

Pūlama Ka‘auhuhu
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Abstract

Ka‘auhuhu is not only an ahupua‘a but also a place of history, where its name is rarely heard and its change throughout time is largely untold. This project looks into a small area within Ka‘auhuhu of the single Mahele claimant, Lonoheana who was a farmer, and son of Ka‘auhuhu. By looking into Mahele documents, maps, and nūpepa in the ahupua‘a of Ka‘auhuhu specifically for the single Mahele claimant, Lonoheana, we can learn about the (different) kīhāpai, hale, and inoa ‘āina about his ‘āpana within what is now known as the Hāwī town area today. This type of ethnohistorical research brings life to ‘ike that would have been kept locked in documents many of us cannot understand. To share this short mo‘olelo of Lonoheana and to bring a better sense of pilina to this ‘āina often overlooked a Story Map was created to share this information.

Introduction

As a kama'āina of Ka'auhuhu, Kohala Loko, Hawai'i, I found it always intriguing how little I knew about my ahupua'a. You always hear snapshots of information during garage talk story sessions, but always about the plantation days. Somewhere in my na'au is the yearning to know more. Kohala historian and kūpuna Fred Cachola pridefully says, "Ka'auhuhu hasn't changed." This is true, many of the longtime families still reside here. Many of us will call this place our ancestral lands. Yet, our neighbors around us keep growing in place of cane fields, pastureland long lost in time. None has been more transformed than the heart of Ka'auhūhū between mauka and makai, the town of Hāwī.

In a search full of wonder, I started looking into the history of the area. In this initial research of Ka'auhuhu, I found information to be full of intrigue. Early maps of the Ka'auhuhu area label it as crown lands, different from the areas surrounding. The places names of the surrounding area appear in famous mo'olelo, but none of Ka'auhuhu. Continuing to research, I then learned the name of a freshwater spring, Waialealea, and in this process uncovered interesting land use and management. In early stages of this research project, I found these bits of information to be valuable resources. When we begin to understand the history of our places, and we then uncover how our places and landscapes have changed over time and create the future we now live in, the present.

By looking into Mahele documents, historical maps, and nūpepa in the ahupua'a Ka'auhuhu we learn about a single Mahele claimant named, Lonoheana. From these resources we can learn about (different) kīhapai, hale, and inoa 'āina about his 'āpana within what is now known as the Hāwī town area today. Furthermore, presenting his 'āpana through the form of a StoryMap can not only help enrich the pilina of this specific 'āina to kama'āina of Ka'auhuhu also perhaps change their perspective of this place.

Background

Location of Ka'auhuhu & Natural Features

On the island of Hawai'i within the moku of Kohala is the ahupua'a of Ka'auhuhu. This ahupua'a is situated on the border of what is known as Kohala Loko and Kohala Waho. It is an ahupua'a of few known 'ili 'āina with the known landmarks of Pu'u Pilo and a blow hole at Puhiaepa. The Ka'auhuhu ahupua'a is bounded by Hāwī ahupua'a to the west and Kāhei to the west. Ka'auhuhu stretches from its North boundary at the Alenuihāhā channel at the coast to Nunulu Nui in the South. The Kohala ditch also passes directly through the ahupua'a from east to west. Nūpepa article mentioned the name of the spring that fed a stream system known as Waialeale. The terrain of Ka'auhuhu is typically pastoral land with sparse but dense forest in the Southern Uplands. When breaking down the word Ka'auhuhu we can see that 'auhuhu refers to a poisonous plant. Ka, can simply be translated as the. Therefore, Ka'auhuhu means "the poisonous plant" (Pukui & Elbert 1986:31). For much of recorded history, Ka'auhuhu was a great place to farm. Historian Fred Cachola shared his time on the land in Ka'auhuhu and shared his memories of working with a local Dairy. This area also had adequate land and water to see business such as sugar plantation and cattle ranching and was almost entirely settled as Crown lands for the Hawaiian Royalty.

