

‘AUKAKE 2014

Mālama Honua Voyage

Kamehameha Schools

Mo‘olelo

The following mo‘olelo (history, story, tradition, literature) celebrates Pacific voyaging and migration traditions, connecting today’s Mālama Honua Voyage with ancestral navigators who traversed the same seas over the last millennium or more. It is these mo‘olelo that tie Pacific peoples together in shared histories and genealogies. In line with the vision of the Mālama Honua Voyage, these stories reawaken and inspire a spirit of adventure, encouraging all of us to journey beyond our own horizons.

In each quarterly installment you will find at least two short, easy-to-read mo‘olelo (Hawaiian and English text provided). Each mo‘olelo is followed by a simple list of suggested themes, prompting questions, and ideas for immediate application that we hope will stimulate discussion and further exploration by teams and individuals alike.

No Keoe

The following Hawaiian language text is taken from the book “Moku Ka Pawa” published by Hale Kuamo‘o. The English translation is provided by Ho‘okahua staff.

Accessible online at: <<http://ulukau.org/elib/cgi-bin/library?e=d-ohkmp-000Sec-11haw-50-20-frameset-hardcopy-keoe-1-011escapewin&a=d&p2=book>>

I ka MH 1783, holo mai ka Mō‘ī o Kaua‘i ‘o Kā‘eo e ‘ike iā Kahekili i O‘ahu nei no ka mea, ua lilo ‘o O‘ahu nei iā ia.

Ua ho‘opili ‘ia mai kekahi keiki ma nā kaulua o Kā‘eo. Penei: Ma Wailua i ho‘omākaukau ai ‘o Kā‘eo no ka holo i ke ahiahi. ‘Ōlelo mai ka makua kāne i ke keiki, “Ke holo lā ‘oe ma ka wa‘a o ke alifī, mai noho ‘oe a ‘ōlelo iki, mai noho ‘oe a ho‘opa‘apa‘a me ka po‘e ho‘okele o huhū auane‘i ke alifī, kiola ‘ia ‘oe i ka moana. Inā e huhū ke alifī iā ‘oe a kiola, e mālama ‘oe i nā hōkū, e noho pono ‘oe i ke alo o lilo ‘oe i ka lewa, a loa‘a aku ‘oe iā mākou.”

I ka holo ‘ana i ka moana i ke aumoe, a ‘ōlelo akula ua keiki nei i nā ho‘okele, “Ho‘i ka ihu o nā wa‘a i kūpono iā Keoe, (‘o ia ka inoa o ka hōkū ho‘okele) no ka mea, eia ka ihu i ka lewa, e kau pono a‘e i luna o Keoe.” Ho‘okō akula nō ho‘i nā ho‘okele ma muli o ka ‘ōlelo a ke keiki.

I ke ala ‘ana a‘e o ke alifī mai kona hiamoe ‘ana, nīnau maila i nā ho‘okele, “Eia kākou i hea?” wahi a ke alifī.

‘Ōlelo akula ho‘i nā ho‘okele, “Eia ka ihu i luna o Keoe. Na ke keiki i ‘ōlelo mai nei no laila, ho‘okō aku nei māua i kāna.” A lohe ke alifī no kēia mea, kauoha a‘ela ‘o ia, e kiola ‘ia ke keiki. I ke kiola ‘ia ‘ana o ua keiki nei i loko o ke kai, ua ho‘oholo malū iho kekahi kanaka i ka lona a loa‘a ihola kona ho‘olana, a ma laila nō ho‘i ‘o ia e ho‘omaha ai.

I ka moe ‘ana o ka makua kāne a aumoe, holo maila ‘o ia a me kona mau hoa holo, he ‘eono ko lākou nui.



I ka lana ‘ana o ua keiki nei a hala ‘o Keoe, puka mai ho‘i ‘o Humu mā. ‘Au a‘ela ua keiki nei a kūpono i ke alo o Humu. A no ka lō‘ihi loa o ko ia nei ala ‘ana, pa‘uhia ihola ho‘i kēia i ka hiamoe, a ‘o ko ia nei hiamoe ihola nō ia i luna o ka lona. I loko ho‘i o kona wā e hiamoe ana, i ia wā, ko‘ele ana ka lona ma ka ihu o ka wa‘a o ka makua kâne, a komo akula kēia ma loko o ke kua ‘iako. A ‘ike ‘ia ihola kēia e ka po‘e o luna o ka wa‘a, a hāpai ‘ia a‘ela kēia me kona hiamoe nō na‘e akā, hō‘au‘au ‘ia ihola kēia, a ‘ōwili ‘ia ihola i ke kapa.

Holo akula nō ho‘i lākou nei, a pae mua akula i Mākaha. ‘O Kāneakaho‘owaha ka makua kâne, a ‘o Kai‘āhua ho‘i ka inoa o ua keiki nei.

