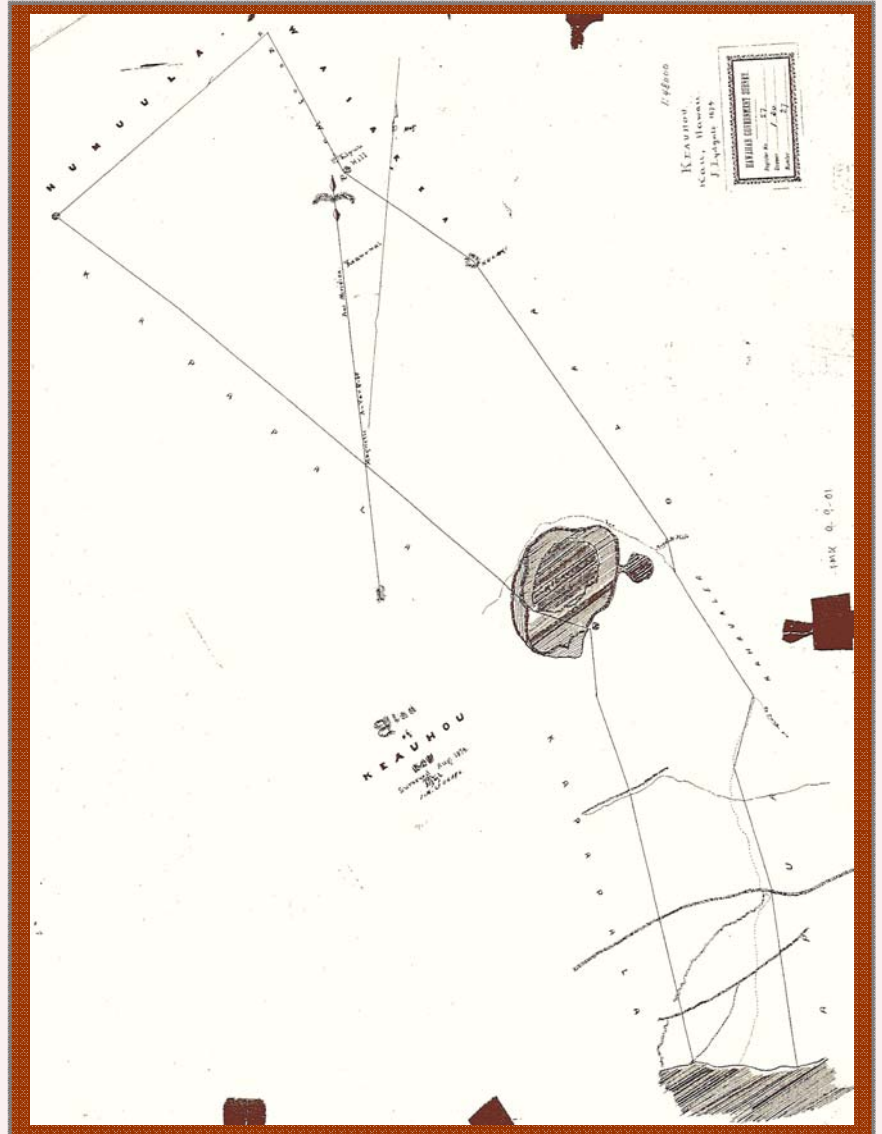


HE WAHI MO'OLELO NO KEAUHOU A ME NA WAHI PANA MA LAILA

**A COLLECTION OF
TRADITIONS, HISTORICAL
ACCOUNTS AND KAMA'ĀINA
RECOLLECTIONS OF
KEAUHOU AND ITS STORIED
PLACES; WITH NOTES
FROM ADJOINING LANDS
IN KA'Ū AND PUNA,
ISLAND OF HAWAI'I**



*Plan of Keauhou, Kau, Island of Hawaii
(Reduction of Register Map No. 27; J.M. Lydgate, 1874)*



Kumu Pono Associates LLC

*Historical & Archival Documentary Research · Oral History Interview Studies
Researching and Preparing Studies from Hawaiian Language Documents · Māhele 'Āina, Boundary Commission,
& Land History Records · Integrated Cultural Resources Management Planning
· Preservation & Interpretive Program Development*

