

Our Ahupua'a



Lesson at a Glance

Students read Auntie Momi's journal for week three of the voyage. They conduct research, interview *kūpuna* and create drawings or models contrasting how their *ahupua'a* provided for the needs of people in old Hawai'i vs. the needs of people today. Students summarize by writing journal entries about ways that they incorporate Hawaiian values of *mālama* and *ola kino* into their lives.

Focus Question

How did our *ahupua'a* provide for the needs of people in old Hawai'i and how does it provide for our needs today?

Key Concepts

- Hawaiian *ahupua'a* sustained large, healthy human populations on isolated islands.
- *Ahupua'a* have changed over time so that people are more dependent on imported resources and less involved in caring for the land and water where they live.

Hawaiian Values

mālama 'āina (care for the land)
ola kino (good health)

Time

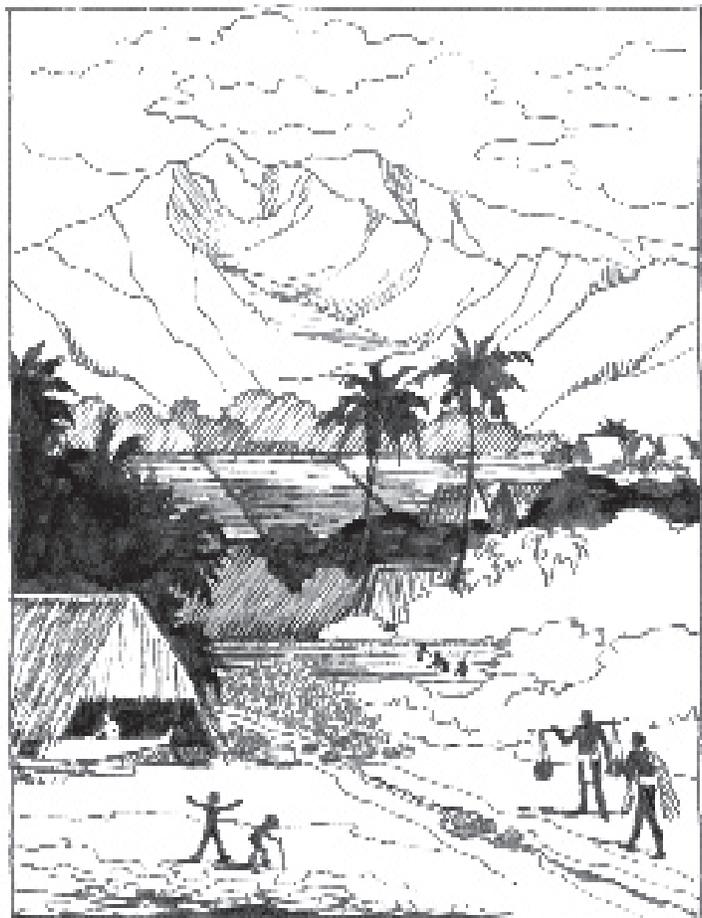
two or more class periods

Performance Standards

- Describe and explain the interdependence among people and resources, including the traditional Hawaiian economic system.
- Discuss attitudes that help to preserve and restore the environment.
- Conclude that humans are dependent upon the Earth's resources and take responsibility toward natural resources.
- Demonstrate comprehension of text by writing about theme/author's message.
- Apply themes to own life experiences

Subject Areas

Hawaiian studies, language arts, art





Materials

Momi's journal (provided)
ahupua`a maps (provided)
Values illustrations (provided)
craft materials (for murals or models)
reference materials (see list at the end of this activity)

Preparation

- Gather some of the reference books listed at the end of this activity and in Appendix D.



Teacher Background

When Polynesian voyagers settled the Hawaiian Islands, they brought pigs, dogs, chickens and 32 plant species. The most important food plant they introduced was *kalo* (taro), which they planted along streams in wet, windward valleys. They diverted water from streams into stone terraces (*lo`i*) where the *kalo* was grown. Over time, the irrigation systems they developed were the most extensive in Polynesia. As the human population increased, Hawaiians used fire to clear lowland savanna and forest up to 1,500 feet elevation to make way for food crops. Despite the reverence they had for nature, their needs for survival caused loss of native ecosystems, soil erosion, and overexploitation of some species, such as flightless birds.

