

HE MO'OLELO 'ĀINA— TRADITIONS AND STORIED PLACES OF HONOULIULI, DISTRICT OF 'EWA ISLAND OF O'AHU (DOCUMENTARY TECHNICAL REPORT)



Kumu Pono Associates LLC

Historical & Archival Documentary Research · Oral History Interview Studies ·
Researching and Preparing Studies from Hawaiian Language Documents ·
Māhele 'Āina, Boundary Commission, & Land History Records ·
Integrated Cultural Resources Management Planning ·
Preservation & Interpretive Program Development

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APPENDIX A: ORAL HISTORY INTERVIEWS

HONOULIULI – A COLLECTION OF TRADITIONS AND HISTORICAL ACCOUNTS

Background

This historical study was prepared in conjunction with the development of a Cultural Impact Assessment Study as a part of a larger EIS being conducted to accommodate an update Haseko (Ewa), Inc. — Hoakalei Master Plan Update Environmental Impact Statement. The request would rezone the land formerly designated as a small boat marina with open access to the ocean, to a closed recreational lagoon with public facilities and amenities such as the swimming cove, activity center, comfort station, parking lot, cultural center; and for further enhancing the existing Wetland Preservation Area. The new plan includes a public swimming cove that would provide a protected swimming area; it also includes facilities that would collect and treat storm water runoff, minimizing the amount that flows into the proposed lagoon. The revised plan also includes pedestrian pathways and other amenities that were not included in the previous plan.

This study incorporates a wide range of historical literature describing the larger Honouliuli Ahupua'a, that has been gathered over the last 20 years by Maly and Maly. The narratives include primary Hawaiian language documents and the accounts penned by early residents (often witnesses in or participants to some of the histories being described) pertaining to the ahupua'a of Honouliuli. The accounts also include references to relationship of Honouliuli to the neighboring ahupua'a, ocean and water resources, and people in the larger 'Ewa region (Figure 1). The scope of this study is broad, as it seeks to provide readers with detailed and factual accounts pertaining to the history of Honouliuli, from mountain tops to the fisheries which form a major boundary of the land. Several significant classes of Hawaiian information, which have not been fully considered in previous cultural resource reports for the Haseko-Hoakalei project area, are now incorporated into a single volume. The resources include native lore, land tenure (ca. 1840-1915), surveys (ca. 1850-1910), testimonies of witnesses before the Boundary Commission (1870s), and records of land conveyances. They also include a collection of historical narratives describing the land and people spanning the period from ca. 1790s to 1940s. While this technical report is broad in its scope, it does not reflect every citation recorded from Honouliuli. We have made our best effort to cover critical aspects of the history of the land as recorded by the people of old who made Honouliuli home, and to include a wide range of historical accounts, penned by eyewitnesses to, and participants in the history being conveyed.

In addition to the literature research, Leimomi Morgan also conducted oral history and consultation interviews with individuals who had been identified as being knowledgeable of the traditions and history of Honouliuli. While not exhaustive in scope, the interviews provide readers with valuable details on thoughts and beliefs pertaining to the care of cultural resources in the Honouliuli-Hoakalei coast line. All interviewees possess knowledge of place, or shared familial ties to traditional residents of Honouliuli ahupua'a. The results of those interviews demonstrate continuity in facets of the information that has been handed down over time and an on-going cultural attachment to place in the context of spiritual/familial relationships, knowledge of place and practices, and the passing on of lore from one generation to the next.

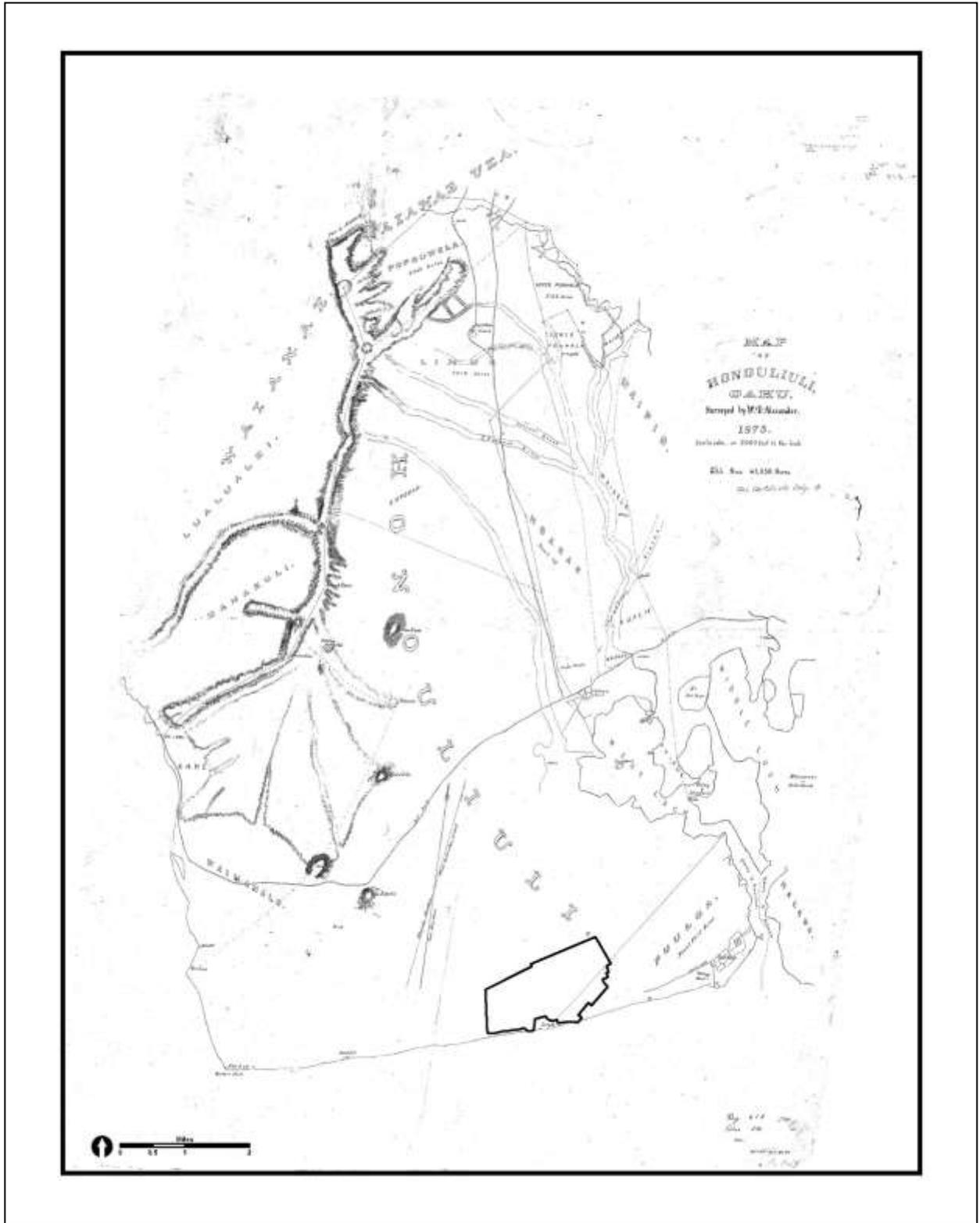


Figure 1. Map of Honouliuli, Oahu. Surveyed by W.D. Alexander, 1873. Boundary Commission Certificate Map No. 4. (State Survey Division). Annotated to outline the Haseko-Hoakalei Program Area and Scale.

Storied Places of Honouliuli Cited in Native Traditions and Historical Records

From the earliest of human times, the Hawaiian landscape has been alive with spiritual beliefs, traditions, customs, and practices. Unfortunately, with the passing of time, irretrievable traditional knowledge has been lost. This is in part a result of the rapid decline of the native population, and enforcement of restrictions placed upon Hawaiians in education and all facets of life which culminated in the overthrow of the Hawaiian Kingdom Government in 1893. By 1900, English became the official language of the schools and government and native Hawaiian children were punished at school for speaking their 'ōlelo makuahine (mother tongue/language). Thus, slowly but steadily children and grandchildren were separated from their elders, and the passing on of mo'olelo (traditions) of place, family and practice—traditional knowledge—was largely cut off (cf. J.W.H.I. Kihe, 1924).

The loss of language, practice and land, accompanied by development of large plantations, changing demographics, sprawling communities, military complexes and resorts, led to noted traditional places being steadily erased from the landscape, or access to sites where traditional and customary practices occurred being blocked. Thus, it became difficult, if not impossible to pass on the experience of practice and familiarity with wahi pana—those sites which would qualify in their native culture and communities as “traditional cultural properties.”

Even with all that has been lost, research in Hawaiian language materials, historical literature, and in the knowledge of families descended from traditional residents of the land reveals a wealth of history through place names, and in some instances through on-going practices. Through place names, many wahi pana (storied and sacred places) are found to exist, and for Hawaiians today, those wahi pana remain important. In this modern age, and often in the context of historic preservation, it is the biggest sites and features—such as heiau and mass ilina—that are determined to be the most significant. But Hawaiians have observed that “The land is not sacred because the heiau is there. The heiau is there because the land is sacred.” This sacredness is conveyed in the cultural attachment shared between Hawaiians and the 'āina (land/natural environment) that nurtured and sustained them and their relationship with the ilina of their ancestors who rose from and returned to the embrace of the 'āina. This living and on-going sacredness also implies that there need not be physical remnants of “traditional properties and features” on the ground. When all else is lost, it is enough to speak the names and pass on the knowledge of place (see interviews conducted as a part of this study).

Inoa 'Āina (Place Names)

By learning place names and their traditions, even if only fragmented accounts remain, one begins to see a rich cultural landscape unfold on the lands of Honouliuli Ahupua'a. There are a number of place names that have survived the passing of time. The occurrence of place names demonstrates the broad relationship of the natural landscape to the culture and practices of the Hawaiian people. In “A Gazetteer of the Territory of Hawaiian,” Coulter (1935) observed that Hawaiians had place names for all manner of feature, ranging from “outstanding cliffs” to what he described as “trivial land marks” (Coulter 1935:10). In 1902, W.D. Alexander, former Surveyor General of the Kingdom (and later Government) of

Hawai'i, wrote an account of "Hawaiian Geographic Names" (1902). Under the heading "Meaning of Hawaiian Geographic Names" he observed:

It is very difficult, if not impossible, to translate most of these names, on account of their great antiquity and the changes of which many of them have evidently undergone. It often happens that a word may be translated in different ways by dividing it differently. Many names of places in these islands are common to other groups of islands in the South Pacific, and were probably brought here with the earliest colonists. They have been used for centuries without any thought of their original meaning... (Alexander 1902:395)

History further tells us that named locations were significant in past times, and it has been observed that "Names would not have been given to [or remembered if they were] mere worthless pieces of topography" (Handy and Handy with Pukui, 1972:412).

In ancient times, named localities served a variety of functions, telling people about: (1) places where the gods walked the earth and changed the lives of people for good or worse; (2) heiau or other features of ceremonial importance; (3) triangulation points such as ko'a (ceremonial markers) for fishing grounds and fishing sites (4) residences and burial sites; (5) areas of planting; (6) water sources; (7) trails and trail side resting places (o'io'ina), such as a rock shelter or tree shaded spot; (8) the sources of particular natural resources/resource collections areas, or any number of other features; or (9) notable events which occurred at a given area. Through place names knowledge of the past and places of significance was handed down across countless generations.

The Gazetteer below is a compilation of 60 place names that are referenced in the literature and oral history interviews reviewed as a part of this study.

A Gazetteer of Places Names in Honouliuli Ahupua'a (Including the 'Ili of Pu'uloa and Adjoining Lands)

Inoa 'Āina	Description:
'Aihonu	An 'ili (land section) cited in claims of the Māhele.
Ha'alelenui	An 'ili (land section) cited in claims of the Māhele.
Hale'au'au	An upland region between Pu'uku'ua and Kānehoa. Cited in the tradition of Hi'ikaka-i-ka-poli-o-Pele.
Hanakāhi (Lae o Halakāhi)	Pu'uloa/Honouliuli. Site named for a man who resided at this place, and who called upon the unknown gods, making offerings and asking for their blessings in his livelihood as a fisherman. Kāne and Kanaloa heard his prayers and visited him, granting his request because of his faithfulness to them. They built fishponds at Keanapua'a, Kepo'okala, and at Kapākule for him. Kapākule near the shore of Keahi, was the best formed of the ponds, and fed Hanakāhi's family and later generations of 'Ewa residents for hundreds of years. Cited in Na Wahi Pana o Ewa (1899).

Hanakāhi (cont'd.)	The fishery boundary of Hanakāhi (Halakāhi) was disputed with Hālawā.
Hilo-one	A coastal area famed in mele (chants) from the tradition of Hi'iaka-i-ka-poli-o-Pele.
Hoakalei	A coastal spring famed in mele (chants) from the tradition of Hi'iaka-i-ka-poli-o-Pele.
Honouliuli	<p>Ahupua'a. In one tradition, Honouliuli is named for a chief of the same name, who was the husband of Kapālāma. They were the parents of Lepeamoā and Kauilani, two heroes in ancient tradition.</p> <p>Numerous claims cited in the Māhele, though the awarded claims were generally in the "taro lands" section of Honouliuli (see Register Map No. 630) in a watered area shoreward of the proposed rail alignment corridor. In traditional times, the land area known as Pu'uloa was an 'ili of Honouliuli, though it was sold as a separate land during the time of the Māhele. All native tenant claims made for kuleana at Pu'uloa were given up by the claimants.</p> <p>"Large terrace areas are shown on the U. S. Geological survey map of Oahu (1917) bordering West Loch of Pearl Harbor, the indication being that these are still under cultivation. I am told that taro is still grown here. This is evidently what is referred to as 'Ewa taro lands.' Of the Honouliuli coral plains McAllister (44, site 146) says :</p> <p>'...It is probable that the holes and pits in the coral were formerly used by the Hawaiians. Frequently the soil on the floor of the larger pits was used for cultivation, and even today one comes upon bananas and Hawaiian sugar cane still growing in them.'" (Handy, 1940:82)</p>
Hopeiki & Hopenui	Honouliuli, Waikele and Waipi'o, 'ili lands. Cited in claims of the Māhele.
Ka'aimalu	Waiawa Ahupua'a (associated with Kūalaka'i). This is storied land and spring site was named for a young girl and her brother who ate their fish in secret ('ai malu). A palani fish had been caught along the shore at Kūalaka'i (Honouliuli). Having no further luck in catching fish the two children set out on their trip home. They followed the path past Pu'uokapolei, and along the plains of Kaupe'a, and went on to Pueohulunui and Kalipāhe'e. From there they went down to Waiawa Stream. There, the children stopped to rest and drink water. Because they had only one fish, the sister suggested that they eat it prior to their

Ka'aimalu (cont'd.)	return home, where it would have to be shared. The two ate their fish, and were the first to break the 'ai kapu (eating restrictions forbidding members of the opposite sex from eating with one another). The god, Kekua'ōlelo, dwelling in the uplands at Pu'unahawele heard their conversation and called out to them repeating what they had said. Because of this event, the name Ka'aimalu was given to this place. Cited in the traditions of Maihea, Makanike'oe, Na Wahi Pana o Ewa, and claims of the Māhele.
Kahāhāpū	An 'ili (land section) cited in claims of the Māhele.
Kaihuopala'ai	An 'ili and fishery. Cited in claims of the Māhele. This place was famed in ancient times for its 'anae (mullet). Ka'ulu and 'Apoka'a (a husband and wife; also named localities) were the parents of two human children and two supernatural children, Kaihuopala'ai (a son) and Kaihuku'una (a daughter). When Kaihuopala'ai matured, he married Ka'ōhai. To Kaihuopala'ai and Ka'ōhai were born Pūhi Lo Laumeki (a son) and Kapapapūhi (a daughter). Their story is told in the traditions of Ka 'Anae o Kaihuopala'ai and Makanike'oe; and oral history interviews
Kalaekāne	An area disputed between the people of Honouliuli and Waikele. Site of the ancient village, Kupali'i (Boundary Commission proceedings). The name translates as "The point of Kāne," and may be suggested to be associated with the tradition of a visit by the gods Kāne and Kanaloa to the region. Cited in the tradition of Maihea.
Kalo'i	Kalo'i (Kaloj) is a traditional name used at several areas in Honouliuli Ahupua'a that are all connected by a series of gulches from the uplands near the 2,200 foot elevation to the shore. Following the ethno-historical record, the names Kalo'i, Kalo'i iki, Kalo'i li'ili'i and Kalo'i loa follow from the uplands to the taro land region of Honouliuli, with the latter names being cited in L.C.A Helu 901, 1570, and 1713. There is no reference to Kalo'i in the One'ula vicinity. Cited in claims of the Māhele.
Kama'oma'o	An area on the kula lands within view of Pu'u o Kapolei, and associated with Kaupe'a. Named for a supernatural woman who dwelt in the area. The flat land plains of wandering spirits (also see Kaupe'a). Cited in the tradition of Hi'iaka-i-ka-poli-Pele and in historical narratives.
Kamo'oiki	An 'ili cited in claims of the Māhele.

Kānehili	Honouliuli/Pu'uloa. An open kula land, noted in tradition for its association with Kaupe'a, and as a place of wandering spirits. An inhospitable zone. Cited in the tradition of Hi'iaka-i-ka-poli-o-Pele and in historical narratives.
Kānehoa	A mountain pass, famed in traditional lore and mele. Noted for its growth of kupukupu ferns, and the wind, Waikōloa, which blows from the mountains to the sea. Cited in the traditions of Hi'iaka-i-ka-poli-o-Pele and in historical narratives.
Ka'olina (Ko'olina)	An ancient village site on the western shore, between Lae Loa and Pili o Kahe. Cited in the tradition of Hi'iaka-i-ka-poli-o-Pele and historical narratives.
Kapākule	Pu'uloa-Honouliuli. A fishpond/fish trap on the inner shore of Pu'uloa (across from Hālawa), made by the gods Kāne and Kanaloa, for the benefit of Hanakāhi who faithfully worshipped them. Cited in the tradition of Maihea, and oral history interviews.
Kapapapūhi	Honouliuli-Hō'ae'ae boundary zone. A small point on the shore between these two ahupua'a. Also the name of a fishery for Honouliuli. Kapapapūhi was named for the daughter of Kaihuopala'ai and Ka'ōhai, whose history is told in the traditions of Makanike'oe and Pūhi o Laumeki; and oral history interviews.
Kapuna	Waikele Ahupua'a. A place of kapa makers, lo'i kalo and houses. The fishery fronting Kapuna belonged to Honouliuli. The people of Kapuna had a way of avoiding the payment of tribute. When the Waikele collector came along, they would claim that they were of Honouliuli; and when the Honouliuli collector came along, they would claim they were of Waikele. Their homes were in Waikele, but their fish belonged to Honouliuli (li, 1959:32). Kapuna was a cave in which chiefs of ancient times once lived. Cited in Na Wahi Pana o Ewa (1899); and claims of the Māhele.
Ka'ulu	Hō'ae'ae-Honouliuli boundary zone. An ancient village site, known as "Coneyville" in historic times—named for John H. Coney (1873, Boundary Commission proceedings). Reportedly named for the chief, Ka-'ulu-hua-i-ka-hāpapa (Pukui, et al. 1974:93).

Kaupe'a	An area noted as the wandering place of the spirits of the dead, who are seeking their way to another realm. An uninhabited plain with wiliwili (<i>Erythrina sandwicensis</i>) trees and 'ōhai (<i>Sesbania tomentosa</i>) plants, and associated with Kānehili and Leiolono. From Kaupe'a, one may see Leiolono where unclaimed spirits are lost on never ending darkness. Cited in traditions and oral history interviews.
Keahi	Pu'uloa-Honouliuli. An ancient village site named for a beautiful woman who once lived there. For a time, the demi-god Kamapua'a also lived at Keahi. In the tradition of Kaihuopala'ai, Keahi and Mokuo'eō (an island in the sea fronting Moanalua) were named as companions. Cited in <i>Na Wahi Pana o Ewa</i> (1899); in claims of the Māhele; and oral history interviews.
Keahumoa	The kula (plains) on the inland slopes of 'Ewa, within which is found Kunia, and continuing up to Līhu'e on one side; bounded by Kīpapa on the other side. The area was once extensively cultivated with native crops, planted originally by Ka'ōpele. The fields could be seen when looking makai from the mountain pass at Pōhākea. Cited in the traditions of Hi'iaka-i-ka-poli-o-Pele and Kalelealuakā. There is also situated at Keahumoa, two famous māla 'uala (sweet potato fields) which bear the name, Nāmakaokapā'o. Pūali'i was killed here, later a king of O'ahu and his warriors were also killed here. Cited in the tradition, "Kaa no Namakaokapaoo" (1918)
Keoneae	An area situated along the old trail between Honouliuli and Wai'anae, on the Pu'uloa side of Pu'uokapolei.
Kepo'okala (Po'okala)	Waipi'o Ahupua'a (associated with the fishery of Honouliuli). The point that juts into Ke awa lau o Pu'uloa (Pearl Harbor), at the end of Waipi'o peninsula. Kepo'okala marks the boundary between the fisheries of Honouliuli and Hālawa. Kāne and Kanaloa made a fishpond here, but were dissatisfied with its walls so they left it. Cited in <i>Na Wahi Pana o Ewa</i> (1899).
Kohepalaoa	Pu'uloa-Honouliuli. An 'ili and fishpond. Cited in claims of the Māhele, and in historic narratives of Pu'uloa.
Kuai'ōpelu	Honouliuli. An 'ili. Cited in claims of the Māhele.

Kūalaka'i	Honouliuli. An ancient village site situated on the western shore. In a sink hole-cave at this place, there was planted an 'ulu (breadfruit tree) by the deified navigator Kāha'i, and there had been hidden sacred objects for Nāmakaokapāo'o (Fornander Vol. V, 1918) Cited in native traditions, claims of the Māhele, and oral history interviews.
Kumuhau	Honouliuli. An 'ili cited in claims of the Māhele.
Kumumamo	Honouliuli coastal plains. Cited in historical mele.
Kunia	An upland 'ili, part of the larger Keahumoa plains, and site of a battle in the time of Kūali'i.
Kupaka	A former village site in the 'ili of Pu'uloa, situated on the ocean fronting shore of Honouliuli, west of Keahi, and marked on historical maps with a stone wall complex. Cited in historical accounts and oral history interviews.
Kupali'i	A village site at Kalaeokāne. The area disputed between the people of Honouliuli and Waikele; "...in assessing the ancient tax, putting houses on the line so as to evade both..." (1873, Honouliuli Boundary Commission proceedings)
Lae o Kahuka	Pu'uloa-Honouliuli. A point marked by a large pile of stones along the inner shore of Ke awa lau o Pu'uloa.
Laeloa (Kalaeloa)	A low point of land now known as "Barber's Point." Cited in traditions, historical accounts, and oral history interviews.
Līhu'e	An upland plain and lower mountain region. Waikōloa is a strong wind of Līhu'e that blows from the uplands to the lowlands (cited in the tradition of Ku-a-Pakaa, 1901). Mau'unēnē is a light breeze that blows down the slopes of Līhu'e to the lowlands of 'Ewa. Cited in Na Wahi Pana o Ewa (1899).
Manawai'elelu	Honouliuli, Hō'ae'ae and Waikele boundary junction zone. A gulch near Poliwai, and site of an ancient hōlua track (Boundary Commission proceedings).
Miki	Waikele Ahupua'a, disputed with Honouliuli. Kalaeokāne sits on the shore of the 'ili. Cited in claims of the Māhele.
Mokumeha	Named for a son of Kaihuopala'ai and Ka'ōhai, the brother of Laumeki. Cited in the tradition of Pūhi o Laumeki. Cited in claims of the Māhele.

Mo'okapu	Honouliuli-Waikele boundary zone. An ancient path which leads into Wai'anae uka. (1873, Boundary Commission proceedings)
Nāmakaokapā'o	An area of māla 'uala (sweet potato fields) situated on the plain of Keahumoa, a short distance below Kīpapa. Named for a youth who once lived nearby. Cited in the tradition, "Kaa no Namakaokapaoo" (1918)
Nāwahineokama'oma'o	An area on the kula lands named for a companion of Pu'u o Kapolei. Cited in the tradition of Hi'iaka-i-ka-poli-o-Pele.
Pālā'au	An 'ili (land section) cited in claims of the Māhele.
Papio	An area in the bay fronting Honouliuli where the chiefess of the same name was killed in an act of anger by the shark-goddess, Ka'ahupāhau. Koihala, Ka'ahupāhau's human attendant was insulted by Papio, and asked that she be killed. The site is also referred to as "Kanahunaopapio" The coral body form of Ka'ahupāhau is also found near this site. (He Moolelo Kaa Hawaii no Keliikau o Kau, Mar. 15, 1902)
Pau-ku'u-loa "Aole i pau ku'u loa"	Waikele-Honouliuli. A near shore land and fishery (below Hō'ae'ae), fronting Ulemoku (Boundary Commission proceedings, 1873). The source of naming this place is found in the tradition of Pu'uku'ua. Cited in Na Wahi Pana o Ewa (1899).
Pe'ekāua	Situated on the plain between Pu'uokapolei and Waimānalo. A place famed in the tradition of Hi'iaka's journey across 'Ewa. Pe'ekaua is found on the mauka side of the trail, where there is a large rock standing on the plain. Cited in the tradition of Hi'iaka-i-ka-poli-o-Pele.
Piliokahe	The boundary marker between Honouliuli, 'Ewa and Nānākuli, of the Wai'anae District. The boundary was made during the journey of Kāne and Kanaloa across 'Ewa. During their game of ulu-maika, the boundaries were set by where the stone stopped rolling. Cited in traditions and historical accounts.
Pōhākea	A famed mountain pass over which an ancient trail between Honouliuli and Wai'anae crossed. Noted in several native traditions for its commanding view plane to the lowlands and noted places of the 'Ewa District. One branch of the trail to Pōhākea passed near Pu'uokapolei. Cited in the traditions of Kāne, Kanaloa and Hi'iaka-i-ka-poli-o-Pele.

Pōhaku Mokokoko	A stone on the shore marking the boundary between Honouliuli and Hō‘ae‘ae, situated along the side of the government road. (1875, Boundary Commission proceedings)
Pōhakupalahalaha	A “well known rock along the trail” between Honouliuli and Hō‘ae‘ae. (1873, Boundary Commission Proceedings)
Po‘ohilo	An ‘ili. Named from events following a battle in the Kīpapa-Waikakalua region, in ca. 1400s, in which the head of Hilo (an invading chief from Hawai‘i) was placed on a stake at this site and displayed. A named locality cited in project area claims of the Māhele.
Pu‘uku‘ua	A hill of the inland region of Honouliuli. A place where chiefs once lived, and a battle field. It is said that the place named “Pau ku‘u loa” originated from a practice of the people here at Pu‘uku‘ua. Kāne and Kanaloa tired of working, and set aside their work here to return to Kahiki. Cited in Na Wahi Pana o Ewa (1899).
Pu‘uloa	This land was traditionally an ‘ili of Honouliuli, and marked the entrance to Ke awa lau o Pu‘uloa (The many bays of Pu‘uloa – Pearl Harbor, Pearl River or Wai Momi). The waters of Pu‘uloa were protected by the shark goddess Ka‘ahupāhau, her brother, Kahi‘ukā, and the little shark god Ka‘ehu-iki-manō-o-Pu‘uloa. Cited in traditions, historical accounts and oral history interviews.
Pu‘u-o-Kapo-lei	<p>This hill was named for the goddess Kapo, an elder sister of Pele. It was also the home of the supernatural grandmother of the demigod, Kamapua‘a (He Moolelo no Kamapuaa, 1861).</p> <p>S.M. Kamakau recorded the tradition that Pu‘u o Kapolei was used by the people of O‘ahu to mark the seasons of the year. When the sun set over the hill, it was Kau (summer). When the sun moved south, setting beyond the hill, it was Ho‘oilo (winter). (Kamakau, 1976:14)</p> <p>The old government road passed behind this pu‘u. Pu‘uku‘ua is viewed further inland from this hill. The plains around this region were covered with sugarcane by the late 1890s.</p> <p>A heiau once situated on this hill, and a rock shelter were destroyed in the early 1900s (McAllister, 1933:108, Site 138). Cited in traditions, historical accounts and oral history interviews.</p>

Pu'u Pālailai	A hill situated north west of Pu'u o Kapolei. Pālailai is cited in mele recorded in the tradition of Hi'iaka-i-ka-poli-o-Pele.
Waimānalo	<p>An 'ili. This is one of the "wai" (watered lands) granted to priests of the Lono class, by the demigod, Kamapua'a.</p> <p>During the time of Kākuhihewa (King of O'ahu, ca. 1500s), Waimānalo was home of a priest named Nāpuaikama'o. It was this priest who traveled to Ko'olina, where Kākuhihewa was waiting, and foretold that Kalelealuakā would gain victory in the battles being brought to O'ahu's shores.</p> <p>Cited in claims of the Māhele.</p>
Wanue	An area near the Kapapapūhi region of the Honouliuli shore line, named for a relative of Kaihuopala'ai (cited in Ka 'Anae o Kaihuopala'ai, 1895)
Waipōuli	A cave situated about five miles below Nāmakaokapāo'o and the Keahumoa plain. The place where the head of Pūali'i was thrown after he was killed. The cave was used for a time as a shelter to hide Pōka'i, mother of Nāmakaokapāo'o. Cited in the tradition, "Kaa'o no Namakaokapaoo" (1918).

1883 – Place Name Series

In 1883 a Honolulu newspaper, Saturday Press ran a series of articles to acquaint readers with place names and their meanings from around Hawai'i. Among the names cited were several from Honouliuli:

July 28, 1883 (page 5)
Saturday Press
Dictionary of Hawaiian Localities

The names given below are Hawaiian geographical names, towns, estates, mountains, valleys, bays, rivers, etc., which English readers are likely to come across in historical or newspaper reading. Translations are given when a satisfactory English rendering is possible. This dictionary will be continued as possible...

August 11, 1883 (page 4)
Saturday Press
Dictionary of Hawaiian Localities

Ewa – "Unequal" The district of Oahu between Moanalua and Lihue and Waianae, and being the lands surrounding Pearl river or harbor. Was a favorite residence of the Oahu kings in the olden times.

September 8, 1883 (page 5)
Saturday Press
Dictionary of Hawaiian Localities

Honouliuli – “The blue bays or inlets” Land in Ewa, Oahu.

December 1, 1883 (page 5)
Saturday Press
Dictionary of Hawaiian Localities

Kapapahinui – “To bestow honors upon a person” Land in Honouliuli, Ewa, Oahu.

Kauwahine – “Woman mounted” Land in Honouliuli, Ewa, Oahu.

Kamaipepehi – Land in Honouliuli, Ewa, Oahu.

Kapapapuhi – “Eel’s Board” Land in Honouliuli, Ewa, Oahu.

Kamumuku – “Shortened” Land in Honouliuli, Ewa, Oahu.

Kaakau – “The right” Land in Honouliuli, Ewa, Oahu.

Kamaipipi – Land in Honouliuli, Ewa, Oahu.

Kaaumakua – “Spirits of one’s ancestors always invoked by Hawaiians in cases of distress” Land in Honouliuli, Ewa, Oahu.

Kamilomilo – “To twist” Land in Honouliuli Ewa, Oahu.

Kamookahi – “Single strip” Land in Honouliuli, Ewa, Oahu.

Kamoku – “Ship or an island, used in Hawaiian proverb (Ka Moku o Keawe) the island of Keawe” Land in Honouliuli, Ewa, Oahu.

Kailikahi – “One skin” Land in Honouliuli, Ewa, Oahu.

Kalokoele – “Black pond” Land in Honouliuli, Ewa, Oahu.

Kaulaula – “The red one” Land in Honouliuli, Ewa, Oahu.

Keakea – “To protest against” Land in Honouliuli, Ewa, Oahu.

December 29, 1883 (page 6)
Saturday Press
Dictionary of Hawaiian Localities

Keaalii – A cave in the sea at the entrance to Puuloa harbor, and known by the natives to have been formerly the home of a large shark called Komoawa, who has been generally credited as the watchman on guard at the entrance to Kaahupahau's waters. The latter's royal cave-dwelling was in Honouliuli lagoon.

NĀ MO‘OLELO HAWAI‘I (HAWAIIAN TRADITIONS)

Background

In Hawaiian mo‘olelo (traditions and historical narratives) are found expressions of native beliefs, customs, practices, and history. The Hawaiian landscape itself is storied, and each place name is associated with a tradition—ranging from the presence and interactions of the gods with people, to documenting an event, or the characteristics of a given place. Unfortunately, today, many of those mo‘olelo have been lost. Through the mo‘olelo that have survived the passing of time we are able to glimpse the history of the land and people of Honouliuli Ahupua‘a.

This section of the study provides readers with a collection of narratives written by native Hawaiian authors and historians, non-Hawaiian visitors and residents of the land during the nineteenth and early twentieth century. The narratives document traditional lore and knowledge, customary practices and beliefs, and the importance of place names which have survived the passing of time. A number of the accounts come from Hawaiian language resources which have not been previously available in English. Other citations revisit some of the better known historical accounts, while attempting to shed new light on them, with efforts made to place them in a Hawaiian cultural context based on a wide range of resource materials.

Transcripts and/or translations of the Hawaiian language accounts are given either verbatim, or in summary of longer narratives, with emphasis on the key events—their association with akua (gods), ‘āina (land) and kānaka (people) of Honouliuli Ahupua‘a. The citations span the period from antiquity to the 1920s. We have elected to include the Hawaiian language transcripts in this study in an effort to provide present and future generations with easy access to these important narratives as a means of fostering on-going cultural attachment to place, and for educational and interpretive purposes. In this way the kūpuna (elders/ancestors) speak for themselves, and pass their voices on to inspire continued knowledge of place, practice and use of the native place names.

The narratives which follow are generally organized chronologically, by date of publication, thus one might find descriptions of the historic landscape cited prior to an account describing the presence of the gods touching the land and daily lives of the people. It will be noted that in a number of instances, place names originated as the names of notable figures—either gods, demigods, chiefly personages or deified ancestors—while other names describe events or particular characteristics of named locations. Underlining is used to indicate the first occurrence of place names cited for Honouliuli Ahupua‘a.

He Wahi Kaa a me kekahi Mele pu A Little Story and some Chants (Traditions of Hi‘iaka-i-ka-poli-o-Pele)

The epic tradition of the goddess Pele and her youngest sister, Hi‘iaka-i-ka-poli-o-Pele (Hi‘iaka), spans the entire Hawaiian Archipelago, and even beyond, to Kahiki, the ancestral home of the gods. The tradition is the source of many descriptions of places, place names, beliefs and knowledge traditional and customary practices. As in the account below, “He

Wahi Kaa a me kekahi Mele pu” (1860), portions of the tradition were also cited in excerpts to remind people of various facets of knowledge that was recorded in the larger account. Of particular interest in the narratives below, are references to Hi’iaka’s travels on O’ahu, and mention of places in Honouliuli and vicinity.

Iulai 4, 1860 (aoao 60)

Ka Hae Hawaii

He wahi kaa a me kekahi mele pu.

O Lohiau me Kaleiopaoa, he mau kanaka no Kauai, o Haena ko laua wahi noho; Ua launa kino wailua wale o Pele me Lohiau, ua ku a aloha loa o Pele ia Lohiau: no ka nui o kona makemake kena’ku la oia ia Hiiaka e kii ia Lohiauipo i Haena a loa. Eia ka laua Berita, “e kii oe ia Lohiau a loa mai me oe a laa ia’u, Oia ka ka aoao 1. Eia hoi ka ka aoao elua, e malama oe i kuu aikane ia Hopoe, a hoi mai au;” alaila, hele o Hiiaka i Kauai.

A hiki o Hiiaka me Wahineomao i Haena, ua make o Lohiau, lapaau oia a ola, hoi mai lakou a ekolu o Lohiau, me Wahineomao, a me Hiiaka, a hiki i Oahu, pae o Hiiaka mauka o Waianae, ma ka waa no o Lohiau a me Wahineomao, a hiki i Puuloa. Ia hele ana o Hiiaka mauka, a hiki oia maluna o Pohakea, i nana’ku ka hana ua make o Hopoe, e ami mai ana i ke kai, alaila hu mai la ke aloha o Hiiaka no ke aikane ana.

A hiki ma Puuloa, kau hau lakou ma ka waa, a hiki i Mamala, halawai me Peleula ma e heenalua ana, hoi lakou i uka i ka hale, hookipa maikai ia po, lealea lakou ia po, he Kilu ka hana ilaila i ike ai o Hiiaka i ka lea o Lohiau.

Haalele ia Honolulu, hiki lakou i Molokai, noho i ke kaha o Palaau, a make i ka make a ka pololi, lohe mai lakou he hale komo ko Olepau ke alii o Maui, manao aku hoi e ola ka pololi ilaila, i ua la nei i komo ai ka hale o Olepau hiki lakou a ekolu ilaila. I ka ike ana mai o Waihinalo ka wahine a Olepau, ua maopopo ia’ku kona ano, he ano pi.

Hoohuli ae la, oia ia Olepau iluna ke alo, hukihuki i ka umiumi. Alaila hapai ae la o Hiiaka i keia mele, a pane aku ia Waihinalo.

Mehameha kanaka ole ka hoi Puuomoeawa--e,
O Kaupea i ka aina kanaka ole,
A kulou anei e uwe ana—
E kala ka uwe he keiki makua ole.

(He mau mele kike ana keia wahi, aole nae i loa ia’u aka makemake nae o Olepau e ike ia lakou a ekolu aole nae e hiki.) Ua ninau mai o Hiiaka ia Waihinalo i ka wahine a Olepau, Ia wai Maui ?

Hai mai o Waihinalo ia Olepau.
O Kalani ke’lii Kauhilonohonua,
O Kamakea kahiko a Kiha,
O Kiha nui lulu moku,

O Kaulahea nui o ka lani--e;
Ia ia Maui--a.

Hai mai o Hiiaka, ua makeia. Haha ae ka oe Ia! O olo ka pihe i ke aumoe, Owawa ka pihe i ke kakahiaka, o ka haka maia a Olepau, ua pau i ka ai ia e ka wahine. Ua make o Olepau, o Olepau Aloha.

Hoole mai o Waihinalo wahine a Kapoipoi, aole e make kuu alii ia oe, ke hai mai nei na kua wahine oia nei. O Walinuu ma laua o Walimaanoanoa, o Papa o Hoohokukalani, e hoole mai ana, aole e make.

Pane mai o Hiiaka i ka hua o ka make.
Ua make ke lii nona nei moku,
He puua kau ko Molokai,---
He ilio kohekohe Lanai,
He pale ka aaka o Kahaloa,
He puoa kai Molokini,
Huli kaele o na Hono,
Paiauma wale na aina,
Oho ki kepakepa na moku,
Uwe ka wahine, uwe ka hanehane,
Uwe ka leoleo i ke kula, i ke pili Ia i Kamaomao,
Ia kaa kumakena ia o Maui--e;
Make Olepau, o Olepau aloha.

Pau na mele a laua i paio ai. Iloko o ka Hale komo o Olepau o Kapo, he hoahanau no Hiiaka. Ike oia aole hookipaia kona hoahanau; ku ae Ia oia a hoi i kona hale, hoolale oia ia Puanui kana kane i mea ai kahu i paha, o Luau. Ua makaukau ka hale o Kapo i na mea ai; (E hoi mai ana o Hiiaka ma a waena o ke Alanui; ua loohia ia o Olepau e ka mai, a aneane e pilikia; Hoounaia ke kanaka e kii ia Hiiaka, me ka puua pu, hoolohe mai o Hiiaka e alala aku ana ka puua, ia wa, ua hoaa loa ia ke kanaka me ka puua, ua ninau ke kanaka ia Hiiaka, ua hoohokaia: pela ko laua loaa ole ana, a hiki lakou ma ka Hale o Kapo, ua makaukau, ua pau i ka ai; a hiki i ke aumoe make iho Ia o Olepau, nona ka mea i manaia.)

B. Kalaiohauola. Wailua, Kauai, Iulai 4, 1860.

Summary — A Little Story and some Chants

Hiiaka and her companion Wahineoma'o traveled to Hā'ena, Kaua'i and returned Lohiauipo, Pele's mortal lover to life. Hiiaka, Wahineoma'o and Lohiau then departed from Kaua'i on their journey to the island of Hawai'i where Lohiau would be reunited with Pele. Arriving at Wai'anae, Hiiaka went overland, instructing Lohiau Wahineoma'o to continue by canoe, where she would later rejoin them at Pu'uloa.

Hiiaka walked inland and passed over the summit of Pōhākea, from where she looked to Hawai'i and saw her beloved friend, Hōpoe dancing on the shore. She then descended (across Honouliuli), and arrived at

Pu'uloa where she boarded their canoe, and traveled on to Māmala and then met with the chiefess Pele'ula (for whom the place in Honolulu is named). They then traveled by canoe on to Moloka'i and then to Maui...

While on Maui, Hi'iaka chanted a mele in which she described certain places where she had traveled. One of the lines returns to the plains of Honouliuli in which she said:

“O Kaupea i ka aina kanaka ole...”

(Kaupe'a is a land without people...)

He Moolelo no Kamapuaa A Tradition of Kamapuaa

S.W. Kahiolo contributed the tradition of Kamapua'a to the native newspaper, Ka Hae Hawaii in 1861 (the original Hawaiian texts may be viewed in the Hawaiian digital library at www.ulukau.org). This is the earliest detailed account of Kamapua'a, a multi-formed deity of traditional significance on O'ahu, and all the major islands of the Hawaiian group. The Hawaiian deity Kamapua'a, is a part of the Lono god-force, and possessed many body forms (kinolau), representing both human and various facets of nature. He was born in pig-form to Hina (mother) and Kahiki'ula (father) was raised at Kaluanui in the Ko'olau loa District of O'ahu.

Excerpts from “He Moolelo no Kamapuaa” provide readers with details on places of traditional cultural significance in the 'Ewa District. This mo'olelo offers traditions associated with the naming of, or traditional importance and uses of named localities in Honouliuli and vicinity.

July 10, 1861 – Aukake 28, 1861

Ka Hae Hawaii

“He Moolelo no Kamapuaa” (A Tradition of Kamapuaa)

G.W. Kahiolo

July 10, 1861

...When the chief Olopana was killed, the island of Oahu became Kamapuaa's. He then fetched his people (who he had hidden) from above Kaliuwaa and brought them down, and they then returned to their lands. The priest (Lonoawohi) asked Kamapuaa if he could be given some lands for his own as well. He asked, “Perhaps the water lands might be mine.” Kamapuaa agreed. This was something like a riddle that the lands which have the word “water” (wai) in their names would be his, like: Waialua, Waianae, Waimanalo, Waikele, Waipio, Waiawa, Waimano, Waimalu, Waikiki, Waialae, Wailupe, Waimanalo 2, Waihee, Waiahole and etc.

The parents of Kamapuaa, Hina and Kahiki'ula, thought that this amount of land was too great, and they criticized Kamapuaa for agreeing to it. But his elder siblings and grandmother did not criticize him, agreeing to the priest's request. The remainder of the lands went to Kamapuaa's family...

[Following a journey to Hawaii, where Kamapuaa fought with Pele, he returned to Oahu. Upon arriving at Oahu, Kamapuaa learned that the island was under the rule of another chief, and that his parents had been chased to Kauai, and that his favorite brother Kekeleiaiku had been killed. The following excerpts include accounts describing sites and activities in Ewa.]

Ka Hae Hawaii

August 7, 1861

...Kamapuaa walked to Keanapuaa, on the shore at Halawa, and he slept there. When he woke up from his sleep, he urinated in the sea, and that is why the fish of Puuloa have a strong smell to them, so say the uninformed.

From there, he went to Honouliuli and saw his grandmother, Kamauluaniho, sitting along the side of a taro pond field. She was looking with desire to the lands below, where some of the men of the king were working, and wishing that they would leave even a little bit of taro behind for her to eat. Kamapuaa then went and stood next to her, and greeted her. She replied, greeting him, but did not recognize him as her grandson. He then asked her why she was sitting there. She told him, "I am looking to the lowlands, where the men of the chief are working, and wishing that they would leave a little behind so that I may have some food." Kamapuaa then said to his grandmother, "How did you live before?"

She answered, "What is it to you? My grandchildren have died, one in a battle with Pele, another buried, and one on Kauai." This is how she spoke, not understanding that the one before here was her own grandson. Kamapuaa then answered, "I am going to get some food for me." She asked, "Where will you get your food?" He told her, "I will go and perhaps ask for some, and maybe they will give me some of their food."

Ka Hae Hawaii

August 14, 1861

Kamapuaa went and said to one of the men who was pulling taro, "Let the two of us pull taro for us." The man agreed, and the two of them pulled taro, some for the man and some for Kamapuaa. Kamapuaa pulled a large quantity and then carried it up to his grandmother. Because of the large load that he carried, Kamauluaniho suspected that the man was indeed her own grandson, Kamapuaa. She chanted a name song to Kamapuaa and he chanted to her as well. Together, they carried the taro to the house she shared with another old woman, at Puuokapolei. Setting down their bundles of taro, Kamauluaniho placed Kamapuaa on her lap and wept over him. The two were joined by the other old woman and she was introduced to Kamapuaa, who she thought had been lost. Preparations were made for a meal, and Kamapuaa and the old woman went out to her garden to collect sweet potatoes. They then returned to the house and ate...

Ka Hae Hawaii

August 21-28, 1861

...Kamapuaa went to Nuuanu and performed a ceremony, bringing his brother, Kekeleiaiku, back to life. He then traveled to Kou where he killed the chiefs and people who had killed his brother, and forced his family into their live of despair... Returning from Kou, Kamapuaa met his friend Kuolohele and the two of them walked from Moanalua. They reached Waiawa and continued on to Waipahu. Standing on the edge of the stream there, Kuolohele went to bath in the stream. Kamapuaa noticed that Kuolohele had a large lump (puu) on his back. Picking up a stone, Kamapuaa struck the lump on Kuolohele's back.

Kuolohele cried out, thinking that he was about to be killed. Kamapuaa reassured him that he was not going to die, but that instead, he would be healed. He then instructed Kuolohele to touch his back. In doing so, Kuolohele found that the lump was gone.

Kamapuaa then picked up the stone and set it on the cliff-side. That stone remains there at this time, and it is a stone which many travelers visit [the stone is named Kuolohele]... Kuolohele and Kamapuaa continued traveling together for a short distance, until Kuolohele reached his destination. Kamapuaa continued to Puuokapolei, where he met with his grandmother and brother. He told them what had transpired, and he then set off for Kauai, to bring his parents back to Oahu...

He Kaao no Pikoikaalala The Tradition of Pikoika'alalā

The tradition of Pikoika'alalā (Pikoika-son-of-the-crow) was printed in the Hawaiian language newspaper, Kuokoa, between December 16th, 1865 and March 10th, 1866, and was contributed by S.M. Kauai. (The full tradition may now be found in the Hawaiian Digital Library at www.ulukau.com.)

Pikoika'alalā was born to 'Alalā and Koukou on the island of Kaua'i, and his family were kūpua (beings with supernatural powers and multiple body-forms). Pikoika'alalā possessed exceptional sight and excelled in the Hawaiian art of pana pua (shooting with bow and arrow). Through the tradition of Pikoika'alalā, readers learn that many localities throughout the islands are named for places where he competed in matches with archers, shooting 'iole (rats) and birds from great distances. The tradition is set in the late 1500s when Keawe-nui-a-'Umi, the king of Hawai'i Island.

December 23, 1865 (aoao 1)

Nupepa Kuokoa

He Kaao no Pikoikaalala

[While describing Pikoika'alalā's travels around O'ahu, readers are told]

...The districts of O'ahu are thus known... The land from Piliokahe to Kapukakī makes up the district of 'Ewa...

Moolelo no Puapualenalena The Tradition of Puapualenalena

Puapualenalena was a supernatural dog, who lived during the time of Hakau (half-brother of Hawai'i's 'Umi-a-Līloa; ca. AD 1525). His primary residence and adventures occurred on Hawai'i, but he also traveled across the islands. While on O'ahu, the heights of Pōhākea where the mountain trail descends into Honouliuli were mentioned. From there he traveled to the shore of Pu'uloa. (The full tradition may now be found in the Hawaiian Digital Library at www.ulukau.com.)

Nupepa Kuokoa

February 24, 1866:1

...While sailing from Kauai, Puapualenalena and his companions reached the Waianae coast. Puapualenalena leapt to shore and traveled across the land to Pohakea from where he looked upon the lands of Ewa and Waialua... He then went down to the shore of Puuloa where the canoes had landed and joined the travelers to continue the journey to Hawaii...

Tradition of the Mullet of Kaihuopalaai

One of the famous traditions of Honouliuli centers on the importance of the ahupua'a as source of the annual migration of the 'anae holo (mullet) around the island of O'ahu. The traditions was originally published in 1866, under the title of "Ka Amaama o Kaihuopalaai" (Nuppa Kuokoa, September 17, 1866, page 3). In 1896 it was published again under the title of "He Moolelo Kaa no ka Puhi o Laumeki," in a major account that cited numerous locations, resources and residents of the Honouliuli ahupua'a. Below both traditions are cited, the earlier one provided in the original Hawaiian language as it sets the foundation for the more detailed account of 1896, and will serve as a resource for students of Hawaiian language. The later account is cited as translated by Maly in 2003.

Kepakemapa 17, 1866 (aoao 3)

Ke Au Okoa

Ka Amaama o Kaihuopalaai

Ma ka auina la o ka Poalua o ka pule i hala iho nei, ua olioli makou i ka ike ana'ku i ka lehulehu e hou ae ana me na puolo anae, he ewalu, a he umi o ka hapawalu. Ua hauoli nui no ke kulanakauhale nei i keia mea, ka hoes hou ana mai o ka anae holo, a ua iho nui ka lehulehu e kuai, a o ko makou Hale Pai holookoa nei no hoi kahua i iho pu i ka makeke e kuia ia ai. He wa no aia iloko o ka makahiki e holo mau ai keia i-a. O Kapapaapuhi ma Ewa, a me Kaipapau ma Koolauloa, oia na wahi i oleloia e kahiko, na wahi hoolulu ia o ua i-a nei, he anae. O kona home mau nae o Kapapaapuhi.

Eia malalo nei he wahi kaa mai kekahi elemakule mai, e pili ana i ka ano o ke kaapuni ana o ka anae a puni keia mokupuni.

He Kaa no Kaanae.

Aia ma Kapapaapuhi, me Ewa, kahi i noho ai kekahi ohana nui. Na ka makuakane o kei ohana kekahi kaikamahine maikai, a na makua i aloha nui ai. Ua oi ae paha ke aloha o na makua i keia kaikamahine mamua o na keiki e ae. Ua pii ae ua kaikamahine, a aneane paha he umikumamalima ona mau makahiki, hooaumia ia iho la oia e kekahi mea. I ka ike ia ana o ke ano haumia ia o ua kaikamahine nei e na makua, ninau aku la na makua ia ia me ke ano e hai mai la hoi ke keiki i ka hua o ka lokomaikai; aohe nae wahi mea a hai mai. Huna eleele loa nohoi ke kaikamanine.

Ninau pinepione aku la na makua e hai mai, aohe wahi mea a hai mai; a no keia mea, kipaku haalele aku la na makua me ka hoohuakao, a i aku i ke kaikamahine, “O hele e imi i kau loa, a mai manao mai oe he hale! “

Ku ae la ua kaikamahine nei o ka hupe o na waimaka, haalele iho la oia i ka ohana.

Hele aku la keia a hiki i Kaipapau, makemake ia mai la keia e kekahi kanaka, no ko ia nei ano wahine ui no hoi paha, a hoao ia ae la laua nei he kane a he wahine, a noho iho la ia he wahine no ka pali hauliuli. O ka hana nui a ua kane nei o ka mahiai i kela makahiki keia makahiki. Oi mai ai aku ua kanaka nei a piha ka aina i ka ai, ka uala, ka maia, ke ko, a me kela mea keia mea. I ka piha ana o ka aina i kela mea ai keia mea ai, a oi kekahi la, olelo mai la ke kane i ka wahine, “Kanu aku nei kaua ia ka aina a piha i ka ai, a me kela mea keia mea, a eia la auanei i hea ka inai e pono ai o keia ai! “

Kulou ka wahine ilalo, a pane mai la, “Ua i-a! Ina ke mau la no ke aloha o kee mau makua ia’u, alaila ka hoi loa ma inai o ka ai a kaua i luhi ai. Hele no ka hoi oe la, a hala mai ke Ahupuaa mea la, o mea ia, a hele aku no oe. Pela no ka hoi oe e hele ai, a hiki oe i ka aina e kapa ia ana la o Ewa, alaila, ninau iho no oe ia Kapapaapuhi. Aia ka hoi ilaila ko’u nui kahi i noho ai. Hele no oe la, a ilaila, kolea iho oe i o’u mau makua; a i ninau mai ia oe i kau huakai ea, alaila, hai aku oe he i-a kau huakai i hiki aku ai ilaila. I haawi ia mai anei oe i ka ia iloko o ka hale, mai lawe anei oe. Olelo aku oe i ka ia iloko o ke kai. “ Ae mai la ua kanaka nei.

He anahulu mahope iho, kaapuni iho la ua kanaka nei, e hele ana i ka hale pa leo he makuahonowai. Ninau hele aku la no hoi keia a hiki wale i ua aina hanau nei o ka wahine, a hai ia mai la no hoi keia i ka hale, kahi i noho ai o kona mau makuahonowai. Hele aku la no hoi keia a hiki ilaila, kolea iho la. Uwe mai la ka ohana holookoa, me he mea la o ke kaikamahine okoa no, ua hoi aku. Uwe iho la a pau, hiowai a luana iho la, ninau mai ka makuahonowai kane, “Kau huakai o ka hiki ana mai? “ Olelo aku no hoi keia, “I hoouna ia mai nei au i i-a. “ “Ae, “ wahi a ka makuahonowai; “eia ae no ka i-a la, he umi halau i piha, a hoi lawe ia i elima. “ Hai aku la no hoi keia, e like me ka olelo a ka wahine, o ka ia iloko o ke kai. Kulou iho’la ka makuahonowai ilalo a pau, olelo mai la, “O ka i-a ia, lawe ia, aia hoi oe lawe pu me ka ia! “

He mau la mahope mai, hoi mai la ua kanaka nei, a Kapuukolo i Honolulu nei moe, a i ala ae ka hana o ka hiamoe i kakahiaka ae, e kuu mai ana kanaka ii ka anae. Manao iho la keia, he i-a no la no ia whai, noho ilaila ai i-a. Pela aku ana a

hiki i ka luahole i Waikiki. Mai laila aku keia a Maunalua, o ka hana no ka na kanaka o ke kuu i ka i-a. Pela wale a hiki keia i Kaipapau i ke ahiahi o kekahi la, a i ala ae ka hana a ka wahine a nana aku i ke kai e ulu mai ana kje kai i ka i-a, a i aku keia i ke kane, “Ai aka i-a au i hele aku nei. “ Akahi no keia a hoomanao ae, o ka ia no ka ia e kuu mau ia ana ma na wahi a pau ana e moe ai.

O keia iho la ka ke kumu i holo ai a puni keia moku, pela la ka olelo kahiko, aka, pela paha, aole paha, he anoninoni loa ko makou mau manao ma ia mea, e like me ka kahiko e olelo nei.

“He Moolelo Kaa no ka Puihi o Laumeki” A Tradition of Puihi Laumeki – A Deified Eel, and how the ‘Anae-holo came to Travel around O‘ahu

“He Moolelo Kaa Hawaii no ka Puihi o Laumeki, ka Mea i Like me ka Ilio Puapualenalena” (The Hawaiian tradition of Pūhi Laumeki...) was published in the native language newspaper, Nupepa Ka Oiaio, between November 8th 1895 to February 14th 1896. The mo‘olelo was submitted to the paper by native historian, Moses Manu. The mo‘olelo primarily focuses on wahi pana and features associated with the lands of ‘Ewa, O‘ahu—recounting events associated with the birth and deification of an eel (pūhi) guardian of fisheries, and his siblings, among whom was Mokumeha. The narratives include important descriptions of Honouliuli as the source of the ‘anae holo, and fisheries around the island of O‘ahu.

Nowemapa 8, 1895 – Ianuali 17, 1896 Nupepa Ka Oiaio

November 8, 1895

It is perhaps not unusual for the Hawaiian people to see this type of long fish, an eel, about all the shores and points, and in the rough seas, and shallow reefs and coral beds of the sea. There is not only one type of eel that is written about, but numerous ones that were named, describing their character and the type of skin which they had. In the ancient times of our ancestors, some of the people of old, worshipped eels as Gods, and restrictions were placed upon certain types of eels. There are many traditions pertaining to eels. It is for this fish that the famous saying “An eel of the sea caverns, whose chin sags.”¹

Indeed, this is the fish that was desired by Keinohoomanawanui, the eels of the fishpond of Hanaloa, when he was living with his friend, Kalelealuaka, above Kahalepoi at Waipio uka, when Kakuhihewa was the king of Oahu. It was necessary for us to speak of the stories above, as we now begin our tradition.

It is said in this account of Laumeki, that his true form was that of an eel. His island was Oahu, the district was Ewa, Honouliuli was the land. Within this land division, in its sheltered bay, there is a place called Kaihuopalaa. It is the place of the anae (mullet), which are known about Honolulu, and asked for by the people, with great desire.

¹ An expression that was used to describe a prosperous person (Pukui. 1983 No. 1545).

Kaihuopalaai was human by birth, but he was also a kupua [dual-formed being], who was born at Honouliuli. His youngest sister was known by the name of Kaihukuuna. In the days that her body matured and filled out, she and some of her elders left Ewa and went to dwell in the uplands of Laiemaloo, at Koolauloa, where she met her husband. The place known by the name Kaihukuuna, at Laiemaloo, is the boundary of the lands to which the anae of Honouliuli travel.

At the time that Kaihukuuna was separated from her elder brother and parents, Kaihuopalaai had matured and was well known for his fine features, and his red-hued cheeks. He was known as the favorite of his parents and all the family. There was a young woman, who like Kaihuopalaai, was also favored by her family. Her name was Kaohai, and she lived at the place where the coconut grove which stands at the estuary of Waikele and Waipio. Thus, these two fine children of the land of the fish that quiet voices (Ka ia hamau leo), that is Ewa, were married in the traditional manner.

In their youth, the two lived as husband and wife in peace. And after a time, Kaohai showed signs of carrying a child. This brought great joy to the parents and elders of these two youth. When the time came for Kaohai to give birth, her child was born, a beautiful daughter, who also had the same red-hued nature as her father. While Kaohai was cleaning the child and caring for the afterbirth, she looked carefully at her daughter and saw a deep red-spotted mark that looked like an eel, encircling the infant. Everyone was looking at the mark, contemplating its meaning, and Kaohai was once again taken with birth pains. It was then understood that perhaps there would be a twin born as well. But when the birth occurred, an eel was seen moving about in the blood, on the side of Kaohai's thigh. This greatly frightened the family and attendants, they fled, taking the child who had been born in a human-form, with them. Kaihuopalaai also separated himself from his wife. Kaohai remained with the blood stains upon her, and no one was left to help her.

It was the eel which had been born to her, that helped to clean Kaohai. He worked like a human, and Kaohai looked at the fish child which had been born to her, and she could find no reason to criticize or revile him. Kaohai then called to her husband, Kaihuopalaai, telling not to be afraid, and he returned. They both realized the wondrous nature of this child and cared for him at a good place, in the calm bay of Honouliuli. The named this eel child, Laumeki, and his elder sister, born in human-form, was named Kapapapuhi. This eel became a cherished child, and was cared for as a God. Laumeki, the one who had been consecrated, asked that the first-born, his sister, also be cared for in the same manner, and a great affection was shared between the children born from the loins of one mother.

November 15, 1895

Thus, it is told in this tradition, that this is the eel Laumeki. It is he who caused the anae to remain at Honouliuli, and why they are known as "Ka anae o Kaihuopalaai" (The mullet of Kaihuopalaai). With the passing of time, the forms of this eel changed. At one time, he was red with spots, like the eel called puhī paka, at other times he was like the laumilo eel.

A while after the birth of Laumeki, another child was born to Kaohai, a son. He was named Mokumeha, and he was given to Wanue, an elder relative of Kaihuopalaai's, to be raised. There are at Honouliuli, Ewa, places named for all of these people. The natives of that land are familiar with these places. For this Wanue, it is recalled in a song:

The thoughts are set upon the sea at Wanue,
I am cold in the task done here...

The eel-child Laumeki, followed the fish around in the expanse of the sea, and on the waves of this place. This was a work of love and care, done for his parents and family, that they would have no difficulties. In those days, this eel lived in the sea at a place where a stone islet is seen in the bay of Honouliuli, and he would not eat the fish which passed before him. He did these things for his parents and sister Kapapahu.

Laumeki was very watchful of his family, protecting them from sharks, barracudas, and the long billed marlin of the sea which entered into the sheltered bay of Honouliuli, the land of his birth. Because of his nature, Laumeki did many wondrous things. It was Laumeki who trapped the Puhi lala that had lived out in the sea, in the pond of Hanaloha. This Puhi lala was the one who bragged about his deeds, and when he was trapped his eyes glowed red like the flames of an earthen oven.

It is perhaps worthy here, my readers that we leave Laumeki and speak of Mokumeha and his journey around Oahu. At the time when the sun rested atop the head [describing Mokumeha's maturity], and his fine features developed. He was very distinguished looking. At that time, he determined to travel around the island of Oahu. He asked his parents and guardian permission, and it was agreed that he could make the journey.

Mokumeha departed from Honouliuli and traveled to Waianae, and then went on to Laiemaloo, at Koolauloa, the place where the youngest sister of his father dwelt. She [Kaihukuuna] was pounding kapa with her beater and thinking about her elder brother. She rose and went to the door of her house and saw a youth walking along the trail. Seeing the youth, her thoughts returned once again to her brother Kaihuopalaai and his wife Kaohai. The features of this youth in every way, looked like those of his father, and upon seeing him, tears welled up in Kaihukuuna's eyes. She called to the youth inquiring about his journey, and he responded, answering each of the questions. The moment the youth said the name of his parents, and the land from which he came, Kaihukuuna wept and greeted her nephew in the custom of the people of old.

This greatly startled her husband who was out in the cultivated gardens tending to his crops. He thought that perhaps one of his own family members had arrived at the house. When he reached their house, he saw the strange youth and he quickly went to prepare food for their guest. In no time, everything was prepared, and he then went to his wife asking her to stop her crying, and invite the visitor to eat of the food that had been prepared. He told his wife, "Then, the talking and

crying can resume.” She agreed and they sat down together and ate, and had a pleasant time talking.

Kaihukuuna then asked Mokumeha about the nature of his trip, and he explained that he was traveling around Oahu on a sight-seeing trip. Kaihukuuna told him, “It is wonderful that we have met you and can host you here.” She then asked him to consider staying with her and her husband at Laiemaloo, where all of his needs would be met. “We have plenty of food and if you desire a wife, we can arrange that as well.” Mokumeha declined the invitation, explaining his desire to continue the journey and then return to Honouliuli.

November 22, 1895

Now it is true that at this place, Laiemaloo, there was grown great quantities of plant foods, but the one thing that it was lacking was fish. Mokumeha, his aunt, and her husband, Pueo, spoke about this, and it was determined that Pueo should go to Ewa. Mokumeha instructed him to seek out Kaihuopalaai, Kaohai, Kapapapuhi, and Laumeki, and to ask for fish. He told them that “Laumeki will be able to lead the fish to you here at Laiemaloo.”

Pueo departed for Honouliuli [various sites and features are described along the way]... and he met with Kaihuopalaai. Kaihuopalaai’s love for his sister welled up within him, and it was agreed that fish would be given to her and her family. But rather than sending fish home with Pueo in a calabash—fish which would be quickly consumed, causing Pueo to continually need to make the journey between Laiemaloo and Honouliuli—Kaihuopalaai said that he would “give the fish year round.”

November 22, 1895

When Kaihuopalaai finished speaking, Pueo exclaimed, “This is just what your son said you would do!” Kaihuopalaai and Pueo then went to the house of Kapapapuhi, who, when she learned that Pueo was her uncle, leapt up and greeted him. They discussed the request for fish, and ate while speaking further. Kaihuopalaai then asked, “Where do you come from?” Pueo answered, “Laiemaloo,” and he described the land to her.

The next day, Kapapapuhi and Pueo went on a canoe out to the stone islet where Laumeki lived. They took with them food, and as they drew near the stone, the water turned choppy like the water of the stormy winter season. The head of Laumeki rose out of his pit and remained on the surface of the water. Kapapapuhi offered him the awa and food she had brought with her. This eel was cared for just as a chief was cared for. When he had eaten his food and was satisfied, he rested on the surface. Kapapapuhi explained to Pueo that he too would need to care for and feed Laumeki, in order to obtain the fish he needed. Kapapapuhi then called out to Laumeki, “Here is an elder of ours, tomorrow you will go with him and take the fish of our parents with you.

December 6, 1895

The next day, Pueo rose while it was still dark, and the stars, Aea, Kapawa and Kauopae were still in the heavens. He prepared the foods needed for Laumeki,

and prepared the canoes. He and his wife's family and attendants then went towards Laumeki's house, where he was resting. When Laumeki saw the canoes coming toward him from Lae o Kahuka, he rose up before them. Together, they passed Kapakule, the place where the sharks were placed in ancient times as play things of the natives of Puuloa. When the canoes and people aboard reached the place where the waves of Keaalii break, Laumeki cared for them, to ensure that no harm would befall them. This place is right at the entrance of Puuloa.

As the rays of the sun scattered out upon the water's surface, the people on the canoes saw the red-hues upon the water and upon those who paddled the double-hulled canoes. Pueo then saw something reflecting red, beyond the paddlers, and below the water's surface. Pueo realized that it was Laumeki with the anae fish. The anae traveled with Laumeki outside of Kumumau, and past Ahua. They continued on past the Harbor of Kalihi at Kahakaaulana, with the fish being urged on, by the people back at Kalaekao, Puuloa, and Laumeki was at the front, leading the fish at Mamala... They continued on around Kawaihoa, Makapuu, and traveled passed Koolaupoko, and on past Laniloa at Laiemaloo, Koolauloa...

December 27, 1895

...This is how the mullet came to regularly travel between the place called Kaihukuuna at Laiemaloo and Honouliuli at Ewa...

January 10 and 17, 1896

...Mokumeha and Laumeki returned to Honouliuli, and Mokumeha offered a prayer chant to his elder brother:

O eel,
O Laumeki,
Who passed before the point,
Dwelling in the pit,
Eel of the cavern,
You of the kauila (body) form,
That is the form of the Laumilo,
Your wooden body,
It is Laumeki.
Amen, it is freed...

...While Laumeki was resting at Honouliuli, Mokumeha set off once again to visit various locations around the island of Oahu. He bid aloha to his family and walked across the broad plain of Ewa. He arrived at Kapukaki, which is the boundary of the land of the streaked seas, that land in the calm, reddened by the dirt carried upon the wind. This is where Ewa ends and Kona begins...

Pu'uloa and the 'Ewa District In the Tradition of Kūali'i

Native historian Samuel M. Kamakau, compiled and published a history of Kamehameha I (translated by Mary Kawena Pukui). In doing so, he reviewed various aspects of Hawaiian history, leading up to the time of Kamehameha. On such reference touched upon the history of chief by the name of Kūali'i, who was the king of O'ahu, and later went on to unify all the islands under his rule. Tradition says that Kūali'i lived for 175 years, and he was succeeded in rule by his son, Pele-iō-Hōlani in ca. 1730. A mele (chant) from the Kūali'i tradition names places and notable people and resources of O'ahu, including some found in the 'Ewa District: where the chief La'akona once ruled; and where the calm seas of Pu'uloa were noted for the abundance of nehu and lala fishes.

Ianuali 19, 1867 (aoao 1-2)
Nupepa Kuokoa
Ka Moolelo o Kamehameha I
Na S. M. Kamakau. Helu 11.

...Eia kekahi, o na mele a ka poe kahiko, he mau mele ano nui, he mau mele wanana, he mau mele pule, he mau mele kaua, he mau mele aina noho wale, a he nui wale ke ano. Aka, o na mele o keia wa a ka poe opiopio, he mau mele hooipoipo ka nui, he mau mele hoochiehie hoalaala puuwai. Mapuna hou mai la keia wanana o Kualii.

“No wai ke kai? No Ku no,
Inu kai i Tahiti,
I piha kai i ka moana,
I poi ke kai i ke kohola,
I nehe ke kai i ka iliili,
He kai lihaliha ko ka puaa,
He kai likoliko ko ka moa,
I kiki ke oho i ke kai,
I ehū ke oho i ke kailiu,
I lelo ke oho i ke kailoa,
He kai heenalua ko Kahaloa,
He kai hopuni ko Kalia,
He kai au kohana Mamala,
He kai au aku ko Kapuone,
He kai ka anaē ko Keehi,
He kai elemihi i Lelewi,
He kai awalaukee Puuloa,
He kai puhinehu puhilala,
Ke kai o Ewa-e-noho i ka lai,
O Ewa nui a Laakona,
O Ku i Kealaikauokalani,
He kai mokumoku ko Heeia,
He kai o hee ko kapapa,
He kai o kilo ko Kualoa,
He kai ehuehu ko Kaaawa,
He kai ahīu ko Kahana,

Wehe kai ia Paao,
Ikea Kahiwa ilalo-o Kahiwa ia.”

Owau no o ko oukou wahi lolo hai moololo—E aloha no i ka poe heluhelu me ka noonoo, ia lakou ko’u Aloha.

S. M. Kamakau

Translation — The History of Kamehameha I.

...This also this, the chants of the ancients were of many kind; there were prophetic chants, prayer chants, chants of war, chants of settled land, and many other kinds. But the chants of the young people in these days are largely love songs, songs to ennoble and excite the heart.

This prophecy of Kualii again comes to mind:

“Whose is the sea? For Ku indeed.
Tahiti drinks the sea;
The ocean embodies the sea;
The sea covers the shoals;
The sea rumbles over the pebbles.
Greasy is the soup of the hog;
Glistening is the soup of the fowl.
Greased is the hair by the sea;
Red is the hair by the very salt sea;
Brown is the hair with the foamy sea.
The sea for surfing is at Kahaloa;
The enticing sea is at Kalia;
The sea for swimming naked is at Mamala;
The sea for kicking up mullet is at Keehi;
The sea for small crabs is at Lelewi;
The sea of many crooked harbors is at Puuloa.
A sea that blows up nehu and lala
Is the sea of Ewa, so calm;
The great Ewa (lands) of Laakona.
Of Ku in Kealaikauokalani.
A mottled sea has Heeia;
A sea for spearing squid has Kapapa;
The sea watcher is at Kualoa;
The sea is furious at Kaaawa;
He wild sea is at Kahana;
The sea is open for Paao;
The great one is seen below, he is the great one.”

I am your exponent of traditions. Regards to the people who read carefully, they have my salutation.

S.M. Kamakau [Mary Kawena Pukui, Translator]

He Wānana A Prophecy

One of the great traditions of the Pu'uloa area is tied to the period of ca. 1782, when Kahekili (King of Maui) tricked his nephew, Kahahana, (King of O'ahu) into killing his high priest, Ka'ōpulupulu. Kahekili had raised Kahahana, and he desired to control O'ahu in addition to his own islands of the Maui group. It was the priest Ka'ōpulupulu who instructed Kahahana and warned him against certain actions proposed by Kahekili. S.M. Kamakau (Nupepa Kuokoa, Mar. 23, 1867) reported that about eight years into Kahahana's reign as king of O'ahu, Kahekili succeeded in tricking Kahahana into killing Ka'ōpulupulu.

The deceived Kahahana, called for Ka'ōpulupulu and his son, Kahulupu'e to be brought before him at Wai'anae. The call was made from Pu'ukāhea (Hill of calling). Upon the summons, Ka'ōpulupulu prayed to his gods and discerned that he and his son would be killed once in the presence of the chief. Arriving at the place now called Nānākuli, Ka'ōpulupulu called out to Kahahana who looked at him, but made as if he didn't hear the call (nānā kuli). Ka'ōpulupulu then knew for certain that he and his son were to be killed, and he told Kahulupu'e:

“I nui ke aho a moe i ke kai! No ke kai ka hoi ua aina!”

Strive to lie down in the ocean! For our revenge will come from other lands across the sea. (Kamakau, Mar. 23, 1867)

Kahulupu'e ran into the water near Pu'uohulu where he was killed. Ka'ōpulupulu continued his flight across the Honouliuli plain to the shore of Pu'uloa, where he was then killed. Elder kama'āina have expressed the thought that the prophecy of Ka'ōpulupulu was fulfilled with the arrival of foreigners, the loss of their land and kingdom, and military control over Pu'uloa (Pearl Harbor), and even to leading to the advent of World War II (pers. comm. Samuel Hoapili Lono, 1973; and Sister Thelma Genevieve (Dowsett) Parish, 1997).

Noted Places of 'Ewa (1867)

Samuel M. Kamakau, who was one of the esteemed historians tied to the Kamehameha household, wrote on many aspects of Hawaiian history. At times elders in the Hawaiian community — sometimes those whose families descended from lineages and lands which had been subjugated by Kamehameha I, responded to historically biased or incomplete histories which were compiled by Kamakau. In the account that follows, Kamakau responds to critics of his narratives and references noted places and resources of the 'Ewa District in his lines. Various lines in the account, appear at times, to be facetious taunts, rooted in a time and cultural context that has faded from memory.

August 10, 1867:3

Nupepa Kuokoa

**Excerpts of an untitled letter written by S.M. Kamakau,
Responding to critics of a past issue of his historical narratives**

Puakoliko, Manua, Kahehuna.
Iulai 30, 1867.

“Pehi onu ke kai lono Lihue,
Lono paiakuli ka uka o Malamanui,
Kani ka poo a ke kai i ka laau,
Haalele wale i Pulee,
He uahi mahu kai na ke koolau o lalo,
No lalo—e, he aloha no.”

I na la i komo ai ka la iloko o Hipakane, a aui ana kona hele ana i ke alanui polohiwa, a o na kuhikuhi manamana o kona panana, ua kowelowelo ae ia ma ka Moana Pakipika Komohana, a o kona mau kukuna malamalama, ua keekeehe no ia i ke kula o Peekaua; a o kona oliliko ana, e ulili haamalule ana i Puuokapolei, a ua kolilii koliliko kona wailiula i ke kaha o Kanehili, me he kanaka o-a la i ka la, ka hele o ka wiliwili me ka lau o ka maomao, a paha leo lealea ae la au i Mauiola—

“Me he kanaka ka ohai o Kaupea,
Ka wiliwili haoe kaune i ka la,
Kulolia i ke kaha i Kanehili,
I ke kaha kahakai o Kaolina—e,
He wahi oline na ka la i Puuloa,
He kahua oline na ka hau na ke koekoe,
He kuahiwi pala ole i kai,
Heaha kau hana lili,ii,
O kuu aina awalau,
He la kaune i ke kulakula akahi,
He kai makaulia i ka weli,
Ilaila wale no la—a.
He aloha—no—e...”

Translation —
Puakoliko, Manua, Kahehuna.
July 30, 1867.

“Swollen and striking is the sea, heard at LThu’e,
Deafening is the report in the uplands of Mālanui,
The sea strikes at the summit of the woods,
Departing from Pulee,
A mist which rises with the Ko’olau below,
It is there below.
Greetings—.”

On the days when the sun sets in Hipakāne (a star marking the path of the sun), and it travels are turned to the path of Polohiwa (a celestial point), and its rays point out the direction, fluttering upon the Western Pacific Ocean, and its shining rays stride across the plain of Pe‘ekāua; it sparkles, gently treading upon Pu‘u-o-Kapo-lei, its image glistening and disappearing upon the shore of Kānehili, like a man forsaken in the sun, walking like the wiliwili trees, the leaves of the ma‘oma‘o. and so I playfully chant to Mauiola (god of health):

“People are like the ohai blossoms of Kaupea,
The wiliwili appear to stagger in the sun,
Stricken on the plain of Kanehili,
At the shore of Ka-olina (Ko‘olina),
There is a place of joy (reprieve) from the sun at Puuloa,
A foundation of joy in the moist dew,
A hill that is perfect on the shore,
What is your little task,
My many harbored land,
The sun staggers across the lone plain,
The sea is afraid,
It is only there.
Greetings—.”

He mau mea i hoohalahala ia no na mea lloko o na Kaa Hawaii There are a number of things to Criticize in Hawaiian Lore

Another of Samuel M. Kamakau’s submittals to the Hawaiian newspaper, Kuokoa provides readers with details on wahi pana in Honouliuli and the larger ‘Ewa District. In this account, Kamakau cites the tradition of Kana and corrects certain details that had been previously reported. Notably, there is recorded the names of certain chiefly and priestly ancestors who came from Kahiki, and who were the founders of lineages tied to various ahupua‘a in the ‘Ewa District.

Pepeluali 15, 1868 (aoao 3) Nupepa Kuokoa

E Na Luna Hooponopono o ke Kuokoa e:— Ke waiho aku nei au i ko‘u mahalo i ka mailo kakau kaa o ko kakou mau Nupepa hai naauao o ka Lahui holookoa; a e lilo ana ia i kumu alakai i ka Lahui, a i ka poe opiopio, a e lilo ana ia mea e hoonauao ai i ka hanauna hou aku. Aka, eia ka‘u mea kanalua, aole pololei o kekahi mau mea i kuhikuhiia no ka moololo o Kana.

O ka moololo kuauhau o Kana. Aole he oiaio no Hawaii; no o Oahu ka oiaio maoli. O Hua a Kamapau ko lakou kupuna, oia hoi o Huanuiikalalailai ke alii i hanau i Kewalo no Honolulu. Na Huanuiikalalailai o Kuheailani nana mai o Hakalanileo. O Kamaile i Waianae ka aina o Hakalanileo.—O Hoohoakalani, he alii wahine no Hilo i Hawaii.

O na keiki i hanau i Oahu, o Kekahawalu, o Kepani, o Haka, a me Nihau. O Makaha, i Waianae ka aina o Nihau—O ke keiki hope loa o Kana, aia ma Hanaianoa i Kanowa ma Puueo ma Hilo kahi i hanau ai o Kana. Ua lilo ia Uli ka hanai o Kana, i ka makuahine o Hoohoakalani i uka o Kapahukea. E ninau i ko Hilo poe kahiko a e loa no na kuli o Hana. Aka, aia ma Oahu ka nui o kona wahi i noho ai, e nana ma Kaneohe e kokoke ana i Kaulakola, aia kokoke malaila na maka o Kana. Aia ma Kahana, ma ka loko o Huilua kekahi wawae, aia ma Ahiu anu ai ka Hana kekahi kuli, a kiei ke poo ma ke kuahiwi o Punaluu.

Ua olelo ke kakau kaa, he poe kanaka no Kahiki mai ka poe kanaka a Kolea ma i hai aku ai ia Moi maloko o ko lakou mele helu kanaka. Aole pololei o ia olelo ana. No o Oahu na kanaka i helu ia. Aole nae pololei loa. E hoomaka ma Waikiki ka helu ana, e helu ia ka nui o na kanaka o kela ahupuaa o keia ahupuaa a puni o Oahu. O Pepemua, o Pepemahope, o Pepeloa, o Pepekamuimui, no Waiawa ia poe kanaka; O Kiele nahulu no Waipio; O Malamaihanee no Waikele. O Kaulu no Hoaeae; O Lekiapokii no Honouliuli, aole nae i pau pono loa na kanaka. E loa no keia poe kanaka ma ka hula Pele a Malaehaako.

No Keoloewa ma. Aole o Nuakea a me Moi, he mau pili hoahanau no Keoloewa ma; no Ewa no Nuakea me Moi, o Laakona ko lakou mua, oia o Ewa a Laakona. O ko lakou makuwahine o Wehelani, a o ko lakou makuakane o Keaunuiamaweke. Ua lilo o Nuakea i wahine na Keoloewa, a ua hanau mai ka laua o Kupau-a-Nuakea, oia ke kuamoo alii a me ke kuamoo kahuna o Hawaii ma o Kalahumoku la. No Keoloewa ma. O Hinakeka ko lakou makuawahine, a o Kamaua ko lakou makuakane. O Keoloewa Nui a Kamau, o Haili nui a Kamau, o Kapepee Nui a Kamau, o Ulihalanui a Kamau. Ma o Haili Nui a Kamau, oia ke kupuna o Kaululaau. O Haili nui a Kamau noho ia Nuanualolo o Kanikaniaula, noho ia Kakaalaneo o Kaululaau.

He kanaha mele wanana, he kanaha mele hiilani, he kanaha mele kau a Moi i Wanana ai iloko o na po elima, a o ka lele no ka ka poe kolea e helu i na kanaka mai Hawaii a Kauai, i kela ia i keia la, a i ka po hai ia Moi. Hoole no o Moi, pela aku no. Aia maluna aku o Moanalua ma ke komohana akau o Kapapakolea, aia maluna o ka pohaku, he holua, no ua poe kolea la, e loa no ia ke hele e nanao.

Pela no ka moolelo o Hamanalau, o ka moolelo o Hamanalau aia iloko o ka mooalii o Oahu ; o ka mooalii o Kukaulalii aia ma ka mooalii o Hawaii.

Ina paha e hookapake ae ke kakau moolelo kaa a me na kumu kaa ana i palau mai ai.

I kaihuauwaa—
I ka peleu—a—
Lai ku ka maa—na—
U—o—ka ale—a.
A Puuloa—la—
I ke awalau—la—
I Kapakule—a—Kohepalaoa—la.

Pela ka moololo o Pakaa. Ua pololei ka makani, he uuku ka makani i haule, aia ma ka moololo ka hemahema a me na kupuna. O ka pololei loa ma ka moololo o Keawenuiaumi, e hana ai, he mau lala keia a he nui loa na lala e lawa ai ka moololo o Keawenuiaumi no ka hapalua o ka makahiki a oi aku.

He pono i ka poe kakau i ke kaa e hooponopono mua i ka mookuauhau a me ka moololo Hawaii a maopopo kahi e alakai aku ai i ka Lahui i ka ike a me ka oiaio. O ke kakau moololo a kaa, he kanaka oia i manao nui i ka moololo Hawaii, i na mookuauhau, a me na mookaa kahiko o Hawaii nei.

I ko'u manao, i na e like na kanaka naauao me keia kanaka a hui lokahi e hana i mau Buke moololo Hawaii a me na kaa i ku i ka oiaio, alaila, ua pomaikai na 'Lii a me na makaainana, ua loa ka Buke Hawaii oiaio. Ina paha e make ana au, a mahope hui kekahi poe a manao e alakai i kuu moololo i kumu alakai no lakou. Eia ka hemahema, ua haule kekahi mau makahiki, a ua komohewa ma ka hoonohonoho ana a ka poe kukulu kepau. O kekahi mau pauku ua haule. No ka mea, hookahi wale no a'u me ka paulele ole i ka hai ike a me ka hai lohe. Ina na hai ka lawelawe a me ka hana a na'u ke kaa mai a Kumulipo mai a hiki i ka Moi Kamehameha III. Aia a ike oukou i ka mookuauhau i keia mau pule aku paha. No kuu molowa, ua kapae koe ia e a'u. Aole paha e loa ka piko a me ke au.

Aloha oukou. S. M. Kamakau.
Puakoliko, Manua, Kahehuna, Ian. 31,1868.

Summary — There are a number of things to Criticize in Hawaiian Tales

...It was at Waikīkī, that the recitation of people in various ahupua'a around O'ahu began... Pepemua, Pepemahope, Pepeloa, and Pepekamuimui, were people of Waiawa; Kiele nahulu was of Waipi'o; Malamaihanee was of Waikele. Ka'ulu was of Hoaeae; Lekiapokii was of Honouliuli. these are not all the people. Others are found in the Pele dance of Mālaeha'akoa.

About Keolo'ewa folks. Nu'akea and Mo'i were not close relatives of Keolo'ewa folks. Nu'akea and Mo'i were of 'Ewa, La'akona came before, that is 'Ewa a La'akona. Their mother was Wehelani, and their father was Ke-au-nui-a-Maweke. Nu'akea became the wife of Keolo'ewa, and there was born to them, Kupau-a-Nu'akea, this is the lineage of the chiefs and priests and Kalahumoku. About Keolo'ewa folks. Hina-ke-kā was their mother, and Kamaua was their father. There was Keolo'ewa Nui a Kamau, Hāili Nui a Kamau, Kapepe'e Nui a Kamau and Ulihalanui a Kamai. Hāili Nui a Kamau dwelt with Nu'anu'alolo o Kanikaniaula, who dwelt with Kaka'alaneo, (to whom was born) Ka'ululā'au.

There are forty prophecy chants, forty exaltation chants, and forty scared chants by which Mo'i prophesized in the five nights, and then the flight of the kōlea (golden plovers) which counted all the people from Hawai'i to Kaua'i on each of the days and nights that Mo'i chanted. While Mo'i denied it, it was so. It was there, above Moanalua on the north west of

Kapapakōlea atop the stone hōlua (sledding track), that those kōlea went about to look...

If the writer of these tales might so sprinkle the stories and traditions:

At Kaihuwaa,
The long canoes
In the beginning
The waves are intertwined
At Pu'uloa
The many bays,
At Kapākule and Kohepalaoa...

Love to you, S. M. Kamakau.
Puakoliko, Manua, Kahehuna, Jan. 31, 1868.

**He mele no Kualii, Kalanipipili, Kulanioaka, Kunuiakea &c.
i haku ia e Kumahukia a me Kaiwiokaekaha, na kahu pono o Kualii,
ma ke kaua i Kunia, ma Keahumoa i Lihue.
A Chant for Kualii, Kalanipipili, Kulanioaka, Kunuiakea &c.
Composed by Kumahukia and Kaiwiokaekaha, the attendants of Kualii,
in the battle at Kunia, at Keahumoa in Lihue.**

The history of Kūali'i was cited earlier in this section of the study. Here, Samuel M. Kamakau provides readers with another mele (chant), extolling the heritage of Kūali'i, and his association with wahi pana across the islands, including several of those found in the 'Ewa District.

**Mei 23, 1868 (aoao 4)
Nupepa Kuokoa**

Ua hanau ia o Kualii ma Kalapawai,
ma Kailua, Koolaupoko, i ka A. D. 1555.
O Mahuluanuiokalani ka makuahine,
o Kauakahi a Kahoowahaokalani

ka makuakane. Ua waiho aku au i ke
Kumuuli me Kumulipo no ka mohai ole
ka! Pela paha oukou. — S. M. Kamakau.

...O Kawelo—e, e Kawelo—e
O Kaweloiki puu oioi,
Puu o Kapolei—
Uliuli ka poi e piha nei - o Honouliuli,

Aeae ka paakai o Kahuaiki-Hoeae,

Pikele ka ia e Waikele-o Waikele,

Kūali'i was born at Kalapawai,
At Kailua, Ko'olaupoko, A.D. 1555.
His mother was Mahuluanuiokalani, a
and his father was Kauakahi a
Kaho'owahaokalani.

I leave to the rest to the Kumuuli and
Kumulipo. Or perhaps for you. —
S.M. Kamakau.

...O Kawelo! Hail Kawelo!
Sharp pointed hill, Kaweloiki,
Hill of Kapolei,
It is the dark poi which satisfies
those of Honouliuli,
The fine-grained salt is there at
Kahuaiki, Hō'ae'ae,
The fish of Waikele are small—
Waikele,

<p>Ka hale pio i Kauamoa-o Waipio, E kuu kua i ka loko awa-o Waiawa, Mai hoomanana ia oe-o Manana, He kini kahawai, He lau kamano-o Waimano, Ko ia kua e ke au-o Waiau, Kukui malumalu kua-o Waimalu, E ala kua ua ao-e-o Kalauao, E kipa kua e ai-o Aiea, Mai hoohaluwa ia oe-o Halawa, E noho kua i ka lua-o Moanalua, Hoopio hua kua-o Kahauiki... (Aole i pau.)</p>	<p>The arched house of Kauamoa is at Waipi'o, We two cast the net in the milkfish pond of Waiawa, Don't stretch yourself out at Mānana, There are many stream gulches, There are many sharks at Waimano, We two are drawn by the current of Waiau, We were sheltered by the kukui of Waimalu, Let us arise, it is light at Kalauao, We two are welcomed to eat at 'Aiea, You should not be troubled at Hālawa, Let us stay at the crater/pit of Moanalua, We shall bend the hau of Kahauiki...</p>
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**“He Kaa no Kauilani”
A Tradition of Kauilani**

The tradition of Kauilani spans various island of the Hawaiian Archipelago. An follows the children of chiefly parents with a godly lineage. The parents of Kauilani and Lepeamoa were Keāhua and Kauhao, both of whose names are commemorated as places in the Mānana-Waimano vicinity of 'Ewa. Kauhao's parents were Honouliuli (k.) and Kapālama (w.), for whom the lands which bear their names were given. The daughter, Lepeamoa was born in a supernatural form, possessed of both nature and human body-forms. She participated in histories of great importance during the reign of Kākuhihewa, as king of O'ahu. This account, published in Nupepa Kuokoa, was submitted by S. Kapohu, and offers richer details to place, practices and history, than those cited later by Westervelt (1915:204-245) and Beckwith (1970:428-429).

**Kepakemapa 18, 1869 – Okakopa 30, 1869
Nupepa Kuokoa**

September 18, 1869:1

Kauilani was the son of Keahua (k) and Kauhao (w), and he was the younger brother of Lepeamoa (w). The family resided at Wailua Kauai, where Keahua was the high chief. Kauilani was descended from high chiefs of Kahiki and Hawaii, and both Kauilani and his elder sister, Lepeamoa, were possessed of supernatural powers.

The elders of Kauhao were Kapalama (w) and Honouliuli (k), and the lands on which they lived are now named for them. When Lepeamoa was born, she was born in the form of a hen's egg. Discerning the supernatural nature of her

granddaughter, Kapalama and Honouliuli sailed to Kauai on their canoe, Pohakuokauai, and retrieved the egg. With the egg, they then returned to Kapalama, where they cared for the egg until it hatched. While sailing from Kauai to Oahu, the canoe passed by Pokai, Waianae, and sailed along the fine shore of Kualakai, Ewa. From there, they sailed to the many harbored by of Puuloa, and entered into the opening of Puuloa where they landed their canoe on the side of the bay. From there, they traveled along the plain to Kapalama...

[The story continues, describing the care given to the egg-grandchild, Lepeamoa. Which when she hatched, she was in the form of a beautiful bird with many brightly colored feathers.]

September 25, 1869:1

After Lepeamoa was taken to Oahu, her younger brother, Kauilani was born. He was taken and reared by his paternal grandparents, Laukaieie (k) and Kaniaula (w), in the uplands of Wailua. Kauilani was bathed in a sacred pool, which caused him to mature quickly, and his grandparents instructed him in various skills and forms of Hawaiian combat. During this time, a god Akua-pehu-ale rise up and fought against Keahua and his people, capturing them and holding them prisoner. Following the instructions of his grandparents, Kauilani fought against the god, [October 2, 1869:1] and vanquished him, returning the rule of Kauai to Keahua...

October 9, 1869:4

After the battle, Kauilani and his father were reunited, and in this way, they youth learned that he had a sister who was being raised on Oahu, by the elders of Kauhao. Kauilani determined to go and seek out his sister, and Kauhao instructed him about the lands he would pass and how he would know his sister.

She told him that he must sail from Wailua and along the coast of Waianae, and along the shore of Puuloa, where he would find a landing and the path to Kapalama. Before his departure, Kauhao also gave Kauilani a supernatural spear named Koa-wi Koa-wa, which would help him along his journey, and lead him to his elders on Oahu.

Departing from Wailua, Kauilani traveled to the shore at Nukolii. He threw the spear, and then took off after it, across Kaieiewaho channel, sailing to Oahu. In his canoe, Kauilani passed the coast line of Waianae, and he then drew near the shore of Kualakai where the spear had landed. While Kauilani was traveling from Kauai to Oahu, two sisters, Kamalulena and Keawalau, who had been surfing at Kualakai, returned to the shore and found the spear. Seeing the spear, and recognizing its excellent quality, the sisters hid it, seeing no man who could claim it.

Shortly thereafter, Kauilani passed the coast of Waianae and landed on the shore of Kualakai to retrieve his spear. Upon landing, Kauilani saw the two sisters and noted that his spear was nowhere to be seen. Kauilani inquired of the sisters if they had seen the spear, which they denied. Kauilani discerned that they were lying, and told them so, and he then called out to his traveling

companion, the spear, Koa-wi Koa-wa. The spear answered from where the sisters had hidden it, and Kauilani picked it up and threw it again. It landed near the entry way to Puuloa.

October 23, 1869:4

Arriving where the spear landed, the spear then told Kauilani to climb a wiliwili tree that was growing nearby. From there, he would see a rainbow at the shore, and a person picking limpets, octopus, and other things. That person would be Lepeamoā, Kauilani's sister. Kauilani climbed the wiliwili tree and saw a red patch of a rainbow upon the water near the shore. He asked Koa-wi Koa-wa about this, and learned that it was the rainbow shroud of his sister, who was in her bird form near the shore. Before Kauilani could approach Lepeamoā, she disappeared, returning to Kapalama. Kauilani prepared to follow, and as he drew near, Kapalama knew of his arrival, and ordered food to be prepared. As Kauilani drew near the house, Kapalama saw him and cried out, greeting her grandson. They ate together, and then Kapalama inquired about the purpose of Kauilani's journey. He explained that he wished to see his sister, Lepeamoā...

October 30, 1869:4

Before meeting her young brother, Lepeamoā tested Kauilani to determine the depth of his skills and strength, and his ability to care for himself while traveling around the island. Kauilani demonstrated exceptional strength and skill, and Lepeamoā took her human form and greeted Kauilani. After spending ten days together, Lepeamoā instructed Kauilani to go to Waikiki kai, where the king, Kakuhihewa was hosting Maui nui, king of Maui. Maui nui and Kakuhihewa were competing against one another, in the sport of cock-fighting (hoohakaka moa)... Kakuhihewa was losing and the stakes were the life of the king that lost... Learning that Kauilani had arrived on Oahu, Kakuhihewa, who was related to the chiefs of Kauai, sent his messengers to seek out Kauilani, in hopes that he might be able to help...

[Subsequent issues between November 6, 1869 to February 12, 1870 describe events leading to the death of Maui nui's supernatural rooster, Kaauhelemoā, who met Lepeamoā in battle, and was defeated... And Lepeamoā's, travel to Waialua, Oahu and the Wailua region of Kauai.]

Ka Moolelo o Kalelealuaka The Tradition of Kalelealuaka

The tradition of Kalelealuakā touches on places throughout the Hawaiian islands. Kalelealuakā and his father, Ka'ōpele possessed supernatural attributes, and their story describes several places in Honouliuli and the larger 'Ewa District. The tradition was published in Nupepa Kuokoa, was submitted by J.W.K. Kaulilinoe. The original account offers a richer narrative of places and practices than those cited Fornander (Vol. IV 1916:464-471) and Beckwith (1970:415-418). There are several wahi pana named in the tradition, with descriptions of place and how the names were given.

Apelila 9, 1870 a i Iune 4, 1870
Nupepa Kuokoa

April 9 to April 23, 1870

Kaopele (k) and Makalani (w) were the parents of Kalelealuaka (k). Kalelealuaka was born on Kauai, the native land of his mother. His father had been born at Waipio, Hawaii, and possessed certain supernatural powers. Kaopele was a great cultivator of the land, and he is credited with the planting of large fields on Hawaii, Maui, Oahu, and Kauai. On Oahu, it was at Kapapakōlea in Moanalua, and at Līhu'e (Honouliuli), in the district of Ewa that Kaopele had cultivated large tracts of land. While Kaopele worked the land with great speed, he was also overcome by a deep sleep that lasted for six months at a time. On many occasions, it was thought that Kaopele had died, and then he would reawaken and resume his tilling of the land. When Makalani became pregnant, Kaopele gave her certain items to identify the child as his own, and shortly before giving birth, Kaopele went to sleep.

April 30, 1870

Kalelealuaka was born and grew quickly. When Kaopele woke up from his sleep, he instructed his son in various techniques of fighting, and Kalelealuaka became known as an exceptional warrior, who moved so swiftly, that no one could even see him... One day, when looking out across the ocean, Kalelealuaka saw a land in the distance, and he inquired of Kaopele, "What land is that?" Kaopele told him that it was "Kaena on the island of Oahu. Kalelealuaka then asked, "What is the village that is there beyond the point?" Kaopele answered, telling him that it was "Waianae." When Kalelealuaka expressed a desire to travel and see that land more closely, Kaopele made a canoe for his son to travel on.

When preparations were being made for Kalelealuaka's departure, he befriended a youth named Kaluhe, and it was agreed that Kaluhe would travel with Kalelealuaka. When everything was made ready, Kaopele told Kalelealuaka:

Sail until you reach the point outside of the village of Waianae, then travel across the plain to a place where there is a pool of water. That will be the pool of Lualualei. Then you will ascend the pass of Pohakea, from where you will see the flat lands spread out before you. You may also see the expansive cultivated fields of Keahumoa which I planted before coming to Kauai...

May 7, 1870

Kalelealuaka and Kaluhe sailed to Oahu and passed the heiau of Kanepuniu and landed on the shore. There Kalelealuaka was met by a group of youth who were surfing. One of the youth inquired about the journey of the two travelers, and one asked if he might accompany Kalelealuaka and his companion. Kalelealuaka agreed, and the group walked across the plain and found the pool of Lualualei. From there, they then ascended the mountain, to the pass at Pohakea, from where they looked out across the broad flat lands of Keahumoa. Descending the slope, they found a large garden planted in bananas that had been planted by Kaopele.

Kalelealuaka then shot his supernatural arrow (pua), and it flew down slope, passing the plains of Puunahaweale and Kekuaolelo, and it landed at Kekuapoai, awaiting Kalelealuaka's arrival. This was at Waipio, above Ewa. The people of the area saw the flight of the arrow, and cried out "Ka pua lele hoi e!" (How the arrow flies!). That is why the place is called "Lele-pua" (Flying-arrow), to this day.

Kalelealuaka stayed in the uplands above Lelepua, at Kahalepoi, and asked his companions to go and fetch the arrow. He also told them to gather some clumps of awa and sedges for straining it. The two companions went and arrived at the edge of the stream called Kaniukulou, where they saw some women bathing. They asked, "Have you perhaps seen our arrow?" The women denied having seen it, hoping that they might keep it for themselves. Because they had found it and greatly admired its beauty. Sensing that they were lying, Kaluhe called out to the arrow, and it leapt from the place at which it had been hidden, into his hands. The women were frightened by this, and fled away.

Kaluhe and his companion left the stream and arrived at a large house with clumps of awa planted all about it. Looking around, they found no one in the house or in the surrounding lands, so they began to gather some of the awa. While picking the awa, they heard a voice call out to them, "Set aside that which you have taken, or I shall return." Startled by this command, they dropped the awa and fled, returning to Kalelealuaka, and describing the house, its surroundings, and events to him. They noted that the house was an excellent one, and only lacked sleeping mats inside.

Kalelealuaka had them gather rolled sleeping mats and kapa and they then traveled to the house. Entering the house, they found that all was in order, and they prepared food, ate, and drank awa, with no other voices calling to them. The next day, Kalelealuaka arose, and he and his companions planted large fields with various crops. The field planted by Kalelealuaka extended from the uplands of Kahalepoi to the lowlands of Puunahaweale. When the work was completed the returned to the house and prepared popolo, aheahea, and inamona as their food. These were the only things which presently grew around the house that could be eaten until their own gardens matured. While they were eating, The youth from Oahu, ate with great haste and ferocity, and Kalelealuaka called to him, urging him to eat with patience. Because of this, the youth from Oahu, came to be called "Keinohoomanawanui."

One of the problems in living in the uplands was that there were plenty of plant foods to be had, but there was no fish. One day, while preparing their food, Keinohoomanawanui was making inamona (kukui nut relish). When he struck a broiled kukui nut, the shell flew up and struck him in the eye, blinding him in that eye. Kalelealuaka then took up the task of preparing the food...

May 14, 1870

Kalelealuaka told Keinohoomanawanui, "I will prepare that food which we two desire. Keinohoomanawanui said, "That which I desire are the sweet potatoes of the planted fields below, and the eels of the pond at Hanaloa." Kalelealuaka told Keinohoomanawanui, that "in time, you will have your desire." Now these foods

were the property of the king Kakuhihewa, and they were kapu to all but him and his people. Kalelealuaka told Keinohoomanawanui, "Tomorrow, Kakuhihewa and his people will arrive here in the uplands of Waipio, to gather wood with which to make new houses in the lowlands.

Now while Kalelealuaka and Keinohoomanawanui were discussing these things, Kakuhihewa himself had come to the uplands to gather some of the awa that grew at Kahauone. Seeing the large house in which Kalelealuaka and his companions dwelled, he quietly drew near and overheard the conversation, curious about who these men were. He set a wooden image in the ground near the house to mark the area, and then departed, returning to Puuloa. Kakuhihewa thought about what he had heard, and the bold remarks that they would soon eat the favored eels of Hanaloa. Kakuhihewa spoke of this with his advisors and war leaders, some of whom suggested that a party go to the uplands to kill the impertinent youth.

Instead, Kakuhihewa sent to Waimanalo (Ewa) for his priest, Napuaikamao. Napuaikamao traveled to Koolina where Kakuhihewa was staying, and listened to the words of his chief, describing the youth and their conversation. Napuaikamao thought about their words, and the symbolism of the desire for the eels of Hanaloa, and discerned that one of the youth was the great warrior, Kalelealuaka, of Kauai. Now at this time, Kakuhihewa was at war with a chief named Kualii, the two kings seeking to rule all of Oahu. Napuaikamao told Kakuhihewa, that it was Kalelealuaka who would bring victory to his side, and that he should prepare a house for the youth and allow them to fulfill their desires.

Kakuhihewa agreed, and ordered preparations to be made. He then had his counselor, Maliuhaaino go to the uplands of Waipio and invite Kalelealuaka and his companions to the shore...

May 21, 1870

Maliuhaaino arrived before the youth, and following a discussion, it was agreed that they would meet with Kakuhihewa... Descending to the coast, they passed the plain of Puunahawe. They then passed below Puukuua which is near the mountain ridge, and descended to the shore of Puuloa. Kalelealuaka and his companions were shown the houses and foods that had been prepared for them, and they took up residence at Puuloa...

(During this time, the identity of Kalelealuaka, remained hidden from Kakuhihewa and his people. Because the king had heard Keinohoomanawanui speaking about his desire for the eels of Hanaloa, and because Keinohoomanawanui told people that he had been blinded in one eye by a spear, it was assumed that Keinohoomanawanui was the great warrior that they sought.)

Within the passing of several periods of ten days (anahulu), a messenger from the king, Kualii, arrived bearing the message that Kualii challenged Kakuhihewa to a battle on the field at Kanalua [Kauālua], in Moanalua... The warriors met, and a great battle took place in which the champion of Kualii was killed. It was

thought that Keinohoomanawanui (mistaken as being Kalelealuaka) had secured the victory for Kakuhihewa... During this battle, Kalelealuaka had stayed behind at Puuloa, and after the battle began, ran secretly with great speed to the battle ground, and killed Kualii's champion...

May 28, 1870

(Battles were also fought at Kulaokahua and Kahapaakai, and each time, the victory went to Kakuhihewa's side.)

At each of the battles between the warriors of Kakuhihewa and Kualii, Keinohoomanawanui was credited with, and accepted the honor of having defeated Kualii's champions. Because Kalelealuaka moved so swiftly, no one even saw him enter the battle field. Kalelealuaka had stayed behind at Puuloa, and secretly entered into the battle, killing Kualii's champions, and taking their capes and feather helmets, with which he returned to Puuloa, hiding the items in his house.

June 4, 1870

At the last battle between Kakuhihewa and Kualii's champions, the forces met near Waolani, and Kalelealuaka killed all of the warriors of Kualii. Great honor was to be bestowed upon Keinohoomanawanui, but Kalelealuaka arrived before the assemblage and claimed the privilege. Kalelealuaka accused Keinohoomanawanui of deception, and challenged him to a fight to prove it. As quickly as the battle began, Keinohoomanawanui was killed, and Kalelealuaka took his head to Maliuhaaino.

Seeing that all of his warriors had been killed, Kualii, thought that his life too was forfeit, but Kalelealuaka invited him to live under Kakuhihewa, to which Kualii agreed. The head of Keinohoomanawanui was taken to Puuloa and then set atop an aa hillock above Kalauao... Kalelealuaka, Kakuhihewa and Kualii, and their people lived out their days in peace...

Ka Moolelo Hawaii – O kekahi mau mea i manao nui ia o ke kupapau Hawaiian History – Some things which are of importance pertaining to the dead

Care for the dead (kupapa'u), respect of the graves (ilina), and traditions associated with the spirit after death are subjects of great significance to Hawaiians – past and present. In his history of the Hawaiian people, Samuel M. Kamakau, shared with readers a collection of traditions and practices pertaining to the dead, and identified some of the places of importance in these practices. These narratives are of particular importance to lands and specific wahi pana of the Honouliuli-Moanalua region.

Okatopa 6, 1870 (aoao 1)
Ke Au Okoa
Ka Moolelo Hawaii.
Na S.M. Kamakau. Helu 43.
O kekahi mau mea i manao nui ia o ke kupapau.

...Hookahi anahuna kaulana ma Oahu. O Pohukaina ka inoa, aia ma ka pali o Kanehoalani mawaena of Kualoa a me Kaaawa, ai ka puka i manao ia ma ka pali o Kaoio e huli la i Kaaawa, a o ka lua o ka puka aia ma ka punawai o Kaahuula-punawai. He anahuna alii keia, a he nui ka waiwai huna iloko a me na'lii kahiko. O Hailikulamanu, oia kekahi puka, aia a kokoke makai o ke ana Koluana i Moanalua, aia ma Kalihi, ma Puiwa, oia na puka ekolu o Pohukaina ma Kona, a o Waipahu ma Ewa, aia ma Kahuku i Koolauloa kekahi puka, a o kauhuhu o kaupaku o keia hale anahuna, oia no ka mauna o Konahuanui a iho i Kahuku. Ua olelo ia ma ka moolelo a kanaka, ua nui ka poe i komo ioloko me na ihoiho kukui, mai Kona aku nei a puka i Kahuku...

Na uhane mahope o ka make ana o ke kino.

O ke ao kuewa: a o ke ao auana kekahi inoa. I ka make ana o ke kanaka kuleana ole, ua auana kuewa hele kona uhane me ka lalau hele i ka nahelehele, a ua hele wale i Kamaomao, a i ka wiliwili o Kaupea, a hiki kona uhane i Leilono, aia malaila ka Uluolaiowalo; a i loa ole kona uhane aumakua i maa mau ia ia, a aumakua kokua hoi, alaila, e lele kona uhane ma ka lala ulu popopo a haule ilalo liko i ka po pau ole i o Milu la...

O Leiolono, oia kekahi wahi e make ai na uhane i ka po pau ole. Aia o Leiolono kokoke i ka pohaku o Kapukaki a ma nae aku, e kpono ana i puu hoilina kupapau o Aliamanu, a huli i ka aoao akau o Hokupaa, aia ma ke kapaluna o ke alanui kahiko, aia he hapapa pahoehe pohaku, a ia maluna he wahi ponaha, he alua paha kapuai ke anapuni, oia ka puka e iho ai ilalo, o ka nuu ia o Papa-ia-Laka he ao aumakua ia wahi, aia ma ka puka e iho ai o ka puka o Leiolono, he ulu o Leiwalo, elua lala ma ka hikna kekahi a ma ke komohana kekahi, he mau lala ulu hoopunipuni keia, a o kekahi lala niu, he lala e lele ai i ka po pauole, a o ka lua o ka lulu ulu, aia a kokua ia mai e ka uhane aumakua kokua, alaila, e ike auanie maia ao aumakua, i na kupuna i olelo ia o Wakea a me ka huina kupuna a pau, a me ko ke ao holookoa e hele nei, i ka lakou huakai; a o kekahi hapa, aia ma kela alala ulu hoopunipuni i ka po pauole. O ka palena o Leilono, o Kapapa-kolea ka palena hikina, he peelua nui launa ke kiai hikinina o Keleana; a o Napeha ka palena komohana, a he moo ke kiai malaila, a i makai i keia mau kia, alaila hoi hou i hope, a i kokua hou ia e na uhane aumakua, alaila, ua hou, a ua alakai ia i ke ao aumakua.

A i makau i ka peelua e alai ana i ke alanui mai kela aoao mai o Alia, kiei je poo ma ka pali o Kapakolea, aliala makau ke uhane a auwana, a pili aoao ma ke kahawai ma ka hale hana ili, aole he alanui aupuni mamua, aka, he alanui kamaaina no Kauhilaee, a ua olelo ia aia a komo ka auwana maloko o na palena, he make wale no kona uhane, a o ke lele i ka po pau ole; aka, ua oleloia ua ola mai no kekahi poe uhane auwana ke loa i na uhane aumakua kokua, a o

ka poe kokua, a o ka poe kokua ole, e make no i ka po pauole, a i o Milu la. Aia ma ke kula o Kaupea, ma ke kaha o Puuloa, e hele ai na uhane auwana e poipoi pulelehua, a e poipoi nanana, oi ai aole e hele loa na uhane auwana i na wahi i olelo ia mamua, a i loa paha i na uhane aumakua e poipoi nanana ana, a ua hoopakeleia, a o ka poe uhane kokua ole, he poe uhane haukae lakou, a mai ka wiliwili i Kaupea, i Kanehili, he nui no na wahi i oleloia ma keia inoa. O Kalea-a-kauhane [Ka-leina-a-ka-uhane], a me ka Ulu o Leiwalo, aia ma Hawaii, ma Maui, ma Molokai, ma Lanai, ma Kauai a me Niihau, hookahi no moolelo like no keia mau wahi...

Translation — Hawaiian History:

Some things which are of importance pertaining to the dead

There is only one famous hiding cave, ana huna, on Oahu. It is Pohukaina. The opening on Kalaeoka'o'io that faces toward Ka'a'awa is believed to be in the pali of Kanehoalani, between Kualoa and Ka'a'awa, and the second opening is at the spring Ka'ahu'ula-punawai. This is a burial cave for chiefs, and much wealth was hidden away there with the chiefs of old. On the Kona side of the island the cave had three openings, one at Hailikulamanu—near the lower side of the cave of Koleana in Moanalua—another in Kalihi, and another in Pu'iwa. There was an opening at Waipahu, in Ewa, and another at Kahuku in Ko'olaupua. The mountain peak of Konahuanui was the highest point of the ridgepole of this burial cave "house," which sloped down toward Kahuku. Many stories tell of people going into it with kukui-nut torches in Kona and coming out at Kahuku. Within this cave are pools of water, streams, creeks, and decorations by the hand of man (hana kinohinohi'ia), and in some places there is level land. [Kamakau, 1964:38]

The leina a ka 'uhane on Oahu was close to the cape of Ka'ena, on its right (or north, 'akau) side, as it turns toward Waialua, and near the cutoff (alanui 'oki) that goes down to Keaoku'uku'u. The boundaries of this leina a ka 'uhane, it is said, were Kaho'iho'ina-Wakea, a little below Kakahe'e, and the leaping place (kawa-kai) of Kilauea at Keawa'ula. At these places would be found helpful 'aumakua souls who might bring back the spirit and restore life to the body, or if not, might welcome it to the realm of the 'aumakua. Places within the boundaries mentioned were where souls went to death in the po pau 'ole, endless night.

Leilono at Moanalua, Oahu, was close to the rock Kapukaki and easterly of it (a ma ka na'e aku), directly in line with the burial mound of Aliamanu and facing toward the right side of the North Star (a huli i ka 'ao'ao 'akau o ka Hokupa'a). On the bank above the old trail there was a flat bed of pahoehoe lava, and on it there was a circular place about two feet in circumference. This was the entrance to go down; this was the topmost height (nu'u) of Kapapaialaka, a place in the 'aumakua realm. Here at the entrance, ka puka o Leilono, was a breadfruit tree of Leiwalo, he 'ulu o Leiwalo. It had two branches, one on the east side and one on the west.

These branches were deceiving. From one of them, the soul leaped into the po pau 'ole; if he climbed the other, it would bring aid from helpful 'aumakua ('aumakua kokua). From that branch the soul would see the 'aumakua realm and the ancestors spoken of, Wakea and all the rest, and those of the entire world who had traveled on this same journey.

The boundaries of Leilono were, Kapapakolea on the east, [with] a huge caterpillar (pe'elua nui) called Koleana as its eastern watchman, and the pool Napeha on the west, with a mo'o the watchman there. If the soul was afraid of these watchmen and retreated, it was urged on by the 'aumakua spirits, then it would go forward again and be guided to the 'aumakua realm. If a soul coming from the Alia (Aliapa'akai) side was afraid of the caterpillar, whose head peered over the hill Kapapakolea, and who blocked the way, it would wander about close to the stream by the harness shop. This was not the government road (alanui aupuni) of former times, but was a trail customarily used by "those of Kauhila'ele" [figuratively, the common people; the la'ele, old taro leaves, as contrasted with the liko, the new and choicer leaves—that is, the chiefs]. It was said that if a [page 48] wandering soul entered within these boundaries it would die by leaping into the po pau 'ole; but if they were found by helpful 'aumakua souls, some wandering souls were saved. Those who had no such help perished in the po pau 'ole of Milu.

On the plain of Kaupe'a beside Pu'uloa, wandering souls could go to catch moths (pulelehua) and spiders (nanana). However, wandering souls would not go far in the places mentioned earlier before they would be found catching spiders by 'aumakua souls, and be helped to escape. Those souls who had no such help were indeed friendless (he po'e 'uhane hauka'e lakou), and there were many who were called by this name, po'e 'uhane hauka'e.

There were Leina-a-ka-'uhane and 'Ulu-o-Leiwalo on Hawaii, Maui, Molokai, Lanai, Kauai, and Niihau as well as on Oahu. The traditions about these places were the same. They were where spirits were divided (mahele ana) to go into the realm of wandering spirits, the ao kuewa or ao 'auwana; or to the ancestral spirit realm, the ao 'aumakua; or to the realm of endless night, the po pau 'ole.

The places said to be for wandering spirits were: Kama'oma'o for Maui; Uhana [Mahana] at Kahokunui for Lanai; Ma'ohelaia for Molokai; Mana for Kauai; Halali'i for Niihau; in addition to Kaupe'a for Oahu. In these places the friendless souls ('uhane makamaka 'ole) wandered. [Kamakau, 1964:49. M.K. Pukui, translator]

“Alahula Pu‘uloa, he Alahele na Ka‘ahupāhau”

The Swimming Trails of Pu‘uloa, are the Trails Traveled by Ka‘ahupāhau

In 1870, native historian, S.M. Kamakau wrote about several practices and beliefs pertaining to manō in ancient life. One practice of note in the Pu‘uloa region was the practice of transforming deceased family members into manō as ‘aumakua (family gods/guardians). These family ‘aumakua would help its relatives when in danger on the sea—if a canoe capsized or a man eating shark was threatening attack. Hawaiians also worked with and tamed sharks so that one could ride them like a horse, steering them to where one wished to go (S.M. Kamakau, Jan.6, 1870; Pukui, translator, 1976). Kupuna Mary Kawena Pukui shared that there were two basic classes of sharks — manō kānaka (sharks with human affiliations), and manō i‘a (wild sharks of the sea—man eaters). The manō kānaka were revered and cared for, while the manō i‘a were at times hunted and killed following ceremonial observances (M.K. Pukui, pers. comm., 1976). The practice of chiefs hunting sharks using the flesh defeated enemies or sacrificial victims as kūpalu manō (shark fishing chum), and of commoners using rotted fish as kūpalu manō are further described in several historical narratives.

Ke Awalau o Pu‘uloa—The many bays of Pu‘uloa (Pearl Harbor) are famed in traditional and historical accounts of manō (sharks). The traditions center around the several deified sharks, foremost of whom is the goddess, Ka‘ahupāhau, then followed several others, including but not limited to Kahi‘ukā, Kūhaimoana, Komoawa, Ka‘ehuikimanōopu‘uloa, Keli‘ikau-o-Ka‘ū (Kealiikauaoka‘ū) and Mikololou. With the exception of Mikololou, all these shark gods were friendly to people, and dedicated to keeping manō i‘a (wild sharks of the sea), man eaters out of the Pu‘uloa-‘Ewa waters, and protecting people.

Traditions of Ke Awalau o Pu‘uloa tell us that one of the most important kōnāwai (laws) governing manō was that they would not attack humans. This kōnāwai (law) was created by the shark gods themselves. Kamakau (1870) wrote about the establishment of this kōnāwai stating that:

Oahu was made a kapu land by this kanawai placed by [the shark gods] Kanehunamoku and Kamohoali‘i. But their sister Ka‘ahupahau broke the law and devoured the chiefess Papio. She was taken and “tried” (ho‘okolokolo) at Uluka‘a [the realm of these gods], but she escaped the punishment of death. It was her woman kahu who paid the penalty of the law because it was her fault—she reviled Papio. The trouble arose over a papahi lei of ‘ilima flowers which belonged to Ka‘ahupahau that her kahu was wearing. [The kahu refused to give it to Papio, and] Papio said, “I am going bathing, but when I come back you shall be burned with fire.” But Ka‘ahupahau devoured Papio before she could carry out her threat, and she was punished for this. That is how Pu‘uloa became a [safe] thoroughfare (alahula). After her confinement ended several years later, Ka‘ahupahau was very weak. She went on a sightseeing trip, got into trouble, and was almost killed. But she received great help from Kupiapia and Laukahi‘u, sons of Kūhaimoana, and when their enemies were all slain, the kanawai was firmly established. This law—that no shark must bite or attempt to eat a person in Oahu waters—is well known from Pu‘uloa to the Ewas. Anyone who doubts my words must be a malihini there. Only in recent times have sharks been

known to bite people in Oahu waters or to have devoured them; it was not so in old times. [S.M. Kamakau – Pukui, translator, 1968:73]

Several place names commemorate the shark gods of Pu'uloa. Among them are three recorded in the Saturday Press of December 29, 1883:

- | | |
|------------|--|
| Ke'a'ali'i | A cave in the sea at the entrance to Pu'uloa harbor, and known by the natives to have been formerly the home of a large shark called Komoawa, who has been generally credited as the watchman on guard at the entrance of Ka'ahupāhau's waters. The latter's royal cave-dwelling was in the Honouliuli lagoon. |
| Kuhia loko | Waiawa. Named for one of the attendants/purveyors of the shark goddess, Ka'ahupāhau. |
| Kuhia waho | Waiawa. Named for one of the attendants/purveyors of the shark goddess, Ka'ahupāhau. |

In addition to the traditions of Ka'ahupāhau, two other accounts center around the nature of sharks in the 'Ewa District, and battles that were fought to kill offending sharks. In the early 1820s, members of the Protestant mission station traveled to the 'Ewa District, and learned something about the shark gods of Pu'uloa.

Hiram Bingham accompanied King Kamehameha II (Liholiho), the royal family and attendants to 'Ewa in 1823, where they stayed near the shore of Pu'uloa. During the visit, the King and party, along with Bingham visited the dwelling place of a noted shark god. The name of the god was not recorded in Bingham's journal, though one must infer that it was either the goddess Ka'ahupāhau or her brother, Kahi'ukā. Bingham wrote:

I one day accompanied the King [Liholiho] and others by boat to see the reputed habitation of a Hawaiian deity, on the bank of the lagoon of Ewa. It was a cavern or fissure in a rock, chiefly under water, where, as some then affirmed, a god, once in human form, taking the form of a shark, had his subterraqueous abode. Sharks were regarded by the Hawaiians as gods capable of being influenced by prayers and sacrifices, either to kill those who hate and despise them or to spare those who respect and worship them. It had been held that, when a mother gave her offspring to a shark, the spirit of the child dwelt in it, and the shark becoming an akua, would afterwards recognize and befriend the mother on meeting her, though ready to devour others... [Bingham, 1969:177]

Later in January 1825, Elisha Loomis also traveled to 'Ewa and stayed along the Pu'uloa shore (Loomis Journals, Jan. 18, 1823, in Westervelt, 1937). During his visit, Loomis learned the name of the shark goddess who protected the waters of the Pearl Harbor region, also reported hearing about a war between the good sharks and those who sought to eat human flesh. It will be noted that due to his limited Hawaiian language skills, Loomis apparently transposed she for "he" in his journal.

After supper I conversed with them a long time on the subject of religion.... during the conversation one of them mentioned that in former times there dwelt

at Puuloa a famous shark named Ahupahau. He had a house in the hole of a rock. He was one their gods. On one occasion a strong shark 3 or 4 fathoms long came into the channel to make war upon the sharks and upon the natives that dwelt there. Ahupahau immediately communicated to the natives information advising them to get a net out and secure him. They took the hint and spread their nets, and in a little time the stranger was captured.

Loomis's reference to a "war" between an invading shark coincides with the traditions of Ka'ehu-iki-manō-o-Pu'uloa (1870), Mikololou and Keali'ikauaoka'ū (1902), in which battles between sharks are fought in order to protect the people of the 'Ewa region from attacks by manō i'a.

J.S. Emerson presented a paper titled, "The Lesser Hawaiian Gods" before the Hawaiian Historical Society on April 7, 1892. In this report are details of Ka'ahupāhau, Kahi'ukā and Mikololou in the history of 'Ewa and the waters of Pu'uloa:

One reason for the affection shown to the shark aumakua was the fact that so many of them claimed human parentage, and were related by ties of kinship to their kahus. Such was the case with Kaahupahau and her brother Kahi'uka, the two famous shark-gods of the Ewa Lagoon on this island. Their birth and childhood differed in no essential features from that of other Hawaiian children up to the time when, leaving the home of their parents, they wandered away one day and mysteriously disappeared. After a fruitless search, their parents were informed that they had been transformed into sharks. As such, they became special objects of worship for the people of the districts of Ewa and Waianae, with whom they maintained pleasant relations, and were henceforth regarded as their friends and benefactors. After a time the man-eating shark, Mikololou, from the coast of the island of Maui, paid them a visit and enjoyed their hospitality until he reproached them for not providing him with his favorite human fleas. This they indignantly refused to give, whereupon, in spite of their protest, he made a raid [page 10] on his own account upon the natives, and secured one or more of their number to satisfy his appetite. Kaahupahau and her brother promptly gave warning to their friends on shore of the character of this monster that had invaded their waters. To ensure his destruction they invited their unsuspecting guest to a feast made in his honor at their favorite resort up the Waipahu river. Here they fed him sumptuously, and at length stupefied him with the unusual amount of awa which they supplied him. While he was in this condition, their friends, who had come in great numbers from the surrounding country, were directed to close up the Waipahu river, which empties into the Ewa Lagoon, with their fish nets, brought for the purpose, while he attacked him in the rear. In his attempt to escape to the open sea he broke through one net after another, but was finally entangled and secured. His bod wa then dragged by the victorious people on shore and burned to ashes, but certain do got hold of his tongue, and, after eating a portion, dropped the remainder into the river. The spirit of the man-eater revived again, and, as a tongue, now restored and alive, made his way to the coasts of Maui and Hawaii, pleading with the sharks of those waters for vengeance upon the sharks of the Ewa Lagoon. They meantime secured the aid of Kuhaimoana and other notable sharks from the islands of Kaula, Niihau,

Kauai, and Oahu. A grand sight it was to the numerous spectators on the shore when these mighty hosts joined in combat and began the great shark-war. It was a contest of gods and heroes whose exploits and deeds of valor have long been the theme of the bards of the Hawaiian Islands... [I]n the first great battle the friends and allies of the cruel man-eater were touted by the superior force of their opponents, which the good Kaahupahau and her brother long continued to enjoy the affectionate worship of their grateful people. It is said that she is now dead, while her brother Kahi'uka still lived in his old cave in the sea, where he was visited from time to time by his faithful kahu, Kimona, now deceased. Sometimes Kimona missed his fish nets, when he was pretty sure to find that Kahi'uka had carried them to a place of safety, to preserve them from destruction by hostile sharks. [Emerson, 1892:11]

Noted Hawaiian scholar, Mary Kawena Pukui wrote about visits she made to 'Ewa and the Pu'uloa region in 1907. She observed that name "Ka'ahupāhau" could be translated as "Cloak well cared for," and that her place in the history of the land is commemorated in the saying, "Alahula Pu'uloa he alahela na Ka'ahupahau, Everywhere in Pu'uloa is the trail of Ka'ahupahau" (Pukui 1943:57).

The role of Ka'ahupāhau as a goddess and guardian in the waters of the Pu'uloa bays is still in the minds of Hawaiians in the present day. Her brother Kahi'ukā (The smiting tail) is also remembered, and it is said that with his great tail, Kahi'ukā was responsible for destroying any foreign sharks "that offended his sister" Ka'ahupāhau (Pukui 1943:57-58). His cave is reported in several locations, including Dry-dock No. 1, between Moku'ume'ume and Keanapua'a, and in Waiawa estuary (Manu 1895). The cave, destroyed in the construction of Dry-dock No. 1 was once his home. (For additional background on the sharks of Pu'uloa, see also Pukui and Curtis, 1961.)

He Moolelo Hawaii – No na Aumakua Moo (Hawaiian History – About the Moo Guardians/Ancstral Gods)

In this excerpt from a history of Hawai'i, readers learn of the mo'ō (water spirit) goddess, Kānekua'ana. It was to her that the heiau waihau were established along the Pu'uloa lochs to ensure the abundance of various fisheries, and particularly the pipi, nahawele, mahamoe and other bivalve for which 'Ewa's inland fisheries were famed. Among the kapu (restrictions) of Kānekua'ana was that fisher-people needed to be very quiet when going to sea to gather the pipi (pearl oysters) and bivalves. The slightest voice would cause the wind to blow, thus making the pipi and other bivalves sink deep into the sands where they would be difficult to find.

It is because of this kapu associated with Kānekua'ana that the famous saying of 'Ewa, "ka i-a hamau leo o Ewa" came into being.

**Mei 20, 1893 (aoao 1)
He Moolelo Hawaii (Mokuna VII.)
Nupepa Kuokoa**

...Kānekuaana ko Ewa moo kiai, hilinei nui ko Ewa poe kamaaina iaia, mai Halawa a Honouliuli. Ina e pilikia ka ia, hoeu like na kanaka i na waihau e pili ana

iaia, a o ka ho-a no ia o ke ahi e hoia i ka pomaikai o ka aiona. O ka Pipi ka ia kaulana o Ewa. Aole e hala ka mahina eono e ku ai ka lala hau ua piha ka aina i ka Pipi, mai Namakaohalawa a na pali o Honouliuli, mai na kua-pa o ua a na pa akule [Pākule]; mai ka hohonu a ka papa nahawele o kula; mai kaliawa a ka pohaku ona loko a pela aku.

Aia maloko o ka io o ka Pipi momi nani, e like ka nunui me ka onohi ia; he onohinohi keokeo kekahi, ua kapaia he muhee kea; onohinohi ulaula kekahi me anuenue la, he muhee makoko ia. He liili a nunui kekahi; a he waiwai kumukuai nui ko ia mea.

O ka Opaehuna a Opaekala kekahi ia; paapu mailoko o ke kai a na loko kua-pa a no loko puuone.

O ka nehu pala kekahi ia; piha mai ka nuku o Puuloa a uka o na Ewa, pela me na nuku awalau a pau; no laila ka olelo ia ana:

“He kai puhi nehu puhi lala
Ke kai o Ewa—e.
E noho i ka lai o Ewanui—
A Laakona—a.”

He Mahamoe kekahi ia kaulana, a he Okupe a mau ia e ae no kekahi. A ina i ike ia keia mau ia a pau alaila, eia ka olelo a na pulapula:

“Hoi mai nei ua luahine nei mai na kukulu mai o Kahiki; noho mai la paha a loha i na moomoo ana.”

O lakou no kekahi i hai mai i ke ano o na pae aina o Kahiki a me na aina e ae i ike ole ia...

...O Hauwahine, he kiai ia no na loko o Kawainui a me Kaelepulu. O Laukupu ko Moanalua; he malama lakou i ka pomaika'i, e pale ana i na pilikia maluna o ke kina a me ka ohana...

Translation — Hawaiian History – About the Moo Guardians/Ancestral Gods

...Kanekuaana is the moo (water spirit) guardian of Ewa; many of the natives of Ewa, from Halawa to Honouliuli followed (believed) in her. If there was trouble with the fishing, the people dedicated her temple (Waihau) with the lighting of a fire to bring about blessings upon the land. The pipi (pearl oyster) is the famous fish of Ewa. Before six month would pass the hau branches would take hold, and the land would be filled with the pipi, from Nā-maka-o-Hālawa to Honouliuli, from the inland pond walls to the Pā-akule. From the depths to the nahawele reefs and flats. From the channel inlet to the stone-lined ponds, and so forth.

There is within the flesh of the pipi a beautiful pearl, its size is similar to the eyeball of a fish. Some are like the shiny white of an eye, and are called mūhe‘e kea. Others are shiny red, like a rainbow, and are called mūhe‘e mākokoko. Some are small and others are larger, and they are highly valued.

The ‘ōpae huna and ‘ōpae kala [types of shrimps] are other fish, that are in the sea, the walled ponds, and dune banked ponds. The nehu pala is another fish which fills the waters from the entrance of Pu‘uloa to the coastal flats of Ewa. It is the same with all of the lochs (awalau). This is why the saying is told:

Nehu appear to be blown upon the sea,
causing the water to shine
It is the sea of ‘Ewa,
Dwelling in the calm of great ‘Ewa, of La‘akona”

The mahamoe is another famous fish, and the ‘ōkupe, another, and there are others. And if all these fish are seen there, here are the words of the natives of the land, “The old woman (Kānekua‘ana) has returned from the foundations of Kahiki; she dwells here perhaps for the love of her descendants...”

He Moololo Kaa Hawaii no Laukaieie... (A Hawaiian Tradition of Laukaieie...)

Hawaiian historian, Moses (Mose) Manu, penned several lengthy traditions for the native newspaper, “Nupepa Ka Oiaio,” in which he included detailed accounts of a wide range of practices, including those associated with fisheries and deified guardians of the ocean and fresh water fisheries. This account, “He Moololo Kaa Hawaii no Laukaieie...,” was published between January 5th, 1894 to September 13th, 1895. The tradition is a rich and complex account with island-wide references to—places; descriptions of place name origins; descriptions of fisheries and aquatic resources; history and mele; interspersed with accounts from other traditions and references to nineteenth century events.

The following excerpts of Manu’s account were translated by Maly, and include an overview of the mo‘olelo and referencenarratives which recount the travels of Makanike‘oe, one of the main figures in the account. During his travels, Makanike‘oe sought out caves, and tunnels that served as underground trails, and through the description of his travels, we learn about some of the wahi pana and resources of the lands through which he traveled. The selected translations also focus on several of the descriptions of fishing—including locations where various species can be found, and the religious-spiritual significance of marine resources:

Ianuali 5, 1894 – Mei 10, 1895 Nupepa Ka Oiaio

January 5 to 19, 1894

Kaholokuaiwa (w) and Koaekoa (k) lived at Ulu, in Waipio Valley on the island of Hawaii. They were descended from the chiefly and godly lines of Kahiki and

Hawaii. Their first child was Laukaieie. But because she was born in an eepa (mysterious) form, looking more like a plant than a child, she was wrapped in lipoa seaweed and set in the stream. Without her parents' knowledge, Laukaieie was retrieved by a mountain goddess and nurtured. Later, another child, a son, was born to Kaholokuaiwa and Koaekoa. They named him Hiilawe, and he lived with his parents.

Koaekoa's sister was Pokahi, and her husband was Kaukini. Though they had been married for a long time, they were childless, and because of their prayers and offerings, the forest goddess, Hinaluohia, approached Pokahi while she was gather seaweed, and told her that she would have a girl child to raise as her own. The condition was that no one, not even her brother and sister-in-law were to know about this child. Because Pokahi and Kaukini lived on the mountain ridges between Waipio and Waimanu, it was easy for her to keep the secret. It was in this way, that Laukaieie came to be raised by her own aunt and uncle. As a youth, Laukaieie's companions were the spirits of the plants and animals of the forest. When she matured, she was very beautiful, and thoughts of finding an acceptable mate for her began to grow. One night, when Laukaieie was sleeping, she dreamed of flying past the valley lands of Hawaii, and across, Maui, Molokai, Oahu, Kauai, Niihau, Kaula, and on to Lehua², where she saw a handsome young chief, named Kawelonaakalailehua. It was this chief that was destined to become her husband...

The following accounts, describing places of the Ewa District and neighboring lands, are excerpted from the longer narratives which describe the travels of Laukaieie, her younger brother Mankanike'oe, and their companions. The lei momi (pearl garlands) of Ewa, were described while Laukaieie and her companions were at Ka'ana, Molokai:

Maraki 9, 1894 (aoao 4)

Leiomanu (a youth of Kaala, Oahu) gave Kaana of Molokai, and Kawelonaakalailehua, the prized lei momi of Ewa as gifts. The characteristics of these pearls (momi) included those with a fine yellowish tint, others had bumps like diamonds, and some were bluish-yellow. There were many types of pearls, and they were once regularly seen in the sheltered bays of Ewa at Oahu. They came from the Pipi (oysters), and the pearls were found near the edges of the Pipi shell. They were a thing greatly cherished by the chiefs of old and worn in lei (necklaces). This is why it is said:

My fish which quiets the voices,
You mustn't speak or the wind will blow.

This is the famous thing of Ewa, where the fish quiet the voices, to these new times³. This is the type of lei which had been given to the alii of Lehua, the island which snatches the sun...

² The lengthy narratives include site descriptions and traditional accounts for various locations across the island named.

³ Tradition has it that the pipi (mother of pearl oysters) were very sensitive to any sounds, and those who were noisy would scare the shellfish into hiding. Thus, when going to catch pipi and other similar oysters, no one spoke. (see Pukui 1983, No.'s 493, 1357 & 1377)

Apelila 19, 1895 (aoao 1)

...Laukaieie and her companions, Hinahelani and Koiahi arrived at Honouliuli and were greeted by the natives of that land. Koiahi, a chiefess from Makua, Waianae, was related to Kahoonani (w), Ulalena (w), and Kauakiowao (k), the alii of Honouliuli. It is for these alii that the chant is sung:

Kahoonani resides upon the plain,
Ulalena is completely surrounded by the Kauakiowao rains...

While they were being hosted at the house of these natives, they saw the beginnings of a red-hued rainbow form near the shore and knew that Kauakiowao, the elder brother of the two beautiful sisters, was crossing the flat lands, drawing near to house. When he arrived, Hinahelani asked Koiahi to invite Kauakiowao to accompany them on their journey to Kauai... The party departed from the residence at Honouliuli and traveled to Puuokapolei, where they met the young maidens Nawahineokamao and Peekaua, the beauties who dwelt upon the lowlands of Puuloa. These two maidens accompanied the travelers to Waimanalo and Kaiona, for which the song writer of the late chiefess Bernice Pauahi Bishop wrote:

Respond o woman,
Who travels the plain of Kaiona,
Pursuing the mirages,
On the plain covered with ohai blossoms.

Thus, all these beautiful residents of the land of Honouliuli were gathered together, by the famous beauty of Waianae (Koiahi), who is there on the resonating and fine sands of Makua...

Apelila 26, 1895 (aoao 1)

...While Laukaieie and her companions were traveling through Waianae, Makanikeoe was following behind. Having landed on the shores of Mamala, he then traveled to Kahakaaulana and the landing at Kalihi. He then looked down along the glistening sands and waters where the mullet are found, outside of Keahua, at the place called Keawakalai. There he saw a crevasse open in the sea. In this place, were sleeping many sharks and turtles, almost as if under the sand. Makanikeoe quickly entered into the cave with the turtles and sharks, to see them more closely. Because of his great speed, they didn't know that he had entered their house. It is true that Makanikeoe crawled along one of the crevasses in the sea, and going beneath the land, he exited out at Aliapaakai, at the place called Manawainuikoo. That is the entrance of the sea into that great salt water pond of Moanalua...

Let the author explain here, that this channel was first made when Pele traveled along the islands making craters here and there. This crater is something like the crater of Kauhako, at Kalaupapa, Molokai.

By this little explanation my readers, you may also know that the remaining crater is there above Aliamanu, the hiding cave of the chief Kahahana, his

companion, Alapai, and his beautiful wife, Kekuapoi. He (Kahahana) is the one who killed the priest Kaopulupulu and his son Kahulupue, at Waianae. This is how the famous words of the priest came to be spoken:

Strive for the sea my son,
for from the sea shall come (others of) another land.

And this cave has been given the name "Pililua" from the time of the death of the chief Kahahana.

Pililua, the two of you shall go to Ewa,
You are like a canoe,
Pulled by the rope,
To the cliff of Kealia,
At Kamaomao,
There at Kinimakalehua.

After seeing these places, Makanikeoe then went to the top of Leilono, one of the deity of ancient times. There is a pit dug there in which the foul smelling bodies of the dead and the defiled matter of the dead are thrown.

Makanikeoe left that place and went to a place that was covered with something like a rough pahoehoe surface, below the present-day 5 mile marker on the road at Kapukaki. There he saw the spirit of a woman moving swiftly over a portion of the pahoehoe. Makanikeoe recognized that this was a spirit form rather than that of a living woman, and he felt compassion for her. He then saw that there was a deep pit there, filled with the spirits of dead people, swaying back and forth, and crying out, with moaning and wailing. This is the pit which in ancient traditions is called Kaleinaakauhane. The spirits of the dead go there and can only be freed if their aumakua (ancestral family god) fetches them. They might even be returned back to life again...

Now you may be wondering my readers, what was the name of this woman that Makanikeoe took up in his hands. Well the writer will tell you the name of this beautiful young woman of Kaiahamauleo o Ewa-nui-a-Laakona (The fish that quiets the voice of Great-Ewa-of-Laakona), it was Kawailiula. She was a native of two lands of Ewa, Waiau and Waimano. And it is for this woman that Kawailiula, between the 9 and 10 mile markers from Waiau and Manana 2nd is named; it is near the present-day court house of Ewa...

At this place, Kaleinaakauhane, hundreds and thousands of spirits have been lost...

Mei 3, 1895 (aoao 1)

...Makanikeoe then went to the uplands, atop the cliffs and ridges of Koolau, where he looked down and chanted:

Beautiful is Halawa in the Waahila rains,
Which visits also, the heights of Aiea,

The heat and warmth travels across the plain of Kalauao.

It is true, that he then went to Kalauao, where he saw the pool of Kahuawai. He turned to the uplands and saw the source of the water coming out of the earth, near the top of the cliff of Waimalu. The source of this water, from where it flows, cannot be easily seen because it comes out from the ground in an area where there are many deep holes hidden on the side of the cliff of Waimano. It is from one of these pits that the water flows. It is also at one of these places that the body of David Malo⁴ was laid to rest.

This place, between Waiau and Waimano, called Waipuhia, is the place of Kawailiula, who was brought back to life at Kaleinaakauhane, at Kapukaki...

Kawailiula invited Makanikeoe to her home where food was prepared, the anae (mullet) from the pond of Weloka and the famous foods of the land. Kawailiula invited Makanikeoe to stay with her, but he declined, explaining that his elder sister and her companions were waiting for him at Waianae... Kawailiula bid farewell to Makanikeoe and he disappeared from sight, born by the wind, Moaeku of Ewa.

Makanikeoe then traveled to Manana, now the 10 mile marked, and the place where the court house of Ewa stands. This is the place where Oulu, the famous warrior of Kahekili, king of Maui, was surrounded by warriors who thought to take him prisoner. It is there that Oulu fought like the eel Palahuwana, and with great strength and skill, overcame those who fought against him. The place where this fight occurred is called Kaoinaomakaioulu to this day.

Makanikeoe then followed the trail to a place where he saw a large gathering of youth along the trail, at the place called Napohakuhelu. The activity of the children at this place was the shooting of arrows, something that was always done by the youth of those times.

There was among this gathering of youth from Waiawa, a handsome boy named Kanukuokamanu (not to be confused with a place of the same name in Hilo, Hawaii). His place of residence was on the shoreward side of the government road, a place something like a hillock from where one can look to the estuary of Waiawa. It is about at the ten and a half mile point, and the place is known by the name of this youth today.

When Makanikeoe arrived at the place where the youth were playing, he was saddened at seeing the young boy crying. This was because the older children had taken all the arrows, and left none for the younger child to play with. Makanikeoe took the young boy away from the group to a place off to the side. He told the boy "Stop crying and I will give you an arrow of your own. This arrow will fly farther than any of the arrow of your friends." Makanikeoe then gave the boy an arrow like none other he'd seen.

⁴ This is not David Malo of Lahaina Luna, but a namesake, who was also a historian and active church member.

Now Kanukuokamanu was the son of the chief of Waiawa... When he returned to the group of other children who were still playing, he prepared to compete as well. He chanted first to his arrow:

Kaailehua flies,
Kainiki flies,
Ahuahu flies...

Mei 10, 1895 (aoao 1)

Kanukuokamanu shot his arrow and it flew beyond all the other arrows of the competitors. It flew all the way to “the end of the nose of the pig” at Waimano, and then returned to the youth who had shot it...

Makanikeoe then departed and was lost from sight. Looking seaward, Makanikeoe saw the fin of a shark passing by, in front of a stone in the estuary of Waiawa, on the west side of Kanukuokamanu, next to Piliaumoa. Seeing the shark, Makanikeoe drew nearer and he saw that it was Kahiuka, a native of this estuary. His cave was comfortably situated on the side of the stone. Kahiuka was a good shark, and in his story, he is the guardian of Manana and Waiawa.

The author has met a man at Manana who was known by the name, Kahiuka. He learned the traditions of this shark in his youth, and was taken by this shark for a period of time, and returned again to the land in good health. The man has since died, but his daughter is still alive, and his story is an amazing one.

After seeing the house of this hero of the sea (Kahiuka), Makanikeoe turned and walked along the place where the waters flow from the land at Piliaumoa, Mokaalina, Panaio, Kapuaihalulu, Kapapau, and Manuea. The trail then turned and went to the top of Haupu, where the foundation of the Luakini (Church) of Ewa was later situated. Near there, was a large pond in which awa (milkfish), anae (mullet), and aholehole (*Kuhlia sanvicensis*) fish were found.

Oh readers, let the author explain something here. At the time Luau came from Maui to dwell on Oahu, he arrived at Waiawa, Ewa. He saw some men thatching dried ti leaves on the Luakini (church) that was being built there. Luau asked some people, “Who is the one that is having this important house built?” They answered, “Kanepaiki.” Luau then stated, “The house shall not be finished to its ridge pole before the one who is having it built dies.” The people asked, “Why?” Luau answered, “The house is atop the Heiau (temple) and the Fishpond is below, it is because the waters [life and wealth] are flowing out from this place. (So too shall the life flow out.)” These words of Luau were true, the Luakini of Waiawa was not completed before Kanepaiki died. His body was buried in the uplands of Waimalu.

These were the words of Luau. The one who discerned the nature of the land (kuhikuhi puuone), in the time of the King Kauikeaouli K. III. And his descendants are still living at Kanaio, Honuaula, Maui...

From this place, Makenikeoe then turned and looked to the calm waters of Kuhia Loko and Kuhia Waho. He went to the ponds and saw water bubbling out, and in the pond were many fish of the sea. It was of this pond, that Kane and Kanaloa spoke, while in Kahiki, as heard by the prophet Makuakaumana, who crossed the sea and traveled to Hawaii:

The mullet are at Kuhia-loko,
The seaweed is at Kuhia-waho,
The salt is at Ninauele,
The nehu pala are at Muliwai
The lone coconut tree stands at Hape,
The taro leaves are at Mokaalika,
The water is at Kaaimalu,
The awa is gathered at Kalahikiola.
Behold the land.

All of these places named by the gods can be seen, extending from the sea of Waiawa, to Halalena at Waiawa uka.

From this place, Makenikeoe then went to a large deep spring which flows from waters beneath Waipio and Waiawa. At a place where the priests discard their offerings. He then came upon another spring at the entrance of the estuary of Waiawa. The trail then turned towards Palea and Pipiloa, where there grew groves of kou and hau in ancient times, and it was the residence of the rulers of Oahu. This is the place where the king of Oahu, Kualii-a-Kauakahiakahoowaha, found his first wife, Kawelaokauhuki, who was of the uplands of Waimano. It is this Kualii who built the long house called Makanaole, on the inland plains of Manana 2nd. It is near the place now called Kulanakauhale Momi (Pearl City).

Makenikeoe then traveled to the fishponds of Hanaloha and Eo, the great ponds of Ewa. It is for these ponds that the lines of the song say:

The water of Eo is not fetched,
It is the sea of Hanaloha the ripples forth.

At this pond, Makenikeoe saw a deep crevasse and inside, there was a giant eel sleeping. The name Hanaloha was given because of the great amount of work that was done by the chief and the people in carrying the stones with which to surround the crevasse and build the pond wall. Thus the pond was built. And it is a famous pond for it is rich with fish, and for the eels which Keinohoomanawanui desired to eat.

From the pond, Makenikeoe then walked to a place where there were several small points of land, near where Papiro was bitten and where the sea enters Honouliuli. He noticed how very calm the surface of the water was here, but he also saw that it was agitated in its depths. Looking more closely, he saw in the depths some very large fish, as if guarding the entrance to the harbor. One of these two large fish was like a marlin with a long bill and rows of teeth. The other one was a barracuda whose teeth protruded out of both side of its mouth. These

two fish of the bays of Ewa, had ears with which to hear. They leapt in the ocean like flying fish, and are spoken of in some of the traditions of Hawaii.

The marlin is the one, who with his sharp bill, divided the waters that enter into Ewa. Thus, Mekanikeoe understood the nature of these fish, and what their work was. They were the guardians of the place. It is true also, that in a short while Mekanikeoe saw a procession of many sharks arrive. There was in this group, the famous chiefess, Kaahupahau, of Puuloa, and the messengers of the king shark [Kamohoalii] of Kahoolawe. She was taking them on a tour and to drink the waters of Waipahu and Waiahualele, and to drink the awa from Kahauone, in Waipio uka...

Mekanikeoe then turned again to the place where Papio had been bitten as a result of her asking for the ilima [Sida fallax] garlands of the old woman, Koihala. This is what the old woman told Papio:

The beautiful girl asks,
That the garlands of the old woman be given to her.
Heed my words dirt of the dog, dirt of the pig,
String your own garland and let it wilt.

Mekanikeoe then departed from this place, turning to the plain of Puuloa. He passed many pits in this place where the bones of men have been left. He then followed the trail to the of the breadfruit tree, Leiwalo, at Honouliuli. This is the breadfruit tree of the expert sailor, Kahai (Kauluakahai), so told in his story.

There are also many pits in which were planted sugarcane and bananas, and planting mounds. He also saw manu oo (honey creepers) sipping the nectar of noni blossoms. There were also two ducks that had gone into a pit, and with a great strength, they were trying to push a stone over, to hid the pit. This Mekanikeoe knew what the ducks were trying to do. They wanted to hide a spring of water which flowed underground there. It is this spring which in calm times could be heard, but not found by the people who passed through this area. It was a secret spring, known only to certain native residents of the area, and its name is recorded in the last line of the song:

The o-u is the joyful bird of Kaupea,
The joyful voiced o-o is of Puuloa,
Softening the blossoms of the wiliwili,
Drinking the drops of nectar from the noni,
The birds drink and pass time,
The eyes cast about seeking,
The water of the natives,
The eyes seek the water of Kaiona.

This hidden spring, known only to the natives, was not hidden to Mekanikeoe. From there, Mekanikeoe then turned back towards Honouliuli and saw the pit of the native eel, Kapapapuhi, the elder of Laumeki, whose stone-form body is there at the base of Kauiki, Hana, Maui. He was an eel of Oahu who traveled to Hana where he stayed and was turned into stone.

There is also at this place, Kaihuopalaai, where the anae (mullet) begin their journey from Honouliuli to Kaihukuuna at Laiemaloo, Koolauloa.

Seeing this pit, Mankanikeoe swiftly ran back to Waipahu, where he looked at the source of the water, where it came out of the earth, and flowed to the estuary of Waikele. Mankanikeoe dove into the water to determine its hidden source. He swam underground, and first arrived at Kahuaiki, at Waipio, for which the song is sung:

Return to the coolness of Waipio,
The cold water of Kahuaiki...

He then dove under and came out on the plain of Puunahaweale, that barren and peopless plain. There he saw the source of the water of Kahuaiki. It is near a hidden stone (shaped like a hook pendant) and close to Kekuaolelo, along the trail which ascends straight up to Waipio uka. Mankanikeoe then turned and followed the water path, and with great strength, he arrived at Kawaipuolo, at Waialua. There, he saw the pool of Laniwahine in the famous pond of Ukoa. He then quickly went from Waialua to Kawela, and from there, to Punahoolapa, a deep spring on the plain of Kahuku. There he found the water source that the kapa anvil fell into and was carried to Waipahu, at Ewa. Mankanikeoe the crawled along another path and arrived at Punamano, also at Kahuku...

(Mankanikeoe continued his journey through the various springs of Oahu, until he rejoined his sister and companions at Waianae. The group then continued on their journey to Kauai...)

**Moolelo Hawaii o Pakaa a me Ku-a-Pakaa na Kahu Iwikuamoo o
Keawenuiaumi Ke Alii o Hawaii, a o na Moopuna hoi a Laamaomao!
The Hawaiian Tradition Pakaa and Ku-a-Pakaa, the Trusted Attendants
of Keawenuiaumi, the King of Hawaii, and the Grandson of Laamaomao!**

In 1901, Moses Nakuina, published the tradition of Kū-a-Pāka'a and the supernatural wind-gourd of La'amaomao (Ka-ipu-makani-o-Laa-mao-mao). The tradition includes references to winds from each of the Hawaiian Islands. On O'ahu, the following winds were named for lands of the Kona and 'Ewa Districts:

1901 (aoao 56-57)

...Helu aku la o Ku-a-Pakaa i na makani o Oahu, penei:

...He Olauniu ko Kahaloe,
He Waiomao ko Palolo,
He Kuehulepo ko Kahu'a,
He Kukalahale ko Honolulu,
He Ao-a-oa ko Mamala,
He Olauniu ko Kapalama,
He Haupeepee ko Kalihi,
He Ho-e-o ko Moanalua,

He Moae-ku ko Ewaloa,
He Kehau ko Waiopua,
He Waikoloa ko Lihue,
He Maunuunu ko Puuloa,
He Kaiaulu ko Waianaē...

Translation — The Hawaiian Tradition Pakaa and Ku-a-Pakaa...

...Kū-a-Pāka‘a called upon/named the winds of O‘ahu, thus:

...The ‘Ōlauniu is at Kahaloa,
The Wai‘oma‘o is at Pālolo,
The Kū‘ehulepo is at Kahu‘a,
The Kūkalahale is at Honolulu,
The Ao-a-oa is at Māmala,
He ‘Ōlauniu is at Kapālama,
The Haupe‘epe‘e is at Kalihi,
The Ho-e-o is at Moanalua,
The Moa‘e-kū is at Ewaloa,
The Kēhau is at Wai‘ōpua,
The Waikōloa is at Līhu‘e,
The Māunuunu is at Pu‘uloa,
The Kaiāulu is at Wai‘anaē...

He Moolelo Kaa Hawaii no Keliikau o Kau A Hawaiian Tradition of Keliikau o Kau

Keli‘ikau-o-Ka‘ū was a shark god who traveled to Pu‘uloa, ‘Ewa from the island of Hawai‘i. The tradition appears only in the short-run Hawaiian language newspaper, Home Rula Repubalika, and is incomplete. The narratives are also different in relationship to the events and their outcome, than those found in more widely reported narratives. There is no specific reference to the source of the account, and only two articles in the series are available. The narratives offer some details on named localities and events that are of significance in the history of Pu‘uloa at Honouliuli.

Ianuali 6, 1902 (aoao 7-8) Home Rula Repubalika He Moolelo Kaa Hawaii no Keliikau o Kau

Ka Mano Kae‘ae‘a o Hawaii nana i hoonahoa a kaiehu aku i ke Aliiwahine Kaahupahau mailuna aku o ke kahua kaa ma ka nuku o Puuloa ma Ewa, Oahu, a nolaila keia olelo kaulana: “Mehameha Puuloa, ua make o Kaahupahau.”

O keia mano alii o Kalani ka mea nana i lawe ae ia Keliikau-o-Kau i kino mano a hoonoho ia aku la i kino aka makani unihipili maluna o kona makuahine pono, a na keia Kalani no i haawi aku i kekahi hoailona ia Keliikau-o-kau i kona wa e hoi ai a keehi paa iluna o ke kauoha, oia hoi na kiheahea kai maluna o ke kino mai luna a lalo, a o ka malo pua-kai ka i ka hope, a mamua ae nae o ka hoi ana iho e noho pono iho iluna o ka haka kino hihio makani mai ka waha ae a o keia no ka

manawa e ike ia aku ai ke kahe-a-wai ana mai o ke koko ma ka lae me he mea la ua moku i ka pahoa, e hilihili ana ma na maka a me na papalima, ame ka ihu, a e kahe ana keia koko a ili i ka umauma, a he manawa keia i makemake ia no ka inu awa, a me na huaolelo ninau no ka pono a me ka hewa no ka hele ana ma na lae kahakai, a me ka holo ana ma na waa i ka lawaia. Ua like no ke ano o keia me Hiiaka-wawahilani ke hoi mai a noho iho iluna o ke kahu. Ma keia ano, ua lilo keia mano unihipili i mea nui a punahele ia Kalani mai kona loli ana a e i kino mano a hiki wale no i kona nui ana i aneane aku he ekolu mau anana ka loa a oi aku i kahi wa.

Ma keia wahi o ko kakou nanea e waiho kakou i ke kamaio ana no ka mea nona keia nanea, a e olelo ae hoi kakou no kekahi mano hookalakupua i hele mai ai mai Hawaii mai a make maloko o ka nuku o ke awa o Puuloa ma Ewa ae nei; nolaila, e oluolu ae e hooheno iho kua e ke hoa i keia mau lalani mele malalo iho nei, a e loa no ka inoa o ua mana la, oia hoi o:—

A ka Hipa i ka Hipa
I na u o Lewa
Lele ana o Kukamaikiakea
Keke na niho o Laniwahine
Opi ke a-lalo ke a-luna
Hoi aku au a Lihue
Nana aku ia kai o Ewa
E au ana Mikololou
A paa ka nahu'na o Papio
Paa ke au mimihi Leinaka
Paa ka manao hopu i ka lima

O Mikololou ka inoa o ua mana la i hele mai ai a make me Puuloa, nolaila e pono e kamaio ae kakou nona, i maopopo ai ke kumu o ka hiki ana mai o Keliikau-o-Kau.

Na hoakaka no ka Mano Mikololou, ua oleloia ma keia moolelo na Papai ame Paukupahu i Puna, Hawaii, keia Mano o Mikololou, a o ka mano alii nona ka lae o Leleiwi a hiki i ke kai o Makaoku e pili la me kahi mokupuni hoopapa o Mokuola ka inoa, a oia no ka mano alii o Kaneialehia, a ua oleloia he kapu loa kona mau makalae ma kona kai makai o Keaukaha ma Waiakea-kai, ma Hilo Bay, Hawaii, aole loa hookahi kino kanaka maoli i nahuia e ka mano ma keia wahi, mai ka wa kahiko loa mai ahiki wale no i keia au hou. Aole loa e hiki i kekahi mano kamaaina a malihini paha ke nahu i ke kanaka, no ka mea he mana nui ko Kaneialehia, oiai, he elua ona mahele. Mai ke kai aku o Makaoku a hiki i ka lae o Makahanaloa a holo loa aku i Hilopaliku, hoi aku ke nahu a ka mano. A mamuli o ko Kaneialehia manao aloha, ua ike oia i ka maalo ana ae o keia wahi mano uuku ma kumupali iloko o ka hua o ke kai, a ma kona nana pono ana aku, ua ike aku la oia he wahi mano kanaka unihipili—maopopo koke aku la no iaia he wahi mano unihipili he “Aikahu” a he mea ino keia ano he “unihipili hemo ole” a he wahi olelo ia ai loa keia ma ia ano o na unihipili ma na ike a ka poe Kahuna lapaau.

Aia no ia wa, ua lawe ae la ka mano alii Kaneialehia ia Mikololou i wahi mano lawelawe malalo ona me he keiki hookama la paha ke ano, a ua noho o Mikololou malalo o ia ano a hiki i kona nui ana, a e hoolohe ana hoi i na olelo apau a ke alii, aole nae oia i ae ia e maalo aku ma ke kai kapu o ke alii ma kahi i olelo mua ia ae nei.

Ua olelo ia no hoi ma keia moolelo, ua haawi aku o Kaneialehia i kona kai me na makalae mai Lelewi aku a hiki i Keauhou e pili pu la me Hopoe ma Puna, a o na aina maloko o keia kihi ame kela kihi oia hoi o Papai a me Paukupahu, Papuaa, Haena, Paki, Aalamanu a hiki i Keauhou. Aia ma keia mau aina, ua nui wale na kahu o na mano Mikololou nei e hoi iho ai a noho iluna o na kane a me na wahine, a ua maluhia hoi ka hele ana o na mea apau ma kahakai, ame na lawaia maluna o na waa me he nahu ole ia la e ka mano, aia nae, mamuli o ka nui loa o na kahu ana e noho ai, ua ulu ae la na manao pono ole a me ka ohumu i kekahi poe kahu ina loa a me na waiwai o kahi poe e aku, a ua kena aku la lakou ia Mikololou e nahu i ka mea i manao ino ia, a ma keia kumu i hoomaka mai ai o Mikololou e aki (nahu) i ke kanaka me ka hoolohe ole i na olelo ao a Kaneialehia me ka manao paha e nalo ana kana mau hana i kela mana nui e nana mai la.

I ka hala ana o kekahi mau la mahope iho o ko Mikololou nahu ana i ke kanaka mua loa, aia hoi, i kekahi la, ua hoi iho la ua Kaneialehia nei a noho iluna o kona haku, a hai iho la i kana huaolelo i ka ohana o ka hale e nonoho ana ma Kaunani, Keaukaha, e hele kekahi poe me ia ma Papai, a ua hookoia kona leo me ka hakalia ole. I ko lakou hele ana a hiki mahope mai o Papai, ua ike ia aku la kekahi kanaka e lawaia paeaea mai ana maluna o ka lae pohaku, o keia no ka manawa a Kaneialehia i hai iho ai i kana mau hua olelo:

“O keia no ka mea a’u i olelo aku nei ia oukou e hele pu mai me a’u i ike pono oukou, o kela kanaka e noho mai la e lawaia makoi e pau ana i ka mano ia Mikololou.”

I ka pau ana o keia mau olelo, aole i liuliu iho, ua holu koke ae la ke kai iluna o ua lae nei kahi a ua kanaka nei e noho ana a nalowale pu i ke kai, a i ka mimiki ana iho o ke kai, o ua kanaka pu nei kekahi i haule iho iloko o ke kai, a oia o Mikololou e hakapono ae ana kona mau maka lena alohilohi, aia i kela wa i miki koke ai ua mano eueu nei e nahu i ke kanaka, o keia no ka manawa a Kaneialehia i lele koke aku ai iloko o ke kai me ka awiwi nui ma kona kino kanaka a hiki ma kahi o ua Mikololou nei e makaukau ana kona waha nui me kona mau papa-niho e upa iho i ua kanaka nei a palahe lillii me ka hoochuli ana aku i ke kumupali; aia i keia wa no, i lalau aku ai na lima lauahi o ke Kahu Kanaka maoli o Kaneialehia ma api ame ka lala, ku me ka pane ana aku ia Mikololou penei: “Ai a mano nana i kumu pali.”

Nolaila, ano e hoomanao iho kua e ke hoa kuwiliwili o keia moolelo, ke kumu i loa mai ai a paanaau no hoi ia kakou i keia manawa ia wahi mapuna olelo ae la maluna e o mau nei i keia hanauna hou a hanauna hou aku no. (Aole i pau.)

Malaki 15, 1902 (aoao 7)
Home Rula Repubalika
He Moolelo Kaa Hawaii no Keliikau o Kau

Ka Mano Kae'ae'a o Hawaii nana i hoonahoa a kaiehu aku i ke Aliiwahine Kaahupahau mailuna aku o ke kahua kaa ma ka nuku o Puuloa ma Ewa, Oahu, a nolaila keia olelo kaulana: "Mehameha Puuloa, ua make o Kaahupahau."

I ka manawa a ke aliwahine e oniu ae ai i kona kino nui me ka uhau anai kona hi'u iluna pono o ka ilikai, a naueue ae la ka papaku o lalo o ke kai a nahaha liili na puko'a, a ke kope 'la kona mau ha-lo, lele liili na mea apau o lalo, pouli pu i ka lepo, a he mea weliweli nui keia i na mano a pau e nana mai ana, aia hoi, o ka manawa no ia a Keliikau-o-Kau i nihi malie aku ai me ka palanehe a pili pu ma ke alo piko a me ka ha-lo akau o kona hoa paio a oia kona manawa i uwehe ae ai i kona mana a me kona mau papa niho wakawaka a komo pu aku la iloko o ka io o ke aliwahine, a loa pono ka opu, ke ake, a me na mea a pau o loko ku ae iwaho, a oia ka wa i hue pau ia mai ai na piha-a moe wai o uka, aia nae ke aliwahine ke kupaka nei kona kino i o a ianei me ke kepa ana, aole nae he wahi mea a mahuhehu iho o kahi ulu iki o Kau, no ka mea, ua pili loa oia iloko o ke alo o ke aliwahine.

Ia wa ike iho la o Keliikau-o-Kau e pilikia ana ke aliwahine iaia maluna o ko laua kahua kaa, ua nalinali malie aku la oia ma ka api a kukai pu me ka waha, a ike oia e make ana ke aliwahine me ka naue malie ana aku no ka manawa hope loa.

Nolaila, i keia wa, ua hoomaha iho la Keliikau-o-Kau me ka nana pono aku i ke kino mano o kona hoa paio e hooipo la me ke alii o Maui me Olepau.

I ka wa a na olepolepo o ke one a me ke kai, a me ke koko e pualena ana maluna o ka ilikai a mao ae, aia hoi, ua ikeia aku la ke kino mano o ke aliwahine e waiho mai ana ua make loa. Ia wa ua hoi aku la kona kino makani a noho iluna o kona luau mama pono, oia hoi o Koihala.

Ia wa, olelo aku la oia i ka ohana, "ua poino au!" Aia hoi na alina o na kiheahea koko a pau me na ulia poino ke hoike mai la maluna o ke kino o kona mama a he wa keia no ke kaumaha luuluu no ke aliwahine i make maluna o kona o hana.

I ka wa i make ai o ke kino mano o Kaahupahau, ua ikeia aku la o Keliikau-o-Kau i na mano alii a pau o na aoao a elua e poai puni ana me ka haaheo nui o ka lanakila, a he wa hoi ia no ka olioli nui o na mano a pau mahope ona.

A oia ka wa o Keliikau-o-Kau i pane aku ai i na kiai o ke aliwahine i make iaia, oia hoi o Kamoana me Kahiuka:

"Make ae la ka mea nona ka nuku o Puuloa a me ke Kaikuono o Ewa nei, owai hou mai?"

Pane mai la na kamaaina: “Nui loa!”

I ka pau ana o keia mau olelo, o keia no ka manawa i iho like mai ai na mano o Ewa ia Keliikau-o-Kau e alu like iaia, aia nae, ua lilo lakou i mea ole i ka malihini kuehu lepo o Kau me he puahiohio la, a o keia no ka wa a kahi hiapaiole o Kau i kuupau aku ai i kona ikaika nui, aole ona lua e like ai. Ua hoomaka oia e nahu i na mano a hoolei i uka o ka aina maloo, mai Kalaekao, Kapuaikaula, Keanapuaa, Kamokuumeume, Aiea, Kalauao, Waimalu, Waiau, Waimano, na Manana elua, Waiawa, Hanapouli, Waipio, Waikele, Hoaeae, Honouliuli, Kalaeokahuka, Kanahunaopapio, Kepookala a me Puuloa.

O keia ka luku nui ana a Keliikau-o-Kau i na mano a pau o Ewa, ku ka pilau i uka o ka aina, a ma keia kua ana i puka ai kela huaolelo kaulana e o nei, “Mehameha Puuloa ua make o Kaahupahau.” A ma kona make ana i lilo ai oia i kino puko’a ma kahi e pili koke ana i Papio, aia hoi ia wahi ke huli pono mai la ma kela aoao mai o Honouliuli kona lua a hiki i keia la.

Ma keia make ana o ke aliiwahine ia Keliikau-o-Kau, aia hoi, ma ia hope iho ua noho iho la he ahaolelo kuka na na mano alii a pau loa mawaena o na aoao elua, a ua hooholo lokahi lakou a pau me ka oluolu a me ka maluhia, oia hoi, aole e hana hou ia kekahi hakaka a kua mawaena o lakou ma ia hope iho a hiki i ko lakou mau la hope, a aeia no hoi lakou e hele ma na kai a pau a puni keia pae moku.

I ka holopono ana o keia manao o ua poe mano nei, ua noia mai la kekahi mau mano alii o Kauai a me Niihau, o Keliikau-o-Kau imua o Kalani a me Kaneialehia, kona mau haku alii, a ua ae laua me ka manao kanalua ole no keia olelo noi a kekahi mau mano alii o Kauai, oiaia ua ike laua, aole he pookela o na mano a pau e hoopapa aku ai i ke keiki o ke Kai Kauhā a ka Malihini o Punaluu a me ka nalu hai o Kana, a he mea oiaio ua hookoia keia olelo.

Mahope iho o keia papa leo ana o na poe mano a pau ua haawi ae la lakou i na aloha hope loa a huli hoi ko na mokupuni hikina, a huli hoi no hoi ko na mokupuni kaili la, a noho hoi ko Oahu nei poe mano, ma keia huakai hele a kahi eueu a kakou, aia oia ua hoopuniia e na mano alii a pau me ka hanohano nui, me ka loa ole hoi o kahi mau hana kue, a pahola aku la keia mau mea a puni na pae moku. Haawi na mano i ko lakou mau anoai hope loa a hele o Keliikau-o-Kau i Kauai.

Ia manawa ua hoomaka o Kaahupahau e haalele i ka nuku o Puuloa, he wa pokole loa ua oni malie ae la o Kalaeloa mamua o lakou, a i kona hala hope ana ae, aia lakou nei mawaho pono ae o Waianae, aole no i liuliu iho, ua hala hope ka lae o Kaena. O ka lae keia i like me ka manu ka lele a Hiiakaikapoliopole i oli aku ai ma ke kau penei:

Lele Kaena me he manu la i ka malie,
Me he Kahala la na ka uwa’u,
Na pali o Nenelea.
(Aole i pau.) [next issues of paper not available]

Summary — A Hawaiian Tradition of Keli'ikau-o-Ka'ū

Keli'ikau-o-Ka'ū was born to his mother as the result of her relationship with the spirit form of Kalani, a king of the sharks. He was a favorite of Kalani, and transformed into a shark, whose body was almost three fathoms long.

At this point in our story, we now look to another mysterious formed shark, and his death at the entrance of Pu'uloa at 'Ewa. His name was Mikololou, it was him who was killed at Pu'uloa, and this is why Keli'ikau-o-Ka'ū went there. The background of this shark, Mikololou is given in the traditions Kāneialehia, and Pāpa'i and Paukūpahu of Puna, Hawai'i. Kāneialehia, protected the lands from Lelewi and Makaokū, near the low islet of Mokuola, and all the way to Makahanaloa of Hilo Palikū. Under the law of Kāneialehia, it was forbidden to kill any human. Kāneialehia saw swimming past the cliffs, and discerned Mikololou's nature as a spirit-transformed shark, he also recognized that Mikololou was a man-eater.

Kāneialehia decided to take Mikololou as an attendant, perhaps even as a foster-son, and to teach him how to live under the law of not killing humans...

[We know from various accounts, as cited earlier in this section of the study, that Mikololou departed from Hawai'i, in the company of other man-eaters, and traveled to Pu'uloa, where he was eventually killed by Ka'ahupāhau, Kahi'ukā and the people of 'Ewa. Based on other accounts, Mikololou was restored to life, and returned to Hawai'i, where he enlisted the aid of Keli'ikau-o-Ka'ū and other sharks to avenge his treatment by the sharks and people of Pu'uloa. The issues of the paper with this portion of the tradition are missing, and the account is picked up again on March 15, 1902.]

Keli'ikau-o-Ka'ū fought with and killed Ka'ahupāhau, and it is because of this event, that the famous saying, "Mehameha Pu'uloa, ua make o Ka'ahupāhau" (Pu'uloa is alone, for Ka'ahupāhau is dead), came about. Keli'ikau-o-Ka'ū assumed various body forms he possessed and attacked Ka'ahupāhau from within, and outside her body. Ka'ahupāhau went in spirit form to her attendant, Koihala, calling to her, saying that she was dying. Upon her death, Keli'ikau-o-Ka'ū called out to Kamoana and Kahi'ukā, taunting them. He then proceeded to swim through Pu'uloa, biting and tearing at the native sharks of the region, throwing their bodies up onto the dry land from Kalaekao, Kapua'ikāula, Keanapua'a, Kamoku'ume'ume, 'Aiea, Kalauao, Waimalu, Waiau, Waimano, the two lands of Mānana, Waiawa, Hanapōuli, Waipi'o, Waikele, Hō'ae'ae, Honouliuli, Kalaeokahuka, Kanahunaopapio, Kepo'okala and Pu'uloa.

Keli'ikau-o-Ka'ū destroyed all the sharks of 'Ewa, and the stench rose upon the land. Thus came about the saying, "Pu'uloa is alone, for Ka'ahupāhau is dead." Upon her death, Ka'ahupāhau's body became a

coral formation near the place called Papio, and that place is still seen on the side of Honouliuli to this day.

Following the death of Ka'ahupāhau in this war between the sharks, the shark chiefs of both sides met in council and agreed to no further wars should be fought between them...

It should be noted here, the elder kama'āina of the 'Ewa District still claim that Ka'ahupāhau was seen and cared for during their lifetime.

“Kao no Namakaokapao” Tradition of Nāmakaokapāo’o (Eyes of the goby fish)

There are several traditions pertaining to a youth by the name of Nāmakaokapāo’o that have been published in the Hawaiian language newspapers, with lengthy accounts in print between the 1894 to 1917. The earliest reference identified while preparing this study was published in a short rebuttal by a native of Honouliuli to another writer in the Hawaiian newspaper, *Ka Lahui Hawaii*. While the February 17, 1877 (cited later in this study) account is a short one, it references the sweet potato fields of Nāmakaokapāo’o, observing the Nāmakaokapāo’o is the skilled fighter of the cliffs of Līhu’e. The narrative references the severing of a chief’s head with a weapon made of koai’e (*Acacia koaia*) from the heights of Pu’uku’ua.

Later accounts of the tradition provide detailed narratives of events on Maui and Kaua’i, with passing, poetic references to O’ahu, Hawai’i, Ni’ihau, and other locations. It is in Abraham Fornander’s “Collection of Hawaiian Antiquities” (Vol. V, 1918:274-283), that we find events in the life and deeds of Nāmakaokapāo’o taking place on O’ahu. A summary of the O’ahu version of the tradition of Nāmakaokapāo’o follows below, and cites several names and features of the 'Ewa District.

Nāmakaokapāo’o’s father was named Ka’uluakāha’i (descended from gods of Kahiki). His mother was named Pōka’ī. They lived near the shore at Līhu’e in Honouliuli. After Pōka’ī became pregnant, Ka’uluakāha’i traveled to Kahiki. Thus, when Pōka’ī gave birth to Nāmakaokapāo’o, the two of them lived in with little to sustain them. One day, Pūali’i, a man who lived in the uplands at Keahumoa, situated just below Kīpapa, went to the shore of Līhu’e to fish. While on his way, he passed the place where Pōka’ī and Nāmakaokapāo’o lived. Seeing Pōka’ī, Pūali’i fell in love with her, and asked her to be his wife. Agreeing, Pōka’ī and Nāmakaokapāo’o went to live at Keahumoa. There, Pūali’i tended two large māla ‘uala (fields of sweet potatoes).

In his work, Pūali’i had made an oath that none of the potatoes would be eaten until he had made an offering of an ulua fish, and then eaten of the produce first, himself. When the māla were ready to harvest, Pūali’i went down to Līhu’e to catch his ulua. While Pūali’i was on the shore fishing, Nāmakaokapāo’o and a group of his friends went to the mala ‘uala and pulled up all the potatoes and began to cook them. Pūali’i returned, saw what had been done, and went with a large ko’ilipi (stone adze) to kill the boy. As the ko’ilipi fell, Nāmakaokapāo’o offered a prayer to his deified ancestors, and the adze turned and cut off Pūali’i’s head.

“Namakaokapaoo picked up Pualii’s head and threw it towards Waipouli, a cave situated on the beach at Honouliuli (a distance of about five miles).”⁵
[Fornander, 1918:278]

The māla ‘uala (sweet potato fields) where this occurred have been called “Nāmakaokapāo’o” since that time, and are found on the plains of Keahumoa.

Word of this event reached Amau, king of O’ahu, who was dwelling at Waikīkī. The king wanted to challenge the youth, and proceeded to Keahumoa for the contest. Learning of this Nāmakaokapāo’o went to his mother and took her down to a cave situated at Waipōuli, where he hid her for a while.. He then returned to Keahumoa and met with Amau and his warriors and killed them all. Nāmakaokapāo’o then established his mother, Pōka’ī, as ruler over O’ahu.

Ka’uluakāha’i (The Breadfruit Tree of Kāha’i) at Kūalaka’i

As cited in the tradition of Nāmakaokapāo’o, Ka’uluakāha’i was the true father of Nāmakaokapāo’o. In Fornander’s account, following his victory over the king of O’ahu, Nāmakaokapāo’o traveled to Kūalaka’i where a supernatural breadfruit tree grew in a sink hole-cave, and where had been hidden to royal gifts left to him by his father. Retrieving the items from Kūalaka’i, Nāmakaokapāo’o then traveled to Hawai’i:

After the complete possession of Oahu by Namakaokapaoo, he was desirous of visiting Hawaii for observation. He then went and got a small gourd wherein to place his garments which his father had left him. This gourd was deposited at Kualakai, where a breadfruit tree is standing to this day. This is the breadfruit impersonation of his father, Kahaiulu. When the real person went home the breadfruit tree remained, being in the supernatural state.

Inside of the gourd was a garment, a girdle and a royal cloak (feather cloak). After he had obtained the gourd he journeyed on till he reached Hanauma, in Maunaloa. There he found a canoe which was preparing to sail for Hawaii...
[Fornander 1918, Vol. V:278]

He Moolelo Kaa no Hiiakaikapoliopole...

A Hawaiian Tradition of Hiiaka who is Held in the Bosom of Pele...

The epic tradition of the goddess Pele and her youngest sister, Hi’iaka-i-ka-poli-o-Pele (Hi’iaka) was referenced at the beginning of this section of the study. In between 1860 to 1928, several important Hawaiian language publications provided readers with variations in the telling of this tradition. The narratives cited below, were published in the Hawaiian newspaper, Ka Hoku o Hawaii from September 18, 1924 to July 17, 1928, through the partnership of Julia Keonaona, Steven L. Desha Sr., Isaac Kihe, and others. They artfully

⁵ While the exact location of the cave named Waipōuli is not known in the present-day, the narrative provides readers with several reference points that help us determine that it is not in the area of the proposed rail corridor. The location being five miles makai and on the shore from the Keahumoa-Kīpapa vicinity would place Waipōuli near the Honouliuli-Hō’ae’ae boundary, and likely near the shoreward ‘ili of Līhu’e. (cf. oral history interview with Shad Kāne dated August 26, 2011)

retold this tradition, embellishing it with descriptions of places and events in history, thus, bringing the knowledge of place forward to that later generation.

The excerpts below, offer important details pertaining to wahi pana traditional and customary practices and the naming of places visited by Hi'iaka as she traveled into and across lands of the Honouliuli Ahupua'a. It should be noted also, that this tradition is the source of the name "Hoakalei," as cited by Maly through translations of the Hawaiian narrative in 1993. Kūpuna Arline Wainaha Ku'uleialoha Brede Eaton, Sister Thelma Parrish, and Aunty Mary Kaipo Malama Serrao chose the name "Hoakalei Cultural Foundation" commemorating the history of Hi'iaka's journey through Honouliuli.

Ianuali 18, 1927
He Moolelo Kaao no Hiiakaikapoliopole...

Seeing the beauty of Kaala, Hiiaka chanted:

Beloved is the dew of Kaala,
That dew which bears the fragrance of the nene grasses,
[fragrant dew which] Kissed the natives of Puuloa,
One searches far for love...

Ianuali 25, 1927

...As Hiiaka and her companions prepared to depart from Pokai, she told Lohiau and Wahineomao, that they would travel by canoe, while she would travel for a while over land. They would meet again at Kou [Honolulu], and she instructed them "As you travel, you will arrive at a place where a point juts out into the sea. That will be Laeloa [Barbers Point]; do not land there. Continue your journey forward, and as you continue your journey, you will see a place where the ocean lies calmly within the land. That will be Ewa; do not land there. Continue your journey and you will reach a place where the mouth [of the land] opens to the sea (hamama ana ka waha i ke kai). That is Puuloa, do not land there either. That is the entry way to Ewa... The travelers then parted and began their journeys.

Pepeluali 8, 1927

Hiiaka continued to the uplands along the trail which passes through Waianae. Now the trail upon which Hiiaka chose to travel, is the trail which passes through the heights of Pohakea. Hiiaka passed along the kula (plain) of Maili, and then turned to look at the uplands. She saw the dazzling light of the sun on the uplands of Lualualei and Hiiaka chanted:

The sun is hot!
The sun is hot!
The heat of the sun is on the plain of Lualualei
The sun chews it up entirely...

Hiiaka then continued her ascent on the trail in the stifling heat of the sun, and she chanted:

The path is at Waikonene,
Ascending at Kamoaula,
The heat of the sun is upon the breast,
Ilio is born upon the back of Puhamaloo,
The naulu winds rage,
Breaking the stream, but the breast of Puhawai is quiet,
The kaiaulu breeze seems to fight and rebel against the people,
Striking and causing the noses to rage,
The mucus flows freely,
In the hot sun of Lualualei.

From the heights of Pohakea, Hiiaka looked to the shores of Ewa, where she saw a group of women making their way to the sea. The women were going down to gather papai (crabs) and limu (seaweeds), and to gather the mahamoe, okupe (both edible bivalves), and such things as could be obtained along the shore of that land. Hiiaka then began to chant about those ladies:

The Kehau breeze is there below Waiopua,
Bearing the fragrance of the kupukupu ferns across the plain,
The coolness is laid upon the grasses,
A coolness laid upon the sea of Ewa,
Ewa is made cold (unfriendly)
 because of the fish which hushes voices,
Be silent in that breeze.

Hiiaka saw the women moving ahead to the shoreline, just like the cold Waikoloa wind that blew from the uplands of this place. And this was why Hiiaka had chanted to them. Hiiaka then turned towards the canoe on which her companion and the man [Lohiau] were traveling. They were paddling and were no longer talking, for Hiiaka had admonished them, warning—

Ewa is made cold because of the fish
 that hushes voices,
Be silent!

Now, the famous fish of Ewa in those days when the wind blew because of conversations, was the pipi (pearl oyster). Only when it was very calm could one go to catch the pipi. If anyone spoke while going to get the pipi, the breeze would cause rippling on the water's surface, and the pipi would be hidden from sight.⁶ In this way, Hiiaka had instructed Wahineomao and Lohiau to be quiet like the women of Ewa who were going fishing. If one spoke, the angry winds would blow and bring misfortune...

Pepeluali 15, 1927

...Turning her gaze towards the island of Hawaii, she could see the flames of Pele in the lehua forest of Hopoe, and she chanted out

⁶ It was believed that talking would cause a breeze to blow that would, in turn, frighten the pipi (see Pukui 1983).

Beautiful is Palailai, sacred assembly of the woman,
I set up the drum of the sacred voice,
The voice of the ocean is what I hear,
The natives hear it

[The stormy ocean of Waialua, could reportedly be heard in Ewa],
The birds drink the water caught in the noni leaves,
The billowy clouds pass in the calm,
The fires of Hawaii rise above me...

...Hiiaka then departed Pohakea, descending to the plain of Keahumoa [in the uplands between Waipio and Honouliuli]. It was at this place that she saw several women gathering the blossoms of the mao [(*Gossypium tomentosum*, an endemic yellow-flowered hibiscus that grows on the dry land plains)] with which to string garlands for themselves. She then saw them sit down and begin to string and complete the garlands for themselves, so that they could adorn their necks. These women adorned themselves in the mao garlands and were really quite beautiful. Hiiaka then felt her own neck, for she was without a lei. Hiiaka then thought about what to say to the women regarding the garlands with which they had adorned themselves. She then thought within herself, I am going to ask them for a lei that they had been burdened with making. If they have aloha for me, then there is no kindness which they shall not have, but if they deny me, so it will be. Hiiaka then offered a chant to the women who had strung their garlands upon the plain which is burned by the sun.

The plain of Keahumoa wears the mao blossoms as its lei
Adorning the women who string garlands in the wild
It is like the lehua blossoms of Hopoe
Lehua blossoms upon which the sun beats down
On the nodding koaia flowers of the cliff
On the rooftops of the houses at Apuku
Rising in the presence of the cliff of Puukuua
The land is indeed a chief
Man is indeed a slave
I am indeed a slave to aloha—love
It is love which invites us two—come
I come—

Then one of the women answered her in a kindly manner, “Wait stranger, before you go on your way, here is your lei.” It is true what you have said, “He kauwa ke kanaka i ke aloha” (Man is a slave of love or compassion), and it is aloha which beckons to us and moves us to come forth). The woman then moved forward and placed her lei upon Hiiaka, and the other women did the same as well. The women then saw the true beauty of Hiiaka and they urged her to join them for a meal at their home on the shore of Ewa.

Hiiaka then spoke to them, “I am not hungry, for your kindness has satisfied me. Here are the words which I share with you—In your dwelling, if one of you should meet with trouble, or if one of the people for whom you have aloha is in need, offer the chant which I offered to you, asking without shame for garlands that you

had made. The chant is a prayer for the passing of troubles from you or your loved ones. Now come and kiss me, and I will depart from this long open plain.

The women stepped forward to kiss Hiiaka, and as they rubbed noses each one of them remembered the chant which Hiiaka offered when she asked for their garlands of mao. Thus this chant became a prayer for those women in their days of trouble. Hiiaka then departed from those women who strung garlands of mao on the plain and traveled towards the shore of Ewa, towards Puuloa. Turning towards the ocean of Honouliuli, Hiiaka saw the expanse of Leinono⁷ and she said within herself:

Say! I have not forgotten you Leinono, though perhaps you think I am no good because I don't know you. Therefore, I call to you Leinono with this chant:

Bright eye, the rising sun,
Companion that travels arm-in-arm with the expanse of Ewa,
The Amu wind that causes dust to mound up,
Is the first born of the Moae wind,
A child that is embraced by the Ewa-loa (expanse of Ewa),
Hail Leinono,
Our companion.

