

QUEEN EMMA'S ASCENT OF MAUNA KEA (1882)

Excerpts From “Mauna Kea: Ka Piko Kaulana o ka ‘Āina” (HiMK67-OMKM, 033005; Maly & Maly 2005:156-161)

One of the significant historical accounts of travel to Mauna Kea is associated with a journey made by the Dowager Queen Emma (Rooke) Kaleleonālani, in 1882. It is an important account as it is still discussed by the descendants of participants in the trip, some of whom carry names commemorating the journey, and because it is also celebrated in a number of mele (chants).

The trip of Queen Emma to Mauna Kea, to see, and conduct a ceremonial bath in Waiau, is one of significant symbolism. It is believed that the Queen sought to demonstrate her lineage and godly connections, and to perform a ceremonial cleansing in the most sacred of the waters of Kāne. The mele composed as a result of the trip refer to Mauna Kea as the piko (summit, symbolically, the cord which connects Hawai'i to the heavens) of Wākea, and also reference a number of named places on this cultural landscape.

A short article published in the native newspaper Ku Okoa on October 14, 1882, documenting the trip made by Queen Emma to Kohala, in the company of Princess Likelike (sister of King David Kalākaua and then Princess Lili'uokalani), announced completion of the trip:

“Emma Kaleleonalani Ma Kohala”

Ma ka Poalima o ka pule i hala, ua malamaia he papaina nui ma Halawa, ma ka hale noho o H. Hook, no ka Moiwahine Emma Kaleleonalani, a mahope o na hoohialaai ana, ua kamoe aku la ka huakai alii ma ia ano liula a moe ma ia po ma ka home noho o James Kaai. Ua nui na hoohiwahiwa a na makaainana oia apana ma ia po. Ma ka Poaono ae ua moe ma kahi o J. Kekipi, elua la ma ia wahi, a ma ka Poalua ae, ua kamoe hou ka huakai alii, a moe ma kahi o Kamauoha opio. Ma ia po ia haawi ia he papaaina nui loa i hiki aku ka huina nui o na \$1,000 e kekahi mau keiki lalawaia oia apana.

Ma ka Poakolu ae, ua kamoe hou ka huakai alii no Waimea, a hooluolu ma ia po ma ka home noho o J. Parker. Ma ka auina la Poaha, ua hele hou ka huakai no ka mauna, a moe ma Mana, ma

“Emma Kaleleonalani at Kohala”

Last week Friday, there was a large banquet at Halawa, at the residence of H. Hook, for Queen Emma Kaleleonalani, following the pleasantries, the royal party proceeded to, and spent a pleasant night at the home of James Kaai. There were many displays of affection give at that place that night. On Saturday, next, they slept at J. Kekipi's, spending two days there, and on Tuesday, next, the royal procession went to the place of Kamauoha, Junior. On that night there was a great banquet given, where was gathered \$1,000 from some of the fishermen of the district.

On Wednesday, next, the royal procession went on to Waimea, and was made comfortable in the home of J. Parker. On the afternoon of Thursday, the procession went on towards the mountain, and rested at

kekahi la hoi hou no kai o Waimea,
a no kahi la ae, kamoe hou ka
huakai no Waiau, ma ka mauna.
He oluolu ke ola o ke 'Iii, a me na
hoahoe, ua huipu keia huakai alii
me ke kama alii Likelike, ma keia
huakai makaikai. J.K.

Mana. On the next day, they went
again to Waimea for the day. The
procession then set out for **Waiau**,
on the mountain. The health of the
queen and her traveling companions
is good. This royal site-seeing
procession was joined by the
Princess Likelike. J.K. [Ku Okoa,
October 14, 1882:2; Maly, translator]

Around the time of Queen Emma's trip to Kohala, Mauna Kea, and the waters of Waiau, haku mele (composers of chants and songs), recounted the events, scenery, and significance of the journey in a series of mele. A number of these mele are housed in the collection of the Bernice Pauahi Bishop Museum, and have been recently published in "He Lei no 'Emalani" (2001). Selections from the collection of mele—one, directly from the museum collection (translated by Maly in 2000), and the others published in 2001—focusing on places visited on and around Mauna Kea, follow below. The translations from "He Lei no Emalani," were prepared by Mary Kawena Pukui, Theodore Kelsey, and M. Puakea Nogelmeir (2001). We have also added annotations at a few lines where place names of Mauna Kea and the 'āina mauna occurred, that were not recognized as such at the time of publication of "He Lei no 'Emalani."

1882

**He Inoa Pii Mauna no Kaleleonalani
(Na Kaniu Lumaheihei o Kapela i haku)**

Kaulana ke anu i Waikii
Oo i ka ili o ka Lani
E aha ana la Emalani
E walea a nanea ae ana
I ka leo hone o ka Palila
Oia manu noho Kuahiwi

Kikaha o ka Iwi-Polena

Ko Hoa ia e like ai
Hoolulu Kapena Kaulani

Ina ae hoi kakou
Kaalo ana Ahumoa mamua
A kau i ke one heehee

A imua, a i hope o ka Lani

He ihona loa ana Kilohana

Noho ana o Pumauu i ka lai
Au mai ana o Puukapele
Kaala i kuu maka ke aloha
Komo i ka olu o Kalaieha

**In the Name of Kaleleonalani, Ascending
the Mountain (Composed by Kaniu
Lumaheihei Kapela)**

Famous is the cold of Waiki'i,
Piercing the skin of the Chiefess.
What is it that Emalani is doing?
Relaxing and enjoying,
The sweet voices of the Palila,
Those birds that dwell upon
the Mountain.
The 'Iwi-polena soars
overhead,
It is like your companion.
Captain Kaulani called us
to shelter,
If we should continue.
We then passed before **Ahumoa**,
Rising to the sliding cinders
(Onehehe'e).
The Chiefess moved forward
and backwards.
Descending the length
of Kilohana.
Pu'u Mau'u sits in the calm,
Pu'ukāpele juts out,
My eyes rise up with love.
We entered the cool of **Kalai'eha**,

Eia mai ke Kuini Emalani
Ua wehe i ka pua mamane

E o ke Kuini Emalani
Kaleleonalani he Inoa

Hau kahiaka nui 'o Kalani

I ka huaka'i māka'ika'i
Inā kākou e 'apa nei
motion
Nā ukali o ke Kuini Emalani
A kau i Kala'i'ehā pu'u
'Alo mai huikau [Huikau¹] i ke anu
cold²
Huikau ka helena, e Kalani
A kau i Pu'uho'okomo
Kā'alo ana 'o ka 'ōnū
Molemole o ka'e koa
Li'u nā keiki o ke anu
Ho'olale ke kaula 'ili pipi
Ka lēlena o ku'u kīpuka
Hāwele pa'a i ka 'ōkumu
E ake aku ana 'o Kalani
'O ka 'ike maka iā Waiau
Kau pono i ka piko o Wākea
father
I ka hena o nā kuahiwi
E ō ke Kuini Emalani
Kaleleonalani he inoa.

