in Sterling and Summers 1978:101,102). One day, as Punaʻaikoaʻe heads to the beach to surf, he encounters two farmers of Mokulēʻia who tell him about Kalamainuʻu's true moʻo form. Kalamainuʻu learns of this and is enraged. Avoiding her wrath, the two farmers jump into the sea to flee. Kalamainuʻu tries to chase them in the water, but they escape. Later, two friends of Kalamainuʻu, 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 ʻinalua vines and set it on the sea floor using the ʻōhiki, or sand crabs, for bait. Sure enough, the trap works, and Kalamainuʻu 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 Kalamainuʻu, the moʻo of Mokulēʻia, 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 hinalea 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 Kaʻena. Kalamainuʻu became an ʻaumakua for basket fishing in these places. [Kamakau M.s. in Sterling and Summers 1978:102,103]

In another fishing-related story out of Mokulēʻia, 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 Mokulēʻia were particularly known for ʻāweoweo (*Priacanthus meeki*), kala (*Naso brevirostris* sp.), manini (*Acanthurus triostegus*), and heʻe (*Polypus* sp.). Eventually the wooden idol of Kaneaukai in Mokulēʻia 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 Mokulēʻia'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 Mokulēʻia's is a place embedded in Hawaiian oral traditions.

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

O Kamae aina a ke kehau,	*Kamae is a land of cool mist,*
Me ha kai la ha Mokuleia,	*Mokulēʻia is a sea of solitude,*
Uhi ae la na la na pali,	*The days, the cliffs are shrouded,*
Kuu pali kui—e,	*My tall cliff*
Kui e hono, kui laau ka wai o Kealia	*Joined together, the forest and waters of Keālia*
A kealia pau ka loa,	*At Keālia the distance ends,*
He wai Kaaiea mamua,	*Waters of Ka'aiea ahead, waters of exhaustion,*
Kuu ka luhi ka maloeloe i ka loa,	*The burden and aching released in the distance,*
Maloeloe wale ke kiina,	*Tired without reward in going after,*
O ke hoa i ka loa—e	*[My] companion on the long journey.*
[Kahalau 1862]	[Translated by U. Duhaylonsod and H. Takahashi]

In another mele, a love chant shared by Louis Nakeu, the oft-admired beauty of Mokulēʻia's cultivated lands is once again praised. The mele says, "Kaʻala is my love. Oh, come back to me" The mele reads (Bacon and Napoka 1995:80,81):

Nani Kaʻala he Keiki na Kamaoha

Nani Kaʻala he keiki na Kamaoha,	*Beautiful Kaʻala, child of Kamaoha*
Ke hiʻi ʻia maila e ka wai o Luakini;	*Borne in the arms of the water of Luakini;*
Hiʻi ka wai o Kaʻaiea kau i luna,	*Lifted and placed on high is the water of Kaʻaiea,*
Hiʻi ka wai kumu ʻole kau i nā pali,	*Lifted high is the water without source, up onto the cliff*
Ke nānā iho ʻoe lalo o Kawaihāpai	*When you look down upon Kawaihāpai,*
Mehe moena pāwehe ala	*It resembles a patterned mat*
I ke kula o Mokulēʻia.	*On the plain of Mokulēʻia.*
ʻAʻole wahi hoʻohalahala ʻana,	*There is nothing to criticize there,*
A ka ua nāulu i ke kula,	*Nothing for the rain cloud to be displeased with on the plain*
He like wale nō a mai Kaʻena ā Waialua,	*It is alike in appearance from Kaʻena to Waialua,*
Pili pono a kula ka lā.	*Where the sun remains shining.*
I Mananui keʻā hoʻonui aʻela,	*At Mananui the charm increases,*
I ka leo o ke kai o Puaʻena,	*With the voice of the sea at Puaʻena,*
Ke hohola aʻela i ke kula o Lauhulu.	*That spreads onto the plain of Lauhulu.*
Mehe lei hulu mamo ala	*Like a lei made of mamo feathers*
No ka uka o Halemano,	*For the upland of Halemano.*
ʻO ke kū mai inoa o Kaʻala.	*So stands Kaʻala.*
A Kaʻala kuʻu aloha,	*For Kaʻala is my love,*
Hoʻi nai kāua.	*O come back to me.*
[Nakeu in Bacon and Napoka 1995:81,81]	[Translated by Bacon and Napoka 1995:81,81]

In another mele, the oli of Kūaliʻi 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 Kūaliʻi, while Kapaahulani's brother Kamakaaulani stood at Kūaliʻi'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 Kūaliʻi chant reads:

He lae Kaena	*Kaena is a point,*
He hala o Kahuku	*Kahuku is hala-wreathed.*
He kuamauna hono i kehau o Kaala,	*Covered with dew is the back of Kaala;*
Noho mai ana Waialua i lalo e,	*There below doth Waialua sit,*
O Waialua ia,	*That is Waialua.*
O Mokuleia, kahala ka ipu,	*Mokuleia with its dish of kahala;*
Ka loko ia mano lalawalu,	*A fish-pond, like cooked shark,*
Hiu lalakea o Kaena	*The tail of the hammer-headed shark is Kaena*
	[Fornander 1917:374-375]

Select Wahi Kūpuna in Mokulēʻia

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

Table 7. Select Wahi Kūpuna in Mokulēʻia

Wahi Kūpuna	Type	Location/ Place Name	Comments
ʻAukuʻu (Auku)	ʻIli	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	Puʻu	Meaning "to wilt" (PE). Located in Kikahi and/or ʻAukuʻu.	On 1896 Register Map 1606 and USGS Topo.
Kapapale (Kapāpale)	Wahi heʻe nalu	Literally translated as "the crest," (Pukui et al. 1974:88).	"Ancient surfing area, Mokuleʻia, Hale-ʻiwa, Oʻahu" (PEM:182). In the moʻolelo of Kalamainuʻu[12] Mokulēʻia'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.
Kapuna Gulch	Awāwa, Kahawai	Located in Kikahi and/or ʻAukuʻu.	(See Pahole Stream).
Kauanui	Wahi heʻe nalu	Literally translated as "the big rain," (Pukui et al. 1974:88).	"Ancient surfing area, Mokuleʻia, Hale-ʻiwa, Oʻahu" (PEM:182). In the moʻolelo of Kalamainuʻu[13] Mokulēʻia's surf breaks are identified and described as "…Pekue rolling in sideways and breaking toward Waialua, and the surf of Kapapale and of

[12] See discussion in the "Moʻolelo (Oral-Historical References)" section of this chapter, below.
[13] See discussion in the "Moʻolelo (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	Puʻu, Kahawai. Awāwa	Meaning "house ridgepole 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	Kūʻula, Koʻa	Meaning "the small aʻu [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	ʻIli	Not Translated	Listed by Kuhano (1873) as an ahupuaʻa before the Māhele between Aukuʻu and Mokulēʻia, but probably between Kawaihāpai and Aukuʻu. Not named in Māhele Book, Indices, or Index of All Grants; probably absorbed into Kawaihāpai before the Māhele (Kuhano 1843 in Kameʻeleihiwa 1992:330; Snakeberg 1990:4)
Kolea (Koloea)	Kūʻula, Koʻa Moʻo	Located in ʻAukuʻu. Also seen spelled as "Koloaea"	"Site 195. Kolea fishing shrine (koʻa), 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 ʻIli	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 ʻili ʻāina named Muliwai was land associated with claim no. 8826 by Kalalealea for "he

Wahi Kūpuna	Type	Location/ Place Name	Comments
			mala wauke kekahi oʻu 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).
Mokulēʻia	Ahupuaʻa	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/ ʻAukuʻu.	"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 heʻe nalu	Not Translated	"Ancient surfing area, Mokuleʻia, Hale-ʻiwa, Oʻahu" (PEM:182). In the moʻolelo of Kalamainuʻu[14] Mokulēʻia'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).
Poloaiae	Heiau	Not Translated Located in Kikahi.	A heiau within Mokulēʻia "about which nothing is known," (McAllister 1933:129).
Puʻu Kao	Puʻu	Possibly meaning "goat hill" (PE).	

Notes:
References for more information on "Associated moʻolelo/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 Moʻokini [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 "Moʻolelo (Oral-Historical References)" section of this chapter, below.

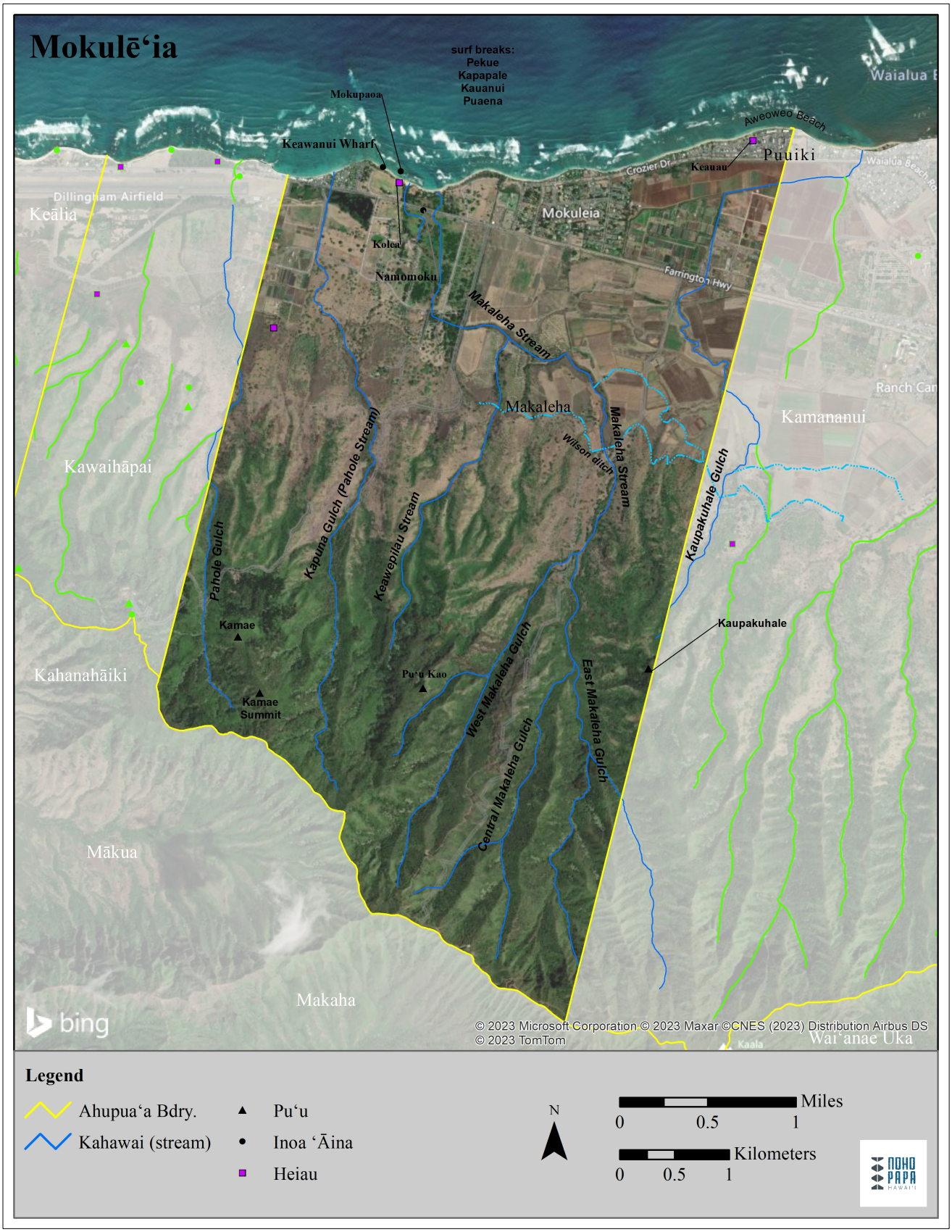

Figure 23. Aerial Imagery map depicting the locations of select wahi kūpuna in the ahupua‘a of Mokulē‘ia.

Community Groups in Mokulēʻia

This section provides a summary of the community groups in Mokulēʻia, 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 Hawaiʻi at Mānoa

The focus of the North Shore Field School, which is based at the University of Hawaiʻi, Mānoa, is to connect generations through a lineage of ʻāina (land and community) based moʻo ʻōlelo (oral histories) that instills kuleana. Short term: complete oral histories in Waialeʻe. The long term goals of the field school is to be the hoa that accompanies North Shore families and helps to fasten their bonds through moʻo ʻōlelo. 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 ʻo Waialua, ahupuaʻa ʻo Waialeʻe
Services/activities offered	Community engagement, Education, Family Engagement, Research, moʻo ʻōlelo (oral history) recording, training, and stewardship. Specific programs/activities: Field schools in Waialua (2017-2021) and Waialeʻe (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 Waialeʻe 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‘o ‘ōlelo
Place-based resources used?	Yes, mo‘o ‘ōlelo, mo‘olelo, mele, maps. Resources: For Waialua specifically, "Waialua i ka moku pawa" (Kikiloi 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 Mokulēʻia

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

Table 8. Additional Resources for Mokulēʻia Ahupuaʻa

Author & Year	Title	Summary of Key Content
Clark, John R. and Keao NeSmith (trans.; 2011)	*Hawaiian Surfing: Traditions from the Past*	Mokulēʻia, Waialua Moku places, and the greater North Shore are woven into this surfing moʻolelo by the author, a Hawaiian waterman. Clark uses primary ethnohistorical and historical resources, including original translations of Hawaiian language newspaper articles, to tell the moʻolelo 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 makaʻāinana to aliʻi. Ancient surf breaks still in use today are identified throughout the pae ʻāina. 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)	*North Shore Place Names*	This book is a compilation of North Shore place names drawn from primary, translated Hawaiian language resources. 19th century Hawaiian scholarship, mele, oli, moʻolelo, Nūpepa, māhele land records, and more are featured. It covers Koʻolauloa and Waialua ahupuaʻa from Kahuku to Kaʻena. 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.
ʻĪʻī, Ione (*John*) Papa (1959)	*Fragments of Hawaiian History*	This book is a compilation of Hawaiian language newspaper articles authored by 19th century Hawaiian scholar, politician, and chiefly advisor Ione (*John*) Papa Īʻī. It features oral traditions, cultural practices, and historical and political commentary, as well as editorial and autobiographical content. Īʻī 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 ahupuaʻa in this study, including Sterling and Summers' (1978) *Sites of Oʻahu,* McAllister's (1933) *Archaeology of Oʻahu*, Pukui et al. (1974) *Place Names of Hawaiʻi*, ʻĪʻī's (1959) *Fragments of Hawaiian History*, etc.

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 Līhu‘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-mana-nui (The-great-power). When the person in power becomes angry, everyone around him feels uncomfortable, as in the scorching, blistering sun.”

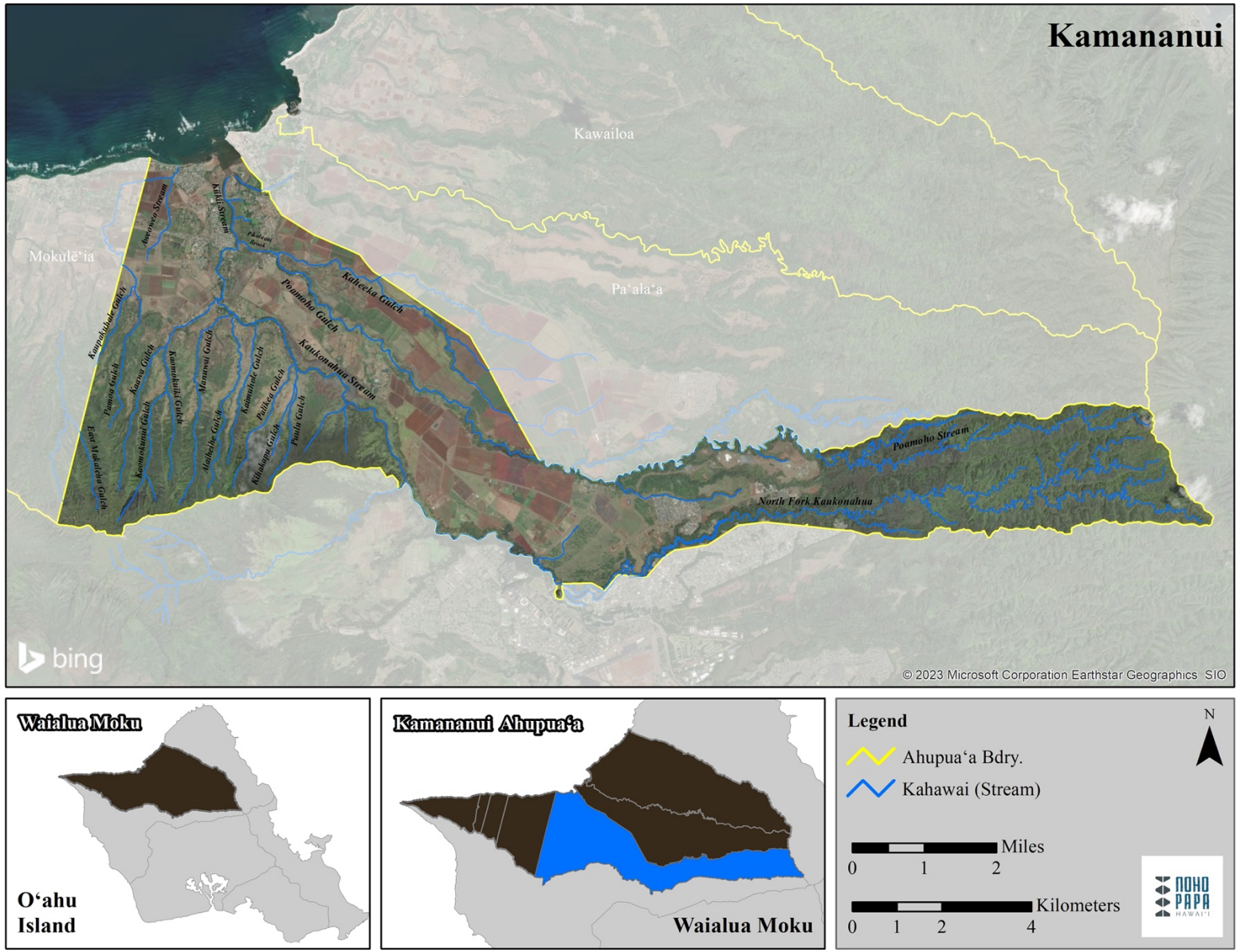

Figure 26. Aerial image of Kamananui Ahupua'a.

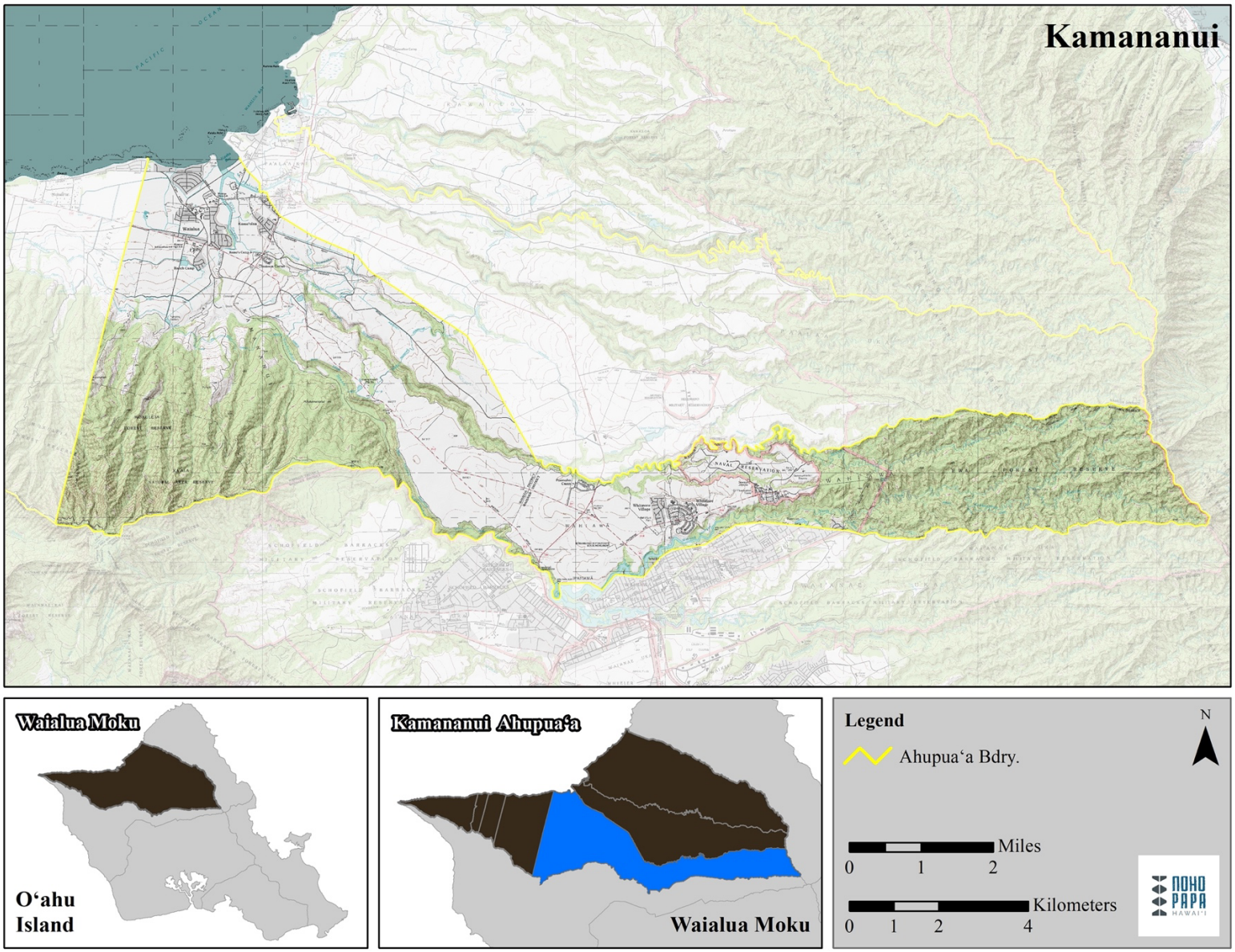

Figure 27. USGS map of Kamananui Ahupua‘a.

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

Nihi mai ka Waikoloa	*The cold north wind edges along,*
Alo i ke kula o Kalena	*Passing over the plains of Kalena,*
Ke hui nei o Kalena	*Kalena grows chill*
He pana Kūkaniloko	*And famed Kūkaniloko throbs*
	[Manu 2002:41]

In the above passage from the *Keaomelemele* moʻolelo, 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 Līhuʻe, partially within Kamananui, was renowned for its chilly climate as evidenced in the following proverb, "Hao na kēpā o Līhuʻe i ke anu. The spurs of Līhuʻē 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 Oʻahu (Figure 28 and Figure 29). Kūkaniloko's intentional position at the geographical piko of the island of Oʻahu 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 Kapūʻahuʻawa (or Kapuʻahuʻawa). This area of Wahiawā pleateau is located between the Poʻamoho Stream Gulch to the North and Kaukonahua Stream Gulch to the South.

Lenchanko asserts "…the *heiau* at Kapūʻahuʻawa represents our *moʻokūʻauhau*, our genealogical connection to all those who came before us, to the island of Oʻahu itself, since time immemorial," (Lenchanko 2015:46). It holds great significance to Kānaka ʻŌiwi as the birthplace of aliʻi 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, Kauaʻi - and so has sacred meaning that spans the pae ʻāina (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 ʻāina, nā akua, ʻike 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 puʻuhonua[16] (place of refuge, sanctuary, asylum, place of peace and safety) or cultural kīpuka (oasis) because it continues to serve as a place where Native Hawaiian cultural and spiritual customs, traditions, and beliefs flourish through practice.[17]

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[16] For a detailed discussion of Kūkaniloko as a puʻuhonua see Cordy et al. (2011) A Traditional Cultural Property Study of Kūkaniloko: A Wahi Pana on the Central Plateau of Oʻahu - 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 Laʻakapu 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 Oʻahu central plain under the stewardship of a kahu in 2022 (Nohopapa Hawaiʻi)

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 kahuna[18] 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 nui[19], 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; Īʻī 1959:98,99). Scholar, politician, and chiefly advisor Ione (John) Papa Īʻī describes Kūkaniloko as "the birthplace of chiefs," as well as "much visited," (Īʻī 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 waihau[20] 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, Kalanimanuia, 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 Hoʻolono-pahu. There forty-eight chiefs ministered to the child and cut the navel cord. Hoʻolono-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 Kuaʻikua were the makaʻāinana – 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 ʻŌpuku were two of the most famous and sacred *pahu* (drums) in ancient Hawaiʻi, and were prominent in the many important religious ceremonies on Oʻahu; the use of Hāwea and ʻŌpuku 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 ʻŌpuku. ʻŌpuku also became tied to the chiefly families of Oʻahu (Kamakau, 1867).

Importantly, numerous peaks and locations in the highlands and lower slopes of the Waiʻanae Mountain Range possess a profound connection to the storied cultural landscape of Kūkaniloko and Kamananui Ahupuaʻa. As noted by the Office of Hawaiian Affairs (OHA), "[i]t has been suggested that the profile of the Waiʻanae 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, ʻauwai (irrigation ditches), koʻa (fishing shrines) and the chiefly center of Wahiawā-Līhuʻe-Kalakoa. In addition to Hoʻolonopahu, ethnohistorical accounts and historical scholarship describe a plentitude of known named heiau in Kamananui Ahupuaʻa. 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 Waiʻanae Mountain Range from Kūkaniloko with the silhouette of Wahine Hāpai on the right side of Kolekole Pass (Nohopapa Hawaiʻi 2010)

Figure 31. A panoramic photograph of a segment of the birthing stones located in the piko of Kūkaniloko on the Oʻahu central plain; the outline of wahine hāpai is visible in the background (Nohopapa Hawaiʻi 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 pookanaka[23] 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 (ʻĪʻī 1959:96–100; Figure 33). Nineteenth century primary source Hawaiian oral history written by Kānaka statesman and scholar John Papa Īʻī's description of travelers' routes along Waialua Moku system of ala describes a junction that leads to Kamananui and Kukaniloko (ʻĪʻī 1959:98). A relevant excerpt from ʻĪʻī'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 Kawailoa 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 Opaeula 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. [ʻĪʻī 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-Līhuʻe-Kalakoa partially within the ahupuaʻa of Kamananui (Kamakau 1964:5). At least six chiefly centers were used as residences and seats of political and administrative power for aliʻi nui on Oʻahu from the 15th through 18th centuries (Cordy et al. 2011:132). As described by Cordy et al. (2011:93), Wahiawā-Līhuʻe-Kalakoa "extended in a rough circle from the sacred area of Kūkaniloko in Wahiawā (perhaps with internal lands called Kuaʻikua, Kapuʻahuʻawa, Kunaka, Kukui-o-Lono, Halahape), across Kaukonahua Stream and south along the west side of the Waialua Trail in Līhuʻe, 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 Oʻahu in the late 18th century, Wahiawā-Līhuʻe-Kalakoa may have been last used in the early 17th century (Cordy 2011:132).

