



NĀ MEA HOU

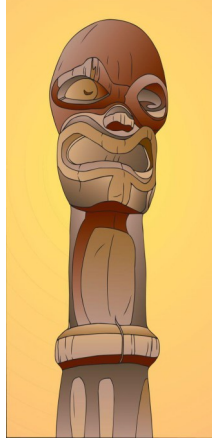
News and Stories from the Maui Historical Society

Something New

November 2021 | Wailuku, Hawaii

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THE ANCIENT MAKAHIKI



Lono image courtesy of ksbe.edu (Kamehameha Schools)

In ancient Hawaii, as in many parts of the world, the end of the growing season is a time for reflection and thanksgiving. We mark this time of year with a four-month long celebration called Makahiki (new year). The Kahuna (priests) watch the Eastern sky in anticipation of the appearance of Makali'i (the Pleiades). With Makali'i and the first rains of ho'oilō (wet season), Lono, the god of peace, agriculture, rain, and music, returns to the land from Kahiki (ancient homeland). All ki'i (images) of Kū, the god of war, are replaced with Lono in the heiau (temples), indicating there will be no war during makahiki.

Lono is the main god of makahiki. His image, Akua Loa (long god) is carried, clockwise, around the island, stopping at each ahupua'a (district) to inspect the health of the land, and to collect `auhau (taxes) and ho'okupu (offerings). This likeness of Makua Lono (father Lono) is newly created each year. It appears as a long pole with an image of Lono on the top, a cross piece just below that, draped in fern, white kapa, feather lei, and one or more stuffed ka`upu (albatross).

As the Akua Loa and his entourage approach the border of each ahupua'a, the `auhau and ho'okupu are prepared for a solemn ritual presentation. These offerings may include prize pigs, the best kapa and moena, (woven mat to sleep or sit on) kalo (taro), `uala (sweet potatoes) and other evidence of prosperity. The

`auhau and ho'okupu collected are used in the celebration, distributed to favorites, or stored to support the activities of the monarchy in the coming year.

After the presentation portion of Lono's visit, there is a great celebration with feasting and an ambitious display of sporting events. Akua Pa`ani (god of sport) is here, as part of Lono's entourage, and he will oversee upwards from one hundred games of skill, strength, and endurance. Though we know the names of these contests, the rules for many are lost to time. Most of the competitors are maka`āinana (commoners), but the Ali'i (royalty) may enter these contests also. The Ali'i are on the lookout for outstanding athletes who can provide service in their household or army. At stake is honor for your moku (island), ahupua'a, and `ohana (family).



Akua Loa image courtesy of ksbe.edu

There is a great display of hula, chanting, and other entertainment. Many kapu (laws) are relaxed or suspended, replaced by kapu specific to the makahiki period. There is a ban on work, though that can be circumvented by blindfolding the kahuna of the ahupua'a in order to provide necessities. These festivities last while Makua Lono is a guest in the ahupua'a, but there are other ahupuaa to visit and this is how four months pass. Before and after Lono's arrival in the ahupua'a, under the no war and no work kapu, time is spent in reflection and recuperation for both the people and the land. It is a time to rejuvenate the body and spirit. As the lunar season ends, a canoe full of ho'okupu carries Lono back to Kahiki, and makahiki is over.



Ka'apuni Makahiki, image courtesy of Torie Ho'opi'i

THE MODERN MAKAHIKI

It was during makahiki that the authority and structure of the kapu system ended. The heiau and ki'i were destroyed, and with them, the sacred ritualistic portion of makahiki. Some altered forms of athletic competition continued until 1919, when the last traditional games were celebrated. After that there was sporadic interest in a re-creation of the games, but by and large there was hibernation of the custom until 1981.

Then a group of enthusiastic supporters on Moloka'i, along with smaller contingencies on other islands, instituted a modern incarnation of makahiki. Some, but not all, of the religious and spiritual aspects of the ancient games were re-created with a deep respect for the past. The goal was to bring back into practice the Hawaiian contests of the ancient games, at least those that have survived. The festival atmosphere was present and the demonstrations of strength, speed, and endurance were center stage. Girls and boys from several islands competed in what has become, these 40 years later, Moloka'i's largest annual event. Thousands gather for the occasion where the goal remains the same as in ancient times: Honor for your moku, honor for your ahupua'a, and honor for your `ohana. In actuality, it is a giant measure of honor and respect bestowed on the Hawaiians of old.



to support and strengthen our organization. Our MHS Board of Trustees attended a Leadership and Training retreat in Hana in July 2021. With the help of the Fred Baldwin Memorial Foundation, the Board of Trustees established a special committee for Strategic Planning, and MHS will have a new plan by the end of 2021, allowing us to move forward in

purpose and mission for the next 10 years.

comprehensive 2021 video appeal, beginning with the annual Giving Tuesday event on November 30, 2021.

