Maunalua:

Fishing with a Digital Net

"A PORTFOLIO PROJECT SUBMITTED TO THE CENTER FOR PACIFIC ISLANDS STUDIES, UNIVERSITY OF HAWAI’I AT MANOA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN PACIFIC ISLANDS STUDIES"

Date of Graduation: May 2010

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Hearing the Names of Valleys

Finally the old man is telling
the forgotten names
and the names of the stones they came from
for a long time I asked him the names
and when he says them at last
I hear no meaning
and cannot remember the sounds

I have lived without knowing
the names for the water
from one rock
and the water from another
and behind them the names that I do not have
the color of the water flows all day and all night
the old man tells me the names for it
and as he says it I forget it

there are names for the water
between here and there
between places now gone
except in the porcelain faces
on the tombstones
and places still here

and I ask him again
the name for the color of the water
wanting to be able to say it
as though I had known it all my life
without giving it a thought

W. S. Merwin (1927-)
Hawai‘i
Maunalua:

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Hawaiian Word Use and Place Names

‘Āina Haina  Subdivision of Honolulu Lit., Hind’s Land (named for Robert Hind who started the Hind-Clarke Dairy there in 1924)

Aʻo       Learn

‘Aumakua  Family or personal god

Hakalau    Village, land division, bay, gulch stream Lit., many perches

Hanapēpē  Land section, town, bay, ditch Lit., crushed bay (due to landslides)

Hawea      Famous drum brought by La‘amai Kahiki from Kahiki

Heiau      A Hawaiian place of worship, a shrine

Hoʻomanaʻo Remember

Ka ʻIwi     Road and cave, Maunalua, Oʻahu Lit., the bone

Kaʻalakei  Valley, Koko Head Lit., the proud water-worn stone

Kaʻana Like Share

Kaimukī   Located in Honolulu Lit., the ti (root) oven

Kaluanui  Ditch Lit. the big pit

Kalanianaʻole
Highway in East Oʻahu Lit., the royal chief without measure

Kalauhaʻihaʻi
Place name refers to Queen Kaʻahumanu’s breaking the kapu when she converted to Christianity. Source is John Clark who interviewed Mrs. Pflueger in 1975. She is a descendant of Captain Adams who once owned the majority of property in Niu.

Kamilonui  Valley Lit., the tall milo tree

Kalo       Taro
Kānewai  
*Lit.*, water of Kāne

Kawaihae  
Land sections and road, Kohala and Waipiʻo *Lit.*, the water [of] wrath 
(people are said to have fought for water from a pool in this arid area)

Kawaihoa  
Point beyond Portlock Road, East Oʻahu *Lit.*, the companion’s water

Koko Head  
Located in East Oʻahu *Lit.*, blood

Kuapā  
Old name for Mauna-lua fishpond east of Honolulu *Lit.*, fishpond wall

Kuleana  
Right, privilege, responsibility

Kuliʻouʻou  
Land division, valley in East Oʻahu *Lit.*, sounding knee (referring to a knee 
drum [pūniu] attached to the knee)

Kupapa  
Fishpond located in Niu Valley in East Oʻahu

Kupuna  
Grandparent, ancestor

Lēʻahi  
The highest peak in Diamond Head

Makaniʻolu  
Place, Kuliʻouʻou, East Oʻahu

Makapuʻu  
Surfing beach East Oʻahu *Lit.*, hill beginning or bulging eye (the name of an 
image said to have been in a cave known as Ke-ana-o-ke-akua-pōloli)

Manana  
Offshore island, also known as Rabbit Island

Maui  
The island was named for the demi-god Maui

Ma ʻūka  
Inland

Maunalua  
Section of East Oʻahu now known as Hawaiʻi Kai *Lit.*, two mountains

Mauna ʻō ahi  
Ridge, Koko Head, East Oʻahu *Lit.*, fire-hurling hill
Nawiliwili Village, harbor, land division, Lihue district, Kaua'i Lit., the *wiliwili* trees

Niu Ridge and valley, East O'ahu Lit., coconut

‘Opihikao Village, Kalapana, Puna, Hawai‘i Lit., crowd [gathering] limpets (because of robbers people where afraid to gather ‘opihi alone)

Pohoiki Coastal land section, Kalapana, Hawai‘i Lit., small depression (Pele is said to have dug a crater there)

Po‘ipū Land division and beach, Kōloa district Kaua‘i Lit., completely overcast or crashing (as waves)

‘Upolu Point, Kohala, Hawai‘i

Wahi Pana Sacred Place

Wai‘ale‘ale Land section, Waipi‘o, Hawai‘i Lit., rippling water or overflowing water

Wai‘alupe Land section, place, beach park, ‘Āina Haina, East O‘ahu Lit., kite water (kites were flown only in prescribed places; this was one of them)

Waimanalo Land section, place, beach East O‘ahu Lit., potable water

References


Maunalua:

Fishing with a Digital Net

My name is Ann Marie Nālani Kirk. I am a storyteller. I tell stories that interest me. I help people tell their stories. This is what I do.

The story I want to tell you is about the area where I come from - Maunalua in East O‘ahu in the Hawaiian Islands.

My style of storytelling is to “throw net.” Throw net around the story and bring in everything I can to tell it. I then pick and choose from the best parts I’ve collected that will help me tell the story. I choose what gives me a sense of connection and feeling.
I decided to throw my storytelling net around my hometown - Maunalua. But why there? Our community had been dealing with a homeowner who put up a locked gate in 1997 blocking an access lane to a popular ocean and surf spot called “Seconds.” This access way had been used by my family for nearly 40 years, and had been habitually used by other community members for an even longer period of time.

To look through a locked gate and see the ocean behind it, the ocean I love and the beach I grew up on, inaccessible to me, to all of us, I couldn’t breathe, it was as if the air had been taken away. This started a long, and many times frustrating journey for myself and my community to have the gate taken down and to have the ocean accessible to us again.
What changed in our community?

How could homeowners, many from the continental U.S. and abroad, living in multi-million dollars homes on the beach-front in Hawaii, not realize Hawaiian practices and customs to access the ocean and use its resources? How could these homeowners be so blatantly unaware, or were they really just that disrespectful, of Hawaiian people and culture? Of local people and local culture?

Where once those in our community, including myself, saw people move to the islands and embrace local culture and customs with open arms, now we were experiencing people moving to Hawai‘i, to Maunalua in East O‘ahu, and, rather than embracing local culture and values with open arms, they closed their arms. They closed their windows and turned on their air-conditioning to keep the natural cool trade-winds out of their homes, and they isolated and closed themselves off from the rest of our island community.

And they closed access to the ocean for they believed the ownership of their home extended out into the ocean area. They believed, and many still do, that they control who gets to use the beach-front and water in front of their homes.

While our larger community understood the importance of establishing Public Rights of Way, we had a petition signed by over 600 people, I had a hard time coming to terms with how many City and State Representatives could not grasp the importance of public access to the ocean for all our community members, most especially those of us who are Hawaiian.
I found out there are laws and rulings in place like PASH (Public Access to Shoreline Hawai‘i) established in 1995 which gives people of Hawaiian ancestry rights to gather and access the ocean and mountains over private lands. But my belief is that Public Rights of Way should be given to all people. This is beyond being Hawaiian. Everyone deserves safe and reasonable access to the ocean.

So prescriptive rights, long term use of a trail or walkway, was one of the tools needed to show extended community use of access over private property to access the ocean. This is when I began to collect and document the longer history and collected stories of Maunalua.