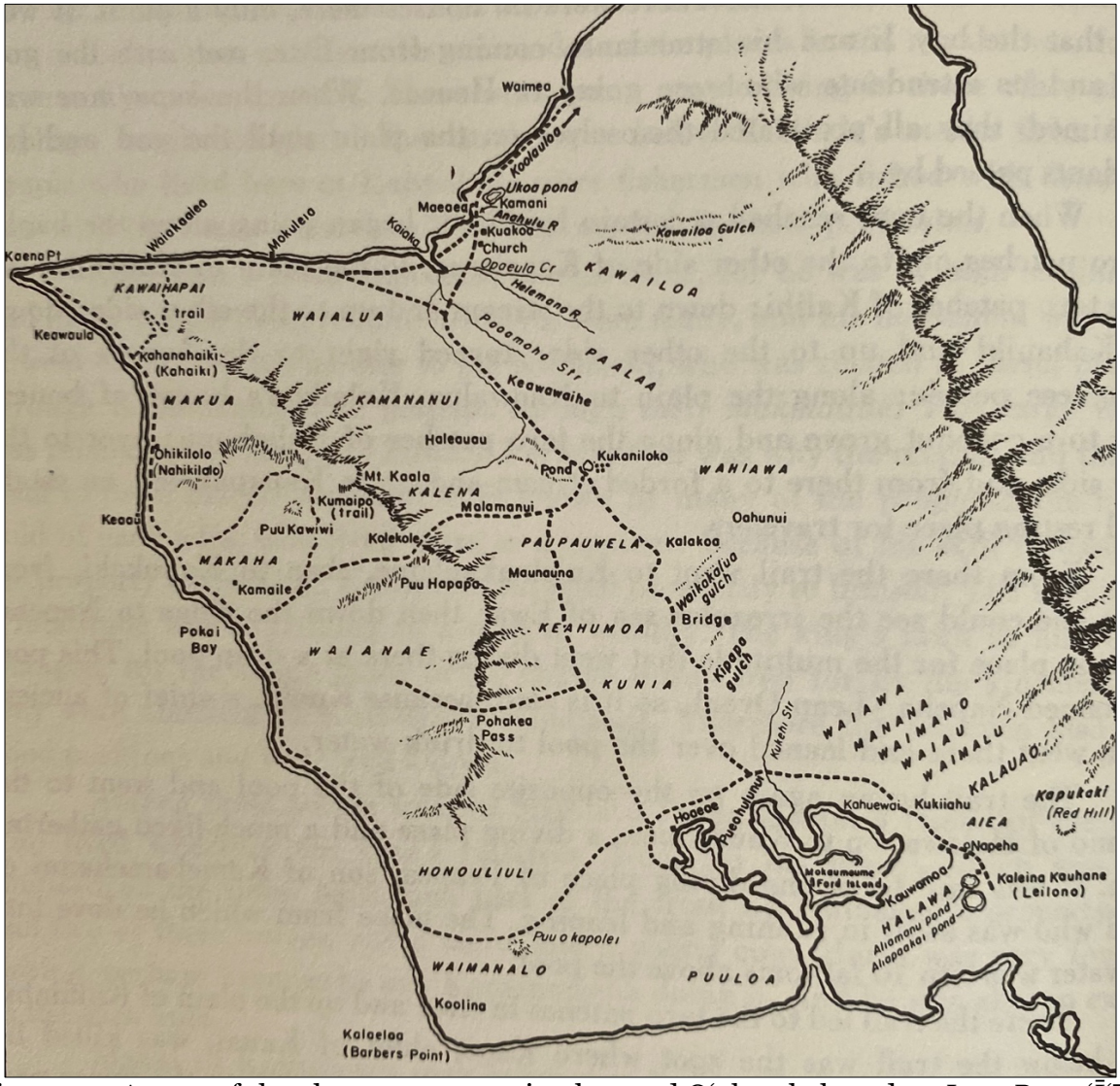


Figure 33. A map of the ala system spanning leeward Oʻahu ala based on Ione Papa ʻĪʻī's historical account as interpreted by Paul Rockwood (ʻĪʻī 1959:96).

Historical sources evince that the plateau and adjoining upland portions of Kamananui were agriculturally productive with plentiful freshwater and forest resources capable of supporting a large Hawaiian population. The narrow gulches lacing Kamananui's plateau were major agricultural areas for kalo (taro) and ʻuala (sweet potatoes) irrigated by freshwater drawn from Helemano Stream (Handy 1940:75; Handy et al. 1991:465; Cordy et al. 2011:b). The areas above and below Wahiawa town contained "extensive terraces" irrigated by the Wahiawā Stream (Handy et al. 1991:465). Smaller kalo terraces were constructed "along the sides of the valleys of all the streams of this general area," (Handy 1991:465). Handy (1940) writes of agricultural field systems installed in Kamananui:

> 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).

Moʻolelo (Oral-Historical References)

A plentitude of moʻolelo are potentially and definitively associated with lands and places contained within the ahupuaʻa of Kamananui. Themes that emerge, especially when these moʻolelo are considered alongside Kamananui wahi kūpuna and wahi pana, are Līhuʻe, moʻo akua and akua wai (reptilian water gods; Brown 2022: 190, 194) and an emphasis on Kūkaniloko, birthing aliʻi nui, and stormy weather.

The moʻolelo of Kelea-nui-noho-ʻana-ʻapiʻapi 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 Līhuʻe. Piliwale sends canoes on an expedition to look for a wife for his brother, Lō Lale, and upon reaching Maui, finds Kelea-nui-noho-ʻana-ʻapiʻapi, the sister of Maui aliʻi Kawaokaohele and famed surfer. She is found suitable for Lō Lale and they marry and reside in the central plateau area of Oʻahu. 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 Līhuʻe 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 moʻolelo of *Keaomelemele* may reference places within the land division of Kamananui like Kemoʻo. 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 Manu[24] 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 Opaeula and Poamoho rivers which is nearer Kemoo." Perhaps relatedly, Kamananui is the name of a female moʻo akua and akua wai (reptilian water god; Brown 2022:183, 190, 194) residing in Waialua, Oʻahu; background research for this chapter did not reveal a direct association with the land division of Kamananui Ahupuaʻa and the moʻo called Kamananui.

Kūkaniloko in the ahupuaʻa of Kamananui is conspicuously absent from the narratives of traditional moʻolelo, such as the epic saga of the goddess Hiʻiakaikapoliopele, 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 Kahihiokalani 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 aliʻi born at Kūkaniloko, unified the prominent ʻUlu and Nanaʻulu 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 Hawaiʻi 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 Kahihiokalani 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, Kahihiokalani, 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 Oʻahu and Kauaʻi chiefs and Hema is the ancestor of "Maui chiefs, to whom the Hawaiʻi chiefs were related" (Kamakau and Pukui [trans.] 1991:139,140). The renowned Laʻamaikahiki is the next aliʻi known to be born at Kūkaniloko, and his descendants include Kukona, Manōkalanipō, and Kaumualiʻi of Kauaʻi and Kapiʻolani, the wife of Kalākaua (Fornander 1878:195). Māʻilikūkahi is the next aliʻi known to be born at Kūkaniloko, just four generations after Laʻamaikahiki (Malo 1827:10,11). Māʻilikūkahi established the geo-political system of land division commonly referred to today as the "ahupuaʻa 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). Māʻilikūkahi's great-granddaughter, Kalanimanuia, the next aliʻi known to be born at Kūkaniloko, ruled all of Oʻahu peacefully and with great prosperity and is credited with constructing the Paʻaiau, Opu, and Kapaʻakea fishponds (Kamakau and Pukui [trans.] 1991:57). After her death, Oʻahu 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 aliʻi to be born at Kūkaniloko. Under Kākuhihewa's rule,

Oʻahu experienced a golden era of prosperity that enticed chiefs from Hawaiʻi and Maui to journey to Oʻahu 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 aliʻi nui, 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). The sacred birthing stones that ushered in these aliʻi were also connected to Hoʻolonopahu (the waihau heiau where a child would be taken immediately after being born at Kūkaniloko) and many other wahi kūpuna in the central plateau of Oʻahu (Thrum 1912:101; Uyeoka et al. 2017:92–93). Kamakau as cited in Sterling and Summers *Sites of Oʻahu* (1978:64) discusses the establishment of Kūkaniloko in Wahiawā, Waialua District and introduces Hoʻolonopahu, 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 Lihuʻe. 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. Hoʻolonopahu (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 moʻolelo reference Kūkaniloko, wahi kūpuna, wahi pana, and/or the cultural landscape of the central Oʻahu plateau and Kamananui; what is featured below is a selection and starting point for additional research, not a comprehensive inventory. S.N. Haleʻole's version of the moʻolelo 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. [Haleʻole and Beckwith (trans.) 1918:654]

An account of the moʻolelo of Kalanimanuia 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. Kalanimanuia's sister, Ihiawaawa, has three lovers, Hala, Kumuniaiake, and Aholenuimakaukai. Kalanimanuia 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. [Haleʻole and Beckwith (trans.) 1918:657]

Versions of the moʻolelo of Halemanō also reference Kūkaniloko and the nearby wahi kūpuna of Hoʻolonoapahu 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," (Haleʻole 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 ʻLii a na Makaainana" (*An Account of the Brothers Kaloaikanaka 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 Hoʻolonoapahu, 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 luaui 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 ʻlii 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 ʻAikanaka, 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, Hoʻolonoapahu, 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 Oʻahu. 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 ahupuaʻa 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, Moʻo, 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	
Hoʻolonopahu	Heiau	One resource offers a translation of Hoʻolonopahu as "Sounding-the-pahu-drum," (Kamakau Ms in Sterling and Summers 1978:64). Perhaps 990 feet south of Kūkaniloko (Kamakau 1867).	A waihau[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 Oʻahu (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 *moʻo* 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 Kiʻikiʻi 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).
Kaheʻeka	Gulch	Not Translated	Elevation at about 380 feet (USGS 1953). Formed by damming Kālia Gulch. A large ʻili between Poamoho Gulch and the ahupuaʻa of Paʻalaʻa 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 Kaʻala, flows to Kiʻikiʻi 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
Keaʻuaʻu	Koʻa	"…once located on the beach at Puuiki, at the Kaena end of a long row of ironwood trees," (McAllister 1933:132). Keaʻuaʻu meaning "the small aʻu [swordfish, sailfish, marlin, spearfish].	Described as no longer extant in 1933 by McAllister (1933: 132).
Kemoʻo	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 ʻili 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 Oʻahu 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 Oʻahu. It holds great significance to Kānaka ʻŌiwi as the birthplace of aliʻi 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 ʻŌiwi, Kūkaniloko has served as a sacred piko where we can establish connections with the ʻāina, nā akua, ʻike kūpuna (ancenstral knowledge), and our own wailua (spirit); a role it currently serves and will continue to have in the future.
Māʻili	Puʻu, ʻIli ʻāina	"Pebbly" (PEM).	Puʻu 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 ʻili adjoining Waiʻanae-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	Puʻu	Not Translated. Mauka boundary of the land division	Puʻu elevation about 2,680 feet on the Wahiawa/ Koʻolauloa boundary, the corner of Kahana, Punaluʻu and Wahiawā on the Koʻolau 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 Kiʻikiʻi Stream at less than 20 feet elevation (USGS 1953).
Pōhakukae	Pōhaku	"Stone of exrement" (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).
Puʻuiki	Puʻu, ʻIli ʻāina, Cemetary	Literally translated as "small hill" (PEM).	Puʻu elevation at appoximately 1.146 feet (USGS 1953). "Site 201. Keauau fishing shrine was once located on the beach at Puuiki" and Puʻuiki Cemetary noted as McAllisters Site 202 (McAllister 1933:132).
Puʻupane (Polu Koa)	Puʻu	"The answering hill" (PEM).	Puʻu 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 moʻolelo/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 Moʻokini [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).

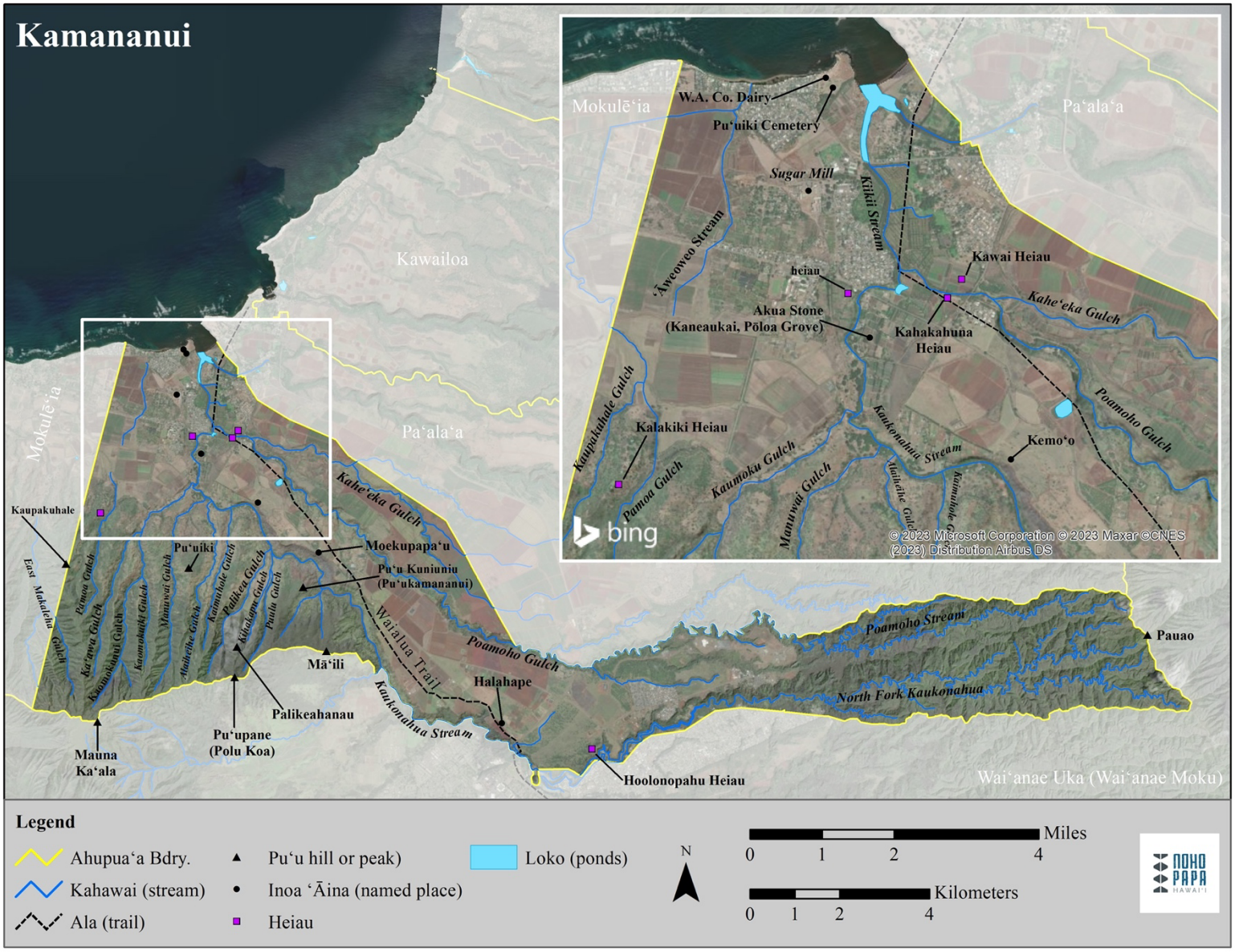


Figure 34. Map illustrating locations of a selection of wahi kūpuna found in Kamananui

Mele

This section features mele associated with Kamananui Ahupuaʻa. As with Kamananui moʻolelo, they emphasize tumultuous weather, Kūkaniloko, and aliʻi 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 ʻea mai ke kai o Waialua,	Let the sea of Waialua rise,
Wawā nō ʻōlelo ʻokoʻa i pali,	Let the roar echo over the hills,
Nūnū me he ihu o ka puaʻa hae lā.	Rumble like the grunt of the wild pig.
Makani me he ao lā ka leo o ke kai,	The voice of the sea rises upon the wind
Kuli pā ʻia wawā ka uka a Līhuʻe,	Deafening those in the uplands of Līhuʻe,
ʻŌ me he ʻōkaʻa lā i ke kula,	As it is borne over the plain,
Ke kula hahi a ke kai e halulu nei,	The rumbling of the sea treading upon the plain
Halulu ma ke Koʻolau,	Rumbling over Koʻolau,
Hoʻolono ʻEwa,	ʻEwa hearkens,
ʻAʻole i ʻike i ka pō ʻana a ka nalu,	She has not seen the rising of the waves
Kuhihewa wale nō Wahiawā - ē.	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 ʻEwa, who are not accustomed to the surf at Waialua, believing that the rumbling noise is coming from Wahiawā. This noise that the people at ʻEwa 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 Līhuʻe 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	*Kapawa, the chief of Waialua,*
I hanau i Kukaniloko	*Was born at Kukaniloko;*
O Wahiawa ke kahua	*Wahiawa the site;*
O Lihue ke ewe	*At Lihue the placenta,*
O Kaala ka piko	*At Kaala the navel cord,*
O Kapukapuakea ka aa	*At Kapukapuakea (Heiau) the caul,*
O Kaiaka i Maeaea	*(Heiau) of Kaiaka at Maeaea*

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

In the moʻolelo of Kelea-nui-noho-ʻana-ʻapiʻapi, Kamakau relays the following mele as Kelea's famous departure chant:

Aloha koʻu hoa i ka pūʻali,	Farewell, my companion of this restricted place,
I ka wai o Pōhakea	Of the water of Pōhakea
He luna o Kānehoa.	Above Kānehoa.
He lae ʻino o Maunauna…	The brow of Maunauna is stormy…
ʻO Līhuʻe ke hele ia!	She leaves Līhuʻe!

Honi aku i ke ʻala o ka mauʻu,	Sniff the scent of the grasses,
I ke ʻala o ke kupukupu,	The fragrance of the kupukupu ferns,
E lino ʻia ʻana e ka Waikōloa,	That are twisted about by the Waikōloa wind,
E ka makani he Waiʻōpua lā,	By the Waiʻōpua wind,
Kuʻu pua!	My flower!
Me he pula lā i kuʻu maka,	As though a mote were in my eye,
Ka ʻoni i ka haku ʻōnohi;	The pupil is disturbed;
Ka wailiʻu i kuʻu maka ē.	Salty tears fill my eyes.
E auwē! Auwē![26]	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 Lāʻielohelohe.[27]

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

[27] This Lāʻielohelohe is different than Lāʻieikawai's twin mentioned in the Moʻolelo of Lāʻieikawai.

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, ʻōlelo Hawaiʻi, mālama ʻāina
Place-based resources used?	Yes, oral histories, books, maps, moʻolelo, 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. Mahiʻai (Photo credit: GoFarm Hawaiʻi)

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 ʻōiwi 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 Ahupuaʻa

Author & Year	Title	Summary of Key Content
Clark, John and Keao NeSmith (trans.; 2014)	*North Shore Place Names*	This book is a compilation of North Shore place names drawn from primary, translated Hawaiian language resources. 19th century Hawaiian scholarship, mele, oli, moʻolelo, Nūpepa, māhele land records, and more are featured. It covers Koʻolauloa and Waialua ahupuaʻa from Kahuku to Kaʻena. 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.
ʻĪʻī, John Papa (1959)	*Fragments of Hawaiian History*	This book is a compilation of Hawaiian language newspaper articles authored by 19th century Hawaiian scholar, politician, and chiefly advisor Ione (*John*) Papa Īʻī. It features oral traditions, cultural practices, and historical and political commentary, as well as editorial and autobiographical content. Īʻī 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 ahupuaʻa in this study, including Sterling and Summers' (1978) *Sites of Oʻahu,* McAllister's (1933) *Archaeology of Oʻahu*, Pukui et al. (1974) *Place Names of Hawaiʻi*, ʻĪʻī's (1959) *Fragments of Hawaiian History*, etc.

PA‘ALA‘A AHUPUA‘A

Honi nā kini i ka makani Pa‘ala‘a,
he hanu no ke ka‘alani ē.
The multitude smell the Pa‘ala‘a breeze,
a breath of air for those about the chief. [28]

This chapter documents a selection of Hawaiian cultural and natural resources in the ahupua‘a of Pa‘ala‘a as well as some community groups engaged in education, restoration, and other place-based activities throughout the ahupua‘a. Figure 41 and Figure 42 depict Pa‘ala‘a Ahupua‘a on aerial imagery and a USGS topographic map. Table 1 lists selected wahi kūpuna (ancestral places) in the ahupua‘a whose locations are illustrated in Figure 43.

Hawaiian Cultural Landscape of Pa‘ala‘a

Pa‘ala‘a (also sometimes seen spelled as Pala‘a) is situated between Kawailoa Ahupua‘a to the north, Kamananui Ahupua‘a to the south, and Punalu‘u Ahupua‘a (in the Ko‘olauloa District) to the east. Historical mid-nineteeth century documentation often referred to portions of the ahupua‘a as Pa‘alakai (seaward Pa‘ala‘a) and Pa‘ala‘auka (upland Pa‘ala‘a). The ahupua‘a extends from the shoreline at Kaiaka Point to the western edge of Waialua Bay. Inland, Pa‘ala‘a reaches up to the Ko‘olau Mountains and encompasses ‘Ōpae‘ula Stream and Gulch in the north, and Halemano Stream in the south, both of which flow towards the coast and merge to create Paukauila Stream. It is important to note that some historical land documents from the mid-nineteenth century occasionally denoted the ‘Ōpae‘ula Stream as Alamuki, Halemano (also seen spelled Helemano or Halemanu) is called Mamalio, and Paukauila Stream is referred to as Laukīha‘a.

The name Pa‘ala‘a means “sacred firmness” (Pukui et al. 1974:173) which may refer to the Pōhaku Lanai tradition which indicates that the massive rock on Kalaeo‘iupaoa Point, said to be sacred to the god Kāne, floated from Kahiki and became fixed there. Pa‘ala‘a is also the name of a wind that has been poetically referred to as a “breath of air for those of the royal court” (Pukui and Elbert 1971:100, 273). The ahupua‘a of Pa‘ala‘a is rich with named pu‘u (hills, peaks), gulches, kahawai (waterways) and muli (tributaries), pūnāwai (springs), surf spots (wahi he‘e nalu), and fisheries, well as heiau (temples), ko‘a (shrines), and other wahi pana (named places) and wahi kūpuna. Sometimes, places whose names have been forgotten or await rediscovery still retain their meaning and importance.

Known named springs in Pa‘ala‘a include Laukī‘aha, Kuaikua, Kawaipū‘olo, Waipao. Laukī‘aha Spring is described as a spring that once flowed near the Waialua Soda Works into the ‘Ōpae‘ula Stream. It was located “on the mountain side of the twin bridges at Waialua” (McAllister 1933:140). A sacred spring called Kuaikua is located in Halemano, an upland forested area of Pa‘ala‘a. Only those related to the supernatural beings who created and hid the spring are allowed to bathe in it (“Place Names—O‘ahu”, *Ke Au Hou*, July 13, 1910). Kawaipū‘olo Spring was located south of the Anahulu stream, mountainward of Hale‘iwa. It was known for providing water to strangers in taro-leaf cups, which led to its name, “Bundle-of-water.” According to Bishop Museum archaeologist J. Gilbert McAllister (1933:141) cites Thrum (1904), the spring

[28] Chant for Kamehameha I (Andrews 1865)

disappeared and was rediscovered at "Makaula", near Kaʻena Point. Waipao Spring, meaning "water-dug-from-the-side," gained repute when a pipe was laid under the stream of Anahulu to the yard of the Girls School at Waialua ("He Mea Hou no Waialua", *Au Okoa*, June 15, 1871 in Sterling and Summers 1978 114-115).

McAllister (1933) details information for several heiau sites within Paʻalaʻa which include Kumailiaunu, Hekili, Kapukapuākea, Puʻupilo, Kepūwai, Anahulu and Lonoakeahu. Few of these heiau survive today. Kumailiaunu Heiau (Site 222) was located makai of the road just before the twin bridges when traveling toward Waialua (McAllister 1933:140). Hekili Heiau (Site 223) was situated on the seaside of the twin bridges in Waialua. This heiau is believed to have been of the luakini class, also served as a place of refuge, and later was said to be occupied by a Buddhist temple (McAllister 1933:140). Paʻalaʻa is especially known for the famous heiau of Kapukapuākea (Site 225) which was located at the east end of Kaiaka Bay, on the seaside of the railroad track (McAllister 1933:140). While the site is still remembered and pointed out, it is said nothing remains of the heiau. It was described as a medium-sized heiau, traditionally constructed by the Menehune with Kauila wood and said to have worked in connection with Lonoakeahu (Beckwith 1970:347). Near Kapukapuākea were salt pans and Kamakau further notes ceremonial rituals and the importance of this heiau:

> Mailikukahi was taken to the temple of Kapukapuakea and crowned by the priests to reign as king. At the close of the priestly ceremonies in accordance with one chief born, he was taken into the temple for the cutting of the navel, when that service was ended of the priests, circumcision was another important ceremony of the priests for the chief, for the purifying of that high office by the priests. [Kamakau cited in Sterling and Summers 1978:113]

Puʻupilo Heiau (Site 227) was once located seaward of the Haleʻiwa Courthouse (McAllister 1933:141). Kepūwai Heiau (Site 228) was marked by the cemetery beside the church in Waialua. However, it has also been completely destroyed (McAllister 1933:141). Anahulu Heiau (Site 231) at Kamani used to stand on the rear slopes of the Haleʻiwa Hotel grounds (Figure 39, Figure 40). When the hotel was being built, the heiau was destroyed (McAllister 1933:141) However, it was noted that on the nights of Kāne, the old drums and sounds of the flutes are often heard from this site (McAllister 1933:141).

Figure 39. July 3, 1902, Panoramic of "Haleʻiwa Hotel, Honolulu [i.e., Haleiwa town, Honolulu County]" by Melvin Vaniman (Library of Congress PP-1902:41747).

Figure 40. No Date. Aerial photo of Haleʻiwa Hotel and Paʻalaʻa, Photograph by A.C. Wheeler Field- Eleventh Photo section (Hawaiʻi State Archives PP-41-9-007).

Based on Māhele records from the mid-19th century, the lands of Paʻalaʻa were used for a variety of activities. A wide array of traditional crops were grown including, ʻawa, ʻohe (bamboo), maiʻa (banana), ʻulu (breadfruit), kō (sugarcane), ʻuala (sweet potato), wet and dry kalo (taro), noni, ʻōhiʻa, wauke (paper mulberry), hau, koa, kukui, and gourds (Handy 1940:75; Peters et al. 2012:4). Many small terrace flats are reported to have existed at the bottoms of gulches, extending inland for 4 or 5 miles (Handy 1940:86). According to Bishop Museum research affiliate E.S. Craighill Handy (1940:156) the "upland kula were planted with sweet potatoes in Kamananui, Paalaa. Halemano, and Wahiawa, where the sweet potato was the main staple, although some taro was grown." Other introduced crops included coffee, corn, lemons, oranges, onions, watermelons, and yams (Peters et al. 2012:4). In addition, ocean resources included limu, salt pans, and shrimp (Peters et al. 2012:4).