A Maunakea 'o Kalani
'Ike maka iā Waiau
Kēlā wai kamaha'o
I ka piko o ke kuahiwi
Huli ho'i mai 'o Kalani
I ke ala kāpekepeke
A he ala nihinihi ia
A hiki a i ka mole [Kamole or Kemole⁴]

Here is Queen Emalani
The blossom of the māmane
has opened.

Respond Queen Emalani
Kaleleonalani is the name.
[BPBM Archive, Mele Collection;
call # fHI.M50; Maly, translator]

The Royal One rises like an early
morning dew
On a journey to tour and visit
We who are dallying should get in

The attendants of Queen Emmalani
And rising on the hill, **Kala'i'ehā
Huikau** is there in the presence of the

The travel is uncertain oh Royal One
Until we rise onto **Pu'uho'okomo**
The rise has passed on by
Lingering along the fringe of the koa³
The children of the cold are slow moving
The cattle whip urges us on
My lasso is flying
Lashed tightly to the pommel
Her Highness has a great desire
To see **Waiau** with her own eyes
There at the navel of Wākea, the sky

In the hollow of the mountain peaks
Respond, oh Queen Emmalani
Kaleleonalani, a name song. [page 112]

The Royal One is at Maunakea
To see the lake, **Waiau**
The amazing body of water
At the very peak of the mountain
The Royal One turned to come back
Along that unwieldy path
And it is a narrow, treacherous trail
To reach **Kemole**⁵

¹ Huikau is the name of a prominent *pu'u*, a short distance east of Kalai'eha *pu'u*. So named because when the mists settle on the ground, travelers are easily confused by the contours of Pu'u Huikau, and have been known to wander about in confusion.

² The translation of this line is modified from the 2001 text to take into account the place name of Huikau.

³ The translation of this line has been modified from the 2001 text to fit more in the context of the region. Humu'ula being the land on the fringe of the sheltering *koa* trees.

⁴ Kemole (Kamole), a *pu'u* and gulch near the boundary of the forest and open mountain lands, on Mauna Kea, towards the Waimea side of the mountain. Kemole also marked the path taken by Queen Emma on her ascent of Mauna Kea.

⁵ The translation of this line has been modified from the 2001 texts to take into account the place name Kemole.

Ui a'e nei o'o Kalani
encouragement
"E 'uleu mai 'oukou"
"He ihona loa ana ia"
"A hiki i Wahinekea"
'Emalani nō he inoa
Ke ali'i 'a'e kuahiwi.

...Ō mai 'o Emalani ke ali'i nona ia inoa

Ia hana i Waimea i ke kapa a ka ua

I kukua mai e Lilinoe
I humu 'ia mai e Kūkahau'ula
E ka piko lālāwai o nā mana'o ā
E ka wai māpuna o ke kuahiwi
I hū nō piha i luna o Paliāhu [Poliahu]...

...Ka helena a Kalani 'imi pono

Ua wehe mai nā kumu lani

Ua ahuwale ka pae 'ōpua
view

Ua kāla'e nā kualono

Ua lono Hawai'i a puni
I ka huaka'i māka'ika'i
Uluhua 'o Kalani i ka lono
Ke kaulana o Kawaihū
Ia wai ia ka lo'u pali o ka pali

Ka houpo o Kāne⁷ ka i luna
'O ka lua kā ko'i⁸ ka i lalo.

And the Royal One offered

"Be lively, all of you"

"It will be a very long descent"

"To reach **Wahinekea**⁶"

For Emmalani indeed, a name song
For the chiefess who traverses the
mountains. [page 115]

Emmalani responds, the chiefess for
whom is the name

That activity at Waimea in the blanket of
the rain

Beaten out as a coverlet by **Lilinoe**

Sewn together by **Kūkahau'ula**

By the fertile center of the thoughts, ah
By the upwelling waters of the mountain
Which gushed forth to overflowing atop

Poliahu... [page 180-181]

...On the journey of Her Highness
who strives for goodness

The foundations of the heavens
have opened

The banks of the clouds are in clear

The mountain ridges are prominently
visible

Throughout Hawai'i, all have heard
Of this famous sightseeing tour

Her Highness is vexed at the rumor
Of the fame of **Kawaihū**

That water on the hanging brink
of the cliff

Ka houpo o Kāne lies there above
Kaluakāko'i lies below⁹. [page 201]

⁶ Wahinekea is a generally flat land area, with scattered hills, between Kemole and Mānā, where J. Parker's house was situated.

⁷ Ka-houpo-o-Kāne (literally, The-bosom-of Kāne), is the sacred region of Mauna Kea (between the 10,000-11,000 foot elevation), in which are found the springs fed by Ka-wai-hū-a-Kāne; by a rivulet from Waiau to the head of Pōhakuloa Gulch.

⁸ Ka-lua-kā-ko'i (the adze makers quarries), covering a region around Mauna Kea, extending from around the 10,000 to 12,000 foot elevation, and covering some seven miles of the mountain landscape.

⁹ The translation has been modified from that given in the 2001 texts, to take into account the place name, Kaluakāko'i.

'Ahu Built in 1882 to Commemorate Queen Emma's Journey to Mauna Kea

In June 1892, W.D. Alexander, Surveyor General of the Kingdom; E.D. Preston, astronomer with the U.S. Coast and Geodetic Survey; W.W. Chamberlain, L. Koch, and W.E. Wall, traveled to the Island of Hawai'i to ascend Mauna Kea—the journey undertaken between June to July 1892. At Kalai'eha, the party was met by A. Haneberg, of the Humu'ula Sheep Station, and also joined by surveyor, E.D. Baldwin, and J.J. Muir. The purpose of the trip to Mauna Kea and the 'āina mauna was multi-faceted, with interests of the Hawaiian Government Survey (perfecting the survey of the mountain lands); and the U.S. Coast and Geodetic Survey (collection of magnetic readings and determining the mean density of the earth).

Many named localities, cultural practices and features were identified during surveys and visits to Mauna Kea. These included, but were not limited to—the traditional practice of burials being interred at Lilinoe, and at other locations in the summit region; an 'ahu (cairn) was erected to commemorate the visit of Dowager Queen Emma to the summit of Mauna Kea.

Field Book No. 429 (in the collection of the State Survey Division), kept by Alexander and his assistant, J.M. Muir, includes several important sketches of wahi pana and the landscape of Mauna Kea (see selected figures below). Alexander also penned an article describing the survey trip and features such as the 'ahu or "pillar" of Queen Emma (Alexander in Pacific Commercial Advertiser, September 14, 1892):

Although the ascent of **Mauna Kea** presents no great difficulty and has often been described, yet a brief account of a late scientific expedition to its summit may be of interest to your readers...

