

Appendix B
List of Inoa 'Āina (Named Places)
Identified in the Honouliuli-Moanalua Region
Presented by Place Name, Ahupua'a and Description

Appendix B: List of inoa ‘āina (named places) identified in the Honouliuli-Moanalua region presented by place name, ahupua‘a and description. Note: shaded place names indicate the place has been identified as in or near the Project area. Refer to the Technical Report for references cited in this list.

Inoa ‘Āina	Ahupua‘a	Description
Āhua	Moanalua-Kalihi boundary zone.	A fishpond and coastal region. Cited in project area claims of the Māhele.
‘Aiea	‘Aiea	Ahupua‘a. “The small area of low flat land covered by plantation camps, railroad, etc., below the old highway, was formerly in terraces. According to McAllister (44, site 146), Mathison made the following observations on this region in 1821-22: ...The adjoining low country is overflowed both naturally and by artificial means, and is well stocked with taro plantations, bananas, etc. The land belongs to many different proprietors; and on every estate there is a fishpond surrounded by a stone wall. ...The neighborhood of the Pearl River is very extensive, rising backwards with a gentle slope toward the woods, but is without cultivation, except around the outskirts to about half a mile from the water. The country is divided into separate farms or allotments belonging to the chiefs, and enclosed with walls from 4 to 6 feet high, made of a mixture of mud and stone.” (Handy 1940:81)
‘Aihonu	Honouliuli	A named locality. Cited in project area claims of the Māhele.
‘Aikapu	Waipi‘o	Cited in project area claims of the Māhele.
‘Āpikipiki	Waimano	A named locality. Cited in project area claims of the Māhele.
‘Aioloalo (‘Ā‘T‘olo‘olo)	Waikele	A land area on the shore of Waikele, situated below Kupapa‘ulau. (Ii, 1959:76)
‘Aipua‘a	Waimalu	A land area. Cited in project area claims of the Māhele.
Āliamanu	Moanalua	A noted ‘ili, geological feature and area of an ancient burial ground, near Leinaka‘uhane and Kapukakī (on the inland side of the crater overlooking the ancient trail and government road).
Āliapa‘akai	Moanalua	A noted ‘ili, ancient crater, which once held a pond that rose and fell with the ocean’s tides. Believed to have been a place visited by Pele on her migration across the Hawaiian Islands, as she looked for a home to keep her fires dry. Pele thrust her digging stick, Paoa, into the ground here, and her ocean-formed sister, Nāmaka-okāha‘i, dug in through the ocean causing a clash between fire and water. The residual salt crusted along the inner rim of the crater. And from that day forward, the lake rose and fell with the tides and salt makers worked the land here, harvesting pa‘akai (salt) that was valued through the middle 1800s. (The lake was filled in for development in the 1970s.)
‘Amakeahilalo	Hō‘ae‘ae	A named locality. Cited in project area claims of the Māhele.
‘Amakeahiluna	Hō‘ae‘ae	A named locality. Cited in project area claims of the Māhele.

Inoa 'Āina	Ahupua'a	Description
Ana kau pua'a	'Aiea-Kalauao	A site described as being situated along the boundary between these two ahupua'a. The name, translated as "cave in which a pig is set" has ceremonial implications, perhaps tied the Makahiki offerings as it is on an ahupua'a boundary. (1869, Boundary Commission proceedings)
Anana	Waimalu	An 'ili. Cited in claims of the Māhele.
Apoka'a	Waikele	A named locality, a lele of Hanohano. Cited in project area claims of the Māhele.
Auali'i	Waikele	An 'ili. Cited in claims of the Māhele.
'Au'au	Moanalua	A cave of refuge during times of war, near the shore of Moanalua. The cave entrance was on the shore, and was connected to the uplands of Moanalua via an underground cavern. The cavern was used a route of passage by the mo'o goddess, Kaluahine when she desired to go fishing on the shore. Cited in traditions of Moanalua by J.K. Mokumaia (1922).
Au'iole	Waikele	An 'ili. Cited in claims of the Māhele.
'Auwaiomiki	Moanalua	A named locality. Cited in project area claims of the Māhele.
<u>Awaawaloa</u> (Awawaloa)	Moanalua	A fishpond and land area. Cited in project area claims of the Māhele.
Eō	Waipi'o	One of the great fishponds of 'Ewa.
Ha'alalenui	Honouliuli	A land area. Cited in claims of the Māhele.
Hā'ena Heiau (Ahu'ena)	Waipi'o	A heiau situated at Hālaulani. Following his conquest of O'ahu in the battle of Nu'uauu (1795), Kamehameha I prepared to carry the battle to Kaua'i. He declared a kapu on the heiau of Hā'ena to his god Kūkā'ilimoku (S.M. Kamakau, 1961:173). John Papa 'I'i, who was later granted title to Waipi'o, and lived at Hālaulani, was the last person to care for the heiau and it's gods. Cited in Thrum, 1907:46.
Hāhāpō	Waiau	A named locality. Cited in project area claims of the Māhele.
Haiao	Waikele	An 'ili. Cited in claims of the Māhele.
Halalena	Waiawa	A land area named as one of the places seen by the gods Kāne and Kanaloa, when viewing the land from Waiawa's shore to Waiawa uka (uplands Waiawa). Cited in the tradition of Mākanike'oe.
Hala'ula	Waipi'o	A named locality. Cited in project area claims of the Māhele.
Hālaulani	Waipi'o	An 'ili situated between the ponds of Hanaloa, Eō and Hanapōuli, and the government road. There was situated in the land of Hālaulani, the heiau called Ahu'ena or Hā'ena, which was used in the time of Kamehameha I, and last cared for by John Papa 'I'i, who was granted fee-simple interest in the land during the Māhele. Cited in claims of the Māhele and historical accounts.
Hālawa	Hālawa	Ahupua'a. "The broad flatlands extending 1.5 miles below the highway along Halawa Stream are now under cane but were formerly terraces. The terraces also extended up the flats along the lower courses of Kamananui and Kamanaike Streams which join to form Halawa, and I am told that there were small terraces farther up both streams. Four and 5 miles inland, dry taro was planted on the banks of gulches." (Handy 1940:80)

Inoa 'Āina	Ahupua'a	Description
Hale'au'au	Honouliuli	An upland region between Pu'uku'ua and Kānehōa. Cited in the tradition of Hi'ikaka-i-ka-poli-o-Pele.
Hanakahi (Lae o Halakahi)	Pu'uloa/ Honouliuli	Site named for a man who resided at this place, and who called upon the unknown gods, making offerings and asking for their blessings in his livelihood as a fisherman. Kāne and Kanaloa heard his prayers and visited him, granting his request because of his faithfulness to them. They built fishponds at Keanapua'a, Kepo'okala, and at Kapākule for him. Kapākule near the shores of Keahi, was the best formed of the ponds, and fed Hanakahi's family and later generations of 'Ewa residents for hundreds of years. Cited in Na Wahi Pana o Ewa (1899). The fishery boundary of Hanakahi (Halakahi) was disputed with Hālawa.
Hanaloa	Waipi'o	An 'ili and name of one of the great fishponds in 'Ewa. The point fronting Hanaloa is named Pūhi-laka for a supernatural eel, guardian, that lived at Hanaloa. Hanaloa is cited in the traditions of Kalelealuakā, Maihea; Na Wahi Pana o Ewa. A named locality cited in project area claims of the Māhele.
Hanapōuli	Waipi'o	An 'ili and fishpond area noted for its growth of sweet potatoes in a chant by the god Kāne. Cited in the tradition of Maihea; and a named locality cited in project area claims of the Māhele.
Haluluhale	'Aiea- Hālawa boundary zone	A ancient burial cave with openings in both ahupua'a. (1869, Boundary Commission proceedings)
Hanohano	Waikele	An 'ili. Cited in project area claims of the Māhele.
Hā'upu (Haupu'u)	Waiawa	A low hill rising from the shore, where was once an ancient village site, a kahua maika ('ulu maika game field), and a heiau (temple). When the Gods Kāne and Kanaloa walked the lands of 'Ewa, giving live and sustaining resources to those people who were worshipful, they traveled to and stood atop the summit of Hā'upu. From their vantage point they looked out across landscape and Kāne called out in a chant describing the scene, naming noted places and resources of the land. Among the noted places were the fishponds of Kuhialoko, Kuhiawaho; the salt beds of Nīnauele; the coconut grove of Hape; the kalo patches of Moka'alikā; the spring of Ka'aimalu; and the 'awa patch of Kalāhikiola. Hā'upu is the site where the Ewa mission church (Protestant), Kahikuonālani was situated. Named in traditions and historical accounts. (Now the area of Leeward Community College.)
Hilo-one	Honouliuli	A coastal area famed in mele (chants) from the tradition of Hi'iaka-i-ka-poli-o-Pele.
Hinano	Waikele	A named locality. Cited in project area claims of the Māhele.
Hō'ae'ae &	Hō'ae'ae	Ahupua'a. "This ahupua'a had a moderate-sized area of terraces watered by springs inland from West Loch of Pearl Harbor." (Handy 1940:82)
Hoakalei	Honouliuli	A coastal spring famed in mele (chants) from the tradition of Hi'iaka-i-ka-poli-o-Pele.

