

‘A‘ohe u‘i hele wale o Kohala
Pua Souza
Wahi Kūpuna Internship Program, Huliauapa‘a

Abstract

“A‘ohe u‘i hele wale o Kohala” presents the documents of six Land Commission Awards (LCA’s) within the areas of Kohala High and Elementary School in the Honomaka‘u and Kapu‘a ahupua‘a. Native and foreign testimony, royal patents, native registers, survey boundaries and LCA’s were used as primary source documents in creating an inventory of inoa ‘āina, genealogies of land management, agricultural and natural resources, and cultural infrastructure. This inventory is meant to serve as both an aid and tool to be utilized in fostering pilina between the haumana of Kohala High and Elementary and the ‘āina their schools sit upon.

Introduction

“Pehea lā kou u‘i, a, hele nō me ka lako. Hele nō me ke ō. Hele nō me ka ‘a‘ahu. Hele nō a kahi e kīpa ai, he ‘ai nō kau, he i‘a. ‘A‘ohe he hemahema ka hele ‘ana.”

Abigail Kāka‘e Kaleiheana (Source: Kani‘āina: Voices of the Land)

When asked about the ‘ōlelo no‘eau (Hawaiian proverb), “A‘ohe u‘i hele wale o Kohala”, kūpuna manaleo, Abigail Kāka‘e Kaleiheana described it as a nane (riddle) used by kūpuna (elders) to teach their mo‘opuna (grandchild) proper ways to carry themselves when traveling. (Kani‘āina, 2017) The saying originated in Honomaka‘u ahupua‘a and was said in praise of kama‘āina (native-born) of the area, who never traveled without provisions or a helping hand to share (Puku‘i 1983:25). This ‘ōlelo no‘eau is utilized as a lens, as well as a guide for which I conduct my research. It serves as a reminder of the intentionality of our kūpuna and a kuleana (responsibility) to people and place.

My great grandparents moved to Honomaka‘u in the early 1900’s. They raised fifteen children in a 4-bedroom home that was later inherited by my grandmother and grandfather. At the time, my grandparents were 1 of only 5 families living in the area, which consisted largely of cane fields and pasturelands. My mother made these places her playground, growing up adventuring near the gulches and open land that surrounded her house. Fortunately, my siblings and I were able to do the same. We spent most of our childhood running around in our grandparent’s backyard, playing hide and go seek in the pastures and riding our bikes down the old back roads that connected us to the rest of Kohala.

The majority of my school years were spent as a student at Kohala High and Elementary. I, along with my sisters and brother would take the 5-minute walk to and from school every day (even when we really wanted someone to drive us). Having school so close to home made me feel like Honomaka‘u was the center of Kohala, and the most important place to be. Youth from Kawaihae to Niuli‘i attend Kohala High and Elementary, which has an average enrollment of about 350 students per year (Public School Review, 2020). Every week, students, teachers, faculty and staff access this campus, making it one of the community’s central hubs.

Honomaka‘u has raised, educated, and nurtured me for as long as I can remember. It is where I established pilina to ‘ohana, to community, and to Kohala. As caretakers of ‘āina, it is important to ask ourselves what we can give back to the places that nourish us. What will be the seeds we plant for the next generation? And how can we ensure they are raised knowing their identity as kupa of this land?

The research presented throughout this paper highlights the need to (re)build pilina (relationships) to place through understanding different attributes of our environment. “A‘ohe u‘i hele wale o Kohala” brings to light six Land Commission Awards (LCA’s) within the areas of the Kohala Elementary School (KES) and Kohala High School (KHS) in the ahupua‘a of Honomaka‘u and Kapu‘a; identifying and creating an inventory of traditional inoa ‘āina, genealogies of land management, agricultural and natural resources and cultural infrastructure during the mid to late 1800s. Through the creation of an interactive website, this knowledge is disseminated and utilized as an educational resource to assist both kumu and haumāna at KES and KHS in building relationships to the ‘āina their schools sit upon. It aims to aide in creating insight into the waiwai (values) of these ahupua‘a described through its inoa and resource management practices. It is my hope that this knowledge will be used as a way to connect the haumāna of Kohala schools to their wahi (place/location), and to equip them to “hele nō me ka lako”.

