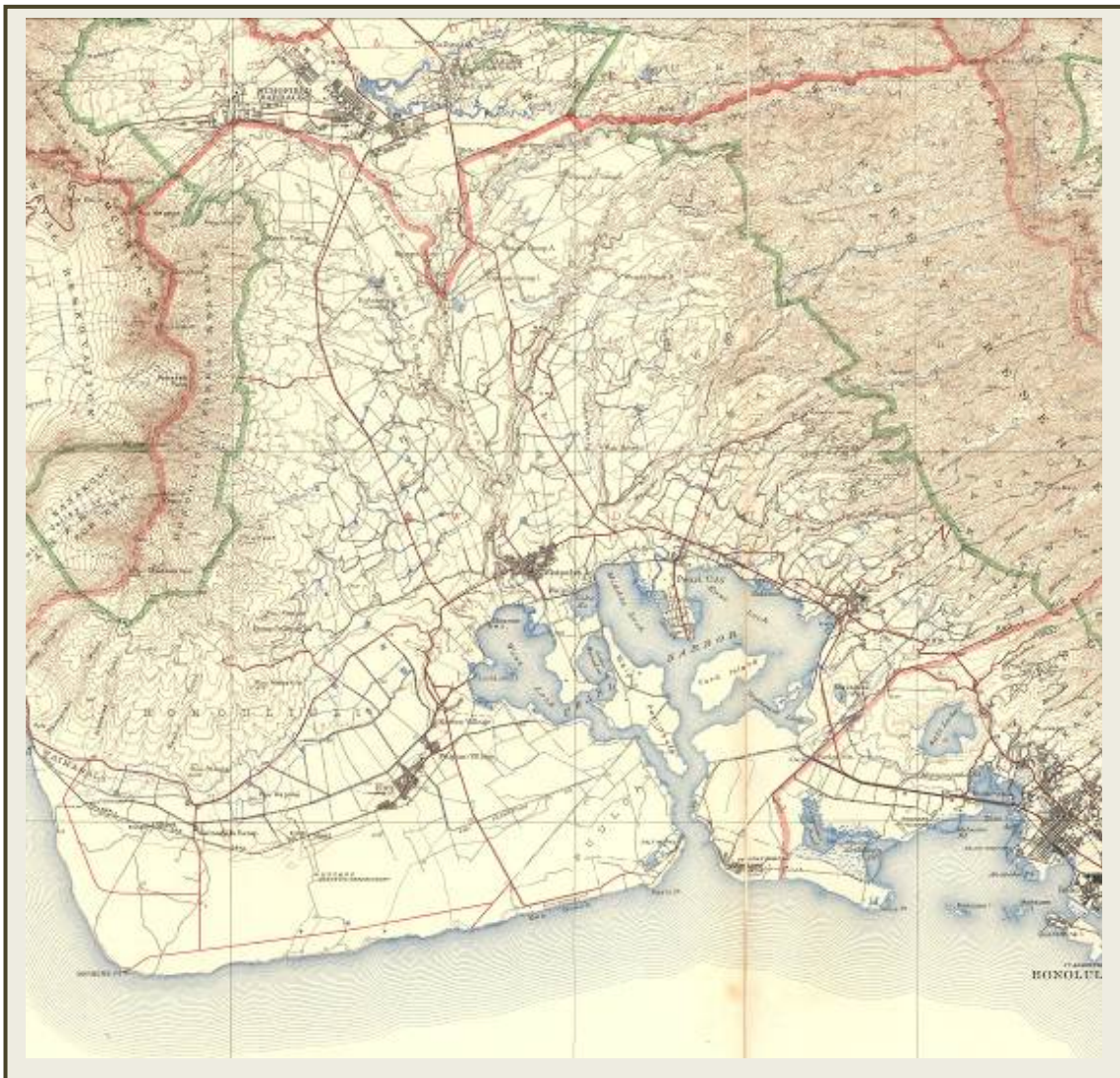


HE MO‘OLELO ‘ĀINA— TRADITIONS AND STORIED PLACES IN THE DISTRICT OF ‘EWA AND MOANALUA (IN THE DISTRICT OF KONA), ISLAND OF O‘AHU

A TRADITIONAL CULTURAL PROPERTIES STUDY – FINAL TECHNICAL REPORT



Portion of Oahu Topographic Map Depicting Lands of the Study Area (1938)

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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A TRADITIONAL CULTURAL PROPERTIES STUDY –

FINAL

TMK Overview Sheets Zone 9-1 to 9 (various parcels); and Zone 1-1 (various parcels)

PREPARED BY

Kepā Maly • Cultural Historian/Resource Specialist
&
Onaona Maly • Researcher/Project Administrator

PREPARED FOR

SRI Foundation
333 Rio Rancho Drive, Suite 103
Rio Rancho, New Mexico 87124

APRIL 21, 2012

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Historical & Archival Documentary Research · Oral History Interview Studies ·
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Māhele ‘Āina, Boundary Commission, & Land History Records ·
Integrated Cultural Resources Management Planning ·
Preservation & Interpretive Program Development

EXECUTIVE SUMMARY

At the request of SRI Foundation, Kumu Pono Associates LLC (KPA) conducted an ethnographic study and oral history interviews as the foundational work of a Traditional Cultural Properties (TCP) study prepared by SRI Foundation, whose specialty is compliance with Criteria of National Register 38 (Parker & King, 1990). The KPA technical report (this study), and the SRI Foundation management report (a standalone document) were prepared at the request of PB Americas for the City and County of Honolulu (the County) as a part of the research required in conjunction with the proposed Honolulu High Capacity Transit Corridor Project (Project). The primary focus of the research undertaken by KPA was to augment earlier cultural studies compiled as a part of the overall project, with certain fields of research being requested of the County by Native Hawaiian Organizations and consulting parties. This study provided SRI Foundation with additional information to identify and assess potential “Traditional Cultural Properties” within the project’s “area of potential effect” (APE).

The overall Honolulu High Capacity Transit Corridor Project area crosses O’ahu, from Honouliuli to the northern limits of Waikīkī and is divided into four sections. This study covers sections 1 to 3, being the ahupua’a (traditional land divisions) of Honouliuli (in the district of ‘Ewa) to Moanalua (in the District of Kona – Honolulu).

KPA incorporated a wide range of historical literature into this technical report. The information included primary Hawaiian language resources; the writings of early residents (often witnesses to some of the histories being described) pertaining to the lands of the study area; along with several significant classes of Hawaiian information, which had not been previously reviewed in project study development. This documentation included native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), records of land conveyances, and historical narratives describing the land and people spanning the period from the late 1700s to the 1920s.

Mapping Program

When work on this study formally began in June 2011, it was realized that many wahi pana (storied and sacred places) on the landscape from Honouliuli to Moanalua were described in native traditions and historic literature. Development of a series of annotated historic maps would help identify the locations and possible boundaries of potential Traditional Cultural Properties along the corridor of the proposed rail route. On August 11th, 2011, KPA met with Cultural Surveys Hawai’i (CSH) staff to discuss a mapping project.

On August 25th CSH, SRI and KPA met with PB Americas staff and described the mapping process, asking that CSH cartographer/GIS specialist, Todd Tulchin, be granted permission to work on the mapping program. It was agreed that the APE, as shown on the “Honolulu High-Capacity Transit Corridor Project: Corridor Map with Ahupua’a and Area of Potential Effect” (prepared by Parsons Brinckerhoff, June 2011), and which is equivalent to the architectural APE, would serve as the APE for this work. The mapping would support meeting TCP study requirements, and provide value as interpretive/educational resource materials for proposed rail stations, and in place-based education programs (mitigation).

PB Americas granted permission for CSH to dedicate billable hours to the TCP mapping project. Those maps are cited as a part of the management report for sections 1-3 of the proposed rail project.

Oral History-Consultation Program

As a part of this study, efforts were made to identify kūpuna and elder kama'āina (natives of the land) who shared generational ties to the lands crossed by the project. KPA elicited the guidance of staff of the Office of Hawaiian Affairs, the State Historic Preservation Division, PB Americas, and the City & County of Honolulu in this process. Efforts were also made in reaching out to members of Civic and Native Hawaiian Organizations, and individuals known to Maly and the interview participants. As a result interviews and/or consultation discussions with the following kūpuna/kama'āina were undertaken:

Marie Emilia Leilehua Adams-McDonald
Arline Wainaha Brede-Eaton (with Ku'uwainani Eaton)
Kalae Campbell
Lenell Kameaaloha Gomes-Campbell
Hinaleimoana Kalu
Shad Kane
Charles Kapua
Nadine Cleo Lindo-Woode
Ray Linsan Loo
Rose Martinez
Roen Kahalewai McDonald-Hufford
Emma Saron
Kau'i Serrao
Mary Malama Serrao
Henry Chang Wo
Donald Ala Woode
Lawrence Laulani Woode, Jr.

Two historic interviews conducted by Kepā Maly with kūpuna who have since passed away, but who possessed personal knowledge of the land, history and people of the Honouliuli-Moanalua region are also cited as a part of this study. Those kūpuna are:

Thelma Genevieve Parish (with Arline Wainaha Eaton)
&
William Kulia (Mokumai'a) Lemn

In addition to the oral history/consultation interviews, Kepā Maly engaged in consultation communications with members of the O'ahu Island Burial Council, who are on the record as expressing significant concerns about project route and potential impacts on ilina wahi (burial sites), and other matters of Hawaiian cultural significance, values and practice.

At its meeting of November 9, 2011, Maly briefed O'ahu Island Burial Council (OIBC) members of: (1) study findings, (2) efforts to address concerns shared by OIBC membership and its Rail Sub-committee members with the City & County of Honolulu and PB Americas; and asked if there was any further guidance in consultation

recommendations. OIBC members responded favorably to Malys' summary, and excused him. They then asked several questions of project representatives and heard further testimony from community members.

Acknowledgements

This study, is the product of years of research, and reflects the knowledge of many kūpuna, kama'āina, cultural practitioners and historical researchers. We are deeply humbled by the care and guidance offered us by everyone. In addition to the kūpuna, kama'āina identified above, we also express our sincerest appreciation to

Pua Aiu, State Historic Preservation Division
Kalani Akana, Kumu
Phyllis Cayan, State Historic Preservation Division
Dave Cushman, SRI Foundation
Ku'uwainani Eaton, Keiki o ka 'āina
Martha Graham, SRI Foundation
Hallett Hammatt, Cultural Surveys Hawai'i
Terry Klein, SRI Foundation
Keola Lindsey, Office of Hawaiian Affairs
Matthew McDermott, Cultural Surveys Hawai'i
Kāwika McKeague, O'ahu Island Burial Council (past Chair)
Sharene Saito Tam, Haseko
Todd Tulchin, Cultural Surveys Hawai'i
Trustees and Staff of Kamehameha Schools/Bishop Estate

This work has been undertaken with aloha. For any name missed, any tradition forgotten, or some facet of history incompletely described, we humbly ask forgiveness. The wealth of information passed on by the kūpuna is almost limitless, and capturing it all in a short period of time or in the pages of a simple ethnography is impossible. So, we have done our best to add substance to the study of these 'āina.

In the context of Hawaiian cultural values, this study speaks the names and stories of 'āina (place and natural resources), akua (gods) and kānaka (people), describing the resources which sustained the lives, experiences and thoughts of those people who were, and remain a part of the land.

First and foremost, the kūpuna instruct us to "aloha 'āina" (have love for the land). This aloha is deeply rooted in Hawaiian cosmology, genealogy, and way of life. It is expressed by in a sustainable relationship fostered in respect, speaking the names of place, passing knowledge of traditions, practices and values on to future generations, and by acting as good stewards (mālama pono i ka 'āina). "Aloha 'āina" is more than words that sit on the tip of one's tongue. It is a way of life, demonstrated in one's relationship with, and respect for the 'āina (land/natural resources), and fellow man. "Aloha 'āina" It is reflected in the way that the land is cared for and treated.

Noted Hawaiian historian of the late 1800s, early 1900s, John Wise wrote:

“O ke Aloha o Kekahi i Kekahi — Iwaena o na la apau o ke ola ana o na kupuna o kakou i hala, kekahi mau mea ano nui loa a kakou e hoomaopopo ae ai, o ia no keia mea o ke aloha. O kekahi mea pookela loa keia iloko o keia ao nei. He lehulehu o na mana ano nui a ano kupono, ma ka nana aku, i kukuluia malalo o keia uhi o ke aloha...” (John Wise, Editor. Nupepa Kuokoa, Maraki 31, 1922:2)

Aloha for one another – Through all the days in the lives of our elders who have since passed on, one thing of the greatest importance to them, and that we know, it is this, aloha. It is one of the most significant things on all the earth. There are many examples of greatness and righteousness that can be observed, and all are founded under aloha... (Maly, translator)

Na mākou no me ke aloha a nui,

Kepā Maly
Onaona Pomroy May
&
Kawena Maly

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KA ‘ĀINA MAI HONOULIULI A I MOANALUA: AN ETHNOGRAPHY AND TRADITIONAL CULTURAL PROPERTIES STUDY OF THE LANDS IN THE HONOULIULI-MOANALUA REGION ON THE ISLAND OF O‘AHU

Background

Kumu Pono Associates LLC (KPA) has conducted ethnographic research and historical interviews as a part of the Traditional Cultural Properties (TCP) study for which the City and County of Honolulu has contracted with the SRI Foundation for the proposed Honolulu High Capacity Transit Corridor Project (Project). The primary focus of this research was to investigate additional resources and incorporate information from earlier reports¹ covering the Honouliuli-Moanalua region of the island of O‘ahu, in order to identify and assess potential “Traditional Cultural Properties” within the Project’s area of potential effect (APE).

In this study, KPA incorporated a wide range of historical literature — including primary Hawaiian language resources and from the writings of early residents (often witnesses to some of the histories being described) — pertaining to the lands of the Honouliuli-Moanalua region (Figure 1). As a result, there are several significant classes of Hawaiian information, which have not been fully considered in other cultural resource reports for the Project. These include native lore, land tenure (1848-1920s), surveys (1850-1930s), testimonies of witnesses before the Boundary Commission (ca. 1860s-1920s), and records of land conveyances. It also applies a collection of historical narratives describing the land and people spanning the period from ca. 1790s to 1920.

In addition to literature research, KPA also conducted oral history and consultation interviews with individuals who had been identified as being interested in care of cultural resources in the project area (based on public meetings and communications with County officials and project planners), or who either possessed knowledge of place, or shared familial ties to traditional residents of the Honouliuli-Moanalua region. 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.

The research, in the form of literature/archival documentary resources and memories of interviewees, identifies hundreds of storied places on lands of the Honouliuli-Moanalua region and provides valuable traditional/historic documentation on those names. This information is summarized and incorporated in a gazetteer of place names which follows on pages 5 to 45 below. The gazetteer cites more than 385 place names spanning the Honouliuli-Moanalua region. A number of the place names are notable by their associated traditions and descriptions of history pertaining to the named localities. The individuals place names are cited in the left column of the gazetteer. The right column identifies the ahupua‘a in which the named place occurs; summarizes the associated traditions or historical

¹ Historical documentary research and an Archaeological field studies conducted by Cultural Surveys Hawai‘i (2008-present).

accounts; and cites the sources of the information—the primary sources are cited later in the study. The list of named places and wahi pana given in the gazetteer spans the traditional land divisions from sea to mountain peaks.



Figure 1. Portion of 1938 Topographic Map of the Island of Oahu – ‘Ewa District to Moanalua Ahupua’a and Surrounding Lands (Library of Congress, No. CT000609)

While the proposed Honolulu High Capacity Transit Corridor is only a narrow strip crossing the larger ahupua'a, there are significant—mauka-makai (mountain to sea) connections in view planes; cultural/environmental systems (such as steams, resource collections zones, and agricultural field systems); trails; and cultural practices associated with the lands. Based on traditional and customary practices, there is also the anticipated presence of iwi kūpuna (ancestral remains) throughout the corridor.

As a part of the effort to develop the list of places names and associated traditions or historical references, KPA partnered with Cultural Surveys Hawai'i, and developed a series of annotated historical maps identifying, when possible, selected areas of the cultural landscape in an effort to help identify boundaries of wahi pana which could be considered for their eligibility as traditional cultural properties. A number of the traditions associated with named places have been found to provide locational information on places by reference to the ancient trail system, land boundaries, notable geographic features, and the government road system. Additional information on the location of named places in the project area is recorded through land claims of the Māhele 'Āina (Land Division of 1848), in surveys or Royal Patent Grants, and in surveys and conveyances for lands crossed by the rail corridor. An annotated maps depicting cultural historic features and the corridor APE is found at the end of this study (see Figure 2).

Wahi Pana (Storied And Sacred Places)

The Importance of Place Names 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 in 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 the Honouliuli-Moanalua region. Across these lands are found many 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 more than 385 place names—selected from many more place names that are referenced in the literature—for which traditions were recorded, or which were frequently referenced in historical accounts reviewed as a part of this study. These named localities provide foundational information for the identification of sites which

could be considered “traditional cultural properties.” While fairly extensive, the list below is in no way exhaustive, it simply sets a frame work for consideration of notable places in Hawaiian history on the lands which span the Honouliuli-Moanalua region of O‘ahu.

One hundred eighty four (184) place names in the Gazetteer are marked by underlining, identified through traditions and claims in the Māhele ‘Āina which stand out as being significant in the larger lands crossed by the project corridor, or are tied to the claims of Māhele applicants and awardees, and which share parcels within the project corridor. Place names marked with an asterisk (53 in total) are those which are actually crossed by, within, or in the near vicinity of the proposed corridor, or are features associated with ceremonial functions.

Figure 2 (at the end of the study) is an annotated aerial map with an overlay of selected named localities, proposed wahi pana, trails and kingdom roads, topographic and noted natural features, and the proposed rail corridor. Twenty-three historic maps dating from 1873 to 1932 served as the base maps for identifying the sites, either by actual occurrence of names or by places associated with identifiable localities named in historic references. Thus with the place name citations and mapping points, we are able to begin to view this modern landscape as a cultural landscape through references to storied and sacred places handed down from the past.

A Gazetteer of Places Names of the ‘Ewa District and Moanalua (Kona District, Island of O‘ahu)

| Inoa ‘Āina | Ahupua‘a and Description: |
|-------------------|--|
| <u>Āhua</u> | Moanalua-Kalihi boundary zone. A fishpond and coastal region. Cited in project area claims of the Māhele. |
| <u>‘Aiea</u> | Ahupua‘a. “The small area of low flat land covered by plantation camps, railroad, etc., below the old highway, was formerly in terraces. According to McAllister (44, site 146), Mathison made the following observations on this region in 1821-22: ...The adjoining low country is overflowed both naturally and by artificial means, and is well stocked with taro plantations, bananas, etc. The land belongs to many different proprietors; and on every estate there is a fishpond surrounded by a stone wall. ...The neighborhood of the Pearl River is very extensive, rising backwards with a gentle slope toward the woods, but is without cultivation, except around 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 4 to 6 feet high, made of a mixture of mud and stone.” (Handy, 1940:81) |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|--------------------------|---|
| <u>‘Aihonu</u> | Honouliuli. A named locality. Cited in project area claims of the Māhele. |
| ‘Aikapu | Waipi‘o. Cited in project area claims of the Māhele. |
| <u>‘Āpikipiki</u> | Waimano. A named locality. Cited in project area claims of the Māhele. |
| ‘Aioloalo (‘Ā‘ī‘olo‘olo) | Waikele. A land area on the shore of Waikele, situated below Kupapa‘ulau. (li, 1959:76) |
| <u>‘Aipua‘a</u> | Waimalu. A land area. Cited in project area claims of the Māhele. |
| Āliamanu | Moanalua. A noted ‘ili, geological feature and area of an ancient burial ground, near Leinaka‘uhane and Kapukakī (on the inland side of the crater overlooking the ancient trail and government road). |
| Āliapa‘akai | Moanalua. A noted ‘ili, ancient crater, which once held a pond that rose and fell with the ocean’s tides. Believed to have been a place visited by Pele on her migration across the Hawaiian Islands, as she looked for a home to keep her fires dry. Pele thrust her digging stick, Pā‘oa, into the ground here, and her ocean-formed sister, Nāmakaokāha‘i, dug in through the ocean causing a clash between fire and water. The residual salt crusted along the inner rim of the crater. And from that day forward, the lake rose and fell with the tides and salt makers worked the land here, harvesting pa‘akai (salt) that was valued through the middle 1800s. (The lake was filled in for development in the 1970s.) |
| <u>‘Amakeahilalo</u> | Hō‘ae‘ae. A named locality. Cited in project area claims of the Māhele. |
| <u>‘Amakeahiluna</u> | Hō‘ae‘ae. A named locality. Cited in project area claims of the Māhele. |
| <u>Ana kau pua‘a</u> | ‘Aiea-Kalauao. A site described as being situated along the boundary between these two ahupua‘a. The name, translated as “cave in which a pig is set” has ceremonial implications, perhaps tied the Makahiki offerings as it is on an ahupua‘a boundary. (1869, Boundary Commission proceedings) |
| Anana | Waimalu. An ‘ili. Cited in claims of the Māhele. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|---------------------------------|---|
| <u>Apoka‘a</u> | Waikele. A named locality, a lele of Hanohano. Cited in project area claims of the Māhele. |
| Auali‘i | Waikele. An ‘ili. Cited in claims of the Māhele. |
| <u>‘Au‘au</u> * | Moanalua. A cave of refuge during times of war, near the shore of Moanalua. The cave entrance was on the shore, and was connected to the uplands of Moanalua via an underground cavern. The cavern was used a route of passage by the mo‘o goddess, Kaluahine when she desired to go fishing on the shore. Cited in traditions of Moanalua by J.K. Mokumaia (1922). |
| Au‘iole | Waikele. An ‘ili. Cited in claims of the Māhele. |
| <u>‘Auwaiomiki</u> | Moanalua. A named locality. Cited in project area claims of the Māhele. |
| <u>Awaawaloa</u> (Awawaloa) * | Moanalua. A fishpond and land area. Cited in project area claims of the Māhele. |
| Eō | Waipi‘o. One of the great fishponds of ‘Ewa. |
| Ha‘alelenui | Honouliuli. A land area. Cited in claims of the Māhele. |
| <u>Hā‘ena Heiau</u> (Ahu‘ena) * | Waipi‘o. A heiau situated at Hālaulani. Following his conquest of O‘ahu in the battle of Nu‘uanu (1795), Kamehameha I prepared to carry the battle to Kaua‘i. He declared a kapu on the heiau of Hā‘ena to his god Kūkā‘ilimoku (S.M. Kamakau, 1961:173). John Papa ‘Ii, who was later granted title to Waipi‘o, and lived at Hālaulani, was the last person to care for the heiau and its gods. Cited in Thrum, 1907:46. |
| <u>Hāhāpō</u> | Waiau. A named locality. Cited in project area claims of the Māhele. |
| Haiao | Waikele. An ‘ili. Cited in claims of the Māhele. |
| Halalena | Waiawa. A land area named as one of the places seen by the gods Kāne and Kanaloa, when viewing the land from Waiawa’s shore to Waiawa uka (uplands Waiawa). Cited in the tradition of Mekanike‘oe. |
| <u>Hala‘ula</u> | Waipi‘o. A named locality. Cited in project area claims of the Māhele. |

Inoa ‘Āina

Ahupua‘a and Description:

Hālaulani *

Waipi‘o. An ‘ili situated between the ponds of Hanaloha, Eō and Hanapōuli, and the government road. There was situated in the land of Hālaulani, the heiau called Ahu‘ena or Hā‘ena, which was used in the time of Kamehameha I, and last cared for by John Papa ‘Ii, who was granted fee-simple interest in the land during the Māhele. Cited in claims of the Māhele and historical accounts.

Hālawa *

Ahupua‘a. “The broad flatlands extending 1.5 miles below the highway along Halawa Stream are now under cane but were formerly terraces. The terraces also extended up the flats along the lower courses of Kamananui and Kamanaiki Streams which join to form Halawa, and I am told that there were small terraces farther up both streams. Four and 5 miles inland, dry taro was planted on the banks of gulches.” (Handy, 1940:80)

Hale‘au‘au

Honouliuli. 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 shores 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).

The fishery boundary of Hanakāhi (Halakāhi) was disputed with Hālawa.

Hanaloha

Waipi‘o. An ‘ili and name of one of the great fishponds in ‘Ewa. The point fronting Hanaloha is named Pūhi-laka for a supernatural eel, guardian that lived at Hanaloha. Hanaloha is cited in the traditions of Kalelealuakā, Maihea; Na Wahi Pana o Ewa. A named locality cited in project area claims of the Māhele.

Hanapōuli

Waipi‘o. An ‘ili and fishpond area noted for its growth of sweet potatoes in a chant by the god Kāne. Cited in the tradition of Maihea; and a named locality cited in project area claims of the Māhele.

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|---------------------------|---|
| Haluluhale | ‘Aiea-Hālawa boundary zone. A ancient burial cave with openings in both ahupua‘a. (1869, Boundary Commission proceedings) |
| <u>Hanohano</u> | Waikele. An ‘ili. Cited in project area claims of the Māhele. |
| <u>Hā‘upu</u> (Haupu‘u) * | Waiawa. A low hill overlooking the fishponds of Kuhialoko, Kuhiawaho; the salt beds of Nīnauele; the coconut grove of Hape; the kalo patches of Moka‘alikā; the spring of Ka‘aimalu; and the ‘awa patch of Kalāhikiola. The gods Kāne and Kanaloa made these places prosper. A ceremonial site, village and kahua ‘ulu maika (game field) were situated here. Hā‘upu is the site where the Protestant church, Kahikuonālani was situated. Cited in various traditions and historical accounts. (Now the area of Leeward Community College.) |
| Hilo-one | Honouliuli. A coastal area famed in mele (chants) from the tradition of Hi‘iaka-i-ka-poli-o-Pele. |
| <u>Hīnano</u> | Waikele. A named locality. Cited in project area claims of the Māhele. |
| <u>Hō‘ae‘ae</u> * | Ahupua‘a. “This ahupua‘a had a moderate-sized area of terraces watered by springs inland from West Loch of Pearl Harbor.” (Handy, 1940:82) |
| Hoakalei | Honouliuli. A coastal spring famed in mele (chants) from the tradition of Hi‘iaka-i-ka-poli-o-Pele. |
| <u>Holoipiapia</u> | Waiawa. A named locality. Cited in project area claims of the Māhele. |
| <u>Holonaio</u> | Waikele. A named locality. Cited in project area claims of the Māhele. |
| Homahoma | Moanalua. An ‘ili. Cited in claims of the Māhele. |
| <u>Honokawailani</u> | Waiiau. A named locality. Cited in project area claims of the Māhele. |
| Honopu‘e | Waipi‘o. An ‘ili. Cited in claims of the Māhele. Bounded on one side by Hanaloa. |

Inoa ‘Āina

Ahupua‘a and Description:

Honouliuli *

Ahupua‘a. In one tradition, Honouliuli is named for a chief of the same name, who was the husband of Kapālama. They were the parents of Lepeamoā and Kauilani, two heroes in ancient tradition.

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.

“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 :

‘...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)

Ho‘ōlaiwi

Moanalua. An ‘ili. Cited in claims of the Māhele.

Hope (Hape)

Waipi‘o. An ‘ili famed for its coconut grove commemorated in a chant by the god Kāne. Cited in the traditions of Maihea, Mākanike‘oe and Na Wahi Pana o Ewa.

Hopeiki & Hopenui

Honouliuli, Waikele and Waipi‘o, ‘ili lands. Cited in claims of the Māhele.

Huewaipī *

Waiau. A spring situated near Kauhihau and Nāpōhaku, in the vicinity of the old government road. Huewaipī also called Kawaipī, supplied people of this area with drinking water. Cited in Na Wahi Pana o Ewa (1899).

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|----------------------|--|
| ‘Ēmi | Moanalua. A storied spring and ‘ili. Cited in claims of the Māhele (apparently transposed a “Umi” in some Māhele records). Cited in traditions by J.K. Mokumaia (1922). |
| Iholena | ‘Aiea-Hālawa boundary zone. An area situated in the uplands, there were once houses and workshops of olonā and canoe makers here. |
| ‘Īna‘ikōlea | Moanalua. An ‘ili. Cited in claims of the Māhele. |
| <u>Ka‘aimalu</u> * | Waiawa. 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 Kualaka‘i (Honouliuli). Having no further luck in catching fish the two children set out on their trip home. They passed Pu‘uokapolei, 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 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. |
| Ka‘aiulua | Moanalua. A land area. Cited in claims of the Māhele. |
| <u>Ka‘akauwaihau</u> | Waiau. An ‘ili land area and fishery. Cited in project area claims of the Māhele. The term “waihau” denotes a type of heiau built along the ‘Ewa coastal region, at which prayers and offerings were made to promote abundance in the fisheries and of the pipi (pearl oysters). |
| Ka‘auku‘u | Moanalua. An ‘ili. Cited in claims of the Māhele. |
| Ka‘eha‘eha | Kalauao. An open plain (kula) land celebrated in mele. Cited in claims of the Māhele. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|---------------------------------------|---|
| <u>Ka‘elekū</u> | Waikele. A named locality. Cited in project area claims of the Māhele. |
| <u>Kā‘eo</u> * | ‘Aiea. A dry land site near the shore, along boundary of ‘Aiea and Kalauao; near former house site of Dr. Seth Ford. |
| Kahaiao | Moanalua. An ‘ili. Cited in claims of the Māhele. |
| <u>Kahāhālike</u> | Waimano. A named locality. Cited in project area claims of the Māhele. |
| <u>Kahāhāpū</u> | Honouliuli. A named locality. Cited in project area claims of the Māhele. |
| <u>Kahaku‘ōhi‘a</u> | Waikele (and other ahupua‘a of the ‘Ewa District), an ‘ili. Cited in claims of the Māhele. The name bears with it, ceremonial significance, as the “haku ‘ōhi‘a” was the choice ‘ōhi‘a post selected for the carving of images when the heiau (temples) were restored following the Makahiki. |
| Kahakupōhaku (Mole o Kahakupōhaku) | Hālawa-‘Aiea boundary zone. A fishpond and large stone in the wall between Kahakupōhaku and Kailōpā‘ia fishponds; marking the boundary between these two ahupua‘a. |
| Kahala‘a | Waimalu. An ‘ili. Cited in claims of the Māhele. Bounded on one side by Pa‘akea. |
| Kahalekaha | ‘Aiea-Hālawa boundary zone. An ala pi‘i (trail to uplands) rises on the bluff, between the two ahupua‘a at this place. (1869, Boundary Commission proceedings) |
| Kahalepō‘ai | Waipi‘o. A named locality. Cited in the traditions of Kalelealuakā and Pūhi Laumeki. Described as being where the hau groves stood inland at Waipi‘o. By 1899, the hau grove was being destroyed as a result of the sugar plantation and water being diverted for the plantation’s purposes. Cited in Na Wahi Pana o Ewa (1899). |
| <u>Kahāpapa</u> * | Waimano, an ‘ili. Cited in project area claims of the Māhele. Bounded on the makai side by the government road, and Kaihuokapua‘a. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|---------------------|---|
| Kahauiki (Hauiki) | Moanalua Boundary. A ‘ili and kula (flat land) along the Kalihi boundary of Moanalua. Cited in mele, traditions and claims of the Māhele. “Kahauiki Stream irrigated a moderate-sized area of terraces extending from the sea inland for about half a mile.” (Handy, 1940: 79) |
| Kahauone | Waipi‘o. A place in the uplands once famed for its growth of ‘awa (Piper methysticum), an ‘awa that was favored by Kakuhihewa, King of O‘ahu in the 1500s. Cited in the tradition of Kalelealuakā. |
| Kahaupu‘upu‘u | Waikele. An ‘ili. Cited in claims of the Māhele. |
| Kahawai | Kalauao. An ‘ili. Cited in project area claims of the Māhele. |
| Kahikuonālani | Waiawa. Name given to the ‘Ewa Mission Station church, originally built in the early 1830s, situated at Hā‘upu (a noted hill and heiau site in ancient times). Renovations of the church were sponsored by King Kalākaua, and the church renamed “The seventh of the chiefs” in his honor. |
| <u>Kahō‘ai‘ai</u> * | Waiawa. Named for one of four chiefesses who were turned to stone, and stood as guardians over the trail that passed between ‘Ewa and other districts. During the “Waipi‘o rebellion” in which Maka‘i-olu and other chiefs loyal to Kahahana, king of O‘ahu, sought to avenge their king’s murder, Kahekilis’ forces killed so many people that the stream of Kahō‘ai‘ai was blocked by their bodies. (Kamakau, 1961:138) See other place names in this vicinity under the account of Kanukuokamanu. A named locality cited in project area claims of the Māhele. |
| <u>Kaholona</u> | Mānana nui. An ‘ili. The shore line was noted for the pipi oysters of Ke awa lau o Pu‘uloa. Cited in Na Wahi Pana o Ewa (1899). A named locality cited in project area claims of the Māhele. |
| Kahiki‘ea | Waimalu. An ‘ili. Cited in claims of the Māhele; bounded by Ka‘umi‘umi, Pōhakupū, Paepae, Pa‘akea, Ka‘ōnohi and Kahala‘a. |
| Kahuaiki | a) Hō‘ae‘ae. A near shore pond area noted for its fine-grained salt making beds. Cited in the mele of Kūali‘i. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|------------------------|--|
| | b) Waipi‘o. A spring that was once connected to Waipahū, in Waikele, and celebrated in the account of Lauka‘ie‘ie and Makanike‘oe. |
| Kahuawai | Kalauao. A freshwater pond, named in the tradition of Makanike‘oe. Passed via the old trail between ‘Ewa and Honolulu. (li, 1959:20) |
| <u>Ka‘ihikapu</u> | Moanalua. A large fishpond salt making/collection site, reportedly built by Ka‘ihikapu Manuia (Kalanimanu‘ia) A named locality cited in project area claims of the Māhele. |
| <u>Kaihumeneiki</u> | Waiawa. A named locality. Cited in project area claims of the Māhele. |
| <u>Kaihumenenui</u> | Waiawa. A named locality. Cited in project area claims of the Māhele. |
| <u>Kaihuokapua‘a *</u> | Waimano. Described as a large stone near the government road marking the boundary between the ‘ili of Kaholona and Poupouwela. The stone had the shape of a pig’s snout. In 1899, it was situated across from the house of A. Kauhi. Cited in Na Wahi Pana o Ewa (1899). A named locality. Cited in project area claims of the Māhele. |
| Kaihuopala‘ai | Honouliuli. 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. |
| <u>Kai-iki</u> | Moanalua. A named locality. Cited in project area claims of the Māhele. |
| Kailōpā‘ia | Hālawa. A fishpond boundary between Hālawa and ‘Aiea. |
| <u>Kāinako‘i</u> | Waimalu. A named locality. Cited in project area claims of the Māhele. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|--------------------------|---|
| Ka‘iwa | ‘Aiea. A named locality. Cited in claims of the Māhele. |
| <u>Kakai‘a</u> | Waipi‘o. An ‘ili. Cited in project area claims of the Māhele. |
| Kāka‘e | Mānana-Waimano boundary zone. A house site inland of Pōhakuokāne. (1873, Boundary Commission proceedings) |
| Kalaehopu (Laehopu) | Waiawa-Waipi‘o boundary zone. A point of land on shore marking the boundary between these two ahupua‘a. (1868, Boundary Commission proceedings) |
| <u>Kalaekea</u> (Laikea) | Hō‘ae‘ae. A named locality. Cited in project area claims of the Māhele. |
| Kalaeokāne | Honouliuli. 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. |
| <u>Kalahale</u> | Hō‘ae‘ae. An ‘ili. Cited in claims of the Māhele. |
| Kalāhikiola | Waiawa. A land and fishery. Noted for its growth of ‘awa mo‘i (a variety of the Piper methysticum); this place of ‘awa cultivation was blessed by the gods Kāne and Kanaloa. Cited in the tradition of Maihea. |
| Kalani | Waiawa. A named locality. Cited in project area claims of the Māhele. |
| Kalanihale | Mānana iki, an ‘ili. Cited in claims of the Māhele; bounded by Kapauwela and Waiawa on two sides; and includes a fishpond. |
| Kala‘ole | Waipi‘o. An ‘ili. Cited in claims of the Māhele. |
| <u>Kalauao</u> * | Ahupua‘a. It was in this ahupua‘a at Kūki‘iahu that Kaua‘i’s ruler, Kā‘eokūlani, was killed in a battle with the forces of Kalanikūpule, ruler of O‘ahu. “The lowlands seaward of the highway and for a short distance inland, now mostly under cane with a few banana groves, were all formerly terraces irrigated from Kalauao Stream. Kalauao Gulch was too narrow to have terraces inland.” (Handy, 1940:81) |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|-------------------------------|--|
| <u>Kalawaha</u> | ‘Aiea. A named locality. Cited in project area claims of the Māhele. |
| <u>Kaleinaaka‘uhane</u> * | Moanalua-Hālawa boundary zone. This site situated on the inland side of Āliamanu, by Kapukakī and Leiolono is a leaping place for the spirits of the dead (leina a ka ‘uhane). Some passed this leaping place, went on to the care of their ‘aumakua, others, who had no one to help them, drifted down to Kaupe‘a, Kama‘oma‘o, and Kānehili (the plains around Pu‘u o Kapolei), where they would wander aimlessly in hope that someone would direct them to the spirit world. |
| <u>Kalipāhe‘e</u> * | Waiawa. The plain lands above Mohoa and the old Waiawa Protestant church. The old government road crossed over this kula. In historic times there was a horse racing track here which was last used in ca. 1898. Afterwards the sugar plantation cleared the area for planting cane. Cited in Na Wahi Pana o Ewa (1899). |
| <u>Kaloaloa</u> | Moanalua. An ‘ili and large fishpond. Noted for the quality of awa (Chanos chanos) fish grown there. Cited in traditions and a named locality in project area claims of the Māhele. |
| <u>Kalo‘iiki</u> | Hālawa. A named locality. Cited in project area claims of the Māhele. |
| <u>Kalokoawa</u> (Lokoawa) | Hō‘ae‘ae. A named locality. Cited in project area claims of the Māhele. |
| <u>Kalokō‘ele</u> | Kalauao. A named locality. Cited in project area claims of the Māhele. |
| <u>Kaloko‘eli</u> | Hō‘ae‘ae. An ‘ili. Cited in project area claims of the Māhele. |
| <u>Kalokoloa</u> | a) Hālawa. An ‘ili. Cited in claims of the Māhele. b) Hō‘ae‘ae. A named locality. Cited in project area claims of the Māhele. c) Waikele. A named locality. Cited in project area claims of the Māhele. d) Waimalu. A named locality. Cited in project area claims of the Māhele. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|-----------------------------|--|
| <u>Kalokopaoa</u> | ‘Aiea. A named locality. Cited in project area claims of the Māhele. |
| <u>Kalona</u> | Waiawa. The original name of this land area was “Kekauolonā” (cf. L.C.A. Helu 387). A named locality. Cited in project area claims of the Māhele. |
| Kalou | Moanalua. An ‘ili. Cited in claims of the Māhele. |
| Kaluahine | Waipi‘o. An ‘ili. Cited in claims of the Māhele. |
| Ka-lua-a-ka-‘Īlio | Waiawa. A place passed when traveling the trail from Waiawa to Mohoa and Kalipāhe‘e, then reaching “The pit made by the dog.” Cited in Na Wahi Pana o Ewa (1899). |
| <u>Kaluaiwi</u> (Kaluiwi) * | ‘Aiea-Kalauao boundary zone. A plain land and an ancient maika game field and place where offerings to the Makahiki god were made. Situated below the government road. (1869, Boundary Commission proceedings) |
| Kaluakauila | ‘Aiea-Kalauao boundary zone. An upland canoe maker’s house and work shop site. (1869, Boundary Commission proceedings) |
| <u>Kaluali‘i</u> | Waiawa. A named locality. Cited in project area claims of the Māhele. |
| <u>Kaluamoi</u> | Waiiau. A named locality. Cited in project area claims of the Māhele. |
| <u>Kalua‘ōlohe</u> * | Waiiau. An ‘ili. There is a storied cave here in which a supernatural dog once lived. When this dog, Kū-‘Īlio-‘ula, showed itself, it was usually a portend of some event, like the passing of a chief or changes in the government. Cited in claims of the Māhele. Adjoining the mauka side of Kalua‘o‘opu. |
| <u>Kalua‘o‘opu</u> | Waiiau. A named locality. Cited in project area claims of the Māhele. |
| <u>Kaluapulu</u> | Waiiau. A named locality. Cited in project area claims of the Māhele. |
| <u>Kama‘eha</u> | Kalauao. A named locality. Cited in project area claims of the Māhele. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|---------------------|--|
| <u>Kamahina</u> | Mānananui. A named locality. Cited in project area claims of the Māhele. |
| <u>Kama‘ino</u> | Kalauao. A named locality. Cited in project area claims of the Māhele. |
| <u>Kamalokala</u> | Hō‘ae‘ae. A named locality. Cited in project area claims of the Māhele. |
| <u>Kamālua</u> | Kalauao. A named locality. Cited in project area claims of the Māhele. |
| Kama‘oma‘o | Honouliuli. 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. |
| Kamau | Hālawa. An ‘ili. Cited in claims of the Māhele. |
| Kamiliwaho (Kamili) | Mānana nui. An ‘ili. One of the places praised in mele by the gods Kāne and Kanaloa. Noted for its growth of kāi taro, for which ‘Ewa was famed. Cited in the tradition of Maihea; and in claims of the Māhele. |
| Kamilomilo | Kalauao. A named locality. Cited in project area claims of the Māhele. |
| Kamo‘oiki | Honouliuli. An ‘ili. Cited in claims of the Māhele. |
| Kanahunaopapio | Hō‘ae‘ae-Waipio vicinity. Section of the coast where the chiefess Papio was killed by the shark goddess, Ka‘ahupāhau. Cited in the tradition “He Moolelo Kaao Hawaii No Keliikau o Kau.” |
| <u>Kānehili</u> | 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 | Honouliuli. 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. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|--------------------------------------|---|
| Kāne‘ohe | Moanalua. An ‘ili. Cited in claims of the Māhele. |
| Kāneuahina | Waipi‘o. An ‘ili. Cited in claims of the Māhele. |
| Kāneulupō | Waipi‘o. An ‘ili. Cited in claims of the Māhele. Named for a religious sect of the god Kāne (Saturday Press, Dec. 29, 1883) |
| Kaniu | Moanalua. An ‘ili. Cited in claims of the Māhele. |
| Kaniuukulou | Waipi‘o. A stream site below Kekua‘ōlelo. Cited in the tradition of Kalelealuakā. |
| <u>Kanukumanu</u> * Kanukuokamanu | <p>Waiawa. A low hill on the shoreward side of the old government road. Named for a young boy of the same name, son of the chief of Waiawa. Just past Kanukuokamanu, towards Honolulu, are found several “royal” stones, named, Kahō‘ai‘ai, Waiawakalea, Piliaumoa and Kahe‘ekuluaikamoku, who were once ancient chiefesses. Their attendants were Nohoana, Kikaeleke, Piliamo‘o and Nohonakalai; and together, these stones were guardians of the trail. Cited in the tradition of Lauka‘ie‘ie and Makanike‘oe.</p> <p>A named locality. Cited in project area claims of the Māhele.</p> |
| <u>Kanupo‘o</u> * | <p>Waikele. An ‘ili. Bounded by a stream gulch marking the boundary with the ‘ili of ‘Ōhua and adjoining Auali‘i. Cited in claims of the Māhele.</p> <p>The name may be translated as meaning, “Planted skull” and seems to imply an event of some importance. A tradition for this name has not been located, though it may be tied to events of the battle at Kīpapa and the naming of Po‘ohilo, at Honouliuli.</p> |
| Ka‘ōhai | Waikele. An ‘ili. Ka‘ōhai was a chiefess of the ‘Ewa region, and wife of Kaihuopala‘ai. Ka‘ōhai gave birth to Kapapapūhi (a girl), and Pūhi Laumeki, born in the form of an eel. The traditions of these places and the people who gave their names to them are told in accounts of Ka ‘Anae o Kaihuopala‘ai, Lauka‘ie‘ie, Makanike‘oe, and Pūhi o Laumeki. Their traditions explain how the famed ‘anae holo (traveling mullet) established their annual circuit around the island of O‘ahu. Cited in claims of the Māhele. |

Inoa ‘Āina

Ahupua‘a and Description:

Ka‘oinaomaka‘ioulu *

Mānana. This site is named in honor of a famous warrior Maka‘ioulu, who fought a battle here. Maka‘ioulu was a warrior chief who served Kahahana, king of O‘ahu, in the battles against the invading forces of Maui, led by Kahekili. This place is situated not far from the old ‘Ewa Court house. Cited in the traditions of Mekanike‘oe and Na Wahi Pana o Ewa (1899).

The chief Kahahana was betrayed and killed, and Maka‘ioulu and a band of warriors sought to rebel against Kahekili in the battle called Ka-pō-luku on the plains of Mānana. (Kamakau, 1961:139).

Ka‘oinaomaka‘ioulu is situated near the old government road, on the Honolulu side of Kanukuokamanu.

Ka‘oki

Moanalua. A named locality. Cited in project area claims of the Māhele.

Ka‘olina (Ko‘olina)

Honouliuli. 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.

Ka‘omuiki

‘Aiea. A named locality. Cited in project area claims of the Māhele.

Ka‘ōnohi

Kalauao. A named locality. Cited in project area claims of the Māhele.

Kapā‘eli (Pā‘eli)

Kalauao. An ‘ili. Cited in project area claims of the Māhele.

Kapahupū

Waikele. A named locality. Cited in project area claims of the Māhele.

Kapakahi

Waikele. A named locality. Cited in project area claims of the Māhele.

Kapakai

‘Aiea. A named locality. Cited in project area claims of the Māhele.

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.

Inoa ‘Āina**Ahupua‘a and Description:**

| | |
|------------------------------------|--|
| Kapālahā | Waikele. An ‘ili. Cited in claims of the Māhele. |
| <u>Kapalakai</u> | ‘Aiea. A named locality. Cited in project area claims of the Māhele. |
| Kapālāma | Waimano. A land area named for the chiefess and grandmother mother of the supernatural children, Kaulani and Lepeamoā, and wife of Honouliuli. (He Kāo no Kaulani) A named locality. Cited in project area claims of the Māhele. |
| Kapāloa | Waiawa. An ‘ili. Cited in claims of the Māhele. |
| 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 Mākanike‘oe and Pūhi o Laumeki. |
| Kapapa‘u | Waiawa. A site named in the tradition of Lauka‘ie‘ie and Mākanike‘oe. |
| <u>Kapua</u> | Kalauao. An ‘ili. Cited in project area claims of the Māhele. |
| Kapua‘i | Kalauao. An ‘ili. Situated along the shore, adjoining Pa‘aiau on one side. |
| <u>Kapua‘ihalulu</u> | Waiawa. Named in the tradition of Mākanike‘oe. A named locality. Cited in project area claims of the Māhele. |
| Kapua‘ikāula | Hālawā. A coastal site where the bodies of sharks were tossed during a battle between the sharks of Pu‘uloa and Keli‘ikauaoka‘ū. Kapua‘ikāula is a canoe landing and marks the narrowest point in the channel between Hālawā and Pu‘uloa, for the entry to Ke awa lau o Pu‘uloa (Pearl Harbor). Cited in traditions and historical accounts. |
| <u>Kapuhale</u> | Hō‘ae‘ae. A named locality. Cited in project area claims of the Māhele. |
| Kapukakī (Keka‘anī‘auokapukakī) | Moanalua-Hālawā. A wahi pana boundary marker between the Kona and ‘Ewa Districts; situated on the upland side of Āliamanu near an ancient burial ground. (see also Kaleinaaka‘uhane and Leiolono) |

Inoa ‘Āina

Ahupua‘a and Description:

Kapukakohekohe

‘Aiea-Hālawa boundary zone. Kapukakohekohe is situated on the coastal flats. It was near here where Kalanimanu‘ia (w.) died. (1869, Boundary Commission proceedings).

Kapukanawaiokahuku *

Waikele. A portion of the Waipahū spring system, which was connected by underground caverns to Kahuku in Ko‘olauloa. The tradition of this place recounts the disappearance of a kapa beating anvil from Kahuku, and it’s being found by a kapa maker at this place in the Waipahū spring. Cited in historical accounts and Na Wahi Pana o Ewa (1899).

Kapukaokiha

Kalauao. An ‘ili. Cited in claims of the Māhele. The name translates as “The hole of Kiha.” Kiha was one of the water spirit “mo‘o” goddesses, who helped to make chiefs, great rulers. The name signifies ceremonial importance.

Kapūlehu

‘Aiea-Hālawa boundary zone. An ancient house site in the uplands. (1869, Boundary Commission proceedings)

Kapuloko

Kalauao. A named locality. Cited in project area claims of the Māhele.

Kapuna

Waikele. 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 (Ii, 1959:32).

Kapuna was a cave in which chiefs of ancient times once lived. Cited in Na Wahi Pana o Ewa (1899); and in claims of the Māhele.

Kapuniakai‘a

‘Aiea-Kalauao boundary zone. A point on shore, adjoining Pa‘aiau marking the boundary between these two ahupua‘a.

Kapu‘ukapu *

‘Aiea-Hālawa boundary zone. A lowland hill situated a short distance above Kapukakohekohe. The name, “The kapu hill” implies some sort of religious/ceremonial significance. (1869, Boundary Commission proceedings)

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|---------------------------|---|
| <u>Kauahipu‘upu‘u</u> * | ‘Aiea-Kalauao boundary zone. A hillock (āhua) passed by the government road. (1869, Boundary Commission proceedings) |
| <u>Kauakā</u> | Waipi‘o. A named locality. Cited in project area claims of the Māhele. |
| Kauamoa | a) Waipi‘o. Cited in a mele pana, mele kanikau. b) Kalauao. An ‘ili. Cited in claims of the Māhele. |
| <u>Kauaopai</u> (Kauopai) | Kalauao. An ‘ili. Cited in project area claims of the Māhele. |
| Kauapo‘olei | Kalauao. An ‘ili. Cited in claims of the Māhele; adjoining Kauaopai and Kapā‘eli on two sides. |
| Kauhao | Named for the daughter of Kapālama (w.) and Honouliuli (k.). Kauhao was married to Keāhua, and their children were Lepeamoa (a daughter, of supernatural forms) and Kaulani (a son). They are famed in the tradition, “He Kaa no Kaulani.” (see Keāhua, near the Mānana-Waimano boundary) |
| <u>Kauihau</u> * | Waiau. A gulch crossed by the old government road, and the site of two stones who were the sons of Maihea (k.) and Punahinalo (w.), and the elder brothers of Nā‘ulaamaihea. The boys were named Pūnana-loa-a-Maihea and Ka‘akakai-a-Maihea. They took their stone forms prior to the arrival of Kāne and Kanaloa, and birth of Nā‘ulaamaihea. The house of Maihea and his family was situated on the hill just above the old road, near these two large stones. The stones are also known by the single name, Nāpōhukuloloa. Just below this place is Huewaipī (Kawaipī), the spring which supplied people of this area with drinking water. Cited in Na Wahi Pana o Ewa (1899); and in project area claims of the Māhele |
| <u>Kauki</u> (Keuki) | Moanalua. A named locality. Cited in project area claims of the Māhele (boundary zone). |
| 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). |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|--|--|
| Ka‘umi‘umi | Waimalu & Waiawa. An ‘ili. Cited in claims of the Māhele. |
| <u>Kau‘ōhai</u> | Waiiau. A named locality. Cited in project area claims of the Māhele. |
| Kaupe‘a | Honouliuli. 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</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. |
| Kauwālua (Kauālua) (written “Kanalua” in later texts) | Lapakea, Moanalua. Situated on the mauka side of the old trail to ‘Ewa. Kauwālua was an ancient battle ground and favored traditional residence of chiefs of O‘ahu. Following Kahahana’s death, Kalai-koa, a Maui chief who served Kahekili, took up residence here. He had a house made with the bones of defeated O‘ahu warriors and chiefs. The house was also enclosed by a fence of human bones with the skulls placed on top of the bundles of bones. (S.M. Kamakau, Nupepa Kuokoa, Maraki 30, 1867, 1961:138-139; also in several historical accounts. Note: In several later published accounts the first letter “u” in “Kauwālua” was transposed in typesetting to an “n.”) |
| <u>Kawahauliuli</u> | Waimalu. A named locality. Cited in project area claims of the Māhele. |
| <u>Kawaikini</u> | Waiawa. A named locality. Cited in project area claims of the Māhele. |
| <u>Kawaili‘ulā</u> * (Waili‘ulā) | Waiiau-Waimano. Situated between the 9 and 12 mile marker on the old government road. The woman, Kawaili‘ulā was guided out of Kaleinaaka‘uhane, restored to life, and returned to her home at Waipuhia. The place where she lived bears her name, Cited in the tradition of Makanike‘oe. |
| <u>Kawainao</u> * | Waimano-Mānana boundary zone. A pond below the trail through ‘Ewa. (1873, Boundary Commission proceedings) |
| Ke‘a‘ali‘i | Pu‘uloa. A famed stone that marked the center and entry to Ke awa lau o Pu‘uloa (Pearl Harbor). Cited in the tradition of “Puhi o Laumeki” and historical accounts of Pu‘uloa. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|--------------------|---|
| Keahi | Pu‘uloa-Honouliuli. An ancient village site named for a beautiful woman who once lived there. For a time, 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 Na Wahi Pana o Ewa (1899); and in claims of the Māhele. |
| Keāhua | Mānana-Waimano boundary zone. Named for the husband of Kauhao, the father of Lepeamoā and Kauilani. The fishery Keawakalai, fronting Keāhua, was noted for its mullet. (1873, Boundary Commission proceedings; and in tradition of Kauilani) |
| <u>Keahuake‘oa</u> | ‘Aiea-Hālawā boundary zone. Referred to by elder native witnesses in the 1869 Boundary Commission proceedings as a “storied place”: “...hiki i kahi awawa i kapaia o Waipa mai laila a hiki i Keahuakeoa he wahi pana ia, he Ahua aa, holo mai a ke Awaawa o Kaawili mai laila a Nailiili a Malei...” (...then reach the gulch called Waipa, and from there go to Keahuakeoa, a “wahi pana” (storied place), a stone mound, from there go to the gulch of Kaawili, and from there to Nailiili a Malei...). |
| Keahumoa | Honouliuli. 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, Nāmakaokapāo‘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 Namakaokapao” (1918) |
| <u>Keahupua‘a</u> | Waikele. A named locality. Cited in project area claims of the Māhele. By its name, would expect that the site was associated with ceremonies of the annual Makahiki. |
| Kealalau | Moanalua. An ‘ili. Cited in claims of the Māhele. |
| <u>Kealapi‘i</u> | ‘Aiea. An ‘ili. Cited in project area claims of the Māhele. |

Inoa ‘Āina**Ahupua‘a and Description:**

| | |
|---------------------------------|--|
| <u>Kealanahahele</u> | Waiau. A named locality. Cited in project area claims of the Māhele. |
| Ke‘alohi | Waiau. A named locality. Cited in project area claims of the Māhele. |
| Keamonā‘ale | Mānana. A beach noted for the occurrence of the pipi and papāua (shell fish) of ‘Ewa. Cited in Na Wahi Pana o Ewa (1899). |
| Keanapua‘a | Hālawa. Site of a fishpond made by Kāne and Kanaloa. Also a famous cave on the coastal point, and resting place of the demigod, Kamapua‘a. The cave was later used by fishermen as a shelter. Cited in the traditions of Kamapua‘a and Na Wahi Pana o Ewa (1899). |
| Keanapueo | Waikele. A cave in the Waipahū vicinity in which the kapa maker who found the kapa anvil at Kapukanawaiokahuku, worked. Cited in Na Wahi Pana o Ewa (1899). |
| Keawakalai | Mānana iki. A mullet fishery fronting Keāhua. |
| Kekua‘ōlelo | Waiawa. A heiau in the uplands named for a god of the same name. This god could at times be heard calling out in human voice speaking about certain things that were done in secret, thus the name “The god who speaks.” Whether in the uplands or on the shore, Kekua‘ōlelo could be heard calling out to people describing things they had done. Two place names which come from the speaking of this god are Pōhakuhanapalaoa at Pu‘unahaweale and Ka‘aimalu in lower Waiawa. Cited in Na Wahi Pana o Ewa (1899). |
| Kekuapō‘ai | Waipi‘o. Situated on the kula lands of Waipi‘o, and associated with the place name Lelepua. Cited in the tradition of Kalelealuakā. |
| Keoneae | Honouliuli. A place situated along the old trail between Honouliuli and Wai‘anae, on the Pu‘uloa side of Pu‘uokapolei. |
| <u>Keonekuilimalaulāo‘ewa</u> * | Waikele. A kula (plain) land situated above the place called Waipahū, and crossed by the government road. There once lived a chief here, who was tricked and killed by his younger brother, who then became the ruler of the region. The kula was noted for its flowering plants of ma‘o and ‘ilima. Cited in Na Wahi Pana o Ewa (1899); and historical accounts. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|------------------------|--|
| <u>Kepoe</u> | Waikele. A named locality. Cited in project area claims of the Māhele. |
| <u>Kepoho</u> (Kapoho) | ‘Aiea. A named locality. Cited in project area claims of the Māhele. |
| Kepo‘okala (Po‘okala) | Waipi‘o. 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 Hālawā. Kāne and Kanaloa made a fishpond here, but were dissatisfied with its walls so they left it. Cited in Na Wahi Pana o Ewa (1899). |
| Kiao | Moanalua. An area associated with Leiolono and Kapukakī, noted for the ‘ulalena (reddish-yellow tinged) rains. |
| <u>Kia‘i‘iole</u> | Hō‘ae‘ae. A named locality. Cited in project area claims of the Māhele. |
| <u>Ki‘olepo</u> | Waimalu. A named locality. Cited in project area claims of the Māhele. |
| <u>Ki‘ona‘ole</u> | Waiau. A named locality. Cited in project area claims of the Māhele. |
| Kīpapa | Waipi‘o. During the reigns of Māilikūkāhi (ca. 1400s) and Kākuhihewa (ca. 1500s), invaders from Hawai‘i and Maui arrived on O‘ahu. In both battles, the O‘ahu forces met the opposing forces in the uplands of Waipi‘o, and great battles occurred, with the O‘ahu forces being victorious. Tradition has it that the body count from the invaders was so great that it is said the area was paved (kīpapa) with their bodies. The battle stretched across Kīpapa, Waikakalaua and the place known as Punalu‘u. Punalu‘u was named for one of the invading chief-warriors killed during the battle. Another warrior-chief, Hilo, was also killed in the battle and his head was taken to Honouliuli where it was stuck on a stake and thrust into the ground. The name of that place is Po‘o-Hilo (Po‘ohilo). (Fornander, 1996:90). Cited in claims of the Māhele. |
| Kipawale | Kalauao. An ‘ili. Cited in claims of the Māhele. |
| Koalipe‘a | Waikele. An ‘ili. Cited in claims of the Māhele. |

Inoa ‘Āina**Ahupua‘a and Description:**

| | |
|-------------------------|--|
| Kohepalaoa | Pu‘uloa-Honouliuli. An ‘ili and fishpond. Cited in claims of the Māhele, and in historic narratives of Pu‘uloa. |
| <u>Koipū</u> | Hō‘ae‘ae. A named locality. Cited in project area claims of the Māhele. |
| <u>Koipūiki</u> | Hō‘ae‘ae. A named locality. Cited in project area claims of the Māhele. |
| <u>Koipūnui</u> | Hō‘ae‘ae. A named locality. Cited in project area claims of the Māhele. |
| <u>Koko</u> | Moanalua. A named locality. Cited in project area claims of the Māhele. |
| Komoawa (Kamoawa) | Hālawa. Named for a guardian shark who was the watchman or keeper of the gate into Ke Awalau o Pu‘uloa. He lived in the cave called Ke‘a‘ali‘i, and kept man-eating sharks out of the region. Also Identified as being the estuary channel leading into the eastern section of Ke awa lau o Pu‘uloa. Now known as the “Hālawa Branch.” Cited in Saturday Press, Dec. 29, 1883; and in Na Wahi Pana o Ewa (1899). |
| <u>Konohikilehulehu</u> | Hālawa. A named locality. Cited in project area claims of the Māhele. |
| <u>Ko‘okā</u> | Waikele. A named locality. Cited in project area claims of the Māhele. |
| Kuai‘awa | Moanalua. A land area. Cited in claims of the Māhele. |
| Kuai‘ōpelu | Honouliuli. An ‘ili. Cited in claims of the Māhele. |
| <u>Kualā‘au</u> | Waikele. A named locality. Cited in project area claims of the Māhele. |
| Kualaka‘i | Honouliuli. An ancient village site situated on the western shore. Cited in native traditions and claims of the Māhele. |
| Kū‘aunui | Moanalua. An ‘ili. Cited in claims of the Māhele. |
| Kuhia | Waiawa. An ‘ili. Cited in claims of the Māhele. |

Inoa ‘Āina

Ahupua‘a and Description:

Kuhia loko

Waiawa. An area named for one of the attendants of the shark-goddess Ka‘ahupāhau. A fishpond noted for its mullet in a chant by the god Kāne. Cited in the traditions of Maihea and Makanike‘oe; and named locality cited in project area claims of the Māhele.

Kuhiawaho

Waiawa. An area named for one of the attendants of the shark-goddess Ka‘ahupāhau. A fishpond noted for its limu (seaweeds) in a chant by the god Kāne. Cited in the traditions of Maihea and Makanike‘oe. A named locality cited in project area claims of the Māhele.

Kuka‘eki *

Waiawa. Situated at Mohoa, on the edge of the gulch crossed by the bridge of the government road. Named for a young man, who became the husband of Piliamo‘o. They both fished for ‘o‘opu in the Waiawa stream. They had dual body-forms and eventually took their lizard (water spirit forms), and were later turned to stones which were pointed out to travelers. Cited in Na Wahi Pana o Ewa (1899).

Kuka‘elele

Waiawa. A land area. Cited in claims of the Māhele.

Kukona

Waimano. A named locality. Cited in project area claims of the Māhele.

Kūki‘iahu * (Kūki‘i)

Kalauao. In late 1794, a battle was fought here between the warriors of Kā‘eokūlani and Kalanikūpule. Kā‘eokūlani was killed in this battle. The dead were gathered and taken down to the shore at Pa‘aihu and piled high (Kamakau, 1961:169). A named locality cited in project area claims of the Māhele.

Kukukahi

Moanalua. A named locality. Cited in project area claims of the Māhele.

Kumelawai

Waipi‘o. Birth place of native historian, John Papa ‘i‘i, in 1800. (Ii, 1959:20)

Kumuhau

Honouliuli. An ‘ili. Cited in claims of the Māhele.

Kumumamo

Honouliuli coastal plains. Cited in historical mele.

Kumuma‘u *

Moanalua-Hālawa boundary zone. Situated on the former shore line, just above the place called Pālani. Cited in the tradition of Puhi o Laumeki. A named locality cited in project area claims of the Māhele.

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|----------------------|--|
| <u>Kumu‘ulu</u> | Waiawa. A named locality. Cited in project area claims of the Māhele. |
| Kūnānā (Loko Kūnānā) | Hālawa. A fishpond and detached parcel on the Hālawa coastal flats. |
| Kunia | Honouliuli. An upland ‘ili. Part of the larger Keahumoa plains, and site of a battle in the time of Kūali‘i. |
| Kuolohēle | Waiawa. A land area named for a friend of the demigod, Kamapua‘a. |
| Kupahu | Waikele. A canoe landing on the northeastern side of Hālaulani. (li, 1959:76) |
| Kupali‘i | Honouliuli. A village site at Kaleokāne. 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) |
| Kupapa‘ulau | a) Waikele. A field where Makahiki contests occurred (li, 1959:76) b) Mānana nui. Cited as an ‘ili in a claim of the Māhele. The name, may be translated as “Many corpses,” and could be an indicator of cultural significance. |
| 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. |
| Lae o Kāne | Waikele. A point at Miki (the ocean fishery claimed by Honouliuli. By name, an area of potential religious significance by association with the god Kāne. |
| Laeloa (Kalaeloa) | Honouliuli. A low point of land now known as “Barber’s Point.” Cited in several traditions and historical accounts. |
| <u>Lehupu‘ulu</u> | Waiawa. A named locality. Cited in project area claims of the Māhele. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|-------------------------------------|---|
| <u>Leiolono</u> (Leilono/Leinono) * | Moanalua. Named for an ancient god, guardian of a deep pit filled with the bodies of dead people. Leiolono is situated on the inland side of Āliamanu. Here, spirits of the dead, those who did not have helpful ‘aumākua would be lost. Leiwalo was on the eastern boundary of Leiolono, and Kapapakōlea was the eastern boundary (see also Kaleinaaka‘uhane and Kapukakī). Cited in S.M. Kamakau, Nupepa Ke Au Okoa, Okatopa 6, 1870; and the tradition of Makanike‘oe. |
| <u>Leiwalo</u> (‘Uluoleiwalo) * | Moanalua. Once spirits passed through Leiolono, they would find themselves on the ‘ulu (breadfruit) tree, Uluoleiwalo. If leaping from the wrong branch, the soul would be lost forever in the realm of Milu. If leaping from the correct branch, the spirit would find helpful ‘aumākua to guide them to the desired realm. Cited in S.M. Kamakau, Nupepa Ke Au Okoa, Okatopa 6, 1870; and the tradition of Makanike‘oe. |
| <u>Lelepaua</u> | Moanalua. A large fishpond and salt making area, built by Ka‘ihikapu Manu‘ia (Kalanimanu‘ia). Cited in Boundary Commission proceedings. A named locality. Cited in project area claims of the Māhele. |
| Lelepua | Waipi‘o. An area in the uplands. Near Kahalepō‘ai, and named in the tradition of Makanike‘oe. |
| Līhu‘e | a) Honouliuli. 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). b) Līhu‘e is also cited in claims of the Māhele for Mānana iki, Hō‘ae‘ae, Waikele. |
| <u>Lole</u> (Lolei) | Mānananui. A named locality. Cited in project area claims of the Māhele. |
| Lōpā | Waimano. An ‘ili. Cited in claims of the Māhele. |
| Mā‘ili | Moanalua. An ‘ili. Cited in claims of the Māhele. |
| <u>Maka-akua</u> | Waiau. A named locality. Cited in project area claims of the Māhele. |

Inoa ‘Āina**Ahupua‘a and Description:**

| | |
|---|---|
| Maka‘alaea | ‘Aiea-Hālawa boundary zone. A large stone on the shore, marking the boundary between these two ahupua‘a (at the land of William Poomoku). (1869, Boundary Commission proceedings) |
| Makalapa | Hālawa. An ancient crater perched above the Hālawa coastal flats. |
| Makana‘ole | Mānana. Situated on the inland plains, near Kulanakauhale Momi (Pearl City). A hālau (long house) was built here by the chief Kūali‘i. Cited in the tradition of Makanike‘oe. |
| <u>Makaohālawa</u> (Nāmakaohālawa) | Kalauao. An area on the shore associated with the goddess Kānekua‘ana whose kapu maintained the presence of the pipi and pāpaua (oysters and shellfish), and other fishes of Ke awa lau o Pu‘uloa (“He Moolelo Hawaii.” Nupepa Kuokoa, Mei 20, 1893). A named locality cited in project area claims of the Māhele. |
| <u>Mālamaniu</u> | Waikele. A named locality. Cited in project area claims of the Māhele. |
| <u>Malau</u> | Waikele. A named locality. Cited in project area claims of the Māhele. |
| <u>Manamana</u> | Waiawa. A named locality. Cited in project area claims of the Māhele. |
| <u>Mauakapua‘a</u> (Manakapua‘a) | Kalauao. A named locality. Cited in project area claims of the Māhele. Waikele. An ‘ili. Cited in claims of the Māhele. |
| <u>Mānana</u> * (Mānana iki & Mānana nui) | Ahupua‘a. Cited in native traditions, claims of the Māhele and historical accounts. “This narrow ahupua‘a was called Manana-iki in its lower portion and Manana-nui in the mountains where it broadens and includes Manana Stream, which flows into Waiawa. There were a few terraces seaward, irrigated by Waiawa Stream.” (Handy, 1940:80) |
| Mānana uka | Mānana. A land area situated above the old Government Road. Cited in claims of the Māhele. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|-------------------|--|
| 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). |
| Manawainuikeo‘o | Moanalua. An underground cave to the ocean, that comes out at Āliapa‘akai. Cited in the tradition of Makanike‘oe. |
| Manuea | Waiawa. A coastal site named in the tradition of Makanike‘oe. |
| Mā‘ona (‘Ona) | ‘Aiea. An ‘ili. Cited in claims of the Māhele. |
| Māpuna | Waikele. An ‘ili. Cited in claims of the Māhele. |
| <u>Māpunapuna</u> | Moanalua. An ‘ili land division and large fishpond extending to the shore of Moanalua. The pond of Māpunapuna was famed for its ‘ama‘ama (mullet) fish. Cited in traditions; and a named locality cited in project area claims of the Māhele. |
| <u>Maunakuaha</u> | Kalauao. A named locality. Cited in project area claims of the Māhele. |
| Miki | Waikele, disputed with Honouliuli. Kalaeokāne sits on the shore of the ‘ili. Cited in claims of the Māhele. |
| <u>Mikiokai</u> | Waikele. A named locality. Cited in project area claims of the Māhele. |
| <u>Moanalua</u> * | <p>Ahupua‘a. “Inland of what is now Moanalua Park is a moderate-sized area of terraces. Mokumaia writes that Moanalua took its name from two taro patches watered by ‘lemi Spring:</p> <p>‘The name Moanalua came from two taro patches close to the road taken by travelers from Ewa. They were very close to the spring of lemi. When the travelers came to the place just mentioned, they found the taro leaves so large that the keepers groped in the dark for taro for the chiefs. The taro and oha grew close together and that is how it [Moanalua] got its name which has remained famous to this day...’</p> <p>These terraces are now planted in wet taro by Chinese, and are irrigated with water from Kalou Stream, which empties into Moanalua Stream three quarters of a mile</p> |

Inoa 'Āina

Ahupua'a and Description:

inland. The large area southwest of lower Moanalua Stream, which is now partly park and partly planted to bananas, was formerly all taro terraces. Most of this area to seaward is still planted in flourishing taro grown by Chinese. There are also extensive irrigated patches east of the lower course of the stream which presumably used to be taro beds but are now partly planted in rice and partly unused." (Handy, 1940:80)

Moka'alikā (Moka'alina)

Waiawa. The taro growth of Moka'alikā was noted in a chant offered by the god Kāne. Moka'alikā is also cited in the tradition of Makanike'oe.

Mokumoa

Moanalua. A named locality. Cited in project area claims of the Māhele.

Mokumeha

Honouliuli. 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.

Moku'eō

Moanalua. A named locality. Cited in project area claims of the Māhele.

Moku'onini

Moanalua. A named locality. Cited in project area claims of the Māhele.

Moku'ume'ume
(Ford's Island)

Kalauao and Waimalu. Cited in claims of the Māhele. A cave on the island is called Kāneana (Kāne's cave) named from the time when the gods Kāne and Kanaloa visited lands of the 'Ewa District. Pili (Heteropogon) grass was gathered on Moku'ume'ume from ancient times until the later 1800s for use in thatching for Hawaiian houses. Cited in Na Wahi Pana o Ewa (1899).

Mo'oiki

Waiawa. A named locality. Cited in project area claims of the Māhele.

Mo'okapu

Honouliuli-Waikele boundary zone. An ancient path which leads into Wai'anae uka. (1873, Boundary Commission proceedings)

Mo'ole'a

Waikele. A named locality. Cited in project area claims of the Māhele.

Mūkī

Hō'ae'ae. A named locality. Cited in project area claims of the Māhele.

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|--------------------------|--|
| <u>Muliwai</u> | Waiau. A named locality. Cited in project area claims of the Māhele. |
| Nā‘ili‘ili | ‘Aiea-Hālawa boundary zone. An upland gulch where olonā was grown and made, and ‘awa planted. (1869, Boundary Commission proceedings) |
| <u>Nālima</u> | Waiau. An ‘ili. Cited in project area claims of the Māhele. |
| Nāmakaokapāo‘o | Honouliuli. 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 Namakaokapao” (1918) |
| <u>Nā‘ono</u> | Waiau. An ‘ili. Cited in project area claims of the Māhele. |
| <u>Nāpēhā</u> * | <p>Hālawa. The western end of Leiolono, and place where spirits of the dead would be encouraged to pass through by their ‘aumākua. The spring was named “Lean over” because King Kūali‘i leaned over to drink water here (Ii, 1959). It is also reported that the spring was guarded by a mo‘o (water spirit). (Kamakau. Nupepa Ke Au Okoa, Okatopa 6, 1870.)</p> <p>A spring near the ancient trail between ‘Ewa and Kona. Cited in Na Wahi Pana o Ewa (1899).</p> |
| Nāpōhakuhele | Waiawa. An ancient gaming/context site. Cited in the tradition of Makanike‘oe |
| <u>Nāpōhakuloloa</u> * | Waiau. Two long stones situated on the slope of Kauhihau, just above the old government road. These stones were two of the sons of Maihea and Punahinalo. Cited in Na Wahi Pana o Ewa (1899). |
| <u>Nāpōhakuluahine</u> * | Waiawa. This place was named for four old women who were chiefesses of the land. They and four of their attendants took stone forms along the side of the ancient trail (later the old government road), and were guardians for those who traveled the trails between ‘Ewa and Honolulu. These storied stones were near Kanukuokamanu. The elder chiefesses (stones) were Kahō‘ai‘ai, Waiawakalea, Piliaumoa, Kahe‘ekulu-aikamoku; their attendants (stones) were Nohoana, Kikaeleke, Piliamo‘o and Nohonakalai. These stones were pointed out by kama‘āina into the late 1890s. Cited in Na Wahi Pana o Ewa (1899). |

Inoa ‘Āina

Ahupua‘a and Description:

Nā‘ulaamaihea *

(also written “Nauluamaihea”)

Waimalu. Maihea and his wife Punahinalo, lived worshipful lives. Punahinalo’s name is given to the area where the couple lived.

It was Maihea’s custom to cultivate crops in the lands of Waimalu and Waiawa. He always called upon gods for whom he did not know names, making offerings and prayers. One day, Kāne and Kanaloa visited Maihea, and granted he and his wife a request that they be given a child. A son was born to the couple, and named Nā‘ulaamaihea. As a teenager, Nā‘ulaamaihea went to the shore at Pa‘akea, from where he rode on the back of a whale to Kahiki. He was instructed in the ways of the priesthood and returned home to teach others how to care for the gods. Two other sons, in the form of stones are also noted places on the land. The heiau ho‘oulu ‘ai (an agricultural temple), Nā‘ulaamaihea was named for the boy who rode the whale to Kahiki and returned as a priest. Cited in the tradition of Maihea (1892); and in Na Wahi Pana o Ewa (1899).

Nāwahineokama‘oma‘o

Honouliuli. 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.

Nīnauuele (Nīnauwale)

Waikele & Waipi‘o. Named ‘ili cited in claims of the Māhele. Nīnauwale is noted in traditions for the pa‘akai (salt) which was made and gathered from near shore ponds.

Niuho‘okahi

Moanalua. An ‘ili. Cited in claims of the Māhele.

‘Ōhua

Waikele. A named locality. Cited in project area claims of the Māhele.

‘Ōni‘o

Waikele. A named locality. Cited in project area claims of the Māhele.

‘O‘opu

Waiawa. A named locality. Cited in project area claims of the Māhele.

Pa‘ahao (Pahao)

Waikele. A named locality. Cited in project area claims of the Māhele.

Pa‘aiāu

Kalauao. A named locality. Cited in project area claims of the Māhele.

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|----------------------------|---|
| <u>Pa‘akea</u> (Kapa‘akea) | Waimalu. An ‘ili and fishpond. The place where a whale sent by Kāne came to fetch Nā‘ulaamaihea, and take him to Kahiki. Cited in claims of the Māhele. |
| Pā‘au‘au | Mānana. An ‘ili and coastal point. One of the noted boundaries of the Waipi‘o-Waiawa portion of the ‘Ewa estuary. Cited in claims of the Māhele. |
| <u>Pa‘aukī</u> | Waiawa. A named locality. Cited in project area claims of the Māhele. |
| <u>Paepae</u> | Waimalu. An ‘ili. Cited in project area claims of the Māhele. |
| <u>Pahunui</u> | Moanalua. A named locality. Cited in project area claims of the Māhele. |
| Pahuwiliwili | Waikele. An ‘ili. Cited in claims of the Māhele. |
| <u>Pā‘iwa</u> | Waikele. An ‘ili. Cited project area claims of the Māhele. |
| Pālā‘au | Honouliuli. An ‘ili. Cited in claims of the Māhele. |
| <u>Pālani</u> | Moanalua. A named locality. Cited in project area claims of the Māhele. |
| Pālea | Mānana. A coastal site and home of a guardian of the pipi (pearl oysters) of Ke awa lau o Pu‘uloa (Pearl Harbor). At Pālea and Pipiloa, there once grew groves of kou and hau trees. These places were once home to the rulers of O‘ahu. Cited in the tradition of Makanike‘oe. |
| Pānaio | Waiawa. One of the places named in the tradition of Makanike‘oe, when identifying noted places of Waiawa. An ‘ili cited in claims of the Māhele. |
| Papa‘a | Waikele. An ‘ili. Cited in claims of the Māhele. |
| Papio | Honouliuli. 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 Moololo Kaaō Hawaii no Keliikau o Kau, Mar. 15, 1902) |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|---------------------------------------|---|
| Pāpua‘a | ‘Aiea-Hālawa boundary zone. An ancient cultivating ground. (1869, Boundary Commission proceedings) |
| 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 | Honouliuli. 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. |
| <u>Piliamo‘o</u> * | Waiawa. Piliamo‘o was a supernatural woman who had both lizard and human forms. She met and fell in love with Kuka‘eki, and together, they speared ‘o‘opu fish in Waiawa stream. Near the place named Kuka‘eki, just on the edge of Mohoa, where the bridge crosses Waiawa gulch, Piliamo‘o and Kuka‘eki assumed stone forms. They were among the famous places pointed out by residents of the land. Cited in Na Wahi Pana o Ewa (1899). |
| <u>Piliaumoa</u> * | Waiawa. The near shore waters of Piliaumoa were frequented by the shark god Kahi‘ukā. This place is not far from Kanukuokamanu. Cited in the tradition of Makanike‘oe; and a named locality in project area claims of the Māhele. |
| Pililua | Moanalua. A cave in which King Kahahana, his wife Kekuapo‘i, and Alapa‘i hid for a time, following the conquest of O‘ahu by the forces of Kahekili. Cited in the account of Makanike‘oe |
| Piliokahe | Honouliuli. 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. |
| <u>Piomoewai</u> | Hālawa. A named locality. Cited in project area claims of the Māhele. |

Inoa ‘Āina

Ahupua‘a and Description:

| | |
|----------------------------|---|
| Pipilani | Kalauao. An ‘ili. Cited in claims of the Māhele. |
| Pipiloa | Mānana. Pipiloa and Pālea were once home of the rulers of O‘ahu. Cited in the tradition of Makanike‘oe. |
| <u>Pipio</u> | Waimalu. A named locality. Cited in project area claims of the Māhele. |
| Pōhāhā | Moanalua. An ‘ili. Cited in claims of the Māhele. |
| Pōhākea | Honouliuli. 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-kapoli-o-Pele. |
| Pōhaku-huna-palaoa | Waipi‘o. A famed stone in which a chiefess hid her whale-tooth ivory pendant on the kula lands of Pu‘unahawe. Cited in Na Wahi Pana o Ewa (1899). |
| Pōhaku Mokomoko | Honouliuli. 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) |
| Pōhaku o Kāne (Pōhakupāne) | Mānana-Waimano boundary zone. This particular “Stone of Kāne” was situated on the shore, and noted for its ability to prophecy. It is said that the stone disappeared in 1891, and its disappearance was believed to be a sign of the overthrow of the Hawaiian Monarchy in 1893. There was also a companion stone to this Pōhaku o Kāne called Pipila‘a, a short distance away. This stone also had supernatural powers, and it also disappeared shortly before the overthrow of the Hawaiian Monarchy. The stone was four feet long, four feet wide and six feet high. The point that juts out towards Moku‘ume‘ume also bears the name of Pōhaku o Kāne. Cited in Na Wahi Pana o Ewa (1899). |
| | Pōhaku o Kāne are known throughout the islands, and were revered as sites of worship, calling for the abundance of the land and sea, and for the well-being of travelers. |

Inoa ‘Āina**Ahupua‘a and Description:**

| | |
|--------------------------------|--|
| Pōhakupalahalaha | Honouliuli. A “well known rock along the trail” between Honouliuli and Hō‘ae‘ae. (1873, Boundary Commission Proceedings) |
| Pōhakupili | Waikele-Hō‘ae‘ae boundary zone. The supernatural stone that belonged to the gods Kāne and Kanaloa, who divided out the district of ‘Ewa while playing a game. Pōhakupili is situated on the edge of a cliff above Waipahū. Cited in Na Wahi Pana o Ewa (1899). |
| <u>Pōhakupū</u> | Waimalu. A named locality. Cited in project area claims of the Māhele. |
| Pōhaku‘ume‘ume | Hālawa-‘Aiea boundary zone. A legendary stone marking the boundary. (1874, Boundary Commission Proceedings) |
| <u>Po‘ohilo</u> * | Honouliuli. An ‘ili. Named from events following a battle in the Kīpapa-Waikakalaua region, in ca. 1400s, in which the head of Hilo (an invading chief) was placed on a stake at this site and displayed. A named locality cited in project area claims of the Māhele. |
| <u>Pouhala</u> | Waikele. A named locality. Cited in project area claims of the Māhele. |
| Pualehua | Waimano. An ‘ili. Cited in the Māhele; situated below the old government road. |
| <u>Punahinalo</u> (Punanalo) * | Waimalu. A land area named for the wife of Maihea, mother of Na‘ulaamaihea and two other sons (who later took stone body forms), for whom places near their home were also named. Cited in the tradition of Maihea; and Na Wahi Pana o Ewa (1899). |
| Pu‘ua | ‘Aiea-Hālawa boundary zone. An ancient canoe makers house and workshop (Kahuahale kālai wa‘a). |
| <u>Pu‘ukapu</u> | Waimano. An ‘ili. Adjoining Ka‘akauwaihau on one side. Cited in claims of the Māhele. |
| Pu‘uku‘ua | Honouliuli. 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). |

Inoa ‘Āina

Ahupua‘a and Description:

Pu‘uloa

Honouliuli. 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.

Punahawele (Pu‘unahawele)

Waipi‘o. Kula lands situated east of Kanoenoe plains, which are on the west side of Waipi‘o. This area famed in the account of Kalelealuakā, and once supported cultivated dry land fields. The plains of Punahawele were covered with sugarcane by the late 1890s.

The ancient trail between ‘Ewa and Waialua passed through Pu‘unahawele. There was a famous stone named “Pōhaku-huna-palaoa” (Stone of the hidden ivory pendant) on the trail side. It is said that a chiefess from Hawai‘i arrived at Pu‘uloa, and while walking to Waialua, she stopped at the stone to rest, and saw that it had deep holes in it. She determined that she should hide her whale tooth pendant (a symbol of royalty) in the deepest hole in the stone. Thinking she was alone, she hid the palaoa, but she was being watched by a god named Kekua‘ōlelo. Kekua‘ōlelo proclaimed who she was and what she was doing. Kekua‘ōlelo’s name is remembered at a heiau not far from Pōhaku-huna-palaoa.

In 1794, a battle in the war between Kā‘eokūlani and Kalanikūpule was fought on the plains of Pu‘unahawele. Foreigners and their weapons were a part of this battle, and some foreigners were killed here as well. (Kamakau, 1961:169)

Punalu‘u

An upland ‘ili. During the reign of Kākuhihewa, a great battle was fought here and on neighboring lands, a Hawai‘i chief, by the name of Punalu‘u was killed here, and his name given to the land (see Kīpapa).

Pu‘u-o-Kapo-lei

Honouliuli. 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).

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

Inoa 'Āina

Ahupua'a and Description:

(summer). When the sun moved south, setting beyond the hill, it was Ho'oilo (winter). (Kamakau, 1976:14)

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.

A heiau once situated on this hill, and a rock shelter were destroyed in the early 1900s (McAllister, 1933:108, Site 138)

Pu'u'ōpae

Waipi'o. An area of fishponds and property of the 'I'i family. Cited in claims of the Māhele.

'Ulu

Waipi'o. A named locality. Cited in project area claims of the Māhele.

Ulemoku

Waikele. An 'ili. Cited in claims of the Māhele.

Ulumalu

Waikele. An 'ili. Cited in claims of the Māhele.

Waholoa

Waimalu. An 'ili. Cited in claims of the Māhele.

Waiahu'alele ('Alele)

Waikele. A spring of water above Waipahū, the resting place of the supernatural stone named, Pōhakupili. Cited in the tradition of Lauka'ie'ie and Makanike'oe; and Na Wahi Pana o Ewa (1899).

A short distance above Waipahū is another spring called 'Alele. At that time, high chief Peleioholani resided at Waikele. Ka-maka'i-moku became pregnant by Peleioholani, with Ka-lei-'ōpu'u, who later became known as Kalani'ōpu'u, king of the island of Hawai'i (Kamakau, 1961:75).

Waiakekua *

Mānana-Waimano boundary zone. A pūnāwai (spring) site inland of Kāka'e, Mānana below the trail through 'Ewa. Above this place, is the spring Kawainao. This name translates as "Water of the god," and indicates ceremonial significance. (1873, Boundary Commission proceedings)

Inoa ‘Āina

Ahupua‘a and Description:

Waiau *

Ahupua‘a. Birth place of the chief Kūali‘i. Though not specifically named, it follows the line of the tradition that that Waiau was one of the “wai” (watered lands) granted to priests of the Lono class, by the demigod, Kamapua‘a.

“The ahupua‘a takes its name from Waiau spring and pond, south and west of which are small terrace areas now planted mostly in truck.” (Handy, 1940:81)

Waiawa *

Ahupua‘a. This is one of the “wai” (watered lands) granted to priests of the Lono class, by the demigod, Kamapua‘a.

Wai‘eli

Waimalu. A named locality. Cited in project area claims of the Māhele.

Waihaha

Waipi‘o. An ‘ili. Cited in claims of the Māhele.

Waihī

Hō‘ae‘ae. An area on the side of a gulch, above the old railway.

Waihīluna

‘Aiea. A named locality. Cited in project area claims of the Māhele.

Waikakalaua

Waikele. An upland ‘ili. During the reign of Kākuhihewa, a great battle was fought here and on neighboring lands (see Kīpapa). Cited in numerous traditions and historical accounts.

Waikele *

Ahupua‘a. This is one of the “wai” (watered lands) granted to priests of the Lono class, by the demigod, Kamapua‘a.

At Wailele, in Waikele, king Kahahana, his wife, Kekuapo‘i, and his trusted friend, Alapa‘i lived, hiding from the forces of Kahekili. It was here that Kahahana and Alapa‘i were killed by the treachery of Kekuamanohā (the half-brother of Kekuapo‘i). Their bodies were taken first to Hālaulani at Waipi‘o and then to Waikīkī as sacrifices (Kamakau, 1961:136-137).

“In the flatland, where the Kamehameha Highway crosses the lower valley of Waikele Stream, there are the remains of terraces on both sides of the road, now planted to bananas, beans, cane, and small gardens. For at least 2 miles upstream there were small terrace areas.” (Handy, 1940: 82)

Inoa ‘Āina

Ahupua‘a and Description:

Waikowaha

Waiau. A named locality. Cited in project area claims of the Māhele.

Wailokai

Hālawā. A marshy area on the Hālawā coastal flats.

Waimalu *

Ahupua‘a. This is one of the “wai” (watered lands) granted to priests of the Lono class, by the demigod, Kamapua‘a.

“The extensive flats between East Loch of Pearl Harbor and the present highway were formerly developed in terraces irrigated from Waimalu Stream and Waipi [Huewaipī] spring, which is east of Waiau pond. There are banana groves here now. Terraces also covered the flats extending three quarters of a mile above the highway into Waimalu Valley, and there were small terrace areas several miles upstream beyond these flats.” (Handy, 1940:81)

Waimānalo

Honouliuli. An ‘ili. This is one of the “wai” (watered lands) granted to priests of the Lono class, by the demigod, Kamapua‘a.

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.

Cited in claims of the Māhele.

Waimano *

Ahupua‘a. This is one of the “wai” (watered lands) granted to priests of the Lono class, by the demigod, Kamapua‘a.

“Waimano Stream irrigated small terrace areas east of what is now called Pearl City.” (Handy, 1940:81)

Waiola

Moanalua. A pond at the place in Moanalua Valley where the two streams join together. The water of this pond was noted for its healing qualities. Cited in historical accounts.

Waipahū *

Waikele. An ‘ili. Waipahū is named for a noted spring which fed into the Waikele Stream. The spring is said to have been connected to a spring (Kapukanawaiokahuku) at Kahuku; also said to be one of the entrances to the

Inoa ‘Āina

Ahupua‘a and Description:

famed royal burial cave of Pohukaina. Site where the man-eating shark, Mikololou was first killed following his attack on people of the Pu‘uloa region. Site of the old O‘ahu Sugar Mill. Cited in Na Wahi Pana o Ewa (1899); He Moololo Kaa o Hawaii no Keliikau o Kau (1902); and claims of the Māhele.

Waipi‘o *

Ahupua‘a. This is one of the “wai” (watered lands) granted to priests of the Lono class, by the demigod, Kamapua‘a.

“Between West Loch of Pearl Harbor and Loko ‘Eō the lowlands were filled with terraces which extended for over a mile up into the flats along Waikele Stream. The lower terraces were formerly irrigated partly from Waipahu Spring, which Hawaiians believed came all the way through the mountains from Kahuku. It is said that terraces formerly existed on the flats in Kīpapa Gulch for at least 2 miles upstream above its junction with Waikele. Wild taros grow in abundance in upper Kīpapa Gulch.” (Handy, 1940:82)

Waipōuli

Honouliuli. 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‘ī, mother of Nāmakaokapāo‘o. Cited in the tradition, “Kaa o Namakaokapao” (1918)

Waipuhia

Near Waiiau-Waimano boundary. Cited with the account of Waili‘ulā in the tradition of Makanike‘oe.

Weli

Moanalua. A named locality. Cited in project area claims of the Māhele.

Welokā

Mānana. An ‘ili and fishpond. The pond was noted for its excellent mullet. Cited in claims of the Māhele. Welokā was part of the Crown Lands, and a portion of the lands was conveyed by Kamehameha IV to Bernard & Remond.

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. Indeed, in Hawai‘i, the very landscape is storied and facets of the land are held as sacred (wahi pana). Each place name was 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. Though, as revealed in the preceding section of this study, in the “Gazetteer of Places Names of the ‘Ewa District and Moanalua (Kona District, Island of O‘ahu),” some traditions, even if fragmented, remain a part of the historical and community memory. From those mo‘olelo we are able to glimpse into the history of the land and people of the Honouliuli-Moanalua region on the island of O‘ahu.

In this section of the study we provide readers with a collection of narratives—which are the sources of documentation cited in the Gazetteer—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. We note here, that extensive research has already been conducted in several phases of work associated with the Honolulu High Capacity Transit Corridor (cf. Cultural Surveys Hawai‘i, 2008, 2009, 2010). That research is quite comprehensive and is of value in describing both traditional/historical accounts and the cultural landscape of the region. We have endeavored to build upon those earlier studies and add to the resources that will facilitate making better decisions on how planning and implementation should proceed.

On the pages that follow, readers will find rich collection of place-based narratives. 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 the Honouliuli-Moanalua region of O‘ahu. 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. We have added underlining to indicate the first occurrence of place names from the Honouliuli-Moanalua region, or the occurrence of the place name when its specific tradition is given.

Mo‘olelo Kahiko (Ancient Traditions)

The narratives below address aspects of traditional knowledge and native lore which was passed down through families and recorded in writing in the nineteenth and early twentieth centuries. Unless otherwise indicated, all translations and summaries were prepared by Kepā Maly. Every effort has been made to accurately translate and represent the knowledge and thoughts of the original Hawaiian language accounts.

Ke nonoi ha‘aha‘a wau, inā ua hewa wau, e hui kala mai ia‘u. Ua ho‘omākaukau ‘ia kēia palapala me ke aloha a nui no nā Kūpuna o ka wā kahiko. Akā, ua hemahema wau, a a‘ole hiki ia‘u ke maopopo i kekāhi mana‘o i wehe a‘e mai kēlā mau la i hala. Ua hohonu a kupaianaha ka ‘ike Kūpuna. No laila, aia ma loko o kēia palapala, e loa‘a iā ‘oe i ke kumu palapala o nā mo‘olelo like ‘ole i ha‘i ‘ia ma loko nei. A no laila ua hiki iā ‘oukou ke huli a loa‘a i nā mea ‘oia‘i‘o i ha‘i ‘ia na nā Kūpuna.

No ka Uhane Mahope iho o ka Make ana o ke Kino About the Spirit Following the Death of the Body

This narrative is part of an early history of Hawaiian beliefs, rational customary practices and lore that was compiled by the eldest of the Hawaiian historians, David Malo (1951), and fellow students at Lahainaluna, and first put to writing in 1838. While the narrative does not specifically mention lands of the Honouliuli-Moanalua region, it offers important discussions on practices which numerous other accounts identify with wahi pana of the region—these are the wandering places of, and leaping sites of spirits of the deceased as cited in traditions place in the gazetteer above. Hawaiian beliefs and customs concerning the dead remain an integral part of the lives of many Hawaiians in the modern day, and respect of the ilina (burials) is a major concern shared by ‘ohana of the Honouliuli-Moanalua region.

Iulai 21, 1858 (aoao 1)

Ka Hae Hawaii.

Mooolelo Hawaii—Helu 13.

No ka uhane mahope iho o ka make ana o ke kino.

Aneane kulike ole ka manao o na kanaka kahiko o Hawaii nei no ka Uhane mahope iho o ka make ana o ke kino. He ekolu wahi e noho ai ka Uhane, wahi a lakou. Oia hoi, o ka lua o Pele, o Kilauea no ia, oloko o na wai, a me ka aina maloo.

Ina i make ke kino o na alii, a o kona mau kanaka pono paha, a me na kahu Pele, alaila, e hoi ko lakou Uhane i ka lua o Pele, a e lawelawe mai na kahu Pele, a me kona poe kanaka, e like me ka noho ana ma keia ao. A o na kahu

Pele, o lakou kona poe puuku, a he mau mua hoi maluna o na kanaka aipuupuu, a i ole ia, o kona poe kahu pono no. I ka noho ana o keia mau Uhane malaila, ina makemake kekahi kanaka e ike ia lakou, alaila, penei e ike ai, e hele pu me ke kahu Pele, a na ke kahu Pele e kahea aku.

Olelo mai kekahi poe. Ina i make kekahi kanaka a kanu ia kona kino ma ke kae o ka muliwai, a o ka Punawai, a o ka Auwai paha, alaila, e komo ae ka Uhane iloko o kekahi mea kino e ae, iloko e ka Mano paha, a iloko o ka Puhi paha, a i ka Ula paha, a me na mea e ae o ka Moana; aka, o na mea ma ka lihiwai, e komo ae lakou iloko o ka muliwai, a lilo i mau Okuhekuhe nui, a i mau moo huelo, a ina ma ka aina maloo, alaila, e komo ae iloko o ka Pueo, a me na mea ano like. O keia mau mea i pau i komo ia e ka Uhane o na kanaka, e lilo lakou i mau mea e alakai ai i ko lakou poe e ola ana. Penei ka hana ana o keia Uhane i kona iloko o keia mau mea, hele hou aku no ia, a komo iloko o kona mau makamaka, a no kona noho ana iluna ona, a ai mai keia Uhane i ka ai maoli a maona, alaila, hoi aku, a pela mau ka hana ana. A o keia poe makamaka, ina he pilikia ko lakou ma ka aina, no ke kua ia mai, na ka Pueo e alakai ia lakou i kahi kupo e pale ai. A ina ma ka Muliwai, na ka Moo me na mea ano like e mahuna ia lakou. A ina ma ka moana ka pilikia, na ka Mano e malama, a me na mea ano like. No keia mau mea ko na kanaka hookapu ana i kekahi mau mea ai he hui wale.

Eia kekahi: Aia ma ka aina maloo, kahi i noho ai ka Uhane mahope iho o ka make ana o ke kino, a ua kapaia mai keia mau wahi o Kaleina a ka Uhane. Ua lawa keia inoa "leina a ka Uhane," ma kela Mokupuni, keia Mokupuni o Hawaii nei i noho ia e ke kanaka. O kahi e noho ai ka Uhane o ko Niihau poe, aia ma Kapapakiiki a o Mauloku ma Lehua kekahi, oia hoi kahi i kapaia ka leina a ka Uhane o ko Niihau poe. Pela no hoi ko Kauai. Ma Hanapepe, kahi i noho ai ko laila poe Uhane, a o ko Oahu poe, aia ma Kaimalolo, a ma Waianae kekahi, A o ko Molokai poe, aia ma ka palena o Koolau a me Kona, mawaena olaila o ka leina a ka Uhane, o Wainene ka aina nui. A o ko Lanai, aia ma Hokunui, wahi a kekahi; aka, i ka manao o kekahi aia ma Kananolu [Kaunolu] ia. A he elua wahi e noho ai na Uhane o ko Maui, aia ma ke Kea kekahi, aina kula o ka Maomao kekahi. A o ko Hawaii. he ekolu wahi e noho ai na Uhane o Hilo, a o Waipio a me ka Palelua. O keia mau wahi a pau, ua kapaia o ka leina a ka Uhane. Ina e hiki ka Uhane ma kekahi o keia mau wahi, aole e hiki ke hoi hou mai.

Eia no kekahi; Ina make ke kino, hele no ka Uhane me ke ano o ke kino, pela no ka Uhane e hele ai, ina aole kapa o ke kino i ka make ana, aole no hoi kapa. aole lani, aka, he ao po lohina wale no, ane like ino ka ohu e uhi ana i ka aina, pela ke ano o kahi e noho ai na Uhane ma ia hope ilio o ka make ana o ke kino, aole no hoi he po he ao wale no. Okoa no ko na alii wahi, okoa ko na koa. Malaila na hana a pau e like me ka wa e ola ana, O-o-ihe, Puhenehene, Heeholua, Heenalua, Moko, Lua, nui ka ai, he ai ulu wale no, uala, kalo, maia, ape, hapuu a no keia nanao o lakou ia, a i make ke kino, e kanu pu ia ka ai, ia, wai paka, kila ahi, o-o ihe, koi, pahi, manao lakou e hana ka Uhane me keia mau mea ma ia wahi.

Eia no hoi kekahi: Manao mai kekahi poe, he hele wale no na Uhane, a hoi, a noho iluna o ke kanaka e ola ana, maluna o ka elemakule a me ka luahine, maluna o ke kanaka a o ka wahine paha. Ua kapa ia kela Uhane, "he Makani, a he Unihipili." Oia na manao o kanaka kahiko no ka Uhane mahope iho o ka make ana o ke kino.

O ka Helu 13 no keia, ua pai hewa ia kela ma ka Hae Helu 15. O ka mua keia a mahope kela. J. P.

Summary — About the Spirit Following the Death of the Body

The ancient people of Hawaii had different ideas concerning the soul after death of the body. They said that there were three places for the soul to go. The volcano of Pele, that is Kilauea, in the water, and on the dry land...

Some say that if a man's body is buried on the bank of an estuary (kae muliwai), a spring (punawai) or an irrigation way (auwai), that the spirit will enter into another body, like that of a Shark, an Eel, a Lobster or some creature of the ocean. Those buried along the edge of the stream (lihi wai) will become the goby fish ('ōkuhekuhe nui), or lizards with tails; and if on the dry land, it will then become an owl (pueo) or some other creature. These are the things into which the spirits of people can become, and they in turn will guide their living relatives (to safety in times of need)...

Here also is this. It is there on the dry land that spirit stays after death of the body. These places are called Kaleina a ka Uhane (Leaping places of the Spirit), or simply leina a ka Uhane, on the various Hawaiian Islands upon which people live. The place where the spirits of Ni'ihau's people live is at Kapapaki'iki'i, and at Mauloku at Lehua, also. That is call the leina a ka Uhane of Ni'ihau's people. And so on Kaua'i, it is at Hanapēpē. Where the spirits of the people stay. O'ahu's people (spirits) are there at Kaimālolo, at Wai'anae, being one of the places. For the people of Moloka'i, it is there at the boundary between Ko'olau and Kona, that the leina ka Uhane is found, Wainēnē is the a great land. Lāna'i's is there at Hōkūnui, so some say; but others thing that it is there at Kaunolū. There are two place where the spirits reside on Maui, there at Kea is one, and the plain lands of Ma'oma'o is another. And Hawai'i has three places where the spirits dwell, Hilo, Waipi'o and Palehua. So these places are all called leaping sites of the Spirits. If the Spirit arrives at one of these places it cannot be returned...

Notes on Hawaiian Burial Customs and Practices

“Mai kaula‘i nā iwi i ka lā!” (Do not lay the bones out in the sun!)
(M.K Pukui, pers. comm., 1975; cf. M.K. Pukui, 1933:174 No. 1618)

Since the earliest of times, the relationship shared between Hawaiians and their ancestors has been manifest in their care for the iwi (bones). The iwi, “bones of the dead” are “considered the most cherished possession” (Pukui & Elbert, 1971:98). The notes below offer readers a small glimpse into the traditional and customary practices of Hawaiians in regards to iwi, ilina (burial sites) kupapa‘u (treatment of the dead), and kino wailua (remains of the dead and spirits).

The following account is excerpted from an 1841 manuscript written by Missionary William Richards, in answer to a series of questions asked by Captain Charles Wilkes, Commander of the United State Exploring Expedition. Richards was among the second party American missionaries to arrive in the Hawaiian Islands (in 1823), and by the death-bed request of the sacred chiefess Keōpūolani (in 1823), he raised Kauikeaouli (Kamehameha III) and his sister, Nahi‘ena‘ena. In his life time, Richards served in many official capacities in the Hawaiian Kingdom. Richards identifies the chief and counselor to Kamehamehas I, II, and III, Hoapili, as the primary source of his information, which was reportedly corroborated by Kamehameha III prior to Richards sending it to Wilkes.

Ulumaheihei Hoapili was the son of Kame‘eiamoku, one of the “four Kona uncles” and confidants of Kamehameha I. Kame‘eiamoku and his twin brother Kamanawa were of a line of priest of the “class of Ka-uahi and Nahulu” (Kamakau 1961:188, 190, 231). When Kame‘eiamoku died in 1804, his son Hoapili, inherited his father’s position, which he retained until his death in 1840. It was also Hoapili who in 1819, cared for and hid the bones of Kamehameha I (Kamakau 1961:211, 212, 215).

Modes of burial of chiefs and common people.

After the death of a chief or the king, the corpse was permitted to lie one day, during which time the royal sorcerer was engaged in incantations to pronounce the death of some person as a sacrifice or peace offering to the gods for the prosperous reign of the new king. The corpse was then carried to the temple where it lay eight days. On the ninth or tenth day it was neatly inclosed in leaves of the dracaena in the same manner as meat is for cooking. The body was then placed in the ground and covered to the depth of about eight [Page 55] inches. A slight fire was then kindled over it, so as to keep it at about the natural temperature of the living body. This was for the purpose of harvesting the process of putrifaction [sic]. As soon as the flesh could be easily slipped from the bones the six long bones of the arms and the six long bones of the legs, were taken out and nicely cleaned in some perfumed waters. The [y] were then fastened together, the bones of the arms standing on the bones of the legs. The head was then taken and having been cleaned in the same manner was placed on the top, and the whole wound up in kapa and deified, if the bones of a king. But if merely a high chief, they were deposited in a semitary [sic]. In times of public commotion the bones of the king though thus deified were immediately

concealed by the friends lest they should be obtained by the enemy and treated with disrespect. Some kings gave charge during their lifetime to have their bones concealed at once. This was the charge of Kamehameha I and it has never been known what was done with his remains.

The common people were usually buried or deposited secretly in caves during the night. There was a great fear among the people lest their bones should be made use of after their death for arrows or for fish hooks & it was this which led to secret burials — The present form is the same as in the U.S.A... [Hawaii State Archives Series M-126]

Kulaīwi: The Ancestral Lands in Which Ones Ancestors are Buried

Writing in the 1860s, noted Hawaiian historian, Samuel M. Kamakau wrote about the attachment-connection shared by the Hawaiians with the land of their ancestors. He described this in the context of the land as the burial place of one's family, and the sanctity of such a relationship:

...In the old days the inheritance of the family burial place, the caves and secret burial places of our ancestors was handed down from these to their descendants without the intrusion of a single stranger unless by consent of the descendant, so that wherever a death occurred the body was conveyed to its inheritance. These immovable barriers belonged to burial rights for all time. The rule of kings and chiefs and their land agents might change, but the burial rights of families survived on their lands. Here is one proof of the people's right to the land.

With this right of the common people to the land is connected an inherent love of the land of one's birth inherited from one's ancestors, so that men do not wander from place to place but remain on the land of their ancestors. The Kona man does not wander to 'Ewa or Ko'olau, nor does the 'Ewa man change to Waiailua. Whether rich or impoverished and barren, his love is unchanged; he cannot treat the land with contempt. However good the land on which he later lives he will wish to return to the land of his birth. The land so worthless in the eyes of a stranger is good to him. But today the habit of going away for an education or sailing abroad has undermined this old feeling for the land... [Kamakau in Ruling Chiefs of Hawai'i (1961:376)]

Writing in 1870, Kamakau also penned the following notes on burial customs:

There were many ways of disposing (*kanu ana*) of corpses. In the very ancient times corpses were buried in graveyards (*kanu ma na ho'oilina*), and these graveyards were well known throughout the islands. The corpses were laid out straight in wooden troughs (*holowa'a*) and buried. That was in the time of peace and tranquility in the land; that was when corpses were actually buried. During the time of wicked, traitorous, and desecrating chiefs, the bones of the dead were dug up out of the burial grounds to be used for arrows for rat shooting and for fishhooks, and the bones and bodies of the newly buried were dug up for food and bait for sharks. For this reason, consternation arose in every family, and they sought places of concealment for the bones of their grandparents,

parents, children, chiefs, and relatives. They searched for deep pits (*lua meki*) in the mountains, and for hiding pits (*lua huna*) and hiding caves (*ana huna*) along the deep ravines and sheer cliffs frequented by *koa'e* birds. There they deposited the precious bones of their loved ones, without a thought for their own weariness, the heavy load they carried, or their own possible death; with no other thought except that they were carrying out the "last will," the *kaouha*, of their loved one. For instance, someone who was dying on Hawaii might before his end make his *kaouha* known by saying, "When I die take me to the high-ridged hills of Nakoaka'alahina on Kauai," or "to Kapalikalahale on Niihau." A death might take place on Oahu and the *kaouha* point to Hawaii, or perhaps to Maui. The right thing to do was to fulfill these commands. The places mentioned in the *kaouha* are the burial pits and caves of the ancestors. They are well hidden from the eyes of men, and unknown to the "wizards of the night," *kupua o ka po*, who might reveal them. These caves hold treasures and other hidden things. [Kamakau in "*Ka Po'e Kahiko*" (1964:38)]

He Wahi Kaao 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 Kaao 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 descriptions of various places in the 'Ewa and Kona districts. There is also important reference to the goddess, "Kiha," a mo'o (water-spirit) whose mana was called upon in the making of chiefs, and whose form was a part of the circuit gods who traveled around the island in the Makahiki celebrations. The name of Kiha commemorated in the place name Ka-puka-o-Kiha in Kalauao Ahupua'a.

Iulai 4, 1860 (aoao 60)

Ka Hae Hawaii

He wahi kaao 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 heenalu 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'ua 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, la 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 Iani--e;
Ia ia Maui--a.

Hai mai o Hiiaka, ua makeia. Haha ae ka oe la! 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 la 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 la 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 la o Olepau, nona ka mea i manaioia.)

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

Summary — A Little Story and some Chants

Hi'iaka and her companion Wahineoma'o traveled to Hā'ena, Kaua'i and returned Lohiauipo, Pele's mortal lover to life. Hi'iaka, 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, Hi'iaka went overland, instructing Lohiau Wahineoma'o to continue by canoe, where she would later rejoin them at Pu'uloa.

Hi'iaka 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...)

A Lamentation for Aupuni Citing Noted Places of 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.

Several of the mele kanikau are cited in this section of the study, with introductions and excerpts pertaining to places with which people were familiar, places passed while traveling the trail over lands once familiar to the people of old. The context of the memories composed into mele is in the form of remembrances of places loved at and visited, of experiences, and places that the two shall never again visit together.

Apelila 19, 1861 (aoao 4)

Nupepa Kuokoa

He kanikau.

Feberuari, la 2, 1862, ma Kualoa,
Koolaupoko, make o ke Aupuni w.,
oia ka la Sabati, hora 9 o ka po.
night.

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,
Kuu wahine mai ka Ikiiki o Honolulu,
Mai ka piha kanaka i Polelewa,
Mai ka ululaau nahele i ka moana,
Hooluana aku i kai o ka makeke,
Auwe kuu wahine.

February 2nd, 1862, at Kualoa,
Ko'olaupoko, Aupuni (f.) died,
it was the Sabbath, 9 o'clock at

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 wide 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...

Kuu hoa pili mai ka ua kukalahale o Honolulu,
Kuu wahine mai ke ola o ka wai o ke ki,
Mai ka hui-kau-lua a na haole,
Kuu wahine mai ka lai o ke Kaona,
Komo aku kua o ka olu o Kaumakapili,
Kuu wahine mai ka waa a ke Kapua,
Oia wahi a kua e hele ai,
Kuu wahine o na hale aikane nui,
Akahi au a ike i ka mea nui he aloha,
Kuu wahine mai ka wai nuhou o ke Aupuni,
Mai ka piina o Maemae,
Hoomaha aku kua i Puiwa,
Kuu wahine mai ke kula wela la o Kahua,
Komo aku kua o ka malu o ka niu o Waikiki,
Auwe kuu wahine.
Kuu wahine mai ka wai o Kahapaakai,
Mai ka piina o Luakaha,
Kuu wahine mai ka wai o Kahualana,
Mai ka uka anu o Hapuu,
Kuu wahine mai ka ua o Nuuanu — e,
Hai ke kawelu holu i ka makani,
Kuu wahine mai ka nuku o Nuuanu...

...Noho au me ka u me ka minamina,
Me ke kaumaha ia oe,
Auwe kuu wahine.

Na Konaaihele.
Kualoa, Koolaupoko, Apr. 19, 1862.

...I remain here in tears with regret,
With sadness for you,
Alas my wife.

By Konaaihele.
Kualoa, Koolaupoko, Apr. 19, 1862.

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 born 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 from Honouliuli to Moanalua. The places include — Waimānalo, Waikele, Waipi'o, Waiawa, Waimano, Waimalu, Pu'uokapolei, Keanapua'a, Pu'uloa, Moanalua, Waipahu, and Kuolohele.

Wai a he Waiwai – Water and Wealth: Watered Lands of the ‘Ewa District in the Tradition of Kamapua‘a

One of the notable aspects of the tradition of Kamapua‘a is the section which informs readers that the lands whose names begin with the word “wai” were granted to priests of the Lono class, by Kamapua‘a². In the Hawaiian cultural context, the significance of “wai” (water) in all aspects of life is a consistent theme in native traditions, practices, land use, and historical accounts. The continuation of the significance and value of water in the lives of native Hawaiians today is eloquently expressed in the oral history interviews cited in this study. In the 1970s Kepā Maly, regularly visited the kupuna (grand-aunt) of co-author, Onaona Pomroy-Maly. Mary Kawena Puku‘i, dedicated her life to the collection and recordation of native Hawaiian lore and practices. During the visits, Tūtū Kawena shared recollections and explanations of various aspects of Hawaiian lore with Maly. Among the traditions shared by Tūtū Kawena was a discussion about the intimate relationship of Hawaiians with the environment around them—specifically the relationship between wai, kalo, and ‘ohana. The following notes (a paraphrased summary of what she shared) were recorded on April 11, 1975, at Tūtū Kawena’s home in Mānoa, O‘ahu—

‘Ohana is family, relative, kin; this word comes from the Hawaiian word ‘ohā, which describes the offspring of the kalo. The ‘ohā grow and are nurtured by the makua. The makua is the head of the stalk (kalo). The kūpuna, the grandparents and ancestors, are those who stand at the spring, literally the source of water, and are above. The keiki (offspring), and the mo‘opuna (grandchildren) are connected back to the spring or source of the family...

The Hawaiian word for water is wai. The Hawaiian word for wealth is waiwai; wai doubled, or said twice. When you have wai you have life, the ability to sustain yourself upon the land. And the water was believed to be from the god Kāne i ka wai ola, Kāne the giver of the water of life.

The Hawaiian word for a spring of water is pūnāwai. Pūnāwai or pu‘una-wai describes a place where water bubbles up from the ground (rising like a hill or a mound), it is the source of water. The Hawaiian word kūpuna, may be translated as — kū (standing at) puna (the source of water); kū-puna are those who stand at the source of water. Now this has deeper meaning than standing at the water source. When duplicated, the Hawaiian word wai, is waiwai, and it means wealth. Thus the one who stands at the puna, stands at the source of wealth. In this case, the wealth isn’t in material things, it is that our elders are those who stand at the source of knowledge. They stand at the well-spring gained by the years of their life, and from that which has been handed down to them from their own kupuna, and they in turn, pass their waiwai on to their ‘ohā, keiki, mo‘opuna, mo‘opuna kuakāhi, kualua, and on down the generations, from piko (umbilical cord) to piko... (pers. comm. M.K. Pukui).

² The tradition provides readers with an account of all the land names beginning with “Wai,” as being lands dedicated to the class of Lono priests. We suggest here, that the name “Waiiau” was unintentionally omitted during publication in 1861.

July 10, 1861 – Aukake 28, 1861
Ka Hae Hawaii
“He Moololo 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 Kahikiula, 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...

Koena (Fragments)

K. Maakuia, a Lānaʻi native, school teacher and active member of the Protestant mission station—resident of Honolulu at the time of writing—shared with readers of *Ka Hoku o ka Pakipika* (Star of the Pacific) historical recollections from the time of Kamehameha I's rise to power, establishment and rule of the Hawaiian Kingdom. Maakuia describes how the deeds and practices of Kamehameha I provided instruction and blessings to the people of his generation. Though Maakuia acknowledges that these blessings were the product of battles and the loss of life, with some of the events taking place on the plain of Kūkiʻiāhu in Kalauao.

Ianuari 16, 1862 (aoao 2)

Ka Hoku o ka Pakipika

Koena i ka Helu 13.

...Ina paha ua kuhihewa wau no ka noonoo a me ka olelo, alaila, e hiki paha iaʻu ke kamailio pokole no Kamehameha I, oia hoi ke poo o ke aupuni. Pehea la auanei au e olelo ai no kona ano, e hiki paha iaʻu ke kamailio nona a no kana mau olelo, o ke ola a me ka make o ke kanaka, nana wale no ka olelo mana me ke kanalua ole, me kona aupuni nui, noloko mai o kona hanauna alii nui, a me kona mau la koo, a lilo ia ia ka mana nui no kona mau la hoouka kaua. Nolaila mai ka loa ana ia kakou o na pomaikai e noho nei, ua hooikaika oia i ka hana nui. Ua hala oia a ili mai ka pomaikai ia kakou, a me kona mau hope alii. Ina paha o kona lua kekahi mea, a olelo mai, he mea aha ia kau e kamailio nei, he hiki iaʻu ke olelo ae me ke alakai ana o koʻu wahi ike uuku, o ke kumu kanawai, o ka huaolelo a Kamehameha, hele ka elemakule a moe i ke ala, i ka wa i pau ai kana mau hana nui, kau mai oia i keia mau huaolelo, oia hoi kana huaolelo kanawai.

E malama i ke ola o ke kanaka, ma ia huaolelo a Kamehameha, malaila i malama ia ai ke kumu kanawai e kau nei maluna o kakou, a no ka hoolawa ana ia kakou no na kuleana iloko o keia aupuni.

Ekolu no ano nui oia mea o ke aupuni: akahi, oia ke ano o ke alii, a me na makaainana, a me na konohiki, a mailoko ae oia hoohui ana, a mahele hou ia i ekolu hapakolu, noloko ae o ka mea hookahi, penei, o ke kaua a Kamehameha me Kiwalao, oia hoi o Mokuohai. Ekolu mea kuleana iloko o laila, o ke alii, na konohiki, na makaainana, oia ke kuleana o ko Hawaii kaua i ke paniwai, oia o lao, Kamehameha, Kalanikupule ka hoa kaua, keiki a Kahekili. A hee o Kalanikupule ia Kamehameha, aole nae oia i make malaila, aka, ua hee ia Kamehameha, a holo aku oia i Oahu, oia ke kuleana o Maui, hoi o Kamehameha i Hawaii, he kaua no ma Hawaii, oia paha kepaniwai, o Keoua ke ʻIi, a make ia ma Puukohola i Kawaihae, no na hoi ke mele, kuu haku i ka ua Haa, ke lele la mauka o Auaulele, lele ka ua, lele pu no me ka makani, e lele poo ana ka wai o ke Kaha, kuu haku i ka wai haule poo.

Alaila, pau loa ka pilikia o Hawaii ma ia hope, kalai ka Peleleu, holo mai oia a Kaunakahakai, e holo ana i Oahu e kaua me Kahekili, aole nae i hiki i Oahu,

hoouna mai oia Kikane, he aikane ia, he punahele nui kona, ua oleloia oia kona kanaka o ka wa ilihune, a hiki i ka wa i loa ai o Kahekili i Waikiki, ninau o Kahekili, heaha kau? i kii mai nei au i ka aina, ua haawi o Kahekili i ka aina ua lilo, o hoi a hoolohe mai, a uhi kapa eleele a kau ka puua i ka nuku, kii mai i ka aina lilo. Hoi o Kikane a loa o Kamehameha i Kaunakahakai, hai aku oia i na olelo a Kahekili. Hoi o Kamehameha i Hawaii, a mahope, make o Kahekili, koe na keiki, o Kalaikupule, Koolaukani, a mahope, kipi o Kaeo a kua me Kalaikupule i kukui o Waimanalo i Oahu, oia kela kua i kapaia Kaelilua, no ke ki ana o Kalaikupule i ka pu, eli o Kaeo ma i ka lua, kapaia o Kaelilua ia kua. Aole nae i make o Kaeo malaila, a mahope ike laua. A hoomakaukau o Kaeo e hoi Kauai, holo aku a ka moana, lohe oia i ka ohumu a kekahi poe alii, e pepehi ia ia ma ka moana paha i Kauai. Hoi oia a pae ma Waianae, a hele mai mauka, a kua me Kalaikupule [Kalanikupule] ma Kalauao i Ewa, a make oia i Kukiihau ma Kalauao, a lilo ia Kalaikupule Oahu nei, a mahope hoomakaukau o Kalaikupule e holo i Hawaii, e kua paha me Kamehameha. Olelo aku kona poe alii ia ia, e kipaku i ka haole, aole hoae pu maluna o ka moku. Olelo o Kalaikupule ma ka olelo haole no, no ka mea, ua pepehi o Kalaikupule i ka haole, ua kaili oia i ka moku a me ka pu. Holo aku lakou mai ke awa o Honolulu a mawaho o Leahi, pau na kanaka i ka hoopailua, luai, pau na kanaka i ka pepehi ia, e ka haole, koe o Kalaikupule ma, ekolu lakou, hookahi pu-kuniahii. A pae lakou i Kaalawai, a ma ia hope mai, lohe o Kamehameha, ua lilo ka pu a Kalaikupule i ka haole a me ka moku. O ka holo mai no ia o Kamehameha i Oahu nei, a kua me Kalaikupule ma Nuuanu, a hee ia Kamehameha, oia ke kuleana o Oahu. A Kaieiewaho lilo mai o Kauai i hookaawale ia mai, oia ke kuleana o Kauai.

Nolaila, e noonoo kakou. Eia kekahi olelo a Kamehameha ia ia e noho aupuni ana, ua ike oia ua pau ka piilikia maloko o keia aupuni. Hookahi piilikia i koe mawaho mai, haawi mua oia i ka mana o kona aupuni ia Pelekane, nana e malama i malu kona mau kanawai, i pomaikai kona mau hope, i malu kona lahuikanaka, i kupaa mau kona pono. A kokoke oia e hele ma ka aoao o ka honua, ninau aku na'lii ia ia, o kou hele no paha auanei keia? E waiho mai oe i huaolelo na makou, i mai oia, heaha auanei ia olelo a'u, e oni wale no oukou i kuu pono, aole e pau, oia kana olelo hope loa, Kamehameha 2 nana i hooko i ka olelo a Kamehameha I, Kamehameha 3, Kamehameha 4, he poe hooko keia i ka olelo a Kamehameha I.

(Aole i pau.)

K. Maakuia

Kaopuaua, Honolulu, Ian. 14, 1862.

Summary — Fragments

When Kamehameha undertook his battle of conquest to unify the Hawaiian Islands under his rule, he agreed to await Kahekili's death, before entering into the conflicts that brought O'ahu under his rule. Following Kahekili's death, Kamehameha gained control of the Maui group of islands, and he then took the battle to O'ahu, where at Waimānalo (windward O'ahu) the battle of Kapā'eli was fought.

Kamehameha then had to return to Hawai'i to put down the rebellion of Keōua. Kahekili's heirs, Kalaikūpule (Kalanikūpule) on O'ahu, and Kā'eokūlani on Kaua'i, had unified in an effort to repel Kamehameha's forces, but then turned on one another. On the plain of Kūki'i'āhu, at Kalauao, Kā'eokūlani's forces were overwhelmed by the forces of Kalanikūpule, and Kā'eokūlani was killed there...

When Kamehameha returned to O'ahu and engaged in the battle at Nu'uānu, Kalanikūpule's forces were overwhelmed, and Kalanikūpule himself was forced to flee. In these battles, the support and weapons of foreigners played a role, just as they do in the present day (at time of writing)...

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>Kānehili</u> . | Speaking its name, a Mahamoe |
| Ua hili au, ua mihi alua i ko aloha, | (bivalve), |
| Kuu wahine mai ke awalau o <u>Puuloa</u> , | From the wind which stirs up the |
| Mai ke kula wela la o <u>Peekāua</u> , | dust of 'Ewa, |
| Kahi a kua e noho ai, | The wiliwili trees are like the people |
| Kuu wahine mai ke kaha loa o | of Kaupe'a at Kānehili. |
| <u>Kumumamo</u> , | I have turned, twice repented in your |
| | love, |
| | 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, |

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

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

Pawai
Puuhale, Kalihi. Mei 12, 1862.

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:

Iune 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,

Murmuring along the coastal plains
of Waimānalo,

Ke oni aela me na wahine o ka mao
i Puuokapolei,
Aohe hana a ke kula o Hoaeae,

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 Punahawe,

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

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

Caressed and fondled by the
waters of Kamili,

I milia 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,

The find plain which is set there
before us,

Ua pahee a nolu wale i ke pili...

Simply sliding and swaying on the
pili grass...

...O ka hoi no o maua a pili me
kuu aloha—e,
Aloha oe – o Kekamalahaole he inoa.

[signed] L.

...Let us two return to be with my
love—
Love to you – Kamalahaole is your
name.

**No na wahi a na ‘Lii e makemake ai
e noho i ka wa kahiko ma ka Mokupuni o Oahu nei
About place where the Chiefs desired to
live in olden times on the Island of Oahu**

This account describes various locations on the island of O‘ahu which were places favored by the chiefs as places of residence, places of valued resources, or noted for the actions of certain chiefs. The narratives below are excerpted from a larger account which may now be found in the Hawaiian Digital Library at www.ulukau.com. Of particular importance to the present study is the reference made by the author, B. V. Kalanikuihonoinamoku, to the place identified as Kanalua (also written as Kauālua) in other citations, situated at Moanalua.

Iulai 31, 1865 (aoao 4)

Nupepa Ke Au Okoa

**No na wahi a na ‘Lii e makemake ai e noho
i ka wa kahiko ma ka Mokupuni o Oahu nei**

E Ke Au Okoa:— Aloha oe:

...He nui na wahi e noho ai na ‘Lii i ka wa kahiko, a e makemake ai hoi lakou no ke kupono o ka noho ana a me ke kupono ole, ma na wahi kupono nae e oluolu maikai ai ka noho ana o ke kino, malaila ka lana o ka manao a me ka pau o ka makemake. Ua ike wale paha oukou e ka poe kahiko i kahi a na ‘Lii i makemake nui ai e ku ko lakou mau hale, ua lohe wale ia a ua oleloia e ka poe i hala e aku o ia wa, aka, ua ike iki no hoi au i kekahi kahua hale kahiko o na ‘Lii i ka wa kahiko...

Aia ma Moanalua he wahi i kapaia ka inoa o Kanalua [Kauālua] ua makemake nui na ‘Lii ia wahi o Kanalua, “o ka inoa ia oia kahuahale.” He mau hale nui i kukulu ia no na ‘Lii i ka wa kahiko, aia no e mau ana ka nini pae pohaku oia kahuahale a hiki i keia wa, ua lana no hoi ka puuwai aloha oia poe alii, ia wahi, i ka pa kolonahe mai paha a ka makani moani halihali aala o ke kuahiwi. O na awa momona ae no o na loko o Kaloalua a me na amaama pala kehau momona ae no o Mapunapuna, ola no ka noho ana o ka makapehu o na ‘Lii, e haalele loa ‘ku hoi kakou i keia wahi, a e huli hou aku kakou e nana ia uka o Kukaniloko...

B. V. Kalanikuihonoinamoku.

Kaalaa, Wailupe, Oahu, Iulai 24, 1865.

Summary —

About place where the Chiefs desired to live
in olden times on the Island of Oahu

There are many places that were desired by the chiefs of old as places of residence. I have heard about some of these places from people who has since passed away, and know some of the favored sites.

...There at Moanalua is a place called by the name Kanalua [Kauālua], the chiefs greatly like this place Kanalua, "it was the name of the house site." There were many houses built for the chiefs in ancient times, and there still remain some of the walls of those houses to the present day. There was much love in the heart of the chiefs for this place where the gentle breezes, bearing scents upon them bore down from the mountains. From where the fat milk fish of the pond, Kaloalua, and the mature mullet of Māpunapuna were gotten, the desire of the chiefs. Now let us depart from this place and turn to the uplands to look at Kūkaniloko...

He Kaa no Pikoikaalala The Tradition of Pikoika'alalā

The tradition of Pīkoi-a-ka-'alalā (Pīkoi-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. Kauī. (The full tradition may now be found in the Hawaiian Digital Library at www.ulukau.com.)

Pīkoi-a-ka-'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). Pīkoi-a-ka-'alalā possessed exceptional sight and excelled in the Hawaiian art of pana pua (shooting with bow and arrow). Through the tradition of Pīkoi-a-ka-'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 Kaa no Pikoikaalala

[While describing Pīkoiika'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 Waiialua... He then went down to the shore of Puuloa where the canoes had landed and joined the travelers to continue the journey to Hawaii...

Make i Aloha nuiia One Greatly Loved has Died

A lamentation for P. Kauhi, celebrating famed places visited by him and his sister during his life time. The mele includes references to wahi pana from Moanalua to Waipi'o:

June 9, 1866 (aoao 4) Nupepa Kuokoa Make i Aloha nuiia

Make o P. Kauhi he 40 ka nui o
kona mau makahiki. O kekahi keia
o na keiki i aloha nui ia e ka makua
a me ka lehulehu a pau, no ka oluolu
o ka noho ana me ka makua, a ua
hala aku ia i ke ala hoi ole mai; ke
kumu o kona mai i make ai, he nahu
hikiwawe loa, nolaila i haku iho ai
makou i keia mau lalani mele malalo
iho nei. Penei no ia:

...Kanikau aloha no P. Kauhi,
Kuu kaikunane mai ke kula loa e
Kaiwiula,
Mai ke kula mehameha kanaka ole e
Kahauiki,
He iki ka manao hoonaue ia loko,
E wawe kaua a komo i ka malu o
ke kukui,
Luu ka ihu o ka lio au i ka wai o
Moanalua,

P. Kauhi died at 40 years
of age. This was one of
the children greatly loved by the
parents and the multitudes for his
gentleness in living with the elders.
He has passed along the trail from
which there is no return. The cause
of his death was a sudden pain.
Thus, we have composed these
lines for him. They are:

A loving lamentation for P. Kauhi,
My elder brother from the long plain
of Kaiwi'ula,
From the lonely plain, without people
at Kahauiki.
There is little thought to move on,
As we entered the shelter of the
kukui grove,
The nose of the horse dipped down
into the water of Moanalua,

| | |
|---|------------------------------------|
| Elua no maua i ke kula e Papakolea, | We two were there on the plain |
| Mai ka piina loa e <u>Kapukaki</u> , | Of Papakōlea, |
| Mai ka ihona kuwalawala e <u>Halawa</u> , | Coming from the ascent of |
| Ke lihau haaheo mai la ka ua i kula o <u>Aiea</u> , | Kapukakī, |
| Ea hoomaha ole ia maua ke kula o | From the undulating descent at |
| <u>Kalauao</u> , | Hālawā, |
| Ao ae nei loko i kahi e ike aku ai, | The cherished dew in the rain on |
| Ike aku au o ka waiho mai a ke kula | the plain of ‘Aiea |
| o <u>Kaehaeha</u> , | Say, we did not rest on the plain |
| Pukukui lua mau i ka ihona e <u>Waimalu</u> , | of Kalauao |
| O ka wili haaheo mai a ka huila wili | Lighting within that we may see, |
| wai i makani, | I see the plain of Ka‘eha‘eha set |
| Ke hoopulu aku la i ka lau o ke ko, | before me, |
| He mea nani okoa ia ke ike aku, | We two are always together on the |
| Hele aku maua o ke kula loa e <u>Waiau</u> , | Descent of Waimalu, |
| O ka waiho mai a ka laula o <u>Ewa</u> , | The proud churning of the water |
| O ka hone haaheo mai a ke kula | wheel in the wind, |
| o <u>Puunahawe</u> , | Moistening the leaves of the sugar |
| Aloha kuu kaikunane ka hoa-e... | cane, |
| ...A. H. Kalemela Huawaa. | It is so beautiful to see, |
| Ualapue, Molokai, Mei 22, 1866. | We traveled upon the long plain of |
| | Waiau |
| | Set out upon the expanse of ‘Ewa, |
| | Cherished murmuring on the plains |
| | of Pu‘unahawe |
| | Love to you my elder brother, my |
| | friend... |
| | ...A. H. Kalemela Huawaa. |
| | Ualapue, Molokai, Mei 22, 1866. |

Ka Moolelo o Kamehameha I The History of Kamehameha 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 opio, 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 lihalaha ko ka puua,
He kai likoliko ko ka moa,
I kiki ke oho i ke kai,
I ehu 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 anae ko Keehi,
He kai elemihi i Lelewi,
He kai awalauke 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 ahiu ko Kahana,
Wehe kai ia Paa,
Ikea Kahiwa ilalo-o Kahiwa ia.”

Owau no o ko oukou wahi lolo hai moolelo—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 Paa;
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‘ōpuluhulu. 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‘ōpuluhulu 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‘ōpuluhulu.

The deceived Kahahana, called for Ka'ōpuluhulu 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'ōpuluhulu 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'ōpuluhulu called out to Kahahana who looked at him, but made as if he didn't hear the call (nānā kuli). Ka'ōpuluhulu 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'ōpuluhulu 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'ōpuluhulu 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 keekeehee no ia i ke kula o Peekaua; a o kona oliliko ana, e ulili haamalule ana i

Puokapolei, 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 olina na ka la i Puuloa,
He kahua olina na ka hau na ke koekoe,
He kuahiwi pala ole i kai,
Heaha kau hana liilii,
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 Līhu‘e,
Deafening is the report in the uplands of Mālamānuī,
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 its 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 hooalahala ia no na mea lloko o na Kaaos 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 of the ‘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. Kamakau also referenced the role of kōlea (golden plovers) at Moanalua and Kapapakōlea, and their recording the first census of the Hawaiian people.

Pepeluali 15, 1868 (aoao 3) Nupepa Kuokoa

E Na Luna Hooonopono o ke Kuokoa e:— Ke waiho aku nei au i ko‘u mahalo i ka mailo kakau kaaos 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 hoonaaauao ai i ka hanauna hou aku. Aka, eia ka‘u mea kanalua, aole pololei o kekahi mau mea i kuhikuhiiia no ka moolelo o Kana.

O ka moolelo 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 kaaos, 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 Malaehaakoa.

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 moololo o Hamanalau, o ka moololo o Hamanalau aia iloko o ka mooolii o Oahu ; o ka mooolii o Kukaulalii aia ma ka mooolii o Hawaii.

Ina paha e hookapake ae ke kakau moololo kaa o 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 o 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 o 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 loaa 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, the 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 Kamauaua 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'anualolo 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 Kua'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, Ian. 31,1868.

**He mele no Kualii, Kalanipipili, Kulanioaka, Kunuiakea &c.
i haku ia e Kumahukia a me Kaiwiokaekaha, na kahu pono i 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.

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.

A ka opana i opanaiki,
A ka oio e hana, e lomina mai la,
Holo ka oo alahee a ka mahiai,
E mahiai mai la,
Holo ka o i ke kia manu,
Ka pili apane o ka nahele,
Ua wela i ka la na mauu pili.
I ka la o Makalii,
A ka pahukauila i ke kanaka pahipahi,
O Wailoa ia i na hoa i ka olelo,
O ka hookauna i ka la o lalo he malie,
A ka pupu o ka awa ua o Maheleana-e,
A ka wai i ke hoea'na,
A ke kukui o Hapuu ke hele ia,
O ka pupu e loa ke pae ia,
O ka punaunu inai o ka nenu,
O kuu palauhu wauke,
Alai hoihoi o ka makani,
A ka wai i ke hooloa –
A ka pa i na muliwai,
I ka mana kai e nui –
Hina kokea i na lua wai,
Malino o Hikiau,
A Kailikahi i ka ili hoaloha,
Kaaukuu i o Mokupaoa,

Kawaihapai lehua o ka holo,
A Kealia manu o Anahola,
A keena i ke ahu a Kupihea,
I kona au –

Hele ae o Kaipunui ko aina-e–
A kaula i ka pali ua o Hanalei,
A ka ha o ka leo
I ka aukai o lalo he malie,
A ka ohiki haehae kapa o Waiolono,
A ke kanaka kaha nalu o Makaiwa,
Hihi na maile hihi i kai o Kua,
A ka wai kulu i ka wai hoanae,
A ka maili i ka ohuku,
A ka ohuku i ke hoolae,
A ka hawahawa i ka pili a ka ua,
O ka ua pili o Hooilo-e-a–
O Kukealaikauaokalani no ke’lii,

O Kawelo–e, e Kawelo–e
O Kaweloiki puu oi oi,
Puu o Kapolei-e–
Uliuli ka poi e piha nei - o Honouliuli,

Aeae ka paakai o Kahuaiki-Hoeae,

Pikele ka ia e Waikele-o Waikele,

Ka hale pio i Kauamo-a-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,

Hoopiopio hau kua-o Kahauiki,
Hookeekē lihi kua-o Kalihi,

...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,
The arched house of Kauamo-a 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...

E pii kua i ka lama-o Kapalama,
E nunu a paa hoawe-o Honolulu,
Kiki kuu oho ilaila-o Waikiki,
Kike ka hua o ka alae-o Waialae,
He wahine oho lupe keia-o Wailupe,
E pii kua i niu-o Niu,
He wahine heekoko keia-o Koko,
Ouou ka manu o Kaula-o Kuliouou,
Ua puni ka moku ia Ku-
Me he kai la, me he wai- la-
Me he kai malu la ka hoi,
Ka poe kou i kai e Kahaloa,
Ku ke koa, ku ka oa,
Ku ka lehua, ku ke aalii,
Ku ka hele a maua,
O Kuikealaikauaokalani,
A puni - Amama - ua noa.
(Aole i pau.)

“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 Lepeamoā 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, Lepeamoā 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 Lepeamoā (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, Lepeamoā, 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 Lepeamoā 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 it's 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 Lepeamoa, 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 Lepeamoa, 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, Lepeamoa...

October 30, 1869:4

Before meeting her young brother, Lepeamoa 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 Lepeamoa took her human form and greeted Kauilani. After spending ten days together, Lepeamoa 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, Kaauhelemao, who met Lepeamoa in battle, and was defeated... And Lepeamoa'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 the Honouliuli-Moanalua region. 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 (Ewa), 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 Puunahawe 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 Kahalepoai, 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 Kahalepoai to the lowlands of Puunahawe. When the work was completed they returned to the house and prepared popo, 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 kuenta: a o ke ao auana kekahi inoa. I ka make ana o ke kanaka kuleana ole, ua auana kuenta 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 kupono 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 pahoeheo 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 Leiolono, 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 Kauhilaeele, 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, oia 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'olauloa. 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 kuenta 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 kākana (sharks with human affiliations), and manō i‘a (wild sharks of the sea—man eaters). The manō kākana 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 Papiro. 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 Papiro. 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 Papiro, and] Papiro said, “I am going bathing, but when I come back you shall be burned with fire.” But Ka‘ahupahau devoured Papiro 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 the 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 alahēle 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.)

A Greatly Loved One has Died (Noted Places of the ‘Ewa District cited in mele)

A lamentation for Mrs. Heneri Haiakeawe celebrating wahi pana famed places visited by her in the company of her husband. Excerpts from the mele also include reference to one of the poetic sayings from the ‘Ewa District, and cites named localities from Honouliuli to Moanalua:

**Malaki 25, 1876 (aoao 1)
Nupepa Kuokoa
Make i aloha nui ia.**

E Ka Nupepa Kuokoa e. Aloha oe :—

Greetings to you, Independent
Newspaper:

Ma ka la 19 o Dekemaba M. H. 1875 i
aui aku nei, ua kii ia mai la o Mrs. Heneri
Haiakeawe ka’u wahine e na lima
menemene ole o ka make, a ua manele
ia aku la ma kela aoao o ke lua,
ua haalele iho i ka mea aloha he kane,
me na keiki, na ohana, e u aku, a e
uwe aku hoi ma keia aoao o ka lua,
ma keia ao. Nolaila, ua haku iho
makou i wahi kanaenae aloha
nona malalo iho nei.

On December 19th, 1875
past, Mrs. Heneri Haiakeawe my
wife was fetched by the hands of
death which show no compassion,
carrying here to the other side,
leaving behind beloved husband,
children and family, lamenting and
crying on this side of the pit, on
earth. Therefore we composed the
song of affection for her
which is below.

...He u he aloha ia oe e H. Haiakeawe,
Kuu wahine mai ke one kuilima o Ewa,
Mai ke kai wawa nehe i ka poli o Lihue,
Mai ka lepo ula i puhi ia e ka makani,
He ula pu mai luna a hiki i na wawae,
Wae o loko mahui i kou aloha,

...A lamentation of love to you
H. Haiakeawe,
My wife from the sands of ‘Ewa
where hands are joined together,
From the sea which is rustles in the
breast of Līhu’e,
From the red dirt which is blown
by the wind
Red from the top to the feet,
Chosen within to glimpse your love,

| | |
|--|--|
| I ka haiia mai aa iloko me he ahi la, | Spoken within, burning within like a fire, |
| Kuu wahine mai ka wai huihui o Waikele, | My wife from the cold waters of Waikele, |
| Me ka lepo hoho o Honouliuli, Oia wahi a kaula e alo ai i ke anu, | And the thick soil of Honouliuli, That place where we two were together in the cold, |
| A me ke koekoe o ka po ke hele ia, Kuu lei ai o na mano wai o Waipio, | on the cold night we traveled, My neck lei of the many waters of Waipi'o |
| Me ka pakikakika pahee o ke akaakai, | Sliding and slipping on the bulrushes, |
| Kahi a kaula e hele ai i ka ua me ka makani, | The place where we two traveled in the rain and wind. |
| Ua makani uka ia kinowailua o kuu wahine, | That wind which took the spirit of my wife, |
| Kuu wahine mai ka pii'na o Kapukaki, Hoomaha aku i ka wai o Moanalua — e, | My wife from the ascent of Kapukaki Resting there at the waters of Moanalua, |
| Auwe kuu mea aloha he wahine — e, auwe... | Alas, my beloved, a woman Alas... |
| D. Kahuli. Pelekane, Honolulu, Malaki 13, 1870. | D. Kahuli |

Kānekua'ana Being Worshipped Again at Mānana, 'Ewa (1885)

Kānekua'ana (a mo'ō or water spirit), is cited in traditions as being the goddess responsible for the near shore estuary fisheries of Ke Awalau o Pu'uloa. She protected the pipi, nahawele and various bivalves, along with other fishery resources. Her kapu were observed when gathering the fishes under her protection, and waihau heiau were built to honor her and ensure the well-being of the marine resources. In the brief notice below, a writer, with the penname, Kaiahamauleo (The-fish-which-quiet-voices), taken from an ancient saying of the 'Ewa District, commemorating Kānekua'ana's kapu (restrictions and laws), reports that some people are once again worshipping her.

**August 8, 1885 (aoao 3)
Nupepa Kuokoa
"He Leta No Ewa" (Letter from Ewa)**

...Ua ikeia ma ka Nupepa o ka la 18 o kela mahina i hala, no na olelo hoolaha e pili ana no na hana hoomanamana i hanaia ma Awa, Ewa. Pehea la ka hoi i hoolaha ole ia ai ko Manana maa hoomanamana me he mea ala aia maia wahi na anoano o keia ano kahi i hooulu ia ai a nui. Aia ka malaila ka mea nana e hooulu hou i ka "Pipi," oia hoi o Kanekuaana, oia hoi kela moo kaulana o Ewa. Eia nae ua laweia mai ka ino o kela moo i mea hoomana na lakou. E! Auwe ka make ou e Hawaii e...!

Summary — A Letter from ‘Ewa

...It was seen in the Newspaper of the 18th of last month, a notice pertaining to the practice of worship at Awa [Mānana?], ‘Ewa. How would it not be made known that the people of Mānana were in the practice of that type of worship, to cause the increase of the fish. It is there that is found the one that caused the regrowth of the “Pipi,” that is Kānekua‘ana, the famous mo‘o of ‘Ewa. But they have taken the bad things of that mo‘o to worship. Say! Alas this is your death o Hawaii...!

Kaiahamauleo.

He Mau Anoai Kahiko o Hawaii Nei. No Oahu Nei (Some Ancient News of Hawaii. About Oahu)

The author (contributor) of this account is not cited in the narrative, but it is an important contribution to the history of wahi pana and descriptions of sites, practices and resources in the Waimalu–Waiawa vicinity. All of the events take place within or near — a short distance inland or shoreward of the proposed rail project. Through the narratives, readers learn of the travels of the gods, Kāne and Kanaloa over lands of the ‘Ewa district; how places—sites, land areas, fishponds and heiau—came to be named; practices of worship; and the history of whale riding in Hawaiian tradition.

Okakopa 8, 1892 (aoao 4)

Nupepa Kuokoa

He mau Anoai Kahiko o Hawaii nei.

No Oahu Nei.

Oiai e noho ana kekahi kanaka i Waimalu, o Maihea ka inoa a me kana wahine o Punahinanalō. He mahiai ka hana a ke kane a me ka lawaia, o ka hana a ka wahine he kuku kapa.

I ka wa e mahiai ai keia kanaka, e kahea mau ana oia i kona mau akua me ka maopopo ole iaia o kahi i noho ai kona mau akua. Aole i ka lani, aole no i ka honua nei, aka nae, ua paanaau ko laua mau inoa, oia o Kane a me Kanaloa. E kahea mau ana nae keia kanaka i ko laua mau inoa i ka wa e mahiai ai. I ka wa e moa ai ka ai e ai ai i na wa a pau, aole e pōina ko laua mau inoa, meia mau no ia e hana ai, ua kapa ia kela hana i ka wa kahiko he hooulu ai. O keia mau akua nae aia no i Kahiki, a no ke kahea mau o keia kanaka i ko laua mau inoa, haele mai ai ua mau akua nei i Hawaii nei. Ia laua i hele mai ai a pae mua laua i Kualoa, a malaila mai laua i pii ai a kiki i Ewa nei, a na laua i mahēlehele pono i na palena o Ewa nei. Ia laua i hele mai ai a ku iluna o Hauptu, kahi e ku nei ka halepule o Ewa nei, huli aku la laua nana i kai o Waiawa. I aku o Kane ia Kanaloa:

O ka Puhi auanei o Hanalōa,

O ka limu o Kuhia waho,

O ka anae o Kuhia loko,

O ka niu kaukahi o Hape,

O ka luau o Mokaalika,
O ka wai o Kaaimalu,
O ka paakai o Ninauele,
O kalo kaikai [kai koi] o Kamili waho,
O ka uala nahupu o Hanapouli,
Pupu aku i ka awa moi o Kalahikiola.

Inu awa no na akua mai Kahiki mai. A pau ka laua ku ana ilaila, ua haalele laua ia laila no Waimalu, ilaila laua i halawai kino ai me Maihea a ai pu me ia, ia wa i hai aku ai ua mau akua nei ia Maihea. Aole maua no Hawaii nei, no Kahiki mai nei maua, a no ko maua lohe mau i ko maua mau inoa i kou kahea mau, haele mai nei maua i Hawaii nei.

A pau kela kamailio ana a laua, hai aku la laua. E Maihea, ua hapai ko wahine, he keiki kane, a i hanau ae e kapa iho oe i ka inoa o Naulaamaihea, ua hooko ia keia olelo a ua mau akua nei. Ua hapai io no. Ua olelo aku la ua mau akua nei, i noho auanei olua a nui ke keiki hookuu ae olua e hele i Kahiki e ao ai i ka oihana kahuna, a na maua no e hoihoi mai. Ua holo keia manao.

Haalele iho la ua mau akua nei ia Waimalu no Puuloa, aia no ilaila ia kanaka malama no e like me Maihea, ke kahea no i na inoa o ua mau akua nei, ua halawai no me ia kanaka, ua ai pu no. E ia ka uku a ua mau akua nei ia kanaka. O ka pa akule o Puuloa e waiho nei a hiki i keia la, na ia kanaka i hana. Eia no paha kana ke ola nei, a pau keia kamailio ana, haele ua mau akua nei no Maui a me Hawaii, a mahope o ka puni ana o Hawaii nei, haalele laua ia Hawaii nei no Kahiki.

I ka hanau ana o Naulaamaihea, o ka hele ai a nui a piha na makahiki he umikumamalua, hiki mai la ke kii ia Naulaamaihea mai Kahiki mai.

He kohola ka mea nana i kii mai. Holo mai ua kohola nei a pae i kai no o Waimalu, mawaho iho o kuapa o Paakeia [Paakea], ekolu pule ka moe ana o ke kohola, aole no o Naulaamaihea a iho iki i kai o Waimalu, mamuli no o ka papa o Maihea, no ke aloha no, a ma ka eha o ka pule, oia ka wa o Naulaamaihea i iho ai a kau iluna o ke kohola, a hala aku la no Kahiki no ke ao kahuna o ia mookuauhau kahuna a hiki i keia wa.

Pipiholokaao.

Translation — Some Ancient News of Hawaii. About Oahu

There was living at Waimalu a man named Maihea and his wife Punahinanalo. This man's profession was that of farming the land and fishing, and the woman's profession was that of making kapa (bark cloth).

Every day, while cultivating the land, this man called upon his gods, but he did not know where his god lived, whether in the heavens or on earth. But he did know their names, they were Kane and Kanaloa. This man was continuously calling their names when he cultivated the fields. And when the time came for the foods to be cooked and eaten, he also called upon

them by name. He did not forget them and this was always what he did. In ancient times, the practice was known as a supplication for continued prosperity.

Now these gods were at Kahiki, but because this man continuously called upon the gods by name, they traveled to Hawaii. They first landed at Kualoa, and from there, they climbed over the mountain and arrived at Ewa. They then went to the top of the hill called Haupu (where the Ewa church now stands) and looked down upon the lowlands of Waiawa. Kane chanted out (describing the various resources of the lands they looked upon):

The eel is perhaps there at Hanaloa,
The seaweed is at Kuhia-waho,
The mullet are at Kuhia-loko,
The lone coconut tree stands at Hape,
The taro leaves are at Mokaalika,
The water is at Kaaimalu,
The salt is at Ninauele,
The ka-i taro is at Kamili-waho,
The sweet potatoes are at Hanapouli,
The awa moi is gathered at Kalahikiola.
The gods from Kahiki will drink the awa.

When the chant was finished, they then went to Waimalu, to meet in person, with Maihea (the one who had been calling upon them), and to eat food with him.

Meeting with Maihea, they told him that they were from Kahiki and that “We came because we have often heard you calling our names. Thus, we have come to Hawaii.” When they finished this explanation, they then told Maihea, “Your wife is carrying a child, a boy. When he is born, name him Naulaamaihea^[3].” These words of the gods were fulfilled, his wife was indeed pregnant. The gods then told Maihea, “The boy will live with you until he has grown, then you must let him come to Kahiki where he will be taught the practices of the priests. Then we will let him return to you.”

The gods then left Waimalu and traveled to Puuloa where there was a man, who like Maihea, also honored the gods and always called upon their names. They ate with this man and to repay his faithfulness, they made for him the Pa akule (fish trap) which remains there at Puuloa to this day. That is how this man sustained himself. The gods then departed and traveled to Maui and Hawaii. After they had completed their visit around the islands, they left Hawaii and returned to Kahiki.

³ Naulaamaihea written as Naulu-a-Maihea (McAllister 1933), is given as the name of a heiau in Waimalu (McAllister 1933:104-105 Site Number 112)

When Naulaamaihea was born, he lived with his parents until he was fifteen years old, and then Naulaamaihea was taken to Kahiki. It was a whale that fetched him and took him to Kahiki. The whale came near the shore of Waimalu, just outside of the walled fishpond called Paakea. For three weeks the whale lay outside, but Naulaamaihea did not go to the shore because Maihea forbade him from going. This was because of Maihea's great love for his son. But in the fourth week, Naulaamaihea went down to the shore and got on the back of the whale. Thus, he was taken to Kahiki where he learned the practices of the priests. He is still remembered in the genealogies of the priests to this day.

“So sprinkled and told is the tale.

Na Anoi Hoonanea News with which to pass time

Shortly after deposing Queen Lili'uokalani and the overthrow of Hawaiian Kingdom, a number of Hawaiian writers began reflecting on prophecies which had been handed down over time describing the arrival of foreigners and loss of Hawaiian independence. In the narratives below (author not identified), three prophecies are cited, two of the, come from lands of the 'Ewa District, one connected to the sacred priest, Ka'ōpulupulu (cited earlier in this section of the study), who was killed on the shore of Pu'uloa.

Malaki 25, 1893 (aoao 1) Na Anoi Hoonanea Nupepa Kuokoa

Ua wanana ae o Kekiopilo, no Ewa, Oahu, “He haole na kanaka nana e noho mai keia Pae Aina.”

“I nui ke aho e kuu keiki a pa i ke kai, no ke kai ka hoi ua aina,” wahi a Kaopulupulu o Waimea, Oahu, ka makaula.

Eia ka Hewahewa olelo ia Kamehameha, “E kukulu oe ia Puukohola, a e hoohul ka puka i Kahiki a na Kahiki no e komo i Hawaii nei, a e nui ana na pomaikai maluna o kou aina.”

Ua wanana ae o Kapihe penei, “E hui ana na moku a pau, o luna a me ko lalo nei, e pii aku ana ko lalo nai a e iho mai ana ko luna...”

Translation — News with which to pass time

It was foretold by Kekiopilo of Ewa, Oahu, “Foreigners are the people that will live upon these islands.”

“Strive for, and touch the sea my son, for from the sea, those of another land shall come.” Said Kaopulupulu the prophet of Waimea, Oahu.

Here are the words spoken by Hewahewa to Kamehameha, “Build Puukohola, turn the door towards Kahiki, and those from Kahiki shall enter Hawaii, and there shall be great blessings upon the lands...”

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

In this excerpt from a history of Hawai‘i, readers learn of the mo‘o (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, hilinai 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 liliilii 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-Hālawā 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 mākoko. 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 Moolelo 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 Moolelo Kaa Hawaii no Laukaieie...,” was published between January 5th, 1894 to September 13th, 1895. The story 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 the tradition, translated by Maly, include an overview of the mo’olelo and those narratives 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. With 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, Hinauluohia, 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 Lehua⁴, 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 Mekanike'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 times⁵. This is the type of lei which had been given to the alii of Lehua, the island which snatches the sun...

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

⁴ The lengthy narratives include site descriptions and traditional accounts for various locations across the island named.

⁵ 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)

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 Kamaoao,
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 Malo^[6] 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

⁶ This is not David Malo of Lahaina Luna, but a namesake, who was also a historian and active church member.

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.

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:

Kaailihua 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, Makanikeoe 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, Makanikeoe 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).

Makanikeoe then traveled to the fishponds of Hanaloa 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 Hanaloa the ripples forth.

At this pond, Makanikeoe saw a deep crevasse and inside, there was a giant eel sleeping. The name Hanaloa 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, Makanikeoe then walked to a place where there were several small points of land, near where Papio 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, Makanikeoe 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 Makanikeoe 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...

Makanikeoe 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.

Makanikeoe 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 breadfruit tree, Leiwalo, at Honouliuli. This is the breadfruit tree of the expert sailor, Kahai, 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 Makanikeoe 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 Makanikeoe. From there, Makanikeoe 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, Makanikeoe 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. Makanikeoe 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 Puunahawe, 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. Makanikeoe 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. Mekanikeoe the crawled along another path and arrived at Punamano, also at Kahuku...

(Mekanikeoe 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...)

“He Moolelo Kaa no ka Puihi o Laumeki” A Tradition of Puihi Laumeki – A Deified Eel, and how the ‘Ane-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. Like the mo‘olelo of Lauka‘ie‘ie above, this story was submitted to the paper by 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 the fisheries around the island of O‘ahu, and particularly describe the ‘anae-holo (traveling mullet), which annually traveled between the Kona and Ko‘olau Districts of the island:

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.”⁷

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 Kahalepoai 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 Kaihuopalaai. It is the place

⁷ An expression that was used to describe a prosperous person (Pukui. 1983 No. 1545).

of the anae (mullet), which are known about Honolulu, and asked for by the people, with great desire.

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 puhi 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, and 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 Kapapuhi.

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 Hanaloa. 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, Kapapahuhi, 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 Kapapahuhi, 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, Kapapahuhi 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. Kapapahuhi 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. Kapapahuhi explained to Pueo that he too would need to care for and feed Laumeki, in order to obtain the fish he needed. Kapapahuhi 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...

**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 Kahaloa,
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 Waianae...

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 Lihue,
The Māunuunu is at Pu‘uloa,
The Kaiāulu is at Wai‘anae...

He Moolelo Kaao 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 the Pu'uloa - 'Ewa District.

Ianuali 6, 1902 (aoao 7-8) Home Rula Repubalika He Moolelo Kaao 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 kaua 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 kamailio 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 kaua 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 mano la i hele mai ai a make me Puuloa, nolaila e pono e kamailio 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 moololo na Papai ame Paukupahu i Puna, Hawaii, keia Mano o Mikololou, a o ka mano alii nona ka lae o Lelewi 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 moololo, 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, Aalamana 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 oiai 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 hoohuli 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 kua 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 lillii na puko’a, a ke kope ‘la kona mau ha-lo, lele lillii 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 mahuhe 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 kua, 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 aliiwahine 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 pino au!” Aia hoi na alina o na kiheahea koko a pau me na ulia pino ke hoike mai la maluna o ke kino o kona mama a he wa keia no ke kaumaha luuluu no ke aliiwahine 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 aliiwahine 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, oia i ua ike laua, aole he pookela o na mano a pau e hoopapa aku ai i ke keiki o ke Kai Kauhaa 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 loaa 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.

la 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'u

Keli'ikau-o-Ka'u 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'u 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 between the 1894 to 1917. Those accounts 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'i. They lived near the shore at Līhu'e in Honouliuli. After Pōka'i became pregnant, Ka'uluakāha'i traveled to Kahiki. Thus,

when Pōkaʻī gave birth to Nāmakaokapāoʻo, the two of them lived in with little to sustain them. One day, Pūaliʻi, a man who lived in the uplands at Keahumoa, situated just below Kīpapa, went to the shore of Līhuʻe to fish. While on his way, he passed the place where Pōkaʻī and Nāmakaokapāoʻo lived. Seeing Pōkaʻī, Pūaliʻi fell in love with her, and asked her to be his wife. Agreeing, Pōkaʻī and Nāmakaokapāoʻo went to live at Keahumoa. There, Pūaliʻi tended two large māla ʻuala (fields of sweet potatoes).

In his work, Pūaliʻi 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, Pūaliʻi went down to Līhuʻe to catch his ulua. While Pūaliʻi was on the shore fishing, Nāmakaokapāoʻo and a group of his friends went to the mala ʻuala and pulled up all the potatoes and began to cook them. Pūaliʻi returned, saw what had been done, and went with a large koʻilipi (stone adze) to kill the boy. As the koʻilipi fell, Nāmakaokapāoʻo offered a prayer to his deified ancestors, and the adze turned and cut off Pūaliʻi's head.

“Namakaokapao picked up Pualii's head and threw it towards Waipouli, a cave situated on the beach at Honouliuli (a distance of about five miles).”⁸
[Fornander, 1918:278]

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

Word of this event reached Amau, king of Oʻahu, who was dwelling at Waikīkī. The king wanted to challenge the youth, and proceeded to Keahumoa for the contest. Learning of this Nāmakaokapāoʻo 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. Nāmakaokapāoʻo then established his mother, Pōkaʻī, as ruler over Oʻahu.

He Moolelo Kaa no Hiiakaikapoliopele... A Hawaiian Tradition of Hiiaka who is Held in the Bosom of Pele...

The epic tradition of the goddess Pele and her youngest sister, Hīʻiaka-i-ka-poli-o-Pele (Hīʻiaka) 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 retold this tradition, embellishing it with descriptions of places and events in history, thus, bringing the knowledge of place forward to that later generation.

⁸ 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-Hōʻaeʻae boundary, and likely near the shoreward ʻili of Līhuʻe. (See also, the oral history interview with Shad Kāne in this study.)

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 through the 'Ewa District and on into to the Honolulu region of the Kona District on O'ahu.

Ianuali 18, 1927

He Moolelo Kaa no Hiiakaikapoliopele...

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.⁹ 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

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,

⁹ It was believed that talking would cause a breeze to blow that would, in turn, frighten the pipi (see Pukui 1983).

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 Leinono¹⁰ 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.

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,

¹⁰ Leinono, also written as Leilono (Kamakau 1968:47 & 49).

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 Kaolino¹¹
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 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

¹¹ Kaolino (The brightness) appears to be a variation of Koolina (interpretively translated as: Joyous).

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 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 kilu¹² 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" —

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:

¹² 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).

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...

HULIHIA KE AU – THE CHANGING CURRENT: HISTORICAL RESIDENCY, TRAVEL, EVENTS IN HISTORY & LAND USE

Background

The accounts cited in this section of the study describe the Honouliuli-Moanalua region following western contact. The narratives were penned by native Hawaiians, and foreign visitors and residents. There are included some of the earliest accounts that were written, and various narratives which document—changes in the landscape; the decreasing Hawaiian presence; loss of wahi pana and noted places” concerns about United States control over Pearl Harbor; development of ranching and plantation business interests in the region; the changing make-up of the communities; and 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.

As in the preceding section of the study, earlier work by Cultural Surveys Hawai'i (cf. 2008, 2009, 2010) documented many facets of history through this period. We provide here, additional citations—many eyewitness accounts of people who participated in the histories being told—in detail to foster a greater sense of place, and understanding of events in history that led the land and people to the present day. It is also suggested here, that such narratives may serve as a basis for passing the history on to present and future generations through interpretive/educational programs that might be developed as a part of the proposed rail project.

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.

March 24th. Next day being under the high land of the south-west part of the island, we had it mostly calm, with intervals of light fluctuating airs, with which we kept moving slowly along the shore of the island, which here trended northwestward. Off this point of the island, we had very uneven soundings, sometimes no ground with a hundred and ten fathoms of line pretty near the shore; at other times we had suddenly shoal water, so as to oblige us to stand off. [page 126]

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 Moololo Hawaii," translated by Mary Kawena Pukui under the title of "Fragments of Hawaiian History" (1959)

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.

When the trail reached a certain bridge, it began going along the banks of taro patches, up to the other side of Kapalama, to the plain of Kaiwiula; on to the taro patches of Kalihi; down to the stream and up to the other side; down into Kahauiki and up to the other side; turned right to the houses of the Portuguese people; along the plain to Kauwalua, Kalaikoa's house of bones; down to a coconut grove and along the taro patches of Kahohonu; over to the other side, and from there to a forded stream and up to Kapapakolea, an established resting place for travelers.

From there 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 Kukiahū. 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]

The trail went down to the stream and up again, then went above the taro patches of Waiau, 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 Hauptuu. At Pueohulunui was the place where a trail branched off to go to Waialua and down to Honouliuli and on to Waianae. As mentioned before, there were three trails to Waianae, 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 Waianaeuka. There was a long cliff trail called Elou from Kalena and Haleauau on the east side of Kaala coming down to Waianae. 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 Puunahawe 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 Macrae’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.

Returns By Land

May 18. Got up at 4 a.m., after a restless night, having been tormented with fleas. Departed with my man Mantle, leaving the rest yet asleep. But after travelling about three miles, the path which we had first struck terminated, and the grass became longer and more difficult to travel over. At last, after another three miles, we got so entangled with creeping plants running a little above the ground beneath the grass, that Mantle, who was stockingless, shed tears, complaining of his ankles, and refused to go on. Being yet five miles from the woods, and not having sufficient provisions for two days, we were forced to return to the town by a path leading through taro ponds, some distance inland from the coast.

On the path we had left near the Pearl River, we saw several thickly inhabited huts, situated on the side of a ravine stocked with bananas, taro and healthy breadfruit trees just forming their fruit. Here we met with an old Englishman, who told us there was on the opposite side of the ravine a large river coming out under the ground. We went to the place and found that what he had told us was correct, and stood admiring the subterranean stream of fine, cool water. Its source was rapid, forming a cascade nearly 20 feet in height, having ferns and mosses on its sides. In the grounds of the natives, I saw plenty of the awa plant (piper) mentioned in the history of these islands, as being destructive to the health of the natives when used to excess, owing to its intoxicating qualities. I obtained several specimens of it in flower.

The old man informed me that he had been on the island over sixteen years, and that the grounds we were then upon, belonged to Boki, and had been in his

charge for ten years. Upon Boki going to England with the king, another chief had turned him away, and taken all his little ground from him, so that he had been forced to live on the charity of the natives. [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.

On our way home we noticed that the country on the side towards the woods still remained uncultivated, also towards the sea coast, except the lower ends of the small valleys which are cultivated with the taro in ponds, which much resemble peat mosses that had been worked and afterwards allowed to get full of stagnant water. There is no convenient road to travel anywhere on the island. We met with another subterranean river at the side of one of the hollows, larger than the other, but of no great fall after its appearance from underground.

Moanalua Hill

By 4 p.m. we gained the summit of a high hill, thickly covered with tufts of long grass. It lies within three miles of Hanarura. There is a burying ground of the natives at the top, which was formerly where the chiefs of high rank had a morai.¹³ At the bottom towards the sea, there is a circular salt pond,¹⁴ nearly two miles in circumference, surrounded by low conical hills. In [page 31] places on the sides of a valley leading to the pond from the interior, are several huts of the natives with taro ponds and a large grove of coco-nut trees, apparently very old from their height and mossy appearance. We reached town about six o'clock having travelled twenty miles since morning without much success, being too near the coast to meet with a variety of plants. We learnt, however, a good deal about the present mode of life of the natives, and the manner in which they continue to cultivate their grounds, differing but little, if any, from the descriptions given Capt. Cook and others.

¹³ In Hawaiian "heiau."

¹⁴ Known as Aliapaakai.

May 19. Fine. Saw to my specimens. Lord Byron and the surgeon called to hear particulars of my journey home from Pearl River. American missionaries called and invited me to return the visit. Mantle still complained of his feet, but will go in the morning to the woods with me. Mr. Bloxam accompanied me to the woods, but by 8 a.m. he said he had shot enough birds to skin and would go home. I asked him to shoot a few for me, as he had enough for himself, but he refused, saying all his duplicates were for Lord Byron... [page 32]

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, including lands of the Honouliuli-Moanalua region. 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. I feel utterly inadequate to the task I have imposed upon myself, and I should perhaps not have undertaken it, but for the request contained in one of your letters. I take the liberty to address the communication to you, as I shall feel more freedom in writing to a private friend than in making out a formal communication or report for the Corresponding Secretary. I doubt whether I shall be able to write anything that will be worth of your perusal, but as coming from an old friend, your candor will incline you to overlook what is amiss in style or deficient in matter.

Soon after the examination at this place in July last, a plan was adopted for visiting at stated seasons all the schools throughout the island. Sixteen persons approved by the Governor and the other chiefs [page 1] were appointed as a

visiting committee to undertake at stated seasons the tour of the island for the purpose of inquiring into the state of the schools , and of giving instruction and advice to the teachers. They were moreover directed faithfully to examine the scholars in spelling and reading, encourage punctual attendance, and to excite, as far as possible, in all, an attention to instruction. The persons appointed were divided into two companies to perform alternately the duties assigned them; and the plan was carried into immediate effect, and with the prospect of promoting improvement.

In the month of January I set out with one division of the committee to make the tour of the island & examine the schools.

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 hoahēle, [fellow travelers] which were as follows: Jesse Kahananui, Lazarus Kamakahiki, Abraham Naaoa, members of the church, Kaukaliu & 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.

We started from the mission house on Thursday January 29th at 10 o'clock A.M. and to the direction [page 2] towards the East end of the island. Our course for about a mile and a half lay over a smooth level road, the race ground of Honolulu, about half a mile from the sea and three quarters from the point where the sloping sides of the mountains are lost in the plain on a part of which the village of Honolulu is built. Near the pleasant establishment of Mr. Allen we took a path on our right, leading through a grove of tall cocoanut trees towards Waikiki. Our path led along the borders of extensive plots of marshy ground, having raised banks on one or more sides, and which were once filled with water, and replenished abundantly with excellent fish, but now over grown with tall rushes waving in the wind. The land all around for several miles has the appearance of having been once under cultivations. I entered into conversation with the natives respecting its present neglected state. They ascribed it to the decrease of population. There have been two seasons of destructive sickness, both within the period of thirty years, by which according to the account of the natives, more than one half of the population of the island was swept away. The united testimony of all of whom I have ever made any inquiry respecting the sickness has been that "Greater was the number of the dead than of the living." Making due allowance for the hyperbolic manner in which the natives sometimes express themselves, it may, I think be sagely asserted that since the discovery of these islands by Capt. Cook, there has [page 3] been a decrease of population by desolating wars, the ravages of disease and other causes, of at least one half of the number of the inhabitants that might have been fairly estimated at the time that celebrated voyager last visited these islands.

On arriving at Waikiki I found the schools in the district assembled, 9 in number. They were however, small, containing, in all, only 158 scholars, and were under the general superintendence of William Kamohoula... [page 4]

[Departing from the Waiʻanae 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 form 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, whom I addressed from Ecel. VII: 29, "Lo this only have I found, that God hath made man upright, but hey had sought out many inventions." I gave as well as I was able an account of the creation, of man in uprightness, his fall & its consequences; God's displeasure against sin as exhibited in the destructions of the old world by a deluge. The long suffering of God & many ingratitude & hardness of heart; & the mercy of God in providing a Saviour and the [page 30] folly and guilt of man in refusing proffered salvations. The people in general gave good attention & seemed to feel an interest in what was said to them. I had to regret that I could say so little & that only with a stammering tongue; but as God sometimes employs the feeblest means to accomplish his purposes, I could not but hope that some fruits might result from what had been said. The number of persons who assembled in the afternoon was not more than half as great as was the number in the morning. I read the account of the condemnation, crucifixion & resurrection of Christ.

Monday Feb. 11th. As soon as it was day we began to make preparations to proceed on our way. We attended morning devotions and at 20 min. after 6 o'clock, we set out for the village of Waipio. On our arrival there, we found a school assembled, which we examined. The head man of the place had the care of the school, and he seems to feel very desirous that the scholars should appear well. As soon as the examination was closed, a baked hog & some nicely cooked kalo was brought in and presented to me, and another hog was brought forward for my attendants. We refreshed ourselves and at 365 min past 8 o'clock we set out, and in about half an hour reached Waiawa, where we found to small schools met for examination. We examined them, and at 10 min. before 10 o'clock took our leave and in 55 minutes arrived at Kalauao. The teacher not expecting an examination was not prepared on our arrival to present his school. We waited some time for the scholars to come together & when they were ready the teacher called upon the class to exhibit. I was pleased with the order & regularity of this school, which I regard as one of the best I have [page 31] met with on my tour. I made a short address to the scholars, and in conclusion offered a prayer to God. I have felt much encouraged to persevere in the course I have planned for myself when I commenced the tour, from the fact that the behavior of the scholars in time of prayer has been uniformly respectful, and their attention to his Christian duty, apparently solemn.

At 25 min, past 12 o'clock, we set out from the school house, and at 15 min. before 2 o'clock arrived at Moanalua a small well cultivated valley distant about 4 miles from Honolulu. We waited about half an hour for the assembling of the scholars which took place at the house of Hoomoeapule, the head man. Having attended to the examination, with which upon the whole I was well please, at 10 min after 3 o'clock I set out with my attendants for Honolulu; on our way thither we stopped at Kalihi & Palama, and attended to the examination of 4 small schools. Just as the sun was sinking below the horizon, I reached the mission house after an absence of 13 days & 8 hours; having experienced during the whole of my journey the divine protection and favor, & having examined sixty three schools containing 1,583 scholars; of whom 629 could read in place reading; 307 in spelling; 460 were acquainted with the alphabet, but not able to spell, and 189 in

the alphabet, but not perfectly acquainted with the letters. In the whole number I found 150 able to write upon the slate... [page 32]

A Botanist's Visit to Oahu in 1831 Being the Journal of Dr. F.J.F. Meyen's Travels and Observations about the Island of Oahu

Franz Julius Ferdinand Meyen, a Prussian doctor visited the Hawaiian Islands in 1831, while sailing on the *Prinzess Louise*, under the command of Captain Wendt. Meyen spent only a few days on O'ahu, before his ship continued its voyage of discovery. But while on the island, he traveled to "Pearl River" and provided readers with a glimpse of the landscape, residency and land use in 1831 (Meyen, 1981). Meyen's route took him along the former shore line, and across walled fishponds from Kalihi into Moanalua—the area to be crossed by the proposed rail route, and into Pu'uloa itself.

...To Pearl River

June 30th. We used this day to make an excursion to the Pearl River, which runs through a valley and into the ocean at the southwestern corner of the island, about three miles from Honolulu. One can go there either by sea in a boat, in which case one then travels up the length of the river, or, if we may express it this way, half by water and half by land on a horse. We took the latter way in the company of the charming Dr. Rooke. This way took us for more than an English mile through the royal fish ponds which at low tide are easy to cross and thus shorten the way considerably, though the horses were up to their bellies in water the whole time. These fish ponds are large water basins which are situated right next to the ocean shore but surrounded by walls of coral rock and thus separated from the sea. Various small holes in the bottom of the wall allow the fish to freely pass from the sea into the basins but they are then prevented from returning. In Lord Byron's account one can find an illustration [page 60] of these royal fish ponds. At high tide one must make one's way further inland, where there is not as much water but there are deeper ditches and even small and very deep streams to cross.

As soon as one has passed through this unpleasant waterway one enters fruitful and well cultivated valleys along a stream which empties into the sea. We stopped off at a hut in which two canoes were being outfitted with provisions for a long journey. The woman of this humble hut lay stretched out on a mat in the middle of the hut. Another woman who was just preparing to leave went to her and bent over her to press their noses together in farewell. All this happened without a word being said. The departing woman got up and lit her pipe, whereupon the hostess began to wail and scream violently, without shedding a single tear.

For a while we rode along the stream which was lined by beautiful vegetation. Several Indians came by and offered pearls for sale. They asked one real (6 Silbergroschen) for 4 or 5 pearls but they were small and of inferior quality. After a half hour we entered a wide valley which was covered with an extraordinary number of food plants. Bountiful taro fields covered the plain and countless

coconut palms, with several huts in their shade beautified the country side. We stopped off at the home of some friendly Indians and quenched our thirst with a watermelon—which we always preferred to coconut milk. In the huts of this fertile area we also saw some pigs and little dogs, which were being fattened. The former are very clean little animals here on the Sandwich Islands and one frequently sees women holding them in their lap or in their arms and letting them eat from their hand. At least such friendliness is extended here just as frequently to the little pigs as to the dogs.

From these last huts our path went steeply up Mauna-roa [Moanalua], an old extinct volcano with an elevation of about 300 feet. The eastern slope of the volcano consists solely of layered grass of a graying-brown color (Brown basalt tuff with a brown earthy, slightly ferriferous surface coating.) which trends northwest. Other places, especially the inner and upper rim of the volcano, consist of the bluish-gray blistered basalt (Basalt, gray, somewhat porous with many extremely small, white particles mixed in, which seem to have a feldspar-like component.) of which all [page 61] the mountains of the island are formed.

On the top there was a crater-shaped depression containing an accumulation of salt water [at Āliapa‘akai], which is supposed to be covered by a crust of salt during the dry season. On the northwestern side like two mountains which are the remains of the rim of an old crater. The one further to the north is situated higher and consists of thin layers of blistered basalt which trend about 18 degrees northeast. The layers of the other mountain which is situated more to the south are completely parallel and run horizontally. These two peaks are given the name Moanalua, which means “two mountains.” We think that the old crater of this volcano lay to the west of these two peaks and that therefore the basin of the lake is by no means the former crater. Mr. Hofmann had found olivine and stibnite in the basalt of this mountain. The former, as well as augite, is among our specimens. The route which goes over Moanalua is very monotonous and covered everywhere with boulders. Further on, where the rock is weathered, the vegetation is more abundant. Indeed, the rock of Moanalua is the least weathered of the four volcanoes which we saw on Oahu. Perhaps it was also the last one to erupt.

From this mountain on we progressed quickly, although there was not even a suggestion of a cleared path. We saw several plantations of *Bohmeria albida* Hook [perhaps wauke], that plant which is usually used to make the fine tapas. This plantation had a very neglected appearance. Many young saplings could not be seen for the weeds. They do not let these little trees become very tall; rather they prefer to use the young saplings when they are 2 or 3 years old. Presently we reached the valley in which the Pearl River flows. At this mouth this river is more than three leagues wide and it runs from south-southeast to north-northwest. For the first two leagues near the coast the whole valley is very low but then it gradually rises more and more and runs through o the northwestern tip of the island. On the western side of the island arises a separate mountain range which is covered with the most magnificent green. This range does not attain the elevation of the eastern range which runs the whole length of the island. [page 63]

Our short stay on Oahu did not permit us to visit this western mountain range. It has not, we believe, been visited by naturalists and is the only place on the island of Oahu where one can still find some sandalwood. At the mouth of the Pearl River the ground has such a slight elevation, that at high tide the ocean encroaches far into the river, helping to form small lakes which are so deep, that the long boats from the ocean can penetrate far upstream. All around these water basins the land is extraordinarily low but also exceedingly fertile and nowhere else on the whole island of Oahu are such large and continuous stretches of land cultivated. The taro fields, the banana plantations, the plantations of sugar cane are immeasurable. Near the homes which form the village of Mannoneo [Mānana] stand coconut palms, shaded by the magnificent foliage of the breadfruit tree. Here is also the wealthy estate of Don Francisco De Paulo Marin, a man of ordinary education but of noble sentiments, whose name will always rank foremost in the history of civilization of the Sandwich Islands, even when the names of the missionaries will have long been forgotten. Marin introduced the most useful plants from around the world to the Sandwich Islands. The cultivation of these plants will one day be a source of great wealth for the Sandwich Islanders. The Guatemalan cocoa which Marin cultivates is one of the highest quality and perhaps equal to that from Manila, which, because of its high price, does not even appear in our commerce. The coffee tree, limes, oranges, fine grapes, and beautiful papaya which was brought from the Marquesas, the tamarind, cotton, the most beautiful pineapple and many other fruits can be found on the estate of this Spaniard who was once a counselor to King Kamehameha I. Indigo was brought from Batavia by Mr. Serriere and grows to extraordinary perfection on Oahu; however, it is not allowed to be cultivated on a large scale. Neither is sugar or coffee, though it would give thousands of idle Indians employment and good nutritious food. A sugar mill which was in operation here earlier had to be shut down again. Only the ignorance of the missionaries, only their lack of general education and knowledge of human nature, could have brought about such absurd management. [page 63]

The estates of Marin are extremely well managed and could serve as a model establishment for the whole land. Several of the enclosures are made of the Cactus ficus indica which, all covered with flowers, gives an extraordinarily beautiful effect.

We must mention here another matter which is very strange to the North European when he visits tropical regions. Alexander von Humbolt had already noted that the inhabitants of Mexico, Peru and New Granada, just like the Spaniards in their homeland, do not enjoy the comfort of shade-giving trees near their homes. This dislike for shade trees near their homes is not only characteristic of people of Spanish descent, however. It is almost as common on the Sandwich Islands. Sometimes the Indians on Oahu plant some trees near their huts but then these are the kind which do not give shade, for example, the Ricinus trees, cotton, and the Cactus ficus indica. Meanwhile the greatest abundance of shade-giving trees is available in the nearby mountains, even at an elevation of only 200 to 300 feet. In very humid tropical regions, where there is a great number of insects, it would of course be very wrong to plant big trees near the house. Not only do they draw insects, snakes, and other ugly animals,

but it reduces the breeze and the house soon becomes dank. On the Sandwich Islands these reasons for not planting shade trees do not exist. The lack of insects on these islands is quite amazing. Not even mosquitoes, the common pest in tropical regions, are native to the Sandwich Islands. They have been introduced through the traffic from America but have spread very little so that one can still sleep here quite undisturbed. According to Mr. Bligh there were no mosquitoes on Tahiti either before the arrival of the Europeans who introduced them. [page 64]

We had to roam about for a long time before we found a house where we could stop off. In the home of an Englishman, who had come to the island as a sailor and settled there, we found hospitality. The poor natives can no longer offer it, as they are too poor and have almost nothing on hand. Right after our arrival a pig was killed, singed at the fire, and expertly dressed with the help of sharp basalt stones, the pig was wrapped in banana leaves and after its cavity was filled with leaves of the taro plant (*Arum macrorrhizon*)—which are enjoyed as a green—it was placed on the stones. The space around the pig was filled with taro roots and then the whole thing was covered and earth was thrown over it. With this type of roasting, which was already described in detail in Cook’s voyages, the foods become extraordinarily tasty. Good water in coconut shells and poi served in large calabashes increases the number of dishes at this interesting noon meal, which was served on the ground on large banana leaves.

We could not stop admiring the great fruitfulness and the wealth of edible vegetation in this region and greatly regretted that the short time which we had did not allow us to spend more time there. Sadly we looked once more towards the forests on the western mountain range, which have probably not been explored by any botanist, and quickly set out on our return trip in order to reach Honolulu before high tide. Already we had to ride through several water basins where the water came up to the saddle. Even in the city of Honolulu, at its western end, there is such a basin. It is about 30 paces wide and the natives must constantly wade through it. To do so they take off their few clothes so that these will not get wet.

On that same evening Captain Wendt and I visited Kauike‘aouli, in order to receive the letter of reply which he wanted to send along to His Majesty our King. Kauike‘aouli lay in his big house on a bench and two or three of his friends were enjoying a meal with him while his servants lay around him on mats and entertained him with stories. Kauike‘aouli said that he had written the letter but didn’t know where it was. Not until two days later did Captain Wendt receive the letter and could only then leave the island.[Meyen, 1981:65]

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 | <u>3,423</u> | 1835 = The people of Ewa | <u>3,423</u> |
| | O ka emi, i na makahiki eha | 592 | Decrease over four years | 592 |

Death of Apii, Konohiki of Puuloa

Apii, a konohiki for the 'ili of Kualakai, 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.

No ke Kaapuni ana ia Oahu About a Trip Around Oahu

Below, Punihaole, a native teacher associated with the royal household, reported to readers of Ke Kumu Hawaii, on a journey made around the island of O'ahu in the company of Reverend Reuben Tinker. The party traveled from one end of 'Ewa back to Honolulu in one day. The excerpts of Punihaole's article provides readers with reference points to several noted places passed along the way.

Kepakemapa 27, 1837:35-36
Ke Kumu Hawaii
Helu 10. No Ke Kaapuni Ana la Oahu

...Alaila, hoi mai la au ma hope, a loa mai o Tineka ma ia'u i Waimanalo. Na'u na Punahaole.

Ke Kumu Hawaii
Okatoba 25, 1837:42-43
Helu 10.
No Ke Kaapuni Ana la Oahu.

Hele mai la makou a hiki i Waiawa, i ka hora akahi, a hoomaha iho la makou malaila, a hala ka hora alua, a i ka hapalua o ka hora akolu, alaila, hoi mai la makou, a hiki i Kalauao, loa iho ia makou, a hiki i Kalauao, loa iho ia makou i ka ua. Mailaila mai a iho i Aiea, a ae mai i kula e pili ana me Halawa, alaila, malie iho la, a hele mai la no makou me ka pulu o na wahi kapa komo i ka ua, mai waho a hala loa i loko o ka ili ka pulu i ka ua. Hele mai la makou a iho i Halawa, hele mai la, a hiki i Napeha, loa hou makou i ka ua, alaila, aahu ae la o Tineka i ke kapa mahana ona, a pii mai la makou i ke ala pii, a hele mai la makou me ka ua a hiki i ka Papakolea, malie ae la ka ua, a iho mai la makou i ke ala iho, a hele mai la makou a hiki i Moanalua, a napoo ka la, pii mai la makou i ke ala pii o Kauwalua, a hoi mai la makou a hiki i Honolulu, i ka manawa poeleele. Ua nalowale ka ili o kanaka, hele mai la maua me Tineka, ma ke alanui a hiki i ke alamana, e kokoke mai ana i kahi o Paki alaila, hoi aku la ia i kona wahi, a hoi mai la no hoi au i ko'u wahi, a hiki i ko'u hale. Ua holo malu iho kuu kaikamahine, maloko o ke kulanakauhale, ua haalele i kona makuwahine, me ka olelo aku ia ia, "Holo wau la," a o ka holo iho la no ia, a hahui aku la kona makuwahine a hina i ke kuauna o ka loi, a holo loa aku la ia, a pii maluna o ka pa, a komo maloko o Pelekane, o ka nalowale no ia, a hiki aku au ua nalowale, e imi ana kona makuwahine ia ia maloko o ke kulanakauhale. Alaila wehe ae la au i ka noho o kuu lio, a me kuu wahi lole wawae a koe iho kahi palule, a pulou iho la au i kuu poo i ka hainaka eleele, alaila, ninau aku la au i ka poe ma ka hale, "Heaha kona wahi kapa?"

Olelo mai la lakou, i mai la, "Aole wahi kana, hookahi no wahi kapa, he wahi kihei eleele," Alaila, hele aku la au e imi, a loa aku la ia'u ma ke alanui e ku ana, ninau aku la au ia ia, "Owai keia?"

I mai la ia, "Owau no."

Ninau hou aku la au, "O oe no ia e Nihoa?"

Ae mai la ia, "Ae."

Alaila, lalau aku au i ka lima, a hoi mai la maua a hiki i ka hale, a moe makou i ka po, me ka pule i ke Akua.

Na Punahaole.

Summary — Punihaole's Journey Around Oahu (1837)

[Departing from Wai'anae District] ...I met up with Tinker at Waimanalo. We then went on to Waiawa. Reaching there at one o'clock, we rested two hours. Then at three o'clock we went on to Kalauao, where we met with rain. From there, we went to Aiea, and then on to the plain at Halawa. It was calm at Halawa. We then went on and it rained again. We then arrived at Nāpēhā. We then went on to Papakolea and descended along the trail to Moanalua as the sun was setting. We went on to Kauwālua, and returned to Honolulu in the dark...

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 lands of the Honouliuli-Moanalua region. Hall references the route traveled along the former coast of the Kalihi-Moanalua vicinity, now buried under new land, and in the vicinity of the proposed rail route, and then cuts inland to the area on the mauka side of Āliapa'akai and Kapukakī.

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. After leaving the sea, and galloping for half a mile or more over a level formation of coral, elevated a few feet above the level of the sea, and partially covered with soil, you arrive at a small valley where the road in the wet season is very uncomfortable, but in the dry, is passed without difficulty. A mile or two farther on, and you come suddenly upon the edge of a precipice which is so high that you find yourself far above the tops of the cocoa nut trees, with which the valley below is filled.

To one unaccustomed to such excursion, and such road, the descent into this and other vallies on the island, on horseback, requires some nerve to get along comfortably; for it is sometimes almost perpendicular, and accomplished by a winding path, where the faithful animal on which your ride dares hardly venture to raise his feet from the ground, lest the downward tendency should give him an impulse beyond his control... [page 95]

But to return to the little valley [Moanalua], about three miles from Honolulu on the road to Ewa, overlooking which we left you a moment ago. On looking down, you behold a large grove of cocoanut trees, some of which give evidence of

having been blown upon with no ordinary breath; appearing to have been nearly prostrated when about twenty feet high, the again shot up in perpendicular direction, and now present the curious phenomenon of living trees, the upper have of whose trunks are almost a right angles with the lower. It is a little remarkable that the surrounding trees on every side are perfectly straight.

Passing across this valley, and ascending the opposite bank, 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 A trip through the ‘Ewa District

In 1840 and 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 good descriptions of the Moanalua-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 in 1840 (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.

In Mrs. Bishop's garden was seen the Agati grandiflora, (which is a beautiful native plant, producing very large flowers in clusters, of a deep orange, with a bright scarlet tint,) in full flower [this plant now known by the name *Sesbania grandiflora*, is actually an early introduction to the Hawaiian Islands – post Cook, though related to the endemic *Sesbania tomentosa*]. Seeds of this plant were obtained, and Mr. Brackenridge has succeeded in raising plants of it in the conservatory at Washington. It will prove a valuable and highly ornamental addition to our green-houses. [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.

At [Hā'upu, Waiawa] Ewa, Mr. Bishop has a large congregation. The village comprises about fifty houses, and the country around is dotted with them. The village presents an appearance of health and cleanliness, clearly indicating the influence Mr. Bishop has exerted over his flock, in managing which he is much aided by his lady.

The church is a large adobe building, situated on the top of a small hill, and will accommodate a great number of persons. Mr. Bishop sometimes preaches to two thousand persons.

The natives have made some advance in the arts of civilized life; there is a sugar-mill which, in the season, makes two hundred pounds of sugar a day. They have been taught, and many of them are now able to make their own clothes, after the European pattern. There is a native blacksmith and several native carpenters and masons, who are able to work well.

In 1840, the church contained nine hundred members, seven hundred and sixty of whom belonged to Ewa, the remainder to Waianae; but the Catholics have now established themselves at both these places, and it is understood are drawing off many from their attendance on Mr. Bishop's church. Schools are established, of which there are now three for children under teachers from Lahainaluna. Mr. Bishop informed me that there was great difficulty in procuring suitable teachers, and a still greater difficulty in raising funds for their support. The teachers complain much of their inability to secure a regular attendance from their scholars, which is thought to result from a want of parental authority at home, and their leaving it optional with the children to attend school or not. [page 81]

This district contained in 1840 two thousand seven hundred and ninety-two inhabitants, and there is no satisfactory evidence of a decrease, although many speak of it as being great; but the latter opinion is formed from the census of 1836, which was on many accounts inaccurate, and ought not to be taken as authority on which to found such a statement.

This is the best part of the island of Oahu for raising cattle and sheep, which are seen here in greater numbers than elsewhere.

Traveling here, they witnessed an economy of time that would have been remarkable in any country. At a house, one of the natives who accompanied them procured a chicken and some hot stones from a fire; he then tied them up together, and carried them along: when they arrived at the next stopping-place, the chicken was produced ready cooked! [page 82]

The Salt Lake [Āliapa'akai], so much spoken of, was visited many times; it has excited a great deal of curiosity, being supposed to be fathomless, and to ebb and flow with the tide.

I landed with my friend, Dr. Judd, of the mission, near the foot of the hills which enclose the Salt Lake, and leveled from low-water mark upwards, over the hill, and down to the lake. The result gave one hundred and five feet rising, and one hundred and three feet falling, which proves it to be on the same level as half-tide. Dr. Judd engaged some natives to carry over a canoe to the lake, in which we embarked, well provided with long sounding-lines, to ascertain its reputed great depth; after much search, no fathomless hole was to be found, and no greater depth than eighteen inches! To find out if it ebbed and flowed was the next step; for this purpose sticks were placed on the shore, which is so shelving that a small perpendicular rise and fall would be quite evident. There was no tide perceived after several hours' watching. A little rise above the tide-sticks took place, but nothing beyond what would be occasioned by the wind, which had sprung up, blowing the water to the lee side. Large quantities of salt were seen, piled in heaps on the hills to allow it to drain: this is the property of the king, and yields him a considerable annual income. It is considered as the best for salting provisions, and therefore commands a higher price than other salt manufactured on the island; it is also used as table-salt at Honolulu. In the lake it is found crystallized, and crystals are readily formed on branches of trees that have been put into the water. [page 83]

The deposit in the lake is mud of a blue-black colour, and exceedingly tenacious, almost as much so as an unctuous clay.

Some small particles of salt were found on the hill-side, adjacent to the lake, which might lead to the inference that the soil was impregnated with salt; but the habit of the natives has been, from time immemorial, to carry the salt to the tops of the hills to drain, which will readily account for its appearance there. The opinion, however, was entertained by some that it proceeded from the soil. The lake is about one-third of a mile in diameter, and has the appearance of having been the basin of a crater. If this should be the case, it must necessarily be admitted that there are two others in juxtaposition with it to the west, with partition walls between; the latter are not as distinct in their outline as the salt lake. All of them, however, appeared to me very different from the coast craters of the island. Within a short distance inland from the salt lake, is a deep ravine or valley, that shows the formation to be the compact limestone before spoken of, with the stratification of pebbles, &c. All these appearances united, give me the idea of the basin having been caused by an action different from that by which craters are formed.

