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Ka Papa Lo'i 'o Kānewai

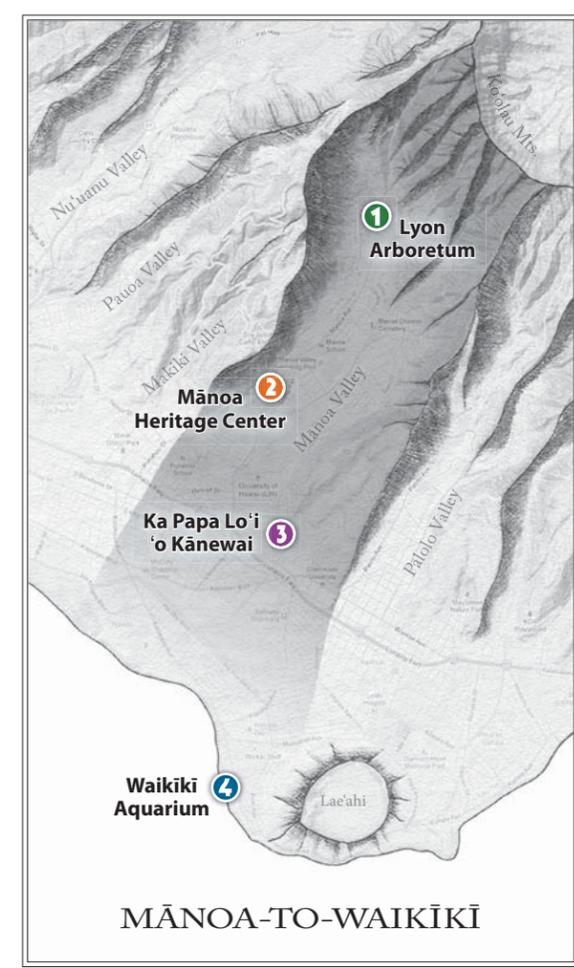
Nane: I'm a keiki, I cannot survive on my own, what am I a part of?

What does kalo need to live?

Draw a picture of where the water comes from.



Wai - Generally, place names containing the word *wai* were known to be areas abundant with water. *Wai* refers to any type of liquid other than salt water, whereas *kai* refers to sea water. *Wai* is considered to be one of the most valuable resources, as it gives life to all living things. The perennial flow of water in Mānoa allows wetland taro to be cultivated year-round at Ka Papa Lo'i 'o Kānewai. It could be that the word *wai* is linked to *waiwai*, meaning valuable or wealthy, and a possible reduplication of the word *wai*. Such a connection would reveal the importance of *wai* in the Hawaiian worldview, as those well supplied with fresh water would be considered wealthy.



MĀNOA-TO-WAIKĪKĪ

Follow Pinao through the Lo'i...



Kahawai – The kahawai is a stream, a source of water that begins in the mountains. In the same way one cuts a fish from tail to head, water cuts through the valley; it provides water for the lo'i, and empties into the sea.