Three modes of communication will enhance our plea for support and giving by expanding the reach of our 2021 MHS Video Appeal via: 1) the MHS website and social media platforms; 2) reminders through our Maui media partners with the link to access the video; and 3) a mail-out postcard which will house all necessary access information. We are excited to share them with you!

Mahalo nui loa to all of you for your generosity and aloha for our Maui Historical Society organization. We are truly grateful for all that you do and the continued work of impressing upon our Maui community and beyond of the importance of preservation and protection of this precious place and organization. Best wishes to all for a blessed Christmas season and for a prosperous and joyous 2022.

Sissy Lake Farm, Executive Director



Maui Historical Society's gift shop and museum re-opened in July. We have brought in new vendors such as Temana Designs, Malia Maui Designs, and Farm Girl Kinis. Our gift shop was the first to present these vendors' products. Farm Girls Kini is a small local business based on Moloka'i. We bought Aloha wear for men and women, custom-made just for our gift shop choosing the pattern and style. We hope you will like them and support these products when they come in. . If you know any local businesses that would be a great fit for our gift ship, please contact Liana at shop@mauihistoricalsociety.org.

The shop hours are Tuesday and Thursday from 10 am- 2 pm. Online Gift shop is open 24 hours at mauimuseum.org/shop

Welina mai me kealoha,

With the close of 2021 around the corner, it is with pleasure and excitement that I recap significant MHS events of this year. Though COVID-19 inhibited our ability to operate beginning in March 2020, we were happy to reopen our museum doors on July 15, 2021. We are currently on a modified schedule: two days a week, Tuesdays and Thursdays from 10 am to 2 pm by appointment only. Visit the MHS website to make an appointment and find new and updated information about the museum. As Maui County continues to loosen COVID-19 restrictions, we hope to work toward a full museum schedule in the coming months. Again, visiting the MHS website is the best way to stay informed. The social media platforms that we use: Instagram, Facebook, and Twitter, are also helpful.

With the help of LH Dorcy Hawaiian Foundation, Haleakalā Solar & Roofing Company, and the Hawai'i Inspection Group, we were able to work on our 2021 Roof Renovation. The process has been split into three phases: 1) Renovation of the Caretaker's Cottage Roof completed in August 2021; 2) Securing the building permit for Phase 2, the major part of the job. The main museum building roof will be renovated and will take roughly two and one-half weeks. So during the 2021-2022 Fall/Winter season, we will experience another temporary closure; 3) Spot/ Cosmetic Repairs on the two remaining buildings, the Exhibition Hall and Canoe Hale. Hopefully, by the Spring of 2022, the entire roof renovation will be complete.

With the reality of COVID-19 and facing change and adjustment, our MHS `ohana was able to pivot and focus on other ways

Our MHS volunteers stayed active and took up new responsibility during this transitional time. We are proud to report that we were able to retain the majority of our volunteer staff during our closure, and to recruit new volunteers as well. During COVID-19, the volunteer staff met monthly via Zoom and accomplished the following: discussions about how to react and respond to COVID-19; training sessions about Hawaiian culture and history; and tutorial sessions offering enrichment and camaraderie. As we pivoted, we were able to establish four special volunteer committees: Covid-19 reopening; Archival Training; Online Shop sales; and MHS newsletter, Nā Mea Hou.

MHS bid farewell to Sandy McGuinness, former Operations Manager, and welcomed our new Operations Manager, Scott Dixon, in January 2021. We wished Brendi Simpson well in her acceptance of a new position; we are happy she is able to stay on with MHS as a volunteer. In May 2021, we welcomed Liana Vasconcellos as our new Gift Shop and Social Media Manager. Kimo Guequierre serves as our volunteer coordinator, and Crystal Smythe as the executive assistant and grant and strategic planning liaison.

Like many other organizations and businesses, MHS has experienced the struggle for financial stability due to Covid-19. We are asking for your support to continue the important work of preserving the rich history and heritage of Maui.

