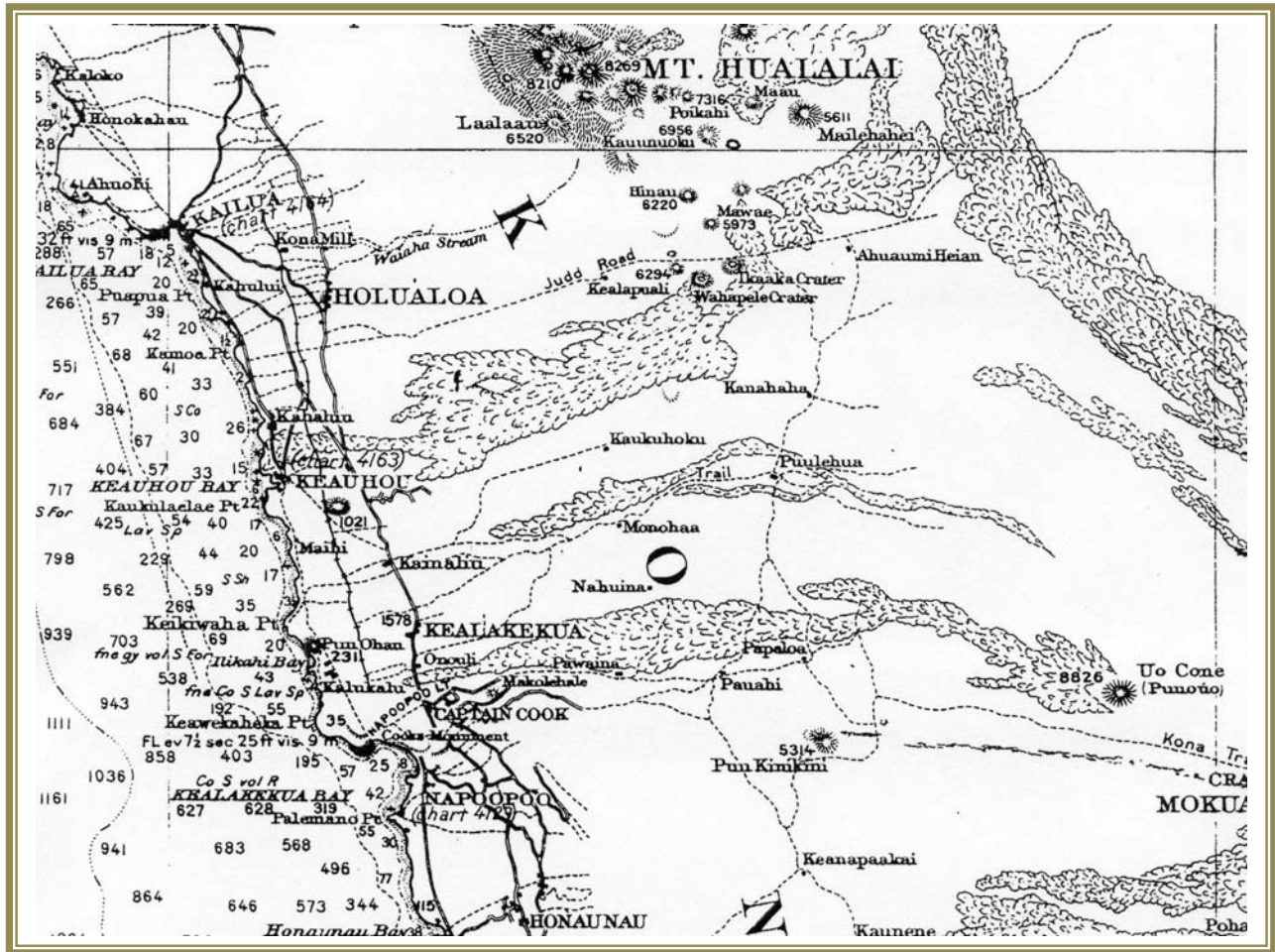


HE WAHI MO'OLELO NO NĀ 'ĀINA, A ME NĀ ALA HELE I HEHI 'IA, MAI KEAUHOU A I KEALAKEKUA, MA KONA, HAWAI'I

A HISTORICAL OVERVIEW OF THE LANDS, AND TRAILS TRAVELED, BETWEEN KEAUHOU AND KEALAKEKUA, KONA, HAWAI'I



The Island of Hawai'i - Detail of North and South Kona, showing Lands, Trails and Roads of the Keauhou-Kealahou Vicinity (Compiled by U.S. Army - 1932)