In researching books about Maunalua (now called Hawai‘i Kai) I came across a book titled, “Hawaii Kai: the First 20 Years,” written in 1983 by Lambreth Hancock, who at one time was Henry J. Kaiser’s Executive Assistant. In the description of the book it’s written, “Handy’s close association with Kaiser gives the book a more personal side to the monumental job of taking 6,000 acres of marsh, mud and rock and turning it into the vibrant and thriving community that Hawai‘i Kai is today.”

Henry J. Kaiser was an American developer who made his fortune in the ship building industry. He was also a developer who turned his eyes to Hawai‘i after coming to the islands as a tourist in 1953. Kaiser believed while he was here that money, big money, could be made in the development in the islands.

Kaiser turned his eyes to Maunalua, which through his development, he changed the traditional name of Maunalua to Hawai‘i Kai. By changing the name, he changed the history of the land and the ocean of Maunalua. A thousand years of history erased

because a developer, Henry J. Kaiser, changed the name. Kaiser changed the genealogy of the land and the ocean without giving it a second thought. “He (Kaiser) could visualize a water-oriented community with the swamp dredged out and attractive homes built fronting a shore line, boats cruising or sailing, people being happy and relaxed, a controlled, pre-planned community.”

In the development of the area street names were assigned along Koko Head and Kuapā pond that did not reflect Maunalua, but Kaua‘i and Hawai‘i island; Po‘ipū, Nāwiliwili, Wai‘ale‘ale, Hanapepē, Pohoiki, ‘Upolu, Kawaihae, Hakalau and ‘Opihikao to name just a few. People were separated from the history of land they lived on because the genealogy of the land was changed by the change of its name.

Kaiser’s development of the area obliterated much of its Hawaiian history. As Stephen Winduo wrote, “Indeed for Pacific people it is not so much the erasure of their cultures, but the overwriting of their cultures with European inscriptions. In other words, European explorers “discoverers” did not so much erase indigenous self-representations and cultural expressions, but in most instances overwrote them.”

Kaiser bulldozed through parts of cultural sites like Hāwea heiau (temple) complex, which

3 Lambreth Hancock, Hawaii Kai - The First 20 Years (Honolulu: Lambreth Hancock, 1983), 4.

sits at the edge of Kuapā pond below Kaluanui ridge for development, he filled in fresh water springs that once fed into Kuapā Pond and he took down large segments of the fishpond walls.

There is an enormous accumulation of silt on the reefs in Maunalua Bay which is killing the reefs. When talking with kūpuna from the area, they believe this began when Kaiser opened up and then dredged and then filled in areas of Kuapā pond.

Henry J. Kaiser on the ridge over looking his development in Kuapā Fishpond 1960's.

While thumbing through Hancock's book, what struck me were questions, where were the stories and books of the people, of Hawaiians, who lived in this area? Here is a book acknowledging the first 20 years of western development. Where is the book telling of the over 1,000 years of people who lived in East O'ahu and their accomplishments; fishponds, heiau sites, agricultural areas and, of course, their home sites?
What also struck me is what happened in Maunalua is the continuation of the erasure of the history of Hawaiian people in the islands by those seeking to profit off of the lands and ocean of Hawai‘i which once belonged to the sovereign Hawaiian nation. A nation that was illegally overthrown by the United States Government in 1893. A nation whose Queen Lili‘uokalani only yielded to the United States illegal overthrow to prevent loss of life in Hawai‘i. The Queen yielded to the United States Government in the belief that they would see the facts of the situation, see the wrong doing committed by their representative and the Provisional Government in Hawai‘i and she believed the US would rightfully, following their own laws, return the Hawaiian Nation to Lili‘uokalani as its rightful sovereign leader.

"I Liliuokalani, by the Grace of God and under the Constitution of the Hawaiian Kingdom, Queen, do hereby solemnly protest against any and all acts done against myself and the Constitutional Government of the Hawaiian Kingdom by certain persons claiming to have established a Provisional Government of and for this Kingdom. That I yield to the superior force of the United States of America whose Minister Plenipotentiary, His Excellency John L. Stevens, has caused United States troops to be landed at Honolulu and declared that he would support the Provisional Government. Now to avoid any collision of armed forces, and perhaps the loss of life, I do this under protest and impelled by said force yield my authority until such time as the Government of the United States shall, upon facts being presented to it, undo the action of its representatives and reinstate me in the authority which I claim as the Constitutional Sovereign of the Hawaiian Islands.

— Queen Liliuokalani, Jan 17, 1893"5

The sovereign Hawaiian nation, and its lands, were never returned to the Queen and her Hawaiian subjects as they should have been. Thus began over a hundred year history of an erasure of Hawaiian people, culture, sacred sites and land ownership in the islands.

As Maunalua, renamed Hawai'i Kai, was developed by Henry J. Kaiser, many families moved into the area. My family moved to Hawai'i Kai in 1967 from Kapalama Heights in Kalihi. We've lived in Hawai'i Kai now for over 40 years.

As I've grown older and learned the history of Maunalua, and the history of what has happened to our Hawaiian nation, people and culture, I often find myself caught between two quite opposing feelings. One simple feeling is of aloha for my hometown and the community I live in and the people who call this place home. The other feeling is more complicated, I feel anger and deep sadness about the cultural and historical sites bulldozed and run over by development in Maunalua and the rest of all the islands. And I feel anger and sadness over the continuation of a denial of self-determination for Hawaiians by the United States Government. I feel frustrated, what can be done? The wrong to the Hawaiian nation has to be corrected; the crown lands and the nation should be returned. I do not think my feelings are that different from many Hawaiians in our islands.

The complete obliteration of heiau sites and sacred places by Kaiser in Maunalua is unforgivable. I am aware development brings change. But thoughtful and critical development can help to define a community because it shows a willingness to honor what was there before and allows the creation of partnerships between public and private entities to preserve and protect cultural and historic areas. This is not a belief developer Henry J. Kaiser embraced.
I received an email from someone who once lived in Maunalua who requested to remain anonymous. This is what this person wrote:

Henry Kaiser got wind of the possible enforcement of some rules about respecting Hawaiian cultural sites, back when he was getting ready to develop the ocean side (just uphill from Portlock road, on the town side) of Koko Head headland, so he sent his bulldozers in to just go back and forth over the rough rocky slopes and smash caves, walls, shelters, or anything that might look like it was worth saving for 36 hours straight, day and night, and "sho nuff", there was nothing left to talk about when his crews were done. To quote Henry Kaiser, who spoke to us once at Punahou School in Assembly, "You make your own good luck."6

One area Kaiser did not develop in East O'ahu was Kalama Valley. Kalama Valley is a 250 acre dry valley located at the farthest end of East O'ahu. Kalama Valley was once owned by Bishop Estate.

"In the 1960's, Kalama Valley had an estimated 150 families dependent on direct or indirect month-to-month leases from Bishop Estate. Founded in the 19th century by one of our last ali'i (chiefs) of the Hawaiian people, the Estate controlled 10 percent of Hawai'i's land. The Estate used these lands as a funding source for the maintenance of a private educational system for Hawaiian children (The Kamehameha Schools)."7

Kamehameha Schools Bishop Estate wanted to evict the present tenants of the land to make way for large scale development of homes.

Those who lived in Kalama Valley, farmers and many Hawaiian families, fought against the evictions. The residents were supported by numerous Hawaiian and community groups.