Finishing her chant, Hiiaka then turned and saw her companion and Lohiau paddling their canoe. And her love welled up for her traveling companions. It was also then, that Hiiaka came to understand that Lohiau would be killed by Pele when they reached Hawaii. Hiiaka then turned and continued her journey along the path that crossed this unpeopled plain. While walking along, she saw two women who were busy stringing garlands of ilima [*Sida fallax*] blossoms. The women were sitting alongside the trail upon which Hiiaka was traveling. Now when these two women saw Hiiaka, one said to the other, "Say, this is Hiiaka who is descending along the path, we must depart with haste, lest she kill us."

The two women hastily departed, and reached a stone that was situated along the side of the trail which continued on to Waianae. It was at this stone that the two women transformed themselves into their supernatural moo [lizard] forms.

One of the lizards then went and hid in a little space on the stone, and the other went nearby. One moo said to her companion moo...

Pepeluali 22, 1927

(available in paper form only at the Hilo Public Library)

.. "It is fortunate that we have hidden ourselves at this place, so that we may escape being killed by Hiiaka." Now from ancient times till recently, the place at which this stone was situated, was called "Pee-kaua" (We two hidden). Now that the road has been made, the stone at which these two moo wahine (lizard women) has been destroyed.

⁷ Leinono, also written as Leilono (Kamakau 1968:47 & 49).

When Hiiaka saw that these two women had fled and taken their moo forms to hide on the stone along the trail, she chanted out to them:

Greetings to you two women of the plain,
It is a barren plain in the sun,
Where the sun bears forcefully down,
Having gone to hide,
We two are hidden at Pee-kaua,
Aloha to you two,
Here I am traveling on.

Hiiaka then continued walking towards the shore. Hearing Hiiaka's chant of affection, these two moo women said to one another, "Say, this is truly remarkable, for we will not die, but have been saved by Hiiaka. She has given us her aloha as she descends in the heat of the sun, and so it is that we shall remain upon this plain."

Descending to the flat lands of Honouliuli, Hiiaka then turned and looked at Puuokapolei and Nawahineokamaomao who dwelt there in the shelter of the growth of the ohai [*Sesbania tomentosa*], upon the hill, and where they were comfortably refreshed by the blowing breezes. Hiiaka then said, "Puuokapolei and Nawahineokamaomao, do not forget me, lest you two go and talk behind my back and without my knowing, so here is my chant of greeting to you"

Greetings to you two o Puuokapolei and companion
O Nawahineokamaomao
Set there, and dwelling
In the shade of the ohai
Stringing garlands of kukui in the day,
Adorning yourselves in the garlands of the maomao
Kaunaoa (*Cuscuta sandwichiana*) is the lei of the shores of Kaolino⁸
There is joy in traveling.

When Hiiaka finished her chant, Puuokapolei said, "Greetings. Love to you, o Hiiaka! So it is that you pass by without visiting the two of us. Lo, we have no food with which to host you. Indeed, the eyes roll dizzily with hunger. So you do not visit us two elderly women who have cultivated the barren and desolate plain. We have planted the uwala (sweet potato) shoots, that have sprouted and grown, and have been dedicated to you, our lord. Thus as you travel by, pull the potatoes and make a fire in the imu, so there will be relief from the hunger. For we have no food, we have no fish, and no blanket to keep us warm. We have but one kapa (covering), it is the pilipili-ula [the grass *Chrysopogon aciculatus*]. When it blossoms, we go and gather the grass and plait it into coverings for us. But in the time when the grasses dry, and none is left on the plain, we two are left to live without clothing. The cold breeze blows in the night, the Kehau and Waikoloa, the cold does not remain though, and when the grasses of the land

⁸ Kaolino (The brightness) appears to be a variation of Koolina (interpretively translated as: Joyous).

which give us warmth, begin to grow again, our nakedness is covered, and we are a little better off than the flowers of the mao. It is because we are left without our covering of the pilipiliula grass, that many people have come to say, “Waiho wale iho ka mauu o Kaiona” (Kaiona is left exposed by the grasses) [Nothing is left to the imagination]. Aloha to you, and aloha be with you in your travels o Hiiaka-i-ka-poli-o-Pele, our lord.

Hiiaka then turned and continued her walk in the stifling heat of the sun on the plain of Puuokapolei. Hiiaka saw a mao blossom as she descended, and she picked it in the heat of the sun and chanted out Kona is made dizzy in the long days of Makalii [in the summer],

The wiliwili [Erythrina] trees sway, then comes the calm,
The birds of Kanehili endure,
The sun is exceedingly hot on Puuokapolei,
The mao growth is stunted on the seaward plain,
The nohu [Tribulus cistoides] flowers
are like a halakea (kapa) covering
The puaula [young kumu] fish seem
to flash along the shores of Kaupea
A companion [is the] Naulu wind,
It is a traveling companion for me.

When Hiiaka finished her chant, she continued toward the shore, and looking to the ocean, she saw the canoe of her friend and Lohiau, and chanted:

My man on the many harbored sea of Puuloa,
As seen from the plain of Peekaua,
Let us dwell upon the ohai covered shore,
Where the noni blossoms are twisted together,
Descending along Kanehili
I am winding along

Hiiaka then turned and looked back to Puukuua, Kanehoa, and Haleauau and said, “Do not forget me Puukuua ma [and companions]. And so you do not think that I will forget you, here is a chant of endearment for you:

It is I who travel along the shore of Puuloa,
Where the ohai is at Kaupea,
In the awe-inspiring sun,
It is seen,
It has been seen by me,
At the mountain cliffs,
Puukuua at Haleauau,
The sprouting of the kukui growth,
Dancing in the sun of Kanehoa,
Love to you my companions.

...Upon finishing her chant, Hiiaka continued down the trail and arrived at Kualakai. At Kualakai, the trail took her to a spring of cool water. Looking into the spring, she saw her reflection shining brightly upon the water's surface. Hiiaka also saw two lehua trees [*Metrosideros polymorpha*] growing on each side of the spring. Now these two lehua trees were completely covered with blossoms. She then picked the lehua blossoms of these two trees and made garlands for herself.

Hiiaka fashioned four strands to her lei, she then removed the garlands of mao which she had received when descending from Pohakea, and set them aside.

She then took the garlands which she had made, and adorned herself with them. Hiiaka then heard the voice calling out from the area of Kanehili:

Hiiaka is the woman
Who picked the flowers of Hoakalei,
And with a needle strung and made them into
four garlands, the sectioned lei of the woman,
O my younger sibling.
My younger sibling who came from the place
where the dusty wind rises from below
Overturned in the sea of Hilo-one,
The aloha is for Hilo,
Love for the lei.

That place, Hilo-one, which is mentioned in the mele (chant), is situated on the northern side of Kualakai, towards Kalaeloa. And the name of the spring in which Hiiaka looked and saw her reflection was Hoakalei (Reflection of a lei). It was at this place that Hiiaka saw the two lehua trees growing, from which she picked the blossoms too make her four garlands.

Hearing the chant, Hiiaka turned toward where it had come from, and saw her older sister Kapo looking at her. Kapo had arrived at Oahu from Maui, where she was teaching the practices of the hula. Seeing Kapo, Hiiaka cried out with affection for her older sister...

Malaki 1, 1927
(available in paper form only at the Hilo Public Library)

So, it is you o Waialua-iki,
Of the sun darkened cliff of Uli,
Liawahine has gone traveling,
O woman that stands calling from the cliff,
I am adorned with a lei,
Yes, I am wearing garlands of the misty-centered lehua blossoms,
The lehua that grows along the water's edge at Hoakalei,
My lehua of Hilo-one,
On the shores of Kaolina and Kaupea,
I am adorned.

The reason that Hiiaka presented this chant to her elder sister Kapo, saying, “kui pua lei, o Hoakalei” (Stringing flower garlands of Hoakalei) was because in her chant, Kapo had inquired about Hiiaka’s picking the flowers from the spring of Hoakalei and making them into four garlands for herself... As it is seen in this mele (chant), Hilo-one is on Oahu, there at Kualakai, near Kalaeloa.

Thus it is understood that through traditions like this, we are given direction in knowing about the names of various places of the ancient people, and which are no longer known in this time... Hiiaka then continued her journey toward the shore of Puuloa, and she thought about the words that she had earlier spoken to Wahineomao and Lohiau, and she chanted:

I will not travel to the shore of Kaupea,
To Kaupea where the ohai of Kanehili are found,
I will turn away...

...Hiiaka then arrived at a place where many people were gathered together, and she overheard them talking about preparations for a journey to Kou, which is the old name for Honolulu. The people were preparing to go to the court of the chiefess Peleula, who was hosting kilu⁹ games...

March 8, 1927

...Learning of the contest that was to be held at Kou, Hiiaka had reservations about having Lohiau stop at the court of the chiefess Peleula. So she chanted, calling to Lohiau, telling him to bring the canoe to shore at Puuloa. When Hiiaka chanted, everyone became quiet, because they were awed by the beauty of her chanting voice. One of the women in the group then called to Hiiaka, “You are a stranger to us in appearance, but your chant indicates that you are very familiar with this shore, how is that so?.” Hiiaka confirmed that she was indeed a visitor, and yet familiar with the places of this land. She then said, “Ua maikai no kau noi e ke kamaaina maikai, aka, i Kou hoi e hui aku ai na maka” (You have asked a good question, kind native, but, it is at Kou, that all the faces [eyes] shall meet).

Thus it is seen that when Hiiaka responded to the woman of Puuloa, that this famous saying of the people of Oahu came about, “Hui aku na maka i Kou” (The faces shall meet at Kou)... Now, Lohiau had heard the chant of Hiiaka, and he drew the canoe to the shore. When Hiiaka boarded the canoe, she bid farewell to the people of Puuloa and said, “Hui aku o na maka i Kou” [in other words, we will meet again].

They then directed their canoe seaward, and went out of opening of Puuloa. Hiiaka turned and looked towards the land where she saw the dwelling places of Kinimakalehua, Leinono, and Kealia. She called out to them, “So you do not forget me, here is a chant for you” —

⁹ Kilu is a Hawaiian game in which a gourd, a coconut shell, cut in half, are tossed at an opponent’s pob (something like horseshoes). The individual who successfully hits the pob that he or she had selected, was the winner and could claim a kiss or some other favor from the opponent (see Malo 1951:216).

Reddish yellow are the rains of Kinimakalehua,
Leinono is the companion above, and Puuloa is shoreward,
The journey across the expansive sands of Ewa has been made arm-in-arm,
I am at Ewa, I greet you o Leinono, We are all companions

In this chant of Hiiaka, she spoke the famous saying that is the pride of the descendants of Ewa; “Ke one kui-lima laula o Ewa” (The sands of Ewa, across which everyone joined hand-in-hand). These words of Hiiaka are a famous saying of this land to this day. As the canoe continued toward Kou, passing the land of Kalihi, Hiiaka looked again towards Leinono and Kealia, and she chanted:

Hail to you o Leinono, o Kinimakalehua, o Keālia who is below, aloha,
Here is the supplication, the offering, of the one who has traveled by.
It is a voice or song, only a voice—

She then turned forward and the canoe arrived at Nuuanu...

An Account of Kamehameha I at Puuloa

September 3, 1883 (page 2)
The Daily Bulletin

Treason & Magnanimity.
An anecdote
Kamehameha the Great

When Kamehameha conquered Oahu though he had firmly established himself all the chiefs had not reconciled themselves to his rule. Kamehameha however adopted the plan of making the women chiefs and not allowing their husbands to receive the taxes. He also selected the handsomest and smartest women as spies who used to report to him all that went on their districts. One of these female spies reported to him that the chiefs of Ewa, Waianae, and Waialua, were conspiring against him and were to meet on a given night at Puuloa (Pearl River,) then the favorite spot with the chiefs of those districts, to finally settle on their plans.

Kamehameha was then living at Pulaholaho, afterwards known as Charlton Square, the block now bounded by Merchant, Kaahumanu, Queen, and Nuuanu Street. It was then supper-time and he excused himself from supper and, taking his famous spear of peculiar make, Ka ihe o Kamehameha, the like of which no other Hawaiian had, he started off striking across the harbor at Kapuukolo (near Emmes boat-building establishment,) to Koholaloa, along a fishpond wall to Kulaokaiwiula, (the plains near Kalihi), then swimming the Kalihi passage and wading till he came to Ahua (the sand beach below Moanalua), then to the Pearl

River and swimming across to Puuloa, He thus made a bee-line from E. to W. over land and see alone without a single attendant. Nothing stopped him. Here he went from halau to halau, (the halau is a large meeting house), until he came to the place where all the Chiefs were inside plotting treason against him. After listening long enough to learn all their plans he stuck his spear point downwards, in the sand about 4 feet from the door and returned as he came alone.

When the chiefs awoke next morning and went out they saw the spear. Said they, "The great chief has been here. Here is his spear. He knows all." So in accordance with the ancient Hawaiian custom of those who feared for their lives, they went to Honolulu and crawled in on their hands and knees into the presence of Kamehameha saying "E ola au. " (Let me live.) And Kamehameha granted their prayer and had the satisfaction of knowing ever after that they were faithful to him.

Historical Accounts of the Keahi-Pu'uloa Vicinity

One of the native Hawaiian informants who recorded her recollections of the Honouliuli area was Hawaiian ethnographer and Bishop Museum employee, Mary Kawena Pukui. Pukui (1943) shared her personal experience with the ghosts on the plain of Kaupē'a around 1910:

A wide plain lies back of Keahi and Pu'uloa where the homeless, friendless ghosts were said to wander about. These were the ghosts of people who were not found by their family 'aumakua or gods and taken home with them, or had not found the leaping places where they could leap into the nether world. Here [on the plain of Honouliuli] they wandered, living on the moths and spiders they caught. They were often very hungry for it was not easy to find moths or to catch them when found.

Perhaps I would never have been told of the plain of homeless ghosts if my cousin's dog had not fainted there one day. My cousin, my aunt and I were walking to Kalae-loa, Barber's Point, from Pu'uloa accompanied by Teto, the dog. She was a native dog, not the so-called poi dog of today, with upright ears and body and size of a fox terrier. For no accountable reason, Teto fell into a faint and lay still. My aunt exclaimed and sent me to fetch sea water at once which she sprinkled over the dog saying, "Mai hana ino wale 'oukou i ka holoholona a ke kaikamahine. Uoki ko 'oukou makemake 'ilio." "Do not harm the girl's dog. Stop your desire to have it." Then with a prayer to her 'aumakua for help she rubbed the dog. It revived quickly and, after being carried a short way, was as frisky and lively as ever.

Then it was that my aunt told me of the homeless ghosts and declared that some of them must have wanted Teto that day because she was a real native dog, the kind that were roasted and eaten long before foreigners ever came to our shores (Pukui 1943).

Pukui also learned some of the stories and about some of the special sites of the Pu'uloa Honouliuli area. Among her writings are the following recollections:

At the entrance [of Pu'uloa] was a pond built out into the water in the shape of a tennis racket. This pond, called Kapakule, was said to have been the labor of the Menehune... On the left side of the pond stood the stone called Hina, which represented a goddess of the sea by that name. Each time the sea ebbed, the rock became gradually visible, vanishing again under water at high tide. Ku, another stone on the right, was never seen above sea level. This stone represented Ku'ula, Red Ku, a god of fish and fishermen. From one side of the pond a long wall, composed of driven stakes of hard wood, ran toward the island in the lochs. When the fish swam up the channel and then inside of this wall, they invariably found themselves in the pond. A short distance from the spot where the pond touched the shore was a small ko'a or altar composed of coral rock. It was here that the first fish caught in the pond was laid as an offering to the gods. At the time I last saw it in 1907, this altar was fenced in by Edwin P. Mikalemi, the caretaker of the place and brother-in-law of Akoni Kawa'a [an uncle of Pukui's]...There were times when the sharks were caught in the pond at low tide, but no Hawaiian there ever dreamed of molesting them. Never shall I forget the day when a haole guest of Mikalemi went to harpoon one of the sharks in the pond. My uncle shouted for him to get away from there and swore as I had never heard him swear before. Those sharks were as dear to him as a relative, and he did not want to see them speared any more than he wanted us to be hurt in the same way.

At the age of twelve, I was taken to the cave of Ka'ahupahau, Cloak-well-cared-for. Most of the cave was deep under water. A small plant laden with red berries hung over the entrance, and when I reached to pluck one, my uncle pulled my hand back quickly and chided me. Those belonged to Ka'ahupahau. Ka'ahupahau had a brother Kahi'uka, The smiting tail, whose stone form was a good distance away from the cave, lying deep in the water. Yet it was plainly seen from the surface. Ka'ahupahau's son, Ku-pipi, had his home where the drydock was built and sank about thirty years ago. These were not the only sharks at Pu'uloa, for like all members of royalty there were others to stay about and serve them. Ka'ahupahau was the chiefess of sharks in the length and breadth of the Pearl Lochs, hence the old saying, "Alahula Pu'uloa he alahela na Ka'ahupahau," "Everywhere in Pu'uloa is the trail of Ka'ahupahau."

Her brother and she were born, not as sharks, but as human beings. One day a shark god saw them and converted them into sharks like himself. Every day they swam up a stream at Waipahu and there they were fed on 'awa by relatives. 'Awa was always the food of the gods. When they became too large to swim upstream, the offerings of food were carried to the lochs for them (Pukui 1943:56-57).

Because the sharks, though numerous, were not harmful within Pearl Lochs, the natives used to have fun mounting on their backs and riding them as cowboys ride horses. To turn them around, a little pressure was used just back of the eyes. Is this a tall fish story of men riding sharks? No, it is not. My uncle said that it was true and so did the historian Kamakau (Pukui 1943:59).

Pukui (1943) also provides readers with narratives which tell why Ka'ahupāhau vowed to care for people who swam in the waters around the 'Ewa-Pu'uloa region. Her narratives also mention the surf of "Keahi," which appears to come in near the current project area, and how One'ula (red sand) came to be named:

Papio was a pretty girl who used to go surfing at Keahi, a place between Pu'uloa and Kalaeloa, now Barber's Point. One day she met Koihala, an aged relative of Ka'ahupahau, who was busy string kou, ma'o, and ilima blossoms into leis for her beloved shark "grandchildren," Ka'ahupahau and Kahi'uka. Papio begged for a lei, which was, according to the standards of that time, a very rude thing to do. Each time she begged, Koihala refused to give her a lei. Papio then went to her surfing [spot] and on her return snatched one of the leis from Koihala and went away with a laugh. Koihala was filled with anger and when she took the leis to the beach, she told Ka'ahupahau all about it. Ka'ahupahau, too, became angry with Papio.

Papio crossed the channel, found a large rock and stretched herself on it with her long, beautiful hair trailing in the water. She did not suspect that Ka'ahupahau had sent a shark to destroy her. Papio was seized, drawn under water and killed. Then her blood spewed on the shore not far away, staining the soil there red to this day [One'ula].

Ka'ahupahau soon recovered from her anger and became very sorry. She declared that from hence forth all sharks in her domain should not destroy, but protect the people round about. As flowers were the cause of the trouble she forbade their being carried or worn on the waters of Pu'uloa. From that time all the people of that locality and the sharks in the lochs were the best of friends... (Pukui 1943:57-58).

Pukui (1943) also offers this description of the Keahi area:

Keahi, Lying between Pu'uloa and Barber's Point, is the place where the finest 'o'io fish, *Albula vulpes*, was caught. This fish is esteemed as one of the best for eating raw. Those caught at Keahi have the fragrance somewhat like the lipoa sea weed and when brought to market, sold readily... (ibid.:60).

McAllister's "The Archaeology of Oahu" (1933), provides readers with an observation of how the coral plains around the project area may have been used in earlier times:

Site 146. Ewa coral plains, throughout which are remains of many sites. The great extent of old stone walls, particularly near Puuloa Salt Works, belongs to the ranching period of about 75 years ago. It is probable that the holes and pits in the coral were formerly used by the Hawaiians. Frequently the soil on the floor of the larger pits was used for cultivation, and even today one comes upon bananas and Hawaiian sugar cane still growing in them. They afford shelter and protection, but I doubt if previous to the time of Cook there was ever a large population here (McAllister 1933:109).

Pu'uokapolei – Heiau and Historical Observations

In “Sites of O’ahu” (Sterling and Summers 1978), the authors compiled many legendary and historical accounts of places around the island of O’ahu, into one publication. Their work provides great detail on the history of the ‘Ewa plain, in description of the area we find that Pu’uokapolei:

...was one of the most famous hills in the olden days. The chant composed for games in the olden days began with the name of this hill and went on (with the place names) all around the island. This chant was used for those who swung with ropes, played on wooden ‘ukeke instruments, or those who juggled with stones, noni fruit or kukui nuts (Sterling and Summers 1978:33-34).

Several early studies of archaeological sites in the Honouliuli area mention that a heiau (ceremonial site) was located on or near Pu’uokapolei. Thrum (1907) simply states, “[a] heiau on Kapolei hill, ‘Ewa - Size and class unknown. Its walls thrown down for fencing” (Thrum 1907:46). McAllister (1933) supplied more information:

Pu’u Kapolei Heiau (Destroyed) Site 138, on Pu’u Kapolei hill. The stones from the heiau supplied the rock crusher which was located on the side of this elevation, which is about 100 feet away on the sea side. There was formerly a large rock shelter on the sea side where Kamapua’a is said to have lived with his grandmother. (McAllister 1933:108)

HONOULIULI: HISTORICAL RESIDENCY, TRAVEL, EVENTS IN HISTORY AND LAND USE (1794-1880)

Background

The narratives cited in this section of the study were penned by native Hawaiians, foreign visitors and residents, and include some of the earliest accounts describing the Honouliuli vicinity following western contact. The narratives provide an overview of: (1) changes in the landscape; (2) the decreasing Hawaiian presence; (3) loss of wahi pana and noted places; (4) development of ranching and plantation business interests in the region; (5) concerns about United States control over Pearl Harbor and “Reciprocity;” (6) the changing make-up of the communities; and (7) travel on the land. The narratives are generally cited chronologically, by period being described, and the first occurrence of place names in each account are indicated by underlining.

Hawaii Nei 128 Years Ago (1794) (Pu‘uloa – Wai Momi or Pearl Harbor Cited)

In 1793-1794, Archibald Menzies visited Hawai‘i with Captain James Vancouver, during which time Menzies and crew members frequently traveled with native guides to botanize and take readings of the topography at various places in the islands. Menzies described the scenery on the land while sailing between Honolulu and Pu‘uloa (Pearl Harbor):

Vancouver Examines But Does Not Enter Honolulu Harbor.

...March 23d. Early in the forenoon of the 23d, we got under way, but the wind being westerly, we made but very little progress against it. In the evening observing an apparent inlet (The harbor of Kou, now known as Honolulu. Capt. Brown of the Jackal, and Capt. Gordon of the Prince Lee boo, entered Honolulu Harbor for the first time on November 21, 1794. Capt. Brown called it Fairhaven.) in the western side of the bay, we came to an anchor before the entrance to it, and being informed while on the north-west coast of America by the masters of some of the trading vessels that a small snug harbor was situated in this side of the bay, boats were sent out early next morning to examine the passage in, but they found it so guarded by a reef a little distance from the shore that there was no access even for vessels of small draught of water. [page 125]

Entrance To Pearl Harbor Noticed.

The appearance of another opening was seen a little to the northward of this one (Wai Momi, or Pearl Harbor, now an important U. S. Naval Station. “The Key of the Pacific.”), whose entrance might perhaps be more favorable, but the boats had not time to examine it, and when they came alongside, and were hoisted in, we in the evening got under weigh again and with a light breeze went round the west point of the bay, which is also the south point of the island.

cartographic record of the Honouliuli region. The map depicts several clusters of houses, fish weirs, and fishponds in the Honouliuli/Pu'uloa area. Being recorded during the early period of western contact, the map is believed to represent the basic pre-contact coastal settlement pattern for of Honouliuli and vicinity. Even though the map and visit is of an early date, given the rapid decline of the native population just after western contact, it is likely that the pre-contact population would have been higher and settlement more dense than indicated by the Malden.

Sites and Trails of the 'Ewa District (1800-1811)

John Papa Ii, one of the preeminent native Hawaiian historians was born at Kumelewai, Waipi'o in 'Ewa in 1800. Raised as an attendant to the Kamehameha heirs, he was privy to many facets of early history, practices and events during his life. In the 1860s, Ii published a history under the title, "Na Hunahuna o ka Moolelo Hawaii," translated by Mary Kawena Pukui under the title of "Fragments of Hawaiian History" (1959). Based on the translations, Paul Rockwood produced a map of the trail routes and several locations identified by Ii in his narratives (Figure 3).

Trails from Honolulu to 'Ewa

...Let us turn to look at the trail going to Ewa from Kikihale, up to Leleo, to Koiuiu and on to Keoneula. There were no houses there, only a plain. It was there that the boy Ii and his attendants, coming from Ewa, met with the god Kaili and its attendants who were going to Hoaeae. When the kapu moe was proclaimed, they all prostrated themselves on the plain until the god and his attendants passed by... ..the trail went to Kaleinakauhane, then to Kapukaki, from where one could see the irregular sea of Ewa; then down the ridge to Napeha, a resting place for the multitude that went diving there at a deep pool. This pool was named Napeha (Lean Over), so it is said, because Kualii, a chief of ancient Oahu, went there and leaned over the pool to drink water.

The trail began again on the opposite side of the pool and went to the lowland of Halawa, on to Kauwamoa, a diving place and a much-liked gathering place. It was said to be the diving place of Peapea, son of Kamehamehanui of Maui who was swift in running and leaping. The place from which he dove into the water was 5 to 10 fathoms above the pool.

There the trail led to the taro patches in Aiea and up the plain of Kukiiahu. Just below the trail was the spot where Kaeo, chief of Kauai, was killed by Kalanikupule. From there the trail went along the taro patches to the upper part of Kohokoho and on to Kahuewai, a small waterfall. On the high ground above, a little way on, was a spring, also a favorite gathering place for travelers. From there it continued over a small plain, down the small hill of Waimalu, and along the taro patches that lay in the center of the land. Above this trail was the home of one of the two haole men previously mentioned, the men to whom the boy's attendants spoke.

Paula Marin had a place there also. It could be seen near the edge of a low cliff going down to the upper side of a grove of cactus plants, said to have been first brought to Hawaii by Marin. [page 95]

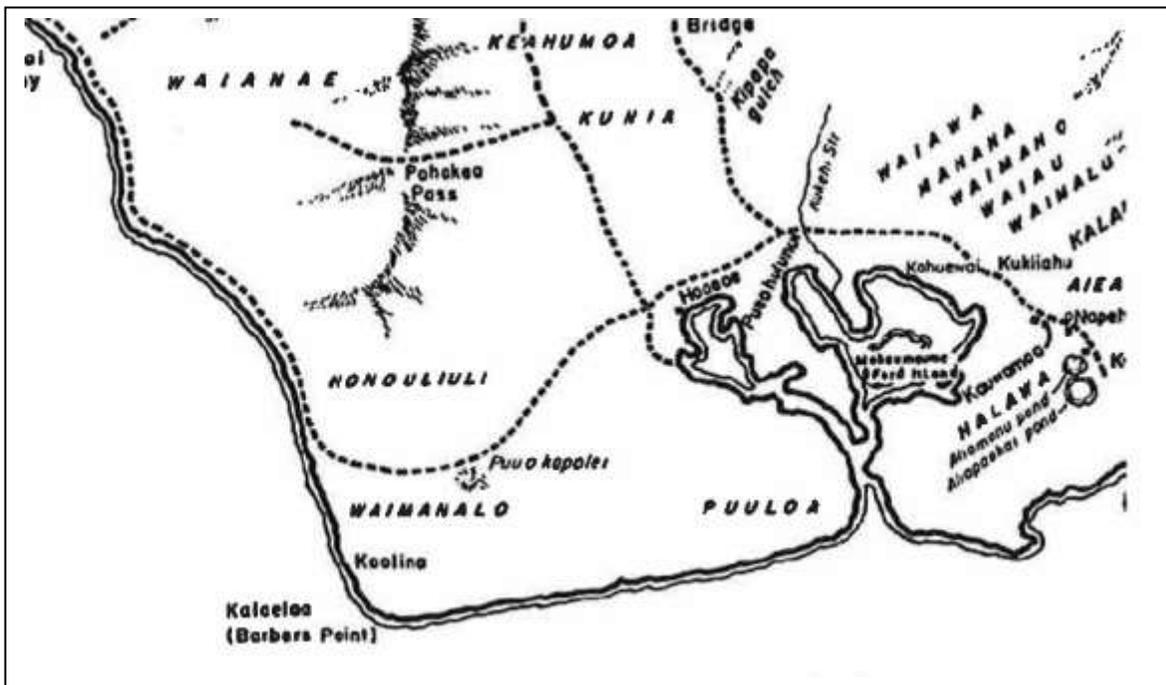


Figure 3. Trails of Leeward O'ahu (portion of map by Paul Rockwood, based on narrative descriptions penned by John Papa Ii; 1959:96)

The trail went down to the stream and up again, then went above the taro patches of Waiiau, up to a maika field, to Waimano, to Manana, and to Waiawa; then to the stream of Kukehi and up to two other maika fields, Pueohulunui and Haupuu. At Pueohulunui was the place where a trail branched off to go to Waialua and down to Honouliuli and on to Waiana'e. As mentioned before, there were three trails to Waiana'e, one by way of Puu o Kapolei, another by way of Pohakea, and the third by way of Kolekole.

From Kunia the trail went to the plain of Keahumoa, on to Maunauna, and along Paupauwela, which met with the trails from Wahiawa and Waialua. The trail continued to the west of Mahu, to Malamanui, and up to Kolekole, from where one can look down to Pokai and Waiana'euka. There was a long cliff trail called Elou from Kalena and Haleauau on the east side of Kaala coming down to Waiana'e. There was also a trail called Kumaipo which went up and then down Makahauka... [page 97]

Entering the 'Ewa District from Wai'anae uka:

There the trail met with the one from Kolekole and continued on to the stream of Waikakalaua, Piliamoo, the plain of Punaluu, to a rise, then down to Kipapa and to Kekualele [Kekuaolelo]. A trail ran from this main trail to Kalakoa, Oahunui, and other places much visited, such as Kukaniloko. From there it extended to the digging place of Kahalo, then went below to Paupalai, thence to Lelepua, and to Kahalepoi, where the legendary characters Kalelealuaka and Keinohoomanawanui lived. Then it reached Kekuaolelo, the stone in which the

niho palaoa was hidden, then went on to Puunahawele and Pueohulunui, where it met with the Waialua trail.

All of these places mentioned had large populations. The land was rich, and there were many trees in olden times. Who has “closed” these places today? We do not know enough to say, “It was so-and-so.” But there would be commercial wealth in the trees of these mountains if they were fenced off from animals. So it is with the planting places of every poor person. The person who manages these mountains and valleys could become prosperous. [page 99]

With Lord Byron at the Sandwich Islands In 1825 “Trip to Pearl River” - Being Extracts from the MS Diary of James Macrae, Scottish Botanist

In 1824, Liholiho (King Kamehameha II), his wife, Kamāmalu, and a group of retainers and foreign advisors, traveled from Hawai‘i to England. Liholiho and his wife died in England and in May of 1825, their bodies were returned to Hawai‘i by Lord Byron. While in the islands, James McCrae, a botanist, traveling with the Lord, traveled to various locations in the company of native guides, where he took observations and collected biological samples. One of McCrae’s journeys along with Lord Byron and party took him to Pu‘uloa, the Pearl River, where he described the scene (Macrae, 1922):

Trip To Pearl River Or Harbour

...May 17. Joined Lord Byron's party, with Mantle carrying my traps. We did not embark until noon. After two hours [page 28] sailing along the coast, we entered the mouth of the Pearl River, which divides itself into several branches, forming two islands. One which is smaller than the other is called Rabbit island [Moku‘ume‘ume], from a person, the name of Marine [Marin], a Spaniard, residing at Hanarura, having put rabbits on it some years ago. The rabbits have since increased in numbers.

It became so calm, that his Lordship, Mr. C., and the Bloxoms left us in the launch, and rowed in the small boat in tow, and soon disappeared from sight. We waited in suspense, hour after hour, not knowing the several branches of the river, nor where we were to spend the night. The boat party pulling into one branch of the river, the other in which I was tacking about from bank to bank till the boaters hauled their boat ashore and we cast anchor. Both parties were opposite each other on Rabbit Island, but ignorant of the fact, till on walking about the island, the parties met. One hut was noticed, and those on the island made for it, but the launch having the ladies and some others on board, got up anchor and sailed round to the hut, where with the help of canoes, they all landed. The ladies were somewhat discontented, but after a good dinner partaken sitting on mats spread on the grass, harmony was restored.

At dusk we embarked to cross to a larger hut. Landed at 8 p.m. At ten o'clock two old men entered our hut to play the hura dance on a couple of bottle shaped gourds. They took a sitting posture, beating time on the gourd's with the palms of their hands, accompanied by a song made up about the late king.

About 11, we all retired to rest, lying down beside each other on mats, some with pumpkins or what else they could get for a pillow. The ladies got themselves screened off in a corner with a flag without any other accommodation.

Pearl River is about seven miles west of Hanarura, and is improperly called a river, being rather inlets from the sea, branching off in different directions. There are three chief branches, named by the surveyors, the East, Middle and West Lochs. The entrance to Pearl River is very narrow and shallow, and in its present state it is fit for very small vessels to enter, but over the bar there is deep water, and in the channel leading to the lochs there are from 7 to 20 fathoms. The lochs themselves are rather shallow.

The coast from Hanarura to the west of Pearl River possesses no variety of plants beyond two or three species, such as [page 29] Argemones, Portulacas, and a few other little annuals, intermixed with the common long grass so plentiful everywhere on the coast round the island.

Oysters

The oysters that are found in Pearl River are small and insipid and of no value or consequence... [page 30]

Ewa District

The neighbourhood of the Pearl River is very extensive, rising backwards with a gentle slope towards the woods, but is without cultivation, except round the outskirts to about half a mile from the water. The country is divided into separate farms or allotments belonging to the chiefs, and enclosed with walls from four to six feet high, made of a mixture of mud and stone. The poorer natives live on these farms, also a few ragged foreigners who have a hut with a small spot of ground given them, for which they must work for the chiefs a certain number of days besides paying an annual rent in dogs, hogs, goats, poultry and tapa cloths, which they have to carry to whatever spot their master is then living on the island. On the least neglect to perform these demands, they are turned away and deprived of whatever stock, etc., they may possess. Such is the present despotic or absolute law in the Sandwich Islands. This is corroborated by all foreigners met with at different times, who, on our arrival, hoped that Lord Byron would render them their little property more secure in future. Unfortunately they must wait till the British Consul helps them, as we have no authority to interfere with the laws of the country... [Macrae, 1922, page 31]

Tours Made around O'ahu in 1826 & 1828

In 1820, the first contingent of Protestant missionaries associated with the American Board of Christian Foreign Missions (A.B.C.F.M.) arrived in the Hawaiian Islands. The Honolulu station became the focal point of the missionary's operations, with sub-stations on the major islands, in the largest population centers. Periodically, the Honolulu station managers would travel around O'ahu to inspect the progress being made in work in the outlying stations, including church work, educational endeavors, and facilities to support the foreign

missionaries living situation. Levi Chamberlain (1828), made tours of O'ahu in 1826 and 1828, and wrote fairly detailed descriptions of the districts he visited, and includes passing reference to Honouliuli. Excerpts of Chamberlain's original handwritten notes (digitized from the A.B.C.F.M. archives at Harvard, by Kumu Pono Associates LLC in 2004).

September 12, 1828

Levi Chamberlain to Rufus Anderson

A description of two trips made around the island of O'ahu, one in 1826, the other in early 1828 to examine the schools on O'ahu, and determine progress in education of the natives.

(Typed from a copy of the original handwritten letter in the collection of the A.B.C.F.M., Houghton Library, Harvard – Reel 794)

About two years ago I performed a tour around this island, and I have recently made another. It was my intention to give you a brief account of my first tour, but I could not find time to do it while the scenes that passed under my observation and the events that transpired were fresh to my mind & retained their hold upon my feelings.

I propose now to give you a history of my last tour, and in doing it I may refer to my minuets of the former tour... [page 1] ...I shall now attempt to give some account of the tour, and of the schools which I visited. I will begin my mentioning the names of my hoahale, [fellow travelers] which were as follows: Jesse Kahananui, Lazarus Kamakahiki, Abraham Naaoa, members of the church, Kaukalii & Kauhikoa, serious and intelligent native teachers, each of whom had one or more attendants to accompany them & to carry food and baggage. I was also furnished by Kaahumanu with a suitable number of persons to carry my food & bedding, and to attend to my wants on the way... [page 4]

[Departing from the Wai'anae District, Chamberlain wrote]:

...The food by which the inhabitants are supplied, is cultivated in the vallies, which open among the mountains two or three mile from the shore.

It was quite dark when were reached Waimanalo, and our arriving at the school house in which we expected to put up, we were disappointed to find it deserted; and [page 28] it was infested with fleas that we feared we could not make ourselves comfortable in it. Some of the people of the place gathered around us, & we besought them to afford us accommodations in someone of their houses. One man whose house stood nearest us and who was, I believe, the head man of the place, readily offered us his, and immediately began to put thing order for our accommodations; he did what he could to make us comfortable, and, as the house was small, vacated it entirely for our use.

Saturday Feb. 9th. I enjoyed comfortable repose during the night and awaked refreshed. I arose and united with my attendants in singing a hymn, and offering a tribute of thanksgiving to God for his care & unfailing kindness. After breakfast a few scholars assembled in front of the house. I examined them and to one of them I gave a catechism and a Sermon on the mount.

Their teacher was absent, and I exhorted them not, on that account, to neglect instructions, but to give more attention to it, to assemble on the Sabbath, and learn the catechism, and repeat passages from the word of God. At 10 minutes before 8 o'ck, after thanking our kind host for his attention to us, we set out for the next district. In consequence of the recent heavy rains the roads were very muddy, & the travelling very bad. We had met with nothing like it in any part of our previous journey travelling. After walking three hours & most of the time in mud, we reached Honouliuli in the district of Ewa. A school of 22 scholars had assembled which I examined. The head man, Kawaa, very kindly entertained me, caused a fowl to be cooked and some kalo to be nicely prepared, and furnished the native with a liberal supply of fish and poi. He invited [page 29] me to stop and spend the Sabbath with him; but as his house was small, and our company had now become large by the accession of the teachers & their attendants who separated from us at Waialua and had crossed the inland and had put up at this place, I thought it best to decline his offer. But feeling desirous that religious worship should be conducted here on the morrow, I recommended that the party who had crossed the island should spend the Sabbath here, while we who had travelled round the shore, should proceed to the next considerable settlement, and make arrangements for spending the Sabbath.

Having expressed to Kawaa my thanks for his kindness, I set forwards with my attendants, and between the hours for three & four o'ck P.M. arrived at Waikele. Towards evening I attended to the examination of two schools, which met in front of the house where I had put up, At the close of the examination I gave information that religious worship would be conducted in the same place on the morrow & requested that all the people of the place should be informed & invited to attend.

Sabbath Feby. 10th. The people of Waikele & the neighboring lands assembled in the forenoon to the number of 150 or 200... [page 30]

No Keia Pae Aina. No Ka Helu Ana o Kanaka For this Island, A Census of the People

The newspaper Ke Kumu Hawaii was one of the earliest missionary publications, a provided for public education various facets of Hawai'i's "progress" in being westernized. The paper included articles by foreign missionaries and Hawaiian leaders in the mission station. The article below, detailed population statistics from the 'Ewa District for 1835.

Kepakemapa 2, 1835 (aoao 140) Ke Kumu Hawaii No Keia Pae Aina. No Ka Helu Ana o Kanaka

Eia kekahi mau mea i ae like ai na misionari i ko makou halawai ana iho nei.

E helu, a kakau ma ka palapala i ka poe i make, a me ka poe keiki i hanauia. A puni ka makahiki alaila e houluulu, i akaka ai ka mea i oi, o ka poe make paha o ka poe i hanauia paha.

E helu pono hoi i na kanaka a pau loa o keia pae aina, me na wahine me kamalii. O na kanaka maoli ma kekahi palapala o na haole ma kekahi palapala. A e haawi aku i ka poe malama i ka oihana pai palapala ma Honolulu. Aole e hoopanee aku a hala mai ka la mua o Novemaba.

Nolaila, ua helu iho nei Mi Kemita i na kanaka a pau o Ewa a me Waianae, a hoike mai penei.

Na kanaka o Ewa a me Waianae, Iulai, 1835.

	Kane [Men]	Wahine [Women]	Keikikane. [Boys]	Kaikamahine [Girls].	Pau [Total]
Halawa,	104	102	48	29	283
Aiea,	28	12	7	4	51
Kalauao,	71	68	28	19	186
Waimalu,	99	85	30	16	230
Waiau,	31	22	3	7	63
Waimano,	58	47	12	15	132
Manananui,	71	62	24	27	184
Mananaiki,	15	10	3	2	30
Waiawa,	109	95	33	26	263
Waipio,	208	192	59	54	513
Waikele,	174	180	48	62	464
Hoaeae,	61	51	23	19	154
Honouliuli.	345	294	111	120	870
	1374	1220	429	400	3423

1831 Na kanaka o Ewa 4,015 1831 - The people of Ewa 4,015
 1835 Na kanaka o Ewa 3,423 1835 = The people of Ewa 3,423

O ka emi, i na makahiki eha 592 Decrease over four years 592

Notes of a Tour Around Oahu (1839)

In 1839, E.O. Hall, and a group from the mission in Honolulu, traveled around the island of O'ahu, visiting various localities. His notes from the journey were published in Volume II, No. I of the Hawaiian Spectator, under the title of "Notes of a Tour around Oahu" (1839). Hall's narratives include descriptions of places visited, changes in agricultural endeavors and living conditions, with notes from Honouliuli Ahupua'a and neighboring lands.

...The objects of the tour were, principally, to become better acquainted with the people, by seeing them at their own houses; and, by being cut off from the English language for a time, to acquire of the people among whom I expect to spend the remainder of my days...

As the journey from Honolulu to Ewa, or Pearl River, is so frequently made, it will be unnecessary to dwell on that part of the route; unless it be merely to say, that after the first mile is passed, most of which is through the sea where one has to ride in a most uncomfortable position or get at least his feet wet, the road is quite pleasant... [page 95] ...the next object of interest to attract attention is the Salt Lake. This is a natural curiosity well worth visiting, especially in the dry season, when the whole margin, and sometime the bed itself, is covered with beautiful salt in immense quantities. It is about one fourth of a mile distant from, and a few feet higher than the sea, and is connected with it by a hole in the centre.

The rest of the way to Ewa presents little of interest to the traveler. There are however several beautiful spots, where the eye will rest with delight, when the blessing of civilization and Christianity shall have through around them the comforts of other lands; and systematic agricultural pursuits have covered the field with golden harvests, and filled the lap of the cultivator with the prolific bounties of a beneficent Providence. Ewa is a place of little interest to the tourist except in a moral point of view. In this respect, however; its inhabitants, about 3,500 in number, may be regarded with peculiar pleasure by the philanthropist and Christian; for their improvement in morals, and consequently civilization, during the past four years is very striking. And the attention they are beginning to bestow upon their persons, children, houses, yards, etc., in the immediate vicinity of the missionary establishment is far better evidence on the subject of missionary influence, than any other that can be obtained. [page 97]

Rising before the dawn, we left the low ground of the river, just as the natives were assembling in great numbers to spend their accustomed hour in the worship of Jehovah; and as we wound slowly up the hill which we have to ascend on leaving the quiet and secluded residence of the missionary, and cast our eyes around on the many interesting objects immediately about us; and looked still farther back on the distant city of Honolulu on which the sun was just shining as he rose in all his majesty above the high range of Konahuanui, the beauty of the scene and the quiet and peace of the hour, called up in the mind meditations of the most pleasing character. Lifeless, indeed, must by the heart that does not vibrate in unison with nature at such hours, and whose better sympathies are not called out in moments like these.

Passing all the villages, at one or two of which we stopped, we crossed the barren, desolate plain, at the termination of what is Barber's point; and after passing round the south-east termination of the mountain range of Kaala, and traversing a barren tract of ten or twelve miles, we arrived at the most considerable settlement in Waianae, called Pukahea [Puukahea]... [page 98]

Census of Oahu.

The following table will give the result of a census of the island, taken in the year 1836/ Although not strictly accurate, it probably nearly approximates the truth; being supposed by some, who have the best opportunities for judging, to fall somewhat short of the actual number of inhabitants. In round numbers, 30,000 is the general estimate of the population of this island at the present time.

Honolulu and Waikiki	12,994
Ewa	3,423
Waianae	1,654
Waialua	2,415
Koolauloa	2,681
Palikoolau	4,631
Total	27,789

[Hawaiian Spectator, 1839:112]

1840-1841: Commander Charles Wilkes – United States Exploring Expedition Trip Through the ‘Ewa District

In the period between 1840 to 1841, Commander Charles Wilkes of the United States Exploring Expedition, toured the Hawaiian Islands (Wilkes 1845, Vol. IV; reprint 1970). During the month of July, 1840, Wilkes and other members of his party toured the Kona and ‘Ewa Districts on O‘ahu. Notes compiled by Wilkes’ from the various exploration trips made provide readers descriptions the ‘Ewa-Honouliuli region. Through the narratives, we learn about cultivation of the land, the abundant flow of water from springs and streams, use of fishponds, various marine and forest resources, the making of salt, and the continued decline of the native Hawaiian population. In 1835 the population of the ‘Ewa District was given as 3,423, while in 1841, Wilkes gave the number at 2,792 (Wilkes, 1970:82), a decline of 631 people in a five year period.

[Traveling in the company of Reverend J. Emerson, Wilkes reported that his men departed from Waialua, crossed Wai‘anae uka and] ...proceeded on their way to Honolulu, across the plain between the two ranges of mountains. This plain, in the rainy season, affords abundance of food for cattle in three or four kinds of grasses, and is, as I have before remarked, susceptible of extensive cultivation by irrigation from the several streams that traverse it. The largest of the streams is the Ewa. Scraggy bushes of sandalwood and other shrubs are now scattered over a soil fit for the cultivation of sugar-cane and indigo. [page 79]

At Ewa they were kindly received by the Reverend Mr. Bishop and lady, who have charge of the station. The district of Ewa commences about seven miles to the west of Honolulu, and extends twenty miles along the south shore, or from the hill in the vicinity of the Salt Lake to beyond Laeloa or Barber’s Point. There are no chiefs or any persons of distinction residing in the district; the people are labourers or Kanakas, and the landholders reside near the king at Lahaina, or at Honolulu. The taxes and occasional levies without any outlay have hitherto kept them poor.

In this district is a large inlet of the sea, into which the river Ewa empties; at the entrance of this inlet is the village of Laeloa: the whole is known by the name of Pearl River or harbor, from the circumstance that the pearl oyster is found here; and it is the only place in these islands where it occurs.

The inlet has somewhat the appearance of a lagoon that has been partly filled up by alluvial deposits. At the request of the king, we made a survey of it: the depth of water at its mouth was found to be only fifteen feet; but after passing this coral

bar, which is four hundred feet wide, the depth of water becomes ample for large ships, and the basin is sufficiently extensive to accommodate any number of vessels. If the water upon the bar should be deepened, which I doubt not can be effected, it would afford the best and most capacious harbor in the Pacific. As yet there is no necessity for such an operation, for the port of Honolulu is sufficient for all the present wants of the islands, and the trade that frequents them.

Pearl-River Harbour affords an abundant supply of fine fish. Two species of clams are procured here, called by the natives okupe and olepe. Mr. Drayton, who went to Pearl River for the purpose of examining its shores, and obtaining shells, reported that he found a large bed of fossil oyster-shells, extending into the bank in a bed from one to four feet wide, and half a mile in length: they were found cemented together with soft limestone and a reddish sand, and were so numerous that there was scarcely enough of the cement between to hold them together. The dredging was unsuccessful, a small spotted Venus being the only shell that was obtained, although it was the general belief, among both the foreign and native inhabitants, that it would have produced an abundant reward for the trouble... [page 80]

This district, unlike others of the island, is watered by copious and excellent springs, that gush out at the foot of the mountains. From these run streams sufficient for working sugar-mills. In consequence of this supply, the district never suffers from drought, and the taro-patches are well supplied with water by the same means.

The soil on the sides of the hills is a hard red clay, deemed useless except for pasturage. Here and there in the valleys passing through these hills and in the low grounds, is found a soil capable of producing all the varieties of tropical vegetation.

There is every indication that an elevation of the island has taken place: the flat land is now fifty or sixty feet above the level of the ocean, and the upper rock has the appearance of calcareous sandstone. The latter lies on the bed of lava, part of which is above, but a greater portion below the ocean level. There are above this rock and on the plain behind some horizontal beds of sea-worn pebbles. It seems remarkable, however, that although this upper rock will effervesce with acids, yet all attempts that have been made to convert it into lime have failed. It has been put into the same kiln with the present reef coral, and while the latter produced good lime, the former came out unchanged,--a pretty conclusive proof that it is not coral rock, as it appeared to be. As this rock will be treated of in the Geological Report, I shall refer the reader to it for further information... [Wilkes, 1970:81]

An Itinerary of the Hawaiian Islands (1880) With A Description of the Principal Towns and Places of Interest (Developments in the 'Ewa District and Moanalua)

George Bowser, compiler and editor of "The Hawaiian Kingdom Statistical and Commercial Directory and Tourists Guide" (1880) documented various statistics and places of interest throughout the Hawaiian Islands. The following excerpts from Bowser's publication provide readers with descriptions of travel through the 'Ewa District at the time. He describes the landscape, communities, and development in the region.

By this time, James Campbell's Honouliuli ranch is in full operation, and an artesian well has been tapped; and at Pu'uuloa, James Dowsett was operating a 500 acre salt works, providing salt to the Honolulu market.

Entering the 'Ewa District from Wai'anae, Bowser reported:

...My next halting place after leaving Nanakuli, was at Honouliuli, at Mr. James Campbell's. This gentleman owns, also, the Kahuku ranch, on the extreme north point of the Island, of which I have already spoken. The Honouliuli ranch is an extensive property. The main road runs through it for about twelve miles, and the general breadth is seldom less than four miles. The surveyed area is 43,250 acres. One large tract of this land is perfectly level, with the exception of a few acres near the centre, where there is a knoll of rising ground.

From Mr. Campbell's veranda, looking eastward, you have one of the most splendid sights imaginable. Below the house there are two lochs, or lagoons, covered with water fowl, and celebrated for their plentiful supply of fish, chiefly mullet. In the far distance, some twenty miles away, you can see the range of mountains which form the backbone of the island. It was on the northeastern side of the mountains that the earlier part of my ride was taken. The chain runs from Mr. Campbell's place at Kahuku, a way to the easternmost point of the island. The soil at Honouliuli is good, and, with the aid of irrigation, will grow anything. In the meantime, it is wholly pasture land, but the means of irrigation have recently been secured by Mr. Campbell, who has sunk an artesian well to the depth of 273 feet. This well has delivered a continuous stream of water equal to 2,400 gallons per hour, ever since the supply from which the present flow comes, was struck on the 22d of September, 1879. Besides Mr. Campbell's residence, which is pleasantly situated and surrounded with ornamental and shade trees, there are at Honouliuli two churches and a school house, with a little village of native huts.

Leaving Mr. Campbell's, I came next at Waipio... [page 495]

...At Puuloa, seven miles from Honolulu, are the salt works of Mr. James I. Dowsett, which are on a very extensive scale. The inclosure of the salt works measures about 500 acres, and there are over 1,600 acres of pasture attached to the property, the whole of which is Mr. Dowsett's freehold. A mile further on is the Halawa Ranch of Messrs. Dowsett & Williams... [Bowser, 1880: page 497]

HONOULIULI: SIGNIFICANT OCCURRENCES IN LAND TENURE AND LAND USE (1836-1910)

There are thousands of references contributing to the history of Honouliuli Ahupua'a. From those references are found classes of information covering such topics as: (1) Residency – Land Ownership and Access, (2) Pa'akai (salt making), (3) Kai Lawai'a: Fisheries and Access, (4) Ranches and the Land Development Programs in Honouliuli, (5) Water Development, Railroads and the 'Ewa Plantation, and (6) Military Condemnation of Honouliuli Lands and Offshore Waters have been compiled and are cited below. The selected narratives provide eye-witness accounts to the events in history being described. While there are few identifiable references for the immediate area of the Hoakalei program area, the narratives give us a historical context for understanding changes on the land since western contact.

Residency – Land Ownership and Access

By the time of the Māhele 'Āina (Land Division) of 1848, which granted chiefs, native tenants, and a number of foreigners fee-simple title to land, major changes in the Hawaiian way of life (residency and subsistence practices) were occurring across the islands. Among the notable changes in Honouliuli, was that southern (ocean facing) shore of Honouliuli was all but abandoned by the native tenants. The one exception was along the inland shores of Pu'uloa, where foreigners gained control of the land and engaged native Hawaiian as employees of newly developing businesses. The other native tenants of the Honouliuli coastal lands, who survived the numerous bouts of infectious diseases, choose to relocate to areas where freshwater and larger communities had been established inland. As a result, there were no native tenant claims recorded for the lands that encompass the Hoakalei Preservation areas.

The historic papers published in Hawai'i between the 1830s to mid-1900s contain many entries identifying residents of Honouliuli Ahupua'a and neighboring lands. From a review of both Hawaiian and English language publications, are found names of individuals who resided on the land, and descriptions of their land use practices.

Death of Apii, Konohiki of Puuloa

Apii, a konohiki for the 'ili of Kūalaka'i, Pu'uloa died while fishing. His death was reported by David Kaope, who remained visible in 'Ewa commentary in Hawaiian newspapers in subsequent decades.

Malaki 16, 1836 (aoao24)

Ke Kumu Hawaii

Make.

Eia no kekahi kanaka no ko makou aina nei ua make, no Puuloa, he konohiki no Kualakai ili. Ua holo oia ma ka moana i hele i ka lawaia makai. Luu malalo a aaki ma ke koa, a make loa. Alaila lana kona waa. Ike mai la kekahi mau kanaka ma kahi loihi e aku e lana aku ana kona waa me na ia no maloko o kona waa.

Alaila olelo kela mau kanaka penei, Aole ae la o Apii; o ka waa wale no ia e lana mai nei, aole ae la ke kanaka. Alaila olelo aku la kekahi o laua, "E kii kua i ka waa." Kii aku la laua, a loa. Imi laua ma kahi i lana mai ai ka waa. E aku laua e moe mai ana ilalo o ke koa; ua ahi paa loa ilalo. Alaila kii iho kekahi o laua ia ia e moe ana ilalo. Hapai ae la iluna o ka waa, a hoihoi aku la iuka. Uwe iho la kana wahine me ke aloha. Alaila kii mai la kekahi i ka mea nana e pule.

David Kaope.
Honouliuli. Jan. 25, 1835

Translation — Died

Here is this, a man of our lands had died. He was of Pu'uloa, and the overseer of Kualakai 'ili, He dove in and struck the coral, and died. So his canoe was floating on the water. Some men say it some distance off that his canoe was floating, with the fish in the canoe.

Therefore the men said, "Apii isn't there, it is only the canoe floating about, there is no man. "let us go get the canoe." They went to get the canoe and search around where the canoe was floating. There they found him below the coral stuck fast underneath. So they retrieved him from where he lay below. They carried him onto the canoe and returned him to the land. His wife cried out of love. Then they went to fetch someone who could offer a prayer.

1849 – The Passing of Kealiiahonui – Burial and Land Case

During the reign of Kamehameha III High Chief, Aaron Kealiiahonui of the Maui and Kaua'i lineages, held the entire ahupua'a of Honouliuli as a personal property with his wife, Mikahela Kekauonohi. The report of his death in 1849, and inheritance of Honouliuli by his widow, Chiefess Kekauonohi was announced in the Hawaiian Press:

1849: On the 23d of June died the high chief Kealiiahonui, the last lineal descendant of the Kings of Kauai. He was the husband of the high chiefess Kekauonohi, who subsequently married Levi Haalelea, and died in 1851. (Saturday Press, Honolulu. January 28, 1882)

While Chiefess Mikahela Kekauonohi, a granddaughter of Kamehameha I (niece of Kamehameha III), was granted title to Honouliuli through the Māhele 'Āina (Land Division), by 1847, she had already begun the process of cutting the 'ili of Pu'uloa out of Honouliuli and conveying it to foreign ownership interests.

The passing of Kealiiahonui in 1849, along with the handling of his physical remains, and disputes between the rightful heirs of his estate are also connected with the traditions of Pu'uloa. The articles below include details on the history of land title and the burial of Kealiiahonui.

1904: Disputes over settlement of Keali‘iahonui’s Estate

August 23, 1904 (page 8)

The Hawaiian Star

Reviving an old case. Contest over a will over half a century old and involving all of Honolulu, Ewa of Nuuanu, Ewa plantation property and much other valuable property—long litigation not over yet.

An old case arising over the will of A. Kealiiahonui who died as long ago as 1849, received a new lease of life this morning by the action of C. W. Ashford who is appearing in the interests of Julius Kaae. The case has been before the courts in many phases and it will probably be gone over again now. The property involved is worth many millions, as Kealiiahonui, when he died owned practically everything on the other side of Nuuanu.

It was, as stated, in 1849 that Kealiiahonui died, but his will was not submitted for probate until 1855. The matter was then the cause of a legal fight and eleven years later, in 1866, a petition was made by Kapiolani who afterwards became queen, to set aside the order of probate. This petition was denied. There followed litigation of different sorts during the different years that followed and in 1890 Kaae, the present petitioner, petitioned in the right of Kamehaokalani (w) for the setting aside of the old probate. It was held on this petition, however, that her rights has been passed upon in the former proceedings when she had been represented by a guardian. About 1892 Kaae again petitioned to revoke the probate, this time in the right of another heir. The petition was resisted by Mrs. A. A. Haalelea. She was the widow of Levi Haalelea whose former wife was Kekauauohi [Kekauonohi], the widow of Keliiahonui, the man whose will is involved. A demurrer was taken but was overruled.

Thus the matter stood until the turbulent times of 1893-5 when it occurred to the government of the day that it would be a good thing for C. W. Ashford to take a trip away from Hawaii and stay away. The immediate proximity of a bayonet persuaded Ashford that this view of the matter was for the time correct. He was the attorney for Kaae, but even that fact did not weigh when the point of the bayonet was taken into consideration.

Seven years elapsed. T. McCants Stewart was substituted as attorney, but no further steps were taken in the matter. When Ashford returned in 1902 he again resurrected the case and sought to set it for hearing, but a motion to dismiss the petition on behalf of Mrs. A. A. Haalelea prevailed and a decree so ordering was signed by judge Gear in February of the present year. Only four days remain now in which to take action, and this has accordingly led to the filing today by Ashford of a writ of error to review Judge Gear’s Ruling whereby he dismissed the petition of Kaae which was filed in 1892 asking for the revocation of the probate of the will filed in 1855.

When it is remembered that the property involved includes the Ewa plantation, the Dowsett property, a large portion of the Ewa side of Nuuanu, a large number of smaller holdings in the same district as well as property of great value at Waikiki, the interest in the case will be apparent.

“The Funeral Rites of Prince Kealiiahonui”

Fourteenth Annual Report of the Hawaiian Historical Society for the Year ending Dec. 31st, 1906

The funeral rites of Kealiiahonui, in 1849, are a striking example of the survival of pagan superstitions long after the introduction of Christianity into these Islands.

This Kealiiahonui was the son of Kaumualii, the last King of Kauai, and of Kapuaamohu (w), a Kauai princess of the highest rank. He was, therefore, of the bluest blood in the realm. In addition to this he was considered to be the handsomest chief in the Islands, and was proficient in all athletic exercises. He was six feet six inches in height and finely proportioned; a model for a sculptor.

In 1821 he was married to the Queen Regent, Kaahumanu, whose matrimonial chains were said by Stewart "not to have been altogether silken." After her death, in 1832, he married Kekauonohi, a granddaughter of Kamehameha I through his son Kahoanoku-Kinau. Her mother was Wahinepio, a sister of Kalanimoku.

It is only too evident that Kealiiahonui was kept in the background by the jealousy of the Hawaii chiefs. After Governor Kaikioewa's death, however, in 1840, his wife, Kekauonohi, was for some years Governess of Kauai. The late Levi Haalelea was latterly employed as their private secretary and land agent.

Kealiiahonui died at Honolulu, June 23, 1849, in what is known as the "Haalelea House." Haalelea soon afterwards married his widow, who died two years later. There was a famous lawsuit over the genuineness of an alleged will of Kealiiahonui (leaving all his lands to his widow), which has twice been renewed since. See Vol. VI Hawaiian Reports, page 1. From the "Polynesian" newspaper of the time we learn that he was born August 17, 1800, and that his public funeral took place in Honolulu, June 30, 1849. A niece of his, Kapule by [page 27] name, who was still living at a very advanced age when this was written, faithfully attended him during his last sickness and death. She was cited as a witness in the lawsuit over his will. Her mother was the daughter of King Kaumualii by Naluahi, a woman of low rank, and her father was an American sailor, "Ako," who is supposed to have been lost at sea. She and her husband were "Kahus" of Kealiiahonui, and had a recognized right to be consulted in the disposition of his remains.

It seems that by Kekauonohi's orders the coffin containing her late husband's remains was removed to Puuloa, Ewa, with the view of having it afterwards taken out to sea and there sunk. It was temporarily deposited in a cavern in the coral limestone back of Puuloa, which has long been used for a burial place, and has lately been closed up.

Kapule strongly, objected to the plan of sinking the coffin in the sea, and delayed its execution for a considerable time. At last certain chiefs from Honolulu paid

her a visit and succeeded in overcoming her opposition. During the following night she and her husband, with one or two assistants, removed the outer coffin, which they afterwards buried somewhere near Puuloa.

In order to test the truth of her story, at the instance of her lawyer, about 1892, the spot was found by her direction, and part of the coffin was dug up, with the brass plate on it in good preservation. There is a peculiar superstition among the native Hawaiians in regard to the disposal of the outer coffin in such cases, of which we have had illustrations in recent times. In their opinion, if such a coffin is left unburied it bodes death to some near relative of the deceased. During the same night they took out the sacred bones, the "Unihipili," which they "Hunakele'd," or concealed, according to the ancient custom. I am informed that they were sunk in the sea.

Kapule took an ear ring and a finger ring from the body, which she preserved for a long time as relics of her master.

A day or two after this the coffin was taken on a canoe out [page 28] to the deep sea outside of Pearl Harbor, to a spot five miles out, known to fishermen as "Kamole ia," to be sunk, by six brothers from Kauai who were "Kahus," or retainers, of the dead chief. A son of one of them, Simona, a well-known fisherman, who died a few years ago at Puuloa, gave this account to the late Jas. I. Dowsett.

Two men had been selected as victims, "Moe puu," to be put to death on the occasion, that they might accompany their chief into the other world. But when the time came only one of them, Kanepio by name, could be found; the other, Opiopio, having absconded. He was taken out to sea in the canoe, but when the time came for despatching him, one of the brothers, Kauhini, made a strong plea for his life. He said that the order of their chief was that two should die, but not that either should die without the other. "Either both or neither," he said. He pressed this argument so strongly that he carried his point, and the coffin, with the remains of the last Prince of Kauai, was committed to the deep without any attendant to bear him company.

My informant relates that the coffin floated at first, on which a superstitious boatman said it was because they had not made the human sacrifice commanded by the chief. Then Kauhini, raising his paddle, smashed the glass case over the face of the corpse, upon which the coffin filled and sank to the bottom of the sea.

The method of burial was closely connected with the belief in "Aumakuas," or ancestral deities. In this case the "Aumakuas" of Kealiiahonui's family may have been shark gods or other marine deities, and the object of sinking his body in the sea was probably to introduce him into the society of these powerful spirits, where he might exert his influence to befriend members of the family in times of danger upon the sea.

In the same way the bones of other chiefs have been thrown into the fiery lake of Halemaumau, that they might join the company of Pele and her numerous family of volcanic deities

W. D. Alexander.

Trespass of Horses on Konohiki's Land

Iulai 23, 1856 (aoao 81)

Ka Hae Hawaii

Olelo Hoolaha.

E IKE auanei na kanaka a pau, owau, o ka mea nona ka inoa malalo iho nei, ke hoike aku nei au, he mau lio komo hewa ma kahi i koe o ke konohiki ma Honouliuli, aole i lilo i ka hoolimalima, he malu no nae ko ka mea nana i hoolimalima mua. Ma keia wahi, he mau lio kane keokeo kukaenalohi, o ke ano o ko laua mau hao, he like me keia, P ka hao o kekahi lio, a o ka hao o kekahi lio, e like me keia XX. O ka mea nona keia mau lio e kii mai no me ka uku pu mai, he \$20 o na lio elua, he \$10 no ka lio hookahi.

D. Kaopala.

Honouliuli, Ewa, Iulai 21, 1856.

Translation

Notice

Know all men, I am the one whose name is below, hereby make known that there are stray horses that have illegally entered the places that remain to the Konohiki of Honouliuli, without a lease, and reserved for the original lessee. At this place there two horses, one whose brand is thus, P, and the other whose brand is thus, XX. The owner of these horses is instructed to come and claim them and to pay a penalty of \$20 for the two horses, or \$10 for one horse.

D. Kaopala

Honouliuli, Ewa. July, 21, 1856. [Maly, translator]

Public Notice

Intent to Lease the Taro Lands of Poupouwela, Honouliuli

By this 1858 notice Levi Ha'alelea, offered for lease, the 'ili of Poupouwela, a section of the kalo (taro) land of Honouliuli, and the loko i'a (fishponds) of Honouliuli, along with others of his personal holdings at Waimalu, his fisheries, and half of Moku'ume'ume. He invited all interested parties to visit him at his home to discuss terms.

**Augate 25, 1858 (aoao 83)
Ka Hae Hawaii**

Olelo Hoolaha.

Auhea oukou e ka poe makemake aina hoolimalima, ke hai aku nei au ia oukou, owau no ka mea aina hoolimalima me ka poe e makemake mai ana. Eia malalo iho ka inoa o na wahi i waiho ai ua mau apana aina nei i manaoia e hoolimalima me kela mea keia mea. O Poupouwela, Ili aina kalo ma Honouliuli i Ewa, O ka pa aina kalo, a me na loko ia ma Honouliuli kai, o ka pa aina kalo ma Waimalu a me kona kai lawaia, a me ka hapalua o ka Mokuumeume ma Ewa. O keia na wahi i manao ia e hoolimalima ia'na, ina makemake oukou i keia mau apana aina, e lilo ia oukou ma ka hoolimalima, he pono ke hele mai ma ko'u hale noho, e kamailio pu me a'u.

Haalelea.

Honolulu, Augate 23, 1858.

**Translation
Notice.**

Hear ye people who are desire to lease land. I tell you that I am one with land to lease. Here below are the names of the lands which I am of a mind to lease to interested parties. Poupouwela, an ili of taro land at Honouliuli, Ewa. A parcel of taro land and fishponds at the shore of Honouliuli. A parcel of taro land and its fishery at Waimalu, along with half Mokuumeume [Ford island] at Ewa. These are the places that I want to lease. If you are interested in this land in the form of a lease, you should come to my house and speak with me.

Haalelea.

Honolulu, August 23, 1858. [Maly, translator]

**A Lamentation for Aupuni
Citing Noted Places of the Honouliuli and the 'Ewa District**

With the advent of writing and the publishing of native language newspapers in the Islands, the Hawaiian people began sharing their grief at the loss of loved ones with others across the islands. These kanikau and uwē helu (lamentations, dirges and wailing), such as the kanikau of Aupuni (f.), describe the cultural attachment that people of old shared with their environment, and are significant sources of cultural knowledge. The mele (chant formed) laments are rich with information about wahi pana, named places, sites, resources, winds, rains, and traditional knowledge of the land.

**Apelila 19, 1861 (aoao 4)
Nupepa Kuokoa
He kanikau.**

Feberuari, Ia 2, 1862, ma Kualoa,
Koolaupoko, make o ke Aupuni w.,

February 2nd, 1862, at Kualoa,
Ko'olaupoko, Aupuni (f.) died,

oia ka la Sabati, hora 9 o ka po.
Haku iho au i wahi kanikau nona.
Eia malalo iho kona wahi kanikau.

Kanikau aloha no ke Aupuni,
Kuu wahine mai ka po loloa o ka Hooilo,
Mai ka makani anu he Hoolua...

...Kuu wahine mai ke kula wela,
o Waianae
Hoomaha aku kua i Puuokapolei,
Auwe kuu wahine.
Kuu wahine mai ke kula la o Ewa,
Mai ka i-a hamau leo i ka makani,

Kuu wahine mai ke kula la o Kemoo,
Mai ka wai aku o Kaukonahua,
Kuu wahine mai ke kahawai aku
o Waikakalaua,
Mai ka ihona o Kipapa,
Aloha ia kula a kakou e hele ai,

Elua kua, hookahi keiki,
Kuu wahine mai ka laula o Ewa,
Mai ke awa lau o Puuloa,

it was the Sabbath, 9 o'clock at
night.
I composed this lament for her.
Here, below is a lamentation for her.

This lamentation is for Aupuni,
My wife of the long winter nights,
from the cold Ho'olua winds...

My wife with whom I travel the hot
plains of Wai'anae
We rested at Pu'u o Kapolei
Alas my wife.
My from the plains of 'Ewa,
From the place where the fish quiet
the voice in the wind,
My wife from the plain of Kemo'o
From the waters of Kaukonahua,
My wife from the gulch of
Waikakalaua
From the descent of Kīpapa,
Love for that plain over which we
traveled,
The two of us and one child.
My wife from the expanse of 'Ewa,
From the many bays of Pu'uloa...

Lease of the Kūalaka'i-One'ula and Kupaka Lands (1862)

Feberuari 6, 1862 (aoao 3) Ka Hoku o ka Pakipika Olelo Hoolaha

E ike auanei na mea a pau ke nana mai. Owau o ka mea nona ka inoa malalo ae, ke hookapu aku nei au i kuu kuleana aina e waiho la ma Honouliuli, ma ka Mokupuni o Oahu nei, a penei na palena o ua wahi la, ma kahi i kapa ia o Popoko e pili ana me Kualakai, e holo ana a hiki i Oneula i pili pu me Kupaka, a maloko oia mau wahi, aole e hele na Lio, Bipi, Hoki, Miula, Hipa, Kao, puaa, Moa, pelehu, a me na holoholona e ae a pau ma ua wahi la.

A o ka mea kua i na olelo i haiia maluna ae, alaila, e hoopii no au ia ia e like me ke Kanawai, aole nae pili ana keia i na holoholona o J. Meek, a me ka poe e hele ana i ka hana a ke Konohiki, a me kekahi mau Kuleana e ae o'u, aia no ia wahi, o Kihewamakawalu, a me Koaka, a me Mokuhema, a me Keaniani, a me Kepoe, a me Kalole, iwaena o ke Ahupuaa o Honouliuli, a e pili ana na olelo a pau i haiia maluna, ae i keia mau kuleana, e lilo ana keia i kanawai paa no ua mau wahi la, mai ka la aku o ka hoolaha ana.

D. Kaope. Honolulu, Ian. 29, 1862

**Translation
Notice.**

Know all men who see this. I, the one whose name is below, hereby place a restriction on my personal land situated at Honouliuli, island of Oahu. The boundaries are thus: from the place called Popoko, adjoining Kualakai, and running to Oneula, adjoining Kupaka, and everything within those places. No horses, cattle, donkeys mules, sheep, goats, pigs, chickens, turkeys or other livestock may enter.

The one who opposes the above notice shall be prosecuted by me according to the law. This does not pertain to the livestock of J. Meek, the people of the Konohiki, or those who have business with me. These places are Kihewamakawalu, Koaka, Mokuhema, Keaniani, Kepoe and Kalole in the middle of the Ahupua'a of Honouliuli. To which pertain all the words stated above, and with those rights. These are held under the law from the day of this announcement, forward.

D. Kaope.

Honolulu, Jan. 29, 1862

**He Kanikau Aloha Keia Nou e Luakauwawahine
This is a Lamentation of Love for you Luakauwawahine**

As cited above in the lament for Aupuni, the kanikau of Luakauwawahine, includes poetic references to several wahi pana and other noted places on the Honouliuli-Pu'uloa plains. These localities are associated with the spirits of the departed, and found in a wide range of traditional narratives.

Mei 24, 1862 (aoao 4)

Nupepa Kuokoa

He Kanikau Aloha Keia Nou e Luakauwawahine

...Kuu wahine i ka i-a hamau leo o <u>Ewa</u> ,	...My woman (wife) at 'Ewa where
A pane ae ka leo makani i-a,	The fish that quiet voices are found,
Kuu wahine mai ka i-a hawanawana	Where the wind is the only voice that
i ka wawae,	answers,
Olelo ana i ka lau o ka lima,	My woman from where the fish
E hai mai ana i kona inoa, he Mahamoe,	whisper at one's feet,
Mai ka makani kuehu lepo o Ewa,	We spoke by the gesturing of
Me he kanaka la ka wiliwili o <u>Kaupea</u>	hands,
i <u>Kanehili</u> .	Speaking its name, a Mahamoe
Ua hili au, ua mihi alua i ko aloha,	(bivalve),
	From the wind which stirs up the
	dust of 'Ewa,
	The wiliwili trees are like the people
	of Kaupe'a at Kanehili.
	I have turned, twice repented in your
	love,

Kuu wahine mai ke awalau o Puuloa,

Mai ke kula wela la o Peekaua,
Kahi a kua e noho ai,

Kuu wahine mai ke kaha loa o
Kumumamo,

O ia wahi a kua e hele ai,
I ke anu a me ka makani...

Pawai

Puuhale, Kalihi. Mei 12, 1862.

My woman from the many bays of
Pu'uloa,

From the hot plains of Pe'ekāua,
Place where we two dwelled,
My woman from the distant plain of
Kumumamo,

The place where we two traveled,
In the cold and the wind...

By Pawai.

He inoa no Kekamalahaole A name chant for Kekamalahaole

Here is another kanikau in which wahi pana around the island were cited while lamenting that Kekamalahaole shall never again see or travel to those places with the composer of the mele:

June 4, 1864 (aoao 1)

Nupepa Kuokoa

He inoa no Kekamalahaole.

...Pau makemake ia Laie,
A oi pili Nauolewa i ka makani...

There is no desire for Lā'ie,
or to be close to Nauolewa in
the breeze...

...Koekoele i ka papa auwae o Makaaho,
Opai na kuli o Nanakuli i ka makani,

Rattling upon the path of Maka'aho,
The knees of Nānākuli tremble in
the wind,

I ka uhene honeia e ke kaha o
Waimanalo,
Ke oni aela me na wahine o ka mao
i Puuokapolei,
Aohe hana a ke kula o Hoaeae,

Murmuring along the coastal plains
of Waimānalo,
Moving about with the women in the
ma'o growth at Pu'u o Kapolei,
There is nothing to be done on the
plains of Hō'ae'ae

I ka lawe malieia e ka wai o Waipahu,

The water of Waipahū is tenderly
Taken,

Heaha la ka makani he Waikoloa,
E apa nei i ke kula o Punahaweale,

What is it to the Waikōloa wind,
Waiting upon the plain of
Punahaweale,

I ka milimili a kaa miliia e ka wai o Kamili,

Caressed and fondled by the
waters of Kamili,

I miliia mai e Manana noho Weloka i ka lai,

Caressed at Mānana, dwelling
peacefully at Welokā

Lea ka apaapa i ke kula o ka Wailiula,

Joyfully dawdling on the plain of
Waili'ulā

Ke nana ia luna o Kaehaeha,

Looking to the heights of
Ka'eha'eha,

O ka maikai o ke kula e waiho nei,
Ua pahee a nolu wale i ke pili...
...O ka hoi no o maua a pili me
kuu aloha—e,
Aloha oe – o Kekamalahaole he inoa.

[signed] L.

The find plain which is set there
before us,
Simply sliding and swaying on the
pili grass...
...Let us two return to be with my
love—
Love to you – Kamalahaole is your
name.

Mei 23, 1868 (aoao 2)
Nupepa Kuokoa
Kaikamahine Lelepali

Ua kakau leta maio J. P. Kaiahamauleo o Ewa ia makou, ma ka Poalima, la 1 o Mei, ua kaa kekahi kaikamahine uuku i ka pali o Kaulaula ma Honouliuli. Aia maluna oia puu he mala ipu haole a kona mau kupuna, a i pii aku laua me kona Kupunawahine e nana i ka mala. Hiamoe e nae ua moopuna la, nolaila hoomoeia ma kahi hale kiai, hele e ke Kupunawahine e hoa aku i ka pipi, i hoi mai ka hana ua nalowale ka moopuna. Huli wale iho la ia, a hoi i kauhale, loaaku kona haku, a olelo aku la, “ua nalowale ka moopuna a kaa. “ I huliia aku ka hana, loaaku ua make ma ka huli makai o ka pali, “e moe ana i ka hiamoe kau a hooilo. “

Translation – Summary

J.P. Kaiahamauleo of Ewa wrote to us Friday, May 1, sharing that a young girl fell of the cliff of Kaulaula at Honouliuli. There is at the top of this hill, a planting area of foreign gourds, grown by her grandparents, which she had climbed with them and she ascended with her grandmother to look at the field. The granddaughter fell asleep in the caretaker’s house and her grandmother went to drive up the cattle. When she returned, she looked for her granddaughter who was missing. She went to the owner of the house and told him that her granddaughter was missing. Upon searching she was found dead on the shoreward side of the cliff. She now “sleeps throughout the seasons.”

1869 School Report of Waianae and Ewa

As reported earlier, the mission station of Honolulu, began establishing schools around the islands. These schools were situated where ever a community existed that could support the endeavor. The instruction focused on religious and general courses. Nearly every ahupua’a had at least one school, and in some instances several schools at various locations within an ahupua’a were established. By 1850 operation of the schools had transferred from the mission station to the government, and a minister of public education oversaw the development of the schools. The report below was submitted By the school supervisor of ‘Ewa in October 1869, and identifies a school at both Pu’uloa and Honouliuli, naming the teachers and number of students in the declining communities of the district.

Okakopa 9, 1869:3
Nupepa Kuokoa
Hoike Kula of Waianae a me Ewa.
H.U. Mahi et al.

...Sep. 28, M.H. 1869, Hoike o Ewa, kula o Puuloa, Keo ke kumu, na haumana 14, keiki kane 4, kaikamanine 10. A. Hookuikui 3, Heluhelu 11, Helu Kamalii 3, Helunaau 5, Huinahelu 5, Anahounua 2, Aokiko 7, Palapalaaina 12, Kakaulima 4...

Kula o Honouliuli Kaniela ke kumu, 18 haumana, keiki kane 13. Kaikamahine 5. A Hookuikui 5, Heluhelu 13, Kakaulima 5, Helunaau 13, Huinahelu 13, Hoailonahelu 4, Anahonua 7, Aokiko 4, Palapalaaina 18, Kakaulima 13...

School	Teacher	Number of Students
Puuloa	Keo	14
Kalauao	Kekaina	24
Waiawa	A. Kaina	47
Waipio	Kanahele	53
Honouliuli	Kaniela	18

H.U. Mahi,
G.W. Haaheo,
G.H.O. Keauiaole...

Translation:

Sept. 28, 1869.

Report from Ewa, Puuloa School. Keo is the teacher, There are 14 students, 4 boys, 10 girls. Recitation, 3; Reading, 11; Basic arithmetic, 3; Mental arithmetic 5, General arithmetic 5; Geography, 2 punctuation 7; Mapping, 12; Writing, 4...

School of Honouliuli. Kaniela is the teacher. There are 18 students. 12 boys and 5 girls. Recitation, 5; Reading, 13, Writing, 5; Mental arithmetic, 13; General arithmetic, 13; Algebra, 4; Geography, 7; Punctuation, 4; Mapping, 18; Writing, 13...

School	Teacher	Number of Students
Puuloa	Keo	14
Kalauao	Kekaina	24
Waiawa	A. Kaina	47
Waipio	Kanahele	53
Honouliuli	Kaniela	18

H.U. Mahi,
G.W. Haaheo,
G.H.O. Keauiaole...

January 3, 1872 (page 6)
The Hawaiian Gazette
Public Notice

All persons are hereby cautioned against trespassing on the lands called Poupouwela, Kapa Aina Kalo, Pauhi, and Oneula, situated in the Ahupuaa of Honouliuli, Island of Oahu, and will take notice that if they trespass on either said lands, by running cattle, horses or other stock thereon or in any otherwise, that they will be prosecuted to the extent of the law.

A.A. Haalelea
J.H. Coney, Trustee.
December 12th, 1871.

Visit by the Board of Health to Honouliuli

Iulai 29, 1875 (aoao 2)
Ka Lahui Hawaii
Na Ka Papa Ola!

Malalo iho nei, e ike ia no he palapala hoike na ka Papa Ola, ma o kekahi o kona mau hoa, imua o ka Mea Hanohano W. L. Moehonua, ka Peresidena o ia Papa. O keia palapala hoike, e pili ana no ia i kekahi mau hana a ka Papa Ola, i hapai ia mamuli o na lono i loaa mai no kekahi ano mai puupuu ahulau ma Waianae; a mamuli o ka lokomaikai o ka Peresidena o ia Papa, ke waiho aku nei makou imua o na makamaka:

I Ka Mea Hanohano W. L. Moehonua,
Peresidena o ka Papa Ola.

...Mai Waikele aku, holo makou no Honouliuli, kahi o ekolu mea mai i loaa aku ai. O ka mea mua i halawai me makou, o Kekapala (k), ua loohia oia no kekahi mau la, a ua ola oia, wahi a kona manao iho, e noho ana maluna o ka mauu, a e hilinai ana i ka pohaku. Nana iho la ke kauka, a haawi iaia i ka laau i hookahi inu ana. Mai laila aku, holo aku makou no kekahi hale e pili koke mai ana, kahi i loaa aku ai, he elemakule a he wahine nona na inoa o Kini (k) a me Kaina (w). Ua loohia laua i keia mai, a ua ea mai he puupuu poha maluna o laua. Maluna o ka papalina o Kini (k) kekahi puu keokeo, a ua kaha iho ke kauka a puka mai la ka palahehe. Ua waiho ia malaila kekahi omole laau no ia mau mai. E oluolu ana no keia poe mai a pau ke malama pono lakou ia lakou iho, a ke hoolohe hoi i na kuhikuhi ana.

I ka hora 5 p.m., haalele iho la makou ia Honouliuli, a holo aku la no Waianae me ke kamaaina mua a makou i hele pu aku ai mai Honolulu aku. Hora 9 o ka po, hiki aku la makou ma ka hale noho o Rev. P. W. Kaawa,

Translation – Summary:

Below, we see a communication to the Health Board from one of our associates, given before His excellency, W.L. Moehonua, President of the Board. This explanation concerns some of the work of the Health Board, as carried on after word of the spread of chicken pox at Waianae. Through the kindness of the President of the Board, we set this before you our friends.

His Excellency, W.L. Moehonua
President of the Health Board.

...From Waikele we went to Honouliuli, where we met with three individuals. The first that we met with was Kekapala (k), who had been overcome for several days, and then regained his health, saying that he had been sitting upon grass and resting upon stones. The doctor looked at him and gave him medicine to drink one time. From there we went to another house that was close by, where we met with an old man and a woman. Their names were Kini (k) and Kaina (w). They had been overcome by this illness, which formed bumps on both of them. On Kini's cheeks was a white bump (pimple-like), which the doctor cut and from which came puss. A bottle of medicine was left there for these patients. May these patients please take care of themselves, and heed the instructions.

At 5 p.m., we left Honouliuli...

Hookahi Po I Lihue A night at Līhu'e

In the narratives below, Kalakini, a resident of Kalihi, shares with readers of the newspaper, Ka Lahui Hawaii, a description of his trip to the uplands of Līhu'e in Honouliuli Ahupua'a.

Kalakini mentions the potential of development in the 'Ewa District should the Reciprocity Treaty (with the opening of Pu'uloa to American ships) be passed, and the possible economic benefit to the Hawaiian Islands. The visit took Kalakini to the Meek family ranch estate at Līhu'e in Honouliuli, and he makes reference to several notes places in the region through place names and mele.

Pepeluali 3, 1876 (aoao 3) Ka Lahui Hawaii Hookahi po i Lihue.

E Ka Lahui Hawaii ; Aloha oe:—
He wahi kanaenae iki keia e waiho aku nei i kou ahonui palena ole, a nau ia e lawe aku iwaena o kou lahui, ke hiki.

I kekahi la o na pule i aui ae nei, i ke kupono ana o ka wati i ka hora 10, e hele ana he huakai makaikai ma na kula akea o Lihue, me he mea la i ka hoomaopopo iho, ua hiki aku ka huina i ka eiwa a umi paha. I ka ike aku a ka mea e kakau nei i keia mau kula, aohe wahi a ka manao e hooalahala ai. He mau wahi oi loa no na hanai holoholona ana ma keia mau mokupuni, a maluna aku o keia ke holo ke Kuikahi Panailike, aohe wahi e ae a na Hui Kalepa nui o kakou nei e manao ai i mau mahina ko e like me keia. Aka, me ka nui no paha o na lilo e wehe ia ai ka nuku kaulana o Puuloa i hiki ai ke komo na moku nui, ke ole e kuhihewa ka mea kakau, me he mea la, he mau makahiki helu wale no paha, e hoihoi ia no na poho ke holopono na hana.

No Na Awawa a me na Alu.

O Kipapa oia kekahi o na awawa nui a akea a'u i ike ai ma keia ala, a he malihini no hoi au i ka hele ana ma keia mau wahi. He awawa maloo loa keia, a me he mea la paha i ka wa hooilo e ike ia ai he wahi wai malaila, i ka nana ana aku, ua piha pono i na holoholona, e ai ana, e moe ana, iluna kekahi i ka nihinihi, ilalo kekahi i ke apoopoo, a me na alu. I ko makou kau ana ma kela aoao o keia awawa, ua koe aku makou ekolu wale no, ua huli mai la e nana ia hope, aohe maalo kanaka, o na bipi kupelu o ia kula i hoomaopopo ole mai ia makou ka mea ikea e nuu ana i na mauu i paa mau i na kehau waikoloa oia kula uliuli.

Ku iho la makou no kekahi mau minute a nana aku la ia mua, a pela hoi mahope, a ike iho la ua loihi kahi i hele ia, a eia no hoi kekahi, o ko makou wahi pailata, aia aku la oia me ka poe mahope. I keia manawa ua hiki i ka hora 2, a ke hakumakuma mai la no hoi na ao ua, a o na kauhale kokoke imua o ko makou mau alo; oia no na hale noho kuahiwi o ka makua Capt. John Meek, i hala aku la ma kela aoao, iloko o kona mau la kanikoo. I keia wa, ua kuka iho la makou no ka pono o ka hoi ana i hope, a no ka hele ana imua, ia manawa, ua hooholo koke iho la makou no ke kipa ana i na hale i kokoke imua o ko makou mau alo, a o Lihue ka ihu o na lio. I keia wa a makou e holo nei maluna o ko makou mau lio, o ko makou kokookolu he wahi opio, nona ka leo e hoopuiwa mau ana ia maua i na wa a pau, ma ka uwa me ka akena ana, no ka ikaika me ka holo o kona wahi lio uuku, i oi ae ka mamua o ko maua, a pela io no i ka'u nana iho, ua ano nawaliwali io no ko maua mau lio, ua hilinai ia no paha ia, no ke nui o ko mau kino, a me ka loa o kahi i hele ia.

Ka Hoes Ana i Kauhale.

He hapalua mile paha hiki aku makou i na hale, no ka nui makewai o ko'u mau hoa, ua kipa koke aku la laua malalo o kekahi alu i eli ia he punawai, a i makaukau no hoi i ka bakeke e huki ai, ua kahea mai la laua ia'u. A aole nae o'u wahi mea a hoomaopopo'ku. Auau loa aku la ko'u lio, me ka manao e hiki koke i kauhale, a e ike paha i kekahi mea i launa a i kamaaina hoi. A i ko'u kaalo ana ae mamua iho o na hale, pae ana he leo, a o keia leo, no kekahi wahine a'u i ano kamaaina iki ia'u mamua, me ka peahi pu mai, ia wa ua komo mai ka hoomanao ia'u no keia mau wahi lalani:

Pa kahea a ke Koolauwahine o Puakei—e
He pua lau kona na ka moe e aloha ai,
Oia aloha la e hoi hou iho,
I kaulele no ka po i hala ae nei.

Iloko o ka eleu, a me ka hiki wawe o ke kamaaina wahine; a kahea ae la ia he mau kanaka elua, na laua i miki aku e malama i kuu lio. Aohe no hoi i upu iho, ua hoea mai ko'u mau hoa, a ua apo koke ia mai la makou e ke kamaaina wahine i piha i ke aloha akea me ke ahonui. A nona ko makou mahalo piha, ma ke ano o kana hookipa ana, he makamaka heahea oiaio oia, a he ano lede maoli, a hoomaopopo ae la au o ka wahine mare oia a Mr. Richard Meek, kekahi o na ona o ia kulanakauhale, na kula akea a me na kuahiwi kualono. O na mea i oi aku ke kamaaina ia makou, oia no o Thomas Meek me kona kaikaina nona ka inoa maluna ae, he mau kanaka hoi i ikeia no ke ano akahai a hookipa oluolu i ka poe e kipa aku ana ma ko laua home.

A iloko o ka lokomaikai palena ole o na Keonimana no laua keia wahi, ua oluolu loa laua i ke noi ana mai ia makou e moe ilaila ia po, a ua ae koke ia keia noi, a no ke ano nawaliwali no hoi kekahi o ko makou mau lio, nolaila, ua holo lea loa ke noi. Ua nanea iho la ia koena o ka manawa, a hiki i ka makaukau ana no ka paina ahiahi, ia wa, ua ku like mai na kamaaina iluna e hoomakaukau ia, a i ko'u nana ana iho i na mea o ka papaaina, ua komo koke mai la ia'u ka pololi, a hoomanao ae la au i na lalani malalo iho :

Me he lamalama la ka pua lena oke koolau,
I ka pala luhi ehu ma kauka o ka Ako.

Ua ai, ua honuu, a ua inu a piha, aole au e poina iki ana i na hoowehiwehi hanohano ana a na keiki lalawai o ia uka iloko o ka hapa hope o ko'u mau makahiki e hele nei, no laua ko'u aloha a nui loa. Ua ano powehiwehi iho la i ka wa i pau ai ko makou paina ana. Ia wa puka aku la mawaho o ka hale, e ike i ke Aliiwahine hoomalamalama o ka po e pahola ana i kona nani maluna o na papalina o ka honua. A ia wa no hoi au i ike maka iho ai i ke kololio ana mai a ka welau makani kehau, ke hele la au a maele, i ka ua mea o ke anu e, ke "Hao la na kepa ka hau o Lihue."

I keia wa, ke iho mai la ke ahuihiu makani mai na oawawa mai, me ka halihali pu mai hoi i ke ala kupaoa launahale, a me ke onaona o ka mauu nene, o ia uka aloha a'u e hoomanao ai i keia mau lalani:

"Paoa Lihue i ke ala o ke Kupukupu,
I ke ala o ka mauu pua nene,
I honia e Kokoloea a Malamanui,
Maewa ke oho o ke Kaunaoa i ka la."

Aole no hoi au e poina ana ma keia i ka haawi ana i ka mahalo ia Keoni Miki Liili, i kona akamai luaole ma ka hookani ana i ke Guitar, (Ki-ka,) ua like no ia me ka ipo malalo o na kohaihai o kekahi po mahina konane like me keia. Ua hoalo ia ka manawa ma na nanea ana o keia ano, a hiki wale i ka wa i hoalii iho ai ka hiamoe i na maka, ua hoi aku la makou e moe.

A ma ke kakahiaka ae o kekahi la, ua ala ae la, a mahope o ka aina-kakahiaka, ua hoomakaukau iho la makou no ka hoi ana mai. Ua paa ko ko'u mau kokoolua lio, a o ko'u ahi lio, ke noke ia mai la i ka homalimali ia, a aohe wahi mea a malii mai, me he mea la ua

Makemake wale aku no ia i kanahale,
Ua hiaai wale aku no i ka lehua.

Ke puiwa la kela, ke owala 'la. Me ka leo nui ka hoa'loha Thomas Meek i kahea ae ai i na Paniolo ona, ia wa no hoi makou i ike aku ai i ka eleu nui, me ka hikiwawe i ohi mai ai na keiki o ia nahale, me na kaula ili pakahi ma ko lakou mau lima, a me he mea la aole i elua minute mahope iho ua hihipea ka a-i o ua lio nei o'u i na kaula i lele mai ma o a maanei. He wa pokole loa mahope o keia, ua kau like ae la makou maluna o na lio, me ka hawi ana i na aloha lulu-lima i na makamaka oiaio o ia uka ano iuiu i paa mau i ka ohu.

A pela iho la i hoalo ia ai he manawa pokole o ka mea nana i kakau keia, mawaena o na hoa'loha, me ka haalele aku i ko laila mau kaiaulu. Me ka Mahalo i ka Lunahooponopono a me na Keiki o ka Hale Pai.

Kalakini.
Kalihi, Honolulu, Dek. 15, 1875.

Summary — A night at Līhu'e

...One day, a few weeks past, a trip was made to Līhu'e to understand events. Upon seeing the plains, the writer found nothing to criticize. There are many excellent grazing lands upon these islands, and if the Reciprocity Treaty moves forward, there is no place else that the Merchants Association is looking at that would be like the lands here for fields of sugar cane. But it is only to give the opening of the famous enter of Pu'uloa so that large ship may enter. Unless the writer is mistaken it will be a number of years for the completion of this work.

The Valleys and the Ravines.

Kīpapa is one of the large, wide valleys that I saw on this road and I was unfamiliar with travel in these places. This is a dry ravine, though perhaps during the winter water may flow. Upon looking there it was seen that it was filled with livestock, eating and lying down. Reaching the other side, we found on the plains green grasses moistened by the Waikōloa dew.

At 2 o'clock, we arrived at the mountain home of Capt. John Meek, who had passed on to the other side in his old age. We then continued on to Līhu'e.

Arriving at the Residence.

Going on about a half mile we arrived at the house, and because of the thirst of my companions, they went on down to a ravine where there have

been dug a spring. I then heard the greeting of a voice from the house, coming from a woman with whom I was somewhat familiar. Two men came out and took my horse as she greeted us. This lady was the wife of Mr. Richard Meek, one of the owners of this house of the broad plains on the mountain slopes. We were also greeted by his older brother, Thomas Meek...

After eating dinner, we went outside and I saw the wisps of the wind born dew descending. It was becoming dark and cold in the rains, as said, "The spurs of Līhu'e dig in with cold." Then a wild wind came down from the gullies, bearing with it the fragrance of the forests and grasses. There is remembered the lines of this song"

"Līhu'e is scented with the fragrance of the kupukupu fern,
By the fragrance of the flowering nēnē grass,
Kissing Kokōlea and Mālamānuī,
As the kauna'oa strands turn in the sun."

The next day we arose, had breakfast, and made prepared for our return journey. Thomas Meek called his cowboys, our horses were prepared, and in a short time we were making our way by to town...

Kalakini. Kalihi, Honolulu. Dec. 15, 1875.

Namakaokapaoo
Malaki 1, 1877 (aoao 1)
Ka Lahui Hawaii

...E ke hoa, no keaha la oe i lele kamoko mai nei i ke kahua ka-ka laau o Namakaokapaoo? Ka mea i waiho i ke au-paoo (uala), a inai me na maka o Kauwaimaikalani, ke koa kaulana o Hawaii, i ke au o Keaweami ke alii, ke keiki kamae hoi o na pali Lihue o Honouliuli, ka mea hoi nana i kaniu i ke poo o ua koa kaulana la o Hawaii me ke Koa-ie o luna o Puukuu. A nolaila, e ke hoa, ua oki oe. Me ka mahalo.

Daniel Kalou.
Honouliuli, Ewa, Feb. 17, 1877.

Translation

Friend, why have you leapt into the dispute here on the spear fighting plain of Namakaokapaoo? The one who set aside the shoots of the sweet potato, garnished with the tears of Kauwaimaikalani, the famous warrior of Hawaii in the time of the chief Keawenuiaumi, the mischievous child of the Lihue cliffs at Honouliuli. The one who severed the head of the famous warrior of Hawaii with the Koaie from the top of Puukuu. Therefore friend, you are finished.

With appreciation.

Daniel Kalou. Honouliuli, Ewa. Feb. 17, 1877

Obituary of James Dowsett (Kimo Pelekane)
July 17, 1898 (page 2)
The Hawaiian Gazette
Obituary of James Dowsett (Kimo Pelekane)

Jas. I. Dowsett

Citizen passes to great beyond at advanced age.

As a native of Honolulu, Had a most interesting career.

Confidant of Monarch—successful in business—Funeral.

James Isaac Dowsett, one of the best known citizens of Hawaii nei and a man all his life held in high esteem by his fellow men, died Tuesday night. The end came at the Queen's Hospital at 7:25 P. M. quickly the news was telephoned over town and expressions of regret and condolence and proffers of assistance came to the family by the hundreds.

James I. Dowsett was born in Honolulu. The house in which he first saw the light of day and which was built by his father, still stands and is occupied. It is the 2-story building in Union street, next to the old bell tower fire station. The parents of Mr. Dowsett came to this country from New South Wales, where they were married at Sydney in 1825. The mother was originally from England. She died here July 4, 1860. The father was a sea captain. He lost his life at the hands of savages in the South Seas. He went ashore from his whaling vessel with a boat's crew and all were murdered by the natives. The elder sister of James I. Dowsett was the first wife of Capt. Howland., a sea captain. The younger sister is Mrs. M. C. Monsarrat of this city.

The wife of Mr. Dowsett was the beautiful Miss Annie Ragsdale. There survive Mr. Dowsett seven daughters and four sons. Two sons have preceded their father to the grave. There are a number of grandchildren.

By the death of James I. Dowsett, a blank is left in the community. He did not care for public office. Had he yearned for political preferment any office was at his disposal for many years. He was appointed a Noble of the Kingdom by Kamehameha III and was friend and confidant of Kamehameha IV and V. His advice was often sought by the monarchs and was given as one entirely disinterested and he held the trust of those in the highest positions as well as the implicit confidence of the common people. He was a great favorite with the native Hawaiians and spoke their language beautifully. Mr. Dowsett was quiet in the conduct of business, but was capable and successful as a man of affairs. In the earliest days he soon saw the opportunities for money making in the whaling industry and was a capitalist in that field. He still has pending Alabama claims, showing that when the fleet was young he was active as promoter and manager. He had since reaching man's estate owned schooners plying in Hawaiian waters, had extensive land and stock interests and owned the salt works at Pearl Lochs He owned an undivided one-half interest in the quarantine Island and reef property more generally known as belonging partly to the Sumner estate. Mr. Dowsett amassed a large fortune. Up to the very day he was compelled to take to his bed he was at his office in Queen street, where he handled merchandise and schooner business and dealt in livestock. There were always natives about

the place. The Hawaiians called Mr. Dowsett “Kimo Pelekane “ (Jim the Englishman.) They would ask him about anything and everything concerning their interests.

The Grave of Loo Ting at Kualakai
January 3, 1899 (page 7)
The Evening Bulletin

To remove his bones.

About a week ago, a Chinese fisherman, Loo Ting by name, was drowned while fishing near Kualakai, this island. The waves were high and the poor fellow was capsized. The body was buried at Kualakai and Monday morning, a son of the dead man called at the Marshal's office to obtain permission to remove the bones for shipment to China. It is not probable that the Government will allow the body to be exhumed immediately.

Dedication of the Puuloa Church
May 14, 1901 (page 6)
The Hawaiian Gazette

Does not owe a cent
Puuloa Church is dedicated to God.
Contributions were generous.

A deficit of \$170 raised before the consecration—Liliuokalani present.

The dedication of Puuloa church near Pearl Harbor, took place yesterday. Queen Liliuokalani being among those present from Honolulu. More than 200 people, mostly natives who live in the neighborhood, were in attendance and dedicated the little church to God. Rev. Mr. Timoteo, the native clergyman, delivered the dedicatory sermon, followed by Rev. O. P. Emerson, who offered the invocation. The services were concluded by the serving of a luncheon, in which both the visiting townsfolk and the natives participated.

Puuloa is a little village on the eastern side of the mouth of Pearl Harbor, where native fishermen reside, earning their living by selling their catches in Honolulu. It is about two miles and a half from the little Puuloa station to where the natives live, a very quiet place directly facing the ocean and close by the entrance to Pearl harbor.

Sometime ago Hon. Henry Waterhouse spoke of building a little church there for the people, who ordinarily had to travel many miles to attend services. To start the work he gave \$100. With this the members made plans for building the structure, succeeded in collecting \$223.00. They built the church, and when completed, found it had cost \$393.50, leaving a deficit of \$170.53, which was a large amount to collect from the poor people of that district.

Yesterday a large gathering of townspeople and some from Ewa came to see the church dedicated. Shortly before 11 o'clock Queen Liliuokalani arrived there in her own carriage, and soon after those who came on the train from town arrived in busses.

The exercises were very interesting. The Puuloa choir opened with a hymn, which was very creditably rendered. After the singing Rev. O. P. Emerson offered a few words of prayer. Then the choir and the congregation all united in singing a hymn appropriate for the occasion. Next was the reading of the committee's report, which showed that they were \$170.53 in debt for the completion of the building. Rev. E. S. Timoteo, pastor of the Kaumakapili church, read the scriptures and offered a prayer. Then came the offerings, Rev. Timoteo called the attention of those present to the \$170.53 left unpaid, and said that he did not feel that it was best for him and those present to dedicate the house of God when it was not all paid for and was not wholly theirs. On hearing this those present gave as much as they could afford. Much credit is due the Queen, Mrs. Ahrens, Mrs. Paris, Mrs. Richardson, Theo. Richards, O. P. Emerson and others for helping pay this deficit. The whole amount was contributed, and a little more, by the few that were there with means.

Puuloa choir followed by singing a very appropriate hymn. Much credit is due their leader for the patience he has shown in teaching such difficult pieces of music. The music was well rendered, and the choir compares favorably with those in other native churches.

Rev. E. S. Timoteo then delivered his dedicatory address. He spoke of the necessity of building a little church for those there who wanted to worship God. Not everyone could build a temple to God. David wanted to build the temple at Jerusalem, but God chose Solomon to finish the work. It was well to find a place where people could worship God. "The people of Puuloa have traveled miles to do this, and they have a Zion of their own close by, and what they ought to do is to fill the church every Sunday with those desirous of communing with Jehovah, the king of kings. You must not keep him inside and stay on the outside but must do your part. It took a head carpenter with a few other carpenters to build the church. Christ is the head carpenter for souls and we are the helpers. If we want to make our bodies temples of God we must ask Him to come and build and He can do it. "

The congregation listened attentively to the sermon, and all were pleased with the words of cheer. Rev. J. M. Ezera then offered a few words of prayer.

By this time everyone was hungry and longing for the many nice things awaiting them. They all came to the big tables, which were loaded with the best of Hawaiian dishes. A special place was reserved for the Queen and her party, and all did justice to the feast. Everyone ate heartily, and enough was left over to feed a hundred more.

Among those present were: Queen Liliuokalani, Mrs. Ahrens, Mrs. Olds, Mrs. Paris, Mrs. Richardson, Miss Rose Kaukaha, Mrs. Pa, Mrs. Rice, Mrs. & Capt.

Pederson, Misses Katy Sullivan, Hattie Defries, Jennie Jones, Rev. and Mrs. E. S. Timoteo, Theo, Richards, Rev. O. P. Emerson, Rev, J. M. Ezera, Henry Meemano, B. S. Kapu, Jas. Hakuole, Isaac Harbottle, John Bickerton, William Kapu, D. Kanewanui and Wm. Laa.

The natives appreciated the presence of the Queen, who came so many miles to show her interest in the good work being done amongst them. Her presence was a great source of inspiration to the Hawaiians.

**Village Planned for Puuloa Peninsula
November 5, 1901 (page 1)
The Honolulu Republican**

Immense and promising scheme of the Dowsett estate.

Arrangements for quiet retreat.

To occupy a mile of land almost facing Pearl Harbor.

Material for short railway arrives.

By Claudine—Handsome Boulevard--Branch railroad—boating, Fishing and other attractions.

Puuloa, the famous point at Pearl Harbor, for so many years so dear to the hearts of bridal couples, yachting parties and pleasure-seeking aggregations, is to be made a residence district. If present plans carry—and there is much in their favor—the pretty peninsula may in a few years bear to the visitor the sight of a sea-girt village of tropical cottages in place of the present expanse of waste, kiawe and unattractive landscape.

By the Claudine, which arrived Sunday morning from Maui, came a lot of railway material. Its discharge upon the wharf yesterday was the talk of the front, and the story of its purpose leaked out early in the day. The material was purchased from the Hawaiian Commercial & Sugar Company and is destined for Puuloa where it will become a railway line of about a mile in length or the benefit of prospective settlers. It was purchased and shipped over by the Dowsett Estate, which owns the Puuloa lands and purposes putting the fine lots there on the market at once.

Puuloa begins at the entrance to Pearl Harbor and extends back, north and west, about two miles. The lots near the harbor are the ones that will first be placed upon the market. Following the sale of these, others will be offered to settlers. The whole tract will be plotted and divided into building properties. Along the harbor front two rows of trees will be set out, shading a boulevard. This boulevard will extend from the old house near the shark pen to a point almost opposite the head of the western loch. It will be finely macadamized for driving purposes, and near it will run the little railway that will transport the material for building and other requirements of the settler.

As an inducement to settlement there will be established in this new village exceptional boating and bathing facilities. Homes for yachts will be established and there will be houses at which shore boats and canoes will be kept for the edification of those with a tendency to such luxuries. There will be fish nets, and fish lines, and fish spears and shark pens. After a time there will be a livery stable, with fine horses and good drives.

In co-operation with the general scheme the Oahu Railway & Land Company has consented to lay a special track from Puuloa station to a point near Waiaho, immediately opposite Puuloa. From this terminus residents or pleasure seekers may be easily conveyed by boat to the other side and into the prospective village.

There is but one “bitter in the sweet” of all these plans. It is the question of just what lands the United States government will take for fortifications.

It has been understood all along that the government would require Puuloa point for a fortress. In case condemnation proceedings are instituted the plans affecting the immediate point will have to be modified.

**Honouliuli Estate Lands of Kapule and Kealualu
October 20, 1905 (page 2)
The Hawaiian Gazette**

Probate matters.

Nua Kealualu, widow of the testator, petitions for probate for the will of Daniel K. Kapule, in which S. H. Oni of Honolulu is named as executor. The estate consists of lands in Honouliuli and Honolulu valued at \$3300. Kealualu the widow; Kamakani, a sister, and the Hawaiian Evangelical Association are named as devisees, the last being given certain kuleanas for the Ewa church.

Charles B. Cooper has presented his final account with resignation as guardian of Reynolds Brodie McGrew, a minor. He charges himself with \$6382.19 and asks to be allowed \$6221.68, the balance being \$160.51. The guardian, being over 13 years of age, nominates Mrs. Pauline McGrew, wife of J. S. McGrew, as guardian of his person and property in succession to Dr. Cooper.

Pa‘akai – Salt Making (1852-1922)

The making of pa‘akai (sea salt) was one of the significant traditional practices associated with the coastal lands of Honouliuli. There are a number of Māhele claims by native tenants of the larger Pu‘uloa land division for salt making sites. While no specific claim was identified for the wetland or shoreline zone within the Hoakalei program area, it is reasonable to assume that the making of pa‘akai was done in the area.

The formation of a salt works business at Pu‘uloa led to continuing residency along the Pākule, Keahi and Kupaka shoreline leading towards One‘ula. The Pu‘uloa Salt Works was in operation from the 1840s to the early 1900s (Figure 4). The narratives below, provide an overview of the modern business venture.



Figure 4. Pu'uloa Salt Works, 1909 (USGS-Mendenhall Collection, No. mwc00802)

**Daily Alta California
July 1, 1852 (page 4)
Puuloa Salt Works Advertisement**

Puuloa Salt Works—Sandwich Islands. These extensive works are situated at the mouth of Pearl river, Island of Oahu, within ten miles of Honolulu, and has the largest and safest harbor on the entire group of Islands. The entrance is half a mile wide, easily distinguished, with 12 feet of water over the bar at low tide.

These works are capable of supplying the entire Pacific Ocean with the article of salt.

Shippers and masters of vessels may procure entire cargoes or smaller quantities of the above article, in bulk, matt bags or barrels at the works, or delivered on board their vessels in the harbor of Honolulu, by applying to:

C.W. Vincent, Honolulu,
Corner of Mauna Kea and King Streets.

In 1860, the advertisement below was published announcing the availability of ocean salt which was being made at Pu'uloa.

July 25, 1860

Ka Hae Hawaii

“Ka Paakai o Puuloa” (The Salt of Puuloa)

From ancient time, the natives have known about and made salt; it is that with which food is seasoned, and is also an item of trade; but the salt of Hawaii is not very good, it is not the best for salting beef and salting pork. If it is left for long, it spoils.

But at this time, salt is made at Puuloa, and it is very good. The bitterness has been removed from within; a mill has been gotten and the salt mixed like flour, and like the salt of other lands; therefore, at this time, the salt of Puuloa is greatly desired. It is taken to other lands and it is a thing that brings prosperity to the land.

March 11, 1922 (page 11)

Honolulu Star Bulletin

Salt Works at Honouliuli Branching Out Into Shaker Salt Manufacture

Salt Works on Oahu to Branch Out Into Shaker Salt Field

Following a policy of doing its share towards making the Hawaiian islands self-supporting—productive of all necessities of life possible—an industry few know exists on Oahu is being brought rapidly to a standard equal to the highest achieved by mainland plants.

By a limpid lagoon, just beyond Pearl Harbor where crystal waters are not contaminated by infusion of foreign substances, the Honouliuli salt works has been developing under the eyes of Honolulu yet few have seen.

Machinery is being installed now to take the industry out of its swaddling clothes—to graduate it from its infant drudgery of feeding ice-cream freezers and supplying demand for crystal and rock salt, into what is known in the trade as the shaker salt field.

Now the word shaker means, in the parlance of salt, something which will shake out of a shaker. So it is a step forward from ice cream freezers to the table.

The plant, producing crude salt. Is turning out some 55 tons weekly eight months of the year. The other four month overcast skies and rains minimize production. The product is largely due to the care taken in filling the tanks, which are washed, scrubbed and drained before pure sea waters are pumped in. The tanks are of cement. The element of dust and dirt eliminated by the scrubbing makes the product marketable for cruder uses immediately. A fleet of motor trucks is supplying island consumers.

The new machinery will convert part of this crude output into salt for table and kitchen uses, shaker and bag salt. The demand for coarser salt will not be slighted in expanding to enter the shaker salt field. It is the intention of the men

who have brought the industry into being, to increase its capacity as the consumption increases.

The new machinery is designed to shatter the crystals and process the salt so that, in the moist climate of the island coasts, it will not cake—in fact it is the intention of the company to produce a Hawaiian product that will compare on all points with the imported article, with the added feature of ocean freight eliminated.

Expert supply surveys have been conducted in the island from time to time to determine just what imports are necessary to make up the difference between local production of any food article and demands of consumers. It is estimated that the salt works, when under full swing, would be able to eliminate this item from freight lists. The plant is on a branch of the railway. The new unit of the plant will be in operation before summer.

Kai Lawai‘a: Fisheries and Access (1857-1898)

Native Hawaiian historian, Samuel M. Kamakau (1869; translation, 1976) observed:

The Hawaiian people were a race of expert fishermen. The art had been handed down from their ancestors. Agriculture and fishing were the two main professions always passed on by the grandparents... The fishing profession was an important one, and one that could not be undertaken without supplies of canoes, nets, and fishing lines. If a fisherman were a landholder or a chief, or a descendant of a fisherman, or a son in a family which had ‘aumakua of fishing, then he could be a true fisherman with no lack of long canoes, short canoes, light, swift canoes, large and small nets, and long and short fishing lines. He would have everything he needed, and there would be nothing to stop him.

Some kinds of fishing required a fleet of canoes, many nets, and many men; other kinds needed only two, three, or four men, and some, only one man. Some ways of fishing were much work, and some were very easy. Fish was obtained in greatest quantity with nets. Other main ways of fishing were, with basket traps; with hook and line; by prodding about with a stick; by feeling about and grasping by hand or ensnaring between the fingers; by striking loose with stones [the ‘ōpihi]; and by drugging fish. A man could also fish with his hands, or with crab or shrimp nets, or with a pole from a ledge or the seashore, or catch fish in tide pools with a scoop net, or go along the seashore with a net, or set a fish line; or search for fish with a small basket trap; or draw a net over sandy spots in the sea or up onto the shore; or drive fish into nets by splashing; or with a pole... [Kamakau, 1976:59; Pukui, translator]

The fisheries—those along the shore of the open ocean and in Keawalau o Pu‘uloa (now Pearl Harbor), and along the shoreline—were the among the highly valued resources of Honouliuli Ahupua‘a. With the transitions in land tenure and land use that occurred following 1848, native residents of Honouliuli were steadily denied access to the traditional fisheries. The narratives below are selections from the historical record on the conflicts that arose between the customary practices of Hawaiians with the new land owners and system of access.

Poino! Distress! (Hawaiians Denied Access to Pu‘uloa Fisheries)

Mose, a native of Honouliuli, presented a public account of the distress that he, Isaaka and Makahanohano endured, in being denied access to the shore along Ke Awalau o Pu‘uloa, by a foreign tenant of the land, and asked the King, if this action was authorized by him.

Nowemapa 25, 1857 (aoao 139)

Ka Hae Hawaii

Poino!

E ka Hae Hawaii e. Aloha oe:— Ka mea e holo ana ma na kahi eha o ke aupuni Hawaii, he hoa kuili oe o ka poe imi noonoo, he ipo manuahi oe o ka poe ike. He wahi mea ka‘u e hai aku nei ia oe, a nau ia e hai aku i ka poe imi noonoo a pau o ke aupuni Hawaii.

Eia ua wahi mea la. Ia makou i hoomaka ai e holo maluna o ka waapa mai Honouliuli aku a hiki i kahi i kapaia o Keawalau o Puuloa, pa mai la kahi makani ma kai mai, he maunuunu ko ke kaha, he olauniu ko Waikiki, he kukalahale ko Honolulu, hoohuli pono ae la makou i ka ihu o ka waapa me ka manao e holo aku i Honolulu i ke kuai ia, loa ia iho la makou i ka pino. Eia no ia, ninau mai la kekahi haole ia makou, o Aigate kona inoa, Owai keia waapa? Hai aku la makou, O makou no. Ninau hou kela ia makou, Owai ka inoa? Hai hou aku la makou, O Mose, Isaaka, Makahanohano. Pane hou mai kela ia makou, Go way; be off kanaka. O ke kani koke mai la no ia o ka pu, a pee iho la makou i ka waha o ka waapa, helelei iho la ka lu iluna o makou, kani hou mai la ka pu, helelei hou iho la ka lu. Kena aku la au i ko'u mau hoa e hoe aku i ka waapa, aka, aole e hiki; no ka mea, ua loa makou i ka pilikia; aka, no ka ikaika ana mai o ka makani ma kai mai, huki pono mai la makou i ke kaula, pei mai la i ka pei, poho aku la ka pea i ka makani, o ka holo aku la no ia o makou, a pakele makou i keia pilikia.

E! nani ke aloha o ko kakou Haku i ka lani, ka mea kokua i ka poe pino, nana no i hoopakele mai ia makou mai loko mai o keia popilikia.

Ninau.

Ina ua ae ia e ka Moi a me kona lalo iho, a i ole ia, e na makaainana paha e noho ana malalo iho o ka Moi, kona ki wale ana aku i kela kanaka keia kanaka, alaila ua pono; aka, ina aole, e hiki no ia'u ke hoopii e like me ke kanawai o ka aina.

Mose.

Honouliuli, Ewa, 18 Nov. 1857

Summary – Poino! (Distress)

We departed from Honouliuli in our boat and arrived at the place called Keawalau o Pu'uloa, when a wind arose from the shore. It was the māunuunu of the coastal region — the 'ōlauniu is of Waikīkī, and the kūkalahale is of Honolulu. We turned the bow of our boat, intending to go to Honolulu to sell our fish, that is when we ran into trouble. A foreigner came up to us and asked whose boat is this, his name was Isaac¹⁰. We told him it was ours. He then asked our names and we told him, Mose, Isaaka and Makahanohano. He then told us, “Go away, be off, Hawaiians. He then shot at us, and we quickly tried to hide in the bow of our boat. We tried to push off, but because of the wind from the sea, we had a difficult time. We finally got the sail up and we were able to get away from the trouble.

Say, the love of our Lord is beautiful, the one who helps those in need, and who rescues us from our troubles.

¹⁰ Isaac Montgomery purchased the 'ili of Pu'uloa from chiefess M. Kekau'ōnohi in 1849. Later, in 1858 Levi Ha'alelea brought suit against Daniel Montgomery (brother of Isaac) in the matter of fishery rights at Honouliuli (Hawaiian Supreme Court Report, 1857-1865:62).

Question.

Did the King agree to this being done by those below him, or not. The commoners live below the King, and it is he who determines what is right for each man. I will seek to prosecute this pursuant to the law of the land.

Mose.
Honouliuli, 'Ewa. Nov. 18, 1857.

Maraki 3, 1858 (aoao 195)
Ka Hae Hawaii
Olelo Hoolaha.

Ke hoakaka ia nei ma keia Olelo Hoolaha ka inoa o na IA kapu a na Konohiki i hoouna mai iloko o keia Keena Kalaiaina, e like me ke Kanawai.

Konohiki.	Ili Aina.	Ia Hoomalu.
Haalelea,	Honouliuli i Ewa, Oahu,	Anae.
S. Spencer,	Kakauolelo.	

Translation

Notice

There is hereby made known the name of the restricted Fish belonging to the Konohiki, pursuant to the Law, as sent in to the office of the Minister of the Interior.

Landlord	Land Name	Restricted Fish
Haalelea	Honouliuli, Ewa, Oahu	Mullet

S. Spencer, Secretary. [Maly, translator]

The Puuloa Fishery of Honouliuli
Supreme Court—In Banco
January Term—1858
Levi Haalelea vs. Daniel Montgomery

By the laws of 1839, as subsequently amended by the organic acts of 1846, the entire fishing ground, lying between low water mark and the outer edge of the coral reef, or kuanalu, along the seaward front of an ahupuaa of land, is the private property of the landlord or konohiki, subject always to certain piscatorial rights of the tenants or hoainas.

The defendant's brother having received from the konohiki a conveyance of a portion of land of the ahupuaa of Honouliuli, by metes and bounds, but not including any portion of the fishing ground adjacent; it was held, that he acquired a common right of piscary as a tenant or occupant of the ahupuaa, appurtenant to the land purchased, and subject always to the rights of the grantor.

It would not have been in the power of the landlord to grant an exclusive right of fishery in the fishing ground, adjoining the land in question, and it [page 62]

was doubtful said landlord could, convey her rights therein, so as to divide the fishery into two or more parts. without infringing on the rights of the tenants.

Where the exact legal signification of the terms of a deed could not be expressed in Hawaiian without great deal of difficulty, recourse was had to the English original.

Justice Robertson delivered the decision of the Court as follows:

The plaintiff brings his action for the purpose, of determining certain rights of fishery, now in dispute between him and the defendant, and also to recover damages from the defendant

for having prohibited and prevented the plaintiff and his people, and others occupying certain lands under him, from taking fish on the fishing ground lying to seaward of defendant's land, at Puuloa, on this island.

It appears, from the evidence presented to the Court, that the land now held by the defendant, is a portion of the large ahupuaa of "Honouliuli," and was purchased, in the year 1849, by defendant's brother, Isaac Montgomery, from the late high chief, M. Kekauonohi, then a widow, who died in the year 1851, leaving the land of "Honouliuli," together with other property by will, to her second husband, the plaintiff in this action. The conveyance from M. Kekauonohi to Isaac Montgomery, was executed in the Hawaiian and English languages, and reads as follows in English:

"Warranty Deed.

Know all men, by these presents, that I, Kekauonohi, of Honolulu, Island of Oahu, for and in consideration of the sum of eleven thousand dollars, to me this day paid in hand by Isaac Montgomery, also of Honolulu, Island of Oahu, the receipt of which is hereby acknowledged, do grant, bargain, sell, and by these presents convey unto him, the said Isaac Montgomery, and to his heirs, executors, administrators and assigns, forever, all that certain lot of land, situated in the Island of Oahu, aforesaid, and described as follows:

Commencing at mauka north comer or point of this land at place called Lae Kekaa, at bend of Pearl River, and running along edge of Pearl River, makai side, taking in three fish ponds called Pamoku, Okiokilipi and Paakule to open sea, thence following [page 63]

along the edge of the sea (reserving all the reef in front) to end of stone wall by sea, in land called Kupaka, at the makai west comer of this land, thence running

north 25° E. 283, direct to place of commencement, including an area of acres 2,244 as per plot hereto annexed.

“To have and to hold, the above conveyed premises and all the tenements and hereditaments situate thereon, with this my covenant and warranty and lawful seizers, unto the said Isaac Montgomery, his-heirs, executors and administrators and assigns forever.

“In witness whereof, the said party, Kekauonohi, has hereunto set her hand and seal at Honolulu, this 7th day of September, A.D. 1849.

“M. Kekauonhi. [L. S.]
Executed in the presence of Frank Manini.”

It is admitted that defendant is now the owner of the property, originally conveyed to his brother by the foregoing deed. The Court also understood the defendant to admit that he had prohibited the plaintiff and his people from taking fish on the place in controversy. And it is admitted by the plaintiff that, from and after the execution of the deed by M. Kekauonohi, she withdrew her Luna from Puuloa, and ceased to take or taboo any fish on the reef opposite defendant's land, up to the time of her death, and that, until recently, Haalelea never asserted, any right or claim to take fish on said reef.

Upon this state of facts, the defendant claims to have, under a proper construction of the conveyance before recited, and the statutes of this Kingdom, an exclusive right of piscary, in the fishing ground lying opposite the land embraced in the deed; and the plaintiff on his part, claims the same exclusive right for himself and his tenants living on “Honouliuli” as against the defendant and all others living on the land covered by the conveyance, or in other words, that the defendant did not acquire by his purchase, a right to take fish anywhere outside of the boundaries of the land conveyed to him, and that the people living on that land after the date of the deed, ceased to be tenants of the Ahupuaa of “Honouliuli,” and so lost their rights to piscary, under the laws of the land.

In order to a right decision of this controversy it would seem [page 64]

to be necessary in the first place, to ascertain and define what were the rights of piscary possessed by M. Kekauonohi, as Konohiki of the Ahupuaa of “Honouliuli,” at the time she made the conveyance, to Isaac Montgomery. To do this it is unnecessary to inquire what were the respective rights of piscary enjoyed by the Konohiki and the common people, in ancient times, because since the year 1839 those rights have been regulated and defined by written laws,

At page thirty-six of the English version of the old laws, will be found an enactment on this subject, which commences in the following words: “His Majesty the King, hereby takes the fishing grounds from those who now possess them, from Hawaii to Kauai, and gives one portion of them to the common people, another portion to the landlords, and a portion he reserves to himself.

These are the fishing grounds which His Majesty the King takes and gives to the

people: the fishing grounds without the coral reef, viz: the Kilohee grounds, the Luhee ground, the Malolo ground, together with the ocean beyond.

But the fishing grounds from the coral reefs to the sea beach are for the landlords, and for the tenants of their several lands, but not for others."

This is the point at which the existing piscatory regulations of the Kingdom had their commencement, and since which, ancient custom ceased to govern the subject. His Majesty Kamehameha III, as supreme lord of the islands, and having in himself the allodium of all the lands in the Kingdom, did at that time, with the concurrence of the Chiefs, resume the possession of all the fishing grounds within his dominions, for the purpose of making a new distribution thereof, and of regulating the respective rights of all parties interested therein, according to written law.

The fishing rights of both the Konohikis and the hoainas were defined and regulated by the law of 1839, which was at different times amended in some particulars, until the passage of the organic Acts in 1846, when those rights were again defined by article 5th, of chapter 6th, part first, of the Act to organize the Executive Departments. (See 1st Vol. Stat. Laws, pp. 90 to 92, Secs. 1 to 7.) The part of the law to which it is [page 65]

necessary to have reference more particularly in the present case, reads as follows:

"Section 2. The fishing grounds from the reefs, and where there happen to be no reefs from the distance of one geographical mile from the beach at low water mark, shall in law be considered the private property of the landlords whose lands, by ancient regulation, belong to the same, in the possession of which private fisheries, the said landlords shall not be molested except to the extent of the reservations and prohibitions hereinafter set forth.

"Section 3. The landholders shall be considered in law to hold said private fisheries for the equal use of themselves and of the tenants on their respective lands; and the tenants shall be at liberty to use the fisheries of the landlords, subject to the restrictions in this article imposed."

The four succeeding sections of this law, which we deem it unnecessary to cite at length, define and guard the rights of the konohikis, in relation to their reserved or tabooed fish, and contain certain provisions to protect the rights of the tenants or hoainas, from unjust restrictions and exactions.

Under this statute, as we, understand it, the entire fishing ground, lying between low water mark and the outer edge of the coral reef, (or Kuanalu, as it is called in the Hawaiian version) along the seaward front of the Ahupuaa of "Honouliuli," was private property of M. Kekauonohi, possessed and held by her as such, subject to the piscatorial rights of the tenants living on that Ahupuaa. On this ground she had a common right of piscary with the tenants of "Honouliuli," or she was at liberty, if she saw fit, to taboo or set apart annually, one particular species

of fish for her own private benefit, as provided in section 4th, or in lieu of this, she might on consultation with the tenants, as provided in section 7th, make an arrangement whereby she would be entitled to receive one third part of all the fish caught on the ground.

Such were the rights of M. Kekauonohi in the premises at the time when she executed the deed to Isaac Montgomery, and the next question is, what portion, if any, of those rights did she thereby convey to him, or did he, by operation of law, acquire any rights of piscary on the ground in question, upon receiving that conveyance? [page 66]

It is contended, on the part of the defendant, that by a fair construction of the descriptive part of the deed, it must be held to extend to deep water at the outer edge of the reef, thereby including all that part of the Konohiki's fishing ground lying opposite to the land conveyed to Isaac Montgomery. It is said that the expression, "to open sea," must be understood to mean, "to deep water outside of the reef," in contradistinction to the shallow water upon the reef, between the breakers and low water mark, and that the expression, "following along edge of sea," means following along the edge of deep water, outside of the reef. If this is correct, then unquestionably, the grantor conveyed away all her right and title to the fishing grounds, as well as to the dry land. But it seems very clear that this construction cannot stand without falsifying the obvious meaning of the descriptive language which follows. For if "open sea" means the deep water outside of the reef, and "edge of the sea" means the edge of such deep water, the stone wall which is described as being by sea, in land called Kupaka, must have extended out to the seaward edge of the reef, a proposition which has not been asserted in argument, and which, on reference to the plan annexed to the deed, appears to be conclusively negated. So the expression "reserving all the reef in front," would seem to be inconsistent with the idea that the line ran along the outer edge of the reef, for in that case there would be no reef in front of the line. That the line ran along the inside of the coral reef, seems to us clear from the language used in the Hawaiian version of the deed, which reads as follows: "Aole nae e hookomo ana i ka papa koa mawaho." We should translate this expression, "not including, however, the coral reef outside." Again, the last line of the survey is described as running from the end of the stone wall, north 25 ° east, by compass, 283 chains, to the place of commencement, and it is not pretended that this line extended out to the outer edge of the reef. If such is the case, it is a fact that could be readily ascertained by measurement. But the surveyor's plan clearly indicates the reverse. It is very evident, then, that no part of the fishing ground is included within the surveyed metes and bounds of the property conveyed to Isaac Montgomery. [page 67]

But, it is argued by defendants. counsel, that M. Kekauonohi's right of piscary in the fishing ground in question, passed to Montgomery as an appurtenance to the land, by virtue of the clause which, in the Hawaiian version of the deed, reads thus: "A me na mea paa a pau e waiho ana maluna iho, a me na mea e pili pono ana," and in the English version, thus: "And the tenements and hereditaments situate thereon." It is said that the words, "a me na mea e pili pono ana," are sufficiently broad in their signification to carry everything appurtenant to the land embraced in the conveyance, and that the Court ought to regard the Hawaiian

version of the deed as controlling, wherever their appears a difference between that and the English for two reasons: First—Because the grantor herself was a native, and a person of intelligence, and must, therefore, be presumed, to have intended to convey whatever would pass under the words of the deed, as expressed in her own language; and, secondly, because the Court has decided in several previous cases that, in construing the statutes of the Kingdom, which are enacted in both languages, wherever an irreconcilable difference exists between the two versions, the Hawaiian must govern. On the other hand, it is argued that the grantee, who is an Englishman, received the deed in both languages, thus accepting the English version as the exact counterpart of the Hawaiian; and that, therefore, he and, those claiming under him, should be bound by the English version; that the deed in both versions form but one instrument, and that if the language of: the one is altogether inconsistent with that of the other, which, however, is not conceded, the proper course would . be to declare the instrument void for uncertainty.

This involves a question of considerable magnitude, the decision of which may affect the rights and interests of many individuals throughout, the Kingdom. After careful reflection upon the point, we are of the opinion that it would be both unsafe and unreasonable, for the Court to hold that the Hawaiian, and not the English version, should control in this instance, if the difference contended for by the defendant does really exist, which, we think, is not clear. It is true this Court has repeatedly ruled, as stated by the defendant, that, in the case of an, irreconcilable difference between the Hawaiian and [page 68]

English versions of a statute, the former shall control (See *Metcalf vs. Kahai*, 1st Haw. Rep., p. 225; *Hardy vs. Ruggles et als.*, *ibid*, o. 255.) But it seems to us that the same considerations which constrained the Court so to decide in that case, do not exist in the present instance. The deed before us, with the exception of those parts of it which are descriptive, consists of a printed formula, in the two languages, which has been extensively used here, in dealings between natives and foreigners, since the enactment of laws requiring conveyances of real estate to be made in writing. The English version of this formula is, of course, the original, and the Hawaiian merely a translation. There do not exist in the Hawaiian language, two words which would exactly represent the two English words tenements and hereditaments. The exact legal signification of those terms could not be expressed in Hawaiian without great difficulty, and therefore words, which if used in some other connection, or under other circumstances would convey a widely different meaning, have, when used in the printed formula of conveyance now before us, been accepted by the general consent of natives and foreigners using such formula, as meaning precisely the same things, and neither more or less than those two legal terms. So far then as purely legal phraseology, or words or technical import, are concerned, it would seem to us both unsafe and unreasonable, to hold that the Hawaiian translation, and not the English original, should govern, when a question arises. upon the construction of any part of the deed, where such legal or technical language is used. Such a course would unbar the door to endless litigation and fraud, and involve our courts in a maze of uncertainty.

It is contended, further, on the part of the defense, that the conduct of the grantor, in withdrawing her luna from Puuloa, at the time of her execution of the conveyance, and in subsequently, up to the time of her death, forbearing to take or taboo any fish on the reef opposite the land sold to Montgomery, and the like forbearance on the part of the plaintiff, for several years, afterwards, are strong evidence in favor of the defendant, and facts from which it may be fairly inferred that M. Kekauonohi intended to grant away tile fishing ground, or, at least, all her rights in the fishery. To this it is replied, that such a [page 69]

grant cannot be inferred from circumstances, or from the conduct of the grantor, but must be found, if at all, in the express language of the deed.

As to the fact of her withdrawing her luna from Puuloa, after the sale of that land to Isaac Montgomery, we consider it a natural consequence of the sale, and of slight significance as to any bearing it may be supposed to have upon the disputed question of the fishery. If, however, there was any doubt as to the grantor's intentions, arising from the use of unusual or ambiguous language, then, the fact of her subsequent forbearance to take or taboo fish; upon the place in question, might be regarded as evidence tending to sustain the construction contended for by the defendant. But, it is clear to our minds, for the reasons already stated in remarking upon the descriptive part of the deed, that she did not intend to include therein, or to convey thereby, any part of the fishing ground to Montgomery; nor did she convey to him her individual rights of piscary, under the words, "tenements and hereditaments situate thereon."

None of the rights of piscary possessed by M. Kekauonohi as owner of the fishery, could have passed as a mere appurtenance to the piece of land conveyed to Isaac Montgomery. She could have transferred the fishery, or her right therein, only by an express grant, eo nomine. Had she made a deed even of the whole Ahupuaa, by metes' and bounds, not including the fishery, nor expressly naming it in the conveyance, it is doubtful if either the fishery or her right therein would have passed to the grantee.

Again, if the grantor had conveyed the fishery, or her individual rights therein, by name, to Isaac Montgomery, that would not have conferred upon him the exclusive right which is now set up by the defendant, because M. Kekauonohi herself was not possessed of an exclusive right. It may even be doubted whether she could have conveyed away the portion of the fishing ground lying opposite to Puuloa, or her special rights therein, so as to divide the fishery, without infringing on the rights of the tenants living on "Honouliuli." Certainly if her grantee had tabooed one kind of fish, on his part of the ground, while she tabooed another kind upon the other part, the rights [page 70]

of the tenants would have been violated. And if she could have divided the fishing ground into two parts she could have divided into twenty, and so have rendered the rights of the tenants worthless.

But, while we are clearly of the opinion that M. Kekauonohi did not convey any part of the fishing ground, or of her individual rights therein, to Isaac Montgomery, we are also of opinion that, when he received a conveyance of a

portion of the Ahupuaa of "Honouliuli," he acquired along with it a common right of piscary in the fishing ground adjacent. That is to say, he became, for the purposes of the law, governing this subject, a tenant of the Ahupuaa, and as such entitled to take fish in the sea adjoining. We understand the word tenant, as used in this connection, to have lost its ancient restricted meaning, and to be almost synonymous, at the present time, with the word occupant, or occupier, and, that every person occupying lawfully, any part of "Honouliuli," is a tenant within the meaning of the law. Those persons who formerly lived as tenants under the Konohikis but who have acquired fee simple title to their kuleanas, under the operation of the Land Commission, continue to enjoy the same rights of piscary that they had as hoainas under the old system. (See Joint Resolution on the subject of rights in lands, etc., Vol. 2, Statute Laws, p. 70.) If any person who has acquired & kuleana on the Ahupuaa of "Honouliuli," should sell and convey his land, or even a part of it, to another, a common right of piscary would pass to the grantee, as an appurtenance to the land. In that case it would not be necessary, we apprehend, to mention the right of piscary in the conveyance—it would pass as an incident. (See Kent's Com., Vol. 4, p. 517; Comyns's Digest, Vol. 4, title Grant E. 11.) Here, we think, is the great distinction between the rights of the Konohiki, and those of the tenant or occupant, for, while the former holds the fishery as his private property, the latter has only a right of piscary therein, as an incident to his tenancy. This marked distinction in their respective rights must create a corresponding difference in regard to the transfer of those rights.

As the conveyance. by the owner of a kuleana, of a part of his land to another, would create such a tenancy in the grantee [page 71]

as would entitle him to a common right of piscary, so, in our opinion, the conveyance to Isaac Montgomery, by M. Kekauonohi, of a part of the Ahupuaa, created such a tenancy, as carries with it, as an appurtenance thereto, under our laws, a common right of piscary; subject, always, to the rights of the grantor, and her legal representatives.

No specific damage having been proved by the plaintiff we think he is only entitled to recover nominal damages.

Let judgment be entered for the plaintiff, as of the last day of term, in the sum of five dollars damages, together with the costs of suit.

A. B. Bates, Esq., for the plaintiff.

J. Montgomery, Esq., for the defendant.

January, 1858. [page 72]

[Hawaiian Language Report Published in the newspaper, Ka Hae Hawaii]

Apelila 14, 1858 (aoao 6)

Ka Hae Hawaii

Olelo Hooholo a ka Ahakiekie. O Levi Haalelea kua Daniel Montgomery

Hoakaka ae la ka Lunakanawai o Robertson i ka manao hooholo o ka

Aha, penei:

Ke hoopii mai nei o Haalelea, i mea e maopopo ai ke kuleana o ka honu ia ana i hoopaapaia e ka mea kua e D. Montgomery, a e loa paha ia ia kona pōino no kona hoole ia aole make hopu ia ma kauwahi o Montgomery, ma Puuloa i Oahu nei.

Mamuli o ka hoike ana, o ka aina o D. Montgomery, ka mea kua, he wahi apana ia o ka ahupuaa o "Honouliuli," a ua kuaiia e Isaac Montgomery ke kaikuana o ka mea kua, i ka makahiki 1849, no M. Kekauonohi mai, ia manawa, he wahine kane make oia. a mahope iho, i ka makahiki 1851, make oia, me ka waiho ana i ka aina o "Honouliuli " a me na waiwai e ae i kana kane mare hou a oia ka mea hoopii ma keia hookolokolo ana, O ka palapala hoolilo aina a M. Kekauonohi ia Isaac Montgomery, ua kakauia ma na olelo Hawaii a me ka Beritania, a o Frank Manini ka hoike.

Eia na mea i aeia e na aoao elua:

Ua aeia o D. Montgomery, oia ka mea nona ka aina i keia wa e noho nei.

Ua ae mai hoi o D. Montgomery, ua hookapu oia ia Haalelea a me kona poe, aole make hopu i ka ia ma kahi i hoopaapaia.

Ua ae mai noi o Haalelea, mai ka wa i kakauia'i ka palapala hoolilo aina e M. Kekauonohi, ua pau ka noho ana o kona luna ma Puuloa, a hooki hoi i ka lawaia a e hookapu ia ma ke kohola e ku pono ana i ka aina o D . Montgomery , a make o M. Kekauonohi. a o Haalelea hoi, aole oia i hoike mai i kona manao e hopu i ka ia ma ia wahi, a i keia manawa iho nei.

A mamuli o keia mau mea, manao ae la o D. Montgomery ia ia pono wale iho no ke kuleana hopu ia ma kahi e ku pono ana i kona aina. A manao ae la hoi o Haalelea ia ia pono wale iho no a me kona poe e noho ana ma "Honouliuli " ke kuleana e hopu ia ma ia wahi ; no ka mea, i kona manao, aole i loa ia D. Montgomery ke kuleani hopu ia mawaho ae o na mokuna o ka aina ana i kuai ai me Kekauonohi.

I ko kakou hoomaopopo ana i ka mea nona ka pono a me ke kuleana o ka hopu ia ana. he pono ke heluhelu i ke kanawai.

Ma ka aoao 36 o ka buke Kanawai mua, olelo Beritania, penei ke kakauia ana : "Ke lawe nei ka Moi o ke Alii nui i na wahi ia noloko ae o ka lima o ka poe i loa, mai Hawaii a Kauai, a. ke haawi hou aku i kekahi hapa na na kanaka, a i kekahi hapa na na konohiki, a i kekahi apa hoi nana pono no.

Eia na wahi ia a ka Moi e haawi nei na na kanaka, o na wahi mawaho ae o ka Puukoa, penei, o na wahi Kilohee, o na wahi Luhee o na wahi Malolo, a me ka moana mawaho ae.

A o na wahi ia mawaena ae o ka Puukoa a me ke kahakai, na na

konohiki ia a me na kanaka o ko lakou aina aole no na mea e ae. “

A mai ia wa mai o ke kuleana hopu ia o ka wa kahiko, ua pau I keia manawa he kanawai i kakauia.

Ma ke kanawai o ka makahiki 1839, o ke kuleana o na konohiki a me na hoaaaina ua hooponoponoia ma kauwahi, a pela no a hiki i ka makahiki 1846, a malaila ua hooponopono hou ia. E nana i ka buke mua aoao 90 a hiki 92. pauku 1 a hiki 7. Eia na pauku pili pono:

“PAUKU 2 O na wah ia, no na puukoa aku, a ina aohe puukoa, hookahi no mile no ke kahakai aku, ma ke hapawai, oia no ke kuleana pono no o na konohiki no na ka aina e pili ana ma ke ano kahiko, aole e mea ia i na konoliiki i ko lakou kuleana hopu ia, aia mamuli o na kanawai e kau ia mahope.

“PAUKU 3. I ka mamio o ke kanawai, no na konohiki no ka hopu ia ana no lakou iho a me na hoaaaina ma ko lakou aina iho; a e hopu no na hoaaaina i ka ia o na konohiki malalo nae o na mea i oleloia ma keia kanawai.”

Mamuli o keia kanawai, o na wahi hopu ia a pau, e moe ana mawaena o kahakai a me kuanalu makai aku o ka ahupuaa o “Honouliuli,” oia no ke kuleana pono o M Kekauonohi, nona no malalo nae o na kuleana o na hoaaaina e noho ana ma ia ahupuaa

Oia na kuleana o M. Kekauonohi i kona wa i kekauiaⁱ ka palapala hoolilo aina ia Isaac Montgomery; a eia ka ninau ua loa a nei ia ia, ia L Montgomery, kahi kuleana hopu ia ma ia wahi, i kela palapala hoolilo aina?

Ma ka aoao o ka mea kua, o D. Montgomery, manao oia e holo ana kona aina a i ke kai hohonu mawaho ae o ka papakoa e hookomo ana i kauwahi ia a pau o ke konohiki e kupono ana i ka aina i lilo ia Isaac Montgomery. Ua oleloia, okoa ke kai hohonu, okoa hoi ke kai papau mawaena o ke kuanalu a me kahakai. Aka, ua maopopo aia ka mokuna oia aoao, aia no maloko ae o ka papakoa; no ka mea, penei ka olelo ana: “aole nae e hookomo ana i ka papakoa mawaho. “ Nolaila, ua maopopo ia makou aole i komo kauwahi hopu ia iloko o ka aina i ana ia a i hooliloia ia Isaac Montgomery.

A olelo mai la ka loio o D. Montgomery. Ua lilo ae la ke kuleana ia o M. Kekauonohi ia D. Montgomery me he mea apana la o ka aina ma keia olelo ana, a me na mea paa a pau e waiho ana. maluna iho, a me na mea e pili pono ana, aka, a ko’u manao, aole e pili pono kela mau huaolelo i kauwahi o ke kai.

Ua olelo ia hoi, o ka hoopau ana o M Kekauonohi i kona luna ma Puuloa i ka wa i lilo ai ka aina a hiki i ka manawa i make ai, aole i hopu i ka ia, ma ka puu koa kupono i ka aina i lilo ia Montgomery, a pela no kana kane o

Haalelea no kekahi mau makahiki, oia na mea e maopopo ai ka manao o M. Kekauonohi, a o kona manao ia e hoolilo loa aku i kela wahi ia, a i kona kuleana a pau iloko olaila. Aka, aole e pono ke manao wale aku ma ia mea, i ole e kakauia ma ka palapala hoolilo, aole e maopopo.

Aole i lilo kekahi kuleana ia o M. Kekauonohi me he mea apana la o ka aina i kuai ia ia Isaac Montgonery. Ma ka olelo maoli wale no i lilo ai. Ina paha ma ka palapala hoolilo, i hoohlilo ai oia i ka ahupuaa a pau ma na mokuna i anaia a puni me ke komo olelo kauwahi ia ma ka olelo, aohe maopopo ka lilo ana o kauwahi ia a o kona kuleana malaila.

I ko makou manao, aole i hoolilo o M Kekauonohi i kekahi apana o kahi ia, a i kekahi o kona kuleana pono ia Isaac Montgomery; a eia hoi ko makou manao, i ka wa i loaai ia I. Monthomerv ke kuleana o kauwahi o ka ahupuaa o "Honouliuli," ua loa ia ia no hoi kekahi kuleana hopu ia me he hoaina la, e like me na kanaka e ae e noho ana ma ia ahupuaa. (E nana i na Olelo ae Like, Vol 2, Statute Laws, pahe 70).

No ka maopopo ole o ka poino i loa ia Haalelea, nolaila, o ka poino i manao wale ia ka pono.

E hooholoia na ka mea hoopii ke ko i ka la hope o ke kau hookolokolo. Elimia dala ka poino me ke koina.

A. B. Bates, loio no L. Haalelea.
J. Montgomery, loio no D. Montgomery.

July 5, 1882 (page 5)

The Hawaiian Gazette

Honouliuli/Puuloa Fishery Rights Case before Intermediary Court

Intermediary Court of Oahu. May 26th, 1882

Before Chief Justice Judd.

Aarona Hatton vs. Piopio

The case comes up on appeal from the District Court of Ewa on the following agreed statement of facts:

This case was brought by plaintiff for an illegal trespass of Piopio in fishing and taking and selling fish caught in the fishery belonging to the Ahupuaa of Honouliuli, Ewa, Oahu, Piopio being a resident of Puuloa and a tenant of James I. Dowsett, under whom he (Piopio) justifies James I. Dowsett being the owner of Puuloa, a portion of the Ahupuaa of Honouliuli, and as such owner entitled to right of piscary, as appears by 2d Hawaiian Reports, page 62, Haalalea vs. Montgomery.

- 1 It is hereby admitted that James Campbell is the owner of the Ahupuaa of Honouliuli.
- 2 That he has leased to the plaintiff his, the Konohiki's right, to take fish from Kalaeloa, or Baber's Point, to Puuloa wharf.

- 3 That Dowsett, under whom Piopio justifies, is the owner of Puuloa.
- 4 That Puuloa is the lower portion, or a part of the Ahupuaa of Honouliuli.
- 5 That Piopio is a resident of Puuloa, but not in his own right, owning no Kuleana, but a tenant servant of J. I. Dowsett.
- 6 That the value of the fish taken and sold by Piopio was \$31.00, and that this proceeds (\$34.00) have been delivered to Dowsett.
- 7 That the fish were caught in the sea fronting Puuloa.

It is also admitted that Piopio (defendant) was born in the Ahupuaa of Honouliuli and has always lived there. The plaintiff contends that (1) Piopio is not a tenant (hoa-aina) within the statute; and that (2) though Dowsett is the owner of Puuloa may have the right to take fish in the sea adjoining his land he cannot delegate this right to Defendant; and that (3) though the tenant may fish for his own consumption, he cannot sell the fish taken by him.

The law regulating fisheries of these lands pertaining to this case is found in the following in sections of the Civil Code:-

Section 387- "The fishing grounds from the reefs, and where there happen to be no reefs, from the distance of one geographical mile seaward to disc leads at low water mark, shall, in law, be considered the private property of the konohiki, whose lands by ancient regulation, belong to the same; in the possession of which private fisheries, the said konohikis shall not be molested,- except to the extent of the reservations and prohibitions hereafter set forth. "

Section 388 – "The konohikis shall be considered in law to hold said private fisheries for the equal use of themselves, and of the tenants on their respective lands; and the tenants shall be at liberty to use the fisheries of their konohikis subject to the restriction imposed by law. "

Section 380 – "The konohikis shall have power each year, to set apart for themselves and given species or variety of fish natural to their respective fisheries, giving public notice, by proclamation, and by at least three written or printed notices posted in conspicuous places on the land to their tenants and others residing on their lands, signifying the kind and description of fish which they have chosen to be set apart for themselves. "

I am of the opinion that any bona fide resident upon the land is a "tenant " within the terms of the statute. Such was the opinion of the Court in Haalelea vs. Montgomery 2nd Hawaiian Rpt. (1848).

Says the Court, per Robertson J. "We understand the word tenant as used in this connection, to have lost its ancient restricted meaning, and to be almost synonymous, at the present time, with the word occupant or occupier and that every person occupying lawfully, any part of Honouliuli is a tenant within the meaning of the law. "

"These persons who formerly lived as tenants under the konohikis, but who have acquired fee simple titles to their Kuleanas, under the operation of the Land

Commission, continue to enjoy the same rights of piscary that they had as hoainas under the old system. “

Every resident on the land, whether he be an old hoaina, a holder of Kuleana title, or a resident by household or any other lawful tenant, he has the right to fish in the sea apparent to the land as an incident of his tenancy. The seas above referred to clearly decides that the owner of Puuloa has a right of piscary in the sea of Puuloa, as a tenant of Honouliuli. I cannot justify the fishing of the defendant or any person not a bona fide tenant of the land by the permission of Dowsett, for Dowsett has no greater rights than any other tenant of Honouliuli. He has no Konohiki rights in the sea of Puuloa. These remain to the owner of the Ahupuaa of Honouliuli. This was so decided in the above cited case. But as Piopio is concluded to be an old resident or hoaina of Honouliuli and living permanently at Puuloa, he has the undoubted right to fish in the sea of Honouliuli of which the sea of Puuloa is a part, as an incident to his tenancy. It is his domicile on Puuloa as a part of Honouliuli, that gives him the right to fish, and not by a delegation of Dowsett's rights. I come now to the question of the right of the tenant to sell the fish so taken by him.

It is noticeable that in Sec. 1177 of the civil code where certain specific rights of the people are acquired, the people on the lands are allowed to take firewood, house timber, aho, thatch and Ki leaf from the land on which they live, “for their own private use, lest they shall not have a right to take such articles to sell for profit. “ No such restrictions are made in the statute respecting the fisheries. The words granting the right are, “the tenants shall be at liberty to use the fisheries of their Konohikis, subject to the restrictions imposed by law. “ What is the nature of that “use of the fisheries, “ which the tenant may enjoy? Is it the right to take fish for his own consumption merely?

The argument is made that, as in ancient times no fish was accustomed to be sold and as the tenant has no greater rights now than he had them he cannot now sell fish. But in the primitive days of this country there was no trade of commerce and no currency. The business of the country was a system of exchange or barter, and at a comparatively recent day taxes were paid in kind. We are not to enquire what was the “use “ to which the tenants in ancient times put the fish he caught, but what the words of our statute fairly comprehend. I do not think that the Konohiki is entitled to the fish caught by the tenant in excess of his own needs for consumption. There are no words of the law warranting the view and it would be oppressive for him then to appropriate the fruit of another man's skill and labor.

The fishing in that open area off our coasts does not tend materially to lessen the supply unless extraordinary means are used and the fish taken in spawning season. For fish in the open area are animals feral nature and go and come at will, unrestrained. If the ordinary means are employed in taking fish, the Konohikis opportunities to take all the fish he is able to capture are not diminished by whatever fishing the tenants may do.

It is unreasonable be held that the tenant must put the excess of fish beyond what he can eat, back into the sea to run off again. The case appears stronger if

the Konohiki exercise his opinion of taking the tabooed fish (ia hoomalu). These specific fish are set apart for the exclusive use of the Konohiki. His right being the commuted, he has no exclusive right to other varieties of fish, the tenants can sell the unreserved fish which they take.

I do not think the law intended to restrict the tenants to the right to take fish solely for their own use.

I am strengthened on this view by Sec. 392 of the Civil Code, whereby the Konohiki is allowed on consultation with his tenants, to prohibit during certain months in the year, all fishing upon their fisheries, and during the season to exact one third of the fish taken by the tenants as his share. Here, certainly, the Konohiki cannot take more than his one third.

Judgment for Defendant.

A. Francis Judd, Chief Justice Holding Intermediate Court of Oahu.

Cecil Brown for plaintiff; E. Preston for defendant.

Honolulu, June 2nd 1882.

February 13, 1884 (page 11)

The Daily Bulletin

Honouliuli Fishery Rights before the Supreme Court

**Supreme Court of the Hawaiian Islands –
Special Banco Term, December, 1883.**

This case came to the Supreme Court by appeal from the Intermediary Court of Oahu. The original controversy is as to the line dividing the fishing grounds respectively of the lands of Honouliuli and Waipio in Pearl River, an extensive loch in this island of Oahu. The exceptions relate to the ruling of the Court upon the effect of certain proceedings had before the Boundary Commissioner of Oahu. The following are the instructions asked for by the defendant and refused, and the instructions given by the Court.

1. That the plaintiff's lessors are stopped from now disputing the fishing right of Honouliuli being present and assenting thereto and the right of Waipio being then passed upon.
2. That if the jury are satisfied that J. Komoikeehuehu was present, he being the co-executor of the Chief Justice and assenting, or either of them, that such assent to the finding is binding between the owners of Waipio and Honouliuli.
3. That if the jury find that either of them was present, it is strong evidence in favor of the defendants.

Which directions the presiding Judge declined to give but directed the jury that the lessors of the plaintiff were not bound by the proceedings before the

Boundary Commissioner so far as regarded the fishing rights claimed. And that the case must be decided according to the law governing prescription in this country as no grant is shown.

A copy of the record of the Boundary Commissioner is attached to the Bill of Exceptions and we cite from it as follows:-

“The present case is a claim of right of piscary over navigable bay or loch perhaps unlike any other in the Kingdom, and is a claim of exclusive fishing right as to the whole of a certain branch of the part lying outside of a line “chin deep “ opposite the other lands situated on this branch. It is distinguishable from the right claimed and by statute given to Konohiki with certain reservations Civil Code Sec. 387—92 being a claim as a private and exclusive fishing right as completely as that within his “chin deep “ line is claimed for the hands adjacent.
“

“I find in repeated instances that the Board declined to award and define piscary rights, leaving parties to their rights under general statutes e. g. in the award to Kiahua vol. 10 p. 50 where the fishing right was surveyed and included in the land asked for, the Board expressly refused to award this portion of the survey remitting the claimant to the law, enduring the refusal both on the notes of survey in the award and on the accompanying plot and no instances of a contrary practice are shown to me. “

“Upon one consideration of the premises, I decline to award the fishery of Honouliuli as a right or as territory but deeming it of importance that all rights depending on Kamaaina testimony be now settled as far as may be, and knowing of no better place than the records of the Boundary Commissioner for the preservation of such claims, I take the testimony offered on the subject and make such a supplementary finding as such testimony warrants. “

“Fishing Rights of Honouliuli in Pearl Loch. “

“For reasons set forth at large in the record of the Commissioner, the Fishing Right is not awarded in the body of the certificate of boundaries, but the finding of the Commissioner on the testimony presented as well as by the assent of parties adjacent and in interest is set forth in this supplement to wit.

We think there is but one sentence in the above citation which colorably supports the proposition of the defendant, viz the latter part of the last quoted sentence, these words, “the finding of the Commissioner on the testimony presented as well as by the assent of parties adjacent and in interest be set forth in this supplement as follows. “ But these words even taken by themselves, fall short of a claim to jurisdiction. The finding is called a supplement and is excluded from that which the Commissioner considered himself authorized to make. The assent of all parties must be taken to mean their assent to taking the testimony, ex parte for preservation which the owner of Honouliuli wished to present for preservation. But the determination of the Commissioner to take testimony must be considered in view of what he had above expressed. Nothing can be more explicit and void of uncertainty than these words, “upon due consideration of the premises I

decline to award the fishery as a right or as territory. “ He gives the authorities and reasoning by which he arrives at this conclusion. How can it be now claimed that a right or territorial line has been awarded by an officer when he has positively declined to make it? And how could the presence of the representatives of Waipio be held to give assent to something which was not done at all?

We therefore overrule the exceptions.

S. H. Dole for plaintiff; E. Preston and Cecil Brown for defendants.

March 28, 1893 (page 10)
The Hawaiian Gazette
Honouliuli Fishery Rights Case

In the Supreme court of the Hawaiian Islands.

In Banco.

October Term. 1892.

Mew Kuno Tung and twenty others, composing the Fishing Company of Sun Chan Lee, vs. Wong Ka Mau and ten others.

Before Judd, C. J., Bickerton and Dole J. J.

(By written agreement of parties and counsel Mr. Dole Joins in this decision, though he had resigned as a justice of the Supreme Court after argument and before decision).

Where in an action of trespass the issue is the title to the property alleged to be trespassed upon, the burden is upon the plaintiff to prove his title, and he, having put on such evidence in chief, may not in rebuttal introduce evidence of the same character after the defendant has closed his case.

Opinion of the court per Judd, C. J.

This is an action of trespass begun in the Police Court of Ewa, Oahu, by which plaintiffs claimed that the defendants had unlawfully entered the sea fishery of Auiole, of the Ahupuaa of Waikele, Ewa, and taken fish therefrom to the damage of the plaintiffs, the lessees of the said right, \$300. The plaintiffs are the lessees of Mr. and Mrs. C. A. Brown who own the land of Auiole and claim the fisher of Auiole as appurtenant to it, and defendants are lessees of Mr. James Campbell who owns the land of Honouliuli. The case was tried on appeal before a jury in the Supreme Court in July, 1892, and a verdict rendered for the defendants. The plaintiffs moved for a new trial on the ground that the verdict was contrary to the law and the weight of evidence and also alleged errors of law occurring during the trials as follows:

(1) The refusal of the Court to admit in evidence in rebuttal and in contradiction of the defendants' theory of the case, the records in the case of Akeni vs. Wong Ka Man, on the ground that such records ought to have been offered in chief.

(2) The refusal of the Court to admit in evidence in rebuttal and in contradiction of the defendants' theory of the case, that the fishery of "Auiole " is not and never was subject to the "chin deep " principle sought to be established by the defendants—which principle was admitted by the plaintiffs to be applicable to the other fisheries of the lagoon).

The first ground for a new trial, that the verdict was against the weight of evidence was not argued nor relied upon by plaintiffs.

An inspection of the records of the case and of the evidence sent up makes it clear that the evidence put in by the plaintiffs was for the purpose of showing that the fishery of "Auiole " extended out from the shore of "Auiole " into the Ewa lagoon (or what is known as the west loch of Pearl Harbor), and was bounded by certain points of land, and would include within its limits the spot where defendants had taken the fish. The contention on the behalf of the defendants was that the fishery appurtenant to the land of Honouliuli extended from the shore of Honouliuli into the loch and across it to where, on the opposite coast, a man could touch bottom with his feet. That is, all the deep water over a man's height was included within the fishery of "Honouliuli, " and this would include the spot where the fish in question were taken.

It is true that an action of trespass does not necessarily involve the title, its gist being the injury to the possession; but title may be involved, and, from the way the case was put to the jury, it is clear that what was equivalent to the plea of "liberum tenementum, " or justification under special plea of title, was made by the defendants, and the issue for the jury to pass upon was whether the fishery of "Auiole " extended to or near the middle of the west loch, or whether it was limited to the shallow water near the shore whose depth was up to a man's chin. The defendants contended for the "chin deep " principle: the plaintiffs contended that the fishery of "Auiole " was an exception to this principle. It was, then, the plaintiffs' case to put in all competent evidence in chief to sustain the boundaries of the fishing right as claimed by them, and the defendants having closed their case, it was not rebuttal to offer evidence of a former adjudication of a fishing right tin another part of the lagoon, or to establish the exemption claimed for "Auiole " of the "Chin deep " principle. These facts were what the plaintiffs' witnesses had endeavored to establish in chief, and it would have been cumulative evidence and not rebuttal if put on after the defendants had closed. Where the title is the issue in an action of trespass it becomes similar to the action of ejectment, and the burden is upon the plaintiff to prove his title.

If the record of the Akeni v. Wong Ka man case had been offered in evidence as part of the plaintiffs' case in chief, it is impossible to ascertain from the bill of exceptions what relevancy it had to the issue then tried. If it was for the purpose of showing that another jury had found that in another part of this lagoon the boundary of the fishery of "Honouliuli " extended to the middle of the lagoon, this verdict would not be conclusive in regard to the title claimed in the present case,

for an action of trespass settles nothing in regard to the title beyond the action tried. Chandler v. Walker, 21 N. H., 285.

We therefore overrule the motion for a new trial on all the grounds and the exceptions are dismissed.

A. Rosa for plaintiffs-appellants:
C. Brown for defendants.
Honolulu, February 28th, 1893.

May 8, 1898 (page 1)
The Evening Bulletin
Report of Fish from Honouliuli Sold at Honolulu Market

Fish receipts at the Public Market.

At the public market last week were received 47,144 fish. Maunaloa, Koolau and Honouliuli furnished over 6000 each, Waianae and Mokuoeho 5000 each, and large quantities came from Kaihikapu, Waipio and Puuhale. Only 417 were caught in the harbor. There were over 25,000 mullet, and the remainder consisted principally of akule, alaihi, aholehole, papai, awa and omaka. There was 548 flying fish captured last week. Receipts for last week show an increase over the preceding week of 6000, the increase coming from Waianae.

June 2, 1898 (page 8)
The Evening Bulletin
Report of Fish from Honouliuli Sold at Honolulu Market

Items from harbor front.

A total of 47,980 fish were received at the public market last week. Honouliuli sent in 11,595 Maunaloa 7811, Koolau 7373 and smaller quantities came from Mokuoeho, Waikiki and Niu. Mullet were caught to the extent of 28,744.

Ranches and the Land Development Programs in Honouliuli (1877-1894)

Grazing of small herds of cattle, and eventually larger ranching operations began develop in Honouliuli by the 1840s. Initially, native tenants and a few foreign residents vied for access to the land. By the 1860s, few native residents could compete and individuals like Isaac and Daniel Montgomery, John Meek, James Dowsett and James Campbell came to control the majority of the land in Honouliuli. The consolidation of land title set the foundation for radical changes in the landscape, and also led to problems with access to the Honouliuli fisheries, and changes in the makeup of the population of Honouliuli. The articles in this section of the study focus on the large estates and ranching endeavors in Honouliuli (Figure 5). The consolidation of title, led to the formation various business scheme like the “Honouliuli Colonization Land and Trust Company,” and large scale development programs. The narratives also document the relationship between Honouliuli business interests with those of other locations on O’ahu, in the larger development plans on the island.

January 17, 1877 (page 4)

The Hawaiian gazette

Honouliuli Land Case – Coney v. Dowsett before the Supreme Court

Wednesday, January 17, 1877.

Supreme Court of the Hawaiian Islands.

October Term, 1876

John H. Coney vs. Jas. I. Dowsett.

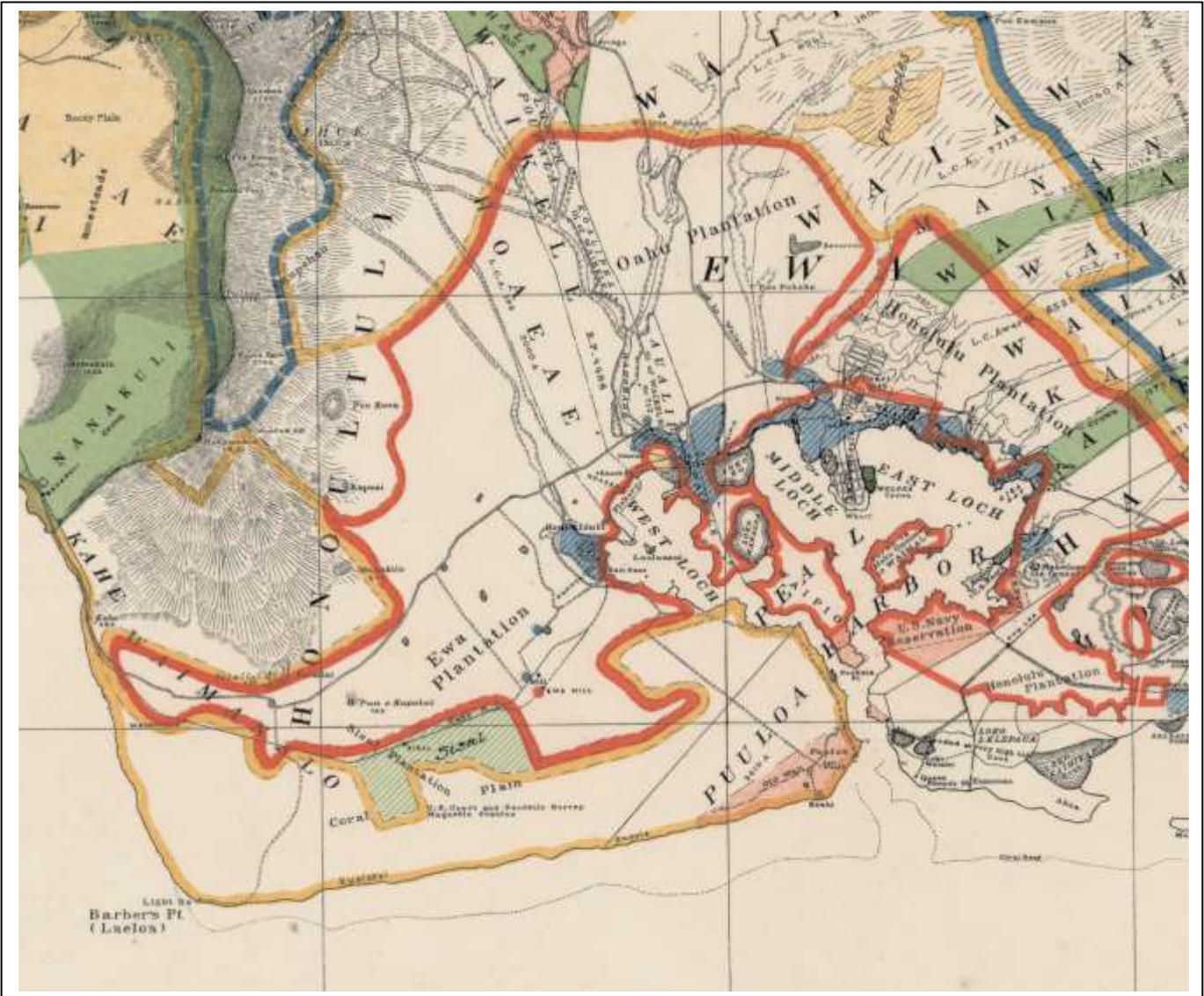
Opinion of A. Francis Judd.

This is an action in which \$10,000 are claimed as damages for the trespass of the defendant’s cattle upon the land “Honouliuli” in Ewa Oahu, the property of the plaintiff, since Oct. 16th, 1875.

The jury returned a verdict for the plaintiff of \$200, and a motion is made to set aside this verdict and grant a new trial on the ground that the jury must have mistaken or disregarded the instructions of the court on the effect of certain leases under which the defendant justified, or that the jury misunderstood the evidence.

The first lease in question is dated March 3rd, 1846, and running for twenty-five years from the 1st of February of that year, expired on the 1st of February, 1871. It demises to John Meek and his heirs, the kula land at Lihue, and the privilege that his cattle should be undisturbed at Honouliuli, if they should go there.

The second lease is dated 13th of July, 1851, and leases to John Meek and his heirs and assigns the land called Waimanalo, at Honouliuli, particularly as follows: The kula and the kuahiwi and the rights appertaining thereto, and the Poalimas, the river with all the rights appertaining thereto. It gives the boundaries as follows: On the mauka side the lands previously leased to John Meek, that is, the kula of Lihue and the kula of Honouliuli; on the makai sides Nanakuli and the Koolina. This lease expired on the 5th of July, 1876.



**Figure 5. Portion of the Island of Oahu, W.E. Wall, Surveyor, 1902.
 Yellow Lines Depict Approximate Area Grazing Lands; Orange Lines Depict
 Approximate Area of Sugar Plantations; Green Depicts Area of Sisal Plantation.**

The third lease is dated the 16th of February, 1853, and it being for twenty-five years, does not expire until the 16th of February, 1878. By this lease there is conveyed to John Meek, his heirs and assigns, all the remaining portions of the lessor's kula land at Honouliuli: this being explained as follows: All parts of this kula land not included in the previous leases made between A. Keliiahonui, M. Kekauonohi and John Meek for that land called Lihue, on the 3rd of March, 1846, and another lease between J. H. L. Haalelea and John Meek, of all that land called Waimanalo, on the 15th of July, 1851, the rents of these two lands shall continue and their lease, until the expiration thereof. They are not included in this lease. Before considering the reservations, which are made at length and with considerable particularity.

Let us go on to the fourth lease, which is dated the 1st of February, 1871, and which conveys all of that certain piece of parcel of land situated in the Ahupuaa of Honouliuli, district of Ewa, Island of Oahu, known as the Ili of Lihue, for seven years, and which will not expire until the 1st of February, 1878

The plaintiff claims that lease No. 1 conveyed not only Lihue but a portion of the kula of Honouliuli, and builds up an argument in support of this from the words of description of Waimanalo, above given, in which the mauka boundary of Waimanalo is stated to be the kula of Lihue and the kula of Honouliuli, and that the portion of Honouliuli conveyed by the first lease and not included in the third lease, was not covered by the fourth lease, which was a lease of the Ili of Lihue only. The plaintiff claims that as there was abundant evidence that the defendant's cattle pastured upon this tract of land within the dates in which this trespass is laid, the award of the jury of \$200 is far from excessive and should be sustained. But can this position of the plaintiff be sustained?

The first lease conveyed only Lihue, the lessor covenanted in addition that the lessee's cattle should be undisturbed on Honouliuli, if they went there. This does not lease any portion of Honouliuli outside of Lihue, but only protected the lessee from being held liable for trespass if his cattle strayed on Honouliuli. This view is strengthened by the wording of lease No. 3, made in 1853, which shows the interpretation put by the parties on their previous leases after seven years of dealings with each other as landlord and tenant. This lease No. 3 distinctly says that the lease of 1846 was for that land called Lihue, and that the lease of 1851 was for that land called Waimanalo. Now, this lease No. 3 conveyed all parts of the kula of Honouliuli, not included in leases No. 1 and 2, it conveys all of Honouliuli except Lihue and Waimanalo and the reservations.

In a former case between the parties to this suit, the court held that if there exists an ambiguity, in the lease, then such construction must prevail as is most strong against the covenanter, for he might have expressed himself more clearly. But there is no ambiguity here, except, perhaps, the exemption from liability for trespass on Honouliuli, and upon the principle just stated it must be construed to be a mere license, the actual territory over which the license was granted in lease No. 1 being leased by indenture No. 3.

Waimanalo is described in the second lease as being bounded on the mauka side by kula of Lihue and of Honouliuli. This cannot be explained except upon the theory that its extent was not at that time well defined.

It is clear that the plaintiff does not claim that the plaintiff does not claim now that Waimanalo stretches up to Lihue, and I am inclined to rend the description in this way. The land previously leased to John Meek, that is the kula of Lihue and the kula of Honouliuli on the mauka side. Certainly, if Waimanalo is an Ili at one end of Honouliuli, it must have for one boundary the main body of the land of Honouliuli, where it joins the same. The clause "and the kula of Honouliuli." is not necessarily modified by the clause the land leased to John Meek.

It is claimed further by the plaintiff that as the lease of Waimanalo particularizes kula and kuahiwi as being two distinct classes of land, the kula being low land and kuahiwi being mountain land, and as the third lease does not mention specifically the kuahiwi of Honouliuli, it must be considered as intended to be excluded.

I am of the opinion that in this lease No. 3, "kula " means land not kalo land, however this may be, the "kuahiwi " is not excepted in the large number of reservations made and although the lease does not convey the right to actually take the wood in the kuahiwi, it leases the right of pasturage therein, for the kuahiwi is a part of "keia aina kula i komo ole iloko o na hoolimalima mua," (this kula land not included in the previous leases.) To lease the whole of a kula land, reserving certain specific portions and then to say that this does not cover kuahiwi or pali, puu, mauna, awaawa or other portions of land to which various topographical terms may be applied would be disingenuous, and it is so manifestly contrary to the intention of the parties as gathered from all these instruments as not to be countenanced by the court, I observe, in passing, that if the defendant is now liable for trespass upon the kuahiwi of Honouliuli or upon the portion of the kula of Honouliuli claimed by the plaintiff's counsel to be not conveyed by lease No. 3, he was liable for trespass for the same reasons on the list of February, 1871, the date when the first lease of Lihue expired.

I find therefore that as there was no part of the Honouliuli kula between Lihue and Waimanalo not covered by the leases to the defendant the jury were not at liberty to consider in making up their verdict the evidence of the trespass of defendant's cattle on this territory.

The lease of Waimanalo having expired on the 15^h of July, 1876, the jury were instructed that the defendant should be allowed a reasonable time after this date in which to take his cattle off from this land, and in which to restrain them from returning thither. The evidence of damages for trespass on Waimanalo by Dowsett's cattle since the lease expired, consists in statements of witnesses that they had seen his cattle on this land within the month past, and since the time when they were driven off by Dowsett's men. The particular evidence was given by Po who testified that he saw nine head there on the 20th of July, and sixteen head there on the 10th of August, but this witness was uncertain as to the boundaries of Waimanalo, and said they had never been pointed out to him.

When the testimony of Mr. J. H. Wood is considered, who testifies that Waimanalo is worth nothing for pasturage at present, as there is nothing green on it, it is clear that the amount of \$200, if awarded for damage for trespass on this land, is excessive, for if the jury found that defendant's cattle were allowed to remain on this land and unreasonable time after the lease expired, the damage awarded should have been but nominal and not beyond the statutory amount of 12 $\frac{3}{4}$ cts. For each animal.

The reservations in lease No. 3 are as follows: "These are the places reserved to the party of the first part; the fish ponds in said kula land, having fish in them, and two lots intended to be enclosed hereafter: also Mokumeha adjoining the

enclosed taro lands: and also that piece between Kualakai and C. W. Vincent's lot; that places known as Ka pa Uhi is also reserved; the sea fishery and its rights are also reserved, similar to the Waimanalo sea-right reservation; also the Pa aina at Honouliuli and the said enclosure: and also the cultivatable land at Poupouwela; all of which are reserved and not included in this lease, but John Meek's cattle shall not be molested should they go on to these places reserved if not fenced in with a fence sufficient to prevent cattle from trespassing. Poupouwela will still remain as in times gone by, and is not intended to be fenced in as its situation is good, not needing a fence. The tabooed woods of the mountains of the lands mentioned in this lease are also reserved to the party of the first part, but he, John Meek, can take said tabooed wood for his own use, as much as he wishes, but not to dispose of to other parties."

The clause, "but John Meek's cattle shall not be molested should they go on to these places reserved, if not fenced in with a fence sufficient to prevent cattle from trespassing." Fixes the obligation upon the lessor to keep his reservations fenced, and as there was no evidence offered to the jury to show that this was done, they were not at liberty to found their verdict upon evidences that the cattle of defendant were accustomed to graze and get water on the reserved portions. It is urged that though the lessor covenants that the cattle shall not be considered as trespassing if they shall go on the reserved portions, unless fenced, still the evidence shows that the cattle were continually on one of these portions, that is Pa aina, for water, and that this is in excess of the license, and therefore trespass would lie. I am of the opinion this is not sound, for there could be no trespass on Pa aina, unless fenced with a fence capable of turning stock.

The law will not allow a pit-fall for the unwary to be thus dug, when it was possible, in framing the lease, to make the intention of the lessor to hold his tenant to such a liability more clear.

As regards Poupouwela, its aina mahiai is reserved. This is translated cultivated or cultivatable land. Whichever rendering is taken there is no evidence that Dowsett's cattle trespassed upon either the cultivated land or the land capable of cultivation in Poupouwela. The evidence was confined to the statement that the cattle driven from Waimanalo between the 11th and 18th of July were driven from Lihue to water at Poupouwela and back again, but there was no evidence that this water was in the limits of the aina mahiai. I am of the opinion, though the jury were not so instructed, that no trespass could be maintained even on the aina mahiai of Poupouwela, as the clause in reference to immunity from trespassing applies to it, and the lessor disavows his intention of fencing it, as the situation of the land did not require it. The legal inference from this is, that he took the risk of cattle trespassing on it, though unfenced.

The jury were instructed in regard to the testimony that the cattle of defendant had spread a thorny acacia over the land as follows: That the plaintiff could not recover damages for this if done while the cattle were lawfully upon the plaintiff's land, for he must be held to have foreseen the natural result of the pasturage of cattle in disseminating weeds and thorns on his lands, when he made the lease; and as regards acacia being spread on Waimanalo, the defendant could only be

held liable for whatever damage was thus done since July 15, 1876, of which there was no distinct evidence.

The court charged the jury that up to the 15th of July, 1876, when the Waimanalo lease expired, the defendant had the right of exclusive possession of all Honouliuli except the reserved portions, but on suggestion of plaintiff's counsel made the qualification that if the jury found that there was any portion of Honouliuli conveyed by lease No. 1 and not included in lease No. 3 and not re-conveyed by lease No. 4 they might find that trespass was committed on such portion. In giving this modification the court had no intention of allowing the jury to infer that there was any such un-leased portion of Honouliuli, for it had charged the contrary. But this may have misled the jury, which is to be regretted.

It is apparent to me that the jury must have understood the instructions of the court upon the evidence of trespass upon any portion of Honouliuli, except Waimanalo, and as to Waimanalo, if the verdict was founded upon trespass on this land, the amount of damage is so clearly excessive as to lead to the inference that the jury based their assessment of damage on some erroneous principle.

Exercising the sound and legal discretion vested in me, I am of the opinion that the verdict should be set aside and a new trial granted which is done accordingly.

A. Francis Judd,
Justice Supreme Court.
L. McCully and E. Preston for plaintiff. A. S. Hartwell and W. C. Jones for defendant.
Honolulu, Oct. 23, 1876.

John H. Coney vs. James I. Dowsett.

On Exceptions to the Decision of Mr. Justice Judd.

Present: Chief Justice Allen, Justices Harris and Judd.

The question upon which the opinion of the fall court is desired, is the construction of the leases on file in the case.

The arguments of the counsel for the plaintiff are exceedingly ingenious, and we have given them full consideration. We have likewise reviewed and weighed the opinion given by Mr. Justice Judd, which is excepted to and we concur in that opinion fully, seeing no reason for altering, amending or expanding it.

The jury will be instructed in accordance with this opinion, in case a new trial is proceeded with.

Elisha H. Allens,
Chas. C. Harris,

A. Francis Judd.
E. Preston and L. McCully for plaintiff, A. S. Hartwell and W. c Jones for
defendant.
Honolulu, Dec. 29, 1876

August 14, 1885 (page 4)
The Daily Bulletin
Honouliuli Ranch

Viewing the Ranches... ...If observation is anything, and scientists say it is everything, these hills and glades go to prove that a least the island of Oahu has been perverted from its original purpose in the economy of nature, and that "someone had blundered. " Inasmuch as large areas of its best lands are devoted to the sustenance of the cow, the ox and the goat, the people to shift for themselves as best they can about the docks and street corners of Honolulu. Where cultivation appears, it proves an unmistakably grand success. Wherever improvements break up the soil, the soil gives manifold returns. Coming over the brow of one of the hills, an immense structure appears in the distance. It reminds the observer of the bridges over some of the mountain gorges on the line of the Union and Central Pacific railroads. It turns out to be Robinson's irrigating flume, running along on trestle work over a wide gorge at the bottom of which is the Waipahu stream and spring. The road leads down towards the water, and passes under the highest part of the trestle bridge, the flume at the roadway being apparently about eighty feet overhead. Right by the road is a big pump for raising the water to the flume. It is brought by this conduit to Robinson's banana plantation. Covering about fifty acres of land at Ulalena. There is an opinion among the natives that this Waipahu stream has subterranean connection with Kahuku. In support of this theory the story goes that a woman at Kahuku accidentally let a tapa stick fall into the water, and all efforts to recover it proved futile, but some time afterwards being at Ewa, she saw her lost tapa stick and accused the possessor of having stolen it, but the alleged pilferer was acquitted on proving that the stick had been picked up in the Waipahu stream. The "fourth estate " cavalcade passes on, and after another hour's equestrianism, that by this time is beginning to be more painful than romantic to some members of the party, the Honouliuli ranch is reached, horses are taken care of, the pressgang, professor and all, are shown to well-furnished apartments, and every man is hospitably directed to make himself perfectly at home. A sumptuous dinner soon follows, the soup and fowl are excellent, and the fish, a fine Papiopioulua, is simply magnificent. In next letter, you will have an attempted account of a two days' ride over the great Honouliuli ranch, covering a tract of about 43,000 acres.

August 19, 1885 (page 2)
The Hawaiian Gazette
Honouliuli Ranch

With a good horse and agreeable companions the ride from Honolulu to Mr. Campbell's ranch at Honouliuli a very pleasant undertaking, and so it proved to a party of gentlemen of the press and others who made the journey on Monday last.

To a traveler who has not been over the ground for some seven or eight years, considerable changes are observable, chiefly in the direction of increased farming and cultivation. The extent of rice and banana land is much enlarged, and Mr. Mark Robinson's flume and pumping engine at Ulalena is a remarkable piece of work. Though apparently of the slightest conceivable scantling it stood through the late gale without injury. This flume irrigates over 200 acres of land fit for banana, watermelons and a variety of produce and of which 35 acres are in bearing.

Of Honouliuli itself there is a great deal to be said. Mr. Campbell's estate contains about 13,250 acres and has been in his hands for eight years. During this time he has put up 30 miles of fencing of which 20 miles are of wire and 10 miles of batten. The estate is thus completely enclosed; either by fence, by the impenetrable ridges of the Waianae Mountains, by the water front of Pearl Harbor or by the open ocean, Hon. J. I. Dowsett's place at Puuloa cuts off a corner stretching from Pearl River to the seabeach behind. There is little of any of this land which is not capable of being made productive in one form or another. At present it only carried 5500 head of cattle, and one rides along the foot-hills of the Waianae range and the plain below through miles of Manienie grass above fetlock deep, only sprinkled here and there with high bred cattle in splendid condition. Occasionally one comes to a batch of some acres of mimosa bush and sometime of blue weed. Again on the high plateau on the western terminal slope of the mountains large batches of Spanish clover, kukaepuaa are amongst the prevalent manienie.

On taking possession of the property, Mr. Campbell found it heavily overstocked and wholly unfenced. Buying out the Kahuku property on the north side he caused to be removed 32,300 head of cattle, reserved Kahuku for breeding purposes, and after letting the land rest for twelve months, gradually raised the stock on the two estates to the present figure, viz, about 5300 on Honouliuli and 3300 on Kahuku.

The young stock are driven from the last named place to the Eastern, or Lihue end of the former, and so onwards till they reach the fattening ground of some 15,000 acres, towards Nanakuli and thence is an easy drive to the slaughter house on the Pearl Harbor, whence the carcasses are carried by steamer to the Capital, thus avoiding the deterioration inseparable from long drives to market.

Among the ravines and narrow valleys between the span of the main mountain range towards the Leilehua boundary, are evident traces of extensive taro grounds, sufficient proof that there at least, abundant supply of water has formerly been available. Though the great bulk of the land from Honouliuli to the "big tree " is available at present for cattle runs only, there seems to be no reason why, at reasonable expense a good portion of this might not be irrigated for dairy, grape, vegetable and many other marketable produce.

A well at Kunia, 400 feet above the sea and sunk 50 feet brings water to within twelve feet of the surface, except during long droughts, while an Artesian well (Waianiani) about fourteen feet above sea level has yielded 2,400 gallons an

hour since it was sunk in 1879. The water front on Pearl Harbor affords on one side promising bathing places, while the whole area of the sheltered harbor offers unrivalled opportunities for yacht sailing. The rice grounds are in the hands of the Chinese, who pay a low rental for the first seven years, which are nearly expiring, but they are desirous of renewing for another seven years at a considerable advance. Fishing rights, lime and building stone are also valuable considerations.

The soil almost throughout his estate is the rich red volcanic mould familiar in these island, its depth is shown by the numerous cracks and slopes, and its fertility by the spontaneous growth which covers it.

At present the Campbell estates send an average of six carcasses per diem to Honolulu being rather more than one third of the consumption. The cattle are all in prime condition, and judging from the large areas on which mere traces of cattle are now visible and the immense amount of available feed, this quantity could be readily increased by 50 per cent. Without distressing the land. No doubt a large portion of this land is available for cultivation by small freeholders; how much, can only be ascertained by experiments in the way of raising and distributing water, especially between Honouliuli and Lihue. The questions of market and ready access thereto, may be left for the present to await further information based on actual experiments.

At the ranch itself Mr. Cecil Brown did the honors in most hospitable style, and rode each day with the party ready to lead the way over the country and afford every information asked for, and to him members of the party are indebted for a pleasant trip.