Kalaieha Sheep Station. We made this our base of operations in attacking the mountain, in order to dispense as much as possible with the use of pack mules, on account of the heavy and costly instruments which we were obliged to carry. A wagon road made by the owners of the **Humuula** Sheep Ranch leads from Waimea around the western and southern sides of **Mauna Kea**. On the western side of the mountain it passes through a region which only needs more rainfall to make it a superb grazing country. The ancient forests here, as at Waimea, have been nearly exterminated, but a fine grove of mamane trees still survives at the **Auwaiakeakua** Ranch...

Nearly every afternoon this region is enveloped in dense fog which pours in from the east, driven by the trade wind. At night, during our stay, the thermometer generally fell below 40° Fahr., and frost is not uncommon. The elevation, according to the barometer, is about 6700 feet...

[From the base camp at **Kalaieha** Sheep Station – July 20th] ...The fog cleared early, and a finer day for the ascent could not be imagined... After riding nearly two miles due east from the ranch, we turned to the north, gradually ascending through a belt of country thickly covered with groves of mamane. We crossed a shallow crater just east of a conspicuous peak called "**Ka lepe a moa**," or cock's comb, and began to ascend the mountain proper. After climbing a steep ridge through loose scoria and sand, the party halted for lunch at an elevation of

10,500 feet. The upper limit of the mamane tree is not far from 10,000 feet. The Raillardia, apiipii, extends a thousand feet higher. The beautiful Silver Sword (Argyroxiphium), once so abundant is nearly extinct, except in the most rugged and inaccessible localities.

The trail next turned to the east, winding around an immense sand crater called "**Keonehehee**," 11,500 feet in elevation, which stands on the edge of the summit plateau. Further to the southeast we were shown a **pillar of stones** which was raised to commemorate Queen Emma's journey over the mountain to Waimea in 1883 [the trip was made in 1882]. [Figures 1a, 1b & 1c]

The summit plateau, which is perhaps five miles in width, gradually slopes up from all sides toward the central group of hills. It is studded with cones (most of which contain craters), composed of light scoria, like those in the crater of Haleakala. The surface of the plateau is strewn with blocks of light colored, fine grained, feldspathic lava, interspersed with patches of black sand.

The rarity of the air was now felt by both men and animals, and it required forcible arguments to make the laggards keep up with the column. At last, about 3 P.M., we clambered over the rim of a low crater west of the central cones, and saw before us the famous lakelet of **Waiau**, near which we camped. It is an oval sheet of the purist water, an acre and three quarters in extent, surrounded by an encircling ridge from 90 to 135 feet in height, except at the northwest corner, where there is an outlet, which was only two feet above the level of the lake at the time of our visit. The overflow has worn out a deep ravine, which runs first to west and then to the southwest. A spring on the southern side of the mountain, called "**Wai Hu**," is believed by the natives to be connected with this lake. The elevation of **Waiau** is at least 13,050 feet, which is 600 feet higher than Fujiyama. There are few bodies of water in the world higher than this... [Figure 2]

The 23rd, Mr. Muir and the writer together with the guide ascended the central hill, about a mile and a half from our camp and 800 feet higher. It encloses two small craters. The scramble up that huge pile of cinders in the rarefied air is a severe strain on weak lungs. The pulse rose in one case to 120, and in another to 150 per minute. The old trig. Station, which had formerly been sighted from several points below, was now occupied with an instrument for the first time. The difference in height between this station and the next summit was found by leveling to be about 45 feet, as it had been estimated in 1872. The highest point is probably not less than 13,820 feet above the sea. [Figure 3]

The view from the summit was sublime beyond description, embracing, as it did, the three other great mountains of Hawaii, and the grand old "House of the Sun," 75 miles distant, looking up clear and distinct, above a belt of clouds. Mauna Loa was perceptibly a trifle lower than the point where we stood. Without casting up any loose heaps of sand and scoria, its majestic dome has risen within 150 feet of the highest point reached by its rival. Its surface was streaked by numerous recent lava streams, while a deep cleft, which breaks the smooth curve, gave us a glimpse into the vast terminal crater of Mokuaweoweo.