There are many wahi pana within Paʻalaʻa which include: Punakai and Kukuiʻula, Pōhaku Lānaʻi, Poʻo o Moʻo (also seen spelled Poʻo a Moho) and Wāwae o Moʻo, an Akua Stone, and Walikanahele (ʻĪʻī 1959:98). Punakai is a place where a kahuna named Puʻukāne lived, who when chanting, could make any poi container overflow (Sterling and Summers 1978:115). According to McAllister (1933:140), "there is also said to have been an unu (alter) here by the name of Kukuiula." Walikanahele is an area that included a road leading to a pool for royalty to swim in, and was later used for horse racing activities (Margert Kaimoku and Charlotte Awai 1954 in Sterling and

Summers 1978:116). Pohaku Lanai, located on Kalaeoʻiupaoa Point was described as a large oval-shaped balancing stone, measuring approximately 18 feet across and standing about 10 feet high, used by fishermen as a lookout when fish were sighted, signifying their hollow sound. Thrum (1904) notes that Hawaiians believe it floated ashore from Kahiki. McAllister (1933:140-141) adds historical context, stating that it was once valuable to fishermen as a watchtower for shoal fish, functioning as a bell rung by a fish-seer. McAllister (1933:141) documents two stones, referred to as "moo," located on either side of the Anahulu Stream near the old Haleʻiwa Seminary, named "Poo o Moo" and "Wawae o Moo", which appear unremarkable and indistinguishable from other stones in the area unless specifically identified. ʻĪʻī (1959:98) also describes a trail that extends from the streams of Anahulu and Kamani through various locations, connecting to the streams of Paʻalaʻa, ʻŌpaeʻula, Halemano, and Poʻo a Moho.

> From the stream 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 Opaeula 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. [ʻĪʻī 1959:98]

Today, the ahupuaʻa of Paʻalaʻa is most known for its main town called Haleʻiwa literally meaning "house [of] the frigate bird (iwa birds were admired for their beauty" (Pukui et al. 1974:37). A passage by Douglas Reynolds found in the *Honolulu Advertiser* published on November 17, 1935 shares about the naming of Haleʻiwa and explains how the name was inspired by the missionaries who established a seminary in the area, naming it "Hale-Iwa" after the Iwa bird, known for building beautiful nests, symbolizing a "Beautiful Home." This naming of the seminary eventually gave rise to the name Haleʻiwa for the entire locale.

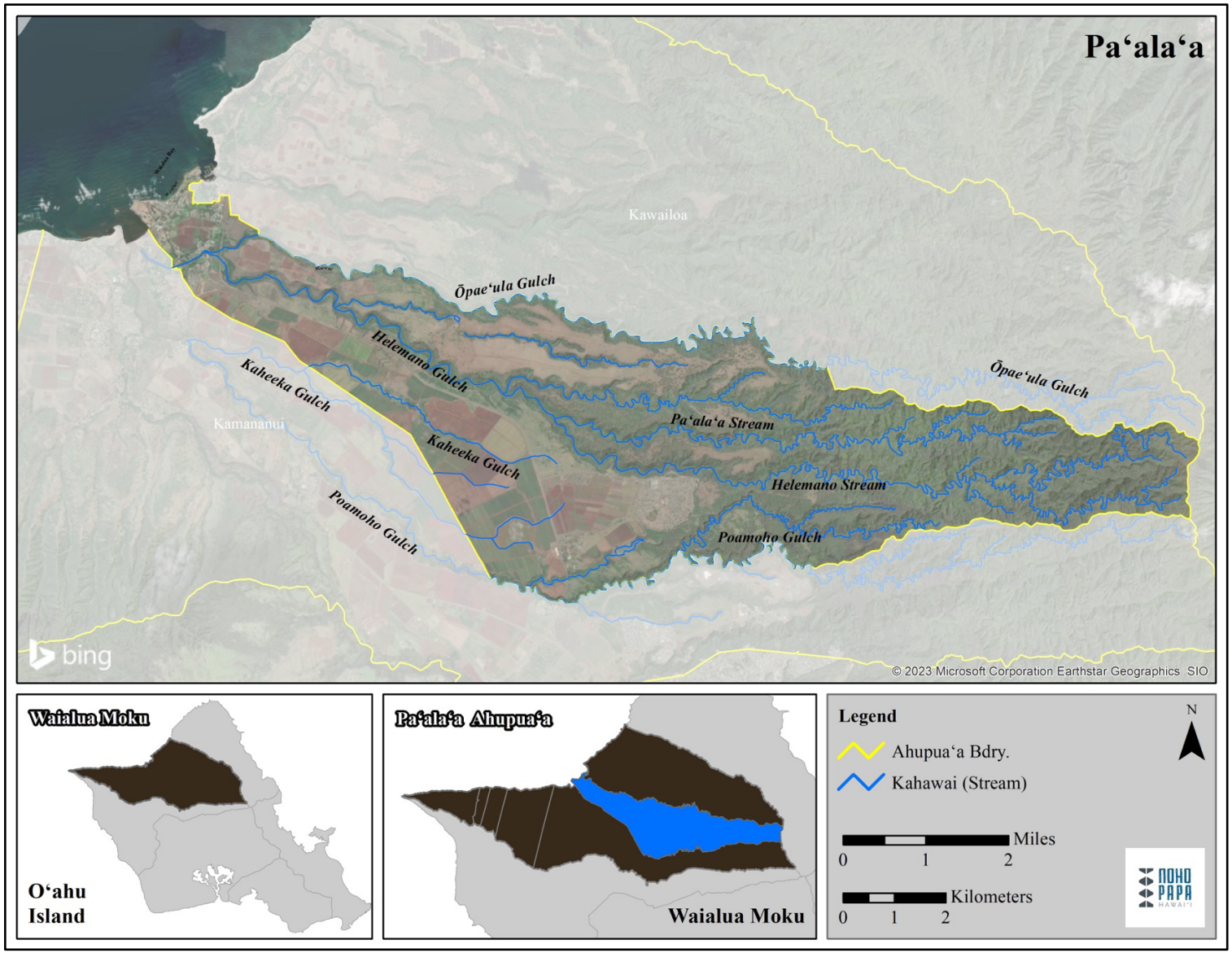


Figure 41. Aerial image of Pa‘ala‘a Ahupua‘a

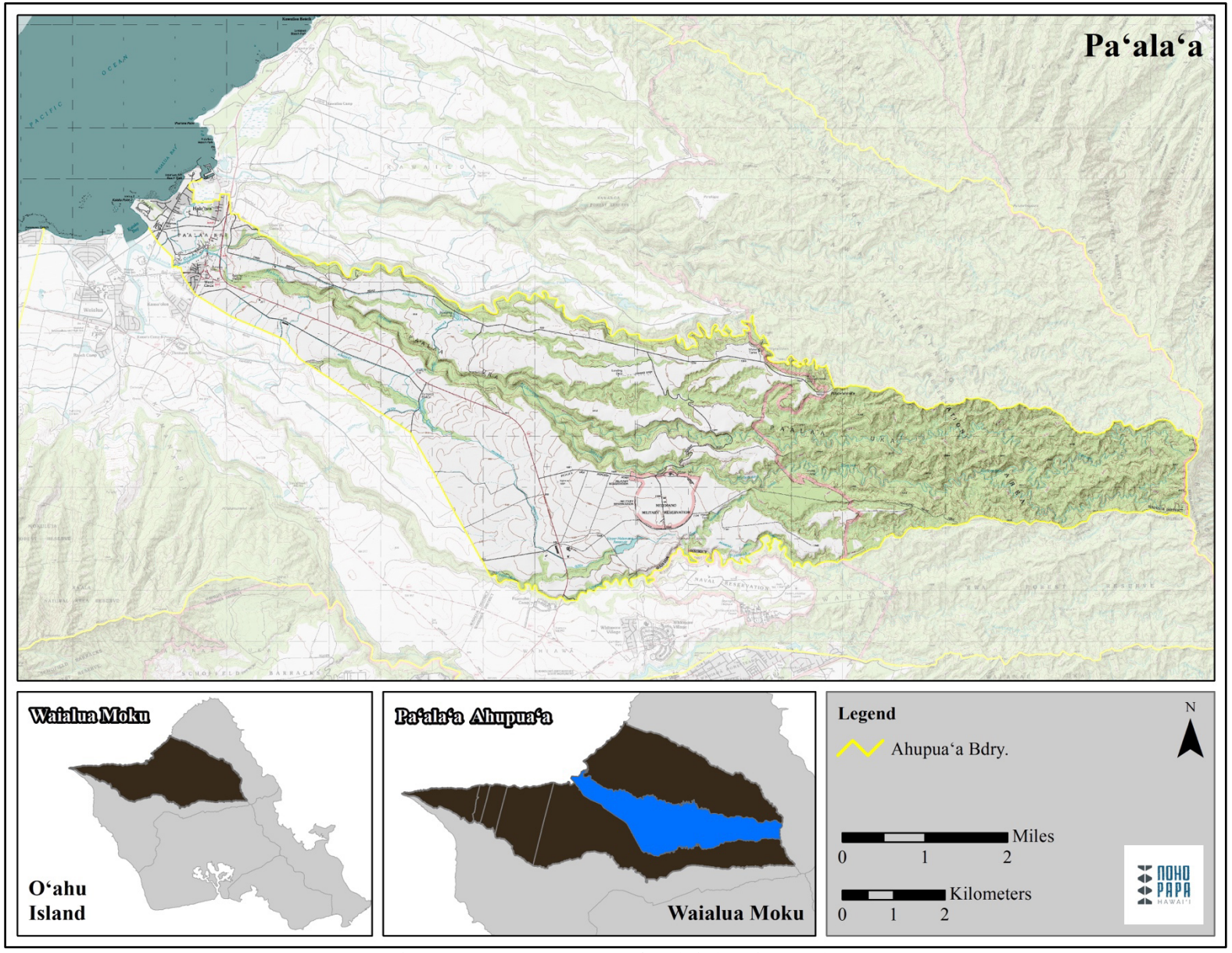


Figure 42. USGS map of Pa‘ala‘a Ahupua‘a.

Mo‘olelo (Oral-Historical References)

The section explores various mo‘olelo (stories) related to the Halemano area in Pa‘ala‘a. such as ‘Aikanaka, the stone platter called Kalo Aikanaka and an image in Kalia, Pa‘ala‘auka. In addition, this section also mentions ancestors and figures within the stories of Lonoikamakahiki and Lonokaeho.

There are many sources of the mo‘olelo for ‘Aikanaka in Halemano (Jarves 1844:72, *Ka Hae Hawai‘i* 1861, Kalākaua 1888:369-380, Whittemore 1895, Nakuina 1897:90, Thrum 1904:179, Westervelt 1904:12, McAllister 1933:137-140, Beckwith 1940:340, Pukui 1953 in Sterling and Summers 1978:111). Mary Kawena Pukui (1953) is cited in Sterling and Summers (1978:111), explaining the origin of the name “Aikanaka” and its various associations. ‘Aikanaka was a general name given to the people who settled at Helemano and practiced cannibalism. The name “Lo Aikanaka” was derived from a powerful line of chiefs from the Wahiawā area, one of whom became addicted to human flesh after being served a dish of it, eventually joining the cannibals. “Pa Aikanaka” refers to a meat platter, with “pa” meaning dish. “Aikanaka” also refers to the grandfather of Kalakaua, a man unrelated to the cannibals, who came from Hawai‘i and served as the chief executioner of Kamehameha I.

McAllister (1933:137-140) also writes about a Site 220 known as “Pa Aikanana” situated in Halemano (Helemano or Halemanu) and is the location where a chief held cannibal feasts. However, there are many iterations of this mo‘olelo and discrepancies exist about the site’s exact location and name, with different accounts provided by historians.

Thrum (1904:179) recounts the observations of Gilbert Farquhar Mathison during his visit to the stone platter site of Kalo Aikanaka at Halemanu, Waialua, O‘ahu, in 1821-1822. Mathison had anticipated finding a grand monument but instead discovered a flat stone resembling an English tombstone, adorned with crude carvings of humans and animals, similar to those found among Native Indians. However, the stone was incomplete and it was observed to have been damaged, with pieces removed by local inhabitants to fashion tools and utensils, reflecting the practice of using stones before the introduction of iron by foreign traders (Thrum 1904:179). The story notes that the stone’s exact location is now lost, and there is a modern legend suggesting that schoolboys may have destroyed it during a camping trip in the area, potentially to eliminate evidence of cannibalism.

Following Mathison, W. D. Westervelt published a similar story titled “Chief Man Eater” in *Paradise of the Pacific*, on July 1904 and recounts the life and deeds of “Ke-alii-ai Kanaka”, a powerful Hawaiian chief who lived in the mid-18th century. In this story, Ke-alii-ai Kanaka developed a taste for human flesh, which led to his expulsion from his community. He sought refuge in the rugged Wai‘anae mountains, where he was known as “Chief Maneater” (Westervelt 1904:12). His remote hideout, called Halemanu, was situated on a small plateau surrounded by cliffs, making it inaccessible. Ke-alii-ai Kanaka’s band occasionally faced resistance, and sickness claimed some of his followers, leaving him alone. A fateful encounter occurred when Ke-alii-ai Kanaka captured a victim, leading to a confrontation with a brother of the victim, Hoahanau, who had trained for a year and defeated Ke-alii-ai Kanaka in a ferocious battle, sending the chief plummeting to his death and marked the end of cannibalism in Hawaiian history (Westervelt 1904:12).

Beckwith (1970:340) addresses the subject of cannibalism within Hawaiian culture through a variety of accounts and perspectives and begins by acknowledging the existence of legendary figures associated with man-eating and the occasional references to the olohe class as cannibals. She asserts that there is no conclusive proof that cannibalism was practiced in the Hawaiian

Islands. She writes, “Despite the fact that man-eating is ascribed to legendary figures… there is no proof that cannibalism was ever practiced in the Hawaiian group.” Further, Beckwith (1970:340) describes a specific setting near Kūkaniloko, a sacred place for the birth of chiefs, where tradition suggests that the last cannibals of Oʻahu resided. These cannibals were led by a chief named ʻAikanaka, known by different names like “Ka-lo-aikanaka”, “Ke-aliʻi-ai-kanaka (The chief who eats men)”, “Kokoa”, or merely “Kalo”. She notes the location of their base, Halemanu (House of birds), where there were supposed remnants of a heiau, a large flat rock referred to as the ipukai (platter) where victims were placed, and an oven for baking victims. These elements form the backdrop of the narrative about these cannibals. Beckwith (1970:340) presents two versions of the legend, where the first recounts the arrival of strangers led by Ka-lo-aikanaka on Kauaʻi, practicing cannibalistic customs following a tragic event, leading to their expulsion to Oʻahu, while the second version by Westervelt (1904) focuses on the lone survivor, Ke-aliʻi-ai-kanaka, and his confrontation with “Hoa-hanau”, ultimately resulting in Hoa-hanau’s victory over the cannibal chief.

Another moʻolelo can be found in *Ka Nupepa Kuokoa* published on January 12, 1867 by S. M. Kamakau and the section of “O Lonokaeho” or “Lonokaeho” within the greater story of “Ka Moʻolelo o Kamehameha I” or “The Story of Kamehameha I”.

> O LONOKAEHO. Ua olelo ia ua holo mai keia kanaka mai Kahiki mai, me kana ilio nui o Kuilioloa, a he kanaka ikaika ma kona moolelo, ua huli imi mai i kona kaikuaana ia Nane, nana no i wawahi ia Kapalihookui ma Kailua Koolaupoko a nana i hou i ka pali o Kanehoalani ma Kualoa ma Koolau, a nana no i oki o Kahuku, a kaawale o Kahipa, i uka, a ma Waialua i loaa ai kona hoahanau o Nana, ua kiola ia kona hoahanau iloko o ka luapa-u, aia i Paalaa e kokoke ana i Kuone, a ua hoihoi ia i Kahiki. [Kamakau 1867:1]
>
> It is said that this person sailed from Kahiki, with his great dog Kuilioloa, and according to his story he was a strong person, he searched all over for his older brother Nane, he’s the one who shattered Kapalihookui at Kailua Koʻolaupoko, and he’s the one who pierced the cliff of Kanehoalani at Kualoa at Koʻolau, he’s the one who severed Kahuku and separated Kahipa, upland, at Waialua is where he found his cousin Nana, his cousin was thrown into the refuse pit, there at Paʻalaʻa in the vicinity of Kuone, and he returned to Kahiki. [Translated by Peters et al. 2012:80]

Sterling and Summers (1978:113) cite Kamakau (1867:1) and similarly write that Paʻalaʻa Temple (Kapukapuākea) is where “Lonokaeho found his brother Nane at Waialua, where he had been cast into a pit belonging to the temple at Paalaa near Kuone and took him back to Kahiki.”

Paʻalaʻa is also mentioned in the story of Lono-i-ka-makahiki where he and his son become ancestors of the people.

> One of Lonoʻs sons was named for Ka-ʻihi-kapu-a-Kuhi-hewa, that is Ka-ʻihi-kapu-mahana. That son of Lono was taken to Paʻalaʻa, Waialua, and he became the ancestor of the people there. It was in this way that he became an ancestor there: Ka-ʻihi-kapu-mahana mated with Aila, and Ka-welo-a-Aila and Kaina- Aila were born. [Kamakau 1992:54]

One story published in an article in *Ke Alaula* on January 1, 1868 reported on a god image that was discovered in Kalia, Paʻalaʻauka, Waialua, by M. Kekūanāoʻa. It was later placed on display at Kapunahou School in Honolulu, thanks to the generosity M. Kekūanāoʻa.

This image, believed to have been thrown into the fishpond of Kalia around 1819, was venerated by past generations.

Select Wahi Kūpuna in Paʻalaʻa

Table 11. Select Wahi Kūpuna in Paʻalaʻa

Wahi Kūpuna	Type	Location/ Place Name	Comments
Paʻalaʻa	Ahupuaʻa	Meaning "sacred firmness" (PEM).	"Retained by Kamamalu at the Māhele. LCAw 7713:34." (Mahele Book 7; Indicies 842-844).
Paʻalaʻa Kai	Wahi	Meaning seaward Paʻalaʻa (PE).	Elevation less than 40 feet (USGS 1953).
Paʻalaʻa Uka	Wahi	Meaning upland Paʻalaʻa (PE).	The inland portion of Paʻalaʻa including Helemano (Tax Map 6-0-0 and Tax Map 6-3-0; USGS 1953).
Alamuki	Kahawai	Not translated	Shown on plat of Land Commission Award 2856:3 to Kea. The "Twin Bridges" on Highway 83 are also called "Alamuki Bridges". Now called ʻŌpaeʻula Stream on USGS (AB 5:93)
Haleʻiwa	Kaona	Meaning "house [of] frigate bird" (PEM).	Regional commercial center, post office. Elevation <20 ft. See Sterling and Summers for stories about the naming of Haleʻiwa (USGS 1953; Sterling and Summers 1978:116).
Helemano [Halemano]	ʻIli ʻāina	Halemano meaning "Many houses"; Helemano meaning "many snared or many going" (PEM)	Same as Hele-mano- a large ʻili in Paʻalaʻa-uka, part of Land Commission Award 7713:34 to Kamamalu. Also seen written as""Halemano, Halemanu" (Boundary Commission 201, 4:45-53; Tax Map 6-0-0-0; Tax Map 6-3-0-0-0; PEM 38; See Sterling and Summers 1978:107-112 for legends)
Hekili	Heiau, Puʻuhonua	Meaning "thunder" (PEM).	"Site 223. Hekili heiau, Pa[a]laa-uka, on the sea side of the twin bridges at Waialua. The site is said to be occupied by the Buddhist temple (TMK 6617:10). Thrum was told that the heiau was of luakini class and a place of refuge. Near the heiau was a fishing shrine known as Kaohe, according to Hookala" (McAllister 1933:149).
Helemano Stream	Kahawai, Reservior	Meaning "many snared or many going" (PEM)	Rises at about 2640 ft. elevation, joins Opaeula Stream at <20 ft. to form Paukauila Stream (USGS 1953) Upper Helemano Reservoir is formed by a dam on unnamed branch of Poamoho Stream; receives water from

Wahi Kūpuna	Type	Location/ Place Name	Comments
			Helemano Stream via Upper Helemano Ditch and Tunnel (USGS 1953).
Kaiaka	Point, Bay, Lae	Meaning “shadowed sea” (PEM).	“Said to be named for a person” (PEM; USGS 1953)
Kalaeoʻiupaoa	Lae	Not Translated	Point on the east side of Kaiaka Bay, site of Pohaku Lanai (McAllister 1933:140).
Kamani	Heiau, Puʻuhonua	Not Translated	“A large tree (Calophyllum inophyllum)” (PE). “"Site 231. Anahulu heiau, Kamani, at the location of the present [1932] Haleiwa Hotel. When the hotel was being built the heiau was destroyed. This, according to the Hawaiians, accounts for the failure of the hotel. According to Thrum it was an“"Unpaved heiau of large size with limestone walls, of luakini class” (McAllister 1933:141).
Kaʻohe	Kūʻula, Moʻo ʻāina	Meaning “the bamboo” (PEM).	“Site 223. Hekili heiau, Pa[a]laa-uka... Near the heiau was a fishing shrine (koʻa) known as Kaohe...” See Hekili for location (McAllister 1933:140). Also a moʻo ʻāina Foreign Testimony 11:489 “Claim no. 2922 by Keauwahine is “ma ka ili o Hanauewa ma Paalaa Waialua, ma ka moo aina o Kaohe.” Written Kaohi in Award Book. Also claim no. 2794 by Kalauli for a loʻi.
Kapukapuākea	Heiau, Puʻuhonua	Not Translated	“Site 225. Kapukapuakea heiau, Paalaa-kai, east end of Kaiaka Bay, on the sea side of the railroad track. The site is still remembered and pointed out, but nothing remains of the heiau. Thrum has this information:“"A medium sized heiau of traditional menehune construction of kauila wood...” (McAllister 1933:140).
Kuaikua	Wahi Pana	Not Translated	“Kuaikua is located up in Halemano. It has a sacred spring and only those related to the supernatural ones who made and hid it, are allowed to bathe in it” (Sterling and Summers 1978:112).
Kukuiʻula	Altar	Meaning “red light” (PEM).	“Site 224. Punakai, Waialua... There is also said to have been an unu here by the name of Kukuiula” (McAllister 1933:140).
Kumailiunu	Altar	Not Translated	”"Site 222. Kumailia-unu was located on the sea side of the road just before [south of] the twin bridges in going

Wahi Kūpuna	Type	Location/ Place Name	Comments
			toward Waialua. Truck gardens occupy the site" (McAllister 1933:140).
Kumaile	Muliwai	Not Translated	Claim no. 2879 by Kuaiwa "ma ka ili o Kumalie" is bounded on the east by""muliwai o Kumalie" (Foreign Testimony 11:488;502).
Kūpaoa	Lae	Meaning "Overwhelming smell" (PE)	""Site 234.... As the odor [of decomposing bodies at Kahakakau Kanaka] came to the sands of Haleiwa they became known as Maeaea; the point on the other side became known as Kupaoa" (McAllister 1933:141-142).
Laukīʻaha	Punawai	Not Translated	"Site 221. Laukiaha, the name of a spring once flowing near the present [1932] Waialua Soda Works into the Opaeula stream, on the mountain side of the twin bridges at Waialua" (McAllister 1933:140).
Laukīhaʻa	Kahawai, ʻili ʻāina	Meaning "low laukī shrub [Cassia leschenaultiana]" (PE).	Claim no. 8826 by Kalalealea "ma ka moo o Mooiki ma Paala" is bounded mauka by the""Kahawai o Laukiha"" and makai by the""Muliwai o Laukiha"". The stream is called "Paukauila Stream" on USGS and tax maps; formed by the junction of ʻŌpaeʻula Stream and Helemano Stream, joined by Kiʻikiʻi Stream near the mouth (Foreign Testimony 11:489; AB 5;281).
Lonoakeahu	Heiau	Not Translated	"Sites not located. 17. Lonoakeahu heiau, Keehu. Listed by Thrum: 'A heiau of small size destroyed years ago; site now planted to cane.' Location uncertain" (McAllister 1933:197).
ʻŌpaeʻula	Kahawai	Meaning "Red shrimp" (PEM).	Rises at about 2720 ft. elevation, joins Helemano Stream at less than 20 feet to form Paukauila Stream (USGS 1953).
Pā ʻAikanaka	Wahi Pana, Residence	Meaning "Man eating enclosure" (PE).	"Site 220. Pa Aikanaka, Halemano (Helemano or Halemanu), Paalaa, the site of the famous cannibal feasts of a chief on Oahu, located 8 miles east of Haleiwa in the mountains of Haupu." (McAllister 1933:137; See Sterling and Summers 1978:107-112 for legends of Aikanaka, Oahunui, Halemano).

Wahi Kūpuna	Type	Location/ Place Name	Comments
Pōhaku Lanai	Pōhaku	Not Translated	"Site 226. Pohaku Lanai, a large balancing stone on Kalaeoiupaoa Point. A large oval-shaped stone 18 feet across is balanced on a smaller base, standing about 10 feet high in all. This is said to have been used as a lookout by fishermen in the region. When fish were sighted, the stone was beaten with a wooden mallet, and the resulting hollow sound was sufficient to gather together the fishermen of the village" (McAllister 1933:140). "The Hawaiians say it was a stone which floated from Kahiki" (Sterling and Summers 1978:113).
Punakai	Wahi Pana	Not Translated	"Site 224. Punakai, Waialua. A kahuna named Puukane lived at this place, which was known as Punakai. Whenever Puukane chanted, the poi would overflow any vessel in which it had been placed. There is also said to have been an unu here by the name of Kukuiula" (McAllister 1933:140).
Puʻupeʻahināiʻa	Puʻu, Lae	Not Translated	Elevation at approximately 1,640+ feet (USGS 1953).
Puʻupilo	Heiau	Meaning "hill [of the] swampy odor or pilo plant hill" (PEM).	"Site 227. Puupilo heiau, seaward of the Haleiwa Courthouse, Paalaa. A slight elevation of land with an old coconut palm on the side is all that remains of this heiau" (McAllister 1933:141).

Notes:
References for more information on "Associated moʻolelo/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 Moʻokini [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) records.

