

SUMMARY REPORT:

**KAUMĀLAPA‘U (AHUPUA‘A OF KAMOKU, ISLAND OF LĀNA‘I)
TRADITIONAL CULTURAL PLACES STUDY –
KAUMĀLAPA‘U HARBOR PROJECT**

(prepared by *Kepā Maly, Cultural Historian & Resources Specialist*¹)

At the request of Usha Prasad, Ph.D., Kepā Maly prepared a limited overview of historic land records for the Kamoku-Kaumālapa‘u vicinity of Lāna‘i (Figure 1). The historical documentation was pulled from records compiled by Maly over the last 30 years, and includes claims by native tenants for *kuleana* during the *Māhele* of 1848, Boundary Commission Proceedings (1875-76), and Land Court Applications (1924 & 1927). The historical information cited herein by Maly was originally found in the collections of the Hawai‘i State Archives, State Survey Division, and State Land Division on O‘ahu.

As a part of the present study, Maly also conducted informal consultation interviews with several individuals known to be knowledgeable about native traditions of Lāna‘i, and the history of harbor development and residency at Kaumālapa‘u on the Island of Lāna‘i. The consultation interviews were conducted on Lāna‘i between July 25th to 28th, 2001². The interview program participants have contributed significant documentation to our understanding of the history of the Kaumālapa‘u area—*Mahalo nui iā ‘oukou a pau!*

Approach to Study

The focus of the present Traditional Cultural Places Study for Kamoku-Kaumālapa‘u did not include a detailed review of

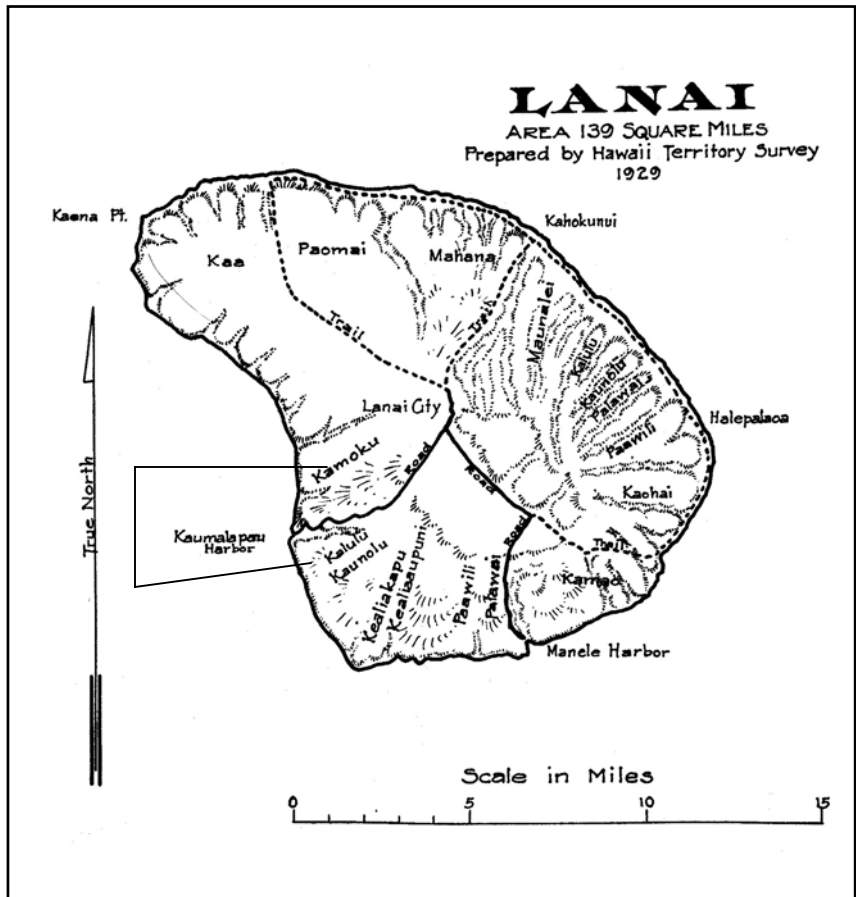


Figure 1. Island of Lāna‘i; Showing Various Ahupua‘a and Location of Kaumālapa‘u Harbor (Ahupua‘a of Kamoku). (HTS 1929)

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² Pursuant to a pre-work agreement between Prasad and Maly, copies of this portion of the Kaumālapa‘u Traditional Cultural Places Study (including consultation records), will be provided to each of the individuals who contributed their *mana‘o* and time to the preparation of the study.

historical and archival literature. In order to further an understanding of Kaumālapa‘u-area history, historical documentation previously collected by Maly has been included in this study. The archival-historical documentation cited herein covers the period from 1848 to 1927, and the consultation interview documentation covers the period from ca. 1924 to 1990.