Background

Before delving into the background and intention behind my research, it is important to first draw attention to significance to each of the different aspects I focus on within the projects inventory. This includes:

- *Inoa 'Āina*: Place name
- *Genealogies of Land Management*: Histories of caretakers and land managers
- *Agricultural and Natural Resources*: Vegetation, crop production, water systems
- *Cultural Infrastructure*: Physical/tangible space or building used for cultural or recreational purposes

The definition provided about each of these aspects are tailored to fit within the context of this project. These four aspects of my inventory act as indicators of identity and function of place. They serve as a guide for current educational and potential future land management practices within the areas of Honomaka'u and Kapu'a.

Inoa 'Āina

Inoa 'āina describe the unique features and characteristics that ultimately make a place special. Re-learning traditional inoa 'āina is one of the first steps in reestablishing pilina to 'āina. They act as descriptors of the function of a particular place and how we as its caretakers can best cultivate abundance within it. A good example of this is Kūmakua 'ili, located on the KES campus in Honomaka'u. Kūmakua can be translated as a lehua bush (Puku'i, 1983). Through this name we learn about the kind of vegetation grown in Honomaka'u, thus informing us of types of plants that could possibly be grown there today.

Genealogies of Land Management

Genealogies of land management highlight both the individual and collective histories of previous land managers and caretakers of 'āina. This was necessary to include into my inventory as it allowed for me to highlight the kānaka who were in charge of caring for Honomaka'u and Kapu'a during the mid-late 1800s. This also showcases whom they passed that kuleana to throughout each generation.

Agricultural and Natural Resources

Agricultural and natural resources include any type of vegetation or crop production, along with its accompanying natural resources such as streams or aquifers. These inventoried resources were vital in helping to understand food productivity, water systems, and the overall environmental landscape.

Cultural Infrastructure

Cultural infrastructure encompasses any physical and/or tangible spaces or buildings that were used for cultural or recreational purposes. These include things such as heiau (place of worship), burials and stone platforms. Collected data on cultural infrastructure provides an understanding of a wahi's function for ceremonial or religious purposes. Knowledge of cultural infrastructure is especially important in determining locations of possibly burials so that any future destruction of the area can be prevented.

Kohala Elementary and High School in Honomaka‘u and Kapu‘a

Honomaka‘u is located on the northern end of Kohala moku and like many other ahupua‘a in Kohala, was given its name in commemoration of Kamehameha Ekahi’s birth (Cachola 2011). It was during the time of his birth that Kohala’s then waning political power was restored, forever linking the ali‘i to this ‘āina. One translation of Honomaka‘u is “harbor of fear”, however, Hawaiian scholar and historian Fred Cachola describes Honomaka‘u as an action. In one version of Kamehameha’s birth story, Honomaka‘u is the place where Nae‘ole and his men believed they would be discovered and killed by Alapa‘i’s warriors. Overcome with fear, Nae‘ole says to his men, “honomaka‘u”, or “don’t panic, shelter and control your fear”. From this, they were able to move forward safely on their journey through Kohala (Cachola 2011).

Throughout the mid-late 1900’s, Honomaka‘u was primarily used to grow sugarcane and raise cattle. It was the location of Honomaka‘u School, which later became Kohala Junior High in 1920. Not too long after that the school was renamed again to Kohala High School. In the 1950’s, Kohala decided to expand to include elementary grade levels. During this expansion Kapu‘a ahupua‘a, which sits adjacent to Honomaka‘u, became part of the campus; placing the entire school on boundaries of the two ahupua‘a.

Methods

I used two methods to conduct and create an inventory in Honomaka‘u and Kapu‘a. The first method utilized mahele documents from six LCA claimants (Eleele, Kapaona, Pulaa, Awiki, Kalua and Poepoe) whose different parcels of land collectively make up the entire school’s campus. The second method focused on historical maps of both ahupua‘a, which allowed me to situate this portion of land within the larger Kohala moku.

Method 1: Mahele Documents

Dating back to the mid-late 1800’s, mahele documents such as native and foreign testimony, royal patents, survey boundaries and LCAs were used to identify components within each section of my inventory. In many ways, these documents accessed via the Office of Hawaiian Affairs’ Papakilo Database acted as a guide in deciding what aspects of ‘āina needed to be highlighted in order to create stronger relationships with the wahi(place/location) we’re looking at. It was during this time of my research process that I asked myself, what could we learn from these documents? Why did our kūpuna find it important to highlight the infrastructure and natural resources of a place? And how do we use this knowledge now?