Iā lākou nei e noho ana i ke one o Mākaha, hō‘ea mai ana ‘o Kā‘eo mā, ‘o ia ho‘i ua ali‘i nei nāna i kiola iā Kai‘āhua i loko o ke kai lipolipo o ka make. Akā, i ke kokoke loa ‘ana mai o ka wa‘a o ua ali‘i nei, ‘ike akula ‘o ia iā Kai‘āhua e holoholo ana i ke one o Mākaha, pū‘iwa a‘ela kona mana‘o no kona ‘ike ‘ana aku i ua keiki nei, no ka mea, ua pa‘a ko lākou mana‘o, ua make i ka moana, eia kā, ua pae mua i uka.

Ua kaulana kēia i nā lā o Kahekili, a me ko Kamehameha. I ka wā iā Kamehameha, ua lilo nā keiki a Kāneakaho‘owaha, ‘o Kai‘āhua, Luia, a me Kaukapua‘a, i po‘e ho‘okele moana.

[Kamakau, S. M. “Ke akamai o kekahi poe kanaka i ke aohoku.” Nupepa Kuokoa. 13 July 1865.](#)

About Keoe

In the year 1783, the ruler of Kaua‘i, Kā‘eo, set sail to see Kahekili because at that time, O‘ahu was under Kahekili’s control.

There was a child who belonged to one of the sailing canoes of Kā‘eo. This is his story. At Wailua, Kā‘eo made preparations to depart that evening. The child’s father counseled his son, saying, “When you sail on the canoe of the ali‘i, do not say a word; don’t argue with the navigators, or the ali‘i will get mad and throw you into the ocean. If the ali‘i gets mad and throws you overboard, remember the stars, keep them right in front of you, and we will come find you.”

As they were sailing across the deep ocean in the middle of the night, the child said to the navigators, “Face the bow of the canoe to Keoe (that is the name of the navigational star), because it’s pointing towards the sky but needs to point straight at Keoe.” The navigators did what the child said.

When the ali‘i awoke from his sleep, he asked the navigators, “Where are we?”

The navigators said, “We are pointed directly at Keoe. The child told us to do so, so we did what he said.” As soon as the ali‘i heard this, he commanded that the child be thrown overboard. When he was thrown overboard, someone secretly threw him a canoe support beam so that he would have something to float on, and it was on this beam that he rested.

The boy’s father slept until around midnight, when he then set sail with his traveling companions, six of them in all.

Meanwhile, the child floated in the water until Keoe faded from view, and then Humu and nearby



stars appeared. The child swam until he was perfectly aligned with Humu. But because he had been awake for so long already, he was completely exhausted and fell asleep holding on to the wooden beam. While he was sleeping, the beam hit the front of his father's canoe and got caught on the base of its outrigger boom. Those on board the canoe spotted the boy, lifted him into the canoe, washed him off, and wrapped him in blankets, all while he remained fast asleep.

They continued sailing, and their canoe was the first to reach Mākaha. Kāneakaho'owaha was the father, and Kai'āhua was the name of his son.

They were there on the sands of Mākaha as Kā'eo arrived, that is, the ali'i that had previously thrown Kai'āhua into the dark sea of death. However, as the canoe of the ali'i drew closer to shore, he was very much surprised to see Kai'āhua there strolling along the Mākaha shoreline, because they believed without a doubt that he had perished at sea. And yet there he was, having beat them ashore.

This became a famous event in the days of Kahekili and Kamehameha. During Kamehameha's reign, the children of Kāneakaho'owaha, namely Kai'āhua, Luia, and Kaukapua'a, became navigators.

Suggested Themes

- **PREPARATION** – Although we are unable to predict the future, planning and preparation can set us up for success in any circumstance.

In this mo'olelo, the young star gazer Kai'āhua questioned the navigator's course and was thrown overboard. However, his father had given him the tools necessary to handle this challenge - guidance that ultimately saved his life.

- **ROLES and RELATIONSHIPS** – Knowing your place in the greater social structure helps to inform appropriate behavior and keep balance in any community (classroom, office, home, town, etc.). While everyone has something to offer, we should be sensitive not to overstep boundaries or else consequences may follow.

Although Kai'āhua may have offered wise counsel, he knowingly stepped out of line and suffered the anger of the king.

- **ANCESTRAL KNOWLEDGE** – Pius "Papa Mau" Piailug said, "If I have courage, it is because I have faith in the knowledge of my ancestors." The transference of knowledge from master to apprentice is integral in perpetuating the traditions, beliefs, and practices of a people.

Kai'āhua takes his place in our voyaging history, studying under his father Kāneakaho'owaha and eventually becoming a master navigator.

Prompting Questions

- In what ways do you prepare for large tasks? How does fulfilling small and simple tasks help?
- Can you think of a time when you had to figure out your role in a group or community?

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- In what ways can you become an effective contributor or leader in your community?
 - How are we stewards of our own history, traditions, and practices? How do we build upon these things to shape our present and future?
 - What is your legacy?

Ideas for Application

- Discuss ways that your division or department is currently planning and preparing.
- Acknowledge the different skills and experiences people on your team bring to the group (years of service, institutional knowledge, innovative strategies and practices, etc.)
 - ◊ Explore the unique value each has to offer.
 - ◊ Discuss how roles can change depending on context.
- Identify something you are passionate about and seek out a teacher or mentor to learn from. Make time every month to expand your knowledge in that field.
- Find new ways to incorporate some of your own family traditions into your work life.