Inoa 'Āina	Ahupua'a	Description
Hōkūpa'a	Moanalua	A stone about two feet in circumference, situated just north of Kapukakī, near the side of the ancient trail between 'Ewa and Kona. Cited in the historical narratives of S.M. Kamakau.
Holoipiapia	Waiawa	A named locality. Cited in project area claims of the Māhele.
Holonaio	Waikele	A named locality. Cited in project area claims of the Māhele.
Homahoma	Moanalua	An 'ili. Cited in claims of the Māhele.
Honokawailani	Waiau	A named locality. Cited in project area claims of the Māhele.
Honopu'e	Waipi'o	An 'ili. Cited in claims of the Māhele. Bounded on one side by Hanaloa.
Honouliuli	Honouliuli	<p>Ahupua'a. In one tradition, Honouliuli is named for a chief of the same name, who was the husband of Kapālama. They were the parents of Lepeamoa and Kaulani, two heroes in ancient tradition.</p> <p>Numerous claims cited in the Māhele, though the awarded claims were generally in the "taro lands" section of Honouliuli (see Register Map No. 630) in a watered area shoreward of the proposed rail alignment corridor. In traditional times, the land area known as Pu'uloa was an 'ili of Honouliuli, though it was sold as a separate land during the time of the Māhele. All native tenant claims mad for kuleana at Pu'uloa were given up by the claimants.</p> <p>"Large terrace areas are shown on the U. S. Geological survey map of Oahu (1917) bordering West Loch of Pearl Harbor, the indication being that these are still under cultivation. I am told that taro is still grown here. This is evidently what is referred to as 'Ewa taro lands.' Of the Honouliuli coral plains McAllister (44, site 146) says :</p> <p>'...It is probable that the holes and pits in the coral were formerly used by the Hawaiians. Frequently the soil on the floor of the larger pits was used for cultivation, and even today one comes upon bananas and Hawaiian sugar cane still growing in them.'" (Handy 1940:82)</p>
Ho'ōlaiwi	Moanalua	An 'ili. Cited in claims of the Māhele.
Hope (Hape)	Waipi'o	An 'ili famed for its coconut grove commemorated in a chant by the god Kāne. Cited in the traditions of Maihea, Makanike'oe and Na Wahi Pana o Ewa.
Hopeiki & Hopenui	Honouliuli, Waikele and Waipi'o	'Ili lands. Cited in claims of the Māhele.
Huewaipī	Waiau	A spring situated near Kauhihau and Nāpōhakuololoa, in the vicinity of the old government road. Huewaipī also called Kawaipī, supplied people of this area with drinking water. Cited in Na Wahi Pana o Ewa (1899).
'Īemi	Moanalua	A storied spring and 'ili. Cited in claims of the Māhele (apparently transposed a "Umi" in some Māhele records). Cited in traditions by J.K. Mokumaia (1922).

Inoa 'Āina	Ahupua'a	Description
Iholena	'Aiea-Hālawa boundary zone	An area situated in the uplands, there were once houses and workshops of olonā and canoe makers here.
Īna'ikōlea	Moanalua	An 'ili. Cited in claims of the Māhele.
Ka'aimalu	Waiawa	This is storied land and spring site was named for a young girl and her brother who ate their fish in secret ('ai malu). A palani fish had been caught along the shore at Kualakai (Honouliuli). Having no further luck in catching fish the two children set out on their trip home. They passed Pu'uokapolei, the plains of Kaupe'a, and went on to Pueohulunui and Kalipāhe'e. From there they went down to Waiawa Stream. There, the children stopped to rest and drink water. Because they had only one fish, the sister suggested that they eat it prior to their return home, where it would have to be shared. The two ate their fish, and were the first to break the 'ai kapu (eating restrictions forbidding members of the opposite sex from eating with one another). The god, Kekua'ōlelo, dwelling in the uplands at Pu'unahawele heard their conversation and called out to them repeating what they had said. Because of this event, the name Ka'aimalu was given to this place. Cited in the traditions of Maihea, Makanike'oe, Na Wahi Pana o Ewa, and claims of the Māhele.
Ka'aiulua	Moanalua	A land area. Cited in claims of the Māhele.
Ka'akauwaihau	Waiiau	An 'ili land area and fishery. Cited in project area claims of the Māhele.
		The term "waihau" denotes a type of heiau built along the 'Ewa coastal region, at which prayers and offerings were made to promote abundance in the fisheries and of the pipi (pearl oysters).
Ka'auku'u	Moanalua	An 'ili. Cited in claims of the Māhele.
Ka'eha'eha	Kalauao	An open plain (kula) land celebrated in mele. Cited in claims of the Māhele.
Ka'elekū	Waikele	A named locality. Cited in project area claims of the Māhele.
Kā'eo	'Aiea	A dryland site near the shore, along boundary of 'Aiea and Kalauao; near former house site of Dr. Seth Ford.
Kahaiao	Moanalua	An 'ili. Cited in claims of the Māhele.
Kahāhālike	Waimano	A named locality. Cited in project area claims of the Māhele.
Kahāhāpū	Honouliuli	A named locality. Cited in project area claims of the Māhele.
Kahaku'ōhi'a	Waikele (and other ahupua'a of the 'Ewa District)	An 'ili. Cited in claims of the Māhele. The name bears with it, ceremonial significance, as the "haku 'ōhi'a" was the choice 'ōhi'a post selected for the carving of images when the heiau (temples) were restored following the Makahiki.
Kahakupōhaku (Mole o Kahakupōhaku)	Hālawa-'Aiea boundary zone	A fishpond and large stone in the wall between Kahakupōhaku and Kailōpā'ia fishponds; marking the boundary between these two ahupua'a.

Inoa 'Āina	Ahupua'a	Description
Kahala'a	Waimalu	An 'ili. Cited in claims of the Māhele. Bounded on one side by Pa'akea.
Kahalekaha	'Aiea-Hālawā boundary zone	An ala pi'i (trail to uplands) rises on the bluff, between the two ahupua'a at this place. (1869, Boundary Commission proceedings)
Kahalepō'ai	Waipi'o	A named locality. Cited in the traditions of Kalelealuakā and Pūhi Laumeki. Described as being where the hau groves stood inland at Waipi'o. By 1899, the hau grove was being destroyed as a result of the sugar plantation and water being diverted for the plantation's purposes. Cited in Na Wahi Pana o Ewa (1899).
Kahāpapa	Waimano,	An 'ili. Cited in project area claims of the Māhele. Bounded on the makai side by the government road, and Kaihuokapua'a.
Kahauiki (Hauiki)	Moanalua Boundary	A 'ili and kula (flat land) along the Kalihi boundary of Moanalua. Cited in mele, traditions and claims of the Māhele. "Kahauiki Stream irrigated a moderate-sized area of terraces extending from the sea inland for about half a mile." (Handy 1940: 79)
Kahauone	Waipi'o	A place in the uplands once famed for its growth of 'awa (Piper methysticum), an 'awa that was favored by Kakuhihewa, King of O'ahu in the 1500s. Cited in the tradition of Kalelealuakā.
Kahaupu'upu'u	Waikele	An 'ili. Cited in claims of the Māhele.
Kahikuonālani	Waiawa	Name given to the 'Ewa Mission Station church, originally built in the early 1830s, situated at Hā'upu (a noted hill and heiau site in ancient times). Renovations of the church were sponsored by King Kalākaua, and the church renamed "The seventh of the chiefs" in his honor.
Kahō'ai'ai	Waiawa	Named for one of four chiefesses who turned to stone, and stood as guardians over the trail that passed between 'Ewa and other districts. During the "Waipi'o rebellion" in which Maka'i-olu and other chiefs loyal to Kahahana, king of O'ahu, sought to avenge their king's murder, Kahekilis' forces killed so many people that the stream of Kahō'ai'ai was blocked by their bodies. (Kamakau, 1960:138) See other place names in this vicinity under the account of Kanukuokamanu. A named locality cited in project area claims of the Māhele.
Kaholona	Mānana nui	An 'ili. The shore line was noted for the pipi oysters of Ke awa lau o Pu'uloa. Cited in Na Wahi Pana o Ewa (1899). A named locality cited in project area claims of the Māhele.
Kahiki'ea	Waimalu	An 'ili. Cited in claims of the Māhele; bounded by Ka'umi'umi, Pōhakupū, Paepae, Pa'akea, Ka'ōnohi and Kahala'a.
Kahuaiki	a)Hō'ae'ae	a) A near shore pond area noted for its fine-grained salt making beds. Cited in the mele of Kūali'i.
	b)Waipi'o	b) A spring that was once connected to Waipāhū, in Waikele, and celebrated in the account of Lauka'ie'ie and Mekanike'oe.
Kahuawai	Kalauao	A freshwater pond, named in the tradition of Mekanike'oe. Passed via the old trail between 'Ewa and Honolulu. (li, 1959:20)

Inoa 'Āina	Ahupua'a	Description
<u>Ka'ihikapu</u>	Moanalua	A large fishpond salt making/collection site, reportedly built by Ka'ihikapu Manuia (Kalanimanu'ia) A named locality cited in project area claims of the Māhele.
<u>Kaihumeneiki</u>	Waiawa	A named locality. Cited in project area claims of the Māhele.
<u>Kaihumenenui</u>	Waiawa	A named locality. Cited in project area claims of the Māhele.
<u>Kaihuokapua'a</u>	Waimano	Described as a large stone near the government road marking the boundary between the 'ili of Kaholona and Poupouwela. The stone had the shape of a pig's snout. In 1899, it was situated across from the house of A. Kauhi. Cited in Na Wahi Pana o Ewa (1899). A named locality. Cited in project area claims of the Māhele.
Kaihuopala'ai	Honouliuli	An 'ili and fishery. Cited in claims of the Māhele. This place was famed in ancient times for its 'anae (mullet). Ka'ulu and 'Apoka'a (a husband and wife; also named localities) were the parents of two human children and two supernatural children, Kaihuopala'ai (a son) and Kaihuku'una (a daughter). When Kaihuopala'ai matured, he married Ka'ōhai. To Kaihuopala'ai and Ka'ōhai were born Pūhi Lo Laumeke (a son) and Kapapapūhi (a daughter). Their story is told in the traditions of Ka 'Ānae o Kaihuopala'ai and Makanike'oe.
Kai-iki	Moanalua	A named locality. Cited in project area claims of the Māhele.
Kailōpā'ia	Hālawā	A fishpond boundary between Hālawā and 'Aiea.
Kāinako'i	Waimalu	A named locality. Cited in project area claims of the Māhele.
Ka'iwa	'Aiea	A named locality. Cited in claims of the Māhele.
Kakai'a	Waipi'o	An 'ili. Cited in project area claims of the Māhele.
Kāka'e	Mānana-Waimano boundary zone	A house site inland of Pōhakuokāne. (1873, Boundary Commission proceedings)
Kalaehopu (Laehopu)	Waiawa-Waipi'o boundary zone	A point of land on shore marking the boundary between these two ahupua'a. (1868, Boundary Commission proceedings)
<u>Kalaekea (Laikea)</u>	Hō'ae'ae	A named locality. Cited in project area claims of the Māhele.
Kalaeokāne	Honouliuli	An area disputed between the people of Honouliuli and Waikele. Site of the ancient village, Kupali'i. The name translates as "The point of Kāne," and may be suggested to be associated with the tradition of a visit by the gods Kāne and Kanaloa to the region. Cited in the tradition of Maihea.
Kalahale	Hō'ae'ae	An 'ili. Cited in claims of the Māhele.
Kalāhikiola	Waiawa	A land and fishery. Noted for its growth of 'awa mo'i (a variety of the Piper methysticum); this place of 'awa cultivation was blessed by the gods Kāne and Kanaloa. Cited in the tradition of Maihea.
Kalani	Waiawa	A named locality. Cited in project area claims of the Māhele.
Kalanihale	Mānana iki	An 'ili. Cited in claims of the Māhele; bounded by Kapauwela and Waiawa on two sides; and includes a fishpond.