August 31, 1885 (pages 2-3)

Daily Bulletin

Honouliuli Ranch,

Tuesday, Aug. 11th.

[riding in from Waialua, across Wai'anae Uka] ...Passing on, the party soon reach the Kunia windmill, drawing from a well about thirty feet deep a continuous stream of water. The elevation at this point it estimated to be about 450 feet above sea level. The Kunia windmill is about as good an indicator as can be that these lands may one day be dotted over with the habitations of an industrious agricultural population. If one windmill draws a continuous stream of water from a depth of not more than thirty feet at this elevation, it may reasonably be inferred that a water supply for purposes of settlement can be had at other points as well as here.

The next halting place is in the umbrageous shade of the Big Trees at Lihue. There are two gigantic kukui trees standing about ten feet apart, on the top of a high hill, like sentinels keeping guard over the surrounding country. As every object of not must have a legend, that of The Big Trees is that a native has his six by two resting place under each tree. Several visitors in years gone by have carved their names on the bark, thus leaving to the kukui trees the sacred trust

of bearing their names, as the years roll on, higher and higher in view of all who pass this way, in proof of the fact that they had at least made their mark in the world. Nearby is a dilapidated old building, once the residence of Captain John Meek. With reference to the capabilities of the soil it is related that Captain Meek raised oats and corn here in his time.

A few miles further on, another halt is called at a magnificent stream, and right by is a fine dairy kept by a Portuguese. It need hardly be said that every milk drinker in the party had his wants supplied to his own satisfaction and the credit of the ranchman's cows. The outward bound ride at length comes to an end at the Papowela [Poupouwela] stream and well. Here, a hole was bored years ago with hand tools, and, as the water did not come at the time, the pipe was plugged. Six months after the plug was taken out, the water flowed and has flowed on ever since.

The order rings along the line, "Back to the ranch house." The march back is close along the line of the Leilehua Ranch. About half way down the home stretch, the ride is mostly over level ground. A gallop of a mile or so over a rich carpet of verdure, then a slow march down a steep bank and across a ravine under clusters of kukui nuts, and up the opposite bank, then off again on another steep chase (all but the steeple), over another ravine, and so on for five or six miles. Occasionally we pass a drove of cattle, so rolling fat that their sleek coats glisten in the sun. The ilima plain traversed in the morning is again entered, though on a different trail, and at half past one, P.M., a rather sore, but much delighted party of the wise men of Honolulu are luxuriating, in the bath room, on the breezy verandahs and at the sumptuous dinner table of the Honouliuli ranch house.

Wednesday, Aug. 12th.

This was the second day's riding over the Honouliuli Ranch, and a more exciting and romantic excursion could hardly have been made. The start was made, as before, from the ranch house, and lay over a part of the wide flat traversed yesterday, and which, as before stated is well covered with the ilima, indigo and other shrubbery much relished by cattle. The shrubbery, I omitted to mention yesterday, is richly supplemented by an undergrowth of manienie grass. The route this morning is to the mountains. The climbing begins. Looking forward and upward at an angle of about 40 degrees to a height of some 800 feet, the first peak to be scaled [Pōhākea] is in full view. The prospect is not a comfortable one to the ranch horses. They face the acclivity, however, with commendable equine determination, pawing their way with sure-footed care up the slope, through heavy grasses growing knee-high. The whole slope is heavily coated with manienie and native grasses, and some Spanish clover, and is well dotted over with trees, chiefly the kukui. After reaching the top of the first peak, the trail winds down, corkscrew fashion, through heavy verdure and under the umbrageous shades of large wide spreading trees into a deep ravine, out of which there is another corkscrew trail up on to the next peak and reaching a little farther into the clouds. Parts of the trail just gone over runs along the margins of immense gulches into which the rider looks down over precipitous descents of

some nine or ten hundred feet through the dense foliage of trees that have somehow got rooted in the sides of the declivities, so that they suggest the idea of an aerial vegetation. The prospect up these mountain sides and through these ravines, is grandly picturesque. These exhibitions of mountain scenery grow upon the view. The first hour among them extorts expressions of wonder and admiration. Passing on, their majestic grandeur repeats itself in ever increasing variety. The faithful horses climb almost perpendicular ascents over the rugged natural stairways, and again descend similar hard places, with equal care and safety. "Jerry" proved himself an able and reliable steed. "Sooner," by the way, had been discarded, as deficient in intellect and understanding, and unfit for the service of the Bulletin, But "Jerry" is an intelligent big bay, wanting neither whip nor spur, but always knowing just where to go, and regulating his paces with infallible correctness, whether on the slow march over rough and rugged ways, or on a streaking gallop over pieces of smoother roadway. Midday finds the whole party on the highest point, but one, of the Waianae. The scene at this point is grand. It is magnificent. It is stupendous. We stand here on the rim of an immense basin scooped out of the mountain, with the seaward side broken out. This vast cavity is about a quarter of a mile wide, with almost perpendicular walls a thousand feet high. Beyond the basin northward, the mountains shoot up skyward in colossal isolated cones. Spreading out in the spacious concave of the western horizon, are the deep blue waters of the great Pacific Ocean, the "boundless, vast, illimitable waste of waters." The Nuuanu Pali, with all its grandeur, is surpassed by this exhibition of nature's wonders in the Waianae. All these mountain elevations, with their deep broad gulches are valuable, from the utilitarian standpoint as they are from the romantic and sentimental. Herds of splendid cattle are seen feeding on the slopes and in the valleys. The cavalcade moves on down the seaward side of the mountain, in view of thousands of acres of flat land lying along the seashore. These seaward paddocks are pointed out as the territories that will be in order for the explorations of to-morrow...

Thursday, Aug 13th

[returning to 'Ewa via the low land trail] ...The trail leads over coral which is evidently upheaval. Up through every crevice and around every boulder, big and little, there are thick growths of pili, makuekue, pualele (milk weed), manienie, Kukaepuaa and other native grasses. At one place, a cavity in the rocks contains luxuriant growths of breadfruit, bananas, sugar-cane, and numbers of wiliwili trees, with their exceptionally pretty red seeds. The natives say when these seeds are ripe and red, there are plenty sharks off Puuloa. On the lower part of this land among the rocks, fine clumps of algarroba trees appear in different stages of development. All these trees have grown up within about six years. The large progeny of baby algarobas whose frowsy heads appear here and there over the plains, if not nipped by cattle would evidently evolve, within a very few years, a race of sylvan giants. Cattle kept off, and the natural propagation of these fine trees assisted by some planting, there is here the possibility of a big bonanza in a ten thousand acre forest within ten miles of the city of Honolulu. As pasture land this portion of the land is unsurpassable in richness. It is the part of Honouliuli designated the fattening paddock. Cattle intended for the slaughter house are brought here to have the "gilt edge" finish put on them. About six head

are slaughtered every day for the Honolulu market and forwarded by the steamer Kapiolani. The ranch is capable of supplying a much larger daily quota of beeves, but the demand is limited and the ranch is of course stocked considerably short of its capacity. There are at present on it some 5,500 head all told. But if the grasses, and other plants in their present condition, mean anything, they indicate enough and to spare for herds numbering twice five thousand.

A fact deserving of special note is the improved breeds with which the ranch is almost wholly stocked. Durhams, Herefords, Jerseys, Ayrshires and Holsteins are pointed out. And, really, it needs not the eye of a connoisseur or a grazier to notice that the animals are no "square piles of bones built on four uprights of the same;" for no one can view them roaming in herds over the mountains, scattered in squadrons over the plains or massed in closer order around the reservoir on the fattening paddock without noticing many of the points of superiority characteristic of the several varieties of improved stock...

October 31, 1885 (page 2)

The Daily Honolulu Press

Great Land Colonization Scheme, Island of Oahu, Hawaiian Islands.

A property of 115,750 acres offered for sale to a joint stock company, which will sell the same as suitable for sugar, rice, grazing, homestead, dairy, fruit and other purposes.

63,250 acres in fee simple and 52,500 acres held under lease, at present carrying between 12,000 and 15,000 head of cattle and 250 horses and mules.

A large area of this property is suitable, according to locality, for Sugar, Rice, Vineyards, Fruit Orchards, and small Homesteads, the remainder being fine mountain side grazing ground.

Under the proposed arrangements of the Company to be formed an exceptional opportunity is offered for acquiring homesteads, by a system of deferred or gradual payment as may be agreed upon; the whole being within easy reach of Honolulu, the capital city and principal port, with a steadily growing market.

Climate.

The climate is pre-eminently healthy, the North-east trades sweeping across the island for the greater part of the year.

While there are no available registers barometer, thermometer or rainfall for this particular district, there is no reason to question their strict analogy with that of the Nuuanu Valley, in the same island, and in which Honolulu and its suburbs are situated, where the rainfall amounts to 33.28 inches per annum from a minimum of 0.94 in march to a maximum of 3.43 in December; but these figures relating only to the lower levels in and about Honolulu do not by any means represent the rainfall on the Waianae Mountains, which is very much heavier.

Thus the temperature may be said to range from 68 to 85 Fahr., varied of course by situation, elevation above the sea, accessibility to trade winds, &c.

Honouliuli Ranch

Containing 43,250 acres in fee simple. This land is favorably situated, having direct communication with Honolulu by water, distance 10 miles or by land by a good road, distance 17 miles, the latter offering singular facilities for an inexpensive railway track.

The water route to Honouliuli is from Honolulu harbor skirting the reef to Pearl harbor, a magnificent inlet of the ocean protected by a reef or bar with 11 to 13 feet, but inside with from 20 fathoms to 3 fathoms of land-locked, protected anchorage, fit for all classes of coasters and yachts. On the west arm of this harbor Honouliuli has a frontage of no less than five miles, all steep-to, with from three to twenty fathoms in front of it. The whole fishing rights of this west arm are part of the property.

Honouliuli Ranch is bounded by the sea and Pearl River on two sides, and extends in a westerly direction to the divide of the Waianae Mountains which form a natural boundary so well defined and so difficult to pass as to render fencing on this line unnecessary. But where Honouliuli adjoins the neighboring properties, it is securely fenced. There are twenty miles of five-wire fence with redwood posts, and ten miles batten fence, all in good order and erected within the last seven years.

Stretching from Pearl harbor and skirting the base of Waianae mountains southward and eastward is a plain of about 7,000 acres of rich alluvial soil, eminently suitable—the upper portions for sugar and the lower for rice lands. Of these latter, from 3,000 to 4,000 acres may be irrigated by artesian wells, the elevation above high water mark being between 12 and 35 feet. One well sunk in this district in 1881, to a depth of 186 feet, has yielded unceasingly 2,400 gallons per hour since completion.

On the eastern slopes, among the foot hills of the Waianae mountains, are over 10,000 acres of land, suitable for small farms, vineyards, orchards, &c. Several perennial springs flow through these valleys and ravines, and the extensive traces of taro culture show that in the hands of the old natives there was no lack of water.

Wells have been sunk at elevations from 400 to 700 feet above the sea level. Water was found at from 30 to 60 feet below the surface. One is a flowing well; on the other a windmill suffices to raise drinking water for surrounding herds.

The ravines of the Waianae slope are narrow and readily lend themselves to favoring the construction of storage dams for purposes of irrigation.

The Waianae mountains attract or precipitate a sufficient rainfall in ordinary seasons for the maintenance of the present heavily-grassed condition of the

slopes, and due attention to the forestry will enable them to carry more numerous herds of cattle than those which now fatten hock-deep on the Manienie or Bermuda grass.

The lower and more open slopes are suitable for dairy, poultry or fruit raising. They are within easy reach of the main road to Honolulu, and when peopled must soon invite the construction of a railway to the capital.

The sugar cane and rice land of this property is valued at from \$100 to \$200 an acre, and may be taken up in large or small tracts at these figures; the grazing, farm and fruit lands are valued at from \$10 to \$50 per acre. It is at present intended to offer some 10,000 acres of first-class agricultural land for sale, upon convenient terms, at \$50 an acre for colonization purposes, for resident and improving occupants.

The Kahuku Ranch

Consists of 20,000 acres in fee simple and 5,000 acres Government leasehold, the leasehold having an unexpired term of 17 years, at an annual rental of \$455.

On the estate is a level tract of land at an elevation of from 10 to 25 feet above sea level, extending from Waimea to Laie, a distance of eight miles of sea frontage, and an average breadth of one mile from the sea to the foot hills. This tract is pronounced by competent judges to be excellent sugar cane land. There are already flowing artesian wells on either side of this level tract, while near the middle is an unfailing spring in which the water rises to within 2 ½ feet of the surface, in a column of at least one foot in diameter, and flows thence to the sea. This proves that an ample supply may be found for irrigation.

There have been offered by rice growers to the present owner \$10,000 a year for 400 acres of this land, water for cultivation being furnished.

A contract has been made to bore five additional artesian wells to comply with this requirement.

It may be incidentally noted here that in no case on this island of Oahu has boring for artesian wells failed if sunk from an elevation not exceeding 32 feet above sea level.

There are about 15,000 acres of land suitable for fruit, small farms or pasture, on the Kahuku property, estimated as salable for colonization purposes at from \$15 to \$30 per acre.

Kawailoa and Waimea Ranches

Contain 23,000 acres surveyed land, and about 20,000 acres unsurveyed, all held on lease having an unexpired term of 24 years, at a yearly rental of \$2,200. This rental is at present reduced to \$1,700 by sub-letting a few acres of taro (wet) land. There are 36 miles of new 5-foot wire fence set on California redwood

posts. It is further sub-divided into paddocks of from 200 acres to 4,000 acres each, enabling the proprietors to pass their stock from one feeding ground to another as may be advisable.

This land is well adapted throughout for fruit growing or pastoral purposes. There are several wells with windmills on them to supply water for stock. One reservoir of this kind has been built at the Kawaihoa Ranch with a retaining wall 150 feet in length, 100 feet thick at bottom, 5 feet at summit, capable of storing 1,127,500 cubic feet of water, for an outlay of \$2,250. This indicates what may be done at the Honouliuli Ranch.

General Remarks.

Kawaihoa and Waimea Ranches adjoin Kahuku, and together form a compact property containing 72,500 acres of land. The Honouliuli property is distant about twelve miles, but is connected with them by an excellent road. These properties have at present 66 miles of good fencing. The land is well grassed with a fair proportion of timber throughout. Livestock of all kinds thrive and fatten on the pastures, and by increasing the number of enclosed paddocks and working the combined estates systematically the number of cattle and horses on the land might be largely increased.

The number of cattle, 12,000 to 15,000. Now on these estates has been already mentioned, also 250 head of horse stock and mules, together valued at \$312,000. The horned cattle are bred from "Hereford" and "Short-horn Durham" imported for these estates, and they thrive and fatten without any stall feeding or housing.

The horse stock is exceptionally good, one sire, "Shenandoah," having won over \$20,000 as a two-year-old in the United States. There are also three trotting stallions, two of which cost \$1,000 each, and there are unbroken colts and fillies from these sires, some four or five years old, which may be readily broken for saddle or harness.

These properties, if united, would give the proposed company a controlling interest in the Honolulu market, for produce of all kinds, with a steadily increasing demand; to which the contracts recently entered into by the Pacific and Oceanic Steamship Companies may prove a valuable stimulant. Indeed it is possible to create a trade with San Francisco for carcasses of beef and mutton carried in refrigerating chambers by the Oceanic Steamships.

The income from these estates at present, including leases, is \$70,000 a year. Moderate calculations show that these figures might be nearly quadrupled.

The fishing rights on Pearl harbor pertaining to the Honouliuli estate, now leased for a short term at \$1,700, can be rented at \$2,500 on the expiration of the present lease.

A limestone quarry on the Honouliuli property at present pays a small annual rent, and a royalty on the lime produced. The entire demand for this kingdom

may be supplied from this quarry, instead of, as hitherto, importing lime from California. The builders of Honolulu consider this lime superior in quality and preferable to the Californian lime. There is also a fine limestone quarry on Kahuku Ranch.

The five mile frontage on Pearl harbor spoken of suggests a town site for a summer resort there, the facilities for yachting and boating being unsurpassed, while the climate is all that can be desired.

A vast variety of fruit or timber trees grow with extraordinary rapidity. The whole Eucalyptus family, the algarroba or locust tree (pseudo-acacia), the tamarind, "alligator pear, " guava, bread fruit, &c. Citrus fruits especially thrive without care or cultivation. Many ornamental woods known as koa, kou, ohia, &c., grow well. India-rubber (caoutchouc), quinine (cinchona), and perhaps above all the ramie will flourish, each in its suitable locality, which may be found on these estates.

Proposed plan for forming a Joint Stock Company to purchase, sub-let, sell or work these Estates.

It is proposed to form a Joint Stock Company to buy the properties described below, both freehold and leasehold, to divide them for purchase or lease on convenient terms, and to work the unsold or unleased portions for the benefit of the shareholders.

Property consisting of—

63,250 acres in fee . . .	\$ 822,250
Capitalized value of leased land, 52,500 acres. . .	\$ 65,750
15,000 head cattle at twenty dollars each. . .	\$ 300,000
260 head horses, &c. . .	\$ 12,000
	\$1,200,000

The Company's stock to consist of-

12,000 shares of \$100 each. . .	\$1,200,000
8,000 of said shares, par value \$100 each. . .	800,000

To be offered for sale and 4,000 of said shares, par value \$100 each. . .	\$ 400,000
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To be held by the promoters of the Company, viz., Jas. Campbell Esq., owner of the Honouliuli and Kahuku estate; Jno. H. Paty Esq., of Messrs. Bishop & Co., Bankers, principal owner of Kawailoa and Waimea estates; M. Dickson Esq., and J. G. Spencer Esq., part owners of Kawailoa and Waimea ranch; Mr. B. F. Dillingham, President Pacific Hardware Co.

As soon as 8,000 shares of the capital stock have been subscribed for by responsible persons, the Company will be incorporated and the stock issued.

Receipts from the sale of the stocks will be paid over to the owners of the properties. Deeds, leases, and bill of sale of landed property and of live stock to be placed in the hands of the officers of the Company appointed to receive them.

The following gentlemen have consented to accept office: President, James Campbell. Vice-President, J. H. Paty. Secretary and Treasurer, Godfrey Brown.

The following gentlemen have consented to be nominated for Directors: James Campbell, J. H. Paty, S. G. Wilder, A. J. Cartwright, W. F. Allen, S. B. Dole, W. Austin Whiting, W. R. Castle, B. F. Dillingham. General Manager, B. F. Dillingham, Sub-Manager, M. Dickson.

November 19, 1885 (page 3)
The Daily Honolulu Press
Honouliuli Colonization Land and Trust Company

The Hawaiian Colonization Land and Trust Company have issued a preliminary prospectus setting forth the merits of the Honouliuli, Kahuku, and Kawaihoa and Waimea ranches. The introduction to the prospectus contains the following clause: "The object and purpose of this company shall be to purchase the land and leases herein-after described, also other desirable property in the Kingdom which may be offered for sale or lease upon favorable terms, and sell or sub-lease them for colonization purposes, in lots or parcels to suit purchasers, and upon terms which will make it not only possible but convenient for those with very limited means, to gain a 'foot hold' in this country, Occasion will be taken here-after to review the scheme at greater length.

November 30, 1885 (page 2)
The Daily Honolulu Press
The Honouliuli Colonization Scheme

The colonization scheme.

Government are the natural guardians of the people; therefore to protect the rights of an individual is no less the duty of their rulers than it is their duty to foster schemes for the development of the country's natural resources. While it would be impracticable in most instances for a Government to become a party to a corporation, yet it can give protection and add support to its subjects, who are its direct agents for the improvement and development of the country at large. But development is a basis for security, and increased security means financial protection, and financial investment always assumes that the Government is a natural guardian under whom both capital and industry can rest secure and increase without molestation.

It follows that all reasonable projects for developing the resources of these Islands should be furthered and protected by this Government. It is the duty of every citizen to aid in bringing about such a state of reciprocal interests. Such a chance is now offered both Government and citizens in a scheme for the colonization and development of the Island of Oahu by a bona fide joint stock

company, known and existing under the style and name of the Hawaiian Colonization Land and Trust Company. The men whose names figure in the preliminary prospectus of the company preclude any doubt as to the sterling worth and merit of this enterprise.

It is proposed by this company to buy up some of the great landed estates of these Islands, the present scheme embracing the Honouliuli ranch containing about 45,000 acres of land, the Kahuku ranch containing about 25,000 acres and the Kawailoa and Waimea ranches containing about 45,000 acres of surveyed and unsurveyed land. The company proposes to sub-let, sell or work these estates on terms the most favorable to settlers, as will be seen by perusing the preliminary prospectus heretofore published in the press, as well as in pamphlet form for general distribution.

Some of the main points connected with the situation and resources of these ranches may be briefly summed up as follows: The different properties are easy of access either by land or water; they are all fertile valley lands or fine uplands for grazing; all the properties are well watered by springs, artesian wells and natural water sheds with easy constructed reservoirs; they are all well stocked, well grassed, well wooded and well fruited; they contain excellent fishing possibilities which may be practically developed into an immense source of revenue; these different ranches are capable, according to locality, of producing sugar and rice, vineyards and fruit orchards, and are also suitable for small farms or larger grazing tracts.

One of the main things to be taken into consideration, in the present offer of the company, is, that each and every one of the properties embraced in the scheme is at the present time a paying property. Another feature to be looked at is, that no matter how poor a man may be he can enter upon the land offered and by his own labor and enterprise can not only make a living but can lay by enough money to purchase in a few years, on the installment plan, the homestead upon which he lives, thereby rendering himself and his family independent.

The scheme is a gigantic one but it is backed by men of sterling moral and financial worth, who will use every endeavor to carry it through to a successful consummation. Embracing as it does an estate containing 63,250 acres of land in fee simple and 52,500 acres of leasehold land, it is a scheme that necessarily calls for foreign immigration and home support. What one man may do for the development of these Islands has already been seen and appreciated by many; what an organized company of our best citizens can do, with the proper support from the Government, will by far eclipse any instance of private enterprise and will open up and develop the resources of Hawaii until public debts will not only be a thing of the past, but "Money to Lend" will be posted in every doorway from the Government building to the confines of Chinatown.

December 17, 1885 (page 2)
The Daily Bulletin
Prospective Returns of the Honouliuli Colonization Scheme

A communicated article in a contemporary presents some of the sources of profit to investors, and advantages to settlers, held in prospect by the promoters of the "Hawaiian Colonization, Land and Trust Company. " For the information of our readers we summarize the leading facts. The Honouliuli territory, of which the company has the refusal, contains 17,000 acres of land suitable for growing sugar cane. Of this amount 7,000 acres are comprised in a plain requiring artificial irrigation. To effect that object artesian wells are proposed for the portion lying at an elevation not exceeding thirty-five feet above sea-level, and a series of dams, in a natural gulch, for higher levels. Both means are proved feasible beyond any reasonable doubt, by the complete success attending their adoption, under similar conditions and in contiguous areas, their estimated cost, for this company's purpose, is \$125,000. When the land is furnished with watering facilities, it is assumed that at least from 2,500 to 5,000 acres will be occupied by responsible cultivators of sugar cane. The cane would be raised on shares, in the proportion of, say, five-eighths to the planter and three-eighths to the company. Milling facilities, with transportation of cane to mill and sugar to place of shipment, should be provided by the company, while the planters should do the harvesting and loading. Four tons to the acre is the very lowest estimate of the soil's productiveness, but experience dictates a higher figure by two or three tons. Taking the smallest amount of both land and yield, however, we have 2,500 acres producing an aggregate of 10,000 tons of sugar. Of this the company's share would be 3,750 tons, worth, at present value, \$375,000 net. As to the cost of accomplishing the result just given, the author of the article herein drawn upon presents the following statement:-

Cost of 30-ton mill, say . . .	\$150,000
Cost water supply for mills and dams . . .	\$125,000
Cost tramway and cars for trains porting cane and sugar, say . . .	\$ 25,000
Total estimate outlay . . .	\$300,000

On this estimated outlay of \$300,000, which he explains, is a liberal one, the following reductions are allowed: -

Interest at 9 percent . . .	\$ 27,000
Wear and tear on mill and tramway, and repairs to dams, say . . .	\$ 28,000
Current expenses, taxes, Insurance, etc. . . .	\$ 75,000
Total annual expense . . .	\$130,000

Ultimate results are thus deduced from these figures: "If this amount for annual outlay under every legitimate head of expenditure be deducted from \$375,000, the value of a season's sugar crop, there is left a balance of \$245,000 and interest of 9 percent on investment. This is calculated on the basis of existing prices. But suppose that the price of sugar should drop 40 per cent., or 3 cents per pound, as an extreme limit, which is very unlikely, there would be \$150,000 to write off the value of the sugar crop, reducing the \$375,000 estimate to

\$225,000. Now, deducting from this sum of \$225,000 the estimated expenditure of \$130,000, there would remain a net profit of \$95,000 and interest at 9 per cent. on the investment, making a total income on the investment of \$122,000 per annum. “

It is asserted that most, if not all, of the ten thousand acres to be devoted to colonization is good rich soil. Extending from Pearl Harbor to the foothills of the Waianae mountains, the area gradually reaches an elevation of about 1,000 feet. A large proportion of the land may be irrigated by storing water as above mentioned, but, besides that recourse and artesian wells, water is obtainable at many points from springs and similar favors of nature. Being in the most elevated region of Oahu, the rainfall of the area is very large, and it is anticipated, upon the strength of well-known natural law, that, once under cultivation, more humid conditions still would be induced.

Already over forty applications for lands have been received by the provisional company, the aggregate amount applied for exceeding two thousand acres. The applicants, some of whom are long residents in the country, are confident of being able to make a fair living from products they can raise for even the local market. By raising sugar on shares with the company, the owner of five acres, it is estimated, is assured of a net income of from \$1,000 to \$1,500 a year, besides minor sources of living that an agricultural holding affords. This would indeed, be a princely existence to many millions of people throughout the globe, “who, “ as the correspondent says, “toil unceasingly six months of the year to exist the remaining six.

Besides the foregoing inducements to settlers, it is intimated that persons disposed to engage in stock-raising can be accommodated with lands of the company, by purchase or lease, with the opportunity of buying a high class of stock now subsisting on the property. The company would even “cut up and dispose of the whole property on very favorable terms to a desirable class of bona fide settlers.

November 18, 1890 (page 11)
The Hawaiian Gazette
Honouliuli Ranch Water Development

A very large reservoir to be constructed to hold a million and a half gallons of water.

Mr. H. M. von Holt, superintendent of ranches for the O. R. & L. Co., is having constructed on the Honouliuli ranch, about five miles from the new Ewa plantation works, a storage reservoir which when completed and full of water will be about 1250 feet long by 150 feet wide, and have a depth of water at the dame of 15 feet. A trench or puddle dam was dug through the fall of the gulch to a depth of from 3 feet on the ends to 7 feet in the centre, where a hard pan, impervious to water, was found. This was then filled up with earth only, and packed down and over this the dam of earth is being built. When completed it will be about 50 feet wide on the middle bottom, sloping upwards to a width of 10

feet on top. 150 feet across the gulch and 17 feet high. The dam is situated on one of the large plains extending from the easterly slopes of the Waianae mountains, while deep ravines on either side of the plateau will prevent any chance of mountain freshets. Two gulches starting from zero on the plain about half a mile from the mountains and a quarter of a mile apart ran nearly parallel for about a mile, where they join, running out to the plain again at zero. The dam is a quarter of a mile below the junction of the gulches, and the reservoir when filled with water, as it is hoped by the winter rains, will be backed up as far as this junction. The reservoir will be fenced off and water led into troughs below the dam through a two-inch pipe, so that the stock can have clean and clear water. The survey plans and detail of work were furnished by Mr. G. C. Allardt, civil engineer, who returned on Monday afternoon from inspecting the progress of the work. A gang of twenty Chinese are doing the labor, and are encamped near the works, at a spring of water. After the heavy rains of the beginning of the year, the water seeping out from the clay beds in both gulches continues to flow quite a stream until the middle of June. This supply, together with what storm water may fall on the plains, and flow into the gulches, will be utilized to fill the reservoir, a waste way being provided for the overflow. Mr. Allardt estimates the reservoir when full to hold 1,500,000 gallons of water, which once full will no doubt be sufficient to stand an eighteen months drought, allowing for evaporation and stock purposes.

April 17, 1894 (page 3)

The Hawaiian Gazette

Pearl Harbor Valued for Development Opportunities

Mr. Girvin extolls its advantages as a Harbor.

Mr. Editor:- On the yacht Hawaii, with good company and a generous hamper of provisions, a week ago I visited Pearl lochs for the first time. It was a pleasant day and although the wind was light we ran down very quickly. The sea being calm we had a good opportunity to note the entrance to the lagoon through the coral reef which is very well defined. At Puuloa Point the mouth of the harbor is quite narrow and deep, and thereafter there is plenty of water for the largest ships. Pearl Harbor is one of the most beautiful sheets of water on the Pacific Coast. It is perfectly land-locked and safe at all seasons. The rise and fall of the tide is not over eighteen inches and the calmness of the water will eventually make it a delightful resort for those who are fond of boating. If there was such a sheet of water on the coast of California it would be surrounded with great hotels and houses for tourists, who would explore every nook in this lovely tropical lagoon in steam launches. The feasibility of constructing a dry dock in one of the bights is apparent. The irregular contour of the periphery of the lagoon, together with the fact that the whole surroundings, clear to the beach, are covered with dense tropical foliage make this one of the most picturesque sheets of water in the world.

The great depth of water close to the shore will facilitate wharf-building and the landing of heavy merchandise or naval stores. The fact of there being innumerable fresh-water springs surrounding the lagoon, and artesian water

available almost everywhere in the vicinity, quadruples the value of this harbor as a site for a large city or a coaling station for the navies of the world. San Diego harbor has been extolled as one of the deepest, safest and most perfectly land-locked of any on the coast, but it is not the superior or Pearl Harbor. It is only a matter of a short time until the utility and beauty of this magnificent sheet of calm water will be appreciated. Years ago its value was understood, and parties hastened to buy up the surrounding land as a speculation, and not with intent to improve. Their great grandchildren will probably learn that an American government is very slow to pay exorbitant prices for land. Should it ever be induced to purchase any but a small quantity the speculator will have discovered that after deducting the commission paid to lobbyists he will receive only a tithe of his expectations. I have seen coteries in San Diego bond lands endeavor to induce the Government to buy them for military and fortification uses at large prices. They hold them still and are likely to do so. It would be much better to offer lands to the Government at fair prices or at a value fixed by appraisers regularly selected.

Jas. W. Girvin.

Water Development, Railroads and the 'Ewa Plantation (1886-1913)

While Ranching remained a part of Honouliuli's history through the middle 1900s, the development of the Ewa Plantation Company took over as the major revenue generator, and source of the major changes on the land (Figure 6). Thousands of acres were cleared for sugar fields, work force populations were developed, housing and commercial interests grew, and traditional cultural resources were erased from the landscape. Sugar cultivation dominated the Honouliuli Ahupua'a through the 1970s.

April 8, 1886 (page 4)

The Daily Bulletin

Development of Water at Honouliuli

Water prospects of the Colonization lands.

A few weeks ago the writer was one of a party of explorers, to examine the prospects of irrigation on the lands proposed to be developed by the Oahu Colonization Company. The particular occasion was a request from Messrs. John Fowler & Co., a large manufacturing firm of London and Leeds, to Mr. A. M. Sproull, B. E., their practical engineer and correspondent in these Islands, to report on the water prospects of those lands. Since Mr. Sproull's arrival in this kingdom about five years ago, that firm has supplied a good deal of sugar making machinery to plantations here, and has also acquired a financial interest in some of them. It is gratifying to have such an influential and wealthy firm, so far away as England, manifesting a practical interest in the colonization scheme, the success of which implies a vast increase in the productive resources of this country. What Mr. Sproull's report will be time may show; but, so far as the unprofessional eye of the Bulletin could judge, the feasibility of ample irrigation of the lands, at a cost not disproportionate to the certain returns, is assured. This conclusion is reached from evidence that may be summarized briefly: 1, Water has been obtained wherever a hole has been bored in the driest of the different properties; 2, the best and widest stretches of soil are below elevations where steady streams have been obtained; 3, Water in great abundance has been procured on other properties, where the conditions do not appear to have been any more favorable than on the colonization lands; 4, In one case, at least, it is demonstrated that the storage of water in mountain gulches is an available resort to a certain extent.

Incidentally the expedition gave an opportunity of inspecting, at close range, other features of the colonization scheme than the one under particular investigation. One fact made prominent was that, an investment, the scheme offers immediate returns from the stock raising branch of the enterprise. Indeed, there seems no necessity for diminishing the scale on which this is conducted, while thousands of acres are being reclaimed for sugar, rice and other cultivation. Also, it seems feasible, by turning water on some now desert stretches that will not be fit for agriculture for a long time to come, to create fresh pastures for herds, thus releasing lands now necessary for their sustenance, on the grassy foothill slopes, for a variety of agricultural operations by prospective settlers. Enough was seen to convince anybody that fruit-growing could be

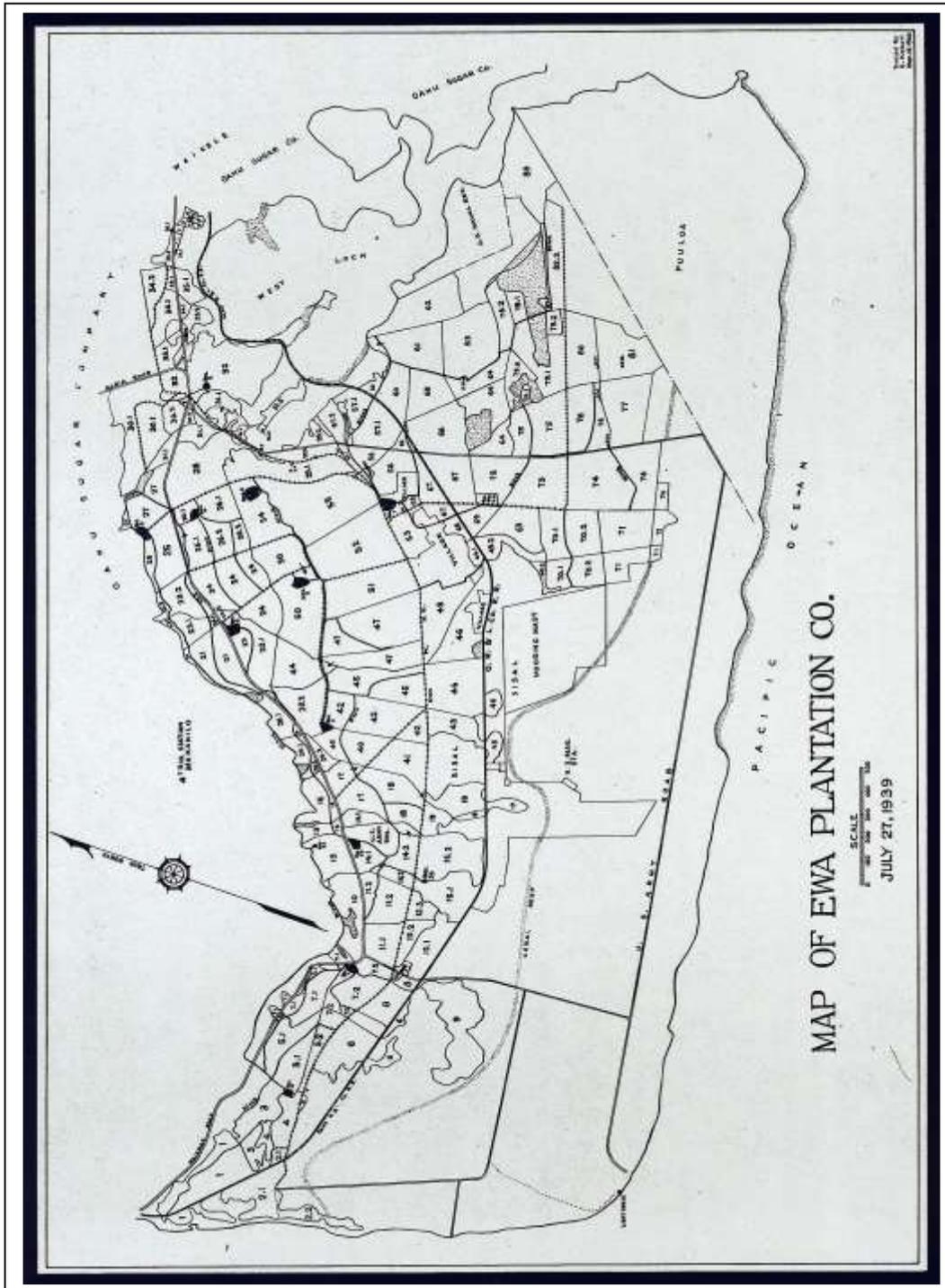


Figure 6. Map of the Ewa Plantation Fields (1939). Area on the Shoreward Side of the Numbered fields Depicts lands Controlled by the Ranch and U.S. Military.

successfully prosecuted over a very large aggregate of ground, in rough and diversified sections, where ordinary agriculture would be attended with more or less difficulty.

A brief report of the expedition referred to, which is given below, will, we think, bear out the generalizations contained in the foregoing. As the lands have been previously described in detail by another member of our staff, in connection with a larger expedition, this narrative only requires to be a brief sketch, as much the record of a very agreeable few days' outing as anything else.

About 4 o'clock in the afternoon of March 9th, an equipage provided and driven by Mr. B. F. Dillingham, chief promoter of the Oahu Colonization Company, rattled up the Ewa road bound for Honouliuli Ranch. It was a strong but not too heavy wagon, drawn by a large, well-fed span of mares, thoroughly trained roadsters. With an ample commissariat and light baggage, as befits an outing of the sort contemplated, and three passengers, the vehicle was snugly but not uncomfortably laden. Between the enthusiastic colonizer, the critical Bachelor or Engineering, and the journalist—supposed always to be on the seat for information on the public's account—it may be imagined that not much of the works of either nature or art within the range of vision escaped notice and discussion by the way. This road—as everybody in Honolulu ought to know—affords one of the pleasantest drives in all the kingdom. The views of the city and harbor from Palama and Kalihi are superb pictures, while the scenery all the way to Pearl Harbor is full of majesty, with snatches of beautiful, but quiet—very quiet—pastoral vales and slopes. Health itself blows on us in the cool, pure mountain breezes: the road for the most part is easy: therefore, this stage of our journey may well be described as delightful. Branching off the main road a few miles from the ranch, a remarkable object looms up over the track. It is an immense piece of trestle-work, gossamer-like in the lightness of its material, but towering up, over the deepest part of the gulch it crosses, some 40 or 50 feet, and stretching away more than half a mile. This elaborate piece of engineering is on the property of Mr. Mark P. Robinson, carrying irrigation pipe from a pump over a steep hill to extensive banana fields. That soil is rich and promising of large returns, indeed, which justifies much costly works of irrigation as this. Shortly after sundown, the young moon lighting the now rather rugged way, Mr. James Campbell's group of houses, local headquarters of the Honouliuli Ranch, is reached. After exhausting his lungs in vain on a tin horn in calling Charlie, our conductor, with the assistance of his guests, proceeds to get up a hot supper. His eminent success in that respect, if allowed as a token of his ability as "chief cook" of the colonization scheme, would leave no doubt of that project doing more than anything else to fulfill his Majesty's motto, "Increase the nation."

Early the next morning the much-wasted Charlie, the head driver of the ranch, a very active native man, had horses ready for a ride over the property. A short distance from the house a flowing excavated well was encountered, its troughs surrounded with cattle. Cantering off over very even ground, the slaughterhouse on the margin of Pearl Harbor is shortly reached and its unrivalled natural facilities for shipping are observed. A pipe line leads to a well dug through ragged coral, a little distance off, which, at an elevation of 20 feet, shows water

15 feet from the surface, which is pumped by one of the patent windmills supplied by the Pacific Hardware Co. Then, to horse again, and after going through large enclosed paddocks with a capacity of thousands of cattle, we ride for several miles over rich, alluvial soil, apparently of great depth. This part of the estate consists of almost imperceptible slopes from the foothills of the Waianae Mountains, divided at intervals by light gulches. Here and there are the beds of small lakes or large pools, now dry but affording evidence of large volumes running to waste from watersheds above in the rainy season.

After resting a few minutes, while Mr. Sproull takes bearing and notes on his map, on a knob 400 feet above the sea, we head for the top of the mountains. On a high but even slope, beside a vast gulch, a herd of wild goats is seen ahead, and Charlie is after them in a moment with his lasso. He makes a splendidly exciting chase, down and up the precipitous banks, and wheeling like lightning when the goats double on him. It was no use, however; the frisky creatures went through the flying snare and would not be caught. Onward and upward, now, the sure-footed cattle-driving horses are urged, and still it is "Excelsior." Inclines so steep are surmounted, ridges overlooking such awful depths are traversed, and a path so rugged in some places is climbed or descended as on stairs, that nobody who faces the difficulties for the first time would think it possible to get over them on horseback until he was the guide ahead actually performing the varied feats—or rather letting the horse do them. Once the writer's horse stopped at a descent of about four feet at one step, over bare rocks, with a slope of about 45 degrees beyond, and both sides of the path tumbling down through the trees a thousand feet at an angle of 70. It looked prudent to get off, and horse and rider each choose his own way of climbing down. But the reckless brigands below shouted, "Let the reins loose and hit the horse." Not without apprehension this injunction was followed: the animal carefully felt for the notch beneath with his forefeet, then with a lurch brought down his posterior limbs, the saddle creaked and groaned, its bands giving a crack—the descent was made. We reached an altitude of 4,320 feet before returning by an equally difficult way to the plain. The scenery away up there was sublime in lofty peaks, awful gorges, and gaping notches: while beautiful with the foliage of a profuse growth of trees on the mountain sides, and bright green herbage away down in the valleys. Cattle swarmed out of the woods in countless number in answer to the peculiar "whoophoo" of the cowboy. They were rolling fat on the teeming rank grass and rich browsing. Going back over the plain we come to a well sunk over 300 feet at an elevation of 60 feet, in which the water is 20 feet from the surface. There is an engine and piping on the spot, but not in working order.

Next morning the road is taken for Waialua, the wagon having a smooth thoroughfare for several miles before getting off Honouliuli, traversing a magnificent stretch of heavily greased land, containing hundreds more of well-favored cattle of good breed. At an elevation of 800 feet is a windmill, at the foot of the mountain, placed on a dug well 30 feet deep, in which there is 15 feet of water. Just on the border of Honouliuli ranch, close to Hon. C. H. Judd's ranch, at an elevation of 1,000 feet, is a flowing artesian well 80 feet deep, from which a perennial stream flows through a gulch presenting very favorable conditions for storing unlimited supplies of the essential element. It should be mentioned that

we had been traveling all morning on the edge of gulches leading from the watershed, which would lend themselves easily and cheaply to a system of water storage. At the main road, the saddles were taken again for a three or four miles' jaunt, to take a view of the Kaukoanahua and neighboring gulches, the one named being the source of the Waialua river. There could be vast reservoirs made almost anywhere here, and judging by the rain clouds bathing the distant mountain summits water would not be wanting to till them.

Early in the afternoon we reach Waialua, where, at the hospitable cottages of Mr. Robert Dickson, manager of the Kawailoa and Waimea ranches, adjoining each other, we have a chance of changing apparel after being caught in the heavy rain shower, as well as of procuring a bountiful meal. Then we push on to Kahuku ranch, 12 miles distant along the beach. At the Waimea sand spit the breakers catch us when the wheels are down to near the hubs, and we are thankful at getting across with nothing worse than the whipple-tree broken. Having made repairs, the remainder of the road is a pleasant drive over green pastures close to old Ocean. Mr. W. C. Lane, manager of Kahuku, with his amiable partner, gives us hospitable welcome, good cheer and inviting beds. In the morning he and two sturdy sons accompany us on horseback over the mountains to Laie, the Mormon settlement. An orange grove in the mountains is visited on the way, and levied on for its luscious fruit. The chief men of Laie show the party sound with great courtesy, the mill and fields being visited. There is a powerful flowing well on the property, but without irrigation this community have got six tons of sugar to the acre. Returning to the ranch house by the plain, any number of wells full of water are inspected.

Returning to Waialua, Mr. Dickson meets us a little way out, and conducts the carriage straight up over the Kahuku ranch, five miles on a luxuriantly grassy slope, smooth as a race course. As much more distance may be traversed the same way, but this brings us to the object of pursuit. Here is a storage dam, with a retaining wall 150 feet in length, 100 feet thick at the bottom and five feet at the top, having a capacity of nine million gallons.

All the ranches visited are included in the Oahu colonization scheme.

Having enjoyed Mr. and Mrs. Dickson's royal hospitality over breakfast on Saturday morning, the party visit Mr. Robt. Halstead's sugar mill—one of the best equipped on the Island—then drive on to Mr. James Gay's stock ranch. At his place there are eight or ten abundantly flowing wells. Some 150 acres of dry pasture land have been converted into rice fields, which are leased at \$25 per acre. Mr. Gaspar Silva, on the adjoining estate, has an equal area similarly transformed, yielding an annual rental of \$30 per acre. After a bountiful lunch at Mr. Gay's hospitable board, the road is taken for home, Honolulu being reached at sharp, five in the evening, the time fixed three days previously.

September 25, 1888 (page 5)
The Hawaiian Gazette
Progress on the New Oahu Railway Line through Ewa

Over the Oahu Railway Line.

Just at sunrise on a glorious morning, such a day-break as only Hawaii can furnish, we started for Ewa to glance over the line and Ewa terminus of the first section of the projected railway. The grass, trees, flowers, fences, everything sparkled with the dew. A few tufts of white and fleecy clouds tipped the mountain summits; a cool air, fresh from the northern ocean, wafted down the valleys and lent an unwonted vigor to us and our horses. The blockade at Leleo causes a wide detour to School street, emphasizing the need of the new street continuing Beretania to Liliha. After the roughness of the Palama road it was a delight to roll over the smooth hard road through Kalihi and Moanalua. On account of the grade the railway will run off makai from Palama, crossing Kalihi-kai and Kahauiki a good way below the road; but in Moanalua it will tap the center of that thriving and contented looking settlement. The whistle of the engine and roar of the cars will wake the echoes along the cliffs and palis of tat old domain of Pele. A new life will be infused into our hitherto sleepy suburbs, and the ancient Hawaiian as he squats on the ground pounding his poi will gaze with astonishment at the speed of the iron horse. Will he realize that it is whirling him and his whole race into a more and more complex life? The changes in Kalihi and Moanalua have been so rapid that one needs to go out there often to keep abreast with the times. The old road leading through a dusty wilderness has changed into a pretty street with the fine buildings and grounds of the Kamehameha School and many private residences, on the one hand, while on the other, a short distance off, a fine rice plantation stretches towards the sea. In Kahauiki the magnificent artesian well near the road still wastes its wealth of waters, although mauka of the road a banana plantation shows how rich the soil and how prolific when it gets the water. In Moanalua improvement has been the order and both sides of the road attest of what the place is capable. Near the head of the valley where the village lies, stands a tall derrick where Mr. Damon, the enterprising owner of the ahupuaa, is sinking a well to supplement the abundant springs in the valley.

At Moanalua the road will turn makai, running south and around the old volcanic crater. It will pass through a very dry but fertile section of country which, if irrigated, will produce abundant crops and support a considerable population. The salt industry might also be made a good deal of here and undoubtedly will be when there are facilities for transportation. The road will reach the shores of the lagoon in Halawa kai, and from this point on to Hoaeae will run along the shores, passing through a continuous and unbroken rice field. The tourists, however, did not turn off and follow the line of the road but continued on the Government road up to the romantic and wonderful gorge which has been torn open in some remote past age by the waters of the Moanalua River. The efficient road supervisor under our Reform administration has made a splendid piece of work of this road; the grades have been improved, the rocks covered, and a carriage rolls through from one end to the other with hardly a jolt. Rising from the

gorge our party soon reached the point separating Ewa from Honolulu, the highest point on the road. Here the cool air coming down the valley in the morning reminded one of a colder clime and wraps were in demand. The recent rains have made the whole country green, which rendered it doubly beautiful. Only a short stay was made, when the party dashed down the long hill of "Kapukakii; " everywhere along the road are visible the signs of improvement; land in the past considered almost worthless are being fenced, wells are being sunk in the valleys in order that new land may be put under cultivation; the rice fields are green with waving rice, and in some places are already well headed out. Whirling on past the old Mission station at Waiawa and here turning south-west the party soon reached the Waipio residence of this estate. Mr. and Mrs. C. A. Brown were of the party and soon made us all at home. A pre-requisite in this place is a dash in the clear cold water of the bathing tank. The water is absolutely clear and pure, flowing in directly from an artesian well. It is protected from the wind, and a bath there is simply perfection. Most of our party evidently thought so, for instead of coming out when they were washed and cool they sat in the water talking railroad! They might have been there to the present moment had it not been that a call from outside announced the arrival from the fields of a large number of watermelons. All hands now scrambled to see who should get dressed first and in a few minutes were engaged in devouring the most delicious watermelons that every fell to mortal share. After this a half hour's rest in the delightful cool of the trees surrounding the residence, admiring the beautiful view across the waters of the bay, prepared us for a mount. Half a dozen of us took horse and rode out upon the peninsula which forms the makai extremity of the land of Waipio. This peninsula is divided into two sections, separated from each other by a low and narrow isthmus and from the mainland by a marshy flat now covered with rice fields, The inner section contains about four hundred acres, the outer about one thousand. On the west side lie the Waipio and Honouliuli lochs, on the north-east side is the large body of water comprising the main portion of Pearl Harbor. The extreme point of the peninsula is directly opposite and in from of the mouth of the harbor It is said that the united States Government has been in negotiation for the purchase of this extremity. It is the commanding point in the entire system of lochs. Upon the inner section Mr. Brown has sunk a fine artesian well which has a magnificent flow of pure sweet water which will rise to an altitude of about thirty-four feet above the sea level. As the highest point of the peninsula is only about thirty feet, water can be made to flow all over it. The success of this well demonstrates that water can be obtained elsewhere on the peninsula. The shores are very much indented with little bays and inlets. They are lined with bluffs or fall gently off into sandy or pebbly beaches. In the little bays it is generally shallow; out-side it is usually deep. The view from the north-east side is one beautiful almost beyond description. The whole Kaukonahuanui range of mountains is in dew. Upon the morning we were there nearly every peak could be seen, for it was perfectly clear. The trade winds coming over the broad water gathers freshness and loses heat, fanning the cheeks with delicious coolness. Across the water the shores of the bay are extremely varied, the low rice fields being broken by the densely wooded Manana point. The soil along this shore is fertile and in some pockets quite deep. It is an interesting question as to where it could have come from, in view of the fact that it could never have received the mountain wash. There are most interesting points all along the

shore; at several places are banks composed of immense masses of oyster shells, in some places nearly perfect, in others having the appearance of having been melted by heat or possibly by the action of the water itself. Where these oyster shells could have come from is an interesting question. One of the younger members of the party very nearly wept at the thought of the great waste of oysters which was shown on this great bank. It was saddening to think that we could have none.

This peninsula is covered with a luxuriant growth containing many algarobas. When the railroad is finished no doubt this whole north-eastern shore will be occupied by residences; people will enjoy living out of town, when they can go and come from such a delightful point within an hour. It is to be hoped that prior to selling lots or permitting the erection of dwellings the whole peninsula may be laid out upon an artistic plan whereby the full effectiveness of its beautiful location and surroundings may be secured. After a long and careful inspection of this land and all of its surroundings till we were satiated with its beauties, the party returned to the brown residence. Upon the way back a fine view was had of the thousands of acres of splendid agricultural and grazing land lying west of the lagoon. Waipio, Hoaeae and Honouliuli contain thousands of acres of land susceptible of fine cultivation and the production of abundant crops. Several thousands of acres of land lie below the level of artesian water flow and no doubt a series of wells could be bored on the lower Honouliuli lands which would supply flowing water for a first-class sugar plantation. This whole country will grow potatoes and other root crops, melons of every kind, corn, and could no doubt raise all of the hay and feed required for Honolulu. One marvels that these splendid resources should remain so long undeveloped. Were this in California there would have been such a boom long ago as Los Angeles never dreamed of! It lies with the Oahu railway to develop these resources and reap the fruits of the business so created.

We soon reached the house where a most delicious luau was awaiting our arrival. Under the combined attacks of a lot of hungry travelers the good things soon disappeared, and after that the party broke up, some remained to spend the night, others returned to town, and thus ended one of the never-to-be-forgotten days.

October 8, 1889 (page 2)

The Hawaiian Gazette

Report on Development of Sugar Irrigation at Honouliuli

Mr. Dillingham has laid on our table a finely-printed pamphlet, entitled "Culture of Sugar Cane: Report of the Water Supply of Irrigation on the Honouliuli and Kahuku Ranches, Oahu, H. I., by James D. Schuyler and G. H. Alfordt, civil engineers. " Besides the above report, which is a valuable contribution to our scientific investigations of the hidden possibilities of these islands is a large colored lithograph map of Pearl River Lagoon and the surrounding districts, which will prove valuable for reference, being a copy of Hawaiian and U. S. surveys. The pamphlet covers 32 pages of information and statistics bearing on the subjects investigated.

July 23, 1890 (page 4)

The Daily Bulletin

**Narrative of a Visit by Teachers to Ewa via the Oahu Railroad and Land Company
Train Line – Development Described**

Teachers' Excursion.

The national school bell rang at the depot of the O. R and L. Co., at ten o'clock Saturday morning and thereupon came hurrying and scurrying from all parts of the city, dominies and school marms galore, to the trysting place. Five passenger coaches with the band car in the rear were pulled up alongside the platform. At sharp ten, the Royal Hawaiian band struck up a merry air, the engine gave the usual screech and the train moved out leaving nothing but vain regrets for all "passengers aboard who had been left behind." A more highly delighted crowd than filled the coaches could hardly be imagined. As the train went rolling through the rice fields, the clatter of the wheels, the easy rocking of the coaches and the mountain breezes playing through the open windows, recalled to many present some pleasing recollections of home lands beyond the sea. At Pearl City a stop of twenty minutes gave groups of excursionists the opportunity of strolling through the streets and avenues of the Ewa metropolis. Whether any of them located corner lots for themselves deponent saith not. "All aboard" was called again, and the party was run through to Honouliuli, where track laying has been carried forward to within about a quart of a mile of the great artesian wells which have already solved the "water problem" of the colonization scheme. Four wells have been sunk and the fifth is in progress. Most of the excursion party having gathered round, the fourth well was uncapped for their entertainment. A volume of water came rushing up through the ten-inch pipe from a depth of 450 feet, with a force that drove the column about a foot above the mouth of the pipe. Hard by, the brick layers are at work on the foundation of a building in which pumping machinery will be fixed with a capacity of raising six million gallons of water per day and delivering it over the adjacent bluff to irrigate the new plantation. The water is clear as crystal and has a barely perceptible brackish taste. On the return trip, a halt was called at Manana for refreshments. A splendid collation was provided in the grand pavilion, Mr. Johnson of the Hamilton House, caterer. In quantity, quality and variety, the bill of fare was first class. "Mine host" of the day, the Hon C. R. Bishop, personally supervised the serving of the large company and seemed to possess the facility of being everywhere at the same time seeing that no guest's timidity abound preventing his wants being fully satisfied. After lunch, the teachers were grouped in the grove and photographed by Mr. J. A. Gonsalves and other operators. The assembly next came to order with the Inspector General standing under a big tree as chairman, when a resolution was read: "That the hearty thanks of all the teachers present are hereby tendered the Hon. C. R. Bishop, President of the Board of Education, for this delightful excursion and entertainment." The motion passed with a strong unanimous "aye," backed by three cheers. The Hon. President responded in brief and cordial terms: "Ladies and gentlemen, if you have enjoyed the day as much as I have, I am satisfied." Then followed a return to the pavilion where the band struck up music, a large number of the guests took the floor and whirled through the maxes of the dance until the foot of the

locomotive announced that it was time to return to town. The afternoon train from Honolulu, just arrived, let down one passenger and thereupon the fine physique of the Hon. Secretary of the Board of Education was seen moving toward the pavilion. The "late Mr. Smith " expressed himself well pleased on hearing about the fun that office duties had prevented his sharing. At 3:30 P. M., the train arrived back at the depot, whence the excursionists disperse, all very grateful to the Honorable President of the Board for his kindness in providing them with such an exceedingly pleasant wind up of the past year's work.

Development of the 'Ewa Sugar Plantation and O'ahu Railway & Land Company (1890)

Henry M. Whitney's "Tourists' Guide..." provides readers with an overview of sugar plantation development in Honouliuli and the larger 'Ewa District in 1890. At the time of writing, the O'ahu Railway & Land Company (O.R.& L. Co.), had just opened with train service passing from Honolulu to the 'Ewa Court House (remaining track routes to be laid shortly thereafter). With the development of the rail system, businesses began immediately expanding, as rail access made the job of transport freight and livestock an easy task, and the 'Ewa Plantation incorporated. Whitney's description of the inaugural service on November 15, 1889 (coinciding with King Kalākaua's birthday), and subsequent trips provides a description of the Pearl Harbor regions, documenting the continuing change in the 'Ewa landscape, and the planning going into making "Pearl City" where new homes and business opportunities came to be built.

Another part of the rail development focused on the wharf at Iwilei, by which crops, livestock and goods could be easily transported from the field to ships for transport across the sea.

Oahu Railway and Land Co. The story of its origin.

...Within the past year Hawaii has started in the footsteps of America by projecting a railroad around the island of Oahu, and actually perfecting, within the period from April 1st, 1889, to January 1st, 1890, a well-equipped railroad in running order, extending from Honolulu along the southern shore of the island to a temporary terminus at Ewa Court House, a distance of twelve miles. It was five years ago that Mr. B. F. Dillingham advanced the idea of building a steam railroad that should carry freight and passengers, and conduct business on the most improved American methods. A hundred men told him his scheme was infeasible where one offered encouragement. He believed he was right, and so put forth every endeavor to secure a franchise, which was granted to him only after vigorous legislative opposition to the measure. The incorporation of the Oahu Railway and Land Company with a capital stock of \$700,000 was the next step in the venture, but not an easy one by any means, as home capitalists were timid at that time, and few would believe that the soil of Oahu was worth developing to the extent of Mr. Dillingham's plans. A small number of gentlemen, notable among whom was Hon. Mark P. Robinson, came forward at the right time and purchased enough stock and bonds to set the enterprise on foot. With all the disadvantages that remoteness from the manufacturing centers of America offered, [page 155]

Mr. Dillingham undertook the contract of building and equipping the railroad. Rails were ordered in Germany, locomotives and cars in America, and ties in the home market; rights of way were amicably secured, surveyors defined the line of road, and grading commenced. The work was prosecuted with the utmost speed consistent with stability and safety, and there was hardly a day's delay from the time grading commenced, in the spring of 1889, till September 4th following, when the first steam passenger train, loaded with excursionists, left the Honolulu terminus, and covered a distance of half a mile. It was the initial train, and the day was Mr. Dillingham's birthday, a period he had designated when he secured his franchise, exactly twelve months before, as the natal day of steam passenger traffic on Oahu. The little excursion was a success, as far as it went. On November 15th, his Majesty's birthday, the formal opening of the road took place. Trains ran to Halawa and back all day, carrying the public free. Following this event, which marked a significant epoch in the commercial history of this kingdom, the Oahu Railway & Land Company opened the doors of their commodious offices in the King Street depot for business.

Developing the Country.

Simultaneous with the commencement of business was the acquisition, by the O. R. & L. Co., of a fifty-year lease of the Honouliuli and Kahuku Rancho's 60,000 acres, and the purchase of 10,000 head of cattle running thereon. This vast area, hitherto utilized as a stock range, is, under the manipulation of the railroad people, becoming one of the garden spots of the Kingdom. Two new corporations of sugar planters,—the Ewa plantation and Kahuku plantation—capitalized at \$500,000 each, have each secured from the railroad leases of from 5,000 to 10,000 acres for sugar cultivation. Can is now growing on a part of the lands. These two great agricultural enterprises, the direct outgrowth of the railroad movement, confer valuable pecuniary benefits on the business men and mechanics of Honolulu. Artesian wells, yielding a bounteous flow of water, supply the means of irrigation, and make possible in that section of the island what almost everyone but the promoter of the railroad formerly believed to be impossible—the culture of sugar cane on a large scale. This abundance of water, which is obtained by the mere sinking of wells, has stimulated [page 156] other agricultural pursuits on the railroad's lands. Ever since the day traffic was begun, the railroad people have been pushing forward in their good mission of banding the island with iron rails.

Pearl Harbor.

The quiet precincts of Pearl Harbor were first invaded by the locomotive in December, 1889, and in the following month Ewa Court House was reached.

Graders and track layers are still marching on. Pearl Harbor signifies something more than a mere body of water. It is a series of picturesque lochs, connected with the sea, but sufficiently protected from the encroachments of the breakers to render its water calm and placid, whereby boating, bathing, and fishing may be enjoyed in all the fullness of those pastimes. From the sandy shores of these lochs the mountains of the Koolau range rise up to a high altitude. The new town

of Pearl City, another offspring of our railroad enterprise, rests on one of the loveliest slopes of Pearl Harbor's borders. A handsome depot and several residences built in new styles of architecture present a decidedly attractive appearance. The town is bisected by a wide boulevard, from either side of which extend well graded avenues. A landscape gardener is engaged in beautifying the borders of the thoroughfares, and setting out trees of all the varieties that flourish in this generous climate. Pearl City will afford pleasant homes for those who desire recreation after the day's toils in Honolulu. Another prominent feature of Pearl Harbor's improvements is a pavilion, seventy feet square, built by the railroad company. This is designed for the accommodation of picnic parties, and, being embowered by a grove of choice tropical trees, furnishes the sylvan environment so essential to the pleasure of the conventional picnic. An electric light plant has been introduced for the special service of evening parties on these grounds.

Wharf Terminus.

Chief among the ends secured by facilitating the shipment of produce from the interior to the seaboard is the conjunction of ship and car, and principle that Mr. Dillingham had in view when he launched his railroad venture. This project, involving the construction of a wharf from the present railroad terminus at Iwilei to deep water in Honolulu harbor, is being carried out. [Page 157]

Only three or four cities in the United States claim this superior arrangement for rapid and economic transfer of freight, and it certainly becomes a progressive movement on the part of Honolulu when our railroad cars bring sugar, bananas and rice from plantations on the northwest side of the island directly to ship's tackles. The wharf now being built is 200 feet long and sixty feet wide. The piles are torpedo proof, and the whole structure is put up with an eye to strength and durability. Its usefulness will be appreciated when, in 1892, the first crop of Ewa Plantation will, with only a nominal cost of handling, be placed in the hold of out-bound packets. The company are reclaiming in the vicinity of the wharf thirty acres of tideland, which will prove very valuable water frontage. Banana and rice planters along the line of the railroad will not be slow to avail themselves of the shipping advantages provided by the meeting of ship and car. Bananas can be cut from the plant on the morning a vessel sails, and will arrive in the California market in a much better condition than those heretofore transported by horse and mule back from the interior. Hawaiian rice, which commands a higher price in American markets than the South Carolina product, can be placed in San Francisco at a lower figure than formerly. While the banana and rice traffic will be stimulated to a greater extent here than in any other country on the globe, the advantage given to sugar, the staple commodity of the Kingdom, will be heightened to an extraordinary degree. In no other country have we the spectacle of sugar being taken from the mill directly to ship's tackles. In Manila, Jamaica and Cuba, and even in Louisiana and Mississippi, the process of transportation is slow, laborious and expensive, reducing the profits of the planter to a minimum.

Colonization.

It is patent to every resident of this Kingdom who is acquainted with Mr. Dillingham that his pet scheme is the industrial development of these islands through colonization. The railroad signalized the advancement of the scheme. It is now the purpose of the railroad company to bring out thrifty people from Europe and America who will take up land, cultivate the same, and establish their homes thereon. The railroad makes colonization possible, and is in itself an invitation to ranchers to engage in the different pursuits that are especially adapted to this soil and climate. [Page 158]

Market gardening, dairying and the raising of poultry can be made lucrative to the industrious, while fruit culture, embracing a large variety of products, offers the liberal inducements. Along the line of the railroad there are now 7,500 acres in rice, yielding 10,000 tons annually, and 150 acres in bananas, yielding 100,000 bunches annually, and besides these prolific plantations there are, in close proximity to the several stations, thousands of mellow acres untouched, capable of bearing all the multifarious fruits and flowers of the tropics. The plan of colonization contemplated by the railroad tends to promote the nation's welfare as well as to bring the railroad lands under systematic cultivation. Repeated successes in the past give some assurance that the railroad will succeed in this laudable project. None but the industrious and law-abiding will be invited to these shores. Worthy people who are without the means of traveling expenses will be assisted. In the sale of lands special inducements will be given to those now living in the Kingdom. As Mr. Dillingham has recently procured the franchise of a seventy-mile railroad from Hilo to Hamakua, on the island of Hawaii, he will have a still larger scope for the promotion of colonization.

Condition of the Railroad.

The Oahu Railway & Land Company are nothing if not progressive. It is difficult at this stage of the corporation's history to convey an idea of what will be accomplished at the close of the year 1890. The projection of branch roads, the importation of locomotives and cars, the improvements around Pearl Harbor and the track laying beyond Ewa are circumstances of the present that indicate preparations for an enormous business. The branches or spurs now under way are, one extending into the Palama suburb, having its terminus at the stone quarry, and the other is a line running along the peninsula at Pearl City. The stock of the company is 7,000 shares at a par value of a \$100 each. At a public auction, held in January, 1890, stock sold at five per cent premium. The bounded indebtedness is \$300,000. The income of the railroad with its promising future cannot be readily estimated. It is safe to assume that the income from the lease to the Ewa Plantation alone for the year 1893 will be an amount equal to the rent to be paid by the company on the whole Honouliuli Rancho, 40,000 acres, leaving the income from Kahuku Plantation and [page159] sale of livestock, and land rentals, which will amount to about \$60,000, as a net profit on the land transaction. Adding to this figure the returns from sale of lands now owned in fee by the company, and the net earnings of the road, which must necessarily be large in view of the rapidly increasing traffic, there is presented a healthy

condition of business. Some idea of the profits may be gathered from the fact that while the trains were running only to Pearl City, during the time of construction, the receipts from passenger traffic exceeded by \$1000 per month the running expenses from the day the road was opened, Nov. 16, 1889. The property of the Oahu Railway & Land Company, represented on the books at a valuation of \$1,000,000, is as follows: Fifteen miles of road bed (three-foot gauge) equipped with steel rails and ohia and redwood ties, two Baldwin passenger locomotives, two combination baggage and smoking cars, six first class coaches, one parlor car, six second class cars, eight flat freight cars, one box-freight car, two hand cars, eight well-furnished stations, 2,250 acres of land in fee, 60,000 acres under 50 years' lease, 18,000 acres under thirty years' lease, 10,500 head of beef cattle, 325 head of horses, and 50 miles of good fencing on ranch property. The officers of the company are as follows: Jno. H. Paty, President; J. I. Dowsett, First Vice-President; W.C. Wilder, Second Vice-President; Robert Lewers, Third Vice-President; W.G. Ashley, Secretary; C.P. Iaukea, Treasurer; W.F. Allen, Auditor; J.B. Castle, S. C. Allen, T. R. Walker, and J. G. Spencer; Directors.

Progress of the Oahu Railway and its Attendant Improvements.

The enterprise shown by the Oahu Railway and Land Company from the very commencement of its great undertaking, and in every branch of its service, is worthy of special note and commendation. Every month witnesses the opening of some new plan, or the completion of some noteworthy object, in which all will be more or less interested. Of what may be termed the Pearl Harbor Section of the Oahu Railway there will be sixteen miles of track from the city to the mill of the Ewa Plantation, located near the shores of the west lagoon of the lagoon. Of this [page 160] twelve miles are completed and in excellent order to Pearl City Depot, improving, however, with each month's service and use by daily freight and passenger trains, and with the additional ballasting which the road receives from time to time, wherever and whenever wanted. At each station convenient buildings have been erected, with two good depots at Honolulu and Pearl City. A commodious turn-table building has been erected near the Honolulu Depot, where the engines may be housed when not in use, and another smaller one at Pearl City.

The site of the new town at Ewa, which has been named Pearl City, is a very desirable one, the land rising gradually from the water's edge to the foothills of the mountains, distant three or four miles, and with a beautiful view of the lagoon from any portion of it. About one hundred lots have been surveyed, and will be built on, and water from mountain springs being brought down in pipes for the use of residents. On a recent visit there, the writer left the city on a calm and very sultry day, and on reaching Ewa was surprised to find a cool mountain breeze blowing, which made it very comfortable.

Several new buildings have recently been erected. Among them are the pavilion, the hotel, the depot and several fine private dwellings. The pavilion is located in one of the most beautiful groves on the island. Here will be found the tallest royal palms, Poinciana regia, mango, and other rare exotics, some of which reach

eighty to a hundred feet in height. This grove was planted thirty or more years ago by Mr. Remon of the firm of Bernard & Remon, who then owned the property, and introduced many rare trees and plants.

The Pavilion.

Was erected specially for the accommodation of picnic parties, for which it is most admirably adapted. It is seventy feet square, well ventilated on all sides, with a smooth, clear floor, large enough to accommodate at one time twelve to sixteen sets of dancers. It is lighted with electricity, and when the forty incandescent lamps hanging throughout the building and in front as far as the railway track, are all lit, it resembles fairy land. On the occasion of a recent picnic, when six hundred guests were brought by rail from Honolulu, and the pavilion was decorated with flags and colored lanterns, the scene was exceedingly bril- [page 161] liant. For a holiday outing for old and young no more desirable place could be chosen than this charming spot, which must improve from year to year. The Hotel is a small but neat structure, containing a central reception room, and seven smaller ones for sleeping apartments. It stands on a large lot, and can at any time be enlarged to meet the wants of the public. The Depot is also a neat and commodious building, with all the conveniences needed in such a structure. It shows what taste and skill can do at a small cost.

It may not be long before Pearl City will become a fashionable resort, and probably will attract many permanent residents. It enjoys a mild climate, with land and sea breezes, plenty of fresh water, and good facilities for boat sailing on the placid bay, and bathing in the salt water, without fear of sharks, or heavy surf, or strong currents, which in other places endanger life and limb.

Respecting the improvements now being made by the Railway Company along the harbor, the following, taken from Paradise of the Pacific, will be of interest to tourists and readers of the GUIDE.

Hearing that extensive improvements were in contemplation, involving the construction of wharves to connect the rails with the shipping in the harbor, we wended our way to the engineer's office in the depot building where we found Messrs. Kluegel and Allardt, engineers in consultation with the Minister of the Interior and Superintendent of public works, in regard to the proposed extension of the business area of Honolulu. Mr. Kluegel, Chief Engineer of the Company, a gentleman of large experience and ability, has been with them from the beginning of their enterprise and has shown himself to be a master of the art of civil engineering. Mr. G. P. Allardt is Consulting Engineer of the Spring Valley Water Works of San Francisco. He is considered one of the ablest railroad and hydraulic engineers in the United States. He came here the second time in the interest of this Company with Mr. Dillingham on his return from his late trip to the Coast. He is now installed in the engineer's office as Consulting Engineer for the Company, until such time as the problems involving special engineering skill shall have been worked out. These gentlemen showed us the maps and drawings illustrating what is proposed to be done; which were supplemented by their own lucid explanations; from which it [page 162] appears that there has

been granted by the Government seven hundred and fifty feet of water front property on the harbor, and that wharves are to be built out to where there is sufficient depth of water to accommodate ships of the largest size that enter the harbor. Slips will be made for the accommodation of as many as possible of vessels of all classes that will come to this port to load and unload. To one or more of these, the rails will be laid and the cars will be run, thus securing for Honolulu what is rarely accomplished in any city in the world, the connection of the shipping with the railway lines of the country, avoiding all carrying which is no small item of expense in transportation, especially of the heavier articles, such as sugar, rice, etc., much of which will be carried by this route. The building of this extensive line of wharfage involves the filling up and reclamation of twenty-six and a half acres of land south of the prison road; equal to about eleven blocks. So much wrested from the grasp of old ocean and made available for the uses of commerce in what will then be one of the busiest parts of this already busy town, can but be of immense advantage to the city and the interest of that large class of people who will soon do business with the Oahu Railway and Land Co. More than that it will be a public improvement, that will be a benefit to the whole country. The twenty-six and a half acres mentioned are located south of the prison road and do not include the smaller area of reclaimed land north of it, a large part of which has already been done, adding much to the beauty, healthfulness, and business capacity of this commercial and political center of the Paradise of the Pacific. As all this requires time for its full development, the enterprising managers of the road have provided for bridging over the interim by means of a scow that will run from the end of the rails that will soon be laid to a point where there is sufficient water, to go along side of vessels in the harbor.

In order that the development of the new Ewa plantation may not be hindered, the work is being rapidly pushed forward, so that in a few weeks at most the material for improvements will be taken from the ships directly to them by rail.

Pearl City.

Mr. A. B. Loebenstein, civil engineer, has laid out the streets and lots on the site of Pearl City. The main avenue is eighty [page 163] feet wide. The situation of the embryo town is one of the finest to be found in the Kingdom. It is on a gentle slope where the drainage will be easily accomplished, and the view of the mountains, the harbor and the sea, is such as is but seldom seen from any one point of observation. The shores of the Pearl Harbor lie at its feet, and that inland sea with but a single narrow opening connecting it with the great ocean affords unlimited opportunities for boating, yachting, and all the pleasures to be had upon water untroubled by any stormy wind. Honolulu almost at its very doors, for with the distance-annihilating railway train between, you count not by miles but by minutes. All these advantages will make the new town one of the most desirable places for residence in the world, and the interest which the people of the Capitol city are already taking in the matter, shows that the matter of town or no town at Ewa has already been decided in the affirmative. Some have even thought that, with the great area of fertile land lying back of it and its own great natural advantages, that sometime a city will be built up there that will rival Honolulu in numbers and commercial importance. But that remains for the future to unfold. The success of the present enterprise seems to be assured.

The recent negotiations with the United States have made Pearl Harbor almost as widely known as London, and now these new attractive features that make it easily accessible, and the supplementing of Nature's wonders by these additions from the hand of man will make it in future one of the places that all tourists to the Islands will visit as surely as the volcano. It will be in the programme of tourist travel.

The freight business of the road is increasing with each new enterprise, that is being developed at or near the present western terminus. And it is also a noticeable fact that business along the line of road between Honolulu and Ewa has already received a stimulus that is helping to increase the passenger and freight traffic and to develop the resources of those fertile plains.

Bananas are already coming by rail, as well as wood, beef, milk, etc. During the coming year 10,000 tons of paddy and 100,000 bunches of bananas will be shipped over this route to Honolulu, besides large quantities of the above mentioned article, and the material and supplies to be carried the other way for the use of the Ewa Plantation Company. [Page 164]

In regard to the proposed extension of the road to complete the circuit of the island, it is encouraging to not that Messrs. Kluegel and Allardt, assisted by Mr. M. D. Monsarrat, Civil Engineer, have made reconnaissance of the entire island with a view of determining the feasibility of the proposed extension and they both assured us that it is practicable, and that there are no difficult obstacles to overcome, though portions of the line will be somewhat expensive.

The Ewa Plantation.

One of the direct results of the railroad enterprise is Ewa Plantation, now an accomplished fact. Over 5,000 acres of land have been leased, and a company organized with the following efficient officers, who are all experienced sugar men, thoroughly versed in all the ins and outs of sugar production on these islands: C. M. Cooke, President; J. B. Castle, Vice-President; E. D. Tenney, Secretary; J. B. Atherton, Treasurer; J. H. Paty, Auditor. The foregoing five officers constitute the Board of Directors. Castle & Cooke are agents, and William J. Lowrie is Manager. He has had a large experience as manager on plantations on Maui, and brings to this work the energy and business capacity that are needed. Sixty-five acres are planted with seed cane. The best of Lahaina top-seed is being used, which is considered much the best. Sixty men are now employed. Flumes have been constructed connecting with those from Mark Robinson's pumping works, which were already in operation when the company took possession. The young cane show a marvelous growth for this season of the year. This seed will plant six hundred acres, and that area will be seeded for the first crop, the planting to begin in August, 1890, and next year it is expected that one thousand acres will be planted. The best Fowler & Son's steam plows have been ordered from Scotland. The McCandless Bros. are already at work putting down artesian wells, and expect to have six wells in operation during 1890. The wells are ten inches in diameter, which is somewhat larger than is usual in this country. Carpenters are at work building laborers'

houses, etc. A Baldwin locomotive, cars, rails, etc., are already ordered for the transportation of the cane. The pumping plant will be of the latest designs and the best patterns made. Five hundred workmen will be employed, and the planting of the first crop will be pushed forward as rapidly as possible. [165]

Abundant water supply.

One peculiarity of the Ewa Plantation which receives the unqualified endorsement of the manager is the source of the water supply. The main dependence will be artesian wells, and as the water does not naturally rise to the required height, the cost of pumping must be taken into account, but notwithstanding that it is claimed to be the best, inasmuch as water can be had in sufficient quantities when it is most needed, which is not the case when the supply is from mountain streams; for when those streams are lowest is the particular time of the year when the most water is needed. Another thing in favor of the Ewa Plantation is the fact that one account of its low altitude and the corresponding warmth of its soils a crop of cane can be matured there in from six weeks to two months less time than in some places where cane is successfully raised on these islands.

From what we have learned from all sources we have greater faith than ever in the success of both the Oahu Railway and Land Company and the Ewa Plantation. [page 166]

September 1, 1891 (page 2)

Hawaiian Gazette

Development of Water Resources at Honouliuli

Ewa's pumps.

Graphically described, giving their cost and capacity.

On Wednesday a party of business men were enabled through the kindness of the O. R. & L. Co. and the plantation agents, to take a run down to the Ewa plantation. The mill which was made the first objective point, has already been described in these columns. It is being rapidly pushed on to completion, and will be ready long before the cane is. The whole party devoted itself principally to the examination of the pumps which are to put the water on the fields.

There are twenty-two ten-inch wells on the Ewa plantation, and three large pumping stations. The smallest of these pumps is used to raise the water from two finely flowing wells and is now watering 180 acres of cane. The pump if worked twenty-two hours a day will raise from four to five million gallons of water sixty-eight feet. This is fifty per cent more than the average daily water consumption of Honolulu. The whole plant cost \$22,000 which includes building and foundation, piping and a small reservoir. The furnace consumes about two long tons of coal for each day of twenty-two hours, and the coal can be laid down at the furnace doors for about \$7 per ton. If this single pump—the smallest in the plantation were transplanted from Ewa to Honolulu, the water famine would be

over, and people might water their gardens “twenty-five hours in the day. “

The above pump like all those on the Ewa plantation is the produce of the Blake Manufacturing Co. It runs very smoothly, so smoothly that even the engineer one day forgot in a moment of absent-mindedness, that the powerful and noiseless engine was in motion. He got in the way—just with one finger—and did not notice the collision until he saw his finger—lying in the dripping pan!

Pumping Station No. 3 is now in process of construction, and, when complete, will be one of the “sights “ of this Island. There will be nothing to beat it on this side of the Rocky Mountains. Two large pumps will lift the water from twelve artesian wells—one to a height of 137 feet, the other to a height of 167 feet above sea level. Deducting 32 feet, the height of the natural flow, we have a straight lift in the two pumps of 105 and 135 feet respectively. The ordinary capacity of these pumps is, together, twenty million gallons per day, but they have a maximum capacity of about ten millions more. Yet the ordinary daily consumption of coal will probably not exceed seven tons. This very moderate consumption of coal will be due in a great part to the use of tubular boilers which, it is claimed will furnish about twice as much steam per pound of coal as the best boilers of any other pattern. These climax tubular boilers were made at the Clombrok Steam Boiler Works in Brooklyn, N. Y. The whole work of preparing the foundation and erecting the pumps is under the personal supervision of Mr. Bunge, a courteous gentleman as well as a skillful mechanic, who has been sent here by the Blake Manufacturing Company for this special purpose.

The total cost of this great pumping station, including the wells and the piping will be in the neighborhood of \$100,000.

The total capacity of the twenty-two artesian wells, with the four pumps working at their maximum capacity, will probably be not far from fifty million gallons per day. This is an astonishing figure, but it gives only a correct idea of the power of these splendid pumps. There will be water enough to irrigate, if necessary, 4,000 acres of cane, and at the ordinary working capacity of the pumps, there will be abundance of water for 3,000 acres. Enough water will flow in the once thirsty deserts of Honouliuli to supply a city of 200,000 people.

After doing more than justice to an exceedingly bountiful and generous repast, the party rode through the cane fields to convince themselves by personal inspection of the magnificent condition of the crop.

The condition of the plantation is a highly gratifying one and its prospects bright, even with sugar at the present low price. Everything which a favorable situation, a surpassingly fertile soil and appliances of the most approved efficiency can do for any plantation, nature and man have done for Ewa. The wells have not been in the smallest degree affected by the severe drought of the passing summer.

The plantation has passed the experimental stage, and the stockholders may lay, as a flattering unction to their souls, the observation of one of Honouliuli's leading business men—an observation made after careful personal inspection:

“The plantation appears to be very carefully managed. Everything seems to have been thought out beforehand.”

Ewa Plantation (1891)

An Overview of the New Plantation Operations and Railroad Access

Little more than a year after the debut of the O‘ahu Railway & Land Company, the new ‘Ewa Planation Mill at Honouliuli, was up and running, and major changes were under way in land use, population makeup, and loss of cultural landscape.

November 3, 1891 (page 4)

Hawaiian Gazette

Ewa Plantation.

Visited by a Number of Representative Sugar Men

A brief Description of the New Mill

Excursion Over the Oahu Railway and Land Co.’s Line

At a quarter to nine on Saturday morning a party of about five and twenty gentlemen started by train for Ewa Plantation and Mill, at the invitation of Mr. J. N. S. Williams, manager of the Union Iron Works, to whom was assigned the contract for the whole machinery of the mill.

Amongst the invited guests were Senor Canavaro, the Portuguese commissioner, Messrs. W. G. Irwin, Jos. Marsden, H. M. Whitney, H. T. Waterhouse, F. A. Schaefer, F. M. Swanzy, Austin, Chas. Cooke, Bowen, W. O. Smith, Holdsworth, Mist, May, Evans, Frear, J. O. Carter, Kluegel, and the Bulletin and Advertiser representatives, all interested in the sugar business of the country. Mr. Robert Moore, the superintendent of the Union Iron Works, was there too, and neither last nor least Mr. Dillingham, whose indefatigable energy has rendered possible such an undertaking as this which the party went to see.

Stopping for a minute at Moanalua the group was joined by Hon. S. M. Damon, and the train ran on to the Peninsula junction of the Pearl City station, where a few minutes were spent looking at the work going on for an ornamental fish pond for the coming city.

Thence the train ran on to the Ewa station, where the company alighted and, passing through the large general store of the plantation, entered the mill building, a large business-like erection, walls and roof being all of corrugated iron, and here they were met by Mr. Lowrie, the manager, and Messrs. Kopke and Hughes, engineers, who showed the visitors through the works and answered the numerous questions put by observers in search of information.

To go through the mill and describe briefly the processes from the field to the sugar room, we begin with the spot where the cane is brought from the fields and passed direct into the cutting or slicing engine, which was running at full speed.

From here the cane now reduced to shreds is carried by an endless chain of rakes up an incline to the upper story of the building, where it is distributed by a

series of hoppers into the diffusion battery of 28 huge vertical cells each of which will take 2 tons of sliced cane. Here it is treated with hot water and the necessary proportion of lime and passed on to the quadruple effect and then to the vacuum pans, one of the 10 tons capacity with 7 coils of steam pipe, the other with 20 tons capacity and 9 coils. After this the sugar descends to the 15 centrifugals where it is dried, the residuum being led into the tank from whence it is passed away as fertilizer.

Meanwhile the chips or slices of cane deprived of 97 per cent of their saccharine qualities, are dropped through the opening base of each diffusion cell on to another moving platform or endless chain, which takes them to a 4-roller mill which was running on Saturday where the water they may contain is thoroughly expressed and they become fit for fuel for the furnaces.

There are 6 boilers all leading into the same steam pipe whence the whole machinery is worked.

A chimney 110 feet high which took 125,000 bricks in its construction affords ample draught.

This, though it may be a mere sketch of a great industrial undertaking, may serve to show the work in outline of one of the newest as well as the greatest of the enterprises of our sugar men. Barons if you like—we hope that they may soon vindicate their title.

From the upper windows of the mill one looks over hundreds of acres of waving cane and other hundreds of acres all of virgin soil only awaiting the plow and the planter to be tuned to a like account.

The red volcanic soil enriched by centuries of neglected vegetation only needs invitation to produce whatever the ingenuity of man can demand from it. The three well-stations of the company will yield, it is estimated, 33,000,000 of gallons of water a day, and it is not in hands which will waste it.

After viewing the mill in self-assorted groups, the visitors sat down to a pleasant lunch of salads and sandwiches, coffee and effervescent drinks, at tables presided over by Messrs. Dillingham, Williams and Lowrie, while Messrs. More and Hughes kept the waiters up to the mark and saw that their guests wanted for nothing.

Soon after noon the party started homeward-bound from Ewa, and stopping for a time at Pearl City Station were able to be present at the opening of the first store in Pearl City itself.

Thence the train ran on to Honolulu, reaching it in time to clear the 2:15 p.m. passenger train just ready to start out.

Many hearty handshakings did Mr. Williams receive as his guests left the train with earnest congratulations on the admirable way in which he and his

coadjutors, Mr. More and their staff, had carried to success one of the greatest enterprises ever undertaken in these islands.

All of which would have been impracticable but for Dillingham and his railway!

The weather was delightful and the whole excursion most enjoyable.

April 22, 1893 (page 5)
The Hawaiian Star
Labor Contracts at the Ewa Plantation Company

Co-operative Labor.

How it May Supersede Contract Methods.

A way out for sugar men – How the new method works at Ewa Plantation.

One way, and perhaps the best, to settle the cane planting question without contract labor, is to run the big sugar farms on the co-operative plan. This method has been tried at Ewa plantation with a measure of success which out to lead Hawaiian growers generally, as the opportunity comes, to give it a fair trial.

The details of the co-operative plan as it has been developed at Ewa are as follows:

This agreement, made this . . . day of . . . 189. . . , by and between the Ewa Plantation Company, a corporation, of the first part, hereinafter called the employer, and . . . , of the second part, hereinafter called the planter, witnesseth:

That in consideration of the promises, terms and covenants herein below set forth from either party to the other moving, the said employer does hereby promise, covenant and agree to admit the planter as an agricultural laborer and share planter upon the Ewa Plantation, at Honouliuli, on the Island of Oahu and in furtherance of said object does hereby agree:

I. To give to the said above named planter for cultivation on the profit sharing system, as herein below set forth. . . of that section of land now plowed and furrowed on the Ewa Plantation amounting to about . . . acres, and described in plantation map as follows: . . . and also to advance not to exceed. . . dollars (\$...) for each month of service for food and other necessary uses of the planter which amount shall be returned by the planter without interest as hereinafter set forth.

II. The employer agrees: to furnish, without charge, lodgings sufficient for the planter, and also fuel for domestic use, which shall be cut and gathered by said planter for himself at such place as the employer shall designate; also tools for irrigating purposes shall be furnished in the first instance, after that all tools shall be furnished by the planter; also seed cane; also water in the main plantation ditches for irrigation, but taking water therefrom to the cane fields shall be done by the planter, and the water so furnished shall be used economically and

without waste for each irrigation. Also, to place movable tracks through the fields at a distance of not over four hundred (400) feet apart.

And the planter on his own behalf, covenants and agrees in consideration aforesaid, to go to the Ewa plantation, on the island of Oahu, and there to labor in accordance with the terms of this agreement, to wit:

III. With such other planters as may be designated by the employer to cut and load the seed, prepare the land, make level ditches, put in gates and boxes, plant, irrigate, and cultivate in the best manner to maturity, and, when so required by the employer, to cut and deliver the cane to be so cultivated upon the cars of the employer whenever deemed necessary by the employer. In cutting, it shall be cut close to the ground and topped clean, and care shall be taken not to load any dead or sour cane upon the cars, and all unsound cane so loaded shall be separated at the cane carrier, weighed and deducted from the sound cane, and all expenses connected with separating and weighing such unsound cane, shall be charged to and deducted from the planter's share. All of the cane to be stripped at least twice, and in heavy places three times whenever so directed by the employer; and all roads and ditches running through said fields to be kept clean and free from weeds.

IV. It is likewise hereby agreed that all work, labor and service to be performed by the planter under this agreement, shall be subject to the supervision, and shall be done to the satisfaction of the employer in all cases; and if it shall seem necessary to employ extra labor to do the work satisfactorily, the employer shall so employ extra labor, and all costs of same shall be charged to and deducted from planter's share with interest at the rate of nine per cent, per annum, except such extra labor as may be necessary in cutting and loading seed, planting and first watering, making level ditches and putting in gates and boxes for which the planter shall be charged \$. . . per acre to be returned without interest; and the planter shall always be subject to the supervision or order of the employer.

V. For all labor performed under the terms of this agreement in cultivating and harvesting cane upon the land set off to said planter, he shall be paid at the rate of . . . per ton of two thousand (2,000) pounds of cane on all of the cane produced upon the land cultivated by himself in common with others as aforesaid, such proportionate part as his labor bears to the entire amount of labor expended upon such premises by the planters, averaging the same between the total number of such planters.

VI. From the proceeds of his labor, as set forth in the last article, he shall return to the employer the advances set for in articles No. 1 and 4 afore said as therein set forth.

VII. This agreement may be terminated at any time by the employer, and upon two months' notice by the planter, the planter being entitled upon such settlement, to wages at the rate of . . . dollars per month for the term of his service rendered deducting there-from the advances as aforesaid under Articles No. 1 and 4.

VIII. In case of the death of the planter during the term of this agreement, the estate shall be entitled to an immediate settlement at the rate of . . . dollars(\$. . .) per month, deducting advances as aforesaid; or settlement may be deferred until the crop is harvested and then it shall be made upon the terms hereof for the proportionate time given by said planter hereunder. In case of accident to or sickness of said planter whereby he is prevented from performing the labor under this agreement, if he shall not supply labor in place of his own, the employer shall do so and a proportionate amount of said planter's share under this agreement shall be deducted for the time lost.

IX. The planter, together with his co-workers, shall have the right to inspect the weighing of their cane at any time.

X. This agreement shall terminate and be at an end when the last cane upon the fields to be cultivated hereunder, shall have been placed upon the cars and weighed, and settlement shall be made in full not later than one week thereafter.

In witness whereof, the said employer has caused the execution of these presents, by the attachment of its corporate seal together with the names and seals of its President and Treasurer, and the said planter has hereunto set his hand and seal the day and year first aforesaid.

Signature of Planter. . . .

Ewa Plantation Co...

August 16, 1894 (page 4)

The Hawaiian Gazette

Honouliuli Water Resources Capable of Supplying Honolulu

Water wanted.

The water famine has brought down on the heads of the Government anathemas from all quarters. It must be confessed that these anathemas are not altogether undeserved. The Government has been somewhat dilatory in providing against the recurrence of the annual water famine. With the improvidence which is supposed to be the peculiar characteristic of the aboriginal race, they have enjoyed the moisture when wet, and folded their hands in a fatalistic apathy, when dry.

The curse of the Honolulu water works system has been the infatuation of the rulers with reservoirs and rain water. The study of elaborate maps and estimates and calculations has turned the head of one Government after another, and the result has been that, while Ministers were lapped in gorgeous visions of chains of reservoirs stringing Nuuanu Valley, and costing, fortunately only on paper, fabulous sums, the town has gone dry. Now, a pump has been ordered, and it is to be hoped that the long-tried and deeply discredited mud pond system will yield to a more rational plan.

The wells of Ewa have been flowing for four years, and its pumps have poured out upon the thirsty plains of Honouliuli enough water daily to supply the waste of a city as large as San Francisco. With this example at the very door, what possible excuse can there be for any more water famines?

A tenth part of the power in the great pumps at Ewa, applied to a group of two or three artesian wells, will insure to Honolulu an abundant supply of pure, fresh water in the driest days of August no less than in the midst of the winter rains. The problem is a simple one, and there is no reason why there should ever be another water famine in Honolulu.

Huakai Makaikai a na Poe Kakau Nupepa i ke Alahao Hou A Site Seeing Journey of the Newspaper Publishers on the New Railroad

This 1895 article shares with readers an account of journey made by newspaper staff, landowners, rail executives, and dignitaries on the newly opened extension of the O'ahu Railway & Land Company track to Pōka'i, in Wai'anae. While passing through the 'Ewa District, the author (editor, W.H. Kapu) referenced several traditions of noted places seen along the way.

Iulai 8, 1895 (aoao 1)

Ka Makaainana

O.R. & L. Co.

Huakai Makaikai a na Poe Kakau Nupepa i ke Alahao Hou

E like hoi me ka mea i hoikemua ia, pela no hoi i hooko ia ae ai i kakahiaka Poalua iho la, hora 9:30. Ua akoakoa ae ua poe kakau nupepa ma ke kahu kikowaena o ka Hui Alahao a Aina Oahu mamua ae o ka manao i hoikeia maluna ae, a i ka hora 9:40 nae hoi i haalele iho ai ia Kuwili, no ka ulu niu o Pokai ka pahuhopu, kahi hoi i makaikai o ka hooloihi ana aku o ke alahao, e hoopuni aku ai paha hoi ia Oahu nei ma keia mua aku, no ka lio hao e holo ai.

Malalo iho na lala o ka Papapai i holo aku F.J. Testa (Hoke), Puuku o ka Ka Makaainana nei; J. Nawahi, Aloha Aina; J.E. Buki, Ka Leo o ka Lahui; a me D.M. Punini o ka Oiaio; J.U. Kawainui, Kuoka, i kokuaiia e G.P. Kamaouha, luna makaainana hoopili wale; Bihopa Wilisi no ka Nupepa Ekalesia oili hapaha, S.W. Bihopa, Hoaloha; W.R. Farinetone, Pi Ki Adavataisa ame Kekake; G.C. Keniona, Kuokoa namu; E. Tause, Hoku; J.M. Vivasa. A Senetinelā; G. Mansona, Bulletin Ahiahi; J.D. Haine, Ka Hawaiiāna; J.D. Stake, Kamanawa; L.P. Linekona, nupepa ekalesia oili malama a ka Re. A. Makinikoki; Ho Fona, Nu Hou Pake; C. Iakanama, Manawa Pake; H.M. Wini, nupepa malama a no poe mahi ko; F. Godfere, aihe ana nupepa, aka he kamaaina oia no ia oihana. Aohe mea o na nupepa Kepani i hiki ae, a me he la, oia keia paha kekahi akoakoa nui loa ana o na poe o ka papapai, koe nae hoe ke ano laulea like nui ole ae, A mawaho ae hoi, na kau aku ma ke ano ohua o Hope Makai Nui Kelekona o Waianae a me kana wahine. O ke Ana aina Nui o ka Hai a me ka mea paa ae like no ka hoomoe alahao ana kekahi i kaa pu me na poe kakau nupepa.

Mai ka hoomaka ana aku e holo a hoea hou mai iluna nei, ua nana , malama, a hoomaopopo ia na mea a pau e Luna Nui F.C. Samita, a ua hookeleia hoi ka enegina mahu e ka Wiliki Nui H.D. Robata. I ka haalele ana iho ia Honolulu nei a mahoe koke iho, ua hoolawaia mai kela a me keia me ua po-ke pua Pake poni a ulaula, a ma hope iho me na kika a me na mea inu mama. Hora 10:09 i kaalo loa aku ai ia Kulanakauhale Momi me ka hoomaha ole, a ku i ka halewiliko o Ewa i ka hora 10:25, a aole no i loihi loa iho hoomau aku la i ke kamoe ana no ke kaha o Waianae, kahi i kaulana i ka moololo o Kamapuaa, a me Kaopulupulu i ke au o Kahahana ka Moi o Oahu nei, a pela no hou me Hiiaka-i-ka-Poli-o Pele, ma kana huakai imi kane, ia Lohiau.

Ua like ka holo ana o ke kaa mahope iho o ka haalele ana i ka hale wili me he “kai nehe i ka iliili,” a e “pahee ana i ka welowelo,” hookahi no hana, he hoolai wale no, i ka maikai a iliwai like o ke alanui a i ka laula ae paha hou kahi o ke alahao. I ka hoea ana aku hoi keia i kahi papaakea o ke ala, i awaili pu ia me ka lepo, aohe puehu a koe mai o ka lepa, a poina na maka o na poe ma ke kaa hamama mahope. Maika na me ma ke ala i ka ikena aku a na maka, koe no ka uliuli mai o na pohaku on na pali. Komo aku la i Waimanalo, he ulu kiawe ma o a maanei, a aole i liuliu iho puka ana i ka aekai, ae waihoa hamama mai ana ka uliuli o ka moana i ka loa a me ka laula, a aohe nani aku a koe mai oia wahi o ke ala. A hoea i Piliokahe, he wahi pa pohaku kahiko, a ilaila la, wahi a kamaaina, pale mai o Ewa a pale aku o Waianae, a e waiho lahalaha mai ana hoi mauka ae na awawa hanai holoholona o Nanakuli a me Mikilua...

...A pau no hou ka ai ana, ua hele hou aku kela a me keia e makaikai hou i ka halewili a me kahi mau wahi e ae... a haalele aku ke kaa ia Waianae i ka hora 2. Ma ke ala hou, ua ku ma ka halewili o Honouliuli e kali ai no ke kaa iho aku. A mai laila mai hoi, aohe no i holo nui loa mai, no ka ike e ia ana mai nae paha hoi kahi o kekahi kaa maua i ke kamahale kaa ma Waiau, a nolaila, ua ku pokole ma Kalauao, a hooiki loa iluna nei he mau minute mahope iho o ka hora 4...

Translation Summary:

A Site Seeing Journey of the Newspaper Publishers on the New Railroad

At 9:30 on Tuesday morning, newspaper editors and others gathered at the Honolulu station of the O’ahu Railway & Land Company. At 9:40 we departed on our trip past Kūwili on our way to the end of the route now at the Pōkaī in the coconut grove.

Having left Honolulu, by 10:09 drew near to Pearl City, and then reached the ‘Ewa Sugar Mill at 10:25. We continued on our path [through Honouliuli] before us towards the shore of Wai’anae, passing the place made famous in the traditions of Kamapua’a and Ka’ōpulupulu in the time of Kahanana, king of O’ahu; also in the tradition of Hi’iaka-i-ka-poli-Pele, in her journey to fetch Lohi’au... We entered into Waimānalo, where the kiawe trees grew here and there, and passed along the seashore, arriving at Pili-o-kahe, where there is an ancient stone wall. This was pointed out by a native as being the boundary between ‘Ewa and Wai’anae...

Reaching our destination we ate and then left Wai'anae at 2 o'clock, traveling along the new track to the mill at Honouliuli where we waited for the passing of another train. From there, it was not long until we traveled to Waiau, then a short time to Kalauao, returning [to Honolulu] at 4 o'clock.

January 3, 1913 (page 1)
Honolulu Star Bulletin
Seeking Water Resources at Honouliuli and on Lanai

Trust in rod of diviner is unabated.

Converts of Rev. Mr. Mason are still digging for water on island of Lanai.

Notwithstanding his scientific communication by United States hydrographers, the Rev. Mr. Mason of New Zealand has not lost a particle of the confidence of those that enlisted his services as a diviner of hidden water in these islands. They are following his advice in going deeper with the well on Lanai, and they are going to dig on Oahu just where he has sensed water.

"The indications are increasing," said Cecil Brown this morning when asked for the latest news from the well on Lanai. "Mr. Mason advised us before leaving by all means not to stop digging. He thought water would be found below the rock where we are now blasting.

"It is very important to get water at that elevation, because whenever it is struck there pumping will be stopped. The elevation there is 1,200 feet above sea level."

Speaking of Mr. Mason's exploration of Honouliuli ranch, H. M. von Holt said this morning:

Mason's Methods,

"Strange as it may seem, Mr. Mason does not look in the beds of gulches for water. He finds water athwart the gulches and on the ridges. This is in accordance with his experience in New Zealand. Without any suggestion from us local people, he pointed out locations of water in the places that were anciently the centers of large population. It was the same on the Island of Lanai. Where he pointed out places there, the natives said that formerly there were large settlements surrounding the spots.

"No digging has yet been started on Honouliuli, but wells will be sunk there in the places indicated by Mr. Mason."

Mr. Von Holt stated that he himself had been using the divining rod for more than a score of years. In some cases on Lanai where the stick turned in his hands, Mr. Mason said it was not caused by water but probably by some mineral. He placed the evidence of sensations produced in his arms by water above that of

the divining rod, as in only two instances in New Zealand had water not been found where he said it should be, and in these his advice to dig deeper was not taken.

Uses of the rod.

Mr. Mason uses the rod to indicate the depth at which water should be struck. This he does by carrying on the divination beyond the spot first sensed to a point where the rod again pulls.

It is a curious coincidence of Mr. Mason's hydrographic mission to Hawaii that he should first have been interested in the divining rod by a former statesman of the Hawaiian monarchy. This was Dr. Hutchinson, who was minister of the interior at the time that Bishop Staley was introducing the Anglican Church in these island. He was a very positive Character. . .

Reciprocity & Military Condemnation of Honouliuli Lands and Offshore Waters Development of Pearl Harbor (1873-1998)

Pu'uloa, the land area of Honouliuli and the lochs of the harbor, played a major role in Hawaii's political history and eventual loss of sovereignty. The narratives that follow take readers through the decades of turmoil in development of sugar plantations, trade agreements, the "Reciprocity Treaty" (1875 & 1884), and eventual military control of Pearl Harbor and large tracts of Honouliuli Ahupua'a by the United States (Figure 7).

In 1884, the "Hawaiian-American Supplementary Convention" amended the January 30, 1875 Treaty, to grant sole use of Pearl Harbor to the United States:

ARTICLE II.

His Majesty the King of the Hawaiian Islands grants to the Government of the United States the exclusive right to enter the harbor of the Pearl River in the Island of Oahu, and to establish and maintain there a coaling and repair station for the use of vessels of the United States, and to that end the United States may improve the entrance to said harbor and do all other things needful to the purpose aforesaid. [Hawaiian-American Supplementary Convention, December 6, 1884]

Military activities directly impacted lands of the Hoakalei program area, as roads and training grounds were developed across the region. Cultural sites preserved within the three preservation areas include the remains of military usage, and periodically unexploded ordinance has been found along the shoreline.

Areas where native Hawaiians and large land owners lived at Pu'uloa-Honouliuli (e.g. families under the names of Dowsett-Parrish, Kealoha, Kealakai, Campbell, Stephenson and others) were condemned. The near shore lands that surround the Pearl Harbor lochs were condemned, and access to the harbor waters is still controlled. During the war years, no access was allowed to the Honouliuli coastline fronting the open ocean as well. The resulting development of bases, communications centers, munitions storage facilities,

training grounds, naval fleet yards, and housing—such as Keahi, now called Iroquois Point, the childhood home of Sister Thelma Parrish and Kupuna Arline Eaton—have all evolved since 1900.



Figure 7. Detail of Oahu Topographic Map, District of 'Ewa (USGS and War Department Map, 1938). View of Plantation Lands, Railroad Alignment, and Features of the Coastal Region of the Hoakalei Program Area.

December 17, 1873 (page 2)

The Honolulu Bulletin

Letter from Colonel David Kalakaua on the Pearl Harbor Matter

Letter from Col. Kalakaua.

Sir.—this has been an eventful year for Hawaii. It is only thirty-four years since the King and chiefs of this nation granted a Bill of Rights at Luaehu, Lahaina,

Maui, 1839, which is the basis of a civilized government by the people. The Constitution granted by King Kamehameha III, by and with the advice and consent of the Nobles and Representatives of the people, followed in 1852. In 1864 the present Constitution, under which the country has been governed was granted by Kamehameha V.

Many feared that the nation was not sufficiently education in Constitutional Government to elect a Sovereign on the demise of His Late Majesty without naming his successor. But these fears were groundless. The peaceful election which followed showed that Hawaiians are capable of self-government.

Last July the government proposed to the United States Commissioner to renew negotiations for a treaty of commercial reciprocity, and suggested this might be made desirable to the United States by ceding to them the Harbor of Pearl River for a naval station.

It soon appeared that the Hawaiians were not in favor of such a cession. I was myself not in favor of it. Many people had fears that if the United States has possession of Pearl Harbor, the independence of the nation would be jeopardized.

The previous action of the United States does not justify those fears, for that government has always desired to see the Hawaiian nation free and independent. When Kamehameha III. Placed this country under the protection of the United States in 1852, to save us from the threatened attack of a French man-of-war, the United States returned the country to its rightful King as soon as the trouble was over.

From my knowledge of all free government, I know that the prosperity and independence of the Hawaiian Islands, depends on our showing to the world that we are a law abiding people and regard our Constitution and laws, which protect every man's rights.

It is my belief that the Hawaiian people will never permit a violation of the Hawaiian Constitution and laws. If any reforms are needed, there is a lawful way to make them, and that way will always be followed.

We say to the world, as our neighbor the United States says, that we have always welcomed foreigners to our shores. Let them come, and bring with them money and skill to develop the resources of the country, here, as in the freest and strongest nation in the world, all men will be protected in their rights, under civilized law. Whoever says that this is not so, is in my opinion no friend of Hawaii or of Hawaiian independence.

A great deal has been said by a few persons in our community to the effect that the natives are antagonistic to the foreigners. This I deny, and I take this opportunity to say that no such feeling has or now exists; for the proof of which I state that during the discussion about ceding Pearl River to the United States, no violence or threat came from any one of the natives, save a fair criticism in regard to the action of the Ministers.

Thanking you for the indulgence you allow me, I remain, &c.,

D. Kalakaua.

Honolulu, December 9th, 1873.

**Huikau, Pohihi ke Kuikahi Panai Like me ka uku Kaulele o Puuloa
(Confusing and bewildering, the Reciprocity Treaty with its Interest
charge of Puuloa)**

The move by business men—many, the children of missionaries, and other foreigners who had taken up residency in the Hawaiian Kingdom—to develop sugar plantations led to the movement towards “reciprocity.” The sugar growers sought a way to compete with southern sugar growers in the United States, and through the Reciprocity Treaty which took effect on September 9, 1876, the Hawai'i sugar growers were able to export their sugar and rice crops with relief from taxation on foreign imports. The treaty also set the foundation for American development of Pearl Harbor as a Pacific Base of military operations. In 1887, the re-negotiation of the treaty was forced upon King Kalākaua through the “Bayonet Constitution (cf. Kuykendall, 1967).

In the article below, Hawaiian historian, Samuel M. Kamakau questioned the move towards the Kingdom relinquishing control of Pu'uloa (Pearl Harbor) to the United States.

Aukake 20, 1876 (aoao 3)

Hawaii Pono

“Huikau, Pohihi ke Kuikahi Panai Like me ka uku Kaulele o Puuloa.”

Samuel M. Kamakau

...About Ewa. Ewa and it's many bays are surrounded by land on most sides. The entrance to the Harbor is at Puuloa. Its narrowest point is between Kapuaikaula and Kapakule. It is perhaps a little more or less that a furlong across. The rise (submerged hillock) outside of the entrance is Keaalii. There is a shallow place there, approximately 9 to 10 feet deep.

Here is a description: From Keaalii to the mound at the entrance of Puuloa harbor, there is a channel on the west, near Kapakule. Then [it runs] from Kapakule to Kepookala. From Kepookala one turns towards the estuary of Kaihuopalaai, and Kapapapuhi is on the west side. That is the branch of the estuary of Honouliuli. Amoe Haalelea is the chiefess, landlord of this section of the estuary, and the lesser landlords, who control the fishing boats.

From Keaalii and the channel to Kapakule, and to the east, to the tip of Mokuumeume, is the estuary channel of Komoawa. This branch of the estuary is now called the Halawa Branch. There are two titled landlords here, their highnesses Queen Emma and Ruth Keelikolani.

From Kepookala, along the sheltered western side of Mokuumeume, along the Halawa branch, and along the point of Paauau to Kalaehopu, Kupahu, and Halaulani; this branch of the estuary is called Waipio and Waiawa. The titled land

lords of this section of the estuary are Malaea li and the relatives of Ruth Keelikolani. This is an expansive place, not filled with thousands of boats and more, from the point of Pipiloa to Mokuumeume, and from there to Halawa. Turning north are the lands of along the sheltered bays of Manana, Waimano, Waiau, Waimalu, Kalauao, and Aiea. Waimalu is the land division to which Mokuumeume belongs.

What right does the government have in giving Puuloa and Ewa as payment for the Reciprocity Treaty? I know of no right that the government has...

May 6, 1886 (page 3)
The Daily Honolulu Press
Pearl River and the Treaty.
Editor Daly Honolulu Press,

Dear Sir: Noticing lately several newspaper paragraphs in relation to the ceding of the water of Peal River Lagoon to the Unites States, for a naval station, I should wish to remark that an impression appears to exist at the water of said Lagoon is Hawaiian Government property. But that is not the case; the only piece of water owned by the Government in that neighborhood joins Aica, and you might almost cover it with a pocket handkerchief.

Being well acquainted with that neighborhood, I write this to inform those who are interested, and those who might wish to know to whom the water belongs inside the mouth of said Lagoon.

The mouth of the Lagoon and the water for a distance of about six miles in a north-westerly direction, being the North-west Lagoon, belongs to Honouliuli; adjoining that and including the central Lagoon, the water belongs mostly to Waipio.

The easterly Lagoon from its boundary with Waipio water, belongs to the Island of Mokuumeume, and extends to the opposite mainland in all directions (except Halawa on the south), so that the mainland water only extends the distance from the shore, that a man can wade so as not to be over his head.

On the Halawa side (south) the water belonging to the Island of Mokuumeume zigzags from the centre of the channel to close to the mainland and the island, until it joins the Waipio water on the west in the middle of that channel.

Therefore, this Government cannot lease what does not belong to it. If the United States wish to procure any part of the Lagoon, they can only do so by leasing or buying any land that the owners wish to dispose of.

The property that would be of most value to the United States, would be the Island of Mokuumeume, it containing about 380 acres, and has more water belonging to it than any other land in the lagoon except Honouliuli; and being an island would be better suited for their purposes than the mainland, supposing they did wish it for a naval station.

Any proposition coming from that Government to lease the island and its waters, would no doubt be entertained by those who have the management of the estate, and who no doubt, are waiting for an opportunity of leasing to them, and to none else.

Honolulu, May 5, 1886

October 28, 1886 (page 2)
The Daily Bulletin
Development of Pearl Harbor as a Base

The Harbor

Our comparatively venerable and superlatively wise contemporaries are discussing the harbor in a manner that is, at least in part, rather idle. What is the use of complaining about the filling in that has been done on the harbor front at this time of day? If water is needed more than land, there are vast expanses of coral reef on almost every other side of the harbor that can be dug out as easily as the portion could have been which has been reclaimed for building ground. Supposing the Government waited until it could afford the enormous expense of dredging out what it instead built up into dry land, where could the vast commerce anticipated find space for wharf and warehouse accommodation inside of the deep water line? The land is all occupied right down to the reef, with doubtless a high valuation put upon it by the many proprietors. Commerce cannot establish easy communications between sea and shore over the roofs of houses and flower and vegetable gardens. It would have to buy out all the real estate intervening between the sea and available business sites.

In view of these things, as well as of the fact that the filling in referred to has given a part of the entrance [illegible] the harbor, it would be hardly wise, if matters were put back to the conditions existing before that operation was begun, to decide upon digging out instead of dumping in. By the time the harbor is dug out for deep sea commerce over to the prison embankment on the Ewa side and to the quarantine station opposite the town, the Government will need to take a good long rest for the replenishment of its resources. Indeed, before so much scooping out of coral reef is required by the fabulously large additional commerce anticipated from the Canadian and Panama steam and sailing traffic, it would be necessary to double the width of the harbor entrance and increase its depth by one half.

Moreover, after all is done that may be done for enlarging the capacity of the harbor of Honolulu, before accepting the stupendous alternative of digging out of Esplanade and buying all the real estate from the water front to Queen street, it would be perhaps be worthwhile having a commission of engineers to report upon the cost of deepening the entrance to Pearl Harbor. Open out that beautiful and spacious sheet of deep water to commerce, and the fleets of all nations may be invited to come and find accommodation at the hands of "little Hawaii. " That would be taking commerce away from Honolulu. So it would, but it would be all in the country, and Honolulu will be rather crowded for comfort when it has secured

all the business that its harbor can accommodate after all the presently feasible improvements are accomplished without counting the shoveling out into the ocean of the splendid tract of building ground added to the city front under the administration of Major Gulick.

April 16, 1889 (page 2)

The Hawaiian Gazette

**Development of Pearl Harbor by U.S. Interests
(the Disaster at Pago Pago, Samoa)**

What the Samoan disaster may do for Pearl Harbor.

Among the points upon which interest will be quickened, will be that of foreign harbor improvements. This was shown even before the Nipsic canard, in the liberal appropriation of \$500,000 made by congress for possible contingencies, and for improvements at the harbor of Pago-pago, ceded to the United States at Tutuila. Successive Administrations at Washington have somewhat languidly moved towards the improvement of our Pearl Harbor, of which they have the exclusive privilege for navel purposes. This concession remains useless to the United States until they deepen the channel through the soft coral of the outer bar, so as to admit large ships. Lieut. Wilson of the Vandalia, with his assistants, made a minute and exhaustive survey of both the harbor and bar during 1887-8. We believe the cost of opening the channel will be much less than one million dollars. It is reported that the losses of the U. S. Navy at Apia will foot up over two millions, showing how small, in proportion to possible losses, is the probable cost of needed improvement to the harbor.

With the opening of the bar at Puuloa, the Pacific squadron of the American navy will manifestly be in a greatly strengthened position. It will be in the exclusive possession of the only first-class harbor in the mid Pacific, and indeed in all respects, one of the very best harbors in the world. No destructive waves like those at Apia can possibly traverse the long, river-like channels above Puuloa, even if they could pass in full force over the barrier reef. The inner reaches of the harbor are safe against even the heaviest earthquake waves, or of anything short of a Krakatoa convulsion, such as drove the sea five miles inland. We never have hurricanes in this region of the Pacific; but even in the fiercest cyclones, vessels in the Ewa lagoons would have their anchors in stiff mud, the best of holding ground. If driven ashore they would bring up on mud banks from which they could be easily and safely removed.

The defense of Pearl Harbor would seem to be a matter of great simplicity. The only approach for an enemy by water is up a straight channel, directly commanded by the end of the Waipio peninsula, upon which search lights and dynamite guns would form an adequate protection. So large and secure a harbor for purposes of supply and refitting, and in such a choice geographical position, must contribute materially to the efficiency of the American navy. In view of the gain in this respect, the expenditure, even of millions, must be regarded as trifling. It seems reasonable, in view of the recent events, to look for an early opening of Puuloa bar by the United States Government.

**An Essay on Acquisition of Pearl Harbor
May 8, 1895 (page 1)
The Independent**

**Pearl Harbor. The history of its acquisition.
Its location, appearance, and other characteristics.
An unorthodox view by a student.**

Editor Independent:

Allow me space in your columns to publish an essay on Pearl Harbor which probably will seem very unorthodox and which in many ways differs in opinions and views from the well-established doctrine that the salvation of Hawaii lies in the cession of Pearl Harbor to the United States, and that the salvation of the United States lies in the possession of Pearl Harbor. I write at some length because I do not alone desire to convince you, Mr. Editor, but also the great numbers unacquainted with the harbor of its uselessness to Uncle Sam as a naval station or as anything else. Thanking you in advance for the space you allow. I remain yours against annexation.

Student.

When in the year 1886, while the treaty extending the alleged "Reciprocity" Treaty of 1874 between the United States and Hawaii, was under consideration in the United States Senate, Senator Edmund secured the interpolation into its text, of an article providing for the cession by Hawaii to the United States, of the exclusive privilege of entering Pearl Harbor with its ships of war, and there establishing coaling and repair stations for the navy of the latter, he did an act whose consequences are not yet fully unfolded. That was a shrewd piece of strategy on the part of the Vermont Senator, and one which did not at all appeal to, or comfort the Cleveland administration of the day, as the writer hereof has ample means of knowing. But it rendered possible by the diversity of sentiment in the Senate, as to the renewal or extension of the then all but lapsed treaty, upon any terms; and the scale seems to have been turned in favor of such extension by throwing in that large sized bunch of national policy, of indefinite weight, but then supposed, by those who knew where Pearl Harbor was located, to represent a decisive strategical advantage to the United States.

As negotiated by President Cleveland's Secretary of State, Mr. Bayard, the new treaty was a very brief and unsensational document, and merely extended, in terms, the then existing treaty, for a period of seven years from the date of the exchange of the ratifications therein provided for. The old treaty, as already stated, had then all but lapsed. Indeed, it was enjoying a most precarious tenure of life, for its stated term of seven years had long ago expired, and it was subject to abrogation upon twelve months' notice from either of the contracting powers. It was merely a tenant at sufferance in the American Treasury, liable to be served with notice to quit any day, and with a numerous and influential contingent in the Senate clamoring for the immediate service of such notice as would extinguish it, and would relegate Hawaii, that pauper pensioner upon the funds of Uncle Sam, to a position of self-dependence. It was felt, and most reasonably so, that the

treaty in question, which admitted Hawaiian sugar and rice to American ports duty free, in the face of a general duty of about two cents per pound upon those commodities, was nothing more or less than a bonus of so much money paid by the American tax-payers to the so-called "Hawaiian " planters, -- under which innocent and convenient descriptive appellation were included planters of every nationality from China to Sweden, in an eastward course.

But when the document, submitted by the President to the Senate, came from that body with an amendment embodied in its text which completely changed its purport by calling for a cession by one to the other of the parties of a supposedly highly valuable but indefinite territorial advantage, it metaphorically knocked both the "high contracting parties, " as represented by the Executive of either Power., still higher. President Cleveland pouted and sulked, as well he might, to see his little commercial contract transmogrified into a treaty of territorial accession by the Senate, whose sole function in the premises, was supposed to consist in either approving or rejecting the instrument submitted to it, without amendment or alteration. So much disposed was Mr. Cleveland to resent this unexampled invasion of the Executive domain, that his Secretary of State actually notified the Hawaiian Minister at Washington, that the President did not regard the treaty, as negotiated and agreed upon by the diplomats and as submitted by him to the senate, as having been approved by the latter body in such manner as the constitution contemplated, nor so as to make it incumbent upon the President to proceed with the exchange of ratifications.

But, if the effect of the Senatorial aberration referred to was sullenness in the White House, it was consternation in Iolani Palace in Honolulu and in the halls of the sugar barons throughout this group. The administration of Prime Minister Gibson, though wont to flout the barons aforesaid upon all minor matters and occasions, seemed to realize that they must, in spite of the baronial opposition to and abuse of their general policy, so far mollify the barons on the treaty questions as to keep secure their grasp upon the United States treasury. Mr. Gibson was a shrewd old fox in matters political. He has taken the measure of the barons, and of their patriotic pretensions, and he knew that, while left to feed undisturbed upon the dividend pie for which they have shown such a relish, no real danger lurked behind their political mouthings. Consequently, it was deemed of vital importance to Mr. Gibson's administration that the treaty should be extended upon some terms; but those proposed by the Senate, involving as they did a cession of the territory and of course of sovereignty, would expose that administration, if accepted, to a new danger from its erstwhile supporters, the Hawaiian people, -- who swore wild oaths against anyone who should sign away an inch of their territory.

And so it came to pass that the sulks into which the Edmunds amendment to the text of the treaty had thrown Mr. Cleveland, proved the salvation, for the time being of the Gibson regime for, quietly depositing the amended draft of the treaty in a pigeon hole of the State Department, the President wet at rest for a year or more all treaty agitation; the Louisiana Senators retired from the fight against its extension: the barons of Hawaii resumed the task of spending their dividends and clipping their coupons; and until the latter part of 1887 nothing further transpired as to the cession of Pearl Harbor.

In the meantime (June 30 - July 1 - 1887) the first in the series of bloodless revolutions for which Hawaii has become if not famous at least notorious came to pass. Through it Mr. Gibson was forced out of the Government, a so-called Reform Cabinet was placed in office, the constitution was abrogated, and another promulgated in its stead whereby the King was reduced from a personal ruler to a virtual figure head. The sugar barons were in the saddle under the new dispensation, and at once negotiations were re-opened for an extension of the treaty. Mr. Cleveland, meantime, had outgrown the feeling of resentment incident to the Senate's having trodden upon his executive corns, and began to admit the advantage of proceeding to an exchange of ratifications of the treaty. This was accordingly done in November 1887, and so the treaty was given a renewed term of seven years, at the end of which period, in November of last year, and thereafter, either party may abrogate it upon the twelve months' notice to the other.

But the exchange of ratification last referred to was preceded and accompanied by a correspondence between the Hawaiian Government, acting through its Minister at Washington, and the American Secretary of State, Mr. Bayard, wherein was embodied what diplomatic gentlemen are pleased to term a "contemporary construction" of the meaning of the Article in the treaty which cedes to the United States the exclusive rights above referred to. In a few words, the effect of such correspondence was to declare that each of the contracting parties understood and interpreted that article to be coterminous, in point of time, with the rest of the treaty, and that it implied and involved no cession of sovereignty in any part of the ceded water or territory, by or on the part of the Hawaiian Government to the United States. Just how one nation can cede to another exclusive privileges of occupancy of the territory of the ceding power without a cession or loss of sovereignty, or just how there can be a dual sovereignty in Pearl Harbor, in case it shall ever be occupied as contemplated in the article of the treaty now under discussion, is one of those puzzles which, perhaps, can best be answered by members of the Corps Diplomatic. In the meantime the United States Government through its naval officers on this station has been setting as though it intended to avail itself of the grant in question; and the balance of this article will be devoted to a description of the subject of the grant, its physical features, and other matters pertinent to an understanding of the situation in the world-famous Pearl Lochs.

May 9, 1895 (page 1)

The Independent

An Essay on Acquisition of Pearl Harbor (continued)

Pearl Harbor. The history of its acquisition.

Its location, appearance and other characteristics.

An unorthodox view by a student.

Continued.

The existence of Pearl Harbor is without any apparently adequate excuse in nature. It is a body of salt water, but is neither sound, by, channel, strait or inlet,-

nor anything else of the kind for which hydrographers have found appropriate names, so, for want of a more accurately descriptive appellation, it is called a harbor. The prenominal "Pearl " is derived from the fact of pearl oysters being found there in small numbers and of uninteresting physical characteristic. The names Pearl River, Pearl River Harbor, and Pearl River Lochs are also familiarly applied to the water in question, but there is no more excuse for applying the word "river" than the word "ocean " to the place. There is not even a permanent stream of any respectable proportions emptying into the harbor and only one stream (scarcely more than a brook), which is not dry during more than half the year. The "river " is therefore a purely imaginary feature of the lands-cape.:

In fact, all the streams on the mouth side of Oahu are but brooks, except that entering Honolulu harbor, with that exception, their insignificance is equaled only by that famous stream in America (Heaven only knows its location), for which the local congressman was pulling for an appropriation, whereupon the late lamented "Sunset " Cox declared that along its course, "you can't find a dam, by a mill site! And you can't find a mill, by a dam sight. " Yet the supply of water to Pearl Harbor is considerable, numerous springs in the low ground contiguous to the East and Middle Lochs: and this water, before mixing with the brine of the lochs, is utilized to propel the machinery of several rice mills and in irrigating considerable areas of rice, bananas, pineapples and other crops.

The south shore line of the Island of Oahu lies in an almost exact east and west direction from the base of Diamond Head (Leahi), that most picturesque landmark at the southeast corner of the island, to the mouth of Pearl Harbor ten miles to the westward. Passing the poetic and picturesque shore of Waikiki, with its deep and feathery fringe of giant cocoa palms nodding above a lower growth of the intensely green and lace-like algarroba, (a species of the locust) with the beach guarded by a reef line upon which the waves break in a continuous line of foam, we reach at a distance of four miles a break in that roof line, through which runs the channel to the harbor of Honolulu. To the westward of the Honolulu harbor entrance the reef-line extends to a greater distance from the shore, while inside the outer reef are ether and almost similar reefs or rather one extended reef, with ridge lines reaching to and above the surface at low water, in many places having over-lapping ends, the whole giving to the locality at low water a monotonous and dreary aspect, which at high tide gives place to a scene of thundering foam, rolling over an expanse of many square miles. And yet that inner field is navigable by very small craft when handled by experienced local navigators, though the deeper water of the open sea is almost invariably sought by the traffic, whether of business or pleasure, between Honolulu and Pearl Harbor and vice versa.

Pearl Harbor is peculiarly difficult of approach, when the normally calm condition of the ocean in its front is taken into account. Among the elements of this difficulty is that very calmness which habitually reigns upon those waters outside the reef, and the absence of bold headlands or other conspicuous landmarks at or near the mouth of the harbor, by which to steer a course, superadded to the torturous character of the channel to the entrance, as now existing. It is well said, that one may reasonably imagine himself on the bosom of the Pacific, while in

reality upon the shoal water that for several miles from the entrance to Pearl Harbor is under laid by a deep bed of sand; and this expanse of water, while ordinarily placid during the prevalence of the trade winds from the north east, becomes a raging mass of breakers during the time of a "Kona" or southerly storm of periodical occurrence in these latitudes.

But to leave the subject of this sand-bed for a future paragraph, let us discuss the facilities for entering the harbor as now existing. Your correspondent on the occasion of his visit to Pearl Harbor for the purpose of preparing material for this sketch chartered a sloop in Honolulu, and with a brace of old sea dogs to do the navigation, and a few friends to assist in enjoying the scenery, the balmy breezes and the matchless beauties embodied in the ever-changing hues of that opal sea, glided out of Honolulu harbor on a lovely afternoon of April and headed down the coast. The peculiar reef formation of the locality makes a wide detour to sea essential to prudent navigation, even in the best of weather, and the day was well spent, when we arrived in line with the two objects which mark the course of approach to the entrance of the harbor. These are the derrick of a salt-pumping establishment standing on the west side of the entrance, and a hump on the shoulder of one of the northward slopes of the lovely Waianae mountains, nearly twenty miles to the westward which picturesque chain of hills, bathed in the haze of the tropic afternoon, form an element of combined beauty and grandeur in the landscape, of rare and striking excellence; and amid the mass Kaala, the giant of Oahu, lifts her verdure-clad peak 4000 feet to a close communion with the clouds. From the base of that chain eastward to the shores of Pearl Harbor, and of the outer sea, stretches a gently sloping plain, scarred and seamed by the torrents of centuries, but presenting, few or none of those scars to the observer from the deck of our craft.

With all available local knowledge and skill, the navigation of the entrance is studded with difficulties and dangers. A bar here, and outcropping of reef beyond; on this side a sand spit extending into the channel; and on the other rocky shoal, such is the succession of features encountered. But after some preliminary grating upon the coral, and some poling of our craft off the edges of sand spits, the deep water of the inner entrance was reached in safety, and gave opportunities for a survey of the surroundings, unembarrassed by the necessity of efforts to avoid immediate stranding.

From outside the entrance the view of Pearl Harbor is uninteresting and without notable feature. The scene in general, from the outside, is of a mass of shoal water, relieved by the foam of several lines of breakers, with flat expanses of and stretching away beyond to the Waianae mountains on the westward, and to the Konahuanui range on the north. Nor does this scene materially change until, as suggested, the inner entrance is very near at hand. Then the change is sudden, pleasing, and in a degree wonderful. You see the low land which compresses the main artery of the entrance into a width of about four hundred feet. Just ahead is a stretch of deep water, about forty acres in extent, with gradually expanding shore lines, to east and west. But the central view is blocked, by the jutting, almost into the very gate to the harbor, of the foot of a long and irregularly shaped peninsula which protruded from the mainland at the northwest of the

entrance a distance of nearly four miles, and forms the barrier which divides the West from the Middle Loch. The picture is most inviting, as we enter the harbor and confront the peninsula directly ahead; its abrupt sides laved by a lovely and narrow channel on the east leading directly north, to Middle and East Lochs; while an equally beautiful channel, almost a facsimile of the first, leads to the northwestward, and widens into West Loch, leaving the peninsula on the right.

West Loch, while bearing in a generally direct line from the entrances, is sinuous to a degree, and but slight progress into its mazes is requisite to show a completely land-locked harbor; with the low, rocky plateau of Puuloa, Honouliuli and the peninsula about mentioned surrounding you at all points. The average width of the loch during the first two miles from the entrance does not exceed a quarter of a mile; it is sufficiently sheltered by the low surrounding lands with their thickets of algarroba to present an almost unrippled surface in all ordinary weathers. The black and gray rocks which form its peculiarly abrupt banks, with the vivid green of the algarroba fringe, the whole set in the majestic framework of the Waianae and Konahuanui range of mountains combined with the opal hues of the water itself, to comprise one of the most lovely pictures of this character anywhere to be found.

After two miles of a regular, and picturesque career, the West Loch becomes eccentric in its shores, curves and indentations, to a degree which renders description difficult and comparisons impossible. It sends an offshoot into the heart of the peninsula on the north, that almost cuts it in twain; while its main body extends to a width of more than a mile; its waters shoal gradually; and several small islands dot its surface. At a distance of less than four miles from the entrance the inner limit of this Loch is reached, where the rich alluvial land of Honouliuli sloping with a gentle grade from the Waianae mountains, form its shore.

Deep water prevails in the West Loch, which, except in its upper end, is exempt from shoals, during three miles on its course there is a uniform depth of 7 to 9 fathoms, except where a lava ledge crossing from a point of the peninsula reduces the depth to 6 fathoms during a very short distance; and these depths prevail as a rule, not only up to the shore, but in many localities extend for considerable distances under the projecting surface of lava rocks; and ships of the heaviest tonnage, if once introduced into this Loch, could in many places lie alongside the banks, and utilize the lava tableland for a series of quays.

(To be continued)

May 10, 1895 (page 1)
The Independent
An Essay on Acquisition of Pearl Harbor (continued)

Pearl Harbor. The history of its acquisition.
Its location, appearance and other characteristics.
An unorthodox view by a student.

Continued.

The East and Middle Lochs.

What has been said of the West Loch in the way f general description applies with equal fidelity, save for some unimportant details, to t East and Middle Lochs. Returning to the entrance and rounding the point of the peninsula to the northward (looking out for a shoal that makes out from that body of land and greatly reduces the width and hampers the navigation of the channel leading to the two Lochs last named), we encounter, at the head of the channel, the large picturesque island of Mokuumemume or Ford's Island, as it is locally called, from the family name of two generations of owners. Arrived at that point, a vista of rare beauty is opened on either side of the Island extending, on either hand, about two and a half miles across the waters of the lagoon variegated by the verdant shores of peninsula, island and mainland, with the stately background of Konahuanui mountains rising beyond and above the whole.

The main course of the channel we are navigating continues in a substantially northern direction, leaving Ford's Island on the east, while a channel much narrower and shallower, but which expands to a widths of half a mile before the Island is passed, divides the Island from the mainland on the east, and opens into the East Loch, the most considerable group of water ways. This larger body is also reached from the main channel, by passing to the westward of and between Ford's Island and the Pearl City Peninsula, so-called, which protrudes from the northern mainland to the southward, about a mile and a half, and forms the barrier between the East and Middle Lochs. The former comprises fully three square miles of water, and lies chiefly to the northward, through partially to the eastward of Ford's Island bounded north and east by the mainland, and west by the Pearl City Peninsula. It is completely land-locked, but is open to t trade winds and storms which occasionally sweep over the Konahuanui mountains, and render it at times extremely hazardous navigation by small crafts. The depth of water from the entrance into this Loch by the main channel (except for projecting bars and shoals which will yield to dredging operation,) is uniform at 7 to 16 fathoms, but this depth holds good in only a small proportion of the Loch proper, near the west channel. The eastern portion of the Loch shows but 6, 5 and 4 fathoms, and toward the mainland at the north the shoaling process continues until a depth of but one fathom prevails over a mud bottom, with outcropping ridges of lava rock.

The Middle Loch is the least considerable in the group, in point of navigable area, though in superficial area it outranks West Loch. From the point of passing

the strait where Beckoning Point on that first described protrudes northward toward the foot of Pearl City Peninsula (in which strait 7 fathoms of water is found) the waters of Middle Loch shoal so rapidly as to be scarcely navigable by the smallest sailing craft throughout two-thirds of its length of nearly two miles. This portion of the lagoon is less interesting as well from a scenic standpoint. A short distance its shores sink from a height of about six feet (at which altitude they were plenteously covered with the inevitable algarroba) to a series of marshes too low for even rice culture. The green rice fields, succeeded by the rising grounds and bluff, beyond with the mountain background relieving the monotony of muddy water and wet marshes, render the whole by no means uninspiring.

Availability for Naval Purposes.

It has become the custom with all who have developed either material or sentimental interests in promoting the acquisition of Pearl Harbor by the United States, to unreasonably extol the supposed benefits to Uncle Sam of such acquisition and to describe this body of water as the one thing needful to complete the navel supremacy of the United States in the Pacific. The present writer will not deny that the Pearl River Lochs, if open to the navigation of the American naval vessels, would constitute most convenient and commodious harbor; but in even these respects, the Harbor has been and is vastly overrated. Supposing the outside entrance (of which more anon) to be cleared and rendered navigable for the ships, there would be considerable dredging of sand bars, and blasting of rocky ridge in the inner Harbor required in order to its safe navigation; while the area of deep water in the Lochs especially the East and Middle Lochs, will be seen from the foregoing, to be much less than is generally supposed and written about. It is a very easy, and somewhat sonorous declaration to make, that the navies of the world might ride at anchor in a given body of water, and Pearl Harbor has not been forgotten when that phrase was going around. And while it is quite true that all the national vessels of the United States could be at anchorage berths in the Harbor, it is equally true that, without a most extensive and costly system of dredging, the Harbor could not be made available for anything like naval navigation, as I understand the word navigation. The deep water of Pearl Harbor is confined almost exclusively to the narrow channels above described. Where they extend into lake like proportions the water immediately shoals to a degree that makes naval navigation impossible. The channels holding the deep water are lovely and the great depth of water at the banks would be a great convenience in the matter of docking, but they are too narrow to permit a modern cruiser to turn around within their shores, even by the backing and tacking process, to say nothing of turning at one sweep. Therefore, if it be only an anchorage ground for his ships, of which Uncle Same is in search, it can be found in Pearl Harbor (after the matter of the entrance shall have been adjusted), but if a maneuvering ground and protected body of navigable water is the object of the search, Pearl Harbor will not and cannot fill the bill, at least not without the expenditure of enormous and indefinite sums in dredging out the main bodies of the Lochs.

The Harbor's Defensibility.

Another reason advanced in favor of the acquisition of the Harbor is that it is so secure as to remove, or exclude all fears of it being tampered with by a hostile Power in time of war. It seems strange that anyone of intelligence can be found to advance that view, when the facts and the logic of the situation are so completely on the other side of the question. It is the most obvious of facts that, if the United States were once established in Pearl Harbor, she would be at the constant risk of losing it in case of war with any power, unless her naval contingent in these waters should be so strengthened as to bid defiance to the strongest power that could be sent against her. In order to hold the Harbor, she must be able to repel all intruders. This she might do by a system of mines planted in the entrance, but such an expedient would suspend the navigability of the entrance, even by her own vessels, and render it valueless either as a refuge for fleeing merchantmen, or as a source from whence to launch her naval enterprises against the enemy. In short, the Harbor could be hermetically sealed by a blockading squadron, and not only its usefulness as a recruiting and repairing station entirely neutralized, but the vessels within its shores would be practically removed from the navy list while such blockade should continue. It will thus be seen that the possession of this Harbor (and in a much greater degree of the whole group of Islands increase the heresy of Annexation should gather force sufficient to bring about that end), would be a source of positive weakness, instead of strength to the Union. The property once acquired, it would have to be utilized at tremendous expense; and it would have to be defended at all hazards, a proposition involving the making of the American naval power supreme in the Pacific; and this means, in these days of rapid steam communication, making it supreme upon every sea.

The American public need no reminder that the cry for naval expenditure and an increase in the number and efficiency of ships comes chiefly from the officers of the Navy and their friends and relatives, who wish for more vessels to command, with the consequent opportunities for rapid promotion. The officers of that branch of the service are restive under condition which (in the words of Lieut. Staunton, in his article. "A modern Battle Ship In Action,") render "a good digestion by far the most valuable qualification for attaining the rank of Rear Admiral," while they are playing the "waiting game now essential to promotion in the Navy where, (still quoting from the Jingo Lieutenant), "the indolent and indifferent share honors equally with the ardent and enthusiastic." They want more opening for promotion, and they see those opportunities in the increase of the navy. Such increase can best and most easily be compassed by persuading the people of the United States that the necessities of their commerce or political prestige demand protection here, a fleet there, and a group of Islands yonder. None better than naval officers know that the possession of the Hawaiian Islands, for instance would in reality prove a source of weakness rather than of strength to the Union, by rendering it essential that sufficient naval force be always maintained in these seas, to repel any attack from any combination of naval powers likely or possible to be brought against the Americans in time of war. This could only be done at fabulous expense, something which, perhaps, the American patriotism would be equal to, as a means of protecting the integrity of

its territory, but which can most conveniently be avoided by resisting the temptations of the Jingo party to acquire territory so far from their sea coast, which might by any possibility, and very soon require such expensive sacrifice in order to its protection.

When, therefore, you see an article or an argument in favor of either the annexation of the Hawaiian Islands, or the acquisition of Pearl Harbor for a naval station it is safe to assume it has emanated from some Jingo naval officer; and all that such officers say in favor of either project is prima facie a plea for their own promotion, and unreliable both in fact and theory.

The fortification of Pearl Harbor has been discussed, and such project has been advanced as an argument to prove that it could be so defended from hostile attack. But a study of the conditions there existing will convince any reasonable man that fortifications sufficient to repel the attack of a modern naval power are impracticable: and that even if found feasible, they could be constructed only at a cost entirely out of proportion to the advantages to be gained hereby.

To begin with, there is no eligible site for a fort within modern cannon shot of the entrance to the Harbor. The land for many miles' radius, varies in altitude from one foot to eight feet above high water, and this in a locality where the mean rise and fall of the tide is but one foot, seven inches. Though the outer and inner reefs should be covered with fortifications the most formidable permitted by the situation, yet nothing strong than stone and cement could be opposed to the hostile guns of an enemy, and how long would the most perfect construction of such materials, when placed as a fair target for such guns, be left intact? The same result would follow the construction of so-called forts on the land commanding the entrance. In order to command the approach of a hostile fleet, such edifices must themselves be exposed to the fire of that fleet; and, in the utter absence of anything in the way of natural defensive strength in the position, who so sanguine as to hope or believe in the efficacy of mere masonry, when opposed to the steel of modern ordinance?

As above intimated, the land in the vicinity lies very low, for purposes of defense. This remark applies equally to those within the harbor, whether Island or peninsula. There is absolutely no suggestion of a natural stronghold in the situation. And this fact could not only render impractical the efficient fortification of the entrance, but, granting, for the sake of the argument, that the entrance could be secured, there is nothing to oppose the shelling of the inner works by the long-range guns now in vogue on naval vessels. A war vessel, lying end on to a fort at a distance of several miles, may present a very small target to the fort, - so small as to avoid mishap to the ship while being able herself to effectively attack not only the fort but also to throw destructive missiles past the fort and into the naval yard (supposing one to exist) beyond. And such, it seems to your correspondent, would be the condition of things, even in the event of the entrance to Pearl Harbor being effectively fortified; such course might, (though I do not believe it would) prevent the actual entry of a hostile craft, but could not protect the naval works which might be constructed in the lagoon proper.

May 11, 1895 (page 1)
The Independent
An Essay on Acquisition of Pearl Harbor (continued)

Pearl Harbor. The history of its acquisition.
Its location, appearance and other characteristics.
An unorthodox view by a student.

Continued.

The lands and their titles.

It is no unusual thing to find a land scheme behind propositions for the acquisition by the Government of any given piece of property for public use. Few navy yards have been established; few outpost offices erected; few forts or arsenals built without the colored gentleman in the woodpile being unmasked; and such gentleman of color very generally stands forth as the advocate of a land owner or syndicate. And so it is in Pearl Harbor at the present time. There is a most patriotic desire on the part of divers pretended citizens of America who have long since forsworn their natural allegiance for the benefits of official salary in Hawaii, to confer upon their much beloved Uncle Samuel certain lands in and about the lagoon, in exchange for their aforesaid Uncle's surplus gold coin. Of course, nothing could be more disinterested than the efforts of those patriotic gentlemen to make the desired exchange. Such is always the case. They are burning with ardor to see the flag of their native land floating over the placid waters of the lagoon, and are not only willing, but determined to promote that most worthy object—for a generous consideration. But before discussing individual cases and lands, a brief glance at the titles is desirable whose history is brief, and comparatively simple.

Prior to 1848, the feudal idea that all land is owned by the Sovereign, and all occupants hold under him and practically at his will, prevailed in its full vigor in Hawaii. But the advance of civilization among the aborigines, coupled with the material interests of the foreigners, then constantly increasing in numbers in the Islands, developed the necessity of a more liberal system of land tenure. Hence in the year mentioned, the reigning King, Kamehameha III., by virtue of the Royal grace which found expression in the act of the very primitively endowed legislature existing under the constitution then recently granted by the King, made the Great Mahele or Land Division to which all titles refer and which was the genesis of them all.

The prevailing idea involved in the Great Mahele was to make a division of the whole territory into three substantially equal parts, of which the King personally should continue to own one, the Government one and the people the third. It was fortunate for the Hawaiian race that Kamehameha was sufficiently ignorant and unenlightened not to have learned what the dominant party in Hawaii today assert and act upon and act upon in their intercourse with the community respecting the definition of that much abused phrase, "the people." Kamehameha was sufficiently antique in his ideas to suppose that "the people"

meant and embraced the whole body of his subjects, without regard to race, creed, color or previous party affiliation, to quote from the modern manifestos of American politicians. But such back number notions find no place in the Government of today in Hawaii, whose votaries, when looking for a definition of the phrase quoted find it impossible to see beyond the little clique of aliens who, by the grace of Minister Stevens, were placed in the political saddle, on January 17, 1894, and have since entrenched themselves in their position, while “the people, “ as elsewhere understood, and as formerly understood in Hawaii, contented themselves to await the answer of the United States to the protest against the Stevens aggression.

As usual in the case of a concession by a King to the people, Kamehameha did not neglect his own interest in this Division. He was both the King, and the sole Judge of lands he would “assign “ to himself, as well as to the others in interest, and in that dual capacity, it would be strange indeed if his interests had suffered. The King selected a lot of lands, by their names, scattered over the entire group of Islands, and the Government’s portion was similarly assigned. Then there was created a land Commission, for the settlement of the claim of private individuals, who were awarded for simple titles to such lands as they could prove they had previously occupied by the Royal assent or acquiescence, and exempt from feudal services or rental paid to any subordinate chief. Many thousands of claims were thus passed upon, in a manner satisfactory to the people, and characterized by a liberality of construction and presumed in favor of the occupant as opposed to the interest of the chief, quite at variance with the spirit of feudalism. The awardees of these claims were afterward granted Royal Patents of their land, upon the payment of almost nominal sums by way of commutation to the Government, but the theory of such commutation is not quite clear, seeing the Government had no valid claim to the lands so awarded.

The small holdings thus awarded were called kuleanas, and the word kuleana has since come into use indifferently to describe not only one’s right to a piece of land, but the land itself.

Of course the vast majority of the lands, in point of area, thus assigned to “the people,” were gobbled by the high chiefs, to some of whom vast extents were granted by virtue of their former exercise of dominion over the tenants thereof. The unit of land description is the ahupuaa tract invariably running from the sea to the crest of the mountains, beyond which other ahupuaas extend to the opposite shore. There is history written in this name, which is combined of the two elements “ahu,” a collection, and “puaa, “ swine: it having been customary in very ancient times for the chief holding an ahupuaa (those larger divisions were all held by the chiefs,) to render an annual tax or rental to the King of one swine for each ahupuaa under is dominion. The area of these ahupuaa differ widely, and while some include only a few hundred others embrace many thousands of acres. Thus the ahupuaa of Honouliuli, lying between the Pearl Harbor Lochs and the crest of the Waianae mountains, contain over 50,000 acres.

Within the different ahupuaa are many kuleanas, originally allotted to the peasantry. Next smaller than the ahupuaa, is the "ili " of which many are contained in the former division, and still smaller is the "moo, " which may be more than a house lot or a taro patch. Each land, under whichever of these divisions, has its separate name, however small in area, showing a prodigious development of the bump of locality in the aboriginal Hawaiian.

The lands surrounding Pearl Harbor are comprised within comparatively few grants. The ahupuaas are for the most part of great extent, owing chiefly to the fact that the most powerful and influential chiefs were there located in the early days, along the north and west shores of the lagoon; however are a great number of small kuleanas, indicative of the highly concentrated population of that locality in times past—a feature which is still a marked characteristic of the vicinity, as compared with other districts.

The great land of Honouliuli, (which includes that of Puuloa, lying to the westward of the Harbor entrance,) was awarded to a high Chiefess named Kekauonohi, wife of the powerful and popular Kealiihonui, who died in the early fifties. It has come down by few conveyances to the ownership of Mr. James Campbell, probably the most wealthy resident of Hawaii today; and within its borders is located the famous and recently established Ewa Plantation, where the world's record in sugar culture was last year broken by their harvesting within a fraction of ten tons per acre, from an area of 125 acres. From this ownership is excepted the Puuloa lands, referred to, which are the property of Mr. James I. Dowsett, one of the first children born of white parents on the Islands, now an extensive and successful rancher. These lands are devoted to ranching, while near the entrance to the Harbor, salt works of considerable capacity are profitably conducted by Mr. Dowsett. Next adjoining Honouliuli is the ahupuaa of Hoaeae, comparatively small in area, and then comes the extensive and valuable Waipio, in whose borders is embraced the peninsula first herein referred to, which runs to the very entrance of the lagoon, and separates West Loch from the other portions of the Harbor.

Waipio was the property of a very influential Hawaiian, (though not a chief,) named John Ii. Who embraced the faith, and some of the thrifty practices of the missionaries, learned to read and write, and was made a Justice of the Supreme Court, a position to which it has never been deemed necessary, in Hawaii, to appoint men learned in the law. Mr. Ii died, and left a daughter. She was sole heir to the Ii estate.

She married Mr. C. A. Brown, who with the patriotic instinct of a true American, places those acres at the disposal of his home Government, with an alacrity that almost verges upon anxiety to devolve their ownership upon his Uncle Samuel. There comes to him with peculiar force and meaning, as he stands at times upon the cliffs of Waipio, the sentiment of Scott's stirring lines:-

"Breathes there a man with soul so dead
As never to himself hath said,
This is my own, my Native (wife's) land."

The major section at the land scheme underlying the Pearl Harbor Naval Station craze is right here at Waipio, and at Ford's Island, now owned by this same patriotic Mr. Brown. This gentleman went all the way to Colorado some years ago, in order to buy up the title to Ford's Island, from a son of the original Dr. Ford for whom it is so named. He secured the deed he went for, but was soon compelled, (or persuaded) to convey the Island to his wife, a mortgage upon whose other hands furnished the funds for the purchase.

That he had the contingency of selling the Island to the U. S. Government in mind sufficiently appears from the fact of his having given his vendor a separate agreement to pay him a further sum of Fourteen Thousand Dollars, in case he, Brown, should sell the Island to the United States or any other Government. As he is now supposed to have been in Washington, engaged in the endeavor to sell to Uncle Sam, and as Ford thinks he will come out at the small end of any deal which Brown may conduct, and the agreement for more money to be paid Ford upon the condition above mentioned was so drawn as to make it unrecordable under Hawaiian law, (as a means of notifying all the world of Ford's equities,) Ford is now stated to be about to begin suit to declare his position and interest in the Island.

The fact that Mr. Brown has most persistently devoted himself to the entertainment of Admirals Irwin, Walker and Beardslee during the last years and that his swell dinners to the officers mentioned are famous lends color to the belief that there may be some understanding between him and them in the premises.

The vicinity of the Harbor is not destitute of other little land projects whose advocates look through a vista having the U. S. Treasury at the other end of it. There is a variegated boom right on the Pearl City Peninsula, so called for the reason that no "city" is apparent in the locality. That imaginary city was laid out by the Oahu Railway & Land Co., a corporation running a little railroad from Honolulu to Ewa Plantation, a distance of about 15 miles, most of which skirts the lagoon. The original "city" was platted on the uplands, running from the shore of the Harbor to the mountains several miles away. It was intersected with avenues bearing names that sooth, and streets bearing names that jingle, and a crowd of suckers were one day corralled in an auction room, hypnotized by the auctioneer, and the lots were sold off in a trice at figures that would create a boom in Denver. This was several years ago. The lots are still there, and as vacant as ever, for the most part. The projector of that scheme, in showing his imaginary "city" to an irreverent visitor one day, remarked that the one needful to make Pearl City great and prosperous, was a plentitude of water, interspersed with good society; to which the visitor replied that Hades needed even less, as it had good society.

Having worked the uplands for all they were worth, the ardent projector moved his paper "city" down upon the Pearl City Peninsula, and laid out more lots, and parks, and avenues than would grace a railroad center in Ohio. After much effort he succeeded in giving some of these away to certain speculators, and swapped a few more for different kinds of old junk. The one investor, has built several

cozy cottages, for which there are no tenants, and a school house for which there are neither teacher nor pupils, and a church for which there are no worshipers; while some other owners, to a total of less than a dozen, have built little camping-out cottages which they sometimes occupy,- and so the Peninsula section of Pearl City stands. Of course each lot owner has an axe to grind, and wants to grind it at the United States Treasury. Each thinks he sees a fortune in his few square feet of soil, in case of the establishment there of the much desired naval station. Though few in numbers, they are fitted with full lung power, and make a good deal of noise when prating of the advantages, (to Uncle Sam, of course,) of such an establishment. But such philanthropic schemes are all alike, in their main features and symptoms, and the American public, having seen so many need little details of description as to this one.

From Pearl City eastward, and around to the entrance to the Harbor, the land is variously owned. The Railway Company, the Crown Land Commissioners, the great Bishop Estate, and the estate of the late Queen Emma, (devoted to the support of the Queen's Hospital in Honolulu,) hold the larger tracts; and, strange to relate, there is no symptom of a land boom, or of a scheme to unload upon Uncle Sam visible in these localities.

May 13, 1895 (page 1)

The Independent

An Essay on Acquisition of Pearl Harbor (continued)

Pearl Harbor. The history of its acquisition.

Its location, appearance and other characteristics.

An unorthodox view by a student.

Continued.

But what about the entrance?

The surveys of the Harbor conducted by the United States navy have presumably been done with a view, looking to its practical utilization. Much of the foregoing article has been devoted to a discussion of the interior of the lagoon. But whatever the advantages of the interior, they must first be reached, in order to be utilized. As above shown, there is no present possibility of conducting any but the smallest craft into the harbor, owing to the shallow and tortuous entrance.

It has been long supposed that the outer shoals were under laid with hard coral and lava rock, and that the process of opening a channel would involve elaborate and expensive blasting operations. But that theory has yielded to some practical experiments, conducted by the naval officers, and which reveal the fact that the material underlying the areas of shoal water off the entrance is nothing more or less than sand; considerably encrusted and hard packed, in places, but still only sand. The manner of the demonstration has been to set up a derrick at different points off the entrance, as the framework of a sand pump, consisting of a four-inch pipe fitted with sand valves and plunger; to pump the sand and water from

the bottom of the pipe, which would continue to wattle as the pumping progressed until a depth of 32 feet had been reached at each point of operations.

Lieutenant Max Wood, of the U. S. S. "Philadelphia," a most experienced officer under whose command those experiments were conducted, is understood to have written a report in which he sustains, in enthusiastic terms, the feasibility of dredging the entrance, by cutting a ditch or a channel through that great sand bed for a distance of about two miles and so opening the Harbor to naval and commercial crafts. It is further understood that Lieut. Wood takes the ground that such channel would not be in danger of filling up, but that on the contrary, the section of the tides would exert a scouring effect upon the ditch, and keep it from becoming choked. But this sanguine view is not shared by those whose experience in these waters entitles their opinions to respect. Those who oppose the Lieutenant's views, to the very feeble tidal action of these latitudes, as compared with these further north or south. As before mentioned, the mean rise of the tide at Pearl Harbor is but one foot seven inches. It follows, therefore, that no such volume, and consequently, no such force of water would sweep through the proposed ditch, as though the rise and fall of the tide were six to eight feet, a moderate figure in more northern climes.

But if we take it for granted that the sand will shift with the tidal current, it must be remembered that the tide runs in before it runs out, and the incoming tide must be reckoned with, as well as that outward bound. It seems to your correspondent that the experience of the last few years is against the view advanced, or supposed to be advanced by Lieut. Wood. Take for instance the Golden Gate, and Carquinez Straits, between the Sacramento River and San Pablo Bay. The Sacramento is a mighty stream. In it the tide rises to a height of six feet as high up as the Delta of the San Joachim. And yet, in the case of the "slickens" or debris from the hydraulic mines, although so light as to be held for a great part in solution, it settles along the entire course of the river, until Suisan Bay has become almost unnavigable, and the navigability of Carquinez Straits is seriously threatened, while a well-grounded apprehension exists as to the filling up of the whole of San Pablo and San Francisco Bays, and even the Golden Gate itself. If, then such conditions can exit and grow along the course of the Sacramento, in spite of the tremendous tidal force there constantly exerted, what can be hoped for at the mouth of Pearl Harbor? There are other examples along the western coast of America. All navigators know that the entrance to Humboldt Bay changes with each storm, if not with each tide and the same is true, though perhaps in a lesser degree, of the Columbia River entrance. Who would maintain for a moment that a ditch, cut through either bar last mentioned, could be found the next morning after a heavy tide? And yet, if Pearl Harbor is to be opened and kept open, it must be done under conditions less favorable to the project, in some material respects, than prevail at either Humboldt Bay or Columbia River. Here the sand shoal extends two miles. There is a storm of periodical occurrence in these waters, called "kona," from the fact of its coming from the south, - that being the "kona" or lee side of the Islands. That is the most furious of all our storms, and the mouth of Pearl Harbor is peculiarly exposed to it, after its sweep across the sand shoal referred to. It is the opinion of excellent judges here that,

even were such a ditch dug through the sand shoal to the Pearl entrance, and though it should be kept open by tidal action, or other forces, in ordinary weather, - yet, upon the occurrence of one of our "konas," it would be filled to its banks, during much of its course, by the sand that had been dug to make it, and other sand carried in by the force of the storm. And such is the opinion of your correspondent.

No doubt the recent deepening of the bar to Honolulu harbor will be cited in favor of the feasibility of the project named, but the parallel will not hold good between the two localities. At the Honolulu bar, the dredging operations merely involved the shaving off of the hump of a hillock of sand, whose sides descended precipitously, inshore and offshore, to deep water, and requiring a cut loss that two hundred yards in length. That work has stood the test up to date. But if it has been a ditch through two miles of almost level sand bed, sloping gradually for that distance into deep water, it would have been as it is at Pearl Harbor, a very different story.

**Development of Pearl Harbor
September 8, 1903 (page 2)
The Hawaiian Gazette**

Reefs and shallows of Pearl Harbor channels.

Many points that may be dredged or blasted away before navigation commences—sharp corners that form natural protection.

The channel leading into the Pearl Harbor lochs and recently dredged by the United States government has still many reefs and other obstructions to free navigation. One of these reefs is considered a natural protection rather than menace but it is generally accepted that others will be cleared away. In the lochs themselves are many projecting splits and unexpected reefs in the middle of natural channels that will probably be removed as soon as the lochs are opened up for general navigation.

The principal obstacles.

The accompanying map shows the principal obstacles. In the main channel on the right hand or starboard side in entering, all that now remain of the many piles driven by the dredging company and of those that were in place before they started operations, are two dolphins, formed each of three baulks of heavy timber meeting at the apex. Other piles are removed but some are submerged close to the surface. Marking rods of three inch pipe were driven down. Some of these have been broken off by the vessels of the dredger and are a serious menace to entering boats. They lie on the starboard side of the channel on entering but no buoys have yet been placed to mark the entrance of the channel as with the bell and spar buoys in Honolulu harbor. The dolphins already mentioned are nearly half way up the channel and a yacht, tug or vessel not knowing the waters might easily attempt, coming from Honolulu to enter the

channel inshore from the proposed entrance and strike the submerged piles. These dangers will be obviated later, when the entrance marks are placed.

Wrecked dredger a menace.

The sunken dredger, which is marked by a buoy, which is however generally well to leeward of the wreck, is on the edge of the right channel and directly in the road of the old bearings of the Puuloa tower and the line where the Waianae range strikes the plain. These bearings are marked on the chart and will be generally used until the channel is finally buoyed. In ordinary weather the hull shows a brown patch on the water as it lies a scant fathom beneath the surface, but with the surf running free, it is indistinguishable and the buoy is small. Many moorings left by the dredgers are swinging loose in the channel. These are too small to hurt any but a small boat.

Following the channel in to the cross on the chart marked "small stake " an incoming vessel under steam or in tow is compelled to turn a sharp corner and skirting a hard coral reef three feet below the water, with some portions above at low tide. It is thought that this corner will be taken out.

A natural protection.

The second corner also marked "small stake " and still more abrupt, is the one considered a natural protection as incoming vessels are forced to proceed slowly and, in the case of an enemy, they could be shelled to pieces by land batteries.

The next stake is on the port or left hand side of the channel and marks the extremity of the "shark pen " built in bygone days as a trap for unwary sharks who found themselves caught within its wall by an ebbing tide. This works and its reef foundation will probably be removed.

Next comes the spit on which the railroad wharf is built and which necessitates a sharp turn to the left. The spit can be easily dredged without blasting.

On the right hand side at the point marked 1-2 (fathom) there is a dangerous coral spit causing a turn to the left before entering the channel to the Middle and East lochs. This was staked by the Hawaii Yacht Club but Japanese sampans have either run don or carried away the stake by mooring.

West loch is navigable

The West loch is singularly clear from projecting spits, the water running deeply to the coral banks on either side, where it averages, for some two miles, nine feet for the edge shallows.

The water in the center channel off the shark pen and in that neighborhood, runs to an extreme depth of 138 feet.

Proceeding toward Ford's Island, a rocky point, partly formed from the ruins of an old fish pond, projects off Waipio point, marked 1-2 (fathom) 'stake H. Y. C.'

This stake has sunk or broken off close to the surface. This with the point last mentioned will, it is thought, be included in the straightening out plan.

Ford's Island dangerous.

Rounding Ford's Island on the seaward side, the course taken by the Iroquois in her late cruise, that vessel mooring for luncheon at a point off the flag on the Island marked U. S. N. on the chart, a shoal runs out to the center of the natural channel, the deep water being under the lee of the island. This shoal marked 1 (fathom) is charted but not otherwise signalized.

The eastward end of Ford's Island runs out in a shoal of large area from which rise the rocky islets of Moku-nui and Moku-iki. Two stakes are set here by the Hawaii Yacht Club but by these there is a bare two fathoms and the larger boats often get a foot or two too close and stir the mud.

The East and Middle lochs contain much deep water but naturally shoal as they approach their ends where streams are constantly depositing alluvial banks. Off the Peninsula, particularly at its tip and on the leeward or western point, the bottom is but a foot or so below the surface. Where the water deepens between the spot marked 1 (fathom) and the shoal, runs a channel of three to four fathoms. The spot as marked rises abruptly and while charted as one fathom is covered by less than five feet of water. The deeper pleasure craft often pile up here and the yacht club has taken bearings and will stake the spot. They have already staked the extremity of the neighboring shoal.

Middle and East lochs shallow.

The Middle loch contains but little navigable water for vessels of any draught. The East loch shoals rapidly towards the northern end, near Waianae but is deeper on the Eastern side. The natural channel on the western side of Ford's Island, between it and the Waipio peninsula and across which the ferry between the Oahu plantation sugar wharves piles by cable, is navigable for deep draught vessels.

Four miles of inland seas.

The lochs extend inland some four miles from the mouth of the harbor whence it is one and a half miles to the bar of the newly dredged thirty-foot channel.

The Peninsula is settled with the summer homes of Honolulu folk and is the favorite resort of the yachting fraternity. Their principal club house is situated on the leeward side with a smaller erection at Puuloa near the shark pen. The naval property takes in a portion of Ford's Island and the opposite shore as marked by the flags on the chart.

Puuloa Fort Site Now Belongs to Government
December 23, 1904 (page 7)
The Hawaiian Gazette

United States District Attorney Breckons paid out nearly \$80,000 yesterday to the owners of Puuloa, Pearl Harbor property. Titles passed from the Dowsett Estate which received over \$65,000, and the remainder was distributed among Waterhouse, Lovekin, and three others.

By June next the United States will have spent about \$300,000 in acquiring property on which to build its fortifications at Pearl Harbor, Kaimuki and Waikiki Beach. The Kaimuki property has already been acquired.

Title to the Hobron property at Waikiki Beach will probably pass this week. The Schaefer title has not passed. No option, as far as Mr. Breckons is away, has been obtained on the Afong property.

While individual owners profit by the wholesale purchases of the War Department, the Territorial treasury suffers to some extent. Taking the whole property at an assessed value of \$250,000, the territory loses in taxes about \$2,500 per year.

On the other hand it is said that the property surrounding the War Departments reservations will increase in value, thereby reducing a possible loss to the Territorial treasury.

Three Million Dollar Assessment for Pearl Harbor Lands.
November 8, 1905 (page 1 & 5)
The Hawaiian Star

How tax assessor Holt arrived at his figures in Oahu railway case.

The tax appeal of the Oahu Railway and Land Company was argued and submitted by Assessor Holt regarding his method of arriving at the \$3,000,000 assessment of the lands of the company also Ewa Plantation assessments. The assessor's statement of the valuations and apportionments of taxes was as follows:

The value of the lands held by the Ewa Plantation Company are assessed as follows:

6790 acres can land.	\$120 . . .	\$815,800
960 acres pasture,	\$ 5 . . .	\$ 4,830
110 acres building sites,	\$100 . . .	\$ 11,000

"The assessments of the several interests are as follows:

Campbell Est., lessor . . .	\$171,520
O. R. & L. Co. lessee . . .	300,000
Ewa Plan., sub lessee . . .	359,110

\$830,630

“The total value of the Honouliuli lands held under lease by the Oahu Railway & Land Company containing about 40,640 acres is \$,1241,880.

“The proportion of the value of the lands subleased to Ewa Plantation Co. is equivalent to 67 per cent of the whole.

The Oahu Railway & Land Company pays an annual rental, according to...
(continued on page five.)

(Continued from page one).

...their return of \$34,000 to the Campbell Estate for the above lands.

“The proportion that Ewa has to pay according to the terms of its lease is therefore \$22,780. Deducting this sum from the rentals it receives from Ewa of \$76,273.19 leaves a net rental of \$53,473.91.

“Allowing 25 per cent depreciation in the out-put of sugar crop which will naturally decrease the rentals due from Ewa, say, for the coming eight years, leave a clear net gain to the Oahu Railway & Land Co. of \$40,000, which figured on the eight year’s rental basis is equivalent to an assessment of \$320,000. I consider that the assessment of \$3,000,000 for the Oahu Railway & Land Company’s holding is a just one.

The appeal was argued by D. L. Withington for the railway company and M. F. Prosser for the assessor. Last year an appeal of a much similar kind was taken, and the court denied it. It is contended that there are legal issues not yet determined, and these have been submitted for decision. The tax appealed from is \$3,000.

Evening Bulletin
Section II – Atlantic Fleet Edition
July 16, 1908 (pages 1-2)
Honolulu and Pearl Harbor Vital Centers
of America’s Power in Pacific Ocean
Hawaii commands the Whole Pacific

Look at Hawaii on the map.

“Midway between Unalaska and the Society Islands, midway between Sitka and Samoa, midway between Port Townsend and the Fiji Islands, midway between San Francisco and the Carolines, midway between the Panama Canal and Hong Kong, and on the direct route from South America ports to Japan, the central location of these islands makes their commercial importance evident.

But vastly greater is their strategic value to the United States.

Captain Mahan says “Too much stress cannot be laid upon the immense disadvantage to us of any maritime enemy having a coaling station well within 2500 miles of every point of our coast line from Puget Sound to Mexico. Were there many others available, we might find it difficult to exclude from all. There is, however, but the once. Shut out from the Sandwich Islands as a coal base, an enemy is thrown back for supplies of fuel to distances of 3500 or 4000 miles—or between 7000 and 8000 going and coming—an impediment to sustained maritime operations well-nigh prohibitive. It is rarely that so important a factor in the attack or defense of a coast line—of a sea-frontier—is concentrated in a single position, and the circumstance renders it doubly imperative upon us to secure it if we righteously can.”

“This was written in 1893, and the final annexation of Hawaii shows that the lesson and warning conveyed in the above were minded at the right moment.

“With the Sandwich Islands we have acquired Pearl Harbor, of which Admiral Walker said: ‘It should not be forgotten the Pearl Harbor offers, strategically and otherwise, the finest site for a naval and coaling station to be found in the whole Pacific.’”

Pearl Harbor progress

1884—Treaty negotiated by President Grover Cleveland and King Kalakaua, giving the United States exclusive rights to Pearl Harbor.

1898—Annexation of Hawaii to the United States.

1908—Appropriation of \$3,000,000 by Congress to straighten channel and establish Naval Station at Pearl Harbor.

Pearl Harbor Station Protection for America (By Hon. Jonah Kalanianaʻole, Delegate to Congress.)

I simply cite some historical facts to show how conclusively and for how long a time the strategic value of Pearl Harbor and the Hawaiian Islands has been officially recognized by the Government of the United States.

Beginning in 1842, President Tyler gave notice to European nations that the United States would never consent to their occupying the Hawaiian Islands.

In 1851, when the French were threatening to occupy Hawaii, Daniel Webster, then Secretary of State, wrote: “I hope the French will not take possession of Hawaii; but if they do, they will be dislodged, if my advice is taken, if the whole power of the Government is required to do it.”

William L. Marcy, when Secretary of State, reiterated the declaration that Hawaii would not be permitted to fall into the hands of any European nation. Up to that time there was no menace of Hawaiian occupation by any nation other than European.

Almost a third of a century ago, when King Kalakaua was the reigning monarch of the Hawaiian Kingdom, the United States, by reciprocity treaty, obtained rights over the waters of Pearl Harbor. This was the first step toward carrying out the policy announced by President Tyler thirty-five years previously.

Coming down to the days of Blaine and McKinley, we find those statesmen repeating the declarations of their predecessors.

By the time that President McKinley reached the White House, it had become apparent that the danger of the occupation of Hawaii by a foreign power had been shifted from European nations to those of the Orient.

Finally, ten years ago, when the unexpected events of the Spanish-American war thrust a new situation upon this nation, it became apparent that it was necessary for the United States to acquire the sovereignty of the Hawaiian Islands, both for the protection of the Pacific coast and in order to make it possible to maintain any naval base in the Far East.

But although this Government annexed the Hawaiian Islands for the particular value of their strategic location, they permitted almost ten years to pass without turning a sod or laying one foundation stone toward the actual construction of a naval station at Pearl Harbor.

A magnificent site of over 600 acres of ground has been acquired for this purpose.

The 10 square miles of landlocked waters in Pearl Harbor could easily accommodate the combined fleets of this nation and of Great Britain, but that can never give shelter to a battle ship till docks are built and the channel approach is straightened.

The importance of Pearl Harbor as a naval and military base has been repeatedly urged by men able and experienced in military and naval science; among them Captain (now Admiral) A. T. Mahan, who pointed out with unanswerable arguments the commanding importance of Pearl Harbor as the key to the Pacific.

This Government for ten years neglected the safeguard of preparing a naval base in the mid-Pacific. Our relations with other nations are such to-day that it would be inexcusable neglect of the responsibility of Congress to the nation to postpone this work another year.

The development of Pearl Harbor is not a Hawaiian proposition; it is a national need. But as my nation gave over its sovereignty to this country ten years ago, we have a right to ask, and we do ask that adequate protection be provided for our islands, so that we could not be captured by a single hostile battle ship as could be done to-day.

Coast fortifications alone are not sufficient; there must be an operating base for war vessels as well as coast defenses, and the latter are useless without the former.

Hawaii should be defended for its own protection; but I repeat that it is far more important for the offensive and defensive plans of the nation as a whole... [page 2]

Evening Bulletin
Section II – Atlantic Fleet Edition
July 16, 1908 (pages 2)
First Pearl Harbor Treaty

[Figure 8]

Grover Cleveland, President of the United States, and David Kalakaua, King of Hawaii, concluded the treaty which first placed Pearl Harbor within the control of the United States.

The proclamation setting forth the terms of the treaty is now in the archives of Hawaii and reads as follows:

Whereas, a Convention between the United States of America and the Kingdom of the Hawaiian Islands, for the purpose of definitely limiting the duration of the Convention concerning Commercial Reciprocity concluded between the same High Contracting Parties on the thirtieth day of January, 1875, was concluded and signed by their respective plenipotentiaries at the city of Washington, on the sixth day of December, in the year of our Lord, 1884, which Convention, as amended by the Senate of the United States and being in the English language, is word for word as follows:

Supplementary Convention to limit the duration of the Convention respecting Commercial reciprocity between the United States of America and the Hawaiian Kingdom, concluded January 30, 1875.

Whereas, a Convention was concluded between the United States of America, and His Majesty the King of the Hawaiian Islands, on the thirtieth day of January, 1875, concerning commercial reciprocity, which by the fifty-second article thereof, was to continue in force for seven years from the date after it was to come into operation, and further, until the expiration of twelve months after either of the High Contracting Parties should give notice to the other of its wish to terminate the same: and

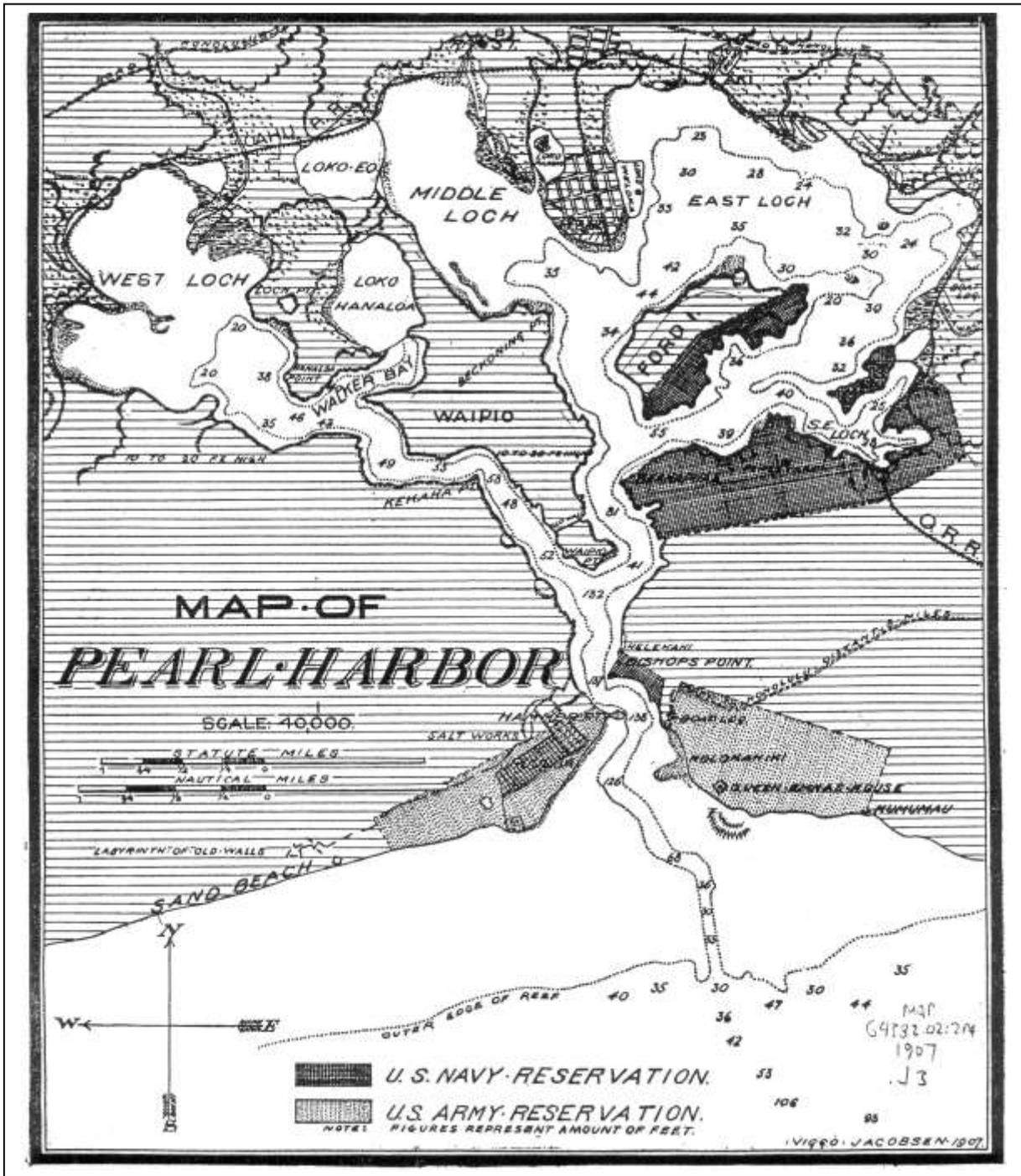


Figure 8. Map of Pearl Harbor. Outline map of Pearl Harbor, showing tortuous channel that must be straightened to allow ships to enter. Lochs showing magnificent harbor facilities—site of Naval Docks and future Naval Station, for which Congress has already appropriated three million dollars. (The Evening Bulletin, July 16, 1908:10)

Whereas, the High Contracting Parties consider that the increase and consolidation of their mutual commercial interests would be better promoted by the definite limitation of the duration of the said convention.

Therefore, the president of the United States of America, and His [page 1] Majesty the King of the Hawaiian Islands, have appointed:

The President of the United State, Frederick J. Frelinghuyzen, Secretary of State; and

His Majesty the King of the Hawaiian Islands, Henry A.P. Carter accredited to the Government of the United States as His majesty's Envoy Extraordinary and Minister Plenipotentiary;

Who, having exchanged their respective powers, which were found sufficient and in due form, have agreed upon the following articles:

Article I.

The High Contracting parties agree, that the time fixed for the duration of the said Convention, shall be definitely extended for a term of seven years from the date of the exchange of ratifications hereof, and further, until the expiration of twelve months after either of the High Contracting Parties shall give notice to the other of the wish to terminate the same, each of the High Contracting Parties being at livery to five such notice to the other at the end of the said term of seven years or at any time thereafter.

Article II.

His Majesty the King of the Hawaiian Islands grants to the Government of the United State the exclusive right to enter the harbor of Pearl River, in the Island of Oahu, and to establish and maintain there a coaling and repair station for the use of vessels of the United States, and to that end the United States may improve the entrance to said harbor and do all other things needful to the purpose aforesaid.

Article III.

The present convention shall be ratified and the ratification exchanged at Washington as soon as possible.

In witness whereof, the respective Plenipotentiaries and signed the present Convention in duplicated, and have hereunto affixed their respective seals.

Done at the City of Washington on the 6th day of December in the year of our Lord 1884.

Fredk. T. Frelinghuysen,
Henry A.P. Carter

THE MĀHELE ‘ĀINA (LAND DIVISION) CLAIMS AND AWARDS FROM HONOULIULI AHUPUA‘A & ‘ILI ‘ĀINA (LAND-SUBDIVISIONS) – 1847 TO 1855

The Hoakalei Cultural Foundation (HCF) seeks to provide the public with access to the rich history of Honouliuli Ahupua‘a—bringing traditional and historical documentation that has time depth, and that is factual to the attention of all who care for this land. The research is being conducted in a wide range of archival collections, and incorporates primary—first account—documentation from both Hawaiian and English language resources.

As a part of that research, Kepā Maly (HCF executive director), and program volunteer, Onaona Pomroy Maly, completed a review of all the original land title records of the Hawaiian Kingdom, having been recorded during the Māhele ‘Āina (Land Division) between the years 1847 to 1855. For the first time, all of the Māhele records have been compiled in one collection, and the original Hawaiian language documents of the Native Register and Testimony collections were translated by Kepā Maly for this program. This work was conducted over a five week period between July and August, 2012. The results provide readers with significant documentation—coming from those who lived on and knew the land in a traditional manner. The Māhele documents describe land use, residency, and the practices of the families of Honouliuli and its smaller land sub-divisions. With this information, we are able to better understand the history and cultural landscape of Honouliuli. While much has changed in the last 170 years, the spirit of place, the named places, and lives of those who came before us are still present on the land. Their history adds value to our own lives and community.

This paper represents 436 Māhele documents—Native Register (NR) Claim records = 105 claims registered by 99 native tenants; Native Testimony (NT) Claim records = 80; Foreign Testimony (FT) records = 99 claims; Mahele Award Book records = 77; and Palapala Sila Nui (Royal Patent) records = 75, and no additional Māhele claims for Honouliuli are known to exist. Of the 106 native tenant claims and one chiefly claim identified from Honouliuli, 74 were awarded to the claimants or their heirs, and 33 were denied.

In compiling this collection of historical land and family records from Honouliuli, we have attempted to ensure the accuracy of all citations. The original records though, are challenging. Being all handwritten, the writing is at times illegible. At other times spelling of people and land area names vary from one record to another. We have done our best to compare the various records and maintain the highest accuracy possible. The records are organized by Helu — the original numerical sequence assigned at the time of recording the information. Also, certain important classes of information such as place names, people names, subsistence practices and types of features, and cultural and natural resources are called out in tables and summary form for easy access to the historical information.

An Overview of Traditional Hawaiian Land Stewardship and Title

In pre-western contact Hawai‘i, all ‘āina (land), kai lawai‘a (fisheries) and natural resources extending from the mountain tops to the depths of the ocean were held in “trust” by the high

chiefs (mō‘ī, ali‘i ‘ai moku, or ali‘i ‘ai ahupua‘a). The right to use plots of land, fisheries, and natural resources was given to the hoā‘āina (native tenants) at the prerogative of the ali‘i and their representatives or land agents (often referred to as konohiki or haku ‘āina). Following a strict code of conduct, which was based on ceremonial and ritual observances, the people of the land were generally able to collect all of the natural resources—including terrestrial and aquatic—for their own sustenance and to pay tribute to the class of chiefs and priests who oversaw them and ensured the prosperity of the natural environment through their divine mana (spiritual power-godly associations).¹¹

As western concepts of property rights began to infiltrate the Hawaiian system shortly after the arrival of foreigners in the islands, Kamehameha I, who had secured rule over all of the islands in the early 1800s, granted perpetual interest in select lands and fisheries to some foreign residents, but he and the chiefs under him generally remained in control of all resources. After Kamehameha I died in 1819 and the Protestant missionaries arrived in 1820, the concepts of property rights, including rights to fisheries, evolved and were codified under Kamehameha II and his younger brother, Kauikeaouli (Kamehameha III).

Missionary William Richards wrote this early observation on the nature of Hawaiian resource management – rights to resources from both land and sea -- in 1825:

August 9, 1825

Letter of William Richards

Observations Regarding Hawaiian fisheries and Konohiki Rights.

...The right, by which a man may claim fish caught by others in the sea, may, indeed, be questioned by those enlightened in the principles of jurisprudence; but the chiefs of the Sandwich Island, make no questions on the subject. They lay equal claim to the sea and land, as their property. The sea is divided into different portions; and those who own a tract of land on the sea shore, own also the sea that fronts it. The common rule observed by the chiefs is, to give about one half of the fish to the fishermen, and take the other half to themselves...
[Missionary Herald, June 1826:174-175]

The inexorable move to Western style fee-simple property rights in the Hawaiian Kingdom resulted in the Māhele ‘Āina (Land Division) of 1848, which divided “ownership” among the King, his Chiefs, the Government and commoners. The Māhele ‘Āina records and associated Helu or Land Commission Award Numbers (L.C.A.), that identified the original holders of title to lands throughout the Hawaiian Islands remain in use today. The story of the Māhele ‘Āina reveals much about residency, land use and land tenure, but also leaves much unanswered.

It is important to remember that by the time of the Māhele ‘Āina, the population of the Hawaiian Islands, including the ahupua‘a of Honouliuli had been in continual decline. Many areas once populated along the Honouliuli shoreline were abandoned, and the decrease of population continued through the years of the Māhele. In several instances, applicants died

¹¹ It is of interest to note the fact that the Hawaiian system of land ownership virtually identical to feudalism in medieval Europe in the ninth to fifteenth centuries could evolve in total isolation, and is the subject of much speculation among scholars.

between the time a claim was registered in 1847, and when testimonies were offered to support a claim by 1848.

The Board of Commissioner to Quiet Land Titles (1845)

By the 1840s the maka‘āinana (commoners) began making pleas to the King, asking that he not allow foreigners the right to possess land and hold positions in the government. A series of petitions from across the islands on this matter went unheeded. With lands from his personal land inventory, the King set up a mechanism to lease out and eventually sell large tracts of land for the development of businesses, which it was hoped, would also benefit the kingdom. On December 10th, 1845, Kamehameha III signed into law, a joint resolution establishing and outlining the responsibilities of the Board of Commissioners to Quiet Land Titles, setting in motion the Māhele ‘Āina or division of lands and natural resources between the king and his subjects. Among the actions called for, and laws to be implemented were:

ARTICLE IV. –Of The Board Of Commissioners To Quiet Land Titles.

SECTION I. His Majesty shall appoint through the minister of the interior, and upon consultation with the privy council, five commissioners, one of whom shall be the attorney general of this kingdom, to be a board for the investigation and final ascertainment or rejection of all claims of private individuals, whether natives or foreigners, to any landed property acquired anterior to the passage of this act; the awards of which board, unless appealed from as hereinafter allowed, shall be binding upon the minister of the interior and upon the applicant...

SECTION VII. The decisions of said board shall be in accordance with the principles established by the civil code of this kingdom in regard to prescription, occupancy, fixtures, native usages in regard to landed tenures, water privileges and rights of piscary, the rights of women, the rights of absentees, tenancy and subtenancy, —primogeniture and rights of adoption; which decisions being of a majority in number of said board, shall be only subject to appeal to the supreme court, and when such appeal shall not have been taken, they shall be final...

...SECTION XIII. The titles of all lands claimed of the Hawaiian government anterior to the passage of this act, upon being confirmed as aforesaid, in whole or in part by the board of commissioners, shall be deemed to be forever settled, as awarded by said board, unless appeal be taken to the supreme court, as already prescribed. And all claims rejected by said board, unless appeal be taken as aforesaid, shall be deemed to be forever barred and foreclosed, from the expiration of the time allowed for such appeal. [In The Polynesian; January 3, 1846:140]

The Māhele defined the land interests of Kauikeaouli (King Kamehameha III), some two hundred and fifty-two high-ranking Ali‘i and Konohiki (including several foreigners who had been befriended by members of the Kamehameha line), and the Government. As a result of the Māhele, all lands in the Kingdom of Hawai‘i—and associated fisheries as described in the laws above—came to be placed in one of three categories: (1) Crown Lands (for the occupant of the throne); (2) Government Lands; and (3) Konohiki Lands. The “Enabling” or “Kuleana Act” of the Māhele (December 21, 1849) further defined the frame-work by which

hoa'āina (native tenants) could apply for, and be granted fee-simple interest in "Kuleana" lands (cf. Kamakau in Ke Au Okoa July 8 & 15, 1869; 1961:403-403). The Kuleana Act reconfirmed the rights of hoa'āina to: access, subsistence and collection of resources from mountains to the shore, which were necessary to sustain life within their given ahupua'a. Though not specifically stated in this Act, the rights of piscary (to fisheries and fishing) had already been granted and were protected by preceding laws.