The lake, after the discovery relative to its being but knee-deep, was the subject of much discussion at Honolulu. It was visited on several occasions afterwards, to ascertain if it had an ebb and flow, and simultaneous observations were made at the shore and in the lake; but all the trials confirmed the first observations. [Wilkes, 1970:85]

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 Makahanhano endured, in being denied access to the shore along Ke Awalau o Pu'uloa, by a foreign tenant of the land, and ask 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 kihi 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. la 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, hoochuli 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 poino. 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 poino, 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., 1857i

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 Isaac¹⁵. 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.

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.

Road Development in the 'Ewa District (1858)

In traditional times, ala hele and ala loa (trails and major thoroughfares) were accessed by foot. With the arrival of westerners and introduction of hooved animals led to developing new modes of travel and transporting of goods. By 1847, King Kamehameha III enacted the laws of the Alanui Aupuni (Government Roads). Many of these Alanui Aupuni were laid over the ancient system of trails. Only in instances when a more direct route could be developed (say by installing a bridge), or access was developed to clear wet lands or newly developed property rights, were the early government road redirected from the original trails. Throughout the 1800s many trails fell from use because of the steady decline in the native population, changes in land use practices – the blocking of mauka-makai accesses as large ranching and plantation interests developed, and the consolidation of population centers evolved. Several native traditions and early historical accounts cited on preceding pages of this study provide details of the routes traveled. Below, and in later citations in this section of the study, we will see the evolution of work on government roads and modes of transportation between Moanalua and lands of the 'Ewa District.

June 20, 1858 [page 2] The Polynesian Roads on Oahu

...Kipapa gulch needs to be paved, an operation that calls for labor only, for the stones are ready to hand. But the people will not consent to go so far to work unless they are housed and fed. Waikele bridge has been repaired, and the hill at Kalauao (who does not remember it as it used to be?) has been so paved that we may consider it good for years to come.

¹⁵ Isaac Montgomery purchased the 'ili of Pu'u'loa 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).

Between Ewa and Kalihi a great deal of labor had been expended; in some places the road has been raised three feet, but nowhere to our mind has so much been done to ease the traveler as at Moanalua, where those rocky points over which the horses has to scramble, have been leveled off to the depth of several feet, and the road widened. At Aiea, a good and substantial bridge has been constructed. The streets of Honolulu have had more or less done to them...

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.

Auheha 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.

A Journey – Travel along the Roads of O'ahu Conditions in 'Ewa (1859)

In this article travel along the government road system of O'ahu is revisited, with descriptions of several places in the 'Ewa district mentioned.

Aperila 13, 1859 (aoao 6)
Ka Hae Hawaii
He Kaapuni

Ua kaapuni iho nei au ia Oahu nei, a ua makaikai hou au, io ia nei, e nana i kela mea keia mea. Pono paha ke hai iki au i na mea a'u i ike ai.

O na Alanui. – Ua maikai no ke ala mai Honolulu a Waialua; uuku na wahi ino; pono no ke holo ke kaalio, ke ole kekahi mau wahi ino. Aia ma kela awawa

iawena o Waiawa a me wapo o Kaukonahua, he wahi aa ia, inoino ka hele ana, no ka nui o ka nui o ka waikahe; aole paha pau wawe ia wapo, i keia mau makahiki he nui. O ka wapo nae ma Waialua, ua kapakahi loa, a pilikia ka hele ana me ka lio. Ina i hana koke ole ia, pau loa i ka haule ilalo.

Mai Waialua, a Koolauloa, a Koolaupoko, he maikai kau wahi, a ua ino kau wahi o ke ala; maikai nae ka nui. Ma Waimea he ino, no ka nui o ke one a me ka muliwai.

Ma ka pali Koolau, pono no ka hele ana o ka lio i keia wa, aole ino e like mamua; a malalo mai ma Nuuanu, ua paa no i ka pohaku, a nolaila aole poho ka lio...

O ka Mahiai. – He mau mala kulina maikai maolu ma Ewa a me Waialua; uliuli loa ka lau, ke nana ‘ku. Ma Koolau aole au i ike i ka mahiai nui o kanaka. Ua ike au malaila mamua; a i keia wa, aole...

Summary — A Journey

I traveled around O‘ahu, and I have again visited places here and there, looking at various things. It is perhaps appropriate for me to say what I have seen.

The Road. The road from Honolulu to Waialua is good; there are a few small places where it is difficult for a horse cart to pass, and some that are very bad. There at the gulch between Waiawa and Kaukonahua [Kīpapa], there is a rocky place, where travel is very difficult because of the flow of water. Perhaps the bridge will not be finished in many years...

Cultivation. There are many field of corn planted at ‘Ewa and Waialua. It is very green as one looks upon it...

The Salt of Pu‘uloa (1860)

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.

Mea Make – The Passing of li wahine (Maleka Kaapa) at Hālaulani, Waipi’o

The article below announces the passing of li wahine (Mrs. li), without naming her. Based on historical references cited in Barrere (1994) her name was Maleka Kaapa, formerly a native of Hilo, and she was the second wife of John Papa li, Maleka li died at their family home, Hālaulani, at Waipi’o, ‘Ewa. She passed away on April 23, 1861, and was taken to their family home (Kalawahine) in Honolulu. Maleka li was born on November 16, 1838, and married her John Papa li on July 17, 1857. At death, she was twenty-two years and five month old, and died of consumption. Following the memorial service, she was interred (at Kawaiha‘o) with the first wife of li and the daughter of the one who had recently deceased (cf. Barrere, 1994:76).

Mei 8, 1861 (aoao 22)

Ka Hae Hawaii

Mea Make

Ua make o li wahine ma Halaalani, Waipio, Ewa, Oahu; ma ke ahiahi o ka la 21 o Aperila iho nei, a ua lawe ia mai ma ka waapa ia po no i Honolulu nei, kona kino make. A i ka la 23, hora eha o ke ahiahi, ua hoolewa ia mai ko laua wahi i noho ai aku, malaila no ka halawai a me ka pule a me ka Himeni. Maikai ka Himeni, a ua pili no ia ano; a malaila ke Kuhina Nui, a me ke Kiaaina, a me kekahi o na Lunakanawai Kiekie, a me kekahi poe Loio kanaka a me na makamaka, na hoa’loha. Maikai no ka hoolewa ana, a me ka Himeni hope ma kahi i waiho ia ka mea make, ma ke pao i waihoia’i ka wahine mua, a me ke kaikamahine a ka mea i make iho nei. He iwakaluakumamalua makahiki me alima malama o kona ola ana; no ka mea, ua hanau oia ma ka la 16 o Novemaba, 1838. A o kona noho mare ia ana, ekolu makahiki me eiwa malama, mai ka la 17 o Iulai, 1857. A o kona mai i make ai, he “hokii,” he mai Ai-ake-mama, ua loa no ia mai i kona hanau ana i kana keiki mua, elua ana keiki, elua makahiki ona i mai ai, me ekolu malama, me ekolu hebedoma, a make iho la.

Iloko o keia mau makahiki mai elua ona, ua holo aku oia ma Lahaina e imi i ke ola, i ka makahiki 1859, a ua loa iki ka maikai, hoi mai oia i Honolulu nei. A no ka ikaika hou ana o ka mai, ua holo aku oia ma Hilo, i ka makahiki 1860, aole no he ikaika maikai o ke kino malaila, a ua hoi mai i na la mua o Maraki, a no ka ikaika mai o ka manao e loa kahi oluolu ma Ewa, nolaila, hole aku oia malaila i ka la mua o Aperila iho nei, ekolu hebedoma malaila, a make. Eono paha makahiki o kona noho hoahanau ana ma ekalesia o Kawaihaeo, aole no oia i haalele i ke anaina pule ma ka hale o ke Akua, i kona wa mai ole, pela no kana hana ma na wahi ana i hoolana’i i kona wa mai, e hapai ana i na hana a ka Haku, a e paipai i na hana me na hoahanau i kona wa ma Lahaina, a me Hilo, e kokua ia Koana wahine, i kana mau hana malaila.

Ina ua make io oia me ka manao lana i ka Haku, e like me kona hooikaika ana, e like me ka makemake o ka Haku, ko kakou ola, alaila, na ka Haku no e holo i na waimaka, mai na maka o kona poe haipule ae.

The Journal of Rufus Anderson – A trip to the ‘Ewa District

Rufus Anderson was secretary of the A.B.C.F.M., and he came to inspect the progress of the mission in the islands. The narratives below, document brief visit made by Anderson to the ‘Ewa District.

Mei 15, 1865:1

Nupepa Kuokoa

“Ka Anesona Moololo” (The Journal of Anderson)

Author – Dr. Rufus Anderson of the A.B.C.F.M.

...Ewa is twelve miles away from Honolulu, it has a good deep harbor, but the entrance is not good for ships because it is shallow and there are many coral beds. The place has a fairly good appearance. If the harbor was opened, the place would undoubtedly become one of importance, perhaps even more so than Honolulu. It is here that Mr. Bishop first settled and established his congregation in a large earthen church which could hold one hundred people, built upon a hill.

After a meal, we began again on our journey. On one side, there arose the expanse of the mountains, which offered a pleasing view before us. Volcanic stones are hidden by grass and soil; they remain only in the gulches where streams seek their path ways. At five ‘o clock we arrived at Mr. Emerson’s [at Waialua]... [Maly, translator]

Ke Kamalei Alii Lilia Loloku Kamakaeha

Recounting a Visit by Chiefess Lilia Kamakaeha (Lili‘uokalani) to ‘Ewa

Ianuali 18, 1868 (aoao 3)

Nupepa Kuokoa

Ke Kamalei Alii Lilia Loloku Kamakaeha.—

I ke kakahiaka Poakahi iho nei, ua holo aku maluna o ke kaa lio kela Kamalei Alii maluna, i ka aina nona ka inoa kaulana, “Lepo Ula o Ewa,” a i kukaiia hoi e kahi lalani mele, “Ka i-a hamau leo o Ewa.” E noho iki ana malaila e hooluulu ai a hala ae kekahi mau la o ka noho ana ikiiki o Honolulu. Ua ukaliia ka huakai e kona kaikoeha Alii Kapiolani, a ano no makou i lohe mai la, ua ukali aku la no kana poe haumana iaia inehinei aku la, a e hoi mai ana i keia ahiahi. Eleu no hoi na haumana i ka uhai i ka lakou kumu. O ka haumana la hoi i pono ua like ia me ka kumu.

Translation — Chiefess Lilia Loloku Kamakaeha

This past Monday morning, the above chiefess traveled by horse carriage to the land of the famous name, “‘Ewa reddened by the dust,” and where there are heard the lines of the chant, “The fish of ‘Ewa that quiet voices.” She stayed there a short while relaxing, the then returned after several days to the heat/humidity of Honolulu. In her visit, she was followed by

her royal sister-in-law, Kapiolani, and then we heard that her students followed her yesterday, all returning this evening. Intelligent are the students that follow their teacher. That the students may proper like their teacher.

Pilikia ka Pono o ka Lehulehu Restrictions on Canoes in the sea fronting Manana

As first reported in 1858, changes in land tenure, where large tracts of land and fisheries were held as private properties, native tenants of the land were finding themselves in conflict with the new laws. In article below, native tenants of Waiawa, petition for relief from being restricted from use of the ocean waters within a portion of Pu'uloa — which were a “pathway” right of access handed down from ancient times.

Kepakemapa 19, 1868 (aoao 2) Nupepa Kuokoa Pilikia ka Pono o ka Lehulehu.—

Ma ka Helu 21 o ke “Au Okoa” o ka la 10 o Sept. nei. Ua ikeia ka olelo hoolaha a C. Kanaina, e i ana kekahi hapa o ua hoolaha la. Ua kapu loa ka holo ana o na waa ma ka Muliwai ma Manana, Ewa, Oahu, “e hoopaiia ka waa ke holo i na dala \$5.00.” Nolaila, pilikia ka pono o ka lehulehu. O keia muliwai ke alanui no ka lehulehu ma Ewa nei, e holo ai o na waa. Malaila e holo mai ai ko Puuloa poe i ka Halepule, a malaila no hoi e holo aku ai ko keia aoao i Manana i ka Halepule, a no ka holo ana i ka lawaia, a me ka lawe ana mai i ke kalo, a me ke kalepa ana i Honolulu, a nui wale aku. O keia muliwai, ke alanui maoli no keia i maa mai kahiko loa mai, aole mea nana i keakea, akahi wale no a ikeia i keia makahiki 1868 nei., Nolaila, ke ninau aku nei makou i ka poe naauao. Auhea la, a pehea la ko makou pono hele alanui i ae ia ma ke Kanawai o ka aina? Ua noa loa na alanui i maa i ka hele mau ia. E wiki oe e hai ae i ka pono o ka lehulehu, o poino loa makou. O makou no,

Na Kupa o ka Aina.
Waiawa, Ewa, Sept. 16, 1868.

Translation —

In Volume 21 of “Au Okoa,” on the 10th day of Sept. instant. An announcement was seen from C. Kanaina, one half of the announcement stated, All canoes were restricted from traveling on the estuary/bay of Manana, Ewa, Oahu, and that “any canoe traveling there would be fined \$5.00.” Therefore, there is real trouble for the multitudes. This estuary is the path for the multitudes of Ewa, who travel by canoe. By that way, the people of Puuloa travel to Church, and by that way, the people on that side of Manana also travel to Church, and for going fishing, for taking the taro and the sales items ad such to Honolulu. The estuary is a native path, regularly traveled from ancient time, and no one has ever been opposed, only now, in this year, 1868. Therefore, we ask the wise people, hear us, how can we maintain our rights to this path under the Law of the

land? The customary trails of travel are free. Please answer quickly for the good of the multitudes, for we are in distress. We are –

The native tenants of the land.
Waiawa, Ewa. Sept. 16, 1868.

Hoike Kula of Waianae a me Ewa 1869 School Report of Waianae and Ewa

This report from the school supervisor of 'Ewa, lists schools, teachers and numbers 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.

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

Āliapa'akai: (Salt Making in Moanalua)

James Jackson Jarves first arrived in Hawai'i on the island of O'ahu in 1837. Remaining here, he became a student of Hawaiian history, and publisher of the government newspaper, The Polynesian (published in English), along with other papers and public media. By 1872, he had compiled an extensive collection of narratives on Hawaiian history which was published under the title "History of the Hawaiian Island... Antiquities... To The Year 1846." Below, is Jarves' description of Āliapa'akai, at Moanalua, the area now known as Salt Lake.

Four miles to the west of Honolulu, and within a mile of the ocean, is the famous salt lake of Alia-paakai, elevated only a few feet above the level of the sea. It is in the [page 6] heart of a crater, nearly oval in form, and about a mile in circumference. At certain seasons salt forms spontaneously and in the greatest abundance; at others at but little is created, from its being overflowed by rains. Some have supposed it a mineral salt; but the general belief among the natives is, that it is formed by evaporation. The following facts favor the supposition. Its general depth is but eighteen inches; near the centre, a hole exists, five to six fathoms in circumference, which, as no bottom has been found to it, is supposed to connect with the ocean. Through this the lake is slightly affected by the tides, and at times it is crusted over with a stratum of salt sufficiently strong to bear a man's weight. [Jarves, 1872:7]

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 kanaena e 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 hoohalahala 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 ike a e nuu ana i na mau 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 hilina'i 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 hoes, 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 hoes mai ko'u mau hoes, 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 ahiuhiu makani mai na oawawa mai, me ka halihali pu mai hoi i ke ala kupaoa launahela, 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 Liilii, 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 maluu mai, me he mea la ua

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

Ke puiwa la kela, ke owala ‘Ia. 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 nahela, 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 iui 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.

Huikau, Pohihihi 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, Pohihihi 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, Waiiau, 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...

Kuikahi Panailike (Reciprocity Treaty)

The article below, submitted to the paper, Ka Lahui Hawaii, discusses issues with the then in force Reciprocity Treaty. Much of the article focuses on the interests of foreign businessmen/merchants and the benefits of the sugar plantations in leading to prosperity in the Hawaiian Kingdom, along with references to Pu'uloa. The author, signed under the name of J. Nakookoo, hails from Wailuku, where he reported to readers on a meeting held there with Rev. S.T. Alexander on the matter of reciprocity. Pu'uloa is itself named several times in the article, though there are no details of noted places in the region. The original article is included here as a means of informing interested readers of the diverse discourse that occurred in the Kingdom during this period of history as it related to the initial loss of Pu'uloa, and leading to the condemnation of the major watered lands, fishponds and bay fisheries of the 'Ewa district. Hawaiian readers will find the narratives below of interest, and if not aware, will find hundreds of articles on this matter in native language accounts spanning the 1870s to early 1900s.

**April 13, 1877 (aoao 3)
Ka Lahui Hawaii
Kuikahi Panailike**

E Ka Lahui Hawaii. Aloha oe:—

O ke Kuikahi Panailike, oia kekahi ninau ano nui e waiho nei ma ka pahu kani o ka puniu like ole, a hala loa aku i ka poe no lakou na pani-inoa kaulana, na Honabara o ka M. H. 1876.

O na waiwai kalepa o Hawaii nei e hoouna ia ana iwaho, oia ka lua dala o keia aupuni a me ka lahui, no ka mea, aohe dala o ka lepo o Hawaii, a pela i nele pu ai i na hale hana dala ; nolaila, mamuli o na waiwai i hoounaia iwaho, ua haoia mai ke dala a i ka lima o ko kakou poe kalepa, oia hoi na mahiko, a mai a lakou mai, ua laha aku ke dala i kela mea keia mea e like me kana hana ana, a oia ka mea a kakou e ike nei he dala ko loko o ka kakou mau pakeke a me ko kakou mau poopoo. A mamuli o ia dala, ua hoopau ia ko kakou mau pilikia o kela ano keia ano.

O ke dala i loa a i kela mea keia mea, aole ia i loa a mamuli o kona holo kino ana i Kaleponi i kahi o ke dala, aka e hoomanao i na waiwai kalepa o ke aupuni, ka mea nana e pulumi mai i na dala o ka lepo huna o Kaleponi, a loa a i ke kanaka Hawaii ka waiwai o kona pakeke.—A pehea e mahuahua ai keia pomaikai ? He pono ke loa a ke Kuikahi Panailike.

E na Keonimana, ke hoomanao nei au i ka oili ana mai o ke Awa-lau o Puuloa no ke Kuikahi Panailike, a i kona mau la, ua oleloia, ua lilo aku ka hapakolu o ke kumukuai o ko kakou mau waiwai kalepa ia Amerika no ke dute, a ua koe mai la elua hapakolu o ia kumukuai i ko kakou poe kalepa, a i ka puunaue ana me na lilo o hope nei, ua koe mai ke olohelohē, a oia ka mea e noho nei na mahiko

iloko o ka aie.—A e hoonawaliwali ia auanei ko kakou mau lua huna nolaila, e haliu ke au o ka manawa no ke Kuikahi Panailike, a e hoopau ia na dute, a o ka hoihoi ia mai no ia o ka hapakolu o ke kumukuai o ko kakou mau waiwai kalepa i lilo aku ia Amerika, alaila, e mahuahua auanei ka ikaika o ko kakou mau lua dala, a e puapuai mau no ia e like me na waipuna, a e laha aku no ka ono o ia wai huihui i ka puu moni-ai o ka lahui.

Ina mahope iho o ka loa ana o keia moeuhane lolipua, e ku hou mai auanei i mau mahiko hou mawaena o ko kakou mau palena, a loa hou ona mau lua dala no kakou, a e ulu nui mai no hoi na oihana kalepa iloko nei o ka aina, a e nui no hoi na waiwai komo mai, a e emi auanei ke kumu kuai o ua mau waiwai la, no ka mea, e hoopau ia ana ke dute, a e pii auanei ka uku o na lima paahana, oiai hoi, ke hanini mai la ka wai o na poowai mamuli o ke Kuikahi Panailike.

I ua mau la la a Puuloa e moe lolii ana, e noho ana kekahi halawai makaainana ma ka halepule hoolepope o Wailuku, Iulai 21, 1876, hora 6 P. M.—A e noho ana hoi ka'u peni he kakauolelo no ua halawai la. A iloko o na hakoko ikaika ana, waiho mai la o S. T. Alexander penei: "Ke manao nei anei na kanaka Hawaii ua holo lanakila aku keia mau mokupuni ma kona alanui? Ua hoopuniia keia mau mokupuni e na nalu o ka moana, a o kahi alanui ololi wale no e puka aku ai mawaho o ia pilikia, o ka loa o ke Kuikahi Panailike mamuli o ka haawi aku ia Puuloa. He ekolu hapaha o ka waiwai o keia aupuni mailoko mai o na mahiko, aka, ke maloo nei kela mau punawai. Ua poohina hoi ka poe mahiko i Hawaii nei, aole hoi he wahi dala hookahi i puka, nolaila, mai uwe oukou no Puuloa, o ka puka ana o na mahiko, oia ka pomaikai o ke aupuni."

Me keia mau mapuna leo, poai ae la ko'u noonoo iloko o kona ipukai, oiai au e manao ana, ua like o Puuloa me ko'u manamanalima, aole au e ae e oki a haawi aku. Ke olokaa aku nei au i ka hoakaka ana o ke kanaka naauao i kona manao no ke Kuikahi Panailike, a iloko o keia mau la, ke aumeume nei keia ninau iloko o ka puniu o ka lahui,—A oiai hoi, aia no ua Kuikahi Panailike la ma kela aoao o na wai o ka moana Pacifica, ke holo mai la paha ma na alanui hao, ke au mai nei paha i ka moana, ei ae nei paha i na lima hoowali poahi o na keiki ulele hua kepau, ei aku la paha i ka lihilihi o ka poe heluhelu nupepa.

O ka imi ana o ke Aupuni i alanui e hoomahuahua ai i ka ikaika o ka poe kalepa o loko nei o ka aina, oia ka mea e hoolawa ia ai ko lakou ikaika no ke kii ana i na waiwai o waho e hoihoi mai iloko nei, a e laha no ia pomaikai iwaena o ka lahui. O na oihana kalepa a me na oihana mikiala e ae iloko nei o ka aina, oia ke kumu waiwai o ke Aupuni. A i nele ka aina i na oihana mikiala, e ilihune auanei ia Aupuni, a e hume no na makaainana i ka malo. A i mea e hooko ia ai ka pomaikai o ke Aupuni a me ka lahui. I nui ke aho no ke Kuikahi Panailike.

Mamuli hoi o keia Panailike, ua hoopoho ia ko kakou waihona Aupuni no ka haule ana o ke dute o na waiwai o Amerika i hookomo ia mai iloko nei, aka, mamuli o ka hoolaha o ke Kuhina waiwai, ma kana mau pepa lillii i hala aku nei. Ua ae na mahiko a me ka poe kanu raiki, e auhau ia lakou i kekahi auhau ku i ka wa, i mea e pani ai i ke poho o ke Aupuni, mamuli o ka panailike. Ina ua puka

mai keia no loko mai o ka oiaio, alaila, ua paa iho la ka nahae i ka humuhumu ia. Lai ke kula, aohe lele pueo.

Ina no e poai aku ka ike o ko kakou mau maka i waena o ka lahui, e ike aku no kakou, ua hoopuni ia na kaikamahine i na pihapiha anuunuu o na ano huikau, me na pupua loihi a pokole hoi, me na kinohinohi o na waihoooluu ano e, a pela no hoi na keiki kane. A no lakou hoi ka olelo ana.—

“Ua hele wale a aulii,
A kau kaena i ka makani.”

Aka, ina kulou iho kua a ninau iho. Nohea hoi ia mau mea nani i loa a i ke kanaka i kona mau la o ka hauoli ana ? Ke i aku nei au, he hua ia no ka oihana kalepa o loko nei o ka aina. Elike me ka nani o ka malamalama o ka La e pahola nei ma ka ili o ka honua, pela no ka nani o ka oihana kalepa e pahola nei i waena o ka lahui kanaka, a i mea e hoomau ia ai ua oihana la, a e hoomahuahua ai i kona ikaika iloko nei o ka aina. He pono ke loa a ke Kuikahi Panailike, a e hoomau auanei ka nani o na keiki o ke one oiwi. I keia mau la e naue nei, ua loa a ia kakou na mea a pau no loko mai o ka hana, a pela no hoi ke au o ke Kuikahi Panailike. Aole e loa a i ka mea palaualelo kekahi wahi hunahuna o na pomaikai o ua kuikahi ala. “Ma ka hou o kou lae e ai oe i kau ai a pau na la o kou ola ana.”

Ina e pii aku oe maluna o ka puu o Puowaina, a nana iho oe i ke kulanakauhale alii e pahola ana kona nani ma ka ili o ka honua, elike me na iliili konane. Ua onionio hoi i na waihoooluu o na ano huikau. A ina oe e kali malaila, a pahola mai ka nani o ka malamalama o ke alii wahine o ka po, alaila, e manao auanei oe, ua helelei mai na hoku o ka lani ma ka ili o ka honua, no ka mea, ua hoike mai la ka malamalama o na kukui o ua kulanakauhale ‘la, he like me na hoku o ka lani. Ina no e kilohi loa aku mai Hawaii a Kauai, e ike ia aku no, ua kikohukohu ia ka aina i na kauhale i emi iho i ko Honolulu.

A o keia mau mea nani a pau, he mau keiki wale no ia i hanau ia mai e ka makuahine hookahi. Oia hoi ka Oihana Kalepa o loko nei o ka aina. A ina o ua oihana ala ka makuahine nana e hanau mai na pomaikai o ka lahui, alaila, heaha ko kakou manao no ua oihana ala? A ina o ke Kuikahi Panailike he mea ia e kokua ai i ka ikaika o ua oihana ala, alaila, heaha ko kakou manao no ua Kuikahi Panailike ala? E kipaku anei kakou i ka oihana kalepa? (oia hoi ka makuahine nana e hanau mai na pomaikai o ka aina.) E kipaku anei kakou i ke Kuikahi Panailike? Oiai, oia ke kokua ikaika o ka oihana kalepa. O keia kekahi o ka’u wehewehe no ke kokua ana i ke Kuikahi Panailike, elike me ko’u hiki. A i loa a ia’u ka manawa kaawale e hoike no au i kekahi mau mea e kua ana i ua kuikahi ala. E welina auanei.

J. Nakookoo.
Papohaku Wailuku, Mar 7, 1876.

An Auwai Flume is Built at Waimano, and Rice is being Planted

With reciprocity in place, the sugar and rice industry was opened to development, only hampered by cash capital and limitation in natural resources. Rice was suitable for planting in the vast lo'i kalo (taro pond fields), which occurred along the watered lands of 'Ewa. With water, fields of both sugar and rice could be expanded, and in the article below, readers are told about development at Waimano.

Mei 3, 1877 (aoao 3) Ka Lahui Hawaii

Ma Waimano, Ewa, Oahu, ua hoomoe ia kekahi auwai papa i hiki aku kona loa i ka aneane e piha ka mile, e hoomaka ana mai Waimano a moe aku la ma ke kai a kau iluna o kekahi mokupuni iwaena o ke kaikuono o Puuloa, a ke kanu la ka laiki, a o ka oi ia o ka ha wai loihi ma ke awalau o Puuloa.

Ma Ewa i keia mau la, ka laulaha loa nei ke kanu ana i ka raiki mai na Pake a i na Hawaii, mai Halawa a hiki i Honouliuli a malalo loa aku. Me he la aole e ike ia ana ma ia wahi na maka o ka ai makuahine he kalo.

Translation —

At Waimano, 'Ewa, O'ahu there has been laid an 'auwai papa (wooden water channel/flume), which is almost one mile long, beginning at Waimano and running to the shore and on an islet in the bay of Pu'uloa, and there is being planted rice. It is the longest of the water channels on Pu'uloa's many bays.

These days at 'Ewa, the planting of rice is spreading among the Chinese and the Hawaiians, from Hālawa to Honouliuli and beyond. There will come a day when the mother food, taro, shall not be seen on the land.

Ka Honua Nei – About the lay of the Land The Importance of the Estuaries of Pu'uloa

Below, native writer, and frequent contributor of traditions and historical narratives to native newspapers, shares with readers of Ka Lahui Hawaii, his thoughts about the geography of the Hawaiian Islands, and the important muliwai (estuary bays) which occur.

Aukake16, 1877 (aoao 4) Ka Lahui Hawaii Ka Honua nei. A me na Mea a Pau Maluna Iho. (Kakauia e J. H. Kanepuu)

No Oahu.—Ua olelo ia ma ka Hoikehonua a Rev. H. Binamu ma me kona mau hoa i unuhi mai ai, he 28 muliwai o Oahu. E nana kakou, Kikihale mawaena o Honolulu me Kapalama, aia kona welau mauka o Nuuanu a me Manoa,—Apuakehau ma Waikiki-kai, aia kona welau mauka o Manoa, a mana ae la

kekahi ma Palolo, aia kekahi ma Waialae a me Wailupe; a ma Kuliouou, apana o Kona, Honolulu, Oahu. Aia ma Puha, Waimanalo, aia kekahi ma Kalapawai ma Kailua, aia kona welau ma na loko nui o Kawainui a me Kaelepulu, aia kekahi ma Kaneohe ke kahawai o Puiwa paha. Aia kekahi ma Kahaluu malalo aku o ka halekula aupuni, ina nae paha no Waihee ia muliwai. Aia ma Kaalaea, Waiahole, Waikane ma Koolaupoko. Aia ma Kahana he muliwai nui me kona uapo kiekie ua olelo ia, he komo ka mano iloko oia muliwai. Aia ma Laie-wai kekahi muliwai, aia ma Waimea kekahi muliwai ma Koolauloa, Oahu. Aia he ekolu muliwai ma Waialua, ke huiia me ka muliwai o Kaiaka, aia kona welau mauka o Wahiawa paha, a ma Kaukonahua mai, oia paha ka muliwai loihi ma Oahu nei. Ua manao ia, aohe paha muliwai ma Waianae; aia ma Ewa kekahi mau muliwai ma Waikele, Waipio a me Waiawa, a me kekahi wahi e ae paha. Aia ma Moanalua, Kalihi a me Niuhelewai. Ina kakou e hoomaopopo ae, 1 Kikihale, 2 Apuakehau, 3 Waialae, 4 Wailupe, 5 Kuliouou, 6 Puha Waimanalo, 7 Kalapawai, 8 Kaneohe, 9 Waihee, 10 Waiahole, 11 Waikane, 12 Kahana, 13 Laie-wai, 14 Waimea, 15, 16, 17, Waialua, 18, Waikele, 19 Waiawa, 20 Moanalua, 21 Kalihi, 22 Nuhelewai.

Ina he 22 muliwai ma Oahu nei ma keia papahelu, e lawe he 22 noloko o ka 28, koe 6 muliwai ma keia papa; na ka poe ike e hai mai i ke koena, a e hoomaopopo iho no paha. He mea waiwai nui na muliwai ma Hawaii nei. Pakele loa aku na aina haole, aia a hiki aku ko kakou olelo ana ilaila, e hai aku no au i na muliwai o laila, ka loa, ka laula, a me ka hohonu, he mau tausani mile ka loa...

J.H. Kanepuu.

Summary — Valued Estuary Bays of O’ahu

Kanepuu references the earlier writings of Rev. H. Bingham, who suggested that there were 28 muliwai on the island of O’ahu. Those are:

‘Ewa which contained several muliwai, one at Waikele, Waipi’o and Waiawa, and perhaps others. Then at Moanalua, Kalihi and Niuhelewai. Followed by Kikihale, ‘Āpuakēhau, Wai’alae, Wailupe, Kuli’ou’ou, Pūhāa Waimānalo, Kalapawai, Kawainui, Kaelepulu, Pū’iwa, Kāneohe, Kahalu’u, Ka’alaea, Waihe’e, Waiāhole, Waikāne, Kahana, Lā’ie-wai, Waimea, and Waialua. All these are of great value in Hawai’i

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 and Moanalua. He includes narratives on the describing scenes, 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; at Waipi'o, where was found the district court house, the land was noted for its fishponds, and rice fields were being cultivated, also, James Dowsett and James Robinson, were lessees of lands in the li estate and partners in the Waipio ranch; the lands of Waimano are also noted for the fishponds and rice fields; neighboring, is the Waimano Ranch under lease to Samuel C. Allen and James Robinson; in the Waimano vicinity and beyond, the government road is near the Pearl Lochs, from which abundant supplies of fish are taken to meet the demand of the Honolulu Market; at Pu'uloa, James Dowsett's operates a 500 acres salt works, providing salt to the Honolulu market; at Hālawā, James Dowsett and John R. Williams graze cattle, and have sugar being planted; At Moanalua, Samuel Damon and William Sumner operate a ranch, and also hold a lease on neighboring Crown Lands for grazing purposes, Princess Ruth Ke'elikōlani is the land owner, and also controls the important fishponds along the shoreward lands; Bowser also commented on the importance of the salt works of "Salt Lake."

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, away 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, at which place resides Mr. W. G. Needham, the District Judge for the districts of Ewa and Waianae. Here, also, is his courthouse, and near it a considerable village. The neighborhood is celebrated for its fish-ponds and rice plantations which extend for many miles around the Lochs through which the stream—best known under its English name as the Pearl River—finds its way to the sea. At Waipio itself there are five rice plantations and some valuable fish-ponds. Here at a recent freshet, swelling the

mountain streams, did a considerable amount of damage, covering the rice plantations to the extent of three or four feet, and carried out to sea the contents of one fish-pond, causing a loss of five thousand dollars to the lessee. It is estimated that it will take four years to replenish the pond.

At Waipio the road which I have been following joins that which leads directly from Waialua to Honolulu through the heart of the [page 495] Island. That road I did not examine personally; partly from lack of time, but chiefly because the country it runs through contains scarcely any population to speak of, being wholly pasture land, and occupied as such by a very few persons, who are for the most part lessees from the crown. The whole tract is one great valley between the two ranges of bills which form, as it were, the skeleton of Oahu. A large part of it is gently undulating grass-land, but at one or two places the valley narrows to something like a gorge. The road is, I understand, a good one; indeed, for many miles of the way you may choose your own road over the grassy, undulating plain.

The Waipio Ranch is one of the large holdings just spoken of, leased by Messrs. Dowsett & Robinson from its native owner, John Ii. It comprises 18,000 acres, and is wholly a grazing farm. Following the main road from Waipio to Honolulu, I came first to Waiawa, still passing by fish ponds and rice plantations. In this neighborhood is the Waimano Ranch, which Messrs. Allen & Robinson rent as a grazing farm. Here we have a great plain of pasture land running back to the mountains. The hills beyond this plain are covered with vegetation and are flat-topped, offering good pasture for sheep. The lagoons, or Pearl Lochs, as they have been named, are here close to the road, which continues to be excellent. These lagoons are teeming with fish, and it is chiefly from them, and from the numerous fish ponds I have spoken of, that the market in Honolulu is supplied.

In some unknown era of the past, the population of the whole island if there had been any, might have been supplied from the banks of this inlet with excellent oysters. There are no oysters to be gathered in any of these islands now. But the remains of them are here in abundance, and it is evident that they have, at some time or other, been all destroyed by some of the freaks of the goddess Pele, the presiding divinity of all that is volcanic in this land of volcanic wonders. As the shells are found in a closed state it is evident that whatever destroyed them did so suddenly. Mere heat, of any degree, will not account as any temperature that would not have more or less calcined the shells would have caused them to open. Perhaps the most likely suggestion, as a solution of the question, is that they were killed by sulphurous vapors, as some of the rebels against the authority of Kamehameha I were in Hawaii. Be this as it may, the phenomenon is a very strange one, and the strangest part of the whole, as it appears to me, is that all traces of oyster life should have been exterminated from every part of the Islands, since it is not easy to believe that this is the only place at which they flourished abundantly in former times. [page 496]

From the Waimano Ranch, for a distance of four miles, the road still runs through a region of rice plantations, taro fields and fish ponds. 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. The pasture here cannot be compared with that to be found at so many of the ranches I have visited during my journey round the island, but that some at least of the soil is as good as elsewhere is proved by the fact that 150 acres of the property have been brought under cultivation with great success. This property contains 10,000 acres.

Two Miles further on, and about four miles from Honolulu, is the Moanalua Valley. The intervening country is of a broken character, full of very deep and romantic ravines. Messrs. Dowsett & Sumner own about 9,500 acres of this land, which, notwithstanding its rough character, affords valuable pasturage. Mr. Dowsett has also leased 3,500 acres of adjoining Crown lands, most of which is pasture land. This leasehold goes by the name of the Kahauiki and Kaluapalena Dairy Farm. A large tract of land in the Moanalua Valley belongs to Her Highness the Princess Ruth Keelikolani, who is sister to two of the late Kings of these Islands. The extensive fish-ponds in the neighborhood are also the property of Her Highness. Fine views of the sea and of the city of Honolulu can be had from several points on the road between Halawa and Moanalua.

On the way from Moanalua to town I had to pass the curious Salt Lake which has always been an object of interest to visitors to Honolulu. This lake was of great value to the natives in former times. From this and other sources they procured salt in such quantities that it became an important item of export, and was also largely purchased by the whalers and other traders which victualed at the Islands. This lake is wholly separated from the sea by a low range of hills, but the action of the tide on its waters demonstrates an underground connection. The lake is everywhere shallow, except near the center where a deep hole exists, which has, I believe, never been sounded with success. Here, no doubt, is the channel of communication with the sea.

The road as it enters Honolulu takes us past several important public buildings, the Lunatic Asylum, the Reformatory School... [Bowser, 1880: page 497]

1885: Viewing The Ranches A Visit to the Upland Region of Honouliuli Ranch, and Travel Across the Mountain Trail at Pōhākea

Below, readers are provided a historical perspective of the business in the 'Ewa District, with the steady change in land use, and vast development of lands under the control of ranches.

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 make 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 steeple 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 beefs, 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...

Development of the 'Ewa Sugar Plantation and O'ahu Railway & Land Company (1890)

Henry M. Whitney's "Tourists' Guide..." provides an overview of developments in the 'Ewa-Moanalua region 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. Interestingly, the O.R. & L. Co. rail easement will be followed at various locations by the now proposed rapid transit rail system.

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. Laukea, 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 loch 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 brilliant. 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 caring which is no small item of expense in transportation, especially of the heavier articles, such as sugar, rice, etc., much of which will be carries 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]

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 Plantation 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.

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 kokuaia e G.P. Kamauoha, 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. Vivas. A Senetanela; G. Mansona, Bulletin Ahiahi; J.D. Haine, Ka Hawaiiiana; 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 Wai'anae 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 Wai'anae, 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 hoohiki loa iluna nei he mau minute mahope iho o ka hora 4...

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 Pōka’ī 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’ōpuluhulu 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.

Recollections of Life and Events in 'Ewa (1836 to 1900)

Sereno E. Bishop, son of Reverend A. Bishop moved to Waiawa in 1836. Though not particularly friendly to Hawaiians or their kingdom, he recorded many facets of Hawai'i's history, which shed light on some places and events he experienced. In addition to managing the 'Ewa mission station, manage from the church at Hā'upu, and lands awarded to the A.B.C.F.M. S.E. Bishops' father also assisted in conducting surveys during the period of the Māhele. The narratives below, published in *The Friend* (1901), provide readers with some of Bishops' recollection of his early life in 'Ewa and changes over time.

May 1901

The Friend

Old Memories of Hawaii by S. E Bishop.

Rev. Artemas Bishop, in the summer of 1836, removed with his wife and two children from Kailua, Hawaii, to Ewa Oahu. A chief cause for the change of parish was the impaired health of Mrs. Bishop, in whom hard work as a school-teacher in a very warm climate had produced some degree of nervous prostration. This gradually abated in the cooler breezes of Ewa, with abstinence from school work, although the energetic missionary still applied herself to active labors among the women who met on our premises in great numbers.

Our predecessors at Ewa were Rev. and Mrs. Lowell Smith, specially capable and devoted missionaries who had been only two years in the field. Mr. Smith had built a comfortable house of adobe bricks, thatched with grass, and well plastered inside and out. He had also erected the adobe walls of a church, capable of holding an audience of about one thousand people. I think the roof also was on. Mr. Smith took up his residence in Honolulu, at first engaging in organizing and superintending day-schools, but soon organizing a second parish in the capital, and building the old Kaumakapili church. The architecture of this as well as the Ewa church was simple and homely. The adobe walls 15 feet high were covered by a steeply pitched roof, which extended out in a verandah on all four sides, in order to protect the base of the mud walls from being destroyed by rain-drip. The timbers on the roof were long beams dragged from the mountains entirely by human strength, the labor being secured by volunteering under the leadership of the chiefs.

Our removal from Kailua was with many impedimenta. There were four cows and heifers, and a flock of a dozen goats. A good sized canoe was brought for use in transporting between Honolulu and Pearl River. Among other things were a few cuttings of tree-figs from Kuapehu, the ends of which were inserted into sweet potatoes to prevent drying. From these proceeded a small grove of fig trees, which afterwards yielded abundant fruit. The mission house was located on the west bank of the Waiawa creek, about one-fourth mile northwest of the present railway station at Pearl City. There was nearly an acre of ground enclosed in an adobe wall. Some distance seaward was a glebe [parcel of arable land belonging to the church] of a couple of acres of taro swamp, a little below where the railway bridge now crosses the creek. A small cattle pen was enclosed about twenty rods north. An old wall of the natives separated the upland from the planted

lands and kept out the pigs and afterward the cattle. Copious springs of most delicious water abounded throughout the district of Ewa, a small one being in our own grounds.

Adobes furnished an excellent material for cheap building. The rich soil was very clayey. A species of bunch grass called Makuikui, thickly covered the lower uplands. The dry fibre of its leaves lay in great accumulations of many years' growth. This very tough fibre was gathered in great quantities and trodden by the natives into the wet clay. This fibrous mortar after standing over night, was retrowden and moulded into huge bricks to be dried in the sun. So tough was the resulting concretion, that it was nearly impossible to drive a nail into a well-made adobe. I have always fancied that makuikui grass to be worth study as a valuable fibre plant. It has nearly become extinct, being a favorite food of animals. Probably it can still be found in Ewa among the cliffs.

My father's cows were the first cattle that had ever run on the Ewa uplands. Waiawa valley above us lay knee deep with the richest of grass, where our cows rioted. Our goats took to the higher ground, where they flourished, being driven in and penned at night. This flock of goats was suddenly multiplied in a remarkable manner. One day they were found missing, and no trace discovered by any search. A flock of 200 goats had been driven over from Waialua to Honolulu and our poor little drove of thirty absorbed on the road. The skins of ours were speedily identified in town by a peculiar mark on the ears. The thief was brought before Governor Kekuanaoa, who sentenced him to make scriptural reparation, namely fourfold. He had to sell a fine horse, buying with the proceeds 10 goats, which he very humbly delivered. An enlarged stockade had to be built for their accommodation. The kids would often stick their noses between the poles, when hungry hogs on the watch would bite off their muzzles.

We made constant use of goat's milk for the table and cooking. Kid's flesh was a savory diet. Goat's mutton was too rank and went to the use of our native servants. Cow's milk was all reserved for butter, some of which was contributed to our hospitable friends at the capital. The herd gradually multiplied and in a few years became large. Mrs. Bishop, finding herself incapacitated for teaching, finally devoted herself to butter-making, which brought in a good income, relieving the American Board of their support. As the result, the missionary couple when aged, had accumulated enough for their own support, and left about \$7,500 apiece to their two children. A third of this, however, grew from avails of city lots in Rochester, N.Y., originally a piece of primeval forest inherited by Mrs. Bishop. As missionaries went forty years ago, these old people were counted among the "rich missionaries" who had "robbed the poor Hawaiians."

I was in Ewa three and a half years being then sent "home" to the States, after the custom of missionaries' children. During that time I witnessed a constant and arduous devotion of my parents to spiritual and educational labor for the native people. My father's parish was a large one, extending from Salt Lake to Kaena Point, including the districts of Ewa and Waianae, with a population of seven or eight thousand, exclusively Hawaiians. Owing to their contiguity to a large seaport, the moral condition of the people was more corrupt than at Kailua. In Ewa a

considerable body of hopeful Christians had been gathered into the Church. Most of the people gave a friendly attention to religious teaching. The proprietary chief of Ewa was the pious Premier Kinau, whose influence secured the general adherence of the people to the missionary. It was otherwise in Waianae, whose proprietary chief was Liliha, or “madam Boki,” who had long been hostile to the Protestant missionaries. The Waianae people were accordingly averse.

We had a most excellent near neighbor in Kanepaiki, the old head man, or Konohiki of Ewa, for whom I formed a decided affection. He was very efficient in completing the unfinished church, and in building a large adobe school-house, not far from the present District school. In a year or two, a very competent teacher came from Lahainaluna Seminary, a fine-looking native, named Hooliliamanu. He grew to be high in the King’s favor, and became a “Hulumanu,” or Member of the King’s personal staff. Here and there, in the vicinity, lived native men or women of a class above the common makaainanas; although hardly chiefs, yet in possession of such “ilis” of land as to enable them to keep a few dependents. Of such was a kind old Deborah, who had a very lazy horse, always at our service when needed for a trip to town. Throughout the district of Ewa the common people were generally well fed. Owing to the decay of population, great breadths of taro marsh had fallen into disuse, and there was a surplus of soil and water for raising food.

The dwellings of the common natives, I think, were in poorer condition than those in Kailua. Doubtless the moister climate caused more decay of the thatch. The people were also probably more drunken and dissolute. As in Kailua there was no dwelling of a native not of the old Hawaiian style. Three miles west at Waipahu, stood a partially framed house, occupied by Mr. Thomas Hunt. The clothing of the common people was mostly in the old native costume. A few more men wore cotton shirts when out on a week-day, and now and then legs were encased in pants when at church. No beasts of burden were in use. All burdens were carried on the old native yoke or mamaka, just as Chinese now carry them in the streets of Honolulu. As in Kailua, numbers of lean swine hung around the outer walls of the villages, or were occasionally enclosed in pens. Owing to no land, and dependent on the caprice of their superiors, the common people were shiftless and indolent, living from hand to mouth.

Money wages for labor were nearly unknown. Perhaps along the wharves in Honolulu, laborers might earn a real or hapawalu a day. Domestic servants or ohuas were glad to be employed for their keep. It needed quite a number of them to perform the work of a small household. Expenses were light. In the later thirties, the missionaries began to be paid regular stipends of \$400 for each couple, and a small addition for each child. This was found to be comparative opulence, with our very plain way of living. Our servants cultivated the little glebe, and so fed us and themselves. Pigpen, cow pen and goat pen contributed, with broods of fowls and turkeys. Supplies of bananas, sugar cane, melons, squashes and other eatables were bought for books, slates, etc. A very common article was pia, or arrowroot, which came in the form of balls in a dirty condition, imperfectly separated from the fibre of the tubers. This we would wash and strain, leaving the snow-white sediment to be dried in the sun. Pia was a favorite diet

with the little mission children in Honolulu, and probably wholesome. I had a special aversion for it, owing to an unhappy infantile experience. It was with a distressing loathing that I used to see the little tots gorging themselves on their home steps with the brown jelly in their tin cups. It was colored with molasses. But those little Clarks and Judds all grew up healthy. A chief use of pia was for starching clothes. To separate the starch from the potato-like tubers required only grating, straining and washing. The tubers grew wild probably an imported plant, with an arrow-shaped leaf.

Our family made repeated trips to the home of Rev. John S. Emerson at Waialua during those years. There was then no road save a foot path across the generally smooth upland. We forded the streams. Beyond Kipapa gulch the upland was dotted with occasional groves of Koa trees. On the high plains the ti-plant abounded, often so high as to intercept the view. No cattle then existed to destroy its succulent foliage, according to the statements of the natives, a forest formerly covered the whole of the then nearly naked plains. It was burned off by the natives in search of sandalwood, which they detected by its odor when burning. There were no bridges in Waialua. I think we crossed the creeks in canoes, swimming the horses. The Emersons were living in the then new stone house, which is still standing, much dilapidated. The wooden upper story was added later. At one time I spent several weeks there very pleasantly with my mother. Both Mr. and Mrs. E. were very kind. Mr. Emerson heard my Virgil lessons, and inducted me into the mystery of scanning hexameters. He was an apt teacher.

The only disagreeable thing I remember was a certain monotony of diet at supper, which consisted chiefly of pai-ai and molasses. Mr. E. made his own molasses, grinding a few bundles of cane in a little wooden mill turned by oxen, and boiling down the juice in an old whaler's try-pot. The syrup was so thick as to run with difficulty from the bottle, and extremely sweet. All our molasses at Ewa was supplied by Mr. Emerson. On one occasion the missionary took his ox-cart, and with several natives, we went some distance along the beach to the northward, where we broke out and loaded the cart with a quantity of large blocks of creamy sandstone, from 12 to 15 inches thick. It was found beneath the sand in the water, and was in so soft a condition as to be cut like cheese. After a few day's exposure, it petrified to great hardness, just as lime mortar does by carbonation in the air. After getting it to the house, all hands went to work to hollow and shape the blocks into conical drip stones. I was furnished with mallet and gouge, and hollowed out a passable drip stone not very well proportioned. Such stones were much used for filtering and cooling water in those days.

Our journeys to Honolulu were infrequent, at first by canoe, but latterly on horseback, my father having become the possessor of a horse or two. The road was only the native trail, winding up the various palis on the way. There were no bridges in these islands until after 1840. We emerged from Moanalua valley a quarter mile above the present road, fording the fish pond beyond Iwilei, and wading through the mud flats near the present Railway wharves. Every two or three months, Mr. Emerson would call at our house on his way to town. Rev.

Lowell Smith was also a frequent guest, loving to visit his old parish, and helping to inspire the people in spiritual things. He was an alert and genial missionary, very single-minded and full of zeal. In riding, he always wore a thin black claw-hammer coat, with the skirts carefully pinned forward to keep them from contact with the back of the horse. Those old Ewa missionaries would have marveled could they have had a vision of present conditions, with swift railway trains sweeping through the country, vast cane fields intersected by rail-tracks and huge irrigation pipes climbing the uplands from the immense stream pumps. My father, who died in 1872, never saw a railway, nor even a large steamer. During half a century his only trip abroad was on a missionary errand to the Marquesas.

The lochs or lagoons of Pearl River were not then as shoal as now. The subsequent occupation of the uplands by cattle denuded the country of herbage, and caused vast quantities of earth to be washed down by storms into the lagoons, shoaling the water for a long distance seaward. No doubt the area of deep water and anchorage has been greatly diminished. In the thirties, the small pearl oyster was quite abundant, and common on our table. Small pearls were frequently found in them. No doubt the copious inflow of fresh water favored their presence. I think they have become almost entirely extinct, drowned out by the mud. There was also at Pearl River a handsome speckled clam, of delicate flavor, which contained milk white pearls of exquisite luster, and perfectly spherical. I think that clam is still found in the Ewa lochs.

But the greatest change in Ewa is in the almost extinction of the native population. Some 4,000 Asiatic laborers have taken their places, and few Hawaiians are to be seen. The few who remain have abundant means, renting their lands to the industrious Chinese. The greatest destruction of Hawaiian population took place in the summer of 1853, by an invasion of small-pox. This broke out in Honolulu. Rev. A. Bishop immediately procured a supply of vaccine matter, which proved to be spurious. He then proceeded to inoculate the people with small-pox, thus saving hundreds of lives, and himself coming down with varioloid, having formerly been vaccinated. But more than half the population of Ewa perished in a few weeks. The earliest cases were pathetic. A young woman in Kalauao was visiting in Honolulu, and contracted the malady. She hastened home in terror and summoned her friends and kindred from all the villages of Ewa to bid her farewell. They all came and kissed her, then returned to their homes and all died. The young woman herself recovered.

The population of the other islands were nearly all saved by means of thorough vaccination before the pestilence had time to spread, although about 80 died at Lahaina before they could be protected. I was then living there. At that time no one had thought of objecting to vaccination.

A Visit to Moanalua (1906)

This 1906 article describes the inland section of Moanalua, and provides readers with a summary of how the land came into the possession of the Damon family. The narrative also discusses several named places of significance in and adjoining the ahupua'a.

August 17, 1906 (page 7, columns 3-6)
Hawaiian Gazette
Moanalua
(by J.W. Girvin)

...Leaving the [railroad] car in the Kahauiki valley, which has now become the property of the United States government, we ascended the hill where the mammoth military camp is being completed. Here we viewed the scene and commended the wisdom of the architect who laid out the camp and imagined what its beauty would be when water is laid on and the campus is embellished with trees, flowers and lawn.

We then descended by the winding road, whose sides are guarded by stone wall of pointed masonry, into Moanalua, the artistically laid garden par excellence on the Hawaiian islands. How fortunate are the residents of Honolulu to have so near and accessible a magnificent park where they are welcome, and which has all the requisites of light and shade, waterfalls, meandering paths, and fruits and flowers, the enjoyment of which is as much theirs as it is that of the owner. Of this more anon.

We pursued our way across the valley and followed the well-built road which twists and turns as it clings to the steeps on the Ewa side until we debouched into the road which leads to the valley proper. The mammoth umbrageous monkeypods on either side must arrest the attention of the northern tourist, although the wealth and variety of the tropical fruits and vines might perhaps excite his admiration while the exquisite bits of artistic gardening on either hand would commend the vale of Moanalua to the most fastidious.

Clumps of cactus with their brilliant colored ripe fruit looked most tempting, while a plethora of beans of the algarroba covered the ground for a mile along the road, the value of which for food for stock should warrant their being gleaned daily.

As we ascended the valley the hill-sides and lands assumed a deeper hue of green, probably from receiving more of the moisture carried by the trade winds which draw down...

The Valley

Through a gate we were let into the pasture lands in which blooded cattle of many colors were feeding on the rich grasses. This we might call the entrance proper of the valley, for now the precipices on either side begin to rise and although the fields are comparatively barren, vistas of forests in the distance lure us on. As we proceed we notice jungles of the hau tree so indispensable to the early Hawaiian, for from its bark he obtained material for rope so essential in house building where metals were unknown. It's lovely canary yellow flowers, which turn to red in the evening, sparkle on the surface of the clumps like stars in the firmament, what a tangle mass a clump of it is. What lairs they would make if there were any carnivorous ferae, in our beloved Hawaii nei.

The Fords

As we reached the first place where the stream should cross or we should cross the water, if there was any, we noticed there was a well paved ford and as we proceeded up the valley we found similar structures at every crossing. Evidently the water does come down in great volume at times as we judged from the boulders in the creek-bed but the paved way prevented injury to the road. Here and there we noticed the great size the miniosa, elsewhere a shrub, will grow when sheltered. Now the beautiful livery-leaved kukui or candlenut begins to fill the small ravines which open into the valley. In the olden time the kernels were threaded on the midriff of palm leaves and used for torches and were always used as a condiment with food. By the way, many years ago I was told that the kukui of Moanalua had a piquancy peculiar to the valley which caused them to be sought for from long distances. This I told my Missourian and allowed him to eat a few. When I thought he had had enough I told him of their drastic cathartic and emetic properties. He said "they were very good and reminded him of some nut at home of which he could not recall the name." He will recall these.

A Restful Mountain Retreat

Now we passed a house sheltered by a huge clump of hau, whose lanai looked very inviting. What a charming spot to retire to and enjoy the dolce far niente which a good novel and a lovely vista affords. Here we noticed by the roadside a trough filled with salt, at which the cattle in passing could get a lick, so necessary for their welfare. It was merely one of the thoughtfulnesses which we noticed. We noted the good fences along the roadway to protect the underbrush from the cattle, the loss of which has the destruction of so many of our fine forests, miles of well-kept road excited our admiration.

Vestiges of Habitation

Here and there a breadfruit, gnarled and crooked, stood out apparently to show where a home or group of huts had been in ancient times, for it is one of the trees which does not transport itself without the aid of man. These trees are silent witnesses to the fact that the valley was densely inhabited in ancient times, while perhaps the innumerable caves along either of the precipitous sides may contain the remains of the inhabitants. Today there is not a house in the valley, save two mountain retreats of the owner, which are placed on sitely eminences where fine vistas of the lower valley are to be had. Where have the natives gone? Not a vestige of habitation remains save the lone breadfruit and occasionally the paved plot where the hut stood. On every alternating tongue of land which fits into a ravine on the opposite side stood grass huts. One has told me that he has seen canoes carried down the valley which had been hewn from huge koa trees. That he has heard the kukuku of the tapa beater as she pounded out cloth from the bark of the wauke or paper mulberry. That he and others have gathered the olona, touchardia latifolia, which was the fiber from which they made their fish lines and nets by twisting it on the thigh.

Waiola

Presently we came to a point where two streams met and where the upper valley opened out. On this promontory or tongue of land formerly stood the uppermost house in the valley. The land was called Waiola, water of life. I asked the aged kamaaina, for he was born in Moanalua seventy-four years ago, why it was so called and could he tell me any tradition of it. He said it might have been a puuhonua or city of refuge; it might be that the water was known to have healing properties; he never heard it always had been called Waiola. He said his father had led him up the pali from the Koolau side and at that time a house stood there. There was a trail up the valley and over into Koolau before the white man came and with gunpowder blasted out the road over Nuuanu pali. Clouds of rain began to drift in and we concluded it advisable to turn back, but I should have liked to view the Koolau country from the cliff at the head of Moanalua.

Story of the Title to Moanalua

On the way down we stopped at a rustic pavilion, built in imitation of a Japanese tea-house, and spread out our lunch on the table, and while discussing it I told the story of the title to the valley. From ancient times it had been an appanage [source of revenue] of the royal house of Oahu. When Kahekili, king of Maui, conquered Oahu, it came over to him. He was a great general and had defeated Kamehameha when the latter was a general under Kalaniopuu, at Waikapu, and had spared his life. It was rumored that Kamehameha was a natural son of Kahekili, when he left Maui he placed the kingdom in charge of his son Kalanikupule, who had not the abilities of Kahekili, and who was defeated by Kamehameha at Wailuku. Kalanikupule escaped to Oahu to his father's court. When Kahekili saw that Kamehameha was determined to bring Oahu under his yoke the old man sent word to him to "wait until the black pig was placed at his nose and then the kingdom would be his", meaning that Kamehameha should succeed him in the government. When Kahekili died, Kamehameha came to claim his own and was resisted by Kalanikupule, who was defeated with great slaughter at the Nuuanu Pali, Kalanikupule escaped over the mountain to Moanalua, where his retainers concealed him for a time, but he was given up. Kamehameha, for his treachery, caused him to be sacrificed on an altar on the highland on this side of Moanalua.

The valley, containing over 9000 acres, was given by Kamehameha I. to Kameeiamoku, who gave it to Lot Kamehameha, afterwards Kamehameha V. From him it passed to his sister the princess Luka Keelikolani, who willed it to the Princess Pauahi Bishop, who devised it to her friend, Samuel M. Damon, together with that fishing right to Kaliawa, to have and to hold with the appurtenances to him, his heirs and assigns forever. It was the only piece of land from her enormous estate which she devised to anyone outside of the B. P. Bishop Estate, although she gave life estates to several.

It was said that the King Kalakaua was quite incensed that what had been royal land so far back that the memory of man runneth not had been given to a foreigner. Mrs. Bishop had her reasons, however, for thus disposing of

Moanalua, and, like every other item in her noble will, it has proven to have been a wise devise. Had the estate been willed to a chief or even to the B. P. Bishop Trust it would not have been kept up in the splendid form it is. The income from rents of the lands and fish-ponds are princely, but Mr. Damon spends a large part in maintaining it, Like Caesar's will, Mrs. Bishop's has made the populace her heirs, for who does not enjoy the beauty of the valley as much so as if it was his own, and that, too, without the expense the owning of it would entail? Mr. Damon places no restraint on the public viewing it and using it farther than such as is necessary for the welfare of the grounds and valley.

Changes in the Valley

In former days the road up the valley led along the Waikiki border of the land. A particular part of this road was called Kaulua, from the screams of victims of robbers who infested it.

On the Ewa side there stands two mounds name, respectively, Waliapaakai [Aliapaakai] and Waliamanu [Aliamanu], in the former of which the water is salt, and a deposit of salt is continually found there. This is singular, as its elevation is considerably above the sea. The land is very broad at the sea, its artificial and natural fishing rights very extensive. At the time of the "great mahele" of lands in 1847 there were few applications for title in this great ahupuaa, probably for the reason that the natives lived on the dry inclines on either side, and the whole area was devoted to taro and fish-ponds. It is bounded on the Ewa side by the ahupuaa of Halawa, near Puuloa station, the westerly line following the apex of the ridge to the Koolau division. The east. Or Waikiki, side is bounded by the ahupuaa of Kahauiki, now the property of the United States, as before mentioned. The little island of Mokumoa comes within the lines of Moanalua.

Moanalua i Kela Au i Hala aku a o Moanalua i Keia Au e Nee Nei Moanalua in Times Past, and Moanalua in this Time Which Moves Forward

From February 17th to June 29th, 1922, J. Kulia Mokumaia, a native resident of Moanalua, submitted a series of article to the Hawaiian language newspaper Kuokoa. In which he documented various facets of the history and noted places of Moanalua. He wrote that prior to 1884, the kaha (coastal flatlands) f Moanalua were filled with people, observing that when he was small, he saw the house called Halepaihi, where members of the royal family gathered with the konohiki. There follows below a summary of prepared highlight several of the wahi pana and traditions of the land as he learned them from his elders. Later in this study, an interview with William Kulia Mokumaia Lemn, the nephew of J. Kulia Mokumaia (2003) documented knowledge of the coastal lands and Moanalua fisheries remained an important part of the family's history through the younger interviewee's, life time.

Through Mokumaia's narratives we see that the upland and coastal lands of Moanalua, share a integrated relationship. People traveled between the coastal region and uplands, the waters which flowed from the streams enriched the near shore fisheries, and there were connections between noted places of the uplands and coast. Mokumaia wrote:

February 17, 1922 (page 6)

Kaleiluhiole was the head man when I was young. Hula was one of the practices enjoyed in those days. There were three houses in which the hula was practiced, and dances included the hula uliuli, hula paipu, hula alaapapa, hula puili, and the hula kii.

The residents of every home were skilled in the cultivation of the land, planting sweet potatoes, tobacco, and all manner of things. They were are skilled in fishing, catching the alalauwa and the moi, and there was always food ready to be eaten in the homes. The people on these coastal plains as one family. And the young people were taught the skills of pounding poi, fishing for hee, manini, papai, puhi and all manners of fish which they would take to sell and thus secure their livelihood...

March 3, 1922 (page 2)

There are many famous places on the land. These places included:

The spring of lemi, known for its cold and sweet water, and the lehua taro which made excellent poi.

Then along the trail to Ewa, passing the stream, is the place called Keakuawailele, and the coconut grove of Lapakea.

Following the trail to the rise, is a place where robbers once waylaid travelers, and where there bones were once piled up.

Continuing further along the trail one comes to the river of Waialamihi, which was a famous diving place in olden times. It is remembered in a song, also the spoken of is the beloved surfing spot of Mokuoeo.

At Keuki, is the place where the Konohiki loved to bath, and on Mahealani nights, the water filled this place.

Another famous thing of these past days was the salt ponds at Waliapaakai, where much money was made in through the collection of sale of the salt.

The pond of Mapunapuna was also famous and noted for producing excellent poi.

Kaloaloha pond was noted for the awa-awa fish.

Kaihikapu pond was noted for the young amaama and awa fish, there was also found the manauea and oolu seaweeds, crabs and lobsters.

March 10, 1922 (page 6)

These are not the only things which were tended and noted on the land.

March 31, 1922 (page 7)

In Kamanaiki valley there were three streams with pools, called Waiapuka, and there were many chiefs who resided in the little valleys. The walls and foundations remain as evidence to this time.

There were also some heiau found here. On the side of Kamanaiki is Puukapu, a place where the chiefs and people would gather and discussed matters of concern.

It is said that Moanalua got its name from some loi, which were still present in the time of the author. There were two loi kalo which were near the trail taken to Ewa, close by the spring of lemi. Because the leaves of the taro grew so large, people had to feel around in the dark under the leaves to get the taro on the off-shoots, thus the name became famous to this time.

Mary Kawena Pukui (in Sterling and Summers, 1978) translated the Mokumaia account of Kekuawailele in which the relationship between noted places in the uplands and on the coast is described, while describing the fishery resources of the sea at Moanalua:

April 7 (page 2) and April 21 (page 3), 1922

It was said that an old woman lived by the stream close to the hill. In the middle of the hill was a cave in which she lived. Sometimes she was said to assume the form of a lizard for she wa a supernatural being. When the people who lived on Kamanaiki (that is the gulch with the Wai-a-puka pools) came down and passed the old woman's home, she asked, "Are you going to the beach?" They said, "Yes. We are going to gather sea weeds, and some, squid. While we were in the uplands we had a desire for sea foods and this is the reason for this big company of people." "Yes, I see that you are a big company."

This woman was not a mischief maker but used her mana, so the natives said. As the big company went down, she sat on a long stone in the middle of the stream. She sat there until the last of the company passed and then moved back and vanished out of sight. She came out down below at Auau. The place was said to be a cave used in war times. This spot is where the train comes to from Kuwili to the sea channel of Moanalua. The train reaches that side of the land and goes on to Puuloa. The point that juts out just there has a cave. The old woman came out there and sat above it. She sent her eyes to go and catch her some fish and she sat there totally blind. No one thought that her eyes had caught her any fish for when the company returned, she was already at home scaling fish. Some of the people wondered at tis and talked it over among themselves. This occurred whenever she wanted fish. She went down the short cut. That was the most wonderful thing. Another strange thing was that this old woman did was to change herself into a lizard. She assumed many other forms and the best of all was the she didn't harm anyone. The place where she lived was on the path taken by the people of Ewa when the ascended. The bone fence of the bad chiefs of the valley of Kamanaiki was also near. (Pukui, translator, 1978:333)

KA 'ŌULI O KA 'ĀINA (THE NATURE AND SIGNS OF THE LAND): LAND TENURE AND SURVEYS

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 of the lands, fisheries, and the resources was given to the hoa'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).¹⁶

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 Calvinist missionaries arrived in 1820, the concepts of property rights, including rights to fisheries, evolved and were codified under Kamehameha II and his young 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]

¹⁶ 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.

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 'Ewa District had been in continual decline, and continued to decline during the first few years of the Māhele. Many applicants died between the time a claim was registered and when testimonies were offered to support a claim.

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 *hoā'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 *hoā'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"¹⁷ – Hawaii State Archives, DLNR 2-4]

Procedures of the Land Commission (1848-1855)

The records of the Māhele 'Āina are a significant source of documentation that includes first-hand accounts from native tenants generally spanning the period from ca. 1800 to

¹⁷ See also Kanawai Hoopai Karaima no ko Hawaii Pae Aina (Penal Code) 1850.

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 awards (the Land Commission Awards, or L.C.A.) were numbered, and the L.C.A. numbers remain in use today to identify original owners of lands in Hawai'i

The work of the Land Commission concluded on 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).

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.”

Table 1, provides readers with a list of all claims, awards and names of lands relinquished in favor of claims for *ahupua‘a* in the ‘Ewa District and for the *Ahupua‘a* of Moanalua. In the recordation of the *Māhele* and assignment of *Helu* (Land Commission Numbers), the division was formally documented and *Helu* assigned to the various lands – *ahupua‘a*, *‘ili*, *kahua hale*, and *‘āina pāpū*, etc., as claimed. 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.)

Table 1. Disposition of Lands in the ‘Ewa District, and Moanalua Ahupua‘a (Kona District), Island of O‘ahu Recorded in the Buke Mahele (1848)

Page 1

Page 2

| Ko Kamehameha 3 | | | | Ko Victoria Kamamalu | | | |
|------------------------|----------------|-----------|----------|-----------------------------|------------------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |
| Pupukea | Ahupuaa | Koolauloa | Oahu | Waimano | Na Ili iloko | Ewa | Oahu |
| Puunui 1, 2, 3 | Ili i Honolulu | Kona | Oahu | Waiawa | Na Ili a pau | Ewa | Oahu |
| Puiwa | Ili i Honolulu | Kona | Oahu | Poupouwela | Ili no Mananaiki | Ewa | Oahu |
| Kawananakoa | Ili i Honolulu | Kona | Oahu | Kumuulu | Ili no Waiau | Ewa | Oahu |

Page 5

Page 6

| Ko Kamehameha 3 | | | | Ko Victoria Kamamalu | | | |
|------------------------|---------|--------|----------|-----------------------------|---------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |

Ke ae aku nei maua i keia mahele, ua maikai.
No ka Moi na Aina i kakauia maluna, ma ka aoao 1, 3, 5,
o keia Buke, aohe kuleana o Victoria Kamamalu maloko.

M. Kekuanaoa (seal)
Makuakane a me Kahu waiwai no V. Kamamalu.
Ioane li (seal)
Kahu no ke Kino o V. Kamamalu.
Hale Alii
Ianuari 27, 1848.

Ke ae aku nei au i keia Mahele, ua maikai no Victoria Kamamalu
na aina i Kakau ia maluna, ma ka aoao 2, 4, & 6 o keia Buke.
Ua ae ia ‘ku e hiki ke lawe aku imua o ka Poe Hoona Kuleana.

Kamehameha (seal)
Hale Alii
Ianuari 27, 1848.

Page 7

Page 8

| Ko Kamehameha 3 | | | | Ko Lota Kapuaiwa Kamehameha | | | |
|------------------------|--------------------|--------|----------|------------------------------------|---------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |
| Kukuluaeo | Ili aina o Waikiki | Kona | Oahu | Moanalua | Ahupuaa | Kona | Oahu |

...Ianuari 27, 1848

...Ianuari 27, 1848

Table 1. (continued)

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| Ko Kamehameha 3 | | | | Ko Iona Piikoi | | | |
|------------------------|----------------|--------|----------|-----------------------|---------------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |
| Kepuhi | Ili no Waikiki | Kona | Oahu | Kaluaoopu | Ili no Waiiau | Ewa | Oahu |
| ... Ianuari 28, 1848 | | | | Ianuari 28, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko Kamakee Piikoi | | | |
|------------------------|-------------|--------|----------|--------------------------|---------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |
| Maona | Ili no Aiea | Ewa | Oahu | | | | |
| ... Ianuari 28, 1848 | | | | Ianuari 28, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko Mose Kekuaiwa | | | |
|------------------------|---------|--------|----------|-------------------------|---------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |

Note: Dec. 22, 1849

Resolution: Resolved, that the property given by Moses Kekuaiwa to the Government on the first day of January, 1847, as a security for his good conduct, be and is hereby returned to M. Kekuanaoa, the duly appointed administrator of the estate of the said Moses Kekuaiwa, Deceased.

| | | | | | | | |
|----------------------|---------|----------|------|------------------------|--|------|------|
| Moopilo 1 & 2 | Ahupuaa | Honuaula | Maui | Na Ili o Kapalama iaia | | Kona | Oahu |
| ... Ianuari 27, 1848 | | | | ... Ianuari 27, 1848 | | | |

Table 1. (continued)

| Ko Kamehameha 3 | | | | Ko Mose Kekuaiwa | | | | | |
|---|---------|--------|----------|-------------------------------|---------|--------|----------|------|------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni | | |
| ...Ke hoihoi aku nei au i keia mau aina eono i kakauia maluna, a lilo i ka Moi no ke Aupuni, e like me ka olelo hooholoia e ka Ahakukakuka malu Malu, ma ka Hale Alii i ka la 1 o Feb. 1847 no ka hew o ke keiki... | | | | Kapalama aoao o Kalihi | | | | Kona | Oahu |
| ...Ianuari 27, 1848... | | | | ...Ianuari 27, 1848... | | | | | |
| Page 15 | | | | Page 16 | | | | | |
| Ko Kamehameha 3 | | | | Ko L. Konia | | | | | |
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni | | |
| Kahana 1 & 2 | | | | Kapa Kom. | | | | Ewa | Oahu |
| ...Ianuari 28, 1848 | | | | ...Ianuari 28, 1848 | | | | | |
| Ko Kamehameha 3 | | | | Ko Ruta Keelikolani | | | | | |
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni | | |
| ...Ianuari 28, 1848 | | | | Manana | | | | Ewa | Oahu |
| Page 25 | | | | Page 26 | | | | | |
| Ko Kamehameha 3 | | | | Ko Mikahale Kekauonohi | | | | | |
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni | | |
| Kapaloa | | | | Honouliuli | | | | Ewa | Oahu |
| Puahia | | | | Waimalu Aoao Komohana | | | | Ewa | Oahu |

Table 1. (continued)

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| Ko Kamehameha 3 | | | | Ko Mataio Kekuanaoa | | | |
|------------------------|----------------|---------------|-----------------|----------------------------|----------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Waiea | Ahupuaa | Kona | Hawaii | Kunana | Ili i Halawa | Ewa | Oahu |
| ...Januari 27, 1848 | | | | ...Januari 27, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko Ioane Ii | | | |
|------------------------|----------------|---------------|-----------------|---------------------|----------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Ulakui | Ili i Kapaa | Puna | Kauai | Waipio | Ahupuaa | Ewa | Oahu |
| ...Januari 27, 1848 | | | | ...Januari 27, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko Charles Kanaina | | | |
|------------------------------|-----------------------------|--------------------|-----------------|-------------------------------|-------------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Makanilua Luakaha, Nuuanu | Ili no Waiahole Honolulu | Koolaupoko Kona | Oahu Oahu | Paahia Ili i Muliwai Ili i | Waimalu Manana | Ewa Ewa | Oahu Oahu |
| ...Januari 28, 1848 | | | | ...Januari 28, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko B. Namakeha | | | |
|------------------------|---------------------------|---------------|-----------------|-----------------------|-----------------------------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Waipahu Maumau | Ili no Waikele Ahupuaa | Ewa Hilo | Oahu Hawaii | Kaalaa Waikele | Ili no Honolulu Ili no Waikele | Kona Ewa | Oahu Oahu |
| ...Januari 28, 1848 | | | | ...Januari 28, 1848 | | | |

Table 1. (continued)

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| Ko Kamehameha 3 | | | | Ko Akahi | | | |
|-------------------------|-------------------------|------------|--------------|----------------------|----------------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |
| Mananauka nui Weloka | Ahupuaa Ili i Manana | Ewa Ewa | Oahu Oahu | Kaaipu | Ili no Waikiki | Kona | Oahu |
| ...Ianuari 28, 1848 | | | |Ianuari 28, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko John Stevenson | | | |
|--|--|---------------------------------|--------------------------------------|---|----------------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |
| Kahaupuupuu Kaihuokapuaa Kahapapa Pualehua Puukapu | Ili no Waikele Ili no Waimano Ili no Waimano Ili no Waimano Ili no Waimano | Ewa Ewa Ewa Ewa Ewa | Oahu Oahu Oahu Oahu Oahu | Kukona Kaaipu Hikina Aina Kalo Ili i Manoa | Ili no Waimano | Ewa | Oahu |
| ...Ianuari 28, 1848 | | | | ...Ianuari 28, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko Pehu | | | |
|------------------------|------------------|--------|----------|----------------|----------------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |
| Okai | Ili no Mananaiki | Ewa | Oahu | Kekio | Ili no Waikiki | Kona | Oahu |

| Ko Kamehameha 3 | | | | Ko Kuluiki | | | |
|------------------------|----------------|--------|----------|---------------------|----------------|--------|----------|
| Ka Aina | Ahupuaa | Kalana | Mokupuni | Ka Aina | Ahupuaa | Kalana | Mokupuni |
| ½ Kahikiea | Ili no Waimalu | Ewa | Oahu | ½ Kahikiea | Ili no Waimalu | Ewa | Oahu |
| ...Ianuari 31, 1848 | | | | ...Ianuari 31, 1848 | | | |

Table 1. (continued)

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Ko Kamehameha 3

Ka Aina Ahupuaa Kalana Mokupuni

Halepuua Ahupuaa Puna Hawaii
 ...Januari 31, 1848

Ko Paulo Kanoa

Ka Aina Ahupuaa Kalana Mokupuni

Kaholona Ili i Manana Ewa Oahu
 ...Januari 31, 1848

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Ko Kamehameha 3

Na Aina Ahupuaa Kalana Mokupuni

Ulumalu Ili no Waikele Ewa Oahu
 ...Feberuari 1, 1848

Ko Asa Kaeo

Na Aina Ahupuaa Kalana Mokupuni

...Feberuari 1, 1848

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Ko Kamehameha 3

Na Aina Ahupuaa Kalana Mokupuni

Kawela Ahupuaa Koolauloa Oahu
 ...Januari 31, 1848

Ko Davida Kauliokamoa

Na Aina Ahupuaa Kalana Mokupuni

Kapakahi Ili no Waikele Ewa Oahu
 ...Januari 31, 1848

Ko Kamehameha 3

Na Aina Ahupuaa Kalana Mokupuni

Kapuna Ili no Waihee Koolaupoko Oahu
 ...Januari 31, 1848

Ko Kupa

Na Aina Ahupuaa Kalana Mokupuni

Paauau Ili no Manana Ewa Oahu
 ...Januari 31, 1848

Table 1. (continued)

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| Ko Kamehameha 3 | | | | Ko Kahanaumaikai | | | |
|------------------------|----------------|---------------|-----------------|-------------------------|------------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Kamao | Ahupuaa | | Lanai | Keahua | Ili no Mananaiki | Ewa | Oahu |
| ...Januari 31, 1848 | | | | ...Januari 31, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko Kaholo | | | |
|------------------------|-----------------|---------------|-----------------|---------------------|----------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Kawaiiki | Ili no Honolulu | Kona | Oahu | Ahualii | Ili no Waikele | Ewa | Oahu |
| ...Januari 31, 1848 | | | | ...Januari 31, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko Kalaimoku | | | |
|------------------------|----------------|---------------|-----------------|---------------------|----------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Ulemoku | Ili no Waikele | Ewa | Oahu | | | | |
| ...Januari 31, 1848 | | | | ...Januari 31, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko William Steven | | | |
|------------------------|----------------|---------------|-----------------|--------------------------|----------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Hanakaoe | Ahupuaa | Koolauloa | Oahu | Paaiiau | Ili no Kalauao | Ewa | Oahu |
| ...Feberuari 1, 1848 | | | | ...Feberuari 1, 1848 | | | |

Table 1. (continued)

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| Ko Kamehameha 3 | | | | Ko H.H. Haalilio | | | |
|------------------------|--------------------------|----------------|-----------------|-------------------------|----------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Hanalei Waikakalaua | Ahupuaa Ili i Waikele | Halelea Ewa | Kauai Oahu | Ohua | Ili i Waikele | Ewa | Oahu |
| ...Feberuari 1, 1848 | | | | ...Feberuari 1, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko Kaiwi | | | |
|------------------------|----------------|---------------|-----------------|----------------------|----------------|---------------|-----------------|
| <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| ½ Kapaele | Ili no Kalauao | Ewa | Oahu | ½ Kapaele | Ili no Kalauao | Ewa | Oahu |
| ...Feberuari 1, 1848 | | | | ...Feberuari 1, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko Kapuaipoopoo | | | |
|------------------------|----------------|---------------|-----------------|------------------------|----------------|---------------|-----------------|
| <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Kaohai | Ili no Waikele | Ewa | Oahu | Pelekunu | Ahupuaa | Koolau | Molokai |
| ...Feberuari 1, 1848 | | | | ...Feberuari 1, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko Kalua | | | |
|------------------------|----------------|---------------|-----------------|----------------------|----------------|---------------|-----------------|
| <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| ½ Kahawai | Ili no Kalauao | Ewa | Oahu | ½ Kahawai | Ili no Kalauao | Ewa | Oahu |
| ...Feberuari 2, 1848 | | | | ...Feberuari 2, 1848 | | | |

Table 1. (continued)

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| Ko Kamehameha 3 | | | | Ko Kahonu | | | |
|------------------------|----------------|---------------|-----------------|----------------------|----------------|---------------|-----------------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |
| Kaluapuhi | Ili no Kaneohe | Koolaupoko | Oahu | Pahao [Paahao] | Ili no Waikele | Ewa | Oahu |
| ...Feberuari 2, 1848 | | | | ...Feberuari 2, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko Luluhiwalani | | | |
|------------------------|----------------|---------------|-----------------|------------------------|----------------|---------------|-----------------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |
| ½ Pouhala | Ili no Waikele | Ewa | Oahu | ½ Pouhala | Ili no Waikele | Ewa | Oahu |
| ...Feberuari 2, 1848 | | | | ...Feberuari 2, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko Puuki kane | | | |
|------------------------|------------------|---------------|-----------------|----------------------|-----------------|---------------|-----------------|
| Ka Aina | Ahupuaa | Kalana | Mokupuni | Ka Aina | Ahupuaa | Kalana | Mokupuni |
| Lihue | Ili no Mananaiki | Ewa | Oahu | Waianu | Ili no Waiohole | Koolaupoko | Oahu |
| ...Feberuari 2, 1848 | | | | ...Feberuari 2, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko John Jones Huanu | | | |
|------------------------|----------------|---------------|-----------------|----------------------------|----------------|---------------|-----------------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Ka Aina | Ahupuaa | Kalana | Mokupuni |
| Kalihi | Ahupuaa | Honuaula | Maui | Pohakupu | Ili no Waimalu | Ewa | Oahu |
| ...Feberuari 2, 1848 | | | | ...Feberuari 2, 1848 | | | |

Table 1. (continued)

| Ko Kamehameha 3 | | | | Ko Paewahine | | | |
|------------------------|----------------|---------------|-----------------|----------------------|-----------------|---------------|-----------------|
| <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| ½ Kaluaolohe | Ili no Waiau | Ewa | Oahu | ½ Kaluaolohe | Ili no Waiau | Ewa | Oahu |
| ...Feberuari 2, 1848 | | | | ...Feberuari 2, 1848 | | | |
| Page 77 | | | | Page 78 | | | |
| Ko Kamehameha 3 | | | | Ko Kaaiwaawa | | | |
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Oneo | Ili no Waikele | Ewa | Oahu | Koiuiu | Ili no Honolulu | Kona | Oahu |
| ...Feberuari 3, 1848 | | | | ...Feberuari 3, 1848 | | | |
| Page 81 | | | | Page 82 | | | |
| Ko Kamehameha 3 | | | | Ko Kailakanoa | | | |
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| ½ Honopue | Ili no Waipio | Ewa | Oahu | ½ Honopue | Ili no Waipio | Ewa | Oahu |
| ...Feberuari 3, 1848 | | | | ...Feberuari 3, 1848 | | | |
| Ko Kamehameha 3 | | | | Ko Puhalahua | | | |
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Kahakuohia | Ili no Waikele | Ewa | Oahu | Hanohano | Ili no Waikele | Ewa | Oahu |
| ...Feberuari 3, 1848 | | | | ...Feberuari 3, 1848 | | | |

Table 1. (continued)

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| Ko Kamehameha 3 | | | | Ko Kekuapanio | | | |
|------------------------|---------------|------------|----------|----------------------|----------------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Na Aina | Ahupuaa | Kalana | Mokupuni |
| Kohanaiki | Ili no Kailua | Koolaupoko | Oahu | Papaa | Ili no Waikele | Ewa | Oahu |
| ...Feberuari 3, 1848 | | | | ...Feberuari 3, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko Hoe | | | |
|------------------------|---------------|---------|----------|----------------------|---------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Ka Aina | Ahupuaa | Kalana | Mokupuni |
| Pohakumaululu | Ili no Waipio | Hamakua | Hawaii | Puelelu | Ahupuaa | Kona | Molokai |
| ...Feberuari 3, 1848 | | | | ...Feberuari 3, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko Pihana | | | |
|------------------------|----------------|--------|----------|----------------------|----------------|--------|----------|
| Ka Aina | Ahupuaa | Kalana | Mokupuni | Ka Aina | Ahupuaa | Kalana | Mokupuni |
| ½ Lopa | Ili no Waimano | Ewa | Oahu | ½ Lopa | Ili no Waimano | Ewa | Oahu |
| ...Feberuari 3, 1848 | | | | ...Feberuari 3, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko Nehemia Hooliliamanu | | | |
|------------------------|----------------|--------|----------|--------------------------------|----------------|--------|----------|
| Ka Aina | Ahupuaa | Kalana | Mokupuni | Ka Aina | Ahupuaa | Kalana | Mokupuni |
| ½ Anana | Ili no Waimalu | Ewa | Oahu | ½ Anana | Ili no Waimalu | Ewa | Oahu |
| ...Feberuari 4, 1848 | | | | ...Feberuari 4, 1848 | | | |

Table 1. (continued)

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Ko Kamehameha 3

Ka Aina Ahupuaa Kalana Mokupuni

½ Kauapoolei Ili no Kalauao Ewa Oahu

...Feberuari 8, 1848

Ko R. Kuaana

Ka Aina Ahupuaa Kalana Mokupuni

½ Kauapoolei Ili no Kalauao Ewa Oahu

...Feberuari 8, 1848

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Ko Kamehameha 3

Na Aina Ahupuaa Kalana Mokupuni

½ Kauaopai Ili no Kalauao Ewa Oahu

...Feberuari 8, 1848

Ko Kamehameha 3

Na Aina Ahupuaa Kalana Mokupuni

Laaumakaiki Ahupuaa Kohala Hawaii

...Feberuari 8, 1848

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Ko Kekipi

Ka Aina Ahupuaa Kalana Mokupuni

½ Kauaopai Ili no Kalauao Ewa Oahu

...Feberuari 8, 1848

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Ko Kamehameha 3

Ka Aina Ahupuaa Kalana Mokupuni

½ Auiole Ili no Waikele Ewa Oahu

...Feberuari 8, 1848

Ko Namahana

Ka Aina Ahupuaa Kalana Mokupuni

½ Auiole Ili no Waikele Ewa Oahu

...Feberuari 8, 1848

Table 1. (continued)

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| Ko Kamehameha 3 | | | | Ko Kaaione | | | |
|--------------------------|----------------|---------------|-----------------|----------------------|----------------|---------------|-----------------|
| <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Kumupali Ili no Kapalama | | Kona | Oahu | Waholoa | Ili no Waimalu | Ewa | Oahu |
| ...Feberuari 9, 1848 | | | | ...Feberuari 9, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko Puhi | | | |
|------------------------|----------------|---------------|-----------------|----------------------|----------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Kauhihau | Ili no Waiau | Ewa | Oahu | Kaakauwaihau | Ili no Waiau | Ewa | Oahu |
| Naono | Ili no Waiau | Ewa | Oahu | Kapuaokoolau | Ahupuaa | | Molokai |
| Nalima | Ili no Waiau | Ewa | Oahu | | | | |
| ...Feberuari 9, 1848 | | | | ...Feberuari 9, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko Kalaionehu (w.) | | | |
|------------------------|----------------|---------------|-----------------|---------------------------|----------------|---------------|-----------------|
| <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Hopeolaa | Ili o Halawa | Kohala | Hawaii | Alaeonui | Ili Kalauao | Ewa | Oahu |
| ...Feberuari 10, 1848 | | | | ...Feberuari 10, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko Kamanoualani | | | |
|------------------------|----------------|---------------|-----------------|------------------------|----------------|---------------|-----------------|
| <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Kahalaa | Ili no Waimalu | Ewa | Oahu | Paepae | Ili no Waimalu | Ewa | Oahu |
| ...Feberuari 10, 1848 | | | | ...Feberuari 10, 1848 | | | |

Table 1. (continued)

| Ko Kamehameha 3 | | | | Ko Honu | | | |
|------------------------|----------------|---------------|-------------------|-----------------------------------|----------------|---------------|-----------------|
| <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| ½ Ulu | Ili no Waipio | Ewa | Hawaii | ½ Ulu | Ili no Waipio | Ewa | Hawaii |
| ...Feberuari 10, 1848 | | | | ...Feberuari 10, 1848 | | | |
| Page 138 | | | | Page 139 | | | |
| Ko Kamehameha 3 | | | | Ko Kealohaai | | | |
| <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Malama | Ahupuaa | Puna | Hawaii | Waiomao | Ahupuaa | Kau | Hawaii |
| ...Feberuari 10, 1848 | | | | ...Feberuari 10, 1848 | | | |
| Page 142 | | | | Page 143 | | | |
| Ko Kamehameha 3 | | | Ko Nahuina | | | | |
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Waikele | Ili no Waikele | Ewa | Oahu | Kauaka | Ili no Waipio | Ewa | Oahu |
| ...Feberuari 10, 1848 | | | | ...Feberuari 10, 1848 | | | |
| Page 150 | | | | Page 151 | | | |
| Ko Kamehameha 3 | | | | Ko Iulia Alapai Kauwa (w.) | | | |
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Kokio | Ahupuaa | Kohala | Hawaii | Waiele | Ili no Waimalu | Ewa | Oahu |
| Kehena | Ahupuaa | Kohala | Hawaii | Kainakoi | Ili no Waimalu | Ewa | Oahu |
| ...Feberuari 11, 1848 | | | | ...Feberuari 11, 1848 | | | |

Table 1. (continued)

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| Ko Kamehameha 3 | | | | Ko Abenera Paki | | | |
|------------------------|----------------|---------------|-----------------|------------------------|----------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Kainalu | Ahupuaa | | Molokai | Hanaloa | Ili no Waipio | Ewa | Oahu |
| ...Feberuari 10, 1848 | | | | ...Feberuari 10, 1848 | | | |

| Ko Kamehameha 3 | | | | Ko Kapu-Wai | | | |
|------------------------|----------------|---------------|-----------------|-----------------------|----------------|---------------|-----------------|
| <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| ½ Kapuai | Ili no Kalauao | Ewa | Oahu | ½ Kapuai | Ili no Kalauao | Ewa | Oahu |
| ...Feberuari 11, 1848 | | | | ...Feberuari 11, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko Kalaikoa | | | |
|------------------------|----------------|---------------|-----------------|-----------------------|----------------|---------------|-----------------|
| <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| ½ Pohakupu | Ili no Waimalu | Ewa | Oahu | ½ Pohakupu | Ili no Waimalu | Ewa | Oahu |
| ...Feberuari 12, 1848 | | | | ...Feberuari 12, 1848 | | | |

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| Ko Kamehameha 3 | | | | Ko Keoni Ana | | | |
|------------------------|----------------|---------------|-----------------|-----------------------|----------------|---------------|-----------------|
| <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| Paiwa | Ili no Waikele | Ewa | Oahu | Puunoa | Ahupuaa | Lahaina | Maui |
| ...Feberuari 12, 1848 | | | | ...Feberuari 12, 1848 | | | |

Table 1. (continued)

| | | | | | | | |
|----------|--|--|--|------------------------|------------------|---------------|-----------------|
| Page 162 | | | | | | | Page 163 |
| | | | | Ko Kamaikui | | | |
| | | | | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| | | | | | Na Aina Hooilina | | |
| | | | | Halawa | Ahupuaa | Ewa | Oahu |
| | | | | ...Feberuari 12, 1848 | | | |
| Page 166 | | | | | | | Page 167 |
| | | | | Ko Kamehameha 3 | | | |
| | | | | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| | | | | Papaa | Waikele | Ewa | Oahu |
| | | | | ...Feberuari 14, 1848 | | | |
| | | | | Ko H. Hewahewa | | | |
| | | | | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| | | | | ...Feberuari 14, 1848 | | | |
| Page 168 | | | | | | | Page 169 |
| | | | | Ko Kamehameha 3 | | | |
| | | | | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| | | | | ½ Kanupoo | Ili no Waikele | Ewa | Oahu |
| | | | | ...Feberuari 14, 1848 | | | |
| | | | | Ko Puniwai | | | |
| | | | | <u>Ka Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| | | | | ½ Kanupoo | Ili no Waikele | Ewa | Oahu |
| | | | | ...Feberuari 14, 1848 | | | |
| Page 174 | | | | | | | Page 175 |
| | | | | Ko Kamehameha 3 | | | |
| | | | | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| | | | | Kaiiki | Ili no Waikane | Koolaupoko | Oahu |
| | | | | ...Feberuari 14, 1848 | | | |
| | | | | Ko Neuku Namauu | | | |
| | | | | <u>Na Aina</u> | <u>Ahupuaa</u> | <u>Kalana</u> | <u>Mokupuni</u> |
| | | | | Hoaeae | Ahupuaa | Ewa | Oahu |
| | | | | ...Feberuari 14, 1848 | | | |

Table 1. (continued)

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| Ko Kamehameha 3 | | | | Ko Kaleimamahu | | | |
|------------------------|---------------|--------|----------|-----------------------|-----------------|--------|----------|
| Na Aina | Ahupuaa | Kalana | Mokupuni | Ka Aina | Ahupuaa | Kalana | Mokupuni |
| Kalanihale | Ili no Manana | Ewa | Oahu | Kalualoa | Ili no Kapalama | Kona | Oahu |
| ...Feberuari 14, 1848 | | | | ...Feberuari 14, 1848 | | | |

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| Ko Kamehameha 3 | | | | No Ke Aupuni | | | |
|------------------------|----------------|--------|----------|---------------------|----------------|--------|----------|
| Inoa o na Aina | Ahupuaa | Kalana | Mokupuni | Inoa o na Aina | Ahupuaa | Kalana | Mokupuni |
| Aiea | Ahupuaa | Ewa | Oahu | Maona | Ili no Aiea | Ewa | Oahu |
| | | | | ½ Kapaeli | Ili no Kalauao | Ewa | Oahu |
| | | | | ½ Kauapooki | Ili no Kalauao | Ewa | Oahu |
| | | | | ½ Kauaopai | Ili no Kalauao | Ewa | Oahu |
| | | | | ½ Kahawai | Ili no Kalauao | Ewa | Oahu |
| | | | | ½ Kapuai | Ili no Kalauao | Ewa | Oahu |
| | | | | ½ Kahikiea | Ili no Waimalu | Ewa | Oahu |
| | | | | ½ Anana | Ili no Waimalu | Ewa | Oahu |
| | | | | ½ Pohakapu | Ili no Waimalu | Ewa | Oahu |
| | | | | Kahalaa | Ili no Waimalu | Ewa | Oahu |
| | | | | Kaumiumui | Ili no Waimalu | Ewa | Oahu |
| Honokawailani | Ili no Waiau | Ewa | Oahu | Nalima | Ili no Waiau | Ewa | Oahu |
| Kauhilau | Ili no Waiau | Ewa | Oahu | Naono | Ili no Waiau | Ewa | Oahu |
| | | | | ½ Kaluaolohe | Ili no Waiau | Ewa | Oahu |
| | | | | Kaihuokapuaa | Ili no Waimano | Ewa | Oahu |
| | | | | Kahapapa | Ili no Waimano | Ewa | Oahu |
| | | | | Pualehua | Ili no Waimano | Ewa | Oahu |
| | | | | Puukapu 1 & 2 | Ili no Waimano | Ewa | Oahu |
| Weloka | Ili no Waimano | Ewa | Oahu | ½ Lopa | Ili no Waimano | Ewa | Oahu |
| Manana | Ahupuaa | Ewa | Oahu | Kalanihale | Ili no Manana | Ewa | Oahu |
| | | | | Manana uka | o Mananaiki | Ewa | Oahu |

Table 1. (continued)

| Ko Kamehameha 3 | | | | No Ke Aupuni | | | |
|------------------------|----------------|--------|----------|---------------------|------------------|--------|----------|
| Inoa o na Aina | Ahupuaa | Kalana | Mokupuni | Inoa o na Aina | Ahupuaa | Kalana | Mokupuni |
| | | | | Okai | Ili no Mananaiki | Ewa | Oahu |
| | | | | Lihue | Ili no Mananaiki | Ewa | Oahu |
| | | | | ½ Honopue | Ili no Waipio | Ewa | Oahu |
| | | | | ½ Ulu | Ili no Waipio | Ewa | Oahu |
| Waikakalaua | Ili no Waikele | Ewa | Oahu | Kahaupuupuu | Ili no Waikele | Ewa | Oahu |
| Papaa | Ili no Waikele | Ewa | Oahu | Waipahu | Ili no Waikele | Ewa | Oahu |
| ½ Pouhala | Ili no Waikele | Ewa | Oahu | Ulumalu | Ili no Waikele | Ewa | Oahu |

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Ko Kamehameha 3

E ike auanei na Kanaka a pau ma keia palapala. O wau o Kamehameha 3 no ka lokomaikai o ke Akua, Ke Lii o ko Hawaii nei Pae Aina, ua haawi au i keia la no Kou makemake maoli no, a ua holilo a me ka hookaawale mau loa aku i na 'Lii a me na Kanaka, ka nui o ko'u aina Alii, e pono ai a e pomaikai ai ke Aupuni Hawaii, nolaila, ma Keia palapala, ke hookoe nei au no'u iho a no ko'u poe hoolina a me ko'u poe hope a mau loa aku na aina o'u i Kakauia ma na aoao 178, 182, 184, 186, 190, 194, 200, 204, 206, 210, 212, 214, 216, 218, 220, 222 o Keia Buke; ua hookaawaleia ua poe aina la no'u a no ko'u poe hoolina a me na hope o'u a mau loa, he waiwai pono'i no'u, aole mea e ae.

Kauia Ko'u inoa a me Kuu Sila ma ka Hale Alii i Keia La 8 o Maraki 1848

Kamehameha (Seal)
Kakauia a Sila ia imua o
Keoni Ana
G.P. Judd.

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No Ke Aupuni

E ike oukou e na Kanaka a pau ma Keia palapala, Owau o Kamehameha 3, no ka lokomaikai o Ke Akua Ke 'Lii o ko Hawaii nei Pae Aina, Ke haawi aku nei au me ka Hoolilo a me ka hookaawale Mau loa aku no na 'Lii a me na Kanaka o Ko'u Aupuni, a lilo Ko'u Kuleana a pau a me ko'u lihi a me Ko'u waiwai a pau iloko o na aina, eia no ma Ko Hawaii Pae Moku, ua Kakauia ma na aoao 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, o Keia Buke, e noho ai a e hoopaa ai ko'u poe Alii a me ko'u poe lahui Kanaka a mau loa aku.

E malama mau nae ka Ahaolelo o na 'Lii Hawaii a me ka Poe i Kohoia e na Makaainana i keia poe aina, a i ole ia, o ka mea a ka poe paha i hooliloia I Luna no ia poe Aina ma ka lakou Koho ana i Kela manawa (a i keia manawa), a e hooponoponoia, a me ka hoolimalimaia, a me ke Kuaiia paha e like me ka manao i ua Poe Alii la o ka Ahaolelo a me ka Poe i kohoia e na Makaainana, e pono ai ke Aupuni Hawaii, a i mea e hanohano ai Ka Lei Alii Hawaii.

Kakauia Ko'u inoa a me kuu Sila ma ka Hale Alii i Keia La 8 o Maraki 1848.
Kamehameha (Seal)
Kakauia a Silaia imua o Keoni Ana
G.P. Judd

Claims of Ali'i, Native Tenants and Foreign Residents for Kuleana

The records of the Māhele 'Āina, describing native Hawaiian residency, land use, access, and traditional and customary practices—including responsibilities associated with such kuleana—are among the most significant historical documentary resources available to those interested in Hawaiian history and land tenure. The “Land Division,” enacted by Kūikeyaouli (King Kamehameha III), gave the hoā'āina (native tenants) an opportunity to acquire fee-simple property interest (kuleana 'āina) in land on which they lived and actively cultivated. Importantly, the application process required claimants to provide personal testimonies regarding their residency and land use practices. As a result, records of the Māhele 'Āina present readers with first-hand accounts of residency and land use from native tenants, generally spanning the period from ca. 1800 to 1855.

For more than 80 years, the Indices of Awards (Board of Commissioners, 1929), has been the standard reference used to identify Ali'i, Konohiki and hoā'āina (native tenant) awardees of kuleana (private property rights). A careful review of the original handwritten records of the Māhele (including original field notes and communications; volumes of the Register and Testimony; the Mahele Award Books; and Royal Patent Books), reveals that the Indices of Awards is an incomplete record of residency, land use, and claims submitted before the Land Commission. The key word here being “Awards.” Several thousand claims, and tens of thousands of land parcels were not awarded, and that information is generally inaccessible through the Indices of Awards.

Like the records for the kuleana that were awarded, the additional claims, provide important documentation pertaining to a wide range of land use activities, spanning elevational zones extending from the near-shore fisheries to the forest lands. The records tie specific families to ahupua'a and sites (i.e. features of the cultural-historical landscape and the nature of land use), and provide us with background information on how the claimants came to be in possession of the properties. Many of the claimants reported that their property rights of residency and land use dated back to the early 1800s (during the residency of Kamehameha I on O'ahu), as handed down from their parents and grandparents. Other claimants also stated that their rights were granted by pre-Māhele Konohiki, generally dating from the 1830s to the 1840s.

Upon realizing that many more claims for kuleana were made than were awarded, one might naturally wonder “why?” Aside from the fact that the concept of private land ownership was completely foreign to the native Hawaiian mind, other factors also contributed to the shortcomings of the Māhele. Regardless, the records show that many native tenants did step forward in the process of application for private land rights. Several problems in perfecting claims stand out in the record. Among these problems was the occurrence of — (1) epidemics/death (e.g. the smallpox outbreak of 1853); (2) fear (retaliation from overbearing konohiki – both Hawaiian and foreign); (3) loss of applications; and (4) rejection of claims. These factors are further described by:

- (1) Historical documentation from all of the Hawaiian Islands reports that many native residents (including applicants) died in between the time they registered their claims, and were to have provided testimony verifying the claims.

- (2) Some of the Ali'i-Konohiki awardees also made it a practice of instructing ho'a'aina not to present testimony for kuleana (cf. Kamakau 1961:403; and J.S. Green, October 3, 1846 in The Polynesian).
- (3) In many areas, applicants provided testimony that their registration of claims were written out and submitted via authorized agents. It was later reported that the records had apparently not arrived at, or had been lost in the office of the Land Commission (cf. testimonies in claims).
- (4) Commissioner, G.M. Robertson reported to the King (March 31, 1855), that the Commissioners to Quiet Land Titles rejected many claims for various reasons.

Inconsistencies in Historic and Modern Records of the Māhele 'Āina

Documenting the Māhele in 1848-1855 was a monumental task for the Land Commission and its agents¹⁸. While the generations that follow the years of the Māhele are fortunate to have the records, there were many problems in recordation which began on the first day of processing claims in 1848. These problems present us with some questions that will never be answered, and require us to make educated assumptions—based on standard practices of residency and land use, and requirements of the Māhele application process at the time—to better understand what the records tell us. Several important points should be considered when reviewing the standard “archival” translations the Māhele records. These points include, but are not limited to the following observations:

Māhele Records - Transcription Errors:

The records of the Māhele 'Āina begin with original handwritten notes from applicants for kuleana and field agents of the Land Commission. The information is the source of documentation the Register and Testimony volumes that make up the Māhele Books. Our review of the records has revealed that Land Commission transcribers sometimes transposed applicant and land names, and Helu (the Land Commission Award or LCA Numbers) when first transcribing the records. Also, the spelling of people and place names is inconsistent and at times outright confusing. At times, errors are further compounded between Register, Testimony, Mahele Award Books, and Royal Patent Books. Subsequently, the 1929 Indices of Awards added further errors to the collection (transposing the spelling of names and Helu).

In the 1960s-1970s, the Hawaii State Archivists undertook the significant task of translating all Hawaiian documents of the Register and Testimony books, in order to help make the records more accessible. The archivists used the original handwritten volumes of the Register and Testimony as their source of information, but unfortunately another layer of errors was added to the record—most of which are simple typographical errors, though one major problem occurs for claims in the 'Ewa District, in the simple word, “kula”.

¹⁸ In October 2000, Kumu Pono Associates LLC made arrangements with the Hawaii State Archives, and contracted with Advanced Micro-Image, to digitize the entire collection of original records of the Register, Testimony, Mahele Award Books, and Royal Patents. The entire collection is now indexed based on records of the original books.

In the traditional context, “kula” is an open, generally level tract of land, a plain. The word is also used to describe a dry land cultivating field (part of an extensive system of dry land agricultural parcels). The word kula was sometimes qualified by additional descriptors which would indicate that it was a planted field, or perhaps a kula dedicated to the cultivation of a particular crop such as ‘uala (sweet potatoes). In other instances the term kula might be described as an open pasture lands (e.g. kula hanai holoholona). In the later 1800s, the term “kula” became synonymous with the word pasture. Unfortunately, in the period of working on the archival translations of the Māhele claims, translators generally used the “pasture” translation for the word kula — making nearly every land claimed by the native tenants a pasture. This, even when the original phrase might have specified, “kula mahiai” (being a cultivated dry land parcel). There is a significant difference between open grazing land and the agricultural field system claimed by most native tenants. The “kula” almost always referenced by native tenants (with claims ranging from less than a quarter acre to several acres) were worked and lands with what are now considered cultural or historical properties.

Because the archival translated texts are those which receive the most use in present-day land history research, a number of errors which are not a part of the original records are repeated as fact. The errors include discrepancies in the types of land use reported, and transposing of people and land names, and Helu. We have found that a number of these errors are significant, and are of direct relevance to naming residents and interpreting the cultural, natural and archaeological landscapes of the land.

Claims Recorded for the ‘Ewa District and Ahupua‘a of Moanalua (Kona District), Island of O‘ahu

Research previously conducted as a part of the Honolulu High-Capacity Transit Corridor Project included a review of Māhele records for the ahupua‘a and smaller land divisions within the ahupua‘a, of Honouliuli, Hō‘ae‘ae, Waikele, Waipi‘o, Waiawa, Mānana, Waimano, Waiiau, Waimalu, Kaluao, ‘Aiea and Hālawa (‘Ewa District), and Moanalua (Kona District). These earlier identified L.C.A. numbers and summarize types of land uses and practices recorded for the land areas crossed by the proposed rail alignment (cf. Cultural Surveys Hawaii, 2008, 2009, 2010).

Review of the original Māhele records, reveals that a rich collection of place names was recorded for each ahupua‘a. Table 2 is a list of all place names identified in the claims listed by ahupua‘a. These place names are important as they are indicators of events in the early history of Hawai‘i, and identify places for which stories and traditional value exist or once existed. From these localities come candidates for consideration as wahi pana or traditional cultural properties.

In the records of the Māhele are also cited hundreds of personal names—being family names for those who are recorded as being among the early residents of the lands from Honouliuli to Moanalua. Many of named individuals are claimants for kuleana. Others are witnesses who provided testimony on behalf of applicants (usually also applicants

themselves). A list of all the personal names of applicants for kuleana which we could clearly identify as residents in the ahupua‘a of interest is cited in Table 3 (pages 243 to 378). What remains to be thoroughly investigated is a compilation of all individuals cited in the Māhele records who did not submit applications for kuleana, but simply offered testimony in support of another’s claim. Descendants of these individuals would also likely have ties to iwi which presently rest in the ‘āina.

The personal names are of particular importance in developing a more comprehensive understanding of the traditional families of the study area ahupua‘a and practices on the various lands. The descendants of these original Māhele claimants would be among those who should be sought out as potentially possessing traditional knowledge of place and practice, or who would be interested in determining the treatment of ilina (grave sites) which are known, or which may be discovered during the course of work on the proposed rail project.

A total of 934 claims for property rights with traditional and historic uses ranging from the fisheries fronting the lands, to the irrigated and dry land field systems, areas of residence and upland resources stewardship/collection sites are cited in Table 3. This table is the full list of claimants with the: (1) source of documentation (volume and page); (2) Helu (LCA numbers); (3) claimant names; and (4) land names. Readers will observe that selected Helu are marked in bold-print—these are those identified in previous project studies as being found within or adjoining the proposed alignment (cf. Cultural Surveys Hawaii – Aug. 15, 2008: 4-4, 4-17, 4-23, 4-30, 4-35, 4-39; 4-48, 4-61, 4-74, 4-79).

We have done our best to review the original handwritten records, and provide accurate spelling of place- and personal-names (a challenge when spelling varies from volume to volume), and have gone further in collection of such information and bringing it into one documentary source than earlier researchers. We also humbly acknowledge that there is better work to be completed, and here apologize for any errors or omissions which may of inadvertently been made that are pertinent to this study.

Table 2. Place Names from Māhele ‘Āina Records

‘Aiea Place Names (31 claims registered):

| | | |
|------------|-------------|-------------|
| Kahala | Kaluaoopu | Kapalakai |
| Kahalalalo | (Kaluapuu) | Kapoho |
| Kahalaluna | Kamailiili | Kealapii |
| Kaiawa | Kamaauhakai | Maona (Ona) |
| Kaiwa | (Mauuhakai) | Palao |
| Kalaiku | Kaomuoi | Uhaekolina |
| Kalawaha | (Omuoi) | Waihi |
| Kalokopao | Kapakai | Waihiluna |

Table 2. Place Names from Māhele ‘Āina Records (continued)

Hālawā Place Names (26 claims registered):

| | | |
|-------------|------------------|--------------|
| Kaihuamoo | Keaupuni | Makalii |
| Kailopaia | Kia | Manakapuaa |
| Kaloiki | Konohikilehulehu | (Mauakapuaa) |
| Kalokoloa | Kuaimano | Muliwai |
| Kamananui | Kulailoa | Palahalaha |
| Kamau | Kulina | Pamuku |
| Kamooiki | Kumupali | Peahinaia |
| Kanenu | Kumuulu | Piomoewai |
| Kawahanaena | Kunana | Pohakea |

Hō‘ae‘ae Place Names (23 claims registered):

| | | |
|---------------------|----------------|-------------------|
| Amakeahi | Kamalokala | Kumuhau |
| Amakeahilalo | (Malokala) | Laekea (Kalaekae) |
| Amakeahiluna | Kanepuaa | Lihue |
| Kaaiiole | Kapapapuhi | Luawai |
| Kahui (Kahue) | Kapuhale | Maluawai |
| Kalahale | Kiaiole | Panui |
| Kalaieka (Kalaieka) | Koipu (Koipuu) | Ulalena |
| Kalokoeli | Koipuiki | Ulu |
| Kalokoloa | Koipunui | Waihi |
| Kuainiho | Kualapu | |

Honouliuli Place Names (95 claims registered):

| | | |
|---------------|-----------------|----------------|
| Aihonu | Kamookahi | Lokokalahu |
| Aimea | Kamumuku | Loloulu |
| Aki | (Kamoomuku) | Lopanui |
| Haalelenui | Kanakapau | Mahuna |
| Halawa | Kaneakiha | Makalii |
| Haole | Kanenu | Makawela |
| Hinalalo | Kanepuaa | Makawelaiki |
| Hiwa | Kanuwahine | Manakapuaa |
| Hiwalalo | Kapahupu | Maui |
| Hopeiki | Kapaihi | Mauiao |
| Hopenui | Kapailima | Mokumeha |
| Kaaumakua | Kapalakai | Mooloihi |
| Kaaawaenui | Kapapapuhi | Namooelua |
| Kahoopauli | Kapapawai | Nihola |
| Kahuamakawalu | Kapaua | Niukee (Nukee) |
| Kahui | Kauakahimoelalo | Ohukiili |
| Kahuilalo | Kauhikuakua | Paakai |
| Kahuiluna | Kauilahanau | Paeokiha |
| Kaihuopalaai | Kaulaula | Palaau |
| Kailikahi | Kauwahine | Palahemo |
| Kakela | Kawalalo | Palakai |
| Kalahale | Keanini | Panahaha |

Table 2. Place Names from Māhele ‘Āina Records (Honouliuli continued)

| | | |
|-------------------|------------|------------|
| Kaleipuawa | Kekee | Pi |
| Kaloililii | Kepoe | Poiwaikele |
| Kalokoeli | Koula | Poina |
| Kalokoloa | Kuaihee | Polapola |
| Kalole | Kuaiopelu | Poohilo |
| Kaluakanaka | Kuaka | Poopoo |
| Kaluamoo | Kuhiwale | Puaaluu |
| Kaluamooiki | Kuia | Puehuehu |
| Kalulu | Kumuhahane | Puukuua |
| Kaluamanoiki | Kumuhau | Ulanao |
| Kamailili | Kumuniu | Waiaho |
| Kamaipipili | Kumuoopu | Waimanalo |
| Kamaipipipi | Kumupali | Waioha |
| Kamalua | Kumuulu | Waiohia |
| Kamilomilo | Lalanui | |
| Kamoku | Lihue | |
| Kamooiki (Mooiki) | | |

Pu‘uloa and Other Associated Place Names (15 claims registered):

| | | |
|------------|-------------|------------|
| Kapi | Kumomoku | Okiokilepe |
| Keahi | (Kamoomoku) | Puuloa |
| Kohepalaoa | Makawela | |

Kalauao Place Names (103 claims registered):

| | | |
|-------------|--------------------|-----------------------|
| Alaeau | Kamako | Koloa |
| Alamihī | Kamalua | Kuahulumoa |
| (Aialamihī) | Kamanamana | Kukii |
| Alapai | (Manamana) | Kumuhahane |
| Amoole | Kamilomilo | Kumuhau |
| Hawai | Kaneaiia | Kumuohia |
| Hiapo | Kanenu | Kumupali |
| Hinano | Kaniu | Kumuulu |
| Holokikoni | Kaohia | Lole (Lolei) |
| Honalo | Kaonohi | Makaohalawa |
| Kaehaeha | Kapaakai (Kapakai) | Mauakapuaa |
| Kahakuohia | Kapaeakapae | (Manakapuaa) |
| Kahawai | Kapaeili | Mokuumeume |
| Kahawaiiki | Kapaepaealii | Opu |
| Kahawailoi | Kapahu | Paaiau |
| Kaholona | Kapuai | Paauki |
| Kahuawai | Kapukakiha | Paeli |
| Kailikahi | Kapuukolo | Palahauna |
| Kaioioea | Kauamoa | Paopuawa |
| Kalai | Kauapoolei | Papaiole (Kapapaiole) |
| Kalawaha | Kauaopai (Kauopae) | Pawiliwili |

Table 2. Place Names from Māhele ‘Āina Records (Kalauao continued)

| | | |
|-----------|----------------------|-----------------------|
| Kalokoele | Kawanoilepe | Piipiilani (Pipilani) |
| Kamaehu | Kealae | Poopuaa |
| Kamahina | Keolaiki (Keolaiiki) | |
| Kamaino | Kipawale | |

Mānana, Mānananui & Mānanaiki Place Names (51 claims registered):

| | | |
|-----------------|---------------------|-------------------|
| Ea | Kamakea | Kumuhahane |
| Hiiakaluna | Kamalua | Kumuhau |
| Huikaonohi | Kamili | Kumukukui |
| Kaakai (Kaohai) | Kamuliwai (Muliwai) | Kumupali |
| Kaaumakua | Kanakakea | Lole |
| Kahalala | Kananelu | Lolopio |
| Kaholaupala | Kananeluiki | Manakapuaa |
| Kaholona | Kaneokiiku | Mooiki (Kamooiki) |
| Kahui | (Kaneokiku) | Oopalau (Opalau) |
| Kahuika | Kaohai (Kaokai) | Paauau |
| Kailikahi | Kapaloo | Palali |
| Kakae | Kapapaulau | Palau |
| Kalala | Keahua | Paweoweo |
| Kalanihale | Kealapii | Pohe |
| Kalokoloa | Keauawaawa | Poupouwela |
| Kaluaokawau | Kekoi | Pu |
| Kamaewaewa | Keokea | Waiakauki |
| Kamahina | Kooka | Weloka |

Waiau Place Names (25 claims registered):

| | | |
|---------------|-----------------|-------------|
| Hahapo | Kamooiki | Malei |
| Halolalo | Kapalakai | Manamana |
| Haloluna | Kauhihau | Muliwaiiki |
| Honokawailani | Kaumiumi | Muliwainui |
| Kaakauwaihau | Kauohai (Kauo) | Nalima |
| Kaluaapulu | Kealanahелеhele | Naono |
| Kaluamoi | Kealohi | Paoa (Paua) |
| Kaluaolohe | Kumuulu | Pohakuokane |
| Kaluaoopu | Makaakua | Waikawaha |

Waiawa (63 claims registered):

| | | |
|------------|--------------------|--------------|
| Ainaio | Kalanio | Kukaelele |
| Alae | Kaleaka | Kukaelelenui |
| Anana | Kalimukele | Kumukukui |
| Apalakai | Kalokoloa | Kumuohia |
| Hanakehau | Kalona | Kumuulu |
| Holopiapia | Kapali | Kupihea |
| Kaaimalu | Kapaloo | Manakapuaa |
| Kaipuiki | Kapapau (Kapoupou) | Manamana |
| Kaheluluna | Kapekuole | Mapuea |

Table 2. Place Names from Māhele ‘Āina Records (Waiawa continued)

| | | |
|--------------|---------------|-----------|
| Kahakuohia | Kapuiahialulu | Mooiki |
| Kahoaiai | Kapuaailuna | Panaia |
| Kaiaulaula | Kauluokamakau | Papao |
| Kaihumene | Kionaole | Papawai |
| Kaihumeneiki | Kuhia | Piliaumoa |
| Kaihumenenui | Kuhialoko | Poailani |
| Kainalu | Kuhiawaho | Pouhala |

Waikele (127 claims registered):

| | | |
|--------------------------|-----------------------|---------------------|
| Alalupe | Kaohai | Miki |
| Ananakini | Kapakahi | Mikiokai |
| Apokaa | Kapalaha | Moolea |
| Aualii | Kapalakai | Mooni |
| Auiole | Kapuna | Namooelua |
| Halehalekaiwi | Kauhakiniau | Napuakalo |
| Hanohano | Kauka | Ninawale (Ninawele) |
| Holopaleka | Kaweloaila | Ohua |
| Hooliliamanu | Keahupuaa | Paahao (Pahao) |
| Hopenui | Kealialia | Pahuwiliwili |
| Hulumanu | Keliokamaka | Paipala |
| Kaeleku | Keonekuilimalaulaoewa | Paiwa |
| Kahaiao (Haiao) | Kepoe | Papaa |
| Kahakuohia | Koalipea | Pohakulanai |
| Kahaupuupuu (Kahapuupuu) | Koheoo | Pouhala |
| Kaikahoonui | Kooka | Puehuehu |
| Kalai | Kualaau | Puoheiki |
| Kalokoloa | Kumukoa | Ulumalu |
| Kalonui | Lihue | Ulumanu |
| Kamalua | Malamanui | Ulemoku |
| Kamoilili | Malau | Waikele |
| Kananelu | Manakapuaa | Waipahu |
| Kanupoo | Mapuna | |
| Mapunalele | | |

Waimalu (64 claims registered):

| | | |
|------------------|-------------------|------------|
| Aipuaa | Kaluaoopu | Kolowalu |
| Amana | Kamaikeoho | Kuahaili |
| Anana | Kamapuna (Mapuna) | Kumuhahane |
| Hekili | Kamooloa | Kumupali |
| Ihu | Kamoopuna | Mahele |
| Kaaillio | Kaniukukahi | Opunui |
| Kaakaa (Kahaaka) | Kanukee (Nukee) | Paakea |
| Kahalaa | Kapaepae (Paepae) | Paniwai |
| Kahikiea | Kaulu | Piomoewai |
| Kahunakolea | Kaumiumi | Pipio |
| Kaihuopalaai | Kawahauliuli | Pohakupu |

Table 2. Place Names from Māhele ‘Āina Records (Waimalu continued)

| | | |
|--|-----------------------|-------------------|
| Kainakoi | Keaholoa | Pohakupuloi |
| Kalawaha | Kealahaka | Waholoa |
| Kalokoloa | Kia | Waieli |
| Kalokomoo | Kiolepo | Waimalu |
| Kaluahonu | Kipawale | |
| Waimano (13 claims registered): | | |
| Ainaio | | Paauau |
| Hananau | Kapuna | Pipiloa |
| Kaakauwai | Kaulu | Pohe |
| Kaawaikauwahi | Kilauluna | Pualehua |
| Kahapapa | Kukaemoa | Puko |
| Kaihuakapuaa | Kukona | Puko o Kakae |
| Kakae | Lopa | Puukapu |
| Kananelu | Lopaloi | Weloka |
| Makiliwai | Opukaula (Kaopukaula) | |
| Waipio (175 claims registered): | | |
| Ahaunaoa | Kaluaalaea | Kukio |
| Aikapu | Kaluahine | Kumupali |
| Aimalino | Kaluala | Lelepau |
| Ainaio | Kalualii | Lelepua |
| Ala | Kamaihuli | Leoiki |
| Apokaa | Kamaloa | Lepau |
| Eo | Kamalokauhola | Luanui |
| Eoiki | Kamuku | Maheu |
| Halaula | Kamukuloa | Malu |
| Halaulani | Kanehuahine | Manaukanui |
| Hanaloa | Kaneloko | Moalalana |
| Hanapouli | Kaneulupo | Mohoa (Mauoha) |
| Hanauwaka (Hanauaka) | Kanonokuono | Nakanui |
| Hanohano | Kaohai | Nihaula (Nehoula) |
| Henuhenu | Kapahi | Ninauwale |
| Hokapiele | Kapupuka | Pakihakiha |
| Homaikaia | Kauaka | Palikea |
| Honopue | Kauakahiloko | Papa |
| Hopenui | Kauakakohi | Papohaku |
| Huaka | Kauapohaku | Papulehu |
| Kaahukahua | Kauhi | Pilimoo |
| Kaaikahawele | Kauka | Pohakaa |
| Kaaiono | Kauloa | Pouhala |
| Kaakaualani | Keahupuaa | Pumaia |
| Kaalakea | Keio | Puualaea |
| Kahaole | Kekialua | Puukoali |
| Kahapili | Kepa | Puulu |
| Kahema | Kepookala | Puuopae (Puopai) |

Table 2. Place Names from Māhele ‘Āina Records (Waipi‘o continued)

| | | |
|--|-----------------------|-----------------------|
| Kahuaiki | Kionaole | Ulu |
| Kahui | Kipapa | Uoloolo |
| Kaipukanahelēhē | Koakukaau | Waiāneki |
| Kakaia | Koloamanu | Waihaka |
| Kalaole | Kopilau | Waikowaha |
| Kalapopo | Kuaiopelu | Wailele |
| Kalelekunono | Kuaiulu | Walepoai |
| Kalokoloa | Kunana | |
| Kalou | Kuhia | |
| Moanalua (122 claims registered): | | |
| Ahua | Kamaile | Kuanuanu |
| Ahuawai | Kamakahiki | Kuaunui |
| Aipuaa | Kamaluhale | Kumakahiki (Kumakahi) |
| Alia (Walia) | Kamamua | Kumumanu |
| Awaawaloa | Kamookahi | Kumupali |
| (Awaloa, Awawaloa, Wawaloa) | Kamookahi (Mookahi) | Kumuulu |
| Hapuna (Kahapuna) | Kamuliwai (Muliwai) | Maili |
| Hawaiiloa | Kanenu | Manuhua |
| Hinakukui | Kaneohe | Mapunapuna |
| Homahoma | Kaniu (Niu) | (Punapuna) |
| Hoolawi | Kanukikepa (Nukikepa) | Mauipalau |
| Iemi (Laimi, Umi) | Kapahu | Mokumoa |
| Inaikolea | Kapakahi | Mokuoeo |
| Kaaipuaa | Kapalakai | Nanaia |
| Kaaiulua | Kapuuiki (Puuiki) | Niuhookahi |
| Kaapoepoe | Kauki | Opuhala |
| Kaaukuu | Kaulaili | Paahao (Pahao) |
| Kaaula | Kawae | Paka |
| Kahaiao | Kawaiki | Pinaau |
| Kahauiki | Kawao (Wao) | Pohaha |
| Kahohonu | Kealalau | Poonahoahoa |
| Kaholi | Kealapii | Puali |
| Kahua | Kealoha | Puhala |
| Kainapuaa | Keoneae | Uani |
| Kaloaloa | Kiao | Waiaula |
| Kalokoloa | Kikee | Wainui |
| Kalou | Kuaiawa | |
| Kalualoa | | |

Summary of Land Use/Residency Practices in the Ahupua‘a of the Honouliuli-Moanalua Region

A review of the Māhele records which were identified for the lands from Honouliuli to Moanalua was conducted to capture a glimpse into land use practices at the time of the Māhele ‘Āina. While the historic record provides significant evidence of the kinds of daily subsistence practices and work undertaken by early residents in the project area ahupua‘a, it should be remembered that this evidence is still incomplete. For example, it is clear that people traveled regularly between the coastal region, areas of habitation and upland agricultural-resource collection sites. But there are almost no references to the “ala pi‘i uka” (trails on which to ascend to the uplands). Also, while looking for references of traditional ceremonial sites/religious features in the claims, none were found. This is not surprising since Reverend A. Bishop, overseer of the ‘Ewa Mission Station, also oversaw recordation of native claims for kuleana; this such references may have been purposefully left out of the documentation. Still, the evidence of wahi pana (sacred and storied places) in found a number of place names which span the Honouliuli-Moanalua project area. Native Traditions and historical accounts cited in this study, along with the earlier reports prepared as a part of the proposed rail project by Cultural Surveys Hawai‘i (2008, 2009, 2010), provide a number of descriptions of wahi pana and named locations on the ‘āina.

The list that follows below, describes the primary land use and types of features documented through the Māhele Register and Testimony volumes for each ahupua‘a in the project area:

‘Aiea claimants provided testimony of the following uses and features:

- Hale, kahuahale, pā hale (houses and house lots)
- Kahawai, ‘auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kai (fishery resources) harvested
- Kula (dry land parcels) used for diversified agriculture
- Kula (pasture lands) for grazing introduced ungulates
- Lo‘i kalo (taro pond fields)
- Loko, loko i‘a, pu‘uone (fishponds) made and maintained to supply fish to chiefs and tenants
- Pā, pā ‘āina (fences and walls) used to enclose land parcels and determine boundaries
- Pō‘alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

Hālawa claimants provided testimony of the following uses and features:

- Hale, kahuahale, pā hale (houses and house lots)
- Kahawai, ‘auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kō‘ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture
- Kula (pasture lands) for grazing introduced ungulates

- Lo'i kalo (taro pond fields)
- Loko, loko i'a, pu'uone (fishponds) made and maintained to supply fish to chiefs and tenants
- Pā, pā 'āina (fences and walls) used to enclose land parcels and determine boundaries
- Pō'alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

Hō'ae'ae claimants provided testimony of the following uses and features:

- Hale, kahuahale, pā hale (houses and house lots)
- Kahawai, 'auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kō'ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture; cultivation of niu (coconuts), hala (pandanus trees), and grape vineyards
- Kula (pasture lands) for grazing introduced ungulates; upland pasturing of goats, horses and cattle dated from 1829
- Lo'i kalo (taro pond fields)
- Loko, loko i'a, pu'uone (fishponds) made and maintained to supply fish to chiefs and tenants
- Pā, pā 'āina (fences and walls) used to enclose land parcels and determine boundaries
- Pō'alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

Honouliuli claimants provided testimony of the following uses and features:

- Ala, ala hele, ala nui (trails and government roads)
- Hale, kahuahale, pā hale (houses and house lots)
- Kahawai, 'auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kō'ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture; cultivation of niu (coconuts), 'uala (sweet potatoes), 'ulu (bread fruit), grape vineyards, and akaakai (bulrushes/reed)
- Kula (pasture lands) for grazing introduced ungulates; upland pasturing of goats, horses and cattle dated from 1829
- Lo'i kalo (taro pond fields)
- Loko, loko i'a, pu'uone (fishponds) made and maintained to supply fish to chiefs and tenants
- Pā, pā 'āina (fences and walls) used to enclose land parcels and determine boundaries
- Pa'akai (salt) processed and harvested
- Pili grass gathered for thatching
- Pō'alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

Pu'uloa claimants provided testimony of the following uses and features:

- Hale, kahuahale, pā hale (houses and house lots)
- Kai (fishery resources) harvested
- Kula (dry land parcels) used for diversified agriculture; cultivations of kou trees and 'uala (sweet potatoes)
- Kula (pasture lands) for grazing introduced ungulates
- Loko, loko i'a, pu'uone (fishponds) made and maintained to supply fish to chiefs and tenants
- Pā, pā 'āina (fences and walls) used to enclose land parcels and determine boundaries
- Pa'akai (salt) processed and harvested

Kalauao claimants provided testimony of the following uses and features:

- Ala, ala hele, ala nui (trails and government roads)
- Hale, kahuahale, pā hale (houses and house lots)
- 'Iliahi (sandal wood) harvested from mountains
- Kahawai, 'auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kai (fishery resources) harvested
- Kō'ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture; cultivation of hala (pandanus trees) and 'ulu (bread fruit)
- Kula (pasture lands) for grazing introduced ungulates; cattle enclosures/corrals
- Lo'i kalo (taro pond fields)
- Loko, loko i'a (fishponds) made and maintained to supply fish to chiefs and tenants
- Pā, pā 'āina (fences and walls) used to enclose land parcels and determine boundaries
- Pa'ahao (agricultural parcels) land worked/cultivated by prisoners as public service
- Pō'alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

Mānana (Mānana iki, Mānana nui)

claimants provided testimony of the following uses and features:

- Ala, ala hele, ala nui (trails and government roads)
- Hale, kahuahale, pā hale (houses and house lots)
- Kahawai, 'auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kō'ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture; cultivation of hala (pandanus trees) and wauke (paper mulberry)
- Lo'i kalo (taro pond fields) (Figure 3)
- Loko, loko i'a, pu'uone (fishponds) made and maintained to supply fish to chiefs and tenants

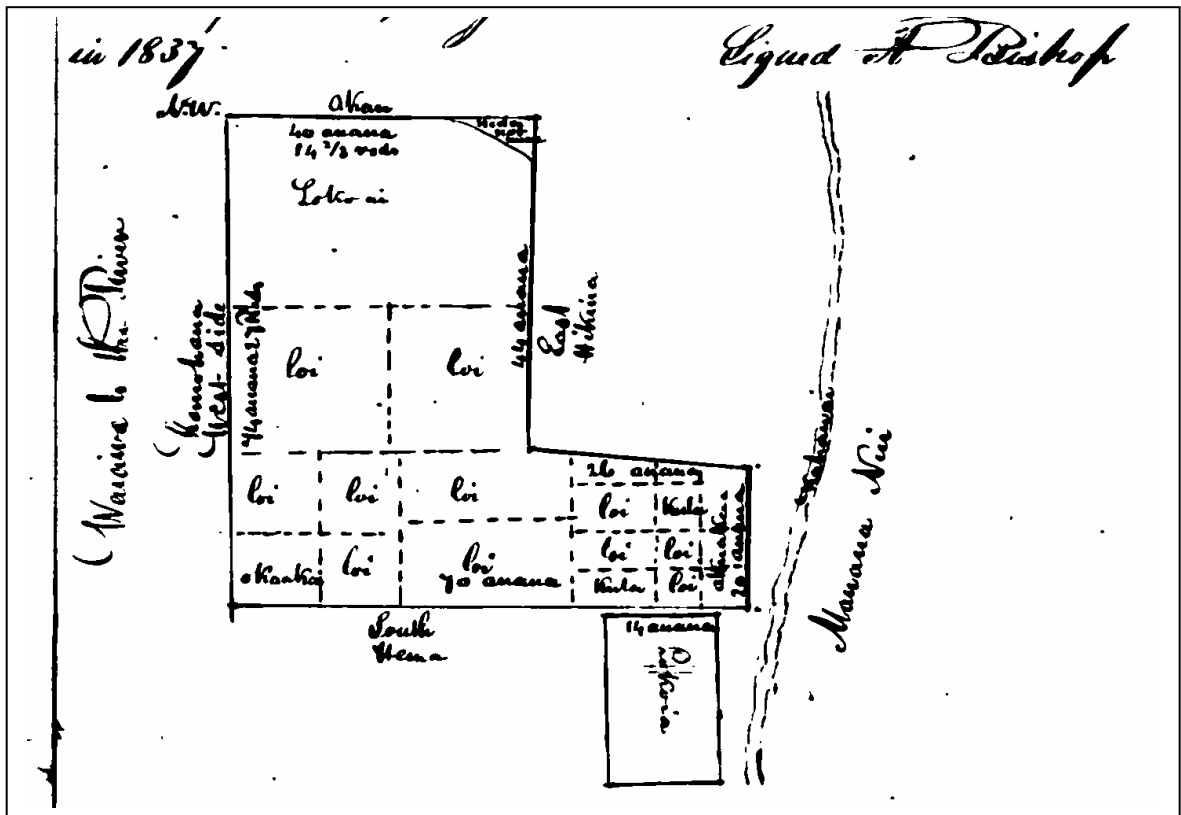


Figure 3. Diagram of A.B.C.F.M. Helu 387. Foreign Register Vol.. 2, Page 36
Kiona'ole, Mānana Ahupua'a

Mānana (Mānana iki, Mānana nui) (continued)

- Pā, pā 'āina (fences and walls) used to enclose land parcels and determine boundaries
- Pō'alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

Waiau claimants provided testimony of the following uses and features:

- Hale, kahuahale, pā hale (houses and house lots)
- Kahawai, 'auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kō'ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture
- Kula (pasture lands) for grazing introduced ungulates (cited in uplands)
- Lo'i kalo (taro pond fields)
- Loko, loko i'a, pu'uone (fishponds) made and maintained to supply fish to chiefs and tenants

- Pā, pā ‘āina (fences and walls) used to enclose land parcels and determine boundaries
- Pa‘ahao (agricultural parcels) land worked/cultivated by prisoners as public service
- Pō‘alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

Waiawa claimants provided testimony of the following uses and features:

- Ala, ala hele, ala nui (trails and government roads)
- Hale, kahuahale, pā hale (houses and house lots) (Figure 4)
- Kahawai, ‘auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kō‘ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture; kalo planted in mountains; cultivation of mai‘a (bananas), ‘ohe (bamboo), ‘ulu (bread fruit) and kope (coffee)
- Kula (pasture lands) for grazing introduced ungulates (cited in uplands)
- Lo‘i kalo (taro pond fields)
- Loko, loko i‘a, pu‘uone (fishponds) made and maintained to supply fish to chiefs and tenants
- Pā, pā ‘āina (fences and walls) used to enclose land parcels and determine boundaries
- Pō‘alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

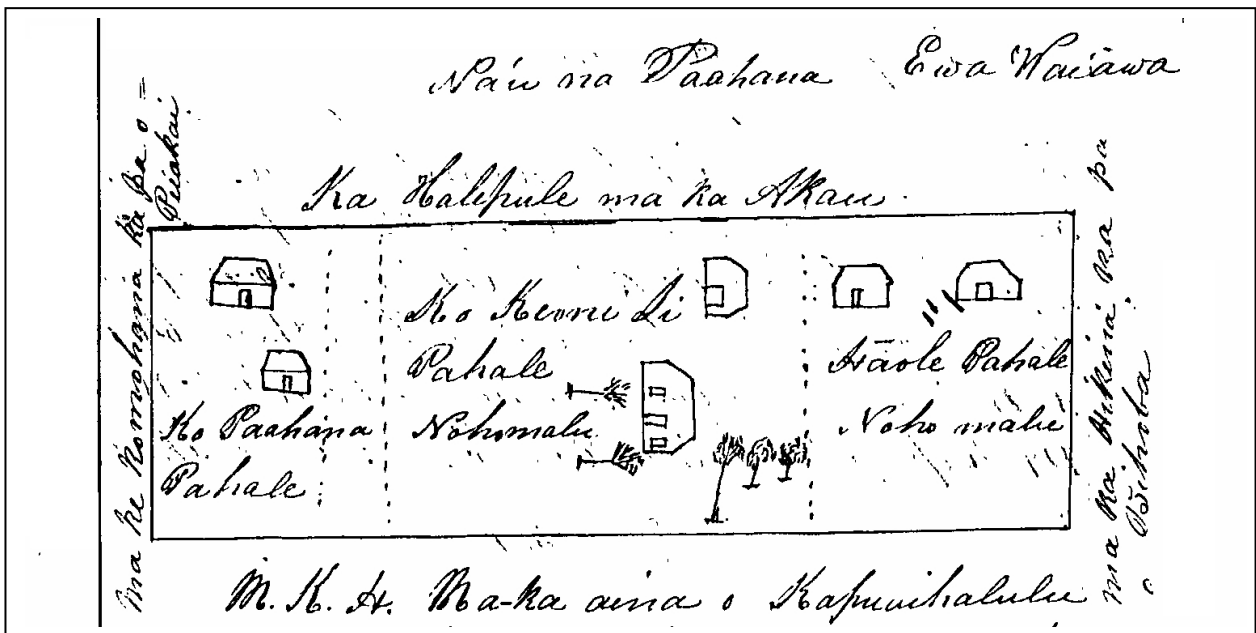


Figure 4. Diagram of Paahana Helu 2146. Native Register Vol.. 3, Page 372, Kapuaihalulu, Waiawa Ahupua'a

Waikele claimants provided testimony of the following uses and features:

- Ala, ala hele, ala nui (trails and government roads)
- Hale, kahuahale, pā hale (houses and house lots)
- Kahawai, ‘auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kō‘ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture; cultivation of wauke (paper mulberry), mai‘a (bananas), ‘uala (sweet potatoes), uhi (yams), ‘ulu (bread fruit), niu (coconut), hala (pandanus) and watermelons
- Kula (pasture lands) for grazing introduced ungulates (cited in uplands)
- Lo‘i kalo (taro pond fields)
- Loko, loko i‘a, pu‘uone (fishponds) made and maintained to supply fish to chiefs and tenants; fishery rights; akaakai (bulrush) ponds
- Pā, pā ‘āina (fences and walls) used to enclose land parcels and determine boundaries
- Pa‘akai (salt) processed and harvested
- Pō‘alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

Waimalu claimants provided testimony of the following uses and features:

- Ala, ala hele, ala nui (trails and government roads)
- Hale, kahuahale, pā hale (houses and house lots)
- Kahawai, ‘auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices (Figure 5)
- Kō‘ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture; cultivation of mai‘a (bananas), ‘uala (Sweet potatoes), ipu (gourds)
- Kula (pasture lands) for grazing introduced ungulates; cattle enclosure/corral
- Lo‘i kalo (taro pond fields)
- Loko, loko i‘a, pu‘uone (fishponds) made and maintained to supply fish to chiefs and tenants
- Pā, pā ‘āina (fences and walls) used to enclose land parcels and determine boundaries
- Pa‘akai (salt) processed and harvested
- Pō‘alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

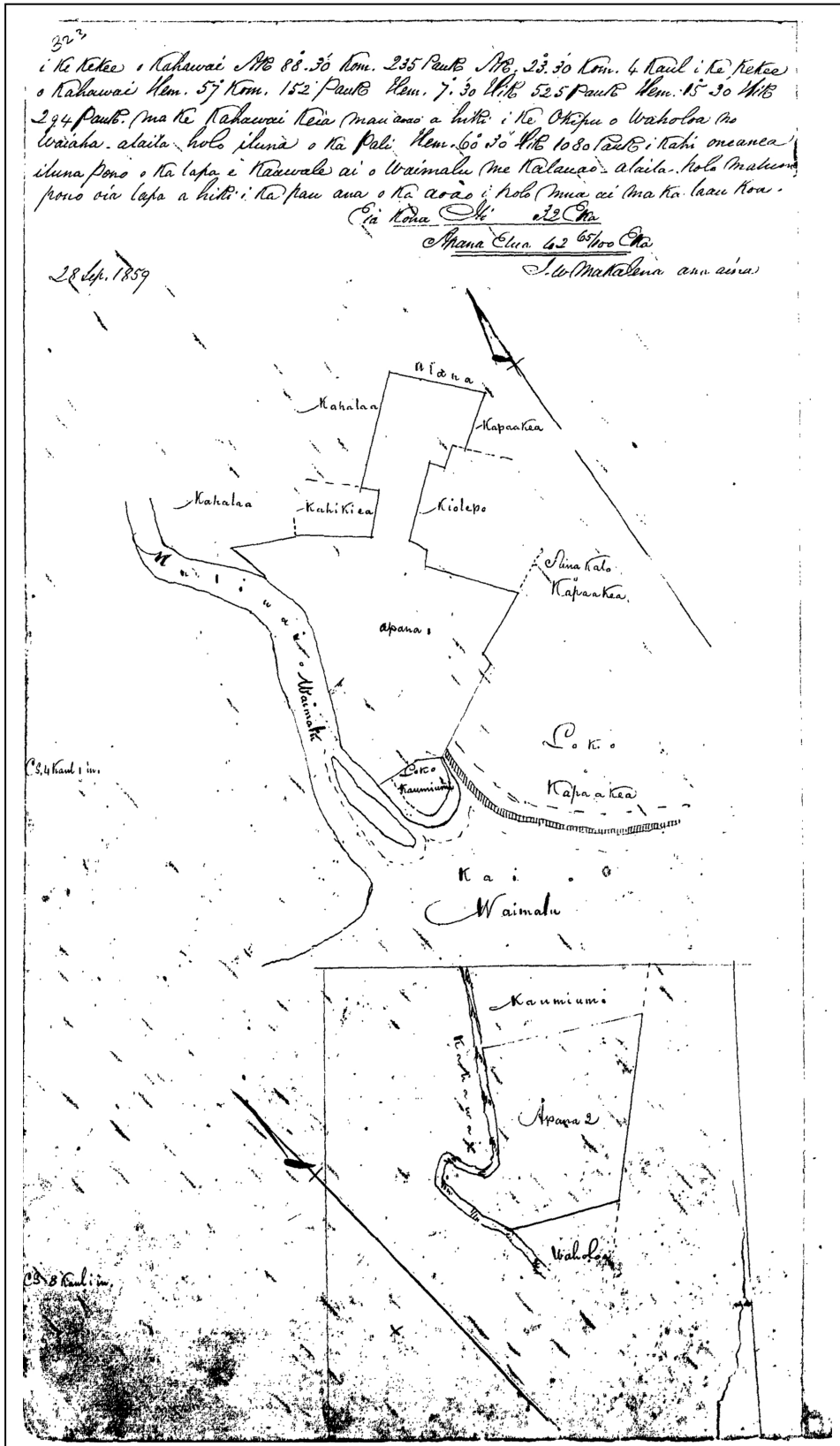


Figure 5. Diagram of Mahele Award Helu 1 to Kamanoualani at Paepae, Waimalu.
 Mahele Award Book Vol. 10, page 323. (Apana 1 Crossed by Proposed Rail Route).

Waimano claimants provided testimony of the following uses and features:

- Hale, kahuahale, pā hale (houses and house lots)
- Kahawai, ‘auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kō‘ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture
- Lo‘i kalo (taro pond fields)
- Loko, loko i‘a, pu‘uone (fishponds) made and maintained to supply fish to chiefs and tenants; and fishery rights
- Pā, pā ‘āina (fences and walls) used to enclose land parcels and determine boundaries
- Pa‘ahao (agricultural parcels) land worked/cultivated by prisoners as public service
- Pō‘alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

Waipi‘o claimants provided testimony of the following uses and features:

- Ala, ala hele, ala nui (trails and government roads)
- Hale, kahuahale, pā hale (houses and house lots)
- Kahawai, ‘auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kō‘ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture; cultivation of ‘ulu (bread fruit), niu (coconut); upland fields
- Kula (pasture lands) for grazing introduced ungulates
- Lo‘i kalo (taro pond fields)
- Loko, loko i‘a, pu‘uone (fishponds) made and maintained to supply fish to chiefs and tenants; and fishery rights
- Pā, pā ‘āina (fences and walls) used to enclose land parcels and determine boundaries
- Pō‘alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

Moanalua claimants provided testimony of the following uses and features:

- Ala, ala hele, ala nui (trails and government roads)
- Hale, kahuahale, pā hale (houses and house lots)
- Kahawai, ‘auwai and muliwai (River-stream flow, irrigation channels and estuaries) supported agricultural practices
- Kō‘ele (agricultural fields) lands dedicated cultivation of crops for the king or chiefs
- Kula (dry land parcels) used for diversified agriculture; cultivation of mai‘a (bananas), niu (coconut), hala (pandanus)
- Kula (pasture lands) for grazing introduced ungulates (cited in uplands); cattle corral/enclosure
- Lo‘i kalo (taro pond fields)

- Loko, loko i'a, pu'uone (fishponds) made and maintained to supply fish to chiefs and tenants
- Pā, pā 'āina (fences and walls) used to enclose land parcels and determine boundaries
- Pa'ahao (agricultural parcels) land worked/cultivated by prisoners as public service
- Pa'akai (salt) processed and harvested
- Pā pua'a (pig enclosures)
- Pō'alima (Friday agricultural parcels) lands dedicated cultivation of crops for the chiefs/konohiki

Māhele and Grant Parcels Cited on Historic Maps Crossed by the Proposed Rail Corridor and Facilities

In an effort to identify storied places on the landscape, and define possible boundaries of those sites, Kumu Pono Associates LLC partnered with Cultural Surveys Hawai'i in the development of annotated maps. The base maps date from 1873 to 1913, and identify lands awarded as a part of Māhele 'Āina, or those parcels of land sold as Grants through the issuance of Royal Patents¹⁹. With the help of Todd Tulchin of Cultural Surveys Hawai'i, the proposed rail corridor alignment APE was overlaid onto the historic maps. Thus, various land parcels, named locations and geographic features of note can be found. The list below, cites the source maps and the features crossed by or immediately adjoining the proposed rail corridor.

Map of Hoaeae and Vicinity (Unnumbered Map by M.D. Monsarrat, 1905)

| <u>Parcel No.</u> | <u>Claimant</u> | <u>Land Area</u> |
|-------------------|-----------------|------------------------------|
| LCA 10474 | N. Namauu | Ahupuaa (portion of Pouhala) |
| LCA 750 | Mokumakuaole | Lokoawa, Koipu (adj.) |
| LCA 887:1 | Kaihikapu | Kalaekea, Kalahale (adj.) |
| LCA 1533 & 1696 | Kealaiki | Muki, Koipunui |
| LCA 1561 | Kaumanu | Amakeahiluna |
| LCA 1562 | Kapili | Kiaiole (adj.) |
| LCA 1605:2 | Kaualei | Koipu, Koipuiki |
| LCA 1707:2 | I | Kapuhale, Kalokoeli (adj.) |
| LCA 5930 | Puhalahua | Apokaa, lele of Hanohano |
| LCA 10474 | Namauu | por. of Ahupuaa |
| Grant 150 | S.P. Kalama | Paiwa |

Register Map No. 120 – Waikele

| <u>Parcel No.</u> | <u>Claimant</u> | <u>Land Area</u> |
|-------------------|----------------------|------------------|
| | Crown / Luluhiwalani | Pouhala |
| LCA 39 | D.L. Kauliokamoa | Kapakahi |
| LCA 5663 | Kahonu | Paahao |

¹⁹ An overview of the development and issuance of Royal Patents on Grant Lands is cited later in this study. The Grant parcels crossed by the proposed rail route are identified on the maps referenced in this section of the study.

Register Map No. 120 (continued)

| Parcel No. | Claimant | Land Area |
|------------|-------------|--------------------|
| LCA 6545 | H. Haalilio | Ohua |
| LCA 7260:2 | Namakeha | Keahupuaa, Waikele |
| Grant 127 | A.P. Jones | Onio |
| Grant 150 | S.P. Kalama | Paiwa |

Register Map No. 323 – Aiea & Kalauao

| Parcel No. | Claimant | Land Area |
|------------|-------------|-----------------|
| | Crown | Aiea Ahupuaa |
| LCA 5524 | L. Konia | Kalauao Ahupuaa |
| LCA 5365 | Wm. Stevens | Paaiau, Kalauao |
| Grant 3121 | J.S. McGrew | Kapuai, Kalauao |

Register Map No.s 405 & 630 Honouliuli

| Parcel No. | Claimant | Land Area |
|------------|---------------|--------------------|
| LCA 11216 | M. Kekauonohi | Honouliuli Ahupuaa |

Register Map No. 606 – Waipio & Waikele

| Parcel No. | Claimant | Land Area |
|-------------|------------|---------------------------|
| LCA 8241 | li | Waipio Ahupuaa Halaula |
| LCA 1658 | Peke | Kakaia, Waihaka |
| LCA 7260:2 | Namakeha | Keahupuaa, Waikele |
| LCA 10512 | Nahuina | Kauaka |
| LCA 10613:2 | A. Paki | Hanaloa |
| Grant 127 | A.P. Jones | Onio, Kahakuohia |

Register Map No.s 1126 & 1511 – Moanalua

| Parcel No. | Claimant | Land Area |
|------------|-------------|------------------|
| LCA 7715 | L. Kapuaiwa | Moanalua Ahupuaa |

Register Map No. 1147 – Waimano and Waiau (makai)

| Parcel No. | Claimant | Land Area |
|----------------|--------------------|------------------------------------|
| LCA 11029:2, 3 | J. Stevenson | Kukona, Waimano |
| LCA 7713:35 | V. Kamamalu | Kumuula (Kumuulu), Waiau |
| LCA 984 | P. Kanoa | Kaholona, Manana |
| | Crown | Honokawailani, Waiau |
| LCA 10718 | Paewahine | Kaluaolohe, Waiau |
| LCA 5662 | Kawelo | Kaihuokapuaa, Waimano |
| LCA 9328:1 | Kalimaeha | Kaluaoopu, Waiau (adj.) |
| LCA 9339:1 | Nonoaea | Naono, Kealanahale, Waiau |
| LCA 9340:2, 3 | Kekaloha for Maria | Kauhiau, Haloluna, Halolalo, Waiau |

Register Map No. 1147 (continued)

| Parcel No. | Claimant | Land Area |
|---------------|--------------|-----------------------|
| LCA 9369:1, 2 | Kanealii | Kumuulu, Waiau |
| LCA 9385 | Palea | Kauhihau, Waiau |
| LCA 9409 | Puhiki | Kaakauwaihau, Waiau |
| LCA 9410:1 | Hema | Kaakauwaihau, Waiau |
| Grant 130 | S.P. Hanchet | Nalima, Waiau |
| Grant 214 | Maeha | Kaihuokapuaa, Waimano |
| Grant 237 | P.F. Marin | Kahapapa, Waimano |
| Grant 2861 | J. Narciso | Kaluaolohe, Waiau |

Register Map No. 1490 – Waimalu

| Parcel No. | Claimant | Land Area |
|------------|--------------------|----------------------------|
| LCA 11216 | M. Kekauonohi | Waimalu, Ahupuaa |
| LCA 8525 B | J. Kauwa | Waieli, Waimalu |
| LCA 8559 | C. Kanaina | Paakea, Waimalu |
| LCA 2938 | Huana for Lahilahi | Kiolepo, Pohakupu, Waimalu |
| MA No. 1:1 | Kamanoualani | Paepae, Waimalu |

Register Map No. 1498 – Waikele

| Parcel No. | Claimant | Land Area |
|---------------|-------------|------------------|
| LCA 614 B:2 | Hookaamomi | Kapakahi |
| LCA 858 C:2 | Pokini | Paahao (adj.) |
| LCA 860:2 | Kaaihee | Paahao |
| LCA 908 | Kaniu | Paahao |
| LCA 1005:2, 3 | Kahiki | Paahao (adj.) |
| LCA 1015:1 | Kuheleloa | Paahao (adj.) |
| LCA 1712 C | Nuuanu | Onio |
| LCA 3848 | Puhalahua | Apokaa, Hanohano |
| LCA 5663 | Kahonu | Paahao |
| LCA 5930 | Puhalahua | Apokaa, Hanohano |
| LCA 5989:1 | Makole | Kapakahi |
| LCA 7260:2 | Namakeha | Kaeleku |
| Grant 150 | S.P. Kalama | Paiwa |

Register Map No. 1687 – Halawa and neighboring lands

| Parcel No. | Claimant | Land Area |
|------------|----------|--|
| LCA 8516 B | Kamaikui | Halawa Ahupuaa (Queen Emma and Bishop Estates) Kahakupohaku Kailopaia Kapukohekohe Loko Kunana Makalapa Wailolokai |

Register Map No. 1944 – Aiea (makai)

| <u>Parcel No.</u> | <u>Claimant</u> | <u>Land Area</u> |
|-------------------|-----------------|----------------------------|
| LCA 2054 | Kaapuni | Kalawaha (adj.) |
| LCA 2102 | Kaohe | Kalokopaoa |
| LCA 9335:2 | Puhi | Kealapii, Waihiluna (adj.) |

Register Map No. 1950 – Waikele (por.)

| <u>Parcel No.</u> | <u>Claimant</u> | <u>Land Area</u> |
|-------------------|-----------------|------------------|
| Grant 5368 | Oahu Sug. Co. | Cemetery Site |

Table 3. Māhele Claims by Ahupua‘a and Helu

Ahupua‘a of ‘Aiea (31 Claims)

| Book | Vol.. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|-------|------|-------------|-------|--------------|-----------------|---------|
| NR | 3 | 315 | 1990 | | Naihe | Kapoho | Aiea |
| NT | 3 | 579 | 1990 | | Naihe | Kapoho | Aiea |
| FT | 3 | 244 | 1990 | | Naihe | Kapoho | Aiea |
| MA | 6 | 117 | 1990 | | Naihe | Kapoho alua (2) | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 327 | 2022 | | Punia | Kapoho | Aiea |
| NT | 3 | 578 | 2022 | | Punia | Kapoho | Aiea |
| FT | 3 | 242 | 2022 | | Punia | Kapoho | Aiea |
| MA | 6 | 119 | 2022 | | Punia | Kapoho 1 | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 338 | 2049 | | Kamakani | Kealapii | Aiea |
| NT | 3 | 588 | 2049 | | Kamakani | Kealapii | Aiea |
| FT | 3 | 253 | 2049 | | Kamakani | Kealapii | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 338 | 2050 | | Kumoanahulu | Mauuhakai | Aiea |
| NT | 3 | 588 | 2050 | | Kumoanahulu | Mauuhakai | Aiea |
| FT | 3 | 253 | 2050 | | Kumoanahulu | Mauuhakai | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 338 | 2051 | | Kaheana | Kalaiku | Aiea |
| NT | 3 | 591 | 2051 | | Kaheana | Kalaiku | Aiea |
| FT | 3 | 257 | 2051 | | Kaheana (w.) | Kalaiku | Aiea |
| MA | 6 | 120 | 2051 | | Kaheana (w.) | Kalaiku | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 339 | 2052 | | Kekoanui | Kapalakai | Aiea |
| NT | 3 | 588 | 2052 | | Kekoanui | Kapalakai | Aiea |
| FT | 3 | 254 | 2052 | | Kekoanui | Kapalakai | Aiea |
| MA | 6 | 116 | 2052 | | Kekoanui | Kapalakai | Aiea |

Ahupua‘a of ‘Aiea

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|--------------------------------|-----------------|---------|
| NR | 3 | 339 | 2053 | | Kahoochanohano | Maona | Aiea |
| NT | 3 | 589 | 2053 | | Kahoochanohano | Ona | Aiea |
| FT | 3 | 254 | 2053 | | Kapoochanohano | Maona | Aiea |
| MA | 6 | 116 | 2053 | | Kahoochanohano for Meheula | Maona 2 | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 339 | 2054 | | Kaapuni | Kalawaha | Aiea |
| NT | 3 | 589 | 2054 | | Kaapuni | Kalawaha | Aiea |
| FT | 3 | 254 | 2054 | | Kaapuni | Kalawaha | Aiea |
| MA | 6 | 115 | 2054 | | Kaapuni | Kalawaha | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 355 | 2101 | | Kahai | Kamauuhakai | Aiea |
| FT | 9 | 2 | 2101 | | Kahai | Mauuhakai | Aiea |
| MA | 6 | 114 | 2101 | | Kahai | Mauuhakai | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 356 | 2102 | | Kaohe | Kalokopaoa | Aiea |
| FT | 9 | 1 | 2102 | | Kaohe | Kalokopaoa | Aiea |
| MA | 6 | 115 | 2102 | | Kaohe | Kalokopaoa | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 357 | 2104 | | Kanui | Kaluaoopu | Aiea |
| FT | 9 | 2 | 2104 | | Kanui (deceased) Waialua, heir | Kaluapuu | Aiea |
| MA | 6 | 114 | 2104 | | Kanui for Wailua | Kaluaoopu | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 367 | 2132 | | Kalohi | — | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 369 | 2141 | | Keapoahiwa | Kapakai | Aiea |
| FT | 9 | 1 | 2141 9338 | | Keapoahiwa | Kapakai, Kaiawa | Aiea |
| MA | 9 | 373 | 2141 | | Keapoahiwa | Kapakai | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 145 | 5814 | | Kaiwi | — | Aiea |
| FT | 9 | 4 | 5814 9334 | | Kaiwi | Palaoa | Aiea |

Ahupua‘a of ‘Aiea

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|----------------------------|-------|---|------------------|---------|
| NR | 5 | 148 | 5819 | | Kalaualii | — | Aiea |
| FT | 9 | 4 | 5819 | | Kalaualii | Kamaloo, Kalaiku | Aiea |
| MA | 6 | 117 | 5819 | | Kalaualii | Kamalua | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 170 | 5876 | | Kaakauakualu | — | Aiea |
| FT | 9 | 3 | 5876 | | Kaakauakualu | Kalaiku, Waihi | Aiea |
| MA | 6 | 113 | 5876 | | Kaakauakualu | Waihiluna | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 180 | 5918 | | Pua | — | Aiea |
| FT | 9 | 5 | 5918 9337 | | Pua | Kaiawa, Kealapii | Aiea |
| MA | 6 | 120 | 5918 9337 | | Pua | Kaiawa | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 182 | 5933 | | Palapala | — | Aiea |
| FT | 9 | 5 | 5933 9319 | | Kapalapala | Kahala, Kalaiku | Aiea |
| MA | 6 | 114 | 5933 9319 | | Kapalapala | Kahalalalo | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 229 | 6079 | | Halekii | Kalaiku | Aiea |
| FT | 9 | 5 | 6079 | | Halekii (w.) (deceased) Namokoi, heir | Waihi | Aiea |
| MA | 4 | 95 | 6079 | | Halekii (w.) for Namokoi | Kaomuoiki | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 318 | 7344 | | Kulani | Kaomuoiki | Aiea |
| FT | 9 | 3 | 7344 | | Kulani | Kaomuoiki | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| MA | 5 | 109 | 7344 | | Kulani for Kalohi | Waihiluna | Aiea |
| MA | 6 | 116 | 7344 | | Kulani for Kalohi | Kaomuoiki | Aiea |

Ahupua'a of 'Aiea

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|----------------------|-------|------------|------------------------------------|---------|
| NR | 4 | 433 | 9310 | | Kauaua | Waihi, Uhaekolina | Aiea |
| FT | 9 | 6 | 9310 | | Kauaua | Waihi | Aiea |
| MA | 6 | 113 | 9311 9310 | | Kauaua | Waihilalo | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 435 | 9319 5933 | | Kapalapala | Kahala, Kalaiku | Aiea |
| FT | 9 | 5 | 9319 | | Kapalapala | Kahala, Kalaiku | Aiea |
| MA | 6 | 114 | 9319 | | Kapalapala | Kahalalalo | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 439 | 9333 | | Kuolulo | Waihiluna | Aiea |
| FT | 9 | 6 | 9333 | | Kuolulo | Waihiluna | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 439 | 9334 | | Kaiwi | Waihilalo, Kaomuoi | Aiea |
| FT | 9 | 4 | 9334 5814 | | Kaiwi | Palao | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 439 | 9335 | | Puhi | Waihiluna, Kealapii | Aiea |
| FT | 9 | 6 | 9335 | | Puhi | Waihiluna, Kealapii | Aiea |
| MA | 6 | 117 | 9335 | | Puhi | Waihiluna, Kamailiili, Kealapii | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 440 | 9336 | | Wailele | Kahalaluna, Waihilalo | Aiea |
| FT | 9 | 7 | 9336 | | Wailele | Kahalaluna | Aiea |
| MA | 6 | 120 | 9336 | | Wailele | Kahalaluna | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 7 | 9336 2132 7344 | B | Kalohi | Kaomuoi | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 8 | 9336 6079 | C | Namokoi | Maona | Aiea |
| MA | 4 | 95 | 9336 | C | Kamokoi | Maona | Aiea |

Ahupua'a of 'Aiea

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|----------------------------|-------|------------|--------------------------------|---------|
| NR | 4 | 440 | 9337 5918 | | Pua | Kealapii, Kaiawa, Kapalakai | Aiea |
| MA | 6 | 120 | 9337 5918 | | Pua | Kaiwa | Aiea |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 440 | 9338 | | Keapoahiwa | Kealapii, Kapalakai | Aiea |
| FT | 9 | 1 | 9338 2141 | | Keapoahiwa | Kapakai, Kaiawa | Aiea |

Table 3. (continued)

Ahupua‘a of Hālawā (26 Claims)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|---|-------------------|---------|
| NR | 3 | 574 | 595 8516 | B | T.C.B. Rooke for heirs of Olohana, Kamaikui | ½ of Halawa Ahp. | Halawa |
| FR | 2 | 69 | 595 | | T.C.B. Rooke, Kamaikui | — | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 313 | 1983 | | Kapule | Kawahanaenae | Halawa |
| NT | 3 | 565 | 1983 | | Kapule | — | Halawa |
| NT | 3 | 579 | 1983 | | Kapule | Kawahanaenae | Halawa |
| FT | 3 | 243 | 1983 | | Kapule | Kawahanaenae | Halawa |
| FT | 3 | 259 | 1983 | | Kapule | — | Halawa |
| MA | 6 | 107 | 1983 | | Kapule | Kawahanaenae | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 318 | 1996 | | Naea | Kulina | Halawa |
| NT | 3 | 580 | 1996 | | Naea | Kulina | Halawa |
| FT | 3 | 244 | 1996 | | Naea | Kulina | Halawa |
| MA | 6 | 113 | 1996 | | Naea | Kulina | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 324 | 2016 | | Makakane | — | Halawa |
| NT | 3 | 577 | 2016 | | Makakane | — | Halawa |
| FT | 3 | 240 | 2016 | | Makakane | Kananelu | Halawa |
| MA | 6 | 112 | 2016 | | Makakane | Pohakea | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 335 | 2042 | | Kauohilo | Keaupuni | Halawa |
| NT | 3 | 584 | 2042 | | Kauohilo | — | Halawa |
| FT | 3 | 248 | 2042 | | Kauahilo | — | Halawa |
| MA | 6 | 110 | 2042 | | Kauohilo | Keaupuni | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 336 | 2043 | | Kawaha | Kunana | Halawa |
| NT | 3 | 584 | 2043 | | Kawaha | Kunana | Halawa |
| FT | 3 | 249 | 2043 | | Kawaha | Kunana | Halawa |
| MA | 5 | 3 | 2043 | | Kawaha | Kaulailoa, Kunana | Halawa |

Ahupua‘a of Hālawā

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|-------------|------------------------|---------|
| NR | 3 | 336 | 2044 | | Kaupali | Pamuku, Pohakea | Halawa |
| NT | 3 | 584 | 2044 | | Kaupali | Pamuku | Halawa |
| FT | 3 | 249 | 2044 | | Kaupali | Pamuku | Halawa |
| MA | 6 | 109 | 2044 | | Kaupali | Pamuku, Kunana, Kulina | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 337 | 2047 | | Kekio | Kaehuamoo | Halawa |
| NT | 3 | 585 | 2047 | | Kekio | Kaihuamoo | Halawa |
| FT | 3 | 250 | 2047 | | Kekio | Kaihuamoo | Halawa |
| MA | 6 | 108 | 2047 | | Kekio | Kaihuamoo, Kulina | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 337 | 2048 | | Kauhalu | — | Halawa |
| NT | 3 | 592 | 2048 | | Kauhalu | Kunana | Halawa |
| FT | 3 | 257 | 2048 | | Kauhalu | Kunana | Halawa |
| MA | 6 | 107 | 2048 | | Kauhalu | Palahalaha, Kunana | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 339 | 2055 | | Kahawaiolaa | Kahala | Halawa |
| NT | 3 | 589 | 2055 | | Kahawaiolaa | Kunana | Halawa |
| FT | 3 | 255 | 2055 | | Kahawaiolaa | Kunana | Halawa |
| MA | 6 | 111 | 2055 | | Kahawaiolaa | Kahala, Kunana | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 340 | 2057 | | Keawe | Kunana | Halawa |
| NT | 3 | 590 | 2057 | | Keawe I | Kunana | Halawa |
| FT | 3 | 255 | 2057 | | Keawe I | Kunana | Halawa |
| MA | 6 | 112 | 2057 | | Keawe 1 | Pamuku, Kunana | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 353 | 2091 | | Kelohanui | — | Halawa |
| NT | 9 | 157 | 2091 | | Kelohanui | Kia, Kumuulu | Halawa |

Ahupua‘a of Hālawā

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|--|---------------------------------------|---------|
| NR | 3 | 354 | 2096 | | Kenui | Kuaimano | Halawa |
| NT | 9 | 153 | 2096 | | Kenui | Kuaimano, Kulina | Halawa |
| FT | 9 | 11 | 2096 | | Kenui | Kuaimano, Kulina | Halawa |
| MA | 6 | 107 | 2096 | | Kenui | Kuaimano, Kulina | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 366 | 2131 | | Kanihoalii | Kamau | Halawa |
| FT | 9 | | 2131 | | Kanihoalii (deceased) Kaukiwaa, heir | Kamau | Halawa |
| MA | 6 | 109 | 2131 | | Kanihoalii for Kaukiwaa | Kalokoloa, Kamau | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 368 | 2137 | | Keawe | Kamooiki | Halawa |
| NT | 9 | 151 | 2137 | | Keawe 2 | Kamooiki | Halawa |
| FT | 9 | 9 | 2137 | | Keawe 2 | Kamooiki | Halawa |
| MA | 6 | 111 | 2137 | | Keawe 2 | Kamooiki, Kailopaia | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 369 | 2139 | | Kinilau | Kulina | Halawa |
| NT | 9 | 153 | 2139 | | Kinilau | Manakapuaa, Kulina | Halawa |
| FT | 9 | 11 | 2139 | | Kinilau | Manakapuaa, Kulina | Halawa |
| MA | 6 | 108 | 2139 | | Kinilau | Manakapuaa, Kulina | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 376 | 2155 | | Puaaliilii | — | Halawa |
| NT | 9 | 154 | 2155 | | Puaaliilii | Kaloiki | Halawa |
| FT | 9 | 12 | 2155 | | Puaaliilii | Kaloiki | Halawa |
| MA | 6 | 112 | 2155 | | Puaaliilii | Kaloiki | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 377 | 2156 | | Opunui | Kaloiki | Halawa |
| NT | 9 | 154 | 2156 | | Opunui | Kaloiki | Halawa |
| FT | 9 | 13 | 2156 | | Opunui | Kaloiki | Halawa |
| MA | 6 | 106 | 2156 | | Opunui | Konohikihulehu, Kaloiki, Piomoewai | Halawa |

Ahupua‘a of Hālawā

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|--------------------------|--------------------|------------------|
| NR | 3 | 378 | 2157 | | Kanakaokai | Kulina | Halawa |
| NT | 9 | 155 | 2157 | | Kanakaokai | Kulina, Kia | Halawa |
| FT | 9 | 13 | 2157 | | Kanakaokai | Kulina | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 445 | 7712 | | Mataio Kekuanaoa | Kunana | Halawa |
| FT | 3 | 410 | 7712 | | M. Kekuanaoa | Kunana | Halawa |
| MA | 10 | 629 | 7712 8516 | B | M. Kekuanaoa Kamaikui | — — | Halawa Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 709 | 8516 | B | Kamaikui | (1/2 ahupuaa) | Halawa |
| NT | 10 | 170 | 8516 | B | Kamaikui | — | Halawa |
| MA | 10 | 629 | 8516 | B | Kamaikui | — | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 438 | 9330 | | Kaaukuu | Muliwai, Makalii | Halawa |
| NT | 9 | 156 | 9330 | | Kaaukuu | Kamananui, Makalii | Halawa |
| FT | 9 | 14 | 9330 | | Kaaukuu | Kamananui, Makalii | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 439 | 9331 | | Pulao | Muliwai | Halawa |
| NT | 9 | 156 | 9331 | | Pulao | Kumupali, Muliwai | Halawa |
| FT | 9 | 15 | 9331 | | Pulao | Kumupali, Muliwai | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 439 | 9332 | | Kaheana | Kaihuamoo, Kulina | Halawa |
| NT | 9 | 157 | 9332 | | Kaheana | Kulina | Halawa |
| FT | 9 | 15 | 9332 | | Kaheana | Kulina | Halawa |
| MA | 6 | 109 | 9332 | | Kaheana | Kaihuamoo, Kulina | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 15 | 9332 | B | Kealohanui | Kia | Halawa |
| MA | 6 | 110 | 9332 | B | Kealohanui | Kumuulu, Kia | Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 158 | 9332 | C | Kekoanui | Peahinaia | Halawa |
| FT | 9 | 16 | 9332 | C | Kekoanui | Peahinaia | Halawa |

Table 3. (continued)

Ahupua'a of Hō'ae'ae (23 Claims)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------------|-------|---|----------------------|----------------------|
| FR | 1 | 131 | 193 | | Rees, Lewis | — | Hoaeae |
| NT | 2 | 237 | 193 | | Rees, Lewis | Ulalena | Hoaeae |
| NT | 3 | 25 | 193 | | Rees, Lewis (Lihi) | Ulalena | Hoaeae |
| NT | 3 | 54 | 193 | | Rees, Lewis | — | Hoaeae |
| NT | 3 | 64 | 193 | | Rees, Lewis (Lihi) | — | Hoaeae |
| FT | 1 | 149 | 193 | | Rees, Lewis | — | Hoaeae |
| FT | 2 | 287 | 193 | | Rees, Lewis | — | Hoaeae |
| FT | 2 | 312 | 193 | | Rees, Lewis | — | Hoaeae |
| FT | 2 | 319 | 193 | | Rees, Lewis | — | Hoaeae |
| MA | 1 | 523 | 193 | | Rees, Lewis | — | Hoaeae |
| MA | 1 | 630 | 193 | | Rees, Lewis | — | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 409 | 750 | | Mokumakuaole | Kalokoloa | Hoaeae |
| NT | 2 | 577 | 750 | | Mokumakuaole | — | Hoaeae |
| NT | 9 | 300 | 750 | | Mokumakuaole relinquished to Kaiwikui | — | Hoaeae |
| FT | 2 | 243 | 750 | | Mokumakuaole | — | Hoaeae |
| MA | 2 | 139 | 750 | | Mokumakuaole | Lokoawa, Koipu | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 506 | 887 | | Kaihikapu | Kalokoeli, Kuainiho | Hoaeae |
| NT | 3 | 148 | 887 | | Kaihikapu | — | Hoaeae |
| FT | 2 | 383 | 887 | | Kaihikapu | — | Hoaeae |
| MA | 2 | 285 | 887 | | Kaihikapu | Kalaikea Kalahale | Hoaeae Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 507 | 889 | | Puko | Waihi | Hoaeae |
| MA | 5 | 38 | 889 | | Puko | Waihi | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 514 | 899 | | Kahooweliweli | Amakeahi | Hoaeae |
| NT | 3 | 153 | 899 | | Kahooweliweli | — | Hoaeae |
| FT | 2 | 387 | 899 | | Kahooweliweli | — | Hoaeae |
| MA | 2 | 299 | 899 | | Kahooweliweli | Amakeahilalo | Hoaeae |

Ahupua'a of Hō'ae'ae

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|----------------------------|-------|------------|---------------------------------|----------------------|
| NR | 2 | 522 | 909 | | Kaneiahuea | Panui, Kanepuaa, Lihue, Kumuhau | Hoaeae |
| NT | 3 | 156 | 909 | | Kaneiahuea | — | Hoaeae |
| FT | 2 | 391 | 909 | | Kaneiahuea | — | Hoaeae |
| MA | 8 | 591 | 909 | | Kaneiahuea | Panui Kalahale | Hoaeae Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 148 | 1533 | | Kealaiki | Waihi, Kiaiole, Kalokoeli | Hoaeae |
| NT | 3 | 412 | 1533 | | Kealaiki | — | Hoaeae |
| NT | 9 | 275 | 1533 1606 | | Kealaiki | Koipu, Waihi | Hoaeae |
| FT | 3 | 84 | 1533 | | Kealaiki | — | Hoaeae |
| FT | 9 | 128 | 1533 | | Kealaiki | Koipu, Waihi | Hoaeae |
| MA | 5 | 36 | 1533 1696 | | Kealaiki | Koipunui, Muki | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 163 | 1561 | | Kaumanu | Kamalokala | Hoaeae |
| NT | 3 | 427 | 1561 | | Kaumanu | Malokala | Hoaeae |
| FT | 3 | 98 | 1561 | | Kaumanu | Malokala | Hoaeae |
| MA | 5 | 36 | 1561 | | Kaumanu | Amakeahiluna | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 163 | 1562 | | Kapili | Koipu | Hoaeae |
| NT | 3 | 424 | 1562 | | Kapili | — | Hoaeae |
| FT | 3 | 95 | 1562 | | Kapili | — | Hoaeae |
| MA | 5 | 35 | 1562 | | Kapili | Kiaiole | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 167 | 1571 | | Kalihue | Kamalokala | Hoaeae |
| NT | 3 | 421 | 1571 | | Kalihue | Malokala | Hoaeae |
| FT | 3 | 92 | 1571 | | Kalihue | Mokala [Malokala] | Hoaeae |
| MA | 5 | 34 | 1571 | | Kalihue | Kamalokala | Hoaeae |

Ahupua‘a of Hō‘ae‘ae

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|------------------------|---|---------------------|
| NR | 3 | 169 | 1578 | | Kaihumau | Laekea | Hoaeae |
| NT | 3 | 422 | 1578 | | Kaihumau | Laekea | Hoaeae |
| FT | 3 | 93 | 1578 | | Kaihumau | Laekea | Hoaeae |
| MA | 5 | 35 | 1578 | | Kaihumau | Kalaieka 2 [Laekea] | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 170 | 1579 | | Kalaepaa | Waihi | Hoaeae |
| NT | 3 | 422 | 1579 | | Kalaepaa | — | Hoaeae |
| FT | 3 | 93 | 1579 | | Kalaepaa | Waihi | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 171 | 1582 | | Kukahoe | Koipuiki | Hoaeae |
| NT | 3 | 422 | 1582 | | Kukahoe | — | Hoaeae |
| FT | 3 | 94 | 1582 | | Kukahoe | — | Hoaeae |
| MA | 5 | 33 | 1582 | | Kukahoe | Koipu 2, Koipu 3 | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 3 | 172 | 1583 | | Kekapa | Waihi, Ulu, Kapapapuhi | Hoaeae & Honouliuli |
| NT | 3 | 423 | 1583 | | Kekapa | Waihi | Hoaeae |
| FT | 3 | 94 | 1583 | | Kekapa | Waihi | Hoaeae |
| MA | 5 | 34 | 1583 | | Kekapa for Naelima | Kualapu | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 3 | 181 | 1601 | | Kekoamiki | Luawai, Kalokoeli | Hoaeae |
| NT | 9 | 276 | 1601 | | Kekoamiki | Kaaiiole, Maluawai, Kaaiiole, Kalokoeli | Hoaeae |
| FT | 9 | 129 | 1601 | | Kekoamiki | Maluawai, Kaaiiole, Kalaieka, Kalokoeli | Hoaeae |
| MA | 5 | 38 | 1601 | | Kekoamiki for Holualoa | Maluawai, Keahupuaa | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 3 | 183 | 1605 | | Kaualei | Koipu, Kamalokala | Hoaeae |
| NT | 9 | 276 | 1605 | | Kaualei | Koipuiki, Kamalokala | Hoaeae |
| FT | 9 | 130 | 1605 | | Kaualei | Koipuiki, Kamalokala | Hoaeae |
| MA | 5 | 35 | 1605 | | Kaualei | Koipuiki, Koipu | Hoaeae |

Ahupua‘a of Hō‘ae‘ae

| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
|------|------|------|-------------------|-------|----------|---------------------|---------|
| NR | 3 | 183 | 1606 | | Kealaiki | Koipu | Hoaeae |
| NT | 3 | 439 | 1606 | | Kealaiki | Waihi | Hoaeae |
| NT | 9 | 275 | 1606 & 1533 | | Kealaiki | Koipu, Waihi | Hoaeae |
| FT | 9 | 128 | 1606 & 1533 | | Kealaiki | Koipu, Waihi | Hoaeae |
| FT | 3 | 108 | 1606 | | Kealaiki | Waihi | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 3 | 196 | 1660 | | Ewa | — | Hoaeae |
| NT | 3 | 486 | 1660 | | Ewa | Kahui | Hoaeae |
| FT | 3 | 161 | 1660 | | Ewa | Kahue | Hoaeae |
| MA | 5 | 33 | 1660 | | Ewa | Kahui | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 3 | 220 | 1707 | | I | Kalokoeli | Hoaeae |
| NT | 3 | 487 | 1707 | | I | Kalokoeli | Hoaeae |
| FT | 3 | 163 | 1707 | | I | Kalokoeli | Hoaeae |
| MA | 5 | 37 | 1707 | | I | Kapuhale, Kalokoeli | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 3 | 227 | 1721 | | Hinawale | Kuainiho, Kalokoeli | Hoaeae |
| NT | 9 | 275 | 1721 | | Hinawale | Kuainiho, Kaaiiole | Hoaeae |
| FT | 9 | 129 | 1721 | | Hinawale | Kuainiho, Kaaiiole | Hoaeae |
| MA | 5 | 37 | 1721 | | Hinawale | Kuainiho | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 5 | 93 | 5634 | | Kaiwi | Kalokoeli, Koipu | Hoaeae |
| NT | 9 | 275 | 5634 | | Kaiwi | Kalokoeli | Hoaeae |
| FT | 9 | 128 | 5634 | | Kaiwi | Kalokoeli | Hoaeae |
| MA | 5 | 36 | 5634 | | Kaiwi | Kalokoeli 2 | Hoaeae |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 5 | 99 | 5645 | | Kaapa | Kiaiole [Kaaiiole] | Hoaeae |

Ahupua‘a of Hō‘ae‘ae

| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
|------|------|------|--------------|-------|-----------|-----------------|---------|
| NR | 4 | 558 | 10474 | | Namauu | [Ahupuaa] | Hoaeae |
| NT | 10 | 188 | 10474 | | N. Namauu | [Ahupuaa] | Hoaeae |
| FT | 3 | 411 | 10474 | | N. Namauu | [Ahupuaa] | Hoaeae |
| MA | 10 | 624 | 10474 | | N. Namauu | [Ahupuaa Ap. 9] | Hoaeae |

Table 3. (continued)

Ahupua‘a of Honouliuli (95 Claims)

| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
|------|------|------|-------------|-------|-----------|--|------------|
| NR | 2 | 406 | 746 1570 | C | Naholowaa | Kaaumakua | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 2 | 406 | 747 1605 | B | Nakai | Niukee, Kailikahi | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 2 | 408 | 748 | | Kalauhala | Panahaha | Honouliuli |
| NT | 2 | 577 | 748 | | Kalauhala | Panahaha | Honouliuli |
| FT | 2 | 241 | 748 | | Kalauhala | Panahaha | Honouliuli |
| MA | 2 | 135 | 748 | | Kalauhala | Panahaha, Kaaumakua | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 2 | 408 | 749 | | Mahina | Kaulaula | Honouliuli |
| NT | 3 | 3 | 749 | | Mahina | Kaulaula | Honouliuli |
| FT | 2 | 272 | 749 | | Mahina | — | Honouliuli |
| MA | 2 | 137 | 749 | | Mahina | Kaulaula | Honouliuli |
| MA | 9 | 435 | 749 | | Mahina | Kaulaula | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 2 | 409 | 751 | | Kalauli | Kamoku, Kailikahi | Honouliuli |
| NT | 3 | 4 | 751 | | Kalauli | — | Honouliuli |
| FT | 2 | 272 | 751 | | Kalauli | — | Honouliuli |
| MA | 2 | 141 | 751 | | Kalauli | Kawalalo, Polapola, Kamalua, Kamoku | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 2 | 410 | 752 | | Haae | Kailikahi | Honouliuli |
| NT | 3 | 4 | 752 | | Haae | Kailikahi | Honouliuli |
| FT | 2 | 273 | 752 | | Haae | Kailikahi | Honouliuli |
| MA | 2 | 143 | 752 | | Haae | Kailikahi | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 2 | 411 | 753 | | Manuwa | Kamoku | Honouliuli |
| NT | 3 | 5 | 753 | | Manuwa | Kamoku | Honouliuli |
| FT | 2 | 273 | 753 | | Manuwa | Kamoku | Honouliuli |
| MA | 2 | 145 | 753 | | Manuwa | Kamoku, Mooloihi | Honouliuli |

Ahupua‘a of Honouliuli

| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
|------|------|------|------|-------|--------------|-------------------------------|------------|
| NR | 2 | 411 | 754 | | Kaunahi | Niukee | Honouliuli |
| NT | 3 | 5 | 754 | | Kaunahi | Niukee | Honouliuli |
| FT | 2 | 274 | 754 | | Kaunahi | Niukee | Honouliuli |
| MA | 2 | 147 | 754 | | Kaunahi | Kauwahine, Niukee, Kahoopauli | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 2 | 412 | 755 | | Keinohananui | Niukee, Kailikahi | Honouliuli |
| NT | 3 | 6 | 755 | | Keinohananui | Niukee | Honouliuli |
| FT | 2 | 275 | 755 | | Keinohananui | Niukee | Honouliuli |
| MA | 2 | 149 | 755 | | Keinohananui | Kahuamakawalu, Niukee, Kaakau | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 2 | 413 | 756 | | Kauouo | Kaaumakua | Honouliuli |
| NT | 3 | 7 | 756 | | Kauouo | Kaaumakua | Honouliuli |
| FT | 2 | 275 | 756 | | Kauouo | Kaaumakua | Honouliuli |
| MA | 2 | 151 | 756 | | Kauouo | Maui, Kaaumakua | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 2 | 414 | 757 | | Kaniau | Kamilomilo | Honouliuli |
| NT | 3 | 24 | 757 | | Kaniau | Kamilomilo | Honouliuli |
| FT | 2 | 287 | 757 | | Kaniau | Kamilomilo | Honouliuli |
| MA | 2 | 153 | 757 | | Kaniau | Kamilomilo | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 2 | 414 | 758 | | Nihua | Niukee | Honouliuli |
| NT | 3 | 7 | 758 | | Nihua | Niukee | Honouliuli |
| FT | 2 | 275 | 758 | | Nihua | Niukee | Honouliuli |
| MA | 2 | 155 | 758 | | Nihua | Niukee | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
| NR | 2 | 415 | 759 | | Liliu | Loloulu | Honouliuli |
| NT | 3 | 130 | 759 | | Liliu | — | Honouliuli |
| FT | 2 | 369 | 759 | | Liliu | — | Honouliuli |

Ahupua‘a of Honouliuli

| Book | Vol. | Page | Helu | Alpha | Claimant | Ili | Ahupuaa |
|------|------|-------|------|-------|----------|---------------------------------|------------|
| NR | | 2 415 | 760 | | Kuhemu | Niukee, Kailikahi | Honouliuli |
| NT | | 3 8 | 760 | | Kuhemu | Niukee | Honouliuli |
| FT | | 2 276 | 760 | | Kuhemu | Niukee | Honouliuli |
| MA | | 2 157 | 760 | | Kuhemu | Niukee, Kamaipipili | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | | 2 417 | 761 | | Kinolua | Niukee, Kailikahi | Honouliuli |
| NT | | 3 9 | 761 | | Kinolua | Niukee, Ilikahi | Honouliuli |
| FT | | 2 276 | 761 | | Kinolua | Niukee | Honouliuli |
| MA | | 2 159 | 761 | | Kinolua | Niukee, Palahemo | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | | 2 418 | 762 | | Kalama | Kaaumakua | Honouliuli |
| NT | | 3 21 | 762 | | Kalama | Kaaumakua | Honouliuli |
| FT | | 2 284 | 762 | | Kalama | Kaaumakua | Honouliuli |
| MA | | 2 161 | 762 | | Kalama | Kumuoopu, Kaaumakua | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | | 2 419 | 763 | | Keliiaa | Hiwa, Poohilo, Manakapuaa | Honouliuli |
| NT | | 3 21 | 763 | | Keliiaa | Hiwa, Poohilo, Manakapuaa | Honouliuli |
| FT | | 2 284 | 763 | | Keliiaa | — | Honouliuli |
| MA | | 2 163 | 763 | | Keliiaa | Aki, Poohilo, Hiwa, Polapola | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | | 2 420 | 764 | | Maeaea | Kaulahanau, Lihue | Honouliuli |
| NT | | 3 23 | 764 | | Maeaea | Lihue | Honouliuli |
| FT | | 2 285 | 764 | | Maeaea | Lihue | Honouliuli |
| MA | | 2 165 | 764 | | Maeaea | — | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | | 2 420 | 765 | | Kamalae | Niukee, Kailikahi | Honouliuli |
| NT | | 3 24 | 765 | | Kamalae | Niukee | Honouliuli |
| FT | | 2 286 | 765 | | Kamalae | Niukee | Honouliuli |
| MA | | 2 167 | 765 | | Kamalae | Kapailima, Niukee, Palahemo | Honouliuli |

Ahupua‘a of Honouliuli

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|---------------|-------|-------------|---|------------|
| NR | 2 | 421 | 766 | | Paele | Niukee, Kailikahi | Honouliuli |
| NT | 3 | 24 | 766 | | Paele | Niukee | Honouliuli |
| FT | 2 | 286 | 766 | | Paele | Niukee | Honouliuli |
| MA | 2 | 169 | 766 | | Paele | Kaluamanoiki, Niukee, Kaluamooiki | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 422 | 767 | | Hapauea | Niukee | Honouliuli |
| FT | 3 | 475 | 767 | | Hapauea | Niukee | Honouliuli |
| MA | 9 | 382 | 767 | | Hapauea | Nihola, Niukee, Kapapahu | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 422 | 768 | | Pio | Kaaumakua, Niukee | Honouliuli |
| NT | 3 | 129 | 768 | | Pio | Kaaumakua, Niukee | Honouliuli |
| FT | 2 | 368 | 768 | | Pio | Kaaumakua, Niukee, Waioha | Honouliuli |
| MA | 2 | 171 | 768 | | Pio | Kalole, Niukee, Keanini, Kaaumakua, Waiaho | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 423 | 769 1570 B | | Pekane | Kaaumakua | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 456 | 827 | | Kauakahilau | Poohilo | Honouliuli |
| NT | 2 | 588 | 827 | | Kauakahilau | Poohilo | Honouliuli |
| FT | 2 | 250 | 827 | | Kauakahilau | — | Honouliuli |
| MA | 2 | 213 | 827 | | Kauakahilau | Kumuhahane, Poohilo | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 457 | 828 | | Kawahaea | Poohilo | Honouliuli |
| NT | 2 | 588 | 828 | | Kawahaea | Poohilo | Honouliuli |
| FT | 2 | 251 | 828 | | Kawahaea | Poohilo | Honouliuli |
| MA | 2 | 215 | 828 | | Kawahaea | Poopoo, Poohilo | Honouliuli |

Ahupua‘a of Honouliuli

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------------|-------|-----------------------|---|------------|
| NR | 2 | 459 | 831 | | Kaekuna | Poohilo | Honouliuli |
| NT | 2 | 589 | 831 | | Kaekuna | Lihue | Honouliuli |
| FT | 2 | 251 | 831 | | Kaekuna | — | Honouliuli |
| MA | 2 | 217 | 831 | | Kaekuna | Kamailiili, Poohilo | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 460 | 832 | | Opiopio | Poohilo | Honouliuli |
| NT | 2 | 589 | 832 | | Opiopio | Poohilo | Honouliuli |
| FT | 2 | 252 | 832 | | Opiopio | — | Honouliuli |
| MA | 2 | 219 | 832 | | Opiopio | Poohilo, Kaluakanaka | Honouliuli |
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| NR | 2 | 462 | 834 | | Oni | Poohilo, Kailikahi | Honouliuli |
| NT | 3 | 67 | 834 | | Oni | — | Honouliuli |
| FT | 2 | 317 | 834 | | Oni | Poohilo | Honouliuli |
| MA | 2 | 221 | 834 | | Oni | — | Honouliuli |
| MA | 4 | 265 | 834 | | Oni | Kalokoloa, Poohilo, Kumuulu, Kuhiwale, Ulanaao | Honouliuli |
| MA | 9 | 457 | 834 | | Oni | Kalokoloa, Poohilo, Kumuulu, Kuhiwale, Ulanaao | Honouliuli |
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| NR | 2 | 466 | 839 | | Kaaiawaawa | Kamilomilo, Poohilo, Kailikahi | Honouliuli |
| NT | 3 | 68 | 839 | | Kaaiawaawa | — | Honouliuli |
| FT | 2 | 318 | 839 | | Kaaiawaawa | — | Honouliuli |
| MA | 2 | 233 | 839 | | Kaaiawaawa | Kalaipuana, Poohilo, Kailikahi, Kahui, Kamilomilo, Haole | Honouliuli |
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| NR | 2 | 471 | 844 | | Kuailau | Puehuehu, Poohilo | Honouliuli |
| FT | 3 | 475 | 844 | | Kuailau (deceased) | — | Honouliuli |

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| NR | 2 | 472 | 845 | | Kekukahiko | Poohilo | Honouliuli |
| NT | 3 | 95 | 845 | | Kekukahiko | — | Honouliuli |
| FT | 2 | 340 | 845 | | Kekukahiko | — | Honouliuli |
| MA | 7 | 258 | 845 | | Kukahiko | Halawa, Niukee, Kapapapuhi | Honouliuli |
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| NR | 2 | 473 | 847 | | Hinaa | Poohilo | Honouliuli |
| NT | 3 | 96 | 847 | | Hinaa | — | Honouliuli |
| MA | 2 | 241 | 847 | | Hinaa | Poohilo, Aihonu | Honouliuli |
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| NR | 2 | 474 | 848 | | Kapule | Poohilo | Honouliuli |
| NT | 3 | 97 | 848 | | Kapule | — | Honouliuli |
| FT | 2 | 341 | 848 | | Kapule | — | Honouliuli |
| MA | 7 | 260 | 848 | | Kapule | Kumuhau, Poohilo, Palaau | Honouliuli |
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| NR | 2 | 490 | 869 | | Pue | Maui | Honouliuli |
| NT | 3 | 141 | 869 | | Pue | — | Honouliuli |
| FT | 2 | 378 | 869 | | Pue | — | Honouliuli |
| MA | 2 | 269 | 869 | | Pue | Kumupali, Maui | Honouliuli |
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| NR | 2 | 493 | 872 | | Kahakuliilii | Paakai, Papawaa | Honouliuli |
| NT | 3 | 130 | 872 | | Kahakuliilii | Loloulu | Honouliuli |
| FT | 2 | 369 | 872 | | Kahakuliilii | Loloulu | Honouliuli |
| MA | 2 | 271 | 872 | | Kahakuliilii | Paakai, Loloulu | Honouliuli |
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| NR | 2 | 495 | 874 | | Laamaikahiki | Hiwa, Polapola | Honouliuli |
| NT | 3 | 142 | 874 | | Laamaikahiki | — | Honouliuli |
| FT | 2 | 381 | 874 | | Laamaikahiki | — | Honouliuli |
| MA | 2 | 273 | 874 | | Laamaikahiki | Hiwa, Polapola, Kapaua | Honouliuli |

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| NR | 2 | 497 | 876 | | Nohunohu | Niukee | Honouliuli |
| NT | 3 | 143 | 876 | | Nohunohu | — | Honouliuli |
| FT | 2 | 382 | 876 | | Nohunohu | — | Honouliuli |
| MA | 2 | 277 | 876 | | Nohunohu | Kahuiluna, Niukee | Honouliuli |
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| NR | 2 | 500 | 881 | | Kikala | Polapola | Honouliuli |
| NT | 3 | 146 | 881 | | Kikala | — | Honouliuli |
| FT | 2 | 379 | 881 | | Kikala | — | Honouliuli |
| MA | 2 | 281 | 881 | | Kikala | Kumupali, Polapola, Makawelaiki | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 502 | 883 5670 | C | Kumupopo | Poohilo, Puaaluu, Kaaumakua, Lokookalahu, Loloulu | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 505 | 886 | | Kahalewai | Kamoku | Honouliuli |
| NT | 3 | 147 | 886 | | Kahalewai | — | Honouliuli |
| FT | 2 | 382 | 886 | | Kahalewai | — | Honouliuli |
| MA | 7 | 259 | 886 | | Kahalewai | Pi, Kamoku | Honouliuli |
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| NR | 2 | 509 | 892 | | Aoao | Niukee | Honouliuli |
| NT | 3 | 66 | 892 | | Aoao | — | Honouliuli |
| FT | 2 | 317 | 892 | | Aoao | — | Honouliuli |
| MA | 2 | 291 | 892 | | Samuela Aoao | Kamoku, Niukee, Kapapapuhi | Honouliuli |
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| NR | 2 | 511 | 895 845 | | Kekukahiko | Niukee, Kapapapuhi | Honouliuli |
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| NR | 2 | 513 | 898 | | Kaneaola | Kahawai, Hiwa, Loloulu, Polapola | Honouliuli |
| NT | 3 | 152 | 898 | | Kaneaola | — | Honouliuli |
| FT | 2 | 387 | 898 | | Kaneaola | — | Honouliuli |
| MA | 2 | 297 | 898 | | Kaneaola | Kumuniu, Polapola, Kalulu | Honouliuli |

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| NR | 2 | 516 | 901 | | Kuahine | Niukee | Honouliuli |
| NT | 3 | 154 | 901 | | Kuahine | — | Honouliuli |
| FT | 2 | 388 | 901 | | Kuahine | — | Honouliuli |
| MA | 2 | 301 | 901 | | Kuahine | Kuaka, Niukee, Kaloililii | Honouliuli |
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| NR | 2 | 516 | 902 | | Haakue | Waimanana | Honouliuli |
| NT | 3 | 155 | 902 | | Haakue (w.) | Waimanalo | Honouliuli |
| FT | 2 | 388 | 902 | | Haakue | Waimanalo | Honouliuli |
| MA | 2 | 305 | 902 | | Haakue | — | Honouliuli |
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| NR | 2 | 519 | 905 | | Kaimuena | Kaaumakua | Honouliuli |
| NT | 3 | 156 | 905 | | Kaimuena | — | Honouliuli |
| FT | 2 | 390 | 905 | | Kaimuena | — | Honouliuli |
| MA | 2 | 307 | 905 | | Kaimuena | Waioha, Kumuulu, Kaaumakua | Honouliuli |
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| NR | 2 | 520 | 906 | | S. Kanoho | Kamoku | Honouliuli |
| NT | 3 | 158 | 906 | | Kanoho | — | Honouliuli |
| FT | 2 | 390 | 906 | | Kanoho | — | Honouliuli |
| MA | 2 | 309 | 906 | | Kanoho | Kumuhahane, Kamoku | Honouliuli |
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| NR | 2 | 520 | 907 | | Luana | Niukee | Honouliuli |
| NT | 3 | 159 | 907 | | Luana | Niukee | Honouliuli |
| FT | 2 | 391 | 907 | | Luana | Niukee | Honouliuli |
| MA | 7 | 260 | 907 | | Luana | Kaluamoo, Niukee, Kamaipipipi | Honouliuli |
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| NR | 2 | 522 | 909 | | Kaneiahuea | Kanepuaa, Lihue Panui, Kumuhau | Honouliuli Hoaeae |
| FT | 2 | 391 | 909 | | Kaneiahuea | — | Honouliuli & Hoaeae |
| MA | 8 | 591 | 909 | | Kaneiahuea | Kalahale Panui | Honouliuli Hoaeae |

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| NR | 2 | 523 | 910 | | Nunu | Kaaumakua | Honouliuli |
| NT | 3 | 157 | 910 | | Nunu | — | Honouliuli |
| FT | 2 | 392 | 910 | | Nunu | — | Honouliuli |
| MA | 2 | 313 | 910 | | Nunu | Kaaumakua | Honouliuli |
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| NR | 2 | 523 | 911 | | Kauhailepa | Poohilo | Honouliuli |
| NT | 3 | 157 | 911 | | Kauhailepa | Poohilo | Honouliuli |
| FT | 2 | 392 | 911 | | Kauhailepa | — | Honouliuli |
| MA | 2 | 327 | 911 | | Kauhailepa | Kamalua, Kamooiki, Hopenui, Poohilo | Honouliuli |
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| NR | 2 | 526 | 914 | | Kamaala | Niukee | Honouliuli |
| NT | 3 | 169 | 914 | | Kamaala | — | Honouliuli |
| FT | 2 | 400 | 914 | | Kamaala | — | Honouliuli |
| MA | 2 | 331 | 914 | | Kamaala | Kalokoloa, Niukee, Kapapapuhi | Honouliuli |
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| NR | 2 | 528 | 916 | | Kama | Kalokoeli | Honouliuli |
| NT | 3 | 167 | 916 | | Kama | — | Honouliuli |
| FT | 2 | 398 | 916 | | Kama | — | Honouliuli |
| MA | 7 | 259 | 916 | | Kama | Kalokoeli, Loloulu, Makaiili | Honouliuli |
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| NR | 2 | 529 | 917 | | Kaulu | Kamilomilo, Kaaumakua | Honouliuli |
| NT | 3 | 168 | 917 | | Kaulu | — | Honouliuli |
| FT | 2 | 399 | 917 | | Kaulu | — | Honouliuli |
| MA | 2 | 333 | 917 | | Kaulu | Kamilomilo, Waioha, Kaaumakua | Honouliuli |
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| NR | 2 | 553 | 946 | | Kauinui | Poohilo | Honouliuli |

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| NR | 2 | 553 | 947 | | Kaopala | Loloulu, Kaaumakua, Kaulaula | Honouliuli |
| NT | 3 | 166 | 947 | | Kaopala | — | Honouliuli |
| FT | 2 | 397 | 947 | | Kaopala | — | Honouliuli |
| MA | 2 | 359 | 947 | | Kaopala | — | Honouliuli |
| MA | 9 | 433 | 947 | | Kaopala | Puehuehu, Mokumeha, Kapapawai, Kuaia, Kalokoeli, Kumupali, Ohukiili | Honouliuli |
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| NR | 2 | 562 | 960 | | Poopuu | Loloulu | Honouliuli |
| NT | 3 | 165 | 960 | | Poopuu | — | Honouliuli |
| FT | 2 | 397 | 960 | | Poopuu | — | Honouliuli |
| MA | 2 | 371 | 960 | | Poopuu | — | Honouliuli |
| MA | 6 | 133 | 960 1688 | | Poopuu | Kananelu, Loloulu | Honouliuli |
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| NR | 2 | 594 | 1019 | | Kukuiaina | — | Honouliuli |
| NT | 3 | 181 | 1019 | | Kukuiaina | Lalanui | Honouliuli |
| FT | 2 | 412 | 1019 | | Kuikuiaina | — | Honouliuli |
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| NR | 3 | 164 | 1565 | | Kaalauahi | Niukee | Honouliuli |
| NT | 3 | 420 | 1565 | | Kaalauahi | Niukee | Honouliuli |
| FT | 3 | 91 | 1565 | | Kaalauahi | Niukee | Honouliuli |
| MA | 6 | 131 | 1565 | | Kaalauahi | Kalokoeli, Niukee, Kapapapuhi | Honouliuli |
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| NR | 3 | 165 | 1566 | | Kaheananui | Loloulu | Honouliuli |
| FT | 9 | 207 | 1566 | | Kaheananui (deceased) | — | Honouliuli |

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| NR | 3 | 166 | 1570 | | Kekua | Poohilo | Honouliuli |
| NT | 9 | 284 | 1570 | | Kekua | Aihonu, Waianu, Poohilo, Kuaiopelu, Kalokoloa | Honouliuli |
| FT | 9 | 139 | 1570 | | Kekua | Aihonu, Waianu, Poohilo, Haalelenui, Kaluanonomuku, Kaaiopelu, Kalokoloa | Honouliuli |
| MA | 6 | 137 | 1570 | | Kekua 1 | Aihonu, Poohilo, Haalelenui, Kuaiopelu | Honouliuli |
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| NR | 2 | 423 | 1570 | B | Paekane | Kaaumakua | Honouliuli |
| NT | 9 | 285 | 1570 | B | Paekane | Mooiki, Kuaihee, Kaaumakua, Mokumeha | Honouliuli |
| FT | 9 | 140 | 1570 | B | Paekane | Mauiao, Mooiki, Kuaihee, Kaaumakua, Mokumeha | Honouliuli |
| MA | 6 | 140 | 1570 | B | Pekane | Mokumeha, Kaaumakua, Mooiki, Kuaihee | Honouliuli |
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| NR | 2 | 406 | 1570 746 | C | Naholowaa | Kaaumakua | Honouliuli |
| NT | 9 | 286 | 1570 | C | Naholowaa | Kaaawaenui, Kaaumakua, Mokumeha | Honouliuli |
| FT | 9 | 140 | 1570 | C | Naholowaa | Kaaumakua | Honouliuli |
| MA | 6 | 140 | 1570 | C | Naholowaa | Waioha, Kaaumakua, Kaauwainui | Honouliuli |
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| NR | 3 | 167 | 1573 | | Kawahamana | Niukee, Kapapapuhi | Honouliuli |
| NT | 3 | 421 | 1573 | | Kawahamana | Niukee | Honouliuli |
| FT | 3 | 92 | 1573 | | Kawahamana | Niukee | Honouliuli |
| MA | 6 | 131 | 1573 | | Kawahamana | Kamumuku, Niukee | Honouliuli |

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| NR | 3 | 170 | 1580 | | Kanahuna | Kamilomilo, Kaaumakua | Honouliuli |
| NT | 9 | 279 | 1580 | | Kanahuna | Palakai, Kamilomilo | Honouliuli |
| FT | 9 | 133 | 1580 | | Kanahuna | Poina, Kalawaha, Palakai, Kamilomilo | Honouliuli |
| MA | 6 | 135 | 1580 | | Kanahuna | Maui, Kaaumakua, Poina, Kamilomilo, Kahui | Honouliuli |
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| NT | 9 | 279 | 1580 | B | Kapiioho | Kaihuopalaai, Hinalalo | Honouliuli |
| FT | 9 | 133 | 1580 | B | Kapiioho | Hinalalo, Kaihuopalaai | Honouliuli |
| MA | 6 | 139 | 1580 | B | Kapiioho | Namooelua, Polapola | Honouliuli |
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| NR | 3 | 178 | 1596 | | Kahawai | Poohilo | Honouliuli |
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| NR | 3 | 179 | 1598 | | Kekua | Loloulu, Kapapapuhi | Honouliuli |
| NT | 3 | 434 | 1598 | | Kekua | Loloulu | Honouliuli |
| FT | 3 | 105 | 1598 | | Kekua | Loloulu | Honouliuli |
| MA | 7 | 265 | 1598 | | Kekua 2 | Kapapapuhi, Loloulu | Honouliuli |
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| NR | 2 | 406 | 1605 747 | B | Nakai | Niukee, Kailikahi | Honouliuli |
| NT | 9 | 277 | 1605 | B | Nakai | Niukee | Honouliuli |
| FT | 9 | 131 | 1605 | B | Nakai | Kakela, Mahuna, Kanakapau, Kapaihi, Kalole, Niukee | Honouliuli |
| MA | 6 | 141 | 1605 | B | Nakai | Kaumaka, Niukee, Mahuna, Kapaihi | Honouliuli |

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| NR | 3 | 199 | 1666 | | Mauwele | Poohilo | Honouliuli |
| NT | 9 | 278 | 1666 | | Mauwale | Kaluamoo, Poohilo | Honouliuli |
| FT | 9 | 132 | 1666 | | Mauwele | Kaluamoo, Poohilo | Honouliuli |
| MA | 6 | 135 | 1666 | | Mauwele | Kaluamoo, Poohilo | Honouliuli |
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| NT | 9 | 278 | 1666 | B | Kuahilo | Poohilo | Honouliuli |
| FT | 9 | 132 | 1666 | B | Kuahilo | Kaleipuawa, Poohilo | Honouliuli |
| MA | 6 | 139 | 1666 | B | Kuahilo | Kaleipuawa, Poohilo | Honouliuli |
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| NR | 3 | 201 | 1670 | | Moano | Loloulu, Puehuehu | Honouliuli |
| NT | 3 | 485 | 1670 | | Moano | Loloulu | Honouliuli |
| FT | 3 | 161 | 1670 | | Moano | — | Honouliuli |
| MA | 6 | 134 | 1670 | | Moano | Kauhikuakua, Loloulu, Makalii, Kaaumakua, Puehuehu | Honouliuli |
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| NR | 3 | 202 | 1672 | | Makue | Kamoku, Kapapapuhi | Honouliuli |
| NT | 3 | 485 | 1672 | | Makue | Kamoku | Honouliuli |
| FT | 3 | 161 | 1672 | | Makue | Kamoku | Honouliuli |
| MA | 6 | 133 | 1672 | | Makue | Kaneakiha, Kamoku | Honouliuli |
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| NR | 3 | 210 | 1688 | | Poopuu | Loloulu | Honouliuli |
| NT | 9 | 280 | 1688 | | Poopuu | Paeokiha, Maui, Kalokoloa, Poohilo | Honouliuli |
| FT | 9 | 134 | 1688 | | Poopuu | — | Honouliuli |
| MA | 6 | 133 | 1688 | | Poopuu | Kananelu, Loloulu | Honouliuli |
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| NR | 3 | 217 | 1699 | | Leleiaupa | Maui | Honouliuli |
| MA | 7 | 261 | 1699 | | Leleiaupa | Poiwaikele, Kapahupu, Maui | Honouliuli |

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| NR | 3 | 218 | 1701 | | Alauka | Poohilo | Honouliuli |
| NT | 3 | 487 | 1701 | | Alauka | Poohilo | Honouliuli |
| FT | 3 | 162 | 1701 | | Alauka | Poohilo | Honouliuli |
| MA | 6 | 136 | 1701 | | Alauka | Hopeiki, Poohilo, Hopenui | Honouliuli |
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| NR | 3 | 218 | 1703 | | Aemaikai | Kamilomilo, Kaaumakua | Honouliuli |
| NT | 3 | 487 | 1703 | | Aemaikai | Kamilomilo | Honouliuli |
| FT | 3 | 162 | 1703 | | Aemaikai | Kamilomilo | Honouliuli |
| MA | 6 | 139 | 1703 | | Aemaikai | Koula, Kamilomilo | Honouliuli |
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| NR | 3 | 223 | 1713 | | Healani | Niukee, Kapapapuhi | Honouliuli |
| NT | 9 | 281 | 1713 | | Healani | Kahui, Niukee, Kapapapuhi | Honouliuli |
| FT | 9 | 136 | 1713 | | Healani | Kahui, Niukee, Kapapapuhi | Honouliuli |
| MA | 6 | 130 | 1713 | | Healani | Kahuilalo, Niukee, Kapapapuhi | Honouliuli |
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| NR | 3 | 226 | 1719 | | Hilea | Kaaumakua | Honouliuli |
| NT | 9 | 281 | 1719 | | Hilea | Kaaumakua | Honouliuli |
| FT | 9 | 135 | 1719 | | Hilea | Kanuwahine, Kaaumakua, Kamookahi | Honouliuli |
| MA | 6 | 130 | 1719 | | Hiilea | Kanuwahine, Kaaumakua | Honouliuli |
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| NR | 3 | 226 | 1720 | | Hilinae | Polapola | Honouliuli |
| FT | 9 | 205 | 1720 | | Hilinae | Kapalakai, Polapola | Honouliuli |
| MA | 9 | 383 | 1720 | | Hilinae | Polapola | Honouliuli |
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| NR | 5 | 16 | 5204 | | Kalama, Kailiuli, Kaneakaehu | Bolabola (Polapola) | Honouliuli |
| FT | 3 | 530 | 5204 | | Kalama 2 | — | Honouliuli |
| MA | 7 | 559 | 5204 | | Kalama 2 | Makawela, Polapola | Honouliuli |

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| NR | 5 | 103 | 5653 | | Kua | Maui | Honouliuli |
| NT | 9 | 288 | 5653 | | Kua | Maui, Kamalua, Polapola | Honouliuli |
| FT | 9 | 142 | 5653 | | Kua | Maui, Kamalua, Polapola | Honouliuli |
| MA | 6 | 130 | 5653 | | Kua | Maui | Honouliuli |
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| NT | 9 | 289 | 5653 | B | Kanehekili | Kamookahi, Poohilo | Honouliuli |
| FT | 9 | 143 | 5653 | B | Kanehekili | Mookahi, Poohilo | Honouliuli |
| MA | 6 | 138 | 5653 | B | Kanehekili | Kamookahi, Poohilo | Honouliuli |
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| NT | 9 | 289 | 5653 | C | Kalaulii | Hiwalalo, Kamalua, Polapola, Puaaluu | Honouliuli |
| FT | 9 | 143 | 5653 | C | Kalaulii | Hiwalalo, Malua, Polapola, Puaaluu | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 104 | 5654 | | Kuhiena | Maui, Poohilo | Honouliuli |
| NT | 9 | 280 | 5654 | | Kuhiena | Paeohika, Maui, Kalokoloa, Poohilo | Honouliuli |
| FT | 9 | 134 | 5654 | | Kuhiena | Paeokiha, Maui, Kalokoloa, Waianu, Poohilo | Honouliuli |
| MA | 6 | 135 | 5654 | | Kuhiena | Kapaeokiha, Maui | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 111 | 5670 | | Kawaokele | Polapola | Honouliuli |
| NT | 9 | 282 | 5670 | | Kawaokele | Polapola | Honouliuli |
| FT | 9 | 136 | 5670 | | Kawaokele | Polapola [Bounds Catholic church lot] | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 283 | 5670 | B | Kaohai | Lopanui, Kaihuopalaai, Polapola [Bounds Catholic church lot] | Honouliuli |
| FT | 9 | 137 | 5670 | B | Kaohai | Lopanui, Kaihuopalaai, Kuamano, Makawela, Polapola | Honouliuli |
| MA | 6 | 137 | 5670 | B | Kaohai | Lopanui, Polapola | Honouliuli |

Ahupua‘a of Honouliuli

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------|-------|--------------------|--|------------|
| NT | 9 | 284 | 5670 | C | Kumupopo | Kepoe, Kamooiki, Loloulu, Mooiki, Puaaluu | Honouliuli |
| FT | 9 | 138 | 5670 | C | Kumupopo | Kepoe, Poohilo, Mooiki, Loloulu, Puaaluu | Honouliuli |
| MA | 6 | 141 | 5670 | C | Kumupopo | Kepoe, Mooiki, Puaaluu, Loloulu | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 187 | 5950 | | Pihana | Kamoku | Honouliuli |
| NT | 9 | 287 | 5950 | | Pihana | Kahui, Kamalua, Kamooiki, Kailikahi | Honouliuli |
| FT | 9 | 141 | 5950 | | Pihana | Kahui, Malua, Kekee, Kamoku, Kailikahi | Honouliuli |
| MA | 6 | 133 | 5950 | | Pihana for Puniawa | Kahui, Kamoku | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 376 | 8658 | | Kapoli | Kumupali, Loloulu | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 396 | 8878 | | S. Kou | — | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 414 | 9037 | | Kahakai | Waimanalo, Puukuua, Aimea | Honouliuli |
| NT | 3 | 707 | 9037 | | H. Kahakai | Waimanalo | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 444 | 9351 | | Kauakahilau | Poohilo, Kumuhahane | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 615 | 10933 | | Uia | Niukee, Kapapahuhi | Honouliuli |
| FT | 9 | 154 | 10933 | | Uia | Kauakahimoelalo, Niukee, Kamoomuku, Kapapahuhi | Honouliuli |
| MA | 6 | 132 | 10933 | | Uia or Uia 2 | Kamoomuku, Niukee, Kauakahimoelalo, Kapapahuhi | Honouliuli |

Ahupua‘a of Honouliuli

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------|-------|---------------------|-----------------|------------|
| NR | 4 | 360 | 11216 | | M. Kekauonohi | [Ahupuaa] | Honouliuli |
| NT | 10 | 334 | 11216 | | Mikahela Kekauonohi | [Ahupuaa] | Honouliuli |
| MA | 9 | 655 | 11216 | | M. Kekauonohi | [Ahupuaa Ap. 8] | Honouliuli |

Note: LCA 57. Simeona Kou at Kapuukolo – “thatching for house gathered at Honouliuli” (NT Vol. 2:244-246).
 LCA 5670. Kawaokele. Property bounds Catholic Church lot [likely cemetery usage] (FT 9:136).
 LCA 5670B. Kaohai. Property bounds Catholic Church lot (FT 9:136).

