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**A COLLECTION
OF TRADITIONS,
HISTORICAL
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AND KAMA'ĀINA
RECOLLECTIONS
OF KALUANUI
AND VICINITY,
KO'OLAULOA,
ISLAND OF O'AHU**



Kaliuwa'a ma Kaluanui, Koolauloa (KPA Photo S-1330)



Kumu Pono Associates

*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*

HE WAHI MO'OLELO NO KALUANUI MA KO'OLAULOA, MOKUPUNI 'O O'AHU

A COLLECTION OF TRADITIONS, HISTORICAL ACCOUNTS AND KAMA'ĀINA RECOLLECTIONS OF KALUANUI AND VICINITY, KO'OLAULOA, ISLAND OF O'AHU

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· Preservation & Interpretive Program Development*

EXECUTIVE SUMMARY AND ACKNOWLEDGEMENTS

The following collection of archival and oral historical records was compiled by *Kumu Pono Associates LLC*, at the request of Mr. Jeffrey Merz, of Oceanit, on behalf of the Department of Land and Natural Resources, Division of State Parks (DLNR-DSP). The present research focused on two primary sources of information—historical literature, and the results of a limited oral historical interview program with *kūpuna* and several *kamaʻāina*, known to be familiar with the history of the lands in the Kaluanui vicinity of Koʻolauloa, Oʻahu. The research brings a wide range of historical references into one manuscript (though not exhaustive), with written accounts dating from the 1820s and oral historical accounts dating from ca. 1920. This compilation of narratives is meant to be of assistance in the development of management, educational-interpretive, and preservation programs of the DLNR-DSP and the Koʻolauloa Community.

The cultural and natural landscape of Kaluanui, which includes Kaliuwaʻa, is home to many *wahi pana* (storied and sacred places) associated with the traditions and lore of the Hawaiian demi-god, Kamapuaʻa. Because of the relationship of Kamapuaʻa with this land, there are many localities that have been, and continue to be considered sacred in Kaluanui. Native families of the Kaluanui-Koʻolauloa vicinity all believe that there are certain responsibilities and requirements associated with travel to Kaliuwaʻa. It is their belief that prior to visitation, anyone who travels to Kaliuwaʻa must be informed of the traditional and customary practices associated with the land—and that they must behave in a certain way out of respect for the traditions of the people and the land.

There is also expressed by *kamaʻāina* families, concern about travel to Kaliuwaʻa, by both *kamaʻāina* and by visitors. The native families feel that their being denied access to Kaliuwaʻa, is hurting their families—detaching their offspring from the personal relationship that they share with Kaluanui and Kaliuwaʻa. In the case of the *malihini* (visitors), denying them access is not as big a deal for the *kamaʻāina*, though should access be allowed once again, it is believed that all people who travel to Kaliuwaʻa should be informed about the nature of the land, and the traditional attitudes and practices associated with travel to Kaliuwaʻa. No one should travel to Kaliuwaʻa without being aware of the history of the land, and its sacred nature.

In the historical record, we find that visitation to Kaliuwaʻa and other storied places on the landscape, is a practice that has time depth. As early as 1861, native Hawaiian writers, and contributors to the Hawaiian language newspapers, documented that Kaliuwaʻa was a place frequented by chiefs and commoners, and after western contact, also by other visitors as well. By 1880, Kaliuwaʻa was sometimes being referred to as the “Sacred Ravine” (Bowser 1880). By the 1890s, the valley and falls were referred to as “Sacred Valley” (Whitney 1890). Indeed, by the 1890s, we find in the records of the native association of lease-hold tenants at Kaluanui, that some kind of fee was associated with taking visitors to Kaliuwaʻa. By the 1950s, the name “Sacred Falls,” came into common usage (Bowser 1958). These various names and references to Kaliuwaʻa all share a common focus — (1) that the area was considered, and remains “sacred” to the people of the land; and (2) the descriptions of Kaliuwaʻa and vicinity were being written to invite visitors to the valley and falls.

Elder *kamaʻāina* interviewed as a part of this study, always referred to the valley and falls by its Hawaiian name Kaliuwaʻa, while younger participants, those born after 1940, usually used the name “Sacred Falls,” as it was what they most often heard. This said, all participants in the interview-consultation program, expressed their opinion that “Kaliuwaʻa” is the proper name of the falls; and Kaluanui is the proper name of the *ahupuaʻa*; and that the name of the State Park should reflect the traditional name of the land and Kaliuwaʻa falls. They suggest that the name “Sacred Falls” be removed from signage and general usage by the Division of State Parks.

The voices of our *kūpuna* are among the most precious resources handed down to us from our past. While the historical and archival records help us understand how we came to be where we are today, the voices of the elders give life to the stories, and demonstrate how practice and history is handed

down and made. To each of the *kūpuna* and *kama'āina* who shared their recollections and history in this study, we extend our sincerest appreciation and *aloha*—

(in alphabetical order)

Joseph Walter Keaunui A'alona; Clarence Nuhi Au & Mae Parker-Au; Raymond Au' Adella Au-Johnson; Dannette "Sista" Kaimuokalani Beirne-Leota-Pascual (and daughters, Pola and Timo); Cy Manu Bridges; John Keli'ika'apunihonua Kaina; Moses "Moke" Kapuhelani Kalili and Pea Nihipali-Kalili; Kekela Kuhia-Miller; Cathy and Creighton Mattoon' John Cypriano Kana'iaupuni Pascual; Florentina Haleaha Pascual-Momtes; and participants in the Kaluanui Advisory Group meetings.

A'ohē hana nui ke alu 'ia!

Māua no me ke aloha kau palena 'ole — Kepā a me Onaona Maly.

O ka mea maika'i mālama, o ka mea maika'i 'ole, kāpae 'ia
(Keep the good, set the bad aside)

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INTRODUCTION

Background

At the request of Jeffery Merz, Senior Planner with Oceanit, on behalf of the Department of Land and Natural Resources-Division of State Parks, *Kumu Pono Associates*, conducted detailed archival-historical research and a limited oral historical interview program with *kūpuna* and several *kama'āina* oral history interviews to document various aspects of the history of the land of Kaluanui, including the area known as Kaliuwa'a, situated in the Ko'olauloa District on the Island of O'ahu (*Figure 1*). The documentation cited in this study is divided into two primary categories, and focuses on accounts which have had little or no exposure over the last 80 to 150 years or more.

The first part of the study includes references to, and excerpts from selected native accounts (traditions and historical observations); the journals and letters of foreign visitors and residents; land tenure records from the period of the *Māhele 'Āina* (ca. 1848-1855), and selected references to fee-simple and lease-hold agreements between the 1850s to 1920s; and historic survey records and descriptions of the land by native residents and surveyors. The archival literature covers the period from antiquity to the 1950s.

The second part of the study (*Appendix A*) includes oral history interviews conducted by Maly with *kūpuna* and *kama'āina* residents of lands in the Ko'olauloa District, several of whom are direct descendants of families who have lived in the *ahupua'a* of Kaluanui and neighboring lands for many generations. Their *mo'olelo* (historical accounts) include traditions as handed down in their families, and descriptions of practices and customs of their families, and cover the period from ca. 1925 to the present-day.

Approach to Conducting the Study

The archival-historical research and oral history interviews conducted for this study were performed in a manner consistent with Federal and State laws and guidelines for such studies. Among the pertinent laws and guidelines are the National Historic Preservation Act (NHPA) of 1966, as amended in 1992 (36 CFR Part 800); the Advisory Council on Historic Preservation's "Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review" (ACHP 1985); National Register Bulletin 38, "Guidelines for Evaluating and Documenting Traditional Cultural Properties" (Parker and King 1990); the Hawai'i State Historic Preservation Statue (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of on-going cultural significance; the criteria, standards, and guidelines currently utilized by the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) for the evaluation and documentation of cultural sites (cf. Title 13, Sub-Title 13:275-8; 276:5 – Draft Dec. 21, 2001); and the November 1997 guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (which also facilitate the standardized approach to compliance with Act 50 amending HRS Chapter 343; April 26, 2000).

A primary objective of the present study was to research and report on documentation that would help readers better understand native Hawaiian customs and practices, and historic events in the *ahupua'a*¹ of Kaluanui, and its relationship with lands of the larger the Ko'olauloa region of O'ahu. In preparing the archival-historical documentary report for this study, the authors reviewed both published and manuscript references in English and Hawaiian—referencing documentation for lands of the immediate study area as well as those for neighboring lands.

¹ *Ahupua'a* is a traditional Hawaiian term used to describe an ancient land unit extending from sea to mountain; and remains the primary land unit of the modern land classification system.

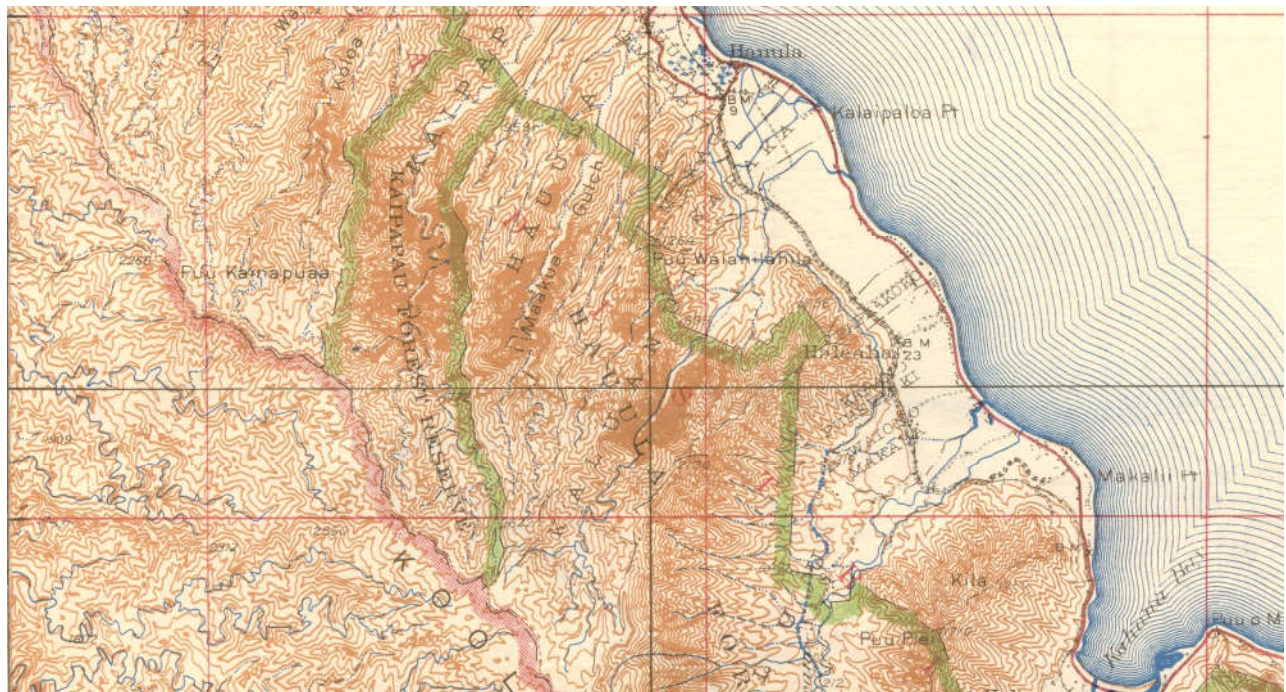
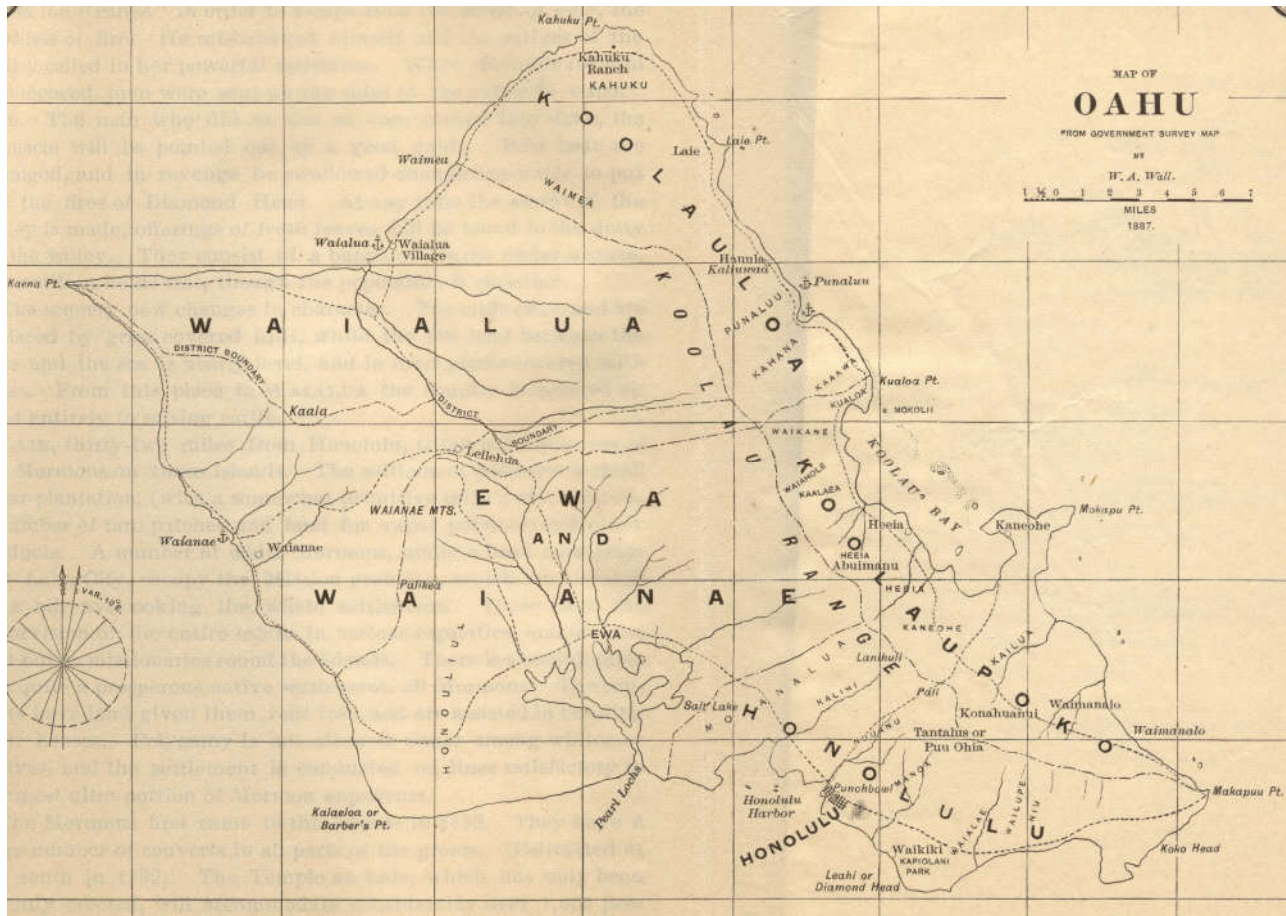


Figure 1. Island of O’ahu, locating Kaliuwa’a (W.A. Wall, 1887), and detail of Kaluanui and Vicinity, Ko’olauloa, Island of O’ahu (U.S. Army Map, 1943)

In an effort to further our understanding of the cultural-historical resources, the authors conducted research in several areas which have not received much exposure in past studies. Thus, this study along with other previously conducted studies, provides readers with a detailed overview of native traditions of the land, traditional and historic residency, travel, and land use practices in the study area and neighboring lands.

Historical Documentary Resources

The documentation from historical literature, was researched in collections of the Hawaii State Archives, the State Survey Division, Bureau of Conveyances, Kamehameha Schools, Bernice Pauahi Bishop Museum, University of Hawai'i-Hilo, Mo'okini Library, and private collections. The records represent findings from research conducted by Maly specifically for this study, as well as materials collected by Maly over the last 30 years. While in no way complete (the study was not meant to be exhaustive), this document includes many references not previously cited, and in some cases not previously translated from their original Hawaiian texts, until the present time. Among the historical resources cited, are: the important land records by native residents from the *Māhele 'Āina* (Land Division of 1848-1855); the writings of G.W. Kahiolo (1861; Mo'okini, translator, 1978), Palikoolau (1874), J. Jarves (1875), *Ka Leo o ka Lahui* (June 22, to July 22, 1891; Kame'eleihiwa, translator, 1996), T. Thrum (1912, 1916, 1938); A. Fornander (1916-1919), G. Po'olua (1930); and detailed land use records found in the collection of the Bureau of Conveyances between 1859 to 1931.

Oral History Interviews

The oral history interviews conducted as a part of this study, reflect the recollections and thoughts of several native *kama'aina* families with generational ties to Kaluanui and neighboring lands; and demonstrate continuity in knowledge of the land and practices and beliefs associated with it over time. The interviewees describe Kaluanui and vicinity—from mountain to shore—and express a deep cultural attachment² with the landscape which sustained them, and those who came before them. Logically, the interviewees also share glimpses into the relationship of the demi-god, Kamapua'a, in the recollections of lore learned from elders, and unexplainable events attributed to Kamapua'a's ongoing presence on the land and in the lives of those spoken within the present-day.

² "*Cultural Attachment*" embodies the tangible and intangible values of a culture—how a people identify with, and personify the environment around them. It is the intimate relationship (developed over generations of experiences) that people of a particular culture feel for the sites, features, phenomena, and natural resources etc., that surround them—their sense of place. This attachment is deeply rooted in the beliefs, practices, cultural evolution, and identity of a people. The significance of cultural attachment in a given culture is often overlooked by others whose beliefs and values evolved under a different set of circumstances (cf. James Kent, "Cultural Attachment: Assessment of Impacts to Living Culture." September 1995).

A HISTORICAL OVERVIEW OF KALUANUI AND NEIGHBORING LANDS OF KO‘OLAULOA

The following overview of historical land use and residency in Kaluanui and vicinity of Ko‘olauloa, has been developed from a collection of detailed records cited in this study. The goal here is to provide readers with a brief introduction into the depth of history and resources of the land. Full citations of texts follow in later sections of this study.

Kaluanui ma Ko‘olauloa

The land of Kaluanui is one of some 23 *ahupua‘a* or traditional land divisions that make up the district of Ko‘olauloa on the island of O‘ahu (*Figure 1*). Kaluanui contains approximately 1,650 acres of land, extending from the sea to the summit of the Ko‘olauloa mountain ridge at approximately the 2,700 foot elevation (Bureau of Conveyances Liber 18:423-424). Kaluanui is perhaps best known for its deep valley and steep cliffs which form the waterfall of Kaliuwa‘a. Kaliuwa‘a falls drop some 1,500 feet from the *pali* of Ko‘olauloa, and its course resembles the inner hull of a canoe—thus the name “Kaliu-wa‘a,” which may be literally translated as “The-canoe-hold or inner hull” (cf. Pukui, Elbert & Mo‘okini, 1974).

In its native Hawaiian context as a land division, the *ahupua‘a* of Kaluanui had the benefit of many rich resources, including—off-shore fisheries and those in the *muliwai* (dune-banked estuaries), and *kahawai* (streams); a fertile *kula* (flat land) extending about two-thirds of a mile inland, which were suitable for dryland and wetland agriculture, and residency; upland forests with natural resources such as *olonā* (*Touchardia latifolia*), *hau* (*Hibiscus tiliaceus*), *‘ōhi‘a lehua* (*Metrosideros spp.*), and *‘ōhi‘a ‘ai* (*Eugenia malaccensis*); and the *kahawai* (streams) formed in the myriad cliffs (*ko‘o-lau*) that support the Ko‘olauloa Mountains, and fetch the cloud and rains from the sea. Three names have been recorded historically for the primary *kahawai* of the *ahupua‘a*, they are—Kaluanui, the main stream in the central valley; Waimanamana on the north; and Kuumi on the south.

The landscape of Kaluanui is also a storied one in native lore and historical events. Because Kaluanui is the setting of significant events in the traditions of the demi-god, Kamapua‘a—who is also credited with shaping Kaliuwa‘a—there are many attributes of the land that have been, and continue to be considered sacred. Indeed, at least as early as 1880, Kaliuwa‘a began to be pointed out to foreign residents and island visitors as the “Sacred Ravine” (Bowser 1880:487). In oral history interviews cited in this study, elder native *kama‘āina*, those born in the 1920s and earlier, always referred to the valley as Kaliuwa‘a. While those *kama‘āina* born after the 1930s, recalled hearing “Sacred Falls” more frequently, and they more often use the latter name, rather than the former.

The traditional name Kaliuwa‘a is one that all participants in the oral history-consultation program feel strongly about. One of the primary recommendations of the interviewees in this study, is that the name Kaliuwa‘a be returned to the land, and Sacred Falls be removed from signage and general usage. Indeed, one participant in the program recalled that she spoke directly with Governor Ariyoshi at the time of dedication of the park, about this matter, and was under the impression that the name Sacred Falls would be dropped, and that Kaliuwa‘a would be used in all materials for the parks’ interpretive-educational materials and signage (pers comm. Cathy Mattoon, August 6, 2003).

Residency and Land Use in Kaluanui and Vicinity

Historical communications and land records dating from the 1820s to the 1920s provide us with important documentation regarding residency and land use in Kaluanui. Missionary records and journals begin to touch on the nature of residency in the vicinity of Kaluanui, and provide general descriptions of the Ko‘olauloa District of which Kaluanui is a part.

One of the earliest efforts of the missionaries who arrived in 1820, was the identification and selection of important communities (generally near ports and *alii* residences) as “stations” for the regional church and school centers around the Hawaiian Islands. On O‘ahu such locations as Honolulu (Kawaiaha‘o); Kāne‘ohe, Waialua, Wai‘anae and ‘Ewa, served as the bases for outreach work on the island. The Waialua Mission Station, under Reverend John S. Emerson, held responsibility for all of the Waialua and Ko‘olauloa Districts, and a part of the Wai‘anae District, an area covering more than 60 miles of coast line (Emerson 1928:103-106).

The instruction of students in schools (most of whom were adults in the early years), in reading, writing and other skills initially fell to the missionaries. In a short time native teachers were trained, and by 1831, some eleven hundred schools were in operation throughout the islands, with more than thirty thousand students enrolled (Kuykendall and Day 1970:79). The schools generally served as both native churches and meeting houses, and were established in most populated *ahupua‘a* around the islands; native teachers and lay-ministers were appointed to oversee their daily activities. We find that in 1828, a “small school” had been situated at Kaluanui as well (Chamberlain 1956:34).

By 1840, the decline of the Hawaiian population, financial restraints, and a move to separate church and school operations led to the consolidation of the church-school meeting houses. On October 15, 1840, Kamehameha III enacted a law that required the maintenance and local support of the native schools (the Constitution of 1840). The Constitution provided a “Statute for the Regulation of Schools,” which required that in a village with 15 or more students, the parents were to organize and secure a teacher. They could then apply to the local school agent for funds to pay the teacher and for land on which a school could be built and classes held. The statute also allowed for the use of proceeds and work of the “*Poalua*” (King’s Labor Days) to be used in support of the schools (Constitution of 1840, Chapter VII pages 61-68).

In the middle region of Ko‘olauloa—of which Kaluanui is a part—Hau‘ula was chosen as the church center. By 1847, when the Minister of Public Instruction called for quarterly reports from the schools, no mention of Kaluanui, or a teacher associated with the land, was made. Thus, it appears that in the consolidation of schools and meeting houses, the Kaluanui school was closed.

In 1848, the entire *ahupua‘a* of Kaluanui was held by the chiefess, Victoria Kamāmalu, and there lived in the *ahupua‘a*, at least twenty-eight families with interest in land and resources extending from the shore to the wooded uplands of Kaluanui and Kaliuwa‘a. While Victoria Kamāmalu’s interests in the *ahupua‘a* had been confirmed in 1848, by 1855, only eight of the native tenant families, who had described personal land holdings in the *ahupua‘a*, as a part of the *Māhele ‘Āina* (or Land Division) actually received a fee-simple interest in their *kuleana* at Kaluanui. Thus, at least nineteen of the resident families lived at Kaluanui as *hoa‘āina* (tenants) under the chiefess, or relocated to other areas.

In 1859, Kamāmalu’s father, Mataio Kekūanao‘a, leased the entire *ahupua‘a* of Kaluanui to Moses Kuaea, who was at that time the resident native minister at Hau‘ula. He in-turn leased out the land to other Hawaiians. This arrangement ended around 1878, as Kuaea had relocated to Maui, and a *Hui* (organization) of native residents, took up the call to hold the lease on Kaluanui. In 1878, chiefess Ruth Ke‘elikolani, half sister of Victoria Kamāmalu, was in possession of Kaluanui, and she entered into a lease agreement with thirty-one native Hawaiians, who were residents of Kaluanui; a number of whom had made claims, or were the children of those who had made claims, for personal land holdings in Kaluanui during the *Māhele*. The 1878 lease conveyed to the *Hui Hoolimalima Aina o Kaluanui* (Lease-hold Land Association of Kaluanui) the entire *ahupua‘a*, retaining only for the chiefess, “two *Loi* of Namailepo, the two taro pond fields, the *Loi* of Elikamalii and the *Loko* (Pond) of Kohi and a parcel of *Kula* land adjoining there...” (Liber 57:165-167). Presumably the named *lo‘i kalo* (taro pond fields) of Namailepo and Elikamalii, and the pond named Kohi, were used to support the needs of Ke‘elikolani’s household.

By this time, the Chinese population in the region was growing, and many of the *Hui* members gave sub-leases of their lease-hold and fee-simple interests to Chinese for portions of their *lo'i kalo* and *kula*, on which rice could be planted and irrigated. Between the 1870s to 1900, rice was the primary product of the land, followed by *kalo*. The records of leases and sales of land in Kaluanui found in the Bureau of Conveyances, document significant changes to the landscape and in the practices associated with the land. *Kula* lands were opened, and irrigation systems (*'auwai*) constructed, to support the growing fields of paddy and rice. Houses for living, platforms for drying rice, and rice mills were also constructed. Certain lands were also set aside for grazing of animals, including the area identified in leases as "in the uplands of Kaliuwaa" (see Liber 150:439-440).

In 1896, the *Hui* of Kaluanui leased a portion of the Kaluanui lands to W.W. Ahana and the Chin Sank Well, Company, which included stipulations that the sub-lessees, were "...to make a new and good road through the land to connect the valley with the Government road and to keep such road in good repair, order and condition, fit for the use of wheeled vehicles, in case the present road shall be used for rice land..." (Liber 161:300-302)

In 1898, Lyons Kapiioho Naone, on behalf of the *Hui Hoolimalima Aina o Kaluanui*, sublet the "Valley of Kaliuwaa" to Margaret Carter (Liber 184:477-478). While no specific purpose for the lease was recorded in the Bureau of Conveyance document, entries in journal of the *Hui Hoolimalima Aina o Kaliuwaa*, hint that one purpose was to facilitate travel to the uplands of Kaliuwa'a. The *Hui* members apparently had some debate over the letting go of this portion of land, as the benefits (fee paid?) by visitors would not come to the *Hui*, but go to the "*haole*" instead (Journal February 3, 1898, pages 209-211 and July 8, 1898, pages 214-215). The lease instrument between the *Hui* and Carter was executed on November 9, 1898, and is an important one as it references several of the storied place names associated with the land and the tradition of Kamapua'a, in the notes of survey (see section of study titled "*Land Transactions and Agreements between Parties...1859-1921*").

The records also document that by 1900, a new "road" (trail) going into Kaliuwa'a Valley had been constructed, as it is referenced in the boundaries of a lease between the *Hui* and Ah Hoi, Aana, Ah Pa, Ah Leong, Kum Yuen Yau, Kum Kong Yee, Ah Fook and Yong S. Hop, which also allowed the lessees to "take a portion of the water from the Stream of Kaliuwaa" for irrigation purposes (Liber 211:95-96).

As land use and residency in Kaluanui was steadily moving from Hawaiian to Chinese, and the development of rice plantations expanded, William R., James B., and Ida B. Castle, also took up an interest in Kaluanui and vicinity. In 1896 W.R. Castle foreclosed on a mortgage taken by L.K. Naone, for *kuleana* land that L.K. and Malia Naone had acquired through Land Commission Award Number 8164 to Kamaala, and Land Commission Award Number 4055 to Kaukaliu (*Māhele* awardees in Kaluanui). J.B. Castle in-turn leased the parcels out to Chinese rice planters. Such leases between Castle family members and Chinese farmers continued through the early 1900s, with J.B. Castle continuing to acquire *kuleana* lands from the native owners through the 1920s.

In 1906, J.B. Castle also secured a lease from Bishop Estate for more than 125 acres of *kula* lands in Kaluanui, for the term of 50 years, bringing to a close the tenure of the *Hui Hoolimalima Aina o Kaluanui* (Bishop Estate Lease No. 1219). By 1905, J.B. Castle's Koolau Agricultural Company, and Koolau Railway Company, Limited, were initiating plans for the laying out of fields and planting sugar, and development of the railway system and support facilities in Kaluanui and other lands between Kahuku and Kahana Valley. The Koolau Railway line, extending eleven miles along the Ko'olauloa *kula* lands, was completed in 1908 (Hawaiian Forester and Agriculturalist, 1908:24). In 1922, plantation development also included the formalization of the cement-lined waterway and flume for field irrigation (Liber 843:476-484).

Bishop Estate Map No. 1150 (G. Podmore, surveyor, 1924), depicts the Kaluanui *kula* lands *mauka* of the railway alignment. In the lower section of the Valley of Kaliuwa'a, are depicted at least three fields, which for a time had been planted in pineapple. Pineapple field acreage totaled 42.50 acres,

while on the open *kula* lands, extending towards the Government road, more than 120 acres of sugar was planted. The pineapple and sugar plantation activities significantly modified the landscape, almost erasing from the *kula* lands of Kaluanui, all evidence of residency and old *kuleana* parcels, *lo'i kalo*, *'auwai*, rice fields, walls, and features described in the historical accounts and surveys as being associated with the lore of Kamapua'a (see Rosendahl 1973; Yent and Ota 1981; and Yent 1990).

J.B. Castle's interests in the Koolau Agricultural Company and Koolau Railway Company were absorbed by Zion Securities of Lā'ie in 1926 (Liber 843:476-484), and subsequently transferred to Kahuku Plantation Company in 1931 (Liber 1126:181-196; and Kahuku Plantation Company Report for 1931:6-7). Sugar was planted on the Kaluanui flats until the 1960s. While the lease from Bishop Estate, withheld the deep Kaluanui Valley (boundaries of lease-hold interests depicted on Map No. 1150), water from the stream systems was tapped, and cement irrigation channels constructed by 1922 to transport water to the sugar fields (Liber 843:476-484; and Yent 1990).

Hana Pono a me ka Maopopo 'Āina– Protocols and Knowing the Land:

Kama'āina Families Continue Travel and Attachment to Kaliuwa'a

Even though native residency, except on the near-shore flats in Kaluanui, came to an end by the 1920s, participants in oral history interviews all described an ongoing relationship with Kaliuwa'a. From the 1920s to the 1990s, native families with generations of attachment to the landscape, traveled to Kaliuwa'a from various locations such as Hau'ula and Punalu'u. The eldest interviewees in this study, born in 1923 and 1927, describe travel to Kaluanui and Kaliuwa'a from the 1920s to 1960s. They visited Kaliuwa'a, and gathered *'ōpae* and *'ō'ōpu* from the streams and falls. All interviewees were instructed by their elders to respect the land, not yell, or be *kolohe* while traveling to Kaliuwa'a. And if the focus of the journey was to go to Kaliuwa'a, everyone was taught that it was forbidden for anyone to gather things along the way inland. The collection of *'ōhi'a 'ai*, *'ōpae*, *'ō'ōpu*, even guavas and such, was only to occur when the visit and swim had been completed, and the return journey begun.

Perhaps most importantly, the old custom of placing *lā'i* (ti) or *'ōhi'a 'ai* leaves under a stone at stream crossings on the way up Kaliuwa'a Valley, was a requirement—handed down over generations as a custom of this place, though not necessarily of other places. These customs were also taught to, and practiced by the younger interviewees, born in the 1930s and 1940s, and they in-turn, have taught them to their own children and grandchildren, as they continued travel to Kaliuwa'a until recent years.

Thus, while sugar plantation operations controlled almost all the *kula* lands of Kaluanui, and Bishop Estate held title to the remainder of the upper reaches of the *ahupua'a*, native families (and at times, others) continued to travel the land and visit this storied landscape. It was not until the 1970s, that broader public access to Kaliuwa'a began to be made, following the closure of the sugar plantation, and establishment of "Sacred Falls State Park" in 1976.

Of interest to this study, and relative to concerns raised by *kama'āina* families and the State of Hawai'i, the historic and oral historical records document on-going visitation to Kaliuwa'a by native families and others, from antiquity (based on historical accounts from the 1860s), with growing visitation by residents and visitors through the early 1900s, and up to the closure of the park, following the May 9, 1999 landslide. Interviewees noted that a primary difference in the nature of travel to Kaliuwa'a was that the native families of the area continued, on some levels, the traditional and customary practices of the land as taught to them by their own *kūpuna*; while the *malihini* (those not of the area) generally traveled uninformed, and unaware of the sacred nature of the landscape and requirements of those who chose to travel it.

Today, *kama'āina* families who participated in the oral history-consultation program express a sense of loss and displeasure with the State's policy of refusing them access to Kaliuwa'a. It is feared that

this forced detachment will cause their grandchildren and great-grandchildren to miss out on the family history of—(1) travel to Kaliuwa'a; (2) passing on the lore in view of the *wahi pana* of Kaliuwa'a; and (3) end a way of life which all generations before them were enriched by (see *Oral Historical Documentation in Appendix A*).

NĀ MO'OLELO NATIVE TRADITIONS AND HISTORICAL NARRATIVES OF KALUANUI AND VICINITY

This section of the study incorporates traditions and historical accounts of Kaluanui and vicinity, that have been recorded by native and foreign historians from 1861 to the 1930. Some of the narratives have been widely read, while others have been recently translated by Maly from Hawaiian to English.

A review of the native and historical literature, quickly brings to light the fact, that Kaluanui, and its famed and storied waterfall, Kaliuwa'a, are most celebrated in the *mo'olelo* (traditions) of Kamapua'a—the *kinolau* (multi-body formed) god of agriculture, rain, fertility—most well known for his hog body form, and being possessed of many other nature attributes. Indeed, perhaps more than at any other location in the Hawaiian Islands, many places named within the *ahupua'a* of Kaluanui (including the very name, Ka-lua-nui — The great pit) are tied to the lore and activities of Kamapua'a. This distinction alone, places Kaluanui and environs in a special class of lands that may be called "*wahi pana*" (storied and sacred landscapes).

Below are selected traditions and historical accounts of Kaluanui, Kaliuwa'a, and the gods and families of the land. The selections are cited in chronological order by date of original publication, and further divided into two sections. Section 1., being accounts recorded in the Hawaiian language by native writers, and Section 2., being historical accounts describing the landscape, translating the lore of the area, or documenting events in the history of the land. Italics and underlining are used in the cited texts to draw reader's attention to places, events and characters in history.

Section 1. Mo'olelo Maoli (Native Traditions and History)

The following narratives are excerpted from accounts originally published in native Hawaiian language newspapers, published between 1861 to 1930. They include Hawaiian traditions of Kamapua'a, Kaluanui, Kaliuwa'a, neighboring lands, and associated events in Hawaiian history. These accounts provide us with the foundational knowledge of Kaluanui and Kaliuwa'a, and also describe the manner in which Hawaiians of old viewed and approached Kaliuwa'a. We also learn from these early native writers, that from ancient times, to the time of their writing, Kaliuwa'a was a place often visited by those who wished to see the lands of Kamapua'a and the famed cliffs of Kaliuwa'a. Oral history interviews conducted as a part of this study, also demonstrate time depth and continuity in facets of the older traditions cited here, and manner in which *kūpuna* and *kama'āina* continue to revere and approach Kaliuwa'a.

The original Hawaiian texts from several of the more detailed narratives are provided below. Translations of the narratives come from several sources, including the Hawaiian Ethnological Notes of Bishop Museum (translations by M.K. Pukui, in Sterling and Summers 1978); Pukui (Kamakau - 1961 & 1964); Mo'okini (1978); Kame'eleihiwa (1996); and synopsis translations of native texts by Kepā Maly. Incorporation of selected original Hawaiian texts, provide interested readers with the original language of the traditions, and will serve as important resources in the development of educational and interpretive materials for future visitation to Kaliuwa'a.

He Moolelo no Kamapuaa – A Tradition of Kamapuaa (1861)

S.W. Kahiolo contributed the following tradition of Kamapua'a to the native newspaper, *Ka Hae Hawaii* in 1861. This is the earliest detailed account of Kamapua'a, and his early relationship with Kaluanui, Kaliuwa'a, and neighboring lands in Ko'olauloa. The *mo'olelo* is also the first to give traditions associated with the naming of places in Kaluanui, among which are — Kaliuwa'a, Pōhaku'ea'ea, 'Ōilowai; and Lā'auhaele.

The native texts are taken directly from microfilm copies of the first three articles in the series (those which introduce Kamapua'a and the land of Kaluanui. The English translations were prepared by

Hawaiian translator, Esther Mo'okini et al., in 1978, and cover pages 2 to 30 of her manuscript. The Hawaiian and English narratives are set here in columns, and they coincide with one another, thus those interested in comparing the Hawaiian with the English may do so.

He Moololo no Kamapuaa

Helu – 1.

Ma ka mookuauhau no Kamapuaa a loa mai oia; oia keia e hoikeia aku nei, i mea e ikeia ai kona ano kupanaha, a me kona ikaika ma ke kau ana, a me ke ano e o kona kino, a me kana mau hana. O keia kanaka, ua hoomana ia no i akua e ko Hawaii nei poe; aka, aole o'u manao lana, ua ku like loa ka poe kuauhau a pau e noho mai nei, aole no hoi akaka ka mea pololei loa. No ka mea, aole hookahi o lakou mea e ola ana, i ike i na mea i hanaia ia wa. Aole no hoi o lakou mea i kakau buke mookuauhau nana, a waiho mai na kana mau pua. No ka mea, he pono paanaau wale no, a nalowale iho.

O Kanananuunikumamao ke kane, no Waihee, Maui, o Humahuma ka wahine, mai Kahiki mai, a hanau mai ka laua kekiki o Kamaulaniho he wahine. Hanai ia iho la ia mauka o Waihee, he mau kahu okoa no, a nui oia a wahine maikai. Hoomoe ae la o Humahuma i kana kane me ke kaikaimahine a laua, i mea nona e kaawale ai, a e hoi oia i Kahiki; i ka ike ana ona ua moe ae la laua, o kona manawa no ia i ai. la laua i moe ai, hanau mai ka laua keiki o Hina, he wahine. Hoohiki iho la o Kamaulaniho i wahine na Olopana, ke alii o Oahu nei.

I ka hanai ana a nui oia a wahine maikai. Holo mai laua i Oahu nei, hooiaio i kona hoohiki ana i kana kaikamahine i wahine na Olopana. Elua hoi kanaka i alo pu mai ia laua maluna o ka waa, a pae lakou ma Pahonu, i Waimanalo. Ua kapu hoi o Oahu nei, no ke kukulu Heiau o Olopana (o Kawaewae ka inoa o ua Heiau la). Hea aku la na kanaka o uka nei, ua kapu o Oahu nei, aohe waa holo mai. O kekahi kanaka hoi, holo aku la e hai ia Olopana, aia no ia ma Kaneohe. A hiki aku la oia, hai aku la, "He waa hoi paha mai Maui mai, elua kane, elua wahine, he mau wahine maikai." Pane aku la ke alii, o hoi, "o na kane make iho, o na wahine, e lawe mai," no kona lohe ana he mau wahine maikai. I wahine na kona kaikaina na Kahikiula. Hoi mai la oia a make iho la na kane, a lawe ia aku la laua nei, a hiki i ke alii. Ninau mai la, "Heaha ke kumu o ko olua holo ana mai i Oahu nei?" Pane

A Tradition of Kamapuaa

Number – 1.

In the genealogy of Kamapuaa are found descriptive accounts of his extraordinary appearance, his strength in battle, the strange nature of his physical body as well as all his exploits. This human was worshipped by the people of Hawaii and became a god. However, I do not expect all the genealogists here and now share the same opinion. What was correct has not been brought to light since not a single one among those alive knew the things that were done at that time. Also no one among them wrote his own genealogical book to be set aside for his descendants. In the past, it was proper to commit that to memory alone, and it is now forever lost.

Kanananuunikumamao, the husband, was from Waihee, Maui, and Humahuma, the wife, was from Kuaihelani, Kahiki. To them was born a female child. Kamaulaniho, who was brought up in the uplands of Waihee. She was attended to by a number of special servants, while growing up to become a beautiful woman. Humahuma caused her husband and their daughter to mate, because she wanted to leave and return to Kahiki. When she saw the two lying down together, it was then that she left. After sleeping together, their child, Hina, a female child was born. Kamaulaniho. promised her as wife to Olopana, chief of Oahu.

She was looked after and she grew up a beautiful woman. Then the two, Kamaulaniho and Hina, came here to Oahu to carry out Kamaulaniho's promise of giving her daughter as wife to Olopana. Two men went along with the two women in the canoe. They landed at Pahonu, Waimanalo. Because of the construction of Olopana's temple, named Kawaewae, Oahu was under a *kapu*. The people up on high ground called out saying that Oahu was under a *kapu* and that no canoe could come ashore. One of the men ran to Olopana, who was in Kaneohe. When he arrived, he reported, saying, "There is a canoe from Maui with two men and two women, beautiful women." The chief said, "Return and kill the men, but bring the women to me." He had heard of the beauty of the women and these he wished as wives for his

aku la o Kamaulaniho, “Ua hoohiki wau i ka’u kaikamahine nei la i wahine nau.” Nana ae la o Olopana, he wahine maikai io no, pane mai oia, “eia kana kane o kuu kaikaina.” Ae aku la no o Kamaulaniho.

I ke akaka ana ae ia o Kahikiula ke kane a Hina, mamuli o ka hoomoe a Olopana hoihoi ia ae la lakou nei i Kaluanui e noho ai. Aka, aole i pono ia i ko Hina manao, no ka mea, aole i ko ka hoohiki a kona makuahine. Nolaila, aole noho pono oia me Kahikiula. A lohe o Kamaulaniho i keia pono ole, huhu aku la oia ia Hina, me ka manao no Hina ka hewa. Pane mai la oia i kona makuahine me ka pololei, “aole keia o Olopana, ka mea au i hoohiki ai na’u o ka’u kane i.” I mai la o Kamaulaniho, “ua pono oe, a ua hewa wau; aka, ua pono no, no ka mea, na Olopana keia hoomoe o kau kane keia, a o kona kaikaina pono no hoi keia.” A ma ia olelo a Kamaulaniho pela, moe iho la laua, a hanau mai la he mau kaikamahine o Keaokiikii, a me Keaokauikalaeomakahaloa, a make no laua. Hanau mai la Kaikihonuakele, he kane ia.

Noho iho la o Olopana, aloha mai la i kona kaikaina ia Kahikiula. Hele aku la oia e ike, moe ae la oia me Hina, hanau mai la o Kekeleiaiku. Noho hou ae la no o Kahikiula ma, hanau mai la o Kamapuaa. Aole nae oia i hanau kino kanaka, he ano kaula kona. Hoowahawaha iho la kona mau makua. Aka, o Kamaulaniho a me Kekeleiaiku, kekahi kaikuaana, ua malama no laua ia ia maloko o ke kuahu, ma ke ano hoomana no ka hana ana. A ma ia hope iho, lilo ae la oia i puua, aole nae mea i ike, o Kamaulaniho wale no.

I ka wa i hele ai o Hina, oia kona makuahine e auau, ua ike e ae la no ua puua nei. Pii e aku la oia mai ke kuahu aku a hiki i Oilowai, o kona pani iho la no ia, hoi ka wai iuka. Aohe wai ona e auau ai. Hele huli aku la oia a loa kahi ana i pani ai, noho iho la oia ma kapa wai. Oli mai la ua keiki puua nei, me he kanaka la e hoike mai ana i kona makuahine, he keiki puua oia nana.

Eia Kamaulaniho,
Hoopuka i ke ao malama,

younger brother, Kahikiula. That man went back, killed the men, and brought the women to the chief, who asked them, “Why have you two come to Oahu?” Kamaulaniho answered, “I promised my daughter here to be your wife.” Olopana looked her over and saw she was indeed a beauty. He then said, “There is your husband, my younger brother.” Kamaulaniho agreed to that.

It was understood that Kahikiula was husband to Hina owing to Olopana’s order that they sleep together. They went to Kaluanui to live. However this was not right in Hina’s mind because her mother’s promise was not fulfilled. Hina refused to settle down to live with Kahikiula. When Kamaulaniho heard of this disobedience, she, believing Hina wrong, became angry at her. Hina corrected her mother saying, “This is not Olopana the one you promised would be my husband.” Kamaulaniho said, “You are right and I am wrong. But it is settled because Olopana arranged this sleeping together. This is your husband, who is his own younger brother.” After Kamaulaniho said this, Hina and Kahikiula slept together and she gave birth to two daughters, Keaokiikii and Keaokauikalaeomakahaloa, who both died. Later, Kaikihonuakele, a son, was born.

Olopana remained at his place of residence, but when love for his younger brother, Kahikiula, became too great, he went to visit him. There he slept with Hina, who gave birth to Kekeleiaiku. Kahikiula and Hina mated again, and she gave birth to Kamapuaa. However, he was not born in the body of a human, but like a piece of cord. His parents despised it, but Kamaulaniho and Kekeleiaiku, an older brother, watched over it in an altar, worshipping it. Later, it became a pig, and was not seen by anyone except Kamaulaniho.

When Hina, his mother, went to bathe, this pig having known beforehand of her whereabouts, climbed out of the altar and went ahead to Oilowai. There, he dammed up the water, sending it further upland so that there was no water for her to bathe in. She went searching, found the place where it was stopped up, and sat down at the edge of the water. The pig-child chanted like a human in order to reveal to his mother that he was her pig-child.

“Here is Kamaulaniho,
Emerging in the light of day,

Hanau o Hina, he kanaka,
 Oia o Kekeleiaiku,
 Keiki a Kahikiula,
 I noho i ka uka o Oilowai,
 Kahea i ka makuahine,
 Ua ao e, ua ao e, ua malamalama,
 Kalia aku ana i ka hoku hiki kakahiaka,
 E kau iluna o Hihimanu,
 He po okoa wale no keia,
 Ua kau holo wi ka malama,
 Ua pua hilo e ka makani,
 Hina ka puu kanahale,
 I ka lua i Pohakueaea nei la—e,
 Eia hoi, eia hoi au he keiki puua,
 A olua i kiola ai,
 A olua i haalele ai,
 Eia hoi au he kuaua makani,
 E pa mai ana maluna o Hanakaumalu,
 Puluhi kai, lai Kahiki akea,
 Ku lua na Opua noho uka,
 I uka kua e noho ai,
 I ka nahele o Kaliuwaa,
 Ke ka ia la hoi ka wai,
 E ka puua inu wai ino,
 Hoehaa hoi ko'u inoa—e.

S.W. Kahiolo, Kalihi Oahu
 June 26, 1861.

He Moolelo no Kamapuaa.

Helu – 2.

I ka wa ona i lohe aku ai i keia leo, makemake aku la oia no ka lea i ke oli. Aka hoi, aole oia i hoomaopopo i kona hai ana, oia no ke keiki puua a laua. A mahope iho, auau iho la oia i ka wai, a i kona hoi ana ae a ma kapa wai, ma kahi ana i waiho ai i kona wahi pa-u, ike iho la oia e keiki puua e moe ana iluna iho o ka pa-u o ua makuahine nei. Aole nae oia i manao o ua keiki puua nei a laua, kona lalau iho la no ia me kona manao e lawe, owili ae la oia i ka pa-u a paa ua wahi puua nei, a hoi aku la. Aka, hookae iho la ua puua nei, no kona wili ia i ka pa-u. Kupaka iho la oia a pau ua kapa nei i ka nahaehae. Paa wale aku la oia i ua keiki puua nei, a hiki i ka pa mua o ka hale. Hea aku la oia i na keiki kanaka ana (oia hoi o Kaikihonuakele a me Kekeleiaiku), eia ka puua na olua, o ka mea mama o olua, nana ka puua. Holo wikiwiki aku la o Kekeleiaiku, a lilo ae la nana ua puua nei. Nonoi mai la o Kaikihonuakele, “e kalua ka puua,” hoole mai la kela.

I ka lilo ana ae la o ka puua na Kekeliaiku, hoi aku la oia a hiki i ke kupunawahine o lakou ia Kamauluanoho. Olelo aku oia, “He puua ka’u.” I mai

Hina gave birth to a human,
 He is Kekeleiaiku,
 Child of Kahikiula,
 Who sat in the uplands of Oilowai,
 Who called his mother.
 It is dawn, it is dawn, there is light,
 Waiting for the morning star,
 That stands above Hihimanu.
 This is a wholly separate night.
 The long thin moon has set,
 Made slender by the wind.
 The hills in the forest tumble down
 Here into the pit at Pohakueaea.
 Here, here am I the pig-child,
 Thrown away by you two,
 Abandoned by you two.
 Here am I, a wind-driven rain,
 Blowing over Hanakaumalu,
 Soaking the lowlands. Broad Kahiki is calm.
 The clouds of the uplands stand in pairs.
 In the uplands, let us two go to live,
 In the forests of Kaliuwaa,
 Where the water is bailed out
 By the pig who drinks foul water,
 My name belies me.”

S.W. Kahiolo, Kalihi, Oahu
 June 26, 1861.

A Tradition of Kamapuaa.

Number – 2.

When she heard this voice, she was enchanted by the delightful song. However, she did not understand why he spoke of his being the pig-child of her and her husband. Later, she bathed in the water and when she returned to the river bank, to the place where she left her *pa-u*, she saw a piglet lying on her *pa-u*. However, Hina did not know that this piglet was theirs. Intending to take up the pig. she grabbed the *pa-u* and rolled it up. In this way. she wrapped the pig up securely and returned home. This pig was offended and objected to his being rolled up in the *pa-u*. He writhed and twisted about in order to get rid of this piece of clothing by tearing it up. However, Hina held on to this piglet until she reached the first enclosure of the house. She called out to her human children. Kaikihonuakele and Kekeleiaiku, “Here is your pig. The faster one of you two gets the pig.” Since Kekeleiaiku got to it first, the pig became his. Kaikihonuakele said, “Let’s roast the pig.” Kekeleiaiku refused.

Kekeleiaiku won the pig and returned to their grandmother, Kamauluanoho. He said, “I have a pig.” But the grandmother said, “Wait, show it to

la ke kupunawahine, “alia ana, e hoikeike mai oe ia’u.” A ike mai la oia, o ua moopuna puua nei ana, pane mai la oia ia Kekeleiaiku, “O kou kaikaina puua nona, ka mea au i lawe ai a ke kuahu.” Olelo aku la hoi keia, “He puua ka hoi ko’u kaikaina?” Pane mai la o Kamaulaniho, “Ae, o malama, he waiwai nui kana.” Ae aku la no o Kekeleiaiku a hanai iho la oia i ua kaikaina puua nei.

la ia e hele ai e hanai i ka hale o mua, ua ao mai ke kupunawahine ia ia a paa ka inoa o ua puua nei. E kahea mua oia, “E Haunuu, E Haulani, e hele mai oe e ai.” Pela mau no oia e kahea ae i kela hanai ana keia hanai ana, a hiki i ka wa i nui ai o ua puua nei. I ka wa o Kekeleiaiku i hiamoe ai, a ala ae oia, ua pau loa na kanaka i ka hele i ka mahiai me na makua a me ke kaikuaana ona, a ua lawe no hoi lakou i ka lakou huli, a koe ka ia nei.

Hana iho la keia i ka ia nei huli me ka manao nana pono iho no e amo. Aka, maka mae mai la o Kamaulaniho no kona amo paka i ka huli. Olelo mai la oia, “O hana, a na ko puua no e amo i ka huli.” Minamina iho la oia i ua puua nei ana. I mai la no o Kamaulaniho, “Mai minamina oe.” A hana iho la oia a hoili i ka huli mao a maanei o ua puua nei, e like me ka olelo a Kamaulaniho ia ia. A nakinaki no hoi i ke kaula ma ka wawae, a kai akula i kahi o kana mala (o Laauhaele ka inoa), aia iuka o Kaluanui, a hiki laua ilaila. Wehewehe ae la oia i ka huli a pau ilalo, hele aku la oia e nana i ka mahiai a ko laua mau makua, a me na kanaka ka hiki kaawale aku mai kana mala aku. A hoi mai oia, ua pau ka huli a laua i ke kanu ia eia nei. He hana ano e keia a ua puua nei, o kona kino hoi, aole like me kona kino mua. Nolaila, manao iho la oia, aole keia o kana puua, hele huli aku la oia, a, aohe loa. Hoi mai la oia a i ua puua nei, hea iho la oia i kona inoa, “E Haunuu, E Haulani, o oe no ia?” Nu ae la ua puua nei, manao iho la no ia o kana puua no ka ia.

Hele hou aku la oia e nana i ka mahiai a kona mau makua, a me na kanaka. Hea aku la ua puua nei, “E Kahikiula ma laua o Hina e! O keia la pololi no auanei o kakou a ke kapu moa a Olopana.” A lohe lakou i keia leo, manao ilio la na kekahi kanaka no e lakou, aole no hoi noonoo o Kekeleiaiku, na ua kaikaina puua nei. I ka pau ana o ka lakou mahiai ana, hoi aku la kela mea keia mea, a kii aku la i ka moa a Olopana (aia no ia ma Kaneohe), o Kekeleiaiku hoi, na hai i haawi mai ka laua nei moa me ua puua nei, a hiki laua nei i ko laua nei hale. Hana iho la o Kekeleiaiku i ka moa a kalua a moa, hanai iho la i ua puua nei, a pau, koe ke kai. Olelo

me.” She looked and knew it was her pig-grandchild. She told Kekeleiaiku, “That is your pig-younger-brother, the one you took to the altar.” He exclaimed, “My younger brother is a pig?” Kamaulaniho answered, “Yes. Take care of him for he has much wealth.” Kekeleiaiku agreed and provided for this pig-younger-brother.

When he went to the front house to get food, the grandmother taught him to memorize this pig’s name. She first called out saying, “Haunuu, Haulani, come and eat.” That was how he always called out each and every feeding time until the pig was full grown. One day Kekeleiaiku went to sleep, and when he got up, all the men, parents, and his older brother had gone to the farms taking their taro tops for planting, leaving Kamaulaniho’s behind.

Thinking he alone would have to carry them, he arranged her taro tops. But Kamaulaniho prized highly her prepared bundle of taro tops and so said to Kekeleiaiku, “Go. Your pig will carry the taro tops.” He felt sorry for his pig, but Kamaulaniho said, “Don’t feel sorry.” He got the taro tops and loaded them all over the pig, just as Kamaulaniho told him. He tied a rope about the pig’s foot and led him to her garden, named Laauhaele, above Kaluanui. When they got there, he untied all the taro tops, put them down, and went to look for their parents’ farmers and men who were at another place away from Kamaulaniho’s garden. When he returned, all their taro tops were planted, an extraordinary task done by this pig. However, since his body was not like his earlier body, Kekeleiaiku thought this was not his pig. He went and looked around, but could not find his pig. So he returned to this hog and called out his name. “Haunuu, Haulani, is it you?” This hog grunted, and so Kekeleiaiku knew that this indeed was his hog.

He went again to look for the farmers, his parents and the men. This hog called out, “Hear me Kahikiula and Hina. This is a hungry day for us, because we are under a *kapu* on chickens set by Olopana.” When the people heard this voice they thought it was spoken by one of their men. Even Kekeleiaiku did not think it was his pig-younger-brother. When their farming was finished, each one except Kekeleiaiku returned and took the chickens of Olopana, who was staying in Kaneohe. Someone else brought the chicken to Kekeleiaiku and the hog. When they returned to their home, Kekeleiaiku prepared,

iho la oia, me ka manaohumu paha iloko ona, "Hokai no hoi ua hōa ai puaa, pau ka io, koe ke kai, koe no nae a kahi io." la wa, pau ka ai ana a ua puaa nei i ka ai maoli. No keia olelo paha a Kekeleiaiku.

I kekahi po mai, kii iho la ua puaa nei i ka moa a Olopana, a hoihoi mai la i na kaikuaana a me na makua, a pela mau oia a pau ka moa o ko lakou aina pono iho. Kii aku la oia i ka moa o Kapaka. A pau ko laila, kii aku la i ko Punaluu a me ko Kahana. A i kona hoi ana mai, lohe oia, i ke kani a keia moa (e Kaniakamoa ka inoa o ua moa la). Kona hahai aku la no ia, lele ua moa nei i kai, haihai no keia, lele ua moa nei iuka, pela mau no ka ia nei hana. Pela mau no hoi ka hoopunipuni ana a keia moa a ao wale, he moa ano e no hoi keia. A i ke ao ana, ike ia keia e kanaka me ka moa i ke kau maluna o ke kua.

Olelo hoohe ae la na kanaka, "I pau ka! Ka moa a ke alii i ka puaa." "Nawai la keia puaa?" I ka hoi ana o na puaa nei, me ka moa no, hahai hele aku la na kanaka mahope, a hiki i kahi o Kahikiula ma. Ninau aku la na kanaka i ukali aku ai mahope. "Nawai keia puaa?" "Na Kekeleiaiku, ua ke keiki a Kahikiula." Olelo mai la lakou, "Ua pau ka moa a Olopana i keia puaa." Hele aku la kekahi kanaka a hai aku la ia Olopana, aia no ia ma Kaneohe, a lohe oia. Hoohe aku la oia ia Makalii a me na kanaka, mai ka wai o Kahana a Kaluanui, e kii a e lawe mai imua ona, a hiki aku la lakou imua o Kekeleiaiku, hai aku la o Makalii, "I kii mai nei makou i ka puaa e lawe imua o Olopana." Ae aku la no o Kekeleiaiku.

Hana iho la lakou a amo aku la i ua puaa nei, e lawe io Olopana la, a hiki i Kapaka, uwe iho la o Kekeleiaiku i ua kaikaina puaa nei (oia hoi o Kamapuaa). I mai la o Kamaulaniho, "Mai uwe oe, e hoi mai ana no ko puaa." A hiki lakou i Punaluu, heluhelu mai la o Kamaulaniho ke mele.

He miki, he miki,
A i hanaua mai oe e Hina,
Ka maka o ka puaa,
E lele ana i ka lani,
E lele ana i ke kuahiwi,
Ewalu ka maka o ke keiki puaa a Hina,

cooked and fed the chicken to the hog, who ate it all, leaving only the gravy. He said, grumbling to himself, "This hog-eating companion is a nuisance. He eats the meat and leaves the gravy. There is hardly any meat left." After that, this hog no longer ate real food perhaps because of what Kekeleiaiku said.