With the increase in population, Hawaiians divided each *mokupuni* (island) into *ahupua`a*. The typical *ahupua`a* included a complete watershed and was bounded on the sides by ridges. *Ahupua`a* were later (15th century) combined to form the *moku* (districts) for each *mokupuni*. Each *moku* would also have fixed boundaries. There is no known instance where *ahupua`a* boundaries and *moku* overlapped. These *moku* are still recognized today as Judicial Districts.

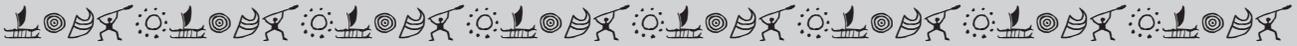
The people living within a particular *ahupua`a* were free to use its resources. No one was allowed to cross into another *ahupua`a* to hunt, fish or gather. This was *kapu*. The chiefs established these *ahupua`a* boundaries so that the people would have the resources they needed to survive. People farmed and fished as needed. Particular emphasis was given to *mālama `āina*, caring for the land and fresh water, and that same principle was extended to the nurturing of human relationships as people worked together to provide for their needs.

Although Hawaiians were expected to use the resources in their own *ahupua`a*, that did not apply to human relationships. Genealogies indicate that inter-marriages were quite common among members of neighboring *ahupua`a*. In fact, relationships often developed with members from a "sister" *ahupua`a*, which was just over the mountain's summit.

The natural resources within an *ahupua`a* were not something Hawaiians took for granted. Reverence for their plants was crucial, and they observed protocol for all aspects of cultivation to maximize production efforts. Whether it was carefully observing weather patterns or seasons of the year, or planting and harvesting by the different phases of the moon, or honoring ties to the gods; this was all part of the protocol process.

For Hawaiians, all of nature was tied to the gods. Some plants in particular had deep spiritual ties to the gods. In that case, significant protocol was expected (i.e. *ipu* and *'uala* were offered to Lono and *niu* and *'ulu* were offered to Kū). The *mahi`ai* (farmer) developed a close, spiritual relationship with his plants, which were treated as individuals not "things." This close spiritual connection to their *'āina* made for a successful *ahupua`a*.

Protocol was also used in greeting and in describing one's homeland. Hawaiians would often identify their homeland through *oli* (chant). The *oli* would usually describe the mountain, valley, ocean, stream, wind, rain or ruler of their district. It was inappropriate to say you lived in "Pālolo" for example. It was more suitable if you described the natural features within that area. (See the chant provided with this activity and referred to in the Extended Activities.)



Maintaining resources within the *ahupua`a* was exceptionally hard work. It was also a cooperative effort. Families worked together to plant, fish and harvest their foods. There were also traditional methods of pest and weed control that did not involve the use of poisonous toxins. This safe form of “gardening” allowed members within the *ahupua`a* to both live in a safe and healthy environment and nourish their bodies with healthy foods. As we look back to the way it used to be in our *ahupua`a*, what values, ideas and practices can we bring in to the present, to nurture the land and one another?

Taking Action!

Waikalualoko Fishpond Project: Pū`ōhala School

Pū`ōhala School’s 4th grade Hawaiian immersion students worked on an ancient Hawaiian fishpond located near their school on Kāne`ohe Bay. They helped to restore the pond by pulling non-native mangrove from the pond’s stone walls. It’s very hard work to restore a fishpond, but these 4th graders have started a long-term project to bring back an important cultural site on windward O`ahu. *Maika`i, Pū`ōhala!*

Waipahu Cultural Gardens: August Ahrens School

Students at August Ahrens School have planted and cared for cultural gardens that preserve some of the plantation-era planting techniques and the diverse cultures in their community. They planted food crops brought to Hawai`i by early Filipino, Japanese, Korean, Okinawan, and Portuguese settlers. They also worked in a traditional Hawaiian taro garden (*lo`i kalo*). ‘Way to grow, August Ahrens!

Supplemental Resources

Bennet, W.C. Archaeology of Kaua`i. B.P. Bishop Museum; Bulletin 80, 1931.

Emory, Kenneth P. The Island of Lāna`i. Bishop Museum Press, 1969.