6 Anonymous Source, Personal Email, June 22, 2009.
Hawaiian Scholar Haunani K. Trask writes, "The Kalama struggle prefigured much of the decade to come. Many of the issues in the struggle - e.g., class divisions between Hawaiians, racial divisions between haole (whites) and people of color, the prior claims of local people against mainland in-migrants - were to grow in significance in later years. But the main lesson of Kalama would be the need for community resistance against the onslaught of land development. By 1980, activists would look back and see in Kalama Valley the first land struggle of modern Hawaiian resistance."

The farmers in Kalama Valley lost their battle with Bishop Estate, their homes were bulldozed and many moved away from the Maunalua area. They could not afford the new houses that were built in the area they once called home.

What should be pointed out here is now it is a Hawaiian organization, Kamehameha Schools Bishop Estate, who participated in the erasure of their own people from the land. Why? Money, profit, a way of looking at Hawai‘i through western eyes and not from the Hawaiian cultural perspective.

Kalama Valley today.

Giving Voice to the Land and Ocean

Through the years, as my community work in the establishment of Public Rights of Way continued in East O‘ahu, I incorporated new areas of interest and concern which included working with other community members to save the remaining parts of Hāwea Heiau; to preserve the agricultural status of Kamilonui Valley; and to stop the construction of vacation cabins on the mauka side of the wild and pristine Ka Iwi coastline.

In the process of getting community members involved in different causes, what became apparent was our community members’ lack of understanding of the larger story of the history of East O‘ahu, of Maunalua. What became apparent was, to be quite honest, my own lack of understanding of the longer, deep and rich history of East O‘ahu.

Maunalua had become Hawai‘i Kai and was suburbia at its finest. A community that flourished under the large development of homes and condominiums, shopping centers, schools and all the bells and whistles of a suburban community.

While I knew more than most in my community, what I had was a jig saw puzzle of stories without the larger picture of how to connect the pieces. And many of the pieces were still missing. How could I put the pieces together in a clear and coherent manner that was easy, accessible and embracing for the community I live in?
I believed if my community could have access to information about the land, ocean and people of Maunalua they would have a deeper sense of kuleana (responsibility) and stewardship. Hawaiians and non-Hawaiians would benefit from a shared sense of connection and feeling for the place they call home.

More importantly, I wanted to give a voice to the land and ocean that had been silenced. It had been silenced by development, exploitation, and a real disrespect of those who came before us. And I wanted to give voice to the kupuna in the area. It is their voice I felt we needed to hear. I wanted to help them share their stories.

I wanted to collect and tell these stories in an innovative way that honors the past but uses the ease of technology today to make it accessible. My answer? The internet.

Through the internet I could put together a website for Maunalua which included: traditional names and stories of East O'ahu, mapping, historic photos, research documents, and movies featuring kupuna, community members, scholars and archeologists. All of this to be accessible by the click of a single button. Accessibility? 24 hours a day - 7 days a week. The internet was truly the answer for me, it would represent a digital sea of islands; a way to connect to the land, the ocean, and the people. Imagine if other communities in Hawai'i, or the Pacific, did the same thing.
Epeli Hau'ofa's seminal essay “Our Sea of Islands” which speaks of islands that are joined, not separated by the sea, allows Pacific Islanders to re-imagine their place and position in the world. No longer should islands be viewed as small and disconnected in the Pacific, but they are islands connected by a collective belief that our shared ocean allows us to embrace an idea of Oceania where we all have a place and a say in what its future will be.

Hau'ofa wrote, “Oceania denotes a sea of islands with their inhabitants. The world of our ancestors was a large sea full of places to explore, to make their homes in, to breed generations of seafarers like themselves. . . . Their universe comprised not only land surfaces, but the surrounding ocean as far as they could traverse and exploit it . . . . Smallness is a state of mind.”

The world of our ancestors and the sea of islands they traveled, and the islands we now live in and travel through as Pacific Islanders, has the ability to move into the digital realm. A digital sea of islands where www is our digital guiding star - no longitude or latitude needed, just www. The internet is our new Pacific ocean connecting islands and people.

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As a Pacific Islander, the internet provides me a vehicle for adding to the knowledge of one place, Maunalua, in what I consider a Pacific way: it tells the story of the land, the ocean and the people in their voices, reflecting their thoughts and ideas, not taken from them to be re-interpreted by others - it's their voice. It is representation that they actively participate in and guide. The stories are then woven together, digitally woven, to give the viewer a holistic view of Maunalua from the land, the ocean and people.

Many Pacific Islander scholars have identified these ways of telling our own pasts, our own stories with our voice. Linda Tuhiwai Smith writes, "Indigenous peoples want to tell our own stories, write our own versions, in our own ways, for our own purposes. It is not simply about giving an oral account or a genealogical naming of the land and the events which raged over it, but a very powerful need to give testimony to and restore a spirit, to bring back into existence a world fragmented and dying." 10

In a sea of islands we must be able to tell our stories in our own voices. If we don't tell our stories, we do a disservice to those who came before us and those who will follow. In many places we have the digital tools to do our stories. We must step up, speak up and take charge of who represents us, it should be us. We should control our images and our representation. And in that belief I used my voice to speak up and be a part of the process of re-representing Maunalua to our community.

In those areas of the Pacific where the digital tools are not available, then in the spirit of the sea of islands, and the world of Oceania which we share, then we should help our Pacific Island brothers and sisters collect and tell their stories. In the belief that the sea does not separate us, it ties us together, then we must move forward together, we cannot leave anyone behind. We cannot leave anyone’s story behind.

“But if we look at the myths, legends, and oral traditions, and the cosmologies of peoples of Oceania, it becomes evident that they did not conceive of their world in such microscopic proportions.”

Historian David Kawika Parker writes, “The Polynesian Nation [600 BC – 1778 AD] is 16 Million square miles. Polynesia is twenty-five percent larger than the Mongol Empire, three times the size of the Macedonian Empire and seven times larger than the Roman Empire. Polynesia is also equal to the size of North and South American Continents combined.”

Parker views Oceania in the same way Epeli Hau’ofa does, as an enormous sea which unites us, not divides us. The stories and myths we know of the Pacific are reflective of these large proportions. Just the mythical tales alone of the trickster Maui found throughout Oceania is equivalent to the tales of the greatest mythological Greek gods and adventurers.

What Tuhiwai Smith and other academics have written is extremely important, but it is often confined to the academic world, a world where many Pacific Islanders, including myself, are not comfortable. The work I am trying to do is to take the ideas they expressed of collecting stories; the voices of the people, ocean and land and express it in what I call a “digital sea of islands” that is accessible to anyone with a computer. It’s not a book on a shelf, or a paper in the library, it’s a click away on a computer. It’s accessible 24-7 and it is continually growing by the on-going addition of stories that are uploaded.

I take my directions from the elders in Oceania, “Bula Na maku! . . . io mo na vola rawa na vi ka baleti keda na kui Vugalei . . . me kua na ni mai vola e duatani . . . Greetings grandchild! Yes, write about us, about what is important to us . . . do it so that others from outside do not do it for us . . . “ Unaisi Nabobo-Baba.13

And I take my directions from my kūpuna in Hawai’i, “ ‘A’ohe o kahi nana o luna o ka pali; iho mai a lalo nei; ‘ike i ke au nui ke au iki, he alo a he alo. The top of the cliff isn’t the place to look at us; come down here and learn of the big and little currents, face to face.”14

I think the work I’m doing in Maunalua takes one down from the cliffs of academia and places your feet on the land and in the water of our ancestors. I feel them walk with me, with us, as their stories are collected and shared. The digital sea of islands is real.