The next night this hog went to get Olopana's chickens, bringing back chickens for his older brothers and parents. He did this repeatedly until all the chickens that were on their land were gone. He then went to get the chickens at Kapaka. When those were gone, he went to get those at Punaluu and those at Kahana. When he returned, he heard the crowing of a particular chicken named Kaniakamoa. He chased it. When this chicken flew toward the sea, the hog chased it there. When it flew toward the uplands, the hog chased it there also. That was what they did until dawn, to the delight of this chicken. It was of a most curious sort, this chicken. At dawn, Kamapuaa was seen by the people with a chicken perched on his back.

The people shouted out, "Look! The chief's chicken is on the hog. Whose hog is that?" When the hog returned with the chicken, the people followed behind them until they got to Kahikiula and Hina's place. The people who followed asked, "Whose hog is that?" "It belongs to Kekeleiaiku, the child of Kahikiula." They said, "Olopana's chickens were consumed by this hog." "A man went and told Olopana, who was in Kaneohe, where he heard the news. He sent Makalii and the men from the waters of Kahana as far as Kaluanui to get the hog and bring him before him, Olopana. When they came before Kekeleiaiku, Makalii said, "We have come for the hog, to bring him before Olopana." Kekeleiaiku consented.

They put the hog on a carrier pole, supported by the men on their shoulders, to carry him to Olopana. When they got to Kapaka, Kekeleiaiku wept for his hog-younger-brother, Kamapuaa, that is. Kamaulaniho said, "Don't cry, your hog will return." When they reached Punaluu, Kamaulaniho recounted in the song:

"Get ready, get set,
You whom Hina gave birth to.
The eyes of the hog,
Fly skyward, [page 16]
Fly toward the mountains.
Eight are the eyes of the pig child of Hina.

Na Hina no oe,
Na Kahikiula,
Na Kahikilei,
O Lono iki oe,
O Lono nui,
O kuu maka, o kuu aloha, e Lono—e,
A haina a moe i kuahu a Olopana,
A ko kakou alii,
Kou inoa, e o mai.

A pau keia heluhelu ana a ke kupunawahine. Nu ae la ua puua nei iluna o ka auamo, a hiki aku lakou i ka wai o Kahana, ala ae la ua puua nei, a ai aku la i na kanaka a pau, a koe o Makalii. I hookoe aku oia i ahailono i mea e lohe aku ai o Olopana, a no ka pili no hoi kekahi ona ia Kamapuaa. A hiki aku la oia imua o Olopana, ninau mai la, "Auhea ka puua?" Hoole aku la o Makalii, aohe puua, ua pau na kanaka i ka ai ia, owau wale mai la no koe. Olelo hou mai la no o Olopana, "E hele oe, a e olelo aku i na kanaka mai Kahana a Kalaeokaoio, e kii hou i ka puua, a e lawe mai imua o'u." Kii hou aku la na kanaka, a hana iho la e like me mamua, a lawe mai la, a hiki i Kalaeokaoio. Kahea hou mai la ke kupunawahine.

S.W. Kahiolo, Kalihi Oahu
Iulai 3, 1861

He Moolelo no Kamapuaa.
Helu – 3.

Ma ke kahea hou ana a ke kupunawahine i ke mele hou, oli aku la oia penei.

O Hiwahiwa oe,
O Hamohamo na,
Ka maka o ke akua,
Lele oili i ka lani,
O haki o ne,
O ane ka la,
Kau hoa kaulani,
Hookokohi ka lani,
O ke kanaka oe,
I hanu iuka o Kaliuwaa,
Ewalu ka wawae,
He kanaha ka manea,
O ka lau o ka hiwa,
O ke ki o ki-kea,
O ka nana kea,
O ka hahi kea,
Kakalanuhe,
Kakalawela,
E ka ehui, e ka uli,
E ka hiwa, ka maha kea,
Ke kukui, kamaumau,

You are Hina's,
Kahikiula's,
Kahikilei's,
You are little Lono,
Great Lono,
My beloved, my cherished one, o Lono—
A sacrifice laid on the altar of Olopana,
Of our chief,
Your name, answer."

When this recitation of the grandmother was finished, the hog grunted while on the carrier pole. When they got to Kahana stream, this hog got up and ate all the men except Makalii, who was spared to be a messenger so that Olopana would hear the news and also because of his relationship to Kamapuaa. When Makalii appeared before Olopana. Olopana asked, "Where is the hog?" Makalii said, "There is no hog. He ate the men. I am the only one left." Olopana spoke again. "Go and tell the men from Kahana to Kalaeokaoio to go after the hog and bring him before me." The men again went after the hog. They got him again, tied him up as before, and brought him as far as Kalaeokaoio. His grandmother called out again.

S.W. Kahiolo, Kalihi Oahu
July 3, 1861.

A Tradition of Kamapuaa
Number – 3.

When his grandmother called out again, she sang a new song, as follows:

You are the cherished black one,
That is the caressed one,
The eyes of the god,
Leap upward to the heavens,
Break, whisper,
The day is near,
The pregnant time, the chiefly time,
The chiefess strains at childbirth,
You are human,
Born in the uplands of Kaliuwaa,
With eight feet,
Forty hooves,
The offspring of the black hog,
The *ti*, the light colored *ti*,
The white taro,
The white pig, [*O ka ha hei kea.*]
Kakalanuhe,
Kakalawela,
The red one, the dark one,
The black one, the white brow,
The *kukui*, the *maumau*,

Ka hala uhaloa,
Ke-a oo, ke-a piwai,
Ka haole nui maka alohilohi,
E kama lepo puaa,
Ke ao puaa i ka lani,
Na kino puaa o kama i ka nahelehele,
O Haunuu oe, o Haulani,
O Kaalokuloku, ka mano o ka ia nui,
E ui-e, kou inoa, e o mai.

O mai la no ua puaa nei. Iaia e amo ia ana e na kanaka, ke kupaka ae la no ia, a pau kaula i ka hemohemo. Ka ai aku la no ia i na kanaka ma kela aoao, a ma keia aoao, a koe aku o Makalii. Holo aku oia a hiki io Olopana la, ninau mai la oia. "Auhea ka hoi ka puaa?" "Aole puaa, ua pau na kanaka i ka ai ia, owau wale mai la no koe." Olelo hou aku no o Olopana ia Makalii, "E hele oe, a na kanaka mai Kaluanui, a Kahuku, e kii aku a lawe mai i ka puaa i o'u nei." A hiki aku la na kanaka i kahi o ua puaa nei, hana iho la no e like me mamua, amo aku la lakou a hiki i Punaluu. Hea hou mai la no ua kupunawahine nei i ka mele hou penei;

O Kaneiahuea oe,
Ke akua maka oioi,
Nana ka maka i ka lani,
E kilo ana i ka moku nei,
I ka hiki ua lani,
Kapauu e Lono i ka haiuu,
O Hiiaka oe i Puuokapolei,
Ke akua oe o Haia,
O Haia oe, kou inoa eo mai.

O ke ala ae la no ia o ua puaa nei, a ai aku la i na kanaka e like me na hana ana mamua, a hookoe aku no ia Makalii. A hiki no oia imua o Olopana, o kana hana mau no ka ninau mai, hai aku no hoi keia e like me mamua. Hoouna hou aku la no oia ia Makalii, "E hele oe a na kanaka mai Kahuku a Keahuohapuu, e kii ae a ka puaa e lawe mai i o'u nei." A hiki na kanaka i kahi o ua puaa nei, a amo mai la lakou a hiki i Kapaka. Hea hou mai la no ua kupunawahine nei, penei;

Na mumu ka lani,
Na mu ahaaha,
Na ilo eu,
Na nini-ole,
Na ka hua nui,
O ke lono i ke ao,
Na ka mana o ka puaa,
Na kui, na nau,

The *hala uhaloa*,
The powerful rock, the solid rock,
The big foreigner with bright eyes,
You hog excrement offspring,
The hog cloud in the heavens,
The hog bodies of Kama in the wilderness,
You are Haunuu, Haulani,
Kaalokuloku, the shark, the great fish,
I ask your name, answer.

The hog answered. While he was being carried along by the men, he thrashed about and loosened the rope. Then he ate all the men on one side of the stretcher, then all those on the other side, except Makalii who ran until he reached Olopana, who asked, "Where is the hog?" "There is no hog. He ate the men. I am the only one left." Olopana again said to Makalii. "Go and get the men from Kaluanui as far as Kahuku. Go after and bring the hog to me here." When the men got to the place of this hog, they tied him up as before, and carried him on the shoulder pole as far as Punaluu. His grandmother called out again, a new chant, as follows:

You are Kaneiahuea,
The sharp-eyed god,
Whose eyes look to heaven,
Watching this island closely,
In Kahiki was that chief,
Lono is disturbed in the distant heights,
You are Hiiaka at Puuokapolei,
You are the god Haia,
You are Haia, your name, answer.

This hog got up and ate the men as he had done before, leaving Makalii, who went before Olopana. He questioned Makalii again, who answered as he did before. He again sent Makalii saying, "Go and get the men from Kahuku as far as Keahuohapuu [Waimea] to go after the hog and bring him here before me." When the men got to the place of the hog, they tied him onto a shoulder pole and arrived at Kapaka. His grandmother called out again, as follows:

"Silent is the chief,
Silent, haughty,
The lively maggots,
The *niniole* fish,
The great fullness,
The news came in the daytime,
Of the power of the hog,
Tusk-thrusting, gnashing,

Na wali, na oka,
Na haapekuepeku,
Na ka puua eku aina,
E ku ana i ka moku nei o Kauai,
Oahualua oia nei la,
Kou inoa, e o mai.

A pau keia kahea ana, ai aku la no keia i na kanaka a pau, a koe no ua Makalii nei. Noonoo iho la o ua Olopana, e kuahaua i na kanaka a pau o Oahu nei a puni, a e hele pu me ia, me ka manao e kua maoli me ua puua nei (oia hoi o Kamapuaa). Kui aku la keia manao kua o Olopana a lohe o Kamapuaa, hoopii keia i ko ia nei poe a pau iluna o Kaliuwaa. Aohe alanui e hiki ai, hookahi no alanui o ua puua nei, moe aku la oia mai lalo o ka pali a hiki luna. Malaila i hiki ai na kanaka a pau; aka, o ke kupunawahine, aole oia i pii pono maluna iho o ua puua nei, hokae oia no kona ano maka mae paha i kana moopuna.

I ka pau ana o na kanaka a pau iluna o Kaliuwaa, hoi iho la keia a lalo, pani iho la i ka wai. I ka wa i hiki mai ai o Olopana me na kanaka a pau, o ke kua iho la no ia, a pakele ua puua nei mai make, a i kekahi la hou mai, pau na kanaka a me Olopana a me na 'lii a pau i ka make i ua puua nei. A o Makalii, holo honua no keia, no kona manao no, aole e make o Kamapuaa, o kona hele loa no ia a hiki i Kauai.

I ka make ana iho o Olopana, lilo ae la ka moku o Oahu nei ia Kamapuaa. Kii aku la keia i na kanaka iluna o Kaliuwaa, a hooiho ilalo; hoi aku la a ko lakou nei wahi, nonoi mai la ke kahuna (o Lonoawohi ka inoa), ia Kamapuaa i aina nona. Penei "O ka wai auanei ko'u." Ae aku la no kela. He ano nane nae kela olelo a Lonoawohi. Penei ke ano ma ka hoohalike ana, o ka aina i kapaia kona inoa, ua komo ka huaolelo, "Wai." O kona aina ia, e like me Waialua, Waianae, Waimanalo, Waikele, Waipio, Waiawa, Waimano, Waiiau, Waimalu, Waikiki, Waialae, Wailupe, Waimanalo 2, Waihee, Waiahole, Waialea, &c. A ike iho la makua (o Hina ma laua o Kahikiula), ua nui ka aina i lilo i ke kahuna, hoohalahala iho la na makua. Aka, o na kaikuaana a me ke kupunawahine, aole lakou i hoohalahala, ua ae no. No ke kahuna ia, a o ke koena o ka aina ko lakou.

I keia pau loa ana o ka aina i ke kahuna, o ke kumu no ia o ko laua hele ana, a noho ma Molokai. Noho iho la hoi lakou me i ka aina. A liuliu wale ko

Mashing, grinding,
Kicking and kicking.
The hog that roots up the land,
Rooting up the island of Kauai.
Here he is. Oahu, child of Lua,
Your name, answer.

When this chanting ended, the hog ate all the men except Makalii. Olopana thought about it and then announced to all the people in every part of Oahu to join him in planning a real war against this hog, that is, Kamapuaa. News of Olopana's plan of war spread and Kamapuaa heard of it. He had all his people climb up above Kaliuwaa. There was no path to get up there. There was only one way and that was upon this hog, stretched from the base of the cliff all the way to the top, and thus everyone went above. His grandmother, however, did not climb right on top of this hog, as she did not want to offend her precious one, her grandchild.

When all the people were up above Kaliuwaa, this hog went below again and dammed up the water. When Olopana and all his men arrived, the battle began. This hog barely escaped death. Several days later, the men, Olopana, and all the chiefs were killed by this hog. But Makalii ran off quickly, because he knew Kamapuaa would not die. He went very far, as far as Kauai.

At the death of Olopana, the island of Oahu became Kamapuaa's. He went to get the people who were on top of Kaliuwaa and brought them down. They returned to their homes. The priest, named Lonoawohi, requested from Kamapuaa lands for himself as follows: "Let me have the wai lands." Kamapuaa agreed. Lonoawohi's words were in the form of a riddle. The meaning was in the similarity; that is, any land, with the word wai a part of its name, such as Waialua, Waianae, Waimanalo, Waikele, Waipio, Waiawa, Waimano, Waiiau, Waimalu, Waikiki, Waialae, Wailupe, Waimanalo 2, Waihee, Waiahole, Waialea, and so on, would be his land. When Kamapuaa's parents, Hina and Kahikiula, realized how much land was given to the priest, they complained. His older brothers and his grandmother, however, did not complain, but agreed that it was to be for the priest and that the rest of the land was to be theirs.

The reason that they, Hina and Kahikiula, left and settled on Molokai was that all these lands were given to the priest. The others settled down

lakou nei noho ana, hu ae la ke aloha o na makua ia Kamapuaa. Olelo aku la oia i na kaikuaana a me ke kupunawahine, "E hele ana wau e imi i o'u makua, e noho i ka aina o kakou." Ko ia nei hele ai a aku la no ia ma ke kino Humuhumu-nukunukuapuaa, a hiki keia i Molokai, o Kipu ka inoa oia wahi. Ilaila kona hele kino kanaka ana. Nolaila kela huaolelo a ko Hawaii nei, "Hoo kanaka o Kama i Kipu."

la ia i hele aku ai a hiki i na makua ona e kahumu ana laua. Aloha aku la oia, aloha mai la no hoe laua, ninau aku la keia, Pehea ko olua noho ana maanei? I mai la laua, aole pono. Olelo hou aku la keia, e u hoi olua a no i keia wa, mai noho olua, o ko laua hoi iho la no ia.

I na makua i hoa ai i Oahu nei, ka hele aku la no ia o Kamapuaa i Kahiki, ma ke kino ia no...

S.W. Kahiolo, Kalihi Oahu
Iulai 10, 1861

on the land. They did not live there long before love welled up in Kamapuaa for his parents. He spoke to his older brothers and grandmother saying, "I am going to look for my parents. You stay here on our lands." He traveled as the *humuhumunukunukuapuaa* fish and arrived at Molokai, at a place called Kipu, where he took on his human form. From this we get "Kama was made human at Kipu."

When he got to his parents, they were tending the oven. He greeted them and they greeted him. He asked. "How is your life here?" They said, "Not good." He spoke again, "Go back, right now. Don't stay." So the two returned.

When his parents returned to Oahu, Kamapuaa went to Kahiki in his fish body...

S.W. Kahiolo, Kalihi Oahu
July 10, 1861
[E. Mo'okini et al., 1978:2-30]

Na Wahi Pana o Kaliuwaa – Storied Places of Kaliuwaa (1861)

Writing under the penname, M.K. Palikoolauloa, resident at Kaliuwa'a, and a native sriter submitted a letter recalling the significant cultural sites and traditions of the "Storied places of Kaliuwa'a" to the Hawaiian language newspaper, *Ka Hoku o ka Pakipika* (November 14, 1861). This account is one of the most important for Kaliuwa'a, as it provides readers with site specific accounts to numerous locations in the valley—including the place name, Kaluanui—and the history of Kamapua'a. The story also informs us that as early as 1861, many thousands of people, including those from foreign lands had traveled to see the wonders of Kaliuwa'a.

The original Hawaiian texts are provided along with English translations in the two columns. The basic translations were prepared by M.K. Pukui (BPBM – HEN), as reported in Sterling and Summers (1978), with additions and modifications, based on the original Hawaiian texts, by Kepā Maly.

Na Wahi Pana o Kaliuwaa

O Kaliuwaa, oia no ke awawa kaulana loa o na awawa a pau ma ka apana o Koolau. O ke kumu o kona kaulana ana, o ka noho ana o Kamapuaa ilaila, a ua nui ka poe I hele iliala e makaikai, mai ka wa kahiko mai a hiki I keia manawa, o na lii, na kanaka, a me na malihini mai na aina e mai; a he mau tausani o lakou.

Eia kekahi mau mea e kaulana'i ua awawa ala. Hoomaka mai kai aku:

1. O Eleio, he loi ia, kahi a Kamapuaa I eleio ai nalowale, I ka wa e hahai ia ana e kanaka no kona aihue I ka moa.

The Storied Places of Kaliuwaa

Kaliuwaa is the most famous of all the valleys in the district of Koolauloa. The reason for its fame is that Kamapuaa dwelled there, and there are many people who have traveled there to see it, from ancient times to the present time, the chiefs, the people (Hawaiians), and the visitors from foreign lands, there have been thousands of them.

Here are some of the many famous places of that valley there. Beginning from the shore and on:

1. Ele'io, a wet patch. It was here that Kamapuaa vanished from sight when he was pursued by some men for stealing chickens.

- | | |
|---|--|
| <p>2. O Opuohua, he wahi loi ia i kapaia ma ka inoa o ka opu o Kamapuaa.</p> | <p>2. 'Opu-'ohua, a small wet patch named for his stomach.</p> |
| <p>3. O Kaluanui, he lua nui ia, kahi a Kamapuaa i hana lepo ai, a nolaila mai paha ka inoa o kela aina, o Kaluanui.</p> | <p>3. Ka-lua-nui. It is a large pit where he excreted. Perhaps that is how the land got its name of Ka-lua-nui.</p> |
| <p>4. O Amo, o kahi ia i pau ai kanaka e amo ana ia Kamapuaa i ka ai ia e Kamapuaa.</p> | <p>4. Amo, is the place where the men who carried (<i>amo</i>) Kamapuaa were all eaten up by him.</p> |
| <p>5. O ke Ana o Kamaunuanoho e kuku ai.</p> | <p>5. Ke-ana-o-Ka-maunu-a-niho or Cave of Kamaunuanoho, where she made tapa cloth.</p> |
| <p>6. O Kekupinai, he wahi pali, kahi i noho ai ke kanaka nanai kuhikuhi o Kamapuaa i ka poe nana i e imi ana, me ka olelo, "aia iho no iloko o ke Ana kuku o Kamunuanoho."</p> | <p>6. Ke-ku-pina'i, a small hill, where a man told his seekers where Kamapuaa was to be found, (by saying) "He is in the tapa making cave of Ka-maunu-a-niho."</p> |
| <p>7. O Kupou, he wahi pali a Kamapuaa i kupou iho ai, a holo i ke Ana o Kamaunuanoho, a lele ka huhui moa a haule i Uauakauhale, ma kela kapa o ke kahawai, i ka wa i hahai ia mai ai e kanaka i oleloia maluna. Helu 6.</p> | <p>7. Kupou, a small hill, from which Kamapuaa ran down to the cave of Kamaunuanoho. The chickens, tied together, flew and lit at 'Ua'u-kauhale, on the opposite side of the stream, when the men (mentioned in number 6) were pursuing him.</p> |
| <p>8. O ke kahuahale, kahi i noho ai lakou, a hanau ia, malaila na pohaku kaulana, a me ke opuhau kupanaha, elua ano pua, he ulaula, he melemele.</p> | <p>8. The house site in which they lived, and where he was born. At that spot are two well known stones, and a strange clump of <i>hau</i> trees that bear two kinds of blossoms, red and yellow.</p> |
| <p>9. Oilowai, he kiowai auau no lakou, a me ka poe nana i kii aku o Kamapuaa.</p> | <p>9. Oilo-wai, is a pool in which they bathed, including those who went to fetch him.</p> |
| <p>10. O ka pohaku i hakii ia'i o Kamapuaa.</p> | <p>10. The rock to which Kamapua'a was tied.</p> |
| <p>11. O Uaukauhale, ke kahuahle o Kamaunuanoho, a me na moopuna o Kekeleiaiku ma.</p> | <p>11. 'Ua'u-kauhale was the home site of Kamaunuanoho and her grandson, Kekele-ia-iku and others.</p> |
| <p>12. O Kipu, he wahi pali i komo iloko o ke mele, he wahi pali iki hoi Kipu e ikea nei, a pela kau.</p> | <p>12. Kipu, a small hill mentioned in a chant, "A little hill is the Kipu we see" and so forth.</p> |
| <p>13. O Pohakupee, oia ka pohaku i pee ai o Hina, ai ole ia o Kamaunuanoho paha, i ka wa i kii mai ai o kanaka o Olopana ia Kamapuaa.</p> | <p>13. Pohaku-pe'e is a rock, where Hina hid or perhaps it was Kamaunuanoho, when the servants of 'Olopana came to seek Kamapua'a.</p> |
| <p>14. O Pohakuolu, he kanaka ia nana i hai mai o Kamapuaa i kona pee ana, i ka wa i oleloia maluna, helu 3. A no kona hai ana, hoopohakuia oia e Kamapuaa, ke ku la ia i luna o ka pali me he kanaka ala.</p> | <p>14. Pohaku-'olu was the name of the man who revealed Kamapuaa's hiding place (mentioned in number 3). Because he told, he was changed into a rock by Kama-puaa. It still stands, like a man, on the hill.</p> |
| <p>15. O Kalehuakawa, he kawa auau ia no kekahi poe akua, o Kapo, o Pele ma.</p> | <p>15. Ka-lehua-kawa was a diving place for certain goddesses, Kapo, Pele and others.</p> |

16. O Maunapuka, he wahi pali nihinihi, a ua puka, i houia e ka ihu o Kamapuaa, i wahi e nana aku ai i keia poe wahine e auau ana i Kalehuakawa.
17. O Poho, he wahi pohaku elua poho.
18. O Pohakueaea, he wahi puu kiekie ia, malaila i ku ai o Kamapuaa, a kahea aku i na makua i ka wanao [wanaao] o kona la i hanau ai.
19. O Uhakahi, oia kahi a Kamapuaa i pani ai i ka wai i ka wa e pii aku ana ke kaua o Olopana e pepehi ia lakou, a hoi ka wai i uka, a i ke kuu ana, pau loa na kanaka i ka lilo i kai, a pau loa i ka make.
20. O na akua o Kamapuaa.
1. O Kuliaikekaua, kona alihikaua.
2. O Kaneewaewaikialoha, he wahi akua hoalohaloha.
3. O Kukalepa, oia ka mea iaia ka hae kaua o lakou.
4. O na akua moekolohe, o Kumahumahukole ma.
5. He poe akua e ae, o Kiei, o Halo, o Ohumuhumu, o Hanawanawa, o Apanapoo, o Poalelolea.
21. O kini o ke akua, o ka lehu o ke akua, o ka mano o ke akua, oia kahi e kukulu ai na lio, oia kahi e haawi ai ka poe naaupo i na mohai no na pohaku, ma ke alakai hewa a na kamaaina hoomanakii.
22. Waaiki, he wahi pali kiekie a maikai, mehe kaelewa la e ku ana.
23. Waanui, ua like me kela maluna, oi aku nae ke kiekie o keia.
24. O ke kapuai o Kamapuaa, oia kahi ana i ku ai, i alanui no kona ohua ia pii ai.
25. O Kuikahi, he wahi ahua ia e ike aku i ke kiowai, oia kahi e hoopau ai na manao ino, kue, ohumu, i ole e kaa ia e ka pohaku, aole he oiaio.
26. O Honu, he pohaku ano like ia meka Honu, ua oleloia, ua laweia he Honu ilaila, a oia no ua pohaku nei.
16. Mauna-puka is a sheer cliff with a hole in it made by the snout of Kamapuaa, so that he could watch the women bathing at Ka-lehua-kawa.
17. Poho is a stone with two hollow places on it.
18. Pohaku-eaea is a tall hill. It was there that Kamapuaa stood to call to his parents in the early morning of the day he was born.
19. Uha-kahi is the spot where Kamapuaa dammed the water when 'Olopana's warriors went up to destroy them. The water was held back in the upland and when he released it, all the men were washed to sea and killed.
20. The gods of Kamapuaa.
1. Kulia-i-ke-kaua, his war leader.
2. Kane-ewaewa-iki-aloha, a lovable god.
3. Ku-ka-lepa, was the bearer of the war standard.
4. Ku-mahumahu-kole and his companion were his gods of sexual affairs.
5. The other gods were Ki'ei, Halo, 'Ohumuhumu, 'Apana-po'o and Po'ae-lolea.
21. The spot of the forty-thousand, four hundred thousand and multitude of gods were, there the horses are being tied and the foolish lay their offerings on stones through the leadership of idolatrous guides.
22. Wa'a-iki, is a tall and handsome precipice, like the keel of a canoe standing upright.
23. Wa'a-nui is like the other, only taller.
24. The foot print of Kamapuaa is at the place he stood, to make a way for his followers to climb up.
25. Ku'ikahi is a hillock from which the pool can be seen. It was there that one set aside all hard feelings, disagreements, and feelings of discontentment lest rocks roll down on him. This is not true.
26. Honu, is a stone shaped like a turtle (*honu*) and it was said that a turtle was carried here and it became the stone.

27. O Kekiowai, a me ka waiilele anoano o
Kaliuwaa, kahi e auau ai ka lehulehu o ka
poe makaikai, i pau ka wela, a me ka lepo o
ke kino, a loa mai ka olu, a me ka maha.

Pela no, o ka Baibala, eia no ka buke kaulana loa
o na buke a pau ma ka honua nei. Ua kaulana ia
buke no na wanana, a me na moolelo o Iesu. Ka
waiilele kiekie mai ka lani mai, oia ke kiowai olu o
ke ola mau loa, kahi e maemae ai na uhane, a
loa ka maha, a me ka malu i ka inaina wela o
kona makua. Malaila e inu wai ai, aole make wai
hou aku. Me ke aloha hoolailai i ka Hoku
Pakipika.

Na M.K. Palikoolauloa.
Kaliuwaa, Novemaba 9, 1861

27. The pool and the awe inspiring waterfall of Ka-
liuwaa, are where visitors bathe to remove the
discomfort of heat, and the soil of the body in
order to be refreshed and rested.

So it is, but the Bible, here is the most famous book
around the world. This book is famous for its
prophecy and the story of Jesus. The majestic
waterfall from heaven, it is the refreshing bathing
pool of everlasting life. The place where the spirit is
cleansed, and where rest is obtained, and peace
from the wrathful vengeance of his father. There one
drinks water and will never thirst again. With the
peace of love to the Star of the Pacific.

By M.K. Palikoolauloa.
Kaliuwaa, November 9, 1861.
[M.K. Pukui, translator, in Sterling and Summers,
1978:163-164 (with additions by Maly)]

He Kanikau–

Kaluanui Referenced in a Chant of Lamentation (April 19, 1862)

One of the significant expressions of Hawaiian attachment to the landscape is found in *mele* (chants). One type of *mele*, a *kanikau* (dirge or chant of lament), is often found in the native language newspapers, and offers a personal view into the relationship shared between people, the land and nature about them. This *kanikau* is one which provides reference to Kaluanui and neighboring lands.

He kanikau.

Feberuari, la 2, 1862, ma Kualoa, Koolaupoko,
make o ke Aupuni w., oia ka la Sabati, hora 9 o
ka po. Haku iho au i wahi kanikau nona. Eia
malalo iho kona wahi kanikau.

Kanikau aloha no ke Aupuni,
Kuu wahine mai ka po loloa o ka Hooilo...
...Kuu wahine mai ka makani anu o Ahiu,
Mai ka luna aku o Piei,
Auwe kuu wahine.
Aloha ia wahi a kua e noho ai,
Kuu wahine mai ka lae o ka Luapuleho,
Mai ka wai aku o na Poele,
Kuu wahine i ka wai o Waiono,
Mai ka uka o na Hiku,
Kuu wahine mai ke kai o Puheemiki,
O ka pono aku i Hale-aha,
Aloha ia wahi a kua e hele ai,

Kuu wahine mai ke kahakai o Kaluanui,
Mai ka uka o ka Liuwaa,
Kuu wahine mai ka wai o Oilowai,
Mai na lehua a Makalii,

A Chant of Lament.

February 2, 1862, at Kualoa, Koolaupoko. Aupuni
(f.) died, it was the day of Sabbath, 9 'o clock at
night. I have composed a chant of lament for her.
Here below, is her lament.

Lament of love for Aupuni,
My wife in the long nights of the Winter...
My wife in the cold winds of Ahiu,
From the heights of Piei,
Alas my wife.
There was love at the place where we two lived,
My wife from the point of Luapuleho,
From the bathing waters of Poele,
My wife in the waters of Waiono,
From the uplands of Nahiku,
My wife from the shores of Puheemiki,
In the right of Haleaha,
Love for those places where we two
have traveled,
My wife from the shores of Kaluanui,
And from the uplands of Kaliuwaa,
My wife from the waters of Oilowai,
From the *lehua* of Makalii,

Aloha ia wahi a kua e hele ai.

Kuu wahine no ke kula o Kapaka,
Auwe kuu wahine.
Kuu wahine mai ka piha kanaka o Hauula,
...Auwe kuu wahine.

NA KONAIIHELE.
Kualoa, Koolaupoko, Apr. 19, 1862.

Love for those places, where we two
have traveled.
My wife on the flatlands of Kapaka,
Alas, my wife.
My wife from Hauula, filled with people...
...Alas my wife.

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

Kamapua'a, the Lono Class of Priests, and Lands Associated with Them (1868-1870)

Native Hawaiian historian, Samuel Mānaiakalani Kamakau published detailed and lengthy articles and native traditions in the Hawaiian newspapers between the 1860s to 1870s. From his writings come the following discussions of Kamapua'a and his fellow gods.

The chiefs did not rule alike on all the islands. It is said that on Oahu and Kauai the chiefs did not oppress the common people. They did not tax them heavily and they gave the people land where they could live at peace and in a settled fashion. When Oahu came under the rule of Kama-pua'a, he gave the land containing the word *wai* to the *kahuna* [Kamakau 1961:230] Lono-a-wohi; but later the land was redistributed by Kahiki-'ula and the older brothers of Kama-pua'a because the kahunas had a monopoly of the well-watered lands, and the *kahuna* class were given the lands of Waimea, Pupukeya, Waiahole, and Hakipu'u in perpetuity, and these were held by them until the days of Ka-hahana. Ka-hekili and Ka-lani-ku-pule confirmed this gift to the kahunas, and so did Kamehameha. Waimea was given to the Pa'ao *kahuna* class in perpetuity and was held by them up to the time of Kamehameha III when titles had to be obtained... [Kamakau 1961:231]

...Olopana and Kahiki'ula married Hina, the daughter of Kamaunuaniiho. Their children were Kahikihonuakele and Kekeleiaiku, and also Haunu'u, Haulani, Ha'alokuloku, and Kamapua'a. The first-mentioned children, Kahikihonuakele and Kekeleiaiku, became ancestors for the people of Oahu and Kauai; when Kamapua'a lived with (*noho ana*) Pele, he became an ancestor for those of Hawaii. Because their child brought forth (*hanau*) real ancestors (*kupuna maoli*), Pele and Kamapua'a are called *kumupa'a*. Their child was 'Opelunuikauha'alilo; this was the child [Kamakau 1964:68] born from Pele who became an ancestor of chiefs and people, and his descendants therefore call Pele their *kumupa'a* because he was born from her body. She became an *'aumakua* and a *kumupa'a* for the descendants born from her body. She was consecrated and made a god (*ho'ola'a*) by persons not related by blood descent; and that is how Pele became an *akua* for this race... [Kamakau 1964:69]

“Kumumanao” – A Subject of Thought (1874)

Heaha ke ano ka huaolelo Kaliuwaa? Aole no e loa kona ano ke loa ole ka moolelo, ina e loa ka moolelo, loa no ke ano, pono no au e hai pokole aku i ka moolelo; a penei no ia:

—O kekahi kupua i ka wa i au wale ka la, oia o Kamapuaa ka mea nana i aihue ke kapu moa a Olopana ka moi o Oahu. No ka pau ana oia kapu moa ua pau ia Kamapuaa, a no keia pau ana o ka moa ua hoouna aku ka moi Olopana i na koa hookahi mano, e kii e lawe mai ia Kamapuaa a e pepehi a kau i ka lele ma ka heiau o Kawaewae i Kaneohe i Koolaupoko, i ko lakou hopu ana ia Kamapuaa a paa i ka nakinaki a amo aku la ua koa me ka manaolana e ko ana ko lakou makemake, a me ka makemake o ka moi Olopana.

Aia nae ia lakou e auamo ana i ka puua a hiki i Kupinai, ka hea mai la ke kupunawahine penei: “O oe o Haunuu, e Haulani, e Kamamo o ka ia nui la e uilani.” Uilani ae la ua puua nei a hemo, a o ka hoomaka aku la no ia ia ka luku i na kanaka koa a pau i ka make, a koe wale no hookahi kanaka, a oia no ka ahailono nana i lawe aku i ka lohe, a hai aku ia Olopana, i ka ia nana aku, “Ua pau loa no koa i ka make, a owau wale ia la i hookoe ia mai nei i ahailono e hai aku imua ou e ka Moi.”

Aia nae a lohe o Olopana i keia olelo, ulupuni koke ae la oia i ka huhu, a kena ae la i kana mau kukini mama, e hai aku i ka lohe i na kanaka a pau i kupono no ka hele ana i ke kaula, e noho ana a puni o Oahu nei. A mamuli o ke kauoha Alii, ua akoakoa mai la na kanaka, a ma ka heluia ana, ua hiki aku ka heluna nui i ka eha mano, oia ma ka helu a Hawaii nei, a ina hoi ma ka helu haole, alaila, ua like me 16,000.

Ma keia hoouna hou ana a ke alii, ua like no ka hoouna mua ia ana, ua pau loa kela eha mano i ka make, a koe no hookahi kanaka, a na keia kanaka no i lawe aku i ka lono poino a hai aku ia Olopana.

Ma keia poino hou ana, ua eu kino maoli ae ka Moi Olopana, me na koa i hele a hewa i ka wai ka nui o ua mea he kanaka, me kona lohe no hoi he kino papalua ko ka puua, he hapa i ka puua a hapa i ke kanaka, aka, hooulu no oia i ke kaula, no ka minamina i kana kapu moa, a ole nae he minamina i ke kanaka. Ke i ae nei hoi o

What is the nature of the word Kaliuwaa? The nature of its meaning will not be gotten if one does not have its tradition, if you have the tradition, you get the nature; thus, I need to tell a short story; and it is this:

— There was a supernatural being (demigod) in days long past, it was Kamapuaa, the one who stole the restricted chickens of Olopana, the king of Oahu. Because the restricted chickens had been taken by Kamapuaa, Olopana sent 4,000 warriors, to get and bring Kamapuaa to the altar on the temple of Kawaewae at Kaneohe, Koolaupoko. When they captured Kamapuaa, they secured him, with ropes to a carrying stick. The warriors thinking, that they had fulfilled their desire, and that of the king, Olopana.

As they secured the pig and carried him to Kupinai, the grandmother called out, thus: “You are Haunuu, Haulani, the great shark fish, arise.” The pig arose and freed himself, and then began to destroy and kill all the warriors. There remained only one man alive, and it was he who bore the message to Olopana, telling him what he had seen; “All of the warriors have been killed, and only I remain, to come before you and tell you.”

When Olopana heard this his anger grew, and he ordered his fastest runners to tell all the people of Oahu that they were to prepare for war. As a result of the kings’ command, all of the people assembled, and in count, they could be numbered at four-four thousands, that is in the counting of the Hawaiians, and if in the counting of the foreigners, it would be equal to 16,000.

Thus, the king sent them, and like those first sent, the four-four thousands were all killed, leaving only one man, and it was that man who took the news of the disaster to Olopana.

As a result of this new disaster, the King, Olopana, was truly agitated by the loss of the warriors who—those who had mistakenly entered the waters (of battle)—so many people had been lost. By this, he understood that the pig had dual body-forms; that of a pig, and that of a man. But he (Olopana) had urged his people to war, because of his cherished

Keeaumoku ia Kiwalao, “O ka niho ka kau mea malama, aohe manao e o ka hulu makua?” Pela hoi o Olopana, o ke kapu moa kana i minamina, aole nae o ke kanaka, ka paku e paa aia kona aupuni a e mau ai kona noho alii.

A ma ke ano mana o Kamapuaa, ua ike no oia i ko Olopana manao a me ke kua huliama e hiki mai ana, nolaila, olelo aku oia i na makua, na kaikuaana a me ke kupunawahine, “E pono paha e lawe au ia oukou e huna iluna o ka pali, no ka mea, ei ae ka make a hiki mai i o kakou nei, oiai he huliama ke kua, a o ka wa pono keia.

A hala he mau la, lawe ae la ua Kamapuaa nei i kona ohana, a hiki i kekahi wahi ololi, a kiekie ana kona piko i ka welau pali o luna loa, (ma ka ike a ka poe pii pali, ma ka hookuuku kaula ana, he elua haneri anana a oi aku), me kona olelo aku, “O keia mau awawa ko kakou mau waa a’u e hoopii aku ai, a ina e hiki ole oukou ma nei waa, alaila, ma kahi waa iki paha. A no ka makau o ke kupunawahine, ua hoopiiia lakou ma kahi waa uuku, a ua noho lakou maluna o na ana pali o Kaliuwaa me ka maluhia a hiki i ka lanakila loa ana o Kamapuaa.

Ua kapaia o Kaliuwaa, ma ka hoopii ia ana o kona ohana maluna o na waa ana i kapa ai o Kaliuwaa, oia kela inoa a hiki i keia la. Na ka puua i kapa ka haiano a me ke paniinoa, oia keia ke huiia, “Kaliuwaa.”

O ka waiilele kokoke no i na waa, a o ke kiowai auau, ei aku mauka, a malaila kahi makaikai a na malihini kaahela e auau ai. O ke kiekie mai ka piko o ka waiilele maluna loa a hiki i ka waiilele o lalo a i ke kiowai auau, ua manao au he 1,600 kapuai ke kiekie. A o keia wahi e oleloia nei, aia no ma Kaluanui, Koolauloa. He nui na moololo e pili ana no keia awawa o Kaliuwaa.

J.L. Keaulumoku.
[Ku Okoa, Febuali 7, 1874]

chickens, he did not cherish his people. Keeaumoku said to Kiwalao [at the battle of Mokuohai], “So it is the tooth pendant that you cherish, with no thought of your precious relative?” It was the same with Olopana, it was his restricted chickens that he cherished, not the people, those which were sent out to secure his kingdom, and his right to rule.

And through his power, Kamapuaa knew Olopana’s thoughts, and that there was a great war party on its way, thus, he (Kamapuaa) said to his parents, elder siblings, and grandmother, “It is perhaps best that I take you and hide you atop the cliffs, lest you be killed, for there is approaching us a great war party, and this is the right time.

There passed several days, and Kamapuaa took his family to this narrow place, and caused his umbilical to rise to the very top of the cliffs, (it was like those people who climb the cliffs by the letting down of the ropes; it was more than two hundred fathoms long). He then told them, “These gulches are our canoes, upon which I shall climb, and if you cannot get on this canoe, then perhaps you can get on the smaller canoe.” Because the grandmother was afraid, they climbed up the smaller of the canoes, and they stayed above the cliffs of Kaliuwaa, in peace until Kamapuaa’s victory.

So it is called Kaliuwaa, from the climbing up of his family on the canoes, that Kaliuwaa is so named to this day. It was from the pig, describing the nature of the giving of the name, that they are called “Kaliuwaa.”

The waterfall is close to the canoes, and the bathing pool, it is there in the uplands, and it is there that visitors travel to swim. I think that it is about 1,600 feet high. This place spoken of here, is at Kaluanui, Koolauloa. There are many stories about this valley of Kaliuwaa.

J.L. Keaulumoku.
[In the Ku Okoa, February 7, 1874]

“He Mo’olelo Ka’ao o Kamapua’a – A Legendary Tradition of Kamapua’a” (1891)

Perhaps the most detailed and richest tradition of Kamapua’a, known to date, is one that was published in 1891, in the Hawaiian language newspaper, *Ka Leo o ka Lahui*. While no contributor of the account was given with the published tradition, it is likely that the papers’ editors penned the narratives, combining the knowledge of several elder informants—this was a practice common among the many Hawaiian language newspapers published between 1836 to 1948.

In 1996, Hawaiian Studies Professor, Lilikalā Kame’eleihiwa, translated the entire account, providing readers with English texts and detailed notes in explanation of many of the references. While aspects of the tradition are set in Kaluanui and Kaliuwa’a, and follow the basic approach of those traditions cited earlier in this study, the references to the Kaluanui-Kaliuwa’a lands are limited. Below, follow paraphrased summaries of place name accounts from the Kaluanui area, recorded in the account translated by Kame’eleihiwa. Readers and those interested in the full tradition, and references to places throughout the Hawaiian Islands, should read the book titled, “*He Mo’olelo Ka’ao o Kamapua’a*” (Kame’eleihiwa, 1996).

Kahiki’ula and Hina, the parents of Kamapua’a lived near the shore at Kaluanui, and it was there that their children were born. The first two children were Kahikihonuakele, and Kekele’aikū, sons. Then Kamapua’a was born in the form of a baby pig. After Kamapua’a was born, a fourth child, a daughter was born, and her name was Leialoha. Kamaunuaniho, Hina’s mother, also lived with this family at Kaluanui. [Kame’eleihiwa, translator; 1996:14-15]

The family regularly traveled to Kahinahina, a place in the uplands above Kaliuwa’a, where they hunted birds. [Kame’eleihiwa, translator; 1996:16]

The two elder brothers of Kamapua’a also planted taro in gardens in the uplands of Kaliuwa’a. [Kame’eleihiwa, translator; 1996:16-22]

When Kamapua’a was finally caught for stealing the chickens of his uncle, the king, ‘Olopana, he was found at his pig pen in Kaluanui. This pen was known as ‘Olelepā [Lelepā³]. [Kame’eleihiwa, translator; 1996:32]

Just before Kamapua’a reached the place near Kailua, where he was to be sacrificed, his grandmother, Kamaunuaniho chanted to him, describing his *mana* and body forms, thus he was empowered and killed all but one of his captors. Kamapua’a then returned to Kaluanui. [Kame’eleihiwa, translator; 1996:32-35]

Outraged, ‘Olopana called upon his people to march to Kaluanui and retake Kamapua’a. As the people from Waimānalo, the Kona District, and Wai’anae were drawing near Kaluanui, Kamapua’a’s family traveled to the uplands of Kaluanui, where they climbed up the great canoe of Kaliuwa’a (the upright section of the cliff), along the body of Kamapua’a. [Kame’eleihiwa, translator; 1996:35]

The day after arriving at Kaluanui, ‘Olopana sent his spies to find the pig in the uplands of Kaliuwa’a. At that time, Kamapua’a was sleeping in his pig-form, near the pond of Oilowai, causing the waters to back up. As the warriors were rising up

³ Lelepā as a land or *‘ili* name was still in use at the time of the *Māhele ‘Āina*, in 1848, and is cited as being within, or on the boundary of several of the claims recorded — See Kolikoli, Award 4359/8164M; Kalima, Award 4366/8164L; Kahi, Claim 4368; Kapiioho, Claim 6397; and Kamoilili, Claim 7328.

the valley and along the stream, they approached Kamapua'a, who then let all of the water go, thus killing all of the people. Though King 'Olopana, was not killed at this time. [Kame'eleihiwa, translator; 1996:36-37]

The tradition continues describing events in which Kamapua'a participated throughout the islands, including his victory over his uncle, 'Olopana.

Na Anoai o Oahu Nei – The News of Oahu (1930)

George Po'olua, elder resident of the Lunalilo Home, wrote about events and places in the history of O'ahu. In this account, published in *Ka Hoku o Hawaii* in 1930, Po'olua provided readers with additional information about Kamapua'a and events around the flood he caused at Kaliuwa'a. Of interest in this account, we learn of one of Olopana's cherished chicken, named Kaniakamoa, and why its body was turned to stone—Kaniakamoa pointed out the hiding place of Kamapua'a at Kaluanui, prior to Kamapua'a's damming the waters of the stream:

...Mai Hawaii o Kamapuaa a me ke kupunawahine, Kamaunuanoho i holo mai ai laua a pae ma Kuliouou, Oahu. Ke kupunawahine Kamaunuanoho, ua hele aku oia no Honolulu, Ewa, a hoes i luna o Kaala kuahiwi a noho ai oia. Kamapuaa, hele oia ma Makapuu a huli ma na Koolaupoko, huli ma Koolauloa a hoes i Laiewai. Huli ma kela aoao o Kaniakamoa e noho ana ke Alii Olopana o ke alanui kahiko a hanai moa ana oia a pau. Na moa ana i ka make ia Kamapuaa, lilo ua moa ana i pohaku lillii e waiho ana i keia aina, a kahea ia keia inoa Kaniakamoa.

E kaulana nei ma kona moolelo, hele mai no mua a hoes i Kaluanui, pii no uka he ahua lepo pee o Kamapuaa. Aia he ku iluna o ka pali o Kaliuwaa e nana ana i kai nei, ike o Kamapuaa pii a hiki i ka wai, pani ia ka wai he mau la a me ka po, a i ka po ka hookuu ana i ka wai i ke aumoe, a o ka poe ia ala ae ike keia wai, a ua holo po eleele lakou a pakele, a o ka poe i lilo loa i ka hiamoe, pau loa lakou i ka make.

Hele mai no mua a hoes iluna o Kaala a hui pu me kona kupunawahine, Kamaunuanoho. Ko laua noho ia ke nana iho ilalo o Waianae ka aina...

Geo. Pooloa
[*Ka Hoku o Hawaii*, Maraki 11, 1930]

Kamapuaa and his grandmother, Kamaunuanoho came from Hawaii, and they landed at Kuliouou, Oahu. The grandmother, Kamaunuanoho, then went to Honolulu, Ewa, and then to the top of Mount Kaala, where she stayed. Kamapuaa went to Makapuu, and then traveled along the Koolaupoko and Koolauloa ranges, until he arrived at Laiewai. He then turned to the side of Kaniakamoa, where lived the King, Olopana, along the ancient trail, and where he kept all of his chickens. Kamapuaa killed that chicken [Kaniakamoa], it was turned into a little stone, that is set there on this land, and it is called, Kaniakamoa.

It is famous in this story, when he (Kaniakamoa) first went to Kaluanui, and saw him (Kamapuaa) go on top of an earthen mound to hide. He was standing there above the cliff of Kaliuwaa, where one can look to the shore. He saw Kamapuaa block the water, for several days and nights. It was in the dark early morning time, that he released the waters, and in the dark, the waters took with them all the people that were sleeping, they all died.

He then went to the top of Kaala and met with his grandmother, Kamaunuanoho. They then went and looked below, and the land was Waianae...

Geo. Pooloa
[*Ka Hoku o Hawaii*, March 11, 1930]

Section II.

Traditions and Historical Descriptions of the Land Recorded by Foreign Residents and Visitors

The narratives below, are among those found in the historical writings of foreign residents and visitors to the Hawaiian Islands. In these writings, we find that as early as 1839, the traditions of Kamapua'a, and his association with the formation of Kaliuwa'a, were being told to visitors to the area by elder natives (Hall, 1839). Also, by 1880, Kaliuwa'a was being advertised in English accounts, as a visitor's destination, and called the "Sacred Ravine" (Bowser, 1880:487). The accounts include facets of the traditions of Kamapua'a, and describe certain practices associated with travel to Kaliuwa'a, that had been observed from antiquity to the time of writing. Also of importance to the changing landscape and make up of the community of Kaluanui and vicinity, are the descriptions of *kalo* and rice pond fields, growing business interests, and the influence of the Western and Chinese residents in the region.

The earliest written account found, which mentions Kaluanui and vicinity, was recorded in 1828 by Levi Chamberlain, who journeyed around the island of O'ahu to inspect the newly forming school system in the Kingdom. Chamberlain (1956) observed:

...I commenced the examination of the schools belonging to Punaluu & the two adjoining districts, three in number; which occupied the whole of the forenoon. At one o' clock P.M. we were ready to set forward. The first place at which we stopped was Kaluanui, where was a small school which we examined. Here the burdens of our baggage-carriers were increased by the present of a baked pig, some potatoes & taro. Leaving this place we walked on to Makao a place so named from the town of Macao in Canton, as the head man told me, on account of its being a place where much *tapa* is made.

Canton & the Chinese empire is by the natives called Makao, for this reason: Vessels which arrive here from Canton usually anchor at Macao and there take in their cargo... [Chamberlain 1956:34]

The Tradition of Kaliuwa'a and Kamapua'a (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 the earliest, detailed description of Kaliuwa'a (written Kaliuua), the tradition of Kamapua'a and the formation of the gorges:

...A few mile east of Laie we visited the valley and falls of Kaliuua, which is one of the most beautiful and romantic spots we ever saw. The valley, which is about two miles deep, terminates abruptly at the foot of a precipitous chain of the mountains which runs the whole length of this side of Oahu, except a narrow gorge, which affords a channel for a fine brook that descends with considerable regularity to a level with the sea. Leaving his horse at the termination of the valley, and entering this narrow pass, which is not more than fifty or sixty feet wide, the traveler winds his way along, crossing and recrossing the stream upon the stones to obtain the smoothest path, till he seems to be, and in fact is, entering into the very mountain. The walls on each side are of solid [page 103] rock, from two hundred to three hundred, and in some places four hundred feet high, directly over his head, leaving but a narrow strip of sky visible. After following up the stream for the distance, perhaps, of one fourth of a mile, the attention is directed by the guide to a curiosity called by the natives a *waa* (canoe). Turning to the right, you follow up the dry channel of what once must have been a considerable stream, to the distance of fifty yards from the present stream. Here you are stopped by a wall of solid rock, rising two hundred feet, and down which

the whole brook must have descended in a beautiful fall. This perpendicular wall is worn in by the former action of the water in the shape of a gouge, and in the most perfect manner; and as one looks upon it in all its grandeur, but without the presence of the cause by which it was formed, he can scarcely divest in his mind of the impression that he is gazing upon some stupendous work of art. Returning to the present brook, we again pursued our way towards the fall, but had not advanced far before we arrived at another, on the left hand side of the brook, similar in many respects, but much larger and higher than the one mentioned. The forming agent cannot be mistaken, when a careful survey is made of either of these stupendous perpendicular troughs. The span is considerably wider at the bottom than at the top, occasioned by the spreading of the sheet of water as it was precipitated from the dizzy height above. The breadth of this one is about twenty feet at the bottom, and its depth about fourteen feet. But its depth and span gradually diminish from the bottom to the top; and the rock is worn as smooth as if chiseled by the hand of an artist. Moss and small plants have sprung out from the little soil that has accumulated in the crevices, but not enough to conceal the rock from observation.

It will be an object worth the toil to discover what had turned the stream from its original channels, and we should have undertaken it, had not previous arrangements prevented it.

Leaving this singular curiosity, we pursued our way [page 104] a few yards further when we arrived at the fall. This is from eighty to one hundred feet high, and the water is compressed into a very narrow space just where it breaks from the rock above. It is quite a pretty sheet of water when the stream is high. It required all our strength to land a stone in the bed of the stream above the fall, standing only thirty or forty feet from the bottom, and immediately in front of it. We learned from the natives that there are two falls above this, both of which are shut out from the view from below, by a sudden turn in the course of the brook. The perpendicular height of each is said to be much greater than of the one we saw; the upper one is visible from the road on the sea shore, which is more than two miles distant; and, judging from information obtained from the natives, must be between two and three hundred feet high. The impossibility of climbing the perpendicular banks from below, deprived us the pleasure of farther ascending the stream towards its source. This can be done only by commencing at the plain, and following up one of the lateral ridges, which, even then, would be a laborious and fatiguing task; as the way would be obstructed by a thick growth of trees, and tangled underbrush. But I doubt not the traveler who shall overcome all the obstacles in the way, will be amply repaid for his trouble.

The path leading to this fall is full of interest to any one who loves to study nature. From where we leave our horses at the head of the valley, and commence entering the mountains, every step presents new and peculiar beauties. The most luxuriant verdure clothes the ground, and in some places the beautifully burnished leaves of the native apple-tree almost exclude the few rays of light that find their way down into this secluded nook. A little farther on, and the graceful bamboo send up its slender stalk to a great height, mingling its dark, glossy foliage with the silvery leaves of the candle-nut, and which together, form a striking contrast to the black walls which rise in such sullen grandeur on each side.

Nor is the beauty of the spot confined to the luxuriant verdure or the stupendous walls and beetling [page 105] crags. The stream itself is beautiful. From the basin at the falls to the lowest point at which we observed it, every succeeding step presents a delightful change. Here, its partially confined waters burst forth with considerable force, and struggle on among the opposing rocks from some distance. There, collected in a little basin, its limpid waves, pure as the drops of dew from the womb of the

morning, circle round in ceaseless eddies, until they get within the influence of the downward current, when away they whirl, with a gurgling, happy sound, as if joyous at being released from their temporary confinement. Again, an aged *kukui*, whose trunk is white with the moss of accumulating years, throws his broad boughs far over the stream which nourishes his vigorous roots, casting a meridian shadow upon the surface of the water, which is reflected back with singular distinctness from its mirrored bosom.

To every other gratification must be added the incomparable fragrance of the fresh wood, in perpetual life and vigor; which, although not filled with the delightful odors of an American forest, presents a freshness truly grateful to the senses. But it is vain to think of conveying an adequate idea of a scene, where the sublime is mingled with the beautiful, and the bold and striking with the delicate and sensitive; where every sense is gratified, the mind calmed, and the whole soul delighted. We should rather say, Visit Kaliuua.

In following the suggestion. of our present worthy President, in his Inaugural Thesis before this body in December last, I trust I shall be pardoned for introducing, in this place, a tradition of the natives, respecting a singular being who is said to have lived in the vicinity of the valley and falls just under consideration. As their traditions are valuable in assisting us to' understand correctly the character of the native mind, and as throwing light, also, on their history, my greatest regret is, that my limited knowledge of the language, and the absence of a suitable narrator, should compel me to present such a meagre detail, where the subject is so prolific. For, according to [page 106] my informant, a whole night would be required, by an old man who was versed in the matter, in the recital of the traditions respecting this personage.

Kamapuaa, the name of the fabulous being referred to, seems, according to the tradition, to have possessed the power of transforming himself into a hog, in which capacity he committed all manner of depredations upon the possessions of his neighbors. Having stolen some fowls belonging to *Olopana*, who was the king of Oahu, the latter, who was then living at Kaneohe, sent some of his men to secure the thief. They succeeded in capturing him, and having tied him fast with cords, were bearing him in triumph to their king; when, thinking they had carried the joke far enough, he burst the bands with which he was bound, and killed all the men except one, whom he permitted to convey the tidings to the king. This defeat so enraged the monarch, that he determined to go in person with all his force, and either destroy his enemy, or drive him from his dominion. He accordingly, despising ease inglorious,

Waked up, with sound of conch and trumpet shell,
The well-tried warriors of his native dell,

at whose head he sought his waiting enemy. Success attending the attack of the king, his foe was driven from the field with great loss, and betook himself to the gorge of Kaliuua, which leads to the falls. Here the king thought he had him safe; and one would think so too, to look at the immense precipices that rise on each side, and the falls in front. But the sequel will show that he had a slippery fellow to deal with, at least when he chose to assume the character of a swine; for, being pushed to the upper end of the gorge near the falls, and seeing no other way of escape, he suddenly transformed himself into a sow, and, rearing upon her hind legs and leaning her back against the perpendicular precipice, thus afforded a very comfortable ladder upon which the remnant of the army ascended and made their escape from the vengeance of the king. Possessing such powers, it is [page 107] easy to see how he might have followed their example and made his escape. The smooth channels before described are said to have been made by him en these occasions; for he was

more than once caught in the same predicament. The old natives still believe that they are the prints of his back; and they in this way account for a very natural phenomenon, by bringing to their aid a most unnatural and foolish superstition.

Many objects in the neighborhood are identified with this remarkable personage; such as a large rock to which he was tied; a wide place in the brook where he used to drink; and a number of trees he is said to have planted. I learned many other things respecting him, but as they do not relate to the matter in hand, time will not be taken at present to record them. We would say, as a conclusion of this matter, that the tradition further asserts, that *Kamapuaa* conquered the volcano, when *Pele* became his wife, and that they afterwards lived together in harmony; which is the reason why there are no more islands formed, or very extensive eruptions in these later days; as boiling lava was the most potent weapon she used in fighting with her enemies; — throwing out such immense quantities as greatly to increase the islands., and even to form new ones. This renowned character has now gone off to some western country where they do not eat pork; and, even in the opinion of the natives, will never, probably, return.

The district of Koolauloa is of considerable extent along the sea coast, but the arable land is generally embraced in a narrow strip between the mountains and the sea, varying in width from one half to two or three miles. Several of the vallies are very fertile, and many tracts of considerable extent are watered by springs which burst out from the banks at a sufficient elevation to be conducted over large fields, and in a sufficient quantity to fill many fish ponds and taro patches.

This district embraces about 3,000 inhabitants, but is capable of sustaining vastly more than that number. Many large tracts now lie uncultivated, which [page 108] would produce sugar, cotton, etc., without irrigation; and much taro land now lies waste, because the diminished population of the district does not require its cultivation. This last remark applies, not only to the district of Koolauloa, but, probably, to every portion of the Sandwich Islands; and is the necessary result of a decrease in the population of the country. For it would be the height of folly to cultivate such an article as taro, beyond the wants of the community...

...In the district under consideration there are several places where extensive plantations might be cultivated, and there is now at Laie a rude sugar-mill, where a commencement has been made in developing the resources of that part of the island. These consist, chiefly, in a good soil, as the *palis* are too precipitous to rely much on its timber as an article of commerce. There are, however, very extensive herds of goats, as large and fine as any on the islands, whose skins are valuable, both as an article of commerce, and for domestic use. For this latter purpose they are coming into use to a considerable extent, in the manufacture of shoes, by natives, in the binding of books, and for many other useful purposes. The improvement of the inhabitants of this district is not so great as in many other portions of the island. Still, it is such as to afford a pleasing contrast to their former condition without the gospel... [Hall, 1839:109]

“History of the Hawaiian Islands” (J. Jarves, 1874)

...Wonderful monsters and giants abound in their traditions, showing how prevalent was the love of the marvelous. Events and people, not remarkable in themselves, in the course of time have been converted into miracles and heroes; in the nature of which the ridiculous, rather than the sublime, predominates.