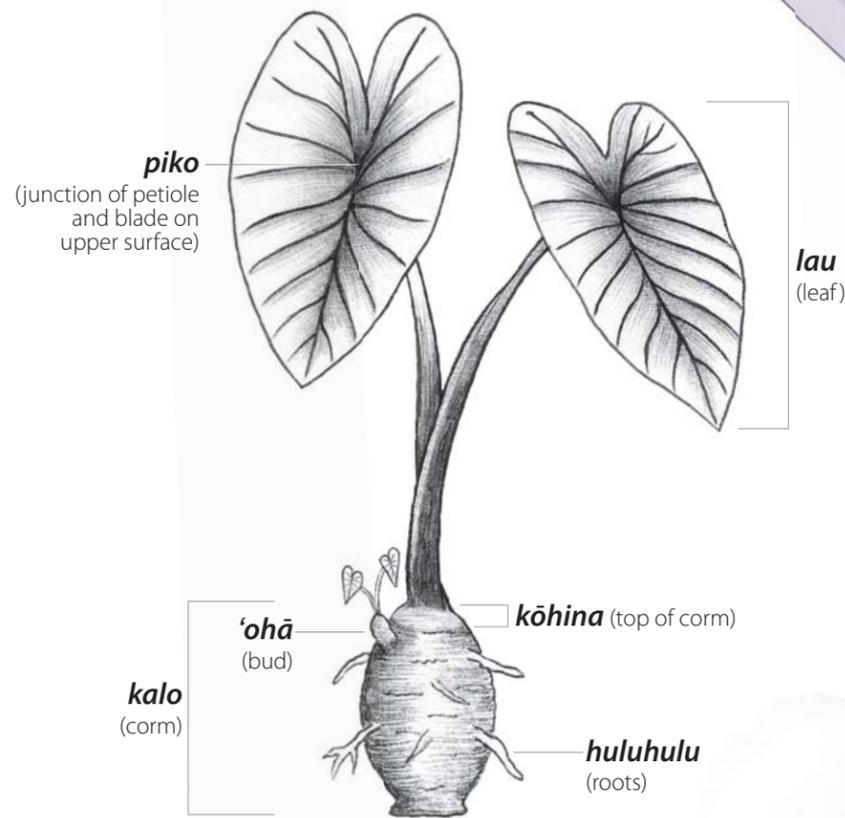
Mānowai – This refers to the rock structure that does not dam the water, but slows the water to help channel it. Water flows down in one piece, and upon flowing over the mānowai, breaks into many pieces.

Po'owai – The po'owai is the headwater where water enters into irrigated ditches where it flows until reaching the lo'i. It is from this point that the amount of water flowing into the lo'i can be controlled.

'Auwai – The 'auwai is an irrigated ditch used to transport water. It is the 'auwai that carries water from one place to another. In the lo'i system, it is what carries water from the stream to the lo'i.

Makawai – The makawai are the openings in the banks of the lo'i where water enters and exits each lo'i.

Ho'i wai – The ho'i wai is the place where the water leaves the lo'i and returns to the kahawai.



Mo'olelo of Hāloa

Kalo is very important to the Hawaiian people because it is our ancestor. We know this from the story of Papa and Wākea.

Papa is our earthmother and Wākea is our skyfather. They are also the parents of Ho'ohōkūkalani, a daughter. When Ho'ohōkūkalani grows older, she has a baby, but the baby is born prematurely. She names the baby Hāloa-naka and buries the baby in the ground. From this burial site grows the first kalo. Kalo becomes the main food that keeps the Hawaiian people healthy.

Later, Ho'ohōkūkalani has another baby, a healthy boy, and they name him Hāloa in honor of his elder sibling. Hāloa is the first high chief of Hawai'i and is the common ancestor of all the Hawaiian people.

From this story we learn the kalo and the earth are our ancestors and that they take care of us by providing food to keep us healthy. We also learn that our job as their mo'opuna is to take care of the land and all the resources needed to care for kalo so that they can continue to nourish us.

Kānewai

Kāne and Kanaloa were swimming in the Kahala area. After their swim they wanted to rinse off and drink water. The two searched for water and headed to the Mō'ili'ili area. They searched and searched and no water could be found.

Kanaloa became frustrated and began to tease Kāne and his abilities to find fresh water. Kāne kept telling Kanaloa to be patient. Soon Kāne located a spot where he thought there was fresh water.

Many believed Kāne had the ability to hear the water moving in the ground. Using his 'ō'ō made of kamani, Kāne struck the ground with his 'ō'ō and a huge spring of cool fresh water sprung up. The two akua were able to rinse the sand off their bodies, and drink water and 'awa.

The area where Kāne created the spring is called Kānewai, the area that the sand washed off their bodies is called Kānaloa. This area is also known today as the Sand Quarry.