The Kuleana Act of 1850

The Kuleana Act remains the foundation of law pertaining to native tenant rights and prescribed:

August 6, 1850

An Act confirming certain resolutions of the King and Privy Council passed on the 21st day of December 1849, granting to the common people allodial titles for their own lands and house lots, and certain other privileges.

Be it enacted by the Nobles and Representatives of the People of the Hawaiian Islands in Legislative Council assembled;

That the following sections which were passed by the King in Privy Council on the 21st day of December A.D. 1849 when the Legislature was not in session, be, and are hereby confirmed, and that certain other provisions be inserted, as follows:

Section 1. Resolved. That fee simple titles, free of commutation, be and are hereby granted to all native tenants, who occupy and improve any portion of any Government land, for the land they so occupy and improve, and whose claims to said lands shall be recognized as genuine by the Land Commission; Provided, however, that the Resolution shall not extend to Konohikis or other persons having the care of Government lands or to the house lots and other lands, in which the Government have an interest, in the Districts of Honolulu, Lahaina and Hilo.

Section 2. By and with the consent of the King and Chiefs in Privy Council assembled, it is hereby resolved, that fee simple titles free of commutation, be and are hereby granted to all native tenants who occupy and improve any lands other than those mentioned in the preceding Resolution, held by the King or any chief or Konohiki for the land they so occupy and improve. Provided however, this Resolution shall not extend to house lots or other lands situated in the Districts of Honolulu, Lahaina and Hilo.

Section 3. Resolved that the Board of Commissioners to quiet Land titles be, and is hereby empowered to award fee simple titles in accordance with the foregoing Resolutions; to define and separate the portions belonging to different individuals; and to provide for an equitable exchange of such different portions where it can be done, so that each man's land may be by itself.

Section 4. Resolved that a certain portion of the Government lands in each Island shall be set apart, and placed in the hands of special agents to be disposed of in lots of from one to fifty acres in fee simple to such natives as may not be otherwise furnished with sufficient lands at a minimum price of fifty cents per acre.

Section 5. In granting to the People, their House lots in fee simple, such as are separate and distinct from their cultivated lands, the amount of land in each of said House lots shall not exceed one quarter of an acre.

Section 6. In granting to the people their cultivated grounds, or Kalo lands, they shall only be entitled to what they have really cultivated, and which lie in the form of cultivated lands; and not such as the people may have cultivated in different spots, with the seeming intention of enlarging their lots; nor shall they be entitled to the waste lands. [Generally wet lands, ponds and fallow fields (see citations later in this section).]

Section 7. When the Landlords have taken allodial titles to their lands the people on each of their lands shall not be deprived of the right to take firewood, aho cord, thatch, or ti leaf from the land on which they live, for their own private use, should they need them, but they shall not have a right to take such articles to sell for profit. They shall also inform the Landlord or his agent, and proceed with his consent. The people shall also have a right to drinking water, and running water, and the right of way. The springs of water, and running water, and roads shall be free to all should they need them, on all lands granted in fee simple. Provided, that this shall not be applicable to wells and water courses which individuals have made for their own use.

Done and passed at the Council House, Honolulu this 6th day of August 1850. [copied from original hand written "Enabling Act"¹² – Hawaii State Archives, DLNR 2-4]

Honouliuli: Procedures of the Land Commission (1848-1855)

The records of the Māhele 'Āina are a significant source of documentation, including first-hand accounts from native tenants of Honouliuli, whose residency generally spanned the period from ca. 1800 to 1855. The records describe native Hawaiian residency and land use practices and identify specific residents, types of land use, fishery and fishing rights, crops cultivated, and features on the landscape. The Māhele 'Āina gave the hoā'āina an opportunity to acquire a fee-simple property interest (lands awarded to the hoā'āina became known as "Kuleana Lands") in land on which they lived and actively cultivated, but the process required them to provide personal testimonies regarding their residency and land use practices.

All of the claims and resulting awards for kuleana (the Land Commission Awards, or L.C.A.) across the islands were numbered, and the L.C.A. numbers remain in use today to identify original owners of land in the islands. The work of the Land Commission was concluded on

¹² See also Kanawai Hoopai Karaima no ko Hawaii Pae Aina (Penal Code) 1850.

March 31, 1855. The program, directed by principles adopted on August 20, 1846 (see ARTICLE IV. –Of The Board Of Commissioners To Quiet Land Titles above), met with mixed results. In its statement to the King, the Commissioners to Quiet Land Titles (George M. Robertson, March 31, 1855) summarized events that had transpired during the life of the Commission:

...The first award made by the Commission was that of John Voss [a foreigner] on the 31st March 1847.

The time originally granted to the Board for the hearing and settlement of all the land claims in the kingdom was two years, ending the fourteenth day of February, 1848.

Before the expiration of that term it became evident that a longer time would be required to perform the work... Accordingly, the Legislature on the 26th day of August 1847, passed an Act to extend the duration of the Board to the 14th of February, 1849, adding one year to the term first prescribed, not however, for the purpose of admitting fresh claims, but for the purposes of hearing, adjudicating and surveying those claims that should be presented by the 14th February, 1848. It became apparent to the Legislature of 1848 that the labors of the Land Commission had never been fully understood, nor the magnitude of the work assigned to them properly appreciated, and that it was necessary again to extend the duration of the Board. An act was accordingly passed, wisely extending the powers of the Commissioners “for such a period of time from the 14th day of February 1849, as shall be necessary for the full and faithful examination, settlement and award upon all such claims as may have been presented to said Board.” ...[T]he Board appointed a number of Sub-Commissioners in various parts of the kingdom, chiefly gentlemen connected with the American Mission, who from their intelligence, knowledge of the Hawaiian language, and well-known desire to forward any work which they believed to be for the good of the people, were better calculated than any other class of men on the islands to be useful auxiliaries to the Board at Honolulu...

...During the ten months that elapsed between the constitution of the Board and the end of the year 1846, only 371 claims were received at the office; during the year 1847 only 2,460, while 8,478 came in after the first day of January 1848. To these are to be added 2,100 claims, bearing supplementary numbers, chiefly consisting of claims which had been forwarded to the Board, but lost or destroyed on the way. In the year 1851, 105 new claims were admitted, for Kuleanas in the Fort Lands of Honolulu, by order of the Legislature. The total number of claims therefore, amounts to 13,514, of which 209 belonged to foreigners and their descendants. The original papers, as they were received at the office, were numbered and copied into the Registers of the Commission, which highly necessary part of the work entailed no small amount of labor...

...The whole number of Awards perfected by the Board up to its dissolution is 9,337, leaving an apparent balance of claims Not Awarded of say 4,200. Of these, at least 1,500 may be ranked as duplicates, and of the remaining 2,700 perhaps 1,500 have been rejected as bad, while of the balance some have not

been prosecuted by the parties interested; many have been relinquished and given up to the Konohikis, even after surveys were procured by the Board, and hundreds of claimants have died, leaving no legal representatives. It is probable also that on account of the dilatoriness of some claimants in prosecuting their rights before the Commission, there are even now, after the great length of time which has been afforded, some perfectly good claims on the Registers of the Board, the owners of which have never taken the trouble to prove them. If there are any such, they deserve no commiseration, for every pains has been taken by the Commissioners and their agents, by means of oft repeated public notices and renewed visits to the different districts of the Islands, to afford all and every of the claimants an opportunity of securing their rights... [Minister of Interior Report, 1856:10-17]

It has been reported that the total amount of land—throughout the Hawaiian Islands—awarded to *hoāina* equaled approximately 28,658 acres (cf. Kame‘eleihiwa 1992:295).

In Honouliuli Ahupua‘a no *hoāina* claims were recorded for lands within the Hoakalei program area. The claims nearest the program area were recorded in the ‘ili of Pu‘uloa—all of which were relinquished by the native tenants prior to issuing of awards. The major grouping of kuleana occurred in the area known as the Honouliuli Taro Lands (Figure 9), being situated several miles inland of shoreline, and near the Hō‘ae‘ae boundary with Honouliuli. Based on customary practice, it is reasonable to assume that the native tenants of ‘*āina* kalo (taro lands), shared familial ties with those people who once made the coastal lands of the One‘ula-Kūalaka‘i region home. It was a typical practice to travel between different areas to manage resources and practice what kūpuna describe as “kuapo,” the exchange of goods between the extended families and specialists in various fields of subsistence living.

Buke Mahele (1848)

The “Buke Mahele” (Division Book) of 1848 (copy of 1864), documents the agreements made between the King, Kamehameha III, family members, supporting chiefs, and others who supported Kamehameha I and his heirs in the period between the 1790s to the 1830s. The Buke Mahele also lists the lands granted by the King to the Government land inventory—financial returns from sales and leases of such were dedicated to the support of government operations—and for conveyance through Royal Patent Grants to Hawaiians and other parties in leasehold and fee-simple interests. This book is also the primary source for identifying the Crown and Government land inventory now known as the “Ceded Lands.”

Pursuant to the Kuleana Act of 1850, the *maka‘āinana* and foreigners who had sworn oaths of allegiance were granted the right to register claims for parcels from all of the lands listed in the Buke Mahele. (Note: Page numbers in the table coincide with pages from the Buke Mahele.) In Honouliuli (including the ‘ili or sub-division of Pu‘uloa) only one chiefly claim was recorded for the ahupua‘a, Mikahela Kekauonohi, a granddaughter of Kamehameha I (niece of Kamehameha III), and wife of Aarona Kealiihonui (son of the last sovereign King of Kaua‘i), until his passing in June 1849. Of the “division agreement, the Buke Mahele reports:

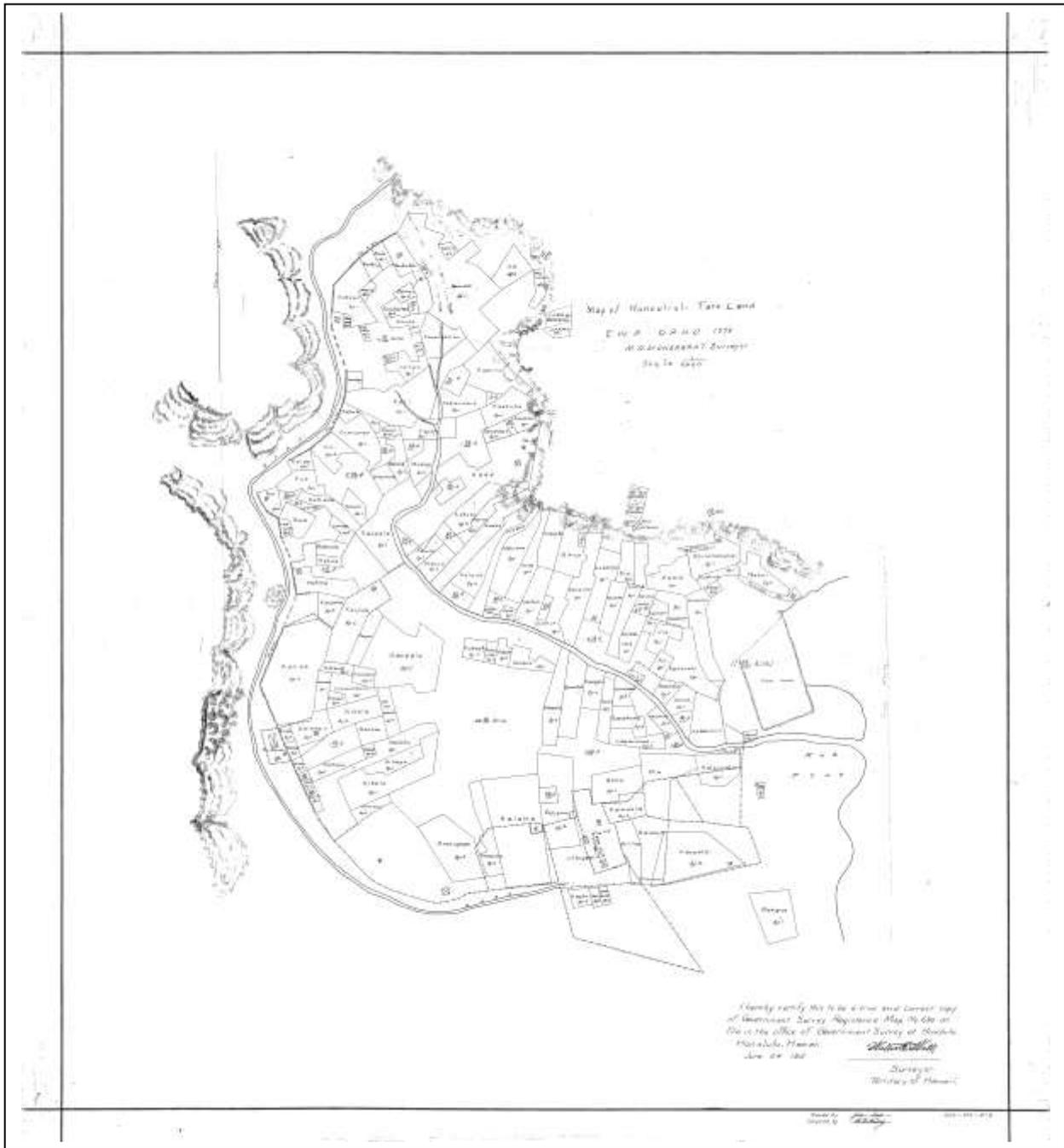


Figure 9. Map of the Honouliuli Taro Lands. Ewa Oahu. M.D. Monsarrat, Surveyor, 1878. Register Map No. 630.

Page 25 (Lands Relinquished to Kamehameha III)

Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Kapaloa	Ili i Honolulu	Kona	Oahu
Puahia	Ili i Waikiki	Kona	Oahu

Ko Mikahela Kekauonohi

Na Aina	Ahupuaa	Kalana	Mokupuni
Honouliuli	Ahupuaa	Ewa	Oahu
Waimalu	Aoao Komohana	Ewa	Oahu

Names of Residents in Honouliuli Ahupua‘a (ca. 1800-1855)

As noted above, the records of the Māhele are the earliest and most detailed records of Honouliuli, in their documentation of native residents—those people who were the survivors of their ancestors, and those whose iwi (remains) were buried upon the plains (kulāiwi). Following a detailed review of all the original Māhele records which could be identified from Honouliuli Ahupua‘a, at least two hundred eight (208) resident names were found. These names, often transitioned into modern “surnames” are the people who lived upon, cared for and were sustained by the ‘āina and kai lawai‘a of Honouliuli. Some of the names are still in use and are familiar in the island community in the present day. These families may in fact search their histories to see if their name descends from one of the original residents of Honouliuli. If so, it is the voices of these families who might speak for the land, and under Historic Preservation Law, they hold the strongest position in planning for treatment of cultural properties and familial resources.

It is noted here that Kupuna Arline Wainaha Pu‘ulei Brede Eaton, founding president of the Hoakalei Cultural Foundation, was raised at Keahi in the ‘ili of Pu‘uloa, Honouliuli Ahupua‘a, by her own Kūpuna, Kaniela and Mālia Kealoha. The Kealoha line from which Kaniela Kealoha descended, was at one time a konohiki (land overseer) of Honouliuli Ahupua‘a, and a teacher in the ahupua‘a schools. under the chiefs Kekauonohi and Kealiihonui.

Table 1, below is a list of all the hoa‘āina names that could be clearly documented as residents of Honouliuli. In addition to the hoa‘āina, chiefs which granted residency rights, or who were associated with Honouliuli in this period were: Kinau (k.), Kinauwahine (w.) Mikahela Kekauonohi (w.), Aarona Kealiihonui (k.), Mataio Kekuanaoa (k.), Kekumanoha (k.), Kuihelani (k.), Kalaimoku (k.), and John Adams Kuakini (k.).

Table 1. Names of Residents of Honouliuli Ahupua‘a Identified in Records of the Māhele ‘Āina

Aemaikai (Aimaikai)	Aikakane
Aila	Alauka
Aoao (Samuela Aoao)	Haae
Haakue	Hano
Hapai	Hapauea
Healani	Heleaniau (Kaheleaniau)
Hilea	Hilinae
Hinaa	Hinauka
Honaunau (Honaunau, Naunau)	Hoolana
Hopenui (also a land name)	Huluhulumoku
Inoaole	Kaaiawaawa (Kaaiavaava, Aiawaawa)
Kaalauahi (Kekaalauahi)	Kaanaana (Kaanaana Kaulu)
Kaauhau (Kaakau)	Kaahunui

Kaekuna
Kahakai
Kahalana
Kahananui
Kahawai
Kahikiula
Kahoেকে
Kahue
Kaihikapu
Kailinaoa
Kainaina
Kalanihopu (Kalaihopu, Kaleihopu)
Kalauani
Kalauli (Kalaulii / Laulii)
Kalola
Kaluhua
Kamaala
Kamakau
Kamalua
Kamau
Kamoonohu
Kanakanoa (Kanakanoa Kaulu)
Kaneaola
Kaneiahuea
Kaneikawaiola (Kaneikawaiola)
Kanofo
Kaoliko (Kaoliko Kaulu)
Kaope
Kapoli
Kauakahilau
Kauamoa
Kauhane
Kauhikaula
Kaule
Kaulu
Kaunahi
Kauwahine
Kawahaea
Kawahamana
Kawaole
Keano
Keinohananui
Kekapa
Kekiowai
Kekuahaliu
Kekuhaiola
Kelemana
Keliipulu
Kikala
Koakanu

Kaewa
Kahakuliilii
Kahalewai
Kahauolono
Kaheananui
Kahimaikai
Kaholo
Kahulu
Kaikai
Kaimuena (Kaumuena)
Kalama
Kalaoa
Kalauhala
Kalehu
Kaluahiai (Kaluahiai Kaulu)
Kama
Kamakaa
Kamalaе
Kamanu
Kamii
Kanhuna
Kane
Kanehekili (Kahekili)
Kaneiakama
Kaniau
Kaohai (Ohai)
Kaopala (Opala)
Kapiioho
Kapule (Pule)
Kauaia
Kauhailepa
Kauhi
Kauinui
Kauliikaula
Kaumaumaholo
Kauouo
Kawaa
Kawahala
Kawaokele
Kealoha
Keaona
Kekai
Kekiaha
Kekua (Kua, Keakua)
Kekuahilo (Kuahilo)
Kekukahiko (Kukahiko, Davida Kekukahiko)
Keliiaa (Solomona Keliiaa)
Kihewa
Kinolua
Koi

Kou (S. Kou)	Kua
Kuhau	Kuahine
Kuailau (Kaailau)	Kuakahia
Kuhemu	Kuhiana (Kuhiena)
Kukae	Kukaikoi
Kuku	Kukuiaina
Kumupopo	Laamaikahiki
Lauhuki	Leleiaupa (Leleaupa)
Liliu	Limakauai
Luana	Luika (Louisa Kaulu)
Maakuia	Maeaea
Mahae	Mahina
Mahiolo	Mahoe
Maiao (Maio)	Makaioelani
Makaualii	Makaula
Makue	Manaole
Manuwa (Manua)	Mauele (Mauwale)
Mili	Moano
Mokumakuaole	Molea
Naholowaa	Nahuawai
Naiwi	Nakai (Aarona Nakai)
Nakukui	Namauu
Nanaole	Napahi
Napoo (Poo)	Napukaa
Naulu	Nawahineelua
Nawiliwili (Weliweli)	Nihua
Nika	Nioi
Nohunohu	Nunu (Kanunu)
Nuuanu	Oni
Opunui	Paahana
Paekane (Pekane, Perekane)	Paele
Pihana	Pine
Pio (Kapio)	Piopio (Opiopio)
Poopuu (Opoopuu)	Puali
Puanani	Pue
Puehu (Kapuehu)	Puhipaka
Punahoa (Kapunahoa)	Puniawa (Puniwai)
Punielua	Pupuka
Uia (Uwia)	Upai
Wahine	Wahinenui
Waikele	Wiwi

Place Names of Honouliuli

Another important facet of the records compiled as a part of the Māhele 'Āina, are the place names of Honouliuli (Table 2). Some one hundred eighty two (182) place names were cited in the claims, testimonies and surveys of native tenants lands in Honouliuli. The names are often descriptive of: (1) the terrain, (2) an event in history, (3) the kind of resources a particular place was noted for, or (4) the kind of land use which occurred in the area so

named. Sometimes an earlier resident of a given land area was also commemorated by place names.

The named localities extend from the shore to the mountain slopes. In some instances the place names identify a specific site on the land, while others describe regions or strips of land such as in the name, Honouliuli, which comprises some 43,250 acres. Other parcels of land identified in the records include 'ili, kula, mo'ō 'āina, lo'i or kīhāpai. These parcels of land were established as smaller subdivisions or management parcels which might include a quarter acre parcel for a single house site or garden plot, or which might include thousands of acres like the 'ili of Pu'uloa, which contained 2,610 acres.

While the list of place names identified in the claims of native tenants of Honouliuli provides us with a rich collection of notable places on the landscape, it will be seen that some notable place names found along the south facing shore of Honouliuli (the area where the Hoakalei Cultural Foundation is directly based). No identifiable reference to One'ula, Kalaeloa, Ka'olina (Ko'olina) or the near shore kula lands was recorded. Along the coast, the nearest references are found in the 'ili of Pu'uloa at Keahi, and in the 'ili of Waimānalo. The lack of cited place names is reflective of the impacts on the Hawaiian population and environment following western contact. And the exact locations of many places which are found in traditions and historical accounts cannot be accurately identified in historic surveys mapping work.

Table 2. Place Names of Honouliuli Recorded in Proceedings of the Māhele 'Āina

Aihonu	Aimea
Ainaio	Alae
Haalelenui	Hakelo
Halawa	Haleokane
Hiwa	Hiwalalo
Hiwaluna	Holeinui
Honouliuli Stream	Hopeiki
Hopenui [place and person]	I
Iao	Kaaimano
Kaakau	Kaamaikeaha
Kaaumakua	Kaauwewai
Kahapapa (boundary location)	Kahakumaka
Kahawai	Kahoopauli
Kahuka (boundary location)	Kahui
Kahuilalo	Kaiapilau
Kaiaulaula	Kaihuopalaai
Kailikahi	Kalahale
Kalaipuawa	Kalakiki
Kalawaha	Kalawahaiki
Kaloiki	Kaloililii
Kaloiloa	Kalokoeli (Lokoeli)
Kalokoloa	Kalole
Kaluamano	Kaluamoo
Kaluanohu at Puuloa	Kaluanonomaka
Kalulu	Kamaielelee

Kamaihiili
Kamalua
Kamoku
Kamooloa
Kamumuku
Kaneakiha
Kanenelu
Kanuwahine
Kapahupahu
Kapaihi
Kapalaha
Kapi at Puuloa
Kauakahiwalalo
Kauhimakahou
Kauilahanau
Kaulaula
Kauwahine
Kawaipapa
Kekee
Keolama
Kihewamakawalu
Komomoku at Puuloa
Kuaia
Kuaihoe
Kuaipuaa
Kuamoo
Kuhiwale
Kumuhau
Kumupali
Kupalii
Lihue
Loko Kahui
Loko Kaluakanaka
Loko Nihola (Nihola)
Loko Panahaha
Loko Waianu
Lopanui
Maiaiu
Makaii
Makawela at Puuloa
Manawahua (boundary location)
Maniaiu
Maui
Moakapuaa
Mooiki
Mooloihi
Naopala
Napupu
Ohikiili
Okea (Kea) at Puuloa

Kamaipipipi
Kamilomilo
Kamookahi (Mookahi)
Kamoomoku (Kamoomuku)
Kanahu
Kanehoa
Kanuoopu (Kanuooopa)
Kohepalaoa at Puuloa
Kapahupu
Kapailima
Kapapapuhi
Kauakahimoeola
Kauhikuakua
Kauhipuna
Kaulaula
Kaumaka (Kamaka)
Kawaieli (boundary location)
Keahi at Puuloa
Kenahupu
Kepoe
Komoawaa
Koula
Kuaihee
Kuaiopelu
Kuaka
Kueanuiki
Kumuhahune
Kumuniu
Kumuulu
Laeloa (boundary location)
Loko Aimea
Loko Kalahu
Loko Kuaimano
Loko Omoomoki
Loko Panainui (Paneenui)
Loloulu
Mahuna
Makaakua (Kamakaakua)
Makawela (at Honouliuli)
Makawela iki
Manawaielelu (boundary location)
Mauakapuaa
Maunakapu (boundary location)
Mokumeha
Mookapu (boundary location)
Namooelua (Namoolua)
Napoele
Niukee
Ohuaniho
Okiokiolepe at Puuloa

Oneula (boundary location)	Opunaha Stream
Paakai	Paeokiha
Palaau	Palahemo
Palakai	Panahaha
Paneenui	Papaanae
Papawaa	Pi
Pili o Kahe (boundary location)	Poiwaikele
Poepoe	Pohakea
Pohaku palahalaha (boundary location)	Poina
Polapola	Poliwai (boundary location)
Poohilo	Puaaluu
Puehuehu	Pumaialau
Puukuua (cited in boundary)	Puuloa
Ulanaao	Waa
Waimanalo	Waimanana
Waioha	Waioipu at Puuloa

Land Use, Crops and Resources Identified in Claims from Honouliuli

In addition to naming traditional residents and noted places of Honouliuli, the records of the Māhele 'Āina also provide us with important information on residency, land use practices, physical features (today's cultural sites), and some of the plants or resources which were tended as food crops by the people who lived on the land.

While there do not appear to be any direct references to lands now within the boundaries of the Haseko Development or for the cultural resources which are under the stewardship of the Hoakalei Cultural Foundation, there are important descriptions of agricultural practices in neighboring coastal lands and similar environments. The descriptions help us form an image of how people lived on the land, and actually provide us with a template for interpretation of some resources in the three preservation areas.

On December 13, 1847, Nahuawai, a native tenant of Pu'uloa, Honouliuli, wrote a description of agricultural practices and features he claimed at Keahi, in the 'ili of Pu'uloa, near the "Pearl Harbor" entrance. The record states:

**Nahuawai (Helu 6132)
Puuloa Ewa Deke. 13, 1847.**

I ka poe hanohano na Luna Hoona Kumu Kuleana aina o ko Hawaii nei pae aina. Aloha oukou. Ke hai aku nei au ia oukou i ko'u kuleana hale, a kula hui. Me keia ka hui ana, aole i ike pono ia ke kuauna elike me ka loi kalo, i ka poopoo pohaku e kanu ai kekahi, i kahi kaheka kekahi, lele wale aku no i kela wahi i keia wahi.

Eia ko'u hale ma Keahi i Puuloa, Ewa, Mokupuni Oahu. Eia kona mau palena, ma ka Akau he kula e ku ana i kau haha paakai, ma ka Hikina ko Naunau ana puni, ma ka Hema ke kai, ka ke Komohana ke ana puni o Mahiole.

16 makahiki ko'u noho ana i keia kuleana hale. O wau no me ka mahalo kau kauwa hoolohe.

Na Nahuawai.

[Translation – underlining added for emphasis]

Nahuawai (Number 6132)
Puuloa, Ewa. Dec. 13, 1847.

To the Honorable Commissioners who Quiet Land Claims. Aloha to you. I hereby tell you of my house and combined kula parcel claim. The combined boundaries are not known like those of the banked walls of loi kalo (taro pond fields), the planting is done in hollows of rocks, and in kaheka (small brackish water ponds) and are scattered about at various places.

Here is my house at Keahi in Puuloa, Ewa, Island of Oahu. Here are its boundaries: towards the North, a kula parcel where my haha paakai (salt gathering beds) are situated; towards the East, surrounded by Naunau; towards the South, the sea; towards the West, surrounded by Mahiole.

My residency at this house claim has been for 16 years. I am with appreciation, your obedient servant.

By Nahuawai [Native Register, Vol. 5, pages 243-244]

Resources and Features Cited in Claims from Honouliuli

Plants and Aquatic Resources:

- ‘Aka‘akai — bulrushes.
- Hala — the pandanus tree.
- Huluhulu (pupulu) — cotton.
- Kalo — taro.
- Kou — the cordia tree.
- Kula ālialia — salt beds.
- Lā‘au kalakala (Lā‘au lapalapa) — the prickly pear cactus/pānini (Opuntia megacantha).
- Māhiki — coastal grass.
- Pa‘akai — salt.
- Pā waina — grape vineyard.
- ‘Uala — sweet potatoes.
- ‘Ulu — breadfruit tree.
- Ulu niu — coconut grove.

Land Features and Land Use Terms Cited in Claims:

- ‘Āina Nahelehele — overgrown land, fallow land.
- Alanui — trail or roadway in modern context.
- Alahahele — trail.
- Alanui Aupunui — Government Road.
- ‘Āpana — parcel, portion, section of land.

- ‘Auwai — irrigation channel.
- Awaawa (awāwa) — a gulch or ravine, wet or dry.
- Hale hālāwai — meeting house.
- Hale kula — School house.
- Hale pule — Church (Hale pule Katolika – Catholic Church).
- ‘Ili — a section of land, usually running mauka-makai, within an ahupua‘a. ‘Ili usually had smaller land divisions, tended by the people within them.
- Kahawai — stream or gulch, may be a wet or dry valley.
- Kahakai — beach or shore line.
- Kāheka — brackish or anchialine ponds.
- Kahua hale / Pāhale — house sites and house lots.
- Kai — ocean, salt water or fishery.
- Kīhāpai — a garden, agricultural patch, may be wetland or dry land.
- Ki‘o li‘ili‘i — small ponds in which juvenile fish or kalo might be raised.
- Ki‘o pua — small pond in which fingerling fish were kept (usually mullet).
- Ki‘o pua ho‘oholo — a small pond in which pua (juvenile fish) were released.
- Ki‘o wai — a fresh water pond.
- Kō‘ele — a small tract of land which was cultivated for the chief.
- Konohiki — the chief or overseers of a given land.
- Kula — traditionally, a flat open land area, also a dry land agricultural parcel. In the late 1800s, the term “kula” became synonymous with a pasture area. (In most cases the Honouliuli claims which reference “kula” are describing an agricultural parcel.)
- Kula mahi‘ai — a cultivated kula parcel.
- Kula nohu — a dry land section of land on which nohu (*Tribulus cistoides*) plants grew.
- Lo‘i — pond fields.
- Lo‘i ‘aka‘akai — ponds in which bulrushes were grown (the ‘aka‘akai was used as thatching for houses and in weaving).
- Loko i‘a — fishpond.
- Loko kalo — a brackish water fishpond in which kalo was also grown.
- Mo‘o ‘āina (mo‘o) — a strip of land usually running mauka-makai, and used as an agricultural parcel.
- Muliwai — estuary.
- Pā — wall or fence, also a lot or enclosed area for a house are planted area.
- Pa‘ahao — as a land term, the “Pa‘ahao” lots were those which were worked by prisoners or others who were repaying some debt to society. The produce usually went to the support of the government of konohiki of a given land. Pa‘ahao lots were retained as government property.
- Pā ‘āina — land division walls
- Pā ‘āina a ke Aupuni — land division wall made by the government, marking off parcels of land in which the government held an interest.
- Pā pōhaku — stone wall.
- Pali — cliff.

- Pā pua‘a — a pig enclosure.
- Pā ‘uala — sweet potato field
- Pō‘alima — literally “Friday.” By Kingdom law, certain Fridays were set aside for people to work on parcels of land for the King. The produce of the labor went to support the King and his household.
- Pu‘uone — a dune banked fish pond (such ponds were found in areas where sandy banks formed).

Native Tenant Land Claims and Awards for Honouliuli Ahupua‘a and Smaller Land Sub-divisions

Rec.	Bk.	Pg.	Helu	Name	Ili	Ahupuaa & Narrative
NR	2	406	746 / 1570 C	Naholowaa	Kaaumakua	<p>Honouliuli. Sept. 18, 1847.</p> <p>To the Honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you my land, as instructed in by the Law. I tell you of the various things. This land is there in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, Loko o Kalahu (pond of Kalahu); towards the East, the land of Kalama; towards the South, Puaaluu; towards the West, the Loko of Kalahu. Here are my houses, there at Kaaumakua, in Honouliuli. Here are the boundaries: towards the North, Mokumeha; towards the East, the sea (fishery) of Kaaumakua; towards the South, the pali (cliff) of Holeinui; towards the West, Mokumeha. My residency is from Kaope.</p> <p>I am with appreciation, to all you, your obedient servant. Naholowaa X.</p> <p>[See continuation of claim recorded in Helu 1570 C]</p>
						Awarded under Helu 1570 C
NR	2	406- 407	747 / 1605 B	Nakai	Niukee Kailikahi	<p>Honouliuli. Sp. 16, 1847.</p> <p>To the President and Honorable Commissioner who quiet land claims of the Hawaiian Islands. I hereby tell you of my land claims, Loi (taro pond fields), Kula mahi ai (dry land planting fields), Hale (house). These lands are there at Niukee, Honouliuli, Ewa, Island of Oahu. On the North is a pali. East is the house of Kaunahi and the Kai (fishery) of Kepoe. On the South is the Auwai of Kauwahine and the Loko of Nihola. On the West is the land of Keinohanani and the land of Kuahine.</p> <p>Here is my second claim. Here are its boundaries: towards the North, the land of Kuahine; towards the East, the land of Kaunahi; towards the South, the Loko o Nihola; towards the West, the land of Kuhemu.</p> <p>Here is my third claim. Here are its boundaries: towards the North, the land of Uia; towards the East, the land of Kaalauahi; towards the South, the land of Pio; towards the West, the land of Uia. These lands were given to me by Kuakahia in the time of Kaomi.</p> <p>Here are my houses. There at Kailikahi is the place where my houses stand. This land is there in Honouliuli, Island of Oahu. Here are the boundaries: towards the North, the pa Aina (Land Division Wall) of Honouliuli' towards the</p>

						<p>East the house of Kuahine; towards the South, the pali of Kihewamakawalu; towards the West, the house of Kinolua. That is it.</p> <p>Here is my claim for the kula mahi ai. These lands are at Kailikahi, in Honouliuli. Here are its boundaries: towards the North, Waikulu; towards the East, Kalakiki; towards the South, the Kahawaioku (stream); towards the West, the pali. It was given to me by Kaakau, an old woman.</p> <p>I am with appreciation, your obedient servant. Nakai X</p> <p>[See continuation of claim recorded in Helu 1605 B]</p>
						Not Awarded
NR	2	408	748	Kalauhala	Panahaha	<p>Honouliuli. Sep. 19, 1847.</p> <p>To the Honorable Commissioners who Quiet Land Claims, of the Hawaiian Islands. Greetings to you. I hereby tell you of my claims. This land is there at Panahaha, in Honouliuli. Here are its boundaries: towards the North, the Kahawai of Makaii; towards the East, the loko of Panahaha; towards the South, the land of Mokumeha; towards the West, the land of Pio. Kawaa gave it to me.</p> <p>By Kalauhala X</p>
NT	2	577	748	Kalauhala		<p>Honouliuli. March 20, 1848.</p> <p>Mokumakuaole sworn and stated: I know the place of Kalauhala at Honouliuli, Ewa, Oahu, a land area and a house site. The boundaries are: mauka, an overgrown area (aina nahelehele); towards Ewa, a stream; makai, the loko ia (fish pond) of Panahaha; towards Waianae, an overgrown area. Gotten by Kalauhala from Kawahaea in the year 1837, and he has lived there to this time. He was opposed by Kealiihonui before, and it was tried before Hooliliamanu in favor of Kalauhala in the year 1844. There are two loi and a house lot with one house there. It is not enclosed with a wall. The one the Kawahaea received it from was Kahakai.</p> <p>Kawahaea sworn and stated: I know this place just the same as Mokumakuaole has stated, but I have no claim there, the role as konohiki is finished.</p>
FT	2	241-242	748	Kalauhala		<p>Honouliuli. March 20th, 1848.</p> <p>Mokumakuaole sworn. I know this place, it is in Honouliuli in district of Ewa. Consisting of House lot and Kalo in one place. Bounded mauka by bulrush lands; by Ewa Stream on Honolulu side; makai by a pond called Panahaha; Waianae by bulrush land.</p>

						<p>Claimant got his land from Kawahaea in 1837, and has held it from that time to the present. The right was disputed to this place in 1844 by Kealiihonui who took away what part of it he pleased. Kalauhala appealed to the Lunaauhau (Tax assessor) and it was tried before him & recovered by ordering it back to Claimant who has held it undisturbed ever since. There is one house belonging to Claimant. Kawahaea received the place from Kahakai.</p> <p>Kawahaea. I gave the land to Claimant and make no further claim upon it. The testimony given about bounds and every other particular is true.</p>
						Royal Patent 6825
NR	2	408-409	749	Mahina	Kaulaula	<p>Honouliuli. Sep. 18, 1847.</p> <p>To the Honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Greeting to you. I hereby tell you of my claim. It is there in the land of Kaulaula, Honouliuli, Ewa, Island of Oahu. Here are its boundaries. On the North, the Loi land of Haae. On the East, the land of Puehu. On the South, the house of Opoopuu [Poopuu]. On the West, the pa Aina of Kaulaula and the pali of Kaulaula. I also have several houses that are built there.</p> <p>Here is my second claim. On the North, the land of Koi. On the East, the land of Puehu. On the South, the Loi land of Haae. On the West, the house of Kauliikaula and Koakanu. My residency has continued from before to this time, from Haae.</p> <p>By Mahina.</p>
NT	3	3-4	749	Mahina		<p>Honouliuli. 17, April 1848</p> <p>Maakuia Sworn, and states: I know the place of Mahina at Kaulaula, in Honouliuli, Ewa. His is a moo land there, the boundaries are: towards Honolulu, Kapoli's land; mauka, Kapuehu's land and also Haae; towards Waianae, a pali; makai a kula parcel for Kaopala. Mahina received his land from Haae. I first new this in the year 1838. No one has opposed him to this day. There is one house there.</p> <p>Kinolua sworn and stated: I know this place just like Maakuia has stated, from the giving of this land.</p>

FT	2	272	749	Mahina		<p>Honouliuli. April 17, 1848.</p> <p>Maakuia sworn. I now this place, It is kalo land in Honouliuli, in the district of Ewa. A moo or long stretch and bounded Honolulu side by Kapoli's; mauka by Haae's and Puehu's lands; Waianae by a pali with a wall on its top; makai by Opala's [Kaopala] place.</p> <p>Claimant got this place from Haae. I now him to have lived on it from 1838 to the present time without any opposition or dispute. There is one house of Claimants, and the place is with in the general fence. No other person lives on it.</p> <p>Kinolua sworn and confirmed the previous statement in the several particulars. I know Claimant got the place from Haae about the time aforementioned. It was a gift of friendship.</p>
						Royal Patent 2867
NR	2	409-410	751	Kalauli	Kamoku & Kailikahi	<p>Honouliuli. Sep. 18, 1847.</p> <p>To the Honorable Commissioners who Quiet Land Claims of the Hawaiian Island. Aloha to you. I hereby tell you my claim. The land is there at Kamoku, Honouliuli, Ewa. Island of Oahu. Here are its boundaries. . On the North the pali of Kauhipuna. On the East, the land of Puniawa. On the South, the kahawai of Makaii. On the West, the land of Makue.</p> <p>Here is my kula claim. On the North, the pali of Kauhipuna. On the East, the land of Manuwa. On the South, the land of Kanohe. On the West, the land of Haae.</p> <p>Here are my house claims. Being there at Kailikahi, Honouliuli. Here are its boundaries. On the North, the house of Kekua and Kaihuopalaai. On the South, the house of Healani. On the West, Kukae's lot.</p> <p>Here is my second house claim. On the North, the Alanui hele (trail) and the Kula land of Kaiapilau. On the East, the houses of Puniawa. On the South, the pa Aina of Kailikahi. On the West, the pa Aina of Kailikahi.</p> <p>My residency on the lands has been long.</p> <p>Done by me, Kalauli X</p>

NT	3	4	751	Kalauli		<p>Honouliuli. 17, April 1848.</p> <p>Manuwa sworn, and states: I know this place there in Honouliuli. It is kalo land, and the boundaries are: towards Honolulu, Puniawa, Kanunu, and Kahalewai's land; mauka, Makue's land; towards Waianae, Nika's land; makai, Haae's place. The pa aina is the boundary of this place. Kalauli receive this land from Kawaa in the year 1838, and he has lived there in peace to this time.</p> <p>Haae sworn and stated: I know this place as Manuwa as stated,</p>
FT	2	272-273	751	Kalauli		<p>Honouliuli. April 17, 1848.</p> <p>Manuwa sworn. I know this place. It is a moo kalo in Honouliuli, Ewa. Bounded Honolulu side by land of Puniawa, Kanunu & Kahalewai; mauka by Makue's place; Waianae by Nika's place; makai by Haae's land. No one lives on the land it has no house, and the fence is the general one. Claimant lives on the Ewa side. I know that Claimant has been in possession of the and from 1837 and that he jointly occupied it with Kawaa before that time, who died in that year. Claimant has never been disturbed in his claim to the land.</p> <p>Haae sworn, and confirmed the previous testimony, and never knew of any dispute bout the land.</p>
						Royal Patent 6878
NR	2	410	752	Haae	Kailikahi	<p>Honouliuli. Sp. 19, 1847.</p> <p>To the Honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. It is there in the land of Kailikahi, Honouliuli, Island of Oahu. Here are its boundaries. On the north, the land of Puhipaka. On the East, the pali of Kauhipuna, and the land of Kanoho. On the South, the kahawai of Makaii. On the West, the land of Puhipaka. There are also some houses of mine there. There are some Loi for Kekauonohi there, situated between my place. It was these chiefs who gave me mine.</p> <p>By Haae.</p>
NT	3	4-5	752	Haae	Kailikahi	<p>Honouliuli. 17, April 1848.</p> <p>Manuwa sworn, and states. I know this place of Haae at Honouliuli, there is a house there, and the pa Aina is the lot. The boundaries are: mauka, land of Poohilo; towards Waimanalo, an estuary that flows to the sea; makai the land of Kanioku; and it is the same towards Honolulu. There are 16 loi at the place named Kailikahi. Haae got it from Kealoha in the year 1842. No one has opposed Haae in getting this place. Kekauonohi gave it to Kealoha. That was in</p>

						<p>the 1838. There is a Poalima in this place.</p> <p>Kinolua sworn, and states. I know this place and all things to be exactly as Manuwa has stated.</p>
FT	2	273	752	Haae	Kailikahi	<p>Honouliuli. April 17, 1848.</p> <p>Manuwa sworn. I know this place, it is called Kailikahi in Honouliuli, containing Kalo with other land, bounded: mauka by Pohilo [Poohilo], Waianae by Honouliuli Stream; makai by land called Kamoku; also Honolulu side.</p> <p>It has a general public fence containing 16 kalo patches and 1 house in which claimant lives. He got it from Kealoha in 1842, who received it from Kekauonohi about 1838. It was a gift from Kealoha to Claimant, who since he received it, made the kalo patches.</p> <p>Kinolua sworn. I know all the particulars stated as correct, and never heard of any contention about the piece.</p>
						Royal Patent 2869
NR	2	411	753	Manuwa	Kamoku	<p>Honouliuli. Sep. 19, 1847.</p> <p>To the Honorable Commissioners who quiet land claims of the Hawaiian Island. Aloha to you. I here by tell you of the land claim. This land is there at Kamoku, Honouliuli, Ewa, Island of Oahu. Here are its boundaries: to the North, the pali of Kauhupuna; to the East, the land of Makue; to the South, the stream of Makaii; to the West, the land of Kanoho and the stream, with some loi situated between my lands. Given to me by Kahalewai.</p> <p>Done by me, Manuwa X</p>
NT	3	5	753	Manuwa	Kamoku	<p>Honouliuli. 17, April 1848.</p> <p>Kalauli sworn and stated. I know this place at Kamoku, Honouliuli. It is a kalo land and a kula. The boundaries are: mauka, Kanoho's land; towards Waianae, Makue's land; also towards the shore; towards Honolulu, Haae's land.</p> <p>There is no house at this place. There are 6 loi and a kula section. There is one loi of the konohiki there. Manuwa received it from Kawaa in the year 1843, simply given to him. Kealoha gave it to Kawaa, Kahekili [Kanehekili] gave it to Kealoha in the year 1842. No one has opposed him for this land.</p> <p>Haae sworn and stated. I know this place, all things are as Kalauli has stated.</p>

FT	2	273	753	Manuwa	Moku (Kamoku)	<p>Honouliuli. April 17, 1848.</p> <p>Kalauli sworn. I know this place. It is an ili called Moku, in Honouliuli, in Ewa. It is kalo and other land, bounded: mauka by Kanohe's land, Waianae by Makue's; makai by Makue's; Honolulu by Haae's land. Claimant lives at another place. It has no house, and has 6 patches & some other land. Claimant got the land as a gift from Kawaa in 1843, who got it from Kealoha in 1842, who got it from Kahekili [Kanehekili], who died in that year. It has always been held in peace to the present time.</p> <p>Kane sworn and knew the previous statement to be correct.</p>
						Royal Patent 5142
NR	2	411-412	754	Kaunahi	Niukee	<p>Honouliuli. Sep. 16, 1847.</p> <p>To the Honorable commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim, for loi, kula and a house. This is as commanded in the law, to tell you of my claim. This land is there at Nukee [Niukee], Honouliuli, Ewa, Island of Oahu. Here are the boundaries of my houses: to the North, the pali of Kaakau; to the East, the sea of Kepoe; to the South, the loko of Nihola; to the West the land of Aarona Nakai and the Auwai of Kauwahine.</p> <p>Here are my Loi: to the North, the land of Aarona Nakai; to the East, the Auwai of Kauwahine; to the South the Loko of Nihola; to the West, the land of Aarona Nakai.</p> <p>Here is my second land claim and its boundaries: to the North, the land of Kuhemu; to the East, the Loko of Nihola; to the South, the land of Kawahamana; to the West, the land of Hapauea.</p> <p>Here is my third claim and its boundaries: to the North, the land of Hapauea; to the East the land of Hapauea and the land of Uia; and a Poalima; to the South, the land of Kawahamana; to the West, Kaalauahi.</p> <p>Here is my fourth claim and it boundaries: to the North, the land of Kaalauahi; to the East, the land of Kuhemu; on the South, the land of Maakuia; on the West, the land of Pio. It was given my by Honaunau, and my residency has been since then, without anyone objecting.</p> <p>I am with appreciation,</p>

						By Kaunahi X
NT	3	5-6	754	Kaunahi	Niukee	<p>Honouliuli. 17, April 1848.</p> <p>Kuhemu sworn and stated. I know this place at Niukee, Honouliuli, Ewa. The boundaries are: mauka, Kinolua's land; towards Waimanalo, an estuary; makai, Kawahamana's land; towards Honolulu, Hapauea's land. There is no wall at this place. There are five loi at this place, and one house also there; also a kula section that is a lelele (detached parcel) for this place.</p> <p>1. The boundaries of this parcel are: mauka, Hapauea's land; towards Honolulu, Kapio's land; makai, Uia's land; towards Waianae, Kawahamana's land.</p> <p>2. The boundaries of another parcel are: mauka Kaalauahi's land; his also is towards Honolulu; makai, Maakuia's land; towards Waianae, Pio's land.</p> <p>3. Mauka, Nakai's land; towards Honolulu, Nika's land; makai, Kawahamana's land; towards Waianae, Hapauea's land.</p> <p>4. Mauka, Nakai's land; towards Honolulu, land of Niukee; makai, Nika's land; towards Waianae, Kuahine's land. Kaunahi received the land from Honaunau, there is a house there, it is not enclosed. Kaunahi lives under Honaunau, in his house, he [Honaunau] is the konohiki.</p> <p>In the year 1838, this place simply given Kaunahi. No one has opposed him for this land.</p> <p>Kinolua sworn and stated. I know this place and all pertaining to it, just as Kuhemu has stated.</p>
FT	2	274	754	Kaunahi	Niukee	<p>Honouliuli. April 17, 1848.</p> <p>Kuhemu, sworn. This land is in Honouliuli, Ewa. It is in Niukee moku. It is bounded: Mauka by Kinolua's place; Waianae by Honouliuli stream; Makai by Kawahamana's land; Honolulu by Hapauea's. It has a general fence and contains 5 kalo patches and some other lands. There is one house in which claimant lives (Witness stated that other patches belonging to several people were interspersed.).</p> <p>1. Two patches together, bounded: Mauka by Hapauea's land; Honolulu by Kapio's; Makai by Uia's; Waianae by Kawahamana's land.</p> <p>2. One patch: Mauka by Kalauahi's [Kaalauahi] land; also Honolulu; Makai by Maakuia's; Waianae by Pio's land.</p>

						<p>3. One patch, bounded: Mauka by Nakai; Honolulu by Nika's; Makai by Kawahamana's; Waianae by Hapauea's.</p> <p>4. One patch: Mauka by Nakai; Honolulu by Nika's; Makai by Nakai Waianae by Kuahine's place.</p> <p>5. Uplands, cultivated with potatoes &c. There is a house on this part belonging to the konohiki, Hoonauanau [Honaunau], in which they live together. Claimant got these places from Hoonauanau about 1839 and has possessed them ever since without dispute.</p> <p>Kinolua, sworn, and knew all the particulars in the preceding statement to be correct and no one knew of any counter claim.</p>
						Royal Patent 3856
NR	2	412	755	Keinohananui	Niukee & Kailikahi	<p>Honouliuli. Sept. 16, 1847.</p> <p>To the Honorable commissioners who quiet land titles of Hawaii. Aloha to you. I hereby tell you of my land claim. The land is there at Nukee [Niukee], Honouliuli, Ewa, Island of Oahu. Here are its boundaries: To the North, a pali and some Loi for Kuahine; to the East, the Kula land of Kuhemu and the land of Aarona Nakai; to the South, the land of Kuahine; to the West, Kaluamano and the land of Paele. It was given to me by Kaunahi, and my residency has been since then, from my parents in the time of Liholiho. There is also a house that is mine. It is there at Kailikahi, Honouliuli. Here are its boundaries: to the North, the pa Aina of Honouliuli; to the East, the pa Aina; to the South, the house of Kuahine; to the West, Laau lapalapa*.</p> <p>Done by Keinohananui X</p> <p>[* Lapalapa (Cheirodendron) is an endemic mountain tree. It is unlikely that the lapalapa was found growing in the lowlands of Niukee. We suggest that the written form "lapalapa" was a transcription error as frequently occurred in these records, and the reference was actually "laau kalakala" as in other claims in Honouliuli. Laau kalakala being used to describe buffer of planted "Panini" (Opuntia megacantha), an introduced cactus.]</p>
NT	3	6-7	755	Keinohananui	Niukee	<p>Honouliuli.</p> <p>Kuhemu sworn and stated. I know this place at Nukee [Niukee], Honouliuli, it is a kalo land and a kula section. The boundaries are: mauka, my place; towards Honolulu, Kuahine's land; makai, Paele's place; towards Waianae, Honaunau's land. There is no wall there, and Keinohananui has one house there.</p>

						Keinohanuanui received it from Honaunau in the year 1838, and his residency has been in peace to this day. Kalama sworn, and states. I know this place exactly as Kuhemu has stated here. Honaunau received the land from Keano, his wife. No one has objected.
FT	2	275	755	Keinohanuanui	Niukee	Honouliuli. 17 April 1848. Kuhemu sworn. This place is in Niukee in Honouliuli, Ewa, bounded: Mauka by my waste land; Honolulu by Kuahine's kalo land; Makai by Paele's land; Waianae by Honaunau's [Honaunau] waste land. There is a general fence; and one house on it belonging to claimant, who lived there from about 1839 in peace. He got it from Honaunau, konohiki before that year. Kalama sworn. I know this place and that the previous statements are correct.
						Royal Patent 1277 (Keinohanuanui no Kaope)
NR	2	413	756	Kauouo	Kaaumakua	Honouliuli. Sep. 18, 1847. To the honorable Commissioners who quiet land title of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. This land is there at Kaaumakua, Honouliuli, Island of Oahu. Here are its boundaries: to the North, the land of Pio; to the East, the land of Napahi; to the South, the pa Aina of Kaaumakua; to the West, that land of Hilea. It was given to me by Kaope. By Kauouo X
NT	3	7	756	Kauouo	Kaaumakua	Honouliuli. 17, April 1848. Maakuia sworn and stated. I know this place at Kaaumakua, Honouliuli, and the boundaries are: mauka, Kapi'o's land; towards Honolulu, Napahi's land; makai, a kula section for Kekauonohi; towards Waianae, Hilea's land. The pa Aina is the only wall on this place. There is no house. Kaope gave this land to Kauouo in the year, 1847. Kaope got the land from Kekauonohi. There is no other claim there. Kinolua sworn and stated. I know this place and all the particulars just as Maakuia has stated.
FT	2	275	756	Kauouo	Kaaumakua	Honouliuli. 17, April 1848. Maakuia, sworn. I know this place. It is in Kahaumakua [Kaaumakua], Honouliuli, Ewa, consisting of one kalo patch, bounded: Mauka by Pio's land; Honolulu by Napahi's; Makai by waste land of Kekauonohi; Waianae by land of Hilea. There is neither house nor fence, besides a general one. Claimant got

						<p>the place from Kaope in 1846 as a gift, who had it from Kekauonohi. He is a konohiki. I know of no dispute existing concerning this place.</p> <p>Kinolua, sworn, I know the previous statement to be correct.</p>
						Royal Patent 6934
NR	2	414	757	Kaniau	Kamilomilo	<p>Honouliuli. Sep. 19, 1847.</p> <p>To the honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claims. This land is there at Kamilomilo, Honouliuli, Island of Oahu. Here are the boundaries: to the North, the stream of Makaii; to the East, the stream of Makaii and the Loi land of Kalanihopu; to the South, the Loi land of Kalanihopu and some houses of mine that stand there.</p> <p>By me, Kaniau X</p>
NT	3	24-25	757	Kaniau	Kamilomilo	<p>Honouliuli. 24, April 1848.</p> <p>Pue sworn and stated. I know the land of Kaniau at Kamilomilo, Honouliuli. There is one parcel, a house lot. The boundaries are: mauka, Kalanihopu's land; towards Honolulu, the estuary; makai, Nunu's land; towards Waianae, Kanahuna's land. There is no wall at his place. There is one house for Kaniau there, and one loi. He got his land from Kawaa, it is an old tenancy for him, in the time of Kamehameha I. No one has objected to him.</p> <p>Keliiaa sworn. I know this place exactly as Pue has stated.</p>
FT	2	287	757	Kaniau	Kamilomilo	<p>Honouliuli. 24, April 1848.</p> <p>Pue, sworn. This land is in Kamilomilo, Honouliuli, Ewa, bounded: Mauka by Kalanihopu's place; Honolulu by the Honouliuli stream; Makai by Nunu's place; Waianae by Kanahuna's land. Claimant has one house & one patch, but no fence besides the public one. He received it from Kawaa and has lived upon it to the present time in peace from before the time of 1st Kamehameha.</p> <p>Keliiaa, sworn, and confirmed the previous testimony in the several parts.</p>
						Not Awarded
NR	2	414	758	Nihua	Niukee	<p>Honouliuli. Sept. 19, 1847.</p> <p>To the Honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claims. This land is there at Nukee [Niukee], Honouliuli, Island of Oahu. Here are it boundaries: to the North, a pali and my houses; to the East, the land of Kinolua, and the land of Kamalae;</p>

						to the South, the land of Kinolua; to the West, the land of Nohunohu. The right was given to me by Kinolua, though my residency was from before then. By me, Nihua
NT	3	7-8	758	Nihua	Niukee	Honouliuli. 17, April 1848 Kinolua sworn and stated. This place is there at Niukee, Honouliuli. There are four loi and a kula section in one place. The boundaries are: mauka, Kekauonohi's land; towards Honolulu, Kamalae's land; makai, my land; towards Waianae, Nohunohu's land. Nihua received the land from Honaunau in the year, 1838, and held it peaceably to this time. No one has objected to him. Maakuia sworn and stated. I know this place and all the particulars exactly as Kinolua has stated.
FT	2	275-276	758	Nihua	Niukee	Honouliuli. 17, April 1848. Kinolua, sworn, This place is in Niukee in Honouliuli, Ewa, containing 4 patches and some upland [area], bounded: Mauka by land of Kekauonohi; Honolulu by land of Kamalae; Makai by Kinolua's; Waianae by Nohunohu's place. Claimant got it from Honaunau in 1834 and has held it ever since in peace. There is one house of claimant's on the place in which he lives. Maakuia, sworn, confirmed the previous account in each part.
						Royal Patent 4309
NR	2	415	759	Liliu	Loloulu	Honouliuli. Sep. 16, 1847. To the honorable Commissioners who quiet land title of the Hawaiian Island. Aloha to you. I hereby tell you of my claim, pursuant to the law. This land is there at Loloulu, Honouliuli, on the Island of Oahu. Here are its boundaries: to the North, the land of Kaalauahi; to the East, Lokoeli; to the South, the land of Kahakuliiiii; to the West the land of Kama. It was given to me by my Wife, Kalauani, and from Kaope in this time. Aloha to you. Done by me, Liliu X

NT	3	130-131	759	Liliu		<p>Honolulu. July 3, 1848</p> <p>Pio sworn and stated. I know the place of Liliu in the loko of Kahakuliilii at Honouliuli. The boundaries are: There is only Kahakuliilii's land surrounding it outside the boundaries. This place was gotten by Liliu in 1837 from Kalauani who died.</p> <p>Kahakuliilii sworn and stated. I confirm that this land was given to Liliu, and I know exactly as Pio has state. No one has objected.</p>
FT	2	369	759	Liliu		<p>Honouliuli. 3 July 1848.</p> <p>Pio sworn. This place is in Honouliuli, Ewa, and includes the 2/3ds of the fish pond in the former claim (872) unappropriated by it. It is entirely enclosed by Kahakuliilii's land. Claimant got it from Kalauani in 1837 and there is no dispute about it.</p> <p>Kahakuliilii, sworn, I am the son of Kalauani and know that my mother gave the pond as described. I have no claim to it.</p>
						Not Awarded
NR	2	415-416	760	Kuhemu	Niukee Kailikahi	<p>Honouliuli. Sep. 16, 1847.</p> <p>President and the honorable Commissioners who quiet land claims of the Hawaiian Island. Aloha to you. I hereby tell you of my claim. It is as you commanded in the law, and I tell you my claim. It is there at Nukee [Niukee], in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: to the North, the land of Kawahamana and the loko o Nihola; to the East, Lokoeli; to the South, the land of Kaalauahi; to the West, the land of Kaalauahi.</p> <p>Here is my second claim and its boundaries: to the North, the land of Paele folks, and the land of Aarona Nakai; to the East, The land of Kaunahi; to the South, the land of Hapauaea; also to the West.</p> <p>Here is my third claim, some Loi, its boundaries are: to the North, the land of Kaalauahi; to the East, the land of Kaalauahi; to the South, the land of Maakuia; to the West, the land of Kaunahi.</p> <p>It was given to me by Kaunahi, and no one has objected to me.</p> <p>Here is my house claim. It is there at Kailikahi, in this land of Honouliuli, Ewa, Island of Oahu. Here are its boundaries: to the North, the pa Aina of Honouliuli; to the East, the houses of Kuahine and Keinohanui; to the South, the pali of</p>

						<p>Kihewamakawalu; to the West, the house of Aalona Nakai.</p> <p>I am with appreciation,</p> <p>By Kuhemu</p>
NT	3	8	760	Kuhemu	Niukee	<p>Honouliuli.</p> <p>Kinolua, sworn and stated. I have seen this place at Nukee [Niukee] in Honouliuli. There are three patches and a kula section. They are not together in one area. The boundaries of the first section are:</p> <p>Mauka, Kuahine's place; towards Honolulu, Nakai's place; makai, Kawahamana's place; towards Waianae, Hapauea's land.</p> <p>The second parcel is: mauka, Kawahamana; towards Honolulu Kekauonohi; makai, her land and the land of Kekaalauahi [Kaalauahi]; towards Waianae, Kekaalauahi's land.</p> <p>The third is: mauka, Kekaalauahi's place; towards Honolulu, his land as well; makai, Puanani and Maakuia's land; towards Waianae, Kaunahi's land. Kuhemu's land was from Honaunau in the year 1839. No one has objected to Kuhemu.</p> <p>Kalama sworn by the word of God and stated. I have seen this place and it is exactly as Kinolua has just told you here.</p>
FT	2	276	760	Kuhemu	Niukee	<p>Honouliuli. 17 April 1848.</p> <p>Kinolua sworn. I know this place. It is in Niukee, Honouliuli, Ewa. Consisting in 3 separate kalo patches and some upland (afterward disallowed).</p> <p>1. Kalo patch, bounded: Mauka by Kuahine's land; Honolulu by Nakai and Kekauonohi's land; Makai by Kawahamana; Waianae by Haapauea's.</p> <p>2. 1 kalo patch, bounded: Mauka by Kaawahamana's land; Honolulu by Kekauonohi's; Makai also & by Kaalauahi's; Waianae by Kaalauahi's land.</p> <p>3. 1 kalo patch, bounded: Mauka by Kaalauahi's land; Honolulu also; Makai by Puanani & Maakuia's; Waianae by Kaunahi's land.</p> <p>Claimant got these lands from Hoonauanau before 1839 and has lived in possession of them to this time in peace.</p>

						<p>The upland belongs to Hoonounau still.</p> <p>Kalama, sworn, and knew the previous statement to be correct.</p>
						Royal Patent 3803
NR	2	417	761	Kinolua	Niukee & Kailikahi	<p>Honouliuli. Sept. 17, 1847.</p> <p>President and honorable Commissioners who quiet land claims of the Hawaiian Island. Aloha to you. I hereby tell you of my claim There land is there in Niukee, Honouliuli, Ewa, Island of Oahu. It is bounded on the North by the land of Kekukahiko [Kukahiko]; on the East, by the land of Kamaala; on the South by the Poalima Loi; toward the West, the land of Kamalae. Here is my second claim: on the North the land of Nihua; on the East, the land of Kamalae; Towards the South, the stream of Makaii; and to the West, a Poalima and the land of Healani.</p> <p>Here are my claims for cultivated kula: Here are the boundaries: towards the North, the pali of Kaluamano; towards the East, the kula land of Honaunau; towards the South, Kaluamano; towards the West, the kula land of Kamaala.</p> <p>Here is my second Kula claim. Towards the North, a cliff; towards the East, the land of Kamaalae; towards the South, the land of Nihua; towards the West, the land of Nihua.</p> <p>Here is my third Kula claim. Towards the North, a cliff; towards the East, the kula land of Nohunohu; towards the South, the land of Nohunohu; towards the West, the land of Kauhi.</p> <p>Here are my house claims. There at Kailikahi, a purchased place in Honouliuli. Here are its boundaries: towards the North the pa Aina of Honouliuli; towards the East, the house of Aarona Nakai; towards the South, the house of Paele; towards the West, a laau lapalapa [see note in Helu 755, regarding use of this term]. Honaunau gave these lands to me, and my residency has been from before the time of Kamehameha I.</p> <p>Here is the Kula of mine. Here are its boundaries: toward the North, a Poalima; towards the East, a Poalima of Kamakoa; towards the South, the Stream of Makaii; towards the West, the land of Kamalae.</p> <p>By Kinolua</p>

NT	3	9	761	Kinolua	Niukee Ilikahi	<p>Honouliuli. 17 April 1847.</p> <p>Maakuia sworn and stated. I know this place at Niukee, Honouliuli, in Ewa, a moo kalo, two parcels of kula, and a houses site. There are five parcels.</p> <ol style="list-style-type: none"> 1. The boundaries of the first parcel are: mauka, Nihua's land; towards Honolulu, Kamaala and Kekauonohi's land; makai the stream; towards Waianae, Healani's land. There are six loi. 2. The boundaries of parcel two are: mauka, Kukahiko's land; towards Honolulu, Kamaalae's land; makai, Kekauonohi's land; towards Waianae, Kamalae's land. 3. Mauka, Kekauonohi's kula land; Towards Honolulu, Kamaalae's land; makai, Nihua's land; towards Waianae, also Nihua's land. 4. The boundaries are: mauka, Kekauonohi's kula land; towards Honolulu, Nohunohu's land; also towards the shore; towards Waianae, Kauhi's land. 5. This is a house site at Ilikahi, Honouliuli, with a house there. The boundaries are: mauka, the pa Aina; towards Honolulu, the houses of Kamalae and Paele; towards Waianae, the hale halawai (meeting house) and laau kalakala (thorny plants – Panini cactus). Kinolua received this land from Honaunau, but it was long before 1837, and the house lot was a vacant place. <p>Kalama sworn and stated. I have seen this place, it is exactly as Maakuia has stated in all the particulars.</p>
FT	2	276-277	761	Kinolua	Niukee	<p>Honouliuli. 17 April 1848.</p> <p>Makuia [Maakuia] sworn. I know this place, it is in Niukee, Honouliuli, Ewa. It consists of five separate pieces.</p> <ol style="list-style-type: none"> 1. kalo patch 6 in number. Bounded: mauka by land of Nihua; Honolulu by Kamaala and Kekauonohi; makai, Honouliuli stream; Waianae by Healani's land. 2. One kalo piece: mauka by Kukahiko's land; Honolulu by Kamaala's; makai by kalo land of Kekauonohi; Waianae by place of Kamalae. 3. Vacant land, bounded: mauka by Kekauonohi's land; Honolulu by Kamalae's place; makai by Nihua's, also Waianae.

						<p>4. Vacant land, bounded: mauka by Kekauonohi's land; Honolulu by Nohunohu's place; makai, also Waianae by Kauhi's place.</p> <p>5. Vacant land. There is one house on this piece belonging to claimant, who lives there. It is bounded: Mauka by the public fence; Honolulu by Kamalae's and Nakai's lands; makai by a Pali and Paele's house; Waianae by the Meeting house and prickly pear [Opuntia megacantha] fence.</p> <p>These three vacant lands are all cultivated. Claimant received all these lands except the last from Hoonounau before 1839 and the last house lot he took up at or before that time, and has possessed them all without dispute to the present time.</p> <p>Kalama sworn, and confirmed the previous statements and knew of no other claims to these lands</p>
						Royal Patent 869
NR	2	418	762	Kalama	Kaaumakua	<p>Honouliuli. Sep. 18, 1847.</p> <p>To the Pres. and the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my claim, before the time as instructed for telling it to you. This land is It is there at Kaaumakua, Honouliuli, Island of Oahu Here are its boundaries: on the North, the Loi of Alae, Waa and Loloulu; towards the East the Poalima loi of Kuaihee and the land of Perekane [Pelekane]; towards the South, the pa Aina of Kaaumakua; towards the West, the land of Naholowaa, and some houses, the place where my house stands. Kaope gave me these properties at this time, but my residency has been the same since olden time, from my parents.</p> <p>I am with appreciation,</p> <p>By Kalama X</p>
NT	3	21	762	Kalama	Kaaumakua	<p>Honouliuli April 24 [1848].</p> <p>Keliiaa sworn and stated. I know this place of Kalama at Kaaumakua in Honouliuli, at Ewa, there are two parcels. The boundaries of the first parcel, which is the house lot, are: mauka, Naholowaa; towards Honolulu, the land of Pekane [Paekane]; makai the pa Aina; towards Waianae, Lauili's place. This place is not fenced. There is one house for Kalama at this place.</p> <p>2. The boundaries of the kalo land are: towards Honolulu, Pekane's [Paekane] land; makai, the pa Aina; towards Waianae, Naholowaa's land and Lauili's land;</p>

						<p>mauka, a Government Loi. There are four loi. The land has been cultivated. There is no house on this place. Kalama had the land from Kaope, and Kaope had the land from Kawaa, it was in the time of Kuihelani, and from that time, Kalama has resided there in peace. No one has objected.</p> <p>Maeaea sworn and stated. I know this place just as all the things that Keliiaa has stated.</p>
FT	2	284	762	Kalama	Kaaumakua	<p>Honouliuli. 24 April 1848.</p> <p>Keliiaa sworn. I know this place. It is in Honouliuli [Honouliuli], Ewa, Kaumakua [Kaaumakua] is the name of the ili. It is in two pieces.</p> <ol style="list-style-type: none"> 1. House lot, bounded: Mauka by Naholoa's [Naholowaa's] land; Waititi by Paekane's house lot; Paaina Makai; Waianae by Laulii's land. 2. Second piece bounded: Mauka by Government land; Honolulu by Paekane's land and the konohiki, Kealiihonui; Makai by Government fence; Waianae by Naholowaa and Laulii. It is principally kalo land. <p>Claimant derived those pieces from Kaope in time of Kamehameha 1st, through his ancestors, and has held them to the present time. Without anyone disturbing the right.</p> <p>Maeaea sworn and confirmed the previous testimony in every particular.</p>
						Royal Patent 5141
NR	2	419	763	Keliiaa	Hiwa, Poohilo, & Mauakapuaa	<p>Honouliuli. Sep. 20, 1847</p> <p>To the honorable Commissioners who quiet land titles of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. This land is there at Hiwa, Honouliuli, Island of Oahu. Here it is: on the North, the land of Loloulu; on the East, the land of Kawaole and the land of Mili and the land of Kauinui; on the South, the house of Kikala and the house of Ohai; on the West, a pali.</p> <p>Here is my second claim. There at Poohilo in Honouliuli. Here are its boundaries: on the North, the land of Kawahala [Kalawaha ?]; on the East, the land of Opiopio [Piopio], and the land of Kaewa; on the South, the land of Kaewa and the land of Oni; on the West, the land of Manaole, and a Loi between my land and that of Opiopio, that is for him.</p> <p>Here is my third land claim. It is there at Mauakapuaa, in Honouliuli. Here are its boundaries: on the North, that land of Kumupopo; on the East, the Loko of Kalahu; on the South, the pa Aina; on the West, the houses of Kapioho.</p>

						<p>Here is my house claim. There at Poohilo and Maui. Here are the boundaries: on the North, the land of Oni; on the East, the land of Oni, the land of Koi, and the house of Kehuna [Kanhuna]; on the West, the pali of Makaakua.</p> <p>Done by me, Somona [Solomona] Keliiaa X.</p>
NT	3	21-22	763	Keliiaa	Hiwa, Poohilo & Moakapuaa	<p>Honouliuli. 24, April.</p> <p>Pue sworn and state. I know the place of Keliiaa, there at Hiwa, Poohilo and Moakapuaa with the house lot. The boundaries of the house lot are: mauka, Oni's land; towards Honolulu, Puehu's land; makai, Kanhuna and Koi; towards Waianae, a pali. There is no wall at this place. There is one house for Keliiaa, and to houses for his father, whose name is Puehu, and the fourth house is for Koi.</p> <p>2. The boundaries of the land at Poohilo with two loi. Mauka, Opunui's land; towards Honolulu Opiopio's land; makai, Kaewa's land; towards Waianae, Kauinui's land. This place is not enclosed. There is no house.</p> <p>3. The boundaries of the parcel at Hiwa are. It is a moo aina with 13 loi on it: mauka, Napahi's land; towards Honolulu, Kaui's land; makai, Kalaoa's land; toward Waianae, a pali. There is one house there which is for his father, and the 13 loi, he lives there at this time.</p> <p>4. The boundaries of the land at Moakapuaa are: mauka Kumupopo's land; towards Honolulu, Laulii's land; makai, Kumupopo's land; towards Waianae a pali; Keliiaa got this land from Punielua it was in the time after the death of Kahekili [Kanehekili] in the year 1843, and his residency has been peaceful there until this time. But the house is an old residency of his father, and Keliiaa got it from him. This place was gotten by the father of Keliiaa in the time of Peleiolani, and residency has been peaceful to this time at the house and two loi. The moo land at Moakapuaa, that place was gotten by Keliiaa in the year 1845. No one has objected to him.</p> <p>Maeaea sworn, and states. I know the place of Keliiaa, exactly in all things as Pue has stated for Parcels 1, 2, 3 and 4.</p>
FT	2	284-285	763	Keliiaa		<p>Honouliuli. 24 April 1848.</p> <p>Pue sworn, I know this land, it is in land of Honouli [Honouliuli], Ewa, consisting of four pieces.</p> <p>1. House lot, bounded by Oni's land; Honolulu by Puehu's land; Makai,</p>

						<p>Kuhinana and Koi; Waianae by a ravine. It has only the public fence. There are four houses. Claimant owns 1. Puehu, father of claimant owns two, and Koi 1. Witness after stated that Koi's house was out of the bounds of this land and that there were only 3 houses on Claimant's place.</p> <p>2. Second piece. Two patches, bounded: Mauka by Opunui's place; Honolulu by Opiopio's land; Makai by Kaewa's; Waianae by Kauinui's place.</p> <p>3. Third place, Kalo land and other, containing about 13 patches, bounded: Mauka by Napahi's land; Waititi by Kauinui's land; Makai by Kalaoa's; Waianae by a ravine. It has one house.</p> <p>4. Fourth is bounded: Mauka by Kumupopo's land; Honolulu by Kalaulii and Kalahu; Makai by Kumupopo; Waianae by the ravine.</p> <p>Claimant received the house lot from his father, Puehu, and has occupied it ever since 1836 or 7, the time of his getting it, in peace. Claimant obtained also the second lot at the same time from Puehu.</p> <p>He received this lot, No. 3, from his own father, Naulu a long time back, his ancestors having possessed the lot.</p> <p>He received No. 4 from Punielua about 1843 as a gift. Punielua possessed this lot from his [illegible]. He is living on Hawaii. Claimant has held all these places in peace to the present time.</p> <p>Maeaea sworn, confirmed the previous statement in every part.</p>
						Royal Patent 3384
NR	2	420	764	Maeaea	Kauilahanau, Lihue & Pohakea	<p>Honouliuli. Sep. 16, 1847.</p> <p>To the President and honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my claim. This land is there at Kauilahanau. At Lihue, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: to the North, Pumaialau; to the East, Kalakiki; to the South, Kawaipapa.</p> <p>Here is my second claim, and here are its boundaries: on the North, Kawaipapa; to the East, Kalakiki; to the South, the alapii of Pohakea; towards the West, Pohakea.</p> <p>They were from my parents, who have died, and they bequeathed it to me. And at this time my residency if from Haae.</p>

						I am yours with appreciation. Maeaea X
NT	3	23	764	Maeaea	Lihue	Honouliuli. 24, April [1848]. Paele sworn and stated. I know the place of Maeaea, It is there at Lihue, adjoining with Waialua. It is a kula land in two parcels. The boundaries of the first parcel are: Mauka, Kanehoa; towards Honolulu, Kunia; Makai, Opunaha; towards Waianae, Pohakea. There is no wall at this place, and one house there. The house was burned by a fire and his is thinking of making a new house. 2. The boundaries of the second parcel are: Mauka Nakai's land; Honolulu, the kula of Kunia; Makai, Opunaha; towards Waianae, Pohakea. Maeaea got the land from Kawaa, and Kawaa got if from Kekumanoha. He resides there in peace at this time. There is no wall at this place. There is no house, and no one has objected to him. Keliiaa sworn and stated. I know this place in all particulars just like Paele has stated, but it was from Keaona, Maeaea's father that he received the land in the time of Kamehameha I. It was in the time of Kamehameha II that Maeaea got the land. No one has objected.
FT	2	285-286	764	Maeaea	Lihue	Honouliuli. 24, April [1848]. Paele, sworn, This land is in Lihue, Honouliuli, Ewa, in two pieces. 1. is bounded: Honolulu by Kunia (land); Mauka, Kanekoa (land); Makai by Opunahoa (land) Waianae by Punaha Stream. There has been a house but it was burnt down. 2. Second lot, bounded: Mauka by Nakai; Honolulu by vacant land called Kunia; Makai by Opunaha stream; Waianae by ravine. Claimant derived these places from Kawaa in time of Kamehameha 1 st through his ancestors, and has held the land without dispute to the present time. Keliiaa, sworn. Confirmed the evidence given, and knows no counter claimant.
						Not Awarded
NR	2	420	765	Kamala	Niukee & Kailikahi	Honouliuli. Sep. 17, 1847.

						<p>To the President and honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my claim. The land is there at Nukee [Niukee], Honouliuli, Ewa, Island of Oahu. Here are its boundaries: to the North, a pali; to the East, the land of Kekukahiko and the land of Kamaala; to the South, the stream of Makai; to the West, the land of Kinolua. Here is my house claim, it is there at Kailikahi, in Honouliuli. Here are its boundaries: on the North the pa Aina of Honouliuli; towards the East, a pa Aina; towards the South, the Alanui; towards the West, he laau lapalapa [see not on this term in Helu 755]. Punahoa gave the property to me, and in this time, Kinolua has given it tom me.</p> <p>I am with appreciation, your servant,</p> <p>By Kamalae X</p>
NT	3	23-24	765	Kamalae	Niukee	<p>Honouliuli. 24, April [1848].</p> <p>Paele sworn and stated. I know this place at Nukee [Niukee] in Honouliuli. It is a mooaina and a house lot. The boundaries of the house lot are: Mauka, the pa aina; towards Honolulu, Nakai's land; Makai, a pali; towards Waianae, Kinolua's land. This place is not enclosed with a wall, there is one house for Kamalae there. The house was for Punahoa, his father, who died. Kamalae received this place in the year 1839. No one has opposed him.</p> <p>2. The boundaries of the kalo land are: Mauka, a pali; towards Honolulu, Kekukahiko's land; Makai, the stream; Waianae, Kinolua and Nihua's land. This place has no wall, and there is no house. There are five loi and some kula. His land came from Punahoa in the time of Kalola. The public wall is the only wall on this place.</p> <p>Maeaea Sworn and stated. My knowledge of this place is the same as Paele has stated.</p>
FT	2	286	765	Kamalae	Niukee	<p>Honouliuli. 24 April [1848].</p> <p>Paele, sworn, This place is in Nukee [Niukee], Honouliuli, Ewa. It is in two pieces.</p> <p>1. House lot, bounded: Mauka by Government fence; Honolulu by Nakai's with a pali; Makai, and Waianae by Kinolua. There is no other fence than the public one. Claimant owns one house on it from his father, Kapunahoa, who built it, from [whom] he got the land about 1837.</p> <p>2. is bounded: Mauka by a ravine; Honolulu, Kinolua's and Kukaikoi; Makai by</p>

						<p>the stream of Honouliuli; Waianae by Kinolua's and Nihua's. Consisting of five kalo patches and other land.</p> <p>Claimant got it with the first at the same time and from his father, Kapunahoa.</p> <p>Maeaea, confirmed the statement made in the several particulars.</p>
						Royal Patent 6509
NR	2	421	766	Paele	Niukee Kailikahi	<p>Honouliuli. Sept. 16, 1847.</p> <p>To the honorable Commission who Quiet Land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim pursuant to the order for such things which you issued. This land is there at Nukee [Niukee], Ewa, Island of Oahu. Here are its boundaries: towards the North, Kaluamano; toward the East, the land of Keinohanuanui; towards the South, the land of Hapauea; towards the west, the land of Kamaala. Kinolua gave this place to me, and no one has objected. That is it. Here is my House. The place where it stands is at Kailikahi, Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the houses of Kinolua; towards the East, the houses of Aarona Nakai, and the cliff of Kihewamakawalu; towards the west, the religious meeting house of Jehovah.</p> <p>Aloha to you. I am with appreciation, you servant.</p> <p>By Paele X</p>
NT	3	24	766	Paele	Niukee	<p>Honouliuli. 24, April [1848].</p> <p>Kamaalae sworn and stated. I know the place of Paele. It is there at Nukee [Niukee] in Honouliuli, a moo aina and a house lot. Its boundaries are: Mauka, a cliff; towards Honolulu, Keinohanuanui's land and land of Kamaala; Makai, Kuhemu's land and that of Hapauea; [Waianae not cited]. The pa aina is the only wall at this place. There are two houses for Paele there with six loi. Pale received it from Kalola in 1837, and he resided there at this time in peace.</p> <p>Maeaea Sworn, and stated. My knowledge of this place is exactly the same as stated by Kamaalae.</p>

FT	2	286-287	766	Paele	Niukee	<p>Honouliuli. 24 April [1848].</p> <p>Kamalaē, sworn, This place is in Nukee [Niukee], Honouliuli, Ewa, bounded: Honolulu by Keinohananui & Kuahine; Mauka by ravine; Waianae by Honaunau's place & Kamaala's; Makai by Kuhemu's & Hapauea's.</p> <p>Claimant has two houses on the land and six kalo patches. He got it from Kalola in about 1837, who was konohiki.</p> <p>Claimant has never been detached in his possession.</p> <p>Maeaea, sworn, confirmed the previous statement and knows of no counter claimant</p>
						Royal Patent 1086
NR	2	422	767	Hapauea	Niukee	<p>Honouliuli. Sep. 18, 1847.</p> <p>The honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my claims, before the time required by the law. The land is there in Honouliuli, Nukee [Niukee], on the Island of Oahu. Here are its boundaries: towards the North, the land of Paele; towards the East, the land of Kaunahi; towards the South, the land of Kaalauahi and Nakai; towards the West, the Land of Kaunahi. It was given to me by Paahana.</p> <p>I am with appreciation,</p> <p>By Hapauea X</p>
FT	3	475	767	Hapauea	Niukee	<p>Honouliuli. 2nd August 1853</p> <p>Kaopala, sworn, says he knows the land of claimant at Honouliuli, Nukee [Niukee], Ewa. It consists of 2 kalo patches and a house site.</p> <p>The 2 patches form one piece, bounded: On Waialua side by Paele's land; Makai by Waikele's land; Honolulu side by Kaunahi's land. His house site is in another place. It is not enclosed. He received the 2 patches from Honaunau, the konohiki, a long time ago and has held ever since in peace.</p> <p>Kumupopo, sworn, say he knows the land of Clt., 2 kalo patches & a house site. He received the patches from Honaunau before the death of Kinau. He has held the same without dispute.</p>
						Awarded, no Royal Patent Issued

NR	2	422-423	768	Pio	Niukee Kaaumakua	<p>Honouliuli. Sep. 19, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. This land is there at Kaaumakua, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the stream of Makaii; towards the East, the land of Kalauhala; towards the South, the land of Kauouo; to the West, the land of Nunu, and the land of Kaimuena. This place was given to me by my wife from before, to this time.</p> <p>Here is my House claim. Here are its boundaries: towards the North, the house of Kaimuena; towards the East, the beach of Kaaumakua; towards the South, the cliff of Holeinui; towards the West, the cliff of Holeinui.</p> <p>Here is the land claim of mine at Nukee [Niukee], in Honouliuli. Here are its boundaries: towards the North, the land of Aalona Nakai; towards the East, the land of Kaalauahi; towards the South, the Loi of Kuaihee, which is for Honaunau; toward the West, a Poalima Loi.</p> <p>Here is my fourth claim: towards the North, a Poalima Loi; towards the East, Kuaihee; towards the South, the stream of Makaii; towards the West, the land of Kawahamana and Kamakaa. It was given to me by Nioi, and at this time from Honaunau.</p> <p>Done by me, Pio X</p>
NT	3	129-130	768	Pio	Niukee Waioha	<p>Honouliuli. 3, July [1848].</p> <p>Kahakuliilii Sworn and state. I know the place of Pio at Kaaumakua and Niukee, in Honouliuli, and the house lot at Waioha. The boundaries of the first parcel are:</p> <p>Mauka, Kalaihopu's land; towards Honolulu, Kalauhala's land; Makai, the pa aina; towards Waianae Nunu's land and Kumuhea's [Kaimuena] land. This has four loi, there is now house, and there is no wall. Pio got this land from Kaope, it is from Nuuanu. No one has opposed him.</p> <p>2. The boundaries of the parcel at Niukee are: Mauka, Kaunahi's land; towards Honolulu, Kaalauahi's land; Makai, Kaunahi and Maakuia; towards Waianae, a muliwai. Pio has two houses there, also two loi, a pa puaa (pig enclosure), and planted trees. Wiwi gave Pio the land in the year 1843, or perhaps 4. At the death of Wiwi he obtained this land. No one has objected.</p>

						<p>3. The boundaries of the house lot are: Mauka, Kaimuena's land; towards Honolulu, the shore; Makai, the kula of Kaope; towards Waianae, Kaope's land also. This place is enclosed with a wall, and there is one house for Pio, where he lives in peace to this day. Pio got he lot from Hapai upon his death in 1836, when he willed the lot to Pio.</p> <p>Liliu Sworn and states. I know this place exactly as Kahakuliilii has stated.</p>
FT	2	368	768	Pio	Niukee	<p>Honouliuli. 3, July [1848]</p> <p>Kahakuliilii, sworn, This land is in several pieces; one piece is in Kahaumakua [Kaaumakua], Honouliuli, Ewa; another in Nukee [Niukee], Ewa; the other is in Waioha, Ewa.</p> <p>1. First. Kahaumakua, bounded: Mauka by Kalaihopu's [Kalanihopu] land; Honolulu by Kalauhala's; Makai by Govt. fence; Waianae by Nunu & Kahumuena's [Kaimuena] lands. There are 4 kalo patches, no house nor fence. Claimant got it from Kahope [Kaope], former konohiki in time of Hewahewa, and has ever since held it undisturbed.</p> <p>2. Second, Nukee, bounded: Mauka by Kauanahi's [Kaunahi] land Uia's and Nakai's; Honolulu by Kalauahi's [Kaalauahi] land; Makai by Kauanahi & Makuia's [Maakuia]; Wainae [Waianae] by Honouliuli stream. Pio has two houses on this land, and two kalo patches, no fence. Pio got this land from Wiwi about 1843. He is dead; he gave it by will when he died to claimant, and has been held undisputed.</p> <p>3. House lot, Waioha, bounded: Mauka by Kaamuena's[Kaimuena] land; Honolulu by Honouliuli stream; Makai by waste land of Ope [Kaope]; also Waianae. It is fenced and has 1 house. The claimant got this place from Hapai who willed it to him before he died. This was in 1836 and it has ever since been held in peace.</p> <p>Liliu, sworn, and confirmed the testimony now given in the 3 lots, and knew of no counter claim to any of them.</p>
						Royal Patent 2337
NR	2	423-424	769 / 1570 B	Pekane (Paekane)	Kaaumakua	<p>Honouliuli. Sept. 18, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim, for Loi, kula and house, as you have instructed pursuant to the Source Law This land is there at Kaaumakua: towards the North, the land of Pio; towards the East, a Poalima loi named Maniau; towards the South, the pa Aina of Kaaumakua; towards the</p>

						<p>West, the Poalima loi named Kuaihee, the land of Kalama, and several houses, one being mine that is standing there.</p> <p>Here is my second claim, a Loko ia (Fish pond) made by me. Here are its boundaries: towards the North, the sea/fishery of Kaaumakua; towards the East, the seas/fishery of Kaaumakua; towards the South, a hillock of land and the house of Naholowaa; towards the West, the kula land of Mokumeha. Kaope gave it to my, though my residency is an old one at this place.</p> <p>Done by me, Pekane X</p> <p>[See continuation of claim recorded in Helu 1570 B]</p>
						Not Awarded
NR	2	456-457	827 / 9351	Kauakahilau	Poohilo	<p>Honouliuli. Oct. 11, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. It is there at Poohilo in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Hinaa; towards the east, the land of Oni and the house of Kekuahilo; towards the South, the land of Oni; towards the West, Hopenui.</p> <p>Here is my second land claim. Here are its boundaries: toward the North, a cliff; towards the East, the land of Hinaa; towards the South, the land of Hinaa; towards the West, the pa Aina of Poohilo.</p> <p>Here is my house claim: towards the North, Hopenui; towards the east, Hopenui and the land of Manaole; towards the South, the house of Kawahaea; towards the West, the pa Aina of Poohilo.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Kauakahilau X</p> <p>[See also Helu 9351.]</p>
NT	2	588	827	Kauakahilau	Poohilo	<p>Honouliuli. 27, March [1848].</p> <p>Kaekuna sworn and stated. I know this place, there at Poohilo in Honouliuli, at Ewa, Oahu. The boundaries of the land are: toward Honolulu, the land of Hinaa and Oni; Mauka, the stream; also towards Waianae; Makai, Oni's land.</p> <p>2. The boundaries of the house lot, land of Hopenui are: Mauka the pa aina at Aumakua [Kaaumakua]; Makai, Hopenui. Kauakahilau received the land from</p>

						<p>Kealiihonui, perhaps about 1834, and he has lived there to this time. The pa aina is the only wall at this place. There is one house for Kauakahilau there.</p> <p>Kawahaea Sworn on the Holy Bible and stated. I know this place and particulars exactly as Kaekuna has stated. I have seen no one else who has a claim there.</p>
FT	2	250-251	827	Kauakahilau		<p>Honouliuli. March 27 [1848].</p> <p>Kaekuna, sworn, I know this place called Honohulihuli [Honouliuli] in Ewa, consisting of a house lot & kalo land.</p> <p>1. bounded: Honolulu side by Hinaa & Oni's land; Mauka by the brook separating it from Hopenui's place; Waianae side by the same stream separating it from Nakai's; Makai by Oni's place.</p> <p>The above is relating to the kalo land.</p> <p>2. House lot is bounded: Honolulu by place of Hopenui; Mauka by a land fence erected for cattle; Makai by Kaumakua [Kaaumakua] between which & this land is Hopenui's land; Makai also by a stream dividing it from Hopenui's.</p> <p>Claimant received these lots from Kealiihonui in 1834 and has lived there ever since without dispute.</p> <p>It is partly fenced and has one house belonging to claimant.</p> <p>Kawahaea, sworn, What the other witness has said is what we all know. I know of no counter claimant.</p> <p>Note. The witnesses were confused in their account of the land on account of its shape which the surveyor will rectify</p>
						Royal Patent 1084
NR	2	457	828	Kawahaea	Poohilo	<p>Honouliuli. Oct. 11, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim and house at Poohilo, in Honouliuli. Here are its boundaries: towards the North, the houses of Kauakahilau; towards the East, the land of Kawinui [Kauinui]; towards the South, the house of Oni; towards the West, the cliff of Makakua [Makaakua].</p> <p>Here are my Loi there. Here are the boundaries: towards the North, the land of Oni; towards the east, the land of Kapule; towards the South, the land of Kekua; towards the West, the land of Oni.</p>

						<p>I am with appreciation, your obedient servant.</p> <p>By Kawahaea</p>
NT	2	588-589	828	Kawahaea	Poohilo	<p>Honouliuli. 27, March [1848].</p> <p>Opiopio sworn and stated. I know the place of Kawahaea at Poohilo in Honouliuli. It is a house lot and kalo land. The boundaries of the kalo lands are entirely surrounded by Kauakahilau. The boundaries of the house lot are: towards Honolulu, the land of Kauinui folks; Mauka, Kauakahilau's house lot; towards Waianae, the pa aina; Makai, Kahanana [Kanahuna]. Kawahaea got it from Kahakai. There is one house there for Kawahaea. But it was from Kainaina that Kawahaea lived there, for he was the previous Konohiki. Kahakai was afterwards, perhaps around 1834. Kawahaea has lived there peaceably from that time to the present day.</p> <p>Kaekuna Sworn and stated. I know the place and all particulars as Opiopio has stated.</p>
FT	2	251	828	Kawahaea	Poohilo	<p>Honouliuli. March 27 [1848].</p> <p>Opiopio, sworn. I know this land. It is in Poohilo in Ewa, consisting of a house lot and land separate;</p> <p>1. Kula land. It is surrounded by Kauakahilau's land. It is one large kalo lake, the kalo is claimants and the fish Kekauonohi's.</p> <p>2. House lot is bounded: Honolulu side by Kauinui ma; Mauka by Kauakahilau's land; Waianae side by the cattle fence; Makai by Kanahuna's place. There is one house on it belonging to claimant, who got it from Kainaina in 1834, and has ever since occupied the place in peace.</p> <p>Kahikuna [Kaekuna], sworn, and confirmed the testimony now given throughout, and knew no counter claimant</p>
						Royal Patent 3718
NR	2	459-460	831	Kaekuna	Poohilo	<p>Honouliuli. Oct. 11, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim and house. This land is there at Poohilo, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Manaole and the land of Kanehekili; [Eastern boundary omitted] towards the South, the land of Kapule; towards the West, the Loko of Aimea, and the land of Kekuahilo.</p>

					<p>Here is my second claim. Here are its boundaries: towards the North, Hopenui; towards the East, Hopenui; towards the south, the kula land of Kauakahilau; towards the West, the kula of Kauakahilau.</p> <p>Here is my fourth claim [third claim not numbered]. It is there at Poohilo: towards the North, the land of Keliiaa [Keliiaa]; towards the East, the land of Kauakahilau; towards the South, the land of Opiopio; towards the West, the land of Keliiaa. Here are my house claims. Here are its boundaries: towards the North, the house of Kauakahilau; toward the East, the land of Manaole; towards the South, the house of Manaole; towards the West, the pa Aina. There were given to me by Manaole and Opiopio.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Kaekuna</p>
NT	2	589	831	Kaekuna	<p>Honouliuli. 27 March [1848].</p> <p>Kawahaea sworn and stated. I know the place and kalo land of house lot. The boundaries of the land at Lihue are: Aimea; Makai, Kaaimano; towards Honolulu, a kula; towards Waianae, Kumuhau. There are two loi and a land lot.</p> <p>The boundaries of the new loi and the house lot are: Mauka, the pa aina; towards Waianae, Kekua's land; Makai, Hopenui; towards Honolulu, Manaole. There are two loi and two houses for Kaekuna. This place is enclosed with a wall. Kaekuna got it from Kapule in 1834, and has lived there in peace.</p> <p>Kauakahilau sworn and stated. I know the place of Kaekuna, exactly as Kawahaea has stated.</p>
FT	2	251-252	831	Kaekuna	<p>Honouliuli. 27 March [1848].</p> <p>Kawahaea, sworn. It consists of a house lot & kalo land.</p> <p>1. kalo land, bounded: Mauka by Aumea [Aimea]; Makai by Amano; Honolulu by vacant land; Waianae by Kumuhau. It consists of two patches and some kula land.</p> <p>2. House lot, bounded: Mauka by the common cattle fence; Waianae by Keakua's place; Makai by Hopenui's; Honolulu by Manaole's. Within this lot are two kalo patches and two houses belonging to claimant.</p> <p>Claimant obtained the land from Kapule in 1834 and has lived there, in peace,</p>

						to the present time. I know of no other claimant. Kauakahilau, sworn, and confirmed the previous testimony throughout.
						Royal Patent 4584
NR	2	460	832	Opiopio	Poohilo	Honouliuli. Sept. 25, 1847. To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my claim, pursuant to the founding Law. This land is there at Poohilo, Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Kauakahilau, the land of Kaekuna, and the land of Oni; toward the east, the land of Oni; towards the South, the land of Kaewa; towards the West, the land of Solomona Keliiaa [Keliiaa]. Here is my second claim. Here are its boundaries: towards the North, the land of Oni; towards the East, the land of Kaaiawaawa; towards the South, the land of Kuailau and the land of Puehu; towards the West, the land of Koi. These lands were given to me by Oni. Done by Opiopio X
NT	2	589-590	832	Opiopio	Poohilo	Honouliuli. 27 March [1848]. Kauakahilau sworn and stated. I know this place at Poohilo in Honouliuli. It is only a kalo land that is his. The boundaries are: Mauka, Hopenui's land; towards Honolulu, the stream; Makai, Kaewa's land; towards Waianae, the land of Nika. There are three loi. The fourth is at another place. The boundaries of that loi are: Makai, the Ahupuaa [boundary marker, shrine]; Mauka, Oni's land; towards Honolulu, Kaaiawaawa's land; towards Waianae, Maui, a land. Opiopio got his land in 1839. Opiopio got it from Oni, his father, so this land became Opiopio's. He has a house living below Oni in the house lot. Kaekuna, sworn and stated. I know this place exactly in all things as Kauakahilau has stated.
FT	2	252	832	Opiopio		Honouliuli. March 27 [1848]. Kauakahilau, sworn, consisting of a house lot & kalo land in Honohulihuli [Honouliuli], Ewa. 1. Kalo land, bounded: Mauka by Opunui's land; Honolulu by a stream; Makai by Ewa's [Kaewa] land; Waianae by land of Nika. There are 3 patches. 2. Another kalo patch in a separate place, bounded on: Makai by the konohiki's place; Mauka by Oni's place; Waianae side by land called Maui; Honolulu by

						<p>Kaeawaawa [Kaiiawaawa].</p> <p>3. House lot (The claimant stated he had no house lot or house, living away from this place but he cultivates it.) He got the place from Oni, his father in 1839 and no one has ever questioned his right.</p> <p>Kaekuna, sworn, and confirmed the entire statement of the other witness.</p>
						Royal Patent 1085
NR	2	462	834	Oni	Poohilo Kailikahi	<p>Honouliuli. Sept. 20, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. This land is at Poohilo, Honouliuli, Island of Oahu. Here are its boundaries: towards the North, the land of Kawahaea and Kauakahilau; towards the East, the land of Kupalii; towards the South, the land of Kapule, Kaewa, Opiopio, the land of Solomona Keliiaa, and the land of Manaole; Towards the West, the cliff of Makaakua, and some houses there, those houses are mine.</p> <p>Here is my second claim: towards the North, the Loko of Waianu; towards the East, the Loko of Kahui and the stream of Puehuehu; towards the South, the land of Koi; towards the West, the house of Solomona Keliiaa and the cliff of Makaakua.</p> <p>Here are my house claims, there at Kailikahi, Honouliuli. Here are its boundaries: towards the North, the pa Aina and the houses of Kaiiawaawa; towards the East, the pa Aina; towards the South, a cliff; towards the West, the house of Kekuahilo. Kauakahilau gave me these properties.</p> <p>Done by me, Oni X</p>
NT	3	67	834	Oni		<p>Honouliuli. 22 May [1848].</p> <p>Kaiiawaawa sworn and state. I know the place of Oni at Honouliuli, house lot and some kalo land sections. The boundaries of the house lot are: Mauka, my land; towards Ewa, the pa aina; Makai, Kekauonohi's land; towards Waianae, Kaekuna's land and that of Kekuahilo. This place has not wall and no house [this is an error in text]. Two houses for Oni, and two houses for his father.</p> <p>2. The boundaries of parcel two, 17 loi, are: Mauka, Kauakahilau, Manaole and Kaewa; towards Ewa, Hinaa's land; Makai, Kekuahilo; towards Waianae, Kapule. This place is not enclosed; there is no house, in the uplands there is a kula in these boundaries.</p>

						<p>3. The boundaries of the third are: Mauka, the pa aina; toward Ewa, Kumupopo's land; Makai, my land, along with that of Nika and Opiopio; towards Waianae, Koi and Nika's land. There is no wall there, nor is there any house, but there is a kula that enters into this.</p> <p>4. The fourth is: Mauka, Hinaa's land; towards Ewa, Manaole; Makai Kekuahilo; towards Waianae, Hinaa. There is no wall, and no house. This is one loi.</p> <p>5. The boundaries of the fifth parcel, two loi, are: Mauka, Manaole's place; towards Ewa, the pa aina and mine; Makai, Puniwai [Puniawa]. There is no house there, nor a wall. Towards Waianae is Manaole's place.</p> <p>6. The boundaries of the kula are: Mauka, Kauakahilau's place; towards Ewa, Manaole's place and Kapule; Makai Hinaa; towards Waianae, Kapule and Mauele. It is not enclosed there, and there is no house.</p> <p>7. The boundaries of the seventh parcel, one loi, are: Mauka, Kawahaea; towards Ewa, stream; Makai, Opiopio; towards Waianae, Kauakahilau. It is not enclosed, there is no house.</p> <p>These places were gotten in the time of Kamehameha I by the father of Oni. Kauakahilau is the Konohiki, and Oni resides there. There is no opposition.</p> <p>Aoao sworn and stated. I know these places the same as Kaaiawaawa.</p>
FT	2	317-318	834	Oni	Poohilo	<p>Honouliuli. 22 May [1848]</p> <p>Kaiavaava [Kaaiawaawa], sworn. This place is in Honouliuli called Poilo [Poohilo].</p> <p>1. First, House lot is bounded: Mauka by my lot Ewa by Govt. fence; Makai by Kekauonohi's land; Waianae by Kuailo's [Kekuailo/Kekuahilo] and Kekuna's [Kaekuna] lands. It is not fenced. It has 4 houses of claimant's. Oni owns only 2, Kuailau owns two, for which he has put in a claim.</p> <p>2. Second is a moo of 17 patches, bounded: Mauka by Kauakahilau's place Manaoole's [Manaole] and Kaewa's lands; Ewa by Hinaa's; Makai by Kekuahilo & Kahalana's; Waianae by Kapule's land. Part is upland.</p> <p>3. Third, four kalo patches, bounded: Mauka by Govt. fence; Ewa by Kumupopo's place; Makai by Nika, Kaiavaava & Opiopio's lands; Waianae by Koi and Nika's. part is upland.</p>

						<p>4. Fourth, 1 kalo patch, bounded: Mauka by Hinaa's; Ewa by Manaole's; Makai by Kuahilo's; Waianae by Hinaa's place.</p> <p>5. Fifth, two patches and upland, bounded: Mauka by Manaole's place; Ewa by the Govt. fence; Makai by Puniawa's place.</p> <p>6. Sixth, upland, bounded: Mauka by Kauakahilau's land; Ewa by Manaole's & Kapule's; Makai by Hinaa's; Waianae by Mauele's & Kapule's lands. There is no fence, nor house.</p> <p>7. Seventh, 1 kalo patch, bounded: Mauka by Kawahaea's land; Ewa by the stream; Makai by Opiopio's; Waianae by Kauakahilau's lands.</p> <p>Claimant received these lands from his ancestors who held them in Kamehameha 1st's time. There has never been any contest about the right. Claimant has occupied to this time & cultivated all of them. Kauakahilau is the konohiki.</p> <p>Aoao, sworn, confirmed the previous testimony.</p>
						Royal Patent 3415
NR	2	466-467	839	Kaaiawaawa	Kamilomilo Poohilo Kailikahi	<p>Honouliuli. Oct. 11, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Kamilomilo, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the stream of Makaii; towards the East, the land of Kalanihopu; towards the South, the land of Kanahuna; toward the West, the land of Kaulu.</p> <p>Here is my second claim: towards the North, the land of Kaulu; towards the East, the land of Kanahuna; towards the south, the land of Aemaikai; towards the West, the land of Kahikiula.</p> <p>Here is my third claim. This land is there at Poohilo. Here are its boundaries: towards the North, the land of Oni; towards the East, the Loko of Kahui; towards the South, the Loko of Kahui; towards the South, the land of Kuailau; towards the West, the land of Opiopio;</p> <p>Here is my fourth claim. This land is there in Poohilo; Here are its boundaries: towards the North, the land of Kekuahilo; towards the East, the land of Kahakai; towards the South, the land of Kahakai and the land of Kapule; towards the West, the land of Kahalana and Kahakai.</p>

					<p>Here is my fifth claim: towards the North, the land of Kuailau; towards the east, the pali and the pa Aina; towards the South the kula mahiai (cultivated dryland parcel) of Puniawa; towards the West, the land of Kuailau.</p> <p>Kauakahilau gave me the kula property.</p> <p>Here is my house lot claim. These houses are at Kailikahi, in Honouliuli. Here are its boundaries: towards the North, the cliff and the pa Aina; towards the East, the pa Aina; towards the South, the houses of Oni; towards the West, the cliff.</p> <p>I am with appreciation, your obedient servant.</p> <p>By S. Kaaiawaawa X</p>
NT	3	68-70, 71-72	839	Kaaiawaawa	<p>Honouliuli. 22, May [1848].</p> <p>Aoao sworn and stated. I know the place of Kaaiawaawa at Honouliuli, there are seven parcels. The boundaries of the house lot land are: Mauka the pa aina; towards Ewa, Oni's land and Kuailau; Makai Kekukahiko; towards Waianae, Puniwai's [Puniawa] land. There are two houses for Kaaiawaawa there, but it is not enclosed.</p> <p>2. Boundaries of the second parcel, one loi, are this: Mauka, the muliwai; towards Ewa, Kaleihopu's land; Makai, Kanahuna; towards Waianae, Kaulu. It is not enclosed, there is no house.</p> <p>3. Boundaries of the third parcel are: Mauka, Kaulu's land; towards Ewa, Kanahuna; Makai, Aemaikai's land; towards Waianae, Kahikiula's land. There is no wall there, and not house.</p> <p>4. The fourth parcel is: Mauka Oni's land; towards Ewa, Nika's land; Makai, Kaailau's [Kuailau] land; towards Waianae, Opiopio. There is no wall nor house there.</p> <p>5. The boundaries of the fifth are: Mauka, Kekuahilo's land; towards Ewa, Kahakai's land; Makai, Pule's [Kapule] land; towards Waianae, Kahanana [Kahalana] and Kahakai's land. There is no house, and it is not enclosed. This is one loi.</p> <p>6. The boundaries are, a kula: Mauka, Oni's land; towards Ewa the pa aina; Makai Puniwai's land; towards Waianae, Oni. There is no wall and no house</p>

					<p>there. In the time of Kamehameha I, Kaaiawaawa's parents lived at this place, and it was from them that Kaaiawaawa got the land.</p> <p>Kalaihoku is the konohiki of all the Kaaiawaawa's loi, and the kula was from Kauakahilau. That was in the year 1844. No one has objected, and Kaaiawaawa has resided there to this day.</p> <p>Oni sworn and stated. I know these places just as Aoao has stated to you.</p> <p>Look at Page 71.</p> <p>24, May [1848].</p> <p>Kauakahilau sworn and stated. I know the place of Kaaiawaawa, I gave the kula to him. No one has objected. Aoao 69 See page.</p>
FT	2	318	839	Kaaiawaawa	<p>Honouliuli. 22, May [1848].</p> <p>1st. Aoao sworn. House lot, bounded: Mauka by Govt. fence; Ewa by Kuailau's & Oni's lands; Makai by Kuahilo's; Waianae by Kaaiawaawa's land. It has none but the Govt. fence. There are two houses of claimant's.</p> <p>2. Second. Two kalo patches, bounded: Mauka by muliwai; Ewa by Kaleihopu's [Kalanihopu] land; Makai, Kanahuna's place; Waianae by Kaaulu's [Kaulu]. It is not fenced nor any house.</p> <p>3. Third, bounded: [Mauka] by Kaaulu's place; Ewa by Kanahuna's; Makai by Aimaikai's [Aemaikai] place; Waianae by Hikiula's. No house or fence. One patch.</p> <p>4. Fourth, One patch, bounded Mauka by Oni's place; Ewa by Nika's; Makai by Kuailau's; Waianae by Opiopio's.</p> <p>5. Fifth, one patch, bounded: Mauka by Kuahilo's place; Ewa by Kahakai's; Makai by Kapule's; Waianae by Kahanana [Kahalana] and Kahakai's places.</p> <p>6. Sixth, upland, bounded: Mauka by Oni's place; Ewa by Govt. fence; Makai by Puniawa; Waianae by Oni's place. Claimant derived these places from his ancestors who held them in time of Kamehameha 1st without dispute, except the last piece. No. 6 which claimant got from Kauakahilau in 1844. Kalaihoku [Kalanihopu] is konohiki over the first 5 lots.</p> <p>Oni, sworn, and confirmed the above testimony and knew of no counter</p>

						claimant. May 24, Kauakahilau, sworn, I gave that land (No. 6) to claimant in 1844 and no one has ever disturbed his right.
						Royal Patent 4585
NR	2	471	844	Kuailau	Puehuehu Poohilo	Honouliuli. Sep. 25, 1847. To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim, as instructed by the Source Law. This is at Puehuehu, Honouliuli. Here are its boundaries: towards the North, the land of Moano; towards the East, the stream of Puehuehu and the land of Haae; towards the South, the land of Kaneaola; towards the West, the Loko of Kahui, some loi for Aiawaawa [Kaaiawaawa], and a loko which is situated between my properties, its name is Puehuehu and it is for Kaope. It is I who takes care of it. Kaope gave me these lands. Here is my second land claim. There at Poohilo, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, a cliff; towards the East, the land of Kaaiawaawa and Puniawa, and the cliff; towards the South the land of Manaole; towards the West, the land of Manaole and the land of Oni. By Kuailau X
FT	3	475	844	Kuailau	Puehuehu & Poohilo	Honouliuli. Kaopala states that this Clt. is dead without heirs & the land is now in his (witness') possession.
						Not Awarded
NR	2	472	845	Kekukahiko (Kukahiko)	Puehuehu Poohilo	Honouliuli. Oct. 11, 1847. To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Poohilo, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Manaole; towards the East, the houses of Oni, and the land of Kaekuna; towards the South, the Loko of Aimea and Kananelu; towards the West, the land of Kupalii and several houses standing there which are for me. Here is my second claim. Here are its boundaries: towards the North, the land of Kahakai; towards the east, the land of Kapule; towards the South, the stream of Puehuehu; towards the west, the land of Oni.

						<p>I am with appreciation, your obedient servant.</p> <p>By Kekukahiko X</p> <p>See Helu 895, page 511</p>
NR	2	511-512	895 (845)	Kukahiko	Niukee Kapapahu	<p>Honouliuli. Oct. 21, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land, house, kula and waina (vineyard) claim. This land is there at Nukee [Niukee], in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, a cliff and the Halepule (Church); towards the East, the land of Uwia [or Uia]; towards the South, the Auwai and the land of Moomoki; towards the West, the land of Kamalae and the ili of Honaunau.</p> <p>Here also is this for me, there in the ili of Uwia and Kamaala. Here is my house claim at Kapapahu. Here are its boundaries: towards the North, the house lot of Healani; towards the East, the cliff head; towards the South, the sea; towards the West, the house of Kamaala. See Helu 845, page 471.</p> <p>I am with appreciation, your obedient servant.</p> <p>By D. Kekukahiko</p>
NT	3	95-96	845	Kekukahiko		<p>Honouliuli. 12, June 1848.</p> <p>Kapule sworn and stated. I know this place at Honouliuli, in Ewa. It is a house lot and kalo land. The boundaries of the house lot are: Mauka, Healani's place; towards Ewa, also his land; Makai, the sea; towards Waianae, Kamaala's land. This place is enclosed with a wall, but it has collapsed. His residency is from when he was little. Kamaala got it from his father in the time of Poki, and he has lived there.</p> <p>2. The boundaries of the kalo land are: Mauka, auwai land; towards Ewa, Uia's land; Makai, the auwai and land of Kinolua; towards Waianae, Kamalae's land and the land of Honaunau. His land was from Kinolua, it was at the time that Kinou was residing at Puuloa. He has a hale mahiai (house lived in while planting) there. It is a kula place and secant of an auwai. No one has objected to the present day.</p> <p>Hinaa sworn and stated. I know this place just as Kapule has stated. No one has objected.</p>

FT	2	340	845	Kukahiko		<p>Honouliuli. June 12 [1848].</p> <p>Kapule, sworn. This place is in Honouliuli, Ewa.</p> <p>1. First is a house lot, bounded: Mauka by Healani's place; Honolulu by Healani's pond; Makai by the sea; Waianae by Kamaala's land. It is not at present fenced. There is one house on it of claimant's. Claimant got it from Kamaala, who is living. He got it from Kaamala in Boki's time.</p> <p>2. kalo land, bounded by: a stream on Mauka side; Honolulu by land of Owiiia [Uia]; Makai by Kinolua's land & water; Waianae by Kamalae's & Hoonanau's land. Claimant got this place from Kinolua in 1835 in time of Kinau. Kinolua is still alive.</p> <p>There are two patches on the place and some uplands. The right of claimant has never been disputed.</p> <p>Kamaala & Kinolua were directed to call when at Honolulu & give confirmatory testimony.</p> <p>Hinaa, sworn and confirmed the preceding testimony.</p>
						Royal Patent 4157
NR	2	473-474	847	Hinaa	Poohilo	<p>Honouliuli. Oct. 11, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Poohilo, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North the land of Kauakahilau, the land of Kapule, the land of Oni, and the land of Manaole; towards the East, the house of Oni and the house of Kekuahilo; towards the South, the land of Kauakahilau, and the kula and house of Kauhailepa; Toward the West, the pa Aina. Kauakahilau gave to these properties, but my residency has been continuous at this place.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Hinaa X</p>
NT	3	96	847	Hinaa		<p>Honouliuli. 12, June [1848].</p> <p>Kekukahiko sworn and stated. I know the place of Hinaa at Honouliuli, Ewa, there is one parcel. The boundaries are: Mauka, Manaole's land along with Oni, Kapule, Kauakahilau and Kauhailepa; towards Honolulu, Oni's land and</p>

						<p>Kekuahilo; Makai, Kauakahilau, the muliwai and Oni's land; towards Waianae, the pa aina, and the hale kiai (watch house) of Hinaa there, he has 14 loi there and a kula place. Hinaa got the land from Wahine, it was in the time of Kaomi, but Wahine died. No one has objected to Hinaa to this time.</p> <p>Kapule sworn and stated. I know this place, exactly as Kekukahiko has stated.</p>
FT	2	340-341	847	Hinaa		<p>Honouliuli. June 12 [1848].</p> <p>Kukahiko, sworn. This place is in Honouliuli, Ewa, bounded: Mauka by Manaole's land, Oni's, Kapule's & Kauakailau's [Kauakahilau] & Kaualepo's [Kauhailepa]; Honolulu by Oni's and Kuailo's; Makai by Kauakailau's & stream & Oni's place; Waianae by public fence.</p> <p>There are 14 patches and some uplands. Claimant got this place from Nawaihia [Wahine] in Governor Adams time and has lived without any dispute to the present time. There is no house nor fence. Nawaihia is dead.</p> <p>Kapule, sworn and confirmed the testimony in every particular</p>
						Royal Patent 3092
NR	2	474-475	848	Kapule	Poohilo	<p>Honouliuli. Sep. 25, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim, as you have instructed in the source Law. This land is there at Poohilo, Honouliuli, Ewa, Island of Oahu. Here are it boundaries: towards the North, the land of Kekuahilo; towards the East, the land of Kaekuna; towards the South, the land of Puhipaka and the land of Kahawai; towards the West, the land of Kahalana, and the land of Kelemana.</p> <p>Here is my second claim. Here are its boundaries: towards the North, the land of Oni, and the land of Kekua; toward the East, Kelemana, the land of Moano, and the land of Mauele; toward the West, the land of Kumupopo;</p> <p>Here is my third claim. Here are its boundaries: towards the North, the land of Oni; towards the East, the land of Kapule; towards the South, the land of Kekua; towards the West, my houses.</p> <p>Here is my fourth claim. Here are its boundaries: towards the North the land of Kauakahilau; towards the East, the land of Oni; towards the South, the land of Hinaa; toward the West, the land of Hinaa.</p> <p>Here is my fifth claim. Here are its boundaries: towards the North, ka ma pupulu</p>

					<p>[possibly cotton plants]. Towards the East, the land of Manaole; towards the South, the land of Oni; towards the West, the land of Kauakahilau. Kauakahilau gave it to me.</p> <p>I am with appreciation, your obedient servant.</p> <p>By M. Kapule X</p>
NT	3	97-98	848	Kapule	<p>Honouliuli. 12, June [1848].</p> <p>Kekukahiko sworn and stated. I know the land of Kapule at Honouliuli. He has five parcels of land. The boundaries of the first parcel are: Mauka Oni's lot and Kaanaana; toward Ewa, Kekua's land and Kumupopo; Makai, Kumupopo's place; towards Waianae, the pa aina and a pali (cliff). The pa aina is the only wall on this place. There are four houses standing here. These houses are all for Kapule and his children. One loi is included within these boundaries. Kapule go the land from Hapauea at the time of Nuuanu.</p> <p>2. The boundaries of the second parcel, being six loi, are: Mauka, Kaekuna's place; towards Ewa, Nika's land; Makai, Nika's land and the muliwai; towards Waianae, Kauakahilau, Kahanana, Kaaiawaawa and Kahakai.</p> <p>3. Mauka, Oni's land; towards Ewa, the land of Kelemana and Moano; Makai, Mauele' land and that of Kealiihonui; towards Waianae; Kekua's land. There are three loi kalo in this parcel.</p> <p>4. Mauka, Kauakahilau's land; towards Ewa, Oni's land; Makai Hinaa's land; his land also towards Waianae. This is one loi.</p> <p>5. Mauka, pa aina; towards Honolulu, Manaole's land; Makai Oni's land; towards Waianae, Kauakahilau's land. This has five loi and a kula parcel. Kapule got his from Kauakahilau in the year 1844.</p> <p>Parcel one and Parcel three were from Kaekuna. Parcel two was from Hapauea. Parcel four was from Hinaa, it was in the year 1845. And the kula parcel was from Kauakahilau in the year 1844. There are no houses on the four parcels, and there are no walls.</p> <p>Hinaa sworn and stated . I gave my place to Kapule, and know that Kauakahilau folks gave their parcels to Kapule.</p>

FT	2	341	848	Kapule		<p>Honouliuli. June 12 [1848].</p> <p>Kukahiko, sworn, this place is in Honouliuli, Ewa.</p> <p>1. First a house lot, bounded: Mauka by Oni's land & Kaanaana; Honolulu by Keakua's [Kekua] & Kumupopo's; Makai by Kumupopo's; Waianae by Govt. fence & pali. It is not fenced and has 3 houses belonging to claimant. No others occupy the houses but the relatives. There is one patch and some other land. Claimant got the land from Haapauea in time of Kamehameha 1st.</p> <p>2. Second, kalo land of 6 patches, bounded: Mauka by Kaekuna's land; Honolulu by Nika's and stream; Makai by the river and Nika's; Waianae by Kauakahilau's lands and [illegible].</p> <p>3. Third, 3 beds Mauka by Oni's land; Honolulu by Kelemana and Moano's lands; Makai by Mauele's [Mauele] & Kealiihonui's; Waianae by Keakua.</p> <p>4. Fourth. One bed, bounded: Mauka by Kauakahilau; Honolulu by Oni's; Waianae and Makai by Hinaa's land.</p> <p>5. Fifth, garden land, bounded: Mauka by Govt. fence; Honolulu by Manaole's; Makai by Oni's; Waianae by Kauakahilau's land.</p> <p>Claimant got No. 2 from Haapauea in Boki's time. No. 3 from Kuku in Kaomi's time.</p> <p>No. 4 from Hinaa in 1844, who got it from Wahie who is dead.</p> <p>No. 5 from Kauakahilau in 1844.</p> <p>Hinaa, sworn and confirmed the entire testimony and acknowledged giving No. 4.</p>
						Royal Patent 3086
NR	2	490	869	Pue	Maui	<p>Honouliuli. Oct. 11, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim there at Maui, in Honouliuli, Ewa, Island of Oahu. Here are it boundaries: towards the North, the house of Koi and the house of Kuhiena; toward the East, the land of Koi; towards the South, the land of Koi; towards the West, the land of Koi.</p>

					<p>Here is my second land claim. Here are its boundaries: towards the North, the land of Koi; towards the East, the land of Koi; towards the South, the land of Koi; towards the West, the land of Koi.</p> <p>Here are my house claims: towards the North, the land of Koi; towards the East, the land of Koi; towards the South, the pa Aina; towards the West, the pa Aina. Koi gave me these properties.</p> <p>I am with appreciation, you obedient Servant.</p> <p>By Pue.</p>
NT	3	141-142	869	Pue	<p>Honouliuli. 14 July 1848.</p> <p>Kikala sworn and stated. I know the land of Pue at Honouliuli, Ewa, he has a moo aina, some kula and house lot. The boundaries of the house lot are: Mauka, Koi's land; towards Honolulu, also his land; Makai, Kuhiena's land; towards Waianae, Koi's land. There are two houses at the place, the second house being for Puali, the parent-in-law of Pue. There is no wall there.</p> <p>2 The boundaries of the kula place are: Mauka, Puali's land; towards Honolulu, Kua's land; Makai, the pa aina; towards Waianae, the house lot of Pue.</p> <p>The boundaries of the moo land are: Mauka, Koi's land; his also is towards Honolulu; Makai, Kuhiena's land; towards Waianae, Koi's land also.</p> <p>Pue received the land from Koi. Its name is Maui. Pue received the land in 1842. Pue has lived there in peace. Koi received the land from Kealoha.</p> <p>Laamaikahiki sworn and stated. I know the place of Pue, exactly like Kikala.</p>
FT	2	378-379	869	Pue	<p>Honouliuli. July 14th [1848].</p> <p>Kikala, sworn, This land is in Honolulu [Honouliuli] in district of Ewa. Moo aina - consisting of 4 pieces: 2 kalo, 1 kula, 1 house lot.</p> <p>1. House lot is bounded: Mauka by Koe's [Koi] land; also on Ewa side & Waianae; Makai by Kuhiena's. There are 2 houses on it. 1 is claimants & 1 Puali's, his father-in-law.</p> <p>2. Kula land is bounded: Mauka by Puali; Ewa by Kua's; Makai by "Paaina"; Waianae by claimant's 1st lot.</p> <p>3. Kalo land, lois together and is bounded: Mauka by Koe's land, Ewa also</p>

						<p>Makai by Kuhiena's Waianae by Koe's land. The name of these lands is "Maui." Claimant got them from Koe; the time in 1842. I know of no counter claimant. Koe [Koi] got them from Kalehu.</p> <p>Laamaikahiki, sworn, confirmed all the previous testimony.</p>
						Royal Patent 1082
NR	2	493	872	Kahakuliilii	Paakai Papawaa	<p>Honouliuli. Oct. 22, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim, there at Paakai, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Kaalauahi; towards the East, Kalokoeli; towards the South the stream of Makai and the ulu hala (pandanus grove); towards the West, the stream of Makai and the land of Puanani.</p> <p>Here is my second land claim, there at Papawaa, in Honouliuli. Here are its boundaries: towards the North, the land of Puanani; towards the East, the land of Puanani; toward the South, the land of Kaulu; towards the West, the land of Pio.</p> <p>Kaope gave me this lands. I am with appreciation, your obedient servant.</p> <p>By Kahakuliilii</p>
NT	3	130	872	Kahakuliilii	Loloulu	<p>Honouliuli. 3 July.</p> <p>Pio sworn and stated. I know the place of Kahakuliilii at Loloulu, in Honouliuli. There is one parcel. The boundaries are: Mauka, Kaalauahi's land; towards Honolulu, Kekauonohi's land; Makai, the muliwai (estuary) of Honouliuli; towards Waianae, Puanani's land and Kama. There is one loi and half a loi. Kahakuliilii received it from Kaope, perhaps in the year 1814. Kamehameha I.</p> <p>There is one house there for Kahakuliilii. No one has objected.</p> <p>Liliu sworn and stated; I know this place exactly as Pio has stated.</p>
FT	2	369	872	Kahakuliilii	Loloulu	<p>Honouliuli. 3 July [1848].</p> <p>Pio sworn. This land is Loloulu in Honouliuli, Ewa, bounded: Mauka by Kalama's land. Honolulu by Kekauonohi's; Makai by Honouliuli Stream; Waianae by Puanani's & Kama's land. 1 kalo patch and 1 third of a fish pond. Clt. Had this place from Ope in Kamehameha 1st time, and has never been disturbed. He owns on house it is not fenced.</p>

						Liliu [sworn] and confirmed, the particulars as above stated.
						Royal Patent 1278
NR	2	495	874	Laamaikahiki	Hiwa Polapola	<p>Honouliuli. Oct. 22, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you the source of my claim. This land is there at Hiwa, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Kaneaola; towards the East the Loko of Kaneaola; towards the South, the land of Kikala; towards the West, the land of Kapiioho.</p> <p>Here is my second land claim, at Polapola. Here are its boundaries: toward the north, akaakai (bulrushes); towards the East, Ohai and the land of Kukae; towards the South, the land of Kapiioho; towards the West, the land of Ohai.</p> <p>Here is my house claim at Polapola, in Honouliuli. Here are its boundaries: towards the North, the house of Kulana [Kalama?]; towards the East, the house of Kaneaola; towards the South, the house of Kapiioho; towards the West, the pa Aina.</p> <p>Kaope gave me these lands. I am with appreciation, your obedient servant.</p> <p>By Laamaikahiki</p>
NT	3	142-143	874	Laamaikahiki		<p>Honouliuli. 14 July.</p> <p>Kikala sworn and stated. I know the place of Laamaikahiki at Honouliuli, a kalo land and house lot. The boundaries of the house lot are: Mauka, Kalama's land; towards Honolulu, Kaneaola's land; Makai, my land; towards Waianae, the pa aina. There are two houses there, the second house being for Kaneaola, and the land is his. The claim of Laamaikahiki is only for the house. Also the kalo land is his claim.</p> <p>The boundaries of the kalo land are: Mauka Laulii's land and Kaneaola; towards Honolulu, Kekauonohi's land; Makai, my land and Hilinae's land; towards Waianae, Laulii's land and Kapiioho. There are five loi on the parcel. Laamaikahiki got it from Kaneaola. Kaneaola got it from Kaope's land. Laamaikahiki got the land in the year 1836. No one has opposed him.</p> <p>Pue sworn and stated. I know this place exactly as Kikala has stated.</p>

FT	2	381	874	Laamaikahiki		<p>Honouliuli. 14, July [1848].</p> <p>Kikala sworn. This land is in Honouliuli, Ewa, in two lots.</p> <p>1. First house lot is bounded: Mauka by Kalama's land; Honolulu by Kaneaola; Makai by my land; Waianae by Paaina o ke Aupuni; He only owns the house and the land on which it stands belongs to Kamaala.</p> <p>2. Second Kula. Bounded: mauka by Laulii's & Kaneaola's land; Honolulu by Kekauonohi's; Makai by my land and Hilinae; Waianae by Laulii's & Kapiioho's.</p> <p>There are 5 kalo patches on it. Claimant's lands from Kaneaola about 1836. I know of no counter claim.</p> <p>Pue sworn. Confirmed the above. I know of no counter claim.</p>
						Royal Patent 3089
NR	2	497	876	Nohunohu	Niukee	<p>Honouliuli. Oct. 22, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Nukee [Niukee], in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, an Auwai (irrigation ditch) and cliff, and our house above; towards the East, the land of Nihua, the Auwai and huluhulu (cotton plants); towards the South, the Auwai and land of Healani; towards the West, the land of Aoao and the ili of Kinolua.</p> <p>Here is my second land claim at the moo land of Aoao. Here are its boundaries: towards the North, the Auwai; towards the east, the land of Healani; towards the South, the land of Aoao; towards the West, the land of Kahalewai. My residency upon the land was from Kalola to Honaunau.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Iopa Nohunohu</p>
NT	3	143-144	876	Nohunohu		<p>Honouliuli. 14 July 1848.</p> <p>Laamaikahiki sworn and stated. I know the place of Nohunohu, at Honouliuli, Ewa. Its boundaries are: Mauka, Nihua's land; towards Honolulu, Healani's land; Makai, Aoao's land; towards Waianae, also his. This is two loi and some kula. It is not enclosed and there is one house for Nohunohu there. There is no wall. Nohunohu received this land in the year 1818, it was in the time of</p>

						<p>Kamehameha I. No one has opposed him.</p> <p>Kikala sworn and states. I know this place exactly as Laamaikahiki has stated.</p>
FT	2	382	876	Nohunohu		<p>Honouliuli. 14, July [1848].</p> <p>Laamaikahiki sworn. This land is in Honouliuli of Ewa. 1 piece, part kalo & kula. Bounded: Mauka by Nihua's land; Honolulu by Healani's; Makai by Aoao's; Waianae, also.</p> <p>It is not fenced. There are 2 kalo patches & kula land with 1 house. Claimant has lived on it a many years. He got it in Kamehameha 1st time. He has ever held it in peace to this time.</p> <p>Kikala sworn, an affirmed the same.</p>
						Royal Patent 4700
NR	2	500	881	Kikala	Polapola	<p>Honouliuli. Oct. 11, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. There at Polapola, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Laamaikahiki; towards the East, the land of Hilinae and the land of Ohai; toward South, the land of Ohai and the land of Kekai; towards the West, the land of Kukae and Kalama.</p> <p>Here now is my second claim: towards the North, the land of Kapiioho; towards the East, the land of Lauwahine [Kauwahine], and the land of Noholowaa, a paahao [parcel worked by prisoners]; [Southern boundary not identified] towards the West, the land of Naio [Maio].</p> <p>Here also is the land of mine: towards the North, the land of Kaneaola; towards the east, the land of Maio; towards the South, the land of Kumupopo; towards the West, the houses of Kapiioho.</p> <p>Here is my house claim. Here are its boundaries: towards the North the houses of Ohai and Kuahine; towards the East, the houses of Maio; towards the South, Komoawaa; towards the West, the cliff of Polapola.</p> <p>Here also is the house of mine there at Polapola, in Honouliuli. Here are its boundaries: toward the North, the land of Keliiaa [Keliiaa]; towards the East, the land of Kalama; towards the South, the houses of Laamaikahiki, Maio and Upai; towards the West the houses of Ohai.</p>

						By Kikala
NT	3	146	881	Kikala		<p>Honouliuli. 14 July.</p> <p>Laamaikahiki sworn and stated. I know the place of Kikala at Honouliuli. Two moo lands and a house lot. The boundaries of the house lot are: mauka, Nuka's land; towards Honolulu, Kalama's land; Makai, Kaope's land; towards Waianae, the pa aina. Kikala has one house there. It is not enclosed.</p> <p>2. A moo land: mauka, Kaope's land; towards Honolulu, Nika's land and Kumupopo; Makai the pa aina; towards Waianae, Maiao's land.</p> <p>3. The second moo kalo is: Mauka, Hilinae's land; towards Honolulu, Ohia's [Ohai] land; Makai, Kukae's [Nakai] land; towards Waianae, Kalama's land.</p> <p>On the first parcel, it is only a house. The second parcel is 7 loi and some kula. The third parcel is five loi.</p> <p>Kikala got the land from Kaope, perhaps in the year 1834 or 5. No one has opposed him.</p> <p>Pue sworn and stated. I know this place exactly as Laamaikahiki know it.</p>
FT	2	379-380	881	Kikala		<p>Honouliuli. 14 July [1848]</p> <p>Laamaikahiki sworn. This land is in Honouliuli, Ewa.</p> <p>1. It is in 3 pieces. First piece. House lot bounded: Mauka by land of Nika; Honolulu by Kalama's; Makai by Kaope's; Waianae by the Paaina a ke aupuni (Land division wall made by the Government). The Claimant has a house on it. It is not fenced.</p> <p>2. Second, kalo land. 10 patches & some kula bounded: Mauka by Kaope's land; Honolulu by Nika's & Kumupopo's; Makai by Govt. land; Waianae by Maiao's land.</p> <p>Third – Kalo land. Bounded: Mauka by Hilinae's land; Honolulu by Ohai's; Makai by Nakai's; Waianae by Kalama's.</p> <p>Claimant got these land from Kaope Konohiki in about 1836 as a gift, and has held them ever since in peace. I know of no counter claimant.</p> <p>Pue sworn. Know of no counter claim, and confirmed the testimony now given.</p>
						Royal Patent 2871

NR	2	502	883 / 5670 C	Kumupopo	Poohilo Puaaluu, Kaaumakua Loloulu	<p>Honouliuli. Oct. 11, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Poohilo, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Kekua; towards the east, the Loko of Waianu and Kahui; towards the South the land of Oni; towards the West, the pa Aina, the cliff of Makakua, and some house which are for me.</p> <p>Here is my second claim. There at Puaaluu, at Honouliuli. Here are its boundaries: towards the North, the land of Kikala; towards the East, the land of Keliiaa; [Southern boundary not identified] towards the West, the houses of Kapiioho.</p> <p>Here is my third claim: toward the North the land of Kaauhau and the Loko of Kalahu; towards the East, the Pa Aina; towards the South, the kula land of Keliiaa [Keliiaa]; towards the West, the land Keliiaa [Keliiaa].</p> <p>Here is my third [fourth] claim for my house, there at Kaaumakua, in Honouliuli. Here are its boundaries: towards the North, the cliff; towards the East, the cliff of Holeinui; towards the South, a cliff; toward the West; a cliff.</p> <p>Here also is the land claim of mine there at Loloulu, in Honouliuli. Here are its boundaries: towards the North, the land of Kaope; towards the East, the land of Kekua; towards the South, the land of Kekua; towards the West, the loi of Napahi.</p> <p>Kahinu, Kaope and Keliiaa, they are the ones who gave me these properties.</p> <p>Done by me, Iona Kumupopo</p>
						Royal Patent 6806
NR	2	505	886	Kahalewai		<p>Honouliuli. Oct.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Kamoku, in Honouliuli, Ewa, on the Island of Oahu. Here are its boundaries: towards the North, a house for me, and the place of Kou and Aila, and the Auwai; towards the East, the moo land of Aoao and the Loi of Nohunohu; towards the South, akaakai (bulrushes) and the muliwai (estuary) of Makaii; towards Honolulu, the moo land of Puniawa.</p> <p>Here is my second claim, the land of Manuwa. Here are its boundaries: towards</p>

						<p>the North, some Loi of Manuwa; towards the East, the land of Makue; towards the South, the land of Manuwa; towards the west, the land of Kanoho.</p> <p>Here is my house claim: towards the North the sea; towards the East, the sea; towards the South, the house lot of Healani; towards the West, our house lot. Kawaa gave this land to me.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Kahalewai X</p>
NT	3	147-148	886	Kahalewai		<p>Honouliuli. 14 July.</p> <p>Healani sworn and stated. I know this land at Honouliuli, Ewa. It is kalo land and a kula parcel where the house stands. The boundaries are: Mauka, pa aina; towards Honolulu, Aoao's land; Makai, the muliwai; towards Waianae, Puniawa's land. Kahalewai got the land from Kaneaola in the year 1843. Kahalewai does not go to work. He has one house there and a kula place.</p> <p>Kaihikapu sworn and stated. I know this land exactly as Healani stated.</p>
FT	2	382	886	Kahalewai		<p>Honouliuli. 14, July [1848].</p> <p>Healani sworn. This land is in Honouliuli, Ewa. Consisting of 4 kalo patches & kula in one lot having one house. Bounded: Mauka by Govt. land; Waianae by Puniawa's; Honolulu by Aoao's; Maiao by a small stream dividing it from Kaope's.</p> <p>Claimant got this land from Kealoha in 1843 who is the agent of Kekauonohi, and lives under her. There is 1 house only on it.</p> <p>Kaihikapu sworn, affirmed the same, and added he knows of no counter claim.</p>
						Royal Patent 3635
NR	2	509-510	892	Aoao	Niukee	<p>Honouliuli. Oct. 22, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. It is there at Nukee [Niukee], in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North the ili of Kinolua, and the house of my father, on the top; towards the East, the land of Nohunohu and the land of Kawahamana; towards the South, the Auwai and land of Nohunohu; towards the West, the land of Kahalewai.</p> <p>Here is my second land claim. It is there at Niukee, in Honouliuli: towards the North, the land of Nohunohu; towards the East, the land of Healani and the</p>

					<p>Poalima (parcel worked for the chief); towards the South, akaakai (bulrushes) and the muliwai (estuary) of Makai; towards the West, the land of Kahalewai.</p> <p>Here is my house claim: towards the North, an alanui (trail/road) and the sea; towards the East, the houses of Kamaala; towards the South, the sea; towards the West, an ala hele (trail). It is from Kamehameha II to this time.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Sm. Aoao</p>
NT	3	66-67	892	Aoao	<p>Honouliuli. 22 May.</p> <p>Oni sworn and stated. I know the place of Aoao, there at Honouliuli. It is a house lot and moo aina. The boundaries of the house lot are: Mauka, Healani's place; towards Honolulu, the sea; Makai, Uwia's lot; towards Waianae, the sea. The place is enclosed with a wall, and there is one house in it for Aoao.</p> <p>The boundaries of the kalo land are: Mauka, Kekauonohi; towards Ewa, Healani's land and Nohunohu; Makai, Kinolua's land; towards Waianae, Kahalewai and the pa aina. The pa aina is the only wall on this place. There are five loi there. Aoao got it from Kinolua, [in time of] Kamehameha I. No one has opposed him.</p> <p>Kaaiawaawa sworn and stated. I know these places exactly as Oni has stated.</p>
FT	2	317	892	Aoao	<p>Honouliuli. 22, May [1848].</p> <p>Oni Sworn. This place is in Honouliuli, Ewa.</p> <p>1st. First. House lot is bounded: Mauka by Healani's place; Ewa by the sea; Makai by Uia's place; Waianae by Sea. It is fenced and has one house of Claimants.</p> <p>2. Second is bounded: Mauka be Govt. fence; Ewa by Healani and Nohunohu's land; Makai by Kinolua's; Waianae by Kahalewai. It has no fence. Claimant has one house in it. It has about 5 patches.</p> <p>Claimant got these two places from Kinolua from the time of Kamehameha 1st. Kinolua is still living.</p> <p>Kaaiawaawa sworn and confirmed the previous testimony.</p>
					Royal Patent 6767

NR	2	513-514	898	Kaneaola	Kahawai Hiwa Loloulu Polapola	<p>Honouliuli. Oct. 22, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you the source of my land and house claim. This land is there at Kahawai in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, an alanui (trail/road) and the Auwai; towards the East, a kula parcel and the house of Napahi; toward the South, the land of Puehu; towards the West, the land of Puehu.</p> <p>Here is my second land claim at Hiwa, in Honouliuli. Here are its boundaries: towards the North, the land of Laulii; towards the East, the land of Laamaikahiki; towards the South, the land of Kalama; towards the West, the land of Nika.</p> <p>Here is my third land claim: towards the North, the akaakai (bulrushes) of Loloulu; towards the East, akaakai; towards the South, the land of Laamaikahiki; towards the West, the land of Laulii.</p> <p>Here is my fourth land claim at Polapola. Here are its boundaries: towards the North, a Poalima (parcel worked for the chief); towards the East, the land of Laulii and Kapiioho; towards the South, the land of Kikala; towards the West, my house and the house of Laamaikahiki all the way to the pa Aina. Kaope gave this place to my wife.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Kanealoha X</p>
NT	3	152-153	898	Kaneaola		<p>Honouliuli. 17 July.</p> <p>Heleaniau sworn and stated. I know this place, there at Honouliuli, Ewa. There are four parcels. The boundaries of the house lot parcel are: Mauka, Laulii's land; towards Honolulu, Kapiioho's land and Kaope; Makai, the pa aina; towards Waianae, Kekauonohi's land. Three [dryland patches] and two houses are on this parcel. One house is for Kaneaola, and one for Laamaikahiki. Before Kaneaola's residency there was a kula section on the parcel.</p> <p>2. Mauka, Kapiioho; towards Honolulu, Upai's land; Makai, Nika's land; towards Waianae, Laulii's land. This parcel has two loi. No kula and no house.</p> <p>3. Mauka, Kaope's land; towards Honolulu, Laamaikahiki's land; Makai, Laulii's land; towards Waianae, Mahina's land and Kaheananui's land. There is one loi on this parcel. No kula and no house.</p>

						<p>4. Mauka, the muliwai of Honouliuli; towards Honolulu, the Alanui hele (main trail); Makai, Puehu's land; towards Waianae, Koi's land. There are two loi on this parcel, and a kula section. There is no house</p> <p>Kaneaola got his land from Kaope in the year 1834. Kaope is a Konohiki of this land.</p> <p>Kuahine sworn and stated. I know this place exactly at Heleaniau stated.</p>
FT	2	387	898	Kaneaola		<p>Honouliuli. 17, July [1847].</p> <p>Heleaniau sworn. This and is in Honouliuli of Ewa, consisting of 4 pieces, mostly kalo.</p> <p>1. First lot is bounded: mauka by Lailii's land; Honolulu by Kapiioho's & Kaope's; makai by Govt. fence; Makai by Kekauonohi's. It has the kalo patches & 2 houses. It is claimants and Luana's who lives under him.</p> <p>2. Second. Kula land bounded: Mauka by Kapiioho's land & Lailii's; Honolulu by Upai's; Makai by Nika; Waianae by Lailii's There are 2 kalo patched on it by no house.</p> <p>3. Third. Chiefly kalo. Bounded: mauka by Kaopes' land; Honolulu by Laamaikahiki's; Makai by Lailii's; Waianae by Mahina's and Kaheananui's. This is 1 kalo patch.</p> <p>4. Fourth is bounded: Mauka by Honouliuli Stream; Honolulu by the high road from the sea in land; makai, by Puehu's land; Waianae by Koi's land. There is some upland & 2 patches on it.</p> <p>Kaope gave these lands to Claimant in 1834. Kaope is Konohiki under Kekauonohi. Claimant has cultivated these lands & held them in peace to his time.</p> <p>Kuahine sworn and said he knows the particulars of the testimony as stated were true.</p>
						Royal Patent 3386
NR	2	516	901	Kuahine	Niukee	<p>Honouliuli. Oct. 25, 1847.</p> <p>The Pres. of the Commissioners who quiet land claims. Aloha to you. I here by tell you of my claim. This land is there at Nukee [Niukee], Island of Oahu. Here are its boundaries: towards the North, the land of Keinohanuanui; towards the</p>

					<p>East, the land of Nakai; towards the South, the land of Kuhemu; toward the West, the land of Paele.</p> <p>Here is my second claim. Here are its boundaries: towards the North, the kula land of Honaunau and the cliff; towards the East, the land of Keinohanani; towards the South, the land of Keinohanani; towards the West, the land of Honaunau.</p> <p>Here is my house claim. Here are its boundaries: towards the North, the houses of Keinohanani and the wall; towards the East, the houses of Kaakau; towards the South, the cliff; towards the West, the house of Kuhemu and the gulch.</p> <p>By Kuahine X</p>
NT	3	154-155	901	Kuahine	<p>Honouliuli. 17 July 1848.</p> <p>Kaneaola sworn and stated. I know the place of Kuahine at Honouliuli, two loi and two parcels. The boundaries of the first parcel are: Mauka Nakai's land; towards Honolulu, his land also; Makai, Kuhemu's land; towards Waianae, Paele's land.</p> <p>2. Mauka, Kinolua's land; towards Honolulu, Nakai's land; Makai, Kahue's land; towards Waianae, Honaunau's land. Kuahine received the land from Kaumaumaholo, his wife. There is no house there, and they lived in the house of the Konohiki. Kaumaumaholo got this place in the year 1839. No one has objected.</p> <p>Kaheleaniau sworn and stated. I know this place, exactly as Kaneaola has stated.</p>
FT	2	388	901	Kuahine	<p>Honouliuli. 17, July [1848].</p> <p>Kaneaola sworn. This land is in Honouliuli, Ewa. It consists of two separate kalo patches.</p> <p>1. First is bounded mauka by Nakai's place; Honolulu by the same; Makai by Kuhema's [Kuhemu]; Waianae by Paele's land.</p> <p>2. Second is bounded: Maua by Kinolua's land; Honolulu by Nakai's; Makai by Kahue's; Waianae by Honaunau; This land was claimants' which Kaumaumaholo, who gave it to Claimant. She got it from Kinou before 1839. She is too ill to appear here. Claimant and wife have never been disturbed in their possession of it.</p>

						Kaheleaniau sworn, confirmed the preceding particulars.
						Awarded no Royal Patent Issued
NR	2	516-517	902	Haakue	Waimanana	<p>Honouliuli. Oct. 16, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Waimanana, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Kekuahaliu; towards the East, the land of Kekuahaliu; towards the land of Makuia [Maakuia]; towards the West, the land of Kaneiakama.</p> <p>Here is my second land claim: towards the North, a stream; towards the East, the land of Kekuahaliu; Towards the South, a stream; towards the West, the land of Molea.</p> <p>Here is my third claim: towards the North, a kula; towards the East, the land of Kekuahaliu; towards the South, a ala Aupuni (Government road); towards the West, a kula.</p> <p>Here is my fourth claim: towards the North, an alanui (road/trail) and the land of Kekuahaliu; towards the East, the land of Kaneiakama; towards the South, the muliwai (estuary); towards the West, a house, a wall. I also have some houses standing there; towards the North, a kula nohu (dry parcel with nohu shrubs); towards the East, the house of Molea; towards the South, the sea; towards the West, the sea and the Hale Kula (School House). From Kahakai to me.</p> <p>I am with appreciation.</p> <p>By Haakue X</p>
NT	3	155-156	902	Haakue (w.)	Waimanalo	<p>Honouliuli. 17 July 1848.</p> <p>Kekuahaliu sworn and stated. I know the land of Haakue at Waimanalo in Honouliuli. There are three loi in two parcels. The boundaries of two loi are: Mauka, Mahina's land; towards Honolulu, Kekauonohi's land; Makai, a cliff; towards Waianae, a kula.</p> <p>2. Mauka Kahina's land. Towards Honolulu, his land also; Makai, my land; towards Waianae, Kaneakama's land.</p> <p>This land was from Kahakai to Kaikai, the husband of Haakue. Kahakai is an overseer under Kekauonohi, that was for Kuakini at the fort. And she lives there</p>

						now to this day in peace. Kailinaoa sworn and stated. I know this place exactly as Kekuahaliu stated.
FT	2	388-389	902	Haakue	Waimanalo	Honouliuli. 27, July [1848]. Kekuahaliu sworn. This land is in Honouliuli, Ewa, Waimanalo, consisting of 2 kalo patches in one lot & 1 in another. There is no house on either. 1. First lot. 2 kalo patches, bounded: Mauka by Makuia's [Maakuia] land. Honolulu by Kekauonohi's' Makai by the sea shore bluff; Waianae by Kekauonohi's kula land. 2. Second. One Patch is bounded: Mauka by Mahina's land; Honolulu also; Makai by my place; Waianae by Kaneakamoa's [Kaneiakama] place. Claimant got these lands from her husband Kaikai, who held it from Kahakai; luna (overseer) under Kekauonohi; Claimant got it about 1831. She & her husband before her have always held it in undisturbed peace. Kailinaoa sworn and fully confirmed the previous particulars.
						Not Awarded
NR	2	519-520	905	Kaimuena	Kaaumakua	Honouliuli. Oct. 9, 1847. To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Kaaumakua, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Nainu [Nunu ?]; towards the East the land of Pio; towards the South, the land of Hilea; towards the West, the Loi Poalima (loi worked for the chief). Here is my second claim. Here are its boundaries: towards the North. Akaakai (bulrushes); towards the East, the loi land of Kaope; towards the South, the land of Kalama; towards the West, the Loi of Waa and Alae. Here is my house claim. There at Kaaumakua, Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the houses of Naholowaa; towards the East, the beach; towards the South, the houses of Pio; towards the West, the cliff of Holeinui. I am with appreciation. By Kaimuena

NT	3	156	905	Kaimuena		<p>Honouliuli. 19 July 1848.</p> <p>Nunu sworn and stated. I know the land of Kaimuena at Honouliuli. 3 parcels. The boundaries of the house lot are: Mauka Naholowaa's land. Towards Honolulu and the two remaining sides are only Kekauonohi.</p> <p>2. The boundaries of the two other parcels are: Mauka, my land; towards Honolulu, Kekauonohi's land; hers is also Makai and Waianae. Kaimuena received the land from Kaope in the year 1825. No one has opposed him.</p> <p>Kauhailepa sworn and stated. I know this place exactly as Nunu stated.</p>
FT	2	390	905	Kaimuena		<p>Honouliuli. 19, July [1848].</p> <p>Nunu sworn. This land is in Honouliuli, Ewa, consisting of 2 pieces.</p> <p>1. First. House lot is bounded: Mauka by land of Naholowaa; Honolulu by Kekauonohi's; Makai by the same; and Waianae also. Claimant has to houses on it. It is not fenced.</p> <p>2. Second. Kalo land. Bounded: Mauka by my land; Makai by Hilea's land; Honolulu & Waianae by Kekauonohi's. It is not fenced. Claimant got this land from Kaope, a luna under Kekauonohi in about 1835, and has ever since held it in peace. I know of no contestor.</p> <p>Kauhailepa sworn, confirmed the preceding particulars, knowing them to be true.</p>
						Royal Patent 6820
NR	2	520	906	Kanoho	Kamoku	<p>Honouliuli. Oct. 21, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. It is there at Kamoku, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, Kauhipuna and the kula of Hoaeae; towards the east, the land of Manua [Manuwa]; towards the South, the stream; towards the West, the land of Haae. My land claim came from Kalauli.</p> <p>I am with appreciation, your obedient servant.</p> <p>By S. Kanoho</p>

NT	3	158-159	906	Kanoho		<p>Honouliuli. 19 July 1848.</p> <p>Luana sworn and stated. I know the land of Kanoho at Honouliuli. One parcel, with seven loi and a kula place. The boundaries are: Mauka, Haae's land. Towards Honolulu, Manua's land; towards Waianae, Haae's land; Makai, Kaope's land.</p> <p>Kanoho got the land from Kahalewai, who is a konohiki under Kekauonohi. It was in the year 1844. No one has objected.</p> <p>Kamaala sworn and stated. I know this place, exactly as Luana stated.</p>
FT	2	390-391	906	Kanoho		<p>Honouliuli. 19 July [1848].</p> <p>Luana sworn. This land is in Honouliuli, Ewa, consisting of 7 kalo patches & some kula in one lot, and bounded: Mauka by Haae's land; Honolulu by Manuwa's; Makai by Kekauonohi's; Waianae by Haae's. Claimant got this land from Halewai, sub-konohiki under Kaope, he under Kekauonohi, in 1844 it was obtained; and has held & improved it ever since. There was a dispute in old times about this land but it has ceased for 10 years.</p> <p>Kamaala sworn and confirmed the previous particulars.</p> <p>(Evidence of Halewai wanted.)</p>
						Royal Patent 3717 (Kanoho no Aberahama)
NR	2	520-521	907	Luana	Niukee	<p>Honouliuli. Oct. 21, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Niukee, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the Auwai and the loi of Kamaala; towards the East, land of Kawahamana; towards the South, paahao (parcel worked by prisoners), and the stream; towards the West, land of Kamaala.</p> <p>Here is the little kula claim of mine at Niukee, in Honouliuli, Ewa. Here are its boundaries: towards the North the cliff and the hale halawai (meeting house); towards the East, Kinolua's kula; towards the South Kamaala's loi; towards the West, Kamaala's kula and the kula of Uwia.</p> <p>I am with appreciation.</p> <p>By Luana X</p>

NT	3	159	907	Luana	Niukee	<p>Honouliuli. 19 July 1848.</p> <p>Kanoho sworn and state. I know this place, there at Niukee in Honouliuli. Two loi and a kula section there in one parcel. The boundaries are: Mauka, Kamaala's land; towards Honolulu, Kawahamana's land; Makai, Honaunau's land; towards Waianae, Kamaala's land. It was from him [Kamaala] that Luana got the land, and he has lived there in peace to this day.</p> <p>Kamaala sworn and stated. I know this place as Kanoho has stated. It was in the relationship as a brother-in-law that the land was given to Luana. No one objected.</p>
FT	2	391	907	Luana	Niukee	<p>Honouliuli. 19, July [1848]</p> <p>Kanoho sworn. This land is in Nukee [Niukee], Honouliuli, Ewa, consisting of 3 patched of kalo and a strip of Kula land. It is not fence. Bounded: Mauka by Kamaala's land; Honolulu by Kawahamana's; Makai by Honaunau's (Konohiki); Waianae by Kamaala's; from whom claimant got it in 1842 and has ever since cultivated & held it in peace. I know of no counter claimant.</p> <p>Kamaala sworn. Claimant is my Son-in-law, and I gave him this land is 1842. I got it from Kawaa in 1833 and held it in peace till 1842. I know of no counter claimant.</p>
						Royal Patent 4162
MA	8	591	909	Kaneiahuea	Kalahale	<p>Hoaeae, Ewa, Oahu.</p> <p>Parcel 1. A mooaina at Panui, Hoaeae, Ewa, Oahu... 2 Acres 3.74/100...</p> <p>Parcel 2. A House lot on the kula of Kalahale, Honouliuli, adjoining Hoaeae [plot plan cited].</p> <p>Beginning at the Easter corner and running. . 35° S. 1.22 Ch. Along the edge of the pali. Thence, South 48° W. 2.00 Ch. Along the boundary of the house lot of Kamii, to the corner. Then S. 35° W. 1.22 CH. Along the boundary of the kula to the corner; thence N. 48° E. 2.00 Ch. To the point of commencement. There being within this parcel 2.44 Ch. combined.</p> <p>A. Bishop, Surveyor Total Payment \$6.00 Honolulu. February 11, 1853.</p> <p>[Note: Native Register and Native/Foreign Testimony documents under this Helu and claimant cite localities in Hoaeae Ahupuaa.]</p>

						Royal Patent 3077 (Hoaeae)
NR	2	523	910	Nunu	Kaaumakua	<p>Honouliuli. Oct. 20, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. There at Kaumakua [Kaaumakua], in Honouliuli, Island of Oahu. Here are its boundaries: towards the North, the land of Kamilomilo; towards the East, the land of Pi [Pio]; towards the South, the land Kaimuena; towards the West, a Poalima (parcel worked for the chief) and the land of Pekane [Paekane].</p> <p>Here is my second land claim. Here are its boundaries: towards the North, a Poalima, and the land of Hilea; towards the East, the land of Kauouo; towards the South, the houses of Pii and a kula parcel; towards the West, a kula parcel.</p> <p>Here is my third claim. Here are its boundaries: towards the North, an Auwai; towards the East, the house of Pekane; towards the South, a kula parcel; towards the West, the land of Kalama.</p> <p>Done by me, Nunu X</p>
NT	3	157	910	Nunu		<p>Honouliuli. 19 July 1848.</p> <p>Kaimuena sworn and stated. I know the land of Nunu at Honouliuli. It is two parcels. The boundaries of the house lot are: Mauka, the pa aina; towards Honolulu, Kekauonohi's land; Makai, Kanahuna's land; towards Waianae, Aemaikai's land.</p> <p>2. The boundaries of the kalo land are: Mauka and Honolulu, Kekauonohi's land; Makai, Kaimuena's land; towards Waianae, Kekauonohi's land.</p> <p>Four loi and a kula section in this parcel. And in the house lot. There are two houses. It is enclosed with a stone wall. His land was from Kawaa, who is the Konohiki. In the year, 1833. No one has objected.</p> <p>Kauhailepa sworn and stated. I know this place exactly as Kaimuena knows it.</p>
FT	2	392	910	Nunu		<p>Honouliuli. 19, July [1848].</p> <p>Kaimuena sworn. This land is in Honouliuli, Ewa, consisting of 2 pieces.</p> <p>1. First. House lot, bounded: Mauka by Govt. fence; Honolulu by Kekauonohi's land; Makai by Kanahuna's; Waianae by Aemaikai's. Claimant has two houses on it, and it is fenced.</p>

						<p>2. Second. Kalo land, bounded: mauka by Kekauonohi's land, and Honolulu side; Makai by my land; Waianae by Kekauonohi's. Consisting of 4 kalo patches & some kula.</p> <p>Claimant had this land from Kawaa the old Konohiki in 1833, and has held and cultivated it ever since in peace without any disputant.</p> <p>Kauhailepa sworn and knew all the previous testimony to be true.</p>
						Royal Patent 5036
NR	2	523	911	Kauhailepa	Poohilo	<p>Honouliuli. Oct. 11, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Poohilo in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, a loi paahao (taro pond fields worked by prisoners), and the land of Hinaa; towards the East, the land of Hinaa; towards the South, the land of Kauakahilau; towards the West, the land of Kauakahilau.</p> <p>Here is my second claim. Here are its boundaries: towards the North, the land of Manaole; towards the East, the land of Kauakahilau; towards the South, Hopenui; towards the West, the land of Kekua.</p> <p>Here is my third claim. Here are its boundaries: towards the North, the land of Kauakahilau; towards the East, Hinaa; towards the South, the land of Manaole; towards the West the pa Aina. Kauakahilau gave it to me.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Kauhailepa X</p>
NT	3	157-158	911	Kauhailepa	Poohilo	<p>Honouliuli. 19 July 1848.</p> <p>Kaimuena sworn and stated. I know the land of Kauhailepa at Poohilo in Honouliuli. There are two parcels there, four loi and a house in one parcel. One loi in another parcel.</p> <p>The boundaries of the four loi are: Mauka, pa aina; towards Honolulu, a stream and the land of Hinaa; Makai, Kauakahilau's land; towards Waianae, Manaole's land.</p> <p>2. The boundaries of the second parcel are: Mauka, Manaole's land; towards Honolulu, Kauakahilau's land; Makai Alauka's land; towards Waianae, Kawahaea's land. Kauhailepa got the land from Kawahaea, he is an overseer</p>

						<p>Konohiki for Kekauonohi. It was in the time the Kinau was alive. No one has objected to him.</p> <p>Nunu sworn and stated. I know this place exactly as Kaimuena stated.</p>
FT	2	392-393	911	Kauhailepa		<p>Honouliuli. 19, July [1848].</p> <p>Kaimuena sworn. This land is in Honouliuli Ewa in two distinct pieces.</p> <p>1. First. Four Kalo patched and a strip of Kula, having a house on it, bounded by Govt. fence, Mauka; Honolulu by a stream between it & Hinaa's land. Makai by Kauakahilau's; Waianae by Manaole's land.</p> <p>2. Second piece. One kalo patch, bounded: Mauka by Manaole's land; Honolulu by Kauakahilau's; Makai by Alauka's; Waianae, by Kawahaea's land.</p> <p>Claimant had it from Kauakahilau, Konohiki, in time of Kinau before 1839, and has held & cultivated it ever since without any one two dispute him.</p>
						Royal Patent 5483
NR	2	526	914	Kamaala	Niukee Kapapahu	<p>Honouliuli. Oct. 21, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Nukee [Niukee], in Honouliuli, Ewa, Island of Oahu. Here are the boundaries of these loi: towards the North, the Auwai; towards the East, the Auwai and the moo land of Luaana [Luana]; towards the South, a Poalima (parcel worked for the chief), and the estuary of Makaii; towards the West, a Poalima and the Loko of Omoomoki.</p> <p>Here is my second land claim: towards the North, the kula of Luaana; towards the East, the land of Honaunau, the land of Paele, and the land of Kalauahi [Kaalauahi]; towards the West, the Auwai and the loi of Uia.</p> <p>Here is my third land claim, a little kula parcel. Here are its boundaries: towards the North, a pali; towards the East, a kou [tree], and the kula of Luana; towards the South, the land of Uia; towards the West, the kula of Uia.</p> <p>Here is my house claim, towards the shore at Kapapahu, in Honouliuli. Here are its boundaries: towards the North, the lot of Healani; towards the East, the house of Kekukahiko; towards the South, a pa puua (pig enclosure) and the shoreline; towards the West, the house of Aoao. This land is from olden times, from Kamehameha I, and up to Honaunau.</p>

						<p>I am with appreciation, your obedient servant.</p> <p>By Ad. Kamaala</p>
NT	3	169-170	914	Kamaala		<p>Honouliuli. 26 July.</p> <p>Luana sworn and stated. I know the house lot and the land of Kamaala at Honouliuli, Ewa. It is three parcels. The boundaries of the house lot are: Mauka, Healani's place; towards Honolulu, Kawahamana's land; Makai, Nika's land; towards Waianae, Aoa's land.</p> <p>2. Two loi in the second parcel. Mauka, Kinolua's land; Honolulu, my land; Makai, Honaunau's land; towards Waianae, Kinolua's land. There is also a kula section in this parcel.</p> <p>3. Parcel three. Mauka, Uia's land; towards Honolulu, Mokumakuaole's land; Makai, my land; towards Waianae, Uia's land. Three loi in this parcel and a kula section. No wall and no house.</p> <p>Kamaala got the land from Kawaa in the year 1831. No one has opposed him.</p> <p>Nunu sworn and stated. I know this place exactly as Luana stated.</p>
FT	2	400	914	Kamaala		<p>Honouliuli. July 26 [1848].</p> <p>Luana sworn. This land is in 4 pieces in Honouliuli. Ewa.</p> <p>1. First lot. bounded: Mauka by Healani's land; Honolulu by Kawahamana's land; makai by Nika's; Waianae by Aoa's. It is fenced, and claimant has 4 houses on it.</p> <p>2. Two Kalo patches, bounded: Mauka by Kinolua's land; Honolulu by my place; Makai by Honaunau's; Waianae by Kinolua's. Some kula is in this lot.</p> <p>3. Three Kalo patches, bounded: Mauka by Ohai's land; Honolulu by Mokumakuaole's land; Makai by my place; Waianae by Ohai's. Also some Kula.</p> <p>Claimant obtained these land from Kawaa in the time of Kaahumanu and has held the ever since in peace without dispute.</p> <p>Nunu sworn and confirmed the previous testimony.</p>
						Royal Patent 4163

NR	2	528	916	Kama	Kalokoeli	<p>Honouliuli. Oct. 11, 1847.</p> <p>To the honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim which is at Kalokoeli, in Honouliuli, Ewa, Island of Oahu. Here are the boundaries: towards the North, the land Kaalauahi, the Auwai, and the land of Kuhemu; towards the East, the land of Kaalauahi and the land of Kahakuliii; towards the South, the land of Puanani; towards the West, the stream of Makaii. Kaope gave this to me.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Kama</p>
NT	3	167	916	Kama		<p>Honouliuli. 26 July.</p> <p>Kaopala sworn and stated. I know this land of Kama at Honouliuli in Ewa. Two parcels. The boundaries of the house lot are: Mauka, Nika's land; towards Honolulu, his land also; Makai, Kalauhala's land; towards Waianae, Puanani's land. Kama has two houses there. They are not enclosed.</p> <p>2. Parcel two. Mauka, Kaalauahi's land; towards Waikiki, Kahakuliii's land; Makai, Puanani's land; towards Waianae, Mahina's land. No house on this parcel, and no wall. Kama got the land of parcels 1 and 2 from Kawaa. He is a luna Konohiki for Kekauonohi.</p> <p>Poopuu sworn and stated. My knowledge of this land is the same as Kaopala's knowledge.</p>
FT	2	398	916	Kama		<p>Honouliuli. 26, July [1848].</p> <p>Kaopala sworn. This land is in Honouliuli, Ewa, in two lots.</p> <p>1. Bounded mauka by Nika's land; Honolulu also; Makai by Kalauhala & stream; Waianae by Kuanani's [Puanani] land. There are 2 houses of claimants.</p> <p>2. Kalo lands. 2 patches bounded: Mauka by Kalauai's [Kaalauahi] land; Honolulu by Hakuliii; Makai by stream dividing it from Puanani's; Waianae by Maakuia's. There is no fence. Claimant got these lands from Kaope in 1842, who owns them under Kekauonohi. Claimant has held them in peace to this time.</p> <p>Poopuu sworn, confirmed all the proceeding statement.</p>
						Royal Patent 6261

NR	2	529	917	Kaulu	Kamilomilo Kaaumakua	<p>Honouliuli, Ewa. Oct. 21, 1847.</p> <p>The Pres. and honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim, pursuant to the source law. This land is there at Kamilomilo, Honouliuli, Ewa, on the Island of Oahu. Here are its boundaries: towards the North, the stream of Makaii; towards the East, the land of Kalanihopu; towards the South, the land of Kahikiula; towards the West, some akaakai (bulrushes) and the land of Kahakuliilii.</p> <p>Here is my second claim. Here are its boundaries: towards the North the Poalima (parcel worked for the chief) of Kalanihopu; towards the East, the land of Kaaiawaawa; towards the South, the land of Kaaiawaawa; towards the West, the land of Kahikiula.</p> <p>Here is my third land claim. Here are its boundaries: towards the North, the Poalima of Kalanihopu; towards the East, the Poalima of Kalanihopu and the house of Kaniau; towards the South, an Auwai and some akaakai; towards the West, the land of Kahikiula and the land of Aemaikai.</p> <p>Here is my fourth land claim. Here are its boundaries: towards the North, the shore; towards the East, a hill and the Loko of Naholowaa; towards the South, a kula Alialia (salt flats); towards the West, Pio's house.</p> <p>Here are my house claims. They are at Kaaumakua, in Honouliuli. Here are the boundaries: towards the north, the pa Aina; towards the East, the land of Mokumeha; towards the South, a kula parcel and the stream; towards the West, a wall and a kula parcel. Kalanihopu gave me these properties, but my residency has been along since before..</p> <p>I am with appreciation,</p> <p>By Kaulu X</p>
NT	3	168- 169	917	Kaulu		<p>Honouliuli. 26 July.</p> <p>Nunu sworn and stated. I know the land of Kaulu at Honouliuli, Ewa. Four parcels of land. The boundaries of the first parcel are: Mauka, the muliwai; towards Honolulu Kalaihopu's land; Makai, Kahikiula's land; towards Waianae, Kaope's land.</p> <p>2. In parcel two, 1 loi. Mauka, Kalaihopu's land' towards Honolulu, Kaaiawaawa's land; his land also makai; towards Waianae, Kahikiula's land.</p>

					<p>3. Parcel three, two loi. Mauka, Kanahuna's land and Kaniau's land; towards Honolulu, Kalaihopu's land; Makai, Kapio's land; towards Waianae, Aemaikai's land. This parcel has no wall.</p> <p>4. Parcel four, 1 loi. Mauka, the sea and the same towards Honolulu. Makai, Kekauonohi's land; towards Waianae, the land of Pio.</p> <p>Kaulu got the land from Kawaa in the time of Kaahumanu.</p> <p>Kaulu died in the year, 1848, and the land went to his son Kaoliko. He had five children. Kaluahiai the second. The third is Kanakaole, the fourth is Luika w., the fifth is Kaanaana. We accurately heard that Kaulu bequeathed his land to his children. And Kaoliko is their representative.</p> <p>Luana sworn and stated. I know this land and the will of Kaulu that the land be equally for his children exactly as Nunu has stated.</p>
FT	2	399-400	917	Kaulu	<p>Honouliuli. 26, July [1848].</p> <p>Nunu Sworn. This land is in Honouliuli, Ewa, consisting of 4 lots, principally Kalo.</p> <p>1. bounded mauka by a stream running with the mountain; Honolulu, by Kalaihopu's land; Makai by Kalaihopu; Waianae by Kaope's. Containing 6 Kalo patches.</p> <p>2. One Kalo patch bounded: Mauka by Kalaihopu's land; Honolulu by Kaaivaava's; Makai also; Waianae by Kaaikeula's land.</p> <p>3. Two Kalo patches, bounded: Mauka by Kaneaola & Niau's lands; Honolulu by Kalaihopu's; Makai by Kapio's; Waianae, Aemaikai's land.</p> <p>4. One Kalo patch bounded: Mauka by a winding branch of the sea; and Honolulu; Waianae by Pio and Kaimuena's land. Makai by Kekauonohi's land. Claimant got this from his father in 1848 at his death in February last, who had it from Kawaa in Kaahumanu's time.</p> <p>Kaulu was claimant's name as at the head of the claim rec'd., he was father of Kaoliko who puts in his claim as oldest child and as having received it by title. There are 4 other children: 1 Kamakaiai [Kaluahiai] is one daughter, 2 Kanakaole, 2 Louisa, 4 Kaanaana. This land is left as joint property of all. Kaoliko acts as representative of the rest.</p>

						Kaluana sworn. Confirmed the preceding particulars in whole.
						Royal Patent 2866
NR	2	553	946	Kauinui	Poohilo	<p>Honouliuli. Ewa, Oahu. Novem. 1, 1847.</p> <p>President of the Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. It is there at Poohilo, Honouliuli, Island of Oahu. Here are its boundaries: towards the North, the Loko of Hopenui; towards the East, the loi land of Keliiaa and the land of Opiopio; South, the land of Oni; West, the houses of Kawahaea and the wall.</p> <p>I am with appreciation.</p> <p>By Kauinui X</p>
						Not Awarded
NR	2	553-554	947	Kaopala	Loloulu, Kaaumakua Kaulaula	<p>Honouliuli. Ewa, Oahu. Novem. 1, 1847.</p> <p>President of the Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. It is there at Loloulu, Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the Poalima (parcel worked for the chief) of Kihewa; towards the East, the land of Mahae; towards the South, the land of Kaneaola; towards the West, the land of Keliiaa and the house of Poopuu; Kapoli also has a property at this place. The name of this place is Kumupali, and I take care of it.</p> <p>Here is my second claim. Here are its boundaries: towards the North, the stream of Makaii; towards the East, a Poalima; towards the South, a Poalima; West, a Poalima;</p> <p>Here is my third claim. Here are its boundaries: towards the North, a Poalima; towards the East, the land of Kekua and Kumupopo; towards the South, akaakai (bulrushes); West, the land of Koakanu.</p> <p>Here is my third [fourth] claim. This land is there at Kaaumakua, Honouliuli. Here are its boundaries: towards the North, the Loko of Kauhimakahou; towards the East, the pa Aina; towards the South, the pa Aina; towards the West, the land of Kauouo.</p> <p>Here are my house claims. There at Kaulaula, at Honouliuli, stand there by the houses of Mahina.</p> <p>Done by me, Kaopala X</p>

NT	3	166-167	947	Kaopala	<p>Honouliuli. 26 July.</p> <p>Poopuu sworn and stated. I know the land of Kaopala at Honouliuli, Ewa. Five parcels. The boundaries of the first parcel are: Mauka Puehu's land; towards Honolulu, Nika's land; Makai, Kalaoa's land; towards Waianae, Nika's land.</p> <p>2. Parcel 2, 14 loi. Mauka, Nika's land; towards Honolulu, Kauhi's land; Makai, Kaneaola's land. Towards Waianae, my land. No wall there, no house.</p> <p>3. Parcel three. Mauka Kaope's land; Honolulu, Kekua's land; Makai, loi Aupuni (government taro pond field); towards Waianae, Kauhi's land. Three loi in this parcel. No wall, now house.</p> <p>4. Parcel four, two loi. Mauka Kaneaola's land. Towards Honolulu, Nika's land; Makai, his land also; towards Waianae and Ewa, also his land. No house, no wall.</p> <p>5. Parcel five. Mauka Lauhala's land; towards Honolulu, Nika's land; Makai, pa aina; towards Waianae, Kauouo's land.</p> <p>Kaopala got his land from Napahi, his father. It was in the time of Kamehameha I. It was in 1844, that the land became Kaopala's. No one has objected.</p> <p>Kama sworn and stated. I know this land just as Poopuu's land [description]. But in the first parcel there is a land for Namauu in the middle.</p>
FT	2	397-398	947	Kaopala	<p>Honouliuli. 26, July [1848].</p> <p>Poopuu sworn. This land is in Honouliuli, Ewa, consisting of 5 separate pieces.</p> <p>1. House lot, bounded: Mauka by Puehu's land; Honolulu by Nika's; Makai by Kalaoa; Waianae by Nika's land.</p> <p>2. Second lot. 14 kalo patched, not fenced. Bounded: Mauka by Nika; Honolulu by Kauhi's land; Makai by Kaneaola's; Waianae Poopuu's.</p> <p>3. Third. 3 patches, bounded: Mauka by Kaope's land; Honolulu by Kekua's; makai by Govt. land; Waianae by Nauhi's [Kauhi] land.</p> <p>4. Fourth. 2 patches, bounded Mauka by stream between Kaneaola's land; Honolulu by Nika's; Makai also; Waianae also.</p> <p>5. Fifth: bounded: Mauka by Kaopala's land; Honolulu by Nika; Makai by Govt.</p>

						<p>Fence; Waianae by Kauouo's land. 3 kalo patches. Claimant has held these lands from his ancestors down. Kaope is a Konohiki & luna, and Claimants elder brother, and he gave him these Kalo lots in 1841. None have disputed his right to this time.</p> <p>He got the house lot from Napahi, his father in 1841. It has been transmitted from ancestors down without any disputing the right to this time.</p> <p>Kama sworn and confirmed the entire testimony about the Kalo lands, but knew nothing about the House lot.</p> <p>Note, There is one Kalo patch in the House lot a it has been defined, belonging to Namauu.</p>
						Royal Patent 3090 & 3091
NR	2	562	960 / 1688	Poopuu	Loloulu	<p>Honouliuli. Ewa, Oahu. Novem. 11, 1847.</p> <p>President of the Commissioners who Quiet Land Claims, your honors. Aloha to you. I hereby tell you of my land claim. It is there at Loloulu, Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Kaopala; towards the East, the land of Kaopala; South, the land of Kaneaola; West, the land of Kaopala.</p> <p>Here are my house claims: North, the land of Mahina; East, the land of Kaopala; South, the land of Keliiaa; West, a Kula parcel.</p> <p>By Poopuu</p> <p>[See also Helu 1688 for further descriptions of Poopuu's claim.]</p>
NT	3	165-166	960 / 1688	Poopuu		<p>Honouliuli. 26 July.</p> <p>Kaopala sworn and stated. I know this land of Poopuu at Honouliuli, two parcels. The boundaries of the first parcel, it is the house lot, are: Mauka, my land; and mine on all sides. There is one house for Poopuu there. It was I who agreed to his building his house there. No one objected.</p> <p>The boundaries of parcel two are: Mauka, Nika's land; towards Honolulu, Kaopala's land; Makai, Kaneaola's land; Towards Waianae, my land. There are 3 loi in this parcel; no wall, no house. I do not know who gave Poopuu this land. His residency was from the time of Liholiho.</p> <p>Kama sworn and stated. I know this land exactly as Kaopala has stated.</p>

	9	280				<p>See P. 280 V. 9.</p> <p>Petition of Poopuu.</p> <p>He completed his entry at Honolulu, with the Commissioners who quiet titles in Honolulu.</p>
FT	2	397	960	Poopuu		<p>Honouliuli. 26, July [1848].</p> <p>Kaopala sworn. This land is in Honouliuli, Ewa, and consists of two places.</p> <p>1. House lot is bounded entirely by my land. Claimant has one house on it. There is none for the Govt. fence.</p> <p>2. Second. Three Kalo patches. Bounded: Mauka by Nika's land; Honolulu by my land; Makai by Kaneaola's land; Waianae by my land. No fence or house. I have always understood Claimant has lived in possession of these two lots from his ancestors in peace to this time There is no dispute that I know of.</p> <p>Kama sworn. Confirmed the statement made in all the particulars, and knew of no controversy.</p> <p>See P. 134, V 9.</p>
FT	9	134	1688 / 960	Poopuu		<p>Cl. Says his claim has been heard before the Land Commission.</p>
						<p>Royal Patent 6641</p>
NR	2	594	1019	Kukuiaina		<p>Honouliuli.</p> <p>I am Kukuiaina. I hereby tell you of my claims; an ili land in Honouliuli is first. A moo land claim is second. A lot claim under the konohiki is third.</p> <p>Done by me, Kukuiaina</p>
NT	3	181-182	1019	Kukuiaina	Lalanui	<p>Honouliuli. 4 Aug. 1848.</p> <p>Kekuhaiola sworn and state. I know the land of Kukuiaina at Honouliuli. Lalanui is the name. His is an ili land with a house also.</p> <p>Mauka, Pupuka's land; towards Honolulu, kula of Kekauonohi; Makai, Hano's land; towards Waianae, Kekauonohi's land. This land has no wall. The land was from his father who died in 1847, by will it became his. His father resided there from the time of K [Kamehameha] I. He has many relatives, they are in Ewa at different lands.</p>

						<p>Kukuiaina spoke truly, as the Konohiki of the second parcel at Waikele as told in his applications.</p> <p>Pupuka sworn and stated. My knowledge is the same as Kekuhaiola has stated.</p>
FT	2	412	1019	Kukuiaina		<p>Honouliuli. Aug 4th [1848].</p> <p>Kekuhaiola sworn. His land is in Honouliuli, Ewa, in 3 separate pieces, or three difference names of one piece.</p> <p>1. First – house lot bounded: Mauka by land of Pupuka; Honolulu by Kekauonohi's; Makai by Hano; Waianae by Kekauonohi's land.</p> <p>Claimant has 1 house on it, it has no fence, but is planted with potatoes.</p> <p>Claimant had it from his father by will in 1847, who had it from time of Kamehameha 1 and held i in peace to the time of his death.</p> <p>Pupuka sworn, and confirmed the testimony given and knew of no counter claim.</p>
						Not Awarded
NR	3	164	1565	Kaalauahi	Niukee	<p>Honouliuli. Nov. 23, 1847.</p> <p>To the honorable Commissioner who quiet land claims of the Hawaiian Islands. Aloha to your. I hereby tell you of my land claim, at Nukee [Niukee], in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, land of Hapauea; towards the East, loi of Kuhemu; towards the South, loi of Kama and the loi of Makuia [Maakuia]; towards the West, loi of Nakai, with the Loi of Pio.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Kaalauahi X</p>
NT	3	420	1565	Kaalauahi	Niukee	<p>Honouliuli. Jan. 29, 1849.</p> <p>Kawahamana Sworn. I now his place at Niukee ili in Honouliuli, Ewa. 6 loi kalo and a house together. Mauka, Kekauonohi, Kuhemu, and I. Honolulu, Kahakuliii, Kama and Maakuia. Maki, Pio, Nakai and Uia. Waianae, Hapauea.</p> <p>His land came from Paahana, his brother-in-law in the year 1841, and Paahana got it from Honaunau, who is a Konohiki. His residency has been continuous to this time. No objections.</p>

						Kekapa Sworn. Our knowledge is the same.
FT	3	91-92	1565	Kaalauahi	Niukee	<p>Honouliuli. Jan. 29 [1848].</p> <p>Kawahamana sworn. I know this place, it is in Nuke [Niukee], Uliuli [Honouliuli], Ewa, consisting of Kalo land, 6 patches, and a house. Mauka is my place, Kekauonohi and Kuahemo [Kuhemu]. Honolulu, Kahakuliili & Kama; Makai is Pio, Nakai, Uia; Waianae, Haapauea.</p> <p>Paahana gave Claimant this lot in the year 1841. He got it from Honaunau, Konohiki unto this time. Claimant has held it unto the present time without dispute.</p> <p>Kekapa sworn, confirmed the testimony as above.</p>
						Royal Patent 3857
NR	3	165	1566	Kaheananui	Loloulu	<p>Honouliuli.</p> <p>To the honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim, there at Loloulu, in Honouliuli: towards the North the land of Poopuu; towards the East, the land of Mahina and Kauhikaula; towards the South, the land of Lauili; towards the West, the land of Kauhikaula and Mili.</p> <p>By Kaheananui X</p>
FT	9	207	1566	Kaheananui		<p>Honouliuli. Nov. 7, 1854.</p> <p>The people of Honouliuli came and stated, he registered a claim here, but he has died and there is no heir remaining. We think that this land claim rightfully belong to the Konohiki of Honouliuli, Ewa.</p>
						Not Awarded
NR	3	166	1570 / 1598	Kekua (Kua)	Poohilo	<p>Honouliuli. Nov. 25, 1847.</p> <p>This land is there at Poohilo, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Kauhailepa; towards the East, the land of Kauakahilau; towards the South, the land of Kauhailepa; towards the West, the land of Manaole.</p> <p>Here is my second land claim: towards the North, the land of Manaole; towards the East, the land of Hopenui; towards the South the land of Kaekuna; towards the West, the land of Kaekuna;</p>

					<p>Here is my third land claim: towards the North, the land of Kuhiena; towards the East, the land of Waianu; towards the South, the land of Kumupopo; towards the West, the land of Kapule.</p> <p>Here is my fourth of my land claims, a small kula parcel by the house of Kauhailepa, in the kula of Kaekuna, by the pa Aina.</p> <p>I am with appreciation, an obedient servant.</p> <p>By Kekua X</p> <p>[See also Helu 1598.]</p>
NT	9	284	1570	Kekua	<p>Honouliuli.</p> <p>Application of Kekua.</p> <p>Inoaole Sworn. I know his land, some loi and a kula at Aihonu, in the Mooaina of Waianu in the ili of Poohilo. Here are its boundaries:</p> <p>M. Koele (agriculutral parcel worked for the chief) of Hopenui H. loi of Mooiki Mk. loi of Kumuulu for Manaole W. Pa Aina.</p> <p>Parcel 2, Loi, Haalelenui in the moo of Waianu, the ili of Poohilo. Here are the boundaries:</p> <p>M. 2 loi of Kamalua and Kaloiki H. a koele for the Konohiki Mk. Loi of Mooiki W. loi and kula of Manaole.</p> <p>Parcel 3, a kula mahiai (cultivated dryland patch), Kalunonomaka at Aihonu and moo aina in the ili of Poohilo, Honouliuli, Ewa, Oahu. Here are the boundaries:</p> <p>M. Mooaina of Poopoo for Oni H. lo of Kalokoloa for Kuhiena Mk. Mooaina of Kepoe for Kumupopo W. kula of Haleokane for Kiaha.</p> <p>Parcel 4, 2 loi, Kuaiopelu at Waianu in the ili of Poohilo, Honouliuli, E. O.:</p>

						<p>M. Mooaina of Poopoo for Oni H. Loi of Kalokoloa for Kuhiena Mk. Mooaina of Kepoe for Kumupopo W. Kula of Haleokane for Kiaha.</p> <p>His land was from Manaole in the time of Kaahumanu. No one has opposed him.</p> <p>Kua [Kekua] Sworn, our testimony is the same. There is nothing wrong with his testimony.</p>
FT	9	139-140	1570	Kekua 1	<p>Poohilo Aihonu Waianu Haalelenui Kaluanonomaka Kuaiopelu Kalokoloa</p>	<p>[Honouliuli.]</p> <p>Inoaole sworn, says the land of Clt. Is:</p> <p>Ap. 1. 1 loi & kula called Aihonu, in the moo Waianu ili of Poohilo, Honouliuli, Ewa, Oahu. Bounded:</p> <p>M. by the koele (parcel of land worked for the chief) of Hopenui H by the loi Mooiki of Kauhailepa Mk. By the loi Kumuulu of Nanaole W. by the paaina.</p> <p>Ap. 2 a loi called Haalelenui in the moo Waianu, ili of Poohilo, bounded: M. by the loi of Kamalua & Kaloiki of Kauhailepa H. by the Koele of Konohiki Mk. by the loi and kula called Manaole [W. missing]</p> <p>Apana 3, a kula mahiai called Kaluanonomaka in the moo aina of Aihonu, ili of Poohilo, Honouli. E.O. it is bounded: M. by the apana kula of Kauhailepa H. by the loi called Poepoe of Manaole Mk. By the apana kula of Kaekuna W. by the paaina.</p> <p>Apana 4. 2 loi call Kaaiopelu and Kalokoloa in the moo aina of Waianu, Poohilo, Honouliuli, Ewa, Oahu. It is bounded: M. by the moo aina, Poopoo of Oni H. By the loi called Kalokoloa of Kuhiena Mk. By the moo aina Kapoe of Kumupopo W. by the kula Haleokane of Kekiaha.</p>

						<p>Claimant received the land from Manaole in the time of Kaahumanu & has held it in quiet ever since.</p> <p>Kua sworn, says the testimony of Inoaole is correct and is also his own.</p>
						Royal Patent 3518
NR	2	423	1570 B / 769	Pekane	Kaaumakua	[See Native Register Helu 769 for original Claim.]
NT	9	285	1570 B	Paekane (Pekane)	Kaaumakua Kuaihee	<p>Honouliuli.</p> <p>Paekane's case.</p> <p>Paekane came and sworn that his claim was written by Maakuia and his claim entered. It was agreed that his claim was secured.</p> <p>Kumupopo Sworn. I know his land of Maiau, a moo parcel, Mooiki, 10 loi, and the house lot kula land at Kuaihee in the ili of Kaaumakua, Honouliuli, Ewa, Oahu. Apana 2, two loko at Mokumeha in the mooaina of Kaaumakua.</p> <p>Parcel 1. 3 loi. M. mooaina of Kumuulu H. a pa aina Mk. mooaina of Kanuopa for Kalama W. mooaina of Kamookahi for Hilea.</p> <p>Apana 2. Two loko in the ili of Kaaumakua. Here are their boundaries: M. the shore H. a kula alialia (salt making parcel) Mk. a kula for the Konohiki at Mokumeha W. a kula Kauhamakakahou.</p> <p>His land was from Kumupopo in the time of Kaahumanu.</p>
FT	9	140	1570 B	Paekane	Kaaumakua Maiau Mooiki Kuaihee	<p>Honouliuli.</p> <p>Clt. appeared & made oath that this claim was duly made out by Maakuia & sent in. The same is therefore admitted to a hearing.</p> <p>Kumupopo sworn, says the land of Clt. consists 1st of 3 moo aina in one piece called Maiau, Mooiki & Kuaihee, being 10 loi & a kahuahale (house site) in the ili of Kaaumakua, Honouliuli, E.O. 2nd Two fish ponds in Mokumeha in the ili of Kaaumakua as above.</p> <p>Apana 1. Is bounded:</p>

						<p>M. by the moo aina of Kumuulu H. by the paaina Mk. By the moo aina Kanuopa of Kalama W. by the moo aina Kamookahi of Hilea</p> <p>Apana 2. The fishponds is bounded:</p> <p>M. by the sea shore H. by the kula alialia Mk. by the kula of Konohiki called Mokumeha W. by the kula alialia Kohumakakou</p> <p>Cl. received his lands from [illegible] in the time of Kaahumanu, & has held the same in quiet until now.</p> <p>Naholowaa sworn, says the above testimony is true & is also his own.</p>
						Royal Patent 5134
NR	2	406	1570 C / 746	Naholowaa	Kaaumakua	[See Native Register Helu 746 for original Claim.]
NT	9	286	1570 C	Naholowaa		<p>Honouliuli.</p> <p>Naholowaa's case.</p> <p>Naholowaa came and swore for his land, that his application, written by Maakuia, had been dropped.</p> <p>Kumupopo Sworn. I know his land, a moo, Kaauwewai in the ili of Kaaumakua, Honouliuli, Ewa, Oahu. He has 3 loi, a kula, a fish pond, and some other places around the loko called Mokumeha.</p> <p>Parcel 1. 2 loi, and a kula mahiai M. moo aina of Kaiaulaula H. Pa aina Mk. some loko of Kalahu for the Konohiki W. Mooaina of Polapola for the Konohiki.</p> <p>Parcel 2. House lot at Mokumeha. Here are the boundaries: M. the shore. H. the houses of Kaimuena folks. Mk. kula of Mokumeha W. kula of Mokumeha.</p>

						His land was from Kumupopo in the time of Kaahumanu. No one has opposed him.
FT	9	140-141	1570 C	Naholowaa	Kaamakua Kauwewai Mokumeha	<p>Honouliuli.</p> <p>Clt appeared & made oath that his claim was duly made out by Maakuia & sent in. the same is therefore admitted to a hearing.</p> <p>Kumupopo sworn, says the land of Clt. is a moo aina called Kauwewai in the ili of Kaamakua, Honouliuli, E.O., containing 3 loi, one of kalo only & 2 with fish, with a kula in one piece. 2nd apana contains his house in Mokumeha.</p> <p>Apana 1 contains 3 loi and a kula mahiai, and is bounded: M. by moo aina Kaiaulaula of Konohiki H. by the paaina Mk. by the loko of Konohiki called Kalahu W. by the moo aina Polapola of Konohiki.</p> <p>Apana 2, a kahuahale in Mokumeha M. by the seashore H. by the Kauhale of Kaimuena Mk. by the kula Mokumeha W. by the kula Mokumeha</p> <p>Clt. received his land from Kumupopo in the time of Kaahumanu & has held quiet possession of the same until the present time.</p>
						Royal Patent 6768
NR	3	167-168	1573	Kawahamana	Niukee	<p>Honouliuli. Nov. 24, 1847.</p> <p>To the honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Niukee, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Kaalauahi; towards the East, the land of Uia and the Poalima (parcel worked for the chief); towards the South, the Poalima; towards the West, the moo aina of Luana.</p> <p>Here is my second land claim: towards the North, the land of Kaunahi; towards the East, the loko of Niholoa; towards the South, the land of Kuhemu; towards the West, the land of Kaalauahi.</p> <p>Here is my third claim, a kula in the place of Nohunohu. Here are it boundaries:</p>

						<p>towards the North, an Auwai; towards the East, the land of Nihua; towards the South the land of Nohunohu; towards the West, the land of Kinolua.</p> <p>Here is my house claim at Kapapuhi [Kapapapuhi] in Honouliuli: towards the North, the sea; towards the East, the house of Kaalauahi; towards the South, the sea; towards the West, salt beds.</p> <p>I am with appreciation your obedient servant.</p> <p>Done by me, Kawahamana</p>
NT	3	421	1573	Kawahamana	Niukee	<p>Honouliuli. Jan. 29, 1849.</p> <p>Kaalauahi Sworn. I know his place at Niukee in Honouliuli, Ewa. 5 loi kalo.</p> <p>Mauka, Paele. Honolulu, Kaunahi, Hapauea, and some loi of Honaunau. Makai, Nika. Waianae, Luana and Kamaala.</p> <p>His land was from Kamakau in the time of Liholiho, and he has resided there in peace to this time. No one has objected. Honaunau is the konohiki at this time.</p> <p>Kekapa Sworn. Our knowledge is the same</p>
FT	3	92	1573	Kawahamana	Niukee	<p>Jan. 29 [1848].</p> <p>Kaalawahi [Kaalauahi] sworn. I know this place it is in Niukee, Honouliuli, Ewa, and consists of Kalo land in 5 patches. Mauka is Paele; Honolulu, Kaunahi, Haapauea & Honaunau; Makai is Nika, Konohiki; Waianae, Luaana & Kamaala.</p> <p>Claimant had this lot from Kamakau in time of Rihoriho; and has ever since held it undisputed. Honaunau is present konohiki.</p> <p>Kekapa sworn and confirmed the above.</p>
						Royal Patent 4244
NR	3	170-171	1580	Kanahuna		<p>Honouliuli. November 25, 1847.</p> <p>To the honorable Commissioners who settle land claims of the Hawaiian Islands. Aloha to you. I hereby tell you my land and house claim. This land is there at Kamilomilo in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Kaaiawaawa and the land of Aemaikai; towards the East, the Poalima; towards the South, the land of Kaulu; towards the West, the land of Kaulu.</p>

						<p>Here is my second land claim, there at Kamilomilo a division of land in the land of Kaniau. Here are its boundaries: towards the North the land of Kaniau, and his house; towards the West, the land of Kaniau.</p> <p>Here is my house claim at Kaaumakua. Here are its boundaries: towards the North the pa aina; towards the East, the house of Kaulu; towards the South, a house lot; towards the West, a house lot.</p> <p>By Kanahuna X</p>
NT	9	279	1580	Kanahuna	<p>Kalawaha Poina Palakai Kamilomilo</p>	<p>Honouliuli.</p> <p>Kanahuna's case.</p> <p>Kaaiawaawa Sworn. I know his land, 3 loi in two parcel and a kula parcel. Kalawaha, the first loi; Poina, loi 2; Palakai, loi 3. There in the ili land of Kamilomilo in Honouliuli Ewa, O. Here are the boundaries:</p> <p>Parcel 1. M. a muliwai of Makaii H. mooaina of Kaaumakua Mk. Kumuulu koele of Konohiki W. Amama koele of Konohiki.</p> <p>Parcel 2. A mooaina. M. Kumuulu koele H. mooaina of Kaaumakua Mk. mooaina of Palakai for Kaaiawaawa W. Poalima of Kalaiki.</p> <p>The land is from his parents. No one has opposed him.</p> <p>Paekane Sworn. His knowledge is the same as my knowledge.</p>
FT	9	133	1580	Kanahuna		<p>Honouliuli.</p> <p>Kaaiawaawa sworn, says he knows the land of Clt., it consists of 3 lois and a kahuahale in 2 pieces. The lois are surrounded by Kalawaha, Poina & Palakai in the ili Kamilomilo, Honouliuli, Ewa, Oahu. Apana 1 is bounded:</p> <p>M. by the muliwai of Makaii H. by the mooaina of Kaaumakua Mk. by the koele Kumuulu W. by the koele Amama,</p>

						<p>Apana 2 is bounded:</p> <p>M. by the koele Kumuulu H. by the mooaina Kaaumakua Mk. by the mooaina Palakai of Kaaiawaawa W. by the koele Kalawaha iki.</p> <p>Cl. received the land from his father in the time of Kamehameha I & has held quiet possession of the same until now.</p> <p>Paekane sworn, Confirmed the above testimony.</p>
						Royal Patent 5018
NT	9	279-280	1580 B	Kapiioho	Kaihupalaai (Kaihuopalaai) Namoolua (Namooelua) Hiwalalo	<p>Honouliuli.</p> <p>Kapiioho's claim.</p> <p>Kapiioho came forward and swore that his application had been duly written by Maakuia, and that it had been dropped. Therefore it was agreed that his land could be entered.</p> <p>Kikala Sworn. I know his land, two moo aina called Namoolua in parcel 1. Parcel 2, a loi kalo in the mooaina of Hiwalalo. Said land being in the ili of Kaihupalaai, Honouliuli, Ewa, Oahu.</p> <p>Parcel 1 Namooelua: M. loi of Alae and Kikala, and the Konohiki's koele H. mooaina of Palakai Mk. Kumupali kula of Kikala W. mooaina of Lopanui.</p> <p>Parcel 2 in the mooaina of Hiwalalo: M. Auwai of Alae H. Kapalakai mooaina of Maio [Maiau] Mk. Konohiki's Poalima W. Lopanui mooaina of Kalaoa.</p> <p>His land was from Kalaoa in the time of Kinau. No one has opposed him.</p> <p>Ohai Sworn. His knowledge is the same as mine.</p>
FT	9	133-134	1580 B	Kapiioho		Honouliuli.