Pele and her family are said to have had a contest, in which they were almost overpowered, with *Kamapuaa*, half hog and half man; a gigantic animal, the Centaur

of Hawaii. He traveled from Oahu to countries beyond the heavens, or where they supposed the sky to join the sea. In his route he visited Kilauea, and desired to pay his addresses to Pele. She rejected him with contempt, impolitely calling him "a hog, and the son of a hog." In endeavoring to drive him away, a fierce battle took place. Pele fled to her house, and her fires were nearly extinguished by great quantities of water, which Kamapuaa poured into the crater. The thirsty family, however, soon drank it up, and finally obtained the mastery over the demi-hog, forcing him into the sea, amidst a shower of fire and stones. This tale probably originated from an eruption, in which the lava of the volcano came in contact with the ocean. Another account states that he conquered Pele, and, they were quietly married; in consequence of which no more islands were formed, or extensive eruptions took place.

This same character, forgetful of his former prowess, was guilty of stealing fowls of a king of Oahu, who, to revenge himself; sent and captured him. However, he soon released himself and killed all the party but one, whom he sent back with the news of the death of his companions. This mightily enraged the monarch, and he summoned all his force for a fresh attack. Success attended this effort, and Kamapuaa, with his followers, were pent up in a narrow gorge, between two mountains, all sides of which, but the entrance, were bounded by stupendous precipices. Seeing no outlet for escape, he reared upon his hind legs, and placing his fore feet upon the summit of one of the perpendicular rocks, formed a bridge, by which his defeated army, scrambling over his back, reached the top in safety, while the monster himself, with one bound, readily surmounted the difficulty. At Hauula, where this is said to have occurred, the natives still point out the smooth channels in the rock, made by his efforts on this occasion, but which incredulous whites believe to have been watercourses... [Jarves, 1874:24]

...Next to sugar, rice is extensively cultivated and exported. Hawaiian rice is in high favor in foreign markets, rating next to Carolina as a table rice. It is cultivated by both natives and Chinese in taro patches; and in localities where running water is abundant, the yield per acre is from 2,000 to 3,000 pounds of paddy (unhulled rice), which sells readily at two cents a pound. Rice and *kalo* may be seen growing side by side in nearly every valley in the group, the former supplying the Chinese with their staple food, and the latter the natives, who still prefer the *kalo* and its product *poi* to every other food. The quantity of paddy and rice exported in 1871 was 1,284,563 pounds. The cultivation of this grain could easily be extended to ten times what it now is, were the necessary labor obtainable... [Jarves, 1874:205]

"The Hawaiian Kingdom Statistical and Commercial Directory and Tourists Guide" (G. Bowser, 1880)

...Leaving Kaawa, the road following the windings of the coast turns away for a short distance towards the southeast and enters the Kahana Valley. This valley is about three miles long and one mile wide, and is dotted over here and there with native houses, each with its patch of cultivated land, the chief produce of which is, of course, the universal taro. The character of the scenery is the same as that of the valleys already described. Every change in the point of view seems [page 485] to open up new beauty in the mountain scenery. Here amongst the forest, which clothes the steep faces of the hills, there is plenty of game for the sportsman. Wild goats are numerous, and wild cattle and sheep are constantly to be met with. Pheasants and even peacocks are becoming quite abundant. In the woods are to be found, besides the native trees, many that have been introduced into the country. Plover are plentiful here, and so are the rice birds and mynahs, and the sea abounds with splendid fish. It is indeed a favored country, and would become a rich and productive one if its present population were replaced by white settlers. Men with a little capital and a

good knowledge of farming, and young enough to know how to adapt themselves to a strange country and its ways, would do well in such places as the Kahana Valley. As I have said, some cultivation is carried on by the natives who live in the valley. But the Kanakas are by nature indolent, indisposed to any exertion beyond that which is necessary to provide for daily wants. This is perhaps, their worst fault, and no doubt the ease with which all that they deem essential to sustain life and render themselves comfortable is obtained in a great measure the cause of it. If the race is to persist on these islands, and not die out utterly, as it seems to threaten to do, a remedy will be found for this in the yearly-increasing standard of education reached by the average of the population. With this will come an increased number of wants, and an increased willingness to exert themselves to supply those wants. Not until this condition of things is reached will the real turning point in the history of this interesting race have been reached.

These reflections filled my mind as I was enjoying the hospitality of native hosts that night at Kahana. Each night previously I have been entertained at the houses of white settlers at their sugar plantations. But wherever you go on these islands, you find it the same with either race—unbounded hospitality is always extended to the traveler. My native entertainers at Kahana gave me the best bed in their house and a bounteous meal of fish and fowl and taro. They use no tea or coffee, and had only water to drink. Here I spent the Sunday.

On Monday morning, my first halt was at Makao, at which place is the farm of Mr. W.C. Lane, which is a short distance beyond Kahana, and twenty-nine miles from Honolulu. Mr. Lane has here a rice plantation. The aspect of the country shows some signs already of the change which is more marked a little further on. The mountains are not so abrupt in their outline, nor so high as those passed yesterday, and have more gently sloping, grazing land at their feet. [Bowser, 1880:486]

Near this place, about a mile from Mr. Lane's farm, there is a very lovely waterfall to be seen. It is situated in what is known as the Sacred Ravine, connected with which there are some curious legends. Here lived the Hawaiian centaur, half man, half hog.

Closely at Kaluanui is a native church, a branch of the Puritan Church. The pastor of this church, the Reverend H. Kauaihilo, also resides here. There is another native church, a mile or so further on, at a place called Hauula, which is distant thirty miles from Honolulu.

The change in the appearance of the country already spoken of now became more noticeable. The hills on my left are lower, no longer worthy of the name of mountains. They are clothed with grass to their summits, not timbered, like those previously passed. At the same time they are less steep and craggy. From the sea to the foot of the hills there is generally half a mile of level land; then the ground rises more gradually. Everywhere the pasture is excellent, and on the slopes of the hills I could see horses and cattle grazing in great numbers. The level ground is closely occupied for the purpose of taro and rice culture, and as I pass through there a vessel in the offing is waiting for a cargo from these plantations. All along this part of the road you see nothing but taro and rice fields till you reach the Mormon settlement at Laie. This settlement is well situated, and is about thirty-two miles from Honolulu. The Mission house stands on a slight eminence, with the sea in front, and the hills, which are not very high, behind it. On the southern side of the settlement are the sugar plantations and mill. Between there and the sea are the school house and the houses of the native converts, about a dozen in all. The land appears to be rich, and the situation is really a lovely one, doing credit to the judgment of the leaders of the Mission who selected it. About 6,000 acres belong to the settlement, of which 500 are already under cultivation.

The following information about the Laie settlement was obligingly furnished to me by a member of the mission: "It was in the Fall of 1850 that a number of elders of the Mormon Church came to the Sandwich Islands and established a mission. George A. Cannon, now one of the Apostles of the Church, translated the Book of Mormon into the Hawaiian language and published his translation. I was assured by Mr. Cluff that the converts to the faith now number thousands in the various Islands. At Laie the headquarters of the mission have been established. The natives have been gathered together from other islands to that place, and their comfort has been provided for by giving them land to build upon, and to cultivate free of rent... [Bowser, 1880:487]

The Tourist's Guide Through the Hawaiian Islands (H.M. Whitney, 1890)

...Kahana Valley which is reached soon after passing the "Lion," is one of the most picturesque spots on the Island of Oahu. There is a most perfect bay, sweeping in a semicircle; the beach is of yellow sand. The valley, somewhat over a mile in width, extends far back into the mountains, showing in the distance a wilderness of green. Down the centre winds a considerable stream, over which, near its mouth, a bridge is thrown. Houses and native huts dot the landscape, while patches of rice, sweet potatoes and taro relieve the monotonous sea of primeval verdure. Fish are very plentiful in the bay and the population possess quite a number of canoes. It is a pretty sight to see them all out on a good fishing day.

Punaluu is reached within a short time of leaving Kahana. Here is a very large rice plantation, extending a considerable distance up the valley, and occupying all the lower land at its mouth. The population at this place is almost exclusively Chinese, large numbers being settled here with their wives. Quite a considerable village extends along the shore, and houses are to be seen far away up the valley.

Hauula, twenty-eight and one-half miles from Honolulu, has some rice fields, and stock raising is carried on. There is a considerable native population. The traveller should make it a point to visit the Kaliuwaa Valley which is behind Hauula. For this a guide will have to be obtained. Almost any of the natives around will be willing to undertake the task. The valley is really a cleft in the mountains, with almost precipitous sides. The vegetation is very dense, showing varieties of almost every tree and plant found on Oahu. The groves of *Ohia-ai*, or Mountain Apple, are very fine. This tree produces a fruit of waxy appearance, sweet and very refreshing. The blossom is a deep pink, and when in flower the tree presents a brilliant appearance, while the ground underneath is literally covered with the fallen petals. At the head of the valley is a fine waterfall, with lofty, fern-clad cliffs on either side. This leaps into a pool whose waters are almost ice cold, and extend back into the mysterious gloom of a cavern under the cliffs. Two curious formations called by the Hawaiians *waa*, or canoes (hence the name, Kaliuwaa, the valley of the canoe,) are quite striking. They are semicircular cuts in the cliff, extending from the base to the top, for all the world like the half of a well. They have evidently been formed by water, but they are unique. In no other part of the islands is a similar [Whitney, 1890:24] formation found. The valley is sacred to Kamapuaa, a native demigod, half pig, half man. He it is who is supposed to have made the "canoe" in order to escape from the wrath of Pele, the Goddess of fire. He misbehaved himself and the natives of the valley called in her powerful assistance. When the hunt for him commenced, men were sent up the sides of the valley to "spot" him. The man who did so was at once turned into stone, the pinnacle will be pointed out by a good guide. Pele beat the demigod, and in revenge he swallowed enough sea-water to put out the fires of Diamond Head. At any time the ascent of the valley is made, offerings of fresh leaves will be found to the deity of the valley. They consist of a bunch of leaves under a stone. Superstition holds fast, though the population is Christian.

The scenery now changes in character. The cliffs cease and are replaced by grass covered hills, while the low land between the hills and the sea is nearly level, and in most places covered with grass. From this place to Waialua the country is devoted almost entirely to raising cattle...

KAHUKU, (owned by Mr. James Campbell), thirty-eight miles from Honolulu is a large cattle ranch... [Whitney, 1890:25]

“Kaliuwaa:

Scene of the Demigod Kamapuaa’s Escape from Olopana”

Thomas G. Thrum, editor of the Hawaiian Almanac and Annual from 1875 to 1924, compiled many native traditions, historical accounts, and descriptions of Hawaiian localities. Among the places written of was Kaluanui and Kaliuwa’a. In the following account published in 1912, Thrum described the natural setting of Kaliuwa’a, and travel to the valley and waterfalls (we find that Thrums texts relied heavily upon those of E.O. Hall, originally published in 1839). He also commented on native lore associated and practices with travel to Kaliuwa’a, noting that native guides urged all who visited to lay a couple of leaves down, and place rocks over them, as a means of respect, and ensuring that rocks would not fall from above, on disrespectful travelers (Thrum 1912:199). Thrum’s full description of Kaliuwa’a and discussion on aspects of its history are cited below:

A few miles east of Laie, on the windward side of the island of Oahu, are situated the valley and falls of Kaliuwaa, noted as one of the most beautiful and romantic spots of the island, and famed in tradition as possessing more than local interest.

The valley runs back some two miles, terminating abruptly at the foot of the precipitous chain of mountains which runs nearly the whole length of the windward side of Oahu, except for a narrow gorge which affords a channel for a fine brook that descends with considerable regularity to a level with the sea. Leaving his horse at the termination of the valley and entering this narrow pass of not over fifty or sixty feet in width, the traveller winds his way along, crossing and re-crossing the stream several times, till he seems to be entering into the very mountain. The walls on each side are of solid rock, from two hundred to three hundred, and in some places four hundred feet high, directly overhead, leaving but a narrow strip of sky visible.

Following up the stream for about a quarter of a [page 193] mile, one’s attention is directed by the guide to a curiosity called by the natives a *waa* (canoe). Turning to the right, one follows up a dry channel of what once must have been a considerable stream, to the distance of fifty yards from the present stream. Here one is stopped by a wall of solid rock rising perpendicularly before one to the height of some two hundred feet, and down which the whole stream must have descended in a beautiful fall. This perpendicular wall is worn in by the former action of the water in the shape of a gouge, and in the most perfect manner; and as one looks upon it in all its grandeur, but without the presence of the cause by which it was formed, he can scarcely divest his mind of the impression that he is gazing upon some stupendous work of art. Returning to the present brook, we again pursued our way toward the fall, but had not advanced far before we arrived at another, on the left hand side of the brook, similar in many respects, but much larger and higher than the one above mentioned. The forming agent cannot be mistaken, when a careful survey is made of either of these stupendous perpendicular troughs. The span is considerably wider at the bottom than at the top, this result being produced by the spreading of the sheet of water as it was precipitated from the dizzy height above. The breadth of this one is about twenty feet at the bottom, and its depth about fourteen feet. But its depth and span gradually diminish from the bottom to the top, and the rock is worn as smooth as if chiseled by the hand of an artist. Moss and small plants have sprung out from the little [page 194]

soil that has accumulated in the crevices, but not enough to conceal the rock from observation. It would be an object worth the toil to discover what has turned the stream from its original channel.

Leaving this singular curiosity, we pursued our way a few yards farther, when we arrived at the falls. This is from eighty to one hundred feet high, and the water is compressed into a very narrow space just where it breaks forth from the rock above. It is quite a pretty sheet of water when the stream is high. We learned from the natives that there are two falls above this, both of which are shut out from the view from below, by a sudden turn in the course of the stream. The perpendicular height of each is said to be much greater than of the one we saw. The upper one is visible from the road on the seashore, which is more than two miles distant, and, judging from information obtained, must be between two and three hundred feet high. The impossibility of climbing the perpendicular banks from below deprived us of the pleasure of farther ascending the stream toward its source. This can be done only by commencing at the plain and following up one of the lateral ridges. This would itself be a laborious and fatiguing task, as the way would be obstructed by a thick growth of trees and tangled underbrush.

The path leading to this fall is full of interest to anyone who loves to study nature. From where we leave our horses at the head of the valley and commence entering the mountain, every step presents new and peculiar beauties. The most luxuriant verdure [page 195] clothes the ground, and in some places the beautifully burnished leaves of the *ohia*, or native apple-tree (*Eugenia malaccensis*), almost exclude the few rays of light that find their way down into this secluded nook. A little farther on, and the graceful bamboo sends up its slender stalk to a great height, mingling its dark, glossy foliage with the silvery leaves of the *kukui*, or candle-nut (*Aleurites moluccana*); these together form a striking contrast to the black walls which rise in such sullen grandeur on each side.

Nor is the beauty of the spot confined to the luxuriant verdure, or the stupendous falls and beetling crags. The stream itself is beautiful. From the basin at the falls to the lowest point at which we observed it, every succeeding step presents a delightful change. Here, its partially confined waters burst forth with considerable force, and struggle on among the opposing rocks for some distance; there, collected in a little basin, its limpid waves, pure as the drops of dew from the womb of the morning, circle round in ceaseless eddies, until they get within the influence of the downward current, when away they whirl, with a gurgling, happy sound, as if joyous at being released from their temporary confinement. Again, an aged *kukui*, whose trunk is white with the moss of accumulated years, throws his broad boughs far over the stream that nourishes his vigorous roots, casting a meridian shadow upon the surface of the water, which is reflected back with singular distinctness from its mirrored bosom.

To every other gratification must be added the incomparable fragrance of the fresh wood, in perpetual [page 196] life and vigor, which presents a freshness truly grateful to the senses. But it is in vain to think of conveying an adequate idea of a scene where the sublime is mingled with the beautiful, and the bold and striking with the delicate and sensitive; where every sense is gratified, the mind calmed, and the whole soul delighted.

Famed as this spot is for its natural scenic attractions, intimated in the foregoing description, its claim of distinction with Hawaiians is indelibly fixed by the traditions of ancient times, the narration of which, at this point, will assist the reader to understand the character of the native mind and throw some light also on the history of the Hawaiians.

Tradition in this locality deals largely with Kamapuaa, the famous demigod whose exploits figure prominently in the legends of the entire group. Summarized, the story is about as follows:

Kamapuaa, the fabulous being referred to, seems, according to the tradition, to have possessed the power of transforming himself into a hog, in which capacity he committed all manner of depredations upon the possessions of his neighbors. He having stolen some fowls belonging to Olopana, who was the King of Oahu, the latter, who was then living at Kaneohe, sent some of his men to secure the thief. They succeeded in capturing him, and having tied him fast with cords, were bearing him in triumph to the King, when, thinking they had carried the joke far enough, he burst the bands with which he was bound, and killed all the men except one, whom he permitted to [page 197] convey the tidings to the King. This defeat so enraged the monarch that he determined to go in person with all his force, and either destroy his enemy, or drive him from his dominions. He accordingly, despising ease inglorious—

Walked up, with sound of conch and trumpet shell,
The well-tried warriors of his native dell.

—at whose head he sought his waiting enemy. Success attending the King's attack, his foe was driven from the field with great loss, and betook himself to the gorge of Kaliuwaa, which leads to the falls. Here the King thought he had him safe; and one would think so too, to look at the immense precipices that rise on each side, and the falls in front. But the sequel will show that he had a slippery fellow to deal with, at least when he chose to assume the character of a swine; for, being pushed to the upper end of the gorge near the falls, and seeing no other way of escape, he suddenly transformed himself into a hog, and, rearing upon his hind legs and leaning his back against the perpendicular precipice, thus afforded a very comfortable ladder upon which the remnant of his army ascended and made their escape from the vengeance of the King. Possessing such powers, it is easy to see how he could follow the example of his soldiers and make his own escape. The smooth channels before described are said to have been made by him on these occasions; for he was more than once caught in the same predicament. Old natives still believe that they are the prints of his back; and they account for a very [page 198] natural phenomenon, by bringing to their aid this most natural and foolish superstition.

Many objects in the neighborhood are identified with this remarkable personage, such as a large rock to which he was tied, a wide place in the brook where he used to drink, and a number of trees he is said to have planted. Many other things respecting him are current, but as they do not relate to the matter in hand, it will perhaps suffice to say, in conclusion, that tradition further asserts that Kamapuaa conquered the volcano, when Pele its goddess became his wife, and that they afterward lived together in harmony. That is the reason why there are no more islands formed, or very extensive eruptions in these later days, as boiling lava was the most potent weapon she used in fighting her enemies, throwing out such quantities as greatly to increase the size of the islands, and even to form new ones.

Visitors to the falls, even to this day, meet with evidences of the superstitious awe in which the locality is held by the natives. A party who recently visited the spot states that when they reached the falls they were instructed to make an offering to the presiding goddess. This was done in true Hawaiian style; they built a tiny pile of stones on one or two large leaves, and so made themselves safe from falling stones, which otherwise would assuredly have struck them. [Thrum, 1912:199]

Abraham Fornander's Tradition of Kamapua'a (1919)

The Fornander collection of Hawaiian Antiquities and Folklore (1916-1919), includes a "Tradition of Kamapuaa" (Fornander 1919, Volume V Part II:314-363). The account has been widely published, and shares many similarities with the other accounts, though has some of its own unique narratives and references to place names.

The following excerpts are taken from Fornanders' version of the tradition and focus on the narratives which introduce Kamapua'a and describe events in Kaluanui and neighboring lands:

Kaao no Kamapuaa

Kamapuaa had two forms, that of a human being and that of a hog! His home was at Kaliuwaa, in Kaluanui, Koolauloa. Olopana was the king of Oahu at this time. It was Kamapuaa's custom to go and steal the chickens from Olopana's lands at Kapaka, at Punaluu, and at Kahana. In one night all the chickens in these different places would be taken. On one of these expeditions, just before daylight while on his way home he met Kawauhelemao, a supernatural being who had the form of a chicken, who enticed him on until he was discovered by the guards of Olopana. When Olopana heard that it was Kamapuaa that was robbing the hen roosts he sent word to all the people from Kahana to Kaluanui to go after Kamapuaa and bring him on their backs to his presence. The people who were sent on this mission numbered about eight hundred. When they came to Kamapuaa, they took him and bound him with ropes, then placed him on a pole and carried him to Punaluu. When his grandmother, Kamaunuaniho, saw this, she called out in a chant composed in honor of Kamapuaa... [Fornander Volume V, Part II:314]

...At the close of the chant Kamapuaa grunted [like a hog] although he was still on the back of the men. When the company arrived at Kahana, the tusks of Kamapuaa went down on either side and the whole company of men were killed, with the exception of Makalii, who was spared to carry the tidings to Olopana. This fellow ran to the presence of Olopana and told him how all the men had been destroyed excepting himself. Olopana then ordered the men from Kahana to the point of Kaoio, numbering about twelve hundred, to get ready to go and make war on Kamapuaa. When these men came to Kamapuaa he was again bound and placed on sticks and carried [to Olopana]. When Kamaunuaniho saw this she again chanted the name of Kamapuaa:

Thou art Hiwahiwa,
And that is Hamohamo
The eye of the god
That glances to heaven,
O Haki, One,
Of Ane, the sun,
The season of fruits, the heavenly season,
When the heavens are covered with black clouds,
Thou art the man
That was born in the uplands of Kaliuwaa,
Having eight feet, having forty toes,
The leaf of the Hiwa,
The *ki*, the white *ki*,
The white weakling,
The white that is plump,
Kakalanuhea, Kakalauela,
The red, the blue, the black, the white face.
The *kukui*, Kamaumau, Kahalauhaloa. [Fornander Volume V, Part II:316]
The matured shoot, the hard rock,
The large foreigner with the bright eyes,

Thou Kama of the hog excrement;
The cloud-shaped hog in the heaven.
The hog bodies of Kama in the bush.
Though art Haunuu, Haulani,
Kaalokuloku,
The shark, the large fish.
Make a move, it is your name, respond.

At this chant the hog gave a grunt up there on the packing sticks, whereupon the ropes became loosened. He then started and ate up all the men, with the exception of Makalii. Makalii then ran until he met Olopana and told him what the hog had done. When Olopana heard this he ordered all the people from Kaluanui to Kahuku to go and bring Kamapuaa to his presence. When the people came to Kamapuaa, they took him and bound him with ropes, put him on the packing sticks and proceeded on their way to Punaluu.

When the grandmother of Kamapuaa, Kamaunuaniho, saw this she chanted...

At this Kamapuaa again arose and began eating the men, all with the exception of Makalii, who ran to Olopana and told him all the things that had transpired. Upon hearing this Olopana again ordered all the men from Kahuku to Keahuopuaa, to go for Kamapuaa. When the men came up to Kamapuaa, they did the same as the others had done, tied him up and carried him this time as far as Kapaka, when Kamaunuaniho again chanted forth... [Fornander Volume V, Part II:318]

At the close of this chanting by Kamaunuaniho, Kamapuaa again destroyed all the men, with the exception of Makalii, who again ran to Olopana and reported to him all the things which Kamapuaa had done to them. At this, Olopana ordered all the men of the whole island of Oahu, the chiefs under him, the warriors, the common people, no one to remain behind, all were ordered to be armed for the battle, with their long spears, short spears, darts, clubs, shark's teeth and wooden daggers; all to be dressed in their feather cloaks and feather helmets and go and make war on Kamapuaa.

While Olopana was making his preparations, word was carried ahead to Kamapuaa at Kaluanui. Upon hearing this Kamapuaa also made his preparations, and before the arrival of Olopana he was ready.

Relating to Kaliuwaa.

Kaliuwaa is a very high cliff to look at. It is a cliff impossible to climb up, or to come down; there is no way up or down this cliff and it is very high, being about two-thirds of a mile in height from its base to the highest point; but it was against this cliff that Kamapuaa leaned to provide a way of escape for his parents, as also his older brothers, his grandmother and their servants with all their things.

After everybody had reached the top of the cliff of Kaliuwaa, there was left behind Kamaunuaniho, the grandmother, for she disliked to climb up the back of her grandson, Kamapuaa; therefore he turned his back to the cliff and the grandmother climbed up along the teats of Kamapuaa until she reached the top of Kaliuwaa. In this way Kamaunuaniho got to the top of the cliff and was saved from the wrath of Olopana.

Relating to Olopana.

When Olopana and his men arrived at Kaluanui, Kamapuaa was not to be found. Olopana then came searching for him along the cliffs of Koolau until he arrived at

Kailua; and from this place to Maunalua, Wailupe, Waikiki, Ewa, and Waianae, where Olopana staid, for Kamapuaa was living at this place. After getting to the top of the cliff, Kamapuaa had come to Wahiawa and at this place he started farming.

Olopana and his men settled at Waianae. In this stay of Olopana he could not proceed to the capture of Kamapuaa, because he had no advisory priest with him to direct him, to insure a victory over Kamapuaa, for Lonoaohi, who had been his priest since he became king of Oahu, was fastened with ropes and imprisoned until his death for some transgression before him, therefore he had been removed from his position as high priest... [Fornander Volume V, Part II:320]

Fornander's account goes on to describe how Kamapua'a finally destroyed Olopana, the high priest Malae, and all of the warriors of the chief, at Pahoa, in Wai'anae. Thus, Kamapua'a secured his rule over O'ahu. Kamapua'a then departed from O'ahu, and traveled to Kahiki (the ancestral homeland), and other islands in the Hawaiian group. On the journey, Kamapua'a engaged in fights and various activities, and are the source of many place names and localized traditions. One of the best known fights took place on the island of Hawai'i, at Halema'uma'u, between Pele and Kamapua'a. One of the *mele* recorded in this section of the tradition, chanted by Pele, references Kamapua'a genealogy; his birth place, Kaliuwa'a, and several near-by locations; and disparages his physical form.

Of particular interest, are references to the heights of Kaliuwa'a; the pen of Lelepa (Lelepā), an area identified as an *'ili* name in the land records of 1848; and the place name of Haleaha. Pele's chant reads:

...The man of the high cliffs,
Of the low lying cliffs,
Of the steep cliffs,
Of the cliffs of the rolling stones,
Where the *kalokalo* birds roam,
Making it cold in the uplands of Kaliuwaa,
For Hiwa is thine
And thou art Kama
The hog-son of Hina and her husband,
The hog-grandson of Kamaunuaniho.
Of your pen, Lelepa,
Of your belly, a passenger belly [Fornander Volume V, Part II:336]
Of the cord on your nose, Haleaha.
Thou art Kamapuaa,
The buttocks that drop without effort,
The nose that is pierced by a cord,
The private that joins the belly,
The tail that wags behind.
Answer, Kama, to your name... [Fornander Volume V, Part II:338]

Kaluanui Described in "Sites of Oahu" (1978)

Sterling and Summers collected a large body of historical narratives describing sites, features, and traditions around the island of O'ahu. The primary resources came from materials housed in the collection of the Bernice Pauahi Bishop Museum. Their work was formally published in 1978, and from that publication, come the following citations⁴, describing Kaliuwa'a, Kaluanui, and neighboring lands (see Sterling and Summers, 1978:164-165):

⁴ Readers please note that other primary sources from which they drew excerpts, are referenced in this study.

Kaliuwaa

...It is related that after Kamaunuanoho and her people had time to look around, after finding themselves in a place of comparative safety (on the upland above Kaliuwaa Valley), they perceived that the two men who had given information to Olopana's soldiers from the mountain ridge as to Kamapuaa's whereabouts, were still in the same positions and attitudes as when they shouted down their directions earlier in the day. On investigation it was found they had been turned into stone, and there they remain to the present day, a warning to busy-bodies for all time.

(The two men who were up on the ridge above Kamaunuanoho's house) [Nakuina, Emma; Hawaii, Its People, Their Legends; 1904:46]

Kaliuwaa

...Before reaching the woods, a large boulder of hollowed shape on one side, adjacent to the road, is pointed out as where the demigod hid when escaping from Olopana's men. The story goes that his place of hiding was revealed to the pursuers by two men on the hill slope of the vicinity, whereupon Kamapuaa jumped up and seizing a large rock hurled it at the tell-tales. It lodged in the hill top and has so remained to this day. The boulder by the wayside where he had hid had upon it the offerings of devotees, such as leaves, or sprigs, or flowers, with a small stone placed thereon...

The famous gouge or curve-shaped cliff of Kamapuaa's is at the left side as one proceeds up the valley, some distance from the head, but about where the falls come into view between the tangle of *ohia* trees. This grooved cliff gives the name to the valley and falls. [Thrum, Tributes of Hawaiian Tradition; 1920:22]

Kaliuwaa

The natives believe the pool is bottomless, plunging down to another world where a demon lives who is kept from rising to the surface by the thrust of the waterfall, and that the heave of the waves is a proof of the perpetual struggle between them. It still has some religious significance, as we saw when we discovered the native who had evidently left the trail of crossed leaves...

The waterfall shone sharp as the blade of a knife, splitting the rocks in half to make the ravine. Squatting on his haunches on the rock rim of the pool, gazing up at the falls, we saw an old man, shaggy-haired and naked except for the usual bunch of leaves tied in front by a string around his waist and leis of flowers around his neck. Brown and wrinkled like a Chinese figure carved from the gnarled root of a tree, his body swayed back and forth in time to the rhythm of the waves while he crooned a song of supplication.

The man was so absorbed he had not heard our footsteps on the soft moss near the stream, so we stood quietly watching. Presently, he stopped singing and stretched out his arms, palms upwards, shaking them as if in silent but impassioned prayer. After a few moments, he clasped his hands together and, leaping to his feet, gave an old warrior's yell, startling as a trumpet blast in that narrow space, "Hi ha yana," repeated three times as if challenging the demon who lives below the falls. At the final yell, he snatched off his leis, threw them into the centre of the pool, and then dove from the rocks, going down so deep that I wondered if he was drowned, until I saw his head bob up near the opposite side, where he clambered out and shook himself like a duck, the water dripping off his oiled body in rivulets. Then, stamping his foot with a final yell, this time on a note of triumph, he turned and clambered up a foothold path, zigzagging along narrow ledges until he reached the top of the cliff, and vanished in the underbrush... [Drage, Una Hunt; Hawaii Deluxe (1901), 1952:103]

Hana-ka-ulani

A name applied to several *heiau*. The first one so styled, according to tradition, was built at Hana, Maui, and another one at Kaluanui, on Oahu, near the famous valley of Ka-liu-waa. These *heiau* are said to have been built by the gods in the misty past soon after landing on these shores. Was it to celebrate their escape from perils by sea and enemies on land, or was it in token of thankfulness to gods still higher than themselves?

The author's informant cannot tell whether these followed the fierce, strict cult of Kane or the milder cult of Lono. [Emerson, Unwritten Literature, 1965:74; footnote c]

“Sacred Falls” A Visitor’s Attraction in the 1950s

By the 1950s—sugar cane was still being cultivated in Kaluanui and vicinity—visitor publications were also introducing readers to, and informing them how to get to Kaliuwa’a. An example of the publicity Kaliuwa’a was receiving was published in the 1958, “All About Hawaii” which followed the Thrum’s Hawaiian Annual (Boswell, 1958, Volume 83). We also note, that by this time, the name “Sacred Falls” had taken hold:

SACRED FALLS may be visited by taking a road through the cane-field marked by the Hawaiian Warrior of the Visitors Bureau. The falls are located in a spectacular gorge at the head of Kaliuwaa valley. The lower falls drop over an 87-foot cliff at the head of the gorge which is only 50 feet wide. Above the falls, the palis of the Koolau range tower 2,500 feet. (Boswell 1958:67)

MĀHELE ‘ĀINA—LAND TENURE DEFINED IN THE LAND DIVISION

In pre-western contact Hawai‘i, all land, ocean and natural resources were held in trust by the high chiefs (*ali‘i ‘ai ahupua‘a* or *ali‘i ‘ai moku*). The use of land, fisheries and other resources were given to the *hoa‘āina* (native tenants) at the prerogative of the *ali‘i* and their representatives or land agents (*konohiki*), who were generally lesser chiefs as well. By 1845, the Hawaiian system of land tenure was being radically altered, and the foundation for implementing the *Māhele ‘Āina* (a fee-simple right of ownership), was set in place.

As the *Māhele* evolved, it defined the land interests of Kauikeaouli (King Kamehameha III), some 252 high-ranking *Ali‘i*, *Konohiki*, and the Government. As a result of the *Māhele*, all land in the Kingdom of Hawai‘i 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 (cf. Indices of Awards 1929). The “Enabling” or “*Kuleana* Act” of the *Māhele* (December 21, 1849) further defined the frame work by which *hoa‘āina* 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 also reconfirmed the rights of *hoa‘āina* to access, subsistence and collection of resources necessary to their life upon the land in their given *ahupua‘a*. The *Kuleana* Act, which remains the foundation of law pertaining to native tenant rights, sets forth the following:

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.

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”⁵ – HSA, DLNR 2-4]

The most important source of documentation that describes native Hawaiian residency and land use practices — identifying specific residents, types of land use, crops cultivated, and features on the landscape — is found in the records of the *Māhele ʻĀina* (Land Division). The “Land Division” gave the *hoaʻāina* an opportunity to acquire fee-simple property interest (*kuleana*) on land which they lived and actively cultivated, but the process required them to provide personal testimonies regarding their residency and land use practices. As a result, records of the *Māhele ʻĀina* present readers with first-hand accounts from native tenants generally spanning the period from ca. 1819 to 1855. The lands awarded to the *hoaʻāina* became known as “*Kuleana* Lands” and all the claims and awards (the Land Commission Awards or L.C.A.) were numbered (“*Helu*”). The L.C.A. numbers remain in use today to identify the original owners of lands in Hawaiʻi.

Kaluanui in the Mahele Book of 1848, and Disposition of the Land

On January 27, 1848, King Kamehameha III and Mataio Kekūānaoʻa, on behalf of Victoria Kamāmalu, agreed to their division of lands, in this division, Kaluanui Ahupuaa, Koolauloa, was retained by V. (Kaʻahumanu) Kamāmalu (*Buke Mahele* 1848:1-2). Victoria Kamāmalu, was the daughter of the chief, Mataio Kekūānaoʻa, and chiefess, Kīnaʻu, a daughter of Kamehameha I. Kamāmalu died in 1866, leaving her lands to her father, who upon his death in 1868, left the combined lands of his, to his son, King Lot Kapuāiwa (Kamehameha V), and his daughter (half sister of Kamāmalu), Ruth Keʻelikolani. Upon Ruth Keʻelikolani’s death in 1883, her lands, including Kaluanui, were inherited by Bernice Pauahi Bishop (see Probate 2009), who later died in 1884, and left the lands to her estate and the foundation of the Kamehameha Schools (cf. Barrere, 1994).

Kaluanui also has within its boundaries, a land detached (*lele*), from it’s primary *ahupuaʻa*. This *lele* belongs to the *ahupuaʻa* of Kapaka, which forms a portion of the northern boundary of Kaluanui. The “*Lele o Kapaka*” contained approximately 6.75 acres, and by its location on the *kula* of Kaluanui, it

⁵ See also “*Kanawai Hoopai Karaima no ko Hawaii Pae Aina*” (Penal Code) 1850.

was presumably used for agricultural production, perhaps *lo'i kalo* or *lo'i 'ai* (taro pond fields), irrigated by the system of *'auwai* which early land accounts describe as being on the *kula* lands. On January 28, 1848, King Kamehameha III and William Charles Lunaliilo agreed to their *Māhele 'Āina*, and as a result, the *Ahupua'a* of Kapaka, including the *Lele o Kapaka*, was kept by Lunaliilo (*Buke Mahele* 1848:21-22). Lunaliilo, who also followed Kamehameha V, as King of Hawai'i, was descended from the paternal line of Kamehameha I, and was the son of Charles Kanaina and chiefess Kekauloohi. Upon his death in 1874, income from the sale of his lands was used to fund development and operation of the Lunaliilo Home for elderly Hawaiians.

Hoa'āina Claims at Kaluanui–Māhele 'Āina: Registration, Testimonies, and Surveys of Claims

In the year 2000, *Kumu Pono Associates* digitized the entire collection of records for the *Māhele 'Āina* (that is, all volumes of the Register, Testimony, Mahele Award Books and Royal Patent Books); as a result, a complete index of all claims has been developed, thus improving upon the identification of native residents and land use in given areas. As a result of our review of the entire collection of documents developed as part of the *Māhele 'Āina*, a total of twenty-eight claims for land in Kaluanui were located. Of that total number, only nine claims were awarded, one of them being the entire *ahupua'a*, except for 29 and 3/10th acres, which made up the eight *kuleana* of the successful native tenant applicants. *Table 1.* provides readers with a summary of the claims and types of resources described in all of the applications.

The review of *Māhele* claims also revealed a number of place names, as *'ili* or *mo'o* (land parcels within the *ahupua'a*). The names (some with varied spellings) are given below. Diacritical marks have also been included where discernable to help with pronunciation and interpretive translations:

<i>Ili and Mo'o Lands in Kaluanui</i>	<i>Interpretive Translations</i> ⁶
Hālawa	Curve.
Kāha'i	To-diminish.
Ka-ihu-iki	The-little-snout.
Kaika-lei	Banks-of- <i>lo'i</i> -adorned-in-garlands.
Ka-liu-wa'a	The-canoe-hull (a name found in the tradition of Kamapua'a).
Ke-'ō-kea	The-white-sand.
Kī-hewa-pu'upu'u (Kihupuupu)	Lumpy-Kīhewa.
Kīwaha'ole (Kīiwaha'ole)	—
Ku-māla'e	Stand-in-the-clear/calm.
Lele-pā	Jump-over-a-wall (a name found in the tradition of Kamapua'a).
Mo'o-iki	Little-land-section.

(continued on page 48)

⁶ Where possible, we provide either literal or interpretive translations for place names that lend themselves to such interpretations. It is noted here, that some place names are easily translated, being either a single word, or a compound of two or more words that remain in common usage. Such names are generally descriptive of a landscape or event. Between 1975-1977, the author discussed place names and their interpretations with *kupuna* Mary Kawena Pukui. In those conversations, *tūtū* Kawena shared her opinion that where obvious, translations of place names could be suggested—ones for which traditional stories existed, or which were made up of words that remained in common use in the language—place names could be given “literal” translations. For other names, generally, a compound of two or more words that lent themselves to various translations, “interpretive translations” might be given. In such cases, it is important to make it clear that the translations are “interpretive.” While for some names, it is inappropriate to offer translations, as the possible meaning is too obscure (pers. comm. M.K. Pukui).

Table 1. Summary of Māhele Claims at Kaluanui, Ko‘olauloa

<i>Helu</i>	<i>Claimant</i>	<i>Awarded</i>	<i>House Claim Given</i>	<i>Loi</i>	<i>Auwai</i>	<i>Kula or Ili Dryland Parcels</i>	<i>Types of Crops Claimed</i>	<i>Notes</i>
3715	Moku	N/A	–	4	–	2	<i>Ai (kalo), hala, ohia</i>	Also a forest section
3882	Pakeu	N/A	1	10	–	1	<i>Ai (kalo), koa, kukui</i>	Also a forest section
4006	Hanakauluna	N/A	–	20	1	12	<i>Ai (kalo), uala, ohia, kukui, olona</i>	Also a forest section. Hanakauluna was the overseer of Kaluanui under V. Kamāmalu and M. Kekūanao‘a.
4017	Haehae	N/A	–	4	–	3	<i>Ai (kalo), uala, wauke, ipu, and kulina (corn)</i>	
4055	Kaukaliu	A	1	13	–	1	<i>Ai (kalo)</i>	Also a forest section. Kaukaliu died in 1848, Keaka, was his heir. Levi Chamberlain also identified Kaukaliu as one of his lead native teachers in 1828 (Chamberlain 1956:26).
4348 or 8164-F	Kamaala	A	–	4	–	1	<i>Ai (kalo)</i>	Also a forest section.
4359 or 8164-M	Kolikoli	A	–	17	–	5	<i>Ai (kalo)</i>	<i>Kula</i> – dryland crops not given.
4360	Kalaaupalau	N/A	1	5	1	1	<i>Ai (kalo)</i>	<i>Kula</i> – dryland crops not given.
4366 or 8164-I	Kalima	A	1	8	–	3	<i>Ai (kalo), uala</i>	Also a “ <i>loi ia</i> ” (taro-fishpond, and “ <i>kahawai kalo</i> ” (stream section where taro was grown). Kalima died in 1848, Moilili (Kamoilili) was his heir.
4368	Kahi	N/A	–	18	–	2	<i>Ai (kalo), uala, wauke</i>	Also a forest section.
4373	Koloakea	N/A	1	3	1	2	<i>Ai (kalo)</i>	<i>Kula</i> – dryland crops not given.

Table 1. Summary of Māhele Claims at Kaluanui, Ko'olauloa

<i>Helu</i>	<i>Claimant</i>	<i>Awarded</i>	<i>House Claim Given</i>	<i>Loi</i>	<i>Auwai</i>	<i>Kula or Ili Dryland Parcels</i>	<i>Types of Crops Claimed</i>	<i>Notes</i>
4382	Kahuapua	N/A	–	1	–	1	–	<i>Kula</i> – dryland crops not given; also <i>kalo</i> not named, though <i>lo'i</i> claim would have been <i>kalo</i> .
4394	Kaanaana	N/A	1	4	1	1		<i>Kula</i> – dryland crops not given; also <i>kalo</i> not named, though <i>lo'i</i> claim would have been <i>kalo</i> .
4398	Kekaahiki	N/A	1	6	–	2		<i>Kula</i> – dryland crops not given; also <i>kalo</i> not named, though <i>lo'i</i> claim would have been <i>kalo</i> .
4399	Kalaukapu	N/A	1	4	–	1	<i>Ai (kalo)</i>	<i>Kula</i> – dryland crops not given.
4424	Kane	N/A	–	10	–	4	<i>Wauke and kukui (at Kaluanui)</i>	House lot situated at Makao. Ten <i>lo'i kalo</i> , and plantings of <i>uala</i> , <i>hau</i> , <i>hala</i> , <i>kou</i> , and <i>ko</i> situated in Kapaka and Makao.
4425 or 8164-G	Kaiewe	A	–	4	–	–	<i>Ai (kalo), uala and wauke</i>	While no claim for a <i>kula</i> was specifically made, the <i>uala</i> and <i>wauke</i> would have been cultivated on <i>kula</i> land.
4448	Kuaea	N/A	1	3	–	1	<i>Ai (kalo)</i>	<i>Kula</i> – dryland crops not given. Moses Kuaea was the original lessee of the entire <i>ahupua'a</i> under V. Kamāmalu, between 1859 to 1875; also the minister at Hau'ula – Helumoa.

Table 1. Summary of Māhele Claims at Kaluanui, Ko'olauloa

<i>Helu</i>	<i>Claimant</i>	<i>Awarded</i>	<i>House Claim Given</i>	<i>Loi</i>	<i>Auwai</i>	<i>Kula or Ili Dryland Parcels</i>	<i>Types of Crops Claimed</i>	<i>Notes</i>
4707	Moa	A	1	9	–	1	<i>Kalo</i>	<i>Kula</i> – dryland crops not given.
6395	Kaumelieli or Kaunelieli	N/A	–	4	–	2	–	<i>Kula</i> and <i>lo'i</i> crops not named. Also a mountain parcel.
6397	L.G. Kapiioho	N/A	–	2	–	2	–	Father of Lyons Kapiioho Naone, member of the <i>Hui</i> of Kaluanui. In 1847, Kapiioho was also identified as a teacher at the Catholic School in Papaakoko.
6537	Honu	N/A	–	3	–	2	–	<i>Kula</i> and <i>lo'i</i> crops not named.
6737	Luheluhe or Luhiluhi	N/A	–	6	–	2	<i>Noni</i>	<i>Kula</i> and <i>lo'i</i> crops not named. Also a mountain parcel.
7328	Kamoilili	N/A	–	–	–	3	–	Heir of Kalima. Three <i>ili</i> in Kaluanui; three <i>ili</i> in Hauula. Crops not given, but occurrence of <i>lo'i</i> noted in claim.
7713	V. Kamamalu	A	–	–	–	–	–	Alii Awardee.
8164 or 8164-I	Petero	A	–	6	–	1	<i>Kalo</i>	<i>Kula</i> crops not given.
10103	Moewaa	N/A	–	3	–	3	–	Crops not given. Also a forest claim.
10878	Paoao	A	–	1	–	1	<i>Kalo</i>	<i>Kula</i> crops not given.

Ili and Mo'o Lands in Kaluanui

Interpretive Translations

Na'alena (Naanela)
Pā-kaua (Pa'a-kaua)
Pepepe (a valley)
Poho
Pu'u-iki (Ka-pu'u-iki)

The-alena-plants (*Boerhavia diffusa*)
Fortress or held in battle.
A-small-mesh-net.
A-hollow, wet area.
Little-hill or mound.

Helu 3715 – Moku

Native Register 4:154

3715 Moku Kaluanui, Januari 7, 1848
 E ma Luna Hoona huleana Aina Aloha
 oukou. Owan o Moku ha mea huleana Aina
 ma ka iti o Pakaua 4 loi ai 2 kula Eia na
 arao Ak. ko Pa loi Hihin. o Kahai Kom.
 o Kaukaiu Kom. o Kaukaiu nu he uka
 laau he hala he Ohia oia na mea kama
 Na Moku

Kaluanui. Jan. 7, 1848.

Oh Commissioners who Quiet Land titles, Aloha to you. I am Moku, the one who has a claim in the *ili* of Pakaua, 4 *loi ai* (taro pond fields) and 2 *kula* (dry land fields). The sides (boundaries) are: North, *loi* of Pa; East Kahai; West, Kaukaiu; South, Kaukaiu. There is also an upland forest, *hala* (pandanus) and *ohia* (mountain apple trees), those are the things planted.

By Moku.

Not Awarded.

Helu 3882 – Pakeu

Native Register 4:185-186

3882 Pakeu Kaluanui Oahu, Jan. 6, 1848
 E ma Luna Hoona huleana Aina,
 Aloha oukou. Owan o Pakeu ha mea-hule-
 ana Aina, ma ka iti o Kihepurupuru he
 umi loi he kula, hehahi a he uka laau

(continued)

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o ma mea e pili ana ma heia mau uka
he laau he hoa he Kukui o me na mea
like Aole nae e hiki iai he kai ahu
i'na aoo no he kaulili o hoi mau loi ai
oia ma wahig ai e kahu ai ma kahi
e ma Kapai. Ohiku loi ai he kula kaka-
hi ma Naanela 1 kula, Ohio hale kekahi
aia ma Kihewapuupuu. Ohio noho ana
ma heia mau kule ana mai a Kameha-
meha I mai Na Pakeu

Kaluanui. Jan. 6, 1848

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Pakeu, one who has a land claim in the *ili* of Kihewapuupuu [or Kihewapuupuu]. There are ten *loi*, a *kula*, and a forest area adjoining them in the uplands. The trees are *Koa*, *Kukui*, and the likes. I cannot tell you the boundaries because my *loi ai* are scattered about. The places in which I have planted are at various locations. There are seven *loi ai*, and a *kula* parcel at Naanela [or Naalena]. My house is at Kihewapuupuu. My residency on these properties has been from Kamehameha I.

By Pakeu.

Not Awarded.

4006 Ma Hanakauluna Kaluanui Pahū Jan. 6. 1848

E ʻoia Luna Hoona kuleana Aina,
 Aloha oukou. O wai o Hanakauluna ka
 mea kuleana Aina ma ka ili o
 Kakailei, 20 loi ai, a me ka auwai hōkahi
 a me na ili uala he 10, a me kuu hoale aia
 ma Kakailei, Eia ma goao o keia mau
 kuleana, A. o Kahai, Iki. o Papaakoko. Kona
 o Kihewapuū Brom. Naalena. Eia Aina he
 mau kuleana lele nōu ma ka ili e, Ma
 ka ili o Keokea kula, he uka laau, he ohia,
 he kukui, a me he olona. Ma ka ili o Kaihūiki
 he loi ai hōkahi, he mau ili uala,
 Ma ka ili o Kiwahaole, hōkahi loi ai, he
 kula loi kalo, a me kula uala.

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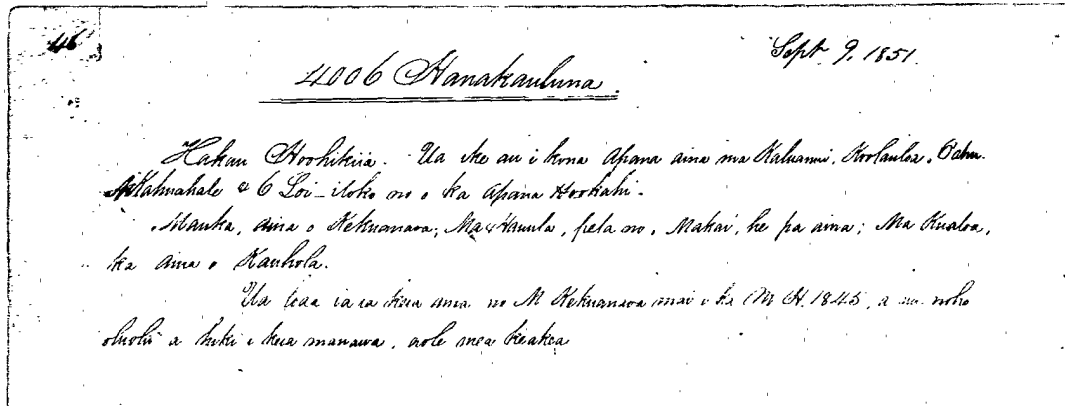
Wahi kumu aku malalo aku o kekahi, aia
 ma ka ili o Kahai, eua ili uala, o kōu
 moke ana ma keia mau kuleana, M. 30. 1845
 mai, M. Kuanaoa mai.

Ma Hanakauluna

Kaluanui. Jan. 6, 1848

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Hanakauluna, the one who has a land claim in the ili of Kakailei, there are 20 loi ai and an auwai, and 10 ili with uala planted, and my house in Kakailei. Here are the boundaries of these properties. North, Kahai; East, Papaakoko; West, Kihewapuū; South, Naalena. There are also several lele (detached parcels) at other places. In the ili of Keokea, a kula; in the forested uplands, ohia, kukui and olona. In the ili of Kaihūiki, a loi ai, and several uala parcels. In the ili of Kiwahaole, a loi ai, a kula with a loi kalo, and a kula with uala. There is also a place planted below, in the ili of Kahai, two uala parcels. My residency is from the year 1845, gotten from M. Kekuanaoa.

By Hanakauluna.



Kakau Sworn: I know his parcel of land at Kaluanui, Koolauloa, Oahu.
 House lot and 6 *loi* in one Parcel.

Towards the uplands, land of Kekuanāoa; Towards Hauula, the same; Towards the shore, a wall;
 towards Kualoa, the land of Kauhola.

He obtained this land from Kekuanāoa in the Year 1845, and has lived peaceably to this time, no one
 objects.

Not Awarded.

4017

①

Na Haehae Kaluanui Oahu Jan. 6, 1848

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E ma Laina Hoona kuleana lina,
 Aloha oukou, Owau o Haehae ka mea
 kuleana ma Kihewapuupuu, eha loi ai,
 Eia ma aao, Ak. ko Kōkōhiki loi Fik.
 he kahawai a me Kōkōhiki, Kom. ko Keawe loi-
 ai. Hem. ko Kaiwe. Eia ma kuleana lele
 ou ma Kahie, Makahai, eua kula,
 ma Kōkōhiki, kula, he uala, he wauke,
 he ipu, he kulina, a me na mea like
 a pau, O kōw hōle he kahie aia ma
 Kaluanui. O kōw oukou ma, maai a:
 Kamehameha II. Na Haehae xk. Gail-

Kaluanui. Jan. 6, 1848.

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Haehae, the one who has a claim at Kihewapuupuu, it is four loi ai. Here are the boundaries: North, loi of the Kōkōhiki; East, the stream and Kōkōhiki; West, loi ai of Keawe; South Kaiwe. Here are the lele (detached parcels) at various locations: at Kahai, two kula parcels; at Kōkōhiki, 1 kula parcel; there are uala, wauke, ipu, kulina and various things. My house is at Kaluanui. My residency is from Kamehameha II.

By Haehae.

Not Awarded.

4055 Ma Kaukalii Kaluanui Oahu Januali 6. 1848

I na Louna Hoona kuleana Oia
 Aloha oukou? O wau o Kaukalii ka onea kule
 ana, ma ka ili ma Pakaua, 13 loi ai, a
 me ke kula a me kaula laau, Eia na awa,
 Ak. o kahakoi, Hik. o Kahai, Kom. Kaihuiki,
 Fem. o Kihapuupu, O kou hale ~~ma~~ kihakii
 dia me ma kuu Mooaina, o kou noho ana,
 mai a Kamehameha III onai
 Ma Kaukalii k. haileria

Kaluanui. Jan. 6, 1848

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Kaukalii, the one who has a claim, in the *ili* of Pakaua, 13 *loi ai*, and a *kula* land, and an upland forest. Here are the boundaries: North, the shore; East, Kahai; West, Kaihuiki; South, Kihepuupu. My house also is on my *mooaina* (land parcel). My residency is from Kamehameha III.

By Kaukalii.

Claim ~~4055~~ 4055 Kaukalii. (Deceased) ¹¹¹

Keaka, sworn, deposed that Kaukalii's claim was drawn up by Kaiwi in 1848. Witness supposes that Kaiwi carried the claim to the Land Commission along with some others.

Kamaala, sworn, says he knows the land claimed by Kaukalii in Kaluanui. It consists of 16 kalo patches and a piece of kula land.

The 16 kalo patches form one piece, bounded mauka by Mosewa's land, - on Hauula side by the Konoheki, - makai by a stone wall, - on Punaluu side by Hachae's land.

The kula land is bounded mauka by a pali, - on Hauula side by the Konoheki, - makai by Mosewa's land, - on Punaluu side by Hachae's land.

Claimant's House site is included in the boundaries of the first piece. There are 4 houses on it. It is not enclosed.

Kaukalii died in 1848, leaving his property to Keaka, who now claims the land. Poonui, sworn, says she knows the land of Kaukalii. It consists of 16 kalo patches and a piece of cultivated kula land, as described by the last witness, whose testimony she confirms. Claimant lived on the land nine years.

Hahanakauluna, Agent of the Konoheki, had no objections to make to this claim.

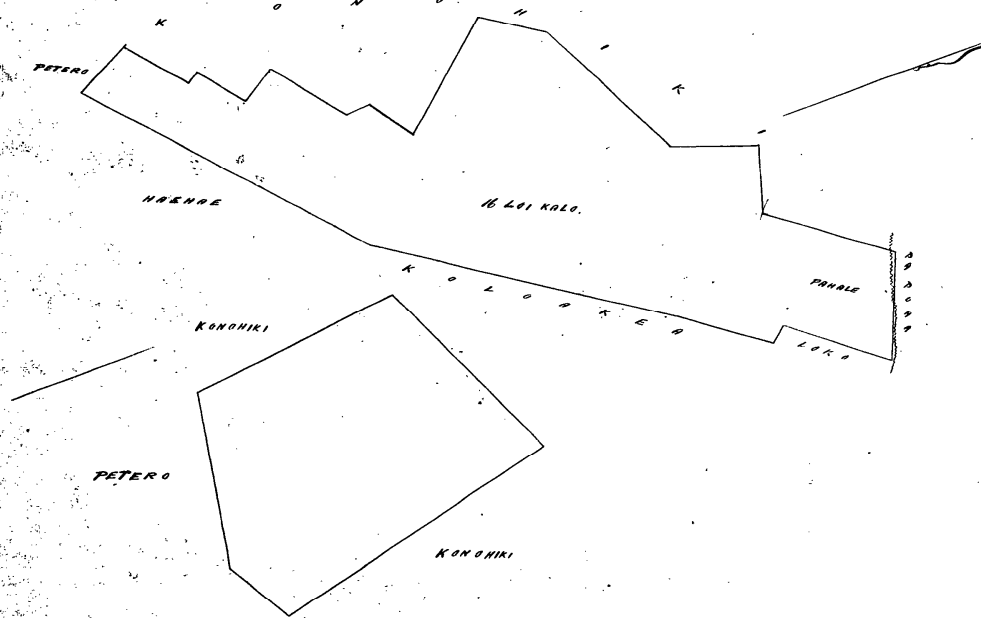
Helu ~~4055~~ ⁴⁰⁵⁵ Kaukaiiu. Kaluanui, Helela, Oahu.

Apana 1. 16 Lei Kalo, 3 Pahi ole.
 Churmakaa awa ma ke hiki Okaui, a e hiki awa. Helela 39° Komoheana, 307 paukuw. Konoheki. Maui, 71° Komoheana, 166 paukuw. Konoheki. Helela, 21° Komoheana, 200 paukuw. Konoheki. Helela, 66° Komoheana, 370 paukuw. Konoheki. Helela, 36° Komoheana, 160 paukuw. Konoheki. Helela, 10° Helela, 318 paukuw. Konoheki. Helela, 58° Komoheana, 120 paukuw. Konoheki. Helela, 55 paukuw. Konoheki. Helela, 52° Komoheana, 200 paukuw. Konoheki. Helela, 30° Helela, 90 paukuw. Konoheki. Helela, 52° Komoheana, 124 paukuw. Konoheki. Helela, 50° Helela, 30 paukuw. Konoheki. Helela, 52° Komoheana, 175 paukuw. Konoheki. Helela, 27° Helela, 115 paukuw. Petero. Maui, 51° Helela, 70 paukuw. Konoheki. Maui, 8° Helela, 710 paukuw. Konoheki. Maui, 38° Helela, 223 paukuw. Konoheki. Maui, 10° Komoheana, 55 paukuw. Laka. Maui, 10° Helela, 258 paukuw. Laka. Maui, 67° Komoheana, 260 paukuw. pa. pa. a. a. a. hiki i ke hiki mua. 6 ⁷/₁₀₀ Eka.

Apana 2. Helela. Churmakaa awa ma ke hiki Okaui, a e hiki awa. Helela, 69° Komoheana, 500 paukuw. Konoheki. Helela, 71° Helela, 500 paukuw. Konoheki. Helela, 78° Helela, 1130 paukuw. Petero. Maui, 64° Helela, 771 paukuw. Konoheki. Maui, 14 1/2 Komoheana, 720 paukuw. Konoheki, a hiki i ke hiki mua. 3 ⁴/₁₀₀ Eka.

June 1863.

M. F. Turner
 Linaanaana.



Ulu-paula 18.00

M. L. Lee
 G. M. Robertson
 J. H. Smith
 J. Kakaiaho

Honolulu August 8. 1863.