13 Unaisi Nabobo-Baba, Knowing Learning: An Indigenous Fijian Approach” (Suva: University of the South Pacific Institute of Pacific Studies, 2006), 5.

A Digital Sea of Islands

How did I make the digital sea of islands a reality for me? How did I create Maunalua.net?

What I started with is the idea to make a website which would tell the story of Maunalua. A website accessible and with an ease of use for everybody; no one should feel intimidated by the interface. I used my parents, both in their 70’s, as my target audience. If they could find the website and easily navigate through it, then I knew it would be successful. The real problem for me was to make a website; I had never made one before.

I learned the Macintosh iWeb software, which is the program I chose to create the site. I realized the software is basically just the construction of the website, the actual architecture for the site is, for me, where the ideas for what I envision the website to be.

I used Maunalua as the overall name for my website because Maunalua is the name of the ocean bay in East O’ahu that runs from Kawaihoa Point at Koko Head to Kūpikipiki‘ō (Black Point) at Le‘ahi (Diamond Head). The waters of Maunalua embrace the land, mountains and valleys of East O’ahu. And of course it had to be .net because I’m throwing out my digital net to tell the story.

I also turned my storytelling eye to Makapu‘u and Waimānalo since, when doing research, I learned Maunalua and the Kuapā fishpond, once the largest Hawaiian fishpond in all of Hawai‘i, were traditionally once part of Waimānalo. While there is debate today on the
accuracy of this information, I decided to put the information on the Maunalua website and let the people who view it decide for themselves what they believe.

Maunalua is an enormous area to cover. I framed the website to make it more manageable, I started at Wailupe Fishpond in ʻĀina Haina and ended it at Manana island (Rabbit island) at the beginning of the ocean and land corridor that leads into Waimanalo. I identified this space as the areas to tackle for the website. In the future, I will add Waimanalo and then finish the span of Maunalua by telling the stories up to, and including, Leʻahi.

From Google Earth I got an aerial shot of East Oʻahu and on that aerial shot I laid the place names of numerous areas found in Maunalua. As I collected the stories, photos and interviews, I would add a location button to the main page and in this way the website kept growing and evolving.
Exploring the History of Maunalua
Maunalua.net

Click on the name of the area you would like to learn about.

If you have a story about the history of this area or know someone
who would like to share with our community,
please contact: amk@maunalua.net

This website featuring the cultural and historical sites of Maunalua
is a creation of Hui Maunalua and supported by Aloha Aina o Kamilonui,
Livable Hawaii Kai Hui & The Maunalua Fishpond Heritage Center.

On any page you visit just click on the Maunalua.net button and you will return to our homepage.
This site is ever growing and will be continually updated.

Aloha 'Aina O Kamilonui
Livable Hawaii Kai Hui
Maunalua Fishpond Heritage Center

Click on images above to contact these three community groups.
Throwing out the net over people and places

The stories collected for the website were done with the help of many people who, when finding out I was doing this project, wanted me to meet their family members or friends who had stories to share. It's been an amazing journey.

For the collection of stories regarding the fishponds in East O'ahu, I worked with Chris Cramer who is the President of the newly formed Maunalua Fishpond Heritage Center [MFHC]. The MFHC is looking to restore the existing fishponds still found in East O'ahu. A majority of our community members do not know these ponds still exist or that they even existed at all.

There were five major fishponds in East O'ahu: Wailupe, Kupapa, Kalauha'iha'i, Kānewai and Kuapā. Wailupe and Kupapa were filled in with earth and luxury homes were built in the former fishponds. Kalauha'iha'i and Kānewai are still here and work is being done to save and protect them both. Kuapā fishpond became a private marina. Kamehameha Schools Bishop Estate, who owned Kuapā, sold the ownership of the pond to Henry Kaiser to create a private marina. Today Kuapā is still a sore spot for community members who believe no one should have the right to exclude anyone from using the marina whose waters are part of the ocean waters from Maunalua.
In the process of working with Mr. Cramer I realized the MFHC was dealing with the same issues I was - community and government leaders not knowing about, and therefore not protecting, the precious cultural sites of East O‘ahu.

The central idea or theme I created for the Maunalua.net website is: Learn (A‘o). Remember (Ho‘omana‘o). Share (Ka‘ana Like). This idea came to me when I was talking to one of our kūpuna, Auntie Katherine Nakano, who told me she didn’t believe anyone would want to know what she had to say and that it will all be forgotten. I told her, “Auntie everyone will hear your voice and they will remember the stories and the internet allows your knowledge to be shared worldwide.” Learn. Remember. Share. It made perfect sense to have this theme for the website.

The collection of Hawaiian language newspaper articles, photos, historical documents and place names came from a variety of sources: the internet, the Hawai‘i library, Bishop Museum, private collections and, most importantly, talking story with community members.

There are so many stories to tell about all the people I’ve met and information I’ve been able to collect about Maunalua. It has been, and continues to be, a great privilege to meet and interview everyone involved in this project. I will share just a few stories about the people I met and the places I reported on for Maunalua.net.
Uncle Fishy, let's start with his real name, Tokio Jodoi. Tokio Jodoi got the name Fishy from his days as a young boy working at Kuapa Fishpond in Maunalua. Uncle Fishy is now 90 years old. His memories are crystal clear and he is a wealth of information about Hawaiian fishpond practices and what Maunalua was like in the 1920's.

One day Uncle Fishy and I drove around Kuapa pond. We stopped at several spots where he told me where the baby mullet were kept, where there were once fresh water springs and where people lived. The pond has been dredged, and large parts of it have been filled in to build homes or shopping areas. Luxury homes and condos now line the pond from one side of its 523 acre size to the other. There are only a few spaces left where you can get a good view of Kuapa pond and imagine what it once must have looked like.
I had a hard time keeping up with Uncle Fishy on our cruise around the pond, you would never know he is 90 years old. He would jump in and out of my truck telling me stories and then when he was done at a spot it was time to, as he would say, “go down there next” because he had another story to share.

Uncle Fishy told me of a painting done of the Kuapa fishpond and given to his family, and six other families, back in the 1930's. The one his family owned went to Japan when his father moved back there to live. Uncle Fishy's nephew has one of the 6 paintings so Uncle Fishy and I went to his nephew's house in Kaimuki. Where did we find the painting? Under his nephews house - it was ripped, water stained and in pretty bad shape. But I was able to have Uncle Fishy tell me about the pond using this old painting. That story and painting are featured at the website. It's a painting of historical significance.
Then there is Mr. Hara. Mr. Hara, who is 83 years old, is originally from 'Opihikao on the island of Hawai‘i. He is of Japanese ancestry, but was raised in the Hawaiian fishing ways of the community in 'Opihikao.

Mr. Hara lived on the ocean side of Kuli‘ou‘ou on Kalaniana‘ole Highway. Unbelievable as it sounds, his home was built over a fresh water Hawaiian fishpond called Kalauha‘iha‘i.

A healthy Kalauha‘iha‘i Fishpond in the early 1990’s
The floors of his living room were made from bullet proof glass, and when standing on it, one could look down to see the fish in Kalauhaʻihaʻi swimming under his or her feet.

I have never seen any fishpond quite like Kalauhaʻihaʻi. "Kalauhaʻihaʻi was the site of King Kamehameha and Queen Kaʻahumanu's royal kalo patch and former summer home before it was given to Alexander Adams, King Kamehameha's captain as part of the land grant of Niu."  