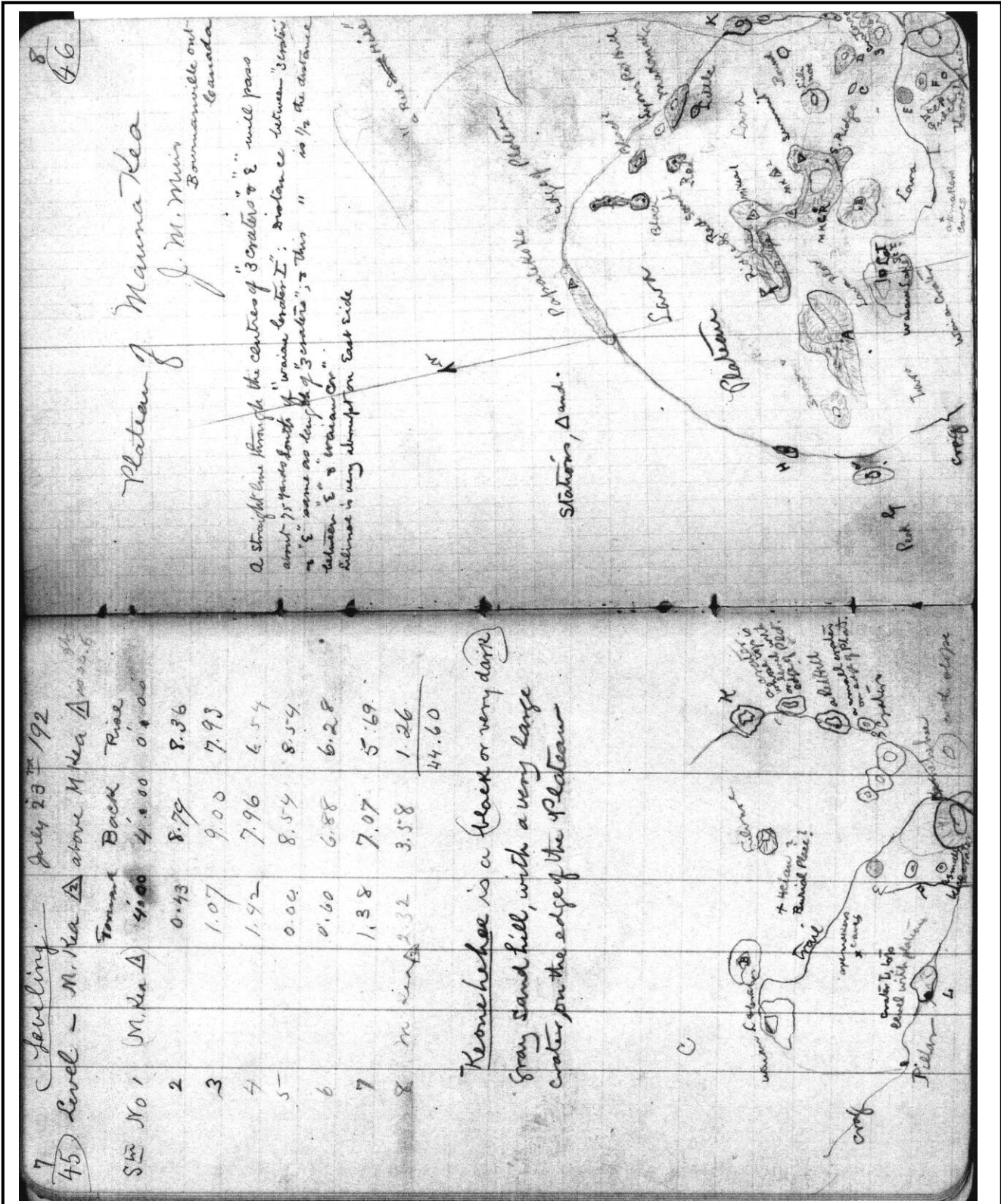


Figure 1a. Sketch of the Mauna Kea Summit Region – Depicting Trail, “Axe Maker’s Cave,” “Pillar” of Queen Emma, Heiau and Burial Place and other Cultural Features (J.M. Muir, July 23, 1892. Field Note Book, Reg. 429:7-8)

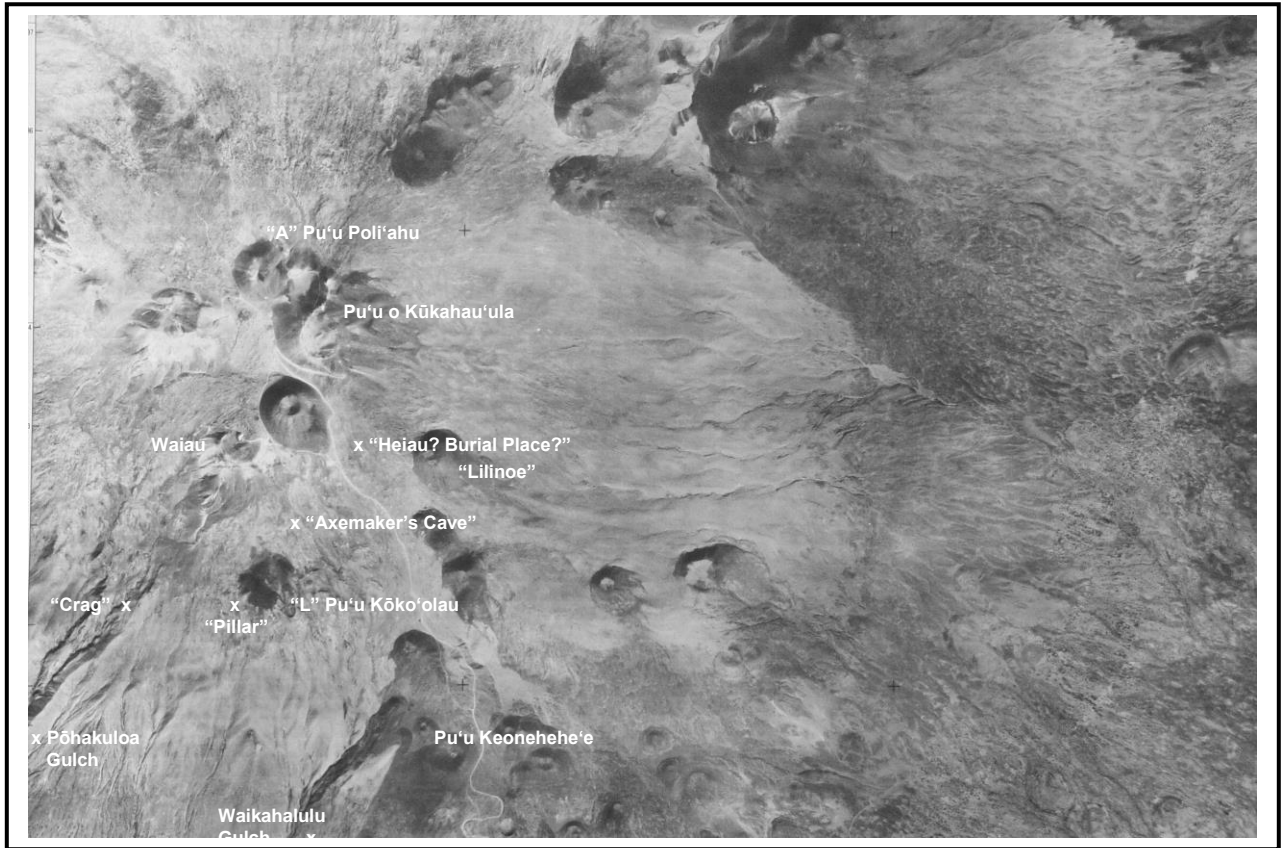


Figure 1b. Annotated Aerial Photo – Portion of Mauna Kea (1978 Advance Print); Depicting Approximate Locations of the “Pillar” of Queen Emma, “Crag,” “Axe maker’s Cave,” “Heiau” or “Burial Place,” and Named Pu’u Described by W.D. Alexander in 1892. (From Notes Prepared by John P. Lockwood, Ph.D., March 29, 2005)

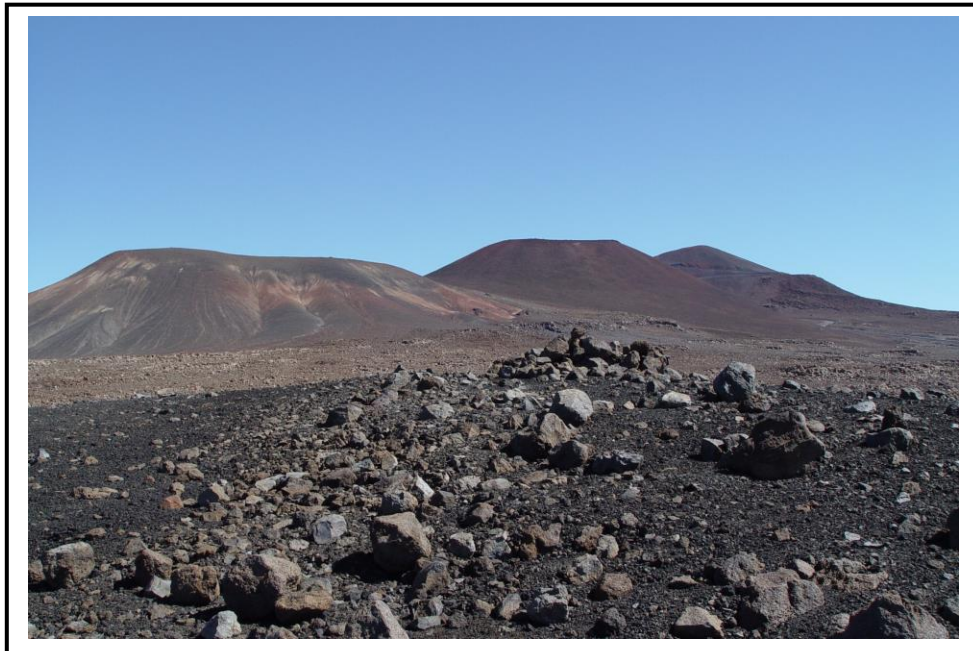


Figure 1c. Remains of ‘Ahu on Pu’u Kōko’olau (area indicated by Muir’s sketch map of July 23, 1892. Alexander’s Field Book No. 429; see Figure 1a) (Photo KPA-S2526)