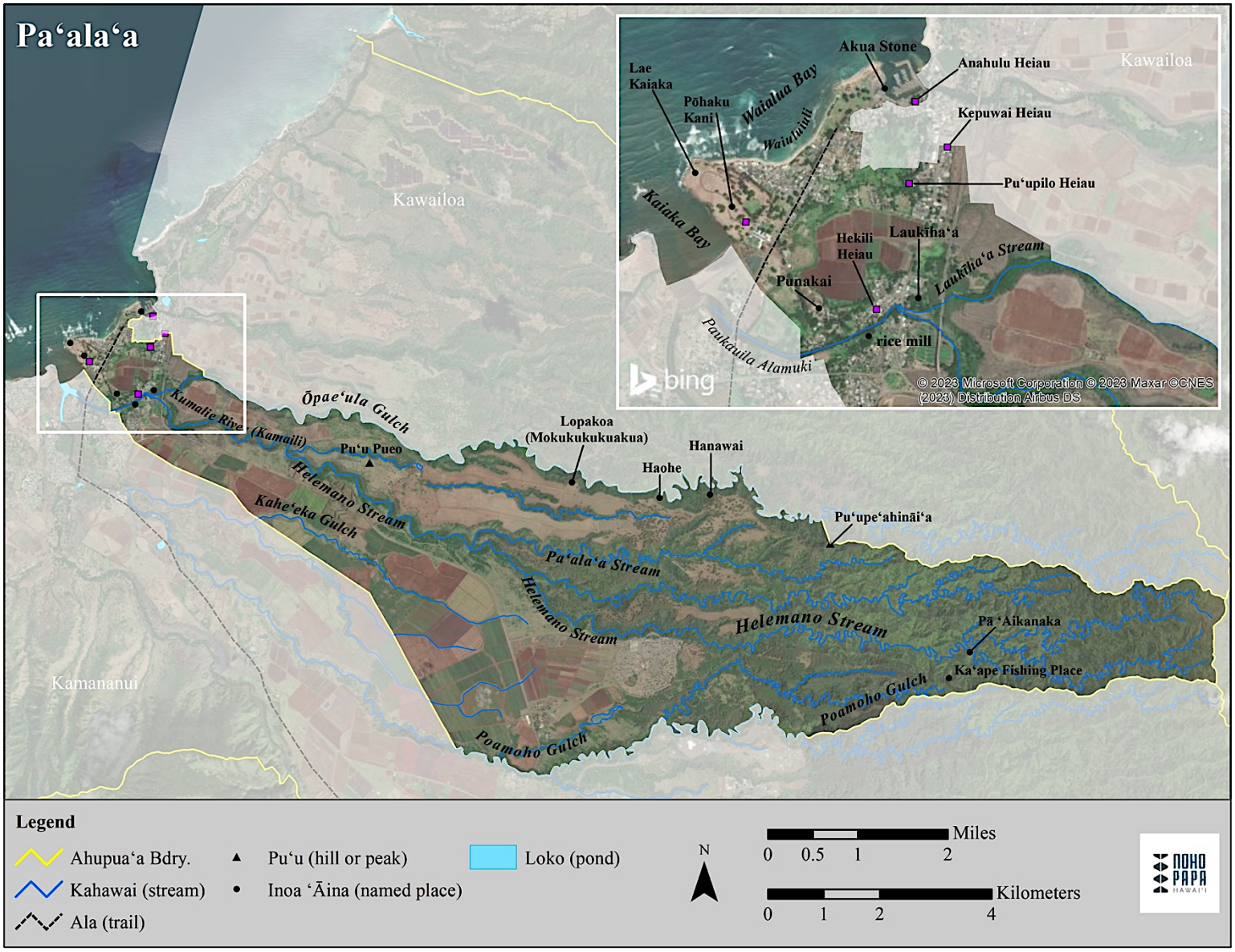


Figure 43. Map illustrating locations of some wahi kūpuna found in Pa‘ala‘a

Mele

This section features one mele associated with Paʻalaʻa Ahupuaʻa. Research for the chapter didn't yield any additional mele.

The song "Haleʻiwa Pāka," or Haleʻiwa Park, was written by Hawaiian teacher-composer and performer "Alice" Kuʻuleialohapoʻinaʻole Kanakaoluna Nāmakelua. In a PBS Hawaiʻi interview with Alice Nāmakelua that aired in 1974, she shared about her life. Born in 1892 at Honokaʻa, Hāmākua, she moved to Oʻahu at a young age where she spent most of her life. As a teenager, she sang for Queen Liliʻuokalani. She worked for the City of Honolulu's Parks and Recreation department for many years associated. This song honors the park on Oʻahu's north shore.

"'Haleʻiwa Pāka"

Hanohano wale ʻoe e Haleʻiwa Pāka	*Honored are you, Haleʻiwa Park*
ʻOhuʻohu i ka popohe o ka pua hau	*Adorned with the roundness of the hau flower*
ʻO ka luli mālie a ka lau o ka niu	*The gentle sway of the coco palm leaves*
I ke aheahe ʻolu a ka makani kolonahe	*In the cool softness of the gentle breeze*
Laukanaka mau ʻoe i ka lehulehu	*You are always crowded with the public*
E kipa mau ana e ʻike I kou nani	*That always visit to see your beauty*
Ka ʻowē a ke kai i ka ʻae one	*The murmur of the sea at the edge of the land*
E kono mai ana he luana ʻiki kāua	*Inviting us to relax a little*
Ua ana ka ʻikena i kou nani	*The murmur of the sea at the edge of the land*
Hanohano wale ʻoe e Haleʻiwa Pāka	*Inviting us to relax a little*
[By Alice Nāmakelua]	[Translation by Kini Sullivan]

Community Groups in Pa‘ala‘a Ahupua‘a

This section provides a summary of the community groups in Pa‘ala‘a 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.

North Shore Community Land Trust

The mission of the North Shore Community Land Trust is to protect, steward, and enhance the natural landscapes, cultural heritage, and rural character of ahupua‘a (land divisions) from Kahuku (O‘ahu’s northernmost point) to Ka‘ena (O‘ahu’s westernmost point). In the short term, the Land Trust is working to identify land conservation opportunities while working on ongoing mālama ‘āina projects at Kahuku Point and Waiale‘e. In the long term, they hope to conserve as much for public use within our mission area as possible.

Figure 44. Mālama ‘āina (Photo credit: Kawelakai Farrant)

Figure 45. North Shore Community Land Trust information booth (Photo credit: Kawelakai Farrant)

Community Outreach & Survey Results

Organization Profile:

Contact person	Nicholas Kawelakai Farrant
Address	66-632 Kamehameha Hwy, Suite 203 Haleiwa, HI 96712
Phone number	(808) 797-9869
Email	nick@northshoreland.org
Website/Social media	Website: www.northshoreland.org
Year organization formed	1997
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites you mālama	Our organization does not currently lead restoration in the moku of Waialua (all of our restoration sites are in the moku of Koʻolauloa). That said, our office is located in the Ahupuaʻa of Paʻalaʻa in Haleʻiwa Town. We have assisted with the conservation of large tracts of land in Waialua including the Galbraith Estate (Paʻalaʻa uka / kamananui uka). We have also assisted with the conservation and donation of a small family property in the ahupuaʻa of Kaʻena. We have also enjoyed assisting the restoration efforts of Mālama Loko Ea Foundation for many years at Loko Ea, among other community based restoration projects.

Services/activities offered	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Food production & security, Natural resource management. Specific programs/activities: Our organization was founded to assist in facilitating land transactions
Public volunteer work days? When?	Yes, First Saturdays, 9am-noon, Kalou Fishpond, kalou.eventbrite.com, Second Saturdays 9am-noon, Kahuku Point, kahuku-point.eventbrite.com, Third Saturdays, 9am-noon, Waialeʻe, waialee.eventbrite.com
Student School groups (& ages) they service	Yes, 9-13 yrs. (4th-8th grade), 14-18 yrs. (9th-12th grade), 18+ yrs. (Post-secondary)
Existing organizational partners	Yes, we have worked with students from the Asia Pacific International School, Kahuku Intermediate and High School, Waialua Intermediate and High School, and Kamehameha Schools Kapālama. We also collaborate with classes from the University of Hawaiʻi at Mānoa including the departments of Architecture, Engineering, Ethnic Studies, Hawaiian Studies, and the Sea Grant College Program. Past/current formal partners: US Fish and Wildlife Service and various entities/affiliates, KUA, ORC&D, UH Sea Grant College Program, University of Hawaiʻi, Turtle Bay Resort. We also often collaborate/informally partner with community organizations such as the Sunset Beach Community Association, Waimea Valley, Mālama Pūpūkea-Waimea, Mālama Loko Ea Foundation, Kōkua Hawaiʻi Foundation, Nā Mea Kūpono, Hoʻokuaʻaina, Hui o Heʻe Nalu, Mālama Waialeʻe ʻOhana, and more.
Organizations wanting to partner with in the future	Yes, we would like to more regular partner with the various local K-12 schools, especially the DOE Schools in our area, Hawaiian Charter schools, and Kamehameha Schools. Additional manaʻo: While we do not currently steward ʻāina in Waialua, it is a large part of our mission area and focus and we would be happy to contribute to future discussions and appreciative of potential support and networking opportunities. Mahalo nui.

Cultural and Place-Based Education:

How are cultural practices implemented in your organization?	Currently, the cultural practices our organization implements include mahiʻai and kiaʻi loko iʻa at our Waialeʻe Lako Pono restoration site. Through those practices, we also implement oli and kilo as supporting practices to provide protocol and better understanding of the spaces we work in.
Place-based resources used?	Yes, we have utilized māhele records, nūpepa, moʻolelo, oral histories, and historic photographs to inform our restoration efforts. Resources: papakilodatabase.com, kipukadatabase.com, nupepa.org, ulukau.org, UH Library website, Hawaiʻi State Archives, Bishop Museum Archives.
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?	Yes
What programs and/or activities does your organization want to implement in the near future?	Yes, in the near term we would like to open our restoration sites to more local K-12 school students and their families. Program activities would most likely center around the existing site activities of invasive species removal, mahiʻai kalo, and kiaʻi loko iʻa. We are open to suggestions and collaborations that would build capacity to allow for a wider offering of programs such. Our sites have a lot to offer in terms of cultural and environmental education but our staffing capacity to host programs is currently limited.

Additional Resources for Pa‘ala‘a

The table below features resources for readers seeking additional information regarding the natural and cultural resources of Pa‘ala‘a.

Table 12. Additional Resources for Pa‘ala‘a Ahupua‘a

Author & Year	Title	Summary of Key Content
Clark, John and Keao NeSmith (trans.; 2014)	*North Shore Place Names*	This book is a compilation of North Shore place names drawn from primary, translated Hawaiian language resources. 19th century Hawaiian scholarship, mele, oli, mo‘olelo, Nūpepa, Māhele land records, and more are featured. It covers Ko‘olauloa and Waialua ahupua‘a from Kahuku to Ka‘ena. Part dictionary, part encyclopedia, entries are arranged alphabetically with place names in bold. The primary source in Hawaiian is followed by its English language translation completed by Keao NeSmith.

*This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of O‘ahu,* McAllister’s (1933) *Archaeology of O‘ahu*, Pukui et al. (1974) *Place Names of Hawai‘i*, ‘Ī‘ī’s (1959) *Fragments of Hawaiian History*, etc.

KAWAILOA AHUPUA‘A

Ka‘ehu kai o Pua‘ena
The sea sprays of Pua‘ena[29]

This chapter documents an array of Hawaiian cultural and natural resources in the ahupua‘a of Kawailoa in Waialua Moku, as well as some community groups engaged in education, restoration, and other place-based activities throughout the land division. Figure 46 and Figure 47 depict Kawailoa Ahupua‘a on an aerial and a United States Geological Survey topographic map. Table 13 lists selected wahi kūpuna (ancestral places) in the ahupua‘a whose locations are illustrated in Figure 53.

Hawaiian Cultural Landscape of Kawailoa

In this study of north O‘ahu’s Waialua Moku, Kawailoa Ahupua‘a is one of the two largest alongside Kamananui, and the northern-most in the moku. Pukui et al. (1974:98) translate “Kawailoa” to mean “the long water,” which may reference the four river systems that vein the land division. Kawailoa was renowned mauka (inland) to makai (seaward) for its history of heavy Hawaiian settlement and planting and the sea sprays of its lae (cape, headland, point).

Wahi kūpuna of Kawailoa Ahupua‘a include pu‘u (hills, peaks), awāwa (valleys, gulches), plains, lae, kahawai (waterways, rivers), muliwai (tributaries), pūnāwai (springs), ulu la‘au (forests), wahi he‘e nalu (surf spots), and loko i‘a (fishponds), as well as ala (trails), heiau (temples), paena wa‘a (canoe landing) and other wahi pana (storied and sacred places) and wahi kūpuna. Sometimes, places whose names have been forgotten or await discovery still retain their meaning and importance. This introductory survey of wahi kūpuna proceeds mauka-makai. It is not a comprehensive inventory; more wahi kūpuna undoubtedly exist, await discovery or revelation, or will develop names in the future.

To the north, Kawailoa is bound by the ahupua‘a of Waimea in the moku of Ko‘olauloa; the pu‘u of Koa and Kulina mark this boundary. Pa‘ala‘a Ahupua‘a bounds Kawailoa to the south, and is also in the moku of Waialua. Ulu la‘au were present in the mauka reaches of Kawailoa, as are the awāwa of Anahulu, Kawaiiki, and ‘Ōpae‘ula (Unknown author 1868 in Clark [NeSmith, trans.] 2014:140). Four kahawai and/or their muliwai vein the ahupua‘a, making Kawailoa rich with wai (fresh water). Three kahawai – Anahulu, Laniakea, and Kawailoa - wind through the hills and plains of Kawailoa before draining into the kai (sea).

Background research for this chapter did not yield any known named winds or rains specific to Kawailoa Ahupua‘a. Rains associated with Waialua Moku that were large enough weather phenomena to perhaps also manifest in Kawailoa 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). The mo‘o akua and akua wai (reptilian water gods; Brown 2022:190, 194) brothers Hawai‘iloa and KawailoaikapolioLokoea are associated with the loko i‘a of Loko Ea in Kawailoa had wind kino lau[30] (Olopana-Nui-Akea in Brown 2022:109).

[29] Pukui 1983:140, #1282
[30] Defined as “[m]any forms taken by a supernatural body…” by Pukui and Elbert (1986:153).

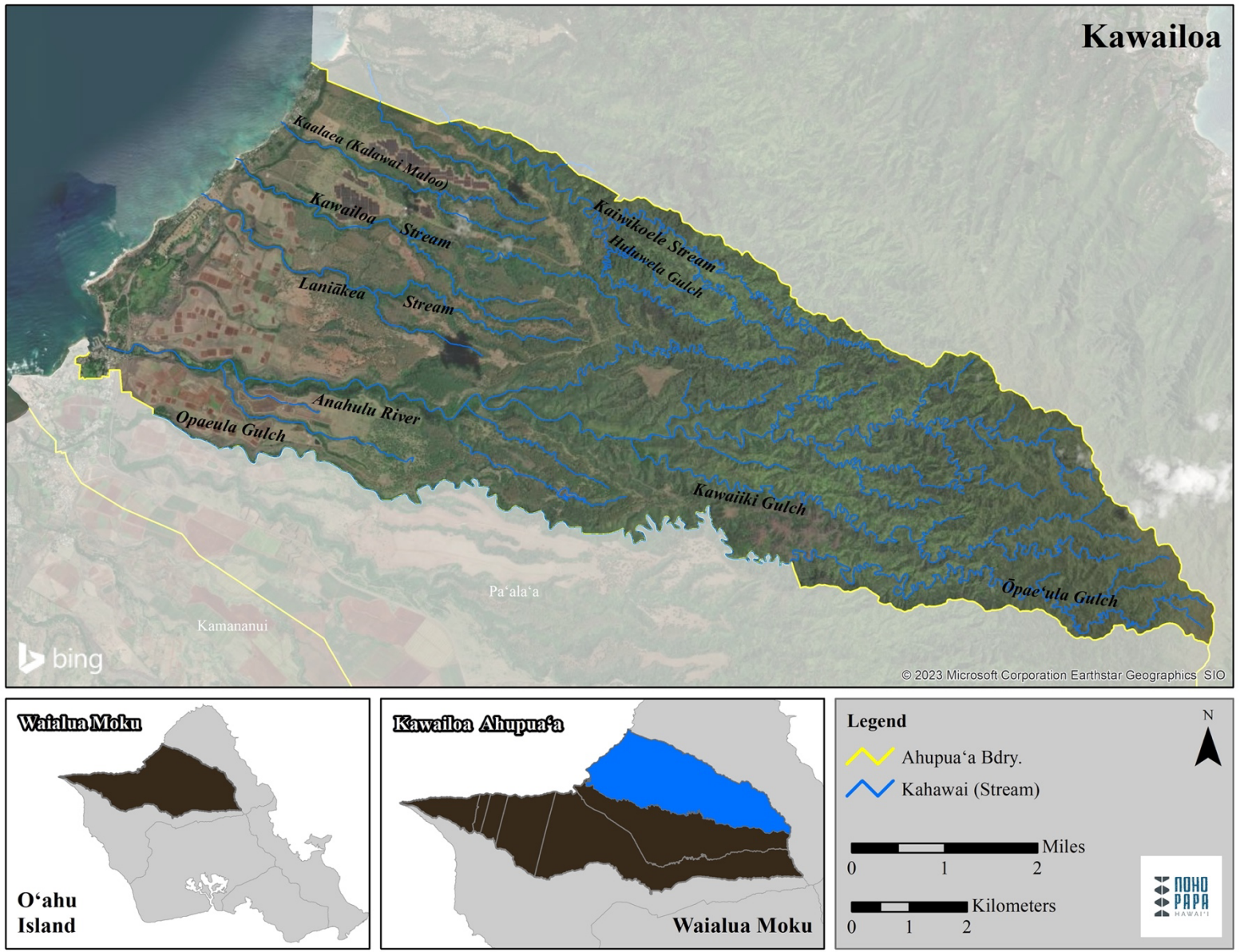


Figure 46. Aerial image of Kawailoa Ahupua'a.

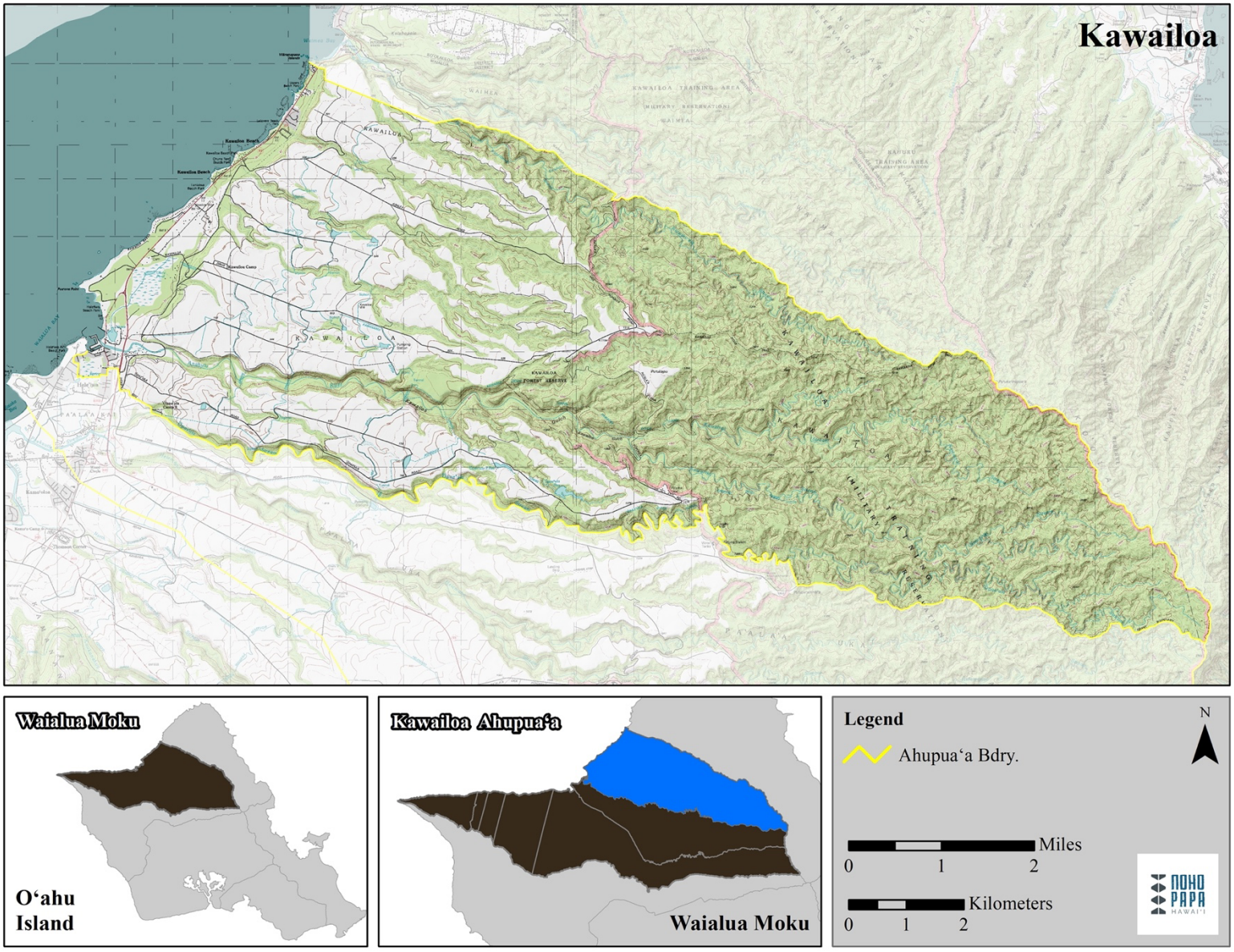


Figure 47. USGS map of Kawailoa Ahupua‘a.

Lae Pua‘ena is a famed Kawailoa wahi kūpuna and wahi pana. Hawaiian oral tradition relayed by Waialua informant and Kahuna (defined in historical records as “*Native Doctor”* in this instance) Daniel Hookala states that “if there was no one to care for the body of a commoner after his death, the corpse was placed on these rocks [at Lae Pua‘ena]. The fluids from the decaying body would seep into the sea and attract sharks, which the people killed,” (Hookala n.d. in McAllister 1931:34; Hawai‘i State Archives PP-33-11-010; Figure 48, Figure 49). Pua‘ena was also known for its sea spray – both were memorialized in Hawaiian oral traditions. Twentieth century Hawaiian ethnographer Mary Kawena Pukui recorded the ‘ōlelo no‘eau (proverb, poetical saying) heading this chapter that reads“Ka ‘ehu kai o Pua‘ena,” (*The sea sprays of Pua‘ena*) further explaining “[w]ind blows the sea sprays of Pua‘ena, Waialua, O‘ahu,” (Pukui 1983:140, #1282). Lae Pua‘ena is also a famed wahi he‘e nalu (Pukui, Elbert, and Mookini 1974:190). A mo‘olelo possibly shared or procured by the Hawaiian informant Hookala and recorded by the Bishop Museum archaeologist J. Gilbert McAllister in *Archaeology of Oahu* explains the origin of wahi pana near Lae Pua‘ena in Kawailoa. The mo‘olelo as recorded by McAllister reads:

> At the death of Elani [father of Kahāhana, ruling chief on O‘ahu], who was greatly beloved by his people, his body was placed on a ledge of rocks near Puaena Point, where it was allowed to decompose. The place became known as Kahakakau Kanaka. As the odor came to the sands at Haleiwa they became known as Maeaea; the point on the other side became known as Kupava. [McAllister 1933:142]

The kahakai of Māeaea hosted a paena wa‘a. Kauanui is a wahi he‘e nalu located in the sea off Kawailoa (‘Ī‘ī 1959:98; Clark [NeSmith, trans.] 2014:119).

Two renowned loko i‘a were located in coastal Kawailoa. Oral traditions connect Hawai‘iloa and KawailoaikapolioLokoea to the loko i‘a of Loko Ea (Olopana-Nui-Akea in Brown 2022:109). Hawai‘iloa has wind and shark forms while KawailoaikapolioLokoea has wind, shark, as well as owl forms (Olopana-Nui-Akea in Brown 2022:109; Brown 2022: 105, 129). Uko‘a, the other loko i‘a, is commemorated in an ‘ōlelo no‘eau recorded by Pukui (1983:301, #2752): “Pupuhi ka i‘a o Uko‘a” (*The fish of Uko‘a is gone*)”. Pukui further explains the poetical saying and proverb: “Uko‘a is a famous pond in Waialua, O‘ahu. Said of one who takes flight or of something quickly and secretly taken,” (Pukui 1983:301, #2752). According to the nineteenth century Kanaka historian Samuel Mānaiakalani Kamakau (1964:82,83), Uko‘a was a loko kuapa (walled pond) and loko wai nui (fresh-water pond) associated with one or more mo‘o akua who were its kia‘i (guardian[s]) as well as part of Kamani village (see the description in ‘Ī‘ī 1959:98; Figure 5 and Figure 50).

Additional named places include trails that were part of an extensive footpath and road system, and two heiau. The ala interlacing Waialua 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 (‘Ī‘ī 1959:96–100). Nineteenth century Hawaiian oral history recorded by Kānaka statesman and scholar Ione Papa (John Papa) Ī‘ī’s details travelers’ routes along Waialua Moku’s system of ala. Ī‘ī’s account also identifies numerous wahi kūpuna and wahi pana associated with the ahupua‘a of Kawailoa (‘Ī‘ī 1959:98). A relevant excerpt from his work 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 Kawailoa to Kamani, a village with a pond, the boundary walls of which separated it from the Anahalu River.

