

Wahi Kūpuna Stewardship Internship Program

Nohopapa Hawai‘i – Ko‘olaupoko

Noe Puaauli & Naupaka Hoapili
Mahana & Loea Beamer

Noelani Puaauli



Naupaka Hoapili

Double Major in

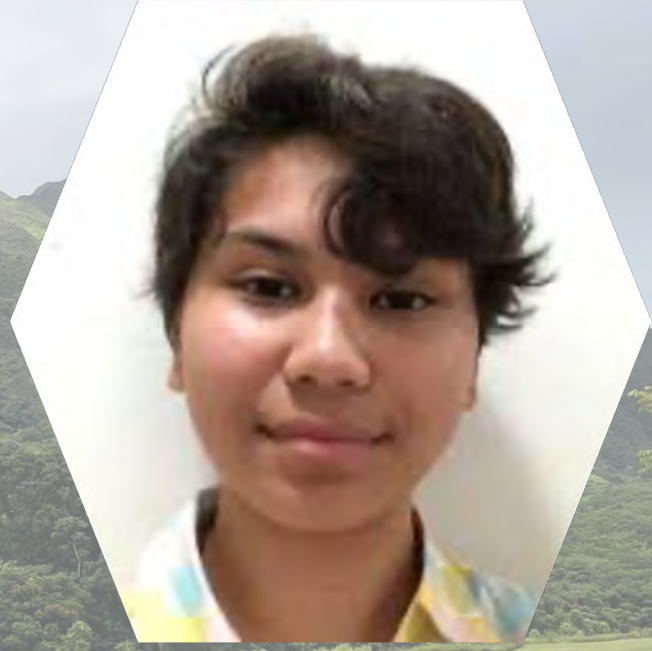
- Natural & Environmental Management
- Specialize in Hawaiian and Pacific Archaeology
- Certification in Historic Preservation