The combined documentation provides readers with several important descriptions of traditional uses of land and marine resources, residency, access, and traditions of places in the area of Kaumālapa‘u, and larger lands of Kamoku and Kalulu. The historical records introduce readers to — the boundaries of the *ahupua‘a* (native land divisions) of Kamoku and Kalulu, and the *‘ili* (small land parcels which make up larger *ahupua‘a*) of Kaumālapa‘u 1 & 2 (situated in the *ahupua‘a* of Kamoku); and describe land tenure and use, and travel in the Kamoku-Kalulu region (excerpts from selected documents are included in text, and copies of selected original documents are also attachment at the end of this study).

Maly was raised on Lāna‘i, and for more than 30 years has spoken with elder native Hawaiian residents of Lāna‘i; he has also researched and collected historical records (from both Hawaiian and English language manuscripts) for the island. While only limited references to Kaumālapa‘u have been located to date, one of the important traditions for Lāna‘i, which has survived, is in part centered at Kaumālapa‘u. The account (cited later in this study) gives readers the name of a famed waterspout and cave (Puhi-o-Ka‘ala) on the shore of Kaumālapa‘u, and also references the trail system which connected the important canoe landing and village of Kaumālapa‘u to inland areas on Lāna‘i.

Land Tenure

In the *Māhele ‘Āina* (Land Division) of 1848, the *ahupua‘a* of Kamoku and Kalulu were retained by the King (Kamehameha II), though the *‘ili* of Kaumālapa‘u 1 & 2 were given by the King to the Government (*Buke Mahele*, 1848:105, 209; and Boundary Commission Certificate No.’s 36 & 37). As *Konohiki* (Overseer) of the land of Kamoku on behalf of the King, Noa Pali reported that the *i‘a kapu* (restricted fish) of Kamoku was the *uhu* (parrot fish), and the *lā‘au kapu* (restricted wood) of Kamoku was the *koko* (*Euphorbia* spp.) (Interior Department Land Files – August 26, 1852). *Uhu* are still noted as an important fish of the Kaumālapa‘u fishery to the present day (pers. comm., Henry Aki and Sam Kaopuiki).

As a part of this study, a review of claims by, and awards to native tenants for *kuleana* (personal property rights), was conducted. Only four claims and awards were identified which include land in Kamoku (for locations of the *kuleana*, see Land Court Application Map No. 862 – a portion of which is reproduced as *Figure 2*):

Kaauwaeaina (LCA 8556) – in the *ahupuaa* of Kamoku and Kalulu. Situated near Keahialoa and Puu Nanaihawaii; and along the *mauka-makai* trail from upland Kamoku to Kaumalapau (two parcels on north of present-day airport parcel).

Pali (LCA 10630) – in the *ahupuaa* of Kamoku. Situated in the Kihamaniania-Nininiwai vicinity, in the uplands of Kamoku (behind present-day Lanai City, south of Koele).