Figure 48. Hookala, informant on Kawailoa Ahupuaʻa and Waialua Moku whose intellectual property features heavily in the Bishop Museum archaeologist J. Gilbert McAllister's 1933 *Archaeology of Oahu* (Becket and Singer 1999:87)

Figure 49. Hookala (far right) and his grandsons. Hookala was an informant on Kawailoa Ahupuaʻa Waialua Moku whose intellectual property features heavily in the Bishop Museum archaeologist J. Gilbert McAllister's 1933 *Archaeology of Oahu* (Becket and Singer 1999:86)

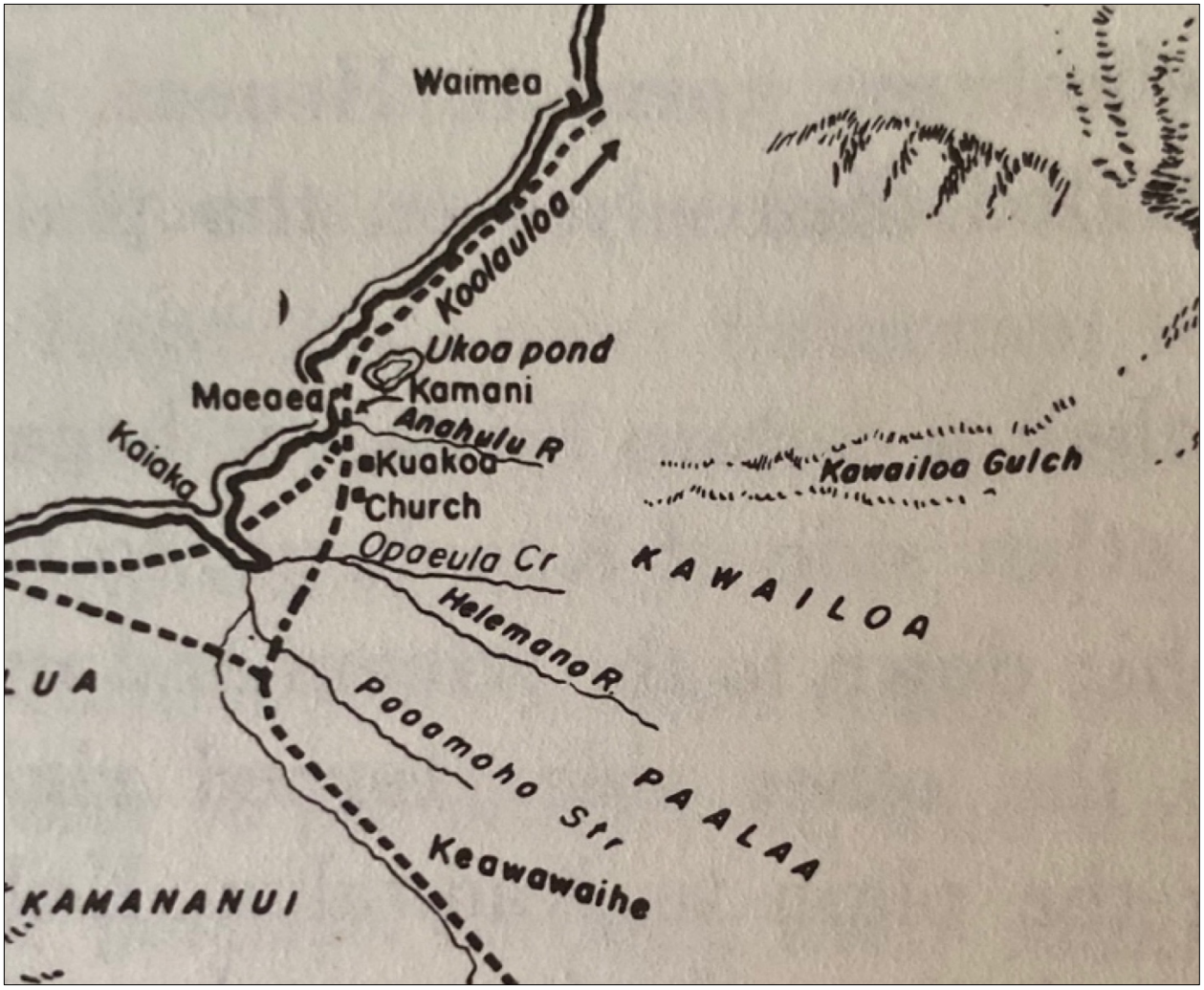


Figure 50. Close-up of the Kawailoa portion of the map of the ala system spanning leeward Oʻahu based on Ione Papa ʻĪʻī's historical account as interpreted by Paul Rockwood (ʻĪʻī 1959:96). Note the coastal village of Kamani, loko iʻa of Ukoʻa, and kahakai of Māeaea, which hosted a paena waʻa.

> 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 Opaeula 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. [ʻĪʻī 1959:98]

Beyond Kamani, which persisted as a settlement well into the nineteenth century, known named villages in Kawailoa include the further mauka settlements of Kēʻae (Kēʻae-Nui and Kēʻae-Iki) and

Kapuahilua which were "…situated nearly 4 miles upstream from the mouth of the Anahulu River," (Keauiaole 1848 in Clark [NeSmith, trans.] 2014:110; Kamehameha Schools 2023a). A March 17, 1866 editorial in the *P.C. Advertiser* describes Hawaiians utilizing the Kawailoa Kahawai to transport their crops "in canoes from the valley" (Unknown author 1866).

Kupopolo Heiau, dedicated to Kaʻopulupulu, the kahuna (priest, sorcerer, minister; Pukui and Elbert 1986:114) to Oʻahu ruling chief Kahāhana, is located in coastal Kawailoa (Kamakau 1961:96; McAllister 1933:144; Figure 51, Figure 52). Kanehoalani Heiau was located in Kawailoa Valley, and recorded as destroyed in the early twentieth century (McAllister 1933:197; Thrum 1906 in McAllister 1933:197).

Hawaiians cultivated and gathered a variety of resources throughout Kawailoa, including kalo (taro). Of places in Waialua Moku including throughout Kawailoa, ʻĪʻī (1959:99) asserts: "All of these places mentioned had large populations. The land was rich, and there were many trees in olden times…" ʻĪʻī further associates the lands of Waialua and the adjoining moku with makaʻāinana (common people; ʻĪʻī 1959:99). 91 makaʻāinana filed land claims for Kawailoa during the Māhele. Their land records evince that in addition to kalo, ʻuala (sweet potato), ipu (gourds), wauke (paper mulberry) were also grown in Kawailoa in the nineteenth century (Sahlins 1992:9–14, 217–219). Terraced agricultural systems described in 1940 provide a secondary line of evidence regarding extensive cultivation occurring in Kawailoa "…north of the Waialua River, along the level land north and south of Anahulu River, in the lower part of Anahulu Gulch, and in the swampy land east of Pueana Point…" (Handy 1940:86), and were additionally observed:

> [i]n Anahulu Gulch small flats with old mango trees, indicating *kuleana*, were observed several miles in land, and I am told that small areas were cultivated far up the gulch. Wild taros were seen in the side gulch at least 5 miles inland. The dry gulches between Anahulu and Waimea Streams probably never watered taro. [Handy 1940:86]

Kawailoa has a centuries-long association with ruling chiefs, elites, and the Hawaiian monarchy. Following Kamehameha I's unification of the islands, Waialua Moku inclusive of Kawailoa ahupuaʻa, was controlled first by ruling Maui and Hawaiʻi chief Keʻeaumoku, then his daughter Kaʻahumanu, Kamehameha I's wife, followed by her heirs Kīnaʻu and Victoria Kamāmalu (Sahlins 1992:45,46).

Figure 51. Birds-eye view of Kupopolo Heiau (Kamehameha Schools 2023b)

Figure 52. Interior of Kupopolo Heiau as it was in the late twentieth century (Becket and Singer 1999:104)

Kamakau writes of Kamehameha I's unease in his old age about the growing power of the chiefs throughout Oʻahu. His passage describes leadership and conditions applicable to Kawailoa. It reads:

> It was Kamehameha's wish to remain on Oahu and end his days there, but he was afraid of conspiracies in his old age ; he observed that the chiefs were increasing their households and cultivating large tracts in Koʻolaupoko, Koʻolauloa, Waialua, and ʻEwa to feed their followers. They were also storing guns and powder brought from the foreigners. This caused him great uneasiness...[Kamakau 1964:197]

The Waialua Moku ahupuaʻa of Kawailoa along with Paʻalaʻa were deeded to Kīnaʻu and Victoria Kamāmalu during the Māhele.[31] A notice published in the August 23, 1862 issue of the Hawaiian language newspaper *Ka Nupepa Kuokoa* reads:

[31] The division of "nearly all the lands in the Hawaiian Kingdom among the mōʻī, the chiefs, and the government," (Beamer and Tong 2016:125).

> I am O.M. Kekūanāoʻa and with Ioane ʻĪʻī, we are the trustees of Victoria Kamāmalu. We hereby order that all persons wishing to lease the land of Victoria Kamāmalu at Paʻalaʻa and Kawailoa in Waialua, Oʻahu go to W.C. Lane, our land manager, and speak to him regarding rent and duration of the acreage desired by each person for lease. Those who our manager determines are fit shall be. Any errors are the fault of the manager, and not ours. [Kekūanāoʻa and ʻĪʻī 1862:4 in Clark (NeSmith, trans.) 2014:140]

An 1877 article published in *Ka Nupepa Kuokoa* details Queen Emma Kaleleonālani and her retinue's travels through the windward Oʻahu moku of Koʻolaupoko, Koʻolauloa, and Waialua, including several days' rest "at the sea spray of Puaʻena" in Kawailoa (Unknown author 1877 in Clark [NeSmith, trans.] 2014:218).

An article by Alpha Kekulaihaole published in the September 9, 1876 edition of the Hawaiian language newspaper *Ka Lahui Hawaii* is entitled "News from Waialua." It describes communities across the district, including Kawailoa. Kekulaihaole notes: "[t]here are months when sugarcane grows from the ravines of Kauaʻula to the other side of the river at Kawailoa, surrounding and supplying all sides of the houses of the people besides the patches of cactus…" (Kekulaihaole 1876 in Clark [NeSmith, trans.] 2014:264) and also describes an ʻawa shop at the loko iʻa of Lokea (Lokoea) in Kawailoa (Kekulaihaole 1876 in Clark [NeSmith, trans.] 2014:265).

A combination of development, and extractive cattle and sugar industries, including the Waialua Sugar Company, in operation from 1899 through 1996, dramatically impacted and altered the lands, waters, and communities of Kawailoa (Dorrance and Morgan 2000:47,48; Sahlins 1992:216).

Moʻolelo (Oral-Historical References)

Select Kawailoa moʻolelo are featured in this section. As additional streams of information, Table 13 features a selection of traditional places in Kawailoa mentioned in ethno-historical resources, including moʻolelo and historical maps. Figure 53 illustrates the locations of some wahi kūpuna in Kawailoa. These oral traditions associated female surfers, ruling chiefs, and the powerful kahuna Kaʻopulupulu with Kawailoa.

A moʻolelo recorded in a brief article published in the Hawaiian language newspaper *Ka Nupepa Kuokoa* on November 9, 1867 associates the wahine Hōlau with Kawailoa and mentions one and possibly two wahi heʻe nalu and a kahakai located in the ahupuaʻa. It reads:

> A nolaila, ua haawi o Kanepuu i kona kaikuahine ia Kekaulike, oia hoi o Holau la no Puuloa, a o Waiulili ke kehakai e holoholo ai, a o Kauanui a me Kaiaka na nalu e hee ai o Holau.[Unknown author 1867 in Clark [NeSmith, trans.] 2014:119]

> And so Kānepuʻu gave his sister, Hōlau of Puʻuloa, to Kekaulike. Waiʻūlili was the beach where she would run around and Kauanui and Kaiaka were the waves that Hōlau surfed [Translated by Keao NeSmith]

Kamakau mentions Huʻeu, a Maui chief residing at Kaʻowakawaka, Kawailoa. Huʻeu was aligned with Maui ruling chief Kahekili, who established himself and loyal retainers at chiefly centers throughout Oʻahu after the death of Kahāhana, ruling chief on Oʻahu. As a result, a large group of Oʻahu chiefs plotted to kill the Maui chiefs on Oʻahu loyal to Kahekili. The coordinated

assassination attempt that occurred on the same night largely failed, except that Huʻeu "was killed on one of the Kaloa nights while his guards were asleep," (Kamakau 1961:138).

Letters dating to the 1830s between Gidiona Laʻanui, ruling chief of Waialua and Kawailoa, and Paulo Kānoa, secretary to the Chiefess Kīnaʻu, contain "…demands on Waialua for taxes and tributes, along with admonitions and instructions to Laʻanui about the regulation of local affairs (Sahlins 1992:8).

The powerful kahuna Kaʻopulupulu was based out of Waimea and Pūpūkea in Koʻolauloa Moku. Kaʻopulupulu's heiau of Puʻu o Mahuka and Kupopolo may have been restored by Kahāhana, the ruling chief he advised. Kamakau (1961:134) writes that Kahāhana "…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 Kahāhana to have Kaʻopulupulu killed, and paved the way Kahāhana's loss of Oʻahu 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 moʻolelo of Kaʻopulupulu, 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 Walikanahele [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, Keaau, 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 Kapuaʻi-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]

The ahupuaʻa of Kawailoa features in a "popular legend of the seventeenth century" recorded by King David Kalākaua in 1888 (Kalākaua 1888:371). Kawailoa is the first Oʻahu location a

cannibalistic foreign chief named Kokoa, his lieutenant Lotu[32] and his entourage flee to from Kauai. After cannibalizing hundreds of people, Kokoa and his followers are driven from the archipelago.

Select Wahi Kūpuna in Kawailoa

Table 13 features select wahi kūpuna from Kawailoa Ahupua'a. The wahi kūpuna listed below represent a starting point for additional research, not a full inventory of the wahi kūpuna of Kawailoa.

[32] Kalākaua writes that Kokoa is "known as Kalo Aikanaka by the natives," but asserts "the real name of the chief of the strangers was Kokoa," also stating "[t]he name of his principal lieutenant or adviser, which is given as Kaaokeewe by tradition, was Lotu, or Lotua," (Kalākaua 1888:374).

Table 13. Select Wahi Kūpuna in the Ahupuaʻa of Kawailoa

Wahi Kūpuna	Type	Location/ Place Name	Comments
Anahulu	Kahawai, Awāwa, ʻIli ʻāina	Flows from mauka to makai in the land division. Literally translated as "ten days" (Pukui et al. 1974:12).	Flows from mauka to makai in the land division. Referenced in ʻĪʻī's description of travelers' journeys along Waialua Moku's ala system (ʻĪʻī 1959:98): "From the stream 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 Opaeula and Halemano...."
Kaʻalaea (Kalawai Maloʻo)	Awāwa, ʻIli ʻāina	Kaʻalaea meaning "the ocherous earth (PEM).	The stream rises at about 1000 feet elevation and enters sea at Kaʻalaea Point (Bryan 2008:62).
Kamani	Village	Bounding Anahola River and separated from the river by a wall (ʻĪʻī 1959:98).	Referenced in ʻĪʻī's description of travelers' journeys along Waialua Moku's ala system (ʻĪʻī 1959:98): "...to the plains of Paalaa and Kawailoa to Kamani, a village with a pond, the boundary walls of which separated it from the Anahulu River."
Kanehaolani	Heiau	"Kāne royal companion" (PEM). Located in Kawailoa Valley (McAllister 1933:197)	"Kawailoa Valley. Thrum writes: 'A small heiau of husbandry class"; recorded as destroyed (Thrum 1906 in McAllister 1933:197).
Kauanui	Wahi heʻe nalu	Located in the kai off Lae Puaʻena (Clark [NeSmith, trans.] 2014:119).	Ancient surfing place. Located in the kai (*sea*) off Lae Puaʻena (Finney, 1959:51; Clark [NeSmith, trans.] 2014:119).
Kapuahilua	Village, ʻĪli ʻāina	"Second hearth" (PE). Also seen spelled as "Kapuahialua" (Land Comission Award 3688B:3).	"[S]ituated nearly 4 miles upstream from the mouth of the Anahulu River," (Kamehameha Schools 2023a)
Kawaiiki	Awāwa	"Small Ka-wai (the water)" (PEM).	The kahakai flows from the middle of the land division to the kai. Stream rises at about 2,700 feet elevation and joins Kawainui Stream at less than 600 feet to form Anahulu River (USGS 1953).
Kawailoa	Land section, Awāwa, Kahawai	Literally translated as "the long water" (Pukui et al. 1974:98).	One of many streams throughout Waialua Moku that drain the northern Koʻolau watershed (Handy, Handy

Wahi Kūpuna	Type	Location/ Place Name	Comments
			and Pukui 1972:464). Retained by Kamamalu at the Māhele, Land Commission Award 7713:33).
Keae (Keae-Nui and Keae-Iki)	Village, ʻIli ʻāina	Kēʻae meaning "to saturate, soak in" (PE); Keaʻe meaning "the soapberry tree" (PE).	"[S]ituated nearly 4 miles upstream from the mouth of the Anahulu River," (Kamehameha Schools 2023a).
Kupopolo (Kūpopolo)	Heiau	Also seen spelled as "Kūpopolo" (Kamehameha Schools 2023; PEM)	"Site 241. Kupopolo heiau... A two terraced rock paved structure 266 feet long by 110 feet maximum width, with a rather heavy stone wall dividing the two terraces." Also known as Kumupopolo. Associated with the prophet-priest Kaopulupulu who was ordered killed by chief Kahahana (McAllister 1933:144; Sterling and Summers 1978:123-125; USGS 1952.)
Laniākea	Kahawai, Pūnāwai, Wahi heʻe nalu	"Wide sky" (PEM).	"Surfing area,, famous for long "right-slide" rides and named for a nearby residence." (PEM) "On the Waimea side of [Puʻu Nenue] point there is a small freshwater spring among the rocks at the sea's edge... the name Laniākea somehow was transferred from its original site at the spring to the surfing break on the Haleʻiwa side of Puʻu Nenue. Today Laniākea Beach is the long stretch of shoreline between Papaʻiloa Road and Pōhaku Loa Way" (Clark 1977:115).
Leepoko	Lae	Located in coastal Kawailoa.	Referenced in ʻĪʻī's description of travelers' journeys along Waialua Moku's ala system (ʻĪʻī 1959:98): "A village stood at Leepoko Point, and nearby were the ponds of Ukoa and Lokoea, with many homes about them."
Loko ea	Loko iʻa, ʻĪli ʻāina	"Rising Pond" (PEM).	Located in coastal Kawailoa. "A small fresh-water pond covering 2.5 acres, still in use. The present pond is divided from a small stream, into which its outlets (makaha) open, by a stone and earth embankment." (McAllister 1933:141) The pond receives water from Ukoa Pond, drains to Waialua Bay (USGS 1953).
Māeaea	Kahakai, paena waʻa	"Stench" (PEM).	Referenced in ʻĪʻī's description of travelers' journeys along Waialua Moku's ala system (ʻĪʻī 1959:98): "On the opposite bank lies Maeaea, a sandy beach with a canoe

Wahi Kūpuna	Type	Location/ Place Name	Comments
			landing and a good harbor for ships." "Site 234.... As the odor [of decomposing bodies at Kahakakau Kanaka] came to the sands of Haleiwa they became known as Maeaea; the point on the other side became known as Kupaoa" (McAllister 1933:141-142)
Pua‘ena	Lae, Pōhaku	"Issue hot" (PEM); "To glow brightly" (PE).	"Point and ancient surfing area, Waialua Bay" (PEM); "Site no. 235. Stone with curative powers, near Puaena Point... a smooth, oval-shaped stone about 2 feet high and 4 feet long which represents a woman known as Puaena who came in the following of Pele from Tahiti. For its curative powers the stone was famous and Hawaiians came to visit it from all parts of Oahu" (McAllister 1933:142).
‘Ōpae‘ula	Awāwa, muliwai	Literally translated as "red shrimp" (Pukui et al. 1974:171).	Referenced in ‘Ī‘ī's description of travelers' journeys along Waialua Moku's ala system (‘Ī‘ī 1959:98): "From the stream 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 Opaeula and Halemano...."
‘Uko‘a	Loko i‘a, ‘Ili ‘āina,	"Rising coral" (Parker 1922:671).	A large ‘ili containing "a long narrow fresh water pond, approximately a mile in length." (McAllister 1933:142) Indices of Awards list 18 kuleana, most or all within the "pahui o Ukoa", the collective enclosure adjoining the pond (Indices 841).
Unknown	Ala loa	Network of ala loa veined throughout Waialua Moku (‘Ī‘ī 1959:98).	Referenced in ‘Ī‘ī's description of travelers' journeys along Waialua Moku's ala loa system (‘Ī‘ī 1959:98).

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 (RM), and Tax Map Key (TMK).

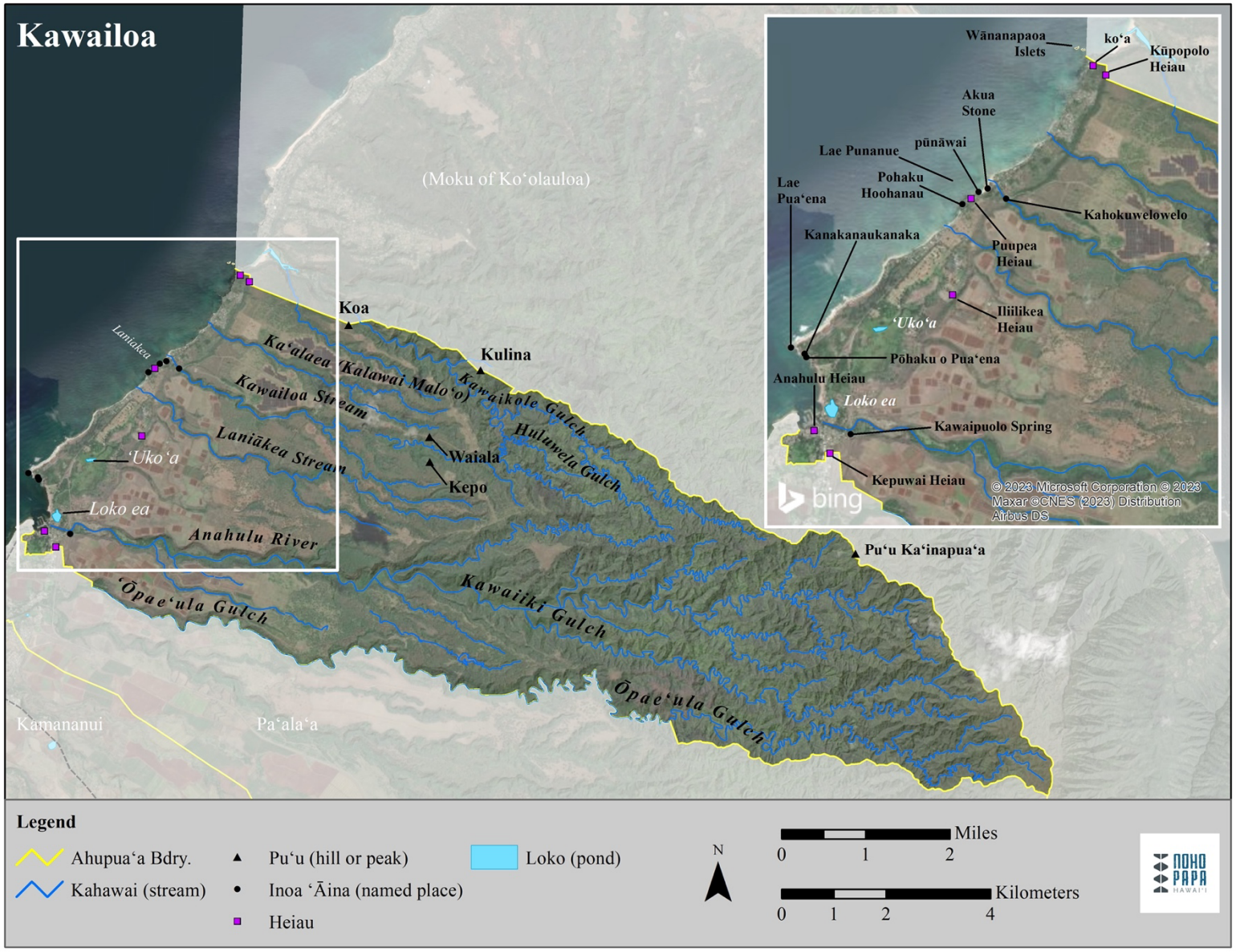


Figure 53. Map illustrating locations of some Wahi Kūpuna found in Kawailoa Ahupuaʻa

Mele

This section features mele associated with wahi kūpuna and communities in Kawailoa Ahupuaʻa. The first two are kanikau - a "dirge, lamentation, chant of mourning, lament," (Pukui and Elbert 1986:129). Hawaiian Studies Scholar Puakea Nogelmeier, in an interview with Hina Kneubuhl, explains kanikau as "...a type of mele - a chant - that shows love and relationship to a person, usually someone who had passed on," further stating, "[i]t's a fond recollection, in a sense. The relationship is recalled, sometimes in order of time, sometimes in order of places where the two spent time together..." (Kealopiko 2022). M.N. Kaualua had the first kanikau featured below published in the April 15, 1876 edition of the Hawaiian language newspaper *Ka Nupepa Kuakoa* in memoriam of her late husband Keawehūnahāla. It reads:

Kanikau la he Aloha	*A dirge, an expression of love*
Nou e Keawehunahala	*For you, Keawehūnahāla*
Kuu kane o na wai elua o ka aina	*My dear husband of the two waters of the land*
Mai ke kai Ehuehu o Puaena	*From the misty seas at Puaʻena*
Enaena ka maka o ke kanaka	*The eyes of the people burn*
I lokua mai e ke kai o Maeaea	*As the sea of Māeaea beats down*
Ea mao ole i ke kula o Lauhulu	*Rising endlessly on the plains of Lauhulu*
E hoi ka uhane i Lokoea	*The spirit returns to Lokoea*
E inu i ka wai kiaha o Maleka	*To drink the waters of the cups of America*
Hoopihaʻku i ke kai o Kahala–e	*Filling the sea of Kāhala man*
Auwe ke kane ka meaʻloha–e	*Oh, my husband, the one I love.*
	[Unknown author in Clark (NeSmith, trans.) 2014:218]

The second kanikau was published in *Ko Hawaii Pae Aina* on November 16, 1878. Its commissioner and author may or may not be the same individual and are unknown. It reads:

Kuu keiki mai ka malu inia o Haleiwa	*My dear son from the shade of the Pride of India trees at Haleʻiwa*
Mae ka wai au o Anahulu	*From the bathing waters at Anahulu,*
Mai ka nalu hee o Puaena	*From the surfing waves at Puaʻena*
Mai ke uki holu i ka makani o Ukoa.	*From the gentle swaying of the ʻuki sedge in the wind at ʻUkoa.*
	[Unknown author 1878 in Clark (NeSmith, trans.) 2014:219]

The mele below dates to the mid-19th century and was published in the Hawaiian language newspaper *Ka Nupepa Kuokoa*. The author and the purpose of the mele are unknown. It reads:

O poi ka nalu mai Kahiki	*The waves from Kahiki break,*
Ka inaina i hanau ai,	*The anger that is born*
I Lauhulu la i Kaawela,	*In Lauhulu at Kaʻāwela*
Kukuilolo ka i Punanue,	*Kukuʻilolo is found at Pūnanue*
Hanaui Kamahano ilaila,	*Kamahano is born there*
O Halulu kani ka pahu e ku i Kamani	*The drum thunders all the way to Kamani*
Ku ae nei i Kauanui	*[The surf at] Kauanui rises*
	[Unknown author 1878 in Clark (NeSmith, trans.) 2014:219]

Community Groups in Kawailoa Ahupua'a

This section provides a summary of the community groups in Kawailoa, 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.

Mālama Loko Ea Foundation

Mālama Loko Ea's mission is to perpetuate the Native Hawaiian culture through education, land stewardship, and community building, while sustainably restoring our precious natural resources. The vision of Mālama Loko Ea is to connect the present to the past.