Table 3. (continued)

‘Ili of Pu‘uloa (and other parcels within Pu‘uloa), Honouliuli Ahupuaa (15 Claims)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|----------|---------------------------------|------------|
| NR | 5 | 81 | 5584 | | Kauhi | Kohepalaoa, Okiokiolepe, Puuloa | Honouliuli |
| NT | 9 | 290 | 5584 | | Kauhi | Waioipu, Puuloa | Honouliuli |
| FT | 9 | 144 | 5584 | | Kauhi | Waioipu, Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 82 | 5587 | | Kaholo | Keahi, Puuloa | Honouliuli |
| FT | 9 | 206 | 5587 | | Kaholo | Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 85 | 5594 | | Kauhane | Kohepalaoa, Puuloa | Honouliuli |
| NT | 9 | 291 | 5594 | | Kauhane | Kohepalaoa, Puuloa | Honouliuli |
| FT | 9 | 145 | 5594 | | Kauhane | Kohepalaoa, Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 102 | 5650 | | Kekiowai | Makawela, Papaanae, Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 106 | 5659 | | Kaule | Keahi, Puuloa | Honouliuli |
| FT | 9 | 206 | 5659 | | Kaule | Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 107 | 5661 | | Kaehunui | Kapi, Puuloa | Honouliuli |
| FT | 9 | 206 | 5661 | | Kaopunui | Puuloa | Honouliuli |

'Ili of Pu'uloa (and other parcels within Pu'uloa), Honouliuli Ahupuaa

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|-------------|-------------------------------|------------|
| NR | 5 | 190 | 5958 | | Makaiuelani | Keahi, Puuloa | Honouliuli |
| FT | 3 | 477 | 5958 | | Makaiuelani | — | Honouliuli |
| FT | 9 | 206 | 5958 | | Makaiuelani | Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 190 | 5959 | | Makaualii | Kapi, Puuloa | Honouliuli |
| FT | 3 | 477 | 5959 | | Makaualii | — | Honouliuli |
| FT | 9 | 206 | 5959 | | Makaualii | Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 196 | 5977 | | Mahoe | Kohepalaoa, Puuloa | Honouliuli |
| NT | 9 | 291 | 5977 | | Mahoe | Kohepalaoa, Puuloa | Honouliuli |
| FT | 9 | 145 | 5977 | | Mahoe | Kohepalaoa, Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 200 | 5986 | | Mahoe | Okiokiolepe, Kumomoku, Puuloa | Honouliuli |
| FT | 9 | 206 | 5986 | | Mahoe | Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 203 | 5998 | | Lauhiki | Kohepalaoa, Puuloa | Honouliuli |
| FT | 9 | 206 | 5988 | | Lauhiki | Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 228 | 6074 | | Hoolana | Kapi, Puuloa | Honouliuli |
| FT | 3 | 477 | 6074 | | Hoolana | — | Honouliuli |
| FT | 9 | 206 | 6074 | | Hoolana | Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 239 | 6121 | | Nakukui | Kapi, Puuloa | Honouliuli |
| FT | 9 | 206 | 6121 | | Nakukui | Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 242 | 6126 | | Napoo | Kapi, Puuloa | Honouliuli |
| FT | 9 | 206 | 6126 | | Napoo, P. | Puuloa | Honouliuli |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 243 | 6132 | | Nahuawai | Keahi, Puuloa | Honouliuli |
| FT | 3 | 477 | 6132 | | Nahuawai | — | Honouliuli |
| FT | 9 | 206 | 6132 | | Nahuawai | Puuloa | Honouliuli |

‘Ili of Pu‘uloa (and other parcels within Pu‘uloa), Honouliuli Ahupuaa

Note:

The entire ahupua‘a of Honouliuli was awarded to Chiefess Miriam Kekauonohi by Land Commission Award 11216 (Apana 8) in 1848; reserving the kuleana awarded to native tenants. In 1849, Kekauonohi sold the ‘ili of Pu‘uloa (being a portion of Honouliuli), in its entirety, to Isaac Montgomery:

M. Kekauonohi to Isaac Montgomery Deed Conveying Puuloa September 7, 1849 Liber 4, pages 41-42

Deed from M. Kekauonohi to I. Montgomery.

Know all me by these presets, 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.

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...

Table 3. (continued)

Ahupua‘a of Kalauao (103 Claims)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|--|---|---------|
| NR | 3 | 768 | 591 | | Meek, John | — | Kalauao |
| FR | 2 | 66 | 591 | | Meek, John | — | Kalauao |
| FT | 3 | 468 | 591 | | Meek, John | — | Kalauao |
| MA | 3 | 398 | 591 | | Meek, John | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 601 | 1040 | | Mahoe | Opu, Paauki | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 322 | 2009 | | Mano | Kuahulumoa | Kalauao |
| NT | 3 | 576 | 2009 | | Mano (make) | — | Kalauao |
| FT | 3 | 240 | 2009 | | Mano | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 337 | 2046 | | Kalawaia | Kamaino | Kalauao |
| NT | 3 | 585 | 2046 | | Kalawaia | Kamaino | Kalauao |
| FT | 3 | 250 | 2046 | | Kalawaia | Kamaino | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 347 | 2074 | | Inoa ole (no name) claimant named “Kalauao” | Paopuwa, Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 352 | 2090 | | Kamauna | Kauaopai, Kapuai | Kalauao |
| FT | 3 | 527 | 2090 | | Kamauna (deceased), Heleua & Kahilahila, heirs | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 354 | 2094 | | Kahale | Hinano | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 522 | 2494 | | Julia Kekoa | — | Kalauao |
| NT | 9 | 151 | 2494 | | J. Kekoa | Kaonohi | Kalauao |
| FT | 9 | 10 | 2494 | | Julia Kekoa | Kaonohi | Kalauao |
| MA | 5 | 4 | 2494 | | Julia Kekoa | Kalokoele, Kamaino, Mauakapuaa, Kaonohi | Kalauao |

Ahupua‘a of Kalauao

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|-------------------------------|---------------------------------|----------------------|
| NR | 4 | 164 | 3749 6156 | E | Naue (Ue) | — Lole, Kaholona | Kalauao Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 326 | 4748 | | Moanauli | Alaeenui | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 44 | 5365 | | K. U. Giwini Wm. Stevens | Paaiau | Kalauao |
| NT | 10 | 428 | 5365 | | Wm. K. Stevens U.K. Giwini | Paaiau | Kalauao |
| MA | 10 | 541 | 5365 | | William Stevens | Paaiau | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 65 | 5524 | | L. Konia | [Ahupuaa] | Kalauao |
| NT | 10 | 239 | 5524 | | L. Konia | [Ahupuaa] | Kalauao |
| MA | 10 | 321 | 5524 | | L. Konia | [Ahupuaa] | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 65 | 5529 | | Kahuaa | Kumupali, Kapaeli | Kalauao |
| NT | 9 | 162 | 5529 | | Kahuaa | Kapaeli, Kumupali, Keolaiiki | Kalauao |
| FT | 9 | 20 | 5529 | | Kahuaa | Kumupali, Paeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 78 | 5576 | | Kuawahie | Kaonohi | Kalauao |
| NT | 9 | 179 | 5576 | | Kuawahie | Papaiole, Kaonohi | Kalauao |
| FT | 9 | 37 | 5576 | | Kuawahie | Papaiole, Kaonohi | Kalauao |
| MA | 5 | 9 | 5576 | | Kuawahie | Hiapo, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 78 | 5577 | | Kahiki | Kaonohi | Kalauao |
| FT | 9 | 29 | 5577 9354 | | Kamakahiki Kahiki | Paauki, Kaonohi | Kalauao |
| MA | 5 | 11 | 5577 9354 | | Kamakahiki | Paauki, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 80 | 5581 | | Kalaimanuia | Opu | Kalauao |
| NT | 9 | 151 | 5581 | | Kalaimanuia | Kaonohi | Kalauao |
| FT | 9 | 10 | 5581 | | Kalaimanuia | Kaonohi | Kalauao |
| MA | 5 | 5 | 5581 | | Kalaimanuia | Kamalua, Kaonohi | Kalauao |

Ahupua‘a of Kalauao

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|-------------------------|--|---------|
| NR | 5 | 81 | 5583 | | Kauwaole | Kaehaeha, Kaonohi | Kalauao |
| NT | 9 | 162 | 5583 | | Kauwaole | Kaehaeha, Kaonohi | Kalauao |
| FT | 9 | 20 | 5583 | | Kauwaole | Kaehaeha, Kaonohi | Kalauao |
| MA | 5 | 9 | 5583 | | Kauwaole | Kaehaeha, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 83 | 5589 | | Kanemakapo | Kalai, Kapaeli | Kalauao |
| NT | 9 | 164 | 5589 9345 | | Kanemakapo Kamakamai | Keolaiiki, Kapaeli | Kalauao |
| FT | 9 | 22 | 5589 9345 | | Kanemakapo | Keolaiiki, Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 84 | 5592 | | Keoni | Hawai | Kalauao |
| NT | 9 | 163 | 5592 | | Keoni | Kapahu, Kahawai | Kalauao |
| FT | 9 | 21 | 5592 | | Keoni | Kapahu, Kahawai | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 101 | 5648 | | Ku | Kaonohi | Kalauao |
| NT | 9 | 165 | 5648 | | Ku (make) | — | Kalauao |
| FT | 9 | 23 | 5648 | | Ku (deceased) | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 103 | 5651 | | Kaumiumi | Kapukaokiha | Kalauao |
| NT | 9 | 178 | 5651 | | Kaumiumi | Mauakapuaa, Kaonohi | Kalauao |
| FT | 9 | 35 | 5651 9382 | | Kaumiumi | Hiapo (2), Kaonohi | Kalauao |
| MA | 5 | 11 | 5651 9382 | | Kaumiumi | Mauakapuaa, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 107 | 5660 | | Kalua | Kahawai, Iki, Mokuumeume (Fishery) | Kalauao |
| NT | 9 | 180 | 5660 6246 | | Kalua | Kahawai | Kalauao |
| FT | 9 | 37 | 5660 6246 | | Kalua | — | Kalauao |

Ahupua‘a of Kalauao

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|----------------------|-------|-----------|-------------------------|---------|
| NR | 5 | 110 | 5669 | | Kupihea | Paaiau | Kalauao |
| NT | 9 | 160 | 5669 5839 9346 | | Kupihea | Paaiau | Kalauao |
| FT | 9 | 18 | 5669 5839 9346 | | Kupihea | Piipiilani, Paaiau | Kalauao |
| MA | 8 | 707 | 5669 5839 9346 | | Kupihea | Pipilani, Paaiau | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 112 | 5698 | | Kaahualu | Kapaeli | Kalauao |
| NT | 9 | 174 | 5698 | | Kaahuwalu | Poopuaa, Kapaeli | Kalauao |
| FT | 9 | 32 | 5698 | | Kaahualu | Poopuaa, Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 128 | 5750 | | Kaiwi | Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 147 | 5817 | | Kamoku | Kaonohi | Kalauao |
| NT | 9 | 164 | 5817 | | Kamoku | Kaonohi | Kalauao |
| FT | 9 | 22 | 5817 | | Kamoku | Kamakoa (2), Kaonohi | Kalauao |
| MA | 4 | 923 | 5817 | | Kamoku | Kamakoa, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 153 | 5839 5669 9346 | | Kupihea | Paaiau | Kalauao |
| NT | 9 | 160 | 5839 5669 9346 | | Kupihea | Paaiau | Kalauao |
| FT | 9 | 18 | 5839 5669 9346 | | Kupihea | Piipiilani, Paaiau | Kalauao |
| MA | 8 | 707 | 5839 5669 9346 | | Kupihea | Pipilani, Paaiau | Kalauao |

Ahupua‘a of Kalauao

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|----------------------|-------|------------|--|---------|
| NR | 5 | 154 | 5840 | | Kuohao | Kamilomilo | Kalauao |
| NT | 9 | 159 | 5840 | | Kuohao | Kaonohi, Kamilomilo | Kalauao |
| FT | 9 | 17 | 5840 9308 | | Kuohao | Kamilomilo | Kalauao |
| MA | 5 | 8 | 5840 9308 | | Kuohao | Kamilomilo, Kaonohi, Kapukaokiha | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 156 | 5844 | | Kapuleonui | Kapukaokiha | Kalauao |
| NT | 9 | 159 | 5844 9350 | | Puleonui | Kaonohi | Kalauao |
| FT | 9 | 17 | 5844 9350 | | Puleonui | Kaniu, Kaonohi | Kalauao |
| MA | 5 | 10 | 5844 9350 | | Puleonui | Kaniu, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 166 | 5871 | | Kealaimaka | Kapaeli | Kalauao |
| NT | 9 | 173 | 5871 | | Kealaimaka | Kumuhahane, Kapaeli | Kalauao |
| FT | 9 | 31 | 5871 9300 | | Kealaimaka | Kumuhahane, Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 171 | 5878 | | Kukiiahu | Paaiau, Kahawai | Kalauao |
| NT | 9 | 163 | 5878 9311 9312 | | Kukiiahu | Kanenu, Paaiau, Kahawai | Kalauao |
| FT | 9 | 21 | 5878 9311 9312 | | Kukiiahu | Paaiau, Kahawai, Kanenu | Kalauao |
| MA | 2 | 897 | 5878 9311 9312 | | Kukiiahu | Kanenu, Paaiau | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 175 | 5888 | | Kapua | Paaiau | Kalauao |
| NT | 9 | 161 | 5888 | | Kapua | Paaiau | Kalauao |
| FT | 9 | 19 | 5888 9347 | | Kapua | Kaniu, Paaiau | Kalauao |
| MA | 8 | 706 | 5888 9347 | | Kapua | Paaiau | Kalauao |

Ahupua‘a of Kalauao

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|----------------------------|-------|-------------------------------------|-------------------------|-------------------|
| NR | 5 | 177 | 5893 | | Paakahi | Kahawai | Kalauao |
| NT | 9 | 176 | 5893 | | Paakahi (make) Kane, heir | Kaioioea, Kahawai | Kalauao |
| FT | 9 | 34 | 5893 | | Paakahi (deceased) Kane, heir | Kaioioea, Kahawai | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 497 | 5906 | | Pupue | Kaonohi | Kalauao |
| FT | 9 | 9 | 5906 9307 | | Pupui | Kaonohi | Kalauao |
| MA | 5 | 8 | 5906 9307 | | Pupue | Kapahu, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 178 | 5910 | | Piko | Kukii, Kapukaokiha | Kalauao |
| NT | 9 | 170 | 5910 5934 | | Piko | Kukii, Kaonohi | Kalauao |
| FT | 9 | 28 | 5910 5934 | | Piko | Kukii, Kaonohi | Kalauao |
| MA | 5 | 6 | 5910 5934 | | Piko | Kukii, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 183 | 5934 | | Piko | Kapukaokiha — | Kalauao Halawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 199 | 5982 | | Moi | Kapaeli | Kalauao |
| NT | 9 | 160 | 5982 9298 | | Moi | Kapaeakapae, Kapaeli | Kalauao |
| FT | 9 | 19 | 5982 9298 | | Moi | Kapaeakapae, Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 223 | 6054 | | Walehau | Kapukaokiha | Kalauao |
| NT | 9 | 152 | 6054 9321 | | Walehau | Kaonohi | Kalauao |
| FT | 9 | 11 | 6054 9321 | | Walehau | Kamanamana, Kaonohi | Kalauao |
| MA | 5 | 10 | 6054 9321 | | Walehau | Manamana, Kaonohi | Kalauao |

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| NR | 5 | 225 | 6064 | | Haumu | Kaonohi, Kapukaokiha — | Kalauao Halawa |
| NT | 9 | 178 | 6064 | | Haumu | Hiapo 2, Kaonohi | Kalauao |
| FT | 9 | 36 | 6064 | | Haumu | Hiapo 2, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 227 | 6068 | | Hikauhi | Kealae, Kapaeli | Kalauao |
| NT | 9 | 161 | 6068 9318 | | Hikauhi | Kealae, Kapaeli | Kalauao |
| FT | 9 | 19 | 6068 9318 | | Hikauhi | Kealae, Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 232 | 6089 | | Mahuna | Holokikoni, Kaonohi | Kalauao |
| NT | 9 | 166 | 6089 | | Mahuna (make) | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 233 | 6090 | | Makauila | Palahauna, Kaonohi | Kalauao |
| NT | 9 | 180 | 6090 | | Makauwila | Palahauna, Kaonohi | Kalauao |
| FT | 9 | 37 | 6090 9355 | | Makauwila | Palahauna, Kaonohi | Kalauao |
| MA | 5 | 16 | 6090 9355 | | Makauwila | Palahauna, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 235 | 6104 | | Mahiai | Kaonohi | Kalauao |
| NT | 9 | 166 | 6104 | | Mahiai | Hiapo 2, Kaonohi | Kalauao |
| FT | 9 | 24 | 6104 | | Mahiai | Hiapo, Kaonohi | Kalauao |
| MA | 5 | 7 | 6104 | | Mahiai | Hiapo, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 248 | 6156 | | Nua | Kamalua, Opu | Kalauao |
| NT | 9 | 166 | 6156 | | Nua | Kamalua, Kaonohi | Kalauao |
| FT | 9 | 24 | 6156 | | Nua | Kamalua, Kaonohi | Kalauao |
| MA | 4 | 96 | 6156 | | Nua | Kamalua 2, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 300 | 6156 | B | Mahoe | Kaonohi | Kalauao |
| FT | 9 | 25 | 6156 | B | Mahoe | Paauki, Kaonohi | Kalauao |
| MA | 5 | 107 | 6156 | B | Mahoe | Kamaehu, Kaonohi | Kalauao |

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|------|------|------|--------------|----------|------------------|---|----------------------|
| NT | 9 | 167 | 6156 | C | Kamauna | Kumupali, Kauopai | Kalauao |
| FT | 9 | 25 | 6156 | C | Kamauna | Kumupali, Kauopai | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 168 | 6156 | D | Makanui | Honalo, Kapaeli | Kalauao |
| FT | 9 | 26 | 6156 | D | Makanui | Honalo, Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 168 | 6156 | E | Naue | — | Kalauao Manananui |
| MA | 4 | 73 | 6156 | E | Naue | Makaokalawa, Kaonohi Kamahina, Lole | Kalauao Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 169 | 6156 | F | Honaunau | Kamilomilo, Kaonohi | Kalauao |
| FT | 9 | 28 | 6156 | F | Honaunau | Kamilomilo, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 249 | 6158 | | Pao | Kauopai | Kalauao |
| NT | 9 | 177 | 6158 9289 | | Pao | Kumuhahane, Kauopai | Kalauao |
| FT | 9 | 35 | 6158 9239 | | Pao | Kumuhahane | Kalauao |
| MA | 5 | 1 | 6158 9239 | | Pao | Kumuhahane, Kauopai | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 250 | 6159 | | Puali | Kaonohi | Kalauao |
| NT | 9 | 170 | 6159 9352 | | Puali (make) | — | Kalauao |
| FT | 9 | 28 | 6159 9352 | | Puali (deceased) | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 256 | 6184 | | Ino | Kapukaokiha | Kalauao |
| NT | 9 | 165 | 6184 9296 | | Ino | Manamana, Kaonohi | Kalauao |
| FT | 9 | 24 | 6184 9296 | | Ino | Manamana, Kaonohi | Kalauao |
| MA | 5 | 7 | 6184 9296 | | Ino | Manamana, Kaonohi | Kalauao |

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|------|------|------|--------------|-------|------------------------------------|----------------------------------|---------|
| NR | 5 | 270 | 6246 | | Kalua | Kahawai | Kalauao |
| NT | 9 | 180 | 6246 5660 | | Kalua | Kahawai | Kalauao |
| FT | 9 | 37 | 6246 5660 | | Kalua | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 392 | 6717 | | Hoonau | Mauakapuaa | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 289 | 7148 | | Kekipi | Kauopai | Kalauao |
| NT | 9 | 176 | 7148 | | Kekipi | Kauopai | Kalauao |
| FT | 9 | 34 | 7148 | | Kekipi | ½ Kauopai | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 289 | 7149 | | Kuaana | Kauapoolei | Kalauao |
| NT | 9 | 176 | 7149 9014 | | Kuaana | — | Kalauao |
| FT | 9 | 34 | 7149 9014 | | Kuaana | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 209 | 7450 | B | Kaiaka | Kauopai | Kalauao |
| FT | 9 | 67 | 7450 | B | Kaiaka | Kauopai | Kalauao |
| MA | 5 | 5 | 7450 | B | Kaiaka | Kauopai | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| MA | 9 | 254 | 7712 | | M. Kekuanaoa | [Apana 4] | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 24 | 8089 6089 | | Mahuna (deceased) | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 534 | 8324 | | Kalaioneahu | Alaeenui | Kalauao |
| NT | 9 | 181 | 8324 | | Kalaioneahu (make) | [heir now living in Honolulu] | Kalauao |
| NT | 9 | 434 | 8324 | | Nowelo (objects to) Kaleioneahu | Alaeenui | Kalauao |
| FT | 9 | 38 | 8324 | | Kalaioneahu (deceased) | — | Kalauao |
| MA | 2 | 1575 | 8324 | | Kalaioneahu | Alaeenui | Kalauao |

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|------|------|------|--------------|-------|----------------------|--------------------------------|---------|
| NR | 4 | 412 | 9014 | | Kuaana | Kapuai | Kalauao |
| NT | 9 | 176 | 9014 7149 | | Kuaana | — | Kalauao |
| NT | 10 | 241 | 9014 | | Kuaana Kapuwai | Kapuai | Kalauao |
| FT | 9 | 34 | 9014 7149 | | Kuaana | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| MA | 5 | 2 | 9287 6158 | | Pao | Kumuhahane, Kauopai | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 426 | 9288 | | Kaina | Kauopai, Kaonohi, Kailikahi | Kalauao |
| NT | 9 | 179 | 9288 | | Kaina | Palahauna 2, Kaonohi | Kalauao |
| FT | 9 | 36 | 9288 | | Kaina | Palahauna 2, Kaonohi | Kalauao |
| MA | 5 | 6 | 9288 | | Kaina | Mooakua, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 427 | 9289 | | Pao | Kauopai, Kumuhahane | Kalauao |
| NT | 9 | 177 | 9289 6158 | | Pao | Kumuhahane, Kauopai | Kalauao |
| FT | 9 | 35 | 9289 6158 | | Pao | Kumuhahane | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 427 | 9290 | | Kumoenahulu | Kaonohi | Kalauao |
| NT | 9 | 174 | 9290 | | Kumoenahulu | Pawiliwili, Kaonohi | Kalauao |
| FT | 9 | 32 | 9290 | | Kumoenahulu | Pawiliwili, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 427 | 9291 | | Kahuaa | Kumupali, Kapaeli | Kalauao |
| NT | 9 | 162 | 9291 5529 | | Kahuaa | Kumupali, Kapaeli | Kalauao |
| FT | 3 | 528 | 9291 | | Kahuaa (deceased) | [buried on his land] | Kalauao |
| FT | 9 | 20 | 9291 5529 | | Kahuaa | Kumupali, Paeli | Kalauao |

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|------|------|------|--------------|-------|-----------------------------------|--------------------------|---------|
| NR | 4 | 428 | 9292 | | Puana | Kapuai | Kalauao |
| NT | 9 | 182 | 9292 | | Puana (make) | — | Kalauao |
| FT | 9 | 39 | 9292 | | Puana (deceased) | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 429 | 9296 | | Ino | Kapukaokiha, Manamana | Kalauao |
| NT | 9 | 165 | 9296 6184 | | Ino | Manamana, Kaonohi | Kalauao |
| FT | 9 | 24 | 9296 6184 | | Ino | Manamana, Kaonohi | Kalauao |
| MA | 5 | 7 | 9296 6184 | | Ino | Manamana, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 429 | 9297 | | Kanikela | Kamilomilo, Kuupuloku | Kalauao |
| NT | 9 | 173 | 9297 | | Kanikela | Kuupuloku, Kaonohi | Kalauao |
| FT | 9 | 31 | 9297 | | Kanikela | Kuupuloko, Kaonohi | Kalauao |
| MA | 5 | 8 | 9297 | | Kanikela | Kupuloko, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 429 | 9298 | | Moi | Kapaeakapai, Kapaeli | Kalauao |
| FT | 9 | 19 | 9298 5982 | | Moi | Kapaeakapai, Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 430 | 9299 | | Kahinu | Poopuaa, Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 430 | 9300 | | Kealaimaka | Kumuhahane, Kapaeli | Kalauao |
| NT | 9 | 173 | 9300 5871 | | Kealaimaka | Kumuhahane, Kapaeli | Kalauao |
| FT | 9 | 31 | 9300 5871 | | Kealaimaka | Kumuhahane, Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 430 | 9301 | | Ku | Kaneaiia, Kaonohi | Kalauao |
| FT | 9 | 208 | 9301 | | Ku (deceased) Nakeu (w.), heir | — | Kalauao |

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| NR | 4 | 431 | 9302 | | Aluli | Kaonohi | Kalauao |
| NT | 9 | 172 | 9302 | | Aluli (deceased) Kiikai (w.), heir | Kaonohi | Kalauao |
| FT | 9 | 30 | 9302 | | Aluli (deceased) Kiikai (w.), heir | Kaonohi 2 | Kalauao |
| MA | 4 | 95 | 9302 | | Aluli (make) Kiikai (w.), heir | Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 431 | 9304 | | Nua | Kamalua, Opu | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 432 | 9307 | | Pupue | Kahawai, Kapaeli | Kalauao |
| FT | 9 | 9 | 9307 5906 | | Pupue | Kaonohi | Kalauao |
| MA | 5 | 8 | 9307 5906 | | Pupue | Kapahu, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 432 | 9308 | | Kuohao | Kamilomilo | Kalauao |
| NT | 9 | 160 | 9308 5840 | | Kuohao | Kamilomilo, Kaonohi | Kalauao |
| FT | 9 | 17 | 9308 5840 | | Kuohao | Kamilomilo | Kalauao |
| MA | 5 | 8 | 9308 5840 | | Kuohao | Kamilomilo, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 433 | 9309 | | Kauaole | Kaehaeha, Kaonohi | Kalauao |
| NT | 9 | 162 | 9309 5583 | | Kauwaole | Kaehaeha, Kaonohi | Kalauao |
| FT | 9 | 20 | 9309 5583 | | Kauwaole | Kaehaeha, Kaonohi | Kalauao |
| MA | 5 | 9 | 9309 5583 | | Kauwaole | Kaehaeha, Kaonohi | Kalauao |
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| NR | 4 | 433 | 9311 | | Kukiiahu | Kananelu, Paaiau | Kalauao |
| FT | 9 | 21 | 9311 9312 5878 | | Kukiiahu | Kananelu, Paaiau Kahawailoi, Kahawai | Kalauao |
| MA | 2 | 897 | 9311 9312 5878 | | Kukiiahu | Kananelu, Paaiau | Kalauao |

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| NR | 4 | 433 | 9312 | | Kukiiahu | Kahawailoi, Kahawai | Kalauao |
| FT | 9 | 21 | 9312 | | Kukiiahu | Kahawailoi, Kahawai | Kalauao |
| MA | 2 | 897 | 9312 | | Kukiiahu | Kananelu, Paaiau | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 434 | 9313 | | Kekuawahie | Kahakuohia, Opu | Kalauao |
| NT | 9 | 179 | 9313 5576 | | Kuawahie | Papaiole 2, Kaonohi | Kalauao |
| FT | 9 | 37 | 9313 5576 | | Kuawahie | Papaiole 2, Kaonohi | Kalauao |
| MA | 5 | 9 | 9313 5576 | | Kuawahie | Hiapo, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 434 | 9314 | | Lono | Kapukaokiha, Kawanoilepe, Kauamoa, Kahawai | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 435 | 9318 | | Hikauhi | Keolai, Kapaeli | Kalauao |
| NT | 9 | 161 | 9318 6068 | | Hikauhi | Keolai, Kapaeli | Kalauao |
| FT | 9 | 19 | 9318 6068 | | Hikauhi | Keolai, Kapaeli | Kalauao |
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| NR | 4 | 436 | 9321 | | Walehau | Kamanamana, Kapukaokiha | Kalauao |
| NT | 9 | 152 | 9321 6054 | | Walehau | Kamanamana, Kaonohi | Kalauao |
| FT | 9 | 11 | 9321 6054 | | Walehau | Kamanamana, Kaonohi | Kalauao |
| MA | 5 | 10 | 9321 6054 | | Walehau | Manamana, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 436 | 9322 | | Ukuiui (Ukuiwi) | Kapapaiole, Kapukaokiha | Kalauao |
| NT | 9 | 180 | 9322 | | Ukuiwi (make) Haweā, heir | Papaiole, Kaonohi | Kalauao |
| FT | 9 | 38 | 9322 | | Ukuiwi (deceased) | Papaiole, Kaonohi | Kalauao |
| MA | 5 | 10 | 9322 | | Ukuiwi (deceased) for Haweā (w) | Papapaiole, Kaonohi | Kalauao |

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| NR | 4 | 442 | 9345 | | Kamakamai | Keolaiiki, Kapaeli | Kalauao |
| NT | 9 | 164 | 9345 5589 | | Kanemakapo Kamakamai | Keolaiiki, Kapaeli | Kalauao |
| FT | 9 | 22 | 9345 5589 | | Kanemakapo (a blind man) | Keolaiiki, Kapaeli | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 443 | 9346 | | Kupihea | Piipiilani, Paaiau | Kalauao |
| NT | 9 | 160 | 9346 5669 5839 | | Kupihea | Paaiau | Kalauao |
| FT | 9 | 18 | 9346 5669 5839 | | Kupihea | Piipiilani, Paaiau | Kalauao |
| MA | 8 | 707 | 9346 5669 5839 | | Kupihea | Pipilani, Paaiau | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 443 | 9347 | | Kapua | Kaniu, Paaiau | Kalauao |
| NT | 9 | 161 | 9347 5888 | | Kapua | Kaniu, Paaiau | Kalauao |
| FT | 9 | 19 | 9347 5888 | | Kapua | Kaniu, Paaiau | Kalauao |
| MA | 8 | 706 | 9347 5888 | | Kapua | Paaiau | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 443 | 9348 | | Hoalani | Kauopai, Kaulu | Kalauao |
| NT | 9 | 181 | 9348 | | Hoalani | Kumuulu, Kauopai | Kalauao |
| FT | 9 | 38 | 9348 | | Hoalani | Kumuulu, Kauopai | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 443 | 9349 | | Pae | Kapukaokiha, Kapaepaealii | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 444 | 9350 | | Puleonui | Kaniu, Kapukaokiha | Kalauao |
| NT | 9 | 159 | 9350 5844 | | Puleonui | Kaonohi | Kalauao |
| FT | 9 | 17 | 9350 5844 | | Puleonui | Kaniu, Kaonohi | Kalauao |
| MA | 5 | 10 | 9350 5844 | | Puleonui | Kaniu, Kaonohi | Kalauao |

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| NR | 4 | 444 | 9352 | | Puali | Kaehaehaiki, Kaonohi | Kalauao |
| NT | 9 | 170 | 9352 6159 | | Puali (make) | — | Kalauao |
| FT | 9 | 28 | 9352 6159 | | Puali (deceased) | — | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 445 | 9353 | | Palau | Kapukaokiha | Kalauao |
| NT | 9 | 175 | 9353 | | Palau | Kaonohi | Kalauao |
| FT | 9 | 32 | 9353 | | Palau | Kaonohi | Kalauao |
| MA | 5 | 29 | 9353 | | Palau | Honolulu, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 175 | 9353 | B | Hu | Alapai, Kaonohi Pawiliwili | Kalauao |
| FT | 9 | 33 | 9353 | B | Hu | Alapai, Kaonohi Pawiliwili | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 445 | 9354 | | Kamakahiki | Kapukaokiha, Paauki | Kalauao |
| NT | 9 | 171 | 9354 | | Kamakahiki | Paauki, Kaonohi | Kalauao |
| FT | 9 | 29 | 9354 5577 | | Kamakahiki (Kahiki) | Paauki, Kaonohi | Kalauao |
| MA | 5 | 11 | 9354 5577 | | Kamakahiki | Paauki, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 445 | 9355 | | Kamakauila | Palahauna, Kaonohi | Kalauao |
| NT | 9 | 180 | 9355 6090 | | Makauwila | Palahauna, Kaonohi | Kalauao |
| FT | 9 | 37 | 9355 6090 | | Kamakauila | Palahauna, Kaonohi | Kalauao |
| MA | 5 | 17 | 9355 6090 | | Makauwila for Rahela Luanaaikai | Palahauna, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 452 | 9379 | | Kaaike | Paauki, Kapukaokiha | Kalauao |
| NT | 9 | 181 | 9379 | | Kaaike (make) | — | Kalauao |
| FT | 9 | 38 | 9379 | | Kaaike (deceased) | — | Kalauao |

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| NR | 4 | 453 | 9382 | | Kaumiumi | Manakapuaa, Kapukaokiha, Kaonohi | Kalauao |
| NT | 9 | 178 | 9382 5651 | | Kaumiumi | Manakapuaa, Kaonohi | Kalauao |
| FT | 9 | 35 | 9382 5651 | | Kaumiumi | Hiapo 2, Kaonohi | Kalauao |
| MA | 5 | 11 | 9382 5651 | | Kaumiumi | Manakapuaa, Kaonohi | Kalauao Waikele |
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| NR | 4 | 457 | 9394 | | I.W. Opunui | Aialamihi, Kalawaha, Amoole, Paaiau | Kalauao |
| NT | 9 | 160 | 9394 | | I.W. Opunui | Amoole, Paaiau, Alamihi, Kauapoolei | Kalauao |
| FT | 9 | 18 | 9394 | | I.W. Opunui | Amoole, Paaiau | Kalauao |
| MA | 8 | 755 | 9394 9393 | | I.W. Opunui | Aialamihi, Kauapoolei, Kalawaha, Paaiau Kaulu, Pohakupu | Kalauao Waimalu |
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| NR | 4 | 459 | 9400 | | Hilo | Kipawale, Kahuawai | Kalauao |
| NT | 9 | 171 | 9400 | | Hilo (make) Kaoio, heir | Kipawale, Kaonohi | Kalauao |
| FT | 9 | 30 | 9400 | | Hilo (deceased) Kaoio, heir Mahunalii (w.) | Kipawale, Kaonohi | Kalauao |
| MA | 5 | 11 | 9400 | | Hilo (make) for Kaoio | Maunakuaha, Kipawale, Kaonohi | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 459 | 9401 | | Kealohi | Kumuhau, Paaiau | Kalauao |
| NT | 9 | 171 | 9401 | | Kealohi | Kumuhau, Paaiau | Kalauao |
| FT | 9 | 29 | 9401 | | Kealohi | Kumuhau, Paaiau | Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 460 | 9402 | | Hikiau | Kapakai, Paaiau | Kalauao |
| NT | 9 | 170 | 9402 | | Hikiau (make) for Lino | Kapakai, Paaiau | Kalauao |
| FT | 9 | 29 | 9402 | | Hikiau (deceased) Lilo (w.), heir | Kapakai, Paaiau | Kalauao |
| MA | 8 | 708 | 9402 | | Hikiau for Lino (w.) | Koloa, Kapaakai, Paaiau | Kalauao |

Ahupua‘a of Kalauao

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|----------------------|-------------------|---------|
| NR | 4 | 460 | 9404 | | Nowelo | Alaeaniu, Kauopai | Kalauao |
| NT | 9 | 181 | 9404 | | Nowelo | Alaeaniu | Kalauao |
| NT | 9 | 434 | 9404 | | Nawelo [disputed] | Alaeaniu | Kalauao |
| FT | 3 | 427 | 9404 | | Nowelo | Alaeaniu | Kalauao |
| FT | 3 | 479 | 9404 | | Nowelo [disputed] | Kumuohia, Kumuulu | Kalauao |
| FT | 9 | 38 | 9404 | | Nowelo | Alaeaniu | Kalauao |
| MA | 5 | 672 | 9404 | | Nowelo | Kaohia, Alaeaniu | Kalauao |
| MA | 6 | 492 | 9404 | | Nowelo | Kaohia, Alaeaniu | Kalauao |

Note: LCA 2090. Kamauna deceased, buried on the land (FT 3:527)
 LCA 5226 — Kauhi. Sandalwood cut at Kalauao (NR 5:23-24).
 LCA 9291 – Kahuaa deceased, buried on the land (FT 3:528).

Table 3. (continued)

Ahupua‘a of Mānana (Mānananui & Mānanaiki) (51 Claims)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|-------|--------------|-------|--------------------------|--|----------------------|
| NR | 2 | 51 | 283 | | Kaanaana | — | Mananaiki |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FR | 2 | 35-36 | 387 | | A.B.C.F.M. | [fishpond made for Mission in 1838] | Manana |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 10 | 221 | 971 | | Harbottle, A. (Habatala) | Kaluaokawau, Waiakauki, Mooiki, Paweoweo | Mananaiki |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 578 | 984 | | P. Kanoa | Kaholona | Manananui |
| NT | 3 | 37 | 984 | | P. Kanoa | — | Manananui |
| FT | 2 | 297 | 984 | | Paulo Kanoa | Kaholona | Manananui |
| MA | 2 | 387 | 984 | | Paulo Kanoa | — | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 326 | 2021 | | Palakiko | Kalanihale | Mananaiki |
| NT | 3 | 578 | 2021 | | Palakiko | Kalanihale | Mananaiki |
| FT | 3 | 242 | 2021 | | Palakiko | Kalanihale | Mananaiki |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 164 | 3749 6156 | E | Naue (Ue) | Lole, Kaholona — | Manananui Kalauao |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 315 | 4568 | | Harbottle, I. | Waiakauki | Mananaiki |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 167 | 5873 | | Kahanaumaikai | Keahua | Mananaiki |
| NT | 10 | 158 | 5873 | | Kahanaumaikai | Keahua | Mananaiki |
| MA | 10 | 57 | 5873 | | Kahanaumaikai | Keahua | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 189 | 5955 | | Mahu | Kamaewaewa | Manananui |
| NT | 9 | 210 | 5955 | | Mahu | Kamaewaewa | Manananui |
| FT | 9 | 68 | 5955 | | Mahu | Kamaewaewa | Manananui |
| MA | 4 | 69 | 5955 | | Mahu | Kamaewaewa | Manananui |

Ahupua‘a of Mānana (Mānananui & Mānanaiki)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|---|---|----------------------|
| NT | 9 | 169 | 6156 | E | Naue | — — | Kalauao Manananui |
| FT | 9 | 26 | 6156 | E | Naue | — Lole | Kalauao Manananui |
| MA | 4 | 76 | 6156 | E | Naue | Makaokalawa, Kaonohi Kamahina, Lole | Kalauao Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 272 | 6251 | | Kupa | Kailikahi, Kooka, Pauau | Manana |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 338 | 7438 | | Kupihea | Kamuliwai | Manananui |
| NT | 9 | 217 | 7438 | | Kupihea | Opalau, Kamuliwai | Manananui |
| FT | 9 | 75 | 7438 | | Kupihea | Oopalau, Kamuliwai | Manananui |
| MA | 4 | 48 | 7438 | | Kupihea | Kamalua, Kamuliwai, Palau | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 339 | 7439 | | Kumauna | Kaholona | Manananui |
| NT | 9 | 220 | 7439 | | Kumauna (make) Holau, heir (w.) | Kaholona | Manananui |
| FT | 9 | 77 | 7439 | | Kumauna (deceased) for Holau (w.) | Kaholona | Manananui |
| MA | 4 | 50 | 7439 | | Kumauna for Holau | Kaholona | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 339 | 7441 | | Kekaumawaho | Kaholona | Manananui |
| NT | 9 | 235 | 7441 | | Kaumawaho | Palali, Kaholona | Manananui |
| FT | 9 | 91 | 7441 | | Kekaumawaho | Palali, Kaholona | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 214 | 7443 | | Kauhane (make) Kahiku (w.), heir | Kumuhahane, Kamaewaewa | Manananui |
| FT | 9 | 72 | 7443 | | Kauhane (deceased), Kahikku (w.) heir | Kumuhahane, Kamaewaewa | Manananui |
| MA | 4 | 68 | 7443 | | Kauhane (make), Kahikiku (w.) heir | Kumuhahane, Kamaewaewa | Manananui |

Ahupua‘a of Mānana (Mānananui & Mānanaiki)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|--|---|-----------|
| NR | 5 | 340 | 7444 | | Kelama | Lole | Manananui |
| NT | 9 | 240 | 7444 | | Kelama | Lolopio, Lole | Manananui |
| FT | 9 | 95 | 7444 | | Kelama | Lolopio, Lole | Manananui |
| MA | 4 | 51 | 7444 | | Kelama | Kamuliwai | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 340 | 7446 | | Kamamaka | Kamuliwai | Manananui |
| NT | 9 | 218 | 7446 | | Kamamaka | Hiiakaluna, Kamuliwai | Manananui |
| FT | 9 | 75 | 7446 | | Kamamaka | Hiiakaluna, Kamuliwai | Manananui |
| MA | 4 | 70 | 7446 | | Kamamaka | Kamuliwai | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 340 | 7447 | | Kuheleloa | Kamuliwai | Manananui |
| NT | 9 | 215 | 7447 | | Kuheleloa | Kaohai, Kamuliwai | Manananui |
| FT | 9 | 72 | 7447 | | Kuheleloa | Kamalua, Kamuliwai | Manananui |
| MA | 4 | 56 | 7447 | | Kuheleloa | Kamalua, Palau, Hiiakalalo, Kamuliwai, Mauakapuaa, Kaohai | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 340 | 7448 | | Kekua | Kaholona | Manananui |
| NT | 9 | 219 | 7448 | | Kekua | Huikaonohi, Kaholona | Manananui |
| FT | 9 | 76 | 7448 | | Kekua | Huikaonohi, Kaholona | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 341 | 7449 | | Kapaia | Kealapii | Manananui |
| NT | 9 | 219 | 7449 | | Kapaia | Kealapii, Keahua | Manananui |
| FT | 9 | 76 | 7449 | | Kapaia | Kealapii, Keahua | Manananui |
| MA | 4 | 78 | 7449 | | Kapaia | Kealapii, Keahua | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 341 | 7450 | | Kawaakaukahi | Kaholona | Manananui |
| NT | 9 | 208 | 7450 | | Kawaakaukahi (make) Maluihi (w.), heir | Kapapaulau, Kaholona | Manananui |
| FT | 9 | 66 | 7450 | | Kawaakaukahi (deceased) Maluihi (w.), heir | Kapapaulau, Kaholona | Manananui |
| MA | 4 | 51 | 7450 | | Kawaakaukahi, Maluihi (w.) heir | Kupapaulau, Kaholona | Manananui |

Ahupua‘a of Mānana (Mānananui & Mānanaiki)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|---|--------------------------------|-----------|
| MA | 4 | 71 | 7488 7448 | | Kekua | Kaholona | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 440 | 7713 | | Victoria Kamamalu | Poupouwela | Mananaiki |
| FT | 3 | 409 | 7713 | | Victoria Kamamalu | Poupouwela | Mananaiki |
| MA | 10 | 618 | 7713 | | V. Kamamalu | Poupouwela (Ap. 48) | Mananaiki |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 445 | 7716 | | R. Keelikolani | — | Manana |
| FT | 3 | 411 | 7716 | | R. Keelikolani | Manana | Manana |
| MA | 9 | 259 | 7716 | | R. Keelikolani | Manana (Ap.2) | Manana |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 447 | 7723 | | Hopoe | Kaakai, Kapaloa | Mananaiki |
| NT | 9 | 223 | 7723 | | Hopoe | Kanenui, Kaokai | Mananaiki |
| FT | 9 | 79 | 7723 | | Hopee | Kanenui, Kaokai | Mananaiki |
| MA | 4 | 72 | 7723 | | Hopoe | Kanenui, Kaohai | Mananaiki |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 448 | 7732 | | Manuiki | Kaakai [Kaohai] | Mananaiki |
| NT | 9 | 224 | 7732 | | Manuiki (make) Kapae (w.), heir | Kumukukui, Kaohai | Mananaiki |
| FT | 9 | 80 | 7732 | | Manuiki (deceased) Kapae (w.), heir for son, Manu | Kumukukui, Kaohai | Mananaiki |
| MA | 5 | 1 | 7732 | | Manuiki for Kapae (w.) | Kumukukui, Kaokai [Kaohai] | Mananaiki |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 448 | 7737 | | Newa | Kamili | Manananui |
| NT | 9 | 216 | 7737 | | Newa | Kamakea, Kamili, Kekoi, Weloka | Manananui |
| FT | 9 | 74 | 7737 | | Newa | Weloka | Manananui |
| MA | 4 | 31 | 7737 | | Newa | Kanakakea, Kamili, Weloka | Manananui |

Ahupua‘a of Mānana (Mānananui & Mānanaiki)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|-------------|--|-----------|
| NR | 5 | 449 | 7752 | | Kamaka | — | Manana |
| NT | 9 | 214 | 7752 | | Kamaka | Keauawaawa, Kamaewaewa | Manananui |
| FT | 9 | 71 | 7752 | | Kamaka | Keauawaawa, Kamaewaewa | Manananui |
| MA | 4 | 34 | 7752 | | Kamaka | Keauawaawa, Kanemakole, Kamaewaewa | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 451 | 7761 | | Keawe | — | Manana |
| NT | 9 | 211 | 7761 | | Keawe | Keokea, Kamaewaewa | Manananui |
| FT | 9 | 68 | 7761 | | Keawe | Keokea, Kamaewaewa | Manananui |
| MA | 4 | 68 | 7761 | | Keawe | — | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 452 | 7763 | | Kanakainoio | — | Manana |
| NT | 9 | 220 | 7763 | | Kanakainoio | Kananelu, Keahua | Manananui |
| FT | 9 | 77 | 7763 7808 | | Kanakainoio | Kananelu, Keahua | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 452 | 7763 | B | Keawe | — | Manana |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 452 | 7763 | C | Kamaka | — | Manana |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 452 | 7763 | D | Makole | — | Manana |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 464 | 7808 | | Kanakainoio | — | Manana |
| NT | 9 | 220 | 7808 7763 | | Kanakainoio | Kananelu, Keahua | Manananui |
| FT | 9 | 77 | 7808 7763 | | Kanakainoio | Kananelu, Keahua | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 525 | 8305 | | P. Kanoa | Kaholona | Manana |
| NT | 10 | 320 | 8305 984 | | P. Kanoa | Kaholona | Manana |
| MA | 10 | 422 | 8305 | | P. Kanoa | Kaholona (Ap. 2) | Manana |
| MA | 10 | 632 | 8305 | | P. Kanoa | Kaholona (Ap. 2) | Manana |

Ahupua‘a of Mānana (Mānananui & Mānanaiki)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|-------------------------------------|--|----------------------|
| NR | 4 | 348 | 8559 | | Charles Kanaina for William Lunailo | Muliwai | Manana |
| NT | 10 | 184 | 8559 | | C. Kanaina | Muliwai | Manana |
| MA | 10 | 633 | 8559 | | C. Kanaina | Muliwai (Ap. 2) | Manana |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 372 | 8636 | | Kaea | Kamuliwai | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 393 | 8857 | | Kanakaokai | Kamaewaewa | Manananui |
| NT | 9 | 210 | 8857 | | Kanakaokai | Kumupali, Kamaewaewa | Manananui |
| FT | 9 | 68 | 8857 | | Kanakaokai | Kumupali, Kamaewaewa | Manananui |
| MA | 4 | 55 | 8857 | | Kanakaokai | Kumupali, Kamaewaewa | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 393 | 8858 | | Kumahuole | Kaholona | Manananui |
| NT | 9 | 218 | 8858 | | Kumahuole | Kaholaupala, Kaholona | Manananui |
| FT | 9 | 75 | 8858 | | Kumahuole | Kaholaupala, Kaholona | Manananui |
| MA | 4 | 52 | 8858 | | Kumahuole | Kaholona | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 424 | 9150 | | Kupa | Paauau | Manana |
| NT | 10 | 246 | 9150 | | Kupa | Paauau | Manana |
| MA | 10 | 279 | 9150 | | Kupa | Paauau | Manananui |
| MA | 10 | 645 | 9150 | | Kupa | Paauau | Manana |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 438 | 9329 | | Nuka | Kaaumakua, Paauau, Kalokoloa, Kumuhau, Kakae | Manananui |
| NT | 9 | 216 | 9329 | | Nuka | Kaaumakua, Paauau Puko o Kakae | Manananui Waimano |
| FT | 9 | 73 | 9329 | | Nuka | Kaaumakua, Kakae, Paauau Puko | Manananui Waimano |
| MA | 4 | 32 | 9329 | | Nuka | Kaaumakua, Paauau | Manananui |

Ahupua‘a of Mānana (Mānananui & Mānanaiki)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------|-------|--------------------------------------|---------------------------------|-----------|
| NR | 4 | 452 | 9378 | | Homaikawaa | Kahuika, Kaokai [Kaohai] | Manana |
| NT | 9 | 222 | 9378 | | Homaikawaa | Kahui, Kaokai | Mananaiki |
| FT | 9 | 79 | 9378 | | Homaikawaa | Kahui | Mananaiki |
| MA | 4 | 72 | 9378 | | Homaikawaa (make) Kahikii (w.), heir | Kaokai | Mananaiki |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 461 | 9405 | | Mana | Kumupali, Kalanihale | Mananaiki |
| NT | 9 | 222 | 9405 | | Mana Kanaau | Kumupali, Kalanihale | Mananaiki |
| FT | 9 | 78 | 9405 | | Kanaau (see Mana) | Kumupali, Kalanihale | Mananaiki |
| MA | 4 | 55 | 9405 | | Kanaau | Kumupali, Kalanihale | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 78 | 10926 | B | Kauaua | Kumupali, Kaholona | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 462 | 9408 | | Kauhale | Lohe [Lole] | Manananui |
| NT | 9 | 207 | 9408 | | Kauhale | Kamooiki, Lole | Manananui |
| FT | 9 | 65 | 9408 | | Kauhale | Kamooiki, Lole | Manananui |
| MA | 4 | 33 | 9408 | | Kauhale | Palau, Lole, Kumupali, Kamooiki | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 511 | 10005 | | Laa | — | Manana |
| NT | 9 | 235 | 10005 | | Laa | Kahalala, Keahua | Manananui |
| FT | 9 | 90 | 10005 | | Laa | Kalala, Keahua | Manananui |
| MA | 8 | 273 | 10005 | | Laamaikahiki | Kahalala, Keahua | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 538 | 10278 | | Makole | — | Manana |
| NT | 9 | 213 | 10278 | | Makole | Pu, Kamaewaewa | Manananui |
| FT | 9 | 70 | 10278 | | Makole | Kamaewaewa | Manananui |
| MA | 4 | 49 | 10278 | | Makole | Puhe, Kamaewaewa | Manananui |

Ahupua‘a of Mānana (Mānananui & Mānanaiki)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------|-------|--------------------------------------|-------------------------|-----------|
| NR | 4 | 542 | 10357 | | Naheana | Kaholona | Manana |
| NT | 9 | 207 | 10357 | | Naheana (make), Kaoi, heir | Kaneokiiku, Kaholona | Manananui |
| FT | 9 | 65 | 10357 | | Naheana (deceased), Kaoi, heir | Kaneokiiku, Kaholona | Manananui |
| MA | 4 | 30 | 10357 | | Naheana (make) | Kaneokiiku, Kaholona | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 389 | 10806 | | Kamehameha III | Weloka (loko ia) | Manana |
| NR | 4 | 597 | 10806 | | Kamehameha III | Weloka Loko No. 49 | Manana |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 614 | 10926 | | Ula | Kaholona | Manananui |
| NT | 9 | 221 | 10926 | | Ula | Ea, Kaholona | Manananui |
| FT | 9 | 77 | 10926 | | Ula | Ea, Kaholona | Manananui |
| MA | 4 | 71 | 10926 | | Ula | Kaholona | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 221 | 10926 | B | Kauaua | Kaholona | Manananui |
| FT | 9 | 78 | 10926 | B | Kauaua | Kaholona | Manananui |
| MA | 4 | 70 | 10936 | B | Kauaua | Kaholona | Manananui |

Table 3. (continued)

Ahupua‘a of Waiau (24 Claims)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|---------------|-------|------------------|---|---------|
| MA | 3 | 330 | 18 10718 | | Paewahine | Kaluaolohe | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 3 | 301 | 2911 | B | Kauluokeahiamoku | Hahapo, Kumuulu | Waiau |
| FT | 9 | 146 | 2911 | B | Kauluokeahiamoku | | Waiau |
| MA | 4 | 83 | 2911 | B | Kauluokeahiamoku | Hahapo, Kumuulu | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 10 | 161 | 3176 10605 | | Iona Piikoi | Kaluaoopu | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 138 | 3505 | | Kalilimaloo | Paua [Paoa] | Waiau |
| NT | 9 | 200 | 3505 | | Kailimaloa | Paua, Kaakauwaihau | Waiau |
| FT | 9 | 59 | 3505 | | Kailimaloa | Paoa, Kaakauwaihau | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 201 | 3505 | B | Keaweamahi | Kaakauwaihau | Waiau |
| FT | 9 | 59 | 3505 | B | Keawemahi | Kaakauwaihau | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 201 | 3505 | C | Wahaolelo | Kumuulu, Muliwainui | Waiau |
| FT | 9 | 60 | 3505 | C | Wahaolelo | Kumuulu 2, Muliwai, Muliwaiiki, Kaluaapulu | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 6 | 126 | 3834 | | Puhi | Kauhiahau, Naono, Nalima, Kaakauwaihau | Waiau |
| NT | 10 | 336 | 3834 7244 | | Puhi | Kaakauwaihau | Waiau |
| MA | 10 | 360 | 3834 | | Puhi | Kaakauwaihau | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 306 | 7244 | | Puhi | Kaakauwaihau | Waiau |
| NT | 9 | 292 | 7244 | | Puhi | Kaakauwaihau | Waiau |
| NT | 10 | 316 | 7244 | | Puhi | Kaakauwaihau | Waiau |
| MA | 10 | 360 | 7244 | | Puhi | Kaakauwaihau | Waiau |

Ahupua‘a of Waiau

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|--------------------|--|---------|
| NR | 5 | 441 | 7713 | | Kamamalu, Victoria | Kumuulu | Waiau |
| FT | 3 | 409 | 7713 | | Kamamalu, Victoria | Kumuulu | Waiau |
| MA | 10 | 448 | 7713 | | Kamamalu, Victoria | Kumuulu (Ap. 35) | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 437 | 9326 | | Kekaina | Kaluaoopu, Kamooiki | Waiau |
| NT | 9 | 199 | 9326 | | Kekaina | Kaluaoopu, Kamooiki | Waiau |
| FT | 9 | 57 | 9326 | | Kekaina | Kaluaoopu, Kamooiki | Waiau |
| MA | 4 | 24 | 9326 | | Kekaina | Kaluaoopu | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 437 | 9327 | | Kaaiakia | Kaluaoopu | Waiau |
| NT | 9 | 200 | 9327 | | Kaaiakia | Pohakuokane, Kaluaoopu | Waiau |
| FT | 9 | 58 | 9327 | | Kaaiakia | Pohakuokane, Kaluumoi, Kaluaoopu | Waiau |
| MA | 4 | 4 | 9327 | | Kaaiakia | Kaluumoi | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 199 | 9328 | | Kaeka | Kaluaoopu | Waiau |
| FT | 9 | 57 | 9328 | | Kaeka | Makaakua | Waiau |
| MA | 4 | 26 | 9328 | | Kaeka (Kalimaeha) | Kaluumoi | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 440 | 9339 | | Nonoaea | Kealanahellehele, Naono | Waiau |
| NT | 9 | 203 | 9339 | | Nonoaea | Kealanahellehele, Naono | Waiau |
| FT | 9 | 61 | 9339 | | Nonoaea | Kealanahellehele, Naono | Waiau |
| MA | 4 | 3 | 9339 | | Nonoaea | Kealanahellehele, Naono | Waiau |

Ahupua‘a of Waiau

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|-------------------------|------------------------------|----------------|
| NR | 4 | 441 | 9340 | | Kekalohe | Kauhihau | Waiau |
| NT | 9 | 197 | 9340 | | Kekalohe | Haloluna, Halolalo, Kauhihau | Waiau |
| FT | 9 | 55 | 9340 | | Kekalohe | Haloluna, Halolalo, Kauhihau | Waiau |
| MA | 4 | 1 | 9340 | | Kekalohe | Haloluna, Halolalo, Kauhihau | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 442 | 9344 | | Liliu | Honokawailani | Waiau |
| NT | 9 | 202 | 9344 | | Liliu | Honokawailani | Waiau |
| FT | 9 | 60 | 9344 | | Liliu | Honokawailani | Waiau |
| MA | 4 | 27 | 9344 | | Liliu | Honokawailani | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 449 | 9369 | | Kanealii | Manamana, Kealohi, Kumuulu | Waiawa [Waiau] |
| NT | 9 | 198 | 9369 | | Kanealii | Manamana, Kealohi, Kumuulu | Waiau |
| FT | 9 | 56 | 9369 | | Kanealii | Manamana, Kealohi, Kumuulu | Waiau |
| MA | 4 | 28 | 9369 | | Kanealii | Kumuulu | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 453 | 9381 | | Kaneahaula | Malei, Kauhihau | Waiau |
| NT | 9 | 198 | 9381 | | Kaneahaula | Malei, Kauhihau | Waiau |
| NT | 9 | 301 | 9381 | | Kaneakaula v. I. Piikoi | | Waiau |
| FT | 9 | 56 | 9381 | | Kaneahaula | Malei, Kauhihau | Waiau |
| MA | 7 | 656 | 9381 | | Kaneahaula | Kauhihau | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 454 | 9385 | | Palea | Kauo, Kauhihau | Waiau |
| NT | 9 | 199 | 9385 | | Palea | Kauohai, Kauhihau | Waiau |
| FT | 9 | 57 | 9385 | | Palea | Kauohai, Kauhihau | Waiau |
| MA | 4 | 26 | 9385 | | Palea | Kauhihau | Waiau |

Ahupua‘a of Waiau

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|----------|---------------|---|----------------|
| NR | 4 | 462 | 9409 | | Puhiki | Kaumiumi | Waiawa & Waiau |
| NT | 9 | 204 | 9409 | | Puhiki | Kaakauwaihau | Waiau |
| FT | 9 | 62 | 9409 | | Puhiki | Kaakauwaihau | Waiau |
| MA | 4 | 4 | 9409 | | Puhiki | Kaakauwaihau | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 462 | 9410 | | Hema | Kaumiumi | Waiau |
| NT | 9 | 203 | 9410 | | Hema | Kapalakai, Waikawaha Kaakauwaihau | Waiau |
| FT | 9 | 61 | 9410 | | Hema | Kapalakai, Waikawaha Kaakauwaihau | Waiau |
| MA | 4 | 25 | 9410 | | Hema | Kaakauwaihau | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 62 | 9410 3505 | B C | Wahaolelo | Kumuulu 2, Muliwai 3, Muliwaiiki, Kaluaapulu, Kaakauwaihau | Waiau |
| MA | 4 | 29 | 9410 | B | Wahaolelo, B. | Kaakauwaihau | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 10 | 161 | 10605 | | Piikoi, Iona | Kaluaoopu | Waiau |
| NT | 10 | 328 | 10605 | | Piikoi, Iona | Kaluaoopu | Waiau |
| MA | 10 | 51 | 10605 | | Piikoi, Iona | Kaluaoopu | Waiau |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 579 | 10718 | | Paewahine | Kaluaolohe | Waiau |

Table 3. (continued)

Ahupua‘a of Waiawa (63 Claims)

Note: Full name of area named “Kalona” is “Kekauolona” (MA 3:215; Helu 387)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|---------|--------------|-------|-------------|-----------------------|---------|
| FR | 2 | 35 | 387 | | A.B.C.F.M. | Kionaole | Waiawa |
| FT | 3 | 368 | 387 | | A.B.C.F.M. | Kionaole | Waiawa |
| MA | 3 | 214-216 | 387 | | A.B.C.F.M. | Panaio, Kionaole | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 499 | 879 | | Puakai | Kapuiahululu, Kainalu | Waiawa |
| NT | 3 | 144 | 879 | | Puakai | Kapuiahululu | Waiawa |
| FT | 2 | 380 | 879 | | Puakai | | Waiawa |
| MA | 2 | 279 | 879 | | Puakai | Panaio | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 501 | 882 | | Poonui | Kapuiahululu | Waiawa |
| NT | 3 | 146 | 882 | | Poonui | | Waiawa |
| FT | 2 | 379 | 882 | | Poonui | Kapuiahululu | Waiawa |
| MA | 2 | 283 | 882 | | Poonui | Mooiki | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 518 | 904 | | Noa Naheana | Kahoaiai, Kuhia | Waiawa |
| NT | 3 | 159 | 904 | | Naheana | Kahoaiai | Waiawa |
| FT | 2 | 389 | 904 | | Naheana | | Waiawa |
| MA | 2 | 303 | 904 | | Naheana | Panaio | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 597 | 1032 9537 | B | Opunui | Kaaimalu | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 177 | 1594 | | Keawe | Kahoaiai, Hanakehau | Waiawa |
| NT | 9 | 231 | 1594 | | Keawe | Mooiki, Hanakehau | Waiawa |
| FT | 9 | 86 | 1594 | | Keawe | Mooiki, Hanakehau | Waiawa |
| MA | 4 | 86 | 1594 | | Keawe | Mooiki, Hanakehau | Waiawa |

Ahupua‘a of Waiawa

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|-----------|------------------------------------|---------|
| NR | 3 | 182 | 1604 | | Kakoo | Kuhia | Waiawa |
| NT | 9 | 234 | 1604 | | Kakoo | Mooiki, Kuhiawaho | Waiawa |
| FT | 9 | 89 | 1604 | | Kakoo | Mooiki, Kuhiawaho | Waiawa |
| MA | 5 | 3 | 1604 | | Kakoo | Mooiki, Kuhiawaho | Waiawa |
| MA | 6 | 492 | 1604 | | Kakoo | Kuhiawaho | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 208 | 1683 | | Peahi | Panaio | Waiawa |
| NT | 3 | 484 | 1683 | | Peahi | Kumuohia, Panaio | Waiawa |
| NT | 9 | 225 | 1683 | | Peahi | Kumuohia, Panaio | Waiawa |
| FT | 3 | 160 | 1683 | | Peahi | Kauluokamakau, Kumuohia, Panaio | Waiawa |
| FT | 9 | 81 | 1683 | | Peahi | Kumuohia, Panaio | Waiawa |
| MA | 4 | 75 | 1683 | | Peahi | Kulaokamakau, Panaio | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 214 | 1696 | | Namomoku | Kuhia | Waiawa |
| NT | 3 | 486 | 1696 | | Namomoku | Kuhialoko | Waiawa |
| FT | 3 | 162 | 1696 | | Namomoku | Kuhialoko | Waiawa |
| MA | 6 | 86 | 1696 | | Namomoku | Kuhialoko | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 222 | 1711 | | Hanamaulu | Kuhia | Waiawa |
| NT | 9 | 233 | 1711 | | Hanamaulu | Kumuulu, Kuhia | Waiawa |
| FT | 9 | 88 | 1711 | | Hanamaulu | Kumuulu, Kuhiawaho | Waiawa |
| MA | 4 | 92 | 1711 | | Hanamaulu | Kuhiawaho | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 224 | 1715 | | Haa | Kuhia | Waiawa |
| NT | 9 | 233 | 1715 | | Haa | Poailani, Kuhialoko | Waiawa |
| MA | 6 | 87 | 1715 | | Haa | Poailani, Kuhialoko | Waiawa |
| MA | 6 | 86 | 1715 | | Haa | Kuhialoko | Waiawa |

Ahupua‘a of Waiawa

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|----------|---|---------|
| NR | 3 | 372 | 2146 | | Paahana | Kapuaihalulu | Waiawa |
| NT | 9 | 230 | 2146 | | Paahana | Kapuiluna, Kapuaihalulu | Waiawa |
| FT | 9 | 86 | 2146 | | Paahana | Kapuiluna, Kapuaihalulu | Waiawa |
| MA | 5 | 3 | 2146 | | Paahana | Kapuaihalulu | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 503 | 2448 | | Kikane | Panaio, Kapuaihalulu | Waiawa |
| NT | 9 | 224 | 2448 | | Kikane | Kapuaihalulu | Waiawa |
| FT | 9 | 81 | 2448 | | Kikane | Kapuaihalulu | Waiawa |
| MA | 6 | 87 | 2448 | | Kikane | Panaio, Kapuaihalulu | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 589 | 2685 | | Ohia | Kapuaihalulu | Waiawa |
| NT | 9 | 230 | 2685 | | Ohia | Kapuaihalulu | Waiawa |
| FT | 9 | 85 | 2685 | | Ohia | Kapuaihalulu | Waiawa |
| MA | 6 | 87 | 2685 | | Ohia | Kapuaihalulu, Holoipiapia | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 225 | 4213 | | Kauhi | | Waiawa |
| NT | 9 | 229 | 4213 | | Kauhi | Kaihumaneiki, Kahoaiai | Waiawa |
| FT | 3 | 116 | 4213 | | Kauhi | | Waiawa |
| FT | 9 | 84 | 4213 | | Kauhi | Kaihumaneiki, Kahoeae, Kapuaihalulu | Waiawa |
| MA | 6 | 85 | 4213 | | Kauhi | Holoipiapia | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 313 | 4529 | | Ohia | Kapuaihalulu | Waiawa |
| NT | 9 | 230 | 4529 | | Ohia | Kalania, Kapuaihalulu | Waiawa |
| FT | 9 | 85 | 4529 | | Ohia | Kalania, Kapuaihalulu | Waiawa |
| MA | 6 | 87 | 4529 | | Ohia | Kalania, Kapuaihalulu, Holoipiapia | Waiawa |

Ahupua‘a of Waiawa

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|----------|------------------------------|---------|
| NR | 4 | 323 | 4702 | | Luana | Alae | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 83 | 5591 | | Kekua | Kahoaiai | Waiawa |
| NT | 9 | 229 | 5591 | | Kekua | Kaihumenui, Kahoaiai | Waiawa |
| FT | 9 | 84 | 5591 | | Kekua | Kaihumenui, Kahoaiai | Waiawa |
| MA | 5 | 3 | 5591 | | Kekua | Kahoaiai | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 98 | 5644 | | Kamalii | Kuhia, Kuhiawaho, Kapaloa | Waiawa |
| NT | 9 | 235 | 5644 | | Kamalii | | Waiawa |
| FT | 9 | 91 | 5644 | | Kamalii | | Waiawa |
| MA | 4 | 77 | 5644 | | Kamalii | Kuhiawaho | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 100 | 5646 | | Kaionio | Panaio | Waiawa |
| NT | 9 | 226 | 5646 | | Kaionio | Manakapuaa, Panaio | Waiawa |
| FT | 9 | 82 | 5646 | | Kaionio | Kauluokamakau | Waiawa |
| MA | 4 | 88 | 5646 | | Kaionio | Panaio | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 150 | 5824 | | Kualope | Panaio | Waiawa |
| FT | 9 | 209 | 5824 | | Kualope | | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 158 | 5847 9360 | | Kapaa | | Waiawa |
| NT | 9 | 232 | 5847 | | Kapaa | Hanakehau | Waiawa |
| FT | 9 | 87 | 5847 | | Kapaa | Hanakehau | Waiawa |
| MA | 4 | 87 | 5847 | | Kapaa | Hanakehau | Waiawa |

Ahupua‘a of Waiawa

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|-----------------------|---|-------------------|
| NR | 5 | 231 | 6086 | | Makanui | Hanakehau | Waiawa |
| NT | 9 | 231 | 6086 | | Makanui | Kaheluluna, Hanakehau | Waiawa |
| FT | 9 | 87 | 6086 | | Makanui | Kaheluluna, Hanakehau | Waiawa |
| MA | 4 | 87 | 6086 | | Makanui | Hanakehau | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 245 | 6140 | | Nahalepili | Kapapau | Waiawa |
| FT | 3 | 478 | 6140 | | Nahalepili | | Waiawa |
| FT | 9 | 96 | 6140 | | Nahalepili | Kapoupou | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 379 | 6548 | | Hooliliamanu | Panaio, Papao ½ Anana | Waiawa Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 241 | 6940 | | Nahalepili | Kapapau | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 90 | 7358 | B | Kaanuu | Kapuaihalulu | Waiawa |
| NT | 9 | 234 | 7358 9358 | B | Kaanuu | Kumuhau, Kapuaihalulu | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 10 | 445 | 7712 | B | Kekuanaoa, Mataio | (pa hale) | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 440 | 7713 | | Kamamalu, Victoria | Kapaloa, Panaio, Kuhialoko, Kahoai, Papaa, Kaohai, Kalona, Kuhiawaho, Kapuaihalulu, Kaleaka, Piliaumoa, Kionaole, Hanakehau, Kapopou, Kalimukele | Waiawa |
| FT | 3 | 409 | 7713 | | Kamamalu, Victoria | | Waiawa |
| MA | 10 | 618 | 7713 | | Kamamalu, V. | (Ap. 46) | Waiawa |

Ahupua‘a of Waiawa

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|----------------------|-------|----------|---------------------------|---------|
| NR | 4 | 428 | 9294 | | Kekini | Kalokoloa, Panaio | Waiawa |
| NT | 9 | 234 | 9294 | | Kekini | Piliaumoa | Waiawa |
| FT | 9 | 90 | 9294 | | Kekini | Piliaumoa | Waiawa |
| MA | 4 | 91 | 9294 9399 | | Kekini | Piliaumoa | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 436 | 9320 | | Keoho | Kapaloa | Waiawa |
| NT | 9 | 238 | 9320 | | Keoho | Kaaipuiki, Kapaloa | Waiawa |
| FT | 9 | 93 | 9320 | | Keoho | Kaaipuiki, Kapaloa | Waiawa |
| MA | 4 | 90 | 9320 | | Keoho | Kapaloa | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 441 | 9341 | | Kumalae | Kalona, Kumukukui | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 441 | 9342 | | Kawelo | Kapekuole, Kalona | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 446 | 9357 | | Kekua | Kaihumene, Kahoaiai | Waiawa |
| NT | 9 | 229 | 9357 | | Kekua | Mooiki, Kapaloa | Waiawa |
| FT | 9 | 5 | 9357 | | Kua | | Waiawa |
| FT | 9 | 84 | 9357 | | Kekua | Kaihumenenui, Kahoaiae | Waiawa |
| MA | 5 | 3 | 9357 | | Kekua | Kahoaiai | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 228 | 9357 | B | Opunui | Kaaimalu, Panaio | Waiawa |
| FT | 9 | 85 | 9357 | B | Opunui | Kaaimalu, Panaio | Waiawa |
| MA | 4 | 75 | 9357 | B | Opunui | Panaio | Waiawa |
| MA | 6 | 89 | 9357 | B | Opunui | Panaio | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 446 | 9358 | | Kaanuu | Kapuiahululu | Waiawa |
| NT | 9 | 234 | 7358 9358 | B | Kaanuu | Kumuhau, Kapuiahululu | Waiawa |
| MA | 6 | 90 | 9358 | | Kaanuu | Kapuiahululu | Waiawa |

Ahupua‘a of Waiawa

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|-----------|------------------------------|---------|
| NR | 4 | 446 | 9359 | | Nukumoo | Kahoaiai | Waiawa |
| FT | 9 | 209 | 9359 | | Nukumoo | Kahoaiai | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 447 | 9360 | | Kapaa | Hanakehau | Waiawa |
| NT | 9 | 232 | 9360 5847 | | Kapaa | Hanakehau | Waiawa |
| FT | 9 | 87 | 9360 5847 | | Kapaa | Hanakehau | Waiawa |
| MA | 4 | 87 | 9360 5847 | | Kapaa | Hanakehau | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 447 | 9361 | | Hanamaulu | Kumuulu, Kuhiawaho | Waiawa |
| NT | 9 | 233 | 9361 | | Hanamaulu | Kuhiawaho | Waiawa |
| FT | 9 | 88 | 9361 | | Hanamaulu | Kuhiawaho | Waiawa |
| MA | 4 | 92 | 9361 1711 | | Hanamaulu | Kuhiawaho | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 447 | 9362 5644 | | Kamalii | Kapali, Kuhialoko | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 236 | 9362 | B | Naone | Palakailoii, Kapuaihalulu | Waiawa |
| FT | 9 | 92 | 9362 | B | Naone | Palakailoii, Kapuaihalulu | Waiawa |
| MA | 4 | 86 | 9362 | B | Naone | Palakailoii, Kapuaihalulu | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 448 | 9363 | | Namomoku | Mapuea, Kuhialoko | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 448 | 9364 | | Makanui | Kaheluluna, Hanakehau | Waiawa |
| NT | 9 | 231 | 9364 6086 | | Makanui | Kaheluluna, Hanakehau | Waiawa |
| FT | 9 | 87 | 6086 | | Makanui | Kaheluluna, Hanakehau | Waiawa |
| MA | 4 | 87 | 9364 6086 | | Makanui | Hanakehau | Waiawa |

Ahupua‘a of Waiawa

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|---------------|--------------------------|---------|
| NR | 4 | 448 | 9365 | | Kahuakaimaka | Mooiki, Hanakehau | Waiawa |
| FT | 9 | 209 | 9365 | | Kahuakaimaka | | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 448 | 9366 | | Keawe | Kalawaha, Kahoaiiai | Waiawa |
| NT | 9 | 231 | 9366 | | Keawe | Mooiki, Hanakehau | Waiawa |
| FT | 9 | 86 | 9366 | | Keawe | Mooiki, Hanakehau | Waiawa |
| MA | 4 | 86 | 9366 | | Keawe | Mooiki, Hanakehau | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 449 | 9367 | | Kuheleloa | Kahakuohia, Kuhiawaho | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 449 | 9368 | | Kakoo | Mooiki, Kuhiawaho | Waiawa |
| NT | 9 | 234 | 9368 | | Kakoo | Mooiki, Kuhiawaho | Waiawa |
| FT | 9 | 89 | 9368 | | Kakoo | Mooiki, Kuhiawaho | Waiawa |
| MA | 5 | 2 | 9368 | | Kakoo | Kuhiawaho | Waiawa |
| MA | 6 | 492 | 9368 | | Kakoo | Kuhiawaho | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 449 | 9369 | | Kanealii | Manamana, Kumuulu | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 450 | 9371 | | Kamaka | Kukaelele, Kapaloa | Waiawa |
| FT | 9 | 210 | 9371 | | Kamaka (make) | | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 450 | 9372 | | Keiki | Kukaelele, Kapaloa | Waiawa |
| NT | 9 | 227 | 9372 | | Keiki | Kukaelelenui, Kapaloa | Waiawa |
| FT | 9 | 83 | 9372 | | Keiki | Kukaelelenui, Kapaloa | Waiawa |
| MA | 4 | 89 | 9372 | | Keiki | Kukaelele, Kapaloa | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 450 | 9373 | | Kamoku | Mooiki, Kapaloa | Waiawa |
| NT | 9 | 228 | 9373 | | Kamoku | Mooiki, Kapaloa | Waiawa |
| FT | 9 | 84 | 9373 | | Kamoku | Mooiki, Kapaloa | Waiawa |
| MA | 4 | 88 | 9373 | | Kamoku | Kapaloa | Waiawa |

Ahupua‘a of Waiawa

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|---|------------------------|---------|
| NR | 4 | 451 | 9374 | | Kaionio | Kumuulu, Panaio | Waiawa |
| NT | 9 | 226 | 9374 | | Kaionio | Manakapuaa, Panaio | Waiawa |
| FT | 9 | 82 | 9374 | | Kaionio | Manakapuaa, Panaio | Waiawa |
| MA | 4 | 88 | 9374 | | Oahu | | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 451 | 9375 1683 | | Peahi | Kumuohia, Panaio | Waiawa |
| MA | 4 | 75 | 9375 1683 | | Peahi | Kumuohia, Panaio | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 451 | 9376 | | Kupihea | Kapaloa | Waiawa |
| NT | 9 | 237 | 9376 | | Kupihea (deceased) | Kumuohia, Kapaloa | Waiawa |
| FT | 9 | 92 | 9376 | | Kupihea (deceased Kumaihiwa, heir | Kupihea, Kapaloa | Waiawa |
| MA | 4 | 93 | 9376 | | Kupihea (deceased), Kumaihiwa, heir | Kupihea, Kapaloa | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 452 | 9377 | | Lio | Kumuhahane, Kapaloa | Waiawa |
| FT | 9 | 83 | 9377 | | Lio | Kumuhahane, Kapaloa | Waiawa |
| NT | 9 | 227 | 9377 | | Lio | Kumuhahane, Kapaloa | Waiawa |
| MA | 4 | 90 | 9377 | | Lio | Kapaloa | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 453 | 9384 | | Nahalepili | Kahakuohia, Kapopou | Waiawa |
| NT | 9 | 241 | 9384 | | Nahalepili | Kahakuohia, Kapopou | Waiawa |
| FT | 9 | 96 | 9384 | | Nahaleopili | Kahakuohia, Kapopou | Waiawa |
| MA | 4 | 92 | 9384 | | Nahalepili | Kapopou | Waiawa |
| MA | 6 | 493 | 9384 | | Nahalepili | Kapopou | Waiawa |

Ahupua'a of Waiawa

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-----------------------|-------|----------------------------------|--------------------------------------|---------|
| NR | 4 | 455 | 9387 | | Puakai | Kaiaulaula, Kalona | Waiawa |
| FT | 9 | 93 | 9386 | | Puakai (contested by Kahauolono) | | Waiawa |
| MA | 2 | 279 | 9386/ 9387 | | Puakai | Kaiaulaula, Kalona, Apalakai, Panaio | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 234 | 9399 9294 | | Kekini | Kapalakai, Panaio | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 460 | 9403 | | Koali | Kahoaiai | Waiawa |
| FT | 9 | 209 | 9403 | | Koali | | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 460 | 9409 | | Puhiki | Kaumiumi | Waiawa |
| NT | 9 | 204 | 9409 | | Puhiki | Ainaio, Kaakauwaihau | Waiawa |
| FT | 9 | 62 | 9409 | | Puhiki | Ainaio, Kaakauwaihau | Waiawa |
| MA | 4 | 4 | 9409 | | Puhiki | Kaakauwaihau | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 565 | 10567 | | Ohulenui | | Waiawa |
| NT | 9 | 225 | 10567 | | Ohulenui | Papawai, Kapuaihalulu | Waiawa |
| FT | 9 | 82 | 10567 | | Ohulenui | Papawai, Kapuaihalulu | Waiawa |
| MA | 4 | 83 | 10567 | | Ohulenui | Kalona | Waiawa |
| MA | 4 | 84 | 10567 | | Ohulenui | Kalona | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 563 | 10605 | | Piikoi, Iona | Kaluaopu | Waiawa |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 616 | 10942 | | William Wallace | Kahoaiai | Waiawa |
| FT | 9 | 146 | 10942 | | William Wallace | Kahoaiai | Waiawa |
| FT | 9 | 164 | 10942 | | William Wallace | Kahoaiai | Waiawa |
| MA | 3 | 89 | 10942 | | William Wallace | Kahoaiai | Waiawa |

Table 3. (continued)

Ahupua‘a of Waikele (127 Claims)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------------------|-------|----------------------------|-------------|---------|
| NT | 2 | 489 | 4 | | Luluhiwalani | ½ Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 425 | MA 4 B 770 | | Luluhiwalani | — | Waikele |
| NT | 2 | 544 | MA 4 B 770 | | Luluhiwalani | ½ Pouhala | Waikele |
| MA | 3 | 324 | MA 4 B 770 | | Luluhiwalani | ½ Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 283 | MA 24 & 39 | | David Lyons Kauliokamoa | Kapakahi | Waikele |
| NT | 10 | 73 | MA 24 & 39 | | David Lyons Kauliokamoa | Kapakahi | Waikele |
| MA | 3 | 333 | 39 | | David Lyons Kauliokamoa | Kapakahi | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FR | 1 | 71 | 60 | | Hunt, Thomas | [house lot] | Waikele |
| NT | 1 | 99 | 60 | | Hunt, Thomas | — | Waikele |
| NT | 2 | 238 | 60 | | Hunt, Thomas | — | Waikele |
| NT | 2 | 243 | 60 | | Hunt, Thomas | — | Waikele |
| FT | 1 | 65 | 60 | | Hunt, Thomas | — | Waikele |
| FT | 1 | 149 | 60 | | Hunt, Thomas | — | Waikele |
| FT | 1 | 152 | 60 | | Hunt, Thomas | — | Waikele |
| MA | 1 | 183 | 60 | | Hunt, Thomas | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 311 | 61 B | | Namakeha | — | Waikele |
| NT | 10 | 169 | 61 B | | Namakeha | — | Waikele |
| FT | 16 | 86 | 61 B | | Namakeha | — | Waikele |
| MA | 3 | 337 | 61 B | | Namakeha | Waikele | Waikele |

Ahupua‘a of Waikele

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|---------|-------------------|-------|-------------------|---------------|---------|
| NT | 1 | 92-104 | 90 91 | | Kepane Montgomery | Pouhala | Waikele |
| NT | 1 | 123-127 | 90 | | Kepane Montgomery | Pouhala | Waikele |
| NT | 1 | 131-145 | 90 | | Kepane Montgomery | Pouhala | Waikele |
| NT | 1 | 149-150 | 90 91 | | Kepane Montgomery | Pouhala | Waikele |
| NT | 1 | 158-161 | 90 91 | | Kepane Montgomery | Pouhala | Waikele |
| NT | 1 | 163-166 | 90 91 | | Kepane Montgomery | Pouhala | Waikele |
| FT | 1 | 95 | 91 | | Kepane Montgomery | Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 10 | 456 | 130 | | Kekuapanio | Papaa | Waikele |
| MA | 10 | 643 | 130 | | Kekuapanio | Papaa (Ap. 1) | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 264 | 573 | | Napahi, Iopa | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 351 | 686 | | Luluhiwalani | | Waikele |
| NT | 2 | 489 | 686 | | Luluhiwalani | Pouhala | Waikele |
| FT | 2 | 163 | 686 770 | | Luluhiwalani, S. | Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 2 | 544 | 770 686 4 B | | Luluhiwalani | ½ Pouhala | Waikele |
| FT | 2 | 215 | 770 | | Luluhiwalani, S. | ½ Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 475 | 851 | | Hiwauli, Sirai | Papaa | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 478 | 854 | | Huluhulu | Kahakuohia | Waikele |
| NT | 3 | 98 | 854 | | Huluhulu | — | Waikele |
| FT | 2 | 342 | 854 | | Huluhulu | — | Waikele |
| FT | 3 | 436 | 854 | | Huluhulu | — | Waikele |
| FT | 3 | 438 | 854 | | Huluhulu | — | Waikele |

Ahupua‘a of Waikele

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------------|----------|-------------|--|---------|
| NR | 2 | 481 | 857 | | Kapepee | Pouhala | Waikele |
| NT | 2 | 587 | 857 | | Kapepee | Pouhala | Waikele |
| FT | 2 | 250 | 857 | | Kapepee | — | Waikele |
| MA | 2 | 251 | 857 | | Kapepee | Pouhala, Kapalaha | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 482 | 858 | | Kanealoha | Waipahu | Waikele |
| NT | 3 | 112 | 858 | | Kanealoha | — | Waikele |
| FT | 2 | 352 | 858 | | Kanealoha | — | Waikele |
| MA | 2 | 253 | 858 | | Kanealoha | — | Waikele |
| MA | 8 | 657 | 858 | | Kanealoha | Malamanui, Waipahu, Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 482 | 858 | | Puolohinano | Papaa | Waikele |
| NT | 3 | 112 | 858 | B | Puolohinano | — | Waikele |
| FT | 2 | 352 | 858 | B | Puolohinano | — | Waikele |
| MA | 2 | 255 | 858 | B | Puolohinano | Holopaleka, Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 482 | 858 | | Potini | — | Waikele |
| NT | 3 | 113 | 858 | C | Pokini | — | Waikele |
| FT | 2 | 353 | 858 | C | Pokini | — | Waikele |
| MA | 5 | 19 | 858 | C | Pokini | Kalokoloa, Paahao, Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 483 | 859 | | Kalauao | Pouhala | Waikele |
| NT | 3 | 120 | 859 | | Kalauao | Pouhala | Waikele |
| FT | 2 | 361 | 859 | | Kalauao | Pouhala | Waikele |
| MA | 2 | 257 | 859 | | Kalauao | Keliokamaka, Lihue, Keonekuilimalaula- oewa | Waikele |

Ahupua‘a of Waikele

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|-------------|------------|-------|------------|-----------------------------|-------------------|
| NR | 2 | 483 | 860 | | Kaaihee | Paahao, Pouhala | Waikele |
| NT | 3 | 118 | 860 | | Kaaihee | — | Waikele |
| FT | 2 | 359 | 860 | | Kaaihee | — | Waikele |
| MA | 2 | 259 | 860 | | Kaaihee | Kapahupu, Paahao | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 484 | 862 | | Kahalehili | Pouhala, Kaohai Kauaka | Waikele Waipio |
| NT | 3 | 119 | 862 | | Kahalehili | Pouhala, Kaohai | Waikele |
| FT | 2 | 360- 362 | 862 | | Kahalehili | Pouhala | Waikele |
| MA | 2 | 261 | 862 | | Kahalehili | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 500 | 880 | | Niulii | Kahapuupuu [Kahaupuupuu] | Waikele |
| NT | 3 | 154 | 880 | | Niulii | — | Waikele |
| FT | 2 | 384 | 880 | | Niulii | — | Waikele |
| MA | 2 | 991 | 880 | | Niulii | Kamoiliili, Kahapuupuu | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 507 | 888 | | Ilikealani | Waipahu, Paiwa | Waikele |
| NT | 3 | 150 | 888 | | Ilikealani | — | Waikele |
| FT | 2 | 384 | 888 | | Ilikealani | — | Waikele |
| MA | 2 | 287 | 888 | | Ilikealani | Malamanui, Waipahu | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 508 | 890 | | Kuhano | Ohua | Waikele |
| NT | 3 | 150 | 890 | | Kuhano | — | Waikele |
| FT | 2 | 385 | 890 | | Kuhano | — | Waikele |
| MA | 5 | 18 | 890 | | Kuhano | Kahaiao, Moolea, Ohua | Waikele |

Ahupua‘a of Waikele

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|-------------|------------------------|---------|
| NR | 2 | 508 | 891 1675 | C | Kaakiakiaho | Kahapuupuu | Waikele |
| NT | 3 | 151 | 891 | | Kaakiakiaho | — | Waikele |
| NT | 9 | 302 | 891 | | Kaakiakiaho | — | Waikele |
| FT | 2 | 385 | 891 | | Kaakiakiaho | — | Waikele |
| MA | 2 | 289 | 891 | | Kaakiakiaho | Kamalua, Kahapuupuu | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 512 | 896 | | Nalii | Pouhala | Waikele |
| NT | 3 | 151 | 896 | | Nalii | Pouhala | Waikele |
| FT | 2 | 386 | 896 | | Nalii | Pouhala | Waikele |
| MA | 2 | 293 | 896 | | Nalii | Kamalua, Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 513 | 897 | | Ohule | Kaohai | Waikele |
| NT | 3 | 152 | 897 | | Ohule | — | Waikele |
| NT | 3 | 678 | 897 | | Ohule | — | Waikele |
| FT | 2 | 386 | 897 | | Ohule | — | Waikele |
| FT | 3 | 302 | 897 | | Ohule | — | Waikele |
| MA | 2 | 295 | 897 | | Ohule | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 521 | 908 | | Kaniu | Ohua, Kanupoo | Waikele |
| MA | 5 | 19 | 908 | | Kaniu | Haiao, Ohua | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 525 | 913 | | Napihe | Kahakuohia | Waikele |
| NT | 3 | 164 | 913 | | Napihe | — | Waikele |
| FT | 2 | 396 | 913 | | Napihe | — | Waikele |
| MA | 2 | 329 | 913 | | Napihe | Kahakuohia | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 591 | 1004 | | Nakeu | — | Waikele |
| NT | 3 | 165 | 1004 | | Nakeu | — | Waikele |
| FT | 2 | 396 | 1004 | | Nakeu | — | Waikele |

Ahupua‘a of Waikele

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|-----------|------------------|---------|
| NR | 2 | 591 | 1005 | | Kahiki | — | Waikele |
| NT | 3 | 173 | 1005 | | Kahiki | — | Waikele |
| FT | 2 | 404 | 1005 | | Kahiki | — | Waikele |
| MA | 2 | 395 | 1005 | | Kahiki | Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 591 | 1006 | | Makani | — | Waikele |
| NT | 3 | 170 | 1006 | | Makani | — | Waikele |
| FT | 2 | 405 | 1006 | | Makani | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 591 | 1007 | | Koomoa | — | Waikele |
| NT | 3 | 175 | 1007 | | Koomoa | Pouhala | Waikele |
| FT | 2 | 408 | 1007 | | Koomoa | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 592 | 1008 | | Ku | — | Waikele |
| NT | 3 | 174 | 1008 | | Ku | Papaa | Waikele |
| FT | 2 | 405 | 1008 | | Ku | — | Waikele |
| MA | 2 | 397 | 1008 | | Ku | — | Waikele |
| MA | 8 | 656 | 1008 | | Ku | Kalonui, Papaa | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 592 | 1009 | | Kahanu | — | Waikele |
| NT | 3 | 174 | 1009 | | Kahanu | — | Waikele |
| FT | 2 | 406 | 1009 | | Kahanu | — | Waikele |
| MA | 2 | 399 | 1009 | | Kahanu | — | Waikele |
| MA | 5 | 14 | 1009 | | Kahanu | Napuakalo, Papaa | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 592 | 1010 | | Kahookohu | — | Waikele |
| NT | 3 | 175 | 1010 | | Kahookohu | Papaa | Waikele |
| FT | 2 | 406 | 1010 | | Kahookohu | — | Waikele |
| MA | 2 | 401 | 1010 | | Kahookohu | Papaa | Waikele |

Ahupua‘a of Waikele

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|----------------|----------------------------|---------|
| NR | 2 | 592 | 1011 | | Kekualopa | — | Waikele |
| NT | 3 | 176 | 1011 | | Kekualopa | — | Waikele |
| FT | 2 | 409 | 1011 | | Kekualopa | — | Waikele |
| MA | 6 | 143 | 1011 | | Kekualopa | Kamalua, Papaa | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 592 | 1012 | | Holowaliwali | — | Waikele |
| NT | 3 | 176 | 1012 | | Holowaliwali | — | Waikele |
| NT | 9 | 432 | 1012 | | Holowaliwali | Kahapuupuu | Waikele |
| FT | 2 | 409 | 1012 | | Holowaliwali | — | Waikele |
| FT | 3 | 358 | 1012 | | Holowaliwali | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 593 | 1013 | | Muhu / Muku | — | Waikele |
| NT | 3 | 177 | 1013 | | Muku | — | Waikele |
| FT | 2 | 410 | 1013 | | Muhu | — | Waikele |
| MA | 6 | 493 | 1013 | | Muhu for Nakeu | Kananelu, Ulumalu, Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 593 | 1014 | | Kumauna | — | Waikele |
| NT | 3 | 177 | 1014 | | Kumauna | — | Waikele |
| FT | 2 | 410 | 1014 | | Kumauna | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 593 | 1015 | | Kuheleloa | — | Waikele |
| NT | 3 | 178 | 1015 | | Kuheleloa | — | Waikele |
| FT | 2 | 410 | 1015 | | Kuheleloa | — | Waikele |
| MA | 6 | 143 | 1015 | | Kuheleloa | Moolea, Paahao | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 593 | 1016 | | Haole | — | Waikele |
| NT | 3 | 179 | 1016 | | Haole | Ulumalu | Waikele |
| FT | 2 | 411 | 1016 | | Haole | Ulumalu | Waikele |
| MA | 5 | 711 | 1016 | | Haole | Kaikahoonui, Ulumanu | Waikele |

Ahupua‘a of Waikele

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|--------------------------|----------------|---------|
| NR | 2 | 593 | 1017 | | Kapahumoa | — | Waikele |
| NT | 3 | 179 | 1017 | | Kapahumoa | Ulumalu | Waikele |
| FT | 2 | 411 | 1017 | | Kapahumoa | Ulumalu | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 594 | 1018 | | Palaualelo | — | Waikele |
| NT | 3 | 180 | 1018 | | Palaualelo | — | Waikele |
| FT | 2 | 411 | 1018 | | Palaualelo | — | Waikele |
| MA | 5 | 16 | 1018 | | Palaualelo for Kaawa | Pouhala | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 594 | 1020 | | Akaakaa | — | Waikele |
| NT | 3 | 182 | 1020 | | Akaakaa | — | Waikele |
| FT | 2 | 412 | 1020 | | Akaakaa | — | Waikele |
| MA | 6 | 142 | 1020 | | Akaakaa | Waipahu | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 594 | 1021 | | Maawe | — | Waikele |
| NT | 3 | 183 | 1021 | | Maawe | — | Waikele |
| FT | 2 | 413 | 1021 | | Maawe | — | Waikele |
| MA | 6 | 143 | 1021 | | Maawe | Auiole | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 594 | 1022 | | Piimahina | — | Waikele |
| NT | 3 | 183 | 1022 | | Piimahina | — | Waikele |
| FT | 2 | 413 | 1022 | | Piimahina | — | Waikele |
| MA | 5 | 17 | 1022 | | Punahina | Kumukoa, Paiwa | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 595 | 1023 | | Makaoi | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 595 | 1024 1613 | B | Huailua (Wm. Jarrett) | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 595 | 1025 | | Kahula | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 162 | 1560 | | Kanealoha | Waipahu | Waikele |

Ahupua‘a of Waikele

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|----------------|-------|------------------------|------------------------------|---------|
| NR | 3 | 164 | 1563 | | Keo | Hulumanu | Waikele |
| FT | 9 | 207 | 1563 | | Keo (make) | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 167 | 1572 | | Kawaaleleiki | Waipahu, Paiwa, Puhala | Waikele |
| NT | 9 | 247 | 1572 | | Kawaaleleiki | Alalupe, Waipahu, Kahapuupuu | Waikele |
| FT | 9 | 102 | 1572 | | Kawaaleleiki | Alalupe, Waipahu, Kahapuupuu | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 169 | 1576 | | Kamole | Kahapuupuu | Waikele |
| NT | 9 | 257 | 1576 | | Kamole | Puehuehu, Kahapuupuu | Waikele |
| FT | 9 | 111 | 1576 | | Kamole | Puehuehu, Kahapuupuu | Waikele |
| MA | 6 | 346 | 1576 | | Kamole | Puehuehu, Kahapuupuu | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 179 | 1597 | | Kaihumua | Kamapuna, Auiole | Waikele |
| NT | 9 | 251 | 1597 | | Kaihumua | Kamapuna, Auiole | Waikele |
| MA | 5 | | 1597 | | Kaihumua | Mapuna, Keahupuaa | Waikele |
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| NR | 3 | 186 | 1613 | | Kaihunana | Kahakuohia | Waikele |
| NT | 9 | 245 | 1613 | | Kaihunana | Kahakuohia | Waikele |
| FT | 9 | 100 | 1613 | | Kaihunana | Kahakuohia | Waikele |
| MA | 5 | 108 | 1613 | | Kaihunana | Kahakuohia | Waikele |
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| NT | 9 | 246 | 1613 B 1024 | | Jarrett, Wm. (Huailua) | Paiwa | Waikele |
| NT | 9 | 296 | 1613 B | | Jarrett, Wm. (Huailua) | Paiwa | Waikele |
| FT | 9 | 101 | 1613 B | | Huailua | Paiwa | Waikele |
| MA | 7 | 262 | 1613 B | | Huailua | Paiwa | Waikele |

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| NR | 3 | 186 | 1614 | | Kekualiliii | — | Waikele |
| NT | 9 | 248 | 1614 | | Kekualiliii | Kahakuohia | Waikele |
| FT | 9 | 102 | 1614 | | Kekualiliii | Kahakuohia | Waikele |
| FT | 9 | 111 | 1614 | | Kualii | Kapakahi | Waikele |
| MA | 5 | 123 | 1614 | | Kekualiliii | Kahakuohia, Kepoe | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 249 | 1614 | B | Hookaamomi | Mikiokai | Waikele |
| NT | 9 | 304 | 1614 | B | Hookaamomi | Aualii | Waikele |
| FT | 9 | 103 | 1614 | B | Hookaamomi | Mikiokai, Keahupuaa | Waikele |
| MA | 8 | 32 | 1614 | B | Hookaamomi | Aualii, Mikiokai, Keahupuaa | Waikele |
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| FT | 9 | 104 | 1614 1679 | C | Napala | Ulumalu, Paahao | Waikele |
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| NR | 3 | 187 | 1615 | | Keoni | — | Waikele |
| FT | 9 | 206 | 1615 | | Keoni (make) Ku, heir | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 196 | 1657 | | Pakeau | — | Waikele |
| NT | 9 | 243 | 1657 | | Pakeau | Auiole | Waikele |
| FT | 9 | 98 | 1657 | | Pakeau | Auiole | Waikele |
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| NR | 3 | 204 | 1675 | | Mahoe | Kaohai | Waikele |
| NT | 9 | 263 | 1675 | | Mahoe | Kaohai | Waikele |
| FT | 9 | 117 | 1675 | | Mahoe | Kaohai | Waikele |
| MA | 5 | 16 | 1675 | | Mahoe | Kaohai | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 264 | 1675 | B | Kaniho | Mooni, Papaa | Waikele |
| FT | 9 | 117 | 1675 | B | Kaniho | Mooni, Papaa, Aualii | Waikele |
| MA | 5 | 19 | 1675 | B | Kaniho | Papaa | Waikele |
| MA | 5 | 21 | 1675 | B | Kaniho | Mooni, Papaa | Waikele |

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| NT | 9 | 265 | 16758 91 | C | Kaakiakiaho | Kamalua, Kahapuupuu | Waikele |
| FT | 9 | 118 | 1675 | C | Kaakiakiaho | Kamalua, Kahapuupuu | Waikele |
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| NT | 9 | 265 | 1675 | D | Makalolohe (make) Hua, heir | Hooliliamanu, Kapakahi | Waikele |
| FT | 9 | 118 | 1675 | D | Makalolohe | Hooliliamanu, Kapakahi | Waikele |
| MA | 7 | 263 | 1675 | D | Kua | Hooliliamanu, Kapakahi | Waikele |
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| NT | 9 | 266 | 1675 | E | Kaneole | Ulumoku, Kaohai | Waikele |
| FT | 9 | 119 | 1675 | E | Kaneole | Ulumoku, Kaohai | Waikele |
| MA | 5 | 19 | 1675 | E | Kaneole | Kealialia, Ulumoku | Waikele |
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| NT | 9 | 267 | 1675 | F | Kaneiakama | Namooelua, Malau, Kahakuohia, Keahupuaa | Waikele |
| FT | 9 | 120 | 1675 | F | Kaneiakama | Namooelua, Malau, Kahakuohia, Keahupuaa | Waikele |
| MA | 4 | 101 | 1675 | F | Kaneiakama | Namooelua, Koheoo | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 206 | 1679 | | Pala | Ulumanu | Waikele |
| NT | 9 | 249 | 1679 | | Napala (Pala) | Ulumanu, Paahao | Waikele |
| MA | 5 | 12 | 1679 | | Napala | Ulumanu, Paahao | Waikele |
| MA | 5 | 12 | 1679 | | Napala | Hopenui, Pouhala | Waikele |
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| NR | 3 | 207 | 1680 | | Pauoa | Lihue, Pouhala, Kahakuohia | Waikele |
| NT | 9 | 250 | 1680 | | Pauoa | Lihue | Waikele |
| FT | 9 | 104 | 1680 | | Pauoa | Lihue | Waikele |
| MA | 5 | 17 | 1680 | | Pauoa for Kalawaia | Lihue | Waikele |

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| NR | 3 | 208 | 1682 | | Puhi | Kaohai | Waikele |
| NT | 9 | 256 | 1682 | | Puhi | Ananakini, Kapakahi, Kahakuohia | Waikele |
| FT | 9 | 110 | 1682 | | Puhi | Ananakini, Kapakahi, Keahupuaa, Kahakuohia | Waikele |
| MA | 7 | 263 | 1682 | | Puhi | Ananakini, Kapakahi | Waikele |
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| NT | 9 | 257 | 1682 | B | Kualii | Kapakahi | Waikele |
| MA | 5 | 109 | 1682 | B | Kualii | Kualaaui, Kapakahi | Waikele |
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| NR | 3 | 209 | 1684 | | Pihe | Kahakuohia | Waikele |
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| NR | 3 | 214 | 1694 | | Nahulili | Pahao | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 255 | 1694 | B | Hulili | Pahao | Waikele |
| FT | 9 | 109 | 1694 | B | Hulili | Pahao | Waikele |
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| NT | 9 | 273 | 1712 | B | Hopu | Kaohai | Waikele |
| FT | 9 | 127 | 1712 | B | Hopu | Kaohai | Waikele |
| MA | 5 | 21 | 1712 | B | Hopu | Kaohai, Miki | Waikele |
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| NT | 9 | 274 | 1712 | C | Nuuanu | Kalai, Kapuna | Waikele |
| FT | 9 | 127 | 1712 | C | Nuuanu | Kalai, Kaohai, Auiole | Waikele |
| MA | 5 | | 1712 | C | Nuuanu | Keahupuaa, Kapuna | Waikele |
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| NR | 3 | 225 | 1716 | | Hauna | Kanupoo | Waikele |
| NT | 9 | 250 | 1716 | | Hauna | Kanupoo | Waikele |
| FT | 9 | 105 | 1716 | | Hauna | Kanupoo | Waikele |
| MA | 6 | 142 | 1716 | | Hauna | Aualii, Kanupoo | Waikele |

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| NR | 3 | 264 | 1812 | | Kau | — | Waikele |
| NT | 9 | 244 | 1812 | | Kau | Kahakuohia, Aualii | Waikele |
| FT | 9 | 99 | 1812 | | Kau | Kahakuohia, Aualii | Waikele |
| FT | 3 | 311 | 1812 | | Kau | Kahakuohia, Aualii | Waikele |
| MA | 8 | 558 | 1812 | | Kau | Kauhakiniau, Aualii | Waikele |
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| NT | 9 | 245 | 1847 1613 | | Kaihunana | Kahakuohia | Waikele |
| FT | 9 | 100 | 1847 1613 | | Kaihunana | Kahakuohia | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 320 | 2002 | | Mahu | Kamalua, Ohua | Waikele |
| NT | 9 | 258 | 2002 | | Mahu | Kaweloaila, Pouhala | Waikele |
| FT | 9 | 112 | 2002 | | Mahu | Kaweloaila, Pouhala | Waikele |
| MA | 5 | 15 | 2002 | | Mahu | Kaweloaila, Lihue | Waikele |
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| NR | 3 | 706 | 2944 | | P.F. Marin | Paiwa | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 6 | 48 | 3237 | | Hewahewa | Papaa | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 138 | 3504 | | Kaholo | Aualii | Waikele |
| NT | 9 | 304 | 3504 | | Kaholo | Aualii | Waikele |
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| NT | 10 | 224 | 3848 | | Puhalahua | Apokaa, Hanohano | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 10 | 336 | 4320 | C | Puniwai | ½ Kanupoo | Waikele |
| FT | 7 | 187 | 4320 | C | Puniwai | ½ Kanupoo | Waikele |
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| NR | 5 | 6 | 5050 | | Kekuhe | Hanohano | Waikele |
| FT | 9 | 207 | 5050 | | Kekuhe (make) | Kapakahi | Waikele |

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| NR | 5 | 53 | 5411 | | Mahu | Pouhala, Papaa, Ohua | Waikele |
| NT | 9 | 258 | 5411 | | Mahu | Kaweloaila, Pouhala | Waikele |
| FT | 9 | 112 | 5411 | | Mahu | Kaweloaila, Pouhala | Waikele |
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| NR | 5 | 54 | 5418 | | Palauki | Pouhala | Waikele |
| FT | 3 | 437 | 5418 | | Palauki (make) | — | Waikele |
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| NR | 5 | 66 | 5531 | | Keawe | Kapakahi, Kapuna | Waikele |
| NT | 9 | 256 | 5531 | | Keawe | Kapakahi | Waikele |
| FT | 9 | 110 | 5531 | | Keawe | Kapakahi | Waikele |
| MA | 5 | 13 | 5531 | | Keawe | Kapakahi | Waikele |
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| NR | 5 | 85 | 5595 | | Kapahu | Kapakahi | Waikele |
| NT | 9 | 251 | 5595 | | Kapahu | Kapakahi | Waikele |
| FT | 9 | 105 | 5595 | | Kapahu | Kapakahi, Mapunalele, Keahupuaa | Waikele |
| MA | 5 | 12 | 5595 | | Kapahu | Kapakahi | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 252 | 5595 | B | Napupu | Ninauwale, Ulumoku | Waikele |
| MA | 4 | 264 | 5595 | B | Napupu | Ninauwale, Ulumoku | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 107 | 5595 | C | Napupu | Ninauwale (Ulumoku) | Waikele |
| MA | 9 | 437 | 5595 | C | Napupu | Ninauwale | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 252 | 5595 | C | Keoni | Ninauwale, Ulumoku | Waikele |
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| FT | 9 | 106 | 5595 | D | Keoni | Kalialia, Ulumoku | Waikele |

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| NR | 5 | 87 | 5602 | | Koliola | Halehalekaiwi, Kaohai | Waikele |
| NT | 9 | 263 | 5602 | | Koliola | Halehalekaiwi, Kapakahi | Waikele |
| FT | 9 | 116 | 5602 | | Koliola | Halehalekaiwi, Keahupuaa, Kaohai | Waikele |
| MA | 5 | 13 | 5602 | | Koliola | Halehalekaiwi, Keahupuaa | Waikele |
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| NR | 5 | 88 | 5603 | | Kaakaa | Kapakahi, Kapuna | Waikele |
| NT | 9 | 255 | 5603 | | Kookoo | Kapakahi | Waikele |
| FT | 9 | 109 | 5603 | | Kookoo | Kapakahi | Waikele |
| MA | 6 | 142 | 5603 | | Kookoo | Kapakahi | Waikele |
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| NR | 5 | 95 | 5643 | | Kaohia | Hanohano | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 108 | 5663 | | Kahonu | Pahao [Paahao] | Waikele |
| NT | 10 | 458 | 5663 | | Kahonu | Pahao | Waikele |
| MA | 10 | 640 | 5663 | | Kahonu | Pahao | Waikele |
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| NR | 5 | 119 | 5721 | | Kola | Paipala | Waikele |
| FT | 9 | 207 | 5721 | | Kola | — | Waikele |
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| NR | 5 | 122 | 5734 | | Kaula | Papaa | Waikele |
| FT | 9 | 207 | 5734 | | Kaula | — | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 122 | 5735 | | Koi | Papaa, Kapakahi, Aualii, Kapakahi | Waikele |
| FT | 9 | 209 | 5735 | | Koi (make) | — | Waikele |
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| NR | 5 | 132 | 5762 | | Kuaihelani | Papaa, Kapakahi, Aualii | Waikele |
| NT | 9 | 253 | 5762 | | Kuaihelani | Papaa, Ohua, Aualii | Waikele |
| NT | 9 | 304 | 5762 | | Kuaihelani | Aualii | Waikele |
| FT | 9 | 107 | 5762 | | Kuaihelani | Papaa, Kapakahi, Kamalua, Ohua | Waikele |

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| NR | 5 | 144 | 5811 | | Kumumu | [loko] | Waikele |
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| NR | 5 | 157 | 5846 | | Kalau / Kalou | Kapakahi, Kapuna | Waikele |
| NT | 9 | 260 | 5846 | | Kalou | Ananakini, Kapakahi | Waikele |
| FT | 9 | 114 | 5846 | | Kalou | Ananakini, Kapakahi, Auiole, Kapuna | Waikele |
| MA | 7 | 264 | 5846 | | Kalou | Ananakini, Kapakahi, Pohakulanai, Kapuna | Waikele |
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| NR | 5 | 158 | 5848 | | Kaupuaa | Kapakahi, Kapuna | Waikele |
| NT | 9 | 262 | 5848 | | Kaupuaa | Kapakahi, Puopae | Waikele |
| FT | 8 | 115 | 5848 | | Kaupuaa | Kapakahi, Puopae, Keahupuaa | Waikele |
| FT | 9 | 116 | 5848 | | Kaupuaa | Kapakahi, Puopae | Waikele |
| MA | 5 | 13 | 5848 | | Kaupuaa | Kapakahi, Keahupuaa | Waikele |
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| NR | 5 | 176 | 5890 | | Paulua | Kapakahi, Keahupuaa | Waikele |
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| NR | 5 | 182 | 5930 | | Puhalahua | — | Waikele |
| NT | 10 | 224 | 5930 | | Puhalahua | — | Waikele |
| NT | 10 | 370 | 5930 | | Puhalahua | Hanohano | Waikele |
| FT | 9 | 306 | 5930 | | Puhalahua | Hanohano | Waikele |
| MA | 10 | 466 | 5930 | | Puhalahua | Hanohano | Waikele |
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| NR | 5 | 201 | 5989 | | Makole | Kapakahi, Kaohai | Waikele |
| NT | 9 | 261 | 5989 | | Makole Paulua, heir | Kapakahi | Waikele |
| FT | 9 | 114 | 5989 | | Paulua (make) | Kooka, Kapakahi | Waikele |
| MA | 5 | | 5989 | | Makole | Kooka, Kapakahi | Waikele |
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| NR | 5 | 205 | 6005 | | Laukua | Pouhala | Waikele |

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| NR | 5 | 218 | 6025 | | Kahaekaua | Pouhala | Waikele |
| NT | 9 | 244 | 6025 | | Kahaekaua | Ulumanu | Waikele |
| FT | 9 | 98 | 6025 | | Kahaekaua | Ulumanu | Waikele |
| MA | 5 | 697 | 6025 | | Kahaekaua | Ulumanu | Waikele |
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| NR | 5 | 230 | 6080 | | Halulukoakoa | — | Waikele |
| NT | 9 | 261 | 6080 | | Halulukoakoa | Ananakini, Kapakahi | Waikele |
| FT | 9 | 115 | 6080 | | Halulukoakoa | Ananakini, Kapakahi | Waikele |
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| NR | 5 | 379 | 6545 | | Haalilio, Hana | Ohua | Waikele |
| NT | 10 | 371 | 6545 | | Haalilio, H.H. | Ohua | Waikele |
| NT | 10 | 447 | 6545 | | Haalilio, H.H. | Ohua | Waikele |
| MA | 10 | 639 | 6545 | | Haalilio, H.H. | Ohua | Waikele |
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| NR | 5 | 283 | 7126 | | Kauliokamoa | Kapakahi | Waikele |
| NT | 10 | 73 | 7126 39 | MA | Kauliokamoa | Kapakahi | Waikele |
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| NR | 5 | 311 | 7260 | | Namakeaha | — | Waikele |
| NT | 10 | 169 | 7260 | | Namakeaha, B. | Waikele | Waikele |
| MA | 10 | 552 | 7260 | | Namakeaha, B. | Mapuna, Kaeleku, Pahuwiliwili, Manakapuaa, Koalipea | Waikele |
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| NR | 5 | 339 | 7442 | | Kuauli | Kahakuohia | Waikele |
| NT | 9 | 245 | 7442 | | Kuauli | Kahakuohia | Waikele |
| FT | 9 | 100 | 7442 | | Kuauli | Kahakuohia | Waikele |
| MA | 5 | 108 | 7442 | | Kuauli | Kahakuohia | Waikele |
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| NR | 4 | 363 | 8595 | | Keo | Ulumanu | Waikele |

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| NR | 4 | 364 | 8596 | | Kapiimahina | Paiwa | Waikele |
| FT | 9 | 210 | 8596 | | Kapiimahina (make) | — | Waikele |
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| NR | 4 | 364 | 8597 | | Kamoana | Paiwa | Waikele |
| NT | 9 | 247 | 8597 | | Kamoana | Puoheiki, Paiwa | Waikele |
| FT | 9 | 101 | 8597 | | Kamoana | Puoheiki, Paiwa | Waikele |
| MA | 7 | 264 | 8597 | | Kamoana for Kanohe | Puoheiki, Paiwa | Waikele |
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| NR | 4 | 369 | 8616 | | Kamole | Kahapuupuu | Waikele |
| NT | 9 | 257 | 8616 | | Kamole | Puehuehu, Kahapuupuu | Waikele |
| FT | 9 | 111 | 8616 | | Kamole | — | Waikele |
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| NR | 4 | 378 | 8669 | | Kaawa | — | Waimalu |
| FT | 9 | 209 | 8669 | | Kaawa (make) | — | Waikele |
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| FT | 9 | 208 | 9301 | | Ku (make) | — | Waikele |
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| FT | 9 | 208 | 9312 | | Kukiiahu (w), heir of Kahaekaua | — | Waikele |
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| NT | 9 | 241 | 9384 | B | Kahula 2 | Papaa | Waikele |
| FT | 9 | 97 | 9384 | B | Kahula 2 | Papaa | Waikele |
| MA | 5 | | 9384 | B | Kahula 2 | Papaa | Waikele |
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| NT | 9 | 242 | 9384 | C | Kahula 1 | Napuakalo, Papaa | Waikele |
| FT | 9 | 97 | 9384 | C | Kahula 1 | Papaa | Waikele |
| MA | 5 | 21 | 9384 | C | Kahula 1 | Kapalakai | Waikele |
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| NR | 4 | 488 | 9914 | | Luluhiwalani | ½ Pouhala | Waikele |

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| NR | 4 | 520 | 10184 | | Mahana | Auiole | Waikele |
| NT | 10 | 442 | 10184 | | Mahana (Namahana) | ½ Auiole | Waikele |
| MA | 10 | 647 | 10184 | | Namahana | Miki, Auiole | Waikele |
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| NR | 3 | 389 | 10806 | | Kamehameha III | Pouhala | Waikele |
| NR | 4 | 597 | 10806 | | Kamehameha III | Pouhala (Ap. 48) | Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 604 | 10831 | | Puniwai | Kanupoo | Waikele |
| NT | 10 | 336 | 10831 | | Puniwai | ½ Kanupoo | Waikele |
| MA | 10 | 354 | 10831 | | Puniwai | ½ Kanupoo | Waikele |

Table 3. (continued)**Ahupua'a of Waimalu (64 Claims)**

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|--|------------|---------|
| MA | 3 | 322 | 1 | | Kamanoualani | Paepae | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 1 | 42 | 24 | | D. Lyons (Kiwalao) | | Waimalu |
| FT | 1 | 27 | 24 | | D. Lyons (Kiwalao) | | Waimalu |
| FT | 1 | 45 | 24 | | D. Lyons (Kiwalao) | | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 1 | 80 | 70 | | Waiaha (w) (wife of John Williams – Wawaenui) | | Waimalu |
| FR | 1 | 75 | 70 | | Waiaha | Waholoa | Waimalu |
| MA | 1 | 192 | 70 | | Waiaha | | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 66 | 279 | | Kaahumanu | | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 395 | 735 | | Kaahumanu | | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 496 | 875 | | Kane | Pohakupu | Waimalu |
| NT | 3 | 143 | 875 | | Kane | | Waimalu |
| NT | 3 | 622 | 875 | | Kane | Pohakupu | Waimalu |
| NT | 3 | 644 | 875 | | Kane | Pohakupu | Waimalu |
| NT | 3 | 654 | 875 | | Kane | Pohakupu | Waimalu |
| FT | 3 | 284 | 875 | | Kane | Pohakupu | Waimalu |
| FT | 3 | 289 | 875 | | Kane | Pohakupu | Waimalu |
| MA | 2 | 275 | 875 | | Kane | | Waimalu |
| MA | 2 | 895 | 875 | | Kane | Pohakupu | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 599 | 1036 | | Haki | Waieli | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 165 | 1568 | | Kaehumahiai | Amana | Waimalu |
| NT | 9 | 183 | 1568 | | Kaehumahiai | | Waimalu |
| FT | 9 | 40 | 1568 | | Kaehumahiai | | Waimalu |

Ahupua‘a of Waimalu

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|---------|-------------|-------|--|-------------------------|---------|
| NR | 3 | 209 | 1686 | | Paele | Keaholoa | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 219 | 1705 | | Omao | Paakea | Waimalu |
| NT | 9 | 182 | 1705 | | Omao | Kumupali, Paakea, Pipio | Waimalu |
| FT | 9 | 39 | 1705 | | Omao | Kumupali, Paakea | Waimalu |
| MA | 6 | 122 | 1705 | | Omao | Kumupali, Paakea | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 182 | 1886 | | Paele | Waholoa | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 39 | 1886 | B | Paele | Waholoa | Waimalu |
| MA | 6 | 128 | 1886 | B | Paele | Waholoa | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 341 | 2059 | | Kaninaualii | Paakea | Waimalu |
| NT | 3 | 590 | 2059 | | Kaninaualii (make) | | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 10 | 85 | 2938 | | Huanu (Juan), heirs of Manini & Lahilahi | Pohakupu | Waimalu |
| FT | 3 | 348 | 2938 | | Huanu | Pohakupu | Waimalu |
| MA | 3 | 209-212 | 2938 | | Huanu for Heirs of Lahilahi | Kiolepo, Pohakupu, | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 79 | 5578 | | Kaiiau | Kalawaha | Waimalu |
| NT | 9 | 183 | 5578 | | Kaiiau | Kalawaha, Kahalaa | Waimalu |
| FT | 9 | 40 | 5578 | | Kaiiau | Kalawaha, Kahalaa | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 80 | 5582 | | Kalaihoppu | Kaumiumi | Waimalu |
| NT | 9 | 187 | 5582 | | Kalaihoppu (make) Kamauoha, heir | Kamooloa, Kaumiumi | Waimalu |
| FT | 9 | 44 | 5582 | | Kalaihoppu (deceased) Kamauoha | Kamooloa, Kaumiumi | Waimalu |

Ahupua‘a of Waimalu

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|--|---|---------|
| NR | 5 | 82 | 5586 | | Kahiki | | Waimalu |
| NT | 9 | 195 | 5586 | | Kahiki | Kaluaoopu, Pipio | Waimalu |
| FT | 9 | 53 | 5586 | | Kahiki | Kalokooopu, Pipio | Waimalu |
| MA | 6 | 125 | 5586 | | Kahiki | Kalokoloa, Pipio | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 196 | 5586 | B | Kawaha | Kumuhahane, Paepae | Waimalu |
| FT | 9 | 54 | 5586 | B | Kawaha | Kumuhahane, Paepae | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 83 | 5590 | | Kaua lua | Kalokoloa, Paakea, Waieli | Waimalu |
| FT | 3 | 476 | 5590 | | Kaua lua | | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 101 | 5649 | | Kuhanaipuaa | Kumupali | Waimalu |
| FT | 3 | 476 | 5649 | | Kuhanaipuaa (deceased) Kalaihao, heir | | Waimalu |
| MA | 9 | 372 | 5649 | | Kuhanaipuaa | Aipuaa | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 189 | 5956 | | Maka ike | Paakea | Waimalu |
| NT | 9 | 184 | 5956 | | Maka ike | Kapaepae, Paakea, Waieli | Waimalu |
| FT | 9 | 41 | 5956 | | Maka ike | Kapaepae, Paakea, Waieli | Waimalu |
| MA | 6 | 129 | 5956 | | Maka ike | Kaihuopalaai, Waieli, Kalokoloa, Kapaepae | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 198 | 5981 | | Maka e u | Mapuna, Paakea | Waimalu |
| NT | 9 | 184 | 5981 | | Kamaka e u | Mapuna, Paakea | Waimalu |
| FT | 9 | 41 | 5981 | | Maka e u | Mapuna, Paakea | Waimalu |
| MA | 6 | 127 | 5981 | | Maka e u | Kamapuna, Paakea | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 252 | 6167 | | Ohule | Hekili, Paakea | Waimalu |
| NT | 9 | 184 | 6167 | | Ohule (make) | | Waimalu |
| FT | 9 | 41 | 6167 | | Ohule (deceased) | | Waimalu |

Ahupua‘a of Waimalu

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|----------|---------------------------------------|--------------------------|---------|
| NR | 5 | 253 | 6172 | | Opalaulu | Kalokoloa | Waimalu |
| NT | 9 | 185 | 6172 9293 | | Opalaulu (make) Kalua, heir | Kalokoloa, Pohakupu | Waimalu |
| FT | 9 | 42 | 6172 | | Opalaulu (deceased) Kalua, heir | Kalokoloa, Pohakupu | Waimalu |
| MA | 4 | 57 | 6172 | | Opalaulu | Kalokoloa, Pohakupu | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 363 | 6325 | | M. Kekauonohi | (Pa bipi & Pa mahiai) | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 378 | 6538 | | Lahilahi, Huanu | Pohakupu | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 379 | 6548 | | Hooliliamanu | Anana | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 465 | 7868 | | Kamanowalani | Paepae | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 561 | 8431 | | Keahi | Kahikiea | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 710 | 8525 | B | Kauwa | Waieli, Kainakoi | Waimalu |
| MA | 10 | 307 | 8525 | B | Kauwa, Julia Alapai | Waieli, Kainakoi | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 348 | 8559 | | C. Kanaina for Wm. Lunalilo | Paakea | Waimalu |
| NT | 10 | 184 | 8559 | | C. Kanaina | Paakea | Waimalu |
| MA | 10 | 632 | 8559 | | C. Kanaina | Paakea | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 354 | 8579 | | Kauwa, J.A. | Kainakoi, Waieli | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 378 | 8669 | | Kaawa | | Waimalu |
| FT | 9 | 209 | 8669 | | Kaawa (make) | | Waimalu |

Ahupua‘a of Waimalu

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|---------------------------|--------------------------------|---------|
| NR | 4 | 386 | 8800 | | Kuluiki | Kahikiea | Waimalu |
| NT | 10 | 218 | 8800 | | Kuluiki | ½ Kahikiea | Waimalu |
| FT | 3 | 514 | 8800 | | Kuluiki | | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 428 | 9293 | | Opalaulu | Kalokoloa, Pohakupu | Waimalu |
| NT | 9 | 185 | 9293 6172 | | Opalaulu | Kalokoloa, Pohakupu | Waimalu |
| FT | 9 | 42 | 9293 | | Opalaulu | Kalokoloa, Pohakupu | Waimalu |
| MA | 4 | 57 | 9293 | | Opalaulu | Kalokoloa, Pohakupu | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 428 | 9295 | | Kahakauila | Kuahaili, Pohakupu | Waimalu |
| NT | 9 | 192 | 9295 | | Kahakauwila | Kuahaili, Pohakupu | Waimalu |
| FT | 9 | 50 | 9295 | | Kahakauwila | Kuahaili, Pohakupu | Waimalu |
| MA | 6 | 122 | 9295 | | Kahakauila | Pohakupu | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 431 | 9303 | | Hoomana | Kaaiilio, Waholoa | Waimalu |
| NT | 9 | 205 | 9303 | | Hoomana | Kaaiilio, Waholoa, Paakea | Waimalu |
| FT | 9 | 63 | 9303 | | Hoomana | Kaaiilio, Waholoa, Paakea | Waimalu |
| MA | 9 | 434 | 9303 | | Hoomana | Waholoa | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 431 | 9305 | | Keoni | Hekili, Paakea | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 432 | 9306 | | Kaawe | Kaluahonu, Pohakupu, Paepae | Waimalu |
| NT | 9 | 195 | 9306 | | Kaawe | Kaluahonu, Pohakupu | Waimalu |
| FT | 9 | 53 | 9306 | | Kaawe | Kaluahonu, Pohakupu | Waimalu |
| MA | 6 | 125 | 9306 | | Keawe (for son, Kauhi) | Kaluahonu, Pohakupu | Waimalu |

Ahupua‘a of Waimalu

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|-----------------------------------|---|---------|
| NR | 4 | 434 | 9315 | | Haki | Waieli | Waimalu |
| NT | 9 | 192 | 9315 | | Haki | Waieli | Waimalu |
| FT | 9 | 50 | 9315 | | Haki | Kalokoloa, Waieli | Waimalu |
| MA | 6 | 123 | 9315 | | Haki | Waieli | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 435 | 9316 | | Maika | Waieli | Waimalu |
| NT | 9 | 188 | 9316 | | Maika | Waieli | Waimalu |
| FT | 9 | 46 | 9316 | | Maika | Waieli | Waimalu |
| MA | 6 | 129 | 9316 | | Maika | Kalokoloa, Waieli | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 436 | 9323 | | Kawaa | Kalawaha, Paakea | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 437 | 9325 | | Kamaala | Waieli | Waimalu |
| FT | 9 | 208 | 9325 | | Kamaala (make) Kahiki, heir | Waieli | Waimalu |
| MA | 9 | 435 | 9325 | | Kamaala | Waieli | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 442 | 9343 | | Kuana | Kalawaha, Paakea | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 446 | 9356 | | Kuheuheu | Kaakaa, Kaniukukahi | Waimalu |
| NT | 9 | 189 | 9356 | | Kuheuheu | Kaakaa, Pipio | Waimalu |
| FT | 9 | 47 | 9356 | | Kuheuheu | Kaakaa, Pipio, Kia, Niukukahi | Waimalu |
| MA | 6 | 123 | 9356 | | Kuheuheu | Kahaaka [Kaakaa], Pipio, Kia, Kaniukukahi | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 232 | 9360 | B | Kalaehau (heir of Kahanaipuaa) | Aipuaa | Waimalu |
| FT | 9 | 88 | 9360 | B | Kalaehau | Aipuaa | Waimalu |

Ahupua‘a of Waimalu

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|---------------|--------------------------|---------|
| NR | 4 | 452 | 9380 | | Kuililomi | Pohakupu | Waimalu |
| NT | 9 | 193 | 9380 | | Kuililomi | Pohakupu | Waimalu |
| FT | 9 | 51 | 9380 | | Kalilomi | Pohakupu | Waimalu |
| MA | 6 | 126 | 9380 | | Kuililomi | Pohakupu | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 453 | 9383 | | Aloi | Kaumiumi | Waimalu |
| NT | 9 | 187 | 9383 | | Aloi | Kaumiumi | Waimalu |
| FT | 9 | 45 | 9383 | | Aloi | Kaumiumi | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 454 | 9388 | | Kamakaeu | Kamooopuna, Paakea | Waimalu |
| NT | 9 | 184 | 9388 5981 | | Kamakaeu | Mapuna, Paakea | Waimalu |
| FT | 9 | 41 | 9388 5981 | | Makaeu | Mapuna, Paakea | Waimalu |
| MA | 6 | 127 | 9388 5981 | | Makaeu | Kamapuna, Paakea | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 455 | 9389 | | Paioa | Kanukee, Waholoa | Waimalu |
| NT | 9 | 188 | 9389 | | Paioa | Kanukee, Waholoa | Waimalu |
| FT | 9 | 46 | 9389 | | Paioa | Kanukee, Waholoa | Waimalu |
| MA | 6 | 128 | 9389 | | Paioa | Nukee, Waholoa | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 456 | 9390 | | Nahuina | Opunui | Waimalu |
| NT | 9 | 193 | 9390 | | Nahuina | Ihu, Pohakupu | Waimalu |
| FT | 9 | 51 | 9390 | | Nahuina | Ihu, Pohakupu | Waimalu |
| MA | 6 | 127 | 9390 | | Nahuina | Amake, Pohakupu | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 456 | 9392 | | Kane | Pohakupuloi, Pohakupu | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 457 | 9393 | | Opunui, J.W. | Kaulu, Pohakupu | Waimalu |
| NT | 9 | 193 | 9393 | | Opunui, J.W. | Kaulu, Pohakupu | Waimalu |
| FT | 9 | 51 | 9393 | | Opunui, J. W. | Kaulu, Pohakupu | Waimalu |

Ahupua‘a of Waimalu

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|--------------------------------|----------------------------------|---------|
| NR | 4 | 457 | 9395 | | Kahoe | Kamaikeoho, Waholoa | Waimalu |
| NT | 9 | 186 | 9395 | | Kahoe | Mahele, Waholoa | Waimalu |
| FT | 9 | 43 | 9395 | | Kahoe | Mahele, Waholoa | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 458 | 9396 | | Halelaau | Kahunakolea, Pohakupu, Kainakoi | Waimalu |
| NT | 9 | 194 | 9396 | | Halelaau (make) Kioi, heir | Kahunakolea, Pohakupu, Kanakoi | Waimalu |
| FT | 9 | 52 | 9396 | | Halelaau (deceased) Kioi, heir | Kahunakolea, Pohakupu, Piomoewai | Waimalu |
| MA | 6 | 123 | 9396 | | Halelaau for Kioi | Kahunakolea, Pohakupu, Kainakoi | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 458 | 9397 | | Maulani | Kolowalu, Kaumiumi | Waimalu |
| NT | 9 | 190 | 9397 | | Maulani (make) Kekaula, heir | Piomoewai, Kainakoi | Waimalu |
| FT | 9 | 48 | 9397 | | Maulani (deceased) Kekaula | Piomoewai, Kainakoi | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 190 | 9397 | B | Kekaula | Kealahaka, Pipio | Waimalu |
| FT | 9 | 48 | 9397 | B | Kekaula | Kealahaka, Pipio | Waimalu |
| MA | 6 | 124 | 9397 | B | Kekaula | Kealahaka, Pipio, Kainakoi | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 458 | 9398 | | Maluo | Kamooopuna, Pohakupu, Pipio | Waimalu |
| NT | 9 | 185 | 9398 | | Maluo | Kamooopuna, Pohakupu | Waimalu |
| FT | 9 | 42 | 9398 | | Maluo | Pohakupu, Pipio | Waimalu |
| MA | 6 | 126 | 9398 | | Maluo | Paniwai, Pohakupu | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 461 | 9406 4406 | | Apaa | Waimalu | Waimalu |
| NT | 9 | 191 | 9406 | B | Apaa | Kipawale, Pipio | Waimalu |
| FT | 9 | 49 | 9406 | | Apaa | Kipawale, Pipio | Waimalu |
| MA | 6 | 121 | 4406 | | Apaa | Kipawale | Waimalu |

Ahupua‘a of Waimalu

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|-------------------------|------------------------------------|---------|
| NR | 4 | 461 | 9407 | | Kuaaalu | Waimalu | Waimalu |
| NT | 9 | 194 | 9407 | | Kuaalu | Kawahauliuli, Pipio | Waimalu |
| FT | 9 | 52 | 9407 | | Kuaalu | Kawahauliuli, Pipio | Waimalu |
| MA | 6 | 125 | 9407 | | Kuaalu | Kawahauliuli, Pipio (he puuone) | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 462 | 9411 | | Onaha | Kahalaa | Waimalu |
| NT | 9 | 191 | 9411 | | Onaha | Kalokomoo, Paepae | Waimalu |
| FT | 9 | 49 | 9411 | | Onaha | Kalokomoo, Paepae | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 574 | 10653 | | Paoao | Pohakupu | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 609 | 10882 | | Paoao | Pohakupu | Waimalu |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 360 | 11216 | | Kekauonohi, Mikahela | | Waimalu |
| NT | 10 | 334 | 11216 | | Kekauonohi, Mikahela | | Waimalu |

Table 3. (continued)

Ahupua'a of Waimano (13 Claims)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-------|---|------------------------------|---------|
| FR | 1 | 104 | 110 | | Antonio Manuel | | Waimano |
| FR | 1 | 106 | 110 | | A. Manuel | | Waimano |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 108 | 5662 | | Kawelo | Kaihuakapuaa | Waimano |
| NT | 9 | 211 | 5662 | | Kawelo | Kaihuokapuaa | Waimano |
| FT | 9 | 69 | 5662 | | Kawelo | Kaihuokapuaa | Waimano |
| MA | 6 | 654 | 5662 | | Kawelo | Kaihuokapuaa, Puukapu | Waimano |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 171 | 5877 | | Kamauoha | Pualehua | Waimano |
| NT | 9 | 295 | 5877 | | Kamauoha v. Manuela | Pualehua | Waimano |
| NT | 9 | 306 | 5877 | | Kamauoha v. Manuel | Pualehua | Waimano |
| FT | 9 | 63 | 5877 | | Kamauoha | Pualehua | Waimano |
| FT | 3 | 341 | 5877 | | Kamauoha (deceased) Keakaka, heir | | Waimano |
| MA | 5 | 363 | 5877 | | Kamauoha for his son, Keakaka (Keakaku) | Pualehua | Waimano |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 202 | 5995 | | Laaunui | Kukaemoa | Waimano |
| NT | 9 | 213 | 5995 | | Laanui | Kukaemoa, Kaihuakapuaa | Waimano |
| FT | 9 | 70 | 5995 | | Laaunui | Waikukaemoa, Kaihuakapuaa | Waimano |
| MA | 5 | 2 | 5995 | | Laaunui | Kukaemoa, Kaihuakapuaa | Waimano |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 202 | 5996 | | Lua | Kahapapa | Waimano |
| NT | 9 | 212 | 5996 | | Lua | Kahapapa | Waimano |
| FT | 9 | 70 | 5996 | | Lua | Kahapapa | Waimano |
| MA | 4 | 80 | 5996 | | Lua | Kahapapa | Waimano |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 308 | 7254 | | Makahuluhulu | Ainaio | Waimano |

Ahupua‘a of Waimano

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|----------------|--|----------------------|
| NR | 5 | 340 | 7445 | | Kaheiki | Opukaula | Waimano |
| NT | 9 | 239 | 7445 | | Kaheiki | Kaopukaula | Waimano |
| FT | 9 | 95 | 7445 | | Kaheiki | Opukaula | Waimano |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 440 | 7713 | | Kamamalu, V. | Kapuna, Pohe, Kananelu, Hananau, Kilauluna, Opukaula, Kaulu | Waimano |
| FT | 3 | 409 | 7713 | | Kamamalu, V. | | Waimano |
| MA | 10 | 618 | 7713 | | Kamamalu, V. | Apana 47 | Waimano |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 216 | 7737 | | Newa | Weloka | Waimano Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 238 | 9320 | B | Kaiwihakili | Kaakauwahi, Muliwai | Waimano |
| FT | 9 | 94 | 9320 | B | Kaiwihakili | Kaawaikauwahi, Makiliwai | Waimano |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 438 | 9329 | | Nuka | — Kakae, Pipiloa | Manananui Waimano |
| NT | 9 | 216 | 9329 | | Nuka | Puko o Kakae | Waimano |
| FT | 9 | 73 | 9329 | | Nuka | Puko | Waimano |
| MA | 4 | 32 | 9329 | | Nuka | Paauau | Manananui |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 456 | 9391 | | Keo | Lopa, Lopalo | Waimano |
| NT | 9 | 206 | 9391 | | Keo | Lopa | Waimano |
| NT | 9 | 292 | 9391 | | Keo | Lopa, Kahapapa | Waimano |
| FT | 9 | 64 | 9391 | | Keo | Lopa, Kahapapa | Waimano |
| MA | 4 | 79 | 9391 | | Keo | Lopa | Waimano |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 628 | 11029 | | J. Stevensen | Kukona | Waimano |
| NT | 10 | 160 | 11029 | | John Stevenson | Kukona | Waimano |
| FT | 3 | 384 | 11029 | | John Stevenson | Kukona | Waimano |
| MA | 10 | 9 | 11029 | | John Stevenson | Kukona | Waimano |

Table 3. (continued)

Ahupua‘a of Waipi‘o (175 Claims)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|---------------|-------|---|--------------------------------|---------|
| NR | 4 | 548 | 21 | MA | Nahonu | ½ Ulu | Waipio |
| MA | 3 | 331 | 21 | MA | Honu | ½ Ulu | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| MA | 3 | 331 | 26 6228 | | Kailakanoa | Honopue | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 184 | 123 8241 | | Kaualelehuna | Walepoi | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 484 | 862 | | Kahalehili | Pouhala, Kauka | Waipio |
| NT | 2 | 119 | 862 | | Kahalehili, Tenants: Hikapoloa, Kawi, Kalima, Keawe, Niau | Pouhala | Waipio |
| FT | 2 | 361 | 862 | | Kahalehili | | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 166 | 1569 8241 | | Kuaana | Manaukanui | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 169 | 1577 | | Kiai | Kaaiono | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 187 | 1616 8241 | | Kaluahinenui | | Waipio |
| NT | 9 | 269 | 1616 | | Kaluahinenui | Ninauwale, Homaikaia | Waipio |
| FT | 9 | 122 | 1616 11210 | | Kaluahinenui | Ninauwale, Homaikaia | Waipio |
| MA | 4 | 103 | 1616 | | Kaluahinenui, Kahokuwelowelo, heir | Ninauwale, Huaka, Homaikaia | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 196 | 1658 | | Leialoha | [Hanaloa] | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 207 | 1681 | | Puanea | Hanaloa | Waipio |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|-------------------------------------|---------------------------------|---------|
| NR | 3 | 209 | 1685 | | Peke | Kakaia | Waipio |
| NT | 9 | 272 | 1685 | | Peke | Kakaia | Waipio |
| FT | 9 | 126 | 1685 | | Peke | Kakaia | Waipio |
| MA | 4 | 104 | 1685 | | Peke | Kakaia, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 216 | 1698 8241 | | Luaka | Kionaole | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 223 | 1712 | | Hikinakala | Hanaloa | Waipio |
| NT | 9 | 273 | 1712 | | Hikinakala | Pumaia, Hanaloa | Waipio |
| FT | 9 | 126 | 1712 | | Hikinaakala | Puumaia, Hanaloa | Waipio |
| MA | 4 | 100 | 1712 | | Hikinaakala | Pumaia, Hanaloa | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 274 | 1712 | D | Hulu | Kaohai | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 228 | 1723 | | Koolau | Piliamoo | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 340 | 2058 | | Kamakaaloha | Halaula | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 702 | 2937 | | Harbottle, Wm. | Hanapouli | Waipio |
| FT | 3 | 501 | 2937 | | Harbottle, Wm. | Hanapouli | Waipio |
| MA | 10 | 320 | 2937 | | Harbottle, William | Hanapouli | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 171 | 3794 8241 | | Luheluhe | Kaalakea, Uoloolo, Hanapouli | Waipio |
| NT | 9 | 271 | 3794 | | Luheluhe | Kaalakea | Waipio |
| FT | 9 | 123 | 3794 | | Luheluhe | Kaalakea | Waipio |
| MA | 4 | 98 | 3794 | | Luheluhe, heirs Hinaiuka & Paele | Kaalakea | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 177 | 3848 | | Puhalahua | Apokaa, Hanohano | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 202 | 3972 8241 | | Hinaumai | Hopenui | Waipio |
| NR | 5 | 514 | 3972 | | Hinaumai | | Waipio |
| NT | 9 | 269 | 3972 | | Hinaumai | Kahui, Hopenui | Waipio |
| FT | 9 | 122 | 3972 | | Hinaumai | Kahui, Hopenui | Waipio |
| MA | 4 | 102 | 3972 | | Hinaumai | Kahui, Hopenui | Waipio |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|--|--------------------------------|-------------------|
| NR | 4 | 202 | 3973 3794 | | Hinaiuka | Kaalakea | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 9 | 272 | 4647 | | Kaia | Eo | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 48 | 5371 | | Ehu | Hanaloa | Waipio |
| NT | 9 | 272 | 5371 | | Ehu | Kahapili, Hanaloa | Waipio |
| FT | 9 | 125 | 5371 | | Ehu | Kahapili, Hanaloa | Waipio |
| MA | 4 | 100 | 5371 | | Ehu | Kahapili, Hanaloa | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 88 | 5604 | | Kaahuwalu | Hanaloa, Niu | Waipio |
| NT | 9 | 270 | 5604 | | Kaahuwalu | Henuhenu, Hanaloa | Waipio |
| FT | 9 | 123 | 5604 | | Kaahuwalu | Henuhenu, Hanaloa | Waipio |
| MA | 5 | 14 | 5604 | | Kaahuwalu | Henuhenu, Hanaloa | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 89 | 5605 8241 | | Kapule | Eo Kuhia | Waipio Waikele |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 90 | 5606 8241 | | Kapela | Homaikaia, Hanaloa | Waipio |
| NT | 9 | 259 | 5606 | | Kapela | Kalualii, Homaikaia, Puopae | Waipio |
| FT | 9 | 112 | 5606 | | Kapela (deceased) Kaupoua & Komoikaehuehu, heirs | Kalualii, Homaikaia, Puopae | Waipio |
| MA | 4 | 99 | 5606 | | Kapela for Komoikaehuehu | Kalualii, Homaikaia, Puopae | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 101 | 5647 8241 | | Kaia | Homaikaia, Hanaloa | Waipio |
| NR | 5 | 515 | 5647 | | Kaia | | Waipio |
| FT | 9 | 125 | 5647 | | Kaia | Kaluaalaea, Eo | Waipio |
| MA | 4 | 105 | 5647 | | Kaia | Kahui, Kaluaalaea | Waipio |

Ahupua'a of Waipi'o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|-----------------------|--------------------------------|---------|
| NR | 5 | 144 | 5811 | | Kumumu | Hanaloa | Waipio |
| NT | 9 | 260 | 5811 | | Kumuumu | Kahuaiki, Hanaloa, Henuhenu | Waipio |
| FT | 9 | 113 | 5811 | | Kumumu | Kahuaiki, Hanaloa, Henuhenu | Waipio |
| MA | 8 | 244 | 5811 | | Kumumu, Kauanui, heir | Henuhenu, Hanaloa, Kahuaiki | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 166 | 5870 8241 | | Kahea | Kaalakea | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 497 | 5908 8241 | | Puou | Homaikaia | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 194 | 5972 8241 | | Manoha | Mohoa | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 198 | 5980 | | Maukolo | | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 5998 8241 | B | Puou | | Waipio |
| NT | 9 | 268 | 5998 | B | Puou | Kauapohaku, Homaikaia | Waipio |
| FT | 9 | 121 | 5998 | B | Puou | Kauapohaku, Homaikaia | Waipio |
| MA | 4 | 97 | 5998 | B | Puou for Kapawa | Moalalana, Homaikaia, Lepau | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 229 | 6076 8241 | | Humehume | Homaikaia | Waipio |
| NR | 5 | 515 | 6076 | | Humehume | | Waipio |
| NT | 9 | 271 | 6076 | | Humehume | Homaikaia, Puopae | Waipio |
| FT | 9 | 124 | 6076 | | Humehume | Homaikaia, Puopae | Waipio |
| MA | 4 | 106 | 6076 | | Humehume | Kaluaalaea, Loko Kahui, Puopae | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 259 | 6228 26 | MA | Kailakanoa | | Waipio |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|---------------|-------|---------------|------------|---------|
| NR | 5 | 311 | 7262 | | Nahuina | Kauaka | Waipio |
| FT | 9 | 121 | 7262 | | Nahuina | Kauaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 512 | 8241 | | li, loane | (Ahupuaa) | Waipio |
| NT | 10 | 458 | 8241 | | li, loane | (Ahupuaa) | Waipio |
| MA | 10 | 637 | 8241 | | li, loane | (Ahupuaa) | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Kaapaahili | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Kau (w.) | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 3794 | | M. Luheluhe | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 11194 | | Pohano (w.) | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Kula | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Keahikahuole | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kaiapapa | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 9361 | B | Kaimoleihonua | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Opunui | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kaulewaiwi | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kaanaana | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kalaepoha | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Naokiai | — | Waipio |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|--------------|------------|---------|
| NR | 5 | 514 | 8241 | | Lio | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kamauli | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Paamua | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kaluluahi | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kaheau | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Homa | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 123 | | Kaualelehuna | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Meahale | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 3974 | | Hinaiuka | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Luukia (w.) | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 3972 | | Hinaumai | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kakaukola | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kuhanapilo | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 1569 | | Kuaana | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kauluku | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kaihumua | — | Waipio |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|----------------------|-------|----------------|------------|---------|
| NR | 5 | 515 | 8241 11209 | | Kawaihae | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 11207 | | Naniu | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 11208 | | Kaopuana | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kahakai | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kuhoomalana | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Uao | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 11206 | | Kanealii | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Noo | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 11201 | | Haakoi | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kahili | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kaluwahinui | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 5647 | | Kaia | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 5908 5998 | | Puou | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Keliikanakaole | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Holomoana | — | Waipio |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-----------------------|-------|---------------|------------|-----------|
| NR | 5 | 515 | 8241 5606 | | Kapela | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 6076 | | Humehume | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kailua | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Nahokunui | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kaneaumoana | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 1616 11210 | | Kaluwahinenui | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 | | Kahoowaha | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 | | Kaheananui | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 | | Lokai | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 | | Makahewahewa | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 11203 | | Alele | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 | | Makahiwahiwa | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 | | Kekahili | — | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Kaakau (w.) | — | Waipio |
| FT | 9 | 151 | 8241 | B | Kaakau | Mohoa | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kahuluhulu | — | Waipio |
| MA | 6 | 144 | 8241 | B | Kahuluhulu | Ahauanoa | Waipiouka |

Ahupua'a of Waipi'o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|-------------------------------------|--|---------|
| NR | 5 | 513 | 8241 | | Kahuainana | — | Waipio |
| FT | 9 | 153 | 8241 | C | Kahuainana | Kahema, Waihaka | Waipio |
| MA | 6 | 153 | 8241 | BS | Kahuainana (Kahuailana) | Kahema, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Makaloha | — | Waipio |
| MA | 6 | 144 | 8241 | D | Makaloha | Halaula, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 5605 | | Kapule | — | Waipio |
| FT | 9 | 188 | 8241 | E | Kapule (deceased) Kaipo, heir | Kaluaalaea, Halaula, Eo, Puuopae | Waipio |
| MA | 5 | 24 | 8241 | E | Kapule for Kaipo | Kaluaalaea, Puuopae | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kaumiumi | — | Waipio |
| FT | 9 | 178 | 8241 | F | Kaumiumi | Kekaiulu, Homaikaia, Lepau | Waipio |
| MA | 5 | 23 | 8241 | F | Kaumiumi | Keakialua, Lepau | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 | | Ope | — | Waipio |
| FT | 9 | 179 | 8241 | G | Ope | Kahui, Homaikaia | Waipio |
| MA | 5 | 23 | 8241 | G | Ope | Homaikaia, Lepau | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Kamaka | — | Waipio |
| FT | 9 | 166 | 8241 | H | Kamaka | Kauakahiloko, Lepau | Waipio |
| MA | 6 | 146 | 8241 | H | Kamaka | (Kauakahiloko) Lepau | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Puakea | — | Waipio |
| FT | 9 | 181 | 8241 | I | Puakea | Halaula, Puualaea | Waipio |
| MA | 6 | 146 | 8241 | I | Puakea | Halaula | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 | | Kuhiwahiwa | — | Waipio |
| FT | 9 | 179 | 8241 | K | Kuhiwahiwa | Papulehu, Homaikaia | Waipio |
| MA | 6 | 148 | 8241 | K | Kuhiwahiwa | Papulehu, Homaikaia, Hanaloa | Waipio |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|--------------|-------------|-------|--------------------------------|------------------------------|------------|
| NR | 5 | 515 | 8241 | | Mokunui | — | Waipio |
| MA | 6 | 147 | 8241 | L | Mokunui | Kamalokauhola | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Kupokii | — | Waipio |
| FT | 9 | 169 | 8241 | M | Kupokii | Kauakahiloko | Waipio |
| MA | 6 | 147 | 8241 | M | Kupokii | Kauakahiloko, Eo, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Ukeke | — | Waipio |
| FT | 9 | 192 | 8241 | N | Ukeke (inherited from Mai) | Maheu, Lelepua, Pohakaa | Waipio uka |
| MA | 5 | 24 | 8241 | N | Ukeke | Maheu | Waipio uka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Manuwa | — | Waipio |
| FT | 9 | 162 | 8241 | O | Manua | Nihaula, Halaula | Waipio |
| MA | 6 | 148 | 8241 | O | Manua | Nehoula, Halaula, Wahaku | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 & 516 | 8241 | | Uma | — | Waipio |
| MA | 5 | 25 | 8241 | P | Uma | Kauhi, Halaula, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kamakahi | — | Waipio |
| FT | 9 | 183 | 8241 | Q | Kamakahi | Waianeke | Waipio |
| MA | 6 | 149 | 8241 | Q | Kamakahi | Kuana, Waianeke | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 862 | | Niau | — | Waipio |
| FT | 9 | 168 | 8241 | S | Niau, wife & heir of Keaona | Pakihakiha, Eo, Waihaka | Waipio |
| FT | 9 | 180 | 8241 | S | Niau | Kalokoloa, Halaula | Waipio |
| MA | 6 | 151 | 8241 | S | Niau | Kalokoloa, Halaula | Waipio |
| MA | 9 | 393 | 8241 | S | Niau | Pakihakiha, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kailio | — | Waipio |
| FT | 9 | 186 | 8241 | T | Kailio | Kaneulupo | Waipio uka |
| MA | 6 | 150 | 8241 | T | Kailio | Kaneulupo | Waipio uka |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|---------------|-------|------------|---------------------------------|------------|
| NR | 5 | 514 | 8241 | | Kailihao | — | Waipio |
| FT | 9 | 188 | 8241 | U | Kailihao | Kapupuka | Waipio uka |
| MA | 6 | 150 | 8241 | U | Kailihao | Pupuka | Waipio uka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kauluoaiwi | — | Waipio |
| FT | 9 | 183 | 8241 | V | Kauloaiwi | Hanauwaka | Waipiouka |
| MA | 6 | 151 | 8241 | V | Kauloaiwi | Hanauaka | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kaneakauhi | — | Waipio |
| FT | 9 | 194 | 8241 | W | Kaneakauhi | Wailele, Kaohai | Waipiouka |
| MA | 6 | 494 | 8241 | W | Kaneakauhi | Kaohai | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Halelaau | — | Waipio |
| FT | 9 | 195 | 8241 | X | Halelaau | Kopilau, Hokapiele | Waipiouka |
| MA | 5 | 27 | 8241 | X | Halelaau | Ala | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Hepa | — | Waipio |
| FT | 9 | 196 | 11204 8241 | Y | Hepa | Kipapa | Waipiouka |
| MA | 6 | 494 | 8241 | Y | Hepa | Kipapa | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kaioe | — | Waipio |
| FT | 9 | 196 | 8241 | Z | Kaioe | Puulu, Palikea | Waipiouka |
| MA | 6 | 495 | 8241 | Z | Kaioe | Puulu | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Palekaluhi | — | Waipio |
| FT | 9 | 191 | 8241 | AB | Palekaluhi | Kamukuloa, Kalapopo | Waipiouka |
| MA | 6 | 151 | 8241 | AB | Palekaluhi | Kamuku | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 | | Koleaka | — | Waipio |
| FT | 9 | 174 | 8241 | BB | Koleaka | Ainaio, Ninauwale, Homaikaia | Waipio |
| MA | 5 | 30 | 8241 | BB | Koleaka | Ninauwale, Homaikaia, Lepau | Waipio |

Ahupua'a of Waipi'o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|---------------|-------|-------------------------|--|-----------|
| NR | 5 | 513 | 8241 | | Kalauli | — | Waipio |
| FT | 9 | 150 | 8241 | BP | Kalauli | Kumupali, Koakukaau | Waipio |
| MA | 4 | 107 | 8241 | BP | Kalauli | Kumupali, Kaahukahua | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 | | Keawekolohe | — | Waipio |
| FT | 9 | 177 | 8241 | CB | Keawekolohe | Kaakahaweale, Homaikaia | Waipio |
| MA | 6 | 155 | 8241 | CB | Keawekolohe | Kaakahaweale, Homaikaia, Kamaloa | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Poupou | — | Waipio |
| FT | 9 | 192 | 8241 11211 | CC | Poupou | Papa, Leoiki | Waipio |
| MA | 6 | 495 | 8241 | CC | Poupou | Papa | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 5972 | | Manoha | — | Waipio |
| FT | 9 | 152 | 8241 | CM | Manoha | Mohoa | Waipio |
| FT | 9 | 158 | 8241 | CM | Manoha, son of Kaahu | Mohoa | Waipio |
| MA | 6 | 157 | 8241 | CM | Manoha | Mohoa | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Paakiki | — | Waipio |
| FT | 9 | 170 | 8241 | CO | Paakiki | Waikowaha, Halaula, Waihaka | Waipio |
| MA | 5 | 29 | 8241 | CO | Paakiki | Waikowaha, Halaula, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Leoiki | — | Waipio |
| FT | 9 | 156 | 8241 | CW | Leoiki | Hopenui, Puukoali | Waipio |
| MA | 4 | 108 | 8241 | CW | Leoiki | Hopenui, Puukoali | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Kalili | — | Waipio |
| FT | 9 | 152 | 8241 | DD | Kalili | Waihaka | Waipio |
| MA | 6 | 155 | 8241 | DD | Kalili | Aimalino, Waihaka | Waipio |

Ahupua'a of Waipi'o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------------|-----------|----------------|-------------------------------|---------|
| NR | 5 | 513 | 8241 | | Hana | — | Waipio |
| FT | 9 | 161 | 8241 | DO | Hana | Pakihakiha | Waipio |
| MA | 5 | 31 | 8241 | DO | Hana | Kalou, Eo, Puopae | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kauhi | — | Waipio |
| FT | 9 | 174 | 8241 | GG | Kauhi | Kahaole, Hanapouli | Waipio |
| MA | 6 | 154 | 8241 | GG | Kauhi | Kahaole, Hanapouli | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Moku | — | Waipio |
| FT | 9 | 189 | 8241 | GH | Moku | Kaluaalaea, Puuopae, Kukio | Waipio |
| MA | 6 | 156 | 8241 | HH | Moku | Keahupuaa, Kukio, Puopae | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kawahinelawaia | — | Waipio |
| FT | 9 | 163 | 8241 | GO | Kawahinelawaia | Keio, Kepookala | Waipio |
| MA | 6 | 156 | 8241 | GO | Kawahinelawaia | Keio | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Paumano | — | Waipio |
| FT | 9 | 159 | 8241 | HH | Paumano | Hanaloa, Waihaka, Kapahi | Waipio |
| MA | 5 | 27 | 8241 | HH | Paumano | Kanialua | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Kaiki | — | Waipio |
| FT | 9 | 162 | 8241 | KK | Kaiki | Pakikahiha, Kukio, Waihaka | Waipio |
| MA | 6 | 153 | 8241 | KK | Kaiki | Pakikahiha, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kaholohana | — | Waipio |
| FT | 9 | 177 | 8241 | LK | Kaholohana | Hanapouli | Waipio |
| FT | 9 | 180 | 8241 | LK | Kaholohana | Hanapouli | Waipio |
| MA | 5 | 27 | 8241 | LK | Kaholohana | Hanapouli | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 516 | 8241 | | Ainui | — | Waipio |
| FT | 9 | 190 | 8241 | LM | Ai [Ainui] | Koloamanu, Hanaloa | Waipio |
| MA | 6 | 158 | 8241 | LM | Ai | Koloamanu, Homaikaia, Hanaloa | Waipio |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|-------------|---|---------|
| NR | 5 | 513 | 8241 | | Nahua | — | Waipio |
| FT | 9 | 148 | 8241 | LN | Nahua | Kalelekanono, Kauakahiloko | Waipio |
| MA | 5 | 31 | 8241 | LN | Nahua | Kanonokunono, Kaakaualani, Nakanui, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Puhipaka | — | Waipio |
| FT | 9 | 167 | 8241 | MM | Puhipaka | — | Waipio |
| MA | 5 | 29 | 8241 | MM | Puhipaka | Waihaka, Hinanono, Kauakakohi | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 1698 | | Luaka | — | Waipio |
| FT | 9 | 149 | 8241 | NN | Luaka | Kionaole, Kaahukaua, Kahalekala | Waipio |
| MA | 6 | 157 | 8241 | NN | Luaka | Kaahukahua, Hanaloa, Kionaole | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 5870 | | Kahea | — | Waipio |
| FT | 9 | 150 | 8241 | PN | Kahea | Mohoa | Waipio |
| MA | 5 | 25 | 8241 | PN | Kahea | Lelepau, Mauoha (Mohoa) | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Ulakaipo | — | Waipio |
| FT | 9 | 147 | 8241 | PP | Ulakaipo | Kuaiula, Hopenui, Kaalakea | Waipio |
| MA | 5 | 30 | 8241 | PP | Ulakaipo | Kuaiula, Hopenui | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Kupehe (w.) | — | Waipio |
| FT | 9 | 160 | 8241 | PW | Kupehe | Kaaiopelu, Keahupuaa, Waihaka | Waipio |
| MA | 5 | 27 | 8241 | PW | Kupehe | Kuaiopelu | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Poikeo | — | Waipio |
| FT | 9 | 159 | 8241 | RR | Poikeo | Halaula | Waipio |
| MA | 5 | 27 | 8241 | RR | Poikeo | Halaula | Waipio |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-----------|---------------|---------------------------|-----------|
| NR | 5 | 513 | 8241 | | Keliikuhoe | — | Waipio |
| MA | 6 | 154 | 8241 | RS | Keliikuhoe | Kahema, Pakihakiha | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Ohilau | — | Waipio |
| FT | 9 | 155 | 8241 | SM | Ohilau | Laauli | Waipio |
| MA | 6 | 158 | 8241 | SM | Ohilau | Puukoali, Hopenui, Laauli | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 514 | 8241 | | Kauhiohewa | — | Waipio |
| FT | 9 | 176 | 8241 | SS | Kauhiohewa | Kalaole | Waipio |
| MA | 5 | | 8241 | SS | Kauhiohewa | Kalaole, Hanapouli | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Nahora | — | Waipio |
| FT | 9 | 178 | 8241 | US | Nahola | Homaikaia | Waipio |
| MA | 5 | 30 | 8241 | US | Nahola | Homaikaia | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 515 | 8241 | | Kaleiku | — | Waipio |
| MA | 6 | 496 | 8241 | UU | Kalaiku | Lelepua | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 513 | 8241 | | Pi | — | Waipio |
| FT | 11 | 157 | 8241 | WW | Pi | Papohaku, Waihaka | Waipio |
| MA | 6 | 152 | 8241 | WW | Pi | Papohaku, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 193 | 9361 8421 | B | Kaimoleihonua | Mailiula, Palaele | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 548 | 10416 | | Nahonu | Ulu | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 561 | 10512 | | Nahuina | Kauaka | Waipio |
| NT | 9 | 268 | 10512 | | Nahuina | Kauaka | Waipio |
| NT | 10 | 193 | 10512 | | Nahuina | Kauaka | Waipio |
| FT | 9 | 121 | 10512 | | Nahuina | Kauaka | Waipio |
| MA | 4 | 103 | 10512 | | Nahuina | Kauaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 570 | 10613 | | Abner Paki | Hanaloa | Waipio |
| NT | 10 | 239 | 10613 | | A. Paki | Hanaloa | Waipio |
| MA | 10 | 627 | 10613 | | A. Paki | Hanaloa (Ap. 4) | Waipio |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|---------------|-------|----------------|--------------------------------------|---------|
| NR | 4 | 581 | 10729 | | Paele | Hanaloa | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 158 | 11189 | | Kailihakuma | Pakihakiha, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 161 | 11190 | | Kanae, Samuela | Pakihakiha, Keahupuaa, Waihaka | Waipio |
| MA | 9 | 398 | 11190 | | Kanae, S. | Pakihakiha, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 163 | 11191 | | Napihe | Kalokoloa, Kaluala | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 164 | 11192 | | Makahewahewa | Kepookala | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| MA | 9 | 394 | 11193 | | Kailianu | Kauakahiloko, Lepau | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 168 | 11194 8241 | | Pohano | Halaulani | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 170 | 11195 | | Kini | Kauakahiloko, Waihaka | Waipio |
| MA | 9 | 399 | 11195 | | Kini | Kauakahiloko | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 171 | 11196 | | Malino | Kamaihuli, Waihaka | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 171 | 11197 | | Kaukaliu | Kahaole, Lepau | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 172 | 11198 | | Kaulehua | Kalokoloa, Puuopae | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 172 | 11199 | | Kauila | Kaneloko, Kaluaalaea, Puuopae | Waipio |
| MA | 9 | 395 | 11199 | | Kauila | Kaluaalau (Kaluaalaea) | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 173 | 11200 | | Kihewa | Eoiki, Puuopae | Waipio |
| MA | 9 | 399 | 11200 | | Kihewa | Eoiki | Waipio |

Ahupua‘a of Waipi‘o

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|---------------|-------|-------------------------|-----------------------------------|-----------|
| FT | 9 | 175 | 11201 8421 | | Kahaakoi (w.) Haakoi | Kaipukanahelehele, Homaikaia | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 176 | 11202 | | Kahoomanamana | Lanai, Luanui | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 182 | 11203 8241 | | Aele | Homaikaiaiki, Homaikaia, Lepau | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 183 | 11204 8241 | Y | Hepa | Kipapa | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 184 | 11205 8241 | | Kalaiku Kaleiku | Lelepua | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 185 | 11206 | | Kanealii | Luanui | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 186 | 11207 8241 | | Naniu | Liloa, Kamau | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 187 | 11208 8241 | | Kaopuana | Kahaloa, Kepookaholua | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 187 | 11209 8241 | | Kawaihae | Aikapu, Kaluahine, Kaneuahine | Waipiouka |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 190 | 11210 8241 | | KaluaHinenui | Kepa, Malu, Kauloa | Waipio |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 9 | 192 | 11211 8241 | | Poupou | Papa, Leoiki | Waipio |

Note: Okipu – “viz. a place included in bend of the stream” (Kauloaiwi, L.C.A. 8421V, FT 9:183).

Moanalua Ahupua‘a

The ancient landscape of the coastal zone of Moanalua Ahupua‘a has been radically altered since the 1940s. Areas once found along the shore line included rich loko i‘a (fishponds), kuapā (walls), mākāhā (sluice gates), kū‘ula and ko‘a (sites dedicated to fishermen’s gods and shrines), loko pa‘akai (salt making beds), the ancient trail system, ahupua‘a boundary markers (of ceremonial significance), islets, fisheries and countless unknown features. All of which have been destroyed and buried under the fill of roads, industrial developments, airports, military bases and other modern features. While it does not appear that any native tenant kuleana were awarded in the area of Moanalua where the proposed rail corridor is planned, we know that some place names cited in the Moanalua claims include lands now buried under the new industrial layer over which the rail is proposed to pass. In the list below, we have used bold marking to identify these place names. Most of which while not awarded, were of traditional use and value to the residents of Moanalua Ahupua‘a through the early 1920s and 1930s (pers. comm., William Kulia Mokumaia Lemn, 2003).

While some of the named localities are a subdivision of land known as lele (detached parcels bearing the same name at various elevational zones), it is traditional and customary practice of the Hawaiian people to manage and use the various lele which bear the same name. These named localities include Āhua, Awaawaloa (Awaloa, Awawaloa), Kaloalua, Ke‘ehi, Māpunapuna, Mokumoa, Mokuofo, and are among the place names cited in the claims below. Recordation of their names documents traditional knowledge of place, and cultural value in the life of those who lived on the land through the early 1900s.