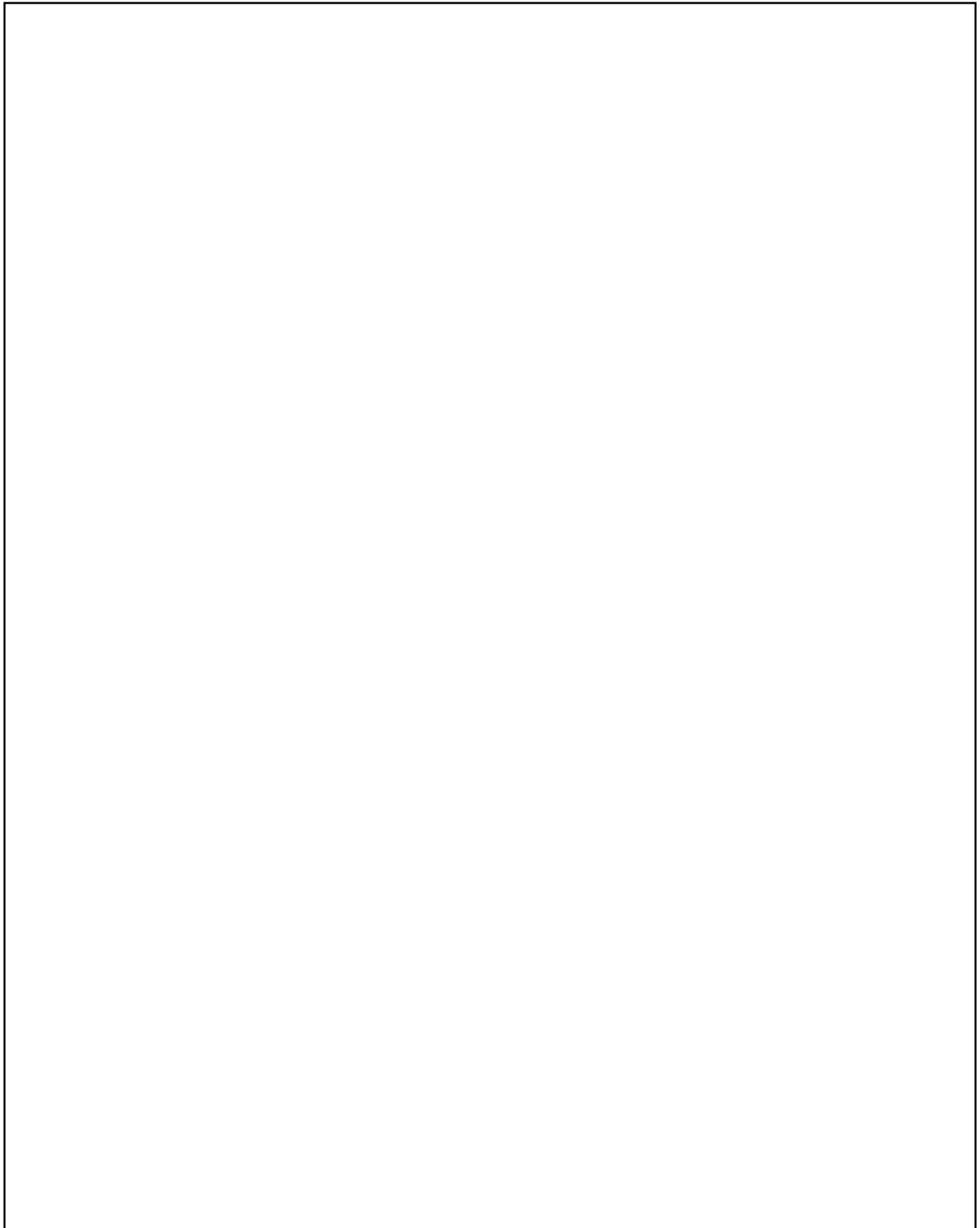


Figure 2. Portion of Land Court Application Map No. 862 – Showing Various Features, Including: Mahele Award to Kaauwaeaina, Kaumālapa‘u Trail, location of Ili o Lono Heiau, and Royal Patent Grant Lots to Nahuina and Keliiahue

Kaaiiai (LCA 6833) – in the *ahupuaa* of Kalulu and Kamoku. Situated in the uplands, between Keaaku and Lalakoa (three parcels situated on Palawai side of Lanai City).

Kalaihōa (LCA 3719 B) – in the *ahupuaa* of Kalulu and Kamoku. Situated in the uplands, between Pulehuloa and Kapano Gulch (situated on Palawai side of Lanai City).

While the presence of old native sites — such as *pā hale* (residence features), trails, *ko‘a* (fishing station markers), a canoe landing, and other traditional cultural features, have been recorded in: native traditions (see Kalakaua 1888, and documents cited in this study) and in an archaeological survey of 1921 (Emory 1924); and some features were viewed during site visits conducted as a part of the present study — apparently no native tenants applied for *pā hale* or other properties in the ‘*ili* of Kaumālapa‘u during the *Māhele* (see attached records of the four Land Commission Awards cited above, and records at the end of this study).

In 1866, a Royal Patent Grant (No. 3029) was issued to Nahuina and Keliiahue for two parcels of land, one entirely in Kamoku, and the other crossed by the boundary between Kalulu and Kamoku (see *Figure 2*). These parcels are generally on the north and south sides of Pu‘u Nānāihawai‘i (above the present-day airport parcel). Parcel No. 1 of the Grant is crossed by the *mauka-makai* trail that runs to Kaumālapa‘u (the same trail that crosses Kaauwaeaina’s *kuleana* parcel). In 1876, Keliiahue (*wahine*), recipient of the Grant, was one of the informants before the Boundary Commission.

In 1862, a Commission of Boundaries (the Boundary Commission) was established 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). W.D. Alexander, Surveyor General of the Kingdom of Hawai‘i worked on Lāna‘i, and recorded the testimonies for the *ahupua‘a* of Kamoku. Among the important features described was the *heiau*, Ili o Lono (situated above Kaumālapa‘u Gulch, on the Boundary between Kamoku and Kalulu), and the old trail rising from Kaumālapa‘u to the uplands (*Figure 2*).

Land of Kamoku

Survey by W.D. Alexander; April 3, 1876 (Register Book No. 153)

Keliiahue widow of Nahuina, was born on Kalulu, & testifies that the boundary between Kalulu and Kamoku comes down from a hill known as Puunene, down the North bank of the Kapano valley to the Govt. road, keeping straight on across a side of a ravine coming in from the north, called Keaakū, to the top of the north wall of the Palawai crater at a place called Pulehuloa, near Keliihanani’s house.