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 4348 Ma Kamaala Kaluanui Oahu, Januari 7, 1848
 ④ E ma Isona Isona Kuleana Aina.
 Aloha oukou, O wau o Kamaala kama Kuleana.
 Aina, ma ka ili Aina o Keokea, eha loi, he
 kula, i ili he ukua lani, Eia ma auau, Ahau,
 o Pakaua, Kihina o Kihapuupu, Kona o Kahai,
 He o Naalena. O ka manawa, i ka M.H. 1845
 Ma Kamaala, x Kailona

Kaluanui. January 7, 1848.

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Kamaala, the one who has a land claim in the *ili* land of Keokea, it is four *loi*, a *kula*, and 1 *ili* in the upland forest. Here are the boundaries: North, Pakaua; East, Kihapuupu; West Kahai; South, Naalena. From the year 1845.

By Kamaala.

Claim 8164 F. Kamaala.

Kamaala, sworn, says his claim was drawn up by Kaiwi in 1848, who promised to carry it to the Land Commission. (It is not in the file and is supposed to have been lost).

Kaeha, sworn, says he knows the land claimed by Kamaala in Kaluanui. It consists of 4 kalo patches and a piece of cultivated kula land.

The 4 kalo patches form two pieces.

The first piece of 2 patches is bounded mauka by the land of Lohilohe, - on Hanuula side by Kaeha's land, - makai by the Konohiki, - on Punaleui side by Pakeo's land.

The second piece of 2 patches, is bounded mauka by the Konohiki, - on Hanuula side by Kaiia's land, - makai by claimant's House Lot, - on Punaleui side by Pakeo's land.

The kula land is bounded, mauka by a pali, - on all the other sides by Hanakauluna's land.

Claimant's House Lot is makai of his kalo land. It is not enclosed. There is one house on it. Claimant has lived there for 10 years.

Lioni, sworn, says he knows the land of Kamaala. It consists of 4 kalo patches.

The kula land he does not know about. He knows the house site, - it is not enclosed.

Hanakauluna, Agent of the Konohiki, had no objections to make to this claim.

Helu 8164 F Kamaala

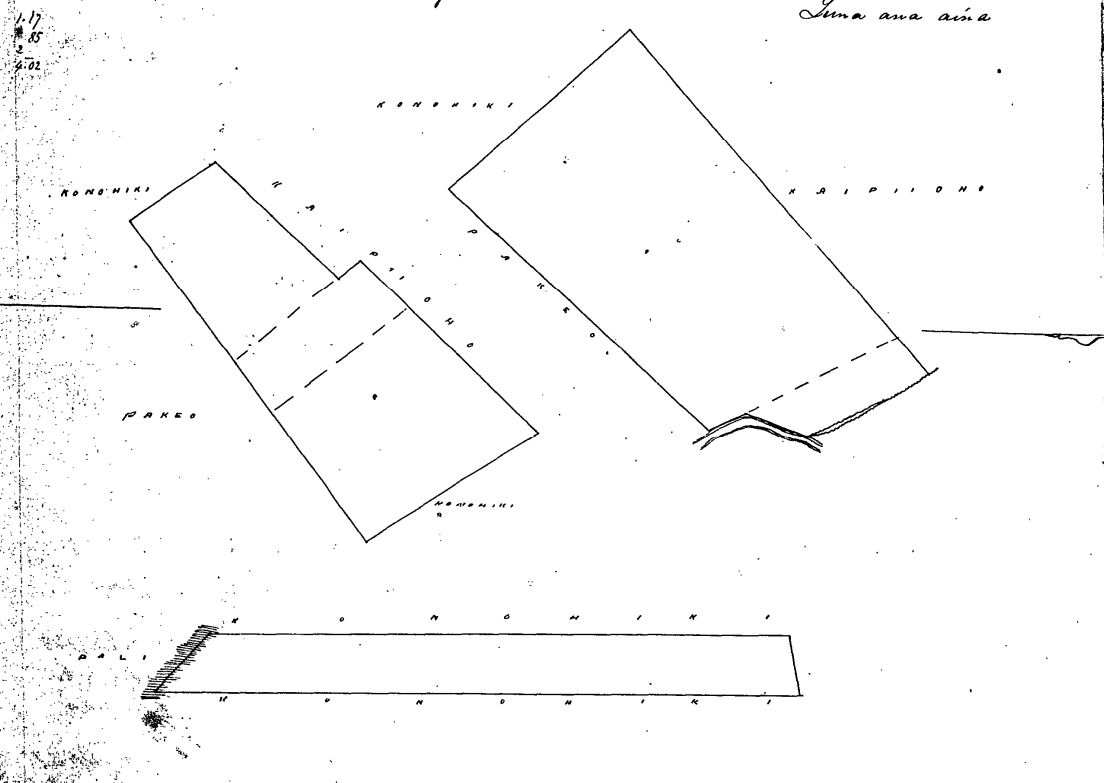
Koahuani Pahua 279

Kamaala, ma Koahuani
Ap'ama 1. 2 L. Kala. E hoomaka ana ma ke Pahi Akau, a e holo ana, Kom. 58. Kom. 560
pauku e pili ana i ke Kaupioho. Kom. 43. Dist 285 pauku e pili ana i ke Komohiki, Ak. 42.
Kom. 46 pauku e pili ana i ke Paka. ahaia pili ana i ka papehala, a hiki i kahi i
hoomaka i 1/100 Eka.

Ap'ama 2. 2 L. Kala. E hoomaka ana ma ke Pahi Akau, a e holo ana, Kom. 34.
Dist 238 pauku e pili ana i ke ke Komohiki, Kom. 53. Kom. 165 pauku e pili ana i ke Paka,
Ak. 36 1/2, Kom. 124 pauku e pili ana i ke Komohiki, Ak. 42 1/2. Dist 200 pauku e pili ana
i ke Kaupioho, Ak. 34 Kom. 32 pauku e pili ana i ke Kaupioho Ak. 42; Dist 258 pauku
e pili ana i ke Kaupioho, a hiki i kahi i hoomaka i 8 1/2 Eka.

Ap'ama 3. Aina Kula. E hoomaka ana ma ke Pahi Akau, a e holo ana, Ak. 50.
Kom. 86 pauku e pili ana i ka pali, Ak. 2. Kom. 1350 pauku e pili ana i ke
Komohiki, Ak. 59. Dist 134 pauku e pili ana i ke Komohiki, Kom. 3. Dist 1500 pauku e
pili ana i Komohiki, a hiki i kahi i hoomaka i 3 Eka.
Ke emulu, 17. May 1851

A. F. Turner.
Iuna ana aina



Wm. Pau Loa # 1
W. L. Lee
S. M. Robertson
S. P. Kaulahao
J. W. Smith

Honolulu, 16. Oct. 1852

1,359

Na Kolikoli Kaluanui Oahu, Jan. 6, 1848.

*E na Luina Hoona Kuleana a Aina.
 Aloha oukou, Oua e Kolikoli ka mea
 Kuleana ma ka ili o Halawa, he 10 loi ai,
 a me na loi na hulu hulu, eua ili kula,
 he awawa o Pepepe, Eia na awao, Akau,
 Pakaua, Hikina o Makaihi, Komo o Mooiki,
 Kema, o Amo, Eia na mea lele, ma Poho e hiku
 loi ai, he mau kula e hiku, Eia na awao,
 Akau ke kahakahi, Hikina Lelepa, Komo
 Kema o Lelepa no. O ka manawa mai o*

271

Kamehameha 3 mai. Na Kolikoli.

Kaluanui. Jan. 6, 1848.

Oh Commissioners who Quiet Land Titles. *Aloha* to you. I am Kolikoli, the one who has a claim in the *ili* of Halawa, it is 10 *loi ai*, and some fallow *loi*; two *ili* of *kula*; and Pepepe, a valley. Here are the boundaries: North, Pakaua; East, Makaihi; West, Mooiki; South, Amo. Here are the *lele* (detached parcels): at Poho, seven *loi ai*, and three *kula* parcels. Here are the boundaries: North, the shore; East, Lelepa; West and South, also Lelepa. From the time of Kamehameha 3.

By Kolikoli.

Claim 8164 m. Kolikoli. 113.

Kaweloapekoa, sworn, says Kolikoli's claim was drawn up by Kaiwi in 1848. Witness supposes that Kaiwi carried the claim to the Land Commission along with some others.

Anakaleko, sworn, says he knows the land claimed by Kolikoli in Kaluanui. It consists of 5 kalo patches and a piece of cultivated kula land.

The 5 kalo patches are bounded Mauka by Kilimahi's land, - on Kaunala side by Mooliili's land, - Makai and Punaluu side by the Kouhiki.

The kula land is bounded Mauka and Punaluu side by the Kouhiki, - on Kaunala side and Makai by Mooliili's land.

Claimant's House Lot is included in the boundaries of the first piece. There is one house on it. Claimant and his parents, from whom he derived, lived there since the time of Kam. I.

Kahana Kauluna, Agent of the Kouhiki, had no objections to make to this claim.

Helu 8164 M Kolikoli

Malamaui Kaula Pahu

Spana 1. 5 Lika. E hōmaka ana ma ke hiki Akau, a e holo ana
 Ke. 21 1/2 Kei. 215 Pahu e fahi ana i ke ke Kōhiki
 Ke. 13 Kei. 216 " " " " " "
 Ke. 63 Kei. 315 " " " " " "
 M. 31 Kei. 203 " " " " " "
 Ke. 65 Kei. 300 " " " " " "
 M. 28 Kei. 161 " " " " " "
 M. 60 Kei. 672 " " " " " "
 a hiki i hiki i hōmaka'i 2 Eka.

Spana 2. Aina Kula. E hōmaka ana ma ke hiki Akau, a e holo ana
 Ke. 46 Kei. 572 Pahu e fahi ana i ke ke Kōhiki
 Ke. 61 Kei. 680 " " " " " "
 M. 39 Kei. 474 " " " " " "
 M. 51 1/2 Kei. 600 " " " " " "
 a hiki i hiki i hōmaka'i 3 2/3 Eka

Kōhiki 14th May 1851

A. F. Turner
Lamaoanaina



Whakapūtea

S.P. 66

M. L. Lee
 G. M. Robertson
 J. H. Smith
 J. M. Kaulahao

Kōhiki Augate 223, 1853

4360

Na Kalaupalau Kaluanui Oahu, Jan. 7, 1848

Eia. Luna Hoona Kuleana Aina.
 Aloha oukou, Oua o Kalaupalau, ka mea
 Kuleana Aina ma ka ili o Kahai cha loi, o
 ka auwai ka lima, a me ka kula oia ke ou,
 Eia na awa. Akou o ka loi o Kahiki, Kihina
 o Keokea, Kauhana o Pakaua, Hana o Koloakea.
 Eia ka loi lele, ma kahia e, ma Kihupuu, 1 loi
 O kou Hale Kihai; oia ana Kahai. O kou
 manawa mai a Kamehameha 3. mai.

Na Kalaupalau x haina

Kaluanui. Jan. 7, 1848.

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Kalaupalau, the one who has a land claim in the ili of Kahai, it is four loi; and an auwai is the fifth; and a kula parcel is the sixth. Here are the boundaries: North, the loi of Kahiki; East, Keokea; West, Pakaua; South, Koloakea. Here is the loi lele (detached pond field), at another location; at Kihupuupu, 1 loi. My house also, is there at Kahai. My time is from Kamehameha 3.

By Kalaupalau.

Not Awarded.

4366

Na Kalima Kaluanui Oahu Januali 6. 1848

0

E na Luana Lona Kuleana Oia
 Aloha oukou, Purau o Kalima ka mea Kuleana
 ma ka ili o Lelepa, 3 loi ai, a me ke kula,
 Eia ana ana, Ohau, ke Kualu, Moiki, a Kapuuike
 Komo, i Poho, Hema, o Kamalo, Eia ma Kuleana
 lele, oi, ma Mooiki, lima loi a me ke kula,
 ma Kumakahiki, he kahawai kalo, a uala
 ma Poho, he kula, ma Puuiki he loi ia,
 ma Kahai he kula a me ka loi, O kou Hale
 Kekahi, oia no i Lelepa, O kou aole
 ana ma a Kamehameha III maui.
 Na Kalima x huihana

Kaluanui. January 6, 1848.

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Kalima, the one who has a claim in the ili of Lelepa, it is 3 loi ai and a kula parcel. Here are the boundaries: North, Kualu; East, Kapuuike; West Poho; South, Kamalo. Here are the lele parcels of mine, at Mooiki, five loi and a kula parcel. At Kumakahiki, a kahawai kalo (taro planted in stream), an uala field at Poho; at Puuiki, a loi ia (taro-fishpond); at Kahai, a kula and loi. My house also, is there at Lelepa [Lelepa]. My residency is from Kamehameha III.

By Kalima.

112

Claim 8164 L. Kalima. (Deceased)

Mooilili, sworn, says that Kalima's claim was drawn up by Kaiwi in 1848. Witness supposes that Kaiwi carried the claim to the Land Commission.

Kaukaha, sworn, says she knows the land claimed by Kalima in Kalaupani. It consists of 5 Kala patches and a piece of cultivated Kula land.

The 5 Kala patches form one piece, bounded Mauka by a pali, - on all the other sides by the land of Kalaupani.

The Kula land is bounded Mauka by a pali, - on all the other sides by Kalaupani land.

Claimant's House Lot is near the sea. It is not enclosed. There is one house on it.

Claimant lived on the land about 20 years. He died in 1848, leaving his property to Mooilili, who now claims this land.

Kaweloapauko, sworn, says he knows the land of Kalima. It consists of 5 Kala patches and a piece of cultivated Kula land, and a House site, as described by the last witness.

Kahanakauluna, Agent of the Honorable, had no objections to make to this claim.

Helu 8164 L) Kalima

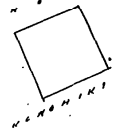
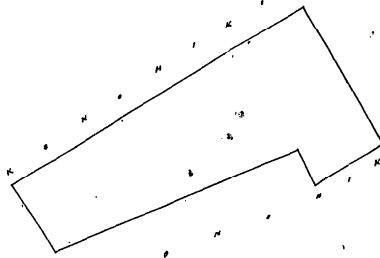
Kaliuanui K. Oahu

Apana 1. 3 Li. E hoono aha ana ma ke Pili Kema. a i holo, Ak. 66. Nih. 6.00 paauka ma Konoehiki; Nem. 25. Nih. 90. paauka ma Konoehiki; Ak. 58. Nih. 190 paauka ma Konoehiki; Ak. 32. Nem. 360 paauka ma Konoehiki; Nem. 57. Nem. 7.00 paauka ma Konoehiki; Nem. 3 1/2. Nih. 180 paauka ma Konoehiki; i ke Pili ana, 2. Eka.

Apana 2. Pahale. E hoono aha ana ma ke Pili Kema. a i holo, Ak. 28. Nem. 160. paauka ma Konoehiki; Ak. 62. Nih. 160 paauka ma Konoehiki; Nem. 28. Nih. 160. paauka ma Konoehiki; Nem. 62. Nem. 160 paauka ma Konoehiki; i ke Pili ana, 1/4 Eka.

28 Nov. 1852

A. F. Turner
Luna ana aina



Wm. Pau Coe & J.
W. L. Lee
G. W. Robertson
J. K. Kaulahao
D. H. Smith

Honolulu 16 Oct 1852

290

4368

Ka Kahi Kaluanui Oahu Januani 6. 1848

E ma Iouma Koua Kikoua Aina.
 Aloha nui, Oua o Kahi ka mea Aina ma
 ka ili o Kapuiki, 13 loi ai, he kula he kahi,
 he uala, he wauke, aia mea kama he kua hivi.
 Eia ma aia, Akau, ka haka, Haka, o Halawa,
 Koua o Lelepa, Koua o Mooiki. Eia ma Aina
 he ma haka, ma Pakaua, 5 loi ai, a me he
 kula, Eia ma aia, Ak. o Kahai, Haka o Kaihuiki,
 Koua o Makaihi, Koua o Makaihi. O kou
 kula aia ma Pakaua. Moia Koua ma.
 Ka Kahi x haka

Kaluanui. January 6, 1848.

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Kahi, the one who has land in the ili of Kapuiki, it is 13 loi ai, also a kula parcel with uala, and wauke, the things planted; also a mountain area. Here are the sides, North, the shore; East, Halawa; West, Lelepa; South, Mooiki. Here are the lele lands at another place, at Pakaua, 5 loi ai and a kula. Here are the boundaries: North, Kahai; East, Kaihuiki; West, Makaihi; South, Makaihi. My house is at Pakaua. Gotten from Kaomi.

By Kahi.

Not Awarded.

4373

Na Koloakea, Kaluanui, Oahu, Jan. 6, 1848

E na Iouma Houma Kuleana Aina
 Aloha oukou, Ouau o Koloakea ka mea Aina
 ma Kihapuupuu, 1 loi, Eia na auua, Akau,
 ke Pakeu, Likina, ke kahawai, Kom. ke Kalaau-
 palau, Hema, o Hae hae, Eia na mea keli, ma
 Naalena, 1 kula, ma Kahai 2 loi, o auwai,
 1 kula, o kii hae aia ma Kihapuupuu.
 o ka manawa ma ai Kamehameha 3.

Na Koloakea x hailona

Kaluanui, Jan. 6, 1848.

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Koloakea, the one who has land at Kihapuupuu, 1 loi. Here are the boundaries: North, Pakeu; East, the stream; West, Kalaaupalau; South, Hae hae. Here are the *lele* parcels, at Naalena, 1 kula; at Kahai, 2 loi, an auwai, and one kula; my house is at Kihapuupuu. From the time of Kamehameha 3.

By Koloakea.

Not Awarded.

4382

Na Kahuapua, Kaluanui, Oahu, Jan. 4, 1848.

E na Iouma Houma Kuleana Aina.
 Aloha oukou, Ouau o Kahuapua, ka mea Kuleana,
 ma ka ihi o Pakeu, 1 loi, a he kulea kekahi.
 Eia na auua, Akau o Kae Kalia, Likina o
 Kahai, Kamehameha, Kamehameha, Hema, o Kamehameha
 O kii manawa i ka M. H. 1845.

Na Kahuapua x hailona

Kaluanui. Jan. 7, 1848.

Oh Commissioners who Quiet Land Titles. *Aloha* to you. I am Kahuapua, the one who has a claim in the *ili* of Pakaua, it is 1 *loi ai* and a *kula* parcel also. Here are the boundaries: North, Kaukaliu; East, Kahai; West, Kaukaliu; South Kukamani. Mine since the year 1845.

By Kahuapua

Not Awarded.

Helu 4394 – Kaanaana

Native Register 4:279

4394	279
<u>Na Kaanaana</u> Kaluanui Oahu Januali: 7/1848	
<p>E. na Luma Kona Kulaana Aina. <i>Aloha</i> oukou, Ouaa o Kaanaana ka mea Kulaana Aina ma ka ili o Kaihiki, 4 loi, o Kahuapua ka lima; he kula hehihi, a mi hii hali aia ma malaila, Eia ma oua, - Ahau o Paakaua, Kihia, Kona, o Paakaua, ma, Konihihi o Kiiwahaole, O hoi manawa. M. 7/1845. Na Kaanaana x haitano.</p>	

Kaluanui. Jan. 7, 1848.

Oh Commissioners who Quiet Land Titles. *Aloha* to you. I am Kaanaana, the one who has a land claim in the *ili* of Kaihiki, it is 4 *loi*, and the *auwai* is the fifth; also a *kula* parcel and my house are there. Here are the boundaries: North, Paakaua; East and South, Paakaua as well; West, Kiiwahaole. My time is from the year 1845.

By Kaanaana.

Not Awarded.

4398

Na Kekaahiki Kaluanui Oahu, Januali, 7, 1848

Q

E ma Laina Koonu Kuleana Aina.
 Aloha oukou, Orou, Kekaahiki ka mea Kuleana
 Aina ma ka ili o Kahai, ekele loi ai, 3 loi mahe
 lehile, 2 kula. Eia ma aoo, Ah. ka loi Koloakea,
 Pak. o Kalaaupalau, Komo. o Pakaua, Komo. o
 Kalaaupalau ma, Se wahi mahe ma kahie e,
 ma Kihapuupu, 1 loi ai, Eia ma aoo, Ah. he loi
 mo Lokai, Hei. he kahawai, Komo. o Kalaaupalau,
 Komo. ka loi o Kino. Oka manau a, aooi o Kamehameha III
 mai, O kou Kule kahie aia ma Kahai,
 Na Kekaahiki, x Kuleana

Kaluanui. Jan. 7, 1848.

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Kekaahiki, the one who has a land claim in the ili of Kahai, there are three loi ai, 3 fallow loi, and 2 kula parcels. Here are the boundaries: North, the loi of Koloakea, East, Kalaaupalau; West, Pakaua; South, Kalaaupalau. There is a cultivated place also at Kihapuupu, 1 loi ai. Here are the boundaries: North, a loi for Lokai; East, a stream; West, Kalaaupalau; South, the loi of Kino. From the time of Kamehameha III. My house is another one, there at Kahai.

By Kaahiki.

Not Awarded.

4399

Na Kalaukapu. Kaluanui Oahu Januali 6. 1848

E na Loua Hoona Kuleana Aina.
 Aloha oukou, O wau o Kalaukapu ka mea kule-
 ana ma Kihewapuupuu, cha loi ai, he kula kaka-
 hi, Eia na aao, Akau. Hiki ke Kahawai, Komohana
 ko Haehae, Kema, o Kalakoloa. O ka wahi ana mai o
 kekahi aia Kakailei. O ka wahi ana mai o
 ka mea mai aia i keia wa.
 Na Kalaukapu x hoilona

Kaluanui. January 6, 1848.

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Kalaukapu, the one who has a claim at Kihewapuupuu, it is four *loi ai*, and a *kula* parcel also. Here are the boundaries: North and East, the stream; West, Haehae; South, Kalokoloa. Also, my house is there at Kakailei. I received it from Kamehameha I, and have it to this time.

By Kalaukapu.

Not Awarded.

4424

Na Kane

Januali 11 1848

E ma Louna Hoona Kuleana Oina
 Aloha oukou, O wau o Kane, ka mea Kuleana
 rina, kula, ma Kumalae, eolu loi ai, eolu
 kula, he puhala, he hau, he kou, eolu loi lele
 kahi ma Pahua, 2 loi ai, ma Kapaka, 5 loi ai
 ma Kaluanui ma ala wauke, he kukui, ma
 Makao he ili uala hokahi, O kuu hale kahi
 a me kuu hale malaila, he hau, he hala,
 he kou, mai a Kamehameha II mai kuu noho
 ana.

Na Kane

January 11, 1848.

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Kane, the one who has a land claim; it is a *kula* parcel at Kumalae; three *loi ai*; three *kula*; a *puhala* (pandanus tree); a *hau* tree; and *ko* (sugar cane). There are also several *loi lele* (detached *loi* parcels): at Pahua, 2 *loi ai*; at Kapaka, 5 *loi ai*; at Kaluanui, a *wauke* patch, and a *kukui* tree. At Makao, there is an *uala* parcel also. My house and a *hala* tree are there, as well as *hau*, *hala*, and *kou* trees. My residency is from Kamehameha II.

By Kane.

Parcel in Kaluanui - Not Awarded.

4425

Ma Kaiewe

Januali, 6, 1848

E wa Louma Hoona Kuleana Aina
 Aloha oukou, Ouwe o Kaiewe ka mea Kuleana
 ma ka ili Kihewapuupuu, 3 loi ai, he kula uala, a
 wauke; Eia na auaa, Ah-Hiki ko Haeae ma
 loi, Kou. ko Pakeu loi ai, Slama, o ko Pakeu loi
 ma, o ka moke ana-mai a hoi maan mauka mai
 a Kamehameha, mai, a hiki mai ian i kua wa
 Ma Kaiewe.

January 6, 1848.

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Kaiewe, the one who has a claim in the
 ili of Kihewapuupuu, it is 3 loi ai; an uala field; and wauke. Here are the boundaries: North and East,
 the loi of Haeae; West the loi ai of Pakeu; South, also the loi of Pakeu. My residency is from my
 parents and Kamehameha I, and to me a this time.

By Kaiewe.

108

Claim 8164 G. Kaiwee.

Kaiwee, sworn, says his claim was drawn up by Kaiwi in 1848, who promised to carry it to the Land Commission.

(It is not to be found in the files.)

Kapela, sworn, says he knows the land claimed by Kaiwee in Kaluanui. It consists of 3 Kalo patches and a piece of cultivated Kula land.

The 3 Kalo patches form one piece, - bounded Mauka by the claimant's Kula land, - on Hanuula side by Moewa's land, - Makai by Kapela's land, - on Punaluu side by Koloakea's land.

The Kula land is bounded Mauka by a pali, - on Hanuula side by Kapela's land, - Makai by claimant's Kalo land, - on Punaluu side by Moanui's land.

Claimant's House site is makai of his land. It is not enclosed. There is one house on it. Claimant has lived there with his parents for a long time.

Luhiluhie, sworn, says he knows the land of Kaiwee. It consists of 3 Kalo patches and a piece of Kula land, as described by last witness, whose testimony he confirms.

Kahanakauluna, Agent of the Kono-
hiki, had no objections to make to
this claim.

Helu 8164 G Kaiwee

Kaluanui, Koolauloa, Oahu

Spana 1. 3 Poi. E hormatai ana mau ke hiki Maui, a i holo ana

Spana 31	Hikina	175	pauna i pili ana i ke Kapela
Spana 37	Komohana	82	" " " "
Spana 12	Hikina	65	" " " "
Spana 68	Komohana	141	" " " "
Maui 30	Komohana	174	" " " "
Maui 55	Hikina	156	" " " "
Maui 38	Komohana	140	" " " "
Maui 66	Hikina	67	" " " "

i hiki i hiki i hormatai i 0 $\frac{45}{770}$ Eka

Spana 2. Niwa Kula. E hormatai ana mau ke hiki Maui, a i holo ana

Spana 47	Komohana	405	pauna i pili ana i ke ke Komohiki
Spana 55	Hikina	96	" " " " " " " "
Spana 37	Komohana	365	" " " " " " " "
Spana 55	Hikina	133	" " " " " " " "
Maui 35 $\frac{1}{2}$	Hikina	356	" " " " " " " "
Maui 46	Hikina	445	" " " " " " " "
Maui 58 $\frac{1}{2}$	Komohana	198	" " " " " " " "

i hiki i hiki i hormatai i 1 $\frac{22}{70}$ Eka

Spana 3. Niwa Kahala. E hormatai ana mau ke hiki Maui, a i holo ana

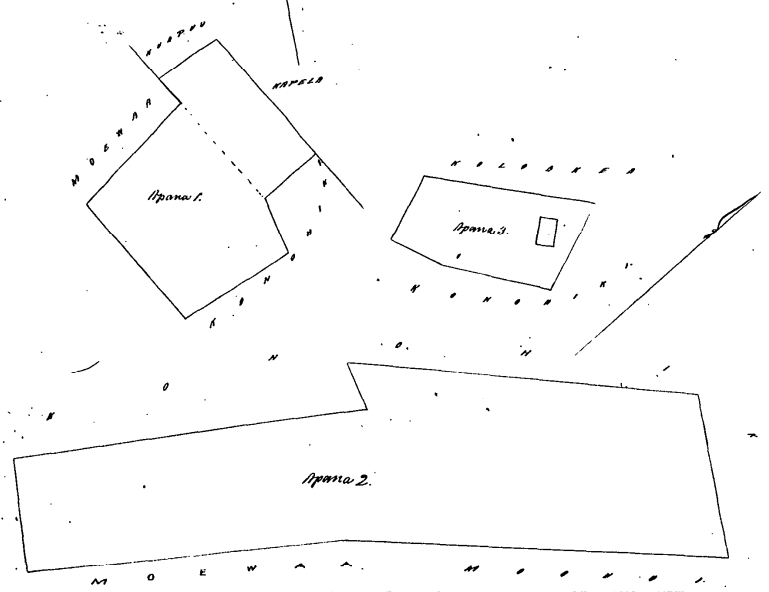
Spana 71	Hikina	255	pauna i pili ana i ke Keokapa
Spana 38	Komohana	112	" " " " " " " "
Maui 64	Komohana	126	" " " " " " " "
Maui 60	Komohana	68	" " " " " " " "
Maui 38	Hikina	83	" " " " " " " "

i hiki i hiki i hormatai i $\frac{1}{5}$ Eka

A. F. Turner
Loveroomman

Spana 1. 29th May, 1851

45
129
20
196



Chau Pau loa #5.00
W. L. Lee
G. M. Robertson
J. H. Smith
1851

4448 Na Kuaea Kaluanui Oahu Sanuali, 7. 1848.

301

E ma launa Iloha Kuleana Uina. Aloha oukou,
 O wau o Kuaea ka mea kuleana ma ka ili o Paakouia,
 alua loi ai, a me ke kula, a me ka loi mahuhehehe,
 O kiu Hale ke kahi, aia no malaila, Eia ma wau,
 Akau, ka loi o Keawe, Ikiina o Kahai, Iouheana, o Kaukaiu,
 Iouma, ka Pa loi. O kiu manawa Maui a Kamehameha
 ʻʻ mai. Na Kuaea. x kono kailona

Kaluanui. January 7, 1848.

Oh Commissioners who Quiet Land Titles. Aloha to you. I am Kuaea, the one who has a claim in the *ili* of Paakoua; it is two *loi ai*, and a *kula*, and a fallow *loi*. My house is there also. Here are the boundaries: North, the *loi* of Keawe; East, Kahai; West, Kaukaiu; South, The *loi* of Pa. My time is from Kamehameha III.

By Kuaea

Not Awarded.

[Note: There appears to have been a transcription error in the Native Register Volume; the original Hawaiian description under *Helu* 4707, by Moa, is placed at Makaalae, Hana, Maui.]

Punaluu 11th Sept. 1850. ¹⁰⁵

Claim 4707. Moa.

Kashae, sworn, says he knows the land claimed by Moa in Kaluanui. It consists of nine kalo patches and a piece of kula land.

The 9 kalo patches form two pieces.

The first piece contains 5 patches. It is bounded mauka by a road, - on Hanuula side by Kapela's land, - makai by a stream, - on Punaluu side by Kaumielele's land.

The second piece of 4 patches is bounded mauka by Moanui's land, - on Hanuula side by Kapela's land, - makai by a stream, - on Punaluu side by Kaumielele's land.

The kula land is bounded mauka by a pali, - on Hanuula side by Kaumielele's land, - makai by claimant's kalo land, - on Punaluu side by Hoalii's land. The House Lot of claimant is included in this piece. Claimant has lived there five years.

Kamaala, sworn, says he knows the land of claimant. It consists of 9 kalo patches and a piece of cultivated kula land as described by the last witness, whose testimony he confirms.

Hanakauluna, The Agent of the Konoheki had no objections to make to this claim.

Helu 4707 Mōa Ma Kaluanui Mōlaula Oahu 651

Apāna 1 Ana Kala ma Kaluanui Mōlaula Oahu.
Chomaha ana ma ka hiki kama, a e hōl ana. M. 6^o ki 172 paku. Kōchōki: M. 55 ki 153 paku. Kōiwi: M. 38 ki 70 paku. Kōiwi: M. 62 ki 166 paku. Kōpuka: M. 19 ki 166 paku. Kōpuka: M. 57 ki 163 paku. Kōpuka: M. 24 ki 129 paku. Kōchōki: i ka hiki ana. $\frac{38}{172}$ Eha.

Apāna 2 Pāhā. *Chomaha* ana ma ka hiki kama, a e hōl ana. M. 53^o ki 170 paku. Kōchōki: M. 365 ki 180 paku. Kōchōki: M. 53^o ki 170 paku. Kōchōki: M. 36^o ki 180 paku. Kōchōki: i ka hiki ana. Eha.

Apāna 3 Kūla. *Chomaha* ana ma ka hiki kama, a e hōl ana. M. 36 ki 365 paku. Kōchōki: M. 36 ki 80 paku. Kōchōki: M. 26 ki 80 paku. Kōchōki: M. 50 ki 80 paku. Kōchōki: M. 23 ki 30 paku. Kōiwi: M. 35 ki 210 paku. Kōchōki: i ka hiki ana. Eha.

28 Jan 1857

38
25
60
1823

H. P. Turner
Sua ana ana.

Wm. W. Lee 15

W. L. Lee
J. Kōhauakao
Trimeki *J. M. Smith*
G. M. Robertson

Hōmōlū *Januari* 9. 1852

6395 Kaumelieli '1
 Januani .22, 1848
 Eia Ima Hoona Kuleana aina. Aloha
 oukou me ka mahalo. Ke hoakaaka aku nei au ia ou
 kou i kou kuleana aina oia Oahu nei Koolauloa, ma
 C. ke Ahupuaa o Kaluanui. Ho. mo. aina kou male aku
 , ka ili aina.
 Eia kona mau aoao. Kuleana loi hookahi. Ak.
 au aina, Kapela, Hikina aina o Puahiki, a me ko
 Hanakauluna, Hema aina o Moonui, Komohana
 aina o Moewaa.
 Kuleana loi 2. Eia kona mau aoao; Akau
 aina o Kapela, Hikina aina o Moewaa, Hema
 ko Kapela aina kula, Komohana aina o Luheluhe
 Kuleana loi 3. Eia kona mau aoao, Akau
 aia malaila ko hakuaia loi, Hikina ko Kapela
 aina, Hema ko Kapela aina, Komohana ko
 aina o Moewaa.

January 22, 1848

Oh Commissioners who Quiet Land Titles. Aloha to you with appreciation. I hereby describe to you my land claim on Oahu, Koolauloa, in the Ahupuaa of Kaluanui. I have a *moo aina* (a small land parcel) in the *ili* land.

Here are the boundaries: First *loi* claim, North, land of Kapela; East, land of Puahiki and Hanakauluna; South, land of Moonui; West, land of Moewaa.

Loi claim, 2. Here are its boundaries: North, land of Kapela; East, land of Moewaa; South, Kapela's *kula* land; West, land of Luheluhe.

Loi claim 3. Here are the boundaries: North, the land owner's *loi*; East, Kapela's land; South, Kapela's land; West, the land of Moewaa.

[continued on next page]

Kuleana loi 4. Eia kona mau awao, Akau
 aina o Moonui, Hikina aina kula o Hanakauluna
 Hema aina kula o Koloakea, Komohana aina o
 Hoalii

Kuleana aina kula 1. Eia na awao, Akau
 aina kula o Koloakea, Hikina ko Hanakauluna
 Hema ko Moewaa, Komohana ko Moonui aina kula

Kuleana aina kula 2. Eia kona mau awao,
 Akau ko Moewaa loi, Hikina aina kula o Kauli,
 Hema aina kula o Kapela, Komohana aina kula
 o Kapela.

Kuleana aina Kuahini. 1 Kona mau awao
 Akau ka pali kao, a me ka Hikina, Hema
 aina o Kamano, Komohana aina o Koloakea

Oia koi mau kuleana i hai ia ahu la
 unaluna, wa koi lima i hana kekahi mau mea
 a walehela i hoi kekahi.

Oahu Koolauloa Kaluanui; Kuu na Kaunelieli

Loi claim 4. Here are the boundaries: North, land of Moonui; East, kula land of Hanakauluna; South, kula land of Koloakea; West land of Hoalii.

Kula claim 1. Here are the boundaries: North, kula land of Koloakea; east Hanakauluna; South, Moewaa; West, Kula land of Moonui.

Kula claim 2. Here are its boundaries: North, loi of Moewaa; East, kula land of Kauli; South, kula land of Kapela; West, kula land of Kapela.

Kuahini (mountain) claim 1. Its boundaries are: North, the pali kao (cliff on which goats are found), also on the East; South, land of Kamano; West, land of Koloakea.

Those are by claims stated above, some worked by my hands, and others, overgrown.

Oahu, Koolauloa, Kaluanui.

Done by me. Kaunelieli.

Not Awarded.

6397 Kapiioho Palapala hona kuleana aina
 Heberuari 1, 1848.
 E na Luna hona kuleana aina. Aloha oukou
 me ka Hoaku. Ke hai aku nei au ia oukou
 no koi wahi kuleana aina, eia no ma Oahu
 nei, ma ka apana 5 o Kaluanui ke Ahupuaa
 Eia no. ke wahi kuleana malalo aku o ke
 Konohiki, o Kahai ka inoa o ka ili aina. Aia
 maloko o keia ili aina koi wahi maui. 1 Kulea
 na loi. Penei hona mau aoao, Akau ko ke
 Konohiki aina. loi a me ko Keawe, Hikina aina
 o Kamaala, Hema ko Honu aina. a me ko
 Kekaahiki, Komohana ka aina o Kaukaiu.
 2 Kuleana loi. Penei hona mau aoao
 Akau ka aina o Kekaahiki, Hikina ko

February 1, 1848.

Oh Commissioners who Quiet Land Titles. Aloha of the Lord to you. I hereby tell you of my claim for land, here on Oahu, District 5, Kaluanui, the Ahupuaa.

It is here, a place underneath the *Konohiki*, Kahai is the name of the *ili* land. Within this *ili* land is my cultivating place. *Loi* claim 1. Its boundaries are thus: North, the *loi* land of the *Konohiki* and Keawe; East, land of Kamaala; South, land of Honu and Kekaahiki; West, the land of Kaukaiu. *Loi* claim 2. Its boundaries are thus: North, that land of Kekaahiki; East...

(continued)

Hoanakahauluna, a me ho Luheluhe aina, He ma
 hoi aina kula uala, Komohana aina, Kalaupalau
 3 Kuleana aina kula uala a wauke. Eia hona
 moe ana. Hoikina ho Luheluhe aina kula aia ma-
 nei, He ma ho Koloakea aina kula ma nei Aka hoi
 lo i elike Komohana ho keka
 me ka ole ahiki'hi aina kula
 lo maluna a me Ho ahae.
 O na wahi a
 pau i wahi wale ia maloko o keia kii, o hoi mau
 wahi kuleana aina kula ia ma keia aina la.
 Eia kekahi ma Lelepa he aina kula keia kuleana
 oi, he ili oho. Lelepa, eia no i loko o Kaluanui nei
 Eia hona mau aao, Aka he moe pali malaila,
 Hoikina he muliwai malaila, He ma he moe pali hona
 malaila, Komohana he pali no hoi malaila. Oia iho
 la no hoi mau wahi la. Ma pau. Aloha oukou.
 Kaluanui } Kainoa L. G. Kapiioho

...Land of Hanakauluna and Luheluhe; South, my uala planting ground; West, the land of Kalaupalau.

Claim 3 Uala and wauke planting ground (kula uala a wauke). Here is its boundaries: East, the kula land of Luheluhe, here; South, the kula land of Koloakea, here; North, my loi as described above; West, the kula land of Kekaahiki and Haehae. All of the places are set in this diagram of my kula claim on this land.

Here also, at Lelepa, is a kula claim of mine, Lelepa is a different ili. It is here in Kaluanui. Its boundaries are: North, there is a section of pali; East, there is a muliwai (estuary); South, there is a pali section there; West, a pali also there. So those are my various places. It is finished. Aloha to you.

Kaluanui.
Done by me, L.G. Kapiioho.

Not Awarded.

6537

Honu

Ena Luna hoona kuleana aina a pau. Aloha
 oukou a pau loa. He palapala aku nei au ia oukou i
 honu mau kuleana aina. Eia ma ka Mokuapuunui Oahu.
 nei i Koolauloa, ma ke Ahupuaa ma ka Luanui nei,
 Iliaina Naanela, aia malaila he wahi kula uala. Pe-
 nei kona mau awai, Akau ko Pakeu aina kula, Heike
 ma kekahi aina kula o Pakeu, Kema aia malaila
 ka pali, Komohana ko Kapiioho aina kula
 Eia kekahi aina kula ma Kahai, he Iliaina

Oh Commissioners who Quiet Land Titles. Aloha to all of you. I write to you about my land claim. It is here on the island of Oahu, Koolauloa, in the Ahupuaa of ka Luanui, the ili land of Naanela [Naalena]; there being kula land with uala planted. That boundaries are thus: North, the kula land of Pakeu; East, also, the kula land of Pakeu; South, there is a pali there; West, the kula land of Kapiioho.

There is also a kula land at Kahai, it is a... [continued from page 378] ...different ili. Kula land claim 1. Here are its boundaries: North, the kula land of Kekaahiki; East, the land of Kapiioho; there to the South, is the land of Kalima; West, is Kalaaupalau.

Here is another kula land and its boundaries: North, is Kapiioho; East is Koloakea; South, is Haehae; West there is a pali there.

Loi claim 1, and its boundaries: North, there is the land of Koloakea and the land of Kalaaupalau; East, is Kalaaupalau; South, is the kula land of Kalaaupalau; West, is the loi land of Kaukaliiu.

Here is the second of my loi claims, and its boundaries: North, the land of Kapiioho; east, the land of Kamaala; South, the land of Koloakea; West, the second land of Koloakea.

Here at Kihewapuupuu, is a place with loi, this is a different ili. Its boundaries are thus: North, the land of Pakeu; East, the land of Koloakea; South, the land of Kalaaupalau; West, the land of Kamaala.

[continued]

steoa ia. Kuleana aina kula hookahi. Eia kona mau
 aoao, Ahau ko kekahihi aina kula, Heikini ko kapu-
 ho aina, aia ma ka Heema ko Kalina'aina, Komohana
 ko Kalamupuni.

Eia kekahihi aina kula a me kona mau aoao. Ahau
 ko kapuho, Heikini ko Koloakea, Heema ko Kachae, Ko-
 mohana aia ma ka ka pali.

Eia ke kuleana loi, a me kona mau aoao, Ahau
 aia ma ka ka ko Koloakea aia a me ko Kalamupuni aia,
 Heikini ko Kalamupuni, Heema ko Kalamupuni aia
 kula. Komohana aia loi o Kaula.

Eia ka lina o koi kuleana loi a me ma aoao, Ahau
 ko kapuho aia. Heikini aia o Kamaala. Heema ko
 Koloakea aia. Komohana ka lina o ko Koloakea aia.

Eia ma Kalamupuni kekahi wahi loi, ke
 Maia steoa kua. Eia kona mau aoao, Ahau ko
 Pahu aia. Heikini ko Koloakea aia, Heema ko Kala-
 upuni aia. Komohana aia o Kamaala

Eia koi mau kuleana a pau i kai aku ia ou-
 hou a pau ma ka. Aloha oukou a pau me ka Heema
 Kaluanui Oahu Koolauloa, Apana o ko Hawaii nei
 Pae Aina.

Maia ma Heema

All of my claims have here been described to you above. Aloha of the Lord with all of you.

Kaluanui, Oahu, Koolauloa, District 5 of the Hawaiian Islands.

Done by me, Honu.

Not Awarded.

**Helu 6737 – Luheluhe
 (on next page)**

Native Register 5:395

6734 Suheluhe

Samoa 22, 1848.

Palapala. Kuleana aina ma Oahu. Kaluanui Koolau

O. Iona Apana 5.

Alaha sukou e na Lina Kooma Kuleana aina. Ke loa-
kaaka aku sui au ia sukou i hoi kuleana maanei. Kuleana
loi 1. Eia na aao; Akau ko Kapela aina, a me ko Paku, Hiki-
na ma ke Lina, ko Kapela aina, a me ko Saumelieli, Koma
hoi aina kula, Komoha na ko Kapitiho aina loi.

Kuleana loi 2. Eia na aao. Akau aina o Kapela,
Hikina ko Hanakauluna aina, Koma ko Saumelieli aina
a me ke Komohana no hoi.

Kuleana loi 3. Eia na aao. Akau, a me ke Hikina
na, a me ke Koma ko Hanakauluna. mau aina, Komoha-
na, aia malaila ko Poomi aina loi.

Kuleana aina kula 1. Akau ko Kapela aina kula,
Hikina ko Paku aina kula, a me ke Koma nohoi, Komoha-
na ko Kapitiho aina kula. Eia kona mau aao.

Kuleana aina kula 2. Eia hoi koma mau aao
Akau ko Saumelieli aina kula, Hikina ko Pooma aina
kula, a me ko Hoali, Koma ko Kapela aina kula, a me ke
Pali Koo, Komohana aina kula o hoi o Saumelieli, a me
ke Koloakea.

Kuleana aina Koni mauka. Eia kona mau
aao, Akau ko Paku mahi, Hikina ko Saumelieli mahi
aina a me ke Koma a me ke Komohana no hoi. Eia
i hoi koma mea a pau, aiv i hahai aku la ia sukou a
pau. O mau no me ke aloha a me ke Mahalo aku i
ke ke Apunui Lahui a pau.

Oahu Koolau Apana 5. }
Kai na Suheluhe }
Kuhuaa Kaluanui }

January 22, 1848

Land Claim on Oahu, Kaluanui, Koolauloa, District 5.

Aloha to you Commissioners who Quiet Land Titles. I hereby explain to you my land claim. *Loi* claim 1. Here are the boundaries: North, land of Kapela and Pakeu; East, the second land of Kapela and Kaumelieli; South, my *kula* land; West, the *loi* land of Kapiioho.

Loi claim 2. Here are the boundaries: North, land of Kapela; East, land of Hanakauluna; South, land of Kaumelieli, and also on the West.

Loi claim 3. Here are the boundaries: North, East and South, the land of Hanakauluna; West, the *loi* land of Moonui is there.

Kula land claim 1. North, the *kula* land of Kapela; East, the *kula* land of Pakeu, also on the South; West, the *kula* land of Kapiioho. Those are its boundaries.

Kula land claim 2. Here are its boundaries: North, the *kula* land of Kaumelieli; East, the *kula* land of Moewaa and Hoalii; South, the *kula* land of Kapela; West, another *kula* land of Kaumelieli and Koloakea.

A claim to *Noni* land in the uplands. Here are the boundaries: North, Pakeu's place; East, land of Kaumelieli, also on the South, and West.

Here are all the things for you to follow. I am with *aloha* and thanks to the entire nation.

Oahu, Koolauloa, District 5

Ahupuaa of Kaluanui.

Done by me, Luheluhe.

Not Awarded.

Claim 8164 H. Luhiluhi.

Claimant, being sworn, deposed that Kaiwi drew up his claim in 1848.

Leon, sworn, says he carried Luhiluhi's claim to Hale Kaunila along with several others. Witness knows the land claimed by Luhiluhi in Kaluanui. It consists of 6 Kalo patches and a piece of Kula land. The 6 Kalo patches form 2 pieces. The first piece of 5 patches is bounded Mauka by claimant's Kula land, - on Hauula side by Leon's land, - Makai by the Honohiki, - on Punaluu side by Kapela's and Kaunielele's lands.

The second piece of one patch is bounded all round by the Honohiki's land.

The Kula land is bounded Mauka by a pali, - on Hauula side by Leon's land, - Makai by claimant's Kalo land, - on Punaluu side by Kaiser's land.

Claimant's House Lot is makai of his land. It is not properly enclosed. There is one house on it. Claimant has lived there all his life, - he derived the land from his parents.

Kapela, sworn, says he knows Luhiluhi's land. It consists of 6 Kalo patches and a piece of Kula land, and a House site, as described by the last witness, whose testimony he confirms.

Kahanakaulana, Agent of the Honohiki, had no objections to make to this claim.

7328 Kamoiliili Koolauloa Januani 8, 1848.
 I ka poe hanohano. Lona Hoona Kulea
 na aina o ke Hawaii Pae aina. O mau o Kamoiliili
 li ka mea no na ka ili'aina i ke Ahupuaa o
 C. Kaluani. Eia kona palena, Akau he kahakai
 hikina ko Kahi. Hoona ka pali o Kaluani
 Komohana o Kapaka. Kuleana ili'aina alua

316

Eia kona mau palena Akau he kahakai hikina
 ko Kaweloapekon, Hoona he pali. Komohana
 ko Itekuinani.

Kuleana ili'aina akolu 3.

Eia kona palena, Akau he kahakai. Hikina
 o Selepa, Hoona ko Kiliinahi, Komohana ko Kapaka.
 Pau ia

Kuleana ili'aina 4

O mau o Kamoiliili ka mea no na ka ili'aina i
 ke Ahupuaa o Hoanua. Eia na palena. Akau
 ko Kahanaumakai, Hikina ko Kauhii, Hoona
 aina kula o Kauhii, Komohana ko Kesho.

Kuleana ili'aina 5

Eia na palena, Akau he moo one, Hikina ko
 Kamaka, Hoona ko Kamaka, Komohana ko
 Waiania.

Kuleana ili'aina 6

Eia na palena, Akau ka lae one, Hikina o
 Moakas, Hoona he pali Kao, Komohana he kahawai.
 Moai ke kula a hiki i na loi, na ke komohiki
 i haawi mai i kua aina wai.

Aloha oukou

J.A. H.

sona x
 hoailona

January 8, 1848.

Your Excellencies, the Commissioners who Quiet Land Titles of the Hawaiian Islands. I am Kamoiliili, the one who has the *ili* lands in the *Ahupuaa* of Kaluanui. Here are the boundaries: North, the shore; East, Kahi; South, the *pali* of Kaliuwaa; West, Kapaka.

The second *ili* land claim. Here are its boundaries: North, the shore; East, Kaweloapeekoa; South, a *pali*; West Kekuinau.

The third *ili* land claim. Here are its boundaries: North, the shore; East, Lelepa; South, Kilinahe; West, Kapaka. It is finished.

The fourth *ili* land claim. I am Kamoiliili, who has an *ili* land in the *Ahupuaa* of Hauula. Here are its boundaries: North, Kahanaumaikai; East, Kauhi; South, the *kula* land of Kauhi; West, Keoho.

The fifth *ili* land claim. Here are the boundaries: North, a *moo one* (section of sand dune); East, Kamaka; South, Kamaka; West, Waiauaia.

The sixth *ili* land claim. Here are the boundaries: North, a *lae one* (sandy point); East, Makao; South, a *pali kao* (cliff on which goats are found); West, the stream.

From the *kula* to the *loi*, it was the *Konohiki* who gave me this land as mine.

Aloha to all of you.

Done by I.A.K.

Not Awarded.

440

1. M. Kekuanaoa Papua i Honolulu Januani 4, 1848.

Aloha oukou e ma Luna Kōona Kūmā Kūleana
 aina. Elike me na Kōanawai, a me na olelo poloa'i a
 oukou. Malaila, ke waiho aku nei au i'na aina o
 ma 'Ōi keiki au, o Victoria Kamamalu, a me Lota
 Kapu'aiwa, a me Moses Kekuaiwa, a me Keelikōlani
 a me keia no hoi a me kāu wahine o Kaloloahilani.
 O na aina nei o lakou i koe mai mai ka Mahele a ma
 ka 'Ōi 'Ōi i loko o kāu mau aina, he kuleana
 ho'ona 'Ōi au, a he kuleana ho'ona Luna au i ho'ona
 ai ana ke onua mau aina nei, a he kuleana ho'ona
 Makāsinana. 'Ōi a hiki mai ka la a oukou e
 waiho ai e hana, e hele aku no au. 'Ōi ma ma
 Kōani, e hele aku no au e hana pū me ma Honolulu
 ki'au, a me ma Makāsinana e waiho ana ma kāu
 mau aina, i'hai ia ma kāu Buke, a pūla no ke
 Oahu nei a me ke Maui, a me ke Hawaii.

O mau no me ke Aloha ho'ona ho'ona
 M. Kekuanaoa

7713 Victoria Kamamalu Mahele Aina
 " " " See page 569 " "

Fort of Honolulu
January 4, 1848.

[M. Kekuanaoa presents the claims of Victoria Kamamalu, Lota Kapu'aiwa, Moses Kekuaiwa, Keelikolani, himself and his wife, Kaloloahilani (Kinau).]

7713 Victoria Kamamalu Mahele Aina

See page 569

7713. Victoria Kamamalu. *See page 440.*
 Ke Victoria Kamamalu mau ana mai ke Kihelo ana
 a ka Ali i ka Malama o Januare 1848, a ua holo
 Kuleia ke Kalanāʻohi i Kauai. E holo mau
 mai ma ʻEhupuaa ke Kūpuni malūia
 Makawili. E ʻEhupuaa. Kona. Kana
 O ka hi kupaia ke i ana ke a me ke i i pu.
 Maunaloa Ke Kamamalu Koolāupoko Oahu.
 Pahoa " Waianāna Waianāna "
 Kaluanui Ahupuaa, Kona Loa "
 Kawaiahae " Kōhala "
 Paālaa " " "
 Kōlepuke Ke Kōhala Koolāupoko "
 Kihivāpuaea " Kōhala " "

Victoria Kamamalus' lands from the Mahele with the King, in the Month of January 1848, are:

...Kaluanui Ahupuaa Koolauloa Oahu...

See R.P. 4475

1117

No. 7803

ROYAL PATENT.

Upon Confirmation of the Land Commission.

WHEREAS, The Board of Commissioners to quiet Land Titles have by their decision awarded unto

V. Kamamalu L. C. Ward, 7713
Opuna 32

an estate of **Freehold** less than Allodial, in and to the Land hereafter described, and whereas

proper application having been made to the Ministers of the Interior for a Royal Patent on the within described land, and the Government Commutation having been relinquished by an order of the Privy Council during the reign of Kamehameha III.

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

V. Kamamalu

all that certain piece of land situate at *Kohalaou. Known as the Ahupuaa of Kukuani* in the Island of *Oahu* and described as follows:
Beginning at the East angle of the Ahupuaa of Kapaka, and the North angle of this land, at a point on the sea shore S 13° 10' E. (true) bearing, and 363 feet from a Redwood post on the shore marked 1. from which post the Government survey Trig. Station on Kaipapaaw hill bears 143° 27' 20" and Maia bilahila peak bears 54° 13'. This North angle is also N. 87° E. 176 feet from the East corner of lanes enclosed, thence the boundary runs by true Meridian as follows;

S	62 45 N	165 ft.	along Kapaka
S	61 10 N	800 "	" "
S	59 45 N	455 "	" "
S	58 15 N	360 "	" "
S	56 35 N	665 "	" "
S	21 35 N	460 "	to angle of stream
S	18 20 E	730 "	to point on stream
S	81 45 N	677 "	to head of stone wall
S	54 15 N	295 "	along Kapaka
S	71 50 N	280 "	" " up low ridge
S	49 20 N	1050 "	" " " "
S	58 45 N	448 "	" " " "
N	79 30 N	455 "	" " " "

N	59	20	W	410	ft. to peak of Maiahilakila
S	66	20	W	710	" along ridge dividing from Makao
S	30	5	W	760	" " " "
S	17	25	W	535	" " " "
S	37	30	W	880	" " " "
S	3	-	W	1345	" " " " Hanuula
S	39	10	W	1955	" " " " "
S	4	10	E	1380	" " " " "
S	18	-	W	2080	" " " " "
S	3	40	W	2340	" " " " "
S	8	-	E	2170	" " " " "
S	12	55	E	4830	" " " " Kaiapapa
N	10	20	E	2380	" Punahuu divide
N	-	-	-	1990	" " " "
N	32	35	E	1365	" " " "
N	6	20	W	1620	" " " "
N	26	50	W	1190	" " " "
N	60	20	E	1325	" " " "
N	27	40	E	1740	" " " "
N	41	15	E	1110	" " " "
N	13	30	E	510	" ridge dividing from Makana
N	41	15	E	1018	" " " " Waioro
N	53	10	E	750	" " " " "
N	73	45	E	908	" " " " "
N	72	-	E	702	" Waioro ridge
N	52	30	E	555	" " " to peak
N	43	10	E	795	" Haleaha to a lower peak
N	33	15	E	535	" Papaakoko to pali point
N	22	50	E	707	" " to foot of Pali
N	41	30	E	509	" " " "
N	48	20	E	260	" " to watercourse
N	48	20	E	580	" " " "
N	54	40	E	1564	" " " to a gap in
N	52	-	W	740	" sandstone ledge at low water
N	62	-	W	698	" along the sea at low water
N	37	-	W	715	" " " "
N	16	-	W	650	" " " "
N	18	10	W	1490	" " " "
					to the initial point.

110

Claim 8164 I. Petero.

Claimant, being sworn, says Kaiwi drew up his claim in 1848. Claimant supposed that Kaiwi had carried his claim to the Board.

Keaka, sworn, says he knows the land claimed by Petero in Kaluanui. It consists of six Kalo patches and a piece of Kula land. The six Kalo patches form two pieces.

The first piece, of 5 patches, is bounded Mauka by Mosewa's land, - on Hanuula side and Makai by Keaka's land, - on Punaluu side by Hahaa's land.

The second piece, of one patch, is bounded Mauka by Keaka's land, - on all the other sides by the same.

The Kula land is bounded Mauka by the land of Pakeu, - on Hanuula side and Makai by Keaka's land, - on Punaluu side by Hahaa's land. Claimant derived the land from his parents and has lived on it all his life.

Ponui, sworn, says she knows the land of Petero. It consists of 6 Kalo patches and a piece of cultivated Kula land, as described by the last witness, whose testimony she confirms.

Kahanakauluna, Agent of the Honohiki, had no objections to offer to this claim.

Helu 8164 I Petero

Koaluanui Koloaoka Oahu

Apiana 1. 2. Eni. E hoomaka ana ona ke kiki koma, a e holo, Ak. 26. Kom. 148
pauku ma Keaka, Ak. 68. Nih 184 pauku ma Keaka, Kom. 26. Kom. 149 pauku
ma Hachae, Kom. 68. Kom. 176. p. auhu ma Hachae, i ke kiki mua, 29/100 Eka

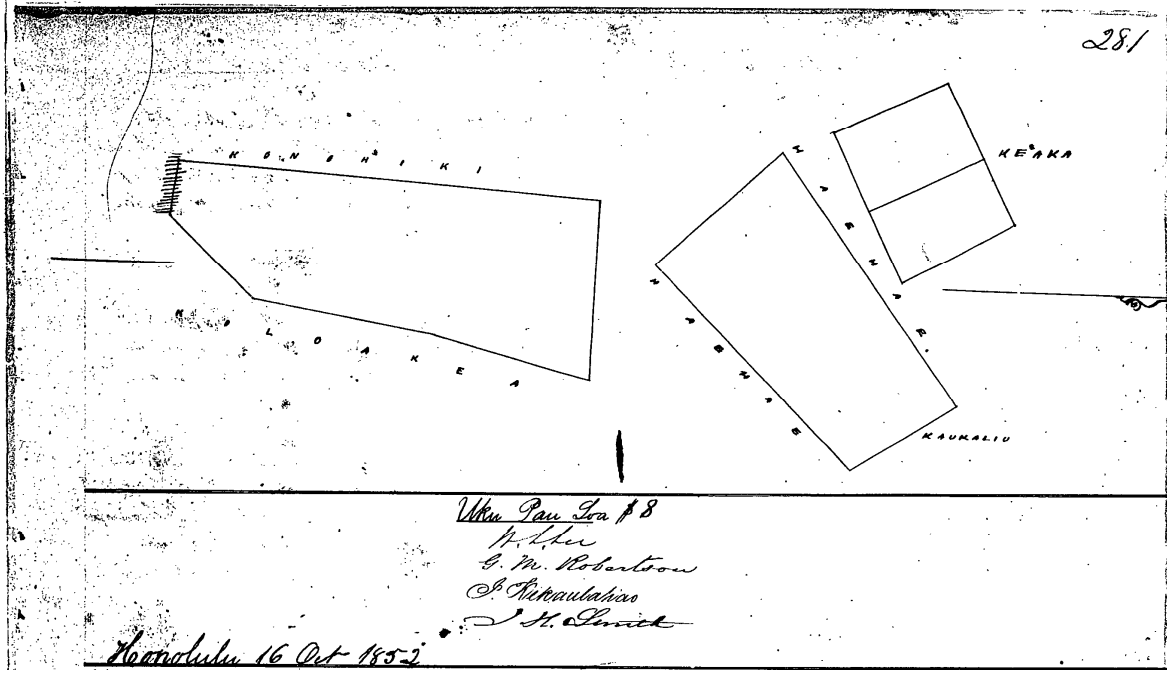
Apiana 2. 1. Lo: E hoomaka ana ona ke kiki koma, a e holo ana, Ak. 39.
Kom. 2.00 pauku ma Hachae, Ak. 58. Nih 1362 pauku ma Hachae, Kom. 27. Nih 1447
pauku ma Kaulialu, Kom. 50. Kom. 332 pauku ma Hachae, i ke kiki mua, 59/100 Eka

Apiana 3. Kula. E hoomaka ana ona ke kiki koma, a e holo ana,
Ak. 17. Nih 274 p. auhu ma Koloaka, Ak. 15. Nih 138 pauku ma Koloaka.
Ak. 17. Nih 374 pauku ma Koloaka, Ak. 83. Kom. 150 pauku ma Konoiki; Kom. 9.
Kom. 100 pauku ma ke Konoiki; Kom. 77. Nih 130 pauku ma ke paali;
ke kiki mua 3 3/4 Eka.