Table 3. Moanalua Ahupua‘a (122 claims)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|-------|------|-------|----------------------|----------------------|----------|
| MA | 4 | 195 | 35 | F.L. | Kopu | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 1 | 133 | 91 | | Kepane Montgomery | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FR | 1 | 123 | 152 | | Sumner, Wm. | [leasehold interest] | Moanalua |
| NT | 2 | 9 | 152 | | Sumner, Wm. | — | Moanalua |
| NT | 2 | 15-20 | 152 | | Sumner, Wm. | — | Moanalua |
| NT | 2 | 34-38 | 152 | | Sumner, Wm. | — | Moanalua |
| NT | 3 | 310 | 152 | | Sumner, Wm. | — | Moanalua |
| FT | 1 | 108 | 152 | | Sumner, William | — | Moanalua |
| FT | 2 | 512 | 152 | | Sumner, William | — | Moanalua |
| MA | 1 | 494 | 152 | | Sumner, William | — | Moanalua |
| MA | 1 | 506 | 152 | | Sumner, William | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FT | 1 | 108 | 156 | | Sumner, William | — | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|---|--|----------|
| FT | 3 | 336 | 236 | L | Pepehu | — | Moanalua |
| MA | 5 | 58 | 236 | L | Kahalepalaoa | Paka | Moanalua |
| MA | 8 | 711 | 236 | L | Kahalepalaoa | Kapakahi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 278 | 587 | | Namohala | — | Moanalua |
| NT | 3 | 761 | 587 | | Namohala | — | Moanalua |
| FT | 2 | 67 | 587 | | Namohala | — | Moanalua |
| MA | 6 | 211 | 587 | | Namohala | Muliwai | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 331 | 659 | | Makulu | Kahauiki | Moanalua |
| NT | 2 | 476 | 659 | | Makulu | Kahauiki | Moanalua |
| FT | 1 | 154 | 659 | | Makulu | Kahauiki | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 374 | 713 | | Kealoha | — | Moanalua |
| NT | 2 | 379 | 713 | | Kealoha | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 489 | 868 | | Kaikainalii (w.) | — | Moanalua |
| NT | 2 | 609 | 868 | | Kaikainalii with residents: Kahaumanu Hoakaina Leahi Kane Pepehu, Kalanikilo | — | Moanalua |
| NT | 10 | 363 | 868 | | Kaikainalii disputed with Lot Kamehameha | Manuhua (named after former resident) | Moanalua |
| FT | 2 | 266 | 868 | | Kaikainalii | Kapakahi | Moanalua |
| MA | 3 | 309 | 868 | | Kaikainalii | Pohaha, Kapakahi, Muliwai, Maili, Mapunapuna , Kalou | Moanalua |

Moanalua Ahupua'a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|--|--|----------|
| NR | 2 | 605 | 1044 | | Hoomoeapule | Kawae, Puali, Kaapoepoe, Kiao, Iemi, Kapakahi, Kaneohe, Kaaiulua, Mokuo eo, Pohaha, Inaikolea, Kahohonu, Kamamua, Uani, Ahua, Mokumoa , Pinaau | Moanalua |
| NT | 3 | 58 | 1044 | | Hoomoeapule residence: Kahalapalaoa, Akaina, Kahaumanu | Kainapuaa, Kapakahi, Kamamua, Puali, Iemi, Pinaau, Ahuawai | Moanalua |
| NT | 10 | 15 | 1044 | | Hoomoeapule | Puali, Iemi, Kaapoepoe, Kiao | Moanalua |
| FT | 2 | 313 | 1044 | | Hoomoeapule residence: Kahalapalaoa, Akaina, Kahaumanu | Kapakahi, Kaneohe, Kanelua, Inaikolea, Puali, Iemi, Pinaau, Keehi | Moanalua |
| MA | 9 | 419 | 1044 | | Hoomoeapule | Kapakahi, Kaaiulua, Kaneohe, Pohaha, Inaikolea, Kiao, Iemi (Umi) | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 613 | 1059 | | Kekaha | Paka, Kamookahi | Moanalua |
| NT | 10 | 24 | 1059 | | Kekaha | Paka, Kamookahi | Moanalua |
| MA | 5 | 587 | 1059 | | Kekaha | Ahua , Kauki, Kapakahi, Paka | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 2 | 636 | 1117 | | Kalukini | Mokumoa , Kaaula | Moanalua |
| NT | 3 | 131 | 1117 | | Kalukini (son of Ulili) | — | Moanalua |
| FT | 2 | 369 | 1117 | | Kalukini | — | Moanalua |
| MA | 4 | 202 | 1117 | | Kalukini | [claim crossed out] | Moanalua |
| MA | 4 | 225 | 1117 | | Kalukini | Kaulaili | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 3 | 193 | 1180 | | Kaia | Kamookahi | Moanalua |
| MA | 5 | 55 | 1180 | | Kaia | Kamookahi | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|-------------------------------|------------|----------|
| NR | 3 | 9 | 1181 | | Pakele | — | Moanalua |
| NT | 3 | 194 | 1181 1183 | | Pakele | Mookahi | Moanalua |
| FT | 2 | 421 | 1181 1183 | | Pakele | — | Moanalua |
| MA | 8 | 703 | 1181 1183 | | Pakele | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 9 | 1182 | | Maolioli | Kaiao | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 10 | 1183 | | Pakele | Kamookahi | Moanalua |
| NT | 3 | 194 | 1183 1181 | | Pakele | Mookahi | Moanalua |
| FT | 2 | 421 | 1183 1181 | | Pakele | — | Moanalua |
| MA | 4 | 196 | 1183 | | Pakele | Kamookahi | Moanalua |
| MA | 8 | 703 | 1183 1181 | | Pakele | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 10 | 1184 | | Kau | Kaaula | Moanalua |
| NT | 3 | 195 | 1184 | | Kau | Kaaula | Moanalua |
| FT | 2 | 422 | 1184 | | Kau | Kaaula | Moanalua |
| MA | 4 | 182 | 1184 | | Kau | Kaaula | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 11 | 1185 | | Akaina | Kapakahi | Moanalua |
| NT | 3 | 199 | 1185 | | Akaina | Kapakahi | Moanalua |
| FT | 2 | 422 | 1185 | | Akaina | Kapakahi | Moanalua |
| MA | 6 | 491 | 1185 | | Akaina | Kapakahi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 11 | 1186 | | Kukalamanu | Kamuliwai | Moanalua |
| NT | 3 | 199 | 1186 | | Kukalamanu | Muliwai | Moanalua |
| FT | 2 | 423 | 1186 | | Kukalamanu | Muliwai | Moanalua |
| MA | 6 | 204 | 1186 | B | Kailikalamanu [Kukalamanu] | Kamuliwai | Moanalua |
| MA | 6 | 206 | 1186 | | Kukalamanu | Kealapii | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 11 | 1187 | | Keolanui | Muliwai | Moanalua |
| NT | 3 | 200 | 1187 | | Keolanui | Muliwai | Moanalua |
| FT | 2 | 423 | 1187 | | Keolanui | Muliwai | Moanalua |
| MA | 5 | 632 | 1187 | | Keolanui | Kamuliwai | Moanalua |

Moanalua Ahupua‘a (Continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|--|--------------------|----------|
| NT | 3 | 200 | 1189 | | Ewa | Kahauiki | Moanalua |
| FT | 2 | 423 | 1189 | | Ewa | Kahauiki | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 12 | 1190 | | Kahaumanu | Kapakahi | Moanalua |
| NT | 3 | 197 | 1190 | | Kahaumanu | Kapakahi | Moanalua |
| FT | 2 | 424 | 1190 | | Kahaumanu | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 13 | 1192 | | Kawaihae | Inaikolea | Moanalua |
| NT | 3 | 201 | 1192 | | Kawaihae | Inaikolea | Moanalua |
| MA | 5 | 54 | 1192 | | Kawaihae | Inaikolea | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 14 | 1193 | | Kalai | — | Moanalua |
| NT | 3 | 202 | 1193 | | Kalai | Laimi [Iemi] | Moanalua |
| MA | 4 | 193 | 1193 | | Kalai | Wao | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 15 | 1195 | | Koki | Kapakahi | Moanalua |
| NT | 3 | 198 | 1195 | | Koki | Kapakahi | Moanalua |
| FT | 2 | 426 | 1195 | | Koki | Kapakahi | Moanalua |
| MA | 4 | 183 | 1195 | | Koki | Kapakahi, Kalualoa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 16 | 1197 | | Pukai (Puekahi) | Kapakahi | Moanalua |
| NT | 10 | 23 | 1197 | | Pukai for Pue | Kapakahi | Moanalua |
| MA | 4 | 575 | 1197 | | Pukai | Kapakahi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 3 | 206 | 1198 1231 | | Kaohele Kawaihele | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 17 | 1199 | | Uku | Awawaloa | Moanalua |
| NT | 3 | 206 | 1199 | | Uku | Awaawaloa | Moanalua |
| FT | 2 | 431 | 1199 | | Uku | Awaawaloa | Moanalua |
| MA | 4 | 194 | 1199 | | Uku | Kanenu, Awaloa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 22 | 1212 | | Maihea | Maili | Moanalua |
| NT | 3 | 762 | 1212 | | Maihea | Kamuliwai | Moanalua |
| FT | 2 | 439 | 1212 | | Maihea | Kamuliwai, Maili | Moanalua |
| MA | 4 | 186 | 1212 | | Maihea (deceased), Kauaopali, heir | Kahohonu | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|--------------|-------|-----------------------------|-------------------------|----------|
| NR | 3 | 23 | 1215 | | Nahua | Kamuliwai | Moanalua |
| NT | 3 | 215 | 1215 | | Nahua | Kamuliwai | Moanalua |
| FT | 2 | 440 | 1215 | | Nahua | Kamuliwai | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 24 | 1217 | | Puhiki | Kaaula, Awawaloa | Moanalua |
| NT | 3 | 216 | 1217 | | Puhiki | Kaaula | Moanalua |
| FT | 2 | 441 | 1217 | | Puhiki | Kaaula | Moanalua |
| MA | 4 | 191 | 1217 | | Puhiki | Kapalakai | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 28 | 1228 | | Kauaulua | Walia [Alia] | Moanalua |
| NT | 3 | 266 | 1228 | | Kauaulua | Alia | Moanalua |
| NT | 10 | 22 | 1228 | | Kauaulua | Alia | Moanalua |
| FT | 2 | 473 | 1228 | | Kauaulua | Alia | Moanalua |
| MA | 4 | 198 | 1228 | | Kauaulua | Alia | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 29 | 1231 | | Kawaihele | Kanukikepa | Moanalua |
| NT | 3 | 206 | 1231 1198 | | Kawaihele Kaohele | — | Moanalua |
| NT | 10 | 413 | 1231 | | Kawaihele | — | Moanalua |
| MA | 4 | 204 | 1231 | | Kawaihele for Nakaikuana | Kanukikepa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 31 | 1236 | | Kane | Kapakahi | Moanalua |
| NT | 3 | 223 | 1236 | | Kane | — | Moanalua |
| FT | 2 | 445 | 1236 | | Kane | — | Moanalua |
| MA | 6 | 203 | 1236 | | Kane | Kapakahi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 71 | 1313 | | Kalamaie | Wawaloa | Moanalua |
| NT | 3 | 269 | 1313 | | Kalamaie | Ahua | Moanalua |
| FT | 2 | 476 | 1313 | | Kalamaie | Ahua | Moanalua |
| MA | 4 | 189 | 1313 | | Kalamaie for Kilinahe | Paka, Ahua | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 71 | 1315 | | Kahuakailoa | Wawaloa [Awawaloa] | Moanalua |
| NT | 3 | 270 | 1315 | | Kahuakailoa | Wawaloa | Moanalua |
| FT | 2 | 476 | 1315 | | Kahuakailoa | Wawaloa | Moanalua |
| MA | 4 | 198 | 1315 | | Kahuakailoa | Hoolawi, Awaloa | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|-------------------------------------|--|----------|
| NR | 3 | 72 | 1317 | | Oleloino | Iemi | Moanalua |
| NT | 3 | 271 | 1317 | | Oleloino | Iemi | Moanalua |
| FT | 2 | 477 | 1317 | | Oleloino | Iemi | Moanalua |
| MA | 5 | 85 | 1317 | | Oleloino | Kuaunui, Umi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 72 | 1318 | | Kahalepalaoa | Kamookahi | Moanalua |
| NT | 3 | 271 | 1318 | | Kahalapalaoa | Kamookahi, Homahoma, Puhala | Moanalua |
| FT | 2 | 477 | 1318 | | Kahalepalaoa | Kamookahi, Hamohamo (Homahoma) | Moanalua |
| MA | 6 | 206 | 1318 | B | Kahalepalaoa | Kaholi | Moanalua |
| MA | 8 | 701 | 1318 | | Kahalepalaoa | Homahoma | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 73 | 1320 | | Ukumailani | Kaloaloa | Moanalua |
| NT | 3 | 273 | 1320 | | Ukumailani | Kaloaloa | Moanalua |
| FT | 2 | 478 | 1320 | | Ukumailani (w.) (heir of Punana) | Kaloaloa | Moanalua |
| MA | 4 | 194 | 1320 | | Kaulu heir of Ukumailani | Kananelu, Awaloa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 73 | 1321 | | Kalanikilo | Kapakahi | Moanalua |
| NT | 3 | 275 | 1321 | | Kalanikilo | Kapakahi | Moanalua |
| FT | 2 | 479 | 1321 | | Kalanikilo | Kapakahi | Moanalua |
| MA | 4 | 184 | 1321 | | Kalanikilo | Hapuna, Kapakahi, Kamaluhale, Hawaiiiloa | Moanalua |
| MA | 8 | 710 | 1321 | | Kalanikilo | Kaiao, Kapakahi, Hawaiiiloa, Kamaluhale | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 73 | 1322 | | Kaelemakule | Kapakahi | Moanalua |
| NT | 3 | 276 | 1322 | | Kaelemakule | Kapakahi | Moanalua |
| FT | 2 | 480 | 1322 | | Kaelemakule | Kapakahi | Moanalua |
| MA | 5 | 637 | 1322 | | Kaelemakule | Kaaukuu, Kauki, Kapakahi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 73 | 1323 | | Limalalau | Kapahu | Moanalua |
| NT | 3 | 276 | 1323 | | Limalalau | Kapahu | Moanalua |
| FT | 2 | 480 | 1323 | | Limalalau | Kapahu | Moanalua |
| MA | 6 | 205 | 1323 | | Limalalau | Kapahu | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|----------------------|------------------|----------|
| NR | 3 | 74 | 1324 | | Laaloa | Iemi | Moanalua |
| NT | 3 | 277 | 1324 | | Laaloa | Iemi | Moanalua |
| FT | 2 | 481 | 1324 | | Laaloa | Iemi | Moanalua |
| MA | 4 | 183 | 1324 | | Laaloa | Iemi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 74 | 1326 | | Kamaunu | Kamuliwai | Moanalua |
| NT | 3 | 278 | 1326 | | Kamaunu | Kamuliwai | Moanalua |
| FT | 2 | 482 | 1326 | | Kamaunu | Kamuliwai | Moanalua |
| MA | 7 | 404 | 1326 | | Kamaunu | Kamuliwai | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 74 | 1328 | | Kahaukomo | Homahoma | Moanalua |
| NT | 3 | 279 | 1328 | | Kahaukomo | Homahoma | Moanalua |
| FT | 2 | 482 | 1328 | | Kahaukomo (w.) | Homahoma | Moanalua |
| MA | 8 | 701 | 1328 | | Kahaukomo | Homahoma | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 75 | 1330 | | Kekulou | Alia | Moanalua |
| NT | 3 | 280 | 1330 | | Kekulou | Alia | Moanalua |
| FT | 2 | 483 | 1330 | | Kekulou | Alia | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 78 | 1337 | | Kukoa | Kapahu | Moanalua |
| NT | 3 | 282 | 1337 | | Kukoa | Kapahu | Moanalua |
| FT | 2 | 484 | 1337 | | Kukoa | Kapahu | Moanalua |
| MA | 4 | 185 | 1337 | | Kukoa | Kapahu | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 78 | 1338 | | Kahukao | Kanukikepa | Moanalua |
| NT | 3 | 282 | 1338 | | Kahukao | Nukikepa | Moanalua |
| FT | 2 | 485 | 1338 | | Kahukao | Nukikepa | Moanalua |
| MA | 4 | 190 | 1338 | | Kahukao for Kilinahe | Kanukikepa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 78 | 1339 | | Boopuu | Kaloaloo | Moanalua |
| NT | 3 | 283 | 1339 | | Poopuu | Kaloaloo | Moanalua |
| FT | 2 | 485 | 1339 | | Poopuu | Kaloaloo | Moanalua |
| MA | 4 | 182 | 1339 | | Poopuu | Kikee, Kalokoloo | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|------------------|------------------------------|----------|
| NR | 3 | 80 | 1343 | | Pumali | Wawaloa | Moanalua |
| NT | 3 | 285 | 1343 | | Pumali | Wawaloa | Moanalua |
| FT | 2 | 487 | 1343 | | Pumali | Wawaloa | Moanalua |
| MA | 5 | 61 | 1343 | | Pumali | Kananelu, Awawaloa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 80 | 1344 | | Wahineole | Wawaloa | Moanalua |
| NT | 3 | 286 | 1344 | | Wahineole | Wawaloa | Moanalua |
| FT | 2 | 487 | 1344 | | Wahineole | Wawaloa | Moanalua |
| MA | 4 | 189 | 1344 | | Wahineole | Awawaloa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 81 | 1346 | | Kaipo | Alia, Iemi | Moanalua |
| NT | 3 | 289 | 1346 | | Kaipo (w.) | Alia, Iemi | Moanalua |
| FT | 2 | 490 | 1346 | | Kaipo (w.) | Iemi, Alia | Moanalua |
| MA | 6 | 205 | 1346 | | Kaipo (w.) | Alia | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 130 | 1484 | | Piheka | Kaaula | Moanalua |
| NT | 3 | 383 | 1484 | | Piheka | Kaaula | Moanalua |
| FT | 3 | 59 | 1484 | | Piheka | Kaaula | Moanalua |
| MA | 4 | 193 | 1484 | | Piheka | Kuanuanu, Kaaula | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 130 | 1485 | | Wahiawa & Nahinu | Kaaula | Moanalua |
| NT | 3 | 383 | 1485 | | Wahiawa & Nahinu | Kaaula | Moanalua |
| FT | 3 | 59 | 1485 | | Wahiawa & Nahinu | Kaaula | Moanalua |
| MA | 4 | 197 | 1485 | | Wahiawa | Kaaula | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 131 | 1486 | | Hapuu | — | Moanalua |
| NT | 3 | 384 | 1486 | | Hapuu | Inaikolea | Moanalua |
| FT | 3 | 60 | 1486 | | Hapuu | Inaikolea | Moanalua |
| MA | 4 | 197 | 1486 | | Hapuu | Inaikolea | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 131 | 1487 | | Opa | Kamuliwai | Moanalua |
| NT | 3 | 385 | 1487 | | Opa | Kamuliwai, Kapakahi | Moanalua |
| FT | 3 | 61 | 1487 | | Opa | Kamuliwai, Kapakahi | Moanalua |
| MA | 4 | 188 | 1487 | | Opa | Kamuliwai | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|-------------|------|-------|------------------------|--------------------------------|----------|
| NR | 3 | 132 | 1488 | | John Henry Kaehu | Kamuliwai | Moanalua |
| NT | 3 | 386 | 1488 | | I.H. Kaehu | Kamuliwai | Moanalua |
| FT | 3 | 61 | 1488 | | I.H. Kaehu | Kamuliwai | Moanalua |
| MA | 5 | 338 | 1488 | | J.H. Kaehu for Kekohai | Kamuliwai | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 133 | 1489 | | Kuaana | — | Moanalua |
| NT | 3 | 386 | 1489 | | Kuaana | Wao | Moanalua |
| FT | 3 | 61 | 1489 | | Kuaana | Wao, Inaikolea | Moanalua |
| MA | 4 | 218 | 1489 | | Kuaana | Inaikolea | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 133 | 1490 | | Kekohai | Alia | Moanalua |
| NT | 3 | 387 | 1490 | | Kekohai | Alia | Moanalua |
| FT | 3 | 62 | 1490 | | Kekohai | Alia | Moanalua |
| MA | 4 | 195 | 1490 | | Kekohai | Kuanuanu, Kaaula, Kapahu, Alia | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 134 | 1491 | | Keanini | Kaaula | Moanalua |
| NT | 3 | 387 | 1491 | | Keanini | Kaaula | Moanalua |
| FT | 3 | 62 | 1491 | | Keanini | Kaaula | Moanalua |
| MA | 4 | 186 | 1491 | | Kaakau | Kahohonu | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 134 | 1492 | | Kaakau | — | Moanalua |
| NT | 3 | 388 | 1492 | | Kaakau (w.) | Kahohonu | Moanalua |
| FT | 3 | 63 | 1492 | | Kaakau (w.) | Kahohonu | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 135 | 1493 | | Kaawa | Kanukikepa | Moanalua |
| NT | 3 | 388 | 1493 | | Kaawa | Kanukikepa | Moanalua |
| NT | 10 | 413 4653 | 1493 | | Kaawa for Kealoha | Kanukikepa | Moanalua |
| FT | 3 | 63 | 1493 | | Kaawa | Kanukikepa | Moanalua |
| MA | 4 | 196 | 1493 | | Kaawa for Kealoha | Alia | Moanalua |
| MA | 4 | 741 | 1493 | | Kaawa | Maili | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 135 | 1494 | | Kamai | — | Moanalua |
| NT | 3 | 389 | 1494 | | Kamai | Umi | Moanalua |
| FT | 3 | 64 | 1494 | | Kamai | Umi | Moanalua |
| MA | 4 | 191 | 1494 | | Kamai | Umi | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|-----------------------|---------------------------------|---------------------|
| MA | 4 | 187 | 1495 | | Kahaumanu | Kumupali, Kapakahi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 141 | 1518 | | Kuhulu | Kahaiao | Moanalua |
| NT | 3 | 553 | 1518 | | Kuhulu | Kahaiao, Kamuliwai, Kamookahi | Moanalua |
| FT | 3 | 225 | 1518 | | Kuhulu | Kahaiao, Muliwai, Mookahi | Moanalua |
| MA | 5 | 56 | 1518 | | Kuhulu for Uluhoaloha | Maili | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 143 | 1522 | | Kalima | Wao | Moanalua |
| NT | 10 | 379 | 1522 | | Kalima | Kawao | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 144 | 1526 | | Ki | Pahao [Paahao] | Moanalua |
| NT | 3 | 403 | 1526 | | Ki | Pahao | Moanalua |
| FT | 3 | 79 | 1526 | | Ki | Pahao | Moanalua |
| MA | 4 | 203 | 1526 | | Ki | Hinakuhoa, Paahao | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 196 | 1659 | | Puupuu | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| MA | 4 | 740 | 1740 | | Kakalea | Paka, Ahua | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 240 | 1754 | | L. Kalama | Awawaloa, Pahao, Pohaha Kamaile | Moanalua Waianae |
| NT | 3 | 502 | 1754 | | L. Kalama | Awawaloa, Pahao Kamaile | Moanalua Waianae |
| FT | 3 | 176 | 1754 | | L. Kalama | Awawaloa, Pahao Kamaile | Moanalua Waianae |
| MA | 5 | 52 | 1754 | | L. Kalama | Awawaloa , Pahao, Pohaha | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 256 | 1793 | | Hookele | Kahaiao | Moanalua |
| NT | 3 | 517 | 1793 | | Hookele | Kahaiao | Moanalua |
| NT | 10 | 18 | 1793 | | Nahookele | — | Moanalua |
| FT | 3 | 189 | 1793 | | Hookele | Kahaiao | Moanalua |
| MA | 5 | 626 | 1793 | | Nahookele | Kahaiao, Maili | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|--|---|----------|
| NR | 3 | 256 | 1794 | | Waila | Alia | Moanalua |
| NT | 3 | 518 | 1794 | | Waila | Alia | Moanalua |
| FT | 3 | 190 | 1794 | | Waila | Alia | Moanalua |
| MA | 5 | 56 | 1794 | | Waila for Kekulou | Alia | Moanalua |
| MA | 4 | 267 | 1794 | | Waila for Kekulou | [crossed out] | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 256 | 1795 | | Makaokuihewa | Kaloaloa | Moanalua |
| NT | 3 | 518 | 1795 | | Kamakaokuihewa | Kaloaloa | Moanalua |
| FT | 3 | 190 | 1795 | | Makaokuihewa | Kaloaloa | Moanalua |
| MA | 7 | 297 | 1795 | | Makaokuihewa (make) Kahapalani, heir | Kananelu | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 257 | 1797 | | Keawe | Alia | Moanalua |
| NT | 3 | 519 | 1797 | | Keawe | Alia | Moanalua |
| FT | 3 | 191 | 1797 | | Keawe | Alia | Moanalua |
| MA | 4 | 202 | 1797 | | Keawe for Ohia | Kapahu, Alia | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 269 | 1822 | | Kahui | Iemi | Moanalua |
| NT | 3 | 526 | 1822 | | Kahui | Iemi | Moanalua |
| FT | 3 | 198 | 1822 | | Kahui | Iemi | Moanalua |
| MA | 5 | 55 | 1822 | | Kahui | Iemi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 297 | 1916 | | Leahi | Kapakahi | Moanalua |
| NT | 3 | 552 | 1916 | | Leahi | Kapakahi | Moanalua |
| FT | 3 | 225 | 1916 | | Leahi | Kapakahi | Moanalua |
| MA | 4 | 200 | 1916 | | Leahi for Waiki | Hawaiiiloa, Kapakahi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 312 | 1978 | | Mele Hoomoeapule | Opuhala, Wainui, Kahua, Kealoha, Kapahu | Moanalua |
| NT | 3 | 560 | 1978 | | Mele Hoomoeapule | Puhala, Wainui, Kahua | Moanalua |
| MA | 4 | 192 | 1978 | | Mere Hoomoeapule | Kapakahi, Kealalau, Kamuliwai | Moanalua |
| MA | 5 | 61 | 1978 | | Hoomoeapule 2 | Umi | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|--------------------------------------|--------------------------------------|-----------|
| NR | 3 | 327 | 2023 | | Puhi | Kamuliwai | Moanalua |
| NT | 3 | 586 | 2023 | | Puhi (make) Kamakakukona, heir | Kamuliwai | Moanalua |
| FT | 3 | 251 | 2023 | | Puhi (dead) Kamakakukona, heir | Muliwai | Moanalua |
| MA | 4 | 188 | 2023 | | Puhi Kamakakukona, heir | Kamuliwai | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 332 | 2035 | | Aluli | Kumuulu | Moanalua |
| NT | 10 | 18 | 2035 | | Aluli | Kaaipuaa | Moanalua |
| FT | 3 | 339 | 2035 | | Aluli | Kaaipuaa | Moanalua |
| MA | 4 | 576 | 2035 | | Aluli | [crossed out] | Moanalua |
| MA | 5 | 260 | 2035 | | Aluli | Kaaipuaa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 352 | 2089 | | Kauhi | Hapuna | Moanalua |
| NT | 3 | 639 | 2089 | | Kauhi | Hapuna | Moanalua |
| MA | 6 | 204 | 2089 | | Kauhi | Mauipalau, Hapuna | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 353 | 2092 | | Kuapalahalaha | Pahao | Moanalua |
| NT | 3 | 639 | 2092 | | Kuapalahalaha | Pahao | Moanalua |
| MA | 4 | 268 | 2092 | | Kuapalahalaha | Paahao | Moanalua |
| MA | 5 | 696 | 2092 | | Kuapalahalaha | Ahua , Pahao | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 357 | 2106 | | Kahaleahu | Mapunapuna , Maili, Pohaha | Moanalua |
| NT | 3 | 648 | 2106 | | Kahaleahu | Mapunapuna, Maili, Pohaha | Moanalua |
| NT | 3 | 652 | 2106 | | Kahaleahu | Punapuna [Mapunapuna] | Moanalua, |
| MA | 4 | 190 | 2106 | | Kahaleahu | Kumupali, Maili, Pohaha | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|-------------------|--|----------|
| NR | 3 | 360 | 2113 | | Kaanaana | Pahao, Kapuuiki, Kumakahiki, Kaaipuaa | Moanalua |
| NT | 3 | 647 | 2113 | | Kaanaana | Pahao, Hinakukui, Kaaipuaa, Kapuuiki, Kumakahi, Keoneae [? illegible] | Moanalua |
| NT | 3 | 650 | 2113 | | Kaanaana | — | Moanalua |
| MA | 4 | 200 | 2113 | | Kaanaana | Kuamakahi, Puuiki, Aipuaa, Paahao | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 385 | 2179 | | Kauakakaloa | Maili | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 385 | 2180 | | Kapahi | Inaikolea | Moanalua |
| NT | 10 | 413 | 2180 | | Kapahi | Inaikolea, Mapunapuna | Moanalua |
| MA | 7 | 744 | 2180 | | Kapahi | Nanaia, Inaikolea, Mapunapuna | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 386 | 2181 | | Opuhalii | Hapuna | Moanalua |
| NT | 10 | 411 | 2181 | | Opuhalii | Hapuna | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 392 | 2182 | | Koia | Kaloaloa | Moanalua |
| MA | 5 | 56 | 2182 | | Koia for Palaholo | — | Moanalua |
| MA | 5 | 739 | 2182 | | Koia for Palaholo | Kawaiki | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 421 | 2260 | | Au | Hapuna | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 421 | 2261 | | Uluehu | Maili | Moanalua |
| NT | 10 | 411 | 2261 | | Uluehu | Maili | Moanalua |
| MA | 7 | 748 | 2261 | | Uluehu | Maili | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 422 | 2267 | | Kumalae | Kapahu | Moanalua |
| NT | 10 | 98 | 2267 | | Kumalae | Kapahu | Moanalua |
| MA | 6 | 204 | 2267 | | Kumalae | Kapahu | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 423 | 2270 | | Kuwahine | Mapunapuna | Moanalua |
| NT | 10 | 207 | 2270 | | Kuahine | Niu | Moanalua |
| MA | 5 | 633 | 2270 | | Kuwahine | Kaniu | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|-------------|--------------------------------------|----------|
| NR | 3 | 534 | 2521 | | Mauna | Kapahu, Pahao | Moanalua |
| NT | 3 | 758 | 2521 | | Mauna | Kapahu | Moanalua |
| MA | 5 | 60 | 2521 | | Mauna | Kumuulu | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 624 | 2759 | | Nawaa | Kahohonu | Moanalua |
| MA | 5 | 55 | 2759 | | Nawaa | Kahohonu, Kapakahi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 625 | 2761 | | Namaielua | Kaloaloo | Moanalua |
| NT | 10 | 391 | 2761 | | Namaielua | Kaloaloo | Moanalua |
| MA | 9 | 504 | 2761 | | Namaielua | Kaloaloo [diagram of loko] | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 661 | 2846 | | Kaawa | — | Moanalua |
| NT | 10 | 15 | 2846 | | Kaawa | Hapuna | Moanalua |
| MA | 8 | 702 | 2846 | | Kaawa | Kahapuna, Hapuna | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 663 | 2851 | | Keoni | Homahoma | Moanalua |
| NT | 10 | 44 | 2851 | | Keoni | Homahoma | Moanalua |
| MA | 8 | 700 | 2851 | | Keoni | Homahoma | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 664 | 2852 | | Kiha | Kaaukuu | Moanalua |
| NT | 10 | 410 | 2852 | | Kiha | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 667 | 2860 | | Kaimu | Poonahoahoa | Moanalua |
| NT | 10 | 23 | 2860 | | Kaimu | Poonahoahoa | Moanalua |
| MA | 4 | 577 | 2860 | | Kaimu | Poonahoahoa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 3 | 668 | 2863 | | Kauaikapiki | Poonahoahoa | Moanalua |
| NT | 10 | 409 | 2863 | | Kauaikapiki | Poonahoahoa | Moanalua |
| MA | 7 | 743 | 2863 | | Kauaikapiki | Poonahoahoa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 57 | 3128 | | Kaiwi | Kealalau | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 57 | 3129 | | Kainalu | Maili | Moanalua |
| NT | 10 | 410 | 3129 | | Kainalu | Maili | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|------|-------|---|------------------------------------|----------|
| NR | 4 | 58 | 3130 | | Kamaka | Kuaiawa | Moanalua |
| NT | 10 | 409 | 3130 | | Kamaka | Kuaiawa | Moanalua |
| MA | 7 | 743 | 3130 | | Kamaka | Kuaiawa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 60 | 3138 | | Leleahana | Pohaha | Moanalua |
| NT | 10 | 410 | 3138 | | Leleahana | Kamookahi, Pohaha | Moanalua |
| MA | 6 | 205 | 3138 | | Leleahana | Pohaha, Kamookahi, Kamuliwai | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 83 | 3162 | | Pupu | Hapuna | Moanalua |
| NT | 10 | 412 | 3162 | | Pupu (make) Piiwi (w.), heir | Hapuna, Wao | Moanalua |
| FT | 3 | 508 | 3162 | | Pupu | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 116 | 3183 | | Kalahoouka | Mapunapuna | Moanalua |
| NT | 10 | 408 | 3183 | | Kalahoouka (make) (wife & children heirs) | Mapunapuna | Moanalua |
| MA | 7 | 740 | 3183 | | Kalahoouka | Niuhookahi, Mapunapuna | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 117 | 3191 | | Kaheana | Alia | Moanalua |
| NT | 10 | 197 | 3191 | | Kaheana | Alia | Moanalua |
| MA | 4 | 268 | 3191 | | Kaheana | Waiaula, Alia | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 118 | 3193 | | Kekuahaleole | Kapakahi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 316 | 4588 | | Hoohipa | Alia | Moanalua |
| MA | 4 | 199 | 4588 | | Hoohipa | Waiaula, Alia | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 319 | 4653 | | Pilo | Kanukikepa | Moanalua |
| NT | 10 | 412 | 4653 | | Pilo | Kanukikepa | Moanalua |
| MA | 9 | 375 | 4653 | | Pilo | Kanukikepa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 335 | 4915 | | Kekoahine | Kuaiawa | Moanalua |
| NT | 10 | 410 | 4915 | | Kekoawahine | Kuaiawa | Moanalua |

Moanalua Ahupua‘a (continued)

| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
|------|------|------|-------|-------|---|------------------------------|----------|
| NR | 5 | 17 | 5204 | B | Kailiuli | Kahohonu, Kahauiki | Moanalua |
| NT | 10 | 337 | 5204 | B | Kailiuli (make) Nailiili, heir [returned to Kealoha] | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 33 | 5261 | | Kekipi | Maili | Moanalua |
| NT | 10 | 409 | 5261 | | Kekipi | Maili | Moanalua |
| MA | 7 | 743 | 5261 | | Kekipi | Maili | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 314 | 7274 | | Hoomoepule | Kapakahi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 5 | 444 | 7715 | | Lota Kapuaiwa | Ahupuaa | Moanalua |
| NT | 10 | 244 | 7715 | | Lot Kamehameha | Ahupuaa | Moanalua |
| MA | 10 | 621 | 7715 | | Lota Kamehameha | Apana 2. Moanalua Ahupuaa | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| FR | 3 | 19 | 8506 | | Sea and Sumner | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 551 | 10432 | | Naone | — | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 555 | 10453 | | Neki | Kumumanu | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NR | 4 | 633 | 11090 | | I H. Kaehu | Kapakahi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 10 | 332 | 11214 | | Niuli | Maili, Umi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| MA | 7 | 429 | 11214 | | Niuli for Makuakane | Maili, Umi | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 10 | 411 | 11291 | | Pohaku | Muliwai | Moanalua |
| MA | 7 | 746 | 11291 | | Pohaku | Muliwai | Moanalua |
| Book | Vol. | Page | Helu | Alpha | Claimant | Place Name | Ahupuaa |
| NT | 10 | 420 | 11296 | | Kawaa | Maili | Moanalua |
| MA | 7 | 759 | 11296 | | Kawaa | Maili | Moanalua |

Māhele Award Book Surveys and Plot Plans– From Kuleana Crossed by or Adjoining the Proposed Rail Corridor

In the process of transferring title of kuleana lands to applicants in the Māhele, surveys of the parcels to be awarded were required. These surveys, including plot plans resulted in the volumes of books known as the “Mahele Award Books” (cited as MA in Table 3, above). The entire process of recording the Māhele was extremely complex, in many ways confusing, and often settled to the disadvantage of native tenants. As noted at the beginning of this section of the study, the laws governing the Māhele ‘Āina limited the scope of claims made by commoners—their house lots were to be no more than one-quarter acre in size; the land claimed was that which they could actively cultivated or used; and the native tenants were unable to pursue claims for fisheries. Native tenants could not claim lands that traditionally had been allowed to lie at rest (fallow) between planting times, or which were used seasonally in adaptation to environmental zones. Typically, the people of the land utilized detached parcels (lele) extending from the shore to the uplands, where cultivation of crops and collection of natural resources supported daily life and the needs of their chiefs.

The traditional and customary manner of land use and management presented many problems to those appointed to survey the lands claimed by the native tenants. This becomes evident when reviewing Table 3 above, as one sees that from document to document in any given claim, land names change, and the number of parcels being claimed also changes. In the end, surveyors were authorized to simplify their work by consolidating lands of the claimants, often taking multiple parcels, spread across the land at varying elevations, and create single or fewer lots of comparable acreage as that originally claimed in multiple parcels.

The following pages present copies of the original surveys for kuleana which were identified as being within, crossed by, or in the immediate vicinity of the proposed rail corridor. The initial identification of these kuleana is based on the field work and research conducted by Cultural Surveys Hawai‘i. Each survey for kuleana given in the notes below includes metes and bounds and plot plans, with reference to place names, identification of tenants on the sides of the claimed parcels, and features around the given lands. We observe here that additional research through the claims cited in this study (whether awarded or not) will provide many more names of individuals with generational ties to lands of the Honouliuli-Moanalua region, and also provide further information on places names, land use, features and practices.

Hawaiian Terms Cited in Māhele Boundary Descriptions (Claims in the Vicinity of the Proposed Rail Corridor)

| | |
|---------------|--|
| Alahaka | Bridge |
| Alanui Aupuni | Government/Public Road |
| Auwai | Irrigation channel (for transporting water to and from irrigated fields) |
| Kahakai | Beach or shoreline |
| Kahawai | Stream, gulch (with or without water flowing) |
| Kahuahale | House site |

Hawaiian Terms Cited in Māhele Boundary Descriptions (continued)

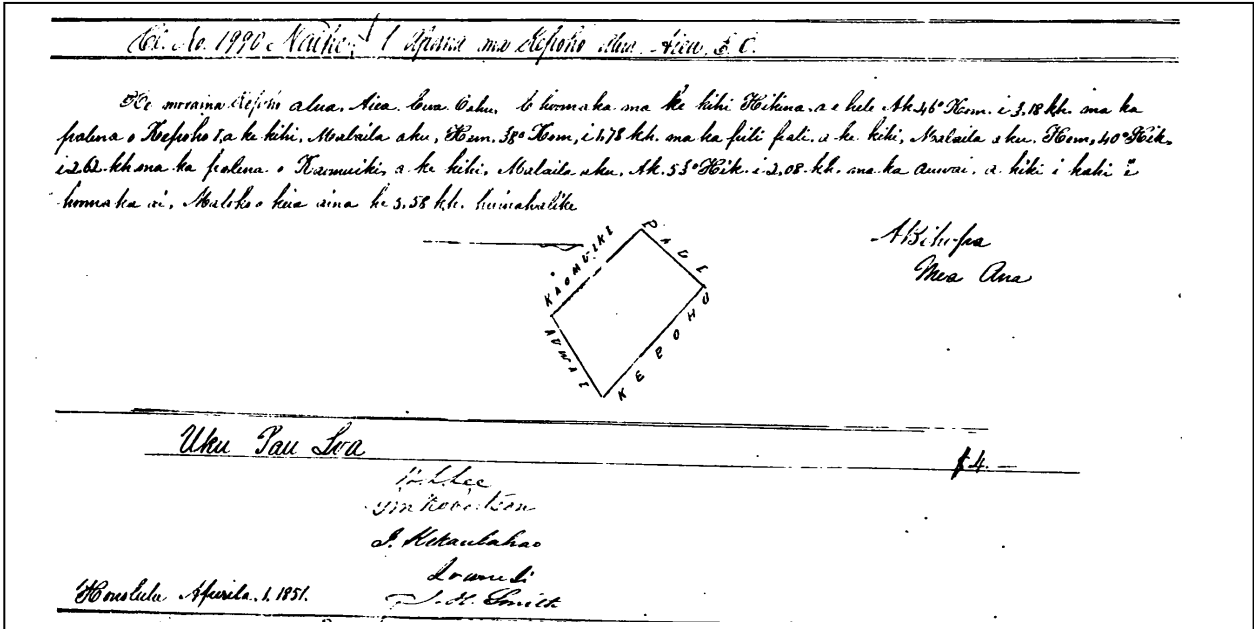
| | |
|--------------|---|
| Koele | An agricultural parcel of land worked for a chief |
| Konohiki | Chiefly overseer of land |
| Kuapa | Walled fishpond |
| Kuauna | Wall or division, generally between loi kalo |
| Kula | An open plain land, descriptive of dry land agricultural parcels and open flat lands. |
| Kula Maia | Land where banana trees are cultivated. |
| Lele | A parcel of land detached from other parcels which combined to make larger land area |
| Loi/Loi Kalo | Taro pond field. |
| Loko | Fishpond |
| Moo/Mooaina | A parcel of land, smaller than an ili, and typically used in agriculture |
| Mookalo | Small parcel of land on which taro is grown (dry- or wet-land) |
| Muliwai | An estuary (in some instances also the name of a land division) |
| Paaina | Land wall or fence |
| Pahale | House lot |
| Pakao | Goat pen/corral |
| Pali | Cliff |
| Papipi | Cattle corral |
| Poo Auwai | Head of an irrigation ditch channel |
| Puuone | A dune-banked fishpond |

'Aiea Ahupua'a

Helu 1990, to Naihē

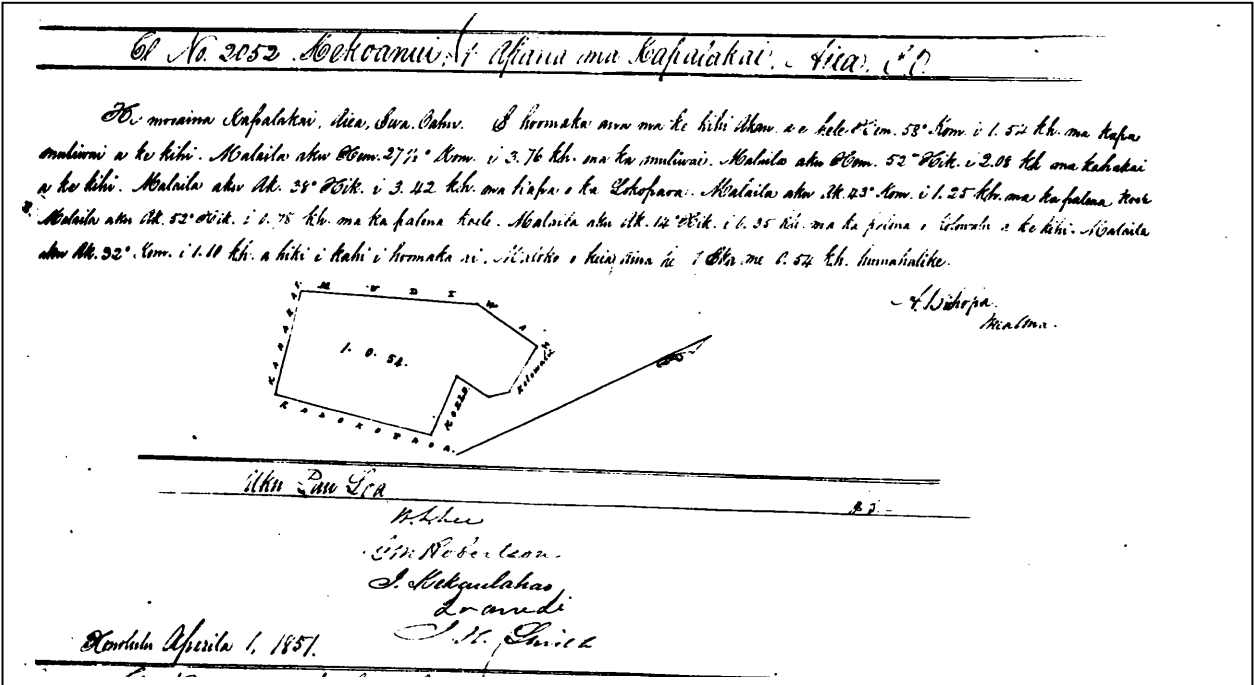
Kepoho 2, Aiea

Mahele Award Book 6:117 (Royal Patent Helu 788)



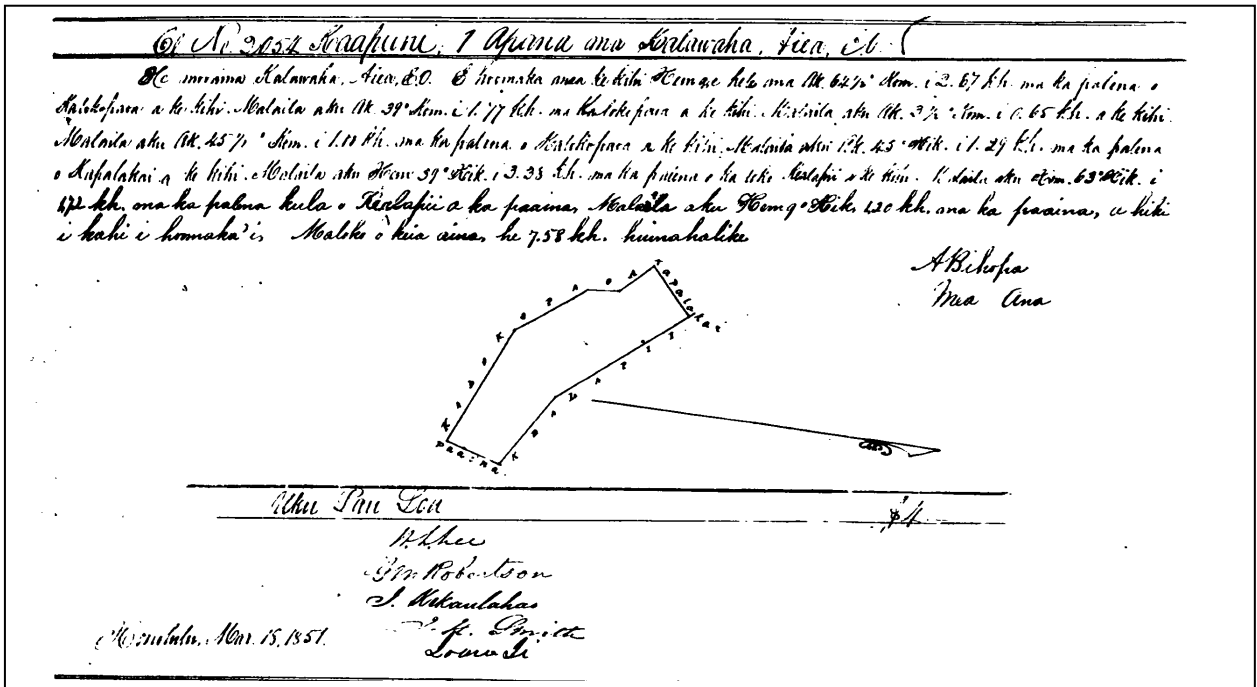
Mooaina of Kepoho 2. Boundaries: Auwai; Kaomuiki; Pali; Kepoho 1.

Helu 2052, to Kekoanui
 Kapalakai, Aiea
 Mahele Award Book 6:116 (Royal Patent Helu 790)



Mooaina of Kapalakai. Boundaries: Muliwai; Kahakai; Loko Paoa (Paoa fishpond); Koele; Kalawaha.

Helu 2054, to Kaapuni
 Kalawaha, Aiea
 Mahele Award Book 6:115 (Royal Patent Helu 784)



Mooaina of Kalawaha. Boundaries: Paaina; Loko Paoa (Paoa fishpond); Kapalakai; Kealapii.

Helu 2102, to Kaohe
Kalokopaoa, Aiea
Mahele Award Book 6:115 (Royal Patent Helu 797)

Cl. No. 2102 Kaohe, 1 Aiea, ma Kalokopaoa, Aiea, O. H.

He mo'oina Kalokopaoa, Aiea, O. H. i mua ma ke kihi Kaula, e alu ana i lalo ma e 227' 2 1/2 ft. i 2.94 kē, ma ke
 palena lāho a An. a ke kihi. Kaula ana i lalo ma e 27 kē, a ke kihi. Kaula ana i lalo ma e 20' 2 1/2 ft. i 2.64 kē, ma ke kihi
 a ke kihi. Kaula ana i lalo ma e 67' 2 1/2 ft. i 1.79 kē, ma ke palena Kaula ana i lalo ma e 2' 0" a ke palena. Kaula ana i lalo ma e 57' 2 1/2 ft.
 i 1.46 kē ma ke palena Kaula ana a ke kihi. Kaula ana i lalo ma e 11' 2 1/2 ft. i 0.28 kē ma ke palena a ke kihi. Kaula ana i lalo ma e 26' 2 1/2 ft.
 ma ke palena a ke kihi. Kaula ana i lalo ma e 27' 2 1/2 ft. i 0.69 kē, ma ke palena a ke kihi. Kaula ana i lalo ma e 57' 2 1/2 ft. i
 1.46 kē a ke kihi. Kaula ana i lalo ma e 25' 2 1/2 ft. i 0.64 kē a ke kihi. Kaula ana i lalo ma e 58' 2 1/2 ft. ma ke palena Kaula ana i lalo
 a ke kihi. Kaula ana i lalo ma e 58' 2 1/2 ft. i 1.46 kē ma ke palena Kaula ana i lalo a ke kihi. Kaula ana i lalo ma e 58' 2 1/2 ft.
 i 1.46 kē. Kaula ana i lalo ma e 58' 2 1/2 ft. i 1.46 kē.

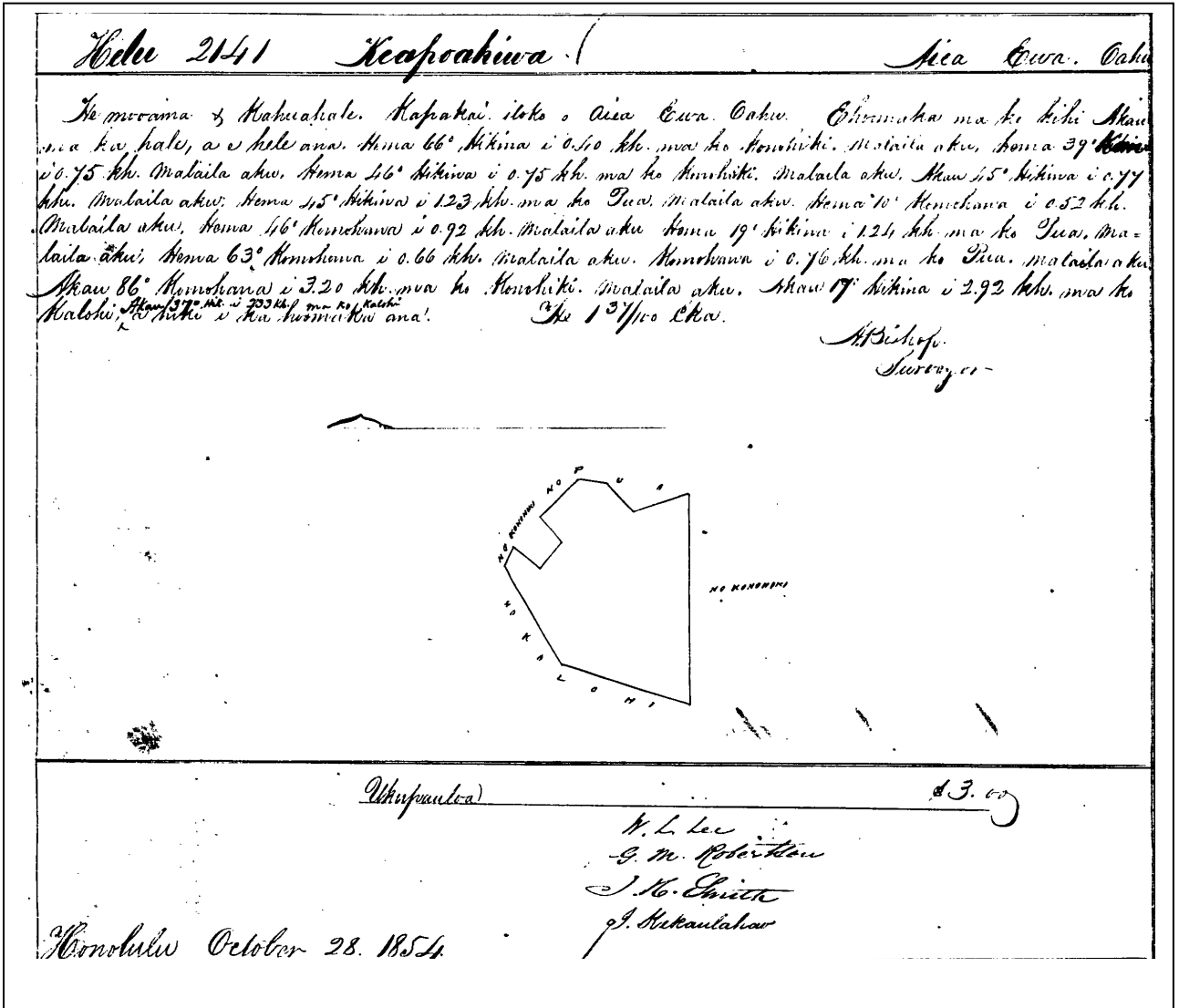
A. B. Bishop
M. H. Aiea

Aiea Loko

A. B. Bishop
 M. H. Aiea
 Mar. 13, 1851

Mo'oina of Kalokopaoa. Boundaries: Paaina; Paako's house lot; Kahakai; Konohiki's Loko; Koele; Kalawaha.

Helu 2141 & 9338, to Keapohiwa
 Kapakai, Aiea
 Mahele Award Book 9:373 (Royal Patent Helu 2875)



Mooaina and Kahuahale at Kapakai. Boundaries: Kalohi's land; Konohiki's land; Pua's land; Konohiki's land.

Helu 5918 & 9337, to Pua
 Kaiwa, Aiea
 Mahele Award Book 6:120 (Royal Patent Helu 793)

120

- *Helu P. 5918 & 9337 Pua. I. Ipana ma Kaiwa. Aiea, O. O.*

*He mo'oina o Kaiwa, Aiea, Ewa, Oahu. E hana ma ke kahi o mo'oina, a e hana iho 45° 30' k. i 2.15 k. ma ke pule o
 Kepoho 2, a ke kahi. He kahi aho iho 39° 30' k. i 3.60 k. ma ke pule o Moanahala a ke kahi. He kahi aho iho 52° 30' k. i 1.11
 k. ma ke pule o Koele a ke kahi. He kahi aho iho 44° 30' k. i 1.22 k. ma ke pule o Koele a ke kahi. He kahi aho iho 44° 30' k. i 1.15 k.
 a ke kahi. He kahi aho iho 44° 30' k. i 0.88 k. a ke kahi. He kahi aho iho 51° 30' k. i 1.50 k. ma ke pule o Moanahala a ke kahi. He kahi
 aho iho 42° 30' k. i 0.63 k. ma ke kahi a ke kahi. He kahi aho iho 52° 30' k. i 1.73 k. ma ke pule o Koele a ke kahi. He kahi aho iho 23°
 k. i 1.13 k. a ke kahi. He kahi aho iho 27° 30' k. i 1.41 k. a ke kahi. He kahi aho iho 45° 30' k. i 2.34 k. a ke kahi. He kahi aho iho
 a. He kahi aho iho 1 me i 14 k.*

*J. Bishop
 Moanahala*

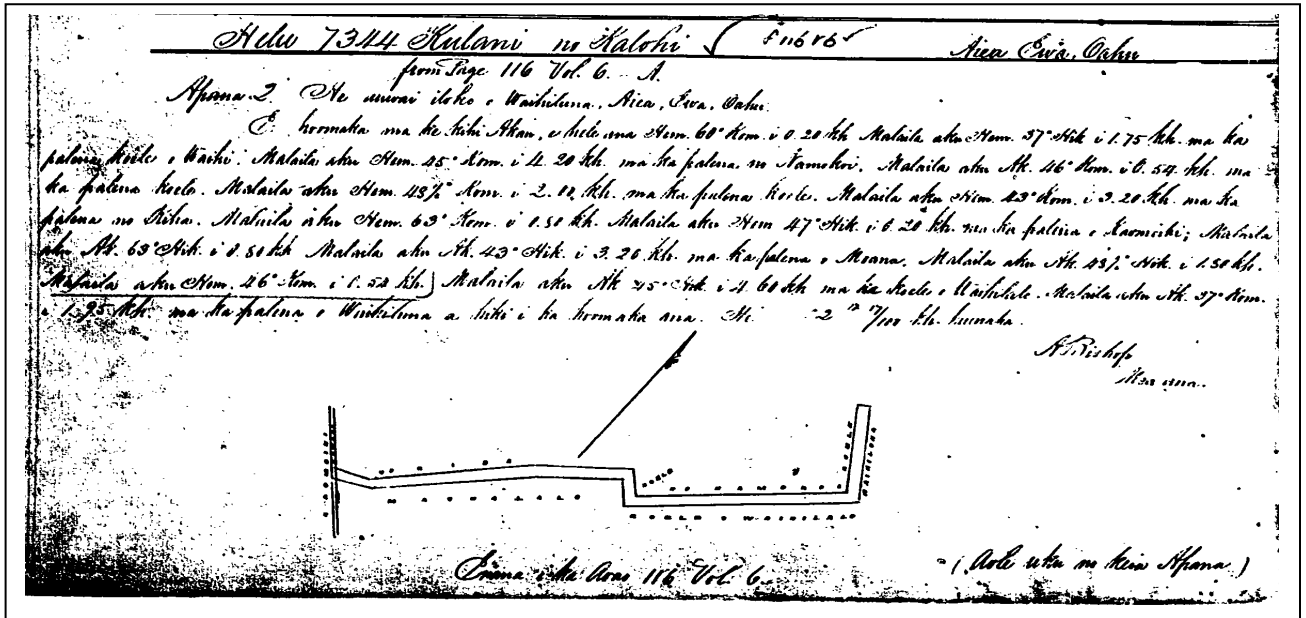
Wen Lau Ewa #5-

*W. H. H. H.
 J. M. Robertson
 J. K. K. K.
 J. P. P. P.*

Concluded April 1, 1851

Mooaina of Kaiwa. Boundaries: Koele; Muliwai; Kahakai; Moo of Paakai; Kepoho 2; Hauhakoi.

Helu 7344:1, 2, to Kulani for Kalohi
 An Auwai in Waihiluna & Kaomuiki, Aiea
 Mahele Award Book 5:109 & 6:116 (Royal Patent Helu 787)

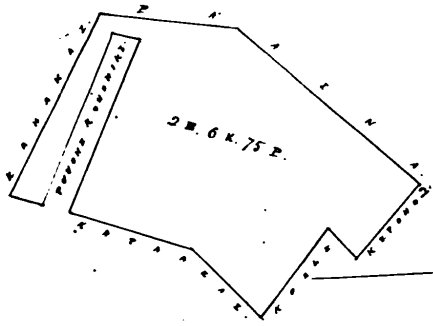


Parcel 2. Auwai at Waihiluna. Boundaries: Koele parcel at Waihi; Namokoi's land; Koele parcel; Kiha's land; Kaomuiki; Kamoana's land; Koele parcel at Waihilalo; Waihiluna

Q. No. 7344 Kalani no Kaohi: 1 Apana ma Kaumuiki Aia, C.O.

Ke mooraina Kaumuiki, Aia, C.O. E hiamaka ma ke kahi o Kele, a e kela ike 45' hon i 2.31' k.h. ma i e kaina koke a ke kahi. Kalaula aku, Ak. 47' 00" i 0.82' k.h. ma ka palena koke a ke kahi. Kalaula aku, Ak. 42' 00" i 2.09' k.h. ma ka palena o Kepoho 2 a ke kahi. Kalaula aku, Ak. 42' 00" i 2.99' k.h. ma ka palena puuone a ke kahi. Kalaula aku, Ak. 5' 00" i 2.71' k.h. ma ka palena puuone a kahakai. Kalaula aku, Ak. 65' 00" i 4.05' k.h. ma ke kahakai a ke kahi. Kalaula aku, Ak. 15' 00" i 0.55' k.h. ma kahakai, a ke kahi. Kalaula aku, Ak. 68' 11" i 3.79' k.h. ma ka palena puuone o Konohiki, a ke kahi. Kalaula aku, Ak. 15' 00" i 0.60' k.h. a ke kahi. Kalaula aku, Ak. 64' 00" i 3.97' k.h. ma ka palena puuone a ke kahi. Kalaula aku, Ak. 18' 00" i 2.63' k.h. ma ka palena o Kapaakai, a ke kahi. Kalaula aku, Ak. 50' 00" i 2.45' k.h. a ke kahi i kahi i kama'ala i Kalolo, he 2 Eka, ma 6.75' k.h. huahalahe

*A. K. Kapa
Hua Aia.*



*(Census of the Island 1874 vol. 8 p. 1)
Apana 2*

Mo. P. 12.

Parcel 1. Mooina of Kaomuiki. Boundaries: Koele; Kepoho 2; Paaina; Kahakai; Puuone of Konohiki; Kapaakai.

**Helu 2156, to Opunui
 Konohikilehulehu, Kaloiiiki & Piomoewai, Halawa
 Mahele Award Book 6:106-107 (Royal Patent Helu 766)**

Helu No. 2156 Opunui, 3 Apana ma Kaloiiiki, Kaloiiiki, i'ua Oahu.

He mo'oina Konohikilehulehu, ili Kaloiiiki, Kaloiiiki, i'ua Oahu.

Apana 1. He lii 1' ilalo o Konohikilehulehu, Kaloiiiki, Kaloiiiki. E hoomaka ma ma ke kii'iki ilalo, a e hiki ma 90° lom. i 5' 46 kiki. ma ke paku ma'ani, e'om. 13' 20 kiki. i 35 kiki. ma ke paku kiki, i'k. 33' 20 kiki. i 27 kiki. ma ke paku kiki, i'k. 32 1/2' 20 kiki. ma ke paku kiki. Ma'alo o kii'iki he 2. 50 kiki. huna'ala'ala.

Apana 2. Kaloiiiki, ili o Kaloiiiki, 2 kii'iki ma ke kii'iki. E hoomaka ma ma ke kii'iki ilalo, a e hiki ma 90° lom. i 5' 46 kiki. ma ke paku o Kakaepapai, e'om. 38' 20 kiki. i 109 kiki. ma ke paku o kiki, i'k. 88' 20 kiki. i 47 kiki. ma ke paku o ke paku, i'k. 12 1/2' 20 kiki. ma ke paku o ke paku. Ma'alo o kii'iki he 2. 50 kiki. huna'ala'ala.

Apana 3. He Pahale ilalo o Kula Piomoewai, Kaloiiiki, Oahu. E hoomaka ma ma ke kii'iki ilalo, a e hiki ma 90° lom. i 5' 46 kiki. ma ke paku o Kula, e'om. 38' 20 kiki. i 109 kiki. ma ke paku o kiki, i'k. 88' 20 kiki. i 47 kiki. Ma'alo o kii'iki he 2. 50 kiki. huna'ala'ala.

A. P. Bishop

A ma ma apana a paku he 2 Ek. ma 5. 25 kiki. huna'ala'ala

2. 20
 1. 5. 20
 8. 09
 2. 5. 08

Wini Pono Loo

*H. P. Lee
 C. M. Robertson
 S. W. Haulaha
 J. H. P. Smith
 L. O. Smith*

Commission, Honolulu, H. 1857.

27- 107

Parcel 1. Mo'oina of Konohikilehulehu, ili of Kaloiiiki. Boundaries: Koele land on three sides; Auwai on one side.

Parcel 2. Two loi at Kaloiiiki. Boundaries: Koele; Kakaepapai; Pualiiili's land; Cliff side.

Parcel 3. Pahale on the kula of Piomoewai. Boundaries: Kula land on three sides; Kahawai.

Hō'ae'ae (with Honouliuli) Ahupua'a

Helu 750, to Mokumakuaole
 Kalokoawa, Koipu, Hoaeae
 Mahele Award Book 2:139 (Royal Patent Helu 777)

Helu 750 Mokumakuaole 139

Ua koi mai oia no kona ka wahi ma *Hoaeae i Ewa* no ka
 mea, ua loa ia ia keia moa wahi *Hoaeae i Ewa* i ka ma-
kahiki 1835

a ua noho keakea ole ia a hiki i keia manawa.

Oia ka makou e hooko nei no *Mokumakuaole* 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,

| | | |
|---|--|-----------|
| <p><i>L. Lee</i> <i>Howard</i> <i>G. M. Robertson</i> <i>S. H. Smith</i></p> | <p>No ka rumi a me ke pui ana i ka olelo ma ka Nupepa, \$ ken. No ka kope ana i ka olelo koina aaoa, No ka palapala kii, No ka hana ana i ka la No ke kope ana i na olelo a na hoiki, No ka ana ana i ka la No ke kope ana, No ka hooholo ana i ka olelo, i Januari 1838.</p> | <p>16</p> |
|---|--|-----------|

Eia na palena,

Amasa A. Bishop

Ke Moana o Hoaeae i Ewa, Koipu, Hoaeae, E. O.
 E hooko mai ma ka hiki *Hoaeae i Ewa* e hiki ana, *19' 10" 25'* kiki, ma ka palena koele, *Malalo*
ahu 100' 10" 10' kiki, ma ka palena aia, *Malalo* ahu *12' 10" 10'* kiki, ma ka palena o
Hoaeae, *Malalo* ahu *1' 10" 10'* kiki, ma ka palena o *Piliamoo*, *Malalo* ahu *14' 10" 10'* kiki, ma
 ka palena koele, *Malalo* ahu *35' 10" 10'* kiki, ma ka palena koele a hiki i *Malalo*, *Malalo* ahu *19' 10" 10'*
10' kiki, ma ka palena koele, *Malalo* ahu *66' 10" 10'* kiki, ma ka palena koele a hiki i *Malalo*, *Malalo* ahu *26' 10" 10'*
10' kiki, ma ka palena *Malalo* ahu a hiki i *Malalo* i *Hoaeae* i.

Malalo ahu *10' 10" 10'* kiki, *Malalo* ahu *10' 10" 10'* kiki.

Mooaina of Lokoawa, ili of Koipu. Boundaries: Koele; Kalihue's land; Kaluapopo; Piliamoo; Koele; Konohiki's land; Mala Waena (Vineyard).

**Helu 887:1, to Kaihikapu
Kalaieka, Hoaeae & Kahahapu, Honouliuli
Mahele Award Book 2:285 (Royal Patent Helu 1083)**

285

Helu 887 Kaihikapu

Ua koi mai oia no kona wahi ma *Kalaieka, Hoaeae* no ka
 mea, ua loa ia ia keia wahi *Kalaieka, Hoaeae, Kahahapu, Honouliuli*

a ua noho keakea ole ia a hiki i keia manawa.

Oia ka makou e hooko nei no *Kaihikapu* he kuleana hoi kona
 malalo ke ano Alodio. Ina e uku mai oia i ko ke Aupuni hapa *Kalaieka, Hoaeae, Kahahapu, Honouliuli*, ua ku
 pono ia ia ka palapala sila Alodio.

Pono nae ia ia ke uku no ka hookokolo a me ka hooholo ana i ka olelo. Penei,

| | | |
|------------------------|---|------|
| <i>W. L. Lee</i> | No ka rumi a me ke pai ana i ka olelo ma ku Nupapa, | Ken. |
| <i>M. J. Smith</i> | No ke kope ana i ka olelo koinu | |
| <i>G. M. Robertson</i> | No ka palapala kii, | |
| | No ka hana ana i ku la | |
| | No ke kope ana i ka olelo a na hoike, | |
| | No ka ana ana i ka la | |
| | No ke kope ana, | |
| | No ka hooholo ana i ka olelo, | |

Eia na palena,

Mahele o Kaihikapu

Mahele o Kaihikapu
 Eia na palena ma ke kope ana i ka olelo koinu

Mahele o Kahaale
 Eia na palena ma ke kope ana i ka olelo koinu

Parcel 1. Moovina of Kalaieka, Hoaeae Boundaries: Paaina; Kaihumau's land; Konohiki's land; Kaualei's land.

Parcel 2. Kahuahale at Kahahapu, Honouliuli. Boundaries: Konohiki; Kekukahiko's house lot; Kahakai.

Helu 899, to Kahooweliweli
Amakeahilalo, Hoaeae
Mahele Award Book 2:299 (Royal Patent Helu 783)

299

Helu 899 *Kahooweliweli*

Ua koi mai oia no kona *mau wahi ma* *Kooweliweli* no ka
mea, ua loaa ia ia keia mau wahi *no ka mau wahi* *mau wahi*
na mau a keia mau wahi *no ka mau wahi* *mau wahi*

a ua noho keakea ole ia a hiki i keia manawa.

Oia ka makou e hooko nei no *Kahooweliweli* he kuleana hoi kona
malala e ke ano Alodio. Ina e uku mai oia i ko ko *Aupuni hapa* a hiki, ua ku
pono ia ia ka palapala e ala Alodio.

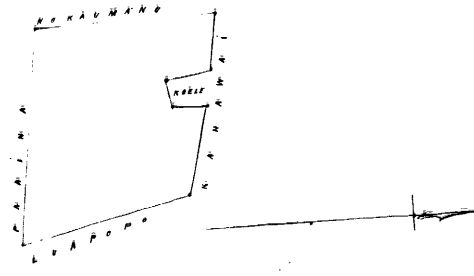
Pono nae ia ia ke uku no ka hookokokolo a me ka hooholo ana i ka olelo. Penci,

| | | |
|------------------------|---|-------|
| <i>W. L. Lee</i> | No ka rumi a me ke pai ana i ka olelo ma ka <i>Nupepa</i> . | |
| | No ke kope ana i ka olelo koinu <i>assa</i> . | |
| <i>S. M. Stewart</i> | No ka palapala kii, | |
| <i>J. M. Robertson</i> | No ka hana ana i ka ia | |
| | No ke kope ana i na olelo a na <i>hoike</i> . | |
| | No ka ana ana i ka ia | |
| | No ke kope ana, | |
| | No ka hooholo ana i ka olelo, | |

Eia na palena,

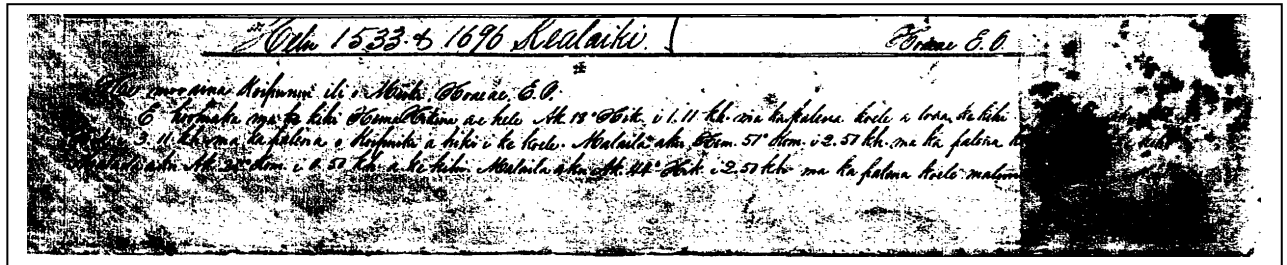
Maui e *Hilo*.

Ke hoohou ana mai nei maui i ko mau wahi maui e hoohou ana mai nei maui i ko mau wahi maui
no ka mau wahi maui no ka mau wahi maui no ka mau wahi maui no ka mau wahi maui
no ka mau wahi maui no ka mau wahi maui no ka mau wahi maui no ka mau wahi maui
no ka mau wahi maui no ka mau wahi maui no ka mau wahi maui no ka mau wahi maui

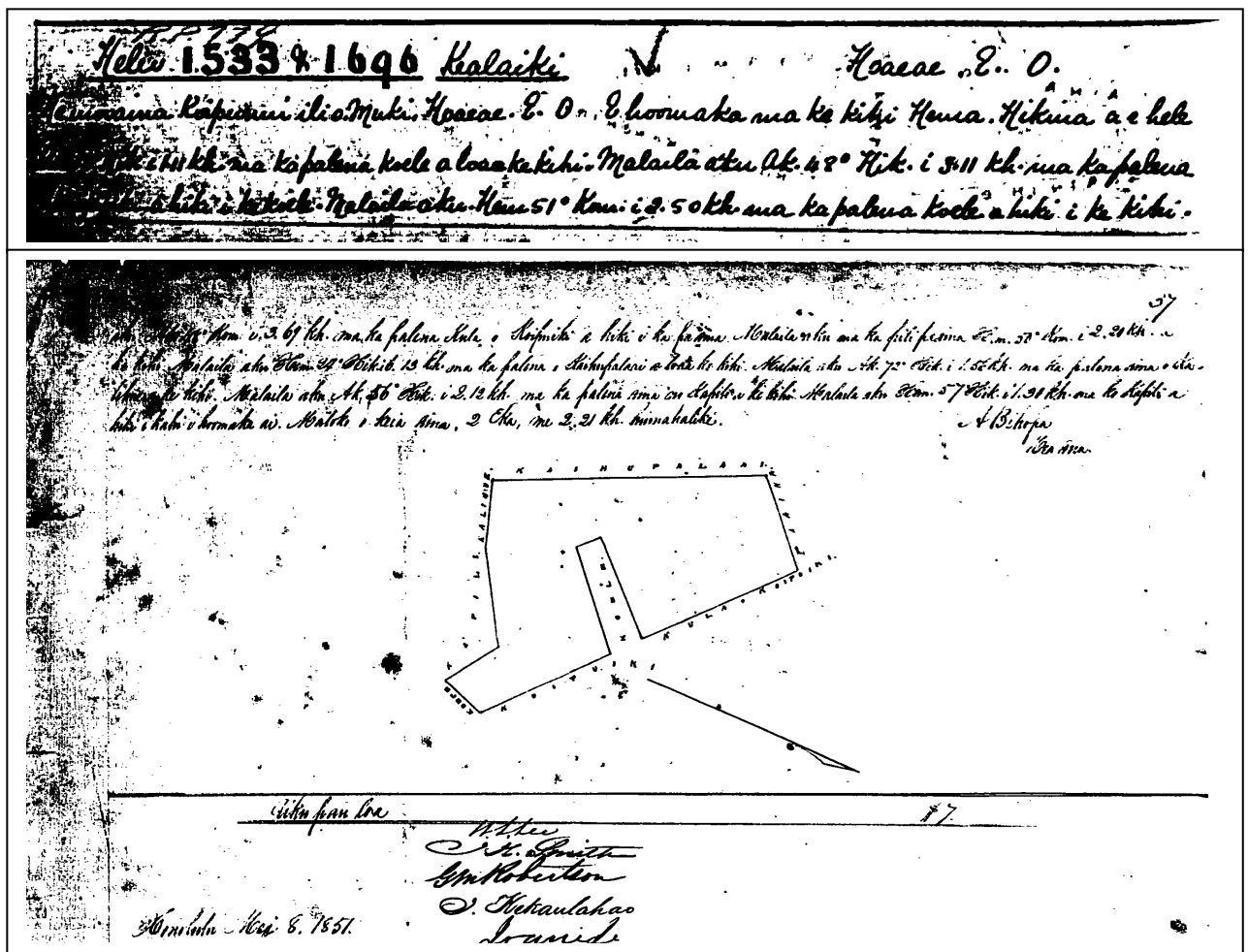


Mooaina at Amakeahilalo. Boundaries: Paaina; Kaumanu's land; Kahawai; Koele; Luapopo.

Helu 1533 & 1696, to Kealaiki
 Koipunui, Muki, Hoaeae
 Mahele Award Book 5:36-37 (Royal Patent Helu 779)

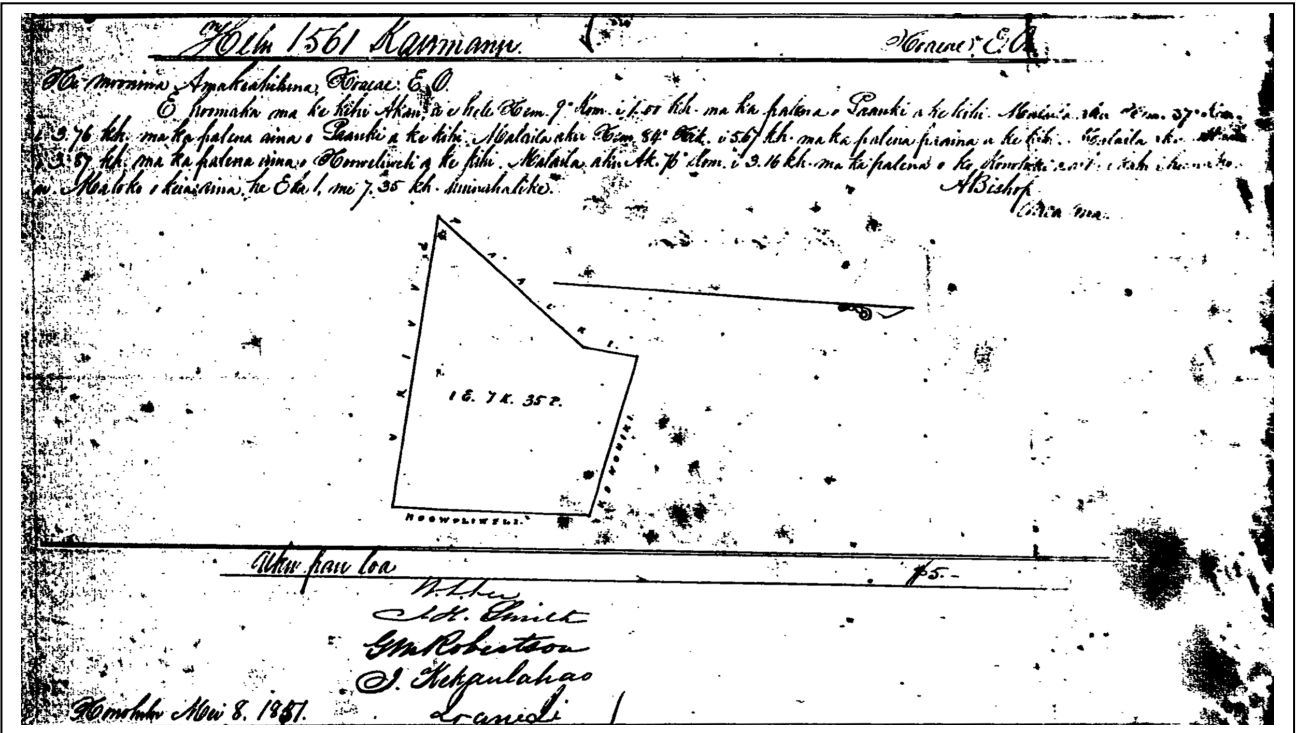


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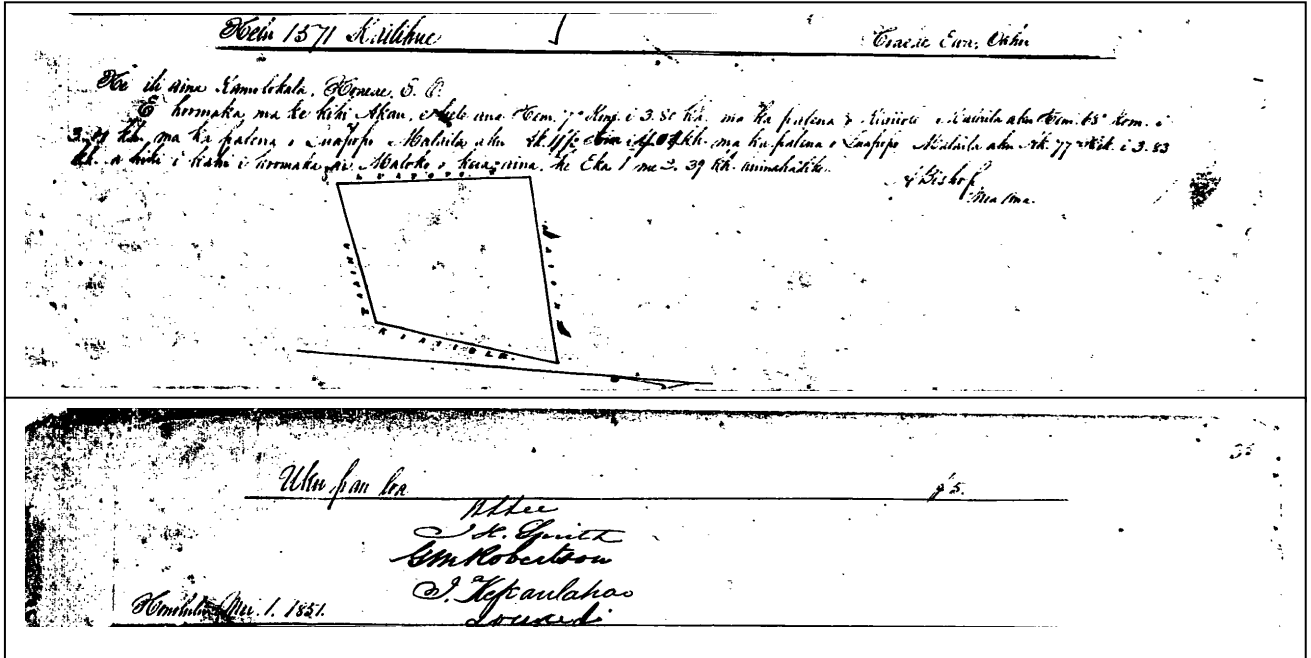
Mooaina of Koipunui, ili of Miki. Boundaries: Kaihuopalaai; Paaina; Koipuiki, Koele; Koipuiki; Koele; Kapili; Kalihue.

Helu 1561, to Kaumanu
 Amakeahiluna, Hoaeae
 Mahele Award Book 5:36 (Royal Patent Helu 776)



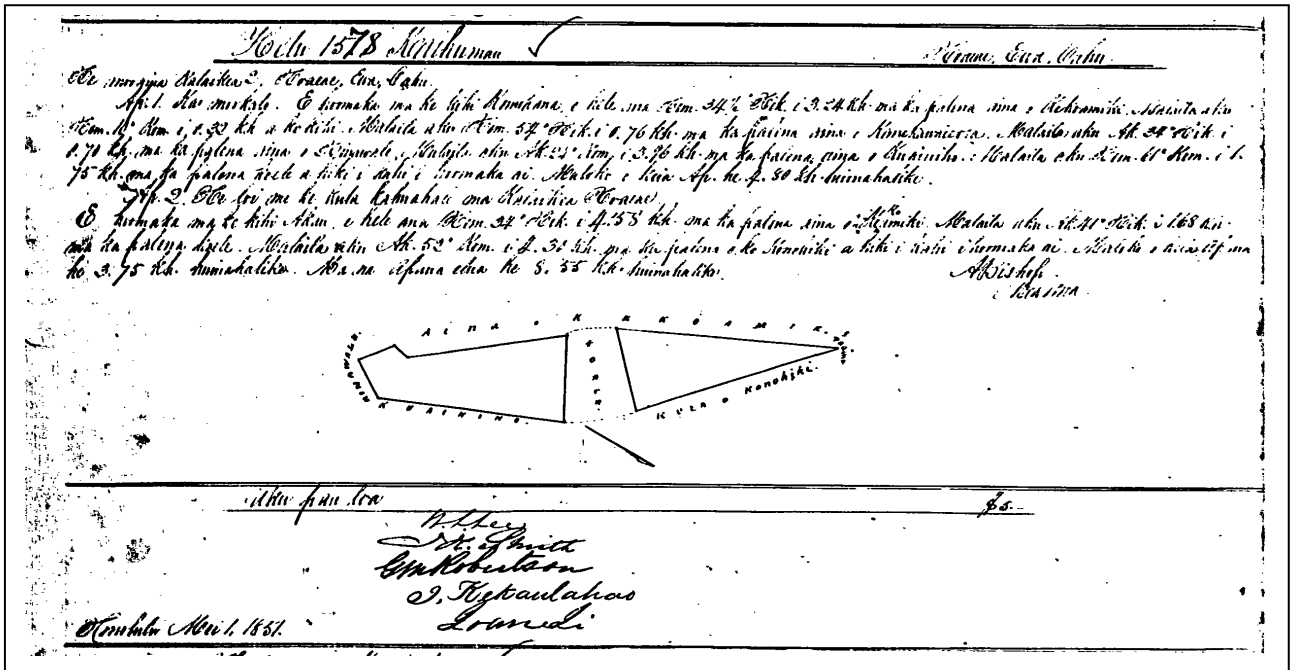
Mooaina of Amakeahiluna. Boundaries: Paaina; Paauki; Konohiki's land; Hoowiliwili.

Helu 1571, to Kalihue
 Kamalokala, Hoaeae
 Mahele Award Book 5:34-35 (Royal Patent Helu 458)



Ili of Kamalokala. Boundaries: Paaina; Luapopo; Koele; Kaaiiole.

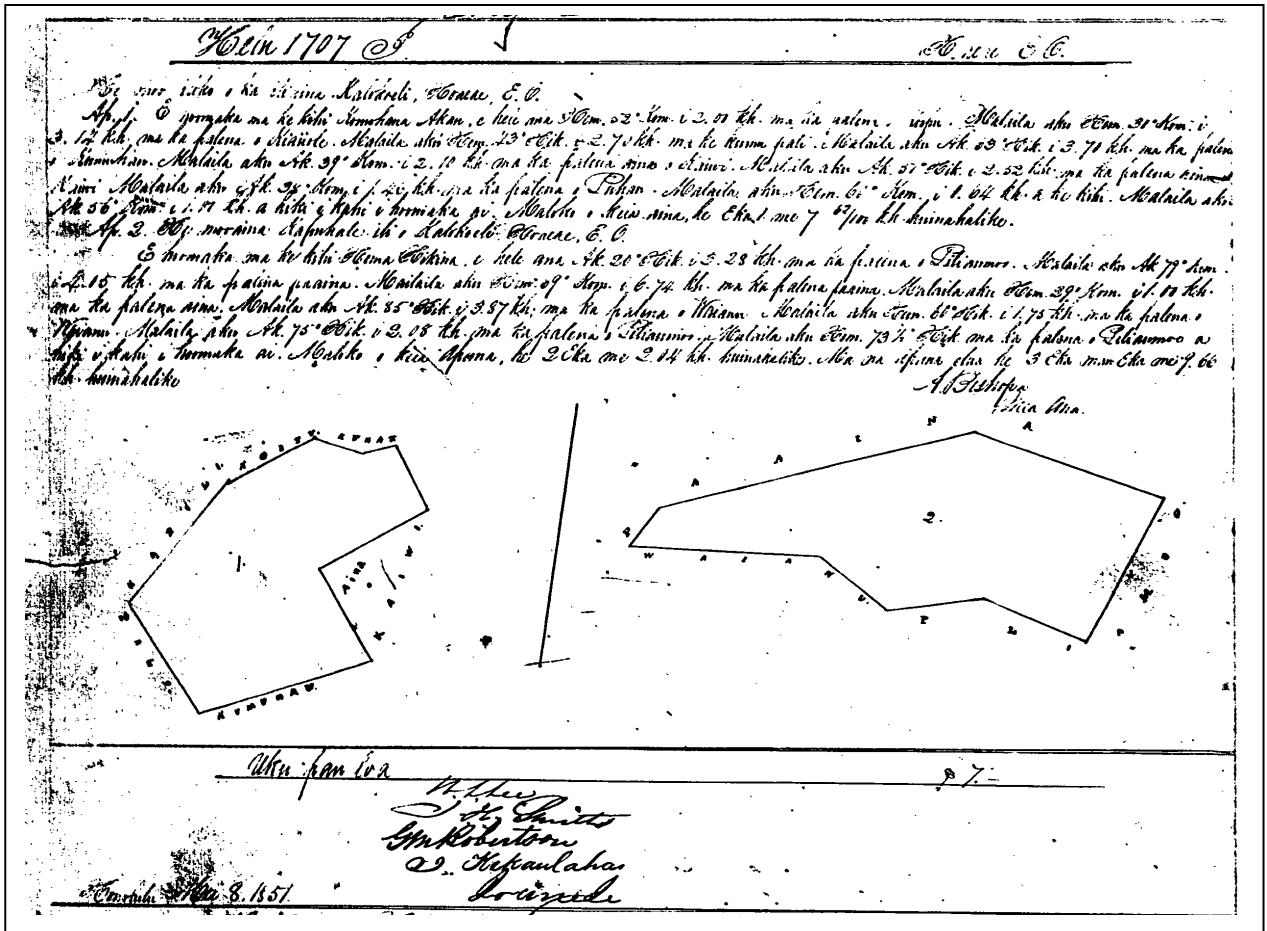
Helu 1578:2, to Kaihumau
 Kalaieka (Laekea), Hoaeae
 Mahele Award Book 5:35 (Royal Patent Helu 2066)



Parcel 1. Mooaina of Kalaieka 2, kalo land. Boundaries: Kekoamiki's land; Koele; Kuainiho; Ninawale.

Parcel 2. Loi & Kula land, Kalaieka. Boundaries: Kekoamiki's land; Koele; Konohiki's land; Paaina.

Helu 1707:2, I
 Kapuhale, to Kalokoeli, Hoaeae
 Mahele Award Book 5:37 (Royal Patent Helu 389)



Parcel 1. Moo at Kalokoeli. Boundaries: Kaaiiole; Base of Pali; Kumuhau; Kaiwi's land; Koele; Auwai.

Parcel 2. Moo of Kapuhale, ili of Kalokoeli. Boundaries: Waianu; Piliamoo; Paaina on two sides.

Honouliuli Ahupua'a

Helu 831:3, to Kaekuna
Poohilo, Kamailiili, Honouliuli
Mahele Award Book 2:217-218 (Royal Patent Helu 4584)

Helu 831:3 *hachua* ✓ 27

Ua koi mai oia no kona wahi ma *Honouliuli i Ewa* no ka mea, ua loa ia ia keia wahi *hachua* ke kan ana i *we Karawai* no ke *tiuu* *hiki mai i ka makahiki 1838*

a ua noho keakea ole ia a hiki i keia manawa.

Oia ka makou e hooko nei no *hachua* he kuleana hoi kona malalo a ke ano Alodio. Ina e uku mai oia i ke ke *Aupuni hapa* ; aiaia, ua ku pono ia ia ke palapala sila Alodio.

Pono nae ia ia ke uku no ka hookolokolo a me ka hooholo ana i ka olelo. Penei,

| | | | |
|------------------------|---|----|------|
| <i>W. L. Lee</i> | No ka rumi a me ke pai ana i ka olelo ma ka Nupepa, | \$ | Ken. |
| <i>W. H. Smith</i> | No ke kope ana i ka olelo koiuu <i>0000</i> , | | |
| <i>G. M. Robertson</i> | 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, / <i>Sauare 185</i> | | |

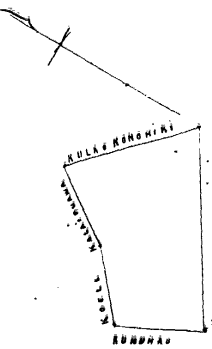
Eia na palena,

Mahele o ka Ahupua'a.

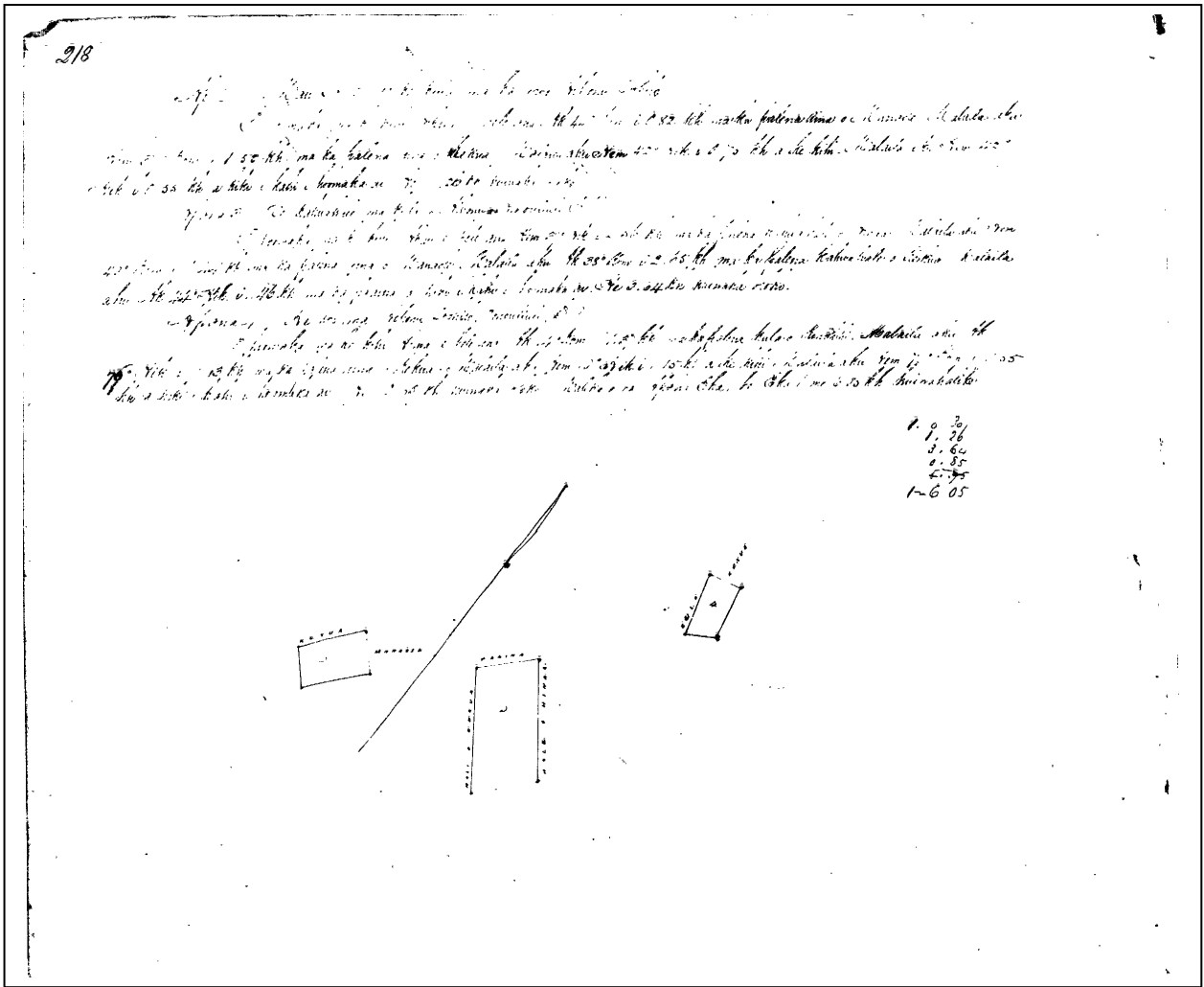
He hooana Kamahilik, Kaha, Komihiko, & C.

*Ce hooana ma ke hiki i Ewa, i keia hiki, ma ka pona ana, *Honouliuli*, *Mahele* aha. He 55' hiki i 192 hiki ma ke palena *Honouliuli*, *Mahele* aha. He 192 hiki ma ke palena *Honouliuli*, *Mahele* aha. He 192 hiki ma ke palena *Honouliuli*, *Mahele* aha. He 192 hiki ma ke palena *Honouliuli*, *Mahele* aha.*

He Hele i ma 0.00 hiki huihana.



next page



Parcel 1. Mooaina of Kamailiili, ili of Poohilo. Boundaries: Konohiki's kula; Kanehekili's land; Kumuhau; Koele; Kalaipuaiwa.

Parcel 2. Illegible.

Parcel 3. Kahuahale on Kula of Aihonu. Boundaries: Kahuahale of Hinaa (illegible)

Parcel 4. Illegible.

(Both Mahele Award Book and Royal Patent Book illegible)

Helu 847:1, 2, to Hinaa
 Aihonu, Poohilo, Honouliuli
 Mahele Award Book 2:241 (Royal Patent Helu 3092)

241

Helu 847 Hinaa

Ua koi mai oia no kona wahi ma *Kanihiki i Ewa* no ka
 mea, ua loa ia ia keia wahi *Maunua i k. Kanihiki i Ewa* he kuleana hoi kona
Kanihiki i Ewa 1833

a ua noho keakea ole ia a hiki i keia manawa.
 Oia ka makou e hooko nei no *Hinaa* he kuleana hoi kona
 malalo e ke ano Alodio. ~~Ua e uku mai oia i ko ke Auunui lapa hoi, alaila, ua ku~~
 pono ia ia ka palapala sila Alodio.

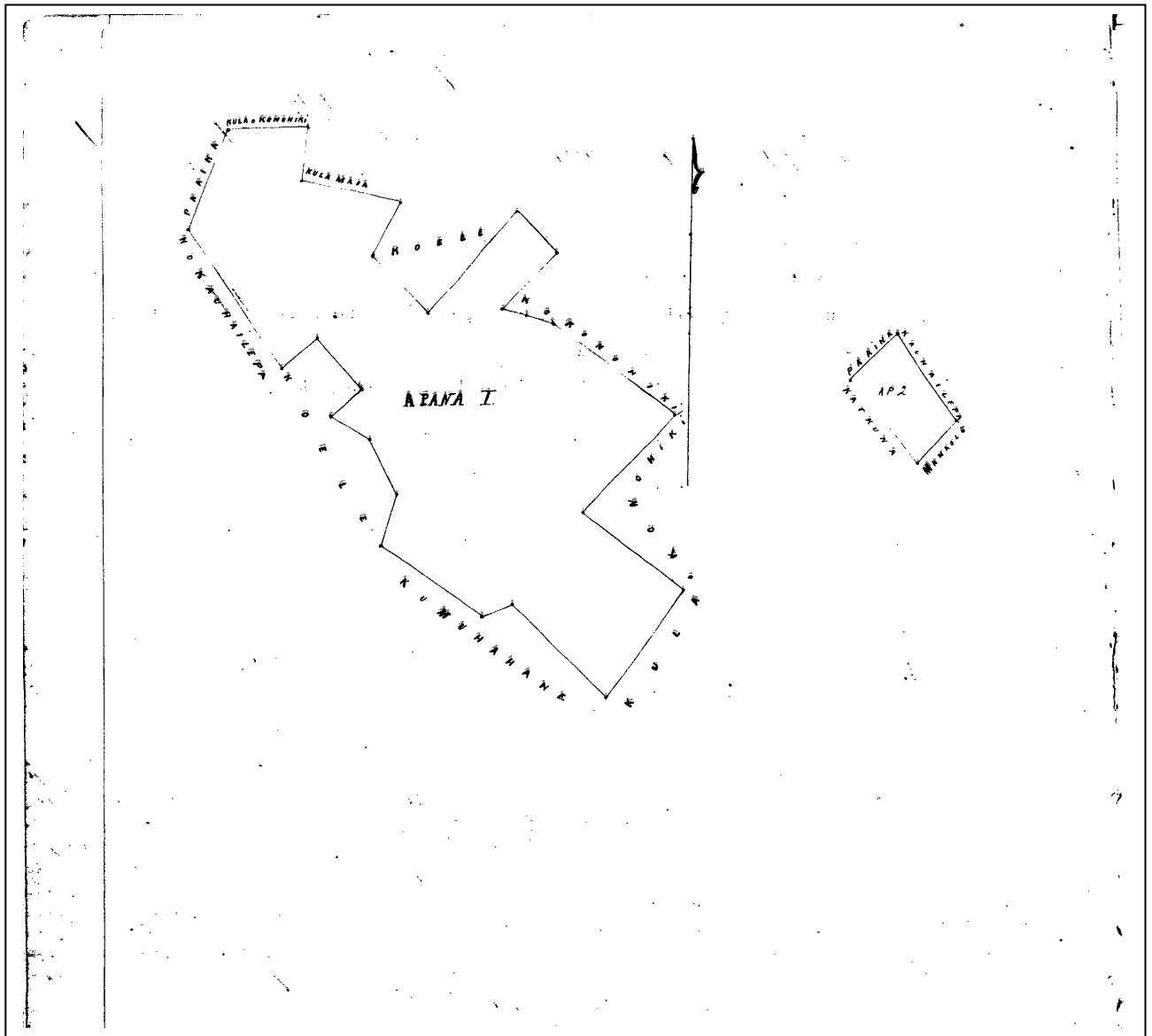
Pono nae ia ia ke uku no ka hookolokolo a me ka hooholo ana i ka olelo. Penci,

| | |
|--|---|
| <i>W. L. Lee</i> <i>J. M. Robertson</i> <i>J. H. Smith</i> | No ka rumi a me ke pai ana i ka olelo ma ka Nupepa, ken. No ke kope ana i ka olelo koinu uoao, No ka palapala kii, No ka hana ana i ka la, No ke kope ana i na olelo a na hotke, No ka ana ana i ka la No ke kope ana, No ka hooholo ana i ka olelo, / 1 <i>Januari 1857.</i> 18 |
|--|---|

Eia na palena.

Maunua i k. Kanihiki i Ewa.
Ahana 1. Maunua i k. Kanihiki i Ewa.
 O kumu ma te kahu *Maunua i k. Kanihiki i Ewa*
 1. *Maunua i k. Kanihiki i Ewa*
 2. *Maunua i k. Kanihiki i Ewa*
 3. *Maunua i k. Kanihiki i Ewa*
 4. *Maunua i k. Kanihiki i Ewa*
 5. *Maunua i k. Kanihiki i Ewa*
 6. *Maunua i k. Kanihiki i Ewa*
 7. *Maunua i k. Kanihiki i Ewa*
 8. *Maunua i k. Kanihiki i Ewa*
 9. *Maunua i k. Kanihiki i Ewa*
 10. *Maunua i k. Kanihiki i Ewa*
 11. *Maunua i k. Kanihiki i Ewa*
 12. *Maunua i k. Kanihiki i Ewa*
 13. *Maunua i k. Kanihiki i Ewa*
 14. *Maunua i k. Kanihiki i Ewa*
 15. *Maunua i k. Kanihiki i Ewa*
 16. *Maunua i k. Kanihiki i Ewa*
 17. *Maunua i k. Kanihiki i Ewa*
 18. *Maunua i k. Kanihiki i Ewa*
 19. *Maunua i k. Kanihiki i Ewa*
 20. *Maunua i k. Kanihiki i Ewa*
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 98. *Maunua i k. Kanihiki i Ewa*
 99. *Maunua i k. Kanihiki i Ewa*
 100. *Maunua i k. Kanihiki i Ewa*

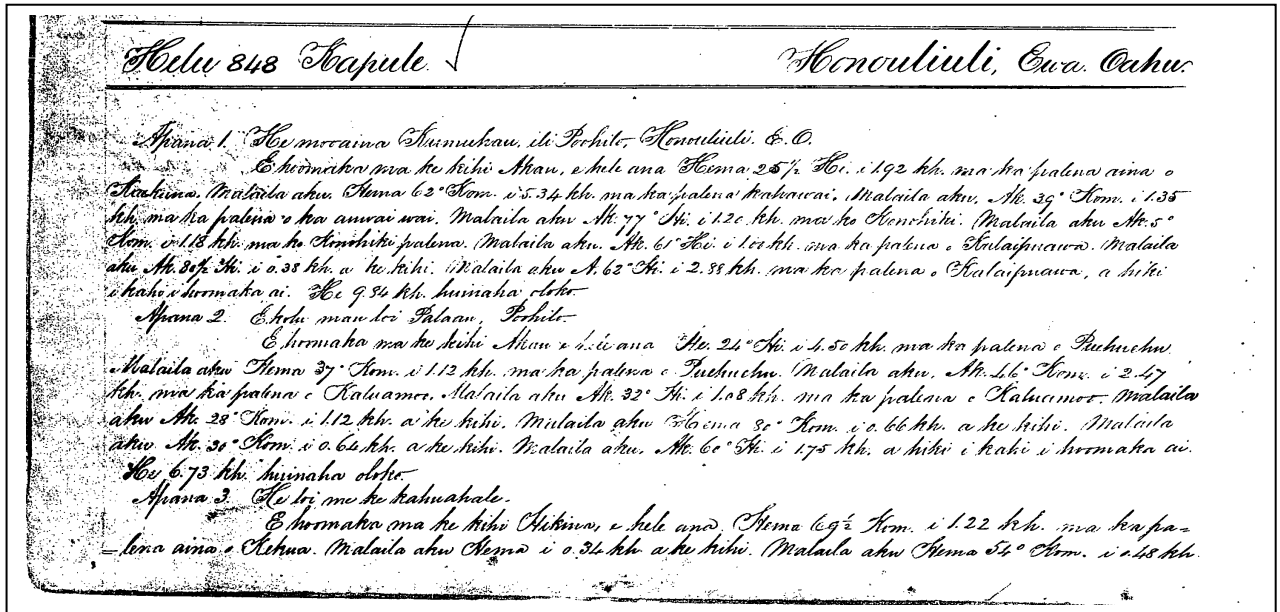
Maunua i k. Kanihiki i Ewa



Parcel 1. Mooaina at Poohilo. Boundaries: Kumuhahane; Konohiki's kula; Koele; Kula Maia; Konohiki's kula; Paiana; Kauhailepa; Koele.

Parcel 2. Kahuahale at Aihonu, ili of Poohilo. Boundaries: Kauhailepa; Paaina; Kaekuna; Manaole.

Helu 848:5, to Kapule
 Poohilo, Kumuhau, Palaau, Honouliuli
 Mahele Award Book 7:260-261 (Royal Patent Helu 3086)



Parcel 1. Mooaina of Kumuhau, ili of Poohilo. Boundaries: Kaekuna's land; Kahawai; Auwai; Konohiki's land; Kalaiapuawa's land.

Parcel 2. Three loi at Palaau, ili of Poohilo. Boundaries: Puehuehu on two sides; Kaluamoo on two sides.

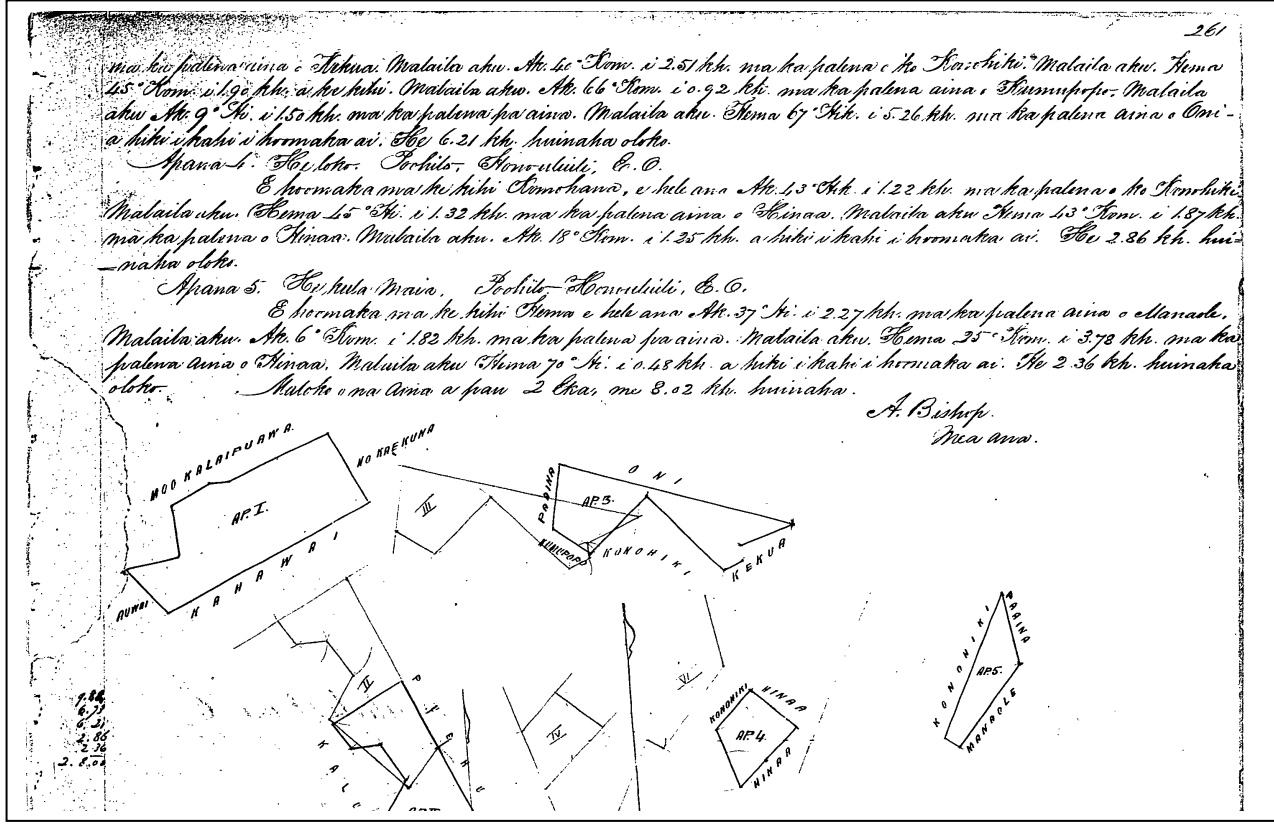
Parcel 3. A loi and kahuahale. Boundaries: Kekua's land; Konohiki's land; Kumupopo; Paaina; Oni.

ma ka palena aia i Huiwai. Malaila aku. Mo. 40. Ikon. i 2.51 kbb. ma ka palena e ka Hoi:chiki. Malaila aku. Hema
15. Ikon. i 1.92 kbb. a ka hui. Malaila aku. Mo. 66. Ikon. i 0.92 kbb. ma ka palena aia i Huiwai. Malaila
aku. Mo. 9. Iki. i 1.50 kbb. ma ka palena pa aia. Malaila aku. Hema 67. Iki. i 5.26 kbb. ma ka palena aia i Hui-
wai. i ka hui i huiwai ai. He 6.21 kbb. huiwai olohe.

Apana 4. He. loko. Pochilo. Hoi:ululu. E. O.
E huiwai ma ka hui. Hoi:ululu, e huiwai Mo. 13. Iki. i 1.22 kbb. ma ka palena e ka Hoi:chiki.
Malaila aku. Hema 15. Iki. i 1.32 kbb. ma ka palena aia i Huiwai. Malaila aku. Hema 13. Ikon. i 1.87 kbb.
ma ka palena o Huiwai. Malaila aku. Mo. 18. Ikon. i 1.25 kbb. a hui i hui i huiwai ai. He 2.36 kbb. hui-
wai olohe.

Apana 5. He. kula Maia. Pochilo. Hoi:ululu. E. O.
E huiwai ma ka hui. Huiwai e huiwai Mo. 37. Iki. i 2.27 kbb. ma ka palena aia o Huiwai.
Malaila aku. Mo. 6. Ikon. i 1.82 kbb. ma ka palena pa aia. Malaila aku. Hema 25. Ikon. i 3.78 kbb. ma ka
palena aia o Huiwai. Malaila aku. Hema 70. Iki. i 0.48 kbb. a hui i hui i huiwai ai. He 2.36 kbb. huiwai
olohe.

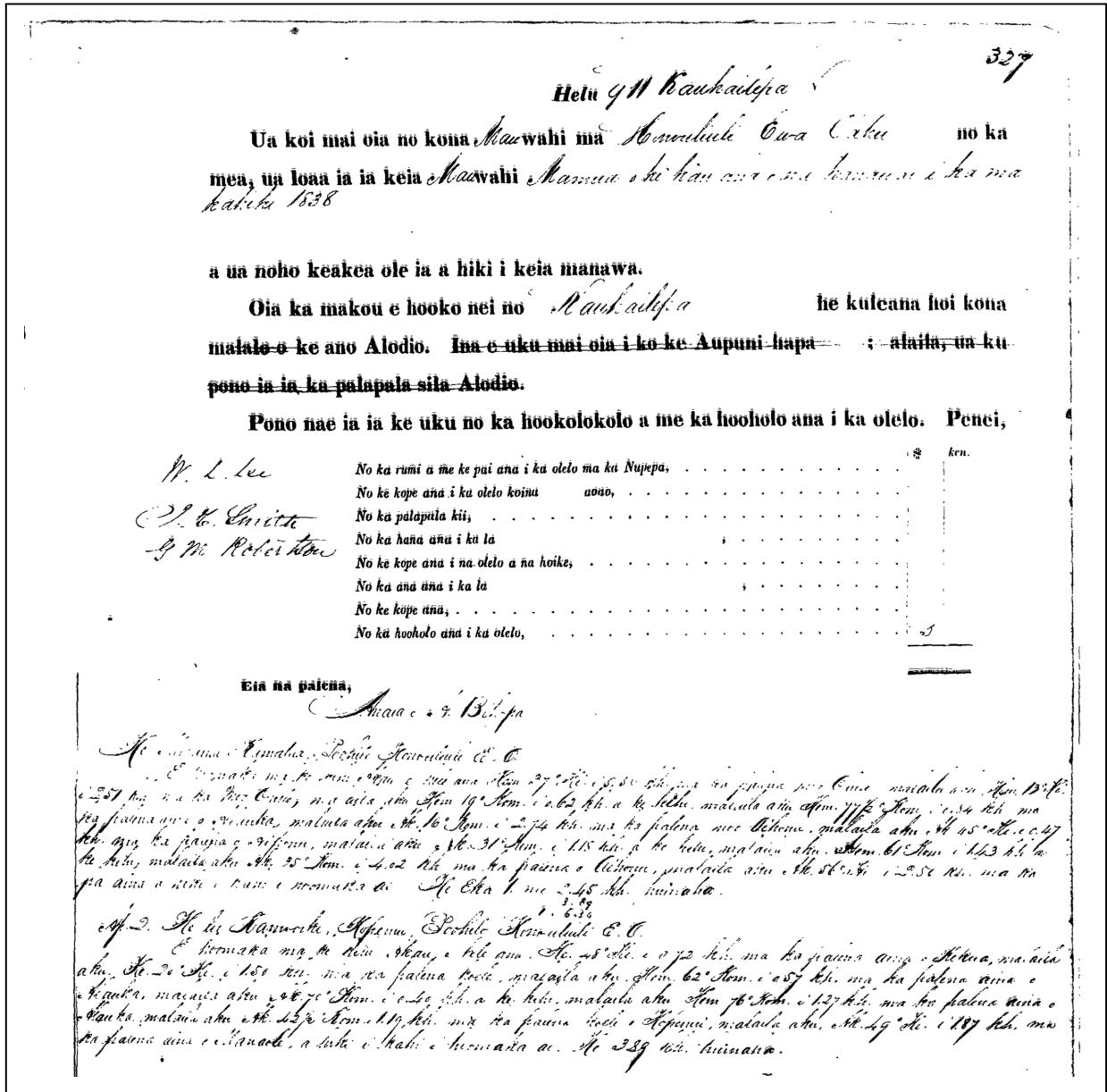
A. Bishop.
Maia maia.



Parcel 4. Loko at Poo hilo. Boundaries: Konohiki; Hinaa’s land on two sides.

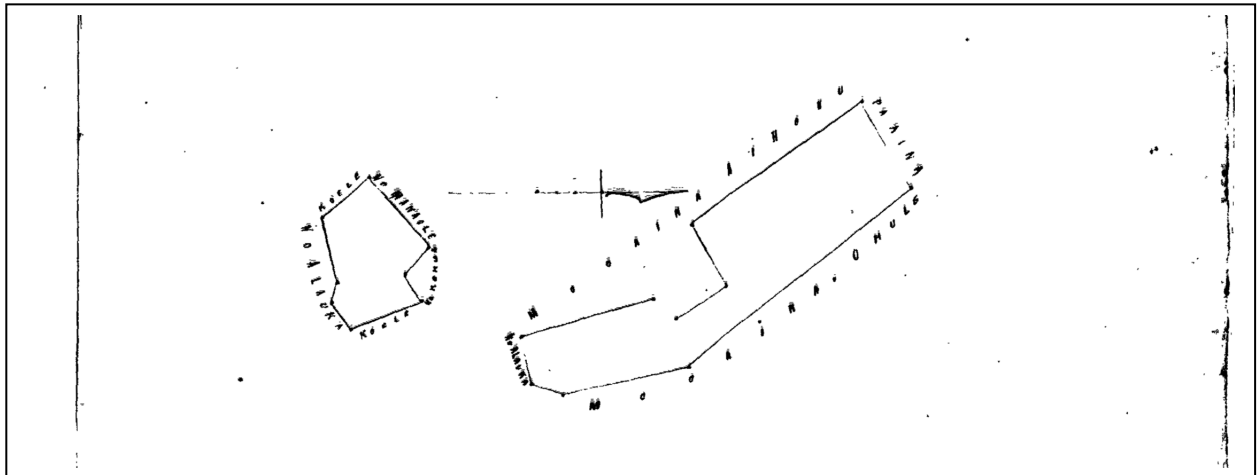
Parcel 5. Kula maia at Poo hilo. Boundaries: Manaole; Paaina; Hinaa.

Helu 911:1, to Kauhailepa
 Poohilo, Kamalua, Kamooiki, Hopenui, Honouliuli
 Mahele Award Book 2:327 (Royal Patent Helu 5483)



Parcel 1. Mooaina of Kamalua at Poohilo. Boundaries: Paaina on Ohule’s boundary; Aiuka; Aihonu; Paaina on three sides

Parcel 2. Mooaina of Kamooiki, in ili of Hopenui. Boundaries: Paaina on Kekua’s boundary; Koele; Kauka; Paaina at Koele of Hopenui; Paaina of Manaole.



Helu 1570:1, to Kekua
 Poohilo, Aihonu, Haalelenui, Kuaiopelu, Honouliuli
 Mahele Award Book 6:137 (Royal Patent Helu 3518)

C. No. 1570. Kekua. / Ispana ma Poho, Honouliuli, & Co. 137

Ap. 1. He mo'oina one ke kula-hale, ana akehu, Poho, Honouliuli, Ewa, Oahu.
 I kumu ana ke kili, Hele. Ak. e heli ana, Hon. 37^o Kom. i 150 kb. ana ka palena lani o Kaekuna. Malaila aku. Hon. 48^o Kom. i 254 kb. ana ka palena aia o Kaekuna. Malaila aku. Hon. 67^o Kom. i 270 kb. ma ke kono hiki, Malaila aku. Hon. 11^o Kom. i 115 kb. ana ka palena lani o Kaekuna. Malaila aku. Hon. i 173 kb. ana ka palena kula o Kono hiki. Malaila aku. Hon. 17^o Kom. i 250 kb. ana ka palena aia, Malaila aku. Hon. 29^o Kom. i 208 kb. ana ka palena aia, Malaila aku. Hon. 38^o Kom. i 65 kb. ana ka kahua hale, o Kaekuna, a hiki i kahi i kumu ana. He Eka. 1 one 271 kb. o loko o kua aia.

Ap. 2. He loi Haalelenui ma Aihonu, Poho, Honouliuli, Ewa, Oahu.
 I kumu ana ke kili, Ak. e heli ana, Hon. 56 Kom. i 212 kb. ana ka palena aia o Manaole. Malaila aku. Hon. 44^o Kom. i 132 kb. ana ka palena aia o Kauhailepa, Malaila aku. Hon. 61^o Kom. i 150 kb. ana ka palena kula. Malaila aku. Hon. 26^o Kom. i 148 kb. ana ka palena o Kauhailepa, a hiki i kahi i kumu ana. He 258 kb. huinahe o loko.

Ap. 3. He loi Kuaiopelu ma Poho, Honouliuli, Ewa, Oahu. I kumu ana ke kili, Hon. Ak. e heli ana. Hon. 80^o Kom. i 205 kb. ana ka palena aia o Kekiaha, Malaila aku. Hon. 2^o Kom. i 029 kb. o ke kili, Malaila aku. Hon. 56^o Kom. i 048 kb. ana ka palena aia o Kekiaha, Malaila aku. Hon. 36^o Kom. i 051 kb. a ke kili, Malaila aku. Hon. 67^o Kom. i 186 kb. ana ka palena o Waianu, Malaila aku. Hon. 11^o Kom. i 082 kb. ana ka palena o Kepoe, Malaila aku. Hon. 60^o Kom. i 080 kb. ana ka palena aia o Kekiaha, Malaila aku. Ak. i 039 kb. a hiki i kahi i kumu ana. He 215 kb. huinahe. Ma one 11.3. ke Eka. 1. ma 7.34 kb. huinahe. Malaila aku. He 11.3. ke Eka. 1. ma 7.34 kb. huinahe.

Uku. Pau. Loa p. 6. 00.

W. H. H. H.
 G. M. Robertson
 J. M. Kaulahe
 L. O. O. O.
 J. H. L. L.

Honouliuli, April 15, 1857.

Parcel 1. Mo'oina and kula hale at Aihonu in Poohilo. Boundaries: Loi of Kaekuna; Kaekuna's land; Kono hiki; Kaekuna's land; Kaekuna's house lot.

Parcel 2. Loi at Haalelenui, in Aihonu, Poohilo. Boundaries: Manaole; Kauhailepa; Koele; Kauhailepa.

Parcel 3. 2 Loi at Kuaiopelu, Poohilo. Boundaries: Kekiaha on two sides; Waianu; Kepoe; Kekiaha.

Kalauao Ahupua'a

Helu 2494: 1, 2, to Julia Kekoa
Kalokoele, Kamaino, Mauakapuaa, Kaonohi, Kalauao
Mahele Award Book 5:4-5 (Royal Patent Helu 8145)

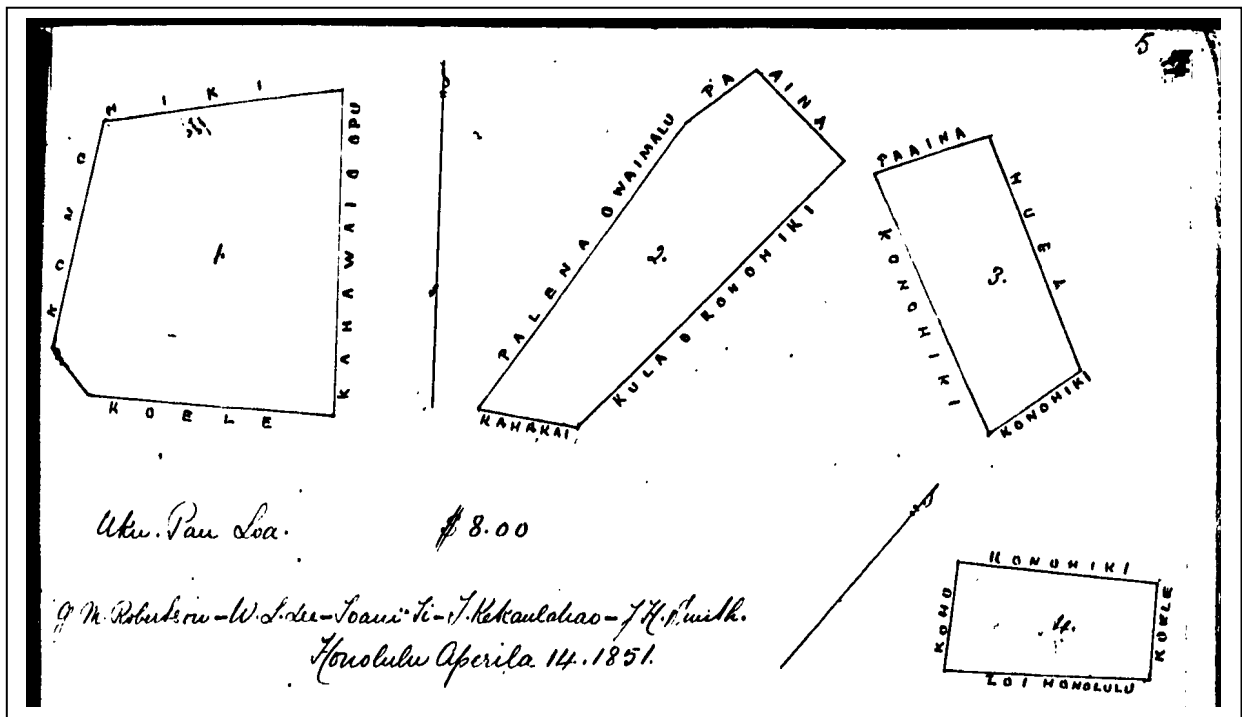
Helu 2494 | Julia Kekoa
R.P. 8145

Apr. 1. He mookalo Kalokoele ihi Kaonohi Kalauao Ewa. Oahu
Ehoomaka ma ke kiki Konohele ana Ake 11° He i 3.60 lb ma ka
falena koele ma'aila'aila' ana Ake 82° He i 3.18 lb ma ka falena p Konohele
ma'aila' ana Ake 5.12 lb. ma ka falena kaharai p Opua ma'aila
ana Ake 86° Konohele i 3.76 lb. ma ka falena koele ma'aila' ana Ake Konohele
i 0.96 lb a kiki i kahi i hoomaka ai. He Eka 1 ma 8.98 lb huumahulihe
likea oia ana

Apr. 2. He Huhunohu Kaonohi ihi Kaonohi Kalauao Ewa Oahu
Ehoomaka ma ke kiki Konohele ana Ake 45° He i 6.02 lb ma ka
falena koele p Konohele ma'aila' ana Ake 45° Konohele i 2.00 lb ma ka
falena p Konohele u ka falena ana, ma'aila' ana Ake 52° Konohele i 1.50 lb
ma ka falena fal ana ma'aila' ana Ake 35° Konohele i 5.58 lb ma ka
falena p Kaonohi a kaharai ma'aila' ana He. ? i 1.50 lb ma
ka falena p kiki i kahi i hoomaka ai. ma'aila' ana Ake p ana He Eka 1
ma 2.14 lb huumahulihe.

Apr. 3. He mo'olelo Ahupua'a ihi Kaonohi Kalauao
Ehoomaka ma ke kiki Konohele ana Ake 63° He i 4.50 lb ma ka
falena p Konohele ma'aila' ana Ake 17° He i 1.76 lb ma ka falena p
Konohele ma'aila' ana Ake 60° Konohele i 4.00 lb ma ka falena ana Ake
i ke kiki ma'aila' ana Ake 32° Konohele i 1.68 lb ma ka falena koele p
Konohele a kiki i kahi i hoomaka ai. ma'aila' ana Ake p ana He. 4.62 lb
huumahulihe.

Apr. 4. He mo'olelo Ahupua'a ihi Kaonohi Kalauao
Ehoomaka ma ke kiki Konohele ana Ake 31° He i 1.82 lb ma
ka falena p kaharai ma'aila' ana Ake p ana Ake
Konohele ma'aila' ana Ake 34° Konohele i 1.14 lb ma ka
falena p ana Ake 17° lb ma ka falena koele a kiki
p kahi i hoomaka ai ma ka falena ana Ake 6.45 lb
ma ka falena p ana He Eka 1 ma 5.30 lb huumahulihe



Parcel 1. Mookalo at Kalokokoele, ili of Kaonohi. Boundaries: Koele; Konohiki; Kahawai of Opu; Koele.

Parcel 2. Kahuahale at Kamaino, ili of Kaonohi. Boundaries: Konohiki's Kula; Paaina on Konohiki's land; Paaina; Waimalu shore.

Parcel 3. Mooaina at Mauakapuaa, ili of Kaonohi. Boundaries: Konohiki on two sides; Huea; Konohiki's Kula.

Parcel 4. Makana at Kaonohi. Boundaries: Koho; Loi of Honolulu; Koele; Konohiki.

320 542

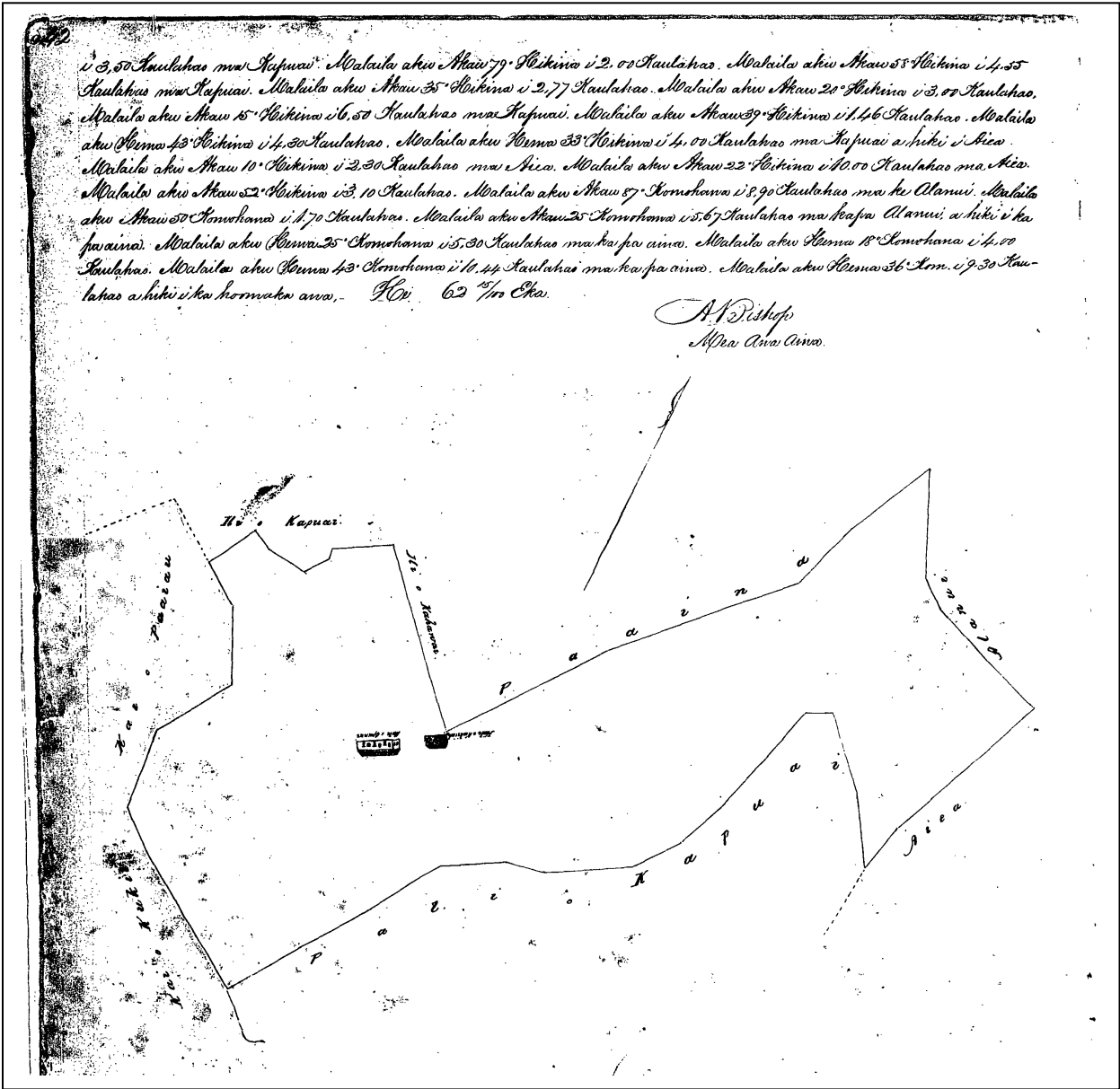
i ka hahakai, malaila aku Akau 34° Hihina i 8:40 kaulahao ma Kapuai
 malaila aku Akau 31° Hihina i 4:30 kaulahao, malaila aku Akau 58° Hihina
 i 3:50 kaulahao ma Kapuai malaila aku Akau 79° Hihina i 2:00 kaulahao, malaila
 aku Akau 58° Hihina i 4:55 kb ma Kapuai, malaila aku Akau 35° Hihina i 2:7
 kaulahao, malaila aku Akau 20° Hihina i 3:00 kaulahao, malaila aku Akau
 15° Hihina i 6:50 kaulahao ma Kapuai, malaila aku Akau 39° Hihina i 1:46
 kaulahao, malaila aku Hema 43° Hihina i 4:30 kaulahao, malaila aku Hema
 33° Hihina i 4:00 kaulahao ma Kapuai a hiki i Aiea, malaila aku Akau 10°
 Hihina i 2:30 kaulahao ma Aiea, malaila aku Akau 22° Hihina i 10:00 kaula
 ma Aiea, malaila aku akau 52° Hihina i 3:10 kaulahao, malaila aku Akau
 87° Homohana i 8:90 kaula ma ke alanui malaila aku Akau 50° Homohana i 1:20
 kaulahao, malaila aku Akau 35° Homohana i 5:67 kaulahao ma kapa alanui
 a hiki i ka pa awia, malaila aku Hema 25° Homohana i 5:30 kaulahao ma ka
 pa awia, malaila aku Hema 18° Homohana i 4:00 kaulahao, malaila aku
 Hema 43° Homohana i 10:44 kaula ma ka pa awia, malaila aku Hema 36° Hom
 i 9:30 kaulahao a hiki i ka hoomaka ana.

R.P. 5687

He. 62 100. Eka.

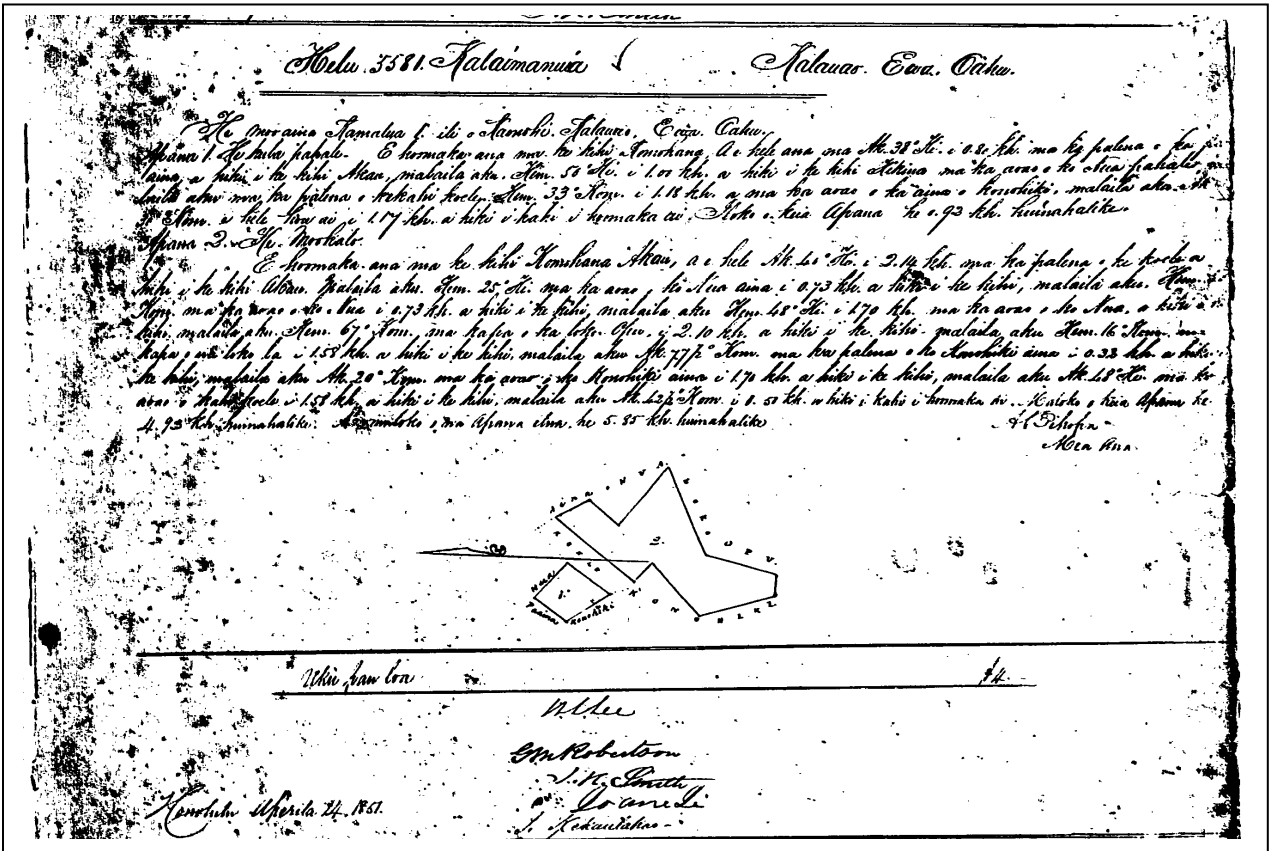
A. Bishop.
Hea ana aina.

see plan next page (321)



Ili of Paaiiu, Kalauao Ahupuaa. Boundaries: Kai of Paaiiu; Ili of Kapuai; Kukiiahu's Kahuahale; Ili of Kahawai; Paaina; Alanui; Aiea; Pali of Kapuai; Kai of Kukii.

Helu 5581:2, to Kalaimanuia
 Kamalua, Kaonohi, Kalauao
 Mahele Award Book 5:5 (Royal Patent Helu 6799)



Parcel 1. Mooaina of Kamalua, ili of Kaonohi. Boundaries: Paaina; Nua's house lot; Koele; Konohiki.

Parcel 2. Mookalo. Boundaries: Koele; Nua's land; Konohiki's land; Koele.

Helu 5840:1 & 9308, to Kuohao
 Kamilomilo, Kaonohi, Kapukaokiha, Kalauao
 Mahele Award Book 5:8 (Royal Patent Helu 755)

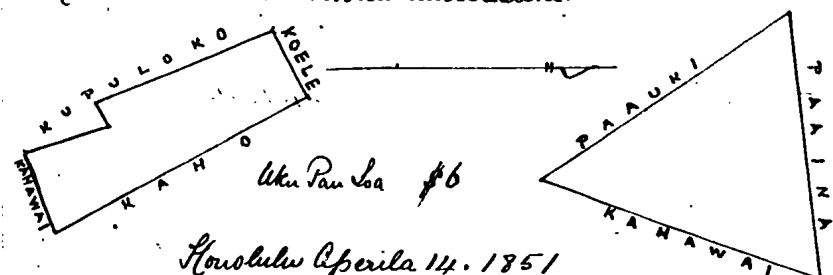
Helu 5840 & 9308 Kuohao. ✓ Kalauao. Iwa. Oahu

Ap. 1. He mookalo, Kamilomilo, Kaonohi, ili Kalauao. Iwa Oahu. E hoouaka ma ke kahi
 Heua. e hele ana ak. 34° kom i 1.32 kh ma ka palena aina Kupuloko. Malaila aku ak. 51°
 hik. i 0.35 kh. a ke kahi. Malaila aku ak. 30° kom i 2.35 kh ma ka palena kupuloko. Malaila
 aku ak. 64° hik. i 1.02 kh ma ka palena koele. Malaila aku Heua. 29° hik. i 4.30 kh ma ka
 palena o Kaho a ke kahawai. Malaila aku Heua. 60° kom i 1.10 kh ma ka palena kahawai a
 hiki i kahi i hoouaka ai. Ma keia aina he 4.92 kh huinahalike.

Ap. 2. He kula Kapukaokiha, ili o Kaonohi, Kalauao. Iwa. E hoouaka ma ke kahi Heua.

e hele ana ak. 35° kom. i 4.60 kh. ma ka palena Paauki. Malaila aku ak. 32° hik. i 4.00 kh. ⁹
 ma ka palena paaina. Malaila aku Heua. 16° kom. ma ka palena kahawai a hiki i kahi i hoouaka
 ai. Malalo keia kula he 7.28 kh huinahalike.

G. B. Bishop
 mea ana.

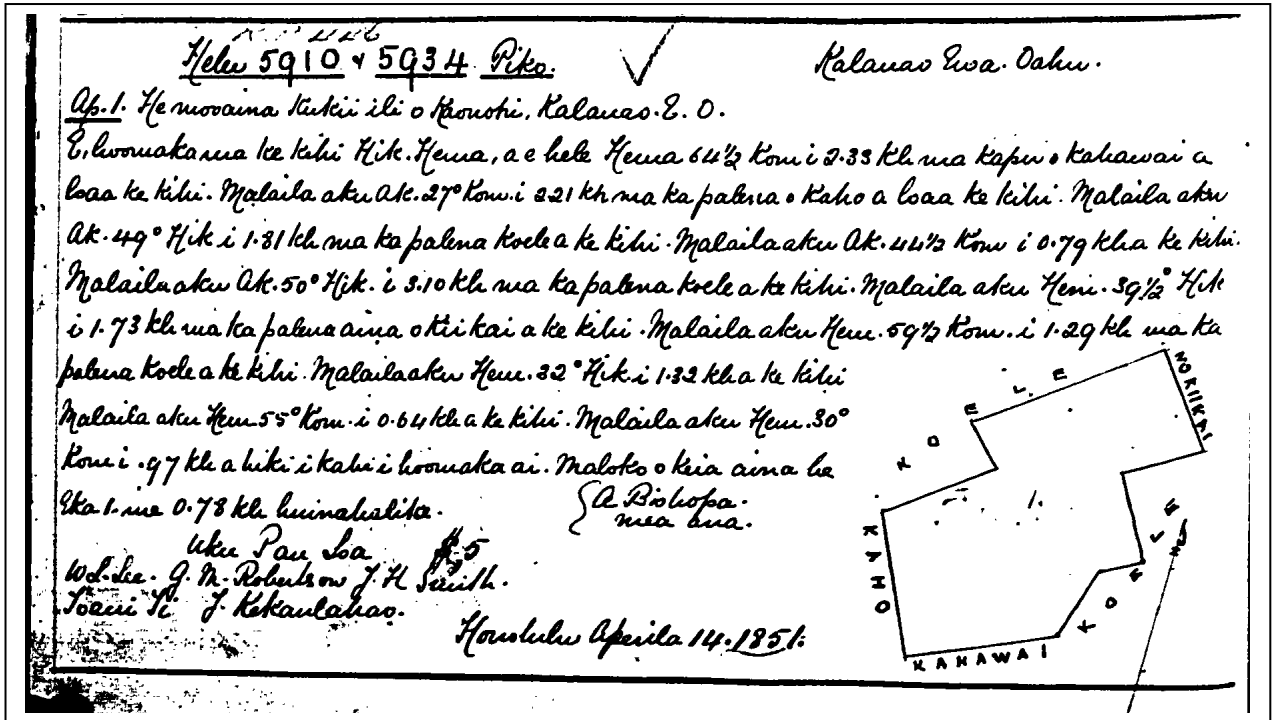


W. L. Lee. J. M. Robertson
 J. H. Smith. Isaac Li.
 J. Kekaulahaas..

Parcel 1. Mookalo at Kamilomilo, ili of Kaonohi. Boundaries: Kupuloko; Koele; Kaho; Kahawai.

Parcel 2. Kula at Kapukaokiha, ili of Kaonohi. Boundaries: Pauki; Paaina; Kahawai.

Helu 5910 & 5934:1, to Piko
 Kukii, Kaonohi, Kalauao
 Mahele Award Book 5:6 (Royal Patent Helu 446)



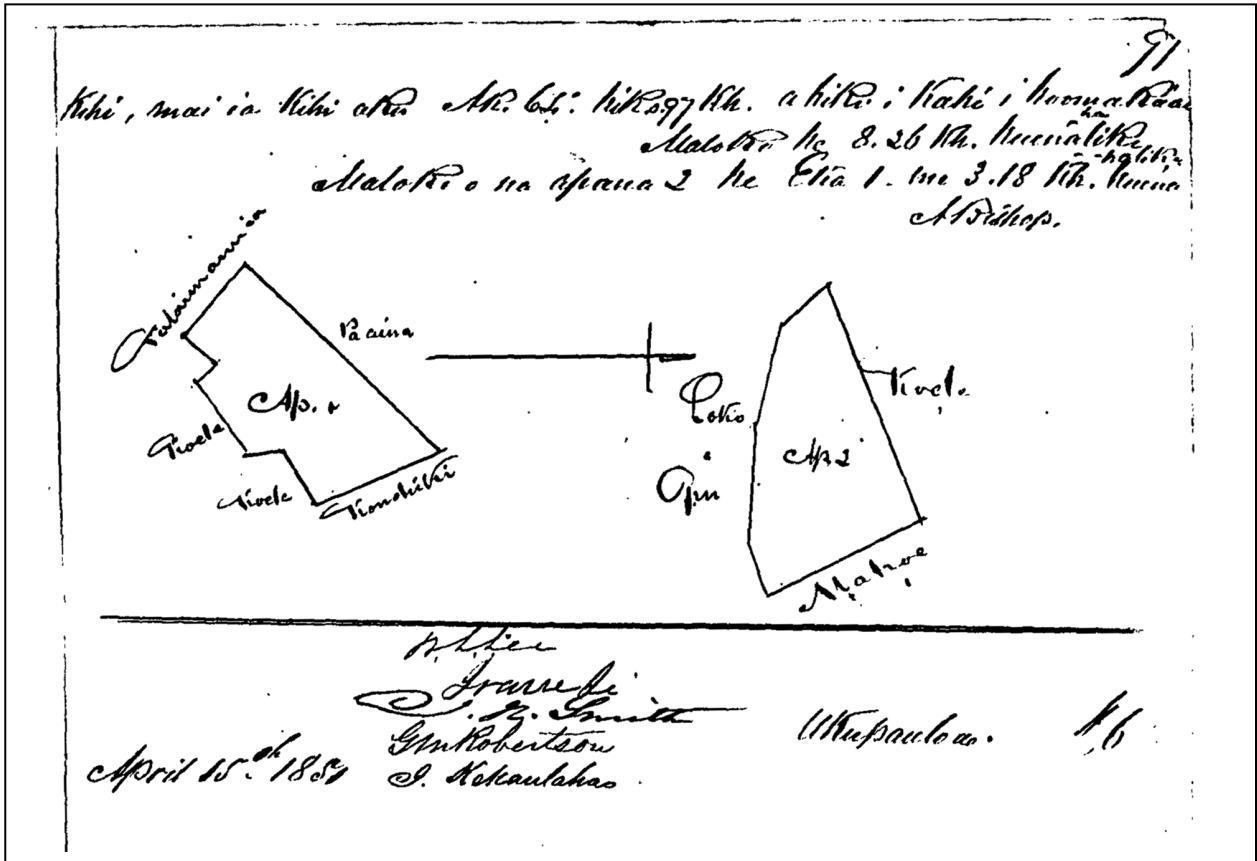
Parcel 1. Moovaina of Kukii, Ili of Kaonohi. Boundaries: Kapa Kahawai; Kaho; Koele; Koele; Kiiikai; Koele.

Helu 6156. Nua

Kalamau. Ewa. Oahu

He mo'ouina Kamalua elua ili o Kaonohi.
 Ap. He kahu hale me kekahi loi.
 E ho'omaka ana ma ke kahi Aha'u & holo ana
 hem 52' hiki. ma ke aoao o ke kela'imanuia pahi
 1. 29' hiki a hiki i kekahi malaila aha
 Ap. 16' " Kela'imanuia
 " 16' " 0. 75' " a hiki i kekahi " " "
 " 62' " 0. 30' " " " " "
 " 62' " ma ke aoao o ke kela
 12. 20' a hiki i kekahi malaila aha
 " 16 1/2' Kom. ma ke aoao i ke kela
 " 60' hiki. 0. 52' a hiki i kekahi aha
 " 60' hiki. 1. 05' " " ma ke aoao o kaonohi
 " 2. 20' " i ke pa'ani malaila aha
 hem 17' Kom. ma ka pili pa'ani
 2. 18' " a hiki i kekahi i ho'omaka
 Malalo ke 1. 92' hiki. hui'inalike

Ap. 2. He mo'okalo 1. loi
 E ho'omaka ma ke kahi hiki ana hele ana
 Ap. 31' Kom. ma ke aoao o ka Mahoe aha
 2. 80' hiki. a hiki i kekahi aha
 hem 67' " ma ke aoao o ke kela 3. 92' hiki
 a hiki i kekahi aha hem 20' hiki ma ka palane kaonohi
 wahi 0. 88' hiki. a hiki i kekahi aha hem 75 1/2' hiki ma ka
 kela loko aha; 1. 52' hiki a hiki i kekahi malaila aha
 ma ke aoao o na loko aha hem 83' hiki. 2. 20' hiki. a hiki i kekahi



Parcel 1. Kahuahale and some loi in the mooina of Kamalua 2, ili of Kaonohi. Boundaries: Kalaimanua; Paaina; Konohiki; Koele on two sides.

Parcel 2. Mookalo with four loi. Boundaries: Mahoe's land; Koele; Kalaimanua's land; Loko of Opu.

Helu 6156 B:1, to Mahoe
 Kamaeha, Kaonohi, Kalauao
 Mahele Award Book 5:107 (Royal Patent Helu 745)

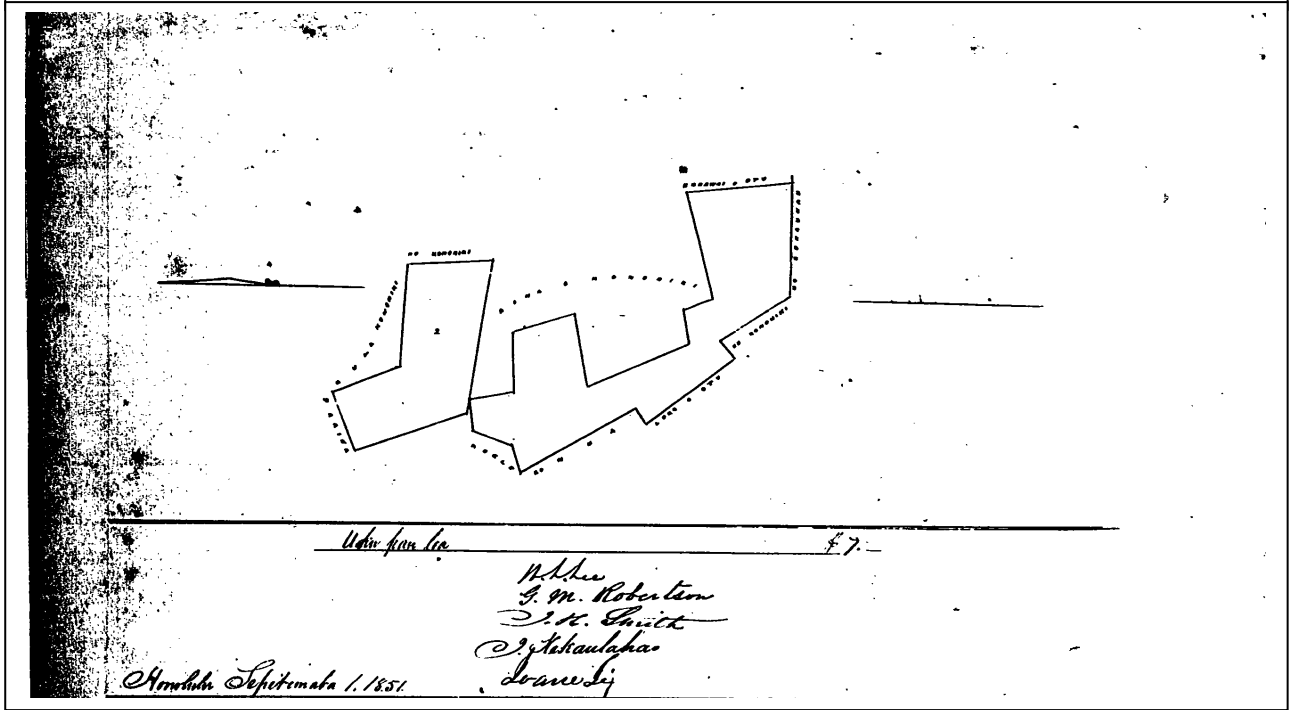
Helu 6156 B Mahoe I

Kamaeha Kalauao C. O.

Apana 1. He pumama Kamaeha i ka Mahoe, Kalauao C. O.
 E hoomaka ana ma ka hiki Kamaeha, a e holo ana 57' hem. i 2.50 kē. ma ka palena ana, Kamaeha a hiki
 i ka hiki. Malaila aho 35' hem. i 1.63 kē. ma ka palena o ka Kamaeha, a lea ka hiki. Malaila aho 50' hem. i 0.59 kē.
 a lea ka hiki. Malaila aho 20' hem. i 2.32 kē. ma ka palena o ka Lika Opa a hiki i ka hiki. Malaila aho 50' hem. i 0.22 kē. a
 lea ka hiki. Malaila aho 31' hem. i 2.50 kē. ma ka palena o ka Nua ana a lea ka hiki. Malaila aho 70' hem. i
 0.53 kē. ma ka palena ana, Kamaeha a hiki. Malaila aho 15' hem. i 1.94 kē. a ka hiki. Malaila aho 52' hem. i 0.64
 kē. ma ka palena ana. Malaila aho 10' hem. i 0.56 kē. ma ka palena holo a lea ka hiki. Malaila aho 57' hem. i 1.31
 kē. ma ka palena holo a ka hiki. Malaila aho 18' hem. i 1.34 kē. ma ka palena ana, Kamaeha a lea ka hiki. Malaila
 aho 77' hem. i 1.55 kē. a ka hiki. Malaila aho 25' hem. i 2.41 kē. ma ka palena holo a lea ka hiki. Malaila aho
 31' hem. i 0.62 kē. a lea ka hiki. Malaila aho 27' hem. i 0.61 kē. a lea ka hiki. Malaila aho 70' hem. i 2.32 kē. ma
 ka palena o ka hiki. Malaila aho 5' hem. i 2.28 kē. a hiki aho i ka hiki i hoomaka ana. Malaila aho
 Apana 1 Eka ma 2 1/2 kē. hoomaka ana.

Apana 2. He holo a ma ka Mahoe. Kamaeha Kalauao C. O.
 E hoomaka ana ma ka hiki Kamaeha, a e holo 51' hem. i 2.32 kē. ma ka palena o ka Kamaeha a lea
 ka hiki. Malaila aho 20' hem. i 2.72 kē. a hiki aho i ka hiki. Malaila aho 60' hem. i 1.23 kē. ma ka palena
 ana a lea ka hiki. Malaila aho 22' hem. i 1.59 kē. ma ka palena holo, Kamaeha, a lea ka hiki. Malaila aho 50'
 hem. i 2.23 kē. a hiki i ka hiki. Malaila aho 3' hem. i 1.14 kē. ma ka palena o ka Kamaeha holo a hiki
 i ka hiki. Hoomaka ana ma Mahoe o ka Apana he 7' i ka hiki hoomaka ana.
 Malaila aho Apana he 3 Eka ma 2 1/2 kē. hoomaka ana.

A. Bishop
 Dec 1851



Parcel 1. Mooaina of Kamaehu, Ili of Kaonohi. Boundaries: Honaunau; Konohiki; Loko Opu, Nua's land; Konohiki; Koele; Konohiki; Koele.

Parcel 2. Kula and Kahuahale at Kamaehu. Boundaries: Konohiki; Paaina; Konohiki on two sides.

Helu 9297, to Kanikela
 Kapuloko, Kaonohi, Kalauao
 Mahele Award Book 5:8 (Royal Patent Helu 749)

~~148~~ ^{RP 749}
 Helu 9297 Kanikela ✓
 Kalauao. Ewa. Oahu.

He mookalo Kupuloko, ili o Kaonohi. Kalauao E. O. E hoouaka ma ke kahi
 laka e hie ana. Heu. $17\frac{1}{2}$ Kou. i 3.12 kh. ma ka palena aina Kipawale. Malaila aku
 Heu 69° Hik i 3.07 kh ma ka palena o ko Konohiki. Malaila aku Heu 57° Kou i 1.37
 kh ma ko Konohiki. Malaila aku Heu $34\frac{1}{2}$ Hik i 1.18 kh a ke kahi. Malaila aku Ak. 64°
 Hik i 1.32 kh ma ka palena Muliwai. Malaila aku Ak. $34\frac{1}{2}$ Kou. i 1.37 kh ma ka palena
 o Kamilomilo. Malaila aku Ak. 51° Hik. i 0.35 kh a ke kahi. Malaila aku 29° Kou
 e 4.60 kh ma ka palena o Kamilomilo a hiki i Kahi i hoouakaai. Maloko o keia
 aina he 7.33 kh huihalike.

A. Bishop
 Hea ana.

Uku Pau Loa \$5
 W. L. Lee G. M. Robertson J. H. Smith. Loani Ti. J. K. Kaulaheo.
 Honolulu Aiperila 14. 1851.

Mookalo at Kupuloko, ili of Kaonohi. Boundaries: Kipawale; Konohiki on two sides; Muliwai; Kamilomilo on two sides; Koele.

Helu 9400:1, 2, to Hilo (Kaoio, Heir)
 Maunakuaha, Kipawale, Kaonohi, Kalauao
 Mahele Award Book 5:11-12 (Royal Patent Helu 449)

R.P. 449
 Helu 9400 Hilo (Maunakuaha) no Kaoio. V Kalanav. 8. 0.

Ap. 1. He kahuahale kula o Maunakuaha Kalanav. 8. 0. Ihoonaka ma ke kiki
 Hikina, e hele ana Heu. 55° Kom. i 2.50 kh. ma ka palena kula o Kon. Malaila aku Ak. 35° Kom.
 i 2.00 kh. a ke kiki. Malaila aku Ak. 55° Hik. i 2.50 kh. ma ka palena kula o Kon. Malaila aku
 Heu. 35° Hik. i 2.00 kh. a hiki i kahi i hoonaka ai.

Ap. 2. He mookalo o Kipawale, ili o Kaonohi. Kalanav. 8. 0. Ihoonaka ma ke kiki Heu. e hele ana
 Ak. 17½° Hik. i 3.12 kh. ma ka palena o Kupuloko, a ke kiki. Malaila aku Ak. 57½° Hik. i 1.17 kh. Malaila
 aku Ak. 28½° Kom. i 2.22 kh. ma ka palena o ke koele Koho. Malaila aku Heu. 60° Kom. i 1.50 kh. ma ka
 palena koele. Ak. 30½° Kom. i 2.09 kh. ma ka palena koele. Malaila aku Heu. 30° Kom. i 2.44 kh. ma ka palena
 kahawai o Opu. Malaila aku Heu. 12° Kom. i 3.00 kh. ma ka palena kahawai o Opu. Malaila aku Heu. 75° Hik. i 2.92
 kh. ma ka palena koele. Malaila aku Heu. 32° Hik. i 1.26 kh. a hiki i kahi i hoonaka ai.
 Maloko, ke Eka 1. ma 5.45 kh. hui mahalo ke. A. Bishop

Uku Pau Loa \$ 6.
 W. L. Lee & M. Robertson
 Ikaikaua hoo. Toane. Te.
 J. H. Smith.
 Honolulu Aperila 14. 1851.

Parcel 1. Kahuahale on the kula of Maunakuaha. Boundaries: Konohiki on all side.

Parcel 2. Mookalo at Kipawale, ili of Kaonohi. Boundaries: Kupuloko; Koele; Koho; Opu stream; Konohiki.

Kalauao/Mānana nui Ahupua‘a

Helu 6156 E, to Naue

Makaohalawa, Kaonohi, Kalauao & Kamahina, Lole, Manananui

Mahele Award Book 4:73-74 (Royal Patent Helu 4813)

E.O.
Manananui & Kalauao

Helu 6156 E' Naue

Ap. 1 He Mooaina Makahakalawa, ili o Kaonohi. Kalauao. Ewa
 E Koomaka ma ke Kihī kihi. Ahau e kele ana kem. 81° Kom. 1.12 1/2 h.
 ma ka palena o ka Ikaui Kaka Kala, Malaila aku, kem 28° kihi. 1.07 1/2 h.
 ma ka palena o Palahauna a ke Kihī, Malaila aku Ap. 62° kihi. 1.23 1/2 h.
 ma ka palena Koele a ke Kihī, aku Ap. 30° Kom. 3.77 1/2 h. ma ka
 palena o Kamakoa, a kihi aku i Kahi i Koomaka
 Malolo L. 66 h.

Ap. 2. ^{4.66} ^{8.06} ^{Kalauao} Makahakalawa i motu i ke Koele iwaena. E Koomaka
 ma ke Kihī Ahau, a kele ana kem. 33° Kom. 2.35 h. ma ka palena
 Koele, a ke Kihī, Malaila aku kem 51° kihi. 5.9 h. ma ka palena
 Kapaeli a ke Kihī, aku Ap. 51° kihi. 1.67 h. ma ka palena Kahawai
 a ke Kihī, aku Ap. 40° Kom. 1.10 h. ma ka palena Kamakoa, a
 ke Kihī, aku kem 45° Kom. 1.15 h. (or 1.2) ma ka palena Koele. Ap. 18°
 Kom 2.27 h. ma ke palena Koele, a ke Kihī, aku
 Ap. 48° kihi. 1.28 h. a ke Kihī. Aku Ap. 58° Kom. 1.57 h. ma
 ke palena o Kamakoa a kihi i Kahi i Koomaka
 Malolo 8-06 h.

Parcel 1. Mooaina of Makaohalawa, ili of Kaonohi. Kalauao Kalakala; Palahauna; Koele; Kamakoa.

Parcel 2. Makaohalawa, divided in between by the Koele. Boundaries: Koele; Kapaeli; Kahawai; Kamakoa; Koele; Kamakoa.

Parcel 3. Mooaina of Kamahina, ili of Lole, Manananui Ahupuaa. Boundaries: Kula of Kaholona; Kauhale; Kuheleloa; Keawe; Kauhale.

Mānana Ahupua‘a

**Helu 984 & 8305, to Paulo Kanoa
Kaholona, Manananui
Mahele Award Book 10:422 & 632 (Royal Patent Helu 8168)**

Repeated Page 632 ✓

Helu 984 & 8305 P. Kanoa
Apana 2

Hawai'i Atlas 1815 Feb. 2. 1815. Apr. 1.

Ua ho'i mai oia no kona ahupua'a o Kaholona i Manananui ma Ewa, mahele Kōkūpuni o Oahu, no kona mau wahi aia i keia wahi o ka Mo'i Kamehameha III. mai i ka hōhōhōle aia i ka 1848. a ua nōho hōhōhōle oia i keia wahi mananaui.

Ua hōhōhōle e hōhōhōle mai no P. Kanoa, he kūlana kūlana malalo iho o ka Awa Alalo. Ima e aku mai oia ike ka Aupuni hōhōhōle, alaila ua hōhōhōle ia i ka Palapala iho Alalo. Ika, ho'i mai ma kūlana o mānanaui malalo.

Ua ho'i mai i keia wahi no ka hōhōhōle a me ka hōhōhōle aia i keia ole. Ima e:

| | |
|---|--|
| <p>W. L. Lee G. M. Robertson J. H. Kaulaheo J. H. Smith</p> | <p>No ka wahi aia i keia wahi oia i keia ole mahele Kōkūpuni No ka hōhōhōle aia i keia ole hōhōhōle No ka palapala hōhōhōle No ka hōhōhōle aia i keia wahi No ka hōhōhōle aia i keia ole a me ka hōhōhōle No ka hōhōhōle aia i keia ole No ka hōhōhōle aia i keia ole No ka hōhōhōle aia i keia ole i ka 29. March 1857.</p> |
|---|--|

Ua hōhōhōle aku mahele i keia kūlana mananaui o na Kanoa i hōhōhōle mahele 19. June 1852, i fili aia i mahele hōhōhōle.

Repeated Page 422

Helu 8305 P. Kanoa
Apana 2

Hawai'i Atlas 1815 Feb. 2. 1815. Apr. 1.

Ua ho'i mai oia no kona ahupua'a o Kaholona i Manananui ma Ewa, mahele Kōkūpuni o Oahu, no kona mau wahi aia i keia wahi o ka Mo'i Kamehameha III. mai i ka hōhōhōle aia i ka 1848. a ua nōho hōhōhōle oia i keia wahi mananaui.

Ua hōhōhōle e hōhōhōle mai no P. Kanoa, he kūlana kūlana malalo iho o ka Awa Alalo. Ima e aku mai oia ike ka Aupuni hōhōhōle, alaila ua hōhōhōle ia i ka Palapala iho Alalo. Ika, ho'i mai ma kūlana o mānanaui malalo.

Ua ho'i mai i keia wahi no ka hōhōhōle a me ka hōhōhōle aia i keia ole. Ima e:

| | |
|---|--|
| <p>G. M. Robertson J. H. Smith J. H. Kaulaheo</p> | <p>No ka wahi aia i keia wahi oia i keia ole mahele Kōkūpuni No ka hōhōhōle aia i keia ole hōhōhōle No ka palapala hōhōhōle No ka hōhōhōle aia i keia wahi No ka hōhōhōle aia i keia ole a me ka hōhōhōle No ka hōhōhōle aia i keia ole No ka hōhōhōle aia i keia ole No ka hōhōhōle aia i keia ole i ka 28. March 1857.</p> |
|---|--|

Ua hōhōhōle aku mahele i keia kūlana mananaui o na ole o na Kanoa i hōhōhōle mahele 19. June 1852, i fili aia i mahele hōhōhōle.

Confirmation of Award Pursuant to Buhe Mahele.

Waiau Ahupua'a

Helu 9328:1, to Kaeka who is Kalimaeha
 Makaakua, Kaluamoi, Waiau
 Mahele Award Book 4:26 (Royal Patent Helu 165)

Helu 9328. Kaeka. Ora o Kalimaeha

He mooraina o Makaakua iloko o ka ili Kaluamoi Waiau E.O.
 Apana. E koomaka ana ma ka Pahi kiki, ahaia o holo

| | | | | | |
|---|-----|--------|------|------|-----------------|
| 1 | AP. | 41° | 10m. | 2.37 | Maaka o ka Pahi |
| 2 | Kem | 38° | " | 5.00 | Kaluakohi |
| 3 | " | 57 1/2 | kik. | 1.75 | " |
| 4 | AP. | 41° | " | 4.50 | Kaluamoi |

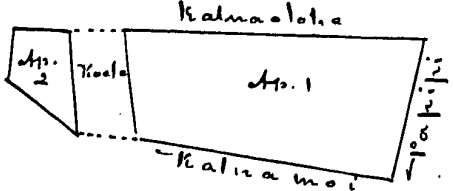
Mahele o ka apana ke 9.43 Kk. kuumahala ke.
 Apana II iloko o keia mooraina o Makaakua.
 E koomaka ana ma ka Pahi kik. al. e holo

| | | | | | |
|---|------|--------|------|------|-----|
| 1 | Kem | 53 1/2 | Kem | 1.11 | Kk. |
| 2 | AP. | 79 1/2 | " | 0.72 | " |
| 3 | " | 16 1/2 | kik. | 0.66 | " |
| 4 | Kem. | 87° | " | 1.50 | " |

27

Ulu o keia apana ke 0.82 Kk. kuumahala ke.
 & ka Pahi me 0.25 Kk. kuumahala ke.

A. Bishop



9.63
 82
 1.0.25

Ulu pau loa

W. Lee
 J. R. Smith
 Gm. Robinson
 J. J. S. S.
 S. Kaulahao

21 December 1850

5

Parcel 1. Mooaina of Makaakua in ili of Kaluamoi. Boundaries: Beginning on northern corner at the Papipi (cattle corral); Kaluaolohe; Koele; Kaluamoi.

Parcel 2. At Makaakua. Boundaries given only by coordinates.

Helu 9339 (:2 ?), to Nonoaea
 Kealanahelēhē, Naono, Waiāu
 Mahele Award Book 4:3 (Royal Patent Helu 176)

Helu 9339 Nonoaea

Koe mooaina Kealanahelēhē, ili o Naono. Waiāu, Naono, Oahu

Spanial. E hoomaka ma ke kīhi Kom. Akau ohele

| | | | | | | |
|---|-----|-----|------|------|--------------------------------------|-------------|
| 1 | AK | 65° | Kōkē | 1.99 | Kō. ma ka palena o Kō Auwāi o Pūhiki | |
| 2 | Kem | 20° | " | 0.80 | " | Manuel Lope |
| 3 | " | 63° | Kom | 1.78 | " | Koele |
| 4 | " | 9° | Kōkē | 1.13 | " | " |
| 5 | " | 61° | Kom | 0.41 | " | " |
| 6 | AK | 11° | " | 1.64 | " | " |

Notes o Keia apana 1.21 Kō kūina hāpiki

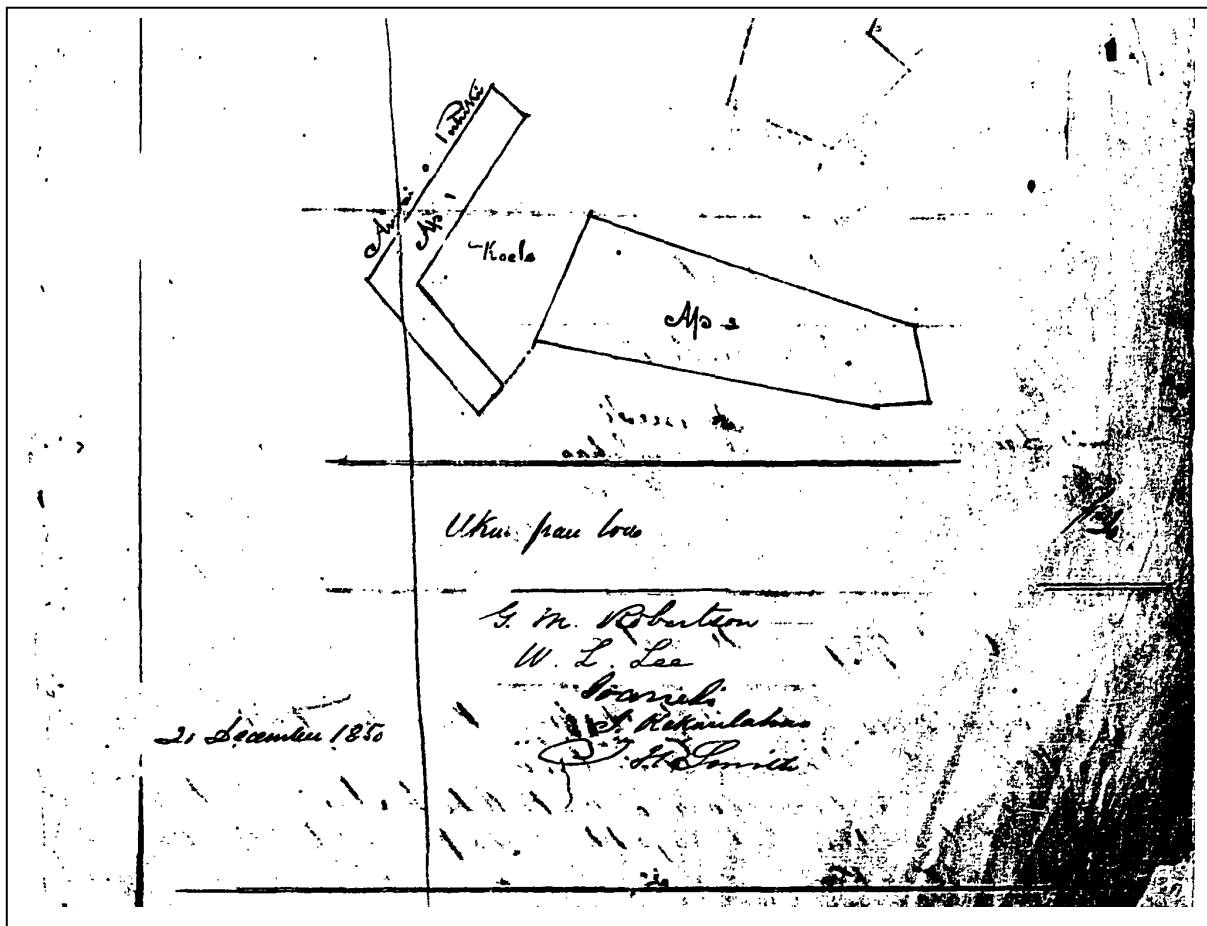
Apana 2 Koe mau lōi iloko o ia mōo kōkahi o Kāwale, i Ke Kōle.

E hoomaka ma ke kīhi Komokana, e hele

| | | | | | |
|---|-----|------|------|------|--------------------------------------|
| 1 | Kem | 46° | Kōkē | 3.10 | Kō. ma ka palena o Kō Auwāi o Manuel |
| 2 | " | 61° | " | 1.45 | " |
| 3 | AK | 22° | " | 1.63 | " |
| 4 | " | 39½° | Kom | 3.00 | " |
| 5 | Kem | 59° | " | 1.26 | " |

Maloko o Keia apana ke 3.21 Kō kūina hāpiki ma na apana eua ke 4.45 Kō kūina hāpiki

M Bishop



Parcel 1. Mooaina of Kealanahelu, ili of Naono. Boundaries: Auwai of Puhiki; Manuel Lopes; Koele; Konohiki; Puhiki kula.

Parcel 2. Several loi in same ili separated by a Koele parcel. Boundaries: Manuel's land on all sides.

Helu 9340:3, to Kekalohe for Maria (w.)
 Kauhihau, Haloluna, Haolalo, Kionaole, Waiiau
 Mahele Award Book 4:1 (Royal Patent Helu 388)

C. N. 7520 Kekalohe. 3 Apana.
 (to Maria w.)

Apana 1. He Pahala ma Kauihikau. Waiiau. Ewa. Uaku.
 E hoomaka ana ma ke kiki hiki. kem. ehale 1 Ak. 14. Kom.
 1. 0.84 Kh. ma ka palena o Kaneokaula. 2. Kem. 68. Kom. " 2. 3.24
 ma ka palena o Kaneokaula. 3. Kem 24. hiki. " 1.20 Kh. o ma ka palena
 Hoatuhia. 4. Kem. 50. hiki. " 1.26 Kh. o ma ka palena
 i 0.29 Kh. " 6. Ak. 7.5 hiki. " 1.40 Kh. " " aia o Kaneokaula.
 Maloko o Heia apana ke 2. 4.8 Kh. kuina kalite.

Apana 2. Hoatuhia a ma Halolalo iloko o Waiiau.
 E hoomaka ana ma ke kiki hiki, a hele.

| | | | | | | |
|----|------|------|-------|-------------|--------------------------|--------------|
| 1 | Kem. | 1 | Hiki. | 1. 0.71 Kh. | ma ke aia o ke Konoehiki | |
| 2 | " | 24 | " | " 1.75 " | " o palena o Keekaa | |
| 3 | " | 36 | " | " 2.04 " | " | |
| 4 | " | 20 | Kom. | " 0.86 " | " | |
| 5 | " | 38 | Hiki | " 2.93 " | " | |
| 6 | " | 27 | Kom. | " 0.60 " | " | |
| 7 | " | 46 | Hiki | " 0.50 " | " | |
| 8 | Ak. | 52 | " | " 1.41 " | " | Koole |
| 9 | Kem. | 42 | " | " 4.09 " | " | |
| 10 | Ak. | 37 | " | " 2.06 " | " | Manuel Lopez |
| 11 | " | 39 | Kom. | " 1.42 " | " | Kaluapalolo |
| 12 | " | 47 | " | " 2.87 " | " | |
| 13 | Kem. | 17 | " | " 0.82 " | " | Koole |
| 14 | Ak. | 48 | " | " 2.87 Kh | " | |
| 15 | " | 22 | Hiki | " 0.94 " | " | |
| 16 | " | 20 | " | " 0.48 " | " | Kaluapalolo |
| 17 | " | 37.5 | Kom. | " 2.06 " | " | |
| 18 | " | 60 | " | " 1.81 " | " | |
| 19 | " | " | " | " 0.77 " | " | |
| 20 | " | 62 | " | " 1.30 " | " | |

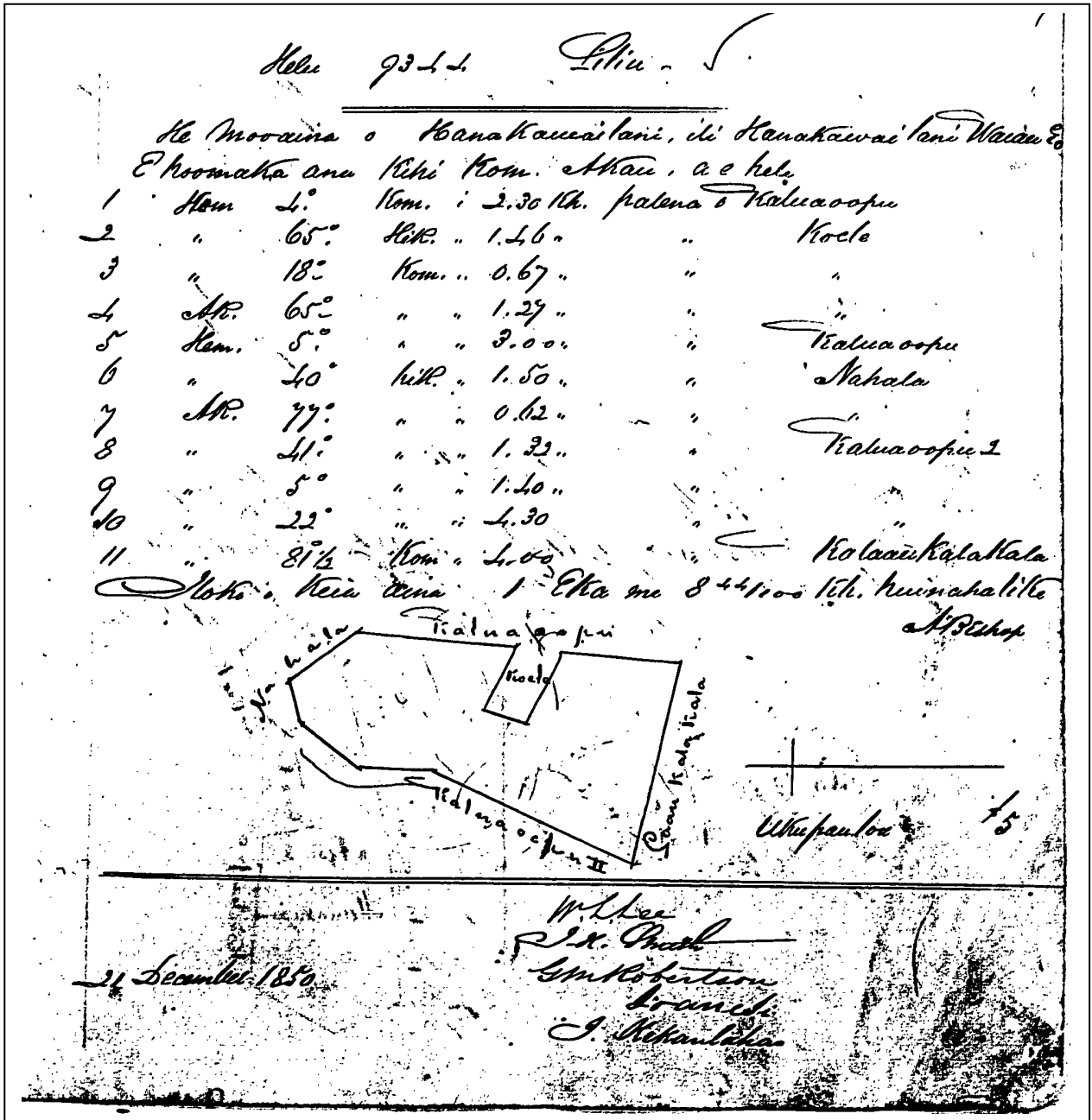
Maloko o Heia apana ke 3. Eha ma 3.20 Kh. kuina kalite
 Apana 3. Kionaole, ili o Kauihikau Waiiau. Ewa. Uaku.
 E hoomaka ma ke kiki hiki o ehale
 1. Kem 50. Kom. " 1. 0.84 Kh. ma ka palena Koole o Kaneokaula
 2. " 49. " " 2.20 " " o ka palena

Parcel 1. Pahale at Kauhahau. Boundaries: Kaneahaula; Paaina; Kahakuohia; other boundaries given only by coordinates.

Parcel 2. Haloluna and Halolalo. Boundaries: Konohiki; Keekee; Koele; Manuel Lopes; Kaluapalolo; Koele; Kaluapalolo; other boundaries given only by coordinates.

Parcel 3. Kionaole, ili of Kauhahau. Boundaries: Koele; Manuel Lopes; Koele; Manuel Lopes; Pohuku; Keekee.

Helu 9344:2, to Liliu
 Honokawailani, Waiau
 Mahele Award Book 4:27 (Royal Patent Helu 168)



Mooaina of Honokawailani, ili of Honokawailani. Boundaries: Kaluaoopu; Koele; Kaluaoopu; Nahala; Kaluaoopu 2; Kalaaukalakala.

Helu 9369:1, 2, 3, to Kanealii
 Kumuulu, Waiau
 Mahele Award Book 4:28-29 (Royal Patent Helu 172)

28 Helu 9369. Kanealii. 3 ap.

Apana 1. Ke Pahale ma Kumuulu Waiau E. O.
 E koomaka ana ma ke kiki Kom. Ahau ma Kekahu, Kahaka
 au i o ka paaina, a e kele

| | | | | |
|---|------|------------|----------|---|
| 1 | Ken. | 43° kil. i | 1.10 kb. | |
| 2 | Al. | 25° " " | 2.00 " | |
| 3 | " | 52° Kom. " | 0.80 " | |
| 4 | Ken. | 33° " " | 1.74 " | ma ka palena i ka paaina a kiki i kiki i koomaka ke 1.73 kb. i loko o keia wahi. |

Apana 2. Mooaina o Kealohi ili o Kumuulu Waiau.
 E koomaka ana ma ke kiki kiki, ahau e kele

| | | | | |
|---|------|------------|----------|--------------------------|
| 1 | Ken. | 60 kil. i | 3.00 kb. | ma ka palena o Waikawaha |
| 2 | " | 45° Kom. " | 3.40 " | " Kahawai Waiau |
| 3 | Al. | 24° " " | 2.74 " | " Haleko |
| 4 | " | 33° kil. " | 1.00 " | " Kekula |
| 5 | Ken. | 63° " " | 0.87 " | " Koele |
| 6 | Al. | 18° " " | 2.06 " | " " |

Ma ka o keia paaina ke 9.88 kb. kuuahala ke

Apana 3. Mooaina o Manamana ili i Hahapo Waiau E. O.
 E koomaka ana ma ke kiki ahau a e kele

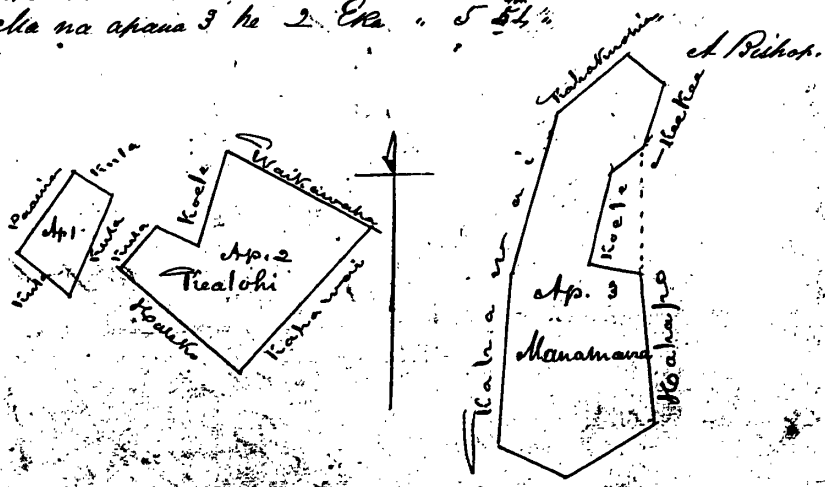
| | | | | |
|----|------|---------------|----------|-------------------------------|
| 1 | Ken. | 40 Kom. i | 1.64 kb. | ma ka palena i Kahakuohia |
| 2 | " | 17° " " | 2.58 " | " " |
| 3 | " | 8° " " | 2.72 " | " Auwai |
| 4 | " | 28 kil. " | 1.35 " | " " |
| 5 | Al. | 59° " " | 1.77 " | " o Noa |
| 6 | " | 2° Kom. " | 2.84 " | " o Hahapo |
| 7 | " | 7 1/2° " " | 0.90 " | " ioi Komohiki |
| 8 | " | 11 1/2 kil. " | 1.54 " | " " |
| 9 | " | 58° " " | 0.75 " | " " |
| 10 | " | 21° " " | 1.30 " | " Keekee |
| 11 | " | 55° Kom. " | 0.98 " | a kiki i kiki i koomaka i oi. |

Parcel 1. Pahale at Kumuulu. Boundaries: Beginning at a large stone in the wall; other boundaries given only by coordinates.

Parcel 2. Mooaina of Kealohi in ili of Kumuulu. Boundaries: Waikawaha; Waiau Stream; Haleko; Kekula; Koele.

Parcel 3. Mooaina of Manamana, ili of Hahapo. Boundaries: Kahakuohia; Auwai; Noa; Hahapo; Konohiki; Keekee.

① Kōke o Keia apau 1 Eka me 3, 8 1/2 M. Kuinahalike
 Ma na apau 3 he 2 Eka " 5 1/2 "



Ulu Pū lōi

December 21, 1850

W. Lee
 J. W. Smith
 G. M. Kōpūtōō
 J. Kōkōhōkō
 J. Kōkōhōkō

24
47

Helu 9385 to Palea
 Kauhiau, Waiou
 Mahele Award Book 4:26 (Royal Patent Helu 177)

26 Helu 9385 Palea ✓

He mookalo o Kauohai, ili o Kauhiau Waiou, E. O.
 E hoomaka ana ma ke kiki kikiina, ahau, a e keke.

| | | | | | |
|----|------|--------|------|----------|---|
| 1 | Kem. | 90° | Kem. | 0.20 M., | Mahele puaawai o Manuel Loo. |
| 2 | " | 22 1/2 | " | 2.78 " | aoao " |
| 3 | A.P. | 32 1/2 | " | 0.90 " | aoao " |
| 4 | Kem. | 69 1/2 | " | " 55 " | " " |
| 5 | A.P. | 67 1/2 | " | " 50 " | " " |
| 6 | " | 19° | " | 2.67 " | " " |
| 7 | " | 67° | lik. | 2.20 " | " Kekaloha |
| 8 | Kem. | 40° | " | 1.78 " | " Koala Konohiki |
| 9 | A.P. | 70° | " | 0.40 " | " " |
| 10 | Kem. | 123 | " | 0.85 " | " Ahiahi o Kahi i Poo- makahele o Poo i keia aoia ke Eha 1. ma 0.85 M., huihahala M Bishop. |

Ukae puaa loa
 W. L. Loo
 J. S. Smith
 G. M. Robertson
 I. S. S. S.
 J. K. K.

21 December 1850

Mookalo at Kauohai in ili of Kauhiau. Boundaries: Poo auwai of Manuel; Manuel's land; Kekaloha's land; Konohiki's land.

Helu. 9410. Hema. ✓

He moouina kapalakai, ili o Kaakauwaihau, Waiiau Ewa Oahu,
 E koomaka ana ma ke kiki Kihuna, e holo ana

| | | | | | |
|---|------|-----|------|----------|--------------------------|
| 1 | Kem. | 45° | Kom. | 2.67 1/2 | Ma ke Palena Kula o Paeo |
| 2 | Ap. | 58° | " | 1.67 " | " aia o Paeo |
| 3 | " | 31° | Kil. | 1.68 " | " ko Kouhilo |
| 4 | " | 42° | Kom. | 0.35 " | " " |
| 5 | " | 37° | Kil. | 1.97 " | " " Noa |
| 6 | Kem. | 48° | " | 1.21 " | " " |
| 7 | " | 20° | " | 1.55 " | " " |

Ua aumeumeia Kihaki Ioi i loto o Keia aia, e o Kuumokalani
 a ka, o ka Kamaaina manao, ua mahele wale o k. Mamuli o Hema.
 I loto o Keia apana, ke 8.68 1/2 K. Kuumokalani
 Apana II o Waikowaha, ke 4. mau Ioi i loto o ka ili o Waikowaha
 Waiiau Ewa.
 E koomaka ana ma ke kiki Ap. Komokana, e o holo

| | | | | | |
|---|------|--------|------|----------|-------------------------|
| 1 | Kem. | 24° | Kom. | 1.58 1/2 | Ma ke Palena o Hanamoku |
| 2 | " | 70° | Kil. | 1.04 " | " " |
| 3 | Ap. | 36° | " | 1.42 " | " " |
| 4 | " | 48 1/2 | Kom. | 1.13 " | " Waikowaha |
| 5 | Kem. | 70° | " | 0.30 " | " " |

Malalo o Keia apana ke 2. 8 1/2 K. Kuumokalani
 Ma na apana a eia ke Eka 1. ke 1. 4 1/2 K. Kuumokalani.
 A Bishop.

Uha pahe
 W. L. L. L.
 J. H. Smith
 J. K. Bishop
 J. K. Bishop
 J. K. Bishop

31 December 1850

Parcel 1. Mooaina of Kapalakai in ili of Kaakauwaihau. Boundaries: Kula and land of Pauo; Konohiki's land; Noa's land. There is a loi contested by Kumuokalani in this parcel.

Parcel 2. Four loi in the ili of Waikowaha. Boundaries: Kanamoku; Waikowaha; other boundaries given only by coordinates.

Helu 9410 B. Wahaolelo ✓

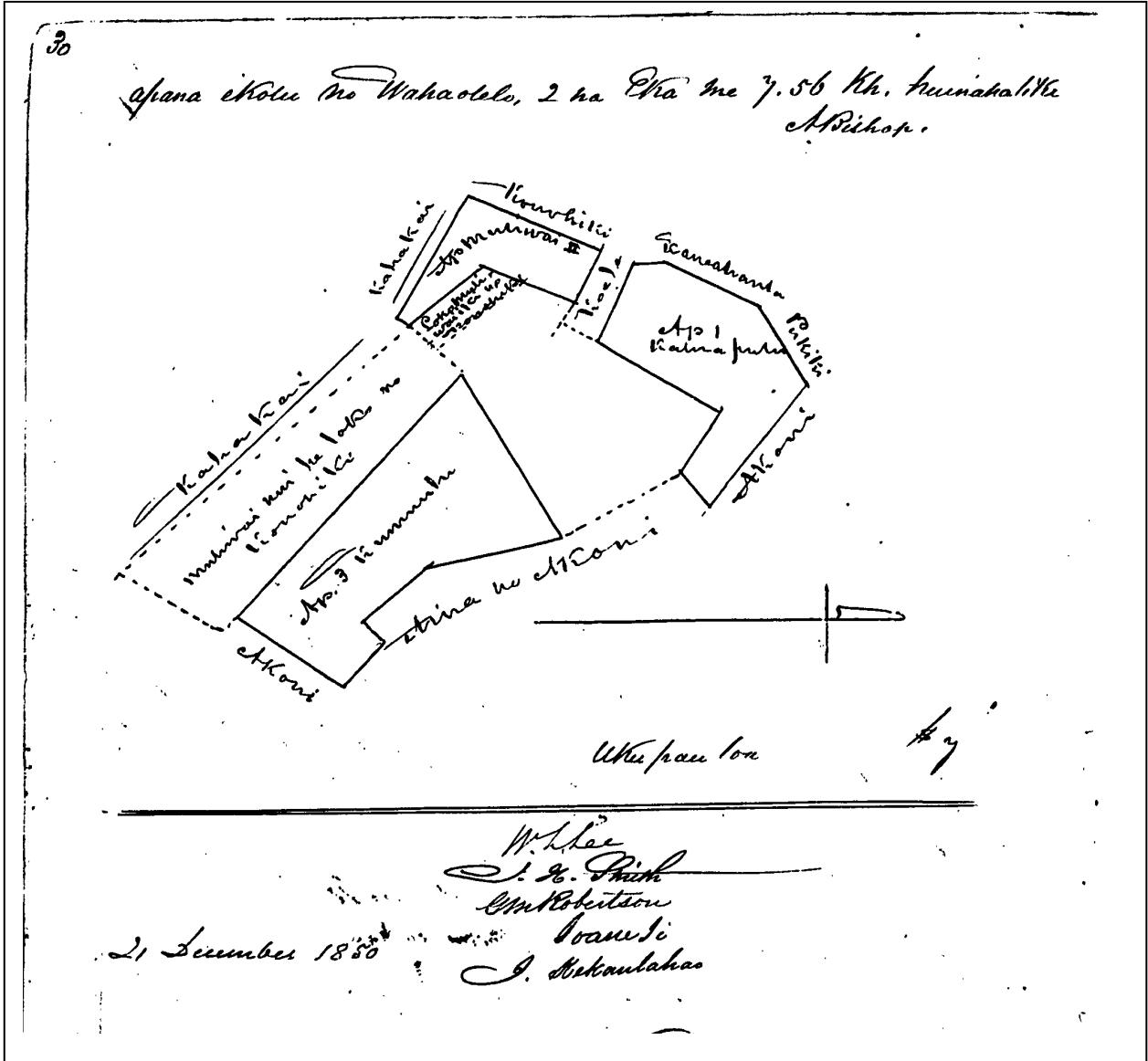
Apana 1. Waiuapulu ke Kula Kahuakahi ma ka loi 2, iloto o ka
 ili Kaakauwihau Waiau E. O.

E koomaka ma ke kahi akau a hele ana hem. 64° kom i
 1.54 k. ma ka palena mai o ka Pahike i Kula, alaila hele
 hou hem. 31° kom. i 1.94 ma ka aao e pili ana ma ka
 Kauhaua Kula - alaila e hele hou hem. 4° kom. o. 62 k. a
 huli ai hem 63° hiki. 1.59 k. ma ka palena Kula, alaila
 hele hou hiki. 30° hiki. i 2.64 k. ma ka palena aia ma
 Kelahele o Komohiki a malaila aku hele hou hem 57° hiki
 i 1.27 k. a huli ai i ka hiki. 44° hiki. a hele i 0.86 k. a hiki
 i ka aia o Ahoni. Malaila mai a hele hou ai ma ka palena
 i ka Ahoni aia hiki. 53° kom. i 2.45 a hiki i kahi
 koomaka.

Iloto o keia apana ke. 7.89 k. kuuwaha
 Apana 2. Muliwai 2. Ke Kahuakahi ma ka loi 1 maloto
 o ka ili Kaakauwihau Waiau E. O.

E koomaka ma ke kahi kom. akau a hele ma ka palena mai
 o Pao hem 21 1/2 kom. i 2.60 k. a hiki i Kahakahi - Malaila
 hele ma Kahakahi hem. 58° hiki. i 2.71 k. a hiki i ka kala
 hiki, malaila e huli hiki. 40° hiki. a hele i 0.20 k. a hiki
 i ke kahi kom. hem. i ka loto Muliwai no Komohiki -
 Malaila aku e hele hou hiki. 40° kom. i 1.80 k. ma ke
 Kua o ka Palena maluna e Kuaena o ka loto Muliwai hiki, a
 malaila aku a hele hou hiki. 20° hiki. ma ka palena o ka loto
 a hiki i ke Kua maluna i 1.80 k. a malaila aku hele hou
 ma ka palena Kula hiki. 60° kom. i 1.20 k. a hiki i kahi
 i koomaka ai - ke 3.99 k. kuuwaha lilo iloto o keia apana.
 Apana 3. Ke moana o Kuumuu iloto o ka ili o ka
 akau o ka Waiau E. O.