Inoa 'Āina	Ahupua'a	Description
Kala'ole	Waipi'o	An 'ili. Cited in claims of the Māhele.
Kalauao	Kalauao	Ahupua'a. It was in this ahupua'a at Kūki'iahu that Kaua'i's ruler, Kā'eokūlani, was killed in a battle with the forces of Kalanikūpule, ruler of O'ahu. "The lowlands seaward of the highway and for a short distance inland, now mostly under cane with a few banana groves, were all formerly terraces irrigated from Kalauao Stream. Kalauao Gulch was too narrow to have terraces inland." (Handy 1940:81)
Kalawaha	'Aiea	A named locality. Cited in project area claims of the Māhele.
Kaleinaaka'uhane	Moanalua-Hālawa boundary zone	This site situated on the inland side of Āliamanu, by Kapukakī and Leiolono is a leaping place for the spirits of the dead (leina a ka 'uhane). Some passed this leaping place, went on to the care of their 'aumakua, others, who had no one to help them, drifted down to Kaupe'a and Kānehili, where they would wander aimlessly in hope that someone would direct them to the spirit world.
Kalipāhe'e	Waiawa	The plain lands above Mohoa and the old Waiawa Protestant church. The old government road crossed over this kula. In historic times there was a horse racing track here which was last used in ca. 1898. Afterwards the sugar plantation cleared the area for planting cane. Cited in Na Wahi Pana o Ewa (1899).
Kaloalua	Moanalua	An 'ili and large fishpond. Noted for the quality of awa (Chanos chanos) fish grown there. Cited in traditions and a named locality in project area claims of the Māhele.
Kalo'iiki	Hālawa	A named locality. Cited in project area claims of the Māhele.
Kalokoawa (Lokoawa)	Hō'ae'ae	A named locality. Cited in project area claims of the Māhele.
Kalokō'ele	Kalauao	A named locality. Cited in project area claims of the Māhele.
Kaloko'eli	Hō'ae'ae	An 'ili. Cited in project area claims of the Māhele.
Kalokoloa	a) Hālawa	a) An 'ili. Cited in claims of the Māhele.
	b)Hō'ae'ae	b) A named locality. Cited in project area claims of the Māhele.
	c)Waikele	c) A named locality. Cited in project area claims of the Māhele.
	d)Waimalu	d) A named locality. Cited in project area claims of the Māhele.
Kalokopaoa	'Aiea	A named locality. Cited in project area claims of the Māhele.
Kalona	Waiawa	The original name of this land area was "Kekauolonā" (cf. L.C.A. Helu 387). A named locality. Cited in project area claims of the Māhele.
Kalou	Moanalua	An 'ili. Cited in claims of the Māhele.
Kaluahine	Waipi'o	An 'ili. Cited in claims of the Māhele.
Ka-lua-a-ka-Īlio	Waiawa	A place passed when traveling the trail from Waiawa to Mohoa and Kalipāhe'e, then reaching "The pit made by the dog." Cited in Na Wahi Pana o Ewa (1899).

Inoa 'Āina	Ahupua'a	Description
Kaluaiwi (Kaluiwi)	'Aiea-Kalauao boundary zone	A plain land and an ancient maika game field and place where offerings to the Makahiki god were made. Situated below the government road. (1869, Boundary Commission proceedings)
Kaluakauila	'Aiea-Kalauao boundary zone	An upland canoe maker's house and work shop site. (1869, Boundary Commission proceedings)
Kaluali'i	Waiawa	A named locality. Cited in project area claims of the Māhele.
Kaluamoi	Waiau	A named locality. Cited in project area claims of the Māhele.
Kalua'ōlohe	Waiau	An 'ili. There is a storied cave here in which a supernatural dog once lived. When this dog, Kū-'Īlio-'ula, showed itself, it was usually a portend of some event, like the passing of a chief or changes in the government. Cited in claims of the Māhele. Adjoining the mauka side of Kalua'o'opu.
Kalua'o'opu	Waiau	A named locality. Cited in project area claims of the Māhele.
Kaluapulu	Waiau	A named locality. Cited in project area claims of the Māhele.
Kama'eha	Kalauao	A named locality. Cited in project area claims of the Māhele.
Kamahina	Mānananu i	A named locality. Cited in project area claims of the Māhele.
Kama'ino	Kalauao	A named locality. Cited in project area claims of the Māhele.
Kamalokala	Hō'ae'ae	A named locality. Cited in project area claims of the Māhele.
Kamālua	Kalauao	A named locality. Cited in project area claims of the Māhele.
Kama'oma'o	Honouliuli	An area on the kula lands within view of Pu'u o Kapolei, and associated with Kaupe'a. Named for a supernatural woman who dwelt in the area. Cited in the tradition of Hi'iaka-i-ka-poli-Pele and in historical narratives.
Kamau	Hālawā	An 'ili. Cited in claims of the Māhele.
Kamiliwaho (Kamili)	Mānananui	An 'ili. One of the places praised in mele by the gods Kāne and Kanaloa. Noted for its growth of kāi taro, for which 'Ewa was famed. Cited in the tradition of Maihea; and in claims of the Māhele.
Kamilomilo	Kalauao	A named locality. Cited in project area claims of the Māhele.
Kamo'oiki	Honouliuli	An 'ili. Cited in claims of the Māhele.
Kanahunaopapio	Hō'ae'ae-Waipio vicinity	Section of the coast where the chiefess Papio was killed by the shark goddess, Ka'ahupāhau. Cited in the tradition "He Moolelo Kaa Hawaii No Keliikau o Kau."
Kānehili	Honouliuli/Pu'uloa	An open kula land, noted in tradition for its association with Kaupe'a, and as a place of wandering spirits. An inhospitable zone. Cited in the tradition of Hi'iaka-i-ka-poli-o-Pele and in historical narratives.
Kānehoa	Honouliuli	A mountain pass, famed in traditional lore and mele. Noted for its growth of kupukupu ferns, and the wind, Waikōloa, which blows from the mountains to the sea. Cited in the traditions of Hi'iaka-i-ka-poli-o-Pele and in historical narratives.
Kāne'ohe	Moanalua	An 'ili. Cited in claims of the Māhele.

Inoa 'Āina	Ahupua'a	Description
Kāneuahina	Waipi'o	An 'ili. Cited in claims of the Māhele.
Kāneulupō	Waipi'o	An 'ili. Cited in claims of the Māhele. Named for a religious sect of the god Kāne (Saturday Press, Dec. 29, 1883)
Kaniu	Moanalua	An 'ili. Cited in claims of the Māhele.
Kaniukulou	Waipi'o	A stream site below Kekua'ōlelo. Cited in the tradition of Kalelealuakā.
Kanukumanu	Waiawa	A low hill on the shoreward side of the old government road. Named for a young boy of the same name, son of the chief of Waiawa. Just past Kanukuokamanu, towards Honolulu, are found several "royal" stones, named, Kahō'ai'ai, Waiawakalea, Piliaumoa and Kahe'ekuluaikamoku, who were once ancient chiefesses. Their attendants were Nohoana, Kikaeleke, Piliamo'o and Nohonakalai; and together, these stones were guardians of the trail. Cited in the tradition of Lauka'ie'ie and Makanike'oe.
Kanukuokamanu		A named locality. Cited in project area claims of the Māhele.
Kanupo'o	Waikele	An 'ili. Bounded by a stream gulch marking the boundary with the 'ili of 'Ōhua and adjoining Auali'i. Cited in claims of the Māhele. The name may be translated as meaning, "Planted skull" and seems to imply an event of some importance. A tradition for this name has not been located, though it may be tied to events of the battle at Kīpapa and the naming of Po'ohilo, at Honouliuli.
Ka'ōhai	Waikele	An 'ili. Ka'ōhai was a chiefess of the 'Ewa region, and wife of Kaihuopala'ai. Ka'ōhai gave birth to Kapapapūhi (a girl), and Pūhi Laumeki, born in the form of an eel. The traditions of these places and the people who gave their names to them are told in accounts of Ka 'Anae o Kaihuopala'ai, Lauka'ie'ie, Makanike'oe, and Pūhi o Laumeki. Their traditions explain how the famed 'anae holo (traveling mullet) established their annual circuit around the island of O'ahu. Cited in claims of the Māhele.
Ka'oinaomaka'io ulu	Mānana	This site is named in honor of a famous warrior Maka'ioulu, who fought a battle here. Maka'ioulu was a warrior chief who served Kahahana, king of O'ahu, in the battles against the invading forces of Maui, led by Kahekili. This place is situated not far from the old 'Ewa Court house. Cited in the traditions of Makanike'oe and Na Wahi Pana o Ewa (1899). The chief Kahahana was betrayed and killed, and Maka'ioulu and a band of warriors sought to rebel against Kahekili in the battle called Ka-pō-luku on the plains of Mānana. (Kamakau, 1960:139). Kaoinaomaka'ioulu is situated near the old government road, on the Honolulu side of Kanukuokamanu.
Ka'oki	Moanalua	A named locality. Cited in project area claims of the Māhele.
Ka'olina (Ko'olina)	Honouliuli	An ancient village site on the western shore, between Lae Loa and Pili o Kahe. Cited in the tradition of Hi'iaka-i-ka-poli-o-Pele and historical narratives.
Ka'omuiki	'Aiea	A named locality. Cited in project area claims of the Māhele.
Ka'ōnohi	Kalauao	A named locality. Cited in project area claims of the Māhele.