Thence it skirts the northwestern slope of the crater till it meets the old road to the sea, which it follows down to Kaumalapau Harbor.

Papalua, another old resident agrees with the above in the main, but declares that from Pulehuloa the boundary runs to a rocky eminence called Puu Nanaihawaii, where he says that Makalena set up his compass. From thence

he says it runs to the site of an old *heiau* called Ka Ili o Lono, near which Papalua's house formerly stood near the present road.

Kaaiai an old *kamaaina*, insane however, points out a pile of rocks nearby on a line between these two points called Kuanaipu, which he says he guided Makalena to.

From Ili o Lono the line follows the old road to the neighborhood of Kaumalapau Harbor. The whole of the harbor belongs to Kamoku. Starting from the edge of the *pali*, on the south side of the Kaumalapau ravine till it meets the old road... (Alexander, Register Book 153:22-24)

In 1877, M.D. Monsarrat (Kingdom Surveyor), conducted a survey of Kamoku, and that survey was certified as Boundary Commission Certificate No. 37. The excerpts below, include the description of the western (seaward to middle) section of Kamoku (though the measurement coordinates are not cited; see attached notes of survey for full description):

No. 37 — A Survey of the Crown Land of “Kamoku” Lanai.

Commencing at a pile of stones over a cross cut in a large stone on South side of Kaumalapau Harbor on edge of gulch. The Boundary runs:

1. N E along Kalulu up South edge of gulch to a stone marked with a cross on edge of gulch a little above a branch that comes into the main gulch from the South.
2. Thence along Kalulu up South edge of gulch to a cross cut in a stone on South Edge of same.
3. Thence along Kalulu to head of gulch.
4. Thence along Kalulu to a cross cut in a stone amongst a lot of stones at the former site of an old *Heiau* called “Ili o Lono.”
5. Thence along Kalulu up road to a point a little North of a cactus clump marked by two triangular pits...
16. Along a Paomai across gulch to a red wood post a little West of a cactus clump. There ends the Crown land of Paomai.
17. Thence along Kaa down North side of gulch to a cross on a stone.
18. Along Kaa down North side of gulch to a cross on a stone.
19. Thence along Kaa to a point 10 feet East of a large rock with a cross cut on it.
20. Thence along Kaa to Sea Shore.
21. Thence along Sea Shore to point of Commencement.

Area 8291.09 Acres (Boundary Commission, Maui Volume 1:114-115)

The notes of survey in the Land Division Collection that are a part of the packet for Grant No. 5011 to Walter M. Gifford (Hawaiian Pineapple Company, Ltd.), include the qualifying statement:

Reserving there from all lands covered by Grants and Land Commission Awards, and reserving to Government ownership, for public use, all existing roads, trails and rights of way. (Land Division Grant Packet No. 5011, Part 3; see attachment for complete description)

Kaumālapa‘u (Kamoku Ahupua‘a) in Native Traditions

A significant native tradition of Lāna‘i, which is in part centered at Kaumālapa‘u, is associated with a waterspout and cave known as Puhi-o-Ka‘ala (literally: Waterspout of Ka‘ala). Puhi-o-Ka‘ala is situated on the shore, along the southern (Kamoku-Kalulu) boundary of Kaumālapa‘u Bay (*Figure 3*). Emory (1924) reported that the tradition “*Puhi o Kaala*” was first publicly told in 1868, at the request of Lot Kamehameha (Emory 1924:23). Walter Murray Gibson (one time resident and owner of large tracts of land on Lāna‘i), reportedly learned the account from M. Kekuaanoa (who accompanied Kamehameha I on Lāna‘i), and from Pi‘ianai‘a who had also resided on the island. Gibson first published the account in the Hawaiian Newspaper “*Nu Hou*” in 1873; King Kalākaua, retold the story in his book “*Legends and Myths of Hawaii*” (1888).