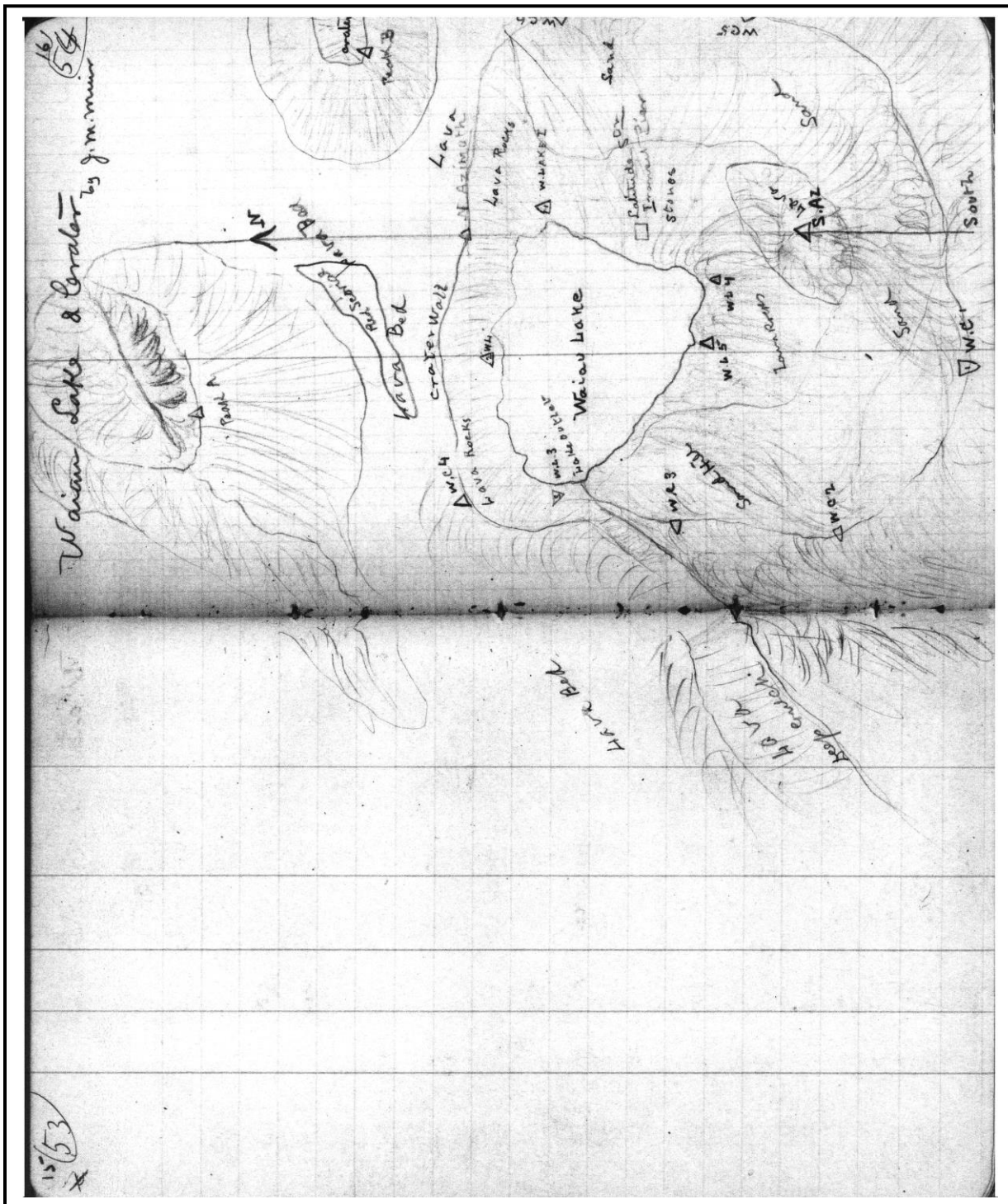


Figure 2. Sketch of Waiiau Lake and Crater (J.M. Muir, Field Note Book, Reg. 429:15-16)