Figure 54. Loko Ea (Photo credit: Mālama Loko Ea Foundation)

Figure 55. Mālama Loko Ea with community members (Photo credit: Mālama Loko Ea Foundation)

Community Outreach & Survey Results

Organization Profile:

Contact person	Rae DeCoito
Address	62-540B Kamehameha Hwy, Haleiwa HI 96712
Phone number	(808) 637-3232
Email	info@lokoea.org
Website/Social media	Website: www.lokoea.org Social Media: @lokoeafishpond
Year organization formed	2008
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites you mālama	Wahi pana o loko puʻuone o Loko Ea, moku o Waialua, ahupuaʻa o Kawailoa, looking forward to ʻUkoʻa pond.
Services/activities offered	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Cultural resource management, Education, Family Engagement, Food production & security, Marine resource management, Natural resource management, Research, Sustainability, Teacher Professional Development. Specific programs/activities: - Volunteer Kaiāulu Workdays (community cultural regeneration)

	- Kupuohi Educational Programs K-12 (community-based education programs) - Kulaiwi Nani Program (restoration and ʻāina based initiatives) - Nā Pili Wai summer program (K-12) - Holomua internship (high school and post high) (green workforce development) - Virtual ʻŌlelo Hawaiʻi classes with Kumu Kahanuola Solatorio - HYCC, Kupu - Planting kit lessons (elementary +) - Virtual huakaʻi - Lawaiʻa camp - Lā Kūʻokoʻa (event, panel, discussion, education) - 41 Kumu ʻIkena workshops - Hoʻoulu Nursery Program - Kiaʻi loko training, - ʻAi pono and food processing food hub - climate resiliency community driven solutions with City and County
Public volunteer work days? When?	Yes, every 3rd Saturday of the month from 9 am - 12 pm with lunch provided
Student School groups (& ages) they service	Yes, 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)
Existing organizational partners	Yes, Loko Ea is open to our community and everyone with positive intentions to mālama the space -- however, we do prioritize the engagement of kanaka maoli participants and students from DOE classified Title I schools. Our priority is Waialua, Haleʻiwa, Mokuleʻia but our DOE, charter, immersion schools range from Makaha to Laʻie.
Organizations wanting to partner with in the future	Yes, Kamehameha Schools ʻĀina Ulu, Patagonia, Nā Kūpuna Foundation, Office of Elementary and Secondary Education, National Endowment for the Humanities, Johnson ʻOhana Foundation, NOAA, Hawaiian Steam Inc., Kōkua Foundation, KUA, Kupu, OHA, Purple Maiʻa, Natural Resource Solutions, North Shore Community Land Trust, Hawaiʻi Council for the Humanities SHARP, Pūpūkea Waimea, Kōkua Hawaiʻi Foundation, Nā Mea Kūpono, Oʻahu Resource Conservation and Development Council, Hawaiʻi Community Foundation, City and County of Honolulu.

Cultural and Place-Based Education:

How are cultural practices implemented in your organization?	- Oli/protocol - Mele -ʻŌlelo Hawaiʻi - Imu - Hale building - Kilo - Sharing moʻolelo - Piko - Kuapā building - Mālama kū and hina pōhaku - Kā ʻupena /mending/maintenance - Lawaiʻa pono Holoholo (ʻupena, mahoi) - Different kapu and kānāwai for the wahi pana

	- ʻAwa ʻaha on winter and summer solstice and piko o wākea - Mākāhā building/maintenance
Place-based resources used?	Yes, maps, moʻolelo, kumu ʻikena papa hana with local cultural practitioners, oral histories, Waihona KS resource, loko iʻa specialists. Resources: Loko Iʻa specialist: Uncle Buddy Keʻala, Emerson, Kamakau, Tulchin, Monahan, McAllister, Pukui journals, Akutagawa UH classes, Edith Kanakaʻole Foundation PD training, KS ʻĀina Ulu capacity building, Moku o Keawe hatchery and partners
Has your org created its own 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, Hololeʻa Visitor Program - virtual tours, learning center, open up ʻUkoʻa.

I Nui Ke Aho

I Nui Ke Aho's mission is to enrich Hawai'i's culture, place, and people by sharing a traditional navigator's mindset and using our Hawaiian double-hulled sailing canoe, Wanana Paoa, as a platform for learning. To share a navigator's mindset with their community through cultural practices and environmental awareness. They host volunteer days monthly and collaborate with other nonprofits in our community. I Nui Ke Aho's long-term vision is to have a committed group of community members who sail aboard and maintain Wanana Paoa. They hope that they can share their experiences with others during their volunteer days and explore leadership opportunities in their community and pursue careers in Hawai'i.

Figure 56. Wanana Paoa, double-hulled sailing canoe (Photo credit: I Nui Ke Aho)

Figure 57. Cultural practices with community members (Photo credit: I Nui Ke Aho)

Community Outreach & Survey Results

Organization Profile:

Contact person	Sydney Covell
Address	P.O. Box 1090 Haleiwa, HI 96712
Phone number	(808) 372-3201
Email	Sydney.covell@wananapoa.org
Website/Social media	Website: https://wananapaoa.org/index.html
Year organization formed	2017
501c3 status	Yes

Services, Target Audiences, & Partnerships:

Sites you mālama	Kawailoa, Māeaea, Punanue, puʻu Kahōkūwelowelo
Services/activities offered	Community engagement, Cultural development (i.e. cultural activities, crafts, practices), Education, Family Engagement, Natural resource management, Teacher Professional Development. Specific programs/activities: We have a navigation program called Iho No Ka makau, includes sailing aboard Wanana Paoa, kilo, celestial navigation, etc. We also host another program called Nā lei hulu waʻa which includes learning about wahipana of the North Shore and hana at different sites including Kahōkūwelowelo, Māeaea, Waimea Bay and more.

	We also conduct work days at Kahōkūwelowelo which includes removing invasive plants and planting native plants. Work days with Wanana Paoa include canoe maintenance and sailing also learning about marine science in the waters of Waialua Bay.
Public volunteer work days? When?	Yes, calendar is on their website, www.wananapaoa.org
Student School groups (& ages) they service	Yes, 9-13 yrs (4th-8th grade), 14-18 yrs (9th-12th grade), 18+ yrs (Post-secondary)
Existing organizational partners	Yes, Mālama Loko Ea Foundation, Mālama Pūpūkea Waimea, North Shore Community Land Trust, Kōkua Hawai'i Foundation
Organizations wanting to partner with in the future	Yes, Waialua High School, and Kahuku High School

Cultural and Place-Based Education:

How are cultural practices implemented in your organization?	Protocol, ʻoli, hoʻokele waʻa, mālama ʻĀina, lawaiʻa pono, kilo, and laulima.
Place-based resources used?	Yes, maps of ahupuaʻa and drone views, moʻolelo, marine scientists join us and we conduct studies in real time, and we use national weather service maps to help with weather forecasts. Resources: Weather.gov, ʻŌlelo Noʻeau: Mary Kawena Pukui, Ulukau
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?	Yes
What programs and/or activities does your organization want to implement in the near future?	Yes, we would like to share about influential people in our community via in person talk stories and host discussion panels regarding important topics in our community and culturally.

Additional Resources for Kawailoa

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

Table 14. Additional Resources for Kawailoa Ahupuaʻa

Author & Year	Title	Summary of Key Content
Sahlins 1992	*Anahulu: The Anthropology of History in the Kingdom of Hawaii*. Volume I, Historical Ethnography. University of Chicago Press, Chicago.	This book is an ethnohistorical study of Anahulu Awāwa and Kawailoa Ahupuaʻa by a Western academic based at the University of Chicago. The study serves as background research for an archaeological research project whose results are discussed by Kirch et al. (1992; see description below). It focuses on the genealogies, Māhele landholdings and associated resources of makaʻāinana under historical trajectories of rule and management by aliʻi, members of the Hawaiian monarchy, and their retainers. Information gathered from historical records such as Māhele land records, letters, Hawaiian language newspapers and other archival materials is featured.
Kirch et al. 1992	*Anahulu: The Anthropology of History in the Kingdom of Hawaii*. Volume II, The Archaeology of History. University of Chicago Press, Chicago.	Relying on the background research in Sahlins 1992 (see the resource described above), this book focuses on the detection and interpretation of archaeological evidence - physical and material remains of past human activity - related to historical Hawaiian settlements in Anahulu Awāwa and Kawailoa Ahupuaʻa. Historical and archaeological evidence are used to interpret the form and function of Hawaiian-engineered agricultural systems and the roles of families and their lands in them, and changes through time.
Becket and Singer 1999	*Pana Oʻahu: Sacred Stones, Sacred Land*. Edited and compiled with photographs by Jan Becket and Joseph Singer. A Latitude 20 Book, University of Hawaiʻi Press, Honolulu.	Becket, Singer, and other contributing researchers present a photo-documentary survey and discussion of Oʻahu wahi kūpuna that have persisted into the late twentieth century. Black and white photography combined with historical evidence drawn from Hawaiian and Western sources explain the wahi pana and cultural significance(s) of the places, if known.

*This table does not include general references that apply to all of the ahupuaʻa in this study, including Sterling and Summers' (1978) *Sites of Oʻahu,* McAllister's (1933) *Archaeology of Oʻahu*, Pukui et al. (1974) *Place Names of Hawaiʻi*, ʻĪʻī's (1959) *Fragments of Hawaiian History*, etc.

Community Survey Results

Nohopapa conducted community engagement for the project from May 2023 to October 2023. Utilizing a multi-phase approach, the engagement process consisted of identifying relevant community organizations, reaching out to them to participate (Appendix A: Community Participation Letter), conducting survey questionnaires via phone or online (Appendix B: Community Survey Questions), summarizing the surveys and community mana‘o, analyzing the data, and preparing a summary of findings.

Twenty-one (21) organizations/individuals were contacted to participate, seven (7) organizations participated in the project, five (5) organizations initially responded, but did not complete the survey within the project time-frame, six (6) organizations could not be reached, and three (3) organization’s work is not based in Waialua. Table 15 includes information on the organization name, primary contact person, contact information, and the ahupua‘a they are primarily based. The Map Numbers in the left-hand column of the table correspond with the map below (Figure 59) illustrating where the organizations are either based or conduct their service activities.

We mahalo all who shared their time and ‘ike for this inventory. Without their mana‘o, this inventory of community-based organizations in Waialua could not have been completed. The mana‘o shared will help KS to (1) Evaluate the opportunities and appropriateness of cultural sites for learner and ‘ohana engagement, (2) Identify initial stages and resources for coordinating community/‘ohana engagement and educational opportunities, (3) Support the development of ‘Āina Based Education (ABE) and Hawaiian Culture Based Education (HCBE), (4) Create processes to build a shared community sense of place, and (5) Support the development of collaborative and innovative strategies to increase availability and access to quality ABE and HCBE educational opportunities for learners in the region.

Table 15. Community Organizations, ahupua‘a locations, and Contact Information

Map #	Ahupua‘a	Hui/Organization	Contact Person	Email & Website
1	Kawaihapai	The Kawaihapai Ohana	Thomas T Shirai Jr	Kawaihapai@hawaii.rr.com Facebook Groups- The Kawaihapai Ohana and Ka Poe O Waialua
2	Kamananui	Waialua Hawaiian Civic Club	Napua Casson-Fisher	napua.casson@gmail.com @waialuahawaiiancivicclub
3	Kamananui	GoFarm Hawaii	Laura Ediger	lediger@hawaii.edu www.gofarmhawaii.org
4	Pa‘ala‘a	North Shore Community Land Trust	Kawela Farrant	nick@northshoreland.org northshoreland.org
5	Kawailoa	I Nui Ke Aho	Sydney Covell	Sydney.covell@wananapoa.org Wananapaoa.org mailto:pvskaina@gmail.com
6	Kawailoa	Mālama Loko Ea Foundation	Rae DeCoito	info@lokoea.org www.lokoea.org/@lokoeafishpond
7	Waialua wide	North Shore Field School, University of Hawai‘i at Mānoa	Ty Kāwika Tengan	ttengan@hawaii.edu https://ethnicstudies.manoa.hawaii.edu/ty-tengan/

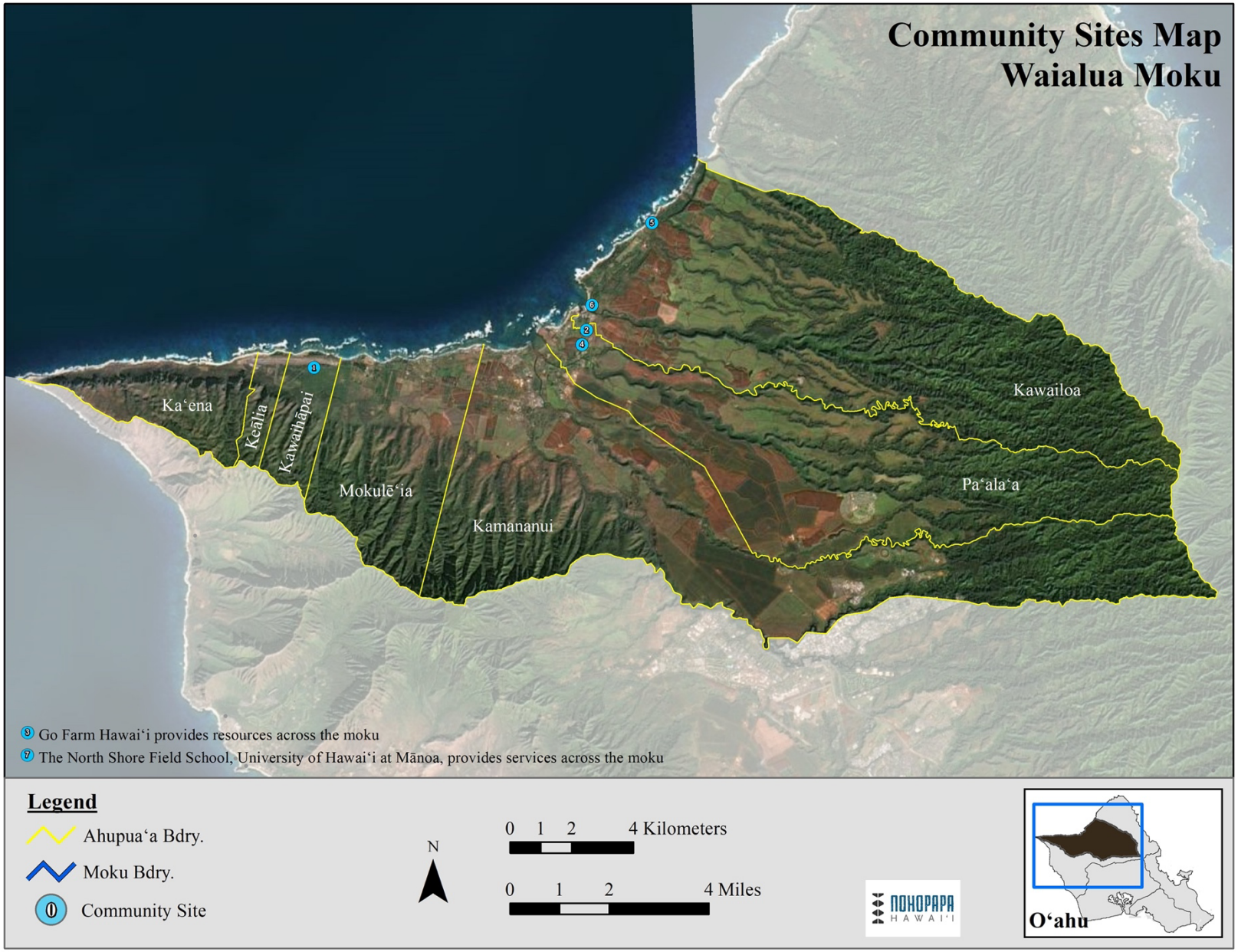


Figure 58. Aerial Imagery showing Community Hui locations in Waialua

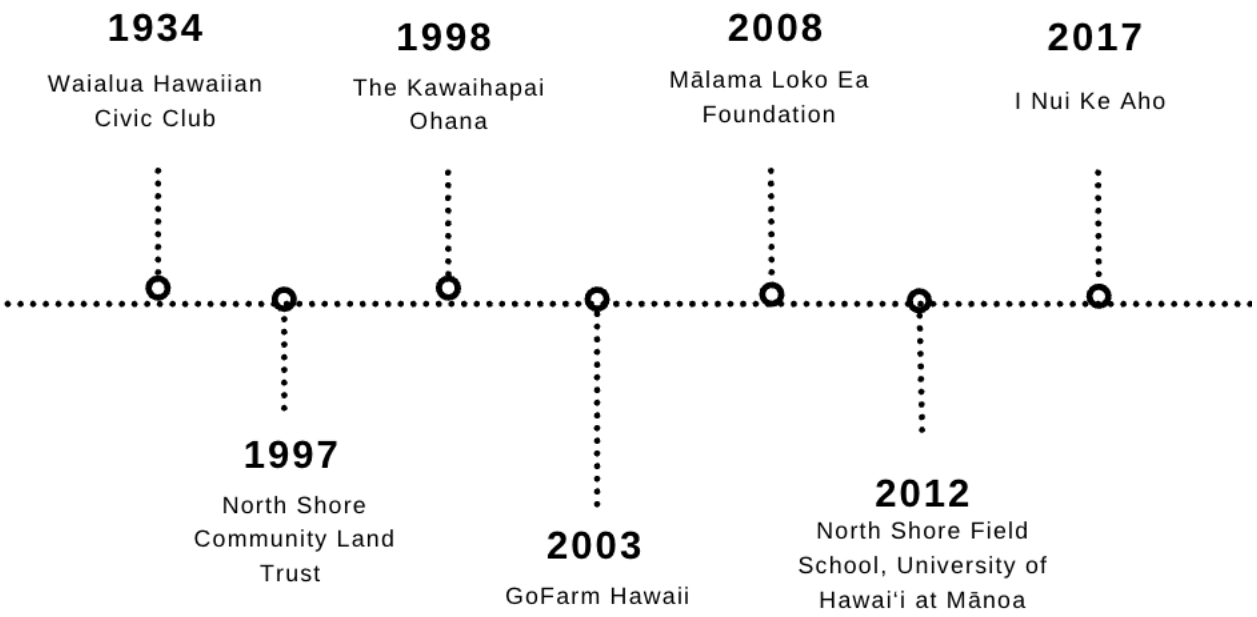
Figure 59. Topographic Map showing Community Hui locations across Waialua

Community Mana‘o Summary

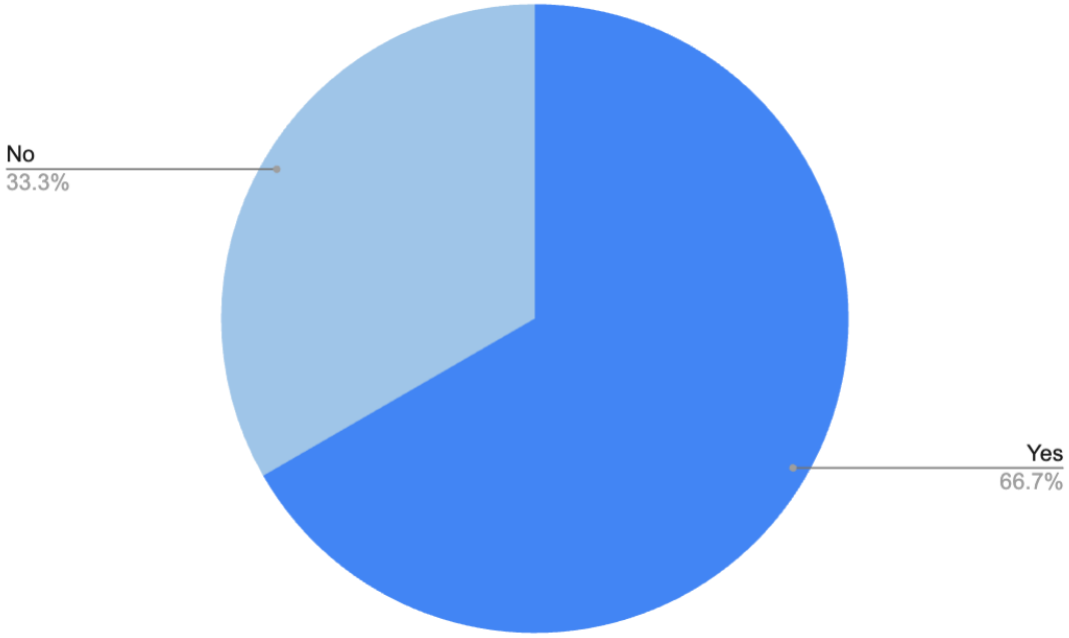
Below is a sampling of community mana‘o gathered from the community survey. It is organized by the eight (8) primary sections of the questionnaire: Organizational Profile, Activities and services, Strengths and opportunities, Challenges and needs, Target Audience, Partnerships, and Organizational Capacity. The data compiled below reflects the responses received by a total of 14 individuals. For a complete listing of all the survey questions and answers, see Appendix D.

Organization Profile

What year was your organization formed?

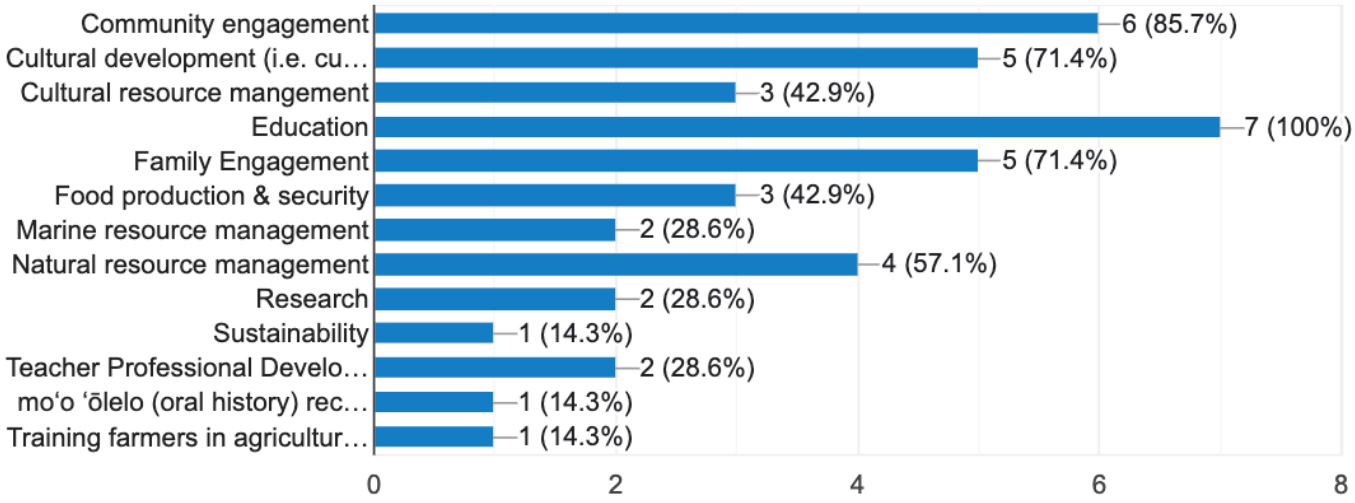


Does your organization have its 501c3 status?



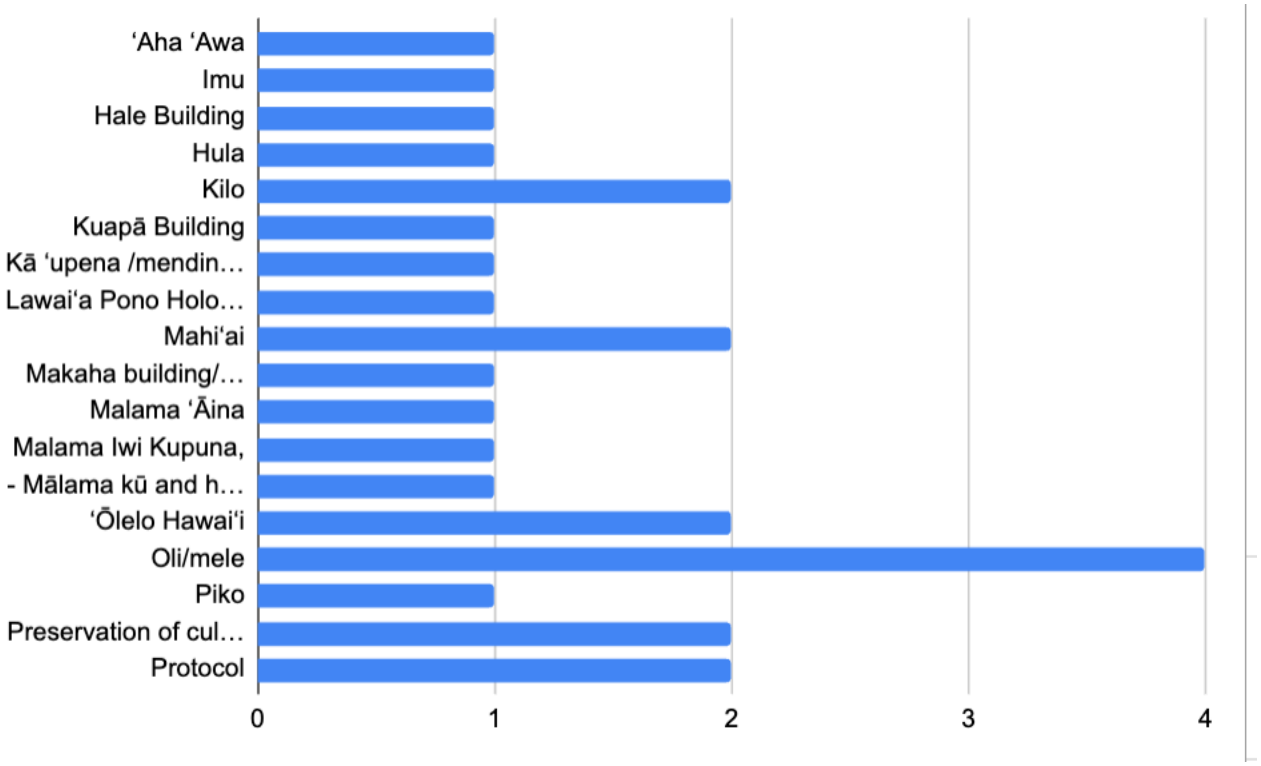
A majority of participating organizations have their 501c3 status. The organizations that do not have a 501c3 status are for-profit businesses or partnered with the Department of Interior Native Hawaiian Organization. Activities and Service

What services does your organization provide?



The top five activities/services the organizations offer are (1) Education, (2) Community engagement, (3) Family engagement and Cultural development, (4) Natural Resource Management, (5) Cultural Resource Management. These five services relate primarily to reconnecting communities to our environment and education about land/ocean through a ʻŌiwi culture lens. The next five activities include Sustainability, Research, Teacher professional development, Food Production, and Development.