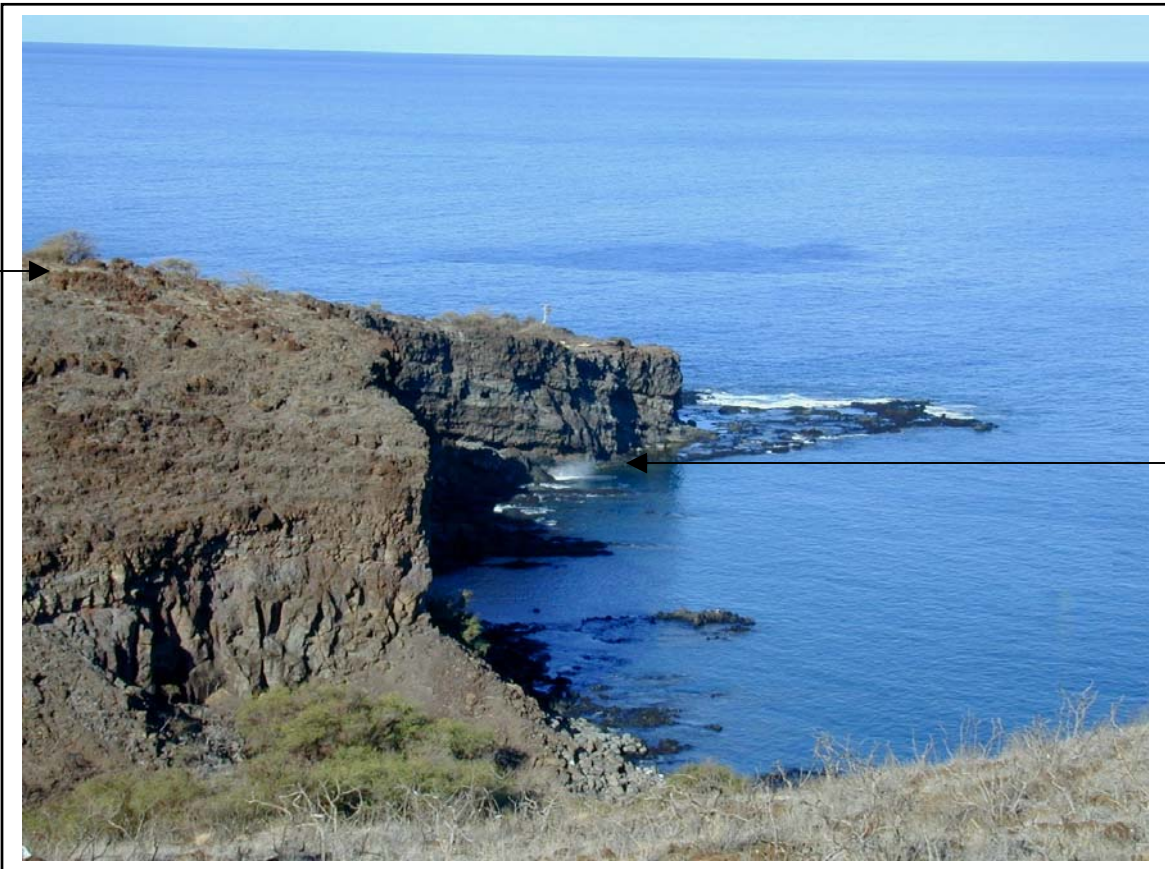


Figure 3. Puhi o Ka‘ala seen from Kaumālapa‘u Bluff (note mist spray of water spouting out from lava flats at base of pali) (KPA Photo 1952). Also on Kalulu side of Kaumālapa‘u Gulch is one of a series of complexes, including platforms and apparent dryland agricultural features (arrows inserted in photo indicate two features described above).

The waterspout and a cave associated with it (which according to tradition, also contains the remains of Ka‘ala and Ka‘aiali‘i), is one of the famous storied places (*wahi pana*) on the island of Lāna‘i. As a youth growing up on Lāna‘i, Maly learned the *mo‘olelo* (tradition) from elders of the Kaopuiki family, and the account was spoken of by individuals who participated in the limited oral history-consultation program conducted as a part of the present study.

Emory (1924) provided readers with the following summary of the account:

After Kamehameha had conquered all the islands he visited the village of Kaunolu to fish and sport. His residence was on the bluff which forms the east side of the bay, overlooking the village, the temple and the bay. Natives came from all over the island to view the sports which would be held for Kamehameha's entertainment.

One of the events was a wrestling match between Kaaialii, warrior of Kamehameha, and Mailu, for the beautiful girl Kaala. Kaaialii was victorious, but the father of Kaala, Opunui, was not willing that he should have the girl, because Kaaialii had driven a friend of his over the cliff at Hookio in the battle of Kamokuhi.

Opunui succeeded in getting Kaala away by telling her that her mother was dying at Mahana. But instead of taking her to Mahana, he led her away to Kaumalapa'u and hid her in the sea cave with an under-water entrance, on the south side of the bay. This cave is called Puhi o Kaala, The Spouting Cave of Kaala.

Ua, a lover of Kaaialii, told him that Kaala would be hidden by Opunui. He immediately set out to find the father. When Opunui saw Kaaialii he fled for his life and was saved by being able to reach the *heiau* of refuge at Kaunolu a few moments before Kaaialii.