Native and foreign testimonies, along with survey boundary maps highlighted genealogies of land management for the claimant’s parcels, allowing us to see who cared for our school’s ‘āina from the time of Kamehameha I. Similarly, LCAs showed agriculture and natural resources of the area. From this we learned that KHS and KES was once the location of large dry land crop cultivation, fed by a nearby stream. Every detail found in the claimants mahele documents act as a map of the area and how we can use existing resources to better care for Honomaka‘u, Kapu‘a and the schools that reside there.

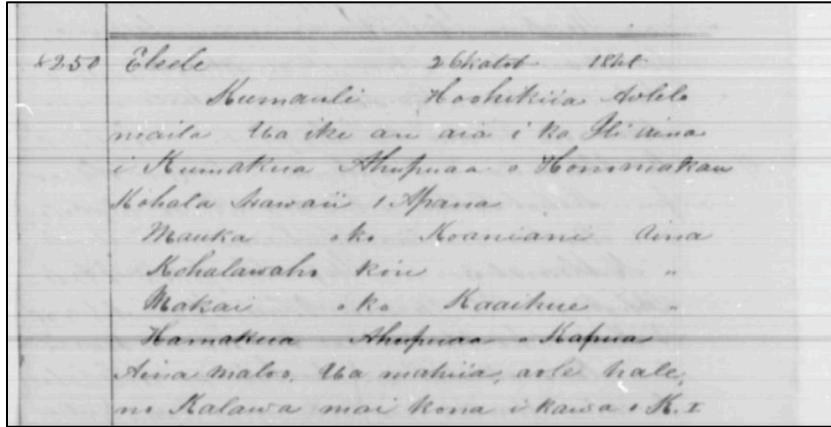


Figure 1: Native Testimony from Honomaka'u Claimant, Eleele.

Method 2: Historical Maps

Historical maps that I collected and accessed throughout the duration of our program contained a wealth of knowledge on Kohala's geographical areas. These maps highlighted place names, agriculture systems and even cultural resources found within Kohala's moku. In particular, one assignment that tasked us with reading and analyzing historical boundary maps helped me in identifying aquaculture systems, natural resources and boundary points between in Honomaka'u and Kapu'a. Registered map indexes and collections located on the Department of Accounting and General Services (DAGS) and the University of Hawai'i Maps/Aerial Photographs/GIS (MAGIS) websites were used to compile a small inventory of historical maps for this project.

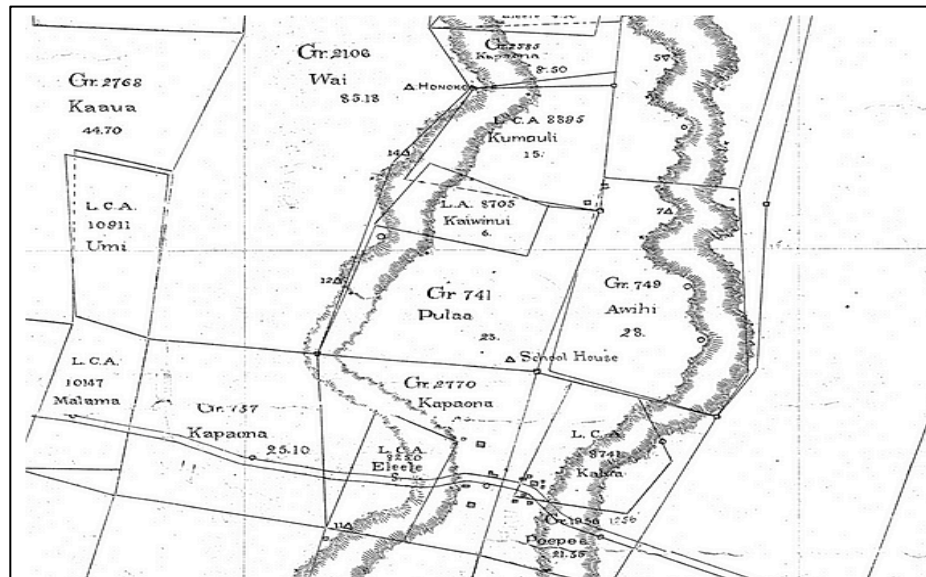


Figure 2: North Kohala Hawi-Kapaau Registered Map 0961 with names of the six Honomaka'u and Kapu'a claimants.