Inoa 'Āina	Ahupua'a	Description
Kapā'eli (Pā'eli)	Kalauao	An 'ili. Cited in claims of the Māhele.
Kapahupū	Waikele	A named locality. Cited in project area claims of the Māhele.
Kapakahi	Waikele	A named locality. Cited in project area claims of the Māhele.
Kapakai	'Aiea	A named locality. Cited in project area claims of the Māhele.
Kapākule	Pu'uloa-Honouliuli	A fishpond/fish trap on the inner shore of Pu'uloa (across from Hālawā), made by the gods Kāne and Kanaloa, for the benefit of Hanakahi who faithfully worshipped them.
Kapālaha	Waikele	An 'ili. Cited in claims of the Māhele.
Kapalakai	'Aiea	A named locality. Cited in project area claims of the Māhele.
Kapālama	Waimano	A land area named for the chiefess and grandmother mother of the supernatural children, Kaulani and Lepeamoā, and wife of Honouliuli. (He Kaa no Kaulani). A named locality. Cited in project area claims of the Māhele.
Kapāloa	Waiawa	An 'ili. Cited in claims of the Māhele.
Kapapapūhi	Honouliuli-Hō'ae'ae boundary zone	A small point on the shore between these two ahupua'a. Also the name of a fishery for Honouliuli. Kapapapūhi was named for the daughter of Kaihuopala'ai and Ka'ōhai, whose history is told in the traditions of Mākanike'oe and Pūhi o Laumekei.
Kapapa'u	Waiawa	A site named in the tradition of Lauka'ie'ie and Mākanike'oe.
Kapua'i	Kalauao	An 'ili. Situated along the shore, adjoining Pa'aiāu on one side.
Kapua'ihalulu	Waiawa	Named in the tradition of Mākanike'oe. A named locality. Cited in project area claims of the Māhele.
Kapua'ikāula	Hālawā	A coastal site where the bodies of sharks were tossed during a battle between the sharks of Pu'uloa and Keli'ikauaoka'ū. Kapua'ikāula is a canoe landing and marks the narrowest point in the channel between Hālawā and Pu'uloa, for the entry to Ke awa lau o Pu'uloa (Pearl Harbor). Cited in traditions and historical accounts.
Kapuhale	Hō'ae'ae	A named locality. Cited in project area claims of the Māhele.
Kapukakī (Keka'anī'auokap ukakī)	Moanalua-Hālawā	A wahi pana boundary marker between the Kona and 'Ewa Districts; situated on the upland side of Āliamanu near an ancient burial ground. (see also Kaleinaaka'uhane and Leiolono)
Kapukakohekohe	'Aiea-Hālawā boundary zone	Kapukakohekohe is situated on the coastal flats. It was near here where Kalanimanu'ia (w.) died. (1869, Boundary Commission proceedings)
Kapukanawaioka huku	Waikele	A portion of the Waipāhū spring system, which was connected by underground caverns to Kahuku in Ko'olauloa. The tradition of this place recounts the disappearance of a kapa beating anvil from Kahuku, and it's being found by a kapa maker at this place in the Waipāhū spring. Cited in Na Wahi Pana o Ewa (1899).
Kapukaokiha	Kalauao	An 'ili. Cited in claims of the Māhele. The name translates as "The hole of Kiha." Kiha was one of the water spirit "mo'o" goddesses, who helped to make chiefs, great rulers. The name signifies ceremonial importance.

Inoa 'Āina	Ahupua'a	Description
Kapūlehu	'Aiea-Hālawā boundary zone	An ancient house site in the uplands. (1869, Boundary Commission proceedings)
Kapuloko	Kalauao	A named locality. Cited in project area claims of the Māhele.
Kapuna	Waikele	A place of kapa makers, lo'i kalo and houses. The fishery fronting Kapuna belonged to Honouliuli. The people of Kapuna had a way of avoiding the payment of tribute. When the Waikele collector came along, they would claim that they were of Honouliuli; and when the Honouliuli collector came along, they would claim they were of Waikele. Their homes were in Waikele, but their fish belonged to Honouliuli (li, 1959:32). Kapuna was a cave in which chiefs of ancient times once lived. Cited in Na Wahi Pana o Ewa (1899); and in claims of the Māhele.
Kapuniakai'a	'Aiea-Kalauao boundary zone	A point on shore, adjoining Pa'āiau marking the boundary between these two ahupua'a.
Kapu'ukapu	'Aiea-Kalauao boundary zone	A lowland hill situated a short distance above Kapukakohekohe. The name, "The kapu hill" implies some sort of religious/ceremonial significance. (1869, Boundary Commission proceedings)
Kauahipu'upu'u	'Aiea-Kalauao boundary zone	A hillock (āhua) passed by the government road. (1869, Boundary Commission proceedings)
Kauakā	Waipi'o	A named locality. Cited in project area claims of the Māhele.
Kauamoā	a) Waipi'o	a) Cited in a mele pana, mele kanikau.
	b) Kalauao	b) An 'ili. Cited in claims of the Māhele.
Kauaopai (Kauopai)	Kalauao	An 'ili. Cited in claims of the Māhele; adjoining Kauapo'olei on one side.
Kaua'ōpae		
Kauapo'olei	Kalauao	An 'ili. Cited in claims of the Māhele; adjoining Kauaopai and Kapā'eli on two sides. Named for the daughter of Kapālama (w.) and Honouliuli (k.). Kauhao was married to Keāhua, and their children were Lepeamoā (a daughter, of supernatural forms) and Kaulani (a son). They are famed in the tradition, "He Kaao no Kaulani." (see Keāhua, near the Mānana-Waimano boundary)
Kauhao		

Inoa 'Āina	Ahupua'a	Description
Kauhihau	Waiau	A gulch crossed by the old government road, and the site of two stones who were the sons of Maihea (k.) and Punahinalo (w.), and the elder brothers of Nā'ulaamaihea. The boys were named Pūnana-loa-a-Maihea and Ka'akakai-a-Maihea. They took their stone forms prior to the arrival of Kāne and Kanaloa, and birth of Nā'ulaamaihea. The house of Maihea and his family was situated on the hill just above the old road, near these two large stones. The stones are also known by the single name, Nāpōhukuloloa. Just below this place is Huewaipt (Kawaipt), the spring which supplied people of this area with drinking water. Cited in Na Wahi Pana o Ewa (1899); and in project area claims of the Māhele
<u>Kauki</u> (Keuki)	Moanalua	A named locality. Cited in project area claims of the Māhele (boundary zone).
Ka'ulu		Hō'ae'ae-Honouliuli boundary zone. An ancient village site, known as "Coneyville" in historic times (named for John H. Coney). (1873, Boundary Commission proceedings)
		Reportedly named for the chief, Ka'ulu-hua-i-ka-hāpapa (Pukui, et al. 1974:93).
Ka'umi'umi	Waimalu & Waiawa	An 'ili. Cited in claims of the Māhele.
Kau'ōhai	Waiau	A named locality. Cited in project area claims of the Māhele.
Kaupe'a	Honouliuli	An area noted as the wandering place of the spirits of the dead, who are seeking their way to another realm. An uninhabited plain with wiliwili (Erythrina) trees and 'ōhai (Sesbania tomentosa) plants, and associated with Kānehili and Leiolono. From Kaupe'a, one may see Leiolono where unclaimed spirits are lost on never ending darkness.
Kauwālua (Kauālua) (written "Kanalua" in later texts)	Lapakea, Moanalua	Situated on the mauka side of the old trail to 'Ewa. Kauwālua was an ancient battle ground and favored traditional residence of chiefs of O'ahu. Following Kahahana's death, Kalai-koa, a Maui chief who served Kahekili, took up residence here. He had a house made with the bones of defeated O'ahu warriors and chiefs. The house was also enclosed by a fence of human bones with the skulls placed on top of the bundles of bones. (S.M. Kamakau, Nupepa Kuokoa, Maraki 30, 1867, 1961:138-139; also in several historical accounts. Note: In several later published accounts the first letter "u" in "Kauwālua" was transposed in typesetting to an "n.")
Kawahauliuli	Waimalu	A named locality. Cited in project area claims of the Māhele.
Kawaikini	Waiawa	A named locality. Cited in project area claims of the Māhele.
Kawaili'ulā (Waili'ulā)	Waiau-Waimano	Situated between the 9 and 12 mile marker on the old government road. The woman, Kawai-li'ulā was guided out of Kaleinaaka'uhane, restored to life, and returned to her home at Waipuhia. The place where she lived bears her name, Cited in the tradition of Mākanike'oe.