						<p>Lt. came & took oath that his claim was duly made out by Maakuia & sent in; the same is therefore admitted to a hearing.</p> <p>Kikala sworn, says he knows the land of Clt. It consists 1st of 2 moos named Kamooloa & 2d one loi in the mooaina Hiwalalo, both in the ili of Kahiwapalaa'i [Kaihuopalaai], Honouliuli, Ewa, Oahu.</p> <p>Parcel 1. Namooelua is bounded: M. by the loi Alae of deponent & and the Koele Alae H. by the mooaina Kapalakai Mk. by the kula Kumupali of deponent W. by the moo Lopanui.</p> <p>Apana 2. A loi in the moo Hiwalalo is bounded:</p> <p>M. by the auwai of Alae H. by the moo Kapalakai of Maio [Maiao] Mk. by the poalima of Konohiki W. by the moo Lopanui of Kalaoa.</p> <p>Clt. received his land from Kalaoa in the time of Kinau and has held quiet possession of the same until now.</p> <p>Ohai sworn, says the testimony of Kikala is true & is also his own.</p>
						Royal Patent 2868
NR	3	172	1583	Kekapa	Kapapapuhi	<p>Honouliuli. Nov. 20, 1847.</p> <p>To the honorable Commissioners who settle land claims of the Hawaiian Islands. Aloha to you . I hereby tell you of my house lot claim. This land is at Ulu of Waihi in Hoaeae, Ewa, Island of Oahu...</p> <p>Here is my second land claim [see locational reference below]. Here are its boundaries: towards the North the sea; towards the East, the sea; towards the South, a pali; towards the West, a pali.</p> <p>Here are my house claims at Kapapapuhi in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the house of Kalauli; towards the East, the house of Healani; towards the South, the house of Davida Kekukahiko and of Kamaala; towards the West, the houses of Aoao.</p> <p>Here is the second claim of mine, a Mokupuni (Island) to the East of Kapapapuhi</p>

						[Note: Native/Foreign Testimony and Mahele Award Book documents under Helu 1583 for Kekapa cite locations in Hoaeae Ahupuaa. The final record states claimant, "Kekapa for Nalaelima."
						Royal Patent 778 [Hoaeae]
NR	3	178-179	1596	Kahawai	Polapola	Honouliuli. November 23, 1847. To the honorable Commissioners who settle land claims of the Hawaiian Islands. Aloha to you. I hereby to you of my land claim. This land is there on the kula of Poohilo, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the Loko of Puhipaka; towards the East, the land of Haae; towards the South, the muliwai; towards the west, the land of Kapoli. I am with appreciation your obedient servant. By Kahawai X
						Not Awarded
NR	3	179	1598 / 1570	Kekua	Loloulu	Honouliuli. Nov. 21, 1847. To the honorable Commissioners who settle land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claims. This land is there at Loloulu, in Honouliuli, Ewa. Island of Oahu. Here are its boundaries: towards the North, the Poalima and the loi of Moano; towards the East, the land of Moano; towards the South, some akaakai (bulrushes); towards the West, the land of Kumupopo. Here is the second of my land claims: towards the North the Poalima; towards the East, the loi akaakai [pond field with bulrush overgrowth]; towards the South, akaakai; towards the West, a Poalima. Here is my house claim at Kapapapuhi: towards the North, the sea; towards the East, the sea and the house of Kahalewai; towards the South, a house lot; towards the West, a house lot. By Kekua X [See also Helu 1570.]
NT	3	434	1598	Kekua	Loloulu	Honouliuli. Feb. 9, 1849. Kaopala S. I know his place at Loloulu ili, Honouliuli, Ewa. 1. House lot, 1 house. It is enclosed with a wall. Mauka, the sea; Honolulu, the

						<p>sea; Makai Healani; Waianae, a kula.</p> <p>2. 5 loi kalo, Mauka, Kaope; Honolulu, Moano; Makai, some Government loi; Waianae, Kumupopo.</p> <p>2. 1 loi kalo. Mauka Kaope; Honolulu, Kumupopo; Makai, some Government loi; Waianae, me.</p> <p>Parcels 2 & 3 were from Kaope in the time of that Kuakini was Governor of Oahu. And his house lot is an old place for him, and he has always lived there to this time. No one objects.</p> <p>Hapauea S. Our knowledge is the same.</p>
FT	3	105	1598	Kekua		<p>Honouliuli. Feb. 9.</p> <p>Kaopala Sworn. I know this land. It is in Honouliuli, in Lolohula [Loloulu], Ewa, consisting of:</p> <p>1. House lot. 1 house fenced. Mauka is Sea Honolulu, also; Makai; Healani; Waianae, Waste land.</p> <p>2. Kalo land 5 patches. Mauka, Kahope [Kaope]; Honolulu, Moano; Makai, Govt. land; Waianae, Kumupopo.</p> <p>1 [3]. Kalo 1 patch. Mauka, Kahope; Honolulu, Kumupopo; Makai, Govt. Kalo; Waianae, my land.</p> <p>Kahope gave Claimant these lots in time of Kuakini. The house lot was first given to him, and he has never had his Right disputed in any of them to this day.</p> <p>Kahope is present Konohiki.</p> <p>Hapauea Sworn. Confirmed the above testimony.</p>
						Royal Patent 3087
NR	2	406-407	1605 B / 747	Nakai	Niukee Kailikahi	[See Native Register Helu 747 for original Claim.]
NT	9	277-278	1605 B	Nakai	Niukee Hakelo Mahuna Kenahupu Kapaihi	<p>Honouliuli.</p> <p>Nakai's case.</p> <p>Nakai came and swore that his application was correctly written out and entered</p>

					<p>Kalole Napupu</p> <p>in the commission office in Honolulu. Therefore it was agreed that his land testimony would be heard.</p> <p>Kukahiko Sworn. I know his land, Hakelo is the first loi; Mahuna is the second loi; Napupu is the third loi. There are two small loi, Kenahupu that is the fourth. Kapaihi is the fifth, and Kalole is the sixth, in the ili land of Niukee; and a kula. 3 parcels.</p> <p>Parcel 1. Mooaina, a kula with 5 loi as described above, Hakelo, Mahuna, Kenahupu, Kapaihi, Kalole and Napupu.</p> <p>M. kula of Konohiki and Kihewamakawalu H. House lot of Kaunahi Mk. Puuone (dune-banked fishpond) of Nihola W. Loi of Kapaihi to Kaunahi.</p> <p>Parcel 2. 1 loi in the ili of Niukee. M. loko kalo (taro-fishpond) of Nihola H. loko kalo of Niukee Mk. Pio's loko kalo of Nihola W. Auwai of Niukee.</p> <p>Niukee: M. Pa aina H. House lot of Kaunahi and Manuwa Mk. Pali of Kihewamakawalu W. house lot of Kamalae.</p> <p>His land was from Kuakahia in the time of Poki. No one has opposed him.</p> <p>Kamaeaea Sworn. His knowledge is the same as mine.</p>
FT	9	131-132	1605 B	Nakai	<p>Niukee Hakelo Mahuna Kenahupau Kapaihi Kalole</p> <p>[Honouliuli.]</p> <p>Cl. appeared & made oath that his claim was duly made out by Maakuia & presented & his is therefore admitted to a hearing.</p> <p>Kekukahiko sworn, says the land of Clt. is a moo aina in 3 pieces, & having 6 loi, one called Hakelo, another Mahuna, 2 small ones called Kenahupau, the 5th Kapaihi & the 6th Kalole & a kula in the ili Niukee, Honouliuli, Ewa, Oahu.</p> <p>Apana 1 is bounded: M. by the kula of Konohiki & the loko Kihewamakawalu</p>

						<p>H. by the kahuahale of Kaunahi Mk. by the loko Nihola W. by the loi called Kapaiki of Kaunahi & a part of Kihewamakawalu</p> <p>Apana 2, the loi Kalole, ili Niukee, Hon. E.O. and is bounded: M. by the loko kalo, Nihola H. by the loko kalo, Lokoeli Mk. by the loko belonging to Pio W. by the Auwai of Niukee</p> <p>Apana 3, kahuahale in the ili of Niukee: It is bounded: M. by paaina H. by kahuahale of Kaunahi & Manua Mk. by the pali Kihewamakawalu W. by kahuahale of Kamaalae.</p> <p>Clt. received his land from Kuakahia in the time of Boki & has held it in quiet until now.</p> <p>Maeaea, sworn, confirms the testimony of Kekukahiko, and says it is his own.</p>
						Royal Patent 4179
NR	3	199	1666	Mauwale (Maiwela, Mauele)	Poohilo	<p>Honouliuli. Nov. 11, 1847.</p> <p>To the Honorable Commissioners who quiet land claims of the Hawaiian Island. Aloha to you. I here by tell you of my land and house claim. This land is there at Poohilo, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Kapule; towards the East, the land of Kapule; towards the South, the land of Moano and the land of Puehu; towards the West, the Loko of Kahui and Waianu.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Maiwela X</p>
NT	9	278	1666	Mauwale (Mauwele)	Poohilo Kaluamoo	<p>Honouliuli. Apr. 17, 1850.</p> <p>Mauwale's case.</p> <p>Kaekuna Sworn. I know his land, a mooaina, Kaluamoo in the ili of Poohilo, Honouliuli, Ewa, O. 4 loi kalo in one parcel. Here are the boundaries.</p> <p>M. mooaina of Paalaa H. mooaina of Puehuehu from Kaope</p>

						<p>Mk. mooaina of Kahui W. Poalima of Waianu.</p> <p>His land was from Kauakahilau in the time that the Governor traveled around Oahu. No one has opposed him.</p> <p>Mahina Sworn. His knowledge is the same as mine.</p>
FT	9	132	1666	Mauwele	Poohilo Kaluamoo	<p>[Honouliuli.]</p> <p>Kaekuna sworn says, I know the land of Clt. It is a moo aina called Kaluamoo in the ili of Poohilo, Honouliuli, Ewa, Oahu & contains 4 loi in on apana. Bounded:</p> <p>M. by the moo aina Palaau of Kapule H. by the moo aina Puehuehu of Kaope Mk. By the koele Waianu [W. not given]</p> <p>Clt. received the land from Kauakahilau in 1843 when Kekuanaoa visited Waianae, being taken sick there & he has held quiet possession ever since.</p> <p>Mahuna sworn, says the testimony of Kaekuna is correct, & is also his own.</p>
						Royal Patent 7356
NT	9	278- 279	1666 B	Kuahilo (Kekuahilo)	Poohilo	<p>Honouliuli.</p> <p>Kuahilo's case.</p> <p>Kuahilo came forward and swore that his application had been duly written out by Maakuia in 1847, and his land claim perhaps entered to the commissioner's office in Honolulu. Therefore his testimony for land was admitted.</p> <p>Kaekuna Sworn. I know his land, 3 loi and a kula, a section of ili land in the ili of Poohilo, Honouliuli, E. O.</p> <p>M. the laau kalakala (Opuntia megacantha or prickly pear cactus), and the kula of H. [Honouliuli] H. Poalima of Aimea Mk. Poalima of the Konohiki and the kula of Kaaiawaawa. W. loko kalo (fish and taro pond) of Kalokoloa.</p> <p>His land was from Kahawai in the time of Kaahumanu. No one has opposed him.</p>

						Mauele Sworn. His knowledge is the same as my knowledge.
FT	9	132	1666 B	Kuahilo	Kaleipuawa Poohilo	<p>Honouliuli.</p> <p>The Clt. came & made oath that his claim was duly made out by Maakuia & presented, the same is therefore admitted to a hearing.</p> <p>Kaekuna sworn, says the land of Clt. is an apana moo aina called Kaleipuawa in the ili of Poohilo, Honouliuli, Ewa, Oahu. It contains 3 loi & a kula of Kahakai.</p> <p>M. by the prickly pears [Opuntia megacantha] & kula of Kahakai H. by he koele Aimea Mk. by the koele of Kaleipuawa W. by the loko ia Kalokoloa</p> <p>Clt. received the land from Kahakai in the time of Kaahumanu & has held the same in quiet ever since.</p> <p>Mauwele sworn, says the testimony of Kaekuna is correct & is also his own.</p>
						Royal Patent 3636
NR	3	201	1670	Moano	Loloulu Puehuehu	<p>Honouliuli. Novem. 27, 1847,</p> <p>To the honorable commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim, there at Loloulu, in Honouliuli. Here are its boundaries: towards the North, Kaope and the muliwai (estuary); towards the East, the land of Kaope; towards the South, the land of Pio and the akaakai (bulrushes); towards the West, the land of Kekua;</p> <p>Here is my second land claim, there at Puehuehu, in Honouliuli; Here are its boundaries: towards the North, the land of Kapule; towards the East, the land of Kaope; towards the South, the land of Kelemana and the muliwai; towards the West, the land [name not cited] and muliwai.</p> <p>Here is my house claim, in the moo land of Kalauhala: towards the North, the muliwai and the house of Aikakane; towards the East, the loko; towards the South, the land of Kalauhala; towards the West, the pond field bank and land of Kalauhala.</p> <p>I am with appreciation, your obedient servant.</p> <p>Done by me, Moano X</p>

NT	3	485	1670	Moano	Loloulu	<p>Honouliuli. Oct. 17, 1849.</p> <p>Aemaikai Sworn. I know his land at Loloulu in Honouliuli, Ewa. One parcels of land.</p> <p>1 large loi kalo, and a house. Mauka, the land of Kaope. Honolulu, also Kaope. Makai, the same. Waianae, Kekua.</p> <p>His land was from Kaope in the time that Kinau was living, and he has continuously lived there. No one has objected to his day</p> <p>Kaneikawaiola Sworn. Our knowledge is the same. No one objects.</p>
FT	3	161	1670	Moano		<p>[Honouliuli.] 17, Oct. 1849.</p> <p>Aimaikai [Aemaikai] Sw. I know this land in Honouliuli, Ewa. One large kalo patch. Mauka is Kaope's; Honolulu also; Makai also; Waianae Keakua.</p> <p>Claimant had this from Kaope, Konohiki in time of Kinau. Kekauonohi is the head Chiefess of that district. Clt. has always held it in peace.</p> <p>Kaneikawaiola Sw. Confirmed the testimony as correct.</p>
						Royal Patent 3548
NR	3	202	1672	Makue	Kamoku Kapapahu	<p>Honouliuli. Nov. 22, 1847.</p> <p>To the honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you the source of my land claims and house. This land is there at Kamoku, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, laau kalakala (Opuntia megacantha or prickly pear cactus) and the Auwai; towards the East, the land of Kalauli; towards the South, the Loko of Puniawa; towards the West, the land of Manuwa.</p> <p>Here is my second land claim: towards the North, the land of Puniawa; towards the East, the land of Kalauli; towards the South, the koele (a parcel cultivated for the chief); towards the West, the land of Manuwa.</p> <p>Here is my third claim, a house at Kapapahu: towards the North, the sea; towards the East, Court House; towards the South, a kula parcel; towards the West, the passage between Healani and Kekua.</p> <p>I am with appreciation, your obedient servant.</p>

						By Makue X
NT	3	485	1672	Makue	Kamoku	<p>Honouliuli. Oct. 17, 1849.</p> <p>Kaneikawaiola Sworn. I know his land at Kamoku in Honouliuli, Ewa. One parcel of land, six loi kalo, 1 kula parcel. The boundaries are: Mauka, a pali; Honolulu, Kalauli; Makai, Nika; Waianae, Manuwa.</p> <p>His land was from Kahalewai in the time that Kalaimoku was living. His residency has been continuous to this time, no one objects.</p> <p>Moano Sworn. Our knowledge is the same, no one objected to this time. Everything stated above is true.</p>
FT	3	161	1672	Makue	Kamoku	<p>[Honouliuli.]</p> <p>Kaneikawaiola. This land is called Kamoku in Honouliuli, Ewa. Kalo and Kula. No house or fence, including six kalo patches in one lot.</p> <p>Mauka, Pali; Honolulu, Kalauli's; Makai, Nika's; Waianae, Manua's.</p> <p>Claimant had this from Kahalewai, Konohiki in time of Kalaimoku, and has ever since held it in undisturbed peace.</p> <p>Moano Sw. Confirmed the precious testimony.</p>
						Royal Patent 5457
NR	3	210-211	1688 / 960	Poopuu	Loloulu	<p>Honouliuli. Nov. 2, 1847.</p> <p>To the honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim. This land is there at Loloulu, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North the koele (parcel of land worked for the chief) of Kihewapuu; towards the East, the land of Kaopala; towards the South, the land of Kaneaola; towards the West, the land of Kaopala.</p> <p>Here is my house claim: towards the North, an alanui (trail) to the house of Kaopala; towards the East, the pa puua (pig enclosure) and the land of Kaopala; towards the South, a kula parcel to the house of Kaulu; towards the West, a Ulu (tree).</p> <p>I am with appreciation, your obedient servant.</p> <p>Done by me, Poopuu X</p>

						[See Helu 960 for additional descriptions of claim.]
NT	9	280	1688	Poopuu		Honouliuli. Poopuu's case. His is completed in Honolulu. Executed by the Commissioners in Honolulu.
FT	9	134	1688	Poopuu		Honouliuli. Clt. says his claim has been heard before the Land Commission.
						Royal Patent 6641
NR	3	217	1699	Leleiaupa	Maui	Honouliuli. Novem. 23, 1847. It is there at Maui, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries. Towards the North, the land of Koi; towards the East, the land of Kaneaola; towards the South, the land of Mahina; towards the West, the land of Koi; Here is my second claim, there at Maui: towards the North, the land Kuhiena; towards the East, the land of Koi; towards the South, the land of Kua; towards the West, the land of Koi and Puali. By Leleiaupa
						Royal Patent 6829
NR	3	218	1701	Alauka	Poohilo	Honouliuli. Nov. 23, 1847. This land is there at Poohilo, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the muliwai (estuary); towards the East, the land of Kauakahilau; towards the South, the Loko of Hopenui; towards the West, the land of Kauakahilau and the land of Kauhailepa. Here is my second land claim: towards the North, land of Kauhailepa; towards the East, the land Kauhailepa; towards the South, Hopenui; towards the West, the land of Manaole. Here is my third land claim, it is an ili. Here are its boundaries: towards the North, the Loko of Hopenui; towards the East, the land of Kauakahilau; towards the South, a kula parcel; towards the West, the land of Manaole. Done by me, Alauka X

NT	3	487	1701	Alauka	Poohilo	<p>Honouliuli. 1850.</p> <p>Kaneikawaiola Sworn. I know his land at Poohilo, Honouliuli, Ewa. 1 parcel of land. 4 loi kalo.</p> <p>Mauka, the land of Oni; Honolulu, the stream; Makai, Kekauonohi's land; Waianae, Kauakahilau's land.</p> <p>Kauakahilau gave him his land in 1843, and his residency has been continuous to this time. No one as objected.</p> <p>Aemaikai Sworn. Our knowledge is the same, no one has objected.</p>
FT	3	162	1701	Alauka	Poohilo	<p>[Honouliuli.]</p> <p>Kaneikawaiola Sw. This place is called Pohilo [Poohilo] in Honoulihuli [Honouliuli] in Ewa. Four Kalo patches: Mauka, Oni's; Honolulu, Kawai (Stream); Makai, Kekauonohi; Waianae, Kauakahilau.</p> <p>Claimant had this title from Kauakahilau, Konohiki in 1843, and has ever since held it in peace.</p> <p>Kahimaikai Sw. Confirms the previous test. As true.</p>
						Royal Patent 3084
NR	3	218	1703	Aemaikai	Kamilomilo Kaaumakua	<p>Honouliuli. Nov. 20, 1847.</p> <p>To the honorable Commissioners who quiet land Claims of the Hawaiian Islands. Aloha to your. I hereby tell you of my land and house claim, there at Kamilomilo, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Kahikiula; towards the East, the land of Kahikiula; Towards the South, a moku akaakai (section of bulrushes); towards the West, the land of Kaope.</p> <p>Here is my second land claim. Here are its boundaries: towards the North, the land of Kaaiawaawa; towards the East the land of Kanahuna; towards the south, the moku akaakai; towards the West, the land of Kahikiula.</p> <p>Here is my third land claim. Here are its boundaries: towards the North, the land of Kalanihopu; towards the East, the land of Kalanihopu; towards the South, the land of Kanahuna; towards the West, the land of Kaaiawaawa.</p> <p>Here is my house claim, there at Kaaumakua, in Honouliuli, Ewa, Island of</p>

						Oahu. Here are its boundaries: towards the North, the pa Aina; towards the East, the houses of Kaulu; towards the South, the house of Kanahuna; towards the West, the pa aina and the kula. Done by me, Aemaikai
NT	3	487	1703	Aemaikai	Kamilomilo	Honouliuli. Oct. 17, [1849]. Moano Sworn. I know his land at Kamilomilo in Honouliuli, Ewa. 2 parcels of land. 1. House lot, 1 house in it. It is enclosed with the wall. Mauka, Nunu's land; Honolulu, kula parcel of Kekauonohi; Makai, a kula parcel of Kekauonohi; Waianae. Pa aina. 2. 1 loi kalo. Mauka, Nunu and Hapauea's lands; Honolulu, Hapauea's land; Makai, Kaope; Waianae, also Kaope. His land was from his father-in-law, whose name is Kaulu, in the time that Kinau was living, and his residency has been continued, No one has objected. Makue Sworn. Our knowledge is the same. No opposition.
FT	3	162-163	1703	Aimaikai / Aemaikai		[Honouliuli.] Oct. 17, 1849. Moano Sw. This land is in Honouliuli, Ewa, called Kamilomilo, consisting of House lot & 1 patch of Kalo in two lots. 1. House lot. 1 house & fence: Mauka Nunu's; Honolulu is Kekauonohi's waste land; Makai, Kekauonohi; Waianae, Govt. fence. 2. 1 Kalo Patch. Mauka is Nunu and Haapauea [Hapauea]; Honolulu, Haapauea; Waianae & Makai, Kaope's. Claimant received these lots from Kahulu, his father in law, in Kinau's time, and has been held in peace ever since. Makue Sw. Confirmed the above testimony.
						Royal Patent 6771
NR	3	223	1713	Healani	Niukee	Honouliuli. Nov. 23, 1847. To the honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I here by tell you of my land and house claim. This land is there at Nukee [Niukee], in Honouliuli, Ewa, Island of Oahu. Here are its

						<p>boundaries: towards the North, the auwai and the land of Nohunohu; towards the East, the land of Kalakoa and the poalima (parcel of land cultivated for the chief); towards the South, the Muliwai (estuary) of Makaii; towards the West, the land of Aoao.</p> <p>Here is my second land claim, a small sea pond at Kapapapuhi, in Honouliuli. Here are its boundaries: towards the North, a kula Alialia (salt flats); towards the East, the seas; towards the South, the sea; towards the West, some kio lili (little ponds).</p> <p>Here is my house claim: towards the North the houses of Kekua; towards the East, the houses of Makue and Kaneikawaiola; towards the South, the house of Kekukahiko; towards the West, Kekapa's house site; Nohunohu gave this land to me.</p> <p>I am with appreciation, your obedient servant.</p> <p>By Healani</p>
NT	9	281-282	1713	Healani	Niukee Kahui Kapapapuhi	<p>Honouliuli.</p> <p>Poopuu Sworn. I have seen his land, a mooaina of Kahui, in the ili of Niukee, Honouliuli, Ewa, Oahu. 3 loi in the mooaina of Kahui. Here are the boundaries:</p> <p>M. Poalima of the Konohiki H. stream of Makaii Mk. mooaina of Kaloiloa for Aoao W. an auwai and Kaloiki.</p> <p>Parcel 2, a Loko (pond) named Kapapapuhi, Honouliuli, Ewa. M. the salt flats (alialia) H. the shore Mk. the shore W. kula of Kapapapuhi, H. [Honouliuli].</p> <p>Parcel 3. House lot at Kapapapuhi. M. house lot of Kaneikawaiola H. house lot of Kekukahiko Mk. house lot of Kekapa W. house lot of Kekua.</p> <p>His land was from Nohunohu in the time of Kaahumanu. No one has opposed him.</p>

						Kua [Kekua] Sworn. His knowledge is the same as my knowledge. His knowledge and my testimony are true.
FT	9	136	1713	Healani	Niukee Kapapahuhi	<p>Honouliuli.</p> <p>Poopuu sworn, says he knows the land of clt. It is 3 Apana.</p> <p>1st a mooaina called Kahui in the ili Nukee [Niukee], Honouliuli, Ewa, Oahu; contains 3 lois & is bounded: M. by the koele of konohiki H. by the kahawai (stream) Makaii Mk. by the moo Kaloiloa of Aoao W. by the auwai and lois called Kaloiiiki</p> <p>Parcel 2. A loi seaward of Kapapahuhi. M. by the kula Alialia (salt flats) H. by the sea shore Mk. by the sea shore W. by the kula of Kapapahuhi.</p> <p>Parcel 3. Pahale in Kapapahuhi, bounded: M. by the pahale of Kaneikawaiola H. by the pahale of Kekukahiko Mk. by the pahale of Kekapa W. by the pahale of Kekua.</p> <p>Clt. received the land from Nohunohu in the time of Kaahumanu & has held quiet possession of the same ever since.</p> <p>Kua sworn, says the above testimony is true & is also his own.</p>
						Royal Patent 5521
NR	3	226	1719	Hilea	Kaaumakua	<p>Honouliuli. Novem. 25, 1847.</p> <p>To the honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claims at Kaaumakua, at Honouliuli, Ewa, Island of Oahu. Here are its boundaries: Towards the North,, the Auwai; towards the East, the land of Kaaiawaawa; towards the South, a kula parcel; towards the West, a poalima (parcel worked for the chief).</p> <p>Here is my second land claim, there at Kaaumakua, in Honouliuli: towards the North, akaakai (bulrushes) and the Auwai; towards the East, akaakai; towards the South, akaakai; towards the west, akaakai.</p>

						By Hilea X
NT	9	281	1719	Hilea (Hiilea)	Kaaumakua Kamookahi	<p>Honouliuli.</p> <p>Hilea's case.</p> <p>Kumupopo Sworn. I know his land. 2 parcel of land. The first parcel is a mooaina with 5 loi, and there is a kula house lot in the ili of Kaaumakua, Honouliuli. Here are the boundaries:</p> <p>Apana 1, 5 loi on the mooaina M. mooaina of Maui H. a Pa aina Mk. Koele of the Konohiki W. mooaina of Kumuulu.</p> <p>Parcel 2. Here are the boundaries. 1 loi at Kamookahi. M. akaakai (bulrushes) of Kaaumakua H. auwai of Kaaumakua Mk. akaakai of Kamookahi W. mooaina of Kamilomilo.</p> <p>His land was from Kawaa in the time of Kaahumanu. No one has opposed him.</p> <p>Poopuu Sworn. His knowledge is like mine. His and my knowledge are true.</p>
FT	9	135	1719	Hilea	Kaaumakua Kanuwahine Kamookahi	<p>Honouliuli.</p> <p>Kumupopo sworn, says the land of Clt. consists of 2 pieces. 1st a moo aina of 5 lois and a kula kahuahale called Kauwahine in the ili of Kaaumakua, Honouliuli, Ewa, Oahu. It is bounded:</p> <p>M. by the loi Maui in the moo Maui H. by the paaina Mk. By the koele of Konohiki W. by the moo Kumuulu of Kaimuena.</p> <p>Apana 2 is a loi Kamookahi by name in the ili of Kaaumakua, Honouliuli, Ewa, Oahu & is bounded:</p> <p>M. by the akaakai of Kaaumakua H. by the auwai of Kaaumakua Mk. By the akaakai of Kamookahi</p>

						<p>W. by the ili Kamilomilo.</p> <p>Cl. received the land from Kawaa in the time of Kaahumanu & has held quiet possession of the same until now.</p> <p>Poopuu sworn, says the testimony above is true & is also his own.</p>
						Royal Patent 2870
NR	3	226-227	1720	Hilinae	Polapola	<p>Honouliuli. Nov. 27, 1847.</p> <p>To the honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land and house claim; This land is there at Polapola, in Honouliuli. Here are its boundaries: towards the North, the paahao (parcel of land worked by prisoners), and the land of Kikala; towards the East, the land of Kikala; towards the South, the land of Kawaokele; towards the West, the land of Kapiioho.</p> <p>Here is my second land claim. It is there at Polapola, in Honouliuli. Here are its boundaries: towards the North, the land of Kekai; towards the East, the land of Laamaikahiki; towards the South, the land of Kawaokele; towards the West, the loko of Ohai.</p> <p>Here is my house claim, there at Polapola, in Honouliuli: towards the North, Upai; towards the East, the house of Kaneaola and Laamaikahiki; towards the South, a pa aina; towards the West, the Halepule (Church) of Kapalani (the French – priests).</p> <p>I am with appreciation, your obedient servant.</p> <p>By Hilinae X</p>
FT	9	205	1720	Hilinae	Polapola Kapalakai	<p>Honouliuli. Waikele, Ewa, Nov. 6, 1854.</p> <p>Kaopala (Assistant Konohiki). Sworn and stated. I know his parcels of land at Kapalakai, ili of Polapola, Honouliuli, Ewa, Oahu. 2 pieces of land.</p> <p>Parcel 1, 4 loi kalo. Parcel 2, House lot.</p> <p>Parcel 1. The boundaries are: Mauka, the land of Kapiioho; Honolulu, land of Konohiki; Makai, land of Kikala; Waianae, the same.</p> <p>Parcel 2. The boundaries are: mauka, land of Upai; Honolulu, land of Kalaoa;</p>

						<p>Makai, land of Laamaikahiki; Waianae, a pa aina.</p> <p>These parcels of land were received from Maio, his father in the time of Kamehameha I, and he held the peaceably until his death from small pox in 1853. His wife also died at that time, there now remain Hinauka, his older sister and her husband, Kaneiahuea. They now tend it to this time and no one has objected.</p> <p>I am the assistant Konohiki and i do not object.</p>
						Royal Patent 3287
NR	5	16	5204	Kalama	Polapola	<p>Ewa, Bolabola, Honouliuli. Island of Oahu. January 22, 1848.</p> <p>Land claim of Kalama in Honouliuli, in Ewa.</p> <p>To the Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby petition to you for my land claim at Honouliuli, at Ewa. 1 loi of mine, 1 dryland kula parcel, there in the ili of Bolabola, in the Ahupuaa of Honouliuli in the land division of Ewa, District 5.</p> <p>My 1 loi and my 1 dry land kula are situated in the same place. Here are the boundaries: Towards the North the Loi (2) of Nika and Kalaoa; towards the East, the Loi of Kikala; towards the South, the two houses of Kalaoa and Laamaikahiki; towards the West, the Pa Aina of Kaope.</p> <p>That is my land claim.</p> <p>By Kalama</p>
NR	5	16-17	5204	Kalama	Polapola	<p>Ewa Bolabola, Honouliuli. Is. Oahu. January 22, 148</p> <p>Land claim of Kalama at Honouliuli, Ewa.</p> <p>To the Commissioners who settle land claims of the Hawaiian Island. Aloha to you. I hereby make application for my land claim at Honouliuli, Ewa. I have 1 loi, and 1 dry land kula, there in the Ili land of Bolabola in the Ahupuaa of Honouliuli, in the District of Ewa, Region 5.</p> <p>The placement of my 1 Loi and 1 dry land Kula is the same. Here are the boundaries. Toward the North, the loi (2) of Nika and Kalaoa; towards the East, the Loi of Kikala; towards the South the two houses of Kalaoa and Laamaikahiki; towards the West, the Pa Aina of Kaope.</p>

						That is my land claim. By Kaope.
FT	3	530	5204	Kalama 2		<p>Honouliuli. March 21st, 1854.</p> <p>Kaualua sworn, says he knows the kuleana of Kalama 2, at Honouliuli, Ewa, Oahu. It consists of two pieces, the first a house lot and one kalo patch in the second piece.</p> <p>The kalo patch is bounded on Waialua side by the land of Kalua [Kalaoa] & Nika; Mauka by the land of Kaualua; Honolulu side by the same; Makai by House.</p> <p>The house site is not enclosed. It is surrounded by the Konohiki's land.</p> <p>Claimant derived this land from his father, Kealu, many years ago and has held & cultivated it without dispute up to this time.</p> <p>Kalama sworn, says he knows this kuleana well. He confirms in fill the testimony of Kaualua.</p> <p>[Transcription errors at the time of recording this claim make the record unreliable.]</p>
						Royal Patent 2865
NR	5	81-82	5584	Kauhi	Puuloa Kohepalaoa Okiokiolepe	<p>Honouliuli. Kohepalaoa, Puuloa. January 11, 1847.</p> <p>To the Honorable Commissioners who Settle title. Aloha to you. I hereby tell you that you may understand my house lot claim. It is there at Kohepalaoa, Puuloa, Ewa, Oahu. Here are its boundaries: towards the North, the sea along the length of this side, two chains fourteen feet. The house lot of Kauhane is on the East, two chains, twenty two feet. On the South it is two chains, ten feet. On the West it is one chain, 47 feet.</p> <p>Here is my second claim. It is three Ki'o Pua hooholo la (ponds for liberating fish fingerlings).</p> <p>Here is my third claim. It is a pa uala (sweet potato planting field). It is there at Okiokiolepe, Puuloa, Oahu. Here are its boundaries: on the North, a kula parcel; on the east, a kula parcel; on the South, a kula parcel; on the West, a kula parcel.</p>

						By Kauhi. Written by Maakuia.
NT	9	290-291	5584	Kauhi	Puuloa Kohepalaoa	<p>Honouliuli. Ewa. Apr. 20 '50/ Kauhi's case.</p> <p>Kamoonohu Sworn. I know his house lot at Kohepalaoa, a wahi pana (storied place) a in the ili of Puuloa, E. O.</p> <p>M. shore H. kula of Waioiipu Mk. Mahoe's house lot W. A house lot.</p> <p>His land was from his parents in in old times. No one has opposed him.</p> <p>Mahoe Sworn. His testimony is the same as my knowledge. There is nothing wrong with his testimony.</p>
FT	9	144-145	5584	Kauhi	Puuloa Kohepalaoa	<p>Honouliuli. April 20, 1850</p> <p>Kamoonohu sworn, says she knows the pahale of Clt. It is in the place called Kohepalaoa, Puuloa, Ewa, Oahu. It contains 2 yards in one piece and is bounded:</p> <p>M. by the seashore H, by the kula Waioiipu Mk. by the enclosure of Mahoe W. by the Kahuahale of Mahoe.</p> <p>Clt. inherited the place from his father who lived on it in olden times, & has held quiet possession of the place.</p> <p>Mahoe sworn, says the testimony of Kamoonohu is correct, & is also his own.</p>
						Not Awarded
NR		5 82	5587	Kaholo	Puuloa Keahi	<p>Honouliuli. Keahi, Puuloa. January 19, 1848.</p> <p>To the Honorable Commissioners who Settle Title. Aloha to you. I hereby tell you of my house lot claim. It is there at Keahi, Puuloa, Oahu. Here are its boundaries: towards the North, a kula parcel; towards the East, the houses of Kaule; towards the South, the sea; West, a kula parcel.</p> <p>By Kaholo X</p>

FT	9	206	5587	Kaholo	Puuloa	<p>Puuloa, Honouliuli. Waikele, Nov. 7, 1854.</p> <p>5587 – Kaholo 5661 – Kaehunui 6126 – Napoo or Poo 6121 – Nakukui 6132 – Nahuawai 6074 – Hoolana 5958 – Makaioelani 5959 – Makaualii 5986 – Mahoe 5659 – Kaule</p> <p>Kaehunui and Hoolana appeared on this day and stated that Kaule 5659 died and his claim was relinquished to the Konohiki. We the people whose names are written above have relinquished our claims because there is no good property. It is only a kula land, with no good place for growth of planted things. It is rocky, they are profitless claims, and we will live under the Konohiki as in earlier times.</p>
						Not Awarded
NR	5	85	5594	Kauhane	Puuloa	<p>Honouliuli. Puuloa, Ewa, Oahu. Dec. 25, 1847.</p> <p>To the Honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you the source of my land and house claims. My planting place is there on the kula. The boundaries are not accurately explained, but can be correctly pointed out, and combined with the kula. Here is my little house claim at Kohepalaoa. Here are its boundaries: towards the North, the sea; toward the East, the house of Kahauolono; towards the South, a kula parcel, and the kio pua (fish fingerling ponds) of Kauhi folks; towards the West, the house of Kauhi.</p> <p>I am with appreciation, your obedient servant.</p> <p>Done by me, Kauhane.</p>
NT	9	291	5594	Kauhane	Puuloa Kohepalaoa	<p>Honouliuli.</p> <p>Kauhane's case.</p> <p>Kamoonohu Sworn. I know his house lot, there at Kohepalaoa, Puuloa, E.O.</p>

						<p>M. the shore H. the house lot of Kahaulono Mk. kula of Waioiipu W. House lot of Kauhi.</p> <p>His right was inherited from his parents to the son in the olden time. No one has opposed him.</p> <p>Kauhi Sworn. His testimony is the same as mine. There is nothing wrong with his testimony.</p>
FT	9	145	5594	Kauhane	Puuloa Kohepalaoa	<p>Honouliuli.</p> <p>Kamoonohu sworn, knows the claim of Kauhane, it is a pahale in Kohepalaoa, Puuloa, Ewa, Oahu & is bounded:</p> <p>M. by the sea shore H. by the enclosure of Kahaulono Mk. by the kula of Waioiipu W. by the pahale of Kauhi.</p> <p>This place was inherited by Clt. from his father from olden time, & he has held quiet possession of the same until now.</p> <p>Kauhi sworn, says the testimony of Kamoonohu is correct, & is also his own.</p>
						Not Awarded
NR	5	102	5650	Kekiowai	Puuloa Makawela	<p>Honouliuli. Puuloa, Ewa. Dec. 11, 1847.</p> <p>To the Honorable Commissioners who Settle Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you the source of my land and house claim. Here is my place at Makawela, in Puuloa, it is only a kula parcel. A kula that is cultivated from the inland and passing towards the shore. The boundaries are not properly known the will be pointed out.</p> <p>Here is my house at Papaanae. Here are its boundaries: towards the North some stone walls; towards the East, the house of Limakauai; towards the South, the sea; towards the West, the house of Kaluhua.</p> <p>These are my places, where I was born, and as an old man at this time, now live there. It is I.</p> <p>By Kekiowai</p>

						Not Awarded
NR	5	103	5653	Kua	Maui	<p>Honouliuli. Dec. 6, 1847.</p> <p>To the Honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you the source of my land and house claim. This land is there at at Maui, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Leleiaupa; towards the East, the land of Koi; towards the South, a kula parcel for me, to the Pa Aina; towards the West, the land of Puali. My residency upon this land is from Kawaa to this time, and to Koi in the time of residency.</p> <p>I am with appreciation, your obedient servant.</p> <p>Done by me, Kua X</p>
NT	9	288	5653	Kua (Kekua)	Maui Kahui Polapola Kamalua	<p>Honouliuli. Ewa. Apr. 19, '50.</p> <p>Kua's case.</p> <p>Keliipulu Sworn. I know his land, 2 loi and a kula of Kahui, in the ili of Maui, in Honouliuli, E.O. Parcel 2 is a loi in the moo at Kamalua, in the ili of Polapola H. E. O.</p> <p>Parcel 1. 2 loi and a kula parcel. M. loi of Kahakumaka H. pa aina Mk. loi of Puuowaikele for Konohiki W. loi of lao for Leleiaupa.</p> <p>Parcel 2. 1 loi in the ili of Kamalua M. loi of Kapaepae for Kikala H. loi of Lopanui for Ohai Mk. loi of Kamalua for Kikala W. loi of Kamaieleele for Laamaikahiki.</p> <p>His land was from Kawaa, an inheritance from his parents in olden times. No one has opposed him.</p> <p>Kanehekili Sworn. His testimony is the same as my testimony. There is nothing wrong with his testimony, it is the same as mine.</p>

FT	9	142-143	5653	Kua	Maui Kahui Polapola	<p>Honouliuli.</p> <p>Keliipulu sworn, says the land of Clt. is in 2 parts.</p> <p>1st a mooaina of 2 lois & and a kula called Kahui in the ili of Maui, Honouliuli, E.O. It is bounded:</p> <p>M. by the loi called Kahakumaka of Koi H. by the pa aina Mk. by the loi called Poaiwaikale of Konohiki W. by the loi called Iao of Leleaupa.</p> <p>Apana 2, one loi in the mooaina of Kamalua, in the ili of Polapola, H.E. Oahu & is bounded:</p> <p>M. by the loi Kapoepoe of Kikala H. by the loi Lopanui of Ohai Mk. by the loi Kamalua of Kikala W. by the loi Kamaieleele of Laamaikahiki.</p> <p>Clt. received the land from Kawaa & inherited it from his fathers of old time, & has held in in quiet possession until now.</p> <p>Kanehekili sworn, confirms the above testimony as true & says it is his own.</p>
						Royal Patent 3078
NT	9	289	5653 B	Kanehekili	Poohilo Kamookahi	<p>Honouliuli.</p> <p>Kanehekili's case.</p> <p>Kanehekili came forwards and made an oath that his claim had been written by Maakuia, though his claim had dropped. Therefore it was agreed that his claim would be entered.</p> <p>Keliipulu Sworn. I know his land, 3 loi and a kula in one parcel. It is the moo of Kamookahi in the ili of Poohilo, Honouliuli, Ewa, Oahu.</p> <p>M. Pa aina H. Ili of Kailikahi Mk. Lokoia (fishpond) of Kaaimano for the Konohiki W. mooaina of Kumuhau for Kaekuna.</p>

						<p>His land was from Hapauea, and it was bequeathed to me his son in the time of Kaahumanu and before.</p> <p>Kua Sworn. His testimony is the same as mine. There is nothing wrong with his testimony.</p>
FT	9	143	5653 B	Kanehekili	Poohilo Mookahi	<p>Honouliuli.</p> <p>Cl. appeared & made oath that his claim was duly made out by Maakuia & presented; the same is therefore admitted to a hearing.</p> <p>Keliipulu, sworn says, he knows the land of Cl. It contains 3 lois & a kula in one piece in the mooaina of Mookahi, ili of Poohilo, Honouliuli, E. O. It is bounded:</p> <p>M. by the paaina H. by the ili Kailikahi Mk. by the loko Kuaimano of Konohiki W. by the moo aina Kumuhau of Kaekuna.</p> <p>Cl. inherited the land from his father, Hapauea, who held it from the time of Kamehameha I. He has held quiet possession of the same until now.</p> <p>Kua, sworn says, the testimony of Keliipulu is correct & is also his own.</p>
						Royal Patent 6827
NT	9	289- 290	5653 C	Kalauli	Polapola Hiwalalo Kamalua Puaaluu	<p>Honouliuli.</p> <p>Kalauli's case.</p> <p>Kalauli came forth and made oath that his application had been duly written out by Maakuia. The application was entered into the Commissioner's office in Honolulu for the claim.</p> <p>Kalaoa Sworn. I know his land, 3 parcels of land.</p> <p>Parcel 1. 3 loi called Hiwalalo in the moo land of Kamalua in the ili of Polapola, H. E. O.</p> <p>M. loko of Paneenui H. loi of Kamalua for Laamaikahiki Mk. loi of Hiwaluna for Keliiaa W. loi of Kaamaikeaho for Mili.</p>

						<p>Parcel 2. 2 loi in the ili of Polapola, Honouliuli, Ewa, O. M. loi of Kamalua for Laamaikahiki H. the loi of Kanahu for Laamaikahiki Mk. the loi of Makawela for Kikala W. the loi of Poepoe for Kapiioho.</p> <p>Parcel 3. A House lot and loi in the ili of Puaaluu, H. E. O. M. akaakai (bulrushes) of Kalahu H. Pa aina Mk. loi of Mauakapuaa W. loi of Kuaihoe for Konohiki.</p> <p>Parcel 1 was from Kalaoa. Parcel 2 from Kumupopo. Parcel 3 in the time of Kinau. No one has opposed him.</p> <p>Ohai Sworn. His testimony is the same as mine. There is no mistake. It is finished.</p> <p>Kumupopo came forth in opposition for the Konohiki on the place where is house is [Parcel 3]. His own house is in Apana 1.</p>
FT	9	143-144	5653 C	Kalauli	Polapola Hiwalalo Puaaluu	<p>Honouliuli.</p> <p>Clt. appeared & made oath that his claim was duly made out by Maakuia & presented; the same was therefore admitted to a hearing.</p> <p>Kalaoa, sworn says, the land of Clt. consists of 3 apanas.</p> <p>Ap. 1 contains 3 lois called Hiwalalo in the moo aina Malua, ili of Polapola, Honouliuli, Ewa, Oahu & is bounded:</p> <p>M. by the loko Paneenui H. by loi Kamalua of Laamaikahiki Mk. by loi Hiwaluna no Keliiaa W. by loi Kaamaikeaha of Mili.</p> <p>Apana 2. 2 lois in the ili Polapola, Honouliuli, Ewa, Oahu & is bounded:</p> <p>M. by the loko Kamalua of Laamaikahiki H. by the loko Kanakai of Laamaikahiki Mk. by the loko Makawela of Kikala W. by the loko Poepoe of Kapiioho.</p>

						<p>Apana 3, a kahuahale & a loi in Pualuu [Puaaluu], of Honouliuli, E. O. Bounded:</p> <p>M. by the akaakai of konohiki called Kalahu H. by the paaina Mk. by the loi Mauakapuaa W. by the loi Kuaihoe of Konohiki.</p> <p>Cl. received Apanas 1 & 2 of me (Kalaoa) and Apana 3 of Kumupopo in the time of Kinau & has held quiet possession of the same until now.</p> <p>Ohai, sworn says the testimony above is correct & is also his own.</p> <p>The above Apana 3 is claimed by Kumupopo as belonging to the konohiki & says Cl. has a kahuahale in his apana 1.</p>
						Not Awarded
NR	5	104	5654	Kuhiena	Maui Poohilo	<p>Honouliuli, Ewa. Dec. 6, 1847.</p> <p>To the Honorable Commissioners who quiet land claims of the Hawaiian Islands. Aloha to you. I hereby tell you the source of my land and house claim. This land is thereat Maui, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: tow the North the land of Pue and the land of Koi; towards the East, the land of Kaneaola; toward the South, the land of Leleiaupa and the land of Koi; Towards the West, the land of Koi.</p> <p>Here is my second land claim at Poohilo, Honouliuli, in the moo land of Kapule. Here are its boundaries: towards the North, the land of Kelemana; towards the East, the land of Kapule; towards the South, the land of Kekua; towards the West, the land of Kekua.</p> <p>Here is my house claim: towards the North, the house of Puehu. Toward the East, a Mahiki (grassy area) until the house of Nika; towards the South, the land of Puehu, towards the West, the house of Koi.</p> <p>My residency is an old one, from Kamehameha first to this time, not having gone about here and there. Gotten from Koi at this time.</p> <p>I am with appreciation your obedient servant.</p> <p>By me, Kuhiena</p>

NT	9	280-281	5654	Kuhiena	Maui Paeokiha	<p>Honouliuli.</p> <p>Kuhiena's case.</p> <p>Kua Sworn. I know his land, 1 moo kalo at Paeokiha, In the ili of Maui at Honouliuli, Ewa, Oahu. 2 loi called Kalokoloa in the ili of Poohilo adjoining the mooaina of Waianu, Honouliuli, Ewa Oahu. Parcel 3, a house lot in the ili of Maui, Honouliuli, Ewa, Oahu.</p> <p>Parcel 1. Mooaina 1. Here are the boundaries: M. mooaina of Kahawai H. mooaina of Kapahupu, Konohiki's koele Mk. mooaina of Ohikiili for Koi W. mooaina of Kumupali for Pue.</p> <p>Parcel 2. 2 loi called Kalokoloa: M. 1 loi of Puehuehu with another small loi H. 1 loi of Palaau for Kekiaha [Kiaha] Mk. loi of Haleokane W. an alanui kuauna (road embankment) of Puehuehu, adjoining Oni.</p> <p>Parcel 3. House lot. M. house lots of Puehu and Kahawai H. mooaina of Kumupali for Pue Mk. house lot of Pue W. the pali.</p> <p>His land was from Naiwi in the time of Kamehameha I. No one has opposed him.</p> <p>Hilinae Sworn. His knowledge is the same as mine. His knowledge and mine are the truth.</p>
FT	9	134-135	5654	Kuhiena	Maui Paeokiha Poohilo Waianu	<p>Honouliuli.</p> <p>Kua, sworn says, the land of Clt. is 1st a mooaina called Paeokiha in the ili of Maui, Honouliuli, Ewa, Oahu.</p> <p>2d a loi called Kalokoloa in the mooaina Waianu, ili Poohilo, Honouliuli, Ewa, Oahu.</p> <p>3d a kahuahale in the [ili] of Maui, Honouliuli, Ewa, Oahu.</p>

						<p>Apana 1 is bounded: M. by the mooaina of Kahawai H. by koele Kapahupu Mk. by mooaina Ohikiili of Koi W. by mooaina Kumupali of Pue.</p> <p>Apana 2, Kalokoloa in Poohilo. Bounded: M. by the loi Puehuehu of Kelemana H. by loi Palaau of Kekiaha Mk. by loi Haleokane of Kekua W. by a kuauna alanui (road bank) & land of Ooni [Oni].</p> <p>Apana 3, kahuahale, ili of Maui, & is bounded: M. by the kahuahale of Puehu & Kahawai H. by the moo Kumupali & land of Pue Mk. by kahuahale of Koi W. by the pali.</p> <p>Cl. received the land from Naiwi in the time of Kamehameha I & he has held quiet possession of the same until now.</p> <p>Hilinae, sworn says, he knows the land of Cl. The testimony of Kua is true & is also his own</p>
						Royal Patent 3088
NR	5	106	5659	Kaule	Puuloa Keahi	<p>Honouliuli. Puuloa, Ewa. Dec. 11, 1847.</p> <p>To the Honorable Commissioners who Quiet Land claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my house claim together with the kula parcel. We cannot properly sketch it, as the cultivated places of the people are scattered. Here is my house claim at Keahi in Puuloa. Here are its boundaries: towards the North, a salt making place; towards the East, Makaioelani's house; towards the South, the sea; towards West, surrounding the salt beds.</p> <p>It is from the time that Kinau was living at Aliapaakai to this day.</p> <p>I am with appreciation, your obedient servant.</p>
FT	9	206	5659	Kaule	Puuloa	[See group claim under Helu 5587 – Foreign Testimony for release of claim.]
						Not Awarded

NR	5	107	5661	Kaehunui	Puuloa Kapi	<p>Honouliuli. Puuloa, Ewa. Dec. 13, 1847.</p> <p>To the Honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I here by tell you of my house claim combined with the kula with consists of cultivated kihapai (gardens). We cannot accurately describe the boundaries. Here is my house claim, at Kapi, land of Kaope. There are two claims of the chief in my house claim, a Kou (tree) and a kio pua (pond for fingerling fish). Here are the boundaries: towards the North, a kula parcel, my kio pua and Kaope; towards the East, the sea; towards the South, a kula parcel There are the two lands of the chief, towards the West, is my salt bed.</p> <p>I am with appreciation, your obedient servant.</p> <p>Done by me Kaehunui.</p>
FT	9	206	5661	Kaehunui	Puuloa	[See group claim under Helu 5587 – Foreign Testimony for release of claim.]
						Not Awarded
NR	5	111	5670	Kawaokele	Polapola	<p>Honouliuli, Ewa, Oahu. January 11, 1848.</p> <p>To the Honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. This land is there at Polapola, in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the land of Hilinae; towards the East, the land of Kikala; towards the South akaakai (bulrushes); towards the West, the land of Kikala.</p> <p>Here is my second land claim. Here are its boundaries: towards the North, the land of Kaneiahuea; towards the East, the land of Laamaikahiki; towards the South, the land of Ohai; towards the West, the land of Hilinae.</p> <p>Here is my third claim: towards the North, the land of Kikala; towards the East, the land of Ohai; towards the south, the land of Kaneaola; towards the West, the poalima (parcel worked for the chief). Residency upon the land is from Kawaa to the present time.</p> <p>By Kawaokele</p>

NT	9	282-283	5670	Kawaokele		<p>Honouliuli.</p> <p>Kawaokele's case.</p> <p>This claim has been entered into the Commissioner's office at Honolulu. The house lot remains.</p> <p>Kaohai sworn. I know his house lot in the ili land of Polapola, Honouliuli, Ewa, Oahu. Here are the boundaries:</p> <p>M. the Pa aina H. Hale pule Katolika (Catholic Church) Mk. an ala nui hele (road) W. a hose lot.</p> <p>His land was from his parents. No one has opposed him.</p> <p>Kapiioho Sworn. His testimony is the same as mine.</p>
FT	9	136-137	5670	Kawaokele	Polapola	<p>Honouliuli.</p> <p>The above claim has been heard before the Land Commission, except the Pahale, which is as follows.</p> <p>Kaohai sworn, says the Kahuahale of Clt. is situated in Polapola adjoining the Catholic chapel yard, & is bounded:</p> <p>M. by the paaina H. by the Catholic chapel yard Mk. by the public road W. by the house lot of mine.</p> <p>Clt. received this house lot from his father & has held quiet possession of the same until now.</p> <p>Kapiioho sworn, says the above testimony is correct.</p>
						Not Awarded

NT	9	283-284	5670 B	Kaohai	Kaihuopalaai Lopanui Polapola	<p>Honouliuli. Ewa. Ap. 18th, '50</p> <p>Kaohai's case.</p> <p>Kikala Sworn. I know his land, a moo kalo; some loi at another place; 3 loi kalo in the mooaina of Lopanui in the ili of Kaihupalaai. Parcel 3, house lot at Polapola, adjoining the Catholic Church.</p> <p>Parcel 1. Here are the boundaries: M. loi kalo of Puehuehu for Laamaikahiki H. mooaina of Kamaihiili for Kapiioho Mk. 2 loi at Kumupali W. mooaina of Makawela</p> <p>Parcel two. Is a loi for the Konohiki. Testimony was given in error. It is within the loi area of his, in the ili of Kaihupalaai, Honouliuli, Ewa, Oahu. The second parcel is contested by the Konohiki, prior to that this land was for Nawiliwili. The boundaries are:</p> <p>M. loi of Kuemanuiki H. loi of Kuaipua Mk. loi of Pulehu W. the auwai of Paninui [Panainui].</p> <p>Parcel 3. A house lot. M. a pa aina H. house lot of Kahoekele Mk. a road and the pa aina W. a house lot (who's is it?).</p> <p>His land is from his parents in the time of Kaahumanu. No one has opposed him.</p> <p>Kapiioho Sworn. His testimony is the same as mine.</p>
FT	9	137-138	5670 B	Kaohai	Kaihuopalaai Lopanui Kuaimano Makawela Polapola	<p>Honouliuli.</p> <p>Cl. appears and made oath that his claim was duly made out & presented, the same is therefore admitted to a hearing.</p> <p>Kikala, sworn, says he knows the land of Kaohai. It is a moo of 3 lois called Lopanui in the ili of Kaihuopalaai, Honouliuli, Ewa, Oahu.</p>

						<p>2d. A loi called Kuamoo in the moo Makawela, ili Kaihuopalaai as above</p> <p>3d. A kahuahale in Polapola adjoining the Catholic Chapel yard.</p> <p>Apana 1 is bounded: M. by a loi kalo called Paloku [Puehuehu] of Laamaikahiki H. by a mooaina Kamaihiili of Kapiioho Mk. by a loi called Kumupali in the same moo W. by a mooaina Kamakawela.</p> <p>Apana 2. A loi called Kuaimano in the moo Makawela & ili Kaihuopalaai, Honouliuli, Ewa, Oahu. It is bounded: M. by the loi Kuaimanoiki H. by the loi Kuaipuaa Mk. by the loi Pulehu W. by the auwai Panainui.</p> <p>Note: [illegible] apana together with one loi in Apana 1 is claimed by Konohiki as returned to him by Weliweli when he left for Maui, & was committed to the care of claimant but not given to him as his own.</p> <p>Apana 3. Kahuahale. Bounded: M. by the paaina H. by the kahuahale of C. [Catholic] chapel Mk. by the road W. by the pahale & kula.</p> <p>Cl. received the land from his father in the time of Kaahumanu, & has held quiet possession of the same until now.</p> <p>Kapiioho sworn, says the above testimony is true & is also his own.</p>
						Royal Patent 3085
NT	9	284	5670 C / 883	Kumupopo	Kepoe Kamooiki Loloulu Poepoe Puaaluu	<p>Honouliuli.</p> <p>Kumupopo's case.</p> <p>Kumupopo came forward and made oath for his land, his application had been written by Maakuia and been dropped. His application is entered.</p> <p>Poopuu Sworn. I know his land, 3 parcels of land.</p>

						<p>Parcel 1. Mooaina Kepoe, 7 loi and a kula house lot. Here are the boundaries:</p> <p>M. loko of Waianu H. loko of Kahui Mk. loko of Kaluakanaka for Opiopio W. Pa aina.</p> <p>Parcel 2. 1 loi of Kamooiki in the ili of Loloulu, Honouliuli, Ewa, Oahu. M. loi of Kapalaha H. akaakai (bulrushes) of Mooiki Mk. loi of Keolama for Kekua W. Poalima of the Konohiki.</p> <p>Parcel 3. 2 loi of Poepoe and a little loi in the moo of Mooiki, in the ili of Puaaluu, Honouliuli, Ewa, Oahu.</p> <p>M. akaakai of Mooiki H. ili land of Mauakapuaa for Kahananui Mk. Pa aina W. loi of Kikala.</p> <p>His land was from Kaope in the time of Kinau. No one has opposed him.</p> <p>Kalama Sworn. His testimony is the same as mine, his is true.</p>
FT	9	138-139	5670 C	Kumupopo	<p>Poohilo Kepoi Loloulu Kaoiki Puaalu Mooiki</p>	<p>Honouliuli.</p> <p>Cl. appeared & made oath that his claim was duly made out by Maakuia & sent in; the same is therefore admitted to a hearing.</p> <p>Poopuu sworn, says he knows the land of Cl. It consists of 3 parts.</p> <p>Apana1 is a mooaina called Kepoi in the ili Poohilo, Honouliuli, Ewa, Oahu. It contains 7 loi and a kula kahuahale & is bounded: M. by the loko Waianu of Konohiki H. by the loko Kahui of Konohiki Mk. by the loi Kaluakanaka of Opiopio W. by the paaina.</p> <p>Apana 2, a loi called Kaoiki in the ili of Loloulu, Honouliuli, Ewa, Oahu & is bounded: M. by the loi Kapalaha of Kekua H. by the akaakai of Mooiki</p>

						<p>Mk. by the loi of Keolama of Kekua W. by the Koele of Konohiki.</p> <p>Apana 3, two lois in the mooaina Mooiki, ili of Puaaluu, Honouliuli, Ewa, Oahu. Bounded: M. by the akaakai of Mooiki H. by the loi Kahananui in the ili of Mauakapuaa Mk. by the paaina W. by the loi Kumupali of Kikala</p> <p>Clt. received the land of Kaope in the time of Kinau and has held quiet possession of the same until now.</p> <p>Kalama sworn, says the testimony above is true, and is also his own.</p>
						Royal Patent 6806
NR	5	187	5950	Pihana	Kamoku	<p>Honouliuli, Ewa. January 6, 1848.</p> <p>To the Honorable Commissioners who Quiet Land Claims of the Hawaiian Islands. Aloha to you. I hereby tell you of my land claim. This land is there at in Kamoku in Honouliuli, Ewa, Island of Oahu. Here are its boundaries: towards the North, the Auwai and the Cliff; towards the East, the moo land of Kahalewai; towards the South the Estuary; towards the West, the land of Kamanu and the Poalima.</p> <p>Here is my second land claim in the land of Makue. Here are its boundaries: towards the North, the loi of Makue; towards the East, the land of Kalauli. Towards the South, Makue; towards the West, the land of Kahalewai.</p> <p>Here is my house claim. Towards the North a kula parcel; towards the East, a kula parcel; towards the South, Pa Aina; towards the West, a Pa Aina.</p> <p>By Pihana X</p>
NT	9	287-288	5950	Pihana	Kahui Kamalua Kamoku Kailikahi	<p>Honouliuli.</p> <p>Pihana's case.</p> <p>Keliipulu Sworn. I know his land, the mooaina of Kahui with 3 loi and kula land. Parcel 2, 1 loi, Kamalua is the name, in the ili of Kamoku, Honouliuli, Ewa, Oahu. Parcel 4 s the house lot on the kula of Kailikahi.</p> <p>Parcel 1. Moo aina of Kahui, 3 loi and a kula parcel. M. auwai of Kahui and the kula of Kailikahi.</p>

					<p>H. moo aina of Kahui for Kahalewai Mk. muliwai of Makaii W. mooaina of Kamoomuku for Kalauli.</p> <p>Parcel 2. 1 loi at Kamalua. M. loi of Makue at Kekee H. loi of Kalauli Mk. mooaina of Kalauli W. loi of Kahui.</p> <p>Parcel 3. House lot in the ili of Kailikahi. M. the kula of Kailikahi H. the kula of Kailikahi Mk. the Pa aina, and the kula of Kailikahi W. laau kalakala (Opuntia megacantha or prickly pear cactus).</p> <p>His land was from Puniawa in the time of Kaahumanu. No one has opposed him.</p> <p>Naholowaa Sworn. His testimony is the same as mine. There is nothing wrong with his testimony.</p>
FT	9	141-142	5950	Pihana	<p>Honouliuli.</p> <p>Keliipulu, sworn, says the land of CIt. consists of 3 apana. 1st one called Kahui, a mooaina of 3 lois & a kula. 2d a loi called Malua in the moo of Kekee, ili of Kamoku, Honouliuli, E.O. 3d a kula kahuahale in the kula of Kailikahi, Honouliuli, E.O.</p> <p>Apana 1, the moo called Kahui, 3 loi & a kula in the ili of Kamoku, Hon. E.O. is bounded:</p> <p>M. by the Auwai of Kahui & Kula of Kailikahi H. by the mooaina Kahui of Kahalewai Mk. by the muliwai of Makaii W. by the mooaina Kamoku of Kalauli.</p> <p>Apana 2, a loi called Malua, bounded: M. by the loi Kekee of Makue H. by the loi Kamalua of Kalauli Mk. by the mooaina Kekee W. by the loi Kahui of Manua.</p>

						<p>Apana 3. Kahuahale bounded: M. by the kula of Kailikahi H. by the kula of Kailikahi Mk. by the paaina W. by the kula of Kailikahi.</p> <p>Cl. received the land from Puniawa by gift in the year 1846, who received it from Kawaa in the time of Kaahumanu. Cl. succeeds to the rights of Puniawa, & has held it in quiet until this time</p> <p>Naholowaa sworn, says the above testimony is true & is also his own.</p>
						Royal Patent 6935
NR	5	190	5958	Makaioelani	Puuloa Keahi	<p>Honouliuli. Keahi, Puuloa, Oahu [Sept.] 19, 1847.</p> <p>To the Honorable Commissioners who Quiet Land Claims. Aloha to you I hereby tell you of my house lot claim at Keahi, Puuloa. Here are its boundaries: towards the North, a kula parcel; towards the East, the house lot of Mahiole; towards the South, the sea; West, the houses of Kaule.</p> <p>By Makaioelani</p>
FT	9	206	5958	Makaioelani	Puuloa	[See group claim under Helu 5587 – Foreign Testimony for release of claim.]
FT	3	477	5958	Makaioelani	Puuloa	Claimant appeared in person, and stated that he has no right to the land mentioned in this claim, it belongs to the Konohiki.
						Not Awarded
NR	5	190	5959	Makaualii	Puuloa Kapi	<p>Honouliuli. Kapi, Puuloa, Oahu. Sep. 19, 47.</p> <p>To the Honorable Commissioners who Quiet Land Claims. Aloha to you I hereby tell you of my house lot claim, there at Kapi, Puuloa. Here are its boundaries: towards the North, a kio pua (pond for fish fingerlings), belong to Kamau, and his houses; towards the East, the sea; towards the South, the houses of Pine; towards the West, a kio pua for Kaope.</p> <p>Makaualii X</p>
FT	3	477	5959	Makaualii	Puuloa	Claimant appeared in person, and stated that he has no right to the land mentioned in this claim, it belongs to the Konohiki.
FT	9	206	5959	Makaualii	Puuloa	[See group claim under Helu 5587 – Foreign Testimony for release of claim.]
						Not Awarded

NR	5	196	5977	Mahoe	Puuloa Kohepalaoa	<p>Honouliuli. Puuloa, Ewa. January 3, 1848.</p> <p>To the Honorable Commissioners who Quiet Land Claims. Aloha to you I hereby tell you of my house land claim. This house is there at Kohepalaoa, in Puuloa, Ewa, Island of Oahu. Here are its boundaries: towards the north, the sea; towards the East, the house of Kauhi and the kula parcel; towards the South, the house of Lauhuki; towards the West, the combined kula mahi (kula parcel that is cultivated).</p> <p>I am with appreciation, your obedient servant.</p> <p>By Mahoe X</p>
NT	9	291	5977	Mahoe	Puuloa	<p>Honouliuli.</p> <p>Mahoe's case.</p> <p>Kauhane Sworn. I know his 2 house lots at Kohepalaoa, in the ili of Puuloa, E.O.</p> <p>Parcel 1. 2 house lots. M. house lot of Kauhi and the shore. H. the kula of Waioipu Mk. the house lot of Lauhuki W. the kula of Kaluanohu.</p> <p>His right is from his parents in olden times. No one has opposed him.</p> <p>Kahooluhina [Naholowaa] Sworn. I know is house lot, his testimony is the same as mine.</p>
FT	9	145	5977	Mahoe	Puuloa Kohepalaoa	<p>Kauhane sworn, says he knows the 2 pahales of Mahoe. They are situated in the place called Kohepalaoa, Puuloa, Ewa, Oahu, bounded:</p> <p>M. by the pahale of Kauhi & sea shore H. by the pahale of Kauhi & kula of Waioipu Mk. by the pahale of Lauhuki W. by the kula of Kaluanohu.</p> <p>Clf. received the place from his father who dwelt there from olden time, & he has always had quiet possession of the same.</p>

						Naholowaa sworn, says the testimony of Kauhane is correct, & it is also his own.
						Not Awarded
NR	5	200-201	5986	Mahoe	Puuloa Okiokiolepe Komomoku	Honouliuli. Puuloa, Ewa. Sep. 25, 1847. To the Honorable Commissioners who Quiet Land Claims. Aloha to you I hereby tell you the source of house and wahi kanu (planting place). This house claim is at Okiokiolepe and Kumomoku [Komomoku]. Here are its boundaries: towards the North, the sea; towards the East, the sea; towards the South, a kula parcel; towards the West, a kula. Here is my second house claim at Okiokiolepe. Here are its boundaries: towards the North, the sea; towards the East, a loko (pond); towards the South, a kula and kio wai (fresh water pond); towards the West, a kula parcel. It is a combined kula mahi (cultivated kula). I am with appreciation. By Mahoe
FT	9	206	5986	Mahoe	Puuloa	[See group claim under Helu 5587 – Foreign Testimony for release of claim.]
						Not Awarded
NR	5	203-204	5998	Lauhuki	Puuloa Kohepalaoa	Honouliuli. Puuloa, Ewa, January 7, 1848. To the Honorable Commissioners who Quiet Land Claims. Aloha to you I hereby tell you the source of my house land claim. This house is there at Kohepalaoa in Puuloa. Here are its boundaries: towards the North, the house of Mahoe; towards the east, a kula parcel; towards the South, a muliwai kai (ocean estuary); towards the West, a muliwai kai combined with a kula mahi (cultivated kula land). I am with appreciation, your obedient servant. Done by me, Lauhuki X
						Not Awarded
NR	5	228-229	6074	Hoolana	Puuloa Kapi	Honouliuli. Kapi, Puuloa. Dec. 26, 1847. To the Honorable Commissioners who Quiet Land Claims. Aloha to you I hereby tell you of my house lot claim, there at Kapi, Puuloa, Oahu. Here are its boundaries: towards the North, a kula parcel; towards the East, the sea; towards the South, the houses of Naunau [Honaunau]; towards the West, a kula

						parcel. By Hoolana X
FT	9	206	6074	Hoolana	Puuloa	[See group claim under Helu 5587 – Foreign Testimony for release of claim.]
FT	3	477	6074	Hoolana	Puuloa	Claimant appeared in person, and stated that he has no right to the land mentioned in this claim, it belongs to the Konohiki.
						Not Awarded
NR	5	239-240	6121	Nakuikui (Nakukui)	Puuloa Kapi Okea	Honouliuli. Puuloa, Ewa. Sep. 25, 1847. To the Honorable Commissioners who Quiet Land Claims. Aloha to you I hereby tell you the claim of my house and planting place. This house is at Kapi, the land of Kaope, at Puuloa, Ewa, Island of Oahu. Here are its boundaries: towards the North, the house of Pine; towards the East, the sea; towards the South, the house of Kauamoa; towards the West, a kula parcel, the ki'o (pond) of Makualii, and my kio. Here is my place, only on the kula of Okea. It is a combined kula which is not accurately known, so the boundaries cannot be told to you. It is vey old residency from my parents who have died. I am with appreciation. By Nakuikui
FT	9	206	6121	Nakukui	Puuloa	[See group claim under Helu 5587 – Foreign Testimony for release of claim.]
						Not Awarded
NR	5	242	6126	Napoo	Puuloa Kapi Kea	Honouliuli. Puuloa, Ewa, Oahu. Dec. 25, 1847. To the Honorable Commissioners who Quiet Land Claims. Aloha to you I hereby tell you the source of my land and house claim. This house land is at Kapi, in Puuloa, Ewa, Island of Oahu. Here are the boundaries: towards the North, the houses of Kaope; towards the East, the sea; towards the South the kio pua (pond for fish fingerlings) of Kamau; towards the West, the kio pua of Mahoe. The is also a combined kula and planting place, at Kea. The second place is planting place. Its boundaries are not clearly known to be explained. It is under the residency of Kaope at this time.

						I am with appreciation, your obedient servant. Done by me, Napoo X
FT	9	206	6126	Napoo	Puuloa	[See group claim under Helu 5587 – Foreign Testimony for release of claim.]
						Not Awarded
NR	5	243-244	6132	Nahuawai	Puuloa Keahi	Honouliuli. Puuloa, Ewa. Dec. 13, 1847. To the Honorable Commissioners who Quiet Land Claims. Aloha to you. I hereby tell you of my house and combined kula parcel claim. The combined boundaries are not known like those of the banked walls of loi kalo (taro pond fields), the planting is done in hollows of rocks, and in kaheka (small brackish water ponds) and are scattered about at various places. Here is my house at Keahi in Puuloa, Ewa, Island of Oahu. Here are its boundaries: towards the North, a kula parcel where my haha paakai (salt gathering beds) are situated; towards the East, surrounded by Naunau; towards the South, the sea; towards the West, surrounded by Mahiole. My residency at this house claim has been for 16 years. I am with appreciation, your obedient servant. By Nahuawai
FT	9	206	6132	Nahuawai	Puuloa	[See group claim under Helu 5587 – Foreign Testimony for release of claim.]
FT	3	477	6132	Nahuawai	Puuloa	Claimant appeared in person, and stated that he has no right to the land mentioned in this claim, it belongs to the Konohiki.
						Not Awarded
NR	4	376	8658	Kapoli	Kumupali Loloulu	Honouliuli. Feb. 1, 1848. Aloha to you Commissioners who Quiet Land Claims. I am Kapoli and I tell you of my claim, a lo and some kula land and a kio (pond). Kumupali is the name of the Loi, it is there at Loloulu, in Honouliuli. If it has been previously entered, it is for you to judge me and it. That is mine. With appreciation. By Kapoli.
						Not Awarded

NR	4	396	8878	Kou		<p>Honouliuli. Feb. 14, 1848.</p> <p>Aloha to you Commissioners who Confirm. I hereby tell you of my claim, there in Honouliuli, it is a pa waina (grape orchard) which I planted, and the work is rightly known.</p> <p>By S. Kou</p>
						Not Awarded
NR	4	414	9037	H. Kahakai	Waimanalo Puukuu Aimea	<p>Honouliuli. Feb. 18, 1848.</p> <p>Waimanalo – Shoreward claim (sketch)</p> <p>Puukuu – Kula claim (sketch)</p> <p>Aimea – claim (sketch)</p> <p>To the President of the Commissioners who Quiet Land Claims. Aloha to you. I hereby tell you of my claim that you may know. Look at the sketches above. That is my claim from Kekauonohi to me. With appreciation, from Ewa, Honouliuli.</p> <p>By H. Kahakai</p>
NT	3	707-708	9037	H. Kahakai	Waimanalo	<p>Honouliuli. Dec. 18, 1850.</p> <p>Kekuahilo Sworn. I know his land at Waimanalo, Ewa, Oahu. 3 parcels of land.</p> <p>1. 1 loi at Kalaipuawa, 1 loko (pond), 1 uluniu (coconut grove). The boundaries are: Mauka, mine; Waikiki, for Kaekuna; Makai, [illegible]; Ewa, land of Oni.</p> <p>2. 1 loko of Hopenui. The boundaries are: Mauka, Aihonu, Hono. Opiopio; Makai, my place; Waianae, a papuaa (pig enclosure).</p> <p>3. 1 muliwai (estuary), 3 ili uala (section of sweet potatoes); 1 loi kalo (taro pond field). The boundaries are: Mauka land of Kekauonohi; Hono. the same; Makai, Kaakua; Waianae, a kahawai.</p> <p>It was from Kekauonohi in the year 1837, in the nature his being a man living under her to the year 1849. He was there until peacefully until he was removed, though he had done nothing wrong.</p> <p>Kawahaea Sworn. Our knowledge is the same.</p>

						Not Awarded
NR	4	444	9351 / 827	Kauakahilau	Poohilo	<p>Honouliuli.</p> <p>I am Kauakahilau, the one who has a mooaina claim in the ili land of Poohilo, Honouliuli, Ewa, Oahu. Kumuahune is the name. The boundaries as pointed out are: North, Ohuaniho; South, Kalokoloa; East, adjoin the place of Moomoo; West [South] the stream and the Kula at Hopenui; West, adjoining the wall.</p> <p>By Kauakahilau.</p>
						Not Awarded
NR	4	615	10933	Uia	Niukee Kapapahu	<p>Honouliuli. Feb. 11, 1848.</p> <p>To the honorable Commissioners who quiet land claims of the Hawaiian Island. Aloha to you. I hereby tell you of the source of my land and house claim. This land is there at Niukee, in Honouliuli, Ewa, Oahu. Here are its boundaries: towards the North the pali and the Hale halawai (Meeting house); towards the East the land of Kamaala; towards the South, an Auwai and the land of Kamaala; towards the West, Kukahiko's land.</p> <p>Here is my second land claim, at Niukee second. Here are its boundaries: towards the North, Hapauea's land; towards the east, Kaalauahi's land and the auwai; towards the South, poalima (Parcel worked for the chief); towards the West, a poalima.</p> <p>Here is my house claim at Kapapahu in Honouliuli. Here are its boundaries: towards the North the sea; towards the East, a house; towards the South, the sea; towards the West, a kula parcel.</p> <p>I am with appreciation.</p> <p>By Uia</p>
FT	9	154-155	10933	Uia (Uwia)	Niukee Kauakahimoeole Kamoomuku Kapapahu	<p>Honouliuli.</p> <p>Nakai sworn, says he knows the land of the Clt. It consists of 2 apanas, mooaina and a pahale.</p> <p>Ap. 1 the Mooaina named Kauakahimoeole in the ili of Niukee, Honouliuli, E.O. It is bounded: M. by the land of Kamaala Hon. also & an auwai Mk. also & auwai of Kalokoloa Waialua also, and by the kula and Kahalewai.</p>

						<p>Ap. 2 is 3 loi called Kamoomuku, ili Niukee, and is bounded: M. by the land of Kaunahi and Hapauea Hon. by land of Kaaunahi [Kaunahi] and Pio Mk. a loi koele called Kuaihee W. by land of Konohiki and Kaunahi.</p> <p>Ap. Pahale in Kapapahu, Honouliuli. It is bounded: M. by kula of Konohiki Hon. by pahale of Aoao Mk. by pahale of Kahakai Waialua by hale of Hapauea.</p> <p>Clt. received the land, the ap. 1 from Nawahineelua in the time of Kinau, and the ap. 2 from Kanekawaiola in the time of Kinau. He has held quiet possession of the same ever since. Clt. removed to Honolulu and has given over his land and claim to his kaikaina (younger brother), Waikele who possesses the same.</p> <p>Kukahiko sworn, confirms the above testimony as true and says it is also his own.</p>
						Royal Patent 6828
NR	4	360	11216	Mikahela Kekauonohi	Ahupuaa	<p>Honouliuli. To the Commissioners who Quiet Claims. Aloha to you. We hereby tell you of our land claims from Hawaii to Kauai. They are for Mikahela Kekauonohi:</p> <p>...Honouliuli Ahupuaa. Kalana, Ewa. Mokupuni, Oahu</p>
NT	10	334	11216	Mikahela Kekauonohi		<p>Dec. 20, 1853.</p> <p>...Honouliuli Ahupuaa. District of Ewa. Island of Oahu....</p>
						Royal Patent 6971

Mahele Award Book Surveys – Ahupua‘a of Honouliuli

The notes of survey which formed the records of the Māhele Award Books include metes and bounds and plot plans of the parcels surveyed for native tenants. On the pages that follow below, we cite the specific land names and parcels, plot plan maps, and if provided, additional notes (e.g. names of people and places, or descriptions of features) which supplement the Register and Testimony volumes cited earlier in this history of land tenure in Honouliuli. The full records of the Māhele Award Books may be located by referencing the volumes and pages cited for each claim (unnumbered figures are digital copies of the cited records).

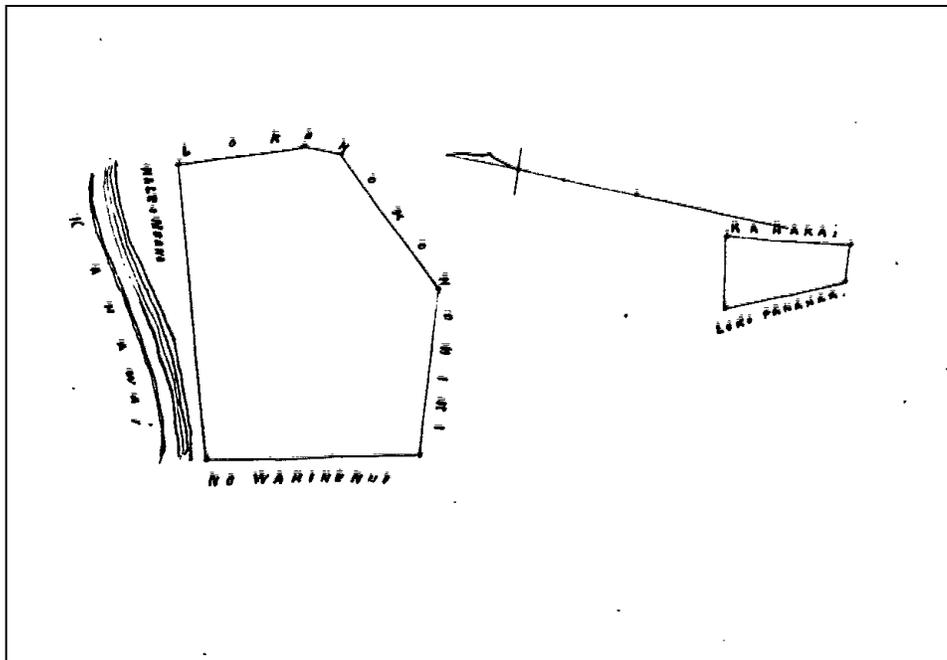
Helu 748 Kalauhala Mahele Award Book 2:135

Parcel 1.

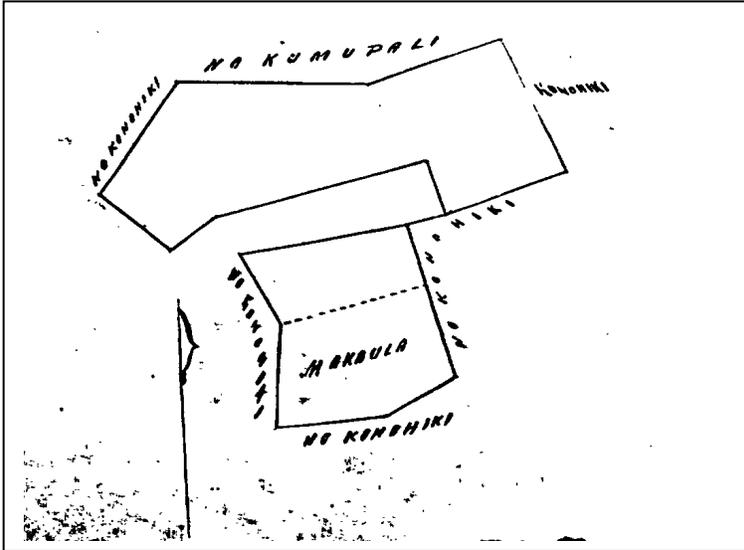
A mooaina, Panahaha, Ili of Kaaumakua, Honouliuli. E.O.

Parcel 2. A house lot on the kula of Panahaha, ili of Kaaumakua, Honouliuli, E.O.

There being at total of 1 acre, 2.94 chains in these two parcels.



Helu 749
Mahina
Mahele Award Book 9:435



An ili land of Kaulaula, Honouliuli, Ewa, Oahu. The total land is 1.358 Acres.

Explanation. Makaula's opposition was confirmed for two loi as belonging to him indicated therefore they are for him, thus the four lines described run as [Beginning at the North Eastern corner, running South 80° West 223 links along the land of Makaula. South 12° ½ East 90 links along the Konohiki] then running again above the line marked in the circumference. Here is the amount granted to

Makaula .412 of an acre.
 J. Polapola, Surveyor.

Helu 751
Kalauli
Mahele Award Book 2:141

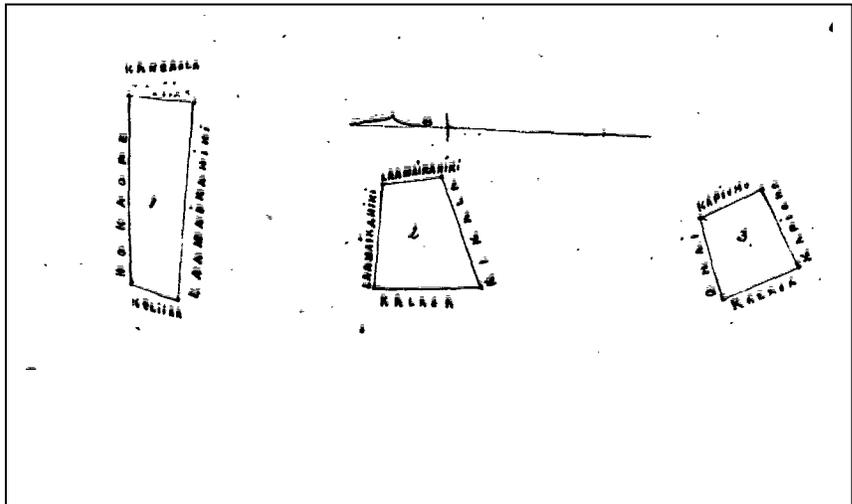
Hiwalalo, mooaina, ili of Polapola, Honouliuli, E.O.

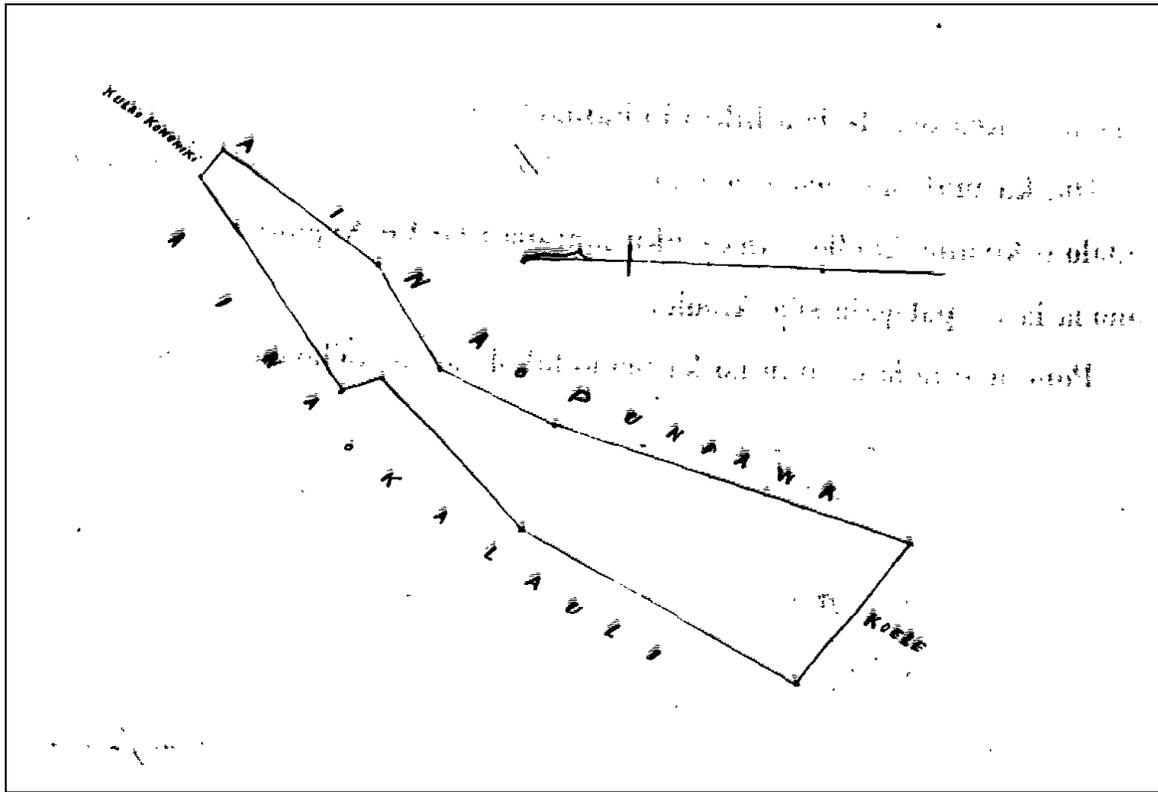
Parcel 1. A loi in Hiwalalo. Containing 2 64/100 chains.

Parcel 2. 2 lo at Hiwalalo. Containing 2 34/100 chains.

Parcel 3. A loi at Hiwalalo. Containing 1 33/100 chains.

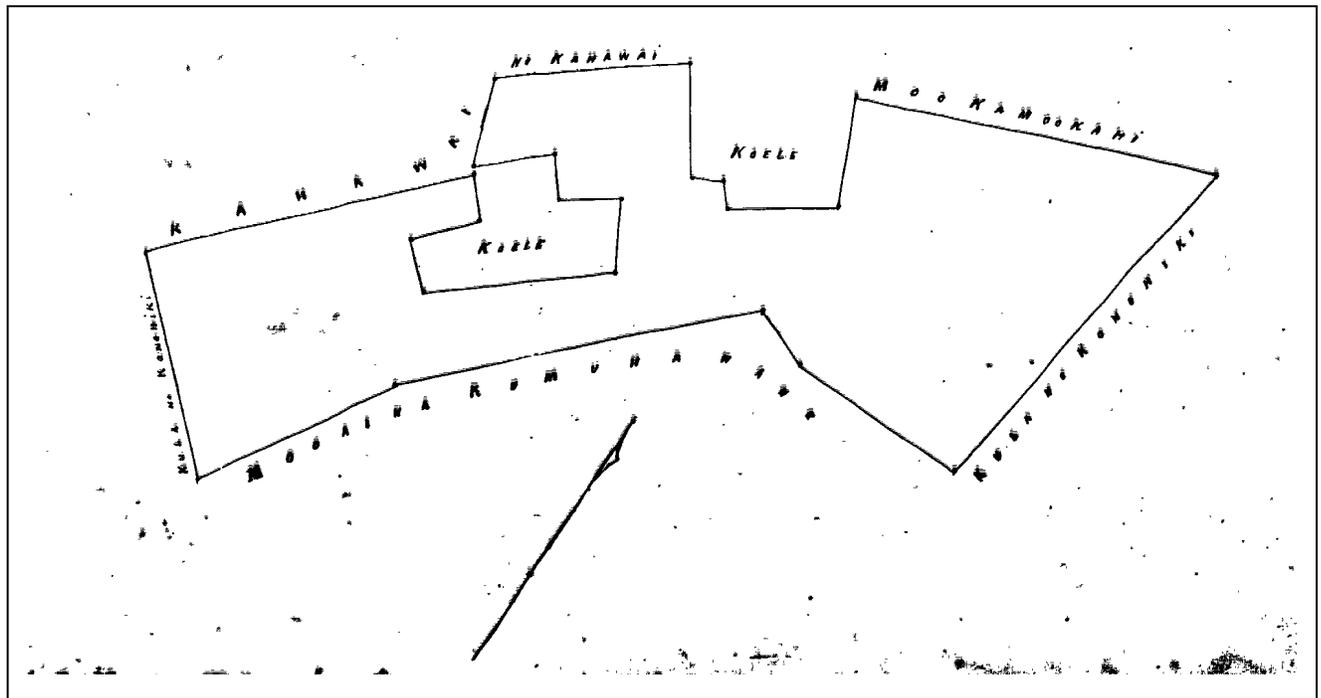
Parcel 4. Makalua moo aina in the ili of Kamoku, Honouliuli, EO. Containing 1 Arce, 5 58/100 chains. [see figure on next page]





**Helu 752
Haae
Mahele Award Book 2:143**

The Ili aina of Kailikahi, Honouliuli, Ewa, Oahu. Containing 5 Acres 4.48 chains.

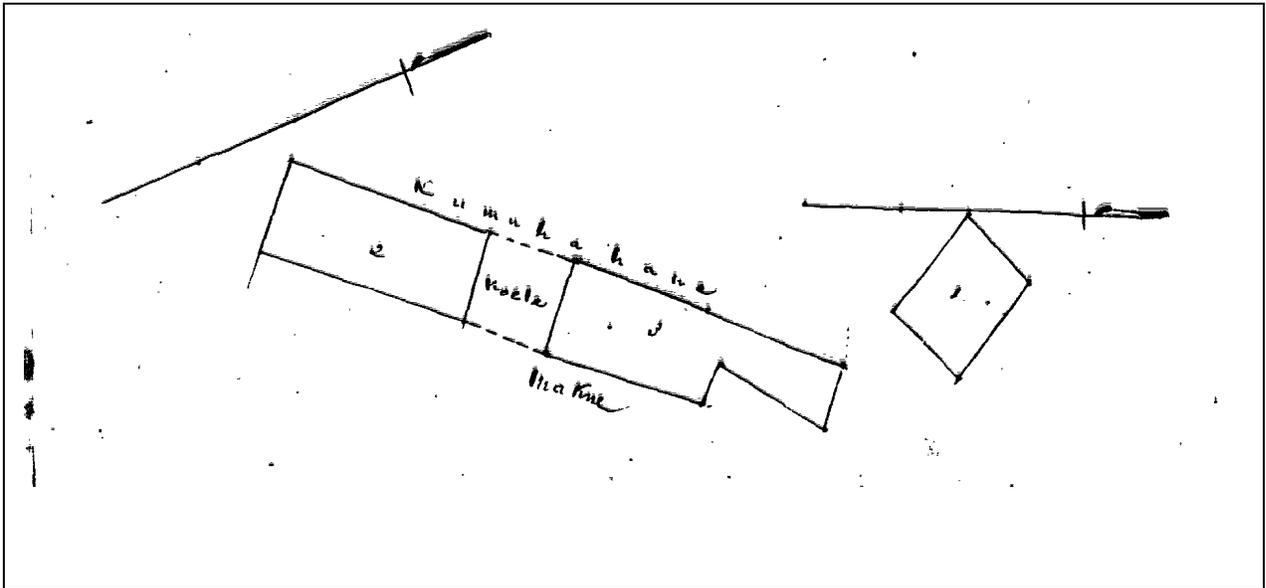


Helu 753
Manuwa
Mahele Award Book 2:145

Parcel 1. A house on the kula in the ili of Kamoku. Containing 2.90 chains.

Parcel 2. Mooloihi moo aina, at Kamoku. Containing 50/100 acres.

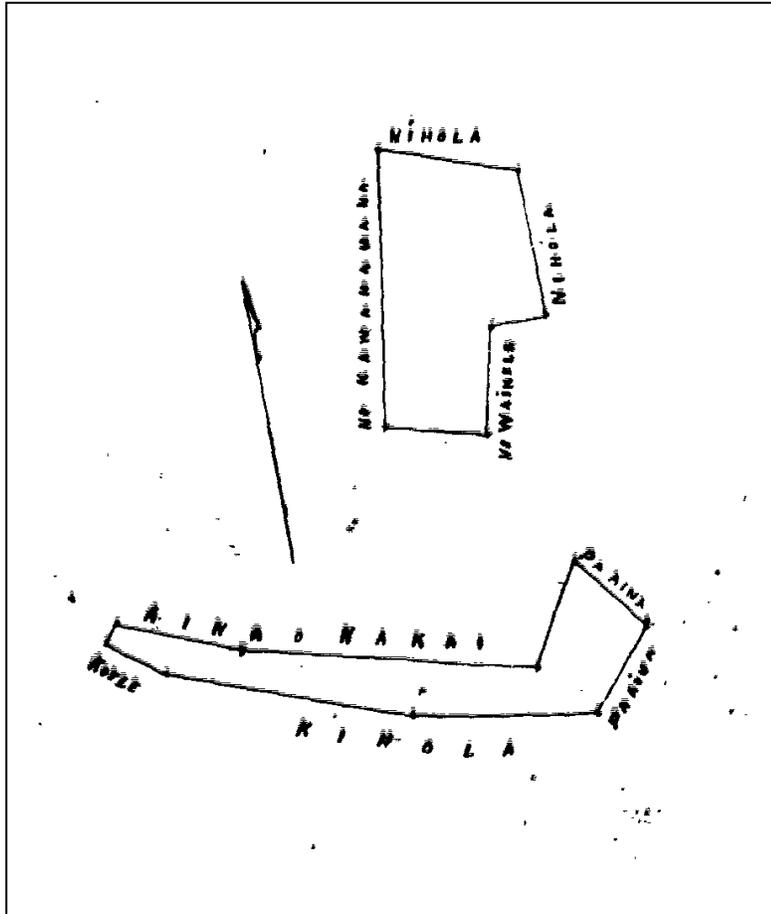
Parcel 3. At Mooloihi. Containing 1 Acre, 3.49 chains.



**Helu 754
Kaunahi
Mahele Award Book 2:147**

Parcel 1. An auwai and house lot at Kauwahine, ili of Niukee, Honouliuli, Ewa, Oahu. Containing 4.56 chains.

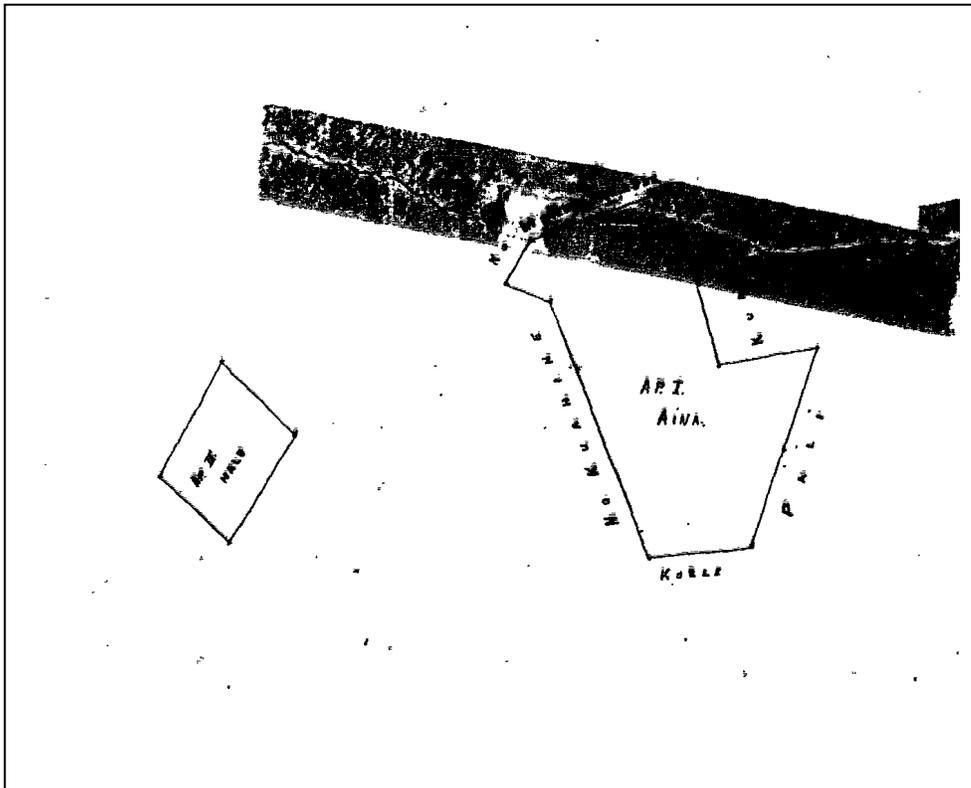
Parcel 2. 3 loi in the moo of Kahoopauli, Niukee. Honouliuli, E.O.. Containing 9.79 chains.



Helu 755
Keinohananui
Mahele Award Book 2:149

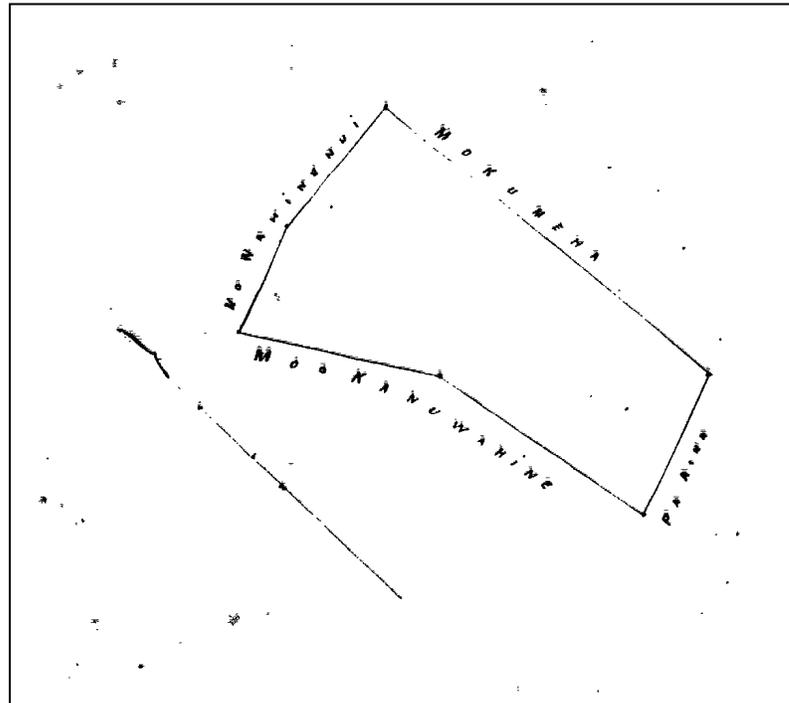
Parcel 1. Kihewamakawalu moo aina at Niukee. Honouliuli, E. O.

Parcel 2. House on the kula of Kaakau. Honouliuli, E.O. Bounded on one site by the pa pipi (cattle wall). There being 1 Acre 5.34 chains within the 2 parcels.



Helu 756
Kauouo
Mahele Award Book 2:151

Mooaina of Maui, ili of Kaaumakua. Honouliuli, E.O. Containing 1 acre, 9.22 chains.



Helu 757
 Kaniau
 Mahele Award Book 2:153

153

Helu 757 Kaniau

Ua koi mai oia no kona wahi ma *Kawikaiki & P. O. O. Co.* no ka
 mea, ua loa ia ia keia wahi *he mea hana a ka manawa-*
wa Kawikaiki

a ua noho keakea ole ia a hiki i keia manawa.

Oia ka makou e hooko nei no *Kaniau* he kuleana hoi kona
 malalo o ke ano Alodio. Ina e uku mai oia i ko ke Aupuni hapa ; alaila, ua ku
 pono ia ia ka palapala sila Alodio.

Pono nae ia ia ke uku no ka hookolokolo a me ka hooholo ana i ka olelo. Penci,

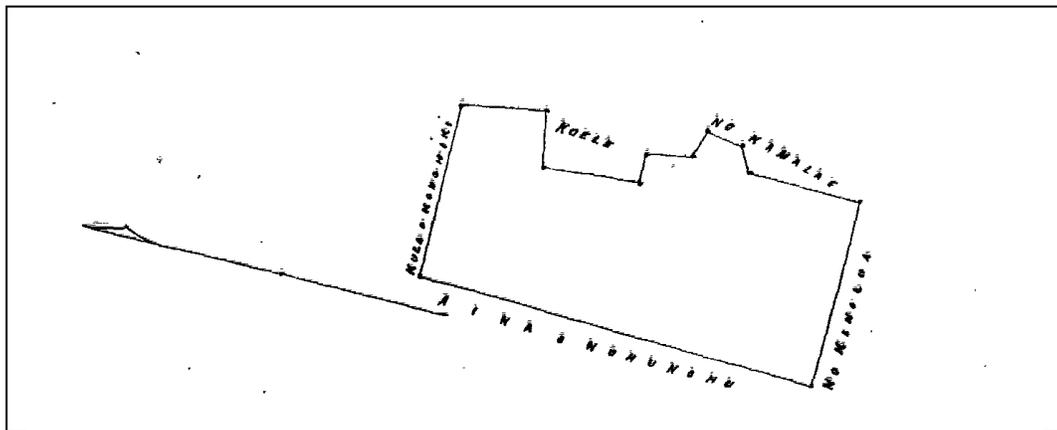
No ka rumi a me ke pai ana i ka olelo ma ka Nupepa,
 No ke kope ana i ka olelo koinu
 No ka palapala kii,
 No ka hana ana i ka la
 No ke kope ana i na olelo a na hoike,
 No ka ana ana i ka la
 No ke kope ana,
 No ka hooholo ana i ka olelo,

* ken.

Eia na palena,

He
 Nil
 Mahele Award Book 2:155

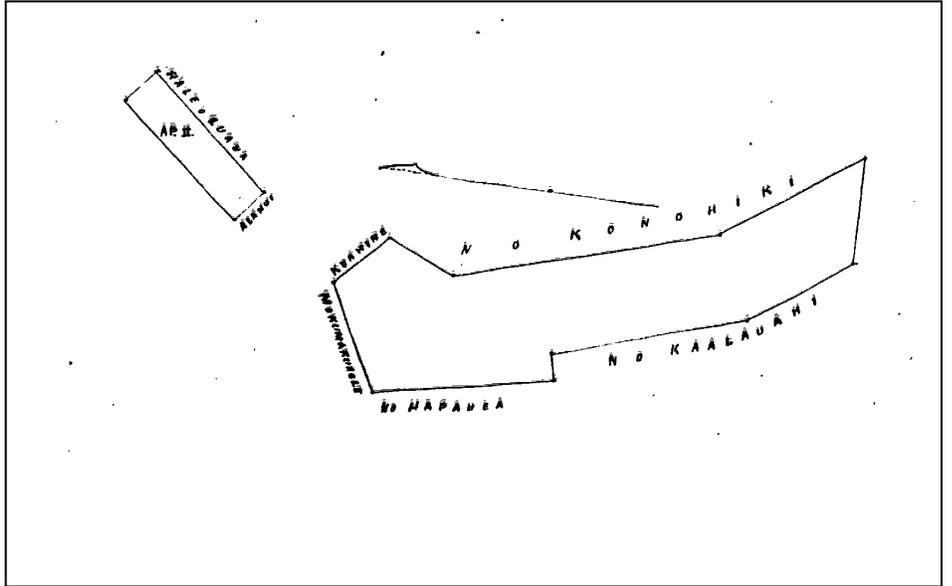
The moo of Niukee, Ili of Niukee. Honouliuli, E.O. 1 acre and 4.49 chains.



Helu 760
Kuhemu
Mahele Award Book 2:157

Parcel 1. The Mooaina of Naopala, ili of Niukee. Honouliuli, E.O. 1 acre and 5.48 chains

Parcel 2. A house lot on the Kula of Kamaipipipi. 1 acre 7 40/100 chains.

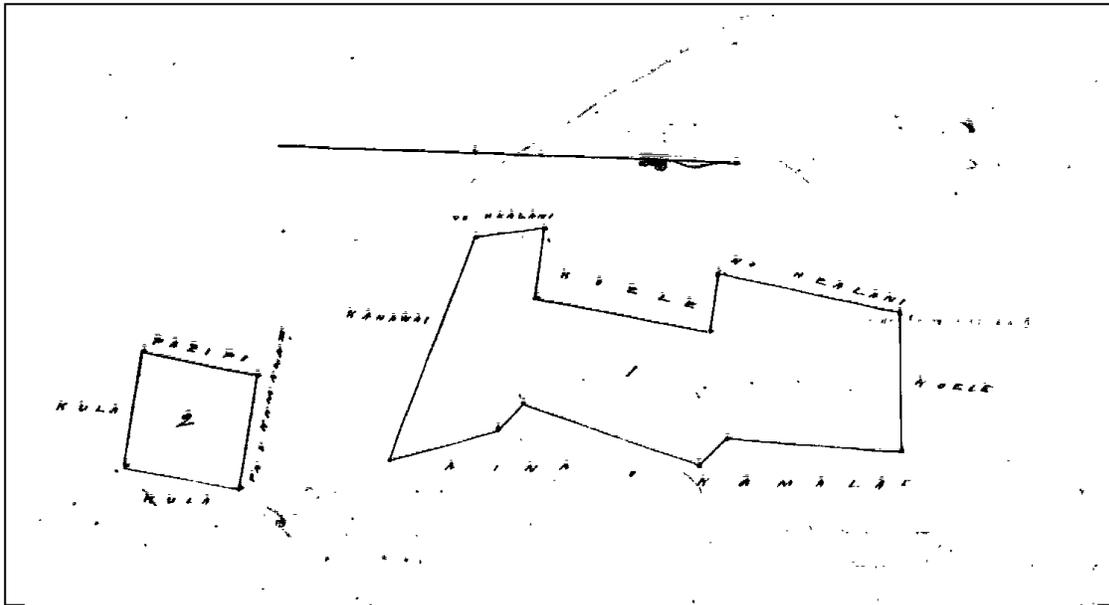


Helu 761
Kinolua
Mahele Award Book 2:160

Parcel 1. Mooaina of Naopala, Ili of Niukee. Honouliuli, Ewa, Oahu. 1 acre 4 73/100 chains.

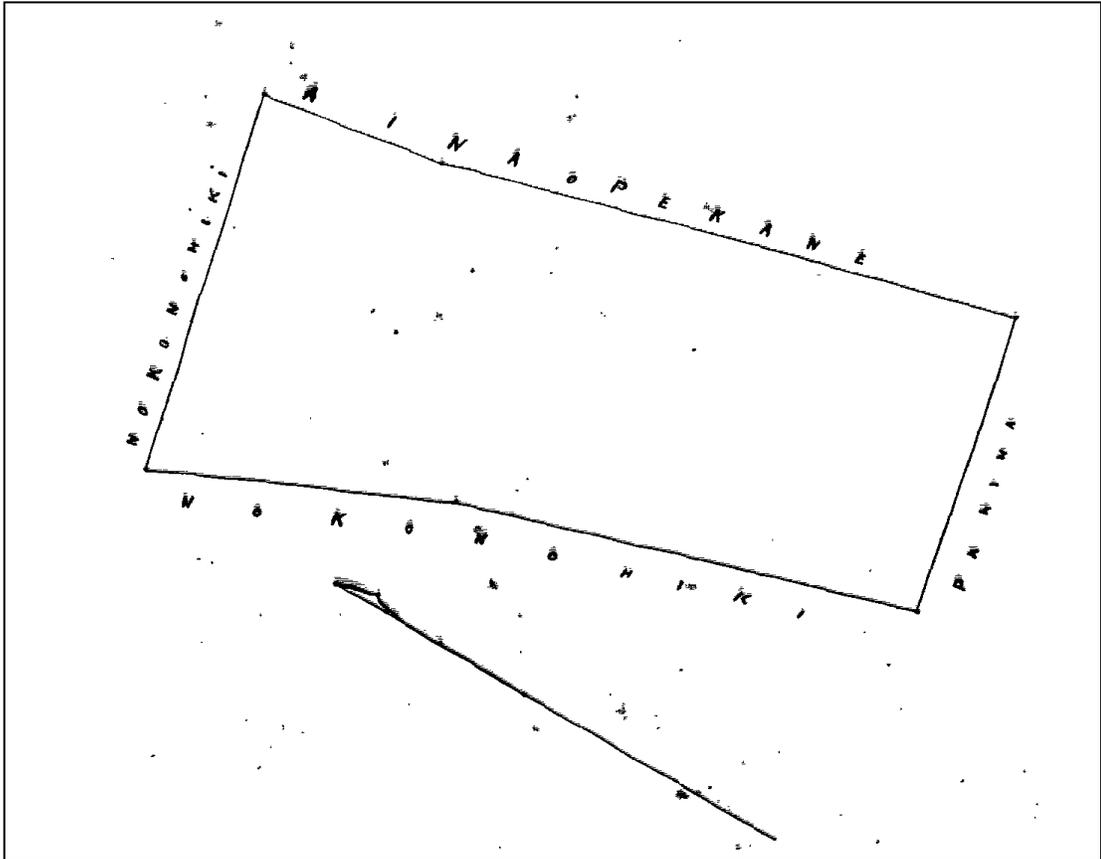
Parcel 2. House on the kula of Palahemo. Honouliuli. Bounded on west side by the pa pipi. 2 56/100 chains.

Combined total area is 1 acre and 7 29/100 chains.



**Helu 762
Kalama
Mahele Award Book 2:161**

Mooaina of Kanuopu, ili of Kaaumakua. Honouliuli, E.O. Containing a total of 5 acres.



Helu 764
 Maeaea
 Mahele Award Book 2:165 [no information recorded]

165

Helu 764 Maeaea

Ua koi mai oia no kona *hau wahi ma* *Veritable Co.* no ka
 mea, ua loa ia ia keia *hau wahi* *hau wahi* *hau wahi* *hau wahi*
no ia Kambanbat

a ua noho keakea ole ia a hiki i keia manawa.

Oia ka makou e hooko nei no *Kawana* he kuleana hoi kona
 malalo o ke ano Alodio. Ina e uku mai oia i ko ke Aupuni hapa ; alaila, ua ku
 pono ia ia ka palapala sila Alodio.

Pono nae ia ia ke uku no ka hookolokolo a me ka hooholo ana i ka olelo. Penci,

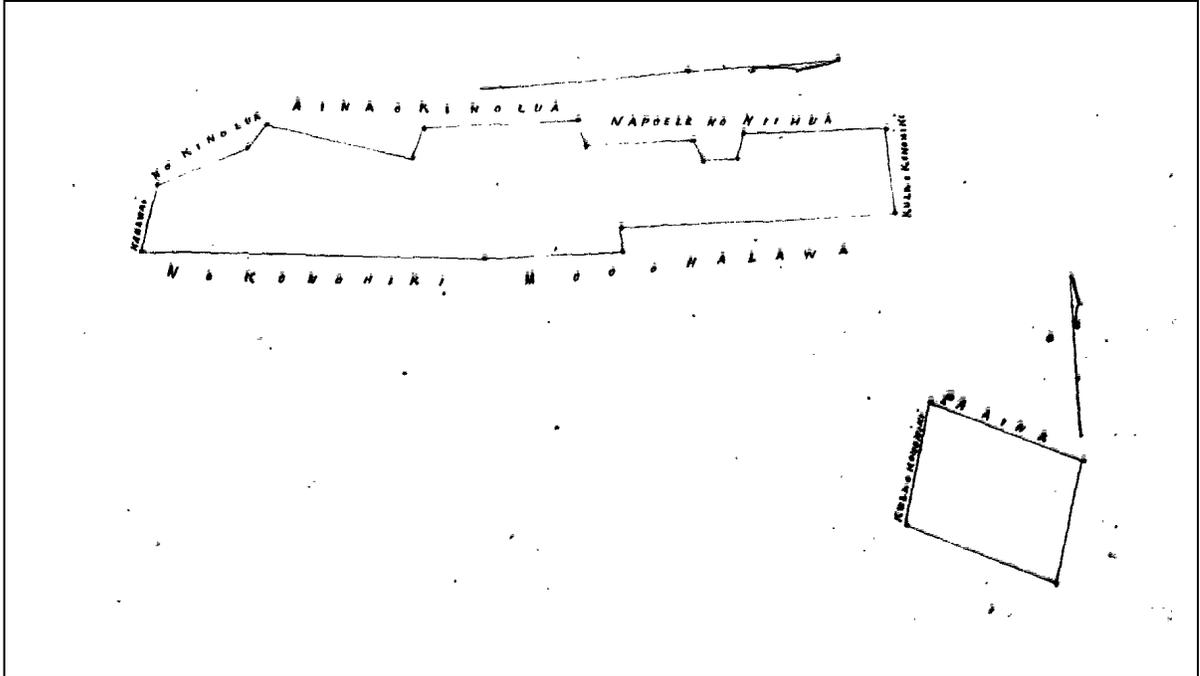
<i>No ka rumi a me ke pai ana i ka olelo ma ka Nupepa,</i>	\$
<i>No ke kope ana i ka olelo koinu aao,</i>	ken.
<i>No ka palapala kii,</i>	
<i>No ka hana ana i ka la</i>	
<i>No ke kope ana i na olelo a na hoike,</i>	
<i>No ka ana ana i ka la</i>	
<i>No ke kope ana,</i>	
<i>No ka hooholo ana i ka olelo,</i>	

Eia ma palena,

**Helu 765
Kamalaē
Mahele Award Book 2:167**

Parcel 1. Mooaina of Kapailima, Ili of Niukee. Honouliuli, E.O. 1 acre and 6 23/100 chains total.

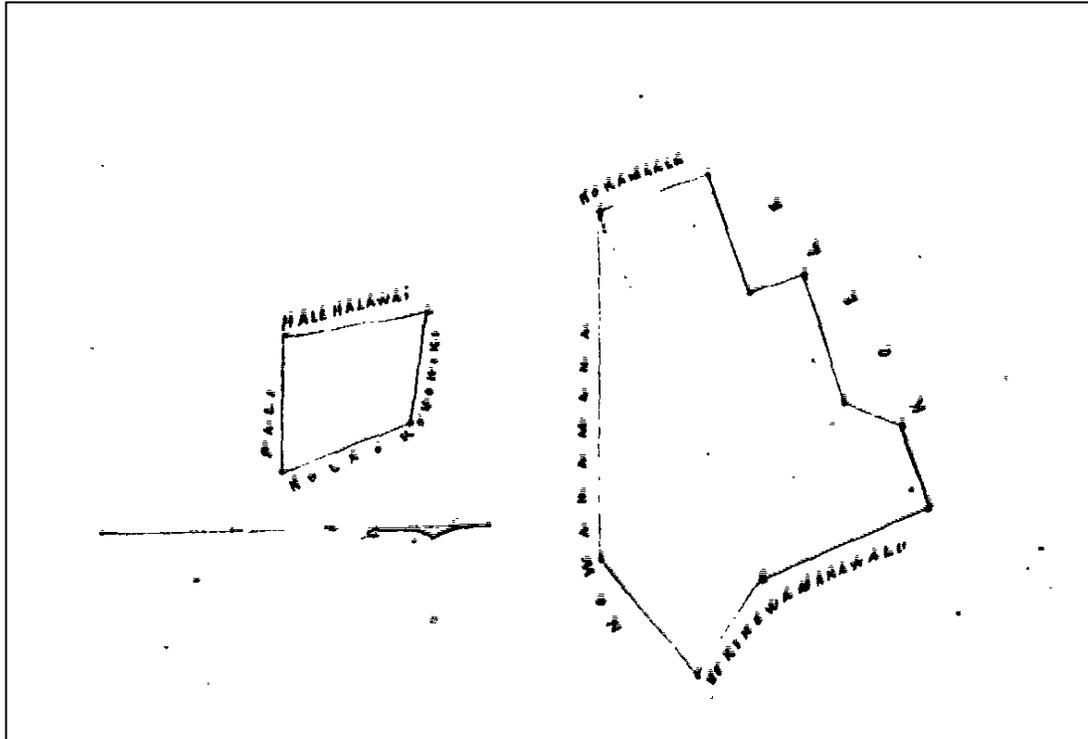
Parcel 2. House lot on the Kula of Palahemo, Honouliuli. 2.70 chains total.



Helu 766
Paele
Mahele Award Book 2:169

Parcel 1. Mooaina of Kaluamanoiki, Ili of Niukee. Honouliuli E.O. 1 acre and 2 27/100 chains.

Parcel 2. A house lot at Kaluamooiki, Honouliuli. Containing 3.16 chains.

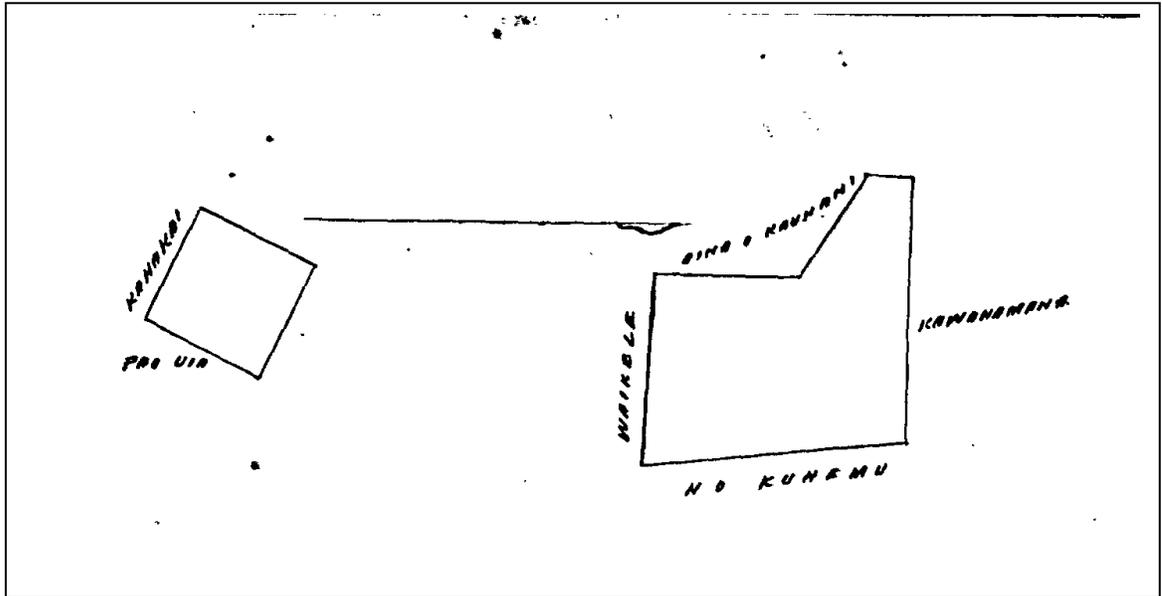


Helu 767
Hapauea
Mahele Award Book 9:382

Parcel 1. Mooaina of Nihola, Ili of Niukee. Honouliuli, Ewa, Oahu. Containing 9.84 chains.

Parcel 2. House lot at Kapapahuhi, Honouliuli. Containing 2.56 chains.

There being a total of 1 acre and 1/40 chains in the two parcels.



Helu 768
Pio
Mahele Award Book 2:171

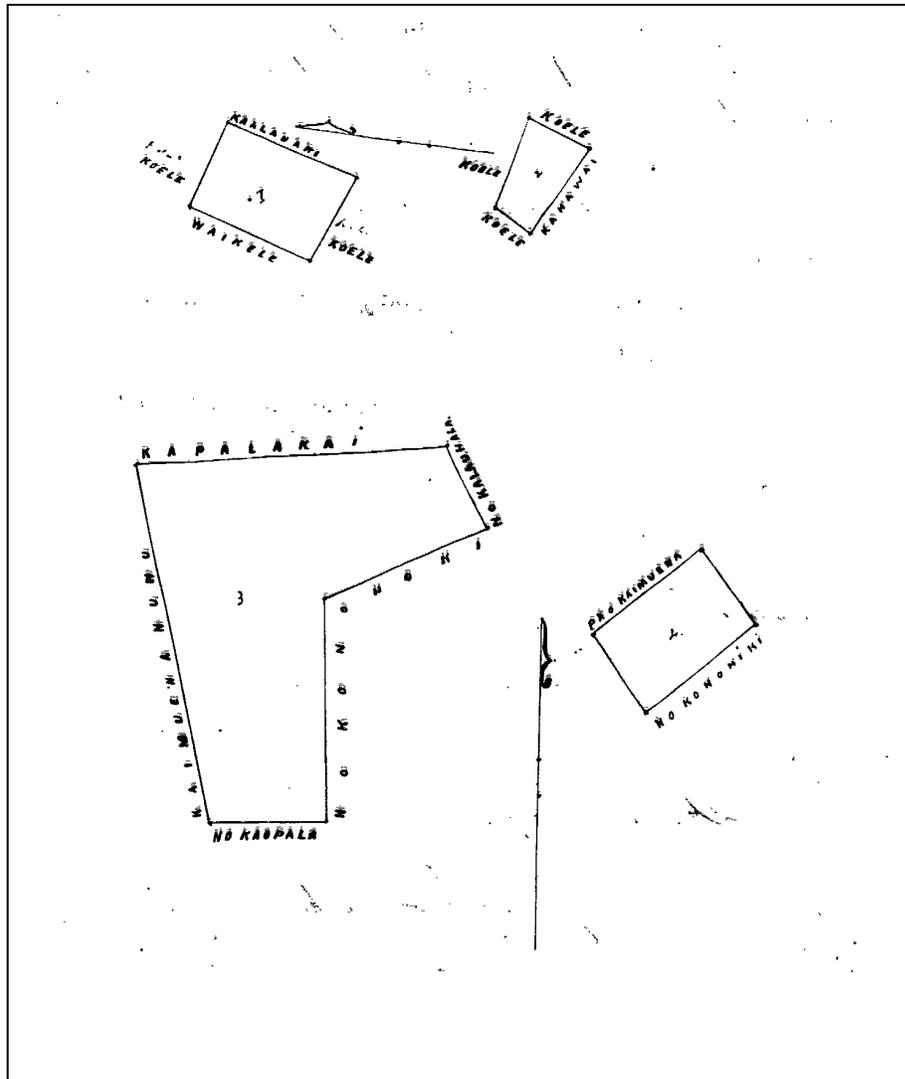
Parcel 1. Mooaina of Kalole, Ili of Niukee. Honouliuli, E.O. Containing 3.58 chains.

Parcel 2. House lot at Kalole, Ili of Niukee. H.E. Oahu. Containing 2.02 chains.

Parcel 3. Mooaina of Keaunui, ili of Kaaumakua. Honouliuli, E.O. Containing 1 acre and 6 87/100 chains.

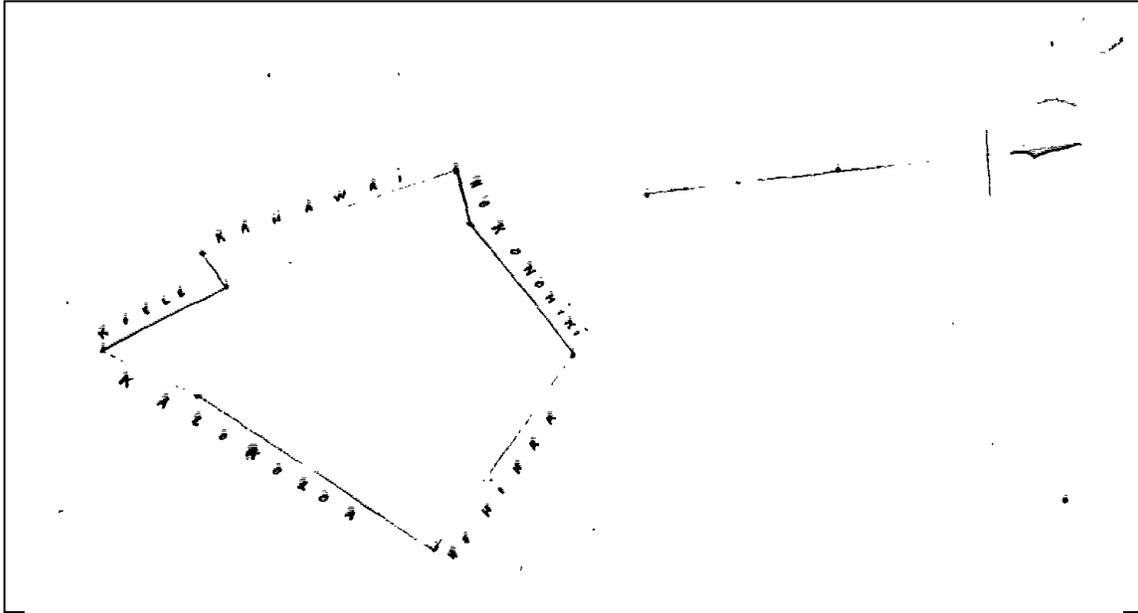
Parcel 4. A house lot on the kula of Waioha, Ili of Kaaumakua. Containing 3.87 chains.

The total in these four parcels being 2 acres and 0.74 chains.



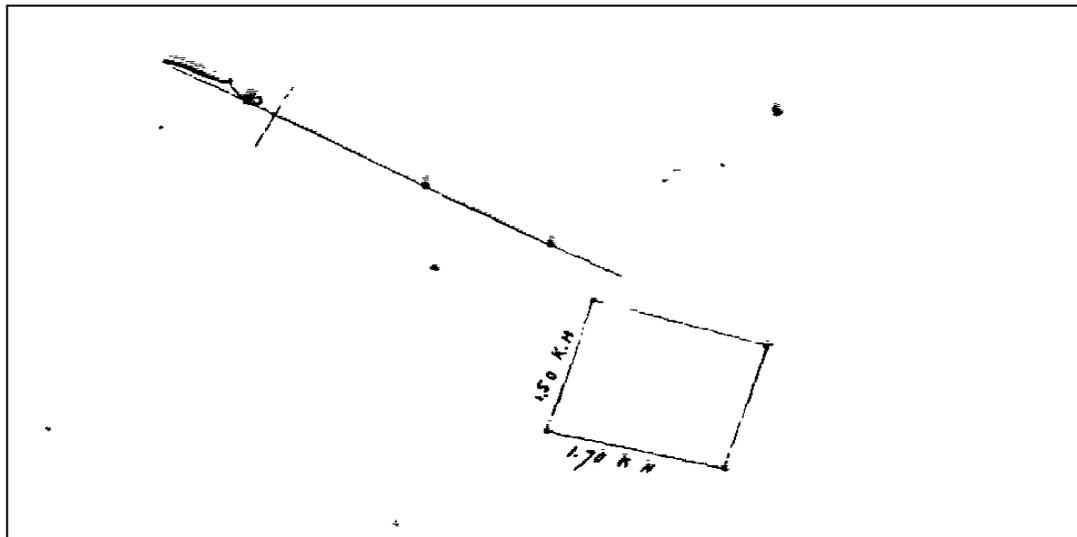
Helu 827
Kauakahilau
Mahele Award Book 2:213

Mooaina of Kumuhahane, Poo hilo. Honouliuli, E.O. Containing 1 acre 5.97 chains



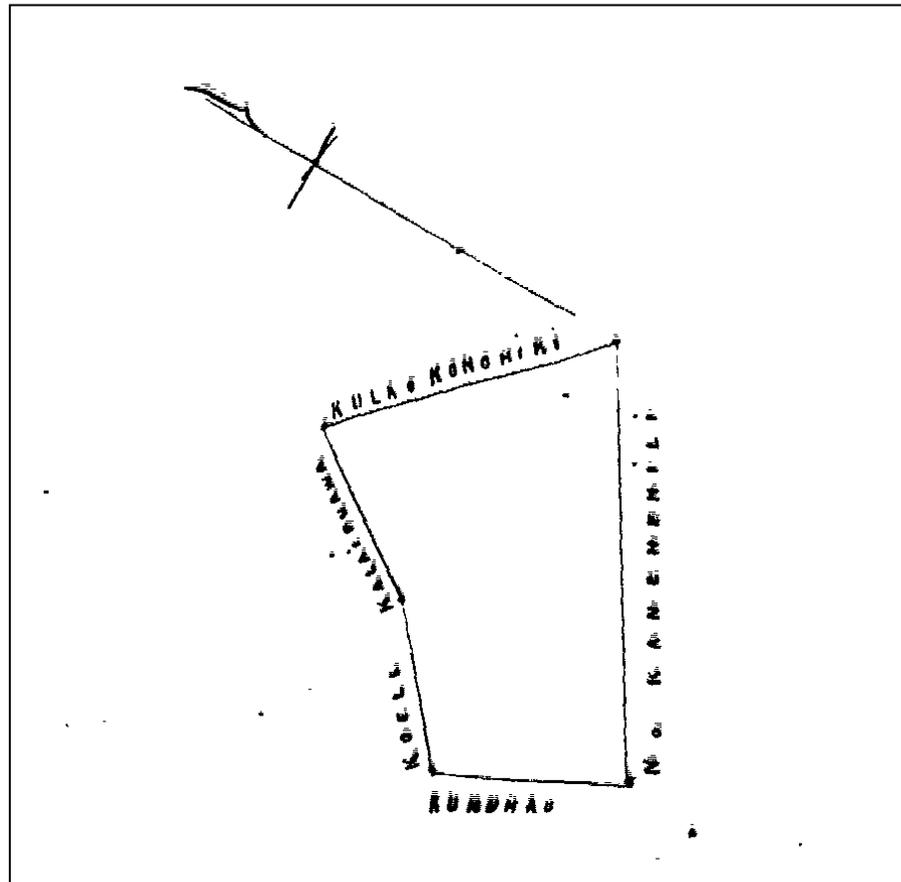
Helu 828
Kawahaea
Mahele Award Book 2:215

A house lot on the kula of Poopoo, Ili of Poo hilo. Honouliuli, Ewa, Oahu. Containing 2.55 chains.



Helu 831
Kaekuna
Mahele Award Book 2:217

Mooaina of Kamaihiili, Poohilo. Honouliuli, E.O. Containing 1 acre and 0.30 chains



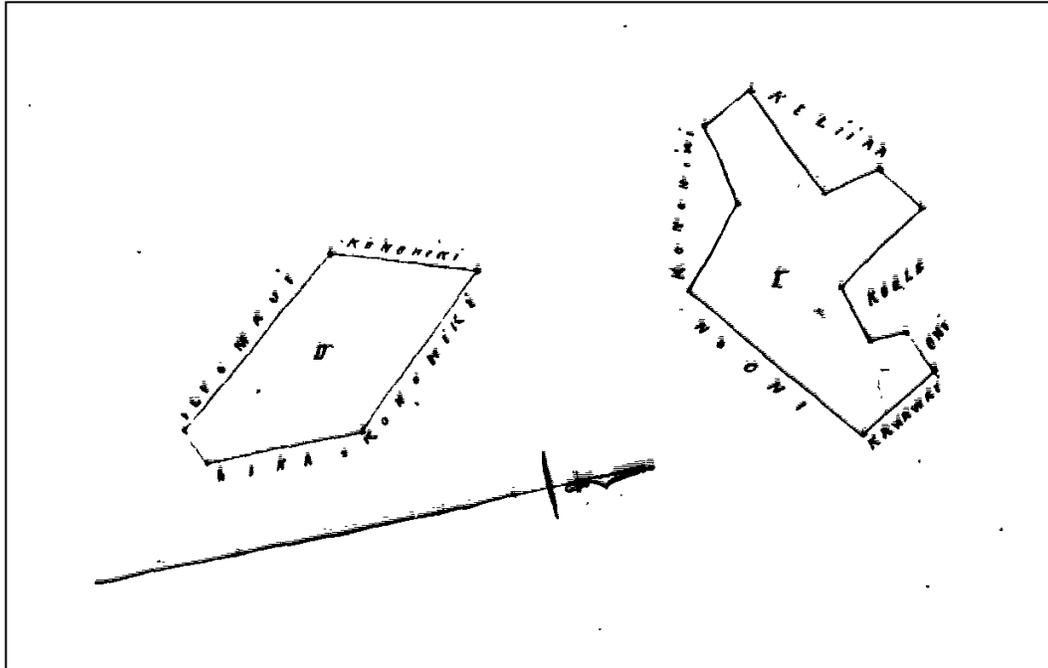
Parcels 2, 3 & 4 [il]

Helu 832
Opiopio
Mahele Award Book 2:219

Parcel 1. Mooaina of Ako, Ili of Poohilo. Honouliuli, Ewa, Oahu. Containing 6.69 chains.

Parcel 2. Two loi at Kaluakanaka, Poohilo. Honouliuli, Ewa, Oahu. Containing 5.38 chains.

The two parcel total 1 acre and 2.97 chains.



Helu 834

Oni

Mahele Award Book 2:221 See page 265, V. 4.

[Reader then directed to page 457, V. 9]

221

Helu 834 Oni

Ua koi mai oia no kona *hau wahi ma Honolulu Ewa* no ka
mea, ua loa ia ia keia hau wahi i kona eke hau ma i na hana a ka ua i
ka uka hana.

a ua noho keakea ole ia a hiki i keia manawa.

Oia ka makou e hooko nei no *Oni* he kuleana hoi kona
malalo o ke ano Alodio. Ina e uku mai oia i ko ke Aupuni hapa ; alaila, ua ku
pono ia ia ka palapala sila Alodio.

Pono nae ia ia ke uku no ka hookolokolo a me ka hooalo ana i ka olelo. Penei,

<i>No ka rumi a me ke pai ana i ka olelo ma ka Nupepa,</i>		\$ ken.
<i>No ke kope ana i ka olelo koina aao,</i>		
<i>No ka palapala kii,</i>		
<i>No ka hana ana i ka la</i>		
<i>No ke kope ana i na olelo a na hoike,</i>		
<i>No ka ana ana i ka la</i>		
<i>No ke kope ana,</i>		
<i>No ka hooalo ana i ka olelo,</i>		

Eia na palena,

Hana aao 205 V. 4.

Parcel 1. Mooaina of Kalokoloa, Ili of Poohilo. Honouliuli, Ewa, Oahu. Containing 3 and 89/100 acres.

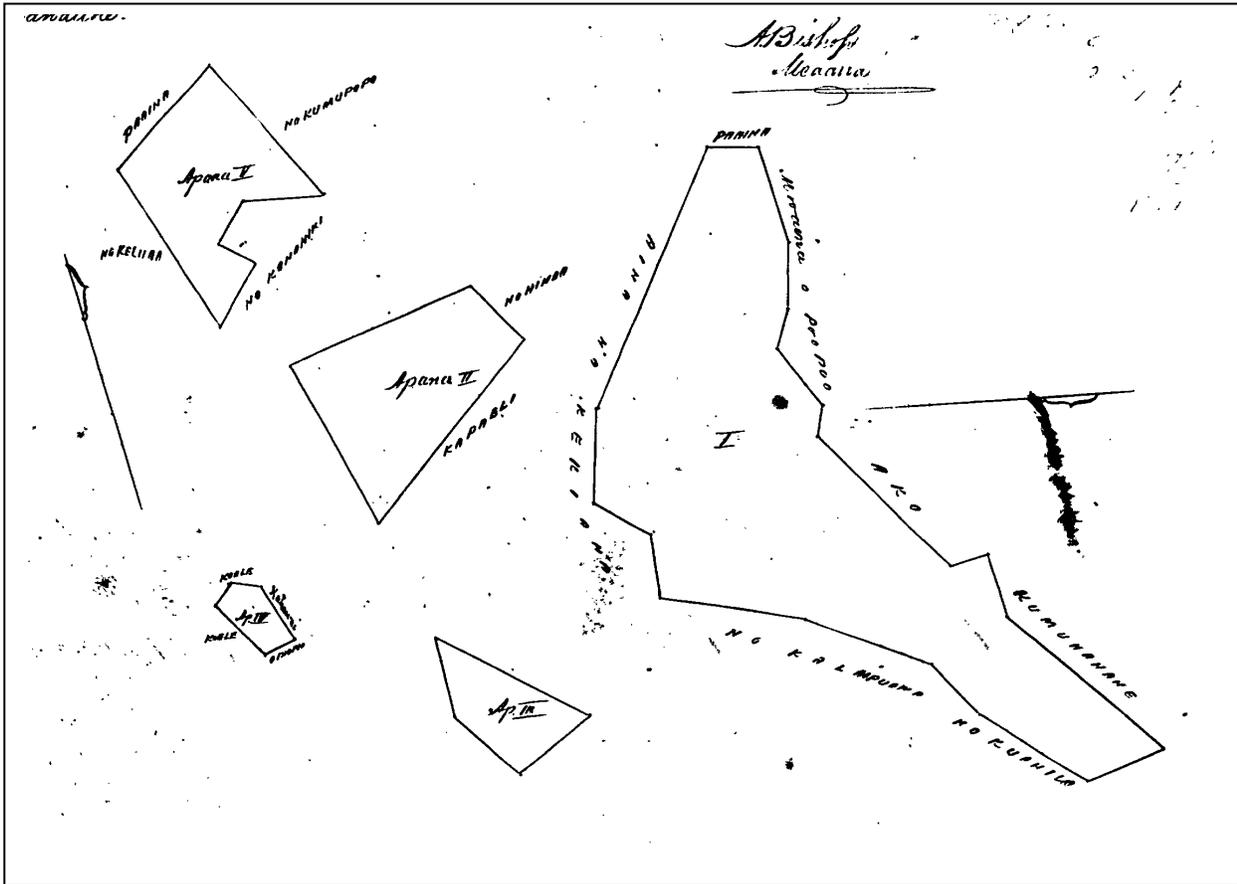
Parcel 2. A fishpond at Kumuulu, Poohilo. Honouliuli, E.O. Containing 7 58/100 chains in this Loko.

Parcel 3. A kula of maia (bananas) and malawaina (vineyard) at Poohilo. Containing 2 56/100 chains.

Parcel 4. Loi at Kuhiwale, Ili of Poohilo. Honouliuli, Ewa, Oahu. Containing 0.90 chains in this loi.

Parcel 5. Mookalo at Ulanaao, ili of Poohilo. Honouliuli, Ewa, Oahu. Containing 7.63 chains.

The total area of these parcels is 5 acres and 7 63/100 chains. [See diagram on next page.]



Helu 839
Kaiiawaawa
Mahele Award Book 2:233

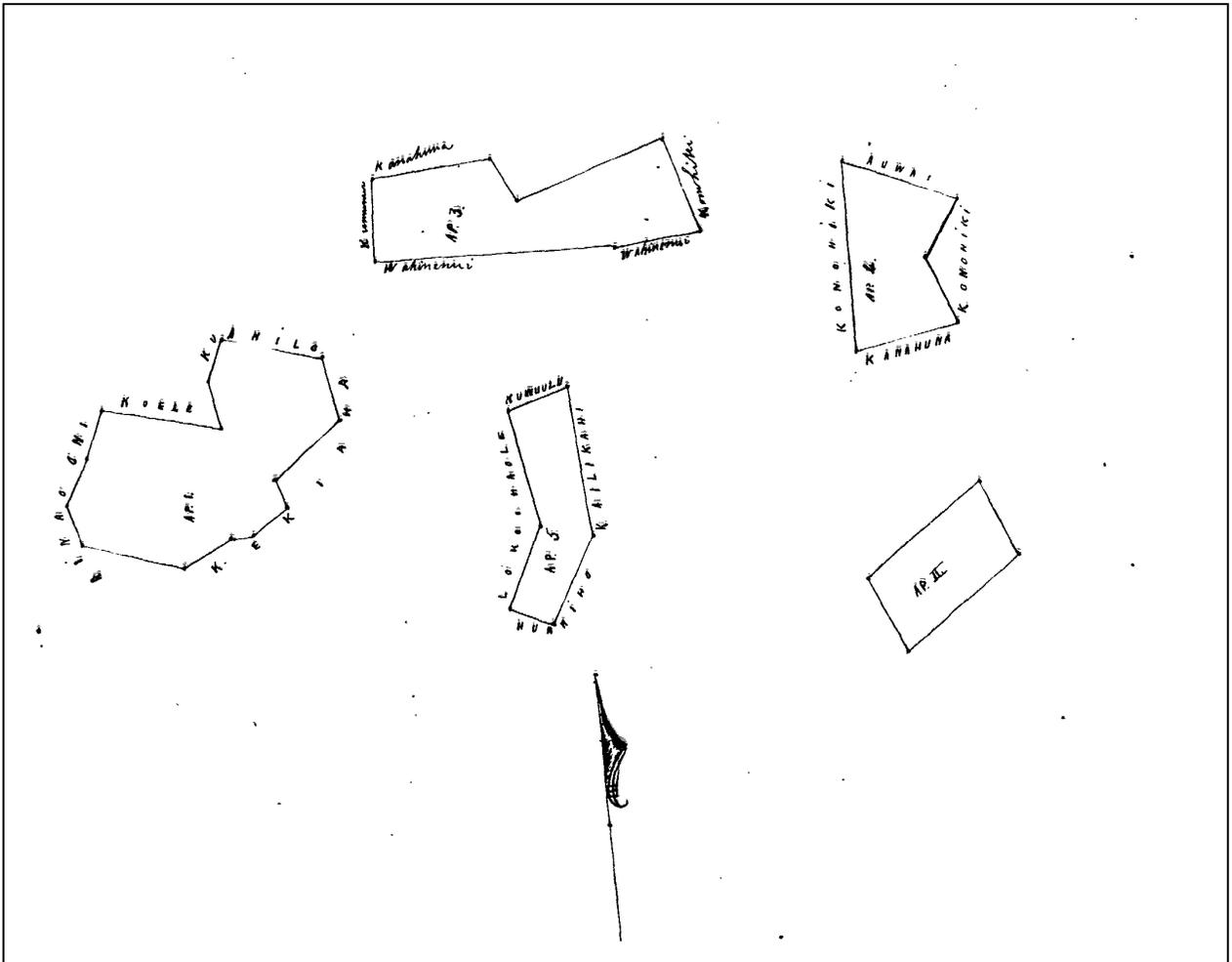
Parcel 1. Moo kalo of Kalaipuawa, ili of Poohilo. Honouliuli, Ewa, Oahu. Containing 1 acre and 27/100 chains.

Parcel 2. House lot on the kula of Kailikahi, Poohilo. Honouliuli. Containing 4.26 chains.

Parcel 3. A Mooaina parcel at Kahui, Ili of Kamilomilo. Honouliuli, E.O. Containing 8.76 chains.

Parcel 4. A mooaina parcel at Kahui, Ili of Kamilomilo. Honouliuli, E.O. Containing 5.14 chains.

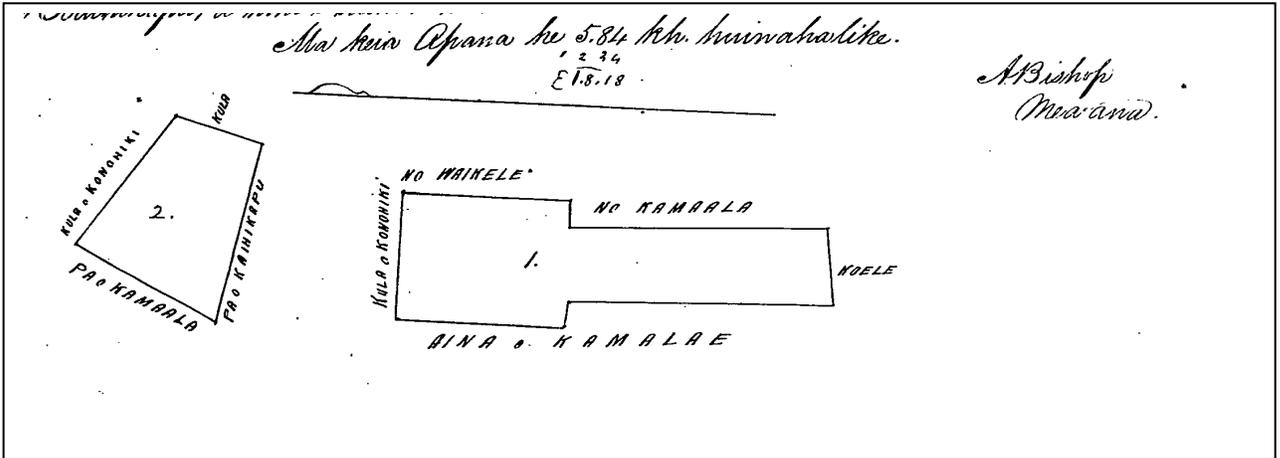
Parcel 5. A kula mahiai (cultivated dryland parcel) in the Mooaina of Kaole [Kalole]. Containing 3.30 chains. [see diagram on next page]



**Helu 845
Kukahiko
Mahele Award Book 7:258**

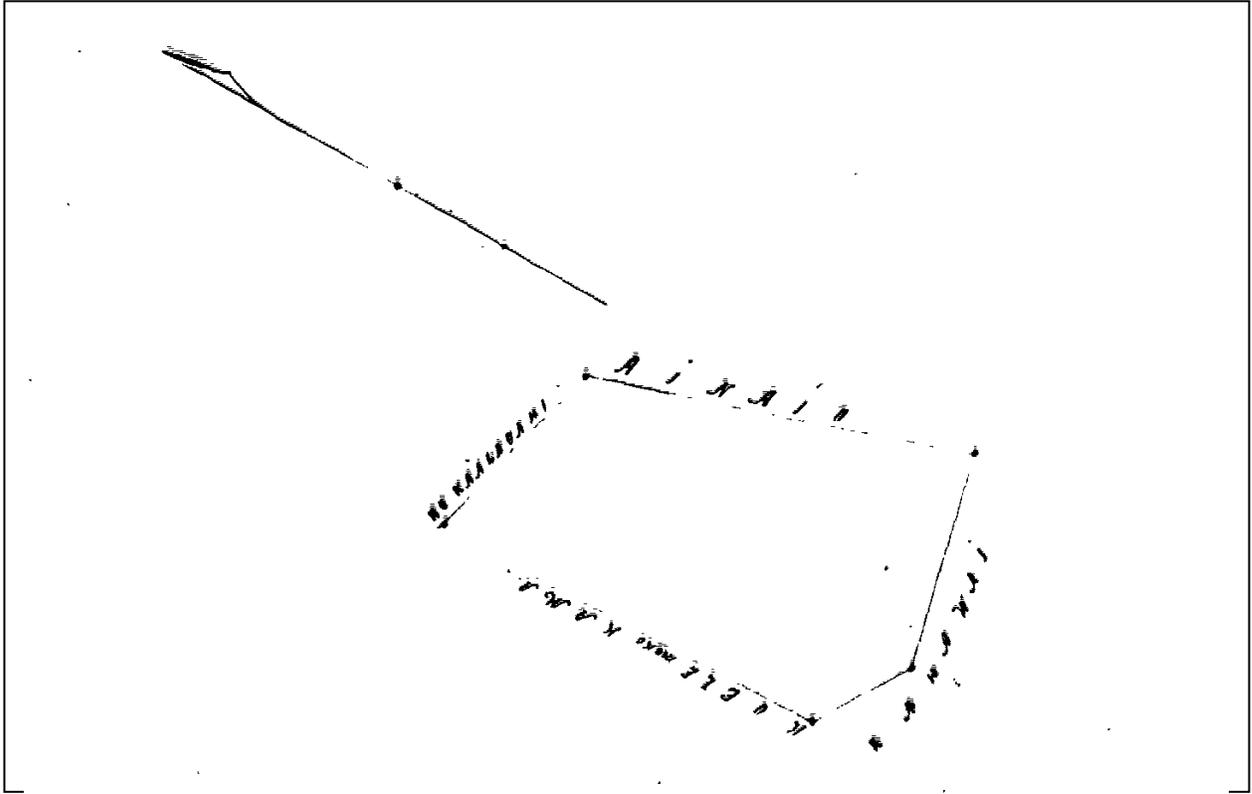
Parcel 1. Mooaina of Halawa, Ili of Niukee. Honouliuli, Ewa, Oahu. Containing 1 acre 2 34/100 chains.

Parcel 2. House lot at Kapapahu, Honouliuli. Containing 5.84 chains.



Helu 872
Kahakuliili
Mahele Award Book 2:271

Mooaina of Paakai in the Ili of Poohilo, Honouliuli, E.O. Bounded on east by Ainaio.
Containing 1 acre and 6.60 chains.



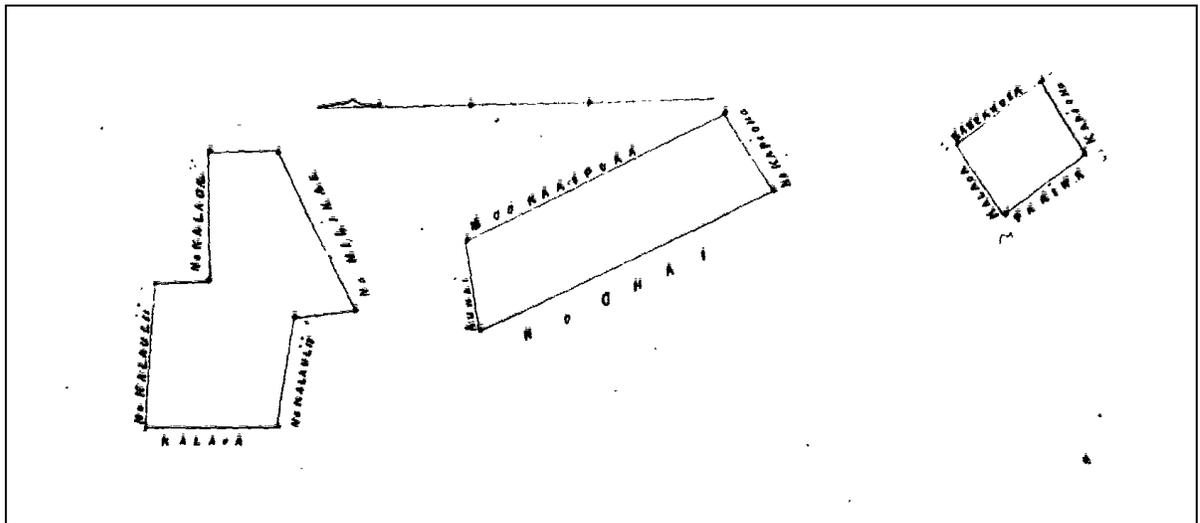
Helu 874
Laamaikahiki
Mahele Award Book 2:273

Parcel 1. Mooaina of Hiwa, Ili of Polapola. Honouliuli, E.O.

Parcel 2. Two loi at Kapana, Ili of Polapola. Honouliuli.

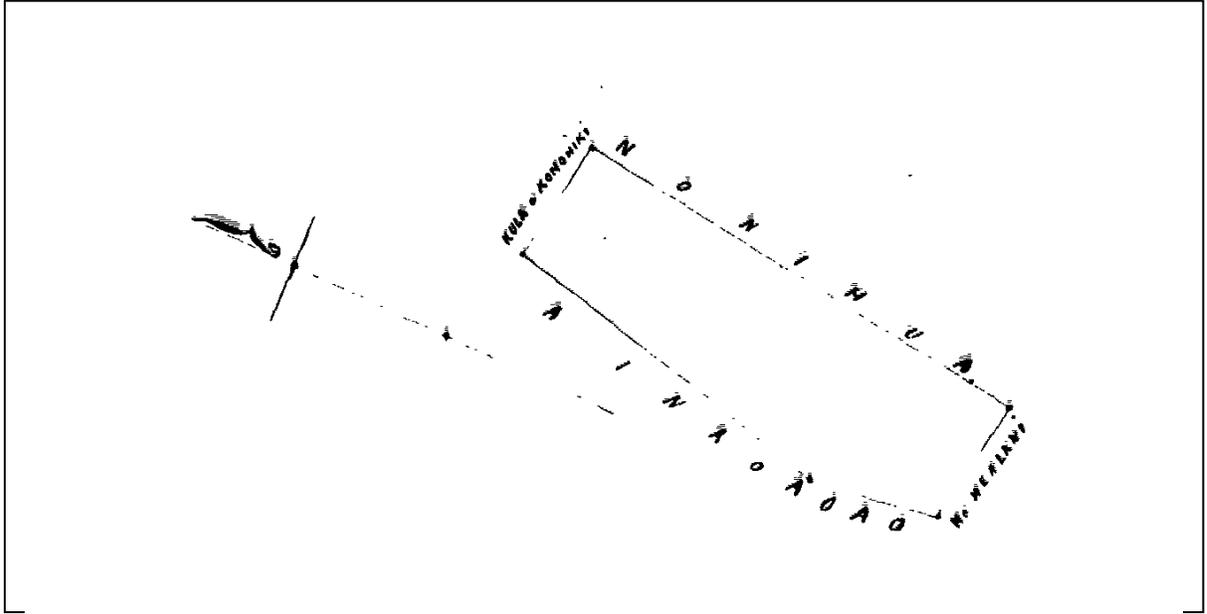
Parcel 3. House lot on the kula of Polapola.

There being 1 acre and 4 72/100 chains in these parcels.



**Helu 876
Nohunohu
Mahele Award Book 2:277**

Mooaina of Kahuiluna, Ili of Niukee. Honouliuli. E.O. Containing 1 acre ad 0.49 chains.



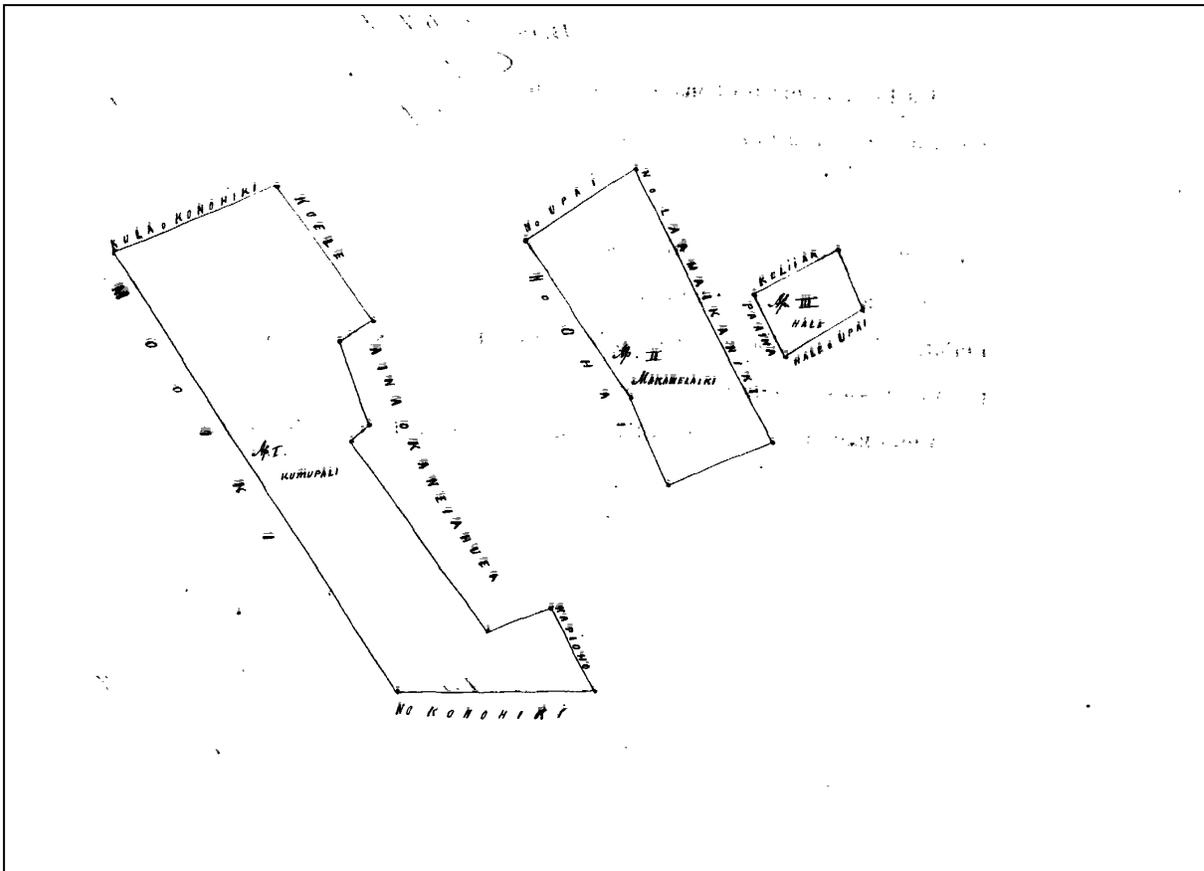
Helu 881
Kikala
Mahele Award Book 2:281

Parcel 1. Mooaina of Kumupali, Ili of Polapola. Honouliuli, E.O. Containing 2 acres and 6.11 chains.

Parcel 2. Moo parcel of Makawelaiki, Ili of Polapola. Honouliuli, E.O. Containing 1 acre and 1.14. chains.

Parcel 3. A house lot on the kula of Polapola. H.E.O. Containing 2.16 chains.

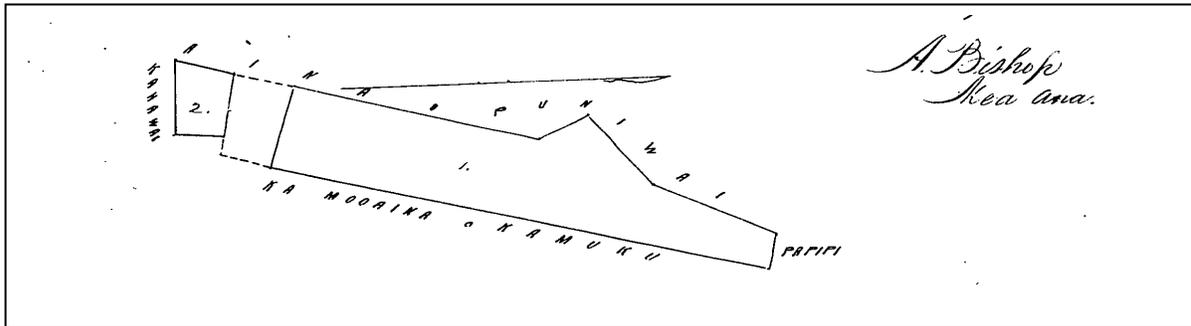
The combined total of these parcels is 3 acres and 9.68 chains.



Helu 886
Kahalewai
Mahele Award Book 7:259

Parcel 1. Mooaina of Pi, Ili of Kamoku. Honouliuli, E.O. Containing 1 acre and 3 59/100 chains.

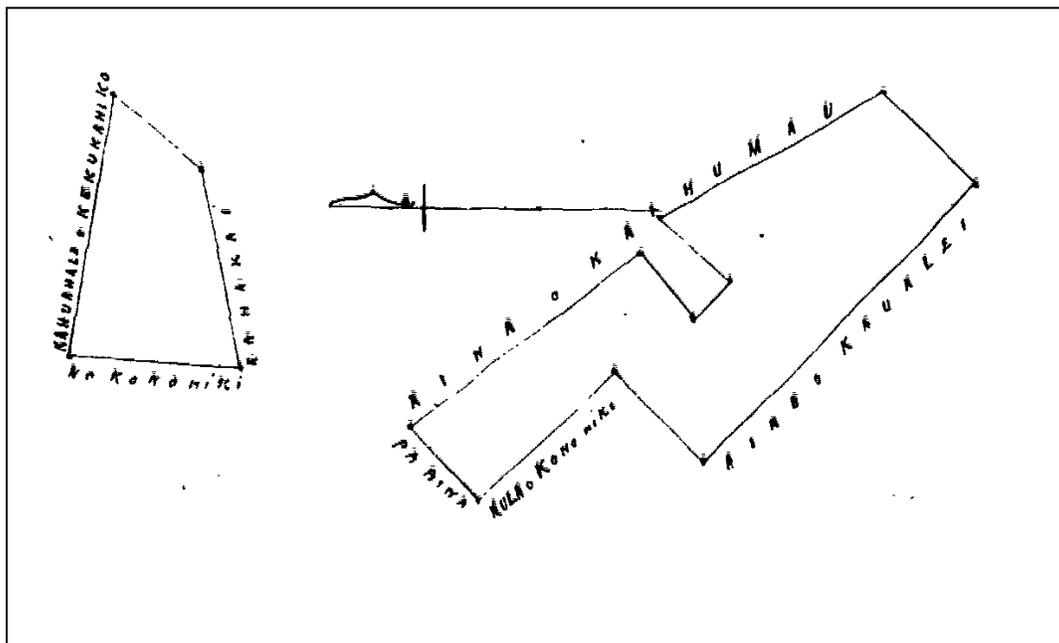
Parcel 2. A loi divided by the koele within Pi. Containing 1 and 4.96 chains.



Helu 887
Kaihikapu
Mahele Award Book 2:285

Parcel 1. Mooaina of Kalaikea at Hoaeae...

Parcel 2. A house lot at Kahalapu, Honouliuli, E.O. Containing 6.41 chains.

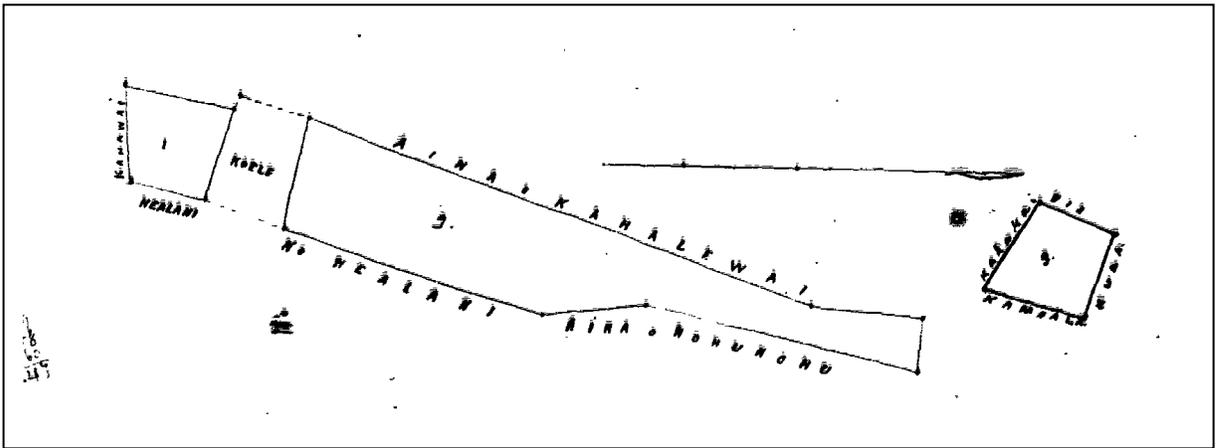


Helu 892
Samuela Aoao
Mahele Award Book 2:291

Parcel. 1. Mooaina of Kamaka, Ili of Niukee. Honouliuli, E.O. Containing 2.79 chains.

Parcel 2. A mooaina. Containing 1 acre and 1.08 chains.

Parcel 2. A house lot at Kapapahu. Honouliuli, E.O. Containing Four acres and 1.50 chains.



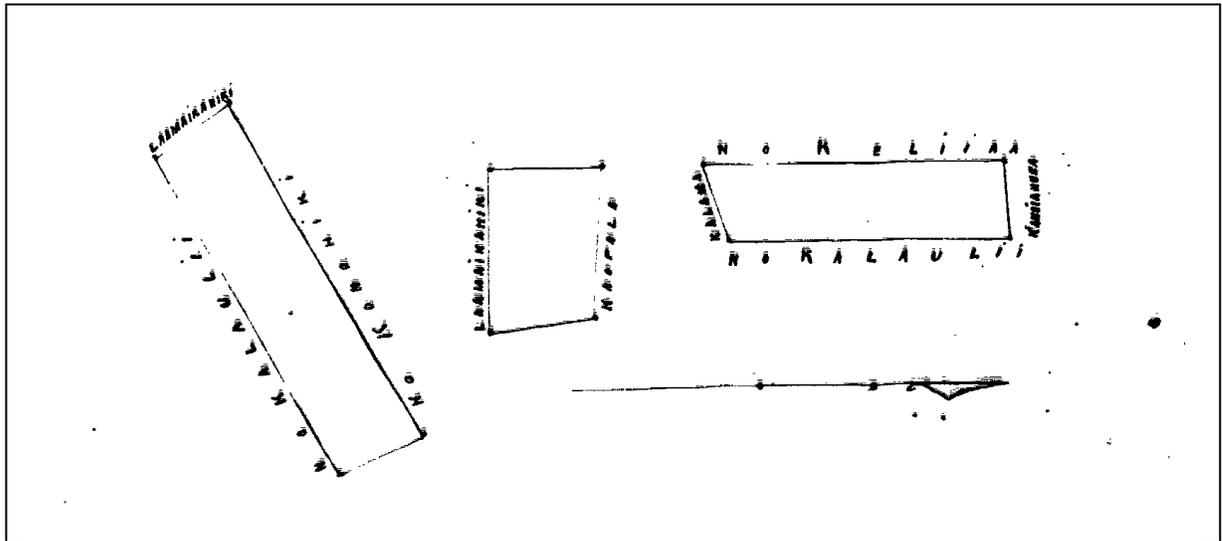
**Helu 898
Kaneaola
Mahele Award Book 2:297**

Parcel 1. Moo of Kumuniu, Ili of Polapola. Honouliuli, E.O.

Parcel 2. A loko kalo (taro-fish pond) at Paneenui, Ili of Polapola. H.E.O.

Parcel 3. Mooaina of Kalulu, Ili of Polapola. Honouliuli, E.O.

There being 1 acre and 5.78 chains in these parcels.

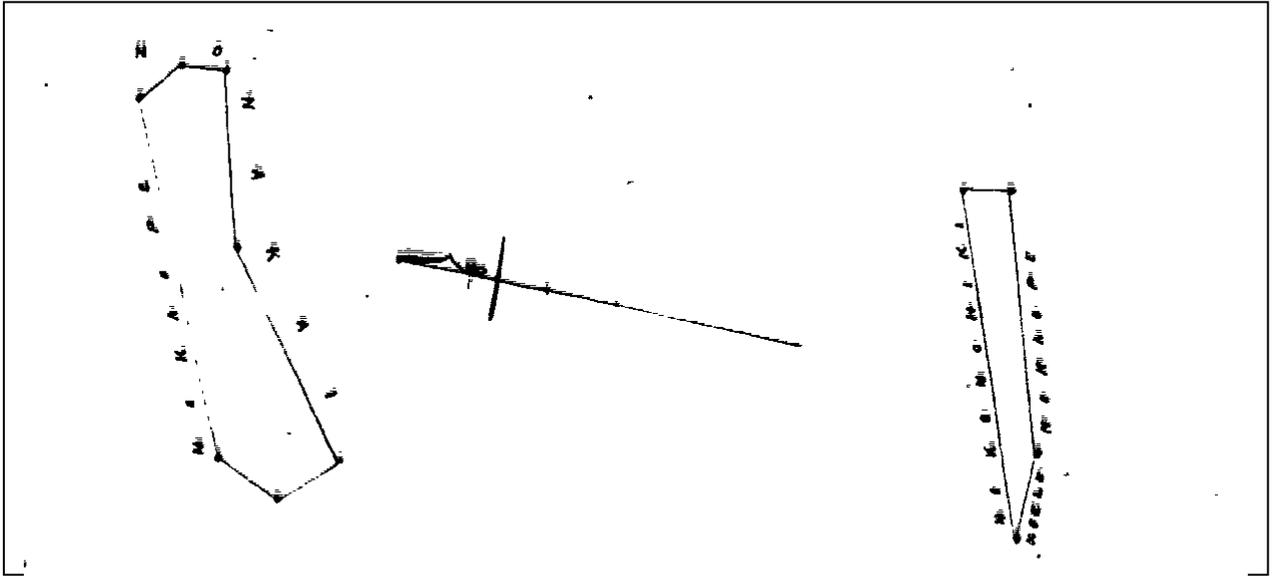


**Helu 901
Kuahine
Mahele Award Book 2:301**

Parcel 1. A loi at Kuaka, Ili of Niukee. Honouliuli. E. O.

Parcel 2. A loi at Kaloililii, Ili of Niukee. Honouliuli, E.O.

There being 5.09 chains within these two loi.



Helu 902
 Haakue
 Mahele Award Book 2:305 [no information recorded]

305

Helu 902 Haakue

Ua koi mai oia no kona *hina* wahi ma *Kea* no ka
 mea, ua loa ia ia keia *hina* wahi *hina* ma *Kea* ka *hina* i na *hina* i ke *hina*
Kalihi 1831

a ua noho keakea ole ia a hiki i keia manawa.

Oia ka makou e hooko nei no *Haakue* he kuleana hoi kona
 malalo o ke ano Alodio. Ina e uku mai oia i ko ke Aupuni hapa : alaila, ua ku
 pono ia ia ka palapala sila Alodio.

Pono nae ia ia ke uku no ka hookolokolo a me ka hooholo ana i ka olelo. Peleci,

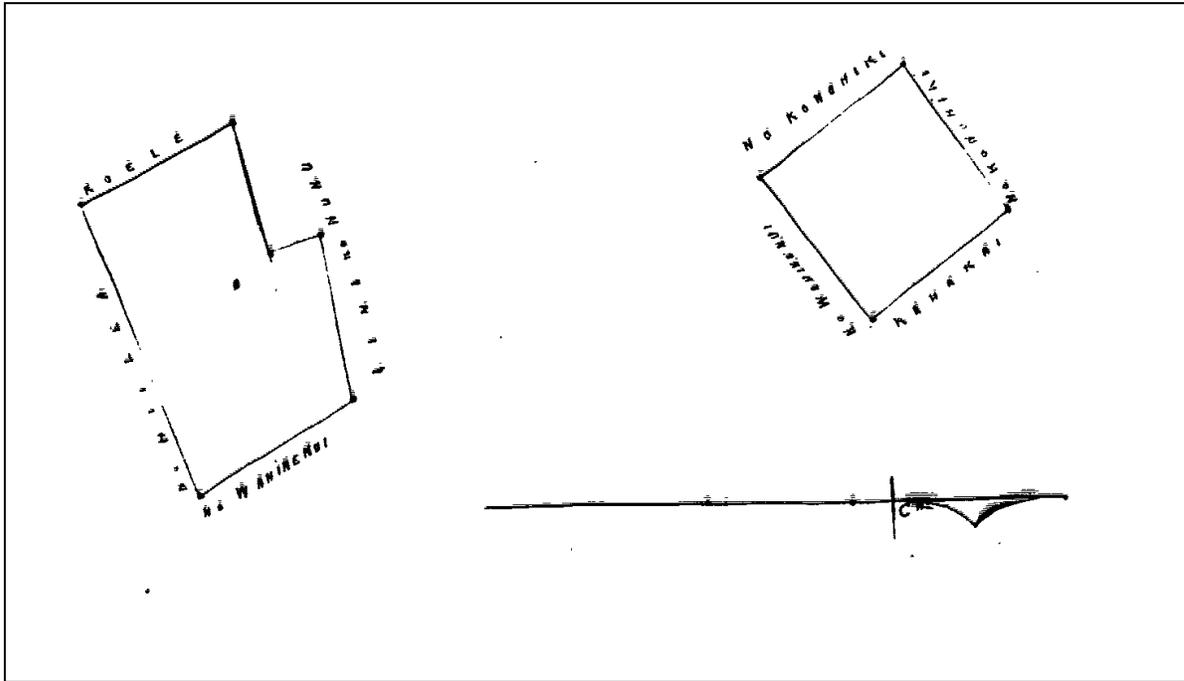
<i>No ka rumi a me ke pai ana i ka olelo ma ka Nupepa,</i>	\$
<i>No ke kope ana i ka olelo koina aao,</i>	ken.
<i>No ka palapala kii,</i>	
<i>No ka hana ana i ka la</i>	
<i>No ke kope ana i na olelo a na hotke,</i>	
<i>No ka ana ana i ka la</i>	
<i>No ke kope ana,</i>	
<i>No ka hooholo ana i ka olelo,</i>	

Eia na palena,

**Helu 905
Kaimuena
Mahele Award Book 2:307**

Parcel 1. House lot at Waioha, Ili of Kaaumakua. Honouliuli, E.O. Containing 7.84 chains.

Parcel 2. Mookalo of Kumuulu, Ili of Kaaumakua. Honouliuli, E.O. Containing 1 acre and 7.06 chains.