From these maps I was able to clearly locate where each claimant's parcels of land were in relation to the KES and KHS campus. They acted as a compliment to the information collected from the mahele documents, adding one more piece to my overall puzzle. When documents described a claimant's 'āina as "Southeast of nearby kahawai (stream)", I cross-referenced

historical maps to ensure the exact area they were describing. Taking it one step further, I located these areas in person and documented where you find can each claimant's parcel on the campus today. Having these recent photos sit next to historical maps and mahele documents helped to connect these six kūpuna to our school's campus.



Figure 3: Southwest portion of Kalua's 'āina (From Honomaka'u Road, facing east)

Analysis

The depth of knowledge shared through these kūpuna and their land claims is one tool to be used in helping Kohala's kupa'āina understand how to mālama the 'āina beneath our school. These resources breathe life back into their stories and the brilliant way they cared for this place. This project, though small in scale seeks to honor these six kūpuna and their lives in Kohala.

Claimant 1: Eleele

| | |
|---------------------------------|--------------------------------------|
| Claimant Name: | Eleele |
| 'Ili, Ahupua'a, Moku, Mokupuni: | Kūmakua, Honomaka'u, Kohala, Hawai'i |

| LCA #(S) | RP# | # of 'Āpana Claimed | # of 'Āpana Awarded |
|----------|------|---------------------|---------------------|
| 8250:2 | 7258 | 2 | 2 |

Inoa 'Āina of Awarded 'Āpana

| 'Āpana # | 'Ili Name | Ahupua'a, Moku, Mokupuni | Source Document |
|----------|-----------|-----------------------------|-----------------|
| 1 | Keaweuala | Honomaka'u, Kohala, Hawai'i | Royal Patent |
| 2 | Kūmakua | Honomaka'u, Kohala, Hawai'i | Royal Patent |

Genealogy of Land Management

| 'Āpana # | Retrieved From | Date/Era Received | Source Document |
|----------|-----------------------|-----------------------|-----------------|
| 2 | Kamehameha I to Kauwa | Wā o Kamehameha Ekahi | Native Register |
| 2 | Kauwa to Kalaimoku | Wā o Kamehameha Ekahi | Native Register |
| 2 | Kalaimoku to Kalawa | Wā o Kamehameha Ekahi | Native Register |
| 2 | Kalawa to Eleele | Wā o Kamehameha Ekahi | Native Register |

Agricultural and Natural Resources

| Feature Type | 'Āpana # | Location in/near 'Āpana | Source Document |
|---------------------------------|----------|-------------------------|-------------------|
| Kahawai | 2 | Pahoa side of 'āpana | Survey Boundaries |
| Dry Land cultivation (unfenced) | 2 | Kūmakua | Foreign Testimony |

Notes

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| <ul style="list-style-type: none"> - At the time of the native register, Eleele lived in Honomaka'u for 19 years. - 'Āpana in Kūmakua was 'āina malo'o, cultivated and unfenced. |
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Claimant 2: Kapaona

| | |
|---------------------------------|--------------------------------------|
| Claimant Name: | Kapaona |
| 'Ili, Ahupua'a, Moku, Mokupuni: | Kūmakua, Honomaka'u, Kohala, Hawai'i |

| LCA # (S) | RP# | # of 'Āpana Claimed | # of 'Āpana Awarded |
|-----------|------|---------------------|---------------------|
| 2770 | 2770 | 1 | 1 |

Inoa 'Āina of Awarded 'Āpana

| 'Āpana # | 'Ili Name | Ahupua'a, Moku, Mokupuni | Source Document |
|----------|-----------|-----------------------------|-----------------|
| 1 | Kūmakua | Honomaka'u, Kohala, Hawai'i | Royal Patent |