The story of Kalauhaʻihaʻi was hidden away from our community for generations, only a handful of people knew of it's existence. Mr. Hara specifically bought the home in the 1970's because he loved the fishpond and felt it was his kuleana to take care of the pond. He said he did not know why more people didn't know about the pond's existence.

Mr. Hara loved the fish in the Kalauha‘iha‘i pond. The fish were family to him. He never ate any of the fish that came from the pond. The only fish he did eat were the ones he caught outside of his Kuli‘ou‘ou home in the waters of Niu.

In 1993 the State of Hawai‘i Department of Transportation started a highway widening project in East O‘ahu. To make a long story short (it can be viewed at the website), the State of Hawai‘i severely damaged the natural underground water way that fed an estimated 250,000 gallons of water into Mr. Hara’s fishpond everyday. Mr. Hara came home to find nearly all the water in the fishpond had disappeared and all his fish were dead or dying.

There were court proceedings that went on for a very long period of time between Mr. Hara and the State of Hawai‘i. Mr. Hara wanted the State to take responsibility for what they’d done and to fix the damage they did to Kalauha‘iha‘i.

As the proceedings went on, the pond was dying and Mr. Hara’s health was seriously suffering. When he was telling me the story I told him I thought it’s as if he and the pond are one. They were feeling each other’s struggle and pain.

Mr. Hara’s health could no longer take the rigors of a drawn out court battle. He accepted a settlement from the State and his property was condemned. The house has sat vacant for years. The pond continued to deteriorate.
A deteriorating Kalauhaʻihaʻi Fishpond in 2009.

Mr. Hara never returned to Kalauhaʻihaʻi, in fact he is extremely bitter about what happened to him and the pond and rightly so. He rarely speaks of it. Through doing Maunalua.net I was able to meet with Mr. Hara and I asked him to tell his story. He was very, very reluctant and I knew it was such a heartbreaking tale for him to tell. It's heartbreaking to hear. The only way I could help him to understand the importance of his story is to let him know that I believed he is the voice of Kalauhaʻihaʻi. He could stand up for Kalauhaʻihaʻi and speak for it, the pond needed his help to survive.

There were plans by the State to auction off the fishpond property. I believed if Mr. Hara stood up and spoke about Kalauhaʻihaʻi maybe the community would see how important the pond is and work toward acquiring the fishpond from the State.
Mr. Hara agreed to tell his story and to have it at the website. As he spoke up and shared his knowledge of Kalauha'iha'i it was as if the fishpond started to come back to life.

Community members wanted to learn more and to save it from being destroyed or privatized - so much positive energy and aloha was directed toward the pond.

Today there is a very good chance Kalauha'iha'i will become an educational center for our community to learn about Hawaiian fishponds. Our kūpuna spoke up and he was heard in the digital sea of islands. The website became a place not only to learn but to create positive change in the community.

Aunt May Kamai is in her 70's, she grew up in Waimanalo. I met Aunty May through a friend at a party. In talking story with Auntie May I mentioned the website project I was creating, not knowing her history in Waimanalo. She began telling me all these incredible stories about growing up there; from fishing on the reefs with her elders, to heiau sites, to night marcher's spirits near Makapu'u, to swimming with the sharks, her family 'aumakua (personal family god), in the waters surrounding Manana.
The story of Auntie May swimming with the sharks is the first of many stories I will feature of her at the website. Numerous people have commented to me about her story. It ties them to the ocean, to Hawaiian beliefs, and to a community that witnesses the spiritual connection and feeling Hawaiians have for their ‘aumakua and nature.

Now when I throw out the digital net I never know what I’m going to pull in, and in Kuli‘ou‘ou I was caught completely by surprise - not by the stories I was collecting, but how I had to go about getting the Correa family in Kuli‘ou‘ou to sit and talk story with me and share their stories.

Every Tuesday morning in Kuli‘ou‘ou at Sister Correa’s house, a long time member of the Kuli‘ou‘ou community who recently passed away, a group comes together to recite the Catholic Rosary. They’ve been doing this for at least 20 years. When I say “they,” that includes members of the Correa family, the Reeves family and numerous family friends. There must be 25 to 30 people at the prayer circle.

A photo of the Correa and Reeves family taken in the 1950’s.
The Rosary group found out I was the graduate of a Catholic school on O‘ahu, Sacred Hearts Academy in Kaimuki, and the only way they would agree to talk with me on camera is if I said the rosary with them beforehand. So there I was on a Tuesday morning with my rosary from my grandmother in one hand and my video camera in the other. I recited the rosary with them and then they shared their stories with me afterward.

As people have genealogies, so do the land and the ocean. When a person's genealogy is not shared, changed, lost or forgotten, one can easily lose their connection to their own history and their connection to the larger world. For me, the land and the ocean are affected in the same way, when we change the traditional names of places on land or in the ocean, or forget those names through time, we lose the knowledge and history of our kupuna. The names our kupuna gave to these areas reflect their thoughts and how they interacted with the world around them.

Maunalua.net not only features people, but it highlights cultural sites and areas of East O‘ahu. One of the sites, which will be added in the next Maunalua.net upload, is Makani‘olu cave shelter and dwelling place in Kuli‘ou‘ou. I learned about Makani‘olu while reading through old newspapers and talking story with elders in the area.
Makani‘olū cave shelter is located on the base of Mauna ‘ō ahi Ridge between Kuli‘ou‘ou valley and Ka‘alakei valley. It’s opening is covered by nasty, prickly hanging cactus and a multitude of trees whose branches are twisted together to form a large blanket which hides the opening of the cave. I accessed the cave with Chris Cramer, archeologist Lahela Perry and a community member whose home is below the cave site.

We had to cut our way through the thick groves of cactus and trees, creating our own path up the hillside to Makani‘olū. When we finally reached the entrance of the cave we all turned back to see the waters of Maunalua stretched out as far as our eyes could see until its color blended in with the blue sky on the horizon. Immediately below us was Kuli‘ou‘ou valley, and to our right, around the bend was the start of Niu Valley, to our left was Kuapā Pond and the Koko Head area. No one spoke; we just took the view in and it was so clear why people had chosen this spot to live. You could see everything. Everything was accessible; the land, the ocean and the community.
We made our way into the cave and the presence of kupuna could be felt. Not in what was there, but what had been taken away from the shelter. We were lost in the shadows of our ancestors, the implements and materials of their lives taken away years ago by archeologists and stored in a museum for study. I ran my hand along the walls of the cave and wondered about the people who once lived here and called this shelter home. The cave was eerie and beautiful and sad all at the same time.

Makani'olu cave shelter and its location brings up questions of my responsibility as a storyteller to tell the story, but to not always reveal where things are located. In many cases with Maunalua.net, I chose not to reveal stories out of respect for kupuna and for cultural sites. What was important to me was to document the information so it is added to the wealth of stored knowledge for Maunalua and would not be lost.

And with every story told to me there is a responsibility, not only to the collection of data, as mentioned above, and it’s safe keeping, but to the edit of the story itself and how it is presented. I wanted to have the quick time movies at the website run between 3 and 9 minutes, anything longer and I know I would lose the viewer. How do I take an hour interview and cut it down to this time frame? How do I best edit the piece? It goes to connection and feeling. I looked to those things in the story that I felt connected to and that I could feel and that was my guide.
Maunalua.net goes Public

On June 21st, 2008 I did a public launching of the Maunalua.net website. I rented a room at the Koko Head District Park in Maunalua and invited community members to come to the event. I thought, if I was lucky, there would be 20 to 30 people who would attend. I was utterly shocked to see nearly 150 people show up. It was standing room only.