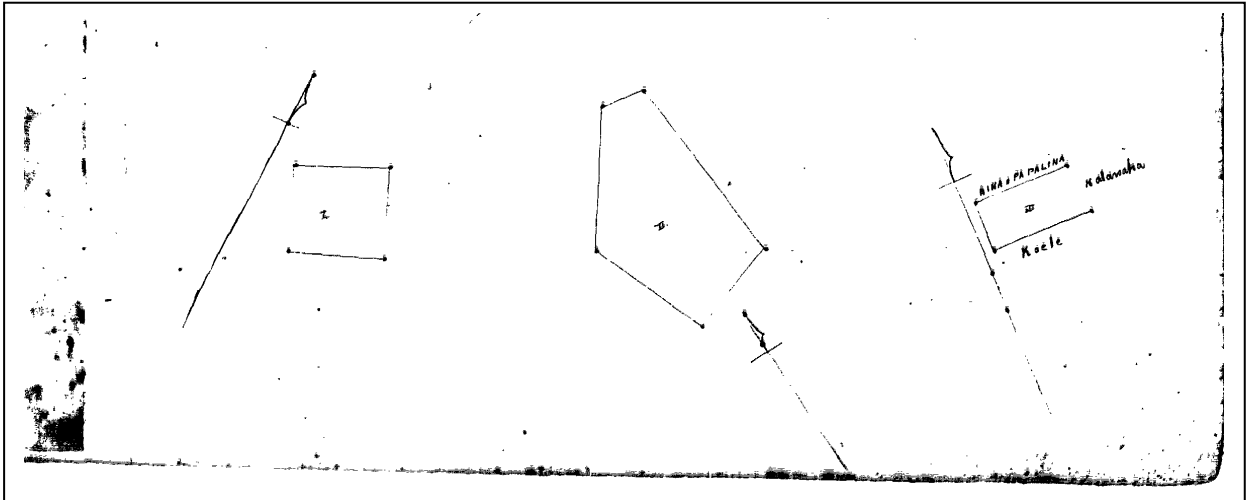
E koomaka ana ma ke kahi Komohana a hele aku
 hem. 49° hiki. ma ka palena mai o ka loto Muliwai aia
 a hiki i ka aia no Ahoni i 6.32 k. alaila huli hiki. 33°
 hiki. a hele i 2.50 k. a malaila aku hiki. 53° kom. a hele
 i 1.00 k. a huli hou hem 47 1/2 kom a hele 0.27 k. a malaila
 aku, hele hou hiki. 41° kom. i 1.85 k. a huli hou ai hiki.
 2 1/2 kom. a hele i 2.38 k. Malaila huli hou hem 65° kom
 a hele i 3.74 k. a hiki i kahi i koomaka. Maloto o keia
 Apana 1. Ke 3.99 k. kuuwaha lilo a maloto o ka



Parcel 1. Kahuahale and two loi on the kula of Kaluapulu, ili of Kaakauwihau. Boundaries: Kahiki's land; Kaneahaula's land; Koele; Konohiki's land; Akoni's land;

Parcel 2. Kahuahale and loi at Muilwai 2, ili of Kaakauwihau. Boundaries: Pauo; Kahakoi; Loko Muliwai of Konohiki; Loko to back of house on wall; Koele.

Parcel 3. Mooaina of Kumuulu in ili of Kaakauwihau. Boundaries: Loko Muliwainui; Akoni's land; other boundaries given only by coordinates.

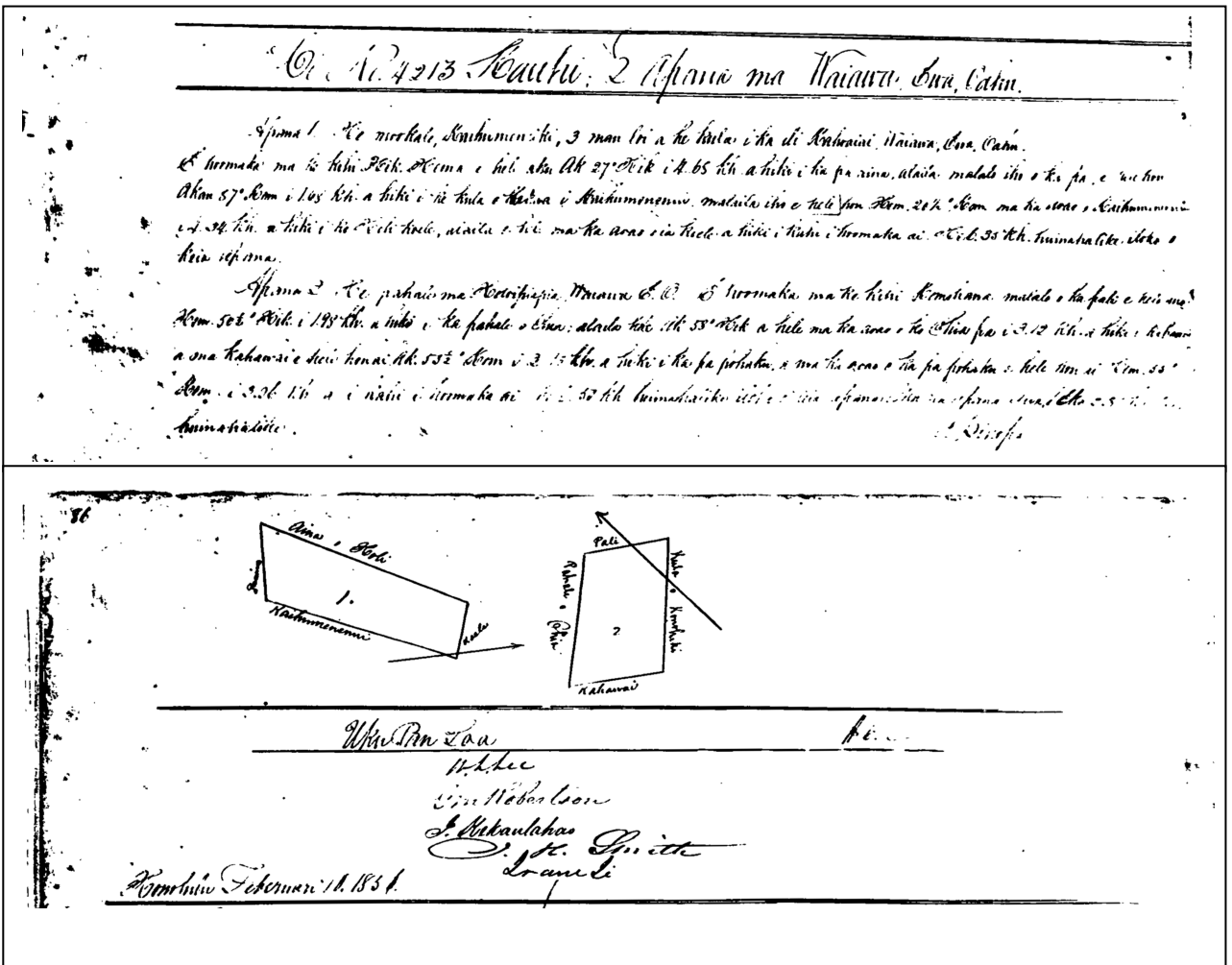


Parcel 1. Pahale on the kula of Panaio. Boundaries: Southwestern point at the lot of Halepule (Church); other boundaries given only by coordinates.

Parcel 2. A loko in the ili of Kuhiawaho. Boundaries given only by coordinates.

Parcel 3. A loi in the moo of Ulu, ili of Kahoaiai. Boundaries: Papalina's land; Moo of Kalawaha; a Koele; other boundaries given only by coordinates.

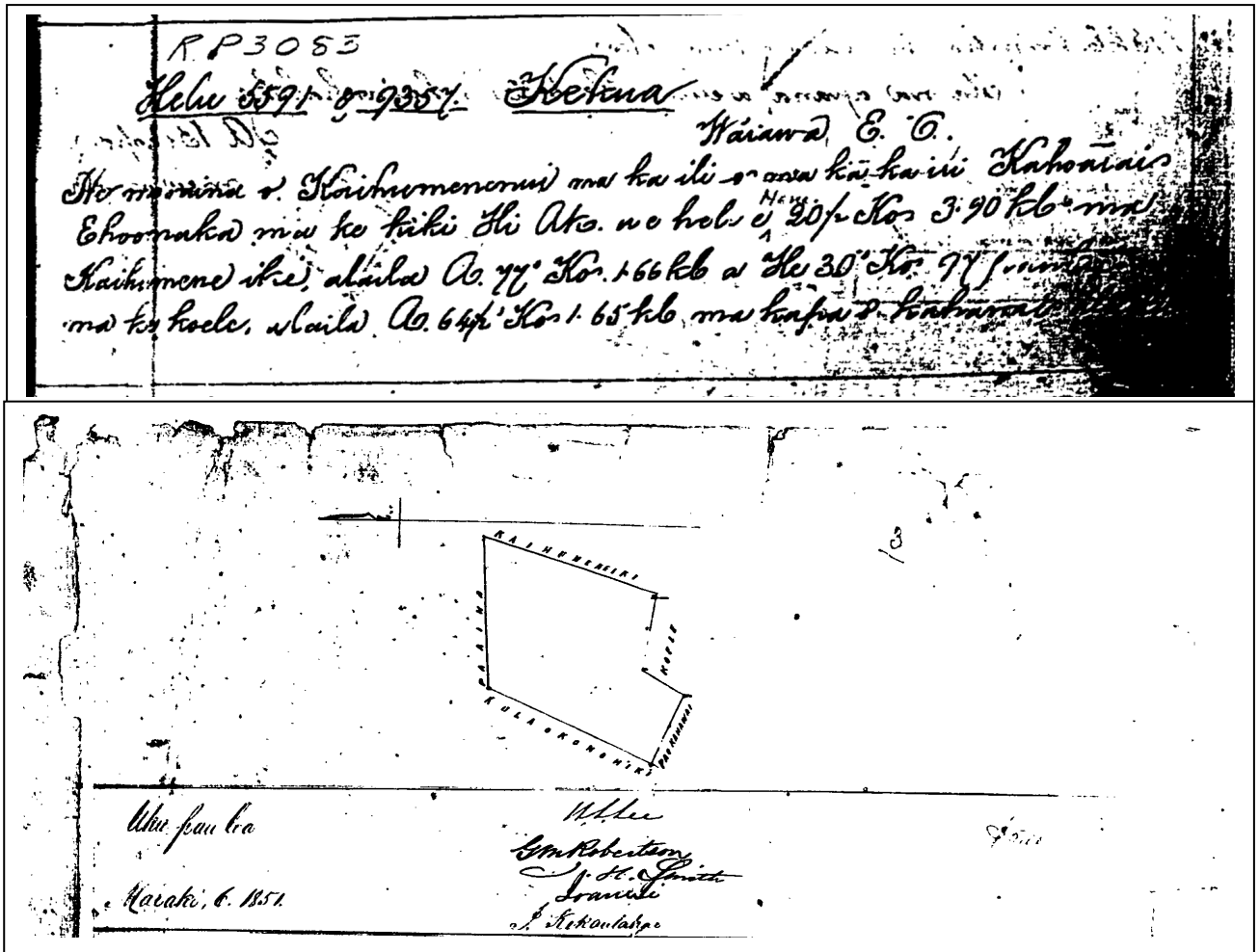
Helu 4213:1, 2, to Kauhi
 Holoipiapia, Waiawa
 Mahele Award Book 6:85-86 (Royal Patent Helu 199)



Parcel 1. Mookalo at Kaihumeneiki, ili of Kahoaiia. Boundaries: Paaina; Kaihumeneui; Kula; Holi's land.

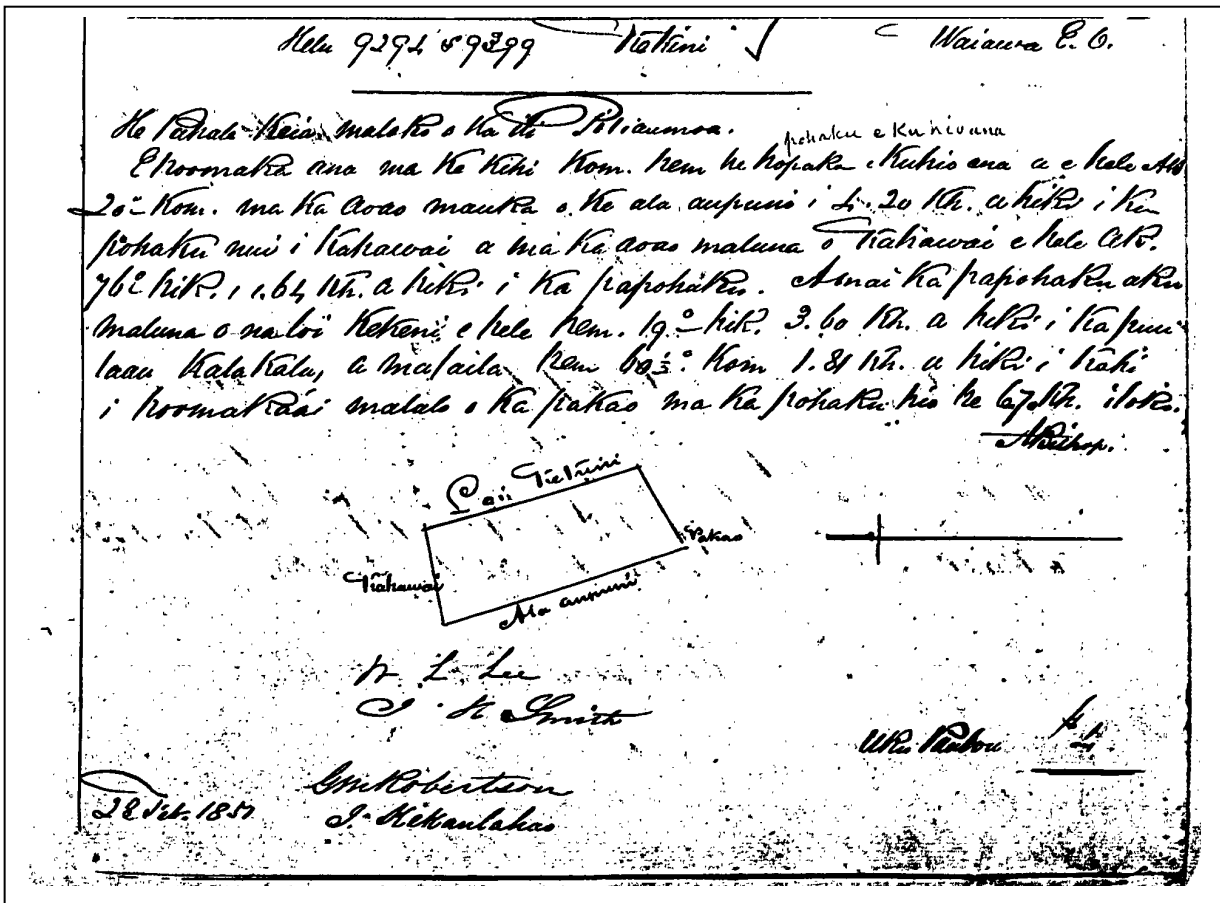
Parcel 2. Pahale at Holoipiapia. Pali; Konohiki's kula; Kahawai; Pa pohaku; Pahale of Ohia

Helu 5591 & 9357:1, to Kekua
 Kahoai'ai, Waiawa
 Mahele Award Book 5:3-4 (Royal Patent Helu 874)



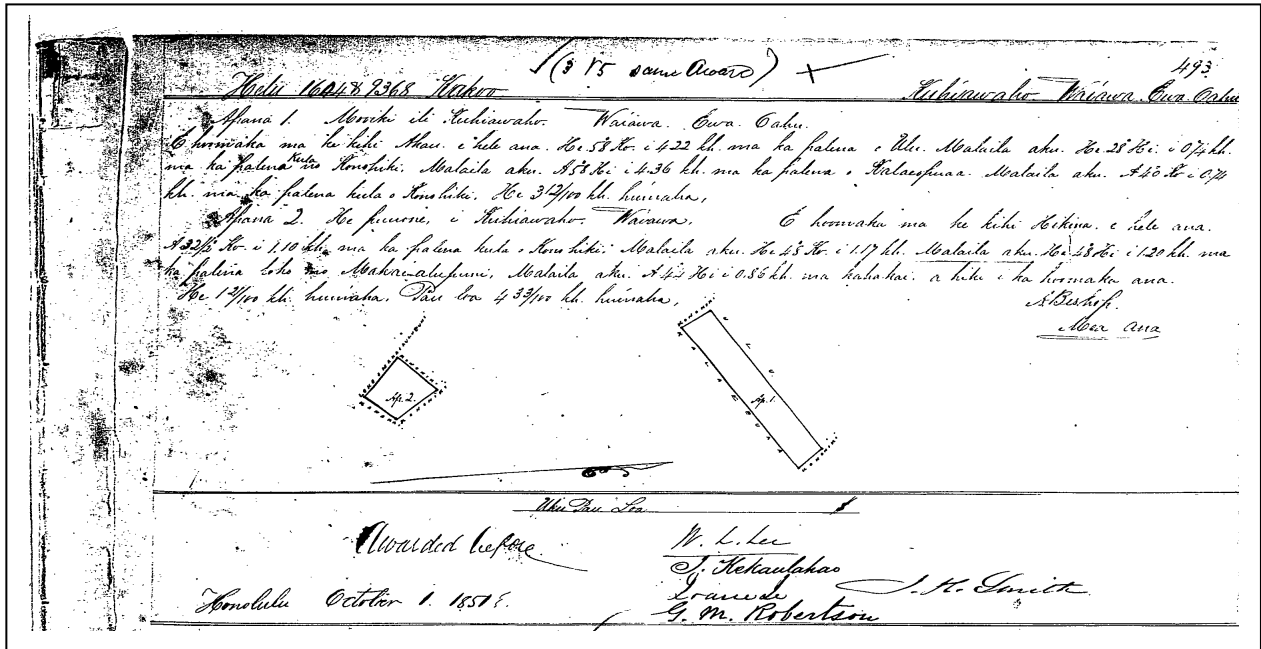
Mooaina of Kaihumenenui, ili of Kahoai'ai. Boundaries: Kaihumenenui; Koele; Kahawai's lot; Konohiki's kula; Paaina.

Helu 9294 & 9399, to Kekini
Piliaumoa, Waiawa
Mahele Award Book 4:91 (Royal Patent Helu 211)



Pahale in the ili of Piliaumoa. Boundaries: Ala Aupuni; large stone on stream; Papohaku; along wall at loi Kekini; puu laau kalakala; pa kao.

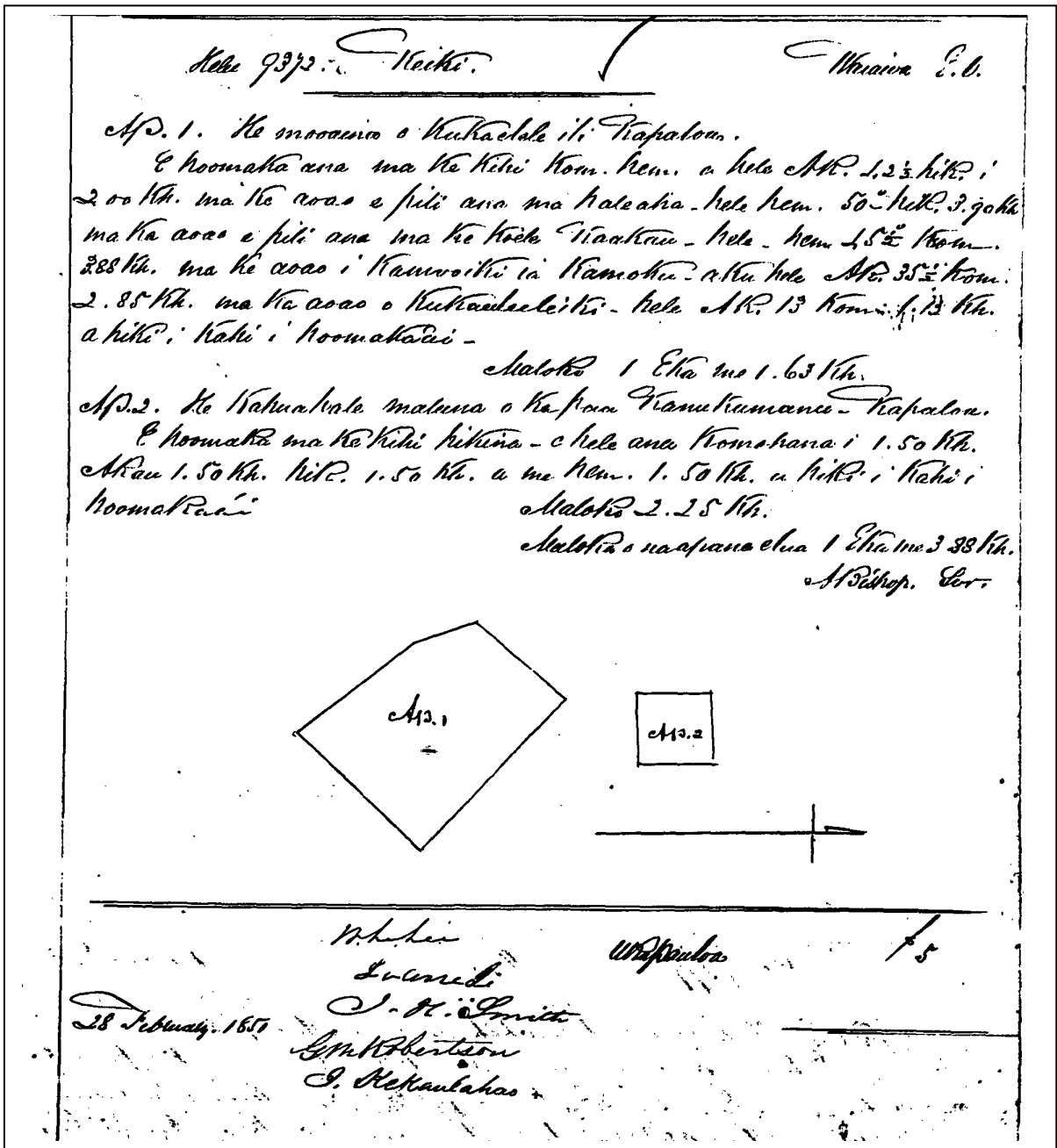
Helu 9368:1 & 1604, to Kakoo
 Mooiki, Kuhiawaho, Waiawa
 Mahele Award Book 6:493 (Royal Patent Helu 2883/3083)



Parcel 1. Mooiki in ili of Kuhiawaho. Boundaries: Kula of Konohiki; Kalaeopuaa; Ulu; Kula of Konohiki.

Parcel 2. Puuone at Kuhiawaho. Boundaries: Kula; Loko of Makaiaulupuni; Kahakai; Konohiki.

Helu 9372:2, to Keiki
 Kukaelele, Kapaloa, Waiawa
 Mahele Award Book 4:89 (Royal Patent Helu 207)



Parcel 1. Mooaina of Kukaelele, ili of Kapaloa. Boundaries: Haleaha; Kaakau koele; Kamooiki of Kamoku; Kukaeleleiki.

Parcel 2. Kahuahale at Kanukumanu, ili of Kapaloa. Boundaries: (metes and bounds given without citations).

Helu 9387:1 & 9386, to Puakai
 Kaiaulaula, Kalona, Kapalakai, Panaio, Waiawa
 Mahele Award Book 2:279 (Royal Patent Helu 3637)

279

Helu 9387 Puakai & 9386 & 9387

Ua koi mai oia no kona *Waiawa* wahi ma *Puakai* no ka
 mea, ua loa ia ia keia *Waiawa* wahi ma *Puakai* i ka *Waiawa* ma
 1/2/1/1/1/35

a ua noho keakea ole ia a hiki i keia manawa.
 Oia ka makou e hooko nei no *Puakai* he kuleana hoi kona
 malalo o ke ano Alodio. Ia 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. Peni,

| | | |
|--|--|----------|
| | No ka rumi a me ke pai anxi ka olelo ma ka Nupepa, | * ken. |
| | No ke kope ana i ka olelo koinu uaoa, | |
| | 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, <i>1/2/1/1/1/35</i> | <u>7</u> |

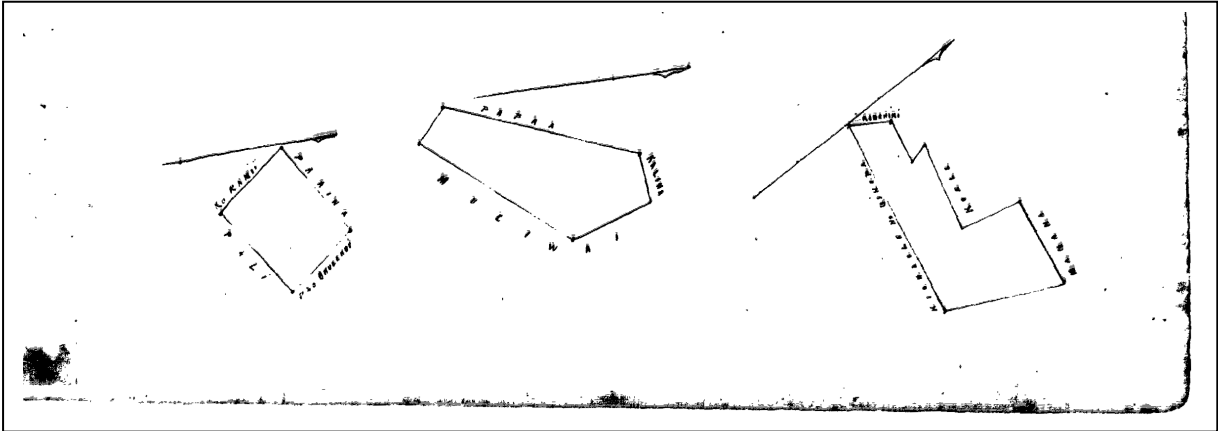
W. H. H. H.
J. H. H. H.

Eia na palena,
Waiawa & Puakai

Apana 1. Puakai, Kalona, Waiawa, Ewa, Oahu
 E hoomaka ma ka hiki *Waiawa*, e hiki ana ma ka palena ma *Waiawa*

Apana 2. Puakai, Kalona, Waiawa, Ewa, Oahu
 E hoomaka ma ka hiki *Waiawa*, e hiki ana ma ka palena ma *Waiawa*

Apana 3. Puakai, Kalona, Waiawa, Ewa, Oahu
 E hoomaka ma ka hiki *Waiawa*, e hiki ana ma ka palena ma *Waiawa*



Parcel 1. Kahuahale at Kalona. Boundaries: Pahale of Ohulenui; Paaina; Kamii; Pali.

Parcel 2. Loko of Apalakai at Naio. Boundaries: Papaa; Kalona; Muliwai;

Parcel 3. Aina kalo at Kaiaulaula, ili of Kalona. Boundaries: Kionaole on two side; follow Lihi of Manana; Koele.

Helu 10942:1, 2, 3, 4, to William Wallace
Kalualii, Oopu, Kahoaiai, Waiawa
Mahele Award Book 3:89-90 (Royal Patent Helu 402)

Q. 10, 942 William Wallace.

This is a claim to lands in the Ili of Kahoaiai, Waiawa
Pua Oahu, consisting of four separate pieces. Viz a house lot
and three other lands of Kalo & Kula - more particularly des-
cribed in the accompanying Survey.

We are informed by the testimony on records that the
Claimant received these lands from Kuaoni, in time of
Kekaulaohi, and has held them in peace ever since.

The accompanying survey has also been confirmed by the
Agent of Kekuanaoa, Kahaecou, as correct in the meter
& bounds set forth. While Kekuanaoa has admitted the
right of the Claimant in the several lots included in the
present claim. In accordance with the preceding facts,
established in Evidence, we Award to the Claimant William
Wallace, a freehold title to the above named lands as set
forth particularly in the annexed surveys of A. Bishop, - less
than allodial - which he may commute as the law prescribes.

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Survey of 4 pieces of land in the Ii of Kaho-aia-i, Waiaia, Ewa, Oahu,
 No. 1. at House lot, Kaho-aia-i. Beginning at W. Corner adjoining the Koaie
 Kahuaii & proceeding 1 S. 52° E. 1.82 ch. by upper edge of Koaie. 2 N.
 10 1/2 E. 2.03 ch. beyond wall to water cut. 3 N. 63° W. 2.11 ch. 4 S. 30° W.
 1.70 ch. to Commence.

Containing 3.74 Square Chains.

No. 2. Two moorains called Kahuaii & Moouki in Kaho-aia-i. Beginning
 at S. E. corner & running 1 N. 38° E. 2.78 ch. by Kua-ana of a 'loi' of
 Gov. Kekuana'oa. 2. N. 53° W. 2.03 ch. by Kua-ana of a Koaie Kahuaii
 3. N. 12° W. 1.14 ch. by the same. 4. S. 77° W. 2.96 ch. by base of the land
 5. S. 15° E. 1.06 ch. 6. N. 72° E. 1.08 ch. by border of Waiaia Stream.
 7. S. 70° E. 1.04 ch. by same to Commence.

Containing 1 acre & 0.69 Sq. Chains

No. 3. Two small 'lois in the mooraino Opa of Kaho-aia-i. Beginning
 at N. W. corner adjoining Koaie & running along the upper edge of the 'lois.
 1. S. 87° E. 1.76 ch. 2. S. 9° E. 0.40 ch. 3. W. 0.77 ch. 4. S. 20° W.
 0.50 ch. 5. N. 89° W. 0.32 ch. 6. N. 13° W. 0.92 ch. along border of Koaie
 to Commence.

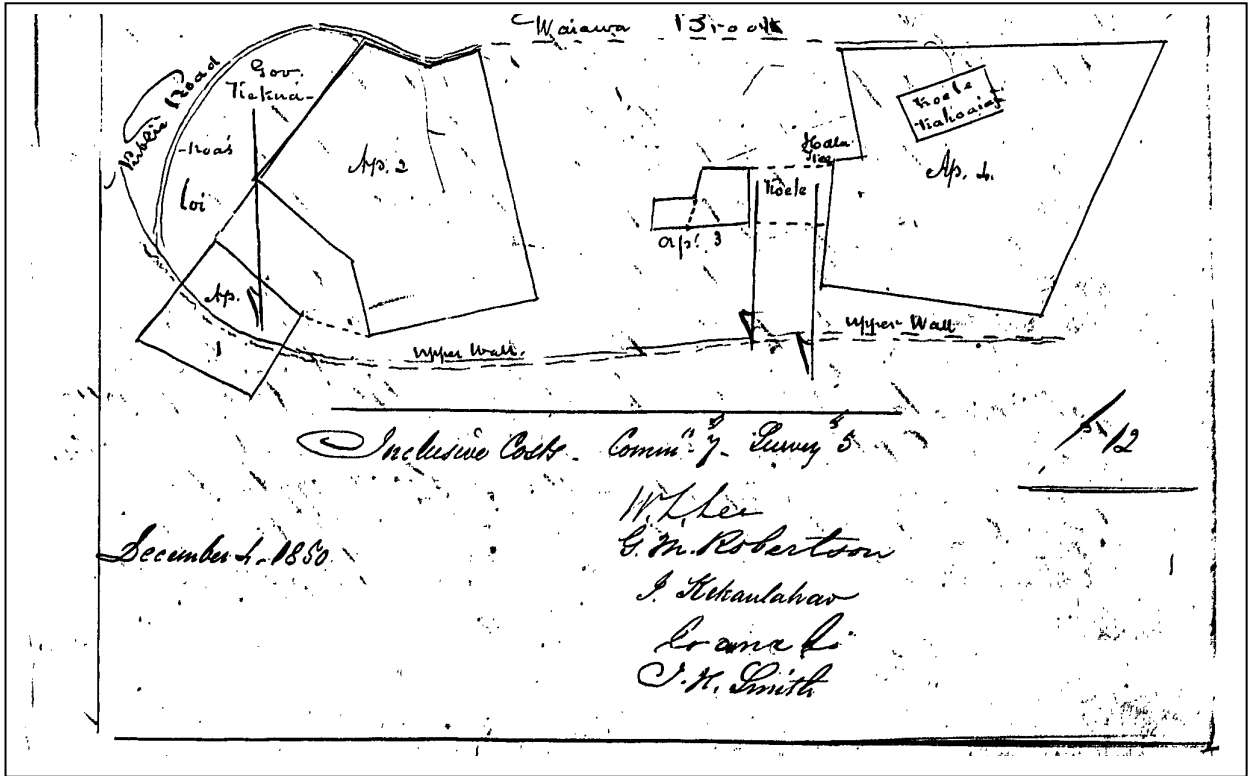
Containing 1.12 Square Chains

No. 4. Your 'lois and a Kula in mooraino Opa, Kaho-aia-i, beginning
 at N. E. corner near upper wall & running 1. S. 5° W. 2.20 ch. by the
 border of Koaie to near a hata tree. 2. S. 78° W. 0.40 ch. 3. S. 9° E. 1.68 ch.
 to wall near stream. 4. S. 87° W. 5.50 ch. along wall by stream. 5. N.
 25° E. 5.00 ch. along border of Kahuaii. 6. S. 82° E. 3.45 ch. by
 wall to Commence.

Containing 1 A. & 6.86 Square Chains

The 4 pieces contain 3 Acres & 2.38 Sq. Ch. Aldrich 1871

The foregoing claim was confirmed to Wallau on his late visit to Ewa, by Gov.
 Kekuana'oa. AB.



Parcel 1. Koele at Kalualii. Boundaries: Along wall to water.

Parcel 2. Mooaina of Kalualii, ili of Kahoai. Boundaries: Public Road; Kuauna of Gov. Kekuanaoa's loi; Kuauna of Koele loi; Paaina; Waiawa Stream.

Parcel 3. Mooaina of Oopu, ili of Kahoai. Boundaries: Koele parcels; Loi Koele.

Parcel 4. Mooaina of Oopu, ili of Kahoai. Boundaries: Wall; Koele; Hala tree; Wall at stream; Kaihumeneiki; Wall.

Waikele Ahupua'a

Helu 857:1, to Kapepee
Pouhala, Kapalaha, Waikele
Mahele Award Book 2:251 (Royal Patent Helu 837)

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Helu 857 Kapepee ✓

Ua koi mai oia no kona wahi ma *Pouhala, Kapalaha, Waikele E. C.* no ka
mea, ua loa ia ia keia wahi *Mahele i ka kope ana e wa kapepee me ke
huahua mai i ka mahohiki 1857*

a ua noho keakea ole ia a hiki i keia manawa.

Oia ka makou e hooko nei no *Kapepee* he kuleana hoi kona
malalo o ke ano Alodio. *Ina e uku mai oia i ke ke Aupuni hapa holo; 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. Penei,

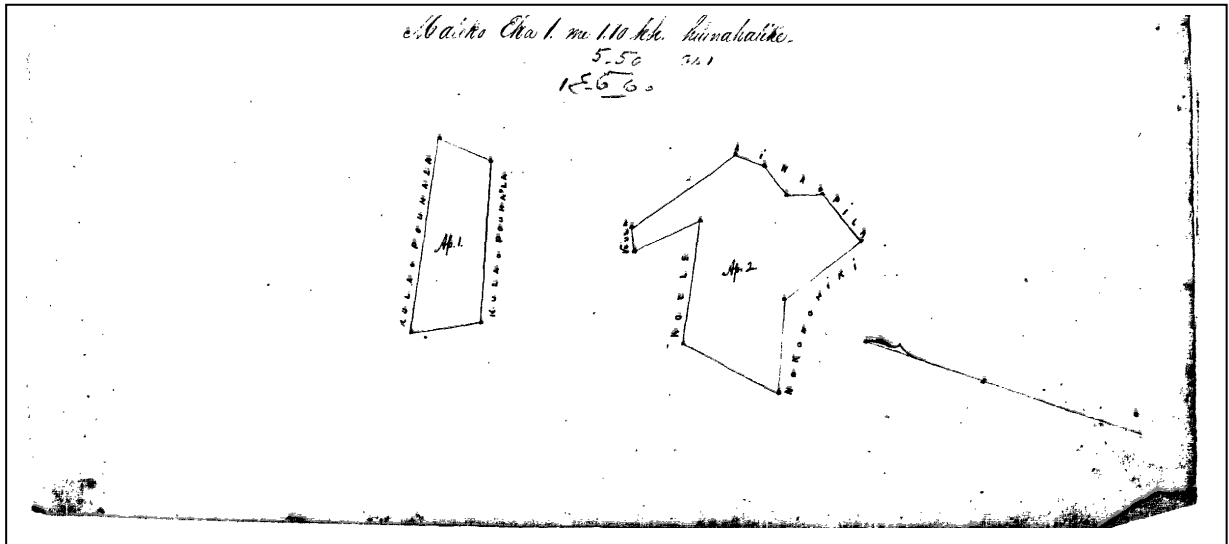
| | | | | | | | | | | | | | | | | | |
|--|---|---|----|---|------|---------------------|---|------------------------|---|---------------------------------------|---|-----------------------|---|-----------------|---|---|------|
| <p><i>1</i></p> <p><i>G. M. Robertson</i></p> <p><i>H. H. H.</i></p> <p><i>A. H. Smith</i></p> | <table border="0" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 80%;">No ka rumi a me ke pai ana i ka olelo ma ka Nupepa,</td> <td style="width: 20%; text-align: right;">\$</td> </tr> <tr> <td>No ka kope ana i ka olelo kotira a oia,</td> <td style="text-align: right;">ken.</td> </tr> <tr> <td>No ka palapala kii,</td> <td style="text-align: right;">.</td> </tr> <tr> <td>No ka hana ana i ku ia</td> <td style="text-align: right;">.</td> </tr> <tr> <td>No ke kope ana i na olelo a na hoike,</td> <td style="text-align: right;">.</td> </tr> <tr> <td>No ka ana ana i ka ia</td> <td style="text-align: right;">.</td> </tr> <tr> <td>No ke kope ana,</td> <td style="text-align: right;">.</td> </tr> <tr> <td>No ka hooholo ana i ka olelo, 1 Januari 1857.</td> <td style="text-align: right;">\$1-</td> </tr> </table> | No ka rumi a me ke pai ana i ka olelo ma ka Nupepa, | \$ | No ka kope ana i ka olelo kotira a oia, | ken. | No ka palapala kii, | . | No ka hana ana i ku ia | . | No ke kope ana i na olelo a na hoike, | . | No ka ana ana i ka ia | . | No ke kope ana, | . | No ka hooholo ana i ka olelo, 1 Januari 1857. | \$1- |
| No ka rumi a me ke pai ana i ka olelo ma ka Nupepa, | \$ | | | | | | | | | | | | | | | | |
| No ka kope ana i ka olelo kotira a oia, | ken. | | | | | | | | | | | | | | | | |
| No ka palapala kii, | . | | | | | | | | | | | | | | | | |
| No ka hana ana i ku ia | . | | | | | | | | | | | | | | | | |
| No ke kope ana i na olelo a na hoike, | . | | | | | | | | | | | | | | | | |
| No ka ana ana i ka ia | . | | | | | | | | | | | | | | | | |
| No ke kope ana, | . | | | | | | | | | | | | | | | | |
| No ka hooholo ana i ka olelo, 1 Januari 1857. | \$1- | | | | | | | | | | | | | | | | |

Eia na palena,

Mahele i ka Kapepee.

*Apana 1. E kuleana mai ma keia, Waikele, E. C.
E hoohele ma keia kope ana e wa kapepee me ke huahua mai i ka mahohiki 1857. Ua koi mai oia no kona wahi ma Pouhala, Kapalaha, Waikele E. C. no ka mea, ua loa ia ia keia wahi Mahele i ka kope ana e wa kapepee me ke huahua mai i ka mahohiki 1857. Ua noho keakea ole ia a hiki i keia manawa. Oia ka makou e hooko nei no Kapepee he kuleana hoi kona malalo o ke ano Alodio. Ina e uku mai oia i ke ke Aupuni hapa holo; alaila, ua ku pono ia ia ka palapala sila Alodio.*

*Apana 2. E kuleana mai ma keia, Waikele, E. C.
E hoohele ma keia kope ana e wa kapepee me ke huahua mai i ka mahohiki 1857. Ua koi mai oia no kona wahi ma Pouhala, Kapalaha, Waikele E. C. no ka mea, ua loa ia ia keia wahi Mahele i ka kope ana e wa kapepee me ke huahua mai i ka mahohiki 1857. Ua noho keakea ole ia a hiki i keia manawa. Oia ka makou e hooko nei no Kapepee he kuleana hoi kona malalo o ke ano Alodio. Ina e uku mai oia i ke ke Aupuni hapa holo; alaila, ua ku pono ia ia ka palapala sila Alodio.*



Parcel 1. Kahuahale on kula of Pouhala. Boundaries: All sides by kula of Konohiki.

Parcel 2. Mooaina of Kapalaha, ili of Pouhala. Boundaries: Kula; Koele on two sides; Puhalahua's land; Konohiki; Pila's land on three sides.

Helu 858:2, to Kanealoha
 Malamanui, Waipahu, Pouhala, Waikele
 Mahele Award Book 8:657 (Royal Patent Helu 3974, 3484)

657 858

Helu 858 Kanealoha Waipahu, Waikale, C. C.

Appano 1. Ho moovina, Malamanui, ili o Waipahu, Waikale, Owa, Oahu. E huna ma ka kahi hiki i kahi hiki i kahi hiki i kahi hiki, Ho 69° Ho. i 3.18 kb. ma ka palena aho. i kahi hiki, Malalo aho. Ho 57° Ho. i 0.40 kb. ma ka palena o wa ama lu, a kahi i kahi hiki, Malalo aho. Ho 76° Ho. i 1.60 kb. ma ka palena o wa ama lu, a kahi i kahi hiki, Malalo aho. Ho 13° Ho. i 2.68 kb. ma ka palena o wa ama lu, a kahi i kahi hiki, Malalo aho. Ho 55° Ho. i 2.50 kb. ma ka palena o wa ama lu, a kahi i kahi hiki, Malalo aho. Ho 28° Ho. i 1.10 kb. ma ka palena o koele, a kahi i kahi hiki, Malalo aho. Ho 60° Ho. i 0.98 kb. ma ka palena o koele, a kahi i kahi hiki, Malalo aho. Ho 36° Ho. i 0.44 kb. a kahi i kahi hiki, Malalo aho. Ho 64° Ho. i 0.68 kb. ma ka palena o koele, a kahi i kahi hiki, Malalo aho. Ho 39° Ho. i 1.74 kb. ma ka palena o koele, a kahi i kahi hiki, Malalo aho. Ho 62° Ho. i 0.47 kb. ma ka palena o koele, a kahi i kahi hiki, Malalo aho. Ho 41° Ho. i 3.10 kb. ma ka palena o koele, a kahi i kahi hiki, Malalo aho. Ho 2° Ho. i 2.80 kb. ma ka palena o koele, a kahi i kahi hiki, Malalo aho. Ho 87.2 kb. huna ma ka palena o koele, a kahi i kahi hiki, Malalo aho. Ho 87.2 kb. huna ma ka palena o koele, a kahi i kahi hiki, Malalo aho.

Appano 2. Ho Pahala, ma Pouhala, Waikale, Owa, Oahu. E huna ma ka kahi hiki i kahi hiki, Ho 56° Ho. i 1.20 kb. a kahi i kahi hiki, Malalo aho. Ho 62° Ho. i 1.87 kb. a kahi i kahi hiki, Malalo aho. Ho 33° Ho. i 1.35 kb. a kahi i kahi hiki, Malalo aho. Ho 58° Ho. i 1.96 kb. a kahi i kahi hiki, Malalo aho. Ho 2.83 kb. huna ma ka palena o koele, a kahi i kahi hiki, Malalo aho.

*M. L. Lee
 G. M. Robertson
 J. H. Smith
 J. Kahaulaoh*

Uku pahu p. 6. 100

Honolulu Maraki, 19, 1853

Parcel 1. Mooaina in the ili of Malamanui. Boundaries: Ilikealani; Paaina; Alanui Aupuni; Koele; Kahawai Waipahu; Ilikealani's land.

Parcel 2. Pahale at Pouhala. Boundaries: Kula of Pouhala on all sides.

Helu 858 C:2, to Pokini
 Kalokoloa, Paahao, Pouhala, Waikele
 Mahele Award Book 5:19 (Royal Patent Helu 3893)

Helu 858 C:2 Pokini ✓ Waikele. E. O.

Apaua 1. Kula kalokoloa ili Paahao. Waikele. E. O. E hoouaka nua ke kahi Kouohana, e hea nua
 Heu. 32° Hiki. i 0.50 kh. nua ka palena paaina a ke kahi. Malaila aku Ak. 60° Hiki. i 0.42 kh. nua ka
 palena aima o Kaaihee a ke kahi Heu. 35° Hiki. i 0.34 kh. nua ka palena koele a ke kahi. Malaila aku Ak. 67°
 Hiki. i 0.33 kh. nua ka palena koele a ke kahi Malaila aku Heu. 40° Hiki. i 0.61 kh. nua ka palena koele a ke kahi.
 Malaila aku Ak. 61° Hiki. i 0.77 kh. nua ka palena koele a ke kahi. Malaila aku Ak. 25° Kou. i 1.01 kh. nua ka
 palena aima o Kahiki a ke kahi. Malaila aku Heu. 60° Kou. i 0.15 kh. a ke kahi. Malaila aku Ak. 43° Kou. i
 0.36 kh. a kahawai. Malaila aku Heu. 57° Kou. i 0.00 kh. a hiki i kahi i hoouaka ai nua ka palena kapa
 Maloko o kua aima he 5.14 kh. huinahalike.

Apaua 2. He maua loi iloko o ka moo Kalokoloa. Waikele. E. O. E hoouaka nua ke kahi Akae e hele nua Heu
 60° Kou. i 0.96 kh. nua ka palena koele. Malaila aku Heu. 11° Hiki. i 0.42 kh. a ke kahi. Malaila aku Heu.
 60° Kou. i 0.36 kh. a ke kahi. Malaila aku Heu. 21° Hiki. i 1.33 kh. nua ka palena koele a ke kahi. Malaila aku
 Heu. 42° Hiki. i 0.93 kh. a ke kahi. Malaila aku Ak. 70° Hiki. i 1.16 kh. nua ka palena aima o Aea a ke kahi. Malaila
 aku Ak. 26° Kou. i 2.74 kh. nua ka palena aima o Kahiki a hiki i kahi i hoouaka ai. Maloko o kua aima
 he 3.91 kh. huinahalike.

Apaua 3. He pahale nua kula o Pouhala Waikele. E. O. E hoouaka nua ke kahi Kouohana, e hele nua
 Heu. 11° Hiki. i 1.16 kh. a ke kahi. Malaila aku Ak. 79° Hiki. i 1.16 kh. a ke kahi. Malaila aku Ak. 11° Kou. i 1.16 kh.
 nua ka palena pa Keawa a ke kahi. Malaila aku Heu. 79° Kou. i 1.16 kh. a hiki i kahi i hoouaka ai. Maloko
 o kua Apaua he 3.4 kh. huinahalike. Ma nua Apaua a pau he Uka nua 0.39 kh. huinahalike. Bishop
 nua aima.

Uka Pau Ika # 5.
 W. Lee - J. M. Robinson - H. K. Kautahao -
 Joane Ti - J. H. Smith.
 Honolulu Aperila 21. 1951.

Parcel 1. Kula of Kalokoloa in ili of Paahao. Boundaries: Paaina; Kaaihee; Koele on four side; Kahiki; Kahawai.

Parcel 2. Several loi in the moo of Kalokoloa. Boundaries: Some Koele parcels; Aea; Kahiki

Parcel 3. Pahale pa kula of Pouhala. Boundaries: Keawa's land; Kula of Pouhala on three sides.

Helu 860:1, 2, to Kaaihee
 Kapahupu, Paahao, Waikele
 Mahele Award Book 2:259 (Royal Patent Helu 838)

259

Helu 860:1, 2, to Kaaihee Kapahupu

Ua koi mai oia no kona wahi ma *Kaaihee* no ka
 mea, ua loa ia ia keia wahi *huna i ka kono oia i ka mahele*
1/1/1831

a ua noho keakea ole ia a hiki i keia manawa.

Oia ka makou e hooko nei no *Kaaihee* he kuleana hoi kona
 malalo o ke ano Alodio. Ina e uku mai oia i ko ke Aupuni hapa *huna* alaila, ua ku
 pono ia ia ka palapala sila Alodio.

Pono nae ia ia ke uku no ka hookolokolo a me ka hooiolo ana i ka olelo. Penei,

| | | |
|--|----|------|
| <p><i>Edw. Robertson</i> No ka rumi a me ke pai ana i ka olelo ma ka Nupepa,</p> <p><i>H. Hee</i> No ka kope ana i ka olelo koina aono,</p> <p><i>W. C. Smith</i> No ka palapala kii,</p> <p>No ka hana ana i ka la</p> <p>No ke kope ana i na olelo a na hoike,</p> <p>No ka hana ana i ka la</p> <p>No ke kope ana,</p> <p>No ka hooiolo ana i ka olelo, 1 Ianuari 1857.</p> | \$ | ken. |
| | | 6 |

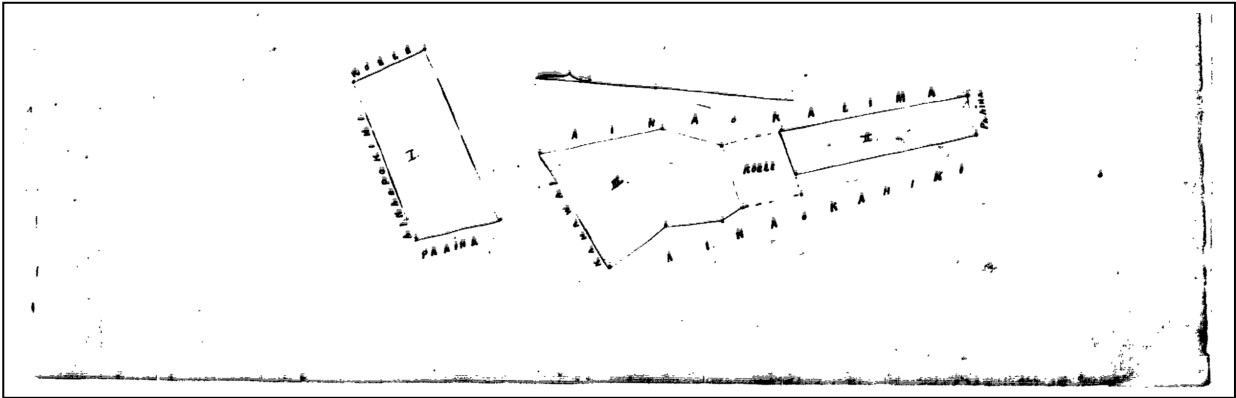
Eia na palena,

Ahaia o E. P. P. P.

Apana 1. Helu 860:1, 2, to Kaaihee Kapahupu, Waiakele, E. C.
 E hoomaka ma ka hiki oia i ka olelo ma ka Nupepa,
 i ka olelo ma ka hiki oia i ka olelo ma ka Nupepa,
 i ka olelo ma ka hiki oia i ka olelo ma ka Nupepa,
 i ka olelo ma ka hiki oia i ka olelo ma ka Nupepa,

Apana 2. Helu 860:1, 2, to Kaaihee Kapahupu, Waiakele, E. C.
 E hoomaka ma ka hiki oia i ka olelo ma ka Nupepa,
 i ka olelo ma ka hiki oia i ka olelo ma ka Nupepa,
 i ka olelo ma ka hiki oia i ka olelo ma ka Nupepa,
 i ka olelo ma ka hiki oia i ka olelo ma ka Nupepa,

Apana 3. Helu 860:1, 2, to Kaaihee Kapahupu, Waiakele, E. C.
 E hoomaka ma ka hiki oia i ka olelo ma ka Nupepa,
 i ka olelo ma ka hiki oia i ka olelo ma ka Nupepa,
 i ka olelo ma ka hiki oia i ka olelo ma ka Nupepa,
 i ka olelo ma ka hiki oia i ka olelo ma ka Nupepa,



Parcel 1. Mooaina of Kapahupu in ili of Paahao. Boundaries: Koele; Pokini's wall; Paaina.

Parcel 2. Kula moo of Kapahupu, ili of Paahao. Boundaries: Kaluhi's land; Pa aina; Kalima's land; Koele.

Parcel 3. Mookalo of Kapahupu, Ili of Paahao. Boundaries: Kahiki's land; Kalima's land; Kahawai; Koele.

Helu 908, to Kaniu
 Hinano, Ohua, Waikale
 Mahele Award Book 5:19 (Royal Patent Helu 854)

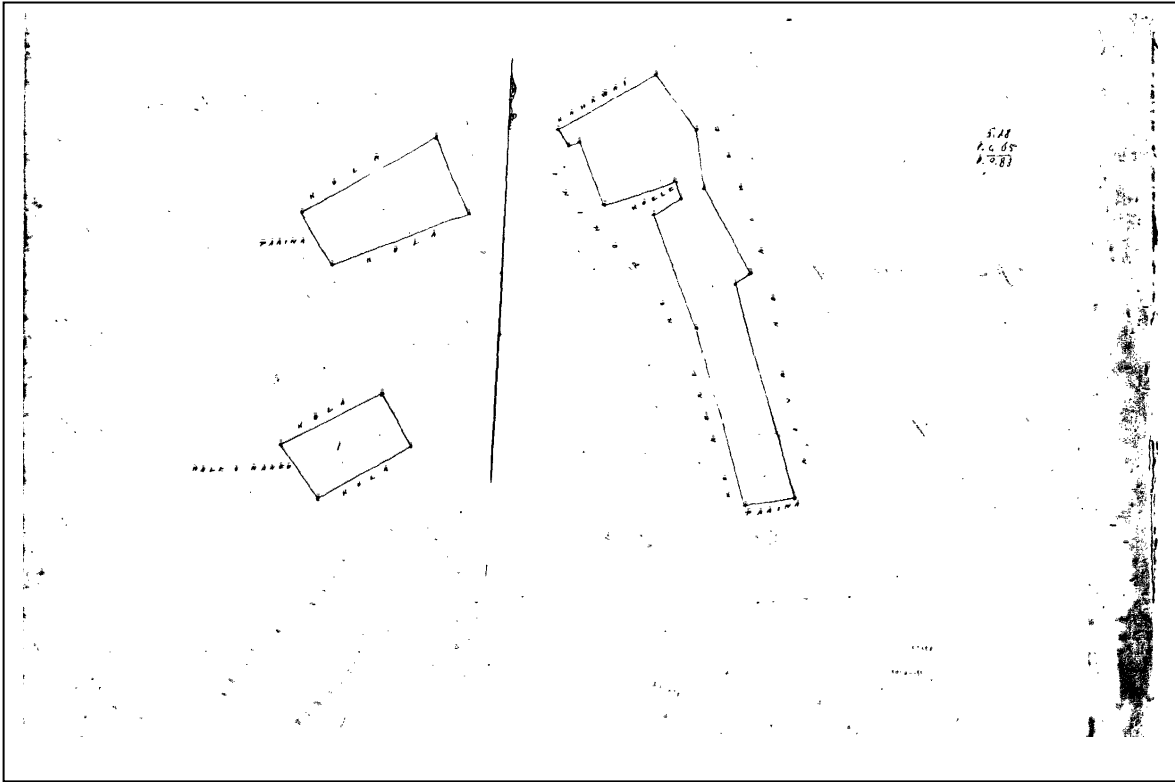
18+19
 28
 Helu 908 Kaniu
 Waikale . E. O.

He mo'oina Hinano, ili o Ohua, Waikale, E. O. E hoouaka i ka kahi Akau, e hele ana Heu. 52° i 1.92 kh. ma ka palua o ka Kauakahiakua, a ke kahi. Malaila aku Heu i 3.95 kh. ma ka palua aina o Kueheloa a ke kahi. Malaila aku Ak. 65° N. i 2.44 kh. a ke kahi. Malaila aku Ak. 37° N. i 2.10 kh. ma ka palua aina o Paele, a ke kahi. Malaila aku Ak. 41 1/2° Kom. i 2.94 kh. ma ka palua koele a kahi i kahi i hoouaka ai. Malalo o kua'aina he Eka. 1. nui o. 10 kh. he inahala ka.

AB o kua'aina
 mea kana.

Uka Pau Loa \$5.
 W. L. King M. Robinson - J. K. Kaulahao - Toani K. - J. H. Smith.
 Honolulu April 21st 1857.

Mooaina of Hinano in ili of Ohua. Boundaries: Kauakahiakua's land; Kueheloa's land; Koele; Paele's land.



Parcel 1. Pahale on kula of Pouhala. Boundaries: Nakeu's Pahale; Kula on three sides.

Parcel 2. Mooaina at Holonaio, ili of Paahao. Boundaries: Paaina; Kula lands on three sides.

Parcel 3. Mooaina at Holonaio. Boundaries: Pokini's land; Koele; Kahawai; Aihee's land; Paaina;

Helu 1015:1, to Kuheleloa
 Moolea, Paahao, Waikele
 Mahele Award Book 6:143-144 (Royal Patent Helu 843)

Pl. No. 1015. Kuheleloa | *2. Apana ma Paahao. Waikale. & C.*

*Ap. 1. He moovina, Koolea, ili o Paahao, Waikale, Ewa, Oahu. O hoomaka ma ke kiki. Ah. e hiki ana
 Hon. 16^o Hon. i 154 kb. ma ke palua aiaa o Kalima, Malalaia aku. Ah. 61^o Hiki i 173 kb. a ke kiki. Malalaia aku. Ah. 38^o
 Hiki i 105 kb. ma ke palua koele. a ke kiki. Malalaia aku. Hon. 61^o Hiki i 094 kb. a ke kiki. Malalaia aku. Hon. 62^o
 Hon. i 088 kb. ma ke palua koele. Malalaia aku. Hon. 69^o Hiki i 358 kb. ma ke palua aiaa o Hulili, a ke kiki. Malalaia
 aku. Ah. 39^o Hiki i 160 kb. a ke kiki. Malalaia aku. Ah. 35^o Hon. i 222 kb. ma ke palua o Kauakahiakua, Malalaia aku.
 Ah. 53^o Hon. i 266 kb. ma ke palua aiaa o Kauakahiakua a ke kiki. Malalaia aku. Hon. i 263 kb. a kiki i kiki i
 hoomaka ai Malalaia o kua aiaa hu. 759 kb. huumahalika.*

*Ap. 2. He pahale ma kula o Paahao, Waikale, Ewa, Oahu. O hoomaka ma ke kiki. Ah. e hiki ana
 Hon. 40^o Hon. i 210 kb. ma ke palua paaina, a ke kiki. Malalaia aku. Hon. 19^o Hiki i 136 kb. ma ke kula. a ke kiki
 Malalaia aku. Ah. 50^o Hiki i 210 kb. a ke paaina. Malalaia aku. Ah. 21^o Hon. i 270 kb. ma ke palua paaina a kiki
 i kiki i hoomaka ai Malalaia o kua pahale, hu. 93 kb. huumahalika. Ma ma apana eua, hu. Ah. 1. ma 18^o pro kb. huiina
 hahiki.*

M. Bishop, Maaunu

Uku Pau Ika *§ 5. 10*

*Paahao
 He Kōkō, Tom
 I. K. S. S. S.
 I. K. S. S. S.
 L. S. S. S.*

Hoomaka Apana 18. 1851

Parcel 1. Mooaina at Koolea (Moolea), ili of Paahao. Boundaries: Kalima; Koele; Hulili, Kauakahiakua on two sides.

Parcel 2. Pahale on kula of Paahao. Boundaries: Paaina on two sides; Kula on two sides.

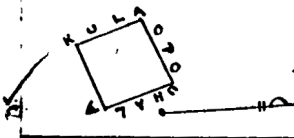
Helu 1018, to Palaualelo for Kaawa
 Pouhala, Waikale
 Mahele Award Book 5:16 (Royal Patent not issued)

Helu 1018 Palaualelo (uo Kaawa). ✓

Waikale. E. O.

He Pahale ma kula o Pouhala. Waikale. Ewa. Oahu. I hoouaka ma ke kahi Kouhaha, e hele
 ana Heu. 16° Hiki i 1.00 kh a ke kahi Malaila a ke Ak. 65° Hiki i 1.00 kh a ke kahi Malaila a ke
 Ak. 16° Kou. i 1.00 kh a ke kahi Malaila a ke Heu. 65° Kou. i 1.00 kh. a hiki i kahi i hoouaka ai.
 Maloko o kua pahale, he 1.00 kh heunahaleke.

A. Bishop
 uua. uua.



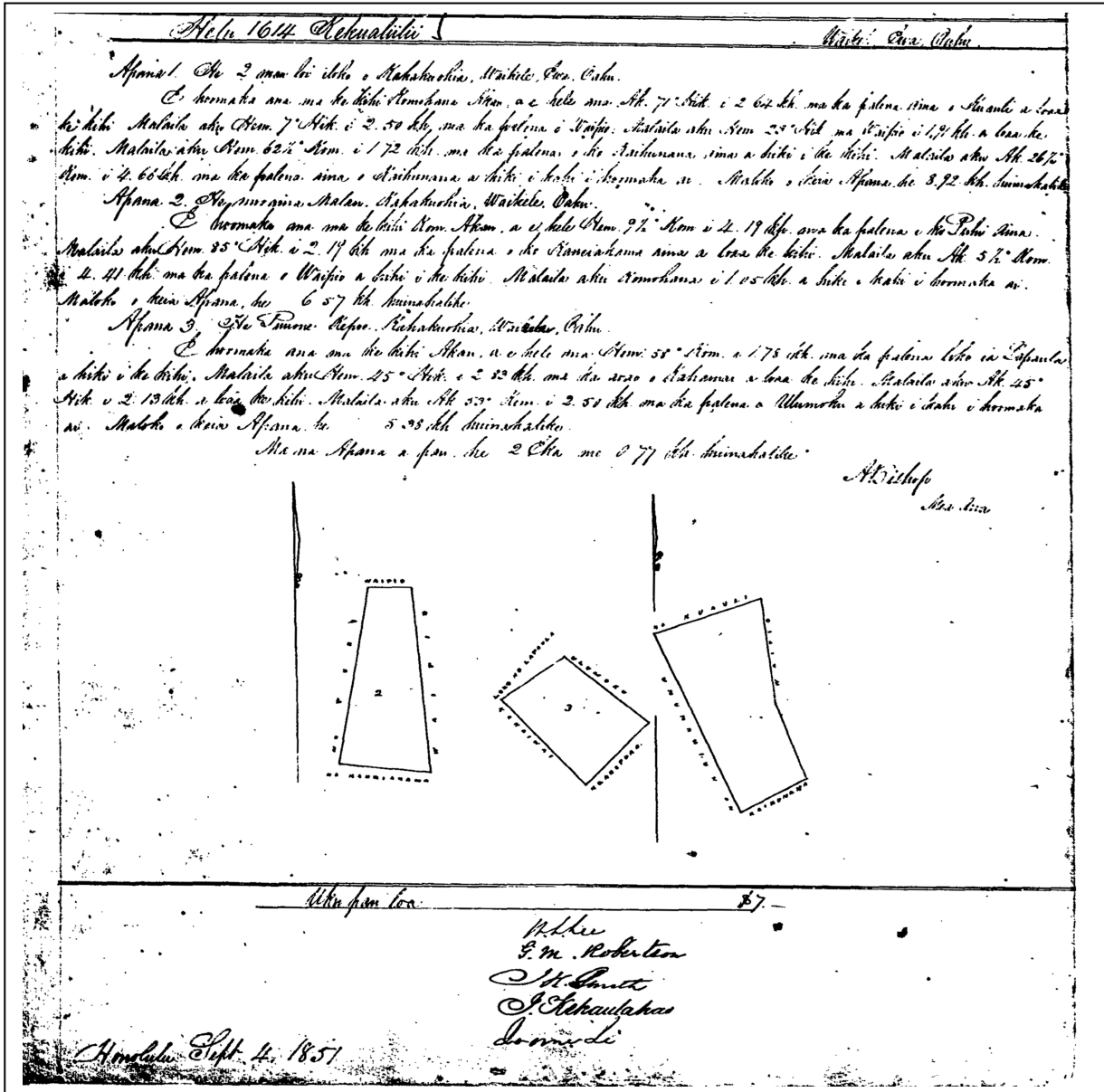
leku Pua Loo \$ 4.

W. L. Lee. J. M. Robertson. J. K. Kaulahau. J. H. Smith.

Honolulu. Iperila 21. 1851.

Pahale on kula of Pouhala. Boundaries: Kula of Pouhala on all sides.

Helu 1614, to Kekualii
 Kepoe, Malau, Kahakuohia, Waikele
 Mahele Award Book 5:123 (Royal Patent Helu 4148)

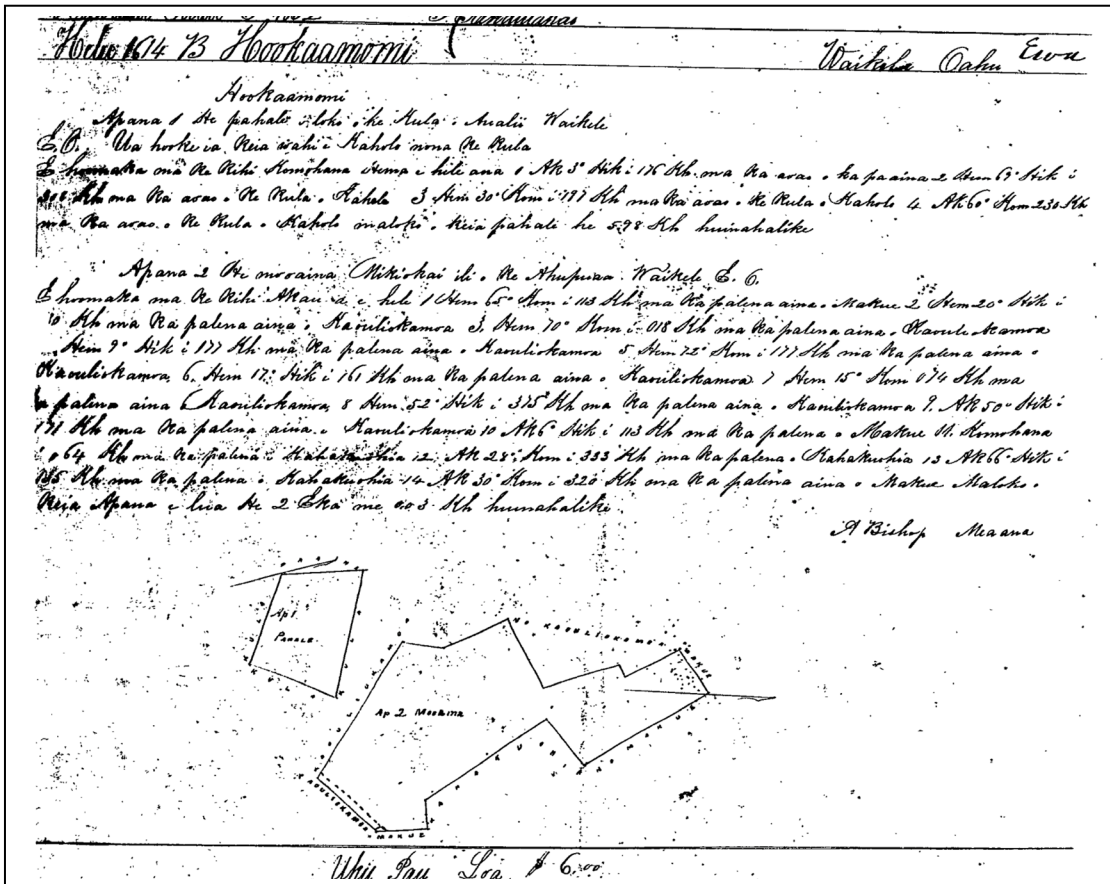


Parcel 1. Two loi kalo at Kahakuohia; Boundaries: Kualii; Waipio; Kaihunana on two sides.

Parcel 2. Moo aina at Malau in ili of Kahakuohia. Boundaries: Puhi; Kaneiakama; Waipio on two sides.

Parcel 3. Puuone at Kepoe in ili of Kahakuohia. Boundaries: Loko of Lapaula; Kahawai; Ulumoku; Keahupuaa.

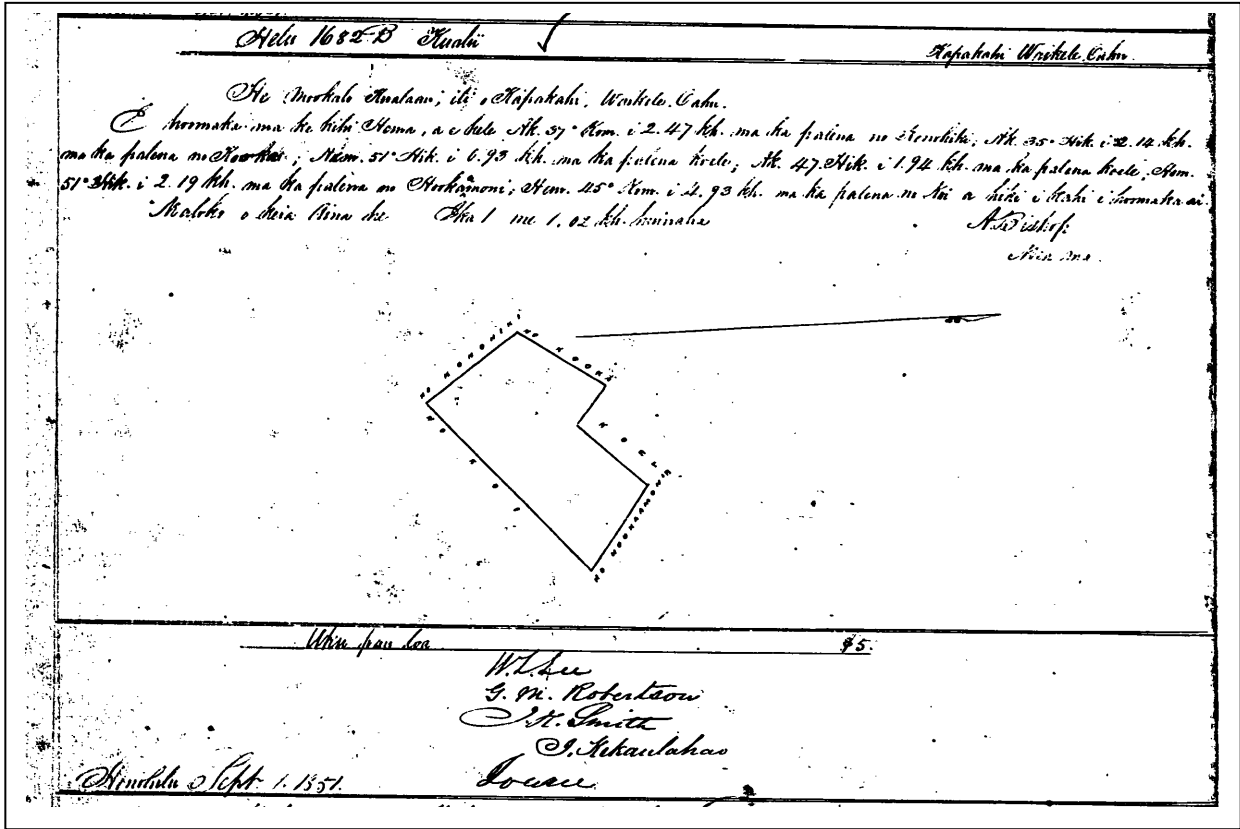
Helu 1614 B:2, to Hookeamomi
 Aualii, Mikiokai, Keahupuaa, Waikele
 Mahele Award Book 8:32 (Royal Patent Helu 1282)



Parcel 1. Pahale on the kula of Aualii. Boundaries: Kula land of Kaholo on three sides; Paaina.

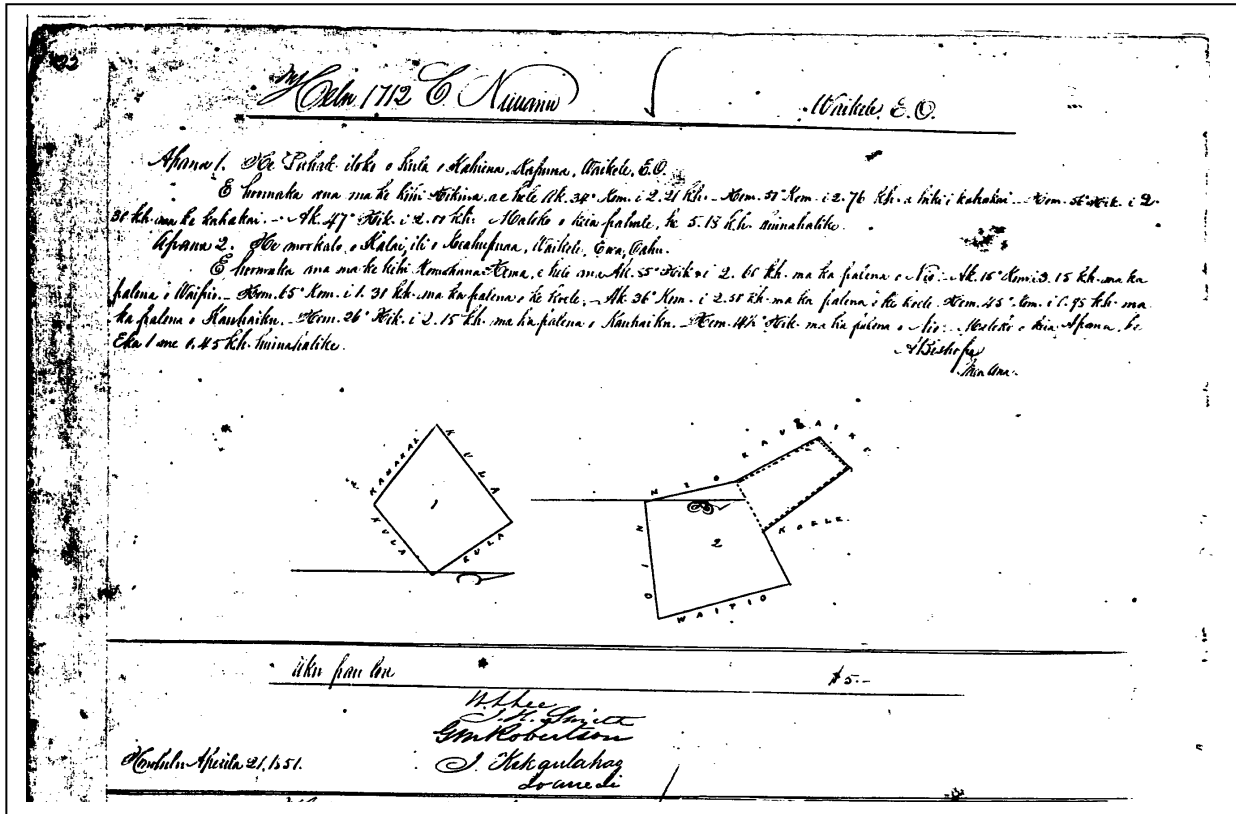
Parcel 2. Mooaina of Mikiokai. Boundaries: Makue 2; Kauliokamoia on six sides; Makue; Kahakuohia on two sides; Makue.

Helu 1682 B, to Kualii
 Kualaa, Kapakahi, Waikele
 Mahele Award Book 5:109 (Royal Patent Helu 6519)



Mookalo at Kualaa, ili of Kapakahi. Boundaries: Konohiki; Kooka; Koele; Hookeamomi; Koi.

Helu 1712 C:2, to Nuuanu
 Keahupuaa, Kapuna, Waikele
 Mahele Award Book 5:22 (Royal Patent Helu 853)



Parcel 1. Pahale on the kula of Kahina, ili of Kapuna. Boundaries: Kahakai; kula lands on three sides.

Parcel 2. Moo kalo at Kalai in ili of Keahupuaa. Boundaries: Nio; Waipio; Koele; Kauhaiku; Nio.

Helu 5989:1, to Makole for Paulua
 Kooka, Kapakahi, Waikele
 Mahele Award Book 5:16 (Royal Patent Helu 855)

R.P. 855
 Helu 5989 Makole (no Paulua) ✓ Waikole. E.O.
 Ap.1. He mookaloo o Kooka, ili Kapakahi, Waikele E.O. Ehoonaka ana ma ka kahi Konia. a e helu
 ana Ak. 33° Hik. i 14.14 kh. ma ka palena aina o Kauliokamoa. Malaila aku Ak. 192° Kom. i 1.78
 kh. ma ka palena aina o Hookaamomi. Malaila aku Heu. 33° Kom. i 1.07 kh. ma ka palena aina
 o Moo a hiki i ka kahi. Malaila aku Heu. 21° Kom. i 2.40 kh. ma ka palena aina o Kekuhe. Malaila
 aku Heu. 33° Kom. i 1.93 kh. a loaa ke kahi. Malaila aku Heu. 32° Hik. i 1.69 kh. a hiki i ka
 i hoouka ai. Maloko o keia apana, he 1.20 kh. heimahalike.
 Ap.2. He pahala ma Kapakahi, Waikole. Ehoonaka ma ka kahi Akau. a e helu Heu. 56° Kom. i 0.71 kh. ma ka
 aaoe pili ana ma ka hale o Keawe. Malaila Heu. 362° Hik. i 0.61 kh. ma kapa o Kahawai. Malaila aku
 Ak. 60° Hik. i 0.86 kh. ma ka hale o Kua. Malaila aku ma kapa o Kalo ka Kauhaila. Heu. 55° Kom. i 1.17
 kh. a hiki i ka kahi i hoouka ai. Ma keia apana, he 1.20 kh. heimahalike. Ma ka apana
 6.70 kh. heimahalike

Record is incomplete in Mahele Award Book Volume 5 (plot plan does not accompany narrative of metes and bounds).

Parcel 1. Moo kalo of Kooka in ili of Kapakahi. Boundaries: Kauliokamoa’s land; Hookaamomi’s land; A moo land; Kekuhe.

Parcel 2. A house lot at Kapakahi. Boundaries: House lot of Keawe. Side of stream; Pua’s house lot; the side of Kaohai pond.

Helu 6545:1, to Hana Haalilio
 Ohua, Waikele
 Mahele Award Book 10:639 (Royal Patent Helu 5694)

Helu. 6545. H. H. Haalilio.

R. P. 5694

Ua hoi mai oia no kona Ilicina o Ohua i Waikele ma Ewa, ma ka Moku-
 funi o Oahu, no ka mea ua loa ia ia keia aia no ka Mui Kamehameha III
 mai i ka mahele aia ana i ka M. H. 1848. a ua noho keakea-oleia, a hiki i keia
 manawa.

Qia ka makou he hooke me i no Hana. Hupa. Haalilio, he kuleana hoi kona
 malalo iho o ke Ano Aloha. Iona e ulu mai oia i ke ke aupuni kapakolu, alaia
 ua kupoia ia ia ka Palapala Sita Aloha. Uka, hoi nae ma kuleana o na kama
 maloko.

Pono nae ia ia he ulu no ka hooke kolo, a me ka hooke ana i ka olelo Ponei
 no ka wai a me ke hoi ana i ka olelo ma ka Hupapa
 no ke kope ana i ka olelo hoi.

no ka palapala hoi.

no ka hana ana i ka la.

no ke kope ana i na olelo a na hoi.

no ke ana ana i ka la.

no ke kope ana.

no ka hooke ana i ka olelo i ka la 29o. Maraki, 1855.

300

G. M. Robertson. J. H. Smith. J. K. Kaulahao.

Ua hooke aia makou i keia kuleana mamuli o na olelo o na Hana i ho-
 holoia ma ka la 19o. Iune. M. H. 1852. e pili ana i na Kono hoi.

Confirmation of Award Pursuant to Buke Mahele.

Apana 3. Pahuwiliwili lele o ke Ahupuaa. E hoemaka ma ke kiki Maue a hiki ana Kama 57
 Hikiina i 2.90 Kaulahao ma ke kapa lina o Nio. Malaila aku Kama 8 1/2 Komohana i 4.00 Kaulahao ma Waipio.
 Malaila aku Kama 7 1/2 Komohana i 1.62 Kaulahao ma kapakahi o Kapakahi. Malaila aku Maue 44 Komohana
 i 3.27 Kaulahao. Malaila aku Maue 40 Komohana i 3.67 Kaulahao ma kapakahi. Malaila aku Maue 12
 Hikiina i 1.15 Kaulahao ma ke Hooakaamomi. Malaila aku Maue 73 Hikiina i 1.14 Kaulahao ma ke Nio
 aku Kama 57 Hikiina i 2.28 Kaulahao ma Nio a hiki i ka hoemaka ana. He 2 1/2 Ho Eka. —

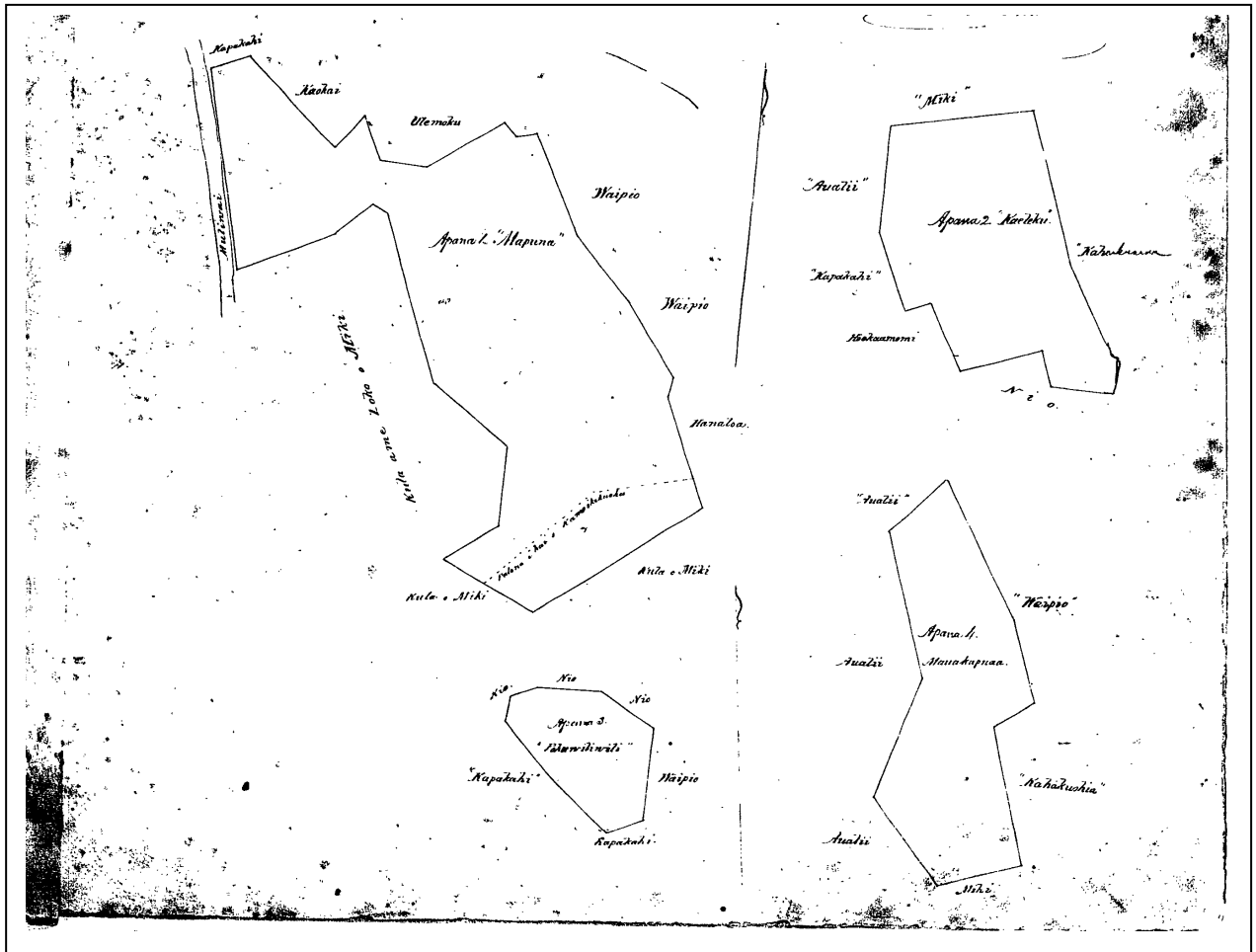
Apana 4. Mauakapuaa lele o ke Ahupuaa. E hoemaka ma ke kiki Kama i hiki ana Maue 62
 Hikiina i 3.77 Kaulahao ma ke kapa lina o Miki. Malaila aku Maue 10 Komohana i 6.30 Kaulahao ma
 kapa lina. Malaila aku Maue 57 Hikiina i 2.00 Kaulahao. Malaila aku Maue 15 Komohana i 3.35 Kaulahao
 ma Waipio. Malaila aku Maue 25 Komohana i 6.87 Kaulahao ma Waipio. Malaila aku Kama 50 Komohana i
 3.55 Kaulahao ma Aualii. Malaila aku Kama 12 Hikiina i 6.52 Kaulahao ma Aualii. Malaila aku Kama
 23 1/2 Komohana i 5.73 Kaulahao. Malaila aku Kama 33 Hikiina i 4.90 Kaulahao ma Aualii o hiki i ke
 hoemaka ana. He 7 1/2 Ho Eka

Apana 5. Kaulahele, ke Kula o ke Ahupuaa o Waialeale, Ewa, Oahu (No 13 Kamahele)
 E hoemaka ma ke kapa lina ma ke kiki Hikiina Kama o pili ana ma ke kiki Maue Komohana
 o Aualii a hiki ana Maue 60 Komohana i 17.00 Kaulahao ma ke kapa lina o Keaakukui. Malaila
 aku Maue 25 Komohana i 3.00 Kaulahao ma ke kapa lina o Keaakukui. Malaila aku Maue 15 Komohana i 5.70 Kaulahao. Malaila aku Maue 6 1/2
 Komohana i 9.20 Kaulahao ma Keaakukui. Malaila aku Maue 11 1/2 Komohana i 12.48 Kaulahao ma Keaakukui
 Malaila aku Maue 6 1/2 Komohana i 13.00 Kaulahao. Malaila aku Maue 22 Hikiina i 15.50 Kaulahao. Malaila
 aku Maue 15 Komohana i 15.49 Kaulahao. Malaila aku Maue 25 Komohana i 17.00 Kaulahao. Malaila aku
 Maue 19 Komohana i 27.00 Kaulahao ma ke kapa lina o Keaakukui. Malaila aku Maue 65 Komohana i 11.50
 Kaulahao a hiki i ka lina. Malaila aku Maue 15 Komohana i 15.00 Kaulahao ma Keaakukui. Malaila aku
 Maue 7 Komohana i 11.00 Kaulahao. Malaila aku Maue 3 Hikiina i 21.20 Kaulahao a hiki i ka lina o
 Keaakukui. Malaila aku Maue 71 Hikiina i 6.00 Kaulahao ma Waialeale a hiki i ka lina
 o Keaakukui. Malaila aku Kama 28 Hikiina i 28.00 Kaulahao ma Keaakukui. Malaila aku Kama 30
 Hikiina i 54.00 Kaulahao. Malaila aku Kama 39 Hikiina i 18.00 Kaulahao. Malaila aku Kama 32
 Hikiina i 26.00 Kaulahao ma Waipio. Malaila aku Kama 27 Hikiina i 26.00 Kaulahao ma Waipio
 Malaila aku Kama 27 1/2 Hikiina i 24.00 Kaulahao ma lina o Kahawani o Waipio a hiki i ka lina
 hoemaka ana. He 25 1/2 Ho Eka. — Hei pahele ma Apana 27 1/2 Ho ma Eka.

A. Bishop.
 Hei pahele ma Apana

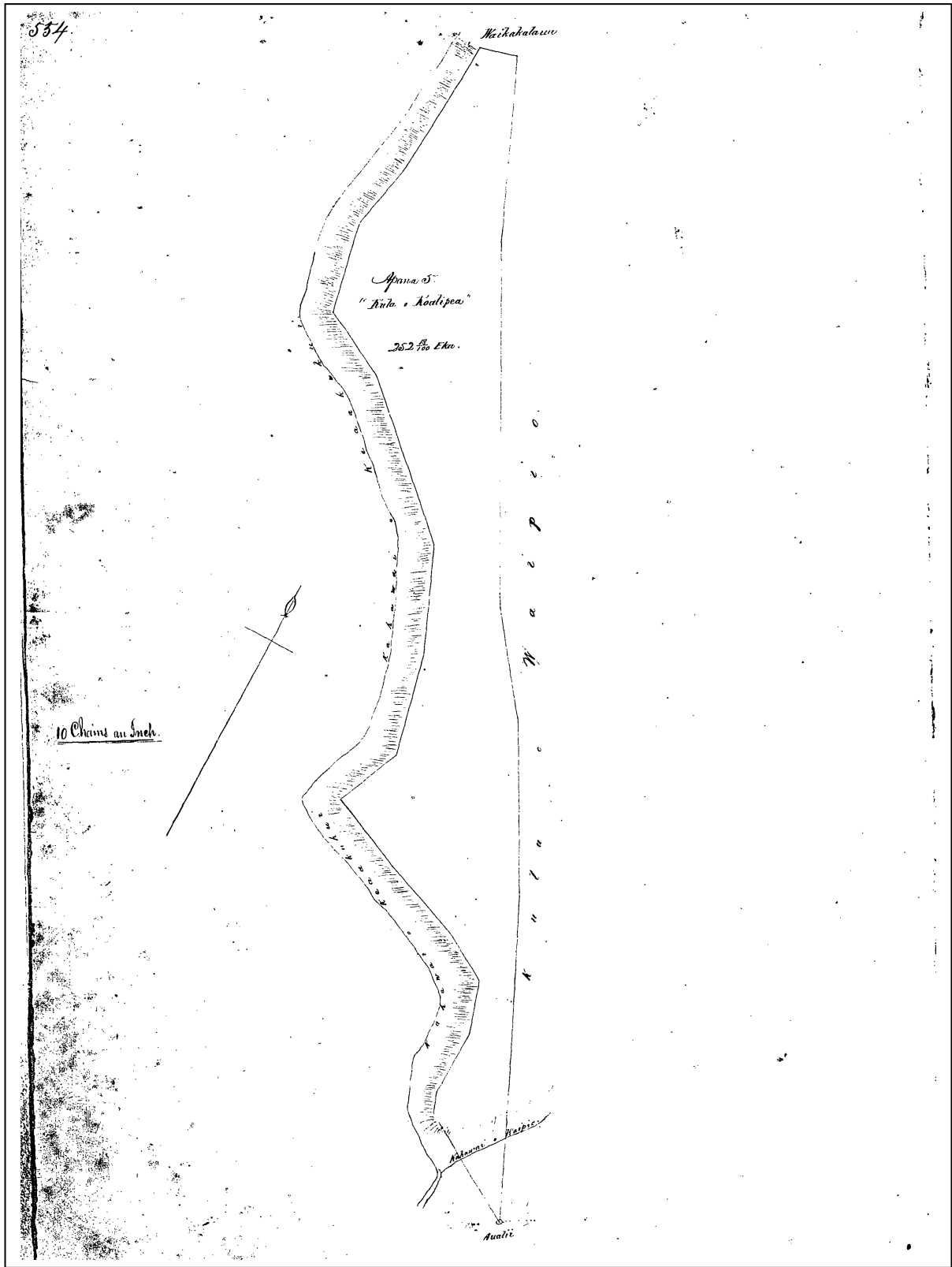
Confirmation of Award Pursuant to Buke Mahele.

- Parcel 1. Mapuna, Waialeale Ahupuaa. Boundaries: Kauliokamoa's land; Miki; to kula of Miki; Hanaloa; Waipio; Ulumoku; Kaohai; Kapakahi.
- Parcel 2. The Lele of Kaeleku. Boundaries: Aualii; Kapakahi; Hooakaamomi's land on two sides; Nio on two sides; Waipio; Kahakuohia on two sides; Miki.
- Parcel 3. The Lele of Pahuwiliwili. Boundaries: Nio; Waipio; Kapakahi; Hooakaamomi's land; Nio.



Parcel 4. The Lele of Mauakapuaa. Boundaries: Miki; Kahakuohia; Waipio; Aualii.

Parcel 5. Kula land of Koalipea. Boundaries: A large stone at the north corner with Aualii; Kauhiumauma; edge of cliff at Keakukui; following edge of Keakukui cliff; to the Alanui to Lihue; then up to Waikakalaua to the laau kalakala; then down along the kula of Waipio; crossing the stream of Waipio; to the stone at commencement.



Waimalu Ahupua'a

Helu 1, Part 1, to Kamanoualani
Paepae, Waimalu
Mahele Award Book 1:322-323

322

Mahele Awards

The following surveys to Page 398 are awarded under the following form in accordance with an Act passed on the 2^d day of August A.D. 1860 "In the relief of certain Konohiki's whose names appear in the division of lands from Kamehameha 2."

Helu 1. Kamanoualani Page 492
Palapala Kooko.

"Ke koomaofipo nei keia palapala no ka hoopii ana (maia Kamanoualani no kona kuleana Niihau aia ma ka (Mokapuuni o Oahu ke Ili Paepae ma Uaimalu Oahu e lilo (me ke Kanawai i Kapua "Ke Kanawai e wehe ai i ka pihikua o Kihaha i poe konohiki i loaa ka (Mahele Niihau (maia ka Mui Kamehameha 2 maia"; a i aponoia i ka la 24 o August M.B. 1860.

Mahele i keia la ua hanaia aha ke kuhuna Kalaiaina i keia palapala Kooko ia Kamanoualani e lilo (me ke Kanawai (maluna, mona ke kuleana (ma ka Pute (Mahele aia o ka (Makahiki 1848; i kuleana kona (malalo iho o ke ano (Mokapuuni; aha, e hiki mo ia ia ke hoolilo i keia kuleana; i kuleana (Mokapuuni e lilo (me ke Kanawai, a i oheia e loaa iaia ke kuleana no na makahiki ke Kanakoa wale no

Ua hoo ma kuleana oiaio o ma Kanaka (maloko e keia aia).
Aole e lilo keia palapala Kooko i mea oiaio, aia a hoonaa ia (maia na kuleana o keia Keena Oihana."

L. Kamehameha,
Kuhuna Kalaiaina

Keena Kalaiaina Honolulu Oahu
la 27 o Februari 1861

Ua loaa maia i au ma kona ke 3.50 dala
la 1 o Mariti 1861
Kakawolele St. Smith

"Ke ano o Paepae Ii aina o Kamanoualani iho o Waimalu Ahupuaa oia Oahu
 Ahana 1 - Ke aina Paepae.

Ke koomaka ana i ke ana (ma ke kahi Kama (maka i ke ana ma ke kahi
 Kila, o Kaha Lolo (ma Kaumiumi), ke 400 paku (ma ke kahi kom. maia o ka lolo
 Kapaakea, ma C. Kanaina (ma ka pihaku x a holo Ma. 55.15 kom. 120 paku
 Ma. 83.45 kom. 2 kaula ma Kaumiumi a i ka lili Kila o ka (Muliwai Ma.
 6.30 kom. 2.60 paku Ma. 2.2 Ma. 617 paku Ma. 14 kom. 480 paku (ma ka
 lili Kila o ka (Muliwai a lili i Kahalaa, alaila kem. 62.30 Kila 332 paku
 (ma Kahalaa e ohi ana i ka loi kem. 52 Kila 372 paku (ma Kuauna (ma
 Kahikiea alaila Ma. 4.6 Kila. 280 paku. Ma. 40.30 kom. 85 paku (ma Kahikiea
 Ma. 52 Ma. 551 paku (ma Kahalaa, alaila lili kem. 40 Kila 473 paku ma
 Kuauna kem. 60 kom. 276 paku (ma Kapaakea Ma. 32 kom. 61 paku, kem. 57
 kom. 97 paku Ma. 36 kom. 90 paku. kem. 53 kom. 164 paku kem. 52 Kila
 89 paku kom. 58 Kila 75 paku. kem. 36 Kila 475 paku (ma Kiolepo Lele o
 Kahikiea a lili i Kapaakea, alaila holo (ma Kuauna e Kuauna ai o
 Kapaakea kem. 69.30 kom. 125 paku kem. 10 Kila 56 paku kem. 67 kom.
 504 paku (ma Kapaakea a lili i ke kahi i koomaka

Eia hana Ii. 10 65/100 Acres

Ahana 2. Ma Ahupuaa o Waimalu Ke kahi
 Ke koomaka ana i ke ana (ma ke kahi Ahia (mauka o ke ana ma ke kahi
 Kila, ke Kahawai e pili ana (ma ke Ahupuaa o Kaumiumi (ma Kaha
 o ka Kuauna lili (ma ka pihaku x a holo ka awa, ma kem. 58.15 Ma.
 15.90 paku. ka lili Kuauna pua o ke lapa e Kuauna ai o Waimalu
 ma Kahalaa alaila holo kom. 27 kom. 61 paku kem. 52 Kila 332 paku
 ke lili Kila o ka Kahawai kem. 37 kom. 61 paku kem. 52 Kila 332 paku

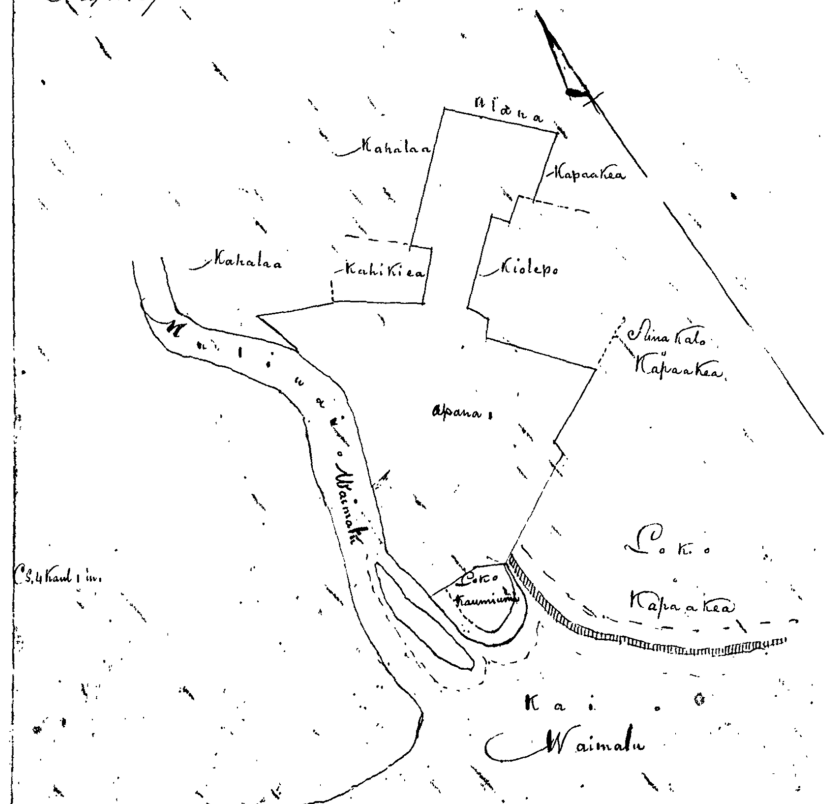
Ili aina of Paepae at Waimalu, to Kamanoualani

Beginning at the eastern corner on the Pond of Kaumiumi; then along the Kapaakea Pond of C. Kanaina; continuing along the land of Kaumiumi to the Muliwai (stream estuary); continuing along the Muliwai to Kahalaa; then continuing along Kahalaa along the Kuauna and Kahikiea; continuing along Kahikiea to Kahalaa; then along Kapaakea to Kiolepo, a Lele of Kahikiea, to Kapaakea; then along the Kuauna separating Kapaakea; to the point of commencement.

Containing 10 65/100 Acres.

32³
 i Ke Kēkē o Kahawai 176 88.30 Km. 235 Pautō 176 23.30 Km. 4 Naul i Ke Kēkē
 o Kahawai 152 Km. 152 Pautō 152 Km. 7.30 176 525 Pautō 152 Km. 15.30 176
 294 Pautō. (ma Ke Kahawai Kēu (mau ana a hiki i Ke Okaipu o Waiholoa (ke
 Uaiaha. alaila. holo iluna) o ka Pali. 152 Km. 60.30 176 1080 Pautō i Kahi o nā
 iluna pono o ka lapa e Kāwale ai o Waimalu (ma Kāwale. alaila. holo mākou
 pono oia lapa a hiki i ka pau ana o ka aoao i holo māua ai (ma ka laau Kou.
 Iā Kōna 176 176
 Mana Eua 42 6500 176
 I. lo (Makaluna ann aia)

28⁴ Ap. 1859



13.4 Naul i in



13.8 Naul i in

Helu 2938 part 5:3, to Huana for heirs of Lahilahi
 Kiolepo, Pohakupu, Waimalu
 Mahele Award Book 3:209-212 (Royal Patent Helu 1653)

Cl. No. 2938 Part 5. Hevane for Heirs of Lahilahi
 Notes of Survey of Pohakupu I. Waimalu, Ewa, Oahu.
 Sec. 1. Mountain tract upper part of Waimalu Valley -
 Begins at N.W. corner, Koolau mountains from
 P. 21 1/2 W. 31.80 ch. along border of Weatupuaa to summit
 of the brook. Thence S. 8 1/2 W. along brook 8.90 ch. to
 bend. Thence N. 4 1/2 W. 2.50 ch. along the brook. Thence
 S. 26 W. 6 ch. Thence S. 62 1/2 W. 8.20 ch. Thence
 S. 82 W. 2.15 ch. along the brook. Thence S. 39 1/2
 W. 1 ch. by brook. Thence S. 7 W. 2.60 ch. Thence

21a

76 E. 1.36 ch. along brook. Thence S. 41 E. 1.79 ch. Thence S. 17 W.
 2 ch. Thence S. 52 W. 3.63 ch. along brook. Thence S. 80 W.
 4.90 ch. along brook. Thence N. 60 W. 1.72 ch. Thence N. 18 1/2 W.
 3.17 ch. along brook. Thence N. 82 1/2 W. 1.62 ch. Thence S. 29 W.
 2.34 ch. Thence S. 75 W. 3.28 ch. along brook to an Ohia tree at
 W. corner of land. Thence S. 87 E. 2.58 ch. along Pohakupu I.
 Thence S. 42 E. 3.12 ch. to Ridge. Thence up Ridge S. 72 E.
 3.59 ch. along Pohakupu I. Thence S. 49 E. 20 ch. along Pohakupu I
 to border of Kalamas. Thence along Kalamas N. 38 E. 28.20 ch.
 Thence along Kalamas N. 68 E. 91.50 ch. to mountain of
 Koolau. Thence along mountain N. 52 W. 51.50 ch. Thence
 S. 88 W. 38.50 ch. along Koolau mountain to commence?
 Area 407 1/2 Acres.
 A wilderness of impenetrable forests, broken into hills & valleys.

Sec 2

Kalo land near the Sea in Waianai

Reg 9. on S. corner near the wall running N. 19° E. 2.80 ch. along wall by Waieli. Thence N. 5.30 ch. along Wall. Thence N. 30° E. 0.90 ch. to corner. Thence N. 79° W. 2.45 ch. along border of Pohakapu 2. Thence N. 20° E. 3.88 ch. to a corner. Thence N. 48° E. W. 6.20 ch. along Pohakapu 2. Thence N 37° W. 3.50 ch. to River. Thence S. 64° W. 0.90 ch. along Aholou. Thence S. 36° E. 1.43 ch. along Aholou. Thence N. 72° E. 0.70 ch. Thence S. 33½° E. 2.20 ch. along Aholou. Thence S. 10½° W. 0.78 ch. Thence S. 29° E. 0.50 ch. Thence S. 35° W. 2.50 ch. along Aholou. Thence S. 45° E. 1.00 ch. along Kauniumi. Thence S. 55° E. 2.00 ch. Thence S. 38° W. 6.58 ch. along Kahitira. Thence S. 39½° E. 0.30 ch. Thence S. 26° W. 0.60 ch. Thence S. 64° E. 8.50 ch. along Kapapa to Commence.

Area 7.25 Acres Including Kuleanas.

Sec 3

The Mookahi Kiolepo in Pohakapu.

Reg 9. at S. corner running N. 75° E. along Kapakapa. Thence N. 11° W. 2.80 ch. along Kapakapa. Thence N. 41° E. 3.70 ch. Thence N. 42° W. 2.00 ch. along Kapakapa. Thence S. 75° W. 4.00 ch. along Kookala. Thence S. 54° W. 2.60 ch. along Kapapa. Thence S. 30° E. 6.10 ch. along Kapapa to Commence.

Area 3.75 Acres.

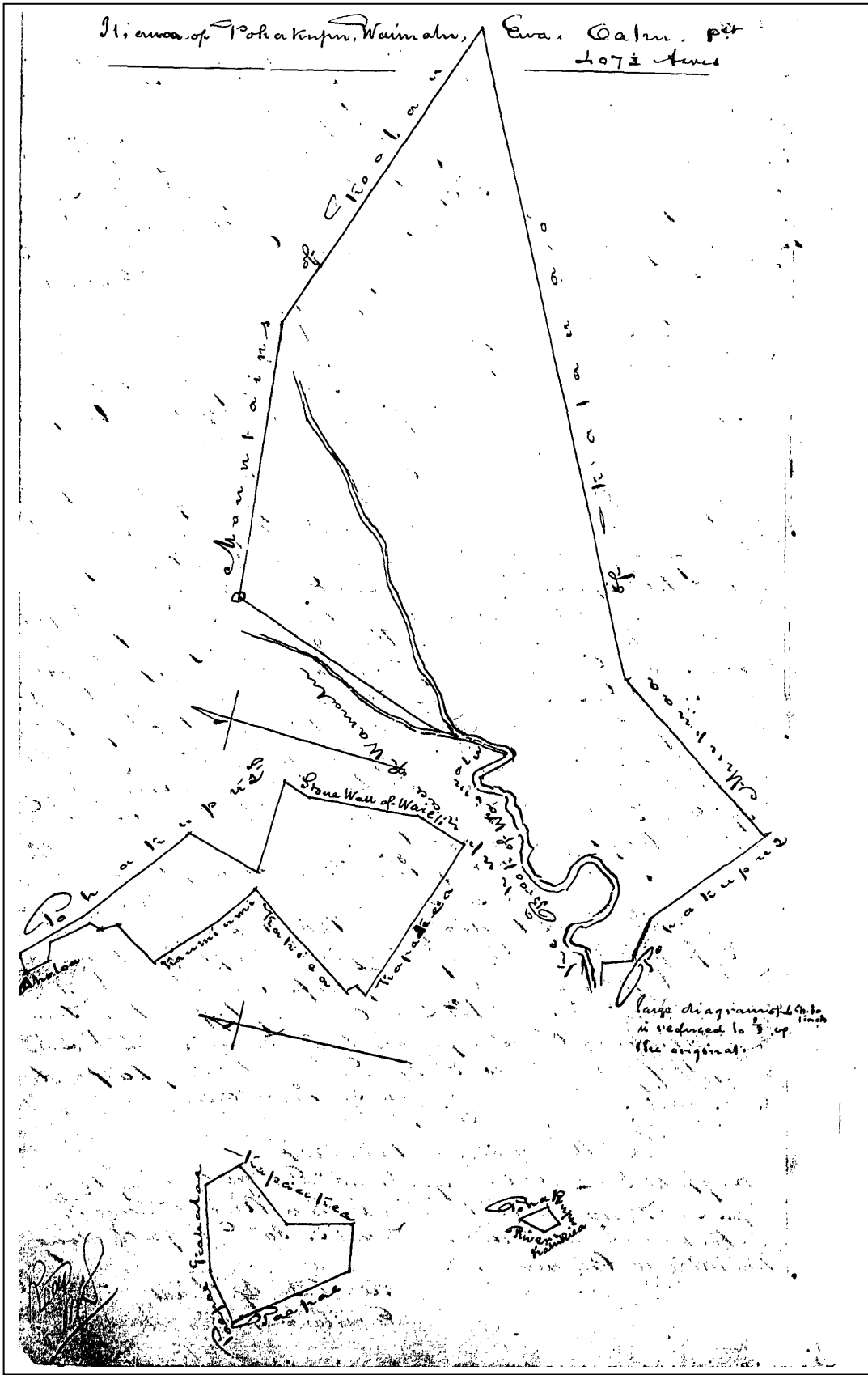
Sec 4

A Kula patch in Pohakapu

Reg 9. at S. corner running N. 43° E. 0.95 ch. along Pohakapu 2. Thence N. 30° W. 1.60 ch. to a River. Thence S. 18° W. 1.00 ch. along River. Thence S. 30° E. 0.90 ch. along Kahitira to Commence.

Area 1.20 Acres
Entire Land 4.18 Acres.

A Bishop's Land



212

Ajudication - This land is situated in the district of Waimalu, Ewa, Island of Oahu, and constitutes the fifth land claimed under the above Number, as Pohakupu and is based on the same grounds of right & supported by the same Evidence, as those already awarded -

We accordingly Award to the Claimants, Heirs of Pahilahi, the land of Pohakupu agreeably to the metes & bounds set forth in the accompanying Survey of A. Bishop - in a freehold Title therein less than allodial, which they may commute for a fee-simple title as the law directs -

reserving all other rights which may be within included for separate & independant Awards to legal claimants

| | |
|----------------------------|----|
| Costs Survey by A. Bishop | 25 |
| Commission Inclusive Costs | 15 |
| W. L. Lee | — |
| G. M. Robertson | 20 |
| | — |

April 27th 1852.

J. Hekaulahao
J. H. Smith

Confirmation of Award Pursuant to Buke Mahele.

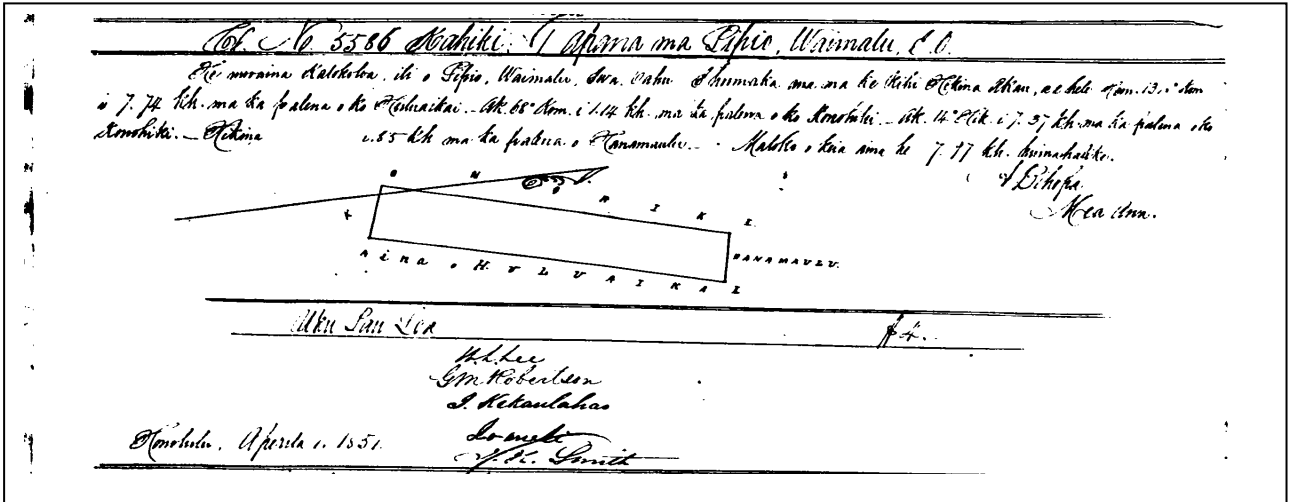
Parcel 1. Ili of Pohakupu, Waimalu. Mountain tract in upper Waimalu containing 407 1/2 acres.

Parcel 2. Kalo land near the sea in Waimalu. Boundaries: Wall along Waieli; Pohakupu 2; Aholoa; Kaumiumi; Kahikiea; Kapaakea.

Parcel 3. Mookalo of Kiolepo in ili of Pohakupu. Boundaries: Kapaakea; Paepae on two sides; Kahalaa.

Parcel 4. A kula patch in Pohakupu. Boundaries: Pohakupu 2; River on two sides; Kahikiea.

Helu 5586, to Kahiki
 Kalokoloa, Pipio, Waimalu
 Mahele Award Book 6:125 (Royal Patent Helu 327)



Mooaina of Kalokoloa, in ili of Pipio. Boundaries: Huloaikai; Konohiki on two sides; Hanamaulu.

Helu 5649, to Kuhanaipuaa (Kalaihao)
 Aipuaa, Waimalu
 Mahele Award Book 9:372 (Royal Patent Helu 2067)

Helu 5647 Kuhanaipuaa *Waimalu, Ewa, Oahu.*

*Ma mo'oina Aipuaa iloko o ka ili'aina o Waimalu, Ewa, Oahu. E hōmaka ma ke kahi
 hihina Aikau; i hili'ana: Mau 63^o hōmaka i 3.30 klu. ma ke kauhiki. Mahele aku. Mau 23 1/2^o hōmaka
 i 3.70 klu. ma Hamupali. Mahele aku. Mau 56^o hihina i 5.75 klu. ma Kawahauliuli. Mahele aku.
 Mau 55^o hihina i 1.55 klu. ma ke Kōhohiki. Mahele aku. Mau 50^o hōmaka i 3.00 klu. ma Kahawai.
 Mahele aku. Mau 25^o hihina i 2.30 klu. ma Kahawai. a hiki i ka hōmaka ana.
 Ika 1877 Eka.*

M. S. K. J.
Ma'ana'ana

Ukupa'ao *13.00*

W. L. Lee
G. M. Robertson
J. H. Smith
J. K. Kaulahao

Honolulu October 28. 1854

The mooaina of Aipuaa, in an ili of Waimalu. Boundaries: Konohiki's land; base of Pali; Kawahauliuli's land; Konohiki's land; Kahawai.

Helu 8525 B:3, to Julia Kauwa
 Waieli, Kainakoi, Waimalu
 Mahele Award Book 10:307-308 (Royal Patent Helu 8209)

Helu 8525^B Julia Alapai Kauwa
 L.P. 5209 Part. 3.

Ua hoi mai ou no kona Iliimas o Waieli, i Waimalu ma Ewa
 ma ka mokupuni o Oahu, no ka mea ua lous ia ia hoi ana no
 ou moi *Samuel M. III.* mai i ka Mahele aia mai i ka la
 11 o February A.D. 1848, a ua noho keakea oleia a hiki i keia manawa
 Oia hoi makou ke hooko mai no J. C. Kauwa, ke kuleana
 hoi kona malalo iho o ke *And Alodios*. Ina e ukua mai ou i ka ke
 Aupuni hapaaha, ataiua wa kupono ia ia ka Salapala Sili Alodios
 Uka hoi mai ia ia ke kuleana o na komaka maloko.
 Eona ma ia ia ke ukua no ka hookolokolo aue ka hookolo
 aia i ka olelo. Penei.

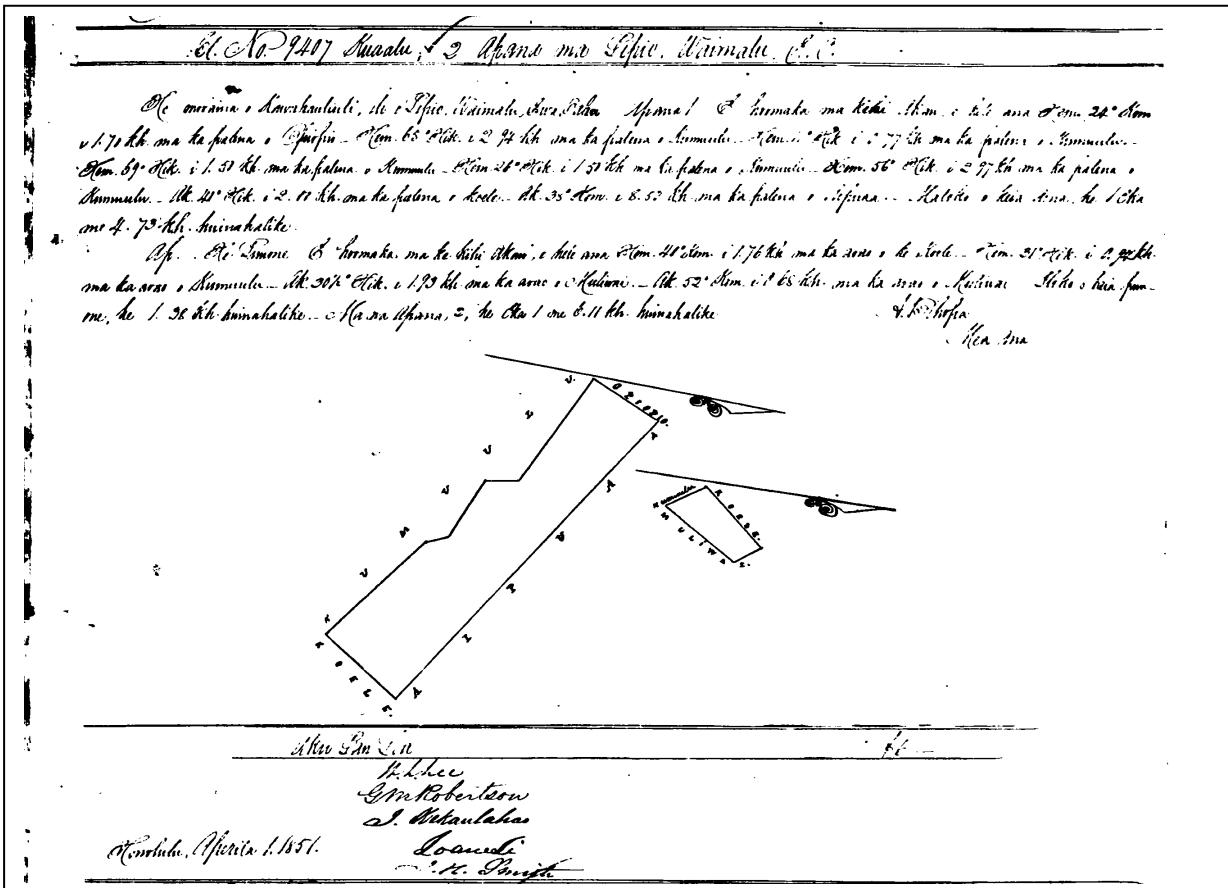
W. L. Lee
 S. M. Robertson
 J. H. Kaula
 J. H. L. L.

No hoi rumi aue kupaia ana i ka olelo ma ka kuleana
 No ke kuleana i ka olelo hoi
 No ka palapala hoi
 No ka hana ana i ka la
 No ke kupaia ana i ma olelo a ma hiki
 No ke ana ana i ka la
 No ke kuleana
 No ka hookolo ana i ka olelo i ka la 1 o December 1853

Ua hooko aku makou i keia kuleana mamuli o na kumu hoi i
 hookoloia i ka la 19 o June M. H. 1852. i pili ana i na kumu hoi

Confirmation of Award Pursuant to Buke Mahele.

Helu 9407:1, 2, to Kuaalu
 Kawahauliuli, Pipio, Waimalu
 Mahele Award Book 6:125 (Royal Patent Helu 329)

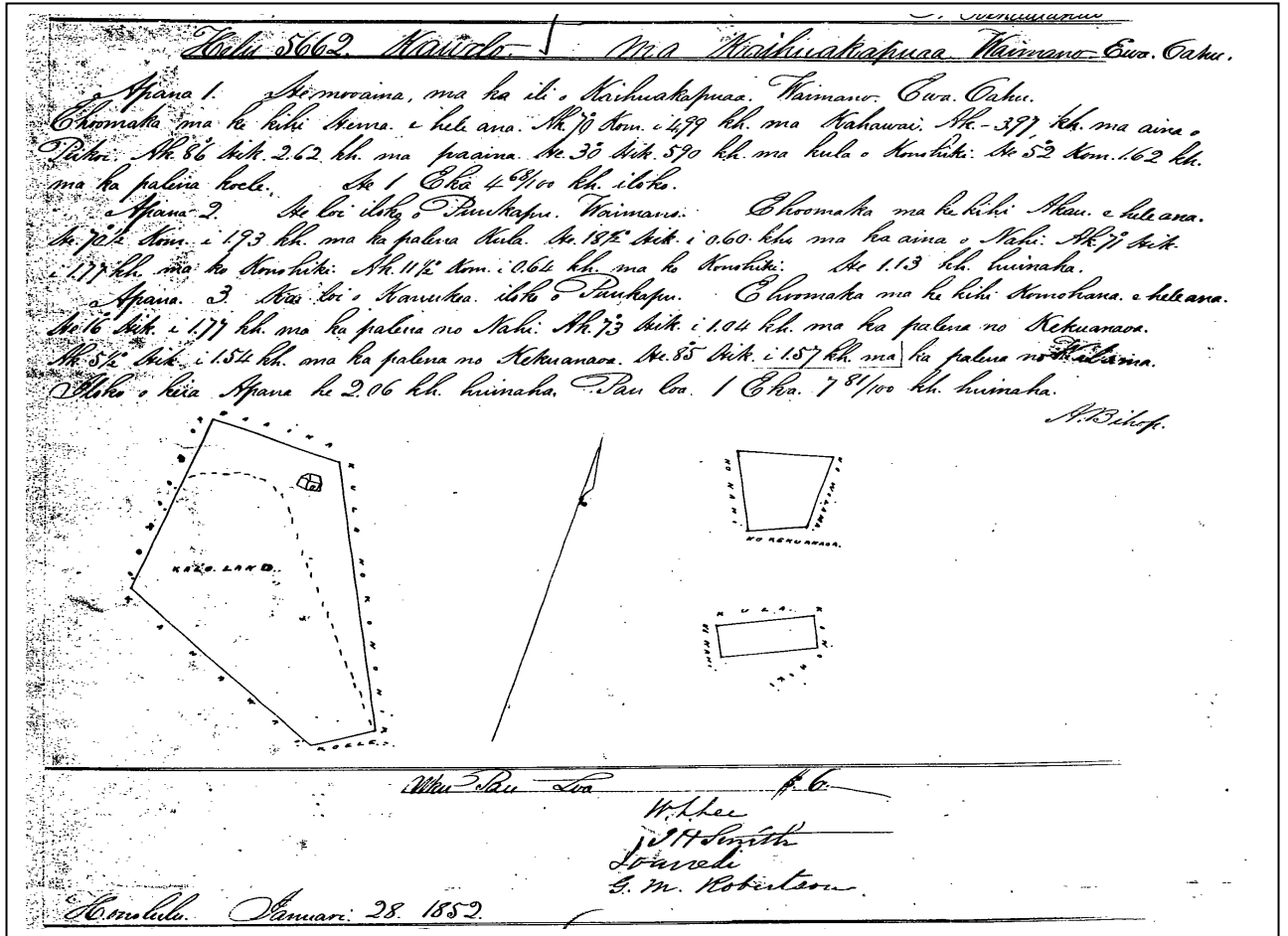


Parcel 1. Mooaina of Kawahauliuli at Pipio. Boundaries: Opiopio; Kumuulu; Aipuaa; Koele.

Parcel 2. Puuone. Boundaries: Koele; Kumuulu; Muliwai on two sides.

Waimano Ahupua'a

Helu 5662:1, to Kawelo
Kaihuokapuaa, Puukapu, Waimano
Mahele Award Book 6:654 (Royal Patent Helu 873)



Parcel 1. Moo aina in the ili of Kaihuokapuaa. Boundaries: Kahawai; Piikoi's land; Paaina; Konohiki's kula.

Parcel 2. Loi at Puukapu. Boundaries: Kula land; Haki's land; Konohiki's land on two side.

Parcel 3. Loi of Kanukea at Puukapu. Boundaries: Haki's land; Kekuanaoa's land on two sides; Wilama's land.

16 ⁹
Helu 11029. John Stevenson
L.P. No. 8506

Ua koi mai no kona mau wahi ma Kukona, he Iliaina ma
Waimano Ewa ma ka mokupuni o Oahu, no ka mea, ua loa
ia ia keia mau wahi no ke Alii Kamehameha III, mai i ka Mahele
aina ana i ka M. H. 1848. a ua noho keakea-oleia a hiki i keia
manawa.

Oia ka makou e hooko nei no John Stevenson, he kuleana hoi
kona malalo o ke Ano Alodio. Ina e ukui mai oia i ke ke Aupuni
hapaha; alaila ua kupo ia ia ka Palapala Sila Alodio. He
nae na kuleana, o na kanaka maloko.

Dono nia ia ia ke ukui no ka hookohoho, a me ka hoholo
ana i ka olelo. Penei.
W. S. Lee. No ka rumi, a me ke pui ana i ka olelo.
nia ka Kupu.

M. Roberton No ke kope ana i ka olelo koia i ana.
No ka palapala kei.

J. H. Smith No ka hana ana i ka la.
No ke kope ana i na olelo a na hoike.
No ke ana ana i ka la. Uhuia ke ana ana 15.

J. H. Kaulaha No ke kope ana.

Ami Ji No ka hoholo ana i ka olelo Augate. 14. 1852.

Puu loa \$ 10. 00

Eia na palena. Anaiia o A. Bishop.

*
Aiana 1. Loko Kukona ma Waimano. Ewa. Oahu.
E hoonaaka makai iho o ka Loko Kahaia, i hulu ana Hema 33°
Hikina 1.00 kl ma ka palena ana o Wailama. Malaila aku Hema
49° Komohana i 1.00 kl, ma ka palena hoi no Wailama. Malaila aku
Hema 14° Komohana 1.00 kl, Malaila aku Hema 29½° Komohana i 1.00 kl
Malaila aku Hema 47° Komohana 2.00 kl, ma kakahai no Wailama.
Malaila aku Hema 61° Komohana 0.70 kl, Malaila aku Hema 77½°

L.P. No. 8455

L.P. 172

Komohana 0.30 kl. Malaila aku Hema 58° Komohana i 1.00 kl ma
 Kahakahi no Hilama Malaila aku Akau 75° Komohana 1.50 kl Malaila
 aku Akau 60½ Komohana 0.50 kl. Malaila aku Akau 49½ Komohana
 0.50 kl. Malaila aku Akau 33½ Komohana 1.00 kl ma ka palena kai
 no Hilama. Malaila aku Akau 22½ Komohana 2.00 kl. Malaila aku
 Akau 66° Hikina 3.00 kl. ma ka palena Loko Awaawaloa. Malaila
 aku Akau 57° Hikina 2.50 kl. Malaila aku Hema 40½ Hikina 1.50 kl
 ma ka palena Loko o Luuakahiag. Malaila aku Hema 66° Hikina
 0.50 kl. Malaila aku Akau 67½ Hikina 0.70 kl. a hiki i ka hoomaka ana.
 (like with ...)

3 Eka. 2 2/100 kaulaha huihana.

L.P. 172

Upona 2. Eka Moovina, Apikipiki, Kahakalike, Kapalama,
 Kapalama 2, iloko o ka Ili o Hikona, Haimona, Ewa, Oahu.
 Eoomaka ma ke hiki Hema, e hele ana Akau 51° Komohana 4.00
 kl. ma kahawai. Malaila aku Akau 34° Komohana 1.90 kl. Malaila
 aku Akau 28° Kom 1.70 kl. Malaila aku Akau 3.90 kl ma kahawai
 Malaila aku Hema 80½ Komohana 1.20 kl. Malaila aku Akau
 30° Komohana 1.20 kl. ma ka palena o Hopenui. Malaila aku Akau
 52° Hikina 1.00 kl. Malaila aku Akau 22° Komohana 1.00 kl.
 ma ke kula o Kaha. Malaila aku Hema 79° Hikina 5.40 kl ma
 ka papapi. Malaila aku Hema 12° Hikina 3.90 kl ma ka palena
 o Kalualoa. Malaila aku Hema 75° Komohana 0.80 kl. Malaila
 aku Hema 8° Hikina 3.00 kl. ma ka palena o Kalualoa. Malaila
 aku Hema 12° Hikina 4.95 kl. ma ka palena o Kalualoa. Malaila
 aku Akau 80° Hikina 0.70 kl. Malaila aku Hema 3° Komohana
 4.70 kl. a hiki i ka hoomaka ana.

6 Eka. 6 2/100 kl. huihana

Apauā 3. He Kula no ka Ili o Kukona iloko o Waimano?
Ewa, Oahu.

Ehoomaka ma ke kahi Komohana Hema ma ka palena o Manananui, e hele ana Hema 84° Likina 16.00 kl. maluna o ka paaiwa Malaila aku Hema 73° Likina 11.00 kl. ma ke paaiwa. Malaila aku Hema, 78° Likina, 5.30 kl. a i ka palena o Waiau. Malaila aku Akau 7½° Likina 16 kl. ma ka palena o Waiau. Malaila aku Akau 36½° Likina, 20.00 kl. ma ka palena o Waiau. Malaila aku Akau 28° Likina 26.00 kl. Malaila aku Akau 29° Likina 25 kl. Malaila aku Akau 18° Likina 25.00 kl. ma ka palena o Waiau a ke Kahawai. Malaila aku Akau 38° Komohana 40.50 kl. ma ka palena o Waimano uka. Malaila aku Akau 41° Komohana 6.00 kl. Malaila

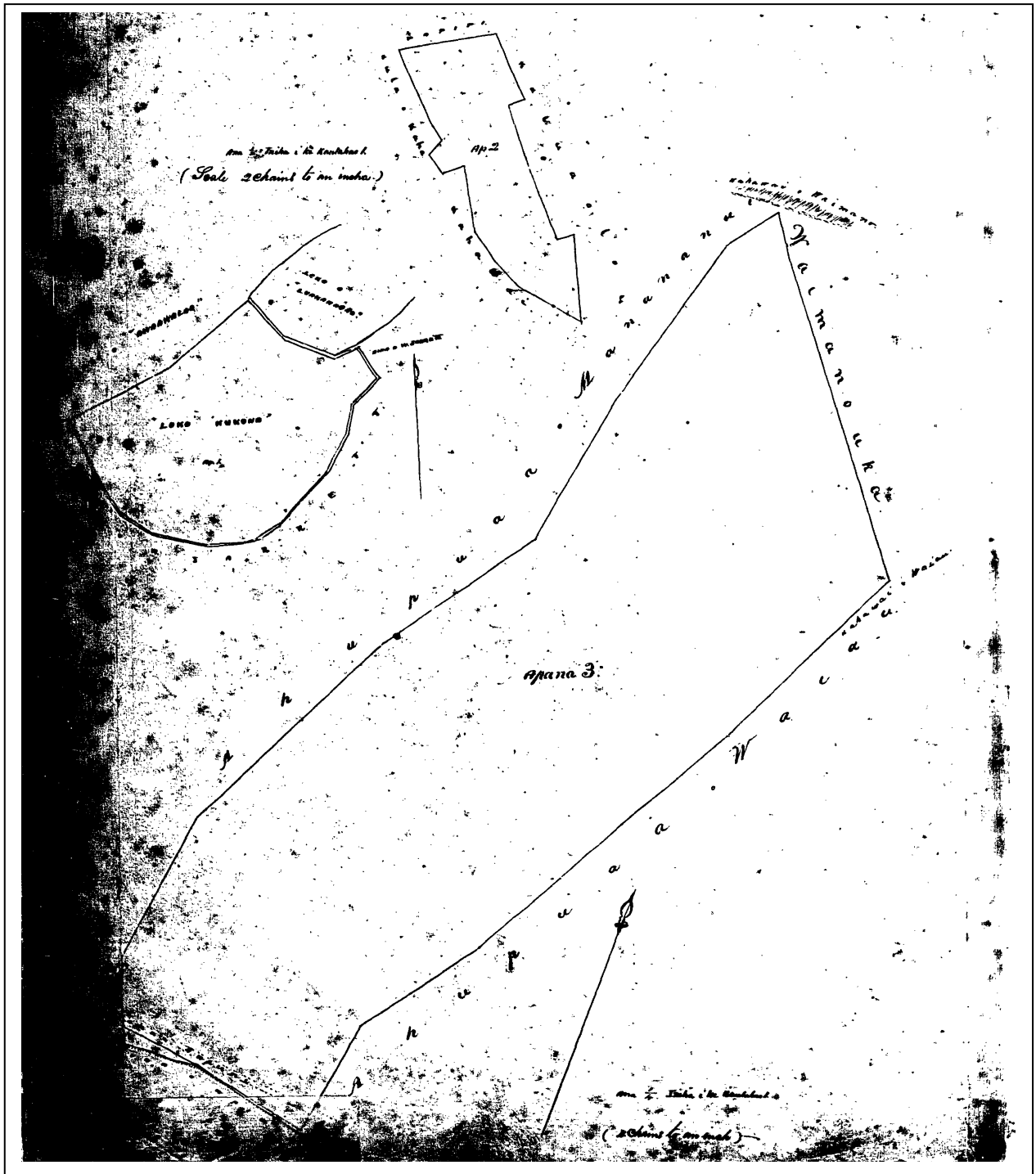
Komohana 6.00 kl. Malaila aku Akau 31° Komohana 6.50 kl. a ke kahi o ka pali Kahawai i Manano.
Malaila aku Hema 32° Komohana 9.00 kl. ma ka palena kula Manananui Malaila aku Hema
11° Komohana 26.00 kl. ma ka palena o Manano. Malaila aku Hema 9° Komohana 22.35 kl.
ma ka palena o Manananui Malaila aku Hema 7° Komohana 25.00 kl. Malaila aku
Hema 26° Komohana 3.30 kl. Malaila aku Hema 52° Komohana 30.00 kl. ma ka palena o
Manananui a kahi ma ka pali o Manananui Komohana 57½ ma Eka malalo o ka Kula

Confirmation of Award Pursuant to Buke Mahele.

Parcel 1. Loko of Kukona. Boundaries: The Loko of Kahaiiao; Course along the land and shore conveyed to Wilama; the boundary with Loko Awaawaloa; the boundary with Loko Luaakahaiao.

Parcel 2. Moo aina of Apikipiki, Kahahalike, Kapalama 1, Kapalama 2, Kukona. Boundaries: Kahawai; Hopenui; Kula of Kaha; Papipi (Cattle enclosure); Kalualoa on three courses.

Parcel 3. Kula land in the ili of Kukona, Waimano. Boundaries: Beginning at a large stone on boundary with Manananui; Along top of the Paaina; along boundary of Waiau; continuing along Waiau to stream of Waiau; to boundary of Waimano uka; to cliff along Waimano Stream; along the kula and boundary of Manananui; to point of commencement.



Waipi'o Ahupua'a

Helu 1685:1, to Peke

Kapaia, Waikaka, Waipio

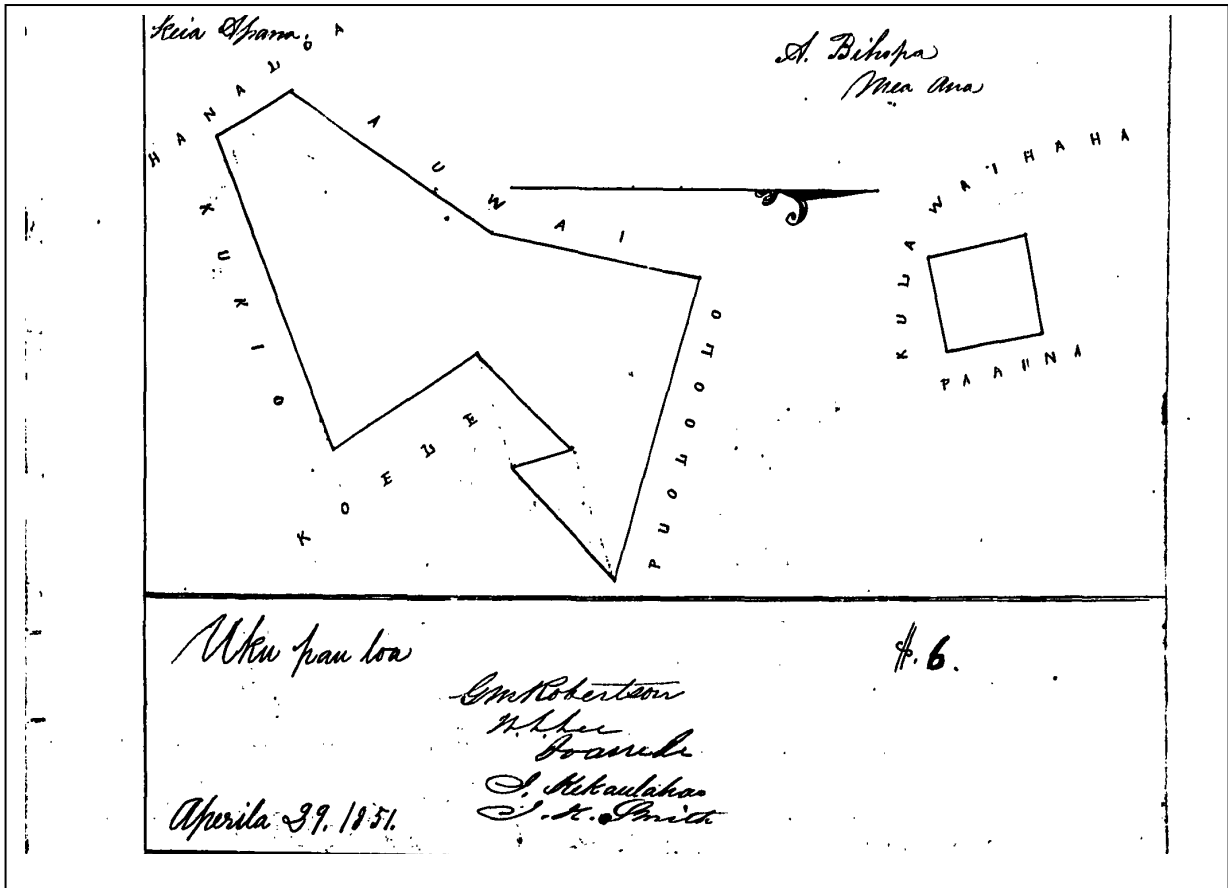
Mahele Award Book 4:104-105 (Royal Patent Helu 7087)

Helu. 1685. Peke. Waipio. E. O.

Appar. 1 Hei, marama aloha, i ka ili o Kapaia, Waipio, E. O.
 E hoomaka ana ma ke kahi, Mahina a hulu, Ak. 73, Kom. i 5.46 kahi
 ma ka palena o Puuhoh, a he kahi, Malaila ahu, Kom. 14 Kom. i 3.42 kahi
 ma ka palena o Puuhoh, a he kahi, Malaila ahu, Kom. 55 Kom. i 4.31 kahi

105. ka palena Auwai, a ke kahi, Malaila ahu, Kom. 38 Hikin i 1.58 kahi, ma ka palena o
 Hanalei, a ke kahi, Malaila ahu, Ak. 71 Hikin i 5.92 kahi, ma ka palena o Heleio
 a lona ke kahi, Malaila ahu, Ak. 22 Kom. i 2.00 kahi, ma ka palena o Kele, a ke
 kahi, Malaila ahu, Ak. 47 Hikin i 2.38 kahi, ma ka palena o Kele, a ke kahi, Malaila
 ahu, Kom. 41 Hikin i 1.12 kahi, a ke kahi, Malaila ahu, Ak. 44 Hikin i 2.78 kahi,
 a he kahi i kahi i hoomaka ai, Malalo o Keia Auwai, he 3 Eka, 1.33 kahi, huihahaleke.
 Appara. 2. Hei pakahi malalo o Keia o Waikaka, Waipio, E. O.
 E hoomaka ana ma ke kahi, Komohana, a hulu ana, Ak. 81 Hikin i 1.60 kahi,
 ma ka palena o Keia o Komohani, Malaila ahu, Kom. 9 Hikin i 1.60 kahi, ma ka palena
 o Keia Auwai, a ke kahi, Malaila ahu, Kom. 81 Kom. 1.60 kahi, a ke kahi, Malaila ahu,
 Ak. 9 Kom. kahi, a he kahi i kahi i hoomaka ai, Hei 2.56 kahi, huihahaleke malalo o
 Keia Appara.

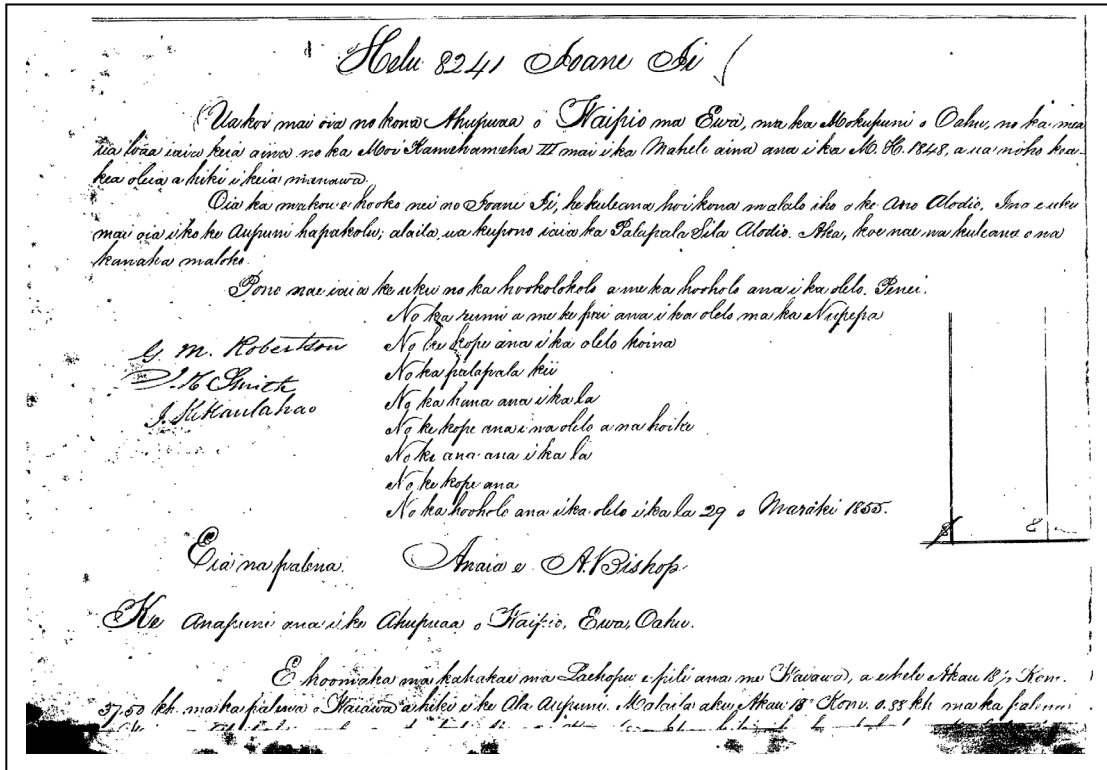
A. Bishop
 (Mahele)



Parcel 1. Moo Aina in the ili of Kapaia. Boundaries: Puolooloo; Auwai; Hanaloha; Kukio; Koele;

Parcel 2. House lot on the kula of Waikaka (Waihaha). Boundaries: Waihaha Kula; Konohiki lands; Paaina.

**Helu 8241 to Ioane Papa Ii
Ahupuaa of Waipio
Mahele Award Book 10:637 (Survey Illegible)**



Confirmation of Award Pursuant to Buke Mahele.

Survey and Confirmation by Royal Patent Helu 5732 (Vol. 22:371-372)

Boundaries: Beginning at the shore, at Laehopu on boundary with Waiawa; to Ala Aupuni (Government Road); continuing along the boundary of Waiawa to a bluff; then continuing along the Waiawa boundary to the mountain; then along the Koolau ridge to the boundary of Waikele; then running down the boundary along Waikele to boundary of land of Kuene; then down to the stream of Waikakalaua; then to a hill below the Ala Aupuni along Waikakalaua; then continuing along the boundary of Waikele; then along the top of a gulch and to the edge of a cliff at the boundary of Aualii; then down to the Government enclosure, makai of the Ala Aupuni; continuing down along the boundary of Waikele to the house of Naholo; continuing along the boundary of Waikele to the boundary of Hanaloha; then continuing down along the boundary with Hanaloha to the shore of Hanaloha at Loko Hanaloha; then continuing along the edge of the Loko kuapa to boundary at Waikele; Then along the boundary of Miki to the fishery of Homaikaia; then to the point and along the fishery boundary with Honouliuli, and then along the shore to Kepookala; from Kepookala, continuing along the shore of Waipio to Loko Eo; continuing along the kuapa of Loko Eo; then continuing along the shore of Hanapouli and on to the point of commencement at Kalaehopu. Mauka of the Ala Aupuni, 18, 668 Acres. Maka of the Ala Aupuni, 1,878 Acres.



HELU 5/32

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

No ka mea, Ua hooiholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Amu Si Kuleana Nui malalo o ke Ano Alodio iloko o kahi i oleloia malalo, a no ka mea The Privy Council by a Resolution dated 23rd August 1850 have authorized the Minister of Interior to grant a Royal Patent for the said land without division or Commutation with the Government.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i kua la, nona iho a no kona mau hope Alii na hoolilo, a na haawi aku oia ma ke Ano Alodio ia Amu Si.

i kela wahi a pau loa ma Waipio Ewa ma ka moku o Oahu; penei na inokuna,

Epimatake ma Kachela ma Lakahe, e pili ana me Naniwa, a o kela.
AK 18 1/2 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 19 1/2 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 20 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 21 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 22 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 23 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 24 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 25 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 26 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 27 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 28 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 29 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 30 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 31 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 32 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 33 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 34 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 35 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 36 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 37 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 38 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 39 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 40 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 41 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 42 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 43 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 44 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 45 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 46 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
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AK 49 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 50 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 51 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 52 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 53 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
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AK 58 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 59 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
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AK 61 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 62 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 63 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 64 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 65 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 66 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 67 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 68 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
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AK 70 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 71 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 72 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 73 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 74 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 75 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 76 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
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AK 78 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 79 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 80 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 81 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 82 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 83 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 84 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 85 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 86 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 87 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 88 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 89 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 90 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 91 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 92 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 93 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 94 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 95 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 96 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 97 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 98 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 99 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka
AK 100 Kom 37.00 ma ka Palena o Naniwa a kahi i Ke Ala Oupuni malalo o ka

He 44° 40' 11.20 Kaul ma Kapu o Ka laka Hamanua malaila ohi He 25° 00' 15.00 Kaul
 ma Kapu laka malaila ohi He 19° 40' 20.20 Kaul ma Ke kaul laka malaila
 ohi He 47° 00' 41.80 Kaul malaila ohi He 60° 00' 41.80 Kaul ma Kapu laka malaila
 ohi He 52° 40' 23.00 Kaul malaila ohi He 42° 00' 11.00 Kaul ma Kapu laka malaila
 ohi He 79° 00' 00.00 Kaul ma Kapu laka malaila ohi He 66° 00' 18.00 Kaul
 malaila ohi He 500 Kaul a ike i Naikela, malaila ohi He 32 1/2° 00' 00.00 Kaul
 ma Ke kaul o Miki malaila ohi He 34 1/2° 00' 11.00 Kaul ma Ke kaul o
 Homalua a ike i ka laka, malaila ohi He 8.70 Kaul malaila ohi He 67° 00' 17.00
 Kaul ma Kahawai's Honouliuli malaila ohi He 34° 00' 10.40 Kaul malaila ohi.
 He 19° 40' 11.14 Kaul ma Kahawai malaila ohi He 82.00 Kaul ma Kahawai malaila ohi
 He 53° 00' 13.10 Kaul malaila ohi He 80° 00' 41.90 Kaul ma Kahawai malaila ohi
 He 58° 00' 13.00 Kaul malaila ohi He 57° 00' 10.20 Kaul ma Kahawai malaila ohi
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 Kaul malaila ohi He 38° 00' 13.20 Kaul ma Kahawai malaila ohi He 26 1/2° 00' 13.00
 Kaul malaila ohi He 50° 00' 13.00 Kaul ma Kahawai o Kahawai malaila ohi He 84°
 He 11.00 Kaul ma Kahawai malaila ohi He 50° 00' 13.00 Kaul ma Kahawai o Miki
 malaila ohi He 10° 00' 13.00 Kaul malaila ohi He 57° 00' 13.00 Kaul malaila ohi
 He 26 1/2° 00' 13.00 Kaul ma Kahawai o Miki malaila ohi He 70 1/2° 00' 13.00 Kaul
 malaila ohi He 18 1/2° 00' 13.00 Kaul malaila ohi He 30° 00' 13.00 Kaul malaila ohi
 He 40° 00' 13.00 Kaul malaila ohi He 10° 00' 13.00 Kaul malaila ohi He 20° 00' 13.00
 Kaul malaila ohi He 14 1/2° 00' 13.00 Kaul malaila ohi He 20° 00' 13.00 Kaul ma
 Kahawai malaila ohi He 11 1/2° 00' 13.00 Kaul malaila ohi He 33 1/2° 00' 13.00 Kaul
 malaila ohi He 10° 00' 13.00 Kaul malaila ohi He 28° 00' 13.00 Kaul malaila ohi
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 49° 00' 13.00 Kaul malaila ohi He 7 1/2° 00' 13.00 Kaul ma Kahawai malaila ohi
 He 57° 00' 13.00 Kaul malaila ohi He 17° 00' 13.00 Kaul malaila ohi He 41 1/2° 00'
 13.00 Kaul ma Kahawai malaila ohi He 25° 00' 13.00 Kaul malaila ohi He 50° 00'
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 He 7.14 Kaul ma Kapu o Ka laka malaila ohi He 4 1/2° 00' 13.00 ma Kapu o Ka
 malaila ohi He 4 1/2° 00' 13.00 ma Ke Kapu malaila ohi He 12° 00' 13.00 Kaul
 ma Kapu laka malaila ohi He 22° 00' 13.00 malaila ohi He 29° 00' 13.00 Kaul
 ma Kahawai o Homalua malaila ohi He 5 1/2° 00' 13.00 Kaul ma Kahawai o
 Homalua malaila ohi He 21° 00' 13.00 Kaul ma Kahawai o Ka laka malaila ohi

honoa'ana -

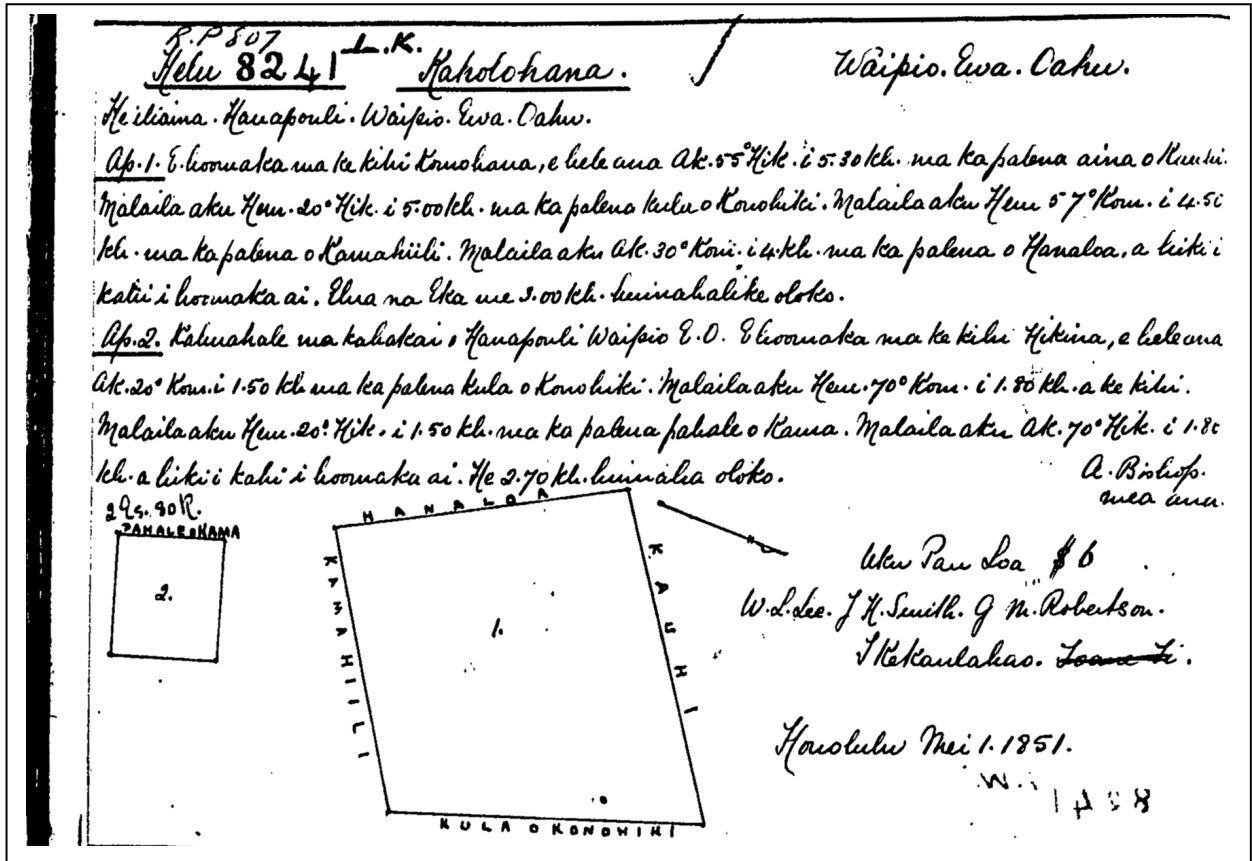
Maui Pas Ke ala Auferuni 1868 Eka
 Maui Ke ala Auferuni 1878
 20546

Maloko o Keia Apua 20546 Eka
 a oi iki aku, a emi iki mai paha. Ua koe nae i ke aupuni na mine minerala a me na metata a pan.
 No John L.
 na aina la i haawii ma ke Ano Molio a no kona masu hoouina, a me kona waihoia, ua pili nae ka athau a
 ka Poe Ahoolelo e kau like ai ma na aina molio i kela manawa i keia manawa.

Ray the King
The Minister of Interior
William L. Macdonald

A i Mea o ikeai, Ua kau wau i ko'u inoa, a me ka Sila Nui o ko
 Hawaii Pae Aina ma Honolulu i keia la 21st
 o Aperio 1875.
Kalabang R.

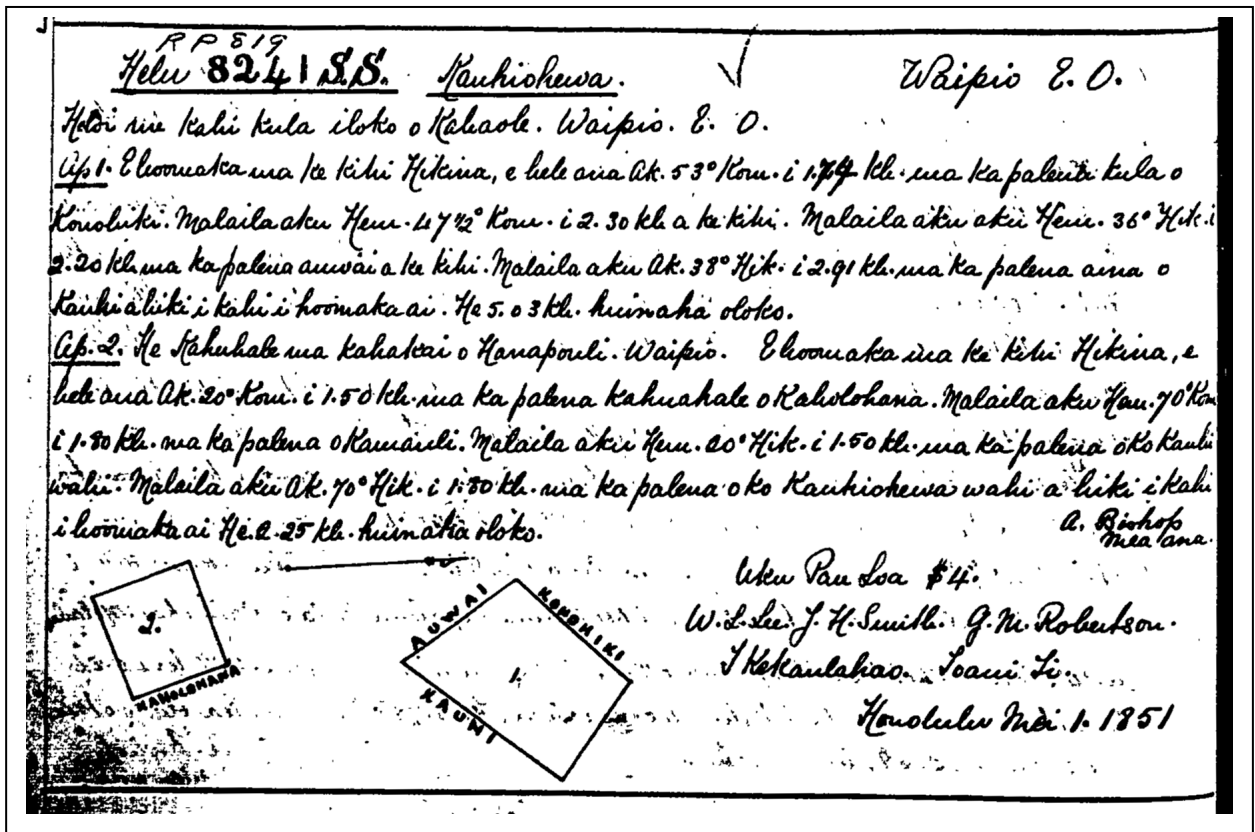
Helu 8241 LK:2, to Kaholohana
 Hanapouli, Waipio
 Mahele Award Book 5:27 (Royal Patent Helu 814)



Parcel 1. Ili aina of Hanapouli. Boundaries: Kauhi; Konohiki's kula; Kamahili; Hanaloa.

Parcel 2. House lot on shore at Hanapouli. Boundaries: Konohiki's kula on three side; Kama's house lot.

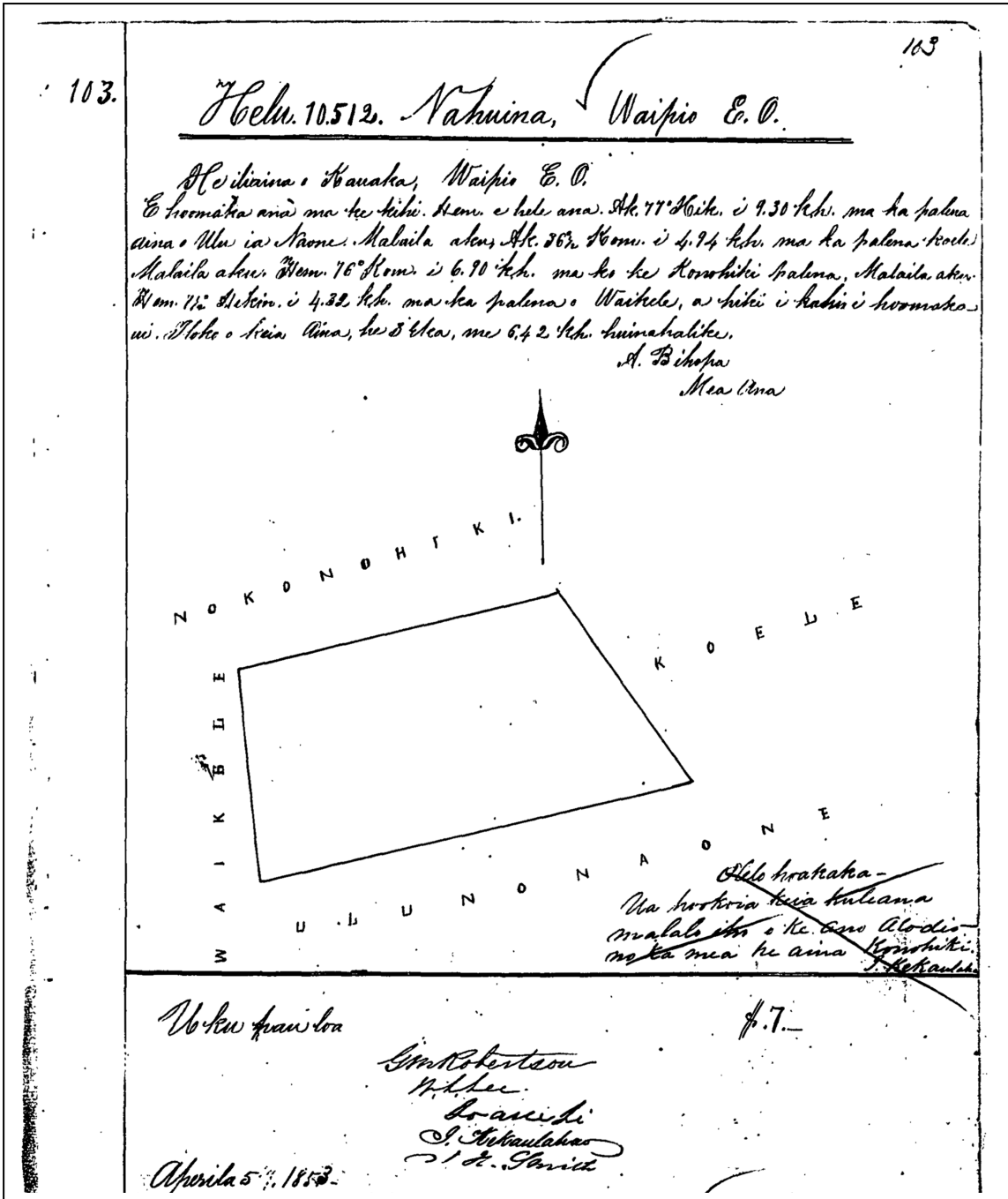
Helu 8241 SS:2, to Kauhiohewa
 Kalaole, Hanapouli, Waipio
 Mahele Award Book 5:27 (Royal Patent Helu 819)



Parcel 1. Loi and Kula parcel at Kalaole. Boundaries: Konohiki's kula; Auwai; Kauhi's land to point of commencement.

Parcel 2. House lot on shore of Hanapouli. Boundaries: Kaholohana's house lot; Kamahili; Kaulu; Kauhiohewa.

Helu 10512, to Nahuina
 Kauaka, Waipio
 Mahele Award Book 4:103 (Royal Patent Helu 7528)



The Ili aina of Kauaka. Boundaries: Waialeale; Kōkōhiki's lands; Kōke; Naone's land of Ulu.

Helu 10613:4, to Abner Paki
 Hanaloa, Waipio
 Mahele Award Book 10:627 (Royal Patent Helu 2242)

Helu 10613 A Paki
 Apina t

Ua koi mai oia no kama aina o Hanaloa ke Oluolu, Ewa, me ka Mokupuni Oahu -
 me ka ma, ua loa ia iu kama aina no ka Mui Kamehameha III oia i ka wai o ka mahele
 aia ana i ka (M.S. 1848, a ua noho oluolu a hiki i keia manawa, aole me a keia -
 Oia ka makou e hooke mai no A. Paki ke kuleana hoi kama mahele iho o ka mahele
 Ino iu mai oia i ka Mokupuni Oahu, alaila kupaia ia iu ka Palapala Lila Nui ano Abadio Aka
 ke mahele ana e pa kama mahele -
 Ino mahele ka iu mahele ka hehele a me ka hehele ana i ka olelo. Penei

No ka kumu a me ka paia ana i ka olelo mahele kupaia
 No ke kope ana i ka olelo kama
 No ka palapala iu
 No ka kama ana i ka la
 No ke kope ana i ma olelo a mahele
 No ka ana ana i ka la
 No ke kope ana
 No ka hehele ana i ka olelo i ka la 19 o Maraki 1855.

G. M. Robertson
 O. H. Smith
 A. Kaula

Ua hohele aku makou i keia kuleana mamuli o ma olelo o na Hanawai i ke hehele mahele 19 o
 Iuni M.S. 1852, i paia ana i mahele kama.

Confirmation of Award Pursuant to Buke Mahele.

Moanalua Ahupua‘a

No awarded claims for kuleana crossed by the proposed rail route were identified in the Ahupua‘a of Moanalua. As discussed in the Moanalua section of Table 3 above, several place names cited in claims seem to indicate certain types of land uses and resources of the ancient coastal region of Moanalua (now overlaid by several modern uses) are cited in claims from the ahupua‘a. Place names in the coastal and offshore region of Moanalua include the following which have been recorded through the Māhele and subsequent surveys from the ahupua‘a:

Loko Lelepaua; Loko Kaihikapu; Loko Ahua; Kumuma‘u (stone on wall of Loko Ahua marking boundary between Moanalua and Halawa); Loko Kaloalua; Loko Awaawaloa; Loko Mapunapuna; Loko Mokapu; Loko Kaia; Mokuoeo; Keehi; Mokuonini (oniki) / Mokupilo; and Ahua. Claims in which the place names are cited include:

Helu 868, of Kaikainalii

Mapunapuna and other locations
Mahele Award Book 3:309 (Royal Patent 2072)

Helu 1044, of Hoomoeapule

Mokuoeo, Ahua, Mokumoa and other locations
Native Register 2:605

Keehi and other locations
Foreign Testimony 2:313

Helu 1059, of Kekaha

Ahua and other locations
Mahele Award Book 5:587

Helu 1117, of Kalukini (son of Ulili)

Mokumoa and other locations
Native Register 2:636

Helu 1199 of Uku

Awaawaloa and other locations
Foreign Testimony 2:431
Mahele Award Book 4:194

Helu 1217, of Puhiki

Awaawaloa and other locations
Native Register 3:24

Helu 1313, of Kalamaie for Kilinahe

Ahua and other locations
Mahele Award Book 4:189

Helu 1315, of Kahuakailoa

Awaloa (Awaawaloa) and other locations
Mahele Award Book 4:198

Helu 1320, of Ukumailani (w.) heir of Punana; Kaulu, heir of Ukumailani

Kaloaloa
Foreign Testimony 2:478

Awaloa (Awaawaloa) and other locations
Mahele Award Book 4:194

Helu 1339, of Boopuu (Poopuu)

Kaloaloa
Foreign Testimony 2:485

Kaloaloa and other locations
Mahele Award Book 4:182

Helu 1343, of Pumali

Awawaloa (Awaawaloa) and other locations
Mahele Award Book 5:61

Helu 1344, of Wahineole

Awawaloa (Awaawaloa) and other locations
Mahele Award Book 4:189

Helu 1740, of Kakalea

Ahua and other locations
Mahele Award Book 4:470

Helu 1754, of L. Kalama

Awawaloa (Awaawaloa) and other locations
Mahele Award Book 5:52

Helu 1795, of Makaokuihewa (Kahapalani, heir)

Kaloaloa
Foreign Testimony 3:190

Helu 2092, of Kuapalahalaha

Ahua and other locations
Mahele Award Book 5:696

Helu 2106, of Kahaleahu

Mapunapuna and other locations
Native Register 3:357

Helu 2180, of Kapahi
 Mapunapuna and other locations
 Mahele Award Book 7:744

Helu 2279, of Kuwahine
 Mapunapuna and other locations
 Native Register 3:423

Helu 2761, of Namaielua
 Kaloaloo and other locations
 Mahele Award Book 9:504-505

(This claim is cited as an example of place names shared as "Lele" and various locations from shore to kula lands in the Ahupua'a of Moanalua. The parcel in this instance being "Kaloaloo.")

Helu 2761 Namaielua - Moanalua, Kona, Oahu.

Mahele ma Kaloaloo, Moanalua, Kona, Oahu.
*Helu 2761: E hana ma ke kiki Komoehana o Kua oina; a e holo Komoehana 39°
 a ma Kua 34°30' Komoehana 38 Tautu ma ke Kaloaloo a ma Kaloaloo; alaila Komoehana 30°
 Komoehana 29 Tautu ma Kaloaloo a hiki i ke kiki Komoehana Kua o Laka o "Kuaakua"; alaila
 Komoehana 15° Komoehana 16 Tautu a ma Komoehana 12° Komoehana 15 Tautu ma Kua ma Laka o Kua
 Kua; alaila Komoehana 21° Komoehana 16 Kaloaloo a hiki ma ke na Laka Komoehana". Kaloaloo*

*a ma "Kaloaloo" ma ke Komoehana; alaila Kua 19°30' Komoehana 23° Tautu ma
 (Kua) a hiki i ke Komoehana ma. Kua o Laka: 1.22/100 Laka.*

Okat. 6. 1854.

*J. P. Kama
 Anaina*

Uluhauka *1.3.13*

*J. M. Robertson
 J. H. Smith
 J. K. Kaula*

Amululu Maraki 20.1854.

Land at Kaloaloo, Moanalua. Boundaries: Kaelemakule's land on two sides; Loko Kaaukoo; following along the Kuauna of Loko Kaaukoo; then following on the boundaries of Loko Kanenene, Keaweloko, and Kahanamakapula for the Konohiki; then along the Auwai to point of commencement.

Helu 3183, of Kalahoouka (wife and children, heirs)

Mapunapuna and other locations

Native Register 4:116

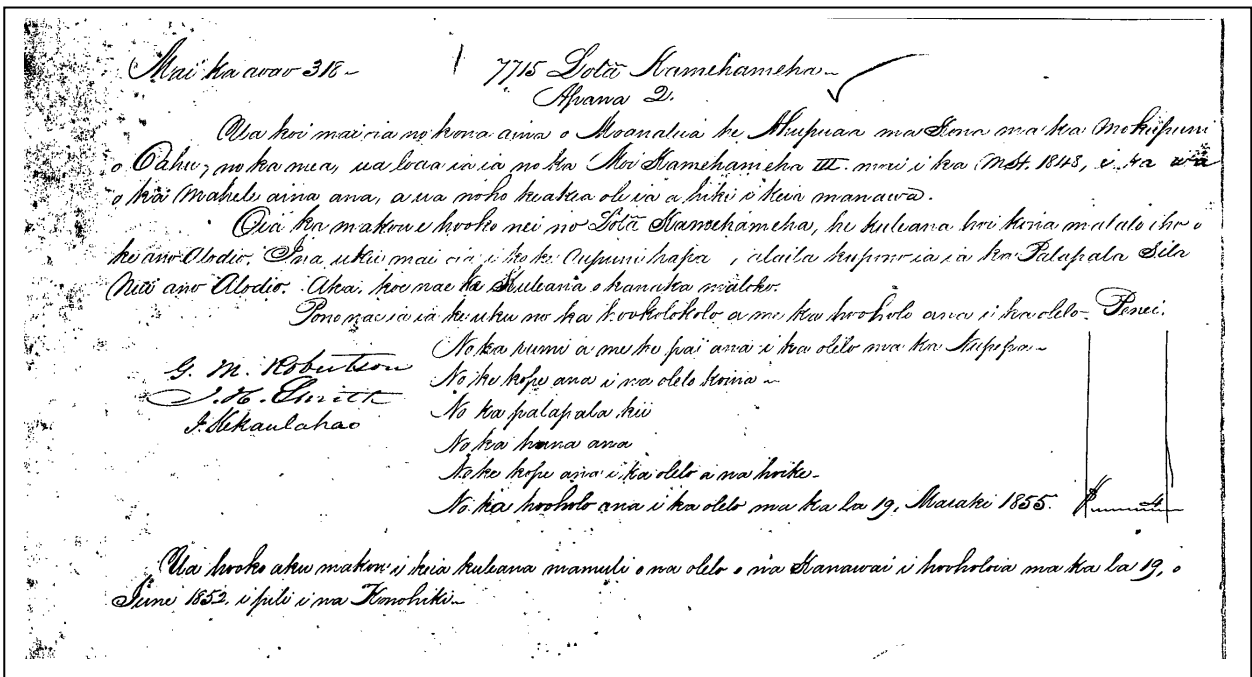
Native Testimony 10:408

Mahele Award Book 7:740

Helu 7715, of Lota Kapuaiwa

Ahupuaa of Moanalua

MA 10:621 (Royal Patent No. 7858)



Confirmation of Award Pursuant to Buke Mahele.

See original notes of survey, and transcript of same, from Royal Patent 7858, below.
 (Place names in the coastal region of Moanalua are highlighted in the transcript by bold print.)

No. 7858

211

ROYAL PATENT.

Upon Confirmation of the Land Commission.

WHEREAS, The Board of Commissioners to quiet Land Titles have by their decision awarded unto

Lota Kamehameha

Tulcana Kila 7/15 Apana 2.

an estate of **Freehold** less than Allodial, in and to the Land hereafter described, and whereas

proper application having been made to the Minister of the Interior for a Royal Patent on the within described land a Certificate of Conditions defining the same having been duly filed, And Whereas the Government's Commutation thereon was relinquished by resolution of the Privy Council adopted August 27th A.D. 1850

THEREFORE, **KALAKAUA**, 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

Lota Kamehameha

all that certain piece of land situate at *Kopea known as the Ahupua'a of Meeanahua* in the Island of *Oahu* and described as follows:

Commencing at a point on the sea shore called "Kymunai" on the West bank of a small stream, the station being marked by Coral Stones buried in the sand so as to form a Cross, with points thus indicating true North, from this point the Government Survey Station "Punloa" bears North 73° 10' N. true 820 feet, the Ewa Church bears N. 22° 1' N. true, Salt Lake Station bears N. 39° 1' E. true and Diamond Head Station bears S. 65° 13' E. true. The magnetic declination being 9° 35' East. The boundary runs;

- 1. N. 6° 00' E. true 350 feet along Halawa along the edge of Kalihiki fish pond (Leleawa) to East angle of the fish pond Naiala adjoining Old Salt Works.*
- 2. N. 13° 50' N. true 345 feet along Halawa (crossing the road from Honolulu to Punloa) to a pile of Coral Stones from which Ewa Church bears N. 27° 36' N. true. Thence*
- 3. N. 47° 15' E. true 1281 feet along Halawa to an Iron pin on the ridge surrounding Meeanahua from which point Salt Lake Station bears N. 75° 30' E. true Thence*
- 4. S. 21° 10' E. true 1720 feet along Halawa and the ridge above mentioned.*
- 5. S. 77° 50' E. true 4040 feet along Halawa bearing the ridge on the right to the Ancient land mark called Meeanahua or Kapuhaku, from which Salt Lake Station bears S. 13° 2' N. true 1160 feet.*
- 6. S. 53° 45' E. true 675 feet along Halawa to rock marked H.M. mark of Government road.*
- 7. S. 66° 24' E. true 1140 feet along Halawa up dividing ridge to red hill*

- 1212
8. S. 57° 24' E true 11650 feet along Kalawa the boundary being the Water Shed of the dividing ridge of the Kalawa and Moanalua Valleys to peak overlooking Kalautaba.
 9. S. 61° 38' E true 5743 feet along Heia to the top of the ridge, being the boundary to peak called Kahiakahi; Thence
 10. S. 48° 48' E true 3810 feet along Kanioko, the top of the ridge being the boundary to a ridge dipping toward Kahi Valley.
 11. S. 68° 7' W true 7370 feet along the top of the dividing ridge between Kahi Valley and Moanalua along Pohakuawawa L.C. (ward) 61450 (Apana 10 to Kauniohuna), Government land Kuu, Makale toward 56 and Kekuapahu L.C. (ward) 61450 Apana 9 to Kauniohuna, to head of the land of Kahawiki;
 12. S. 56° 35' W true 2220 feet along Kahawiki, the top of the ridge being the boundary to place called Punakakai;
 13. S. 57° 25' W true 3160 feet along Kahawiki the top of the ridge being the boundary to place called Kulumoa;
 14. S. 47° 6' W true 1577 feet along Kahawiki the top of the ridge being the boundary;
 15. S. 59° 6' W true 1103 feet along Kahawiki the top of the ridge being the boundary to place on ridge called Mailehahai;
 16. S. 57° 35' W true 1751 feet along Kahawiki the top of the ridge being the boundary;
 17. S. 58° 15' W true 3822 feet along Kahawiki passing the hill Pookapu;
 18. S. 1° 15' W true 1254 feet along Kahawiki to a large rock on mauka side of Govt. road marked ? and called Pohakuaukai; Thence
 19. S. 11° 5' W true 1168.2 feet along Kahawiki crossing Govt. road. Thence
 20. S. 26° 15' W true 1115.8 feet along Kahawiki to a large rock in fish pond wall marked with a cross, from which rock the Govt. Survey Station Kawihi bears N. 61° 28' E true 5348 feet and Moana Station bears N. 76° 55' E true 5283 feet.
 21. Along the fish pond wall, between the ponds of Weli and Kahiokapu to the Island of Mokumoa; Thence along the Weli side of the Island of Mokumoa to sea wall of Weli; Thence along the shore of ^{at high} water mark, and along the outer walls of the fish ponds Kahiokapu, Napunapuna, Kawababa, and Kaloa to place of beginning.
 22. There is also attached to this land a Fishing Right in the adjoining sea, which is bounded as follows: From the point first mentioned in the sea Walls of Weli straight across the channel to a point called Kahi near the Island of Mokuonixi or Mokupele; Thence along edge of deep water on right side of channel to place called Kwi-iki outside of Island of Mokuau where the sea breaks; Thence to point called Pahumui at edge of deep water; Thence to coral called Hanawaka on edge of deep and shallow water; Thence to bunch of coral called Memaohane, then to Kalamake. Thence along edge of reef to Lamaiwa then to Koko which is south of Mhuu point, then to Kukuahi then to Auwaiohiki, then to Palani a bunch of coral ^{Thence to entice from Mokuonixi} which is directly south of, or marked off ^{of Mokuonixi}, the direct bearing and distance from rock in wall of Weli and Kahiokapu

lands to *Humuhumu* is S. 67° 50' W low 2000 feet.

Area above low water marks 9,045 Acres,
excluding of the Government lands of *Kaibikapu* and *Telipana*.
The Islands of *Mokumaa*, *Mokuonixi* and *Mokuaea* are a
part of *Moanalua*, and are included in the above area.

Containing _____ 9045 _____ 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

Lola Kamehameha

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 28th

day of August, 1890.

(Signed) *Kalaka'oa Rex*

BY THE KING:

The Minister of the Interior,

(Sig.) *C. S. Spencer*

No. 7858
Royal Patent.
Upon Confirmation of the Land Commission.

Whereas, The Board of Commissioners to quiet Land Titles have by their decision awarded unto

Lota Kamehameha

Kuleana Helu 7715 Apana 2.

an estate of Freehold less that allodial, in and to the Land hereafter described, and whereas proper application having been made to the Minister of the Interior for a Royal Patent on the within described land a Certificate of Boundaries defining the same having been duly filed,; And Whereas the Government Commutation thereon was relinquished by resolution of the Privy Council adopted August 27th A.D. 1850.

Therefore, Kalakaua, by the Grace of God, King of the Hawaiian Island, 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

Lota Kamehameha

all that certain piece of land situate at Kona known as the Ahupuaa of Moanalua in the Island of Oahu and described as follows:

Commencing at a point on the sea shore called "**Kumuma'u**" on the West bank of a small stream, the station being marked by Coral stone buried in the sand so as to form a Cross, with point thus [see original notes of survey] indicating true North, from this point the Government Survey Station "Puuloa" bears North 73° 10' W. true 8220 feet, the Ewa Church bears N. 22° 7' W. true, Salt Lake Station bears N. 39° 1' E. true and Diamond Head Station bears S. 65° 13' E. true. The magnetic declination being 9° 35' East. The boundary runs"

1. N. 6° 00' E. True 3510 feet along Halawa along the edge of Kalihi [the edge, boundary/division segment of] fish pond Lelepaua, to East angle of the fish pond Waiaho adjoining old salt works.
2. N. 13° 50' W. true 3475 feet along Halawa crossing the road from Honolulu to Puuloa to a pile of Coral stone from which Ewa Church bears N. 27° 36' W. true. Thence
3. N. 47° 5' E. true 12800 feet along Halawa to an Iron pin on the ridge surrounding Aliamanu from which point Salt Late Station bears N. 75° 54' E true. Thence
4. N 34° 10' E. true 1720 feet along Halawa and the ridge above mentioned.

5. N 77° 50' E. true 4040 feet along Halawa bearing the ridge on the right to the Ancient land mark called Kekaaniau o Kapukaki from which Salt Lake Station bears S. 13° 2' W. true 1160 feet.
6. N 53° 45' E. true 675 feet along Halawa to rock marked H&M makai of Government road.
7. N 66° 24' E. true 11140 feet along Halawa up dividing ridge to red hill. Thence
8. N 57° 44' E. true 14650 feet along Halawa the boundary being the Water Shed of the dividing ridge of the Halawa and Moanalua Valleys to peak overlooking Koolauloa [Koolaupoko].
9. S. 61° 31' E. true 5743 feet along Heeia the top of the ridge being the boundary to peak called Keahiakahoe. Thence
10. S. 14° 48' E. true 3840 feet along Kaneohe, the top of the ridge being the boundary to a ridge adjoining Kalihi Valley.
11. S. 63° 7' W. true 7370 feet along the top of the dividing ridge between Kalihi Valley and Moanalua along Pohakuawaawa, L.C. Award 6450 Apana 10 to Kaunuohua Government Land, Hueu, Mahele Award 56 and Kekuapalau L.C. Award 6450 Ap. 9 to Kaunuohua to head of the land of Kahauiki.
12. S. 86° 38' W. true 2020 feet along Kahauiki the top of the ridge being the boundary to place called Punakalai;
13. S. 57° 25' W. true 3460 feet along Kahauiki the top of the ridge being the boundary to place called Huluena;
14. S. 77° 6' W. true 1577 feet along Kahauiki the top of the ridge being the boundary;
15. S. 59° 6' W. true 4003 feet along Kahauiki the top of the ridge being the boundary to place on ridge called Mailehahai;
16. S. 57° 35' W. true 4751 feet along Kahauiki the top of the ridge being the boundary;
17. S. 38° 15' W. true, 3828 feet along Kahauiki passing the hill Puukapu;
18. S. 1° 15' W. true 1254 feet along Kahauiki to a large rock on Mauka side of Govt. road marked thus [see original notes of survey] and called Pohakuaukai. Thence
19. S. 11° 5' W. true 1168.2 feet along Kahauiki crossing Govt. road. Thence
20. S. 26° 15' W. true 415.8 feet along **Kahauiki** to a large rock in the fish pond wall marked with a cross, from which rock the Govt. Survey Station Hauiki bears N. 68° 28' E. true 5348 feet and **Mokauea** Station bears N. 86° 55' E. true 8283 feet;

21. Along the fish pond walls, between the ponds of **Weli** and **Kaihipapu** to the Island of **Mokumoa**; Thence along the Weli side of the Island of **Mokumoa** to sea wall of **Weli**; Thence along the shore at high water mark, and along the outer walls of the fish ponds **Kaihipapu**, **Mapunapuna**, **Awawaloa**, and **Kaloalooa** to place of beginning.
22. There is also attached to this land a Fishing Right in the adjoining sea, which is bounded as follows: From the point just mentioned in the sea Walls of **Weli** straight across the channel to a point called **Kaoki** near the Island of **Mokuonini** or **Mokupilo**; Thence along edge of deep water on right side of Channel to place called **Kai-iki** outside of Island of **Mokuoeo**, where the sea breaks; Thence to point called **Pahunui** at edge of deep water; thence to bunch of coral called **Namahana**, then to **Kalamake**. Thence along edge of reef to **Lamaina**, then to **Koko** which is South of **Ahua** point; then to **Kukukahi** then to **Auwaiomiki**, then to **Palani** a bunch of Coral which is directly south of, or makai of **Kumuma'u**; Thence to initial point **Kumuma'u**. The direct bearing and distance from rock in wall of **Weli** and **Kaihipapu** ponds to **Kumuma'u** is S. 67° 50' W. true 21040 feet.

Area above low water mark 9,045 Acres, exclusive of the Government ponds of **Kaihipapu** and **Lelepaua**.

The Islands of **Mokumoa**, **Mokuonini** and **Mokuoeo** are a part of Moanalua, and are include in the above area.

Containing 9045 Acres more or less; excepting and reserving to the Hawaiian Government, all mineral or metallic mine of every description.

To Have and to Hold, the above granted Land in Fee Simple, unto the said Lota Kamehameha, 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 28th day of August, 1890.

(Signed) Kalakaua Rex

By the King:

The Minister of the Interior,

(Sig.) C.N. Spencer.

Palapala Sila Nui (Royal Patent Grants) And Land Grants in or Adjoining the Proposed Rail Corridor

Even as it was underway, the Māhele met with mixed results. The King and Hawaiian Government officials saw that across the islands, many of the applications made by native tenants for kuleana, had been rejected by the Land Commission. Furthermore, many of the parcels being confirmed as kuleana—particularly in dry regions—were inadequate to support the needs of families as larger areas were required to grow crops for sustenance, and keep newly introduced animals fed. As a result, Kamehameha III initiated a program that allowed native and foreign residents to apply for grants of land—in fee-simple interest—which belonged to the Government inventory.

The process of applying for “Grant Lands” was set forth by the “Enabling Act” of August 6, 1850, which set aside portions of government lands for grants—

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. [“Enabling Act” – DLNR 2-4]

The Kingdoms’ policy of providing land grants to native tenants was further clarified in various communications like this one dated February 23, 1852, from Interior Department Clerk, A. G. Thurston, on behalf of Keoni Ana, Minister of the Interior, to the Government Surveyor, J. Fuller:

February 23, 1852

...You will entertain no application for the purchase of any lands, without first receiving some part, say a fourth or fifth of the price; then the terms of sale being agreed upon between yourself and the applicant you will survey the land, and send the survey, with your report upon the same to this office, for the Approval of the Board of Finance, when your sales have been approved you will collect the balance due of the price; upon the receipt of which at this office, the Patent will be forwarded to you.

Natives who have no claims before the Land Commission have no Legal rights in the soil.

They are therefore to be allowed the first chance to purchase their homesteads. Those who neglect or refuse to do this, must remain dependent upon the mercy of whoever purchases the land; as those natives now are who having no kuleanas are living on lands already Patented, or belonging to Konohikis.

Where lands have been granted, but not yet Patented, the natives living on the land are to have the option of buying their homesteads, and then the grant be located, provided this can be done so as not to interfere with them.

No Fish Ponds are to be sold, neither any landing places.

As a general thing you will charge the natives but 50 cents pr. acre, not exceeding 50 acres to any one individual. Whenever about to survey land adjoining that of private individuals, notice must be given them or their agents to be present and point out their boundaries... [Hawaii State Archives, Interior Department Letter Book 3:210-211]

Digital copies of surveys of Royal Patent (Palapala Sila Nui) and Land Patent Grants (following the overthrow of the Hawaiian Monarchy) in the 'Ewa District are cited, following the Māhele surveys. These grant surveys are for several reasons, the primary value here, being that we are provided further documentation on the location of named places in the district. The land of Moanalua was an Ali'i land from the Māhele, thus no grants were issued in that ahupua'a.

Confirmed Palapala Sila Nui and Land Patent Grants

Lands which were made available through grants of the Hawaiian Kingdom, and later through the Republic and Territory of Hawai'i, were taken from the inventory of Crown and Government Lands. Table 4 is a list of forty-five grants issued between 1846 to ca. 1920 for lands in the district of 'Ewa. The notes include the Grant Number, name of the grantee, acreage, primary place names covered by the grant, and date of issuance. Generally, the grant surveys provide documentation on the location of place names, with some descriptions of land or resource uses and features associated with the granted parcels. Several of the grants cover land areas which are either crossed by or adjoining the proposed rail corridor APE (indicated in bold print). Digital copies of project area grants follow Table 4.