Notes

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| <ul style="list-style-type: none"> - 'Āina kū'ai (purchased land/land held in fee simple title) - Royal Patent awarded May 1861 |
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Claimant 3: Pulaa

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|---------------------------------|-----------------------------|
| Claimant Name: | Pulaa |
| 'Ili, Ahupua'a, Moku, Mokupuni: | Honomaka'u, Kohala, Hawai'i |

| LCA # (S) | RP # | # of 'Āpana Claimed | # of 'Āpana Awarded |
|-----------|------|---------------------|---------------------|
| | 741 | 1 | 1 |

Agricultural and Natural Resources

| Feature Type | 'Āpana # | Location in/near 'Āpana | Source Document |
|--------------|----------|-------------------------|-----------------|
| Kahawai | 1 | West side of 'āpana | Historical Map |

Cultural Infrastructure

| Feature Type | 'Āpana # | Location in/near 'Āpana | Source Document |
|--------------------------------------|----------|-------------------------|-----------------|
| Upright Platforms (possible burials) | 1 | | Royal Patent |

Notes

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| - Pulaa's 'āina neighbors Awiki, Kumauli, Koaniani and Kaiwinui. It is east of Pahoā. |
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Claimant 4: Awiki

| | |
|---------------------------------|-------------------------|
| Claimant Name: | Awiki |
| ‘Ili, Ahupua‘a, Moku, Mokupuni: | Kapu‘a, Kohala, Hawai‘i |

| LCA # (S) | RP # | # of ‘Āpana Claimed | # of ‘Āpana Awarded |
|-----------|------|---------------------|---------------------|
| | 749 | 1 | 1 |

Agricultural and Natural Resources

| Feature Type | ‘Āpana # | Location in/near ‘Āpana | Source Document |
|--------------|----------|-------------------------|-----------------|
| Kahawai | 1 | East side of ‘āpana | Historical Map |

Notes

- Awikis ‘āina neighbors Poepoe, Kaikuahine and Kaluaalaea. It includes a large portion of a gulch (near Kohala High School farm area).

Claimant 5: Kalua

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|---------------------------------|---------------------------------|
| Claimant Name: | Kalua |
| ‘Ili, Ahupua‘a, Moku, Mokupuni: | Kaohuki, Kapu‘a Kohala, Hawai‘i |

| LCA # (S) | RP# | # of ‘Āpana Claimed | # of ‘Āpana Awarded |
|-----------|------|---------------------|---------------------|
| 8741 | 7653 | 3 | |

Inoa ‘Āina of Awarded ‘Āpana

| ‘Āpana # | ‘Ili Name | Ahupua‘a, Moku, Mokupuni | Source Document |
|----------|-----------|--------------------------|--|
| 1 | Kaohuki | Kapu‘a, Kohala, Hawai‘i | Native and Foreign Testimony, LCA, Native Register |
| 2 | Kaohuki | Kapu‘a, Kohala, Hawai‘i | Native and Foreign Testimony, LCA, Native Register |

| | | | |
|---|---------|-------------------------|--|
| 3 | Kaohuki | Kapu'a, Kohala, Hawai'i | Native and Foreign Testimony, LCA, Native Register |
|---|---------|-------------------------|--|

Genealogy of Land Management

| 'Āpana # | Retrieved From | Date/Era Received | Source Document |
|----------|---|--|-----------------|
| 2 | Kamehameha to Kaeo | | Native Register |
| 2 | Kaeo to Lahilahi | | Native Register |
| 2 | Lahilahi to Keliikahi | | Native Register |
| 2 | Keliikahi to Hakalau (na?) | | Native Register |
| 2 | Hakalau (na?) to Kalua (gave 1/2 of 'ili) | 1844 (register is dated 1846 and Kalua claims he has lived on 'āina for two years) | Native Register |

Agricultural and Natural Resources

| Feature Type | 'Āpana # | Location in/near 'Āpana | Source Document |
|---------------------------------|----------|-------------------------|------------------------------|
| Kahawai | 2 | West side of 'āpana | Survey Boundaries |
| Dry Land cultivation (unfenced) | 2 | Kaohuki | Native and Foreign Testimony |

Notes

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|---|
| <ul style="list-style-type: none"> - Kalua claimed 3 'āpana in Kapu'a, one of which had his/her hale. - A Royal patent was received in March 1883, nearly 40 years after the initial claim. |
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Claimant 6: Poepoe