When I spoke about the website, and then projected the image of the main page on the screen, the audience spontaneously broke out into applause. It was really overwhelming for me. It let me know how much people were craving this type of information and it let me know the voices of our kupuna would be not only heard, but truly appreciated.

The first movie I played was the story of Wailupe fishpond told by Carolyn Fujishima, the granddaughter of Sankichi Nakano who ran the Wailupe fishpond from 1918 to 1941 and Mr. Nakano’s daughter-in-law, Katherine Nakano.

As the movie played I looked over to Auntie Carolyn as she watched herself in the movie talk about how her family lost the pond soon after Dec. 7, 1941 because they were of Japanese descent. The U.S. Military removed her family off of the Wailupe fishpond. Tears were streaming down her face. She knew the story of Sankichi Nakano and what happened to the pond he loved, and where he raised his family, will live on because she spoke his name and told his story. Say their names, tell their stories and they will live on and be remembered in the digital sea of islands.
The story of Sankichi Nakano also is reflective of those who were not of Hawaiian ancestry, but who carried on the work and practices of Hawaiians in the times when Hawaiians were struggling socially and economically in their own lands. They are an important part of the story of Maunalua.

The whole evening of the website premiere was like the experience with Ms. Nakano, story after story and, to my surprise, no one left the screening. Even when I suffered through technical difficulties, no one left. They wanted to learn, they will remember it, and they will share the stories they heard with others.

Creating the website changed me. It changed how I look at my hometown. I can see the people, the places that were here before, I can see the Kuapa fishpond filled with mullet. I can see our ancestors paddling through the waters of Maunalua. I can see the kalo patches of Kamehameha the 1st below Niu Valley. I am not blinded to their existence. They have risen from the ocean and the land. They are all around me. They are all around us.
I've seen and heard how Maunalua.net is changing others in the community. It has given people a sense of place and belonging to a longer history of Maunalua. I recently heard this story from a friend who attended a community meeting. Someone spoke up at the meeting about how community members need to call areas in East O'ahu by their traditional names. He told people they should go check out the Maunalua.net website for more information. Maunalua.net gives proper representation to the land and the ocean.

The website has also changed the people I interviewed. They learned their voices matter. Their stories matter. I check in with them and they tell me how others in the community have approached them telling them how much they learned from their stories at the website. It has given them a sense of belonging to the larger community and to the stories that will live on in the internet. It also has reconnected many of them to Maunalua and the specific area they are from.

The day of the screening, before the event started, I had to run a quick errand. I was coming back to Koko Head from town and I was passing the house on Kalaniana'ole Highway where Kalauha'iha'i pond is located. I couldn't believe what I saw, Mr. Hara the man who had lost his fishpond to the State and never returned to see it, was on his tip-toes looking over the No-Trespassing sign the government had put up at his former home and he was looking at the pond. He returned to see Kalauha'iha'i.
That night I watched Mr. Hara cry as he watched himself tell his story and his connection to Kalauha‘iha‘i on screen. When the movie was done, he got up and spoke to the large crowd with such aloha for the pond he loved and with a strength that moved everyone in the room to know Kalauha‘iha‘i must be saved.
The Impact of

www.Maunalua.net

The community of Maunalua and world wide via the internet have responded to the website. Maunalua.net has received over 30,000 hits. The East O'ahu Sun newspaper and Maunalua.net have created a partnership where stories from Maunalua.net will be featured in the community paper. The first two have already been published; one on Kanewai Fishpond and the other on the Jizo Ceremony which took place at Halona.

People from other island communities are looking to do similar projects in their areas. This would not have been at all possible without our kupuna giving their voice to this project and with that voice reclaiming their connection, place and representation in the land and ocean, both Hawaiian and non-Hawaiian who lived in Maunalua.

I had a chance to sit down and talk story with Chris Cramer, President of the Maunalua Fishpond Heritage Center, and this is what he said about the website, “A short time ago the Hawaiian culture and important places of the Maunalua area were never brought up in the decision making processes or at decision making meetings concerning the area. Now the community is getting much better educated about the importance of certain sites in the area and the importance in preserving them (because of Maunalua.net).”

Hawaiian historian, David Kawika Parker, wrote me and shared his thoughts on Maunalua.net, “More moku from all parts of the State of Hawaii can use this model to teach everyone to respect the names and traditions of each district. Native Hawaiians, and all people that have made Hawaii their home can be proud of the contributions and sacrifices made by our ancestors. Mutual respect and aloha between all races can be gained from knowing these details.”17

We have lived not knowing the names of our wahi pana (sacred places) in East O‘ahu for far too long. Our kupuna have given back to us the names of our places and of people who came before - we have a responsibility to honor the knowledge they have given us and to not forget it.

The pieces of the jigsaw are coming together. I see the picture forming.

The digital sea of islands is real. It’s waters rush into our homes via coaxial cables and ethernet lines. Our kupuna, our lands, our ocean, they are all now part of the information riptide flowing around the world. We’re navigating our way through the digital seas.

www.Maunalua.net

17 David Kawika Parker, Personal Email, May 5, 2009, Maunalua, O‘ahu
"[Knowledge] has a future. What I do here, whatever knowledge I've gained here, or done here will follow after me. That's like immortality, you know. Knowledge is a sequence of immortality."18


My name is Ann Marie Nālani Kirk. I am a storyteller. I tell stories that interest me. I help people tell their stories. This is what I do.

Ke Mele o Maunalua

(A Song for Maunalua)

Hulali kai ‘o Maunalua
Shining are the waters of Maunalua

I ka ‘ehu‘ehu o ke kai
The misty spray of the sea

Ke ‘alohi nei i ka la
Sparkling in the sun

Kai honehoney i ku‘u poli
The sea speaks softly to my heart

U‘i no ‘o Maunalua
So beautiful is Maunalua

I ka pō mahina la‘ila‘i
On a clear moonlit night

Ka i mili ‘ia e ke kai
That (which) is caressed by the sea

Ho’olana i ka pu‘uwai
Makes my heart light (joyous)

Ha‘ina ‘ia mai ana ka puana
The story shall be told

I ka nani o ke kai
Of the beauty of the sea

A mau loa aku no
And forever more

Eia i ku‘u pu‘uwai
(It is) here in my heart

Ann Marie Kirk
Blue Crater Music
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Ann Marie Kirk Interview of Chris Cramer, President of the Maunalua Fishpond Heritage Center on his thoughts about Maunalua.net

What do you think is the importance of Maunalua.net?
Maunalua.net is an extremely important tool to educate the community, pass on traditions and influence policy.

What response have you seen to Maunalua.net?
There has been an overwhelmingly positive response to the site and it has reached a really wide audience.

How have you used the Maunalua.net website with community or students?
I have used it with community members and it may be incorporated into the Hawaiian language and history curriculum at one of the local high schools.

Do you think it's a necessary educational/cultural tool for people and if so, why?
It gives students, policy makers, developers and the community a chance to hear from kūpuna the stories and important places of the area. Most of this information has not been put in a public forum previously.

How do you think Maunalua.net has affected community work in East O'ahu?
A short time ago the Hawaiian culture and important places of the Maunalua area were never brought up in the decision making processes or at decision making meetings
concerning the area. Now the community is getting much better educated about the importance of certain sites in the area and the importance in preserving them.