Kaaialii wandered over the island till at the spring Waiakeakua he met a priest from whom he forced the secret of Kaala's hiding place at Kaumalapa'u bay. Kaala had tried to escape by swimming under water, but her strength was not enough. Kaaialii found her half drowned and so badly bitten by eels that she expired soon after. (Emory 1924:23)

Interview- Consultation Contacts

Prior to conducting the Lāna'i field work, Maly contacted Mr. Solomon Kaopuiki, Mr. Henry Aki, Mrs. Edean Desha, and Mr. Solomon Kaho'ohalahala, and inquired if they would be willing to participate in the interview-consultation program being conducted as a part of the Kaumālapa'u Traditional Cultural Places Study. Maly also asked for recommendations on other potential contacts. As a result of the initial phone conversations and Lāna'i field work conducted July 25th-28th, 2001, the following individuals were spoken with by Maly (Prasad was present during some discussions, and conducted her own discussions with other individuals as well):

Consultation Participants (July 25-28, 2001):

<u>Solomon Kaopuiki</u>	<u>Samuel Kaopuiki</u>	Alfred Kimokeo
<u>Edean Desha</u> (and daughters)	<u>Henry Aki</u>	<u>Albert Reinicke</u>
<u>Solomon Kahoohalahala</u>	Samuel Shin	Hoss Richardson
Joanna Vawara	Lee Tavares	Roland Lee
Chelsea and Rick Trevino		

The names underlined above, identify individuals with whom Maly conducted detailed consultation-interview discussions (records are cited below). Those individuals range in age from 50 to 83 years, and are either descended from traditional families of Lāna'i, or have lived on the island for more than 50 years.

Mr. Daniel Kaopuiki Jr. and Mr. Alfred Kimokeo, elder native Hawaiian residents of Lāna‘i, and former harbor employees, were both sought out as interviewees, but their health did not allow for program participation. Mr. Kimokeo still resides at Kaumālapa‘u, but he was not well at the time of the site visit. Mr. Kaopuiki still has a house at Kaumālapa‘u, but his health needs have him in Honolulu at present.

During the consultation interviews, several historical maps were referenced (and copies given to interviewees). The maps included Register Map 1394 (Island of Lanai, 1878); Land Court Applications Map No. 590 (Kaumalapau Lots 1, 2 & 3; 1924); and Land Court Application Map No. 862 (Island of Lanai, 1927). When appropriate, locational information discussed by program participants was noted on Land Court Application Map No. 590 (*Figure 4* – an annotated map; a compilation of sites referenced during interviews). Also, during the process of discussing the Kaumālapa‘u Project with the above identified program participants, the names of individuals who might be able to provide further information were suggested. The recommendations included:

Recommendations For Further Consultation

(individuals who resided at or worked at Kaumalapau):

Josephine Kauwenaole	Mamo Aiona-Fernandes
Grace Kaaikala	Ben and Cissy (Kauwenaole) Kaaikala
Harriet Maioho	Hazel Maioho-Tanigawa
Shigero Yagi	Mr. Minoru Oda
Clarence Lincoln (the <i>hānai</i> son of Alfred Kimokeo; and possible contact for detailed discussion with A. Kimokeo)	

***Summary of Key Points Raised by
Interview- Consultation Program Participants***

All individuals expressed support for the proposed repair and stabilization of the Kaumālapa‘u Harbor Breakwater. Most noted that present conditions were unsafe, and that the harbor was the “life line” between Lāna‘i and the world.

Henry K. Aki

July 26, 2001

Former Kaumālapa‘u Resident and Retired Harbor Supervisor

Henry Aki was born in 1924 at Lāhainā. He shares familial relations with noted fishing families of the Lāhainā Region (Maui), and Lāna‘i. As a youth, he was brought to Lāna‘i by Daniel Kaopuiki Sr., and spent summers on Lāna‘i. In 1941, he moved to Lāna‘i, first living with *kupuna* of the Makahanaloa line at Pālawai. In 1942, he and his mother (Ella Kekai Haia-Aki) moved to Kaumālapa‘u, and Henry began a life-long career, working at the harbor. Henry Aki retired from his position as Harbor Supervisor in 1986.

The following expanded notes are a summary of key historical points regarding Kaumālapa‘u—including: traditional practices; residency; and harbor matters—which Mr. Aki recalled. The notes include both his personal experiences and references to earlier events of which he learned from others who were connected with harbor and breakwater development.