28 Nov 1851

A. J. Turner.
Luna Ana aia

29
58
3 3/4
63



Ulu Pea Ika # 8
H. L. Her
G. M. Robertson
C. Kaulialu
J. H. Smith

Honolulu 16 Oct 1852

10-103

Moewaa:

Januali 26-1889

Aloha maikai oukou a pau e ma
Luna hoona Kuleana Aina a pau o Keia
pae Aina. Ke hui aku nei au ia oukou
ma ka oiaio i keia Kuleana ma Koolau nei

514

Mokupuni Pahu, Ahupuaa Kaluanui.
Eia malalo iho nei keia mau Kuleana Aina
a me ma auaa, Kuleana Aina 1, a me ma
auaa, Akau Aina o Kapela a me Kaulamelieli.
Komoehana Aina o Kapela, Kuleana 1, a me
ma auaa, Akau Aina o Poomi, Hikina Aina
o Kahupua, Heaia Aina o Kapela, Komoehana
Aina o Kahupua o Kapela, Kuleana 1, a me ma
auaa, Akau Aina o Kahupua, Hikina Aina o
Hoalii, Heaia Aina o Kaulamelieli, Komoehana
Aina o Kaulamelieli, Kuleana Aina Kula a me ma
auaa, Akau Aina o Hoalii, Hikina Aina o
Koloaka, Heaia Aina o Kaula, Komoehana ke
Kaulamelieli, Aina, Kuleana 2, a me ma auaa,
Akau Aina o Kaulamelieli, Hikina Aina o Hoalii,
Heaia Aina o Kaulamelieli, Komoehana Aina hea
o Kaulamelieli, Kuleana Aina Kula a me ma auaa,
Akau ke Poomi Hoalii, a me Kaulamelieli, Hikina
ke Heaia Kaula, Heaia ke Pali, Kaula,
Komoehana ke Hoalii. Ika oukou a pau loa
e ma Luna hoona Kuleana a pau, oia ma-
luna o kula keia mau Kuleana a me ma

(continued)

mea a pau, he wahi Aina Kuahiwai eia
konou mau awa, Akau Aina o Kaumelieli a
ma Kamano, Hikiina Aina malaila he Pali;
Aupua he Kuahiwai malaila, Komoana ka
2 o ho Kamano aina, malaila e pili pu ana.
Aloha outou ma ka mahalo. Ka Moewaa.

January 24, 1848

Good *aloha* to all of you, Commissioners to Quiet Land Titles of the Islands. I hereby tell you in truth, my claim is at Koolau, Island of Oahu, *Ahupuaa* of Kaluanui. Here below are my land claims and their boundaries.

Loi claim 1., the boundaries are: North, the land of Kapela and Kaumelieli; West, the land of Kapela.

Loi claim 2., the boundaries are: North, land of Moonui; East, land of Kahuapua; South, land of Kapela; West, land and *kahawai* (stream) of Kapela.

Loi claim 3., the boundaries are: North, land of Kahuapua; East, land of Hoalii; South, land of Kaumelieli; West, land of Kaumelieli.

Kula land claim 1., the boundaries are: North, land of Hoalii; East, land of Koloakea; South, land of Kauhi; West, land of Kaumelieli.

Claim 2., the boundaries are: North, land of Kaumelieli; East, land of Hoalii; South, land of Kaumelieli; West, *aina hau* (*hau* land) of Kaumelieli.

Kula land claim 3., the boundaries are: North, the place of Moonui and Kaumelieli; East, Hanakauluna; South, a *pali kao*; West, Hoalii.

Know all you Commissioners who Quiet Land titles, my claims are on the *kula* land. There is also a place in the *Kuahiwai* (mountains). Its boundaries are: North, the land of Kaumelieli and Kamano; East, there is a *pali*; South, the *kuahiwai* (mountain); West, Kamano's land adjoins.

Aloha to you with appreciation.

By Moewaa.

Not Awarded.

608	<p>11-878 <u>Paaao</u> Papauluana Feb. 8. 1848.</p> <p>Ahaha oukou e ka poe Hoona Huleana Aina. Eia au hoi hoi wahi Huleana, he wahi ili Aina o Hoapaa aia ma ke Ahupuaa o Papauluana. Na Paaao.</p>
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[Note: Apparently a transcription error occurred at the time the Native Register records were entered into the volumes from the field notes. In this case, the location of the claim is given as Papauluana, a place at Kaupo, Maui. See additional documentation below.]

106

Claim 10,878. Paaao. (Decendant)

Kamaala, sworn, says Paaao died in 1849, leaving all his property to his brother Kapela.

Witness knows the land claimed by Paaao in Kaluanui. It consists of one kalo patch and a piece of kula land, cultivated.

The kalo patch is bounded Maaka by Kaka's land, - on Haunala side by Kalaupala's land, - Makai by Koloa-ke's land, - on Punaluu side by Kapela's land.

Pakeo, sworn, says he knows the land of claimant. It consists of one kalo patch and a piece of kula land, cultivated, as described by last witness, whose testimony he confirms.

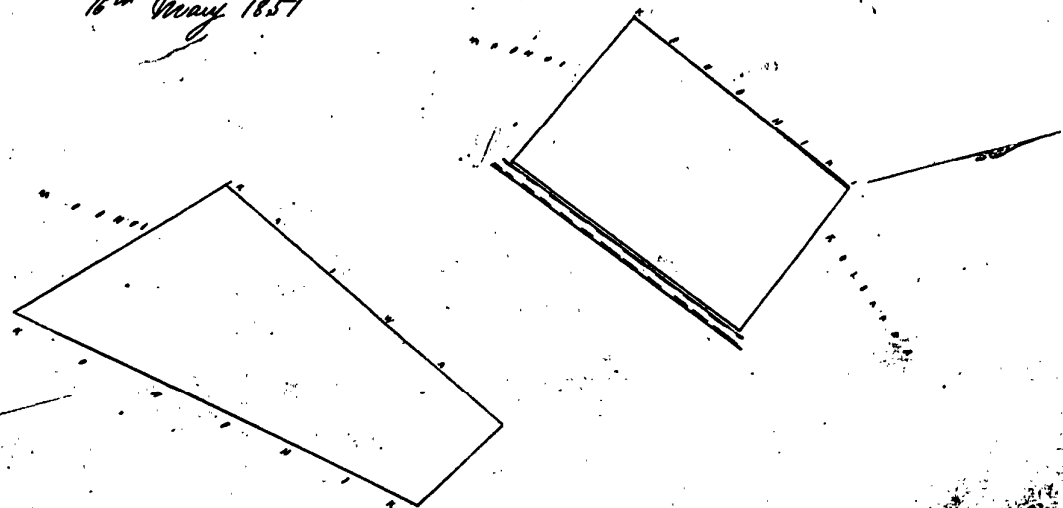
Hanakauluna, Agent of the Kouhiki, had no objections to make to this claim.

Helu 10878 Paaao ✓ ana Maluani Kaulaka Oahu.

Apana 1 1 loi. E hoomaka ana ma ke kihi akua a e holo ana. He 38 he 147 pakena
e fili ana i ke ke Kaulaka. He 50 he 241 pakena e fili ana i ke ke Aarai. He 35 he 158 pakena e fili
ana i ke ke Mooni. He 54 he 230 pakena e fili ana i ke ke Kaulaka ahiki i ka hiki a
hoomaka i 100 Hea.

Apana 2 Aua. E hoomaka ana ma ke kihi akua a e holo ana he 28 he 110 pakena
e fili ana i ke ke Kaulaka. He 41 he 377 pakena e fili ana i ke ke Kaulaka He. 16 he
204 pakena e fili ana i ke ke Mooni He. 55 he 310 pakena e fili ana i ke ke Kaulaka.
ahiki i ka hiki i hoomaka i 10 Hea. A F Turner
luna ana aina

16th May 1857



689

Mahele Award Book 4

Maluani Kaulaka 43 1852

James
Maluani
Kaulaka

Additional Awards Adjoining Kaluanui

In addition to those claims and awards identified for Kaluanui, were also found the following claims awarded for lands adjoining Kaluanui on the north and south boundaries. These claims included Kapaka, awarded to Wm. Charles Lunalilo, who later became King of Hawai'i, and who also held a land parcel of Kapaka, situated in Kaluanui and Kauhola, whose interest in Papa'akoko, descended to him from Kamehameha I:

Helu 2289 – Kauhola Native Register 3:341

Papaakoko Ahupuaa (adjoining the southern boundary of Kaluanui):

Kauhola wrote that his claim was an old one from the time of Kamehameha I, given to his father, Kalaau, and mother, Kamakeawe, both of whom came with Kamehameha to the battle at Nuuanu. Because of their service, they were given half of the land of Papaakoko. Kauhola stated that "In the Division with Kamehameha III, half of Papaakoko was kept by the King, and the half of Papaakoko adjoining Kaluanui, was given to me..."

Helu 8559-B – Wm. Charles Lunalilo Native Testimony 10:185-187

Kapaka Ahupuaa, Koolauloa, Oahu (Apana 34):

Note: Wm. C. Lunalilo's land of Kapaka (adjoining Kaluanui on the north) also included a *lele* (detached land parcel), situated on the *kula* lands in the *Ahupuaa* of Kaluanui. Upon Lunalilo's death in 1874, his will allowed for the selling of his lands to support, the development and operation of the Lunalilo Home for Elderly Hawaiians.

“HUI HOOLIMALIMA AINA O KALUANUI” (LEASE-HOLD LAND ASSOCIATION OF KALUANUI)

One important source of information regarding historical land use and residency in Kaluanui, which also provides us with a first-hand account and chronology of changes in Kaluanui, was found in the collection of the Hawai'i State Archives (HSA). Members of the *Hui Hoolimalima Aina o Kaluanui* organized on October 7, 1881, and kept a journal of minutes from meetings between 1881 until its dissolution on December 28, 1905 (HSA Manuscript Collection M-261).

Among the journal entries (translated by Maly), are found descriptions of motions made before the *Hui* committees, to lease out or develop various resources in Kaluanui; and the names of *Hui* members. Some of the members of the *Hui* had been *kuleana* awardees or applicants in Kaluanui at the time of the *Māhele*, and others came from neighboring lands, but had taken up residency in Kaluanui. Several points of interest are referenced (though only a few details given), in the Journal, they include: the development of 'auwai; taro and rice lands; a trail with a bridge crossing to Kaliuwa'a; sub-leases to Chinese tenants; and the development of a lease on the section of Kaliuwa'a traveled to by residents and visitors.

The first entry in the journal was recorded by M.K. Kahookanaloa, treasurer (*puuku*), and identifies the primary members of the *Hui*:

Kahue	J.W. Kaapu
Keawekane	Kanamu
Kaaimanu for Kauaihilo	Kau
L. Makakoa	Mahoe (w)
D. Kahooanohano for Makuakane (w)	Keaka
G, Kamai	Kalona
S. Makulu	M.K. Kahookanaloa
Kaaimawaho	Kuaiwa
Kaneumi [HSA Manuscript Collection M-261:3]	

In December 1881, the name of J.M. Kauahikaua was also recorded in the journal as a member. Then in 1882, the list of members increased and included:

M.K. Kaaimanu	Kaipo
Kahololio	J.W. Kaapu
L. Makakoa	L. Kamai
D. Kahooanohano	Kauakahi
Pupuka	Pamawaho
Keaka	T.K. Kaneumi
Kau	L. Kapiioho
Naone	Kahue
Keawekane	J. Kanamu
P. Kuaiwa	Kalona
H. Kauaihilo	Kahoowaha
J.M. Kauahikaua in the place of Kaaimawaho	

The women:

Maria Naone	Makuakane (w)
Mahoe (w) deceased	Kaneumi in the place of Kaawa (w),
S. Makulu in the place of Pa-u (w), his wife	
L.M. Keaunui, Acting Secretary [HSA Manuscript Collection M-261:8-9]	

August 2, 1881.

The *Hui* entertained requests to cultivate *Awa* in the uplands of Kaliuwaa... [HSA Manuscript Collection M-261:27]

May 8, 1882.

S. Makulu reported that Aka (Chinese) of Papaakoko, had made an unauthorized entry into the uplands of Kaluanui to take guava wood to use as fire-wood. It was determined that he should pay a \$5.00 fine... [HSA Manuscript Collection M-261:34-35]

Keaka presented before the *Hui* a request to make an *Auwai* from Kaliuwaa to his lands in the *Hui*... [HSA Manuscript Collection M-261:36]

September 24, 1884.

The *Hui* issued a warning to Akaiko (Chinese) and Aiana (Chinese) to stop taking fire-wood from the uplands of Kaluanui, and to stop diverting the water of Kaluanui Stream to Papaakoko... [HSA Manuscript Collection M-261:70-71]

December 27, 1884.

Kalona appealed to the President of the *Hui*, J.P. Kuaiwa, because Kaneumi had blocked the water flowing from the uplands of Kaliuwaa and to his *Loi* which were being planted in rice by Akana (Chinese)... [HSA Manuscript Collection M-261:73]

March 2, 1885, L.M. Keaunui requested that the *Hui* go before the Chinese to tell them not to make the *Auwai* again, in the uplands of Kaliuwaa; that they should cover over what they had done and do their work from below the trail... [HSA Manuscript Collection M-261:77]

April 5, 1886.

Advertisement of Land Restrictions.

Let all men that read this advertisement know that it is forbidden for anyone to gather or take fire-wood and such things from the land of the Association of the *Ahupuaa* of Kaluanui, Koolauloa, Oahu. It is also forbidden for anyone to release their animals, cattle, horses, mules, etc. It is also forbidden for anyone to shoot the wild birds (pheasants, etc.). If anyone opposes these rules he shall pay...

S. Keawekane, Head of the Land Association of Kaluanui
L.M. Keaunui Jr., Secretary [HSA Manuscript Collection M-261:95]

September 7, 1888.

Work done by the *Hui* over the past year reported that a wall had been built between Kaluanui and Papaakoko; and that Guava had been cut from the *kula*; It was agreed to cut the *hau* of Halawa for fire-wood... [HSA Manuscript Collection M-261:124]

June 19, 1893.

List of Names of Members of the *Hui* recorded by L.M. Keaunui, Secretary

Kuaiwa	G. Kamai
Puaahiwa	Kau
Naone	H. Kauaihilo
Keawekane	Kaehukukona
Kaneumi	Kanamau
Kalona	Huihui
Kahue	Kalaheo

Kahololio	Pupuka
Pamawaho	Keaka
Piiniu	Kahoohanohano
Kauakahi	Kaaimanu
Namale	Kapiioho, L.K. Naone
Kaaimawaho	Kahoowaha
Pa-u (w)	Mahoe (w)
Kaawa (w)	Maria (w)
Makuakane (w) [HSA Manuscript Collection M-261:145]	

...it is agreed that the names above are those to be entered into the new leasehold agreement, by terms of fifteen years, beginning on the first day of July, 1893... [HSA Manuscript Collection M-261:147]

October 25, 1894.

J.N. Kauahikaua presented to the *Hui* that a request had been made by Aana (Chinese) to lease the *kula* land acreage, and that he also desired to dig a water hole... [HSA Manuscript Collection M-261:169]

H. Kauaihilo and L.K. Naone observed that they both had *kuleana* above and in the middle of the area of the proposed well (*Luawai*)... [HSA Manuscript Collection M-261:170]

March 18, 1895.

The *Hui* entertained a proposal to make a trail to the uplands of Kaliuwaa; and for the digging of the well... [HSA Manuscript Collection M-261:172]

H. Kauaihilo also explained that a part of the money for making the trail would come from people who went sightseeing in the uplands of Kaliuwaa... [HSA Manuscript Collection M-261:173]

March 9, 1896.

A motion was made before the *Hui* to build a bridge (*uwapo*) in the uplands of Kaliuwaa, supported by Keawe and Moilili, the wood to be from the *hau* trees. The committee is to lease oxen to pull the *hau* up to the bridge site... [HSA Manuscript Collection M-261:182]

January 28, 1898.

A request was presented before the *Hui* on behalf of Dr. Carter who desired to lease the uplands of Kaliuwaa from the *Hui*. Hez. Kauaihilo urged the *Hui* to consider this request and explore what benefits the *Hui* might lose should the lease be made. J. Keliolono proposed that the lease rate might be one hundred dollars for the uplands... [HSA Manuscript Collection M-261:205]

The request was postponed for consideration and to arrange a meeting with Dr. Carter... [HSA Manuscript Collection M-261:206]

H. Kauaihilo also reported that there were some people who desired to lease some land for the "Taro Growing Association" (*Hui Mahiai Kalo*) in Kaluanui.

The request of Dr. Carter was brought up again, it being observed that he was a kind *kamaaina* and with his wife, Pua Carter, they should visit the committee, following which they could go on a sightseeing visit... [HSA Manuscript Collection M-261:206]

February 10, 1898.

Members of the *Hui* expressed uncertainty regarding the request of Dr. Carter. Among the reasons being that if they leased the land to him, it might be the beginning of the end of their leasing the land, as the Haoles would be working together to secure the land; and the *Hui* would also lose the benefits from the people who travel to the uplands of Kaliuwaa... [HSA Manuscript Collection M-261:210]

It was agreed that the committee would go as one to express this concern regarding the lease of the uplands of Kaliuwaa with Mr. Carter... [HSA Manuscript Collection M-261:211]

July 8, 1898.

J. Keliolono proposed that the lease of the uplands of Kaliuwaa could follow the boundaries – From the cliff of Maunapuka to the Stream, and from the Stream to Pohaku Eaea and to the upland side of the place where visitors dive; that would be the place to be leased at \$30.00 per year.

With the understanding that the *Hui* may still use the water; that the *Hui* members may still travel to the uplands to visit the area; and that they shall not be forbidden from gathering the fruit of the guava and mountain apple for themselves. Decision postponed ... [HSA Manuscript Collection M-261:215]

August 10, 1899.

Fifty dollars was received from Pua Carter for the rent of Kaliuwaa... [HSA Manuscript Collection M-261:224]

September 5, 1899.

A request was received by the Board from a group of Chinese who desired to dig an *Auwai* to the uplands of Kaliuwaa... [HSA Manuscript Collection M-261:233]

BOUNDARY COMMISSION PROCEEDINGS (1886): KALUANUI AND VICINITY – TESTIMONY AND DESCRIPTIONS OF BOUNDARIES AND FEATURES

In 1862, a Commission of Boundaries (the Boundary Commission) was established in the Kingdom of Hawai'i to legally set the boundaries of all the *ahupua'a* that had been awarded as a part of the *Māhele*. Subsequently, 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).

In most cases, boundaries were described and confirmed through the testimonies of native informants, who were old residents of the areas being discussed. The oldest informants were born around 1790, and the youngest, born around 1820, by association with events described at the time of their birth. The native witnesses usually spoke in Hawaiian, and their testimony was translated into English and transcribed as the proceedings occurred. The witnesses had learned of the boundaries from elder residents, and they described the landscape by the nature of the terrain, the presence of resources, land use, and features which were of significance to the residents of the land.

Unfortunately, in the proceedings of Kaluanui and Punalu'u (which shares a common *mauka* boundary with Kaluanui), the Commissioner of Boundaries, Richard F. Bickerton, took no direct testimony from native witnesses, but relied upon the communications of the land owner (the Estate of Bernice Pauahi Bishop) and the surveyors, who took their bearings from the native witnesses. The following narratives were recorded as a part of the commission proceedings for Kaluanui and Punalu'u. Underlining and square brackets are used by this author to highlight particular points of historical interest in the narratives.

***Kaluanui Ahupuaa, District of Koolauloa, Island of Oahu,
Boundary Commission, Oahu, Volume No. 2, pages 174-179***

In the matter of the Boundaries of the *Ahupuaa* of "Kaluanui," Koolauloa, Island of Oahu.

Petition

Boundary Commission for the Island of Oahu.

In the matter of the Boundaries of the *Ahupuaa* of Kaluanui, Koolauloa, Oahu.

Petition of Trustees of Estate of B.P. Bishop.

To Richard F. Bickerton, Esquire,
Boundary Commissioner for the Island of Oahu:

The undersigned, Charles R. Bishop, Samuel M. Damon, Charles M. Hyde, Charles M. Cooke, and William O. Smith of Honolulu, Oahu, trustees under the will of Bernice Pauahi Bishop, respectfully represent:

That they are the owners of the *Ahupuaa* of "Kaluanui" Koolauloa, Oahu, which was awarded to Victoria Kamamalu by Land Commission Award 7713, Apana 32; Royal Patent No. 10447 [R.P. 7805].

That the boundaries of said land have never been settled; and that they file herewith a survey of said land and a map.

That the names of the adjoining lands and of the owners thereof so far as known are as follows:

<u>"Kapaka"</u>	<u>Mrs. Robertson</u>
<u>"Makao"</u>	<u>W.C. Lane</u>
<u>"Hauula"</u>	<u>Crown Land</u>
<u>"Kaipapau"</u>	<u>Hawaiian Government</u>
<u>"Punaluu"</u>	<u>these petitioners [page 174]</u>
<u>"Makaua"</u>	<u>Kaoao (K.)</u>
<u>"Waiono"</u>	<u>M.P. Robinson</u>
<u>"Papaakoko"</u>	<u>Estate of Emma Kaleleonalani.</u>

Wherefore they pray that a day may be fixed for having this petition, and that the boundaries of said premises may be settled.

Charles R. Bishop
S.M. Damon
Charles M. Cooke

Notice having been given to adjoining owners by advertise as follows:

P.C. Advertiser,

Boundary Commissioner's Notice

Application having been made to me by Chas. R. Bishop, et al., Trustees under the will of Bernice Pauahi Bishop, for the settlement of the boundaries of the *Ahupuaa* of Kaluanui, situated in Koolauloa, Island of Oahu.

Notice is hereby given to all adjoining owners, and to all persons interested in the settlement of said boundaries, that the matter will come on for hearing at my office, Merchant street, Honolulu on Wednesday, the 19th day of March, 1886 at 1 o'clock p.m.

Richard F. Bickerton, Commissioner of Boundaries for the Island of Oahu.

Dated, Honolulu, February 24, 1886

Elele

[not attached]

[page 175]

The matter came on for hearing at my office in Honolulu on Friday 19th of March A.D. 1886.

Present: F.M. Hatch, S.M. Damon, S.E. Bishop.

S.E. Bishop, sworn, states; I made this map & survey & they conform to each other – this survey begins at North angle at its junction at the sea with "Kapaka" we follow the boundary of "Kapaka" of which there is a map and survey; I can't find that the boundary of Kapaka has ever been settled; I was guided by a map of Kapaka in Government Survey office – also by a description furnished by Mr. Lane the lessee of Kapaka; the map & survey did not agree exactly. I followed the map & description together; the upper half of this line followed a dividing ridge to a peak called "Waiahilahila" thence along a sharp dividing ridge between this & Makau [Makao]; thence along the dividing ridge between this & Hauula; thence along dividing ridge between "Kaluanui" and "Kaipapau" to its junction with "Punaluu;" thence down

dividing ridge between this and Punaluu continuing down same ridge along "Makaua" "Waiono" & "Haleaha" to a peak; thence down the *Pali* & along "Papaakoko" to the sea; the boundaries of Papaakoko are determined; thence along sea to initial point in the boundary of Kapaka, natives pointed out to me many points, which agreed with Mr. Lane's description.

There is a Royal Patent of Makau.

This survey not being contested, a certificate will issue on the survey filed. [page 176]

No. 91
Judgment

No. 21

Certificate of Boundaries of the Land of the *Ahupuaa* of "Kaluanui," District of Koolauloa, Island of Oahu

L. C. Award No. 7713

Commission of Boundaries,
1st Judicial Circuit, Richard F. Bickerton, Esq., Commissioner

In the matter of the boundaries of the land of the *Ahupuaa* of "Kaluanui,"
District of Koolauloa, Island of Oahu

Judgment

An application to decide and certify the Boundaries of the Land of the *Ahupuaa* of "Kaluanui" District of Koolauloa, Island of Oahu having been filed with me on the 26th day of February 1886 by C.R. Bishop et al., trustees under Will of Bernice Pauahi Bishop, deceased, 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. 2, page 174, and it appearing to my satisfaction that the true lawful and equitable boundaries, are as follows, viz:

Beginning at the East angle of the *Ahupuaa* of Kapaka, and the North angle of this land, at a point on the sea shore S 13° 10' E true bearing, and [page 177] 363 feet from a Redwood post on the shore marked 1, from which post the Government Survey Trig. Station on Kaipapau Hill bears 123° 27' 20" and Waiahilahila peak bears 54° 13'. This North angle is also N 87° E 176 feet from the East corner of Lane's enclosure.

Thence the boundary runs by true Meridian, as follows:

S 62° 45' W 165 feet along Kapaka;
S 61° 10' W 800 feet along Kapaka;
S 59° 45' W 455 feet along Kapaka;
S 58° 15' W 360 feet along Kapaka;
S 56° 35' W 665 feet along Kapaka;
S 21° 35' W 460 feet to angle of stream;
S 18° 20' E 730 feet to point on stream;

S 81° 45' W 677 feet to head of stone wall;
 S 54° 15' W 295 feet along Kapaka;
 S 71° 50' W 280 feet along Kapaka up low ridge;
 S 49° 20' W 1050 feet along Kapaka up low ridge;
 S 58° 45' W 448 feet along Kapaka up low ridge;
 N 79° 30' W 455 feet along Kapaka up low ridge;
 N 59° 20' W 410 feet to peak of Waiahilahila;
 S 66° 20' W 710 feet along ridge dividing from Makao;
 S 30° 5' W 760 feet along ridge dividing from Makao;
 S 17° 25' W 535 feet along ridge dividing from Makao;
 S 37° 30' W 880 feet along ridge dividing from Makao;
 S 3° – W 1345 feet along ridge dividing from Hauula;
 S 39° 10' W 1955 feet along ridge dividing from Hauula;
 S 4° 10' E 1380 feet along ridge dividing from Hauula;
 S 18° – W 2080 feet along ridge dividing from Hauula;
 S 3° 40' W 2340 feet along ridge dividing from Hauula;
 S 8° – E 2170 feet along ridge dividing from Hauula;
 S 12° 55' E 4830 feet along ridge dividing from Kaipapau;
 N 10° 20' E 2380 feet along Punaluu divide;
 N 1990 feet along Punaluu divide;
 N 32° 35' E 1365 feet along Punaluu divide;
 N 6° 20' W 1620 feet along Punaluu divide;
 N 26° 50' W 1190 feet along Punaluu divide;
 N 60° 20' E 1325 feet along Punaluu divide;
 N 27° 40' E 1740 feet along Punaluu divide;
 N 41° 15' E 1110 feet along Punaluu divide;
 N 15° 30' E 510 feet along ridge dividing from Makaua; [page 178]
 N 41° 15' E 1018 feet along ridge dividing from Waiono
 N 53° 10' E 750 feet along ridge dividing from Waiono;
 N 73° 45' E 908 feet along ridge dividing from Waiono;
 N 72° – E 702 feet along Waiono ridge;
 N 52° 30' E 555 feet along Waiono ridge to peak;
 N 43° 10' E 795 feet along Haleaha to a lower peak;
 N 33° 15' E 535 feet along Papaakoko to pali point;
 N 22° 50' E 707 feet along Papaakoko to foot of pali;
 N 41° 30' E 509 feet along Papaakoko;
 N 48° 20' E 260 feet along Papaakoko to watercourse;
 N 48° 20' E 580 feet along Papaakoko to watercourse;
 N 54° 40' E 1564 feet along Papaakoko to a gap in sandstone ledge at low water;
 N 52° – W 740 feet along the sea at low water;
 N 62° – W 698 feet along the sea at low water;
 N 37° – W 715 feet along the sea at low water;
 N 16° – W 650 feet along the sea at low water;
 N 18° 10' W 1790 feet along the sea at low water to the Initial point,
 containing an area of 1605 Acres.

Richard F. Bickerton, Commissioner of Boundaries for the Island of Oahu...
 March 19, 1886

***Punaluu Ahupuaa, District of Koolauloa, Island of Oahu,
 Boundary Commission, Oahu, Volume No. 2, pages 167-173***

In the matter of the Boundaries of the *Ahupuaa* of "Punaluu" Koolauloa, Island of Oahu.

Petition
Boundary Commission for the Island of Oahu.

In the matter of the Boundaries of the *Ahupuaa* of Punalulu [Punaluu] Koolauloa,
Oahu

Petition of Trustees of Estate of B.P. Bishop.

To Richard F. Bickerton, Esq.
Boundary Commissioner for the Island of Oahu.

The undersigned Charles R. Bishop, Samuel M. Damon, Charles M. Hyde, Charles
M. Cooke, and William O. Smith of Honolulu, Oahu, trustees under the will of Bernice
Pauahi Bishop, respectfully represent:

That they are the owners of the *Ahupuaa* of Punaluu Koolauloa, Oahu, which was
awarded to Liliohoku [W.P. Leleiohoku] by L. C. Award No. 9971; Royal Patent No.
10615 [No. 7804] *Apana* 25.

That the boundaries of said land have never been settled; and that they file herewith a
survey of said land and a map.

That the name of the adjoining lands and of the owners thereof so far as known are
as follows:

"Kahana"	owned by a <i>Hui</i> of 80-100 people.
Waialua,	great divide, the particular <i>Ahupuaa</i> in Waialua uncertain.
"Kaipapau"	Hawaiian Government
"Kaluanui"	<u>these petitioners [page 167]</u>
"Makaua"	Kaoao (K) of Punaluu
"Waiono "	M.P. Robinson
"Makaua"	Nahiku, Airene li

Wherefore they pray that a day may be fixed for having this petition and that the
boundaries of said premises may be settled.

Signed
Chas. R. Bishop
S.M. Damon
Chas. M. Cooke [page 168]

Notice having been given to adjoining owners by advertise as follows:

P.C. Advertiser,
Boundary Commissioner's Notice.
Application having been made to me by Chas. R. Bishop, et als., Trustees under the
Will of Bernice Pauahi Bishop, for the settlement of the boundaries of the *Ahupuaa* of
Punaluu, situated in Koolauloa, Island of Oahu.

Notice is hereby given to all adjoining owners, and to all persons interested in the
settlement of said boundaries, that the matter will come on for hearing at my office,
Merchant street, Honolulu on Wednesday, the 19th day of March, 1886 at 1 o'clock
p.m.

Richard F. Bickerton
Commissioner of Boundaries for the Island of Oahu.
Dated, Honolulu, February 26, 1886.

Elele
[not attached]

The matter came on for hearing at my office in Honolulu on Friday 19th of March A.D. 1886.

Present:
F.M. Hatch, S.M. Damon, S.E. Bishop
Map filed by Petitioner.

S.E. Bishop, sworn states "I made this Survey & Map. They conform to each other. Survey begins at junction of Kahana at the sea on east side. The Boundary between Kahana & Punaluu follows the dividing ridge from near sea to Waialua Mountain; the point at the sea I took from J.F. Brown's survey of Kahana, which boundary is settled. I followed the main divide between Koolau & Waialua – the head of "Kaipapau" valley from a junction with Wailalua [Waialua] and Punaluu; following the ridge a short distance, we come to head of "Kaluanui" then it follows the main divide, the lower half is a well defined ridge, leaving [page 169] Kaluanui divide about two miles from the sea, the Boundary turns nearly due east, down a side ridge dividing Punaluu from "Makaua" & "Waiono."

I had no survey of Waiono, it follows the brow of a gulch, till near the Punaluu stream, meeting the stream at "Kalepapa" thence leaving the stream it follows down the West side of the *Auwai* – leaving the *Auwai*, it follows a *Kuaauna* – leaves the *Kuaauna*, & follows the stream down to near the sea; near the sea it crosses stream & strikes the beach, 98 feet east of the bridge, thence along the shore to point of commencement or initial point. *Kuleana* of Kukehale is in Punaluu & forms north angle of this survey – from the large *Kuaauna* to stream, the land is taken up with Kuleanas on both sides of the Boundary line of Punaluu in running the line between Makaua called "Nahiku" & Punaluu. I acted for li estate – I found some Royal Patents & followed them in making this survey.

I had Makalena survey dated July 20th 1858. No persons contesting this survey. A certificate will be issued on the survey filed. [page 170]

No. 90
Judgment

No. 20

Certificate of Boundaries of the Land of the *Ahupuaa* of Punaluu
District of Koolauloa, Island of Oahu

L.C. Award 9971

Commission of Boundaries, 1st Judicial Circuit
Richard F. Bickerton, Esq., Commissioner

In the matter of the boundaries of the land of the *Ahupuaa* of Punaluu
District of Koolauloa, Island of Oahu

Judgment

An application to decide and certify the Boundaries of the Land of the *Ahupuaa* of Punaluu, District of Koolauloa, Island of Oahu having been filed with me on the 26th

day of February 1886 by C.R. Bishop et al. trustees under Will of Bernice Pauahi Bishop, deceased 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. 2, page 167, and it appearing to my satisfaction that the true lawful and equitable boundaries, are as follows, viz:

Beginning at the East angle of this land at a rock marked + at its junction with Kahana at the Government Road at the sea shore [page 171] from which the West angle of Kahana bridge bears S 21° 38' E (True) Distance 3820.4 feet. Thence the boundary runs by true Meridian, as follows:

S 82° 3' W 631 feet, along Kahana upslope of ridge;
N 48° 10' W 1190 feet to top of dividing ridge of Kahana;
S 81° – W 700 feet along top of dividing ridge of Kahana;
S 31° 50' W 1360 feet along top of dividing ridge of Kahana;
S 62° 10' W 1840 feet to Piei peak;
S 13° 10' W 2390 feet along Kahana ridge;
S 30° 50' W 1360 feet along Kahana ridge;
S 9° 35' W 1680 feet along Kahana ridge;
S 56° 10' W 1150 feet along Kahana ridge;
S 14° 10' W 2170 feet along Kahana ridge;
S 40° 35' W 2950 feet along Kahana ridge;
S 58° – W 5525 feet along Kahana ridge to Pauao peak;
N 38° – W 635 feet along ridge dividing from Ewa;
N 62° 30' W 600 feet along Ewa ridge;
N 4° 45' W 860 feet along Ewa ridge;
N 39° 20' W 790 feet along Ewa ridge;
N 4° 30' E 795 feet along Ewa ridge;
N 1° 10' E 1015 feet along Ewa ridge;
N 11° 20' W 770 feet along Ewa ridge;
N 13° 55' E 805 feet along Ewa ridge;
N 2° 50' W 775 feet along Ewa ridge;
N 21° 50' E 860 feet along ridge dividing Kaipapau;
N 10° 20' E 2380 feet along ridge dividing Kaluanui;
N 1990 feet along ridge dividing Kaluanui;
N 32° 35' E 1365 feet along ridge dividing Kaluanui;
N 6° 20' W 1620 feet along ridge dividing Kaluanui;
N 26° 50' W 1190 feet along ridge dividing Kaluanui;
N 60° 20' E 1325 feet along ridge dividing Kaluanui;
N 27° 40' E 1740 feet along ridge dividing Kaluanui;
N 41° 15' E 1110 feet along ridge dividing Kaluanui;
S 85° 10' E 2460 feet down slope along Makaua Aupuni;
S 65° 30' E 545 feet down slope along Makaua Aupuni;
N 73° – E 745 feet down slope along Makaua Aupuni;
S 74° 30' E 682 feet down slope along Waiono;
S 41° – E 602 feet down S brink of gulch along Nahiku;
S 58° – E 565 feet down S brink of gulch along Nahiku;
N 81° - E 270 feet down S brink of gulch along Nahiku;
S 32° - E 230 feet down S brink of gulch along Nahiku; [page 172]
S 86° – E 230 feet along South brink of gulch along Nahiku;
S 22° 40' E 80 feet along Makaua Nahiku;
N 69° 45' E 200 feet along Makaua Nahiku;

S 62° – E 128 feet along Makaua Nahiku to Poowai Halepapa;
 N 76° 10' E 156 feet along Makaua Nahiku and *auwai*;
 N 42° 45' E 223 feet along Makaua Nahiku and *auwai*;
 N 22° 10' E 120 feet along Makaua Nahiku and *auwai*;
 N 62° 25' E 270 feet along Makaua Nahiku and *auwai*;
 N 42° 15' E 280 feet along Makaua Nahiku and *auwai*;
 N 73° 20' E 192 feet along Makaua Nahiku and high bank;
 N 32° 40' E 270 feet along Makaua Nahiku and high bank;
 N 39° – E 335 feet along Makaua Aupuni and banks;
 N 33° 30' E 156 feet along Makaua Aupuni and banks;
 N 11° 35' E 120 feet along Makaua Aupuni and banks;
 N 82° 30' E 50 feet along Makaua Aupuni and banks;
 N 3° 30' E 118 feet along Makaua Aupuni and banks;
 N 76° 20' E 98 feet along Makaua Aupuni and banks;
 N 8° 10' W 170 feet along Makaua Aupuni and banks;
 N 65° 20' E 711 feet along Makaua Aupuni and banks;
 N 33° 40' W 80 feet along Makaua Aupuni and banks;
 N 39° 10' E 280 feet along Waiono;
 N 25° 10' E 430 feet along Waiono;
 N 67° 40' E 230 feet across the stream to the north angle of the *Kuleana* of Kukeawe
 on the Government Road, whence the South angle of Waiono Bridge bears N 39° 30'
 W, 93 feet distant; and thence,
 S 46° 25' E 620 feet along the sea shore;
 S 62° - E 1270 feet along the sea shore;
 S 66° 35' E 1150 feet along the sea shore;
 S 43° 45' E 440 feet along the sea shore;
 S 38° 10' E 530 feet along the sea shore;
 S 20° 50' E 260 feet along the sea shore;
 S 0° 25' E 1248 feet along the sea shore;
 S 4° 20' W 1430 feet along the sea shore;
 S 3° 10' E 190 feet along the sea shore to the Initial point, containing an area of 4215
 Acres.

Richard F. Bickerton, Commissioner of Boundaries for the Island of Oahu...
 March 19, 1886

A CHRONOLOGICAL OVERVIEW OF RESIDENCY AND LAND USE IN KALUANUI (CA. 1859-1930)

The following documentation describes land tenure, residency, land use, and the individuals associated with the *ahupua'a* of Kaluanui, were compiled from Books 1 to 34 in collection of the State of Hawai'i-Bureau of Conveyances. All texts, except for those so noted were recorded in Hawaiian, and the English translations, a synopsis of the original records, were prepared by Kepā Maly.

Summary of Conveyances – Taro Lands to Rice Lands, to Sugar Lands

Ninety-nine conveyances of interest in land, residences, crops, tools, and rights-of-way, in Kaluanui, were located for the years between 1859 to 1921. These conveyances included leasehold and fee-simple interests in lands originally awarded as a part of the *Māhele 'Āina* in 1848.

After the *Māhele 'Āina*, it appears that the first record of conveyance was recorded in 1859, in which Victoria Kamāmalu, granted a lease of the entire ahupua'a of Kaluanui—excluding the 29.3 acres—to Reverend Moses Kuaea, then resident minister at Hau'ula. Kuaea, had evidently resided at Kaluanui as well, and claimed a *kuleana* parcel (L.C.A. 4448), which was not awarded.

In between 1859 to 1876, no other records of conveyances were located for either the lease-hold or *kuleana* land interests at Kaluanui. A letter dated October 22, 1873, from native tenants of Kaluanui, to C.R. Bishop and J.O. Dominis, on behalf of Mataio Kekuanaoa and heir, Ruth Ke'elikolani, sheds some light on the reason for the lack of records, and the circumstances of residency in Kaluanui during those years. We also find in the letter, that the first leases of portions of Kaluanui to Chinese, were made prior to 1873:

Kaluanui, Koolauloa
Oct. 22, A.D. 1873

To the Honorable
C.R. Bishop & J.O. Dominis
Trustees of His Excellency, deceased,

Aloha olua.

We, the old residents of Kaluanui, Koolauloa, Oahu, make application to you to lease to us, the *Hui*, the *Ahupuaa* of Kaluanui, Koolauloa, Oahu, for the term of ten years, for the sum of Two Hundred and Twenty Dollars per annum, to be the same until the end of the ten years, with the right to again lease to us for another term of ten years, the right to lease again only to end if we surrender the lease to you, or upon non-observance of the agreement between us.

We, the old residents on the land are the real ones who are paying the rent of the land each and every year to Rev. M. Kuaea, and through him it comes to you.

Our desire is that we lease independently from you, and not under Rev. M. Kuaea, not under his obnoxious constitution which is burdening us, when his term of ten years is ended, because, there are two more years, then it will end, but because of our having heard that he has applied for a new lease for another ten years.

Therefore, we ask you not to consent when he comes, but that the land be leased to us.

We are forty in number, and over.

Rev. M. Kuaea is not a native of this place, neither does he live here now, he has left for good for Maui.

And whereas the former lease said the land was held by him before, and we are still paying him the rent of Two Hundred and Fifty Dollars, because, the lease of the land from his Excellency is Two hundred Dollars per annum, and outside of his rent, we are paying to Rev. M. Kuaea, Fifty Dollars for his name, putting a burden upon us. And here is another thing, out of the land that is leased, he has taken some acres and leased it to a Chinaman, for One Hundred Dollars, and this is money he takes for himself.

Therefore, please consent that the lease be with us, after, however, the lease in the name of Rev. M. Kuaea, is ended...

The Agents: P. Naone
 D. Kaiewe
 M. Kauahikaua
 S. Kuaiwa

[HSA – Interior Department Land Letters]

By 1876, recipients of *kuleana* lands in Kaluanui began to convey interest in their fee-simple holdings to other individuals from outside of the Kaluanui area. Then on July 1, 1878, Ruth Ke'elikolani, entered into a fifteen year lease-hold agreement with a *Hui* (Organization) of thirty-one Hawaiian tenants of Kaluanui and neighboring lands, withholding:

“the two *Loi* of Namailepo, the two taro pond fields, the *Loi* of Elikamalii and the *Loko* (Pond) of Kohi and a parcel of *Kula* land adjoining there, for the party of the first part, and her assigns as in the law.” [Liber 57:165-167]

Members of the *Hui* were comprised of several individuals who had also claimed land for residences and agricultural lots—primarily as *lo'i kalo* and *kula* (or dryland) planting fields—in Kaluanui during the Māhele. And other members of the *Hui*, had resided in neighboring lands such as Hau'ula and Punalu'u, or had acquired interest in the Kaluanui *kuleana* lands. The *Hui* members initially focused on residential and agricultural uses of the land, utilizing old areas of cultivation, as well as opening new areas.

The first lease by a *kuleana* owner to a Chinese rice farmer in Kaluanui took place in 1879—lease agreement between Puhi (w) and Nokai (Chinese) in the *kuleana* of Kaukaliu, L.C.A. 4055. The first lease by a *Hui* member, of a portion of his interest in the lease-hold land of Kaluanui, to Chinese rice farmers occurred in 1880, between Keawekane and Au and Adamu (Liber 64:76-77).

By 1881, detailed descriptions of development of old *lo'i kalo*, new *kula* lands and '*auwai* (irrigation channels) as rice paddies began to be recorded as leases between Hawaiian residents and *Hui* members; and subsequent owners or mortgagors. Between 1879 to 1913, a total of 45 conveyances were located in which individual Chinese and Chinese business partners held interest in residency, farming, rice mill operations, and water development (as '*auwai* and in digging wells) in Kaluanui.

On July 12, 1893, the *Hui Hoolimalima Aina o Kaluanui*, by Lyons Kapiioho Naone et al., entered into a fifteen year lease-hold agreement with the Estate of Bernice Pauahi Bishop, for the *ahupua'a* of Kaluanui. In the last years of the 1890s, the primary transactions between the *Hui* members, Chinese, and Caucasians, were in the form of sub-leases of land to be used for cultivation of rice.

In November 1896, William R. Castle, foreclosed on a mortgage given to L.K. Naone for two parcels of *kuleana* land, which Naone had acquired interest in. These parcels included Royal L.C. A. 8164 to Kamaala (containing approximately 4 36/100 acres), and a portion of L.C.A. 4055 to Kaukaliau (containing approximately 6 58/100 acres). Thus, the Castle family entered into it's first title of lands in Kaluanui.

Perhaps the most interesting lease-hold conveyance found in the Bureau of Conveyances is the agreement between L.K. Naone (on behalf of the *Hui*), and Margaret V. Carter, dated November 9, 1898. This lease was for the valley and uplands of Kaliuwa'a, and in the survey description, are named several of the places associated with the traditions of Kamapua'a at Kaluanui. The lease for lands beyond those used by the *Hui* members, began on the lowland side of Kaliuwa'a Valley, and ran to the upper extremity of the valley. The parcel is described as:

Beginning at the Stones marked below the "*pohaku pee o Kamapuaa*" (the hiding stone (rock) of Kamapuaa); and thence running to the stream; thence running upward in a curved line along the hill *mauka* of Aleakai Valley to Pohakueaea; thence running upward to the extreme boundary *mauka* and in like manner on the other side; beginning at the said stones , and running across to the other side and running upward to Kipu; thence running in a curved line along that ridge to the sharp pointed *pali* of Maunapuka; thence running to the extreme end *mauka*... [Liber 184:477-478]

Minutes from meetings of the *Hui* suggest that Mrs. Carter's interest in Kaliuwa'a was as a visitor destination, and her right in the valley was granted through 1908.

In 1905, we find the first reference to Castles' interest in development of the Koolau Railway Company, Limited, and conveyances of land as lease-hold interests, which retain the right of way across Kaluanui, for the railroad track and other necessary features of operation. On November 26th, 1906, J.B. Castle entered into Lease No. 1219 with Trustees of the Estate of B.P. Bishop, for a term of fifty years, he also began purchasing the lease-hold interest in *kuleana* lands of Kaluanui, from native and Chinese tenants. By 1908, the Koolau Railway Company had put its rail system in place between Kahuku and Kahana, and the Koolau Agricultural Company was developing the Kaluanui *kula* lands as sugar fields.

In between 1908 to 1921, nearly all of the old native residents of Kaluanui, or their heirs, sold their interests in their land to Castle or other players in the growing plantation ventures. The last native families in Kaluanui during this period included — Samuel Aalona; Malia Kaanaana Thompson Hapa; Solomon and Pau Kahoowaha; Agnes and Samuel Kaleikini; Lukea Kanai and family; David Kawilioho; L.M. and Kaluailahaina Keaunui; and Lyons Kapiioho and E. Ponoluna Naone.

James B. Castle and associates maintained their land use relationship with Kaluanui, through the Koolau Agricultural Company, Limited, the Koolau Railway Company, Limited, and Koolau Water Company, until 1926 when the companies were absorbed by Zion's Securities in Lā'ie (Liber 843:476-484); and leased to the Kahuku Plantation Company in 1931(Liber 1126:181-196; and Kahuku Plantation Company Report for the Year 1931:6-7). Sugar was cultivated in Kaluanui and vicinity until the early 1970s, though the rail system was closed in the 1950s.

Excerpts From Documents of Conveyance

Liber 18:423-424

Lease – December 10, 1859

V. Kaahumanu & M. Kekuanaoa, to Kuaea

This is a Lease Agreement between V. Kaahumanu and M. Kekuanaoa of Honolulu, Island of Oahu, of the first part, and M. Kuaea of Hauula, Koolauloa, Island of Oahu, of the second part. The party of the first part, above mentioned, bears witness that by this document does hereby lease, and agree to lease to the party of the second part,

above mentioned, the entire *Ahupuaa* of Kaluanui, situated at Koolauloa on the Island of Oahu. The boundaries are thus:

Beginning at a coral stone on the shore marked with an X on Kapaka and running; West 57° 15' East 17.25 chains along Kapaka; East 45° 10' West 24.10 chains along Kapaka; East 11° 15' West 21.22 chains along Kapaka; East 20° 00' West 18.00 chains along Kapaka; East 45° 50' North 28.11 chains along Kapaka; East 5° 81' West 16.75 chains, along Kapaka; East 28° 35' North 25.80 chains along Kapaka; East 50° 80' West 29.40 chains along Kapaka to the boundary of Makao adjoining Kapaka. West 80° 41' South 171.20 chains adjoining Makao to the boundary of Hauula; West 90° 50' South 145.40 chains along Hauula; West 75° 00' South 125.91 chains along Hauula; South 41° 80' East 80.75 chains along Hauula to the boundary of Punaluu on the mountain at a large tree marked with an X, and then running towards the sea along the mountain adjoining Punaluu, East 80° 45' North 215.81 chains along Punaluu to the ridge, and from there, East 68° 40' North 141.80 chains along Punaluu till the boundary of Papaakoko; West 45° 80' North 80.71 chains along Papaakoko; West 18° 40' 18.78 chains along Papaakoko; West 80° 71' east 210.86 chains along Papaakoko, until the shore along the Government road; and from there to the point of commencement, East 80° 48' South 81.00 chains to the coral stone marked X, there being within this piece of land 1472 Acres.

All things on this land are included for the period of ten (10) years, for good money in the amount of \$200.00 per year, and payment shall be made on the first day of the lease year, and so paid each year throughout the terms of the lease... [Maly, translator – see *Figure 2*, Register Map No. 100, depicting Boundaries of Kaluanui, recorded at the time of this lease.]

Liber 18:181-182

Lease (Ahupuaa and Lele of Kapaka) – May 4, 1864

James W. Austin & Charles Kanaina,

Guardians for William C. Lunalilo, to George M. Robertson

James W. Austin and Charles Kanaina, Guardians of William C. Lunalilo of the first part, and George M. Robertson of the second part, witnesseth — That the parties of the first part do hereby lease unto the party of the second part, the *Ahupuaa* of Kapaka situated in Koolauloa... Commencing at the South East *makai* corner of the land opposite the corner of garden wall and running S. 55° 5' W. 694 feet... The land is bounded North by the sea; on the East and South by Kaluanui; on the West by Makao; and comprises in this piece an area of 209 8/10 Acres.

Kapaka also comprises a *Lele* — the notes of which are as follows: “Beginning at a point N. 76° 28' E. 338 feet from the corner marked A on plan & running N. 62 ¾° 792 feet. S. 48 ½° E. 272 feet; S. 36 ¼° E 340 feet; S. 62 ½° W. 247 feet; N. 36 ½° W. 227 feet; S. 78° W. 98 feet; N. 51 ½° W. 128 feet; S. 70° W. 361 feet; S. 60 ¼° W. 165 feet; N. 26° W. 182 feet to point of commencement.” It is enclosed by the land of Kaluanui and contains an area of 6 27/100 Acres.

To have and to hold the said tract of Land together with all the rights, privileges and appurtenances to the same belonging, including the rights of piscary⁷, unto the said George M. Robertson his heirs and assigns for and during the term of Ninety Nine Years, commencing on the first day of June AD eighteen hundred and sixty four...

⁷ Piscary: “The right of fishing; the right of fishing in waters belonging to another person.” (MacKenzie et al., 1991:308)

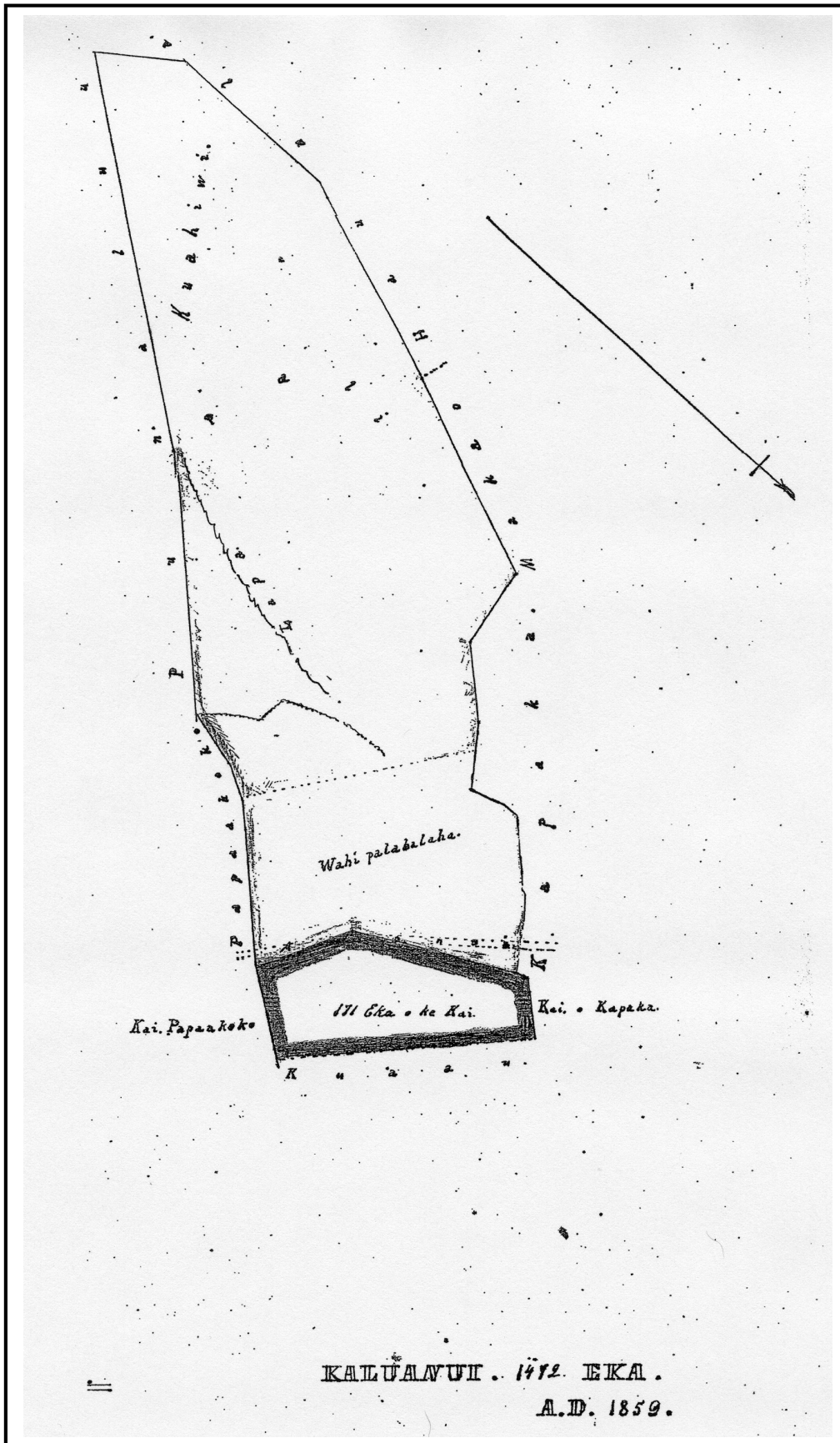


Figure 2. Reduction of Register Map No. 100 – Kaluanui (J. Kahema, 1859)

It is understood that the kuleanas of Native tenants as awarded by the Land Commissioner are reserved and are not included in this Lease... [Document of record in English]

Liber 44:254-255

Deed – January 4, 1876

Bekelo, to Punihele

Wm. Petero [Bekelo], of Honolulu, Oahu, does sell his interest and that of his heirs and assigns, in the piece of land situated at Kaluanui, Koolauloa, Oahu, described in Royal Patent Number 4583, Land Commission Award Number 8164; there being within that property 4 ½ acres more or less. The reason being that C.W. Punihele has paid \$40.00 for said land...

Liber 46:193-194

Mortgage Deed – July 5, 1876

Kamaala, to A.J. Cartwright

Kamaala of Koolauloa, Oahu, in consideration of the sum of \$100.00 paid by A.J. Cartwright of Honolulu, does sell his land situated at Kaluanui, Koolauloa, Oahu, as described in Royal Patent Number 2916 ½. It is for him to have and all the rights there on for him, for all time. Marea, the wife of Kamaala grants also her rights and interest in said property...

Liber 52:374-375

Deed – November 5, 1877

H. Moa, to I. Kaleiepu

Hanare Moa, son of Moa (deceased), of Kaluanui, Koolauloa, Oahu, conveys all his interest for all time, to James Kaleiepu; being Parcels 1 and 2, described in Royal Patent Number 2917 B, Land Commission Award 4707 to Moa, situated at Kaluanui; the total area being 1 23/100 acres...

Liber 56: 350-351

Deed – October 30, 1878

Keaka, to Nipoa

Keaka, the younger brother of Kaukaliu, of Kaluanui, and his rightful heir of Kaukaliu's property and possessions at Kaluanui, he having died intestate; out of great love for Nipoa, my son, do convey all my rights, and those of Poonui, my late wife, in the *kuleana* of Kaukaliu to Nipoa, my beloved son. The boundaries of the Property are described in Land Commission Award Number 4055, Royal Patent Number 2909, and there being within the two parcels 9 58/100 acres.

These parcels of land which I convey to my son, Nipoa, are for him and his heirs for all time, and all the rights and benefits thereon. There is also this, that my son shall care for me, my medicinal needs and taro for sustenance, fish and clothing, and a place for me to live upon the land, and to cultivate, and gather the fruit without interference; and he shall not lease or sell the land to any other as long as I shall live...

