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This is the list of participants that this content is being distributed to based on the contact information collected from the on-site sign-in sheets dated June 28-29, 2025. If you are aware of any participants that may have missed signing in, please contact kauahic@g70.design to ensure we can distribute a copy to those we may have missed at sign-in.



Honuaiākea no Wailua

Kapu and Kānāwai no Wailua

The purpose of this document is to report the findings of the Honuaiākea workshop designed to develop a foundation of kapu (things/elements to hold sacred) and kānāwai (protocols in which to hold the kapu) that will become the guide for the planning and building of the Wailua Hawaiian Homestead community housing. The intention of the workshop is to create sets of guidelines, protocols and laws that utilize the perspectives and knowledge recorded by our Hawaii ancestors on how to live in accordance with their ecological conditions.

Process

As proprietary intellectual cultural property under the auspices of the Edith Kanaka'ole Foundation, this Maoli-based process is a communal tool that utilizes ancestral ecological knowledge (AEK) and various expert perspectives to analyze indigenous knowledge collections that will be identified in the cultural and natural resource studies. The purpose of conducting this process will be to draw out specific *kapu* (natural laws to hold sacred/follow) and *kānāwai* (prohibitions/guidelines to preserve the *Kapu* set forth) that identify what natural elements and resources that are important in this ecosystem and how best to apply an indigenous place-based approach to the effective management of the Wailua areas and to also create the foundation of establishing a more substantive 'Ike Kupuna (ancestral knowledge) based educational format in utilizing the area. This session will include two (2) meetings (*Honuaiākea* Meetings #1 and #2) be conducted over a weekend on-island by the CONTRACTOR and its consultants. A summary report will be provided and integrated into the planning design.

The Honuaiākea process involves working with participants to dissect and analyze oli and ka'ao that have been researched and specifically chosen for the process. Analyzing and interpreting the information together helps develop the kapu and kanawai with all stakeholders and participants agreeing that the knowledge gathered is the knowledge of the kupuna, which makes the kapu and kānāwai structure cohesive and coherent to follow.

The oli and ka'ao that were utilized is as follows:

- *Hulihia ke ao ka papahonua o ka moku (oli)*- Poepoe, 22 May 1908
- *Kunihi ka mauna i ka la'i e (oli)* - Hooulumahiehie, 9 February 1906
- *A'ahoaka (ka'ao)* - Ke Kumu Hawaii: 30 Malaki 1836



The selected oli and ka'ao were based on place names, natural resources available in the area, and the elements that the people live with in the Wailua. They were also selected based on the existing traditional practices that continue to be practiced in the place. The sources of the oli and ka'ao come from the Papakilo Hawaii Newspaper Collection search database. *Hulihia ke au ka papahonua o ka moku* is an oli that connotes the process of the landscape going through a process of growth, healing of a scarred land, and biological organisms adapting to the changes. This oli pays close attention to the elements that are necessary for growth to occur, especially after a major upheaval of drastic change. *Kunihi ka mauna i ka la'i e* is an oli that exhibits the natural landscape of the mauna of Kauai from Kawaikini to Waialeale. This oli was chosen primarily for the clear reference to landscape points that assist in describing the functions of Wailua. Although *Kunihi ka mauna i ka la'i e* is a very common oli kahea, it is an ideal oli to recognize the natural water systems of Wailua. *'A'ahoaka* is an extraordinary ka'ao. It is a telling of birthplace, hānau, and hierarchy of elements based solely on Kaua'i and uniquely specific to the north moku of Kaua'i. Ka'ao helps us determine specific significant natural events that may have occurred in this space.

The oli are collections of raw environmental observational data that share both general and dynamic perspectives. It is the responsibility of the participants to draw out the meaning that have the most adaptability to the landscape and the culture of the community. The goal of these interpretations is to see the oli for what they are, which is environmental observations, and utilize the perspectives of our ancestors to guide how we create modern programs and operations that are more connected to health and change to the land.

Product/Utilization

The kapu established by the community participants are listed here with the corresponding Kanawai. In terms of the planning and development of the DHHL Wailua holdings, the Kapu developed through the analyzation of the AEK (Ancestral Ecological Knowledge) found from the oli and ka'ao must NOT be compromised, and the corresponding kānāwai are protocols to uphold the principle and sacredness that is the kapu. Essentially, the kapu and kānāwai are rules and protocols dictated by the community, founded by the AEK. Please see the following as your guide:



Kapu Hulihia i Manuakele

This Kapu describes the ecological importance that the manu play in Wailua. Their continued pathway, feeding and nesting grounds from the kuahiwi to the kai and back shall not be impeded upon.

- (i.e. developmental shall not impede the native bird wildlife that exist in this area)

● *Kānāwai kia manu o La‘a*

The manu of Wailua shall be actively preserved through careful and thoughtful planning that includes ambient light abatement, conservation of nesting areas, and community and visitor education management efforts. Access shall be provided for this kanawai.

Kapu onini o La‘a

Kapu no nā heiau o La‘a. The Heiau of Wailua shall remain and never be impeded on. Further more, the heiau shall be preserved and restored for practitioner use.

● *Kānāwai ‘Oihana heiau*

This kanawai establishes the recognition of a hui of sorts that will be responsible to the finding and the ongoing preservation of the heiau of Wailua. This kanawai serves as the bylaw to recognize the entity who needs to be responsible for this Kapu.



Kapu Ipuha'a

From the mele kunihi ka Mauna o Kalepa, Nounou, makaleha, Ipuhaa, is the water source of wailua and its tributaries. The Kapu is the collective water source of Wailua will flow freely and free of subtraction or obstruction to other areas. Like the ho'i wai to a lo'i, water used from wailua returns to wailua ho'i wai.

- *Kānāwai Wailuanuiaho'ano*

A hui is formed to create a series of customary protocols for water use and monitors water use for community.

- *Kānāwai Kalepa*

Access is established for the purpose of conservation and customary use of specific waterways that attribute to the natural estuary that attribute to the native marines species of Wailua.

Kapu o inoa wahipana

Place names describe the function of the space, allowing for the further commitment to cultural and ecological practices. These place names and the functions they describe shall not be impeded on.

- *Kanawai o Kahu'oi*

This kanawai describes the continued traditional practices of utilizing landmarks and wahi through observation of natural processes. These include but not limited to, ohi, lawaia, aha, oihana.