Handy, Craighill E.S. Native Planters in Old Hawai`i: Their Life, Lore and Environment. Bishop Museum Press, 1972. (An excellent resource with information about life in old Hawai`i. Includes information by district on each island.)

Kahalewai, Marilyn. Ahupua`a Poster (revised edition). Kamehameha Schools Press, 1993. (Large, full-color poster depicts pre-contact Hawaiian life in an ahupua`a. A book that explains the poster is: Life in Early Hawai`i: The Ahupua`a, Kamehameha Schools, Bishop Estate, 1994.)

Kirch, Patrick Vinton. Feathered Gods and Fishhooks: An Introduction to Hawaiian Archaeology and Prehistory. University of Hawai`i Press, 1985.

McAlister, J. G. Archaeology of O`ahu. B.P. Bishop Museum; Bulletin 104, 1933.

Pukui, Mary Kawena; Elbert, Samuel H.; Mo`okini, Esther T. Place Names of Hawai`i, University of Hawai`i Press, 1976. (A reference tool listing important place names in Hawai`i.)

Spriggs, Matthew J.T. , Patricia Lehua Tanaka. Nā Mea `Imi e ka Wa Kahiko: An Annotated Bibliography of Hawaiian Archaeology. Asian and Pacific Archaeology Series No. II. Social Science Research Institute, University of Hawai`i, 1988. (A comprehensive bibliography with references for *moku* and *ahupua`a* on each island.)

Sterling, Elspeth P. Sites of Maui. Bishop Museum Press, 1998. (contains legends and other information about important cultural sites in *ahupua`a* on Maui.)

Sterling, Elspeth P. and Summers, Catherine C. Sites of O`ahu, Bishop Museum Press, 1978. (Contains legends about O`ahu *ahupua`a*.)

Williams, Julie Stewart. From the Mountains to the Sea: Early Hawaiian Life. Kamehameha Schools Press, 1997. (Written for students, this illustrated book depicts life in the Islands before Western contact and highlights how the *ahupua`a* provided for basic needs.)

Wyban, Carol Araki. Tide and Current: Fishponds of Hawai`i. University of Hawai`i Press, 1992.

Resource Agency

Ahupua`a Action Alliance 3634A Halekipa Place, Honolulu, HI 96816 (808) 738-0084.



Benchmarks

The Ke Ala Hōkū Project is working toward the Children’s Vision of a healthier environment with benchmarks that we can all work toward. Individuals may be aware of the desirability of conserving energy and water, of disposing of paints, solvents and other toxic materials in environmentally safe ways, and of recycling and reusing materials, but to what extent do they engage in such environmentally respectful behaviors? A few indicators have been chosen that focus on actual community environmental behavior.

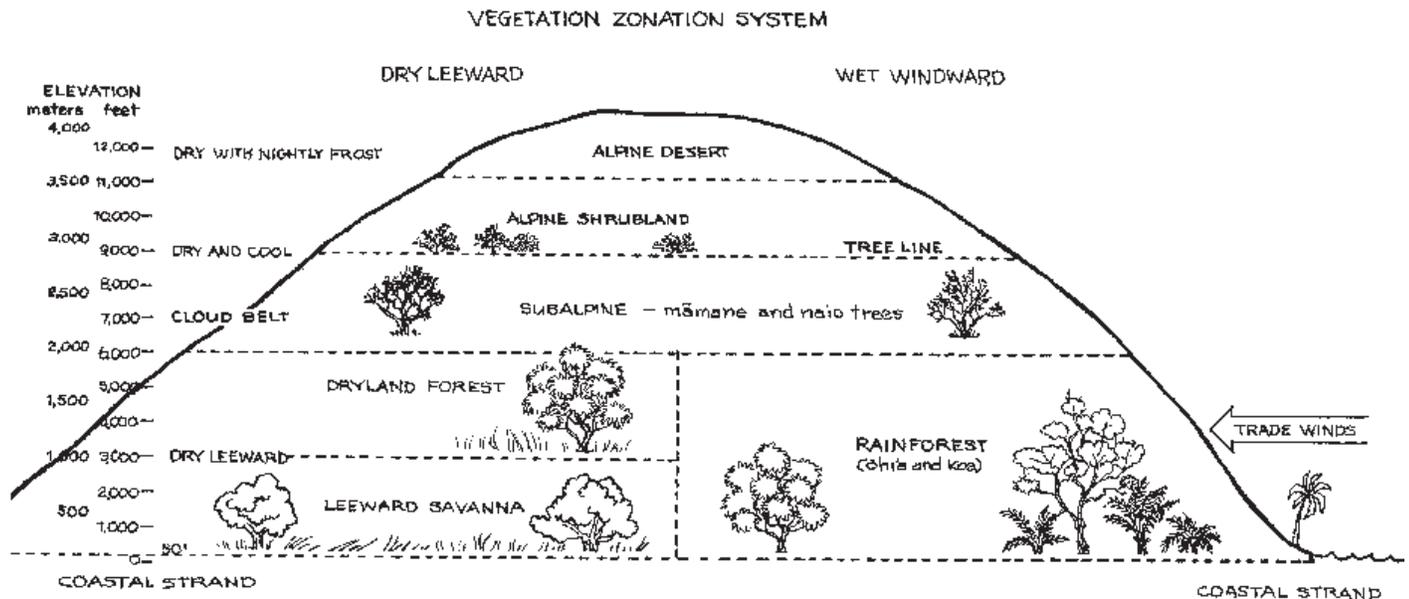
INDICATORS	BENCHMARKS						
	1979	1981	1985	1988	1993	2000	2010
Environmental Behavior							
Visible litter items per mile	1381	1672	1038	892	521	<400	<300
Visible beer/soft drink containers per mile	144	80	49	26	28	<20	<15