Mahana
Beamer



Loea Beamer



Oli Kahea

Kū kilakila nā **Ko‘olau**

i ka maluhia a ke kāwelu holu ‘O **Lanihuli**

Ka puia ke ‘ala o ka hanu i hi‘i ‘ia e ka makani **Ulumano**

Kahe mau nō ‘O **Hi‘ilaniwai**, ‘O **Kahuaiki**, ‘O **Māmalahoa**

A hui pū o ho‘oku‘i a nā wai a Kāne

Mōhala pua nā ‘ilima i ka wēkiu ‘O **Keahiakahoe**

Me he leo aloha milimili o ka po‘e o **Ko‘olaupoko** e

A he leo wale nō e

Ko‘olau stands majestic and tall

In the peace and security of the rolling grass of Lanihuli

The fragrant issue of the breath that is carried on the Ulumano wind

The continual flow of Hi‘ilaniwai, Kahuaiki and Māmalahoa

That come together to form the waters of Kāne

Unfolded are the ‘ilima flowers at the summit of Keahiakahoe

It is the voice of love from the beloved people of Ko‘olaupoko

It is just the voice

Nohopapa Wahi Kūpuna Kuamo‘o



Kelly Miyamura
FPC



Pūlama Lima
Nohopapa



Lilia Merrin
Nohopapa



Kihei Nahale-a & Crew
WCC Ahupua‘a

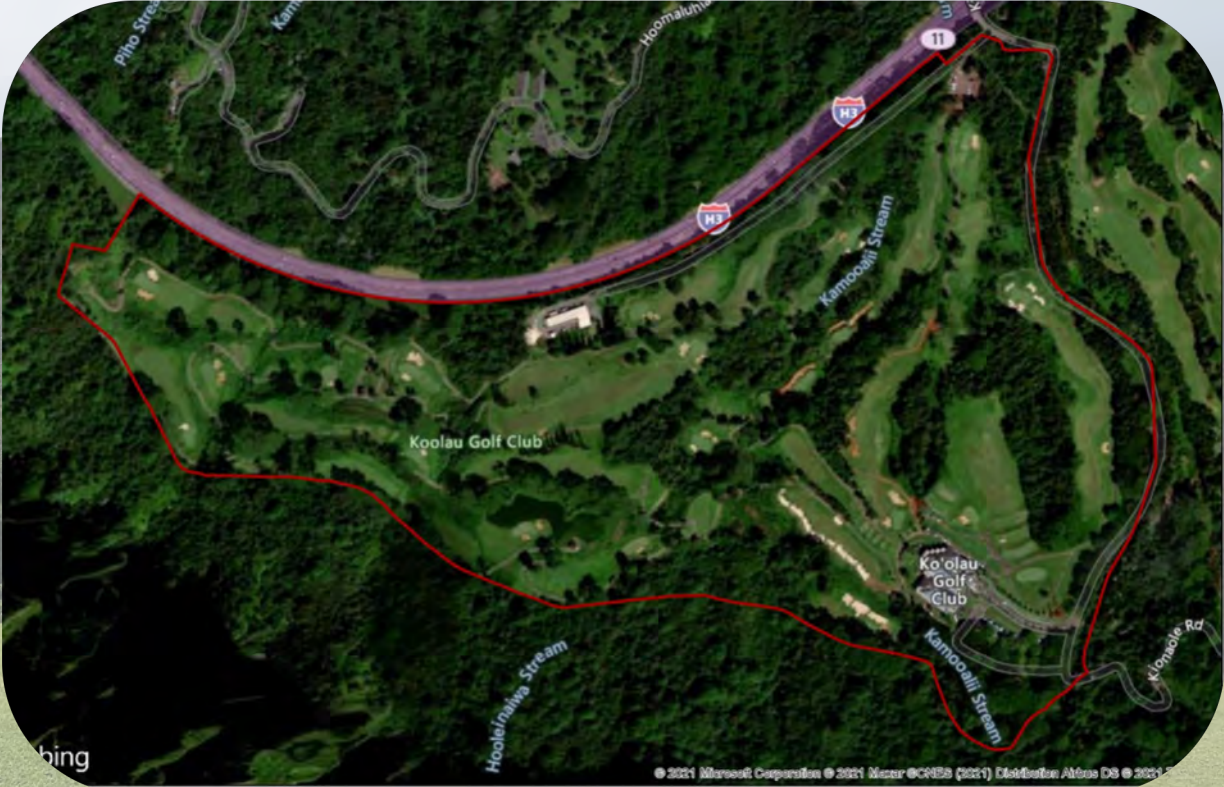


Brian Deis
KCC
Biologist/KUPU



Jayme Grzebik
Horticulturist
KUPU/FPC

The purpose of this study is to provide FPC of Honolulu with a deeper understanding of the cultural history of this ‘āina to help guide future stewardship, management, and land use.



Ethnohistorical Research

- Nūpepa
- Mo‘olelo
- Puke
- Reports
- Mahele Doc
- Kīpuka/Papakilo (on-line)
- Archives: Photos
 - Mission House
 - State Archives
- Maps
 - D.A.G.S
 - M.A.GIS
 - KĀNEOHE RANCH
- Kūpuna Interview





Rachel Hoerman
Huliauapa'a/Nohopapa



1881 "View from the top of the Pali."
L. Vernon Briggs Collection -
Hawai'i State Archives



2021 "Hawaiian History in the hills."
Hawaii Aloha Travel website



Kōnāhuanui

Pali Lookout
"Ka Ua Pali"