The Maui Historical Society End-of-the-Year Appeal is stepping away from its traditional letter-writing campaign. Using contemporary resources, MHS will offer a

Nā Wai 'Ehā a ka La'i



Early photo of Waihe'e Valley

Nā Wai 'Ehā a ka La'i is a four-part series that honors the unique cultural history of the four great waters and ahupua'a of Waikapū, Wailuku, Waiehu and Waihe'e, poetically known as Nā Wai 'Ehā. Located in the moku of Wailuku, Nā Wai 'Ehā was recognized as the largest contiguous lo'i kalo (taro) growing region in Hawai'i. The vast water resources of Mauna o 'E'eka (West Maui Mountains) sustained these four great streams and rivers with the life giving waters of Kāne, in turn, allowing this district to be the primary ritual, political and population center of Maui. In this newsletter, we will explore the fourth and final ahupua'a in Nā Wai 'Ehā known as Waihe'e, i ka makani kili'o'opu— Waihe'e, of the gentle wind filled with the appetizing fragrance of the 'o'opu. According to the late Rebecca Nu'uhiwa, a renowned kūpuna from Waihe'e, the wind was named after the faint odors of the cooked 'o'opu fish, specifically the nōpili which was common in that area. She also mentioned that the nōpili were kapu to the chief when in season and if a commoner were to catch and eat them, they would be punished by death. When the 'o'opu were cooked lāwalu style (wrapped in tī leaves) by the people in the uplands, the wind would waft the fragrance down to the chief's house, at which time he would hunt down the kapu breakers. Nu'uhiwa further noted that if the 'o'opu were wrapped and cooked in the leaves of the 'ōlena (turmeric), the aroma wouldn't escape, thus sparing their lives. Waihe'e is the northernmost ahupua'a and is thought to mean the slimy and slippery surface of the stones in the river which is the largest in West Maui because it is situated at the base of Pu'ukukui. The amphitheater-like valley of Waihe'e captures annual rainfall amounts of over 100 inches. The water flows mauka to makai within the Waihe'e River via famous springs such as 'Eleile and Huluhulupeo tributary which eventually feed into the main part of the river averaging a rate of 35-40 million gallons per day.

Fertile agricultural lands were cultivated under lo'i kalo in the interior part of Waihe'e Valley on both sides of the river and traversed makai to the muliwai (estuary/rivermouth) in the 'ili (subdivision) of Kapuna. There were two large 'auwai (irrigation systems), one on the north side and the other on the south side of Waihe'e River in addition to smaller 'auwai systems throughout the

extensive lo'i kalo complex. Another known Hawaiian informant of Waihe'e was the late William Kahalekai, a mahi'ai (farmer) who cultivated lo'i kalo on the south side of Waihe'e River and whose descendants continue to farm. In the early 1900s, he verified that at one time Waihe'e was indeed a major food producing ahupua'a, especially of wetland kalo. He further noted that many of the ancient lo'i kalo terraces were either abandoned due to lack of water or obliterated by sugar cane production and that any remaining kuleana lands still held by Hawaiians were isolated plots surrounded by the Wailuku Sugar Plantation. The coastal region of Waihe'e encompassed the beginning of the extensive sand dune system, named Mauna 'Ihi. Similar to the sand dunes found throughout the other ahupua'a, they, **too**, are the final resting places of iwi kūpuna and are considered sacred and a place of deep reverence. Just mauka and makai of Mauna 'Ihi are two loko wai (wetlands/fishponds): Paeloko/Pe'eloko and Kapoho, which are fed from different sources of water such as springs, 'auwai and Waihe'e River. Kapoho was identified as a loko i'a kalo which served both as an inland fishpond and for cultivating kalo in the pu'e (mounded) style.

Numerous mo'olelo are associated with the ahupua'a of Waihe'e, whether it be the residence of Haumea, the goddess of childbirth, the mo'o kihawahine and her activities in springs and wetlands or Māui who spent a few days at Paeloko/Pe'eloko where he cut down all of the coconut trees to gather the 'aha (fiber) to manufacture his cordage/rope. Waihe'e also has the most documented heiau of any other ahupua'a in Nā Wai 'Ehā. One such prominent heiau is that of Kealaka'ihonua in the 'ili of Kapokea, situated on land owned and managed by Hawai'i Land Trust.

Waihe'e also saw its fair share of drastic changes beginning with the Lewers Sugar Plantation in the mid-1800s, later to be purchased by Wailuku Sugar Co. The two largest diversions and ditch systems were built in Waihe'e: Waihe'e Canal/Ditch by Wailuku Sugar Co. and Spreckels Ditch by Hawaiian Commercial and Sugar Company. These ditch systems delivered water miles away from the Waihe'e ahupua'a to Kama'oma'o (Central Maui Plains) and as far as Mā'alaea in Waikapū. Wailuku Sugar Co. also developed the Waihe'e Dairy in and around the Kapoho wetlands and Mauna 'Ihi sand dune system. In the 1980s, a resort development planned for the coastal area was met with strong community opposition; the land was preserved and is now stewarded by Hawai'i Land Trust. Through the efforts of Waihe'e kuleana kalo farmers and Hui o Nā Wai 'Ehā, mauka to makai stream flow in the Waihe'e River was partially restored and has led to a renewed effort in lo'i kalo regeneration. This resilient community has demonstrated that they are committed to restoring and managing their cultural and natural resources, thankfully due to the strong family lineal ties that still remain in the Waihe'e ahupua'a.