Source: Daniel B. Syrek, *Hawai`i Litter: 1993* (Sacramento: The Institute for Applied Research, for the Hawai`i State

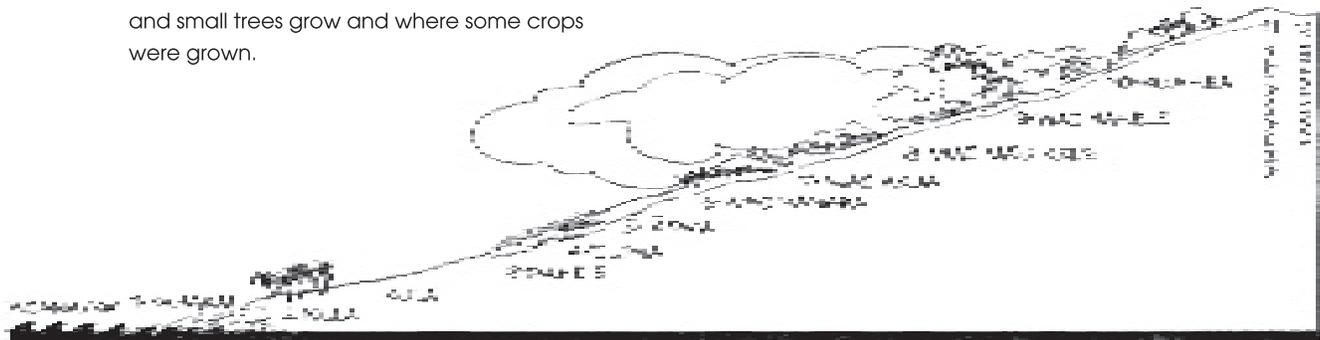


Two Vegetation Zone Systems of Classification

Source: `Ōhi`a Project, Grades 4-6 Guidebook. Moanalua Gardens Foundation and Bernice Pauahi Bishop Museum with the Hawai`i State Department of Education, 1989.



- 1) *Kahakai* is the beach/shore region.
- 2) The *kula* region is the plain region. It can be subdivided into the sea plain region (*kula kai*), the midland plain region (*kula waena*), and the upland plain region (*kula uka*).
- 3) *Pahe`e* is the area where one can slide on the grass.
- 4) *ʻIlima* is named after the plant that flourishes in this zone.
- 5) *ʻĀpa`a* is a dry, baked region.
- 6) *Wao kanaka* is the area where the *ʻamau* fern and small trees grow and where some crops were grown.
- 7) *Wao akua* is the zone of the spirits.
- 8) *Wao ma`u kele* is the area where the largest forest trees, such as *koa*, grow.
- 9) *Wao nahele* is the area where large trees grow.
- 10) *Kuahea* is a cold and misty zone where only smaller trees will grow.
- 11) *Kuamauna* is the rounded swell of a mountain.
- 12) *Kuahiwī* is the uppermost mountain zone. It is also used to refer to the summit area on islands that only reach to the *wao nahele*.