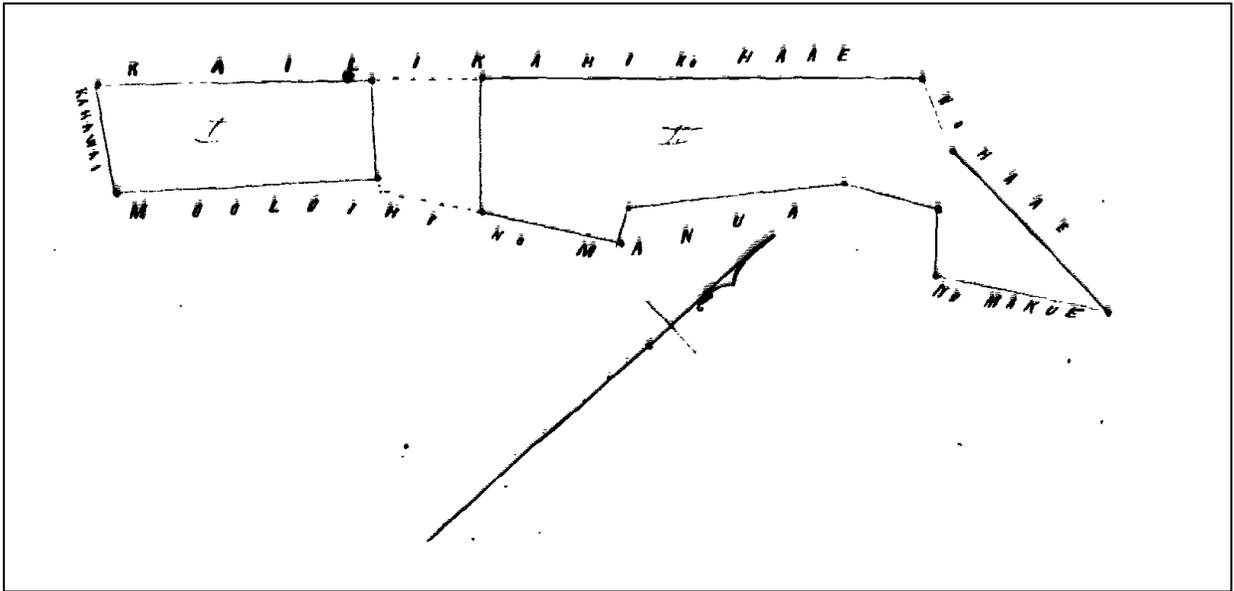


Helu 906
Kanoho
Mahele Award Book 2:309

Parcel 1. Mooaina of Kumuhahane, Ili of Kamoku. Honouliuli, E.O.

Parcel 2. Some loi in the moo of Kumuhahane.

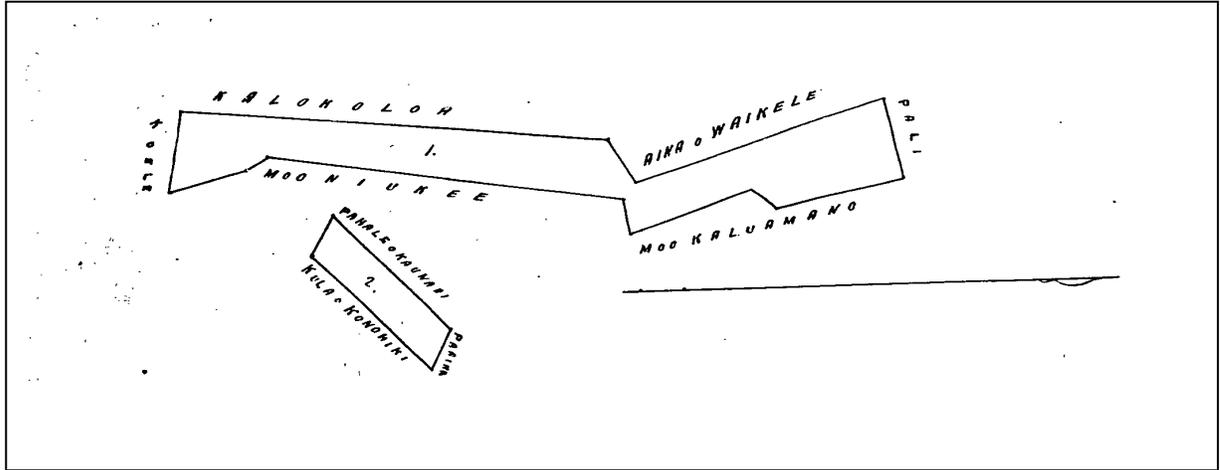
There being 1 acre and 8 41/100, within these Mooaina.



Helu 907
Luana
Mahele Award Book 7:260

Parcel 1. Mooaina of Kaluamoo, Ili of Niukee. Honouliuli, Ewa, Oahu. Containing 1 acre and 1.76 chains.

Parcel 2. A house lot on the kula of Kamaipipipi, Honouliuli. Containing 1.96 chains.



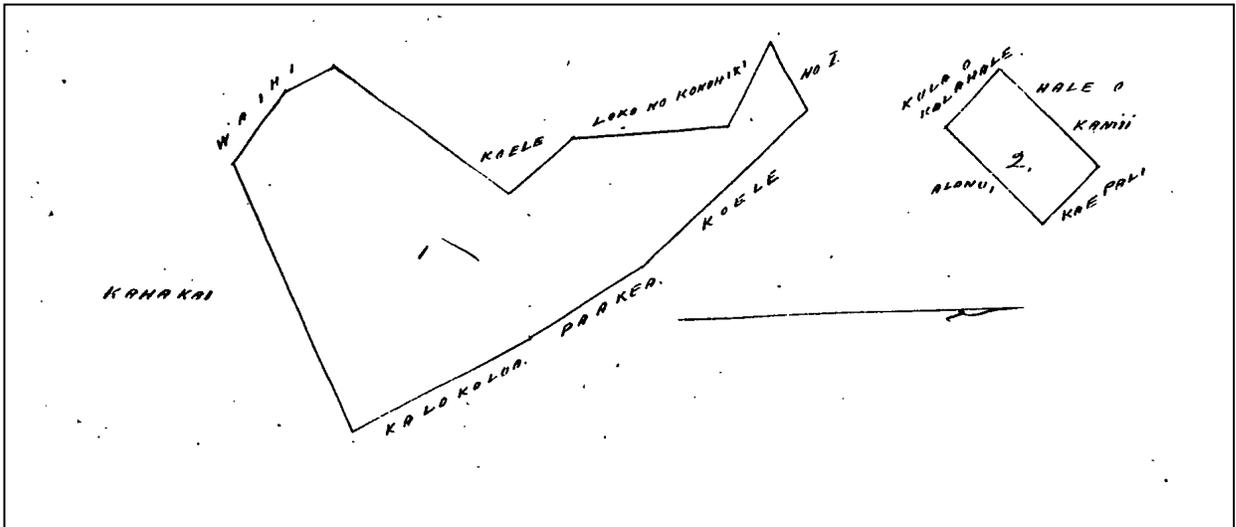
Helu 909
Kaneiahuea
Mahele Award Book 8:591

Hoaeae, Ewa, Oahu.

Parcel 1. A mooina at Panui, Hoaeae, Ewa, Oahu... 2 Acres 3.74/100...

Parcel 2. A House lot on the kula of Kalahale, Honouliuli, adjoining Hoaeae [plot plan cited].

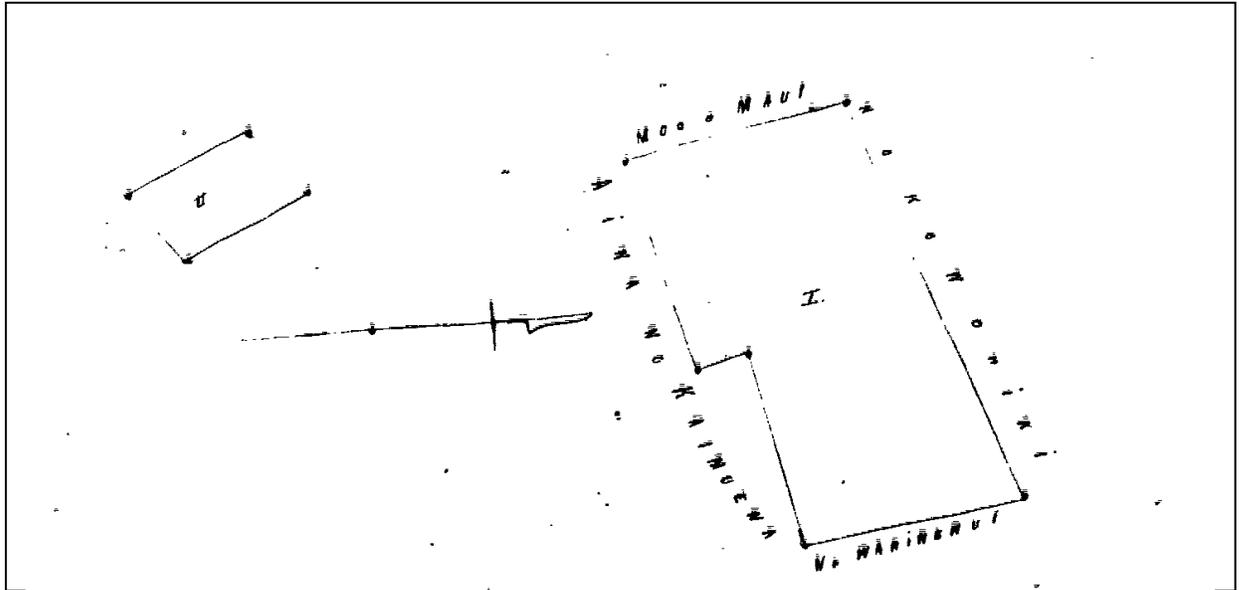
Beginning at the Easter corner and running. . 35° S. 1.22 Ch. Along the edge of the pali. Thence, South 48° W. 2.00 Ch. Along the boundary of the house lot of Kamii, to the corner. Then S. 35° W. 1.22 CH. Along the boundary of the kula to the corner; thence N. 48° E. 2.00 Ch. To the point of commencement. There being within this parcel 2.44 Ch. combined.



Helu 910
Nunu
Mahele Award Book 2:313

Parcel 1. Mooaina of I, Ili of Kaaumakua. Honouliuli, E.O. Containing 1 acre and 1.24 chains.

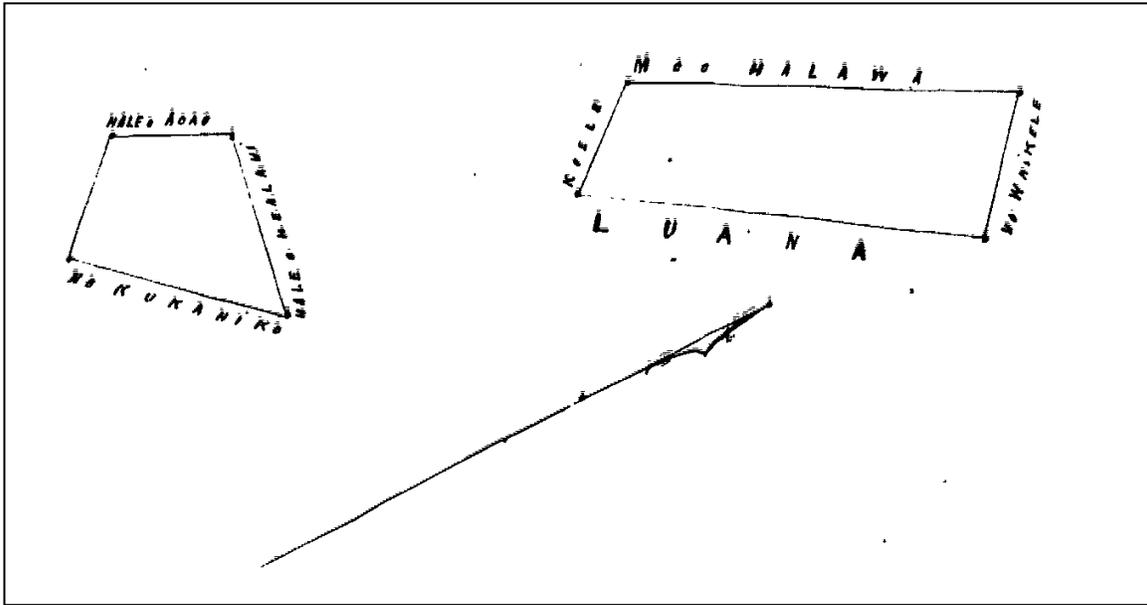
Parcel 2. A house lot at Maui, Kaaumakua. Honouliuli, E.O. Containing 1 acre and 3.04 chains.



Helu 914
Kamaala
Mahele Award Book 2:331

Parcel 1. Mooaina of Kalokoloa, Ili of Niukee. Honouliuli, E.O. Containing 7.91 chains.

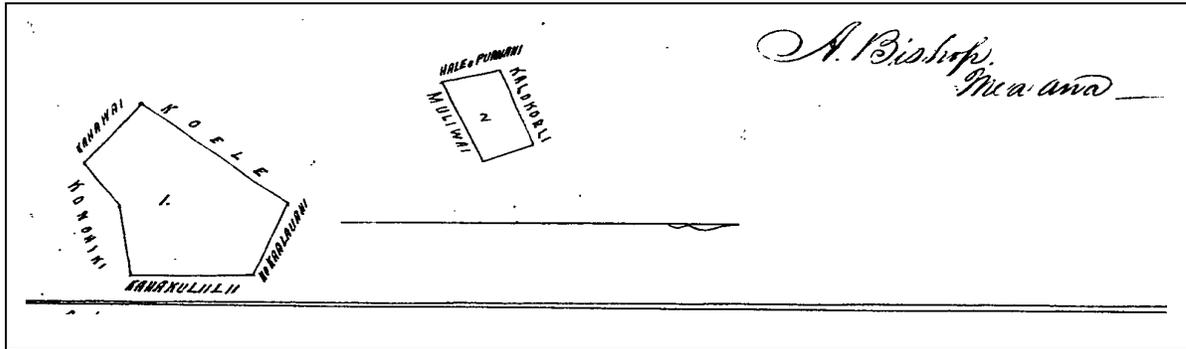
Parcel 2. House lot at Kapapapuhi. Honouliuli, E.O. Containing 3.87 chains.



**Helu 916
Kama
Mahele Award Book 7:259**

Parcel 1. Mooaina of Kalokoeli, Ili of Loloulu. Honouliuli, E.O. Containing 5.63 chains.

Parcel 2. A house lot at Makai. Honouliuli, E.O. Containing 1.35 chains.



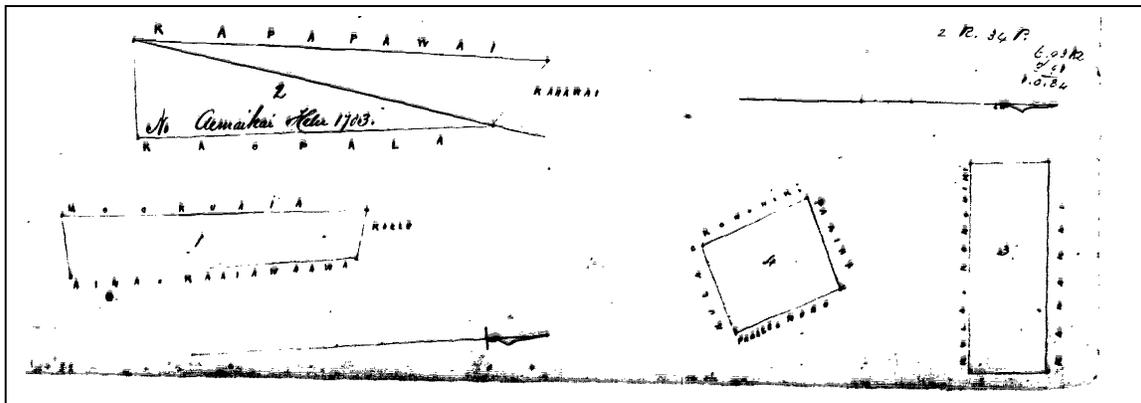
Helu 917
Kaulu
Mahele Award Book 2:333

Parcel 1. Mooaina of Kumuniu, Ili of Kamilomilo. Honouliuli, Ewa, Oahu. Containing 2 roods, 34 rods.

Parcel 2. [crossed out] For Aemaikai Helu 1703.

Parcel 3. A Puuone (dune-banked pond) at Waioha, Ili of Kamilomilo. Containing 6.93 chains.

Parcel 4. House lot on the kula of Kaaumakua. Honouliuli, E.O.



Helu 947
Kaopala
Mahele Award Book 2:356 [See page 433, Book 9 Hooko.]

Helu 947
Kaopala
Mahele Award Book 9:433

Parcel 1. Mookalo in Ili of Puehuehu. Honouliuli, Ewa, Oahu. Containing 2.676 acres.

Parcel 2. Mooaina in Mokumeha Ili, Honouliuli, Ewa, Oahu. Containing 3 acres.

Parcel 3. Mooaina, Kapapawai, an ili of Honouliuli. 1.651 acres.

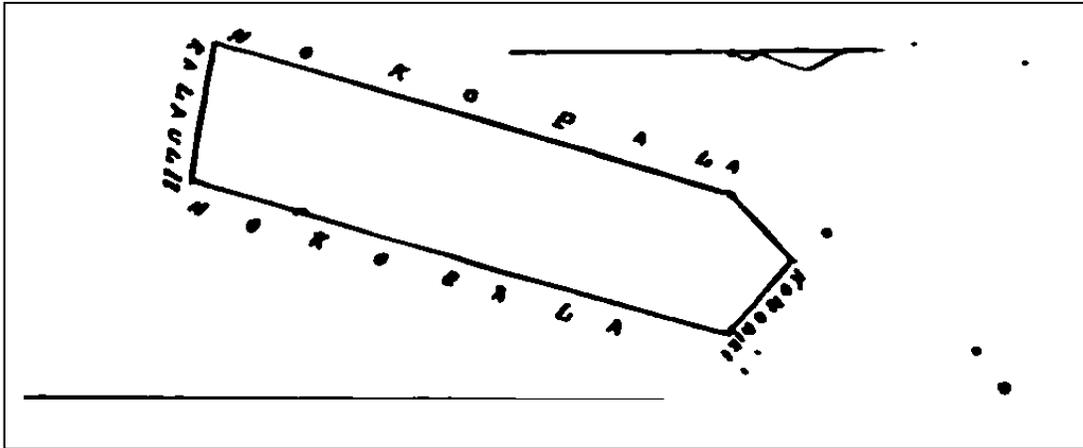
Parcel 4. Mooaina of Kuaia, an ili of Honouliuli, E.O. Containing .784 of an acre.

Parcel 5. Mookalo in ili of Kalokoeli, Honouliuli, E.O. Containing .360 of an acre.

Helu 960
Poopuu
Mahele Award Book 2:371 [See page 133, Book 6]

Helu 960 & 1688
Poopuu
Mahele Award Book 6:133

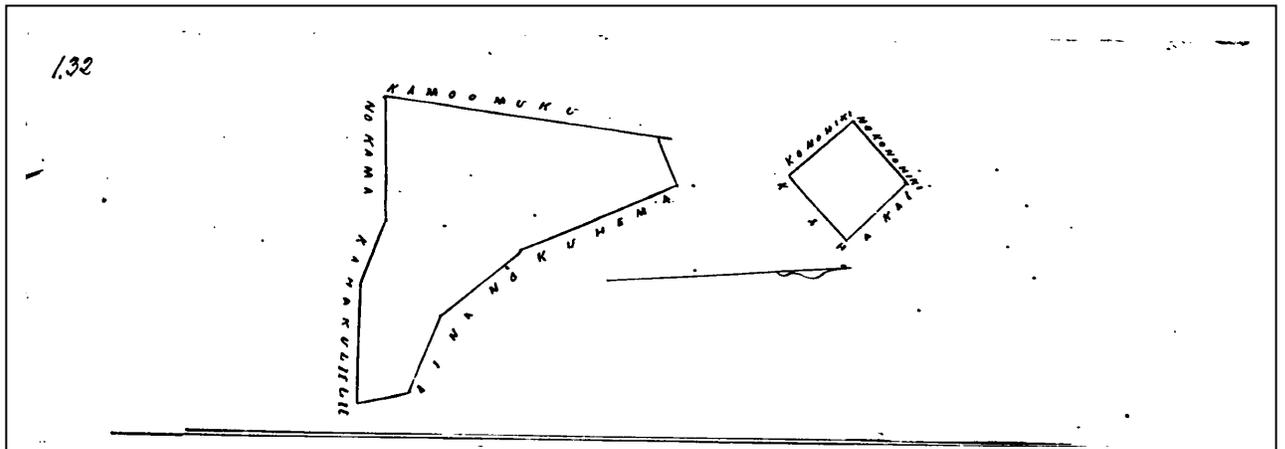
Mooaina of Kanenelu, Ili of Loloulu. Honouliuli, Ewa, Oahu. Containing 7 13/100 chains.



Helu 1565
Kaalauahi
Mahele Award Book 6:131

Parcel 1. Mooaina of Kalokoeli, Niukee. Honouliuli, Ewa, Oahu. Containing 1 acre and 6 42/100 chains.

Parcel 2. A house lot at Kapapapuhi. Honouliuli, Ewa, Oahu. Containing 2.56 chains.



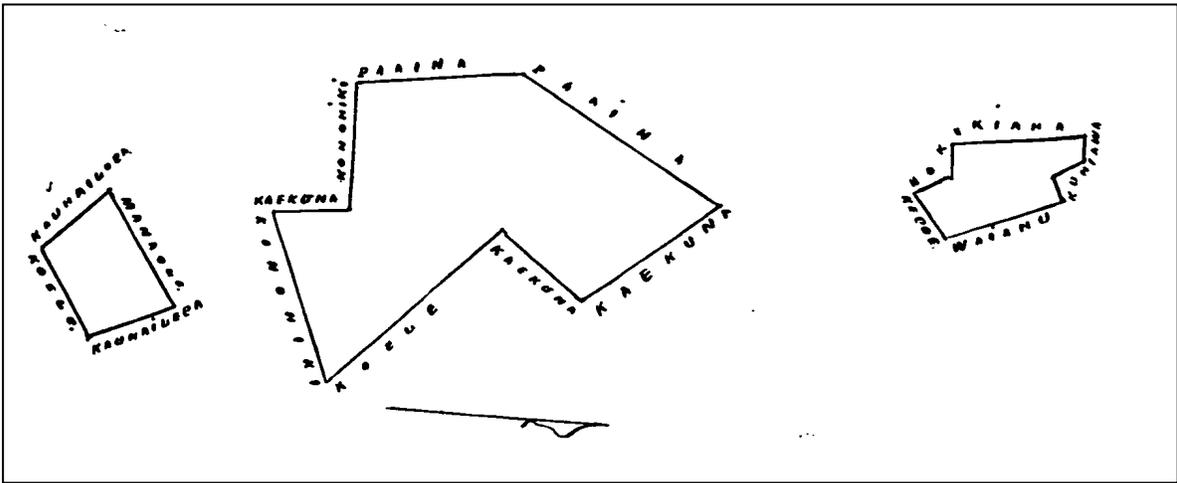
Helu 1570
Kekua 1
Mahele Award Book 6:137

Parcel 1. A Mooaina and house on the kula at Aihonu, Poohilo. Honouliuli, Ewa, Oahu. Containing 1 acre and 2.71 chains.

Parcel 2. A loi at Haalelenui in Aihonu, Poohilo. Honouliuli, Ewa, Oahu. Containing 2.48 chains.

Parcel 3. Two loi at Kuaiopelu in Poohilo. Honouliuli, Ewa, Oahu. Containing 2.15 chains.

There being a total of 1 acre, 7.34 chains in the 3 parcels.

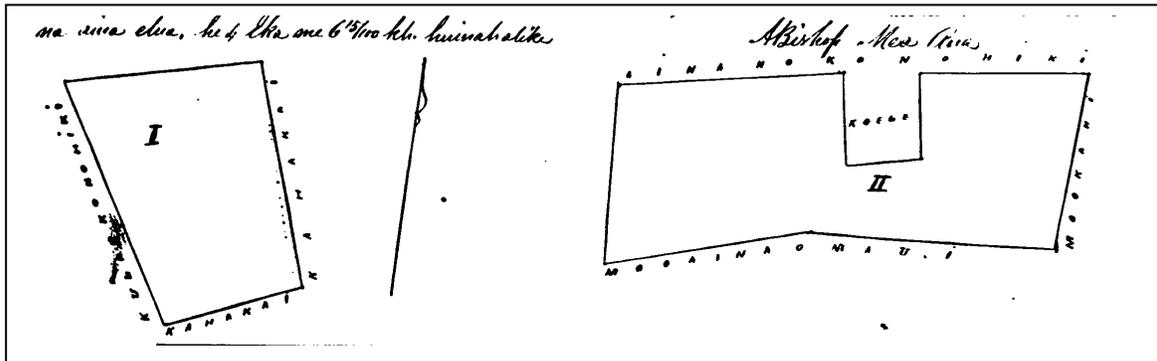


Helu 1570 B
Pekane
Mahele Award Book 6:140

Parcel 1. A Puuone (dune-banked pond) at Mokumeha, Ili of Kaaumakua. Honouliuli, Ewa, Oahu. Containing 1 acre and 7.39 chains.

Parcel 2. Two Mooaina, Mooiki and Kuaihee, Ili of Kaaumakua. Honouliuli, Ewa, Oahu. Bounded on one side by Huluhulumoku. Containing 2 acres and 8 76/100 chains.

There being a total of 4 acres and 6 15/100 chains in these two parcels.

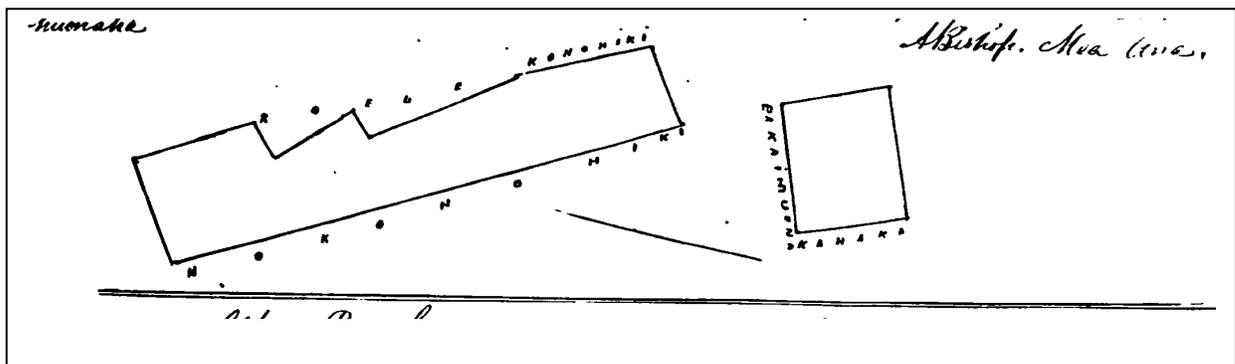


Helu 1570 C
Naholowaa
Mahele Award Book 6:138

Parcel 1. A House lot at Waioha, Ili of Kaaumakua. Honouliuli, Ewa, Oahu. Containing 4.60 chains.

Parcel 2. Mooaina of Kaauwenui, Ili of Kaaumakua. Honouliuli, Ewa, Oahu. Containing 1 acre and 6.14 chains.

There being 2 acres and 1 34/100 chains in the two parcels.



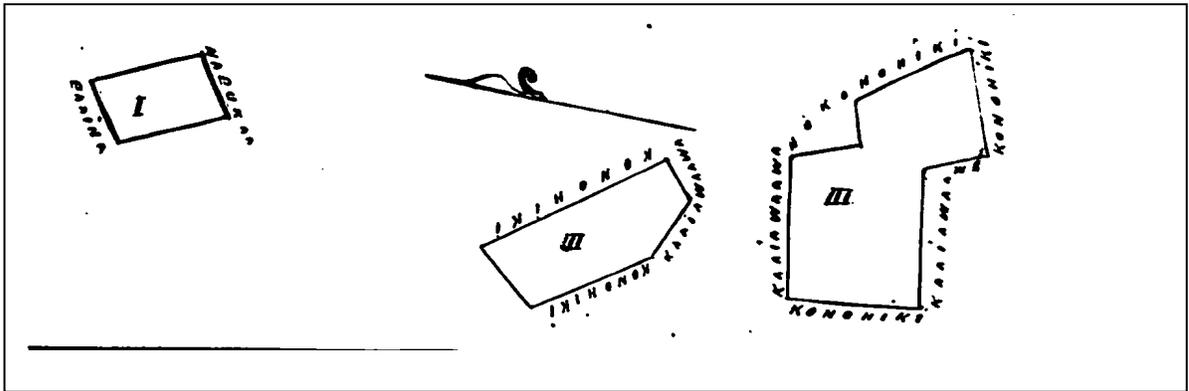
**Helu 1580
Kanhuna
Mahele Award Book 6:135**

Parcel 1. A house lot on the kula of Maui, Ili of Kaaumakua. Honouliuli, Ewa, Oahu. Bounded on east by Napukaa. Containing 1.80 chains.

Parcel 2. Mooaina of Poina, Ili of Kamilomilo. Honouliuli, Ewa, Oahu.

Parcel 3. Mooaina of Kahui, Ili of Kamilomilo. Honouliuli, Ewa Oahu.

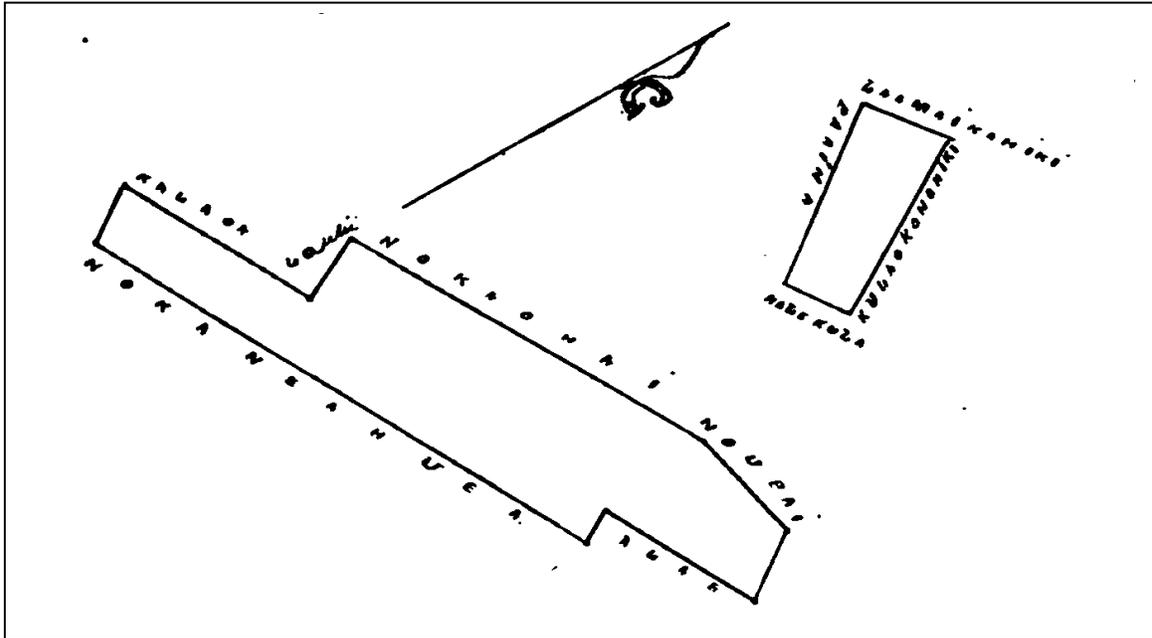
There being a total of 1 acre and 3 9/100 chains in these 3 parcels.



Helu 1580 B
Kapiioho
Mahele Award Book 6:140

Parcel 1. Mooaina of Namooelua, Ili of Polapola. Honouliuli, Ewa, Oahu. Containing 1 acre and 2.56 chains.

Parcel 2. House lot on the kula of Polapola. Honouliuli, Ewa, Oahu. Containing 2.49 chains.



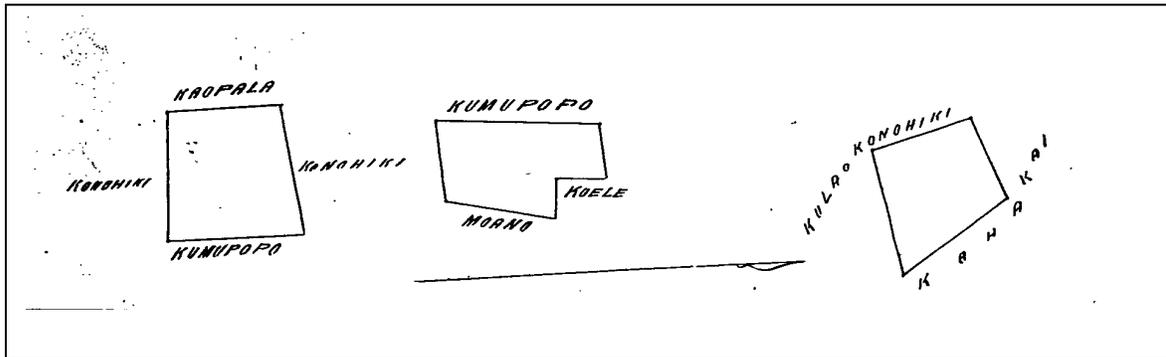
**Helu 1598
Kekua
Mahele Award Book 7:265**

Parcel 1. House lot at Kapapahu. Honouliuli, E.O. This parcel containing 3.18 chains.

Parcel 2. 2 loi in Loloulu. Honouliuli, E.O. Containing 4.20 chains.

Parcel 3. 2 loi in Loloulu. Honouliuli, E.O. Containing 3.82 chains.

There being a total of 1 acre and 1.20 chains in these three parcels.



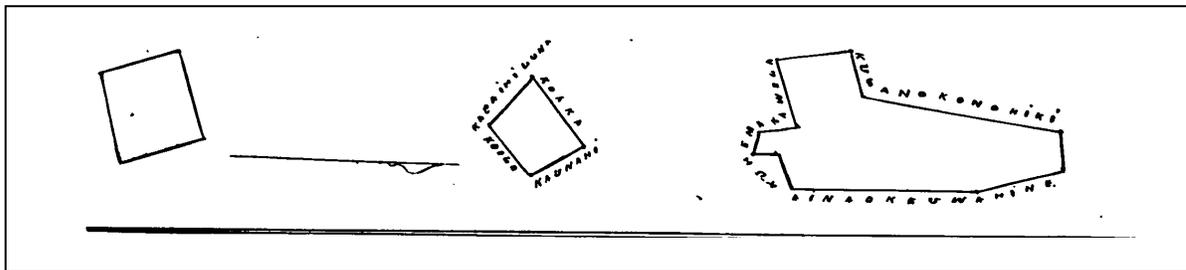
Helu 1605 B
Nakai
Mahele Award Book 6:141

Parcel 1. A house lot at Kaumaka, Ili of Niukee. Honouliuli, Ewa Oahu. This house lot containing 2.55 chains.

Parcel 2. Mooaina in the Ili of Mahuna. Honouliuli, E.O. Containing 8.85 chains.

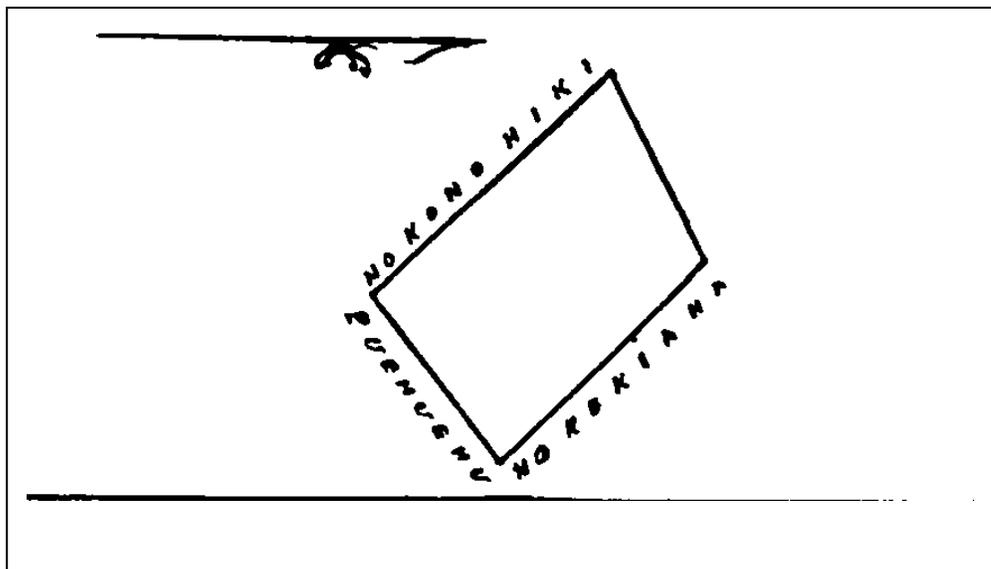
Parcel 2. A loi at Kapaihi, Ili of Niukee. Honouliuli, Ewa, Oahu. This loi containing 1.62 chains.

There being a total of 1 acre and 3 02/100 chains in these parcels.



Helu 1666
Mauwele
Mahele Award Book 6:135

Mookalo of Kaluamoo, Ili of Poohilo. Honouliuli, Ewa, Oahu. Containing 5.06 chains.



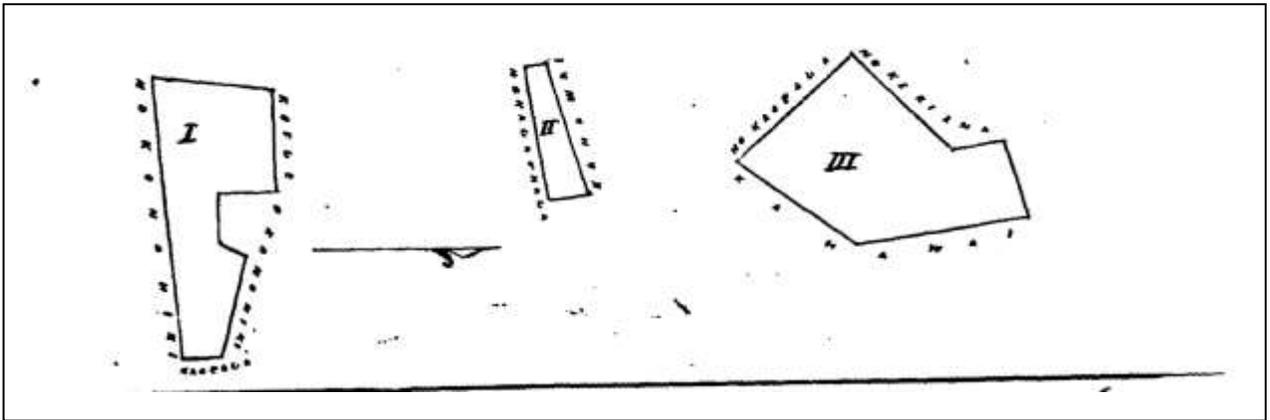
Helu 1670
Moano
Mahele Award Book 6:134

Parcel 1. Mooaina of Kauhikuakua, Ili of Loloulu. Honouliuli, Ewa, Oahu. Containing 6.05 chains.

Parcel 2. House lot at Makaii, Ili of Kaaumakua. Containing .91 chains.

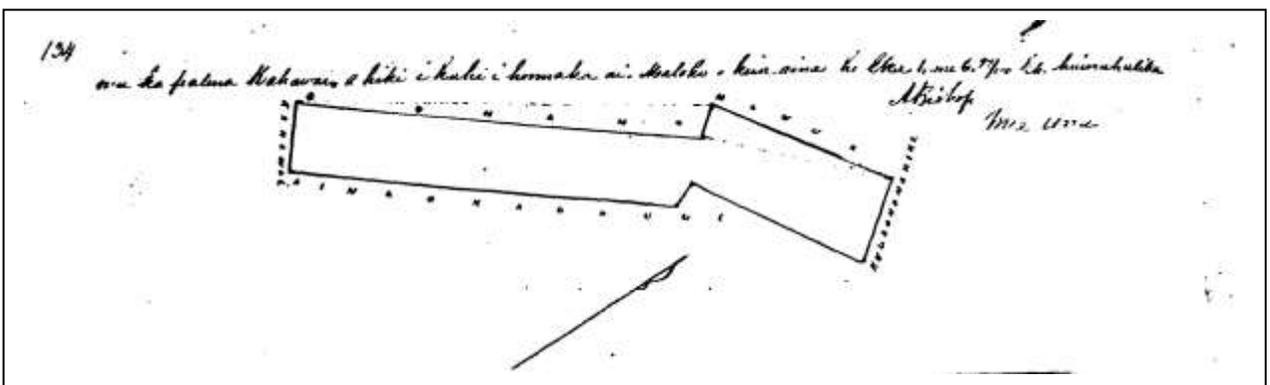
Parcel 2. Mooaina of Puehuehu, ili of Kaaumakua, Honouliuli. Containing 8 ²⁴/₁₀₀ chains.

There being a total of 1 acre and 5.20 chains in the parcels of land.



Helu 1672
Makue
Mahele Award Book 6:133

Mooaina of Kaneakiha, ili of Kamoku. Honouliuli, Ewa, Oahu. Containing 1 and 6 ⁹⁴/₁₀₀ chains.



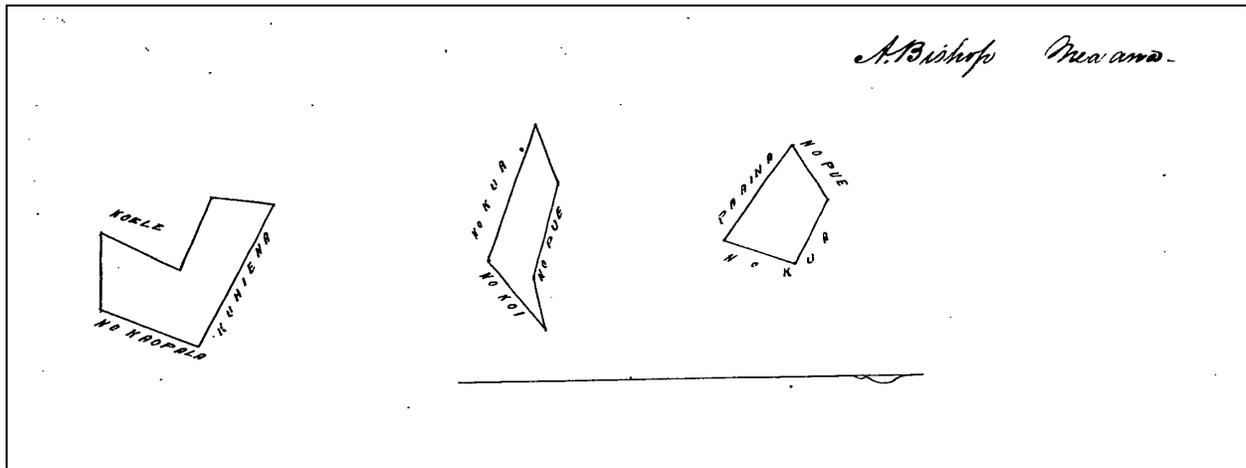
**Helu 1699
Leleiaupa
Mahele Award Book 7:261**

Parcel 1. A house lot on the kula of Poaiwaikela, Honouliuli. Containing 1.93 chains.

Parcel 2. Moo kalo at Kapahupu, Ili of Maui. Honouliuli. E.O. Containing 2.03 chains.

Parcel 3. Three loi in the ili of Maui, Honouliuli. Containing 3.83 chains.

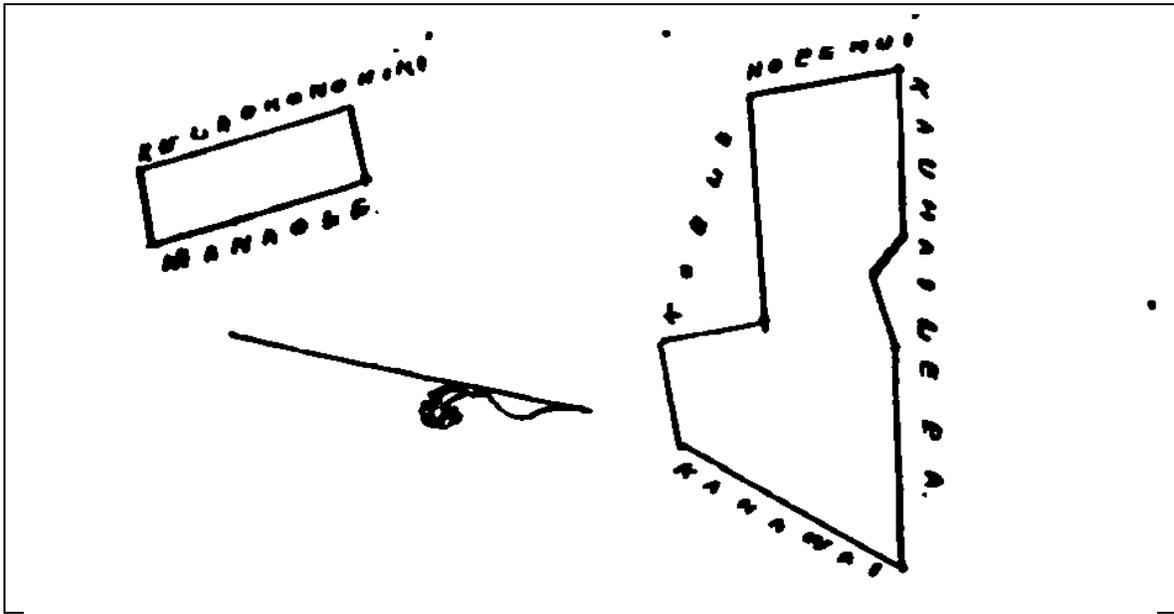
There being a total of 7.79 chains in all the parcels of land.



Helu 1701
Alauka
Mahele Award Book 6:136

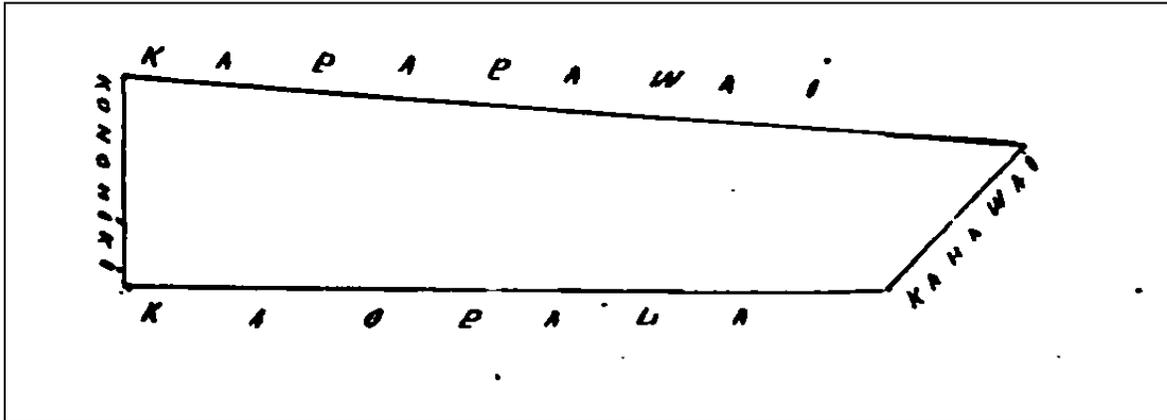
Parcel 1. Three loi at Hopeiki, Ili of Poohilo. Honouliuli, Ewa, Oahu. Containing 8.02 chains.

Parcel 2. A loi in Hopenui, Poohilo. Honouliuli, Ewa, Oahu.



Helu 1703
Aemaikai
Mahele Award Book 6:139

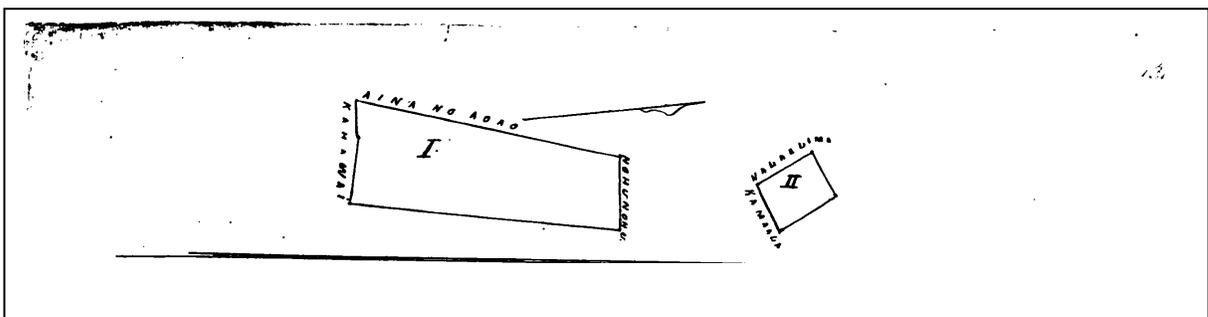
Mooaina of Koula, Ili of Kamilomilo. Honouliuli, Ewa, Oahu. Containing 1 acre and 2 96/100 chains.



Helu 1713
Healani
Mahele Award Book 6:130

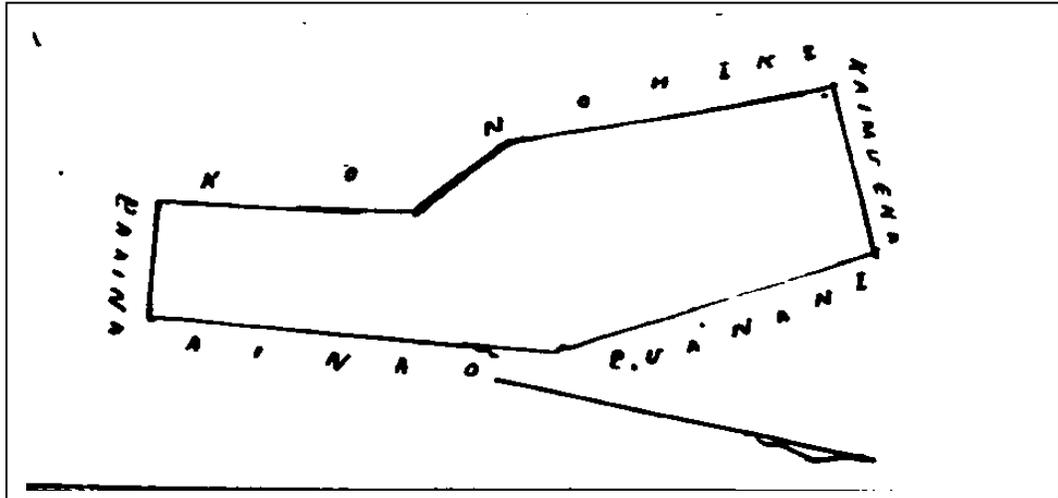
Parcel 1. Mooaina of Kahuilalo, Ili of Niukee. Honouliuli, Ewa, Oahu. Containing 1 acre and 78/100 chains.

Parcel 2. A house lot at Kapapahu. Honouliuli, Ewa, Oahu. Containing 1.65 chains.



Helu 1719
Hilea (Hiilea)
Mahele Award Book 6:130

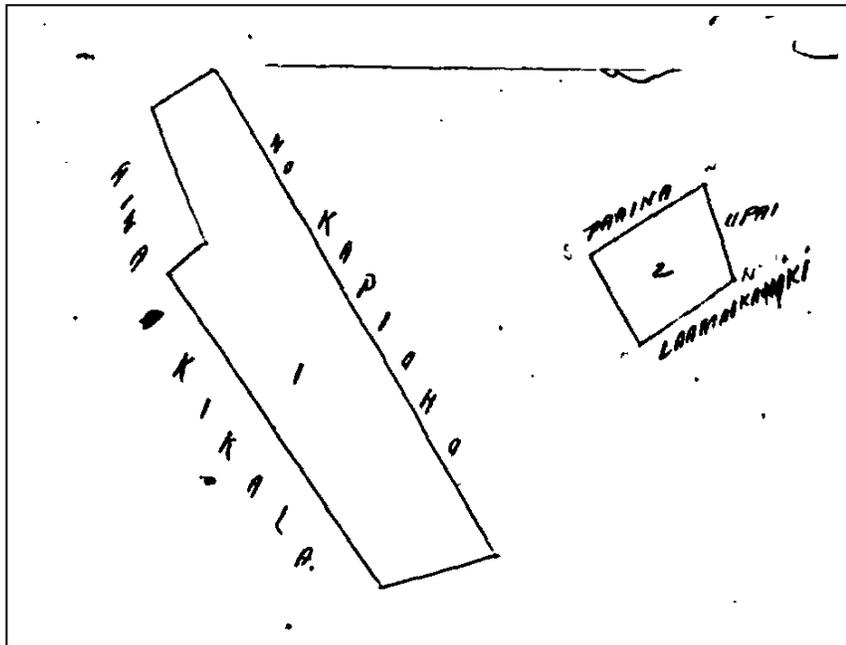
Mooaina of Kanuwahine, Ili of Kaaumakua. Honouliuli, Ewa, Oahu. Containing 1 acre and 1.10 chains.



Helu 1720
Hilinae
Mahele Award Book 9:383

Parcel 1. Mooaina in the ili of Polapola. Honouliuli, Ewa, Oahu. Containing 7.81 chains.

Parcel 2. House lot on the kula of Polapola. Containing 1/46 chains.

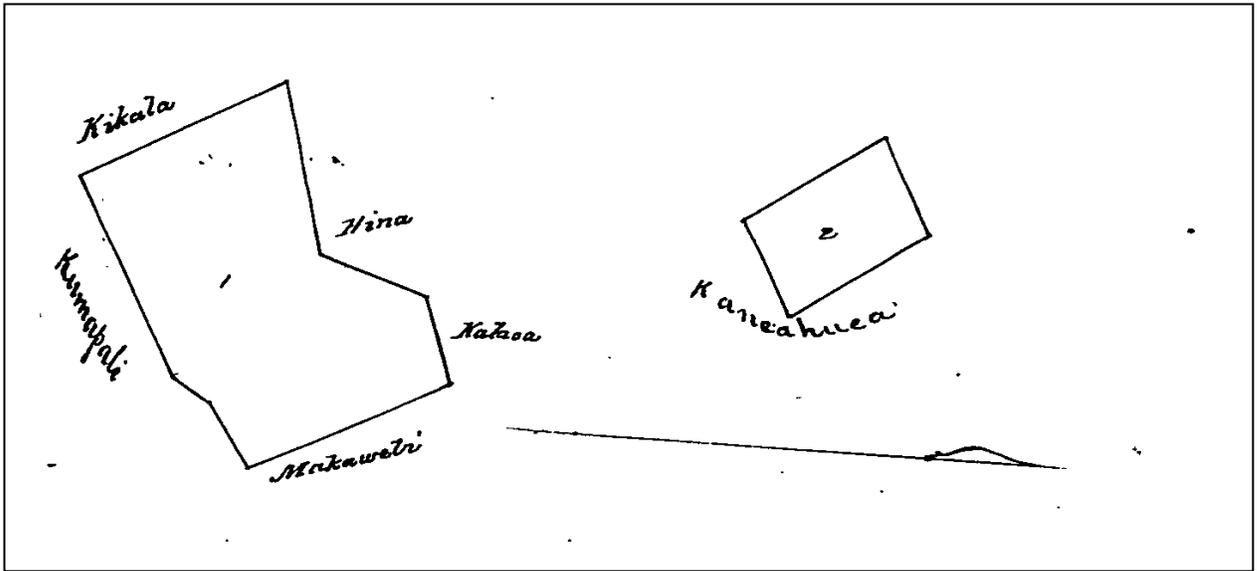


Helu 5204
Kalama 2
Mahele Award Book 7:559

Parcel 1. Mooaina of Makawela, Ili of Polapola. Honouliuli, Ewa, Oahu. Containing 9.25 chains.

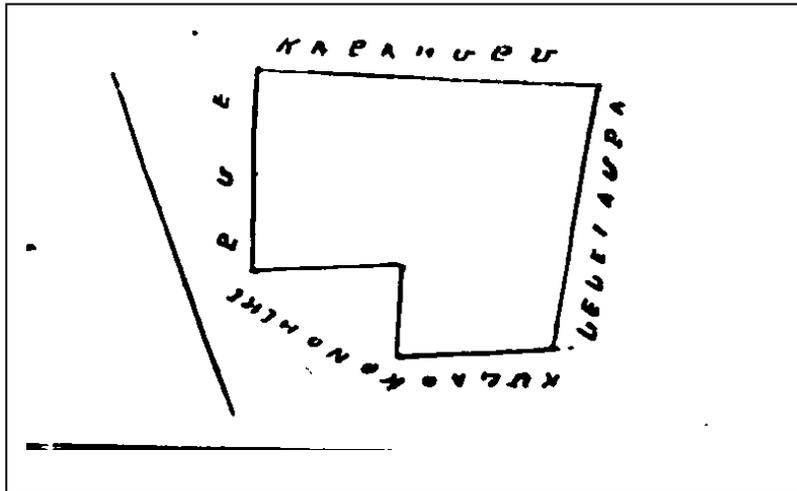
Parcel 2. A house lot on the kula of Polapola. Containing 2.16 chains.

There being 1 acre and 1.41 chains in the two parcels.



Helu 5653
Kua
Mahele Award Book 6:130

Three loi and a kula in the ili of Maui. Honouliuli, Ewa, Oahu. Containing 7.41 chains.

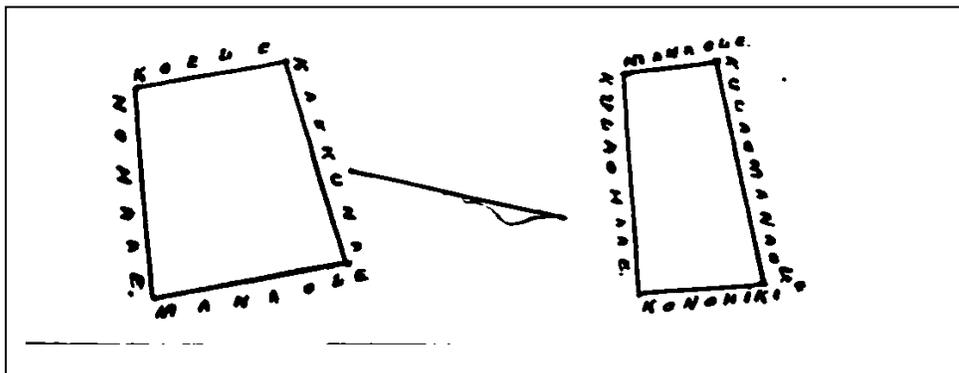


Helu 5653 B
Kanehekili
Mahele Award Book 6:138

Parcel 1. A kula in Kamookahi, Poohilo. Honouliuli, Ewa, Oahu.

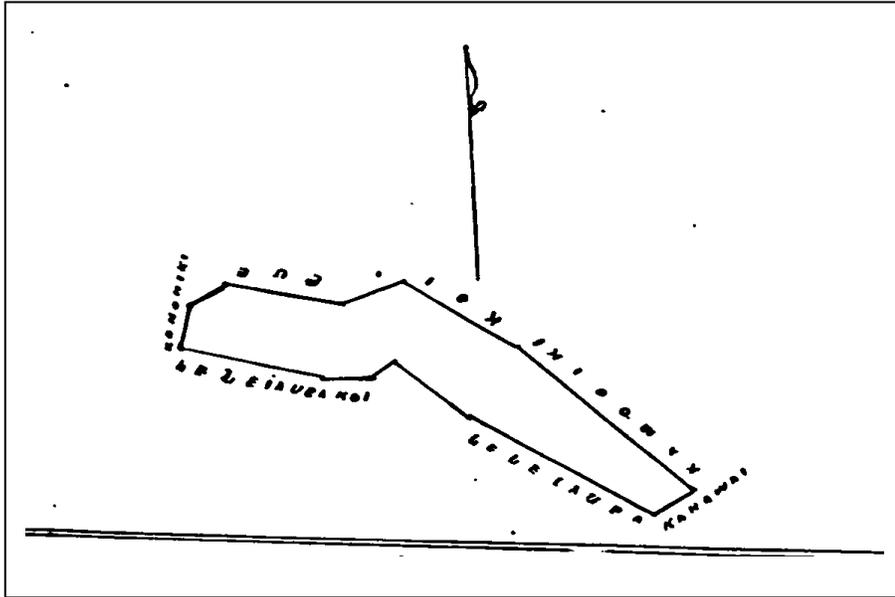
Parcel 2. A loi at Kamookahi, Poohilo. Honouliuli, Ewa Oahu.

There being within these two parcels, 8.33 chains.



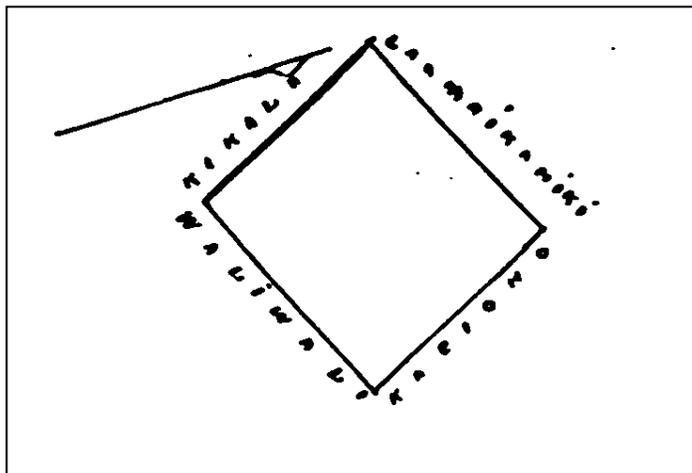
Helu 5654
Kuhiana
Mahele Award Book 6:135

Mookalo of Kapaiokiha, Ili of Maui. Honouliuli, Ewa, Oahu. Containing 6.06 chains.



Helu 5670 B
Kaohai
Mahele Award Book 6:137

Two loi at Lopanui, Ili of Polapola. Honouliuli, Ewa, Oahu. Bounded by Weliweli on the South. Containing 6 78/100 chains



Helu 5670 C
Kumupopo
Mahele Award Book 6:141

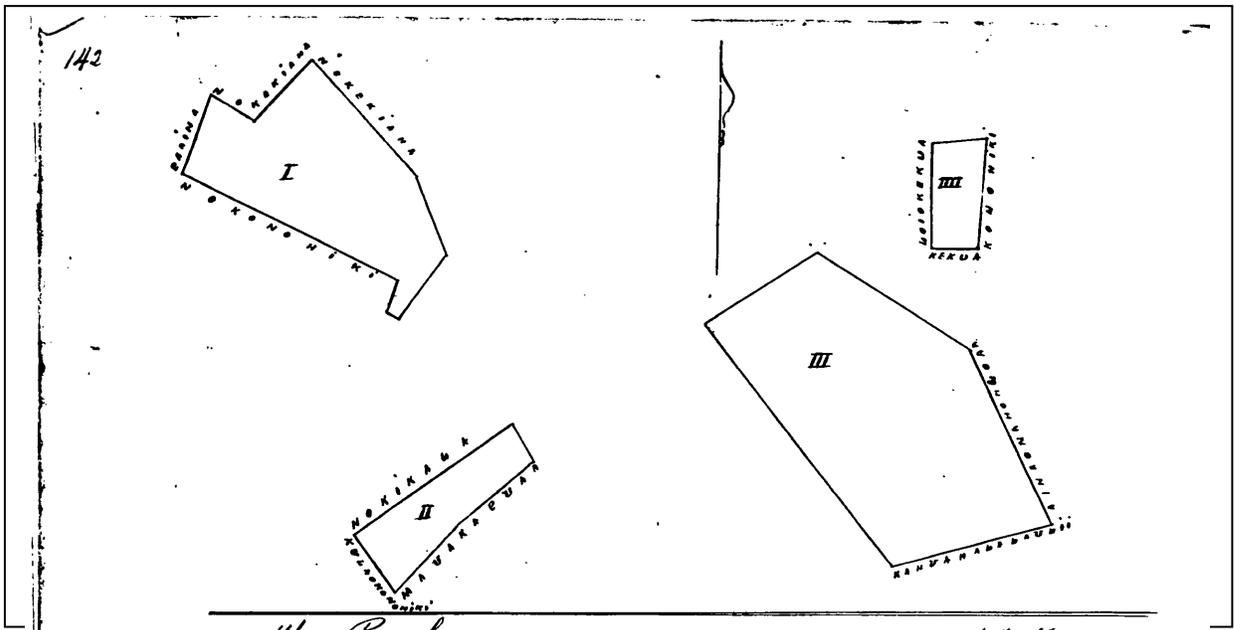
Parcel 1. Mooaina of Kepoe, Ili of Kepoe. Honouliuli, E.O. Containing 1 acre, and 3 69/100 chains.

Parcel 2. Two loi at Mooiki, ili of Puaaluu. Honouliuli, Ewa, Oahu. Containing 4.40 chains.

Parcel 3. A Mooaina at Puaaluu. Honouliuli, Ewa, Oahu. Containing 2 acres, 5.46 chains.

Parcel 4. Tow loi in Loloulu. Honouliuli, Ewa, Oahu. Containing 3.68 chains.

There being in the combined parcels, 4 acres and 7 23/100 chains.



Royal Patents Issued on Māhele 'Āina Awards in Honouliuli Ahupua'a

Upon agreement of the land areas to be awarded, surveys were conducted and recorded. The King issued Royal Patents in confirmation of the land areas to Awardees. This section of the Honouliuli Māhele 'Āina land tenure study provides readers with a summary of, and copies of the original notes of survey from each Royal Patent. The documents are not transcribed, but may be read from the original patents cited below. Royal Patent Numbers (Helu), claimant names, locations, dates, and the royal signature are cited with each patent below, followed by the digital file. In some instances, additional place names which were not identified in the earlier records were also cited in the claims. Those place names are cited in the summary narratives from each patent. Each original Royal Patent document is preceded by a title page, list Helu, Name, Source, Land Area, Date and Signatory Parties.

Palapala Sila Nui Helu 869

Kuleana Helu 761

Kinolua

Volume 4, pages 397-398

Mooaina of Napoele at Niukee & Kahuahale at Palahemo, Honouliuli

1 72/100 acres

September 4, 1852

Kamehameha & Keoni Ana

HELE 364.

PALAPALA SILA NUI,

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

No ka mea, ua hooholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana orao ko

Hinohua *Huleana Hele 761.*
ma ke *Ano Aloho* iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha III., ke alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii ua haawi aku oia ma ke *Ano Aloho* ia *Hinohua* i kela mau wahi a pau loa ma *Honolulu*, *Ua* ma ka moku puni o *Ua*, penei na mokuna,

Uaiana k. Moana i Napoie, ili i Nuike.

E hoomaka ma ke kahi He. 16. a e holo ma ko Kamahala aina He. 3° No. 2. 38 kaul. a He. 6° 3' He. 54 piauha, a He. 17° No. 2. 62 kaul. a He. 47° He. 16 piauha, a He. 16° He. 1. 33 kaul. Ulaia U. 51° No. 3. 23 kaul. ma kaha wai; Ulaia U. 52° No. 95 piauha ma ke Heulani; Ulaia ma ke kote He. 34 He. 1 kaul. U. 52° He. 2. 50 kaul. a U. 52° No. 93 piauha; Ulaia U. 11° He. 2. 61 kaul. ma ke Heulani; Ulaia He. 14 He. 196 kaul. ma ke kote a hiki i kahi i hoomaka i.

197 Eka.

Uji. 2. Kahuahua ma kula Palakou.

E hoomaka ma ke kahi Uka, a e holo He. 10° No. 1. 60 kaul. ma ka piauha; Ulaia ma kula o Honolulu He. 80° He. 1. 61 kaul. U. 10° He. 1. 61 kaul.; Ulaia ma ka pae Kamahala U. 80° No. 1. 60 kaul. a hiki i kahi i hoomaka i.

1/2 Eka.

**Palapala Sila Nui Helu 1082
Kuleana Helu 869
Pue
Volume 4, pages 813-814
Mooaina of Kumupali at Maui & kula land at Maui, Honouliuli
1 25/100 acres
October 4, 1852
Kamehameha & Keoni Ana**

HELU 1132

PALAPALA SILA NUI,

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

No ka mea, ua hooloho na Luna Hoona i na kumu kuleana ama i ka olelo, he kuleana oia ko

hee

huleana Hele 160.

ma ke Aho Alodio iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha III., ke alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii ua haawi aku oia ma ke Aho Alodio ia

hee

i kela mau wahi a pau loa ma
ma ka moku-puni o

Honouliuli

hee

penei na mokuna.

*Upana 1. Moku o Hamaunani o Maui. E kormaka ma ka
Hele. a e hele aku 5° hem 35 paku ma ka lei Alaia ma ka
kahi Hele 7° hem 75 paku a Akau 10° hem 17 1/2 kaul. Alaia ma ka
Hele Hele 75° hem 2 kaul - Hele 46° hem 2.15 kaul - Hele 15° Hele 65
paku a Hele ma 127 kaul. Alaia ma ka Hele Hele, Akau 65 Hele 127 kaul.
a Hele 46° Hele 2 kaul Alaia ma ka Hele Hele 76 Hele 125 kaul a Akau
69° Hele 93 paku a kahi i kahi o kormaka 039 no eka.*

*Upana 2. Hele lei, me kahi kaula ma ka Hele o Maui. E kormaka
ma ka kahi Hele Akau, a e hele kormaka 2.18 kaul ma ka Hele Hele.
Alaia ma ka Hele Hele 11° Hele 2.12 kaul a Hele 45° Hele 1.30
1 kaul. Alaia Akau 46° Hele 82 paku ma ka Hele Hele. Alaia
Akau 5° Hele 2.50 kaul ma ka Hele Hele a kahi i kahi o
kormaka. 046 no eka.*

**Palapala Sila Nui Helu 1083
Kuleana Helu 887 Parcel 2
Kaihekapu (Kaihikapu)
Volume 4, pages 815-816
Kapapahu, Honouliuli
0 45/100 acres
December 4, 1852
Kamehameha & Keoni Ana**

**[Note: Royal Patent Helu 780 was also issued to Kaihikapu for 1.189 acres at
Kalaieka,
Hoaeae Ahupuaa. No specific reference to Honouliuli was made in the
Register and
Testimony volumes.]**

HELU 1098

PALAPALA SILA NUI,

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

No ka mea, ua hooholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Kaiekaepu

Kuleana Helu 937, Ap. 2

ma ke Ano Alodio iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha III., ke alii nui a ke Akua i kona lokomaikai i hoonoho ni maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii ua haawi aku oia ma ke Ano Alodio ia *Kaiekaepu*

i kela wahi a pau loa ma *Kapapauihi Honolulu* *etc.*
ma ka mokupuni o *Oahu* penei na mokuna,

*He kahua hale. I kormata, ma ke kahu Heua, a o kela akau 5 Hiki
2.16 kaul. Alaila Heua 80° Hiki 3.18 kaul. ma ke kahua hale o
Nekukahiko. Alaila Heua 39° Hiki 1.33 kaul. Alaila ma kaha kae
Heua 79° Hiki a kela i kahu i kormata.*

**Palapala Sila Nui Helu 1084
Kuleana Helu 827
Kauakahilau
Volume 4, pages 817-818
Mooaina of Kumuhahane, Ili of Poohilo, Honouliuli
1 6/10 acres
December 4, 1852
Kamehameha & Keoni Ana**

HELU 10th

PALAPALA SILA NUI,

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

No ka mea, ua hooholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oia ko
Kauakawili *Kuiaua Hele 327*
ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha III., ke alii nui a ke Akua i kona
lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau
hope alii ua haawi aku oia ma ke **Ano Alodio** ia *Kauakawili*
i kela wahi a pau loa ma *Honouliuli* *Car*
ma ka mokupuni o *Caku* penei na mokuna.

Moana o Kumuakawili, iho o Kooko. O Kumuakawili ma 11' 10"
Hele, a o kele ma Kooko iho a ka 30' Hele 1.56 kaul. a ka 40'
Hele 3.13 kaul., alaila ma ke Hele a ka 26' Hele 3.30 kaul. alaila
ma ke Hele iho Hele 25' Hele 2.91 kaul. a Hele 30' Hele 60' kaul.
alaila ma Kooko iho Hele 11' 10" Hele 1.65 kaul. alaila ma ke Hele
ka 62' Hele 42' kaul. a Hele 24' Hele 1.56 kaul. a hiki i Kooko
i Kumuakawili.

Palapala Sila Nui Helu 1085

Kuleana Helu 832

Opiopio

Volume 4, pages 819-820

Mookalo at Ako; & Loi at Kaluakanaka in the ili of Poohilo, Honouliuli

1 21/100 acres

December 4, 1852

Kamehameha & Keoni Ana

HELU 1085

PALAPALA SILA NUI,

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

No ka inoa, up hooholo na Luna Hoona i na kumu kuleana aipa i ka olelo, he kuleana oia ko
i iiohia *huiaua Heia 322*
ma ke **Aug Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha III., ke alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii ua haawi aku oia ma ke **Aug Alodio** ia *i iiohia* i kela *mau* wahi a pau loa ma *Honouliuli* ma ka mokupuni o *oahu* penei na mokuna.

*Apaua 1. Mookalo o Aka, eli o Iookilo. E hoomatā ma ke kiki Kona He ma a i kele akau 25° Nona 70 pautu ma Iookilo Alaila ma ke kiki Heia 16° Hele 150 kaul - akau 11° Nona 72 pautu a akau 54° Hele 61 pautu. Alaila ma ke kiki Heia 34° Hele 135 kaul - akau 71° Hele 64 pautu a akau 31° Nona 40 pautu. Alaila akau 70° Hele 54 pautu ma ke kiki Heia 37° Hele 116 kaul ma kaha o, Alaila Heia 50° Nona 277 kaul ma ke kiki Heia akau 50° Nona 54 pautu o Heia 42° Nona 30 kaul ma ke kiki Heia a kiki i kaha o hoomatāi. *C. 57/100 Heia**

*Apaua 2. Heia Heia i Kahuakauaka ili o Iookilo. E hoomatā ma ke kiki Kona a i kele akau 18° Hele 130 kaul. ma ke kiki Heia Alaila Heia 40° Hele 251 kaul - Heia 185 kaul. a Heia 60° Nona 44 pautu ma ke kiki Heia Alaila akau 39° Nona 303 kaul. ma Heia, a kiki i kaha o hoomatāi *C. 58/100 Heia**

**Palapala Sila Nui Helu 1086
Kuleana Helu 766
Paele
Volume 4, pages 821-822
Mooaina & Kahuahale at Kaluamanoiki, Honouliuli
1 53/100 acres
December 4, 1852
Kamehameha & Keoni Ana**

**Palapala Sila Nui Helu 1277
Kuleana Helu 755
Keinohananui for Kaope
Volume 5, pages 129-130
Mooaina at Kihewamakawalu; & Kahuahale at Kaakau, Honouliuli
1.53 acres
July 11, 1853
Kamehameha & Keoni Ana**

**Palapala Sila Nui Helu 1278
Kuleana Helu 872
Kahakuliili
Volume 5, pages 131-132
Mooaina at Paakai, Honouliuli
1.66 acres
July 11, 1853
Kamehameha & Keoni Ana**

HELU 1271
PALAPALA SILA NUI,

A KE ALII, MANULI O KA OLELO A KA POE HOONA KULEANA

No ka mea, ua hooholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana piaio ko
 ma ke *Maunakulii* *Helewa Hele 372*
 Ano Alodio iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha III., ke Alii nui a ke Akua i ko-
 na lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona
 mau hope alii ua haawi aku oia ma ke Ano Alodio ia *Maunakulii*
 i kela wahi a pau loa ma *Maunakulii* *Helewa*
 ma ka mokupuni o *Maunakulii* penei na mokuna,

*Helewa Helewa, Maunakulii, Helewa Helewa, & Helewa Helewa ma ke kule
 Akua, e uwe ana Helewa Helewa 2,42 kaula, ma ke kuleanaka
 Helewa Helewa 1,90 kaula ma ke kuleanaka; alaila ma Helewa Helewa
 Helewa Helewa 2,4 kaula a Helewa Helewa 1,40 kaula, alaila Helewa Helewa
 Helewa Helewa ma ke kule o Helewa Helewa, a uki i kahi e uwe
 kahi.*

**Palapala Sila Nui Helu 2337
Kuleana Helu 768
Pio for Wahinenui
Volume 10, pages 329-330
Mooaina in Ili of Kaaumakua; & Pahale on kula of Waioha, Ili of Kaaumakua,
Honouliuli
2 acres 0.74 Chains
December 28, 1855
Kamehameha & Kaahumanu**

**Palapala Sila Nui Helu 2865
Kuleana Helu 5204
Kalama 2
Volume 13, pages 193-194
Mooaina at Makawela; & Kahuhale at Polapola, Honouliuli
1.14 acres
May 21, 1856
Kamehameha & Kaahumanu**

**Palapala Sila Nui Helu 2866
Kuleana Helu 917
Kaoliko (Kaulu)
Volume 13, pages 195-196
Mooaina of Kumuniu; & Pahale at Kaaumakua, Honouliuli
1.79 acres
May 21, 1856
Kamehameha & Kaahumanu**

HELU *I.S.L.* PALAPALA SILA NUI.

A KE ALII, MANULI O KA OLELO A KA POE HOONA KULEANA.

Ne KA MEA, ua hooholo na Luna Hoona i na kumu kuleana aina i ka olelo, ho kuleana oiaio ko
Mokupuni (Maui) *(Maui & Maui)*
ma ke **Ano Aioio** iloko o kahi i oleloia malalo.

Nolala, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ko Akua
i kona lokuinaikai i hoonoho ai maluna o ko Hawai' Pao Aina, i na kanaka a pau, i keia la nona iho, a
no kona mau hope alii, ua haawii aku oia ma ke **Ano Aioio** ma *(Maui)*
i koha wahi a pau loa ma *(Maui)*
ma ka mokupuni o *(Maui)* penei na mokuna,

*Apia 1. Merinae (Maui) & Iamaka ma ke kahi Sila Aina a kaha
ma *(Maui)* & *(Maui)* ke kaha ma ke *(Maui)*, *(Maui)* & *(Maui)*
ma ke *(Maui)*, *(Maui)* ke kaha ma ke *(Maui)* & *(Maui)*
ke kaha ma ke *(Maui)*, a kahi i *(Maui)* i hoona
(Maui) & *(Maui)* ma ke kahi *(Maui)* a i kaha
ma *(Maui)* ke kaha ma *(Maui)*, a kahi *(Maui)*
a kahi i *(Maui)* i hoona
(Maui) & *(Maui)* ma ke kahi *(Maui)*
a i kaha ma *(Maui)* ke kaha ma *(Maui)* & *(Maui)*
(Maui) ke kaha ma ke *(Maui)*, *(Maui)* ke kaha
ma ke *(Maui)*, a kahi *(Maui)* i hoona
a kahi i *(Maui)* i hoona*

**Palapala Sila Nui Helu 2867
Kuleana Helu 749
Mahina
Volume 13, pages 197-198
Kaulaula, Honouliuli
0.91 acres
May 21, 1856
Kamehameha & Keoni Ana**

**Palapala Sila Nui Helu 2868
Kuleana Helu 1580 B
Kapiioho
Volume 13, pages 199-200
Mooaina of Namooelua; & Kahuahale at Polapola, Honouliuli
3.74 acres
May 21, 1856
Kaahumanu & Kamehameha**

**Palapala Sila Nui Helu 2869
Kuleana Helu 752
Haae
Volume 13, pages 211-212
Honouliuli
5.44 acres
May 21, 1856
Kaahumanu & Kamehameha**

**Palapala Sila Nui Helu 2870
Kuleana Helu 1719
Hilea
Volume 13, pages 203-204
Honouliuli
1.11 acres
May 21, 1856
Kaahumanu & Kamehameha**

HELU 2870
PALAPALA SILA NUI.

A KE ALII, MANULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, ua hoooho na Luna Hoona i na kumu kuleana sina i ka olelo, ho kuleana olelo ko
Mika (Kubana Nui 177)
 ma ke **ANO ALODIO** iloko o kahi i oleloia malalo.

Nolala, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ko Alii nui a ko Akua
 i kona lokomaikai i hoonoho ai maluna o ko Hawai' Pae Aina, i na kanaka a pau, i keia la nona iho, a
 no kona mau hope alii, ua haawii aku oia ma ke **ANO ALODIO** ia *Mika*
 i kela wahi a pau loa ma *Honouliuli* *Keolu*
 ma ka mokupehi o *Keolu* penei na mokuas,

*Keia palapala sila nui ma ke kahi 'Mika' i ke kumu kuleana
 'Honouliuli' ma ke kahi 'Keolu' ma ke kahi 'Keolu' ma ke kahi 'Keolu'
 'Honouliuli' ma ke kahi 'Keolu' ma ke kahi 'Keolu' ma ke kahi 'Keolu'
 'Honouliuli' ma ke kahi 'Keolu' ma ke kahi 'Keolu' ma ke kahi 'Keolu'
 'Honouliuli' ma ke kahi 'Keolu' ma ke kahi 'Keolu' ma ke kahi 'Keolu'
 'Honouliuli' ma ke kahi 'Keolu' ma ke kahi 'Keolu' ma ke kahi 'Keolu'*

Palapala Sila Nui Helu 2871

Kuleana Helu 881

Kikala

Volume 13, pages 205-206

Mooaina of Kumupali at Polapola; Moo of Makawelaiki, at Polapola;

& Pahale at Polapola, Honouliuli

3 acres 9. 69/100 chains

May 21, 1856

Kaahumanu & Kamehameha

**Palapala Sila Nui Helu 3077
Kuleana Helu 909
Kaneiahuea
Volume 13, pages 637-638
Kahuahale on the kula of Kalahale, Honouliuli (and land at Paniu, Hoaeae)
2.44 chains
August 4, 1856
Kaahumanu & Kamehameha**

HELU ¹⁸⁷⁷
PALAPALA SILA NUI.

A KE ALII, MANULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Kamuiakua
 ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

(Kuleana i kolu 907)

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ko Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawai' Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Kamuiakua*

i kela wahi a pau loa ma *Tamui Hoacae* *Boon*
 ma ka mokupuni o *Oahu* penei na mokuna,

*Ap. 1 E hoomatou ma ke Piki (Kona) Oahu, a e hiki Oahu 65° 2' Hiki 0.97
 Kahi ma ke palena aina o Kalahouli, a ke Piki malaila aku Oahu
 112° Hiki 3.50 Kahi ma ke palena Heede, malaila aku Oahu 27° 2' Hiki 2.00
 Kahi ma ke palena aina o Paakua, malaila aku Oahu 24° 2' Hiki 3.06
 Kahi ma ke palena o Kalahouli a Kahi, malaila aku Oahu 68° Kona
 4.10 Kahi ma Kahi a ke Piki, malaila aku Oahu 53° Kona 1.56 Kahi ma
 ke palena o Waiki a ke Piki, malaila aku Oahu 25° Kona 0.76 Kahi ma
 ila aku Oahu 27° Hiki 3.24 Kahi ma ke palena Heede ke Piki malaila
 aku Oahu 24° Kona 1.29 Kahi ma ke palena Heede a ke Piki, malaila
 aku Oahu 27° Hiki 3.25 Kahi ma ke palena Laka o Honokiki a ke Piki
 malaila aku Oahu 26° Kona 1.40 Kahi a hiki i kahi i hoomatou.*

Maloto o keia Oahu 1 = 2 Oahu 3 1/4 Kahi kumaha

*Ap. 2 Ke Kahi a kahi ma ke Pula Kalahouli Honouliuli o Pili
 ma ke Hoacae.*

*E hoomatou ma ke Piki (Kona) Oahu, a e hiki Oahu 65° Kona 1.22
 Kahi ma ke Pili a ke Piki, malaila aku Oahu 118° Kona 2.00 Kahi ma
 ke palena Kahuakalo Koni a ke Piki, malaila aku Oahu 25°
 Kona 1.22 Kahi ma ke palena Kula a ke Piki, malaila aku Oahu 118°
 Hiki 2.00 Kahi a hiki i kahi i hoomatou.*

Maloto o keia Oahu 2 = 2, 1/4 Kahi kumaha

**Palapala Sila Nui Helu 3078
Kuleana Helu 5653
Kua
Volume 13, pages 639-640
Honouliuli
7.41 chains
August 7, 1856
Kaahumanu & Kamehameha**

HELU *Hele*
PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
Sina *(Kulianoa Hele)*
ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Notaila, ma keia Palapala Sila Nui, ke hoike nku nei o Kamehameha IV, ke Alii nui a ke Akua
i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a
no kona inuu hope alii, ua haawii aku oia ma ke **Ano Alodio** a *Kia*
i keia *(Honouliuli)* *(Ewa)*
ma ka mokupuni o *(Oahu)* penei na mokuna,

*E haamaka ana ke kiki (Honouliuli) a keia ana (Hawaii) iho
i 196 Kaula ana ke palapala aina o Pae Aina Malalo a keia ana
700 Kaula i 2,35 Kaula ana ke palapala aina o Kapakapa, Malalo
a keia ana 29 Kaula 264 Kaula ana ke palapala aina o Kalia a keia ana
malalo a keia ana 75 Kaula 160 Kaula ana ke palapala aina
o Konahele malalo a keia ana 20 Kaula o 90 Kaula a ke kiki
malalo a keia ana 65 Kaula 140 Kaula a kiki i kahi i ho-
maaka'i.
7, 41 Kaula kuuinaha o kaula*

**Palapala Sila Nui Helu 3084
Kuleana Helu 1701
Alauka
Volume 13, pages 651-652
Hopeiki & Hopenui at Poohilo, Honouliuli
8.87 chains
August 7, 1856
Kaahumanu & Kamehameha**

**Palapala Sila Nui Helu 3085
Kuleana Helu 5670 B
Kaohai
Volume 13, pages 653-654
Loi at Lopanui, Ili of Polapola, Honouliuli
6 78/100 chains
August 7, 1856
Kaahumanu & Kamehameha**

**Palapala Sila Nui Helu 3086
Kuleana Helu 848
Kapule
Volume 13, pages 655-656
Mooaina of Kumuhau at Poohilo, Honouliuli
2 acres, 8.02 chains
August 7, 1856
Kaahumanu & Kamehameha**

27th O'Connell ma ka Pūkele Kūmāhāna i kahi o ka lākou 1866
 27th O'Connell ma ka Pūkele Kūmāhāna i kahi o ka lākou 1866
 1866 ma ka Pūkele Kūmāhāna i kahi o ka lākou 1866
 1866 ma ka Pūkele Kūmāhāna i kahi o ka lākou 1866
 kahi i kōmāhāna. Ite 27th O'Connell i kahi o ka lākou

Afānānā Ite Pūkele Kūmāhāna
 E kōmāhāna ma ka Pūkele Kūmāhāna i kahi o ka lākou 1866
 27th O'Connell ma ka Pūkele Kūmāhāna i kahi o ka lākou 1866
 1866 ma ka Pūkele Kūmāhāna i kahi o ka lākou 1866
 ma ka Pūkele Kūmāhāna i kahi o ka lākou 1866
 a kahi i kōmāhāna Ite 27th O'Connell i kahi o ka lākou



Māhoko o Kūmāhāna apana i kahi o ka lākou 1866 Eka
 a oi iki aku, a emi iki mai paha. Ite koe nāo i ke aupuni nā mine mīnerela a me nā metela a pau.
 No Kūmāhāna
 ua nānā i kahi o ka lākou ma ke ANO ALODIO a no kōna mau hoolina, a me kōna waihana; ua pili nāo
 ka nūhānā a ka Pōe Apanolelo e kau like ai ma nā aina alodio i kela mānawa i kela mānawa.

A i mea e ike ai, ua kau wāu i kō'u inoa, a me ka Sila Nui o ke
 Hawai Pae Aina ma Honolulu i kahi o ka lākou
 o August - 1866.

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**Palapala Sila Nui Helu 3087
Kuleana Helu 1598
Kaekuna
Volume 13, pages 657-658
Pahale at Kapapahu; & Loi parcels at Loloulu, Honouliuli
1 acre, 1.20 chains
August 7, 1856
Kaahumanu & Kamehameha**

**Palapala Sila Nui Helu 3088
Kuleana Helu 5654
Kuhiana
Volume 13, pages 659-660
Kapaeokiha, Honouliuli
6.06 chains
August 6, 1856
Kaahumanu & Kamehameha**

**Palapala Sila Nui Helu 3089
Kuleana Helu 864
Laamaikahiki
Volume 13, pages 661-662
Honouliuli
1 acre, 4 72/100 chains
August 7, 1856
Kaahumanu & Kamehameha**

Palapala Sila Nui Helu 3090
Kuleana Helu 947
Kaopala
Volume 13, pages 663-664
Mooaina of Kumupali; Mooaina of Ohikiili; & Pahale at Kumupali, Honouliuli
5.76 acres
August 7th, 1856
Kaahumanu & Kamehameha

HELU *Ke 70*
PALAPALA SILA NUI.

A KE ALII MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, ua hooholo ma Luna Hoona i na kumu kuleana aina i ka olelo, ho kuleana oiaio ko
Siiofala *Siiofala*
 ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaha, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ko Alii nui a ko Akua
 i kona lokomatani i hoonoho ai maluna o ko Hawai' Pae Aina, i na kanaka a pau, i keia la nona iho, a
 no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Siiofala*
 i kela *Siiofala* wahi a pau loa ma *Siiofala* *Siiofala*
 ma ka moku-puni o *Siiofala* penei na inokuna,

*Ap. 1. Meo aima Kamehameha, E haamaitia ana ke kahi Kamehameha a e holo ana
 Kamehameha 18° 15' Nani 150 fautau ma ke kahi Kamehameha 18° 15' Nani 150 fautau ma ke
 Kamehameha 18° 15' Nani 150 fautau a Kamehameha 18° 15' Nani 150 fautau ma ke Kamehameha
 Kamehameha 18° 15' Nani 150 fautau ma ke Kamehameha, Kamehameha 18° 15' Nani 150 fautau
 ma ke Kamehameha a Kamehameha 18° 15' Nani 150 fautau a kahi i kahi i haamaitia i
 -1.50 Oka*

*Ap. 2. Meo aima Kamehameha, E haamaitia ana ke kahi Kamehameha a e holo ana
 Kamehameha 18° 15' Nani 150 fautau Kamehameha 18° 15' Nani 150 fautau, Kamehameha 18° 15' Nani 150 fautau
 ma ke Kamehameha Kamehameha 18° 15' Nani 150 fautau Kamehameha 18° 15' Nani 150 fautau ma ke Kamehameha
 Kamehameha 18° 15' Nani 150 fautau a Kamehameha 18° 15' Nani 150 fautau ma ke Kamehameha Kamehameha
 18° 15' Nani 150 fautau a Kamehameha 18° 15' Nani 150 fautau ma ke Kamehameha Kamehameha
 18° 15' Nani 150 fautau ma ke Palapala, Kamehameha 18° 15' Nani 150 fautau ma ke Kamehameha Kamehameha
 ma ke Kamehameha Kamehameha 18° 15' Nani 150 fautau
 -1.50 Oka*

*Ap. 3. Meo aima Kamehameha, E haamaitia ana ke kahi Kamehameha a e holo ana
 Kamehameha 18° 15' Nani 150 fautau ma ke Kamehameha
 Kamehameha 18° 15' Nani 150 " " Kamehameha
 Kamehameha 18° 15' Nani 150 " " Kamehameha
 Kamehameha 18° 15' Nani 150 " " a kahi i kahi i haamaitia i
 -1.50 Oka*

Palapala Sila Nui Helu 3091

Kuleana Helu 947

Kaopala

Volume 13, pages 665-666

Moo kalo at Puehuehu; Mooaina of Kapapawai; & Mooaina of Kuaia, Honouliuli

9.39 acres

August 7, 1856

Kaahumanu & Kamehameha

HELU *1891*
PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, ua hooiho na Luna Hoona i na kumu kuleana aina i ka olelo, ho kuleana oiaio ko
Kiakaala
 ma ke **Ano Alodio** iloko o kahi i oleloia malalo. (*Mubania kula 1891*)

Nolala, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ko Akua
 i koma lokoukui i hoonoho ni maluna o ko Hawai' Pae Aina, i na kanaka a pau, i keia la nona iho, a
 no koma mau hope alii, ua hanwii aku oia ma ke **Ano Alodio** ma *Kiakaala*
 i kela wahi a pau loa ma *Honouliuli* *Caro*
 ma ka mokupuni o *Cahu* penei na mokuna,

Afi 1 Meestale ma *Puhuhua*. E hoomatia ana ke kahi *Ulu*, a e holo
 ana *Hona 41°* Hele *257* fua ana ke *Honouliuli*. *Hona 51°* *Hona*
2.57 fua ana ke *Kahawai*. *Hona 29°* *Hona* *186* fua ana *Hona 29°* Hele
3.46 fua ana, *Hona 31°* *Hona* *212* fua ana ke *Honouliuli*. *Atau 56°*
Hona *500* fua ana ke *Kahawai*, *Atau 10°* Hele *290* fua ana
 ke *Hona*. *Atau 3°* *Hona* *26* fua ana, *Atau 3°* *Hona* *162* fua ana ke
Ulu, a *Atau 46°* Hele *312* fua ana ke kahi i kahi i hoomatia
Mouning *Makua*,

Afi 2 E hoomatia ana ke kahi Hele a e holo ana *Atau 57°* *Hona*
514 fua ana ke *Honouliuli*. *Atau 80°* *Hona* *581* fua ana a *Hona 11°* *Hona*
174 fua ana ke *Honouliuli*, *Atau 67°* Hele *97* fua ana ke kahi i
 kahi i hoomatia,

Afi 3 Meestale *Kapapa*, E hoomatia ana ke kahi *Atau 10°* *Hona*
Hona 10° *Hona* *292* fua ana ke *Ulu* a *Hona 28°* *Hona* *548* fua ana
Hona 5° Hele *586* fua ana ke kahi *Hona 80°* Hele *158* fua ana
Atau Hele *98* fua ana ke *Kahawai*, *Atau 25°* Hele *150* fua ana
 a *Atau 61°* *Hona* ana ke *Kahawai* i ke kahi ma *165* *Atau*

Afi 4 Meestale *Kuaia*. E hoomatia ana ke kahi *Atau 10°* a e holo
Hona 30° Hele *514* fua ana ke *Hona*. *Hona 100* fua ana ke
Honouliuli, *Hona 80°* *Hona* *168* fua ana ke *Honouliuli*. *Atau*
3° *Hona* *24* fua ana ke *Kahawai* a kahi i kahi i hoomatia

Afi 5 Meestale *Kalae*. E hoomatia ana ke kahi *Hona 10°* a e holo ana
Hona 66° Hele *154* fua ana ke *Kahawai*. *Atau 2°* Hele *201* fua ana
 Hele *Atau 50°* *Hona* *184* fua ana ke *Kahawai*. *Hona 20°*
Hona *2114* fua ana ke *Honouliuli* i ke kahi ma

**Palapala Sila Nui Helu 3092
Kuleana Helu 847
Hinaa
Volume 13, pages 667-668
Mooaina of Kalokoloa; & Kahuahale at Aihonu, Honouliuli
6.32 acres
August 7, 1856
Kaahumanu & Kamehameha**

HELU
PALAPALA SILA NUI.

A KE ALII, MAMUI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Silua (Kuleana Helu 317)
ma ke **Ano Alodio** iloko o kahi i oleloia malua.

Nolua, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ko Akua i kona lokomakni i hoonoho ai maluna o ko Hawai' Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ma *(Silua)* i kela wahi a pau loa ma *Honouliuli* (Eia) ma ka moku puni o *Oahu* penei na mokuna,

*Ap. 1. Moocima Kakaohala. E hoowalea ana ke kahi Kama, a e kahi ana
Ahu 46° Nam 297° Kaul ana ke Kamahehewa. Ahu 66° Nam 10° Kaul ana
Ahu 57° Nam 297° Kaul ana ke Kamahehewa. Ahu 163° Heh 120° Kaul
Ahu 28° Nam 125° Kaul. Ahu 60° Nam 97° Kaul. Ahu 107° Heh 20° Kaul
Ahu 125° Nam 150° Kaul. Ahu 52° Nam 100° Kaul ana ke Kaula. Ahu 217°
Nam 330° Kaul ana ke Kamahehewa. Ahu 201° Heh 210° Kaul ana ke
Kamahehewa. Ahu 27° Heh 180° Kaul, a Kama 7° Nam 125° Kaul ana ke Kamahehewa
Kama 77° Heh 226° Kaul. Kama 27° Nam 125° Kaul ana ke Kaula. Kama 125°
Heh 167° Kaul. Ahu 43° Heh 215° Kaul ana ke Kaula. Kama 100° Heh 125°
Kaul ana ke Kamahehewa. Kama 43° Nam 207° Kaul a Kama 77° Heh 212° Kaul
Kama 44° Nam 215° Kaul. Kama 17° Heh 218° Kaul. Kama 27° Nam 298°
Kaul ana ke Kamahehewa kahi i kahi i kamahehewa
297° Oahu*

*Ap. 2. Kakaohala, Aihana. E hoowalea ana ke kahi Kaitiama: kahi Ahu
35° Nam 204° Kaul ana ke Kamahehewa. Ahu 116° Nam 126° Kaul ana
Kamahehewa. Kama 27° Heh 218° Kaul ana ke Kaitiama. Ahu 110° Heh
120° Kaul ana ke Kamahehewa a kahi i kahi i kamahehewa.
0.25 Oahu*

**Palapala Sila Nui Helu 3287
Kuleana Helu 1720
Hilinae
Volume 14, pages 367-368
Honouliuli
9.27 chains
November 12, 1856
Kaahumanu & Kamehameha**

367
377.58

HELU 3257

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
Keleinae Kuleana Heleu 1720
ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ke Akua
i kona lokomaikai i hoonoho ai maluna o ko Hawai' Pae Aina, i na kanaka a pau, i keia la nona iho, a
no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Keleinae*
i kaha wahi a pau loa ma *Honouliuli Ewa*
ma ka mokupuni o *Oahu* penei na mokuna,

E hoomaka ma ke kahi *At* i hulu ana *Heleu*
18 1/2 *Heleu* i 134 *Heleu* ma ka palena aima o *Hikala*
malaila *Heleu* 53 *Heleu* 4.24 *Heleu* ma ka palena aima
o *Hikala*, Alaila *At* 41 *Heleu* 0.46 *Heleu* a ke kahi *Heleu*
69 1/2 *Heleu* 160 *Heleu* a ke kahi. Alaila *At* 32 *Heleu* 0.73 *Heleu*
a ke kahi. Alaila *At* 58 *Heleu* 6.20 *Heleu* i kahi ma
----- 7.81 *Heleu* -----

Ahana II E hoomaka ma ke kahi *At* i hulu ana
Heleu 63 *Heleu* 1.10 *Heleu* ma ka palena kaha *Wale*
o *Upani*, Alaila *Heleu* 32 *Heleu* 1.50 *Heleu* ma ka pa
aima, Alaila *Heleu* 61 1/2 *Heleu* ma ka palena kaha
ahale o *Liamaikahiki*. Alaila *At* 33 *Heleu* 1.30
Heleu Alaila i holo i kahi i hoomaka ma
----- 1.46 *Heleu* -----

**Palapala Sila Nui Helu 3384
Kuleana Helu 763
Keliiaa
Volume 14, pages 561-562
Honouliuli
6 acres, 0.19 chains
November 12, 1856**

HELU 2.2.82

PALAPALA SILA NUI.

A-KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, ua hoooho na Luna Hoona i na kumu kuleana sina i ka olelo, he kuleana oiaio ko
Keliiaa *Kuleana helu 763*
ma ke **Ano Aloidio** iloko o kahi i oleloia malale.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ko Alii nui a ko Akua
i kona lokomakahi i hoonoho ai maluna o ko Hawaii' Pae Aina, i na kanaka a pau, i keia la nona iho, a
no kona mau hopo alii, ua haawii aku oia ma ke **Ano Aloidio** ia *Keliiaa*
i kela *Oahu* wahi a pau loa ma *Honouliuli* Eua
ma ka mokupuni o *Oahu* penei na mokuna,

- E hoomaka ma ke kahi hoona a e holo ana
Ak 72 No 1. " ka palena o *Honohiki* "
- " 25 No 2. " a ke kahi " "
- No 48 " 2.82 " ma ka pa aina " "
- " 27 No 1.10 " a hiki i kahi i hoomakai " "
- Ap ana II E hoomaka ma ke kahi hoona a e holo
Ak 19 No 0.85 dh ma ka palena o *Poopo* " "
- " 73 No 1.48 " *Honohiki* " "
- No 9 " 0.72 " *Opiopio* " "
- " 66 No 1.50 " a hiki i kahi i hoomakai
1.19 dh
- Ap ana III E hoomaka ma ke kahi hoona a e holo
Ak 5 No 3.70 dh ma ka palena o *Maope* " "
- " 61 No 1.18 " " " "
- No 68 " 3.68 " a ke kahi " "
- " 15 " 6.24 " ma ka palena pa aina " "
- " 15 No 4.70 " " " "
- Ak 71 " 3.10 " " *Kikala* "
- " 11 1.20 " " *Kalama* "
- " 4.36 " *Holiman* "
- " 21 No 0.88 " a hiki i kahi i hoomakai
5 Eka 5.34 dh

**Palapala Sila Nui Helu 3386
Kuleana Helu 898
Kaneaola
Volume 14, pages 565-566
Honouliuli
1 acre, 5.78
November 12, 1856**

HELU 2382
PALAPALA SILA NUI.

A KE ALII, MANULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, ua hoooho na Luna Hoona i na kumu kuleana ninn i ka olelo, ho kuleana oiaio ko

Kameaola *Keluaana Helu 898*
ma ke **Ano Aiodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku uci o Kamehameha IV, ke Alii nui a ko Akua i kona lokomaikai i hoonoho ai maluna o ko Hawai' Pae Aina, i na kaa'ka a pau, i keia la nona iho, a no kona mau hope alii, ua haawii aku oia ma ke **Ano Aiodio** ia *Kameaola* i koha wahi a pau loa ma *Honouliuli* Ewa ma ka mokupuni o *Oahu* penei na inokuna,

E hoomaka ma ke kiki Kouu o kule ana Ak-448 Ak ma ka palena Aina o *Keluaa Alaila Kouu 87.6i 112 Ak* ma ka palena Aina o *Kameaheua Alaila Kouu 368 Ak* ma ka palena Aina o *Kalaulii Alaila Kouu 73. Kouu 116 Ak* ma ka palena Aina o *Mopai a i kahi maua*

Apana II E hoomaka ma ke kiki Kouu o kule ana Kouu 116 Ak ma ka palena Aina o *Laamaitahiki Alaila Kouu 290 Ak* a ke kiki Alaila Ak 7^o Kouu 146 Ak ma ka palena Aina o *Kaopala Alaila Ak 81 Kouu 210 kaul* ma ka palena Aina o *Kaopala* a hiki i kahi i hoomaka mai ai

Apana III E hoomaka ma ke kiki Kouu o kule ana Kouu 130 Ak ma ka palena Aina o *Kalaulii Alaila Kouu 142 Ak* ma ka palena o *Laaulii* a ke kiki Alaila Ak 34^o Kouu 130 Ak ma ka palena Aina o *Laamaitahiki* a ke kiki Alaila Ak 61 Kouu 550 Ak ma ka palena o *Honohiki* a hiki i kahi i hoomaka ai

**Palapala Sila Nui Helu 3415
Kuleana Helu 834
Oni
Volume 14, pages 623-624
Honouliuli
5 acres, 7.63 chains
November 12, 1856**

HELU 3415

PALAPALA SILA NUI.

A KE ALII, MANULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, ua hooholo na Luna Hoona i na kumu kuleana nina i ka olelo, he kuleana eia ke

O i *Kuleana Hele 334*
ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolohia, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ko Alii nui a ke Akua i kona lokomakahi i hoonoho ni maluna o ko Hawai' Pao Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *O i*

i kela *Q* wahi a pau loa ma *Honouliuli, Ewa* ma ka mokupuni o *Q* peni na mokuna, O hoomaka ma ke

kiki kiki ma kahi o *pili* ma me ke *Halaihuawa Oe*
helo *Heem* 12 *Hom* 274 *Kaul* ma ka *palena* *Aina o Halaihuawa*
Alaila *Heem* 85 *Hom* 16 *th* ma ka *palena* *Kahawai*
Alaila *Heem* 33 1/2 *Hom* 124 *th* ma ka *palena* *Aina o*
Hekiaha Alaila *th* 87 *Hom* 157 *th* ma ka *palena* *Aina o*
Hekiaha Alaila *th* 7 1/2 *Hom* 525 *th* ma ka *palena* *Aina o*
Hekiaha Alaila *th* 4 *kiki* 090 *th* ma ka *palena* *Aina o*
Alaila *th* 72 *kiki* 134 *th* ma ka *palena* *Aina o*
Porpo Alaila *Heem* 86 *kiki* 122 *th* ma ka *palena* *Aina o*
Alaila *Heem* 76 *kiki* 074 *th* ma *Porpo Alaila* *th* 58 *kiki*
132 *th* ma ka *Porpo Alaila* *Heem* 83 *kiki* 154 *th* ma
Porpo *Alaila* *th* 4 1/2 *kiki* 360 *th* ma ka *Alaila*
th 232 *kiki* 054 *th* ma ka *muwai Alaila* *th* 73 *kiki*
120 *th* *th* 43 *kiki* 337 *th* ma *Honouliuli* *Heem* 44
146 *th* ma ka *Honouliuli* *Heem* 35 *Hom* 236 *th* ma ka
Honouliuli *Heem* 13 *Hom* 127 *th* *Heem* 22 *Hom* 245 *th*
ma ka *Halaihuawa* a *kiki* i *kahi* *muai* --- 359 *th*

Ap II O hoomaka ma ke *kiki kiki* a *helo* *Heem*
76 *Hom* 267 *th* ma ka *palena* *Alaila* *Honouliuli* *th* 42 *Hom*
134 *th* ma ka *palena* *Aina o Hinaa* *th* 4 *kiki*
410 *th* ma ka *palena* o *Kapaali* *Heem* 30 *kiki*
330 *th* ma ka *palena* *pili* i *kahi* *muai* --- 755 *th*

Ap 3 O hoomaka ma ke *kiki kiki* a *helo* *th* 9
Hom 145 *th* ma ka *palena* a ke *kiki* *Alaila*
th 47 *Hom* 140 *th* ma ka *palena* a ke *kiki* *Alaila*
Heem 53 1/2 *Hom* 157 *th* ma *palena* a ke *kiki* *Alaila*
Heem 67 *kiki* 246 *th* ma ka *palena* a *kiki* i
kahi i *hoomaka* --- 256 *th*

Ape 4. E hounaka ma ke kiki 300 i kolu, 600
37 1/2 kē ma ka palena o ka palena o ka
3 1/2 kē ma ka palena o ka palena o ka
Alaila ak 31 1/2 kē ma ka palena o ka palena
Alaila ak 30 kē ma ka palena o ka palena
a hiki i kolu i hounaka 090 kē

Ape 5. E hounaka ma ke kiki Ak i kolu 300
40 kē ma ka palena o ka palena Alaila
Ak 30 kē ma ka palena o ka palena
Alaila ak 27 kē ma ka palena o ka palena
Alaila ak 27 kē ma ka palena o ka palena
o ka palena Alaila ak 25 kē ma ka
palena o ka palena Alaila ak 24 kē
345 kē ma ke hounaka a hiki i kolu ma
762 kē

Maloko o nua mon apana 5 Eka ma 763 kē Eka
a oi iki aku, a emi iki mai paha. Ua koe nō i ke aupuni na mine minerela a me na metela a pau.
No. *Alaila*
ua aina la i haawia ma ke ANO ALODIO a no kona mau hoolina, a me kona waihana; ua pili nō
ka nūhau a ka Poe Ahaolelo o kau like ai ma na aina alodio i kela manawa i keia manawa.
A i mea o ikeā ai, ua hāu wau i ko'u inoa, a me ka Sila Nui o ke
Hawai'i Pae Aina ma Honolulu i kela la 12
o Novemapa 1855.

**Palapala Sila Nui Helu 3518
Kuleana Helu 1570
Kekua 1
Volume 15, pages 293-294
Honouliuli
1 acre, 7.24 chains
February 2, 1857
Kaahumanu & Kamehameha**

HELU 3518

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

No ka mea, ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Kekua *Kuleana Helu 157°*

ma ke ase ~~Kuleana Nui~~ malalo o ke Ano Alodio iloko o kahi i oleloia malalo, a no ka mea

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ko Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho a no kona mau hope Alii ua hoolilo, a ua haawi aku oia ma ke **Ano Alodio** ia *Kekua*

i kela wahi a pau loa ma *Honouliuli: Ewa*
ma ka mokupuui o *Oahu*; penei na mokuna,

E hoomaka ma ke kahi *Kiki* a holo *Ho 57* *Ho 150* *kk*
ma ka palena *Li* o *Kaakuna Alaia* *Ho 432* *Ho 36*
354 *kk* ma ka palena *Aina* o *Kaakuna Alaia* *Ho 57*
Ho 270 *kk* ma ke *Honohiki Alaia* *Ho 110* *Ho 115* *kk*
ma ka palena *Li* o *Kaakuna Alaia* *Ho 173* *kk* ma
ka palena *Hula* o *Honohiki Alaia* *Ho 9* *Ho 250* *kk*
ma ka *pa Aina Alaia* *Ho 29* *Ho 306* *kk* ma ka *pa*
Aina Alaia *Ho 38* *Ho 265* *kk* ma ka *pa* *kala*
o *Kaakuna* a *mai laila* i *kahi* i *hoomaka* ai
11 *Ho 27* *kk*

E hoomaka ma ke kahi *ak* a holo *Ho 56* *Ho 200* *kk*
ma ka palena *Aina* o *Manale Alaia* *Ho 44* *Ho*
132 *kk* ma ka palena *Aina* o *Kauhailapa Alaia*
Ho 51 *Ho 150* *kk* ma ka palena *Ho 26* *Ho*
146 *kk* ma palena o *Kauhailapa* i ke kahi *anna*
2 *Ho* *kk*

E hoomaka ma ke kahi *Ho* *at* a holo *Ho 80* *Ho 205* *kk*
ma ka palena *Aina* o *Kekiaha Alaia* *Ho 50* *Ho 229* *kk*
a ke kahi *Alaia* *Ho 58* *Ho 240* *kk* ma ka palena
Aina o *Kekiaha Alaia* *Ho 26* *Ho 241* *kk* a ke kahi *Alaia*
Ho 57 *Ho 188* *kk* ma ka palena o *Maianu Alaia* *Ho 41* *Ho*
282 *kk* ma ka palena o *Kepu Alaia* *Ho 60* *Ho 250*
kk ma ka palena *Aina* o *Kekiaha Alaia* *Ho 39*
kk a *mai laila* holo a *kahi* i *kahi* i *hoomaka* ai
215 *kk*

**Palapala Sila Nui Helu 3548
Kuleana Helu 1670
Moano
Volume 15, pages 411-412
Honouliuli
1 acre, 5.20 chains
February 2, 1857
Kaahumanu & Kamehameha**

0167

HELU 3548

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

No ka mea, ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Moano

Kuleana Helu 1870

ma ke ano ~~Kuleana Nui~~ malalo o ke Ano Alodio iloko o kahi i oleloia malalo, a no ka mea

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ko Alii nui a ke Akua i kona lokomaikai i ~~hooho~~ ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho a no kona mau hope Alii ua hoolilo, a ua haawi aku oia ma ke **Ano Alodio** ia

Moano

i kela wahi a pau loa ma *Honouliuli Ewa*
ma ka mukupuni o *Dahu*; penei na mokuna,

*Ap.1 Moana. Kauhikuadua ili o Lofoulu
E hormata ma ke kiki Kou Ak a holo ke 72 Kou
200 dh ma ka palena aina o Kekuia Alaia Ak 87 ki
482 dh ma ka palena o Honohiki Alaia Ak 114 dh
ma ka palena aina o Kaopala Alaia Ak 75.5 ds
170 dh ma ka palena hoke Alaia Kou 27 Kou 170
dh ma ka palena hoke Alaia Kou 180 dh a ke kiki
Alaia Ak 100 dh a ke kiki Alaia Kou 150 dh ma
ka palena hoke a hiki i kahi i hormata ai
5.55 dh*

*Ap.2 Kahuahale ma Makii ili o Kaauadua
E hormata ma ke kiki Kou a e holo Ak 13 Kou 160
dh a ke kiki Alaia Kou 72 Kou 218 dh ma Kahuahai
Alaia Kou 13 Kou 126 dh ma ka palena aina o
Kahuahala Alaia Ak 84 Kou 224 dh ma ka palena
aina o Kahuahala a hiki i kahi i hormatai
9 dh*

*Ap.3 Moana Pukuehu ili o Kaauadua
E hormata ma ke kiki Kou Ak a holo Kou 6 Kou
188 dh ma ka palena aina o Kekuia Alaia Kou
44 Kou 140 dh ma ka palena aina o Kekuia Alaia
Kou 44 Kou 160 dh ma ka palena aina o Ka-
opala Alaia Ak 38 ki 110 dh ma Kou Kahuahai
Alaia ke 7 Kou 130 dh i kahi i hormata mai ai
8.50 dh*

**Palapala Sila Nui Helu 3635
Kuleana Helu 886
Kahalewai
Volume 16, pages 29-30
Mooaina and Loi at Pi, in the Ili of Kamoku, Honouliuli
1 acre, 4.96 chains
February 25, 1857
Kaahumanu & Kamehameha**

**Palapala Sila Nui Helu 3636
Kuleana Helu 1666 B
Kuahilo
Volume 16, pages 31-32
Mooaina of Kalaipuawa, in the Ili of Poohilo, Honouliuli
1 acre, 8 19/100 chains
February 25, 1857
Kaahumanu & Kamehameha**

HELU 366

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
Kiwi *Kuleana Olohe 555^B*
ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV. ke Alii nui a ke Akua
i kona lokomaikai i hoono ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona ilio,
a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Ku a hila*

i kela *Oahu* wahi a pau loa ma *Honouliuli* eua
ma ka mokupuni o *Oahu* penei na mokuna,

*Morgania Kalaniana'olaha ili o Pehi
E hooia ka ma ke hiki kuu a e hooia 55
218 1/2 ak ma ka palena kuu Alaila 1800 1/2 ak
114 ak a ke hiki Alaila 1800 1/2 ak ma ka
palena kuu a hooia a ke hiki Alaila 1800
95 3/4 ak a ke hiki Alaila 1800 1/2 ak
ke hiki Alaila 1800 1/2 ak ma ka palena
kua a hooia Alaila 1800 1/2 ak ma ka
palena kuu a hooia Alaila 1800 1/2 ak
ma ka palena kuu Alaila 1800 1/2 ak
ma ka palena kuu a hooia Alaila 1800
1800 1/2 ak ma ka palena kuu a hooia
Alaila 1800 1/2 ak ma ka palena
Alaila o Oia a hiki kuu i kuu a hooia
1800 1/2 ak*

**Palapala Sila Nui Helu 3717
Kuleana Helu 906
Kanohe no Aberahama
Volume 16, pages 193-194
Mooaina, Loi and Pahale at Kumuhahane, Honouliuli
1 acre, 8 41/100 chains
Mei 21, 1857
Kaahumanu & Kamehameha**

HELU 2717
PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua booholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Maheke mo Ueberkahana *Makana Makana 705*
ma ke **ANO ALODIO** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Karnebaraha IV. ke Alii nui a ke Akua
i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona ilio,
a no kona mau hope alii, ua baawii aku oia ma ke **ANO ALODIO** ia *Maheke mo Ueberkahana*
i kela wahi a pau loa ma *Honouliuli* iwa
ma ka moku-puni o *Oahu* penei na mokuna,

*1. Ke moe-aina, Kumu Kahana, Ap 16 Lani me Pahala
E Komaka ma ke kahi Kom 44 Nono 14 Lani ma
Ka Palena Kaei Alaia Ak 43 Nono 18 Lani ma ka
Palena o Kailitahi Kom 12 Nono 97 Lani ma ka palena
o Kailitahi Ak 19 Nono 292 Lani ma ka palena o Kailitahi
Alaia Ak 10 Lani, o ka kahi Kom 35 Nono 227 Lani ma ka
palena ma ka palena o Kanae Aina Ak 43 Nono
190 Lani a ke kahi Kom 53 Nono 131 Lani ma ka palena
Aina o Manua Kom 35 Nono 252 Lani ma ka palena
Aina o Manua Kom 31 Nono 30 Lani a ke kahi Kom 40
Nono 154 Lani a hiki i kahi i Komaka ma*

*2. Manua E Komaka ma ke kahi Kom 44 Nono
Kom 60 Nono 135 Lani ma Kahaui Alaia Ak 35
Nono 355 Lani ma ka palena Aina o Manua
Alaia Ak 58 Nono 132 Lani ma ka palena Kaei
Alaia Kom 40 Nono 50 Lani ma ka palena Aina
o Kailitahi a hiki i kahi i Komaka ma*

Palapala Sila Nui Helu 3718
Kuleana Helu 828
Kawahaea
Volume 16, pages 195-196
Pahale on the Kula of Poopoo, Ili of Poohilo, Honouliuli
2.55 chains
May 21, 1857
Kaahumanu & Kamehameha

HELU 2728

PALAPALA SILA NUI.

A KE ALII, MANULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MHA, Ua hooholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
Kauahala *Kuleana Oiaio 128*
ma ke **ANO AIODIO** iloko o kahi i oleloa malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ke Akua
i kona lokomaikai i hoonoho ai maluna o ke Hawaii Pae Aina, i na kanaka a pau, i keia, la nona ilio,
a no kona mau hope alii, ua haawii aku oia ma ke **ANO AIODIO** ia *Kauahala*
i kela *Oahu* wahi a pau loa ma *Honouliuli Ewa*
ma ka mokupuni o *Oahu* pepei na mokuna,

*Pahale ma ke kula o Porpoia i Porohi
E hoomaha ma ke tiki Mith a o kolo ak 15 Akom
170 Ak a ke tiki Alaila Mem 7 Akom 157 Ak a
ke tiki Alaila Mem 15 Mith 170 Ak a ke tiki
Alaila ak 7 Mith 150 Ak i kahi i hoomaha ai
233 Ak*

**Palapala Sila Nui Helu 3803
Kuleana Helu 760
Kuhemu
Volume 16, pages 365-266
Mooaina of Naopala, Ili of Niukee; & Kahuahale on Kula of Kamaipipipi,
Honouliuli
1 acre, 7.46 chains
September 16, 1857
Kaahumanu & Kamehameha**

HELU 3.1.1

PALAPALA SILA NUI.

A KE ALII, NAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua boghoho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko *Kuehana Kala 160* ma ke *Kuehana* *Alodlo* iloko o kahi i oleloia malalo.

Notaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ke Akua i kona lokomaikai i hoonoho ni maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii, ua haawii aku oia ma ke *Alodlo* ia *Kuehana*

i kela *Oahu* wahi a pau loa ma *Honouliuli Ewa* ma ka mokupuni o *Oahu* penei na mokuna,

*He Moana Nui Palala i Niue
o Hoona ma ke Kahi Nui a Holu ak 33 Nih
115 Nih ma ka palena, ko Konehiki Alaila ak 35 Nih
293 Nih ma ko Konehiki Alaila ak 17 Nih 473 Nih
ma ko Konehiki Alaila ak 45 Nih 131 Nih a ke Kahi
Alaila ak 48 1/2 Nih 127 Nih ma ka palena Aina.
Kuehana Alaila Nui 61 Nih 2, 18 Nih ma ka palena
Aina o Makumakua Alaila Nui 13 Nih 3, 18 Nih
ma ka palena Aina o Kapua Alaila ak 77 1/2 Nih
140 Nih a ke Kahi Alaila Nui 18 Nih 3, 46 Nih ma ka
palena Aina o Kaula Alaila Nui 55 Nih 20 Nih
ma ko Kaula Alaila palena Alaila Nui 62 Nih 15 Nih
a hiki koni i kahi i Hoona ai
10ka 548 Nih*

*2. He Kahuakala ma Kulu, Kamaipipiti
o Hoona ma ke Kahi Nui a Holu Nui 50 Nih 170
Nih ma ka palena Alaila Alaila ak 42 Nih 2, 80 Nih
ma ka palena o Luana Alaila ak 54 Nih 170 Nih
a ke Kahi Alaila Nui 42 Nih 2, 80 Nih a hiki koni
i kahi i Hoona ai
198 Nih*

**Palapala Sila Nui Helu 3856
Kuleana Helu 754
Kaunahi
Volume 16, pages 471-472
An Auwai and Pahale at Kauwahine, Ili of Niukee;
& Loi in the Moo of Kahoopauli, at Niukee, Honouliuli
9.79 chains
December 7, 1857
Kaahumanu & Kamehameha**

HELU 28.8.6

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA HHA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
Kaunahi *Kuleana Hele 757*
ma ke **AHO ALODIO** iloko o kahi i oleloia malalo.

Notaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ke Akua
i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka o puu, i keia la nona iho,
a no kona mau hope alii, ua haawii aku oia ma ke **AHO ALODIO** ia *Kaunahi*
i kela wahi a puu loa ma *Honouliuli Ewa*
ma ka mokupuni o *Oahu* penei na mokuna,

*Ap 1. He auwai me Puhale ma Kawahine i ka Piiuker
E hoowaka ma ke kahi heem a holo ak 82 km 221 th
ma ka palena o Puhale Alaila ak 72 km 318 th ma ka
palena o Puhale Alaila ak 55 km 24 th ma ka palena
Kole Alaila ak 57 1/2 ak 27 th e holo papa i ka wai kahi
heem 6 1/2 ak 150 th ma ka palena Aina o Pakaia Alaila
heem 76 1/2 ak 37 th a hiki i ke Kahuahala Alaila ak 26
ak 132 th ma ka palena Aina o Pakaia a ka pa
Aina ma ke kahi Alaila heem 38 ak 121 th ma ka
palena pa Aina Alaila heem 47 km 94 th ma ka
palena pa Aina a hiki i ka auwai kahi i hoowaka
4.50 th*

*Ap 2. Iloko o ka mo Kahuahala, Piiuker
E hoowaka ma ke kahi heem a holo ak 185 th ma ka
palena o Puhale Alaila heem 9 km 346 th ma ka
palena Aina o Kawahine Alaila heem 77 ak
114 th ma ka palena no Kahuahala Alaila ak 12 ak
140 th ma ka palena Aina o Piiuker a hiki heem
i kahi i hoowaka
528 th*

Palapala Sila Nui Helu 3857

Kuleana Helu 1565

Kaalauahi

Volume 16, pages 473-474

Mooaina of Kalokoeli, Ili of Niukee; & Kahuahale at Kapapahu, Honouliuli

1 acre, 8.98 chains

December 7, 1857

Kaahumanu & Kamehameha

HELU 3867
PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoholo na Lupa Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
Kaalaenahi *Kulana helu 1885*
ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ke Akua
i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona ihu,
a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Kaalaenahi*
i kela wahi a pau loa ma *Honouliuli Ewa*
ma ka mokupuni o *Oahu* penei na mokuna,

*Ap. 1. Ke Moa Aina Kalokoele ili, a hooke
E hoomaka ma ke kiki Moa a holo ak 13.50
5.40 ak, ma ka palena o Kuumoaka Alaia ak.
77.50 ak 9.00 ak ma ka palena o Kihola Alaia Moa
18.50 ak 3.26 ak ma ka palena o ka Aina no Kuumoaka
Moa 35.50 ak 2.00 ak ma ka palena Aina o Kuumoaka
Alaia Moa 6.50 ak 15.00 ak a ke kiki Alaia Moa
8.50 ak 9.00 ak ma ka loko Kalokoele Alaia ak 79.00
2.13 ak ma ka palena Aina o Kahaakubili Alaia ak
61.00 ak 15.00 ak a ke kiki ak 76.00 ak 2.20 ak ma ka palena
Aina o Kama a hiki i kahi i hoomaka ai
18 ka me 6.40 ak*

*Ap. 2. Ke Kahaakubili ma Kapaepae
E hoomaka ma ke kiki Moa a holo ak 38.50 Moa
16.00 ak ma ka palena Kula o Kahaakubili Alaia ak 52
5.00 ak 16.00 ak ma ka palena Kula o Kahaakubili Alaia
Moa 38.50 ak 16.00 ak ma ka palena Kahaakubili Alaia
Moa 52.00 Moa ma Kahaakubili i hoomaka ai
18 ka me 8.98 ak*

**Palapala Sila Nui Helu 4157
Kuleana Helu 845
Kukahiko
Volume 17, pages 347-348
Mooaina of Halawa, Ili of Niukee, Honouliuli
1 acre, 8.18 chains
August 23, 1858
Kaahumanu & Kamehameha**

HELU 1815/

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hooholo na Luna Hoona i na kumu kuleana aia i ka olelo, he kuleana oiaio ko *Kuhakiko* (Huluana Helu 845)

ma ke **Ano Alodio** iloko o ka *olelo maala.*

Notaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV. ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluma o ko Hawaii Pae Aioa, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Kuhakiko* i kela *mau wahi a pau loa ma Honolulu Ewa* ma ka mokupuni o *Bahui* penei na mokuna,

Moraine - Palawa Ni o Pihaka.

*E hoomaka ma ke kahi Kom. Nk. o hulu ana Helu 8 1/2 Nk.
2.18 Kaul. ma ka Palena Kula o Honolulu - Malaila aka Kom. 2 1/2 Nk.
2.84 Kaul. ma ka palena aia o Waikoloa - Malaila aka Helu 88
Kom. o. 40 Kaul. ma ka Palena aia o Kamaala - Malaila aka Helu
6 1/2 Kom. 4.34 Kaul. ma ka palena aia o ka Maala - Malaila aka
Helu 77 Kom. 1.028 Kaul. ma ka Palena o ke Honolulu - Malaila
aka Aka 4 1/2 Nk. 4.72 Kaul. ma ka palena aia o Kamala -
Malaila Kom. o. 36 Kaul. o ke Kahi - Malaila Nk. 2 Nk. 2.99
Kaul. a hiki i kahi i hoomaka.*

He 1 Aka 2 3/4 Kaul. huinabala.

Moraine o ke Pahale.

*E hoomaka ma ke kahi Kom. o hulu ana Aka 17 1/2 Nk.
2.74 Kaul. ma ka palena o ke Kamaala pahale - Malaila aka Helu
56 1/2 Nk. 2.86 Kaul. ma ka palena Kula o Honolulu - aka Helu 15 Kom.
Kom. 1.50 Kaul. ma ka palena o ke ke Honolulu - Aka 80 1/2 Kom. 2.78
Kaul. ma ka palena o Waikoloa - a hiki i kahi i hoomaka.*

He 5. 84 Kaul. huinaba.

Palapala Sila Nui Helu 4162

Kuleana Helu 907

Luana

Volume 17, pages 321-322

Mooaina of Kaluamoo, Ili of Niukee; & Kahuahale on the Kula Kamaipipipi,

Honouliuli

1 acre, 3.72 chains

August 23, 1858

Kaahumanu & Kamehameha

HELU 11162
PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA HEA, Ua hooholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
Puana (Kuleana Hele 907)
ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke boike aku nei o Kamehameha IV, ke Alii nui a ke Akua
i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho,
a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Puana*
i kela *Maui* wahi a pau loa ma *Honouliuli Ewa*
ma ka mokupuni o *Oahu* penei na mokuna,

Apana 1. Ke Moosina) Kahuasnos Si's Kahuas
E. Koomaka (ma ke Kahi Kom. Ak. e hale ana
Ahaue 78 Hkt. 1.55 Naul. Ma ka Palena *Pali*
Kema 12 " 2.18 " " *Kahuasnos*
Kema 12 Kom. 0.40 " " *ke Kahi*
Kema 17 Hkt. 2.12 " " *ka Palena Kahuasnos*
Kema 8 1/2 Kom. 0.56 " " *ke Kahi*
Kema 8 " 5.96 " " *ka Palena Kahuas*
Kema 10 Hkt. 0.40 " " " "
Kema 14 1/2 " 1.50 " " *a kahi i ke Kahi*
Ahaue 7 1/2 Kom. 1.39 " " *ka Palena Kahuas*
Ahaue 8 Hkt. 7.05 " " *Kalokoloa*
Ahaue 7 1/2 " 0.81 " " *ke Kahi*
Ahaue 15 Kom. 4.50 " " *ka Palena aina o Maikela*
a kahi i kahi i Koomaka

Kaloko 1 Eka 0.76 Naul. huinaha

Apana 2. Kahuahale iloko o Kula o Kumuaiipipipi
E koomaka ma ke Kahi Kom. a e hale ana
Ahaue 42 Hkt. 2.80 Naul. Ma ka Palena pa o *Kaunahu*
Kema 72 " 0.70 " " *Pa aina*
Kema 42 Kom. 2.80 " " *a ke Kahi*
Ahaue 72 " 0.70 " " *a kahi i kahi*
i Koomaka

Kaloko 1.96 Naul huinaha

**Palapala Sila Nui Helu 4163
Kuleana Helu 914
Kamaala
Volume 17, pages 323-324
Mooaina of Kalokoloa, Ili of Niukee; & Pahale at Kapapahu, Honouliuli
1 acre, 1 78/100 chains
August 23, 1858
Kaahumanu & Kamehameha**

HELU. *ms.*
PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoolohoe na Luna Hoona i na kumu kuleana aiaa i ka olelo, he kuleana oiaio ko

Kamaala (Kuleana Helu 914)
ma ke **Ano Aiodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV. ke Alii nui a ke Akua
i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho,
a no kona mau hope alii, ua haawii aku oia ma ke **Ano Aiodio** ia *Kamaala*

i kela *Maui* wahi a pau loa ma *Honouliuli Eua*
ma ka mokupuni o *Oahu* penei na mokuna,

*Apana 1. He moouina Kalokoloo - Ii o Niueke -
E hoomaka (ma ke kahi Kama a e kolo ana
Kama 8° Nkt 5.13 Kaul ma ka palena ana Luana
Kama 8° Nkt 1.79 " " " Uia
Kama 8° " 4.48 " " " Kalaewa
Kama 8° Nkt 1.45 " " " Koeke
a kahi i kahi i hoomakai Maloko 7.98 Kaul Kaminaha*

*Apana 2. Pahale L Kapapapaunui
E hoomaka ana (ma ke kahi Kama. Nkt. e kolo ana
Kama 1.57 Kaul ma ka palena Pahale o Oahu
Kama 16 Nkt. 1.57 " " a ke kahi
Apana 17 1/2 " 2.47 " " Kahuahale o Kaitiaki
Kama 8° Nkt 2.28 " " Pa o Healeani
a kahi i kahi i hoomakai Maloko 2.87 Kaul Kaminaha*

*7.91
13.87
11.78 KAH*

**Palapala Sila Nui Helu 4179
Kuleana Helu 5670 C
Nakai
Volume 17, pages 355-356
Kahuahale at Kaumaka, Ili of Niukee; Mooaina in Ili of Mahuna;
& Loi at Kapaihi, in Ili of Niukee, Honouliuli
1 acre, 3 02/100 chains
September 14, 1858
Kaahumanu & Kamehameha**

HELU 1179
PALAPALA SILA NUI.

A KE ALII, MANULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aia i ka olelo, he kuleana oiaio ko e. Sakae. (Kuleana Nui 1805 A.)
ma ke **Aho Alodio** iloko o kahi i oleloia mulalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV. ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii, ua haawii aku oia ma ke **Aho Alodio** ia Sakae i kela mau wahi a pau loa ma Honolulu, Hawaii, ma ka moku o Oahu penei na mokuna,

*Apana 1 He kahuahala ma kaumaha - He o Nihoa
E hoomaka ma ke kiki Kom - e hele ana*

Akua	16	Hik.	1.70	Kaul.	ma ka palena kula o Konehiki
Kema	7 1/2	"	1.50	"	" a ke kiki
Kema	16	Nom	1.70	"	"
Akua	7 1/2	"	1.50	"	" a kiki i kahi
					i hoomatāi
					Hohe 2.55 Kaul.

*Apana 2. He mooraina ma ka Nihoa
E hoomaka ma ke kiki Hik. e hele ana 1.25 Kaul ma ka*

					palena aia Kuhewamakahala - malaila ana
Kema	6 1/2	Nom	0.76	Kaul.	" a ke kiki
Kema	5 1/2	"	0.74	"	"
Kema	6 1/2	Hik.	0.66	"	"
Kema			0.65	"	"
Kema	8 1/2	Hik.	3.66	"	ma ka palena aia o Konehiki
Kema	8 1/2	"	1.60	"	"
Akua	17 1/2	"	0.66	"	" a ke kiki
Akua	58 1/2	Nom	3.99	"	" kula o Konehiki
Akua	9	Hik.	0.84	"	" a ke kiki
Akua	7 1/2	Nom	1.54	"	" a kiki i kahi i hoomatāi
					Hohe 8.85 Kaul.

Apana 3 He Loi ma Kapaehi ahi o Nihoa - E hoomaka ma ke kiki Hik. e hele ana -

Akua	28	Nom	1.12	Kaul.	ma ka palena o Kaumaha
Kema	5 1/2	"	1.60	"	" Kooka
Kema	6 1/2	Hik.	1.20	"	" Naprihilana
Akua	6 1/2	"	1.24	"	" "Kooli" a kiki i kahi
					i hoomatāi
					Hohe 4.16 Kaul.

**Palapala Sila Nui Helu 4244
Kuleana Helu 1573
Kawahamana
Volume 17, pages 485-486
Mooaina of Kamumuku, Ili of Niukee, Honouliuli
9 81/100 chains
November 17, 1858
Kaahumanu & Kamehameha**

HELU 1844
PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hooholo na Luna Hoona i na kuni kuleana siku i ka olelo, he kuleana oiaio ko
Kaua ahomana *Kuleana Helu 1873.*
ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Notaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii mui a ke Akua
i kona lokomaikai i hoonoho ni maluna o ko Hawaii Pae Aina, i na kuuaka a pau, i keia la nona ilo,
a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Mahealani*
i kela *Keolu* wahi a pau loa ma *Honouliuli, Oahu.*
ma ka inokupuni o *Keolu* penei na mokuia,

*Honouliuli ma ka Kamehameha Ali i Nihoa, Op. N. C.
Honouliuli ma ka Kamehameha Ali i Nihoa a e holo ana Helu 8° Hon
3.04 Kaul ma ka palena aina o Luana, Mailaila ake Helu
38° Helu 0.48 Kaul ake Nihoa, Mailaila ake Helu 44° Helu
1.31 Kaul ma ka palena aina o Luana, Mailaila ake
Helu 72° Helu 1.10 Kaul ma ka palena Kaul Mailaila
ake Oahu 11° Helu 4.57 Kaul ma ka palena aina o Kaula
Mailaila ake Helu 7° Hon 1.39 Kaul ma ka palena Kaul a
Nihoa i Nihoa i honouliuli.*

He 6 7mi Kaul huinaha like

*Apana 2. Nihoa ma ka Kamehameha Ali i Nihoa a e holo ana Helu
88° Helu 1.22 Kaul ma ka palena Kaul, Mailaila ake
Oahu 16° Helu 2.32 Kaul ma ka palena aina ake Nihoa
Mailaila ake Oahu 27° Hon 1.56 Kaul ma ka palena
Kaul ake Nihoa, Mailaila ake Helu 73° Hon 1.39
Kaul ma ka palena aina o Luana, ake Nihoa i Nihoa
i honouliuli.*

He 3 7mi Kaul huinaha like

**Palapala Sila Nui Helu 4309
Kuleana Helu 758
Nihua
Volume 17, pages 615-616
Honouliuli
1 acre, 4.49 chains
January 2, 1859
Kaahumanu & Kamehameha**

HELU *1824*
PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
Aikua *Nuleasa Helu 758*
ma ke **Ano Alodio** iloko o ka lii i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ke Akua
i kona lokomaikai i hoono ho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona ilio,
a no kona mau hoep alii, ua haawii aku oia ma ke **Ano Alodio** ia *Aikua*
i kela *Qahu* wahi a pau loa ma *Honouliuli - Ewa*
ma ka mokupuni o *Qahu* penci na mokuna,

Eho maia ma ke Kipi Hlt. Hem. - alaila Kom 2.84 Naul
ma ka palena aina o Pinolua - malaila alu
Akua 5° Hlt. 5.80 Naul ma ka palena o Aobousohu
Hlt 2.58 " " Kula o Honouliuli
Hema 8° " 1.28 " " "
Hema 8° Kom 0.80 " " Koolo
Hema 6° Hlt. 1.40 " " "
" " 0.50 " " "
Hema 11 " 0.72 " Palena aina o Kamalae
Hema 7° " 0.45 " " a ke Kipi
Hema 9 1/2 Kom. 0.52 " " "
Hema 7° " 0.24 " " "
Hema 5° " 1.76 " Palena aina o Kamalae
He 1 Eka 4.49 Naul



**Palapala Sila Nui Helu 4584
Kuleana Helu 831
Kaekuna
Volume 19, pages 41-42
Mooaina of Kamaihiili, Poohilo, Honouliuli
1 acre, 6.05 chains
May 27, 1859
Kaahumanu & Kamehameha**

Palapala Sila Nui Helu 4585

Kuleana Helu 839

Kaaiawaawa

Volume 19, pages 43-44

**Moo kalo at Kalaipuawa, Ili of Poohilo; & Kahuahale at Kailikahi, Ili of Poohilo,
Honouliuli**

3 acres, 3 73/100 chains

May 27, 1859

Kaahumanu & Kamehameha



HELU 1875

43

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoohoie na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko Kuleana Helu.

ma ke Ano Alodio iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ke Akua i kona lokomakai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii, ua haawii aku oia ma ke Ano Alodio ia *Maunaloa*.

i kela wahi a pau loa ma, *Maunaloa* peae na mokuna,

ma ka moku puni o *Maunaloa* *Maunaloa* *Maunaloa*

Maunaloa

<i>Maunaloa</i>	<i>76°</i>	<i>Sika</i>	<i>2.20</i>	<i>Maunaloa</i>	<i>Maunaloa</i>
<i>Maunaloa</i>	<i>11°</i>	<i>Maunaloa</i>	<i>0.97</i>	<i>"</i>	<i>Maunaloa</i>
<i>"</i>	<i>35°</i>	<i>Sika</i>	<i>0.72</i>	<i>"</i>	<i>"</i>
<i>Maunaloa</i>	<i>77 1/2°</i>	<i>"</i>	<i>1.34</i>	<i>"</i>	<i>"</i>
<i>"</i>	<i>13°</i>	<i>"</i>	<i>1.12</i>	<i>"</i>	<i>Maunaloa</i>
<i>"</i>	<i>57°</i>	<i>Maunaloa</i>	<i>1.61</i>	<i>"</i>	<i>Maunaloa</i>
<i>"</i>	<i>18°</i>	<i>Sika</i>	<i>0.62</i>	<i>"</i>	<i>"</i>
<i>"</i>	<i>61°</i>	<i>Maunaloa</i>	<i>0.26</i>	<i>"</i>	<i>"</i>
<i>"</i>	<i>30 1/2°</i>	<i>"</i>	<i>0.38</i>	<i>"</i>	<i>"</i>
<i>"</i>	<i>61°</i>	<i>"</i>	<i>1.01</i>	<i>"</i>	<i>"</i>
<i>"</i>	<i>86°</i>	<i>"</i>	<i>1.76</i>	<i>"</i>	<i>Maunaloa</i>
<i>Maunaloa</i>	<i>10°</i>	<i>"</i>	<i>0.72</i>	<i>"</i>	<i>Maunaloa</i>
<i>"</i>	<i>36°</i>	<i>Sika</i>	<i>0.81</i>	<i>"</i>	<i>"</i>
<i>"</i>	<i>15°</i>	<i>"</i>	<i>1.51</i>	<i>"</i>	<i>"</i>

Maunaloa *Maunaloa* *Maunaloa*

Maunaloa

<i>Maunaloa</i>	<i>26°</i>	<i>Sika</i>	<i>1.50</i>	<i>Maunaloa</i>	<i>Maunaloa</i>
<i>Maunaloa</i>	<i>54°</i>	<i>"</i>	<i>2.70</i>	<i>"</i>	<i>"</i>
<i>"</i>	<i>36°</i>	<i>Maunaloa</i>	<i>1.50</i>	<i>"</i>	<i>"</i>
<i>Maunaloa</i>	<i>34°</i>	<i>"</i>	<i>2.70</i>	<i>"</i>	<i>"</i>

Maunaloa *Maunaloa* *Maunaloa*

Maunaloa

<i>Maunaloa</i>	<i>22°</i>	<i>Maunaloa</i>	<i>1.76</i>	<i>Maunaloa</i>	<i>Maunaloa</i>
<i>Maunaloa</i>	<i>2°</i>	<i>Sika</i>	<i>1.50</i>	<i>"</i>	<i>Maunaloa</i>
<i>"</i>	<i>85 1/2°</i>	<i>"</i>	<i>2.70</i>	<i>"</i>	<i>Maunaloa</i>
<i>Maunaloa</i>	<i>36 1/2°</i>	<i>"</i>	<i>0.76</i>	<i>"</i>	<i>"</i>

**Palapala Sila Nui Helu 4700
Kuleana Helu 876
Nohunohu
Volume 19, pages 273-274
Mooaina of Kahuiluna, Ili of Niukee, Honouliuli
1 acre, 0.49 chains
July 28, 1859
Kaahumanu & Kamehameha**

Palapala Sila Nui Helu 5018

Kuleana Helu 1580

Kanahuna

Volume 20, pages 25-26

Pahale on the Kula of Maui, Ili of Kaaumakua; Mooaina of Poina, Ili of

Kamilomilo;

& Mooaina of Kahui, Ili of Kamilomilo, Honouliuli

1 acre, 39/100 chains

April 28, 1862

Kaahumanu & L. Kamehameha

Palapala Sila Nui Helu 5036

Kuleana Helu 910

Nunu

Volume 20, pages 297-298

Mooaina, Ili of Kaaumakua; & Kahuahale on the Kula of Maui,

Land of Kaaumakua, Honouliuli

1 acre, 3.04 chains

June 9, 1862

Kaahumanu & L. Kamehameha



HELU *Helu*

297

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, ho kuleana oiaio ko

Hele

Kuleana Helu. *J.H.*

ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoiko aku nei o Kamehameha IV, ko Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona ilu, a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Hele*

i kela wahi a pau loa ma *Honouliuli, Ewa*
ma ka mokupuni o *Oahu* penei na mokuna,

Apana 1. Ke Moana o Hele Kamehameha

Ke Moana o Hele Kamehameha, e holo

<i>Alaka 74°</i>	<i>Hele</i>	<i>2.79</i>	<i>Kaul. ma Hele Kamehameha</i>
<i>Alaka 84½°</i>	<i>Kom</i>	<i>65</i>	<i>Hele Kamehameha</i>
<i>Alaka 77°</i>	<i>Hele</i>	<i>2.44</i>	<i>Hele Kamehameha</i>
<i>Alaka 83½°</i>	<i>Kom</i>	<i>2.90</i>	<i>Wahaike</i>
<i>Hele 78°</i>	<i>Kom</i>	<i>5.11</i>	<i>Honouliuli</i>
<i>Hele 81°</i>	<i>Hele</i>	<i>2.90</i>	<i>Hele</i>
<i>i Hele Kamehameha</i>			<i>1 Eka 1.24 Kaul.</i>

Apana 2. Hele Kamehameha o Hele Kamehameha

Ke Moana o Hele Kamehameha, e holo

<i>Alaka 25°</i>	<i>Kom</i>	<i>1.40</i>	<i>Kaul. ma Hele Kamehameha</i>
<i>Alaka 36°</i>	<i>Hele</i>	<i>1 -</i>	<i>Hele Kamehameha</i>
<i>Hele 25°</i>	<i>Hele</i>	<i>1.20</i>	<i>Hele Kamehameha</i>
<i>Hele 36°</i>	<i>Kom</i>	<i>1 -</i>	<i>Kele Kamehameha</i>
<i>i Hele Kamehameha</i>			<i>1.40 Kaul.</i>



*1.40
1.80
3.20*

Palapala Sila Nui Helu 5134

Kuleana Helu 1570 B

Pekane

Volume 20 pages 495-496

Puuone of Mokumeha; & Mooaina of Mooiki and Kuaihee, Honouliuli

4 acres 6.15 chains

September 19, 1852

Kaahumanu & L. Kamehameha



495

HELU..... 24

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoolohlo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Pekane

Kuleana Helu..... 1570^B

ma ke **Ano Alodio** itoko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ko Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a'uo kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Pekane*

i kela

wahi a pau loa ma

Maunakua Honolulu

ma ka moku puni o

Ohu

penei na mokuna,

Ap. 1 - Puuone - Mokuameha

Maunakua ma ke Ahiki Hilo. e holo

Hema 67° Kom 2.90 Naul (ma Kahakai)

Mau 29 " 5.41 " " Kula Honolulu

" 77 Hilo 4.14 " " Kahakai

Hema 15 1/2 " 4.60 " " Kahakai

Ke 1 (Ka) 7.29 Naul

Ap. 2 Eua Moaama - Mookahi ma Kuaikoo

Maunakua ma ke Ahiki Hilo. e holo

Mau 28 1/2 Kom 4.24 Naul ma Kula o (Mau)

" 8° " 5.10 " " " "

Mookahi " 3.60 " " Mookahi

Hema 12 1/2 Hilo 3.50 " " Kuluakulu Moke

Mau 76 " 1.71 " " " Aole

Hema 17 " 1.54 " " " "

" 76 Kom 1.86 " " " "

" 15 1/2 Hilo 4.61 " " Kahakai

Mau 69 " 3.60 " " Kula Honolulu

Ke 2 (Ka) 8.76 Naul

Palapala Sila Nui Helu 5141
Kuleana Helu 762
Kalama
Volume 20, pages 509-510
Mooaina of Kanuopa, Ili of Kaaumakua, Honouliuli
5 acres
January 17, 1863
Kaahumanu & L. Kamehameha



509

HELU.....5141

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hooiolo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Kuleana Helu.....762

Kalama

ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ko Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona ilio, a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia

Kalama
i kela wahi a pau loa ma *Honouliuli* iwa
ma ka mokupuni o *Oahu* penei na mokuna,

Mooina - Kaunooa - Ni Kaunooa

Honouliuli (ma ke kahi Kema - e holo)

<i>Maa</i>	<i>78 1/2</i>	<i>KiB.</i>	<i>4.20</i>	<i>haul</i>	<i>Ma ka</i>	<i>Paeina</i>
"	<i>86 1/2</i>	<i>Stom</i>	<i>8.34</i>	"	"	<i>Petane</i>
"	<i>80 1/2</i>	"	<i>2.66</i>	"	"	<i>Kiki</i>
<i>Kema</i>	<i>77</i>	"	<i>5.50</i>	"	"	<i>Honouliuli</i>
"	<i>24 1/2</i>	<i>Kik</i>	<i>4.34</i>	"	"	<i>Kiki</i>
"	<i>20</i>	"	<i>6.50</i>	"	"	<i>Honouliuli</i>
					<i>Ma S'Ena</i>	

Palapala Sila Nui Helu 5142

Kuleana Helu 753

Manuwa

Volume 20, pages 511-512

**Kahuahale on the Kula in Ili of Kamoku; & Mooaina of Mooloihi, at Kamoku,
Honouliuli**

2 acres, .39 chains

January 17, 1863

Kaahumanu & L. Kamehameha



54

HELU... 5142

PALAPALA SILA

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, ho kuleana o...

Manua

Kuleana Helu 753

ma ke Ano Alodio iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia ja nona iho, a no kona mau hoepo alii, ua hanu aku oia ma ke Ano Alodio ia

i kela wahi a pau loa ma

ma ka mokupuni o

Oahu

penei na mokuna,

Ap. 1. Kahuahala (Ma keia o ka Alii Kamehameha)

E koomaka (Ma keia o ka Alii Kamehameha)

Kama 45 kom 1.50 Kaul a ke Kahi

" 65 K.O. 2 - " " "

Ahau 45 " 1.40 " " "

" 62 kom 2 - " " "

Ke 2.90 Kaul

*1-349
120
-689
139*

Ap. 2. Morania Mooliki Kamehameha

E koomaka (Ma keia o ka Alii Kamehameha)

Kama 33 kom 3.50 Kaul (Ma keia o ka Alii Kamehameha)

Ahau 56 " 1.50 " " Kamehameha

Kama 36 K.O. 3.34 " " " Kamehameha

" 55 " 1.24 " " " Kamehameha

Ap. 3. Ma Mooliki

E koomaka ma keia o ka Alii Kamehameha

Kama 52 kom 1.95 Kaul (Ma keia o ka Alii Kamehameha)

" 42 K.O. 69 " " Kamehameha

" 38 kom 2.53 " " Kamehameha

Ahau 53 " 1.62 " " Kamehameha

" 43 K.O. 4.19 " " Kamehameha

Kama 58 " 93 " " Kamehameha

Ke 1.49 Kaul

**Palapala Sila Nui Helu 5457
Kuleana Helu 1672
Makue
Volume 21, pages 569-570
Mooaina of Kaneakiha, Honouliuli
1 acre, 6.99 chains
April 21, 1864
M. Kekuanaoa & Kamehameha R.**



HELU 5457
PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
(Makua) ma ke **Ano Alodio** iloko o kahi i oleloia malalo. Kuleana Helu 1672

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha **N.** ke Alii nui a ke Akua
 i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho,
 a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *(Makua)*
 i kela wahi a pau loa ma *(Honouliuli) (Ea)*
 ma ka inokupuni o *(Pohia)* penoi na mokuna,

Ne (Mooaine) Kamehameha

E hoomaka ma ka (Kahi) Kamehameha

<i>. Akua</i>	<i>29 1/2</i>	<i>10' 1/2</i>	<i>4.45</i>	<i>Staub</i>	<i>ma ka (Kala)</i>
"	<i>45 1/2</i>	"	<i>3.73</i>	"	"
"	<i>24</i>	<i>10'</i>	<i>54</i>	"	<i>kihi malaila aku</i>
"	<i>55</i>	<i>10'</i>	<i>3.88</i>	"	<i>ka (Kala)</i>
"	<i>41 1/2</i>	<i>10'</i>	<i>1.78</i>	"	<i>konohiki aku</i>
<i>Helma</i>	<i>52 1/2</i>	"	<i>4.05</i>	"	<i>Manua</i>
"	<i>42</i>	<i>10'</i>	<i>64</i>	"	<i>kihi malaila aku</i>
"	<i>38</i>	<i>10'</i>	<i>7.36</i>	"	<i>ka Manua</i>
"	<i>55</i>	<i>10'</i>	<i>1.38</i>	"	<i>ka (Kala)</i>
					<i>1' Ka 6.99 Staub</i>

Palapala Sila Nui Helu 5483

Kuleana Helu 911

Kauhailepa

Volume 21, pages 621-622

**Mooaina of Kamalua, Poohilo; & Loi at Kamooiki, at Hopenui, Ili of Poohilo,
Honouliuli**

1 acre, 6.34 chains

June 30, 1864

M. Kekuanaoa & Kamehameha R



HELU..... 5483

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka otelo, he kuleana oino ko Kauhailaha ma ke Ano Alodio iloko o kahi i oleloia malalo. Kuleana Helu..... 991

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha N. ko Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pao Aina, i na kanaka u pau, i keia la nona ihu, a no kona mau hopo alii, ua haawii aku oia ma ke Ano Alodio ia Kauhailaha i kela wahi a pau loa ma Honolulu i ka penoi na mokuna,

Ahana 1. Ke Moovina Kamahua - Poohele
Hoemaha (ma ke Kahi Mo. a holo)

Kama	37° N. 10.00	5.56	Haul	ma ka moe (Chule)
"	13	2.51	"	" " " "
"	19	62	"	" Kahi - mailaia aka
"	77 1/2	84	"	" to Alauka
Mau	16	2.74	"	" ka moe (Ihona)
"	45 N. 10.18	47	"	" " " "
"	30	1.18	"	" " Kahi
Kama	60	1.43	"	" " " "
Mau	35	4.02	"	" " (Ihona)
"	56 N. 10.18	2.50	"	" " (Ihona)

Ahana 2. Ke la Kamooiki ma Kopenui - Poohele
Hoemaha (ma ke Kahi Mo. a holo)

Kama	48° N. 10.18	0.72	Haul	ma ka moe (Ihona)
"	30	1.50	"	" ka moe (Ihona)
"	62	57	"	" to Alauka
Mau	70	40	"	" to Kahi
Kama	76	1.27	"	" to Alauka
Mau	42 1/2	1.19	"	" ka moe (Kopenui)
"	49	1.87	"	" Mauaola
				3.89 Haul

Palapala Sila Nui Helu 5521

Kuleana Helu 1713

Healani

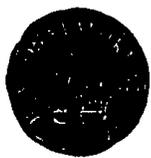
Volume 21, pages 697-698

Mooaina in the Ili of Kahuilalo; & Pahale at Kapapahu, Honouliuli

1 acre, 2.43 chains

June 6, 1865

Kamehameha R



9

Muller

HELU..... 5521

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
Kealani Kuleana Helu..... 1783
ma ko **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV. ke Alii nui a ke Akua
i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pao Aina, i na kanaka a pau, i keia la nona iho,
a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Kealani*
i kela wahi a pau loa ma *Honouliuli - Ewa*
ma ka moku-puni o *Pahu* penoi na mokuna,

Ma Kuleana

Spana 1 - Ke Mooringa Ni. Kakuilalo

E hoomaka ana i ke kipi kipi e holo

<i>Man</i>	<i>83 1/2</i>	<i>Stem</i>	<i>1.61</i>	<i>Kaul</i>	<i>ma ko Kahuahu</i>
<i>Kema</i>	<i>18</i>	<i>"</i>	<i>6.08</i>	<i>"</i>	<i>" " Aoo</i>
<i>Man</i>	<i>18 1/2</i>	<i>Kip</i>	<i>- 82</i>	<i>"</i>	<i>" Kahuawai</i>
<i>Kema</i>	<i>74</i>	<i>"</i>	<i>1.50</i>	<i>"</i>	<i>" "</i>
<i>Man</i>	<i>12</i>	<i>"</i>	<i>6 -</i>	<i>"</i>	<i>" Kipi mua</i>

Ke 1 Ewa 0.78 Kaul

Spana 2 - Ke Pahala ma ka papapuni

E hoomaka ana ma ke kipi kipi e holo

<i>Man</i>	<i>17</i>	<i>Stem</i>	<i>1.47</i>	<i>Kaul</i>	<i>ma ko Kahuahu Pa</i>
<i>Man</i>	<i>74</i>	<i>Kip</i>	<i>1.07</i>	<i>"</i>	<i>" " Kahuahu</i>
<i>Kema</i>	<i>20</i>	<i>"</i>	<i>1.50</i>	<i>"</i>	<i>" " Kahuahu Pa</i>
<i>Kema</i>	<i>76</i>	<i>Stem</i>	<i>1.14</i>	<i>"</i>	<i>" " Kahuahu Pa</i>

Ke 1.65 Kaul

**Palapala Sila Nui Helu 6261
Kuleana Helu 916
Kama
Volume 23, pages 689-690
Kalokoeli in the Ili of Loloulu; & Kahuahale at Makaii, Honouliuli
6.98 acres
February 12, 1870
Kamehameha R**

HELU 6251

PALAPALA SILA NUI

A ke Alii, mamuli o ka olelo a ka Poe Hoona Kuleana,

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
Nama Kuleana Helu *96*
ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV., ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii, ua haawi aku oia, ma ke **ANO Alodio** ia *Nama*
i kela wahi a pau loa ma *Ronohiki*
ma ka mokupuni o *Paha* penei na mokuna :

Apana 1 - Ma Kalohoolawe (Ka) Kohala
Koomaka Aina Ke (Ka) Akau holo

<i>Rema 30° Akau</i>	<i>3.14</i>	<i>Staud</i>	<i>Ma Ke Kaale</i>
<i>" 50 Kik</i>	<i>1.33</i>	<i>"</i>	<i>" " Kahawai</i>
<i>Mau 52 "</i>	<i>0.80</i>	<i>"</i>	<i>" " Kaale</i>
<i>" 80 "</i>	<i>1.20</i>	<i>"</i>	<i>" " " "</i>
<i>" " "</i>	<i>2</i>	<i>"</i>	<i>" " Ke Kahakuhiki</i>
<i>" 67 Akau</i>	<i>1.28</i>	<i>"</i>	<i>" " Kaalaui</i>

i Ke Kihimua 5.63 Staud

Apana 2 - Kihunahale Ma Makai
Koomaka Aina Ke (Ka) Kik

<i>Rema 64° Akau</i>	<i>1.50</i>	<i>Staud</i>	<i>Ma Ke Puanani</i>
<i>Mau 15 "</i>	<i>0.94</i>	<i>"</i>	<i>" Puanani Kale</i>
<i>" 80 Kik</i>	<i>1.34</i>	<i>"</i>	<i>" Kalohoolawe</i>
<i>Rema 19 "</i>	<i>0.64</i>	<i>"</i>	<i>i Ke Kihimua</i>

Ke 1.35 Staud

**Palapala Sila Nui Helu 6509
Kuleana Helu 765
Kamalaē
Volume 24, pages 389-390
Niukee; & Kahuahale on the Kula of Palahemo, Honouliuli
1.8 93/100 acres
November 23, 1872
Kalakaua Rex**

**Palapala Sila Nui Helu 6641
Kuleana Helu 960 & 1688
Poopuu
Volume 24, pages 655-656
Mooaina of Kananelu in Ili of Loloulu, Honouliuli
12/100 acres
November 5, 1874
Kalakaua Rex**



PALAPALA SILA NUI

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko
ma ke *Pasipuu* **Ano Alodio** iloko o kahi i oleloia malalo. Kuleana Helu *907-1688*

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o *Palapala*, ke Alii Nui a ke Akua i
Kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no
kona mau hope alii, ua haawi aku oia, ma ke **Ano Alodio** ia *Pasipuu*
i kela wahi a pau loa ma *Honolulu Kumu Kuleana*
ma ka Mokupuni o *Oahu* penei na mokuna:

Ke Mowaiwaia Kumu Kuleana Eli Honolulu
Kumu Kuleana oia ke Kahi Oahu e Iuli ana
Ke 43° Ke 0.12 Kaula ma Oahu Palama Aina o Kaula
malaila Oahu Ke 17° Ke 5.20 Kaula ma Ke Palama Aina
o Kaula malaila Oahu Ke 13° Ke 1.32 Kaula ma Ke Palama
Aina o Kaula, malaila Oahu Ke 13 1/2 Ke 5.30 Kaula ma
Ke Palama Aina o Kaula malaila Oahu Ke 15° Ke 0.10 Kaula
ma Ke Palama Aina o Kaula a Kaula i Kahi i
Ke Kahi, malaila o Keia Aina Ke 1/2 Oahu

(Faint, mostly illegible text, possibly bleed-through or mirrored text)

**Palapala Sila Nui Helu 6767
Kuleana Helu 892
Samuela Aoao
Volume 26, pages 57-58
Mooaina of Kamuku, Ili of Niukee; Mooaina;
& Pahale at Kapapahuhi, Honouliuli
1 acre, 5.47 chains
April 18, 1876
Kalakaua Rex**

Palapala Sila Nui Helu 6768
Kuleana Helu 1570 C
Naholowaa
Volume 26, pages 59-60
Mooaina in the Ili of Kamilomilo, Honouliuli
2 acres, 1.34 chains
April 10, 1876
Kalakaua Rex



HELU 6768.

Palapala Sila Nui

A. KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Un hoooho na Luna Hoona i na kumu kuleana nina i ka olelo, he kuleana oiaio ko

Kaholowaa

Kuleana Helu 1570 a.

ma ke **Ano Aloidio** iloko o kahi i oleloia malalo.

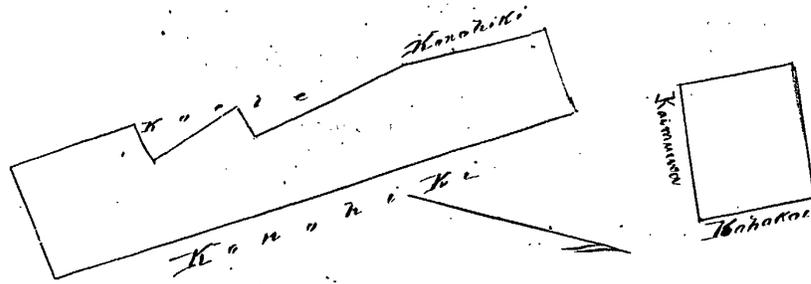
Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o **Kalakaaua**, ke Alii Nui a ke Akua i kona lokomaikai i hoooho ni maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope Alii, a ua haawi aku oia, ma ke **Ano Aloidio** ia Kaholowaa i kela _____ wahi a pau loa ma Honouliuli, Ewa, _____ ma ka Mokupuni o Oahu, penei na mokuna:

Apana 1. He Pahale ma Kaihaha, Ii Kaunakama.

E hoomaka ma ke kahi Hikina, e hele ana _____
Hea 65° Kom. 9.30 Kt. ma ka aoao i pili ana me ke Rahakahi, ^{malaila aku} Kaunakama
Aka 22° - 2.00 - - - Pala o Konaiki, malaila aku _____
Hea 65° Hik. 2.30 - - - " " " " " " _____
Hea 22° - 2.00 - - - ka palena o Rahakahi, a hiki i kahi i hoomakai.
He 11.60 Kt. kaunakama.

Apana 2. He moaia. Kaunakama. Ii o Kaunakama.

E hoomaka ma ke kahi Hikina, e hele ana _____
Aka 30 1/2° Kom. 9.41 Kt. ma ka palena ana o Konaiki, malaila aku. _____
Hea 50 1/2° - 1.35 - - - " " " " " " _____
Hea 25° Hik. 2.46 - - - " " " " " " _____
Hea 38° - 2.88 - - - " " " " " " _____
Hea 43° Kom. 0.50 - - - ke kahi - malaila aku. _____
Hea 43 1/2° Hik. 1.60 - - - ka palena Konaiki, " " " " _____
Hea 44 1/2° Kom. 0.70 - - - ke kahi _____
Hea 39 1/2° Hik. 2.88 - - - ma ka palena ana o Konaiki, malaila aku
Aka 55 1/2° Hik. 1.90 - - - a hiki i kahi i hoomakai.
He 1.00, 6.74 Kt. kaunakama.



Maloko o Pia mau apana hoi eka me 1.34 hū hūmaka
 a oi iki aku, a emi iki mai paha. Ua koe nae i ke Aupuni na mine minerela a me na metela a pau.
 No Kahaloa
 ua aina la i haawia ma ke **Ano Alodio**, a no kona mau hooilina, a me kona wailona; ua pili nae ka aulau
 a ka Poe Aholelo e kau like ai ma na aina alodio i kela manawa keia manawa.

A i mea e ike ai, ua kau au i ko'u inoa, a me ka Sila Nui o ko Hawaii-Pae
 Aina ma Honolulu i keia la 10 o Aperila 1876.

*Na Au Me
 Ke Kūhina Kalaiaina
 William L. Macdonna*

Kalaka'aua

Palapala Sila Nui Helu 6771
Kuleana Helu 1703
Aemaikai
Volume 26, pages 65-66
Mooaina in the Ili of Kamilomilo, Honouliuli
1 2.96 acres
May 3, 1876
Kalakaua Rex

HELU 6771



Palapala Sila Nui

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

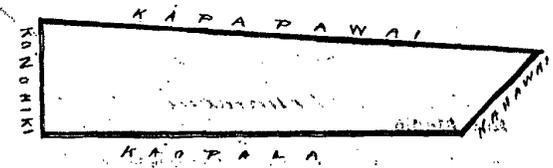
Aemaaikai

Kuleana Helu 1768-

ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o **Kalakaaua**, ke Alii Nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope Alii, a ua haawi aku oia, ma ke **Ano Alodio** ia Aemaaikai, i kela _____ wahi a pau loa ma Honouliuli, Ewa, ma ka Mokupuni o Oahu, penei na mokuna:

Moocaina ma Ili o Kanihoniemi E hiamaka ma
ke Rihii Hekeia Akau, e hele ana _____
Hema 7.20 Kk. ma ka palena aina o Kapapa maatale aku
Konihihana 2.00 Kk. ma ka palena o Konihihi, maatale aku _____
Akau 5° Ili. 8.57 Kk. ma ka palena o Kapapaawai, maatale aku _____
Hema 6° Ili. 1.36 Kk. ma ka palena Kanihoniemi, a hiki i Rihii i hio-
ma Kani. _____ He 1 Kk. me 2.96 Kk. hiamakaha.



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**Palapala Sila Nui Helu 6806
Kuleana Helu 883 & 5670 C
Kumupopo
Volume 26, pages 117-118
Mooaina in the Ili of Kepoe; 2 Loi at Mooiki, in the ili of Puaaluu;
Mooaina at Puaaluu; & Loi at Loloulu, Honouliuli
4 acres, 7 23/100 chains
September 9, 1876
Kalakaua Rex**

Palapala Sila Nui Helu 6820

Kuleana Helu 905

Kaimuena

Volume 26, pages 139-140

**Pahale at Waioha, Ili of Kaaumakua; & Moo kalo at Kumuulu, Ili of Kaaumakua,
Honouliuli**

1 acre, 7.06 chains

October 23, 1876

Kalakaua Rex



HELU 6820

Palapala Sila Nui

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA. Un hooholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Kamunawa

Kuleana Helu 908

ma ke **Ano Alodio** iloko o kahii i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o **Kalakaua**, ke Alii Nui a ke Akua i kona lokomaikai i hooonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope Alii, a ua haawi aku oia, ma ke **Ano Alodio** in _____ Kamunawa _____ i kela _____ wahi a pau loa ma Konouliuli, Ewa _____ ma ka Moku-puni o Oahu _____ penei na mokuna:

Apana 1. He pahale. Waioha, ili o Kaunamaka. E hoomaka ma ke kahi Ilikina e hele ana _____
Hema 52° Kom. 2.28 kh ma ka palena kahua hale no Waihinenui, malalo aku _____
Akau 36° Kom. 2.28- " " kula no Konohiki _____
" 54° Ilik. 2.28- a ke kahi _____
Hema 36° " 2.28- ma kahakahi a hiki i kahi i hoomakahi. _____

He 7.84 kh. huihahakite.

Apana 2. He moakalo, Kumuula, ili o Kaunamaka. E hoomaka ma ke kahi Ilikina e hele ana _____
Hema 69° Kom. 3.94 kh ma ka palena aina Ilikina, _____ malalo aku _____
Akau 22° " 2.12- " " koele. _____
" 74° Ilik. 1.79- " " aina o Kumu _____
" 16 1/2° Kom. 0.65- " " _____
" 77° Ilik 2.46- a ke kahi _____
Hema 13 1/2° " 2.25- ma ka palena aina o Waihinenui a hiki i kahi i hoomakahi. _____
He 1.64 me 7.06 kh huihahakite maloko. Kuu mau apana.

And Alodio

Palapala Sila Nui Helu 6825
Kuleana Helu 748
Kalauhala
Volume 26, pages 147-148
Mooaina Kahuahale at Panahaha, Ili of Kaaumakua, Honouliuli
1 acre, 2.94 chains
November 12, 1876
Kalakaua Rex

HELU 6825



Palapala Sila Nui

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

No 82 Mea. Ua hooholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Kalauhala

Kuleana Helu 748

ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o **Kalakaaua**, ke Alii Nui a ke Akua i kona lokomaikai i hooholo ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope Alii, a ua haawi aku oia, ma ke **Ano Alodio** ia Kalauhala i kela _____ wahi a pau loa ma Honouliuli, Ewa, ma ka Mokupuni o Oahu penei na mokuna:

Apana 1. He moovaina Panauhaha, He Kaunakua. E hoomaka ma ke Kiki Aka, e hele ana _____
Hema 22° Sila. 1.68 Rh. ma ka pakua Loko o Honouliuli _____ malaila aku
Hema 2° Sila. 0.56 _____ " _____ " _____
Hema 42 1/2° Km. 2.23 _____ " _____ " _____
Hema 84° Km. 2.48 _____ " _____ " _____
Akau 14° Km. 2.95 _____ " _____ " _____
Akau 72 1/2° Sila. 2.08 _____ ma ke Kahawai _____
Akau 84° Sila. 2.24 _____ " _____ " _____
i hoomakai.

Apana 2. He Kahawai ma ke Kaha o Panauhaha. He Kaunakua. E hoomaka ma ke Kiki Hema Honouliuli e hele ana _____
Akau 25° Km. 1.62 Rh. ma ka pakua Loko Panauhaha. _____ malaila aku
Akau 82° Sila. 0.90 _____ " _____ " _____
Hema 8° Sila. 1.64 _____ " _____ " _____
Hema 81° Km. 0.46 _____ " _____ " _____
i hoomakai.

Palapala Sila Nui Helu 6826

Kuleana Helu 768

Pio

Volume 26, pages 149-150

Mooaina & Kahuahale at Kalole, Ili of Niukee, Honouliuli

9.18 chains

November 13, 1876

Kalakaua Rex



HELU 6826

Palapala Sila Nui

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Pio

Kuleana Helu 768

ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o **Kalakaua**, ke Alii Nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kataka a pau, i keia la nona iho, a no kona mau hope Alii, a ua haawi aku oia, ma ke **Ano Alodio** ia Pio

i kela wahi a pau loa ina Honouliuli awa

ma ka Mokupuni o Oahu penei na mokuna:

Apana 1. He amonamu Kulo, ili o Kuree. E hoomakama ke kahi
Hikina e hele

Akau 70' Nemi. 1.54 Rh ana ka palena aina. O Honohiki malaila aku

Hema 17' Nemi. 2.25 " " " Waikalo " "

Hema 67' Nemi. 1.56 " " " Koolo " "

Akau 16' Nemi. 2.36 " " " " " Kaalawahi a hiki i kahi

i hoomakahi. He 3.58 Rh. hainahalike

Apana 2. He Kahuahale ma Kulo, ili o Kuree, e hoomakama
ma ke kahi Hikina e hele ana

Hema 19' Nemi. 1.46 Rh. ma ka palena Kule, malaila aku

Akau 67 1/2' Nemi. 1.78 " " " " " " "

Akau 30' Nemi. 0.72 " " " " " " "

Hema 71 1/2' Nemi. 1.63 " " " " " " " ma ka palena Koolo a hiki i kahi i hoomakahi.

He 5.60 Rh. hainahalike

Palapala Sila Nui Helu 6827
Kuleana Helu 5653 B
Kanehekili
Volume 26, pages 151-152
Kula and Loi at Mookahi, of Poohilo, Honouliuli
8.33 chains
November 13, 1876
Kalakaua Rex

**Palapala Sila Nui Helu 6828
Kuleana Helu 10933
Uia or Uwia
Volume 26, pages 153-154
Mooaina of Kamoomuku, Ili of Niukee, Moo of Kaukahiwalalo, Ili of Niukee
Pahale at Kapapapuhi, Honouliuli
2 acres, 1.36 chains
November 13, 1876
Kalakaua Rex**



HELU 6828

Palapala Sila Nui

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, *Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko*
Uia or Uuia

Kuleana Helu 10933

ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o **Kalakaua**, ke Alii Nui a ke Akua i kona
lokomaikai i hoooho ai maluna o ko Hawaii Pae Aina, i na kaunika a pau, i keia la nona iho, a no
kona mau hope Alii, a ua haawi aku oia, ma ke **Ano Alodio** ia Uia or Uuia
i kela wahi a pau loa ma Hooukuli, Iwa
ma ka Mokupuni o Cahu penei na mokuna:

- Apama 1.** *Ho mooring, Kamomoku, Ho o Auake. E hoomaka ma ke*
kahi Akau Koonohana, e hele ana
- Hana 85° Loh. 2.57 Kb. ma ka pakena aia o Hapaua* _____ *malaila ake*
- Hana 5° Kom. 1.34* _____ *Kaunakahi* _____
- Akua 76° Kom. 1.32* _____ *ma kahi i ke kahi* _____
- Hana 19° Kom. 1.50* _____ *ma ka pakena aia o Kaunakahi* _____
- Akua 67° Kom. 0.23* _____ *ma ke kahi* _____
- Hana 18° Kom. 0.72* _____ *ma ka pakena aia o Kahi* _____
- Akua 72° Kom. 1.47* _____ *ma ka pakena aia o Kahi* _____
- Akua 11 1/2° Loh. 1.00* _____ *ma ka pakena aia o Kahi* _____
- Hana 82° Loh. 0.34* _____ *ma ke kahi* _____
- Akua 11° Loh. 1.43* _____ *ma ka pakena aia o Kaunakahi, ma kahi i Kahi i*
Hooukuli. _____ *He 6.37 Kb. hoomakahi*
- Apama 2.** *Ma Kaunakahi, Ili o Auake. E hoomaka ma*
ma ke kahi Kahi e Hele ana
- Akua 16° Kom. 1.24 Kb. ma ka pakena aia o Luana.* _____ *malaila ake*
- Hana 10° Loh. 1.26* _____ *ma ka pakena aia o Luana* _____
- Hana 16° Loh. 1.90* _____ *ma ka pakena aia o Kaunakahi* _____
- Hana* _____ *2.34* _____ *ma ke kahi* _____
- Akua 87° Loh. 2.00* _____ *ma kahi i Kahi i hoomakahi.* *He 6.62 Kb. hoomakahi*
- Ma ka Apama 2 ma Kaunakahi he 1.00, ma 2.99 Kb. hoomakahi.*
- Apama 3.** *Ho pakena ma Kaunakahi. E hoomaka ma ke kahi i*
Hana e Hele ana
- Hana 5° Kom. 1.24 Kb. ma ka pakena aia o Luana* _____ *malaila ake*
- Akua 75° Kom. 1.58* _____ *ma ke kahi* _____
- Akua* _____ *1.57* _____ *ma ka pakena aia o Hapaua* _____
- Hana 82° Loh. 1.36* _____ *ma kahi i Kahi i hoomakahi.* *He 2 Kb. hoomakahi*

Palapala Sila Nui Helu 6829

Kuleana Helu 1699

Leleiaupa

Volume 26, pages 155-156

Kahuahale at Poaiwaikēle; Moo kalo at Kapahupahu, Ili of Maui; &

3 Loi in the Ili of Maui, Honouliuli

7.79 chains

November 13, 1876

Kalākaua Rex

Palapala Sila Nui Helu 6878
Kuleana Helu 751
Kalauli
Volume 26, pages 229-230
Mooaina of Hiwalalo, Ili of Polapola, Honouliuli
2.686 acres
March 9, 1877
Kalakaua Rex

**Palapala Sila Nui Helu 6934
Kuleana Helu 756
Kauouo
Volume 26, pages 315-316
Mooaina of Maui, Ili of Kaaumakua, Honouliuli
1 acre, 9.22 chains
June 18, 1877
Kalakaua Rex**

HELU 8934



Palapala Sila Nui

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

No ka Mea. Un hooloho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Kauouo

Kuleana Helu *756*.

ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Noluila, ma keia Palapala Sila Nui, ke hoike aku nei o **Kalakaua**, ke Alii Nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no

kona mau hope Alii, a un haawi aku oia, ma ke **Ano Alodio** ia *Kauouo*

i kela wahi a pau loa ma *Kaauiaakua Honolulu. Ewa*

ma ka Mokupuni o *Oahu* penei na mokuna:

Movaina Moau, ili Kaauiaakua. Honolulu E. O.

Ehoomaka ma ke hiki Hikina, Akau, etelo ana Hema.

4° Hike, — 6.42 kaul, ma ka palena o Mokumeha malaila aku

Hema — 41° Hom. — i 2.35 kb, ma ka palena pa'ama

Akau — 10° Hom. — i 3.78, — o Hanuwahine.

Akau — 30° Hom. — i 3.14, — a ke hiki

Akau — 42° Hike i 2.62, — ma ka palena ana o Wahimenui

Hike — i 2.60. a hiki i kahi i hoomaka'i

He eka 1. ma 7.22 kb huinahalike maloko.

**Palapala Sila Nui Helu 6935
Kuleana Helu 5950
Pihana for Puniawa
Volume 26, pages 317-318
Mooaina of Kahui, Ili of Kamoku, Honouliuli
1 acre, 1.56 chains
June 18, 1877
Kalakaua Rex**

HELU 6935.



Palapala Sila Nui

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

No ka Mea, Ua hooholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Pihana no Puniawa

Kuleana Helu 5950.

ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o **Kalakaua**, ke Alii Nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i ua kanaka a pau, i keia la nona iho, a no kona mau hope Alii, a ua haawi aku oia, ma ke **Ano Alodio** ia *Pihana no Puniawa* i kela wahi a pau loa ma *Honouliuli Ewa* ma ka Moku puni o *Oahu*. penei na mokuna:

He moouina, Kahui, ili o Kamoku, Honouliuli Ewa, Oahu Ehoomaka ma ke kahi Hikina.

Akawa hele ana. Akawa 60 1/2 Hom. i 0.38 kb, ma ka palena kula o Honohiki, malaila aku.

He mea 35 Hom. 2.65 kb, ma ka palena aina o Kalauli, malaila aku

He mea 57 Hom. 1.54

He mea 23 Hom. 1.80 a ke kahi

He mea 16 Hom. 4.42 ma ka palena aina o Kalauli

He mea 28 Hom. 2.72 koele

He mea 39 Heke 1.85 kahawai

Akawa 21 Hom. 2.17 aina o Kahalewai

Akawa 16 Hom. 4.60

Akawa 19 Hom. 1.00

Akawa 55 Hom. 1.72

Akawa 25 Hom. 2.96 a hiki i kahi i hoomaka ai

muloko o keia aina He. ea. 1 me 1.56 kb huinalike.

**Palapala Sila Nui Helu 6971
Kuleana Helu 11216
M. Kekauonohi
Volume 25, pages 107-108
Honouliuli Ahupuaa
Area of Puuloa – 2,610 acres
Area of Honouliuli – 43,250 acres
September 11, 1877
Kalakaua Rex**

...Whereas, the Board of Commissioners to quiet Land Titles have by their decision awarded unto M. Kekauonohi Kuleana Helu 11216 as estate of Freehold less than Allodial, in and to the land hereafter described, and whereas Mrs. A. Haalelea the present occupier of the Ahupuaa of Honouliuli has filed with the Minister of Interior a certificate designing the boundaries of said Ahupuaa of Honouliuli as below set forth and whereas the privy council by Resolution have Authorized the Minister of Interior to grant a Royal Patent for the said land without division or commutation with the Government.

Therefore, Kalakaua by the Grace of God King of the Hawaiian Islands, by this Royal Patent, makes known to all men, the he has, for himself and his successors in office, this day granted and given absolutely, in Fee Simple, unto M. Kekauonohi all the certain piece of Land situated at Honouliuli, Ewa in the island of Oahu, and descried as follows:

Beginning at a large flat rock known as Pohaku Palahalaha, a well-known rock now marked by an arrow and the name Honouliuli on one side, and Hoaeae on the other from which the Govrmt. Trig Station near Kaulu bears S. 22° 40 E, the boundary runs.

S. 38° 16 E. 2875 feet along Hoaeae to a red post, 375 feet beyond the Government road near the brink of a pali to a point opposite a redwood post which bears.

S. 34° 23 E. 895 feet from the last corner when the land Hoaeae begins.

Beginning again at Pohaku palahalaha

N. 21° 21 W. 2035 feet go a pile stone along Hoaeae thence

S. 22° 3 W 4686 feet along a pile of stones to a redwood post and thence

N. 23° 46 W. 6422 fee to redwood post and thence

N. 35° 32 W. 4410 feet to redwood post by an old kukui tree adjoining Hoaeae

N. 43° 3672 feet to a rock marked at the head of an ancient holua

Near the junction of the Poliwai with the with the Manawaiielelu gulch on the boundary between Hoaeae & Pouhala



No. 6971

ROYAL PATENT.

Upon Confirmation by the Land Commission.

WHEREAS, The Board of Commissioners to quiet Land Titles have by their decision awarded unto

Mr. Kekauonohi

Kulcama Heleu 11216

an estate of **Freehold** less than Allodial, in and to the Land hereafter described, and whereas *Mr. Co.* Headclead the present occupier of the Ahupuaa of Honolulu has filed with the Minister of Interior a certificate defining the boundaries of said Ahupuaa of Honolulu as below set forth and whereas the privy council by a Resolution have authorized the Minister of Interior to grant a Royal Patent for the said Land without division in commutation with the Government.

THEREFORE, ^{Kaikaua} ~~Launika~~ by the Grace of God, King of the Hawaiian Islands, by this Royal Patent, makes known to all men, that he has, for himself and his successors in office, this day granted and given absolutely, in Fee Simple, unto

Mr. Kekauonohi

all that certain piece of Land situate at *Honolulu Ewa*

in the Island of *Oahu* and described as follows:

Beginning at a large flat rock known as Pohaku Palahalaha, a well known rock now marked by an arrow and the name Honolulu on one side and Hoceae on the other from which the Fort Trig Station near Haulu bears S. 33. 49. E. the boundary runs.

- 1. S. 38. 16. E. 2875 feet along Hoceae to a redwood post, 375 feet beyond the Government roads near the brink of a gulch.
- S. 36. 06. E. 3703 ft to a point adjoining the west corner of Royal Patent 778 in Haulu along the brink of a pali to a point opposite a redwood post which bears.
- S. 34. 28. E. 895 feet from the last corner when the lands Hoceae begins.

Beginning again at Pohaku palahalaha

- N. 21. 21. W. 2035 feet to a pile of stones along Hoceae thence.
- N. 22. 3. E. 4686 along to a redwood post and
- N. 23. 46. E. 6422 to redwood post and
- N. 35. 32. E. 4410 by an old kauhau tree adjoining Hoceae
- N. 20. 33. E. 4237 across Ekaomui gulch to a granite post at the NW corner of Hoceae thence
- N. 41. 18. E. 2990 to a redwood post still along Hoceae
- N. 43. E. 3672 rock marked at the head of an ancient hole near the junction of the Piliwai with the Homan gulch on the boundary between Hoceae & Pohaku

N. 16° 49' W. 265 ft. along Lower Pouhala as per R. Pat. No. 4486, to a marked stone post; thence
 N. 14° 24' W. 2057 ft. along Pouhala to a marked stone and
 N. 31° 36' W. 1090 ft. to a large flat rock at the N.W. corner of R. Patent 4486
 N. 26° 43' W. 4587 ft. along upper Pouhala to a marked stone thence
 N. 15° 44' W. 2467 ft. to brink of the Kawaieli gulch by the road – thence –
 N. 11° 52' W. 1363 ft. across the Kawaieli gulch to a granite post which is the corner of Honouliuli, Pouhala & Waianae thence
 N. 67° 44' W. 4406 ft. to a red wood post along Waianae and thence
 N. 86° 58' W. 3339 ft. (along an old path called Mookapu) adjoining Waianae uka to a red wood post and thence
 S. 60° 49' W. 1677 ft. along Waianae uka to a post and thence
 S. 27° 07' W. 762 ft. across the Kawaieli gulch to a marked stone where Kuhau's house formerly stood thence
 S. 47° 14' W. 8660 ft. up a ridge to the summit of Kahapapa thence along the summit of the mountain range which separates this land from Waianae;
 S. 30° 36' E. 5709 ft.
 S. 12° 37' W. 5190 ft. to Puu Kuua thence
 S. 3° 4' W. 9367 ft. along the ridge
 S. 9° 35' E. 4505 ft. to Mauna Kapu, thence
 S. 22° 31' W. 6219 ft. to a red wood post on Manawahua, which bears
 N. 77° 44' W. from the Honouliuli Trig. Station near Kaulu, and
 S. 63° 16 ½' W. 9115 feet along Nanakuli to a pile of stones on the ridge and thence
 S. 44° 47' W. 3200 ft. along Nanakuli to the Pili o Kahe, to a marked rock at the end of a stone wall by the road on the shore thence
 S. 20° 53' E. 28,175 feet along the sea to Laeloa or Barber's Point & thence
 N. 82° 56' E. 28,641 feet along the sea to a large pile of stones in Oneula feet to Puuloa trig station at windmill
 N. 69° 41 E 187s0 feet then
 Along short to stone pillar Kahuka
 N. 22° 20 W 10,010 ft.