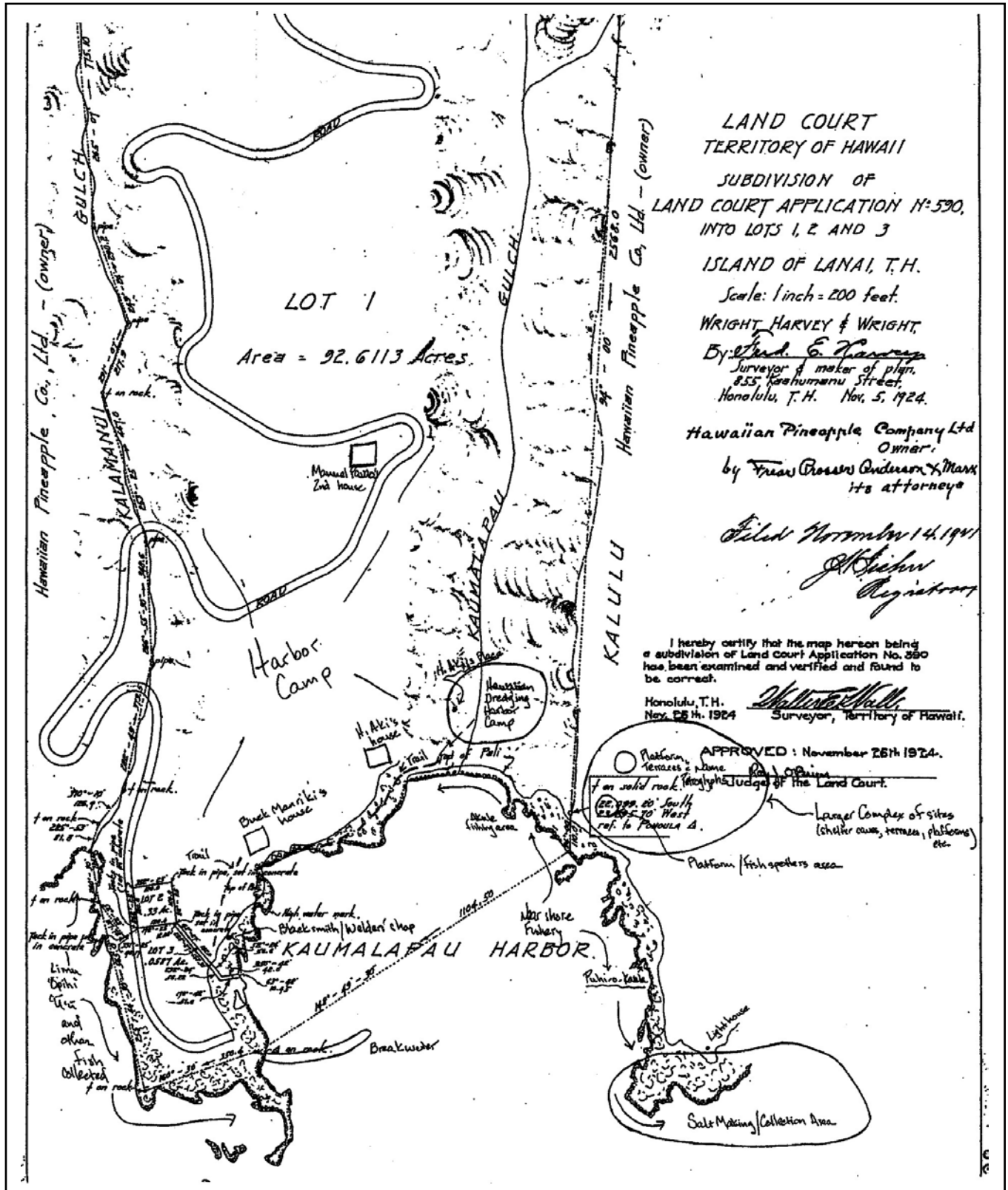


Figure 4. Annotated Map – Portion of Land Court Application No. 590 (not to scale);
 Depicting Selected Sites and Features Discussed During Interviews (July 25-28, 2001)

Harbor and Breakwater Development 1924-1926

(from conversations with Manuel Pavao, Construction Site Supervisor and first Harbor Supervisor; and others who worked in the early period of harbor use):

- When work on the harbor, wharf, and breakwater was begun, Hawaiian Dredging set up its' base camp in Kaumālapa'u valley. Temporary houses for laborers (including island residents and others from neighbor islands) were set up in the valley, from about 100 feet behind the shore.
- A road from the valley along the shoreward lava flats, out to the area of the present-day wharf was made. It was on this road, that access from the valley to the job site was gained.
- Boulders from the Kaumālapa'u valley were taken off the cliffs, and transported via a track (hailed by mules), along the near-shore road for fill behind the wharf and on part of the breakwater.
- Caves in the Kaumālapa'u valley cliffs were used by laborers to store tools and supplies. Through the 1940s, tools such as chisels and mallets were still occasionally found in caves in the valley.
- Large boulders for the breakwater were also harvested from the Waiakeakua flats, below the Pu'u Manu vicinity.
- Sections of the cliffs on the wharf side of the harbor were leveled and dropped in the water to make fill for the wharf.
- The area from the water-edge of the wharf to around 20 feet inland is supported on pilings, with the fill extending inland from the pilings. Mr. Aki noted that the pilings are cement with heavy rebar inside, and when he was still working at the harbor, he had made recommendations that the pilings be repaired (no work was done on them). His recommendation was based on diving inspections he'd made under the wharf, where over the years, he'd noted that in some areas, the cement was cracking and the iron expanding, thus weakening the pilings.
- Houses developed on the bluff overlooking Kaumālapa'u Bay (Harbor Camp) were built only for harbor employees. A trail along the front (*makai*) side of the bluff gave residents access to the wharf area.