Teaching Suggestions

1. Write the words for Hawaiian land divisions "moku", "moku", and "moku" on the board. Ask students to use these terms to describe where your school is located. Have them identify the *moku* (island) and the *moku* (district) for their school. Discuss the meaning of "moku". If students do not know the name of the *moku* where your school is located, ask them to find out the name, its meaning, and any stories related to it.
2. Have students read week three of Auntie Momi's journal. Move the canoe cut-out along the voyaging line constructed in Activity one (*The Remarkable Journey*). The canoe travels approximately 200 miles per day.
3. Have students work in small groups to discuss what they learned from Momi's journal.
4. Ask each student to share the name of a special place and a special person who lives in their *ahupua`a*. Why is this place and this person so special to them?
5. Challenge students to learn more about the *ahupua`a* where your school is located. Ask them to come up with research questions and then divide the class into teams to conduct research about different parts of the *ahupua`a*. Some sample research questions are included in the Extended Activities.



Areas within the `ahupua`a:

- kai* (ocean)
- kahakai* (shore, coast)
- kahawai* (stream)
- kula* lands (open plain and grassland, which can be subdivided into the *kula kai* - sea plain region; *kula waena* - midland plains; and *kula uka* - upland plain region.)
- wao nahele* (forest where large trees grow)



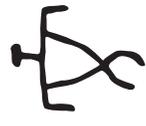
6. Each team should try to find out how their designated area within the *ahupua`a* provided for the needs of people in old Hawai'i and contrast that with how the area provides for our needs today. Their research should include interviews with *kūpuna* and others in the community and visits to sites to sketch and/or photograph. Have each team contribute to a class mural or model that depicts their *ahupua`a* in old Hawai'i and today.



7. Ask each group to present its findings, drawings and/or models to the class. Encourage students to ask questions of each group and summarize the information after each presentation. Where appropriate, encourage students to invite guest speakers to follow up on their presentations.



8. Have students reflect on what they have learned by writing in their journals about ways that the Hawaiian values of *mālama`āina* and *ola kino* are a part of their



Extended Activities

- Give each student a copy of the chant (oli) on page 34. This chant was one way that Hawaiians identified where they were from and paid proper respect to the mountains, streams, winds, sea and *ali`i*. Ask students to complete the chant by filling in the blanks with the appropriate names for your *ahupua`a*. If you need assistance teaching the chant, ask students if a parent or grandparent may be willing to *kōkua* (help) or ask your school's Hawaiian resource specialist to teach the chant to students.
- Have students share their mural and chant with other classes in their school. The *ahupua`a* mural could become a traveling display and students could share their research and ideas with others.
- Encourage students to teach the *oli* to students at other grade levels and use it when welcoming guests to their school.
- Tune into the “*Ahupua`a Adventures*” broadcast of the *Exploring the Islands* distance learning television series offered by the Hawai`i State Department of Education and Moanalua Gardens Foundation (MGF).
- Ask students to conduct some supermarket research to learn more about where their foods come from today. Have students select different areas of the store to research (produce, canned goods, seafood, meats, frozen foods etc.) and read labels and signs to see how many different states and countries provide the food they eat.
- Celebrate *ola kino* with a traditional foods day. Ask students to bring a small sample of Hawaiian food to share as a snack with their classmates. Compare these snacks with those that students usually eat and discuss Auntie Momi's journal entry about healthy eating.

- Have students correspond with a school on another island and compare research on their *ahupua`a*.
- Encourage students to create a garden in their schoolyard using traditional plants from their *ahupua`a*.