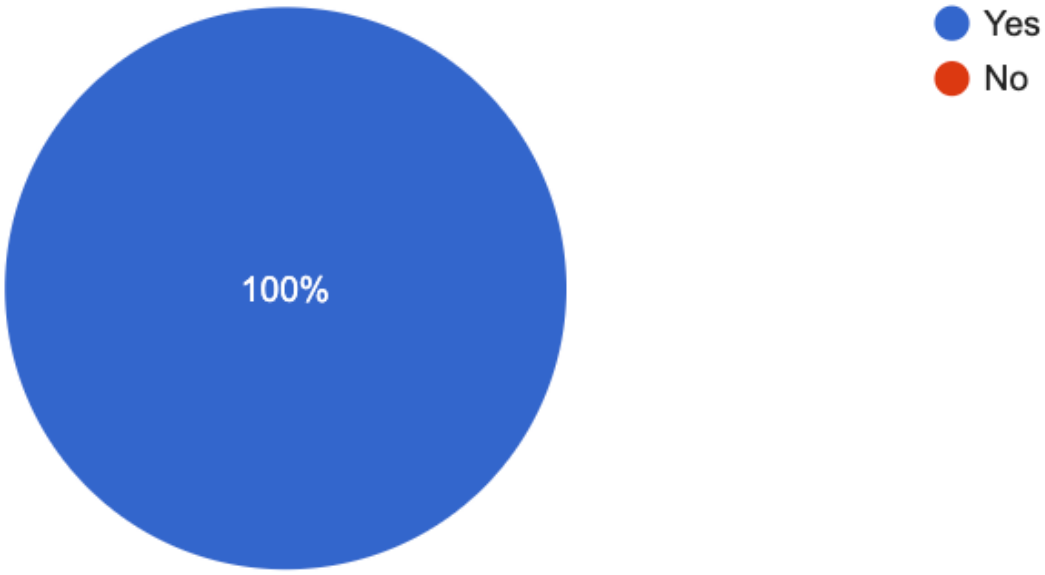
Specific Types of Cultural Practices



All seven (7) organizations participate in cultural practices. Eighteen (18) practices were listed. The top practices are oli (chanting) and mele (songs), kilo, mahi'ai-seven organization, 'Ōlelo Hawai'i, malama 'āina, preserving mo'olelo and protocols. Since starting these 'Āina Inventory studies, more organization are diversifying and specifying the use of cultural practices. One organization shared that they conduct 'aha 'awa or 'awa ceremony two times of year during the winter and summer solstices.

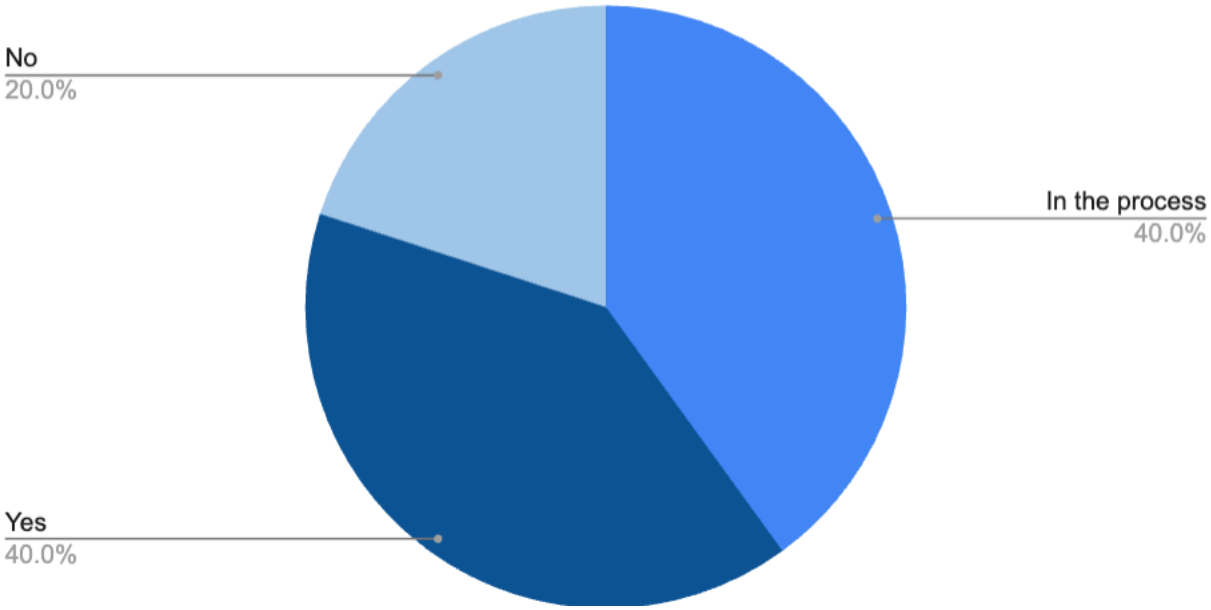
Majority of the organizations participate in three or more cultural practices. The categories of practices range from oratory/performance practices such as hula, oli, 'Ōlelo Hawai'i (speaking Hawaiian Language), mele (songs),), mo'olelo (history and stories), ha'i 'ōlelo (telling of stories).

Do your programs use place-based curriculum and resources?



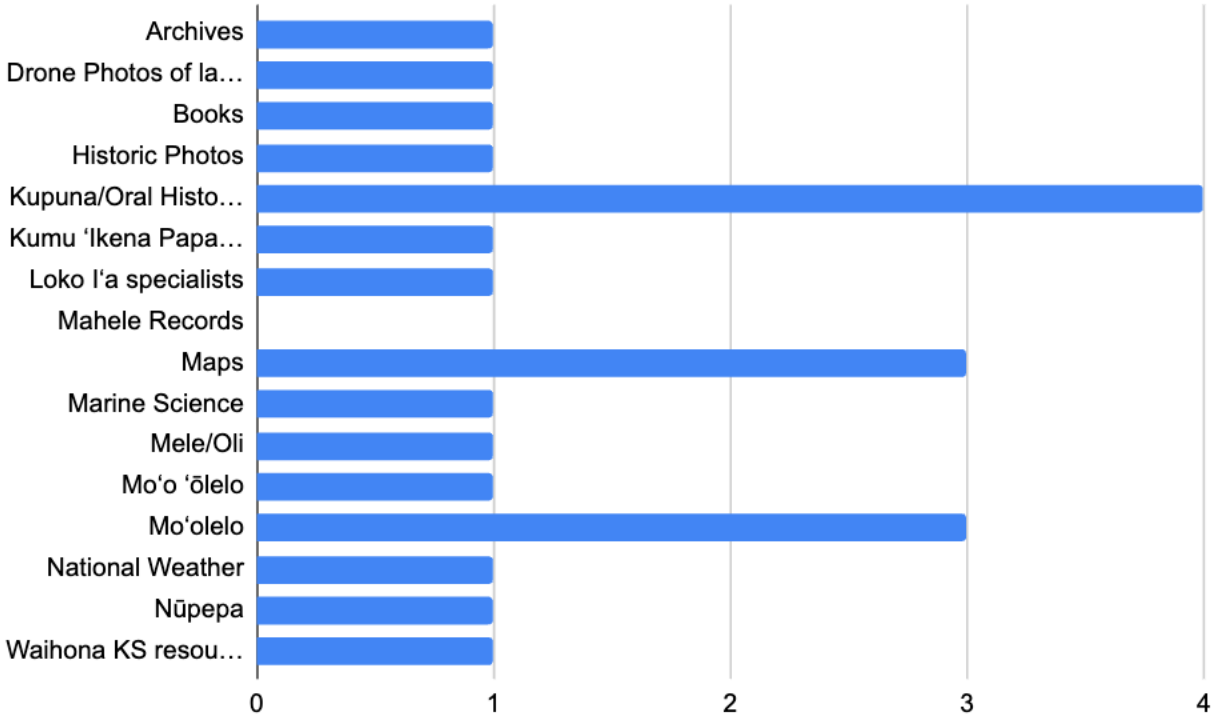
100% of the organizations surveyed utilize place-based curriculum in their programs.

Has your organization created its own place-based curriculum?



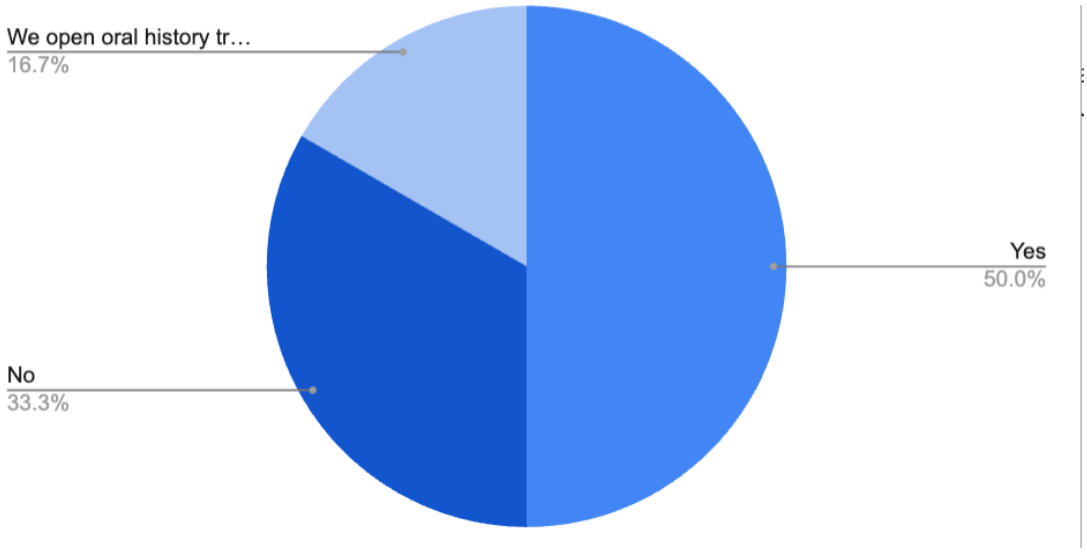
Fourty percent (40%) have created their own place-based curriculum, fourty percent (40%) percent are currently creating curriculum, and twenty percent (20%) have not yet created their own unique place-based curriculum.

If yes, what kinds of resources do you use?



The top resource organizations use for place-based learning are oral histories from living kupuna. Moʻolelo and maps are the second most utilized. New resources from technology advances like drones and national weather channels are being more common to use. Partnerships were also listed by an organization like creating projects with cultural practitioners (Kumu Ikena Papa Hana). Other organizations are creating more resources by partnering with marine scientists to create relevant projects for their area.

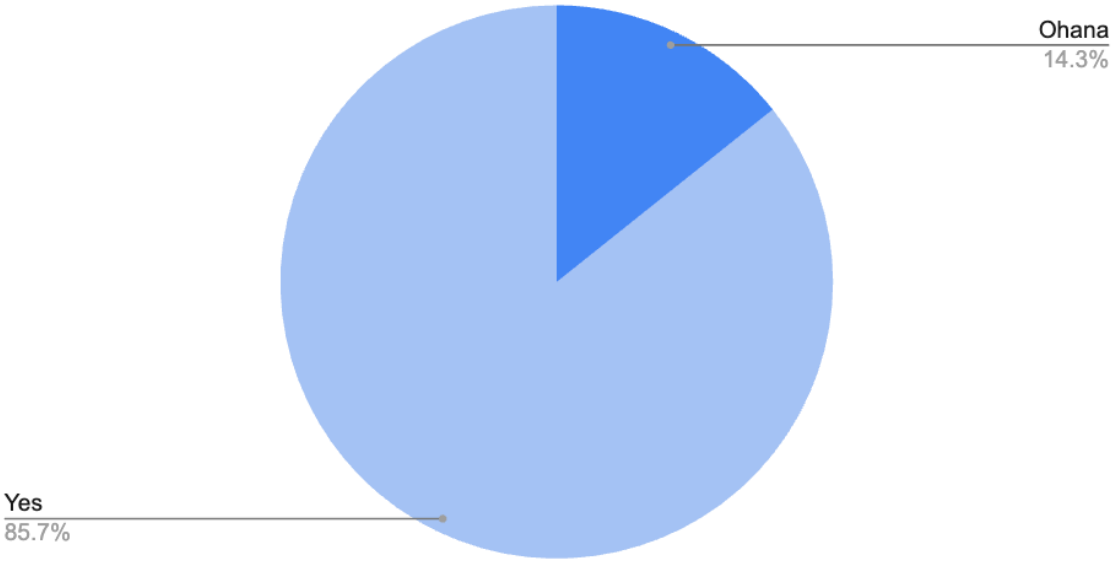
Does your organization have volunteer work days open to the public?



Fifty percent (50%) of the community groups stated that they offer public volunteer opportunities and or site visits. Thirty-three percent (33%) answered that they do not offer public volunteer opportunities. One (1) group said, more specifically, that they offer oral history training groups that the public is open to attend.

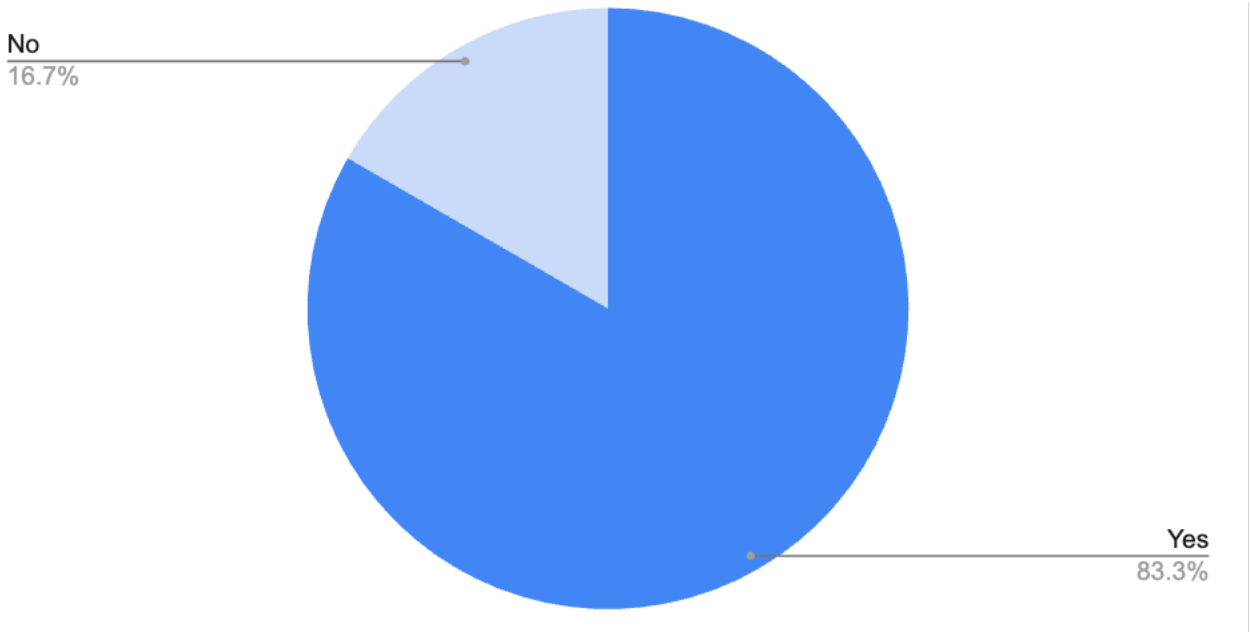
Strengths & Opportunities

Would you like to grow your organizational capacity?



All organizations want to grow their organizational capacity. One is more specific in how they want to grow, focusing on ‘ohana that are interested in cultural practices.

Does your organization currently want to expand its reach to educate more students and/or community members?



All but one group would like to expand their educational reach. The groups vary on how they want to expand. Some want to highlight influential members in their communities at in-person talk stories and host discussion panels regarding important topics in their community. Another hui shared about their Hololeʻa Visitor Program – where they offer virtual tours. Others stated that they are always adding new workshops and program activities based on community feedback. One hui specified that they want to expand additional field schools and community trainings.

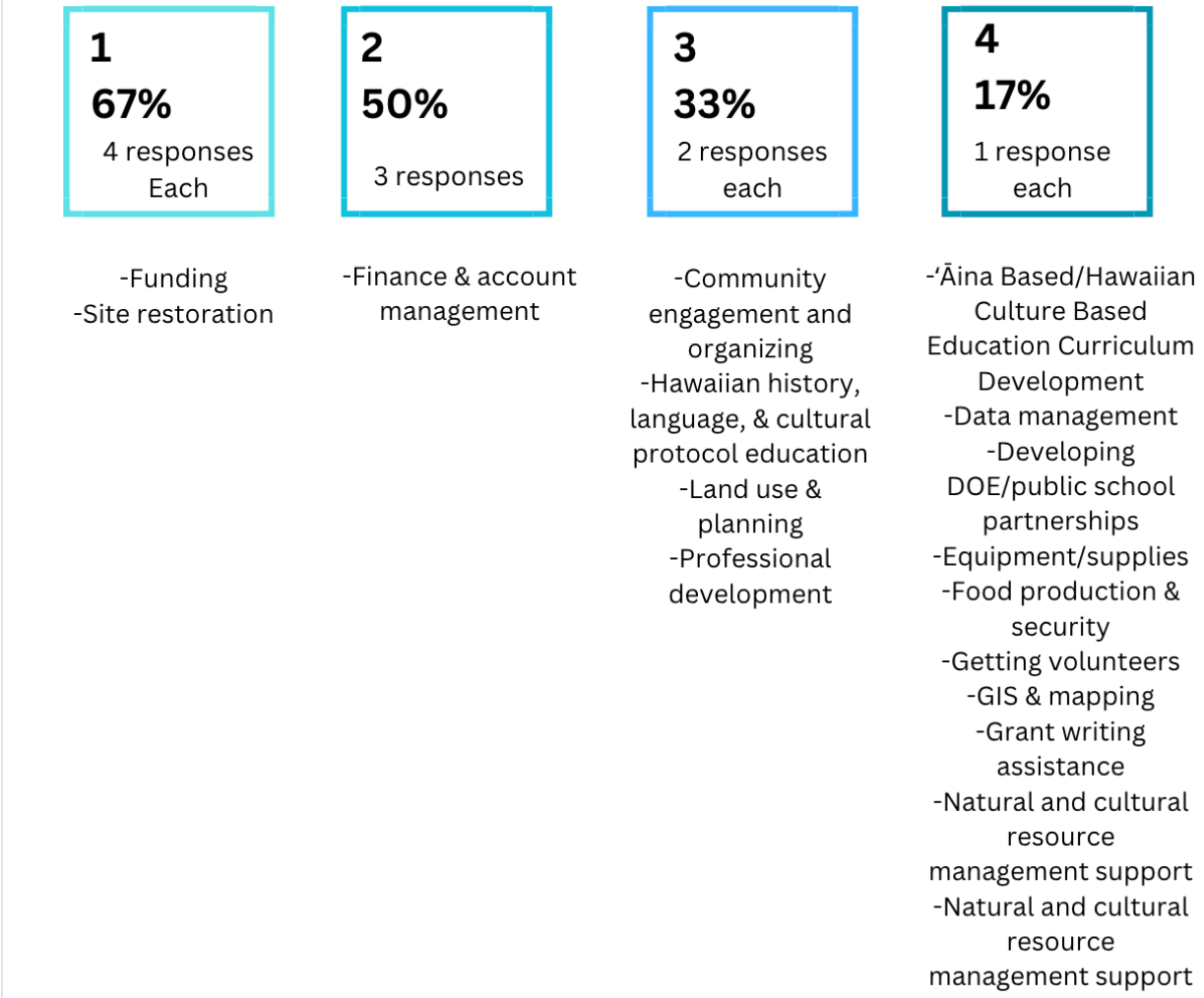
Challenges & Needs

Top 5 challenges your organization faces

1 57% 4 responses	2 43% 3 responses each	3 29% 2 responses each	4 14% 1 response each
Cultural Site Access & Preservation	--Community Building (Strategy, Logic Model, etc) -Human Resources and Organization Support -Managing Finances and Accounting -Site Access -Specialized Equipment (e.g., water meter, tools, machines)	-Community Engagment & Organizing -Research (Land Document, Hawaiian Language Sources, Archival Research, etc).	-Curriculum Development and Support -Facilities updates -Leadership Development -Resource Management -Securing 501-3c Status -Transportation -Funding

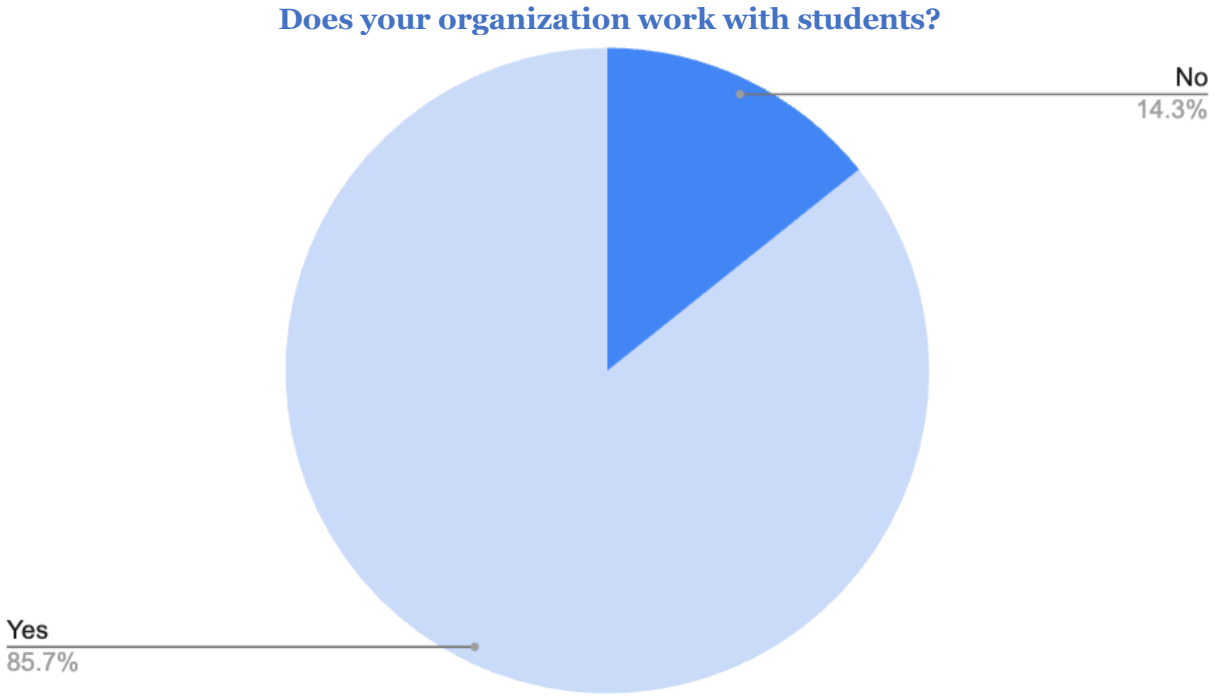
According to the organizations surveyed, building capacity to do more is the number one problem (this was listed by 62% of organizations). The next challenge is maintaining or updating facilities and human resources, all the detils to ensure their workers get paid and insured. The next pressing challenges identified included another fiscal support issue, is managing finances and accounting. The fourth broader spectrum challenges are Community egagment, organizing, Leadership development, and then obtaining and upkeeping specialized equipment (e.g., water meter, tools, machines), and Transpotation of groups to and from site. The fifth challenges ranges from curriculum development, program evaluation & tracking, and resource managment.

Top 5 needs of your organization

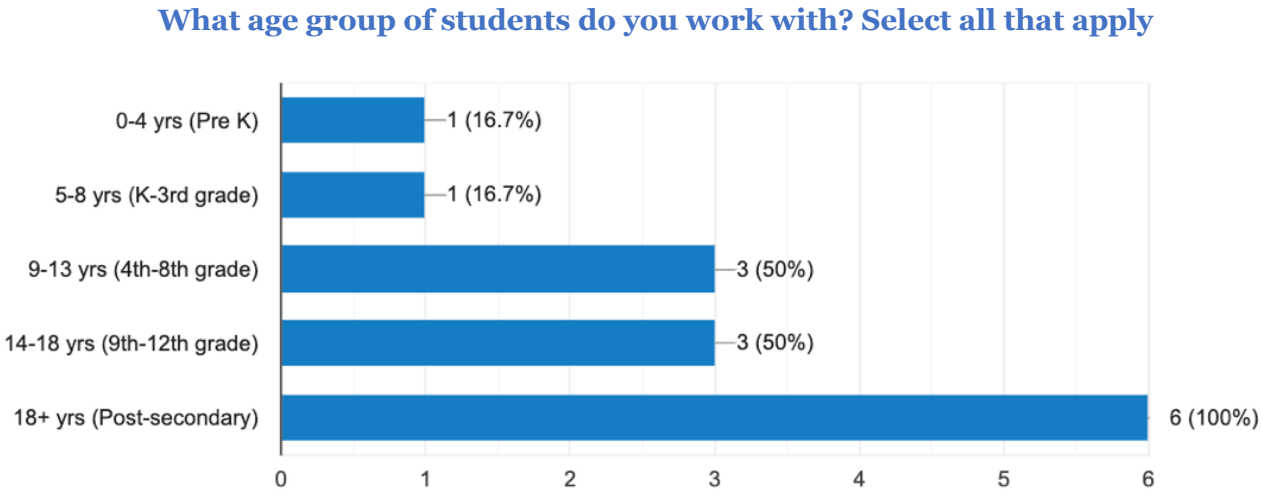


The number one need for these organizations is funding and site restoration (with 67%). Many of these groups are doing incredible work and if they had more funding they could be more efficient and further their reach. It takes a lot ot restore a site (manpower, machinary, proper planning, ect). The second priority needs identified is Finance & account managing. Both these two top priorities ideally would have 1 or few people to do these tasks and only these tasks, but often its the same people trying to keep these projects a float. Because of the limited number of surveys completed this round third need is tied with four (4) priorities and fourth has ten (10) responses. The needs for each site is very specific.

Target Audience

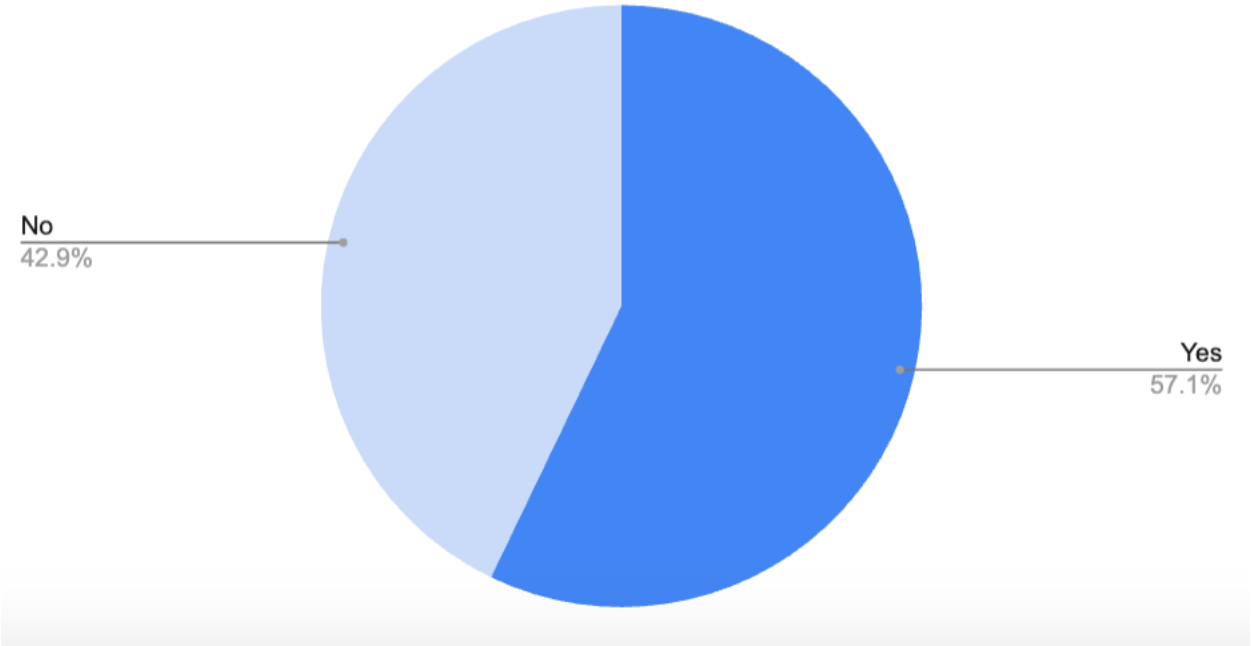


86% of the organizations currently work with students. The ine organizations that doesn't their primary focus is around 'iwi kūpuna, taking care of ancestral bones.