Hāwī Town

Hāwī is known today as a town center, part of which is located within Ka‘auhuhu ahupua‘a. Hāwī is the name of the eastern neighboring ahupua‘a to Ka‘auhuhu. Kohala historian ‘Anakala Fred Cachola mentioned that Hāwī was a name given to the area during the time of Kamehameha’s birth. ‘Anakala Fred continued explaining the arrival of Kamehameha and his guardian Nae‘ole arrived in the area of Hāwī, the infant child was hungry. As a result, the people of the area gathered to help the infant warrior and his guardian. ‘Anakala Fred explained that this event contributed to the area being known as Hāwī. Remarkably many of the northern boundaries of the neighboring ahupua‘a as well as Ka‘auhuhu are within walking distance. Many of this travel can still be completed on modern Akoni Pule Highway today. Starting in Kawaihae in South Kohala this Highway is named for a famed Kohala resident that continues till the trail at Pololu valley.

Mahele Information

In Ka‘auhuhu one of the earliest maps indicated Ka‘auhuhu simply as “Crown Land” (Register Map 370 “Kohala Ranch Lands, S.C Wiltse 1872). Although this is true, we learned that Ka‘auhuhu had a single claimant that was awarded an ‘āpana during Mahele of the 1850’s. Lonoheana (also seen spelled as Olonoheana) was awarded a little more than 22 acres of land in the center of present downtown Hāwī. (Lonoheana LCA) Yet in many maps his name is not mentioned.

The Mahele shaped the ownership and use of the land. Simply, lands were kept for the Crown, while commoners completed a process to ownership. This process at the time was a monumental task. Each applicant had to have their area mapped and marked, as well as testified for. This was a process that led to the documentation of Lonoheana and his single land claim. This is unique as other ahupua‘a had many claims awarded through this land act.

Methods

Three main methods were used to conduct this research about Lonoheana. The first method I used was gathering of Mahele and other land documents. The documents could be found on various online repositories. Documents gathered for this research included Native Testimony, Foreign Testimony, and a Land Commission Award. In general, these documents when translated, provided some interesting key pieces of information. The second method used was obtaining historical maps to locate Lonoheana’s land and understand this parcels proximity to present day Hāwī Town. Using the Department of Ag. and General Services (DAGS) database, I was able to obtain registered maps. These methods of ethnohistorical research brings life to ‘ike that would have been kept locked in documents many of us can't understand.

To display and share this information with my community, the third method was creating a website using ArcGIS’s StoryMap feature. The story maps website requires a simple scroll down the map to reveal its different pieces of information. Starting with the first part welcoming the visitor to the site and introducing the area. Secondly the story map speaks to its location with visual examples. Third it poses the question of “When did Ka‘auhuhu become part of what we know in the present?” This section highlights newspaper articles and maps. Forth is for Lonoheana, a snapshot of him and his connection to Ka‘auhuhu and Hāwī. This part displays snapshots of documents needed in the time of the Great Mahele. Lastly is why this information is important, and next steps. This information is important as it fosters ancestral knowledge in an area enriched with it.

Analysis

Mahele Research

From the Mahele research, specifically in the Native Testimony I learned that Lonoheana occupied his area with a few dwellings and areas of cultivation. Through Mahele research, we also learn of a place name in the area of Lonoheana's not heard of for generations, Kamowiwo. Kamowiwo is an 'ili 'āina located in the general area of today's North Kohala Resource Center. The name Kamowiwo means, "the place or area of fear". Foreign testimony gave more foundation to land boundaries and information provided by Native Hawaiians. Finally, when translating the Land Commission Award, we learn what Lonoheana was awarded 22 acres in the area of Hāwī Town.

Historical Maps and Location of Lonoheana's 'Āina

In researching early maps, a range of information was uncovered. An 1872 by S.C Wiltse titled "Kohala Ranch Lands" is one of the earliest historic maps of Ka'auhuhu. On this map it shows the entirety of Ka'auhuhu labeled as "Crown Land" (DAGS Register Map 370). However, when looking at Register Map 2570 by Wall in 1913 we learn that Ka'auhuhu had been sectioned for private land sale. The single claimant that was awarded an 'āpana during the 1848 Mahele named Lonoheana (sometimes also written as "Olonoheana") was mentioned in a 1915 TMK (RM #2570). This claimant was awarded a little more than 22 acres of land in the center of present downtown Hāwī. Presently his claim is bounded by a former river in the west, Lower Hāwī Road in the east, Akoni Pule Highway at the South and Keawe Iki Place in the North. This area is significant as many residents live in the area and many also do business in the shops along Akoni Pule Highway.