Ahupua`a Research Questions:

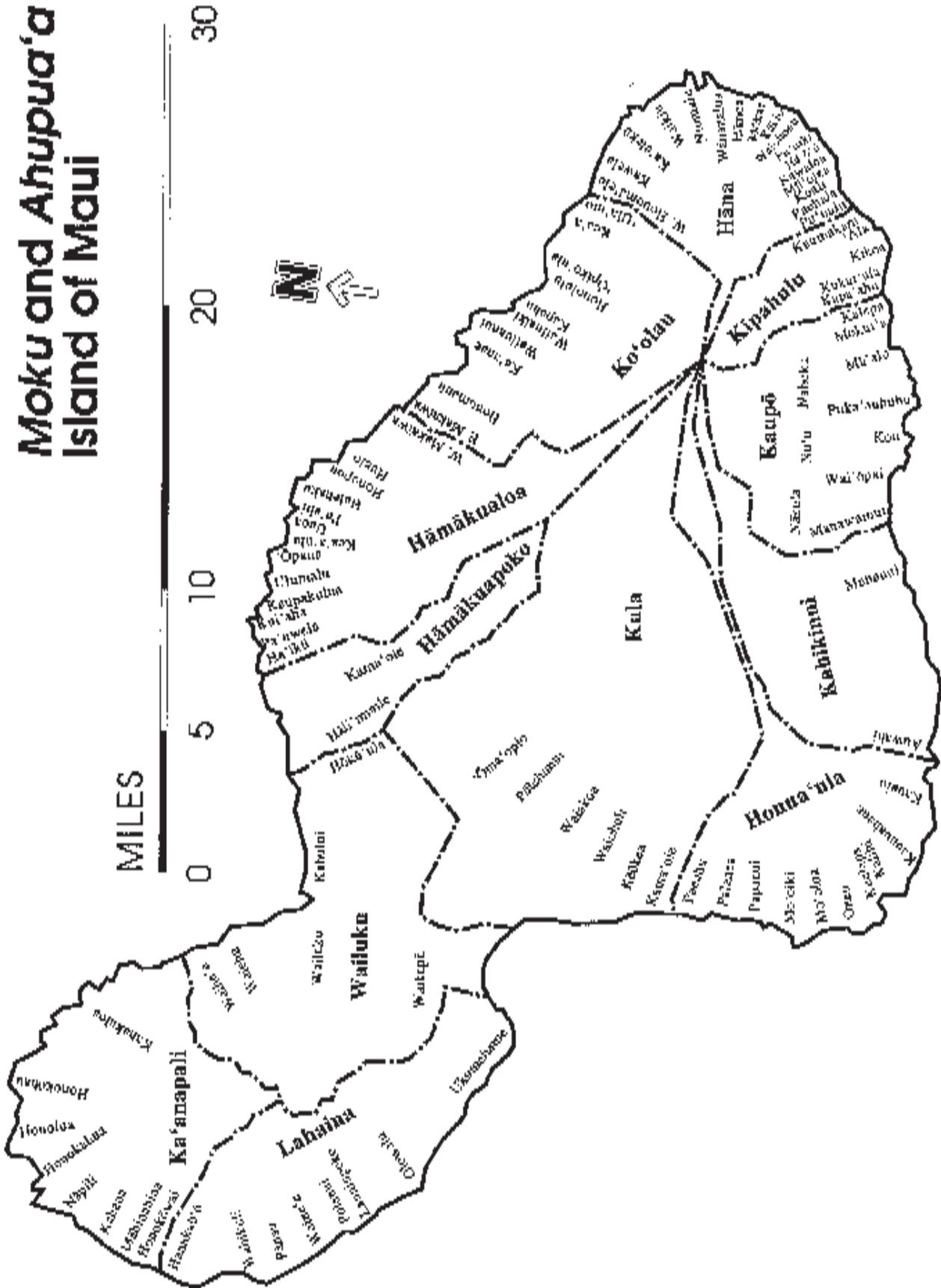
- What crops were/are grown? (Are old *lo`i* walls and *auwai* still visible)?
- Are there fishponds? Are they still being used?
- Where did the fresh water come from and how was it used? Where does our fresh water come from today? Why do we no longer drink from our streams?
- Is soil eroding into the stream and onto the reef? What is the cause of the erosion?
- What kinds of food would have been harvested from the sea and the streams? How is this harvest different today?
- Where does most of our food come from today? How does our diet compare to the traditional Hawaiian diet?
- What resources did Hawaiians gather from the forest? (Note that the Polynesian Voyaging Society had to go to Alaska to obtain giant spruce logs to build the voyaging canoe, Hawai`iloa, since there were no large *koa* trees suitable to build a voyaging canoe left in our Islands.)
- How is the forest important to us today?
- How could we use the fresh water, land and sea more wisely in our *ahupua`a*?
- How is land use different today from the early 1900s? (from agriculture to plantation to development.)
- How did/do people share with one another within the *ahupua`a*?
- How did/do people nurture the land within the *ahupua`a*?
- What legends can you find about your *ahupua`a*?
- Find a historic map and compare it to a more recent map. Have shoreline features changed? How?