Table 4. Grants Issues for lands in the 'Ewa District

| Grant No. | Grantee | Land Area and Notes |
|------------------|-------------------------|---|
| 6 | I.N.A.C. Gilman | 836 Acres at Waikakalaua, Waikele; For the use of his Hawaiian born heirs. December 4, 1846. Register Map No. 123. |
| 122 | Wm. Jarrett | 75 93/100 Acres total at Waipahu; Hananu Fish Pond; and Lilo Fish Pond, Waikele. Native's Rights Respected. May 26, 1849. (Register Map No's 120 & 1498) Register Map No.s 120 & 1498. |
| 124 | Kapahoanui | 2 3/100 Acres total. One-half Kanupoo (1 acre); Loko Kupeio of Kanupoo (1 3/100 acres), Waikele. May 26, 1849. Register Map No.s 120 & 1498. |
| 125 | Hao | 5 Acres, 435 fathoms, 18 feet at Kaohai, Waikele; and Loko Namahana. May 26, 1849. Register Map No.s 120 & 1498. |
| 126 | Frank P. Manini (Marin) | 10.75 acres at Kahapuupuu; and Loko Kuhewa (1.75 acres), Waikele (12.5 acres total). Native's Rights Respected. May 26, 1849. Register Map No's 120, 1498, 1950 & Monsarrat, 1905.. |
| 127 | Wm. Ap. Jones | 6.2 acres at Kahakuohia (taro land); 1 acre in the Lele of Kahakuohia; 1 13/100 acres, Loko Kepoe, Kahakuohia; 5 43/100 acres, Loko Hanahou, Kahakuohia; 1 37/100 acres at Waikele Ili; 2 94/100 acres at Onio Ili; 1 23/100 acres Loko Kealialia, Onio Ili, Waikele (18 92/100 acres total). Native's Rights Respected. May 26, 1849 (also recorded on paper as Grant 131). Register Map No.s 120, 606 & 1498. |

Table 4. (continued)

| Grant No. | Grantee | Land Area and Notes |
|------------------|------------------------|---|
| 128 | Paul F. Manini (Marin) | 3 67/100 acres at Ulemoku; 3 68/100 acres of Loko Kahakuohia, Waikele (7 35/100 acres total). Natives Rights Respected. May 26, 1849. Register Map No.s 120 & 1498. |
| 129 | Akoni | 5 86/100 acres at Ulumalu, Waikele. Rights of Native Respected. August 21, 1849. See Register Map No.s 120 & 1498. |
| 130 | Salem P. Hanchett | 6 acres, 166 fathoms at Naono; 6 acres 33 fathoms, 2 feet at Nalima, Waimalu (12 acres, 199 fathoms, 2 feet total area). Native's Rights Respected. August 21, 1849. Register Map No. 1147. |
| 131 B | Kapela | 15 7/100 acres at Auiole, Waikele. August 21, 1849. Register Map No. 1147. |
| 145 | Robt. Hunt | 3 37/100 acres at Honopue, Waipio. October 10, 1849. Native's Rights to be Respected. Register Map No. 606. |
| 150 | S.P. Kalama | 22 acres at Paiwa; 1 94/100 acres Loko Puhau, a Lele of Paiwa (23 94/100 acres total), Waikele. October 19, 1849. Register Map No.s 120, 1498, 1950 & Monsarrat, 1905. |
| 159 | J. Lovell | 10 96/100 acres at Kalanihale; 65/100 of an acre; Loko Ia, a Lele of Kalanihale, Mananaiki (11 51/100 acres total). October 25, 1849. Native's Rights to be Respected. Register Map No. 1258. |
| 169 | Wm. E. Gill | 1 8/10 acres being one-half of mauka section of Kauaopai; 14 6/10 acres at Kapaeli and Kahawai, Kalauao (16 4/10 acres total). Native's Rights to be respected. November 20, 1849. Land Court Application No. 334 |
| 170 | Ioane W. Oponui | 7 acres 4 19/100 chains at Kaalaa; 3 acres 3 64/100 chains at Kaumiumi, Waimalu (10 acres 100 fathoms, 15 feet total area). Native's Rights to be Respected. November 20, 1849. Register Map No.s 1490 & 2973. |

Table 4. (continued)

| Grant No. | Grantee | Land Area and Notes |
|------------------|---|--|
| 171 | Kuaana | 3 2/10 acres, at Kapuai; 5 6/10 acres at Kauapolei (8 8/10 acres total), Kalauao. Native's Rights to be Respected. November 20, 1849. Land Court Application No. 334 |
| 192 | Kuohao | 1 92/100 acres in the taro land of Anana; and the remaining kula land of Anana (2 4/100 acres total), Waimalu. January 1, 1850. Register Map No.s 1490 & 2973. |
| 199 | Naone | 1 ½ acres being one-half of Ulu, Waipio. January 17, 1850. Register Map No. 606 |
| 211 | Kuluiki | 3 22/100 acres at Kahikiea, Waimalu. Native's Rights to be Respected. January 29, 1850. Register Map No. 1490 |
| 213 | Kalaikoa | 8 ½ acres at Pohakupu, Waimalu. January 29, 1850. Register Map No.s 1490 & 2973. |
| 214 | Maeha | 8 91/100 acres at Kaihuokapuaa, Waimano. Native's Rights to be Respected. January 29, 1850. Register Map No. 1147. |
| 215 | Nahi | 7 acres at Puukapu 1 & Puukapu 2, Waimano. Native's Rights to be Respected. January 29, 1850. Register Map No. 1147 |
| 218 | Edward Hunt | 6 55/100 acres at Papaa, Waikele. Native's Rights to be respected. February 19, 1850. Register Map No. 1498. |
| 222 | Naheana | 2 33/100 acres at Kalaulele and Lihue, Manana. Native's Rights to be Respected. February 19, 1850. Register Map No. 1258. |
| 225 | Keaka Kahiewalu Sold to W. Jarrett Mar. 27, 1862. | 9/10 of an acre, the southern portion of Kalaulele, Lihue; and the eastern portion of the taro land at Kaulele, Lihue, Manana (2 33/100 acres total). Native's rights to be Respected. February 19, 1850. Register Map No. 1258. |

Table 4. (continued)

| Grant No. | Grantee | Land Area and Notes |
|------------------|--------------------------------|---|
| 237 | Paul F. Manini | 4 97/100 acres at Kahapapa; 2 61/ 100 acres at Pualehua, Waimano (7 58/100 acres total). Rights of native tenants reserved. March 26, 1850. Register Map No. 1147. |
| 385 | Joseph Maria | 56/100 of an acre at Lopa, Waimano. Rights of native tenants reserved. August 16, 1850. Register Map No. 1147. |
| 712 | Kaholo | 163 acres at Ahualii, Waikele. Rights of native tenants reserved. January 15, 1852. Register Map No. 1498. |
| 713 | Antonio Manuel | 1 acre at Manana uka, Manana. Rights of native tenants reserved. January 15, 1852. Register Map No. 1490. |
| 714 | Kuohao | 5 38/100 acres at Kanewahine, Waimalu. Rights of the Native Tenants Retained. January 15, 1852. Register Map No.s 1951 & 2973. |
| 715 | John W. Oponui | 17 35/100 acres, being the Okipu of Paalalo at Kaumiumi; 33 61/100 acres, being the Okipu of Okiokio, at Kaumiumi; 67/100 of an acre, being the Puuone of Paakea; and 49 24/100 acres, being two Okipu of Pohakaa; 1 95/100 acres, being the Okipu of Ilipakakuea; and 26 ½ acres being the Okipu of Kapouwela, Waimalu Ahupuaa (129 82/100 acres total). Rights of native tenants reserved. January 15, 1852. Register Map No.s 1490, 1951 & 2973. |
| 1634 | Alexander Liholiho | 214 acres, being one-half of Mokuumeume, Kalauao. January 20, 1855. Register Map No. 2152. |
| 2060 | Joseph Raymond & Louis Bernard | 1,478 52/100 acres at Manana uka. Excepting the rights of native tenants. August 7, 1856. Register Map No. 1258 |
| 2861 | Jose Narcizo | 2 acres kalo land; 1 ¼ acres Kula land, at Kaluaolohe, Waiau (3 1/4/ acres total). Rights of native tenants reserved. April 7, 1862. Register Map No. 1147. |

Table 4. (continued)

| Grant No. | Grantee | Land Area and Notes |
|------------------|-------------------------|--|
| 3121 | J.S. McGrew | 17 acres at Kapuai, Kalauao. July 29, 1874. Land Court Application No. 334, No. 1. |
| 3455 | H. Kiwai | 4 48/100 acres at Kahikiea, Waimalu. August 30, 1889. Register Map No. 1490 & 2973. |
| 3725 | Oahu R. & L. Co. | 1.15 acres at Mananaiki. 1894. Register Map No. 1258. |
| 4270 | Honolulu Sugar Co. | 98 areas at Aiea. 1899 Register Map No. 1944. |
| 4317 | Rev. G.F. Ropert | 1.70 acres at Pouhala, Waipio (for Catholic Church). 1899. Register Map No. 1950. |
| 4427 | L.L. McCandless | 2 8/10 th acres at Kahikiea, Waimalu. April 1, 1901. Register Map No. 1951. |
| 4428 | Honolulu Sugar Co. | 6 8/10 acres at Pohakupu, Waimalu. April 1, 1901. Register Map No.s 1951 & 2973. |
| 5231 | Honolulu Plantation Co. | 4 2/10 acres at Anana, Waimalu. January 12, 1910. Register Map No.s 1951 & 2973. |
| 5368 | Oahu Sugar Company | 1.80 ac. At Pouhala, Waipio. 1910. Register Map No. 1950. |
| 6848 | F.T.P. Waterhouse | 26.5 acres at Loko Weloka, Manana. 1917. Register Map No. 1258. |
| 8371 | M.E. Sturgeon | Portion of Weloka, Manana. Register Map No. 1258. |

1007 See page 131 of the original with the
 See Gr. 131 (Wm. Ap. Jones) *Yoctu 137*
PALAPALA SILA NUI. 19
 283

Ma keia palapala Sila Nui ke hoiko aku nei o Kamehameha III., ko 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 haawi lilo loa aku oia ma ke ano alodio ia *William Ap. Jones*

i kona wahi kanaka i manao pono ia ia, i kela apana aima a pau e waiho la ma *Kahakuohia, Waikele Ili Onio, ma Waikele Ahup. ma ka Mokupuni o Oahu,*

a penoi hoi ka waiho ana o na Mokuna: E hoomaka ma ke kihi komo: Akau o keia aima, pili me Kapalam a Ili Ahupuaa ma ke alanui lili ma ke auuna o keia a ma ke Ahupuaa, a holo ana o koma 25° 30' hiki: 1 haul. 40 1/2 kap. ma ke auuna o keia a ma ke Ahupuaa, a hiki i ke kape, alaila ima koma 7 1/2 kapu ai komo: ke kape alaila koma 1° 45' hiki: 3 haul. ma ke auuna o keia a ma ke Ahupuaa, a hiki i ke kape, alaila koma 16° hiki: 1 haul. 19 1/2 kap. ma ke auuna o keia a ma ke Ahupuaa, a hiki i ke kape, alaila koma 8° hiki: 4 haul. 5 1/2 kap. ma ke auuna o keia a ma ke Ahupuaa, alaila koma 19° hiki: 3 haul. 3 1/2 kap. ma ke auuna o keia a ma ke Ahupuaa, alaila koma 7° hiki: 1 haul. 38 1/2 kap. keiauna, alaila koma 22° 30' hiki: 52 1/2 kap. a hiki i ke kihi komo: Akau o Waikele Ili, alaila huli Akau 75° hiki: 3 haul. 4 1/2 kap. ma ke auuna o keia ma Waikele a hiki i ke Ahupuaa o Waikapu ke auuna, alaila huli Akau 11° komo: 9 haul. 39 1/2 kap. ma ke auuna o Waikapu a hiki i ke hualala, alaila koma 25° komo: 7 haul. 62 kap. ma ke auuna o keia a ma ke Ahupuaa, alaila koma 68° 30' komo: 1 haul. 46 1/2 kap. ma ke auuna o keia ma Kapalam a hiki i ke kihi i hoomatika Ili, ke Ili maloko o Kahakuohia, ke aima. Kalo 6 Eka 2 Hapauumi.

Ke ana no Kahakuohia Ili, E hoomaka ma ke kihi koma i ke kihi o keia a ma ke auuna o keia a ma ke Ahupuaa, a holo ana Akau 31° 30' hiki: 1 haul. 3 1/2 kap. ma ke auuna o keia a ma ke Ahupuaa, a hiki i ke kape ma ke kape, alaila Akau 19° 30' komo: 1 haul. 19 1/2 kap. ma ke auuna o keia ma ke kape ma ke kape, alaila Akau 4° komo: 1 haul. 19 1/2 kap. ma ke auuna o keia ma ke kape, alaila Akau 26° komo: 1 haul. 28 1/2 kap. ma ke auuna o keia ma ke kape, alaila Akau 3° 30' komo: 4 1/2 kap. (ma ke kape o keia kaula) a hiki i ke mokuna o Waikapu pili me ke kape Ili, alaila Akau 22° 15' komo: 63 1/2 kap. ma ke auuna o keia ma ke Ahupuaa, alaila koma 2° 30' hiki: 40 1/2 kap. ma ke auuna o keia ma ke Ahupuaa, alaila koma 19° komo: 4 haul. 2 1/2 kap. ma ke auuna o keia ma ke Ahupuaa, a hiki i ke ala ae ma ke kape, alaila koma 59° hiki: 1 haul. 55 1/2 kap. ma ke auuna o keia ma ke Ahupuaa, alaila Akau 89° hiki: 1 haul. 4 1/2 kap. ma ke auuna o keia ma ke Ahupuaa, alaila Ili maloko o keia ma ke Ahupuaa. 1 Eka.

Ke ana no Loko Kape no Kahakuohia, E hoomaka ma ke kihi komo. Akau o keia a ma ke kihi i ke kihi o keia a ma ke Ahupuaa, alaila koma 51° 30' hiki: 3 haul. ma ke auuna o keia a ma ke Ahupuaa, a holo ana i ke kape, alaila koma 7° 1/2 kap. ma ke auuna o keia a ma ke Ahupuaa, a hiki i ke kape ma ke kape, alaila koma 45° komo: 2 haul. 55 1/2 kap. ma ke auuna o keia a ma ke Ahupuaa, a hiki i ke kihi komo o keia a ma ke Ahupuaa, alaila koma 40° 45' hiki: 1 haul. 48 1/2 kap. ma ke auuna o keia ma ke Ahupuaa, alaila koma 13° Eka.

Ke ana no Loko Kape no Kahakuohia, E hoomaka ma ke kihi komo. Akau o keia a ma ke kihi i ke kihi o keia a ma ke Ahupuaa, alaila koma 8° 30' komo: 1 haul. 6 1/2 kap. ma ke auuna o keia a ma ke Ahupuaa, a holo ana i ke kape, alaila koma 13° Eka.

white; i ka kahi mau; Alaila Heema 88° 30' Kom; 8 Kaul. 29 Kap. ma ka pafihaka me keia
 me Heemoku a hiki i anakee; Alaila Heema 44° 15' Kom; 9 Kaul. ma ka pafihaka a
 me Keauna o Loko Luani me no Heemoku a hiki i ka pafihaka me keia o Keauna o Loko Luani
 Heema 28° 45' Kom; 2 Kaul. 27 Kap. ma ka pafihaka a hiki i ka kahi Heema o Loko Luani
 ma ka pafihaka; Alaila Heema 52° 30' Kom; 5 Kaul. 58 1/2 Kap. ma ka pafihaka a hiki i
 Keauna o Loko Luani; Alaila Heema 26° Kom; 3 Kaul. 65 1/2 Kap. ma ka pafihaka o Loko Luani a hiki
 i ka pafihaka; Alaila Heema 1° Kom; 1 Kaul. 53 Kap. ma ka pafihaka o Loko Luani a hiki i ka pafihaka
 i ka pafihaka. 5 1/2 Eka Maloko o ia Loko.

5 He ana no Waialeale; E hoomaka i ka kahi Heema o Keia aia, feli ana me Waialeale
 ma Heema 72° Kom; 3 Kaul. 43 1/2 Kap. ma ka pafihaka a hiki i ka kahi Heema o Keia aia
 Heema o Keia; Alaila Heema 88° 30' Kom; 16 1/2 Kap. a hiki i ka kahi Heema; Alaila Heema 1° 30' Kom;
 6 Kaul. ma ka pafihaka a hiki i ka kahi i hoomaka i. 1 3/4 Eka.

6 He ana no Onia Heema; E hoomaka ma ka kahi Heema; Heema o Keia aia 1 1/2 Kaul.
 Heema 1° 45' Kom; ma ka kahi Heema; Heema o Keia Heema 86° 15' Kom;
 2 1/2 Kaul. ma ka pafihaka a hiki i ka kahi; Alaila Heema 18° 30' Kom; 1 Kaul. 43 1/2 Kap. a hiki
 i ka kahi; Alaila Heema 68° 45' Kom; 5 Kaul. 11 1/2 Kap. ma ka pafihaka a hiki i ka kahi Heema; Heema
 o Keia aia; Alaila Heema 37° 15' Kom; 3 Kaul. 19 1/2 Kap. ma ka pafihaka a hiki i ka kahi; Alaila
 Heema 76° 30' Kom; 1 1/2 Kaul. a hiki i ka kahi; Alaila Heema 86° Kom; 2 Kaul. 43 1/2 Kap. a hiki
 i ka kahi; Alaila Heema 53° 30' Kom; 2 Kaul. 56 Kap. ma ka pafihaka a hiki i ka pafihaka a hiki
 Heema o Keia aia; Alaila Heema 2° Kom; 4 1/2 Kaul. ma ka pafihaka a hiki i ka kahi i hoomaka i
 Eia keia aia o Keia aia o Keia aia 2 3/4 Eka.

7 He ana no Loko Heema; E hoomaka ma ka kahi Heema; Heema o Keia aia, feli ana me Heema
 o Keia aia, o holo ana Heema 81° Kom; 1 Kaul. 8 1/2 Kap. ma ka pafihaka a hiki i ka kahi;
 Alaila Heema 14° Kom; 1 Kaul. 35 Kap. ma ka pafihaka o Loko Heema a hiki i ka kahi; Alaila Heema 86° 15' Kom;
 8 1/2 Kaul. ma ka pafihaka a hiki i ka kahi Heema; Heema o Keia aia; Alaila Heema 44° 30' Kom; 2 Kaul.
 ma ka pafihaka a hiki i ka kahi Heema o Keia aia; Alaila Heema 52° 15' Kom; 3 Kaul. 24 1/2 Kap.
 ma ka pafihaka a hiki i ka kahi Heema o Keia aia; Alaila Heema 6° 45' Kom; 3 Kaul. 56 1/2
 Kap. ma ka pafihaka a hiki i ka kahi i hoomaka i. 1 3/4 Eka Maloko o ia Loko.

Ponei ke kua'i ana. He lilo ka ana o pua loa o keia mau palua, ake
 i keia ma me ke kua'i ana o meke ana me keia i keia wa ke lono wahi, a hiki i
 ke lono haale. ana, o i ka meke paha, alaila no ka meke ana no ia. E noho ana meke
 ka meke ana o keia aia i keia wa, e like me ke kua'i ana o ia wahi. He kee me ke
 ke kua'i ana o ke kua'i ana i meke ana i wahi, ke kua'i ana meke ana o ke kua'i ana
 i pili i ke lono.

18 92
 17 00
 a maloko o ia Apana eka a oi iki aku, omi iki mai paha.
 Eia ke kumu o ka lilo ana; ua haawi mai oia iloko o ka waihona waiwai o ke Aupuni i na kua'i ke kua'i ana
 kumamaha me kua'i ana keneta Aka, ua koo i ke Aupuni na mine minerala a mo na mine
 metala a pau.
 No Wm. A. Jones, ua aina ia i haawiia, noma mau loa aku no, ma ke ano alodio, a no
 kua'i ana mau hoolina, a mo kua'i ana waihona, ua pili nae ka kuhau a ka Poo Ahalele e kau lilo ai ma na aina alodio a
 pau i kela manawa i koia manawa.
 Ai meka e ikeka'i, ua kau wau i ko'u inoa, a me ka Sila Nui o ko Hawaii Pae Aina ma Honolulu,
 i keia la 26 o Mea, 1849.

Treasury Office Aug. 25th 1849 } Received of Paul F. Minini fourteen dollars and seventy five cents for Land as per Patent 128
 Error, Wm. A. Jones } In The Year 1849
 J. M. Linn

Heleu 130.
PALAPALA SILA NUI.

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Ma keia palapala Sila Nui ko hoike aku nei o Kamehameha III., ko Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pao Aina, i na kanaka a pau, i koia la, nona iho, a no kona mau hope Alii, ua haawi lilo loa aku oia ma ke ano alodio ia Salem P. Hanchett i kona mahe kanaka i manao pono ia ia, i kela apana aina a pau o waiho la ma Naono a me Nalima ma Nalima Ewa ma ka Mokupuni o Oahu a penci hoi ka waiho ana o na Mokuna :

Maona Ili Aina] E hoomaka i ke ana ma ke kahi Kihina o Keia aina e pili ana me ka aina o Nalima ka inoa, ma ka huiina o ka auwai e kahu ana i Waimaleu, a e holo ana Nema 6' Kom. 1 haul. 38 1/2 kapuani; - Alaila Nema 28' Niki: 1 haul. 48 1/2 kapuani; - Alaila Nema 57' Kom: 3 haul. 14 1/2 kapuani; - Alaila Nema 34' 45' Niki: 2 3/4 kapuani; - Alaila Nema 27' Kom: 1 haul. 27 1/2 kapuani; - Alaila Nema 56' 30' Niki: 5 haul. 35 1/2 kapuani; - Alaila Nema 22' Kom: 2 haul. 20 1/2 kapuani; e pili ana Keia mau auwai a pau me ke Auwai o Waimaleu ka inoa a hiki i ka aina o Maunaloa ka inoa ma Pahi; - Alaila huli Ahaui 48' 30' Kom: 6 haul. 37 kapuani e holo ana ma waena o ke auwai; - Alaila Ahaui 53' Niki: 2 haul. 19 1/2 kapuani; - Alaila Ahaui 51' Kom: 64 kapuani; - Alaila Nema 44' 30' Kom: 1 5/8 kapuani; - Alaila Ahaui 38' 30' Kom: 2 haul. Alaila Ahaui 6' Kom: 1 haul. 52 1/2 kapuani; - Alaila Ahaui 57' Kom: 2 haul. Alaila Ahaui 30' Niki: 1 haul. 10 1/2 kapuani; - Alaila Ahaui 55' 30' Kom: 58 1/2 kapuani; - Alaila Ahaui 41' 30' Niki: 58 1/2 kapuani; - Alaila Ahaui 50' 30' Kom: 2 haul. 35 1/2 kapuani; - Alaila Ahaui 6' Kom: 1 haul. 50 1/2 kapuani; - Alaila Ahaui 66' Niki: 3 haul. 33 kapuani; - Alaila Nema 32' Niki: 2 haul. e pili ana in mau auwai a pau i ka aina o Maunaloa ka inoa ma Pahi a hiki i ka aina o Maunaloa ka inoa; - Alaila Nema 13' 30' Niki: 3 haul. 15 1/2 kapuani; - Alaila Ahaui 89' Niki: 1 haul. Alaila Nema 33' Niki: 61 1/2 kapuani; - Alaila Ahaui 24' Niki: 3 haul. - Alaila Nema 66' Niki: 19 1/2 kapuani a hiki i ka aina o Nalima ka inoa; - Alaila huli Nema 15' Kom: 2 haul. 57 1/2 kapuani e holo ana ma ke auwai o Maunaloa ka inoa; - Alaila Nema 37' Niki: 1 haul. 17 1/2 kapuani e pili ana in mau auwai i ka aina o Nalima a hiki i kahi i hoomaka i Maunaloa o in Alii aina 6 Eka 166 Anana.

Maona Ili Aina] E hoomaka ma ke kahi Komohana o Keia aina ma ka huiina o ka auwai e kahu ana i Waimaleu, a e holo ana Ahaui 70' Niki: 9 haul. 55 1/2 kapuani ma ke auwai huli auwai o Maunaloa; Alaila Ahaui 1' Kom: 3 haul. 57 kapuani; Alaila Ahaui 6' 30' Kom: 4 haul. 11 1/2 kapuani e pili ana ma waena o Maunaloa ka inoa ma Pahi; - Alaila Ahaui 29' Kom: 2 haul. Alaila Nema 67' Kom: 4 haul. 4 kapuani; - Alaila Nema 29' Kom: 2 haul. Alaila Ahaui 42' 30' Kom: 1 haul. 16 1/2 kapuani; - Alaila Nema 47' 30' Kom: 1 haul. 21 1/2 kapuani e pili ana in mau auwai a pau i ka aina o Maunaloa ka inoa.

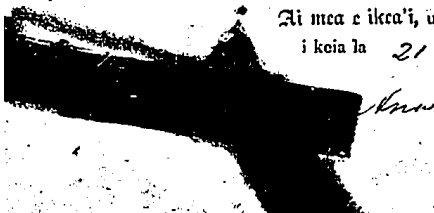
i ka aina, Naono ka inoa ma ka Kikina o Kuki
 aewai, - Alaila Nema 15^o Kom. 4^o Haul. 15^o He Kapuani,
 Alaila Nema 37^o Niki. 1^o Haul. 7^o 1/2 Kapuani i pili
 ana me Naono a hiki i kipi i hoomaika'i.
 Maloko o ia li aina 6 Eka, 33 Amana 2 Kapuani.

Penei ke ano o ke kuai ana. Na lona ia
 Salem P. Marchett keia mau li'caina ma ke kuai
 Alodio, a marmua o ke hoolilo ano a me kuae
 ana ke ia ia, ua koe i na kanaka mea kilaana
 a pau e noho ana maluna iho, marmua o keia
 kuai ana, a e noho lakou malalo o Salem P. Marchett
 a me kona Poe Hoilina he koe kanaka Hawaii lakou
 e like me ka noho ana o na hoaina malalo o na
 haku aina, e like me na kanawai hooponopono
 aina o keia mau, a e kama mea keia hope ake kaha
 Ua koe ke ke Aupuni Kilauea ma ke keia a me ka
 hana me na kanaka, na mea i kuai ole ia.

a maloko o ia Apana 12 Eka 199 Amana 2 Kapuani a oi iki aku, oia iki mai paha.
 Eia ke kumu o ka lilo ana; ua haawi mai oia iloko o ka waihona waiwai o ke Aupuni i na Wala ke Kanaoni
 me na keneta he kanawalikum amalia Aka, ua koe i ke Aupuni na mine minerala a me na mine
 metala a pau.

No Salem P. Marchett, ua aina la i haawiia, noia mau loa aku no, ma ke ano alodio, a no
 kona mau hoilina, a me kona waihona, ua pili nae ka aubau a ka Poe Ahaoletu e kau like ai ma na aina alodio,
 pau i kela manawa i keia manawa.

Ai mea e ika'i, ua kau wau i ko'u inoa, a me ka Sila Nui o ke Hawaii Pae Aina ma Honolulu,
 i keia la 21 o Augate, 1849.



(Kona) Hamannaha

Heleu 150. N
PALAPALA SILA NUI.

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Ma keia palapala Sila Nui ko hoike aku nei o Kamehameha III., ko Alii nui a ke Akua i kona lokomaikai i hoonoho ai
 ma luna o ko Hawaii Pao Aina, i na kapa a pau, i keia la, nona iho, a no kona mau hope Alii, ua haawi lilo loa aku oia ma
 ke ano alo'io ia — S. P. Kalama
 kona iwahi — kanaka i mana pono ia ia, i kela apana aina a'pau o waiho la ma Paiwa, Waikele,
 ma ka Moku — ma ka Moku puni o Oahu,
 a penei hoi ka waiho aina o na Moku na :

Ke hoomaka ma kea pohake, o Poniuhua ka'inao,
 ho'ailonaa x ma ka'uaa Heema o kea muliwai o Waikale, ke tehi Heikina o keia
 aina, ma ke tehi Komohana o Pahaa, li e holo ana iluna Heema 25 Heikina
 1 Kaul. 57 1/2 kapua ma kea pali me Pahaa a hiki i ke tehi ma kea'ua o
 kea hale o Kaawa, fili i Puhala. Alaila holo mawama o keia i me Puhala a
 hiki i ke tehi ma kea fuka ala ai ma kea'ua o ma hale o Muihi mas, penei,
 Heema 65 Kom: 1 Kaul. 55 1/2 kap. hiki i ke tehi ma'ua o ka pa o Kahana. Heema
 46 Kom: 5 Kaul. 55 kap. hiki i ke tehi ma kea huiwa o na Ala hiki ma'ua mai
 o kea hale o Kalima. Heema 58 Kom: 3 Kaul. 4 1/2 kap. hiki i ke tehi o ka pa o
 Kanealoha. Heema 51 Heikina 21 1/2 kap. ma kea Kanealoha a hiki i ke tehi o ke
 Kahiki pa. Heema 60 Kom: 3 Kaul. 36 1/2 kap. ma kea Kahiki pa a hiki i ke tehi
 ma kea fuka ala ai ma kea'ua o ma hale o Muihi mas, i ole ma'ua. Alaila
 holo ma'ua o kea lapa ha'aha'a ma kea'ua kula ma kea moku ma'ua ma
 o keia me Puhala a hiki i ke tehi Komohana o keia aina Laua me Kahaa
 pua'ua, penei, Heema 76 Kom: 6 Kaul. 7 1/2 kap. ma Ala Ohua a i ke tehi ma
 kula. Heema 65 Kom: 3 Kaul. 16 1/2 kap. ma Ala Ohua a i ke tehi ma'ua
 Ala Apokaa. Heema 32 Kom: 3 Kaul. 38 1/2 kap. i hoo'ia ana ma lapa amehiki
 a i ke tehi. Heema 19 Kom: 3 Kaul. 32 1/2 kap. ma lapa amehiki a hiki i ke
 tehi Komohana o keia ma Kahapua'ua, i ole ma'ua. Alaila ma Kahaa
 pua'ua a hiki i ke tehi muliwai o Waikale, penei, Heema 75 Heikina 6 Kaul. 11 1/2
 kap. a hiki i ke tehi ho'ailonaa x ma kea'ua o ma Loi Kala, hiki i Heema 60
 Heikina 1 Kaul. 9 1/2 kap. ma kea'ua kula. Heema 78 Heikina 2 Kaul. ma kea'ua
 kula, hiki i Heema 79 Heikina 1 Kaul. 26 1/2 kap. ma kea'ua kula a hiki i kea
 muliwai. Alaila holo ma kea Heema ma kea'ua muliwai, a ma'ua aken i
 ke tehi i hoo'ia. Na Eka 22

Lote Puhau Lela no Paiwa. Hoomaka ma ke tehi Komohana Heema
 o keia Lote, fili ma ke tehi Heikina o Lote Heke'apohalani ma Pahaa, ke tehi
 Komohana o Lote hiki ma Heke'apohau, a holo ana Heema 59 Kom: 1 Kaul. 46 1/2
 kap. ma Pahaa a hiki i ke tehi. Alaila Heema 30 Kom: 30 Heikina 62 1/2 kap. ma Pahaa
 a hiki i ke tehi. Alaila Heema 9 Heikina 1 Kaul. 42 1/2 kap. ma Pahaa a hiki i ke tehi.
 Alaila Heema 71 Kom: 30 Heikina 1 Kaul. 40 1/2 kap. ma Pahaa a hiki i ke tehi.
 Alaila Heema 49 Kom: 15 Heikina 1 Kaul. 19 1/2 kap. ma Lote Heema ma
 Heke'apohau a hiki i ke tehi ma Heke'apohau, Alaila Heema 5 Kom: 30 Heikina 1 Kaul.
 62 1/2 kap. ma Heke'apohau a hiki i ke tehi Heikina o keia, hoo'ia fili i Lote
 hiki no Heke'apohau. Alaila Heema 59 Kom: 1 Kaul. 46 1/2 kap. ma Heke'apohau
 a hiki i ke tehi i hoo'ia. Eia kea ki ma Lote 1 i Eka

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Loko la o Hananu Lela no Piwa. Ehoomaka make
 kiki Akau o keia loko, pili me Pahua o me loko Touhalaiti
 a me loko Hananu ma Waipahu no 11th Jarrett, a e holo ana
 Hema 60^o Kom: 3 Kaul. 19 1/2 kapuai ma Touhalai loko no Ohua
 a hiki i ke kihi ma ka hale kihi kihi loko. Alaila Hema 20^o
 30^o Kikina 1 Kaul. 13 1/2 kapuai ma ka auwai hookomo kei no keia
 mau loko mawaena o keia me loko Maaha a hiki i ke kihi.
 Alaila Hema 64^o Kikina 1 Kaul. 38 1/2 kapuai, ma ka auwai
 hookomo kei ma Maaha loko a hiki i ke kihi. Alaila Hema
 42^o Kikina 62 kapuai ma ka auwai o Ohua a hiki i ke kihi
 Hema o keia e hokoke ana ma ka awa Komohana o ka mau
 kihi o Waiteke i ke 36 1/2 kapuai i ke akua i ka muliwai o Alaila
 Akau 76^o 16^o Kikina 1 Kaul. ma Kapakahi a hiki i ke kihi. Alaila
 Akau 9^o 30^o Kom: 4 Kaul. ma ka auwai iwaena o keia a me Waipahu
 a hiki i ke kihi i hoomatou i. Eia ka Himaloko. 23/100 Eka.

Ua lilo ia I. P. Kalamia ka aina a pau loko o keia mau
 palena, ma ke mae i ma kanaka mea ke lona ke lona ke lona
 ma ke ano noho malalo o ka mea ma ka aina i keia wa, a e noho
 lona malalo ona me ka malu e hiki me na kanawai e noho me no
 ka poe noho aina. Ua ke no hoi ke ke aupuni ke lona a pili i na poe
 kanaka la i mea e pono ai, a hiki i ke lona make, a i ka haalele ma
 paha, alaila ahu mea ke lona i ke.

a maloko o ia Apana _____ 23 94/100 _____ oka a oi iki aku, emi iki mai paha.
 Eia ke kumu o ka lilo ana; ua haawi mai oia iloko o ka waihona waiwai o ke Aupuni i _____
 Aka, ua koo i ke Aupuni na mine minerala a mo na mine
 metala a pau.

No _____ I. P. Kalamia _____, ua aina la i haawia, noma _____ mau loa aku no, ma ke ano alodio, a no
 koma mau hoouina, a me koma waihona, ua pili nae ka aubua a ka Poe Ahaolelo e kau lilo ai ma na aina alodio a
 pau i kela manawa i keia manawa.

Ai mea e ikeai, ua kau wau i ko'u inoa, a me ka Sila Nui o ko Hawaii Pae Aina ma Honolulu,
 i keia la 19 _____ o _____ Okatoba _____, 1849.
 (Inoa) Meone Ana (Inoa) Hamakamika.

Kolu 214. ✓

PALAPALA SILA NUI.

Ma keia palapala Sila Nui ke hoike aku nei o Kamehameha III., ko 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 iho, a no kona mau hope Alii, ua haawi lilo loa aku oia ma ke ano alodio ia *Koeha* i kona *wahie* kanaka i mamo pono ia ia, i kela apana aina a pau o waiho la ma *Kaihuokapuaa* ma *Waimano Ewa* ma ka Mokupuni o *Oahu*, a penci hoi ka waiho ana o na Mokuna :

E hoomaka i ka pahu iloko o ke aka akai ma ka ki moali o ke Kahawai ma na kihi o Welotea a me Wahine no ke Ahupuaa, a e holo ana Aka 58° Kom. 1 Haul. 51½ kapuai ma ka moali kahawai iwaena o keia a me Welotea ahiki i ka pahu 2 i kuku hua koke i ke kihi Komok. makai o ka Loi Kolu malo ka hiko iloko o keia aina, - Alaila Aka 1° Hikeina 3 Haul. 63½ kap. ma Welotea ahiki i ka pahu hoailonaia x ma ka pa e pili ana me Kahapapa - Alaila ma ka pa iwaena o keia a me Kahapapa ahiki i ka pahu hoailonaia x ma keia pa, penci, Aka 60° 30' Hikeina 1 Haul. 9½ kapuai ahiki i ka kihi anahua - Aka 80° 30' Hikeina 4 3/4 kapuai ahiki i ka kihi anahua - Aka 86° 15' Hikeina 6 Haul. ahiki i ka kihi anahua - Aka 72° Hikeina 47½ kapuai ahiki i ka kihi anahua - Aka 82° 15' Hikeina 23 kapuai ahiki i ka kihi anahua - Aka 74° 30' Hikeina 3 Haul. 17½ kapuai ma ka pa ahiki i ka pahu hoailonaia x ma ka pa ke kihi Hikeina ma keia o keia aina, - Alaila Aka 5° 45' Kom. 7 Haul. 59½ kapuai ma Kahapapa ahiki i ka pahu ma ke Ala lili, - Alaila Aka 50° Kom. 2 Haul. 49½ kapuai ma ke Ala lili a me tenauna iwaena o keia a me Kahapapa ahiki i ke Kahawai ma na kihi o Pualehua a me Hilau - Alaila holo ma ke Kahawai iwaena o keia a me Pualehua ahiki i ka pahu ma ke aka akai makai mai o ka pahu hoomaka ma ka moali Kahawai, - Alaila Aka 83° 15' Hikeina 2 Haul. 51½ kapuai ma ka moali Kahawai iwaena o keia a me Wahine no Keahupuaa ahiki i ka kihi i hoomaka'i - Aina Kalo 2½ Eka - Aina Kula 6 7/8 Eka = 8 7/8 Eka.

He kai ke keia aina.

Ua hoo ke Kuleana o na Hanaka.

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n malokō o ia Apana ⁸⁹¹ oka a oi iki aku, omi iki mai paha.
Eia ke kumu o ka lilo ana ; ua haawi mai oia iloko o ka waihona waiwai o ko Aupuni i *na Dala ke Luaka*
luakumamaiwa me 32 keneta Aka, ua koo i ke Aupuni na mine minerala a me na mine
metala a pau.

No *Maacha*, ua aina la i haawiia, nona mau loa aku no, ma ke ano alodio, a no
kona mau hooilina, a me kona waihona, ua pili nae ka auhau a ka Poe Ahaolelo e kuu like ai ma na aina alodio a
pau i kela manawa i koia manawa.

Ati mea e ikeai, ua kuu wau i ko'u inoa, a me ka Sila Nui o ko Hawaii Pae Aina ma Honolulu,
i keia la 29 o *Januari*, 1850.

Uwou Heoni Ana *Uwou Hamakua*

Royal Patent Grant 237
 Paul F. Marin (Manini)
 Kahapapa & Pualehua, Waimano Ahupuaa

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No. 237 ✓
ROYAL PATENT.

KAMEHAMEHA III., By the grace of God, King of the Hawaiian Islands, by this His Royal Patent, makes known unto all men, that he has for himself and his successors in office, this day granted and given, absolutely, in Fee Simple unto Paul F. Manini, his faithful and loyally disposed subject for the consideration of Twenty-seven \$100 Dollars {27. 16} Waimano, Ewa, paid into the Royal Exchequer, all that certain piece of Land, situated at Kahapepe & Pualehua, in the Island of Oahu, and described as follows:

Kahapepe. Commencing at stake at south corner of this land, by stream joining Kilau - and running North $41^{\circ}15'$ East $53\frac{1}{2}$ feet along Kilau to angle; thence South 83° East $46\frac{1}{2}$ feet to corner - thence North 1° East 1 Chain 20 $\frac{1}{2}$ feet to anwai - corner - thence N. $58^{\circ}15'$ West $43\frac{3}{4}$ feet along anwai to rock marked +. angle - thence N. 34° West $1\frac{1}{2}$ Chains to corner - thence S. 60° W. $29\frac{1}{2}$ feet to corner thence N. 46° W. $56\frac{1}{2}$ feet to stake at Keula - corner. thence N. $46^{\circ}30'$ East - 8 Chains 8 feet along Kukana to stone marked + in wall below main road - thence N. $74^{\circ}45'$ West $7\frac{1}{2}$ Chains along wall to mauka N. corner of this land - thence S. $8^{\circ}45'$ West 8 Chains $4\frac{1}{2}$ feet along Kaikunokapuaa to stake at angle - thence S. 47° West 2 Chains $40\frac{3}{4}$ feet to middle of stream at West corner of this land - then along down stream to place of commencement

Including an area of Acres $4\frac{22}{100}$.

Pualehua. Commencing at stake in middle of stream at the West corner of Kahapepe & East corner of this land, and running S. $12^{\circ}15'$ West $57\frac{1}{2}$ feet along Kilau to angle thence South $63^{\circ}45'$ West $2\frac{1}{4}$ Chains to angle thence South $72^{\circ}45'$ West 3 Chains $2\frac{1}{2}$ feet along Kilau to South corner of this land - thence

Thence N. 34° 15' West 3 Chains 64 feet along Pualehua Kula to stake at West Corner of this Land - Thence N. 50° 30' East 4 1/10 Chains along land called Waihine to stream again - then along down Stream to place of Commencement.

Including an area of 2 4/100 Acres.

Rights of native tenants reserved.

Containing $7 \frac{58}{100}$ 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 Paul F. Mannin his Hawaiian 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, at Honolulu, this 26 day of March 1850.

Received of Paul F. Mannin the sum of Twenty-seven 4/10 Dollars for the above land.

Treasury Office }
May 24 1850. }

For Min. Finance
Jm. Larrick

HELU 2861

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hōke 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 kōkua a pau, i keia Ja, nona iho, a no kona mau hope Alii, ua haawi lilo loa aku oia ma ke ano alodio ia *Narciso Jose*

i kona *ka* i manao pono ia ia, i kela apana aina a pau e waiho la ma *ko Kaluaolohe Alii aino mau Waiau Ewa* ma ku Mokupuni o *Oahu*; a penci hoi ka waiho ana o na Mokuna:

*O hōmaka ana i ke ana ma ke Kiki Kiki
Maunaloa o Keia ma ka pa aino i ka pōhaku 4 ana
ka palama o Keia ma Kaluaolohe a hōlū Altav 60
ke 480 pauti Alt 70°30' Ke 80 pauti ma ka pa aino
alaia, huli hōma 10° ke 12 pauti e maha ana
ma wama o Keia aino i kaawale ka e hōmaka ana
Paewahine a hiki i ka Auwai Kiki Kiki Keia
alaia, hōmaka 70°30' hōlū 165 pauti ma ka Auwai a hiki
i ka Auwai, alaia, Altav 5°30' Ke 604 pauti Altav
34°30' hōlū 70 pauti ma Kaluaolohe a hiki i ke Kiki
i hōmaka.*

Maunaloa 3 1/2 Eka.

*Pala hōmaka 2 Eka Kalo
1 1/2 Kula*

Keia ma ke Kula ana o Maunaloa.

a maloko o ia Apana ^{3/4} eka a oi iki aku emi iki mui paha.
Eia ke kumu o ka hilo ana; ua haawi mai oia iloko o ka waihona waiwai o ke Aupuni i

dala \$32.50.
Aka, ua koo i ke Aupuni na mine minerala a me na mine metala a pau.

No *Narcissa S. Lee*
ua aina la i haawiia, no *na* mau loa aku no, ma ke ano alodio a no ko *na* mau hooiina, a me ko
na waihona, ua pili nae ka auhau a ka Poe Ahaolelo e kau like ai ma na aina alodio a pau i kela
manawa i keia manawa.

A i maa e ikeai, ua kau wai i ko'u inoa, a me ka Sila Nui o ko Hawaii Iac Aina,
ma Honolulu, i keia la *o Apurila*, 1862.

Francis Chanika
Francis Chanika
Francis Chanika

NO 3121 ✓

ROYAL PATENT.

Kalauao
~~KALAUAO~~

By the grace of God, King of the Hawaiian Islands, by this His Royal Patent, makes known unto all men, that he, has, for himself and his successors in office, this day granted and given, absolutely, in Fee Simple, unto *John S. McGrew*, his faithful and loyal subject, for the consideration of

One hundred and fifty Dollars (\$150.00) paid into the Royal Exchequer, all that piece of Land situated at *Paiaian* in the Island of *Oahu* and described as follows:

Ewa
 From a rock on the beach at the extreme South corner of Paiaian, whence the E. end of the Rock Mo Kiiiki (off Ford's Island) bears S 37° 14' W true said rock on the beach being marked W running as follows - The magnetic Declination being 9° 20' E:

- N 48° 1' true 554 feet
- N 39° 30' " 284 "
- N 66° 30' " 231 "
- N 87° 30' " 132 "
- N 66° 30' " 300 "
- N 44° 00' " 183 "
- N 29° 00' " 198 "
- N 24° 00' " 429 "
- N 48° 00' " 90 "
- S 34° 00' " 284 "
- S 24° 00' " 264 "

These eleven courses and distance being along the boundary of Paiaian thence along Area S 13° 00' W true 620 feet - to the beach; thence along high water mark to the starting point and containing an area of 17 acres.

Containing 17 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
John, S. McKee, his 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, at Honolulu, this 29th
day of July 1874

By the King
The Minister of the Interior

W. L. Linn

Malama R.

Land Patent Grant 5368
Oahu Sugar Company – Cemetery Site
Pouhala, Waikele Ahupuaa

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Land Patent No. 5 3 6 8
(Grant.)

On _____ CASH PURCHASE _____

By this Patent the Governor of the Territory of Hawaii, in Conformity with the Laws of the United States of America and of the Territory of Hawaii, makes known to all men that he has this day granted and confirmed unto _____ OAHU SUGAR COMPANY LIMITED _____ for the consideration of _____ Three Hundred & Fifty _____ Dollars, \$ 350.00 _____ paid into the Treasury.

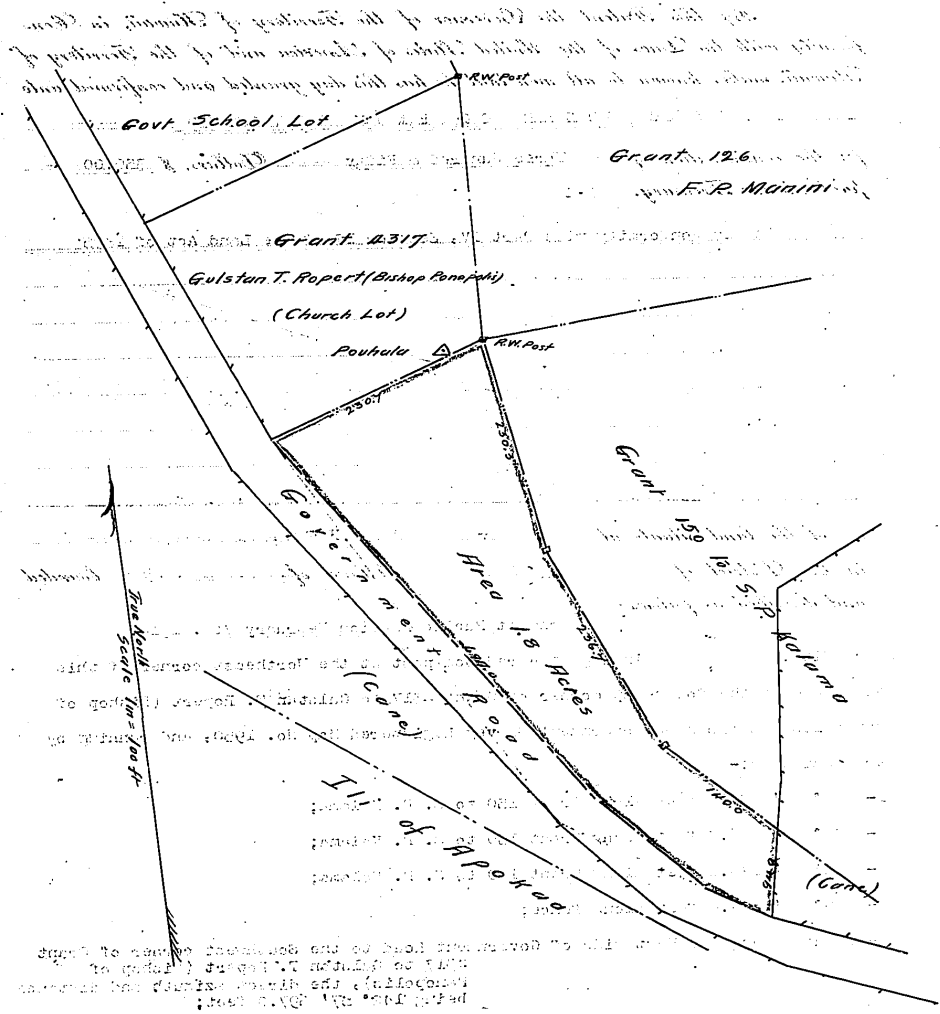
_____ And in conformity with Part IV, Section 17 of the Land Act of 1895 _____

_____ all of the land situate at _____ P O U H A L A _____ in the District of _____ E W A _____ Island of _____ O A H U _____ bounded and described as follows: _____

_____ Sold at Public Auction February 7th. 1910. _____
Cemetery Site. Beginning at a redwood post at the Northeast corner of this piece and at the Southeast corner of Grant 4317 to Gulstan T. Ropert (Bishop of Panopolis) as shown on Government Survey Registered Map No. 1950, and running by true azimuths:-
1- 351° 06' 230.3 feet along Grant 150 to S. P. Kalama;
2- 338° 20' 236.7 feet along Grant 150 to S. P. Kalama;
3- 315° 20' 140.0 feet along Grant 150 to S. P. Kalama;
4- 10° 10' 94.0 feet along fence;
5- Thence along the East side of Government Road to the Southwest corner of Grant 4317 to Gulstan T. Ropert (Bishop of Panopolis), the direct azimuth and distance being 142° 57' 597.0 feet;
6- 248° 50' 230.7 feet along Grant 4317 to Gulstan T. Ropert (Bishop of Panopolis) to the point of beginning.

_____ Area 1-8/10 Acres, more or less. _____

Handwritten title: Land of the ...



SURVEYS AND PROCEEDINGS OF THE BOUNDARY COMMISSION IN THE YEARS 1868 TO 1926

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. The records include testimonies of elder kama‘āina who were either recipients of kuleana in the Māhele, holders of Royal Patent Land Grants in the ahupua‘a of interest, or who were the direct descendants of the original fee-simple title holders. The narratives that follow, include several sources 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.

Ahupua‘a of the ‘Ewa District & Moanalua Ahupua‘a Place Names and Features Cited in Surveys of the Boundary Commission

Among the most important documentary artifacts of the historical record are the surveys compiled by the Kingdom Survey Division and Boundary Commission, which identify place names and features on the cultural landscape of the land. In place names we find evidence of traditional knowledge and use of the land. Use of the traditional names also provides present and future generations with a sense of history and value.

The boundary Commission proceedings documented more than 200 traditional place names along the boundaries of ten ahupua‘a, with locations extending from the sea (including fishponds and fisheries) to the Wai‘anae and Ko‘olau mountain peaks). The occurrence of

place names demonstrates the broad relationship of the natural landscape to the culture and practices of the early residents on the land. Place names cross the land, from the ocean and shore line and to the summit of the mountain ranges. These names demonstrate Hawaiian familiarity with the resources, topography, sites and features of the entire island. 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.

Table 5 provides riders with a compendium of boundary place names recorded from Honouliuli to Moanalua as documented in the Boundary Commission proceedings. 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 (locations which might be considered Traditional Cultural Properties).

Table 5. Place Names Cited in the Testimonies and Surveys of the Boundary Commission

Place Names Cited in Honouliuli Boundary Proceedings

| | | |
|--------------------|----------------|---------------------------|
| Apokaa | Kualakai | Panau |
| Auiole | Kupalii | Papapuhi |
| Ekahanui Gulch | Lae o Halakahi | (Kapapapuhi) |
| Hanohano | Lae o Kahuka | Pili o Kahe (Pili o Kahi) |
| Homaikaia | Laeloa | Pohaku Palahalaha |
| Hoaeae | Laeokane | Pookela |
| Kahakai | (Kalaekane) | Pookela |
| Kahapapa | Lihue | Pouhala |
| Kalanimua | Manawahua | Puu Kuua |
| Kapuna | Manawaielelu | Puuloa |
| Kauela (Keoneula) | Mauna Kapu | Waieli (Kawaieli) |
| Kaulu (Coneyville) | Miki | Waikakalaua |
| Keahi | Mookapu | Waimanalo |
| Kolina | Nanakuli | |

Place Names Cited in Waikele Boundary Proceedings

| | | |
|-------------|-----------------|-------------|
| Ahualii | Keaakui | Pohakupili |
| Apokaa | Kuhewa | Pookamumu |
| Apokaa iki | Kukapoalani | Pookanunui |
| Apokaa nui | Kulaalamihi | Pouhala |
| Apua | Loko o Maaha | Pouhala iki |
| Aualii | Mokuula | Pouhala nui |
| Hanohano | Mokuulaiki | Pouhala kai |
| Hilopaliku | Ohua | Puhau |
| Hoaeae | Onio | Puniohua |
| Kaaukuu | Paahao (Pahao) | Uhakai |
| Kaeleku | Paehumu | Ulumalu |
| Kahaupuupuu | Paiwa | Ulemoku |
| Kanupoo | Papaa | Waipahu |
| Kaohai | Paukuuloa | |
| Kapakahi | Pohaku Mokomoko | |

Place Names Cited in Waipio Boundary Proceedings

| | | |
|------------|------------|----------|
| Hanaloa | Kalua | Papohaku |
| Hanapouili | Kaluaalaea | Waiawa |
| Homaikaia | Namooelua | Waikele |

Table 5. Place Names Cited in the Testimonies and Surveys of the Boundary Commission (continued)

Place Names Cited in Waiawa Boundary Proceedings

| | | |
|---------|-----------|--------------|
| Koolau | Laepohaku | Pohakuumeume |
| Laehopa | Omao | Puukamanu |

Place Names Cited in Manana (Manananui & Mananaiki) Boundary Proceedings

| | | |
|-----------------|-----------------|---------------|
| Hopenui | Kaumau | Paeli |
| Huikaonohi | Kawainao | Palali |
| Kaakauwaihau | Keahua | Palau |
| Kahakai | Kealapii | Paniau |
| Kahawale | Kehia | Paoao |
| Kahei | Keokea | Papaa |
| Kaheiluna | Keuki | Pohaku o Kane |
| Kaholona | Kikala | (Pohakukane) |
| Kaihuokapuaa | Kilau | Pohe |
| Kakae | Kuailima | Poupouwela |
| Kalanihale | Kuaokamakau | (Popouwela) |
| Kalokoeli | Kumuhahane | Pualehua |
| Kamakapapuaa | Lihue | Puko |
| Kamalua (Malua) | Loko Hiiakaluna | Uaua |
| Kamooloa | Loleilalo | Umi |
| Kamoopili | Loleiluna | Waiakaaukuu |
| Kamuliwai | Makahapuaa | Waiakekua |
| Kanewanewa | Opukaula | Waimano |
| Kaohai | Paaweoweo | Weloka |
| Kapalai | (Paweoweo) | |

Place Names Cited in Waimano Boundary Proceedings

| | | |
|--------------|-----------|---------------|
| Kaakauwaihau | Kilau | Pohe |
| Kahapapa | Kilau | Pualehua |
| Kamalua | Kuailima | Puukapu |
| Kapalai | Manananui | Wahine |
| Kehia | Opukaula | Waimano (ili) |
| Kekio | Pohe | |

Place Names Cited in Waimalu Boundary Proceedings

| | | |
|----------|-----------------------|----------|
| Aholoa | Kamaalaula (Maalaula) | Paauau |
| Alana | Kapaaakea (Paakea) | Paepae |
| Anana | Kaumiumi | Paepae |
| Kahalaa | Keahua | Pohakupu |
| Kahaloa | Keokipu | Waholoa |
| Kahikiea | Koolau | Waiau |
| Kaholona | Manana | Waieli |
| Kainakoi | Mokuumeume | Waimano |
| Kalauao | Muliwai | |

Table 5. Place Names Cited in the Testimonies and Surveys of the Boundary Commission (continued)

Place Names Cited in Kalauao Boundary Proceedings

| | | |
|-------------|-------------|---------|
| Aiea | Kawipoo | Uwau |
| Halawa | Kuahwi | Waimalu |
| Kalauao kai | Paaiau | |
| Kamohi | Pali Koolau | |

Place Names Cited in Aiea Boundary Proceedings

| | | |
|---------------------|----------------|------------------|
| Aiwahine | Kaluluhale | Manienie |
| Aloilo | Kamaha | Nahuina |
| Ana Kau Puaa | Kamoea | Nailiili |
| Halawa | Kapukakohekohe | Nailiili a Malei |
| Halawahale | Kapukapu | Niuloa |
| Haluluhale | Kapulehu | Nuku o Wawala |
| Hapuu | Kapuniakaia | Omuoiki |
| Ililieleele | Kauahipupupu | Papuaa |
| Kaawili | Kaunamanu | Pele |
| Kaeo | Keahukeya | Pepehia |
| Kahakupohaku | Kealakaha | Pohakuhele |
| (Moleokahakupohaku) | Keokihina | Puua |
| Kahalauohiki | Kilohana | Puuloa |
| Kahalehaha | Kukii | Puulunui |
| Kailopaia | Kukuiokauhina | Puumakani |
| Kakualauki | Kulihemo | Uua (Uwau) |
| Kalaeaukuu | Kulina | Waipa |
| Kalauao | Laukoa | Waipao |
| Kaluakauila | Makaalaea | Wanawana |
| Kaluawi (Kaluaiwi) | Makaohalawa | |

Place Names Cited in Hälawa Boundary Proceedings

| | | |
|--------------|----------------|------------------------|
| Aiea | Kapukakohekohe | Maunakapu |
| Aiwahine | Kapukapu | Moanalua |
| Aliamanu | Kapulehu | Nailiili |
| Haluluhale | Kapuniokaia | Papuaa |
| Heeia | Kaulainahee | Pearl River [Awalau o |
| Kaawili | Kaunamanu | Puuloa] |
| Kaeo | Koolau | Pepehia |
| Kahakupohaku | Kukuiokauhina | Pohakuumeume |
| Kahalehaha | Kulina | Puua |
| Kahaluu | Laukoa | Puulunui |
| Kahuikoia | Lelepaua | Salt Lake [Aliapaakai] |
| Kailopaia | Makaalaea | Uwau |
| Kalaeaukuu | Makaohalawa | Waiaho |
| Kaluaiwi | Manienie | Wanawana |

Table 5. Place Names Cited in the Testimonies and Surveys of the Boundary Commission (continued)

Place Names Cited in Moanalua Boundary Proceedings

| | | |
|----------------------|----------------------|--------------------|
| Ahuamalo [Ahuamaloo] | Kaneohe | Mokuoeo |
| Ahuawai | Kaoki | Mokuonini |
| Aliamanu | Keahiakahoe | Mokupilo |
| Auwaiomiki | Kealamake | Namahana |
| Halawa | Kekaaniau o Kapukaki | Pahuanui (Pahunui) |
| Hanaweke | (Kapukaki) | Palani |
| Kahauiki (Hauiki) | Koke | Pohakuaukai |
| Heeia | Kukuikahi | Pohakuawaawa |
| Hulaena | Kumumau | Puu a Kalae |
| Ilinui | Lanaina | Puu Kapu |
| Kaihikapu | Lelepaua | Puuloa |
| Kaiiki | Mailehahai | Weli |
| Kalihi | Mokuea | |
| Kaluapalena | Mokumoa | |

Ahupua‘a Descriptions and Certification of Boundaries (Cited West to East)

**Honouliuli Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1 pps. 131-133**

**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. "Waianae" – Crown Land; "Nanakuli" – Crown Land; "Pouhala," owned by J. Robinson; "Waikakalaua" – Crown Land in possession of J. Robinson; "Hoeae," 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. Haalelea
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 Boundaries 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 Namauu's land.

(from a long stone in the wall at mauka N.W. angle of Namauu'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 Ii, 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 Kihe 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 seri-

ously, 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 ahu-puaa 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 Poliwai 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** conveyed 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 mentioned above where the land of Hoaeae begins, including 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 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 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 **Poo-
kela** 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 exe-
cuted 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 pur-
pose 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]

**Ili of Ohua, Waikele Ahupuaa
District of `Ewa, Island of Oahu
Boundary Commission Volume No. 1, pps 100-105**

**No na palena Ohua,
Ili Aina ma Waikele
Mokupuni Oahu**

Ma ka la 13th o March, 1873. Ua waiho mai o John Hamauku he Palapala Noi e hooponopono ia na palena o Ohua, Ili Aina ma Waikele, mokupuni Oahu.

Eia malalo iho nei ka Olelo Hoolaha a ke Komisina Palena Aina, kauoha ana ina poe mea aina e pili pu ana me Ohua.

Olelo Hoolaha

Ma ka waihoia ana mai o ka palapala nonoi e hooponoponoia na palena **Ohua** Ili aina e waiho ia ma **Waikele**, Ewa, Mokupuni Oahu. Nolaila, ua makemake ia na Ona, na Hooilina, na Luna Hooponopono Waiwai, Hooilina o ka poe nona na aina malalo e pili ana ma na aoao a puni. Iliaina o **Kapakahi** Lele o **Paahao**, **Kahapuupuu**, **Pouhala**, **Kaaukuu**, **Kulaalamihi**, **Kanupoo**. e akoakoa ae lakou ma ka Hale Hookolokolo ma Honolulu, Oahu, ma ka Poakolu, la 2 o Aperila, 1873 ma ka hora 12 awakea, me ka makaukau pu i na Hoike.

W.P. Kamakau,
Komisina Palena Aina,
Honolulu, Mar. 17, 1873, 49-21

Hale Hookolokolo April 2nd 1873

Eia na mea i hiki mai.

John Kamauku no ka hoopii
J.W. Makalena no ka Aina Lei Alii
Maria Kekaulahao no ka Ili o Paahao

Kale (w), Hoohikiia,
Noho au ma **Apua** i keia manawa,
ua ike au ina palena o **Ohua**, Ili Aina ma
Waikele. Ua noho konohiki au me ka'u kane

o Naoloa mahope iho o ke kua ana ia Hu-
mehume nei ma ka A.D.1820 na Kahoili
i kuhikuhi mai ia'u a me ka'u kane ina
palena Ohua. he kamaaina kahiko
loa ia no ia aina. A penei na palena.

E hoomaka ana mauka mai ma ka
muliwai mauka iho o na Niu kulua. Alaila,
holo ma ke kuauna a hiki mai i ke kula.
Alaila, holo i kai a ma ka aoao hikina a
ka Hale Pule Roma. Maila aku a hiki
i ke kihi i hui ai o Ohua, **Paahao, Pouhala**. [page 100]

Ohua

Holo aku no a pili i ka auwai o Pouhala holo
no mai laila aku ua kaawale no na palena
ma ke kuauna lepo a pili me ka Loko i kapaia
o **Mokuula**, holo no ma kona kuauna a ma
ke kihi hik. Alaila holo a ka muliwai o ka
wai aku no **Kapakahi**, maloo mai no Ohua
holo no ma ia lihi muliwai a hiki i kahi
e hoomaka ai.

Apana 2. He Loko ia.

E hoomaka ana ka`u ike ma ka aoao
mauka e pili ana me **Kaaukuu**. Alaila, holo
i kai, e ike ia no na palena ma na kua-
una lepo e hoopuni ana a puni ka loko.

Apana 3. He Loko o Pouhala iki

Ua like no na palena o keia Loko me ko
ka Apana 2, ua hoopuni ia na palena me na
kuauna lepo.

Kaumeliula (k), Hoohikiia.

Ua noho au ma Ohua mai ka A.D.
1859 mai, ua ike au ina palena Ohua. na
Puaniki i kuhikuhi mai ia`u, oia ke kon-
ohiki mua o Ohua, penei na palena

E hoomaka ana mauka mai ma ka lihi
muliwai mauka iho o na Niu kulua. Alaila,
holo i kai ma ka lihi muliwai a loa aku he
kuauna e holo ana i ka Loko i kapaia o **Moku-
ula**. holo no ma ia kuauna Loko a pili aku i

ka auwai o **Pouhala**, holo aku no a ka hui ana o Pouhala, Ohua a me **Paahao**. he ahua ia alaila, holo iuka ma ke Alo iho o na Hale pili a me ka Hale pule Farani. Alaila, holo a ke kiekiena e nana iho ai i ka aina kalo. Alaila, holo ma ke kuauna a hiki i kahi e hoomaka ai ma ka muliwai.

Apana 2 & 3. He mau Loko ia

Ua hoopuni ia me na kuauna lepo keia mau Apana elike me ke kii a Kaelema kule e waiho nei i mua ou. [p.101]

Ohua

Ua ae mai o Hon. J.W. Makalena, ua pololei na palena o **Ohua** e pili ana me **Pouhala**.

J.I. Dowsett, Hoohikiia.

Elima paha makahiki mamua aku nei, ua kamailio pu au me Captain Kahoohuli no na palena o **Pouhala** e pili ana me **Ohua**. A penei ka'u mau palena i ike mai a Hao mai ke konohiki o Pouhala. ua holo aku ka palena mai ka huina o Pouhala, Ohua, **Paahao** a ma ke alo aku o na hale a me ka hale pule Farani a iho i ka aina kalo.

Hoopane ia a Poakolu April 9th
1873 maluna o ka aina.

Waikele, Oahu, April 9th 1873.

Ua nana na aoao elua ina palena o **Ohua** a me **Paahao**, a ua apono na aoao elua i ke ana a J. Kaelemakule i waiho mai ai i mua o ke Komisina Palena Aina, ua like na Moe ana me ka ike o na hoike.

Penei ke ano o ka palapala nonoi.

I ka Mea Hanohano,
W.P. Kamakau,
Komisina Palena Aina

Aloha oe

O ka mea nona ka inoa malalo nona ka Ili aina o **Ohua** ma Waikele, Mokupuni Oahu, ke noi nei e hoo-ponopono kona mau palena maloko o ke ana i hoike ia malalo penei.

Hoomaka ana ma ke kihi Komohana
Akau e pili ana me Paahao ma ka lihi muliwai. A e holo ana. [p.102]

Ohua

| | | |
|------------------------|-------------------------------|-------------------|
| Akau 85° Hikina 3.00 | kaulahao pili ma kahawai o | Kanupoo |
| Hema 82° Hikina 3.50 | “ | Kapakahi |
| “ .50 | “ | |
| “ 36° “ 20.00 | “ | |
| “ 30° “ 7.30 | “ | |
| “ 64° Kom. 4.50 | “ | Aina o Kapakahi |
| “ 2.30 | “ | Lele o Paahao |
| “ 78° “ 3.00 | | Kahapuupuu |
| Akau 80° Komohana 2.00 | | Pouhala |
| Hema 55° Komohana .60 | “ | “ |
| Akau 87° Komohana 1.50 | “ | “ |
| Hema 77° Komohana 2.10 | “ | “ |
| Akau 53° Komohana .90 | “ | “ |
| “ 25° Komohana 2.00 | “ | “ |
| “ 37° Komohana 6.00 | “ a hiki i ke kihi makai pili | |
| “ 24° Hikina 2.00 | “ me Pouhala & Paahao | |
| “ 4° Komohana 9.00 | “ Paahao | |
| “ 4.26 | “ | |
| “ 15° Hik. .50 | “ | |
| “ 49° Kom. 2.70 | “ | |
| “ 74° “ 2.40 | “ | |
| “ 20° “ 2.00 | “ | |

A hiki i ka hoomaka ana. 24 14/100 Eka.

Apana 2. **Loko o Maaha** Ili Ohua.

E hoomaka ana ma ke kihi Hikina o keia aina, holo

| | |
|--------------------|----------------------------|
| Akau 60° Kom. 3.20 | kaul pili ana me Kaapuupuu |
| Hem 85° “ 7.00 | |
| “ 43° “ .70 | |
| “ 30° Hik. 7.50 | |
| “ 40° “ .50 | |
| “ 57° “ 1.30 | |
| Akau 65° “ .60 | |
| “ 33° “ 8.15 | |

A hiki i ka hoomaka ana 5 8/100 Eka.

Apana 3. **Loko o Pouhala iki** Ili Ohua

Hoomaka ana ma ke kahi Hema Komohana, holo
Akau 32° Kom. 1.80 kaulahao e pili ana me **Pouhalanui**

“27° Hikina 1.00 “

“ 64° Hikina 4.00 “

Hema 38° Hikina 2.00 “

“ 50° Komohana 1.00 “

“ 61° Komohana 4.00 “

A hiki i ka hoomaka ana 1 10/100 Eka.

Huina 30 32/100 Eka. [p.103]

Ohua

O ka po'e pili ma kona mau aoao o ka Ili o Kapakahi,
ka mea nona ka lele o **Paahao, Kahapuupuu,**
Pouhala, Kaaukuu, Kulaalamihī &
kahawai o **Kanupoo**.

Ke noi nei oia e kauoha ia keia poe i ka
la e hana ia ai keia aina. A e hoike pu mai i ka
mea noi i hiki ia ia ke lawe mai ina hoike no
kona aoao.

Me ka Mahalo,
John Kamauku,
Honolulu
March 13th 1873.

Olelo Hooholo No. 20

Mamuli o ka Olelo a na hoike a me ka Apono ana
o na aoao e pili ana i keia mau olelo hoike a
me ka apono pu ana i ka ana o Kaelemakule.
Nolaila, ua hooholo au ina palena o ka Ili aina
Ohua e like me ia i hoike ia malalo nei.

Hoomaka ana ma ke kahi Komohana Akau e pili
ana me **Paahao** ma ka lihi muliwai. A e holo
Akau 85° Hik. 3.00 kaulahao pili i kahawai o **Kanupoo**

Hema 82° “ 3.50 “

“ [.50 “

“ 36° “ 20.00 “

“ 30° “ 7.50 “

“ 64° Kom. 4.50 “ Aina o **Kapakahi**

“ 2.30 “ Lele o **Paahao**

“ 78° “ 3.00 “ **Kahapuupuu**

Akau 80° “ 2.00 “ **Pouhala**

| | | |
|------------|------|--|
| Hema 55° “ | 6.60 | “ “ |
| Akau 87° “ | 1.50 | “ “ |
| Hema 77° “ | 2.10 | “ “ |
| Akau 53° “ | .90 | “ “ |
| “ 25° “ | 2.00 | “ “ |
| “ 37° “ | 6.00 | “ a hiki i ke kihi pili ia Pouhala a me Paahao |
| “ 24° Hik. | 2.20 | kaulahao Paahao |
| “ 4° Kom. | 9.00 | “ “ |
| “ “ | 4.26 | “ |
| “ 15° Hik. | .50 | “ |
| “ 49° Kom. | 2.70 | “ |
| “ 74° “ | 2.40 | “ |
| “ 20° “ | 2.00 | “ [p.104] |

Ohua

A hiki i ka hoomaka ana 24 14/100 Eka.

Apana 2. **Loko o Maaha** Ili Ohua

Hoomaka ana ma ke kihi Hik.

o keia aina. Alaila, holo

Akau 60° Kom. 3.20 kau. pili ana me **Kaapuupuu**

Hema 85° “ 7.00 kaulahao pili ana me **Pouhala**

“ 43° “ .70 “

“ 30° Hik 7.50 “

“ 40° “ .50 “

“ 57° “ 1.30 “

Akau 65° “ .60 kaulahao pili ana me **Kulaalamihi**

“ 33° “ 8.15 “

A hiki i ka hoomaka ana 5 8/100 Eka.

Apana 3. **Loko o Pouhalaiki**. Ili Ohua

Hoomaka ana ma ke kihi Hem. Kom.

Alaila, holo

Akau 32° Kom. 1.80 kaulahao e pili ana me **Pouhalanui**

“ 27° Hik. 1.00 “

“ 64° “ 4.00 “

Hem. 38° Hikina 2.00 “ **Paahao**

“ 50° Komohana 1.00 “ **Kahapuupuu**

“ 61° Komohana 4.00 “

A hiki i ka hoomaka ana 1 10/100 Eka.

Huina 30 32/100 Eka.

W.P. Kamakau,
Komisina Palena Aina

Honolulu,
April 17th 1873 [p.105]

**Ili of Papaa, Waikele Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 1, p. 137-138**

Sundry Crown Lands

Application for the Settlement of Boundaries of Sundry Crown Lands

Filed July 14

Honolulu, July 14th 1873

L. McCully, Esquire, Komisina o na Palena Aina, Apana Hookolokolo Ekahi
Me ka Mahalo

Kakauia malalo, kekahi o na Komisina o na Aina Moi (Aina Lei Alii), ke waiho ahu nei imua ou I keia palapala me ke noi aku. E hooopnopono Koke ia na Palena o na aina Moi ma ka Mokupuni Oahu nei e like me ia I hoike ia malalo nei. Oia na Inoa:

See page 524

1. Papaa, Ili Aina ma Waikele, Ewa, Oahu
2. ½ Pouhala, Proceedings on page 241... [page 137]

...Me ka mahalo,
John O. Dominis, Crown Commissioner & Land Agent [page 138]

(Wailupe Fish Pond and Kula, see vol. 3 p.7)

**Ili of Papaa, Waikele Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 2, pps. 324-325**

Papaa from page 137

This land was applied for in the general application of the Crown lands, but it is now satisfactorily shown to me that it is the property of the Roman Catholic Mission.

Papaa is an Ili or portion of Waikele in Ewa, comprising East Papaa and West Papaa. East Papaa was granted to Edward Hunt by Royal Patent No. 218 and is now the property of the Mission. West Papaa was awarded without survey to Kekuapanio No. 130 & by his representatives conveyed to D. Montgomery, thence to R.C.M. [Roman Catholic Mission]

Prof. Alexander determines the position and area of this by Grants which surround it from three sides and by the river on the fourth, as follows, and mem. sur. it is so awarded, namely

Award No. 39

Office of the Commissioner
of Boundaries, Oahu

In the Matter of the boundaries
of West Papaa

Upon due application, and all parties in
interest being notified, I find the boundaries of West Papaa
as follows, viz.:

Apana No. 130 in Waikele, Ewa, Oahu
Beginning at a marked rock near the Waikele River which is
the corner of **Aualii & Ulumalu**, the boundary runs:

1. S. 16° E. magnetic 53 feet along a fence along Grant 129, **Ulumalu**;
2. S. 6 1/2° E. “ 31 “
3. S. 67° E. “ 61 “
4. N. 48° E. “ 59 “
5. N. 35° E. “ 21 to a gate on the wall, “
6. S. 38° E. “ 134 feet along Grant 129;
7. S. 10° W. “ 16 1/2 along Grant 129;
8. S. 16° E. “ 117 “
9. S. 29° E. “ 132 “
10. S. 34° E. “ 60 “
11. S. 26° E. “ 182 “ to the River.

Beginning again at the marked rock, mentioned above,
the boundary runs:-

12. N. 61° E. magnetic 450 feet, along Aualii, Grant 712, thence
13. S. 34 1/2° E. “ 73 “ East Papaa Grant 218;
14. S. 16 1/4° W. “ 34 “
15. S. 34° E. “ 42 “ Grant 218;
16. S. 23° E. “ 36 “
17. S. 78 1/2° E. “ 16 “
18. S. 22 1/4° E. “ 76 “
19. S. 32 1/4° E. “ 129 “

To folio 325 [page 324]

Papaa

20. Offset to right magnetic 9 feet along Grant 218;
21. S. 43 1/4° E. “ 44 “
22. S. 26 1/4° E. “ 110 “
23. S. 35 1/2° E. “ 57 “
24. S. 18° E. “ 38 “
25. S. 25° E. “ 147 “

26. S. 58 ¼° E. “ 32 “
27. S. 38 ¼° E. “ 65 “ to the River.
Thence along the bank of the river to the end of the 11th Course.
Area 7 19/100 Acres

The above are all magnetic bearings, the variation of
the needle at present being 9 ¼ East

Witness my hand this 22nd day of October,
A.D. 1874
L. McCully,
Boundary Commission, Oahu. [age. 325]

**Hanohano Ili & Apokaa Lele, Waikele Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission, Oahu, Volume No. 1, pps. 155-159**

**Boundaries of Hanohano
In the Lele of Apokaa
In Ahup. Of Waikele
Ewa Oahu**

Application

To Lawrence McCully, Esquire, Commissioner
of boundaries for the First Judicial Circuit,
to wit, the Island of Oahu, Hawaiian Islands.

The petition of A.F. Judd of Honolulu,
Island of Oahu, Hawaiian Islands, Admin-
istrator of the estate of Nakuapa, deceased,
respectfully represents as follows:-

That the Board of Commissioners to Quiet
Land Titles did, on the 18th day of May 1854, by
Palapala hooko or Award No. 5930 being respectively
Apana 1, 2 & 3 and surveyed by S.P. Kalama,
Feb. 5th 1858, grant to Puhalahua, the Ili Aina
of **Hanohano**, within the Lele of **Apokaa**, in the
Ahupuaa of Waikele, in Ewa, Island of Oahu
aforesaid.

That the said Puhalahua died and left
the above land by will, now on file on Probate
record of the Probate Court in the Clerk's Office in
Honolulu, Island of Oahu, to Nakuapa, now dec'd.
That Your Petitioner was duly appointed Adminis-

trator of the Estate of the said Nakuapa, dec'd.

That the said Ili Aina of Hanohano is generally bounded by the lands Hoaeae, Honouliuli, Waipio, Puhala, Waipahu and the Alanui Aupuni;

That the annexed survey, marked Exhibit "A", is an accurate description by metes and bounds of the said Ili Aina of Hanohano claimed by Your Petitioner; And Your Petitioner respectfully prays that the said boundaries as set forth in the said Exhibit "A," may be decided and certified to by Your Honor, the Commissioner as the boundaries of the said Ili Aina of Hanohano claimed by Your Petitioner and that the certificate as required by law may issue to Your Petitioner, certifying the boundaries of the said land as above described, and that a day and an hour may be appointed by Your Honor, [page 155]

Hanohano

From 155

the Commissioner for the hearing of this application and that all parties interested may have notice. And Your Petitioner will ever pray &c.

A.F. Judd,
Adm. Est. Nakuapa, w.
Honolulu
July 25th 1873-

"A" No. 17 (not correct see No. 43)

Ke ana o Hanohano, Ili aina iloko o ke Ahupuaa o Waikele, ma Ewa, Mokupuni Oahu no Puhalahua.

Ap. 1 - he aina Kalo me ke kula ma Apokaa.-
Aia i ke kahi 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. Alaila Akau 51° ½ Hikina he 11 kaul. ma ke alanui Aupuni, a Hema 67° ¾ Hikina he 19 77/100 kaulahao. A Hema 81° Hikina he 11 27/100 kaul., A Hema 86° Hikina 13 56/100 kaulahao, a Hema 32° Hikina 577 pauku, a Hema 24° ½ Hikina 211 pauku, a Hema 6° ½ Komohana, 172 pauku a me Hema 4° Hikina 232 pauku ma **Pouhala** a hiki i ka poh. X ma kuapa Loko. Malaila huli ke alo ma ka lima Akau a e holo ma kahakai o keia aina a hiki i kahi i hoomaka'i.- Ka Ili aina, he 85 Eka

(Eia keia, e koe ke kuleana o Puolohinalo e waiho pu ana iloko o keia Ili aina, he elua eka kona nui)

Apana 2.

Aina Loko - **Kaaukuu, Pookamumu** a e pili ana ma Apokaa.
to 157 [page 156]

Hanohano

From 155

Ma ka pohaku X ma Kuapa Loko o Pouhala,- e ana no ka palena mauka o ke kai,- e holo Hema 13° ½ Hikina 143 pauku, a Hema 44° Hikina 5 kaulahao, a Hema 47° ½ Hikina 316 pauku, a Hema 61° ¾ Hikina 100 pauku, a Hema 74° Hikina 433 pauku, ke palena mauka o ke kai o **Apokaa** e pili ana me Kuapa Loko o **Pouhala** a hiki i ka poh. X ana ke kihi Akau o ka aina loko. Alaila e hoomaka ana no ka aina Loko,- Hema he 146 pauku, a Hema 9° ½ Hikina he 10 20/100 kaulahao, a Hema 17° ¼ Hikina he 6 kaulahao, a Hema 79° Hikina 123 pauku, a me Hema 76° Hikina he 96 pauku, e hele pu ana me ka palena kai o Apokaa a hiki i ka pahu ma kahi kokoke iwaena konu o ka muliwai e noho nei, ka palena kahiko o ka aina kai. Alaila e kuhikuhi i ka palena kai Hema 31° Komohana e hookuku ana ma **Aole i pau Kuu loa** a hiki i kahi i kapa ia o **pau Kuu loa**, oia ka palena o ke kai i waena o keia a me **Ulemoku** a hiki i pau kuu loa no Honouliuli. malaila aku i ka lima akau ke alo, e hahai ana mawaena o Aole i pau kuu loa a me pau kuu loa no Honouliuli a hiki i ka palena kai ma Hoaeae

a puni ae la ke kai Apokaa. Alaila, Akau 15° Hiki-
na 642 pauku ma ka muliwai a hiki i ka pahu ma
kapa kai. Alaila Akau 35° Kom. 208 pauku
Akau 57° ½ Hikina 49 pauku
Akau 28° Hikina 183 pauku ma na Loko
o “**Pohai**”, Alaila Akau 57° Komohana 141 pauku, a
a Akau 29° ¾ Hikina 7 72/100 kaulahao a me
Akau 44° Hikina 57 pauku ma Loko
Maaha no **Ohua**;- Alaila Akau 89° Komoh. 277 pauku
ma ka ½ Kuauna me Pouhala a hiki i ka hoomaka ana.
Ka Ili aina - 8 Eka.

Apana 3.
Aina kula iloko o ke awawa & aina kalo-

E hoomaka ma ka poh. pali paa kokoke i
ka muliwai. A e holo Hema 49° ½ Hikina he 60 pau-
ku ma palipali a hiki i ka pali paa i hoailona ia X
ma kahi omoomoo. Alaila Akau 2° Hikina (ma 55 pauku
to folio 158 [page 157])

Hanohano

From fol. 157

kihi Komoh. o **Ahualii**) 9 55/100 kaulahao ma Ahualii (maanei aku
e holo ana ke ana o Ahualii iloko o keia a hiki i 8 kaulahao
o Ak. 34 ½ Hikina). Alaila Akau 29° Kom. he 52 kaulahao
a hiki i Akau 34° ½ Hikina 8 kaul, Alaila Akau 34 ½ Hikina
he 6 kaulahao Akau 8 ½ Komohana he 21 20/100 kaul.- Akau 25°
Hikina 10 15/100 kaul. Akau 30° Kom. 15 ½ kaulahao
Akau 39° Kom. he 2 wale no kaulahao,-
Hikina 6 84/100 kaulahao-
Akau 54° Hikina 7 82/100 kaul.
Akau 14° Komohana he 17 60/100 kaul.-
Akau 49° Hikina 430 pauku e pili
ana me Ahualii, Alaila Akau 23° Hikina 663 pauku-
Akau 400 pauku a me
Akau 29° Komohana 8 29/100 kaul. maluna
o ke awaawa e pili ana me **Waipio** a hiki i ka poh. paa
ma ka huli awawa i hoailona X pea. Alaila Akau
55 ½ Komohana 20 25/100 kaul. iho **Kapakahi** ana ilalo,
kau pono maluna o kekahi poh. nui oioi malalo aku
kokoke aku i kahawai a ma ka pa kalakala a me
ka papohaku e moku ana ke awawa me Waipio a
hiki i ka pahu he 360 pauku mai ke poo aku o ia
papoh-. aia mao aku i ke palahalaha olua o ke
lihi awawa e pili ana me ke Ahupuaa. Alaila iho

i kai me lihi awawa, - Hema 7° Kom. 528 pauku
Hema 15° Hikina 14 8/100 kaulahao
Hema 26° ½ Kom. 14 60/100 kaul.
Hema 26° Hikina 960 pauku
Hema 54° Kom. 14 64/100 kaul. ma

ke lihi pali oluna o ke awawa e pili me ke Ahupuaa
a hiki i ka pohaku ma ka lae oomoo ma ka anuu
pali. - Alaila Hema 16° Kom. he 16 80/100 kaul. e iho
ana ilalo ma ia oomoo e hoopolei ana i ka pa-
pohaku a ku i ka pea X ma ka poh. nui mauka o
ka mana kahawai a pii i ka pali, e pili ana ia me
ke Ahupuaa ma ka waha o ke awawa o “**Ekahanui**”
a hiki i ka puu poh. ma ka pali awawa me “**Pouhala**”.

Alaila,- Hema 67° ½ Hikina 600 pauku
Hema 10° Hikina 12 40/100 kaulahao
Hema 19° Hikina 16 12/100 kaulahao
Hema 39° Komohana 17 60/100 kaul.

e hele ana ma ka lihi kakai pali olua kupono no keia
e pili ana me Pouhala a hiki i ka Eho pohaku i kuku-
lu ia ma ka lihi awawa.- Alaila Hema 37° Hikina 11 60/100
kaul. e holo kapakahi ana ilalo ma ka aoao o ke awawa
a hiki i ka lae oioi o ka pali Ku malalo Hema 18°
to folio 159 [age. 158]

Hanohano

Hikina 588 pauku ma kumu pali o lalo e holo ai
a hiki i ka pohaku nui ma ka uakee o ke kahawai
pili ia mau aoao me **Pouhala** a me **Waipahu**,-
Alaila ma kahawai - Hema 33° Hikina he 10 kaul.
Hema 45° Hikina 100 pauku
Hema 30° Hikina he 10 kaul.
Hema 68° Hikina 8 72/100 kaul.
Hema 88° Hikina 8 65/100 kaul.
Hema 39° Hikina 465 pauku
Hema 86° Hikina 300 pauku
Hema 69° ½ Hikina 94 pauku
Hema 40° Hikina 560 pauku
a me Hema he 625 pauku
ma kahawai o keia aina e pili ana me Waipahu a
hiki i kahi kupono - a neenee Lima Hema he 70 pauku
e moku ana kahawai - pili me **Ulumalu** a hiki i kahi
i hoomaka'i, ke ana ana -

Ka Ili aina he 300 Eka

Feb. 5, 1858
S. P. Kalama

Apana 1 & 3. Noloko aku o ia mau 300 Eka ua lilo ma ke ana ana mamua o ia mau aina me ko Puhalahua ike ole.

| | | |
|-----------|---------|-----|
| i Ahualii | [blank] | Eka |
| “ Hoaeae | [blank] | “ |

Apokaa
Lele of Hanohano
Ewa, September 2d, 1874

Testimony taken ad hoc. present: Professor Alexander William Hunt and others

Huluhulu, sworn

Have lived here since 1817, was born before 1800; before Pouhala was maheled. It was owned by Luluhiwalani k., whose widow Kalolo survives. The Govt. road was made the boundary. The King taking below the road for his portion - Between **Apokaa** and **Pouhala** the boundary is **Hilopaliku**; between **Apokaa iki** & **Apokaa Nui** – A. iki belongs to Puhalahua (Est.) and Apokaa nui to Pouhala. The fish of Apokaa Nui belonged to Folio 298 [age. 159]

Hanohano Ili & Apokaa Lele
Waikele Ahupuaa, District of Ewa, Island of Oahu
Boundary Commission, Oahu, Volume No. 1, pps 298-299

From fol. 159

Apokaa, Lele of Hanohano belonged to Pouhala. The kai was the only part given to Kaunohe, (Puhalahua). Some rocks, a line of rocks, where there is now a wooden fence is the division on the coast between **Apokaa iki** and Hoaeae. An old wall marks the line of the land belonging to Apokaa iki. Described as running a short distance from the beach – x x x other testimony given relating to Pouhala & Paahao.

Paele, sworn

This witness' testimony is recorded at length, concerning Pouhala & Paahao, on page 295, respecting Apokaa he heard and agreed with the testimony of Huluhulu.

Napeawalu, sworn

Examined September 4th on other points, says he heard Apokaa extended to a certain boundary stone of Hoaeae and Pouhala.

This witness is not an old resident and did not on this point speak as a kamaaina.

Kapu, sworn

Aged & intelligent witness- now lives at Manana. Formerly lived at Apokaa, in Puhalahua's time on Kepapa's land, was in charge.

There are now two Apokaas, formerly but one. It was divided between the brothers Mahune and Puhalahua. A fish pond, Mahune got "**Kaauku**" and Puhalahua got "**Pookanunui**" which is a part of Apokaa; bounded by old wall; from Hilopaliku. Kula not valuable-.

April 19th, 1875

Prof. Alexander in attendance, map of Waikele before us.

As to Apana 1, this is determined on all sides by lines included in patents or awards. The survey, by Alexander, which conforms to them makes the area 177+ acres, while the survey of petitioner by S.P. Kalama includes 300 acres. This discrepancy is accounted for - first by Kalama at instance of Puhalahua cut across including a large angle of **Aualii**, instead of following the **Aualii** line, along edge of gulch; 2d disregarding the limits of Grant 7260B; he ran a distance up the gulch into it; 3d in following down he does not keep on the determined line of the Pouhala grant.

As to Apana 2, or Apokaa iki, the testimony above recorded determines the upper line of this to be the old wall- this by survey gives 11 9/10 acres instead of 85 acres as per Kalama – who take[s] in a large piece of Kula above it. to 299 [page 298]

Hanohano & Apokaa

From 298

As to Apana 3, two lokos, the variation from Kalama's survey is inconsiderable. The boundaries are determined by adjacent grants & determined lines, and by old walls & banks. The area is 5 86/100 acres instead of 8 acres.

The information of the witness Kalola as given by letter is simply that the survey made by Kalama, as pointed out and claimed by Puhalahua is correct. This is manifestly wrong in some items and cannot be set against particular positive testimony otherwise.

Following the survey of Prof. Alexander, I find and certify the boundaries as follows:

(Certificate) April 20th 1875

Mr. C.R. Bishop, present owner of the property exhibits to me the proceedings on a submission made to arbitrators, Mr. Wm. Webster on the part of the Estate of Kam. III (now Crown Lands) and Puhalahua for this property - the question submitted was whether the 'Lele Aina o **Apokaa**' belonged to **Hanohano** of Puhalahua, or to **Pouhala** of Kam. III. The decision, in writing of the arbitrators, Kanama, Tute & Ioane Ii rendered at June 1865, was that Apokaa was a lele of Hanohano and the property of Puhalahua. This is spoken of simply as Apokaa, no mention of Apokaa iki or nui.

The Crown commissioners make no application for this; do not enumerate it in their lands, and being notified say they do not claim it.

In addition Mr. Bishop shows a lease of a part of this piece in question by Puhalahua to James Robinson & Co., of years standing; showing the possession by Puhalahua.

I therefore find as to this piece the whole of Apokaa, both Nui and Iki for petitioner.

Certificate No. 43

Proper application having been made, and due notice having been given to parties in interest, upon the proofs taken, I find and certify as follows:

Hanohano

Beginning at a marked rock near the Waikele river at the mauka corner of Ulumanu the boundary runs:

1. . 2° E. mag. 594 feet along Aualii Grant 712;
2. N. 60° W. " " " "
3. N. 68° W. " " " "
4. N. 24° W. " " " "

To Folio 342 [page 299]

**Hanohano Ili & Apokaa Lele
Waikele Ahupuaa, District of Kona, Island of Oahu
Boundary Commission, Oahu, Volume 1, no. 2., 342-343**

From fol. 299

Hanohano Apokaa

5. N. 4° W. mag. 792 ft. along **Aualii** Grant 712;
6. N. 24° W. " 396 " " " " "
7. N. 34 1/2° E. " 924 " " " " "
8. N. 8 1/2° W. " 1399 " " " " "
9. N. 25° E. " 670 " " " " "
10. N. 30° W. " 1023 " " " " "
11. N. 39° W. " 264 " " Grant 712 along Pali to rock **Uhakai**;
- 12 East " 418 " " " " "
13. N. 54° E. " 516 " " " " "
14. N. 14° W. " 1162 feet along Aualii, Grant 712 to a large rock on edge of gulch;
15. N. 60 1/2° W. " 1254 foot across **Kipapa Gulch** along Award 7260, along Ahupuaa;
16. S. 25 1/2° E. " 1250 ft. along **Pouhala**;
17. S. 19° W. " 1827 ft. " " across **Keaakui Gulch**;
18. S. 12 1/2° W. " 914 " " R. Pat. 4486 along gulch to the pali;
19. S. 13 1/2° E. " 755 " " R. P. 4486;
20. S. 14 1/2° W. " 1463 " " " "
21. S. 23° E. " 1036 " " " "
22. S. 17 1/2° E. " 325 " " " to a marked rock on edge of the Pali called **Pohakupili** thence
23. N. 79° E. " 231 ft. down to marked rock at the foot of the pali and at the bend of the river along **Waipahu**, Grant 122.
24. Thence along the river which separates this land from Waipahu, to place of beginning. Area 177 4/10 acres, more or less.

Fish ponds of **Kaakuu** [Kaaukuu?] and **Pookanunui**.

Beginning at the N. W. corner of the Kaakuu fish pond, adjoining the Pouhala fish pond, the boundary runs:

1. S. 0° 5' E. true bearing 668 ft. along outer wall of Kaakuu fish pond to its Southwest corner; thence
2. S. 7° 42' E. true 287 ft. along outer wall of Pookanunui;
3. N. 77° 15' E. " 246 " " " Pookanunui fish pond;
4. N. 46° 03' E. " 88 ft. " " " " "
5. N. 28° 11' W. " 102 " " " " "
6. N. 36° 46' E. " 170 " " " Kaakuu " "

7. N. 53° 40' W. " 41 " " " Kaakuu " "
8. Thence along the stone wall separating the Kaakuu from the **Maaha** fish pond, to its junction with the wall of the **Pouhala** fish pond. North 17° 40' W. true 585 feet; thence
9. N. 88° 19' W. 100 ft. along the wall separating Kaakuu from Pouhala fish Pond to place of beginning
Area 5 86/100 Acres. [page 342]

III. Apokaa, a Lele of Hanohano

Beginning at a rock on the shore adjoining Hoaeae, R. P. 4490, the boundary runs:

1. N. 13° 22' W. true 440 feet along fence along Hoaeae;
2. N. 23° 29' W. " 2542 feet to **Pohaku mokomoko** adjoining Government Road
3. N. 61° 28' E. true 648 ft. along stone wall adjoining Govt. Road to corner of stone walls, along **Pouhala** o Luluhiwalani, Royal Patent 4488;
4. S. 61° 20' E. (mag.) 1210 ft. true, South 51° ¾ East along Crown Land of **Pouhalakai**;
5. mag. S. 81° E. 744 ft. along Pouhalakai;
6. " S. 86° E. 896 " " "
7. " S. 32° E. 381 " " "
8. " S. 24 1/2° E. 139 " " "
9. " S. 6 1/2° W. 113 " " "
10. " S. 4° E. 153 " " " to a marked rock in the Kuapa or Sea wall of Loko Pouhala; thence along the shore to place of beginning. The kuleana of Puolohinalo being excluded. Area 75 6/10 acres, more or less.

Witness my hand this 24th day of
May, A.D. 1875,
Lawrence McCully,
B. C. Oahu [page 343]

**Ili of Paahao, Waikele Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, 2, p. 291**

Paahao

Mem. Lt. Kahananui claims that app. for settlement of this was made to W.A. Kamakau and that testimony was taken: no such app. was found in K's papers. Also that there was a survey made by Ka-elemakule. If there was such a survey found, it was one of the papers destroyed in the riot of February 12th.

August 31st 1874

Subsequently found among papers the following with notes thereon. Notified Lt. Kahananui September 1st that I would view the land tomorrow.

Tuesday, September 1st 1874. Drove to town in co. with Prof. Alex.

Wednesday 2d September,

Went on ground to examine as to **Pouhala Kai** - Crown land. Apokaa a lele of Hanohano, application by Estate Nakuapa, now property of Mrs. Bishop.

Paahao

The following is first outlined from notes taken by W.P. Kamakau.

Pahao [Paahao]

Ili ma Waikele, Oahu.

Hoopii a Mrs. Emma Coney e hooponopono ia na palena o Pahao Ili ma Waikele, Oahu.

Wahinealii, sworn, Kamaaina au ina palena o Pahao, ili ma Waikele, Oahu, na hao i Kuhikuhi mai ia`u ina palena o Pahao, he kamaaina kahiko oia no keia mau aina, a he konohiki no hoi no **Pouhala** a hiki i kona make ana, a penei na palena **Ohua** ma Ka`u ike ana.

Hoomaka ma ka Muliwai o **Kapakahi** e pili ana me **Ohua, Kanupoo a me Lihue** mauka iho o na Kumu Niu Kulua e pili ana i ka Muliwai, alaila holo i uka ma ka lihi maloo makai o ka Muliwai a hiki ina pohaku nui e pili ana I ka muliwai he aina alanui ia e kau ai ma kela kapa, oia kahi i hui ai me **Pouhala**. - Alaila holo iluna he wahi paakea pali ia a kau iluna o ke

ahua, Alaila hole pololei i kai a hiki i ke kihi i hui
ai o Pouhala. Ohua ame Pahao - alaila holo i uka ma
ke ana a Kaelemakule.

E nana i ka moe ana o ke ana a Kaelemakule penei:

Akau 24° Hik. 2.20 Kaul.

4° Kom. 9.00 “

4.26 “

15° Hik. 50 “

49° Kom. 270 “

to page 294 [page 291]

**Ili of Paahao, Waikele Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, 2, pp. 294-296**

Paahao [Paahao]

from folio 291

Akau 74° Kom. 2.40 Kaul.

20° “ 2.00 “ a hiki i ka hoomaka ana.

Apana 2. Loko ia i Kapaia o **Kukapoalani**; ua pili
keia Loko me **Pouhala** ame **Ohua**, o na Kuauna lepo i
hoopuni ana oia no na palena.

Apana 3. Loko ia i Kapaia o **Mokuulaiki** e pili
ana no me Mokuula Nui, o na Kuauna lepo e hoopuni
ana, oia no na palena.

Apana 4. Loko ia i Kapaia o **Kulaalamihi**, o na
Kuauna no e hoopuni ana oia no na palena.

June 10, 1873

Paele (k)

Kamaaina au no Waikele, ua hanau ia
wau malaila i ka hana ia ana o ka Papu oia o
Kekuanohu i ke au o Kamehameha I, ua ike au
i ka Ili o **Pahao**, a me kona mau palena a me na
palena o na Lele he mau Loko ia ekolu.

Hoomaka ma ka pohaku nui ma ke kahawai
e pili ana me Pouhala, a me ka Ili aina o “**Paiwa**”
alaila pii mai he wahi paakea a kau iluna; alaila
holo pili me Pouhala a loaa mai ka hale, holo pololei

no a hiki i ka hui ana o **Pouhala, Ohua** ame **Pahao**; alaila holo i uka ma ke alo iho o na hale a me ka hale pule Farani; holo a iho i ka aina kalo, holo no ma ke Kuauna a hiki i ka Muliwai, holo no ma ia lihi Kahawai a hiki i ka hoomaka ana. Viz. The rock "**Puniaohua**"

Apana 2. Loko ia o **Mokuulaiki**

Apana 3. Loko ia o **Kukapoalani**

Apana 4. Loko ia o **Kulaalamihi**.

Ua hoopuni ia keia mau Loko ia e Kuauna lepo, oia no na palena.

The survey of land as claimed, made by Kaelemakule is filed.

to folio 295 [page 294]

Paahao

From folio 294

September 2d 1874
On the ground, Ewa,
with Prof. Alexander

The witness, Wahinealii, says he has no independent knowledge. Is not kamaaina.

Huluhulu, sworn,
Lived here since 1817, was born before 1800.
As to **Pouhalakai**, before Pauhala [Pouhala] was maeled it was owned by Luluhiwalani k., whose widow Kalolo survives. In the division the Govt. road was made the boundary. The King (Crown land) taking what was makai of the road for his portion. Between **Apokaa** and Pouhala the boundary is at **Hilopaliku**. Between **Apokaa iki** and **Apokaa nui** – A. iki belongs to Puhalahua (Est.) and A. nui to Pouhala (C. Lands). The fish of Apokaa nui were caught for Pouhala. The kai was the only part given to Kaunahi (Puhalahua).

Some rocks, a line of rocks where is now a wooden fence is the division on the beach between Apokaa iki & **Hoaeae**. And along back of the beach, from Hilopaliku

to this the line of the land belonging to Apokaa iki as marked by an old wall. x x x

Between Paahao and Pouhala the boundary is an ancient wall built in time of Kalanimoku to keep cattle & hogs off. This runs all the way from Pouhala to **Paiwa**. Paahao comes up to the stream **Kapakahi** & joins Paiwa at the rock called "**Puniuohua**."

Note Huluhulu gave his testimony in presence of next witness.

Paele, sworn.

Note read to witness his testimony as recorded by the late Commissioner W.P., Kamakau, which he says is correct.

Says in ancient times the taro lands and the kai were valued, but the kula land was of little or no acct, but now the kula is valuable.

The boundary between Paahao and Pouhala is the wooden fence, now standing there, and not the old wall described by last witness. The old wall is the boundary between Paahao & Ohua. Saw the survey made by Kalemakule of Ohua. He commenced at Wahinealii's house & followed old wall till he came to Paahao, there lies

to fol. 296 [page 295]

From fol. 295

the wall and runs toward river.

Wahinealii, also a witness previously before W.P. Kamakau, now says, the rock "**Puniuohua**" is agreed on as the point where **Paiwa**, **Paahao** and **Pauhala [Pouhala]** meet and the point where **Ohua**, Paahao & Pouhala meet – marked by a young algeroba [sic]. Witness has lived here since 1841, is say, 60 yrs. old, was born prior to Kam. III. Witness cannot say how the line between Pouhala & Paahao runs between the above mentioned undisputed points, except as told by Hao that the old wall was the boundary between Ohua and Paahao.

Note: the fence, above spoken of, is a modern wooden fence running in a pretty direct course from the algeroba [sic] tree to the rock Puniuohua at the water and con-

curring with the old wall. The old wall makes a large bend - the disputed territory between the wall & fence may be ten or 16 acres of arable land.

Mem. To get the testimony of Kalolo, and other witness whom petitioner may produce.

April 17th 1875

No testimony being offered by the petitioner, after repeated notices given him.

Prof. Alexander says the piece claimed as Apana 2 of the petition, being Loko of **Kulaalamihi**, is included in Royal Patent No. 128.

It is therefore rejected.

Apana 1. of the petition, there is a conflict of testimony about this piece from my observation on the ground and from weight of testimony I award according to the smaller area, as surveyed by Prof. Alexander. He furnished me with survey also according to the line claimed - as will appear in the Certificate – 12 33/100.

Apana 3. Loko of Kukapohalani is awarded according to survey of Prof. Alexander, as 1 84/100 acres.

Apana 4. of petitioner's claim is not established by proofs. Prof. Alexander is unable to define it. It is as claimed of but 79/100 acres and probably of little value. In the absence of proofs it is neither allowed nor rejected, but passed over.

Certificate
on page 338 [page 296]

**Ili of Paahao, Waikele Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 2, No. 2, pps 338-339**

Pahao [Paahao]
from folio 296

Certificate No. 14

Office of the Commissioner
of Boundaries, Oahu

In the Matter of the
Boundaries of Pahao

in Waikele, Ewa

L. C. Award 5663

Proper application having been made to the Commission of Boundaries from the proofs taken, I find and certify as follows:

Apana 1.

Beginning at a marked rock on the South bank of the Waikele called **Puniohua**, adjoining Pauoa, the boundary runs.

1. S. 19° E. true – S. 28 ¼ E. mag, 112 ft. along **Paiwa**, Grant 1371 -
2. S. 53° 20' E. true 248 ft. along **Pouhala** to the intersection of the old wall and new wooden fence -
3. S. 67°11' E. true S. 76 ½ E. mag. 377 ft. along old wall;
4. N. 70 ¾° E. mag. N. 81° 9 E. true 558 “ “ -
5. N. 4° W. mag. 50 ft. along boundary of **Ohua**;
6. North 281 “ “ Ohua, Award 6545.
7. N. 15° E. 33 “ “ “
8. N. 49° W. 178 “ “ “
9. N. 74° W. 158 “ “ “
10. N. 20° W. 132 to bank of river; thence along the Waikele river to place of beginning.

Area 12 53/100 Acres

Apana Loko of **Kukapohalani**, a Lele of Pahao. Beginning at the southwest corner of this loko adjoining Loko **Pouhalaiki**, belonging to Ohua and the Salt ponds belonging to Crown Pouhala, the boundary runs

1. N. 28 ¼ W. mag. N. 18 5/6 W. true 397 feet along Pouhala to Loko **Kuhewa**, belonging to **Kahapuupuu**;
2. N. 61 ½ E. mag. 88 ft. along Loko Kuhewa, Grant 126
3. S. 71° E. “ 226 “ “ “
to Loko **Puhau**, belonging to **Paiwa**;
4. S. 39° W. mag. 112 ft. along Loko Puhau, Grant 150
5. S. 30 ½ E. “ 63 “ “ “
6. S. 9° E. “ 108 “ “ “
7. S. 71 ½° E. “ 109 “ “ “ loko Hananu, belonging to Waipahu.

8. to fol: 339 [page 338]

Pahao

8. S. 30 ¼° W. mag. 143 ft. along loko Hananu, Grant No. 122 to Loko Pouhalaiki belonging to Ohua;

9. N. 38° W. mag. 132 ft. along Pouhalaiki, Award 6345
10. S. 64° W. “ 30 “ “ “ to place of
beginning.

Area 1 84/100 Acre.

In witness whereof I hereunto set my hand this
17th day of April A.D. 1875
Lawrence McCully,
Com of Bound, Oahu

Sent notice of this to Kahanamu 19th April or 20th,
April 21st 1875 delivered him the above certificate. He paid
costs of that proceeding and stated that he wished to
appeal, which is hereby noted. [page 339]

**Kapakahi Ili, Waikele Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 2, pps. 306-307**

Kapakahi

In matter of
Boundary of
Kapakahi, an Ili,
Of Waikele, Ewa

Application.

To L. McCully, Esquire, Commis. Boundaries &c.

The petition of Roke Keanui of Honolulu, Oahu, widow of David Kauliokamoa respectfully represents as follows, that her late husband was the owner of the Ili of Kapakahi situated in Ewa, Island of Oahu, that the same was awarded by name to D. Kauliokamoa by Minister of Interior under the Act of 1860 in Mahele Award No. 39.

That the said land is situated in Waikele in the District of Ewa, and is bounded by Waipio, by Kanupoo, by the Ahupuaa of Waikele, by **Kaohai**, by **Kahapuupuu**, by **Ohua**, by **Paiwa**, **Waipahu** and **Kahakuohia**. It contains five or six divisions including the river and sundry taro lands, and fish ponds adjoining its banks.

And Your petitioner respectfully prays that the boundaries of the said land may be decided and certified to by your Honor the commissioner and that a day and an hour may be set &c &c.

R.K. Keanui
Honolulu, September 16th 1874

Present: Prof. Alexander
Keanui, W., sworn.

The widow of Kauliokamoa, who received award No. 39 under act of 1860 for Kapakahi. The river belongs to the Ili, there is no kula land but taro land, very little kula, sufficient for house, one piece of it touches **Kanupoo** and **Aualii**, bounds on the Ahupuaa. Also **Kaohai**. It goes around Kaohai. Mr. Bishop (Rev. A.) Once made a survey of my land.

Kaohimauna, sworn.

Am well acquainted in this district. This land consists of several pieces.

The river belongs to Kapakahi from the head of it down to the wall called **Pahumu**. Along the river adjoining **Paiwa** are sundry fish ponds belonging to Kapakahi. I don't know how many. Follow the river down; there is an apana joining **Kanupoo**, joining **Aualii** on mauka side and a lele of the Ahupuaa called **Kaeleku** (No. 2 in R.P.) to fol. 307. [page 306]

Kapakahi

From 306

Also **Onio**.

Then there is a larger piece below, joining Kaohai — also joins Waipio (on N. E.) of the fish pond **Aialii**, a part of Kapakahi joins Waipio - runs up into Waipio.

Kapakahi extends in one piece, which is the principal one, from Aualii to Kaohai.

There is a loko on the other side of the river, of Kapakahi, bounded by Loko Pukou, Ohua, the river.

Witness sums up as follows - pieces, viz.

1. The river.
2. The fish ponds in Paiwa,
3. The piece from Aualii to Kaohai, adjoining the Ahupuaa,
4. The pond of Aialii, bounded by Kaohai & Waipio,
5. The loko, other bank of river, joining Ohua & Puhou. [page 307]

**Kapakahi Ili, Waikele Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 4, pps 3-32**

See Book 1, page 306.

In the Matter of the Settlement
of the Boundaries of Portions of
The Ili of Kapakahi in
Waikele, District of Ewa,
Island of Oahu,
City & County of Honolulu

M.D. Monsarrat,
Commissioner of
Boundaries for the
First Judicial Circuit,
Territory of Hawaii

Honolulu, November 4th 1920

The following application for the settlement of
portions of the Ili of Kapakahi in Waikele,
District of Ewa, Island of Oahu to settle and
fix said Boundaries, was filed by the trustees
of the Bernice Pauahi Bishop Estate through
their attorneys, Robertson, Castle and Olson

(Copy)
Before The Commissioner of Boundaries of the
First Judicial Circuit, Territory of Hawaii

In the matter of the settlement
of the Boundaries of portions
of the Ili of Kapakahi in
Waikele, District of Ewa,
City and County of Honolulu,
Territory of Hawaii.

To M.D. Monsarrat, Esq,
Commissioner of Boundaries In the First Judicial
Circuit of the Territory of Hawaii.

The application of William O. Smith, E. Faxton Bishop,
Albert F. Judd, William Williamson, and Richard H.
Trent, Trustees under the Will and the Estate of
Bernice P. Bishop, late of Honolulu aforesaid, de-
ceased, respectfully represents:

That they, the petitioners are residents of Honolulu,
City and County of Honolulu, Territory of Hawaii, and
are the duly appointed qualified and acting Trustees
under the Will and of the Estate of Bernice P. Bishop,
deceased: that in and by Mahele Award No. 39, the

Minister of the Interior of the Kingdom of Hawaii, acting under and by virtue of the authority conferred and contained in an act enacted and passed at the Legislative session of the Kingdom of Hawaii for the year 1860, entitled "An Act for the Relief of certain Konohikis whose names appear in the Division of Lands [page 3]

Kapakahi, Waikele, Ewa Continued

from Kamehameha III" approved August 24, 1860, under date of February 7, 1862, did award to Davida Kauliokamoa, the Ili of Kapakahi, in or at Waikele, District of Ewa, Island of Oahu, Territory of Hawaii, and that said award of the said Ili of Kapakahi was awarded by name only and not by boundaries specified in said award; that no Royal Patent has issued in said award of the Ili of Kapakahi nor on or for any part thereof.

That at the date of said award by said Minister of the Interior of the Kingdom of Hawaii, the said Ili of Kapakahi consisted of numerous parts, each separate and distinct from the other.

The outer boundaries of each and every such part of said Ili of Kapakahi have not at any time heretofore been settled, determined or certified by any judicial tribunal;

That the petitioners above named as trustees under the Will and of the Estate of Bernice P. Bishop, deceased, are and claim to be, the successors in title and interest to the said Davida Kauliokamoa and the owners of each and every, the parts of the aforesaid Ili of Kapakahi, as hereinafter more specifically by survey described, and as such owners are desirous of having the boundaries of said parts of the aforesaid Ili of Kapakahi as hereinafter more specifically by survey described, determined and certified;

That in Schedule "A" herein below incorporated and made a part of this application is a separate statement and description by metes and bounds of the outer boundaries of each part of the Ili of Kapakahi herein and hereby sought to be determined and certified;

That the said descriptions as set forth in Schedule "A" aforesaid of the boundaries as claimed by these

petitioners are by a true bearing survey and are connected by coordinates to the Government Survey Trig system that attached to this application and made a part thereof is a map or tracing marked Exhibit "B" showing all natural topographical features permanent or other marks along said boundary lines, the bearings and distances of each course given in said description of survey and such other data from field notes as will make it practicable to re-establish any boundary marks or points that may be lost or destroyed.

That in Schedule "C" herein below incorporated and [page 4]

Kapakahi, Waikele, Ewa Continued

made a part of this application is a statement of the names of the land adjoining the said parts of the aforesaid Ili of Kapakahi, the boundaries of which are herein sought to be determined and certified together with the names where known of the owners of said adjoining lands.

Exhibit "A"

Herein above referred to
Description of the Boundaries of part of the
Ili of Kapakahi, M.A. 39 to Kauliokamoa.

Lot 1.

Beginning at a concrete post, marked "+" on the West bank of the Kapakahi stream and in the South boundary of this piece, the true azimuth and distance to Brown [triangle with dot in center], (marked by an iron pin) being 293° 17'-1007.3 feet and from said Brown [triangle with dot in center] the true azimuths and distances to the following Government Triangulation Station being to Waipio-uka 175° 08' 30"; to **Manawahua** 142° 22'; to Ewa 231° 07' 39" 9874.0 feet and running thence by true azimuths:

1. 12° 45' 37.0 feet along Government land, **Ulemoku**;
2. 17° 20' 101.0 " " Land Commission Award 1613 to Huailua, Apana 2;
3. 177° 25' 130.8 " " L. C. A. 1613B to Huailua, Ap. 2 and Grant 150, Apana 3 to S. Kalama;
4. 248° 00' 39.6 feet along Grant 122, Ap. 2 to Wm. Jarrett;
5. 208° 08' 287.55 " " " " " " " " " " to a pipe;
6. 185° 19' 337.7 feet along Grant 150, Ap. 2 to S. Kalama to a pipe;

7. 174° 13' 250.2 feet along Grant 122, Ap. 3 to Wm. Jarrett to a pipe
8. 227° 10' 39.6 feet along Grant 122, Ap. 3 to Wm. Jarrett;
9. 164° 10' 99.7 " " " " " " " " "
10. 106° 00' 52.7 " " " " " " " " "
11. 69° 20' 108.3 " " " " " " " " "
to a pipe;
12. 87° 05' 109.0 feet along Grant 126, Ap. 2 to P.F. Manini to a concrete post marked "+"
13. 105° 08' 155.7 feet along Land Commission Award 6545, Ap. 1 to H. Haalilo to a pipe;
14. 253° 16' 297.5 feet along Land Commission Award 6545, Ap 1 to H. Haalilio to a concrete post marked "+" on the West bank of the Kapakahi Stream; [page 5]

Kapakahi, Waikele, Ewa Continued

15. Thence along the West bank of the Kapakahi Stream along Land Commission Award 6545, Ap. 1 to H. Haalilio; the direct azimuth and distance being 156° 02' 1728.7 feet;
16. 270° 00' 69.0 feet across Kapakahi Stream and along Grant 124 to Kapahoanui to fence corner;
17. 1° 07' 75.0 feet along West side of Government Road;
18. 331° 31' 792.0 " " " " " " " " "
19. 336° 11' 380.0 " " " " " " " " "
20. 337° 00' 295.7 " " " " " " " " "
21. 258° 28' 16.3 " " the North line of the O.R. & L. Co's right of way;
22. 335° 32' 102.6 feet across the O.R. & L. Co's right of way to the Northeast corner of Land Commission Award 5531, Ap. 2 to Keawe;
23. 78° 28' 55.0 feet along the South line of the O.R. & L. Co's right of way to the East bank of the Kapakahi Stream;
24. Thence along the East bank of the Kapakahi Stream to the South corner of Land Commission Award 5989, Ap. 2 to Makole, the direct azimuth and distance being 333° 20' 153.6 feet.
25. 248° 00' 47.6 feet along Land Commission 5989, Ap. 2 to Makole to an iron pin;
26. 335° 35' 23.0 feet along Grant 125, Ap. 1, to Hao;
27. 239° 53' 92.0 " " center of Auwai and Grant 125, Ap. 1 to Hao;
28. 323° 49' 125.0 feet along Grant 125, Apana 2 to Hao to a pipe;
29. 61° 36' 165.0 " " LC.A. 7260, Ap. 1 to B. Namakeha to the East bank of the Kapakahi Stream;
30. Thence along the East bank of the Kapakahi Stream along LC.A. 7260, Ap. 1 to B. Namakeha, the direct azimuth and distance being 359° 56' 722.4 feet;

31. 268° 30' 20.0 feet along Grant 131 to Kapela;
32. 342° 45' 230.7 " " " " " "
33. 62° 50' 324.0 " " " 127, Ap. 4 to Wm. Ap. Jones to the East bank of the Kapakahi Stream;
34. Thence along the East bank of the Kapakahi Stream, along Grant 127, Ap. 4 to Wm. Ap. Jones, the direct azimuth and distance being 42° 38' 212.1 feet;
35. 113° 17' 48.0 feet across the Kapakahi Stream to the point of beginning.

| | | |
|------|----------------------------------|-------------------------|
| Area | Total | 10.44 Acres |
| | Less O.R. & L. Co's right of way | 0.22 |
| | Net | 10.22 acres |
| | | (more or less) [page 6] |

Kapakahi, Waikele, Ewa Continued

The above right of way being more particularly described in a deed from C.R. Bishop to the Oahu Railway and Land Company dated December 30, 1899, recorded Liber 203, page 413, H.R. of deed said right of way being described as follows:

Beginning at the northeast area of LCA. 5531 Ap. 2 to Keawe and on the south line of the O. R. & L. Co's right Of way and running by true azimuths;

1. 78° 28' 104.0 feet along the South line of the O.R. & L. Co's right of way and across the Kapakahi Stream to its West bank;
2. Thence along the west bank of the Kapakahi Stream across the O.R.& L. Co's right of way and along LC.A. 6545, Ap. 1 to H. Haalilio, the direct azimuth and distance being 165° 03' 100.2 feet;
3. 258° 28' 87.0 feet across the Kapakahi Stream and along the O.R. & L. Co's right of way to the Westerly line of Grant 125, Ap. 1 to Hao;
4. 335° 32' 102.6 feet along the Westerly line of Grant 125, Ap. 1 to Hao, and across the O.R. & L. Co's right of way to point of beginning.

Area 0.22 Acres.

Lot. 2.

Beginning at a pipe in concrete on the East side of Government road and at the Southwest corner of LC.A. 10831 to Puniwai, the direct azimuth and distance to the point marking the end of course 16 of Lot 1, being 79° 26' 45.9 feet and thence running by true azimuths;

1. 249° 23' 81.0 feet along fence along LC.A. 10831 to Puniwai to a pipe in concrete;

2. 274° 17' 72.85 feet along fence along LC.A. 10831 to Puniwai to a pipe in concrete;
3. 176° 42' 169.5 feet along fence along LC.A. 10831 to Puniwai to a pipe in concrete;
4. 170° 41' 179.5 feet along fence along LC.A 18031 to Puniwai to a pipe in concrete;
5. 273° 42' 93.9 feet along pali along Grant 712 to Kahola to a pipe in concrete;
6. 199° 37' 13.85 feet along fence along Grant 712 to Kahola to an iron bolt in concrete;
7. 281° 56' 96.9 feet along South side of road along Grant 712 to Kahola to a pipe in concrete;
8. 285° 43' 114.3 feet along South side of road along Grant 712 to Kahola to a pipe in concrete;
9. 00° 22' 18.6 feet along fence along Grant 712 to Kahola [page 7]

Kapakahi, Waikele, Ewa Continued

- to a pipe in concrete;
- 10 283° 56' 78.75 feet along fence along Grant 712 to Kahola to an iron bolt in concrete;
 11. 327° 35' 97.65 feet along fence along Land Commission Award 7260, Ap. 2 to B. Namakeha to a pipe in concrete;
 12. 355° 44' 59.45 feet along fence along LC.A. 7260, Ap. 2 to B. Namakeha to a pipe in concrete;
 13. 40° 33' 21.55 feet along fence along LC.A. 1614B, Ap. 2 to Hookaamomi, to a pipe in concrete;
 14. 341° 12' 52.4 feet along Kuauna along LC.A. 1614B, Ap. 2 to Hookaamomi to a pipe in concrete;
 15. 354° 42' 18.15 feet along Kuauna along LC.A. 1614B, Ap. 2 to Hookaamomi to a pipe in concrete;
 16. 83° 28' 12.0 feet along Kuauna along LC.A. 1614B, Ap. 2 to Hookaamomi to a pipe in concrete;
 17. 3° 20' 109.3 feet along Kuauna along LC.A. 1614B, Ap. 2 to Hookaamomi to a pipe in concrete;
 18. 78° 54' 114.45 feet along Kuauna along LC.A. 1614B, Ap. 2 to Hookaamomi to a pipe in concrete;
 19. 96° 42' 52.15 feet along Kuauna along LC.A. 5989, Ap. 1 to Makole to a pipe in concrete;
 20. 38° 06' 132.2 feet along Kuauna along LC.A. 5989, Ap. 1 to Makole
 21. 28' 30 39.0 feet along Kuauna along LC.A. 5989, Ap. 1 to Makole to a pipe in concrete;
 22. 42° 53' 126.65 feet along Kuauna along LC.A. 5989, Ap. 1 to Makole to a pipe in concrete;
 23. 331° 31' 394.0 feet along Kuauna along LC.A. 5989, Ap. 1 to Makole; LC.A 1682B to Kualii and LC.A. 5762, Ap. 4 to Kuaihelani to a pipe in concrete;

24. 59° 06' 54.85 feet along Kuauna along LC.A. 5848 to Kaupuaa to a pipe in concrete;
25. 151° 31' 677.5 feet along Northeast side of Government road to a pipe in concrete;
26. 181° 36' 74.8 feet along the Northeast side of Government road to point of beginning.

Area 5.62 Acres

Lot 3

Beginning at a pipe in concrete at the West corner of this lot and on the Southeast boundary of LC.A. 5989, Ap. 1 to Makole, the direct azimuth and distance to a pipe marking the end of course 21 of Lot 2, being 142° 25' 116.85 feet and thence running by true azimuths;

1. 223° 11' 127.95 feet along Kuauna along LC.A. 5989, Ap. 1 to Makole to a pipe in concrete; [page 8]

Kapakahi, Waikele, Ewa Continued

2. 319° 06' 93.3 feet along Kuauna along LC.A. 1614B, Ap. 2 to Hookaamomi to a pipe in concrete;
3. 55° 31' 128.0 feet along Kuauna along LC.A. 1682B to Kualii to a pipe in concrete;
4. 139° 04' 65.8 feet along Kuauna along LC.A. 1682B to Kualii to point of beginning.

Area 0.23 Acre

Lot 4

Beginning at a pipe in concrete at the South corner of this lot, the East corner of LC.A. 5762, Ap. 4 to Kuaihelani, and on the Northwest side of LC.A. 5848 to Kaupuaa, the direct azimuth and distance to a pipe in concrete marking the end of course 23 of Lot 2, being 59° 06' 189.5 feet and thence running by true azimuths;

1. 151° 19' 105.45 feet along LC.A. 5762, Ap. 4 to Kuaihelani to a pipe in concrete;
2. 239° 21' 228.45 feet along LC.A. 1682B to Kualii and LC.A. 1614B, Ap. 2 to Hookaamomi to a pipe in concrete;
3. 329° 07' 014.55 feet along LC.A. 7260, Ap. 3 to B. Namakeha and LC.A. 5602 to Koliola to a pipe in concrete;
4. 59° 06' 232.5 feet along LC.A. 5848 to Kaupuaa to the point of beginning.

Area 0.56 Acre

Lot 5

Beginning at a pipe in concrete at the South corner of this lot, the West corner of LC.A. 1682, Ap. 1 to Puhi and

on the Northwest side of the Government Road to the **Waipahu** Depot, the direct azimuth and distance to a point marking the end of course 19 of Lot 1, being 67° 39' 43.3 feet and thence running by true azimuths;

1. 156° 13' 372.9 feet along to the Northeast side of the Government road to a pipe in concrete;
 2. 239° 30' 26.0 feet along LC.A. 5848 to Kaupuaa to a pipe in concrete;
 3. 329° 15' 98.0 feet along LC.A. 5595 to Kapahu to a pipe in concrete;
 4. 64° 40' 15.0 feet along LC.A. 5603 to Kookoo to a pipe in concrete;
 5. 334° 265' 170.4 feet along LC.A. 5603 to Kookoo and LC.A. 1675D to Makalolohe to a pipe in concrete;
 6. 344° 40' 110.0 feet along LC.A. 5531, Ap. 1 to Keawe to a pipe in concrete;
- 70° 13' 11.0 feet along LC.A. 1682, Ap. 1 to Puhi [page 9]

Kapakahi, Waikele, Ewa Continued

Area 0.22 Acre

Lot 6

Beginning at a pipe in concrete at the West corner of this lot, the North corner of LC.A. 1682, Ap. 1 to Puhi and on the Southeast side of LC.A. 5531, Ap. 1 to Keawe, the direct azimuth and distance to a pipe in concrete marking the end of course 6 of Lot 5, being 70° 13' 253.55 feet and thence running by true azimuths;

1. 250° 13' 201.38 feet along LC.A. 5531 ap. 1 to Keawe To a pipe in concrete.
2. 338° 14' 221.6 feet along LC.A. 5846, Ap. 1 to Kaolou to a pipe in concrete;
3. 373° 55' 206.73 feet along LC.A. 1675 to Mahoe to pipe in concrete;
4. 159° 28' 208.28 feet along LC.A. 1682, Ap. 1 to Puhi to the point of beginning.

Area 1.00 Acre

Lot 7

Beginning at Southwest corner of this lot, at the Northwest corner of LC.A. 5595C, Ap.1 to Napupu and on the East boundary of Grant 125, Ap. 2 to Hao, the true azimuth and distance to Brown [trig. Stn. Triangle with dot in middle] (marked by an iron pin) being 350° 24' 30" 1815.1 feet and the true azimuth and distance to a pipe marking the end of course 28 of Lot 1, being 46° 40' 125.0 feet; thence running by true azimuths:

1. 145° 00' 55.0 feet along Grant 125, Ap. 2 to Hao
2. Thence along center of Auwai along Grant 125, Ap. 1 to

Hao and LC.A. 17112B, Ap.1 1 to Hopu, the direct azimuth and distance being 250° 57' 417.8 feet
 3. Thence still along center of auwai, along land of **Homaikaia**, an Ili of **Waipio**, the direct azimuth and distance being 351° 00' 70.0 feet;
 4. 60° 00' 1520 feet along LC.A. 5595C, Ap. 1 to Napupu;
 5. 76° 00' 197.0 " " " " " " "
 6. 102° 30' 52.8 " " " " " " "
 to point of beginning.

Area 0.85 Acre

Lot 8

Beginning at a point on the westerly bank of the Kapakahi Stream, the direct azimuth and distance to a point marking the end of course 16 of Lot 1, being 270° 00' 69.0 feet and running by true azimuths:

1. Along the Southwesterly bank of Kapakahi Stream along LC.A. 6545, Ap. 1 to H. Haalilio to the [page 10]

Kapakahi, Waikele, Ewa Continued

Northeast corner of LC.A. 5663 to Kahonu, the direct azimuth and distance being 112° 38' 457.0 feet;

2. Thence along Southerly bank of Kapakahi Stream along LC.A. 860, Ap. 3 to Kaahee, LC.A. 1005, Ap. 3 to Kahiki, LC.A. 858C to Pokini and LC.A. 5663 to Kahonu, the direct azimuth and distance being 65° 35' 1006.0 feet;

3. Thence along Southerly bank of Kapakahi Stream along Grant 150 to S.P. Kalama, the direct azimuth and distance being 81° 05' 740.0 feet;

4. Thence along the Westerly bank of Kapakahi Stream along LC.A. 1613B to Huailua Grant 150 to S.P. Kalama, LC.A. 8597 to Kamoana and LC.A. 1022 to Piimahina to the Southeast corner of Grant 126 to P.F. Manini, the direct azimuth and distance being 165° 40' 390.0 feet;

5. Thence along Westerly bank of Kapakahi stream along Grant 126 to P.F. Manini, LC.A. 891 to Kaakiakiaho, LC.A. 1576 to Kamole, LC.A. 880 to Niulii, Grant 126 to P.F. Manini and Grant 122, Ap. 1 to Wm. Jarrett to a point marking the northwest corner of this piece, the direct azimuth and distance being 195° 30' 463.0 feet;

6. 275° 38' 48.0 feet across the Kapakahi Stream to a point at junction of stone wall and the East bank of said stream in the West boundary of Grant 129 to Akonj;

7. Thence along Easterly bank of Kapakahi Stream along Grant 129 to Akoni, the direct azimuth and distance being 2° 10' 764.0 feet;
8. Thence along Northerly bank of Kapakahi Stream along Grant 129 to Akoni, LC.A. 1679, Ap. 1 to Napala, LC.A. 1013 to Muhu, LC.A. 1008 to Ku, LC.A. 130 to Kekuapapnio, LC.A. 9384C to Kahula 1 and LC.A. 1009, Ap. 1 to Kahanu, the direct azimuth and distance being 258° 25' 810.0 feet.
9. Thence along Northerly bank of Kapakahi Stream along Grant 218 to Edward Hunt, LC.A. 850, Ap. 2 to Kalauao, LC.A. 1680 to Pauoa, and Mahele Award 4, R.P. 4486, Apana 2 to Luluhiwalani, the direct azimuth and distance being 245° 50' 820.0 feet.
10. Thence along Northerly bank of Kapakahi Stream along LC. 2002 to Mahu, and Mahele Award 4, R.P. 4486, Ap. 2 to Luluhiwalani, the direct azimuth and distance being 261° 55' 222.0 feet; [page 11]

Kapakahi, Waikele, Ewa Continued

11. Thence along Northerly bank of Kapakahi Stream along Grant 124 to Kapahoanui and LC.A. 1716, Ap. 2 to Hauna, the direct azimuth and distance being 290° 10' 313.0 feet;
12. Thence along Northeasterly bank of Kapakahi Stream along Grant 124 to Kapahoanui to a point on course 16 of Lot 1, the direct azimuth and distance being 349° 18' 125.0 feet;
13. Thence across Kapakahi stream and along course 16 of Lot 1 to point of beginning, the direct azimuth and distance being 90° 00' 56.0 feet.

Area 4.00 Acres

- Lot 1. makai of O.R. & L. Co's right of way and Lot 7 by George F. Wright, Surveyors
 Lot 1. mauka of O.R.& L. Co's right of way and Lots 2, 3, 4, 5, 6 and O.R.& L. Co's right of way, by J. Podmore, surveyor
 Lot 8. Compiled from S.E. Bishop's map of Waikele by W.H. Smith, Surveyor.

Schedule "C" hereinabove referred to:

| Award or Grant | Awardee or Pantentee | Owner | Address |
|----------------|----------------------|---------------------|---------|
| 1. Ulemoku | Land of | Territory of Hawaii | |

| | | | |
|---------------|-------------|---|--|
| 2. A. 1613B:2 | Huailua, | B.R. Baanning | Magoon Building Honolulu, Hawaii |
| 3. G. 126:2 | P.F. Manini | [ditto] | |
| 4. A. 1613 | Huailua | [ditto] | |
| 5. A. 1022 | Piimahina | [ditto] | |
| 6. G. 126 | P.F. Manini | [ditto] | |
| 7. A. 891 | Kaakiakiaho | [ditto] | |
| 8. A. 1679:1 | Napala | [ditto] | |
| 9. G. 150:2:3 | S.P. Kalama | Roman Catholic Mission also Right Rev. Libert H Boeynaeona Bis- hop of Zugma | c/o Hawaiian Trust Co. Limited Honolulu Hawaii |
| 10. A. 5848 | Kaupuaa | | |
| 11. G. 150 | S.P. Kalama | | |
| 12. G. 129 | Akoni | | |
| 13. A. 130 | Kekuapanio | | |
| 14. G. 218 | Edward Hunt | | |

[Nos 15-18, Awardee or Patentee for all W. Jarrett, with the following owners

| | | | |
|------------------|-------------|---------------------------------|--|
| 15. G. 122:2 & 3 | Edward Hunt | Mary E. Foster | c/o E.H. Wodehouse, Honolulu, Hawaii; |
| 16. G. 122 | W. Jarrett | Victoria Ward | c/o E.H. Wodehouse, Honolulu, Hawaii; |
| 17. A. 9384C | W. Jarrett | Matilda A. Foster | c/o E.H. Wodehouse, Honolulu, Hawaii; |
| 18. R.P. 4486:2 | W. Jarrett | Annie Jaeger Lucy H. McWayne | c/o T.E. Robinson, Honolulu, Hawaii. |

[page 12]

Kapakahi, Waikele, Ewa Continued

| Award or Grant | Awardee or Patentee | Owner | Address |
|-------------------|------------------------|----------------------|---|
| | | Charlotte J. Beggs | c/o J.L.P. Robinson Honolulu, Hawaii |
| | | Ella C. Henkeniua | - do - |
| | | Rebecca Houghtailing | c/o F.E. Steere, Guardian R. Houghtailing, Honolulu, Hawaii; |
| | | Caroline C. Robinson | 1519 Beretania St. Honolulu, Hawaii |
| | | Allen C. Robinson | " " |
| | | J.L.P. Robinson | " " |
| | | Mark A. Robinson | " " |

| | | | |
|------------------|----------------|-----------------------------------|--|
| 19. A. 6545:1 | Haalilio | Loo Wa Pun Loo Tam Chee | c/o Sing Cheng Co Honolulu, Hawaii |
| 20. G. 124 | Kapahoanui | John li Est. Ltd | Honolulu, Hawaii |
| 21. A 7260:1 & 2 | Namakeha | John li Est. Ltd | Honolulu, Hawaii |
| 22. A. 1682B | Kualii | John li Est. Ltd | Honolulu, Hawaii |
| 23. A 5846 | Kalou | John li Est. Ltd | Honolulu, Hawaii |
| 24. A 1682:1 | Puhi | John li Est. Ltd | Honolulu, Hawaii |
| 25. A 1675 | Mahoe | John li Est. Ltd | Honolulu, Hawaii |
| 26. G. 125 | Hao | John li Est. Ltd | Honolulu, Hawaii |
| 27. A 1712B:1 | Hopu | John li Est. Ltd | Honolulu, Hawaii |
| 28. G 125:2 | Hao | John li Est. Ltd | Honolulu, Hawaii |
| 29. Land of | Homaikaia | John li Est. Ltd | Honolulu, Hawaii |
| 30. A. 5595C | Napupu | John li Est. Ltd | Honolulu, Hawaii |
| 31. G. 131 | Kapela | John li Est. Ltd | Honolulu, Hawaii |
| 32. G. 127 | Wm. Ap. Jones | John li Est. Ltd | Honolulu, Hawaii |
| 33. G. 128:2 | Paul F. Manini | John li Est. Ltd | Honolulu, Hawaii |
| 34. A. 10831 | Puniwai | D.A. Kaaiahua Lani Magoon | Honolulu, Hawaii |
| 35. G. 712 | Kahola | Oahu Sugar Co. Limited, , Ltd. | c/o American Factors Honolulu |
| 36. A. 1614B:2 | Hookaamoni | unknown | |
| 37. A. 1680 | Pauoa | unknown | |
| 38. A. 5981:1 | Makole | Tong Ting | c/o Sing Cheng Co. Honolulu, Hawaii |
| 39. A 5595 | Kapahu | Tong Ting | c/o Sing Cheng Co. Honolulu, Hawaii |
| 40. A. 1675D | Makalolohe | Tong Ting | " " |
| 41. A. 5602 | Koliola | Sarah White | Honolulu, Hawaii |
| 42. A. 5989:2 | Makole | Sarah White | Honolulu, Hawaii |
| 43. A. 5531:2 | Keawe | Sarah White L.L. McCandless | Honolulu, Hawaii |
| 44. A. 5762:4 | Kuaihelani | Solomon K. Naholowaa | Honolulu, Hawaii |
| 45. A. 2002 | Mahu | Mary Kahoa Annie Puleloa | Honolulu, Hawaii |

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Kapakahi, Waikele, Ewa Continued

| Award or Grant | Awardee or Pantentee | Owner | Address |
|-------------------|-------------------------|-----------------------|------------------|
| 46. A. 5603 | Kookoo | Sing Cheng Co. | |
| 47. A. 5531:1 | Keawe | Manager Hong Quon | |
| 48. A. 5653 | Kahonu | The firm consists of | |
| 49. A. 1005:3 | Kahiki | the following members | |
| | | Hong Quon | Honolulu, Hawaii |
| | | L. Apana | " " |
| | | Tang Chong | " " |
| | | Tong Yick Hin | " " |

| | | | | |
|---------------|----------|-----------------------|-------------------|---|
| | | Hee Won Kam | “ | “ |
| | | Look Koon Chee | “ | “ |
| | | Lum Chen Hoy | Waiau, Ewa | |
| | | Lum Chun Wah | Republic of China | |
| | | Tong Ting | Canton | “ |
| | | Loo Tam Chee | Hong Kong | “ |
| | | Loo Wah Bun | “ | “ |
| | | Leong Kee Sin | “ | “ |
| | | Leong Hung Gut | “ | “ |
| 50. A. 860:3 | Kaihee | Kapeka Baker | Waikele, Ewa | |
| 51. A. 1576 | Kamole | Lizzie Ornellas | “ | “ |
| | | Libbie Kalima | “ | “ |
| | | Lucy Kauhane | “ | “ |
| 52. A. 1013 | Muhu | Solomon K. Kauhane | Honolulu, Hawaii | |
| 53. A. 1008 | Ku | Harry kauhane | “ | “ |
| 54. A. 858C | Pokini | William Laa | Honolulu, Hawaii | |
| 55. A. 8597 | Kamoana, | Kamakia Gorelangton | Honolulu, Hawaii | |
| | | John Henry Magoon | Honolulu, Hawaii | |
| | | Alfred K. Magoon | “ | “ |
| | | Eaton H. Magoon | “ | “ |
| | | Catherine Hustace | “ | “ |
| | | Marrion M. Magoon | “ | “ |
| | | Emeelene Tyler | “ | “ |
| 56. A. 880 | Niulii | Albert Kauaihilo | “ | “ |
| 57. A. 1009:1 | Kahanu | Mahoe | “ | “ |
| 58. A. 859:2 | Kalauao | Claimed by Kimokeo | “ | “ |
| | | Haalilio, Bishop | “ | “ |
| 59. A. 1716:2 | Hauna | Trust Co. Ltd is | “ | “ |
| | | Admin. of the Est. of | | |
| | | Punohu Muir | | |
| | | deceased | | |

[page 14]

Kapakahi, Waikele, Ewa Continued

Wherefore your petitioners pray that the Commissioner of Boundaries for the First Judicial Circuit of the Territory of Hawaii do, on receipt of this application, notify these applicants, and also the owners of all land adjoining the parts of said Ili of Kapakahi, the boundaries of which are being sought to be determined and certified, of the date when he, the said Commissioner, will be prepared to hear this application; that the commissioner to advertise for not less than three weeks in at least on English and one Hawaiian newspaper a notice of the localities to be adjudged on and the date any place of hearing and that after the hearing herein the said Commissioner do decide, settle, determine and certify the outer boundaries

of the portions of said Ili of Kapakahi, the boundaries of which are hereby sought to be determined and certified, and by each other and further relief as may under the law and the facts be appropriate.

Dated, Honolulu, T.H.,
November 3rd 1920

(sg) William Williamson,
(sg) Alfred F. Judd
(sg) Richard H. Trent,

Trustees under the Will and of the
Estate of Bernice P. Bishop, deceased.

Territory of Hawaii,
City and County of Honolulu, s.s.

William Williamson, one of the above named applicants having been duly sworn deposes and says: that he has read the foregoing application and also the schedule as therein referred to, and hereto attached, and made party to said application and knows their contents and that to the best of his knowledge information and belief the facts and things therein set forth are true.

(sg) William Williamson

Subscribed and sworn to
before me this 3rd day of
Nov. 1920

(sg) O.H. Hansen,
Notary Public, First (Seal)
Judicial Circuit,
Territory of Hawaii [page 15]

Kapakahi, Waikele, Ewa Continued

Honolulu, November 12, 1920
Written notices were mailed to the following persons:

| | | |
|--|--------------------------|-----------------|
| W.O. Smith | Trustee B.P. Bishop Est. | Honolulu, T. H. |
| E.F. Bishop | “ “ “ “ | “ “ |
| R.H. Trent | “ “ “ “ | “ “ |
| A.F. Judd | “ “ “ “ | “ “ |
| W. Williamson | “ “ “ “ | “ “ |
| Robertson Castle & Olson, Attorneys, Bishop Est. | | “ “ |
| George M. Collins, C.E. | | “ “ |
| W.E. Wall, Surveyor, Territory of Hawaii | | “ “ |
| S.M. Kakanui, Public Land Officer “ | | “ “ |
| C.T. Bailey, Commissioner of Public Lands | | “ “ |

| | | |
|---|---|--------------|
| B.R. Banning, Magoon Building | “ | “ |
| Roman Catholic Mission c/o Hawaiian Trust Co., | “ | “ |
| Right Reverend L.H. Boeynaema, Bishop of Zugma, | | |
| c/o Hawaiian Trust Co | “ | “ |
| Mary E. Foster, c/o E.H. Wodehouse | “ | “ |
| Victoria Ward “ “ “ | “ | “ |
| Matilda A. Foster “ “ “ | “ | “ |
| Annie Jaeger c/o W.W. Chamberlain | “ | “ |
| Lucy H. McWayne c/o T.R. Robinson | “ | “ |
| Charlotte J. Beggs c/o J.L.P. Robinson | “ | “ |
| Ella C. Henkenius “ “ | “ | “ |
| Rebecca Houghtailing c/o F.E. Steere | “ | “ |
| Caroline C. Robinson, 1519 Beretania St | “ | “ |
| Allen C. Robinson, Kauikeolani Building | “ | “ |
| J.L.P. Robinson “ “ | “ | “ |
| Mark. A. Robinson “ “ | “ | “ |
| Loo Wa Pun, c/o Sing Cheng Co., P.O. Box 955 | “ | “ |
| Loo Tan Chee “ “ “ “ “ “ | “ | “ |
| Ton Ting “ “ “ “ “ “ | “ | “ |
| Hong Quon “ “ “ “ “ “ | “ | “ |
| L. Apana “ “ “ “ “ “ | “ | “ |
| Tong Phong “ “ “ “ “ “ | “ | “ |
| Tong Yick Hin “ “ “ “ “ “ | “ | “ |
| Hee Won Kam “ “ “ “ “ “ | “ | “ |
| Look Kom Chee “ “ “ “ “ “ “ | “ | “ |
| Lum Chun Wah “ “ “ “ “ “ | “ | “ |
| Tong Ting “ “ “ “ “ “ “ | “ | “ |
| Loo Tan Chee “ “ “ “ “ “ “ | “ | “ |
| Loo Wah Bun “ “ “ “ “ “ “ | “ | “ |
| Leong Hung Gut, “ “ “ “ “ “ “ | “ | “ |
| Sing Cheng Co., P.O. Box 955, | “ | “ |
| John li Est, Ltd., Kauikeolani Building | “ | “ |
| D.A. Kaaiahua | | Waipahu, Ewa |

Kapakahi, Waikele, Ewa Continued

| | | |
|---------------------|---------------------|----------------|
| Lani Magoon, | Magoon Building | Honolulu, T.H. |
| Kamahee Gorelangton | “ “ | “ “ |
| John H. Magoon | “ “ | “ “ |
| Albert K. Magoon | “ “ | “ “ |
| Eaton H. Magoon | “ “ | “ “ |
| Marmion M. Magoon | “ “ | “ “ |
| Catherine Hustace | “ “ | “ “ |
| Emeelene Tyler | “ “ | “ “ |
| Oahu Sugar Co. | Waipahu, Ewa, Oahu | “ “ |
| Sara White | | Honolulu, T.H. |
| L.L. McCandless | McCandless Building | “ “ |

| | | | |
|--|-----------------------|----------------|---|
| Solomon K. Naholowaa | | “ | “ |
| Mary Kahoa | Pearl City, Ewa, Oahu | “ | “ |
| Annie Puleloa | Honolulu | “ | “ |
| Lum Chen Hoy | Waiau, Ewa, Oahu | “ | “ |
| Kapeka Baker | Waikele | “ | “ |
| Lizzie Ornellas | “ | “ | “ |
| Libbie Kalima | “ | “ | “ |
| Lucy Kauhane | “ | “ | “ |
| Soloman H. Kauhane | “ | “ | “ |
| Harry Kauhane | Pearl City, Ewa, Oahu | “ | “ |
| Wm Laa | | Honolulu, T.H. | |
| Albert Kauaihilo | | “ | “ |
| Mahoe | | “ | “ |
| Kimokeo Haalilio c/o Bishop Trust Co. | | “ | “ |
| Bishop Trust Co. Administrator Estate of Punohu Muir | | “ | “ |
| American Factors Ltd., Agents, Oahu Sugar Co. | | “ | “ |
| Geo. F. Wright Surveyor | | “ | “ |
| G. Podmore Surveyor, B.P. Bishop Est. | | “ | “ |
| W.H. Smith | “ “ “ “ | “ | “ |
| W.A. Greenwell, Attorney | | “ | “ |
| Henry Smith, Guardian & Trustee | | “ | “ |

Note - By some mistake in the printing office the notice in Hawaiian in the Nupepa Kuokoa was only published one time to wit: Nov. 12, 1920, the mistake was only found out in Dec. 3, 1920, when the affidavit of publication was made out. But printed notices in English and Hawaiian were mailed to all the persons named in the above list on Nov. 12th 1920 which list includes all of the adjoining owners as far as known.

See printed notices on page 18 of this record. [page 17]

Kapakahi, Waikele, Ewa Continued

Commencing Nov. 12th 1920 the following Notices were published in the P.C. Advertiser, a newspaper published in the English language and the Nupepa Kuokoa published in the Hawaiian language.

Publications on Nov. 12, 19th 26th and Dec. 3rd, 1920,

P.C. Advertiser
Boundary Commissioners
Notice
Proper application having been made to me by the Trustees of the Bernice Pauahi Bishop Estate, for the settlement of the boundaries of portions of

the Ili of Kapakahi in Waikele, District of Ewa, Island of Oahu, Mahele Award No. 39 to D. Kauliokamoa.

Notice is hereby given to all owners of adjoining lands, and all persons interested in said boundaries, that there will be a hearing for the settlement of the boundaries of the above named portions of Kapakahi, at my office, 855 Kaahumanu Street, Honolulu, on Wednesday, December 8th, 1920, at 9 o'clock A.M.

M.D. Monsarrat,
Commissioner of Boundaries for the
First Judicial Circuit,
Honolulu, Nov. 12th 1920
Robertson, Castle & Olson,
Attorneys for the Applicants
Nov. 12, 19, 26; Dec. 3

Only Published in the Kuokoa
once to wit: Nov. 12, 1920

Hoolaha a na Komisina
Palena Aina

He palapala noi kupono ka i waihoia mai ia`u e na kahu Waiwai o ka Waiwai o Bernice Pauahi Bishop, no ka hooponopono ana i na palena aina o kekahi mau hapa o ka Ili o Kapakahi maloko o Waikele, Apana o Ewa, Mokupuni o Oahu, Mahele Kuleana Helu 39, ia D. Kauliokamoa.

Ke haawiia aku nei ka hoolaha ma keia i na ona aina apau e pili kokoke mai ana, a i na kanaka apau i kuleana ma na palena aina i oleloia ae la, e malama la ana he hoolohe ana no ka hooponopono ana i na palena aina maluna ae o na hapa o ka Ili o Kapakahi ma ko`u keena oihana, Helu 855, Alanui Kaahumanu, Honolulu, ma ka Poakolu, Dekemaba 8, 1920, ma ka hora 9 a.m.

Edward DeKum being duly sworn deposes and says, that he is Clerk of the Advertiser Publishing Co. Ltd. publishers of the Nupepa Kuokoa, a weekly newspaper published in the City and County of Honolulu, Territory of Hawaii, that the ordered publication in the above entitled matter of which the annexed is a true and correct printed notice, was published one times in the Nupepa Kuokoa, aforesaid on the 12th day of November 1920 and that affiant is not a party to or in any way interested in the above entitled matter.

(sg) Edward DeKum
Subscribed and sworn to before me this
3rd day of December A.D. 1920

(sg) Geo. A. Snyder,
Notary Public of the First Circuit
(Seal)

Honolulu, November 12, 1920
Hong Quon, a partner in and manager of Sing Cheng Co. called at the office during the morning. He stated that he represented the firm of Sing Cheng Co. and the various Chinese that his firm was agent for. He brought with him a map of Waikele having their various holdings and after examining the map filed by the B.P. Bishop Est. of Kapakahi, he said that he was satisfied with the boundaries as claimed and also that he made no claim to the stream of Kapakahi except as to any ancient water rights that belonged to the land claimed by the persons that he represented.

J.L.P. Robinson (representing the Robinson Estate) called during the morning. He stated that he did not claim the stream as far as he then knew, but would look up his paper and call again later.

Honolulu, Nov. 18th 1920, the following letter was received from Walter E. Wall, surveyor Territory of Hawaii.

(Copy)
Address Surveyor
Territory of Hawaii
Kapuaiwa Building
Honolulu T.H

Territory of Hawaii
Office of the Hawaii Territory Survey [page 19]

Kapakahi, Waikele, Ewa Continued

Honolulu, Nov. 13th, 1920
Notice Settlement of Bdry,
Ili of Kapakahi in
Waikele, Ewa, Oahu.

M.D. Monsarrat, Esq,
Commissioner of Boundaries for
the First Judicial Circuit,
Territory of Hawaii, Honolulu.

Dear Sir:

I have for acknowledgment your letter of
the 12th instant enclosing copies of notice from
the P.C. Advertiser and Kuokoa, in ae settlement of
the boundaries of the ili of Kapakahi in Waikele,
District of Ewa, Island of Oahu.

Very respectfully,
(sg) Walter E. Wall,
Surveyor Territory of Hawaii

Honolulu, Nov. 15th 1920
Mrs. Catherine Hustace telephoned that she had
sold all her interests in Waikele and therefore was
not interested in the boundaries of Kapakahi.

Geo. M. Collins, C.E. of the B.P. Bishop Est. called during
the morning with A.C. Alexander, C.E. of the American
Factors Ltd, agents for the Oahu Sugar Co.

Alexander examined the map filed by the Bishop Est.
and say that he would look into the matter and report
of the boundary of Kapakahi and Aualii owned by the
Oahu Sugar Co.

Honolulu, Nov. 17th 1920
J.E. O'Conner of the real estate dept. of the Hawaiian
Trust Co., Ltd, agents for the Roman Catholic Mission
called during morning and looked at the map of Kapakahi.
He asked for a blue print which was given him and he
stated that he would see Father Valentine of the Mission
and look the matter up on the ground, also examine their
papers in regard to the holding of the Mission in Waikele.

J.L.P. Robinson called during the afternoon with his papers.
After looking over the papers we found that the survey

of Lihue called for the bank of the Kapakahi Stream and the other papers for the streams. Robinson asked for a blue print of the Kapakahi map, which was given him and he said that he would go on the ground and look over the matter. Did not think that he had any interest in the stream except as to ancient water rights. His two pieces makai were alright. [page 20]

Kapakahi, Waikele, Ewa Continued

Honolulu, Nov. 19th, 1920

A daughter of William Laa's called during the day in her father's interest (who is on one of the other islands). After looking that the map of Kapakahi, she stated that they only claimed the land and not the stream.

Honolulu Nov. 20th, 1920

M.B. Henshaw (of the Bishop Trust Co. Ltd. Administ. of the Est. of Punohu Muir) called during the day and had a look at the map of Kapakahi. He asked for a small blue print of the locality where he was interested, as he wished to go down to Waikele and look over the ground. The print was given to him.

Honolulu, Dec. 3rd, 1920

Judge Alex Lindsay called at the office and stated that he had been retain[ed] by the John li Estate and the Roman Catholic Mission to attend to their interests in regard to the settlement of the boundaries of Kapakahi. He also said that he had only been appointed during the morning and as he had made arrangements to go to Hawaii he would not have time to look into the matter before the hearing set for Wednesday Dec. 8th, 1920 so asked for a continuance for two weeks. He was told to see the attorneys for the B.P. Bishop Est. and arrange the matter with them.

Honolulu, Dec. 6, 1920,

E.A. Magoon representing the Magoon interests called and looked at map of Kapakahi. Magoons are interested in L.C. Award 8597.

Henry Holmes, attorney for B.R. Banning called with M. Magoon and looked at map of Kapakahi. He asked for two blue prints of the map which were given to him. [page 21]

Kapakahi, Waikele, Ewa Continued

Honolulu Dec. 8th 1920
The Commissioner sat at 9 a.m. at his office
855 Kaahumanu Street.

Present: W.A. Greenwell of the firm of Robertson Castle and Olson, Attorneys for the B.P. Bishop Estate; E.H. Magoon for the Magoon interests; Judge Alex Lindsay for the Ii Estate and R.C. Mission; F.H. Brown of the John Ii Estate; and S.M. Kananui of the Public Lands Office.

The commissioner stated that through some mistakes the notice of hearing was only published once in the Nupepa Kuokoa to wit: Nov. 12th 1920 and thus find. the whole matter had to be advertised again and new written notices sent to persons interested. The publication in the P.C. Advertiser and the Kuokoa to commence Dec. 10th 1920 and ending Dec. 31, 1920, both days included, to wit: Dec. 10, 17, 27 and 31; and the hearing to be held at his office, 855 Kaahumanu Street on Wednesday Jan. 5, 1920 at 9 a.m.

Honolulu, Dec. 10th 1920
The following notice was published in the P.C. Advertiser, a newspaper published in the English language and the Kuokoa, a newspaper published in the Hawaiian language.

Published Dec. 10, 17th, 24th and 31st.

P.C. Advertiser
Boundary Commissioners Notice
Proper application having been made to me by the Trustees of the Bernice Pauahi Bishop Estate, for the settlement of the boundaries of portions of the Ili of Kapakahi in Waikele, District of Ewa, Island of Oahu, Mahele Award No. 39 to D. Kauliokamoa.

Notice is hereby given to all owners of adjoining lands, and all persons interested in said boundaries, that there will be a hearing for the settlement of the boundaries of the above named portions of Kapakahi, at my office, 855 Kaahumanu

Street, Honolulu, on Wednesday, Jan. 5th,
1921, at 9 o'clock A.M.

M.D. Monsarrat,
Commissioner of Boundaries for the First
Judicial Circuit,
Honolulu, Dec. 12th, 1920
Robertson, Castle & Olson,
Attorneys for the Applicants
Dec. 10, 17, 24, 31, 1920.

Nupepa Kuokoa

Hoolaha a na Komisina
Palena Aina.

He palapala noi kupono ka i waihoia
mai ia`u e na kahu Waiwai o ka Wai
wai o Bernice Pauahi Bishop, no ka
hooponopono ana i na palena aina o
kekahi mau hapa o ka Ili o Kapakahi
maloko o Waikele, Apana o Ewa, Mo-
kupuni o Oahu, Mahele Kuleana Helu
39, ia D. Kauliokamoa.

Ke haawiia aku nei ka hoolaha ma
keia i na ona aina apau e pili kokoke
mai ana, a i na kanaka apau i kuleana
ma na palena aina i oleloia ae la, e
malama la ana he hoolohe ana no ka
hooponopono ana i na palena aina ma-
luna ae o na hapa o ka Ili o Kapakahi
ma ko`u keena oihana, Helu 855, Ala-
nui Kaahumanu, Honolulu, ma ka Poa
kolu, Ianuari 5, 1921, ma ka hora 9 a.m.

M.D. Monsarrat,
Komisina o na Palena Aina no ka Aha
Hookolokolo Kaapuni Ekahi,
Honolulu, Dec. 10, 1920
Robertson, Castle & Olson,
Na Loio no ka Poe Noi.
6430, Dec. 10, 17, 24, 31, 1920. [page 22]

Kapakahi, Waikele, Ewa Continued

In the matter of
Publication,
Boundary Commiss- Affidavit of Publication
Notice

Territory of Hawaii,
City & County of Honolulu

Edward DeKum, being duly sworn deposes and says that he is Clerk of the Advertiser Publishing Co. Ltd. Publishers of the Pacific Commercial Advertiser, a daily published in the City and County of Honolulu, Territory of Hawaii, that the ordered publication in the above entitled matter of which the annexed is a true and correct printed notice, was published (4) four times in the Pacific Commercial Advertiser aforesaid, commencing on the 10th day of December 1920 and ending on the 31st day of Dec. 1920 (both days inclusive) to wit on Dec. 10, 17, 24, 31, 1920 and that affiant is not a party to or in any way interest- ed in the above entitled matter.

(sg) Edward DeKum
Subscribed and sworn to before me this 3rd day
of Jan. A.D. 1921

(sg) George A. Snyder,
Notary Public of the First Circuit
(Seal)

Affidavit of Publication
In the matter of
Publication Boundary
Commission notice

Territory of Hawaii,
City & County of Honolulu

Edward DeKum, being duly sworn deposes and says, that he is Clerk of the Advertiser Publishing Co. Ltd. publishers of the Nupepa Kuokoa, a weekly newspaper published in the City and County of Honolulu, Territory of Hawaii, that the ordered publication in the above entitled matter of which the annexed is a true and correct printed notice, was published 4 four times in the Nupepa Kuokoa, aforesaid on the 10th day of Dec. 1920 and ending on the 31st day of Dec. 1920 (both days inclusive) to wit: on Dec. 10, 17, 24, 31, 1920 and that affiant is not a party to or in any way interested in the above entitled matter.

(sg) Edward DeKum
 Subscribed and sworn to before me this 3rd day of Jan. 1921.

(sg) G. G. A. Snyder,
 Notary Public of the First Circuit
 (Seal) [page 23]

Kapakahi, Waikele, Ewa Continued

| | | |
|---|---------------------------------------|-----------------|
| W.O. Smith | Trustee B.P. Bishop Est. | Honolulu, T. H. |
| E.F. Bishop | “ “ “ “ | “ “ |
| R.H. Trent | “ “ “ “ | “ “ |
| A.F. Judd | “ “ “ “ | “ “ |
| W. Williamson | “ “ “ “ | “ “ |
| Robertson Castle & Olson, Attorneys, | Bishop Est. | “ “ |
| W.A. Greenwell, Attorney | | “ “ |
| George M. Collins, C.E. | | “ “ |
| G. Podmore | Surveyor, B.P. Bishop Est. | “ “ |
| W.H. Smith | “ “ “ “ | “ “ |
| Geo. F. Wright | Surveyor | “ “ |
| W.E. Wall, Surveyor, | Territory of Hawaii | “ “ |
| C.T. Bailey, Commissioner of Public Lands | | “ “ |
| S.M. Kananui, Public Land Officer | “ | “ “ |
| Alex Lindsay | Attorney for li Est. and R.C. Mission | “ “ |
| Roman Catholic Mission | c/o Hawaiian Trust Co., | “ “ |
| Right Reverend L.H. Boeynaema, | Bishop of Zugma, | “ “ |
| B.R. Banning, | Magoon Building | “ “ |
| Mary E. Foster, | c/o E.H. Wodehouse | “ “ |
| Victoria Ward | “ “ “ | “ “ |
| Annie Jaeger | c/o W.W. Chamberlain | “ “ |
| Lucy H. McWayne | c/o T.R. Robinson | “ “ |
| Charlotte J. Beggs | of J.L.P. Robinson | “ “ |
| Ella C. Henkenius | “ “ “ | “ “ |
| Rebecca Houghtailing | c/o F.E. Steere | “ “ |
| Caroline C. Robinson, | 1519 Beretania St | “ “ |
| Allen C. Robinson, | Kauikeolani Building | “ “ |
| J.L.P. Robinson | “ “ | “ “ |
| Mark. A. Robinson | “ “ | “ “ |
| Loo Wa Pun, | c/o Sing Cheng Co., P.O. Box 955 | “ “ |
| Loo Tan Chee | “ “ “ “ “ “ | “ “ |
| Ton Ting | “ “ “ “ “ “ | “ “ |
| Hong Quon, Manager | “ “ “ “ “ “ | “ “ |
| L. Apana | “ “ “ “ “ “ | “ “ |
| Tong Phong | “ “ “ “ “ “ | “ “ |
| Tong Yick Hin | “ “ “ “ “ “ | “ “ |
| Hee Won Kam | “ “ “ “ “ “ | “ “ |
| Look Kom Chee | “ “ “ “ “ “ “ | “ “ |
| Lum Chun Wah | “ “ “ “ “ “ | “ “ |

Tong Ting “ “ “ “ “ “ “ “
 Loo Tan Chee “ “ “ “ “ “ “ “ [page 24]

Kapakahi, Waikele, Ewa Continued

Loo Wah Bun “ “ “ “ “ “ “ “
 Leong Hung Gut, “ “ “ “ “ “ “ “
 Sing Cheng Co., P.O. Box 955, “ “
 D.A. Kaaiahua Waipahu, Ewa
 Lani Magoon, Magoon Building Honolulu, T.H.
 Kamahee Gorelangton “ “ “ “
 John H. Magoon “ “ “ “
 Albert K. Magoon “ “ “ “
 Eaton H. Magoon “ “ “ “
 Marmion M. Magoon “ “ “ “
 Catherine Hustace “ “ “ “
 Emeelene Tyler “ “ “ “
 American Factors Ltd., Agents, Oahu Sugar Co. “ “
 Oahu Sugar Co. Waipahu, Ewa, Oahu “ “
 Sara White Honolulu, T.H.
 L.L. McCandless McCandless Building “ “
 Solomon K. Naholowaa “ “
 Mary Kahoa Pearl City, Ewa, Oahu “ “
 Annie Puleloa Honolulu “ “
 Lum Chen Hoy Waiiau, Ewa, Oahu “ “
 Kapeka Baker Waikele “ “
 Lizzie Ornellas “ “
 Libbie Kalima “ “
 Lucy Kauhane “ “
 Soloman H. Kauhane “ “
 Harry Kauhane Pearl City, Ewa, Oahu “ “
 Wm Laa Honolulu, T.H.
 Albert Kauaihilo “ “
 Mahoe “ “
 Kimoqueo Haalilio c/o Bishop Trust Co. “ “
 Bishop Trust Co. Administrator Estate of Punohu Muir “ “
 Henry Smith, Guardian & Trustee “ [page 25]

Kapakahi, Waikele, Ewa Continued

Honolulu, Jan. 5th 1920
 The Commissioner sat at 9 a.m. at his office,
 855 Kaahumanu Street.

Present: W.A. Greenwell of the firm of Robertson, Castle
 and Olson appearing for the B.P. Bishop Estate;
 Mary Kahoa for herself; J. Lightfoot, Deputy
 Attorney General for the Territory of Hawaii;

B.L. Marx of the firm of Frear Prosser Anderson and Marx appeared for the James Robinson heirs and also for Sing Cheng Co. and the owners of the Ili of Ohua; E.H. Magoon for the Magoon heirs; M. M. Magoon for B.R. Banning's interests; Judge Alex Lindsay of the firm of Mott-Smith and Lindsay appeared for the John Ii Estate and for the Roman Catholic Mission; P.D. Vellet appeared for the firm of Peters and Smith, representing K. Ahiana, Anna and Leilehua Kamakea C.H. Kluegel C.E. for the Oahu Railway and Land Co. A claim was filed Jan. 4th 1921 by the Attorney General Harry Irwin of the Territory of Hawaii (see copy below) claiming a portion of the premises claimed by the B.P. Bishop Estate and on account of this claim that the Commissioner of Boundaries had no jurisdiction to hear the case of the settlement of the Boundaries of the Ili of Kapakahi, Waikele, Ewa, Oahu. S.M. Kakanui of the Public Lands Office was also present. C.A. Bunn of the Ii Estate was also present.

After talking the matter over by those present, the whole question was postponed for two weeks.

The Commissioner adjourned the hearing to Jan. 19, 1921 at 9 a.m. at his office, 855 Kaahumanu Street.

Honolulu, Jan. 4th 1921
The following was filed

(Copy)

Before the Commissioner of Boundaries, for the First
Judicial Circuit of the Territory of Hawaii

In the matter of the application of
the Trustees of the Bernice Pauahi
Bishop Estate
for the settlement of the Boundaries
of the Ili of Kapakahi, in Waikele,
District of Ewa, Island of Oahu,
Mahele Award 39 to D. Kauliokamoa [page 26]

Kapakahi, Waikele, Ewa Continued

Appearance and Plea to the Jurisdiction
of the Territory of Hawaii

Now comes the Territory of Hawaii by Harry Irwin, its
Attorney General, and says,

First, that a portion of the land described in said
application as Lot 8 and being the Kapakahi Stream
is a navigable water and the title to said stream and
the bed and banks thereof is in the United States of
American, and the same is under the control of the
Territory of Hawaii and the said Kapakahi Stream
is not the property of the Trustees under the Will and of
the Estate of Bernice Pauahi Bishop, deceased.

Second, that by reason of the claim for the Territory of
Hawaii to the Kapakahi Stream as hereinabove set
forth the Commissioner of Boundaries is without Juris-
diction to determine the boundaries of said Kapakahi
Stream or any portion thereof.

Dated, Honolulu, T. H., Jan. 4, 1921
The Territory of Hawaii
(sg) by Harry Irwin,
Attorney General

Honolulu, Jan. 19, 1921
The Commissioner sat at 9 a.m. at his office,
855 Kaahumanu Street, Present:
W.A. Greenwell of the firm of Robertson castle & Olson for
the trustees of the B.P. Bishop Estate
Judge Alex Lindsay of the firm of Mott-Smith & Lindsay
for the John li Estate and the Roman Catholic Mission
B.L. Marx of the firm of Frear, Prosser Anderson & Marx
for the Robinson Estate
J. Lightfoot, Deputy Attorney General for the Territory
of Hawaii. C.A. Brown and George I. Brown of the John li Est.
P.D. Kellett for Peters & Smith attorneys for K. Ahiana and
Anna & Leilehua Kamakea; C.H. Kleugel C.E. for the Oahu
Railway and Land Co.; E.H. Magoon for the Magoon heirs;
J. Lightfoot stated that the Territory of Hawaii claimed the whole
of the Kapakahi Stream within the land claimed by
the trustees of the B.P. Bishop Estate, but in the claim &
protest filed Jan. 4th 1921 by the Attorney General, it only
mentioned Lot 8 as in fact the stream is in Lots 1 and 8,
so he would file another claim and protest claiming
the whole of the Kapakahi Stream. [page 27]

Kapakahi, Waikele, Ewa Continued

W.A. Greenwell stated that when Judge A.G. M. Robertson went to the mainland, he left the Kapakahi case in his hands, not expecting any claims in protests. So as Judge Robertson had the case and the claim and protest of the Territory of Hawaii coming up he would like to have the case continued until March 16th. The Commissioner continued the case to Wednesday, March 16th 1921 at 9 a.m. at his office, 855 Kaahumanu Street.

Honolulu, Jan. 20th 1921

The Attorney General filed the following amended plea.

(Copy)

Before the Commissioner of Boundaries for the First Judicial Circuit of the Territory of Hawaii

In the matter of the application of
the Trustees of the Bernice Pauahi
Bishop Estate
For the settlement of the Boundaries
of the Ili of Kapakahi in Waikele,
District of Ewa, Island of Oahu,
Mahele Award 39 to D. Kauliokamoa

Now comes the Territory of Hawaii by Harry Irwin, Attorney General and says:

First, that a portion of the land described in said application as the Kapakahi Stream, is a navigable water and the title to said stream, and the bed and banks thereof is in the United States of America, and the same is under the control of the Territory of Hawaii and the said Kapakahi Stream is not the property of the trustees under the Will and of the Estate of Bernice Pauahi Bishop, deceased.

Second, that by reason of the claim of the Territory of Hawaii to the Kapakahi Stream as hereinabove set forth, the Commissioner of Boundaries is without jurisdiction to determine the Boundaries of said Kapakahi Stream or any portion thereof.

Dated Honolulu, Territory, Jan. 20, 1851

The Territory of Hawaii

(sg) by Harry Irwin,

Attorney General [page 28]

Kapakahi, Waikele, Ewa Continued

Honolulu, March 16th 1921

The Commissioner sat at 9 o'clock a.m. at his office, 855 Kaahumanu Street. Present: C.A. Brown of the John Li Estate; J. Lightfoot, Deputy Attorney General for the Territory of Hawaii and W.A. Greenwell of the law firm of Robertson, Castle & Olson for the B.P. Bishop Estate; C.A. Brown and W. A. Greenwell stated that Judge Alex Lindsay of the law firm of Matt Smith and Lindsay Attorneys for the John Li Est. and for the Roman Catholic Mission was sick and unable to attend the hearing and asked for a postponement for two weeks. After a little talk amongst the persons present, The commissioner adjourned the hearing to April 6th At 9. O'clock a.m. at his office 855 Kaahumanu street Wednesday April 6th 1921 at 9. O'clock a.m.

Honolulu April 6th 1921.

The Commissioner sat at 9 o'clock a.m. at his office 855 Kaahumanu Street. Present: A.G.M. Robertson of the law firm of Robertson, Castle, and Olson attorney for the B. P. Bishop Estate Alex Lindsey of the Law firm of Mott-Smith and Lindsay for the Roman Catholic Mission and the John Li Est. B.L. Marx of the Law firm of Frear Prosser and Marx for the James Robinson Est. and Sing Chang Co. Est. M.A. Robinson of the James Robinson Estate. On account of the illness of Joseph Lightfoot Deputy Attorney General of the Territory of Hawaii by who Government Issue it was mutually agreed that the hearing be continued to Monday May, 9th 1921 at 3 p.m. The commissioner continued the hearing to Monday May 9th at 1:30 p.m. 1921. At his office 855 Kaahumanu Street Honolulu. [page 29]

Kapakahi, Waikele, Ewa Continued

Honolulu May 9th 1921

The Commissioner sat at his office, 855 Kaahumanu St. Monday afternoon at 1:30 p.m.

Present: Judge A.G.M. Robertson for the B.P. Bishop Estate; and of the law firm of Robertson Castle & Olson; B.L. Marx of the law firm of Frear Prosser Anderson and Marx for the Sing Cheng Co. and the James Robinson Estate. Mark A. Robinson of the James Robinson Estate.

C.H. Tracy of Frear Prosser Anderson and Marx.

Judge Robertson stated that he would like to have the hearing continued for one month. He also stated that he had seen Joseph Lightfoot, Deputy Attorney General, and Judge Alex Lindsay of the law firm of Mott-Smith & Lindsay, attorneys for the Roman Catholic Mission and the John li Estate and that they had no objection to the continuance.

The Commissioner continued the hearing to Thursday, June 9th 1921 at 9 o'clock a.m. as his office, 855 Kaahumanu Street.

Honolulu, June 9th 1921

The Commissioner sat at 9 a.m. June 9th 1921, Thursday at his office, 855 Kaahumanu Street. Honolulu

Present: Joseph Lightfoot, Deputy Attorney General for the Territory of Hawaii; A.G.M. Robertson of the law firm of Robertson Castle and Olson for the B.P. Bishop Est. and C.H. Tracy of the law firm of Frear, Prosser Anderson and Marx for the James Robinson Est. and Sing Cheng Co.

Joseph Lightfoot asked to have the hearing continued for one week so as he could visit the land and make a personal examination. The commissioner then continued to hearing to Thursday, June 16th 1921 at 9 a.m. at his office, 855 Kaahumanu Street. No objection made to the continuance.

Honolulu, June 16th 1921

The Commissioner sat at 9 a.m. Thursday, June 16th 1921 at his office, 855 Kaahumanu Street, Honolulu.

Present: Judge A.G.M. Robertson of the law firm of Robertson Castle and Olson for the B.P. Bishop Estate; Judge Alex Lindsay of the law firm of Mott-Smith and Lindsay for the Roman Catholic Mission and the John li Estate, Ltd.; Joseph Lightfoot, deputy Attorney General for the Territory of Hawaii and C.H. Tracy of the law firm of Frear Prosser Anderson and Marx for the James Robinson Estate and [page 30]

Kapakahi, Waikele, Ewa Continued

Sing Ching Co.

Joseph Lightfoot, Deputy attorney General stated that since the last hearing he had visited the land at Wai-

kele Ewa Oahu and was still of the opinion that he could not withdraw the claim of the Territory of Hawaii to the Kapakahi Stream.

So he held to said claim as filed Jan. 20th 1921 by Harry Irwin, Attorney General for the Territory of Hawaii.

The Commissioner then stated that in consequence of the decision of the Supreme Court in the Paunau Lahaina Maui lease, In which the Supreme Court held that a Commissioner of Boundaries could not hear a petition where any portion thereof was claimed by a person or persons other than the applicant.

So under the circumstances the Commissioner is forced to dismiss the petition.

Therefore the petition is dismissed with costs.

M.D. Monsarrat,
Commissioner of Boundaries for
the First Judicial Circuit,
Territory of Hawaii.
Honolulu, June 16th 1921

Costs
Hearings \$90.00;
Recording 13400 words 33.50;
Advertising P.C. Advertiser; 7.35;
“ Nupepa Kuokoa 7.90;
Postage, Stationary, Blue Prints &c. 17.75
\$156.50 [page 31]

**Ili of Homaikaia, Waipio Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 2, pps. 400-405**

In the matter of the
application of Kahi-
kimua widow of
J. Kamoikeehuehu
deceased and Thomas
Meek her husband
for the settlement of
the Ili of **Homaikaia**
the boundaries of
the Ahupuaa of
Waipio District of

Ewa Island of
Oahu
Land Commissioners
Award No. 8241

Application

To Richard F. Bickerton, Esq
Commissioner of Boundaries
for the Island of Oahu

Application for settlement of Boundaries

The Application of Kahikimua, widow
of J. Kamoikeehuehu deceased intestate and
Thomas Meek her husband of Honolulu Island
of Oahu by their Attorney James M. Monsarrat
of said, Honolulu shows:

That the Ahupuaa of Waipio in
Said Island of Oahu was granted to the Hon
John Ii deceased by Land Commission Award
No. 8241, a patent to which No.. 5132 was got
out on the [blank] April 1875, that by his last will
dated the 28th day of April A.D. 1870 he devised
to his brother, J. Komoikeehuehu, the Ili of **Ho-
maikaia** inside of the said Ahupuaa of Waipio
consisting of two Apanas — the first taro land
comprising 28 92/100 acres and having the follow-
ing lands adjoining viz: — **Namooelua, Papo-
haku, Kalualaea [Kaluaalaea], Hanaloha, and Waikele**
and the second Kula and Fishery comprising
70 Acres; both of which are more particularly de-
scribed in the annexed survey made by F. Pahia in
February 1879 in accordance with the bound-
aries located by an old Kamaaina Huluhulu (k)
that the said Kamoikuehuehu died intestate and
leaving no kin. [page 400]

And prays that the boundaries of the said Ili
of Homaikaia be settled according to the annexed survey.

Kahikimua and Thomas Meek her
husband by their Attorney
(sgnd) James M. Monsarrat

Boundary Commissioner's Office
No. 38 Merchant Street
March 30th 1880

Notice in Newspapers having been given to adjoining owners.

Present: Mr. Monsarrat for Petitioners

Mr. Dole for the li Estate

Mr. M. D. Monsarrat, Surveyor and F. Pahia, Surveyor.

Mr. Dole objects to the entertaining this Petition for the reason that Applicants hold under the same title as the li Estate who is the owner of the Ahupuaa of Waipio, the boundaries of which have already been established and a Royal Patent issued thereon, the land of Homaikaia is included in said Royal Patent.

Mr. Monsarrat contends that he is entitled to a Royal Patent and submits the matter.

Mr. Dole cites

Laws of 1862 p. 27

“ “ 1866 “ 19

“ “ 1868 “ 30

“ “ 1874 “ 6

Taken under consideration

Judgment

March 31st 1880

In the matter of the Application for the settlement of the boundaries of the Ili of Homaikaia I cannot entertain the application as the Boundaries of the Ahupuaa of Waipio have already been settled, and a Royal Patent issued for the same, the said Ili not having a separate Award, but being included in the Award for Waipio, and being part of it, I cannot take jurisdiction in this matter it is between the devisees under the will of John li deceased. I therefor dismiss the matter and deny the application.

Witness my hand and seal this 31st day of
March A.D. 1880

Richard F. Bickerton
Commissioner of boundaries for the
Island of Oahu
[page 401]

**Ili of Hanapouli, Waipio Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 2, pps. 421-423**

In the matter of
the settlement of
the Ili of **Hana-
pouli**, situated at
Waipio, Ewa,
Oahu

Application

Before the Boundary Commissioner for the Island of Oahu,
March A.D. 1881

In the matter of
the settlement of the
boundaries of the Ili
of Hanapouli situated
at Waipio, Ewa, Oahu.

To: Richard F. Bickerton
Commissioner of Boundaries for the Island of Oahu

The undersigned Kuanalewa and Namokueha, her husband, respectfully makes application for the settlement of the boundaries of the Ili of Hanapouli situated at Waipio Ewa, Island of Oahu, being the same premises awarded to William Harbottle, by Land Commission Award 2937 and now owned by said Petitioners, Kuanalewa and Namokueha her husband, and said Petitioners further shows, that so far as known to them, the names of the land adjoining said Hanapouli are the lands of **Waipio** and **Waiawa**, owned by the heirs of John li and said petitioner further shows that the said Ili of Hanapouli, consists of Kula land, and sea and they pray that the boundaries of both portions may be settled:

And said petitioners file herewith a map of said Ili of Hanapouli, marked Exhibit A and notes of survey marked Exhibit B.

Wherefore said Petitioners pray that a time and place may be fixed, for hearing this petitioner, that the boundaries of said Ili of Hanapouli may be settled, and that all persons interested, may be notified to appear at said time and place and show cause if any they have, why the prayer hereof, should not be granted.

Honolulu, March 30th 1881
Castle & Hatch for Applicants [page 421]

Office of the Boundary Commissioner
for the Island of Oahu, 7th day of May
A.D. 1881

Present: A.F. Judd and S.B. Dole, Guardians of Irene Ii
and W.R. Castle, Atty for Petitioners

W.A. Castle reads petition
S.B. Dole files demurrer marked Exhibit C and argues
the same.

Demurrer
Boundary Commissioner for the Island
of Oahu

In the matter of
the Petition for
the settlement
of the Boundaries
of Hanapouli
by Kuanalewa

And now comes A.F. Judd, S.B. Dole, guardians of Irene Ii
the owner of the Ahupuaa of Waipio, Ewa, Oahu, out of
which the Ili of Hanapouli is claimed and demur to the
petition, in that it does not appear theirs, that the said
Ili of "Hanapouli" was awarded by the Land commission
by "name" and not by boundaries.

Sgnd A.F. Judd
S.B. Dole
Guardians

Honolulu, May 7th 1881

W.A. Castle replies:

The Commissioner holds that the petitioners must allege
in their petition that the award was made by name,
therefore the demurrer is sustained

Petition amended:

S.B. Dole files certified copy of award by metes and
bounds, No. 2937.

Matter sustained for one (1) week by the request of the Petitioners.

There being no appearance by the Petitioners on the day set, for the further hearing, and no further evidence having been offered by them, the Petition is dismissed with costs. [page 422]

**Waiawa Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission, Volume 2, pps. 81-85**

In the Matter of the
Boundaries of Waiawa
at Ewa Island of
Oahu

Petition

Honolulu
April 24th 1884

R.F. Bickerton Esq
Boundary Commissioner
for Island of Oahu

The undersigned hereby makes application for the settlement of the Boundaries of the land of "Waiawa" at Ewa Oahu belonging to Estate of R. Keelikolani.

The land in question adjoins on the north side of Ahupuaa of Waipio belonging to John li Estate and on south side the Ahupuaa of Manana being Grant 2060 to Remond & Bernard.

Hoping for an early date for hearing of the case and settlement of Boundaries

I remain
yours respectfully,

Signed Chas R. Bishop

Honolulu May 21st 1884

Notice of time and place of hearing
having been advertised as follows:

Boundary Commissioner's Notice

Proper Application Having been made to the undersigned by Chas. R. Bishop, for the settlement of the boundaries of the Ahupuaa of Waiawa, Ewa, Island of Oahu. Notice is hereby given to all owners of adjoining lands and to all persons interested in the settlement of said Boundaries that the said matter will come on for hearing at my office Merchant Street, Honolulu, on Wednesday the 21st day of May, 1884 at 1 o'clock P.M.

Richard F. Bickerton
Boundary Commissioner for the Island of Oahu
Dated Honolulu, April 30th, 1884

Gazette

The matter came on for hearing

Present: S.M. Damon – J.F. Brown
Surveyor [page 81]

Map and Notes of Survey Filed

J.F. Brown, Sworn States
I surveyed the land of Waiawa in August 1877 and this is the map and notes of survey I made at the time. Almost the entire boundaries are settled by L.C. Award and Grants, that had been settled before my survey. Where it is not bounded by L.C. Awards & Grants I took evidence of old Kamaainas, the principal one was a woman of over 60 years of age named Kaupena she is since dead – Waipio which bounds the north side is described in a L.C. Award on the south side by a Grant to Remond and Bernard which settles boundary from Koolau mountain to Govt. road. It was well known what I was doing & surveying and no questions were

raised by any one. – These notes of survey are in accordance with this map. I understood that the river makai belonged to Kanaina.

There being no dispute as to boundaries as set forth in survey, and no person appearing to contest the application. I settle this and fix the boundaries as set forth in the survey field with application

No. 5

Certificate of Boundaries of the Land Ahupuaa of “Waiawa” District of Ewa Island of Oahu

Commission of Boundaries
1st Judicial Circuit R.F. Bickerton Esq.
Commissioner [page 82]

In the Matter of the Boundaries
of the Ahupuaa of “Waiawa”
District of Ewa Island of
Oahu

No. 73

Judgment

An application to decide and certify the Boundaries of the Land of “Waiawa” District of Ewa, Island of Oahu having been filed with me on the 24th day of April 1884 by Chas. R. Bishop in accordance with the provisions of an Act to facilitate the Settlement of Boundaries &c approved on the 22nd day of June A.D. 1868 now therefore, having duly received and heard all the testimony offered in reference to the said boundaries, and having endeavored otherwise to obtain all information possible to enable me to arrive at a just decision and which will more fully appear by reference to the records of this matter kept by me kept in Book No. 2 page 81 and it appearing to my satisfaction

that the true, lawful and equitable boundaries are as follows, viz.:

Beginning at a rock at a point of land called "**Laehopu**" at Ewa Lagoon from which point Govt. Survey Station in Ewa Church Yard bears N. 62° 17' E. (true bearing) distant 2840 feet and Govt. Survey [trig stn. triangle with dot in center] Waipio S. 63° 14' W. true bearing thence the boundary runs:

1. N. 8° 32' W. 2477 feet to a concrete post marked + at the Mauka side of Govt. road
2. N. 5° 49' W. 7164 feet up ravine to a mound of stones on point of land where this ravine forks
3. N. 3° 16' E. 4179 feet & over smooth grass land to mound of stones from [page 83] which point Govt. Survey xx "Waipio" mauka bears N. 39° 34' W.
4. N. 21° 9' E. 4100 feet to point on North peak of small ravine marked by two triangular pits cut in the turf thus [trig stn. two triangles tip to tip]
5. N. 23° 25' E. 3317.5 feet over smooth grass land to point marked by concrete post and two triangular pits [trig stn. two triangles tip to tip]
6. N. 0° 53' W. 645 feet to point in South bank of large gulch marked by triangular pits [trig stn. two triangles tip to tip]
7. N. 29° 47' E. 1559 feet crossing gulch to point on opposite bank marked by triangular pits [trig stn. two triangles tip to tip]
8. N. 55° 26' E. 2122 feet to point marked by triangular pits [trig stn. two triangles tip to tip]
9. N. 39° 50' E. 835 feet to point near South bank of small gulch;
10. N. 49° 7' E. 2985 feet to point marked with wooden post and triangular pit [trig stn. two triangles tip to tip]
11. N. 76° 46' E. 3949 feet to point marked xx from which point Govt. Survey Station "Waipio Mauka" bears S. 73° 10' W.
12. N. 76° 30' E. 4563 feet to top of hill called "**Puukamanu**" near "**Omao**" which point is marked by two triangular pits [trig stn. two triangles tip to tip]
13. N. 79° 18' E. 17857 feet to a peak of the mountain ridge between this land and Koolau

14. S. 36° 20' E. 8400 feet along the Koolau Ridge, the water shed of the main ridge being the boundary between these two last points;
15. S. 69° 21' W. 23082 feet to point near the end of long narrow ridge from which point "Waipio Mauka" xx bears N. 78° 15' W.
16. S. 72° 9' W. 8529 to a point called "**Laepohaku**" the water shed of this long narrow ridge being the boundary between these two points
17. S. 7° 51' E. 2410 feet crossing gulch to a point marked by two pits thus [trig stn. two triangles tip to tip] [page 84]

18. S. 24° 39' W. 1570.8 to point marked [trig stn. two triangles tip to tip]
19. S. 11° 40' W. 1321 feet crossing large gulch to point at the top of S bank of same marked by pits [trig stn. two triangles tip to tip]
20. S. 21° 43' W. 528 feet to point marked with concrete post, and triangular pits [trig stn. two triangles tip to tip]
21. S. 33° 59' W. 4546 to stone called "**Pohakuumeume**" S.W. of Acacia clump
22. S. 8° 14' W. 726 feet
23. S. 8° 6' W. 1764 feet to a concrete post marked + 184 feet makai of the mauka side of Govt. road
24. S. 9° 43' W. 344.5 feet
25. S. 41° 20' W. 466.6 feet
26. S. 58° 14' W. 433.5 feet to bank of Waiawa stream from which point Ewa Ch. [trig stn. triangle with dot] bears S. 87° 42' W.. From this point the boundary follows the East on Manana bank of the river to a point at the end of a line of willow trees, from which point the Ewa Ch. [trig stn. triangle with dot] bears N. 73° 49' W. distance 2099 feet.

At this point the boundary crosses to the opposite or Waiawa side of river and follows along said Waiawa bank (at water edge) to point from which Ewa Ch. [trig stn. triangle with dot] bears N. 37° 15' W. distance 2786 feet – Thence still along the Waiawa bank to point from which Ewa [trig stn. triangle with dot] bears N. 90° 25' W. distance 3824 – Thence along shore to initial point at "Laehopu" which point bears N. 52° W. distance 3984 feet from last mentioned point.

Area 10500 Acres

Richard F. Bickerton
Commissioner of Boundaries for Island of Oahu

Dated Honolulu
May 21st 1884 [page 85]

**Manananui Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume No. 1, pps. 207-208**

Boundaries of the
Ahupuaa of Manananui

Application

Honolulu, Mei 24th 1873

I ka Mea Hanohano
W.P. Kamakau,
Komisina o Palena Aina

Aloha oe,

O ka mea nona ka inoa malalo ke nonoi aku nei e hoopono ia na Palena o ke Ahupuaa o Manananui. He Ili aina nona ke Kuleana Helu 7716 no Keelikolani, a i kauoha ia ka poe a pau e pili ana ma ka aoao o na Ili aina nei e hele mai i hoolohe no ka wa au e hoopono ai ina palena o ua aina nei.

Me ka mahalo,

J. B. Keliikanakaole

Manana, Ewa, May 30th 1873

Kelama, sworn,
Hanau ia wau maanei. Ike au i ke Ahupuaa o Manana. Hoomaka mai ka **Pohakukane**, he pohaku ia aia iloko o ke kai, holo i uka a pae mai i ke kahuahale i **Kakae**. Alaila holo a ka Punawai i kapaia o **Waiakewa**, holo aku mai laila a hiki i kahi i kapaia o **Kawainao** he Halokowai ia, holo hou a hiki i ka hale laau ma ke alanui hele, holo hou a hiki i ke kuauna o **Kahei** e pili ana me **Puko**: holo no ma ia Kuauna a loa ke Kuauna o

Puko ame **Uaua**; holo no ma ke Kuauna o Uaua a hiki i **Kumuhahane** no Waimano, holo ma ke Kuauna a hiki i ke Kuleana o Laa iloko o ka Ili o **Keahua** no J. Kapena ia; holo no ma Kuauna a hiki i ka ½ o ka hale o Keawe, holo no ma ke [page 207]

Kuauna a i kahi hale o Kaanaana he mau kumu kukui malaila - mai laila aku a hiki i ke kihi Hiki o ka pa o Kapena.

Kaanaana, sworn,
Hanau au maanei a maanei au a hiki i keia la. Ike au i ke Ahupuaa o Manana – Ike au i na palena. Hoomaka mai ka **Pohakukane** mai iloko o ke kai, a pae i uka o **Kakae**, mai Kakae mai a **Waiakekua** he Punawai ia, holo mai a hiki i **Kawai-nao** ½ no P. Kanoa ½ no Dr. Ford holo mai laila a hiki i ka halelaau ma ke alanui, mai laila aku i ke Kuauna o **Puko**, me ka **Uaua**; mailaila aku ma ke Kuauna o Puko me ka Uaua, mailaila aku a hiki i **Kahawale** he loko ia, mailaila aku a Kuauna o **Kumuhahane**, mailaila aku a hiki i kahi o Laa he kuleana iloko o ka Ili o **Keahua**, mai laila a loa ka hale o Keawe, holo mai laila a kuu kuleana i kapaia o **Kealapii** aia ia iloko o ka Ili o **Kamuliwai**, mailaila mai a hiki i ke kihi Hikina o ka pa o Kapena.

Hoomaka ma Pohakukane ma ke kai Hohonu no Waipio, holo a hiki i ke ahua he kai ia no ka aina o Kapena o **Kamakapapuaa** pale mai ke kai o Kapena, holo aku no a hiki i **Waiakaaukuu** oia ka palena o ke kai o Kapena, holo i uka a pili me ko C. Kanaina aina o **Kamuliwai** ka inoa; holo aku a hiki i **Paaweoweo** oia ka aoao Komohana o ka muliwai, holo a hiki i **Papaa** me 3 loi no C. Kanaina, mailaila a hiki i **Hopenui**, Kula aku no Waiawa, wai mai no Manana, mailaila a hiki i **Kuaokamakau**, holo aku a hiki i **Lihue**, pau mai la no ka'u ike.

Manana, Ewa, September 3rd 1874

With Prof. Alexander, Wm. Hunt, assisting in interpretation Kapu on the part of Kanoa, Keelikolani & Pomahi, respecting **Mananaiki**, **Manana nui**, **Kaholona** and **Muliwai**.

Kapu, sworn (apparently a very competent intelligent and honest guide) Is in charge of the lands of Keelikolani – & Kanoa.

Manananui embraces many divisions or “Ku” as Muliwai, Kaholona, Mananaiki, &c.

To folio 300 [page 208]

Manananui Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume No. 1, p. 300

from folio 208.

The Commissioner read to the witness the testimony as recorded of Kelama. He agrees with this, except that where Kelama makes the division at the ½ of Keawe’s house. Kapu says the whole house is in Manana — other taro patches, the water land belongs to Waimano. The dry to Manana, and Kelama, subsequently says he agrees with Kapu, correcting his former testimony.

Also read to Kapu the testimony of Kaanana, he agrees with that except saying that **Waiakaaukuu** is within & inside of Manana — points out ad loc. the proper place of the line which was then marked by us — where **Muliwai** begins the dry land beyond is Waiawa which is an ili of Manana, belonging to C. Kanaina. Kelama agrees with Kapu.

Kapu’s testimony then taken, beginning at **Lihue** where Kaanana’s description ends.

Thence to **Huikonohi**, a kuleana, outside is Kamoa’s inside is Manana. From Hukonohi to **Kalanihale**, a Ku, from Kalanihale to **Popouwela**, by the Govt. road, which is the boundary till you come to the large rock called **Kaihuokapuaa**.

Kaholona comprises 11 pieces cut off from each other by Kuleanas &c. See record of Kaholona.

Muliwai comprises 8 pieces. See Muliwai.
The testimony of Kapu, in giving the boundary was assisted by Kelama. Makanui and other residents, at the house of Makanui, ad. hoc. [page 300]

**Ili of Kaholona, Manana Ahupuaa
District of Ewa, Island of Oahu,
Boundary Commission Volume 1, No. 2, p. 219**

Boundaries of the Ili
Aina of Kaholona in
Manana, Ewa

[margin note:] ch. 50

Application

L. McCully Esq.
Komisina Palena Aina,
Mokupuni Oahu.

O ka mea nona ka inoa malalo ke nonoi
aku nei imua o Kau Aha, e hooponopono ia na
palena o ka Ili aina o **Kaholona** “ma Manana”,
Ewa, Mokupuni o Oahu.

E oluolu oe e hai a hoolaha ae i ka
manawa e noho ai kau aha

Me ka mahalo,
G. P. Kanoa
Honolulu
Aug. 1st 1873

Manana, Ewa, Sept. 3d 1874

Visited Ewa – in company with Prof. Alexander, also of
Mr. Hunt assisting in interpretation.

Kapu, who was sworn as a witness went with us
over the boundaries & pointed them out. See also his
testimony in “Manana & Muliwai”

Kapu in concurrence with Kelama says
Kaholona is a Ku of Manana, and belongs to Gov.
Kanoa. It comprises 11 pieces, viz.:

1. The fishing right is called Kaholona – from **Pohaku o Kane**
to the **Makahapuaa o Paaaoa**;
2. **Palea**, Kula (we rode round this).
3. **Kalokoeli**, a fish pond taro patch
4. **Palali**, a fish pond & taro patch surround-
ded by Paaaoa & **Muliwai & Keahua**;

5. **Kaumau**, surrounded by Kuleanas, 2 taro patches;
6. Uaua – 1 loi & fish pond joins Opukaula (Ford's)
7. **Kahakai to Umi** – 1 piece 4 large & 2 small loi.
8. The Kula land **Kamooloa** entered by the gate ma-
uka of **Waieli**, joins Muliwai & Keahua and
the Ahupuaa of Manana.

to Folio 304 [page 219]

**Ili of Kaholona, Manana Ahupuaa
District of Ewa, Island of Oahu,
Boundary Commission Volume 1, p. 300**

[From record of Manananui]

...**Kaholona** comprises 11 pieces cut off from each
other by Kuleanas &c. See record of Kaholona.