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|---------------------------------|-------------------------|
| Claimant Name: | Poepoe |
| 'Ili, Ahupua'a, Moku, Mokupuni: | Kapu'a, Kohala, Hawai'i |

| LCA # (S) | RP # | # of 'Āpana Claimed | # of 'Āpana Awarded |
|-----------|------|---------------------|---------------------|
| | 1956 | 1 | 1 |

Agricultural and Natural Resources

| Feature Type | 'Āpana # | Location in/near 'Āpana | Source Document |
|--------------|----------|-------------------------|-----------------|
| Kahawai | 1 | East side of 'āpana | Historical Map |

Notes

- Poepoes 'āina neighbors Awiki, Kapaona and Kalua. The Poepoe 'ohana, including G.W. Poepoe and Joseph M. Poepoe are kama'āina of Honomaka'u and played key roles as educators in Kohala's schools. Joseph Poepoe established the first English medium school in Kohala. Poepoes 'āpana now holds the last and only teacher's cottage built when Honomaka'u school was first established.

Data collected from each claimants' documents and stories teach us about the environmental features of Honomaka'u and Kapu'a. From this we learn that this area was once the location of dry land food production, fed by a nearby kahawai. We gain insight into the ahupua'a inoa 'āina and the 'ohana that have lived here from the time of Kamehameha 'Ekahi. Honomaka'u and Kapu'a was also once the home of the Poepoe 'ohana, a well-known 'ohana of Hawaiian scholars and educators. Gulches, boundary points, possibly burial grounds are features that are still very much here today and all connect us to these kūpuna. With this knowledge, how then can we care for this place? How can we include these histories into our schools so that it becomes a part of our everyday educational practices?

Conclusion and Next Steps

Every week students, faculty and staff step foot on this campus to learn, connect and strengthen their community. The knowledge shared with us through these six kūpuna and their LCAs help reawaken a sense of identity in relation to Honomaka'u and Kapu'a. Overall, this project is a small step in taking their pilina one step further so that they "hele wale" with purpose and preparation, and to go as embodiments of the Kohala that raised them. I initially chose to do this project because of my family's connections to Honomaka'u. Now, I find that these connections have grown even stronger through the relationships I've created with Kānaka who lived here before me. In many ways, that's exactly what this project is all about; growing our pilina to Kohala, strengthening the bonds we have to our kūpuna here, and utilizing their knowledge to inform our current practices.

The students in our schools are smart, proud and ultimately are the ones that give this work meaning. It is my hope that students in Kohala are inspired to do their own projects on these claimants. Each of these kūpuna deserve their own researcher who can speak their stories back into existence. Students and teachers can access this information through the interactive website created from this project, a website that is living and growing as we continue to uncover the histories of Honomaka'u, Kapu'a and our school. This is just the beginning.

Program Reflection

Throughout the last 4 weeks I've felt a range of emotions that included being overwhelmed, excited, content, and tired (to name a few). The first week of the program was a whirlwind trying to balance the research project and ha'awina on top of work from my job and day-to-day kuleana. This whirlwind carried throughout the entire program and there were definitely days when I felt like I didn't have enough time to complete everything asked of me. However, I learned to take things one at a time (to do lists and organization was top priority). At the end of everyday I reflected on how many things I've learned about Kohala, maps, resource management, best research practices, etc. This constant growth and expansion of knowledge kept me excited and focused. There were points throughout the past 4 weeks when staring at my computer made my brain feel like mush, but there were also points when I reminded myself of the privilege I have to sit and learn in these spaces. The passionate and drive of every kumu, mentor and guest speaker brought new life into my space. For that, I will always be grateful. As we close out the last week of our program, I've began reflecting more and more on "A'ohe u'i hele wale o Kohala". How has this program equipped me with the knowledge and tools needed to continue pono cultural resource management? More importantly how will I use what I've learned in WKIP to equip the youth of Kohala? Although I am still trying to find those exact answers, I know now more than ever that it will begin with pilina. Pilina to 'āina, to kūpuna, to self and to community-all of which collectively make up our identities as kanaka Hawai'i and as stewards of this land. This is what cultural resource management is about.

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