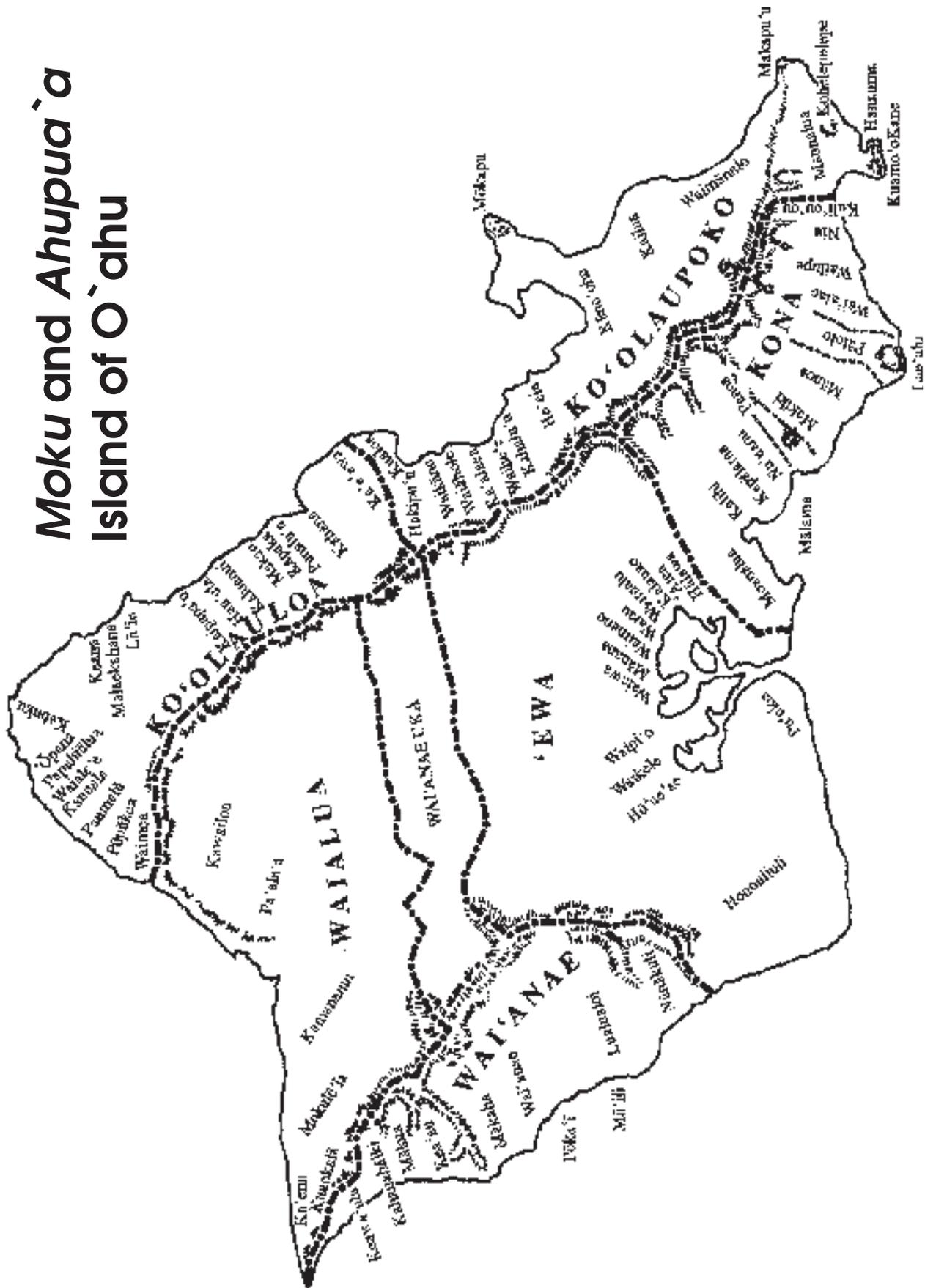
Standard	Student Tasks	Assessment: Meet Criteria	Assessment: Exceed Criteria
<p>✓ 3 Demonstrate comprehension of text by writing about theme/author's message.</p> <p>Discuss attitudes that help to preserve</p>	<p>In small groups, students will discuss the following questions after reading Aunty Momi's journal:</p> <ul style="list-style-type: none"> • How did an <i>ahupua`a</i> provide for the people in old Hawai'i? • How was their diet different from our diet today? • Why did Aunty Rachel get upset with Jimmy boy? • Would Aunty be upset if she visited our <i>ahupua`a</i>? Are we taking care of each other and of the land, stream and sea where we live? (<i>mālama</i>) 	<p>During their discussion:</p> <ul style="list-style-type: none"> • student groups write out the answer to each question; • each group shares its answers with the whole class. 	<p>Student writes a short paper or creates a drawing about the meaning of <i>mālama`āina</i>.</p>