Liber 57:165-167

Lease – July 1, 1878

R. Keelikolani, to Kuaiwa & Others⁸

This Land Lease Agreement, is executed on this 1st day of July, 1878, between Simona Kaloa Kaai, Administrator of the property of Her Highness, Ruta Keelikolani, of Honolulu, Island of Oahu, on the first part, and Kuaiwa (k)⁹, Kamai (k), Puaahiwa (k), Kau (k), Naone (k), Kauaihilo (k), Keawekane (k), Kaehukukona (k), Kaneumi (k), Kanamu (k), Kalona (k), Huihui (k), Kahue (k), Kalaheo (k), Kahololio (k), Pupuka (k), Pamawaho (k), Keaka (k), Piiniu (k), Kahoohanohano (k), Kauakahi (k), Kaaimanu (k), Namale (k), Kapiioho (k), Kaumawaho (k), Kahoowaha (k), Pau (w), Mahoe (w), Kaawa (w), Malie (w), and Makuakane (w) of Kaluanui, Koolauloa, Island of Oahu, of the second part.

Simona Kaloa Kaai of the first part, bears witness that he and his successors pursuant to the law, do give and convey in lease to the people of the second part, above mentioned, and to their heirs and assigns pursuant to the law, all that land in the *Ahupuaa* of Kaluanui, situated in the District of Koolauloa, Island of Oahu. Retaining only, the two *Loi* of Namailepo, the two taro pond fields, the *Loi* of Elikamalii and the *Loko* (Pond) of Kohi and a parcel of *Kula* land adjoining there, for the party of the first part, and her assigns as in the law. The terms of the lease are fifteen years, beginning on the date stated above, and for the cost of Two Hundred Dollars per year...

It is forbidden by this instrument, for the party of the second part to cut and sell firewood from the land, they may only take what they personally need, as allowed in the law. The party of the second part may not sell this lease to another. And when the terms of the lease are ended, the party of the second part shall return the land to the party of the first in good condition, along with the work done and things built upon the land to the party of the first part...

Liber 61:432-433

Lease – December 17, 1879

Puhi (w), to Nokai

Puhi (w) and her husband, Keahiaka, of Honolulu, Oahu, hereby lease to Nokai (Chinese), of Punaluu, half of the land of Kaukaliu, described in Royal Patent Number 2909, Land Commission Award Number 4055, situated at Kaluanui, Koolauloa. Kaukaliu was the elder brother of Aoao (w), the mother of Puhi, and as such, one half of the property, with all rights and benefits, descended to Puhi, who in turn leased the property to Nokai for the period of fifteen years, beginning on January 1, 1880...

Liber 61:433-434 (Hauula)

Lease – December 16, 1879

I.L. Keaunui, to Aki & Aiau

I.L. Keaunui, of Hauula, Koolauloa, Oahu, hereby leases to Aki (Chinese) and Aiau (Chinese) all of his property and the interest of his children with all the rights and privileges therein, in the *Hui Hoolimalima o Hauula*, and in the land of Land

⁸ Nearly all the members of this group of lessees, later incorporated into the “*Hui Hoolimalima Aina o Kaluanui*” (Leasehold Association of Kaluanui), which existed between 1881 to 1905 (see section on the *Hui Hoolimalima* in this study).

⁹ (k) = male; (w) = female

Commission Award Number 8338, of Kealoha, at Hauula, for the period of ten years, beginning on January 1st, 1880...

Liber 64:76-77

Lease – January 17, 1880

Keawekane, to Au & Adamu

Keawekane of Kaluanui, Koolauloa, Oahu, hereby leases to Au (Chinese) and Adamu (Chinese), of Papaakoko, Koolauloa, his parcels of *Loi* land, containing two acres, and one parcel of a quarter acre house lot, situated at Kaluanui. It being the land of Kalima, and purchased by Keawekane. Said land being leased to the parties of the second part for the period of ten years...

Liber 65:457

Lease – July 8, 1875

Mahakea, to Wahinemaikai

Mahakea (k), of Laiemaloo, Koolauloa, Oahu, hereby leases to Wahinemaikai (k), of Kaipapau, all that parcel of land belonging to Kolikoli, situated at Kaluanui; said land being described in Royal Patent Number 4787; and all things thereon being leased for the period of Ten years, beginning on August 1st, 1875...

Liber 70:109

Lease – January 1, 1880

Keaka, to Kaigeona & Kailina

Keaka (k), of Kaluanui, Koolauloa, hereby leases that land of Kaukaliu, described in Royal Patent Number 4055, to Kaigeona and Kailina (Chinese), of Kapaka, Koolauloa, for the period of Ten years. The lease beginning on the 1st day of January, 1880... Puihi (w) and Keahiaka (k), of Honolulu, agree to the lease of Keaka, our uncle...

Liber 72:223-224

Lease – March 26, 1880

I. Kupau, to Ahuna et al.

I. Kupau, husband of Kapuna, of Laie maloo Koolauloa, the grandchild of Kolikoli (k) deceased, of Kaluanui, hereby leases to Ahuna (Chinese) and Ayana (Chinese), of Punaluu and Kaluanui, parcel one of the land at Kaluanui, the boundaries described in Royal Patent Number 4787, Land Commission Award Number 8164, for the period of ten years, beginning on the first day of April, 1880...

Liber 72:224-225

Lease – December 21, 1880

I. Kupau, to Ahuna & Ayana

I. Kupau, husband of Kapuna, of Laie maloo Koolauloa, the grandchild of Kolikoli (k), deceased, of Kaluanui, hereby leases to Ahuna (Chinese) and Ayana (Chinese), of Punaluu and Kaluanui, parcel two, said parcel being the *Kula* land at Kaluanui, the boundaries described in Royal Patent Number 4787, Land Commission Award Number 8164, in the name of Kolikoli, for the period of ten years, beginning on the first day of January, 1881...

Liber 72:225-226

Bill of Sale and Lease – August 31, 1881

I. Naone, Malia & L. Kapiioho, to Ahuna

I. Naone (k), Malia (w), and L. Kapiioho (k) of Kaluanui, Koolauloa, agree to sell to Ahuna (Chinese) of Punaluu, all their work tools and those things necessary for cultivating rice: they being (1) a wooden house; (2) a rice drying platform; (3) a rice mill; (4) a mallet; (5) a windmill; (6) the rice growing in the *loi*; (7) several shovels; (8) several digging sticks; (9) five rice baskets; (10) two rice covers; (11) 6 *pua pili*; (12) 144 boards and one cart. Also that the party of the first part agree that Ahuna may plant rice on 7 ½ acres of *loi* belonging to them for the period of ten years, having begun on the first day of July, 1881...

Liber 72:226-228

Agreement – February 24, 1882

S. Makulu, to Akana

S. Makulu (k), of Kaluanui, Koolauloa, agrees that Akana (Chinese) may cultivate rice on his four acres of land which are good for planting, that property being his interest in the Association that leases the *Ahupuaa* of Kaluanui. Said agreement being for six years beginning on the first day of July, 1882, and ending on the first day of July, 1888. The boundaries of the land therein are:

Beginning on the North, adjoining the earthen wall;
Beginning on the West adjoining the *kuleana* of Kolikoli and Kaneumi;
Beginning on the South, adjoining Kalona;
Beginning on the East, adjoining Keawekane & *Muliwai* [estuary].

There remain two *loi* planted in *kalo*, for the party of the first part, they being the *loi* on the south east adjoining Keawekane, also an *auwai*, and a parcel of *Kula* land where is growing the *Puhala* (pandanus tree) and place where there is a house at this time... The party of the first part will also give to Akana one acre of *Kula* land on which to plant and build a house, and rice drying platform, etc. etc...

Liber 72:228-230

Agreement – October 12, 1882

Pamawaho (Kapamawaho), to Ahuna

Kapamawaho (k) of Kaluanui, Koolauloa, and Ahuna (Chinese) of Punaluu agree that in exchange for Ahunas' plant of rice on Kapamawahos' six acres of *loi* at Kaluanui for the period of ten years. For the first three years, one-quarter of the profit from sales shall be paid to Kapamawaho; and for the remaining seven years one-third of the profit from sales shall be paid to Kapamawaho...

Liber 72:230-232

Mortgage Deed – March 10, 1882

Akana & Ahuna, to Wong Leong & Co.

Akana and Ahuna of Punaluu, in the business of cultivating rice make a loan between themselves and Wong Leong, Wong Anana, Wong Aum Akona and Aho, doing business under the name of Wong Leong & Company, of Honolulu, secured by interest in lands cultivated by them. The lands being:

1. Lease from I. Kupau, dated March 26, 1880, all that land situated at Kaluanui, and being *Apana* 1 of Royal Patent 4787, *Kuleana Helu* 8164.

2. Lease from I. Kupau, dated December 21, 1880, of all that *Kula* land situate at Kaluanui, being *Apana 2* of Royal Patent 4787, *Kuleana Helu* 8164.
3. Lease from S. Makulu, dated February 24, 1882, of all the share right title and interest of said S. Makulu of, in, and to the *Ahupuaa* of Kaluanui.
4. Lease from Kapamawaho, dated October 12, 1882, of all that land of Kapamawaho situate at Kaluanui.
5. Lease from Naone (k), Malia (w), and L. Kapiioho, dated August 31, 1881, of all that land situate at Kaluanui, aforesaid containing about 7 ½ acres to have and to hold the same together with all and singular the buildings erected thereon and all growing crops of paddy or rice now in or hereafter to grow thereon, and also the agricultural implements, house, horses, and cattle used in the cultivation of Rice upon said lands and now thereon or thereafter put there on...
[synopsis of English text of record]

Liber 73:304-305

Agreement – December 3, 1881

G. Kamai, to Akaiko

G. Kamai of Haleaha, Koolauloa, and Akaiko (Chinese) of Papaakoko, Koolauloa, hereby agree, that Akaiko will plant rice on Kamai's six acres of wet land (*aina wai*); said land being a part of Kamai's interest in the land leased to the *Hui Hoolimalima o ke ahupuaa o Kaluanui* (Lease-hold Association of the Land Division of Kaluanui). Lease to run the term of ten years, beginning on the first day of January 1882. The boundaries are thus:

North, adjoining Kahoohanohano (k).

West, adjoining the *Konohiki*.

South, adjoining Kau (k).

East, adjoining Papaakoko.

Kamai shall also grant to Akaiko, one-quarter of an acre on which to build a house and platform for drying rice...

Liber 74:104-105

Bill of Sale – April 13, 1882

Wong Ngorn, to Wong Yee & Others

Wong Ngorn (Chinese) of Kaluanui, sells his rights to rice fields at Kaluanui, it being the land that Kwong Yee Yoon sold to me on January 16, 1882, and being the land that Awana (Chinese) sold to Kwong Yee Yoon on October 10, 1881; said land being that leased by Awana from Makuakane (k), Keawekane (k), and Kanamu (k). Having received in my hand, from Wong Yee (Chinese), Yuen Quai (Chinese), and Lum Yau (Chinese), \$850.00, I convey all my rights for the term of the lease, including the house and the farming equipment to them...

(See also Liber 81:84 for Assignment of Lease between I. Kupau and Ahuna et al.; recorded in Liber 72:223.)

Liber 84:463

Assignment of Mortgage – February 20, 1884

M. Dean, to J. Campbell, Trustee

In consideration of the payment to me of the amount named in a certain mortgage made by Kapuu & J. Kupau to me, dated the 21st day of August 1882, recorded Liber 74 page 224, and also all interest due thereon, I do hereby assign, transfer, set over

and deliver to James Campbell in Trustee for A.C. Turton, minor, all of my right, title, interest in and to the foregoing mortgage and to the note thereby secured... [Document of record in English]

(see Liber 74:224)

Liber 85:274-275

Chattel Mortgage – January __, 1884

Mon Sin & Wong Sing, to Wong Leong

Wing Sing and Mon Sin, mortgagors, of Kaluanui, in consideration of \$4,200.00, sell, assign and transfer to Wong Leong, mortgagee, of Honolulu, all of that certain property at Kaluanui, consisting of leases, buildings, crops, and fixtures. The leases being:

- 1st. Kupau to Akana and Ahuna, recorded in Liber 72 page 224, of land at Kaluanui, for 10 years from Jan. 1, 1881 at \$80.00 per annum.
- 2nd. Kupau to Ahuna and Akana, recorded in Liber 72 page 223, for 10 years from April 1, 1880 at \$60.00 per annum.
- 3rd. Kapamawaho to Ahuna, recorded in Liber 72 page 228, 6 acres, for 10 years, rent in kind.
- 4th. Lease, Bill of Sale and planting agreement, Naone and others and Ahuna, recorded in Liber 72 page 225, houses and etc., and 7 ½ acre of now commuted for annual rent.
- 5th. Lease Makulu to Akana, recorded in Liber 72 page 226, about four acres from July 1, 1882 at \$200.00 per annum.
- 6th. Lease Pamawaho to Ahuna 7 ½ acre at \$120.00 per annum.

Being the same property conveyed to said Mortgagors by assignment of said Mortgagee dated the 19th day of January 1884... [Document of record in English]

Liber 85:281-282

Mortgage Deed – January 9, 1884

J. Naone & Wife, to W.A. Bowen

Naone of Kaluanui, mortgagor conveys to W.A. Bowen, mortgagee, all those premises being situated in Kaluanui, described in Royal Patent 2916 ½, L.C.A. 8164 to Kamaala, containing an area of 4.38 acres; and also his interest in the *Hui* land... [Document of record in English]

Liber 86:8-9

Deed – October 13, 1883

Keaka & Others, to H. Kauohilo [Kauaihilo]

Keaka (k) of Kaluanui; and Nipoa of Kauaula, Waialua, Oahu, convey to Hezekia Kauohilo, of Kapaka, Koolauloa, all that parcel of land in *Apana* 2, described in Royal Patent Number 2909 and Land Commission Award Number 4055, under the name of Kaukaliu, for 3 41/100 acres. Said land being ours because Keaka (k) is the younger brother of Kaukaliu, and being his heir. Milania (w), the wife of Nipoa, agrees to convey her third interest in the land to Hezekia Kauohilo...

Liber 86:281-282

Assignment of Lease – January 19, 1884

Wong Leong, to Wing Sing & Mon Sin

Wong Leong of Honolulu, Oahu, sells, assigns and transfers to Wing Sing and Mon Sin of Punaluu, his rice plantation at Kaluanui, Koolauloa, comprising the following properties:

- 1st. Lease of J. Kupau to Akana and Ahuna recorded in Liber 72 page 223 of Ap. 1, R.P. 4787 for 10 years from April 1, 1880 at \$60.00 per annum.
- 2nd. Lease of J. Kupau to Ahuna and Akana recorded in Liber 72 page 224 of Ap. 2, R.P. 4787 for 10 years from December 31st 1880, at \$80.00 per annum.
- 3rd. Lease of Kapamawaho to Ahuna recorded in Liber 72 page 228, of 6 acres of *Kalo* or rice land for 10 years from October 1881, at the annual rent or service of a Division of the rice, 1/4 for 3 years, and 1/3 for seven years.
- 4th. Lease and planting agreement with Bill of Sale J. Naone and others to Ahuna, recorded in Liber 72: page 223, for houses, crops, tools and 7 ½ acres of land, now commuted for an annual rent.
- 5th. Lease of Makulu to Akana, recorded in Liber 72 page 226, of share in *Kaluanui Hui*, said to be four acres for 6 years from July 1, 1882, at \$200.00 per annum.
- 6th. Lease of Pamawaho to Ahuna, 7 ½ acres of Kaluanui at \$120.00 per annum.

And also all houses, tools, animals, crops, growing or severed and all and singular the property and effects of said rice plantation... [Document of record in English]

Liber 89:144-145

Agreement – June 7, 1884

Wong Sin & Mon Sing, to Wong Leong

Wong Sing and Mon Sin of Kaluanui, of the first part, and Wong Leong of Honolulu, of the second part ...by the Bill of Sale dated the 19th day of January 1884, recorded in Liber 86 page 281, said part of the second part conveyed to the parties of the first part a certain rice plantation at Kaluanui aforesaid, but no cash was paid therefor, the same being secured by Chattel mortgage of even date there with recorded in Liber 85 page 274 and said parties of the first part have failed to comply with the terms of said chattel mortgage and the party of the second part has therefore entered into possession of said property... Said party of the first part do hereby grant, remise, quit claim and convey to said party of the second part all of their right, title, interest, claim and demand in and to the said rice plantation, lease, structures, crops and appurtenances at said Kaluanui, being the same mentioned and conveyed by said bill of sale and chattel mortgage, and also all additions thereto... [Document of record in English]

Liber 92:296-297

Bill of Sale – December 22, 1884

Wong Leong to Lai Hoy

Wong Leong of Honolulu, conveys unto Lai Hoy, the rice plantation at Kaluanui for \$1,500.00; and comprising:

- 1st. Lease of J. Kupau to Akana, recorded in Liber 72:223...
- 2nd. Assignment of Claim, Pamawaho to Wong Leong & Co., recorded in Liber 77 page 376.

- 3rd. Lease of Kapamawaho to Ahuna, recorded in Liber 72 page 228...
- 4th. Lease and planting agreement with Bill of Sale, J. Naone and others to Ahuna, recorded in Liber 72 page 225...
- 5th. Lease of Makulu to Akana recorded in Liber 72 page 226...
- 6th. Lease of Pamawaho to Ahuna for 7 ½ acres...
And also all houses, tools, animals, crops growing or severed and all and singular the property and effects of said rice plantation.
- 7th. Agreement of Pamawaho and Wong Leong & Company, dated Oct. 27, 1883, for 9 years from June 1, 1883.
- 8th. Agreement of Mon Sin and Wong Leong, recorded in Liber 89 page 144.

To have and to hold the said property Chattels and effects unto said Lai Hoy, his executors, administrators and assigns forever; and said Leases with the premises easements and appurtenances thereunto belonging for the rest, and residual of the several terms... [Document of record in English]

Liber 92:328-329

Mortgage Deed – January 25, 1884

Nipoa et al., to Kawaikumuole

Nipoa (k), and his late wife, Milania, of Waialua, Oahu; and Keaka (k) of Koolauloa convey to Kawaikumuole, his heirs and assigns, that parcel of land, being six and 17/100 acres described in Royal Patent Number 2909, Land Commission Award Number 4055, to Kaukaliu, and situated at Kaluanui. Said land and all things thereon, and rights and privileges on the land being theirs to convey to Kawaikumuole...

Liber 100:55

Bill of Sale – February 26, 1886

Kaneumi, to Akaiko

Kaneumi (k) of Kaluanui, sells to Akaiko (Chinese), his leasehold interest in lands of the *Hui* at Kaluanui; said parcels being eight acres of *Loi*, and two acres of *Kula* land. The sale beginning January 1, 1888, and running until the end of our lease with Simona K. Kaai, the agent of R. Keelikolani.

Should the house, or perhaps the platform for thrashing rice be broken, Akaiko will be responsible to repair them... Also, the fish that are caught at Kaluanui, shall be divided, half being for Akaiko...

Liber 102:304-305

Affidavit of Entry – August 30, 1886

Estate of Kapuna (w) & Others

Whereas Kapuna (w), Kupau, and J. Kupau did execute and deliver unto William Dean a certain note for the sum of \$1250 which said note was secured by Mortgage dated August 21, 1882 of certain pieces of land at Laie and Kaluanui, Koolauloa... Described in Liber 74 pages 224 & 225... As a result of foreclosure, on August 30, 1886, assignee of mortgage, Cecil Brown took possession of the premises situated at said Kaluanui. All those certain parcels of lands situate at said Kaluanui and more particularly described in Royal Patent 4787, Land Commission Award 8164, area of 5 33/100 acres...

Liber 106:81-82

Mortgage Deed – May 25, 1887

J. Naone & wife, to Mrs. J.M. Cooke

Indenture between J. Naone and his wife, Malie of Kaluanui, Koolauloa, and Juliet M. Cooke; in consideration of \$1000.00, bargain and convey to J.M. Cooke, all those premises situate in Kaluanui, being described in Royal Patent 1916 ½, L.C. Award 8164 to Kamaala (k), and containing 4 38/100 acres more or less; also, four shares of the *Kaluanui Hui*. To have and to hold the same with the privileges and appurtenances thereto appertaining unto the said J.M. Cooke.

J.M. Cooke released the Mortgage Deed, in consideration of full payment, on December 31, 1889... [Document of record in English]

Liber 109:297-298

Lease – January 2, 1888

J. Naone, to Aaka

J. Naone of Kaluanui leased to Aaka (Chinese), the land of Kamaala, deceased, that land situate in the *Ahupuaa* of Kaluanui; it being a little more than two acres of *loi*; for the period of ten years. Also a quarter acre for a house lot...

Liber 121:16-17

Deed – January 16, 1889

Aukai et al., to J. Naone

Nipoa (k) of Kalawao, Molokai, and Aukai (w), and her husband, Kaili, of Honolulu, Oahu, convey to J. Naone of Kaluanui, and in consideration of \$600.00 paid by him, all that land at Kaluanui, described in Royal Patent 2909, in the name of Kaukaliu, deceased, and acquired by them in this matter:

Three-quarters for Nipoa, in the deed of Keaka, and recorded in Liber 56 page 350, and one-quarter for Aukai, in the form of inheritance from Kaukaliu, deceased, that being the place sold to Kauaihilo... [Document of record in English]

Liber 121:16-17

Deed – January 16, 1889

J. Naone & Wife, to Mrs. J.M. Cooke

J. Naone and wife of Kaluanui, Koolauloa, mortgage to J.M. Cooke of Honolulu, in consideration of \$1400.00, loaned to them, those premises situate at Kaluanui and described 1st in Royal Patent No. 2916 ½, L.C.A No. 8164 to Kamaala, containing an area of 4 and 36/100 acres; 2nd those premises set forth in Royal Patent No. 2909 to Kaukaliu, containing an area of 9 and 58/100 acres (less about 3 acres sold to Kauaihilo); and 3rd, also four shares in the *Ahupuaa* of the *Kaluanui Hui*...

(See Affidavit of Foreclosure Liber 166 Folios 198, 199, and 200.)
[Document of record in English]

Liber 144:64-65

Lease – July 12, 1893

Est. of Bernice P. Bishop (Trustees), to L.K. Naone & Others

No. 525. This Indenture of Lease, made and interred into this 12th day of July A.D. Eighteen Hundred and Ninety Three. Witnesseth that Charles R. Bishop, Samuel M. Damon, Charles M. Cooke, Charles M. Hyde, and Joseph O. Carter, Trustees under the Will of Bernice Pauahi Bishop, all of Honolulu, Island of Oahu, Lessors of the first

part, do hereby lease, demise and let unto L.K. Naone of Kaluanui, Koolauloa, Oahu aforesaid Trustee (Lessee) of the second part, all the right, title and interest of the Lessors as such Trustees as aforesaid of in and to All that tract of land known as the *ahupuaa* of Kaluanui situate at Koolauloa aforesaid, and being that tract of land referred to in R.P. 4475, L.C.A. 7713 Ap. 32, except and always reserved this demise all Kuleanas not the property of the Lessors as such Trustees as aforesaid and all ancient rights. To Have and to Hold the said premises except as in before excepted and reserved with all rights and privileges for the term of Fifteen years from the First day of July A.D. 1893; the said party of the second part yielding and paying therefor the Rent of One Thousand Dollars per annum...

And that all expenses and assessments for water rates, cleansing, repairs on buildings and improvements shall be at his or their expense. And also, that he or they will, at his or their own expense, make all fences and pay all taxes that may by law be now or hereafter required... And that they will protect and take good care of all the property hereby leased, and not to make or suffer any waste of anything belonging thereto... and also will extirpate all lantana growing upon the said land and thereafter keep the said land free and clear thereof and there-from, and also will not cut down any trees growing upon the said land except for use upon the land for fences and fuel and also will otherwise preserve the forest and all trees growing upon the said land... [Document of record in English]

Liber 149:192-194

Bill of Sale – January 10, 1895

Hin Kong, to Sat Hing & Ah Toon

Hin Kong (Chinese) of Punaluu, Koolauloa, conveys all his interest in property and goods, known under the name of *Hui* “Lee Hop Wai”, and situated in the *Ahupuaa* of Kaluanui; that being the cattle, horses, tools, the rice thrashing platform, the house and land leased by L.K. Naone, Kuaiwa and Pamawaho to Aona (Chinese), on the 1st day of July 1893; and the lease of Cecil Brown to Ah Hoy (Chinese) on the ____ day A.D. 189___. These being all the rights and interest I have upon this land, to Sat Hing and Ah Toon...

Liber 150:439-440

Lease – July 1, 1893

L.K. Naone et al., to Wo Sung Wai

L.K. Naone and R. Kuaiwa of Kaluanui, Koolauloa, lease to Wo Sung Wai (Chinese) of Honolulu, their eight acres of *loi*, previously planted in rice, being their interest in the lease-hold land of Kaluanui, recorded in the record of July 1, 1893, between the Trustees of the Estate of Bernice Pauahi Bishop and L.K Naone, Trustee of the *Hui* members.

The boundaries of Parcel One the area covered in this lease are: North corner, running H.H. [south east] along the sand between the house and the wall, meeting with the house lot of Ah Now (Chinese); running straight H.H. along the *kuleana* of Kamaala and the upland boundary; then run H.H. along the *auwai*, then along the *auwai*, two chains to the Pamawahos’ *Hui* land; then run H.A. [north east] five chains along Kuaiwa 1st’s *Hui* land and along the *kuleana* of Kaukaliu; then go straight H.A. to the place of commencement. There being Three and ¼ acre.

Parcel Two. Beginning at the A. [northern] corner, and running along Kai Ching and Kuaiwa’s *Hui* lease and along Pamawaho’s land to the H. [eastern] corner; then run K.H. [south west] along the *Kula*, then along the *Kula* to where it meets Kanamu’s

Hui lease; then run along the edge to the place of commencement. There being Five acres. And it being the place that the party of the first part leases to the party of the second part.

The party of the second part may also have the right to graze four head of cattle and horses perhaps, in the uplands of Kaliuwaa, the place where animals of the party of the first part have been released. The terms of the lease are for ten years from July 1st, 1893, for \$200.00 per year...

Liber 150:448-450

Lease – July 10, 1893

Kaneumi to Ahmana et al.

This lease agreement is between Kaneumi (k) of the first part, of Kaluanui; and Ahmana (Chinese) and Ah Pio (Chinese) of the second part, and of the same place. Granting to Ah Mana and Ah Pio, all of Kaneumi's cultivated lease land at Kaluanui for the period of fourteen years, and at a rate of \$220.00 per annum. The lease beginning July 1, 1893, and ending June 30, 1907.

...It is also agreed that the party of the second part may fetch fire-wood, lantana and guava to sell, but they are forbidden from fetching the protected trees on the land. It is also agreed that they can let their four animals out on the *Kula* of Kaluanui; this is when no one is working the *Kula* land, but if the *Kula* land if being worked, then the grazing shall be stopped...

Liber 156:20-21

Lease – November 19, 1894

P. Kanamu, to Ahiau

This lease agreement is between Kanamu (k) of the first part, and Ahiau (Chinese), of the second part, both of Kaluanui. Kanamu leases to Ahiau, his interest in the *Hui* land of Kaluanui, and 1 and ¼ acre of *Kuleana* land situated at Kaluanui. Said lease being for terms of thirteen and one-half years from January 1, 1895, and ending June 30, 1908...

Liber 156: 30-31

Lease – July 1, 1893

L.K. Naone, et al., to Ah Man

This lease agreement is between L.K. Naone (k) and Ponoluna (w), parties of the first part, of Kaluanui; and Ah Man (Chinese), of the same place, of the second part. Naone and Ponoluna lease to Ah Man, a portion of their *loi*, and share of land obtained as a part of the *Hui* at Kaluanui, in the lease between Trustees of the Estate of Bernice Pauahi Bishop, and L.K. Naone, Trustee of the *Hui*; also leasing their four acres of *loi* planted in rice, situated in the *ahupuaa* of Kaluanui. The boundaries of the land are: Northeast, the *loi* of the *Hui*. Southeast, the share of Kaneumi; and West Southwest, adjoining C. Brown. The terms of the lease are to run fifteen years...

Liber 156: 31-32

Lease – July 1, 1893

Poibe for Lono, to Amana

This lease agreement is between Poibe (w) for Lono (k), of Kapaka, Koolauloa, party of the first part; and Amana (Chinese) and Taiwah (Chinese) of Kaluanui, party of the

second part. Leasing four acres of cultivated rice in the *Ahupuaa* of Kaluanui, under the lease from the Trustees of the Estate of Bernice Pauahi Bishop for 15 years, recorded in Liber 144 page 64, 65 & 66... (c) The party of the second part also agrees to cut the guava trees and *Mikinolia* [or *lakana* - lantana] at placed indicated by the party of the first part; (d) the party of the second part may also let out to graze, two horses; (e)He may also collect dirt with which to enrich the four acres of land...

Liber 156:186-189

Lease – October 1, 1895 (Ahupuaa and Lele of Kapaka)

S.S. Robertson et al., to Kwong Tai Wai Co.

Sarah S. Robertson, Executrix of the will of George M. Robertson, deceased, and J.W. Robertson, G.H. Robertson, Elizabeth Schaefer, Florence Lawrence, G.G. Robertson, and A.G.M. Robertson, children of the said George M. Robertson, and F.A. Schaefer, husband of the said Elizabeth Schaefer, lessors... and Ah Mon, Ching Mau, Tin Yau, Ah Yau, Ah Lee, Ah Fai, ah Yee, Young Sim, Mon Tou and O. He, partners and doing business under the name of Kwong Tai Wai Company, lessees, Witnesseth: That the said lessors do hereby lease unto the said lessees, upon consideration hereby after, expressed, the Ahupuaa of Kapaka situated at Koolauloa...being the land leased to the said George M. Robertson by James W. Austin and Charles Kanaina, guardians of the person and property of William C. Lunalilo by indenture dated May 26th A.D. 1864... Excepting and reserving the rights of the owners of Kuleanas in said Ahupuaa other than those belonging to the said lessors. To hold the said tract of land, together with all the rights, privileges and appurtenances to the same belonging, including the right of piscary, unto the lessees for and during the term of fifteen years, commencing on the 15th day of July A.D. 1897... [Document of record in English]

Liber 156:221-222

Lease – January 1, 1894

Maawe, to Ah lu

This lease agreement is between J. Maawe (k), Kawahineailaau (w) and Lono (k) of Kaluanui and Kapaka, Koolauloa, parties of the first part; and Ah lu (Chinese), of Kaluanui, party of the second part; granting to Ah lu 4 acres of cultivated rice in the *ahupuaa* of Kaluanui, along the side adjoining Papaakoko; and a section of *Kula* land. Lease terms of \$80.00 per annum to be paid for ten years...

The party of the second part agrees to live in the house standing on the land of the party of the first part, rethatching it and other work needed for the house, likewise, the *pa* (wall or fence) surrounding the land. He will also cut and collect the *mikinolia*, guava, and *hau* trees for fire-wood and fencing, and the *hau* bark to be used as cordage, from places pointed out by the party of the first part. The party of the second part may also release six animals upon the *Kula*, under the direction of the *Luna Paniolo* (head cowboy)...

Liber 161:300-302

Lease – July 15, 1896

Hui of Kaluanui, to W.W. Ahana

This Indenture of Lease made this 15th day of July 1896 between H. Kauaihilo as President and L.K. Naone as Trustee of the *Hui Hoolimalima of Kaluanui and Hauula*, Koolauloa, Island of Oahu, Lessors duly authorized by vote of the *Hui* on the ___ day of July 1896, and W.W. Ahana as Trustee for the company of Chinese well borers called Chin Sank Well Company of Honolulu of the second part Lessee witnesseth,

that said Lessors...do hereby demise and lease to said Lessee for and on behalf of said Chin Sank Well Company, so much of the unoccupied and unassigned land of Kaluanui as is contained within the following bounds and containing about sixty acres more or less and supposed to represent land fit for the cultivation of rice or other water crops, the said premises being roughly bounded about as follows:

On the north adjoining the present growing rice patches and running along the *Kula* and the *lois*; east side, the stone wall and running along the edge of the *pali*; West side, along the stone wall and *Kapaka*, and being a part of the premises leased to the *Hui* by the Trustees of the B.P. Bishop Est. by lease dated July 12, 1893 recorded in Liber 144 page 54 &c., covering all of the *Hui* land within said limits... for the term of thirteen years from the first day of July 1896; subject to the payment of an annual rent of ten dollars for each acre of said premises which is cultivated from year to year...

It is especially understood and agreed that the *hau* trees growing along the bank of the stream shall not be cut or removed during the term hereof or extension thereof... to construct at their own expense a legal fence about the demised premises and in case of trespass by the animals of members of the *Hui* not to injure or maltreat such animals by to remove the same gently and not to demand excessive damages; to make a new and good road through the land to connect the valley with the Government road and to keep such road in good repair, order and condition, fit for the use of wheeled vehicles, in case the present road shall be used for rice land...

It is also agreed that the lessee at his or said Company's expense shall sink one or more extension wells on said land and shall do and incur all expenses necessary to make a rice plantation on the demised if it be practicable. (Such well may be on other land)... That they may take from the woodland of Kaluanui such material for use on the demised premises and fire-wood for their own use, but not for sale as they may require... [Document of record in English]

Liber 161:388-389

Lease – January 1, 1888

Nipoa, to Kai Chong, et al.

This lease agreement is between Nipoa of Waialua, Oahu, of the party of the second part, and Kai Chong and Au of Kaluanui, party of the first part. Nipoa leased all of the acres of *loi* in the *Kuleana* of Kaukaliu, situated in the *Ahupuaa* of Kaluanui, and belonging to him, there being Six acres or more. The lease is for the terms of twenty years at Eighty Dollars per annum, though the first year shall be for One Hundred and Sixty Dollars...

Liber 166:198-200

Affidavit – November 6, 1896

J. Naone & wife, Malia

Foreclosure on Mortgage recorded in Liber 121 page 18, dated March 25th 1889; between J. Naone and wife, Malia; and Juliette M. Cooke.

William R. Castle, Trustee, Mortgagee.

The premises covered by said mortgage consist of All those premises situated in said Kaluanui, described as follows. First. Royal Patent 2916 ½ on L.C. Award 8164 to Kamaala, containing an area of 4 36/100 acres more or less. Second. Those premises set forth in Royal Patent 2909 to Kaukaliu, containing an area of 9 58/100 acres (less about 3 acres sold to Kauaihilo). Consigned to said mortgagors by deed

of Nipoa and others, and also four shares in the *Ahupuaa* of the *Kaluanui Hui*...
[Document of record in English]

Liber 175:165

Lease – December 23, 1897

James B. Castle, to Sut Hin

James B. Castle of Honolulu, Oahu, leases to Sut Hin of Kaluanui; his land Parcels I and II, being Patent Number 2916 ½ to Kamaala, containing 1.17 & .85 acres...

Liber 178:401

Bill of Sale – November 16, 1898

On Chiu et al., to Ah Kana

This agreement is made between On Chiu (Chinese), Han Lau (Chinese), and Lin San (Chinese) of Kaluanui, Koolauloa, of the party of the first part; and Ah Kana (Chinese), Ton San (Chinese), Hoi Nipa (Chinese) and Lao Fono (Chinese) of the same place. Those named in the party of the first part, sell all their interest in the *Hui* land of B. Kaneumi (k) of Kaluanui, and the *Hui* land of J.M. Kauahikaua, and held in lease. The property including: 1. three red horses (k), and one mare; one white horse (k); 2. a rice [store] house; 3. one cook house; 4. one rice thrashing platform; and 5. all the tools for working the rice...

Liber 184:477-478

Lease – November 9, 1898

L.K. Naone, to Margaret V. Carter

This is and Indenture of lease made this 1st day of August A.D. 1898, between L.K. Naone (k) of Kaluanui, Koolauloa, Island of Oahu of the first part and Mrs. Margaret V. Carter of Makao, Koolauloa of the second part; that I, L.K. Naone, Trustee and Manager of the *Hui Hoolimalima Aina o ke Ahupuaa of Kaluanui*...of the said first part, do hereby make and grant and convey by lease, the Valley of Kaliuwaa, and being conveyed to me and to my partners by lease made by the Trustees of the Estate of B.P. Bishop on the first day of July A.D. 1893, and the boundaries of the land demised by Agreement are to wit: Beginning at the Stones marked below the "*pohaku pee o Kamapuaa*" (the hiding stone (rock) of Kamapuaa); and thence running to the stream; thence running upward in a curved line along the hill *mauka* of Aleakai Valley to Pohakueaea; thence running upward to the extreme boundary *mauka* and in like manner on the other side; beginning at the said stones, and running across to the other side and running upward to Kipu; thence running in a curved line along that ridge to the sharp pointed *pali* of Maunapuka; thence running to the extreme end *mauka*; and that is the place demised by this lease. The term of this lease is nine years and eleven months, beginning on the first day of August 1898, and expiring the first of July 1908, at a rental of Fifty dollars per annum... [Document of record in English]

Liber 190:2

Lease – August 17, 1896

Kong Tai Wai, to Tong Hook

This is a Lease Agreement between Kong Tai Wai & Co. of Makao, Koolauloa, of the first part, and Tong Hook of Kaluanui, of the second part. Kong Tai Wai & Co. grant a lease of the parcel of land known as "*ka Lele o Kapaka*" (The Detached Land Parcel of Kapaka), situated within the *Ahupuaa* of Kaluanui, which boundaries are thus described:

Beginning at the North side 76° 28' east 338 feet from the corner marked A on the diagram of Kapaka, and go North 63 ¾ East 792 feet; South 48 ¼ ° East 272 feet; South 36 ¼ ° East 340 feet; South 62 ½ ° West 247 feet; North 36 ½ ° West 227 feet; South 78 ° West 98 feet; North 51 ½ ° West 128 feet; South 70 ° West 361 feet; South 60 ¼° West 160 feet; North 26° West 182 feet to the point of commencement; the total contained within this parcel of land is 6 27/100 Acres.

This land shall be held by the party of the second part... for the terms of 15 years, beginning on the first day of January A.D. 1897...

Liber 197:442-443

Lease – July 14, 1898

L.K. Naone, Trustee, to Aana

A lease agreement between L.K. Naone, Trustee of the *Hui Hoolimalima Aina o Kaluanui*, of the first part; and Aana (Chinese) of Puheemiki, of the second part. Naone grant the upper *kula* of Kaliuwaa, being some forty acres more or less, to Aana, at a lease rate of \$6.00 per acre, and for the term of eight and a half years, ending June 30, 1907. The party of the second part may also have the right to water, and has the right to graze up to twenty animals on the *aina kula hanai holoholona* (pasture land). He may also take guava and lantana for fire-wood for his own use, and the same for *ohia* and *hau* to be used as fence posts...

Liber 198:242-243

Deed – December 10, 1898

Kanai et al., to L.K. Naone

Kanai (k) and Maikai (w) of Kapano, Koolauloa, received payment in the amount of \$25.00 from L.K. Naone and Mrs. E.P. Naone, and hereby convey to them all their fee-simple interest in the land of Paoao (k) situated in the *Ahupuaa* of Kaluanui, Koolauloa, described in Royal Patent Number 1346, Land Commission Award Number 10878. Paoao being their father, and their having inherited said land from him...

Liber 199:338-340

Mortgage – August 16, 1899

Aana, to C. Sank Well Co.

A mortgage between Aana, alias Siu Tin Ung of Punaluu, mortgagor, party of the first part; and Chin Sank Well Company, party of the second part, named mortgagee. Aana received \$965.00 from Chin Sank Well Company, and conveyed all his right and interest in the indenture of Lease he obtained from L.K. Naone on July 14, 1898 (unrecorded)... To have and to hold the said hereby conveyed lease and buildings, improvements, and Artesian well... during the unexpired term thereof, and as to said buildings, improvements, and artesian well forever... [Document of record in English]

Liber 205:306-309

Articles of Co-partnership – November 15, 1899

Ching Sang Wai Co.

Articles of Co-partnership made and entered into the 15th day of November 1899, between Leong Wa Tung, C.T. Aana, Leong Gun Ming, Leong Dai Ku, Chun Hing Gon, Yuen Poi Gun, Hee Duck Sum, Chun Chew, Yong Sing Cho and Ching Yee Sing, all of Kaluanui, Koolauloa... That said parties above named have agreed and by these presents, do agree to become copartners in business together under and by

the name, firm and style of “Ching Sand Wai Company” in the business of Rice planters, that is to say to plant, cultivate, grow, harvest, sell, deal in and dispose of paddy and rice, and to do such other things and acts as thereunto belonging or appertaining thereto, and said business to be carried on at and in the vicinity of Kaluanui, aforesaid... [Document of record in English]

Liber 205:309-310

Bill of Sale – May 10, 1900

Wong Siu, to Char Bun

Wong Siu of Kaluanui, party of the first part, sells and conveys to Char Bun and Goo Hop, all his interest in and to that certain Indenture of Lease executed by P. Kanamu to said Wong Siu on October 19, 1893...together with all crops of rice now growing thereon also all tools and farming implements, three horses, all pigs and chickens on said leasehold premises... [Document of record in English]

Liber 207:313-317

Chattel Mortgage – December 26, 1899

Ching Sang Wai Co. to Hyman Brothers

Copartners of Ching Sang Wai Company, doing business as rice planters at Kaluanui, party of the first part, and Hyman Brothers of Honolulu, parties of the second part, Witnesseth:

That the said parties of the first part for and in consideration of the sum of Thirty Five Hundred Dollars (\$3500.00) now lent and advanced, and further sum of Five Hundred Dollars (\$500.00) to be hereafter loaned and advanced, have granted, bargained, and assigned, and by these presents do grant, bargain, sell, assign, and set over unto the said parties of the second part, all and singular those certain Indentures of leases described as follows:

1. All the right, title and interest of the parties of the first part into that lease made by L.K. Naone Trustee to Aana dated the 14th day of July 1898, of certain lands at Kaluanui...
2. That certain lease made by Kanahina [Kauahikaua] (k) to Asai Zan of his interest in the *Hui of Kaluanui*...dated the 27th day of August 1897 for 10 years.
3. That certain lease made by S. Kuaiwa to Chun Lum, dated the 1st day of July 1895 of his interest in the *Hui Aina of Kaluanui*...for 15 years...
4. That certain lease made by Solomon Kanahina [Kauahikaua] to Lauma, of his interest in the *Hui of Kaluanui*...for 15 years from the 1st day of July 1893...
5. That certain lease made by Kohaku (w) to C.T. Aana of her interest in the taro land in the *Hui of Kaluanui*, dated the 28th day of November 1899.

To have and to hold the same unto the said parties of the second part for all the rest, residue and remainder of the term of years yet unexpired and to come... [Document of record in English]

Liber 207:317-319

Mortgage – May 10, 1900

Yee Sang Wai Company, to Hyman Brothers

Char Bun and Goo Hap, copartners doing business under the firm name of Yee Sang Wai of Kaluanui, rice planters, parties of the first part, and Hyman Bros., copartners of Honolulu, Merchants, parties of the second part, Witnesseth:

That the said parties of the first part, for and in consideration of the sum of Twelve Hundred Dollars to them now lent...have granted, bargained, sold and assigned...to the parties of the second part, that certain indenture of Lease executed by P. Kanamu, to one Wong Siu, dated October 19th 1893... All the improvements on said premises as well as all crops of rice and paddy now growing or being thereon, also all tools and farming implements, three horses, all pigs and chickens now on said leasehold premises together with all rice and paddy hereafter to be from in and upon said premises as well as all improvements hereafter made thereon and all horses, cattle, hogs, farming tools and implements, and all other personal property belonging to said first parties...

And the parties of the first part do hereby covenant and agree to and with the said parties of the second part that they will deliver at their own cost and expense at their Rice Mill, Kahaluu, Koolaupoko, Island of Oahu, and all paddy raised by them during the term of said lease as aforesaid from date hereof and keep delivering the term of said lease...and keep delivering any and all subsequent crops raised by them on said premises after said term so long as they remain indebted to the said practice of the second part... [Document of record in English]

Liber 211:95-96

Lease – May 22, 1900

L.K. Naone, Trustee, to Ah Hoi et al.

Indenture between L.K. Naone, Trustee, of Kaluanui, Lessor; and Ah Hoi, Aana, Ah Pa, Ah Leong, Kum Yuen Yau, Kum Kong Yee, Ah Fook and Yong S. Hop of Honolulu and Waialua, Lessees. Lessor leases unto said Lessors a part of the *Ahupuaa* of Kaluanui, said part being the *Kula* Land outside of the stone wall which separates the pasture land from the other land, and being situated *manae* (east) of the *Kula* Land leased to Kaana [Aana] and *mauka* of the rice plantation now planted and adjoining the land of H. Kauaihilo and the road going up to Kaliuwaa on the *manae* side, containing an area of 20 acres more or less. For the term of seven years and six months from and including the first day of October 1900... It is also agreed that the Lessee may take a portion of the water from the Stream of Kaliuwaa to be used on the demised premises... [Document of record in English]

Liber 211:457-458

Assignment of Lease – September 20, 1900

Lin Tai Wai & Co., to Loo Chit Sam

Chun Hung, Chun Kung, Kai Chong, and Mau Yan, all of Kaluanui, doing business under the firm name of Lin Tai Wai and Company of the first part; assign to Loo Chit Sam of Honolulu, of the second part, the following described leases:

1. That certain indenture of lease from Kaneumi (k) to Ah Mana et al. dated July 1st 1893...
2. That certain indenture of lease from J.M. Kauahikaua to Ah Pio et al., dated July 1st 1893, of lands, four acres in the *Hui of Ahupuaa of Kaluanui*... [Document of record in English]

Liber 211:458-459

Lease – November 5, 1900

Loo Chit Sam, to A. Marques

Conveys properties above, to A. Marques as collateral securities for mortgage loan. [Document of record in English]

Liber 241:12-13

Deed – June 25, 1902

Edward Z. Alapai, to L.M. Keaunui

Edward Zorobabela Alapai (k) of Honolulu, Oahu, Territory of Hawaii, conveys all his rights and interest in his land at Kaluanui, purchased from C.W. Punihele on January 4, 1876 (Liber 44 page 254); being Royal Patent Number 4583, Land Commission Award Number 8164, in the name of Petero, and containing 4 and 21/100 acres more or less, to L.M. Keaunui. My interest in this land is that I am the son of Alapai, who was the older brother of C.W. Punihele's mother...

Liber 245:496

Bill of Sale – July 21, 1903

Tong Fook, to Leong Chew

Tong Fook of Koolauloa conveys to Leong Chew, all his right and interest in certain leasehold premises as described in lease of record in Liber 190 pages 2 and 3, and also in lease bearing date of March 29th 1898, executed by L.K. Naone to Ah Fook, together with all rights, title and interest in and to said instruments of record...and right, title and interest in and to all personal property being situated upon said premises, including all livestock, wagons, told and framing implements as well as all improvements thereon... [Document of record in English]

Liber 254:194-196

Assignment of Mortgage – December 31, 1903

Hyman Brothers, to Isidor Rubenstein

Hyman Brothers, parties of the first part, convey to Isidor Rubenstein party of the second part, all their interest In the following indentures of Lease:

1. Mortgage date January 13, 1898, made by Wong Kwai (Lin Hing Wai, Co.)... Liber 179 page 16-19... and Liber 236 pages 58-59.
2. Mortgage dated February 4, 1899, made by Wong Kwai (Mow Sang Wai Co.) to said party of the first part... Liber 207 pages 415-518.
3. Mortgage dated January 4, 1899, made by Chuck Nan (Kwong Hook Wai) to said party of the first part...Liber 187 pages 219-222.
4. Mortgage dated September 25, 1900, made by Wong Sar to said party of the first part...Liber 214 pages 231-234.
5. Mortgage dated February 23, 1901, made by Wong Kwai Lin Tai Wai Co. to said party of the first part...Liber 220 pages 408-411.
6. Mortgage dated May 10, 1900, made by Yee San Wai Co., to said party of the first part...Liber 207 pages 317-319.
7. Mortgage dated June 4, 1891, made by Chun Poy Fat, to said party of the first part...Liber 220 pages 320-323.
8. Mortgage dated February 23, 1901, made by Wong Kwai (Tong Sing Wai), to said party of the first part...Liber 226 pages 405-408.
9. Mortgage dated February 3, 1903, made by Ching Shai and Tong Tai Wai Co., to said party of the first part...Liber 243 pages 240-241.
10. Mortgage dated December 26, 1899, made by Ching Sang Wai Co., to said party of the first part...Liber 207 pages 313-317.

11. Mortgage dated May 12, 1899, made by Akoloka, to said party of the first part...Liber 192 pages 247-249.
12. Mortgage dated November 15, 1899, made by Yim Chin Kuang and Leong Lai Chun (Wing Hung Wai Co.), to Wong Kwai... Liber 215 pages 91-95; which was assigned to the party of the first part on February 23, 1901... Liber 226 pages 404-405... [Document of record in English]

Liber 273:474-476

Lease – June 1, 1905

Ida B. Castle to Chang Wong et al.

Ida B. Castle conveys leasehold interest to Chang Wong and Sum Leong, representing Lin Sing Wai Co., doing business as rice planters and other agricultural business in Kaluanui... All that parcel of land in said Kaluanui, being *Apana* one of premises covered by R.P. 2909 on L.C. Award 4055 to Kaukaliu, and more particularly described as follows, to wit: Beginning on the North corner of this lot and running:

1. S 39° W. 307 links along the *Konohiki*.
2. N. 71° W. 166 “
3. S. 21° W. 200 “
4. S 66° W. 370 “
5. S 36° W. 160 “
6. S. 40° E 318 “
7. S 55° W. 120 “
8. S. _____ 55 “
9. S. 54° W. 200 “
10. S. 30° E. 90 “
11. S. 52° W. 124 “
12. S. 30° E. 35 “
13. S. 52° W. 173 “
14. S. 27° E. 145 links along Petero.
15. N. 51° E. 750 “ Haehae.
16. N. 36° E. 710 “ Koloakea.
17. N. 38° E. 223 “ *Konohiki*
18. N. 40° W. 45 “ *Loko* [pond].
19. N. 40° E. 258 “ “
20. N 66° W. 260 “ *Pa Puaa* (pig enclosure) to point of beginning, containing 6.17 acre, as in said patent described.

The said Lessor hereby reserves and the lessees agree to such reservation, a right-of-way for a railway over and across the said premises whenever the same shall be laid out on behalf of said Lessor or such person or persons as she may designate... [Document of record in English]

Liber 282:343-344

Deed – August 14, 1906

L.M. Keaunui & wife, Kaluailahaina; to James B. Castle

L.M. Keaunui, in consideration of \$50.00 paid by James B. Castle, grants, bargains, sells and conveys all equity of redemption in and to the following described parcel of land situated at Kaluanui...being the land described as *Apana 3* in Royal Patent Number 4583 on L.C.A. 8164 to Petero... described as follows:

Beginning at the South corner, and running:
N. 49° E. 274 links along Kaloakea, thence
N. 15° E. 438 links along Kaloakea, thence
N. 99° E. 374 links along Kaloakea, thence
N. 83° W. 430 links along *Konohiki*, thence
S. 9° W. 100 links along *Konohiki*, thence
S. 77° E. 130 links along *Pali* to first corner, and having an area of 3.34 acres, more or less, being a part of the premises mortgaged by me to Edgar Henriques by mortgage dated the 30th day of April 1905 and recorded in the Hawaiian Registry of Conveyances in Liber 267 page 403... [Document of record in English]

Liber 283:63-64

Lease – August 16, 1905

Ida B. Castle, to Wong Shing Chu

Ida B. Castle, leases to Wong Shing Chu of Kaluanui, *Apanas 1 and 2* of R.P. 2916 ½ on L.C.A. 8164 to Kamaala, described as:

Apana 1, 2 Loi Kalo, containing 1/17 acres; and *Apana 2, 2 Loi Kalo*, containing .85 of an acre, for the term of ten years... [Document of record in English]

Liber 283:344

Lease – January 1, 1899

B. Kaneumi, to Chun Leong

A lease agreement between B. Kaneumi of Kaluanui, and Chun Leong, of the same place, conveying a half acre house lot, being a portion of the land held by Kaneumi under the *Hui Hoolimalima*. The term of the lease being nine years, beginning on January 1, 1899, at \$17.00 per year...

Liber 283:378-380

Assignment of Lease – August 11, 1906

Wing Chong Wai Co., to James B. Castle

Copartners of Wing Chong Wai Co. (parties of the first part), doing business at Makao, Koolauloa, assign to James B. Castle (party of the second part) and the Koolau Railway Company, Limited (party of the third part), all the following leases of lands situated in Kapaka and said Makao:

1. Lease from Pokini (w) and O. Leialoha (k) to Lim Chong Wai Company made November 30, 1898 for ten years...
2. Lease from Kela Lilio to Kwong Tai Wai Company dated August 1st, 1896 for fifteen years, and assigned to Wing Chong Wai Co., Liber 172 pages 253-255.
3. Lease from Namanohae (k) of Kaluanui, to Wong Cheong Wai of land described in Royal Patent Number 1442 on L.C.A. 1080 to Nakuina, made August 23rd, 1898 for twelve years...

4. Lease from Kalao (w) of said Kaluanui, of land described in R.P. 5078 on L.C.A. 6959 made August 23rd, 1898 for twelve years...
5. Lease from Sarah Robertson, executrix of the will of George N. Robertson, and others to the Kwong Tai Wai Company dated October 1st, 1895... In Liber 156 pages 186 to 189, and assigned to Wing Chong Wai Co..., Liber 172 pages 253 to 255.
6. Sub-lease from said parties of the first part to Ah See of the *lele* of Kapaka in Kaluanui containing an area of 6.47 acres, being a portion of the premises demised by said lease recorded Liber 156 pages 186 to 189, to expire July 15th, 1912...

The said parties of the first part release, remise and forever quit claim in full all their lessee's rights and estate as holder over any and all leasehold premises situated in the lands described in R.P. 5700 to Kekauonohi on L.C.A. 11216, for right of way there over to the said party of the third part for its railway... The said party of the third part may use and take from the Artesian well of the said parties of the first part in Makao all the water it can convey there from in a pipe with an aperture one inch in diameter, and the said party of the second part hereby covenants and agree that the said parties of the first part may use and take from his artesian well at said Kapaka all the water they can convey there from in an inch pipe, provided said last mentioned water is required by the said parties of the first part for irrigation purposes on their rice lands... [Document of record in English]

Liber 293:132-133

Lease – January 8, 1907

Kaluanui Hui (L.K. Naone, Trustee), to James B. Castle

L.K. Naone, Trustee for the *Kaluanui Hui* Lessor of the first part and James B. Castle, of Honolulu, Lessee of the second part. Witnesseth:

The aforesaid lessor...does hereby demise and lease unto the aforesaid Lessee, all the right, title and interest of the Lessor, as trustee aforesaid of in and to all the *kula* land in that tract of land known as the *Ahupuaa* of Kaluanui...and being a part of the premises referred to in R.P. 4475 on L.C.A. 7713 *Apana* 32.

To have and to hold the said premises (subject to all existing leases of any part of the land hereby demised) unto the Lessee, from the first day of February 1907, until the termination of the present lease of L.K. Naone, Trustee, namely, July 1st, 1908... [Document of record in English]

Liber 293:452-455

Lease – August 1, 1907

James B. Castle, to Ching Leong

Lease between James B. Castle, of the first part, Lessor; and Ching Leong of Kaluanui...of the second part, Lessee... Leases all that portion or parcel of land on the beach in Kaluanui now occupied by a rice mill containing not more than 2/5 of an acre... for the term of ten years from the first day of July 1908, till the thirteenth day of June 1918... [Document of record in English]

Liber 293:455-459

Lease – February 17, 1908

Koolau Agricultural Company, Limited; to Leong Sui

This Indenture made this 17th day of February 1908, between Koolau Agricultural Company, Limited, a Corporation created and existing under the laws of Hawaii, having its principal office in Honolulu... of the first part Lessor and Leong Sui of Kaluanui...of the second part Lessee.

That the Lessor...does hereby demise and lease to the said Lessee; all of those certain premises in Kaluanui, more particularly identified as follows, that is to say, all the *makai* portion of the *Lele* of Kapaka in Kaluanui, now occupied by the Lessee as shown on sketch attached here to [not attached in BoC Liber], and having an area of 3.75 acres, together with the appurtenances to the said premises belong; but reserving however a right or rights-of-way for a railroad or other roads over and across the demised premises, also right-of-way ditches, pipes and flumes for the conducting of water and for wires and poles, for the conducting of Electricity and trolleys for the transportation of Sugar Cane and other Plantation produce and freight, whensoever the lessor shall so require and notify the Lessee in writing... To have and to hold the said above mentioned premises...for the term of twelve years from the first day of January 1908, till the thirty-first day of December 1919... [Document of record in English]

Liber 320:183-186

Lease – June 18, 1907

James B. Castle, to Chang Wong, et al.

James B. Castle, of the first part, Lessor, leases to Chang Wong, C.T. Aana, Quan Man, and Chas. Poon of Kaluanui... All that portion of the tract or parcel of land known as the *Ahupuaa* of Kaluanui and being *Apana* 32 of the land described or referred to in Royal Patent 4475, Land Commission Award7713, which lies on the *makai* side of the Koolau railway Right of ways and *mauka* of the Government Road, including therein 126.27 acres of rice land more or less.

Except, however, all kuleanas within said boundaries not the property of the Lessor and all rights and easements appurtenant there to; also excepting and reserving the *Lele* of Kapaka, in Kaluanui, now under lease to Leong Sui.

Also reserving the site on which the rice mill now stands containing $\frac{3}{4}$ of an acre, under lease to Ching Leong... For the term of twelve years from the first day of July 1907 till the thirtieth day of June 1919... [Document of record in English]

Liber 320:425-426

Lease – November 20, 1909

L.K. Naone & Wife, to Koolau Railway Co., Ltd.

This Indenture made this 20th day of November 1909, by and between L.K. Naone and E.P. Naone, his wife of Punaluu...parties of the First part and Koolau Railway Company, Limited... party of the Second part, Witnesseth: That the parties of the first part in consideration of One Dollar (\$1) to them in hand paid by party of the second part and of a certain lease made under this date by James B. Castle to said L.K. Naone of a portion of the *Konohiki* land of Kaluanui fronting on the new Kaluanui Beach Road, do hereby demise and lease unto the Koolau Railway Company, Limited, all that lot of land in Kaluanui... being a portion of Ap. 2 of Land Commission Award 10878 to Paoao, which lies *makai* or Northwest of the *makai* or Northeast line of the 40 ft. right of way of Koolau Railway Company, Ltd.

To have and to hold with all rights, privileges and appurtenances thereto belonging for and during the term of years from this date until the first day of July 1956, unto the said Koolau Railway Company, Limited, and its successors and assigns... [Document of record in English]

Liber 323:457-459

Lease – August 1, 1907

James B. Castle, to Akana

James B. Castle, of the first part, Lessor, leases to Akana of Kaluanui, of the second part, Lessee; All that portion or parcel of land in Kaluanui, which lies on the *makai* side of the Koolau Railway right-of-way, and is contained in Ap. 2 of R.P. 2909 L.C.A. 4055 containing about two acres more or less... for the term of ten years from the first day of August 1907 till the thirty first day of July 1917... [Document of record in English]

Liber 327:119-120

Deed – November 20, 1909

L.K. Naone & Wife, to Koolau Railway Co., Ltd.