Area of Puuloa 2,610 acres
 Area of Honouliuli 43, 250 acres...

Excepting and reserving to the Hawaiian Government, all mineral or metallic mines of every
 Description.

To have and to hold the above granted Land in Fee Simple, unto the said M. Kekauonohi,
 heirs and assigns forever, subject to the taxes to be from time to time imposed by Legislative
 Council, equally upon all Landed Property held in Fee Simple...

- ✓ N. 16. 49. W. 265 ft. along lower Pouhala as per R. Pat. No 4486 to a marked stone post thence
- N. 14. 24. W. 2057. along Pouhala to a marked stone and
- N. 31. 36. W. 1090. to a large flat rock at the SW corner of R. Patent 4486.
- N. 26. 43. S. 4587. along upper Pouhala to a marked stone thence
- N. 13. 44. S. 2467. to brink of the Kawaiki gulch by the road
- N. 11. 52. S. 1363. across the Kawaiki gulch to a granite post which is the corner of Honouliuli Pouhala, Waianae-uku
- N. 67. 44. S. 4406. to a redwood post along Waianae and thence
- N. 86. 58. S. 3339. (along an old path called Mookapu) adjoining Waianae uka to a redwood post & thence
- S. 60. 49. S. 1677. along Waianae uka to a post and thence
- S. 27. 07. S. 762. across the Kawaiki gulch to a marked stone where a house formerly stood thence
- S. 47. 14. S. 8660. up a ridge to the summit of Kahapapa thence along the summits of the mountain ranges which separates this land from Waianae
- ✓ S. 30. 36. E. 5729 feet
- S. 12. 37. W. 5190. to Puu Haaia thence
- ✓ S. 3. 7. W. 9367. along the ridge
- S. 9. 35. E. 4505. to Mauna Kapu thence
- S. 22. 31. W. 6219. to a redwood post at Manawahua which bears
- N. 77. 44. W. from the Honouliuli trig station near Kauike and
- S. 63. 16 1/2. W. 9115 feet along Manakuli to a pile of stones on the ridge thence
- S. 44. 47. W. 3200. to the Pili & Kahi to a marked rock at the end of a stone wall by the road on the shore, thence
- ✓ S. 20. 53. E. 2817 1/2 feet along the sea to Laeou or Barber's Point & thence
- N. 82. 56. S. 28641. a large pile of stones in Omeula to Puuloa trig station at windmill
- N. 69. 41. S. 18720. thence along shore to stone pillars at Kakaeka
- N. 22. 20. W. 10,010 ft

Area of Puuloa 2610 acres
 Honouliuli 43250

Containing Acres,
 more or less: excepting and reserving to the Hawaiian Government, all mineral or metallic mines of every description.

To Have and to Hold the above granted Land in Fee Simple, unto the said

M. Kekauonohi Heirs and Assigns forever,

subject to the taxes to be from time to time imposed by the Legislative Council, equally upon all Landed Property held in Fee Simple.

In Witness Whereof, I have hereunto set my hand, and caused the Great Seal of the Hawaiian Islands to be affixed, this *Eleventh* day of *September* 1877.

Kalākāua R.

Kōka Mōi
Hō Kūhina Kalaninui
J. Mott. Smith

**Palapala Sila Nui Helu 7356
Kuleana Helu 1666
Mauwele
Volume 27, pages 371-372
Poohilo, Honouliuli
5.06 chains
August 11, 1879
Kalakaua Rex**

Helu 7356.

Palapala Sila Nui

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Shauweler

Kuleana Helu 1666.

ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

NO KA MEA, me keia **Palapala Sila Nui**, ke hoike aku nei o **KALAKAUA**, ke Alii Nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope Alii, a ua haawi aku oia, ma ke **Ano Alodio** ia Shauweler i kela wahi a pau loa ma Honouliuli Ervas ma ka Mokupuni o Oahu penei na mokuna :

1. apana ma Pookilo, Honouliuli, Ervas, Oahu.

He mokua Kaluamoo-ili o Pookilo, Honouliuli Co.

Ehoomaka ana ma ke kahi Aka, e hele ana.

Hev. 45' Hele i 2.48 kaub. ma ka palena aia o Hekeiaha malaila aku,

Hev. 53' Hev i 1.90 " " " " Puchuchw " "

Akawa 43' i 2.12 ma ko Honohiki " "

Akawa 67' Hele i 2.02 a hiki i kahi i hoomakali

Hev. 5.06 kb huinaha

HONOULIULI: PROCEEDINGS OF THE BOUNDARY COMMISSION

Following the Māhele 'Āina, there was a growing movement to fence off the land areas and control access to resources that native tenants had traditionally used. In the 1860s, foreign land owners and business interests petitioned the Crown to have the boundaries of their respective lands—which became the foundation for plantation and ranching interests—settled. In 1862, the King appointed a Commission of Boundaries (the Boundary Commission), and tasked them with collecting traditional knowledge of place, land boundaries, customary practices, and deciding the most equitable boundaries for each ahupua'a that had been awarded to Ali'i, Konohiki, and foreigners during the Māhele.

The commission proceedings were conducted under the courts and as formal actions under law. As the commissioners on the various islands undertook their work, the kingdom hired or contracted surveyors to begin the surveys, and in 1874, the Commissioners of Boundaries were authorized to certify the boundaries for lands brought before them (W.D. Alexander in Thrum 1891:117-118).

Records from the 'Ewa District were recorded between 1868 to 1904, with the proceeding from Honouliuli being held between 1873 to 1874. The records include testimonies of elder kama'āina who were either recipients of kuleana in the Māhele, or who were the direct descendants of the original fee-simple title holders. The narratives that follow, include several types of documentation including the preliminary requests for establishing the boundaries; letters from the surveyors in the field; excerpts from surveyor's field books (Register Books); the record of testimonies given by native residents of the lands; and the entire record of the Commission in certifying the boundaries of each ahupua'a cited. The resulting documentation offers descriptions of the land, extending from ocean fisheries to the mountain peaks; traditional and customary practices; land use; changes in the landscape witnessed over the informants' lifetime; and various cultural features across the land.

The native witnesses usually spoke in Hawaiian, and in some instances, their testimony was translated into English and transcribed as the proceedings occurred. Other testimonies were transcribed in Hawaiian, but have now been translated for inclusion in this study.

The boundary Commission proceedings documented many traditional place names and features along the boundaries of the ahupua'a, with locations extending from the sea (including fishponds and fisheries) to the mountain peaks. These names demonstrate Hawaiian familiarity with the resources, topography, sites and features of the entire ahupua'a. Coulter (1935) observed that Hawaiians had place names for all manner of feature, ranging from "outstanding cliffs" to what he described as "trivial land marks" (Coulter 1935:10). History tells us that named locations were significant in past times: "Names would not have been given to [or remembered if they were] mere worthless pieces of topography" (Handy and Handy with Pukui, 1972:412).

In ancient times, named localities signified that a variety of uses and functions occurred, including:

- (1) triangulation points such as ko'a (land markers for fishing grounds and specific offshore fishing localities);
- (2) residences; areas of planting;
- (3) water sources;
- (4) trails and trail-side resting places (o'io'ina), such as a rock shelter or tree shaded spot;
- (5) heiau or other features of ceremonial importance;
- (6) may have been the source of a particular natural resource or any number of other features; or
- (7) the names may record a particular event or practice (e.g., use for burials, the making of ko'i or adzes, or designation as a fishery) that occurred in a given area.

As in the records of the Māhele, every place name cited in the boundary commission proceedings has been listed below. A number of the place names remain in use on maps or among some residents, while others are no longer in use. Of particular note are several place names and their associated narratives which document wahi pana (storied or sacred places) on the traditional landscape.

Place Names Cited in Honouliuli Boundary Proceedings

Apokaa	Nanakuli
Auiole	Panau
Ekahanui Gulch	Papapuhi
Hanohano	(Kapapapuhi)
Homaikaia	Pili o Kahe (Pili o Kahi)
Hoaeae	Pohaku Palahalaha
Kahakai	Pookela
Kahapapa	Pookela
Kalanimua	Pouhala
Kapuna	Puu Kuuu
Kauela (Keoneula)	Puuloa
Kaulu (Coneyville)	Waieli (Kawaieli)
Keahi	Waikakalaua
Kolina	Waimanalo
Kualakai	
Kupalii	
Lae o Halakahi	
Lae o Kahuka	
Laeloa	
Laeokane	
(Kalaekane)	
Lihue	
Manawahua	
Manawaielelu	
Mauna Kapu	
Miki	
Mookapu	

Table 3. Register Maps with details of Honouliuli and the larger Ewa Region (Digitized from State collection):

RM 77	Puuloa. Ewa Oahu	17-15	J. Metcalf; ca. 1850
RM 322	West Loch Peninsula-Pearl River. Ewa, Oahu (with por. of Honouliuli)	29-	J.M. Lydgate, 1873 (see Field Book No. 191)
RM 405	Map of Honouliuli (and neighboring lands). Ewa, Oahu	1-13	W.D. Alexander, 1873.
RM 437	South Coast of Oahu	13-25	C.R. Malden, 1825 (tracing), with notes to 1857. Detail of Honouliuli Ahupuaa.
RM 445	Island of Oahu	15-39	Map of 1833 with Honouliuli place names.
RM 567	Pearl Locks and Puuloa Entrance. Ewa, Oahu	2-47	C.J. Lyons; 1873. With portion of Honouliuli.
RM 618	Ahupuaa of Honouliuli. Ewa, Oahu	1-13	W.D. Alexander; 1873. Boundary Commission Cert. No. 4.
RM 630	Map of Honouliuli Taro Lands. Ewa, Oahu	1-13	M.D. Monsarrat; 1878 (tracing)
RM 640	South Coast of Oahu	13-25	C.R. Malden, 1825 (tracing). With notes/additions to 1857. Detail of Honouliuli Ahupuaa. (original Map No.437)
RM 835	Honouliuli Fishery. Ewa, Oahu	19-23	M.D. Monsarrat, 1878.
RM 896	Coast of Puuloa-Honouliuli, Ewa, Oahu	19-24	M.D. Monsarrat; 1881
RM 1612	Pearl River (Honouliuli to Diamond Head), Oahu	12-20-a	W.F. Thrum; 1892
RM 1639	Pearl River (Puuloa Region). Ewa, Oahu	2-18	C.J. Lyons (duplicate); 1874 to 1892.
RM 1739	Pearl Harbor & Ewa (Honouliuli), Oahu	1-12	S.M. Kananui; Oct. 7, 1895 (survey of 1894) 2 copies
RM 1920	Bar & Entrance Pearl Harbor (with portion of coast line). Ewa, Oahu	2-47	Bennington Survey (USGS); 1897
RM 2103	South Coast of Oahu. Pearl River and Lochs. Ewa, Oahu	2-18	Survey of 1897. U.S. Hydrographic Ofc.; August, 1899
RM 2335	Pearl Harbor (por. Honouliuli). Ewa, Oahu	2-18	USGS; Mar. 1905 (No. 4107)
RM 2374	Island of Oahu (with Honouliuli).	2-91	J.M. Dunn; June 20, 1906
RM 2426	Pearl Harbor Fisheries. Ewa, Oahu	2-47	M.D. Monsarrat; Oct. 1907 (missing?)
RM 2848	Oahu Fisheries (Sheets 7 & 8 for Honouliuli fisheries)	2-77 to 2-88,	M.D. Monsarrat; 1909-1913.
L.C. App 1069	Honouliuli Taro Lands		Dec. 1922

**Honouliuli Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1 pps. 131-133
[Figure 10]**

**Boundaries of the
Ahupuaa of Honouliuli
Oahu**

Filed June 23d 1873

Application of Mrs. A.A. Haaelea

To the Honorable W.P. Kamakau
Commissioner Boundaries for the Island
of Oahu, one of the Hawaiian Islands.

The undersigned applicant represents that she is the owner of the Ahupuaa called Honouliuli, situated in the District of Ewa, Island of Oahu aforesaid; that the same was awarded by name to Mikahela Kekauonohi, dec'd. by Land Commission Award No. 11216; – that the same has not been awarded by the Land Commission, patented or conveyed by Deed from the King by boundaries described in such award, patent or Deed; and therefore she respectfully requests that the boundaries of said Ahupuaa may be settled by Your Honorable Commission, and to that end makes this application to have the boundaries of said land decided and certified by you as Commissioner of Boundaries as aforesaid.

Pursuant to the statute, the Undersigned applicant represents that the name of the land is Honouliuli, in the District of Ewa, Island of Oahu, one of the Hawaiian Islands; that the following are the names of the adjoining lands, and the names of the owners of the same, so far as known to the undersigned applicant, to wit. "Waiana'e" – Crown Land; "Nanakuli" – Crown Land; "Pouhala," owned by J. Robinson; "Waikakalaua" – Crown Land in possession of J. Robinson; "Hoaeae," owned by J. Robinson; "Waikele," owned by K. Komoikehuehu; "Waipio," owned by Estate John Ii, deceased; "Halawa," owned by Dowager Queen Emma.

That the undersigned applicant is unable to give a general description of the boundaries claimed, other than as to lands bordering on the Ahupuaa of Honouliuli, but intends to have filed with the Honorable Commission a full survey and plot of the said land upon which she intends to adduce proof as to the Boundaries of said land.

Very Respectfully
A.A. Haaelea

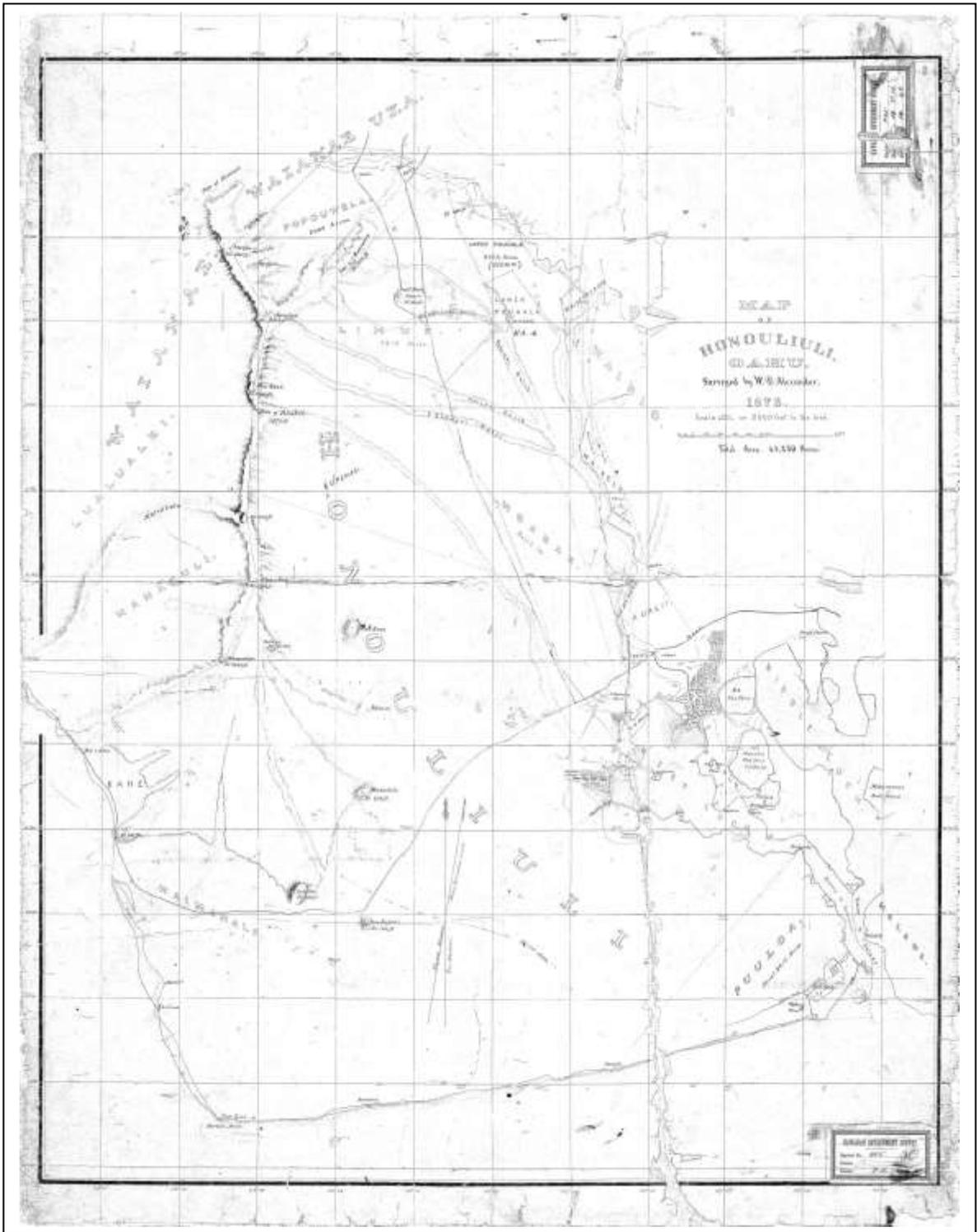


Figure 10. Map of Honouliuli, W.D. Alexander, 1873 (Register Map No. 405, Boundary Certificate No. 4)

By her Attorney at Law,
R.H. Stanley

Honolulu, June 23, 1873
[page 131]

**Ahupuaa of Honouliuli
Supplement to Application**

Filed June 24th 1873

Honolulu, June 24th 1873
Hon. W.P. Kamakau
Commissioner of Boundaries for the Island of Oahu,
Hawaiian Islands,

Sir,
Herewith please find under cover
“Memoranda on the Boundaries of Honouliuli” as furnished
by Mr. Alexander, Government Surveyor; which please annex
as part and parcel of application delivered you yesterday.

So soon as the Survey now in progress is completed, full
field notes together with a plot or map of the Bounda-
ries of Honouliuli, as claimed, will be furnished.

I am, Very Respectfully
Your Obdt Svt.
R.H. Stanley
Attorney for Mrs. A.A. Haalelea
owner of the Ahupuaa of Honouliuli.

Filed with above June 24th.

Memoranda on the Boundary of Honouliuli.

1. The boundary between this land and Hoaeae was first
surveyed by J. Metcalf May 29, 1848, and the “Kula” of Hoaeae
was awarded to L. Rees by this survey.

See Award 193, Volume 1, p. 536.

Starting from a stake at makai S.W. corner of Hoaeae
at Kaulu, Metcalf’s survey runs as follows: I. – North 45° 30’ W. 54
chains – 54.20 in orig. field book – 13 3/12 feet to a point in the old
road on mauka side of gulch near mauka N.W. corner of Namaau’s land.

(from a long stone in the wall at mauka N.W. angle of
Namaau’s land, it is N. 72 1/2° W. 7.30 ch. to the above mentioned
point in the old road)

II. Thence N. 47° 15' W. 42.90 ch. to a rock by the road called **Pohaku Palahalala**. III. Thence N. 29° 45' W. 29.30 ch. to a stone marked X by the road. IV. Thence N. 31° 15' W. 71 ch. to rock marked + by the road; V. Thence N. 33° 15' W. 97.30 ch. to a large wiliwili tree; VI. Thence N. 44° 45' W. 57.40 ch. to old Kukui tree; VII. Thence N. 29° 30' W. 64.20 ch. to a pile of stones on North upper [page 132]

Ahupuaa of Honouliuli continued

bank of **Ekahanui gulch**; VIII. Thence N. 32° 15' E. 45.30 ch. along **Lihue** to a Kukui tree marked A in clump of Kukui trees; IX. Thence N. 36° 15' E. 55.30 chains along Lihue to a large Kukui tree, marked B, at bottom ledge of Waikele gulch (**Manawaielelu** in field book) at mauka N.W. corner of Hoaeae.

2. The boundary of Honouliuli next follows the line between it and the Ili of **Pouhala** in the Ahupuaa of Waikele or more particularly, that part of Pouhala which belonged to the heirs of Luluhiwalani, and now belongs to J. Robinson. This part of Pouhala was conveyed to them by Royal Patent 4486, by a survey made by J.H. Sleeper in March 1859. His survey was made independently of Metcalf's survey of the adjoining land of Hoaeae, and I have not ascertained how well they agree. As near as I can ascertain the boundary between Pouhala and Lihue according to Sleeper's survey would be as follows: – (X. – N. 26 1/4° W. 4.07 ch. XI. N. 24 1/4° W. 31.17 ch. XII.) N. 25 1/4° W. 15.61 ch. to rock at the western corner of this Pouhala.

3. Honouliuli next borders on a portion of Pouhala which belongs to his Majesty, being a Crown land. I know of no survey of it.

4. The next land bordering on Honouliuli is **Waikakalaua**, a Crown Land. By an old survey made in 1846, the boundary between Waikakalaua and Lihue runs as follows, beginning at the corner of Pouhala: N. 30° W. 37 chains; N. 23° W. 24.35 ch.; N. 23 1/2° W. 27.87 ch. to corner of Waianae and Waikakalaua.

5. The boundary of Waianae has been described by natural landmarks in a decision made by the Boundary Commissioner, W.P. Kamakau, Sept. 4, 1869.

6. A survey was made of the land of Nanakuli which is a subdivision of Waianae bordering on Honouliuli by William Webster. Mr. Coney has a copy of his map.

To Folio 218.

218 Honouliuli [page 133]

**Ahupuaa of Honouliuli
District of Ewa, Island of Oahu
Boundary Commission Volume 1 pp. 218**

From fol. 133

Kaulu or Coneyville, Sept. 11th 1873

This day in company with Professor Alexander, who is surveying the land went about the boundary in part tracing it, in part looking at natural boundaries. Mr. Coney also in company. Adjacent owners not summoned, this being preliminary.

Sept. 12th Kaulu

The proper name of the locality of the premises on the tract, now occupied by Mr. Coney & family is Kaulu.

Beginning at this the boundary along Hoaeae, already surveyed and awarded accordingly will be easily ascertained.

Honouliuli cuts off Hoaeae at top; then runs along Pouhala which is a part of Waikele. The lower part of a crown land, unsettled, for which application is made, and which is to be surveyed by Alexander. It is now understood by surveyor & the petitioner that Waikalaua, which was claimed as the 4th portion of boundary does not come to Honouliuli but that Pouhala. Honouliuli and Waianae come together in the gulch called by us "**Waieli**" from the pool or bathing place dug for _____ [blank]. Thence the boundary of this land is along Nanakuli of Waianae, the boundary of which has been settled by the B.C.

Court House, Honolulu,
Dec. 30th 1873, 11 A.M.

Hearing assigned for this date and notices issued to Govr. Dominis for Crown Lands; Jas. Robinson for Hoaeae; J. Komoikehuehu for Waipio; A.F. Judd for John li Estate;

H.A. Widemann for Halawa, of Queen Emma; J.H. Coney, agent for the petitioner; R.H. Stanley, atty. for petitioner; Chas. R. Bishop, agent for Kapepa, heir of Nakuepa; A.W. Pierce for Puuloa.

Present: J.H. Coney; Komoikehuehu; Kapepa heir of Nakuepa for land & sea of **Hanohano**; Chas. R. Bishop, R.H. Stanley, Miss Robinson; H.A. Widemann; A.F. Judd.

The petitioner submits as the basis of description of this land and its adjacent kai, a new survey and map executed by Professor Alexander.

To Folio 243 [page 218]

Ahupuaa of Honouliuli
District of Ewa, Island of Oahu
Boundary Commission Volume 1 pp. 243-251

From folio 218

H.A. Widemann for Halawa, assents to the line of the Halawa fishery as laid down on the Alexander map. Running through the middle of the channel at the entrance of Pearl River.

C.R. Bishop for Waipio claims a shore fishery not laid off on the Alexander map. Will have it surveyed by Mr. Alexander.

A.F. Judd, for Estate of John li, says that the Estate does not appear to border on Honouliuli; that Auwaiole belongs by devise to Komoikehuehu

W.D. Alexander, sworn,

Is Govt.. Surveyor, made the survey of Honouliuli for Mrs. Haalelea, Coney agent. This is the plot of the survey. In making it the principal kamaaina was Kaopala, brother of the former Luna of H. [Honouliuli] under Haalelea on boundary between H. and Waianae. I had the widow of Kuahele. Kamaaina of **Popouwela**, whose testimony agreed with Kaopala, also Kihej K. who went with me, particularly on the b. [border] of Hoaeae. On Pouhala I had the present Konohiki, Kulukulu, now resident there. Also Kanehalau, a kamaaina of Pouhala. Also Thos. Meek.

In regard to Hoaeae I followed the original survey made by Metcalf, which is incorporated in the Award of Hoaeae. I have made this survey and map to accord with the Hoaeae line. I had Metcalf's original field book, March 29th 1848.

Followed the land in the same order. The point of commencement is **Pohaku palahalaha**, a well-known rock, now marked by an arrow and the name "Honouliuli" on one side and Hoaeae on the other, which I have made the initial point of this survey. I verified this by several courses & measurements.

Thence laid the line accordingly along Hoaeae to Pouhala.

Mr. Robinson says he is satisfied this conforms to their line. Note: Lower Pouhala is controlled by survey in R.P. No. 4486 made by J.H. Sleeper. I could not find the marks referred to in the survey. The stone was said to have been marked only with a man's spur, marks on kukui trees have perished. The R.P. for Pouhala & the award for Hoaeae overlap each other seriously, but that is not material to this survey.

My survey substantially agrees with that in R.P. 4486, and the two maps mine & that made by Sleeper show it. The kamaainas took me to the corner of Pouhala, Hoaeae and Honouliuli; there is an ancient holua or sliding place near this, which is agreed to be the ancient corner.

To fol. 244 [page 243]

Honouliuli
From fol. 243.

I marked a flat rock at that point.

From Lower Pouhala the line runs along upper Pouhala, the property of Crown Lands, to Waianae. In this I consulted all the kamaainas. I also surveyed Pouhala for the Crown Commissioners and made the map of Pouhala for them. I was authorized by the Comm. to represent the crown in fixing this line, and now appear for Pouhala.

The line runs nearly straight, following for the most part the ancient road; where it crosses the Waieli gulch is a remarkable looking rock marked by me. This line is settled as here surveyed. A post, granite, is at the corner of Pouhala, Waianae & Honouliuli.

Thence along Waianae, determined by W.P. Kamakau, the Boundary Commissioner. I had a copy of his award, and followed it as near as his description permitted. It takes along the far side of the Waieli gulch to the "houses of Kuhau ma" where it crosses the gulch. It follows an ancient path, thence up spur to Hapapa peak. Thence along the mountain range, an unmistakable line, conforming with Kamakau's

award, to three round hills, Manawahua on boundary of Nanakuli, I had here a survey of William Webster of Nanakuli, the award conforms to this survey, and my survey to both of them; The line is defined along Nanakuli; nearly to the sea by ridge of mountains and from its termination to a point on the sea coast, at end of old stone wall.

Mr. Robinson, as lessee of Nanakuli & Mr. Alexander on the part of Crown, agree on this part of the line. The point is called **Kalanimua**, in the award of Waianae.

Thence the line of Honouliuli follows the coast, to the mouth of **Pearl River**; thence up the line of the loch to where the pali comes up to the sea just South of the Kuleana of Koulua, which is the site of the residence of Coney, formerly Monsarratt's, from thence up to the point of commencement, agreeing with the Metcalf survey.

Fishery of Hoaeae. The testimony of the kamaainas is that the fishery extends to the depth of a man's chin, opposite this land. Mr. Robinson & Mr. Coney agree to this and that outside of that the fishery belongs to Honouliuli. The award of Hoaeae does not include the Kai. The makai, cultivated part of Hoaeae and the Kai or fishery were granted to Namauu by R.P. 4490 for M. Kekuanaoa. The survey by A. Bishop is not copied into the R. Patent; the Patent being without metes & bounds.

To Folio 245 [page 244]

Honouliuli
From Fol. 244

The red line indicating the fishery of Hoaeae, conforms to Mr. Bishop's survey, and is agreed to by Mr. Robinson as representing their rights of fishing.

Next is the Kai of **Apokaa** which is a lele of **Hanohano**. The petitioner claims to within neck deep of the shore, along this, as far as to point marked "Miki" on the map, but the line of this "neck deep" water has not yet been defined by survey.

Wit. From "**Laeokane**" a point in **Miki**, this survey follows & conforms to the boundary laid down in R.P. No. 4524 to Nama-hana, of **Auiole**, an Ili of Waikele. This patent describes as going to "**Kahakai**" and the plot on the patent bounds it by the "Kai of Honouliuli". This patent terminates at boundary of Waipio & Auwiole [sic]; From thence I followed the authority of a map

of Waipio & notes of Bishop. (Waipio has been awarded by survey, following on the coast **Pookela Point**, the terminus of peninsula, not giving on the map any Kai to the peninsula, "Anemoku" of Waipio, as I found none designated in the notes. From thence the line is midway of channel between this and Halawa (consented to above).

My accompanying notes of survey correspond with this plot and my testimony as given; though I have not described the fishery. My notes and survey follow the line of the shore.

Kukahiko, K. Sworn

I was born at Honouliuli, an ahupuaa on Oahu; born in 1810. Know boundaries; am kamaaina of the land and sea. I know **Papapuhi**. I belong there. It is a cape, the division of Hoaeae & Honouliuli. (Wit. points it out). The fishery opposite Hoaeae where a man can stand belongs to Hoaeae, and outside is deep water is Honouliuli, and so on, the shore water belongs to the land & the deep water of Honouliuli, till you come to **Kalaeokane**, a village **Kupalii**, which is a point of division between Honouliuli & Waikele, in assessing the ancient tax, putting houses on the line so as to evade both. Thence the line ran on the edge of the shore, giving no water to Auiole. The line of Honouliuli cutting across the land to **Panau**. There the people would cross from side to side to escape tax of either land. There the whole Kai, of **Homaikaia** belonged to Waipio.

Along the coast to Pili o Kahi [**Pili o Kahe**] joining Nanakuli is all Honouliuli.

To Fol. 246 [page 245]

Honouliuli
From Fol. 245

X Kimo. There is a Kai to **Kapuna**, which is a portion of Honouliuli, and not of Auiole. In ancient times not a division of the fish caught by the Kolo, but latterly John li secured a division. I belonged at Honouliuli, not at Kapuna. The Kai mauka of Kaulu belongs to Waipio. The Kai below, the Moana belonged to Honouliuli. Heard that in shallow places it belonged to Waipio.

Hanama sworn - for petitioner

Was born at Hilo, know land of Honouliuli. Have lived on it now and then a year & some months, with Haalelea. I am 37 years old. I know the

boundaries from Kauhi, a kamaaina, who died three months ago. Kauhi was a makua of Haalelea's, was of age of last witness. I, Kalaauala, Kamakani & Haalelea went around boundary with Kauhi, beginning at **Pili o Kahi**, which he pointed out as the division of Nanakuli & Honouliuli. We stopped there three days; thence we came to **Waimanalo**, a river on coast & stayed one day; thence to **Kolina**, thence to **Kualakai**, thence to **Kauela**, stayed there a week, thence to **Keahi**; thence to **Puuloa**. There then was a conversation with Haalelea. Kauhi told Haalelea that ½ the moana was Honouliuli & ½ Halawa. Haalelea inquired why ½ was lele to Halawa.

Kauhi said that Halawa & Honouliuli were lands joining at their heads at the sea, that the **lae of Halakahi** belonged to Honouliuli & not to Halawa. X [cross examined] This progress was made in 1856, coming to **Pookala**. Kauhi said that Waipio took the shallow water & Honouliuli the deep, to **Kaulu**, that on the West side the Kai belonged to Honouliuli, and on the East side to other lands, coming to **Panau**. The Kai of those places belonged to Honouliuli, thence to **Kapuna**. Honouliuli anciently took the cape & thence turned. XX That from there to **Miki** was all Honouliuli, not mentioning any kai for that shore.

X by Kimo: The same people went all round. They are all dead but me.

We went to Kapuna, Kauhi said it was Honouliuli.

At 5 p.m. adjourned — to 31st 1873

Dec. 31st. Present: Coney, Stanley, Judd, Kimo.
Mr. Judd submits that it is not within the jurisdiction of the Commissioner to award as territory, the sea or inland waters, defining only the land, and leaving fishing rights as appurtenances to be regulated by law.

Mr. Stanley contra. The point is reserved for argument and consideration.

To Fol. 247 [page 246]

Honouliuli
From fol. 246

Prof. Alexander gives a mem. from Vol. 10
p. 59 of L. Com Awards, from the award of Keahua, where the part of the survey including the fishery was expressly excluded by the Commissioners, and the party was referred to his right at law.

Considerations respecting Award of Fishery.

The petitioner for settlement of boundaries of Honouliuli asks that the fishing rights in "**Pearl River**" be determined and certified.

The Attorney General advised the Commissioner not to include such rights in the certificate, confining the award to the shore line and leaving fishing rights to the provisions of the Statute.

As the duty of the Commissioner is supplementary to the work of the "Board of Com's to Quiet Land titles," determining the boundaries of what they awarded by name only, the principles and rules adopted by them, and powers granted to them, and their practice together with subsequent statutes or decisions of the Supreme Court will in respect to boundaries form a rule for the Comr of Boundaries.

The Board cite among certain questions to be decided "Water privileges and rights of piscary" page 90, Vol. II of Stat. Laws, and page 109 Vol. I, on the same clause they speak of rights of primogeniture, rights of adoption &c. It is obvious that the Board could have entertained such matters only in a collateral and incidental way, and only in making the award, not in the boundary of what was awarded, and therefore little or no authority can be derived thence to the B. Cr.

There is no question that the treatment of rights to fish ponds and such enclosed spaces of the edge of the sea bays &c was as land to be surveyed and awarded as dry land. There is as to such tracts covered with water, not a mere right of fishing but a sole and exclusive ownership. Sec. 384 Civil Code.

As to the general sea coast both near the shore and beyond the reef there may be rights of piscary but there are statutes which regulate them. In Oni v. Meek and in Haa-lelea vs. Montgomery this is expressly held, and parties are remitted to their rights under them.

The present case is a claim of right of piscary over a navigable bay or loch perhaps unlike any other in the Kingdom, and is a claim of exclusive fishing right as to the whole of a certain branch of this loch of the part lying outside of a line "chin deep" opposite the other lands situate on this branch. It is distinguishable from the right claimed and by statute given to Konohikis with certain [page 247]

Honouliuli

From fol. 247 prescribed reservations. Civ. Code Sec. 387-92 being a claim as a private and exclusive fishery as completely as that within the “chin deep” line, is claimed for the lands adjacent.

I find in repeated instances that the Board declined to award and define piscary rights, leaving parties to their rights under general statutes, e.g. in the award to Keahua, Vol. 10, p. 59, where the fishing right was surveyed and included in the land asked for, the Board expressly refused to award this portion of the survey, remitting the claimant to the law, endorsing this refusal both on the notes of survey in the award and on the accompanying plot, and no instances of a customary practice are shown to me.

Upon due consideration of the premise, I decline to award the fishery of Honouliuli as a right or as territory, but deeming it of importance that all rights depending on kamaaina testimony be now settled as far as may be, and knowing of no better place than the records of the Boundary Commissioner for the preservation of such claims, I take the testimony offered on the subject and make such a supplementary finding as such testimony warrants.

Award No. 4

Office of the Commissioner
of Boundaries of Oahu

In the Matter of the application
of Mrs. A. Haalelea for settlement
of the boundaries of the
Ahupuaa of Honouliuli, Ewa.

Proper application having been made, as above, and notice having been given to all parties concerned the matter came on to be heard at the Court House in Honolulu on the 30th day of December A.D. 1873, and from the proofs taken I find the boundaries of the said Ahupuaa of Honouliuli as follows, to wit:

Beginning at a large flat rock known as **Pohaku Palahalaha**, a well-known rock now marked by an arrow and the name “Honouliuli” on one side and Hoaeae on the other, from which the Govt. Survey Trig. station near **Kaulu** bears S. 38° 48’ E. the boundary runs

1. S. 38° 16' E. 2875 feet along Hoaeae, to a red wood post [page 248]

Honouliuli
From Fol 248

- 375 feet beyond the Govt. road near the brink of a gulch;
2. S. 36° 06' east 3703 feet to a point adjoining the west corner of Royal Patent 778 in Kaulu;
3. Along the brink of the Pali to a point opposite a red wood post which bears S. 54° 28' E. 895 feet from the last corner where land Hoaeae begins:
4. Beginning again at Pohaku Palahalaha N. 21° 21' W. 2035 ft. to a pile of stones; along
5. Hoaeae, thence N. 22° 3' W. 4686 ft. along do. to a red wood post, and thence
6. N. 23° 46' W. 6422 ft. to red wood post, and
7. N. 35° 32' W. 4410 ft. to red wood post by an old Kukui tree adjoining Hoaeae;
8. N. 20° 33' W. 4237 ft. across **Ekahanui Gulch** to a granite post at the N.W. corner of Hoaeae; thence
9. N. 41° 18' E. 2990 ft. to a red wood post, still along Hoaeae;
10. N. 43° 36 ½ ft. to a marked rock at the head of an ancient "holua" near the junction of the Paliwai with the **Manawaiielelu gulch** on the boundary between Hoaeae & Pouhala, thence;
11. N. 16° 49' W. 265 ft. along Lower Pouhala as per Royal Patent No. 4486, to a marked stone post; thence
12. N. 14° 24' W. 2057 ft. along Pouhala to a marked stone &
13. N. 31° 36' W. 1090 ft. to a large flat rock at the N.W. corner of R. Pat. 4486;
14. N. 26° 43' W. 4587 ft. along upper Pouhala to a marked stone, and thence –
15. N. 15° 44' W. 2467 ft. to brink of the **Kawaieli** gulch by the road – thence –
16. North 11° 52' W. 1363 ft. across the Kawaieli gulch to a granite post which is the corner of Honouliuli, Pouhala & Waianae uka – thence –
17. N. 67° 44' W. 4406 ft. to a red wood post along Waianae and thence –
18. N. 86° 58' W. 3339 feet (along an old path called **Mookapu**) adjoining Waianae uka to a red wood post and thence
19. S. 60° 49' W. 1677 ft. along Waianae uka to a post & thence
20. S. 27° 07' W. 762 ft. across the Kawaieli gulch to a marked stone where Kuhau's house formerly stood – thence –
21. S. 47° 14' W. 8660 ft. up a ridge to the summit of **Kahapapa** thence along the summits of the mountain range which separates this land from Waianae;
22. S. 30° 36' E. 5709 ft.

23. S. 12° 37' W. 5190 ft. to **Puu Kuua** – thence
24. S. 3° 4' W. 9367 ft. along the ridge

Fol. 250 [page 249]

Honolulu
From Fol. 249

25. S. 9° 35' E. 4505 ft. to **Mauna Kapu**, thence –
26. S. 22° 31' W. 6219 ft. to a red wood post on **Manawahua**,
which bears N. 77° 44' W. from the Honouliuli Trig. Station
near Kaulu, and
27. S. 63° 16 ½' W. 9115 feet along Nanakuli to a pile of stones
on the ridge and thence –
28. S. 44° 47' W. 3200 ft. along Nanakuli to the **Pili o Kahe**,
to a marked rock at the end of a stone wall by the
road on the shore – thence
29. S. 20° 53' E. 28,175 feet along the sea to **Laeloa** or Barber's
Point and thence
30. N. 82° 56' E. 28,641 feet along the sea to a large pile of stones
in Oneula – thence –

[side note] Amended by new course [illegible]

31. N. 41° 97' E. 20,920 feet along the land of **Puuloa** con-
veyed to Isaac Montgomery by Kekauonohi, September 7th
1849 to a large pile of stones at the **Lae o Kahuka**
32. Thence the boundary follows the shore to the point men-
tioned above where the land of Hoaeae begins, include-
ing an Area of Forty Thousand, Six hundred and
forty (40,640) acres more or less.
43,250 acres including Puuloa

The bearings given in above survey are the true bearings,
the mean declination of the magnetic needle being 9 ¼° East.

Fishing Right of Honouliuli
in Pearl Loch

For reasons set forth at large in the record of the Commis-
sioner, the Fishing Right is not awarded in the body of the
Certificate of boundaries, but the finding of the Commissioner
on the testimony presented, as well as by the assent of
parties adjacent and in interest is set forth in this Supplement
as follows, to wit.

The Fishing Right of Honouliuli covers the whole
of "West Loch," with the reservation to Hoaeae, Waikele (Exhibit the Ili of Auiole)
and Waipio of the fishing opposite each to where the

water is "chin deep" to a man, say five and one half feet deep, also cutting off the bight or inlet where the boundary of Waipio and Waikele cuts across from to **Kaulu** constituting the "Fishery of **Hoomakaia**." The channel at the entrance of the Loch, as far up as **Pookela** point is divided equally between Honouliuli & Hala-wa.

Note:

The map of survey presented

To Fol. 251 [page 250]

Honouliuli
From fol 250

presented by the petitioner is the one executed by Prof. W.D. Alexander in the year 1873, and the award made conforms to said map.

In witness whereof I have hereunto set my hand at Honolulu, this 22d day of January A.D. 1874.

Lawrence McCully
Commissioner of Boundaries, Oahu.

Honolulu, November 5th 1874

The petitioner in this case further asking that "Puuloa" a part or ili of this land, sold from it to Isaac Montgomery be included in this certificate and the proofs for this purpose being already of record, and this original certificate not yet issued.

I do hereby supplement the same, as follows

viz. Instead of Course 31 as above, read thus
31. Oneula to Puuloa trig Station, at windmill
N. 69° 41' E. 18720 ft; thence along shore to stone
pillar at Kahuka N. 22° 20' W. 10010 ft.

Area of Puuloa 2610 acres
Total area of Honouliuli 43,250 acres

Lawrence McCully
Comr. of Boundaries. [page 251]

Hoaeae Ahupua'a (with Honouliuli)

[From boundary of Honouliuli]

1. The boundary between this land and Hoaeae was first surveyed by J. Metcalf May 29, 1848, and the "Kula" of Hoaeae was awarded to L. Rees by this survey.

See Award 193, Volume 1, p. 536.

...Fishery of Hoaeae. The testimony of the kamaainas is that the fishery extends to the depth of a man's chin, opposite this land. Mr. Robinson & Mr. Coney agree to this and that outside of that the fishery belongs to Honouliuli. The award of Hoaeae does not include the Kai. The makai, cultivated part of Hoaeae and the Kai or fishery were granted to Namauu by R.P. 4490 for M. Kekuanaoa. The survey by A. Bishop is not copied into the R. Patent; the Patent being without metes & bounds.

To Folio 245 [page 244]

Honouliuli
From Fol. 244

The red line indicating the fishery of Hoaeae, conforms to Mr. Bishop's survey, and is agreed to by Mr. Robinson as representing their rights of fishing... [page 245]

[From Boundary of Waikele]

Ap. 1 – he aina Kalo me ke kula ma Apokaa.-
Aia i ke kihi Komohana o keia aina pili
ana me "**Hoaeae**", ma ka 4 o na pohaku e waiho
lalani ana ma kahakai ua hoailona mua ia
pea X. Alaila e kuhikuhi i ka palena kai hema
66°3/4 Hikina e au iho ana i kai ma **Aole i pau kuu
loa** me ka palena kai o Honouliuli a hiki i kahi i
kapa ia o **Pau Kuu Loa** e pili ana me ka palena kai
o Honouliuli. Alaila, ma kela pohaku X, Akau
Kom. kaulahao ma Hoaeae a hiki i ka **poh. Moko-
moko** ma ke alanui Aupuni. ... [page 156]

Translation

Par. 1. – a Taro land on the flats of Apokaa.
The Western corner of this land is there adjoining
with "Hoaeae," where four stones form a line
situated on the shore, with the first boundary
marked X. Then the boundaries are pointed out from the shoreline
South 66 ° 3/4 East jutting out in the fishery of Honouliuli to the place
called Pau Kuu Loa, adjoining with the shore boundary
of Honouliuli. Then from that stone marked X, North

West xx chains along Hoaeae to the stone
Mokomoko along the Government road...

BUREAU OF CONVEYANCES – SELECTED RECORDS FROM THE AHUPUA‘A OF HONOULIULI (1847-1)

This section of the study covers several of the primary records of conveyance of lands in Honouliuli Ahupua‘a. The major focus is on the larger tracts of land which were subsequently developed into salt works, ranching, plantation and military operations. Several of the conveyances also provide samples of how and when native tenant kuleana were transferred to larger land owner shares. For lands of the Hoakalei preservation sites and lagoon area, only the large ahupua‘a conveyance deeds cover transfer of title as no small parcels were held in fee by individuals.

M. Kekauonohi to I. Montgomery

Lease of Puuloa Salt Works

July 16, 1847

Liber 3, pages 212-213

Lease from Kekauonohi to Isaac Montgomery & transfer of one half by him to Geo Pelly.

Olelo Hoolimalima

Mawaena o M. Kekauonohi ma kekahi aoao a me Isaac Montgomery ma kekahi aoao.

Ke ae aku nei o M. Kekauonohi e lilo ia Isaac Montgomery kona Loko paakai ma Puuloa, Mokupuni o Oahu, no na makahiki eono mai keia la aku.

Na Isaac Montgomery ka mahele paakai o M. Kekauonohi me na Kanaka, aia no ia Isaac Montgomery a olelo no ia mea, e like me ka M. Kekauonohi mau ana.

Ke ae aku nei o Isaac Montgomery ma kona aoao e uku pono aku oia a me kona mau hope ia M. Kekauonohi i na Dala maikai Elima Haneri no kela makahiki keia makahiki a pau na makahiki i oleloia maluna.

Eia kekahi mea i ae like ia, E hiki no ia Isaac Montgomery ke kukulu i mau hale waiho paakai ma kahi ana e makemake ai, a hiki no na kaa ke hele malaila no ka lawe ana i ka paakai.

A pau na makahiki Eono, e hoihoi mai oia a me kona mau hope i ua aina nei a me na hale a pau maluna, ia M. Kekauonohi a i kona mau hooilina a hope paha.

Aole no hoi e kue o ua Montgomery la i na kanawai of keia Aupuni ma kona noho ana malaila.

A no ka oiaio o keia olelo, ke kau nei maua i ko maua mau inoa a me na Sila i keia la 16, o Iulai 1847, ma Honolulu, Oahu.

(signed) M. Kekauonohi (seal)
Isaac Montgomery (seal)

Ike maka

A. Kealiihonui
S.P. Kalama

Rental Agreement

Between M. Kekauonohi of one part and Isaac Montgomery of the other part.

M. Kekauonohi hereby agrees to let out her salt ponds at Puuloa, Island of Oahu to Isaac Montgomery for the term of six years from this date.

The salt section of M. Keakuonohi and the natives is for Isaac Montgomery. It is there for Isaac Montgomery as stated just as it was under M. Kekauonohi.

Isaac Montgomery agrees on his part, and on the part of his administrators, to truly pay M. Kekauonohi Five Hundred Dollars for each year as cited above.

Here also is this agreement, that Isaac Montgomery may build storage houses in which to hold the salt, at the place he desired, and that carts may travel there to take the salt.

At the end of the six years, he and or his executors shall return the land and the buildings upon it to M. Kekauonohi, her heirs or assigns.

Said Montgomery shall not oppose the laws of this Nation during his residency there.

In witness of the truth of this state, we hereby affix our names and seals on this 16th day of July, 1847, at Honolulu, Oahu.

(signed) M. Kekauonohi (seal)
Isaac Montgomery (seal)

Wintesses:

A. Kealiihonui
S.P. Kalama [Maly, translator]

[Sub Lease]

Ke haawi aku nei au me ka hoolilo aku i kekahi hapalua o ka waiwai i lilo mai ia'u ma keia palapala, no ka mea, ua loa ia'u ka waiwai like; ua hoomaopopoia hoi, e mahele like ia ka waiwai i laa; no George Pelly a me kona mau hooilina a me kona mau hoe, a he kuleana like loa hoi me ko Isaac Montgomery a me kona mau hooilina ame kona mau hope, he hapalua a he hapalua a laua a elua; i mahele like ia hoi ka waiwai i lilo.

(Signed) Isaac Montgomery
Geo. Pelly

Ikemaka
Geo. T. Allen
L. Andrews, Jr.

I hereby make over and transfer one half share of the property leased me in the within document, for value received; it being understood that each party, that is to say George Pelly, his heirs & executors, shall have equal rights with the said Isaac Montgomery, his heirs and executors, half & half, each being one half share of the expenses.

(Sig.) Isaac Montgomery
Geo. Pelly

Witnesses
(Sig.) Geo. T. Allen
L. Andrews, Jr.

Honolulu. 12th Jan. 1848. [Maly, translator]

**M. Kekauonohi to Isaac Montgomery
Deed Conveying Puuloa &
Assignment of Deed
September 7, 1849 & September 15, 1849
Liber 4, pages 41-42**

Deed from M. Kekauonohi to I. Montgomery.

Know all me by these presents, that I Kekauonohi of Honolulu, Island Oahu, for an in consideration of the sum of Eleven thousand dollars, to me this day paid in hand by Isaac Montgomery also of Honolulu, Island of Oahu, the receipt of which is hereby acknowledged, do grant, bargain, sell, and by these presents convey unto him, the said Isaac Montgomery forever, all that tract, lot of land situate in Island of Oahu, aforesaid, and described as follows:

Commencing at mauka North Corner or Point of this land at place called Lae Kekaa at bend of Pearl River, makai side, taking in three fish ponds called Pamoku, Okiokialipi and Pakule to open sea; thence following along edge of sea

(reserving all the reef in front) to end of stone wall by sea in land called Kupaka, at the makai west corner of this land; thence running N. 25° E. 282 direct o place of Commencement – Including an area of acres 2244. As the plot hereto annexed. [Plot plan not available in Bureau collections – See Reg. Map No. 77.]

To have and to hold the above conveyed premises and all the tenements, and hereditaments, situate there on with this my Covenant of warranty and lawful seizure unto the said Isaac Montgomery, his heirs, Executors, administrators, and assigns forever.

In witness whereof, the said party Kekauonohi has hereunto set her hand and seal at Honolulu this 7th day of September, 1849.

Executed in presence of (sig) M. Kekauonohi (her seal)
(Sig.) Frank Manini

Personally appeared before me M. Kekauonohi party to the forgoing Instrument and acknowledged that she had executed the same for the terms and purposes therein set forth.

(Sig) John R. Jasper
Registrar of Conveyances.

Recorded & Compared this 4th day of November A.D. 1854...

Assignment of the foregoing Deed

For and in consideration of the sum of Eight Thousand dollars to me in hand paid by Charles W. Vincent of Honolulu Island of Oahu, Hawaiian Islands, the receipt whereof I hereby confess & acknowledge, bargained, granted, sold, assigned and transferred to the said Charles W. Vincent, all my right, title, interest and Estate of in and to, the within described Estate. TO have and to hold the same to him, his heirs, Executors, administrators and assigns forever.

In witness whereof I have hereunto set my hand and Seal this 15th day of September A.D. 1849.

(Sig.) Isaac Montgomery

In presence of
(Sig.) Frank Manini
I.O. Carter

**J.H. Levi Haalelea & John Meek
Lease of Kula Lands at Honouliuli
February 16, 1853
Liber 5, pages 435-436**

This lease agreement is executed on this 16th day of February, 1853, between J.H.L. Haalelea of the first part, and John Meek of the other part, both residing in Honolulu, Oahu. J.H.L. Haalelea on behalf of himself, his heirs and administrators, hereby leases to John Meek, his heirs, assigns and administrators, all of his remaining kula lands at Honouliuli. Here is the entire nature of the kula land entered into this lease, which was originally agreed upon between A. Kealiihonui, M. Kekauonohi and John Meek, for that land called Lihue on the third day of March 1846; and in a certain lease between J.H.L. Haalelea and John Meek for the land of Waimanalo dated the 15th day of July 1854. The terms of the leases for those two lands continue and are not made a part of this lease.

Here are the places that are retained by the party of the first part, those Loko ia (fish ponds) which are on this kula, and the fishing running between the two walls, with thoughts that it will run to Mokumeha, and adjoin the kalo land lots, and also the place between Kualakai and the lot of C.W. Vincent; there is also retained that area call Kapauhi [Kapapapuhi]. There is also retained the fishery and rights appertaining to it, just as that which was retained with Waimanalo. There is also retained the land lot at Honouliuli and the kula within the lot, as well as the cultivated land at Poupouwela. None of these things are included within this lease. The livestock of John Meek may peaceably travel upon these places, without being restrained in paddocks. Poupouwela will be continued as it has in the past...

Here also is this, the trees of the mountains shall be protected as a part of this lease though the party of the first part agrees that the party of the second part may go into the forest to gather what he needs, but it shall not be for sale.

John Meek shall have the aforementioned land in lease hold for the term of twenty five years from this day forwards, with no one opposing his residency... He shall pay to said J.H.L. Haalelea, his heirs, assigns and or administrators the sum of \$300.00 for each year of this lease agreements.

This lease cannot be opposed by the people who are living under the shelter of the party of the first part.. At the end of the term of this lease, all of the real property, such as the houses and walls/fences, shall be retained on the land..

IN witness of the truth of this lease agreement, we both set our names and seals on this sixteenth day of February, in the year one thousand eight hundred and fifty three.

John Meek
J.H.L. Haalelea

Witnesses:
W.L. Moehonua
J.I. Dowsett
G.P. Rives [Maly, translator]

C.W. Vincent & Maria Maui Vincent to B.F. Angel
Mortgage – Puuloa Salt Works and Vicinity
November 4, 1854
Liber 6, pages 363-365

Know all men by these presents that We, the undersigned now being at Honolulu, Island of Oahu, for and in consideration of five thousand dollars to us in hand paid by B.F. Angel now likewise living at Honolulu, aforesaid, the receipt whereof we hereby acknowledge, do grant, bargain, and sell... unto B.F. Angel and unto his heirs and assigns forever all that certain lot of land situated in the Island of Oahu, known and described as follows:

Commencing at the mauka South corner at point of this land at a place called Lae Kekai at the Bend of Pearl River and running along the edge of Pearl River makai side taking the fish ponds call Pamoku, Okiokilipi and Pakule to the open seas, thence following along the sea coast reserving the reef in front of the end of a stone wall in the sea on a land called Kupaka at the mauka West corner of the land, thence running North 25 East to place of Commencement.

Being the same lot of land conveyed to Isaac Montgomery by M. Kekauonohi by a Deed dated Sept. 7, 1849, and by the said Isaac Montgomery conveyed to Charles W. Vincent by an instrument dated September 15, 1849, which said instruments are of Record at Liber 4th pages 41 & 42. Miscellaneous conveyances to which said Deeds a plot of survey is appended by which the above described land is said to contain an area of two thousand two hundred and forty four acres.

To have and told the above described premises and all the tenements and hereditaments thereon situated with this my covenant of warranty and lawful seizure unto the said B.F. Angel and to his heirs and assigns forever.

Provided nevertheless that if the undersigned shall pay or cause to be paid unto the said B.F. Angel, his heirs or assigns the aforesaid sum of five thousand dollars with interest of 2 percent per month on or before the 1st day of November in the of our Lord one thousand eight hundred and fifty five as expressed in a certain promissory note of concurrent date with these present to which said note this mortgage is collateral with this Deed together with the said note shall both be absolutely void to all intents & purposes... Personally appeared before me Maria Maui Vincent, to me well known as the wife of Charles W. Vincent, and being examined apart from her husband acknowledge that she signed the foregoing document for the purposes there set forth of her own free will...

[In notes entered across page 364, dated November 1, 1855, Charles W. Vincent declared that the Mortgage had been paid in full, and Daniel Montgomery had full title of the property returned to him.]

Daniel Montgomery to Benjamin F. Angel
Mortgage Deed – Puuloa Salt Works and Vicinity
November 1, 1855
Liber 6, pages 762-763

This indenture made and entered into this first day of November A.D. 1855 between Daniel Montgomery of the island of Oahu... of the first part and Benjamin F. Angel of the second part. Witnesseth that the said party of first part for and in consideration of the sum five thousand dollars to him in hand paid by the party of the second part... hath hereby granted, bargained and sold unto the said Benjamin F. Angel... that certain tract or parcel of land and the improvements thereon situated, lying and being in the island of Oahu...and described and bounded as follows to wit:

Commencing at mauka South corner or point of this land at a place called Lae Kekai at the bend of Pearl River and running along the edge of Pearl River makai side taking the fish ponds call Pamoku, Okiokilipi and Pakule to the open sea. Thence following along the edge of the sea reserving all the reef in front to end of a stone wall by sea on a land called Kupaka at the mauka West corner of the land. Thence running North 25 East 283 direct including two thousand two hundred and forty four acres.

Said land so described being known and designated as the Puuloa Salt Works. To have and to hold the above described tract of land with the buildings and improvements thereon unto the said Benjamin F. Angel, his heirs, executors and assigns forever. This conveyance is intended as a mortgage to secure the payment of the sum of five thousand dollars in the year from the date of these presents, with interest at the rate of two per cent per month under the condition of a certain promissory note bearing even date...

[In notes entered across page 762, dated October 31, 1856, Benjamin F. Angel declared that the Mortgage had been paid in full, and Daniel Montgomery had full title of the property returned to him.]

L. Haalelea to Benjamin F. Snow
Mortgage Deed – Ahupuaa of Honouliuli
April 20, 1857
Liber 8, pages 606-607

This indenture made this twentieth day of April A.D. one thousand eight hundred and fifty seven, between Levi Haalelea of Honolulu... of the first part and Benjamin Franklin Snow of Honolulu aforesaid of the second part. Witnesseth: that the said party of the first part for and in consideration of the sum of Five Thousand Five Hundred Dollars to him in hand paid by the said party of the second part... hath given, granted, bargained, sold, conveyed and confirmed... to the party of the second part, his heirs and assigns forever that certain tract or parcel of Land situate on the Island of Oahu... in the “Kaulana” [Kalana] or District of Ewa, known as the Ahupuaa of Honouliuli and bounded as follow:

Commencing upon the westerly side of Ewa harbor or Pearl River on the North and Easterly corner of the Land at Hulumua, following then the northerly boundary of the lands of Hoaeae and Waikele to the boundary of Waianae; thence along the line of Waianae up the Waianae Mountain to the top of the peak called Kunana, thence to the left along the top of the mountain range past hereby and westerly to the extremity; thence down along the boundary of the land called Nanakuli to the sea at a point named Kananiau; thence follow along the sea to the left to the channel called Kalaekao at the entrance of Pearl River; thence along the westerly side of Pearl River to place of commencement; containing an area of Forty Thousand acres more or less excepting & reserving however of the said land as have been conveyed to Isaac Montgomery, being twenty five hundred acres or thereabouts; and also so much as has been awarded to natives by the Board of the Land Commission being one hundred and fifty two acres, and subject also to the lease or leases now existing of the said premises or any part thereof.

To have and to hold all and singular the above mentioned and described premises together with the privileges, hereditaments and appurtenances, the rents, and property thereof subject to the rights and profits there of (subject to the above mentioned in exception of said reservations) to said party of the second part, his heirs and assigns forever.

This conveyance is intended as a mortgage to secure the payment of a certain promissory note or covenant dated herewith given by the aforesaid part of the first part to the said party of the second part on the principal sum of Five Thousand and five hundred dollars, payable with interest at the rate of one and one half per cent per month at the expiration of three years from its date...

But if default shall be made in the payment of the said principal sum and of the interest thereon, or of any part thereof according to the tenor of the Promissory note, aforesaid, then the party of the second part, his heirs, executors, administrators and assigns are hereby empowered to sell the premises above described or any part thereof after due issuance and advertisement in the manner present by law, and out of the money arising from such sale, to retain the said principal and interest on whatever amount may then be due...

[In notes entered across page s 607-608, dated April 20, 1860, Benjamin F. Angel recorded a transfer of the mortgage note -- writing is illegible.]

Daniel Montgomery to James F.B. Marshall
Mortgage Deed – Puuloa Salt Works and Vicinity
May 25, 1857
Liber 9, pages 266-267

This indenture made and entered into this twenty fifth day of May, A.D. Eighteen Hundred & fifty seven. Between Daniel Montgomery of the Island of Oahu... of the first part, and James F.B. Marshall of Honolulu... Witnesseth that the said party of the first part, for an in consideration of the sum of Three Thousand Dollars in his hand paid by the party of the second part... hath granted,

bargained, and sold... unto the said James F.B. Marshall... all that certain tract or parcel of land with the improvements there on, situate or lying and being in the Island of Oahu... and described & bounded as follows to wit:

Commencing at mauka North corner on point of this land at a place called Lae Hukaa at bend of Pearl River and running along edge of Pearl River, makai side taking in three fish ponds called Pamoku, Okiokilipi and Pakule to open sea; thence following along edge of sea, reserving all the reef in from to end of stone wall by sea in land called Kupaka at the makai west corner of this land; thence running North 25 East 283 direct, including an area of Two thousand two hundred and forty four acres. Said land so described by known and designated as the Puuloa Salt Works. TO have and to hold the above described tract of land with the buildings and improvements there on unto the said James F.B. Marshall.... forever.

This conveyance is intended as a mortgage to secure the payment of the sum of Three Thousand Dollars in one year from the date of these present, with interest at the rate of one and one half per cent per month, payable semen annually according to the conditions of a certain promissory note bearing even date...

[In notes entered across page 266, dated February 23, 1858, James F.B. Marshall declared that the Mortgage had been paid in full, and Daniel Montgomery had full title of the property returned to him.]

**Daniel Montgomery to Henry J.H. Holdsworth
Mortgage Deed – Puuloa Salt Works and Vicinity
February 24, 1858
Liber 10, pages 164-165**

Know all men by these presents, that I Daniel Montgomery of Puuloa, Island of Oahu, for & in consideration of the sum of Four Thousand Dollars to me in hand paid by Henry J.H. Holdsworth of Honolulu... do hereby grant, bargain, sell, alien, release & confirm unto the said Henry J.H. Holdsworth... all that tract of Land called & known as the Puuloa Estate and Salt Works on the Island of Oahu which was granted by M. Kekauonohi to Isaac Montgomery by deed dated the 7th day of September 1849 and recorded in Liber 4 on pages 41 & 42, & afterwards legally vested in me by assignment together with houses, buildings & improvements, rights of easements & appurtenances thereunto belonging... To have & to hold the said land & premises unto the said Henry J.H. Holdsworth... forever. But subject to the proviso for redemption herein after contained, that is to say that whereas the said Henry J.H. Holdsworth has this day loaned to the said Daniel Montgomery the sum of Four Thousand Dollars for which and the interest to grow due thereon the said Daniel Montgomery has made this promissory note... of even date herewith payable twelve months after date with interested at Eighteen per cent per annum payable semiannually...

[In notes entered across page 164, dated May 14, 1859, Henry J.H. Holdsworth declared that the Mortgage had been paid in full, and Daniel Montgomery had full title of the property returned to him.]

**Levi Haalelea and wife, Anaderea Amoi, to Joshua R. Williams
Mortgage Deed – Covering Waimanalo in Honouliuli (and Waimalu Komohana)
June 21, 1858
Liber 10, pages 531-533**

This Indenture made this 21st day of June 1858, between Levi Haalelea of Honolulu, Oahu... of the first part and Joshua R. William of Waimalu, Ewa... of the second part. Witnesseth that the deed of the first part for & in consideration of the sum Three Thousand Dollars to him in hand paid by the said party of the second part... hath given, granted, bargained, sold aliened, conveyed & confirmed... unto the said party of the second part... all & singular those two traces of land situated in the district of Ewa.... & known – the one as “Waimalu Komohana” & the other as “Waimanalo in Honouliuli.”

...The second [Waimanalo], lying in the Ahupuaa of Honouliuli & bounded on the Waianae side by the land of Nanakuli, mauka by the ridge of the Waianae Mountains, easterly by the remainder of Honouliuli, & makai by the seam together with the Konohiki fishing rights attached to the said lands...

To have and to hold the above mentioned & described premises with the fishing rights & all other privileged, appurtenances (excepting only the rights of parties holding Land Commission Awards or portions of the above lands & those of present lessees of parts of the same) unto the said party of the second art...

This conveyance is intended as a mortgage to secure the payment of the sum of Three Thousand Dollars at the expiration of two years from this day, with interest quarterly at the rate of one & one quarter per cent per month according to the terms of a certain promissory note of even date herewith given by the said party of the first part...

...I, Kekela Amoi, wife the above named Levi Haalelea for and in consideration of one dollar to me in hand paid & for diverse other good & valuable considerations do hereby release, relinquish, quit claim & convey unto the above named J.R. Williams... all my dower in right of dower to the above described premises.

Anaderea Amoi

[In notes entered across with page 532, dated August 7, 1866, the following record of payments and release of the Mortgage was made:]

In consideration of Six Hundred and Twenty Five received by me on June 23, 1865, and Six Hundred and Fifty 83/100 Dollars received by me July 25, 1865 and Two Hundred & Twenty Five Dollars received by me October 7, 1865 and Four Hundred & Twenty Fours 87/100 Dollars received October 27, 1865 and Fourteen Hundred & Forty Dollars received July 26, 1866 and Three Hundred & Eighty Eight 56/100 Dollars received this day I hereby cancel this Mortgage the same being fully satisfied and paid...

Daniel Montgomery to Charlotte Coady
Mortgage Deed – Puuloa Salt Works and Vicinity
May 7, 1859
Liber 11, pages 502-503

Daniel Montgomery and Charlotte Coady (widow of Richard Coady) of Honolulu, entered into a mortgage deed agreements for the lands known as “All that tract of land called & known as the Puuloa Estate & Salt Works.”

The description of the mortgage agreement follows the same general format as those in preceding years, with conditions being:

The sum of Three Thousand Dollars, payable in two years from date, with interest at the rate of one per cent per month, payable quarterly.

[In notes entered across page 502, dated February 23, 1863, Charlotte Coady declared that the Mortgage had been paid in full, and Daniel Montgomery had full title of the property returned to him.]

John Meek to Puanani
Deed of Exchange – Puuloa Salt Works and Vicinity
June 22, 1866
Liber 12, pages 357-358

This conveyance of land is executed on this 22nd day of June, 1866, between John Meek of Honolulu... party of the first part, and Puanani (k), heir of the late Kauouo of Honouliuli, Ewa... of the second part. Witnesseth that the party of the first part aforesaid hereby grants bargains and sell to Puanani, his heirs and assigns that parcel of land situated at Honouliuli, known in Royal Patent Number 3091, granted to Kaopala by Kamehameha, and conveyed by Kaopala to John Meek, and known by the following boundaries:

Parcel 5 in Kalokoeli – beginning at the Western corner and running South 56° East 154 links, along Kahawai; North 27° East 204 links along Keole; North 83 1/2° Wes 184 links along Kaalawahi; South 80° West 244 links along Kama to the first corner. .396 acre. And containing all things appertaining to it, being conveyed to Puanani, his heirs and assigns for all time. He has granted to John Meek a parcel of land as described below.

The party of the second part aforesaid here by conveys and grants by this instrument unto John Meek, his heirs and assigns all that parcel of land situated at Honouliuli, Ewa, Oahu, which was granted to Kauouo i confirmation of Land Commission Award No. 756, and inherited by me from Kauouo, known by the boundaries given below. The moo land of Maui in the ili of Kaaumakua, Honouliuli E.O. Beginning at the North Eastern corner and running South 4° East 6.42 chains along the boundary of Mokumeha; then South 70° West 2.35 chains along the boundary of the pa aina; thence North 10° 3.78 chains along the boundary of Kanuwahine; thence North 30° West 3.14 chains to the corner; thence North 72° East 1.82 chains along the land boundary of Wahinenui;

thence East 2.80 chains to the point of commencement. Containing 1 acre 9.22 chains total, along with all things appertaining there.. Being conveyed to John Meek, his heirs and assigns for all time. This being granted in exchange for the land granted to Puanani, as described above... [Maly, translator]

L. Haalelea to D. Montgomery
Lease of Honouliuli Fishery
December 25m 1860
Liber 13, page 326

This lease of Fishery privileges made on the twenty fifth day of December 1860, between Levi Haalelea of Honolulu on the first part and Daniel Montgomery of Puuloa, Ewa... of the second part. Witnesseth that the said Haalelea does hereby agree to Lease & doth lease unto the said Montgomery all his fishing rights & privileges (owned by him as Konohiki of the land called Honouliuli) in that portion of the sea of the said Ahupuaa of Honouliuli, contained within the following viz.:

Commencing at a certain point of land called Kahuka on Ewa Harbor, running from there makai to the sea & following the sea to the westerly corner of Honouliuli near Waianae, for the term of Five Years from date at the yearly rent of Two Hundred Dollars. The first year to be paid in advance & following years in semiannual payments at the end of each half year. Should the said lessee & his representative neglect or fail to pay the rent as above stipulated, then the said lessor L, Haalelea & his representatives may enter into or upon the said fishing privileges & repossess the same...

Levi Haalelea to Kekukahiko, Puanani & Umauma
Lease – Parcels of Kalo Land and Fisheries of Honouliuli
February 9, 1861
Liber 13, pages 411-412

This is an agreement entered into on 9th day of February, 1861 between L. Haalelea of Honolulu of the first part, and Kekukahiko, Puanani and Umauma of Honouliuli, Ewa of the second part. Witnesseth that the party of the first part hereby agrees with the parties of the second part that they may lease and have the rights, for a term of five years, the pa aina mahi kalo (kalo land parcel that is cultivated), along with Mokumeha, Kapauhi and Kalawaeia under the peace of the Konohiki. All of these rights described above are granted to the parties of the second part at terms of six hundred dollars per year. This agreement does not include the fish which are found outside of Kalae o Kahuka, it pertains to the fish inside of the point, and at Kalua o Mauona, Waipio, and at the place adjoining the Palena Kai (fishery boundary) of Waikele and Hoaeae. From there are retained the fishery of Laulaunui and the end of Kapae for the party of the second part in this agreements. [Maly, translator]

**Paewahine to Hinaa
Deed – of Adoption
Septmeber 28, 1861
Liber 14, page 309**

Know all men by these presents, I Paewahine (female), residing at Honouliuli, Ewa... of the first part, and Hinaa, (male) of the same place, of the second part. Witnesseth: the party of the first part, desired to give her son, who is named Oni, he being the one born January 3, 1852, and being eight years old at this time, to Hinaa, party of the second part. There are appertaining to this right of care, all things including the education and care as provided for under the law, and the rights as heir to all personal and real property, as if he were his own child, and he being the child's own father....

In witness of the truth of this, we hereunto set our names and attach our seals on this 28th day of September, 1861...

Wintesses:
Jno. L. Nailiili
A. Kalauhala.
[Maly, translator]

**Hinaa to Oni
Deed – Land at Honouliuli, Royal Patent No. 3092
Septmeber 28, 1861
Liber 14, page 310**

Know all men by these presents, that I, Hinaa, residing at Honouliuli, Ewa... now, because of my desire to prepare all things and rights for my son, Oni, who is eight years old at the time, and to protect him from misfortune, and as a means of caring for him. I do hereby grant to him, Oni, for all time, all of my property. Said property being known as Royal Patent Number 3092, situated at Honouliuli, along with all the improvements situated upon said land. But, should Oni predecease Hinaa, then the said property will return to Hinaa...

Wintesses:
Jno. L. Nailiili
A. Kalauhala.
[Maly, translator]

**Daniel Montgomery to Isaac Montgomery
Deed – The Puuloa Salt Works
December 28, 1862
Liber 16, page 258**

Know all men by these presents that I the undersigned Daniel Montgomery of Honolulu... for & in consideration of the sum of one dollar to me in hand paid by Isaac Montgomery of the same place... do grant, bargain, & sell unto the said Isaac Montgomery all my right, title & interest in & to the Estate known as "The

Puuloa Salt Works” on the island of Oahu, being the same Estate conveyed to me by C.W. Vincent by a certain instrument dated the 19th day of June A.D. one thousand eight hundred & fifty five & of Record in the Office of the Registrar of Conveyances in Liber 7 on pages 108 & 109, & miscellaneous records. To have & to hold thee above described property unto the said Isaac Montgomery, his heirs & assigns forever...

**Isaac Montgomery & wife, Kepani, to Prescove S. Wilcox and Charles L. Richards
Deed – The Puuloa Salt Works**

January 17, 1863

Liber 16, pages 259-260

Know all men by these presents that we the undersigned Isaac Montgomery and Kepani Montgomery his wife for & in consideration of Ten Thousand and Seventy Nine Dollars to us in hand paid, the receipt of which is hereby acknowledged, have granted, bargained and sold... unto Prescove S. Wilcox and Charles L. Richards of Honolulu... all that tract or parcel of land situated on the Island of Oahu known as the “Puuloa Salt Works” being the tract of land conveyed to Isaac Montgomery by a certain Deed from M. Kekauluohi [Kekauonohi] dated the 7th day of Sept. A.D. 1849 together with all the buildings, improvements & appurtenances thereto belonging or thereon situated...

To have & to hold to the said Prescove S. Wilcox and Charles L. Richards, their heirs & assigns forever... [See also confirmation of transaction recorded in Liber 16, page 260.]

Wilcox & Richards to Isaac Montgomery

Deed – Puuloa Salt Works

February 17, 1863

Liber 16, page 260

Know all men that whereas Isaac Montgomery and Kepani his wife have this day made to us a Deed conveying the Estate known as the Puuloa Salt Works, and another Estate in the said Deed described as having been conveyed to Daniel Montgomery by Henry Chamberlain on the 6th day of August 1855. Now therefor it has been understood & agreed between us, that we the undersigned shall receive all the product of the said Estate and sell and dispose of the same for the benefit and account of Isaac Montgomery, And that an accurate account shall be kept of all transactions. And an account state each six month. The said Isaac Montgomery to carry on the Estate and at any time when the said Isaac Montgomery his heirs & assigns shall have paid up the sum now advanced by us or anyone on his behalf shall have so paid the said sum & interest advanced as aforesaid. We will & our heirs or assigns shall reconvey to the said Isaac Montgomery his heirs & assigns the said “Puuloa Salt Works” & other Estate by the said Deed of Conveyance above referred to...

Kamea & Kanea to L. Haalelea
Deed – Granting property at Honouliuli in payment of a debt
February 25, 1863
Liber 16, pages 270-271

Know all men who see this, I am Kamea, whose name is below, and I hereby execute and make known to any who may object to this, the following explanation below.. On the 25th day of February, 1863, Kamea whose name is below, hereby gives, grants, bargains and sells all of his property situated at Honouliuli, Ewa, Island of Oahu, to Levi Haalelea. That the said property is forever given to him and his heirs. Here is the reason for this conveyance. Since 1859, I have been in debt to L. Haalelea, in the amount of Two Hundred Dollars in good money, and I cannot repay him. That is the reason granting this property to him...

Kanea sworn, states that the above is all true, and that I confirm the statements of my husband... [Maly, translator]

Wilcox & Richards & Co. to J. Meek & J.I. Dowsett
Lease – of Puuloa grazing land
April 1, 1863
Liber 17, page 100

This Indenture made the first day of April A.D. 1863, between Wm. Richards & Co. of the first part and John Meek and James I. Dowsett of the second part, witnesseth: That the said party of the first part for and in consideration of the sum of Four hundred dollars to them in hand paid by the parties of the second part... do hereby demise, lease, and let unto the said party of the second part, their heirs, executors and assigns, the Grazing land of Puuloa, being all that is outside of the enclosure of the Salt works, commencing from the date hereof and ending on the first day of January A.D. 1868, together with the use of the Bullock and Sheep yard during the term of the lease.

It is hereby understood and agreed, that the parties of the first part reserve the privilege of pasturing sixty head of horses and working oxen, also a flock of goats not to exceed one hundred and fifty on said grazing land of Puuloa for and during the term of this lease, and said animals shall not be molested should the stray on the grazing land occupied by J. Meek...

And the said parties of the second part for themselves, their heirs and assigns will at the expiration of the term of this lease yield and deliver up to the said parties of the first part, the said demised land together with sheep and bullock yard as good order and condition as they now are...

Kahananui to Kaopala
Deed – Conveying property of Nika at Honouliuli
July 13, 1863
Liber 17, pages 102-103

Know all men by these presents, I am Kahananui (k.) of Honouliuli, Island of Oahu. I hereby execute as a lease, and sell by this instrument unto Kaopala and his heirs, executors and assigns for all time, my interest in the personal property of Nika (k.) my younger brother, situated at Honouliuli. This property described above is plotted out in the award of the Land Commissioner.

Here is the reason for my conveying this property to Kaopala. On this day, Kaopala paid into my hands, ten dollars, that being the purchase price for all the rights. There for I sell all my rights in the propter to him for all times. I have no remaining rights in the property... [Maly, translator]

Kaopala to L. Haalelea
Deed – Conveying property of Nika at Honouliuli
July 13, 1863
Liber 17, page 103

On this 13th day of July, 1863, by this instrument, I hereby sell and convey all my rights as stated above to Livai Haalelea, his heirs and assigns forever.

Here is the reason for this conveyance. I have received on this day \$25.00 from L. Haalelea... [Maly, translator]

John Meek to James I. Dowsett
Assignment of Lease – Lands of Lihue, Waimanalo and Honouliuli
August 31, 1863
Liber 17, pages 363-364

Know all men by these presents, that I, John Meek of Honolulu, Island of Oahu... for and in consideration of the sum of One Thousand Dollars to me in hand paid by James I. Dowsett of Honolulu... have granted, assigned and set over... unto the said James I. Dowsett, his executors, administrators and assigns, a certain Indenture of Lease of the Land called Lihue on the island Oahu from Keliiahonui and Kekauonohi to John Meek dated March 3, 1846 & recorded October 13th, 1852 in Liber 5 pages 328 and 329 in the office of the Registrar of Conveyance. And also a certain Indenture of Lease of the Land Called Waimanalo on the Island of Oahu from M. Kekauonohi and J.H. L. Haalelea to John Meek dated July 18th 1851 & recorded September 17th 1852 in Liber 5 page 326 in the office of the Registrar of Conveyances. And also a certain Indenture of Lease of the Land called Honouliuli on the Island of Oahu from J.H.L. Haalelea to John Meek dated February 16th 1858 & recorded February 22nd 1858 in Liber 5 on pages 435 and 436 in the office of the Registrar of Conveyances, with all the appurtenances therein demised. And also all my estate, right, title, term of year yet to come, claim & demand whatsoever of, in, to each of the same or any of them. To have and to hold the said leased premises unto the said James I. Dowsett... for the residual of the terms mentioned on the said leases...

Wilcox & Richards & Co., to James I. Dowsett
Lease – Grazing land of Puuloa
April 13, 1864
Liber 18, pages 102-103

This indenture made this thirteenth day of April A.D. 1864 between Wilcox – Richards & Co. of the first part, and James I. Dowsett of the second part. ...The party of the first part, for and in consideration of the sum of four hundred dollars as advance rent to them in hand paid by the party of the second part... does hereby demise lease and let unto the said party of the second part, their heirs executors and assigns, the Grazing Land of Puuloa, being all that is outside of the enclosure of the Salt Works, for a term of three years commencing at the first of January A.D. 1868 and ending on the first day of January A.D. 1871 together with the use of Bullock and Sheep Yards during said term.

It is hereby understood and agreed, that the party of the first part reserve the privilege of pasturing sixty head of horses and working oxen on said Grazing Land of Puuloa for and during the term of this lease, and said animals shall not be molested should the stray on the Grazing Lands now occupied by the party of the second part. The party of the first part hereby relinquishes and give up the privileges of pasturing one hundred and fifty Goats (as set forth in a lease dated the first day of April A.D. 1863) from the date hereof, said goats having been sold to party of the second part...

Anadaria A. Haalelea to James. I Dowsett
Lease – unencumbered portion of Ahupuaa of Honouliuli and sea fishery
April 1, 1865
Liber 19, page 183

This Indenture of Lease made this first day of April A.D. Eighteen Hundred and Sixty Five between Anaderia Amoi Haalelea, widow of Levi Haalelea deceased of the first part and James I. Dowsett of Honolulu... of the second part. Witnesseth: That the party of the first part doth hereby lease unto the party of the second part his representatives and assigns all that portion of the Ahupuaa of Honouliuli and the Sea adjoining which has not hereto fore been leased by M. Kekauonohi and Levi Haalelea, the said Ahupuaa of Honouliuli being situated in the District of Ewa, Island of Oahu.

To have and to hold the same with all the rights, privileges and appurtenances to the same belonging unto the said party of the second part... for the term of six years from the first date of April A.D. Eighteen Hundred and Sixty Five at a yearly rent of Five Hundred Dollars, the first yearly payment to be made on the 5th day of April A.D. 1866 and so on thereafter until the expiration of the term...

**Kaopala and wife, Kale, to John Meek
Deed – Conveying Land in Royal Patent No. 3091
May 16, 1866
Liber 21, pages 227-228**

This is a deed. Know all men by these presents that I, Kaopala, of Honouliuli, Ewa, Island of Oahu, hereby sell, convey and grant unto John Meek of Honolulu, and unto his heirs, assigns and executors for all time, all of those parcels of my property known by Royal Patent Number 3091, as described in the boundaries, with said parcels of land containing 9 39/100th acres. Here is the reason for this conveyance, John Meek has paid into my hands two hundred and fifty dollars...

Witnesses:

Ihu, his X
J. li

Having received in my hands three dollars, I hereby relinquish my rights in the real property above described.

Kale (wife of Kaopala)... [Maly, translator]

**John Meek to Puanani
Exchange Deed – Conveying Royal Patent No. 3091
& Land Commission Award No. 756
June 20, 1866
Liber 21, pages 357-358**

This is a land exchange deed executed on this 20th day of June 1866, between John Meek of Honolulu, party of the first part and Puanani (k), the heir of Kauouo, of Honouliuli, Ewa, of the second part. Witnesseth that the party of the first part hereby sells and grants to Puanani, his heirs and assigns, that certain parcel of land situated at Honouliuli, being Parcel 5 of that land described in Royal Patent Number 3091, granted to Kaopala by Kamehameha, and granted by Kaopala to John Meek. The boundaries of Parcel 5, a Moo kalo (taro parcel) at Kalokoeli are:

Beginning at the western corner and running South 56^o, East 154 links, to the Kahawai. North 27^o East 204 links along Keole. North 83 ½ ^o West, 184 links along Kaalaawahi. South 80^o West 244 links along Kama to the first point. .369 acres.

Together with all the thing appertained there to Puanani, his heirs and assigns forever. This is done in exchange for a parcel of land which he has conveyed to John Meek, and which is described below. The part of the second part hereby conveys and grant, by this instrument, unto John Meek, his heirs and assigns all that parcel of land situated at Honouliuli, granted to Kauouo in Land Commission Award Number 756, and inherited by him, being bounded as follows, and situated in the moo aina of Maui, Ili of Kaaumakua, Honouliuli:

Beginning at the Northeastern corner and running South 4° East 6.42 chain along the boundary of Mokumeha; from there South 70° West 2.30 chains along the boundary of the land wall; thence North 10° West 3.78 chains along the boundary of Kanuwahine; thence North 30° West 3.14 chains to the corner; thence North 72° East 1.62 chains along the land boundary of Wahinenui; thence East 2.60 chains to the point of commencement. Being 1 acre 9.22 chains total. Together with all things appertaining thereto. The said property being granted to John Meek, his heirs and assigns forever, in exchange for the land conveyed to Puanani as described above... [Maly, translator]

**A.A. Haalelea to J.H. Coney
Trust Deed – Ahupuaa of Honouliuli
May 11, 1867
Liber 23, pages 319-320**

This Indenture mad this 11th day of May 1867 between A.A. Haalelea of Hilo, Island of Hawaii, party of the first part and J.H. Coney of the same place party of the second part. Witnesseth that the said A.A. Haalelea party of the first part in consideration of the sum of one dollar to her paid by the said party of the second part... hath bargained, sold, demised, released, conveyed and confirmed unto the said J.H. Coney, party of the second part, all the goods, lands and chattels that were demised to A.A. Haalelea by the will of her late Husband L. Haalelea, to wit: The Ahupua'a of Honouliuli situate in the District of Ewa, island of Oahu, together with all the appurtenances thereto belonging. Also the Ili aina of Kalawahine in Honolulu, Kona, Oahu, together with all the appurtenances thereto belonging. Also the tract of land on Niolopa, Kona Oahu, together with all the appurtenances thereto belonging. Also the house lot known as Holani on the corner of Richards Street and the Palace Walk and adjoining lot owned by H.R. Kapakuheili and J. Kaeo and Jane Y, Lahilahi together with all the buildings and appurtenances thereto belong or in any wise appertaining... to the said party of the first part... To have and to hold for the term of five years from this date... unto the said J.H. Coney in trust and to and for the several uses and purposes herein after mentioned. Namely:

First. In trust to Lease the same and to take, collect and receive the rent, issues and profits thereof, and out of the same to keep the said premises in good repair and pay all fees and assessments and charge that may be imposed thereon.

Secondly. In trust to pay the residual of all rents, first to the remaining creditors of the Estate of the late Levi Haalelea and after said debts are fully paid, then to pay A.A. Haalelea the remainder of all rents received from the said property.

Thirdly. In trust to convey the said land and premises to such persons as she A.A. Haalelea by her last Will & Testament subscribed by her in the presence of two credible witnesses.

And the said J.H. Coney hereby declares that upon the expiration of the said year the said Trust shall cease... and the land and possessions shall belong in fee absolute to A.A. Haalelea or such person or persons as the said A.A. Haalelea shall direct and appoint... forever...

**Isaac Montgomery to Abraham W. Peirce, Ebenezer F. Nye
and Peter C. Jones, Junior
Deed – Puuloa Salt Works Estate
April 20, 1870
Liber 31, pages 24-25**

Know all men by these presents that I, Isaac Montgomery of Honolulu, Island of Oahu... for and in consideration of the sum of Thirty Thousand Dollars to me in hand paid by Abraham W. Peirce, Ebenezer F. Nye and Peter C. Jones, Jr., all of Honolulu... have given, granted, bargained, and conveyed... unto the said Abraham W. Peirce, Ebenezer F. Nye and Peter C. Jones, Jr., their heirs and assigns forever, all that tract or parcel of land situate on the island of Oahu... known as the Puuloa Slat Works, being the same estate as conveyed to me by M. Kekauonohi y deed dated the 7th day of September A.D. 1849, and recorded in the Registry Office in Honolulu in Liber 4 on pages 41 and 42, and therein more fully bounded and described; and also all buildings, erections, structures, improvements, salt in bulk, or in vats, furniture in the houses, cattle, horses, carts, boats, canoes, nets and all other property of whatsoever name and nature on the said Puuloa Estate being together with all the rights, privileges, tenements, hereditaments, to the said premises belonging... and all my right, title, interest, claim and demand, in law and in equity in the said above granted premises...

**Abraham W. Peirce, Ebenezer F. Nye and Peter C. Jones, Junior
to Isaac Montgomery
Mortgage Deed – Puuloa Salt Works Estate
April 20, 1870
Liber 31, pages 25-27**

Know all men by these presents that whereas we, Abraham W. Peirce, Ebenezer F. Nye and Peter C. Jones, Jr... are justly indebted to Isaac Montgomery... at the day of these presents in the sum of Fifteen Thousand Dollars, half of the purchase money of the estate known as the Puuloa Works for which we have given our joint note, therefore for the better securing of the payment of said note, we have given, granted bargained, sold and conveyed... unto the said Isaac Montgomery, his heirs and assigns forever, all that tract or parcel of land... known as the “Puuloa Salt Works...”

O have and told the same with the appurtenances unto the said Isaac Montgomery, his heirs and assigns forever. This conveyance is intended as a Mortgage to secure the payment of a certain promissory note for the said sum of Fifteen Thousand Dollars, dated the 20th day of April A.D. 1870... and payable to the said Isaac Montgomery on order in two years from date with interest at nine per cent per annum...

[In notes entered across page 26, dated May 6, 1874, W.C. Parke, executor of the estate of Isaac Montgomery, declared that the Mortgage had been paid in full.]

**John H. Coney & Ami (his wife) to James Campbell
Deed for Ahupuaa of Honouliuli
September 11, 1877
Liber 52, pages 201-202**

This indenture made this 11th day of September in the year of our Lord one thousand eight hundred and seventy seven between John H. Coney of Honolulu in the Island of Oahu and Ami his wife of the first part and James Campbell of Lahaina in the Island of Maui of the second part. Witnesseth that in consideration of the sum of Ninety five thousand dollars in hand paid by the said James Campbell to the said John H. Coney at or before the execution hereof the receipt whereof is hereby acknowledged. He, the said John H. Coney doth hereby grant, bargain, sell, release and convey, and the said Ami the wife of the said John H. Coney, doth for the purposed of releasing and relinquishing all her right or claim to dower of, in or to the hereditaments hereinafter described bargain, sell, remise, release, quit claim and confirm unto the said James Campbell and his heir, all that tract or parcel of land known as the Ahupuaa of Honouliuli situated in the district of Ewa in the Island of Oahu, containing Forty three thousand six hundred and forty acres or there about more particularly described in Royal Paten No. 6971 based upon land commission award No.11,216 except such portion thereof known as Puuloa conveyed to one Isaac Montgomery by deed recorded in Liber 4 on pages 41 and 42. Together with all rights privileges and easements and appurtenances thereunto belonging, and especially all the right of the Konohiki of Fishing, wood or otherwise, and all islands, waters, rivers, streams, water courses, lochs, bays, harbors or other privileges to the said Ahupuaa belonging or appertaining or there with used, held or enjoyed, and all buildings and improvements thereon, and all the estate and interest of the said John H. Coney in and to the same and in and to all Kuleana and tracts or parcels of land lying between the boundaries of the said Ahupuaa.

To hold the same (subject to any rights of native Tenants) unto and to the use of the said James Campbell and his heirs and assigns forever. And the said John H. Coney doth hereby for himself, his heirs, executors and administrators covenant, promise and agree to and with the said James Campbell his heirs and assigns that he the said John H. Coney now hath in himself good right and full power to convey and assume the said hereditaments and premises in manner aforesaid and that the same are now free from all charges or encumbrances of what nature or kind so ever, save and except two certain leases of parts of the said lands made to the late John Meek one whereof will expire on the first day of February next and the other whereof will expire on the sixteenth day of the said month, and further that he will and his heirs, executors and administrators shall warrant and defend the said lands and hereditaments hereinbefore expressed to be hereby conveyed against the lawful claims of all parties except the parties holding under the said before mentioned leases. In witness whereof the said parties to these presents have hereunto set their hands and seals the day and year first before written...

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Appendix A: Oral History Interviews – Hoakalei EIS

Overview and Methodology of the Honouliuli Oral History Program

Recording oral history interviews is an important part of the historical review process. The experiences conveyed through interviews are personal; also, the narratives are rich and more animated than those that may be typically found in reports that are purely academic or archival in nature—the personal narratives tend to present modern audiences with descriptions of cultural values, practices, and transitions in the landscape. Thus, through the process of conducting oral history interviews, things are learned that are often overlooked in other forms of documentation. Interviews also help demonstrate how certain knowledge is handed down through time, from generation to generation. Of course, with the passing of time, knowledge and personal recollections undergo changes. Sometimes, that which was once important is forgotten, assigned a lesser value, or lost because of alterations to the landscape, economic pressures, and loss of access. Today, when individuals—particularly those from outside the culture which originally assigned the cultural values to places, practices, and customs—evaluate things such as cultural properties, resources, practices and history, their importance is often diminished. Thus, oral historical narratives provide both present and future generations with an opportunity to understand the relationship shared between people and their natural-cultural environment.

Through oral history interviews, it is also evident that with the passing of kūpuna and elder kama'āina generations, facets of history and knowledge of place are sometimes lost. Readers are asked to keep in mind that while this component of the study records various facets of cultural and historical knowledge of land and resources in Honouliuli Ahupua'a, the documentation is incomplete. In the process of conducting oral history interviews, it is impossible to record all the knowledge or information that the interviewees possess. Thus, the oral history narratives provide readers with glimpses into the stories being told and of the lives of the interview participants as related to the landscape in which they live, work, and play.

As would be expected, participants in oral history interviews sometimes have different recollections of history, or for the same location or events of a particular period. There are a number of reasons that differences are recorded in oral history interviews, among them are that:

- (1) Recollections result from varying values assigned to an area or occurrences during an interviewee's formative years.
- (2) They reflect localized or familial interpretations of the particular history being conveyed.
- (3) With the passing of many years, sometimes that which was heard from elders during one's childhood 60 or more years ago, may transform into that which the interviewee recalls having actually experienced.
- (4) In some cases it can be the result of the introduction of information into traditions that is of more recent historical origin.

- (5) Some aspects of an interviewee's recollections may also be shaped by a broader world view. In the face of continual change to one's cultural and natural landscapes, there can evolve a sense of urgency in caring for what has been, and history might be embellished.

When based in traditional knowledge, diversity in the histories shared should be seen as something that will enhance interpretation, preservation, and long-term management programs for the land.

In the broader context of the narratives shared through the oral history interviews, it will be seen that there are consistent themes. These themes included, but are not limited to:

- (1) Care for the land, water and ocean resources;
- (2) Honor the natural/cultural history of the 'āina and kūpuna.
- (3) Respect ilina (burials) and cultural sites.
- (4) Promote maintenance and integration of cultural/natural resources and practices into project design.
- (5) Integrate the history of place and people into programs that pass that information on to present and future generations through educational/interpretive activities.

Two of the oral history interviews were conducted by Leimomi Morgan, descended from an 'ohana with generational ties to Honouliuli Ahupua'a. The interviewees were provided with families with an introduction to the study undertaking, and overview of the types of questions that would be asked (see below):

Honouliuli – Hoakalei Oral History/Consultation Study

Aloha – Thank you for agreeing to participate in the Honouliuli Oral History Consultation Study being conducted as part of the Haseko (Ewa), Inc. — Hoakalei Master Plan Update Environmental Impact Statement (please see project overview on pages 2-3). While conducting the interview, we hope to record information from people who know the mo'olelo (history) of the land and natural/cultural resources. The information gained from these interviews will be used to identify resources in or near the project area and help in determining how they may be affected by the project.

With your permission, the interview will be recorded. The recording will be transcribed and a draft transcript, along with the recording will be returned to you for review, corrections and/or additions. If the interview is not recorded, but notes taken, those notes will be developed in an effort to capture key points shared, and returned to you for your approval. When you are satisfied with the transcript (recorded or expanded notes), we would like your permission to incorporate the transcript into the documentary study for the Honouliuli project area. When the study is completed a full copy of the report, including historical background and oral history/consultation interviews will be given to you for your family record.

To begin the interview we would like to establish a background section on your personal history and experiences – how you came to possess the knowledge you

share.

- Interviewees Name:
- Interview Date: Location:
- When were you born?
- Where were you born?
- Are you affiliated with a Native Organization or family group? (name):
- Parents?
- Grew up where? Also lived at?
- Where did you live? Share with us recollections of elder family members and extended family that influenced your life and provided you with knowledge of place and practice?
- Family background—grandparents, hānai etc.; generations of family residency in area... (time period)?
- Kinds of information learned/activities and practices participated in and how learned...?
- Sites and locations (e.g., heiau, pā ‘ilina, kahua hale, māla ‘ai, ala hele, and ko‘a etc.); how learned, and thoughts on care and preservation...
- Do you have knowledge of wahi pana — places of religious and cultural significance in or near the project area?
- Where are these places located in relation to the proposed project (see maps)? How did you learn about these places?
- Are these places important to the you, your ‘ohana, the larger community (or all three)?
- What makes these places important in terms of traditional practices or beliefs?
- How would you define their boundaries?
- Will these places or their use be affected by the project? If so, how might they be affected, and what steps might be taken to minimize impacts on the sites?
- Have these places been affected by modern development, and is it relevant to what makes them important?

Subsistence:

- Did you/your family cultivate the land ? Describe methods of planting and types of plants? Use of particular plants and other natural resources; customs observed when collecting or caring for such resources; and how/when accessed?
- Discussion of water flow and weather patterns.
- Types of fishing practices: localities of fishing grounds or limu collection areas; and changes in fisheries?
- Historic land use practices, fishing activities?
- Thoughts on the care of cultural and natural resources...?
- May information about these places be shared, or should it be protected from public release?

Project Overview

Haseko is seeking a zone change for a portion of its Hoakalei Project to accommodate an update to its project master plan. The existing zoning for this area was last modified on July 20, 2007 in anticipation of the existing basin being completed as a small boat marina. The lack of sustainable market demand in the foreseeable future for the boat slips and other marina facilities, together with ongoing and possible future legal challenges to governmental approvals for the marina entrance channel, make it impractical for Haseko to pursue development of a small boat marina for the foreseeable future. Accordingly, it is now requesting rezoning of the land surrounding the existing basin consistent with its use as a recreational lagoon that would have no direct connection to the ocean.

The updated master plan would not increase the total number of planned dwelling units or visitor accommodation units specified in Haseko's Unilateral Agreement with the City. It is possible that there will be some adjustments to the proposed zoning boundaries that may affect the sizes and locations of individual zoning districts as a result of consultations with the City Department of Planning and Permitting (DPP). Anticipated permits that require environmental assessment compliant with HRS Chapter 343 include the zone change, and potentially a Special Management Area Use Permit and a Shoreline Setback Variance. Haseko will also seek a modification of the Special Management Area boundary in the area around the recreational lagoon, since it will not be connected directly to the ocean, as the boat marina would have been.

If these approvals are granted, Haseko will continue development of the same kinds of resort, residential, and commercial retail/office/restaurant uses that had previously been approved for the area. In addition, lighter industrial mixed uses will replace the more intensive waterfront industrial uses previously planned in connection with a marina development. By providing for these uses, the updated master plan for the area covered by this request will continue to create employment and business opportunities as envisioned when the zoning was originally granted. In addition, the plan includes a public swimming cove that would provide a protected swimming area; it also includes facilities that would collect and treat storm water runoff, minimizing the amount that flows into the proposed lagoon. The revised plan also includes pedestrian pathways and other amenities that were not included in the previous plan.

Haseko will continue to have primary responsibility for constructing the proposed facilities, including possible residential and/or resort units; commercial and lighter industrial-mixed use structures; infrastructure; public facilities and amenities such as the swimming cove, activity center, comfort station, parking lot, cultural center; and for further enhancing the existing Wetland Preservation Area.

Mahalo nui.

Leimomi Morgan
Researcher
(808) 295.1911

Email: oleimomimo@gmail.com

Four additional interviews were previously recorded by Kepā and Onaona Maly. Three interviews were conducted with Kupuna Arline Eaton and Sister Thelma Parish, elder kama'āina of the Pu'uloa-Honouliuli. A fourth interview was conducted with members of the Shibuya-Dayanan family. All interview provide us with information of time depth and attachment to place, and document personal experiences on the land and in the ocean. Through the generosity of the interviewees, we are also informed of changes in the environment during their life time.

We are deeply indebted to the interviewees and their 'ohana for their willingness to participate and share in the history of the land.

Mahalo nui no ka lokomaika'i kau palena 'ole:

- Mark 'Ehukai Kahalekulu
- Harry Alama
- Jose Dayanan, Roxanne Marie Tagama, Barbara Shibuya, Mona Shibuya, and Janice Trinidad
- Arline Wainaha Ku'uleialoha Nākīhei Brede Eaton
- Thelma Genevieve Parish

'Ewa Oral History Interview Project – Hoakalei EIS

Interviewee: Mark Kahalekulu (MK)

With Leimomi Morgan (LM)

**January 17, 2014 – One'ula Beach, Māmala Bay, 'Ewa
(Final Transcription Completed February 9, 2014)**

Mark 'Ehukai Kwock Sun Yoshio Kahalekulu was born in 1956 along the Honouliuli coast, at 'Ewa Beach. His kupuna father worked for the Dowsett-Parish Ranch on the Pu'uloa lands, and lived at various locations between Pu'uloa, One'ula and Kualaka'i. The Kahalekulu line originated in the Ho'okena-Ho'opūloa Region of South Kona, and were displaced by the 1926 Mauna Loa eruption. Marks entire young life from toddler through high school was connected to the ocean and near shore lands of the Honouliuli Ahupua'a.

During the interview Mark shared his recollection of families, practices, fishing, surfing, and walking the Honouliuli coastal lands. The following topics are among those discussed by Mark:

- In the early part of the 1900s there weren't many people out here. Then during the war there was no access to the ocean. After the war the fisheries very rich. Among the fish were Moi, Awa, Kala, Palani, Manini (and 'ōhua), 'Ama'ama, 'Āholehole 'Ōpae, He'e, Ula and Crabs.
- Limu was plentiful, with beds two to three feet high on the shore. Seasonally, You could smell the limu inland of Pōhākea Elementary School. Types of limu included Līpoa, Kala, and Manauea.

- Parents always instilled in him the responsibility that lawai'a had for care of the fishery resources; taking what could be used; not fishing or collecting out of your own area; and sharing.
- Descriptions of the various reef regions extending from the shore to the deep water at first, second and third reefs.
- During his youth he witnessed a significant change in the ocean environment and resources. There were major sewage spills, and people from all over came and took more limu that the papa could restore.
- Before, the ranch and plantation controlled access along the shoreline, and there were a number of gates that people had to go through to get access. There were no squatters in the early days.

LM: So, if you want, you can share your whole name, the meaning of your name, and your family connection to 'Ewa.

MK: My name is Mark 'Ehukai Kwock Sun Yoshio Kahalekulu. My connection with 'Ewa is my father and grandfather originally came from Ho'okena, South Kona. They were paniolo working the ranches in that area during the early part of the 20th Century. I looked up census, and they were listed, my father and my grandfather, in the 1920 census in Ho'okena.

LM: And what were their names?

MK: Kahalekulu. Raphael Ka'ihikapuonalani Kahalekulu, that's my dad. And my grandfather was John Kaihikapuonalani Kahalekulu. And, by the 1930 census, they're here in 'Ewa. I always wondered why they moved, and then I was reading a book on the historic volcanic eruptions on the Big Island, and there was a real, real big eruption in 1926, and it started from Moku'aweoweo on Mauna Loa, and it came all the way down and it went all the way down to Ho'opūloa, and that's the name of that flow. That was in 1926, but they showed the extent of the flow, and if this is Ho'okena here (drawing in the sand), and this is Mauna Loa, the flow came down and all the way to the sea at Ho'opūloa, but some of it actually went and diverted above Ho'okena. So, I can only imagine my family, looking up at night, and seeing the lava just suspended on the mountain above them. I would get out too, I would get out too. So, they came out here ['Ewa] and they started working for, as paniolo, for the Kahuā Ranch that was by Barber's Point. So this was by 1930.

LM: So your grandfather moved here too?

MK: Yeah, yeah. The stories that I've heard, this was way before my time. I was born in 1956, so this was many decades before my time. My father, my grandfather, and my grandmother came and they lived where White Plains, Officers' beach is now, there's that stand of iron wood trees on that point right there. That belonged, according to my mother, Leatrice Kam Ing Kulia Chong Kahalekulu, that that belonged to the Shaffer family, and they had lived there before our family came. So, being that my dad worked for the ranch, and my grandfather worked for the ranch, they had gotten permission from the ranch manager, to basically squat on the beach by the iron wood trees. My mother passed away in

'06 [2006]. My dad passed away in 1958 of stomach cancer, but while my mother was still alive, and they had opened up Barber's Point for the public, I tried taking my mom down there, and asking her, "Mom, where did you folks used to live?" and she would say it was Wai'anāe side of the Shaffers. And when I'd take her to where the iron wood trees are, she goes, "You know, back in the '30's, didn't have these big tall stand of trees, they were small." But it was a marker for them, those iron wood trees, and it still is for everybody. So, I can only imagine that where they actually had, and it was like a shotgun shack, it was like a beach shack. Had plenty room for nets, because my dad and my grandfather were very good fishermen from Ho'okena. Maybe 10-15 years ago, I went to Ho'okena for the first time. When I saw the canoes that they had over there, I just totally flashed, 'cause one of my youngest recollections of living in 'Ewa Beach, was after my father died, my mom still kept his canoe on the side of the house. And it wasn't a dugout canoe like how you would imagine one normal canoe was, dug out from a tree trunk, it was made out of planks, out of boards. But had an outrigger and it was very narrow. It was, you know, the shape of a canoe, but made out of boards.

LM: And, he [your father] used to use it? He made it?

MK: Yes. And then, at the very, very end, it was squared off, and that's where they would put an outboard motor on it.

LM: Ohh, interesting. And they would just take it out?

MK: Yeah. So, when I went to Ho'okena those few years back, I blew my mind, because, on the beach, it was like, Wow! There was like a dozen of them. And I had never seen um before other than my dad's. And that was only from when I was a little teeny-weenie kid, like 3, 4, 5 years old, I remember playing on it. So, it was one of those things that showed me that, we were from over there. My family was very, very much into net fishing. So, even after my dad passed away, we still continued that out here ['Ewa beach]. My dad was a very, very good fisherman, so he would work for the ranch as paniolo. My sister, see that milo tree there over there [points] that's my sister's house.

LM: That one?

MK: Yeah, like two houses away from the right way, that's my sister's. Like where that wahine is sitting right there [points].

LM: Ohh. She lives right there still?

MK: Yeah, definitely. Yeah. So, she told me a story, 'cause she's older than me, she's 18 years older than me. That's Yvonne [Leilani Mui Kwai Kahalekulu], Moriguchi is her married name now.

LM: And she was a Kahalekulu, too?

MK: Yeah. So, she had told me a story not too long ago that my grandfather liked to drink. So what he would do, he would get my dad to break horses at Kahuā Ranch, because for every horse that you broke, you got 10 dollars. So, he was like 12,13,14, and my grandfather would put him on a horse and go make him break the horse, but he [grandfather] would keep the money, so that he could go drink with his friends.

LM: Ohh...Auē!

MK: Yeah.

LM: That was a lot of money! 10 dollars!

MK: That was big money! Yeah, break your neck though, you're risking your life. So, they would have a lot of drying racks, and even later on, when I came along, we still had these, [points] net, net, net, net, net, net. And it wasn't that nylon, not string, it was chord. So, even as I grew up, somebody in the family always had to be sewing it, patching it, 'cause we used them all the time. The bottom over here is very, very rough and uneven, so always you gonna have puka. So somebody always gotta be patching that constantly, especially if you have, literally miles of net.

LM: Wow.

MK: I remember hearing stories of how much fish over here it used to have. And, there wasn't that much people over here. I remember, during the war, you couldn't fish, they closed the beach, and you couldn't fish. What is that...Martial Law?

LM: I don't know.

MK: Yeah, Martial Law. You couldn't do stuff. You couldn't have light coming out of your window at night, because they gotta worry about Japanese bombing, and being able to identify what's happening on the ground. So, even on the ocean, you couldn't go out and go fish. So, my mom would say that, right after they lifted Martial Law, there was so much fish, because nobody could fish for four years. From 1941-1945, you couldn't fish out here. So, had fish up the ying-yang.

LM: Wow.

MK: Yeah, but she said, within less than a year, so many people were hitting it, 'cause they hadn't been able to go all those years, that within a short time, ahh, it was hard to get those big catches of fish again. I remember a story my mother telling, and this is down by Barber's Point, when they were down there, before we came this [One'ula] side. My dad had located a school of moi, so he went, and with his canoe, he laid the net from the shore, around the school, and it came back to the shore. I can't even imagine a school this big. And had it almost penned up like cows or something. So, what he would do is, the first day, he would back his truck up to the ocean, and they would use a scoop net, and they would just bring the two ends of the net close to shore so that it would pile the fish right in front of you. And they would just go and get a scoop net and just load up the back of the truck. They would fill up the truck, they would take it down to Chinatown Market downtown, and they would sell um. And I think my mother said, the first day they went do that, they got like 20 cents a pound. They didn't even dent the school. The next day, my father did the exact same thing, back the truck up, pull the school close, and just start scooping fish into the back of the truck. They took that into Honolulu, they still had fish left over from the day before, so they gave him 10 cents a pound.

LM: Did you guys eat the fish, too?

MK: Ohh, Yeah. And then, the third day, my dad did that one more time, took it into

town, they gave him 5 cents a pound. He was so angry, he came home, and he opened up the net and he let all the fish go.

LM: Good [laughing]. So you guys would subsistence fish? You guys would always have fish to eat? It was like a part of your life?

MK: Yeah. And a lot of it was dried. The awa. I know my mother would dry awa. That was her favorite, she loved the belly part of the awa, that was the best. And, because the awa was such a big fish, Yeah?

LM: What would you say was the most numerous fish around here?

MK: I would think it's the kala.

LM: The kala?

MK: Yeah, I always call it the official unofficial fish of 'Ewa Beach, because it's very easy to find, and very easy to catch. And they get very, very big, and they're fat, they're herbivores, so they eat limu. So, especially in the days before, this beach, would have drifts of 2-3 feet high of limu.

LM: Wow.

MK: Yeah, you would be able to smell the limu from Pohakea Elementary School when I used to go over there. Some days, if the wind was on-shore and really strong, up to the shopping center and beyond you could smell the limu, it was piled up so high.

LM: Wow. You know what kind it was?

MK: The majority of it was probably the ones that people would call it 'ōpala. But you know, now days, there's no such thing as 'ōpala limu now. That's like, in the old days, palani, and kala even, manini, that was considered "shit" fish. Now, to me, there's no such thing.

LM: Yeah, you take what you can get now.

MK: Yeah, it's an oxymoron now. So, 'ōpala limu is the same thing. But the drifts would be mostly, limu kala, long, long strands of limu kala. Līpoa, jus long, long, long strands of līpoa, and most people didn't come to harvest that. And people came from all over the island, especially on the weekend. Monday through Friday, not too bad, just the local, the people from 'Ewa Beach. But on the weekends, Saturday and Sunday, you would have, from all the way down there from the wall, all the way down to Parish Drive, which is the point further up there just beyond those coconut trees is where the Parish Family lived. And there would be 2-3 feet all the way, and in the water here, would have limu floating at least, 20-30 feet out. Just thick, thick.

LM: Wow. What happened to it?

MK: I have a friend that, he went Kamehameha grad '74 like me, Alan Perry, he works for whatever city department is in charge of the waste treatment plants. So Yeah, I talked to him, and I said, "Alan, you think you can..." and before I can even finish my sentence, he goes, "Mark, I know what you goin' ask me..." And I said, "Okay, what am I gonna ask you?" He goes, "You want me to let the sewage outfall happen, so that the limu comes back to 'Ewa Beach." And I said, "How did you know I was gonna ask you that?"

LM: Is that what it was?

MK: When I was in Kamehameha, I grad '74, I was a boarder...

LM: Oh, really? Why were you a boarder? Oh, 'cause it was far?

MK: Any place from Waipahū, out, Wai'anae, Waipahū. Pearl City, you had to be day-student.

LM: Yeah, my mom was day, too.

MK: 'Ewa, Wai'anae, of course, North Shore...

LM: You guys all boarded...?

MK: We all boarded with the outer islands guys.

LM: Ho, I wish it was still like that! I would have boarded!

MK: Let me tell you, hey, it was awesome. But I remember, when you looked from campus, you looked down, and off of Sand Island, about a mile out, you would see this big, brown, V, out in the middle of the blue water. And that was raw sewage, and if I not mistaken, I may be wrong, but I think I remember 11 million gallons of raw sewage a day would go out into that outfall. And all you saw was this big, brown V, and then the current runs, and this is Māmala Bay [points out around us] all the way across, so the current would run from Honolulu, and run along where the Airport stay, Pearl Harbor, and then come down to 'Ewa Beach.

LM: Wait, what was this bay called?

MK: Māmala.

LM: This is Māmala?

MK: This is Māmala Bay. From Barber's Point to Diamond Head. So, to me, that's why [the limu grew]...it was like fertilizer. That's what it was.

LM: Oh and the fishes love it then, and I bet the honu loved it too.

MK: And to me, that's why, I like talk to you, because to me, that's what we have to preserve, if you don't have the base of the food chain. And to me, it's limu. And then once you get that, because not only the fish eat the limu, there's other things like crabs, and shrimps, the 'ōpae, they live inside the limu for protection. Now, there's other fish that may not eat the limu, they're carnivorous, but they looking for the shrimp and the crab that look for protection. It's like a forest. So, that's why I wanted to talk to you about that, I think that we really need to take care of the limu because that's the basis for 'Ewa Beach. And, as far as Pearl Harbor being Pu'uloa, it's all one big system, including Pu'uloa. Like you said, that's where all had the fishponds and all, yeah?

LM: Yeah, my grandma said she would go out and collect limu when she was young, too. It used to grow in the watercress patches, I guess, too.

MK: You know, if you get clean water, whether it be fresh water or salt water, plants will grow. But, that's why, I would like whatever kind organization, whether it be the State, or whatever, is if you want the fish and everything that goes along with that, you gotta start with the actual papa itself, and make sure that the limu is protected. Another thing, is that, because Pu'uloa was protected, and because a lot of the drainage, I think every drainage, Pearl Harbor is the drainage for,

except for Honouliuli.

LM: Yeah, it's all the way out that way.

MK: Yeah, so, all of that comes in, so you get this balance of salt-water/fresh-water, and it just depended on what part of Pearl Harbor you were actually in. And of course, salt-water's heavier than fresh-water, so even in some parts you gonna have different kind fish, and to me that's why they had so much fish ponds. Because the species that could handle being penned up like that, the awa, the awa'aua, the silver fish, the 'āholehole, the mullet, the 'ama'ama, all of those, they're brackish water fish. So, to me, a lot of the spawning that happened in 'Ewa has a lot to do with what's happening in Pearl Harbor, Pu'uloa itself. I noticed when I used to go fishing, loaded baby sharks. For me, that's one example. Loaded baby sharks in the mouth of Pearl Harbor, right outside of Iroquois Point, loaded. Lot of hammer heads, but lot of small sharks, 2, maybe 3 feet. Now, when you come out 'Ewa Beach Proper, and you start from Iroquois, the Rifle Range, 'Ewa Beach Park, just go close right here, you would see bigger and bigger and bigger sharks. So, this is my theory, is that they'll start off at like, Pu'uloa is like a nursery for a lot of species, and as they got bigger, they would come out, and now you get all of this limu-grinds, that herbivore fish would definitely need. Other fish that were carnivorous, they would find the other smaller animals that lived among the limu. And as you went further and further this way, [westerly], you'd almost see a growth within a species. So, that by the time you got down to Barber's Point, ho, they're big. You going see the biggest sharks, you going see the biggest 'enue, you going see all the big, large adults, the mature adults, over there [Barber's Point]. And I'm sure that they go back, looking for places that they wanna spawn and lay their eggs, or have their young. So, to me, this shallowness and the outside reefs out there, it's not like Big Island where, it's like, right from the shore, boom, the water just deep.

LM: Yeah, this is an old island.

MK: Yeah! It's an older island. The fish have got plenty, plenty places, the sand pockets, the reef, the rubble, there's so many places that the animals can come in and lay their eggs and raise their young in a protected kind of area. Of course, you still gonna have, the further out you go, you gonna have the bigger, larger fish. But now, I spoiled, I dive Big Island a lot, and it's just like, wow, look at this place, the clarity of the water and everything. And that's another thing, because the clarity of the water is generally dirty, maybe that's not a real good word, but it's not clear because of the runoff and infect water from Pearl Harbor. Once it comes out of the mouth, the current catches it, and brings it along this coast, and it just goes right along this way. The only time that it changes, and that's what I was looking for today, is when the winds blow from the north. When the winds blow from the north, it blows all the dirty, unclear water straight out to sea, and this area ['Ewa Beach] becomes...

LM: All clear?

MK: Yeah! It looks like Ha'ula or Punalu'u or something, which it never does.

LM: How often does that happen? Hardly ever?

MK: Very rarely.

LM: Yeah.

MK: You know when you feel the really really cold morning?

LM: Yeah. We feel it Mililani, too.

MK: That's the days to come! That's when you wanna go diving over here. Because with the nets, you don't need crystal clear water to lay a net. But for diving, you need it.

LM: Yeah...

MK: Yeah, your boyfriend you said he's a big diver, ah.

LM: Yeah.

MK: One thing that we have to play with, you could have nice water and everything, but if there was a lot of limu in the water, you didn't lay a net, 'cause your net just would be full of limu. So, that's what you waited for, you waited for the days when had little limu, and still yet, you still going get limu. So, you laid your net, like you could see, it's kinda light colored about maybe 30,40,50 yards out, and then it goes all the way out to that darker area further out, that's the first reef. It runs parallel, it runs almost from like, pretty much from 'Ewa Beach Road all the way out here, and you can see the little white caps out there. It starts off over here as really shallow, 2,3 feet, and then where it gets to be that lighter color, it's sand and rock. Almost looks like a parking lot, it's flat, not much limu, and then once you get out to where that darker area is, it'll come out maybe from 10 feet deep, it'll come to maybe 5-6 feet deep on a low tide. And then, that reef is maybe only 50-100 yards wide, and then it drops off again into deep, deep sand. And that's probably about 50 feet deep. On other days, like in summer time when there's a south swell, you'll see another set of breakers further out than these ones that you see here, that's the second reef. And that one is probably about a half mile out, the first reef is about a quarter mile out. Then you get that deep sand that will come to maybe about, on a low tide, to maybe 12-25 feet deep, that second reef. But it's, ho, the fish out there. They run in parallel bands, so the first reef runs about a quarter mile, and it runs all the way down, goes. And even like the shark country, where the surfers are, I used to surf too, that's part of the first reef. And then the second reef, it goes, and then it kinda ends about, well it goes actually through Barber's Point, and even through like where the jetty is, maybe like by where Barber's Point is, it'll actually start, it's not so defined. 'Cause really, it'll do this, it'll be shallow, deep, shallow, deep, shallow, deep, and it goes on. I been out to the third reef, but that's as far as I've gone. And I wouldn't doubt that there's reefs even further out. Especially like in past millennium, where the sea level fluctuates, there may be reefs that was in shallower water, long time ago, but the reef is still there.

LM: So, how did you first get into spear fishing? It is spear fishing, right?

MK: I worked for United Airlines after I graduated high school, '74, and in '81 there was an air traffic controllers' strike, and Ronald Regan was president at the time, and he fired all the striking air traffic controllers. So what that did was, is that airlines couldn't expand, in fact they had to cut their flights because there's less ability to control um. You know, air traffic controllers, they gotta follow the airplane, tell um turn left, turn right, go to this altitude. Because of that, United

had to lay off a lot of us, throughout the whole system. So, there's a bunch of guys that I know, that I work with now, that we all got laid off in '81. And, I didn't get my job back until '84. I didn't wanna work a straight job. I load and unload airplanes at the airport, and it's kind of a, it's outdoors, and you're not stuck in a cubicle. You're not in an office, you're not behind a computer screen. You're outside, you're doing stuff. It suited me. So, I didn't wanna work a straight job, I'll say it like that. So, after my unemployment ran out, I had heard all these stories about my dad, and how he was master fisherman. And our kuleana was the mouth of Pearl Harbor to Barber's Point. And, later on when I tried diving other places, ho, my mother would scold me, "Boy, that's somebody else's fish. Why you need to go anyplace else, this is our kuleana. "

LM: I like that mana'o.

MK: Yeah, don't hana 'ino other peoples', you know, their area, that's for them. So, I told myself, "Okay, I am gonna learn from the mouth of Pearl Harbor, all the way to Barber's Point." And, I did it for 3 ½ years, almost 4 years. And, I had heard stories when I was young that my father died when I was a year and 9 months, not two years old, of stomach cancer. But when I was born, my father had wanted to show me all these spots, and some secret spots. And, after he died, I felt like, wow, I kinda, I lose a big part of my heritage, my legacy. That was supposed to be mine. So, when I got laid off, I said, you know what, "It's still here! It's not like it ran away. It's still here!" So, whenever the winds would turn cold, I'd be out here. You know, this is like punching in, this is where I work. And, just depending on what area was the cleanest, and what area maybe I never go for a while, and I would pick and choose different areas, but a lot of it was, not just looking for the fish, or well, I would look for fish and he'e and lobster, and limu, too. And I would take my catch up to Waipahu, and I would sell it at the markets over there. Mostly it was Yama's, at Westgate Shopping Center, they bought everything I brought.

LM: Wait, in Waipahu?

MK: Yeah.

LM: Yeah, I been there.

MK: Oh, yeah?

LM: Yeah, the fish market. My boyfriend actually took me there.

MK: Oh, yeah? Is it still there?

LM: Yeah.

MK: I'll be darned. Like I said, Yama helped me out plenty, because he would buy, whatever I got was, kala, palani, whatever.

LM: I'm not sure if it's still called the same thing, but, there's that fish market in Waipahu.

MK: Yeah, yeah, yeah. I'm kinda shocked to hear that it's still there.

LM: Yeah.

MK: So, that's what I did, and what I'd try to do is make a mental map of how this placed looked if the water was clean. And, lotta times, you know, say you get like

maybe only one day the water clean, and then the wind will switch, and it'll go back to being dirty. Hate to use that word, but not clear.

LM: Yeah.

MK: And, so, those days, a lot of times, even though I'm trying to get fish, or whatever, I'm trying to remember everything, so that one day I could pass it on. And that's what I'm trying to do now with my grandson, is to let him know where everything is.

LM: So you kinda had to like, go and discover it yourself from just the stories of hearing your dad?

MK: Yeah.

LM: That's good.

MK: As Hawaiians, we hear all these stories about our ali'i from long time ago, and sometimes it's almost like not real, or they're just stories.

LM: We're so far removed from it now days.

MK: Yeah...

LM: But it wasn't even that long ago.

MK: No.

LM: Your dad! Your dad's generation.

MK: Yeah. So I said, you know...

LM: If they could do it, you could do it.

MK: That's right. And that's what I did. And what I would do is, I surfed a lot before, that's why I had all my surf boards and stuff, so what I would do is I would get two guns, I carried a hinge and a three prong, and I would put that on the front of my board. I would have a floater and a lead and a rope, and I would also wear a leg rope on my leg, so that way, if I'm way outside there, and I run into something that I don't wanna be in the water with, I just jump on my board, and it was protection.

LM: That's good.

MK: Yeah, and if I went out to the second reef, I'd put two leg ropes together so that I could reach the bottom in 20, 25 feet of water. And just depending on where I was gonna go, that's how much, I knew I had to have that much rope. So, lotta times, people would come down and they would see my surfboard floating outside, they'd think that's like one abandoned surfboard. 'Til they see me climb on top and paddle, oh, where'd that board go? I started in '81, and then I got my job back in '84, and I told myself, the ocean, 'Ewa would take care of me for almost four years, and that's all I did. And, even though I didn't make a lot of money, I fed my family with the fish that we got, and I barely had two nickels to rub together, but that was one of the riches times of my life.

LM: Hum. Interesting?

MK: Hoo, I always look back to that so, so fondly.

LM: Like free...

MK: And you know what, I learned the value of a dollar. I know how hard I had to work to get a dollar. And everything was real, crystal clear. And like now days, it's different now, I live differently. But, that four years really, really taught me a lot.

LM: So, where were you living? Maybe if you could just go back and say where you lived and everything? I know you were explaining on the way here.

MK: Next to the church, yeah, there's actually some property over there.

LM: Yeah...

MK: My mom and dad, after the Japanese bombed Pearl Harbor, they were still squatting down by the Shaffers down by the iron wood trees. And, my dad is pure Hawaiian and my mother is $\frac{3}{4}$ Chinese and $\frac{1}{4}$ Hawaiian. Her father, my Goong-Goong, was Kong Chong, he was half-Hawaiian, but he didn't look it. His father came from China in the 18..., my grandfather was born in 1880, he was born on Kekaha in Kaua'i. I don't have any documentation on it, but I'm wondering if that's where they first worked as far as plantation...

LM: Yeah, they had the sugar plantations. Yeah, my grandpa's side is the Chong, too, and they were from Kaua'i, too! It was like, Ah-Chiong, though, and I guess like when they came here they just shortened it to Chong. But he was born in Koloa, Kaua'i.

MK: Koloa, is the south side, yeah?

LM: Yeah, and his dad was from China, too. And the mom was pure Hawaiian. Yeah, his father, so my great-grandfather.

MK: Okay, my great-grandfather was pure Chinese, born in China. That's Chong Ayau, and then he ends up by the turn of the century on Moloka'i, and what they did was, he married a pure Hawaiian woman from Hālawā. And, he opened up a poi shop in Kaunakakai. To this day, my family still makes Moloka'i poi over there, the Chong family on Moloka'i.

LM: Oh, wow! So, wait, what was his name again?

MK: Chong, Ayau, that's my great-grandfather.

LM: And he was the full Chinese from China?

MK: Yep, he was the one who came from China.

LM: And he married...

MK: A pure Hawaiian.

LM: From Moloka'i...

MK: And her name was Kanaka'ole. Her family name was Kanaka'ole.

LM: Oh, interesting.

MK: Yeah, and so to me, I understand that that's where originally the poi, the taro, the kalo was coming from, was from Hālawā. And they used to bring it over on mules, mule train to Kaunakakai. He would make the poi there. He had a machine that did the grinding of the taro. So, even when I was young, on Easter vacation, or on Thanksgiving, lotta times we would go to Moloka'i and we would

stay with my mom's cousin. My great-grandfather had two sons, and one son's son stayed on Moloka'i. That's Fook-ana, we called him Fook-ana, Uncle Fook-ana. And, all the boys was all Fook for that generation. Fook-wah, Fook-sun. My generation is Kwock, so that's where I get Kwok-Sun from.

LM: Ohh..

MK: So, we used to go there, and he would make poi every other day. But by the time, this is probably late '60's, the taro came from Maui. So we would have to go with his flatbed truck and go to the Kaunakakai Wharf, and pick up big burlap bags of taro, take um back to the house. His poi factory was a shack that was divided in two, one was to actually puree, mash the cooked taro, and the other half was to cook the raw taro. So, what he had, it was a real, real old machinery. I cannot tell you how old this stuff was, even in the '60's. You filled this big pan with water, this metal pan, and then get kiawe trees all around his property, so you got his kiawe, and you made this fire under this big, huge pan of water. And then you brought all the taro, bags and all, you unloaded the truck and you put it into this room. The room wasn't very big, maybe about 10 by 10, but you filled it all the way up with taro. And then, we had boards that you closed up this room, and then there was 55 gallon drums of rags. And, you got rags, and you take it your fingers, and you fill all the cracks in between the boards because you no more door, you just have one open wall.

LM: That's how they steamed it?

MK: Yeah. So, to make easy to bring the taro in, there was no wall, so you just unload real easy, just stack, stack. And then, you got boards, and you fitted the boards, there was like one space in between a post, so you get your board, and you make like that, and you get your next one, next one, next one, all the way up.

LM: Ohh, I see. So smart!

MK: But, get small cracks, and cannot have no cracks, it's gotta be like a giant pressure cooker, steamer. So you got all these rags, and that was us as small kids, our job was to make sure we got um filled up all the cracks with rags. So, he did that the night before. The next morning, you would get up and, my cousins would be peeling the taro, so that's what we did, we would help peel taro. And then, he would feed it into the hopper of another really, really old machine, and then that would grind up the taro, and on the other end, would come out poi. So, he would be on the other end, and he would have an old scale, you know the kind that hangs up from above, with a big round face like a clock. So, he had it wired as the poi would come out, and it was hot, he would scoop it up with his hand, and he would put it into the bag, put 'um on the scale, one pound. Perfect. He did it forever. So I remember, couple times, he goes, "Mark, you go make. Take your turn." So I make. Hey, not only I cannot get it into the bag clean, stuck poi all over my hand, all over the end of the bag, it was awful. Oh, little bit too much, I gotta take out. Ah, little big too little, I gotta add. It was really goofy, I wasn't good at that at all. And, he was a good fisherman on Moloka'i too. But going back to over here [Ewa], my dad, there was a story about when people just started living out here. It was mostly, it was all dirt roads. This area [Māmala Bay] was mostly beach cottages for weekends for people that lived in Honolulu, and there wasn't that many people that actually lived out here,

full time.

LM: Yeah, very small community?

MK: Yeah.

LM: But you guys were out here full time?

MK: Yeah. So, when they actually started squatting, the deal was, is that, you could squat, but when you guys go, there's all these gates to get to the main road, the Wai'anae Road. So, when you would drive your vehicle up to a gate, then somebody would have to get out, and then open the gate, then you go forward, and you gotta go through and close the gate. I think there was something like 20 or 30 gates that you had to get through before you got to the Wai'anae Road, the one that goes like that. And, people started coming out here, I can only imagine, they had this place all to themselves for a while, but then, Filipinos, other immigrant groups, because they were leaving the plantation, too, like how the Chinese did. So now, because 'Ewa Plantation is right here, some Filipinos started moving to 'Ewa Beach and buying places, and they started fishing. So, my story was, that this is Barber's Point. I don't know if you're familiar with Barber's Point, they get one jetty that goes out.

LM: Yeah, I been there.

MK: Okay, off of that jetty, about maybe quarter mile out, about first reef distance, there's a reef that the waves come in from three sides. Comes in straight, and then comes from two sides, like this. And when the three waves come together on the shallow reef, I've dove there, I mean you don't wanna be there. It'll screw you up big time if you're not careful. So, what the story was that my dad started off at by where the Shaffers is, the iron wood trees, and he was gonna lay his net on the outside reefs, probably first, maybe second reef, I'm not sure. But, he noticed that there was another boat that was following him, so when he would drive, he'd see this thing driving, so he'd stop his motor, and then they would stop their motor. So, he'd start his motor again, and he goes to the next reef, and ho, these guys, they stopped their motor. So, in other words, they're trying to find out where his spots were. So, what he did was, is he just kept on going from reef to reef, and then, they would come, so they're always like one reef behind. So, he got to this, some people call that reef "cross-waters." But that's Swabbyland, that's the surf spot at Swabbyland.

LM: Ohh.

MK: So, he got his boat, he went, went, went, went, went, and he knows that if he stops, they goin' stop. So, he waited till they were right over that reef, and turned off his motor. So now they turned off their motor, now so they're sitting ducks.

LM: Oh, no.

MK: So he waited, and sure enough, one swell, the wave came in, it did that triple-up thing, capsized their boat, so he turned around, and he went go rescue them.

LM: [laughing].

MK: A lot of the cowboys, my mother would say, 'cause they didn't use dry boxes, 'cause they had so much fish, a lot of times they would just go dry fish, and then hang it on a clothes line like clothes between the iron wood trees. So the

cowboys, my mother said, they on horseback, and they wouldn't even get off their horse, because the line is like right by their [head]...

LM: They would just grab the fish?

MK: Yeah, they just go. But, my mother said, you know what was real pretty, was that they would have a, inside their hat, they would have chili pepper, and they would stick, you know like a, you bust one small end of a chili pepper bush, and maybe the thing get like 4,5, you know, some is red, some is green, some is half-half. So, they would stick it inside their hat almost like one lei or decoration, you know, for them. But...

LM: Aww, cool. They would use it to eat.

MK: Yeah, yeah, yeah, when it came for lunch time, they had it.

LM: Aww, smart!

MK: And, my mother used to say that every once in a while, the small baby manini would come in, certain times of the year. And you know, I've looked for that, that occurrence, and, I cannot say I've ever really seen that. But she says, every year, certain times of the year, and they would be about as big as a postage stamp, and you know like when you get like a tide pool, the buggahs just full inside. 'Cause they would come in with the tide. And then when the tide went out, they would be all inside the tide pool all low tide.

LM: Ohh... wow.

MK: So, my grandmother, Tutu-Lady, she would have an apron. She would use the apron to scoop up the baby manini, and almost like one net. And then she would put that in a bowl, and the big manini, too. And, even that's how, my mom said, 'cause she was raised Chinese style, and to live with Hawaiians was real different from what she was used to. So, her mother-in-law, she kinda tripped out on her mother-in-law, my grandmother.

LM: And she was the Chinese?

MK: No, she was Hawaiian, too.

LM: Your grandmother?

MK: Yeah..

LM: What was her name?

MK: You know, that's a whole 'nother story. 'Cause, I actually have, I guess my family would say, we have two grandmothers. They were sisters. One was married to John Kaihikapuonalani Kahalekulu.

LM: That was your grandfather...?

MK: That was my grandfather. His wife's sister came and lived with them. She got hāpai.

LM: From him?

MK: He said, that's his. That man...my dad.

LM: Ohh, wow, scandalous!

MK: I know.

LM: So like, but back then, everyone was like, hānai, so then you have two moms. So your dad had two moms. They would look at it as, ho you lucky you have two moms. Po'olua they called it.

MK: I know, I know. So true, so true. Po'olua. So, like my family, ho, they don't like that Po'olua theory. They don't like that at all, because to them, it's like, for one thing it is scandal. And second, how can you have two mothers. So, that's old style thinking.

LM: Yeah, it's Hawaiian.

MK: Like Kamehameha had Keōua and Kahekili, they had Po'olua. So, that's something that's gotta be sorted out, and as far as the family, some guys think one way, and some guys think another. And, there's other people, like my sister, who has her own theory, that it wasn't Kahalekulu, John Kahalekulu was the father. It was a Portuguese man. So, there's the Portagee-man theory, too, in my family!

LM: Wow.

MK: I know. And to me it's just like, and you now, it's very divisive, it's very divisive.

LM: Yeah, you never know...

MK: Yeah.

LM: You could put anything on your birth certificate too, yeah?

MK: And, in the old days, maybe that didn't matter. But now days, say you get your kid in Kamehameha, they not going go with this Po'olua or anonymous-Portagee-man theory.

LM: [laughing].

MK: They want, who was your grandfather. So, that's how that works. But my Tutu-Lady, [Emily Ka'iliponi] who raised my dad..

LM: So she was...

MK: She was John Kahalekulu's married wife.

LM: Ohh, okay.

MK: Yeah, not the sister. The sister, actually she lived with John Kahalekulu and her name was Philomena [Ka'iliponi]. You know they get one, like where that slide park is as you going towards Wai'anae. That used to be one quarry before. And my dad's biological mother [Philomena], and her husband [Keku], the husband actually was the watchman for that quarry. So, he [my father] had his biological mother close, and his hānai mother with him. So, this [Tutu-Lady] was his hānai mother. So, she would go and catch all these small, little baby manini, and you know, maybe that's bad now days 'cause you wiping out the babies, yeah? You should at least let 'um grow big, yeah? But in those days, that's how they ate. So, she would use the limu kala, just the tips, because the whole limu kala is real hard and spikey. [Goes and grabs some limu kala from the shore.] So, some of this [limu kala], they would just use the soft, soft, end. Because, as you can feel, the inside part is kinda hard, and you feel this part here, you don't wanna eat

that.

LM: Yeah, this is soft though.

MK: But, the very, very end, and she would just pick this off, and that's what she would put on top of this bowl of those baby fish, and then use hot water...

LM: And pour it?

MK: Yeah, and that would make one soup, and one broth.

LM: That sounds good!

MK: I know! My mother used to say, "I used to think, coming from one Chinese family, I was so weird." But you know, she look at me and she goes, "But it was 'ono."

LM: [laughing].

MK: "I learned to eat that from my mother-in-law, and to this day, I love that." [Quoting his mother] So, that's why I used to go look for that, for her, but I never found that. But what my grandmother would also do, was that she would go get manini, and she would broil the manini, and do the same thing. Put the broiled manini inside a bowl, and then put limu on top and kinda dress it up, and then use the hot water and then make a fast fish soup. So, I could do that, I could go get manini for my mom, and my mom would do that. So, when you think about it, I don't really know very, very much about my family's history as far as when they first came, and all I have is second hand stories from before.

LM: Well, you grew up here, too, so you have memories of your childhood. So, how many siblings do you have?

MK: I have my sister and a brother, there was just three of us.

LM: What are their names?

MK: This is Yvonne [points to the house close to us].

LM: And her married name is...?

MK: Moriguchi.

LM: Moriguchi.

MK: And then my brother [Raphael Kaleikoa Kwock Sing], he's two years younger than my sister. So, I think she was born 1940, and I think he was born 1942. And then me, I'm 16 years after my brother, and I was born in '56, so, no actually, he would be born 1940, my sister would have been born late 1930's, 1938, something like that. So, when I was young, my father had already passed away at '58. What they did was after World War II, they were squatting down at Barber's Point. My mother's birthday is December 7th, she saw Pearl Harbor get bombed on her birthday. You could never celebrate her birthday, ever. Like she would say, "It was such a sad day." But, because she was Chinese and my father was Hawaiian, they squatted, and my mother told him, "Old Man, we have to buy our own place." And when you think about it, it's kinda Hawaiian for him to think like this, but he goes, "Why buy something that's free?" He was in favor of jus squatting. But my mother goes, "No, no, no, we gotta buy one place." So after the Japanese bombed Pearl Harbor, a lot of people that owned these properties, here, most of um was along this shore. They wanted to sell and get

on the first boat to California, because they thought the Japanese was going to invade.

LM: I see.

MK: You know, they just bombed Pearl Harbor, this [Māhala Bay] is so shallow, this would be perfect for the Japanese to invade. They [my parents] went and bought next to that church, they bought one lot, and it was three hundred dollars.

LM: What did your parents do? Oh, the paniolo.

MK: My dad first came over as paniolo, but by the war time, he had gotten a job, him and his dad, his dad first, and then he followed. They were custodians at 'Ewa School.

LM: Right.

MK: So that was their straight job. And, after paniolo, you don't wanna do that for very long, really hard on your body. So, he would fish and then work at the school. And then when my mom moved down here...

LM: Three hundred dollars!

MK: I know, but that was big money that time!

LM: No, yeah, yeah.

MK: So, my mother came down, and eventually she got a job at 'Ewa School as a custodian. And, later on they moved to other schools, but they usually worked together, McKinley, Stevenson Intermediate down by Roosevelt, Roosevelt High School, too. But they were custodians. That's why, to me, I'm a very big proponent of education because my mother was. She sent me to Kamehameha, sent my brother to St. Louis, sent my sister to Mid-Pacific. How many toilets she had to scrub to send us to those schools, you know? So, to me, it was like, "Wow!" That's how much she valued education, she only went up to the 6th grade. And because she had 13 brothers and sisters, when she got to 6th grade, her mother pulled her out of school and said, "Nuff school, you help at home." And, the boys went on to University of Hawai'i, but her only to 6th grade.

LM: The girls are gonna get married anyway, and have babies...

MK: So it's like, ho, lose money, ah? But, I don't like that way of thinking, but that was them.

LM: That was that time.

MK: Yeah. So, when they bought that property next to the church, it was all kiawe, so they cleared it, they busted their ass, lived in a tent. But after they had cleared the land, one of the regular residents of 'Ewa, that was here before us, said, "Do you know a certain family?" And, I think now, that might have been Dowsett, but I don't have no proof. But my mother said that she asked, "Why?" [And he/she answered:] "Because you just cleared their land." They [my parents] said, "No, no, no, we bought." They said, "You bought the piece next to it." But it's all kiawe.

LM: Yeah, how you supposed to know?!

MK: How you supposed to know? So my mother and father were crushed, because

they had busted their ass to clear, you know how Hau Bush looks.

LM: Yeah, that's tough.

MK: So my mother said, "You know what Old Man, you gotta go talk to this lady." So they went up there, and she says it was one house up in Nu'uuanu Valley, and it was one old Haole looking lady, and they asked if she'd be willing to sell the one that they wen' clear. And she said, "You know, I wanted to save that for my family, but nobody want it because it's so far out in the boonies, out in the sticks, 'Ewa Beach." But she goes, "You folks, you young, I'll sell it to you folks because you guys, you guys are gonna make better use of this opportunity than my own family." So, she sold it to them. So, they ended up with two pieces. So, while the other one, which was the original one that they bought, still had Kiawe tree, they had this one cleared, and they lived in like one army tent my mom says, until my dad could clear the other side, the original one, and put up a house. He eventually put up three houses on those two lots, and at the time you could do that. So one was a three bedroom house. He originally built one two bedroom house I think, and then next to it he build one, one bedroom house for his mother.

LM: Aww, okay.

MK: And then later on he went and built a three bedroom house. When I grew up, my mother had those houses. But they were built like a little after the war time, right around the 40's. So that's where we originally lived was next to that church. The church wasn't there yet. That was actually my father's brother's house. And the church bought from my uncle, that was Uncle [Abraham] Apela, my dad's brother, his half-brother. His hānai mother's son, his half-brother. So, he sold it to the Baptist church, about the early 60's, I only remember little while, about the time I was in second grade it was a church, but they used my uncle's house as the church for many years.

LM: Oh, wow, interesting, huh.

MK: So, we lived there when my mother was just widowed, and she lived in that one bedroom house, and she rented out the two and the three bedroom, and that's how she made money. Because other than that, after my father died, my mom said that for social security for my father dying, she got \$64 a month, and that's what she had to live for, she and I to live on.

LM: Wow!

MK: You know, I tell you, I didn't know we were poor, 'cause we had a lotta love and always had food on our table. So, I didn't realize that until I went to Kamehameha, and then I saw what other kids had.

LM: When did you get in?

MK: '69, in 7th grade.

LM: Yeah, I got in 7th grade, too.

MK: Yeah! Yeah, otherwise I went Pohakea over here. So, when I was about 5, that house that's right at the T right here [points], that belonged to my Uncle Peter Chong, and he lived in Kalihi with my Goong Goong and my Popo, kinda took care of them.

LM: Peter Chong. Then who was the Goong Goong?

MK: That was Kong Chong, or Chong, Kong, with the last name first, ah.

LM: My grandpa, the Chong's they grew up in Kalihi, too. On Pohaku Street.

MK: They were right off of King Street, like where Queen's Market. There's a super market over there, right off the Kalihi Shopping Center, there's Kalihi Stream. In fact, before they moved over there, they actually lived on the stream next door to Hiram Fong the senator, Hiram Fong's family. So my family and their family, not now, but they were close long time ago. Yeah, when everybody was broke. [laughing]!

LM: Yeah, anyways! [laughing] So, Peter Chong...

MK: Yeah, we moved when I was about 5, so early 60's, we moved to over here, this is One'ula Place. And then, we lived there. And that's why this beach is very, very near and dear to my heart, 'cause as long as I can remember...

LM: Māmala Bay.

MK: Yeah, Māmala Bay. And then, around the corner, and we can go take a look at that after we leave. As you come out of this One'ula Place, to the right about 3 houses is my aunt, another sister of my mother. When my mother them came down here, all our family was Kalihi, and she was the first to marry Hawaiian. So, she was ostracized by my Popo.

LM: Ohh.

MK: Yeah, that was bad! Marry Hawaiian. But, once her sisters, and she had eleven sisters, ten sisters. Once she married Hawaiian, oh, it was like, "Oh, now it's okay for us to marry Hawaiian!" So, they married Hawaiian, and now they started, it was always every weekend, after pau work, they would all drive from town, and they would all come down, and they would all hang out in 'Ewa. And then, Sunday night, they would all pack up, they all go back to town, they all gotta go work. So, eventually, as places started opening up, they started buying places over here, too. So it was nice.

LM: Ohh, it's like a Kahalekulu and a Chong...that's so funny.

MK: Yeah! But it was this strip right here, kinda like from that point to that point. This was our playground, our living room...

LM: And your sister lives right on the beach?

MK: Yeah. What happened was is that, about middle 80's, after I got back with United, it used to be, these four houses that was right next to the right-away was one lot and it belonged to a family called the Youngs. And, it was their beach house. And they would come on the weekends. And then, there were two twin boys, and I think they went to like 'Iolani or Punahou. And they got into a business deal, and they asked the parents if they could use that lot as collateral for that business. They business collapsed, the bank took that property.

LM: Ohh, wow.

MK: My sister was living in Waipahu at the time. And when she heard, that this lot, what they were gonna do is cut it in half. So it was one big lot, [drawing in the

sand] so now, they went cut it in half, here's the right away, and so it's two house lots, two house lots [in four pieces]. So, all the bank wanted is their money. They made an auction, and I think my sister bought that thing for maybe a little over a quarter-mil, two-fifty, something like that for two lots, right on the beach.

LM: Wow, she bought two of them?

MK: Yeah, she bought one half of this, but her half is two lots. So, she eventually put up a big two story house on the front, on the beach side. And then she has a two or three bedroom rental on the street side.

LM: Wow, and she still lives there?

MK: She still lives there. She's retired from the Post Office, her and her husband.

LM: Good.

MK: So, after we lived here, around the corner you come out of One'ula onto Pōhakupuna Road, I have another aunty that's over there. Her children still live there, in fact, my uncle that my aunt married, he's a Richardson from Lana'i. The Richardsons and the Kaopuiki's who raised Kepā, are related by marriage.

LM: Ohh, I know some Kaopuiki's from Lana'i.

MK: Ohh, on Lana'i?

LM: Yeah, from Lana'i, yeah.

MK: Oh, okay, okay. And you remember, I don't know if he was there when you were there, but there was a bus driver, his name was Jerry. Jerry Kaopuiki at Kamehameha School.

LM: Oh, I don't know...

MK: He might be after you. I mean, you might be after him.

LM: Yeah, maybe, I don't know, probably.

MK: But, as me, going to school in the 70's, I knew he was family by marriage, twice removed. [laughing]

LM: [laughing].

MK: That's why, when Kepa told me he was raised by the Kaopuiki I said, "You're kidding!" So I started rapping off some names, and he goes, "Now, how are you related to those guys?" And I said, "You know, Kepa, you get relatives you know, you get 'ohana over here right on Pōhakupuna Road."

LM: Ohh.

MK: My aunty lived over there. Next to her, in the middle 60's, you know '64, '65, had a Filipino guy and he wanted to sell his house. My cousin was gonna buy that house, and she used to work at Woolworth's when used to have a Woolworth's over here.

LM: I remember...well my mom told me about that.

MK: The Woolworth's?

LM: That it was like the only store...

MK: Yeah, yeah! My cousin worked at, what they call that when they have one, ah, you get soda...

LM: Ohh, a fountain?

MK: Yes, yes! A fountain! So, she was gonna buy that house next to her mother, but my mom asked if she could buy it. And, at first it was like, you know, you get \$64 a month for social security, how you going buy this? Even though it was only \$13,000 at the time.

LM: Oh, wow.

MK: That's what they sold it for. So, my mom, using the property that she got as collateral, she was able to buy that other house. That's the house that I grew up in.

LM: Wait, which one was that again?

MK: This was the one on Pōhakupuna Road, you haven't seen it yet. And now, it's just an empty lot. My mom bull-dozed down that thing in like the middle 90's because it was just too old.

LM: And now you still have that property?

MK: I still own that. And, in fact, after I talk to you, I gotta talk to a realtor, I gotta go talk to a realtor.

LM: Don't sell it!

MK: That's what I'm thinking of doing.

LM: Aww, no! We always just say, don't ever sell, don't ever sell! 'Cause, all the Hawaiians are just getting pushed out...

MK: I know, I know. You know, my father was from the Big Island, and even though I get my daughter, son-in-law, I get two grandsons over here, I get family over here, I enjoy the Big Island. I enjoy going to the Big Island.

LM: But there's so much land there!

MK: I know, I know.

LM: And it's getting bigger! [laughing]

MK: You never meet my daughter. My daughter is, oh boy. She grad UH with a degree in economics.

LM: Ohh, wow. That's the one married to, Eric?

MK: Yes, to Eric.

LM: What was his last name?

MK: Rhode.

LM: Oh.

MK: So, my daughter is trying, 'cause right now, it's an empty lot, and as far as I've been explained, to get the financing, to put up a house, I would have to rent it out. I wouldn't see any return for many years, I would just be paying it basically for up to ten years before I see any return on it.

LM: That's not that long! [laughing] Nah, it's your money, it's your house, it's your land, I don't know.

MK: But I still have that other house that's next to the church.

LM: Oh I see, and you rent it out?

MK: Yeah, I rent it out.

LM: Oh.

MK: So, it's not like I would be devoid of anything.

LM: Too bad you couldn't like hang on to it and save it for grandkids...

MK: You know, after I started talking to Kepa, and that's what it's gonna go down to. My daughter's gonna get it. All of this, whatever I have, even if I sell this lot here, and get something on the Big Island.

LM: So you just have one daughter?

MK: Yep. So, it'll all devolve onto her eventually. But she was saying, "You know Dad, you go to the Big Island anyway, and you prefer over there." And I do. Even though I get grandkids, very rarely you see me on O'ahu. I'm always on the Big Island if I can.

LM: Oh. What side, you like Kona side?

MK: I like Kona side. But, right now, I'm kinda looking at Honoka'a.

LM: Oh yeah, it's really nice there.

MK: Yeah.

LM: In the middle kinda.

MK: What do you mean?

LM: Or like, kinda in between Hilo and Kona.

MK: Yeah, yeah. But it's kinda at the end of the road. When I got off the plane yesterday and I was driving in that traffic, I said, to me, that's not my idea of...I don't know, I just enjoy the Big Island 'cause get plenty fish, the water is clean, country. There's certain parts that have no traffic.

LM: So you might retire there?

MK: Yeah. I remember one time I went over there during the winter time, and the waves came really big. And, the main spot of Kona is Lymans, it's a left, I'm a goofy footer.

LM: Me too!

MK: Oh! So, I was taking pictures, and the whole week had waves. And it was like, 3-4, 4-5, and all of a sudden, they said, "Oh, gonna have a real big swell." The thing came up to like 8-10 feet with bigger sets. And I looked out, and it was perfect, and there was a half a dozen guys out there. I looked at my wife, and I said, "You know what, I haven't surfed in long time, but I'm ready to go buy one, if I cannot rent one board, I'll buy one." So, I see this guy, and he was walking away. I said, "Bruddah, you know some place I can go rent one board?" He goes, "You see that condo over there, get one surf shop over there, Kona Bali

Kai, they rent you boards over there.” I said, “Really?” He go, “Yeah.” Within a half an hour, I’m back with a board under my arm, and I’m all excited, it’s pumpin’, it’s smokin’. And I’m walking up the point, and local guys are looking at me and goin, “Alright, bruddah, go get um, go get um!” ‘Cause they’re looking at me, and it’s like, outta six waves, one is ridden. Five empty waves to one. And I was like, I chipped my teeth out at North Shore, surfing the North Shore, and it was dog-eat-dog. Banging’ rails, and it wasn’t like, “Oh, yeah, go bruddah!” No, no, guys will drop in on you, I mean mercilessly.

LM: Yeah, there’s a lot of people.

MK: So, when guys treated me like that, I was like, “That’s aloha, that.” And, I’m sorry, but, I respond to that. And, even like now, I’ll go over there, and I’ll go look for one he’e, I’ll let the small ones go. Just if I was over here. If I something with eggs I’ll let it go, don’t touch it. If it’s kapu, don’t shoot it. Make sure it’s legal size. Even though I’m not a resident of over here, I feel like this is my heritage as a Hawaiian. So, when I go to the Big Island, and over here [‘Ewa], I’ll gather limu, I’ll go and go catch he’e, and I’ll take that back with me to Colorado, and I’ll share it with other Hawaiians that are over there. To me, that’s the ability that I have, is to keep, not only for myself, but for other people, this connection. So, to me, it’s not just ‘Ewa Beach specifically, but it is, but more generally, it’s the whole state. I like see the whole state be held in stewardship for our people. Wherever it is. And, I may come back the last time in a box, but my heart is always over here. But I can understand, like you’re saying, and I tell you, I still get second thoughts about selling. That’s why, even like right now, I thinking about that realtor that I’m gonna talk to, friend of my daughter’s, and I’m not sure what I’m gonna tell her, especially after talking to you.

LM: I mean, I don’t know the whole story, but that’s my first response when I hear somebody’s gonna sell their land, especially like family land that you grew up on. I’m just like, “Don’t do it!” You’ll just regret it.

MK: You know, I read George Kanahela’s “Ku Kanaka,” and one part he says, “If you have ancestral land, don’t sell it.” And, what it is, it’s a place where your family can come and learn the stories of your family, and to be introduced to the history of your family, and a place like this, I mean, this is where we would get the net, lay, go make it, we had two pockets, everybody come in, all the kids, splash, splash, splash, splash, splash, splash, pick up the net with the tube, put the fish in the burlap bag, pick up the net, everybody out, all the kids come back in, the men folks go all the way, start over here by this little cove inside here on the other side of the pipe. And then, go all the way down by Parish Drive, and by the time we got to Parish Drive, we had so much fish. We had more than enough fish for many families, like Uncle Peter, and Aunty Alice, and Uncle Lou, and my brother and my sister. You know, we had all of this as a resource. Whenever we went to Kalihi, we brought gallons of pickled limu with us, you know when we went into town. And for us it was no big deal, but wow, you know when you watch the family, our town family.

LM: They loved it.

MK: Aww, it’s like it was gold to them.

LM: Ahh really? I want some of that now!

MK: [laughing] I know.

LM: I want the fish, the manini, that sounds good.

MK: With the little buds of the limu kala...

LM: Yeah! I wanna try that now!

MK: But, no matter what, this place will always be home to me, it will always be one hānau. So, it'll always be this. And even if in the future, I always think that my family, my descendants could be all blond hair and blue eyes one day.

LM: Not...

MK: Pretty soon we're all gonna look the same.

MK: Yeah.

LM: We'll all be one race again. [laughing]

MK: Yeah. I just want them to be able, I really want them to know that they're Hawaiian, that they have Hawaiian, and they should be proud of it. And, even more so, they should try to learn their culture, learn their history, learn their language. For me, I'm terrible with the language. I'm a book worm, I get books all over my house. I can digest books on history, all that, but to learn the Hawaiian language, I have not found the key that unlocks that, and I don't understand how.

LM: Immersion. Yeah, it's hard. Language, you gotta live it, to really know.

MK: That's why, to me, I don't know if I ever will, but I not going give up. And I have friends up there [Colorado] and we tried to.

LM: When did you move to Colorado?

MK: '91. So, I just want my children and my grandchildren and descendants, I want them to be proud of who they are and what they are. And as long as we get at least one place over here [Ewa], we still got our foot in the door as far as being able to have access to this place which has fed my family for almost 100 years. So, at the very least, I still get that, but if I could figure out something as far as this property, I'll show you after.

LM: Okay.

MK: If I could figure out something, I'd love to be able to figure out something that I could say, you know what, this is the cornerstone of a legacy that I could pass down to my descendants and my family. If I could do that, that would be...I could kick out happy.

Hali'a Aloha (Beloved Recollections) of Honouliuli – A Family Legacy
Notes to a Mo'opuna
Prepared by Mark 'Ehukai Kahalekulu
August 29, 2012
Diving The Three Stones, 'One'ula Beach

One of the things that I we both enjoy doing is to go lu'u o ke kai--diving in the sea. That day that we went to Kahe Beach, I saw how fearless you were

heading into the water and so determined to try and catch the manini with your hand net. You would let go of my hand and dive head first towards the small schools of fish, fully intent on scooping them up, but they of course were too agile and adept at escaping your net. I had to chuckle to myself as I watched you from above, but I couldn't help but think how proud my father would have been to see you swimming underwater chasing those fish, armed only with your red scoop net. Right then and there, I knew that in your breast beat the heart of a fisherman. It is what Kahalekulu's have done in the shallow sea of 'Ewa for almost 100 years.

If you walk down the right of way next to the Moriguchi's house, you come out close to the western end of 'One'ula Beach. In the old days, before they stopped the dumping of raw sewage from Sand Island, the limu on this beach would pile up to three feet thick, brought to shore by the prior night's high tide. Nowadays, there is not much seaweed to be seen, just a few scattered specimens here and there, the sand bare.

I started seriously diving in the early 1980's, after having been laid off at my job at the airport. One place that I enjoyed going to was the Three Stones. It was close to where I was living at the time (I rented Gram's one-bedroom house next to the Baptist Church) and unlike other places, the water was not so dirty and prone to having waves. The best time to dive 'One'ula, and 'Ewa in general, is when the North winds blow offshore during the wintertime. Winter is also the time when the swells predominantly come from the north, producing near flat surface conditions on the south-facing shores. The Northeast tradewind generally pushes the coffee-colored water from Pu'uloa westward along the 'Ewa coastline, making visibility very limited. This is one of the reasons why fish favor the sea of 'Ewa. Of course, you could lay a net in the old days, and it wouldn't really matter how clean the water was to be able to catch fish. But for diving, and for finding the places offshore where the fish congregated, visibility was very important. The cold North winds, instead of blowing sideshore parallel to the beach, would blow straight offshore, taking the dirty water out with it. If you wanted to dive closer to the shore and wanted the best visibility, you would go early in the morning, an hour or so before bottom low tide, just as the dirty water was being taken out. If you wanted to dive the outer reefs, during the rising tide would be better, because that murky water would be inside of you, pushed shoreward by the incoming tide.

The Three Stones were offshore about 150 yards off of the terminus of 'One'ula Beach. I would usually leave my plastic 5-gallon bucket that I used to carry my fishing gear in next to the concrete and stone stairway in front of the Young's place. I used my 7'-7" Bill Barnfield as a safe platform from which to dive from and to save my energy on forays to the outside reefs. I would have a plastic jug as a floater to which was tied a 20-foot length of nylon rope, which was then secured to a metal weight. My bag was then looped through the handle of the plastic jug. The nylon rope was wound around the weight and the weight then wrapped inside of my bag and placed carefully on the nose of my surfboard. The end of my spears would then be placed resting on the bag/floater/weight, and after having made sure my mask and snorkel were adjusted properly, I would gingerly pick up my rig and proceed into the water.

Once in, I would attach the 14-foot leg rope of my board to my ankle. Sometimes when I would dive the Second Reef, I would connect two leashes to my board so that I could reach the bottom in 20 to 25 feet of water. As you make your way out, there are small, dinky, little waves next to the shore, and they have a tendency to upset the bag and weight, knocking them off the board and into the water. I don't like to wear fins, just reef shoes, because of the uneven, shallow rock-bottom. It takes a little patience and attention to walk out with my board and gear through the shallows, but once out in waist-deep water, I'm then able to mount my board and start paddling.

Even though my ultimate goal is to reach The Stones, the inshore area is prime he'e grounds. I would put my mask on and periodically stick my face in the water, scouting the area as I slowly paddled. You would be surprised how many octopi are watching you as you make your way out towards the reef. They hide in their holes among the limu alani, manaua, lipoa, kala and wawae'iole, as well as the padina, caulerpa and acanthaphora, that cover the bottom. The area just off the shore is very uneven, with numerous sandholes and depressions interspersed between the rocky outcroppings. It is along the edges of these depressions that the he'e like to make their houses. They are able to see well from their protective rock dwellings, overlooking the sand pockets for crabs and other favorite prey. Even though there are no fish to be seen, just off the seawall of the first house after the beach ends, there is a kumu hole about 40 feet straight offshore in about three to four feet of water. It was one of the first fish holes that I found when I started diving.

As you move further outside, the water deepens to about five to six feet, and the bottom topography changes from the limu-covered, uneven rock-rubble to a flat sand and rock surface. The two main varieties of seaweed that dominate this sandy area are the caulerpa (no Hawaiian or common name that I know of) and the limu lipoa (*Dictyopteris* sp.). While at first inspection this area may look to be monotonous and unproductive, take notice of the many abandoned squid holes that are present. During the early fall months of September and October, this can be a great place to look for he'e. The holes are too appealing to he'e and they will be recycled and reused by them every autumn.

As you get further out, maybe 100 yards or so, angle to the right so that you are now directly in front of the black lava rock seawall next to the old llaban boat ramp and pipe outfall. The water gets to about eight feet deep and the bottom is almost all sand with occasional clumps of broken coral and rock. There is very little seaweed growing on the bottom, looking much like an underwater desert. Keep on going, because you will soon run into a line of large rocks that run parallel to the shore. Because housing for fish is so sparse in this area, large manini, palani and kala tend to frequent these rocks, hiding underneath.

Sometimes there are slipper lobsters, too, as well as large eels, that share the rocks with the other fish. The last rock on the left is the largest, about five feet across, and is hollow in the middle, with a big opening on the top. Although this rock normally doesn't have much game associated with it, it is your marker for finding the Three Stones. From this mushroom rock, go straight out about 20 to

30 yards. You are looking for a large boulder surrounded by flat sand and rock rubble in about 10 feet of water directly in front of the black lava wall on shore. This is the first of the Stones. Mostly large manini, kala and palani hang around the first Stone, sometimes with an uhu or honu sleeping nearby if you go early enough in the morning, but because there is no hollow for them to hide in, they will normally swim off in the direction of the other two Stones when approached.

From the first Stone, make your way to the right until you are directly in front of the Ilaban's driveway. You know you are very close to the other Stones when you can see cars passing on Pohakupuna Road. If you cannot see any cars, you are either too far to the left or the right. Adjust your position until you are able to see traffic on the roadway. Once properly situated, I would drop my weight and use the floater as my marker. I would then circle my floater, moving concentrically outwards. Unless the water is crystal clear, the second Stone will suddenly appear eerily out of the gloom. It is a large boulder, about 7 feet in diameter, surrounded by a mix of sand and rubble in about 12 feet of water.

Unlike the first Stone, this one is hollow underneath, with a cavity about 4 feet by 4 feet by 2 feet with a 2 foot opening in the front and the back. There are usually a few large, free-swimming kala and palani, as well as some big manini, that reside under the second Stone. Shooting from the opening that faces the shore is the best approach, with the fish silhouetted by the light filtering in from the backdoor. Once a fish has been speared, the others will quickly exit through the rear opening of the chamber and disappear. The large (three-foot long) kala that are taken from the second and third Stones should be handled with a healthy amount of respect, as their four caudal (tail fin) knives are extremely sharp and can easily inflict a serious wound. Most times, I prefer to hold the kala by the tail, with my thumb firmly on the top of the penduncle, or the narrow part of the tail fin, and the knives projecting sideways away from my fingers. I would grip his tail very firmly, because he will try to escape by beating his tail at you. Every once in a while, you will find a kala hiding with his head in a hole and his tail sticking out. I would use this opportunity to grab the tail with my hand and to pull him out without spearing him. But with the very large ones, it is safer to avoid having your hand anywhere close to the tail. Even after bagging the kala, the cautious diver needs to be constantly aware of the location of the bag and its dangerous contents.

The fish that escaped from the second Stone would invariably run to the third Stone. It lies straight out from the second one, about 15 yards further. The last Stone is very much like the second, about the same size and in the same type of terrain. The only difference is that the opening in the front is larger, and has an overhanging rock above it that you can hold on to for better lining up your shot. The scenario beneath the Stone is very similar as well--a chamber about 4 feet by 4 feet by 2 feet, with a sand-lined bottom and a back entrance that lets in light. Before shooting at the free-swimming silhouettes in the hole, take time to look at the rock ceiling. Sometimes the fish that fled from the second Stone will plaster themselves on the roof of the cave to disguise their location. Not only will the regular kala employ this tactic, but so will big palani, as well as the much rarer 'opelu kala.

About 10 feet to the right of the last Stone is a much smaller rock, about 4 feet in diameter. Underneath it are usually a few medium to large manini and medium palani, some of whom have just run there from the third Stone. Going out from the third Stone, the depth of the water is about 10 to 12 feet deep, the bottom is mostly flat sand and rock rubble, with a sparse showing of lepe'ahina (*Halymenia* sp.) and limu kohu (*Asparagopsis* sp.).

Straight out about 40 yards from the last Stone, you will run into the inward edge of the First Reef. The First Reef rises up from the sand and rubble bottom to about six to eight feet deep. The topography is uneven, full of small to medium sized holes and liberally covered with fist-sized nodules of various crustose coralline seaweeds (*Hydrolithon* sp.). As you make your way out over the reef, the depth gets shallower, and the concentrations of fish increase. Free-swimming schools of palani, pualu, maiko, manini, and kala, as well as the introduced ta'ape, sweep in and out between the coral outcrops, occasionally dashing into the innumerable holes that perforate the bottom, disappearing, and then reappearing a few yards further away. Swimming slowly over this beautiful seascape, the bottom undulates, a depression followed by a rise, one after another. Flashing schools of fish, twisting and turning as one, parade ahead of you. At times like this, you forget that you are a man and wish wistfully to be just another one of the lucky denizens of the sea.

The bottom morphs again, telling you that you are approaching the outer edge of the First Reef. The bottom becomes flatter, and the holes become larger, a series of connected rooms and causeways under the rocky strata. I call this the Puka Reef. Very large kumu, as well as lobster and big puhi live in these sand bottomed crevasses, sharing them with the usual large kala and palani. The schools of fish swimming around you now become a distraction as you carefully inspect each opening of the reef, not sure if inhabitants deep in the shadows are predator or prey. Large shapes retreat into the dark recesses and disappear. Hunting here can be very rewarding or very frustrating, just depending on the fortunes of the day. Often times a return visit is required to finally bag something that was seen days, weeks or months previously. As you follow the cracks outward, the reef finally gives way to a bank of deep sand.

At this point, you are almost a quarter of a mile out, all by yourself with just a surfboard and a bag of bleeding fish. You could paddle parallel along the First Reef towards the right-of-way, or if you're really ambitious, go out another quarter mile to the Second Reef. Or you could go the other way towards Hau Bush and try the outside reef in front of the Mitsuyasu's place. But by now, though, the wind has probably started to pick up and ruffle the surface of the water. The current that flows from Mamala Bay towards Kalaeloa is picking up and the sun has risen high in the sky. With a few nice fish in the bag, this might be a good time to go in already. But even if I hadn't caught a thing, just being out there, all by myself, alone with just my thoughts, my 'aumakua and the ocean, that's what it's all about.

Mark 'Ehukai Kahalekulu kindly granted permission, sharing this one of several "Hali'a Aloha," to Kepā Maly on April 25th, 2014.

‘Ewa Oral History Interview Project – Hoakalei EIS
Interviewee: Harry Alama (HA)
Interviewer: Leimomi Morgan (LM)
February 16, 2014 — ‘Ewa, O‘ahu

Harry Alama was born in 1958, and began coming to ‘Ewa Beach with his family in the mid 1960s. Harry’s family secured leases on three lots from the Dowsett-Parish family and built homes in along the ‘Ewa Beach coast in the late 1930s, early 1940s. When the war broke out they were unable to return to the shore, but after the war, they settled back in. In the early 1960s, development was coming to ‘Ewa Beach and the family decided to give some of the leases—those are the lands that were later associated with Ted Farm and family.

Harry shared detailed recollections of residents in the One‘ula-‘Ewa Beach. The following topics are among those that he discussed during the interview:

- His dad was a fisherman. The family regular laid nets and fished in the paipai style. Palani, Kala, ‘O‘io, ‘Āweoweo, ‘Ū‘ū (menpachi), He‘e, and Weke were among the fish they’d catch.
- In the area of One‘ula and Hau Bush, they would catch crabs.
- Various limu were collected by he and his family, among them were Huluhulu waena, Manauea or Ogo, Līpe‘epe‘e
- Recalls sugar cane fields all behind the ‘Ewa Beach regions, and the occurrence of ponds with fish, inland.
- Described One‘ula as once having significant sand dunes. The environment has changed, and he considers one source of the problem being development of the reef runway and the deep draft harbor.
- Names various surf spots and speaks about the ‘Ewa Beach Surf Club.

LM: Okay, so here with Harry Alama, and I guess we could just with you going as far back as you can to your connection to ‘Ewa.

HA: Okay...

LM: Kinda like the questions I sent you.

HA: My connection to ‘Ewa Beach goes back to the family of Bernhard Gustave Cordes, and that’s my father’s uncle. My father’s name is Bernhard Gustave Alama, so he was named after my dad’s uncle. And his wife, Aunty Louise, worked for a lawyer, and the lawyer used to get involved in land deals. And so, through her they acquired the lease for the beachfront land.

LM: And what was her name?

HA: Aunty Louise Cordes, that’s his wife.

LM: Ohh, okay.

HA: So, this is Sonny, this is his nickname is nickname is Sonny, Uncle Sonny Cordes. So, most people know him as Sonny. And, Uncle Sonny worked for Aloha Motors, he was a car salesman for Aloha Motors, and his oldest sister is my grandma. And the family was real close. My grandmother and my grandfather really kind of supported most of the younger siblings.

LM: And they were the Alamas, too?

HA: My grandfather's an Alama, my grandmother's a Cordes.

LM: What kind of name is that?

HA: Cordes is German. My great-grandfather's name was Gustave Cordes, and he came to Hawaii from Germany in the 1800's. He came from Bremen, Germany. One of the stories I was told was that he was a part of the Royal Mounted Guard that worked for the Queen, and that after she was overthrown, he didn't have a job, so he moved out of town, he moved all the way out to the West Side, and squatted. So, he married a Hawaiian lady, and her name is Mary-Ann. I was told that it was Mary-Ann Kahalewai, but the records say Mary-Ann Ulili.

LM: They always had all kind different names. Ulili?

HA: Yeah, but I think her middle initial was K.

LM: Ohh, okay. So maybe that was her name...

HA: My dad's oldest brother left Hawaii in 1938, and what he told me one time, he came in 1986, he came home, and it was I think his 76th birthday. And, he came to my house with my dad, and we talked a lot. He was really book-smart about the culture, he was actually close to my great-grandparents, he lived with them, and then they died. But, he told me...

LM: What was his name?

HA: Teddy, Theodore. My dad's oldest brother. Theodore Ma'ili Alama. I lost my train of thought.

LM: Okay, sorry! So...Mary-Ann Kahalewai Ulili and Gustave Cordes, that was your great-grandparents. And then, they had...

HA: They had Bernhard Gustave, and Mabel (my grandma) is the eldest daughter of the Gustave Cordes family. So, they had like 7 children. My grandma was the first born. She was born like in 1892.

LM: Okay, so, Bernhard Gustave Cordes and Aunty Louise, but you called him Uncle Sonny, they had...

HA: Yeah, this is the family. They had one daughter who was Sylvia. Mabel is my grandma, my grandma is his oldest sister. There's also a Theodore Cordes, Uncle Teddy Cordes, which is all different. My dad's brother told me that my great-grandmother, Mary-Ann, was married before she married Gustave Cordes. So, I'm thinking that Ulili was her married name. 'Cause it's in the record books, Gustave Cordes and her, their marriage is recorded and it's on record. So if you look it up, you'll find it, and any reference to her is under the Ulili.

LM: Okay, so, if we could just connect it down to you through the Alama.

HA: Okay, so my dad's mom is Mabel Cordes, and she married Aina Alama.

LM: And so she was the German, but part-Hawaiian.

HA: She's half-German, half-Hawaiian. But my grandfather is half-Chinese, half-Hawaiian.

LM: Ohh, I see. And then they had your dad?

HA: So, they had 8 kids. And I think they had 7 in her family (Mabel). But my dad was number 5.

LM: And then your dad's name...

HA: Bernhard Gustave Alama. So he's close to Uncle Sonny because he was named after Uncle Sonny.

LM: Ohh, I see, okay.

HA: So, getting back to the 'Ewa Beach story. Uncle Sonny, the extended family...Back then, the families were really tight. We used to all get together with my grandparents' generation, so there might be like 30 people. Because you have their grandparents, and then their children, and we were like the little children. But, that extended 'ohana on the Cordes side, one of my dad's uncle's his name is Tommy Chong. He worked for the Damon Estate, so Uncle Tommy was the Damon Estate driver and mechanic. And that was the job that his father had, his father was the original chauffeur back when it was horses, so Uncle Tommy worked for Damon. And, another man, his name is Jackie Roxburg, he worked for Damon and he was the landscape guy, he was the gardener. He took care of all the gardens. Way back Moanalua Valley, before it became what it is, Moanalua was all the way to the ocean, yeah. That ahupua'a goes from the mountain to the ocean. So the lower part of the ahupua'a is where...what is that place called? What is that area below, it's all developed.

LM: Yeah, yeah...umm...Māpunapuna.

HA: Māpunapuna! Yeah, okay, that's the lower part of Moanalua Valley. Before that was developed it was just all wetlands. And, I guess the Roxburg family, they kinda took care of all the...my mom said it was really beautiful just to have...like you ever been to the Pagoda Restaurant?

LM: Umm hum..

HA: It's like that. It's all water, but on top the water everything was built on stilts.

LM: Ohh, that's like Waikiki.

HA: So, it's hard to imagine, but that's why over there always gets flooded. 'Cause it's naturally like a wetland. Like Waikiki, if they didn't have the canal, it would be a problem. So, Uncle Sonny and Jackie Roxburg, who was a member of the Damon workers. And, I'm not sure about this part...but their third house, that was Kui Ching, was another uncle. He owned Tire-Recap Service. Tire-Recap Service, they kinda worked hand-in-hand with Aloha Motors (Uncle Sonny was a car salesman at Aloha Motors), so those three people got leases for the land [in 'Ewa Beach]. So, if you start at the very first house, where the old road started, the land before that was all owned by the Parish family now, but before that it was the Dowsett family. Like by Punahou, that Dowsetts, they were ranchers, they owned the land up to Fort Weaver Road, and then they ended up buying it

all the way along Pāpipi Road to where the end of the houses were. And so, Mrs...her name was Parish, she passed away already. She owns that land. Kepa Maly did an interview with her, there's a thing about One'ula that he did. So there's a great article, she explains the land that her grandparents owned. And, so after that, the 'Ewa of Campbell Estate had the land for all the sugar cane. But, it was intermixed with lots of ranchers. So, from where the Campbell Estate land was, they leased out the land, and the first lot was leased to Mr. Francis Ching. He's another old 'Ewa Beach family, the Chings. And so, Francis Ching had the first lot, and the next lot was leased to the Matsunaga family, and the Matsunaga family is Emma and Eddie. And then the third lot was Uncle Sonny's house, the fourth lot was Jackie Roxburgh's house, and the fifth lot was Kui Ching's house. So, those three lots, they got together as a hui, and they're all one acre lots along the ocean. They're one acre, pretty square almost, one acre. And, my grandfather and Uncle Tommy and all of the relatives, they built the houses, the three houses. And so from 1940, I heard '39, '40, I don't know exactly the time, they built those houses, and they used to go down there and it was just the beach house, you know a weekend thing. And during the war (WW II), the government took the houses away and the ocean was barb-wired up, so they couldn't go down there during the war. So, from '41-'42, 1942-1945, they couldn't go down there. And then sometime, I guess around 1960, Jackie...they were already telling him that there was gonna be a big development, so Jackie decided they weren't ever gonna be able to buy the land, so he gave up the lease. And, that's when Ted Farm got it. But, my grandparents, my grandfather and the family, Uncle Tommy, they're the ones that actually built those houses. Then across the street, on the mauka side, those were all big lots, like 4 acre lots. And, I didn't know the people there too well. I knew the people that lived right across the street from Uncle Sonny's house, that was the Tanaka family. And, I knew um because there was a store called Tanaka Store, and the daughter was my classmate at elementary school. So, I knew them. And then, their nephew, whose family actually owned Tanaka Store, he and I became friends because he used to make surf boards. He's like maybe 10 years older than I am, but he used to make surf boards across the street from where the beach house was. And, I got two or three surf boards from him. We're friends till today.

LM: What's his name?

HA: Tanaka. Isaac Tanaka. He's in that thing [Swaylocks blog online] under "Ike." His login is "Gutrs" 'cause he owns a gutter company.

LM: Ohh, okay.

HA: So, during the years from I guess '50's on to about 1965, the beach house was, I don't know what was going on. But there was a family that used to go down there a lot, and their name is Philips. And, sometime from the late '50's till '65, the used to actually take care of the house. And they live in 'Ewa Beach. And those brothers are all about 10 years older than I am, down to about 5 years. And their connection is the dad was a police officer, and the police used to buy all their cars from Aloha Motors. Aloha Motors was one time a really big company, they used to occupy the land at the convention center. So, anyway, in 1960, the land that's right across the street from 'Ewa Beach Shopping Center, the old 'Ewa Beach Shopping Center, they developed houses over there. And, that was one

of the first places that they actually, the developer went in and built the whole community. So, you just paid your money and then you bought a house. And, then before that, 'Ewa Beach, you bought a lot, and then you had to get somebody to build a house. So it was little bit more involved, little more hassle. My dad, my grandfather was a project manager and he was also a surveyor for the Army Core of Engineers, and because of that, he was involved in building all the harbors. And, he took my dad out the Big Island, I think it was probably the '46, 1946 tidal wave, and showed him the damage. So, my father would never buy a house that was in the tidal wave inundation zone. When they built that subdivision, that new subdivision, it was in the safe zone. And it was low enough in price that he could afford to buy a house, so they bought that house over there. They were just starting to build it, so you had to like sign up. So he qualified, he bought the house, and we moved over there about 1960. And, I'm sure that he bought the house there because it was also close to the beach house. But in 1961, we were sent to Germany, my father was in the army. And, we went to Germany, and we were away till 1965, so in 1965, he came back to Hawai'i, and that's when we started going to the beach house. So, my first memories of the beach house were from 1965, my first memories of 'Ewa Beach are from 1965.

LM: How old were you?

HA: I was seven. Seven years old. I had just made seven. And, we came home in the end of September, so I started 2nd grade in 'Ewa Beach Elementary School. Then we started to go down to the beach in the summer, the beach house. And at the time, nobody was living there, it was just a weekend house. My father, Uncle Sonny asked my father and my father's brother if they could fix the house up because my grandmother's younger sister had moved back to Honolulu from Moloka'i. She spent most of her life living on Moloka'i. And she moved back to Honolulu and she was living down by Kapi'olani Blvd. on Fern Street. She wasn't doing too good. She was having bad asthma. I think it's just that you go from a really country, rural world to the city, it's just hard. So, Uncle Sonny let her stay at the beach house. And she moved in down there around '67-'68. And she lived in the beach house till she died in 1974. And Auntie Girlie, she kinda was our surrogate hānai grandma. 'Cause my grandmother moved to the mainland I think just after I was born, just before I was born. She moved to the mainland and she never came home, she just came home for vacations. But Auntie Girlie, she took us in as her grandchildren. And she was only a mile away, and I spent all my time at the beach house. So, she's the one that used to tell us all the stories about her grandma, which she always said, Mary-Ann Kahalewai. If you talk to the Kahalewai's, they'll tell you that we're related to the Cordes family. So, I believe Auntie Girlie's stories were true. So, Auntie Girlie, whose name was Wilhelmina, she was a real tom-boy. So, Uncle Sonny and all the brothers, there was Sonny, Wilhelm, and Teddy, they all respected her, 'cause if not she'd give um lickings. So she lived at the beach house for a good 5, maybe 6-7 years and she was as much of a grandmother to me as I've ever had in my life. I really love her. So, I used to spend all of my free time over there, my dad used to spend all of our time over there. Even if it was like this [rainy] weather, we'd be at the beach house. And it could be storming rain and we'd be there in the house, just sitting there while my dad would be there. And so Auntie Girlie would tell us all this stuff. She had like a little farm there, she came from Moloka'i. Her daughter

and her son-in-law worked for Hawaiian Airlines, and he was a pilot, so he used to bring back all kind of animals. He used to bring back goats and things. He used to hunt there all the time. He brought back two baby goats, so we had a male goat and a female goat, and so they had milk, and then they had ducks, and chicken. And two houses down where Uncle Kui's house was, when Uncle Kui passed away, the lady, his ex-wife, Aunty Ah Lan, she was related to my father but I don't know how. She decided to rent the house out, so she rented it to this guy who started raising pigs. His name was Alfred AhLoo. So, those are all kind of animals. Alfred had a cow at one time. And then, Ted didn't, he didn't have pets. Animals were always for food. But, he had raised some things, he had a horse because his son, his brother-in-law was drunk one night and he promised to get a horse for the youngest son. And so, when the time came that he was supposed to, the son said, "I thought you gonna buy me a horse?" and he actually bought him a horse. And then, when the ranch that was kind of taking care of the horse, when they closed up, they brought the horse down to the beach. But, we never rode it, it was kind of an old horse.

LM: Because these were all acre lots, that's why?

HA: Yeah. And, almost every single lot, except for Uncle Kui's lot, the land, they didn't even use it all. The corral was small, it wasn't a big corral. And behind, there was a water tank and pump. But, by the time we came back from the mainland, they weren't using the water tank anymore. There were two wells. The Matsunaga family had a well and the Roxburg family had a well, but the water was brackish water so we couldn't drink it. So the water was only useful to irrigate the grass, and the land that I would say, a good quarter of the lots were just kiawe. Haole koa and kiawe. Just, you know, just real wild. And only the close part to the water was where we had opening area. And Uncle Sonny's was probably the one lot that had the most open area. And that was good so Aunty Girlie had lots of space. The two goats were like, they were a combination of like watch-dog and grass-cutters, 'cause they eat grass. That was a really good time. I really had a good time there while she was alive. She passed away in September of '74, and then after she passed away, Uncle Sonny decided to just come down every weekend, 'cause he was kinda getting old already and time was short. And then, after he died, his daughter Sylvia, who never, ever came down to the beach, she started coming down. And she came down every weekend until she had to give up the house. So, over time things evolved, but by then I was already married, then. I moved to town in 1982, so I've been living in town since '82. I only come out [to 'Ewa] to see my mom and dad and go beach. My father passed away in 2006.

LM: Who is your mom?

HA: My mother's name is June. She's from Japan.

LM: Ohh, okay.

HA: But, during the summers, from about the time we were 4th grade, 3rd or 4th grade, we didn't go to summer fun anymore. We went to the beach. And my mom would drop us off, and Aunty Girlie would take care of us, and we would just spend all day at the beach, go swimming all day long. We would hang out with Aunty Girlie, she would tell us stories about all kinds of stuff. She taught us basically what to do and it was good that she had kids around 'cause most of her

grandkids were all Kailua side, or Maui, or Moloka'i. So, we spent a lot of time down there. Seen it change, seen it change a lot.

LM: And so, does your mom still live in the house in 'Ewa?

HA: She lives, yeah same house I grew up in. She's never gonna leave there. It's got too much emotional...it's actually, there's a lot of aloha in that yard. She has the best mangoes, I mean it, she has the best Haden mangoes that I've ever tasted. And at one time she had the best limes. The lime tree got messed up from white flies, so it's only about 3 feet tall now, used to be really big, but it still has really good fruit. I love the limes. And, everything my dad planted grew really well. But then he decided to concrete over the whole front, so a lot of the stuff we dug out. You know, I think there's just a lot of love in that yard, so if she goes, I don't think the trees are gonna be the same. There's something there.

LM: Yeah. So, in the blog, Swaylocks, you guys talk a lot about this surf club that you guys had...

HA: Yeah, like for us, for my father the ocean is about fishing.

LM: So your dad was like a fisherman?

HA: My dad loved the ocean, but he was past playing in the ocean. And so, that's what we did, we played in the ocean. My dad liked to catch fish. But, what we used to do is we used to catch fish with nets, so we would do the paipai nets, and what happens is they'd be sitting down and maybe watching the water and somehow they can see the fish. And, they could see the fish, I guess their tails or something. So they would wait and wait, and we'd have everything ready, and then all of a sudden they'd go, "Let's go!" and we'd all get together and they would take a big, huge airplane inner tube with the net, and they'd lay it out. And once they got it laid out, then they'd make us line up, and all of the kids would jump in the water and we would swim out and we would splash and splash and we would make a lot of noise. And then, in about 5 minutes, they would start pulling the net in, and you either catch, or you don't catch. And most of the time we'd catch limu. 'Cause 'Ewa beach is known for its limu, yeah? So we would spend the next hour cleaning the net of all the limu. And the fish in 'Ewa beach that we used to catch were huge. Like the fish eyes like this big, the net [about 4 inches wide].

LM: Wow...