<p>✓ 5 - 7 Describe and explain the interdependence among people and resources, including the traditional Hawaiian economic system.</p>	<p>In small groups, each representing a different area within their <i>ahupua`a</i>, students come up with research questions and conduct research. Each group of students will present its findings to the whole class.</p>	<p>Each group will:</p> <ul style="list-style-type: none"> • conduct research to answer their questions about the <i>ahupua`a</i>. • compare and contrast ways that the <i>ahupua`a</i> provided for human needs in old Hawai'i vs. today. • locate the area of the <i>ahupua`a</i> they are researching on a map. • interview <i>kūpuna</i> or others in the community. • write a summary of their findings. • create a drawing or model to share with their classmates. <p>Each student will:</p> <ul style="list-style-type: none"> • make an oral presentation of at least one of the team's findings. • help to share the team's drawings and/or models with the class. 	<ul style="list-style-type: none"> • Students invite speakers to present information to their classmates about the area of the <i>ahupua`a</i> they are researching. • Students visit the state archives to obtain copies of old maps and photographs. • Students will write to students in their "sister" <i>ahupua`a</i> and share the results of their research. <p>Students visit sites and take photographs or make sketches to share with their classmates.</p>
<p>✓ 8 Conclude that humans are dependent upon the Earth's resources and take responsibility toward natural resources. Apply themes to own life experiences</p>	<p>Students will reflect on the values of <i>mālama`āina</i> and <i>ola kino</i> and how these values are part of their lives.</p>	<p>Student's journal will have:</p> <ul style="list-style-type: none"> • a daily entry for one week reflecting on <i>mālama`āina</i> and <i>ola kino</i>. • at least two entries showing how these values are applied to student's life. 	<p>Student's journal will have a daily entry for two weeks showing how these values are applied to student's life.</p>

Moku and Ahupua`a Island of Maui



Moku and Ahupua`a Island of O`ahu





Oli Pane (Response Chant)

by E. Kalani Flores

(done by entire class/crew)

*Eō i ke Ao, i ka lani,
Eō i ke Ao, i ke kai,
Eō i ke Ao, i ka honua
Aloha nō kākou,
Aloha nō kākou.*

To those of the Enlightened, in the sky,
To those of the Enlightened, in the sea,
To those of the Enlightened, on the land,
Greetings to all,
Greetings to all.



(done by an individual or entire class/crew)

*`O (mountain) ka mauna kilakila,
`O (water source) ka wai ola,
`O (wind) ka makani,
`O (noted ruler) ke ali`i kaulana,
`O (land/island) ka `āina.*

(Mountain name) is the majestic mountain (in my area),
(River/Waterfall/or Spring name) is the water of life (in my area),
(Wind name) is the wind (in my area),
(Ruler/Chief/or Chiefess name) is the famous royalty (in my area),
(Ahupua`a/District/or Island name) is the land/island
(of my home/school).

(done by entire class/crew)

*Eia nō mākou,
Eia nō mākou.
Aloha nō kākou,
Aloha nō kākou,*

We are here,
We are here.
Greetings to all,
Greetings to all.



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