**How do you think Maunalua.net has affected community members on how they feel about the area they live?**

There is more appreciation of the area and less inclination to let developers destroy it. A few days ago a community member commented on one of the Hawaiian language newspaper pieces she saw on the site and how she knew one of the Mahuka ‘ohana. She sent the link to her friend who is a Mahuka and it turned out to be his grandfather.

**What do you think the long term effects of Maunalua.net will be?**

Other communities will initiate similar projects. And there is less confusion. Previously developers would come before the community with false statements about the history and the community was not sure about the truth. The website helps dispel much of this. And I hope the beautiful words of the kūpuna will continue to educate long after they have passed on.
When I discovered what was contained on the Maunalua Website, I was impressed with the wealth of information that I was able to glean from reading about the different sites from that area. I commend you on the varied sources of living people that still live there and that you were able to get so many first hand experiences from families willing to share them. Your research was extensive and thorough.

I must tell you, that by your making these valued cultural sources available to the newcomers living in that area and to all others statewide and beyond will be gained. You must realize the impact you have made on our cultural history.

More moku from all parts of the State of Hawaii can use this model to teach everyone to respect the names and traditions of each district. Native Hawaiians, and all people that have made Hawaii their home can be proud of the contributions and sacrifices made by our ancestors. Mutual respect and aloha between all races can be gained from knowing these details.

Availability, convenience and cost add to the value of using the website. The malihini will be more able to appreciate each area by knowing these facts. Of course there are those who are more bent on profit that will ignore the cultural value of the areas that they want to take advantage of. If more awareness is made of our ‘aina, more of us can step up and make our voices heard.

More native and other non-profit organizations should sponsor this method of spreading cultural values to all.

Mahalo nui, David Kawika Parker
People Featured on the Maunalua.net Website
(and those coming soon - with more to be added)

Carolyn Fujishima  Wailupe Fishpond, Niu Valley & ‘Āina Haina

Uncle Fishy Tokio Jodoi  Kuapā Fishpond

Katherine Nakano  Wailupe Fishpond

Joe Young  Kuapā Fishpond

May Kamai  Waimānalo

Liane Thompson  Maunalua Bay

John R. K. Clark  Maunalua, Surf Spots, Traditional Names

Van James  Pahua Heiau, Kulepeamoa Heiau

David Kawika Parker  Lunalilo Home, Kohelepelepe

Karen Gleason  Paikō

Tadayoshi Hara  Kalauha‘iha‘i

Bobbie Offstein  Paikō

Joel Reeves May  Kuli‘ou‘ou

Charles K. Reeves  Kuli‘ou‘ou

Jan Becket  Hawea Heiau

Lehman “Bud” Henry  Maunalua & Kuapā Fishpond

Norman Saffrey  Maunalua Fishing Grounds

Frances Lucas  Waimānalo
<table>
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<tr>
<td>Lorraine Kepa</td>
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<tr>
<td>Dr. Windy McElroy</td>
<td>Sandy Beach archeological site</td>
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<td>Edna Bekeart</td>
<td>Portlock &amp; Maunalua Bay</td>
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History of East Oahu now online

By Lee Catokina
Advertiser Columnist

There was a time after Hawaii Kai wasn't the crowded and wealthy Honolulu
suburb. Families hid in converted Quonset huts, Lunalilo Home Road was
an unpaved dirt and the "Dubbe Waimua" fan was the hot spot around the chicken
farm.

There was a time before that when Portlock wasn't called Portlock, when hula
rose up on the island and footponds provided for the community.

Suburbs aren't usually associated with rich and colorful history, but East Oahu
is a place with great stories.

Amy Marie Kirk, a lifelong East Honolulu resident and producer/editor of
educational programming, has long been involved in community projects. She
realized much historical and cultural information about East Oahu isn't published or otherwise available, so she put it in
her head to collect stories on a Web site.

"It started as a hobby and now it's totally out of control," Kirk said. The home page for Maunalua.net, named for Hawaii
Kai's wide bay, shows an aerial view of the land from Aina Haina to Waimanalo. When you click on a place name, an
information page comes up with historical notes, pictures and video interviews of elders.

"When you hear Uncle Fisheye talk about the fishpond in Kapa'a or Auntie May speak about swimming with the sharks at
Manana, it's awesome," Kirk said.

The site is a gift to the community, a resource Kirk hopes will help students and educators as well as planners and
developers. "It's easy to allow development over areas where we don't have its history and we've lost sight of the land's
connection to the people of the past and present who live there."

One of the treasures on the site is a film shot in 1958 by Lehman "Bud" Henry of Maunalua for his master's thesis at the
University of Hawaii. It shows Hawaii Kai when it was a farming community, with barefoot children coming home from
school to their Quonset huts and Manana's Ridge before there were houses.

Kirk had to convince camera-shy kupuna into on-camera interviews. One group of ladies in Kailua were willing to be
interviewed, but said she had to join their weekly prayer session first.

The site will be unveiled tomorrow and publicly published on Sunday.

The launch is sponsored by Aloha Aina O Kainikolu, Likable Hawaii Kai Hui and the Maunalua Fishpond Heritage
Center.

Lee Catokina's column runs Tuesdays, Fridays and Sundays. Reach her at 535-8172 or
lc.catokina@hawaiideskoffice.com.
History of East Oahu now online

By Lee Cataluna  Advertiser Columnist

There was a time when Hawai‘i Kai wasn't hip condos and weedy Kawamoto houses. Families lived in converted Quonset huts, Lunalilo Home Road was unpaved dirt and the "Okole Maluna" bar was the hot spot around the chicken farms.

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Lee Cataluna’s column runs Tuesdays, Fridays and Sundays.
Historical Hawaii Kai Website Launched

BY LORI ARIZUMI | POSTED ON JULY 1, 2008

Over 100 people came to Koko Head District Park Community Center on Saturday, June 21st, to view the launching of a new website, featuring the unique history and stories of the Maunalua Bay area - from Aina Haina to Waimanalo.

Created by Ann Marie Kirk, an East Honolulu resident and producer/director of educational programming, the website demonstration got resounding applause as the website was unveiled. The site went public on Sunday, June 22nd, and is found at maunalua.net.

The site is a treasure of cultural and historical references to the ‘āina, from ancient heiau, to teeming fishponds, to farms that once dominated the area. Especially poignant are video interviews with kupuna about their families, growing up always in the ocean, with humor and a sense of reverence for a time gone by.

A number of the kupuna were present at the event, and added comment after their videos were shown. The interviews were highlighted with old photos of the Kuapā and Kuli‘ou‘ou...
fishponds; Koko Head, devoid of vegetation or structures; and Kalanianaole a two-lane country road. The home page opens on an aerial view, overprinted with names, which, when clicked, open to other pages of historical and cultural information.

Kirk says the site is a "gift to the community," and that more material will be added as it is an ongoing project.

The launch was sponsored by Aloha ‘Āina ‘O Kamilonui, Livable Hawai‘i Kai Hui and the Maunalua Fishpond Heritage Center.
Do you know the history of your town? If you live in East Honolulu, we know a place you can go to learn.

"Maunalua.net is a website that I created to talk about the cultural history of the east side of Oahu from Aina Hina into Hawaii Kai area which traditionally is Maunalua."

Ann Marie launched Maunalua.net in June and she's seen a definite attraction to the website.

"There's been a great interest in the community to learn the history of our area."

Maunalua.net has interesting histories, facts, and stories about many sites in Maunalua.

"For example, people don't know that the first radio carbon dating came out of Kuliouou valley, which shows that people have been living in that valley for over a thousand years."