Kumu Pono Associates

Historical & Archival Documentary Research · Oral History Studies · Integrated Cultural Resources Management Planning · Development of Preservation & Interpretive Plans

**HE WAHI MO‘OLELO NO NĀ ‘ĀINA, A ME
NĀ ALA HELE I HEHI ‘IA, MAI KEAUHOU
A I KEALAKEKUA, MA KONA, HAWAI‘I
(A HISTORICAL OVERVIEW OF THE LANDS, AND
TRAILS TRAVELED, BETWEEN KEAUHOU AND
KEALAKEKUA, KONA, HAWAI‘I)**

**A Study of Archival-Historical Documentary Literature,
Oral History – Consultation Interviews, and Kama‘āina
Recommendations on Site Preservation in the Lands
of Keauhou, Honalo, Māihi, Kuamo‘o, Kawanui,
Lehu‘ula, Honua‘ino, Hōkūkano, Kanāueue, Haleki‘i,
Ke‘eke‘e, ‘Ilikāhi, Kanakau, Kalukalu, Onouli, Keōpuka,
Ka‘awaloa and Kealakekua, North and South Kona,
Island of Hawai‘i
(TMK Overview Sheets – 7-9, 8-1, 8-2)**

BY

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Resources Management Planning · Development of Preservation & Interpretive Plans*

DETAILED ABSTRACT

At the request of Rodney Oshiro, of the Department of Land and Natural Resources-Division of Forestry and Wildlife, Hawai'i Island program manager of *Nā Ala Hele* (the Trails and Access Management Program of the State of Hawai'i); cultural historian and resources specialist, Kepā Maly (*Kumu Pono Associates*), conducted a detailed study of archival and historical literature, and oral history interviews with individuals known to be familiar with the natural and cultural landscape and history of land use in the lands which extend from Keauhou (North Kona) to Kealahou (South Kona), on the island of Hawai'i. This study was conducted in conjunction with efforts by *Nā Ala Hele* to develop cultural resource management and site protection plans (including, when appropriate, interpretive programs) for the Keauhou-Kealahou Section of the nationally recognized Historic Trail System ("*Ala Kahakai*"), on the island of Hawai'i. The study area extends approximately eight miles (north to south) from Keauhou to Kealahou.

While the primary focus of the study was to research and identify cultural-historical resources of the *ala hele* (trails) — with particular emphasis on the *alaloa* (long path or trail) and *Alanui Aupuni* (Government Road) systems — of the Keauhou-Kealahou section, on the Island of Hawai'i, the study looks at, and reports on traditions, practices, historical land use and resources, found at varying elevations within each *ahupua'a* crossed by the trails and historic government road ways. The reason for this broad approach to the study is that the function of trails (and later roadways) on the cultural landscape of Hawai'i is to provide families of given land areas with access to the resources they need to sustain themselves, and to provide access between various locations in the region and on the island. Thus trails bind or link the life-ways of families and communities together, and they are an integral part of the larger cultural-historic landscape.

Study Components and Approach

The work conducted as a part of this study included two basic components: (1) research and report findings from archival and historical literature; and (2) conduct oral history interviews and consultation with *kama'āina* (native residents) and others with knowledge of the land. This research was conducted by the author and Onaona Maly in the period between October 23rd 2000 to February 26th 2001. Research was conducted in private and public collections, and that documentation, cited herein, includes written narratives that cover the period from 1779 to 1986.

The archival-historical resources were located in the collections of the Hawai'i State Archives, Land Management Division, Survey Division, and Bureau of Conveyances; the Bishop Museum Archives; Hawaiian Historical Society; University of Hawai'i-Hilo Mo'okini Library; the collection of the Kona Historical Society; private family collections; and in the collection of *Kumu Pono Associates*.