Ko'olaupoko

Old Pali Road

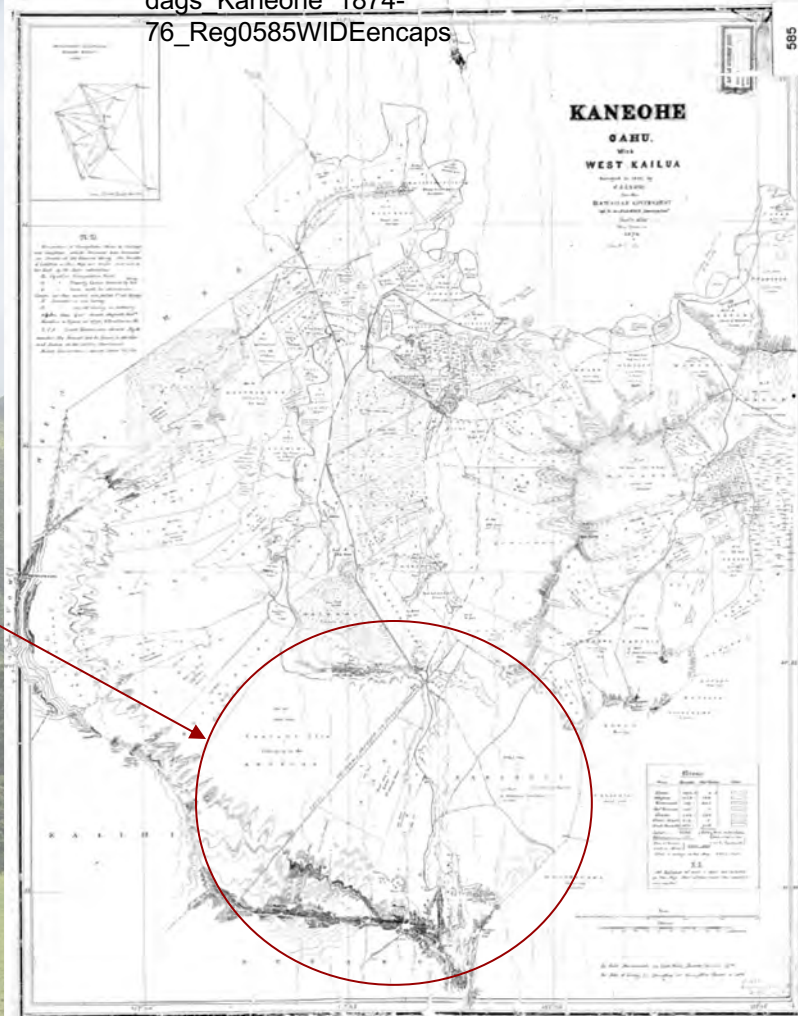
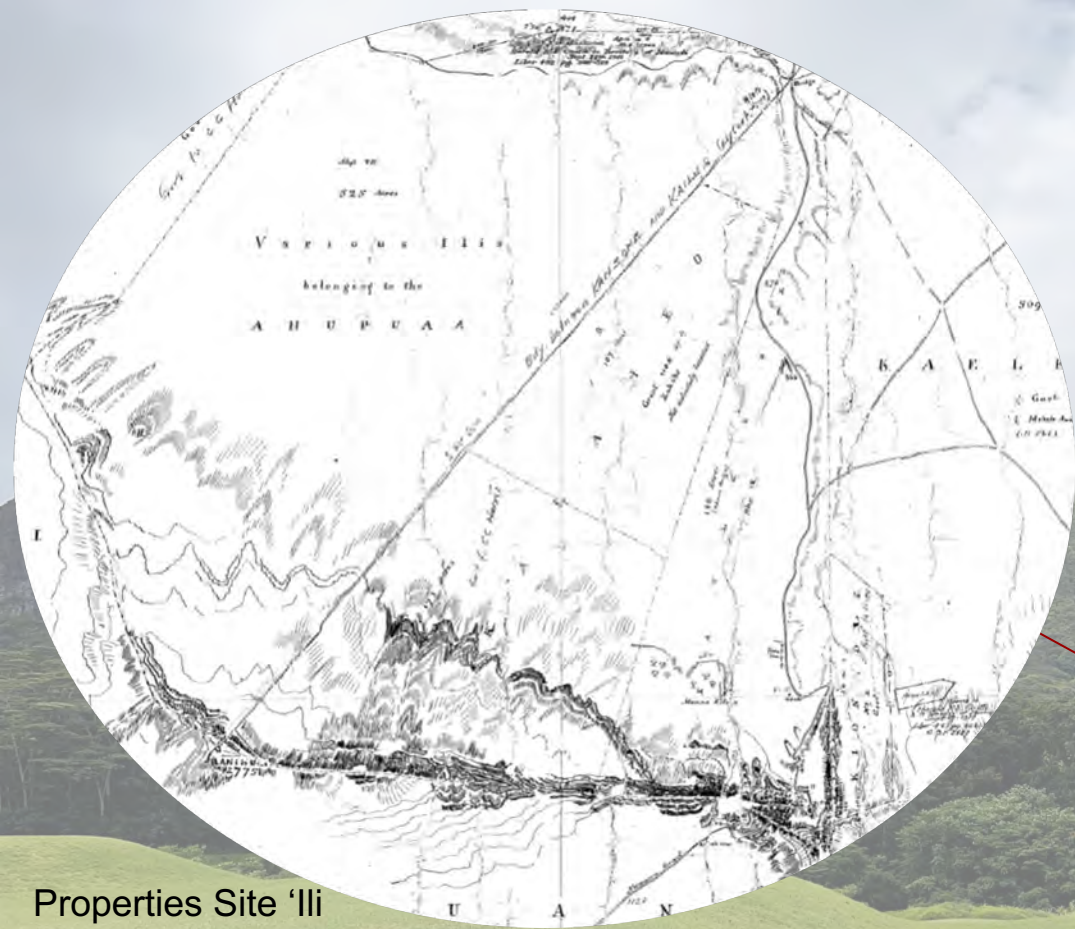