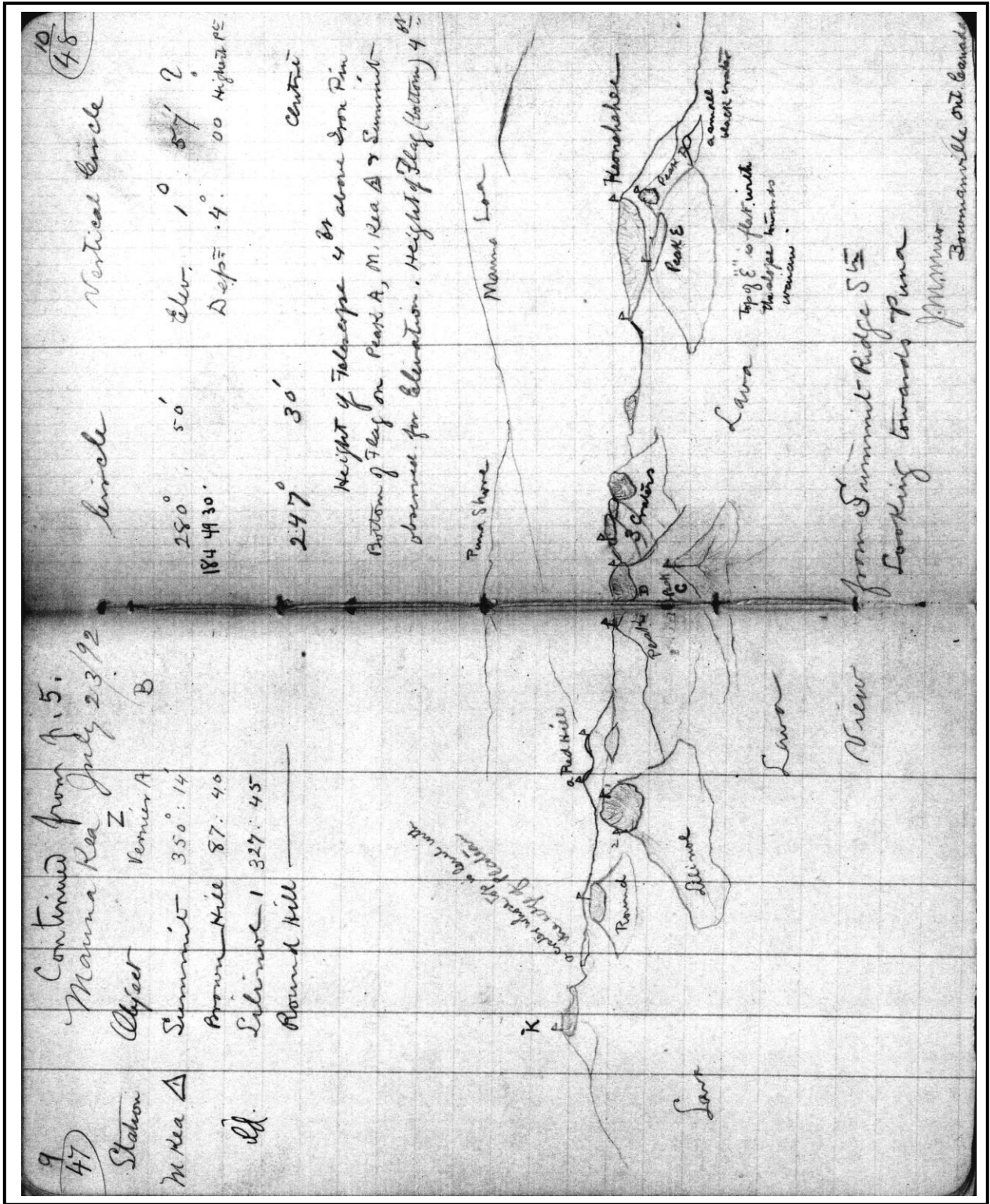


Figure 3. Sketch — View from the Summit Ridge Station, Looking Towards Puna (J.M. Muir, July 23, 1892. Field Note Book, Reg. 429:9-10)

On the windward side of the summit ridge and in the craters were several large patches of snow, two or three feet thick, composed of large crystals, like coarse salt. While eating our lunch on the summit, we were surprised to see carrion flies at that altitude, attracted by it.

After surveying and sketching at several stations [Figure 4], we returned, sliding down a steep slope of sand and cinders, 700 feet in height, to our camp, where a repast awaited us, that reminded one of the Hamilton House. It is enough to say that our worthy chef de cuisine was Louis Koch, well known to former guests of the Hamilton and later of the Volcano House.

During the following night the thermometer fell to 13 deg. Fahr. We did not, however suffer from cold, although the confinement of the blanket bags became rather irksome. A small kerosene stove was kept burning all night, which no doubt helped somewhat to keep up the temperature of the air within the tent.

The same afternoon the surveyors occupied the summit of **Lilinoe**, a high rocky crater, a mile southeast of the central hills and a little over 13,000 feet in elevation. Here, as at other places on the plateau ancient graves are to be found. In the olden time, it was a common practice of the natives in the surrounding region to carry up the bones of their deceased relatives to the summit plateau for burial. [see Figure 1a] During the following night the thermometer fell to 14° and stood at 18° at sunrise. After breakfast the surveying party ascended a third peak, east of **Lake Waiau**, and about 420 feet above it, where they took the closing sets of angles, and connected the latitude pier with the scheme of triangulation [Figure 5].

“Keanakakoi,” the Axe-makers’ cave. [see Figure 1a] This is situated about a mile south of **Waiau**, and a hundred yards west of the trail, in a ledge of that hard, fine grained kind of rock, which ancient Hawaiians preferred for their stone implements. Here we saw the small cave in which the axe-makers lodged, their fire place, and remains of the shell fish which they ate. In front of it is an immense heap of stone flakes and chips some 60 feet across and 20 or 30 feet high. Nearby several hundred unfinished axes are piled up just as they were left by the manufacturers, when the arrival of foreign ships and the introduction of iron tools had ruined their trade. Around the entrance of the cave the native dandelion or pualele (*Sonchus oleraceus*) was growing at an elevation of 12,800 feet. It was here that the late Dr. Hillebrand found a curious idol, which is still in the possession of his family... [Nupepa Kuokoa, Okatoba 25, 1862:2].