HA: So, if the fish isn't that big, it's gonna go right through. So fish like palani and kala, they're generally pretty good sized fish. We catch awa and 'o'io, and you'll see some pictures in that blog if you actually look. The fish, generally like this [3 feet] long. And, it was either awa, 'o'io, and kala. Kala and palani were like this [2 feet] long. And then, sometimes we'd catch sharks. Wouldn't be on purpose, they'd just get caught. So that was the main way of fishing. And then the next level of fishing would be to go out in the water with scuba tanks. And so, they would go, and it was always only the men. So, we didn't do that till we got older, like high school age. But they would go out and they would be gone for an hour, maybe two hours, and they would come back and they would have a lot of fish. And the fish would be like 'āweoweo or menpachi. Sometimes weke, occasionally they'd catch the squid. But they would be going way out, so normally you don't get the squid way out, it's usually close in. And then, we

would catch crabs. Outside of the place called Hau Bush Beach, now everybody thinks this [points to the map] is Hau Bush, this is not Hau Bush. Hau Bush is over here [more towards Pu'uloa]. So between One'ula park, over here there's two really big parks. One park was the Del Monte park, which is the one next to it, and this is called CPC and that was for California Packing Company. And then 'Ewa Plantation had a park, which was right next to Uncle Kui's house. And 'Ewa Plantation park is where the Hau Bush grew, around the garden there was an area [about 12 feet long] that was from here to where that man is [pointing], it was Hau Bush trees. And they had a metal frame, and so the Hau Bush grew up along this metal frame. You could picnic underneath there and it would like a natural shade. And then next to it there was a metal area, where you had open air with metal (??). And then after that was the Del Monte park. The Del Monte park had small, little cottages like 10 by 10 and like 5 or 6 of these cottages. I guess people could stay overnight and go fishing. Outside of that, they had really good fishing, crabbing. We used to go crabbing when I was really young. In one hour we could get a 5 gallon bucket of white crab. And that's only the male adults. We throw away all the little guys, we put um back in the water, and any of the women, the female crabs, you put it back in the water. You only take the big males, and if you do that, you still get a big bucket. Sometimes you even get two 5 gallon buckets. Come in, and we eat crab, the whole family, maybe like 20 of us, we eat crab for like till you get stuffed. So we did that every weekend. Uncle Kui would make a big, they had this big wok, and he would make chow fun every Saturday for lunch. And then what ever fish and stuff we catch, they had a stove outside and they could fry up like the 'āweoweo, menpachi, pan fry um, right there. We had it good, man. We had it real good. And then everybody got old. 'Cause Uncle Kui was my dad's uncle's age, and he passed away first. And then one by one all the uncles. So, if you look at all the beach houses, the first house is the Ching family, and they were kinda, they had fence along their property, so they were kinda isolated. And he didn't live there, he rented it out, he had 5 houses on it. He rented out all 5 houses. And then you had Auntie Emma's house, and then you had Uncle Sonny's house, and then you had Jackie's house, which became the Farm's house, and then you had Uncle Kui's house and the 'Ewa Plantation, so there was another fence over here [pointing on the map]. So these four houses were like one 'ohana, and every weekend if Auntie Emma wasn't there, then her nephew, Mr. Matson, Bill Matson, he would come. And Uncle Bill had three sons, Billy, Michael, and Matt. And so he'd come down with his three sons and his wife Auntie Maude and they'd stay there the whole weekend. And then we would be at Uncle Sonny's house until Auntie Girlie moved in. And then, Uncle Ted was living here by the time we came home from the mainland. And he would be there and his wife's family is the Awai family from Hale'iwa, and on weekends, quite often, they would all come down. And that family included the Rosehill family and the Awai's, and then he had a whole bunch of friends, like the Young family, which was Alfred Young, we called him Uncle Ah Hung he would come with his kids. And sometimes the Lee family, they all had kids about the same ages. We all went to Kamehameha at the same time, we're all 5-10 years in age difference, so multi-generational families. And then Uncle Kui who kinda was just him and his wife, so between these four houses we could have like 20 people spending the weekend. What we used to do is we only spent the day there, we would get down there like 8 or 9, and we would leave around 9 or 10, go home sleep, come back the next day. And

everybody else would stay. And it was kinda how we spent our weekends. When Auntie Girlie came and lived there, we would go to her and stay there, hang out, and even if it was raining, we would come down and we would hang out. And sometimes, my brother, sister and I, we would be wearing blue jeans and jackets, and we'd be walking outside, but we'd still be there. Just a really good time. And then, at the very end over here, [pointing on the map], there was a chicken farm right here. That was owned by Mr. Joe Park. The Park family, interestingly, Joe Park's brother, Harry Park, and my father we really good friends. I'm named after Harry Park. So, we got to know Joe Park pretty well. His daughter Robin, is my brother's age, and we're all calabash cousins. So, all of this area, we pretty much, to us it's just all a big family. That's kind of it. Anything else you want to talk about? Oh, the surf club?

LM: Yeah.

HA: The surf club is not from One'ula, the surf club is from the other end, and those guys...so the guys that started the surf club, they're all like 1960's graduates of high school. So, you have names like the Sadowsky brothers, there were several of them. You have names like the Moody, the Moody brothers. I think there's three or four of the Moody brothers.

LM: Yeah, you list all of them in your blog.

HA: Yeah. So the original members of the 'Ewa Beach surf club would be the Sadowsky brothers and the Moody brothers, the Silva family, they have a store called Silva Store and it's on 'Ewa Beach road. And you got this man, Lester Inamoto, and a few other guys. And they kinda just created this club, apparently they were all really good surfers. But they were before my time. They were from the other side of 'Ewa Beach. We stuck to this side, which was really just four beach houses. I knew all these kids that grew up here, but on that end, I only went there like when I was between 7th and 9th grade. And it's really down here, see Fort Weaver Road, it goes down and it turns into 'Ewa Beach Road and then the houses along the water. So, a lot of these guys, they graduated between 1965 and 1971. Some of them were like '73 or what not. But because I went to Kamehameha, I didn't really hang out on this side too much.

LM: So did you know Mark [Kahalekulu] at Kamehameha? What year did you graduate?

HA: Mark is a '74, I'm a '76. My brother's a '74. So, Mark, and my brother, and two other guys went to Kamehameha from 'Ewa Beach. And they all had to board. At one time Mark was one of my closest friends. We spent a lot of time together from about 1972 till around 1976 when I started working full time.

LM: Did you board, too?

HA: (Shakes head "no") When I went to Kamehameha they changed, the expanded the bus service.

LM: Ohh, so they had just changed it, like right before you.

HA: They did, they said they didn't want another Alama up there. (Jokingly)

LM: [laughing].

HA: Nah, I think that because we paid for the buses, it made more economic sense

because they could expand the school and have more kids versus just having boarding students. But I think boarding students was probably better. So anyway, they created that 'Ewa surf club with those guys and they actually did really well in the contests, but again like I said it was kind of before my time. But, I'd say a good handful of those guys were as good as anybody else on O'ahu as surfers. And they even won like the 'Akahi International Surf Contest, John Sadowsky and they said Lester [Inamoto] was one heck of a surfer. And several of the other guys. I knew a couple of the one's that were younger, a family that has been in 'Ewa beach a long time is the Eaton family. And you may have gone to school with a couple of them.

LM: I've just heard their name a lot.

HA: Cal's kids and Clayton's kids, they're about your age. The youngest one is I think my daughter's age. And Cal is three years older than I am, so I knew him both from Kamehameha and from the beach. His brother is five years older than he is, so I only know him from the beach, and I didn't know him very well at all because he moved out of 'Ewa Beach when I was still in high school. But I just remember him because he's just this really big, spooky guy. And the other families, like the Philips family that used to watch the house, Tommy has quite a good memory about stuff, and they still like on Pāpipi Road. But they kinda moved down to 'Ewa Beach in '58 or so. Guys like Mark [Kahalekulu] I didn't realize how long his family's been here. Other families that would be like good value is the Mitsiatsu family. And, I think Myron still lives in 'Ewa Beach, John moved to Mililani. But if you go back and you look at the interview that Kepa did with the Parish lady, she talks about the Mitsiatsu's and they were here way back. They used to make charcoal or something. So, they're connection to 'Ewa Beach goes way back. They're another family that had quite a bit of land in 'Ewa Beach. But I don't know exactly where they got the land. And then of course the Parish family who are the descendants of the Dowsetts. If you look at this map, the Parish family, they're all this side where 'Ewa Beach Road goes like this, that then there's Parish Drive like down here, and then the Mitsiatsu family, see this big open lot, that's their lot. But they owned all this land over here. They made houses and sold it. They're an old time family. We all grew up together, we all know each other and they're very involved in little league baseball when I was a kid. I'm not too sure about other really old time families. Most of the people lived along here, along here, and then along the beach, there's two roads. One called Pōhakupuna, that's the road that Mark's family. And then the other is Fort Weaver, so this came in later, so we had the two roads. Fort Weaver went all the way to Iroquois Point and then Pōhakupuna went all the way down, and then they built all these other houses. And see that park right here, my dad's house is like right there. I think it's the white roofed one. That's where I grew up there. So, this was the first increment. From here, along this street, this is the first increment and then this is the second increment [pointing on map]. Might be like second, third. So when I grew up 'Ewa Beach consisted of these houses, and these houses, and then the houses that were...

LM: Along the beach.

HA: And right here is Campbell High School. This is North Road, so that Kulana Village thing that they built is around here. Is where they built the low income housing. Then later on they built this really big area here called 'Ewa Beach

Estates. It's bigger than this I think, it goes way back. And this was all sugar cane field we used to play in. And this was all sugar cane, this was all sugar cane, [pointing on map where houses are today]. There used to be, probably like over here somewhere, there used to be artesian ponds.

LM: Oh, yeah there still is I think.

HA: We used to go swimming in them. Not the salt water, the artesian ones. And it was somewhere around here, up higher. And we used to go swimming in those ponds, it was really cold water and used to have lily pads and used to have carp and we'd go swimming in there. And then way back here, way back here somewhere they had artesian ponds. This was like a big U shape, and this was like three separate ponds. We only swam in the one that was furthest, the other ponds had lots of fish and stuff and we didn't want to go swimming in them. The first one was probably like this [points to a small area about 5 feet wide] we had a hill so we'd come down this hill, and we'd ride our bikes and we'd launch um up in the air and we'd land in the water.

LM: [laughing] That sounds fun.

HA: Yeah...

LM: Do you miss it? The way that it was?

HA: Yeah, what I really miss is, before they built the bigger [housing] area, there still was a lot of open space in here. Like there's Makule Road and stuff which was a really old road, there still was a lot of open space. In fact, the Mitsiatsu's owned a lot of this and they didn't develop it. And had really old, old buildings, and we used to say they were haunted. So, used to be spooky, you ride by it, and you might ride like the length of this building [the Zippy's restaurant in 'Ewa], with just kiawe trees and haole koa, and then there'd be this building but there was nobody living in it, real old, it was like for ghosts. And then, you gotta go past that to get back to the houses again. It was kinda like, everybody'd make up stories. But they built all houses on it, so along in this area, they developed it all. But when I was a little kid, they didn't develop it, had houses in here, and had houses along the beach, and this area over here didn't have too many houses. So, what I was getting to is they didn't have anything. I think there was like only 2,000 houses, max, this had like 1,000 or less (one section on map) and then all this was like 1,000 (another area on map). And so, on Halloween, we would go everywhere. Just get plenty candy. And the families would know, like if you went twice, they'd throw rocks in your bag.

LM: [laughing] That's funny.

HA: [laughing] And if you were a bad boy, guarantee, that night your mom and dad would know about it. So, that's how you kinda take care of stuff. Everybody takes care of everybody, right? And it was good. I think a lot of the moms stayed home. Everybody, we were like I guess, I wouldn't say lower income levels, but we weren't like low class. You know when you're poor but you don't know you're poor?

LM: Yeah..

HA: You have everything you need, so it don't matter. That's how life was. And, most of the people worked for the military in one way or another. Either as a civilian,

'cause there was Barber's Point, there's Pearl Harbor, there's Hickam, and there's Schofield and Wheeler. So, everybody sorta worked for one of the military places, or worked for the plantations. And then a lot of the people over here, they were all business people, lotta haoles in this area. Local haoles. They were more like a different income level, a little higher income level, more business types. But we were all the same, we all grew up together, and probably the richest kid I knew was Timmy, whose father owned the bakery. But, you know, they weren't rich, they just were able to do a lot of stuff, you know, travel every year. And I spent most of my time staying with Timmy. Timmy's house is like right over here [pointing on map, close to his parents' house] 5 houses away. And I really liked growing up in 'Ewa Beach because it was small. And I used to get mad when people said I live in the country. Because it wasn't country, like I think of farms and stuff, it was just real regular houses and stuff, it's just that we were real isolated. But down here [by the beach] was country, 'cause one acre lots, that's kinda nice. That part I miss, I miss that a lot. The open space, we had our own private beach. One of things that's kinda sad is the sand movement is altered. I think it's a combination of the reef runway and the development of the deep craft harbor, but in front of here there is very little sand. And if you go down to the One'ula Beach park now, there used to be big sand dunes at One'ula, right here. Big sand dunes, like maybe 20 feet high, right along the water. And there were like craters. We used to go down here when I was like in 5th grade, 4th grade, and we used to make fires and stuff inside there at night and hang out. And dad them, they'd all be down the beach house and you know we could sneak away. There were pillboxes all along the shore, there were like 7 pillboxes along the shore. And they were like as big as a car. And there were two separate rooms. The room that faced the ocean had this long slit window for the machine gun. And then the back room was higher. The first couple were kinda buried underneath the sand, so only half of them were sticking up. And there was so much sand in there you couldn't go in um. But as you got further down, there was less sand in um and you could actually go in um. And we used to play in there. Just really different. But, they took all of the pillboxes out, sometime, I don't know when. They just tore um out. And then, I hadn't gone back here since high school time, so I don't know too much about the changes back in here. I know the road changed from going straight to having a big turn, it kinda went like this, but it used to be just one long straight road. And it was like, I can't describe it. I guess if you go down to like Sandy Beach, and you're driving along down by Queen's pond, where there's just no real roads, like that, but with really deep potholes. As big as this booth [about 4 feet by 3 feet], so it really kept the speed of the cars down.

LM: [laughing] That's good.

HA: And that's kind of it. One thing I regret, I always thought that, if anything ever happened I could live off the ocean. But, I don't think you could live off the ocean anymore. I don't think that there's enough food out there. And I don't think the food would be fine, you could eat it all. I think a lot of it has been contaminated by ciguatera. My friends catch a lot of octopus, but not quite as much fish. And, there's a lot of fish but they told me I can't tell people where. [laughing]

LM: Yeah, that's fine, I understand.

HA: I'd like to go out here one day ['Ewa Beach] and try crabbing again, 'cause it's

been a long time. And, if they came back it'd be interesting to find out. But I don't think people know anymore. Because at one time they built that pipeline, yeah? I think the pipe, there's a sewage treatment plant somewhere. So they built a pipeline that goes all the way through here. It went right through here, it's probably right around here [pointing on the map]. And it went all the way out, so I don't know how that affected it, but nobody's gone crabbing here since the '80's. Might be crabs out there. Have you ever had white crab? Haole crab? Sort of like a grayish shell with little spots.

LM: I don't think so...

HA: They get to be like this [1/2 a foot] big.

LM: Uh uh...

HA: Anything that's fresh.

LM: You just eat it raw?

HA: Yeah, anything that's fresh. If they're like this big [3 inches], they make um raw.

LM: I've had little ones like that, like at parties and just you suck it out and it's so good.

HA: It's sweet, yeah? When you get the big ones, and you cook um, they're still sweet if they're just cooked. And they don't smell as bad.

LM: Yeah... [laughing]

HA: 'Cause that crab has a strong smell. I mean, it's not like a bad smell, it's just a real strong, fishy smell.

LM: Okay, so anything else you might just wanna share, like concerns you have or...

HA: Well, no, I think, at one time, and it really has nothing to do with this thing. Like one time I was hoping that we could have a plaque down there somewhere like where all the houses were, where all the people that lived there could have their names. Like a big rock or something. From the old-timers like, I only know from the time that Uncle Sonny guys were there. But I know there's people that might have been there like before. And from the time that our families were there till today, it went through changes as well. So, you have the original 5-6 families, and they you have all the people that lived there, renting houses, like Mr. Farm rented his house for a while. Families that lived on Francis Ching's lot, like the Okamura's and the Huddy's. I remember them when we were growing up, they were all part of this 'ohana. And it's sad 'cause you know when they bought the land [by the beach entrance], we had to park over here and walk all the way down. And it's a pretty good walk. But then my friend Joey lives at the first house, his wife grew up over there. So he gave me the combination to his house, so I can go there when I want. And I been doing that for the last year. But before that, I wasn't going down there too much. My brother would just go over here [further down West] and surf over here, but it's really different down this side.

LM: So, you still go surfing out over here [close to where he grew up at his family beach house]?

HA: Yeah. Whenever I can.

LM: And what do you guys call it?

HA: It's called Shark Country.

LM: Ohh, I see, that's Shark Country.

HA: So from the end where the houses are, there's a little point like this, you see the land goes like that?

LM: Yeah.

HA: This is like a big bay that goes from here to here, the reef is like that. So, from the very end of this side, this is called the Sea Wall because there's a little place where you can, there's a turn around and there's a wall, so that's called the Sea Wall. And that is the first break. And then Shark Country and Sea Wall are like next to each other, really close. And then after Shark Country, again, because of the way the reef is, Shark Country breaks out here. Hau Bush is in here. Hau Bush is the inside break. And then you have this place called Chicken Creek. Which is because of the chicken farm, and what used to happen was in the winter, the rain would come through and then go straight through the chicken farm. And all the chicken manure would get mixed in the rain water and go out. And that's why we called it Chicken Creek.

LM: Ohhh, ewww [laughing].

HA: Nobody ever surfed over there!

LM: Ohhh, [laughing].

HA: And next to that where the park starts is called Sand Tracks. And then after Sand Tracks, and that had the big sand dune right there, after Sand Tracks, there's a couple of little spots that I never called anything. And then on the corner of the park is John's, and the name John's is from John Sadowsky.

LM: Ohhh.

HA: He was the number one surfer in 'Ewa Beach in the early '60's. John Sadowsky, he used to surf out here. I guess he used to surf out there a lot so we called it John's. Then you got The Cove right here, and then Tree Stumps. And then after Tree Stumps, I don't know what they call this area, and then you got Barber's Point which used to be called Officer's Beach. It's now called White Plains. So, there were the different places we surfed. And I never surfed from here to here, I never surfed anywhere [pointing specific areas on map]. But, over here is the empty lot side, and there's a bunch of different breaks. And the very end is the 'Ewa Beach park. Pu'uloa and Iroquois Point. But empty lots, and this area there's a whole bunch of places to surf, but I really only surfed over here. I surfed on this side when I was 7th grade, 8th grade, with my friend Timmy. But I figured, we go all the way over here, we'd have to take our bicycles and chain it up to the fence, and we don't live over there so when I go over here, I get fresh water, I can shower off. I can leave my clothes and change, so even though it seemed further, to me it took over as far as surfing. And to me, the waves are really nice on this side. I'm probably gonna miss, when they develop this, I'm gonna miss the emptiness that it has right now. 'Cause it's never been quite as empty as it's been in the last decade. Over here is pretty bad [pointing on map]. But it's gonna move as they start opening this part up, it's gonna move down

'cause there's just more places to surf. This side, if they make the marina, that would be a huge thing. But if they don't make the marina it's not gonna affect the ocean. The land was never ours anyway. This was, that wasn't, so when we went in here we were trespassing. So, to me it doesn't affect me. But it affects me that there's so many cars. In 1976 I started working at Channel 2. I worked night time. I got off at 9:30pm. When I came home after 9:30, not a single car on the road, not a single car. Nowadays, I don't think you can be alone anywhere...

LM: There's a lot of people.

HA: And the same thing for the freeway. At 10 o'clock at night, that road from Pearl City, as you're coming this way [West bound], very few cars in that section from Waipahu, down. They didn't have lights, either on the freeway. So, there's a lot of people in Hawai'i and my concern is I don't think we can support the volume of people now. This is not the end. They're talking about more houses up here [pointing on map] and they're talking about Kaka'ako, 500 foot towers. We're gonna be bringing in 98% of our food to support that. I would have loved to see this been kept in agriculture, but that's not my choice, and I can't tell them what to do. I just feel sad about it, 'cause this was real prime ag. land, had the hot, hot sun, as long as you water it.

LM: Yeah...

HA: So, it'll be interesting. And, I'd like to see that [the Lagoon Project] when it's done, if they allow outsiders. That would be kinda interesting to see what it looks like, but I can understand if they choose not to let anybody else in. They pay big money for those houses. I just kind of, I get a little upset that, what was once ours, it's no longer ours. We didn't own it, we were just using it. We used to get 7 kinds of seaweed in 'Ewa Beach. And I don't know what happened. It went from it being right on the ocean shore to having it go about 5 feet in, to having it go waist high, to having it go underwater. And I don't know if they're still there.

LM: Yeah, where's the limu?

HA: 'Cause, my mom used to make lots of different things. The pickled one, the Japanese style. And she used to, there was one called huluhulu waena, and that one is a real fine kind. And she used to make a nori style, not nori, you could buy it in bottles, sort of a heavier, sweet shoyu flavor, and you could put it on hot rice. And then there had one that looked like, we used to call it cabbage. The leaves were really broad and they were flat, and they were brown, brownish color like ogo, that color. And they had like, you like if you go and you buy spring mix at the store and it has that one leaf that looks like the weed that grows in your yard? I can't remember what that's called. When I try to think of names my mind goes blank. But, that's what it looks like. It has little edges, little scalloped like, and it has a broad leaf. But it has the same taste as other ogo, like manaua and stuff. But it just looks different. Had limu kohu if you were willing to go into the deeper water. 'Ewa Beach has so much sand, that you spend all of your time trying to clean it. 'Cause you know, the limu kohu is a unique kind, it just gets so full of that sand that you gotta spend to so much time. I think it changes the flavor. Then my uncle like the līpepe'e, that big, fat green one. Kinda almost as big as this, kinda grows like, kinda has like a feathery, like a mossy kinda exterior. I never liked that one. But, he liked that one. I just converted video that I had of Ted Farm, and he was doing Hawaiian foods. So I'll try to look and see,

'cause he did mention a couple of kinds of limu that he used to catch. It's too bad that he's not around. Nobody knew this area better than he did. Nobody spent as much time, he lived right on that beach from about 1976, '77 he retired, and he lived there and he fished, he lived off the ocean. And he stayed there until he passed away around 2004. I don't think anybody knew that ocean better than he did. He knew exactly where to go to get what. And it's too bad 'cause he was a unique person.

LM: Yeah, a lot of the stories are lost on those who have passed.

HA: Yeah, 'cause even his kids, as much as they know, they didn't live there every day. And he did. The other guy is Joey. Have you heard of Joe Gaynor. Joey still lives there. Joe and I are elementary school classmates. And Joe married the girl that grew up in that house, the first house, the Francis Ching lot. And he still lives there. And he's gonna be the last one. Joey has permission to stay there from Haseko. And if anybody knows what's happen to that ocean. Joey lives in Ocean Point, but they still have the beach house. Joey and his wife's name is Lori, and Lori's maiden name is Okamura. So, they would be a really good resource. Joey, his brother-in-law John. John does down to the beach all the time. Joey lives there. He can tell you firsthand about what's changed. 'Cause he's been living on that beach with Lori for about 20 years plus. And Joey's older sister was at one time the Vice-President of Community Relations at Haseko.

LM: Ohhh, okay. Yeah, we'll see.

HA: He might be able to give you stories definitely about what's happened in this area. 'Cause he goes out in the water almost everyday. He takes out a surfboard and he'll fish from it. He spends a lot of time. If you go to Facebook, well you'd have to be his friend I think. Oh, did you see that Pu'uloa Forever, Facebook site?

LM: Um...no.

HA: Pu'uloa Forever, I put it up there. Do you have a Facebook account?

LM: Umm hum.

HA: I can make you a member of that, 'cause I put this up there primarily to see the stuff I shot of the reunion we had. But there's been a lot of interesting stuff. Really, the resource to me that has everything is the Swaylocks [blog]. If you can go through everything and see the color.

‘Ewa Oral History Program – Hoakalei Cultural Foundation
Interview Date: September 17, 2012 at Kualaka’i – White Plains
Interviewees: Jose Dayanan (ID), Roxanne Marie Tagama (RT),
Barbara Shibuya (BaS), Mona Shibuya (MS), and Janice Trinidad (JT)
Interviewer: Kepa Maly (KM) with Onaona Maly (OM)
(Transcribed by Leimomi Morgan, April 14, 2014; edits and review by Kepā
Maly; and family edits/release kindly provided by Barbara Shibuya on April 23,
2014)

Six members of the Shibuya-Dayanan family gathered together for a small family reunion at Kualaka’i-White Plains Beach in September 2012. Barbara Shibuya, one of the younger members of the family coordinated the opportunity for the interview to take place. While a 33 year difference in ages between the eldest interviewee (born 1933) to the youngest (born 1966) existed, the interviewees shared strong familial connections, and memories with elders who have now passed on. The family kindly shared detailed information covering the lowlands of Honouliuli, from the Honouliuli Taro lands and ‘Ewa Plantation Camps to the waters of inland Pu‘uloa and the southern shore of Honouliuli, in the region of ‘Ewa Beach, One‘ula, Kiku, and Kualaka’i-White Plains.

During the interview participants discussed a wide range of topics, including, but not limited to the following:

- Plantation life was hard, but fondly remembered. Plantation camps, including those where Japanese, Filipinos and other nationalities lived were centered around the ‘Ewa Mill and extending into the former Honouliuli taro lands. The Hawaiian camp was in the vicinity of the present day railroad center.
- Family fished the lochs of Pu‘uloa and the outer Honouliuli coast line. Kūhonu crabs, oysters, limu and fish were gathered or caught. The elder Zoilo Dayanan observed the Hawaiian custom of always giving an offering of the day’s catch back to the ocean, and instructed his own children to do the same.
- Kiku Point (between One‘ula and White Plains) was one of the significant fishing grounds visited by the family.
- Limu collected included: Manaua (ogo) and Līpoa. The younger generation was always taught to pick carefully, leaving the roots in the reef for future growth. In their lifetime, they have noticed a significant decline in limu, and attribute the decline to various nationalities that have come in and taken without respect.
- These same practices of respect for the ocean were observed on the land. The elder Zoilo Dayanan, had a couple acres of sugar land in Honouliuli that he worked (sort of as a share crop), and before each harvest time he and his wife would prepare offerings, which would be left in the field when harvest was finished. The family members observed that their Tatai always had the sweetest sugar cane of all the patches.
- While the family members did not recall hearing traditions of the larger Honouliuli

region, they all knew of the night marchers and need to be respectful of place.

- Residents of the One'ula-Hau Bush and Kiku vicinity are named and activities described, with recollections of the former piggeries, chicken farm and many outing in the region.

KM: We're gonna just talk story and I should go, if I could, just to get background so I can hear voices, I should start with the oldest, go to the youngest. Just so I hear your name, when born, so that I can hear your voice, okay? So uncle, you the oldest?

JD: Um hum.

KM: Could you please, what's your full name?

JD: Well my full name Jose Dayanan.

KM: Born?

JD: I been born in 'Ewa, September 3, 1933.

KM: Wow.

JD: Yeah. And I been working for the 'Ewa Plantation through many years.

KM: Wow.

JD: Well that's over, but after high school.

KM: Yes, yes. Wonderful.

JD: Yeah.

KM: Uncle, do me a favor please. Spell your last name for me.

JD: Dayanan. D A Y A N A N.

KM: Oh, okay, okay. Oh, good. Tell me real quickly. Your parents were from here or did they come?

JD: Oh, they're from the Philippines.

KM: Okay. Sakada, then? When did, Papa them must have come what in the 20's? or early 30's? Do you know?

JD: The 20's.

KM: 20's maybe.

JD: Well, I was born 1933.

KM: Yes, so very early. Did your father come to work at the plantation here?

JD: Yeah, they said at the beginning.

KM: Oh wow...

JD: They were cutting cane when I was young. But the plantation did not brought up right.

KM: Yes.

JD: From all of the labor...

KM: ...all of the labor of the people who worked the land.
JD: Even my mom, too was working...
KM: Really? Wow.
JD: ...the plantation.
KM: Wow.
JD: Yeah.
KM: Did both of your parents come from the Philippines?
JD: [Illegible]...Philippines.
KM: What area? Do you remember?
JD: From Cebu.
KM: Cebu, oh, okay.
JD: So, from there they came down Hawai'i.
KM: Yes. They came very early, because...
JD: They were the first ones.
KM: Yeah, among that first group, yeah?
JD: Yeah. First group, yeah.
KM: Yeah, because then in 1946 the HSPA brought a bigger group, yeah. Sakada, about 6,000 came. But your parents were early, because if you were born out here in '33...
JD: Yeah, so they must came around the '16 or '20...
KM: Yeah. 1920-ish. Sorta there.
JD: Yeah, there. Right, right.
RT: Yeah, grandma was born 1908.
KM: Wow.
JD: Yeah, yeah. Right there.
KM: Your mama?
JD: Yeah.
KM: His mama, your grandmother?
RT: Yeah.
JD: Yeah.
KM: Wow, okay, wonderful.
JD: Yeah, could be around there.
KM: What was your father's full name?
JD: Ah...Zoilo Dayanan.

KM: Okay. And mama?
ID/RT: Juana Astacaan.
KM: Okay, oh, thank you. So we talked, so this is your niece, here?
JD: Yeah.
KM: And you're next in age?
RT: Down, yeah.
KM: Okay. Please, would you mind sharing your full name, date of birth?
RT: Date of birth and my name?
KM: Sure, and we should have your maiden name also.
RT: Um, Roxanne Marie Tagama.
KM: Okay.
RT: I'm the oldest of three of my siblings, right here. And, I was born and raised in 'Ewa, which was then called Fernandez Village.
KM: Fernandez?
RT: Fernandez Village.
KM: Oh, I'm sorry.
RT: Fernandez Village. That's the house right on the front of Renton Road.
KM: Okay. So...
RT: Because I've been there...
KM: So, Renton, and...?
RT: Just Renton on Fort Weaver, no?
KM: So right on Renton and Fort Weaver?
RT: Yeah.
JD: They used to have the Filipino Camp before.
KM: That was the Filipino Camp?
RT: We were called the Filipino Camp.
JD: That's, you know where the grave yard is? Those were the...those were the camp.
KM: Yes! So by the Catholic church? Is that where? Was the church there?
RT: That was called Fernandez. We had a lower village. Which my mom and my step-dad lived with my siblings. And that the part of the old 'Ewa Hospital, which no longer exists.
KM: Yes, yes.
RT: And then we had a Korean camp, which was behind Fernandez Village.
KM: So behind Fernandez, mauka? Wai'anae?

RT: Ahh, mauka.
KM: Mauka. So, towards the up section, then?
RT: Correct.
KM: Korean Village? Korean Camp?
RT: That was Korean Camp. Why it was named that, I really don't know.
KM: No more Koreans at that time?
JD: Oh, used to have.
RT: Had Filipino!
KM: Ohh. Well you know, it must have started because when 'Ewa Plantation started in 1890, that's when they originally founded, yeah, 1890 as I understand.
JD: Yeah, they had all that...
KM: That's right. So they had different. Japanese, then Korean came, and then the Filipino came.
RT: Yeah, we had a lot, I mean. And we also had C Village.
KM: "C"?
RT: C Village where the piggery was.
KM: Oh...where was that?
RT: Right in front of Varona Village.
KM: Varona?
RT: Yeah Varona Village. Banana Camp they used to call it, now. It's still there.
BaS: I could take you riding one day.
KM: Oh, that would be great.
RT: But the village no longer exists.
BaS: It's there, it's there, but, people live there.
RT: People called it Banana Camp.
KM: Was there a reason?
RT: But Banana Camp versus C Village was opposite end.
BaS: Had a lot of bananas.
KM: I see.
RT: Where Varona Village still exists, but C Village is no longer there.
BaS: Yeah, that's not there anymore.
KM: Leveled out, or are there houses there now?
RT: Leveled out. And behind C Village, my parents used to live was called Mendonca Farm. And that little village consists of maybe 5 houses and a long building, you remember that?

BaS: Leland said that that was a horse, where they used to keep horses, yeah.

KM: Oh, the Stable Camp?

RT: Yeah. That's why it was long.

BaS: That's why it would look like what it looked like inside.

RT: Really?

BaS: Yeah.

RT: Who owned that, Mendoncas?

BaS: Mendonca's had one, two, three. Three sections.

KM: Really? Ohh..

RT: Yeah. And my mom and my dad lived, we went in circles around there.

BaS: Oh, yeah. We lived all over 'Ewa, honestly.

KM: Ohh.

BaS: Lower Camp had the best view, but.

RT: Yeah.

KM: Which view?

BaS: Lower Camp.

RT: That's where the keiki, family keiki center.

KM: Yes.

RT: Okay, right across the street there's like a hill. And that's where we used to live.

KM: Oh, so the one right on the main Fort Weaver Road now.

RT/BaS: Yes. You remember when the big tree standing in the middle of nowhere? They claimed that they can't cut the tree down because they hear babies crying. So that's why that big tree is still there.

KM: And sorry, was that connected with the hospital area, or not?

RT: No, because, what village was it I just said?

BaS: Lower Village.

RT: Yeah, Lower Village. But of course the hill brings you up there. And then the old 'Ewa Plantation Hospital was here, and if you go up Lower Village all the way to the tip, because there was a dead end. When you overlook the fence that's called Chocolate Beach.

KM: Chocolate?

RT: Chocolate Beach, where we went crabbing there. In our younger...

BaS: I could take you back there, too.

RT: Yeah, it's different.

KM: You know, we're gonna have to try and find, I'm sorry, usually I come and I bring maps to places. But, I couldn't find any old 'Ewa Plantation maps, so I gotta try

look around because that would be good. Like when you're talking about Filipino Camp, Korean Camp, must have had Japanese Camp somewhere?

Group: Yeah. Tenney Village was Japanese Camp.

KM: I'm sorry, Tenney?

RT: T E N N E Y. That's where I live still.

KM: Oh. So that was Japanese Village?

BaS: Yeah, used to have a lot of Japanese families.

KM: Was Tenney one of the managers or something?

RT: No, was Ed Bryan.

Group: [discusses manager's names]

KM: Managers?

BaS: Yeah, they were like the luna, kind.

KM: Ohh. Yeah, because I think I've heard the name Tenney.

JD: Yeah, James Orrick, too...Yeah? The manager.

RT: See, hence Orrick Street, yeah, Bond Street...

KM: James Orrick?

JD: Yeah, James Orrick.

KM: Bond?

RT: It's a Bond, we have a Bond Street. Imelda, I don't know where Imelda Marcos came from but we have...

JD: That's in Fernandez.

RT: Filipino Village.

KM: Yes, yes. How interesting.

RT: Even Renton Road.

KM: What was Renton Road?

BaS: It's named after somebody, one of the workers.

KM: Oh, it's not a military person?

RT: No.

KM: Oh really, so it's older? I just assumed, like so many of the ones, they took it over made military names.

BaS: No, not 'Ewa. Not 'Ewa.

KM: Ohh, so really, 'Ewa Plantation, now where the old mill was is where the district park area is, the new building now, right, basically? So, from there, you folks stretched, the camp stretched...

RT: All the way out...

BaS: To where the choochoo-trains are at.
KM: To the trains?
RT: By the railway.
KM: Ohh.
RT: Hawaiian Camp.
KM: You said there's Hawaiian Camp?
RT: Hawaiian Camp. Because they used to be the workers for the railroad.
JD: Right, right.
KM: Ohh.
RT: And that used to be all Hawaiian families.
KM: Wow, interesting.
RT: Yeah, only Hawaiian families lived there.
JD: I could get you to speak to someone, that would be Gaelic them.
KM: Ohh, interesting. I will try, if I can find you folks some old maps to plantation, how it was laid out, it would be really beautiful because you know, all these things you're talking about, it's so nice when we can mark it on the maps and then actually commit it to a place, yeah?

Group: Umm hum [in agreement].
KM: How interesting. But at least you guys know what the modern stuff is.
RT: She knows a lot.
KM: Yeah.
RT: She's old that's why! [laughing].
Group: [laughing]
KM: And sorry, actually did, I don't know think you shared with me your date of birth?
RT: July 13, 1955.
KM: Ohh, okay.
RT: I was born in the 'Ewa Plantation Hospital.
KM: Okay. Just like uncle? Uncle, too, was born there?
JD: Yeah.
KM: Wow.
JD: She was too...!
RT: I was one of the last.
Sisters: We were, I was born in Wahiawa.
Sisters: I was born in Wahiawa General also.
Sisters: But that hospital was, even when we got World War II attack, my aunty was

working there. Aunty Booning and I think she saw one of the planes or something?

KM: Aunty Booning?

RT: Yeah, she's gone though. He's [gesturing to uncle] the last surviving one.

KM: Ohh, interesting...

KM: So, I take it, you next?

MS: No me, this one.

KM: Oh, I'm so sorry!

MS: That's okay!

RT: They're only one year apart. They travel together.

MS: So you need the name?

KM: Please, name and date of birth.

MS: Mona Claire Aiko Shibuya, October 7, 1958.

KM: Okay now, what's your connection here?

MS: We're sisters [with RT].

KM: So how did you come up?

RT: Half-sisters.

MS: I'm divorced, that's my maiden name.

KM: I'm sorry, yes. But you have a Japanese middle name.

MS: 'Cause I'm Japanese.

RT: Half-sisters.

MS: Yeah, same mother.

RT: Different father.

KM: Yeah, I see. Okay, it's just, so you were born in '57?

MS: '58.

KM: So even by that time it's kind of unusual, particularly for Japanese to marry Filipino.

RT: To inter-marry.

MS: Yeah, to marry.

RT: Exactly.

KM: You know, even on Lana'i it was. When I was in school on Japanese, the parents never like the girl go with one Haole boy.

Group: Yeah, yeah.

MS: It was so hard.

JD: Before, it was a land trust.

MS: We felt the difference.

RT: Especially within the Pearl Harbor.

JD: Ohh, yeah. [laughing]

KM: Ohh, and you said 1958, but you were born up Wahiawa Hospital, then?

MS: Wahiawa General.

KM: Okay.

MS: For whatever reason, mom and dad, I don't know.

KM: Yeah. But 'Ewa [Plantation] was still open because you were the youngest?

RT: Yeah, I was born there [in 1955].

KM: Well you know, you brought up an interesting point when you mentioned that people talk about, where was it, where they hear babies cry? The tree and they don't like?

MS: It's right there...

KM: It's by the child support...?

MS: Yeah, when you go down, there's this tree. It's just the tree just in the middle standing in nowhere.

JD: That's a landmark. [laughing]

KM: Yes. It is interesting because we know that in the earlier days, particularly through the '50's, but before, there was a very high infant mortality rate on the plantations. There were some good doctors, but there were some, you know, and families often said, "It wasn't until so-and-so came that finally our babies started living." So, it's interesting, you know that every child that was born in a plantation hospital is a survivor.

Group: Umm hum.. [in agreement].

KM: That survived that.

MS: Well, my uncle them, in the old plantation graveyard. They have two brothers there. What did they die of uncle? Feliciano and... pneumonia. And they were babies, too, right?

RT: Yeah, they were 2 and 3 years old.

KM: So that's in the old graveyard that's on Fort Weaver?

Group: Yeah.

RT: Our grandfather is in there, too.

KM: Ohh.

MS: Yeah, his [indicating Jose] dad.

KM: Now, forgive my ignorance again. Catholic church, there was a Catholic cemetery, is that correct? Or not, was that plantation?

MS: No, plantation.

RT: Plantation.

KM: Okay, but where was the church relative to that? Close by?

MS: Still there, still there.

RT: We had only one church.

KM: Okay, so that's right in the camp, then?

JD: It's still there, still there.

RT: Yep.

KM: Ohh.

MS: Immaculate Conception is the Catholic church, and then 'Ewa Community is the Christian church.

KM: Ohh, okay.

MS: Right next to 'Ewa Elementary and the two churches.

KM: Yes. Ohh.

JT: But didn't they have another Catholic Church by Honouliuli and they grew too big and that's why they went build 'Ewa Church?

RT: That must be years ago.

KM: There is a history of an older one, you are correct. At Honouliuli there was a Catholic lot, but that lot was actually awarded... By the 1850's it's already there.

MS: Ho, that's a long time.

KM: And so that pre-dated the plantation. When the plantation came, all of this, back then it was only a few Hawaiians who were being Catholics. But when the plantation came, particularly with the Filipino influx, yeah, it built up so they created interest. So you're absolutely right, by what used to be the taro lands, all at Honouliuli.

JT: But then I think the Catholic church also purchased property there, in Honouliuli, that's where our new church supposed to go.

KM: Oh really?

JT: But right now it's still...

RT: Pending.

JT: Yeah. I'm not sure.

KM: I wonder if it's on the same land, or if they bought new land. Interesting. That's actually old, there was old land for the church at one point.

JT: By the golf course area.

KM: So please, give me your full name and date of birth.

JT: My name is Janice Kiyoko Shibuya Trinidad, born January 2, 1960.

KM: And, Barbara [Shibuya], you're the baby of the whole family.

BaS: Um hum.

KM: Okay, when were you born?
BaS: March 25, 1966.
KM: Ohh, wow, big spread, yeah?
BaS: I know, that's why they used to make any kine to me.
KM: Yeah?
BaS: Yeah, beat me up, everything. [laughing]
KM: Lots of love, lots of love. [laughing]
RT: It's just the way she is cause she was just spoiled rotten.
BaS: That's okay. It's all good.
Group: [laughing]
KM: That's what they all say, it's like you guys started, no more new clothes, did you have rice bag undergarments or stuff like that?
MS: Oh, we all have stories.
BaS: I was blessed, I nice, nice clothes! They had the puka panties, not me!
RT: Holy smoke! I'm not gonna say anything about our underwear because we're being recorded!
Group: [laughing]
MS: Nobody's gonna hear it, right?
KM: Oh, no, this is for you folks.
MS: Yeah, he can say it 'cause it's for us! He's not gonna go public. And even if he does with it, somewhere down the road, it'll leave a legacy for the ones we leave behind! [laughing]
KM: Kids don't realize how lucky they are now!
RT: When we were growing up, 'cause my mom and my dad was working, and I had my three sisters, being her that the youngest, I don't recall, but what I used to do is put this one [Barbara] in the middle and all us three would jump around the bed, if ever she fell down, and I got good lickens.
KM: Ohhh.
BaS: See, and that's why, I'm a receptionist only 'cause they abused me!
Group: [laughing]
BaS: Tell 'um about duyan, they don't know what is a duyan.
RT: Oh, it's like a little baby hammock that's laid out on a rice bag. And it's attached to the wall, to the corner, like this, like a hammock. And then what my grandmother used to do is tie one end, strong, then I would put the pillow in and put her in...
BaS: And whip me around.
RT: And just because I was tired, and she wouldn't go to sleep, I would tie the rope...

[gestures pulling]

BaS: You guys are crazy! [laughing] No, but it makes the baby go to sleep.

KM: Yeah, of course! Yes, yes.

BaS: And today it's called "Shaken Baby Syndrome!"

Group: [laughing]

KM: Duyan?

Group: Yeah, duyan.

RT: It was made out of rice bag.

JD: [laughing]

RT: It was strong.

KM: Well of course, plenty guys had garments made out of rice bags, yeah?

JD: Yeah, at those days.

KM: Yeah.

JD: Yeah, used for shorts.

RT: And then what happened is his younger brother, when he was young, he was really naughty. He's no longer here with us.

JD: [laughing]

RT: And he was saying that one day, our grandpa told him to do something, he didn't listen, well his friends now came, called him, "Patoy! Let's go play!" My grandpa said, "No." You know what my grandpa did, put dress on him, that was our mom's dress. And he went to the window and he said, "I no can, I get dress!"

Group: [laughing]

RT: I said, "Wow!"

KM: You have one of two choices, either he never did it again, or he like wearing dresses!

Group: [laughing]

MS: He never did it again!

RT: His pants got burned by a cigarette...you know the Pake store, in the back?

JD: Yeah.

RT: It was in somebody's garage. And I guess, he went to the store, 'cause he was sent there to go buy something, according to him, and he liked. 'Cause he would pick the buds on the ground. And he did not know that my grandpa was coming, and he saw my grandpa, he said he put the cigarette in, and it started to smoke out. Funny, he was dancing.

KM: So, you mentioned the store, so in your camp, did you have like sometime, did men go around the camp?

RT: Yes. We had a peddler.

KM: So, the peddler would go and...?

RT: Right, but this particular store, was built in someone's garage, and the one who ran that store, he was Chinese.

MS: Mau.

RT: Yeah, Mau.

JD: Then the son took over.

MS: Because the father passed away.

KM: So did you folks have, you know, do you remember, uncle, you had bango?

JD: Yeah. Right, right, right.

MS: Yeah, they all had bango.

KM: So that's how you had to, you would go sign.

JD: You use it for charge.

RT: Even 'Ewa Store.

KM: Was it by...

Group: By the Post Office.

JT: Friendship Bible has taken over the building.

Group: Ohhhh.

JT: Yeah, that was the best store. They had the best barbeque meat, baloney...

JD: [laughing]

MS: Yeah, you could buy fresh meat there. You could choose what meat, it's not pre-packaged. So you could say, I want one pound of hamburger, one pound of barbeque meat, you know.

RT: All kinds.

MS: I miss that.

BaS: Yeah, and when we had parties, if we had pigs, they would let our father hang our pigs in there.

JT: Yeah, in the back room.

KM: Wow.

JT: You could buy the biggest block of ice, for a quarter!

KM: Did you folks still have ice box, or you had regular refrigerator?

MS: Oh, that's only for parties. To hang our pig and they would get it in the morning. I miss those days, I reminisce...

KM: You miss those days, yeah? In the plantation days, when you were young, were the camps sort of isolated, like Filipinos stay here, Japanese there...?

JD: Yeah.

KM: So, there was kind of a separation between the groups?

BaS: Yeah, even until when I was growing up, my boyfriend that I'm dating now, we grew up together, but like I said, he moved away, came back 27 years later. He knew that I came from the Japanese Camp, and like I was off limits. Yeah.

JD: [laughing]

BaS: Yeah.

JT: We couldn't walk a certain street in 'Ewa, because that would be the luna's homes. And I remember my dad saying, "Don't walk down this certain street." But me and my sister walked down that street because that street had so much shade! And then, my dad got a call, well they went to his site, and they knew whose child, we belonged to, who's your parents. And then my dad said, "Don't you guys walk down that street," cause somebody turned us in.

KM: Amazing. Even in the 1960's. Who was the manager then, do you remember?

MS: Ed Bryan.

JD: No, had Orrick. Orrick, too.

MS: But, I know Mr. Ed Bryan. I didn't know the other one.

KM: Orrick was earlier?

JD: That's right, when one of the old managers died, Bryan came.

MS: Ohh. Orrick and then Bryan.

JD: Yeah, James Orrick.

KM: Yeah, James Orrick? Wow.

JD: Yeah, before.

KM: Wow, it's so interesting how the sugar plantation was actually much more strict about that, than on Lāna'i.

JD: Yeah, they're all really different. Really different.

KM: Different camp, different village. Were there even different stores, like you know, Filipinos shopped at this store, Japanese shopped there?

RT: No, no, it was just the good old, 'Ewa Shopping Basket.

KM: 'Ewa Shopping Basket. So that was...

MS: Well had Murata Store.

RT: Oh, that's right. We forgot about Murata Store. That was called Honouliuli Shokai.

KM: Honouliuli Shokai?

RT: They were run by Japanese.

MS: Honouliuli.

RT: Honouliuli, yeah. That's right...Shokai.

BaS: Chiuku's, too, on the corner.

MS: There's, the building is still there, but it's all ugly now. I think it's still there.

BaS: Have you guys been back there on that street?
KM: No, we should go sometime.
BaS: I can take you.
KM: Yeah.
JD: Cause no more have the store, but the foundation.
BaS: Yeah, yeah. My uncle used to live back there for a little while that's why.
JD: I remember the owner of that place.
BaS: Was cute back there.
MS: Cute, was so cozy.
JD: They own a big lot down there in 'Ewa. I never know they own so many acres in there.
BaS: The Murata family. There was a Japanese internment camp back there, too.
KM: Ahh, that's where the internment camp was during the war?
BaS: Across the street, I believe, yeah.
KM: Ohh. Let's talk, real quickly. How old do you think you were when you started... What did you do, hoe hana in the sugar, or did you actually cut sugar or what?
JD: Umm...cut grass, and I cut cane.
KM: You cut cane? From when you were in school?
JD: Umm, yeah.
KM: About how old do you think you were?
JD: Um, let's see. 18.
KM: Ohh, ohh. So, high school already?
JD: Yeah.
KM: Did any of you girls work plantation?
Group: No, no, no.
JT: Like I said, no, because he knew it was gonna fold up.
KM: Ohh. Did you folks know Bill, William Balfour?
BaS: Yeah, Bill Balfour.
MS: That was my dad's good friend, too.
BaS: Is that the kine, Don's uncle? Don, the one I dated.
RT: Bill Balfour. I worked for the brother, Dr. Balfour.
MS: Ohh, yeah, that's right. He was the luna before, too.
KM: Apparently, Balfour was the one who was working when the plantation closed.
MS: Yeah.

JT: His mother married that man.
BaS: I dated the step-son.
JT: [laughing] That's her fault.
MS: So he now works for the city, yeah?
KM: Yes, parks and rec.
RT: His wife's name was Dedra, I think.
KM: Dedra?
RT: Yeah, I met her once.
JT: That's Don's mom?
RT: I worked with him, 'cause Mr. Balfour's brother is Dr. Balfour for Straub...
KM: ...Well you know, it's so interesting, sounds like plantation...growing up when it was plantation, you folks sounds like you kinda, it was a good life, though. Sounds like it was good fun.
Group: Yeah, yeah [in agreement].
RT: Yeah, you don't get a lot of material things, but there was love. And you could just hop on your bike and just go, "Uh oh! The whistle blowing, gotta go home!"
KM: Ohh, so what time did your whistles blow?
RT: Three o'clock.
MS: Three thirty.
BaS: Seven and three, and eight o'clock.
RT: Ohh, gotta go sleep now! [laughing]
MS: You can hear, it's really loud!
RT: Yeah! [mimics sound of whistle] [laughing]
KM: So was the whistle on the mill? On the sugar mill?
RT: Yeah!
MS: It comes from the mill. So loud!
BaS: But 3 o'clock is like, "I gotta get my butt home 'cause I gotta put the hot water on the stove for dad's coffee." [laughing]
JD: [laughing]
BaS: The rice gotta be cooking.
KM: Was that pau hana?
BaS: And something gotta be thawed out. That's when they all grew up already and I had to take care of the chores.
KM: Ohhh.
Group: [laughing]

KM: So you had to pay your dues?

BaS: Back then, you respected your parents. You didn't have to get a whip for it. You knew what you needed to do and you did it.

RT: They hop onto the truck, sit on the bench, and then they're taken home. So, they park on one side, and all the old folks come down.

JD: [laughing]

RT: Then they go onto the next stop.

MS: It was nice!

OM: You guys have pictures from before at all?

Group: Umm, no...I don't think so.

BaS: Humm, but we can get, because we just had a...

KM: Well we should talk story about some photos, too. Did you folks used to go down to the beach on the Pearl Harbor side?

RT: Ohh, yeah! Used to have oysters stick out of the ground!

MS: When it was low tide, my dad would go over scoop um up, and fill up the big barrel.

JT: What was it, oysters?

MS: Yeah! Throw um the fire!

JD: Had clams! And everything.

BaS: And clams! And crab.

MS: And crabbing!

RT: That's a different kinda crabbing.

BaS: See, when my husband started going crabbing, when we started dating, "Ohh, we're gonna go crabbing!" They would go by the bridge and throw the nets in, and I'm like, "That's not crabbing!"

RT: We were raised where, you walk in the water! And it's dirty.

BaS: And then they lay out the crab nets with all our fish heads inside, by the time we line um up, then we walk all the way back, we dumping out already.

KM: Samoan crab, or what?

BaS: Uh, no, just the regular one.

KM: They call kūhonu?

MS: Kūhonu crab.

KM: Are they about this big?

Group: Yeah!

RT: What you guys used to call uncle, Sand Crab?

MS: No, Blue Crab.

KM: Yeah, I think that's Haole Crab.

JD: The Blue One. And they have the Haole Crab. And they have dots on the top.

MS: You see, going out, we don't know get shark, yeah? In the water.

JD: [laughing]

RT: So, we're just going, following the "Big Baldee," we call it Big Baldee, and then uncle is in the front of us, with a big stick, and we get the Big Baldee...

MS: And we walking...

RT: All we thinking about, "Ohh, we gonna get crab tonight!"

JD: [laughing]

MS: And then we come out all itchy, itchy. 'Cause get like fiber glass, yeah.

RT: So, itchy, it's really funny.

MS: But ohh, that's okay!

KM: What was the itch from?

MS: The water is dirty! The chocolate beach.

JT: It's brackish water.

BaS: We call it Chocolate Beach.

JD: Brackish water, yeah.

RT: And then not knowing, cause you cannot see what's in the water...

MS: Yeah, it's murky, it's muddy.

KM: Did you folks never hear stories about sharks out there?

RT: They never told us.

BaS: They said hammer head, no, Jan?

JT: Yeah, no, but there's a lot of hammer head sharks out there...

JD: I think they did, but doesn't matter.

MS: They never told us.

KM: You know, it is interesting because, Pu'uloa, the old Awalau, the old Pearl Harbor, was famed for one shark, that they called the shark goddess. And she actually protected people, no man-eating sharks, you folks never heard the story?

JD: No.

KM: No man-eating shark ever enter into from at Keahi, Iroquois Point, was kapu already in the old days. So people who lived within Pu'uloa, the Pearl Harbor area, they said, never had to be afraid of sharks. But you folks never heard stories, yeah?

JT: We never heard stories of anybody getting eaten.

JD: [laughing]

RT: Because, we was like, “No problem!” [laughing]

KM: But uncle, you said one knocked you one time? One shark you felt went knock you?

JD: You can feel um, the hammerhead shark. You can feel the head, yeah?

KM: Yeah ‘cause rough, , kalakala, the skin, yeah? You can feel, like sandpaper.

RT: I think after that incident, when we went crabbing next time, there was a big barge, Chocolate Beach, we’d go on top that barge. So uncle said, “Put your aku head and go.” Me, Vern, and Nina, went jump over the net, and we kept making big noise, so uncle got mad. We neva catch. That noise.

KM: Well, you know what? That’s another interesting story for ‘Ewa, they say that in Pu‘uloa, in the old days they called it Awalau o Pu‘uloa, Pearl Harbor, now. And, there was a kapu, you know the oyster, that you folks talk about?

Group: Uh-hmm.

KM: The old Hawaiian oyster they called pipi, and that oyster, if you made noise when you went fishing, it caused enough of a breeze, that the oysters would all go hide, they would be hidden, and you could never find them. So, even those kinds of stories, the practices that go on, you know. Like, your parents never told you, “Watch out for the shark.”

MS: No.

KM: Then, when you go make noise, and then they come hūhū, they say “Pau, go home,” right?

RT: Yeah. Only thing, his father, my grandpa, used to go to, what is it uncle, Kiku Point?

JD: Yeah, Kiku.

RT: And I was little, and I went fishing with my uncle, his older brother, and I was little. And I went, cause I got up early. They caught lotta, lotta fish, that my grandpa told my uncle, “Panyo...” that was my uncle’s name, “I going throw one back.” My uncle got mad, yeah? So my grandpa said, “You just no keep on taking, taking. You give back.”

JD: Yes...

RT: Because we had three bucket full of fish, that my grandpa wen throw one, my uncle got hūhū, he was mad! So my grandpa said, “No, no, no, no, two is enough for, you know.” And my mom them came, and my grandpa used to divide.

KM: Divide the share, yeah?

RT: Yeah. But always give back to the sea.

KM: That’s such an important cultural practice.

RT: But it’s like, grandpa, you know like, they work in the plantation. And had his own two acres of field by Honouliuli.

JD: Yeah, yeah, yeah.

RT: Okay. I was little, I was born and raised up by my grandma and grandpa. Because when I was little, when my mom met my step dad. Well to begin with, to make things short, my dad had another family.

BaS: Her real dad, now. Not my dad!

RT: [laughing]

MS: And they had a big, big age difference. My mom was only 19, my real dad was 41!

JT: Yeah, he was already married!

RT: And he didn't tell my mom, so of course, my grandpa I think was against it. But, when you're in love...they got married... [family discusses background of various families, one in Hawai'i and one in the Philippines]

After she had me, because all this commotion, she left me with these guys! My uncle, my grandpa, they the one that brought me up! She went to the Big Island, and then she went to stay with Aunty Trini Jusul, yeah?

JD: Yeah, yeah.

RT: Then she met my step-dad, so they got...

KM: So Shibuya was from...?

MS: Yeah. Kea'au.

KM: Ohh, Kea'au.

MS: 'Ōla'a.

JT: Ohh, 'Ōla'a.

RT: Then, when my mom gave birth to this one, they came back because now my step-dad was now with the plantation because of grandpa!

JD: [laughing] Yeah, yeah.

RT: When they came over, and my mom now wanted to take me because now she's married, she's settled, and I have a...

KM: Yes, yes. So you have a sister.

RT: And my grandma said, "Leave me with them! Leave um with me."

JD: [laughing]

RT: Because now you guys live here, you could always, you know...

KM: Yes, yes.

RT: So, that's why I was brought up [by my grandparents.]

KM: So she was so attached to you folks...

RT: After that, cause you know my mom left me with them because of this.

KM: Yeah, of course. From young, yeah.

BaS: But we never considered each other as half, it's like, that's our loved. We're like, "What!? That's our sister!"

KM: That's how family is! That's how family is.

RT: Because, I really didn't know my real father's side. Cause after I was brought up by my step-father, which he carried me under his medical, everything.

JT: Wow..

RT: So, that was the part of the story of my life and it's just so different. And, it's nice.

KM: So, interesting, so Shibuya must have been working for 'Ōla'a Sugar Company, or...?

RT: Was it 'Ōla'a? I think so you know...

KM: In Kea'au. With the Shipmans.

JT: Well actually, they met at, I thought they met at Young Laundry?

MS: Yeah...

BaS: No, Ariyoshi's ah?

MS: Yeah, Ariyoshi's Laundry, yeah? Out there.

RT: Where, in the Big Island?

MS: No, here.

JT: Here.

BaS: Yeah, here.

RT: Where did? Because according to Nanai, when I asked her, then even mom, she said, "Ohh, no, we..." 'Cause she went to the Big Island, yeah, with uncle?

JD: Yeah.

RT: And she got married!

JD: [laughing; group discusses family and marriage background]

JT: As far as we know, that mom and dad met at the Ariyoshi Laundry. Dad was a driver and mom was a checker, I think.

JD: Oh.

JT: That's how they met.

RT: Then they moved to the Big Island?

JT: We went Big Island.

BaS: Well, maybe they were there at Big Island, cause that's where dad's family is!

RT: And stayed there for a while and then came back...!

MS: And so the first time I ever met aunty them, we was living lower camp, and they came and remember mom going, "Hey, get some Japanese ladies outside!" That's the first time mommy met.

JD: Oh...

Group: [laughing, continues discussing background and relationships]

KM: ...Interesting. So see, good thing we talk story!

Group: Yeah!

BaS: But this is good, because we don't have this when my mom was alive. Well, she had some awesome stories, that we wish we taped.

KM: Well you know, and then going back to your story, did you say, Kiku? Where did you say where you went with your Tatai?

BaS: Kiku Point!

KM: Where is that?

MS: Kiku, Kiku.

KM: Kiku?

MS: K I K U.

RT: It wasn't too far from here, anyway.

KM: Oh, I wonder why they call it Kiku Point?

JD: Yeah, yeah, that's a beach.

BaS: Maybe it was a nickname.

RT: And then there was one Kahe Point, but that was toward Nānākuli area.

KM: Yeah, yeah Kahe Point.

MS: And Kahe Point is still there.

KM: Yes, Kahe Point is still there.

JT: But no more Kiku Point, I think this is Nimitz, already.

BaS: But we used to pick ogo at Pu'uloa.

KM: Ohh, really?

BaS: Yeah, we used to swim inside.

KM: So speaking of limu, how about out here and towards One'ula. When you were young, did you ever go out there?

RT: A lot! The seaweed, you talking about?

BaS: Ohh, yeah!

MS: Sometimes we walk and just pick it up from the sea, and put it in your basket!

KM: Yeah, just right from the shore.

Group: Yeah!

JT: For us, that's rubbish.

KM: Līpoa.

JT: When we were growing up, my aunties would come down, from town, and they'd go, "Ohhhh! Look at all the ogo!" And we were like in the water, "That's rubbish!"

RT: [laughing]

MS: Why are they picking up the rubbish, uncle?!

JD: [laughing]

MS: 'Cause you need the fresh one, in the water! You just gotta go with your feet and you get all the patches!

JT: You could see um at low tide, too!

MS: And one time, my dad saw me, I went with, "Look, check this out!" I go with my toes, I pull um out! And they get the root!

JT: The shells!

MS: Ohh, my dad went ballistic! He said, "Don't you ever do that again! You go down, and you break it off!"

KM: Yeah.

MS: You pick it off! So after that, I was like, "Okay, I won't do it again!"

KM: 'Cause you look, now, hardly no more limu.

JD: Those Samoans take all the seaweed.

JT: Those Samoans, uncle?

MS: And the Filipinos, too.

JD: You go there, the thing is gone! When they came inside the water, what happened?

KM: Well there is, even on Lana'i.

RT: They used to raid the mango trees, too. Cause I had four mango trees! And we had a fence!

JD: [laughing]

RT: And one day I was home I recall, because my baby was sick.

BaS: The one family with the daughters? Is that the one yeah?

RT: Yeah. And then, I had a coconut tree. Okay? Then she go, "Hello, hello!" And we had a little dog that I would leave um, you know running around. And I go, "Yes?" and she go, "I can have some mango?!" And I said, "Yeah, you can." So I said, "When you done, you pick up all the rubbish!" There were three boxes! I said, "Excuse me! Try stop!" Pack! Pack! And then all of a sudden, I saw, one of the Samoan kids when climb my coconut. I said, "What you doin over there?" He took the hatchet and just, Bam! Bam! All the coconut came down. I said, after that, no more.

JD: [laughing]

RT: I said, "No! Enough!" And then they all bring you know the big bag. I said, "Wow! That's enough! Excuse me, that's enough!"

KM: Well, it is interesting like you said, how people, like you were describing, your Tatai, like he told even your uncle, "You give back." Or, you take what you need, not everything, yeah, kinda stuff, yeah?

RT: Ohh, that's what I was going to finish. Kay, my grandpa, they had, what was he, irrigation, yeah? No?

JD: Yeah.

RT: And they all had their own acres of fields, my Tatai, his dad, had about an acre and a half. And that was by Honouliuli, above by the, what is that, the water pump?

KM: Yes, yes.

RT: There's a water pump. Every three years, I remember, they would harvest our Tata's field. But, after or before they did take away the cane, my grandma used to cook big pots of food and then the beer, and everything. And I look, how come no more. So, my grandpa, his brother, he comes home, my Tata he take a shower, my grandma gets all the stuff. 'Cause I was staying with them, right? And then we go. There was a hole that my grandpa made. My grandpa say something, and he throws all the food in this hole.

JD: Yeah. That like offering, yeah?

RT: Yeah. Whereas, the other Filipinos who had cane...skinny, no sugar. Ohh, the crop!

JT: Yeah, it goes about how sweet your sugar is.

MS: Yeah, and they would get a big payday, yeah?

RT: Yes, 1600, that was a fortune back then!

MS: And to them, that's big bucks!

RT: And our day, this other Filipino man told my grandpa, because they were jealous, now. They would harvest their crop, as I recall, they get only 800. My grandpa is like, at 2 grand. That's a lot of money before! So that's why they were jealous of my grandpa. My grandpa never tell 'um what he does.

KM: That's interesting. And you wonder, how did you grandpa, how did you father, learn about that kind. You that you, you care for the land, you give back, it gives to you.

JD: I think he learn it from his dad, I think.

RT: And after that, all the food, chicken, everything, it's in there. He'll take a shovel, he'll cover it, and then around that little area, he would put beer.

KM: Interesting. So that's the one by the water pump.

MS: Above.

KM: The well?

RT: No more now, yeah? Okay, Honouliuli, not too far where we used to live. Was across. I don't know how you...

JT: Isn't before, didn't after daddy them when have that field?

RT: He did.

JT: Daddy had that field after.

MS: Yeah, he did. My dad did.

RT: And what dad used to do, too, is he would grow vegetables. Squash. All kind of

vegetables, and mom used to take it to work and sell um, and the vegetables would be really nice vegetables. And then, maybe the Filipino lady who sold pastry, she would trade in vegetables. One of the Filipino ladies used to trade vegetables...

BaS: And then you and I we go hide from her in the banyo.

JT: Why, you was scared?

BaS: Yeah, I was!

JD: [laughing]

KM: So, did you folks, did you have separate banyo, or was it in the house?

MS: Yeah, was outhouse. And then the one and number two!

JT: We used to go to the bathroom, no problem, cause used to have the running water.

RT: They somebody was telling story that a man went go use the restroom, and the water get water rats, and he get bit, yeah?

MS: Ho! We used to hold, and hold, until we go to our Nanai's house!

RT: They had a regular toilet! So after that, my dad had to...as soon as the house opened with inside restroom, we were in that house! Because we were like, "Come on!!! Take us Nanai's house! We gotta go bathroom!!!"

KM: Ohh, how funny! Auē!

RT: I refused to go use bathroom after that!

MS: All because we would listen to them talk story, the adults.

BaS: Those outhouse bathrooms were scary! They were scary looking!

MS: But we didn't know any better, though!

BaS: Cause Aunty Jane them had. I never like that one.

MS: Until we listen to their stories.

RT: You can hear all kinds of stuff underneath there! You don't know what's in there.

MS: And you just hear the water running, too. Also the stench, too.

JT: But that's when we used to throw Pine-O.

RT: There was a board that we sat on, yeah, Jan?

JT: Yeah, but then after they go put toilet seat cover, but with even those never like use um!

Group: [laughing]

RT: And we used to pee in pots, yeah? You remember, night time?

JT: Yeah, because, who wants to walk all the way...

MS: It was outside.

JT: And there's no lights!

JD: [laughing]

KM: So, speaking of no light, and then we have to come back to the ocean in a moment, so you folks said, last night, Barbara said you folks was talking ghost stories. Did you folks ever hear any kine? Or did you? Like Night Marchers or anything? You know, they talk about?

RT: My house had. On Renton Road.

KM: Your house had?

MS: I've never. I've never seen um.

RT: The one that I was born and raised in.

JD: Yeah [chuckles].

BaS: No, but they said on the graveyard on Fort Weaver, some people can see, when it's like drizzling. There used to be cars that would just flip over out of nowhere. And they said because a procession would be going across the street.

JT: But is it like Lynn's house? It is by, that's that path?

MS: That's the pathway.

BaS: From the church, to the graveyard.

JT: My cousins, they're not here, but their home is on the path. And they could hear, at night, you like chariot, oh you know, the horses.

RT: But you know that, even the Immaculate Conception Church, even the priest said, you can hear the galloping of the carriage. I would freak out. I would run away from it.

JD: Yeah, that's how before, yeah?

KM: Yeah.

JD: Get all kine stories, yeah.

KM: Yeah, well they say, the dry lands, from Pu'u o Kapolei, you know the hill. Kapolei Hill, come across here. In old, Hawaiian days, it was a place where the Akua, the ghost, used to run all over the place.

MS: Used to have here!

BaS: Is it true that Honouliuli used to be a battle ground?

KM: There was a battle there. And there's a place in Honouliuli called Po'ohilo. It's one of the old land areas at Honouliuli by the taro lands, it's in the upper section where the old road cut across, the upper section is Po'ohilo. That's named because the defeated warrior, or king, from Hawai'i, Hilo, his head we put on top the stick right there.

Group: Ohh, wow. Eww.

BaS: Ohh, that's interesting.

KM: Yeah, but you know.

MS: Where was this?

KM: Po'ohilo at Honouliuli. Up at the taro, the wetlands.

JD: Ohh, I didn't know about that.

KM: So, you folks know, you said you would come out this side, gather limu and stuff.

MS: Yeah.

KM: Now, may I ask a question, and I know you're a little young. Uncle's the oldest one. You know, where what they call Hau Bush?

JD: Yeah, yeah. Used to get all the seaweed down there.

KM: Just between sort of Hau Bush and White Plains, the fence, midway, there's an old coral and cement, old Hawaiian-kine cement well. It's still there today.

RT: There was a lot, isn't it? That stone.

KM: Yes, yes. What I'm wondering is, up until the 1930's, if you look at old maps, there are two houses that were there. I'm wondering if you folks remember, where there any old houses still along the shore by your time when you came?

JD: On the shore?

KM: Along the shoreline.

JD: I don't remember.

MS: Where is this?

KM: When you come out, when you leave what is Hau Bush, coming towards the fence at White Plains now, sort of mid-way between the One'ula Beach Park and the White Plains fence, basically where the lagoon marina was gonna puka out, but now no more, yeah?

Group: Yeah.

KM: There is a wall made of coral stone with, you know how they made cement before days, they would bake the coral, pound it, and then mix it to make mortar, yeah?

JD: Yeah.

KM: So it's that kind of an old, and there was a sinkhole, a puka in the coral rocks, that used to have water in it. Well, there used to be two houses there up until the 1930's and I'm really curious to see if we can find out who lived there. Did you folks ever hear of the Kahalekulu family? Worked for the ranch.

BaS: Well, I used to rent from the grandma. The granddaughter bought a house from us.

KM: Yeah, Marissa.

BaS: Yeah, yeah.

KM: Yeah, well define, Marissa's father's coming home, he's gonna be here on Wednesday. And we actually, we're gonna go walk the shoreline, too. But he's young like you, you know, he's 10 years older than you. But he's basically your age.

JT: Ohh, okay, okay, okay.

KM: You were born in...?

JT: '55.

KM: Yeah '55, yeah, so he's born in '56. So he's one year younger than you. But from their family stories, I'm curious, you know, had to be that we should be able to find who the families were that were still living there. We assume it must have been with the ranch, you know.

KM: But you know, it's so interesting, so important to talk story. And sometime, you know... So you're leaving, though, you're leaving you said, Sunday.

RT: Sunday.

KM: This coming Sunday? Yeah. You know this has been such a wonderful, just to skim the story to talk story, you know. What we should do is we should try and sit down and we should try and talk story again sometime.

JD: [laughing]

KM: So you goin keep coming home, you know.

Group: [laughing]

BaS: Their next trip back here hopefully will be February.

KM: Good, good. What I need to do is, you can give me aunty's and your sister them's, or your uncle them's mailing address so we can send a copy of the CD. So you'll have the recording, then, each of you will have the recording. What I'd like to do eventually, Onaona will transcribe the interview in a draft format. Well I'm going to close up now, but we'll transcribe this and send this to you... [recorder off]

Group: [continued discussion, and recorder turned back on]

KM: So the plantation, the plantation used to keep plenty records. The thing is, what we don't know, I don't know, is what happened to the plantation records. Now, where the management office was, there's something the historical society or something, it says...

BaS: I don't know, it's the sad part. We have the railway, well the choochoo-train, so the manager's house, they should make it like a museum.

KM: It is a historic landmark.

BaS: Because, you know where I live? It's a historical preservation.

KM: Yeah.

BaS: So it's like how Lāhaina they have all these museums, the choochoo-train running, but we don't have. Nobody wants to stop in 'Ewa and have shave ice.

Group: [chuckles]

KM: Well, that's one of the things why. What we're trying to do with the Hoakalei Cultural Foundation, we have basically 30 acres of land that were set aside from Haseko's development that have the old Hawaiian sites on it, house sites, salt making areas, agricultural stuff like that. And also stuff from the war. So what we're hoping to do is we're gonna build a small community museum where we can save these stories and try to collect and gather, you know... 'Cause I'm sure

that people have photographs probably working sugar fields I bet before even your father folks probably found Hawaiian stones and things like that, you know?

JD: Oh, yeah, yeah.

KM: ...So work with the community to build, and gather artifacts, photographs, the old plantation records and things like that. Fun stuff, you know, that's a part of the history. We know that bango number... like do you remember your bango?

JD: Ohh, I forgot already.

RT: Number 1365 was grandpa! Ahh! That was a long time ago! [laughing]

BaS: She's the one who made his bill high!

Group: [laughing]

RT: 'Cause every time I would go with grandpa, I mean grandma, used to go 'Ewa Plantation Shopping Basket, and then we go Murata's, then Kay would ask, "Okay, what the bango number?" I go, "1365!" Now I'm 58, "1365!" [laughing]

MS: And no one stole from each other, you know?

KM: Yeah, yeah. How different in those days, yeah?

MS: They didn't steal their number, they didn't steal anything.

KM: Well of course, they all knew, right, the store knew who everybody was.

RT: Everybody knew.

KM: How come you using 1365? Right? If you try use the wrong one.

RT: And even if you walk in the store, they knew who you was.

BaS: Yeah, her daughter ran away, at that age! They knew it was her daughter! She ran away from our house.

RT: That was horrible. And now how old is Nel?...34?

MS: She's 38.

RT: And they watched her. Because normally they see other family members, yeah? But they noticed, "Ohh, look at the baby?" So she was busy walking around...

JT: While everybody was going hysterical!

RT: So one of the ladies saw her and just kept an eye on her. Until I came in and I was so angry 'cause we was looking high and low! Afraid because the plantation trucks, big kind of...

JT: She walked! It was a long walk.

RT: And when I saw her I just broke down.

JD: [laughing]

RT: I was like, "Awww, are you okay?!"

MS: She wanted to go to church with them, because that's what my mom does, she helps with the church. So they, she went, and then baby, we supposed to be taking care of her, but one thought the other one was watching her.

JT: But dad was, too, he was fixing the car.

RT: But she went outside, and my dad was outside. And what happened was, when my dad was looking in the hood, that's when she went sneak out. So, he didn't know. We all didn't know, we all assumed.

MS: She was just determined to go to the store.

JT: Yeah, she had a little purse.

RT: But the danger part, going across the street. And how we found out, one of the residents saw her and was like, "That's the Shibuya granddaughter! Why is she walking by herself?!" So she came to our home and asked my dad, and all I hear is, "Jenny girl, where's Shan?" I go, "She stay with you!" "No she's not!" That's when everybody went out of the house flying!

JD: [laughing]

MS: Thank God it all worked out.

RT: 'Cause you could tell, anybody coming around, "Do you know where so-and-so lives?" "Ohh, yeah, just go down this road, they're like the third house." You know, now!

BaS: Yeah, now we don't know the neighbors.

MS: Yeah, it's horrible.

KM: Yeah, it is. It's junk.

MS: Sad, yeah.

BaS: But my son, he's 27, and he told me, "Mom, thank you for raising me here." Because he could run the fields and he could ride his bike because as he got older as a pre-teen he realized, because his friends were on the mainland and whatever, they didn't have the freedom that he had, and everybody knew him. I could call one sister, "Did you see Shannon?" Or call my cousin around the corner, "Did you see Shannon?" Somebody was always watching. But you know, for him to tell my thank you, especially me being a single parent, that really made me feel good.

JD: [laughing] Oh boy.

KM: Ohh, thank you folks so much, this is a really good start. Barb knows how to get a hold of me. But, what I need is, if you'll share, and your sisters, just the address just so we can have the CD and bring the CD back for you.... [recorder off]

Group: [continued discussion, and recorder turned back on]

KM: Wait, you were talking about Pāpipi, and that was old from when you, but that's 50's.

RT: Right. I was still about maybe, I was still going to high school.

KM: But you said that you would go down Pāpipi Road?

RT: Right.

KM: To get to Kiku?

RT: Kiku Point. That fishing area right there.

JT: Kiku Point!

JD: Yeah, yeah.

RT: So from Fort Weaver, we'd turn...

JD: All the way to the end.

RT: Pāpipi Road, yeah, coming down all the way. Past Hau Bush, past CPC Beach.

KM: Was it paved or was it...?

RT: It was rocky as can be! Go over the hump, keep on going, and we'd get to Kiku Point over there.

KM: That's not Kualaka'i, though?

RT: No, they called Kiku Point as far as I know. And then, going down, we coming this way, right? Our uncle, his younger brother, live in a little village on the right hand side, there were one, two, three... five houses.

BaS: Oh, that's the one with the big rock, yeah they had.

RT: Yeah.

KM: Oh, where was this? Towards Kiku or here?

RT: Here. Oh, okay, Pāpipi Road, okay, we're coming, we're going to the beach. This side get houses, we're coming, but here, there were lotta kiawe wood, but when you make that turn, my uncle house was the first. There was another house next to it. Behind there was a two story house. Behind the two story house was a piggery.

JD: Yeah.

KM: So this is where you're talking about, by the piggery, which is basically just past Pāpipi Road, right?

RT: Yes! That's the one. And then there was a little house, and two more houses around the corner.

JT: Waipā, Waipā. One Waipā?

RT: Yeah!

JT: They were the one the piggery people, right?

RT: They were the owners of the piggery.

MS: Is that where Uncle Rudy lived, Pōhakupuna Road?

RT: He said, he was so drunk one night, he couldn't find the key, he had to go bathroom. And so he went to pee at this big rock and somebody went go PATOCK [gestures, striking him]! And went come alive.

BaS: He was wide awake!

RT: After he do that he said he stumbled into the house, slam the door, and he fell asleep on the floor. Then the next day he go, "Wow! What was that?!" So he told our grandma, the mom, she said, "See what happened! You no do that! You just

no go pee any kine place!”

MS: You have to say, “Excuse me!”

KM: Yeah, you have to go excuse yourself, yeah.

RT: And after that, PATOCK!

KM: So, aunty, just to get an idea of what we’re talking about, um. You come to Pāpipi, I know where the piggery was, and I’ve got a photo I can show you folks an aerial photograph. ‘Cause, was a big area! Cement floors on the piggery.

RT: Yeah! They had like 2 piggeries, and my sister said they were run by the Waipā family.

JT: They were both Hawaiian, the husband...

MS: But wasn’t the wife Japanese?

JT: And then the [husband] was Hawaiian and I think the wife was Japanese.

BaS: Yeah, they were big people.

JT: And, they lived right next to the piggery in the back. And there was another... they lived, and then next to my uncle, you goin up this way, I remember there was this two-story house, there were lot of crown flowers. And then you cross, and my uncle lived right there, right by the crossing of the road.

KM: You know where Lion’s Club?

BaS: Yeah, the chicken farm.

KM: The chicken farm? Yeah was by there? The piggery was a little further down, yes?

RT: Yeah. And then sometimes the piggery, I guess when they let ‘um go, they would come right behind my uncle’s fence. They would come up there and go, “KAWW KAWW!” And I go, “Oh my God! Uncle, the pig, you better tell the man!” And then here comes the Waipā man, “Tiny!” That was my uncle’s name. “No worry, no worry, I going let ‘um go, I go pick ‘um up.” “You better ‘cause he’s snoozing [gestures digging around]!” But, like I said, now, no more houses no more piggery.

KM: So Waipā had people working with him on the piggery, or?

RT: No. They had one daughter, only three of them. And they lived in the back, I wanna say, my uncle’s house, the two story house, this way, and right behind the uncle’s piggery, you had to walk further in.

JD: Yeah, yeah.

RT: You remember?

KM: I gotta get a map, so we can try to draw some of this out.

BaS: That site isn’t there. Well the one I think we’re thinking about, ‘cause I think the Haseko wall is there now.

KM: Yes, but you know one of the preservation...you know, there’s one of the three

preservation areas. There's the one that's on the White Plains side, then there's the one in the middle. The kiawe is still there. And then there's the other one, where the Kuapapa houses going go. That on is, the piggery is in there, and the cement, some of the cement foundations. But there's also ancient Hawaiian house sites in there too.

OM: You better go take her.

RT: Because, one time, I think my uncle was saying too, he saw a man by the big rock. That rock, though had words on it, you know? Because uncle used to, he had a little garage, you know parking there, we would just hang out. And behind that garage there was a fence where the Waipā's pigs, when he would let 'um go, would come up. But next to that, there was a drive way, and then the crown flower and then the two-story house, the Waipā.... Across used to be another Filipino family, the Bernadas. They lived in a little cute house. After the cute house, there were two more houses there. That's it. But, majority of the stones had writing on it.

KM: Ohh, interesting.

JD: [laughing]

MS: I remember which house, now, across from McAngus house.

RT: Yeah! That's the one!

MS: Okay.

KM: McAngus?

MS: It's a family name.

KM: Okay, that's their last name?

MS: Yeah, McAngus.

KM: Okay, McAngus.

JT: Related to the Gabuco's, next to the next house.

KM: Related to...

MS: Gabuco.

KM: Gabuco.

BaS: They're gone, too, though.

RT: Yeah, and their grandpa was a boxer, way back. Manu used to go see him.

JD: He used to be a fighter. The plantation days.

KM: When are you back at work?

BaS: Thursday, Friday. Then I'm off again on the weekend.

KM: I'm gonna print a photograph, couple of photographs for you so you can show your sister folks. Because these are 1960, 60-ish, aerial photographs, that show you piggery, a few of the houses you're talking about. But you can also see the wetland, you know, that's in the preservation area. The Kauhale preservation area.

BaS: Yes.

KM: So, it'll be nice for you to see because we can actually maybe see, "Ohh yeah, that must be the houses! Yeah?" So we can start to mark the houses a little bit.

RT: And you know, I was thinking about the chicken farm. When you're going along Fort Weaver Road, coming into 'Ewa Beach, the chicken farm was on the left hand side.

KM: Yes. By Geiger?

RT: Yeah, yeah, yeah. That's the one.

KM: Yeah, by Geiger.

RT: 'Cause I remember, our mom, we used to go pick eggs.

JD: [laughing]

RT: Ho! I was sick and tired, every Friday we'd pick eggs. Dozens galore, for the family. Eggs, eggs, eggs!

JD: [laughing]

RT: That's all we did!

KM: Ohhhh.

RT: Yeah!

KM: Was the railroad track somewhere up there?

RT: Yes, right in front of our house.

JT: It was operating while we were still in elementary.

RT: We were so thrilled to see the train passing by.

BaS: But I can find out if anybody knows.

KM: And you mentioned, it was Hawaiian families who lived by where the train museum is now?

BaS: Yeah!

KM: And they, so that was Hawaiian camp?

JT: Ahuna.

BaS: I know two of the girls, I can have them, Ka'anehe and...

KM: Ka'anehe?

BaS: Um hum. That's one of my best friends.

MS: 'Ahia.

KM: 'Ahia?

Group: 'Ahia.

KM: It would be wonderful if we could see if there was any families around.

BaS: Yeah, I get them.

MS: Yeah! Aunty Jane is still alive.
KM: Jane...
MS: Querubin.
BaS: Aunty 'Ahia, was her maiden name.
KM: But she's not Kihewa, so she's not Kihewa.
BaS: Yeah, she's in 'Ewa.
KM: Okay, but not Aunty Jane Kihewa who works at...a different Jane. Yeah?
BaS: Yeah, 'Ahia Querubin.
KM: Oh, Querubin, okay. Ohh, okay. Oh, wonderful. Sorry, I don't want to take your family's time anymore, this was good fun stuff. Thank you! [recorder off]

Oral History Interviews and Community Documentation and Recommendations

As a part of the process of developing the initial Hoakalei preservation plan in the 1990s, two of the eldest, life-long members of the Honouliuli-Pu'uloa (Figure 1) area were sought out to elicit historical narratives, records of Hawaiian sites and practices, and recommendations regarding the Haseko development project. Kupuna Arline Wainaha Pu'ulei Brede-Eaton and Sister Thelma Genevieve Parish were recommended as the most knowledgeable residents of the region. Both ladies agreed to participate in oral history interviews, and excerpts of those interviews are included here.

Arline Wainaha Pu'ulei Brede-Eaton Informal Oral History Interview—lands of Pu'uloa-Honouliuli with Kepā Maly, March 4, 1997¹ and Formal Interview of August 23, 2011 with Kepā and Onaona Pomroy Maly

The following information is a paraphrased summary of historical recollections collected during an informal interview with Arline Wainaha Pu'ulei Brede-Eaton (Aunty Arline). The information was collected as a part of the effort to develop a site preservation plan in conjunction with proposed development on a parcel of property on the 'Ewa plain, in the land of Honouliuli (see also the interview with Sister Parish and Aunty Arline, of May 2, 1997). The property is generally situated on the coastal flats, between One'ula and Kualaka'i, and while the area has been impacted by cattle ranching and WWII military operations, a number of native Hawaiian cultural sites still remain on the property.

Born in 1927, Aunty Arline has lived in Pu'uloa nearly all of her life. Aunty's hānai (adoptive) parents had been going to the Pu'uloa vicinity for years—Papa Brede oversaw ranch operations for the Dowsett's—and by the time Aunty was born, had bought land and built a home at Pu'uloa. Initially the family spent weekends and holidays, at Pu'uloa, living in Kalihi on week days. Aunty observed, that many of her earliest memories, are of her days at Pu'uloa, and today, she is one of the oldest long-time native Hawaiian residents remaining on the land.

In those early days, Aunty recalls that they were among the few families living in the area. Besides her family, Dowsett Ranch had about 12 cowboys, all Hawaiians, and their families. Few other people lived in the area. When asked about her recollections of life and activities in those early years, Aunty Arline shared the following memories:

¹ Aunty Arline gave her permission for release of the interview records during meeting and interview with Sister Thelma G. Parish on May 2, 1997.

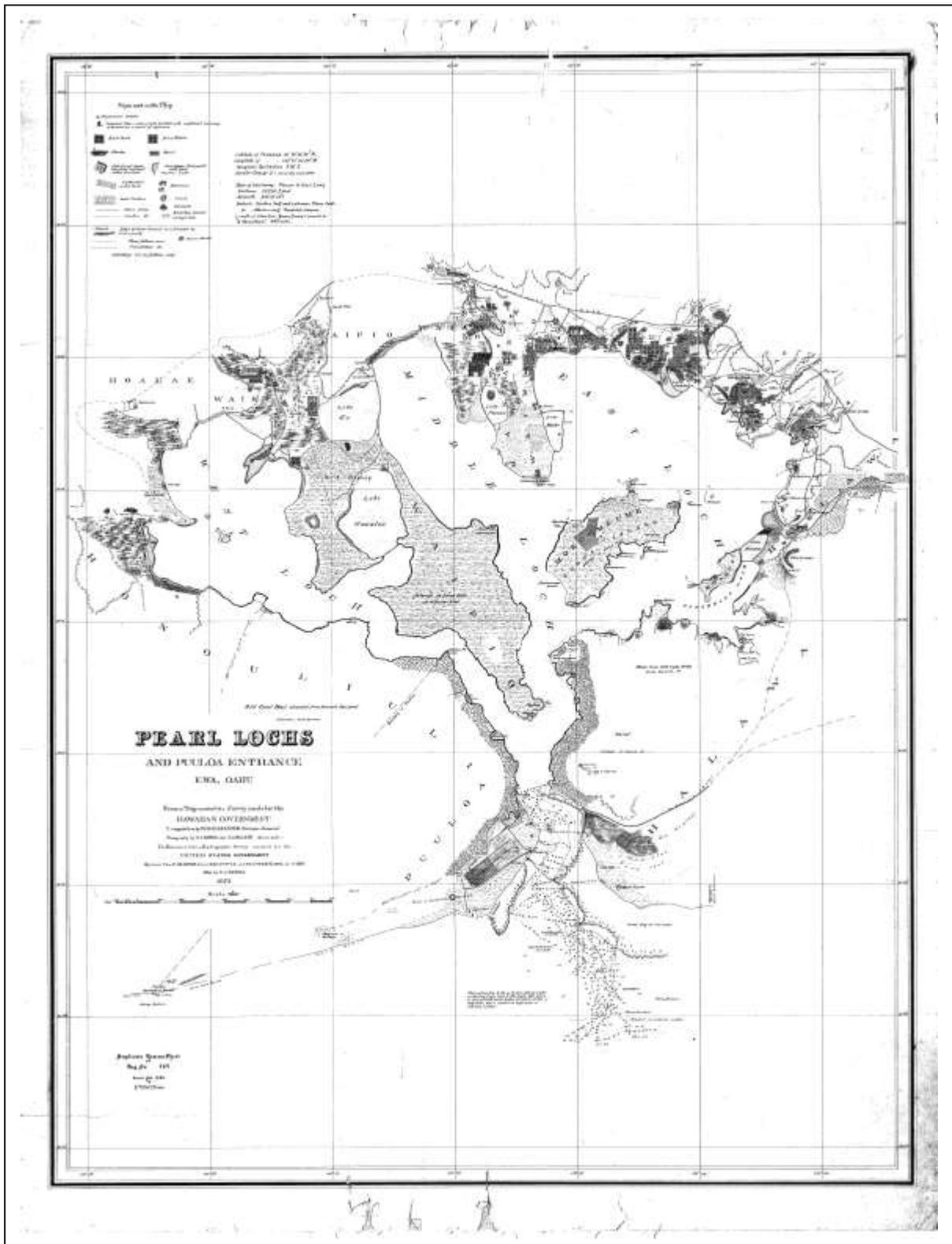


Figure 1. Map of the Pearl Lochs and Pu'uloa Entrance (Register Map No. 1639 - C.J. Lyons, et al., 1873)

The whole region was our playground, we'd go to Keahi, go by canoe to Laulaunui and fish, and in the other direction, we'd walk as far as Kalaeloa. As children, we'd never think twice about walking anywhere, the distance was nothing. We would walk from Pu'uloa to the shore at (Ke) One'ula, and then on to Kualaka'i, and along the way we would gather limu (sea-weed). There was limu kohu, lipoa, and 'ele'ele, and the fish were so plentiful, not like now. We'd catch 'ō'io, kala, weke, moana, 'ū'ū, and all kinds of fish. It was a good place. Back when I was a child, there was more sand also, the entire shore line was like the beach at Barbers Point. Today, the shore line has all of that craggy coral, before had sand between the coral and the water. Things have changed now, I don't know why.

While no one was living full time out between Keone'ula and Kualaka'i, there were families that would come out for several months at a time. Sort of like my dad them, they'd work in town or somewhere else, and set up temporary residence on the beach. They didn't own the land, but they would go out and stay for certain periods of time. The people would fish, gather limu, and make pa'akai (salt). Other than that though, there was no one living out here. There was not much activity in the area behind the shore. I don't remember that there were cattle back there, and the sugar ended further inland. The CPC had a camp down by Keone'ula, and in from there, there was an old piggery and the old chicken farm. The chicken farm was run from around the early 1930s to 1970.

In response to several questions, Aunty offered the following recollections and comments:

KM: When you'd go out into the area of the proposed Haseko development, did you ever hear your parents or any of the old cowboys speak about Hawaiian sites or any stories in the area?

AE: I don't remember hearing too much about any of the history in the area, but I do remember being told that there were some heiau in the area. I think that site (Site 3209) in the Haseko property, the one that will be included in the preservation plan, the coral stone platform is one of the heiau sites. I remember being told that the heiau in this area were good heiau, the kind used for fishing, rain, and agriculture.

KM: Where did people get water from when they were out there?

AE: There's water out there, its wai kai (brackish), but we were used to that water, not like today. You can tell that there's water there along the shore, you can see it bubbling up, and the limu 'ele'ele will only grow where there is fresh water coming out of the papa (reef flats). And you know, when I

was young, there was a lot more water in the ponds back there. People don't believe me, but I remember when I was a child, there was a lot of water there.

KM: Do you remember the wetlands?

AE: Yes. That's the place where Captain Kealaka'i's mo'opuna (grandson) and I would go play. The water went far across the flats there. If I'm not mistaking, I think it went all the way behind the Barbers Point beach area. The place was clean too, not like now. There were no kūkūs (thorns), and used to have plenty manu (birds). We'd go swim in the ponds back there, it was pretty deep, about two feet, and the birds were all around. There were kōloa (native ducks) and āe'o (native stilts), and people don't believe this, but there were also 'iwa (frigate birds). I remember that when they were nesting, I would see their red chests puff out. It seems like when there were storms out on the ocean, we'd see them come into the shore, but they're not around anymore.

The wet land would get bigger when there was a lot of rain, and we had so much fun in there, but now the water has nearly all dried up. They even used to grow wet-land taro in the field behind the elementary school area when I was young.

KM: Do you remember if people made salt out in the project area, maybe by the ponds, or along the shore? Or was it pretty much out at Pu'uloa?

AE: Well, the big salt making area had been at Pu'uloa, and some salt was still being made in the ponds there. I do remember that when we'd go fishing, we, and other families would gather salt from the Keone'ula area. The pa'akai was made in the natural kāheka (salt bowls) along the shore there.

KM: Are there any other kūpuna, or other old-timers that you could recommend for me to try and speak with about this land?

AE: I am one of the few older people still around. But as I mentioned to you before, Sister Parish (Ms. Thelma Parish) is a good friend of mine. She's a descendant of the Dowsett family, and is very knowledgeable about the area. I tried to call her last week to see if she could join us in the meeting today, but she's been away.

The Mitsuyasu family are old time residents, they had the first store out here, and someone of them may have some information that could be useful. Also, Ted Farm is very knowledgeable about the marine and fishing resources. I'll try to find out if there is anyone else that might be around, and I'll also keep trying to contact Sister Parish.

KM: Would you be interested contributing some of your mana'o and recommendations to the development of the preservation plan to protect and interpret the cultural sites in the Haseko property?

AE: I am very interested in participating in the preservation plan. I feel that I need to because this is my home, and it is important to care for our cultural resources.

**Arline Wainaha Ku'uleialoha Nākīhei Brede Eaton (AE)
August 23, 2011 with Kepā and Onaona Pomroy Maly**

Kupuna Arline Eaton was born in Honolulu in 1927. Shortly after birth, she was taken by her Kūpuna, Kaniela and Mālia Kealoha, to be raised in the Keahi vicinity of Pu'uloa, near the entrance of Ke Awalau o Pu'uloa (Pearl Harbor). Her kūpuna had lived in the Pu'uloa-Honouliuli area for years, and from them, she learned about the land, storied places, practices and the importance of respecting the akua (gods) and 'āina.

Kupuna Eaton is also tied to the Lāna'i families who helped raise Kepā Maly, and they have known on another for many years. She has participated in a number of oral history interviews with Maly, participated in the 1997 interview conducted by Maly with Sister Thelma Parris (see interview in this study). Both kūpuna were known to one another since childhood, though Sister Parish was the older of the two. Together, their stories confirm and share rich facets of history for the 'Ewa District.

This interview with Kupuna Eaton was conducted as a part of a larger Traditional Cultural Properties Study for the larger 'Ewa District, but brings important traditional knowledge of Honouliuli, and shares native values for keeping history alive. Ku'uwainani Eaton, mo'opuna of Kupuna eaton, kindly assisted with the review and release of the oral history transcript. The interview was kindly released for public access on October 21, 2011.

Summary of Selected Interview Topics

- Families lived through the practice of kuapo (exchange) – fish, limu and salt from the sea; taro and other vegetable crops for the land. Fishers and farmers exchange the products of their labor as sustained by the natural resources around them.
- Kupuna were careful when discussing certain traditions and beliefs. They were particularly cautious about disclosing the locations of resource gathering/collection sites for fear that others might hana 'ino (mistreat or desecrate) the resources.
- It was the practice of the kūpuna to take only what was needed, and leave the rest for another time. When more was taken from the ocean than needed, the practice of kuapo was engaged in. Things were never wasted.
- It is important to speak the proper place names of the land. Don't change the names. The land will live when the history of the land is passed on and respected.
- The shark goddess Ka'ahupāhau, was still known during Kupuna Eaton's childhood. Her elders took her to see Ka'ahupāhau, and visit noted places of the shark goddess' family.
- Kupuna Eaton believes that it is best to leave ilina (burials) in place. If for some reason, this cannot happen, the families of the land should be

involved in the decision making process, and that the reinternment should take place in an area close to the place of origin. They were placed in their ilina for a reason, and should be allowed to continue their journey in peace.

- Kūpuna were usually buried on the 'āina where they came from, and they in turn guarded their descendants that followed on the 'āina.
- The land is still sacred, even if sites have been altered or removed. The land remains important and is a part of the history of the Hawaiian people.

KM: [Provides Kupuna with background of the traditional cultural properties study; packet of maps; and oral history program.]

So, how can we ensure that the knowledge of places is passed on to future generations? Is it important that we continued to speak place names of the land? So may I just start... we'll maha'oi a little bit... please share with us your full name, date of birth, and how you came to be familiar with 'Ewa and Pu'uloa.

AE: Well, I was born at a lū'au. My mama, my biological mama came from Lāna'i, and they were invited to a lū'au, the Makini side. It was for their first child. The party was going to be at Kapālama, O'ahu. So my Tūtū papa, my mama's father, who was the skipper of a boat belong to the Robinson Gay family that owned Lāna'i brought mama and my three aunties over. Aunty Mānoa, Aunty Māhoe and Aunty Hannah. So all four of them came to 1033 Morris Lane in Kapālama. And while the party was going on mama felt uncomfortable, so she asked my aunty and them, "let's go in the house." And low and behold, hānau 'ia ka pēpē, seven and one half pounds, a baby girl, and that was me.

KM: 'Ae.

AE: So I understand that they cleaned me up, everything, and my Aunty, Jenny Kalehua Brede... she was a Douglas from Hawai'i. She married William Elia Brede. They were at the lū'au. And evidently, somewhere along the way, she had asked mama for the pēpē. Hawaiian style is you never say no, especially if you are related. So she was there, and it was her that cleaned me, wrapped me up, and took me home to 1508 Kalihi Road. And I understand that I kept crying. And after a day or two... See that was on Saturday, and by Sunday, she said to my uncle — at that time they are aunty and uncle — "We better go down to Pu'uloa, to tūtū's place." Because he [Kaniela Kealoha] was a Kahuna Pule [Reverend]. So that's how I got down in that area, and they left me there. I stayed there until it was time for me to go to kula. I'd go back and forth. But all my early part of my years, I was there.

KM: Yes. So Kupuna, your full name?

AE: Arline Wainaha Ku'uleialoha Nākīhei Brede Eaton.

KM: 'Ae. And so this lū'au... When was your birth date?

AE: November 11, 1927.

KM: Hmm, you are so beautiful. So, do you recall hearing how you were brought out here to Pu'uloa, Horse, canoe, train?

AE: The Brede 'ohana was pretty well off. They had a ka'a, so they drove all the way into the area. No more roads, so you just had to go around, and I don't know, that's what they said; and came all the way down to tūtū's place. Because once I got there, I realized when I got older, they didn't even have a ka'a. Tūtū papa would have a canoe, a two man canoe, and that's how he went around. And I would go with him.

KM: from Pu'uloa?

AE: Yes.

KM: You folks lived... I'm going to pull out a map here [opening Register Map No. 1639]. You lived near the ocean? Is that correct?

AE: Yes.

KM: So this is an 1873 map of Pu'uloa. We're down here by Kapākule, Iroquois Point.

AE: Uh-hmm.

KM: Here's Pu'uloa, the houses. And you said the church was nearby too?

AE: Yes. Oh, here's the wind mill. So it was there.

KM: Tūtū papa had his canoe and you folks would go holoholo out here?

AE: Yes. The reason for that is he didn't have a ka'a, he was a fisherman. And over here, we didn't have that much water, so because of that, he would go into Laulaunui, all the way up there, and trade.

KM: So all the way in here? Ahh, had taro people up here, yes?

AE: Yes. That's how they did it. Not that we didn't have. We had dry land taro, but we shared. We would share with them, that's how I understood it.

KM: 'Ae. So po'e lawai'a would gather from the ocean and pa'akai, fish, limu like that?

AE: Yes. And then they take it up there.

KM: What kind of fish, you remember?

AE: Oh yes. They had kala, moi, manini, all the different kinds of fish.

KM: There were two fish in particular, which the area was famous for?

AE: The 'anae, yes.

KM: They call the 'anae holo.

AE: Yes, yes,

KM: And there's a story about...

AE: The 'anae.

KM: Traveling?

AE: From there, going around.

KM: Around the island?

AE: Yes. Tūtū told me that. We would sit down, after pau, before going to moemoe. She would sit down and tell me stories. It wasn't that kind like you hear, they talk about fairytales. It was true stories.

KM: Yes, true. Even where you said up here at Laulaunui, there is a place where they called it Kapapapūhi?

AE: Yes, yes.

KM: And that famous in the story of the 'anae holo.

AE: Yes, that's where it comes from. But tūtū them, they don't talk about that to other people [pauses]. Because some people they come, take everything, or else they leave the place lepo.

KM: 'Ae, hana 'ino.

AE: Yes, he doesn't like that. If you do anything good, they are going to give you.

KM: So if you mālama?

AE: You mālama. Mālama ka 'āina, mālama i ke kai.

KM: 'Ae. So you take care of the land and the ocean?

AE: Yes, they care for you. That's why, I tell them, I ride with my tūtū on Ka'ahupāhau.

KM: Oh, so you remember the stories of Ka'ahupāhau?

AE: Oh yes. People think I'm crazy.

KM: So tūtū still...?

AE: That thing is sharp, you know. But my Tūtū mama put clothes for me, and I ride with tūtū on her back. [taps the table, like the side of a canoe] They go and they tap like that [taps four times].

KM: On the canoe?

AE: Yes, on the canoe. Then we go, I go right on top. Sit on top and we go all over.

KM: Because Ka'ahupāhau is...?

AE: She's the goddess.

KM: The shark?

AE: Yes, that's what my tūtū them say.

KM: Still mālama?

AE: Still mālama, take care of that.

KM: Wow!

AE: And I learned that. But like I say, when I tell people, they don't believe me.

KM: But Kupuna, the story that you lived, that you are telling of your young life, we know that that tradition has been passed down over the generations.

AE: That's how.

KM: To your tūtū papa's time and way before then.

AE: Oh, yes, yes, way before. And like I said, there were only two of us. After that, there was Kealaka'i.

KM: Kealaka'i, and the mo'opuna would come with you?

AE: Yes. They lived here too. But they were gone most of the time, him and the wife. She would teach hula. That's why, that picture of me with the hula skirt.

KM: Yes, yes.

AE: That's the reason why. Because she wanted me to learn how to [taps the table, like an ipu].

KM: Ah, 'ōlapa.

AE: I used to think, I look funny in that. They make me dress up, and he had to wear pants too [smiling]. But we never mind. We would run around in only our panties, or run around with nothing... [recalls sneaking to go swimming at the beach with Kealaka'i]

KM: These are such important histories and traditions to pass down. You've mentioned some of the fish. You mentioned Ka'ahupāhau. That still in your life time, she was an important presence on the 'āina.

AE: Yes.

KM: And the ocean of Pu'uloa – Ke Awalau o Pu'uloa.

AE: Yes.

KM: Do you remember the saying, "Alahula Pu'uloa...?"

AE: Yes [thinking], it's in the mele, oh I forget the line.

KM: "Alahula Pu'uloa, he alahele na Ka'ahupāhau."

AE: Yes.

KM: So you heard that as a young child?

AE: Oh yes.

KM: That's one of the famous traditions of this place.

AE: Yes.

KM: Ka'ahupāhau, and her brother Kahi'ukā

AE: Right.

KM: Oh, and one other fish, the 'ō'io?

AE: Yes. There was so much before. There are so many stories for that. But see, i wasn't the fisherman, it was Kealaka'i, Mekia, he was the one. But that fish was 'ono. It was only places that you go. Tūtū would tell, "go here, go there." Because you have to watch. The fish go to specific areas, and all the young ones, you don't go over there. You would go to the other place where they were

all grown up. And you don't take any more than you need. We didn't have ice box. You only take what you can eat. And if we have to, tūtū would go out there, get. Then tūtū would share.

KM: 'Ae. Well you mention that practice, tūtū would lawai'a out here, and then he would kuapo?

AE: Yes.

KM: Exchange with the po'e who would kanu...

AE: Yes.

KM: Kalo and other things like that?

AE: Yes.

KM: So in this area behind Kapapāhūhi, the Honouliuli taro lands?

AE: Yes. That's where he would go way up there, up in that area.

KM: Speaking then of these place names, there are so many traditions of how places were given their names. Is it important to pass traditional place names down?

AE: Yes, especially if you know it. We need to pass it on. Because otherwise, they are going to give different names. It's alright to have names, but they have to be the right names. Just like here, Iroquois.

KM: Is there a proper name here?

AE: Keahi. And you know what's out there?

KM: What?

AE: Kanuku. That's out there [gesturing towards that opening of Pu'uloa].

KM: Kanuku is the entry, yeah?

AE: Yes, coming into that. We're not too far away from there. And that's where I stayed, out there.

KM: Hmm.

AE: Right there where that entrance is coming in. And the thing is, even though we lived there, we moved on [gestures walking along the coast]. Tūtū would have a hale over there. Because certain kinds of fish, you go over there.

KM; So seasonally you knew where to go?

AE: Yes. Nobody else lived in the area, but we have to keep it clean. You cannot go in there with your dirty feet. Everything has to be clean. They always had another hale on the side, and that one, you can sit down and eat. And even that has to be clean.

KM: Sure, like hale kahumu, hale kuku?

AE: Yes.

KM: Where they would eat and prepare their food.

AE: Yes.

KM: So your hale moena would be separate where you would sleep?

AE: Yes. And you never needed door. Before, never had all kind bugs until much later. We didn't know what that was. We never had such a thing. Then they brought the pipi in. Sometimes they ask me why I don't eat meat. I say, we only ate what was in the ocean. I didn't die.

KM: No.

AE: Even water. When I go down into kula, I had a hard time. I had to take my own water from there. It was brackish.

KM: Get flavor, yeah [chuckles]

AE: Yes. And then all of them teased me. [Describes going to school and old style clothes made by her tūtū, which she wore, while others had modern clothes.]

KM: So Kupuna, you have this wonderful experience as a child, growing up in this area here. And tūtū would come into this section, West Loch, Laulaunui, the Honouliuli-Hō'ae'ae section; did you folks travel to other places? And do you remember hearing stories... Much of it used to be kuleana, and now everything is all changed.

AE: Yes, that's right.

KM: So you mentioned once, the place names, as an example, Kalauao.

AE: Yes.

KM: You said you knew it by another name.

AE: Oh, we spoke about it before. I think it's written in a book, but you have to go look back. And that's how I knew that name, during that time. Not Kalauao. It's a river or a stream that came down.

KM: It is interesting. And on these maps that I'm leaving with you, they go back far, and they show traditional ahupua'a boundaries, which run from the kai for the lawai'a, all the way the way to the piko of the mountain.

AE: Yes.

KM: So they have the large names, and then there are the small names like Ka'ōnohi, Pa'aiau or Waipāhū, which is a small section in Waikele, yeah?

AE: Yes. Well, I still say that the area now called Waipāhū was named by the plantation manager. That's what my tūtū them said. That's why I keep saying, "It isn't Waipāhū. It's Waikele."

KM: Yes, the ahupua'a.

AE: That's what it is, that area. Well, if they want to name that little area. But now...

KM: Yes, they gave the whole name. Kupuna, when we go through the oldest, oldest mo'olelo and land records, we actually see that Waipāhū is a small spring...

SE: Yes, that's what it is.

KM: So when the plantation came in, they did just what your Tūtū papa said, they took that name. The mill was just a little above there. So they called the whole thing Waipāhū.

AE: Yes, that's right.

KM: So, is it important to speak the names of places?

AE: Yes. That's why I say Waikele, and Waipāhū is just that place. And Ka'ahupāhau used to go in that area. I remember that. Because we would go, my tūtū and I would go in that area, go and see. And you see her swimming around there.

KM: Manō? This big manō?

AE: Oh yes. Yes, that's why I was telling you. I would get on with my tūtū. But people don't believe me.

KM: Well, that's okay. Your mo'olelo is consistent with stories that have been handed down over the generations. And not only here, but other places too... All these stories.

AE: Yes, and it's beautiful. I don't think people understand that, the history.

KM; Yes... it is so important to pass it on [pauses]... Take the history from each of these lands and somehow include it into the stories that are being told.

AE: Yes.

KM: Maybe even in Hawaiian and English?

AE: Yes, yes.

KM: Like at Waimalu and the story of Maihea and his son who rode the whale from Pu'uloa.

AE: Maihea, yes. I like that because that way that area will live, it will still be there. It's not something, that's what it was before and nobody knows anything about it. Because as it is now, if you look around, everything we have is not ours.

KM: 'Ae, nalowale.

AE: Yes. So there we go. So some say, "Why do you tell them everything?" I say if we don't do it, they going wipe everything out. We tell so that our children will know. So when people come over here, they know what that area is [tapping the table for emphasis].

KM: So the time for hūnā is kind pau, yeah?

AE: Yes. Otherwise it will be gone. Then they tell me, "Oh, you getting paid by Haseko." I said "I don't get paid by them..." I fight them all the time. But then God told me, in my prayer, "Get over there. Get over there and find out how you can help."

KM: 'Ae, when you Kōkua...

AE: It's going to be good.

KM: Yes. So Kupuna, these place names like Waipi'o, Waikele, Waiawa...

AE: Waimano.

KM: Yes, and Mānana.

AE: See, like Mānana, they call that Pearl City. Different. I ask why? Why did they have to give other names like that? It has a name; there is a reason why each one was given. And I am sure that if Aunty Lahilahi [Webb] was living, she would really raise the roof.

KM: 'Ae. Well, you will love the mo'olelo that we are compiling. [Discusses nature of research and collection of Hawaiian records into the study.]

AE: There is a reason for those names. Like go over there to the elementary school, and do a little presentation about the area, and they wanted me to sit down and write all that. So I don't mind telling them about all that. They should know what their area is about.

KM: Each place name tells a story.

AE: Yes.

KM: Is it true that place names were given for a reason?

AE: Yes, they are. Why do they give that name? Like they said, Pu'uloa. It doesn't have a hill or anything. But I said "no, doesn't mean because it's a hill." There is a reason for that. Why it comes like that. All the waters come, and there is a reason for it going around.

KM: 'Ae, Waiau.

AE: Yes, the swirling waters. Each one has a name. Every single one has a name, and why. The swirling waters, the curving waters, you know.

KM: Yes. Waipi'o, Waimano, Waimalu.

AE: Yes, every single one. And I believe that if you really knew anything about it, you would know over there, you would see it. And that's why you would have all the oysters in that area.

KM: 'Ae, the pipi, nahawele, 'ōkupe.

AE: Yes, the pipi, good kind. [speaking softly and smiling] I used to go over there, carry the basket over there that tūtū them had. But it doesn't mean anything to anybody else. To me it does. [chuckles] I never looked at what was in there [the little pearls], for me it was what was in there to eat. That's what I liked, 'ono!

KM: Hmm. Well, the example of the story with the pipi like that, and they said that you had to "hāmau ka leo."

AE: Yes.

KM: You couldn't talk when you go.

AE: And it's true. Even when tūtū went out, even to go fishing, a'ole. [gestures, finger to her lips] Hāmau. And that's how you see it coming up, it's quiet. And it makes sense. You make big noise; they're all going to disappear. This way [quiet] they're all coming out, and you choose.

KM: So you take the one you need and leave the rest.

AE: Yes.

KM: And they say that there was a goddess, a mo'o?

AE: Yes.

KM: Kānekua'ana?

AE: Yes.

KM: And she controlled that.

AE: Yes. She watched, watched over that.

KM: So amazing. This nice old map shows Moku'ume'ume, even with some of the planted fields, because people lived out here.

AE: Oh yes, had people out here. [looking at map depicting Moku'ume'ume] I used to like going over here. Because on this particular island, Pa'ahana, the 'ohana lived in this area.

KM: Pa'ahana?

AE: Yes, you've heard of her. The one from the song.

KM: Yes, oh the one the song is about?

AE: Yes.

KM: What's the song, you remember?

AE: [thinking] Oh, you sing it for me.

KM: [singing] He mele kēia no Pa'ahana, kaikamahine, noho kuahiwi...

AE: Yes, yes, that's it. Now you sing that, I'm going to cry. I cannot help; it reminds me... that's one of the places that we knew of. My tūtū always said, "You go there, mālama, take care." Like what Tūtū mama said, what they did to her, that's not right.

KM: Yes. And her name lives on in the song by speaking it, and the others are forgotten.

AE: Yes. That's right, still lives on. But you know, if I talk to anybody else, it doesn't mean anything to them. But I like it, I go to certain places, I sing. And my mo'opuna, tūtū sing that again.

KM: So relative to these 'āina of the 'Ewa District, did you ever hear of any heiau around the bays that you remember? And I know that they may not have always spoken about those things. But do you remember?

AE: I do, but I've never really talked about it, because people don't believe. No matter what I tell them, so I say, "no use." They're not interested in that. That's why when they have this fellow that talks and goes to the board [asks that his name not be used in the transcript]; he's telling this, this and that, all that kind. But I don't say anything. As long as he doesn't go fool around with my tūtū them.

KM: Yes.

AE: As long as he doesn't, I'm not saying a word. If he wants to go, go ahead. But I know different people that were buried in 'Ewa.

KM: Well, speaking of that, what are your thoughts about what happens if... they find iwi? What should happen?

AE: Well to me, I'm thinking, I know that when they dig up, they are going to find. There was a reason for it being put there.

KM: Since there was a reason for them being buried there, is that a reason to leave them alone? To leave them in place?

KM: To honor or to respect?

AE: Yes, to respect them. Have something to honor them.

KM: A marker or something to indicate...?

AE: So if they take that iwi, give them a place where they can... Because they've been there, way before this thing ever came up.

KM: So Kupuna, e kala mai. Should they be...? If 'ohana come together and agree, "Okay let's gather them respectfully, should they put near where they came from or move them down to "Lala land" somewhere else?

AE: If there is a way where they could be within that area, there's a reason for it.

KM: So keep them close to where they belong?

AE: Many of them are buried in those areas because that's where they're from.

KM: Yes.

AE: And it was like they guarded that area for their 'ohana.

KM: So even though they are dead, they are not gone?

AE: That's right.

KM: So their spirit, their aloha for family remains on the land?

AE: Yes.

KM: And they protect or watch out for their...

AE: Family.

KM: The generations.

AE: That's why in this area, they talk about they hear spirits and all kinds of stuff. Maybe they do. I don't hear it, but in this school, even them, they tell. I pule.

KM: Yes. This is your 'ohana.

AE: That's why.

KM: So that also being said, that whole connection to Leilono at Āliamanu and Kapukakāi, all the way to Honouliuli, the leaping place of the spirits.

AE: That's right.

KM: This was a place of spirits.

AE: I know.

KM: And if you hana 'ino them, what?

AE: Pilikia. I've seen some, and they tell me when you hana 'ino like that, you going be like that. Sometimes they get hō'oiio, you cannot be like that, because they are there. But they are the spirits; they probably had no place to go, so that's where they came.

KM: Yes, some, they 'auwana out at Kaupe'a, Kānehili.

AE: Yes. That's why I say, "If you don't hana 'ino them, they're good." But you have to know how. You have to pray, and you talk to them.

KM: Tūtū folks said mihi, mihi aku, mihi mai.

AE: Yes, that's how. And that's what I did with my kula. In the beginning they were scared. But you cannot do that. If you want, they can help. I said, "I have no problem, it's you folks." Before, they hear the door slam, anything. But now, no more. And we don't say anything to the new people. They just go merrily along with us. But all of these things are very important.

Oh, this map is wonderful [looking at Register Map No. 1639].

KM: Quite beautiful, 1873, of the Pu'uloa region. Entrance of the harbor, Kanuku, and where your tūtū lived. And across is Hālawa. Do you remember Water Town?

AE: Oh yes, by that... what do they call that military base over there?

KM: Hick am?

AE: Hickam, that's where Water Town was, as they called it.

KM: Do you remember hearing why Water Town was built?

AE: [thinking] During that period of time, it didn't come until... You know Moanalua?

KM: Yes.

AE: There was an overflow, so all people in that area. So they had to move down. How I know is because my dad and he [Damon] were good friends. That's why, even living in Kalihi, I wonder how we lived in that place, because it's all Kamehameha lands. Below and above.

KM: [reviews Honolulu region place names] Many of the place names refer to notable people of earlier times.

AE: You write a book about those types of things.

KM: Well, it's all from talking with kūpuna, like you, and when we sat down and spoke with Sister Parish.

AE: Yes.

KM: And then going through the old native newspapers like that. Your kūpuna were such prolific writers. And they were writing because they wanted the history remembered

AE: Yes, that's what it was. That's what they wanted. They wanted people to know, it's our land. Even though you may have taken it away from us, we still know the area.

KM: So tūtū, as you said, even though ti has been taken away, it is still your land.

AE: Yes.

KM: It is your kūpuna.

AE: Yes.

KM: So even if the physical remains of the heiau are gone, is the place still important?

AE: I look at it that way. A good example is, I just went out with this girl. She was looking at the place where Kapolei is. On the right hand they have the place where the kūpuna can go. They have a nice place over there. A community center. It's across the street, so this girl took me there, she wanted to know about that area. So I was telling here from the ocean, all the way up to where we were. I said, "there was a heiau right here." And the only reason why I know that is because we would have to go down there. Mekia and I. When we would go down to my auntie's place.

KM: That was by Kūalaka'i?

AE: Yes, the Kūalaka'i area, because we were going to Kalaeloa. So there was a heiau over there. And that's where, actually before, they were going fishing, and they had an 'ahu out there. And I remember that. And Mekia would say, "we go over there, go swim." I would say "no, tūtū said we're not supposed to go over there." He'd say, "what tūtū?" "The one over there at Kalaeloa," Na'auao. That's the one married to Fred Robins. So he tells me "okay." But when I turn around a look, he's gone, going over there, and he waves at me, from where the heiau is. Had 'ahu in that area. But it was interesting. Even though they had that 'ahu over there, where the girl took me, I said, :You come right up to this area here, the heiau comes all the way.

KM: So at Pu'u o Kapolei, had the heiau there looking down to the ocean?

AE: Yes, yes, that's right. That's what I was trying to tell her. That's what I remembered. I don't know if anybody else knows about that, because it's all empty.

KM: Yes, when the military took over, and the plantation above cleared everything, so much was lost. Even when they began quarrying at Pu'u o Kapolei, they destroyed part of the heiau.

AE: Yes. All of that all went.

KM: They don't think.

AE: They don't.

KM: So tūtū, even if we don't see the physical remains there is still importance on the land?

AE: Oh yes.

KM: Do you remember when we were sitting with Sister Parish also, one of the very interesting things that she shared was the story about the priest Ka'ōpulupulu?

AE: Oh yes.

KM: And his son, Kahulupue.

AE: That was true you know.

KM: And how Kahahana, the king...

AE: Yes.

KM: The father, Ka'ōpulupulu ran here to Pu'uloa into the ocean.

AE: That's right.

KM: And what happened?

AE: You remember her talking to you about that time?

KM: Yes.

AE: When she was talking about that, I was surprised that she even told, shared it with other people.

KM: Yes.

AE: Afterwards I asked her, "How do you know all of this?" She just said, "Because I know, tūtū told me." And she said, "I believe in it."

KM: I remember that her tūtū, Mi'i, out Kualoa side was a kahuna.

AE: Yes, and that's who it was.

KM: [Reviews story of Kahekili, Kahahana, Ka'ōpulupulu and Kahulupue and the prophecy of Pu'uloa. See account in main study.]

AE: That's why Kahahana got killed.

KM: That's right, he got killed here at Kalauao by the place, Kūki'i'āhu.

AE: Kūki'i'āhu. But I cannot talk to other people, because they do not know, yeah.

OM/KM: Yes.

AE: And now you talk about it, it brings back memories. In the beginning, I have to think about what you are talking about. But now I know. Sister Parish and I would sit down, and I've got her paper, you know.

KM: I'm so glad that you got them. She was working so hard because she wanted to publish her book, but she didn't live long enough. So it is very important that it not be lost. It was her passion.

AE: Yes. And she made sit there by the hours, reading... Beautiful.

KM: Yes, and I thought you would enjoy some of these different maps. They are good for some of the work that you do with the haumāna.

AE: Yes.

AE/KM: [Discusses genealogical back ground; work at the Kauhale preservation site on the shore of Honouliuli; and her own kūpuna buried at Kawaiaha'o. Looking through photos and talking story.]

**Thelma Genevieve Parish (Sister Parish)
with Arline Wainaha Pu'ulei Brede-Eaton
Oral History Interview—Lands of Pu'uloa-Honouliuli, 'Ewa, O'ahu
May 2, 1997, 1:10 p.m. (with Kepā Maly)**

Thelma Genevieve Parish (Sister Parish) was born in 1918. She was descended from prominent families in the history of Hawai'i, and shared generational ties to the 'ili of Pu'uloa (Honouliuli Ahupua'a). She was educated as an anthropologist, and became a Catholic nun serving for 50 years as a teacher and school administrator with the Order of Sacred Hearts. Sister Parish was a life-long student of history and until her passing in 2004, she was working on a manuscript of Hawaiian history. Unfortunately her work has been left incomplete.

Sister Parish's knowledge of the Pu'uloa-Honouliuli lands and larger District of 'Ewa, was rooted in her own family's ties to the land, and she was recognized as an important resource for historical information on 'Ewa. Her experiences and genealogy also connected with other places around O'ahu, and the interview transcript below, includes important information pertaining to the sacred lands of windward O'ahu. One of the memories shared speaks of the Pohukaina cave complex, which in some accounts has an entrance near the area of the Waipahū spring.

Arrangements for the 1997 interview were facilitated with the assistance of Sister Parish's life-long friend, Kupuna Arline Eaton (see interview above), and was originally conducted as a part of the preservation planning process for the Haseko cultural preserves along the Honouliuli shoreline. Release was granted on August 29, 1997, though readers are asked not to cite block quotes from this interview for any other purposes.

Summary of selected interview topics:

- The land has undergone traumatic changes. With the passing of the sugar plantations, development has been allowed to occur without reason.
- The Dowsett/Parish family home and ranching complex was based out of Kūpaka, near the Pu'uloa coastline. The area was famed for many types of limu (seaweeds). Over harvesting and environmental change has caused much of the limu to disappear.
- Ka'ahupāhau was known as the shark goddess of Pu'uloa. People never feared sharks.
- It is important to speak traditional place names and to care for the history of the land. Understanding the history helps us to understand why and how places are sacred. There is a great deal of native lore from the 'Ewa District. Sister discussed the name Waipahū as an example of how names are changed, and history lost.

- Shares her mana‘o on the significance of kapu (sacredness); management of resources as a way of traditional life; and the development of kuleana (responsibilities) for the land and resources in relationship to the pono (rights) which are being claimed in modern times.
- Pu‘uloa was famous for the ‘anae holo (traveling mullet), and the health of the Pu‘uloa fishery enriched the fisheries all around O‘ahu.
- Recalled that there are traditions of a class of Hawaiians known as the “dog people.” These people resided in the caves and caverns of the coral flat lands of Honouliuli.
- Caves, caverns and skylights on the coral plains were used traditionally (though Sister Parish did not have personal knowledge of burial sites in the region); in some traditions, the ‘ulu (breadfruit tree) was first planted on O‘ahu in the open sky lights of the Honouliuli plains.

KM: Aloha and mahalo.

TGP: Aloha nō!

KM: Please, if you would share your full name, date of birth, and then if you would keep telling your story then.

TGP: I’m Thelma Genevieve Parish and I was born on May the 26th, 1918. So I’m somewhat antiquated [chuckles].

KM: Blessed.

TGP: And I have known and taken a very vivid interest in my family, on both my father’s side, which was the Dowsett side. And my mother’s side which comes from the other side of the island in Waiāhole-Hakipu‘u. So my grandmother, Mary Kaohinani Dowsett-Parish built one of the first homes in Kaimukī, when it was a very new subdivision in Honolulu. And as a member of the Dowsett family, she had inherited acreage down here in the area that we now call ‘Ewa Beach. We never referred to the area as ‘Ewa Beach in my younger days. It was always Kūpaka [as pronounced].

KM: Kūpaka, and you heard that pronunciation?

TGP: Yes, Kūpaka. And whenever we children, on Friday afternoons, we’d get home from school, we had our little duffel bags all packed because we were going to go to Kūpaka, to spend the weekend. Now Kūpaka was part of the ahupua‘a of Pu‘uloa. And my great grandfather owned, and I have to use that word in quotation marks, because, it’s refuted, or questioned as to the direct ownership. But he did, in quotes, own from the entrance to Pearl Harbor all the way to approximately, Campbell High School, [where it is located] today.

And he used that area which was quite barren, he used that area primarily as his fattening paddocks. Because he was into ranching and he had a ranch at ‘Ulupalakua, on Maui, which he had acquired from the Makee family. And also, a ranch at Mikilua, which is below Lualualei. A part of the ahupua‘a of Lualualei, on the other side of the Wai‘anae mountain range, as it comes down to hit the sea

on the southern coast. Then he also had a ranch in Leilehua. So these ranches were producing cattle and there were times when he would ship from Maui and would have to fatten the cattle before they could be slaughtered.

KM: Do you remember what the grazing material was then, down here, that made a good fattening ground?

TGP: I guess the kiawe beans.

KM: So just the kiawe beans?

TGP: Kiawe beans and the haole koa.

KM: Hmm. Was that the predominant growth throughout the Kūpaka-Pu'uloa, even into here, the Honouliuli area?

TGP: Yes. Oh yes. It was primarily kiawe, the algarroba, and pā-nini, the klu bushes and the cactus, the haole koa, lots of it.

KM: This is from your memories as a child, or even pre...?

TGP: No, my memories as a child and it must have been a little more dense probably, previous to my knowing Kūpaka. However, the pasturage seems unlikely in our terms today, because it's not meadow-like, but was just virgin country and the pipi, the cattle were turned loose. And then there were divisions so that you had one paddock following another paddock, following another paddock. So when we left Honouliuli, we were coming through the tail end of the cane lands, then we'd come to a gate, we'd have to stop and get out. My father was very persnickety about his Model T-Ford, so it wasn't to be scratched [chuckles], and so we had to break or hack-hack at the branches of the kiawe trees that had grown over the road after our last visit. And we'd come down, and I'd have to jump out of the car again, and open the next gate, wait until he'd gone through and close that gate. I think we had to do that three or four times.

KM: Hmm. So from Honouliuli boundary, with Pu'uloa, coming in?

TGP: Yes.

KM: And was your road way...?

TGP: Coral, one lane [chuckles].

KM: Uh-hmm. Were the gates, was it wire, uwea fencing? Or was it pā pōhaku [stone walls], some, do you remember?

TGP: Mostly wire fencing. Primarily the barbed wire. Not the fancy squared off kinds of fencing, barbed wire. And strung from one kiawe wood post to the next kiawe wood post, to the next, and on down. And the gates were swung from larger posts, embedded in the coral. And the gate swung only in one direction, and you had to park and then drive through, wait and then close the gate, and then go on to the next gate. My grandmother's property was always...sort of located by the height of the windmill. She had the only windmill in the area and it was a land mark.

KM: You know, on the old map that we were looking at earlier?

TGP: Hmm.

KM: Alexander's 1873 map, Register Map number 618, we see [opening the map]... See the watering hole here? [pointing to sites identified on the map] In fact, see, this says "stone wall" coming in by the salt works?

TGP: Uh-hmm.

KM: Was Kūpaka the area of your houses, and was it on the shore also, or...?

TGP: Kūpaka is now, as I knew it then, is now Parish Drive.

KM: Ahh, okay, that's good to know.

TGP: And so we referred to that whole area...the area we went through, before reaching my grandmother's country home, was that of Mitsuyasu.

AE: Yes, that's right.

TGP: We had a charcoal area.

KM: Oh kiawe charcoal.

TGP: A charcoal burning establishment.

AE: What year did they come down here?

TGP: Mitsuyasu must have been here before 1925. I know, I found my grandmother's records, and she built her home in '25.

AE: So they had to come around that time.

TGP: And they must have been...Mitsuyasu could have been here before that.

KM: So your house area... [pointing to the locations on the map] if the salt works were up here, and this is a walled enclosure, and there are some small houses indicated here.

TGP: Uh-hmm.

KM: But your grandmother's place was down, you think, on this end?

TGP: Yes.

KM: [marking location on map], Towards the end of the stone wall here?

TGP: Uh-hmm.

KM: Ahh. And Mitsuyasu was doing the kiln...

TGP: Charcoal.

KM: Yes. Was down in Pu'uloa also. As a lease from your grandmother, do you think?

TGP: No...well, he could have had a lease, from what we called then, "The Dowsett Company." Because the Dowsett Company, consisted of the heirs of my great grandfather, James Isaac Dowsett. His businesses were incorporated into what we knew as the Dowsett Company. Now, the Dowsett Company then, had control of the area from Fort Weaver, which was given to the United States, from the lands that my grandmother and grandfather owned. So it was [chuckles]...it was taken back. My guess is that my [great] grandfather acquired these lands

primarily because the Ali'i, or the Kingdom needed money, he would advance money, or give them what they needed as they approached him and then he was repaid in land. And so we don't know the exactness of the titles, the land titles for the areas that we considered to have been his.

KM: Uh-hmm. As we look at the Pu'uloa area here, you see the ahupua'a boundary line that comes up, the fishponds, fisheries, the salt works, and if we come out towards One'ula, do you have recollections of some of the resources? Or were there families out here and things as well?

TGP: It was...my guess is, that there were few...it was very, very unpopulated. Not at all populated. And I often wondered where the Pu'uloa salt works were. My guess was, as I was growing up and heard about them, that they were to the south of Fort Weaver. But I'd been told recently that there were more, up off the West Loch.

KM: That's correct, yes.

TGP: And I do remember my family referring to West Loch as being grandpa's as well. Not so much the water part, but the lands across from West Loch. So that would bring us right directly to One'ula and a little bit further than Campbell High School.

AE: Uh-hmm.

KM: Yes. Was anyone still...what did you hear about the salt works, and was anyone still making salt when you were a child, anywhere out here?

TGP: That, I wouldn't know. I've accumulated a good deal of additional knowledge through my own research, and so now, it's hard for me to delineate and pin-point what I knew as a child, and what I learned as an adult through research.

KM: Uh-hmm. [tape off, someone knocked on door; tape back on] We're back on, you'd mentioned that you have researched a great deal, so this is clear in our interview. You of course, because of your love of and interest in the land, as a Hawaiian and as a... Well, you've traveled quite a bit as well. In your understanding, was the salt works, did it play an important part in the history of this land?

TGP: Yes it did. In fact the salt works were the focal point of the ownership, of my great grandfather's ownership. E.B. Scott, in his Saga of the Sandwich Islands mentions it, and he's quoting from someone else, that the salt works were a very prominent part of the economy and the early industrialization enterprises.

KM: Sure, so was the salt used for hides and the salting and preparation of meats and things?

TGP: My great grandfather commercialized in salt, and sold it. According to research, a good deal of the salt that was produced on O'ahu was sold to the fishing fleets that would come from Alaska and take it back to Alaska for the salting of the salmon.

KM: Ahh, interesting. When we were looking at this map a little earlier, it was also interesting to note that there was, what looks to be [marking on map], almost to be like a little kahe or weir or something that came in off of Pu'uloa. Had you

heard at all, about how water was gathered into the salt ponds? Did they dig holes and make...?

TGP: No, this part I have never been able to research in depth, simply because we haven't had access to maps of this vintage. But this map seems to indicate, and I would say, in common sense, it would tell us that they had to bring the salt water in from the lower end, or away from the entrance to Pearl Harbor simply because the outer shore line is too high. And they wouldn't have been able to flood the salt ponds from the south shore. But, bringing it in from the east shore line, and into the salt pans, seems much more sensible.

KM: [copies of Register Map 618, were given to kūpuna Thelma and Arline] Looking at the map, it was interesting to see that it looks like there was this little channel or estuary like that fed into the area of the salt works.

TGP: Uh-hmm. I don't believe that anything remains today of the salt works.

KM: Hmm, yes, even many these fishponds along here have been destroyed. May I ask, if you've heard, because one of the things that I'll send to you, that I think you'll be very interested in... As I was going through the original Māhele texts, I found...and see the problem is, because the kuleana weren't awarded, they weren't recorded in the final Indices, and that why people don't think that any land was claimed in Pu'uloa. But I found a list of about 12 or 15 individuals who in the Native Register of claims, claimed 'āina along this area of Pu'uloa. But by the time the Native Testimonies for awards came up, all of these individuals relinquished their claims here and moved in, particularly, a lot of them moved into the Waikele-Waipio area, you know Loko 'Eo.

TGP: Ahh the Waipi'o area.

KM: Which I thought, was really interesting. Did you hear of any early families living anywhere out here at all, as a child?

TGP: Never. The only other habitation, if I can call it as such, was my cousin's country home, and she was the daughter of Samuel Dowsett. And Sam Dowsett had an old country home down in this area. And then beyond to the west of my grandmother's holdings was, where the holdings of my grand uncle Alike, that's Alexander Cartwright Dowsett. And his old home was visible from the beach area outside my grandmother's home. So those were the only two homes I know of, other than Mitsuyasu who was further beyond.

KM: Uh-hmm. So coming out towards One'ula, like that, or even to Kualaka'i, did you hear...?

TGP: No, not that far. We weren't, no. I doubt...even now, in picking up some of the research, nothing seems to resemble anything that I had known as a child. It's all...well, this was all just wild country, all along the shore line.

KM: Yes. Were there cattle then, all throughout your Pu'uloa lands, as you'd said, because they were using it as...?

KM: How about into the One'ula, or below the sugar fields and out towards even Lae Loa (Barber's Point), was someone running cattle out there also, that you recall?

TGP: I would say that it was a good possibility, however, you can't overstock the area. The area hadn't much to offer in the first place.

KM: Yes.

TGP: And so they'd probably move the cattle, pipi, for the pasturage, and keep rotating. But, maybe the present names, like we have the name Pā Pipi Road [cattle corral], which seems to indicate that that was used for pipi.

KM: Yes.

TGP: But it's really hard to determine just...well, it's hard for me to determine how much of this area was being utilized, and where. I asked Arline frequently what she remembers of her father and grandfather's experiences and she as a little girl coming down to what we knew of as Kūpaka, every weekend.

AE: Uh-hmm.

KM: Yes.

AE: But, you know, the cattle were around in this area too [pointing to the One'ula area of the map], but like you said, I'm just assuming that your grandfather owned that property because Papa had to bring the cattle down in this area.

KM: Hmm, even into Honouliuli.

TGP: Probably round 'um up and move them...

AE: Yes, move them, every weekend, he'd move them to different places.

TGP: Let the pasture come back.

KM: Was there a relationship between Dowsett and Campbell at all, that you ever heard of? Honouliuli was Campbell eh?

TGP: Part of Campbell's.

AE: Part.

KM: And I imagine, that if your grandpa, or father them, on the Dowsett side, were going to use the land, they may have come to some agreement?

TGP: Well, maybe it was just like the old west, you just used what was not blocked off [chuckles].

KM: Hmm. But, it's obvious, in your description of coming in here, going through three or four gates...

TGP: Yes.

KM: That there were obvious pā 'uwea, the wire fences or kinds of things like that.

TGP: Uh-hmm, yes.

AE: Yes.

TGP: And there was a definite scheduling.

KM: Hmm, rotating eh?

TGP: Rotating and scheduling. I don't know where grandpa Dowsett's slaughter house was, the old Hawaii Meat Company.

AE: Yeah, he had a slaughter house, the Hawaii Meat Company, that was part of his.

TGP: Wasn't that up in... [thinking]?

AE: Up near Middle Street. You know where the bus depot is?

TGP: That's a continuation of Pu'uloa. Because, they weren't able to haul these pipi anywhere, they had to drive them. So the slaughter house had to be at a convenient distance.

KM: Yes. As a child, do you remember, were there good areas for limu, like līpoa or, or fish like 'ō'io...

TGP: Oh! 'Ewa, Kūpaka was noted for its limu. The limu banks would pile up as high as three feet along the shore line.

KM: Along the area fronting here [pointing to the ocean shore fronting Kūpaka]. So there is a papa, a reef flats or something?

AE: Oh yes.

TGP: Yes, but it's not visible.

KM: Oh submerged?

TGP: Yes, in fact, you'd think there was no reef area because there is no line of breakers. But the limu was extremely plentiful [said with emphasis].

KM: So there was good limu; all kinds, or a particular variety?

TGP: All kinds.

AE: Yes.

TGP: And the manauea was particularly important.

KM: So manauea. Was there wāwae'iole?

AE: Yes.

TGP: Yes.

KM: Līpoa?

TGP: Plenty.

KM: Kohu?

AE: Yes, limu kohu.

TGP: Yes.

AE: There's still plenty when you go to Barber's Point, because nobody goes in. They don't have access. I just got some limu kohu, Mary went to make some.

KM: So was that a popular occurrence, friends and family might come down to gather limu or fish when you were young children?

TGP: Occasionally, it was almost untouched, as we knew it.

KM: And you said it was a much as three feet thick?

TGP: Three feet above the sand level.

AE: Yes.

TGP: And beautiful white sand beaches in the Kūpaka area, what we would call Parish Drive now. That was all beautiful white sand beach. And then, noted for its limu and noted for its cat's eyes, those little shells, the little door that flaps, opens up.

KM: Yes, on the cone-type shell.

AE: Sister, all of that Hailipō and all of that, that was all Dowsett land eh?

TGP: Yes.

KM: Hailipō?

TGP: Hailipō.

AE: Because they had the sign out there when they first opened up the subdivision.

TGP: Well, also too, my grandmother was able to acquire a good deal more property than her original acreage in Kūpaka. So the area now flanking Pā Pipi Road, at the end of Pā Pipi Road, was all hers.

KM: The makai end?

TGP: All her development. Ching was the developer in that area, and it was all in lease-hold.

AE: Uh-hmm.

TGP: So that was an additional area that my grandmother had.

KM: Towards One'ula?

TGP: Towards One'ula, what we call Hau Bush now. Before you get into Hau Bush, at the cul-de-sac, at the end of Pūpū Road. But she had that additional area.

KM: Did you folks, aside from gathering limu, and perhaps some fishing out here, did you remember traveling down along the coast into the One'ula area?

TGP: Not that far. It would be...see, the white sand beach ends, maybe two blocks, I'm estimating, two blocks beyond my grandmother's place. And then, there was a coral shelf.

KM: Yes.

TGP: And the coral begins, and that coral shelf runs all the way down to One'ula.

AE: Uh-hmm.

TGP: Before you begin to see some sandy beach areas again. And it was densely thick with wild [chuckles] vegetation, you just couldn't go through it. The cattle could, but it wasn't a place that we would be allowed to play. It was far too far away. And there was no purpose in anyone going down there. It was easier to go by boat, if we were going to go down the shore line.

KM: Uh-hmm. Were there good fishing areas out here?

TGP: Lobsters. We had a Filipino yard man who would come periodically to clean up and all, and over the weekends, he would put on his tiny little goggles [gesturing single lenses over each eye], right up against his eyes, and his cotton gloves.

Then he'd go off with his big gunny sack and by the time he got back, the gunny sack was full of lobsters. All he had to do was reach into the lobster holes and pick them up. They were so plentiful.

AE: Yeah.

TGP: Lots and lots of fish and lots of lobsters. And I don't remember any sharks in the area. There was no reason for them to come in, there wasn't any pollution of any sort that would attract them.

KM: So, you've mentioned sharks, and of course, Pu'uloa is famed, "Alahula Pu'uloa, he ala hele na Ka'ahupāhau" [The trails of Pu'uloa are those traveled by Ka'ahupāhau]

TGP: Uh-hmm.

KM: The shark goddess.

AE: Yes.

KM: Were there still stories at all being told?

TGP: Well yes, but that was into the Pearl Harbor area. I don't know of sharks being a threat when we went swimming, and we were always on the beach, and into the water.

AE: Yeah. But like sister said, the growth is all dense in this area. Mekia, Major Kealaka'i's boy, he and I would come walk up, you know where it's all rocky?

KM: 'Ae.

TGP: Uh-hmm, and you'd walk the shore line.

AE: Yes the trails over here [pointing to the map in the area of One'ula-Kualaka'i].

TGP: That's right you used the pipi trails to come up.

KM: So Major Kealaka'i's mo'opuna [grandson]?

AE: His son, we'd play together.

KM: His name was?

AE: Mekia was his name. He's passed away already.

KM: Were they still talking... Now your father's name was?

TGP: My father's name was James Arthur Parish, and he was the son of Mary Kaohinani Dowsett-Parish, and her husband, Leonard Arthur Charles Parish. And my grandfather Leonard came from Wales in England. He came out as a young man and wooed my grandmother I suppose [chuckles].

KM: Now, you'd mentioned that some of your 'ohana, was on this side, the Ragsdales of Hilo vicinity?

TGP: Yes, this was Annie Green Ragsdale was the wife of James Isaac Dowsett. And James Isaac Dowsett was the first Caucasian child born in Honolulu, that was of non-missionary stock. And his father and mother...his father was Captain Samuel Dowsett, and his mother was Mary Bishop Dowsett. And Captain

Samuel Dowsett had resigned his commission in the British Navy and had gone to Australia and married Mary Bishop. He bought a boat and was leaving Australia, and his first child was born on Melville Island. So she was called Deborah Melville Dowsett, and that was the first of grandpa Dowsett's generation. And then they came up here, intending to go on to the northwest United States, but instead, they came into Honolulu and never left. And so my grandpa Dowsett was born then, in Honolulu.

KM: Ohh. And your mother's name?

TGP: My mother's name was Libby Peck. She was from the other side of the island of O'ahu, Windward O'ahu. She was Libby Peck-Parish. She married the oldest the oldest boy of Mary Kaohinani Dowsett-Parish, my father, who was James Arthur Parish. My mother hailed from the windward side, where she was hānai [given in a Hawaiian style of adoption] to the kahu [guardian], the kahuna nui [high priest] who was in charge of all the sacred lands from Lae-o-ka-'oi'o in Kualoa, all the way along through to Waikāne, Waikāne-Waiāhole.

KM: So this hānai papa, grandfather...

TGP: Was the kahuna nui of that whole area. And that area has a good deal of history to it, a great deal of history.

KM: Hmm. May I ask, because you'd mentioned that mama's, I guess maiden name was Peck?

TGP: [smiling]

KM: What was the Hawaiian line that comes into here?

TGP: Mother's mother was Hattie Mi'i-Peck. And Mi'i was the family name of my grandmother's people, from Hakipu'u. And that would be my grandmother's parents, they passed away when the children were quite young, so they were divided up among other members of the family and were raised by others. And so my grandmother, my mother's mother was hānai, or raised by Ka-uku Kalā. And Ka-uku Kalā was the kahuna nui of the sacred lands [in the period ranging from around 1860 to 1890]. And his wife was Ka'akau-a-lani, and she was very, very petite. But, they lived in Waikāne, and raised my mother as a god-send so to speak. Simply because it was "a la mode" at that time to have a hapa haole child, a hapa haole mo'opuna. And Ka-uku Kalā wanted, by all means to have a hapa haole hānai [chuckles].

KM: [laughs] "A la mode."

AE: Cute yeah.

TGP: [chuckles] And so my grandmother, obligingly had an affair with this haole who was in love with her, but with whom she wanted nothing to do, and so to satisfy the hānai parents, she had an affair with this haole from Great Britain, and I, to this day, don't know his name. My mother was never able to find out, but he was a British businessman who came in and out of the islands, and somewhat kept tabs of mom as she was growing up, but never approached her, never spoke to her. So We don't really know who my mother's father was. But then after venturing with the second love of her life, who was my grandmother's He'eia

boyfriend, who was pure Hawaiian, she had another son by him, who became, my mother's half-brother. And then the third person she married, married, question mark, was Solomon Peck. And Solomon Peck was the youngest brother of the three Peck brothers, who had come from Germany and settled here. There was Uncle Eli Peck, and then my grandfather who was Solomon, and uncle [thinking], oh, we always referred to him as the Hilo uncle. He was manager of the bank, must have been Bishop Bank in Hilo. So those were the three Peck brothers.

KM: It's so interesting. I'm sure you must have been hearing stories, like the value of fisheries, or relationships of land, like, as mama was hānai to Ka-uku Kalā [pauses]. These histories are so important, and that we remember land use and relationships...

TGP: Ka-uku Kalā was very fond of mama, extremely fond of mama, she was his punahele [favorite]. And he wanted to expose her to everything she know about her culture, without really teaching her in any formal manner, the intricacies of the kahuna line, the priesthood. And so he exposed her to all that she be aware of without really informing her. And we found out years later that he bestowed upon her the priesthood. We weren't ever sure of that, in fact, we hardly ever thought of it until we met her friend on the Big Island, who assured us that mama had received, had had this bestowed, the priesthood upon her. But she was never educated in the priesthood, temple trained or anything like that.

KM: 'Ae. What was the sense, even here, and this is appropriate, coming back to Pu'uloa, the relationship to the land, often the priesthood was associated with caring for, and calling upon the abundance, the growth, the proper rains so that the crops would grow. To call so that the abundance of the ocean, the limu or the fish, would come back. Was there a sense of...?

TGP: Caring, yes.

KM: In fact today, there is so much talk about "native rights," and...

TGP: Yes, but they are caring things, in my estimation, a little too far. Because the maka'āinana [commoners, people of the land], were never in possession of any "rights." They kept within, or had to keep within their areas and if they were allowed to go into the sacred lands or into the oceans and all, it was only with permission. They knew their areas. They kept within their areas. And they didn't, in my estimation, gather from here there and everywhere. They didn't take liberties. I don't think that their mode of life necessitated their going out of, or beyond their ahupua'a, where they were born.

KM: 'Ae. That makes sense, it falls in line with the writings of individuals like Kamakau or I'i and others.

TGP: Uh-hmm.

KM: You have rights of certain accesses within your own ahupua'a.

TGP: Right.

KM: But, the responsibility was that if you gather, you care for...

TGP: Yes.

KM: ...the resources. Is that right?

TGP: Yes, oh yes, yes.

KM: And you didn't go, "Ahh, look that limu is more 'ono over in Honouliuli, so I'm going to leave Pu'uloa now and take from Honouliuli."

TGP: I don't think that even entered their minds. This idea of gathering from here, there, or anywhere. And Ka-uku Kalā was a very, very famous fisherman. And he fished the waters from Mokoli'i all the way beyond to Kāne'ohē Bay.

KM: So he fished all in to the Mōkapu, Kāne'ohē Bay, and into the other side as well?

TGP: No, no, not that far. He would go the distance that he could go alone in his canoe, beyond Mokoli'i, into the deep water. And then the women gathered the limu and the shell fish and all from the area within their ahupua'a, because actually, the ahupua'a extended to the reef. But there was nothing of this transient gathering from here, there, and everywhere.

KM: Is this something that you remember hearing a little bit about also?

TGP: This idea of "gathering rights" sounds so extremely fictitious to me. I don't know...I think it has come about through the need of the present entertainers to go beyond what would normally be available to them.

AE: Uh-hmm.

TGP: And now are declaring that they had rights to go anywhere.

KM: Hmm. It is very different. This is interesting, when you talk about Ka-uku Kalā, this kupuna and his fishing. Because he was kahuna nui...

TGP: Uh-hmm.

KM: ...and he cared for these sacred lands. Was Kualoa a special place traditionally?

TGP: Oh yes! The five ahupua'a, from Ka-lae-o-ka-'oi'o all the way to Waiāhole, those five ahupua'a are the sacred lands of O'ahu. And they were Ka-uku Kalā's domain, they were his responsibility. He was the kahuna nui of the sacred lands and that priesthood had come to him. Now Kualoa is, in my estimation, a fabricated name.

KM: 'Oia [is that so]?

TGP: And I really wonder what its actual origin is [pauses to get something to drink]...

KM: So Ka-uku Kalā cared for those sacred lands, from Ka-lae-o-ka-'oi'o to Waiāhole, and the fisheries into the Kāne'ohē Bay, up to Mōkapu. Did you ever hear anything about Mōkapu and the fisheries, or the lands there at all.

TGP: I've become interested in Mōkapu, simply because I've had to research Ko'olau Poko. I was asked to conduct a Hawaiian Civic Clubs Tour of the windward side, and they told me they thought we should go from the Pali down to Mōkapu. And I said, "You're not going to the sacred Lands?" And "Ohh!" I said, "Of course, you can't go to windward O'ahu via the Pali, without any kind of a tour having a beautiful climax at these sacred lands." And so that's how, I've come to research all of that Mōkapu area. And researched it simply because I had to know a little bit more than the people I was talking to [chuckles].

But I am bewildered at the amount of knowledge and no knowledge of Mōkapu. The group that seems to claim some kind of priesthood relationship with Mōkapu is the group that was headed by a Kahuna named Sam Lono, out of Ha'ikū. And I know them, and I've been very nicely treated by them, and respected, but I just don't know how... I can understand why they would pick Mōkapu as an important place, simply because the stories that center around Ulupa'u. Of Kāne having selected that spot to have created the first man and first woman, however, like many, many, many of our Hawaiian stories, we must take them with a barrel of salt.

KM: 'Ae. And the reason would be then, that this account of Kāne and the first man are perhaps...?

TGP: They probably originated long before the Hawaiians came here. And when the Hawaiians did reach areas, they remembered and then localized their stories.

KM: Ahh, so what you're saying is that this legendary account, possibly, may not have been directly associated Mōkapu, Ulupa'u, Kahakahakea, and...

TGP: Hawai'i Loa.

KM: 'Ae, Hawai'i Loa. But that the names were carried and brought and then...?

TGP: Attached.

KM: Attached to the areas. Have you heard, or what is your thought or consideration that some of these mo'olelo, possibly ka'ao have been influenced; just as the language is being influenced today, anglosized [from earlier comments by Auntie, regarding changes in the Hawaiian language today]. Is there a possibility that some of these mo'olelo, ka'ao bring in the Christian, some more recent beliefs or things...?

TGP: I don't think that we have anything that is pure today. Anything that is purely Hawaiian. What we have today, are the mere remnants of vast, vast knowledge that came with the Polynesians at various eras and turns through their history, and became a part of what we now fictitiously call "Hawaiiana." It became a part of Hawaiiana simply because Hawai'i had to have a beginning.

KM: 'Ae. You bring up such an interesting point [end Side A; begin Side B]... The fragments. Look at what John Papa I'i's title of his history was, I've gone through the Hawaiian language newspaper and seen it. It was "Na Hunahuna Moololo Hawaii," The fragments of Hawaiian History.

TGP: Uh-hmm.

KM: So even at his time, he saw that there was this great...and of course, in his time, they were watching thousands of the people die in short periods of time because of the diseases.

TGP: Uh-hmm.

KM: Of course, that's where Mōkapu comes in. Your hānai great grandfather...

TGP: Uh-hmm, Ka-uku Kalā.

KM: Yes Ka-uku Kalā was of a few survivors, particularly of a priestly line, it seems.

TGP: Uh-hmm.

KM: This kahuna nui that cared for these sacred lands. And it's obvious that it was important enough to his generation, even though so many transitions were occurring in the Hawaiian history, and the condition of the people, that it was still passed on to him. And he sought to at least expose your mother to these histories.

TGP: Yes. And he wanted his punahele to have acquired something his, however, he told, when asked by his friends, he told his friends very definitely, that he "was not going to pass on the priesthood to any of his sons. And he had four sons.

Simply because it would be too dangerous. They would never live up to all the protocol, all the kapu. They could never, in their style of life, as it had changed, they could never be faithful to every iota of the priestly does and don'ts, all the kapu. And so he had 'oki [cut] the priesthood and he disposed of his gods. My mama was sitting up in her hau tree, tree house when Ka-uku Kalā took his gods, and she knew, just what he had done with them. But that was pau.

KM: Hmm. And mama them, were they living in Hakipu'u at that time, or...?

TGP: Mama was still in Waikāne. See, Ka-uku Kalā's home was at the end of Kamaka Lane. And Kamaka Lane is almost the division line between Waikāne and Hakipu'u.

AE: The stories are so beautiful.

KM: Yes. You'd mentioned that you took this group of people, the civic club, and you told them they had to "see the sacred lands also."

TGP: Uh-hmm.

KM: And earlier, you had said that you had a thought that perhaps the name Kualoa was something that...?

TGP: I have wondered about the origin of that name, because in some of the references the original name was Pali-kū. And Pali-kū has a close relationship with the priesthood, because there was the priesthood of Pali-kū, and not necessarily because of the escarpment or the cliffs, but simply because the priesthood was called Pali-kū. Now another possibility of this Kualoa name, is, in my thinking, "Akua-loa." And very often, just as we have in Kealakekua, "akua" is abbreviated to "kua." And Akualoa was the god that was carried in the Makahiki, the large, or long god. And the Makahiki rights occurred in that area.

KM: That was the culminating point, yeah.

TGP: That's right. And Pohukaina, the great burial cave was entered from that end of the Kānehoalani range.

KM: Ahh, very interesting.

TGP: Sorry, we're far away from Pu'uloa [chuckling].

AE: I know, I told him, I said "She is so interesting." She's going to run another tour.

KM: Was Ka-uku Kalā, 'cause, you'd brought up the lineage, this priesthood of Pali-kū, was Ka-uku Kalā in your understanding perhaps the last formal kahu in that line?

- TGP: Probably in...[thinking] I can say definitely, yes.
[Aunty coughing, tape off and back on]
- KM: We were just talking a little bit about some of the Akua-loa, Kualoa, some of that thought about the priesthood and it's so interesting.
Of course we're bouncing around a little bit, and I'm thinking that maybe as we talk, other thoughts will come to mind. And while the tape was off, we were just talking once again, a little bit about some of the native "rights" or "traditional rights" in gathering, and you said that you noticed that Kūpaka now, as an example, whereas before there was three feet thick beds of limu, now...?
- TGP: Nothing. There's...in fact, we've seen people walk the beach, or go along in the low tide on their tummies in the water, diving and plucking the very, very, tiniest of the limu growths.
- KM: Hmm. So the old system of kapu, restricted seasons and gathering, and when you didn't go out, had some intelligence to it eh?
- TGP: It was the real means of conservation, they would have nothing, had they not had their kapus. And they knew that, and no one resented these kapus and no one attempted to sneak around them.
- KM: Hmm, they were working within their own lands, the places their families were associated with, traditionally.
- TGP: Uh-hmm. If they didn't look after them, they had nothing. So they had to look after the resources and take care of them. And I don't think that our Hawaiian people were unhappy under the kapu system. They were perfectly content, they didn't know, they were not in a position to make comparisons. They didn't know there was a better way. It was their way.
- KM: Was it better [chuckles]?
- TGP: Well, they didn't...the point of comparison was eventually thrust upon them and they were taught and told that the old way was no good, and that they could no longer be the "pagans" that they were admitted to. Then they began to look to something else. But, I think that awareness was fostered and perhaps forced upon them. The awareness of, "Well, there's something else besides what we know."
- KM: Well, I think this is an important point also, coming back to how your kūpuna [elders] lived. They lived on an island, within an ahupua'a, and each island and ahupua'a had its wealth of resources, but it was limited. So you learned how to manage and care for it.
- TGP: Uh-hmm.
- KM: You take too much today, you starve tomorrow, it makes great sense. So today we see people come in to gather, even the smallest...pulling the rock, the limu, or take the last of the fish. And you'd mentioned the ula, the lobster that were out here and things, and of course there was this wealth of fishponds out here. Were you folks still gathering anae or awa, anything out in these areas? And Did the cowboy's families go traveling places that you heard of and gather fish or things like that?

TGP: Not...that would all be conjecture on my part. I would have to guess, simply because it didn't ever, ever come into my range of experience, having other people in the area. You see, by the time I was growing up, Pearl Harbor was already established and the old Hawai'i was long gone from the area.

KM: Yes. [speaking to aunty Arline] Aunty did you share that you couldn't even take a canoe... Do you remember when you were a child, could you still go in here and canoe or boat or anything? Or had the closed down?

TGP: By the military.

AE: Uh-hmm. But I noticed, that they would allow the old...especially on your papa's ranch, they would let them net fish.

TGP: Yeah, in the old days.

AE: And they allowed them to go.

KM: 'Ae like that?

AE: Yeah. They'd go in there.

TGP: But then, Fort Weaver wasn't built up as it is today.

AE: Oh no.

TGP: And you had access to the fishponds.

AE: 'Cause you had to in among the kiawe trees and come along Waipahū and on down Honouliuli, so in this area was like nobody.

KM: So, where the salt works was and like where your house was, everything is bulldozed and knocked down? Is that correct, there's no walls or anything left of the salt works, that you know of?

TGP: I've often wondered in going through that area, where there salt works were located, and I think they were located somewhat in the vicinity of the firing ranges now. They have some practice ranges out there. And just studying the contour of the land and that's probably where they were located, and probably inland from the shore line in that general area. Which is the entrance of Fort Weaver. And probably extended over into what is now the park.

AE: Yes.

KM: Which park?

TGP: The 'Ewa Beach Park.

AE: Pu'uloa Park, they've put the name back to Pu'uloa.

KM: 'Ae.

AE: We're trying to get Kimo Pelekāne put back too.

TGP: [chuckles] Kimo Pelekāne.

AE: That's her grandfather.

TGP: My great grandfather was known by the native as Kimo Pelekāne, and everyone called him Kimo Pelekāne. He knew Hawaiian as well as he knew English, and

he was a member of the House of Lords, in the old legislature. He would caution the Hawaiians in their wanting to promulgate new laws, and record. "If you say it this way, be careful, because if you say it this way, it's going to mean this to the po'e haole [foreigners]. But if you say it this way, this is what you mean, so you say it this way. This is your intent."

KM: Hmm. What is your sense, there are a few sites that appear to be ancient, or early Hawaiian sites.

TGP: Uh-hmm.

KM: Some kahua hale [house sites], like, some pā [walls or enclosures], small enclosures.

TGP: Uh-hmm.

KM: And at one place, and aunty Arline, I think you went there, there is a kahua [platform]...

AE: Yeah.

KM: [pointing out the size]...elevated from this wall, where the door is, it's at least this big [roughly 12x12], squared. So you have a sense of...and this may be another part of it, did the sugar company, when they did their work, were they in the practice of building up nice stone mounds, or...?

TGP: Oh, well, it all depends. When they would clear sugar land, rather than cart the rock away, they would pile them up, and plant around them, so you weren't aware of those mounds of rock until the cane was cut or burned. Then you became aware of them. I remember this down in Kohala.

KM: Yes. Here, behind One'ula, among the various sites, one of the places is a kahua, an elevated platform, that is about this big.

AE: Yeah.

KM: In fact it's mostly this coral, limestone-type of walls, you know. Do you remember hearing anyone talk about any old Hawaiian sites that had been mentioned, or that the cowboys, you know, spoke of?

TGP: I'd never been personally involved in any of the ancientness of 'Ewa Beach. But, through my research, I can readily understand how it was. I don't believe it was a heavily populated area because of the lack of fresh water. So it could have been an area of periodic habitation.

KM: 'Ae, seasonal, coming down to...

AE: Like fishing.

TGP: Yes fishing.

AE: Spending time.

KM: Ahh, gather pa'akai [salt].

TGP: Uh-hmm.

KM: Dry fish like that.

AE: Uh-hmm.

TGP: And at the proper seasons.

KM: 'Ae. It's interesting, and of course, the kūpuna were so na'auao, how they were able to live off of the land. Even what we wouldn't drink today, the wai kai [brackish water]...

TGP: Yes they could tolerate it.

AE: The brackish water.

TGP: They could tolerate the brackish water. I know that the area also, and this is from research, was famous for its "dog people." [cf. Beckwith, 1970] You know, there was a cast, or a type of people, who had dog's tails and this area was supposed to have been one of the areas that they inhabited. And they lived in the pits, underground.

KM: Ahh, and there are such things as hula 'īlio, the dog chants and hula for the 'īlio, like that.

TGP: Uh-hmm.

KM: And my understanding is that the 'īlio was a form of Kū, they were Kū associated. The cloud forms of the dog like that.

TGP: These were actually people and they evidently...I was reading about their having been very, very ferocious warriors. So they would join the ranks of the chiefs in battle and then they were seen in some of the...seen by people who had the fortune or misfortune of viewing the 'oi'o, the night marchers. And they were seen participating in the night march.

KM: Is Pu'uloa a place that's known for night marchers?

TGP: I don't know, but I would certainly assume so.

KM: As a child, you never remembered hearing the huaka'i pō [night marchers] come by, personally?

TGP: My mother, out at Niu. See, my parents moved from Kaimukī to Niu when I was 12 years old, and mama would hear the night marchers come down Hawai'i Loa Ridge, which is very understandable. And then they would go along, right in front of the house. She got up and watched them, she wasn't maka'u [afraid]. But it isn't...the huaka'i pō is something we just grew up with. We weren't frightened by it, there was no maka'u, it was just part and parcel of what we understood to be, the old folk's way.

AE: Uh-hmm.

KM: 'Ae.

AE: Sometimes the parents would scare you too, they'd tell you "Don't go over there."

TGP: Uh-hmm. And my mom would tell stories of having seen the akua lele, the fire balls, and they'd run down the beach, wondering where it was going to land.
[pause – someone comes to the door]

- KM: What is your sense of this land, and then preservation of what's left of the Hawaiian sites, and care for these places, and the proposed development that they are looking at with Haseko? Do you have a...?
- TGP: I find...well, my personal reaction is that I don't believe the type of development that Haseko has in mind, is necessary. I don't see a point in it. They were able to acquire acreage, to put in a marina [pauses] which, in my mind, doesn't have...it has neither beginning...neither head nor tail. Why a marina? Why in 'Ewa? Why this tremendous undertaking at a tremendous risk, because we don't know, as people have warned us, whether or not the aquifer would be disturbed or the drainage of the underground waters would occur. But I just don't see the reason for it, a good solid necessity in back of the Haseko move, I don't see it. I can understand the housing, but not roof to roof as we see here today. And I can understand the preservation of the beach area, and a low-style condominiums along the beach. But I really question the marina and the dynamiting of the shore line.
- KM: Hmm. Were the ocean resources important then, and do they remain important to the people, you think?
- TGP: I don't think people really look to the resources as resources any more. If they enjoy the beach, it's because it's available. If they go down to One'ula, it's primarily to fish. You don't see them in groups in any large numbers there, other than to picnic.
- KM: Hmm. The community has changed drastically hasn't it? After your time as a child, it sounds like there was no one out.
- TGP: That's right.
- KM: One'ula, no one out here.
- TGP: That's right.
- KM: When did the plantation housing and the village come up. Do you recall now?
- TGP: 'Ewa Village was the last plantation area of this whole locale, and 'Ewa Plantation was very much in the works, and they had their extensive cane fields, through Honouliuli and all the way around, along Farrington Highway, almost to Nānākuli. The cane lands and all, that was all kō [sugar cane]. The changes have been tantamount, but they've come about primarily with the closing down of sugar.
- KM: So as the sugar closed down, there was a need to make money in other ways and vast development was done? Like Ko'olina, or any of these housing developments? You'd mentioned, roof to roof.
- TGP: Uh-hmm.
- KM: And of course as the population changed, I guess there's not that sense of aloha.
- TGP: But you don't really know which is the horse and which is the cart, which is before the other. Was it the closing down of the plantation that caused the overextended development? Or was the overextended development a part

foreseen, and therefore, the plantations were closed down? Which came first? It's hard really to know, because private enterprise being what it is, the labor unions...Actually the advent of the labor unions was the beginning of the end of plantation life.

KM: Hmm. You had mentioned earlier, you are, of the old part Hawaiian resident of the Pu'uloa-Honouliuli area, you are really amongst the last of the old timers that was here as a child.

TGP: I don't know of anybody else, who's older than I am, and who still resides here. And if there are people older than me, they came here after I had lived here.

KM: Hmm, that's right. You folks have had a generational tie to this land also.

TGP: Yes.

KM: Is it important to care for traditional Hawaiian sites?

TGP: Yes, very. Very important. But it is also as important to care for as it is to know the history and probably, if possible, how they came to be, and what their significance is in the area. And this is what Arline keeps insisting upon.

KM: Yes, yes.

TGP: We know that there are sites, and we are beginning to understand why. I mean, these pits that are gold mines for the fossil findings and for the bones.

KM: Yes, Well, you also brought up, that interesting story that there were a po'e 'Ilio, you know, people that were of the dog clan.

TGP: Uh-hmm.

KM: Just like they have pueo [owl], manō [shark], and there were these 'Ilio, people that were associated with the dog-like clan.

TGP: Uh-hmm.

KM: And you have read, or heard that they lived within these pits?

TGP: Yes. Now the actual evidence of this information is hard to come by, it's here and there. It's scattered. Now Mary Kawena Pukui did a collection of stories of this area, and she's quoted extensively in Elsbeth Sterling and Catherine Summers, "Sites of O'ahu." And from that one volume, you can begin to deduct how much was known at the time, and how extensive the lore was for this area. There's a great deal of lore associated with this area of 'Ewa.

KM: Hmm. While you were still young, it appears that you were not hearing a great deal of the lore though.

TGP: Nothing.

KM: How about of the shark gods, or things like that?

TGP: I can't say that my father's side of the family, my haole side of the family, knew anything about it. I really don't believe they did. Perhaps great grandpa Dowsett knew, because he was a student, and very astute type of person, and it could have been so well know, as not to have been something to seek after. It was just part and parcel of the place.

KM: 'Ae. Did you ever hear a story by chance, of a relationship between the Pu'uloa fishery, and this comes back to where your Ka-uku Kalā was, and the fish migrating say between Pu'uloa and...?

TGP: Oh, the mullet, yes. I know by research that that happens, and that it was extensive and it was seasonal, it happened every year. And I do know from my mother's telling, that there was an underground access for the mullet from Kahana Bay to Mōli'i Fishpond.

KM: 'Ae, so you heard of that Huilua Pond and the cave underneath?

TGP: Uh-hmm. And mama was taken into Pohukaina, into, and she has described the interior to me. But I don't usually divulge what she has told me, simply because I don't know how it is going to be understood.

KM: 'Ae.

TGP: It might sound a little farfetched. And yet in my mind, it's perfectly logical.

KM: Of course.

TGP: And I do know that Ka-uku Kalā possessed the special mana [spiritual power] of the kahuna nui, because mom said that when he took her into the cave, they had to leave their horses at a distance and walk—this was at Ka-lae-o-ka-'oi'o—and walk towards the towering cliff at the northern point of what we know as Kānehoalani Range.

KM: 'Ae.

TGP: And then they went into a very, very narrow ravine, very narrow, and he picks up a stone, he knocks three times on the wall and the entrance appeared. And she was so astounded, she just grabbed his hand, and wondered what was happening.

KM: Hmm. Out of curiosity, did mama by chance, share with you, how did they see inside? Did it...I've heard from other people, not of that Pohukaina, necessarily, but of other places, that when you 'oli [chant], or you pule [pray], and it would illuminate so you could see. Did mama say how they saw inside?

TGP: She just sort of took it for granted, she could see, and she never expounded. I've often wondered, just how they could see. However, what she saw in there would necessitate the entrance of sun light. So there was a visibility.

KM: 'Ae. It interesting to see that there is a relationship shared between these fisheries here in Pu'uloa and back to the windward side also. And then to hear about these caves, these subterranean accesses that may have existed, and perhaps still do.

TGP: Uh-hmm.

KM: Did Ka-uku Kalā call on the fish, did mama say? You'd said that he was a fisherman, a chief fisherman for this fishery there.

TGP: Uh-hmm. I don't know whether he called on the fish, but he had his shark, who led him to the fishing grounds. [smiling] Mom told a story of having begged him to take her out fishing with him, because he usually dropped her at the little bay

on the outer side of Mokoli'i to spend the day while he went off fishing. And this one time, she asked to go along and while they were paddling, he says, "Now whatever you see, you mustn't be afraid." So she wondered, "What had she to be afraid of?" And they were paddling along, her paddle was on the ama or outrigger side, and her paddle hit something. And she was in far too deep water to hit anything. So when she looked over there, and she must have been about six years old, and when she looked over, she saw this shark who was swimming with the canoe on the outrigger side. The fin was very visible to her, so she kept edging away from that shark side. She'd rotate as they had to, paddle so many strokes on one side and so many strokes on the other side, and she kept edging her way until finally, she capsized the canoe.

KM: Oh my!

TGP: All Ka-uku Kalā did was to grab her by the hair and throw her on the shark, and she passed out. And when she came to, she was on Kualoa beach and she had to walk all the way home to Waikāne.

KM: Amazing.

TGP: So, we do know that he had his shark, and he was an 'aumakua [family god], a family 'aumakua.

KM: 'Ae. Did he drive the fish?

TGP: It would lead him to the fishing spots. And then, mom had another very interesting experience as a little child. One day, she was at this little bay on the outside of Mokoli'i and it was noon and hot, so she decided she was going to go dog paddle in the water. So she goes out and was on her toes in the ocean when she feels something in back of her. And all of the sudden, she was sitting on something. And the honu, a turtle had come in and lifted her up and seated her, and then took her for a ride in the bay, made the circuit of the little place several times, and then it eventually took her all the way around Mokoli'i and back to the bay. And that honu befriended her for her life time. As long as she went back to Waikāne, the honu would come, and knew just exactly when to expect her. And when she arrived at Kamaka Lane, at Ka-uku Kalā's home, they would see the honu making his way up the embankment, which was quite a steep embankment, up to greet her. She'd say "Yes, I'm coming tomorrow." She'd promise, and the honu would turn around, and then she went swimming with her honu, the next day.

KM: Kūpaianaha! It's so wondrous, this relationship, you know. Out of curiosity, you were a Nun for 50 years.

TGP: Uh-hmm.

KM: Was mama brought up, also in association with the church? Did you choose the Catholic Church as yours? And how do you...as a Hawaiian of today, and you've lived, you know...?

TGP: [chuckles]

KM: ...nearly 80 years. And you grow up with these stories and understanding this deep relationship between nature and the environment...

- TGP: But there is no conflict. There is absolutely no conflict between what is Hawaiian and what is non-Hawaiian, in me. Absolutely no conflict, and no...I don't demarcate in anyway, between the Hawaiianess of my life and the non-Hawaiianess. So having become a Sister of the Sacred Hearts, was just what I wanted to do after my graduation from the University of Hawai'i, with an anthropology degree. [chuckles] The Mother Superior asked me, "What are you going to do with anthropology if you're going to be a sister?" And I said, "Well suppose I don't make it as a Sister, I have something to fall back on." But that's how, I've always been interested in Hawaiiana, and in anthropology. Peter Buck was still alive in those days, and the anthropology department was brand new, and I had a reading knowledge of French so I did a lot of my research work in reading materials that were available at the Academy of Arts, in French. And the people in the department would come in and listen to my book reports, simply because they didn't know French. So there's no [pauses], in me there is absolutely no one part Hawaiian, one part, no Hawaiian. It's all blended.
- KM: Uh-hmm. And the relationship between people and the creation, is compatible, whether it's in the Hawaiian or...?
- TGP: Yes. Now People will ask me, "Do you believe in Pele, Madam Pele?" And I say, "Well, I don't disbelieve."
- KM: Yes, uh-hmm, it's a part of God's creation.
- TGP: It's a part of what we've always known and will always revere.
- KM: Out of curiosity, and we were speaking earlier about Mōkapu, and that St. Katherine's had been built there around January of 1843. And there is a picture, I tried to get a copy of it this morning, because I wanted to show you. But there was a Dr. Arning that was here in the 1880s, and he has a picture of the ruins of St. Katherine's Church on Mōkapu.
- TGP: Yes, you can't see anything now, it's all grown over.
- KM: No, it's all gone. One of the things that's happened is that at Mōkapu, and this, what I'm leading into is, what is your sense then, as a Hawaiian, and as a person intertwining all of these skills, resources, knowledge, and spirituality? What is your sense of the burials? The rights of burials to the land, and Mōkapu of course, you mentioned Buck, you probably knew Kenneth Emory...
- TGP: Uh-hmm.
- KM: Going into anthropology. And you were an early Hawaiian in anthropology. Because there still aren't many Hawaiians in the field. What was the sense of burials and place, and returning, and do you recall anything about Mōkapu burials, by chance?
- TGP: I really got into detail in Mōkapu burials, in planning for this tour, which was fairly recent. I've known about the Mōkapu burials for a long time. I just can't understand why so much had to be done to these burials, just for the sake of giving people at the university a taste of archaeological pursuit. I just can't see it. What did they expect to accomplish? And now, as they look back, there was nothing gained from it. Most of the positions of the remains were in positions that they'd already known about. They didn't find anything new. They didn't find any

new artifacts. [chuckles] They didn't find artifacts of any great extent. It was [sigh in exasperation], it was in my mind, as I look back at it, it was nonsensical to have ever done that.

KM: So Hawaiians in their burial customs and practices, what do you think then? As you'd said, nonsensical, this thing about Mōkapu and stuff. Should they just originally be left in the ground, where they came from? And did you hear stories, in fact here at Pu'uloa, with all the these lua [pits] yeah? Did you ever hear stories about burial out here?

TGP: [shaking head]

KM: No. Interesting eh.

TGP: I don't think this area was a long time area of habitation, although the legends would say to the contrary, because this is where the 'ulu [breadfruit] was brought. But I just don't know how to interpret it...

TGP/KM: [brief discussions regarding transposition of place names in some historical texts]

KM: ...There are obvious remnants of remains. You know the salt works were important, and in the earlier days where the kāheka, the natural salt beds.

TGP/AE: Uh-hmm.

KM: And like aunty Arline was saying when we'd met previously, there was this area where the ponds are back here, and the old house sites and wet lands [in the vicinity of Sites 3201, 3202, and 3205]. Water was such an important resources, and we were wondering about salt works, or making there. If the people didn't live down here permanently, where did they live? Where were the people coming from that made use of these resources out here?

TGP: As I sort of surmise now, I think the large areas of habitation were Waikele and then down through the lower part of what we call Waipahū. Now Waipahū is not a proper name. It's neither an area or an ahupua'a, it's just a gushing well.

KM: Ahh, yes, Wai-pahū, one site eh.

TGP: Uh-hmm.

AE: That's right.

KM: [looking at Register Map 618] See where it says "Church" here?

TGP: Uh-hmm.

KM: This is in Honouliuli, right on the edge. There was all this taro land up here yeah?

TGP: Uh-hmm.

KM: Do you think that that's where the main people were living?

TGP: These taro lands of Honouliuli supplied the chiefs primarily. There weren't any other taro lands, that I know of.

AE: Not over there.

TGP: And that's why now, if the taro was here, the people were living not too far away from their taro lands. They had to work them, and the chiefly compound, at Waikele was conveniently close. Then, you also have Waipi'o with its ponds.

AE: Uh-hmm.

TGP: So I would say that the main area of population circled the West Loch.

KM: 'Ae. That's interesting, and probably...?

TGP: Probably during seasons, they would come camp over here. They would have to bring their fresh water. Their tolerance of salt water could not extend for too long. [chuckles] You can't do that for lengths of time.

AE: Uh-hmm.

KM: And of course, it's also very likely that before the cattle deforested a great deal of area here, that the water table into these lua meki, these pits and things, may have been, possibly, different also, There may have been a little more fresh water with good native ground cover, not like kiawe and stuff.

TGP: Well, the kiawe came in, in the 1820s.

KM: Yeah, real early.

AE: They brought it in.

KM: Now, if the people then possibly were coming down here and fishing seasonally and then going back, this sounds like a practice, I think aunty Arline, was saying that... Like the work that Tūtū Kawena did, Eli Williamson, as a child yeah, she would come down to Kualaka'i...

AE: Yeah.

KM: Seasonally, families were coming down and fishing, yeah.

AE: Yeah.

KM: That was still happening.

AE: That was.

TGP: And it was a practice that was, I think, what you would call "State wide." You know the Kona area on the Big Island, 'Anaeho'omalū, all the way to Kalāhuipua'a, and then even further towards Kohala.

KM: Oh yes, and to Ka'ūpūlehu and Kekaha also.

TGP: Uh-hmm. But the people from Anahulu came down and spent portions of the year at the shore.

KM: Yes, like Alapa'i mā.

TGP: Right. And they had their shelters in these caves and they would bring only what was necessary and they would always take back their partially crystallized kai [salt water] and finish making their salt mauka. So it was done, these seasonal treks to other areas.

KM: So that's what you visualize as being the practice here?

TGP: Yes, rather than a permanent settlement of any sort here. I've never heard of...I think the permanency, the settlement was in the Waikele area. There are more legends related to that area.

KM: 'Ae. It's so interesting.

TGP: [chuckling]

KM: This has been a rich kūkā kama'ilio [interview discussion], talking story here about a variety of things. As a child, what are your fond recollections of this place? What are some of the activities that stand out?

TGP: I loved my grandmother. I was the oldest grandchild, and "Ama" was the name I gave her...

[end Side B, Tape 1; begin Side A, Tape 2]

TGP: [continues discussing her grandmother and her relationship to the Parkers] ...grandmother, Mary Parish.

KM: And what was her relationship to the Parkers?

TGP: She was the sister of Tootsie, or Elizabeth Jane Dowsett-Parker, who later married Knight, and then later married Woods. But as Parker's wife, she gave birth to Thelma Parker, her first and only child. Who in turn, became the mother of Richard Smart.

AE: That's so interesting.

TGP: So my grandmother and Richard's grandmother are sisters, and so Richard and I are third cousins. And my father and Thelma Parker were in love with one another, and had they not been first cousins, they would probably have married [chuckles].

KM: [chuckling] it didn't stop a lot of people.

TGP: Yes, but I think aunty Tootsie had more to say about that [laughing].

KM: Ahh. So, you loved coming down here?

TGP: Yes. And Ama would go to Kamuela almost every year, with aunt Tootsie when aunt Tootsie would come from her home in Los Gatos, and spend time on Parker Ranch. And then Ama would come back to us here with the lauhala hats that she would purchase at Do Ching Store in Kamuela, and then she would line them. I had the blue lining, a bandanna, and my brother had the red lining. And so we always had our lauhala hats when we were playing on the beach. We didn't dare go without a hat, it was "Where's your hat? Go get your hat." [chuckles] I think, I our lauhala hats and our sausage bag 'eke, were really what I remember most about Kūpaka [chuckling].

KM: Hmm. Were there any Hawaiian, permanent residents, cowboys, down here at all, or was the ranch pretty much pau?

TGP: I don't remember anyone living here, any of that.

KM: So papa them would come down weekends?

AE: Weekends.

KM: So basically, the ranching operation itself, didn't require a big labor force, there weren't a bunch of paniolo?

TGP: No, no, no.

KM: How do you say the word "paniolo," or "paniola"?

TGP: Paniolo.

KM: Okay.

TGP: No, this skeleton crew, I'm going through some letters that I have.

AE: No, not too many.

TGP: No. Now, these letters were written between my grandmother and my great grandfather, when my grandfather acquired Ulupalakua Ranch on Maui. And my grandmother and her husband, Leonard Parish went up to run the ranch for my great grandfather. And the letters indicate just how...well, all the goings on at Ulupalakua and again here at Kūpaka on Pu'uloa. And they always refer to the area as Pu'uloa in the letters. And they refer to James Dowsett Jr. as recuperating here.

AE: So we're not sure yeah, from what.

TGP: And I know it was in the area, but I don't know where. Probably, and if get together...

AE: [pointing to the Pu'uloa houses marked on the map] Probably those houses down there.

KM: There's little houses indicated down here, in amongst these walled enclosures.

TGP: Oh, uh-hmm.

KM: You'll see it better on your map. But, it's very interesting.

TGP: There was nothing mauka?

KM: Well, there were, but see, this map is 1873, so it doesn't reflect what occurred a little later, you know?

TGP: Uh-hmm.

KM: You know, I just look at this land, the rich fisheries, you know that there had to be activity, even if it was people coming across occasionally.

TGP: Yeah.

KM: And still, the Honouliuli taro farmers were still active at that time.

TGP: Uh-hmm.

AE: You know, sister, I can't remember the name, but I'll find out, somebody told me that there was a ranch right across here, right next to the shopping center. They gave me the name of the family, but I don't recognize it.

TGP: Uh-hmm.

AE: I'll find out for sure from Amber.

KM: That [looking at the map] Robinson Ranch, was somewhere makai.

AE: I remember you'd said that.

KM: Where would you place us, where we're sitting, on this map? If this is One'ula, we're just a little bit over here?

TGP: Yeah, Haseko takes in this area.

KM: Yeah, it comes behind One'ula.

TGP/AE: Uh-hmm.

KM: Did you remember ever hearing this name, "Kualaka'i" or "Kualakai," as a place name here?

AE: That's where the light house was.

TGP: [shaking head no]

KM: So you don't remember hearing that name?

TGP: No. It was only Barber's Point, 'Ewa Village, and One'ula, above use.

KM: Very interesting.

TGP: Mary Pukui came down in this area. She talks about those dogs

AE: Her dog.

KM: And the huaka'i [marchers] eh.

AE: Uh-hmm.

KM: Oh, mahalo. Thank you so much for just being willing to talk story.

TGP: Uh-hmm.

AE/TGP: [brief discussion of how place names are being mispronounced and improperly translated]

[tape off, then back on]

KM: [the aunties were talking about new place names in the 'Ewa District, and how inappropriate they were, some not even of Hawaiian origins] ...Haseko's looking at place names. What do you feel about that? If they're going to this development, shall they just name it whatever they like, "anywheres-ville" or try to use names that are...?

TGP: There's no excuse for them not to research and find names applicable to the area. There's no excuse for they're not finding applicable names.

AE: I believe that they got Keone Nunes to come in and sit in, and talk to about that. Like Keone says, he doesn't come from this area, and I know that Rubellite [Johnson] did the names in Kapolei, and I made mention of this, that if there was anything of... You know, because she does extensive research work. Somebody that knows, not just any old body, making a name for here. That's what happened with that Gentry, they just...look at the names they have.

TGP: It reflects a good deal of the po'e haole [foreign] thinking.

KM: 'Ae.

AE: `Uh-hmm.

KM: That's back of all of this kind of development.

AE: [chuckles] She's telling that, every time I hear her, I think "Oh oh, there's sister now talking about the po'e haole."

KM: But you know, it's true, if they were so in love with El Dorado and all this stuff, maybe they should go back and live there.

AE: Yeah.

TGP: It's so stupid! To have to put up with this nonsensical names.

AE: In fact, when we were going to the council for Haseko, and that fellow that helps with that development, that Japanese fellow from Gentry, he was there. And I asked him, "Where do you folks get your names from? Don't you research? There are so many beautiful names, why?" And he said "We don't do anything with it, there's a department." I said, you're in charge of these things, aren't you interested in what's going on?" Well, it ended up with giving us some money. But you know, the money didn't have anything to do with it. We put it into the community foundation and all that, but still, you know. And I know that Haseko has lost quite a bit of money, millions of dollars.

TGP: Well, just these delays, everyday costs something.

AE: They're not shrewd or anything, they're just losing the money.

KM: Ah-well, mahalo. Thank you, thank you so much.

TGP: You're welcome.

KM: For being willing to talk story.

TGP: It's been a pleasure.

KM: This mana'o is very important, and I see it for broader things. I look forward to seeing you again. And if there is anything I can do to be of help, please let me know.

[end of interview]

Following the interview, Sister Parish shared several other short historical recollections, among them was the tradition of Kahahana having his priest Ka'opulupulu killed and the prophecy at Pu'uloa:

Pu'uloa and the Prophecy of Ka'opulupulu:

Pu'u k'āhea in the Wai'anae District is a very important place in the history of O'ahu. It is where the chief Kahahana was when he ordered the death of the high priest Ka'opulupulu and his son, Kahulupu'e. At Nānākuli, Kahahana failed to acknowledge the calls of his priest, and it was from that area, that Ka'opulupulu then instructed his son to run to the ocean, for their revenge would come from across the sea. Ka'opulupulu was killed at Pu'uloa. A short while after that, Kahahana himself was killed by his uncle Kahekili of Maui, who had turned him against the aged priest Ka'opulupulu. Thus the prophecy was fulfilled.