**Manana Ahupuaa, Ili of Kaholona
District of Ewa, Island of Oahu,
Boundary Commission Volume 1, No. 2, p. 304**

from folio 219

9. **Kamoopili**, the kula & 3 taro patches, 2 of which
are dry, Kamoopili joins **Poupouwela, Waimano &
Kalanihale. Huikonohi & Lihue.**
Kaholona, the general name applies particular-
ly to 2 lois surrounded by kuleanas
11. **Paniau**, 1 loi

See page 49, book 3. Boundary Records
1st Judicial Circuit

M.D. Monsarrat
Commissioner of Boundaries
for the 1st Judicial Circuit

Honolulu, May 14, 1904
[page 304]

**Manana Ahupuaa, Ili of Kaholona
District of Ewa, Island of Oahu,
Boundary Commission Volume 3, pps 49-56**

Certificate 108

In the Matter of the Boundaries
of the various pieces of the Ili
of **Kaholona in Manana**,
Ewa, Island of Oahu

Before M.D. Monsarrat
Commissioner of Boundaries
for the First Judicial Circuit,
Territory of Hawaii

See Book 1, page 219

Honolulu, May 14th 1904

Proper application having been made to me April 7th 1904 by the
Oahu Railway and Land Company for the settlement of the
boundaries of the land of Kaholona in Manana, Ewa, island
of Oahu.

After due notice in the P.C. Advertiser and Kuokoa newspapers
and also notices in writing as far as known to the adjoining
owners and all others interested, the notices in said newspapers
being as follows:

P.C. Advertiser

Boundary Commission-
er's Notice.

Proper application having been made
to me by the Oahu Railway & Land
Co. for the settlement of the boundaries
of the Ili of Koholona, Manana, Ewa,
Oahu, notice is hereby given to all own-
ers of adjoining lands and all persons
interested in said boundaries, that there
will be a hearing for the settlement of
the boundaries at my office, Campbell
block, Honolulu, on Saturday, May 14,
1904, at 10 a.m.

M.D. Monsarrat.
Commissioner of Boundaries First Judi-
cial Circuit.
Honolulu, April 22, 12904.

6773—April 22, 29, May 6, 13.

Kuokoa

Hoolaha a ke Komikina Palena Aina.

Ma ka waihoia ana mai ia'u he Noi Kuponon loa mai Ka Oahu Railway & Land Co., no ka olelo hoooho o na palena aina o ka Ili o Koholona, Manana, Ewa, Oahu he haawii aku nei ka hoolaha i ka poe kuleana o na aina apau no lakou na Kuleana i pili iloko o keia mau palena aina i oleloia, oia hoi aia he hoolohe e malamaia ana no ka hoooho ana no na palena aina ma kuu keena ma Campbell Block (Kuea), Honolulu, ma ka Poaono, Mei 14, 1904 ma ka hora 10 a.m.

M.D. Monsarrat.

Komikina Palena-aina o ka Apana Kaapuni Ekahi.

Hanaia ma Honolulu, Aperila 22 1904
3012 Apr. 22, 23—Mei 6, 13.

Hearing was held at my office Room 22, Campbell Block corner of Fort and Merchant Streets, Honolulu, Saturday May 14th 1904 at 10 o'clock a.m.

A.W. Von Valkenberg, secretary of the Oahu Railway and Land Company appeared for the said Company

A.W. Von Valkenberg filed a map and notes of survey of the land of Kaholona made by S.E. Bishop, Surveyor and corrected and added to by C.H. Kleugel, surveyor and asked to have the boundaries of Kaholona settled according to said map and notes of survey.

C.H. Kleugel who was unavoidably absent from the meeting stated to me personally before the meeting was held that the given boundaries practically agree with the descriptions of adjoining lands and have not been disputed within the past fifteen years and that he has been acquainted with the land. This statement of his being certified to over his signature in note following notes of survey.

S.E. Bishop, surveyor, being also unavoidably absent, previous to the meeting stated to me personally that he had made this map showing the various pieces of Kaholona. [page 49]

Judge P. L. Weaver appeared for I.W. Pratt, Commissioner of Public Lands and after a full examination of the map and notes of survey made the statement that he agreed on behalf of the Government to the boundaries of Kaholona where they adjoin Royal Patent Grant 3725 and the Government land of Manaiki [Mananaiki] and accepted the same.

O.L. Sorenson, assistant surveyor, Territory of Hawaii (with the Government map showing Kaholona and Government lands &c. &c) was present at the meeting and stated that the boundaries of Kaholona as shown on the map filed by A.W. Von Valkenberg on behalf of the Oahu Railway Company are true and correct as far as regards the boundaries of Government land. O.L. Sorenson also made a careful comparison of the maps.

F.S. Dodge, surveyor appeared on behalf of the Trustees of the Estate of Bernice Pauahi Bishop. Mr. Dodge had with him the Bishop Estate map of their lands adjoining Kaholona. After a careful comparison of this map with the map on file he stated that he accepted and agreed to the boundaries as shown on the map on file and also to the notes of Kaholona as far as the interests of the parties whom he represented were concerned.

I. Colburn appeared on behalf of his own interests in the matter and after a long and protracted examination of the map and notes of survey as filed stated that he agreed to the same and had no objections to make concerning same and accepted the map and notes of survey as far as they affected his interests.

W. Laa appeared for himself and after an examination of the map and notes of survey said that he agreed to the same as far as his interests were concerned.

The following persons were also present at the meeting and appeared on behalf of their own interests, viz:

A. Kauhi, John Kahoa, Mrs. Kaikainahaole, Mrs. M. Keohokalohe and Mrs. George L. Desha who each after a separate and complete examination and inspection of the map and notes of survey agreed to the same as far as their individual interests were concerned and accepted the same as being entirely satisfactory to them.

K. Pae appeared on behalf of the interests of E. Paku and after a long examination and inspection of the map and notes of survey agreed to accept same as being satisfactory to him as far as E. Paku's interests were involved. [page 50]

I therefore decree that the boundaries of the land of Kaholona in Manana, District of Ewa, Island of Oahu are as follows.

RP 8165 xx No. 108

Description of Boundaries of the lands of the Ili of Kaholona in Manana, District of Ewa, Oahu, being Land Commission Award 8305, Apana 2 to P. Kanoa, and being the Ku of Manana, comprising eleven pieces, the ninth piece being herein divided into two, making twelve in all.

The survey, and the map from which the accompanying tracing was made, were made by S.E. Bishop in 1887, except as noted in piece 8. Survey by true meridian.

1. The Fishing Rights called **Kaholona**. This extends along the south and west shores from **Pohakuokane** to the **Makahapuaa** or southwest angle of **Loko Paoao**.

2. **Palea**, Kula land.

Beginning at the former place of a stone in the sea called **Pohakuokane** situated 876 feet westward from the south east point of Manana Peninsula, thence

1. N. 14° 30' E. 915 feet along **Opukaula** of Dr. Ford
2. N. 27° 30' W. 688 feet along Opukaula of Dr. Ford
3. N. 9° 30' W. 2380 feet along Opukaula of Dr. Ford
4. S. 56° W. 112 feet along **Kaheiluna** of B.P. Bishop
5. S. 28° 30' W. 270 feet along **Kalokoeli**, No. 3 of P. Kanoa
6. S. 0° 30' W. 907 feet along **Loleiluna** of A. Paki and **Loleilalo** of C. Kanaina;
7. S. 56° 30' W. 325 feet along Loleilalo of C. Kanaina
8. S. 68° W. 658 feet along L.C.A. 9150 to the sea;
thence running a traverse to the initial point,
the sea being the boundary
9. S. 15° E. 410 feet
10. S. 10° W. 213 feet
11. S. 70° W. 93 feet
12. S. 44° W. 257 feet
13. S. 51° 30' E. 388 feet
14. S. 28° 30' E. 265 feet
15. S. 21° 30' E. 343 feet

16. S. 51° 30' E. 342 feet
17. S. 55° 30' E. xx 372 feet
18. S. 76° E. 674 feet to the initial point;
containing an area of 84.5 acres.

3. **Kalokoeli**, a fish pond and taro patch.

Beginning at the fence at South end of small loko
thence [page 51]

1. S. 63° W. 73 feet along small loko of Kahanaumaikai
2. N. 36° W. 94 feet along small loko of Kahanaumaikai
3. S. 69° W. 137 feet along L.C.A. 5873 Ap. 2 of Kahanaumaikai
4. S. 2° W. 130 feet along L.C.A. 5873 Ap. 2 of Kahanaumaikai
5. S. 43° West 220 feet along L.C.A. 5873 Ap. 2 of Kahanaumaikai
6. S. 70° W. 90 feet along L.C.A. 5873 Ap. 2 of Kahanaumaikai
7. S. 53° E. 55 feet along Land Commission Award 9150, Ap. 1
Loko Paoao of Kupa
8. S. 10° E. 115 feet along fence of L.C.A. 9150, Ap 1
9. N. 84° E. 360 feet along **Loleiluna** of A. Paki to fence
10. N. 28° 30' E. 270 feet along Kula Palea to south-west angle
of **Kaheiluna** of B.P. Bishop
11. N. 12° W. 112 feet along Kaheiluna rice land
12. N. 26° W. 105 feet along Kaheiluna rice land
to the initial point, containing an area of 3.67 acres

4. **Palali**, a “fish pond and taro patch”

Beginning at the northeast angle of **Loko Paoao**
thence

1. N. 83° E. 125 feet along **Keu-ki** of C. Kanaina.
2. S. 77° E. 295 feet along **Loko Hiiakaluna**, L.C.A. 7447
Ap. 3 of Kuheleloa
3. S. 18° E. 50 feet along L.C.A. 7446 to Kamamaka
4. S. 60° W. 146 feet along L.C.A. 5873 Ap. 2 to Kahamaumakai
5. S. 1° E. 260 feet along L.C.A. 5873 Ap. 2 to Kahamaumakai
6. S. 53° W. 100 feet along L.C.A. 5873 Ap. 2 to Kahamaumakai
7. S 75° W. 118 feet along **Loko Paoao**, L.C.A. 9150, Ap.1
8. N. 51° W. 81 feet along Loko Paoao, L.C.A. 9150, Ap.1
9. N. 24° W. 517 feet along Loko Paoao, L.C.A. 9150, Ap.1
to the initial point, containing an area of 2.55 acres

5. **Kaumau**, Two taro patches now in rice.

Beginning at the east angle of L.C.A. 7444 Ap. 1 to
Kelama.

1. N. 31° West 205 feet along L.C.A. 7444, Ap. 1
2. N. 59° 40' E. 212 feet along L.C.A. 10926 to Ula
3. N. 72° 20' E. 222 feet along L.C.A. 7737 to Newa
4. S. 34° 30' E. 154 feet along L.C.A. 7737 to Newa
5. S. 63° 45' W. 139 feet along heirs of B.P. Bishop
6. S. 56° 45' W. 300 feet along heirs of B.P. Bishop
to the initial point, containing an area of 1.77 acres

6. **Uaua**, “One loi and fish pond” now rice land and swamp.
Beginning at the northwest angle of **Kaheiluna**

1. N. 71° E. 178 feet along Kaheiluna of B.P. Bishop
2. N. 79° E. 396 feet along **Opukaula** of S.P. Ford; [page 52]
3. N. 4° E. 108 feet along Oukaula of S.P. Ford
4. N. 49° E. 84 feet along Opukaula of S.P. Ford
5. N. 46° W. 133 feet along Waimano rice lands
6. N. 70° E. 22 feet along Waimano rice lands
7. N. 7° W. 116 feet along Waimano rice lands
8. S. 69° W. 105 feet along L.C.A. 10005 to Laamaikahiki
9. S. 69° W. 109 feet along **Kaohai** of C. Kanaina
10. S. 88° W. 107 feet along Kaohai of C. Kanaina
11. S. 62° 30' W. 195 feet along Kaohai of C. Kanaina
12. S. 2° W. 236 feet along **Kamooloa**, no. 8 of P. Kanoa
13. S. 8° W. 108 feet along Kamooloa No. 8 of P. Kanoa
to the initial point, containing an area
of 4.30 acres.

7. Kawaiakai and Umi. One piece, four large and two small
lois now in rice.

Beginning at the junction of the kuleanas of
Kuheleloa and Laamaikahiki, thence

1. N. 70° E. 134 ft along L.C.A. 10005 to Laamaikahiki
and L.C.A. 5873 Ap. 3 to Kahanaumaikai
2. N. 36° 30' W. 155 feet
3. N. 22° W. 240 feet;
4. N. 26° 30' W. 302 feet;
6. S. 42° 30' West 155 feet along Grant 225-2 in **Lihue**
7. S. 68° West 180 feet along Grant 225-2 in Lihue;
8. S. 12° 30' E. 130 feet along L.C.A. 5873, Ap. 5 to
Kahanaumaikai
9. N. 62° E. 162 feet along L.C.A. 8857, Ap. 1 to
Kanakaokai and
L.C.A. 5955, Ap. 1 to Mahu
9. S. 54° 30' E. 44 feet along L.C.A. 5955 Ap. 1 to Mahu
10. S. 27° 15' E. 190 feet along L.C.A. 5955, Ap. 1 to Mahu

11. N. 75° E. 65 feet along No. 3 of C. Kanaina
12. S. 28° E. 270 feet along No. 3 of C. Kanaina to the initial point, containing an area of
2.60 acres.

8. **Kamooloa**, a Kula land.

Beginning at the west side of the gate
leading to the makai rice lands, thence

1. N. 4° W. 75 feet along **Kaheiluna** of V. Kamamalu
2. N. 8° E. 108 feet along Uana No. 6 of P. Kanoa;
3. N. 2° E. 236 feet along Uana No. 6 of P. Kanoa
4. N. 8° 45' W. 491 feet along Kaohai of C. Kanaina
L.C.A. 8559, "Ap. 4 to stone
marked + at south corner
of fence. [page 53]
5. N. 22° 30' W. 191 feet along fence of L.C.A. 8559
Ap. 4 to C. Kanaina to the
southwest corner of L.C.A.
8559 Ap. 1

The above courses 4 and 5 take the place of courses
4, 5 and 6 of S.E. Bishop's survey and they exclude L.C.A.
8559 Ap. 1 and Ap. 4 to C. Kanaina; thence continuing the
description by S.E. Bishop;

7. N. 25° W. 125 feet along L.C.A. 8859 Ap. 1 to
Kanakaokai
8. S. 59° 40' W. 103 feet along L.C.A. 5893 Ap.5 to
Kahanaumaikai
9. S. 21° E. 85 feet along L.C.A. 7737 to Newa
10. S. 47° W. 75 feet along L.C.A. 7737 to Newa
11. S. 82° E. 219 feet along land of B.P. Bishop
12. S. 39° W. 231 feet along land of B.P. Bishop
13. S. 50° E. 18 feet along land of B.P. Bishop
14. S. 45° W. 232 feet along land of B.P. Bishop
15. S. 63° 30' West 153 feet along L.C.A. 7444 Ap. 2 to
Kelama
16. S. 47° W. 85 feet along Keu-ki of C. Kanaina;
17. S. 17° 60' E. 110 feet along Keu-Ki of C. Kanaina;
18. S. 58° 30' E. 65 feet along **Loko Hiiakaluna** L.C.A.
7447 Ap. 3 to Kuheleloa
19. N. 46° E. 140 feet along L.C.A. 7446 to Kamamaka
20. N. 60° 30' E. 144 feet along L.C.A. 7446 to Kamamaka
21. N. 54° E. 123 feet along L.C.A. 7439 Ap. 2 to Holau

22. S. 40° E. 145 feet along L.C.A. 7439 Ap. 2 to Holau
23. S. 50° W. 127 feet along L.C.A. 7439 Ap.2 to Holau
24. S. 48° 30' E. 340 feet along L.C.A. 5893 Ap. 2 to
Kahanaumaikai
to the initial point containing an area of
6.3 acres

9. **Kikala of Kamoopili**, Kula land and three lois.

Beginning at the northeast side of **Lihue** Grant
222 to Naheana, thence

1. N. 2° 30' W. 175 feet along kula of **Kamoopili** to
the southeast angle of
L.C.A. 7488 to Kekua
2. S. 86° 30' W. 170 feet along L.C.A. 7488 to Kekua
3. N. 9° W. 103 feet along L.C.A. 7488 to Kekua
4. S. 82° W. 63 feet along L.C.A. 7488 to Kekua
5. South 150 feet along L.C.A. 8858 to Kumahaole
6. N. 89° E. 88 feet along L.C.A. 8858 to Kumahaole;
7. S. 9° E. 135 feet along L.C.A. 8858 to Kumahaole;
8. N. 79° E. 149 feet along Grant 222 Ap. 2 to Naheana
to the initial point containing an area of 0.904 acre. [page 54]

10. **Kaholona**, a Koele loi.

Beginning on the stream at the junction of
the kuleanas of Kumahaole and Kauaua, thence

1. S. 37° 30' E. 142 feet along L.C.A. 8858 to Kumahaole
2. S. 47° W. 94 feet along L.C.A. 10278 to Makole
3. N. 33° 30' W. 149 feet along L.C.A. 10926 B to Kauaua
4. N. 50° E. 84 feet along L.C.A. 10926 B to Kauaua
to the initial point, containing an area of
0.30 acre.

11. **Paniau** lois

Beginning at the northeast junction of L.C.A. 9150
Ap. 2 to Kupa, with stream, thence

1. S. 30° 30' E. 410 feet along L.C.A. 9150 to Kupa
2. N. 87° E. 80 feet along L.C.A. 7450 to Kawaakauahi
3. N. 38° E. 85 feet along L.C.A. 7450 to Kawaakauahi
4. N. 52° W. 66 feet along the stream
5. N. 48° W. 170 feet along the stream
6. N. 40° W. 113 feet along the stream;
7. N. 52° W. 95 feet along the stream to the initial
point containing an area of 0.66 acre.

12. Kula of **Kamooopili**

Beginning at the southwest angle of Mark Robinson's goat pen, being the southwest angle of **Weloka** in Waimano, thence

1. N. 18° E. 870 feet along Weloka of M.P. Robinson to the north angle of the same
2. N. 68° W. 985 feet along Kukona and Government road to the northeast angle of fence of Mananaiki
3. S. 29° W. 1065 feet along Mananaiki
4. S. 22° W. 235 feet along Grant 159, Estate of A. Manuel
5. S. 7° W. 230 feet along **Lihue** Grants
6. S. 4° W. 307 feet along L.C.A.7488 to Kekua
7. S. 2° 30' E. 175 feet along Kula of **Kikala** No. 9 of Kanoa;
8. S. 17° 30' E. 178 feet along Grant 222, Ap. 2 to Naheana
9. N. 63° 45' E. 104 feet along L.C.A. 7450 Ap. 2 to Kawaakaukahi;
10. S. 41° E. 125 feet along L.C.A. 7450 Ap.2 to Kawaakaukahi;
11. N. 44° 15' E. 118 feet along L.C.A. 9408 Ap. 2 to Kauhali
12. N. 30° W. 108 feet along L.C.A. 6156 E to Naue
13. N. 68° 15' E. 703 feet along L.C.A. 6156E to Naue and L.C.A. 9408, Ap. 1 to Kauhale, and wall of L.C.A. 5873 [page 55] Ap. 4 to Kahanaumaikai to the northeast angle of stone wall
14. N. 40° 45' E. 595 feet along Kula of Waimano to the initial point containing an area of 42.9 acres.

Total area of land of Ili of Kaholona of P. Kanoa 150.49 acres.

The boundaries in the description and map are as given by map and survey by S.E. Bishop in 1887 and as re-established by M.D. Monsarrat in 1889, except as noted in Piece 8, Kamooloa. The given boundaries practically agree with the descriptions of adjoining lands and have not been disputed within the past fifteen years that I have been acquainted with the land.

signed, C.H. Kluegel,
Surveyor

I adjudge the foregoing to be the true and lawful boundaries of the various pieces of the land of Kaholona in Manana, Ewa, Island of Oahu.

Given under my hand at Honolulu, Oahu, Territory of Hawaii this sixteenth day of May in the year of our Lord, one thousand nine hundred and four.

M.D. Monsarrat
Commissioner of Boundaries for the
First Judicial Circuit of the Territory
of Hawaii

Costs

| | |
|---------------------------------------|---------|
| Hearing | 10.00 |
| Certificate | 2.00 |
| Stamp | 1.00 |
| Examination of map & notes, notice &c | 20.00 |
| Evidence 3600 words | 9.00 |
| Certificate 2700 words | 13.50 |
| Advertising | 11.30 |
| | \$66.80 |

This record book was received by me from the Department of the Public Lands on this date

M.D. Monsarrat

May 26, 1904

This record book was received by the Department of Public Lands from M.D. Monsarrat on this date. [page 56]

**Ili of Muliwai, Manana Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 1, pps 175-176**

Boundaries of...
Muliwai in Manana, Ewa...

Application

Honolulu, August, August 2nd, 1873

To

Lawrence McCully Esq
Commissioner of Boundaries for the
Island of Oahu, H.I.

The Undersigned respectfully represents that he is the owner of the following named lands, to wit:

...The Ili Aina of Muliwai, situated in Manana,
District of Ewa, aforesaid...

...that the same have 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 he respectfully requests that the boundaries of said lands may be settled by Your Honorable Commission, and to that end makes this application to have the same decided and certified by You, as Commissioner of Boundaries as aforesaid;

Pursuant to the requirements of the Statutes, the undersigned applicant represents that the following are the names of the adjoining lands and the names of the owners of the same, as far as known to the undersigned applicant, to wit:

...Of the Ili of Muliwai

The land of **Kaholona** owned by P. Kanoa;
The land of **Keahua** owned by J.M. Kapena
The land of **Paauau** owned by Keaka, wahine;
The Ahupuaa of **Manana** owned by R. Keelikolani
See folio 302...

A full description of the boundaries as claimed is set forth in the surveys of said Ahupuaa and of the said Iliis accompanying this application, and which the undersigned prays may be made a part of this his application.

Very Respectfully
Chas. Kanaina
by A.F. Judd, Agent [page 176]

**Ili of Muliwai, Manana Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 2, p. 302**

from folio 176

Muliwai is one of sundry lands applied for by C. Kanaina in general petition, see 175-6.

Ewa, September 3d, 1874

Kapu, sworn—

See his testimony in Manana etc.
Says Muliwai is a Ku of Manana, owned by C. Kanaina

It comprises

1. A piece called **Lolei**, joins Paaaoa
2. **Keuki**
3. **Palau**, a kuleana, koele in middle
4. **Kanewanewa**, 3 taro patches
5. **Kaohai**, large piece, 5 patches
6. **Keokea**, kuleana, koele in middle
7. **Malua**, 1 taro patch
8. **Muliwai**, the river & fish right — as far as two certain coconuts.

Kelama & Makanui concur in the above.

Honolulu, September 14th 1874

Keanui, W. Sworn —

(a witness produced by Prof. Alexander. Wit
is a very old woman, does not know her age)

Am widow of Kauliokamoa, who had the land of
Kapakahi, in the Mahele, Award No. 39 in Waikele, Ewa. Have lived
there many years & know the boundaries. Muliwai
joins this land. Ma kai maloo, o Pouhala, ma ku
wai o Kapakahi. Witness says that her “Keiki” Ka-
ohimauna knows better than she.

Kaohimauna, sworn

Am kamaaina there. Begin
at the bridge on Govt road, on boundary. Hanohano and
turning makai is Pouhala, on the maloo, On the
stream, at the rock Poniuhua is the corner of Pouhala.
Makai of that is Paahao. Inside of the old wall is
Paahao and outside is Pouhala. I know the road.
On fence there, It is not the boundary [page 302]

**Waimano Ahupuaa (Portions)
District of Ewa, Island of Oahu
Boundary Commission, Volume 4, pps 55-59**

Before A.C. Alexander, Commissioner of Boundaries for the
First Judicial Circuit, Territory of Hawaii.

Proceedings

In the Matter of the Settlement of the
Boundaries of Portions of the Ahupuaa
of Waimano, Ewa, Oahu, Territory
of Hawaii

June 30, 1925, an application was filed by William O, Smith,
E. Faxon Bishop, A.F. Judd, William Williamson and Richard
H. Trent, Trustees under the Will and of the Estate of Bernice
P. Bishop, deceased, through their attorneys, Robertson and Castle,
setting forth that the Ahupuaa of Waimano, Ewa, Oahu, was
awarded to Victoria Kamamalu as Apana No. 47 of Land
Commission Award 7713 by name only and not by survey; that
the petitioners as successors in title and interest to said Victo-
ria Kamamalu claim to be the owners of two portions of
said Ahupuaa of Waimano, the outer boundaries of which
have not been settled, determined or certified, and praying that
said boundaries be settled, determined and certified to be
as follows:

Lot A.

Beginning at a concrete monument at the West corner of
this piece of land on the South side of the O.R. & L. Co.'s
right of Way and on the East boundary of L.C.A. 5873, Apana
4, to Kahanaumaikai, the co-ordinates of said point of begin-
ning referred to Government Survey Triangulation Station "EWA"
being 825.8 feet South and 3214.7 feet East and running by true
azimuths:

1. 220° 00' 3.6 feet along land of Manana Nui to a pipe;
2. 252° 38' 313.4 feet along the South side of the O.R. &
L. Co's Right of Way to a pipe;
3. Thence along the South side of the O.R. & L. Co.'s Right
of Way on a curve to the right with a
radius of 2320.0 feet to a pipe, the
direct azimuth and distance being 257°
00' 350.0 feet.
4. 33° 28' 187.8 feet along land of Kuailima to a pipe;
5. 318° 34' 280.5 feet along same to a pipe;

6. 32° 55' 62.0 feet along land of **Opukaula** to a pipe;
7. 56° 20' 144.0 feet along same;
8. 338° 35' 150.0 feet along same;
9. 57° 40' 312.0 feet along same;
10. 354° 10' 175.0 feet along same;
11. 58° 15' 136.0 feet along same;
12. 326° 10' 30.0 feet along same;
13. 250° 00' 128.0 feet along same;
14. 181° 40' 45.0 feet along same;
15. 240° 20' 260.0 feet along same;
16. 152° 00' 16.0 feet along same;
17. 240° 20' 175.0 feet along same;
18. 334° 10' 69.0 feet along same;
19. 238° 55' 234.0 feet along same;
20. 329° 28' 46.0 feet along land of **Pohe** to a pipe;
21. 240° 25' 276.6 feet along land of Pohe;
22. 338° 45' 55.0 feet along portion of **Waimano** sold to James Armstrong;
23. 347° 45' 35.0 feet along same;
24. 00° 30' 55.0 feet along same;
25. 331° 30' 48.0 feet along same;
26. 345° 10' 37.0 feet along same;
27. 329° 40' 70.0 feet along same;
28. Thence along seashore the direct azimuth and distance being 65° 16' 1158.4 feet;
29. 169° 55' 188.8 feet along land of Est. of James Armstrong: [page 55]
30. 180° 37' 93.8 feet along same;
31. 145° 15' 172.5 feet along same;
32. 166° 52' 789.7 feet along L.C.A. 7447 Apana 1 to Kuheleloa and L.C.A. 5973 Apana 4 to Kahanaumaikai to the point of beginning;

Area 15.84 Acres:

Lot B.

Beginning at a + on rock at the North corner of this piece of land on the Southwest side of Government Road, the co-ordinates of said point of beginning referred to Government Survey Triangulation Station "Ewa:" being 62.2 feet South and 5408.6 feet East and running by true azimuths:

1. 358° 47' 233.2 feet along L.C.A. 11029, Apana 2 to J. S. Stevenson to a + on rock;
2. 346° 10' 66.0 feet along same;
3. 60° 40' 66.0 feet along same;
4. 336° 50' 79.2 feet along same

5. 269° 00' 79.2 feet along same;
6. 8° 30' 276.0 feet along same;
7. Thence along center of stream along L.C.A. 11029 Apana 2 to J.S. Stevenson and Grant 2861 to Joseph Narcisco, the direct azimuth and distance being 319° 42' 538.1 feet;
8. 17° 40' 30.0 feet along L.C.A. 10605 Apana 5 to Jonah Piikoi;
9. 322° 40' 103.0 feet along same;
10. 47° 15' 270.6 feet along same;
11. 335° 00' 107.0 feet along same;
12. Thence along seashore, the direct azimuth and distance being 45° 05' 176.2 feet;
13. 166° 20' 170.0 feet along L.C.A. 11029, Apana 1 to J.S. Stevenson;
14. 78° 30' 46.2 feet along same;
15. 123° 50' 105.6 feet along same;
16. 149° 30' 99.0 feet along same to a concrete monument.
17. 60° 40' 184.0 feet along same passing over a concrete monument at 56.0 feet;
18. 75° 15' 197.0 feet along L.C.A. 11029, Apana 1 to J.S. Stevenson;
19. 344° 00' 186.0 feet along same the middle of the fishpond wall being the boundary;
20. Thence along seashore, the direct azimuth and distance being 75° 24' 132.3 feet;
21. 161° 15' 286.0 feet along **Puukapu** to a pipe;
22. 160° 50' 64.0 feet along a portion of Waimano sold to James Armstrong;
23. 162° 35' 207.0 feet along same;
24. 251° 10' 247.0 feet along same;
25. 247° 30' 163.0 feet along same;
26. 176° 05' 23.0 feet along same;
27. 167° 40' 30.0 feet along same;
28. 157° 40' 78.0 feet along same;
29. 159° 00' 51.0 feet along same;
30. 145° 40' 26.0 feet along same;
31. 121° 00' 36.0 feet along same;
32. 138° 35' 54.0 feet along same;
33. 145° 00' 58.0 feet along same;
34. 161° 50' 24.0 feet along same;
35. 247° 51' 47.4 feet along Kilau;
36. 226° 31' 142.6 feet along **Kilau** and **Kahapapa** to a concrete post;
37. 189° 04' 86.3 feet along same;
38. 149° 24' 126.5 feet along Kahapapa to a plum tree;
39. 64° 21' 29.2 feet along Kahapapa to a concrete post;
40. 143° 12' 56.7 feet along same;

41. 234° 30' 560.0 feet along Kahapapa to the point of beginning;

Area 14.46 Acres;

Less: O.R. & L. Co.'s Right of Way

Grant 385 to J. Maria, L.C.A.

9391 to Keo, comprising an area of 1.65 Acres

Making the net area 12.81 Acres [page 56]

The Hearing on this application was set for August 8, 1925, at 9 a.m. and the following notice was published in the Honolulu Star Bulletin on July 2nd, 9th, 16th and 23rd and in Hawaiian in the Nupepa Kuokoa on the same dates.

Boundary Commissioner's
Notice
Portions of Ahupuaa of
Waimano

Proper application having been made to the undersigned by the Trustees under the Will of Bernice Pauahi Bishop for the settlement of the boundaries of portions of the Ahupuaa of Waimano (L.C.A. 7713, Apana 47 to V. Kamamalu) situate in Ewa, City and County of Honolulu, Territory of Hawaii. Notice is hereby given to all owners of the adjoining land and all other interested persons that a hearing will be held for the settlement of the boundaries of the said portion of the Ahupuaa of Waimano at the meeting room of the Board of Harbor Commissioners in the Capitol Building on August 8th, 1925, at 9:00 a.m.

A map and description of the boundaries of said land as claimed by the applicants is on file and may be seen at the office of the Commissioner of Public Lands.

A.C. ALEXANDER
Commissioner of Boundaries for the
First Judicial Circuit
Honolulu, July 1, 1925
Robertson & Castle
Attorneys for the Applicants
July 2, 9, 16, 23

Copies of said notice were also mailed on July 7, 1925,
to the adjoining owners and their representatives as follows:

| | | |
|--------------------------|-----------------------|-----------------------------|
| L.L. McCandless | McCandless Bldg. | Honolulu |
| Hawaiian Trust Co., Ltd, | | |
| Trustee under the Will | | |
| of James Armstrong | | Honolulu |
| Joseph Manuel | 2872 Kalei Road | Honolulu |
| John Henry Magoon | | |
| et al. Trustees | Magoon Bldg | Honolulu |
| Lilikalani Fam. | Pearl City | Oahu |
| Joseph Kelii | Pearl City | Oahu (returned undelivered) |
| Oahu Railway & Land Co. | | Honolulu |
| Territory of Hawaii | Care Attorney General | Honolulu, |

And also to the applicants and their attorneys.

July 13, 1925, the Hawaiian Trust Company, Limited, Trustee under the Will of Jas. Armstrong submitted to the Commissioner a report by Wright, Harvey and Wright, surveyors, dated July 13, 1925, and state that the boundaries as applied for were correct except for Course 19 of Lot B which should be corrected by the addition of the words "the middle of fish pond wall being the boundary."

A hearing on the application was held on August 8, 1925, at 9 a.m. Appearing were:
W.A. Greenwell of Robertson & Castle, attorneys
for the applicants
Edward B. Loomis of applicant's office. [page 57]

Joseph Manuel and C.M. Hite, his attorney;
Joseph Kelii
Harry R. Hewitt, Deputy Attorney

Mr. Hite stated that the boundaries as applied for
was satisfactory to his client.
Joseph Kelii also stated that they were satisfactory
to him.

The Commissioner calling his attention to the
report by Wright, Harvey and Wright, surveyors, Mr. Greenwell

stated that the change suggested by them would be entirely satisfactory to the applicants. The map was accordingly returned to them (the applicants) and ordered to be corrected by the addition of the words "the middle of the fish pond wall being the boundary" to Course 19 of Lot B.

At the request of Mr. Hewitt and in order to give the Territory more time for investigating the boundaries the hearing was continued to Saturday, August 29, 1925, at 9 a.m.

August 29, 1925, by agreement of attorneys hearing was continued to September 12, 1925

September 14, 1925, petitioner was allowed to withdraw the map in order to correct the area.

September 12, 1925, hearing continued to September 26, 1925

September 26, 1925, hearing continued to October 10, 1925

October 10, 1925, hearing continued to October 24, 1925

October 24, 1925, hearing continued to November 14, 1925

November 14, 1925, hearing continued to November 28, 1925

November 28, 1925, hearing continued to December 12, 1925

December 12, 1925, hearing continued to January 9, 1926

January 9, 1926, hearing continued to January 23, 1926

January 23, 1926, hearing continued to January 30, 1926

January 30, 1926, hearing continued to February 13, 1926

February 13, 1926, hearing continued indefinitely on request of petitioners' attorneys. [page 58]

Costs

| | |
|------------------------------|-------------------|
| Advertising in Star Bulletin | \$15.75 |
| “ “ Nupepa Kuokoa | 18.00 |
| 10 extra [illegible] | 1.00 |
| 3 Blueprints | 2.25 |
| Hearing | 10.00 |
| Recording 1660 words | 4.15 |
| Total | \$51.15 [page 59] |

**Ili of Kuailima, Pohe & Kilau, Waimano Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission, Volume 1, No. 2, pps 416-420**

In the Matter of the
settlement of the Bound-
aries of Kuailima,
Pohe and Kilau Iliis
in Waimano, Ewa,
Oahu, being Apana
47 of Land Commis-
sion Award No. 7713
to V. Kamamalu

Application

Before the Boundary Commissioner for the Island of Oahu
March A.D. 1880

In the matter of
the settlement of
the Boundaries of
Kuailima, Pohe
Kilau Iliis in
Waimano, Ewa,
Oahu being Apana
47 of Land Commis-
sion Award No. 7713
To V. Kamamalu

To Richard F. Bickerton, Esq Commissioner of Bound-
aries for the Island of Oahu

The undersigned Keoni Kapu and Lavinia Kapu
his wife of Ewa, Island of Oahu, respectfully make
application for the settlements of the Boundaries of
those tracts or Iliis of land, known as **Kuailima**,
Pohe and **Kilau**, situated at said Ewa, being Apana
47 of Land Commission Award No. 7713 to the late
Victoria Kamamalu, which by purchase has be-
come vested in said Lavinia Kapu. And said pe-
titioners further say that so far as to them known
the names of the lands adjoining said Kuailima
and Pohe, and the names of the owners of the same
are as follows, viz.:

The land of Pohe and **Puukapu**, owned by Manuel
Puiiki; the lands of **Kehia**, **Kapalai** and **Kaakau-**

waihau owned by H.H. R. Keelikolani and the land of **Opukaula** owned by the heirs of Dr. Ford that the names of the lands adjoining said Kilau [page 416]

and the owners of the same so far as known to these petitioners are as follows: the land of **Kamalua** owned by wife of Robert Austin, the land of **Pualehua** owned by Raymond and on the makai side of said **Kilau** land owned by Manuel Puuiki, and on the mauka side land owned by Keakahu.

And said petitioners file herewith a map of said land of **Kuailima, Pohe** and Kilau marked Exhibit "A" and notes of survey of the same marked Exhibit "B."

Wherefore said petitioners pray that a time and place may be fixed for hearing this petition and that the boundaries of said Kuailima, Pohe and Kilau may be settled and that all parties interested may be notified to appear and show cause, if any they have of why the prayer hereof should not be granted.

Honolulu, March 30, 1880

Signed, Castle & Hatch
Attys for Applicants

December 1st 1880

Matter of Boundaries of Pohe, Kilau, Kuailima, Ewa.

Present — Applicant & her husband, W.P. Castle as their Atty

Apana 47 of L.C. Award No. 7713

Kaaiakia (k.) Sworn States

I am acquainted with Waimano, I was born in Ewa. I have known this land over 30 years, I know the land of **Kuailima** No. 1 — it belonged to Kamamalu; I know the boundaries of this land, they are clear & have never been disputed — the boundary commences at the gate post & runs along a Bank & the fence built there is in the boundary, it was built by Raymond, this is the boundary on the Waialua side, it runs down to a bank which joins the land of Kahauolono, and thence to a little pond towards the sea coast & then runs along a wide bank

joining **Kapalai**, until it reaches the land of **Opukaula** then runs mauka along Opukaula, thence along Kula & **Puukapu** to point of commencement, I carried the chain at the time the survey was made by Kalemanu, Kanewa (w.) also went with us & pointed out boundaries, the survey which is filed is the one I carried the chain for, it is correct; Land No. 2, **Pohe**, I also know it joins Kuailima on one side on the Honolulu side, it then runs along a bank along the land of **Kaakauwaihau** it takes a turn along the same land till it reaches the land of Puukapu, then runs back to [page 417]

Kuailima, I also carried the chain for that survey it is correct and Kanewa (w.) was along; No. 3, **Kilau** is a small land mauka of these lands & mauka of Puukapu it begins at a high point adjoining Puukapu at the turn of the bank and runs straight to the Waimanu [Waimano] stream & runs mauka along the stream to **Kamalua** & runs up top of bank at Puukapu I never saw a survey of Kilau.

Continued until further notice.

April 28th 1881

Present — Applicant & her husband, W.R. Castle as their Atty, F. Pahia, Surveyor, Manuel and Kauaaua.

Mr. Castle files map & notes of survey of the three lands in question, made by F. Pahia, 21st & 24th Jany.

F. Pahia Sworn States

I am surveyor I went & surveyed these three lands in question in Jany last the boundaries were pointed out to me by Kaaiakia. I, also followed adjoining Royal Patents, the old man gave me some corners that interfered with some of the Royal Patents, but I made my survey in accordance with former Royal Patents, and I know that my survey will not interfere with lands whose boundaries have been settled by Royal Patent. There are my surveys & map that are now on file; when I made the survey I had in my hands, the papers of Manuel, The Royal Patent of **Puukapu**, also his papers to Kula but no Royal Patent the land of **Kekio & Wahine & Ka-**

palai & Kaakauwaihau I had no papers for but Keelikolani told me to go on and make the survey the land of **Opukaula**, there is a Royal Patent for it belongs to Keoni Kapu that completes the boundaries of Kuailima and Pohe.

The land of **Kilau** I had the Patent of Puukapu which adjoins for **Kamalua** & Kilau lalo, belongs to Keelikolani & she directed as before; I did not have the paper for **Pualehua** but I examined the Gov't Books and I know the boundaries as I have surveyed them do not conflict the Boundary in N.E. side is a crooked Boundary following the bottom of the gulch it joins Paul Manini's land & I surveyed that, that completes the Boundary of Kilau.

Keoni Kapu, Sworn States,
I am an old resident of Ewa for 18 years; I have lived on these lands for about 10 years they were not [page 418]

surveyed then, Manuel pointed out some of the boundaries after I purchased at Auction, he pointed out a post on the middle of the gate & that was the boundary on that side;

Keoni Sworn, States
Manuel pointed out the boundaries to me, he pointed out a post in the center of the gate as the corner boundary he said this was the gate to these lands.

J.S. Kaomana Sworn States
I have known this land for 20 years, Elemakule pointed me out the boundary; Kaiehukaa was also there the survey was commenced at the makai gate post & returned to that post. I lease this land from Manuel now.
This is the gate to my leased land.

Simon Kaai
States that he is satisfied with Pahea's survey as regards Keelikolani's lands adjoining the land in question.

Judgment as per survey.

No. 59.

Certificate of boundaries of the land

Of **Kuailima, Pohe and Kilau**, District of Ewa, Island of Oahu
L.C. Award No. 7713

Commission of boundaries
1 Judicial Circuit, Richd. F. Bickerton, Esq, Commissioner

In the matter of the boundaries
of the Land of Kuailima, Pohe and
Kilau, District of Ewa, Island
of Oahu.

Judgment

An application to decide and certify the Boundaries of the Land of Kuailima, Pohe and Kilau, District of Ewa, Island of Oahu having been filed with me, December 1880 by Castle & Hatch, Attys for Lavinia Kapu and Keoni Kapu her husband (Applicants) in accordance with the provisions of an Act to facilitate the settlement of Boundaries &c, approved on the 22nd day of June A.D. 1868 now therefore, having duly received and heard all the testimony offered in reference to the said boundaries, and having endeavored otherwise to obtain all information possible to enable me to arrive at a just decision which will more fully appear by reference to the records of this matter by me kept in Book No. 1, page 416, and it appearing to my satisfaction, that the true lawful and equitable boundaries are as follows, viz.: [page 419]

Apana 1, **Kuailima & Pohe**. He mau loi me ke kula.

E hoomaka ana ma ke kihi Akau o keia, ma ka pou hema, a ka puka pa, ma ke kiko e loa a i ka Pahu Aupuni ma ka Hale Pule o Waiawa i ka
N 82° 21' W (line) a e holo ana (ma ke true mer.)
S 33° 28' W " 4.98 kaul. ma **Kekio** no Keelikolani
" 41° 26' E 4.25 " " **Kapalai** " "
N 49° 48' E 1.13 ½ " " **Opukaula** na Keoni Kapu
S. 30 35 E 7.45 " " " "
N 57° 27' " 4.38 " " **Kaakauwaihau** "
" 13° 12' W 0.17 " " **Puukapu** no Nahi
(R.P. 215)
" 55° 33' " 0.52 " " " "

| | | | | | |
|-------------|------|---|---|---|---|
| “ 36° 20’ “ | 0.77 | “ | “ | “ | “ |
| “ 24° 38’ “ | 1.19 | “ | “ | “ | “ |
| “ 18° 29’ “ | 0.50 | “ | “ | “ | “ |
| “ 34° 57’ E | 0.20 | “ | “ | “ | “ |
| “ 4° 46’ E | 1.04 | “ | “ | “ | “ |
| “ 49° 53’ W | 1.29 | “ | “ | “ | “ |

A hiki i ka pohaku nui palahalaha ke kihi komohana o **Puukapu** (R.P. 215) alaila:
 N 36° 34’ W 2.28 ½ kaul ma kula
 “ 48° 34’ W 6.41 “ “ “ a hiki i ka hoomaka ana.

He 6.37 Eka

Apana 2. **Kilau** He loko wai & Kula

E hoomaka ana ma ke kihi komohana akau o keia, ma kahawai, a e holo ana (true)
 S 56° 52’ W 1.36 kaul ma **Pualehua**
 “ 26° 9’ E 1.46 “ “ kula moku ka pa pohaku a hiki i ke kihi mua a **Puukapu** (R.P. 215) (ma ke hiko e) loa i ka pohaku palahalaha i kai, i ka S 37° 35’ W 6.27 kaul. a e holo hou
 S 47° 7’ E 3.96 kaul. ma Puukapu (R.P. 215)
 N 67° 51’ “ 2.87 “ “ **Kamalua**, a hiki i ka pohaku nui alaila N 51° 16’ E 1.54 kaulahao ma Kamalua i Kilau, a malaila ae ma kahawai kahiko a hiki i ka hoomaka ana.

He 11/4 Eka

Sgnd. F. Pahia
 21st Jany. 1881

Witness my hand this 28th day of
 April A.D. 1881

Richard F. Bickerton
 Commissioner of Boundaries
 for the Island of Oahu
 [page 420]

**Waimalu Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 1, pps. 187**

Boundaries of the Ahupuaa
of Waimalu, in the
District of Ewa.

Application

Honolulu, August 8th 1873

Lawrence McCully, Esq
Commissioner of Boundaries &c
Honolulu

Sir,

I have to request that you will define and
settle the boundaries of the Ahupuaa of **Waimalu**
in the District of Ewa, belonging to me.

The Ahupuaa is bounded in the East, viz.: Kalau-
ao, belonging to Mr. C.R. Bishop; the boundaries of
which are defined and fixed in the Land Commis-
sioners Award for that land; on the West by Waiau
belonging to the heirs of the late Princess Victoria
Kamamalu; the mauka boundary is the top of
the ridge dividing Koolau from Ewa, and ma-
kai it runs to the Lagoon (Pearl River). As a large
part of the Ahupuaa is taken up by Ilis, belonging
to other parties, it may be the better way to define
the boundaries of that part belonging to me, rather
than of the Ahupuaa; but that I will ascertain
and let you know about.

Respectfully Yours,

J.W. Austin
by his Atty in fact, C.R. Bishop

To folio 289 [page 187]

**Waimalu Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 2, pps. 289-290**

from folio 187

Aug. 24th, 1874. Issued subpoena for witnesses at
Waiau — paid for service \$2 & [illegible] 3

August 27th 1874
Aliiolani Hale

Hearing

Gov. Dominis notified for the Crown, on part of
Waiau, adjacent, says that Prof. Alexander will
act in that behalf.

Present: C.R. Bishop for petitioner, Prof Alexander.

It appearing by the surveys presented, viz. By Prof
Alexander of the portion makai of the Govt road and
of S.P. Kalama above the road, that Kalama's survey
does not cover the whole of the land which is supposed
to extend alongside of Waiau to the Kuahiwi - it is
proposed now to take the testimony of the witnesses present
as far as it may go.

Kaaiakia, K. Sworn.
Witness is about 70 yrs. of age lives at Waiau.
Am kamaaina there. I point out boundaries to Rev.
Bishop in surveying Waiau. Say 20 yrs ago —
Also points out to Prof. Alexander.

Beginning on beach, an auwai, ancient — is the boun-
dary between Waiau & Waimalu. Then turns off towards
Ewa, following Kuauna (this follows the Award & Patent to
Naono 130 then strikes kuleana of Kakaula follows up
a large auwai — other side of which is Grant 130 — to the
prickly pear — thence it leaves the auwai & strikes up
mauka, at which point is an ancient boundary stone
pointed out to Alexander — straight up to Govt road —
where there is an ancient boundary stone.

(From here to top of the mountain the line is settled
according to Bishop's survey, embodied in Award of
Waiau).

Wit. went up with Bishop mapping this survey.
Waiau & Waimalu join each other to the mountain.
There is no land between.

On the other side, toward Honolulu, the river is the boundary of the Ahupuaa of Waimalu, running up to Koolau, following the principal stream & not the branches.

The witness explains that the land now before us is the Ahupuaa of Waimalu, although it is the smaller

To fol. 290 [page 289]

Waimalu

From fol. 289

portion of the territory covered by that name — the other side of the stream is taken up by separate ilis — “Kus” & other large & important divisions of land with their separate names & boundaries.

The auwai in question is deep and distinct all the way up.

Pai K. Sworn.

Witness is say 70 years old — was born at Waimalu — always lived there — He goes round the piece, as surveyed below the road by Prof. Alex agreeing with the last witness:

Above the road the line of Waiau is the line of Waimalu to the mountains — following a ridge — the witness is understood to say that this ridge leads to a spur of the mountain dividing the island — is certain that this land reaches to the middle of the island.

Waimano cuts off the upper part of Waiau, and Waimalu there adjoins Waimano — (the first witness being recalled agrees with this — but Waiau is now settled by Bishop’s survey — and it is immaterial as perhaps both are held by the same owner).

On the east side the kahawai is the boundary up to the **pali o Koolau**.

Opiopio K. states that he has lived on the land but a few years, but his information and knowledge agree with the two witnesses who have testified —

Continued for further survey in accordance with above testimony.

October 29th 1874

Professor Alexander presents a survey of Waimalu and states that it is made in accordance with the testimony before taken.

It carries Waimalu alongside of Waiau up to the inaccessible interior mountain ridge — determined on the west side by Waiau on the east side the boundary is the river or ravine up to the mountain ridge — on this side it is joined by numerous “Kus” or pieces of Waimalu, held by patents all of which on this side bound by the same ravine — The survey of this line is necessarily but approximate in the upper part.

Upon the foregoing testimony, and survey, the land is

To folio 313 [page 290]

**Waimalu Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 2, No. 2, pps. 313-315**

From folio 290

is awarded according to the survey and notes of Prof. Alexander and embodied in the certificate following —

Certificate No. 9

Office of the Commissioner of
Boundaries, Oahu

In the Matter of the Boundaries
of the Ahupuaa of Waimalu
Ewa, Oahu.

Proper application having been made for the settlement of the boundaries of Waimalu, and due notice given to all parties concerned on the proofs taken I find and certify the boundaries to be as follows, to wit:

Beginning at a
concrete post in the sea shore as the boundary between —
Waiau and Waimalu, the boundary runs —

1. N. 24° 56' true, N. 14° 256 Mag. 224 feet along Waiau
2. N. 50° 47' W. true N. 60 ¾ W. Mag. 384 feet along Grant 130
3. N. 40° 58' E. true N. 32° E. Mag. 95 feet along Grant 130
4. N. 65° 19' E. true, N. 56 ¼ E. Mag. 243 feet along Grant 130
5. N. 18° 9' W. true N. 27 ½ W. Mag. 107 feet along Grant 130
6. N. 57° 50' E. true N. 48 ½ E. Mag. 35 feet along Grant 130
7. N. 7° 14' E. true N. 2° W. Mag. 84 feet along Grant 130
8. N. 84° 55' E. true N. 75 ½° E. Mag. 458 feet along Grant 130 and auwai
9. N. 82° 58' E. true 171 feet along Grant 130 and auwai
10. N. 47° 28' E. true 112 feet along Grant 130 & Auwai to marked rock
11. N. 9° 15' E. true N. 0° 25' E. Mag. 1038 feet along Grant 130 & auwai
to 3830 to Puhi, to a marked rock on Gov't Road, 187 ft. East of 9th
mile stone from Honolulu thence
12. N. 9° E. Mag. 1716 feet along Award 7713 to Victoria Kamamalu
13. N. 13° E. Mag. 763 feet along Award 7713 along Waiau
14. N. 9° W. Mag. 594 feet along Award 7713 along Waiau
15. N. 6° E. Mag. 792 feet along Award 7713
16. N. 45° E. Mag. 924 feet along Award 7713
17. N. 19° E. Mag. 462 feet along Award 7713 along water course
18. N. 9° W. Mag. 528 feet along Award 7713 along water course
19. N. 25° E. Mag. 13 feet along Award 7713 along water course
20. N. 75° E. Mag. 561 feet along Award 7713 along water course
21. N. 62° E. Mag. 1386 feet along Award 7713 to a hill
22. N. 50° E. Mag. 2904 feet along Award 7713
23. N. 76° E. 792 feet along Award 7713 along a ridge
24. N. 82° E. 1056 feet along Award 7713 along a ridge
25. N. 43° E. magnetic 990 feet along Award 7713 along a ridge
26. N. 66° E. Mag. 488 feet along Award 7713 along a ridge

Fol. 314 [page 313]

Waimalu

From 313

27. N. 70° E. Mag. 858 feet along Award 7713 along a ridge
28. N. 61° E. Mag. 858 feet along Award 7713 along a ridge
29. N. 65° E. Mag. 1650 feet along Award 7713 along a ridge
30. N. 55° E. Mag. 16400 feet along Award 7713 along Waiau to
summit of mountain range to Koolau.

Beginning again at the concrete post on the seashore the boundary runs

31. S. 56° 40' E. true S. 66 ½° E. Mag. 1611 feet along seashore to Waimalu
River

32. N. 23° 56' W. Mag. 510 feet along the River

33. N. 7° 12' W. true N. 16 ½° W. Mag. 470 feet along the River
34. N. 51° 44' E. true N. 42 ½° E. Mag. 389 feet along the River
35. N. 1° 56' W. true 275 feet along the River
36. N. 39 ¼° W. true 224 feet along the River
37. N. 22° 20' E. true 170 feet along the River
38. N. 50° 19' E. true 290 feet along the River to R.P. 385 — thence
39. N. 26° 26' E. true 412 feet along the River & along R.P. 385 & R.P. 326
40. N. 66° 12' E. true 360 feet along the River — thence
41. Along River bank to a point on the mauka side of Government Road, 902 feet N. 51° 18' E. from last station.
42. From thence the boundary follows the middle of the Waimalu water course to the summit of the Koolau mountains, along the following lands, viz.: —

| | |
|----------------------------------|------------------|
| Kainakoi o <u>Kauwa</u> | Award 8525 B |
| Kahaloa | Grant 170 |
| Kainakoi o Kauwa, Lele | Award 8525 B |
| Kahaloa | Grant 170 |
| Kahikiea o <u>Kuluiki</u> | Grant 211 |
| Waholoa | Award 70 |
| Waieli | Award 8525 |
| Waholoa a lele | Award 70 |
| Paepae | R. Pat. 4472 |
| Kaumiumi | Grants 170 & 715 |
| Gov't Pohakupu | Grant 213 |
| Kahikiea o Kuluiki | Grant 211 |
| Waholoa o <u>Waiaha</u> | Award 70 |
| Kainakoi a lele | Award 8525 B |
| Gov't Pohakupu | Grant 213 |
| Pohakupu o <u>Huanu</u> | to the summit |
| Koolau mountain ridge. | |

Thence along the ridge of the mountains to Waiau boundary.

Total area below the Gov't Road 68 84/100 Acres
 Total area above the Gov't Road from 2000 to 2500 acres.

In witness whereof I have hereunto set my hand this 15th day of October 1874.
 Lawrence McCully
 Comm. of Boundaries — Oahu [page 314]

**Ili of Kainakoi, Ahupuaa of Waimalu
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 2, pps. 203-204**

Boundaries of the Ili
Aina of Kainakoi,
in Waimalu, Ewa

Application

To Lawrence McCully, Esq. Commissioner of
Boundaries for the First Judicial Circuit, to wit. the
Island of Oahu, Hawaiian Islands.

The application of Pio IX, K. of Waimalu, Ewa
Island of Oahu, Hawaiian Islands, respectfully rep-
resents as follows:

That by an Award issued by the Land Commissioners
on the 11th day of October 1854 to Julia Alapai Kauwa
by Certificate of Palapala Hooko, upon claim or Kuleana
No. 8525 B Part 4 the said Julia Alapai Kauwa became
entitled to the aforesaid Claim or Kuleana, known as
Kainakoi "he Ili Aina iloko o Waimalu, ma Ewa,"
Island of Oahu, Hawaiian Islands.

That subsequently, in January 17th A.D. 1862 the
said Julia Alapai Kauwa, by virtue of her right to the
above Claim or Kuleana No. 8525 B Part 4, she conveyed
the same by Deed to Pio IX, applicant, and recorded in
Liber 4 on page 456 in the Register Office of the Reg-
istrar of Conveyances.

That the said Kuleana of Kainakoi, owned by
your Applicant is bounded on the Easterly side by **Waieli**
owned by Kauwa, W. on the southerly side by **Kaumiumi**
owned by Judge Williams, on the Westerly side by **Waholoa**
owned by Akoni (Portuguese) and on the Northerly side by **Paakea**
owned by C. Kanaina and Pohakapu [**Pohakupu**] owned by R. Gilliland;

That the annexed survey contains a correct description
by metes and bounds of the said Kuleana of Kainakoi in
the Ili aina of Waimalu, Ewa aforesaid, as claimed by
your Applicant; and Your Applicant respectfully prays that
the said boundaries as set forth above, may be decided and
certified to by Your Honor, the Commissioner; and that the Cer-
tificate as required by law, may issue to Your Applicant
certifying the boundaries of the said land as above described,
and that a day and an hour may be appointed by your [page 203]

Kainakoi

Honor, the Commissioner for the hearing of this application and the proofs to be adduced, and that all parties interested may have notice.

And Your Applicant will ever pray &c.

Pio Aiwa Kane

Honolulu
July 23rd 1873

No. 49 see Survey of Records [page 204]

**Mokuumeume (Northern Half), Ahupuaa of Waimalu
Ewa District, Island of Oahu
Boundary Commission, Oahu, Volume 3, pps. 16-19**

In the matter of the Boundaries of the Northern Half of the Island of Mokuumeume, Ewa, Oahu

Before William Foster, Commissioner of Boundaries for the First Judicial Circuit of the Hawaiian Islands

This matter came on for hearing before William Foster, Commissioner of Boundaries for the First Judicial Circuit of the Hawaiian Islands at the Police Court Room in Honolulu, Island of Oahu, on Tuesday, the Fourth day of August A.D. 1891 at Two o'clock p.m.

Petition of Charles A. Brown Of Honolulu, Oahu, was filed on July 28, 1891, representing that he is the owner of the Northern Half of the island of Mokuumeume, a Lele or portion of the Ahupuaa of Waimalu, in the District of Ewa, Oahu, which said Ahupuaa was awarded by name to Kekauonohi by L.C.A. No. 11216; and that there are no adjoining owners except said Petitioner, who owns the Southern portion of said Island; and that the Boundary between said Northern and Southern portions of said Island are settled by Grant No. 1634.

A notice was published in the Daily Bulletin newspaper in Honolulu for one week from said 28th day of July, calling on all parties interested in said matter to attend at said time and place.

Present: C.A. Brown, Petitioner, and F.M. Hatch, his attorney.

D.L. Kalawaia is sworn as Hawaiian interpreter.

All persons interested in this matter are called by the Interpreter in Hawaiian to appear and state their claims, but no one appears except said Petitioner and his counsel.

Petitioner produces Description and Plan of Mokuumeume, made by W.D. Alexander, which is filed

W.D. Alexander, sworn, says, I made the Description and Plan now filed in this matter, a copy whereof is attached to the Petition herein. The description is correct and is sufficient to indicate the boundary. The division boundary of the Island is settled by the Royal Patent.

Kane, k., sworn, says: I live at Waimalu, Ewa, Oahu; lived there since childhood. I was a boy in time of Kamehameha 1st; remember when he went to Maui; at that time the Jews harp called Niaukane was introduced. I know boundaries of Waimalu. At time of the Land Commission, Waimalu belonged to Amamalu, k., a chief; then it went to his cousin, Koahou; then to Kauwa; then to Kekauonohi; Keliahunui [Keliiahonui] k. was living with Kekauonohi wahine; there was no family relationship between them; later Kekauonohi wahine married Levi Haalelea. I know island of Mokuumeume; know it since I have lived at Waimalu; it belonged to Kalauao and Waimalu; the Eastern part of the island belongs to Kalauao; the Western part belongs to Waimalu; it is a Lele of Waimalu. I never heard it disputed that the Western part of the Island belonged to Waimalu. I heard of a settlement of Boundaries between Cecil Brown and S.M. Damon, don't know whether it was the boundaries of land or sea. I never heard any dispute about the western part belonging to [page 16]

Waimalu. Since I have known the Island, William Poomuku had charge of it; he had it from time of Kamehameha 3d, under Kamehameha 3d. this was the Eastern half. Kekauonohi wahine had charge of the Western half; she cultivated watermelons. Kuheuheu had charge of it for her for over twenty years; he died a year after the small pox; he died in 1854, at Niuhelewai, Honolulu. Then a native took charge whose name I don't know; he came from Pauoa and died shortly after. Nobody took charge of the island after that. I don't know whether the island was sold. After Kekauonohi died, Haalelea had something to do with the island; he cultivated watermelons. (The foregoing testimony is read over to the witness by the interpreter, and the witness says it is correct).

Haaheo, k., sworn says: I live at Aiea, Ewa, Oahu; lived there thirty years; know Mokuumeume and have been kamaaina of it for thirty years; it belongs to Ahupuaa of Waimalu and is a Lele of Waimalu. I cannot tell how many acres are in the lele; the lele is half of the island, on the West side; I have no doubt about this and never heard any doubt of it expressed by others.

Kekaina, k., sworn says: I live at Waimalu, Ewa, Oahu; was born there and taken to Puuloa when eight years old; later went to Lahainaluna Seminary and graduated there in 1854; when I was about twenty years old; then went back to Waimalu and have lived there since 1854. I have known Mokuumeume all the time; have been there for melons and fishing. Half the island was owned by the Government, and half by Kekauonohi. When we got melons or fished on Kekauonohi's half, we give her half of what we got. I know boundary between two halves of the island. The half towards Waialua belonged to Kekauonohi; the half towards Honolulu belonged to the Government. Kekauonohi got her half through her parents and grandparents, in connection with the land of Waimalu. It was a Lele of Waimalu. The eastern half is a Lele of an Ili in Kalauao, called **Kuhailimoa** (Looks at Plan on file herein). The boundary between the two halves of the island was as indicated in this plan (The foregoing testimony is read over by interpreter to witness and witness says it is correct).

Kanahele, k., sworn says: I live at Waipio, Ewa, Oahu; lived there since I was born, which was in reign of Liholiho 1st, I know Mokuumeume; it belongs to Ahupuaas of Waimalu and Kalauao. It is a Lele of those ahupuaas. I know the division between the two halves of the island; the part towards Waimalu belongs to Waimalu. (The foregoing is read over to witness and approved by him).

Anakolea Kauhi [k.], sworn says: I have lived at Ewa, Oahu, for Thirty one years; know Mokuumeume; it belongs to Ahupuaas of Waimalu and Kalauao. The half that belonged to the Government is a Lele of an Ili in Kalauao; the other half is a Lele of Waimalu.

Mrs. Lavinia Kapu, sworn says: I have known Mokuumeume since 1864 or 1865. When Liholiho died, the island was sold at auction to James I. Dowsett; my husband and I had charge it after that for [page 18]

the owners.

All persons interested in this matter are again called upon by the Commissioner, and Interpreter to present their claims; and no one appearing, the hearing is closed, and the Commissioner makes the following

Certificate of Boundaries

Be It Remembered that on the Twenty-eighth day of July A.D. 1891, at Honolulu, Oahu, Hawaiian Islands, Charles A. Brown, of said Honolulu, filed with me his Petition for Settlement of the Boundaries of the North Half of the island of Mokuumeume, a Lele of the ahupuaa of Waimalu, in the District of Ewa, Oahu.

And in said Petition it was averred that said Petitioner was the owner of said Northern Half of said Island; that said ahupuaa was

awarded by name to Kekauonohi by L.C.A. No. 112161; that there were no adjoining owners except said Petitioner, who owned the Southern portion of said Island and that the Boundaries between the Northern and Southern portions of said Island were settled by Grant No. 1634.

Whereupon I published a Notice in the Daily Bulletin newspaper in said Honolulu, calling upon all parties interested in said matter to attend before me at the Police Court Room, in said Honolulu, on Tuesday, the fourth day of August A.D. 1891, at Two o'clock p.m.

And at said last named time and place said Petitioner, with F.M. Hatch, his counsel, attended before me, and no other parties interested appeared.

Whereupon, I then and there took the testimony of W.D. Alexander, Kane k., Haaheo k., Kekaina k., Kanahele k., Anakolea Kauhi k., and Lavinia Kapu w., as to said Boundaries and inspected a Description and Plan of said Mokuumeume, made by said W.D. Alexander, and produced before me by said Petitioner.

Wherefore I do not hereby certify that the Boundaries of said Northern half of the Island of Mokuumeume, Ewa, Oahu, are as follows to wit:

It belongs to the Ahupuaa of Waimalu, awarded to Kekauonohi by Land Commission Award 11216.

Beginning at the N.W. corner of Grant 1634 to Alexander Liholiho, on the Western shore of the Islet of Mokuumeume, the boundary runs:

1. North 44° east (Magnetic) 50.89 chains along Grant 1634; then
2. North 34 ½° East (magnetic) 25.00 chains along same
3. Thence along the sea a high water mark to the North and West around to the place of beginning

Area, 147 acres, more or less.

Given under my hand at Honolulu, Oahu, Hawaiian Islands, this fourth day of August in the year Eighteen Hundred and Ninety One.
William Foster, Commissioner of Boundaries
for the First Judicial Circuit of the
Hawaiian Islands... [page 18]

**Ili of Paakea, Ahupuaa of Waimalu
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 1, pps 175-176**

Boundaries of the...Ilis of Paakea in Waimalu, of Muliwai in Manana, Ewa....

Application

Honolulu, August, August 2nd, 1873

To: Lawrence McCully Esquire, Commissioner of Boundaries for the Island of Oahu, Hawaiian Islands

The Undersigned respectfully represents that he is the owner of the following named lands, to wit:

...The Ili Aina of **Paakea** situated in Waimalu, in the District of Ewa, Island of Oahu, aforesaid;

The Ili Aina of **Muliwai**, situated in Manana, District of Ewa, aforesaid...

Pursuant to the requirements of the Statutes, the undersigned applicant represents 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...: [page 175]

Of the Ili of Paakea

The land of **Waieli** owned by Kauwa

The land of **Paepae** owned by Manuela

The land of **Kahalaa** owned by Haki

See Book 3 p, [illegible]

Of the Ili of Muliwai

The land of **Kaholona** owned by P. Kanoa

The land of **Keahua** owned by J.M. Kapena

The land of **Paauau** owned by Keaka, wahine

The Ahupuaa of **Manana** owned by R. Keelikolani

See folio 302...

A full description of the boundaries as claimed is set forth in the surveys of said Ahupuaa and of the said Ilis accompanying this application and which the undersigned prays may be made a part of this, his application.

Very Respectfully

Charles Kanaina by A.F. Judd, Agent

**Ili of Pohakupu, Ahupuaa of Waimalu
District of Ewa, Island of Oahu
Boundary Commission Volume 1, Part 2, p. 293**

1/2 perhaps

Memorandum: This is an Ili of Waimalu, no app.

**Ili of Waieli, Ahupua‘a of Waimalu (with Ili of Kaliu, Waikiki)
District of Ewa, Island of Oahu
Boundary Commission, Volume 1, pps. 112, 116-130**

...He Ana keia no
Julia Alapai Kauwa nona
ke Kuleana Helu 8525 B.
A ua ili mai ia Elizabeth
Kauwa, hooilina o M. Lipoa.

...Ma ka la 29th March 1873. Ua waiho mai o John Robinson he palapala nonoi e hooponoponoia na palena o ka Iliaina i haiia maluna a me ka Iliaina o Kapahaha a me ka Iliaina o Waieli, Ewa Oahu. A eia malalo iho kana palapala nonoi.

I ke mea Hanohano, W.P. Kamakau, Komisina Palena Aina

Aloha oe,

Ke nonoi aku nei ka mea nona ka inoa malalo e hooponoponoia na palena o ka Iliaina o "Kaliu". He Ili, Kona, Honolulu, Oahu. A i hoike ia ko lakou mau palena malalo iho. O keia aina no Julia Alapai Kauwa oia ke Kuleana Helu 8525 B. Apana 2. A ua ili mai ia Elisabeth Kauwa ka hooilina o M. Lipoa...

Pela no hoi me na palena o ka Iliaina o... "Waieli" ma Ewa, Oahu Kuleana Helu 8525 B. Apana 3. no Julia Alapai Kauwa a i hoike ia kona mau palena malalo iho... [page 112]

Waieli

Ili o "Waieli" ma Waimalu, Ewa, Mokupuni Oahu
E hoomaka i ke Ana ma ke kihi Hema makai o keia
e pili ana me Kalauao. a me ke kahakai i ka wa kai
piha ma ka pohaku Hoailonaia X a holo ma ka
palena i waena o keia aina me Kalauao.

Akau 27° Hik 294 pauku

" 34° 45' " 329 "

" 13° 15' " 415 "

" 22° " 645 " ma ka honua

" 18° " 418 "

" 25° 30' " 22 18/100 kaul i ka lihi mauka Auwai Aupuni

“ 39° “ 16 67/100 i ke Opupapipi
 “ 43° 30’ “ 26 26/100 i ke Kaipali e nana i kahawai o
 Waimalu
 “ 56° “ 31 11/100 “
 “ 71° “ 18 96/100 ma ke kai pali i ka pohaku i
 Hoailonaia X
 “ 70° “ 32 76/100 “
 “ 88° 30’ “ 14 80/100 “
 “ 68° 30’ “ 19 “
 “ 44° “ 17 “
 “ 36° “ 13 80/100 “
 “ 26° “ 15 “ oia ke kahi mauka loa o
 “ 34° Kom 14 40/100 “ keia Aina alaila e iho
 ana i lalo a e ka laau Ohia Hoailonaia X ma ke kahawai
 uuku o Kalauao. Alaila holo ma ka lihi Hiki o kahawai
 Hema 58° Kom 16 Kau.
 “ 14° Hik 908 Pauk.
 “ 52° Kom 450 “ ma ke Kahawai
 “ 29° 30’ Hik 170 “
 “ 54° Kom 24 kaul.
 “ 71° 30’ 18 4/100 kaulahao ma **Kahikiea**
 “ 71° 13 23/100 “
 “ 80° 10 74/100 “ **Kahala-a**
 “ 77° 11 “ Kahawai o Kanakoi [**Kainakoi**]
 “ 39° 30’ Hik 723 Pauk
 “ 68° 30’ 9 Kaul. Kanakoi
 “ 32° Hik 8 “
 “ 59° Kom. 13 20/100 Kaul. ma **Pohakupu & Kaumiumi**
 “ 29° “ 14 65/100 “ ma Kaumiumi a i ka pohaku nui
 “ 48° 30’ Kom. 7 “ Pohakupu
 “ 88° “ 19 Kom. “ ame **Alana**
 “ 58° 30’ “ 420 Pauk. Kaumiumi
 “ 30° “ 409 “ **Kahikiea**
 “ 70° 30’ “ 3 Kaul.
 “ 6° 30’ “ 455 Pauk. Kahawai
 “ 64° Hik 330 “ **Aholoa**
 “ 33° 15’ Kom 12 6/100 kau “ & Kaumiumi [page 116]
 “ Hema 40° 30’ Kom 8 kaul
 “ 22° “ 888 pauk ma Kainakoi e moku ana i ke
 Alanui Aupuni a hiki i pa aina
 “ 5° Kom 480 “
 “ 14° 30’ “ 330 “ pa aina pili me Pohakupu
 “ 29° 30’ “ 5 Kaul
 “ 8° “ 8 “ a hiki i Kapaakea
 “ 12° “ 687 Pauk
 “ 25° 30’ Hik 18 “
 “ 25° Kom 292 “

“ 2° “ 186 “
“ 12° Hik 406 “
“ 83° 30’ Kom
“ 55° “ 195 “

Ak. 79° “ 134 “
Hem. 27° “ 260 “ pili me Kapaakea Aina a
hiki i ke kihi Hikina o Kapaakea Loko. Alaila

Hem. 77° 15’ Hik 823 “ ma kahakai a hiki i ke
kihi e hoomaka ai.

Ili 445 Eka

Ke Ana o ke kai E hoomaka ana ma ke
kihi mua i hoomaka ai keia aina. A holo
Hema 28° Kom 8 kaulahao ma ke Kai o Kalauao a
hiki i ka pau ana o ka papau, 6 kapuai i ka
hohonu i ka wa kai piha. Alaila hoi hou ma
ke kihi i hoomakai. Alaila holo

Akau 77° Hik 823 pauku
“ 27° “ 323 “
“ 68° “ 320 “ ma Kapaakea Loko
“ 9° “ 649 “ ma ke Kai o Aholoa
a i ka pau ana o ka papau 6 kapuai ka hohonu.
Alaila holo malaila a i ka pau ana o ka holo mua
ana

Malaila 772 Eka Kai... [page 117]

...Ili o “Waieli” ka poe pili

1. Mr. Bishop Kalauao
2. R. Gilliland Kahikiea
3. Opunui Kahala-a
4. Kaaione Aholoa
5. G. Kanaina Kapaakea

Ua hahai aku nei ka mea hoopii i
ka inoa o ka poe nona na Aina e pili ana
e like me ka mea hiki kupono ia ia a ke noi
nei e kauohaia keia poe e hele mai imua o
kau Aha i ka la au e kahea mai ai ae hoo-
laha ai paha ma ke Akea. A e hai pu ia [page 118]
mai no hoi ka mea noi elike me ia.

Me ka Mahalo,
John D. Robinson
Luna Hooponopono Waiwai o
Miss L. K. Lipoa

Honolulu
March 21st 1873... [page 119]

Waieli

Hale Hookolokolo April 28th 1873

J. W. Makalena, Sworn,
Noho au ma Honolulu nei
he 20 makahiki a oi ae, he Ana Aina ka'u oiha-
na. A ua Ana au ia "Waieli" he Ili aina
ma Waimalu Ewa Oahu no Lipoa ma ka
malama o March 9 1859 mamuli o ke
kuhikuhi ana mai a Haki, Tame, Kaea
a me Maika, he poe kamaaina kahiko lakou
no laila. A na lakou e kuhikuhi mai ia'u
ina palena i ka manawa au i Ana ai ua
hele pu keia poe me au iloko o na la elua.
A penei ka'u ike mamuli o ia Ana ana.

E hoomaka ana ma kahakai ma ka Puhala
pili me ka Aina kalo. Alaila holo a kau iluna o
ka **Maalaula**. Alaila holo i uka ma ka hapa
lua o ke Kula a hiki i ka pali. Alaila holo
no ma ia lihi pali a hiki i ke kahawai o
Kalauao holo no ma ia kahawai a kau ma
kela kapa, holo no ma ia kapa a hiki i ka
Maalaula, he Oioina ia a he Alanui. Alaila
holo ilalo a hiki i ke kahawai o
Waimalu. Alaila holo i kai ma ka aoao hikina
o ke kahawai o Waimalu a hiki i **Keokipu**
e pili ana me **Pohakupu**, malaila aku ahiki
i ka Papipi e pili ana me **Kahikiea**. Alaila
holo no ma ka lihi pali a hiki i ke Alanui
Aupuni. Alaila, holo aku a kau iluna o ka
pa aina. Alaila holo no ma ia pa Aina a hiki [page 122]

Waieli

i ka Hale pili o Tame. Aia malaila iho he Loi
no **Kapaakea** ua hoopuni ia kona mau palena
me na kuauna. A he kai no ko keia Aina, he
7 ½ Eka. Aohe poe kue i keia Ana au. A
eia ka'u Ana maoli ana me ke Pa nana.

E hoomaka ana i ke Ana ma ke kihi
Hem. makai o keia e pili ana me Kalauao
a me ke kahakai i ka wa kai piha ma ka poha-

ku i hoailonaia X A holo i ka palena iwaena
o keia aina me Kalauao.

| | | | |
|------|---------|------|---|
| Akau | 27° | Hik | 294 p |
| “ | 34°45 | “ | 329 “ |
| “ | 13°15 | “ | 415 “ |
| “ | 22° | “ | 645 “ ma ka Honua |
| “ | 18° | “ | 418 “ |
| “ | 25° 30 | “ | 22 18/100 kaul. i ka lihi mauka o ke Alanui Aupuni |
| “ | 39° | “ | 16 67/100 “ i ke Opupapipi |
| “ | 43° 30’ | “ | 26 26/100 “ kae pali e nana i kahawai o Waimalu |
| ” | 56° | “ | 31 11/100 “ |
| “ | 61° | “ | 18 90/100 “ ma ke kae pali a i ka Pohaku i hoailonaia X |
| “ | 70° | “ | 32 76/100 “ i hoailonaia X |
| “ | 88° | “ | 14 80/100 “ |
| “ | 68° 30’ | “ 19 | “ ma ke kai pali a hiki i ke Alanui iho ilalo ma ke Oioina Alaila holo ma na lae pohaku mawaena o ka pali e kaawale ai o Kalauao me keia Aina |
| “ | 44° | “ | 17 kaul |
| “ | 33° | “ 13 | 89/100 “ |
| “ | 26° | “ | 15 “ oia ke kihi mauka loa |
| “ | 34° | Kom. | 14 40/100 “ i iho ana i lalo a a i ka laau Ohia Hoailonaia X ma ke kahawai uuku o Ka- lauao. Alaila holo ma ka lihi Hikina o ke kahawai. |
| Hem. | 58° | Kom. | 16 kaul. |
| “ | 14° | Hik | 908 pauk. |
| “ | 52° | Kom | 450 “ ma ke kahawai |
| “ | 29° 30’ | Hik | 170 “ |
| “ | 54° | Kom. | 24 kaul. |
| “ | 71° 30’ | “ | 18 11/100 “ ma Kahikiea [page 123] |

Waieli

| | | | |
|------|---------|------|--|
| Hem. | 71° | Kom. | 13 23/100 kaul. |
| “ | 80° | “ | 10 74/100 “ ma Kahalaa |
| “ | 77° | “ | 11 “ ma ke kahawai o Kanakoi [Kainakoi] |
| “ | 39° 30’ | “ | 723 pauku |
| “ | 68° 30’ | “ | 9 kaul ma Kanakoi |

“ 32° Hik 8 “
 “ 59° Kom 13 21/100 “ ma **Pohakupu & Kaumiumi**
 “ 29° “ 14 65/100 “ ma Kaumiumi a i ka Pohaku
 nui. Alaila
 “ 48° 30’ “ 7 Kaul. ma Pohakupu
 “ 88° “ 19 “ “ Pohakupu & **Alana**
 “ 58° 30’ “ 420 Pauk. Kaumiumi
 “ 30° “ 409 “ “ **Kahikiea**
 “ 70° 30’ “ 3 Kaul.
 “ 6° 30’ “ 455 Pauk. Kahawai
 “ 64° Hik 330 “ **Aholoa**
 “ 33° 15’ Kom 12 6/100 kau “ & Kaumiumi
 “ 40° 30’ Kom 8 kaul
 “ 22° “ 888 pauk ma Kainakoi e moku ana i ke
 Alanui Aupuni a hiki i pa aina
 “ 5° Kom 480 “
 “ 14° 30’ “ 330 “ pa aina pili me Pohakupu
 “ 29° 30’ “ 5 Kaul
 “ 8° “ 8 “ a hiki i Kapaakea
 “ 12° “ 687 Pauk
 “ 25° 30’ Hik 18 “
 “ 25° Kom 292 “
 “ 2° “ 186 “
 “ 12° Hik 406 “
 “ 83° 30’ Kom
 “ 55° “ 195 “
 Akau 79° “ 134 “
 Hem. 27° “ 260 “ pili me Kapaakea
 Aina a hiki i ke kihi
 Hikina o Kapaakea
 Loko. Alaila
 “ 77° 15’ Hik 823 “ ma kahakai a hiki
 i ke kihi e hoomaka ai.

Eia kona Ili 445 Eka... [page 124]

No na palena o No. 41-B (see Bk. 3 Pg. 85)
 Waieli, Ili Aina
 ma Waimalu, Ewa
 Mokupuni Oahu

E hoomaka ana i ke Ana ma ke kihi Hikina
 makai o keia e pili ana me Kalauao a me
 ke kahakai i ka wa kai piha ma ka pohaku
 Hoailonaia X, a holo ma ka palena iwaena o
 keia aina me Kalauao. (he Sila nui ko Kalauao) A
 ma ia Ana ka pololei o na palena mawaena o Waieli
 a me Kalauao. [page128]

Waieli

| | | | |
|------|--------------|--|---|
| Ak. | 35° | Hik. | 5.00 |
| " | 11° | " | 12.00 |
| " | 20° | " | 22.00 |
| " | 40° | " | 32.00 |
| " | 36° | " | 21.00 |
| " | 57°35' | " | 33.00 Maluna pali |
| " | 58° | " | 21.00 |
| " | 68° | " | 30.00 |
| " | 78° | " | 15.00 Waimalu Maluna pali |
| " | 42° | " | 102.00 |
| " | 68° | " | 122.00 Waimalu |
| " | 45° | " | 12.00 Kuahiwi |
| " | 34° | Kom. | 14 40/100 kaulahao e iho ana ilalo a i ka Laau Ohia Hoailonaia X ma ke kahawai uuku o Kalauao. Alaila holo ma ka lihi Hikina o ke kahawai |
| Hem. | 58° | Kom. | 16 kaul |
| " | 14° | Hik. | 908 pauku |
| " | 52° | Kom. | 450 " ma ke kahawai |
| " | 29°30' | Hik. | 170 " |
| " | 54° | Kom. | 24 kaul |
| " | 71° 30' | 18 4/100 kaulahao ma | Kahikiea |
| " | 71° 13' | 23/100 | " |
| " | 80° 10' | 74/100 | " Kahala-a |
| " | 77° 11' | " Kahawai o Kanakoi | [Kainakoi] |
| " | 39° 30' | Hik 723 | Pauk |
| " | 68° 30' | 9 Kaul. | Kanakoi |
| " | 32° | Hik 8 | " |
| " | 59° | Kom. 13 20/100 Kaul. | ma Pohakupu & Kaumiumi |
| " | 29° | " 14 65/100 | " ma Kaumiumi a i ka pohaku nui |
| " | 48° 30' | Kom. 7 | " Pohakupu |
| " | 88° | " 19 Kom. | " & Alana |
| " | 58° 30' | " 420 Pauk. | " Kaumiumi |
| " | 30° | " 409 " | " " Kahikiea |
| Akau | 70° 30' | " 3 Kaul. | |
| Hema | 6° 30' | " 455 Pauk. | Kahawai |
| " | 64° | Hik 330 | " Aholoa |
| " | 33° 15' | Kom 12 6/100 kau | " & Kaumiumi |
| " | Hema 40° 30' | Kom 8 kaul | |
| " | 22° | " 888 pauku ma Kainakoi e moku ana i ke Alanui Aupuni a hiki i Pa aina | |
| " | 5° | Kom 480 | " |
| " | 14° 30' | " 330 " | " Pa aina pili me Pohakupu |
| " | 29° 30' | " 5 Kaul | |
| " | 8° | " 8 " | " ma ka Paaina a hiki i Kapaakea |
| " | 12° | " 68 | Pauk |
| " | 25° 30' | Hik 187 | " |
| " | 25° | Kom 292 | " |

[page 129]

Waieli

Hem. 2° “ 186 “
“ 12° Hik 406 “
“ 83° 30’ Kom
“ 55° “ 195 “
Akau 79° “ 134 “
Hem. 27° “ 260 “ pili me Kapaakea Aina
a hiki i ke kihi Hikina o Kapaakea Loko. Alaila
Hem. 77° 15’ Hik 823 “ ma kahakai a hiki i
ke kihi e hoomaka ai.

Eia kona Ili 455 Eka

Apana Kai

E hoomaka ana ma ke kihi mua
i hoomakai keia aina. A holo
Hem 28° Kom. 8 kaul ma ke kai o Kalauao a hiki
i ka pau ana o ka papau 6. Kapuai
ka hohonu i ka wa kai piha, hoi hou ana
kahi i hoomaka'i. A holo

Akau 77° “ 823 pauku
Hem 27° “ 323 “
“ 68° “ 320 “ ma Kapaakea Loko
“ 9° Hik 640 “ ma ke kai o Aholoa a i
ka pau ana o ka papau 6 kapuai ka hohonu. Alaila
holo malaila a i ka pau ana o ka holo mua ana.

Malaila 7 ½ Eka Kai.

to page 440.

The Hon W.P. Kamakau died suddenly in
Honolulu on the 25th day of June A.D. 1873

The undersigned was appointed Commissioner
of Boundaries for the Island of Oahu in
his place July 3rd 1873.
Lawrence McCully

Haw Gazette
by authority
July 9th et seg.

L. McCully, Esq. has been this day appointed Com
missioner of Boundaries for the Island of Oahu, in place of
Hon. W.P. Kamakau, deceased.

Hon. J. Moanauli has been this day appointed Commissioner of Private Ways and Water Privileges for the District of Kona, Oahu in place of Hon. W.P. Kamakau deceased.

Edwin O Hall, Minister of Interior.
Interior Office, July 8, 1873

Hono Gazette
July 9th

Boundary Commissioner's Notice.

The attention of all persons owning Ahupuaa, Ili or other Divisions of Land in the Island of Oahu [illegible] by name and not surveyed is called to the requirement of the law that applications to the Boundary Commissioners for the settlement of each boundaries must be made before the 31st day of August, 1873. The undersigned will receive and file all such applications at his Office in the Court House, Honolulu.

L. McCully,
Commissioner of Boundaries for Oahu

Kuokoa on
July 12th

Ma Ke Kauoha.

I keia la, ua hookoluia aku a L. McCully, Esq. I Ho Nolulu no na Palena Aina o ka mokupuni o Oahu ma kahi o Hon. W. P. Kamakau i make

Edwin O Hall, Kuhina Kalaiaina
Keena Kalaaina, Iulai 5th 1873

Ano Koa Kuokoa
July 12th

Hoolaha Komisina Palena Aina

Ke Kahea ia Aku Nei na Kanaka a pau he mau ahupuaa, ili aina a he mau mahele aole i noe lae ke kaulahao. E nana lakou i ka makemake o ke kanawai e pili ana i ke Komisina palena aina no ka hoopononoia na palena a e hana ia mamua ae o ka la 26th Augate 1873. E loa no ka mea nona ka inoa malalo iho, ma kona keena hana, na noi a me na hoopili o ia mau ana.

Lawrence McCully.
Komisina Palena, Aina no Oahu. [page 130]

**Ili of Waieli, Ahupua‘a of Waimalu
District of Ewa, Island of Oahu
Boundary Commission Volume 1, Part 2, p. 292**

Waieli,

Memorandum in Ahupuaa of Waimalu, Award without survey under act of 186[0]
no application made. [See Application of 1914, cited in Vol 3, pp. 85-100]

**Ili of Waieli, Ahupuaa of Waimalu
District of Ewa, Island of Oahu
Boundary Commission Volume 3, pps 85-97**

| | |
|---|---|
| In the Matter of the Boundaries of the Ili of Waieli Waimalu Ewa Oahu Territory of Hawaii | Before M.D. Monsarrat Commissioner of Boundaries for the First Judicial Circuit Territory of Hawaii U.S.A. |
|---|---|

Proper application having been made to me Feby 18th 1914
by L.L. McCandless for the settlement of the boundaries
of the Ili of Waieli Waimalu Ewa, Oahu
The application being as follows —

Before the Commission of Boundaries of the First Judicial
Circuit Territory of Hawaii

In the Matter of the settlement of
the boundaries of Waieli Iliaina
in Waimalu Ewa Oahu and
being Land Commission Award
8525 to J.A. Kauwa.

Petition

To M.D. Monsarrat Esq Commissioner of Boundaries for
the Island of Oahu.

The undersigned Lincoln L. McCandless, petitioner of
Honolulu Oahu respectfully makes application for the
settlement of the boundaries of those tracts or Ilis of the
land known as Waieli, situated at said Ewa, being Land
Commission Award 8525 to J.A. Kauwa and says:

I. That your petitioner is the owner of said premises above
described.

- II. That as far as to him known, the names of the lands adjoining said Waieli, and the names of the owners are as follows:
- (a) The land of Kalauao owned by the trustees under the will of Bernice Pauahi Bishop, W.O. Smith, E. Faxton Bishop, Alfred W. Carter, Samuel M. Damon, Albert F. Judd;
 - (b) The land of Waimalu, owned by Herbert Austin, Walter Austin and Edith Austin address Samuel M. Damon Attorney in fact
 - (c) Grant 715 Apanas 1, 2 & 4, owned by the aforesaid
 - (d) Royal Patent 4472:2 owned by Ching On, a Chinese man;
 - (e) Grants 5231 and 4428, claimed by and in possession of the Honolulu Plantation Company Limited Address Brewer and Company, Agents
 - (f) Land Commission Award 2938, Section 1 & 2, owned by the Rev. Libert Boeynaemns, for the Roman Catholic Mission
 - (g) Land Commission Award 6172:3 owned by Malia [page 85]

III of Waieli Continued

- (h) All other adjoining lands owned by your petitioner
L.L. McCandless
- III. The said petitioner files herewith a map of said land of Waieli, marked Exhibit "A" and notes of survey marked Exhibit "B" hereby referred to and made a part hereof.

Therefore said petitioner prays that a time and place may be fixed for hearing this petition, and that the boundaries of said Waieli may be settled and that all parties interested may be notified to appear and show cause if any they have, why the prayer hereof should not be granted.

Honolulu, Feby 17th 1914
(Sg) L.L. McCandless
Petitioner

P.L. Weaver, Attorney for Petitioner
(Copy)

Exhibit "B"

Description of the Boundaries of Waieli, Waimalu,
Ewa, Oahu,

Exhibit "B"

Beginning at a point on the sea shore at boundary between Kaluauo and Waieli said point being north 6923.85 feet and West 13380.80 feet from the Government Survey Station Salt Lake and running as follows by true azimuths:

1. 113° 00' 543.0 feet along sea
2. 219° 50' 171.6 feet along Paakea
3. 285° 24' 59.9 feet along Paakea
4. 245° 00' 128.7 feet along Paakea
5. 174° 35' 258.0 feet along Paakea
6. 194° 00' 133.0 feet along Paakea
7. 217° 40' 258.0 feet along Paakea
8. 123° 00' 94.0 feet along Paakea
9. 188° 20' 110.0 feet along Paakea
10. 214° 30' 114.8 feet along L.C.A. 5981 & 9388
11. 203° 00' 222.0 feet along L.C.A.1705
12. 204° 20' 270.6 feet along L.C.A. 9390
13. 188° 10' 216.0 feet along L.C.A. 2938 Sec. 2 & L.C.A.9380:3
14. 220° 00' 317.6 feet along L.C.A. 2938 Sec. 2 & Grant 213
15. 208° 30' 255.4 feet along L.C.A. 6172:3 & Grant 213
16. 199° 20' 90.6 feet along Grant 213
17. 192° 00' 251.0 feet along L.C.A. 8525 B:1
18. 225° 50' 527.0 feet along Grant 3455; [page 86]

Ili of Waieli Continued

19. 243° 20' 805.2 feet along Grant 715
20. 141° 20' 250.0 feet along Grant 715
21. 233° 35' 280.0 feet along L.C.A. 70:6
22. 22. 47° 45' 460.0 feet along L.C.A. 70:6 to centre of stream
23. 199° 20' 284.0 feet the centre of the stream being the boundary
24. 300° 20' 230.6 feet along Grant 4427
25. 222° 45' 269.9 feet along Grant 4427
26. 271° 30' 217.8 feet along Grant 715:5
27. 350° 10' 100.0 feet along Grant 714
28. 271° 40' 488.4 feet along Grant 714
29. 170° 00' 013.6 feet along Grant 714
30. 277° 950.0 feet along **Pohakupu**
31. 242° 25' 462.0 feet along **Anana**
32. 222° 55' 966.9 feet along **Kaumiumi**
33. 311° 25' 405.0 feet along Grant 715:1
34. 241° 12' 943.8 feet along Grant 715:1
35. 144° 42' 225.0 feet along Grant 715:1
36. 242° 30' 1500.0 feet along L.C.A. 8525 B:2 to centre of stream
37. 240° 12' 745.0 feet along center of stream
38. 253° 02' 905.0 feet along center of stream
39. 310° 02' 410.0 feet along center of stream
40. 257° 52' 300.0 feet along center of stream

41. 233° 22' 160.0 feet along center of stream
42. 247° 32' 305.0 feet along center of stream
43. 279° 02' 181.0 feet along center of stream
44. 273° 22' 230.0 feet along center of stream to corner of Grant 715:2
45. 336° 22' 825.0 feet long grant 715:2
46. 255° 02' 1359.6 feet along Grant 715:2
47. 171° 52' 844.4 feet along Grant 715:2 to centre of stream
48. 190° 45' 381.0 feet along centre of stream
49. 174° 12' 285.0 feet along centre of stream
50. 213° 22' 105.0 feet along centre of stream
51. 268° 02' 190.0 feet along centre of stream
52. 249° 02' 162.6 feet along centre of stream
53. 231° 02' 130.0 feet along centre of stream
54. 256° 22' 215.0 feet along centre of stream
55. 180° 02' 90.0 feet along centre of stream
56. 136° 42' 240.0 feet along centre of stream
57. 150° 12' 260.0 feet along centre of stream
58. 185° 32' 170.0 feet along centre of stream
59. 238° 42' 295.0 feet along centre of stream
60. 205° 22' 140.0 feet along centre of stream
61. 275° 42' 350.0 feet along centre of stream
62. 209° 22' 30.0 feet along centre of stream to Grant 715:4
63. 307° 22' 765.6 feet along Grant 715:4
64. 245° 52' 1749.0 feet along Grant 715:4 [page 87]

Ili of Waieli Continued

65. 144° 52' 1307.0 feet along Grant 715:4 to centre of stream
66. 251° 41' 189.0 feet along centre of stream
67. 219° 22' 230.0 feet along centre of stream
68. 235° 02' 160.0 feet along centre of stream
69. 256° 42' 180.0 feet along centre of stream
70. 201° 02' 155.0 feet along centre of stream
71. 144° 22' 175.0 feet along centre of stream
72. 181° 52' 180.0 feet along centre of stream
73. 208° 12' 200.0 feet along centre of stream
74. 298° 02' 115.0 feet along centre of stream
75. 321° 32' 140.0 feet along centre of stream
76. 254° 12' 110.0 feet along centre of stream
77. 205° 32' 155.0 feet along centre of stream
78. 285° 32' 425.0 feet along centre of stream
79. 216° 32' 225.0 feet along centre of stream
80. 258° 22' 310.0 feet along centre of stream
81. 166° 52' 240.0 feet along centre of stream
82. 221° 12' 170.0 feet along centre of stream
83. 260° 42' 150.0 feet along centre of stream
84. 354° 02' 165.0 feet along centre of stream
85. 10° 22' 210.0 feet along centre of stream

86. 289° 52' 260.0 feet along centre of stream
87. 254° 12' 490.0 feet along centre of stream
88. 213° 52' 635.0 feet along centre of stream
89. 141° 12' 280.0 feet along centre of stream
90. 184° 52' 120.0 feet along centre of stream
91. 269° 22' 130.0 feet along centre of stream
92. 297° 02' 245.0 feet along centre of stream
93. 246° 52' 105.0 feet along centre of stream
94. 189° 02' 180.0 feet along centre of stream
95. 248° 12' 390.0 feet along centre of stream
96. 290° 02' 315.0 feet along centre of stream
97. 238° 02' 145.0 feet along centre of stream
98. 179° 22' 175.0 feet along centre of stream
99. 149° 52' 300.0 feet along centre of stream
100. 224° 52' 160.0 feet along centre of stream
101. 252° 22' 150.0 feet along centre of stream
102. 271° 12' 255.0 feet along centre of stream
103. 233° 22' 125.0 feet along centre of stream
104. 277° 52' 85.0 feet along centre of stream
105. 338° 42' 234.8 feet along centre of stream
106. 282° 15' 170.2 feet along L.C.A. 2938, Sec. 1, to iron pipe in ridge
107. 357° 17' 221.2 feet along L.C.A. 2938, Section 1, to iron pipe in ridge
108. 297° 15' 236.2 feet along L.C.A. 2938, Section 1, to iron pipe in ridge
109. 320° 22' 2456.4 feet along L.C.A. 2938, Section 1, to iron pipe in ridge
110. 70° 34' 785.8 feet along Kalauao to iron pipe in ridge [page 88]

Ili of Waieli Continued

111. 66° 46' 870.7 feet along Kalauao to iron pipe in ridge
112. 61° 10' 1412.0 feet along Kalauao to iron pipe in ridge
113. 64° 23' 673.0 feet along Kalauao to iron pipe in ridge
114. 73° 00' 1260.0 feet along Kalauao to iron pipe in ridge
115. 51° 29' 1550.0 feet along Kalauao to iron pipe in ridge
116. 65° 48' 1035.0 feet along Kalauao to iron pipe on top of pali
117. 61° 48' 1705.2 feet along Kalauao to iron pipe on top of pali
118. 65° 38' 1422.9 feet along Kalauao to iron pipe on top of pali
119. 71° 31' 1170.2 feet along Kalauao to iron pipe on top of pali
120. 89° 33' 1980.6 feet along Kalauao to iron pipe on top of pali
121. 77° 24' 1931.3 feet along Kalauao to iron pipe on top of pali
122. 64° 49' 2161.4 feet along Kalauao to iron pipe on top of pali
123. 63° 10' 1244.0 feet along Kalauao to stone monument on top of pali
124. 43° 10' 765.0 feet along Kalauao to iron pipe in south bank
of reservoir
125. 50° 43' 2073.0 feet along Kalauao to stone monument
126. 30° 10' 1452.0 feet along Kalauao to stone monument
127. 21° 49' 792.0 feet along Kalauao to iron pipe
128. 35° 50' 230.4 feet along Kalauao to iron pipe on North side
of the O.R. & L. Co's right of way

129. 35° 50' 100.0 feet along Kalauao to the initial point and containing
an Area of 671.00 acres

Apana 2. Lele of Waieli

Beginning at the south corner of L.C.A. 70:3 and
running as follows by true azimuths:

1. 247° 59' 50.2 feet along L.C.A. 70:3
2. 335° 00' 58.0 feet along L.C.A.1886 B
3. 333° 35' 352.0 feet along Grant 170
4. 52° 30' 40.0 feet along Grant 211
5. 351° 00' 59.0 feet along Grant 211
6. 21° 20' 20.0 feet along Grant 211
7. 324° 20' 98.0 feet along Grant 211
8. 54° 20' 91.0 feet along L.C.A. 5981 & 9388
9. 140° 40' 90.0 feet along Grant 192
10. 228° 10' 64.0 feet along Grant 192
11. 149° 50' 175.0 feet along Grant 192
12. 146° 10' 295.0 feet along Grant 192
13. 213° 38' 121.3 feet to the initial point and containing
an area of 1.62 Acres

3. Description of Fishery

Beginning at a point on the sea shore at boundary
between Waieli and Kalauao said point being 6923.85 [page 89]

Ili of Waieli Continued

feet North and 13380.80 feet West of the Government
Survey Station Salt Lake and running as follows
by true azimuths

1. 38° 00' 528.0 feet to a depth of six (6') feet of water
at high tide; thence from initial point
2. 113° 00' 543.0 feet along sea shore
3. 37° 00' 213.2 feet along Kapaakea pond
4. 78° 00' 211.2 feet along Kapaakea pond
5. 1° 00' 422.4 feet along the sea of Ahaloa to a depth
of six (6') feet of water at high tide and
containing an area of 7.50 acres

(Sg) W.A. Wall
Surveyor

Honolulu, February 12th 1914
(sg) L.L. McCandless

After due notice in the Honolulu Star-Bulletin an English paper published in Honolulu and the Aloha Aina a Hawaiian paper also published in Honolulu — and also notices in writing sent to the adjoining owners as far as known, and to all persons interested.

Written notices were sent to the following persons, viz.:

| | |
|---|---------------------------------------|
| L.L. McCandless | Honolulu |
| P.L. Weaver | Attorney for L.L. McCandless |
| J.D. Tucker | Commissioner of Public Lands |
| W.E. Wall | Territory Surveyor |
| Honolulu Plantation Co | Aiea, Ewa; |
| C. Brewer & Co. | Agents for the Honolulu Plantation Co |
| The Trustees of the Bernice Pauahi Bishop Estate | |
| Rev. Libert Boeynaemna Bishop of Zugma & Vic. Apo for the Hawaiian Island, Roman Catholic Mission | |
| S.M. Damon Attorney in fact for Herbert Walter and Edith Austin, owners of West Waimalu | |
| Ching On | |
| Malia (W.) | |

The notices published in the Honolulu Star-Bulletin and the Aloha Aina were as follows: and published on the following dates, Feby 21st, 28th, March 7th and 14th 1914

For affidavits of publication see below: [page 90]

Ili of Waieli Continued

Boundary Commissioners
Notice.

Proper application having been made to me by L.L. McCandless for the settlement of the boundaries of the Ili of Waieli, Waimalu, Ewa, Oahu, T.H. notice is hereby given to all owners of adjoining lands and all persons interested in said boundaries that there will be a hearing for the settlement of the boundaries of the above land at my office, No. 855 Kaa-humanu Street, on Wednesday, March 18th, 1914 at 2 o'clock p.m.

M.D. Monsarrat.
Commissioner of Boundaries for the
First Judicial Circuit.
Honolulu, T.H. Feb. 21, 1914.
5785— Feb. 21, 28, Mar. 7, 14.

Hoolaha a ke Komisina Palena Aina

Ua lana mai ia'u ka palapala nei
kupononononi mai ia L.L. McCandless,
no ka hoomaopopo ia ana o na pa-
lena o9 ka ili aina o Waiele, Wai-
malu, Ewa, Oahu, Teritore o Ha-
waii, no ia mai aia ka hoolaha ia
aku nei o na poo mea na aina a
pau e pili pu nei ma keia aina a ma
na poe e ae nohoi apau he Kuleana
ko lakou a keia mau palena e hoo-
lohe ia aku ana keia ninau no ka ho-
oponopono ana i na palena o ka
aina maluna i Oleloia ma kou keena
Helu 855, Alanui Kaahumanu, Hono-
Lulu, ma ka Poakolu, Malaki 18,
1914, ma ka hora 2 auina la.

M.D. Monsarrat.

Komisina o na palena-aina. No ka
A ka Hookolokolo Kaapuni Ekahi.
Honolulu, T.H. Feb. 21, 1914.
Feb. 21-28 – March 7 – 14

Territory of Hawaii
City & County of Honolulu

I.J. Ryan first duly sworn deposes and says that
He is secretary of the Aloha Aina Company Limited
a corporation duly organized and existing under the
laws of the Territory of Hawaii; that said corporation
publishes the news-paper Ke Aloha Aina weekly
at Honolulu in said County and Territory, that the
notice hereto attached and made a part of this
affidavit was published in said news-paper four
consecutive weeks viz. the first publication being
on February 21, 1914 and the last publication being on
March 14, 1914

(sg) I.J. Ryan
Secretary Aloha Aina Co Ltd
Subscribed and sworn to before me, a
Notary Public in and for said County
and Territory, this 18th day of March
A.D. 1914

(sg) Jonathan Shaw
Notary Public and for the First
Judicial Circuit Territory of Hawaii

Publisher's Affidavit
Territory of Hawaii
Island of Oahu

Before me the undersigned a Notary Public this day
Personally came W.R. Farrington who being first
duly sworn according to law, says that [illegible] [page 91]

Ili of Waieli Continued

Manager of the Honolulu Star-Bulletin a newspaper
Manager of the Honolulu Territory of Hawaii daily
Except Sundays and that the Publication of which
the annexed is a true copy, was published in said
paper on Feb 21, 28 March 7 and 14th A.D. 1914
in consecutive order and that the rate charged therefor
is not in excess of the commercial rates charged
private individuals with the usual discount

(sg) W.R. Farrington
Business Manager Honolulu
Star-Bulletin

Subscribed and sworn to before me
this 18th day of March A.D. 1914

(sg) P.H. Burnette
Notary Public in and for the First
Judicial Circuit
Oahu Territory of Hawaii

The following replies were received to written
Notices sent out by me.

Letters to be addressed
Government Surveyor
Territory of Hawaii
Honolulu T.H.

Territory of Hawaii
Office of the Government Surveyor

Honolulu, T.H. Feby. 25, 1914
Subject
Bdy Hearing Settlement
Bdy Ili of Waieli, Waimalu
Ewa Oahu

Mr. M.D. Monsarrat
Commissioner of Boundaries
For the first Judicial Circuit
Honolulu

Sir

I beg to acknowledge receipt of your letter of the
21st inst calling my attention to the publisher notice
In regard to the hearing for settlement of Boundaries
of the Ili of Waieli Waimalu Ewa Oahu.

Very respectfully

Walter E. Wall
Surveyor [page 92]

Ili of Waieli Continued

Address all communications
to Commissioner of Public Lands

Territory of Hawaii
Commissioner of Public Lands

Honolulu Feby 26th 1914

Dear Sir

I have to acknowledge your favor of Feby 21st
in re application of L.L. McCandless for the
settlement of the boundary of the Ili of Waieli
and I thank you for the same.

Very truly yours

Joshua D. Tucker
Commissioner of Public Lands

Mr. M.D. Monsarrat
Honolulu

Hearing at my office 855 Kaahumanu St. Wednesday
Afternoon March 18th 1914 at 2 o'clock P.M.

Present

L.L. McCandless petitioner who stated that Mr.
P.L. Weaver his attorney could not be present and
that he would appear for himself at the hearing and
P.L. Weaver would appear later.

W.A. Wall surveyor for L.L. McCandless and maker
of the survey and map presented of Waieli.

Judge W.L. Stanley appeared for the Trustee of
the Estate of Bernice Pauahi Bishop.

W.L. Stanley also appeared for the Austin Estate
as also did Willard E. Bunn manager of the
Bishop Trust Co.

James Gibb manager of the Honolulu Plantation
Co. appeared for that corporation.

Ching On appeared and stated that J.A. Magoon
was his attorney in the matter. J.A. Magoon called
on me with Ching On about 1:30 P.M. and told
me that he was attorney for Ching On but could
not be present at the hearing at 2 P.M. but Ching
On would be present.

Malia (w) and husband appeared for their interest
Deputy Attorney General L.P. Scott appeared
for the Territory of Hawaii —

S.M. Kakanui of the Government Survey
was present in behalf of the Territory of Hawaii. [page 93]

Ili of Waieli Continued

David Kaohe appeared for Kuleana of Kamakaiki
Fred E. Harvey surveyor for the Bishop and Austin
Estates was present.

W.L. Stanley attorney for the Bishop and Austin
Estates asked for a continuance for four weeks
to April 15th 1914 at 2 P.M. at my office

L.P. Scott attorney for the Territory of Hawaii also made the same request.

Ching On also asked for the same
L.L. McCandless said he was ready to go in with his case and had all of his witnesses present. The commissioner allowed to postponement until April 15th, 1914 at 2 o'clock P.M. at his office

M.D. Monsarrat
Commissioner of Boundaries
for the First Judicial Circuit

Honolulu March 18th, 1914

Honolulu April 15th, 1914

Adjourned hearing from March 18th 1914 held at my office 855 Kaahumanu St. at 2 P.M. on Wednesday of the above date April 15, 1914.

Present LL. McCandless petitioner, P.L. Weaver attorney for petitioner W.L. Stanley of the firm of Holmes Stanley and Olsen attorneys for the Est of Bernice Pauahi Bishop and also for the Est of J.W. Austin
W.A. Wall surveyor for L.L. McCandless, F.E. Harvey Surveyor for the Bishop Est and J.W. Austin Est.
S.M. Kananui surveyor for the Government
L. Scott deputy attorney general for the government
James Gibb for the Honolulu Plantation Company
Keolaewa for Malia (w.), Manuel Babotista for L.L. McCandless.

L. Scott asked for a continuance for two weeks and W.L. Stanley for three weeks after a short discussion and no objections from P.L. Weaver of L.L. McCandless
The adjournment was settled from this week hence to the 6th of May Wednesday afternoon at 2 P.M. at my office. Before adjournment the following motion to dismiss Petition was filled by W.L. Stanley for the Est of Bernice Pauahi Bishop and the J.W. Austin Est. [page 94]

Ili of Waieli Continued

Before the Commissioner of Boundaries
of the first Judicial Circuit Territory of Hawaii

In the matter of the settlement of
the Boundaries of Waieli Ili aina in
Waimalu Ewa Oahu and being land
Commission Award 8525 to J.A. Kauwa

Notice to dismiss Petition.

Now comes W.O. Smith, S.M. Damon, E. Faxon Bishop,
A.F. Judd and A.W. Carter, Trustees under the
will and of the Est. of Bernice P. Bishop deceased
and move that a petition filed herein by Lincoln L.
McCandless, petitioner herein, be dismissed on the
ground that the Commissioner of Boundaries has no
jurisdiction to hear and determine the said petition
on the ground that the land of Waieli for the settle-
ment of the boundaries of which application is in
said petition made has been patented by boundaries
in land patent No. 8209, a copy of which is hereto
attached and made part hereof

Dated Honolulu T.H. April 15th 1914
W.O. Smith, S.M. Damon, E. Faxon
Bishop, A.F. Judd and A.W. Carter trustees
(sg) by Holmes Stanley & Olson
their attorneys

A certified copy of the land Patent No. 8209 was attached
to the above, said land patent confirms Land Commission
Award 8525 B, Part 3 to Julia A. Kauwa
application for patent by C.M. Cooke Ltd. a corporation
The patent gave me a piece of land with an Area of 455
Acres. Date of Patent April 15th 1910

(sg) W.F. Frear
Governor

(sg) Marston Campbell
Commissioner of Public Lands

Copy certified to by Joshua D. Tucker
Commissioner of Public Lands
Dated April 14th 1914

M.D. Monsarrat
Commissioner of Boundaries
for the First Judicial Circuit
Honolulu April 15th 1914 [page 95]

Ili of Waieli Continued

Honolulu, May 6th, 1914

Adjourned hearing from April 15th 1914 held at my office 855 Kaahumanu St. at 2 P.M. on Wednesday May 6th 1914.

Present L.L. McCandless petitioner, P.L. Weaver attorney for petitioner W.L. Stanley of the firm of Holmes, Stanley and Olsen attorneys for the B.P. Bishop Estate and the J.W. Austin Estate, L.P. Scott Deputy Attorney General for the Government, D.M. Kanakanui of the Government Survey Department, Ching On for himself and F.E. Harvey surveyor for the B.P. Bishop Estate.

L.P. Scott filed a petition to dismiss the hearing on the same grounds as in the Notice to dismiss Petition filed on April 15th last by W.L. Stanley for the B.P. Bishop Est and the J.W. Austin Est. L.P. Scott's motion was the same as the former motion filed see page 95 of these receipts only in place of the names of trustees of the B.P. Bishop Estate is the following: Now comes the Territory of Hawaii by L.P. Scott Deputy Attorney General and moves that a petition filed herein by L.L. McCandless &c &c

There was then arguments in the Motion to dismiss Petition W.L. Stanley held that as there was a Patent in Waieli issued by metes and bounds, therefore the commissioner of boundaries had no authority to hear the petition of L.L. McCandless. W.L. Stanley quoted sections 353 and 354 of the revised laws defining the duties of the Boundary Commissioner.

L.P. Scott deputy attorney general on the same lines as W.L. Stanley and held to the same points raised by W.L. Stanley.

P.L. Weaver attorney for L.L. McCandless was the petitioner argued that the metes and bounds in the Patent had not been passed in or fixed by a Commissioner of Boundaries and therefore the Patent did not stand but was nearly a piece of paper and had no authority.

The Commissioner took the matter under advisement and stated that he would look into the matter

and give a decision later. The hearing was then adjourned until the Commissioner of Boundaries gave his decision.

Honolulu May 8th 1914

I have given the above motion to dismiss Petition my full consideration and looked up the matter [page 96]

Ili of Waieli Continued

and find that the law says that a Boundary Commissioner has no authority to hear a petition for the settlement of the boundaries of a land in which there has been a Patent issued by metes and bounds. I knew of this law but was not aware of the fact that a Patent had been issued by metes and bounds on the land of Waieli until a day or two before the second hearing. I also find that said Patent No. 8209 is issued in the survey of Waieli applied for before Judge Kamakau and not the metes and bounds that he intended to issue his certificate of boundaries in see Boundary Commissioners records for the First Judicial Circuit.

Before the Commissioner of Boundaries for the First Judicial Circuit.

In the matter of the settlement of
the Boundaries of the Ili of Waieli
Waimalu, Ewa, Oahu

Decision

Holmes, Stanley and Olsen attorneys for the B.P. Bishop Estate and for the J.W. Austin Estate also L.P. Scott Deputy Attorney general for the Territory of Hawaii filed Notices to dismiss Petition on the grounds that there has been a Land Patent issued for the Ili of Waieli by metes and bounds. After hearing arguments and looking well into the matter I do dismiss the petition on the above grounds.

M.D. Monsarrat
Commissioner of Boundaries
First Judicial Circuit

Honolulu May 8, 1914.

Costs
3 Hearings \$30.00
Recording 6050 words 15.10
Advertising Aloha Aina 7.00
Star-Bulletin 6.75
58.85

Before the Commissioner of
Boundaries M.D. Monsarrat Esq
for the First Judicial Circuit
In the matter of the boundaries of the
Ili aina of Waieli
for Petitioner L.L. McCandless
(sg) P.L. Weaver Attorney for L.L. McCandless

Withdrawal of Attorney

Now comes P.L. Weaver, and withdraws as attorney
in the above entitled matter
Appearance of Attorney

Now comes Lorrin Andrews and appears as attorney for L.L. McCandless in the
above entitled matter

(sg) Lorrin Andrews Attorney for L.L. McCandless petitioner
Honolulu May 8, 1914. The above was handed to me by P.L. Weaver at 3 P.M.

May 8 1914
M.D. Monsarrat Commissioner of Boundaries for
First Judicial Circuit. [page 97]

**Kalauao Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 2, p. 239**

Kalauao

In the Matter of the Boundaries
of Kalauao of John Meek,
Ahupuaa of Ewa.

In this matter an oral application was made – the formal
petition delayed till survey made -

October 7th 1873

In company with C.J. Lyons, Surveyor, and authorized to act
for the Crown Lands, J.H. Brown authorized to act for Captain Meek,
Thomas Meek as kamaaina for Captain Meek, also Pau, a kama-
aina of the place, visited Kalauao.

Captain Meek's tract was said to be bounded on makai side
by the ancient road running around Oahu, which at this place
is makai of the present gov't road from Honolulu to Waialua.
Near this road a large, fixed stone has been taken by Lyons
and marked as the corner between this and Aiea. It is agreed
by Brown from Capt. Meek and Lyons for the Crown Lands, to make it
a straight line from said stone to a point on the hill or horizon
marked by two or three lone trees near end of a certain ridge, as
the boundary between this and Aiea. It is said that Kalauao and
Halawa join, cutting off Aiea. The boundary of K. beyond this
junction and beyond the said point on the hill, to be determined.

D. McGrew is the adjacent on the makai side. Stones are
marked by Lyons, surveyor for both parties. Thence the line of
Kalauao follows an ancient wall, bounding kuleanas. Then
a large rock, from which there is a small spring of water.
Bishop's (A) portion of Kalauao, or some land, determined by
survey in R. P. is the adjacent on the West side running ma-
uka, no information given about the land further.

August 31, 1874

The following petition entered, with a
survey by M. C.J. Lyons

Honolulu, August 31, 1874

To Lawrence McCully, Esqr.
Commissioner of Boundaries for the Island of Oahu, H.I.

The application of John Meek of Honolulu, Island of Oahu, Hawaiian Islands, respectfully represents as follows:

That Kamehameha III granted by deed to John Meek the Ahupuaa of Kalauao situated in the District of Ewa, Island of Oahu, H. I. and subsequently to wit. on the 12th day of July 1853, the Board of Commissioners to Quiet Land Titles awarded to the said John Meek the said Ahupuaa of Kalauao by Certificate.

To folio 310

**Kalauao Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 2, pps. 310-312**

From Folio 239 [page 239]

Certificate upon Claim No. 591

Pursuant to the requirements of the statute the Undersigned Applicant represents that the following are the names of the adjoining lands and the names of the owners of the same so far as known to your undersigned applicant, to wit:—

| | |
|---------------------------------|---------------------|
| Kalauao Kai | C.R. Bishop |
| Land belonging to the Estate of | Kamehameha V |
| Land belonging to | J.S. McGrew |
| Halawa to | Emma, Queen Dowager |
| Waimalu to | |

A description of the boundaries of a part of the land claimed is set forth in the survey accompanying this application and which the Undersigned prays may be made a part of this his application.

And further your Undersigned applicant claims the boundary of said Ahupuaa to be as follows: — Commencing where the survey of A. Bishop ends (as shewn on the Survey of Mr. C. J. Lyons) and running in a Northwesterly direction joining the land of Waimalu and running Northeasterly to the Koolau ridge or Pali, which said upper or mauka portion is not fully shewn on the survey accompanying this application.

And the undersigned applicant further prays that a day and an hour may be appointed by your Honor, the Commissioner for the hearing of this application, and that all parties interested may have notice.

And Your Petitioner will ever pray &c.

John Meek
for Jn. H. Brown

The Award No. 591, above referred to as the basis of the claim here made is found in Liber 3, at page 398 of Land Commission Award, and is as follows. —

Claim No. 591, Sec 6, Part 1 - John Meek

This is a claim for the land called Kalauao, situated in the District of Ewa, Island of Oahu. The only evidence of title presented to the Board, by the Claimant is a written Grant from His Majesty Kamehameha III, without any date, and which does not even state the name of the land intended to be hereby demised. On reference to the Books of the

to fol. 311 [page 310]

Kalauao

Fm Folio 310

Commission it will be seen that His Majesty acknowledged to John li Esquire, on the 26th November 1847, that the Grant is a valid Instrument and that his signature is genuine: and that, on the 11th July 1853, His Majesty made the same acknowledgement before Chief Justice Lee, stating at the same time that “Kalauao” is the land he intended to Grant to the Claimant by the said Instrument, which was executed by him some time in the year 1839.

We therefore Award the said Land of “Kalauao” to John Meek in the terms of His Majesty’s Grant, which is as follows, viz.:

O wau o Kamehameha III, Ke Lii o ko Hawaii nei
Pae Aina, ke haawi aku nei au i kekahi apana aina
eia na palena o Ka Aina:

O Ke Kahawai mawaena o Kalauao oia ka palena
ma ke Komohana malaiala hoi ua pili pu me kekahi aina
hoolimalima o ua John Meek nei.

O ka Mokuna o Kalauao a me Aiea oia ka palena
ma ka Hikina, o ke Alanui hele ka palena makai, a o
ke kuahiwi ka palena mauka. He Hookahi haneri me

Kanaiwa Kumuamaono anana ka loa ke anaia ma ke alanui.

Ia John Meek a i kona mau hoolina ka mea i hanauia malalo o ke Aupuni o Hawaii nei, a e noho ana hoi ma keia Pae Aina.

Aole ia e hoolilo aku I keia aina i ka haole; aole hoi e puhi rama, aole e kuai rama ma ua aina la, aka, e noho no oia me ka pono malalo o ke kanawai o ka aina. A no ka oiaio o keia mau olelo ke kakau nei au i ko`u inoa ma Honolulu nei i keia la.

(L.S.) Kamehameha

Oct 20th 1874

The line of the above land on the makai side, described in the grant as “Ka alanui hele ka palena makai” between this and Paaiau, now the property of Dr. J.S. McGrew is agreed by both parties to be as in the Lyons Survey, a straight line, giving & taking.—

On the side of Aiea, Crown Land, the line is agreed, that fixed by said survey, a straight line from the rock at corner of Aiea, Paaiau & Kalauao to knoll, dividing ridge of Kalauao & Aiea, thence following as agreed a well established natural boundary, the ridge along Aiea & then along Halawa to central ridge of Island — on the west side the line is fixed by Roy. Pat. to L. Konia 1963 to its termination.

To folio 312. [page 311]

Kalauao

From folio 311

Above or mauka of this R.P. is a tract of land claimed by the Pet. but it appears to the Comm. upon consideration of the terms of the grant from Kam. III that it must be bounded on the west by the gulch Mawaena o Kalauao, that no part of Meek’s grant reaches to Wai-malu, but under the situation & Grant L. Konia all that was west of this gulch, an intention frustrated by the survey of A. Bishop stopping short of the real head of the land, it was further intended to grant Capt. Meek all that was east of the gulch, up to “**Kuahiwi**”.

I find the boundaries accordingly, as expressed in the Lyons Survey.

Award No. 22

In the Matter of the
Boundaries of Kalauao.

Office of the Boundary Comm
of Oahu

Proper application having been made by Capt. John Meek and due notice given to all parties in interest, upon the proofs taken I find and certify the boundaries of said land as follows, to wit:

From a rock by a spring, to the right of the Government Road as you begin to ascend the Kalauao Pali run along a stone wall. S. 29° 40' W. true, 770 feet to the N. corner of Dr. J.S. McGrew's land; thence along said land S. 74° 00' E. true 820 feet to a split, flat rock, marked A & K which is the joint corner of this land, **Paiaiu** and Aiea; thence along Aiea N. 56° 05' E. true, 11510 feet to a knoll on the ridge separating Aiea Valley from Kalauao; thence, the boundary being said ridge N. 71° 43' E. true 8360 feet to the hill **Uwau** at the head of Aiea Valley; thence the boundary being the ridge between Kalauao and Halawa, N. 68° 24' E. true, 8840 feet to peak Kawipoo; thence along same ridge N. 61° 14' E. true 4500 feet to the N. peak of Halawa in the Koolau mountain; returning to initial point and thence following up the Kalauao Valley along the boundary of **Kamohi** as fixed by Royal Patent No. 1963 to L. Konia, the magnetic bearings and distances being as follows therein given:

N. 28° E. 4.00 chains; N. 34° E. 10.00 chains
N. 25° E. 19.00 chains; N. 4° 30' W. 6.00 chains;
N. 58° E. 22.00 chains; N. 67° E. 33.00 chains;
N. 25° E. 17.00 chains; N. 59° E. 5.16 chains;
N. 54° 30' E. 13.00 chains; N. 55° E. 220.00 chains
thence
To folio 323 [page 312]

Kalauao Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 2, p. 323

From folio 312

thence up main Kalauao Stream to Koolau Pali & along edge of said Pali to above mentioned N. peak of Halawa.

Area as near as can be estimated 1300 acres.

In witness whereof I hereunto set my hand this 21st day of October 1874

Lawrence McCully
Boundary Comm. Oahu
[page 323]

Aiea Ahupuaa
District of Ewa, Island of Oahu
Boundary Commission Volume 1, No. 1, pps. 50-56

Ahupuaa o Aiea

No na palena o
ke Ahupuaa o
Aiea, Mokupuni
o Oahu

Ma ka la 30, o Novemaba, M.H. 1868, ua waiho
mai o J.W. Makalena, ma ke kauoha a Ka
Mea Hanohano J. O. Dominis, Ke Komisina o
na Aina Moi e hooponoponoia na palena o ke
Ahupuaa o Aiea, ma ka Mokupuni o Oahu, e
like me kana palapala nonoi, penei.

Honolulu, Nov. 23rd, 1868

Hon. W.P. Kamakau,
Komisina o na Palena
Aina, Apana H.K. Akahi

Me ka Mahalo.

Ma ke kauoha a J.O. Dominis, kekahi o
na Komisina o na Aina Moi; Ke waiho
aku nei au i mua ou i keia palapala, me
ke noi aku, e hooponopono kokeia na palena
o ka aina malalo nei.

2. Aiea. Aoao Kom. Kalauao no Jno Meek
aoao Hik. Halawa no M. Kekuanaoa

Ma ke kauoha
Owau no me ka Mahalo,
J. W. Makalena

Ua hoopuka ke Komisina o na Palena
Aina i Olelo Hoolaha ma ka Nupepa Aupuni
Ke Au Okoa, a me ka Nupepa Haole
Aupuni ka Hawaiian Gazette, e like me keia
ma ke Au Okoa o ka la 8 o Aperila, 1869

a ma ka Hawaiian Gazette o ka la 7;
o Aperila 1869 [page 50]

Aiea

Olelo Hoolaha

No ka mea ua noiia mai ka mea nona ka inoa malalo o ka Mea Hanohano Jno O. Dominis, ke Komisina o na Aina Moi e hooponoponoia na palena o ke Ahupuaa, Aiea, Oahu. Nolaila, ua hoikeia i na mea a pau o ka Poakolu la 19 o Mei, 1869. hora 10 kakahiaka oia ka la a me ka hora i haiia no ka hoolohe ana i na palena o Aiea, ma kou hale noho ma Peleula, Honolulu, Oahu.

W. P. Kamakau,
Komisina i na Palena Aina.

Honolulu, May 5, 1869.

Ua noho ke Komisina Palena Aina e hoolohe a lawe i na olelo a na hoike e like me ia i hoolahaia'i.

Kauaia K., Hoohikiia:

Noho au ma Aiea, hanau au malaila i ke kau o Kamehameha I, ia Kaniaukani nei; he kamaaina au no laila, he ike ko'u mai ko'u mau kupuna mai a me ko'u mau makua mai o na palena o Aiea. "E hoomaka ma ke kai ma kahi i kapaia o **Kapuniakaia** e pili ana me ke kai o William, holo a ka maloo kahi i kapaia o **Kaeo**, ma ke kua mai o na hale o Doctor Ford, holo a hiki i na ilili eleele holo mai a Kaluawi [**Kaluaiwi**], he kahua maika ia, he wahi hookupu Akua makahiki i holo aku mai laila a ka pa o Koi i kapaia **Kaahipupupu** a hiki i ke ahua ma ke ala Aupuni e nana la i ke kahawai o Halawa Kalawao ma ia Ahua e holo ai a hiki i **Puumakani** malaila aku a hiki i **Kahalauohiki**, he puu ia malaila aku hiki i ke **Ana Kau Puaa** mai laila aku hiki i **Niuloa** malaila aku hiki i ka **Puuloa**, malaila aku hiki i **Kealakaha** a hiki i ke kahawai, mai laila aku holo pali a hiki i ka **nuku o Wawala** kona [page 51]

palena pau loa ia, mai laila aku a ke okilima
mai laila aku a hiki i **Pele**, mai laila aku
holo ma ke kahawai, hookahi hapalua no
Kalauao, hookahi hapalua no Aiea mai
laila aku a hiki i **Kahalehaha** a mai
laila aku a hiki i **Kaluakauila** he
kauhale kalai waa ia, mai laila aku a
hiki i **Hapuu** aia keia e holo nei ma ka
moo holo a hiki i ka pali o Koolau oia o
Kamaha a me **Kilohana** ike ia Kahaluu
a ma Koolaupoko, holo ma ke kakai pali a
pili i Halawa, o **Kakualauki** ia
kakai pali holo mai ma ka moo i kapaia
o **Pepehia** a iho i ke kahawai i kapaia o
Nailiili, he wahi kahi olona ia a kanu
awa, mai laila aku a hiki i **Kahalekaha**
he alapii ia a hiki i ka honua e pili ana
me **Halawa** mai laila aku a **Kapulehu**
he kahuahale no ia mai laila aku a hiki i
Papuaa, he mahina ai ia mai laila aku a
hiki i **Kulihemo**, haalele i ka wai holo ma ka
maloo a hiki i **Puua** he kahuahale kalai
waa ia mai laila mai a **Wanawana** mai
laila mai holo malalo o ka puu o **Aiwahine**
e pili ana me Halawa a hiki i **Manienie**
hiki i kahawai maloo mai laila aku a hiki
i **Kaunamanu** he kahuahale ia, mai laila
aku a **Kukuiokauhina**, mai laila aku a hiki
i **Puulunui** malaila pii iluna a hiki i kahi
i kapaia o **Haluluhale** he luakupapau ia he
ana, no Halawa kahi puka a no Aiea kekahi
puka e pahao ai i na kupapau mai laila
aku a hiki i kahi awawa i kapaia o **Waipa**
mai laila a hiki i **Keahuakeoa** he wahi
pana ia, he Ahua aa, holo mai a ke Awaawa
o **Kaawili** mai laila a **Nailiili a Malei**
holo a hiki i **Halawahale** oia Kahi i Kapaia`i
o Halawa, mai laila aku a **Kulima** mai laila
aku a **Kapukapu** mai laila o **Kapukakohekohe**
kahi i make ai o Kalanimanuia, holo aku a
hiki i ka Pohaku i loko o ke kai i kapaia
o **Makaalaea** mai laila aku a ka hui ana
o ke kai me Halawa, holo pololei mai keia
pohaku a kela pohaku ma ka aoao e pili
ana me ko William Poomuku. [page 52]

Aiea

Puakai (K) Hoohikiia.

Noho au ma Waiawa, hanau au ma Kapalama, Oahu hoi hou mai au mai Kauai mai i ke kua ia Kahalaia a me Hume-hume a noho ma Kalauao, hanau au mamua o ke Kuanohu oia ka hana ana i ka Papu o Oahu nei a me ko Kauai. Na Kanepaiki i hai mai iau i na palena, he Konohiki no Kalauao, Walehau, Kanepaahana, Hookaea he mau konohiki lakou i ke kau o Kamehameha III.

Hoomaka ma ke kai ma **Omuoiki** ma ke kua aku o ka hale o Kalohi holo a hiki i ka haupaupa he wahi i kapaia o **Makaohalawa** malaila holo a hiki i ka Mole o **Kahakupohaku** holo i uka mawaena o na loko Elua **Kailopaia** no Halawa, **Kahakupohaku** no Aiea a hiki i ka honua, ae mai malaila a hiki i kahi e ku ai ke Ahu Akua o ka wa Kahiko holo aku mai laila a ke awawa i kapaia o **Kaawili**, mai laila aku a hiki i ke Ahua i kapaia o **Laukoa**, mai laila aku a hiki i ka puu o **Uau** o Kalauao ma ke Komohana Akau o Aiea Kahi aoao, holo mai a **Nahuina** mai laila a hiki i **Kahalauohiki**, mai laila mai a **Kamoea** no Kalauao ia, mai laila mai a hiki i ke kiekiena e nana ana ia Kalawao i kapaia o Kaluawi [**Kaluaiwi**] mai laila mai holo a ka Omuoiki.

Kalohi (K) Hoohikiia:

Noho au ma Aiea nei hanau au ma Hama kua, Hawaii i ka pa ia ana o Kiholo, i ke Au o Kamehameha I. I ka lilo ana o Ewa ia Kanepaiki noho mai au ia Aiea nei i ka noho Aupuni ana o Kamehameha III na Pehej i kuhikuhi mai iau, he konohiki elemakule ia no Aiea nei.

Hoomaka ma ke Kahua maika i kapa ia o **Kaluawi** [**Kaluaiwi**] he wahi hookupu no ke Akua Makahiki, mai laila ae a ka pa a Koi, mai laila aku ma ke Ahua a hiki i **Puumakani** malaila iho aku ma ka pali moo o Wawala holo a hiki i **Pele**, holo a hiki i ka **Halehaha** [page 53]

Aiea

mai laila aku a Kanukee mai laila a **Kaluakauila** he Kahuahale kalai waa a Kahi Olona, he kahawai ia no Kalauao a me Aiea na aoao holo a na **Aloiloi** holo a **Kilohana** ike ia Koolau, Kaha luu holo ma ke Kuahiwi a hui me Halawa oia ke kupono ana ia **Kulihemo**, mai laila mai ma ka moo a hiki i **Puua** mai laila mai a **Wanawana** mai laila a hiki i **Aiwahine** mai laila a hiki i **Kalaeaukuu** holo a ke **Ahuakeoa**, holo a ke Ahua hiki i **Kaawili** he awawa ia holo a **na iliili a Malei** he mau pohaku paa ia holo aku a hiki i **Kulina** holo a hiki i ka **Pukakohekohe** holo a hiki i ka loko loa he Puuone ia, holo mai laila a hiki i ka hui ana me Halawa, poholo ke kanaka hoi mauka no Aiea, makai no Halawa mauka, no Aiea, holo a ke lae o **Kukii** a hiki i Manuia, he kahuahale ia mai laila aku holo a hiki i Kaluawi.

Keawe (K.), Hoohikiia

Noho au ma Halawa noho au mai a Kamehameha I, hanau au malaila, I ke au i na palena o Aiea a me Halawa mai ko'u makuakane mai no Isaac Davis a me John Young na mea nona ka aina, na Kamahalo au i kuhikuhi mai o Palo a me Kuaamo.

Hoomaka ma ka **Mole o Kahakupohaku** holo mawaena o ke Kuapa o na loko elua a hiki i ka honua a hiki i na **Pohakuhele**, holo a hiki i ka malaula he kula, holo a na hale o ke lili kaa holo a **Laukoa**, holo ma ke kuamoo he poo o ka holua, holo no ma ia lihi pali o Halawa a hiki i **Uau**.

Kauaihilu (K.) Hoohikiia

Noho au ma Halawa ia Kaieiewaho i ke Kau o Kamehameha I na Hapule i hai mai iau o ko'u mua ia, he keiki papa.

Hoomaka ma **Makaohalawa &C.** [page 54]

Aiea

O ke Komisina o na Palena Aina, mamua o na olelo hoike i puka i mua ona, ua hooholo oia i na Palena o ke Ahupuaa o Aiea ma ka Mokupuni o Oahu e like me ia i hoikeia malalo iho nei.

Olelo Hooholo No. 18 (see Halawa Cert)

See further proceedings Fol. 322.

Hoomaka ma ke kai ma kahi i kapaia o **Kapuniakaia** e pili ana me ke kai o Uilama alaila holo a ka maloo kahi i kapaia o **Kaeo** ma ke kua mai o na hale o Doctor Ford, holo a hiki i na **Ililieleele**, mai laila aku a hiki i kahi i kapaia o **Kaluawi** [Kaluaiwi] he Kahua maika ia, a he wahi hookupu Akua makahiki holo aku mai laila a ka pa o Koi i Kapaia o **Kauahipupupu** a hiki i ke Ahua ma ke Ala Aupuni e nana ala i ke kahawai o Kalauao, alaila, holo ma ia Ahua a hiki i **Puumakani** mai laila aku a hiki i **Kahala-uohiki** he puu ia mai laila aku a hiki i ke **ana kau Puaa** mai laila aku a hiki i **Niuloa** mai laila aku a hiki i ka **Puuloa** mai laila aku a hiki i **Kealakaha** hiki i ke Kahawai mai laila aku holo ma ka pali a hiki i ka **Nuku o Wawala**, Kona palena pau loaia mai laila aku a **Keokihina**, mai laila aku a hiki i **Pele** mailaila aku holo hou ma ke Kahawai, hookahi hapa lua o ke Kahawai no Kalauao, hookahi hapalua o ke Kahawai no Aiea, mai laila aku a hiki i **Kahalehaha**, mai laila aku a hiki i **Kaluakauila**, he Kahuahale Kalai waa ia mai laila aku a hiki i **Hapuu**, aia keia ke holo nei ma ka moo holo a hiki i ka pali o Koolau, oia hoi na wahi i kapaia o **Kamaha** me **Kilohana**, alaila, ike aku ia Kahaluu ma Koolaupoko, holo ma ia kakai pali a hiki i **Halawa**, ua kapaia ia kakai pali o **Kakualauki**, alaila, holo mai ma ka moo i kapaia o **Pepehia** a iho i ke kahawai i kapaia o **Nailiili** he wahi kahi olona ia a Kanu awa, malaila aku holo a **Iholena**

he Kahuahale Kahi Olona a Kalai waa ia
malaila aku holo a hiki i **Kahalehaha** —
he Alanui pii ia i ka honua e pili [page 55]

Aiea

ana me Halawa, mai laila aku a ke
Kahuahale i kapaia o **Kapulehu** mai laila
aku a hiki i **Papuaa** he mahina ai ia
mai laila aku a hiki i **Kulihemo** alaila
haalele i ka wai holo ma ka maloo a hiki
i **Puua** he Kahuahale Kalai waa ia, mai
laila mai holo a hiki i **Wanawana**
mai laila mai holo malalo o ka puu i
Kapaia o **Aiwahine** e pili ana me Halawa
a hiki i **Manienie** hiki i Kahawai maloo
mai laila aku a hiki i **Kaunamanu** he
Kahuahale ia i kapaia o Kukuiokauhina,
mai laila aku a hiki i **Puulu-**
nui, mai laila pii i luna a hiki i kahi i
kapaia o **Haluluhale** he Luakupapau ia he
Ana no Halawa kekahi puka a no Aiea
kekahi puka, malaila aku a hiki i kahi
awawa i kapaia o **Waipao**, mai laila aku
a hiki i kahi i kapaia o **Keahuakeoa** he
Ahua Aa holo mai a ke awawa i kapaia
o **Kaawili**, mai laila aku holo a **Nailiili**
a Malei holo a hiki i Halawa — Hale oia
kahi i kapa ia'i o **Halawa**, mai laila aku
a **Kulina**, mai laila aku a **Kapuukapu**
mai laila aku a **Kapukakohekohe** Kahi
i make ai o Kalanimanuia, holo aku
a hiki i ka pohaku iloko o ke kai i
kapaia o **Makaalaea**, mai laila aku a
ka Hui ana o ke kai me Halawa, alaila,
holo pololei mai keia pohaku a hiki i
kela pohaku ma ka aoao e pili ana me
ko William Poomuku.”

Olelo Hookaka no ka Olelo Hooholo o na palena o
Ke Ahupuaa o Aiea

Mamuli o na olelo a na Hoike e pili ana i na palena o
Aiea. A no na hoike ole o na poe mea aina e pili ana me
Aiea a puni.

Nolaila ma ko'u nana ana a me ko'u hoomaopopo ana i ka
olelo a na hoike a ka aoao hoopii. Ua hoopuka au i kau

olelo Hooholo e pili ana i na palena like me ia i haiia maluna.

Hanaia a hooholoia e au i keia la 4 o Sepatemaba
M.H. 1869 ma Peleula, Honolulu, Oahu.

W. P. Kamakau
Komisina Palena Aina. [page 56]

Aiea

October 20th 1874

By reference to folio 163 it will be seen that the
Minister of the Interior refused to issue a Royal Patent for Halawa
on its line bordering Aiea pursuant to the award of Aiea made
by W.P. Kamakau, page 50 et seg. of this volume. And the Crown
not now claiming the large territory then awarded to Aiea, and
the adjacent parties having established that such award over-
lapped their territory, the matter of the boundaries of Aiea
is here taken up de novo.

See also page 50. [page 322]

Ahupua‘a of Halawa District of ‘Ewa, Island of Oahu Boundary Commission, Oahu, Volume 2, No. 1:163-164

Boundaries of
Halawa

Application

Honolulu, July 26th 1873

L. McCully Esq.
Commissioner of Boundaries

Sir,
His Excellency,
the Minister of the Interior has declined to issue
a Royal Patent on the basis of the decision of the
late Commissioners of Boundaries relating to the
boundary between the Ahupuaa of Aiea & Halawa
in the District of Ewa.

As Administrator of the Estate of the late Mrs.
Rooke, I therefore beg to apply to you for the settle-
ment of the boundaries of the Ahupuaa of Halawa

in the District of Ewa, granted to her by Land
Commission Award No. 8516.
Very Obediently Yours,
H.A. Widemann

Department of Interior
Honolulu, July 25, 1873

Hon. H.A. Widemann,

Sir,
Your Application for a Royal
Patent for the Ahupuaa of Halawa, District of
Ewa, Island of Oahu, of this date, has been re-
ceived.

In reply, I have examined the description
given of the boundary of said land by the late
Commissioner of Boundaries and consider it alto-
gether too indefinite to be embodied in a Royal
Patent; and for this reason must decline to com-
ply with your application.

Your Obedient Servant
Edwin O. Hall. [Oahu, Volume 1:163]

[Note: Original register pages have sheets in memorandum attached to them, and
are in poor condition, with some sections illegible.]

[Memo]
October 23rd 1874
From the Aiea testimony, page 51

Kauaua says It begins at **Kapuniokaia**
thence to **Kaeo** back of Dr. Ford's
Kaluaiwi he Kahua maika
&c. between Aiea & Kalauao
For the line between Halawa & Aiea ac-
cording to this wit. see on page 52, reading up
from the bottom of page.

Puakai p. 53, says begin at Kamaka & Halawa a point in
the water marked on map.

Thence between the fish ponds
Thence in Awaawa called **Kaawili**
Thence to Ahua called **Laukoa**
Thence to **Uwau**
Thence down the other side of Aiea. This [illegible]
to agree with Aiea as surveyed by [Makalena].

Kalohi p. 54 – Joins Halawa at
Thence down ridge to

Koolau pali
Puua
Wanawana
Aiwahine
Kalaeaukuu;

Keawe - makes the line between Halawa & Aiea at
the fish ponds — goes up to **Uwau**.

Kauaihilo – makes Halawa begin at Maka o Halawa

[Memo - next page]

Halawa, October 23rd
Moanalua awarded by
imperfect survey
Ku agrees with M [Moanalua] survey & admitted
as follows: stream & wall,
a well-known fishponds,
old salt works; determined.

III point section by waste land.

IV. arrive at ridge.

V. On [illegible]

VI. [illegible] Kaiwi
a place where
this survey agrees very well
with the old survey of Ha-
lawawa, also with Metcalf's
survey of Moanalua
to VII by path
to VIII up a path & ridge
then up ridge to marked ridge top

IX.

Oct 23, 1874
From the Aiea ... page 51
Kauaua said it began at **Kahuikoia**.

(2)

Kauaua page 52 - makes the boundary of Aiea on the
Halawa side
From Koolau ridge, down ridge
called **Pepehia**
to stream called **Nailiili**

| | |
|---|-----------------------|
| | Kahalehaha |
| Kahuahale | Kapulehu |
| Mahinaai | Papuaa |
| Kulihemo where | |
| it leaves the “wai” & goes to Puua , canoe | |
| maker’s house | |
| Thence up | Aiwahine |
| to | Mainienie |
| Dry gulch | |
| Kahuahale | Kaunamanu |
| | Kukuiokauhina |
| | Puulunui |
| (Cave for burying) | Haluluhale |
| on down to Aiea on to | Halawa |
| Gulch of | Waipa |
| | Keahuakeoa |
| Gulch of | Kaawili |
| | Nailiili |
| Halawa | Halawahale |
| | Kulina |
| | Kapukapu |
| | Kapukakohekohe |

Beginning of H. Pohaku iloko o ke kai called **Makaalaea**.

[memo continued – page 164 duplicate]

Ahupuaa of Halawa
District of Ewa, Island of Oahu
Boundary Commission, Volume 1:334-335

From Folio 164

Beach called Kumuma’u on the West bank of a small stream; the Station point being marked by coral stones buried in the sand so as to form a cross with point thus [upward arrow on cross] indicating true North, and from whence the following azimuths from a true meridian are observed: Puuloa [triangle] Station 106° 50’ (distant 8220 ft.). Ewa Church 157° 53’; Salt Lake Station, 219° 01’; Diamond 294° 47’; the magnetic declination being 9° 35’ E. and running as follows, all bearings being from a true meridian.

- I. N. 6° 00’ E. 3510 ft. along Moanalua and the Kalihi fish pond
Lelepaua to E. angle of the fish pond **Waiaho** adjoining old salt works; thence
- II. N. 13° 50’ W. 3475 ft. along Moanalua crossing the Puuloa-Honolulu road to a pile of coral stones, whence Ewa Ch. bears 152° 24’; **Salt Lake** 234° 54’; thence

- III. N. 47° 05' E. 12800 ft. along Moanalua to an iron stake on the ridge surrounding **Aliamanu**, whence Salt Lake Station bears 255° 54'; thence
- IV. N. 34° 10' E. 1720 ft. along Moanalua and the ridge above mentioned; thence
- V. N. 77° 50' E. 4040 ft. along Moanalua, leaving the ridge on the right to the ancient land mark called "**Ke Kaa-naniau o Kapukaki**" whence Salt Lake Station bears 13° 02', distant 1160 ft.; thence
- VI. N. 53° 45' E. 675 ft. along Moanalua, to rock marked H & M kai of Govt. road; thence
- VII. N. 66° 24' E. 11140 ft. along Moanalua, up dividing ridge to red hills; thence
- VIII. N. 57° 44' E. 14650 ft. along Moanalua, the boundary being the watershed of the dividing ridge of the Halawa & Moanalua Valleys to point marked E Peak overlooking Koolau; thence
- IX. N. 5° 47' E. 4510 ft. along Heeia in Koolau, the boundary being the summit ridge of the mountain **Mauna-Kapu**, to peak marked No. 5; thence
- X. N. 17° 43' W. 2075 ft. as above, to peak marked No. 3; thence
- XI. N. 76° 15' W. 2460 ft. along Koolau, probably Kahaluu, to peak marked N. peak adjoining Kalauao, said peak bearing from Salt Lake 225° 26', 29495 ft.; thence
- XII. S. 68° 24' W. 8840 ft. as above, to peak **Uwau**, at the head of Aiea Valley; thence
- XIII. S. 26° 00' W. 1880 ft. along Aiea, the boundary being the watershed of ridge; thence
- XV. S. 54° 30' W. 5330 ft. as above, to point **Kaulainahee**, mark Maltese cross in ground; thence [Oahu, Vol. 1:334]
- XVI. S. 80° 1' W. 1086 ft. along Aiea, and ridge to point **Pooholua** on brow of a hill; thence
- XVII. S. 54° 38' W. 4856 ft. along Aiea to **Pohakuumeume**, a marked and legendary rock, whence Salt Lake Station bears 348° 43' distant 7883 ft.; thence

- XVIII. S. 60° 53' W. 5190 ft. along Aiea, to flat rock marked "HALAWA" mauka of Gov road; thence
- XIX. S. 57° 55' W. 3092 ft. along Aiea, to point "B" marked with three buried stones, [diagram of marks]; thence
- XX S. 71° 10' W. 700 ft. Along Aiea, to the makai end of the stone wall separating the fish ponds of **Kailopaia** (which is in Halawa) & **Kahakupohaku**; thence
- XXI. Along the East shore of **Pearl River** Bay to the sea, including the Island of **Kuahua** and all fish ponds now skirting this coast, and along the sea-shore to initial point, the line being the high water mark & fish pond walls along above mentioned shores.

Area 8712 Acres.

In witness whereof I hereunto set my hand, this 25th day of February A.D. 1875

Lawrence McCully
Commissioner of boundaries, Oahu [Oahu, Vol. 1:335]

**Moanalua Ahupuaa
District of Kona, Island of Oahu
Boundary Commission Volume 2, pps 98-106**

In the Matter of the
Boundaries of the
Ahupuaa of "Moanalua,"
Kona, Island of Oahu

Petition

Honolulu May 12th, 1884

To R.F. Bickerton Esq
Commissioner of Boundaries

Sir:

The undersigned respectfully represents that the Ahupuaa of Moanalua Kona Oahu was awarded to Lot Kamehameha in L.C. Award 7715

by same without survey, and that the boundaries of the same have never been settled, and is the property of Mrs. B.P. Bishop, wife of Petitioner.

The adjoining lands are the Ahupuaa of Halawa, Ewa, L.C. Award 7712 to M. Kekuanaoa & L.C. A. 8516 to Kamaikui which now belongs to Mr. B.P. Bishop and H.H. Queen Dowager Emma; the Ahupuaas of Heeia and Kaneohe in Koolaupoko which belong respectively to Mrs. B.P. Bishop and Mrs. Nannie Brewer, and the Ili of **Hauiki**, which belongs to the Crown. The boundary of Halawa has been settled, but the boundaries of the other adjoining lands still remain unsettled.

Your petitioner claims that the survey herewith enclosed is a correct description of the land of Moanalua by metes and bounds, and respectfully asks that a day and an hour be set for hearing the case, that all parties interested be duly notified and that the certificate of boundaries be issued to your petitioner.

Signed Charles R. Bishop [page 98]

Moanalua

by his attorney in fact,
S.M. Damon

Honolulu June 14th 1884

Notice of time and place of hearing
having been advertised as follows:

Boundary Commissioner's Notice

Proper Application Having
been made to the undersigned by Hon Chas. R.
Bishop for the settlement of the boundaries of the
Ahupuaa of Moanalua, Kona, Island of Oahu, notice
is hereby given to all owners of adjoining lands and to

all parties interested in the settlement of said boundaries that the said matter will come on for hearing on Monday, the 4th day of June, 1884 at 1 o'clock p. m. at my office, Merchant Street, Honolulu

Richard F. Bickerton,
Boundary Commissioner for Island of Oahu
Dated, Honolulu, May14th 1884

Hawaiian Gazette

Hoolaha Hooponopono Palena Aina

Ua waihoia mai na noi kupono i ka mea nona ka inoa malalo iho e ka Hon. C. R. Bishop no ka hooponopono ana i na palena o ke ahupuaa o Moanalua, Kona, Mokupuni o Oahu. Ke hoikeia aku nei ka lohe i na Ona o na aina a pau e pili ana a me ka poe no a pau i kuleana no ia hooponopono palena aina e noho ana au e hoolohe i keia noi i ka Poakolu la 4 o June 1884 hora 1 auina la ma kuu hale oihana ma Alanui Kalepa, Honolulu.

Richard F. Bickerton, Komisiona Hooponopono Palena Aina o Oahu.
Honolulu Mei 14, 1884
2ts.

Hawaii Pae Aina

The matter came in for hearing

Present: S.M. Damon, F.M. Hatch, M.D.
Monsarrat, Bolabola and others

Map and note of Survey filed

Bolabola k Sworn states:

I am a Kamaaina at Moanalua have lived there over 30 years, I am well acquainted with the boundaries of this land - It begins at sea, at **Kumumau**, runs mauka along Halawa to Govt. road, then to top of Koolau Mountains, then along ridge

to Kalihi ridge, then runs down top of Kalihi ridge to head of **Kahauiki** from there down a side ridge to **Puu a Kalae** & follows that ridge down to **Puu Kapu**, then down to a road called "**Pohakuaukai**" mauka [page 99]

Moanalua

of Govt. road then down to sea to fish pond wall between **Weli** and **Kaihikapu** then along the wall to Island called "**Mokumoa**" along Weli side of the Island to pond wall adjoining the sea then straight across channel to a point called "**Kaoki**" near Island of "**Mokuonini**" or "**Mokupilo**" then it follows on edge of deep water on right hand side of channel to place called "Kaoki" outside Island of **Mokuoeo** where the sea breaks, then to point called **Pahunui** at edge of deep water, then to coral called **Hanaweke** on edge of deep & shallow water, then to bunch of coral called "**Namahana**" then to **Kealamake**, then to **Lauaina** then to "**Koko**" south of Ahua point then to **Kukuikahi**, then to **Auwaiomiki** then to **Palani** (a bunch of coral rocks) which is directly makai of **Kumumau** the starting point — The Islands of Mokumoa — Mokupilo — and Mokuoeo belong to Moanalua — The ponds of **Lelepua** & **Kaihikapu** are in the Ahupuaa of Moanalua — When Hoapili had Moanalua these ponds belonged to him, now they belong to the Government, they took them in 1844.

Ainoa K. Sworn States:

I live at Moanalua & was born there & lived there ever since, I am over 60 years of age, Moanalua & **Kahauiki** join at fish pond wall at sea, the wall between **Weli** & **Kaihikapu**, along the wall to Island of **Mokumoa** that Island is in

Moanalua then to sea of Ili in
along the Weli side of Mokumoa
then to point called **Kaoki** near
Island of **Mokuonini**, then along edge [page 100]

Moanalua

of deep and shallow water of Kalihi
Channel, to “**Kaoki**” right in front of
Mokuoeo & Mokupilo, these Islands are
in Ahupuaa of Moanalua from Kaoki
then towards **Puuloa** on edge of reef
to **Palani** and turns mauka to **Kumu-
mau** — at Palani there are bunches
of coral and deep holes — the ponds
of **Lelepaua** and **Kaihikapu** are in
Moanalua they belonged to Hoapili
who owned Moanalua now they belong
to **Kaluapalena** in **Kalihi**, in old
times they were a part of Moanalua.

Uku K. Sworn States:

I live at Moanalua and was born there
& have lived there ever since, I am
over 60 years of age. I know the
boundaries of this land at the sea
the land of **Kahauiki** & Moanalua
join at **Mokumoa**, along the wall
dividing pond walls of **Kaihikapu** and
Weli — **Mokumoa** is in Ahupuaa
of Moanalua, then to the sea wall
of Weli, to the sea of **Ilinui** — Ilinui
belongs to Moanalua, then to point of
Keoki, on west edge of Channel then runs
out along edge of shallow water to **Kaiiki**.
There sea breaks near **Mokuweo** [Mokuoeo] — Mokuweo
is in Moanalua, then to Ahuamalo [**Ahupuamalo**] then
to **Ahuawai**, then to **Palani**, then mauka
to Kumumau.

M.D. Monsarrat Sworn States:

I made this map and survey, I followed
settled boundaries from sea to Koolau
Mountains, on Halawa side in Kalihi
side I followed Royal Patents to Kahau-
iki from there to sea I took evidence
of Kamaainas and Webster’s Survey and
Award of Moanalua. My notes of

survey describe the boundaries from Kumumau round and including Mokumoa, and only covers dry land [page 101]

Moanalua

and Islands — I appear here for Crown Commissioners & agree to the boundary of Kahauiki, as set down in this survey.

Evidence closed

Mr. Monsarrat is to alter his description to conform to evidence of Bolabola, Ainoa and Uku in regard to Makai boundary — which is done accordingly and filed.

No. 8 No. 79

Certificate of Boundaries of the Land of Ahupuaa of “Moanalua” District of Kona, Island of Oahu

L.C. Award No. 7715

Commission of Boundaries
1st Judicial Circuit, R.F. Bickerton, Esq. Commissioner

In the Matter of the Boundaries
of the Land of Ahupuaa of Moanalua
District of Kona, Island of
Oahu

Judgment

An application to decide and certify the Boundaries of the Land of Moanalua District of Kona Island of Oahu having been filed with me on the 12th day of May 1884 by Chas. R. Bishop and Bernice P. Bishop by their Attorney in Fact, S.M. Damon in accordance with the provisions of an Act to facilitate the settlement of Boundaries &c approved on the 22nd day of June A.D. 1868, now therefore having fully duly received and heard

all the testimony offered in reference to the said boundaries, and having endeavored otherwise to obtain all information possible to enable me to arrive at a just decision, which will more fully appear by reference to the [page 102]

Moanalua

records of this matter by me kept in Book No. 2 page 98 and it appearing to my satisfaction that the true, lawful and equitable boundaries are as follows viz.:

Commencing at a point on the sea shore called "**Kumumau**" on the west-bank of the small stream, the station point being marked by coral stones buried in the sand so as to form a cross, with point thus [cross is cross with arrow at top] indicating true north. From this point the Govt. Survey Station Puuloa bears N 73° 10' W true, S 220 feet the Ewa Church bears N 22° 7' W true; Salt Lake Station bears N 39° 1' E true and Diamond Head Station bears S 65° 13' E true. The magnetic declination being 9° 35' East

The boundary runs:

1. N 6° 00' E true 3510 feet along Halawa along the edge of Kalihi fish pond **Lelepaua** to East Angle of the fish pond **Waiaho** adjoining old Salt Works;
2. N 13° 15' W true 3475 feet along Halawa (crossing the road from Honolulu to Puuloa) to a pile of coral stones from which Ewa Church bears N 27° 36' W true — thence
3. N 47° 5' E true 12800 feet along Halawa to an iron pin on the ridge surrounding **Aliamanu**, from which point **Salt Lake** Station bears N 75° 54' E true; thence
4. N 34° 10' E true 1720 feet along Halawa and the ridge above mentioned;
5. N 77° 50' E true 4040 feet along Halawa bearing the ridge on the right to the

- Ancient land mark called “**Kekaaniau o Kapukaki** from which Salt Lake Station bears S 13° 2’ W true 1164 feet;
6. N 53° 45’ E true 675 feet along Halawa to rock marked H & M makai of Government [page 103]

Moanalua

- road;
7. N 66° 24’ E true 11140 feet along Halawa up dividing ridge to red hill. Thence
 8. N 57° 44’ E true 14650 feet along Halawa the boundary being the water shed of the dividing ridge of the Halawa and Moanalua Valley to peak over looking Koolau. Thence
 9. S 61° 31’ E true 5743 feet along Heeia the top of the ridge being the boundary to peak called **Keahiakahoe**. Thence
 10. S 14° 48’ E true 3840 feet along Kaneohe the top of the ridge being the boundary to a ridge adjoining Kalihi Valley.
 11. S 63° 7’ W true 7370 feet along the top of the dividing ridge between Kalihi Valley and Moanalua along **Pohaku-awaawa**, L.C. Award 6450 Apana 10 to Kaunuohua Government Land Hueu Mahele Award 56 and Kekua-palau L.C. Award 6450 Ap. 9 to Kaunuohua to head of the land of Kahauiki;
 12. S 86° 38’ W true 2020 feet along Kahauiki the top of the ridge being the boundary to place called Punakalai;
 13. S 57° 25’ W true 3460 feet along Kahauiki the top of the ridge being the boundary to place called **Hulaena**;
 14. S 77° 6’ W true 1577 feet along Kahauiki the top of the ridge being the boundary.
 15. S 59° 6’ W true 4003 feet along Kahauiki the top of the ridge being the boundary to place on ridge called **Mailehahai**;
 16. S 57° 35’ W true 4751 feet along Kahauiki the top of the ridge being the boundary.
 17. S 38° 15’ W true, 3828 feet along Kahauiki passing the hill **Puukapu**.
 18. S 1° 15’ W true 1254 feet along Kahauiki to a large rock on Mauka side

of Govt. road marked thus xx and called **Pohakuaukai**. Thence
19. S 11° 5' W true 1168.2 feet along Kahauiki [page 104]

Moanalua

crossing Government road. Thence
20. S 26° 15' W true 415.8 feet along Kahauiki to a large rock in the fish pond wall marked with a cross from which rock the Govt. Survey Station Hauiki bears
21. N 68° 28' E true 5348 feet and **Mokuea** Station bears N 86° 55' E true 8283 feet. Along the fish pond walls between the ponds of **Weli** and **Kaihikapu** is the Island of **Mokumoa**. Thence along the Weli side of the Island of Moku-moa to sea wall of Weli. Thence straight across the channel to a point called **Kaoki** near the island of **Mokuonini** or **Mokupilo**. Thence along edge of deep water, on right side of channel to place called **Kaiiki**, outside of Island of Mokueo, where the sea breaks; Thence to point called **Pahuanui** at edge of deep water. Thence to coral called **Hanaweke** on edge of deep and shallow water. Thence to bunch of coral called **Namahana**; then to **Kealamake**, thence along edge of reef to **Lanaina** then to **Koke** which is south of **Ahua** point, then to **Kukuikahi** then to **Auwaiomiki** then to **Palani** a bunch of coral which is directly South of or makai of Kumumau. Thence to initial point Kumumau the direct bearing and distance from rock in Wall of Weli and Kaihikapu pond to Kumumau is S 67° 50' W true 21040 feet.

Area above low water mark
9045 Acres

Exclusive of ponds of Kaihikapu and Lelepaua. The Island of Mokumau — Mokuonini and Mokuofo are a part of Moanalua and are included in the above area.

Richard F. Bickerton
Commissioner of Boundaries [page 105]

For Island of Oahu
Dated June 4th 1884

Cash paid June 26th, 1884 [page 106]

**The Loko of Kaihikapu & Lelepaua, Moanalua Ahupuaa,
District of Kona, Island of Oahu
Boundary Commission, Oahu, Volume 2, pps. 118-121**

In the matter of the
Boundaries of the
Loko of “**Kaihikapu**”
and “**Lelepaua**” district
of Kona Island of
Oahu

Petition

Honolulu, May 15th 1884

R.F. Bickerton, Esq
Commissioner of Boundaries
for the Island of Oahu

Sir:

I am authorized by the
Minister of the Interior to make an
application to you to decide and certify
to the boundaries of the lokos of
Lelepaua and Kaihikapu in Moanalua,
Oahu which belong to the Government.

These lokos are bounded on three
sides by the land of Moanalua, which
belongs to the Estate of H.R.H. Ruth Ke-
elikolani and on the remaining side by
the sea — I herewith enclose notes of
survey and a plan of the same, which
I believe to be strictly correct and
respectfully request that a day and
an hour be set for hearing the case
and that the parties interested may have
due notice.

I remain
Yours Very respectfully,
M.D. Alexander
Surveyor General [page 118]

Loko of Lelepaua & Kaihikapu

Honolulu, June 4th 1884

Notice of time and place of hearing
having been duly advertised as follows:

Boundary Commissioner's Notice

Proper Application Having been made to the undersigned by W.D. Alexander, Surveyor General, for the settlement of the boundaries of the Lokos of "Lelepaua" and "Kaihikapu" situated at Moanalua, Island of Oahu. Notice is hereby given to all owners of adjoining lands and all persons interested in the settlement of said boundaries, that the said matter will come on for hearing at my office, Merchant Street, Honolulu, On Wednesday, the 4th day of June A.D. 1884 at 1 o'clock p.m.

Richard F. Bickerton
Commissioner of Boundaries for Island of Oahu.
Dated Honolulu, May 21st 1884

Haw Gazette

The Matter came on for hearing, present:

M.D. Monsarrat and S.M. Damon who appeared for Mrs. Chas R. Bishop and said that he was satisfied with the survey filed with application, as regards the boundaries.

M.D. Monsarrat, Sworn States

I made the survey of these two Govt lokos inside Ahupuaa of Moanalua from some old surveys of Mr. Bishop and the information of Kamaainas. I was also guided by natural boundaries.

There being no dispute, or anyone appearing to contest the survey, the boundaries are settled as set forth in Survey filed with the application.

Richard F. Bickerton
Commissioner of Boundaries
for Island of Oahu.

No. 11

**Palapala Hooiaio i na Palena of ka Aina
o loko of Kaihikapu and Lelepaua, Apana o
Kona, Mokupuni o Oahu**

Komisina Palena Aina
1st Apana Hookolokolo R.F. Bickerton Esq
Komisina [page 119]

Loko of Lelepaua & Kaihikapu

E pili ana i na palena No. 75 & 76
o ka Loko of Kaihikapu
and Lelepaua Apana o
Kona mokupuni o Oahu.

Olelo Hooholo

No ka mea ua waiho ia mai he palapala noi e hooholo a e hooiaio ua i na palena o ka Loko o Kaihikapu & Lelepaua Apana o Kona mokupuni o Oahu ma ka la 15th o May 1884 e W.D. Alexander Surveyor General, e like me ke kanawai no ka hooponopono ana i na palena aina i aponoia ma ka la 22 o June M.H. 1868. Nolaila ua hoolohe pono au i na olelo hoike a pau e pili ana i na palena. a ua imi aku au ma na ano e ae, e hoomaopopo ai a e hooholo pololei ai, e like me ka mea i hoakaka lea ia ma ka moololeo o keia hana, i malama ia e au maloko o ka Buke Helu 2 aoao 118 a ua akaka ia'u o na palena oiaio ku i ke kanawai a me ke kaulike oia no keia.

Commencing at the South West corner
of the land at point in wall of pond
or boundary of Halawa and Moanalua
and running:

1. N 6° 00' E true 1749 feet along boundary
of Halawa and Moanalua and along
land of Moanalua. Thence
2. N 27° 55' E true 2079 feet along Moanalua
3. N 66° 5' E true 528 feet along Moanalua
4. S 81° 37' E true 1518 feet along Moanalua
5. S 4° 30' W true 1056 feet along Moanalua
6. S 14° 50' E true 1122 feet along Moanalua
7. SSS 30° 30' East true 1285 feet along Moanalua to
wall between Lelepaua & Kaihikapu. Thence
8. N 69° 47' E true 2422 feet along Moanalua
9. S 70° 18' E true 3375 feet along Moanalua
to wall of pond at sea. Thence [page 120]

Loko of Lelepaua & Kaihikapu

10. S 36° 55' W true 4465 feet along the wall
of the pond being the boundary to point at
end of wall;
11. S 87° 28' W true 850 feet along a portion of
Moanalua called Ahua
12. N 54° 10' W true 3550 feet along Ohua to wall
between ponds of Lelepaua and Kaihikapu
13. S 57° 50' W true 1040 feet along south wall
of Lelepaua along Moanalua;
14. N 86° 12' W true 1765 feet along same;
15. N 50° 15' W true 1350 feet along same to
initial point.

Area 742 acres.

Richard F. Bickerton
Commissioner of Boundaries
for Island of Oahu

Dated, Honolulu
June 4th 1884 [page 121]

HE MEA HO‘OMANA‘O – RECOLLECTIONS AND THOUGHTS OF INTERVIEW PARTICIPANTS

Overview and Methodology of the Honouliuli-Moanalua 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 cultural attachment²⁰ or relationship shared between people and their natural-cultural environment.

The oral historical research conducted for this study was performed in a manner consistent with Federal and State laws and guidelines for such studies (cf. National Register Bulletin 38. Parker & King (1990); State of Hawai‘i HRS 6E and Chapter 13-275 to 284 (DLNR 2002)). 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-Moanalua study area, 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.

²⁰ “Cultural Attachment” embodies the tangible and intangible values of a culture. It is how a people identify with and personify the environment (both natural and manmade) around them. Cultural attachment is demonstrated in the intimate relationship (developed over generations of experiences) that people of a particular culture share with their landscape—for example, the geographic features, natural phenomena and resources, and traditional sites etc., that make up their surroundings. This attachment to environment bears direct relationship to the beliefs, practices, cultural evolution, and identity of a people (cf. James Kent, 1995).

- (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 lands crossed by the proposed rail project. Noticeable differences in histories being recorded may help direct new paths of research and questions which may be answered through further research, or in some cases, pose questions which may never be answered.

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 project/community programs, and pass that information on to present and future generations through educational/interpretive programs.

Through oral history interviews, it is also evident that with the passing of kūpuna and elder kama'āina generations, facet of history and knowledge of place are sometimes lost. This loss of significant history is tied to the loss of language, practice and land, accompanied by development of large plantations, changing demographics, sprawling communities, military complexes and resorts. traditional places have been steadily erased from the landscape and access to sites where traditional and customary practices occurred has been blocked. Thus, it became difficult, if not impossible to pass on the experience of practice and familiarity with wahi pana (storied and sacred places) — those places which would qualify in their native culture and communities as “traditional cultural properties.”

General Question Outline for Oral History Interviews

While preparing to conduct the oral history KPA worked with SRI to develop a general approach and questions to help direct the oral history interviews and elicit information that might be helpful in identifying potential traditional cultural properties. While the questionnaire outline set the general direction of the interviews (see below), it did not limit interviewees to those topics. Various aspects of general and personal family histories, and personal experiences which stood out as important to the interview participants were recorded as well.

Traditional Cultural Properties Study Oral History/Consultation Program

Aloha – Thank you for agreeing to participate in the Traditional Cultural Properties study being conducted as part of the Honolulu High-Capacity Transit Rail Corridor Project. The project is being funded by the Federal Transit Authority, and under the National Historic Preservation Act the Federal Transit Authority is required to consider the effects of the project on places of religious and cultural significance that may be listed to the National Register of Historic Places. These places are referred to as Traditional Cultural Properties, or TCPs. TCPs are places that derive their importance from the practices and beliefs of a community because they are integral to the community's history and identity.

To consider the effects of the transit project on TCPs, the agency must determine if any such places are in or near the project area, and if so, how might they be impacted. The TCP study will gather information through interviews with people who know the mo'olelo of the land along the project route. The information gained from these interviews will be used to identify TCPs in or near the project area and help in determining how they may be affected by the project. A report will be prepared and submitted to the Federal Transit Authority and the City of Honolulu along with recommendations on how to avoid or lessen the impacts of the project on any TCPs. It may not be possible to protect TCPs from project impacts. Telling the story of these places, however, will help to preserve knowledge about them and ensure that TCPs will be considered as the project moves forward.

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 Hawaiian Organization or family group (name): _____

Parents? (father) _____ (mother) _____

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, 'auwai, pā 'ilina, kahua hale, māla 'ai, lo'i, 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 proposed rail alignment?

Where are these places located in relation to the proposed rail alignment (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? 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; and changes in fisheries? Use of fishponds?

Historic land use: ranching and plantation operations; changes in the forests and landscape; 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?

If the interview is recorded, the recording will be transcribed and a draft transcript and 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 Traditional Cultural Properties Study (TCP). When the TCP 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.

Mahalo nui.

Kepā & Onaona Maly
Kumu Pono Associates LLC
(808) 744-8806
kepa@kumupono.com
Onaona@kumupono.com

During the interviews, several historic maps dating from 1873 to 1913 were referenced. When possible, the locations of selected sites and the nature of the resources or features being described were also indicated on one or more of the maps.

The oral history narratives provide readers with a record of significant changes which have occurred upon the land—some from natural causes, and many, the direct result of human activities. There are strong feelings about various changes and management practices which have led to the loss of cultural resources, access, practices and degradation of natural resources over the years. The interviewees also shared ideas on maintaining surviving natural/cultural resources, and offered recommendations on how to integrate the remaining cultural legacy into planning the rail and management of the resources. The narratives provide foundational documentation on addressing cultural properties and interpreting the resources through an ahupua'a-based interpretive program spanning the Honouliuli-Moanalua region.

Participants in the Honouliuli-Moanalua Oral History Program

As a part of this study, efforts were made to identify kūpuna and elder kama'āina (natives of the land) who shared generational ties to the lands crossed by the project. KPA elicited the guidance of staff of the Office of Hawaiian Affairs, the State Historic Preservation Division, PB Americas, and the City & County of Honolulu in this process. Efforts were also made in

reaching out to members of Civic Clubs and Native Hawaiian Organizations, and individuals known to Maly and the interview participants. As a result interviews and/or consultation discussions with the following kūpuna/kama‘āina were undertaken:

- Marie Emilia Leilehua Adams-McDonald
- Arline Wainaha Brede-Eaton
(with the assistance of Ku‘uwainani Eaton)
- Kalae Campbell
- Lenell Kameaaloha Gomes-Campbell
- Hinaleimoana Kalu
- Shad Kane
- Charles Kapua
- Nadine Cleo Lindo-Woode
- Ray Linsan Loo
- Rose Martinez
- Roen Kahalewai McDonald-Hufford
- Emma Saron
- Kau‘i Serrao
- Mary Malama Serrao
- Henry Chang Wo
- Donald Ala Woode
- Lawrence Laulani Woode, Jr.

Two historic interviews conducted by Kepā Maly with kūpuna who have since passes away, but who possessed personal knowledge of the land, history and people of the Honouliuli-Moanalua region are also cited as a part of this study. Those kūpuna are:

- Thelma Genevieve Parish (1997)
- William Kulia (Mokumai‘a) Lemn (2003)

In addition to the oral history/consultation interviews Kepā Maly engaged in consultation communications with members of the O‘ahu Island Burial Council, who are on the record as expressing significant concerns about project route and potential impacts on ilina wahi (burial sites), and other matters of Hawaiian cultural significance, values and practice.

At its meeting of November 9, 2011, Maly briefed O‘ahu Island Burial Council (OIBC) members of: (1) study findings, (2) efforts to address concerns shared by OIBC membership and Rail Sub-committee members with project the County and PB, and asked if there was any further guidance in consultation recommendations. OIBC members responded favorably to Malys’ summary, and excused him. They then asked several questions of project representatives and heard further testimony from community members.

In preparing this study, the authors/interviewers made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their personal histories in this study. The interview transcripts are cited in chronological order by date of the interviews.

Overview of Kama‘āina Documentation and Recommendations

The interview narratives provide readers with descriptions of traditional cultural landscapes, practices and values. The interviewees also discussed several areas of concern and recommendations for long-term protection and management of the cultural and natural resources which might be impacted by development of the proposed rail project. A general summary of these comments and recommendations include, but are not limited to the following topics:

- (1) Protection of the natural and cultural features occurring along the Honouliuli-Moanalua rail corridor.
- (2) Respect the ilina (burials). The ilina were buried where they are for a reason. Usually, the individuals were of the land, and they in-turn were believed to watch over their descendants.
- (3) Work with the families who are descended from the elder native residents of lands crossed by the rail corridor in determining proper treatment of ilina and other cultural sites and resources.

Should ilina be impacted by the rail development, and it be determined the disinterment and reinternment is an acceptable treatment, established laws, protocols should be followed.

It is the general consensus of interviewees that reinternment would occur as near as possible to the place of original internment. Areas at rail stations or near column foundations could be designated in the ahupua‘a of origin for the iwi kūpuna. These relocated ilina should be respectfully marked and designated as preservation sites in perpetuity. Thus, the kūpuna will be able to continue their journey in peace.

- (4) Traditional and historical narratives should be used to guide rail development—in actual construction and in educational/interpretive resources—for management and treatment of cultural and natural features. Integrate cultural themes and community histories into long-term rail management and rider experiences.

“The development of rich cultural experiences as a part of the rail would also encourage students/school programs to ride it, simply so they could be exposed to the history of the land and people. Such programs could provide foundational information as a part of various educational curriculum.” (Hinaleimoana Kalu, October 4, 2011)

- (5) Encourage cultural and natural resources stewardship and “wise use” on behalf of all who touch the lands crossed by the rail corridor.

Conditions on Release and Citation of Interview Narratives

Readers—including agency contractors and representatives—are asked here to note that the information shared by the families, and cited in this study, is meant to support wise use, community based stewardship, and protection of the cultural and natural resources of the Honouliuli-Moanalua region. The narratives provide readers with lessons from the past, and knowledge of place, which can help present-day and future parties develop a sustainable and culturally responsible system of land and resource management. The oral historical accounts are not to be used to support research or assumptions that are inconsistent with traditional and customary Hawaiian cultural values as those described in this study.

Release of all interview records by interviewees are in the possession of the interviewees and on file in the collection of Kumu Pono Associates LLC. Copies of the releases—either release forms or details of other methods of release—accompany each interview.

Consultation and Oral History Interview Transcripts (2011)

Suggestions for names of possible interviewees were provided to KPA by agency staff, and telephone calls were made to follow up on the suggested contacts. A number of the potential interviewees were tied more directly to Section 4 of the proposed rail project, and their interviews could be developed for the latter section of the project. A few of the suggestions resulted in formal oral history interviews associated with the Sections 1-3 of the project (see interviews in this study). Other potential candidates for the oral history program were called, and shared thoughts on the land and project area. They were not formally interviewed as they indicated that they did not have much further information to share. A summary of those conversations via telephone on August 18 & 23, 2011, follows below.

Charles Kapua

August 18, 2011 - 10:55 a.m.

To the best of his knowledge, his family descends from Kalihi-Honolulu lands (mother's side – Mahelona & Pakuai); and Kaua'i & Maui (father's side). He first traveled to the 'Ewa District as a youth when his father was working for California Packers/Del Monte Pineapple Co. In ca. 1969-1970 he purchased a home in 'Ewa and lived there 10 years. Because of his work, he knows the area called "Banana Patch," in the ahupua'a of Waiawa. A "park & ride" facility is proposed on this property, and Mr. Kapua has expressed his concerns to the City & County and rail engineers, that it is a flood area. He suggested that they move the facility to higher ground.

At the time of the call, Mr. Kapua was wrapped up with assisting in management of Festivals of Aloha. He said that he might call me if he has some time to meet.

Emma Saron

August 18, 2011 - 11:30 a.m.-12:00 p.m.

Mrs. Saron contacted Kaleo Patterson with the City & County of Honolulu, who suggested that she might be contacted as a part of the TCP study. Mrs. Saron shared that her paternal grandfather James Kamohoalii Kapela (also known by the name of Willis), and grandmother, Laida Paia Kameekua-Kapela are buried at Sunset Memorial (Pearl City). Her grandmother's family kupuna was Luhia Kauwe Peelua Kameekua.

Her maternal grandparents were Peka Kuee (Baker) and wife Kamaka Nahulu (also Nawahine and Napahuelua 'ohana). Walter Andrew (Kuee-Peka) and May Kamaka Nahulu-Baker were buried on their property in the Waipahu/Waikele area. The property belonged to Baker/Peka 'ohana. It is right off of Farrington Highway and Waipahu Depot Road, off of Hula street, right by Catholic church, below bridge.

Mrs. Saron was uncertain whether the property and grave sites would be impacted the rail project, but she just wanted to be on the record that she would want the burials cared for in place. That way things will go smooth.

**Sarah Kauka (with Sabra Kauka)
August 18 – September 12, 2011**

Efforts were made between August to September to schedule an interview Kupuna Sarah Kauka (c. 93 years old), who shared historical memories of travel through the 'Ewa District via the O.R. & L. rail line in the 1920s-1930s with Shad Kāne. Mr. Kāne shares background of informal interviews he conducted with Kupuna Kauka several years ago, and at the time, her memories of the coastal lands of Honouliuli were quite clear. Mr. Kāne suggested that Kupuna Kauka might be a potential interviewee, and Maly reached out to Sabra Kauka, Kupuna Kauka's daughter, but scheduling of an interview was not possible.

**Rose Martinez ('Ewa Historical Society)
August 23, 2011 - 1:30 p.m.**

Mrs. Martinez is a life-long resident of the 'Ewa District, and director of the 'Ewa Historical Society. The program is a small one, but its mission is important in that they seek to document and pass on the plantation heritage of the 'Ewa District to future generations. She was very interested in the oral history and research program being conducted as a part of the TCP study, and said that her own organization is hoping to do something similar. I suggested that we should talk some time and perhaps look at a grant opportunity to ensure that the voices of the elder plantation employees and families were not lost. Mrs. Martinez said there are still several elder Filipino men who worked the plantation and have first-hand knowledge of the lands worked, and development of the plantation operations. There were no Hawaiian TCP project recommendations offered by Mrs. Martinez during our conversation.

I suggested that the 'Ewa Historical Society should reach out to the County to inquire about support of an oral history program, and that such resources could benefit the community and sharing of history with those who might travel via the proposed rail.

**Arline Wainaha Ku'uleialoha Nākīhei Brede Eaton (AE)
Traditional Cultural Properties Oral History Program
(Proposed Honolulu High Capacity Transit Corridor –
'Ewa District Sections 1-2)
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.

Kupuna Eaton's mo'opuna, Ku'uwanani Eaton, kindly assisted with the review and release of the oral history transcript. The interview was kindly released to Kepā Maly for the TCP study by Kupuna Eaton 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 believe 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... What they are planning is to build this rail which will go through various places. 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. Because people don't understand the history and it is so important to pass it on [pauses]; if this rail project goes through, would a recommendation be to — Take the history from each of these lands and somehow include it into the stories that are being told. Like, they are going to have stations for where the train is going to stop.

AE: Yes.

KM: Should they put, like our little museum on Lāna'i, should they put interpretive things that tell you the stories of the land and people?

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 are digging the rail and 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?

AE: If they could do it, I would say yes. I know it's not easy, because how they going to work that rail? So something has to be done.

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'ōpuluhulu?

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'ōpuluhulu 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'ōpuluhulu 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.]

Shad S. Kane (SK)
Traditional Cultural Properties Oral History Program
(Proposed Honolulu High Capacity Transit Corridor –
‘Ewa District Sections 1-2)
August 26, 2011 with Kepā and Onaona Pomroy Maly

Shad Spearman Kāne was born in 1945. Both his parents were of Hawaiian ancestry, with primary ties to the islands of Moloka‘i and Hawai‘i. As an infant his parent lived at Mānana, on the “Pearl City” peninsula. Their residence was on Lanikai Street in an area that was condemned by the military around the time of his birth. Mr. Kāne’s mother was a hula dancer, and she was a part of a group of entertainers who greeted the Pan Am Clippers when they landed with visitors in Pearl Harbor. Mr. Kāne became active in Hawaiian issues in the early 1990s and has served on a number of advisory panels addressing National Register, Section 106, and burial matters. While Mr. Kāne is presently a member of the O‘ahu Island Burial Council (and he has been a part of the council’s committee addressing concerns about the proposed rail project), he primarily spoke from the point of view of his personal experiences as a cultural practitioner. Formal release of the interview was received on November 20, 2011.

Summary of Selected Interview Topics

- The genealogies of the people of ‘Ewa (particularly those of the chiefly lineages) are mixed with those of the people who came to O‘ahu with Kamehameha I.
- Regardless of genealogical associations, it is the responsibility of people of the land to care for and respect the iwi kūpuna. This issue is solely about blood ties, it is a matter of respect.
- He has personal experiences with the ao kuaea (wandering spirit realm) for which the Kaupe‘a-Kānehili plains of Honouliuli were famed. The kūpuna still walk the land.
- It is important that the traditional place names and history of the land be perpetuated. That the information be integrated into all projects that occur on the land.
- Place names and the history of place need to be integrated into the rail project. It is a matter of respect.
- Iwi kūpuna (burial remains), when discovered (and they will be), must be treated with respect. If there is a consensus that remains should be relocated, the reinterment should be done in close proximity to where they were found. Kahua (platforms) or other marked areas should be designated at station sites or along areas where columns are set in place for reinterment.
- Whether or not the land has been changed, or cultural sites remain, the land is still sacred.

KM: [Provides Shad with an overview of the program, and discusses packet of historic maps left for his reference.]

...And if it is possible for us to identify a few other elder kama'āina to speak with. I did email Sabra Kauka, and she said that she would talk to her mother, and will try to see if September 12th might work since Sabra will be over on O'ahu. For the people that we will be talking with, I have this little handout, with a couple of paragraphs describing what we are doing; the importance of gathering what we can, in documenting knowledge of place. Traditional knowledge of place, and these thoughts about how things should be cared for.

I have no say in whether the project occurs or not, but the purpose of the work here is to try and ensure that if the project does go through, that it is done respectfully. I know that it has been before your folks in your other capacity. Not as a kāhili maker and cultural practitioner.

SK: Yes.

KM: But in the OIBC [O'ahu Island Burial Council]. So what we're hoping is that maybe you might have some mana'o about a few other people, if we are fortunate enough identify some. There are eight historic maps here, covering from the boundary of Honouliuli with Wai'anae, out to Moanalua.

SK: That's excellent.

KM: And what Onaona and I have been doing is gathering...we've got probably around 100 native language accounts that we've gone through, which describe, from as early as the 1830s, Hawaiian residents of these lands, these various ahupua'a. Their experience on the land; their knowledge of the places, and why they are important, how they relate to other histories. So we are trying to do the job that you folks... I know that OIBC had some strong thoughts, that there needed to be a more in depth look at the traditional cultural properties. So Onaona, Kawena, our son, and I have been trying to gather this information so that everybody involved will have access. Rather than having to go to hundreds of different resources, we can now go to one place.

SK: Uh-hmm.

KM: And it's not going to have everything in it. We're not repeating everything that Cultural Surveys or other people have written about the area. They've got the studies. What we're trying to do is focus on other materials that have been overlooked. Like the Māhele. We've now gathered some 1,000 names of people who were residents here from the early 1800s and earlier. Their names are among those whose descendants should be notified. Their iwi are in the ground. So what we would like to do is ensure that families know that they have a connection. If they are uncertain, that they can step forward, and they may want to help decide, if this project moves forward; how this place is to be treated. How do we care for the ilina? How do we care for the storied place name, like Ka'aimalu, along the edge of Waimalu stream... [summarizes the story of naming Ka'aimalu].

But it ties, even though it is nearer the shore, that view plane from Ka'aimalu up to Kekua'ōlelo and to Punahawele, on the slopes below the Kīpapa area. Those

view planes are important. So what we're trying to do is gather this information and bring it forward.

I realize that I am going on, but I wanted to give you some background of what we're doing, and ask you about this land, let's talk a little bit.

SK: I don't know what I can say. [chuckles]

KM: You and Hawaiians are the product of a handful of survivors. So how do you maintain your attachment to Pa'akea Fishpond, where Nā'ulaamaihea rode a whale to Kahiki and was instructed in the priesthood of Kāne. He then returned home and built his heiau, Nā'ulaamaihea? Though I think the heiau has been destroyed, underneath the... [pauses]

SK: Pearl Drive.

KM: So how do we perpetuate knowledge when the landscape itself has been erased? Or when access to places has been denied for more than a century? So, is it important for us to help keep these traditions, these places in the memory of people today, and to pass it on to the future?

SK: Yes, I think there is something evolved here, but I don't know if I can do it on the level you do. You are respected and known.

KM: A'ole.

SK: The only thing about this that kind of bothers me, being a part of the O'ahu Island Burial Council. People stand up and they claim that they are the descendant of that particular iwi. That kind of bothers me a little bit, especially here on the island of O'ahu. Because the period of transition. The transition from different families to new families, not just under Kamehameha, but also Kahekili.

KM: Yes.

SK: And many of these from the Māhele occurred subsequent to when all these families who lived here had been removed. They moved to different places, and a lot of them died. Kahekili, even Kamehameha, there's a lot of history involved in getting rid of people to make the island safer for people of the Big Island and elsewhere to move over here. My understanding is that with the transition is that it's really different, they had to get people to move to O'ahu. They just didn't trust 'um. Especially 'Ewa and Wai'anae. Hawai'i Island People and Maui never trusted 'Ewa, this whole area, Pu'uloa, and they never trusted Wai'anae. And I think there are some stories regarding Kamehameha taking it out on different people.

So the point I'm trying to make is that when we have our meetings at O'ahu Island Burial Council, that names that are being shared are not necessarily the old traditional names of the island of O'ahu. These are names of people... Like a lot of us today came from elsewhere. The iwi however, seem to show signs that they were here before this evolution. So it's difficult. In my mind I'm listening to all these people say, "I know this person," or "the stories about this person," and I don't see how they could. I don't at all say these kind of things. I just speak about respect, regardless of whether it is my iwi or someone else's. So you work with a level of respect that helps you be comfortable when you are making these kinds of decisions. Respect is the most important thing.

KM: Yes. You know, I think that you have hit it on the head. Particularly if we're dealing... I say this very respectfully—but when we are dealing with chiefly genealogies, all of the ali'i lands spread through 'Ewa and Moanalua, all of the awardees are tied to Hawai'i Island.

SK: Yes.

KM: Just what you were saying. When we come to some of the ho'a'aina, the maka'ainana, we at least find in their testimonies that—as an example, in the Boundary Commission—which was totally overlooked in any of the studies that have been done previously. Onaona, Kawena and I typed out everything, there's stuff in old Hawaiian that's never been translated before.

SK: Hmm.

KM: Boundary Commission witnesses, who in some instances were also Māhele awardees say, "I was born in 1780 here.", or 1790, or even into the 1820s, "but that my parents were of this land and had lived here generations before us." So now we start to get a little bit of a clue, yeah? So that helps us. It becomes difficult but I think you've hit it on the head. The bottom line is how do we impart that sense of responsibility and respect to those iwi?

SK: Yes, and that's the exact point I'm trying to make. It has nothing to do with blood, but just showing respect.

KM: Okay. So, let us back up a bit now, would you please just share with me your full name, date of birth, and a little bit of background? How you came to be in 'Ewa.

SK: Oh, that's a long story.

KM: Okay, well let's talk a little bit?

SK: Sure, I'll try to make it short. My name is Shad Spearman Kane, and actually, I was born when my parents lived at Pearl City peninsula, but this was prior to December 7th. Well not prior to December 7th. I was actually born in 1945, but my parents were there on December 7th.

KM: May I ask really quickly, the Pearl City peninsula, that's actually the area down towards the shore?

SK: Yes.

KM: So that's the old housing development that Oahu Rail & Land Co. developed?

SK: Yes. My mom used to dance hula for the Pan Am Clipper.

KM: I see.

SK: So the pier was just a short distance away from there. They lived on Laniwai street, and the street is still there. I haven't been there in a long time.

KM: Now is that under military now, or is that still...?

SK: It's military.

KM: It is military, yes? They took it over, yeah?

SK: So after December 7th, the stories my mom shared with us is that there were lo'i and fishponds. At that time it was amazing. I thought all that had gone way before.

KM: I have a map in here of the layout for you.

SK: As a matter of fact, my mom guys, I have baby pictures of me in one lo'i.

KM: Wow!

SK: Get kalo wrapped up in one lo'i. So I treasure that picture. Anyway so that's where my parents were living when I was born, but they had to move. Subsequent to that. Subsequent to 1945. It was a whole transition at that time.

Anyway, born February 23rd, 1945, and my parents were living there. And I guess... I don't know how much you want, let me just try to go real fast through this. From there my parents moved up to Wahiawā.

KM: Okay, so where were your parents from, and what were your parents' names?

SK: My grandmother's name was Kailiuli, from Hālawa Valley [Moloka'i]. Some of the families that she was related to was Kaopuikis, that Kawa'as. They all were taro farmers in Hālawa Valley.

KM: Yes.

SK: But when the tsunami came, all the salt water got into Hālawa Valley so it kind of ruined being able to continue growing kalo.

So the families that I've gotten to know was of course the Kaopuikis, we're related to. I'm a Kane. My grandfather was Albert Kane. Albert, Matthew (the song writer), and Alfred were all born at Hālawa. My great grandfather is Mataio. He's actually from Kona, and they used to own property right across the street from the Hulihe'e Palace. Right now it's all Vendors right there. And they traded, for some reason we don't understand, he decided to move to Hālawa, so he traded land for Hālawa land and they gave that land. I'm not sure where that land went to. I got some of that information, actually, from Catherine Davis from Hālawa Valley Land Trust. They were trying to learn the history of the property along the shore line. A five acre property that we found out was the Kane's property. She researched all of that, so actually I learned all this from Catherine Davis, Hālawa Valley Land Trust. I knew nothing about that. Anyway, my great grandfather was actually from Kona.

On my mom's side, my grandmother on my mom's side was a Kailiuli. That's the Kawa'as and all Moloka'i family.

KM: Sure.

SK: Because they're all really close, yeah? So there's a lot of intermarriages and family and all that going on over there. You mention my name and you're actually talking about everybody over there. So anyway that's kind of a little bit about my background.

KM: Okay, so your parents moved from Moloka'i to Oahu?

SK: What happened was, is that a number of things happened. The tidal wave was one. So my grandmother on my mom's side, I know it gets confusing. . .

KM: Which tidal wave are we talking about, do we know? Is it the 1940?

SK: No, because I think my grandmother on my mom's side, I think she was already here, so she met my mom's father. Pure Portuguese. My Kailiuli, pure Hawaiian

from Hālawā Valley. They could not speak, so they would learn from each other.

KM: Yes, apparently well.

SK: They met in China Town because they were close to the pier, the Honolulu Harbor in China town. So that's how they met each other. But Kailiuli left subsequent to the tidal wave. She met my grandfather in Honolulu, who was a Pavao. So they met here.