Inoa 'Āina	Ahupua'a	Description
Kawainao	Waimano-Mānana boundary zone	A pond below the trail through 'Ewa. (1873, Boundary Commission proceedings)
Ke'a'ali'i	Pu'uloa	A famed stone that marked the center and entry to Ke awa lau o Pu'uloa (Pearl Harbor). Cited in the tradition of "Puhi o Laumeki" and historical accounts of Pu'uloa.
Keahi	Pu'uloa-Honouliuli	An ancient village site named for a beautiful woman who once lived there. For a time, Kamapua'a also lived at Keahi. In the tradition of Kaihuopala'ai, Keahi and Moku'eō (an island in the sea fronting Moanalua) were named as companions. Cited in Na Wahi Pana o Ewa (1899); and in claims of the Māhele.
Keāhua	Mānana-Waimano boundary zone	Named for the husband of Kauhao, the father of Lepeamoā and Kauilani. The fishery Keawakalai, fronting Keahua, was noted for its mullet. (1873, Boundary Commission proceedings; and in tradition of Kauilani)
Keahuake'oa	'Aiea-Hālawā boundary zone	Referred to by elder native witnesses in the 1869 Boundary Commission proceedings as a "storied place": "...hiki i kahi awawa i kapaia o Waipa mai laila a hiki i Keahuakeoa he wahi pana ia, he Ahua aa, holo mai a ke Awaawa o Kaawili mai laila a Nailiili a Malei..." (...then reach the gulch called Waipa, and from there go to Keahuakeoa, a "wahi pana" (storied place), a stone mound, from there go to the gulch of Kaawili, and from there to Nailiili a Malei...).
Keahumoa	Honouliuli	Kula (plains) on the inland slopes of 'Ewa, within which is found Kunia, and continuing up to Līhu'e on one side; bounded by Kīpapa on the other side. The area was once extensively cultivated with native crops, planted originally by Ka'ōpele. The fields could be seen when looking makai from the mountain pass at Pōhākea. Cited in the traditions of Hi'iaka-i-ka-poli-o-Pele and Kalelealuakā.
		There is also situated at Keahumoa, two famous māla 'uala (sweet potato fields) which bear the name, Nāmakaokapāo'o. Pūali'i was killed here, later a king of O'ahu and his warriors were also killed here. Cited in the tradition, "Kao no Namakaokapao" (1918)
Keahupua'a	Waikele	A named locality. Cited in project area claims of the Māhele. By its name, would expect that the site was associated with ceremonies of the annual Makahiki.
Kealalau	Moanalua	An 'ili. Cited in claims of the Māhele.
Kealapi'i	'Aiea	An 'ili. Cited in project area claims of the Māhele.
Kealanāhele	Waiau	A named locality. Cited in project area claims of the Māhele.
Ke'alohi	Waiau	A named locality. Cited in project area claims of the Māhele.
Keamonā'ale	Mānana	A beach noted for the occurrence of the pipi and papāua (shell fish) of 'Ewa. Cited in Na Wahi Pana o Ewa (1899).

Inoa 'Āina	Ahupua'a	Description
Keanapua'a	Hālawā	Site of a fishpond made by Kāne and Kanaloa. Also a famous cave on the coastal point, and resting place of the demigod, Kamapua'a. The cave was later used by fishermen as a shelter. Cited in the traditions of Kamapua'a and Na Wahi Pana o Ewa (1899).
Keanapueo	Waikele	A cave in the Waipāhū vicinity in which the kapa maker who found the kapa anvil at Kapukanawaiokahuku, worked. Cited in Na Wahi Pana o Ewa (1899).
Keawakalai	Mānana iki	A mullet fishery fronting Keāhua.
Kekua'ōlelo	Waiawa	A heiau in the uplands named for a god of the same name. This god could at times be heard calling out in human voice speaking about certain things that were done in secret, thus the name "The god who speaks." Whether in the uplands or on the shore, Kekua'ōlelo could be heard calling out to people describing things they had done. Two place names which come from the speaking of this god are Pōhakupunapalaoa at Pu'unahawele and Ka'aimalu in lower Waiawa. Cited in Na Wahi Pana o Ewa (1899).
Kekuapō'ai	Waipi'o	Situated on the kula lands of Waipi'o, and associated with the place name Lelepua. Cited in the tradition of Kalelealuakā.
Keoneae	Honouliuli	A place situated along the old trail between Honouliuli and Wai'anae, on the Pu'uloa side of Pu'uokapolei.
Keonekuilimalaul āo'ewa	Waikele	A kula (plain) land situated above the place called Waipāhū, and crossed by the government road. There once lived a chief here, who was tricked and killed by his younger brother, who then became the ruler of the region. The kula was noted for its flowering plants of ma'o and 'ilima. Cited in Na Wahi Pana o Ewa (1899); and historical accounts.
Kepoe	Waikele	A named locality. Cited in project area claims of the Māhele.
<u>Kepoho</u> (Kapoho)	'Aiea	A named locality. Cited in project area claims of the Māhele.
Kepo'okala (Po'okala)	Waipi'o	The point that juts into Ke awa lau o Pu'uloa (Pearl Harbor), at the end of Waipi'o peninsula. Kepo'okala marks the boundary between the fisheries of Honouliuli and Hālawā. Kāne and Kanaloa made a fishpond here, but were dissatisfied with its walls so they left it. Cited in Na Wahi Pana o Ewa (1899).
Kiao	Moanalua	An area associated with Leiolono and Kapukakī, noted for the 'ulalena (reddish-yellow tinged) rains.
Kia'i'i'iole	Hō'ae'ae	A named locality. Cited in project area claims of the Māhele.
Ki'olepo	Waimalu	A named locality. Cited in project area claims of the Māhele.
Ki'ona'ole	Waiau	A named locality. Cited in project area claims of the Māhele.

Inoa 'Āina	Ahupua'a	Description
Kīpapa	Waipi'o	During the reigns of Māilikūkāhi (ca. 1400s) and Kākuhihewa (ca. 1500s), invaders from Hawai'i and Maui arrived on O'ahu. In both battles, the O'ahu forces met the opposing forces in the uplands of Waipi'o, and great battles occurred, with the O'ahu forces being victorious. Tradition has it that the body count from the invaders was so great that it is said the area was paved (kīpapa) with their bodies. The battle stretched across Kīpapa, Waikakalaua and the place known as Punalu'u. Punalu'u was named for one of the invading chief-warriors killed during the battle. Another warrior-chief, Hilo, was also killed in the battle and his head was taken to Honouliuli where it was stuck on a stake and thrust into the ground. The name of that place is Po'o-Hilo (Po'ohilo). (Fornander, 1996:90). Cited in claims of the Māhele.
Kipawale	Kalauao	An 'ili. Cited in claims of the Māhele.
Koalipe'a	Waikele	An 'ili. Cited in claims of the Māhele.
Kohepalaoa	Pu'uloa-Honouliuli	An 'ili and fishpond. Cited in claims of the Māhele, and in historic narratives of Pu'uloa.
Koipū	Hō'ae'ae	A named locality. Cited in project area claims of the Māhele.
Koipūiki	Hō'ae'ae	A named locality. Cited in project area claims of the Māhele.
Koipūnui	Hō'ae'ae	A named locality. Cited in project area claims of the Māhele.
Koko	Moanalua	A named locality. Cited in project area claims of the Māhele.
Komoawa (Kamoawa)	Hālawā	Named for a guardian shark who was the watchman or keeper of the gate into Ke Awalau o Pu'uloa. He lived in the cave called Ke'a'ali'i, and kept man-eating sharks out of the region. Also Identified as being the estuary channel leading into the eastern section of Ke awa lau o Pu'uloa. Now known as the "Hālawā Branch." Cited in Saturday Press, Dec. 29, 1883; and in Na Wahi Pana o Ewa (1899).
Konohikihulehu	Hālawā	A named locality. Cited in project area claims of the Māhele.
Ko'okā	Waikele	A named locality. Cited in project area claims of the Māhele.
Kuai'awa	Moanalua	A land area. Cited in claims of the Māhele.
Kuai'ōpelu	Honouliuli	An 'ili. Cited in claims of the Māhele.
Kualā'au	Waikele	A named locality. Cited in project area claims of the Māhele.
Kualaka'i	Honouliuli	An ancient village site situated on the western shore. Cited in native traditions and claims of the Māhele.
Kū'aunui	Moanalua	An 'ili. Cited in claims of the Māhele.
Kuhia	Waiawa	An 'ili. Cited in claims of the Māhele.
Kuhia loko	Waiawa	An area named for one of the attendants of the shark-goddess Ka'ahupāhau. A fishpond noted for its mullet in a chant by the god Kāne. Cited in the traditions of Maihea and Mekanike'oe; and named locality cited in project area claims of the Māhele.
Kuhiawaho	Waiawa	An area named for one of the attendants of the shark-goddess Ka'ahupāhau. A fishpond noted for its limu (seaweeds) in a chant by the god Kāne. Cited in the traditions of Maihea and Mekanike'oe. A named locality cited in project area claims of the Māhele.

Inoa 'Āina	Ahupua'a	Description
Kuka'eki	Waiawa	Situated at Mohoa, on the edge of the gulch crossed by the bridge of the government road. Named for a young man, who became the husband of Piliamo'o. They both fished for 'o'opu in the Waiawa stream. They had dual body-forms and eventually took their lizard (water spirit forms), and were later turned to stones which were pointed out to travelers. Cited in Na Wahi Pana o Ewa (1899).
Kuka'elele	Waiawa	A land area. Cited in claims of the Māhele.
Kukona	Waimano	A named locality. Cited in project area claims of the Māhele.
Kūki'iahu (Kūki'i)	Kalauao	In late 1794, a battle was fought here between the warriors of Kā'eokūlani and Kalanikūpule. Kā'eokūlani was killed in this battle. The dead were gathered and taken down to the shore at Pa'aiau and piled high (Kamakau, 1960:169). A named locality cited in project area claims of the Māhele.
Kukukahi	Moanalua	A named locality. Cited in project area claims of the Māhele.
Kumelewai	Waipi'o	Birth place of native historian, John Papa 'I'i, in 1800. (Ii, 1959:20)
Kumuhau	Honouliuli	An 'ili. Cited in claims of the Māhele.
Kumumamo	Honouliuli	Honouliuli coastal plains. Cited in historical mele.
Kumuma'u	Moanalua-Kalihi boundary zone	Situated on the former shore line, just above the place called Pālani. Cited in the tradition of Puhi o Laumeke. A named locality cited in project area claims of the Māhele.
Kumu'ulu	Waiawa	A named locality. Cited in project area claims of the Māhele.
Kūnānā (Loko Kūnānā)	Hālawā	A fishpond and detached parcel on the Hālawā coastal flats.
Kunia	Honouliuli	An upland 'ili. Part of the larger Keahumoa plains, and site of a battle in the time of Kūali'i.
Kuolohēle	Waiawa	A land area named for a friend of the demigod, Kamapua'a.
Kupahu	Waikele	A canoe landing on the northeastern side of Hālaulani. (Ii, 1959:76)
Kupali'i	Honouliuli	A village site at Kaleokāne. The area disputed between the people of Honouliuli and Waikele; "...in assessing the ancient tax, putting houses on the line so as to evade both..." (1873, Honouliuli Boundary Commission proceedings)
Kupapa'ulau	a)Waikele	a) A field where Makahiki contests occurred (Ii, 1959:76)
	b) Mānana nui	b) Cited as an 'ili in a claim of the Māhele.
		The name, may be translated as "Many corpses," and could be an indicator of cultural significance.
Lae o Kahuka	Pu'uloa-Honouliuli	A point marked by a large pile of stones along the inner shore of Ke awa lau o Pu'uloa.
Lae o Kāne	Waikele	A point at Miki (the ocean fishery claimed by Honouliuli. By name, an area of potential religious significance by association with the god Kāne.