Author and historian John Clark talks about groups who immigrated to Hawaii and its affect on traditional place names.

"We lose the traditions, we lose the culture, we lose the meanings, we lose the importance of names to the Hawaiian people."

Maunalua.net is trying to help bring those original names into the present day.

"Maunalua was actually part of Waimanalo at one time, so people don't even know that history."

E'ike ana no ka mo aukala o ka Bayer Estate, Kahu Pipi o Robert Hind, me ke awa o Kalama. There is even a video fly over all of East Honolulu. A truly valuable resource. Let us seek out the history of our aina."
Do you know the history of your town? If you live in East Honolulu, we know a place you can go to learn.

"Maunalua.net is a website that I created to talk about the cultural history of the east side of Oahu from ‘Āina Haina into Hawai‘i Kai area which traditionally is Maunalua."

Ann Marie launched Maunalua.net in June and she's seen a definite attraction to the website.

"There's been a great interest in the community to learn the history of our area."

Maunalua.net has interesting histories, facts, and stories about many sites in Maunalua.

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There is even a video fly over all of East Honolulu. A truly valuable resource. Let us seek out the history of our ‘āina.
In an effort to record the history of the east coast of O‘ahu while sharing it with the public, Hawai‘i Kai resident Ann Marie Kirk has pieced together a website that chronicles historical places in the region.

The website, www.maunalua.net, features videos of residents sharing their tales of the land, historical photos and accounts of places like Makapu‘u, Waimānalo and Portlock.

“I think it’s important that people know about the history and people of the area,” said Kirk, an award-winning documentary filmmaker. “It’s been something that’s been on my mind for a really long time because I realized that people don’t really know the history of East Oahu.”

By creating the site, she hopes to help the community - as well as developers - understand where it came from.
One video highlights May Kamai's experience fishing by Rabbit Island when she was a little girl. She speaks of her close relationship with the sharks and how to interact with them. Elsewhere on the website are early photos of the area when it was a fish farm.

“The site is continually growing,” said Kirk, who works as a producer with the state DOE’s Teleschool branch. “I think it’s a real community site, and my goal is to get bigger with more community stories and with more historical information.”

She invites people to contact her with their recollections of the area at huimaunalua@maunalua.net.

“I hope people will want to continue to share stories and photos and to keep checking back because it’s going to continue to grow.”
East Oahu Sun

Ceremony to Protect Fishermen and All Those in the Ocean

BY LORI ARIZUMI | POSTED ON DECEMBER 1, 2008

Jizo, one of the most beloved of Japanese deities, is the guardian of children, women, and travelers. In coastal areas, fishermen and swimmers also look to him for protection. He is portrayed as fearless and is a powerful image of hope and solace. A ceremony was held recently to bless the shrine on Kalanianaole Highway, between Hanauma Bay and Sandy Beach.

In the late 1800s, the issei (first-generation Japanese) set up shrines along the windswept shoreline to protect them as they surf-cast for deep ocean fish like the ulua. The Shinto belief in nature and spiritual deities places great faith in shrines and "mamori," very common in old Japan. The Umi Mamori Jizo (literally the sea-image of Jizo) watches over everyone who fishes, swims, and surfs on East Oahu's beaches and sea cliffs. He is also a companion to those who have passed away in the area and to those whose ashes have been scattered there, including those of the mother of President-Elect Barack Obama. The
annual ceremony honors the memory of those who have died and asks for protection for everyone who visits the area.

The ceremony, on November 9, 2008, was conducted by Reverend Sumitoshi Sakamoto, from Shingon Shu Hawaii, a Japanese Buddhist temple on Sheridan Street in Honolulu. Priests from his temple held the first service when the original Jizo statue was erected in 1932 and have held services there every year, except during World War II. The ceremony was their annual service at the Umi Mamori Jizo, the Ocean Protector Jizo. After the original statue was vandalized, it was replaced with the current lava rock sculpture, by Sentaro Otsubo, and installed by members of the Honolulu Japanese Casting Club in 1940.

Ann Marie Kirk took photos and video, which will be uploaded to Maunalua.net. Also in attendance was author John R.H. Clark, who wrote Guardian of the Sea: Jizo in Hawaii, which tells the story of the protective shrine and explores statues of the Buddhist deity erected by Japanese fishermen on Hawaiʻi sea cliffs. You can see more of John Clark and a video of the Jizo at Maunalua.net. Clark is a former lifeguard and retired deputy fire chief of the Honolulu Fire Department. His research went into the compiling of Hawaii’s Best Beaches and Hawaii Place Names: Shores, Beaches and Surf Sites. In this latest book, he conducted hundreds of interviews and went through Japanese and English references to seek out little-known details.
The Sacred Waters of Kanewai, Kuli'ou'ou

“So Kāne again struck the earth...and water gushed forth...and many were the waterholes made by Kāne between Hanauma and Lē'ahi (Diamond Head).1” Fresh water was considered by Hawaiians a spiritual life-giver...and they made numerous prayers regarding the “Waters of male procreative energy in fresh water, flowing on or under the earth in springs, in streams or rivers...”2

Kānewai Fishpond is the last functioning shoreline fishpond in Honolulu, with the exception of Mokauea Island. The fishpond was assessed to have the historic properties meriting a listing on the State Historic Register and satisfied the National Historic Register criteria. It was also listed to be one of O'ahu's few remaining royal ponds and one of two remaining loko pu'uone hakuone (Type II) on O‘ahu.3 Today it is commonly referred to by the name Kuliwai.
The pond's history spans almost a thousand years, evidenced by numerous associated water gourd and fishing artifacts currently housed in the Bishop Museum. In 1786, Kānewai Spring was the probable site of the first European visit to O‘ahu and the second to Hawai‘i. Captain Portlock's ailing crew was supplied with fresh water calabashes from the native canoes. Upon their return in late 1786, they were often visited by the ali‘i nui Kahekili, the chief of all the Hawaiian islands except Hawai‘i. After Kahekili's entourage left in their double-hulled canoe, the ships were supplied with "fine mullet" probably from one of the nearby fishponds.

Kānewai fishpond is connected to Paiko Lagoon Wildlife Sanctuary by a rock ‘auwai and makaha, which was designed as a movable double gate system. This allowed fish to be caught between the gates. Small fish swam freely in and out of the pond, while large fish were trapped in the pond. The makaha was placed at precise locations where currents occurred. By studying nature, Hawaiians knew that fish would gather in these areas. Using the ebb and flow of the fishpond's water, Hawaiians were able to lure fish near the makaha as well as keep the ponds well circulated. Today the pond hosts a variety of species including kaku (barracuda), Samoan crab and "Upside down" jellyfish (Genus Cassiopeia).

Until the mid 1990's the pond's spring supplied the area with 200,000 gallons a day and its restoration holds great potential for the future health of the surrounding Maunalua Bay. The State Department of Transportation currently shares ownership of Kānewai fishpond with several adjoining owners. While at this time the community does not have access to this fishpond, it is the hope of many in the community that Kānewai remains protected in the public trust and one day the community will be granted access to care for and learn about this priceless fishpond.
Footnotes:
1. Green and Pukui 1929 p.113
2. Handy 1940
3. Kikuchi & Apple 1975
4. Emory and Sinoto 1961
5. Kuykendall 1965

To find out how to help protect Kānewai fishpond and keep it in the public trust, please email: info@maunaluafishpondheritage.com. To learn more about the history of East O‘ahu, visit Maunalua.net or email: amk@maunalua.net.