Keahiakahoe

Fig. 29. PANORAMA OF SOUTHERN KANEOHE BAY REGION AT HEIGHT OF PINEAPPLE CULTIVATION, C. 1920.
(*Paradise of the Pacific*, Jan. 1924.)

PP59-8-006 OAHU - NUUANU Pali ca 1928
Pali means cliff. It is the most
beautiful spot on the Islands. I
can't compare it with the Columbia
Highway - the steep volcanic cliffs
distant fields of sugar cane and pineapples
and the ocean beyond - Only lasts a few
hundred yards however and then
you go between the cliffs again.
The wind is terrific here. You can hardly
stand on point. Gift of Maybelle Roth
1991

“Pali means cliff. It is the most beautiful spot on the islands. I can't compare it with the Columbia Highway - the steep volcanic cliffs distant fields of sugarcane and pineapple and the ocean beyond - Only lasts a few hundred yards however and then you go between the cliffs again. The wind is terrific here. You can hardly stand on point.”
- Gift of Maybelle Roth 1991



Properties Site 'Ili

- Kaulekola
- Kalaheo
- Spans to the border of Ho'oleinaiwa

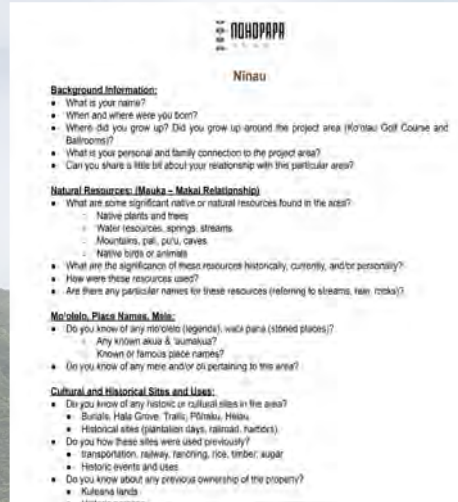
Community Ethnography

Process

- Talked to the community for references
- Created a contact list
- Ninau
- Consultation letter
- Reached out to community members
- Conducted Interviews
 - In-person
 - Zoom
 - On-line questionnaire

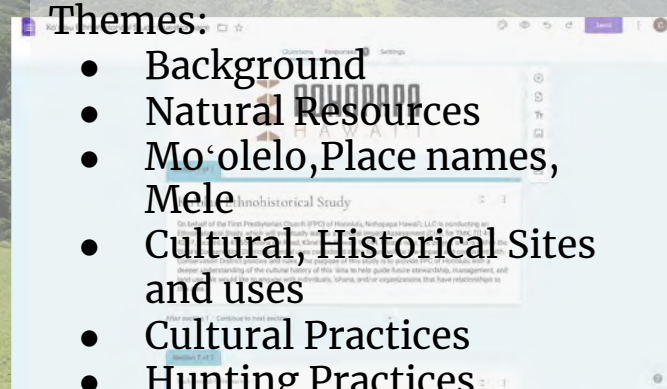
• Identified 20
Community Members

• 8 Responded



Themes:

- Background
- Natural Resources
- Mo'olelo, Place names, Mele
- Cultural, Historical Sites and uses
- Cultural Practices
- Hunting Practices



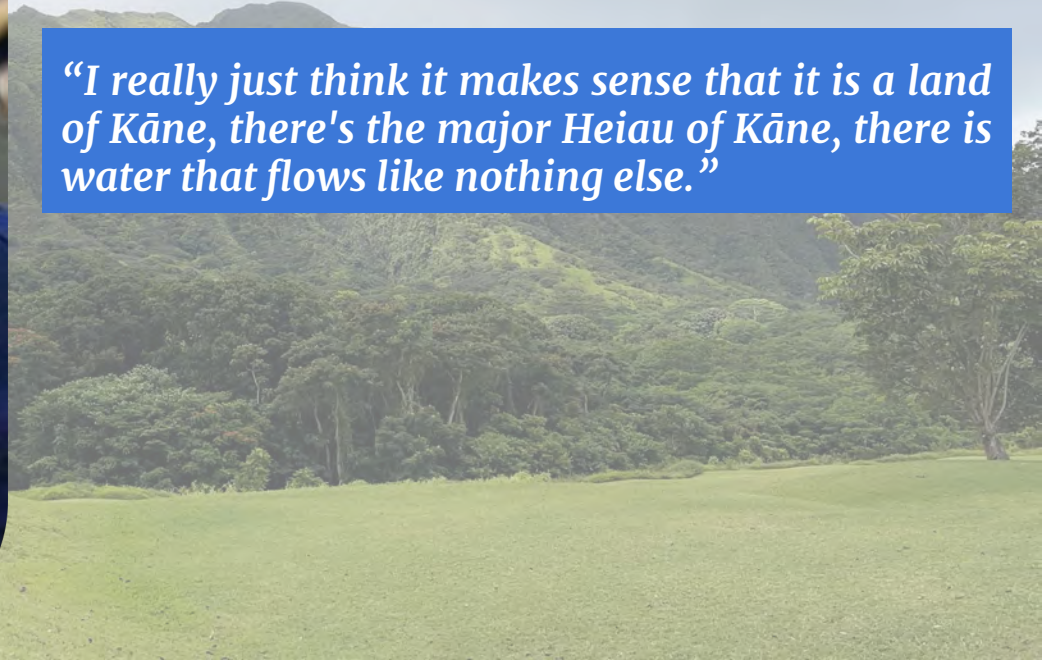
Ko'olaupoko Community Members - Wahi Kūpuna



Kalawai‘a Moore



“I really just think it makes sense that it is a land of Kāne, there's the major Heiau of Kāne, there is water that flows like nothing else.”



John Reppun



“Kāne'ohe is the biggest Ahupua'a. The biggest drainage area, the biggest watershed.”

Māhealani Cypher



“Ko'olaus have a lot of dikes in the system and the dikes are also overlying the landscape. So there are a lot of underground streams. And overflow from the dikes come up in waterfalls and ponds. And they are also the stream head for a lot of the streams that come throughout Kāne 'ohe”.

Noelani Kapua‘akuni



“When I was growing up, there were more days than not that any given time, especially like towards the evening or early morning hours, you would see like every, awāwa here from Kōnāhuanui all the way to Keahiakahoe, you would see mad, massive waterfalls. I mean, all the time to where it became so very natural that I was from a place of wai you know, I was from a place that was honored and you know by Kāne all the different Akua, but water ran so plentiful here”

Mark Paikuli-Stride



“The springs along the mountains are the most vital thing. Cause you'll find even in an archeological kind of sense, scientific sense, that where the water comes out. Most of your activity is gonna be following that water all the way down and then things in association to the management of those resources with the water and everything surrounding it.”

Aaron Mahi



“I remember going to the water, I mean, I remember going up there following the trail and the waterfall, which is right, pretty much at the base at the base of Lanihuli. It's that waterfall and it creates that water, Hi'ilaniwai. And of course the stream is called Hi'ilaniwai it connects with Mamalahoa and Kahuaiki and then creates the water system for that area.”