Part IV: Nā Wai 'Ehā a ka La'i – Waihe'e
Researched & Authored (©2021) by Hōkūao Pellegrino, Past President of the Maui Historical Society and descendant of Edward and Caroline Bailey.

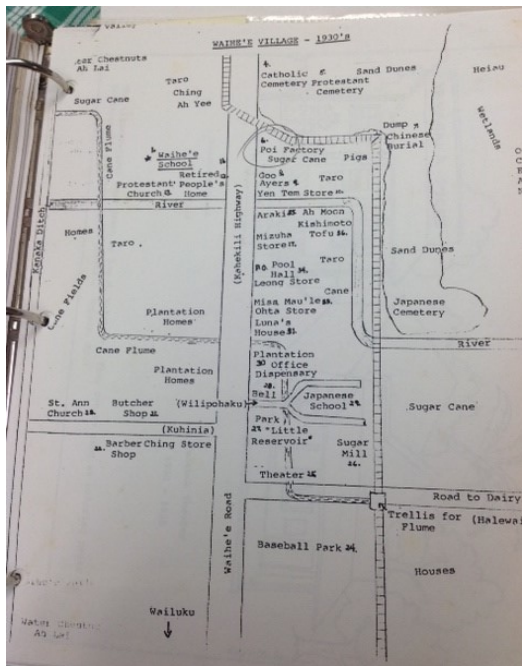
Part IV: Nā Wai 'Ehā a ka La'i – Waihe'e continued.



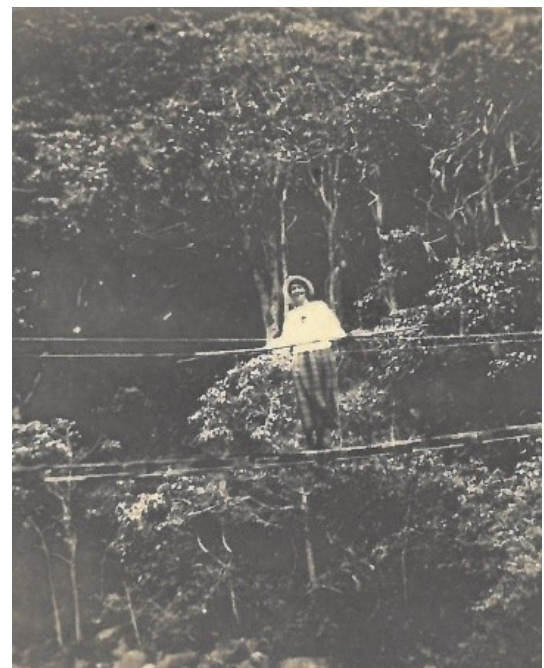
Lewers Mill 1890s.
Eventually purchased by
Wailuku Sugar Company



Muliwai (mouth) of the Waihe'e
River, near the Hawai'i Land
Trust, Waihe'e Refuge



Old map of Waihe'e Village 1930s



Swinging Bridges



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A HUI HOU

We hope you enjoy the 4th issue of the Maui Historical Society newsletter, Na Mea Hou, November 2021, the final edition for the year. Here are some updates: With the coming of the 2021 Holiday Season, we invite you to visit our MHS website (mauimuseum.org) for our new online gift shop. We support and highlight local designers and artists. Please come in and shop for the season or shop online in the comfort of your home. We offer special and unique items that are found exclusively at Hale Ho'ike'ike. We offer a discount in the gift shop and online for MHS members. Becoming a new member or renewing your membership online is available too.

MHS COLLABORATIVE PROJECTS:

Small Town, Big Art: Wailuku's Community Art program is seeking its third cycle of artists. Be on the look out for updates via smalltownbig.org. Mahalo to the STBA team: Kelly McHugh-White, Erin Wade, Ann-marie Powers, and Matt Pierce.

Imua Family Services: The Imua Discovery Garden is our new neighbor at the historic Yokouchi Estate. We are pleased to show them support and aloha as our friends in community service led by Executive Director, Dean Wong. Please visit and support their organization at imuafamily.org.

Wake up, Matt: Check out our friend and MHS collaborator, Matt Pierce. He is the videographer for the Small Town, Big Art project. Matt has generously volunteered to capture and tell the MHS story on video for our 2021 MHS Annual Appeal. Please visit Matt Pierce via his YouTube channel: [Wake up Matt](https://www.youtube.com/channel/UC...) and his website: wakeupmatt.net.

Mahalo nui loa for your continued aloha and support. Looking forward to sharing time with you in 2022.

Contact Us




Give us a call for more information about our services and products

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