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A COLLECTION OF TRADITIONS, HISTORICAL ACCOUNTS AND KAMA‘ĀINA RECOLLECTIONS OF KEAUHOU AND ITS STORIED PLACES; WITH NOTES FROM ADJOINING LANDS IN KA‘Ū AND PUNA, ISLAND OF HAWAI‘I

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PREPARED FOR

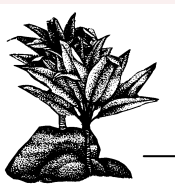
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JULY 23, 2005

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· Preservation & Interpretive Program Development*



EXECUTIVE SUMMARY AND ACKNOWLEDGEMENTS

The following collection of archival and oral historical records was researched and compiled by *Kumu Pono Associates LLC*, at the request of Ms. Ulalia Woodside, Land Legacy Resources Manager (Land Assets Division), of Kamehameha Schools. The research focused on two primary sources of information—historical literature, and summary of oral historical interviews with *kūpuna* and *kama‘āina*, known to be familiar with the history of Keauhou, and neighboring lands in the Districts of Ka‘ū, Puna, and Hilo, on the island of Hawai‘i. The oral historical component of the study is based upon two historical interviews and a summary of an interview program conducted specifically for Hawai‘i Volcanoes National Park between 1997 to 2000 (Langlas and Waipā, ms. 1997; and Langlas, 2003). The research brings a wide range (though not exhaustive) of historical references into one manuscript, with written accounts dating from the 1820s and oral historical accounts recalling traditions and personal experiences dating from the 1870s.

The cultural and natural landscape of Keauhou—an *‘ili* (land parcel) within the *ahupua‘a* (a native land division extending from ocean to mountains) of Kapāpala—is among the most significant land areas in the Hawaiian Islands, as it is the home of Kīlauea, and abode of the goddess Pele. Because of the active volcanic nature of Kīlauea, and its manifestations of Pele and her family, as witnessed the geologic phenomena, the *lua o Pele* (volcano of Pele) has been a focal point of native traditions and religion; and since western contact, it has been the most frequently visited and written of landscape in the Hawaiian Islands.

In the *Māhele ‘Āina* (Land Division) of 1848, the *‘ili* of Keauhou was awarded to Chiefess Victoria Kamāmalu, a granddaughter of Kamehameha I. Following Kamāmalu’s death in 1866, her lands were inherited by her father, Mataio Kekuana‘oa. Kekuana‘oa died in 1868, and his lands were shared between his two surviving children, Lot Kapuaīwa (Kamehameha V), and Ruth Ke‘elikolani—with Keauhou going to Ke‘elikolani. Ke‘elikolani died in 1883, and her lands, including Keauhou, were inherited by her cousin, Bernice Pauahi Bishop. Upon Pauahi’s death in 1884, her lands, including Keauhou, were bequeathed to, and formed the Kamehameha Schools Trust. Lands adjoining Keauhou include—Kapāpala, in Ka‘ū; ‘Āpua, Kahauale‘a and ‘Ōla‘a, in Puna; and Waiākea and Humu‘ula, in Hilo. Except for Kahauale‘a, all lands adjoining Keauhou were retained by Kamehameha III as Crown Lands. The land of Kahauale‘a was awarded to William C. Lunalilo, whose great grandfather was the father of Kamehameha I.

From the 1840s till 1916, the *ali‘i* (or representatives of the *ali‘i* estate) who held Keauhou, also held Kīlauea. In those years, the land was leased to various parties who entered into several economic ventures on the land. The primary activities being, ranching cattle and goats; harvesting of various native woods and *pulu* (the fur-like fiber of the native *hāpu‘u* – tree fern); and the development of the Volcano House, including lodging, “health” facilities, meals, and guided tours. In 1916, the significance of Kīlauea as a geologic feature and research site, and its popularity as a visitor’s destination, led to a land exchange between the Bishop Estate, the Territorial Government, and the United States Department of the Interior, which established the first phase of the Hawaii National Park, later renamed to Hawaii Volcanoes National Park (HAVO). Since 1916, and up to 2004, the park lands have expanded beyond the Kīlauea section of Keauhou and the summit region of Mauna Loa, to include additional lands, *mauka* and *makai*. Those actions have taken additional lands in Keauhou, and portions of Kapāpala, ‘Ōla‘a, Kahauale‘a, ‘Āpua, Kea‘au, Pānau, and several lands in Puna—the Kalapana Extension. Most recently, in 2004, a portion of Kahuku, which adjoins the upper lands of the park on Mauna Loa, was added to the park boundaries.