Nūpepa Research

Nūpepa or Hawaiian Language Newspapers also shared information about Lonoheana's land. Through maps I learned that these lands were leased for production of Sugar Cane most notable the Hind's Mill. This led to light research in newspapers revealing an article published by Honolulu Republican in 1902 that spoke of a Homestead lease act. Through this act the area including the land of Lonoheana were acquired by the Plantations as their operations were set up nearby. Although Lonoheana being the only award from the Mahele was still labeled on registered maps in 1915. It was through newspapers of the time such as Nūpepa Ku'ōko'a that wrote of the events of the area as well as Lonoheana passed before passing his land to a new generation. Nūpepa research also revealed other resources near Lonoheana's Land such as a freshwater spring name, Waialelea; the name meaning "water of Lelea". Although its location is unknown, it is suspected it is in the area where the Kohala Ditch System is located in the Ka'auhuhu Ahupua'a.

Ethnohistorical Documents and About Lonoheana

From Ethnohistorical documents I was able to piece together parts of Lonoheana. He was a man who had two wives. He was married in Ka'ū and then later in Honoka'a. He settled in Ka'auhuhu, Kohala (now known presently as Hāwī town), where we see his land claim. Although it is unclear why he resided in Kohala, it is also unclear if he held rank in the local government. In 1866, he died with no heir. As time passed his land was released with the rest of the Ka'auhuhu Ahupua'a in the Homestead Lease Act of 1902. By 1915 according to maps there was a bustling town and thriving

sugar mill and economy. Learning about Lonoheana provides a glance into a time of change for many across Hawai'i. His story is a snapshot of one person trying to make his way in an ever-changing time socially and economically. This information is invaluable as it adds to the complex knowledge, making the area even more unique. Lonoheana is an example of a kupuna whose story was waiting to be told. This project is the steppingstone in a direction that will hopefully lead to more discoveries locked in archived documents.

Website

As **Ka'auhuhu** is a name rarely heard, this story map aims share the short mo'olelo of Lonoheana, his 'āpana, and the greater Ka'auhuhu Ahupua'a. Information in the story map helps to bring a better sense of pilina to this 'āina often overlooked. By looking into Mahele documents, maps, and nūpepa specifically for the single Mahele claimant, Lonoheana, we can learn about the (different) hale, and inoa 'āina about his 'āpana within what is now known as the Hāwī town area today.

Conclusion

As a kama'āina of Ka'auhuhu, I have always been interested in learning more about my ahupua'a. Today, parts of Ka'auhuhu are widely known as Hāwī town. Moreover, place names within this area and its rich history have been forgotten. To bring this rich history to life, my project looked into Mahele documents, historical maps, and nūpepa in the ahupua'a Ka'auhuhu further learning that there was only a single Mahele claimant named, Lonoheana. Using these types of ethno historical documents I was able to piece together a short mo'olelo of Lonoheana and his land. Through the process of reading and translating, rediscovery happened for a person, place name, and a natural freshwater resource. To share this information, I created a StoryMap website. From this project, I have discovered that other stories and knowledge are still waiting to be rediscovered. I hope to continue this work and use the storymap as a platform to enrich the knowledge of our ahupua'a.

Reflection

On July 6th, 2020 I entered a Zoom meeting room really not knowing what will happen next. Although I was familiar with some, I had some anxiety meeting new people online. I like to think of myself as a very personable person but, online communication isn't my favorite medium. I really appreciate the Huliauapa'a staff for making the online environment feel welcoming as if we were all in the same physical space. Being fully online presented a challenge, as focusing is still a challenge, but It was comforting to know that I wasn't the only one experiencing those feelings. Over the past month, I found myself creating pilina with people I've never physically met and that is amazing. I've learned so much from Huliauapaa staff and presenters that I never in my wildest dreams imagined I would know. I've also learned a lot from my fellow interns. They taught me that it is possible to work together when not physically side by side. They taught me to be patient, understanding, and open to other mana'o and values. They taught me to work effectively as a group, and most importantly they allowed me to feel comfortable in sharing myself. I have so much to be thankful for, this will be 4 weeks I will remember for a very long time.

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