Inoa 'Āina	Ahupua'a	Description
Laeloa (Kalaeloa)	Honouliuli	A low point of land now known as "Barber's Point." Cited in several traditions and historical accounts.
Lehupu'ulu	Waiawa	A named locality. Cited in project area claims of the Māhele.
Leiolono (Leilono/Leinono)	Moanalua	Named for an ancient god, guardian of a deep pit filled with the bodies of dead people. Leiolono is situated on the inland side of Āliamanu. Here, spirits of the dead, those who did not have helpful 'aumākua would be lost. Leiwalo was on the eastern boundary of Leiolono, and Kapapakōlea was the eastern boundary (see also Kaleinaaka'uhane and Kapukakī). Cited in S.M. Kamakau, Nupepa Ke Au Okoa, Okatopa 6, 1870; and the tradition of Makanike'oe.
Leiwalo ('Uluoleiwalo)	Moanalua	Once spirits passed through Leiolono, they would find themselves on the 'ulu (breadfruit) tree, Uluoleiwalo. If leaping from the wrong branch, the soul would be lost forever in the realm of Milu. If leaping from the correct branch, the spirit would find helpful 'aumākua to guide them to the desired realm. Cited in S.M. Kamakau, Nupepa Ke Au Okoa, Okatopa 6, 1870; and the tradition of Makanike'oe.
Lelepua	Moanalua	A large fishpond and salt making area, built by Ka'ihikapu Manu'ia (Kalanimanu'ia). Cited in Boundary Commission proceedings. A named locality. Cited in project area claims of the Māhele.
Lelepua	Waipi'o	An area in the uplands. Near Kahalepō'ai, and named in the tradition of Makanike'oe.
Līhu'e	a) Honouliuli	a) An upland plain and lower mountain region. Waikōloa is a strong wind of Līhu'e that blows from the uplands to the lowlands (cited in the tradition of Ku-a-Pakaa, 1901). Mau'unēnē is a light breeze that blows down the slopes of Līhu'e to the lowlands of 'Ewa. Cited in Na Wahi Pana o Ewa (1899).
	b) Mānana iki, Hō'ae'ae, Waikele	b) Līhu'e is also cited in claims of the Māhele for Mānana iki, Hō'ae'ae, Waikele.
<u>Lole</u> (Lolei)	Mānananu i	A named locality. Cited in project area claims of the Māhele.
Lōpā	Waimano	An 'ili. Cited in claims of the Māhele.
Mā'ili	Moanalua	An 'ili. Cited in claims of the Māhele.
Makaakua	Waiau	A named locality. Cited in project area claims of the Māhele.
Maka'alaea	'Aiea-Hālawa boundary zone	A large stone on the shore, marking the boundary between these two ahupua'a (at the land of William Poomoku). (1869, Boundary Commission proceedings)
Makalapa	Hālawa	An ancient crater perched above the Hālawa coastal flats.
Makana'ole	Mānana	Situated on the inland plains, near Kulanakauhale Momi (Pearl City). A hālau (long house) was built here by the chief Kūali'i. Cited in the tradition of Makanike'oe.

Inoa 'Āina	Ahupua'a	Description
<u>Makaohālawā</u> (Nāmakaohālawā)	Kalauao	An area on the shore associated with the goddess Kānekua'ana whose kapu maintained the presence of the pipi and pāpaua (oysters and shellfish), and other fishes of Ke awa lau o Pu'uloa ("He Moololo Hawaii." Nupepa Kuokoa, Mei 20, 1893). A named locality cited in project area claims of the Māhele.
Mālamānuī	Waikele	A named locality. Cited in project area claims of the Māhele.
Malau	Waikele	A named locality. Cited in project area claims of the Māhele.
Manamana	Waiawa	A named locality. Cited in project area claims of the Māhele.
<u>Mauakapua'a</u> (Manakapua'a)	a) Kalauao	a) A named locality. Cited in project area claims of the Māhele.
	b) Waikele	b) An 'ili. Cited in claims of the Māhele.
<u>Mānana</u> (Mānana iki & Mānana nui)	<u>Mānana</u> (Mānana iki & Mānana nui)	Ahupua'a. Cited in native traditions, claims of the Māhele and historical accounts. "This narrow ahupua'a was called Manana-iki in its lower portion and Manana-nui in the mountains where it broadens and includes Manana Stream, which flows into Waiawa. There were a few terraces seaward, irrigated by Waiawa Stream." (Handy 1940:80)
Mānana uka	Mānana	A land area situated above the old Government Road. Cited in claims of the Māhele.
Manawai'ealelu	Honouliuli, Hō'ae'ae and Waikele boundary junction zone	A gulch near Poliwai, and site of an ancient hōlua track.
Manawainuīkeo'o	Moanalua	An underground cave to the ocean, that comes out at Āliapa'akai. Cited in the tradition of Mākanike'oe.
Manuea	Waiawa	A coastal site named in the tradition of Mākanike'oe.
Mā'ona ('Ona)	'Aiea	An 'ili. Cited in claims of the Māhele.
Māpuna	Waikele	An 'ili. Cited in claims of the Māhele.
Māpunapuna	Moanalua	An 'ili land division and large fishpond extending to the shore of Moanalua. The pond of Māpunapuna was famed for its 'ama'ama (mullet) fish. Cited in traditions; and a named locality cited in project area claims of the Māhele.
Maunakuaha	Kalauao	A named locality. Cited in project area claims of the Māhele.
Miki	Waikele, disputed with Honouliuli	Kalaeokāne sits on the shore of the 'ili. Cited in claims of the Māhele.
Mikiokai	Waikele	A named locality. Cited in project area claims of the Māhele.

Inoa 'Āina	Ahupua'a	Description
Moanalua	Moanalua	Ahupua'a. "Inland of what is now Moanalua Park is a moderate-sized area of terraces. Mokumaia writes that Moanalua took its name from two taro patches watered by lemi Spring: 'The name Moanalua came from two taro patches close to the road taken by travelers from Ewa. They were very close to the spring of lemi. When the travelers came to the place just mentioned, they found the taro leaves so large that the keepers groped in the dark for taro for the chiefs. The taro and oha grew close together and that is how it [Moanalua] got its name which has remained famous to this day...' These terraces are now planted in wet taro by Chinese, and are irrigated with water from Kalou Stream, which empties into Moanalua Stream three quarters of a mile inland. The large area southwest of lower Moanalua Stream, which is now partly park and partly planted to bananas, was formerly all taro terraces. Most of this area to seaward is still planted in flourishing taro grown by Chinese. There are also extensive irrigated patches east of the lower course of the stream which presumably used to be taro beds but are now partly planted in rice and partly unused." Handy 1940:80)
Moka'alikā (Moka'alina)	Waiawa	The taro growth of Moka'alikā was noted in a chant offered by the god Kāne. Moka'alikā is also cited in the tradition of Mekanike'oe.
Mokumoa	Moanalua	A named locality. Cited in project area claims of the Māhele.
Mokumeha	Honouliuli	Named for a son of Kaihuopala'ai and Ka'ōhai, the brother of Laumeki. Cited in the tradition of Pūhi o Laumeki. Cited in claims of the Māhele.
Mokuoao	Moanalua	A named locality. Cited in project area claims of the Māhele.
Moku'onini	Moanalua	A named locality. Cited in project area claims of the Māhele.
Moku'ume'ume (Ford's Island)	Kalauao and Waimalu	Cited in claims of the Māhele. A cave on the island is called Kāneana (Kāne's cave) named from the time when the gods Kāne and Kanaloa visited lands of the 'Ewa District. Pili (Heteropogon) grass was gathered on Moku'ume'ume from ancient times until the later 1800s for use in thatching for Hawaiian houses. Cited in Na Wahi Pana o Ewa (1899).
Mo'oiki	Waiawa	A named locality. Cited in project area claims of the Māhele.
Mo'okapu	Honouliuli-Waikele boundary zone	An ancient path which leads into Wai'anae uka. (1873, Boundary Commission proceedings)
Mo'ole'a	Waikele	A named locality. Cited in project area claims of the Māhele.
Mūkī	Hō'ae'ae	A named locality. Cited in project area claims of the Māhele.
Muliwai	Waiau	A named locality. Cited in project area claims of the Māhele.
Nā'ilī'īli	'Aiea-Hālawā boundary zone	An upland gulch where olonā was grown and made, and 'awa planted. (1869, Boundary Commission proceedings)
Nālima	Waiau	An 'ili. Cited in project area claims of the Māhele.