The top age group of students the organizations work with are 18+ yrs (Post-secondary). All the groups that work with kids are in this category. Three groups wirk with the two age groups below. Only one (1) group works with the two yougnest age groups.

Does your organization work with a particular school group?

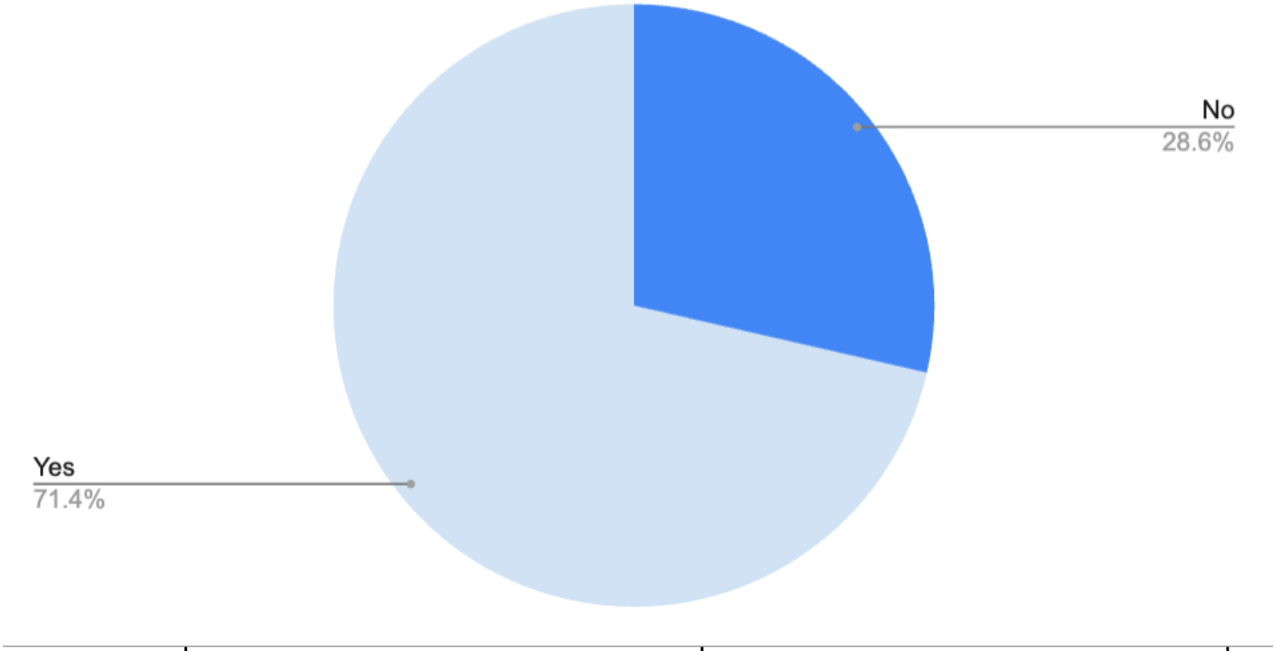


Fifty-seven percent (57%) of the community organizations work with specific school groups. The schools that were listed include:

At the Grade School level: Loko Ea had a very specific respns. open to our community and everyone with positive intentions to mālama the space -- however, we do prioritize the engagement of kanaka maoli participants and students from DOE classified Title I schools. Our priority is Waialua, Haleʻiwa, Mokuleʻia but our DOE, charter, immersion schools range from Makaha to Laʻie. Other groups work with UH Mānoa. North Shore Community Land Trust has worked with students from the Asia Pacific International School, Kahuku Intermediate and High School, Waialua Intermediate and High School, and Kamehameha Schools Kapālama. We also collaborate with classes from the University of Hawaiʻi at Mānoa including the departments of Architecture, Engineering, Ethnic Studies, Hawaiian Studies, and the Sea Grant College Program.

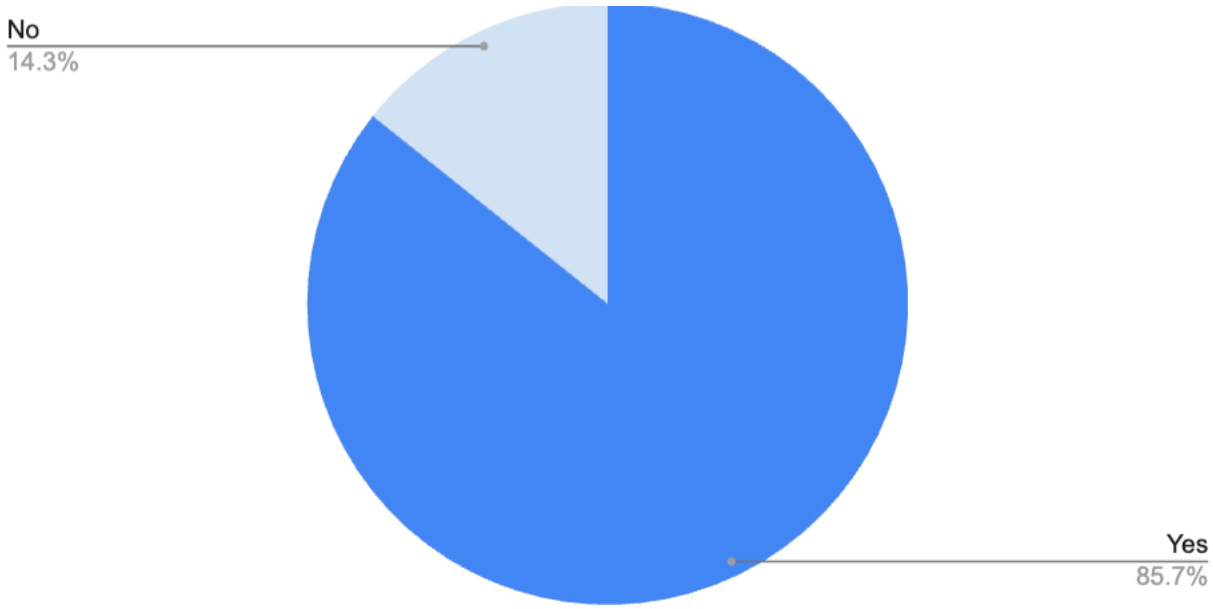
Additional community groups are: Ka Lei Maile Aliʻi Aloha Aina

Does your organization work with community members, families, or other organizations?



Five (5) organizations work with communities, families and friends. Two (2) organization don't. Some of the groups are Malama Loko Ea Foundation, Malama Pupukea Waimea, North Shore Community Land Trust, Kōkua Hawai'i Foundation, Kamehameha Schools 'Āina Ulu, Patagonia, Na Kupuna Foundation, Office of Elementary and Secondary Education, National Endowment for the Humanities, Johnson 'Ohana Foundation, NOAA, Hawaiian Steam Inc, , KUA, KUPU, OHA, Purple Mai'a, Natural Resource Solutions, North Shore Community Land Trust, Hawaii Council for the Humanities SHARP, Kōkua Hawaii Foundation, Nā Mea Kūpono, O'ahu Resource Conservation & Development Council, Hawaii Community Foundation, City and County of Honolulu, Many partners, such as ORC&D, OACA, Hawaii Good Food Alliance, Sustainable Molokai, Pacific Gateway Center, North Shore EVP, etc., North Shore Community Land Trust; previously the Waialua Hawaiian Civic Club. Past/current formal partners: US Fish and Wildlife Service and various entities/affiliates, KUA, ORC&D, UH Sea Grant College Program, University of Hawai'i, Turtle Bay Resort. We also often collaborate/informally partner with, Ho'okua'aina, Hui o He'e Nalu, Mālama Waiale'e 'Ohana, and more.

Are there other organizations, schools, individuals, etc. you would like to partner with in the future?



Eighty-six percent (86%) of the organizations would like to partner with others in the future. Fourteen percent (14%) are not interested in new partnerships at the moment. Some groups said would like to more regular partner with the various local K-12 schools, especially the DOE Schools in our area, like Waialua High, Kahuku High, BYUH, Hawaiian Charter schools, like Ke Kula Kaiapuni o Anuenue and Kamehameha Schools. Other said things like they are ooking for potential 'oiwi mentors who can share place-based and agricultural knowledge with our staff and specific farm site locations.

Closing Mana‘o

This ‘Āina Inventory was created to better understand and document the cultural history and contemporary stewardship and educational activities of Waialua Moku, O‘ahu. The moku of Waialua encompasses the majority of the northern portion of the island and has seen changes in its boundaries over time. Originally consisting of 14 ahupua‘a, the district has undergone alterations, with the addition of Waimea and the transfer of Wahiawā and Wai‘anae Uka in the late 19th and early 20th centuries. Today, Waialua stretches from Ka‘ena Point to Waimea. This project area consisted of seven ahupua‘a including Ka‘ena, Keālia, Kawaihāpai, Mokulē‘ia, Kamananui, Pa‘ala‘a, and Kawailoa.

Prepared for Kamehameha Schools, this ‘Āina Inventory will be used as a management tool to: (1) Evaluate the opportunities and appropriateness of cultural sites for learner and ‘ohana engagement, (2) Identify initial stages and resources for coordinating community/‘ohana engagement and educational opportunities, (3) Support the development of ‘Āina Based Education (ABE) and Hawaiian Culture Based Education (HCBE), (4) Create processes to build a shared community sense of place, and (5) Support the development of collaborative and innovative strategies to increase availability and access to quality ABE & HCBE educational opportunities for learners in the region.

The primary tasks undertaken to gather information for this survey were: (1) Ethnohistorical research to gather relevant information on selected mo‘olelo about specific wahi pana, wahi kūpuna and other cultural and natural resources and sites including an analysis of historical maps, photographs, documents, and reports; (2) Community engagement, including a survey developed to gather data specifically requested by KS for this project; (3) GIS map making based on the results of the first three tasks; and (4) Cultural landscape inventory and final report.

Archival and historical research indicate that the district is traditionally known for its pleasant weather, well-watered seaward slopes, and fertile lands that were once occupied by lo‘i kalo (taro terraces). Renowned for its fishing grounds, broad beaches, and fishponds, Waialua played a significant role in Hawaiian history as an oracle center and residence for kāhuna such as Ka‘ōpulupulu, Lokai, and Pu‘ali. Moreover, diverse resources, encompassing ‘uala cultivation, rich marine resources, fishing shrines, heiau, ala systems, named winds and rains, a network of kahawai and muliwai, prominent pu‘u further contribute to the rich history of settlement within the moku. The title of this study, “Waialua, ‘āina kū pālua i ka la‘i” reflects admiration for the tranquil life and pleasant weather of Waialua.

The mo‘olelo of Waialua Moku feature various legendary figures like Maui, Pīkoiaka‘alalā, and Kaanaana, Pele, Hi‘iaka, Kalelealuaka, Kalamainu‘u, ‘Aikanaka, Lonoikamakahiki, and Lonokaeho. As well as themes of mo‘o akua, water, drought, salt production, forest resources, female surfers, ruling chiefs, and prophecies. The name “Waialua” is linked to twin streams and various legends, including one about the disgraced chief Waia. Despite urbanization and changes brought by the sugar industry, on-going efforts aim to preserve Waialua’s cultural heritage, encompassing place names, ancestral sites, stories, songs, chants, and the community within the moku. While this study only begins to scratch the surface of the history of Waialua, there are many more wahi and mo‘olelo of this place that may be still unstudied or yet to be remembered.

Community engagement for this project identified a number of community-based organizations offering stewardship, Hawaiian cultural education, mālama ‘āina, and related activities for students and the general public. These organizations are spread throughout the moku and continue to steward many wahi pana and wahi kūpuna in the region. The community outreach, survey, and analysis highlighted critical trends and themes.

Results of the community survey indicate that organizations offer a range of services and activities, including community engagement, cultural development, education, family engagement, natural resource management, and teacher professional development. Several organizations cater to a range of student age groups, spanning from Pre-K to post-secondary education, with a particular emphasis on serving those aged 18 and above in various programs, but all work with community members, ʻohana, and others. A vast majority of organizations partner with other community groups, schools, or organizations and are interested in partnering or collaborating with additional groups in the future.

The organizations prioritize cultural and place-based education through the incorporation of practices such as protocol, ʻoli, hoʻokele waʻa, mālama ʻāina, kilo, hula, mele, and ʻōlelo Hawaiʻi. They leverage diverse resources, including maps, drone views, moʻolelo, databases, oral histories, and historic photographs, with a shared commitment to preserving cultural history and nurturing a connection to ancestral knowledge. While some are actively developing place-based curricula and cultural practices, others currently implement practices like mahiʻai and kiaʻi loko iʻa.

The organizations express a shared desire to strengthen their organizational capacity, expand their reach, and, in some cases, implement new programs and activities based on community feedback. Opportunities for growth include opening restoration sites to more local students and families, conducting additional field schools and community trainings, and introducing initiatives like summer internships, cultural workshops, and community workdays. Additionally, more than half of the organizations have their 501c3 status.

While all organizations have a common goal of growing organizational capacity, the challenges across these organizations include capacity building, community engagement, site access, cultural site access, facilities, specialized equipment, and archival research. Common needs involve curriculum development for ʻāina-based and Hawaiian culture-based education, financial management and accounting support, securing additional funding, land use planning, site restoration dedicated to cultural and environmental preservation, research support, Hawaiian language sources, data management, public school partnerships, professional development, effective community engagement and organizing, Hawaiian history and language education, and GIS mapping for cultural and natural resource management. These needs reflect a diverse range of requirements to address both operational and educational aspects of the organizations' missions.

Resources compiled for this ʻĀina Inventory, from both written and oral sources, provides valuable ʻike that acknowledges and honors the vibrant history of Waialua Moku and the sustained and deep pilina the community maintains with this place, both in the past and present. The moku still contains numerous kīpuka that commemorate the moʻolelo and mana of our kūpuna and remain as sacred and special places for our lāhui to reconnect, prosper, and thrive.

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Appendix A: Community Participation Letter

Welina mai me ke aloha,

On behalf of Kamehameha Schools (KS), Nohopapa Hawai‘i, LLC is gathering community ‘ike and mana‘o in support of an ‘Āina Inventory for Waialua Moku (see attached map). Nohopapa Hawai‘i and KS have collaborated on ‘Āina Inventories for the moku of ‘Ewa, Kona, Wai‘anae, Ko‘olaupoko, and Ko‘olauloa, and a few of the studies can be found online at https://waihona.net/#/collections.

The Waialua ‘Āina Inventory will specifically help KS to:

- Evaluate the opportunities and appropriateness of cultural sites for learner and ‘ohana engagement.
- Identify initial stages and resources for coordinating community/‘ohana engagement and educational opportunities.
- Support the development of ‘Āina Based Education (ABE) and Hawaiian Culture Based Education (HCBE).
- Create processes to build a shared community sense of place.
- Support the development of collaborative and innovative strategies to increase availability and access to quality ABE and HCBE educational opportunities for learners, educators, and the community.

The project area for this ‘Āina Inventory is 7 ahupua‘a in Waialua. The total project area stems from Ka‘ena to Kawailoa. The ‘Āina Inventory will provide details on culturally significant sites and stewards throughout the project area.

Nohopapa would like to engage with community members, educators, and organizations that have knowledge of and relationships with wahi kūpuna in this moku, and have mana‘o to share about their organizations. We are asking for 15 minutes of your valuable time to complete a Google Form survey by 9/30/23 at the link below:

- Survey Link: https://forms.gle/b3ehNQkPy5kA7CvEA

In particular, we would like to gather information relating to:

- **Current ‘Āina and Hawaiian Culture-Based Education initiatives**
- **Community programs, services, and outreach efforts**
- **Conservation and mālama ‘āina efforts**
- **Cultural practices being perpetuated in the Waialua Moku**
- **Referrals to others who would be willing to share their mana‘o**

Your mana‘o will be invaluable for this study and will be used to help evaluate increased access and systematize ways for ‘ohana and educational institutions to build stronger ABE and HCBE foundations. Please don’t hesitate to contact us if you have any questions or if you would like kōkua in filling out the survey.

Me ka ha‘aha‘a,
Nohopapa Hawai‘i, LLC
www.nohopapa.com

Appendix B: Community Survey Questions

Contact Information

1. Name
2. Email Address
3. Organization Name
4. Address
5. Phone number
6. Email
7. Website/Social media
8. Year your organization formed
9. Does your organization have its 501c3 status?

Organization Background Information

10. Organization's mission statement
11. Organization's short term and long term vision
12. Sites your organization mālama's or are connected to (ahupuaʻa, wahi pana, puʻu, ʻili, etc.)
13. Select all the services your organization provides
14. What specific programs/activities does your organization offer? Please list them.
15. How are cultural protocols, activities, and practices implemented in your organization?
16. Please list cultural practices implemented by your organization (i.e. hula, mele, kilo, mahiʻai, etc.)
17. Do your programs use place-based curriculum and resources?
18. If yes, what kinds of resources do you use, please list (i.e. maps, moʻolelo, oral histories, etc.)
19. What are some of the authors or websites used to gather these resources?
20. Has your organization created its own place base curriculum? (Yes, No, In the process)
21. Does your organization have volunteer work days open to the public?
22. If yes, please list the days/times or a link to your online schedule/calendar.

Organizational Goals, Challenges, & Needs

23. Would you like to grow your organizational capacity?
24. Does your organization currently want to expand your reach to educate more students and/or community members?
25. Does your organization hope to offer new programs and/or activities in the near future (i.e. internships, curriculum development, cultural practice workshops, etc.)?
26. If so, what would these programs and activities be?
27. Select the top 5 Challenges your organization faces. Add any additional manaʻo he
28. Select the top 5 Needs of your organization. Add any additional manaʻo here

Organization Service Population

29. Does your organization work with students?
30. What age group of students? Select all that apply
31. Does your organization work with a particular school or group? If yes, please list them
32. Does your organization work with community members, families, or others?
33. Does your organization currently partner with other community groups, schools, or organizations? If yes, who?

34. Are there other organizations, schools, individuals, etc. you would like to partner with in the future? If yes, who?
35. Please include any additional manaʻo or questions you would like to share here, mahalo!

Appendix C: Informed Consent On Survey

Consent

1) You consent to the use of the summary and/or interview quotes for the purposes of this study
2) You consent to the photographs you shared with us to be included in this study.
3) I, _____, agree to the procedures outlined above and, by my signature (please print your name in the short answer text box below), give my consent and release of this survey and/or photographs to be used as specified.

Appendix D: School Locations in Waialua

Kamananui & Paʻalaʻa Ahupuaʻa

Map Number	Grade Level
Preschool	
1	Kamehameha Schools Preschool - Haleiwa I & II
2	First Baptist Preschool Of Haleiwa
3	Ka Hana Pono Daycare
12	Punana Leo O Waialua
4	Hale'iwa Elementary Preschool
6	Waialua Elementary Preschool
8	Saint Michael School Preschool
11	PACT - Early Head Start At Waialua High School
Elementary	
5	Hale'iwa Elementary
7	Waialua Elementary
13	Helemano Elementary
Middle	
10	Waialua High and Intermediate
High	
10	Waialua High and Intermediate
K-12	
9	Saint Michael School
College/University	
	N/A

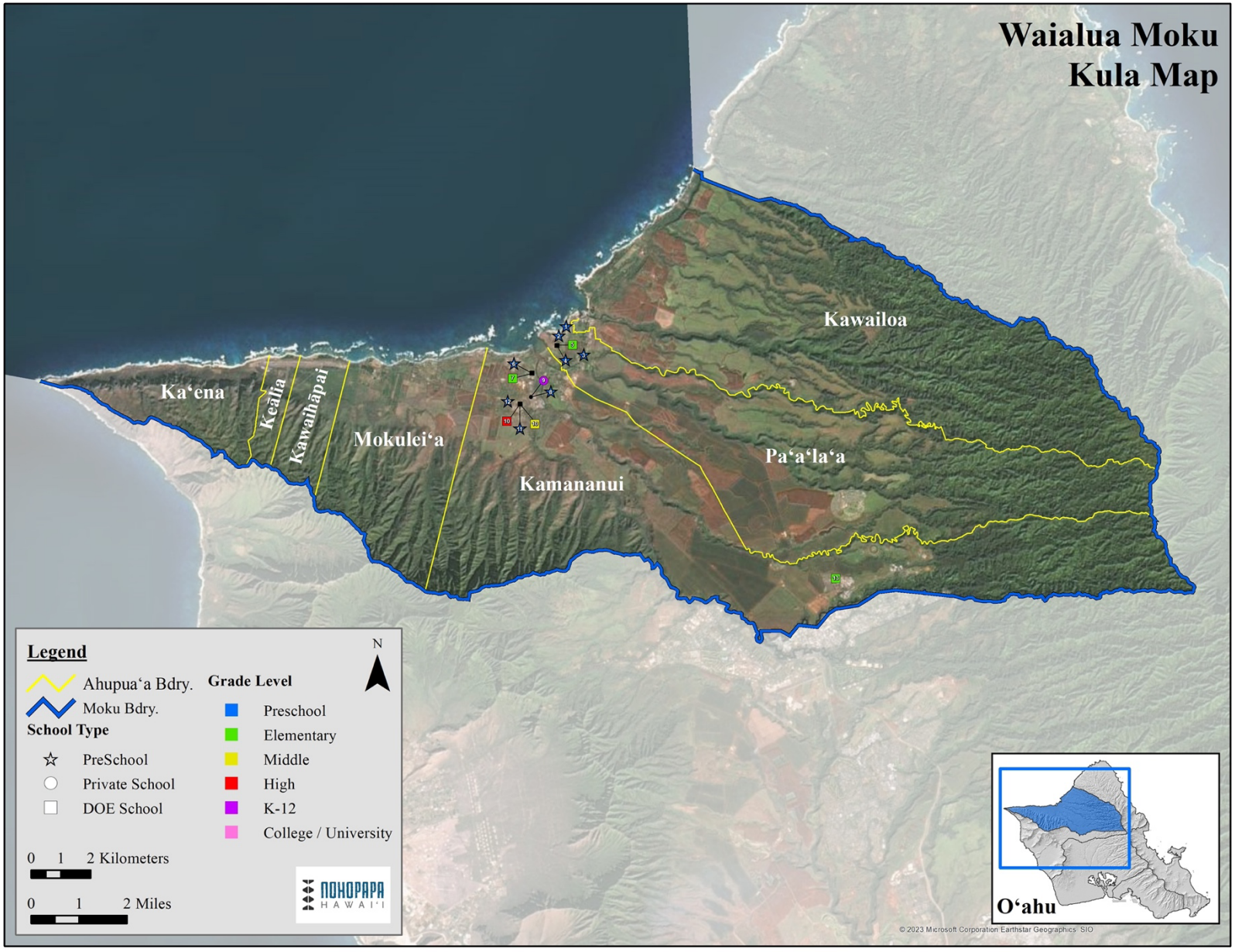

Figure 60. Aerial image of kula locations in the Waialua Moku

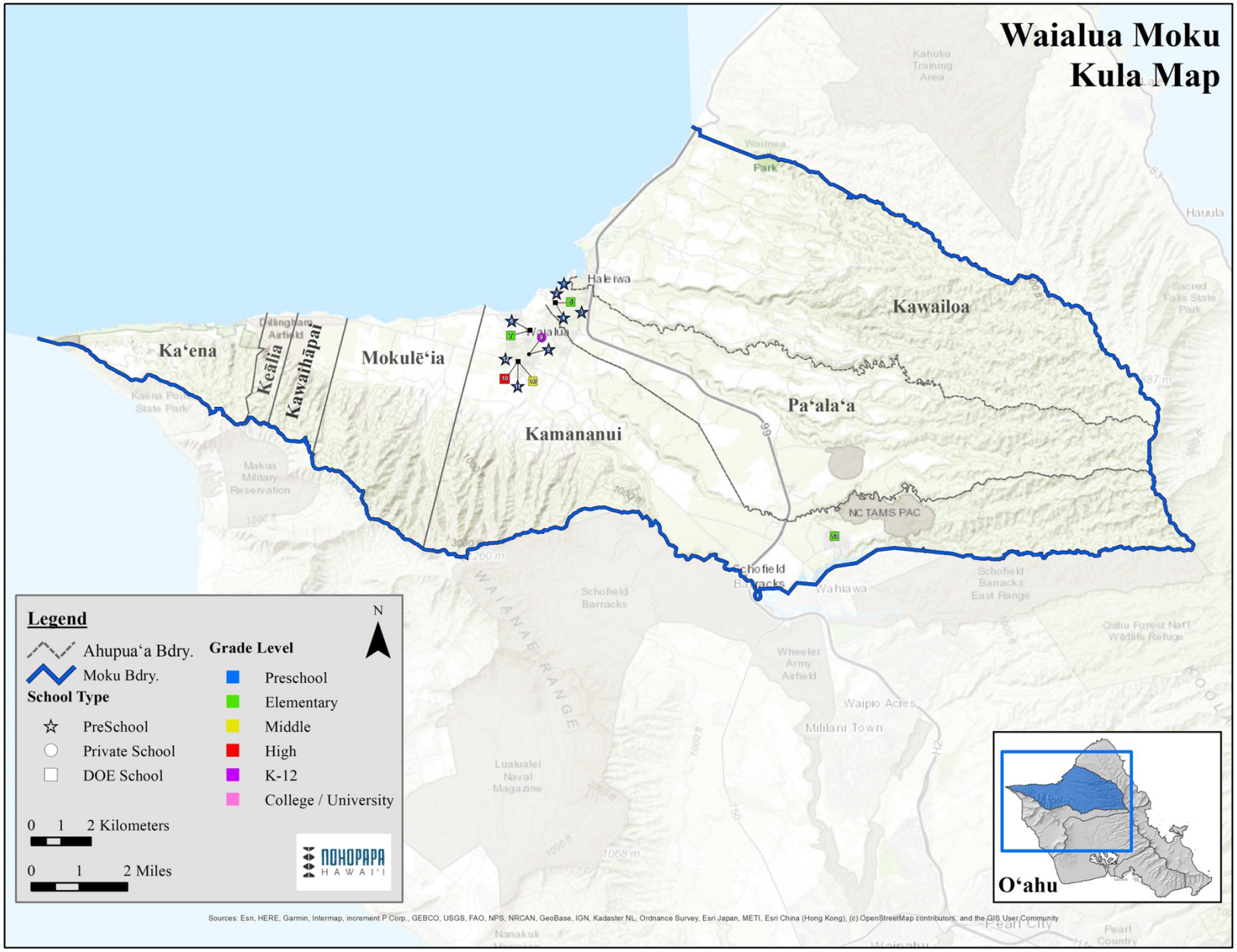

Figure 61. USGS map of kula locations in Waialua Moku

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