In between 1978 to 1983, Kepā Maly worked at Hawai‘i Volcanoes National Park as an interpretive ranger. During those years, his activities focused on interpreting cultural resources—native traditions and practices—and strengthening the cultural facet of interpretation in the park. In the course of his duties, Maly also worked with park superintendent, David Ames in formulating the early policies

meant to address the park's compliance with the American Indian Religious Freedom Act of 1978. During his years at the park, Maly spent a great deal of time speaking with *kūpuna* and elder *kama'āina* of Keauhou, the larger park lands, and neighboring lands. Among those from whom he learned facets of history and practices were: Helen Haleola Pe'a-Lee Hong, Edith Kanaka'ole, Kahu John Hauani'o, Sam and Minnie Kaawaloa, Kaipo Roberts, Pele Hano'a, Peter and Kahale'ula Lee, Louis Pao, Lei Pavao, John Ka'iawe, and Dorothy Barrere—several of whom also worked in the park during those years.

The historical-archival documentation, and oral histories shared by people as those cited in this study, provide readers with references to many sites in Keauhou, that under the laws and guidelines associated historic preservation programs, are classed as traditional cultural properties. Elder *kama'āina* and cultural practitioners describe, and participate in on-going cultural practices that demonstrate the attachment of native families to traditional sites and practices, as passed down over generations. Among the most significant traditional sites and practices described in historical narratives, and by contemporary practitioners are the following:

- Kīlauea (Kīlauea nui).
- Kīlauea iki and Ka-waha-o-Pele.
- Halema'uma'u.
- Kaluapele.
- Pali-kapu-o-Kamohoali'i.
- Keanakāko'i.
- Pali-kapu-o-Ka'aua.
- 'Uwēkahuna.
- Paliāloha or 'Uwēaloha.
- 'Ākanikōlea.
- Kamālāuki.
- *Mōhai* and *makana* offered to Pele and members of the Pele family.
- *Mele* sung, and *hula* performed to honor, and out of respect to Pele and members of the Pele family.
- Remains of departed family members taken to Kīlauea to rejoin ancestors and as a part of deifications rituals.
- Collection of plant materials for *lei*, ritual, or medicinal purposes—some used as offerings at Kīlauea, others used away from Keauhou.
- Trails in coastal region traveled to access fisheries.
- Trails to the uplands traveled historically to visit Kīlauea, and pay homage to Pele.
- Trails traveled between Keauhou, Keawewai and the Humu'ula vicinity traditionally—in historic times, primarily in association with ranching activities and recreation.

The voices of our *kūpuna*—either recorded in historical Hawaiian language newspapers, or in interviews recorded over the last 60 years—are among the most precious resources handed down to us from our past. While the historical and archival records help us understand how we came to be where we are today, the voices of the elders give life to the stories, and demonstrate how practice and history are handed down and made.

In the process of conducting the present study, Helen Wong Smith, Ulalia Woodside, and Joanne Williamson of Kamehameha Schools, kindly assisted in providing access to selected documents and cartographic references in the collection of Kamehameha Schools. Helen Wong Smith was particularly patient, and assisted in tracking down several records, which helped to make this study a more complete overview of the history of Keauhou. Ms. Keola Awong, HAVO-Curator, was also very kind, in facilitating access to records and coordinating a HAVO Cultural Advisory Committee meeting.

*Māua no me ke aloha kau palena 'ole — Kepā a me Onaona Maly.
O ka mea maika'i mālama, o ka mea maika'i 'ole, kāpae 'ia!*
(Keep the good, set the bad aside!)

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