L.K. Naone of Punaluu, party of the first part, conveys his interest in lease to Koolau Railway Company, Limited, party of the second part... Said party of the first part in consideration of One Dollar (\$1) to him paid by said party of the second part, and of a certain lease made under this date by James B. Castle of a portion of the *Konohiki* land of Punaluu fronting on the new Kaluanui Beach Road, hereby grants, sells and conveys unto the said Koolau Railway Company, Limited, all that lot of land in Kaluanui, Oahu, being the portion of Ap. 2 of Land Commission Awards 10878 to Paaao which lies *mauka* or southwest of the *makai*, or northeast line of the forty (40) ft. right of way of the Koolau Railway Company, Ltd... [Document of record in English]

Liber 327:132-133

Deed – July 1, 1907

Cecil Brown & Wife, to James B. Castle

Cecil Brown and wife convey to James B. Castle, all those two certain pieces or parcels of land situated at Kaluanui, containing together an are of Five and 33/100 acres, and being Apanas 1 and 2 of Royal Patent No. 4787, L.C.A. 8164-M to Kolikoli, and the same being a portion of the piece of land taken possession of by C. Brown under foreclosure of mortgage recorded in Liber 102 page 304... To have and to hold the same unto the said party of the second part and his heirs and assigns forever... [Document of record in English]

Liber 332: 454-455

Deed – October 19, 1910

L.M. Keaunui, to Malie K.T. Hapa

L.M. Keaunui and wife, Kaluailahaina, sell to Malia Kaanaana Thompson Hapa, their leasehold interest in two *Apana* of land (*Loi Kalo*) at Kaluanui, as described under Land Commission Award Number 8164 to Petero, and leased to L.M. Keaunui by J.B. Castle on August 14, 1906, (see Liber 282 page 343)... [Document of record in English]

Liber 332:489-491

Deed – December 31, 1910

Malia K.T. Hapa, to Yong See

Malia K.T. Hapa, conveys and sells to Yong See (w) of Punaluu, the land situated at Kaluanui, and described in Land Commission Award Number 8164 to Petero (described above)... [Document of record in English]

Liber 338:35-37

Deed – March 30, 1910

James B. Castle, to Koolau Agricultural Company, Ltd.

Conveying all those certain lots, pieces or parcels of land situated in Koolauloa...:

1. Aana 2 of L.C.A. 4055, R.P. 2909 to Kaukaliu, in Kaluanui...as in deed of Isaac Testa to James B. Castle dated July 25, 1906.
2. All that land in Nahiku [Makaua], Koolaulaloa, containing a total area of 72.17 acres, including kuleanas, being the same conveyed by J. li Estate Limited... by deed dated September 12, 1905.
3. Those two lots containing respectively 1 acre and ¼ acre, in Punaluu... described in L.C.A. 8172, R.P. 5504 to Hama, and conveyed by Wong Tai Poon, Trustee and Wong Tai Hoon to James B. Castle by deed dated May 15, 1906.
4. All that land in Waiono, containing 185 acres more or less, described in R.P. (Grant) 3025 to W.C. Lane, and conveyed by M.P. Robinson, Trustee, to James B. Castle by deed dated August 31, 1905
5. Those lots in Waiono... being Apanas 1 and 2 of L.C.A. 4370 to Kekipi, conveyed to Kaimimahi, Kulia and Malie to James B. Castle by deed dated October 17, 1906.
6. All that lot in Kaluanui... being *Apana* 3 of L.C.A. 8163 to Petero, containing 3.34 acres, conveyed to James B. Castle by deed of L.M. Keaunui by deed dated August 13, 1904, recorded in Liber 282 page 343.
7. All those premises described in L.C.A. 6959, R.P. 5078 (Puaahaole), in Kapaka... containing 1.71 acres, conveyed to James B. Castle by deed of Daniel P.K. McGregor dated July 24, 1907, recorded in Liber 292 pages 426-429...

To have and to hold all of the said above mentioned and identified premises, with the rights, easements, privileges and appurtenances to the same belonging, to the said Koolau Agricultural Company, Limited, its successors and assigns forever.

And for the said consideration, I, the said James B. Castle, do further sell, assign, set over and convey to the said Koolau Agricultural Company, Limited, all of the following leaseholds:

All those leases conveyed to James B. Castle by Cha Hui and others under the name of Wing Chong Wai by deed dated August 11, 1906, recorded in Liber 283 page 378... [Document of record in English]

Liber 338:122-123

Exchange Deed – May 26, 1910

Est. of B.P. Bishop, by Trustees; to Territory of Hawaii

This indenture, made this 26th day of May, 1910, by and between... Trustees under the Will and of the Estate of Bernice P. Bishop, deceased, of the first part, and the Territory of Hawaii, of the second part... do hereby remise, release and quit claim unto the said party of the second part and its successors:

All that certain tract of land, part of the *Ahupuaa* of Kaluanui (Royal Patent 7805, Land Commission Award 7713 to V. Kamamalu)... extending for a distance of 25 feet on each side of a center line... Commencing at Station 0. Of the Kaluanui Beach Road Survey... [Document of record in English]

Liber 372:171

Deed – November 23, 1907

David Kawilioho, to Zachary Naone

David Kawilioho of Kaluanui, conveys to Zachary and Joseph Naone of Hauula, his half share in the land of Kahue (w), deceased, who was the younger sister of my mother, Makuakane (w), deceased; it being the land of Kalima situated at Kaluanui, which Royal Patent is 5602, Land Commission Award Number 8164... [Document of record in English]

Liber 386:260

Bill of Sale – January 15, 1913

Lin Sing Wai Co., to Tong Sing Wai Co.

Co-partners of Lin Sing Wai Co., conveys to Tong Sing Wai Co., all rights, title and interest in and to that certain lease-hold made to us by Ida B. Castle dated the first day of June, 1905 and recorded in Liber 273 pages 474-477, and also together with all and singular the tools and implements, and all chickens, water buffalo, horses and wagon etc... [Document of record in English]

Liber 415:251-252

Deed – January 1, 1915

Est. of Bernice P. Bishop, by Trustee; to L.K. Naone

Trustees of the Estate of Bernice P. Bishop, hereby remise, release and quit claim unto L.K. Naone, all that certain piece or parcel of land containing an area of 33/100 of an acre or thereabouts (part of *Apana* 32 of the land mentioned or described in Land Commission Award No. 7713...) Situated at Kaluanui...

Commencing at the North corner of the L.K. Naone house lot which is by co-ordinates as referred to the Government Trig. Station Kaipapau South, 9141.1 feet and East 9810.4 feet and running as follows by true azimuths:

1. 300° 52' 140.0 feet along old beach road;
2. 309° 31' 66.0 feet along old beach road;
3. 51° 59' 84.3 feet along old beach road;
4. 128° 07' 178.3 feet along old beach road;
5. 212° 36' 66.1 feet to the initial point.

Together with all the tenements, rights, easements, privileges and appurtenances to the same belonging or appertaining or held and enjoyed therewith... [Document of record in English]

Liber 432:239-240

Deed – June 27, 1907

Ida B. Castle, to James B. Castle

Ida B. Castle conveys to James B. Castle all of those parcels of land in Kaluanui... set forth and described as follows:

L.C.A. 8164, on which R.P. 2916-1/2 was issued to Kamaala; containing 4.36 acres, more or less; also

L.C.A. 4055, on which R.P. 2909 was issued to Kaukaliu; containing 9.58 acres, whereof about 3 acres was sold to Kauaihilo prior to my purchase.

Also any interest I may have acquired in the *Ahupuaa* of Kaluanui through the deed of C. Ahung to me dated December 12, 1896, recorded in Liber 164 page 450...

The foregoing conveyances is, however, made subject to lease to Chang Wong of *Apana* 1, R.P. 2909; and lease to Wong Shing Chu of *Apanas* 1 and 2, R.P. 2916-1/2... [Document of record in English]

Liber 432:241

Deed – January 27, 1908

L.M. Keaunui & wife, Kaluailahaina, et al.; to James B. Castle

L.M. Keaunui (k), Kauai (w) and Pau (w) sell to James B. Castle all those parcels of land containing a total area of 5.31 acres, described in Land Commission Award 6427 to Kukae, in Makaua, Koolauloa... [Document of record in English]

Liber 445:76-77

Deed – April 24, 1916

Lukea Kanai & husband, et al.; to Edgar Henriques

Lukea, Moses, Paea, Sam, Kaimi, and Peter, the children of Kopaea, of Hauula... sell to Edgar Henriques all their rights, title and interest in those certain pieces of land known as *Apana* 1, 2, and 3 of Royal Patent 2917 ½, Land Commission Award 4707 to Moa, containing 1.23 Acres, situated at Kaluanui... [Document of record in English; also recorded in Liber 514 pages 59-60]

Liber 450:61-63

Deed – June 12, 1915

L.K. Naone & wife, E. Pono Naone; to City and County of Honolulu

L.K. Naone of Kaluanui, conveys to the Territory of Hawaii and the City and County of Honolulu, land for the easement of the Kaluanui Beach Road... Containing an area of 7640 sq. ft...

Liber 450:137-138

Deed – April 29, 1916

Solomon H. Kahoowaha & wife, Pau; to Koolau Agricultural Company, Ltd.

Solomon Hoiu Kahoowaha (k) of Kaluanui conveys to the Koolau Agricultural Company, Limited, all those certain pieces of land lying and situated at Kaluanui... more fully described in Royal Patent No. 2046, L.C.A. No. 8164-G to Kaiewe (k), same being those parcels of land which said Grantor inherited from the said Kaiewe his uncle.

Apana 1 – (3 Loi) containing an area of 45/100 Acres.
Apana 2 – (Kula) containing an area of 1-29/100 Acres.
Apana 3 – (Pahale) containing an area of 20/100 Acres... [Document of record in English]

Liber 480:162

Deed – June 9, 1916

Sam Aalona, to Edgar Henriques

Sam Aalona of Hauula, conveys to Edgar Henriques, all his rights and title in those certain pieces of land known as Apanas 1, 2 and 3 of Royal Patent 2917 ½ Land Commission Award 4707 to Moa, containing 1.23 Acres, situated at Kaluanui... [Document of record in English]

Liber 480:163

Deed – June 6, 1916

Agnes Kaleikini & husband, to Edgar Henriques

Agnes Kaleikini, the wife of Samuel Kaleikini, convey to Edgar Henriques, all of the land described in Land Commission Award 3752 Apanas 4 and 5 to Ukeke at Waiono, Koolauloa... [Document of record in English]

Liber 493:120-122

Exchange of Lease – May 4, 1918

Koolau Agricultural Company, Ltd.; to L.K. Naone & Wife, et al.

Koolau Agricultural Company, Limited, does hereby demise and lease to Lyons Kapiihoa Naone (k), Ponoluna (his *wahine*), Joseph Naone (k) and Zachary Naone (k), of Kaluanui, the premises situated at Punaluu, containing an area of 1.2 Acres... To have and to hold the same for the term of Thirty-Eight (38) years from May 4, 1918...

And the said parties of the second part, in consideration of the aforesaid lease to them, do demise and lease to the party of the first part, all of their right, title and interest in those certain premises situate at Kaluanui... being not less than .36 Acres in L.C.A. 10878 *Apana 1*, and not less than .84 Acres of L.C.A. 8164-L *Apana 1*.

To have and to hold the same to the said party of the first part for the term of Thirty-Eight (38) years from May 4th, 1918... [Document of record in English]

Liber 503:97-102

Lease – July 24, 1918

Koolau Agricultural Company, Ltd.; to Lin Hop Co.

This Indenture, made this 24th day of July A.D. 1918; between the Koolau Agricultural Company, Ltd.,... of the first part, Lessor and Lin Hop Co., of Kaluanui... of the second part, Lessee, Witnesseth:

That the Lessor, in consideration of the rents to be paid and the covenants to be observed and performed by said Lessee as herein below set forth, does hereby demise and lease to the said Lessee; all of those certain premises in Kaluanui... identified as follows, that is to say:

One and 75/100 Acres (1.75) of land situated between the two streams in lower Kaluanui, more generally known as the Kaluanui Rice Mill Site and more particularly described as the areas within the red boundaries of the sketch hereon together

[sketch not included in BoC documents] with the appurtenances to the said premises belonging; but reserving, however, a right or rights-of-way for a railroad or other roads over and across the demised premises, also right-of-way for ditches, pipes and flumes for the conducting of water, and for wires and poles, for the conducting of Electricity and Trolleys for the transportation of sugar cane and other Plantation Products and freight... To have and to hold the said above mentioned premises... for the term of ten (10) years from July 1st, 1918 to June 30th, 1928... [Document of record in English]

Liber 510:19-21

Deed – May 30, 1913

James B. Castle, to Koolau Agricultural Company, Ltd.

James B. Castle sells to Koolau Agricultural Company Limited, all those lands and leases in the district of Koolauloa, described as follows:

L.C.A. 8164-F, R.P. 2916 ½ to Kamaala, containing 4.36 Acres, more or less, at Kaluanui...

L.C.A. 4055, R.P. 2909 to Kaukaliu, containing 9.5 Acres, more or less, in said Kaluanui, less 3 Acres more or less sold to Kauaihilo...

L.C.A. 8164-N, R.P. 4787, to *Apana* 1 and 2 to Kolikoli, containing 5.3 Acres, in said Kaluanui... [naming also lands in Punaluu, Makaua, and Kapano]

All those portions of the *Ahupuaa* of Kaluanui containing about 126.27 Acres of rice land and 100 Acres, more or less of cane land, being portions of those premises described in Lease 1219 by Trustees of Estate of B.P. Bishop to James B. Castle dated Nov. 26th, 1906, for term of fifty years from July 1st, 1906...

All those sea fisheries of Punaluu and Kaluanui... described in Lease 1345 by Trustees of Estate of B.P. Bishop to James B. Castle, dated April 29th, 1909 for term of forty-seven years and two months from May 1st, 1909... [Document of record in English]

Liber 514:59-60

Deed – April 24, 1916

Lukea Kanai & Husband, et al.; to Edgar Henriques

[See Liber 445 pages 76-77]

Liber 537:44-45

Deed – October 17, 1919

City & County of Honolulu, to Territory of Hawaii

City and County of Honolulu conveys to the Territory of Hawaii, the Kaluanui Beach Road right-of-way. [see Liber 450 pages 61-63 for notes of survey.]

Liber 539:25-27

Exchange Deed – December 10, 1909

Territory of Hawaii with L.K. Naone, et al.

[See Liber 450 pages 61-63, dated June 12, 1915.]

Liber 540:164-165

Agreement – October 6, 1919

L.K. Naone & Wife, with Ralph A. Kearns

L.K. Naone and E.P. Naone, his wife of Kaluanui sell and convey to Ralph A. Kearns: (1) All of that piece of land at Kaluanui described in Deed dated January 18, 1915, from the Trustees under the Will of Bernice P. Bishop, deceased to us, recorded in Liber 415 pages 251-253, excepting, however, that portion thereof by us agreed to be conveyed to the Territory of Hawaii, in agreement dated December 10, 1909, by and between us, the Territory of Hawaii, and the City and County of Honolulu; and (2) All of our right, title and interest, both legal and equitable, in and to that piece of land at said Kaluanui, agreed to be conveyed to us by said Territory and City and County in said agreement dated December 10, 1909; said sale and conveyance to be completed upon the payment to us by said Ralph A. Kearns of the balance of the purchase price by him hereinafter agreed to be paid.

And, I, said Ralph A. Kearns, in consideration of the premises hereby agree to pay said L.K. Naone and his said wife, the further sum of Four Hundred Dollars upon the conveyance by said Territory and City and County to said L.K. Naone and his said wife... [Document of record in English]

Liber 549:222-225

Exchange Deed – March 16, 1920

Est. of Bernice P. Bishop, by Trustees; with Ralph A. Kearns

This Indenture, made this 16th day of March, 1920 by and between Trustees under the Will and the Estate of Bernice P. Bishop, deceased, of the first part, and Ralph A. Kearns, of Honolulu aforesaid, of the second part... Said parties of the first part do hereby remise, release and quitclaim unto the said party of the second part and his heirs:

All of the estate, right, title and interest of the said parties of the first part as such Trustees as aforesaid, in and to all that certain piece or parcel of land containing an area of 11,700 square feet, more or less (part of *Apana* 32 of the land mentioned or described in Land Commission Award 7713, Royal Patents 4475 and 7805 to V. Kamamalu) situated in Kaluanui... [Parcel 1 situated *makai* of the main Government Road.]

[Parcel 2 containing an area of 640 square feet lying *mauka* of the main Government Road. (notes of survey in BoC Documents).] [Document of record in English]

Liber 571:139-142

Mortgage – June 30, 1920

Ralph A. Kearns, to Bishop Trust Co. Ltd.

Ralph A. Kearns, take a mortgage in the sum of \$2300.00 from Bishop Trust Company, Limited, using all those certain two lots or parcels of land situated at Kaluanui as collateral... [See lot descriptions in Liber 539 pages 27-29; Liber 549 pages 222-226.] [Document of record in English]

Liber 615:201

Release – September 30, 1921

Bishop Trust Co. Ltd., to Ralph A. Kearns

Bishop Trust Company, Limited, releases Ralph A. Kearns from Mortgage (Liber 571 pages 139-142), it having been paid in full. [Document of record in English]

Kaluanui in the Dissolution of the Koolau Agricultural Company, Limited and Absorption into Zion's Securities Corporation

Following James B. Castle's death in 1918, activities of the Koolau Agricultural Company, Limited, and associated subsidiaries were continued until 1926, when it was dissolved, and absorbed by Zion's Securities Corporation. By the time of its dissolution, the Koolau Agricultural Company, Limited, held a lease on the Bishop Estate lands of Kaluanui that extended through 1956, and the lease was transferred to Zion's Securities, and subsequently sub-let to the Kahuku Plantation Company in 1931 (Liber 1126:181-196). Readers will note that the following detailed excerpts from the Bureau of Conveyances record, focusing on Kaluanui, provides important documentation pertaining to: transactions of land tenure and land use; development of plantation waterways; and the absorption of the Koolau Agricultural Company, Limited interests by Zion's Securities Corporation—

Liber 843:476-485

October 25, 1926

Creditors and Stockholders of Koolau Agricultural Co., Ltd, by Trustee, Antoine R. Ivins; to Zion's Securities Corporation

This Indenture, made the 25th day of October, 1926, between Antoine B. Ivins, Trustee for the creditors and stockholders of Koolau Agricultural Company, Limited, as hereinafter mentioned, party of the first part, and Zion's Securities Corporation, a Utah corporation, authorized to do business in the Territory of Hawaii, party of the second part;

Witnesseth: Where as the said Koolau Agricultural Company, Limited, was legally dissolved and disincorporated by decree of the Treasurer of the Territory of Hawaii made and entered of record in the office of said Treasurer on the 16th day of July, 1926, and said party of the first part was on said date of duly appointed by said Treasurer as trustee for the creditors and stockholders of said corporation in dissolution with full power to settle its affairs according to law; and

Whereas at the time of its dissolution said Koolau Agricultural Company, Limited was not indebted to any person or persons except to Alexander & Baldwin, Limited, and was not liable upon any known contracts or other obligations except hereinafter particularly mentioned; and

Whereas the said party of the second part has agreed to assume the payment of the said indebtedness and the performance of all other obligations of the said Koolau Agricultural Company, Limited; and

Whereas Upon and since the date of dissolution of said corporation said party of the second part was and still is the owned and holder of all of the one thousand (1,000) shares of the capital stock of said dissolved corporation issued and outstanding, and by reason thereof and of the premises it is now entitled as the beneficial owner to all of the property of said dissolved corporation by way of distribution to it of the capital assets of said corporation.. Now, therefore, the party of the first part, as such Trustee, in consideration of the premises, and the surrender to him by the party of the second part of the certificated representing the said 1,000 shared of the capital stock of said dissolved corporation... does hereby convey and assign unto the party of the second part, its successors and assigns, all property, assets and interests of every kind, nature and description and wherever situate, including all lands, tenements, hereditaments, easements, privileges, appurtenances, licenses, chattels real and personal, agreements, contracts, claims, demands and chooses in action, heretofore and upon its dissolution owned or held by said Koolau Agricultural Company, Limited, and now held by party of the first part as Trustee aforesaid, including, for more

particular reference and without prejudice to the generality of the foregoing description, the following lands and interests in lands situate on the Island of Oahu, Territory of Hawaii, namely:

- ...1. – Kapano... Haleaha... Puheemiki... Puheemiki... Makaua-uka... Waiono...
Puheemiki... Waiono... Kapaka.... Kapano... Waiono...
12. – L.C.A. 4055, R.P. 2909 to Kaukaliu Kaluanui
Excepting therefrom:- 3 acres sold to Kauaihilo.
13. – Waiono... Puheemiki... Waiono... Waiono... Punaluu... Punaluu... Punaluu...
Waiono... Waiono... Waiono... Punaluu... Punaluu... Puheemiki... Makaua...
Punaluu... Punaluu... Puheemiki... Puheemiki... Punaluu... Makaua...
Kapaka... Kapano... Punaluu... Waihee [Koolaupoko]... Makaua... Makaua...
39. – L.C.A. 8164 F, R.P. 2916 ½ to Kamaala. Kaluanui
40. – L.C.A. 8164 G, R.P. 2047 to Kaiewe. Kaluanui
41. – L.C.A. 8164 I, R.P. 4583 to Petero. Kaluanui
42. – L.C.A. 8164 L, R.P. 5602 to Kalima Kaluanui
½ interest in Apanas 1 and 2.
43. – L.C.A. 8164 M, R.P. 4787 to Kolikoli. Kaluanui...
44. Punaluu... Makaua... Makaua (sometimes called Nahiku)... Kapaka...

Excepting therefrom... B. The /ele of Kapaka in Kaluanui...

Kapano...Puheemiki... Makao...

51. – All of the property, assets and interests whatsoever owned by the Koolau Water Company, limited, upon the date of its dissolution as conveyed to Koolau Agricultural Company, Limited... and recorded in Book 734 on Pages 252-256, including specifically in addition to schedule given in said deed, an unrecorded agreement between Koolau Water Company, Limited, and Edgar Henriques and Lucy K. Henriques dated March 27, 1922 and executed by the said parties as a settlement of the points at issue between them in Equity Suit No. 2387, First Judicial Circuit, which said suit involved certain water rights and rights of way.

To have and to hold all and singular the property and interests aforesaid with all rights, easements, privileges and appurtenances thereunto belonging or in any wise appertaining, unto the said party of the second part, its successors and assigns forever.

And the party of the first part for the same consideration hereinbefore expressed, and without prejudice to the generality of the description of the property heretofore described in this instrument, does hereby assign, transfer and set over unto the party of the second part, its successors and assigns, the following leases heretofore held and now standing in the name of Koolau Agricultural Company, Limited, to-wit:

1. – Bishop estate Lease # 1219.

- (1) The lower portions of Ahupuaa of Punaluu (L.C.A. 9971, Ap. 25) and Ahupuaa of Kaluanui (L.C.A. 7713, Ap. 32) and water rights within the said Ahupuaas...
- (2) L.C.A. 3959, R. P. 3924 to Nakolo in Punaluu.
Term: To July 1, 1956.

As leased by Trustees under the Will and of the Estate of Bernice, P. Bishop, deceased, to James B. Castle by lease dated November 26, 1906 and recorded in Book 526, Pages 47-53 and amended by agreement between the said parties dated May 27, 1907 and recorded in Book 526, pages 54-56 and as assigned to Koolau Agricultural Company, Limited by Executors under the Will of James B. Castle by an instrument dated August 30, 1918, recorded in Book 526, Pages 60-64 and as further amended (by the addition of L.C.A. 3959) by unrecorded instrument between the said Trustees and Koolau Agricultural Company, Limited, dated January 30, 1920.

Excepting therefrom the following parcels as surrendered by the Koolau Agricultural Company, Limited to the said Trustees or to others at the request of said Trustees:-

1. 11,700 sq. ft. of Kaluanui as surrendered to Ralph A. Kearns by instrument dated July 16, 1923, recorded in Book 683, Page 482.
2. 1.50 acres of Kaluanui as surrendered to said Trustees by instrument dated July 5, 1923 and recorded in Book 683, page 456.
3. Four parcels having areas of 10,076 sq. ft., 0.135 acre, 0.254 acre and 9086 sq. ft. respectively surrendered to said Trustees by instrument dated June __ 1925 and recorded in Book 777, Page 416.
4. The parcels of land surrendered to Territory of Hawaii by instrument dated July 9, 1926.

2. - Bishop Estate Lease #1345.

Fisheries appurtenant to the Ahupuaas of Punaluu and Kaluanui.

Term: To July 1, 1956.

As leased by said Trustees to James B. Castle by lease dated April 29, 1909 and recorded in Book 526, pages 56-59 and as assigned to Koolau Agricultural Company, Limited by Executors under the Will of James B. Castle by instrument dated August 30, 1918 recorded in Book 526, Pages 60-64...

12. - Lease (by Exchange) from Lyons Kapiioho Naone (k), et al, to Koolau Agricultural Company, Limited, dated May 4, 1918 and recorded in Book 493, Pages 120-123 demising their interests in *Apana* 1 of L.C.A. 8164 I to Petero and in *Apana* 1 of L.C.A. 10878 to Paaoao both of which are situate in Kaluanui. Term: To May 3, 1956...

14. - Lease (and Agreement) from Edgar Henriques and Lucy K. Henriques to Koolau Water Company, Limited, dated March 27, 1922 and not and recorded demising rights of way for the main ditch of the lessee across lands owned by the lessors, including *Apana* 2 of Grant 1310 to Kaailaau (at Haleaha), *Apana* 2 of Grant 1308 to Aikaula (at Haleaha), *Apana* 3 of L.C.A. 4707 to Moa (at Kaluanui) and all other lands owned by the lessors, if any, and certain other rights. Term: During existence of Bishop Estate Lease #1219 (as noted herein as "1") or any extensions thereof. As assigned to Koolau Agricultural Company, Limited, by J. P. Cooke, as Trustee for the Creditors and Stockholders of Koolau Water Company, Limited, a dissolved Hawaiian Corporation, by instrument dated April 30, 1924 and recorded in Book 734, Pages 252-256... [Document of record in English]

ACQUISITION OF PUBLIC LANDS IN THE KALUANUI VICINITY

As early as 1904, the Territorial Government enacted legislation setting aside lands in Ko'olauloa as a part of the newly developing Forest Reserve program of the Territory. The primary function of early forestry programs in the Hawaiian Islands was the protection of forest watersheds to ensure a viable water supply for the growing interests in sugar and pineapple plantations. The Kaipapa'u Forest Reserve was one of the first established in the Territory. Public interest in the lands continued through 1918, when the larger Hau'ula Forest Reserve was established, and which included the upper reaches of Kaluanui and Kaliuwa'a. In later years, following the demise of the sugar industry in Ko'olauloa, and the proposed development of a resort in Kaluanui, local residents lobbied for, and secured acquisition of the larger Kaluanui Ahupua'a, thus protecting the remaining traditional features and sacred sites in Kaluanui and Kaliuwa'a for future generations.

The following notes provide readers with background information on the protection of these resources, and their establishment as lands of the public trust.

Kaipapa'u and the Hau'ula Forest Reserve

The Kaipapa'u Forest Reserve was established in 1904, and is described in Volume I of *The Hawaiian Forester & Agriculturist* (1904). The forest land description is applicable to the Kaluanui-Kaliuwa'a lands, and indeed, in 1918, the larger Hau'ula Forest Reserve which adjoined the Kaipapa'u Reserve was formed and also took in the mountain lands of Kaluanui-Kaliuwa'a. Interestingly, we also find that J.B. Castle was a participant in the proceedings and sought out interest in the lowlands of Kaipapa'u as a part of the reserve hearings.

FOREST RESERVE HEARING.

Land at Kaipapau.

On Thursday, November 10th, there will be held in the office of the Board of Commissioners of Agriculture and Forestry, (See By Authority Notice in this issue), the first hearing under the present forestry law, in relation to the creation of a forest reserve.

The tract proposed to be set apart is the upper portion of the government land of Kaipapau, District of Koolauloa, Island of Oahu, and contains 913 acres. [page 318]

During the last Administration, Mr. James B. Castle proposed the exchange of this tract for a claim of his for certain lands at Waikiki, which had been taken for street widening purposes. The settlement of this question came over to the present Administration; it being decided after considerable discussion, that the lower part of the land be sold and that the upper (*mauka*) portion be set apart as a forest reserve.

The following description of the land is from the preliminary report of the Superintendent of Forestry upon the exchange:

"The tract called Kaipapau is a curving strip of land, about four miles long, with an average width of a little over half a mile. It consists of a deep, narrow valley, bounded by steep ridges, along which runs the boundary line. These ridges run back to and are spurs of the main ridge which makes the backbone of the Island. The area of the tract, as given by the Government Surveyor, is 1,195 acres, but of this hardly any is level ground. In the lower part of the valley, on the portion owned by private individuals, is some grazing land, but on the part held by the Government the valley is hardly wider than the stream bed and the slopes rise precipitously on either side, for several hundred feet. On the Government's portion there is neither agricultural nor grazing land."

“The valley winds around the ridges with many sharp turns, which add much to its picturesqueness, and finally ends abruptly at a high wall, over which falls a charming little cascade. In a few places along the stream bed enough soil has accumulated to enable small groups of trees to grow, but for the greater part of the way the cliffs rise abruptly from the brook. Save at the lower end of the valley the only trail is in the bed of the stream.”

“The trees growing along the stream, are the fruiting Ohia, Ohai ai (*Eugenia malaccensis*), Kukui (*Aleurites moluccana*), together with occasional individuals of Ohia Lehua (*Metrosideros polymorpha*), and other of the native trees. The majority of the trees in the valley are of the two species first named. The slopes of the ridges are for the most part too steep to admit of vigorous tree growth and are covered with ferns and low shrubs, which give an added beauty to the valley. In some of the side canyons are groups of Kukui, while higher up on the ridges is found Ohia. In the lower part of the valley, along the stream, are dense masses of Guava and Lantana.”

“The summits of the ridges are narrow and the slopes fall [page 319] away steeply on either side, so that it is questionable if a dense forest could be established on them. In any event the forest on these slopes would be a protection forest, as it is practically out of the question to make it of commercial value.”

While the matter was under consideration, Mr. Castle made another proposition: that he be given the lower portion of the land, some 282 acres, with certain rights and privileges on the remainder, instead of the land as a whole. The upper boundary of this lower portion was fixed by the Superintendent of Forestry as being a line drawn across the tract “from the hill known as Kaunuomohe to that called Waipilopilo.

It is the land below this line, with the water rights, the shooting rights, and the privilege of cultivating the very few small areas of flat land in the bottom of the gorge above the line, that is to be sold at public auction on November 5th.

The final report of the Superintendent of Forestry, and the resolution adopted by the Board, are given below:

October 5, 1904.

Board of Agriculture and Forestry, Honolulu T.H.

Gentlemen:—It has been decided by the Administration not to make the exchange proposed by Mr. J.B. Castle in regards to the land of Kaipapau, in the District of Koolauloa, Island of Oahu, but to sell at public auction the *makai* portion of that land, together with certain rights, on the upper part, which were desired by Mr. Castle at the time of the former negotiations.

In view of these facts I respectfully recommend that the Board request the Governor to at once set aside as the first installment of the Koolau Mountain Forest Reserve, that portion of the land of Kaipapau above the line recommended in my former report upon this tract. The area to be so reserved is situated as described in the accompanying statement and map, furnished by the Survey Office.

Very respectfully,

Ralph S. Hosmer,
Superintendent of Forestry.
[Hawaiian Forester and Agriculturalist, 1904:320]

In 1918, the Hawaiian Forester & Agriculturist (Volume XV) described the lands to be incorporated into the proposed Hau'ula Forest Reserve, which included the mountain lands of Kaluanui and Kaliuwa'a (Figure 3 – Register Map No. 2603). The report of C.S. Judd, Superintendent of Forestry, acknowledged the value of the watershed resources to the sugar fields of Kaluanui and other lands in the region. He also observed that pineapple had, until shortly before 1918, been planted near the proposed reserve boundary in Kaluanui, and of greatest interest to the present study, he also described the values of Kaliuwa'a, "The Sacred Valley," stating:

...This reserve includes Kaliuwaa, commonly called "The Sacred Valley," which is famous in Hawaiian legendary history, and is a unique picturesque valley with precipitous walls, much visited by the venturesome lover of nature... [Hawaiian Forester and Agriculturalist, 1918:489]

The 1918 recommendation for the reserve follow:

HAUULA FOREST RESERVE, OAHU

Honolulu, Hawaii, Nov. 25, 1918.

Board of Commissioners of Agriculture and Forestry, Honolulu.

GENTLEMEN:—I have the honor to recommend the setting apart as a forest reserve of certain forest lands in Koolauloa, Oahu, being portions of the government land of Hauula and of the privately-owned lands of Makao, Kaluanui, Waiono, Makaua, Punaluu and Kahana, consisting of a total area of 9193 acres more or less, as shown on the attached blueprint map.

The boundary, starting on the Kaipapau-Hauula ridge, runs south approximately paralleling the coast at distances varying from one-fourth to two miles from the shore as far as the Kahana-Kaaawa Ridge, then runs *mauka* on this ridge over Puu Ohulehule, to the main Koolau Range, thence northerly to and down the Kaipapau-Hauula Ridge and in general follows the edge of the heavy forest on the seaward side.

The area includes land which supports a "water-bearing forest" composed of the usual native trees such as koa, ohia, kukui, hala, hau and their plant associates of ferns, vines and undergrowth, which combine to make up the ideal ground cover for conserving the water run-off. This forest in general is in a very healthy condition with very few dead trees.

Many industries are dependent on the water emanating from this forest, viz: the sugar cane in Lower Kaluanui, Punaluu and Kahana valleys, the rice in Punaluu Valley, and from the headwaters of the main Kahana Stream, at an elevation of about 750 feet, water is taken by tunnel south along the mountain, then through the main Waiahole tunnel to far distant cane fields in the upper Ewa basin. The importance of protecting and maintaining the forest on this area for the conservation of water is therefore apparent.

While of the total area of 9193 acres, shown on the following list, only 1143 acres, or a little over 12.4 per cent (the land of Hauula), belongs to the government, the owners of the other large portions have been consulted and have raised no objection to their land being included in the recommended reserve. [page 488]

<u>Name of Land.</u>	<u>Owner.</u>	<u>Acreage.</u>
Hauula	Territory of Hawaii	1,143
Makao	Estate of M.V. Carter	24
Kaluanui	Bishop Estate	1,033
Waiono, Gr. 3025	Laie Plantation	47
Makaua, Gr. 1306:2	Ben Kaoao	48
Punaluu	Bishop Estate	2,950
L.C.A.'s in Punaluu	Various owners	28
Kahana	Mary E. Foster	3,920
Total Area		<u>9,193</u>

On the lower boundary across the government land of Hauula, which is cut up by six narrow valleys, the Hauula homesteaders have recently completed the construction of a fence which now keeps their cattle from getting into the forest. The building of this fence was done under an arrangement made with the homesteaders by the Land Commissioner in 1913, but it was only by my personal efforts in keeping after them and assisting by furnishing durable wire and a few posts that the project was finally accomplished.

No cattle are at large near the forest boundary where it crosses other lands, so that at present no additional fencing is necessary.

In Kaluanui, Punaluu and Kahana, pineapples have been raised in the past near the forest boundary, but cultivation of this crop here has recently been given up.

This reserve includes Kaliuwaa, commonly called "The Sacred Valley," which is famous in Hawaiian legendary history, and is a unique picturesque valley with precipitous walls, much visited by the venturesome lover of nature.

For the reasons above set forth, I recommend that the Board approve the project of creating the Hauula Forest Reserve, as described above, and that the Governor be requested to take the necessary steps toward this end.

Respectfully submitted,

C.S. Judd,
Superintendent of Forestry. [Hawaiian Forester and Agriculturalist, 1918:489]

HAUULA FOREST RESERVE

Including portions of the Lands of Hauula, Makao, Kaluanui, Waiono, Makaua, Punaluu and Kahana, Koolauloa, Oahu.

C.S.F. 2994.

Beginning at an iron pin at the North corner of this reserve on the ridge between the lands of Kaipapau and Hauula, the coordinates of said point of beginning referred to Government Survey Trig. Station "Kaipapau" being 4653.5 feet South and 988.0 feet West, as shown on Government Survey Registered Maps Nos. 114, 311, 1500 and 2220, and running by true azimuths:

1. 305° 26' 465.0 feet across gulch to a galvanized spike on top of ridge;
2. 290° 49' 979.0 feet across gulch to an iron pin on top of ridge;

3. 315° 55' 379.0 feet down slope to a galvanized spike at bottom of gulch, on the Northwest side of the stream bed; [page 501]
4. 245° 33' 290.7 feet across stream to a galvanized spike on slope;
5. 287° 32' 114.6 feet up slope to an iron pin on brow of ridge;
6. 308° 12' 1369.4 feet across gulch to an iron pin on top of ridge near a large boulder;
7. 301° 56' 778.7 feet across gulch to an iron pin on top of ridge;
8. 302° 15' 918.8 feet across gulch to a galvanized spike on top of ridge, on the boundary between the lands of Makao and Hauula;
9. Thence Southeasterly along top of ridge, along the land of Makao, the direct azimuth and distance being: 34° 25' 1790 feet, more or less;
10. 310° 00' 830.0 feet, more or less, across gulch to Waiahilahila peak at the head of the land of Kapaka;
11. 344° 40' 2554.0 feet to prominent point on spur from main ridge, on West side of river;
12. 290° 27' 1018.0 feet down ridge and across stream;
13. 295° 40' 786.0 feet across a sharp rocky ridge, and to a prominent rocky peak on next ridge;
14. 277° 50' 350.0 feet down ridge and across small valley;
15. 230° 15' 458.0 feet crossing foot of spur;
16. 301° 15' 272.0 feet up slope;
17. 232° 10' 168.0 feet across swale between ridge;
18. 183° 38' 159.0 feet across same;
19. 156° 35' 174.0 feet down ridge;
20. 232° 00' 1240.0 feet to high conspicuous peak (on Kaluanui);
21. 322° 20' 1280.0 feet to sharp peak on boundary of land of Papaakoko;
22. 33° 15' 535.0 feet up along ridge, along land of Papaakoko;
23. 43° 10' 795.0 feet along top of ridge to a 1 ¼ inch pipe, known as Papa Trig. Station (E.D. Baldwin);
24. 11° 45' 5099.4 feet across the lands of Waiono, Makaua and Punaluu, to an iron pin;
25. 285° 18' 30" 2989.0 feet across land of Punaluu to ditch intake;
26. 300° 45' 3000.0 feet, more or less, up side of steep mountain, to a very conspicuous peak called "Piei Peak";
27. 340° 43' 3136.0 feet down slope and across small gulches to a 1 ¼ inch pipe on small ridge;
28. 15° 20' 30" 2629.0 feet across small gulches to a ½ inch pipe, on small ridge East of a *Hau* grove;
29. 31° 43' 3829.0 feet across small gulches to a 1 ¼ inch pipe, near the top of a prominent hill;
30. 312° 46' 30" 2589.0 feet across valley and stream to a 1 ¼ inch pipe on small knoll;
31. 225° 06' 2430.0 feet down slope and across small valley to a 1-inch iron bolt on edge of flat;

32. 352° 18' 2470.3 feet up along the Western side of a flat, to a 1 ¼ inch pipe at end of said flat;
 33. Thence down along the Southeastern edge of said flat to a 1 ¼ inch pipe, the direct azimuth and distance being: 200° 10' 30" 1936 feet;
 34. Thence down along the Eastern edge of said flat to a 1 ¼ inch pipe, the direct azimuth and distance being: 157° 13' 30" 828.0 feet;
 35. 225° 26' 1697.7 feet across small valley and Kawa Stream, to a 1 ¼ inch pipe on prominent ridge;
 36. 191° 00' 2286.5 feet across gulch to a 1 ¼ inch pipe on prominent ridge, East of a stream crossing;
 37. 221° 30' 30" 5676.0 feet across several small gulches to a ½ inch pipe, on a small ridge East of Huilua Fishpond; [page 502]
 38. Thence up and along middle of small ridge to a point in the middle of the Kahana-Kaaawa ridge, the direct azimuth and distance being: 301° 58' 1536 feet;
Thence Southerly along the middle of the Kahana-Kaaawa ridge on the following direct azimuths and distances:
 39. 17° 17' 1837.4 feet to a sharp peak;
 40. 30° 40' 3475.0 feet to a peak;
 41. 357° 30' 4580.0 feet to a sharp peak called "Manamana";
 42. 13° 25' 4120.0 feet to the junction of the lands of Kahana-Kaaawa and Hakipuu;
 43. Thence along the middle of the Kahana-Hakipuu ridge, to the Government Survey Trig. Station "Puu Ohulehule," the direct azimuth and distance being: 46° 25' 2633 feet;
 44. Thence along the middle of the Kahana-Waikane ridge to a peak called "Puu Koiele," the direct azimuth and distance being: 97° 01' 2994.6 feet;
 45. Thence still along the middle of the Kahana-Waikane ridge, to a peak called "Kaaumakua" on the main Koolau range, at the junction of the lands of Kahana, Waianae-uka, Waipio and Waikane the direct azimuth and distance being: 46° 00' 6425 feet;
 46. Thence Northerly along the top of the main Koolau range, along the lands of Waianae-uka, Wahiawa, Paalaa and Kawailoa, to a + on stone at the head of the land of Kaipapau;
 47. 193° 59' 30" 1438.6 feet along ridge, along Kaipapau to a + on stone;
 48. 189° 30' 1135.2 feet along same, to a + on stone;
 49. 153° 33' 2276.5 feet along same, to a + on stone;
 50. 176° 20' 2641.8 feet along same, to a + on stone;
 51. 162° 09' 402.0 feet along same, to a + on stone;
 52. 177° 06' 30" 3296.2 feet along same, to a + on stone;
 53. 173° 21' 30" 639.9 feet along same, to a + on stone;
 54. 231° 25' 592.0 feet along same, to a + on stone;
 55. 210° 42' 3059.0 feet along ridge along Kaipapau to the point of beginning.
- Total area, 9193 acres, more or less.

Areas	Acres
Hauula	1143
Makao	24
Kaluanui	1033
Waiono, Gr. 3025	47
Makaua, Gr. 1306:2	48
Punaluu	2950
L.C.A.'s in Punaluu	28
Kahana	3920
Total	9193

AND, as provided by law, subject to existing rights, I do hereby set apart as part of the HAUULA FOREST RESERVE that certain portion of the said government land of Hauula, containing an area of 1143 acres, more or less, which lies within the metes and bounds of the above described HAUULA FOREST RESERVE.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Great Seal of the Territory of Hawaii to be affixed.

DONE at the Capitol in Honolulu, this 31st day of December, A.D. 1918.

C.J. McCARTHY,
Governor of Hawaii.

By the Governor:
Curtis P. Iaukea,
Secretary of Hawaii.
[Hawaiian Forester and Agriculturalist, 1918:503]

Kaliuwa'a ("Sacred Falls State Park")

In the early 1970s, Kaluanui was held by private interests, having passed from the Estate of Bernice Pauahi Bishop, to partners which proposed to develop portions of the valley as a resort. As a result of community input, the Legislature of the State of Hawaii enacted Act 195, SLH 1975, and appropriated funds for acquisition of 1,374.46 acres of land in the *ahupua'a* of Kaluanui. The land was subsequently acquired in two parcels, recorded in Liber 11635 page 415 and Liber 11796 page 410, in 1976. The lands were then set aside to the Department of Land and Natural Resources, Division of State Parks, Outdoor Recreation and Historic Sites for management as a public park by Governor's Executive Order No. 2830, dated May 28, 1977.

The notes of survey of Kaluanui and Kaliuwa'a Valley, conducted as a part of the State's acquisition process, was completed on February 10, 1977 (C.S.F. 17,951). The accompanying map (*Figure 4*, at end of study), and notes of survey document the lands adjoining Kaluanui, and the location of awarded *kuleana*. The C.S.F. document reads:

C.S.F. No. 17,951
February 10, 1977
SACRED FALLS STATE PARK
Kaluanui, Koolauloa, Oahu, Hawaii

Comprising of the following:

- (a) Being portion of R.P. 4475 and 7805, L.C.Aw. 7713, *Apana* 32 to V. Kamamalu, R.P. 2916-1/2, L.C.Aw.8164-F, *Apana* 3 to Kamaala, R.P. 2046, L.C.Aw.8164-

G, *Apana 2* to Kaiewe and R.P. 4583, L.C.Aw. 8164-I, *Apana 3* to Petero conveyed to the State of Hawaii by George H. Sakoda and Jitsuichi Tamashiro by Warranty Deed dated August 27, 1976 and recorded in Liber 11635, Page 415 (Land Office Deed S-26635).

- (b) Being portion of R.P. 4475 and 7805, L.C.Aw. 7713, *Apana 32* to V. Kamamalu and R.P. 4787, L.C.Aw. 8164-M, *Apana 2* to Kolikoli conveyed to the State of Hawaii by George H. Sakoda and Jitsuichi Tamashiro by Warranty Deed dated November 12, 1976 and recorded in Liber 11,796, Page 410 (Land Office Deed S-26636).

Beginning at the northeast corner of this parcel of land, at the east corner of Lot 38, Part 1 of Land Court Application 124 and on the southwest side of Kamehameha Highway, the coordinates of said point of beginning referred to Government Survey Triangulation Station "KAIPAPAU" being 5896.68 feet South and 8209.62 feet East, thence running by azimuths measured clockwise from True South:—

1. 336° 40' 200.32 feet along the southwest side of Kamehameha Highway;
2. Thence along the southwest side of Kamehameha Highway, on a curve to the right with a radius of 1072.40 feet, the chord azimuth and distance being: 339° 18' 15" 98.70 feet;
3. 341° 56' 30" 233.00 feet along the southwest side of Kamehameha Highway;
4. Thence along the southwest side of Kamehameha Highway, on a curve to the right with a radius of 775.00 feet, the chord azimuth and distance being: 349° 08' 30" 194.27 feet; [page 1]
5. 356° 20' 30" 151.06 feet along the southwest side of Kamehameha Highway;
6. Thence along the southwest side of Kamehameha Highway, on a curve to the left with a radius of 825.00 feet, the chord azimuth and distance being: 349° 06' 30" 207.75 feet;
7. 341° 52' 30" 93.00 feet along the southwest side of Kamehameha Highway;
8. Thence along the remainder of R.P. 4475 and 7805, L.C.Aw. 7713, *Apana 32* to V. Kamamalu, along top of bank along the north side of Kaluanui Stream, the direct azimuth and distance being: 55° 12' 30" 229.22 feet;
9. 67° 31' 10" 345.37 feet along the remainder of R.P. 4475 and 7805, L.C.Aw. 7713, *Apana 32* to V. Kamamalu;
10. 155° 40' 237.00 feet along R.P. 5602, L.C.Aw. 8164-L, *Apana 1* to Kalima;
11. 67° 00' 517.50 feet along R.P. 5602, L.C.Aw. 8164-L, *Apana 1* to Kalima;
12. 157° 00' 80.00 feet along the remainder of R.P. 4475 and 7805, L.C.Aw. 7713, *Apana 32* to V. Kamamalu;
13. 67° 00' 1106.00 feet along the remainder of R.P. 4475 and 7805, L.C.Aw. 7713, *Apana 32* to V. Kamamalu;
14. 341° 40' 625.00 feet along the remainder of R.P. 4475 and 7805, L.C.Aw. 7713, *Apana 32* to V. Kamamalu;
15. 37° 16' 55" 619.13 feet along the remainder of R.P. 4475 and 7805, L.C.Aw. 7713, *Apana 32* to V. Kamamalu;

Thence along the remainder of R.P. 4475 and 7805, L.C.Aw. 7713, Apana 32 to V. Kamamalu, along top of bank on the east side of Kaluanui Stream for the next two (2) courses, the direct azimuths and distance between points along said top of bank being:

16. 349° 59' 20" 400.37 feet;
17. 2° 30' 350.00 feet
18. 285° 30' 280.00 feet along the remainder of R.P. 4475 and 7805, L.C.Aw. 7713, Apana 32 to V. Kamamalu; [page 2]

Thence along the remainder of R.P. 4475 and 7805, L.C.Aw. 7713, Apana 32 to V. Kamamalu, along the south side of concrete lined ditch for the next two (2) courses, the direct azimuths and distances between points along said ditch being:

19. 238° 00' 310.00 feet;
20. 295° 52' 351.00 feet;
21. Thence along the remainder of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu, along the remainder of Royal Patent 2916-1/2, Land Commission Award 8164-F, Apana 3 to Kamaala, along the south side of concrete lined ditch, the direct azimuth and distance being: 294° 00' 290.0 feet

22. Thence along the remainders of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu and Royal Patent 4583, Land Commission Award 8164-I, Apana 3 to Petero, along the south side of concrete lined ditch, the direct azimuth and distance being: 292° 30' 310.0 feet;

Thence along the remainder of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu, along the south side of concrete lined ditch for the next three (3) courses, the direct azimuths and distances between points along said ditch being:

23. 294° 00' 145.00 feet;
24. 321° 00' 345.00 feet;
25. 308° 00' 200.00 feet;
26. Thence along the remainder of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu, and along the remainder of Royal Patent 2046, Land Commission Award 8164-G, Apana 2 to Kaiewe, the direct azimuth and distance being: 337° 30' 338.68 feet;
27. 135° 50' 94.01 feet along the remainder of Royal Patent 2046, Land Commission Award 8164-G, Apana 2 to Kaiewe;
28. 152° 30' 255.00 feet along the remainder of Royal Patent 2046, Land Commission Award 8164-G, Apana 2 to Kaiewe and along the remainder of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu; [page 3]
29. 140° 00' 245.00 feet along the remainder of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu;
30. 50° 00' 200.00 feet along the remainder of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu;

31. 320° 00' 223.10 feet along the remainder of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu;
32. 332° 30' 276.06 feet along the remainder of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu;
33. 313° 30' 152.16 feet along the remainder of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu, and along the remainder of Royal Patent 2046, Land Commission Award 8164-G, Apana 2 to Kaiewe;
34. 49° 50' 50.45 feet along Royal Patent 2917-1/2, Land Commission Award 4707, Apana 3 to Moa;
35. 311° 00' 138.50 feet along Royal Patent 2917-1/2, Land Commission Award 4707, Apana 3 to Moa;
36. 222° 50' 44.10 feet along Royal Patent 2917-1/2, Land Commission Award 4707, Apana 3 to Moa;
37. 313° 30' 141.89 feet along the remainder of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu;
38. 330° 00' 360.00 feet along the remainder of Royal Patents 4475 and 7805, Land Commission Award 7713, Apana 32 to V. Kamamalu;
39. 48° 31' 45.00 feet along Lots 4-B and 4-C of Land Court Application 1365;
40. 23° 06' 940.40 feet along Lot 4-C of Land Court Application 1365;
41. 38° 46' 482.60 feet along Lot 4-C of Land Court Application 1365;
42. Thence along top of ridge, along the Government Land of Waiono, the direct azimuth and distance being: 45° 22' 30" 854.93 feet; [page 4]
Thence along top of ridge, along Grant 3025 to W. Lane for the next three (3) courses, the direct azimuths and distances between points along said top of ridge being:
43. 52° 30' 555.00 feet;
44. 72° 00' 702.00 feet;
45. 73° 45' 908.00 feet;
46. Thence along top of ridge, along Grant 3025 to W. Lane and along Grant 1306, Apana 2 to Kaoao, the direct azimuth and distance being: 53° 10' 750.00 feet;
Thence along top of ridge, along Grant 1306, Apana 2 to Kaoao for the next two (2) courses, the direct azimuths and distances between points along said top of ridge being:
47. 41° 15' 1018.00 feet;
48. 13° 30' 510.00 feet;
Thence along top of ridge, along Royal Patent 7804, Land Commission Award 9971, Apana 25 to W.P. Leleiohoku for the next eight (8) courses, the direct azimuths and distances between points along said top of ridge being:
49. 41° 15' 1110.00 feet;
50. 27° 40' 1740.00 feet;
51. 60° 20' 1325.00 feet;

52. 333° 10' 1190.00 feet;
53. 353° 40' 1620.00 feet;
54. 32° 35' 1365.00 feet;
55. 0° 00' 1990.00 feet;
56. 10° 20' 2380.00 feet;
57. Thence along top of ridge, along Royal Patent 4475, Land Commission Award 7713, Apana 33 to V. Kamamalu, the direct azimuth and distance being: 167° 05' 4830.0 feet;
- Thence along top of ridge, along the Government Land of Hauula for the next six (6) courses, the direct azimuths and distances between points along said top of ridge being:
58. 172° 00' 2170.00 feet;
59. 183° 40' 2340.00 feet;
60. 198° 00' 2080.00 feet; [page 5]
61. 175° 50' 1380.00 feet;
62. 219° 10' 1955.00 feet;
63. 183° 00' 1345.00 feet;
- Thence along top of ridge, along Royal Patent 5700, Land Commission Award 11216 to M. Kekauonohi for the next four (4) courses, the direct azimuths and distances between points along said top of ridge being:
64. 217° 30' 880.00 feet;
65. 197° 25' 535.00 feet;
66. 210° 05' 760.00 feet;
67. 246° 20' 710.00 feet;
- Thence along top of ridge, along Lot 1, Part 1 of Land Court Application 124 for the next four (4) courses, the direct azimuths and distances between points along said top of ridge being:
68. 300° 40' 410.00 feet;
69. 280° 30' 455.00 feet;
70. 238° 56' 544.00 feet;
71. 229° 20' 1050.00 feet;
72. 251° 50' 280.00 feet along Lot 1, Part 1 of Land Court Application 124;
73. 234° 15' 295.00 feet along Lot 2, Part 1 of Land Court Application 124;
74. 261° 45' 677.00 feet along Lot 2, Part 1 of Land Court Application 124;
75. 161° 40' 730.00 feet along Lots 2, 3 and 6-A, Part 1 of Land Court Application 124;
76. 201° 35' 460.00 feet along Lot 6-A, Part 1 of Land Court Application 124;
77. 236° 35' 492.00 feet along Lot 6-A, Part 1 of Land Court Application 124;
78. 333° 20' 20.00 feet along R.P. 910, L.C.Aw. 8343 to Kalaauiki;
79. 235° 58' 564.40 feet along R.P. 910, L.C.Aw. 8343 to Kalaauiki;
80. 164° 15' 2.20 feet along R.P. 910, L.C.Aw. 8343 to Kalaauiki; [page 6]

81. 239° 45' 182.00 feet along Lot 6-A, Part 1 of Land Court Application 124;
82. 240° 19' 30" 403.00 feet along the remainder of R.P. 4787, L.C.Aw. 8164-M, Apana 2 to Kolikoli;
83. 241° 10' 634.50 feet along Lots 6-A, 40, 39 and 38, Part 1 of Land Court Application 124, to the point of beginning and containing a GROSS AREA OF 1374.458 ACRES and a NET AREA OF 1374.208 ACRES after accepting and excluding therefrom Exclusion 7, 0.25 Acre.
Subject, however, to a 12-foot-wide right-of-way in favor of R.P. 5602, L.C.Aw. 8164-L, Apana 2 to Kalima as shown on plan attached hereto and made a part hereof.

SURVEY DIVISION
DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES
STATE OF HAWAII

Paul T. Nuha
Land Surveyor
Compiled from map by Park Eng., and Govt. Survey Records.

A park master plan was published in March 1978 (Phillips Brandt Reddick, 1978), and the author, also a *Ho'opa'a Kumu Hula*, with youth of the Ko'olauloa District, participants in the Queen Lili'uokalani Children's Center program for youth, participated in the March 1978 dedication of the park as a place open to the community and visitors alike.

Interviews and consultation with individuals who are lineal descendants of native families of Kaluanui, and neighboring lands, or long-term *kama'āina* residents of the region, have expressed their opinions that management of the park—including providing all visitors with adequate information pertaining to the history and sacred nature of Kaliuwa'a and vicinity; and sharing the "protocols" necessary for visitation—never met the needs. It is believed that the present planning process must include educational-interpretive programs, and an on the ground presence, preferably representative of the traditional families who resided in Kaluanui¹⁰.

¹⁰ Discussions on these matters were: (1) recorded in the group interview–video program, produced by the Ko'olauloa Hawaiian Civic Club (2002); (2) expressed during the Kaluanui Advisory Committee Meeting of July 2, 2003, in which the author participated; and (3) are documented as a part of the oral history-consultation interviews in this study.

OVERVIEW OF SUGAR INTERESTS AT KALUANUI– KOOLAU AGRICULTURAL COMPANY KOOLAU RAILWAY COMPANY, LIMITED, AND KAHUKU PLANTATION COMPANY

The development of sugar plantations in the Koʻolauloa District began at Lāʻie in ca. 1868, when the first mill in the region was built (Berge in MPHS Proceedings, 1986). In 1890, the Kahuku Plantation Company was organized, and shortly thereafter took on the processing of both the Lāʻie and Kahuku crops. By 1903 the railway between Lāʻie and Kahuku Mill had been laid out, and James B. Castle, partner in the corporation, was also planning his own plantation venture under the Koolau Agricultural Company and Koolau Railway Company, Limited. The Koolau Railway Company, Limited, system was in service between Kahuku and Kahana, by late 1908 (Hawaiian Forester and Agriculturalist, 1908:24), and remained independent until 1926, when it was absorbed by Zion's Securities and subsequently leased to Kahuku Plantation Company (Liber 843:476-484; and Conde and Best 1973).

The Kaluanui sugar lands were comprised of two classes of land, those owned in fee-simple by Castle (acquired through purchase of small *kuleana* holdings); and the largest acreage, being comprised of a lease-hold interest from Bishop Estate (Lease no. 1219), on terms of fifty years. The total acreage planted in Kaluanui was around 160 acres; and by 1922, cement-lined irrigation channels and flumes were developed to transport water from the Kaluanui-Kaliuwa'a Stream to the fields—including those of neighboring *ahupua'a*.

In their book, "Sugar Islands," Dorrance and Morgan (2000), provide a brief summary of the Koolau Agricultural Company and its association with the neighboring interests of the Lāʻie and Kahuku Plantations:

KAHUKU PLANTATION COMPANY

When Frank Dillingham promoted Ewa Plantation, he was far from done. He had leased Campbell's Kahuku lands and by 1890 his railroad was extended to O'ahu's north shore. Kahuku was ripe for development. James Castle agreed and, with several others, including prominent lawyer Lorrin Thurston (1858-1931), organized the Kahuku Plantation Company. In 1891 it subleased 2,800 acres of Campbell's lands from Dillingham for farming sugarcane... Just a year after being organized, Kahuku Plantation's first crop was ground in 1892. It was a complete operation from the start, with a mill and a railway system. After more than three decades of success, in 1924 Kahuku was the first Hawai'i plantation to use a mechanical derrick for loading harvested cane. Yet its managers had to struggle to compete in an area severely limited by the surrounding rugged terrain. The fields of the Koolau Agricultural [page 46] Company as far south as Kahana Bay were bought in 1925. In 1931 an additional 2,700 acres of Laie Plantation were purchased, but peak production never exceeded the 21,873 tons of sugar in 1935. A decade later, Kahuku still remained small by post-World War II standards. Shipping costs went up when the O.R. & L. railroad ceased operations in 1947. Denied the economies of scale, the owner, sugar factor Alexander & Baldwin, Inc., shut down the plantation in 1971.