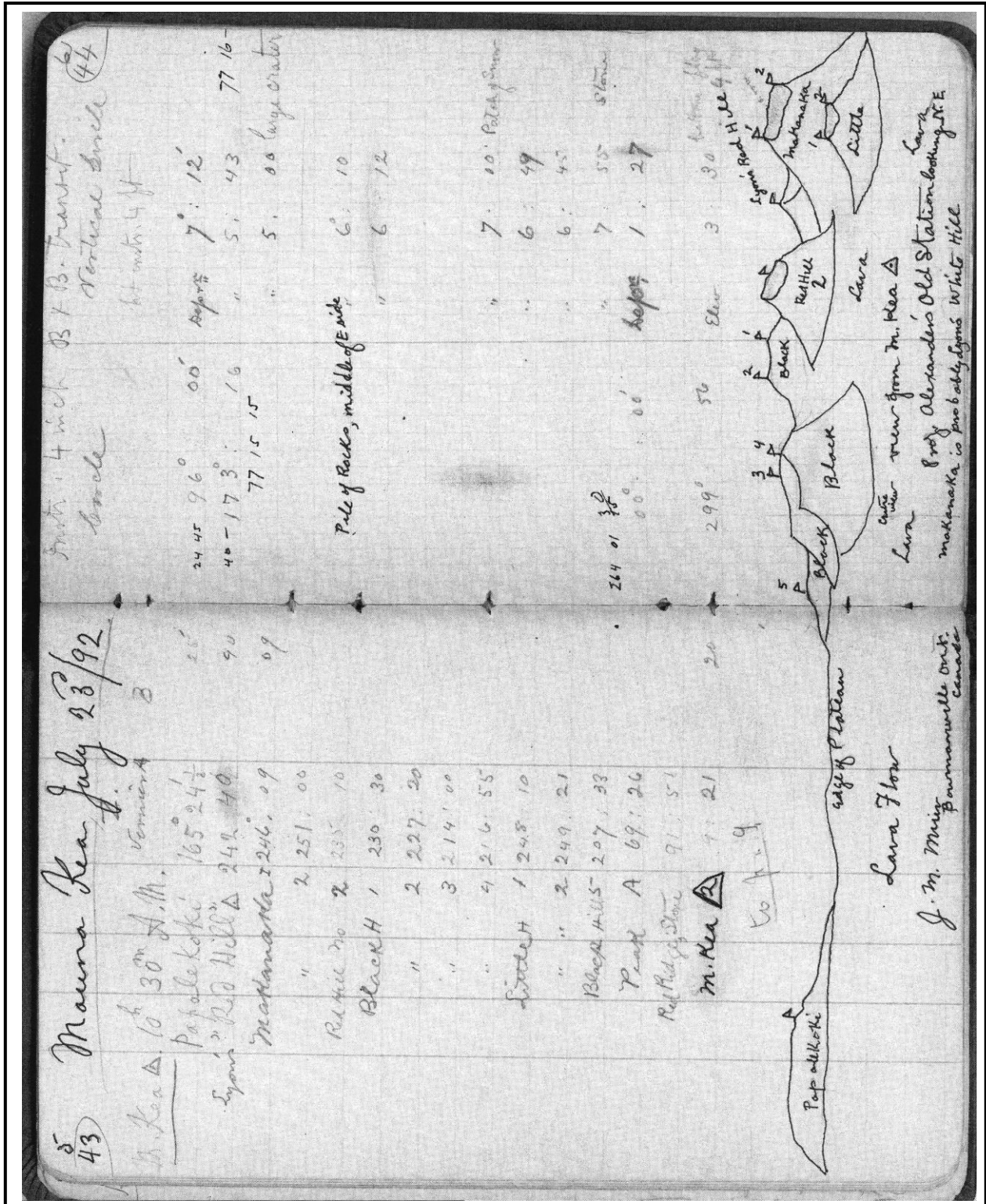


Figure 4. Sketch — View from the Summit Ridge Station, Plateau between Papalekoki and Makanaka (J.M. Muir, July 23, 1892. Field Note Book, Reg. 429:5-6)

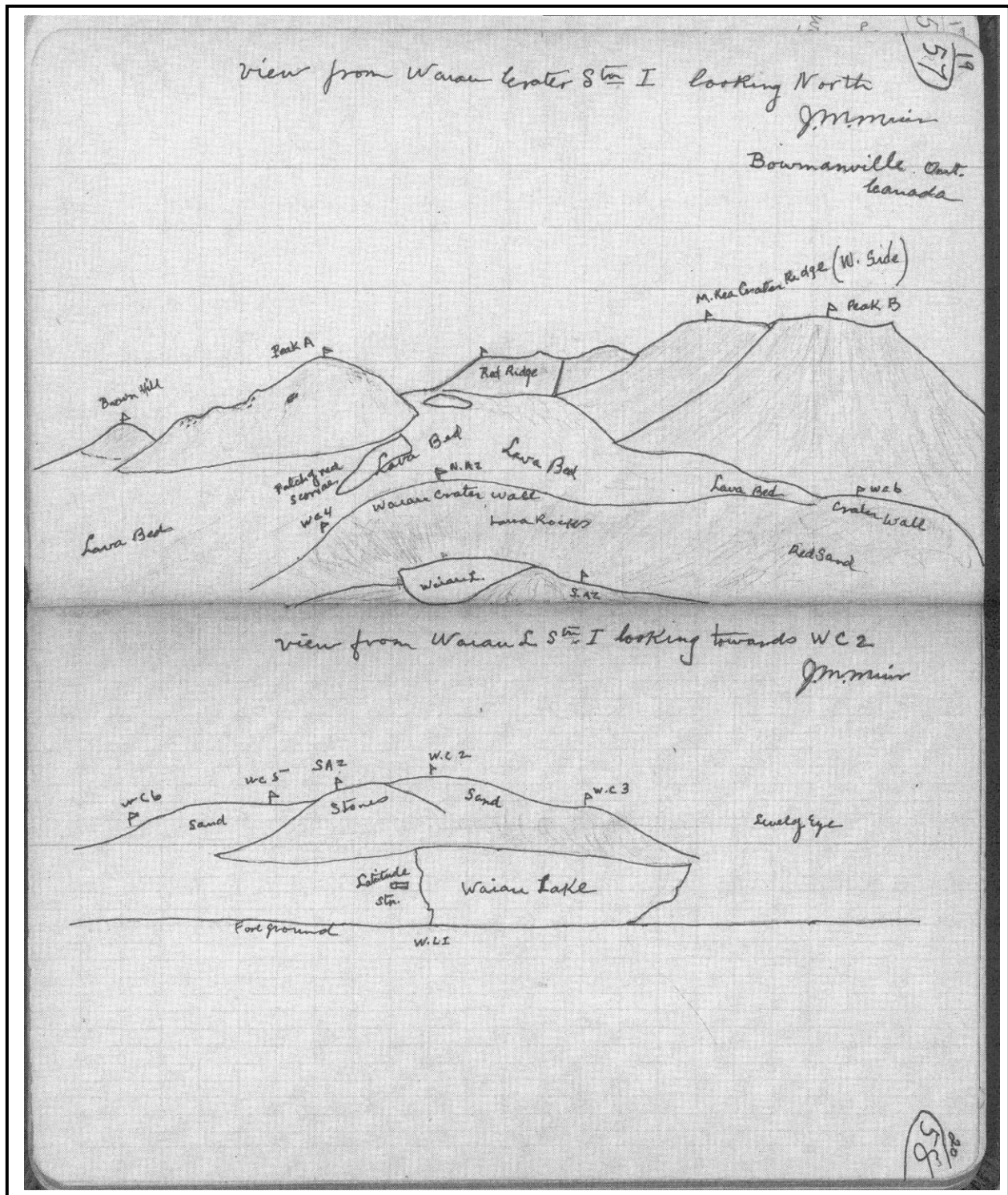


Figure 5. Sketch — View from Waiau Crater Looking North
(J.M. Muir, July 25, 1892. Field Note Book, Reg. 429:19-20)

Accounts of Queen Emma’s Trip to Mauna Kea Recorded in Interviews with James Kahalelaumāmane Lindsey and Kalani Ka’apuni Phillips

At a meeting of the Mauna Kea Advisory Committee (MKAC; December 1998), Larry Kauanoē Kimura provided me with a copy of a tape recording with portions of two interviews he had conducted with elder members of his family. In the course of the MKAC meeting, Kepā Maly was asked to provide the committee members with an overview of the documentation recorded as a part of the then ongoing interview process. Among the accounts discussed, were those associated with Queen Emma’s visit to Mauna Kea and Wai’au (as pronounced) in 1882, and the source of the family name, Kahalelaumāmane. In sharing the interviews conducted in 1966 and 1967, Larry Kimura provided readers with further details about family attachments to Mauna Kea, and of the events surrounding Queen Emma’s visit to Mauna Kea and Waiau. It was also from the interview with James Kahalelaumāmane Lindsey, that the term “Ka piko kaulana o ka ‘āina” (The famous summit of the land), as an expression of love for Mauna Kea was recorded.

Excerpts from the two historic interviews follow, with a detailed account of the Queen’s visit to Mauna Kea in 1882.

James Kahalelaumāmane Lindsey October 24, 1966

JKL: These are the children [of William Miller Seymour and Kaluna Ha’alo’u Ka’īnapau-Lindsey] — Tom; Keone; Emma; Keoki, and then me, James Kahalelaumāmane Lindsey [Oct. 5, 1882 to Oct. 8, 1972].