Kimo Adams

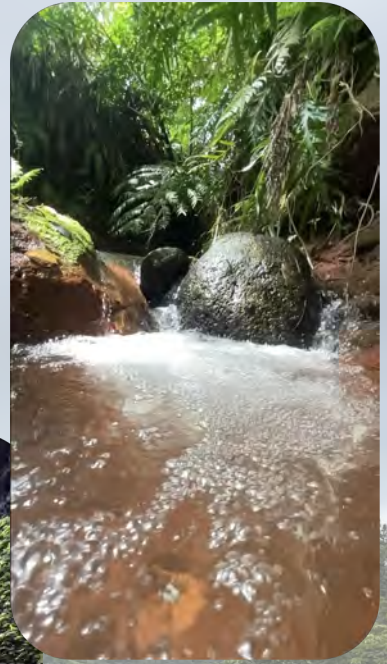


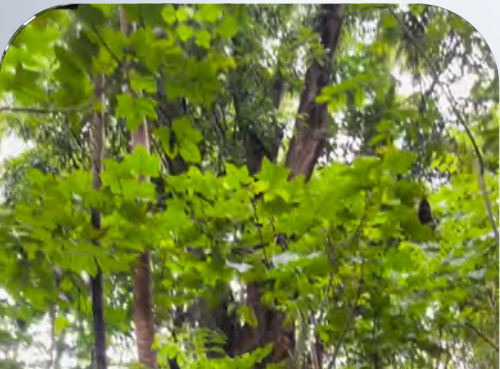
“Water is so important to life and we as stewards need to continue to keep our water clean. We also need to make sure it is still flowing from mauka to makai to share with our farmers and nursery.”

‘Āina Field Methods





Huaka'i





“That's where a lot of our native plants are hidden in those areas. Now an example is the loulu palm is on the face of this mountain because it's cooler and its environment is better for it up there. So I've seen the wauke up there. I've seen the olonā, there I've seen the **māmaki** up there, it's in the wao akua /wao kele kind of area. These are the very special things that I've been fortunate to be exposed to, that I would say are very special and sacred to a lot of us..”

– Mark Paikuli-Stride



“There would be **māmaki** in the bushes. ‘Ākala”. **Mango** “Now most archeologists will tell you that the mango tree was planted because of the food and the shade. And that's true. That's a natural thing because they are botanists or whatever. So they're going to think about planting it for shade and trees and for food. But the mango is also planted as a marker.

– Mahealani Cypher

I remember, they were always, always in the valleys and here, there were 'ōhi 'a, 'ōhia 'ai, lehua there were mai 'a of course there were wauke, there was kukui for days... ferns the 'uluhe, palapalai. Oh, you know, what was very, plentiful? Manakō, mango trees were very, very plentiful when I was growing up. I just lived in the valley, you know, eating, like when I'd be out there playing in the water.

- Kumu Noelani Kapua 'akuni





Pohe Kula



'Iwa'iwa



Pala'ā

Hala Groove Kekele



Suggestions and recommendations regarding the management and stewardship of the natural and cultural resources in and around the project area

- Piko
- Farming
- Education
- Agriculture
- Preservation
- Access
- Cultural Practices
- Gathering
- Plant Native Plants
- Eradicate invasives
- Recipriation -
Community to work
the land



“Every time I've ever come up here and I see this giant building, of course, it's surrounded by greenery. I've always thought, wow, this would make a great campus for a school. Wouldn't this be? Or, a cultural center and ideally the combination thereof. I would say probably college level for, for sure, because we do need this. We do need a place where we can right what we've done wrong to our Ahupua'a. It is a very peaceful place.”

- John Reppun



“I like the idea of that preserving as much as possible. It's natural state of either some forestry project or agricultural project. I'm a strong supporter of agriculture and non-development.” “I think a lot of things went really south when we started to change our whole concept of how we gonna sustain ourselves. We had a perfect self-sustaining system in Hawai'i to feed a million plus and with the kind of technology we had, which was practically zero. Everything was just you and the 'āina.”

– Aaron Mahi



What we've learned & Final thoughts



**MAHALO
PIHA**