The primary oral historical-consultation component of this study was conducted between February 9th to June 14th 2001. Also included with interviews of the present oral history program are several earlier interviews conducted with individuals knowledgeable about the landscape, customs, and historic land use. The interviews include important documentation pertaining to the lands and families of the area. A total of seventeen (17) formal recorded

interviews are cited in the study. Interviewees range in age from 55 to 97 years old, and most of the interviewees have lived upon, worked on, or are descended from traditional residents of the lands in the Keauhou-Kealakekua region, or know the land from traveling it with their extended family and friends. The interviewees shared recollections gained from personal experiences dating back to 1910, and in their discussions, all interviewees (Hawaiian and non-Hawaiian alike) express a deep “cultural attachment”^ψ to the lands, sites, resources, and place names of the area.

Protection of the *alaloa*, *ala hele*, *Alanui Aupuni*, and cultural historical resources of the land is important to the *kama‘āina*. All of the interviewees have walked the varied trails of the region, and believe that future generations should also be able to walk the trails as well. The interviewees expressed the hope that their recollections would help others gain an appreciation for the history of the land, and foster greater respect for those things that remind us of the past.

^ψ “Cultural Attachment” embodies the tangible and intangible values of a culture—how a people identify with, and personify the environment around them. It is the intimate relationship (developed over generations of experiences) that people of a particular culture feel for the sites, features, phenomena, and natural resources that surround them—their sense of place. This attachment is deeply rooted in the beliefs, practices, cultural evolution, and identity of a people.

The significance of cultural attachment in a given culture is often overlooked by others whose beliefs and values evolved under a different set of circumstances (cf. James Kent, “Cultural Attachment: Assessment of Impacts to Living Culture.” September 1995).

ACKNOWLEDGMENTS

Preparation of this study was made possible because many people agreed to come together and share in the process of contributing to its completion. The study presents some of the early Hawaiian histories of the land, and glimpses into the personal knowledge and experiences of individuals with genealogical attachments to lands of the Keauhou-Kealakekua region of Kona. The interviews recorded as a part of this study, bring life to the cultural and natural landscape, and give names and history to those who have come before us.

To all of you who shared your mana‘o, aloha, and history in interviews and in talking story —

(in alphabetical order)

Joseph Keanini Gaspar, Jean Greenwell, Sherwood Greenwell, Lily Namakaokai‘a Ha‘ani‘o-Kong, Mona Kapule-Kahele, Maile Keohohou-Mitchell, Fred Leslie, Wes and Yvonne Leslie, Billy Paris, Margaret Paris-Schattauer, David Kahelemauna Roy, Frank Silva, Curtis Tyler III, Allen Wall, Kapua Wall-Heuer, and Helen Kina‘u Weeks
—

Also, to all of you who shared your thoughts, expertise and recommendations, and who helped to ensure that the archival research and interviews could be completed — Charlie ‘Aipia, Ku‘ulani Auld, Barbara DeFranco, E. Bucky Leslie, Wayne Leslie, Harold Manago, Clarence Medeiros Jr., Jimmy and Gina Medeiros, Leihulu Medeiros-Mamac, Peter Mills, ‘Iolani Pule, C. Hanohano Punihale, Rodney Oshiro, Moana Rowland, Pat Thiele, Myra Tomonari-Tuggle, Ulalia Woodside, Helen Wong Smith, and staff and collection managers of the Hawai‘i State Survey and Land Divisions, Hawai‘i State Archives, and Hawaiian Mission Children’s Society Library —

We say Mahalo nui nō, a ke aloha o ke Akua pū me ‘oukou a pau!

We also wish to note here, that while a sincere effort was made, it was impossible to record everything that could be said about the land and traditions of Keauhou-Kealakekua and vicinity. But, every effort has been made to present readers with an overview of the rich and varied history of the area, and to accurately relay the recollections, thoughts, and recommendations of the people who contributed to this study.

māua nō me ka ha‘aha‘a — 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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