Inoa 'Āina	Ahupua'a	Description
Nāmakaokapā'o	Honouliuli	An area of māla 'uala (sweet potato fields) situated on the plain of Keahumoa, a short distance below Kīpapa. Named for a youth who once lived nearby. Cited in the tradition, "Kaa no Namakaokapao" (1918)
Nā'ono	Waiiau	An 'ili. Cited in project area claims of the Māhele.
Nāpēhā	Hālawā	The western end of Leiolono, and place where spirits of the dead would be encouraged to pass through by their 'aumākuā. The spring was named "Lean over" because King Kūali'i leaned over to drink water here (li, 1959). It is also reported that the spring was guarded by a mo'o (water spirit). (Kamakau. Nupepa Ke Au Okoa, Okatopa 6, 1870.). A spring near the ancient trail between 'Ewa and Kona. Cited in Na Wahi Pana o Ewa (1899).
Nāpōhakupuhelu	Waiawa	An ancient gaming/context site. Cited in the tradition of Mākanike'oe
Nāpōhakuloloa	Waiiau	Two long stones situated on the slope of Kauhīhau, just above the old government road. These stones were two of the sons of Maihea and Punahinalo. Cited in Na Wahi Pana o Ewa (1899).
Nāpōhakuluahine	Waiawa	This place was named for four old women who were chiefesses of the land. They and four of their attendants took stone forms along the side of the ancient trail (later the old government road), and were guardians for those who traveled the trails between 'Ewa and Honolulu. These storied stones were near Kanukuokamanu. The elder chiefesses (stones) were Kahō'ai'ai, Waiawakalea, Piliaumoa, Kahe'ekulu-aikamoku; their attendants (stones) were Nohoana, Kikaeleke, Piliamo'o and Nohonakalai. These stones were pointed out by kama'āina into the late 1890s. Cited in Na Wahi Pana o Ewa (1899).
Nā'ulaamaihea (also written "Nauluamaihea")	Waimalu	Maihea and his wife Punahinalo, lived worshipful lives. Punahinalo's name is given to the area where the couple lived. It was Maihea's custom to cultivate crops in the lands of Waimalu and Waiawa. He always called upon gods for whom he did not know names, making offerings and prayers. One day, Kāne and Kanaloa visited Maihea, and granted he and his wife a request that they be given a child. A son was born to the couple, and named Nā'ulaamaihea. As a teenager, Nā'ulaamaihea went to the shore at Pa'akea, from where he rode on the back of a whale to Kahiki. He was instructed in the ways of the priesthood and returned home to teach others how to care for the gods. Two other sons, in the form of stones are also noted places on the land. The heiau ho'oulu 'ai (an agricultural temple), Nā'ulaamaihea was named for the boy who rode the whale to Kahiki and returned as a priest. Cited in the tradition of Maihea (1892); and in Na Wahi Pana o Ewa (1899).
Nāwahineokama'oma'o	Honouliuli	An area on the kula lands named for a companion of Pu'u o Kapolei. Cited in the tradition of Hi'iaka-i-ka-poli-o-Pele.

Inoa 'Āina	Ahupua'a	Description
Nīnauuele (Nīnauwale)	Waikele & Waipi'o	Named 'ili cited in claims of the Māhele. Nīnauwale is noted in traditions for the pa'akai (salt) which was made and gathered from near shore ponds.
Niuho'okahi	Moanalua	An 'ili. Cited in claims of the Māhele.
'Ōhua	Waikele	A named locality. Cited in project area claims of the Māhele.
'Ōni'o	Waikele	A named locality. Cited in project area claims of the Māhele.
'O'opu	Waikele	A named locality. Cited in project area claims of the Māhele.
Pa'ahao (Pahao)	Waikele	A named locality. Cited in project area claims of the Māhele.
Pa'aiau	Kalauao	A named locality. Cited in project area claims of the Māhele.
Pa'akea (Kapa'akea)	Waimalu	An 'ili and fishpond. The place where a whale sent by Kāne came to fetch Nā'ulaamaihea, and take him to Kahiki. Cited in claims of the Māhele.
Pā'au'au	Mānana	An 'ili and coastal point. One of the noted boundaries of the Waipi'o-Waiawa portion of the 'Ewa estuary. Cited in claims of the Māhele.
Pa'aukī	Waiawa	A named locality. Cited in project area claims of the Māhele.
Paepae	Waimalu	An 'ili. Cited in project area claims of the Māhele.
Pahunui	Moanalua	A named locality. Cited in project area claims of the Māhele.
Pahuwiliwili	Waikele	An 'ili. Cited in claims of the Māhele.
Pā'iwa	Waikele	An 'ili. Cited project area claims of the Māhele.
Pālā'au	Honouliuli	An 'ili. Cited in claims of the Māhele.
Pālani	Moanalua	A named locality. Cited in project area claims of the Māhele.
Pālea	Mānana	A coastal site and home of a guardian of the pipi (pearl oysters) of Ke awa lau o Pu'uloa (Pearl Harbor). At Pālea and Pipiloa, there once grew groves of kou and hau trees. These places were once home to the rulers of O'ahu. Cited in the tradition of Makanike'oe.
Pānaio	Waiawa	One of the places named in the tradition of Makanike'oe, when identifying noted places of Waiawa. An 'ili cited in claims of the Māhele.
Papa'a	Waikele	An 'ili. Cited in claims of the Māhele.
Papio	Honouliuli	An area in the bay fronting Honouliuli where the chiefess of the same name was killed in an act of anger by the shark-goddess, Ka'ahupāhau. Koihala, Ka'ahupāhau's human attendant was insulted by Papio, and asked that she be killed. The site is also referred to as "Kanahunaopapio" The coral body form of Ka'ahupāhau is also found near this site. (Keliikau-o-Kau, Mar. 15, 1902)
Pāpua'a	'Aiea-Hālawā boundary zone	An ancient cultivating ground. (1869, Boundary Commission proceedings)

Inoa 'Āina	Ahupua'a	Description
Pau-ku'u-loa "Aole i pau ku'u loa"	Waikele-Honouliuli	A near shore land and fishery (below Hō'ae'ae), fronting Ulemoku (Boundary Commission proceedings, 1873). The source of naming this place is found in the tradition of Pu'uku'ua. Cited in Na Wahi Pana o Ewa (1899).
Pe'ekāua	Honouliuli	Situated on the plain between Pu'uokapolei and Waimānalo. A place famed in the tradition of Hi'iaka's journey across 'Ewa. Pe'ekāua is found on the mauka side of the trail, where there is a large rock standing on the plain. Cited in the tradition of Hi'iaka-i-ka-poli-o-Pele.
Piliamo'o	Waiawa	Piliamo'o was a supernatural woman who had both lizard and human forms. She met and fell in love with Kuka'eki, and together, they speared 'o'opu fish in Waiawa stream. Near the place named Kuka'eki, just on the edge of Mohoa, where the bridge crosses Waiawa gulch, Piliamo'o and Kuka'eki assumed stone forms. They were among the famous places pointed out by residents of the land. Cited in Na Wahi Pana o Ewa (1899).
Piliaumoa	Waiawa	The near shore waters of Piliaumoa were frequented by the shark god Kahi'ukā. This place is not far from Kanukuokamanu. Cited in the tradition of Makanike'oe; and a named locality in project area claims of the Māhele.
Pililua	Moanalua	A cave in which King Kahahana, his wife Kekuapo'i, and Alapa'i hid for a time, following the conquest of O'ahu by the forces of Kahekili. Cited in the account of Makanike'oe
Piliokahe	Honouliuli	The boundary marker between Honouliuli, 'Ewa and Nānākuli, of the Wai'anae District. The boundary was made during the journey of Kāne and Kanaloa across 'Ewa. During their game of ulu-maika, the boundaries were set by where the stone stopped rolling. Cited in traditions and historical accounts.
Piomoewai	Hālawā	A named locality. Cited in project area claims of the Māhele.
Pipilani	Kalauao	An 'ili. Cited in claims of the Māhele.
Pipiloa	Mānana	Pipiloa and Pālea were once home of the rulers of O'ahu. Cited in the tradition of Makanike'oe.
Pipio	Waimalu	A named locality. Cited in project area claims of the Māhele.
Pōhāhā	Moanalua	An 'ili. Cited in claims of the Māhele.
Pōhākea	Honouliuli	A famed mountain pass over which an ancient trail between Honouliuli and Wai'anae crossed. Noted in several native traditions for its commanding view plane to the lowlands and noted places of the 'Ewa District. One branch of the trail to Pōhākea passed near Pu'uokapolei. Cited in the traditions of Kāne, Kanaloa and Hi'iaka-i-ka-poli-o-Pele.
Pōhaku-huna-palaoa	Waipi'o	A famed stone in which a chiefess hid her whale-tooth ivory pendant on the kula lands of Pu'unahawe. Cited in Na Wahi Pana o Ewa (1899).
Pōhaku Mokokoko	Honouliuli	A stone on the shore marking the boundary between Honouliuli and Hō'ae'ae, situated along the side of the government road. (1875, Boundary Commission proceedings)

Inoa 'Āina	Ahupua'a	Description
Pōhaku o Kāne (Pōhakukāne)	Mānana-Waimano boundary zone	This particular "Stone of Kāne" was situated on the shore, and noted for its ability to prophecy. It is said that the stone disappeared in 1891, and its disappearance was believed to be a sign of the overthrow of the Hawaiian Monarchy in 1893. There was also a companion stone to this Pōhaku o Kāne called Pipila'a, a short distance away. This stone also had supernatural powers, and it also disappeared shortly before the overthrow of the Hawaiian Monarchy. The stone was four feet long, four feet wide and six feet high. The point that juts out towards Moku'ume'ume also bears the name of Pōhaku o Kāne. Cited in Na Wahi Pana o Ewa (1899). Pōhaku o Kāne are known throughout the islands, and were revered as sites of worship, calling for the abundance of the land and sea, and for the well-being of travelers.
Pōhakupalahalaha	Honouliuli	A "well known rock along the trail" between Honouliuli and Hō'ae'ae. (1873, Boundary Commission Proceedings)
Pōhakupili	Waikele-Hō'ae'ae boundary zone	The supernatural stone that belonged to the gods Kāne and Kanaloa, who divided out the district of 'Ewa while playing a game. Pōhakupili is situated on the edge of a cliff above Waipāhū. Cited in Na Wahi Pana o Ewa (1899).
Pōhakupū	Waimalu	A named locality. Cited in project area claims of the Māhele.
Pōhaku'ume'ume	Hālawa-'Aiea boundary zone	A legendary stone marking the boundary. (1874, Boundary Commission Proceedings)
Po'ohilo	Honouliuli	An 'ili. Named from events following a battle in the Kīpapa-Waikakalaua region, in ca. 1400s, in which the head of Hilo (an invading chief) was placed on a stake at this site and displayed. A named locality cited in project area claims of the Māhele.
Pouhala	Waikele	A named locality. Cited in project area claims of the Māhele.
Pualehua	Waimano	An 'ili. Cited in the Māhele; situated below the old government road.
Punahinalo (Punanalo)	Waimalu	A land area named for the wife of Maihea, mother of Na'ulaamaihea and two other sons, for whom places near their home were also named. Cited in the tradition of Maihea; and Na Wahi Pana o Ewa (1899).
Pu'ua	'Aiea-Hālawa boundary zone	An ancient canoe makers house and workshop (Kahuahale kālai wa'a).
Pu'ukapu	Waimano	An 'ili. Adjoining Ka'akauwaihau on one side. Cited in claims of the Māhele.
Pu'uku'ua	Honouliuli	A hill of the inland region of Honouliuli. A place where chiefs once lived, and a battle field. It is said that the place named "Pauku'u loa" originated from a practice of the people here at Pu'uku'ua. Kāne and Kanaloa tired of working, and set aside their work here to return to Kahiki. Cited in Na Wahi Pana o Ewa (1899).