My mom was raised here, however as a young girl they would fly back and forth to Moloka'i. She really was close to the Kawa'as. It was really nice because I got to go to Kalaupapa, because the Kawa'a was actually working at Kalaupapa at that time, so for me it helped me a lot to get an understanding of Moloka'i.

And on my dad's side my grandfather was also, and that's the interesting thing, they also from Hālawā Valley, but they never knew each other until my grandfather... I don't want to confuse you,

KM: No.

SK: There's two stories happening here. They were both from Moloka'i, but they came together elsewhere. So on my dad's side is Mataio.

KM: Yes, Kona man.

SK: Kona man. Three sons, one daughter. Emma is the ancestor to, what's that singer on Maui?

KM: Sharpe?

SK: No. Singer with the hula hālau. Moses Kane is his father. So there was Matthew the song writer, Alfred, Albert, my grandfather, and Emma. Emma ends up here but they were all born in Hālawā Valley.

Matthew eventually is in the first graduating class at Kamehameha schools, and ends up teaching for a while in Kaupō [thinking] on the east side of Maui.

KM: Kīpahulu?

SK: Yes, that area. So he taught there for a while. And he decided he wanted to go back to his father's place of origin, so he moves to the west side of the Big island, and he spent time traveling back and forth, North Kohala to Kona. So he ends up in Kona. He dies in Kona.

His brother Albert comes to Oahu, and moves to a place called Waiale'e, which is on the north shore, and which most people don't even know. So he ends up, during this period... and I'm not really sure what point he meets Minnie Crowningberg. So Minnie Crowningberg, descended from that whole Crowningberg family. Fredrick Crowningberg marries Kaleimahuikaheana who goes to England. And her two sisters die from pneumonia, she survives, she marries this... I think he was German. Gotta be German because we're German. [chuckles]

But it's interesting because it's getting a sense of the boundaries, because she went to England and he's a German, so how does that figure into the picture? He was a German officer at that time, Fredrick Crowningberg. The interesting thing about him is that he descends from the knights that went on the crusades, so interesting stories, you know?

KM: Yes.

SK: So anyway, he ends up over here and that was the start of this whole Crowningberg family. Sam Amalu and a whole bunch of other people. Kahe'ekai, the family and so this connection to all these Crowningberg at that time. But that's my great, great grandmother, Kaleimahuikaheana.

So anyway, I was raise in Wahiawa for the most part, and high school I went to Kamehameha. So I moved to Kalihi and stayed with my grandfather who lived in Kalihi. I graduated from Kamehameha and ended up spending a couple years at Utah State and decided that I really wasn't... my mind really wasn't on school so I went into the navy. After that I was in the navy four years and ended up finishing school at the University of Hawai'i, where I got my master's. And then, much like everybody else... I'm no different, I grew up in a house where my parents and everybody told me that we needed to assimilate and integrate, and leave all this other stuff away. My mom, my grandfather forbid any Hawaiian language, forbid chanting, "kahiko chant was the devil's stuff."

I went to Catholic school, grade school. I've been in private school my whole life. Catholic school. My mom was a catechism teacher. Strong devout Catholic. So no Hawaiian in our house at all, although my mom understood. No Hawaiian, no Hawaiian music other than hapa-haole stuff, ok?

KM: Hmm.

SK: No chanting. I knew of people who were chanting. It was forbidden. That was the work of the devil in the house. I'm just trying to give you a sense of the period that it was. It's all Catholic school and my mom's a catechism teacher. So anyway, I was really not that close to Hawaiian culture, and when I went to Kamehameha I learned this might be something to try to understand. All of us who lived in this period. I learned histories of other countries...

KM: So what was happening in the culture? You learned at Kamehameha.

SK: I went into Kamehameha, graduated in '64. I actually, I had no connection with Hawaiian culture. I'm not just speaking for myself, I'm speaking for my whole class of 64, we talk about this. We studied histories of other countries even though we studies American history we could not connect with that. And we talked about sciences that made references to animals and birds from someplace else.

KM: I know.

SK: [chuckles] If you can understand what I'm talking about.

KM: Yes.

SK: I took French, all of us took French and Spanish, no Hawaiian. The point I'm trying to say is that basically we were such where that we could adopt other things very easily.

KM: Yes.

SK: In my case, my interest in Hawaiian culture started with my interest in Native Americans. And I grew up in a period on TV we would watch cowboy shows. So for me I connected with Native Americans, I started doing feather work. I've got

Indian war bonnets in the house. Full on war bonnets. I did all the beadwork in a very traditional Indian way. Very slow meticulous stitching, so I did all these Indian things. Made breast plates all out of bone, chokers. I did all these things. I read, and I had horses during this period, actually my horses got me interested. I'll try to make this quick, Kepā.

My interest in Hawaiian culture started with horses and Native American Indians. And so it was easy for me to see myself in that. Can you understand what I'm saying?

KM: Yes, I do.

SK: Because I had no attachment to things here. Nothing.

KM: It was forcefully removed.

SK: It was out of my mind, you know? [Describes work in Native American arts, history and presenting programs at schools in Hawai'i.]

Back in early 1990s, this is recent. So I was actively involved in Hawaiian things up to the 1990s [chuckles]. Just to give you a kind of sense.

Then I decided I wanted to go visit all these places that I read about... ..We drove across to Big Horn national monument, Custer, drove down to Sheridan, from Sheridan we drove east along to south Dakota, went to Rapid City, Black Hills. The reason I went to the Black Hills is because in all that I read I understood that the Black Hills was the most sacred place for the native Americans. A most interesting thing happened here, and what I share with most people is that the defining point in our life right here is that I went— because I was making Indian stuffs, I wanted to go buy handmade crafts. And there's two reservations in South Dakota. Pine Ridge, and Rosebud for the Lakota and Crow. The Crow actually made out, because they were scouts, so they got good property in Montana, but the Lakota, Cheyenne, Arapaho, and everybody else were all in South Dakota. So I ended up going there... Anyway I really wanted to go find some Native American crafts and I knew that Pine Ridge, which was close by, they sold their things in Rapid City, and I found this one place called Pioneer's Edge, which bought Indian crafts, so I went there, my wife and I. I was amazed at some of the things they had there. But I was just walking around in the store and you know, its mind boggling, just looking at all the beautiful stuffs. I just happened to bump into one guy, and I looked at him and he looked at me and the bugger looked like one full on Indian. [chuckling] And I said "Whoa!" And he was an Indian elder and he just happened to be there and he was looking around at the different things, and he's everything you would picture of an Indian, you know? The way he looked, the long hair and everything. Old guy. The guy had to be in his 80s.

Anyway, we started talking about Indian stuff, so I started telling him all these Indian stories and all the stuffs, and I was talking about all these different battles and different rivers and all these things going on during those years. It got to a point where he asked me what tribe I belonged to, and I told him "I'm Hawaiian." And when I said that, you know I've said that many times in the past. We all do. For some reason I heard myself say it, I could hear it. And then he looked at me and He said that "You know, you know more about my culture than my sons, my daughters, and my grandsons."

When he said that I suddenly realized something. He was talking about me. I know nothing about Hawai'i. He was talking about me. He said, "You're Hawaiian."

That day, you can ask my wife. That day is the day I went set aside all Indian stuff, and I got involved in Hawaiian stuff. So I went back home sought out different people, at least to start on something that I was familiar with, and I was familiar with feathers and crafts. So I sought out different people to learn transition from Indian to Hawaiian.

KM: Yes.

SK: So then I met Marylou Kekuewa, and I learned a little bit about her feather genealogy through Lei Fernandez at Ko'olina. And Lei Fernandez learned from someone from the monarchy period, so I got deeply involved in Kāhilis. So I got Kāhilis all over the place. That's how extreme this guy gets. But anyway, we started with Kāhilis and my horses. And pretty soon I was riding with different eyes, if you can understand.

KM: Yes, of course.

SK: Okay, because I was more to trail riding. So now my eyes are looking for other stuff. I was down at Barber's Point Stables riding in the bushes and then all of a sudden I start, although I've rode through that many times as one Indian, now. . .

KM: Yes

SK: I rode through those bushes as one Indian, I never see nothing. All of a sudden I'm riding through the bushes with Hawaiian eyes and I start seeing things.

KM: Yes, wall or mounds and things.

SK: Walls and everything. So I became very familiar with walls of structures and things. And at that time I moved my horses because I really loved trail riding, more than anything else. So I moved my horses from there to Pōhākea pass. I went up to a piece of property, 400 acres that was leased by a guy named Sam Delgado. Campbell state land, Pōhākea. So, same thing. When I got up there I dove into Hawaiian things, and I learned the history of Pōhākea pass, that's one trail. Pretty soon I'm finding stone structures, to me look interesting. I'm finding walls. I'm not having any idea about archaeology, I'm just riding around looking at walls.

KM: Sure

SK: So I started seeing all these structures up there. Walls. Pretty soon I'm finding plants that look interesting. This is a nice story I'm sharing with you.

I used to ride by myself, but I used to take one six pack beer. I no tell everybody that. I had a good time drinking up in the mountain, just me and my horse. So got to a point where one day I saw one interesting looking plant surrounded by California grass. You know the grass was so tall, that I just seen a piece of it sticking up above, so I go "Wow! Interesting plant." So this got me going in another different direction. So rather than just looking for stones and Hawaiian things, I see one plant. An interesting plant. And I notice it's in the middle of a whole grass field of California grass. So I did an interesting thing. Normally I

don't get off the horse. I just sit on him until I come back. I never get off and walk around. So I get off and I walk in the bushes. So I get off and say "Wow! Interesting looking plant." So I started pulling the weeds around it. I left and then I came back again on another day, riding past the same area and I saw this plant again and say "Wow! This guy look little bit bigger than before." And all of the sudden I notice there's more leaves. So what I did was, it got to the point where instead of carrying beer I started carrying water. And I started carrying a weed whacker. So pretty soon I was cleaning weeds around these plants and an amazing thing happened. This plant turned into one tree.

Okay, there's a story here.

KM: Okay.

SK: Same thing with the story with that Indian. I saw me. I saw that if I can move all this stuff away... It's all symbolism I'm talking about.

KM: Yes.

SK: If I could move all this stuff that no belong here, move 'em away, get it away, and if you nurture this person it will grow. So what I did is I took that, that thinking and when I started riding, I started doing that all over the mountains. Pretty soon I started working with Nature Conservancy. So I was growing beyond Shad Kane and getting involved with others, okay.

KM: Yes.

SK: Okay, so another transition. So now we're moving out of this as an individual, moving into the Nature Conservancy. Pretty soon they gave me one 10 acre place to be my kuleana and I start planting all kind of plants in there. And after a while this relationship kind of spread from Nature Conservancy to working with the Navy, Barber's Point.

KM: Yes.

SK: All these lands, Navy lands. The transition, the Navy at this time, the Department of Defense moving out of the draft and a volunteer army, the navy started downsizing more money, base closure, and improving the quality of life of their enlisted personnel. So what you have is a whole transition. All of a sudden you have all this military construction projects triggering [Section] 106, triggering [HRS Chapter] 343 and all this stuff.

KM: Sure.

SK: So I move from making Indian stuff into interacting with the federal agency, National Parks, NOAA.

KM: As a Hawaiian.

SK: As a Hawaiian. So you see this transition from Indian things—Kamehameha schools learning nothing—to Indian things to full on stuff like that. And now the Burial Council, burials and all that.

KM: Okay. Now, as a policeman do I recall you sharing with me one time? We were at a meeting one evening we were talking about the whole Kalaeloa thing and planning and to integrate the stories, this is when you first mentioned Tūtū

Kauka, the woman who remembered the pond when we spoke about Hoakalei, you know?

SK: Yes.

KM: The pond areas and things like that and these storied places on the Honouliuli landscape. Did you tell me that you used to have to respond sometimes to the school at night because the alarms would go off.

SK: Yes.

KM: I think that's important because...

SK: That's not the only one.

KM: If I can ask you, even if the land has been changed it's still a spiritual place, is that correct?

SK: It is. I believe that.

KM: Okay, so now tell me the story about the school.

SK: I was in the police department. I was a lieutenant and I was working at the Kapolei police station. I was an administrative lieutenant so I always had to read police reports. I read tons of reports. Actually to check for grammar and that kind of stuff. Make sure the reports look okay.

I was reading all these different reports and I came across this one particular report. Kapolei middle school had just opened up I think within a week, and E building was their computer room. That's where they have all their computers. So they taught computer science to intermediate school kids. So they had a lot of money invested into this one building, E building. To the point where they had a more sophisticated alarm system in there. So they had audio, and they had a video, and a perimeter alarm. The company that they got this security system from, they're monitoring, or their main office was on Sand Island. So Annette Fujikawa was the principal at this time, and she actually came out. It happened at midnight watch. Annette got a call from the security alarm company that there was an intrusion alarm at E building. So she ends up coming all the way out. I think she lived on the windward side, if I recall correctly. She lived far away. So she ends up driving all the way when she heard the report. Everybody shows up at Kapolei Middle School. Annette's there, the security, the janitor, the police officers, all of them. So they had information from the alarm company that there was a group of kids that broke into the building and there was a lot of noise and glass breaking and everything. So it was the alarm that triggered this whole thing.

When they all got there the janitor, the security guy with the key, they all expected to see something bad in the room. So when they went in the room, absolutely nothing. Everything was okay.

Now Annette was upset, because false alarm? You know what I mean? All this money and all this stuff and this is a false alarm. And the alarm lady that swore that this event happened. So she suggested to them that why don't they come to Sand Island and take a look at the video. She said was on video and audio. Everything was on audio. They're not speaking, they're just children laughing

and having a good time breaking glass on the audio, and on the video she said you cannot really see distinctively, but you see shadows running around.

So she said why don't you all come to Sand island and I'll show you this video. It's not a false alarm, this is a real alarm.

So one of the police officers goes. The guy who was making the report went to Sand island and met with several other people and all went to Sand island. So the lady swears everything happened. She turns on the video, she turns on the audio and guess what? Nothing on 'um. The lady swore that they had 'um on video and it doesn't show up. They had 'um on audio and there's nothing on audio.

But that's one of actually many stories.

I just had another one not long ago at the Judiciary Building, and the chief of security. I get a call to go down there. He wanted me to go there to share what I know about that particular area. The judiciary building is right in the area where Sarah told me they used to jump off the train.

KM: OK.

SK: And I got a letter from her this past year. The interview that I had with her was a number of years ago, and I can go find the exact date, but a number of years ago, I went to go pick her up and she came out here to take a look at Kualaka'i. But I wanted to know where she actually got off the train, because she said they got off the train will stop. They jump off. It slows down, they gotta jump off. She said had cowboys at that time, and they used to jump on the back of a horse and ride a trail. She was really clear on that. On a trail. She says was paved, on both sides was all kiawe, she said. Kiawe all over but had one trail.

KM: Stone paved?

SK: Stone paved trail. Interesting thing is where this spot with respect to what I'm going to share with you, with respect to the judiciary building its right where the trail was right when you get off the train.

So the judiciary building is right next to Costco, if you've been down there. They've got that extension rode from Kamokila to Roosevelt.

KM: Yes.

SK: The trail she showed me was right at that intersection, the trail they used to ride on. And right across the street from this trail is the judiciary building.

I tell people, I share stuffs like this it's not question of you believing this or not. These are stories of the past. It's a different world. We live in a different times. These are things of the past.

KM: Yes.

SK: And it might be connected even to ao kuenta, Kaupe'a and all those things.

KM: Yes.

SK: We don't know. And I tell them, "I'm not an expert, but this is the story." What makes it significant is that it's a story about us.

KM: You as Hawaiians.

SK: So I got two calls, this was from the chief of security about a month ago. But the first call was about five months ago. They've been plagued by problems in their juvenile cells. The most recent one was, when they have a very bad kid, they have one particular cell they put 'em in. No toilets, no nothing, all padded. They had one particular boy they put in there, and they had a hard time keeping that cell locked. For some particular reason, this cell would always open up.

KM: Hmm.

SK: They had this one particular boy in there, and what he did to himself, really bothered them, and they don't know how he did... [describes events]

...After this occurrence, they struggled with keeping that particular cell locked. And not too long ago, two administrative ladies in an adjacent room to this particular cell; they were having a conversation in there, asking questions of each other. Before the person could answer the question, a voice in the room was answering the questions [chuckles]. So the other woman would say something, and a voice would answer the question. So they tried to make sense out of that, and he calls me. There was no one around, they tried to makes sense of that, so he called me, tried to find out what the mana'o is. I cannot say anything, all I can do is tell you the stories of that place. Whether the stories have anything to do with what you are sharing with me is another matter.

KM: Sure. Why I think this is an important point, because even as we look at say this entire route, even if the landscape today is not the landscape that your kupuna knew.

SK: Yes.

KM: The spirits are still on the land. There is still a significance to place.

SK: Yes, I believe it.

KM; What that means is that we should still be respectful.

SK: Yes.

KM: Speak the names properly, respect the place.

SK: Yes.

KM: So that at?

SK: The Kapolei Judiciary Building.

KM: We that it's real, that that stuff happens. So since we are talking about Kapolei, are their place of significance, did your learn about Pu'u o Kapolei, heiau, and are there places along that way that you think are important names and features that should be spoken. Let's say the stations come up for this rail project, is it important for people/planners to integrate the history of the land into those stations?

SK: Absolutely, I believe in that, that they should integrate the Hawaiian names into all aspects of this. Let me go get something that I've put together, something that I use when I'm being asked to go and do presentations. [goes to get, and returns with an annotated map]

I always talk with respect to names. I want people to understand where it is that I'm talking about.

KM: Yes.

SK: I got this map from Campbell estate. So over the years I learned the different geographical areas and different place names other than the names we're familiar with.

KM: Yes.

SK: And the only difficult thing about finding it is determining the actual boundaries. It's a challenge because in the stories and in the information, it's not definitive. It doesn't tell you exactly where the boundaries are.

KM: Right, right.

SK: But the very nature of agriculture, sugar, was to bulldoze and clean, so it's really hard to tell exactly where it is. So what I did is, in an effort to kind of help me when I was giving presentations, was that I would have a map so that when I was talking about a place name and a story associated with it, at least people got something that they could look at.

KM: Yes, and associate, approximates.

SK: So I don't tell them exactly. For example, you can be specific with respect to Pu'u o Kapolei, which is right here.

KM: Yes.

SK: But it's hard to be specific with respect to Kaupe'a or Kānehili. Kualaka'i, you can be very specific, so there's places you can be specific, places that you cannot.

KM: Yes.

SK: So I try to explain to people that that is how this thing is put together. But much of the names I got here was simply from research. Simply from having friends I know who speak Hawaiian language, and maybe they can help me take a look at documents that I got with Hawaiian names. The simplest one, if you're asking me which is the most important place here, I would say here, Pu'u o Kapolei.

And with respect to the location of Kaupe'a, and Kānehili, and Kualaka'i, I think that's very accurate right there, simply because of the Story of Pele and Hi'iaka.

This is one example. Where she had to walk to Pu'u o Kapolei, she had to walk through Kaupe'a, she had to walk through Kānehili to get to Kualaka'i, the spring of water.

So basically that's how this map was really put together. With respect for different stories, for different traditions.

But regarding your question, is there one particular place where I think is the most important place? It's Pu'u o Kapolei.

With respect to names I think every one of those names... I'm sure there's more. I don't want to act like I know all, but I'm sure there's more. But with respect to names, I think that every one of those names, yeah.

KM: Sure.

SK: Should be integrated in aspects of all projects.

KM: Yes.

SK: As a matter of fact, I've had an opportunity to talk to DHHL regarding all their projects and they were nice enough to name their Kaupē'a project and Kānehili project after that.

But I agree 100% with you regarding the rail. I really believe if you want to bring... And you know, it's a transition from agriculture. I know there's a lot of argument but I think that it's really a nice transition, because what it does, it gives Hawaiian culture an opportunity to be more visible.

KM: Yes.

SK: Transition. I really believe that they should really take a look at all these names, and bring it to life by integrating the names into, not just the rail, all projects. To try and do it in that manner.

KM: Okay. if I may, could you share your thought about the treatment of ilina, of the burials? And if this is your, you personally. We can expect that there are going to be unfortunate encounters. How are these to be handled?

SK: Well there's a whole process in place right now. I don't agree entirely with that, however, I'm one of those guys that always tries to find the middle road. Try to compromise and try to understand. Simply because we're not the same people. I don't ever say that I'm a real Hawaiian, you know? I got a different mind here, from my great, great, great grandparents, you know? So I'm really a totally different person.

They lived in a world of different challenges. I live in a world of different challenges, and all of this shapes the way we think, analyze and make decisions. So for me, I come from that perspective. So I kind of struggle with cultural and lineal decadency. When one claims lineal decadency he basically says he can name the person there. I struggle with that. No one knows for sure.

KM: How can you identify someone who's been unmarked in dune, or along an edge of some place for how many hundreds of years and say that I know this person?

SK: That's right.

KM: I'm sorry and I don't mean disrespect, but you know, if we start to muddy the waters with things that we can't state factually, we actually do a disservice to the history that your kūpuna have left.

SK: Absolutely. It's an insult. It's my personal feelings.

I understand cultural decadency through different chiefly lines, and I look at it in terms of kuleana more than anything else.

KM: 'Ae.

SK: So the kuleana to make decisions is what I think is more important than "This is my aunty or uncle." So the kuleana to making decisions is an attachment to different genealogies. Whatever place, whatever island, and give those people that kind of standing. That I agree 100%.

KM: Yes.

SK: If you can show that this particular chiefly line had the kuleana to take care of people within this moku, or in this geographical area, then absolutely.

So that's my fundamental feelings with respect to iwi. And that plays a part in making decisions regarding all these inadvertent discoveries of iwi kupuna.

KM: I don't know quite how to ask this, let us say that iwi are discovered. Even if it's fragments, it may not even be in its original condition. Perhaps it was dragged by fill and stuff that went on. But iwi are found. Do the powers that be make a decision to create one place somewhere, potentially far, far away, but on the island of course, and put all of the bones together in one place? Or do you try to create a place of caring for the iwi, if not where they lie, near where they lie? Is there a preference in your personal mana'o?

SK: Oh absolutely. I'm involved in re-interment of the iwi, and it's at a place where... in every situation we're trying, we want them reinterred where they came from. We want to be able to do that.

KM: Yes, okay.

SK: But it's a different time and some things have happened over the last 200 years that would make it difficult to be respectful to reinter the same location.

For example, the one I'm involved in right now is with the navy, and that's the Blaisdell park. As a result of the tidal change and the tsunami. What happened was this wave action, the tide going up and down, what it did, it moved away the surface soil. The iwi was very shallow, so it all got exposed. Not all, but some of them.

So the Navy got involved. They took them out, they consulted some of us. Myself, Kaleo Patterson, Eddie Ayau, and some other people. So anyway, they all deferred to me to work with the navy, because they all know that I work with the navy on other projects besides iwi, so they deferred to me.

We had a meeting, myself and the archaeologist, the senior archaeologist for Navy region. I've been there several times but most recently was to make a decision reinter at this particular location.

So Wednesday, the day before yesterday we had this meeting. We went to Blaisdell park and we went to the site because the decision amongst all of us was to reinter in place. So we went back there to take a look at it, and it would have to be in the water, if we wanted to put them where they came from.

What really made it difficult is that the property line between the city and the navy is right there. It didn't give us much room to make decisions, so it had to be a navy property. Was in the water. I kind of wanted to put it a little bit outside to be a little bit more respectful and make a concrete encasement over it, because it was a city park, I wanted to conceal it, just to hide it so it doesn't come back up again. But it's a very challenging location. The property line, the water, city park, and the chances of other iwi coming up in this particular location, because it has a history of iwi coming up. So the likelihood of iwi coming up again is a possibility.

So I tried to dig in that area to see how soft, how we could get down. The box that we're going to have to bury on top with a concrete encasement on top of that. We would actually have to go down like five, six feet, working in water, and we want to do it at night or in late afternoon. Not when there's a lot of people in the park. So it had to be done in that kind of manner, so the guy, Jeff Pantaleo.

KM: Yes.

SK: He knows there's no way of us digging that deep, because if you only go down about six inches then it's solid rock. So whatever soil it was buried in in the past has all been removed over the years, so it's not there. And the bones, in my opinion, are actually sliding around beneath that hard surface within that soft surface. It's moving around under there. So they're not all in one spot.

I don't know how we can do this and be respectful of this, and making sure these problems don't come up again. So I made a suggestion which was one that I don't like making, but I told him that, and this is with respect to what you just shared, my opinion, with respect to the rail, and I shared this in the meeting, is that... Well first of all, I don't like the idea, but we're trying to make things work. My opinion is that we need to think about building crypts in close proximity to where the rail line passes, and just figure out in terms of the likelihood of different areas of having iwi come up.

And then space them in that kind of manner. With what information we already have with previous discoveries of iwi, we can make some kind of reasonable decision with respect to how many and how far apart we can put them. Fully keeping in mind we want something nice and to be respectful, and we'll be moving here to there. We don't want to move them too far. So we can make those kinds of decisions.

My suggestion to Jeff that day, is that I'm hoping we going be able to do that. I'm hoping that if this rail happens, that we can get support from the city and everyone. If we get support to build crypts at different points on the route, and make it nice. Not just throw a bunch of bones inside. Follow the proper protocols associated with that.

I told him "That's what I'm hoping to have happen." After having said that, I told him we could put them in a temporary crypt. One that myself and a bunch of guys just finished building...

[Discusses care for iwi that he personally provides as preparations are made for reinterment.]

...So I've actually reinterred... I've been reintering iwi in Kalaeloa over the last... ever since I got involved in Hawaiian things, I've been doing it. So they're very comfortable giving me the iwi since they know it's going to go back in. Anyway, the point I'm making is that we've built this crypt. Through friends I was able to secure a concrete vault from Bank of Hawai'i, at Waikiki. They went demo this building and the concrete vault, we got 'em. So I was able to get this huge concrete vault.

So we put a whole concrete vault we were able to make an opening on, but we built it in the same manner of all the structures we found in Kalaeloa. An

integration of upright stones and standing stones. It's consistent of a cultural structure in that area, but it's something that we made.

Anyway, I suggested to Jeff, "I know you guys are under pressure to reinter and everybody wants reinternment. Why don't we take. . . just think about," I told him, "Consult with Kaleo Patterson. Talk to Eddie Ayau. Make sure, let them know what my mana'o is right now and my hopes for a crypt close to that Blaisdell park in the interim in order to reinter right away and make it nice." It's easy for me to get into the crypt at Kalaeloa and take em out. We made it in a way that we remove stones, open, go in and take out. If they feel comfortable that would be my suggestion." So they're get back to me.

So we're moving in a way which is not something that I suggest.

KM: Yes. Dealing in this time and place there have to be some adaptation.

SK: The alternative is difficult.

KM: And as you said, the landscape has changed... But we know from kūpuna, from times past that if iwi became exposed in pu'uone, along kahawai, or somewhere, you know? As long as something changed on the land that people would hō'ili'ili, and they would place in a new... They didn't want it just being laid out. And so how do you bury it back in the water where the land no longer exists?

SK: Yes.

KM: All of this being said, you need to adapt. You need to be respectful to place.

This idea about along the rail and about these crypts at appropriate places as it may be needed. Are they done in a way that identifies them with some... like you said in ahus. . . as if they're in a small kahua, like a little platform? Are they done in a way that is visible on the landscape? Or are they hidden? Is there signage along the way also, even if it's only in Hawaiian? The idea is though, that if you speak the place name, if you speak the name in honoring those kūpuna, you are demonstrating a respect. Not everyone needs to understand it, right? Do you make a plaque at certain areas? Are these things ideas that are being potentially being considered?

SK: You mean regarding... in a manner of design construction and the protocols associated with...?

SK: Okay, my individual thought, from what I know, Kepā [chuckles]. I'm not going to tell you I know everything.

KM: No, I know.

SK: From what I know, things are different depending what island you come from, or part of the island. Whether you're on the wet side or the dry side. So stuff is different for everybody. So when you come up with ideas like this you want to be able to integrate the manner in which things were done in that specific area.

KM: Yes.

SK: Even with respect to the design. How they built something that served as a place of prayer.

So like what we did in Kalaeloa. In Kalaeloa the place of prayer was an elevated platform or an 'ahu built in a somewhat Tahitian manner with upright stones. That's not typical of every place else. It's different elsewhere. Other places might be very traditional stones, horizontal stacking.

In some places you might not even use an 'ahu. You might use something quite a bit different from that. I'm not sure what it is, so what I'm saying is that I think—and it should not be—the tradition should not be that different along the route of the rail. It's all on the somewhat hot side of the island. If it was going across the wet side, things might be a little bit different on that side. But we're on the hot side of the island. So it should not vary too much with respect to the protocols associated with that. Even regarding how it would look. My thinking is simply that what my understanding is that an 'ahu has always been a place of prayer. This is a place where you would come and leave your ho'okupu. This is where you would say the prayers, to mahalo the for the bountiful harvest and all these kinds of things. In my thinking an 'ahu might be a good way to do it.

Concealing it is ok, but the future is so uncertain, I think some of us need something physical to look at.

KM: Yes.

SK: To make sure it's secure. We live in a different time. We get more people, we get many different people here. We're not small village people anymore, so my thinking is there's got to be some sense of visibility. An acknowledgment that this is a respectful place.

KM: Okay, yes. Because then it's not just like hide and putting it away, "Let's forget you, now."

SK: That's right. I don't know if you agree with everything I'm saying.

KM: You've said exactly what I've heard, what we practice.

SK: That's how I feel.

KM: Okay. This is what we practice. It's the logical way. We need to hana pono, like that, you know? It also becomes really interesting, because this whole route is apparently close to 20 miles long. When it hits into Honolulu, after we get past the Moanalua-Kalihi section there's going to be some major issues arising.

SK: Oh yes.

KM: One of them happens to be, going back to this idea about where do iwi go? Just as we were discussing here.

Onaona, as you know, some of her kūpuna in the Kapukui line... her kūpuna are at Kawaiaha'o and our hope would be, and I'm just saying this... our hope would be that before people consider, and this is probably totally inappropriate of me, but before people consider allowing reinternment to go in a noted place like Kawaiaha'o, one would hope that they could demonstrate that they can actually be good stewards of what they're responsible for right now.

SK: Absolutely...

KM/OM/SK: [Review kūpuna lines and care for iwi in the Honolulu District – ties between the Crowningberg-Kapukui lines and Kawaiaha‘o (part 2 – c. 23:00 – 26:00).]

KM: ...So the reinternment needs to be done respectfully and in perpetuity, not just move them again, when they like.

SK: I agree, 100 per cent.

KM: In this study, we're going to try and ensure that we're bringing out hundreds of place names, most of which have been lost. Based on all native accounts, what's really cool is that in many of them we now have the ability to identify, in some instances their exact location in others their approximate location based on stories.

You know the wonderful thing about your kupuna who were writing from the mid 1800s up until the early 1900s, is that they were writing, trying to describe travel through the district and along the old government road. You reach this spot here and then the boundary of Mānana, and then the boundary of... going down the line like that. So we start to get some really wonderful opportunities to tell stories and to bring life, to breathe life back into those place names. So what I'm hoping is that... Are we going to identify any traditional cultural properties under the Federal Chapter 106 guidelines? I'm not sure.

I believe, and I've shared this, I believe that we can look at everything and consider it to be such, but the law doesn't work that way. We need to be able to understand and pass on this knowledge in these places, and these ideas that even you shared.

Let me just open this real quickly. Let's go back to your mama them's place and where you were born. This is the Oahu Sugar Company map [opens Register Map No. 2643]

SK: Pearl City Peninsula.

KM: Yes. So here we are, Mānana.

SK: Oh, I haven't seen this map.

KM: Here's the rail route. Oahu Rail & Land Company, which began advertising this as a development in the 1890s. I mean it's so incredible.

SK: Here's Laniwai street right there. And the pier is somewhere right around there.

KM: Isn't that cool?

SK: It's incredible.

KM: So you were born out here?

SK: We were living there. I was actually born at the hospital.

KM: Yes, I understand. Here's the view over to Moku'ume'ume. The stories go with places. Welokā, the ponds. Coming up. Kuhialoko, Kuhiawaho, like that. There are incredible stories just about here. And so much of the route is going to be following the same areas. The old Oahu Rail or the Kamehameha Highway. We're actually going to be able to identify some places.

And then one fun thing that we're doing, we're taking maps like this and I'm going to work with PB and Cultural Surveys. What I've said is, "I want to take these maps, and I want us to identify, wherever possible, the noted places. Put the routes in, the route that's proposed, and let's identify these places."

SK: This is an excellent map.

KM: Yes.

SK: And that's why you know it's too bad that Sabra says that her mom is actually in beginning stages of Alzheimer's.

My interest meeting her was actually because Kualaka'i, that was my main interest, because she painted a really nice picture for me of that place. But she talked about a lot of other things. She talked about the whole route. She talked about from 'A'ala park, the train station and she was telling me all kinds of stuffs along the route which I didn't write down any of that. I just wanted to get Kualaka'i. So that's the sad part.

I don't know how much she can remember about what she shared with me a few years ago. So hopefully...

KM: Yes. We'll try and do what we can. She's 90 something now.

SK: Yes, a very nice lady. Even her handwriting is still okay

KM: Is there a kama'āina, somebody that you can think of—and again, what we're trying to look for is our elders. People that are your parents' generation or the older generation. People who lived the life, you know? Who lived and experienced things.

I know we can talk to lots of young people and we can find lots of people who are all descended from... reportedly descended from the ali'i who owned the lands, yes?

SK: It's a struggle finding elderly people. For this area here [thinking] the best person that I ever talked to about here was Thelma Parish. She was the best.

KM: Yes.

SK: I couldn't find anybody else.

KM: That was very fortunate, too. We were able to speak to her also.

SK: And Arline Eaton is great, but her focus is actually Pu'uloa. That side, not this way, so with respect to this area, this direction out here, I cannot think of a single person.

KM: Well that's good to know.

SK: There may be some in Nānākuli, but I don't know all of them that well in Nānākuli. I wish I could help, I cannot think of anybody.

That's the struggle. With all the things I do it's a hard time. That's why it's hard trying to be really specific and clear in saying that I know exactly this is how it is. I don't.

KM: The story that you shared about this cultural detachment that occurred from your parents' generation, that was passed down to you, and that you were an American Indian first, you know?

SK: Yes.

KM: Is actually something that I've written up. And why? Because I don't want people to say... [pauses]

SK: I didn't even know we had turtles and seals here. The first turtle I saw I said, "Wow! We get turtles that travel all the way from California to here." [chuckles] Was that bad.

KM: This is the thing, the detachment was so great that we lost place names. We lost family names. But the absence of knowledge doesn't mean that it doesn't exist. And so what I'm hoping is that in this sort of more detailed level of native language research and other historical accounts that we're doing that, we're going to help bring some of these stories together.

What you've shared is exactly what I've written up, though. The reason that this happened is that we saw the mission station, like at Hā'upu, and Waiawa, you know? The old church, you know? And my gosh! Hā'upu was a heiau.

The stories that occurred there, the traditions of place. Kane and Kanaloa visited, stood on that place and chanted out describing the landscape, naming Kuhiawaho, Waiawa. Naming Ka'aimalu. Naming these incredible places, Welokā, incredible places, that could be viewed from there.

So it is important that people recognize that just because someone doesn't know the name today, doesn't mean it's not important, right?

I appreciate your story, and it's exactly what we're writing up.

SK: I had an interesting conversation. Several years back under the Bush administration I was appointed to the Native American Advisory Group. They advise ACHP. We have quarterly meetings in DC. We advise ACHP on preservation matters of concern to native Americans. So that's Indian tribes, Eskimos, and Hawaiians.

KM: Yes.

SK: The interesting thing I found out being with them was—over lunch on our breaks we would always talk, share Hawaiian stuff, Eskimo stuff, and Indian stuff—and the interesting thing is, I really think, with respect to this evolution we're talking about, what we went through is the same thing the other native Americans went through.

KM: That's right.

SK: Because they were telling me stories about how early on children were uprooted from their families. Taken away and sent to Indian schools, and that they would learn absolutely nothing about their Indian lifestyle.

When they would come back home they were just totally different people.

OM: Yes.

KM: So what about your alma mater?

SK: Kamehameha same thing.

OM: My dad folks all had to board.

KM: Her dad and even the tutu before them. . . So you lost your connection with your kupuna, you couldn't speak your language, and you became...

OM: A white person.

KM: Just what Onaona said, a white person.

OM: Just what they wanted you to be.

KM: Detached from your culture.

SK: The sad thing is you can never be good enough. Look at the Cherokee. Good example. We had several Cherokees in this Native American group. They shared the same stories of the Cherokees and how well they did, and that was why they fell apart, because they did so well that they were disliked. Interesting stories, you know.

KM: Yes.

SK: There's a lot of parallels there. But the important thing is that today we know.

KM: That's right, which is why bringing some of this information forward and sharing the place names, speaking them, means that we don't need to repeat or continue the loss. Let's create this, what we call hō'ili'ili, when you gather things together and bring it into your umauma [gestures close to the chest] and keep it there.

SK: I hope I shared enough.

KM: Well thank you

SK: I get a feeling you shared more than I did [chuckles].

KM: No, thank you. I don't mean to. I try to fish a little bit and see if a place name will bring thoughts to mind. but it was wonderful.

SK: I hope I did.

KM: Do you folks know if you'll have a [OIBC] meeting in September?

SK: We're struggling with a quorum and besides other issues, so I hope we do. We've actually been meeting in task force meetings with Cultural Surveys and the City. But still got to do our minutes. There minutes that are not approved yet, and we're acting on things that are not approved yet.

KM: Yes. I will email your sub-committee with Kāwika, yourself; Hinaleimoana is away for quite a while; and Kēhau.

SK: Yes, she's away in Fiji. And Kēhau with her job, it's kind of hard.

KM: So perhaps sometime when you have your sub-committee meeting, I would like to attend.

- SK: Yes, we were planning on having one soon, but I think they reconsidered, so I don't think we have set a date yet. And our next O'ahu Island Burial Council meeting may come up before the sub-committee meeting.
- KM: Okay. We're doing the best we can to ensure that a new level of old information is brought forward that can help all people involved reattach, reconnect with places, and thus make good decisions.
- SK: That's good.
- KM: May I ask you... I do have one question. There's a tradition Nāmakaokapāo'o in Keahumoa.
- SK: The eyes of the Pāo'o fish.
- KM: Yes. Keahumoa, the flatlands towards the Kīpapa section as you're going up. And there's a reference in the account to a cave near the shore of Honouliuli called Waipouli.
- SK: I've heard of it.
- KM: Interestingly, in the account of the Nāmakaokapāo'o, and I've gone through every Hawaiian language account that I could, and every survey. Every book of survey, every notes of survey that we could find to see if we could come up with a location for it. And unfortunately Nāmakaokapāo'o is the only account that I've found that place name in.
- It says that from these upland flats Keahumoa by Punahawele, which is by Kīpapa side, that it's almost five miles down to the coast where Waipouli is. So my assumption is that that five miles from up there has to be on the loch side.
- SK: It's always been my impression that it was somewhere inside Pearl Harbor. I can't remember why, or how I came to have that kind of understanding. I'm not really sure, but what I do know is that in certain areas along... for example, Moku'ume'ume, Ford Island and along the shore line of the Waipi'o Peninsula and that particular area. We've had an opportunity to paddle a canoe into Pearl Harbor as part of the makahiki, so the navy's been very nice about allowing us to paddle into Pearl Harbor on canoe. The nice thing about it is that they wanted us to stay close to the shore line.
- KM: Sure.
- SK: And out of the main lane. What it did for me is I was able to get a good look at the shore line. And the interesting thing about all that shore line—I'm sure it was perhaps more than what I saw anciently, but what I saw was coral, how the coral extends out on the land, and then right where the coral meets the water is the shelf.
- KM: Yes.
- SK: So in other words, the coral is hanging, suspended and there's like a cave in there. I wouldn't call it a true cave, but it's deep. So when I saw that the first thing that came to my mind was that cave that you're talking about right now. Is that it's highly... if you took at the landscape and the shoreline all along One'ula, White Planes, it's not that kind of shoreline.

KM: Yes.

SK: The only place where you find the shoreline with the likelihood of a cave is inside Pu'uloa. And that's why I think... that's how I came to that understanding. It actually came from the makahiki.

KM: Yes.

SK: So in my thinking, I think it's somewhere inside there.

KM: And how wonderful, you know? Here you are on canoe travelling at Kapapapūhi, and these places that are storied. The whole 'Anae holo. Story of the 'Anae holo. Did you folks get around to where the stream from Waikele goes up to Waipāhū?

SK: Yes, I drove in the areas where I was allowed to drive, because there are a lot of chains, especially the Waipi'o Peninsula.

KM: You know, the stories of Ka'ahupāhau and how the man-eating shark was killed there, wonderful stories.

SK: Yes. For three years I wrote a blog site for the Advertiser until such time that the Advertiser sold to the Star Advertiser. That blog site is still available to whoever want to read 'em, but I share a little bit about that. What you have to understand about my blog is that it's one man's perspective, but I try to share it in a way where you as someone of our time can see yourself in what I'm sharing. So that's what the stories really are.

I don't know if everybody gets it when you read it, and people get different views of things, but it's trying to get you to see how you are a part of what I'm sharing with you.

KM: Sure.

SK: Anyway, that's one of the things . . . The blog that I wrote was the Kaihuopala'ai, and the significance of that as I saw it with respect to discussions I had with Ross Cordy. Ross Cordy, I have a lot of respect for that guy. Awesome. What he did is he helped me get a better understanding of settlement patterns.

KM: Yes.

SK: And getting an understanding of the transition from Tahitian to Hawaiian, you know? How long did that transition take? Didn't happen in one day. So these people were Tahitians for hundreds of years before they ever decided, "I'm a Hawaiian." We were not Hawaiian until 1794. Everybody knows that. Kamehameha took over the islands, so the question is how they saw themselves, right? But it's evident when we take a look at all these structures in Kalaeloa, they saw themselves as Tahitians, you know? How long they stayed as Tahitians.

KM: Marae?

SK: Yes. That's the type of construction. It's not like Pu'ukoholā on the big island, it's Marae in there. But getting everybody to see those kinds of eyes is the nature of a blog.

And then the story of Kaihuopala'ai is a mana'o of mine because of the connection between our ancestors in the southern latitudes. The story about the 'Anae, I actually saw that as a story of migration.

They travelled east, travelled north, and they come back west. That's the same route the Hōkūle'a takes. Think about it, the exact same route. It's not a straight route. They tack east, and that's what the fish does, that's what the 'anae does. So it's stuff like that, the symbolism in the story if you look at it.

KM: Yes, interesting.

SK: 'Anae is about us.

KM: Hmm

SK: So anyway.

KM: Yes, good. Thank you very much. Beautiful. Thank you for letting us come to your home. And I'm so amazed with your work with the kāhili.

SK: This is where I relax. I have a wonderful wife and she allows me to do all this stuff.

OM/KM: Beautiful.

KM: Mahalo! Mahalo ke akua, Thank you...

Kalae Campbell (KC)
Lenell Kameaaloha Gomes Campbell (LKC)
Nadine Cleo Lindo Woode (NW)
Ray Linsan Loo (RL)
Kau'i Serrao (KS)
Mary Malama Serrao (MMS)
Henry Chang Wo (HCW)
Donald Ala Woode (DW)
“Larry” A. Laulani Woode, Jr. (LW)
Traditional Cultural Properties Oral History Program
(Proposed Honolulu High Capacity Transit Corridor –
‘Ewa District Sections 1-2)
August 29, 2011 with Kepā and Onaona Pomroy Maly

This interview was facilitated through the assistance of Larry Laulani Woode, Jr., president of the ‘Ewa-Pu‘uloa Hawaiian Civic Club (PHCC), and included key members of the Hawaiian organization. Larry Woode, Henry Chang Wo and several members of the PHCC have attended meetings pertaining to the proposed rail development and have followed the planning process, offering comments as they felt necessary. Larry and his wife Nadine, kindly opened their home to the authors of this study, and PHCC members openly shared their mana‘o and recommendations on integration of cultural knowledge and resources into the rail program. Formal releases from interview participants were received on November 16, 2011.

Summary of selected interview topics:

- In general, the concept of the rail project is supported. There are concerns about how development of the rail project and the identification of cultural resources was timed. It seems backwards to lay out the route plans and then come ask about traditional cultural properties and values.
- It is important to keep the traditional names of place and make them a part of the rail programs. Integration of the culture and history of place needs to be integrated into the rail programs (educational/interpretive materials a part of the stations and ride itself).
- A dynamic approach to interpretation (audio visual media that are rotated various days), covering various Hawaiian cultural and historical developments along the route, will keep the information is fresh.
- The plantation history of the ‘Ewa District is an important part of the story to be told. The plantation activities shaped the land, and brought diversity to the make-up of the communities.
- The cycle of water — ua (rain) falling on the mountains, creates rivulets that flow shoreward; the flowing water becomes kahawai (streams) which run to the shore where the fresh water mixes with ocean water, and life if born — is critical in Hawaiian life.

- Hawaiians are an island people, surrounded by water, and the entire ecosystem depends on the quality of water and maintenance of water flow. Good water flow means good limu (seaweeds) along the shore, which lead to healthy fish populations that sustain life. Care for the limu, you will care for all life.
- The rail project should not further impede the flow of water from mountain to shore. In fact, development of the rail could actually help facilitate restoration of some of the water cycle systems.
- Burial sites should not be disturbed. The laws and programs exist to protect burial sites, and they should be followed.
- If it becomes necessary to relocate burials or partial remains, a plan for reinterment and marking the sites should be set in place. Options for reinterment might be near place of origin, or in designated area along the rail route. Apply due reverence in this work.
- The spirits of the kūpuna still walk the land. Lack of respect for them will lead to trouble.
- Lack of the physical remains of traditional sites does not mean that the land is less important. Those places are still significant.
- Uncle Henry Chang Wo learned from his grandmother about a native 'Ewa family who was associated with the shark gods of the region. The goddess, Ka'ahupāhau was still cared for and called upon when he was a youth.

KM: [Thanks members of the Pu'uloa Hawaiian Civic Club for their willingness to talk about the history of the 'Ewa District and the development of the Traditional Cultural Properties Study. A packet of maps covering the Honouliuli-Moanalua region and interview background outline given to Larry Laulani Woode, Jr.]

...Is it important that we try to regain some of the knowledge? And Aunt Mary, to start, where were you born?

MMS: Waimea, Kaua'i.

KM: Your tūtū spoke Hawaiian, right?

MMS: Yes. And we are connected to a royal line, Kaumuali'i.

KM: 'Ae. And your kūpuna spoke Hawaiian.

MMS: Yes.

KM One of the amazing things, as we are going through Hawaiian language newspapers for this study that we are preparing, is that fact that the kūpuna fought hard to keep knowledge of place alive. They wrote thousands and thousands of articles telling you about why such and such a place is named. And the reason that I brought you some of these maps is because as the landscape was changing, and the old ala loa, the old trails became Alanui Aupuni (Government Roads), people traveled those areas. They thought and then wrote

in the newspapers, “I want you to know, that when you visit ‘Ewa, you’ll find Waimalu, you’ll pass the stream at Ka’aimalu which commemorates the story of a boy and his sister who fished at Kualaka’i and came home. But because they only had one fish, they secretly ate the fish, ‘ai malu, before they went home. But on the plains above us, going towards the Kīpapa Gulch, is the place called Kekua’ōlelo... It may be lost in memory of where it is, but it is recorded in tradition. There was a god who called out in the calm, and he saw when people did things in secret. And he said out loud, “‘ai malu ‘ana nā keiki” (the children are eating in secret over there). The children got all pū’iwa and the place name came to be called Ka’aimalu to commemorate that event.

There are many stories like that. So the writers described—as you come to ‘Ewa— you’re going to come to Kapukakī, to Leiwalu, to Leiolono, to this place, and on down the line to Kapolei, to Pu’ukāua, Kaupe’a. So some people might say, “oh, there’s no relationship between Honouliuli and Moanalua.” But there is, because you go to Kapukakī, where the spirit leaping place is at Leiolono, the spirits that didn’t have ‘aumakua to guide them to the next good level ended up wondering on the plains here. They came down to the plains of Kaupe’a between Pu’u Kapolei and Hō’akalei, near where the cultural preserves are being set up.

So that said, and I’d like to hear from you, is it important that we keep place names? Or is it pau and we just let it go?

LW: Well obviously, I think it’s very important that we keep these names.

Group: [agrees]

KM: So about this rail project, is it good, no good, waste time?

LW: I support the rail project. But my only issue would be right now, that we have the right firm chosen for doing the work. There are questions regarding Ansaldo [the contractor selected to build the system], and from what you hear, and newspaper accounts, there are issues about their ability to get the job done. Their reputation doesn’t seem to be that good, given their performance in some of the other projects.

I think you’ve got some good people on the transit authority. Especially like Don Horner who is handling finance. And I guess they will be looking into it. Is this really a good financial record? That’s one issue.

The other issue is, given the route, and like I was telling you before, Kepā, I don’t know... I attended that one workshop back in February with Henry Chang Wo, but I’m not really familiar with it. One of the potential TCPs that they identified was at the Honouliuli Stream Bridge, which may be a possible TCP. But from what I understand, the only TCP named along the entire corridor is China Town. [pauses, shakes head]

KM: Go figure?

LW: Yes.

Group: [chuckles]

LW: Given what you’re telling us right now, I don’t think anybody has this kind of in-depth knowledge. I wouldn’t know what’s along the corridor itself. Obviously, they are going to run into a lot of iwi kūpuna, but then again, that is going to be a

different issue. Procedures are in place to incidents like that. And there will probably be quite a lot of incidents of that happening. But TCPs, not that I am knowledgeable of. I think that Aunty Arline, definitely of anybody that knows more. Possibly Uncle Henry [to be arriving later], they may know. But maybe their knowledge is really down there.

KM: Makai?

LW: Yes.

KM: Okay, thank you. So one of the proposals is, one of the things that is being discussed is “How do we integrate the culture of this land into this modern use?” Would it be worthwhile to take the stories that are gathered and integrate them into the stations that they have at various places? With historic photos and maps, and perhaps even narratives from some of the accounts, people reading a part of a narrative from a Hawaiian narrative, then a part of an English narrative? Say like the Sumida family who is growing watercress. They’ve been on the land for a long time.

LW: Yes.

KM: Someone remembering what their grandpa, who passed away, said “this is what I remember when it was...” Is that one way to try and be respectful of some facets of the cultural landscape?

LW: So you are talking about along the rail corridor?

KM: Yes.

LW: Maybe with that information there somewhere, maybe at the rail stations.

KM: Yes. One of the things that Onaona and I suggested is, the route is close to that that was traveled by the O.R. & L. line. Create small little videos that could be played along the route, and when you get to selected places, like the Honouliuli taro lands, or the place name Po’ohilo. [discusses how the name Po’ohilo came about, and its relationship to mauka lands] So that has some cultural significance to it.

LW: Yes.

KM: Clearly they’re not going to be able to stop at every point along the way, but at each station you have an opportunity to make it meaningful if you folks... And again, I’m just trying to throw out ideas.

KS: Like a narrated tour. Narrated long the whole path.

LW: Yes. And for those who want to listen. So if I want to listen, I can plug in an ear phone. Now as you look off to your right, talking about this place. Key things as you go along the route. Just for those who want to hear it. The majority may not want to listen to that, they want to get to Honolulu. But there are some people who will be interested, and that would be a good idea. And if they are waiting at the rail stations then there are things there that you could sit there and look at. Maybe you could even plug into it if you wanted to listen to something.

KM: Yes. Something like that. What happens, the way you lose your cultural identity is if we stop speaking our language, and we stop speaking our place names.

- Group: [agrees]
- KM: What get from kūpuna all across the islands is “Speak the names; speak about our families; tell the stories so that we can pass that legacy on to future generations.” So a way to do this could be through stations. Imagine these historic maps oversize on the wall at the stations, with historic photographs and the transitions in the landscape over the decades. There could be some real interest along there. And like you said, you don’t want to impose it on people, but if the information is there, it is potentially one way to “mitigate” some of the impacts.
- LW: And it can be changed. You don’t have to have the same segment all over. Maybe on Tuesday, there will be something else. “Now as you look down to the left, that used to be a large taro farm that was there in 1923, that provide kalo for poi for so and so.” And Wednesday will be something different. “If you look up, you will see the old smoke stack of the O’ahu Sugar Plantation. The refinery was in operation from this date to that date.” Things like that.
- KM: Yes.
- LW: It’s a lot of work, but I think it would be very, very useful.
- NW: I think that if something isn’t done, it will be lost. So much is lost already. I grew up here when it was plantation. In fact, when I come down Renton Road I can recall where different things were. We had a store, or this. And going down I can pretty much pinpoint the chicken farm that I loved at. It’s kind of where the gulch is, the canal and small power station is. I’ve pretty much figured out as being near where the chicken farm was. How many people are left that remember those things? I go to the same church that I did when I was little, and I see a lot of the old timers being replaced by younger folks. And the younger people don’t know anything about what was here before. And I’m just talking about this small area.
- KM: Yes.
- NW: When we go before the plantations, I think that is important too. I have no knowledge of that, and I am curious, what was there before the plantation? This whole areas has... It’s an island, there was a lot going on before. And we are losing it already. We have generations who don’t know anything about it. So we need to do that, somehow. [chuckles]
- KM: Sure. I guess a part of it is just getting the information together, and then getting it out into the community. Place based education in the schools. Perhaps even providing more varied tools to our kūpuna and what’s available for education in the schools. Ways of ensuring that our communities don’t lose their identity.
- Group: [agrees]
- KM: Let’s just do something real quickly. Would you please share with me your full name.
- LW: Lawrence A. Laulani Woode, Jr. Nadine Cleo Woode.
- KM: So your ‘ohana, you said was living here, and as a child, you were raised here?
- NW: Yes.

KM: And your family is?

NW: Paragoso. My grandfather came from the Philippines to work the plantation at 'Ewa. And the chicken farm was owned by the Mendonca family. There were two single family homes, and there was a concrete duplex. And my parents and the others all worked the chicken farm for Mendonca. So my grandfather worked for the plantation and at the chicken farm.

KM: Do you remember anything about the plantation, like where the fields went?

NW: The fields were everywhere.

KM: Were they even in this area where your home is now?

NW: Right.

LW: This was all sugar.

NW: The chicken farm was in the center of fields. I recall that everything was dirt road. And right at the end of the road leading directly into the farm was a reservoir, and we used to play there. It was just fields all the way around.

KM: So were the chickens for plantation family use?

NW: No, it was commercial. Eggs and meat. They even had a slaughter house right in the center of where the homes were.

KM: And the power plant you are talking about is?

NW: It's the substation.

LW: The substation right mauka of the intersection of Kapolei Parkway and Kolowaka. Just makai of the train tracks.

NW: Right. When we walked from the school, back home, to and from, we would come off of Renton and into the sugar cane fields. We would walk and go up over the little bridge that spanned that little gulch, and then over the railroad tracks. And the substation would be right to the left there. So I've got an idea, but don't know the exact site where the farm was. [answers phone]

KM: And your full name please.

KC: Kalae Campbell. My grandmother folks are looking for where grandpa came from.

KM: So your family is not with the Campbells? Like Kamokila Campbell?

KC: No, no. My father is from the mainland.

KM: Thank you.

NW: Sorry about that.

KM: Mahalo, very interesting stories. In your community, we need to record these stories, because as you said, we will lose all of that.

NW: Yes.

KM: Our history tells us how we got to where we are. Okay, may I please get your name as well?

- DW: Donald Alan Woode. I was raised in Nānākuli on the homestead. It was wonderful growing up there. Being in the country, it was so different than being Waipāhū, which was more city-like, compared to the country. We had outdoor theaters, small stores. We had the beaches, you could surf, swim, go diving. It was a wonderful life. Nānākuli was untouched. I was born in 1946.
- KM: Oh you look so young. Was the train still running?
- DW: The Navy train was still running for the ammunition depot. The O.R. & L train used to run before my time, all the way from Ka'ena Point.
- LW: We grew up in what was originally Lot No. 1, on the beach. My great grandmother was the first homesteader. So that beach is named after her and my great grandfather.
- KM: Oh, so your great grandmother was a Zablan?
- LW: Yes. Her maiden name was Akau. My great grandfather was Benjamin Zablan. But he died right at the time the Hawaiian Homes Commission Act went into effect, 1921. I believe they got the property in 1931, a prime lot right on the ocean. That was the best place on this island to grow up...
- KM: Ray, please.
- RL: My name is Ray Linsan Loo. I was born in 1939. I watched the war from on the side of Punchbowl. Then moved to Kapahulu, and was there until 1954. At that time, Kaimukī Intermediate School still had a pool. My father loved fishing, so we moved to Kāne'ōhe Bay, when there was only the bay drive. The rest of the land was pretty much wild. That was a good time. The water was clear, there was good fishing. And then, excuse but, those lousy haoles built the yacht club, and since then, the bay has never been the same.
- KM: Yes, lots of changes just in our life time.
- LKC: Lenell Kameaaloha Gomes Campbell. We were living in Waimanalo, right across from the beach, which was wonderful. We didn't learn the Hawaiian parts of it. My parents were too busy working, and it didn't come through the family, certain things were separated. As I grew up, I wanted to learn, so that is why we are here, and then we can give it to our children.
- KM: 'Ae. Thank you so much. And our Kupuna, Aunty Mary.
- MMS: I was born and raised on the island of Kaua'i, Waimea. When we grew up, we were told by my Kupuna, that we were not allowed to say that we come from a royal line, because in those days [gestures, cutting the throat]. Our family, as far as I can remember, had a lot of 'āina in Kekaha, Waimea side... [discusses family lands and transfer of title]
- I remember growing up where everything was found from the ocean to the mountains, how you got your food. And most of our food came from the ocean, the fish from the ocean, and the 'o'opu. Our taro patch was up in the mountains. And I was lawe hānai to a couple. And that is what the Hawaiians did at that time. As far as I can remember, my family did come from a royal line, but we were told not to say anything about it... [shares family background]

- KM: Very important stories. Now when did you come to 'Ewa? And I know that you are very involved with the canoe club.
- MMS: When the war started, my sister was living here. So she went back to Kaua'i, and then later the family moved here. I came to 'Ewa when I met my boyfriend [her husband].
- Group: [chuckles]
- MMS: Kau'i's dad.
- KS: 1959.
- KM: So where did you live out here in 'Ewa?
- MMS: 'Ewa Beach. Across from 'Ewa Beach Elementary School.
- KS: The residential area is called Ka'iulani Estates.
- KM: Thank you so much. And Kau'i?
[Uncle Henry Chang Wo arrives – group greetings]
- KS: As mom says, our line is from Kaumuali'i, but they were told not to mention it back then.
- KM: 'Ae. So Uncle, we were just talking story about some of the history of 'Ewa and Moanalua, and getting a little background of this proposed rail project, and talking about areas that are of traditional cultural significance to families. And recommendations from families of how some places can be cared for. I know that you participated in February, right?
- HCW: Yes, what happened was they gave the okay for the rail, then they call you for the environmental impact [chuckles]. You were there, Larry.
- LW: Yes.
- HCW: The closer you go makai, you going come to the water. Any time you go in the ocean, you going find the water. The simple reason is this. You wonder why people live Mākaha, all these isolated places. You have to see an island from the ocean side. You these places, you see water. That's why people settle there.
- KM: Yes. And you also have access to those incredible resources, the limu that you love, the i'a.
- HCW: Everything works together. Like I tell everybody, our staff of life is the ua, the water. And we want the first ua that hits the mountain, and we watch it all the way down, when it comes to a rivulet, a stream or river, the surface water. Then we have the underground watershed. Then when mauka – makai, the kai and the kahawai, they meet, and that's when the ocean hānau.
- KM: Yes, the muliwai where all of this comes together.
- HCW: We people live on an island surrounded by water. The ocean gives birth when the two meet. For you and I, it's water and air quality. With the ocean, people take the limu for granted in the ocean. Like every plant, it's a vegetable, so it's water quality. The ecosystem depends on that water quality. So whatever is happening on the 'āina is going to effect the ocean.

- KM: Kōkua!
- HCW: I went to Lāna‘i, first time I’d been there. Then I saw you. So I said, “I want to see that White Rock. I swam out on the reef, and was surprised that the areas is all covered with mud. Any time you get a reef covered with mud nothing is going to grow unless we get one good tidal wave huli that, take ‘um out.
- KM: So Uncle, with what you are saying, is it important to acknowledge, along this proposed rail track, to make sure that they don’t impede any more of the water flow? The water flow is important, right?
- HCW: It is our staff of life.
- KM: So that must be another recommendation, that this rail project not do anything to impede the flow of water from above it to makai.
- Group: [concur]
- HCW: Not like they’re doing now.
- KM: And maybe there should be some restoration involved?
- HCW: They should. We being the second city here... ‘Ewa has a lot of wealth. And people don’t understand, that before developers start developing they have to buy the wealth. Carpenters go on strike, I can still have the work, but when the cement goes on strike, everything shuts down. No foundation.
- KM: Yes, that’s interesting. You know when we were talking earlier, since we’ve spoken a little bit about iwi and ilina (burial sites), how should burials be treated? In the best world, if you could tell them, “here’s how I want burial sites to be treated,” what would you say?
- HCW: For me, myself, we have to council that, they should come out with the public and say... I would hate to see what happened like on Kaua‘i. They put a little marker, but the house is right on top.
- LW: You know, the best would be not to disturb them, leave them in place. But I think that if there is going to be any disturbance of the iwi, and if they find somebody who has some type of lineal tie, then they have to be involved in the decision. Do we leave it there? Do we take the iwi and move it to another place? I think that the procedures that are in place right now are adequate, provided they follow it to the “T.”
- KM: Yes, provided they follow them. So, let’s say an independent/individual iwi is found and it’s decided that they would like to try and relocate it rather than preserve in place. Like uncle said, you’ve got the iwi right there, but you built the house on top of it, maybe that’s hewa too.
- So is it important... Some people will say, just gather them all up, and let’s find one place and put them all. Other people say, what?
- HCW: No. You know, if you look at it way back, I buried in my back yard. So we have to look, how much of the iwi is in this one area. Where they start in the first phase, it’s not really too bad, because they stay mauka. When they come further down, Kalaeloa side, they are going to run into all those iwi. That’s why they cannot build the race track.

- KM: Well, once we get onto the Pu'uloa side, right onto the bay or lochs, there are hundreds and hundreds of homestead kuleana, with families living there for generations.
- HCW: And when you look at the rail, the second phase, from Waipāhū and head straight for Pearl City, they're going to come up on all those iwi over there.
- LW: It's not an easy...it's a difficult question to answer, I think. I think if they are going to centrally locate the iwi, I think it's got to be something along the lines to apply due reverence to the iwi kūpuna. Something along the lines like a mini Mauna'ala mausoleum. And it should be in the region... you have to define the geographic place. Maybe it has to be the same ahupua'a that the iwi was found. Because the family had a reason to bury the family there. And not just pile them all into one central plot for the whole state. It has to be regional. And you're going to need smart people to research that.
- KM: Yes, good. The other alternative is, if iwi are found, or even if it is a fragment out of its context because of the moving of soil like that. That it be reinterred as close as possible to its place of origin.
- LW: Yes.
- KM: If you found it here – the footing is going here, you respect it. Say, if you put the iwi in the ground, do you want it to get moved again, or should it stay where it belongs, in perpetuity?
- HCW: Like right now, you look at all those buildings in Waikīkī. Like Hale Koa, they gather up all the iwi and put them in one small little place by the sidewalk, going towards the swimming pool. There are a lot of big buildings that they've done that to, before our time. Before we ever got involved. But like Kaua'i's one, I couldn't see. I can't see somebody living right on top my grandfather, like that. You can put 'um and make a marker.
- KM: So that said, what happens when we don't respect the iwi? [Speaking to Nadine] Did you ever hear anything in the middle of the night, living out at the chicken farm?
- NW: Well, I worked at Pali Momi, and we did, and that's right above Pearl Harbor. There was a lot going on there.
- KM: The Kūpuna still walk the ground, even if we don't see them, yes?
- Group: [Yes.]
- KM: This becomes important then, because some people will say, "This area has been all bulldozed and it doesn't look like what it used to, so it's not important." Do you agree with that or not?
- LW: I disagree.
- HCW: No, no.
- LW: I totally disagree.
- KM: So the importance is still there, even if you can't see the physical remains?
- LW: Sure. You have to treat it as fresh ground. And did we answer your other question?

KM: About the burials?

LW: Yes.

KM: Well, do you put a marker, do you identify the site? Do you use some wording, something in Hawaiian?

HCW: Like a monument or something.

LW: That's right.

HCW: If you find a whole village, now it comes to diverting.

KM: Okay, so if you find one big group of people, what, divert?

HCW: Go somewhere else. Because, when the rail comes through, and all these houses along there, there's going to have to be a big wall. You know how barriers go on the freeway?

KM: Yes.

HCW: Especially from the fact that you are blocking what is supposed to be Honolulu. To really solve that problem, build 'um on the freeway. [chuckles]

KM: Is there something that you would like to share about place or about a particular practice, or something that you want to make sure is protected, even if this rail project goes through?

HCW: Well, the environmental impact... well, it's like a done deal. Then they call you and I to identify.

LW: Well I think, and maybe I'm wrong, but I think the provisions allow for the final EIS to be completed in phases. And that's probably why. It seems to me the City is trying its best . It is a very challenging job trying to get information. And they are trying their best to find out. It's like here, a lot of the institutional knowledge is gone away. So he's got to do the best he can. Obviously, the iwi thing, when they start digging, they're going to run into some. And it's going to be difficult in what's got to be done. I don't know how much it's going to go slower. But the important thing to me is that the Hawai'i State Statutes are followed regarding the disposition of the iwi. They identify a lot of families and they are going to have to get all those families involved. They are going to have to get it done right.

HCW: The system in permit and planning, they give you three choices. I'm a developer, and I have you, Maly, go check the land. But you come with your koko, but the surveyor, they go survey the land. I said "no, you got to dig, you've got to dig the ground." But when you dig, don't go two and a half feet down, you go three feet down. The third choice is have to do it right. That's the system, they give you three choices, when it should be only one.

KM: Ah [chuckles], it's the "do it right choice."

Group: [chuckling]

HCW: It's better for me [as developer], they give you three choices and you can get it done.

KM: Yes.

HCW: But just give ‘um one choice, and do it right when you come in.

KM: Hana pono!

KS: They dug deep, cause we heard it. They started the rail project.

KM: Oh, so they are doing the testing?

KS: Oh yes. All night and sometimes until 4 or 5 o'clock in the morning. And they dig really deep.

LW: At your place?

KS: It's going to go right past us.

HCW: When they gave them the permit, they went 24 hours. So now our iwi is all alualu in the marina. I walked the place. I am ocean. I know where the wai was with all the limu. I know all the water sheds in and out.

KM: Uncle, you were born out here?

HCW: I was born in town, but raised in Hālawā.

KM: Hālawā, O‘ahu?

HCW: Yes. I know all the inside of Pearl Harbor. They couldn't catch us.

KM: Earlier before you arrived, we were talking, and we've all heard the references to Ka‘ahupāhau, the shark goddess. And the street here, as we drove down has been named, Kahi‘ukā. That's Ka‘ahupāhau's brother... So when you were out fishing, may I ask, if you don't mind, have you ever encountered one of those sharks?

HCW: You know in ‘Ewa, we were never afraid of sharks. Only lately, no more the limu, the turtles come in. But everybody in ‘Ewa, never... Back then, when you went into Pearl Harbor, all these baby hammerheads, [gestures with hands] you just move on the side. We were never afraid.

I knew one family before [name omitted at request of Uncle Henry]. The father had the manō, the whole head on his back. Then the boys also had the marking of a shark on their backs. But they're always down at ‘Ewa all the time, and the old man showed my grandmother them where he grew up. It's where the mouth of the marina is going come out [the Haseko marina project has been redesigned. Development of the marina opening to the sea has been canceled as of November 2011]. It so happens, and even with Uncle Walter Kamanā, all those guys that get involved, that's all they need for eat.

KM: Limu?

HCW: They said they call the shark, and they ride them all the way to Ford Island, go inside Pearl Harbor. You've got to clean them. They've got plenty barnacles. You've got to see one big shark and all those barnacles. Or when you are out there diving and you going towards the papa; oh one time the papa move, wow!

Group: [chuckles]

KM: It's not papa it's manō.

HCW: And Ka‘ahupāhau's limu is there, you can smell ‘um.

KM: Ka'ahupāhau, wāwae'iole, and the līpoa.

HCW: 'Ewa is known for the līpoa.

KM: You folks remember līpoa when you were young.

Group: Yes.

KM: Still has līpoa now?

KS: Little bit.

MMS: The secret places.

HCW: Little bit, but I not going tell nobody. The limu is not going to disappear.

KM: It's not going to disappear, but it's radically diminished.

Group: Yes.

HCW: See right now, if you look at 'Ewa, if you look mauka from the ocean at 'Ewa. From Kalaeloa the mouth of Barber's Point, the width. From the ocean to the freeway we are about 5, 10 miles, and that used to be all coarse ground. For the sugar plantation, I think they had to bring in dirt. If you stood on the shore line and you look towards the horizon, it's about three miles as far as your eye can see, well, we got three reefs, and they are all shallow. They are all shallow, and that's why for 'Ewa, we knew where our sand was during the whole time of the year. Come winter time, and it's all over the island, the sand shifts towards the east. So with 'Ewa, when we get the north shore swells, the sand moves and hits that first reef, and it bounces back. It's like a sea wall. So we know, this papa over here, 100 yards up, it's covered. It's like a parking lot. So nature by itself is letting this one, hemo this guy with all the limu and everything.

KM: So it rotated.

HCW: Yes, but nature, it covers one and opens another.

KM: So that water flow system, it really needs to be a recommendation too, from you folks. That this system of water flow not be impeded anymore

Group: [Agrees]

KM: Perhaps even that we should try to restore it. Because even though it's out in the ocean, the limu relies on fresh water cycles.

HCW: Yes, it needs that. The diversity of the ecosystem is so fragile. And its [the limu] another vegetable. Like us, our plants, our water and everything, we need that certain balance, the circulation.

LW: Any type of project.

KM: So not just the rail project? Just because there has been the past hewa, you don't need to keep doing it. Start correcting it.

LW: That's right, absolutely.

HCW: And like now, when we dive, we're not going to where our water shed is coming out because all our natural resources have been diverted. So when they build, we going find out where that stream is going to come out. Like Hau Bush itself,

because it is a low spot, about 1.7 feet below mean sea level, so all this sediments, all this water shed. Because they're busting, water is coming out brackish, but they are plugging it up. We had water shed all along the whole coast line. But now with development cutting the natural resources, we don't know where this water is going now.

KM: Well, sorry, part of this goes to it being said that they are going to get maybe 80,000 more people living out here in this district. Aunty, at one point, one of you said, "We're an island."

NW: Yes.

KM: You have to take care. An island can only support so much. At some point they are going to need think about that also. Just because it's approved doesn't mean they have to do it.

LW: Exactly.

KS: That's true.

HCW: And what I'm trying too, right now, any development that is built above Pearl Harbor, or anywhere near Pearl Harbor, your runoff cannot go into Pearl Harbor. Pearl Harbor is at what they call the tipping point.

KM: Hmm. The water quality is so down?

HCW: Yes. They are the worst polluters right now. Any developer, when they develop now, cannot put their waste runoff into Pearl Harbor. So if you look at the geography of 'Ewa, where are 25,000 more homes, where will the run off go? How are you going to account for the run off?

KM: Where is the fresh water going to come from?

LW: Big issues.

HCW: They talk about the Kalo'i Gulch. Fine, way back, the Kalo'i Gulch, when the big rain comes from above Makakilo. Before, when it came from Makakilo, it came from the base of the mountain, and it spread out, but there were now houses. Now, they channelized... Farrington Highway, they channelized this river now. So now we get the big rain come down, they channelized it and all the 'ōpala is going down into the ocean. You see golf courses. Everybody complains about golf courses, but you need the golf courses, it's a flood control.

KM: Sure, out here they use it as a mechanism to catch flood water

LW: Yes.

KM: Well thank you all very much. What we'll do, is I will summarize this and bring this home to you folks... [delivery logistics discussed]

Thank you all very much!

LW: Kepā, thank you very much...

**Marie Emilia Leilehua Adams McDonald (MM)
with Roen Kahalewai McDonald Hufford (RH)
Traditional Cultural Properties Oral History Program
(Proposed Honolulu High Capacity Transit Corridor –
'Ewa District Sections 1-2)
September 9, 2011 with Kepā and Onaona Maly**

Marie Emilia Leilehua Adams McDonald was born at Waipahū, Waikele in 1926. She and her daughter, Roen Kahalewai McDonald Hufford have dedicated their lives to the perpetuation of Hawaiian cultural practices and education (including publication of two significant books on Hawaiian culture). During interview, Kupuna McDonald shares memories of her early years, growing up in Waipahū, and then describes cultural practices of lei and kapa making which were rooted in those formative years. Together with her daughter Roen, they delve into facets of Hawaiian culture, beliefs and practices, and the importance of land and water in Hawaiian life. Formal release of the interview transcript was granted on October 12, 2011.

Summary of selected interview topics:

- Hawaiian people put a lot of emphasis on this land, and that's why this land is so important. And why it was so important all through the development of Hawai'i. From the land comes the resource, nurtured by the water, and fed by our hard work. So if the land is not there to give us the growth, the ulu, then what have we got?
- Take care of the resources and they will take care of you.
- The land and traditions of place are important whether or not physical remains are still visible.
- The lands of the 'Ewa District are important. This importance is in part recorded in the place names which include the word "wai" (water.). The traditional way of valuing the land and land ownership has changed because we have different people here. So you lose that connection. Those names told the people why that land was important.
- There is a deep spiritual connection between 'āina, people, culture and life.

MM: My name is Marie Emilia Leilehua [tears welling up in her eyes – pauses] Adams McDonald. Leilehua is a good name to have... I come from a line of māhoe, twins, that is, and the Māhoe family, which originated on the Island of Hawai'i, in the Puna area, on my paternal side. And on my maternal side they come from Maui, Pule and Puali; and O'ahu, the Kahoekā and Kolekole lines of the Waialua District. So it is a good mixture. Most of the time, we grew up on two islands, Moloka'i and O'ahu... Though I realize now that I have lived more of my adult years on the island of Hawai'i, than I had previously lived on either O'ahu or Moloka'i. I am a hapa haole. My father, John Quincy Adams, was born in Worcester, Massachusetts, and came to Hawai'i from Reading Pennsylvania during the First World War.

I was born in Waipahū on O‘ahu, and lived there for the first six or seven years of my life. The next fifteen years or so, I spent growing up on Moloka‘i, living an idyllic South Seas island life, free of any encumbrances of any kind. That is shoes and much clothing. We went to school, had chores, and our friends were mostly Hawaiian, Haole and Japanese.

We lived in a haole community, so to speak. Haole Camp. In those days on Moloka‘i, we were divided into camps. Ranch Camp, Hō‘olehua section and down where we lived was the Haole Camp. Usually the haole supervisors or luna lived in that area... But most of our lives were spent on the beach, fishing, crabbing, and hiking the mountains... [continues with background on early life on Moloka‘i]

I am one of ten children. The older children were educated on O‘ahu in their high school years, and the younger ones on Moloka‘i. Then I went away to school after all of this and spent those years working on a degree in art education. Then I came home and went to work. The job was with the Department of Parks & Recreation in Honolulu. It worked out so that I got involved in my specialty, in art education. I stayed with the parks department for 23 years, and worked in several positions... And eventually I became the Arts Specialist for the Recreation Division.

And then my husband I decided, after our children had reached the “Age of Maturity,” meaning they were pau with high school. We moved to Hawai‘i Island. Where I began to teach Art and Hawaiian Studies in a formal setting. The Hawaiian Studies part I gained while working for the Department of Parks & Recreation. It just came as a natural thing for me to acquire skills and knowledge in that area. And I retired in 1981. I am now 85.

I retired and went into farming. At that time I was 55. We grew flowers. My husband and I acquired a Hawaiian Homes leasehold, and we worked very hard to get this farm operating. It still operates today. I was 55 then, I’m 85 now. The farm is now under the direction and management of one of my daughters, who now grows a whole line of vegetables—organic farming.

KM: You are also well known, in particular for two lines of traditional Hawaiian practices, one as a lei maker, and the other as a kapa maker.

MM: Yes, that happened all along because of where I come from. The things that made me especially Hawaiian. Soon after I returned from the mainland, after college, I spent a lot of time in the museums, and in the libraries finding out more about myself. Questioning my family, especially my mother and my father, and sometimes my Aunt, Lydia Aholo [the adopted daughter of Queen Lili‘uokalani]. She used to go on rides with me, or I would take her to lunch. And I did a lot of questioning of her and my mother. Now I feel that I didn’t question them enough. I should have gotten more information from them. So during those years of working and raising a family, I explored those two very special areas in Hawaiian culture. Also, because it was part of my art background. These two things really interested me a great deal. It was special to see what the Hawaiians did with the natural materials around them, in the form of a very common thing. It seemed common to me at the time. People would make a lei. A lei of flowers first. And then I realized that they were making lei of any number of different materials. Of

more permanent materials like ivory and nuts... and this was all through self-educating. I met many different people because of my interest in the lei. I didn't plan this, it just happened.

Among them was Alice Namakelua. I knew that she was a musician. She was a kumu hula, and she played slack key guitar, was famous for that. I worked with her, and found that I could quiz her about a lot of things, like making a lei. And she was good at it. And she used her own technique in making a lei, her own technique in teaching. She was a strict task master. So this is where I got a lot of information—my mother, her contemporaries and others who were older.

KM: Yes, but I understand that it is rooted of course, in your childhood. Your mother would make lei.

MM: Yes. I learned a great deal from my mother. And sometimes it was not just from questioning, but from observing what she did. See, this was really a part of my life. We saw her making lei. She grew the plants that she wanted for lei making. Like white ginger blossoms, pikake. A mixture of different interesting flowers that were very colorful. She did a blue pea, a butterfly pea that was introduced material. She would string that. Then she would string Maunaloa which was a nice lavender color. Maybe not so fragrant... most Hawaiians preferred the fragrance first of all, and then they would choose colors next. And texture, and movement. They selected some materials because they moved.

Much later in my life, I went to Tahiti on a visit, my sister [Irmalee Kamakaonaona Adams Pomroy] and I. And I think it brought to the forefront [smiling] why movement was so important for the Hawaiians. Because we noticed the guys down there... We were older then. But we noticed how the men wore their lei po'ō, and there were things that moved in it. And they would stop and take a pose that we thought was so “sexy” and so “inviting.” These things would move, and you couldn't resist looking at them. As old as we were... We were in our late fifties or early sixties, the first thing we saw, look at that guy, “He's a young, handsome man.” So at that time, we really realized... before that we knew that Hawaiians would put ferns in their lei that would move. When they moved, it moved. So that became one of the important things in lei making. Scent, color, texture and movement. So that was the first of the things that I delved into, that I went deeply into.

So as a result, I wrote my first book [Ka Lei, 1978]. Which was a book that was kind of an overview of the lei that we Hawaiians made. The lei that came out of our background that were part of the old traditions and then what happened to the lei in contemporary times in which I lived. When I was younger, I said, “The whole world has to know these lei and the traditions of the lei.” This was my reason for publishing Ka Lei [smiling]. The “whole world” would know how beautiful this tradition is.

As time went by, I did another book [Nā Lei Makamae, 2003] with a horticulturalist [Paul Weissich]. He had been the director of the Honolulu Botanical Gardens. We did a book together on only the lei of that came from the pre-Cook era [prior to 1778] in Hawaiian history. The book has received three awards as the book of the year...

All the while, I was involved in looking at another one of our cultural practices, and that was something that had been left alone for so many years. Just like the lei was for quite a while. This other practice involved the clothing of the Hawaiians of the early years, making kapa.

There would be a time that I would discover something about how to make kapa, or discovered somebody who would tell me a little bit more about kapa. I discovered a resource or was inspired by something I saw in a museum, and I felt again that “The whole world should know” [chuckling]. I worked very hard at it, and I didn’t have to advertise what I was doing. I was just working at it. In that area, I was really self-educated. After talking with people, I had to try things. SO trial and error, I got excited about something so I would try it out. Discovered what worked and what didn’t work. And at this time in my life, I am still discovering what works and what doesn’t work.

So as with lei making my husband and children got involved in it... My children, all three of them were eager to find out, to learn what I did, to do what their father did... My oldest daughter was very interested in this work, both daughters became pretty proficient. The same thing occurred with my doing kapa, my oldest child, maybe because she was art educated as I was. But I like to think that it is because she was just genuinely interested. And she shows that. Even now, when she just talked to you a little while ago, about protocols, she displayed that interest in her heritage.

KM: Yes. A part of it is that you two are actually living it. It’s not just go and buy a resource and come home and make it. You folks are, from the very beginning, as you said, you are growing it. You are out in the field, and out in the wilds gathering materials and spreading the seeds for more growth. And learning step by step.

MM: Yes.

RH: We put a lot of emphasis on this land, and that’s why this land is so important. And why it was so important all through the development of Hawai’i. From the land comes the resource, nurtured by the water, and fed by our hard work. So if the land is not there to give us the growth, the ulu, then what have we got?

KM: ‘Ae, pololei! And that speaks so incredibly to the condition of the Hawaiian people today also.

MM: Yes.

KM: The detachment. You folks are exemplary, in that you reconnected with and worked hard – “hana ka lima, ‘ai ka waha!”

RH: ‘Ae.

KM: By the work of your hands you are sustained. So many have been detached from the land, and it’s led to all these other issues that have arisen.

MM: Yes.

RH: Right. I recognized today, that I’ve come to Honolulu, that my feet are clean. On Hawai’i, my feet always have dirt on them. But that’s okay, that’s good dirt. Because out of the soil I can feed my family, and I can feed that artistic part of me that is just as important as the hunger in my belly. Totally important. And it

gives me just as much satisfaction to be satisfied in my stomach as to be satisfied in my heart and my head. When you make kapa or you create beautiful leis, and you share them with everybody, that satisfaction you get comes only from that. From that experience. It's not the same satisfaction as when you are well fed. It's a different kind of satisfaction when you name the kapa for something significant in your life, for someone you love [tears welling up in her eyes]. It's just like when you give the lei to somebody, you share your life experience in that composition. When you write a song, sing a mele, recite an 'oli, you share a part of you that is yours until you want to share it with somebody else. So it's really...that personal expression is fleeting just like how a flower lei lasts, or even a kapa. A kapa wears out, you have to beat some more. So it is so fleeting, but if you are a party to it, then you get...I can only call it satisfaction. But you touch a part of the source from where we all originate.

KM: 'Ae, it's rooted first in your relationship with the 'āina.

RH: Right. Your 'āina, and then understanding what your forbearers went through to survive on this land. Hawai'i has had great press, great advertisers. But what was that they were advertising? They were advertising the strength of these people who voyaged over miles of ocean. Who survived here miles from anywhere else. Who lived with very limited resources. Who had to learn the rhythms of nature, and who had to devise some system, not just to understand it, but to exist and excel with it. So when you make a lei you understand when that plant is going to give you those flowers. And that is the correct time to pick it. And when you beat a kapa you understand when the bark is going to be separated from branch, and that you can't force it. So you have to order your life to the rhythms of some other power. And you have to be tuned into it. And for me, and my mother and I have the chance to discuss this often because we are working together – that is mind blowing...

MM: Yes.

RH: Mind satisfying, and it fuels us to the next project.

KM: Yes, ho'oulu, to inspire.

RH: Yes, and we are so happy. We are not out beating the bushes to find people to share this with. But when we find somebody who has a genuine interest in it...

MM: We will share.

RH: We will share. And as long as they understand that these are not resources that you just go out and pick on the side of the road. That God makes them available in the Ko'olaus or the Wai'anaes or at the top of Wai'ale'ale. He makes them available for you to take care of. You take care of it, you have lots of resources.

KM: Pololei! So it's the kuleana before taking?

RH: Exactly.

MM: That's right.

RH: So you don't want to force it. Because if you force it, it will be a problem for you. So you have to put yourself aside and wait for these things to be given to you in time, at the correct time. And your job is to use them correctly, and honestly, and truthfully. And not waste them.

KM: Yes, and this goes back to—you mentioned Aunty, that even as a Hawaiian, that there were things that were all Hawaiian about your life. But the example you shared when we spoke earlier this week. Did you grow up speaking Hawaiian?

MM: No.

KM: Why?

MM: Because at the time, my parents, especially my Hawaiian parent, felt it was more important that I learn to converse in English. She would say to us, “Speak good English because that is the language of future communication. It is the language of your time.” But that didn’t mean that I stayed completely out of the use of any part of that language. It meant that I became more aware of its existence, and how beautiful it could be. And how well I could express certain things in that language, rather than English. She made sure.

KM: Yes. And you went to Kamehameha?

MM: I went to Kamehameha, which is a Hawaiian School, endowed by a Hawaiian Princess, and we were not instructed in Hawaiian.

KM: It wasn’t offered?

MM: It was not offered. It was continuing this kind of thing that happened to all of our people, to teach your children English, because that’s where the power is.

KM: Hmm. Okay, you’ve both shared these incredible stories about your connection — the relationship to land and who you are as people, and your practices. But we’ve skipped something. And in your genealogy, you’ve mentioned the Puna, Hawai’i connection; the Maui connection; and then there is the Kahoekā and Kolikoli connection of the Waialua District and Anahulu.

MM: Yes.

KM: Your kūpuna on your mother’s, maternal side of the family. So that ties you, genealogically, to this island, O’ahu.

MM: Yes, so we have ties on all of the islands. The fact that we grew up, and lived on Moloka’i for a while, ties us to that island. So we are not just tied to one place.

KM: Yes. Now you talk about growing up on Moloka’i, but actually your first years were here on O’ahu?

MM: That’s right.

KM: So you were born where and when?

MM: I was born in Waikele, Waipahū, O’ahu (October 13, 1926). I was the fifth child, and I actually born as a part of a set of twins. I wasn’t born in a hospital. I was delivered by a midwife, and I grew up there until I was six or seven. I know that I was there through being six years old. And I was born in the old telephone company house there. Down the street from us lived some people, and I remember their names even though I was six years old. I still remember their names. Somehow I don’t know how exactly they connect to our family, except for the fact that they were our neighbors.

I remember such little things. Not earth shaking things, little things. But it just proves to me that I knew that I came from there, that I was born there. When I was a child, I broke my arm, and now in my later years, I feel that [chuckles]. As a child, I broke my arm, and it was a funny thing, an unusual way of breaking an arm. Usually you fall off a tree or you get hit by a car or something. But no, I stood on a very short, little post that was maybe only a foot and a half, two feet high [gestures approximate height] off the ground. With a rock in my hand, I threw a rock up into an avocado tree to get an avocado! And as I let the rock go, I fell over and I broke my arm. So my mother very quickly knew that something was wrong, and she took me to the doctor. And some things happened here, where I'm not the only one that remembers this. My whole family remembered that I fell down and broke my arm. My mother put me in my sister Josephine's dress. I remember what the dress looked like, apples on it, all over. A very pretty dress. We went to the doctor, he actually must have been the plantation doctor. I'm not certain. There were Doctors Chandler and something like Merrimord, I think. So she took me to the doctor. We got into this taxi, at that time, a Model T, a four-seater, front and back seats. Skinny little wheels and up high. We went to the doctor's in this taxi that was driven by Mr... [thinking], maybe Mr. Hironaka or, Hiro-something? So he took us in the taxi, and my brothers and sisters were very envious because I got to ride this taxi cab. That is one of the first experiences that I recall and remember.

We had these neighbors, the Keala family, they lived next to us, and they had children that we often played with. To this day, I remember their names. I thought their names were... especially the girl, I didn't like her name at first. But when I found out why she was named Kilipohe, I said, "oh gosh, that was so beautiful." What a beautiful name.

The girl was called Kilipohe. Maka was her oldest brother, and then she had a younger brother named Kalele. My brother John used to make up these ditties, not very complementary, and he would get scolded for doing this. And one of the ditties was [singing] "Kaleleonāpā hanging on the car." And that was because he saw his friend Kalele jump in the car, and the car door swung open, and here was Kalele swinging back and forth, going down the road. So this kind of stuck with him, and he used to... that was a little ditty that he made up. And his brother Maka, was very dark skinned. So the ditty went, [singing] "Kaleleonāpā hanging on the car, Maka 'ele'ele young tar ball!" [chuckling] You know, it was not very complementary, and he'd get scolded for it.

We do know that Kalele's father, the kid's father was a minister. The Reverend, Mr. Keala. And we kind of kept track of them, I did, my mother did. And when we moved from Waipahū to Moloka'i... My father got an assignment on Moloka'i [with Mutual telephone Company]. And we got on the steam ships that went between the islands. Somebody came and presented us, and I can't remember who, whether it was the children or not. But I am sure it was a member of that family that brought down these 'ilima leis.

KM: Mrs. Keala?

MM: Yes, Mrs. Keala. Mrs. Keala was a lei maker. And she strung 'ilima. See early in my life, I was influenced by the lei. And her flowers were bright, yellow, orange,

different shades of yellow and orange up to a very, almost burnt red. And they were all the 'ilima. When we left there, we got all these 'ilima leis, and I think that it was the Kealas that gave us these leis.

KM: Okay, also describe your home at Waikele, and what was around there.

MM: We were right... our house was almost right in the middle of a sugar cane field. This was a thriving community for the sugar people.

KM: O'ahu Sugar Company?

MM: Yes, I believe it was O'ahu Sugar Company. We were surrounded by sugar cane. And when the cane was ready to harvest, they would set the fields on fire to burn all the excess leaves off, and then harvest the sugar cane. Then, we would have to leave our house or we would have to close it up because all of the soot would be flying around, and you just couldn't live in that.

KM: What about 'iole when they burned?

MM: Yes, the rats would be running all over the place. And my mother was deathly afraid of rats. So we would be gone for the day or days that they were setting the fields on fire.

Next to us, on the other side... We had the Kealas on one side, and on the other side, we had the Janikis (something like that), a haole father and Hawaiian mother. And so they were quite different from the Kealas. But I do remember them, but anything else, I don't remember.

But my mother always kept a nice garden there. And it was already established with some very large trees. One of the trees in there was a royal palm. And when it bloomed, the flowers would fall down. And the honey bees were so plentiful. My mother used to warn us, "Be careful, if you go down there, you'll get stung. Be careful." Well my sister Irmalee, the one thing we remember her at Waikele is that — she is a younger sister, one year, younger — she would call back to my mom and say, "The bees no stay down, the bees stay up." And one time she did that, and as soon as she finished, she was stung. We heard a cry [chuckling]. So every time we'd talk about our days as children, our small kid time, we'd say you remember Aunty Irma? "The bees no stay down, the bees stay up." And if you saw Aunty Irma, you would think it was really funny. A pretty little girl who just knew everything [chuckling].

So these are the kinds of things I remember about growing up. Then by age seven... Well, I did go to school there, at August Ahrens, and that elementary school is still there. And then we moved to Moloka'i.

RH: How did you guys get around?

MM: In Waipahū, my father had a telephone company truck, and he would transport us around. But most of the time, we walked to everything. We were close enough to the beach at Waikele – that's right close to one of the Lochs of Pearl Harbor. And right down the road from us lived my Aunty Lani. She is in the Cathcart family, and we are related, though I don't know how close. And she was married to a haole man named Duke Younge. She lived close by, and we'd go down to her yard, from where we could walk down to the ocean and catch crabs. And the crabs I noticed that were there, were a purple color. They were Hawaiian

crabs, but purple in color. On Moloka'i, we used to catch haole crabs, we'd call them. But those were kūhonu. But down here at the Waikele Loch, they were purple. I never found out what that crab was called, but it was just as 'ono as any other crab we had. But we never saw that purple crab on Moloka'i. We only saw the kūhonu and the popoki.

KM: So, where your house was, the Mutual Telephone Company house was, a short distance below you was Auntie Lani's house, and then just below here was the shore?

MM: Yes. The Bakers and the Jones, Hawaiian families lived there also.

KM: Okay. And to Auntie Lani's house, you could walk between the two without too much difficulty?

MM: Yes.

KM: Where did the train run?

MM: [thinking] The train ran through there somewhere.

KM: Was it below you, or above your house?

MM: I can't remember. But we did catch the train often. We caught the train—my mother and father would take us sometimes out to 'Ewa on the train, on a picnic.

KM: So did you get out near the 'Ewa Plantation Depot, or where?

MM: [thinking] It was a beach, I think it was what is known today as Ko'olina. All I know is that in and around there lived the Campbells.

KM: Ko'olina or Ka'olina.

MM: So we went down on the train. We also rode that same train line to Pearl City to go to church on Sundays. That was an experience. My mother, with nine children going to church. And we dressed up in nice white dresses and shoes. I wore shoes and socks. And normally, I never wore shoes and socks [chuckles].

KM: So the ride from your home at Waikele to... I guess that's the church at Waiawa?

MM: Yes.

KM: That was the Hawaiian Church?

MM: Yes.

KM: So the services were still in Hawaiian?

MM: Yes, they were still in Hawaiian. And we went to Sunday School. Sunday School was in English for us. And then they always had a break in between Sunday School and the main service. And then the adults went to a Sunday School. And from time to time we would have a hō'ike. I always remember the hō'ikes in the Congregational, Kalawina Churches. I always remember the sharing, the hō'ike.

KM: Why do you remember the hō'ike?

MM: Because we shared and we ate. And the himeni! That was the best, when all the churches would gather around. The congregations hosted a hō'ike and we'd

come and we'd sing. It was always so... I liked that. That church was most enjoyable.

And one of the things that I remember about this church in Pearl City, is that the next door neighbor... See the things you remember? Little, but very important things to us kids [chuckles]. There was a house that had mango trees. And at recess, between the Sunday School and the main service you would find the Adams children over the hedge taking mangoes. I hate to say stealing [chuckling], but that's exactly what we were doing. We were stealing mangoes. When we'd get together with my brothers and sisters, we'd talk, "Remember, we used to go to Sunday School and then we'd go steal mangoes, and then go to church?" [laughing]

KM: Was Reverend Keala at this church?

MM: No, he was somewhere else.

KM: Now you'd mentioned before, the house with the mangoes. Was it still lived in?

MM: Yes, a family with a haole name. If my brother John was still here, he would remember.

KM: Where was the "haunted house" you'd mentioned once when we spoke before?

MM: Oh, that was near Kealas. It might even have been where the Kealas were living. There was an old house close at hand, and the thing I remember there is that it had a head of a bear that hung on the wall. And my brother and Maka would take the bear down and scare the rest of us. That house was next to the Kealas. So we had these "haunted house" experiences.

OM: Do you remember what street you were on?

MM: No. But I do remember when they put the new highway in through Waipahū to go Leeward O'ahu, our house was never close to that highway. But after they put that new highway in [some years later], the corridor, we were right next to it, we were just below it. I did take a ride there years ago when i worked for Parks and Recreation, I went out there and I could see the house that we lived in. It was green colored.

KM: So when you were young, all of that areas was surrounded by sugar cane?

MM: Yes, sugar cane.

KM: So you folks weren't in a plantation camp?

MM: No, we lived away from the plantation.

KM: And was the exchange in your folk's house?

MM: [thinking] Not in the house, it was another structure, right next door. And working there... I might make mention of this because any time I try to connect up to this family. Working there was this telephone operator—it was all manual telephone, magneto—was a lady, and we called her Aunty Elizabeth, and she was our aunty. She married a haole man, and his name was Dan Sennett, and I found out later that she was the Aunty of Oz Stender. And I wonder why my mother said we were connected up with a number of people in Hau'ula. And I think that is where the Stenders are from. I'm not sure.

- OM: Do you remember her maiden name?
- MM: I don't remember her Hawaiian name, just Elizabeth Sennett. Her husband was Daniel Sennett. I remember because we had pictures of them. My mother had pictures of them. And I knew that we were related. As you know, with Hawaiian relationships, sometimes it's very hard to connect up with that line.
- Like some years ago, my mother said to me that we are related to Mayor Neal Blaisdell [Mayor from 1955 to 1969]. And when I was working for the Parks Department, and because I was president of the Recreation Association, I had to go before him with a request for salary increases [chuckling]. And before I went, I sort of joked with my mother, I said, "What do I call him?" Because we were related. He probably didn't know we were related [chuckling]. Do I call him "cousin?" [laughing] Can't you see me, "Cousin Neal, I want a pay raise." But his is how we were so tied up. You know how Hawaiians are so tied together, and they can trace their ancestry.
- KM: Well, that's the thing about Hawaiians today, you are the product of a small pool of survivors. By the time you get to the 1890s and the overthrow, all Hawaiians connect.
- MM: Yes.
- KM: So, do you have.. Waikele, Waipahū, Mānana, Waiawa, the Pearl City section like that. As you know, there is the proposed rapid transit rail route that will go through there. One of the things that got Onaona and I motivated to go ahead and try to work on this project, was because the archaeologist reported that there was only one significant, what they call a "Traditional Cultural Property" along the 20 mile route, and that was Chine Town. And China Town isn't really a traditional Hawaiian cultural property.
- MM: Yes.
- KM: It is a historic property but... So is there significance to things like the place names, Waipahū? And you mentioned the other day, Ka'ahupāhau. Is there significance in place names? And this isn't going to stop the project, but it should enrich by telling the stories of place.
- MM: Well, we lived there, and we were Hawaiian. And my Aunty Lani lived there. The Kealas lived there, along with the Bakers and the Jones. They were Hawaiian. If you want to consider us as part of a Hawaiian settlement, we were there. A Hawaiian settlement, even though our house was part of the telephone company. I can say that I know the stories of Hi'iaka, she travels through the area. And I am sure that there were particular sites that she pointed out.
- KM: Yes, recited in her mele.
- MM: Yes, in her mele of her travels, all in that area.
- KM: So is it important to acknowledge the place that there are places names, that there is history top place even if the physical remains aren't there?
- MM: That's right, that's right. It's always... See the lee-side of the island is where most of the population lived before the white man came and settled.
- RH: I need to say something. We have names of places that have the word "wai" in it.

MM: All water places.

RH: If you research that particular part of this island. On one hand they are very dry and arid. They are on the lee side. But underneath is where the pahu, where the wai is stored. And historically, that water was available to the Hawaiians. They knew how to get to it. And when the sugar planters came, they had to discover how to unleash it. And that made that area an important site.

MM: So they could grow sugar cane.

RH: So you tell me that that place is not important if the word “wai” from olden times was in it. I learned recently... I used to wonder why I had that name Kahalewai [tears welling up in her eyes]. I used to think boring name. But how important is that? Not poetic and loving like my sister’s name or my cousin’s names. I thought “how ordinary.” But in that ordinariness, you tell me that the Department of Water Supply doesn’t value that place. If it wasn’t for all those artesian wells that were sunk in that place.

MM: And are still there.

RH: Where would this island be? And now what are they telling us? That we have to conserve those resources. But our kūpuna recognized them by giving them those names.

KM: Yes, and even that Kahalewai is in your genealogy.

MM: That’s right, that’s where it comes from.

RH: Right. I had to find that out just a few years ago, from a Hawaiian scholar in the phrase, “O wai ‘oe?” That was the talk that she gave. A very short talk. And it kind of like turned the light on, as she chronicled the “where is the wai, how did it get to us?”

The wai is in the clouds. Its’ there, you don’t even see the clouds, it’s just the humidity of this place.

MM: And the ‘āina.

RH: And were it not trapped by the trees which pull it from the sky. Were it not moved by the wind. Were it not held underneath this lens, this fresh water lens under our island, we wouldn’t exist. Did it not flow and merge with the kai? So you tell me that that’s not important about this place [said with emphasis].

KM: Yes. It goes back to what mama was talking about, even the pāpa’i, the crabs that she would catch. Because one of the other famous fish of that place was actually protected by the goddess Kānekuā’ana.

MM: Yes.

KM: The pipi and the ‘ōkupe, the pearl oysters that were once famous in that place.

MM: Right.

KM: But if you abuse them...

RH: Right, they are not there anymore.

- KM: So in those days, you had to build the heiau waihau, with the hau bush to call upon and draw the water and fishes back. And what's so interesting in the story—and you've brought up Hi'iaka—in the tradition of Kamapua'a, is that indeed Roen, all those "wai" names, Waimānalo [on the Honouliuli-Wai'anae boundary], Waikele, Waipahū, Waiawa, Waimano, Waimalu, Waiiau, all of these water-land names were actually dedicated by Kamapua'a to the Lono priests.
- MM: Uh-hmm.
- KM: So there is that whole significance.
- RH: Sure, the names. What we have is land... The traditional way of valuing the land and land ownership has changed because we have different people here. So you lose that connection. Those names told the people why that land was important.
- You know, they weren't as mobile as we are, but they knew that if you didn't value this resource that the wai flowed through, you wouldn't be able to live here. You wouldn't be able to grow your food. You wouldn't be able to beat your kapa. You wouldn't be able to raise your children. So they honored the gods who made this place by telling, and reminding us, "We know what our connection to you is, and this name is important for this place." Wai is so important. I'm not a language person, but I know now, that when "wai" is in the name, there is a reason for it. Because wai is what we call the "water of life." Without it we are parched.
- KM: Yes. And Waipahū, both of you as kapa makers, there is this whole connection with the spring at Waipahū, Kapukanawaiokahuku, and the kapa makers.
- MM: So, that's why we do kapa?
- KM: Perhaps so, you are hānau there. And remembering the tradition of the kua kapa that is lost on the Kahuku side, and it travels underground to Waipahū. And the voice of the kua kapa was so unique that when the woman who lost it in the Kahuku region, went in search of it, she heard it, and called to it, and it responded to her. And the woman who found it, graciously gives it back to her. But it is the story of a kapa maker, and you two are kapa makers, descended from Waipahū, your one hānau.
- MM: That's neat, I like that.
- RH: I heard someone say that prior to 1869 if you visited this place you would hear the sound of the kapa being beaten. We don't hear that anymore. So those travelers who came once, heard the sound. They came again, and they didn't hear it anymore. They knew that were big changes that had been made.
- The women, very happily gave up this arduous work, for a woven cloth, which was much more durable. Which they could launder, etc. etc. etc. So it changes every time with some new introduction and we've forgotten.
- MM: Isn't she good? [looking at her daughter with pride]
- RH: Well we've forgotten what the kūpuna had to go through to survive here. And that is what is significant about this place. That it was in relative isolation that these people were able to survive.

KM: And excel.

RH: Yes.

KM: Yes, the hana lima no'eau of which you are both practitioners of.

MM: Yes.

KM: Mahalo nui for sharing these wonderful expressions of what it is to be Hawaiian.

RH: I do need to say that that is only one portion of me [tears welling up in her eyes], and it is the part that keeps me here. I have traveled, and I know that man is a flexible being. He can adapt. And all the people who have come here have adapted. And they've adapted because this is a wonderful place to be. They smell that fragrance, of this place. They feel the warmth of the sun. The pleasant breezes, and why not? They were preceded by a people of strength.

KM: The Hawaiians.

MM: Yes.

RH: Right. And "wai" is in the name. "Ha-wai-i."

KM: Yes, the three of you with Onaona, your niece—that you are here as Hawaiians—my only questions is, "How much do Hawaiians have to give up to adapt to other people?" And that's why, is it important that we continue to speak the place names? That we continue to speak the stories, traditions? And that we continue to practice? That it's not enough to look at it under a glass, or on a book shelf?

MM: Right. You have to live it.

RH: And we have to remind this name is this way because the people before us recognized the value of this place.

MM: Yes.

KM: He mana nō! Thank you both so much for being willing to share and talk story...

Hinaleimoana Kalu
Traditional Cultural Properties Oral History Program
(Proposed Honolulu High Capacity Transit Corridor)
October 4, 2011 (telephone interview with Kepā)
(Informal Release of Notes Received by Email of October 14, 2011)

The notes below are summarized from a 40 minute telephone conversation with Hinaleimoana Kalu, as a part of the Traditional Cultural Properties Study being conducted for the Honolulu High Capacity Transit Corridor.

Hinaleimoana Kalu is now the interim chair of the O‘ahu Island Burial Council (OIBC). She has been a steady voice, advocating respect for iwi kūpuna which will be impacted by the rail project, and for culturally responsible planning in the proposed rail route.

Since the project first came to OIBC, she and fellow OIBC members expressed concerns about the route having been predetermined, without input from OIBC and other Hawaiians. While the iwi kūpuna are one concern of the rail development, there are many other aspects of cultural importance. It would have been pono to start integration of cultural matters in the initial planning stages, and not separated them out into a phased approach, which will leave Hawaiians looking like obstructionists.

As issues began to arise, the OIBC formed a sub-committee Rail Taskforce, made up of herself, Shad Kāne, Kēhau Abad and Kāwika McKeague. This sub-committee has met on numerous occasions with agencies and interested parties about the rail. When the Programmatic Agreement (PA) was developed, the committee was invited to be signatory party on the PA, but the members chose not to sign, as issues regarding iwi kūpuna were not being adequately or respectfully addressed.

Hinaleimoana and the OIBC have maintained a position and offered recommendations in regards to planning for care of iwi kūpuna. The position is not in opposition to the project – it is seen as a “done deal” – but one that advocates for respectful treatment of the iwi kūpuna, and careful planning in use of the land.

Hinaleimoana has suggested that the budget of the rail include funds for design in the stations and in the support columns for reinternment of remains that might be uncovered. She observes that at various meetings some Hawaiians have spoken against this idea – saying that the route should change if iwi are discovered. But the OIBC and sub-committee are trying to work under the pressure of knowing that the project has been planned and the government is moving forward. Thus in order to be prepared the committee has agreed to considering the respectful reinternment option. It is believed that in designating areas at the stations and along the route at columns as appropriate, the iwi can be reinterred and cared for near the place of their original internment.

Hinaleimoana shared that she has been a steady voice, advocating for development of programs in the rail project which focus on the rich cultural resources along the route. The traditions and history can be featured in interpretive/educational experiences at the stations and along the way. Bring technology into the project that features the stories, images and voices of the Hawaiian people. She suggested that ‘Imiloa on Hawai‘i is a good example of how Hawaiian and English language resource materials can be integrated into programs

featured on the rail. This could be a model for all other programs, and unique in all the world as a show case of Hawaiian cultural heritage and history. Hinaleimoana suggests that everyone that rides the rail should be exposed to Hawaiian and English narratives of place, and that such programs will also enrich the experience of visitors to the island. The, “Why come to Hawai‘i?” can be answered through the rail experience.

Hinaleimoana also stated that the program should be reflective of Hawai‘i’s diverse history:

- 1st: The history and traditions of the native people, their relationship with and knowledge of the land.
- 2nd: The history of those people who later came to make Hawai‘i their home, and who have shaped its growth.
- She suggested that there is a place for all of this history to be integrated into the project. It needs to be respectful and cognizant of where the rail is situated. It cannot be plastic like so much of what is represented as being Hawaiian.
- Hinaleimoana observed that the development of rich cultural experiences as a part of the rail would also encourage students/school programs to ride it, simply so they could be exposed to the history of the land and people. Such programs could provide foundational information as a part of various educational curriculum.
- “The design needs to reflect the culture and life of Hawai‘i’s people.”

She strongly supports the interpretation of mo‘olelo through place names along the entire route. “The story of our people lives in the place names.” Thus, the suggestion that China Town was the only “Traditional Cultural Property” along the route was hewa. Physical remains of sites are not all that makes a place significant. Our heritage resources don’t need to conform to some western system of assessing cultural value. So even though the landscape has been changed, the kūpuna still walk the land, their spirit is still with us, and this is important.

The next OIBC meeting is now scheduled for October 12th, and the rail project is on the agenda.

[Note: the October 12th OIBC meeting was canceled. A brief presentation on the TCP study – summary of work and findings on the part of Kumu Pono Associates LLC was provided to OIBC members at their regularly scheduled meeting on November 9th, 2011. The primary comments from Hinaleimoana and OIBC members were framed around their hope that the TCP study work would be used as a tool in planning culturally responsible actions as part of the project.]

Oral History Interview Transcripts (1997 & 2003)

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 Alika, 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'ōhe Bay.

KM: So he fished all in to the Mōkapu, Kāne'ōhe 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'ōhe 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 Aunty, 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 Moolelo 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 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 k̄ahea 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.

**William Kulia Mokumai'a Lemn
February 15, 2003, with Kepā Maly at Anahola, Kaua'i
Traditions and Practices of the Moanalua-Pu'uloa Vicinity,
Island of O'ahu**

William Kulia Mokumai'a Lemn was born at Moanalua in 1914 (he passed away in February 2007). His mother was pure Hawaiian, and descended from the Mokumai'a line of Moanalua. His father came to Hawai'i from Illinois with the United States Army. As a child, Kupuna Lemn was surrounded by Hawaiian elders, and he traveled from the uplands to the shore with his mother, visiting kūpuna and places of traditional importance to the family. In those same years, he also traveled from the shore, across the fishponds, and 'āpapa (reef flats) with his uncles, Solomon 'O'opa Mokumai'a and Kulia Mokumai'a for whom he is named. From them, he learned about the diverse fisheries of Moanalua and Pu'uloa. The greater part of the formerly rich estuarine, fishpond and 'āpapa fisheries of Moanalua have since been covered by development and the Honolulu International Airport. Similarly, the Pu'uloa fisheries have also been filled in and contaminated through military operations.

During the interview, Kupuna Kulia described the fisheries, types of fish caught, and practices of the native families in the region. He is an animated story teller, and shared a part of the history of Moanalua, O'ahu that few people today have direct memory of. Kupuna Lemn, granted his personal release of the interview records to Maly on July 8, 2003.

Summary of selected interview topics:

- Recalls and names storied and sacred places of Moanalua Valley – springs, caves; burial sites, and fishponds.
- Loss of the land to Hawaiian families.
- Burials should be left alone.
- The streams flowed from mountain to sea; The families were sustained by the kalo (taro), 'ulu (breadfruit), 'ōpae (fresh water shrimp), 'o'opu (goby fish), and ocean fishery resources.
- "You mālama you take care the wai and the kai. And then you mālama the 'āina. These three, man doesn't own, it was given by the akua for us to take care."
- Describes the rich reef and fishpond resources of Moanalua, now buried under fill and development.
- During fishing season, he and family members lived on Mokuoeo island. Recalls traditions of the family's 'aumakua, shark; and occurrences of wild sharks coming into the fisheries.
- Over the generations through his youth, his family made salt in beds along the shore of Moanalua (areas now buried under development).

- It is important to pass the traditions and history of place on to future generations.

[Speaking of his family line and their settlement in Moanalua.]

WL: ...This was told to me by my mother. I wanted you to know. I'm going to jump around, give you something, then you could put it together.

KM: Yes.

WL: Moanalua. Grandma, why she left Kohala with her kāne, and wanted to find some place on O'ahu. A valley, two big valleys. And these two valleys had two rivers that came from these valleys. She was looking for these two, because she left Kohala. Because when the missionaries came, they came to the haumānas, they told them, "you go to the ali'is," pa'a the mouth.

KM: 'Ae.

WL: They went to the ali'i and they got what they wanted. It came to the time when Pele was erupting. They saw what the old people were doing, worshiping Pele. Now this was told to me by my mother. The question I asked mama, "Mama, why did grandma leave Kohala?" Then mama told me, "Because these new people tried to change the ways of my people." They won. My grandma didn't like it because the question was put, "Why do your people worship Pele?" Our akua is stronger, you know, their God.

KM: Yes.

WL: But grandma didn't like it. She says, "No, Pele is good to us." But then Pele got hūhū. Grandma was married to Mokumai'a at that time. She told him, "We go." She left Kohala on the canoe in the night.

KM: Amazing!

WL: During the day they were down at Wai'anae.

KM: The next day?

WL: Daylight. She looked, she got off the canoe and walked in. Came back out. This is what mama was telling me and I cannot forget.

KM: Yes, yes.

WL: She walked out and told her kāne this is not the place. So they went back. They passed Pearl Harbor.

KM: Pu'uloa?

WL: She went in, not the place. She came out. She went inside the 'āpapa, not outside, inside. Came in, then she looked up and she seen these two.

KM: Streams?

WL: Ahupua'a of Moanalua, the two big ones.

KM: Yes.

WL: They came closer they passed the island of Mokuoeo, Moanalua.

KM: Mokuoeo, 'ae.

WL: She saw the breakers, just like a channel like.

KM: Yes.

WL: They went in all the way, they came into Moanalua. She told her kāne, "wait." Because she saw these two, one river here and one river here.

KM: 'Ae.

WL: We were taught that Moanalua was on the right facing into the mountain. Āliamanu, that name Āliamanu is on the left. These two rivers meet into one.

KM: Ah.

WL: And then get that channel coming out to the kai.

KM: To Mokuoeo side?

WL: That's Moanalua. She went in and she found what she wanted.

KM: So she had a dream, a vision?

WL: That's it, she had a vision. She came out she told her kāne, "This is the place." She walked all the way in. [pointing to general location on Register Map No. 1511] The river of Moanalua, when it comes in, there's two stone walls here right to the river.

KM: Yes.

WL: Wall here, wall here. She crossed and came inside. Here was a wall of stones. When she saw all that she said, "This is the place," she told her kāne. Now, still today I cannot find, get the information that I wanted. Because that is where mama never told us. Because [tūtū] Kamaka, when she got there, she was well respected by the people, because of the name. When they found out, and I found, Kepo'okapu. Kamaka's father which is my great-grandfather.

KM: 'Ae.

WL: His wife was Ka'ahola. But there's nothing behind of that, 'oki, cut. With all the people that I've gone to they said, "'Oki, cut, there's nothing behind." Mokumai'a, at Miloli'i.

KM: From Miloli'i. So grandmother Kamaka married Mokumai'a from Miloli'i?

WL: From Miloli'i. Get K. Mokumai'a, cut. Cannot go behind. So I was told that there could be a kapu.

KM: 'Ae.

WL: Of the higher family. And then I was told that K. is Kamehameha. Whether it was Kamehameha's family blood-line or hānai, that's what I wanted to really find out. Cannot, it's kapu. Then when Kamaka came into Moanalua, she, Mokumai'a, and all that. There she raised her children. At that time Damon was in control of Moanalua.

KM: Yes, Moanalua.

WL: This is where Damon, Pauahi, the princess. She married Bishop. Damon was Bishop's business partner.

KM: Yes.

WL: Pauahi, Damon was Pauahi's advisor in her business. Alright, this is what mama said. At that time Pauahi began to feel so aloha for Damon. In order to pay back Damon, the last descendant of Kamehameha, it was Pauahi.

KM: 'Ae.

WL: Prince Lot, Princess Ruth, Pauahi. They were all a part of Moanalua. But then when Pauahi gave that ahupua'a to Damon. That's what happened, the ahupua'a from the mountain to the sea, to the 'āpapa. Outside of that island.

KM: 'Ae. Mokuoeo.

WL: That was where my uncle, mama's brother who lived as a fisherman. Solomon 'O'opa Mokumai'a. A fisherman, his whole life, and my mama. Kamaka with Mokumaia had five children.

But then at that time the old people, they were beyond the families that were there. They had ahupua'a that belonged to them.

KM: Yes.

WL: But because of their children that did not understand. This comes down to the overthrow and the commotion over there. They never record, but Damon knew. Damon wasn't satisfied with what they had from the Princess. They wanted all! I saw it with my own eyes. Now Damon, we called them papa Damon, mama Damon. This Damon, papa Damon now, when Pauahi gave him that ahupua'a of Moanalua, the namunamu of the old people. Namunamu is the grumbling of the old people. "Why, she forget us?" Mama began to... [tears welling up in his eyes]

KM: Uwē!

WL: Yes. She said, "Pauahi never think of her people, when she gave this ahupua'a to him." So the old people put this namunamu, a curse on Pauahi.

KM: 'Oia!

WL: "Pauahi not going get children with her kāne." No more children. Damon, the kāne, papa Damon and his men folks, "three of them all going die a violent death." Now, you can never find because it was done away with, but I know, I seen as a young boy. But papa Damon, I did not see. He was killed by his worker. He was not good to the workers... [describes the deaths of three Damon descendants, and was told that their deaths were the result of the curse put on them by the Hawaiian of Moanalua]

So, of the Lemn family, Mokumaia. I'm the last, and my sister Margaret is 96, she's still alive, strong. I'm 88.

KM: 'Ae.

WL: The rest of us, brothers and sisters gone. But then, it seems so...you cannot describe. They had everything from the Princess, still yet they wanted more.

KM: No more enough?

WL: Still yet they wanted more. Now Kamaka Mokumaia Kau.

KM: Malia Kau.

WL: Malia Kau. You know her?

KM: She was a chanter.

WL: Chanter of the people that make [die].

KM: She uwēuwē?

WL: That's the one. When people make, she goes to the home and just like today, they talk. That was aunty Malia. Aunty Malia was the weaver of lauhala matting for the homes.

KM: Ahh.

WL: Mama and I, with her children used to go pick the hala for aunty Malia.

KM: Where did your hala come from?

WL: In the front. There was another one, number one, older then Malia, older than Kamaka. Nāmakahelu Maka'ena.

KM: 'Ae, Maka'ena.

WL: She was blind at that time that mama went to the house to take food. Now I'm jumping around, but it comes back to where mama is the last descendant of Kamaka's children, the rest left Moanalua. Mama was supposed to take food to the old people in the valley.

KM: 'Ae.

WL: That food was 'o'opu and 'ōpae. And that 'ōpae was the red one, the small 'ōpae. In the wai, in the river.

KM: Came from the kahawai in Moanalua?

WL: Right in front of our house. Mama used to lāwalu weekends, I see. Lāwalu was part of our food anyway [chuckles], the 'o'opu and the 'ōpae. Wrap in the ti leaves and huli till cooked.

KM: 'Ae, lāwalu.

WL: 'O'opu, the 'ōpae. The taro she don't cook, the sweet potato she doesn't cook. The 'ulu, we had all that in our yard. It is a must with the Hawaiian people to have these. And one more, what? Sugar cane, the red sugar cane.

KM: 'Ae.

WL: The red sugar cane and the taro, the red one. You know what that resembles to Pele?

KM: 'Ae. Do you remember the name, was it uahi a Pele?

WL: The taro, I forgot the name of it, all I know is we had that. When I came here they had some of the old folks had taro.

KM: Red kalo and red kō? Sugar cane?

WL: The red sugar cane.

KM: For Pele?

WL: That resembles Pele. Things, when Kau, we call her aunty Kau [chuckles]. We always go there, the first house. It was the old people that Damon took that 'āina from them, the old people. Today, the great-grandchildren is this Akau, the children of Luka. Luka is the daughter of Malia and Willie Kau. Luka, she married Akau. Her son, this Akau, Luka's son and daughter, they were active in Moanalua with Patches Damon.

KM: Yes.

WL: Patches Damon was the only one we care for. I know Patches.

KM: From young?

WL: Young. Patches get one more sister. Sister, Clara used to go up to Gertrude Damon's home when the papa and mama go out, these two sisters. My sister Clara used to go up there and take care. Then I used to go with her. Up on the hill by the dairy, by what they used to call Moanalua Dairy.

KM: Is there a name of that pu'u?

WL: I don't know that name. Moanalua valley, when you look into the valley it's on the right.

KM: That's right.

WL: And the next boundary is Fort Shafter, the ridge.

KM: 'Ae. Where was your house in relationship to the pu'u?

WL: My house was down in the puka.

KM: On the bottom?

WL: In the river, alongside the river, and all those homes I'm talking about. And you get to Damon on the right. Papa and mama Damon on the left. Looking into the valley of Moanalua.

KM: 'Ae.

WL: In that valley of Moanalua, I'm jumping now. There are three swimming holes. Waipuka, you heard of that?

KM: No. Waipuka.

WL: Kapu. Damon was the one that put all that kapu. When Damon had that ahupua'a from Pauahi, the Hawaiians cannot go up. Damon went kapu.

KM: Aloha!

WL: She knew what was up there. But mama, that's when I found out who we were. Mama get on the phone, calls May Damon, the last daughter of papa Damon. May, she was a spinster she never married. Douglas also, never married. When it comes to papa Damon, he died. The son died, the youngest son, Douglas, at Āliamanu. Mama said, "He's three." When he died, then Moanalua became just like quiet, no more that turmoil.

KM: The old curse, pau?

WL: No more that. Just like pau.

KM: Peace now.

WL: Anyway, go up Waipuka.

KM: A water hole, swimming hole? Swimming hole of Waipuka?

WL: That's the one. Pukakāne, that's the big one, Pukawahine right next, Pukakeiki, three. The keiki is the small one, more up. Then comes the wahine and then the kāne. Kapu, the kāne cannot go to the wahine, the wahine cannot come down to the kāne. Kapu. The wahine can go up to the keiki and take care of the young ones up there.

KM: Yes.

WL: When you look into the valley on the right get one heiau, burial, a stone wall. One entrance buried with stone. Similar to Wailua by Coco Palms on top?

KM: Yes.

WL: You see those stones?

KM: Yes.

WL: The wall, only one entrance. Same thing with Moanalua. Up Waipuka. And on that Waipuka, the pali, get one cave. Uncle Tom Kealanui was the caretaker of that valley up there. He can see right down, who comes in. Then he tell the people, "Go back." Only mama, in that valley, can go up, the two of us. That's how I know the valley, then all the way inside beyond Waipuka. The waterfalls, and mama wants to go up there to get 'ōpae, the red ones. When I was going into the valley all the way in. We passed the stream, cross, cross.

KM: 'Ae. Crossed the stream in different areas.

WL: When we come to there, mama said, "No make noise." This 'ōpae when they hear, they going be all on top the pōhaku. When they hear people come, they hide. We go, and do not eat anything like the mountain apple, the guava all that. Do not pick the flower of the lehua, bumbye the ua come. When we come back. then we can pick. When we got up there sure enough you can see the red. Mama went get 'ōpae, when she get enough, we coming home. Then we catch 'o'opu with our hands.

KM: In the stream, kahawai?

WL: Yes. And the 'ōpae, what we can get. We come by this Waipuka, mama call uncle Tom in the cave. She made one pū'olu of 'ōpae for him. We, my sister Clara and I and my brother Ward, we said, "How come you give uncle Tom? They live right by the river, they get plenty 'ōpae." Mama said, "No talk," she made [gestures with finger to his mouth]. Even when we come up to go hook 'o'opu when the wai come down from the mountain. Plenty 'o'opu we hook, mama make one string for uncle Tom. That's the way they are.

KM: 'Ae. That's how, always share.

WL: That's the way they lived, share. Wand when we get all these things, my mom cook with sister Clara take 'em to Nāmakahelu. That is where, we come back to Nāmakahelu now.

KM: Yes.

WL: That is where sister Clara told me, “Brother, it’s your turn now, you go with mama. You help mama carry these two pū’olo.” I said, “Okay,” oh I happy. I carry two, mama carry two pū’olo. We passed, we took the back road up on top. First we past this big pōhaku, the road that the dairy is on top now?

KM: Yes.

WL: The dairy, then that road that goes to Gertrude’s house, right in this area here.

KM: In the V of the road.

WL: Get the big pōhaku, the V. Mama stop over there, mama pule.

KM: Oh yeah.

WL: Then we came to the cemetery, we pass the cemetery, the cemetery is still there.

KM: Yes.

WL: Mama pule. And just past the cemetery, now they get a house over there, but there’s a road that goes down. It’s that road, goes down. And then we have to cross the main road pass the camp. There was a camp there, Japanese.

KM: Japanese camp.

WL: That is where Damon was not a Hawaiian lover... ..The camp is not Hawaiian, all workers of Damon.

KM: Yes.

WL: One camp was by Kodama store, the old Pu’uloa road.

KM: Pu’uloa road, yes.

WL: That Kodama store is right at the corner. There’s another camp there. It’s Japanese. Then papa and mama Damon, their workers at the main house, all Japanese. Even the chauffer is Japanese. When May comes down, we call the Japanese driver, “Stiff neck” because he look straight [gestures driving car, looking straight ahead].

KM: Holding the steering wheel.

WL: Gertrude same thing. There’s all these Japanese working, no Hawaiians. That’s what made me really kind of think... ..what they are doing to the Hawaiians, the Hawaiians needed work. The Hawaiians need work, they live poor.

KM: They no hire.

WL: Was lucky that the Hawaiians had all the fish to eat. So much!

KM: So you folks would go get ‘ōpae, ‘o’opu?

WL: So much. The kapu of Moanalua is the fish. Each ali’i had their own. The kapu in Moanalua was, the konohiki was ‘ama’ama, mullet. But mama can catch with our net, if the mullet pa’a under the net mama can eat the mullet as long as she cannot sell.

KM: 'Ae.

WL: And the other Hawaiians cannot eat the mullet, they had to bring 'em to the ali'i.

KM: The konohiki, Pauahi or?

WL: They cannot, that's kapu for the konohiki. But then all these things... But the funny part of Damon, I cannot, and Pauahi... My young days, the trustees picked the hill up there, to put Kamehameha Schools. Why they went on the hill, when the valley of Moanalua was supposed to be for the school.

KM: Yes, ahh.

WL: In the valley of Moanalua had everything. Because of Pauahi giving that ahupua'a to Damon. Pauahi knew ahead, before she gave, that the valley was set aside for Hawaiians, for learning. Because we had everything in there to learn. Right down to when Kamehameha fought his last battle he came down there to rest.

KM: At Moanalua?

WL: Moanalua. The Queen came with her canoe from Kohala, all the way down into Moanalua Valley.

KM: Ka'ahumanu?

WL: And the canoe was hidden in the cave behind Hattie's place, mama's place. Papa Damon's house, below the lava tube there. The canoes and all the paddles were put there. He's in there.

KM: To this day?

WL: I know. In that valley right behind our house, mama used to go...we pick kiawe beans, and then mama stopped, mama pule. I tell sister Clara, "How come mama go pule?" Our family didn't know what it was to play, through tūtū Kamaka. She was very strict with mama. That strictness with mama and taking care of her family was "be sure there is food in the house and food on the table when you eat with your family." Kāne and your family. That was mandated for mama to do. So we had no more chance to go play. I don't know how to play music, I don't know what it is to go outside and play. My sisters is the same thing.

KM: Yes.

WL: We don't know. I was one of them with sister Clara, to go with mama. We saw and heard what mama said. Sister Clara died, she tried to give it to her niece, but no. Sister Margaret is still alive, but by living twelve years with grandma, the first born. See, I'm jumping around. Now, we'll go through my daddy.

KM: Okay.

WL: Daddy's life we do not know. All we know is that he was picked up. His father and mother died when he was a baby. His mother died and for one year his father took care of him. That was in Chicago, Illinois. Then when the father died he was one years old the police came and took daddy and put in a home. Then when daddy was 18, they said, "Time for you to go." But they advised daddy not to walk the streets, to go into the army... Daddy listened, he got into the service.

And all we know from daddy...now I was close. I wanted daddy to tell me how he met mama [chuckles], we got it out of him. But anyway, that time, daddy was in the service, he was stationed in the Philippines. Then they had orders, President Cleveland, to come to Hawai'i. I don't know if he was the first group that came, but that's the time of the overthrow. Anyway, according to daddy they were in this place called Waikiki, Kapahulu park. They stayed there in tents and nothing happened. Then daddy's group moved to Schofield; that's the beginning of Schofield. Nothing happened. Then the third movement was Fort Shafter above. They had a hospital and where the big army people were.

KM: Yes.

WL: Right there is Fort Shafter and then the dairy. From the end of that road. Here is Fort Shafter and on top, that's the end of the street car line. The top road is where you go up to the dairy, go around the cemetery, go alongside the dairy. Up to Gertrude Damon's home on the right. Then they branch off. On that dairy above the cemetery, was all sagum and alfalfa.

They planted it for the dairy cattle. That farm over there came all the way down to the graveyard. Those kiawe trees are still there yet by the cemetery. I picked kiawe beans when I was young, our family; to sell to the dairy, mama would say, "Time to go pick up." That's why we didn't know what it was to play. We picked, then mama called, they have this party line. Mama called the dairy people, then mama put the name on top, "Hattie" then they pick up the bags all filled up...

KM: With kiawe beans.

WL: We don't take money. Mama said, "Leave." We go in the morning, 4 o'clock we get up with our aluminum bucket, go get milk from the dairy and butter for daddy. We walk, we living here, up, go to the dairy fill up our milk in this bottle with the cover. Come home with sister Clara, all these things.

KM: 'Ae.

WL: Then when we come home the milk lasted us for a couple days. We go up again. Mama never take the money, it goes like that.

KM: Exchange?

WL: Exchange. And at the end of the month mama comes, "I owe you." Refund, then mama, she no need the money. She says, "No, leave." That was the agreement. The dairy I know pretty well. Well, when daddy lived at Fort Shafter, they were told not to mingle with the Hawaiians down in the valley. Somehow, daddy loved baseball. Then he heard that these Hawaiians were playing baseball in the valley right by the river. There's a park there.

KM: Uh-hmm.

WL: So they came down. There's these young girls and men folks, and one Hawaiian man was teaching them how to play baseball. Every time this lady on the third base... And this is not makeup now [chuckling].

KM: Yes.

WL: This lady on the third base, long hair. He tell, "Every time she miss the ball." Come by daddy, daddy throw it and she missed the ball. There's something wrong with her. But anyway, daddy go up, walked over there looked at the glove. The glove was too small for her hands. Every time the ball cannot stay. One day, two days, the third day he didn't come, he was interested see.

KM: [chuckles]

WL: [chuckling] He went up, he didn't come that week, the following week he came. He bought his glove down. He watched and she missed the ball again. He walk up with the ball, took out his glove. He grabbed her hand, took the glove out, told her to try. When she went put her hand inside, went in perfect. Daddy took the ball and put it in the glove. He threw the ball up, mother's hand went outside like that, the ball pa'a.

With the glove, it fit right. Daddy backed up and threw the ball more high. He throw the ball on the ground. Second time when she caught the ball, she threw the ball to the catcher, that ball went. The catcher threw it back to her and she caught 'em. Daddy laughed, and daddy turned around go back to sit down. He told her to keep the glove. When he went turn around, here this arm came around him, was mama. You know aloha, pa'a. [tears welling up in his eyes] Daddy, 5' 9 1/2", mother was 5' 11".

KM: Tall woman.

WL: When the children of the Lemns walk, daddy is [gestures lower than his wife]. So somehow, they became friends and mama accepted daddy. Mama brought daddy to the house, to grandma Kamaka, her mother. And when Kamaka looked, she took his hand, and mama said she never let go, pa'a. According to mama, her mother began to smile. She accepted. There was something in that hand. You cannot fool the old people. [chuckling] So after that, daddy came and stayed with mama. But in the meantime, there was no problem as far as fighting, then they had their orders that they had to go back to the mainland. He only told mama that he was going back, not whether he was coming back. Mama accepted, and she did not tell him that she was hāpai. So he went.

The second month, tūtū Kamaka knew that something was wrong with her daughter. They talk and she asked mama for the first born of her children. Mama refused. "If my kāne doesn't come back, I'm going to keep my baby." The third month, tūtū ask here again. Mama thought again, "it's best to give to tūtū." So she promised her the first born. Right after that, the knock at the door. Here, they look at this man, cleanly shaved, no more mustache, with his bag. When mama looked, she gave one cry and hugged daddy... Mama brought daddy inside, and first thing, she made him touch her ōpū. Mama told daddy, this is your baby, but I promised grandma, not knowing that you were coming back. So grandma hānaid sister Margaret for twelve years. And I was four, at the time that grandma died. Then sister Margaret came back to us. Mama them had to build another house, from all the old houses that were in the valley at that time, into one. That's where the Lemn family and this other one was Tūtū Kamaka. Then when she died, that house was broken. Then Margaret came back to us.

Daddy, in the army was field communications, they string lines. So that's what his knowledge was. At that time, Hawaiian Tel was going over the Pali, to put

lines down into the Pali. So daddy and three others that went and came back and stayed with their Hawaiian ladies. One more was in the valley with daddy. This other one married Tom Kealanui's daughter.

But all this happened, and there was unrest with the Hawaiian workers at Hawaiian Tel, because of the danger of the work at the Pali. So daddy didn't like it. So he applied at Pearl Harbor, it was beginning. He applied at Pearl Harbor as an electrical lines man, so three of them got the jobs. That's where daddy worked until he retired.

We were told, before tūtū Kamaka died, she told mama to teach us to call daddy a white man, not to call daddy haole. That word haole was given to the white man when all these problems began to attack. Just like the Indians, say "forked tongue." Pilau, that word haole...

So alright, when I was four years of age, when tūtū Kamaka died, aunty Malia came outside the road, she had to cross the bridge. From there she started chanting about tūtū Kamaka. And us was home, scared. Because the way, just like a gurgle like. 'Auwē ku'u hoaloha... And the voice till today, the voice was shaky like, the way she make you get... [shakes]

KM: Chicken skin.

WL: Us young ones, it was called, chicken skin. We get all... I seen that. Then had one more, aunty Malia came. This family, the old Moanalua school, I don't know if you can get pictures of that. Kodama store and Pu'uloa road, the old Pu'uloa road. Then the school was back, on the right of that intersection over there going down to Pu'uloa to Pearl Harbor.

KM: 'Ae.

WL: This is at the main highway.

KM: 'Ae.

WL: The school was there. That's where our teacher was. The principle of that teacher was Clara Eldridge married Mokumai'a, my mama's brother.

KM: Oh.

WL: That was his second wife, his first wife died. Uncle Kulia's first wife died. He had one daughter Roselyn, and Roselyn married Williams, Williams from here in Hanalei. That Williams that's all we know. Had two daughters, that is why also, I did not care for Damon. Clara Eldridge-Mokumaia she was half Hawaiian. Uncle Kulia married her, they never had no children. I used to go clean their yard to make money from them. She was my principle in school. She was the one that got the history of Moanalua from my uncle. When tūtū Kamaka died, when I was four years old he came to mama for the papers of tūtū Kamaka and he gave those papers to Gertrude Damon. He told mama, "I'm the oldest, I'm supposed to get those papers." But from that time on mama and her brother didn't talk much. Anyway, when Clara Eldridge-Mokumaia, when all these things happened, I grew up I was married and I came here [Kaua'i]. My mother died, daddy died I never can go, there was the war, Japan attacked Pearl Harbor.

KM: Oh yes. So you couldn't travel back home?

WL: Was only one airline, and that time the plantation was the controlling factor on each island. They had the privilege of going back and forth on the plane. I made my mistake when I did not tell them that daddy was a veteran, an army man. Then the Red Cross could have helped me, but that was too late. When daddy died my sister Clara and sister Margaret told me, "Not to come," that they will take care of daddy, daddy will be alright. So daddy is buried up in Moanalua up there.

KM: At the cemetery or on the hill?

WL: The graveyard is still there. The old iron gate, that road goes in. It's still there. And that road they call Pineapple Road. [chuckling] I still remember.

KM: Okay.

WL: Then one year after that the same month, week, day, mama died. Same month, one year same month. I have the record, same week, the day. The time only different, mama died. So sister Clara told me, "Don't come." I never seen my mother and my daddy buried up at Moanalua.

KM: Ohh.

WL: I did not come. Only the rest of the family, they told me, "Not to come," because transportation was impossible to get.

KM: This was in the World War II, mama died also?

WL: Yes. I was here, I was married to my wife Annie, here. I was in the police department that time, I was here before that. Then when I went back, I began to see. That's what made me go more into all this and to search what we was. I've got it from sister Clara...

...Anyway, down in Moanalua at that time, when I went back, I talked to my sister Clara, she was still alive. I wanted more information from her in regards to Moanalua. We talked, but all my sisters died, four of them. We had five. The oldest is Margaret and then Clara, Mabel, Malia, Agnes, the youngest. My brothers were Ward; me, Kulia; Harry died in the battle of Midway, in the Guadalcanal... ...From that time when he went, I did not see my brother Harry. He had three children I did not see them till now. Youngest brother was Rudolph, he carried the name of Po'okapu. Every time when he young and he humbug us. [chuckling] We like slap his head, no can. He call out for mama, "Mama, brother them went hit my head." Mama come flying out, "Don't touch your brothers head, it's kapu."

KM: Po'o kapu.

WL: That's how he can get away with all his monkey tricks [chuckling]. I was still concerned about Moanalua. I told my niece "we go to the Bishop Museum." Lillian Lindsey, so we went, the girl in the front, I had to pay twelve fifty each as a tourist. I paid the twenty-five dollars. She said, "Can I help you?" "Yes, I'd like to know what they did with the queen's canoe in Moanalua?" I wait, she got another lady inside. "Can I help you?"

You see, when we signed the paper. Lillian went sign, I signed underneath, William Kulia Mokumaia Lemn. I wanted her to see that Kulia Mokumaia.

KM: 'Ae.

WL: The lady asked, "What is this Kulia Mokumaia to you?" I said, "My uncle and my grandfather." She said, "You go inside." She gave me back the money. Lillian went tell, "How come uncle?" There's something in here that Damon had given and put a kapu on it. And that's what I wanted to know. The document of Damon, the history. And it's in there, kapu. By Gertrude Damon. So when this other lady, tell me when I told her, she says, "I'm sorry I cannot give you that information." Called another lady in the mean time we went inside. I saw all what was in there. This lady came, I look at her a Japanese lady. Maybe you know her?

KM: 'Ae.

WL: She put out her hand I did not put out my hand I held back. Everything came back to me about Moanalua and the Japanese. Then I went put out my hand. She told me, "I know what you're thinking about?" Then she said "I was hanai by this Hawaiian in Moloka'i. I speak Hawaiian fluently... "...What can I do for you?" When I told her about the history of Moanalua and about the queen, the battle of Nu'uaniu and Kamehameha, and about when he came down to Moanalua to rest. That is why the kapu and Moanalua is so strong with legends of Kamehameha. Which Damon went kapu, never open. When I told her that she said wait. She said, "Do you know who Clara Eldridge Mokumai'a is?" I said, "Yes, that's my aunty, she married my uncle John Kulia Mokumai'a." I look at Lillian. I said, "Why?" "That's where the kapu comes in. Clara Mokumaia wrote the history of the Mokumaia family through her husband, back to Miloli'i. I know where you come from, I read that." And then that there and the history of Moanalua which uncle Kulia knows through grandma.

KM: 'Ae. Kamaka.

WL: His wife gave it to Gertrude Damon. She said when Gertrude gave all these documents to the museum they put a kapu on it and even the canoe. When I told her about the canoe. "You know about the canoe?" I said, "Yes. Mama used to go pick beans in there and mama always pule." And then I found out that there is a spring just outside of this cave. And that's the spring we go drink water with mama, but Damon had tapped it to give water to the vegetable garden, to what they call the Japanese Tea Garden in Moanalua.

KM: Yes...

WL: Now why I say Damon is a Japanese lover. When the war broke out with Japan. All the pagodas that were in the lily pond, all things pertaining to Japanese, Damon hid it. After the war was pau, I went, I look. What I'd seen, no more. In Moanalua, the garden, Pineapple road the iron gate, above is the cemetery, the Chinese store, then down the hill behind of the store is the Feary's. Behind Feary that store, is Akina, they're all up there on the hill... ..Behind of that was this Chinese family, that's the one that planted rice.

KM: All on the papa?

WL: Right behind the store. All rice and vegetables. Then came taro.

KM: They had taro behind the rice, lo'i?

WL: Young time, when I was six years old. We go help the Chinese boys from school. On Saturdays we go help pull the string. You look at this map, all rice. In the center on platform go up. Four corners or six corners the string with the cans and you pull.

KM: Yes. To keep the birds away.

WL: Pull [chuckles] make noise, the birds fly away. And the Chinese old people, they go with the long gun and caps and shoot! We go down there just to help so we can eat [chuckles], Chinese food.

KM: Yes.

WL: That's the life.

KM: Now your taro was in lo'i?

WL: Yes. Was taro all behind the store. All the way down to Pauahi bridge was taro. After rice came taro and vegetable garden.

KM: For you folks?

WL: Hawaiians no more nothing!

KM: For real!

WL: No. When Pauahi gave that 'āina Hawaiians never had nothing. I traveled all over that valley.

KM: How about your house? Where you lived?

WL: By our house, behind that stone wall was a vegetable garden. Behind the vegetable gardens, all taro all the way down to Moanalua school and the garden. Behind in that flat was all taro.

KM: Wow!

WL: Was rice first. Now you go into these Chinese commune place, you see the rice stamper they have a cement block, had a pole in the center.

KM: Right, right.

WL: They lay their rice down. They cut, they lay it down, and then the horse trample on it.

KM: Yes. Round and round.

WL: I know all that, I go help. Then we can eat. [chuckling] And then the Chinese behind our place, mama put a kapu on our sisters don't go there because they were all single men. They were owned by Chun Hoon, C. Q. Yee Hop the two big markets that were on Kekaulike street in that area. They the ones that brought the Chinese from China to work in the vegetable garden.

KM: That was their camp.

WL: When they bring in their vegetables, then we go over there and help to clean. So mama could just pick out the ones that are no good for go market. Mama get, so she don't have to buy. Mama, with us the boys we go help. Sometimes they give us food for take home. But mama always, when we get fish, we give. They like

fish so mama always give the cook. That spring I told you about where the canoe was hidden in the cave.

KM: Is there a name to that spring?

WL: I don't know. They had six springs, five of them were active. Was all tapped by Damon. Like now, behind our house, that one there is one. Pineapple road as you come in from the iron gate come all the way up to Char. That name Char, Chinese married Hawaiian. That family, the father was the chief cook for Damon. He ride a horse to go up. As you just pass Char, get one more pump there, that's two. And that pump throws a six inch pump water up to the dairy and Gertrude Damon's house. Pineapple road, the store, the camp, one more big pump there. That pump comes out twelve inch water. We swim in that cement, cold water. And that water, the overflow of that pump goes into the ditch pass down Moanalua. Goes down and turn to feed the vegetable garden and go this way to the camp. All Japanese over there. About four families. They take care of the pump and they work for Damon. That pump between the cemetery and that house right there, that's where another road goes up. That pump that's where the twelve inch line goes all the way up to the dairy. On the right that's the dairy up there.

KM: Yes.

WL: They have a big man made cement. And on top of that house all kiawe beans grows into that warehouse. Underneath was the water, the water they pump to irrigate. They have for their own use. The people that they hired are all Japanese and one Chinese. And the headman was an English man. And the alfalfa and the sagum right down to the cemetery, from the dairy. The part is... [thinking] Damon, they had so much. May and Douglas, that's my time. May, between 4:30 and 5:00, with her Japanese chauffer come down pass our house, the horn blow. Mama come out, they park. Mangos, Pirie mangos that was raised special by this man that they brought in. McIntire, he was something about...they get a name for that kind of people. And he hired nothing but Japanese to work in the orchids that Damon has. Sometimes May brings orchids for mama.

KM: Ohh.

WL: Sometimes she'll bring mangos and fruits. My mama was the only house that she give. Other families, no. I tell, "How come only mama get?" Because they respected mama and tūtū Kamaka. That's why she always bring for mama when tūtū Kamaka died. And mama, in turn was told by Kamaka, her mama to take care of Nāmakahelu and the other old Hawaiians.

KM: 'Ae. Nāmakahelu, tūtū Malia?

WL: Nāmakahelu even at Kau, mama never do food, but mama gave the hala. The food was mostly Nāmakahelu Maka'ena. And one more [thinking] wait. Kealanui, mama very seldom took food over there. One more other family [thinking]. Not Kokono, no. Akina, no. Oh, one more Kau. Aunty Malia in the front the next was aunty 'Imiola Kau.

KM: 'Imiola Kau.

WL: That one there. And then Lee, Chinese-Hawaiian. Mama take over there what she get. Maka'ena was the most important one. When my turn to walk with mama, mama call from the road. The house down here. They look and mama come. The daughter walk down. Mama stands by the steps, mama don't talk. The pū'olo, she gives. When this lady came out, she bow to mama. My mama bow. Because she used to tell me, "What you see mama do. Do not talk, only look." This pōhaku before the dairy, she pule. Came to the cemetery, she pule. Came down just across the road by the Japanese Camp, two big pōhaku, Pōhaku Kāne, Pōhaku Wahine. The birth stone of the wahine. One stone had all kind small stones.

KM: Yes.

WL: The other one get only two, one or two only. Mama tell "Pōhaku Kāne, Pōhaku Wahine"

KM: 'Ae.

WL: There is a kolohe, humbug story with that too. When the woman gives birth, the ali'i like the child. When the child comes out the piko of the wahine and the baby, they cut, they put it on the stone. If tomorrow morning come and no more the piko they no like the child. The 'iole came.

KM: Piko pau 'iole!

WL: Yes [chuckles]...

KM: ...When mama would go up to this pōhaku wahine, pōhaku kāne, she stopped there too? She would pule there or no?

WL: My mama, Hattie, yes, she pule at that two stones. Only when we going when we come back she only nod and then come home. There was one up by Gertrude Damon's. One was in our yard behind a big one. These two and one more by Kodama store in that branch.

KM: Yes. In the branch of the road?

WL: Yes. So when we went back and Patches was still alive in a wheelchair. We had a meeting at the cemetery. I went, I was angry already, even with Patches Damon, hūhū. I was going to ask questions. When I saw her in the wheelchair she was with her grandson I think and one other boy, hānai boy. They were there too. Lillian, my niece introduced me to Patches. I look at her, I was angry inside. Lillian told me, "Uncle no, no come out with it..." I tell, "Patches you remember the Lemns, Mokumaia?" "Mokumaia, yes." "Do you know one young Hawaiian girl used to come up there and take care of you and sister when you folks were young? Do you remember the girl's name?" "There was one from Hattie's family that came to take care us." I said, "This is the daughter and I am the son of Hattie. The girl that came up to take care of you is my sister. I used to come up with her in the evening. Sometimes your father used to bring us home, most times we walk come home." That's why sister Clara would like me to go with her and come back walking. She kind of smiled.

I said, "Patches what happened to the stone, the big pōhaku right by your folks place where go up?" "I don't know. When the war broke out everything changed.

We had no control. The trustees of the Estate they're the ones took control of everything." I said, "There's one there and then the two down by the cemetery below, the pōhaku kāne and the pōhaku wahine. The one by Pu'uloa road, Moanalua school and Kodama store there was one big one there. And one was in our yard. And the people, mama used to pule to all these." "No more." Then I was going to ask her what happened to the pagodas but Lillian went tell me, "don't talk about that." The pagoda's, the bridge that we call the Rainbow Bridge, and on the left of the Rainbow Bridge there is the weeping willow tree goes down into the lily pond.

KM: Yes.

WL: There was a lily pond around this Japanese bridge and one small little island. When they go over, they got to step on the pōhaku to get to the bridge, the lily pond. Then they go out the other side. They had four lily ponds all covered. Only one they left when the war broke out. And they went put koi inside. You see that right by that old house there.

KM: Yes.

WL: I think that's where Patches body was taken. I was supposed to go down, but I never, I came home. I had appointment with the doctor. ...In that garden, when you come in from Pineapple Road, the last house is my aunty and uncle Mokumaia. Just past their house, from Pineapple Road, go down, cross the river, then when you turn right to the Japanese camp behind there. They took care of the whole garden. That road goes straight, from that corner, they block off, and the river cannot go into the house. The Japanese tea garden house. Inside there had the pagodas and the waterfall. All really Japanese. And the lower section of that is where the Rainbow Bridge is. The road comes all the way in and turns. There's a flat platform, a stone. Mama said that's where they hula. That's not the place they hula now.

KM: Not now?

WL: Behind. See, aunty Malia Kau's house, across there, that's where they hula. When I saw, they sent letters to me two times to come down for all this celebration. I go down on my own, I no go tell them I'm down there... I say what I want to say.

KM: 'Ae. That's important.

WL: I told Lillian, remember this, "In everything, there is the good and there is the bad, everything." Uncle 'O'opa told me this, the manō, you wonder why.

KM: 'Ae.

WL: In Miloli'i the people there were fishing people. The kai, the salt water, the wai that come from the mountain in the river, and above, and from the 'āina of the springs. Then the question I put to mama them was, a silly questions, "Mama how come the wai come down and meet the kai?" Because mama them used to sit down right by the old bridge and pick up the limu 'ele'ele.

KM: 'Ae.

WL: The long limu, just like the woman's hair.

KM: 'Ae, 'ae.

WL: They sit down and we go pick up and we bring to her. They clean and they eat and they talk story and they eating and they cleaning inside their mu'umu'u.

KM: 'Ae.

WL: But then mama tell, "You go ask uncle," uncle was older than her. Mama always refer to the older ones. When I went down I talked to my uncle. Uncle told me, "The wai, the kai," he laugh, smile. I tell uncle, "Why do they meet?" By and by he tells me, "The wai, for you to inu, to drink for your body, to wash your body, to wash your clothes, to water the plants and all that, the wai." Now the kai, "All the fish, the limu everything you get from the kai is for you to eat. And you drink the kai, salt water, you drink. It's good for your body because your body needs the wai, needs the kai." You need fresh water, you need salt water in your body.

KM: 'Ae.

WL: Just like you need sugar, you need salt for your body. And he tell, "Man, you in the center." He grab me [tears welling up in his eyes], "Boy you mālama you take care the wai and the kai. And then you mālama the 'āina." These three, he told me. "Man doesn't own, it was given by the akua for us to take care." But then when he told me all these things. And when mama when send me on the island already brother was down there because he humbug mama to send him on the island. Go learn how to fish, how to make nets.

KM: Mokuoeo?

WL: Mokuoeo Island. That's when the navy when cut 'em in half. That's where they made the reef runway.

KM: So you folks went down and fished at Mokuoeo?

WL: I lived on that Mokuoeo island, most of the time.

KM: [opening Register Map No. 2848] Here it is, Mokuoeo right here. This is No. 7 of the fishery maps.

WL: Nice, we used to fish over there.

KM: 'Ae. So here's Āliapa'akai.

WL: Salt Lake. Āliapa'akai, yes.

KM: Here's the old Pu'uloa road.

WL: That's right! Damon, Pearl Harbor.

KM: And look at all the fishponds too. This is his fishery, Moanalua out here.

WL: That's the one they went cut! Mokuoeo fishery.

KM: Mokuoeo, Mokauea, all the fishponds. You folks lived out on the island?

WL: At Mokuoeo. We lived on this island. And you went fishing out there?

WL: There's supposed to be one channel.

KM: Yes. Here's the channel right here.

WL: That's the channel for us. That's the one that grandma found.

KM: Kamaka?

WL: When she came this way from Pearl Harbor side.

KM: 'Ae. Here's Kalaeokaiki?

WL: Here's, Kalihi Channel. All these Hawaiian names I don't know.

KM: Kaliawa fishery.

WL: Yes, that's what they said, the fish ponds, two big ones.

KM: Yes.

WL: Here, this one [pointing to pond on map].

KM: Ananoho, here's Pāhounui.

WL": That's the two big ones. This one is down the Pu'uloa road. Yes, and Mokumoa. You see this here, that big fishpond. We used to walk all the way through here. And then we walk when the tide is low we walk on the island.

KM: 'Ae.

WL: During low tide, we can walk to the island with mama.

KM: Amazing!

WL: And then when high tide Uncle 'O'opa brings us up with the canoe. We fish all on canoe.

KM: What kind of fishing did you do?

WL: Inland, uncle was inland fishing, 'āpapa inland, was the 'ō'io, the awa, the āholehole, the kūmū, the kala and all those other fish that belongs inside. And then the 'ama'ama, the mullet.

KM: And you said that was the konohiki fish?

WL: Was konohiki for the Moanalua people, for the ali'i. But mama can get when pa'a the net. Uncle he go fish for mullet. He goes down by the entrance to Pearl Harbor in that area.

KM: Ma'anei, over here.

WL: He go down there where is the end of Moanalua.

KM: 'Ae, right here.

WL: He knows the boundaries outside of Moanalua. He gets the mullet, and then comes back on the island and brings it up.

KM: You see on this [map] the Moanalua entry. Here is the entry to Pu'uloa. Pu'uloa, so Fort Kamehameha would have been down here.

WL: That's the reserve down here.

KM: Yes, that's right the reserve, Fort Kamehameha.

WL: This is Hālawa.

KM: That's right, Hālawā. Nice though. I knew you would enjoy looking at these maps and seeing the old names like that. So you lived out at Mokuoēo?

WL: I lived on this island.

KM: What was the house like?

WL: We lived in an old house. Roofing iron, they get roofing iron because they put 55 gallon on each corner to catch the water. And that water is only for bathing. When we want drinking water we got to go with the canoe when the tide is right. Uncle makes his own canoe. Not out of log, he made it out of redwood. You know when the plantation brought in those planks for water flumes?

KM: Yes.

WL: Those inch and a half redwood, 18 inch wide and an inch and a quarter thick. Some 24 feet, 30 feet long. He had this big canoe can hold five barrels.

KM: Wow!

WL: He made his own. The outrigger of the canoe was made of hau. He come up on land down at Moanalua he look for the hau. The that has the shape already.

KM: For the 'iako?

WL: He takes it to the island with the skin and everything outside. He gets a pin in the 'āpapa in the shape of what he likes because hau bends.

KM: Yes.

WL: He bends it to the shape that he likes. He lays it there and covers it with mud so the mū don't get it, the bugs. Once the shape is made and it looks strong, that's the one he took. And the 'ama same thing, hau.

KM: He would bury it to shape it?

WL: To get what he wants. And the bugs won't get it.

KM: The mū don't 'ai.

WL: And to polish that we use the ulu. When the ulu bears fruit that long one, the outside skin. The skin of that ulu, oil. He rub that all on.

KM: When you pīlali, sticky the sap.

WL: And then glossy. And when you go in the water that thing is like oil, it's smooth.

KM: It glides on the water.

WL: Smart yeah, he's smart. When he makes that, and then when the 'ama goes out, and get the two, on top there, get papa on top.

KM: Yes, yes across the 'iako.

WL: Make the papa and get the nets all on top there. I throw the net. That thing going out like that on top there. Uncle in the front, the kilo, my brother behind. When uncle looks and sees the fish the pole. Because inside is three feet, four feet, six feet high.

KM: Yes, on the 'āpapa?

WL: Inside of the 'āpapa. We use pole. But when you pole you no go hmm [gestures pounding the 'āpapa]! You got to go down slow.

KM: Soft.

WL: No hit.

KM: Gentle.

WL: Because the fish get ear. Cannot talk, no more talking on the canoe. Uncle don't like nobody talk. I used to play in the water, oh I get scolding from uncle. Because of the noise, he said, "No noise."

KM: He said, "No noise," because the fish can hear?

WL: The fish hear. And then his fishing is all done by the moon. By the moon, by the wind and the current, the tide. He knows what kind of fish to go get and wait for. If the big 'āpapa here, open, another big 'āpapa. Then the big fish, like the 'ō'io the big kind, the awa [gestures size].

KM: Two feet.

WL: The big kind that comes in. That he sells them in the market at 'A'ala Park get one market over there they make Japanese fish cake, the 'ō'io. The small kind he sells it to the Chinese then the Chinese sells it to the Hawaiians or who like buy. The 'ō'io on Kekaulike Street. Right hand side get this Chinese fish market. And the weke, he makes his own nets. I stay up night time with him fill up the hi'a.

KM: 'Ae, the needle for sew.

WL: I make my own lobster net. I make my own gill net, when they come up, I catch 'em in the river at Moanalua.

KM: You cross the river?

WL: Yes, Pauahi Bridge. And then the railroad track and then the other railroad track. Between the two railroad tracks is the mudflats where get the clams, shell clams.

KM: 'Ae.

WL: Right over there had one big fish pond, across had another big fish pond. Right where the mudflats is. One is on the Pu'uloa one and one is on the other side. One more Damon used to live on that island over there.

KM: Yes.

WL: And then that's the valley. See, Fort Shafter, then you go down, get one long name over there, that valley before you come up to [thinking of the name]...that valley [thinking]

KM: [opening Register Map No. 2848] Here's Moanalua, Fort Shafter, Kahauiki, Kalihi, Kapālama. I'm trying to think, Weli Fishpond, Kaikikapu Fishpond, Māpunapuna, Mokumoa... Interesting though.

WL: Don't say nothing about that river that's coming out from Moanalua now?

KM: Here's the Moanalua stream.

WL: Where they meet.

KM: Just what you said how grandmother came in the canoe and then the stream one goes this way, one goes the other side.

WL: That's what she was looking for the valley in her dream that big valley the two streams.

KM: Very interesting. Let's look at one other map, it may be better. [opening Register Map No. 2848, No. 8] Oh, this one only comes as far over as the Pu'uloa-Hālawa section. Though here's Lelepaua Fishpond, Ahua, the big 'āpapa, Moanalua. Fort Kamehameha, Water town.

WL: Water Town, that's going to Pu'uloa then you go to Water Town before you reach Pearl Harbor.

KM: Yes. Off of the Pu'uloa road. Interesting!

WL: Damon was never satisfied with what they had.

KM: Never enough.

WL: Never enough.

KM: So uncle, when you folks would go fishing, you said that your uncle would go fish on the 'āpapa?

WL: Yes.

KM: And then he would go out in the ocean also? Would he fish in the sea?

WL: See, his fishing... See, we go with the tide. When the tide is low the canoe, you cannot use the canoe too much. We have one small and the wife had one small one. We go look for he'e, squid. The wife get one he get one made out of lathes.

KM: Yes.

WL: They tow that. When they get the squid they put 'em inside here.

KM: In the back, in the water then?

WL: Us, sometimes we walk because the 'āpapa is open. The canoes go in between. But when the tide comes in and is high, that's when they go look for the 'ō'io. But in this low tide they have these pukas, sand hole's is what they are called. In there get the weke, the small kind 'ō'io, the awa [gestures size]

KM: Nine inch kind.

WL: Pāpio, all the small kind fish in the sand hole, he had the net for that.

KM: When the water, kai make, the water is in these pukas and they fish inside there?

WL: Yes. But then when the tide is high that's when the big one's come in.

KM: Yes.

WL: We go with the big eye net, the five and six inch to get the big kind awa, we gill 'em. Make one pocket over here go like that and another one. The fish up there, then brother stay this side we stay this side with the small canoe, we go up.

KM: You paipai?

WL: Then hit, and then the fish come down and we get 'em. They hit the net and they go inside this pocket, we get 'em. But then, sometimes the manō comes by the canoe. I tell uncle, "The manō!" He look up he see the water. "Pick up the net, the other sharks coming in." The shark pilau eating the fish.

KM: This one?

WL: This one that comes around the canoe, what he pick up and some comes down and hits the net. He take the fish and throw 'em to the manō.

KM: Ahh!

WL: Give 'em to the manō. Next day, sometimes we go one, two days like that. We no can get nothing because the manō come for eat.

KM: Outside manō come eat?

WL: The outside ones, they come inside for eat. And this one tells him.

KM: Friend, that's their 'aumakua?

WL: That's their 'aumakua. That's the one he takes in the channel. If he no come around night time when he go torching, he gets all the good fish. He keeps some fish. When he go up in the morning to go take to market he goes by the channel and hits the canoe. The shark comes.

KM: The shark comes and he feeds him?

WL: He feeds 'em. I see all that because I was nīele, and I wanted to know.

KM: Good.

WL: But then, like uncle always tell me. "In the kai there's the good and sometimes they are the kind of shark that eats man." I tell, "Uncle but you get 'aumakua, how come?" "No, this pilau, no good. You know the honu, the turtle?" I said, "Yes." "The turtle underneath the body is white, the manō... [gestures shark biting]" That's why, the Hawaiians, the old folks, some they're feet underneath, they put charcoal. All the old surfers before, charcoal, rub their feet. But now they cover up so don't show the whiteness.

KM: Because the manō...?

WL: Yeah, maybe you surfing and your back feet stay outside your feet outside, right by the surfboard.

KM: Yes.

WL: You don't know if the manō coming.

KM: The manō thinks you're one honu.

WL: The honu they come up, and the see the honu pass by, it's like the honu.

KM: Interesting.

WL: The honu is something that the old folks respect very much. The honu is a medicine for the old people. The ones who get hānō, asthma, cannot breathe.

The honu is not fish. The blood is warm, so the old folks would get the honu, cut and drink the blood of the honu. Your body come warm. The asthma go away.

KM: Then the hānō goes away? Interesting.

WL: My boy Bobby the one just died now. When he was born a nine pound baby. When he was three, four years old he started to get hānō. No can do nothing, he came skinny. People tell, "You go try this, you go try this." Down here had a Japanese fisherman, I go down there all the time and talk story with him. He told me, "Wiliama, you know the honu?" "I know the honu, my uncle tell me about the honu." "You don't drink the blood?" "Uncle drink at home," but never dawn on me. The blood of the honu is good for hānō. "We go catch." I tell him wait, what I did was, I came home. To catch the honu I made the eye of the net ten inches.

We set it down here, the honu came pa'a, we caught one, we bless 'um. My nephew same age as Bobby, hānō. When they tasted the blood, oh, they no like. The old Japanese man he drink 'em, I took Bobby's I drank a little, "Here Bobby you drink the rest." Bobby went drink, the boy drink. No more hānō.

KM: Mahalo ke akua!

WL: The honu, the old folks, they like. Me, I like turtle, the meat and everything they don't throw away. The old folks they don't throw away nothing.

KM: Nothing.

WL: There's always something that's good to eat. Even with the ōpū of the fish. Like now, the kala, you know what kala is?

KM: 'Ae.

WL: If you happen to get a big one. You cut the tail let the thing bleed out. Don't throw it away, let it bleed out. You go on the charcoal, the 'ōpū and all. The young kind about four, five, six pounds. When it cooks, you take the skin no eat the rest, eat the skin first. The skin is roughage. It's like sandpaper when it goes down. When that skin goes down your 'ōpū it cleans all the pilau in your stomach. Sandpaper, that's Hawaiian roughage.

KM: Yes.

WL: The fisherman, the old folks, the skin, see.

KM: That's how they take care, mālama kino.

WL: You eat the skin first and then you eat the meat, then the last you eat the 'ōpū. The kala they eat the coral, they eat the kala limu.

KM: Limu kala.

WL: Nothing poison, only today is different. Kāpulu! That's why they say all the head you got to cut off the fish.

KM: They don't take care of the land. They put pilau in the water.

WL: Our river here no can... Now the kala even the palani they get hauna fish. The kala, the palani, the nenuē all this rock fish. You don't clean with fresh water, you clean with salt water. Because the limu what they eat is strong. When you open

the 'ōpū, the smell. Some people they don't like, but they don't know how good the fish is. I make poke out of the kala, nenu, the palani. They don't know the difference.

KM: And 'ono, miko?

WL: I put my limu. When I make for them have to get the chili pepper and limu together. But the dietician tell me a spoonful of chili pepper water is good for you. I get my pa'akai. But this food cannot beat, that's why sister 96 years old, never get sick. Everything was cooked outside. Either lāwalu or pūlehu your fish outside. Light the imu. I was brought up with uncle Willie Kau to learn the imu.

KM Kālua?

WL: For kālua in the imu. I learned the hard way, mama sent us down to learn. Put our hand over the flame to know what the flame is.

KM: To know the heat.

WL: Then I hear uncle, it comes right back to Pele, the flame the heat. Nothing was wrong with Pele. When Pele get hūhū that means they did something wrong.

KM: That's right.

WL: When all this storm comes, when the makani comes, hūhū, she knocked down everything. Nui ka hūhū and really angry she takes life the makani but when it comes mālia, the makani, the wind. You cannot see the wind but you can feel the wind it touches your body. When that wind come in and touch their body, first thing their hands go like this [gestures, pule]. They pule, it's the spirit of the Akua. You can feel, but you cannot see... These are the old ways of the old people. And then, like the kai, kai mālia, kai hūhū, kai nui ka hūhū. The makani three, the ua three. The kai, when it gets angry, you know what happens. It comes right up on shore, takes everything.

KM: 'Ae.

WL: Life and all. But when mālia, good...

KM: ...Beautiful stories, important recollections and history.

WL: Hmm... [observes that family doesn't have many of his stories]

KM: Uncle, thank you it's so good that you share... May I ask you a question?

WL: Yes.

KM: You talked earlier about your uncle Kulia Mokumai'a and how he would fish and certain moons you get certain fish a certain time.

WL: Yes, right.

KM: What do you remember, when would he go to get certain fish. What kind of moon?

WL: The moon coincides with the tide. This is when we go torching. When the moon is setting maybe from 8 o'clock, 9 o'clock in the night or sometimes from midnight down till in the morning. In the three hours span the kai is dry. He studies all that, he knows. When it's time to go, sometimes from the island and

the canoes are outside we have to walk because it's dry. We get on the canoe and we light the torch. He goes down towards the Pearl Harbor side, we come up towards the channel side. We get the manini, the weke, the uhu, all the kind night fish we can see in the sand holes or on the 'āpapa, even the lobster come out and we catch. Uncle goes down towards Pearl Harbor, down there get some big kind pōhaku, coral. The red kūmū, the good fishes is all underneath there sleeping. You go on the 'āpapa you can hear the uhu snoring. You can hear the noise.

KM: Yes.

WL: Uncle tells, "That's the uhu." We go with scoop net, we make our own net, round [gestures].

KM: Round net.

WL: With a handle and we scoop. All the fish are scooped. We get the fish sleeping on the sand, and then we kick with our leg.

KM: Amazing!

WL: When we take 'em to the market the fish is not damaged. All good

KM: Clean. Beautiful good condition!

WL: The kūmū, all the red fish, he take 'em to this Chinese they like, or the Japanese. Certain times he gets good price for the kūmū and the 'ū'ū, the big eye red fish. Or sometimes the other good kind fish would get more. Still yet we catch what we call 'ōpala fish, all kinds. And even the pūhi, the white pūhi. The pūhi we get the white kind, the Portuguese people they love the white pūhi. We catch all what we can we take 'em to the Chinese market and the market calls the Portuguese. They come down and they buy 'em all. They like that pūhi. But the Hawaiians their pūhi, they dry. The pūhi, the red one, Morey, they say. That one there they dry it because it's fat. The oil, the fat one, all dry for us to eat.

KM: You go out on no moon night or full moon or...?

WL: Right now when the moon is full we don't go out. We stay home patch nets. Certain times we patch nets. He studied the tide. But then during the day get the same thing the tide low, he always studied the tide. They cannot fool my uncle, he knows. He knows when the tide is certain height, and he knows what kind of fish coincides with the moon and the tide.

KM: Yes.

WL: He knows all that. He taught my brother Wally that. My brother Wally was well known after my uncle died... [Wally's sons are Warren and Tommy, who work for Kamehameha Schools; Warren is the fisherman, who followed his father.]

KM: So you folks lived by fishing the ocean?

WL: Yes. And the wai, the 'o'opu, 'ōpae. Sometimes get the small kind fish, we call it mosquito fish but they call when it's dry, just like nehu.

KM: Yes, the nehu.

WL: To clean that mama would get a bucket of water put, salt inside put the fish and she just squeeze the 'ōpū. Squeeze the 'ōpū come out then we poke the eye with the inner part of the hau then we hang it up.

KM: Leis of these fish.

WL: With the small kind 'o'opu, dry. Pau school we come home [gestures, eating the dried fish]

KM: Hinana, the small...

WL: We dry 'um come home, that's for us to eat lunch. We take the sweet potato, taro and the ulu cook. We just grab a coupled dried ones and that's the life for us, how we lived when we were young. But daddy liked chowder so with all the kala, would make good chowder. Any white meat fish makes good chowder.

KM: Yes.

WL: Mama knows she tell, "Uncle, if you get kala bring 'em." Mama get the kala she take the skin out only the white meat then she go by the Chinese place gets the vegetables to make chowder for daddy. And clams. Mama would go get the clams in the mud flats, wash 'em, steam them and boil. The clams open, then we take the meat put 'em on the side. But while we're cleaning, we're eating [chuckling].

KM: Yes, yes.

WL: Those clams, she would make chowder. She beat the eggs, so with the eggs and the clams she fried it for daddy's lunch go work. She make chowder out of the clams and fish for daddy. Daddy is satisfied.

KM: You mentioned the clams. Did you folks have the pipi oyster out there also?

WL: The clams were brought in, I think by Damon, from Japan.

KM: No more oyster out here?

WL: No more now down there. It's different from oysters its regular clams. These clams, and oysters Pearl Harbor get. That's the home of the oysters, Pearl Harbor. The story goes way back the story of the pearl, Pearl Harbor.

KM: 'Ae. When you were saying uncle didn't like you to talk when you were out on the water.

WL: Yes.

KM: Like the oyster, they say "i'a hāmau leo."

WL: [chuckles] Oh, I don't know that. What I talk to you...I never understood Hawaiian. Mama never had time to teach us. That's why she prepared us to work, or helping other people. Mama was always like that, we were like that. I don't worry, I can stay by myself here. The old folks, Hawaiians here, they had practically nothing. Money, very few...

KM: Not much money, but nui ke aloha!

WL: No. We get plenty food. Mama always shared what we had. Sometimes we'd get mad, my brother would say "Mama?" We'd go down Pauahi Bridge, that's our

swimming hole when the tide is high. Okay, we set one net below Pauahi Bridge, then we go by the first railroad track, one net behind. Then we go more down before the mud flats, one more net. When the people come mama takes dry mango leaf. When we see the mosquito we light the mango leaf, the smoke, the mosquito no come by us. When the people pass they like go fishing they say, "Oh, Hattie over here already." They know we control the river already [chuckling].

KM: So they don't bother?

WL: They no bother. Hattie was here already they go home. When we go pick up our net mama knows just who to give.

KM: Yes. They always share?

WL: She shares. She tell aunty Malia, aunty Kau, "Come, I get fish." But my brother Wally, he like sell... [chuckling] Next night when we go, mama says, "You sell this, this is for you." He happy. He take the fish in the morning, take the streetcar, take 'em to the park and sell 'em he come back he's feeling good [chuckling]... For us to go home, we have two 4x12, span the river, we join 'um over with cable, tie 'um to the mango tree. That's how we cross the river, get water underneath. We sit down on that and hook 'o'opu.

KM: Hmm... When you hook your 'o'opu, do you use bait or just hook?

WL: Hook and worms [chuckling]. Right by the house the water comes out. Mama get the small patch with the red huli and the sugar cane. All like that... [recalls kolohe stories of sisters taking parents cigarettes; and going to school]

[goes to get papers and genealogical notes] You read.

KM: Okay, this is William Lemn, born in 1888, your father.

WL: Yes.

KM: He died in 1943.

WL: And my mother.

KM: Yes, your mother Hattie Akeneki Mokumaia, born September 19, 1886, at Moanalua. She died September 23rd...

WL: You see, almost the same time as papa.

KM: Yes, one year different, 1944. And her father was...

WL: Kulia Mokumai'a, and her mother was Kamakapo'okapu. And this is her children.

KM: Yes. So you hānau November 5, 1914, your birth date.

WL: Yes.

KM: And your first sister was born in 1906, and Agnes, your youngest, was born in 1926.

WL: Agnes, the baby.

KM: So 20 years...

WL: Difference.

KM: Yes.

WL: In here, has something else that I want to show you [looking through family papers] Kuliaokekauaokamehamehaho'okahi Mokumai'a. This is the one that Kamaka married.

KM: Hmm, 1855.

WL: Now, down here, Kamaka [pointing to name on genealogy].

KM: Yes Kamakahahalawaioka'ahumanu Po'okapu.

WL: She's the daughter of Po'okapu. And then her children. Po'okapu, and then Nake'u is the second husband, when Po'okapu died. These are her children.

KM: So the first Kulia Mokumai'a married Kamakahahalawaioka'ahumanu Po'okapu, whose parents were Po'okapu and Ka'ahola.

WL: Yes, Ka'ahola is the wife of Po'okapu, and tūtū Nake'u is the second husband, after Po'okapu died.

KM: I see.

WL: And these are the children that Kamaka had with Mokumai'a down at Moanalua.

KM: Oh, so you see John Kulia Mokumai'a.

WL: Mama's brother. That's the one that married Clara Eldridge, the school teacher. His second wife. That's the one that wrote the story and gave it to Gertrude, about the Mokumai'a family and about the history of Moanalua.

KM: I see.

WL: When Kamaka died, he's the one that came to mama and asked her for the papers of Kamaka. Those papers, mama gave to him. And he in-turn gave them to Damon...

WL/KM: [looking through papers]

KM: ...So uncle, you grew up in Moanalua?

WL: From baby time.

KM: From baby, you fished and to kuahiwi. You'd go get 'ōpae from the waterfalls mauka?

WL: Yes.

KM: From all the mountains out to the ocean?

WL: From the mountains to the sea. I went on the golf course side, that's where the kapu is, we cannot go inside that time. Only now when Damon died, then the estate went open because people were grumbling, "How come?" They opened Āliamanu, the golf course area.

KM: Yes. Where did you folks used to dry your fish, where did you get your pa'akai from? Were you still making pa'akai?

WL: The salt?

KM: Yes.

WL: From uncle, the salt water, evaporation.

KM: Mokuoeo like that?

WL: Yes, from the salt water.

KM: You were making the salt?

WL: And even over here, when I came, my wife Annie had.

KM: 'Ae.

WL: [goes to get a jar of pa'akai.]
[recorder off – back on; begin CD # 2]

KM: So when you were young you made your own pa'akai?

WL: I know how to make, I made my own. This pa'akai comes from Hanapēpē. Home, back in Moanalua uncle used to make outside. He had the 'āpapa, coral, he dug into it. When the tide comes in he would fill it up. During the summer time the evaporation. He made just enough for him. This is the lepo 'alaea. There are two kinds. One is for medical purposes, koko for the wahine when they get ma'i, no can stop, they drink this. Daddy had bleeding ulcers, he was at Fort Shafter in the hospital. The army doctor said, "They couldn't stop the bleeding." Mama told the doctor, "I get my medicine." He told mama, "Go and try." We got the young coconut water and mama grated that 'alaea, and she mixes the coconut water with it. "Drink." Three months mama was giving him every day, one glass. The blood healed, the stomach healed because this cakes over. Once it goes inside the lining of the ōpū, it covers the sore.

KM: Yes.

WL: And then the sore, no can open, no can bleed.

KM: It heals.

WL: That's why the same thing with the wahine when the koko no can stop they drink this and it stops the koko.

KM: Amazing!

WL: And they use this also for dye. Just like the stem of Pele, the red taro they use that for dye. For make the nets little bit different color.

KM: Dark? The fish no can see?

WL: No can see. I use that, all these things. The kukui nut, the bark we boil it. Put the net inside and dye. We get three. The mountain apple, the bark. We boil it and throw the net inside. The net changes color it takes a long time. The Japanese used to come with their own net they use certain kind blood or whatever, with their suji. But ours no, was all these tree barks. The 'alaea, the ulu bark and the mountain apple bark, the kukui. We dye the net with that.

KM: Very intelligent.

WL: Pound it. My wife said they owned their own taro down here that time. When I came here and married her, each one had their own up here.

KM: 'Ae. In Anahola?

WL: Yes. But in Moanalua we never had.

KM: What was your wife's name?

WL: Valpoon.

KM: Annie?

WL: Yes.

KM: Who was your wife's Hawaiian family?

WL: Lovell. Loke and them are all fishing people. Annie's family goes back... [Discusses wife's family – Castro & Valpoon lines; and their marriage.]

KM: ...Uncle these stories you share, your memories, it's so important. How it was, how you folks worked, the things that you did.

WL: There's so much. I can go back on a lot of things, the kapu of this, the kapu of that. Kapu of the imu. The imu, my uncle, mama sent me down there. He grabbed our hand, put our hand over the fire. Then I hear him mention the word, Pele. See if we can stand the flame, the heat of the imu. We cry. Bum-by he told us, we no can, because our mind, just like we're thinking of today's things, and the old, no can. Kau, this man, one day I went down with him, [tears welling up in his eyes] I seen him pick up the hot stones with his hand and put in the ōpū. I saw him do that.

KM: Hmm.

WL: That's why the picture of him, I cannot go away from that. But after the pu'a in the imu, maybe five, six hours, depends how big. I can go take out from the ōpū, I can take out that pōhaku, and walk with it in my hand, even with the steam coming up. No burn...I tell you why, the imu is our cooking, the Hawaiians respect the imu, you do not want kāpulu. All this was taught to me by my kūpuna.

KM: So you had kapu with the imu?

WL: The kapu, number one is that woman, can touch the food, but cannot come by the imu. Uncle Willie Kau takes the food and puts it in. When ma'i, women cannot go in the river, they cannot go in the kai. They are kapu for seven to nine days when the koko pau. Number two, inu, cannot. Kau was very strict on that. After the pu'a come out, everything pau cook, then if you like inu, then you can. But him, he stay by the imu, clean the stones, put them on the side for the next cooking. Uncle Willie was the only one who did the cooking in Moanalua. All the families around there, if they like cook, they call him. He was very strict. So when I came here, and cooked, I went through that same kapu.

KM: How about when you go lawai'a, go fishing has kapu?

WL: Fishing, no talk. Uncle Kulia, no talk. Everything is prepared. If we're going in the night, fishing, prepare then he tap us, we sleeping. He no sleep. He's patching net or something. There's certain things that he had, mostly it's talking. The respect of the ocean, the kai and the food that they're going to have, the fish that they're going to catch. All these things.

KM: Pule?

WL: Hawaiians were great ones for that. It happened when the missionaries came and convinced the ali'i that theirs was the right one . It is true they had a good religion but they forgot that word aloha... In the preparation of the kapu way back, when grandma taught mama. There were certain kapu, pau... But I always go back to Moanalua, I go to my mama's grave, I pule. I always go back... ..Mama also taught me, anything that I take that I did not plant in the 'āina and I'm taking, either you find out who owns that or you pule before you take it, and you tell why you're taking it, that's how it was...

KM: ...Yes. Kupuna, your history is so good. You know, you were talking about fishing and kapu, go out.

WL: Yes.

KM: Did you folks go out in the ocean and fish also on canoe?

WL: No not outside the 'āpapa.

KM: Hmm, not outside of the 'āpapa...

WL: But later, I was with Hawaiian Dredging, we dredged Port Allen, we dredged Nāwiliwili and Ahukini. We went home with the tug on the boat take the dredge go back. I was all on that, I had my own operator's license for a 65 footer. I studied the current and the stars in order to get my license. In all my studies on the tug out in the ocean, I began to study currents. So I learned about the ocean... That I knew, all those things...

KM: Yes... You know uncle these mo'olelo that you've shared in this interview, are so important.

WL: Well you go, you pick out the good. You have to pick out the good, what you think is the right thing.

KM: Yes. Your stories about how you lived, and how they taught you to respect the ocean and land, are rich stories... Thank you so much for sharing, it's so important, and we're going to bring these stories together.

WL: That's the old way of the Hawaiians.

KM: Then people can understand the history.

WL: Or these things will be lost. The people got angry. But now people are beginning to do research.

KM: Yes...

WL: [chuckling] ...That's part of my life. We also go catch frogs, make good money. We sell 'um at Kekaulike Street, then Smith Street, up there had the camp, Chinese. That's where we take our frogs for sell. Sometimes, me and my sister Clara. Sister Clara goes with me, hold the bag, we catch 'um, feed at home, and you hear them calling.

KM: Your frogs were from Moanalua?

- WL: Yeah. We bag 'um and keep 'um one week, we get about twenty dozen, fifteen dozen. We sell 'um for so much a dozen. The big kind and the medium size, and the small. We sell 'um... We make good money. I come home give mama the money, sometimes \$30.00, sometimes \$20.00.
- KM: Wow!
- WL: We go dark time. I catch frogs all over Moanalua. But when we go in the taro patch, mama call the head of the Pākēs, "My boy coming for catch frogs." "You tell the boy only walk the dike, don't go inside, don't step on the taro, not ready." The vegetable garden , when water, especially when rain, you can hear the frogs, harrumph [mimics call of frogs]. The floods, comes down and the frogs all go on the side.
- KM: Yes.
- WL: The funny part, only the Lemns go catch, the others don't go. But we come home, go on the street car, and the frogs all kani. We sell, and come home...
- KM: Hmm.
- WL: My daddy like frog legs too. He liked chowder, and he liked the kind we called, 'o'opu kui, they call 'um bullhead, cat fish. He loved that too. In our river somehow, Damon must have stocked it, or the ali'is must have stocked it. When the rain comes down, the flood overflows in the garden. In that section from Āliamanu side. They come in, make a pond like, right inside there...
- KM: So you folks really lived off of the land and ocean.
- WL: That's what it is. And you could make money if you weren't lazy. And we were not lazy. We had everything in our yard to eat. We had mangos; bananas, apple banana; we had pomegranate, tamarind. All that. We had three coconut trees. It's a must, you coconut. We also had wild cactus, pānini, in our yard. And the fruit comes big, and turns red and get the heu on top. that's the only thing you have to watch out for. Mama cut 'um up, put it in the pitcher, put it in ice, make juice. Ono! Had two kinds, the red one when ripe, and a green one, special kind that Damon had planted in the valley. We'd go up from behind our house, or up into the valley. The pigs night time, mango season, they'd come down, the deer. Jackie Rocksburg was the game warden for Damon. He married an Espinda girl.
- KM: Hmm...
- WL: Once he came to the house, "Hattie, I can look in your ice box?" My mama grumble but said "okay." He open the ice box, get the hind quarter of a deer in there! My brother Harry and his friend Char. Char, the father is the cook for Damon. They went up the mountain with a 22-rifle with a spot light on top. The deer stops, they shoot 'em with the 22. Hoo, mama had no rest.
- KM: Hmm. Your property, where your house was in Moanalua, you didn't own it?
- WL: We don't know if that is ours or what. Mama didn't talk. I don't know if it was ours or what. But when Kamaka saw that wall and walked inside, the twin rivers, she said, "This is the place." She saw the dream about it. And in there had that small burial ground. Mama told me and sister Clara, "No kāpulu, somebody had make over there before her time." We never did questions mama, never did. If mama was paying Damon? At that time, Damon owned the Bank of Hawaii...

KM: Now you mentioned that there were burials in your property.

WL: Yes.

KM: So mama said, "Leave along, no bother?"

WL: Mama told us not to bother. But I don't know what it is today over there.

KM: 'Ae...

WL: But before, I went all over the valley.

KM: So that's how you found a lot of the old places?

WL: That's how I found them...

[Recalls Nai'a Kapule of Anahola, and a site with burials near the mountain in Anahola. They also have a place where they pule, just like at Moanalua.]

...In the morning, mama gets up, she doesn't wake us up, but sister Clara gets up. When I get up, I ask sister Clara, where's mama? "Outside, no bother her." I run outside barefooted. Mama is outside, pule, she pule the sun up, I see all that. Mama pull me to her, her left arm come around me. Pau pule, then her hand goes down to the 'āina, and she step on the 'āina. Then the hand comes up, mama pule like that...

...Later, I asked sister Clara, "why does mama pule for the sun?" "You don't know?" "Mama pule to the sun for daddy go work. Take daddy safely and bring daddy safely home to us. And when we go to school, she pule for us. She pule for all this, to save her family and bring her family home safely." See, the sun and the stepping of the feet, and the hand goes down, showing the foot path where they walk. That is why the mana of the old folks, some places on the islands are still alive...

...I learned about the kapu of the 'āina, everything was there, the kapu. That's why, they were very, very strict. Very strict. The separation of the wahine and the kāne.

KM: 'Ae. Uncle, so like when you were fishing, did your uncle give fish back?

WL: The one that hit the net first. Uh-hmm. The new nets, and any net that we go out and fish.

KM: So you give back, like thanks?

WL: Yes, you take, you give back. Everything, even on the 'āina. You go up the mountain, you get the ti leaves, you cut, you pull... Like now, they go up kāpulu, they broke 'um, they throw down. I go up there, I might take three or four from one, four or five from this one, and leave the others.

KM: And you would plant new ones?

WL: Always, put it right back inside. All that kind.

KM: This is important, that the children now, that when they read your story, that they understand that you have to work like this. You put back, you give back.

WL: I tell them that, and it's up to them. I'm not going to be there, do I tell them the story, like my son. I learned this from my people, mama them... It is the custom,

that you plant in the ‘āina for you to eat. Now, for you to eat what is planted, you drink wai, water, you give water. You wear good clothes. That means you clean the place, no kāpulu. What you plant in the ‘āina, no kāpulu. Never kāpulu. People now, they kāpulu.

KM: Yes... Mahalo, thank you so much for being willing to talk story. And you'll enjoy looking at these old maps.

WL: ...Like at Moanalua, Damon them weren't satisfied with what they had from the princess, they wanted the ones that the old people had. And then the old people, their namunamu came strong against the princess. When I tell people that, they tell me, "How do you know?" "That's history. You folks don't want to go back and hear those things. You folks only want to hear the easy things. This is the hard things. I lived down there, I lived under the Damons and I know what it is."

KM: Yes. Uncle, like you said, in all things has good and bad.

WL: Yes.

KM: Mahalo, thank you so much for sharing your mo'olelo, and your time.

WL: Yes... What I talk, is history, the hidden part of history, that I lived with. If I don't tell you folks that, then you folks will never know.

KM: Yes, that's why it's good to record it.

WL: I'm not against Damon, but the last two, Mae and Patches, are the ones I very much aloha. I've seen with my own eyes, and heard with my own ears. The others, are stories from mama, and when I sit down with the old folks, down at Moanalua. The Kau, they eat, they laugh, they talk, then they talk about Moanalua. All that.

Go down to Moanalua river, they eat underneath the 'ulu tree, eating and talking. Up on the hill, there goes the siren. Our Hawaiian police officer, is there just above the grave, that old road. No more houses, nothing over there. You can look straight down. Then the old folks call, "Mai, mai 'ai." He comes, he takes the road, comes down past our house, comes down with his car, right by the river. His name was Pokipala. And then there was another man, we call, Guneson, he was the truant officer... [chuckling] Also Tom Kealanui, aunty Imiola Kau and Malia Kau. Aunty Imiola Kau, she had one son, Louis Kau. The wife, Delores Kau is still living. You can find them if you go through the Moanalua side.

KM: 'Ae.

WL: Delores is still alive, and Louis Kau is my cousin. That's where mama goes to all the time. Aunty Imiola and then aunty Malia, Willie Kau, the husband, and the sons were Makia, Jimmy, Luka, and Peka, and the last Kau, the boy, his daughter is very active in Moanalua.

KM: Oh. Their chanting must have been beautiful?

WL: Ohh [nodding head in agreement]. Moanalua, there is just so much of everything. How can you describe it. Pauahi Bridge, our swimming hole. Just past Pauahi Bridge, had a big tower and that tower is made out of stone and you go around like that on the point. You can look at the whole valley of Moanalua.

When Pauahi gave the 'āina to Damon [shaking head]... When I left, it was after the war, and all those things were torn down, development.

And right by the big tower was the railroad track. In order for us to come in with the canoe from the outside, we past the first one, they made it wide enough for the ama to pass, the 'iako. Low tide you can come in. When uncle go home you got to go home enough, where the canoe cannot touch, but he cannot paddle, he got to lay down in the canoe and go out.

KM: Yes.

WL: If it's too high he cannot go, he has to wait till the tide goes down. The mud flats on the right, the big fish ponds on the Pu'uloa side, and the ones on this side [Honolulu]. All those things are so clear in my mind.

KM: Yes, Kaikikapu pond.

WL: I can just picture it... There is so much about Moanalua.

KM: 'Ae, mahalo nui!

WL: Our good days, the hum-bug days. The fishpond, when get big storm like rain storm, strong winds, the Pākēs no come out watch the fishpond, they stay home. I go out there with the gallon wine, take it to them. My brother and Char, go in the fishpond, and the next morning they take 'um to the market. [smiling]

KM: [chuckling]

WL: Hum-bug, yeah. Salt Lake, the same thing.

KM: All the 'ama'ama like that?

WL: Yeah and big kind āholehole.

KM: So Salt Lake, Āliapa'akai?

WL: Yes, Slat Lake. One of the Damon son's had a house up there. The one married to Julia Waterhouse. That's where they stay up there.

KM: Yes. Did they make salt at Āliapa'akai?

WL: Salt ponds in there, not that I know of.

KM: Used to go up and down with the ocean, the tide?

WL: The salt is mostly, that kai, according to my uncle 'O'opa, is a lava tube. No fish was put in there by the people, it came from under.

KM: Underneath?

WL: Yes. That's why that place is Pele. Pele went there, too much water she moved someplace else.

KM: Yes.

WL: Punch Bowl, she came Kaua'i, Hā'ena, up Līhu'e mauka.

KM: 'Ae. So your uncle 'O'opa told you?

WL: My uncle O'opa knows that place and Pearl Harbor. He said all the fish that comes from Moanalua, comes from Pearl Harbor. They come this way past Moanalua, comes to Honolulu Harbor goes out Waikiki go around.

KM: All the way around the island?

WL: Around and comes down to Kahalu'u. My brother Wally knew all that.

KM: The 'ama'ama?

WL: The 'ama'ama travel. You see the 'ama'ama jump like that [gestures jumping straight up]. And if the 'ama'ama drop, they're eating. Yeah, when they go up like that. But when the 'ama'ama go like that [gestures, skimming the water], they're moving for a different feeding ground.

KM: Yes.

WL: That's what you got to watch. We watch that down at Moanalua. The 'ama'ama come from Pearl Harbor, we get 'em. He makes his own net.

KM: Uncle told you about them going around the island?

WL: Yes. Those days was aho, all cotton line. Number three, was the softest one, then came number six, number nine, and number twelve. These four, all cotton twine. Then came the number ten thread, uncle knew that was better than the number three. So he made this for the mullet. The Japanese, in the making of their nets, they go the long way, they go down the depth. Then they start going. If the depth is six feet net so many eyes then they go, put their net together. The Hawaiians, they make their eyes first, five hundred eyes and from there they go back.

KM: Back and forth.

WL: To get the depth, then they open. Then they soak 'em in the water to stretch 'um with pōhaku, stones. I make my own needle. When I came here it was not hard for me to make my own lobster net. Me and the wife set down here. Five, six pieces, the next morning 3 or 4 o'clock, go pick 'em up. Enough to make money and we get fish for eat, fish for sell. Make extra money.

KM: Hmm.

WL: Those days were good.

KM: Good Life.

WL: I like that life...

KM: Thank you uncle. I'm going to get this transcribed and back to you. May I please get your mailing address?

WL: P.O. Box 82 – Anahola – 96703. William Kulia Lemn. Kulia, reaching for the good.

KM: 'Ae. Mahalo nui!

WL: That salt, you take.

KM: Oh, mahalo! Your mo'olelo, history is so wonderful... [end of interview]

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