About this Hawaiian name Kahalelaumāmane—Queen Emma came to Waimea and stayed with Sam Parker, the family of John Parker them. Queen Emma wanted to ascend to the top of **Mauna Kea**, to go and see Wai’au [as pronounced]. John Parker called my father, William Lindsey, can you take this visitor to see **Wai’au, Mauna Kea**? My father said “yes.” At that time, there was very much mist, fine rain fall. You don’t know where the trail, there was no true trail to that place. Go up the cliff, steep, steep. Going up zigzag. Well, it came about time to make ready to stop for the night. My father said, “We’ll sleep for the night.” They were up Kemole, they made a big, big fire from the twigs and branches, and slept. It was warm, it wasn’t cold with that fire. They got up early in the morning, the people made ready, and my father got the horses ready. They finished breakfast and continued their ascent to the top of **Mauna Kea**. By ten ‘o clock, they reached top, [slaps his hands] “Piko kaulana o ka ‘āina” [The famous summit of the land].

One is wearied in traveling to **Wai’au**, “Ka wai kaulana o ka ‘āina” [The famous water (lake) of the land]. [voice filled with emotion] Queen Emma ascended to this place. Many of the people born in Waimea, have not seen **Wai’au**, have not ascended the summit of **Mauna Kea**. No, it’s too hard to climb, and they don’t know how they are going to get up there when the mist descends. You stay on the mountain for many days, and then you die. It’s cold eh! Some people say, maybe we should go to the mountain, “Ahh, we don’t want to go, it’s too cold.” But my father and me, he took them, and they returned in good condition.

So, they [Queen Emma's party] returned to Mānā, not Waimea. They returned to Mānā. They stayed at Mānā. John Parker was very grateful to my father, and gave him some money. Later on, my father told me—I was pretty big already, and adept at riding horse — “I want you to go to Pu'u Kau so you can see the trail that goes to the mountain. If I should die, there would be no people who could take the visitors.” My older brothers, they only knew the lowlands, half of the mountain, but not on top. So, the visitors will get into trouble. The pilot (guide) has to be smart.

So later, Mr. Carter called my father, “Can you take these haole visitors to the top, **Wai'au**?” My papa said “Yes.” To get to the top of that place, Wai'au, in my father's thoughts, “You got to ride a horse that is swift, tough, strong, you can't take a weak horse. Cannot! A fat horse, cannot, it'll die.” So, my father told Mr. Carter, “Any time you get people who want to go, let me know one week ahead of time. Give me a week to work the horses.” Sometimes, four, five, six people, or more. Like when Queen Emma them went up, I think there were twelve. There was a lot of work for my papa and the workers. And he had to look for the horse that could go up, it's hard for the horse to go up. There was much work.

So, this time, there were five foreigners. I went behind, my father looked about for the nature of the mountain. And at about the 10,000-foot elevation, there are many hills. Yeah, many, many hills. All pu'u, all over, the same, when you look, and then, when mist settles, this pu'u looks like that pu'u [chuckles]. I don't know if we're on the right road. Me, I'd go all around. But my father, no, you got to...don't go below. Us, we're going here, the path is here on this pu'u. Otherwise these visitors are going to have trouble. There's not enough to eat, we only brought lunch. From Waimea, we go and sleep at **Kemole**, then, we get up early in the morning and go up. Then we get by Waiki'i...there were many times that my papa went by Waiki'i side. And from **Keanakolu** you can too. And from **Humu'ula**, also. But the Waimea way, **Kemole** way, the ascent isn't too good, it's very steep.

But at this time, there had been a house made below **Wai'au**. About six miles, it had a name...

LK: Hale Pōhaku?

JKL: That's it!... By about ten 'o clock, you can see the sugar plantations at Hilo and Hāmākua, Honoka'a. You can see Ka'ū side. When you get on top, the piko of **Mauna Kea. Piko kaulana o ka 'āina**. Yeah, that's what they say...

LK: How about your name, Ka-hale-lau-māmane?

JKL: Yeah.

LK: How did you get that name?

JKL: About that. Well, that time before, when Queen Emma went to the mountain, **Wai'au**, she told my father that she wanted my mother to go as well. My father told her, she was pregnant, pregnant with me [chuckles]. But she wanted a woman to accompany her. So, she asked Mrs. Davis, a big shot, before. But these women, same thing, these two women were pregnant, and could not go to **Wai'au**. So [afterwards] Queen Emma told my father, “If a son is born, name him Ka-hale-lau-māmane.” [chuckles] And she told my father, tell Mrs. Davis, “If you

have a son, name him **Wai'au**. Because **Wai'au** is where we are going.”

But **Wai'au** is the one that died first, though we were born at about the same time. October. Wai'au died about ten or fifteen years ago, now.

LK: What is the meaning of that name Ka-hale-lau-māmane?

JKL: Ka-hale-lau-māmane. Well, there was a lot of māmane at this place you went up. **Mauna Kea**, that's only the tree, bush māmane. When you look today, māmane. They broke the māmane branch, and made a house. You can go hide underneath, and you don't get wet. Yeah. So, I have given that name to one of my grandchildren... Carry on the name so that it won't be lost... [end of recording]

Kalani Ka'apuni-Phillips (January 30, 1967)

(Note: audio quality poor, much of the interview is difficult to hear)

KKP: [speaking to Larry Kimura] ...Your kupuna kāne [in this case - great great grandfather] William Lindsey. They were equally well known to all their acquaintances. He was well known in the work of the cowboys along with John Parker, the foreigner who came here to this land of Waimea... Your elder came after him, and he was a well-known pailaka [pilot or guide for Mauna Kea]. Queen Emma, came to Hawai'i Island, and your elder was the guide. He took Queen Emma up to reach the top at **Wai'au**. Yes. Queen Emma went into the **pūnāwai o Wai'au** (spring of Wai'au), she went upon the back of Wai'au Lima. He was a man of Kawaihae. He is a relative. She went upon his back, Wai'au's back, and he swam across this spring, Wai'au. He carried Queen Emma and set her upon a stone on the other side. The people were startled by this, to see them swimming there, Queen Emma swimming there. When your elder came back he was praised...

LK: They rode horses?

KKP: They rode horses...

LK: This was a difficult task.

KKP: Queen Emma was a good horsewoman... She could choose which ever horse she was interested in. Waimea had many horses to choose from. They went up to this place called **Kahalelā'au (Pu'u Lā'au)**, that's the name of this place. At that time, there was great rain, and no shelter. So, these people with your renowned elder, they broke the leafing branches of the māmane. They made a house for Queen Emma. This work of your elder and the people with him brought him honor. When this house was made for Queen Emma, Queen Emma said to your grandfather, William Lindsey, "In living with your wife, if she should give birth..." That is Kaluna. "Name the child, Ka-hale-lau-māmane."

LK: Oh, that is the name of Ka'aluwea [i.e., James (Ka'aluwea) Kahalelaumāmane Lindsey].

EKP: Yes. That name was from Queen Emma... from when Queen Emma swam across **Wai'au**, on the back of the man, Wai'au Lima. He was from Kawaihae. He was of chiefly class (kaukau ali'i), he was not a servant (kauwā). Kawaihae is a land that adorns the chiefs. The chiefs were there in early times...