KOOLAU AGRICULTURAL COMPANY

Kahuku fit into James Castle's grand vision for the development of the Windward side of O'ahu. His dream of industrial transport included extending the O.R. & L. railroad from its terminus at Kahuku with his own railroad leading south, down the eastern coast of O'ahu to Kane'ohe, then back through the Koʻolau range to Honolulu, where it would join his Honolulu Rapid Transit railway. He planned to revitalize the Heeia Agricultural Company plantation at the railroad's southern end, and establish new

agricultural enterprises along the way between Kahuku and He'eia. Castle made considerable progress in fulfilling this dream before his death in 1918.

In 1905 the Territory of Hawai'i issued a charter for the Koolau Railway Company to the James Castle interests. By 1908 the 36-inch narrow gauge railroad was operating 11 miles south of Kahuku to Kahana Bay. In 1909 Castle established the Koolau Agricultural Company plantation south of Kahuku, between La'ie and Kahana Bay; and was transporting harvested cane to the Kahuku Mill on his railroad. The plantation was hemmed in by the nearby ridges of the Ko'olau range and never produced more than 1,500 tons of sugar in any one year. After the 1924 harvest, it sold out to the Kahuku Plantation Company. This affected the viability of the Koolau Railway Company, which was also sold to Kahuku Plantation in 1931. By 1952 the railroad was out of business and Castle's dream died with it. [Dorrance and Morgan, 2000:47]

Koolau Railway Company 1905-1931

...James Castle's Koolau Railway Company connected with the O.R. & L. at Kahuku and ran down the northeast side of the island to Kahana Bay. Described in connection with the Kahuku Plantation Company, it was seldom a money maker, was absorbed into the plantation company in 1931, and soon after shut down as a common carrier... [Dorrance and Morgan, 2000:166-167]

OVERVIEW OF ARCHAEOLOGICAL STUDIES IN KALUANUI

The following section of this study provides readers with an overview of historical and archaeological studies conducted in the Kaluanui vicinity, between ca. 1916 to 1990. Much work still awaits the State of Hawai'i-Division of State Parks, in full recordation of the cultural sites which occur in the Kaluanui Ahupua'a. The earliest study (Thrum, 1916), focused on *heiau* (temples and ceremonial sites), and was more of a survey of literature with some field visits and simple measurements of sites being taken. The next study (McAllister, 1933), was sponsored by the Bishop Museum, and was more detailed than Thrum, but still recorded little information about Kaluanui. The first archaeological walk-through, and mapping of sites in Kaluanui was conducted by the Bishop Museum, under the direction of Paul H. Rosendahl. While the study documented sixteen sites, with additional, smaller, contributing features, the study was limited, and did not include a review of significant cultural-historical documentation. Thus, the study conclusion and recommendations are incomplete.

Subsequent field work in Kaluanui, though limited in scope, has been conducted as a part of the development of the State Park and water resources. The primary contributor to the record has been State Parks Archaeologist, Martha Yent, who remains involved with the park, and has outlined various facets of the cultural and archaeological resources in Kaluanui (Yent, various dates; 1977-1990). The present work reported herein, provides archaeologists with a level of cultural-historical documentation, that has to-date, not been readily available, and which will help in the planning and interpretation of further field work that may be done at Kaluanui. Such work will help set a base-line for planning actions, and appropriate levels of long-term management, interpretation and site visitation. A catalogue of sites and a prescribed monitoring program will also help future managers of the resources, document changes that may occur in the cultural sites, as a result of natural or man-made actions.

Notes on Heiau from The Hawaiian Almanac and Annual (Thrum 1916 & 1938)

Thomas G. Thrum published the Hawaiian Almanac and Annual from 1875 to 1924, with subsequent editions under various titles, through the 1970s. Thrum had a passion for Hawaiian history and recordation of Hawaiian *heiau*, and published the first detailed lists of *heiau* found throughout the Hawaiian Islands between 1907 to 1916. Unfortunately little information regarding *heiau* in Kaliuwa'a was recorded, though as cited earlier in this study, Thrum and his successors, did provide readers with several accounts of Kamapua'a and Kaliuwa'a. Below, are selected notes on sites in the lands adjoining Kaluanui. It may be noted that informant names are those of long-time residents, also cited earlier in this study; and the *heiau* of Kanawao, is discussed in the present interviews with descendents of the Keaunui line, as being a family *heiau* (see interview in *Appendix A*):

After a long interruption in the assumed task of investigation of the ancient temple sites throughout these islands, and opportunity presented itself this past summer to resume my search work thereon that was gladly availed of for a personal inspection of the unexplored parts of Koolau, and thereby complete the list of heiaus and *heiau* sites of which Oahu is entitled...

Some disappointment was experienced on locating the *heiau* of Kawa'ewa'e on a hill of same name, in Kaneohe, famed in tradition as built in the time of Olopana by his brother Kahikiula, and credited as being the scene of the demi-god Kamapuaa's victory of Oahu's king. There was little about it to identify it as a temple of such fame. We found a walled structure that measured 110 by 260 feet, with wall from four to eight feet in height according to the lay of the land. Crowning the hill as it did, it took its contour, with a levelled-off portion at the seaward end for usual temple purposes, showing a slight trace of pavement. Much of the *heiau* was in a dense jungle of shrub

growth, still, what examination it permitted revealed but little to distinguish it from an old battle enclosure, or cattle pen, except that it had heavy walls and no gateway... [Thrum 1916:90]

There are to be credited for the Punaluu section in addition to Kanawao, formerly listed. One of these, named Maka is located at Nahiku, Makaua-uka (particulars) not given, and Kaumakaulaula, near Punaluu road, this latter being famed as of very ancient tradition, the site of which only now remains, according to the accompanying narrative of Ben Kaoao, a veteran of the valley. Between Punaluu and Kaluanui, on the land of Papakoko, are the foundation remains only of one known as Pupuka... [thrum 1916:91]

Archaeology of Oahu (McAllister, 1933)

In 1930, J. Gilbert McAllister conducted the first detailed survey to document information about archaeological sites of O'ahu. McAllister (1933) had the benefit of working with knowledgeable Hawaiian informants while he recorded various features around O'ahu. Thus, he also collected stories about a number of the locations he visited, including Kaluanui. McAllister's primary contribution to the recordation of history in Kaluanui, was in the form of place name accounts associated with the traditions of Kamapua'a. He recorded no information on what would be called "archaeological" sites. McAllister also commented on the practice of placing small offerings and making shrines along the trail up to Kaliuwa'a, and cited notes from the early 1900s, in which it was told that there was a *kapu* against women going into Kaliuwa'a when in the time of their menstrual cycle. McAllister reported:

Site 290. Kaliuwaa Valley. Famous because of its connection with Kamapuaa, after whom many places are named. Pohaku-pee-o-Kamapuaa is one of his hiding places; Kawaa-o-Kamapua is his canoe; Uhakohi [Uhakahi] is the place where he caused a flood; and the waterworn channel to the left of the stream just below the falls is where Kamapuaa assumed the form of a gigantic hog and, placing his back in the groove, allowed his followers to escape over his body, to the summit, from his pursuing foes. Hall (40) writes: [McAllister 1933:160]

Many objects in the neighborhood are identified with this remarkable personage; such as a large rock to which he was tied; a wide place in the brook where he used to drink; and a number of trees he is said to have planted.

Many little "forest shrines," small piles of stones with leaves and bits of twigs or flowers placed upon them, are now made by the visitors to Sacred Falls. It is said that this is a continuation of the former Hawaiian custom. Such shrines are mentioned by Menzies (63, p. 85):

So bigoted are these people to their religion that here and there on the sides of the path they have little maraes or spots consecrated to their deity, which none of them ever pass without leaving something let it be ever so trifling, to obtain his good will, and they were highly delighted indeed when we followed their example in throwing a nail, a few beads or a piece of tapa before their deity, which the women were not allowed to pass without uncovering their breast and shoulders.

[The above excerpt from Menzies (1920:85), came from an account of an ascent up the slopes of Mauna Loa, on the island of Hawai'i.]

A note by Brigham contained in the Stokes manuscript (72) concerns Kaliuwaa Valley:

In the olden time a guard was stationed at the entrance of the gorge and no woman liturgically unclean was allowed to pass on the pain of death: the kapu was very strict. The housing of the pool at the head of the gorge forms a most solemn and beautiful temple, though we know nothing of the ancient service, not even to what god it was dedicated. There is a rock on the lower border near the outlet which may have been an altar. [McAllister 1933:161]

“An Archaeological Walk-Through Survey of the Kaluanui Lands” (Rosendahl, 1973)

In June 1973, Bishop Museum archaeologist and a team of field people conducted a “walk-through survey” of Kaluanui, at the request of real estate developer, George H. Sakoda. The study summary and conclusions follow below, as published in 1973:

...The purpose of this reconnaissance survey was to determine the presence of any significant archaeological sites. Such determination permits evaluation of the project area’s archaeological resources and facilitates making recommendations for further archaeological study—such as Phase I Survey (detailed recording of all sites and test excavation of selected sites) and possibly subsequent Phase II Excavations (intensive salvage and/or research excavations of potentially significant sites).

Our survey concentrated on four sections of the Kaluanui lands thought to have archaeological potential:

Survey Area 1, those portions of the lands *makai* of the valley mouth that are undisturbed by historic-period clearing or cultivation;

Survey Area 2, the lower-valley talus slopes on both the Hauula and Punaluu sides of Kaluanui Stream, including the gullies of several unnamed intermittent streams;

Survey Area 3, the narrow, steeply-walled valley floor along Kaluanui Stream, as far *mauka* as Sacred Falls (Kaliuwaa);

Survey Area 4, a sloping area *mauka* of Area 3, in the upland forest-reserve lands at about 2000 to 2200 ft elevation... ..Reconnaissance of Areas 1, 2, and 3 was hampered by the dense vegetative cover. The most common species, principally historic introductions... [Rosendahl 1973:1]

During our reconnaissance of the survey areas, only the larger, unusual, or the relatively better-preserved sites and features were assigned site numbers and recorded in any detail. These were cleared of vegetation so that reasonably accurate maps (using tape and compass) and written descriptions could be made. Site locations were plotted on copies of the Hauula Quad map (USGS 7.5’ series, 1966)...

For several other small or minor sites and features, only the general location and nature of the remains, usually in very poor and disrupted condition, were noted in our field books...

SURVEY FINDINGS

We recorded 16 sites during our survey (Table I) and noted the remains of several other features. Most of the features inspected are in poor condition, having been extensively disturbed or disrupted over the years through natural erosion processes.

Residential and agricultural structures were the principal features encountered. Most features were found in survey areas 2 and 3...

The only site number previously assigned within Kaluanui is Site F7-6, the more recent number given to McAllister's Site 290—Kaliuwaa Valley...

SURVEY AREA 1

The only apparently undisturbed portions left in Survey Area 1 are those immediately *mauka* of the present sugarcane fields that are in front of the valley. On the Punaluu side of Kaluanui Stream we noted an historic stone and concrete irrigation channel extending across the valley front, along the base of the slope above the cane fields, between 80 and 120 ft in elevation. The ditch is about 1 meter in width, and has walls 70 to 80 cm high. This ditch, noted on a 1924 survey map filed at the Bishop Estate office is apparently the feature indicated on the USGS Hauula Quad map as an unnamed stream joining the Kaluanui Stream. At intervals there are secondary channels perpendicular to the main channel, which lead downslope for irrigation of lands below. Some of these have iron-plate gates in place. The system apparently has not been used in recent years. [Rosendahl 1973:3]

Table 1. SUMMARY OF SIXTEEN SITES RECORDED DURING KALUANUI WALK-THROUGH SURVEY

Site Number	Description	Survey Area Number
OA-F7 - 8	Dryland agricultural terraces	2 (H)*
-9	Residential platform	2 (H)
-10	Dryland agricultural complex	2 (H)
-11	Residential platform	2 (H)
-12	Pavement (possible residential feature)	2 (P)
-13	Terrace complex	2 (P)
-14	Pavement (possible residential feature)	3 (P)
-15	Residential/dryland agricultural complex	3 (P)
-16	Stone and earth mound	3 (P)
-17	Residential (?) terrace	3 (H)
-18	Dryland agricultural feature complex	3 (H)
-19	Residential platform	3 (H)
-20	Residential platform	3 (H)
-21	Residential platform	3 (P)
-22	Irrigated (?) agric~ltura1 terraces	4 (H)
-23	Stone mound (possible burial feature)	1 (P)

* (H) = Hauula side (NW) of Kaluanui Stream; (P) = Punaluu side (SE)

A level dirt path about 1 meter wide is cut into the hillside parallel to and immediately above the ditch. This trail was probably used by those who inspected and maintained the channel.

On the rocky slope below the irrigation ditch and above the cane fields are the remains of several dryland cultivation features, principally small, irregular terraces. These are all in poor condition, and none are in any way distinctive. No obvious concentration of features was noted, though any such might easily have been obscured by the dense cover of *koa-haole* and Christmas-berry.

On the Hauula side of Kaluanui Stream, an irrigation ditch similar to that on the Punaluu side extends across the front of the valley, parallel to and immediately

mauka of a dirt road and wire fence that run along the edge of the present cane fields. The area is under heavy vegetation, and no other features were noted. [Rosendahl 1973:4]

SURVEY AREA 2

The lower, more gently sloping parts of Survey Area 2 were cleared for cultivation of cane, pineapple, and grazing grass during the late 19th or early 20th century, and no archaeological remains are present. On the Punaluu side of the valley, the remains of dryland cultivation, principally small, irregular terraces, were found scattered about in several of the small gullies which contain intermittent streams. These features are especially common in the shallow gully at the mouth of which are located Sites F7-12 and -13 (Fig. 1; see p. 6ff). Up this gully, at approximately the 200-ft elevation contour, are the remains of an historic stone and concrete irrigation ditch and a retaining wall—1.5 to 2.0 meters high and 5.0 meters long—along the edge of the streambed. This wall apparently supported an irrigation flume at one time.

All the agricultural features noted in the various gullies were in very poor condition, having been badly damaged by erosion—especially repeated, severe flooding. Often only fragments of terraces were noted. No definite concentrations of features could be defined.

The Hauula side of the valley is much the same as the Punaluu side. Reconnaissance was severely hampered by the dense cover of *koa-haole*, Christmas-berry, and guava. The major gully on the Hauula side is occupied by a concentration of crude agricultural features (Site F7-10; see p. 6). [Rosendahl 1973:5]

SURVEY AREA 3

Survey Area 3 was explored *mauka* up to the base of Sacred Falls (Kaliuwaa). Much of this survey area has been subjected to extensive, recurrent, and violent flash flooding. Several steep gullies are located on the valley sides, especially the Hauula side, and the lower extremes of these gullies often have various crude agricultural features, principally small terraces, most in very poor condition. [Rosendahl 1973:12]

SURVEY AREA 4

Reached by a 3 1/2 -hour hike up Castle trail from Punaluu Valley, Survey Area 4 is situated far above the other survey areas. The terrain slopes steeply, though less than surrounding terrain. Reconnaissance of the area revealed only a single site... Site F7-22 – Irrigated Agricultural Terraces... [Rosendahl 1973:21]

CONCLUSION

EVALUATION

Based on the evidence of the surface remains alone, none of the sites or features encountered during our walk-through survey of the Kaluanui lands were judged to be of any great archaeological significance. This evaluation, however, does not preclude the possibility of significant but undetected subsurface sites, or of sites obscured by vegetation.

Residential and agricultural features were the principal archaeological remains found. Residential features included raised platforms, terraces, and pavements which

probably served as foundations for wooden-pole-and-thatch house and/or shelter structures. Dryland agricultural features of two basic types were found both in front of and inside of the valley: (1) those completely dependent upon direct rainfall; and (2) those utilizing both direct rainfall and water from small, intermittent streams. The former are generally situated on rocky slopes; the latter are within the beds of the several presently dry gullies in the valley, or immediately below the mouths of such gullies.

Irrigated cultivation was evidently practiced at one time at Kaluanui, on the flatter lands in the front of the valley and on the *makai* lowlands, but all traces of such cultivation systems have since been destroyed. The remains of a small, irrigated terrace system were found in the upland forest above the valley, and it is quite possible that other such remains might be found there along the upper reaches of the stream.

Consideration of the remains encountered during our survey suggests how both the nature and distribution of the archaeological features were strongly influenced by the local physical environment, principally the conformation of the valley—narrow steep-walled, with several side gullies—and the abundant rainfall and resulting recurrent flash-flooding. This environmental influence is evidenced by: (1) the absence of irrigated terraces in the upper portion of the valley; (2) the situation of residential features on either steep side slopes or small flats above the flood level of the stream; and (3) the emphasis on both types of dryland agricultural features.

RECOMMENDATIONS

Findings of the walk-through survey indicate that no further archaeological work is necessary or justified at this time. None of the archaeological features found were judged to be worthy of stabilization or restoration as part of any interpretive presentation plan for visitors. [Rosendahl 1973:24]

Perhaps the most valuable asset of the project area is the natural valley setting itself—the vegetation, the stream, and the geologic formations—and Sacred Falls. Both the area of the falls and the scenic foot trail leading to it need only improved clearing and maintenance to provide an enjoyable visitor attraction.

The only future archaeological work that could be needed would be (1) that demanded by discovery of any additional major sites or, more likely, (2) the salvage of any specific sites or features that would be destroyed in the process of development or construction activities. For this reason we suggest that, before any development plans are implemented or progress beyond planning stages, the Museum be consulted regarding the effect of such plans on the known archaeological remains. [Rosendahl 1973:25]

Archaeological Investigations in Lands of Sacred Falls State Park Kaluanui, Koolauloa, Oahu” (1977-1981)

In 1977 and 1978, State Parks Archaeologists, Martha Yent and Agnes Griffin, conducted limited field archaeological investigations, including subsurface testing in Kaluanui. The work was primarily limited to areas where improvements for park access—a parking lot, and expanded road way—could be made as a part of the new park’s development. No subsurface cultural materials were located as a part of the limited field work, though one new site, believed at the time to have consisted of three terraces and an earthen mound were found near the Kaluanui Stream bed; these were later

determined to have been the product of bulldozer work (Yent and Griffin, letter of September 19, 1977; and Yent and Ota 1981:14).

Yent and Ota described their 1981 findings in their summary and recommendations, and their verbatim texts follow below:

VIII. CONCLUSIONS AND SUMMARY

The survey and mapping of archaeological sites in the valley bowl area of Kaluanui indicate a predominance of dryland agricultural complexes but little evidence of definitive habitation sites. These archaeological sites have been greatly modified and disturbed, however, by more recent historic activities and habitation.

Historic Modification

The most evident historic activities are those associated with cane cultivation. These activities include bulldozing and plowing which has altered the topography and destroyed any surface structures that may have existed on the floor of the valley bowl or the coastal plain. The rock, mostly boulders, have been bulldozed to the edge of Kaliuwa'a Stream which explains the high number of rock mounds and rock accumulations between the dirt access road and the streambed.

Historic habitation sites and the dirt roads are evident from the surface remains and from past (ca. 1971) aerial photographs (Plate 41). The rectangular white structure in the photograph corresponds to the concrete platform to the south of the mound. Also present in this area is the parking lot to the east of the mound. Visible on the west of the mound is a scatter of historic garbage and debris, mostly adjacent to the dirt road that runs east-west up the slope from the mound. The uppermost (west) scatter of material on the northern side of the dirt road represents another habitation site. This is the habitation mentioned in reference to Site 290-5. There is no foundation present but is marked by a relatively level area with accumulations of building debris and a different vegetation than the surrounding area. The [Yent and Ota, 1981:125] other accumulation of garbage is between the east-west dirt road and the Waimanamana streambed and corresponds to Piles A and D and the area just east of Site 290-4.

A second historic site is located just south of the cattle guard on the dirt access road and on the western side of the road. Portions of a barbed wire fence are present but the structure is gone and has been overgrown by Christmas berry.

The third historic site is across Kaliuwa'a Stream from the second site (Plate 41). This is the site that consists of a Quonset hut and a wooden house structure plus scattered fencing and debris. The Quonset hut is still standing but is deteriorating and is full of historic debris. The adjacent areas have been used [used] for grazing but there appears to be little alteration of the topography on the Punaluu side of Kaliuwa'a.

Topography and Stratigraphy

The natural features in Kaluanui appear to be intact for the most part. The sugarcane cultivation does not appear to have affected the slopes of the valley but instead, centered on the flat coastal plain. It is still unclear at this time, how much manipulation was done when the parking lot was constructed in the valley bowl.

Much of the level grassy area between the mound and Kaluanui Stream appears to be floodplain material consisting of high amounts of water-rounded and subangular basalt pebbles and cobbles. These floodplain deposits are distinct from the deposits on the mound and lower slopes of the valley bowl. The stratigraphic sequence on the mound and slopes is marked by the layer with extensive iron staining and the

orangish iron coating on the rock. The oxidation of iron in this soil layer is a result of the weathering process. The depth and intensity of this oxidation increase with age, the amount of water filtering through the soil profile, and the high iron content in the basaltic soils.

The above suggests that the soil deposits in the mound [Yent and Ota, 1981:126] and on the slopes are intact soil horizons that have undergone extensive weathering in place. The implication is that the mound is a natural feature that is part of the lower slope configuration in the valley bowl. Instead of the mound, the modified feature appears to be the channel between the mound and the slope which is a lowlying area to the west of the mound. This lowlying area would divert slopewash from the lower slope around the north side of the mound. It is possible that the mound was formerly part of the slope but has been separated on both the western and northern sides. Erosional factors from stream activity by Kuumi, Kaluanui, and Waimanamana streams, would account for the cut and steep slope on the front side (east) of the mound. The construction of the parking lot may also have altered this area but the stratigraphic profile on the eastern face of the mound suggests continuity rather than disturbance.

Site Distribution

The location of archaeological sites on the slopes in the valley bowl area are centered around the stream systems, especially Waimanamana and Kuumi streams. The sites are largely agricultural complexes consisting mostly of terracing and rock mounds. Although these agricultural sites are adjacent to the stream, there is no evidence that the stream was used to irrigate the agricultural system. The relationship of the *auwai* in Site 290-3 could not be determined because only a remnant exists but the orientation of the *auwai* to the stream suggests drainage rather than irrigation. In addition, the soils within these dryland agricultural complexes did not appear to be irrigated agricultural soils.

It is quite feasible that the major portion of the agricultural system in the valley was located on the coastal plain where sugarcane cultivation would have destroyed any surface indication of such an agricultural system. The terracing on the lower slopes, then, was probably a dry land agricultural system used to grow dry taro and/or sweet potato [Yent and Ota, 1981:128] and support the larger agricultural system on the coastal plain that probably grew wet taro varieties.

The sites on the mound lacked any artifacts or subsurface features to indicate either function or age. The association of these structures with the present ground surface indicated a relatively recent construction. The excavations gave no indication of probable function, although several of the structures show a time and labor input into the patterning of the rock into a definite structural shape. The only function that could be implied was rock clearing. This is a definite possibility for those features resembling rock accumulations but the function is still uncertain for the platform Features 1-4B and 1-5A which have a definite shape and construction style. The location of these features on top of the mound and along the backside of the mound, makes it likely that they are associated with the historic usage of the valley.

Above the 150-175 foot contour, the slope of the valley wall becomes steeper and it is not likely that many sites exist in this range because of the elevation and steepness. Rosendahl located one site (290-8) comprised of two terraces at an approximate elevation of 300 feet. However, this appears to be an isolated site and the dryland terracing on the whole, does not appear above the 150 foot elevation line.

Settlement-Subsistence Pattern

There was a general lack of good archaeological remains to draw any conclusions about the traditional cultural pattern. There were no artifacts or midden remains recovered to further our knowledge about the former occupation and utilization of the valley. Rosendahl had identified several residential platforms but these could not be relocated and confirmed in the valley bowl area.

As mentioned before, the sites are limited to remnants of a dryland agricultural complex. The remnants indicate agricultural features along the stream systems but the full [Yent and Ota, 1981:129] extent of these agricultural systems cannot be determined because of historic activities and erosional factors.

The trail sites are also limited in number and kind which is largely a factor of the steep valley walls and narrow valley floor. These sites are mostly agricultural with some terracing along the lower slope above Kaluanui Stream. Site 290-10 is the best example of this with an *auwai* that appears to have run from Waimanamana to Kaluanui streams. Again, Rosendahl's residential platforms were not relocated or not recognized so these features could not be confirmed as residential features by testing. The sites along the trail are on the lower slopes and floodplain and it appears that the narrow valley was used only marginally for small agricultural plots and probably a few habitations.

The implication of the above is that the major portion of the agricultural system was situated on the flat coastal plain. The habitation may have been on the coastal areas or the slopes to the side of the agricultural areas. The evidence for any of this has been lost as a result of sugarcane cultivation, flooding and erosional factors, and *tsunami* in the case of coastal habitation sites. Auger cores taken in the coastal plain showed evidence of only the recent historic houses along Kamehameha Highway (see Plate 41). These houses are present in the 1971 aerial photograph. There were no underlying cultural deposits and this is probably the result of *tsunami* and high surf in this locality plus historic alterations. [Yent and Ota, 1981:130]

IX. RECOMMENDATIONS

A summary of the archaeological work carried out in Kaluanui during this phase of the State Park planning is presented in Table 2. This archaeological work was done in reference to park plans for the Hauula side of the valley bowl, the access road, and the *makai* parking lot. The archaeological work included a locational mapping of all sites, individual plan views of most features along with a description and photograph, testing and coring results, and recommendations for each site. The recommendations are based on testing results where applicable, present site condition, and the degree of impact.

None of the sites on the Hauula slopes of the valley bowl were felt to be unique or significant enough to warrant preservation. The sites likely to be impacted or destroyed during park construction and development were recorded and in several instances, tested. The testing did not indicate any subsurface layers or features that would suggest any further work and neither salvage or preservation of these features is deemed appropriate.

The surface structures were not felt to have any interpretive value and there is no reason to include these sites in park planning. The accurate recordation of the sites was appropriate for the agricultural sites located along with the few soil profiles obtained from testing and coring. There were no surface features or subsurface deposits located in the *makai* park area planned for parking, the access road, the

caretaker's residence, and the maintenance structure. No further archaeological work is required for the area *mauka* of Kamehameha Highway to the cattle guard in the access road. This marks the general limits of the sugarcane cultivation. [Yent and Ota, 1981:131]

TABLE 2. Archaeological Work and Recommendations.

Archaeological Work

<u>Site #</u>	<u>Feature Type</u>	<u>Map</u>	<u>Planview</u>	<u>Photo</u>	<u>Test</u>	<u>Relocated</u>	<u>Recommendations</u>
290-1	mound	x	x	x	x	—	Monitor during construction.
290-2	platform	x	x	x	x	—	No further work.
290-3	agricultural	x	x	x	o	—	Monitor during construction.
290-4	agricultural	x	x	x	x	—	Monitor during construction.
290-5	agricultural	x	o	x	o	—	Monitor during construction.
290-6	rock piles	x	o	x	o	—	No further work.
290-7	paving	x	o	x	o	—	No further work.
290-8	terraces	o	o	o	o	o	Relocate prior to any development in this area.
290-9	platform	o	o	o	o	o	No further work.
290-10	agricultural	—	—	—	—	x	Trail site*
290-11	platform	o	o	o	o	o	Relocate prior to any development in this area.
290-12	agricultural	—	—	—	—	x	Trail site*
290-13	agricultural	—	—	—	—	x	Trail site*
290-14	mound	—	—	—	—	x	Trail site*
290-15	agricultural	—	—	—	—	x	Trail site*
290-16	platform	—	—	—	—	o	Relocate, trail site*
290-17	platform	—	—	—	—	o	Relocate, trail site*
290-18	platform	—	—	—	—	o	Relocate, trail site*
290-19	rock pile	x	o	o	o	—	No further work
290-20	rock pile	x	o	o	o	—	No further work

x = work performed

o = work not performed

- = not applicable

* = work should be done prior to any development in area. [Yent and Ota, 1981:132]

The area *mauka* of the cattle guard, excluding the Hauula side of the valley bowl discussed in this report, should be archaeologically cleared prior to any development. The only area surveyed which we foresee being impacted by future park development and expansion is the agricultural complex associated with Kuumi Stream.

The trail sites do not appear to be in any danger of disturbance by either public impact or erosional factors. At this time, the sites are protected from public access by the overgrowth of vegetation. The recordation of these sites was felt to be sufficient for the present as there are no plans for any changes in the trail system.

An additional consideration in park planning is the development of a trail system besides the trail alongside Kaluanui Stream. These additional trails will need to be checked archaeologically and the trail should be routed in such a way as to avoid as many sites as possible.

Archaeological monitoring is being recommended during the construction of the campsites and restroom on the Hauula side of the valley bowl. The intensiveness of this monitoring will depend on the amount of subsurface disturbance. Because there is a good chance that some of the surface structures will be destroyed, this monitoring is especially important. [Yent and Ota, 1981:133]

Archaeological Survey:

Proposed Well Site at Scared Falls State Park” (Yent, 1990)

IN 1990, Martha Yent, Division of State parks Archaeologist, conducted a field check of a new (the second) well and pump site in Kaluanui, approximately three-quarters of mile inland of the coastline. Yent (1990) reported that the field check survey for the then proposed well site, identified several features which had been previously described (Yent 1990:1-2). Yent also recommended that:

Sites 290-21, 290-22, and 290-24 should be flagged prior to the use of machinery in the area to prevent inadvertent damage to these sites. From the previous surveys and testing in Kaluanui Valley, it appears that these sites are related to agricultural activities. The ditches are probably historic based on the presence of concrete and were used to divert water from Waimanamana Stream to the sugarcane fields on the coastal plain. The presence of Site 290-24 adjacent to the bulldozed road suggests that this feature may have been built to retain the slope on the downslope side of the road.

The significance of these sites is related to their research potential. However, based on the fact that these sites are structural features, it is not likely that testing will yield additional information... [Yent 1990:3]

THE KALUANUI-KALIUWA‘A ORAL HISTORY PROGRAM (2003)

We find today, that the voices of our *kūpuna* (elders) are among the most precious resources handed down to us from our past. This small collection of oral history interviews provides readers with a unique opportunity to learn about the history and cultural-historical landscape of the Kaluanui vicinity, and lands of the larger Ko‘olauloa region on the Island of O‘ahu. Some of the *kama‘āina* who graciously agreed to share their histories and recollections are descended from families with generational ties to Kaluanui and neighboring lands, others have lived in the region and traveled in Kaluanui and Kaliuwa‘a since the 1940s.

While the historical and archival records, as those presented in the first part of the present study, help us understand how we came to be where we are today, the voices of the elders give life to the stories, and demonstrate how history is handed down and made. The oral history interviews reported herein, provide present and future generations with an opportunity to experience some of the history of the lands and families in the Kaluanui vicinity. The interviews offer readers glimpses into the personal knowledge and experiences of individuals with generational and cultural attachments to the land.

Their stories are a rich part of the legacy which our elders have graciously shared with us. Their recollections also provide us with important lessons, values, and attitudes in regards to the relationships between people and the land. They also remind us that change does occur. Our challenge, and the challenge of those who come after us, is to learn and live in a manner that is balanced and respectful, and to work wisely upon the landscape that gives us life. In this case, Kaliuwa‘a in the land of Kaluanui, is held as a part of the sacred and storied landscape of O‘ahu, and one which is dear to the hearts of the families of the land.

A summary of several key points shared by the interviewees and consultation program participants is provided in the Executive Summary at the beginning of this study; in the sections titled “*Kaluanui ma Ko‘olauloa*” and “*Hana Pono a me ka Maopopo ‘Āina...*,” and also in references cited at various locations throughout the study.

Interview Methodology

Study Guidelines

The oral history interviews cited herein followed a standard approach that — (1) identified the interviewee and how she or he came to know about the lands and history of the region; (2) identified the time and/or place of specific events being described (when appropriate, locational information was recorded on one or more historic maps); (3) recorded interviews were transcribed and returned to interviewees for review, correction, and release; and (4) copies of the final study (including all interviews), were provided to each interviewee or their families.

During the process of review and release, some additional information was recorded, thus the released transcripts differ in some aspects from the original recordings (for example, some dates or names referenced were corrected; and some sensitive, personal information was removed from the transcripts). The final released transcripts supercede the original recorded documentation.

Oral history interviews help to demonstrate how certain knowledge is handed down through time, from generation to generation. Often, because the experiences conveyed are personal, the narratives are richer and more animated than those that are typically found in reports that are purely academic or archival in nature. Thus, through the process of conducting oral history interviews things are learned that are at times overlooked in other forms of studies. Also, with the passing of time, knowledge and personal recollections undergo changes. Sometimes, that which was once important is forgotten, or assigned a lesser value. So today, when individuals—particularly those from outside the culture which originally assigned the cultural values—evaluate things such as resources, cultural practices,

and history, their importance is diminished. Thus, oral historical narratives provide both present and future generations with an opportunity to understand the cultural attachment—relationship—shared between people and their natural and cultural environments.

In selecting interviewees, we followed several standard criteria for selection of those who might be most knowledgeable about the study area. Among the criteria were:

1. The interviewee's genealogical ties to early residents of lands within or adjoining the study area;
2. Age. The older the informant, the greater the likelihood that the individual had had personal communications or first-hand experiences with even older, now deceased Hawaiians and area residents; and
3. An individual's identity in the community as being someone possessing specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, and land use and subsistence activities in the study area.

Also, while participating in a Kaluanui Advisory Group meeting on July 2, 2003, recommendations of possible interviewees were elicited, and contacts made with most of the individuals identified.

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of Kaluanui and vicinity, 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 records provide readers with only glimpses into the stories being told, and of the lives of the interview participants. The author/interviewer has made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their personal histories in this study.

As would be expected, participants in oral history interviews sometimes have different recollections of history, or for the same location or events of a particular period. There are a number of reasons that differences are recorded in oral history interviews, among them are that:

1. Recollections result from varying values assigned to an area or occurrences during an interviewee's formative years;
2. They reflect localized or familial interpretations of the particular history being conveyed;
3. With the passing of many years, sometimes that which was heard from elders during one's childhood 70 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; and
5. Some aspects of an interviewee's recollections may 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.

In general, it will be seen that in the Kaluanui interview-consultation program, that few differences of history and recollections occurred. The main objective of the present oral history interview-consultation process was to record the ideas and sentiments personally held by the interviewees as accurately and respectfully as possible, without judgment. The oral history process also has another value to contemporary issues such as—the care of cultural sites; the role of families with traditional ties to the lands; and development of interpretive and educational programs. The oral history process

provides a means of initiating a meaningful dialogue and partnership with local communities by communicating on the basis, and in a form that is respectful of cultural values and perspectives of individuals representative of their community.

The Interview Program

The oral historical component of this study was conducted between August to October 2003. In that time, twelve interviewees participated in seven interviews. Maly also conducted several non-recorded interviews with elder *kamaāina* and other individuals knowledgeable about the area, who shared information that adds to our understanding of the land and practices of the people. The interviewees ranged in age from 52 to 80 years old, and they shared recollections gained from personal experiences dating back to the 1920s (*Table 2*). As a result, the interviews include important documentation about the landscape, traditions, customs, and historic land use in Kaluanui and the larger Ko'olauloa region.

Prior to conducting the interviews for this study, Maly prepared a general outline of questions for the interviews and reviewed the outline with Jeff Merz of Oceanit (transmitted on June 4, 2003). The outline (*Figure 5*) followed a standard approach of identifying who the interviewee was and how the interviewee came to have the knowledge shared. The format then developed topics in conversation pertaining to—knowledge of traditions; places; families on the land; practices; historical occurrences; ranching practices and associated sites; changes on the landscape; and thoughts and recommendations on care for important places.

During the interviews, a packet of six historic maps (dating from 1859 to 1924) was referenced (and given to the participants). Depending on the location being discussed and the nature of the resources or features being described, locational information was marked on one or more of the historic maps used during the interviews. *Figure 6* is an annotated map, depicting the approximate locations of selected sites or features described by the interviewees and also documenting some key points of historical note.

All of the recorded interviews were transcribed and returned (with the recordings) to the interviewees. Follow up discussions were also conducted in review of the typed draft-transcripts. As noted above, the latter process sometimes resulted in the recording of additional narratives with the interviewees. Following completion of the interview process, all of the participants in the audio recorded interviews gave Maly their permission to include the interviews in this study, and for future reference to the documentation by Maly. In some instances, the release was through a signed release form, in other instances the interviewees felt it was adequate to give their verbal release. Copies of the complete study have been given to each of the interview-consultation program participants and to Oceanit to be used as a part of the Kaluanui Master Planning Process.

Table 2. Interview-Consultation Program Participants

Name of Interviewee	Year Born	Birth Place	Place of Residence	Background	Date of Interview and Release
Joseph Walter Keaunui Aalona	1935	Hau'ula	Hau'ula	Descended from families with generations of residency in Kaluanui and neighboring <i>ahupua'a</i> .	August 6 th , 2003 February 23, 2004
Clarence Nuhi Au & Mae Parker-Au	1924	Kaluanui	Kahalu'u	<i>Kupuna</i> Clarence Nuhi Au was born at Kaluanui, and tied to families with generational attachments to the land	September 26, 2003 February 20, 2004
Raymond Nuhi Au	1923	Kaluanui	Hau'ula	<i>Kupuna</i> Raymond Nuhi Au was born at Kaluanui and is the older brother of <i>Kupuna</i> Clarence Nuhi Au.	October 30, 2003 February 23, 2004
Adella Au-Johnson	1925	Kaluanui	Kahana	<i>Kupuna</i> Adella Au Johnson was born at Kaluanui, and is the younger sister of Raymond and Clarence Au.	July 2 nd & August 6 th , 2003 (consultation)
Cy Manu Bridges	1951	Hau'ula	Hau'ula	Native Hawaiian historian and cultural practitioner. Tied to families of Kaluanui and neighboring <i>ahupua'a</i> .	October 26, 2003 March 16, 2004
Dannette Kaimuokalani Beirne Leota-Pascual	1941	Kahana	Hau'ula	Descended from families with generations of residency in Kaluanui and neighboring <i>ahupua'a</i> .	August 6 th and September 23 rd , 2003 February 28, 2004
John Keli'ika'apunihonua Kaina	1923	'Ola'a, Hawai'i	Hau'ula	Resided in Ko'olauloa since the 1940s, frequently traveled to Kaluanui-Kaliuwa'a with elder <i>kama'aina</i> family members.	August 6 th , and September 23 rd , 2003 February 11, 2004
Moses "Moke" Kapuhelani Kalili & Pea Nihipali-Kalili	1927 1931	Hau'ula	Hau'ula	Descended from families with generations of residency in Kaluanui and neighboring <i>ahupua'a</i> .	August 6 th and September 23 rd , 2003 February 23, 2004
Cathy and Creighton Mattoon	1932	Pūhe'emiki	Pūhe'emiki	Mrs. Mattoon was born and raised in Pūhe'emiki, neighboring Kaluanui, and has spent her life (along with her husband and family), advocating for the care and wise use of Kaluanui and neighboring lands of Ko'olauloa.	August 6 th & September 11 th , 2003 February 12, 2004
Kekela Kuhia-Miller	—	—	—	Life-long resident of Ko'olauloa and frequent visitor to Kaliuwa'a.	September 12, 2003 (consultation)

Table 2. Interview-Consultation Program Participants

Name of Interviewee	Year Born	Birth Place	Place of Residence	Background	Date of Interview and Release
John Cypriano Kana'iaupuni Pascual	1947	Hau'ula	Hau'ula	Descended from families with generations of residency in Kaluanui and neighboring <i>ahupua'a</i> .	August 6 th and September 23 rd , 2003 February 23, 2004
Florentina Haleaha Pascual-Momtes	1948	Hau'ula	Hau'ula	Descended from families with generations of residency in Kaluanui and neighboring <i>ahupua'a</i> .	August 6 th , 2003 September 12, 2003 (with follow up on September 23 rd , 2003).

**General Question Outline for Oral History Interviews
Kaluanui-Kaliuwa'a and Vicinity, Ko'olauloa, Island of O'ahu
(prepared by Kepā Maly, Cultural Historian and Resources Specialist)**

This oral history interview program is being conducted in conjunction with a detailed study of archival and historical literature, and in conjunction with planning programs of the State Department of State Parks, by Oceanit, for Kaluanui-Kaliuwa'a (Sacred Falls State Park), in the District of Ko'olauloa, on the Island of O'ahu.

The interviews (in conjunction with the archival-historical research) will help document the history of residency and land use in the Kaluanui-Kaliuwa'a vicinity, and help identify traditional and customary practices and places of importance to the families of the land. With your permission, portions of the interview will be included in the historical study documenting: (1) the various aspects of the history of the land of the Kaluanui-Kaliuwa'a vicinity; and (2) recommendations from *kama'āina* as to how to care for the cultural and natural resources of the land. This information is very important, and will help ensure that such knowledge can be handed down through your family and to future generations who will follow us.

When the recorded interview is transcribed, the draft transcript will be returned to you for your review and corrections. When the review is completed and corrections (deletions-additions) are made, we would like to ask for your permission to include portions of the transcript in the historical study (release of interview given by signature or verbal release), which may be read by all people who are interested. A copy of the full study—including historical records and interview documentation—will also be forwarded to you. ***Mahalo a nui!***

Interviewee—Family Background:

The following questions are meant to set a basic foundation for discussion during the oral history interview. Your personal knowledge and experiences will provide direction for the formulation of other detailed questions, determine the need for site visits, and/or other forms of documentation which may be necessary.

Name: _____ Phone #: _____

Address: _____

Interview Date: _____ Time: _____ to _____ Location: _____ Interviewer: _____

When were you born? _____ Where were you born? _____

Parents? (father) _____ (mother) _____

Grew up where? _____ Also lived at? _____

- Additional family background pertinent to the Kaluanui-Kaliuwa'a vicinity — Such as generations of family residency in area... (time period)?
- Kinds of information learned/activities participated in, and how learned...?
- Naming of the *ahupua'a* or sections of the land; and knowledge, traditions and practices associated with Kaluanui and Kaliuwa'a (such as traditions of Kamapua'a), that are of significance in the history of the land and to native practices...?

**Figure 5. Kaluanui Oral History Interview Questionnaire
(designed to provide general guidance during the interview process)**

- Knowledge of agricultural fields and practices, and areas of residency (water resources, types of crops, how used...)?
- Knowledge of historic villages or house sites.
- Names of native- and resident- families and where did they live?
- Who were/are the other families that came and/or come to collect area resources, and protocols observed?
- Gathering practices (who and what)? Shore line and *mauka-makai* trail accesses?
- Knowledge of *heiau* (or other ceremonial sites), other cultural resources (for example – *kū'ula*, *ilina...*), and families or practices associated with those sites?

Burial sites, practices, beliefs, and areas or sites of concern (ancient unmarked, historic marked/unmarked, family)...? Representing who and when interred ...?

- Fishing from shore and stream resources; describe practices — i.e., where occurred/occurring, types of fish; names of fishermen; and what protocols were observed... (such as: permission granted, practices and methods of collection...)?

Land based *ko'a* (cross *ahupua'a*) — ocean based *ko'a*; *kilo i'a* (fish spotting stations) locations and types of fish? Names of *heiau* and *ko'a* etc.?

- Historic and Current Practices — What was growing on the land during youth (planted and wild)? How was water obtained (i.e. wells, caves, springs, catchments)? Changes observed in life time?
- Relationships with neighboring *ahupua'a* and residence locations?
- Historic Land Use: Agricultural and Ranching Activities...? (for example – plantation use, cattle grazing; fencing; planting activities; hunting and other practices...)
- Personal family histories of travel upon the trails...?
- Do you have any early photographs of the area?
- Are there particular sites or locations that are of cultural significance or concern to you?
- Do you have recommendations — such as cultural resource- and site-protection needs, and care of family sites in the Kaluanui-Kaliuwa'a vicinity...?

Describe sites and define boundaries of those sites/locations and of the area of access via the trail/road ...

Figure 5. Kaluanui Oral History Interview Questionnaire (continued)

**KALUANUI AND KALIUWA‘A:
A CULTURAL ASSESSMENT OF RESOURCES AND EXISTING
CONDITIONS—BASED ON KAMA‘ĀINA KNOWLEDGE,
RECOLLECTIONS AND RECOMMENDATIONS FOR FUTURE USE**

Cultural Attachment to Landscape

The term, Cultural Attachment¹¹ describes the tangible and intangible values of a culture, how a people—Native Hawaiians, in this case—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 cultural features that make up their surroundings. This attachment to environment bears direct relationship to the beliefs, practices, cultural evolution, and identity of a people. In Hawai‘i, cultural attachment is manifest in the very core of Hawaiian spirituality and relationship to their landscape. Tradition tells us that the same creative forces of nature which gave birth to the islands and all forms of nature, also gave birth to the *kānaka* (native people). In Hawaiian tradition, the islands and human-kind share the same genealogy (cf. David Malo 1951:3; Beckwith 1970; Pukui and Korn 1973).

Cultural Assessment

In considering an assessment of cultural values and properties, government agencies, land managers, and the public are provided a series of Federal and State laws and guidelines that set forth several standard criteria, meant to take into account the values of a native culture in regards to their cultural properties and resources. The Advisory Council on Historic Preservation (ACHP 1985) provides the following definition of cultural value:

...the contribution made by an historic property to an ongoing society or cultural system. A traditional cultural value is a value that has historical depth... (ACHP 1985:3)

The ACHP guidelines also note that “[a] property need not have been in consistent use since antiquity by a cultural system in order to have traditional cultural value...” (ACHP 1985:7)

The National Register Bulletin 38 “Guidelines for Evaluating and Documenting Traditional Cultural Properties” (Parker and King 1990), provides us with further guidance for assessing the importance of traditional cultural beliefs or practices (“cultural attachment”) while assessing cultural resources and proposed actions that will affect their integrity. In defining “traditional cultural properties,” the National Register explains:

“Traditional” in this context refers to those beliefs, customs, and practices of a living community of people that have been passed down through the generations, usually orally or through practice. The traditional cultural significance of a historic property, then, is significance derived from the role the property plays in a community’s historically rooted beliefs, customs, and practices...

...A traditional cultural property, then, can be defined generally as one that is eligible for inclusion on the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community’s history, and (b) are important in maintaining the continuing cultural identity of the community (Parker and King 1990:1).

¹¹ “Cultural Attachment: Assessment of Impacts to Living Culture” (James Kent, September 1995).

In “Protecting Traditional Cultural Properties Through the Section 106 Process,” Sebastian (CRM Volume 16 - 1993) discussed the importance of oral history in determining and evaluating the historical importance of traditional cultural properties:

Although many traditional cultural properties have physical manifestations that anyone walking across the surface of the earth can see, others do not have this kind of visibility, and more important, the meaning, the historical importance of most traditional cultural properties can only be evaluated in terms of the oral histories of the community (Sebastian 1993, CRM – Vol. 16:22)

Based on the above descriptions of cultural attachment and traditional cultural properties, we see that traditional cultural properties need not be manmade, have physical boundaries, or have specific form (i.e. be the largest mound of stones or structural feature).

In the review and assessment of native traditions and oral historical interviews for Kaluanui and Kaliuwa‘a, we find that the area fits the criteria of a traditional cultural property, and that it continues to be valued in the Hawaiian cultural system.

Another facet of the cultural assessment process relies on findings of archaeological research. To date, only limited archaeological field work has been conducted in Kaluanui, and almost none in Kaliuwa‘a. The findings, cited in the section of this study titled, “*Overview of Archaeological Studies in Kaluanui*,” provide readers with the results of those limited surveys. Additional work is being undertaken as a part of the present master planning program, and future work will be scheduled to help identify and further assess the significance of archaeological resources in Kaluanui and Kaliuwa‘a.

Additional resources revealed through archaeological studies and further archival-oral historical research will provide the Division of State Parks and native community of Ko‘olauloa with more information by which to form detailed assessments and action plans for management, interpretation, and use of resources at Kaluanui and Kaliuwa‘a.

Kaliuwa‘a and Environs—A Traditional Cultural Property

In preparing an overview and assessment of the cultural values, properties, and attachment to landscape at Kaluanui and Kaliuwa‘a, we relied on traditional accounts and oral history interviews. We find remarkable continuity between both records. While native historical accounts provide greater detail and descriptions of sites and features, the oral history interviews demonstrate that facets of the traditional knowledge have been handed down, and are still practiced, believed, or spoken of with cultural reverence.

While native residency in Kaluanui, except on the near-shore flats, came to an end by the 1920s, participants in the oral history interviews, all described an ongoing relationship with Kaluanui and Kaliuwa‘a. From the 1920s to the 1990s, native families with generations of attachment to the landscape, traveled to Kaliuwa‘a from such locations as Hau‘ula, Punalu‘u, Kahana, and Lā‘ie.

We find that the greatest traditional and cultural significance of Kaluanui-Kaliuwa‘a, and one that has spanned past and present generations, is the cultural landscape (historic property) of Kaluanui and Kaliuwa‘a. The land and its natural features are intricately tied to the beliefs and traditions of the god, Kamapua‘a, and his family, and the chiefly domain of ‘Olopana. These significant cultural attributes alone, identify the area as a traditional cultural property worthy of preservation.

Based upon the findings of this study, Kaluanui Valley, Kaliuwa‘a Falls, and the associated natural-cultural landscape are deemed to be a traditional cultural property in and of themselves. Even if no manmade archaeological features were found, the traditions, religious-spiritual associations, practices, and on-going cultural attachment to the landscape, qualify the area as a traditional cultural property (cf. Parker and King 1990:1; in this study).

Questions and Issues for Future Management and Stewardship of Kaluanui and Kaliuwa‘a

The following comments seek to answer several questions pertaining to future activities in Kaluanui, and to provide guidance to the Division of State Parks, as it fulfills its mandate as steward of the resources. Among the questions and issues addressed below, are:

1. An Assessment of the Resources and Existing Conditions;
2. Resource and Public Use Limits;
3. Potential for Park (Public) Use Development; and
4. Restoration Protection, Management and Public Safety.

These questions/issues are addressed below, based on historical texts and the words of oral history interview participants. All of the interviewees are descended from traditional and historic residents of Kaluanui and lands bounding it.

Travel to Kaliuwa‘a—Traditional and Customary Practices and Visitation

- The eldest interviewees in this study, born between 1923 to 1927, described travel to Kaluanui and Kaliuwa‘a from the 1920s to 1960s.

All interviewees were instructed by their elders to respect the land, not to yell, or be *kolohe* while traveling to Kaliuwa‘a. And if the focus of the journey was to go to Kaliuwa‘a Falls, everyone was taught that it was forbidden for anyone to gather things along the way inland. The collection of ‘*ōhi‘a ‘ai*, ‘*ōpae*, ‘*o‘opu*, fern, and even guavas, was only to occur when the visit and swim had been completed, and the return journey begun.

- Perhaps most importantly, the old custom of placing *lā‘ī* (ti) or ‘*ōhi‘a ‘ai* leaves under a stone at stream crossings on the way into Kaliuwa‘a Valley, was a requirement, handed down over generations as a custom of this place, though not necessarily a custom of other places.
- Customs and practices, as those mentioned above, were also taught to, and practiced by the younger interviewees, born between the 1930s to 1950s, and they in turn, have taught them to their own children and grandchildren, as they continued travel to Kaliuwa‘a until recent years.

Thus, while sugar plantation operations controlled almost all the *kula* lands of Kaluanui, and Bishop Estate or the Territory/State of Hawai‘i held title to the remainder of the upper reaches of the *ahupua‘a*, native families (and at times, others) continued to travel the land and visit this storied landscape. It was not until the 1970s, that broader public access to Kaliuwa‘a began to be made, following the closure of the sugar plantation, and establishment of “Sacred Falls State Park” in 1976.

- Of interest to this study, and relative to concerns raised by *kama‘āina* families and the State of Hawai‘i, historical narratives and oral history interviews document on-going visitation to Kaliuwa‘a by native families, dating from antiquity (based on written accounts dating from the 1860s), and up to the development of growing visitation by residents and visitors through the early 1900s; with public visitation continuing up to the closure of the park, following the May 9, 1999, landslide.

- All interviewees noted that a primary difference in the nature of travel to Kaliuwa'a was that the native families of the area continued, on some levels, the traditional and customary practices of the land as taught to them by their own *kūpuna*; while the *malihini* (those not of the area) generally traveled uninformed, and unaware of the sacred nature of the landscape and requirements of those who chose to travel it.

The Importance of Traditional Place Names and Places of Significance

- The traditional names Kaluanui and Kaliuwa'a are ones that all participants in the oral history-consultation program feel strongly about. One of the primary recommendations of the interviewees in this study, is that the traditional names be returned to the land, and Sacred Falls be removed from signage and general usage.

Indeed, one participant in the interview program recalled that she spoke directly with Governor Ariyoshi at the time of dedication of the park, about this matter, and was under the impression that the name Sacred Falls would be dropped, and that Kaliuwa'a would be used in all materials for the parks' interpretive-educational material and signage (pers comm. Cathy Mattoon, August 6, 2003).

- Relocation of the families from Kaluanui to other lands of Ko'olauloa, when the eldest interviewees were young (by ca. 1930), led to diminishing use of place names, and subsequent loss of knowledge of many places of cultural and historical significance on the land, as described in older historical texts.

Today, the place names Kaluanui and Kaliuwa'a, and the association of the lands with the traditions of Kamapua'a are still remembered and spoken of. It is *Kupuna* Moke Kalili's recollection that the name Kaluanui was also associated with Kamapua'a. And all interviewees know that the naming of Kaliuwa'a is associated with Kamapua'a assisting his family flee to the uplands, and the gouging out of the *pali*.

- Unfortunately, we appear to be one generation too late, to identify many of the other cultural features on the landscape of Kaluanui and Kaliuwa'a. This said, little information about other specific sites of cultural significance in Kaluanui was documented in the interviews. It will be noted though, that all interviewees assign cultural and spiritual significance to the land of Kaluanui and Kaliuwa'a Falls.
- One site of cultural importance was pointed out to Maly by *Kupuna* Moke Kalili. A site on the coastal flats (outside of the park boundaries), and presently occupied in part, by a home, was pointed out to *Kupuna* Kalili by his father, as being the place where the flood waters which Kamapua'a let loose, entered the sea—destroying the village, and killing the residents. It was also noted that the house is one in which no one stays for long (see *Figure 6*).
- In addition to the cultural significance assigned to Kaluanui and Kaliuwa'a, all interviewees still possess knowledge of several historical features, or the former location of those features. These include but are not limited to: the old trail they traveled with their elders to Kaliuwa'a; and the remaining portions of the historic 'auwai from Kaliuwa'a Stream to the *kula* lands (dating from their grandparents time, ca. 1880s-1890s).

- The former location of features extending from the lower valley to the *kula* and shore, including the old rice paddies worked by their families; the former railroad right-of-way; the locations of their homes and other community features (see *Figure 6*); and locations from where natural resources—from the mountain to the fisheries— were collected by their elders and by themselves in earlier years, were also described in the interviews.

It was observed that plantation uses of the *kula* lands, all but erased any surface evidence of—the former pond fields (for both *kalo* and rice); *‘auwai* (irrigation channels), other than the plantation flume; house sites; and other features which were a part of the historic landscape when families were still living at Kaluanui.

While it is likely that subsurface remains will be encountered should ground movement be undertaken, the Division of State Parks, has laws and guidelines in place for monitoring such activities, and determining proper actions should cultural resources be exposed.

Present and Future Access Policies

- Today, *kama‘āina* families who participated in the oral history-consultation program express a sense of loss and displeasure with the State’s policy of refusing them access to Kaliuwa‘a. It is feared that this forced detachment will cause their grandchildren and great-grandchildren to miss out on the family practices, tradition and history of—travel to Kaliuwa‘a; passing on the lore in view of the *wahi pana* of Kaliuwa‘a; and end a way of life which all generations before them were enriched by.
- *Kupuna* Kalili and Uncle Joseph A‘alona, would prefer not to have outsiders or those who do not understand the spiritual significance of the practice, leave *lā‘i* offerings along the trail. If someone knows why, do it, if not, don’t just do it as an act.
- It was observed with deep emotion that the May 9th 1999, event at Kaliuwa‘a was a great tragedy, but it is one that has happened in the past—albeit, perhaps not on the same scale. It is likely that slides will occur again, as that is the nature of the Ko‘olau, and is what has made them the remarkable cultural and natural landscape that they are.

Indeed, if legend is based in fact, as is so often the case, it is possible that the flood and slide facets of the tradition of Kamapua‘a—which reportedly killed so many of the people of Olopana—are based on such events over time.

- The interviewees observed that anyone choosing to visit Kaliuwa‘a must understand this history, and be prepared for similar events to occur again. Emphasis was made by interviewees, that our own actions are in part responsible for that which goes on around us. A respectful and mindful approach to Kaliuwa‘a will be safer than a loud and boastful one. This point is driven home by the recollections of several elder interviewees, who heard the story from their parents, of a not too distant family member, who in the ca. 1890s, was killed by a rock fall at Kaliuwa‘a. The young man, was reportedly acting in a *kolohe* and disrespectful manner when a rock fell on him. He was carried out of Kaliuwa‘a and died a short while later.

Park Development and Uses

- All of the interviewees expressed a desire to participate and be informed in the planning and management processes associated with care of, and visitation to Kaluanui-Kaliuwa'a. They urge informed use of the area, and that broad public visitation, as it was previously allowed—uninformed and unmonitored—not be repeated again.
- Interviewees support the original concept of having an interpretive program (both passive and active), and involvement of native families with generational ties to the land, in programs for the larger public.
- A plan for access to, and use of Kaliuwa'a and Kaluanui needs to be formulated in consultation with native families and practitioners who share generational ties to Kaluanui.
- The State of Hawai'i Division of State Parks should form a sustainable partnership¹² with community members. Key participants in this partnership should include knowledgeable native Hawaiian families who share generational ties to Kaluanui, and other individuals known to be knowledgeable about the history and resources of Kaluanui and Kaliuwa'a.

Such a partnership should have more than an “advisory role,” and would focus on formulating culturally sensitive management guidelines and protocols for visitors and researchers at Kaliuwa'a. Partnership programs could also implement further literature research and oral history documentation for Kaluanui-Kaliuwa'a; develop site preservation and resource monitoring plans; and design educational-interpretive programs for Kaluanui and Kaliuwa'a.

¹² Models for such partnerships can be found in the State's curatorship programs coordinated through the DLNR-State Parks and Historic Preservation Divisions.

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