Inoa 'Āina	Ahupua'a	Description
Pu'uloa	Honouliuli	This land was traditionally an 'ili of Honouliuli, and marked the entrance to Ke awa lau o Pu'uloa (The many bays of Pu'uloa – Pearl Harbor, Pearl River or Wai Momi). The waters of Pu'uloa were protected by the shark goddess Ka'ahupāhau, her brother, Kahi'ukā, and the little shark god Ka-'ehu-iki-manō-o-Pu'uloa.
Punahawele (Pu'unahawele)	Waipi'o	Kula lands situated east of Kanoenoe plains, which are on the west side of Waipi'o. This area famed in the account of Kalelealuakā, and once supported cultivated dryland fields. The plains of Punahawele were covered with sugarcane by the late 1890s. The ancient trail between 'Ewa and Waialua passed through Pu'unahawele. There was a famous stone named "Pōhaku-huna-palaoa" (Stone of the hidden ivory pendant) on the trail side. It is said that a chiefess from Hawai'i arrived at Pu'uloa, and while walking to Waialua, she stopped at the stone to rest, and saw that it had deep holes in it. She determined that she should hide her whale tooth pendant (a symbol of royalty) in the deepest hole in the stone. Thinking she was alone, she hid the palaoa, but she was being watched by a god named Kekua'ōlelo. Kekua'ōlelo proclaimed who she was and what she was doing. Kekua'ōlelo's name is remembered at a heiau not far from Pōhaku-huna-palaoa. In 1794, a battle in the war between Kā'eokūlani and Kalanikūpule was fought on the plains of Pu'unahawele. Foreigners and their weapons were a part of this battle, and some foreigners were killed here as well. (Kamakau, 1960:169)
Punalu'u		An upland 'ili. During the reign of Kākuhihewa, a great battle was fought here and on neighboring lands, a Hawai'i chief, by the name of Punalu'u was killed here, and his name given to the land (see Kīpapa).
Pu'u-o-Kapo-lei	Honouliuli	This hill was named for the goddess Kapo, an elder sister of Pele. It was also the home of the supernatural grandmother of the demigod, Kamapua'a (He Moolelo no Kamapuaa, 1861). S.M. Kamakau recorded the tradition that Pu'u o Kapolei was used by the people of O'ahu to mark the seasons of the year. When the sun set over the hill, it was Kau (summer). When the sun moved south, setting beyond the hill, it was Ho'oilō (winter). (Kamakau, 1976:14)The old government road passed behind this pu'u. Pu'uku'ua is viewed further inland from this hill. The plains around this region were covered with sugarcane by the late 1890s. A heiau once situated on this hill, and a rock shelter were destroyed in the early 1900s (McAllister, 1933:108, Site 138)
Pu'u'ōpae	Waipi'o	An area of fishponds and property of the 'I'i family. Cited in claims of the Māhele.
'Ulu	Waipi'o	A named locality. Cited in project area claims of the Māhele.
Ulemoku	Waikele	An 'ili. Cited in claims of the Māhele.
Ulumalu	Waikele	An 'ili. Cited in claims of the Māhele.
Waholoa	Waimalu	An 'ili. Cited in claims of the Māhele.

Inoa 'Āina	Ahupua'a	Description
Waiahu'alele ('Alele)	Waikele	A spring of water above Waipāhū, the resting place of the supernatural stone named, Pōhakupili. Cited in the tradition of Lauka'ie'ie and Makanike'oe; and Na Wahi Pana o Ewa (1899). A short distance above Waipāhū is another spring called 'Alele. At that time, high chief Peleioholani resided at Waikele. Kamaka'i-moku became pregnant by Peleioholani, with Ka-lei-'ōpu'u, who later became known as Kalani'ōpu'u, king of the island of Hawai'i (Kamakau, 1960:75).
Waiakekua	Mānana-Waimano boundary zone	A pūnāwai (spring) site inland of Kāka'e, Mānana below the trail through 'Ewa. Above this place, is the spring Kawainao. This name translates as "Water of the god," and indicates ceremonial significance. (1873, Boundary Commission proceedings)
Waiau	Waiau	Ahupua'a. Birth place of the chief Kūali'i. Though not specifically named, it follows the line of the tradition that that Waiau was one of the "wai" (watered lands) granted to priests of the Lono class, by the demigod, Kamapua'a. "The ahupua'a takes its name from Waiau spring and pond, south and west of which are small terrace areas now planted mostly in truck." (Handy 1940:81)
Waiawa	Waiawa	Ahupua'a. This is one of the "wai" (watered lands) granted to priests of the Lono class, by the demigod, Kamapua'a.
Wai'eli	Waimalu	A named locality. Cited in project area claims of the Māhele.
Waihaha	Waipi'o	An 'ili. Cited in claims of the Māhele.
Waihī	Hō'ae'ae	An area on the side of a gulch, above the old railway.
Waihīluna	'Aiea	A named locality. Cited in project area claims of the Māhele.
Waikakalaua	Waikele	An upland 'ili. During the reign of Kākuhihewa, a great battle was fought here and on neighboring lands (see Kīpapa). Cited in numerous traditions and historical accounts.
Waikele	Waikele	Ahupua'a. This is one of the "wai" (watered lands) granted to priests of the Lono class, by the demigod, Kamapua'a. At Wailele, in Waikele, king Kahahana, his wife, Kekuapo'i, and his trusted friend, Alapa'i lived, hiding from the forces of Kahekili. It was here that Kahahana and Alapa'i were killed by the treachery of Kekuamanohā (the half brother of Kekuapo'i). Their bodies were taken first to Hālaulani at Waipi'o and then to Waikīkī as sacrifices (Kamakau, 1961:136-137). "In the flatland, where the Kamehameha Highway crosses the lower valley of Waikele Stream, there are the remains of terraces on both sides of the road, now planted to bananas, beans, cane, and small gardens. For at least 2 miles upstream there were small terrace areas." (Handy 1940: 82)
Waikowaha	Waiau	A named locality. Cited in project area claims of the Māhele.
Wailokai	Hālawā	A marshy area on the Hālawā coastal flats.
Waimalu	Waimalu	Ahupua'a. This is one of the "wai" (watered lands) granted to priests of the Lono class, by the demigod, Kamapua'a.

Inoa 'Āina	Ahupua'a	Description
		"The extensive flats between East Loch of Pearl Harbor and the present highway were formerly developed in terraces irrigated from Waimalu Stream and Waipi spring, which is east of Waiau pond. There are banana groves here now. Terraces also covered the flats extending three quarters of a mile above the highway into Waimalu Valley, and there were small terrace areas several miles upstream beyond these flats." (Handy 1940:81)
Waimānalo	Honouliuli	An 'ili. This is one of the "wai" (watered lands) granted to priests of the Lono class, by the demigod, Kamapua'a. During the time of Kākuhihewa (King of O'ahu, ca. 1500s), Waimānalo was home of a priest named Nāpuaikama'o. It was this priest who traveled to Ko'olina, where Kākuhihewa was waiting, and foretold that Kalelealuakā would gain victory in the battles being brought to O'ahu's shores. Cited in claims of the Māhele.
Waimano	Waimano	Ahupua'a. This is one of the "wai" (watered lands) granted to priests of the Lono class, by the demigod, Kamapua'a. "Waimano Stream irrigated small terrace areas east of what is now called Pearl City." (Handy 1940:81)
Waiola	Moanalua.	A pond at the place in Moanalua Valley where the two streams join together. The water of this pond was noted for its healing qualities. Cited in historical accounts.
Waipāhū	Waikele	An 'ili. Waipāhū is named for a noted spring which fed into the Waikele Stream. The spring is said to have been connected to a spring (Kapukanawaiokahuku) at Kahuku; also said to be one of the entrances to the famed royal burial cave of Pohukaina. Site where the man-eating shark, Mikololou was first killed following his attack on people of the Pu'uloa region. Site of the old O'ahu Sugar Mill. Cited in Na Wahi Pana o Ewa (1899); He Moololo Kaa Hawaii no Keliikau o Kau (1902); and claims of the Māhele.
Waipi'o	Waipi'o	Ahupua'a. This is one of the "wai" (watered lands) granted to priests of the Lono class, by the demigod, Kamapua'a. "Between West Loch of Pearl Harbor and Loko 'Eō the lowlands were filled with terraces which extended for over a mile up into the flats along Waikele Stream. The lower terraces were formerly irrigated partly from Waipahu Spring, which Hawaiians believed came all the way through the mountains from Kahuku. It is said that terraces formerly existed on the flats in Kīpapa Gulch for at least 2 miles upstream above its junction with Waikele. Wild taros grow in abundance in upper Kīpapa Gulch." (Handy 1940:82)
Waipōuli	Honouliuli	A cave situated about five miles below Nāmakaokapāo'o and the Keahumoa plain. The place where the head of Pūali'i was thrown after he was killed. The cave was used for a time as a shelter to hide Pōka'i, mother of Nāmakaokapāo'o. Cited in the tradition, "Kaa no Namakaokapao" (1918)

Inoa 'Āina	Ahupua'a	Description
Waipuhia	Near Waiau-Waimano boundary	Cited with the account of Waili'ulā in the tradition of Makanike'oe.
Weli	Moanalua	A named locality. Cited in project area claims of the Māhele.
Welokā	Mānana	An 'ili and fishpond. The pond was noted for its excellent mullet. Cited in claims of the Māhele. Welokā was part of the Crown Lands, and a portion of the lands was conveyed by Kamehameha IV to Bernard & Remond.