Harbor and Breakwater Operations 1926-1986

(from conversations with elder harbor employees and personal experiences at Kaumālapa'u):

- The breakwater extended out from the wharf a little more than 300 feet. It was generally straight with only a slight curve inland, towards the outer end (*Figure 5*).
- Cement was laid across the top of the breakwater, and a light was situated near the end of the breakwater as one of the markers for harbor access.
- Each year, during summer, the harbor crew would conduct harbor and breakwater maintenance. Regular maintenance included — collection of new boulders from the inland flats; laying a temporary track across the cement on the breakwater; moving one of the 35-ton cranes onto the breakwater, which was used to set stones in place; and placement of the new boulders. Upon completion of the repair work, the crane would be backed up, and the temporary tracks picked up, and crane returned to operation on the wharf (*Figure 6*).

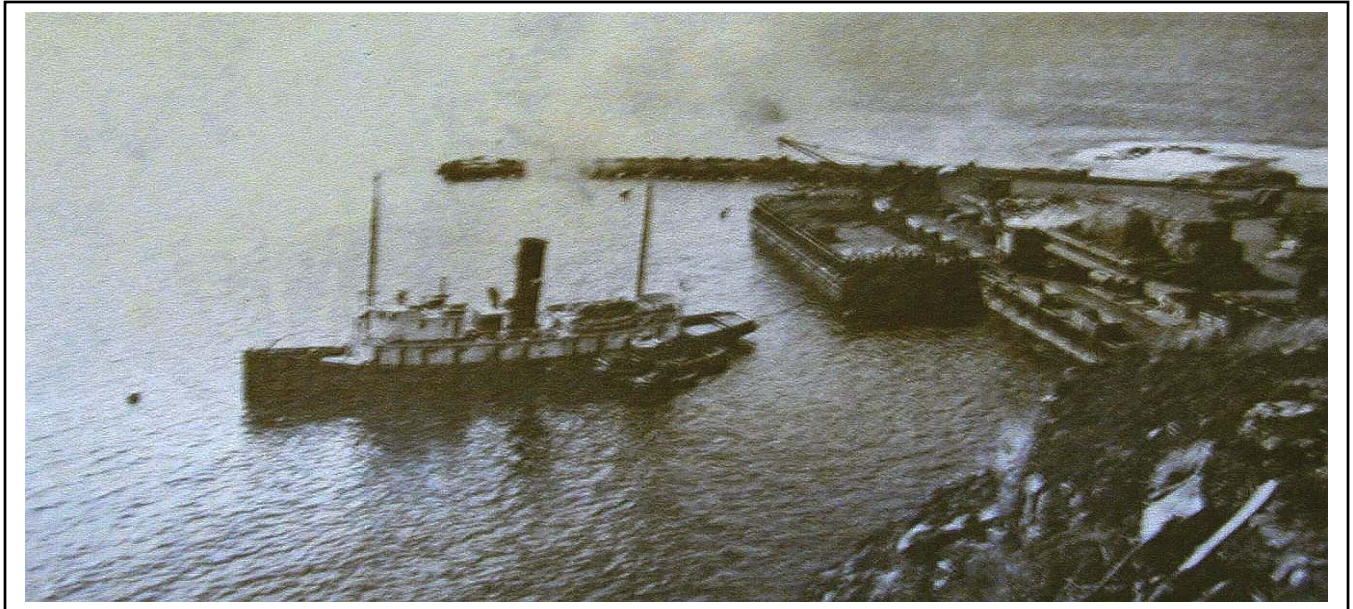


Figure 5. Kaumālapa‘u Harbor - Barge Loading, view from Harbor Camp (Hawaii Farm & Home 1947) (KPA Copy Photo No. 1919)

- John Kauwena‘ole and John Kaiaokamalie were among the crane operators. From around 1942, Henry Aki was a diver who directed stone placement from in the water.
- In the uplands, holes were drilled into the boulders, and pins were set in them (*Figure 6*). Cranes would lift the boulders onto the trucks, and they would in turn be hauled to the harbor.
- During peak season, the harbor and wharf was used every day of the week. During the slack season there would generally be two barges a week. Fuel barges also ran weekly, and the pipe line (L.C. App. 590-Lot 3) ran from the wharf to the tanks (Lot 2, L.C. App. 590).
- Regular maintenance was continued to around the 1960s; by the 1980s, maintenance was funded only on an “as-needed basis.”

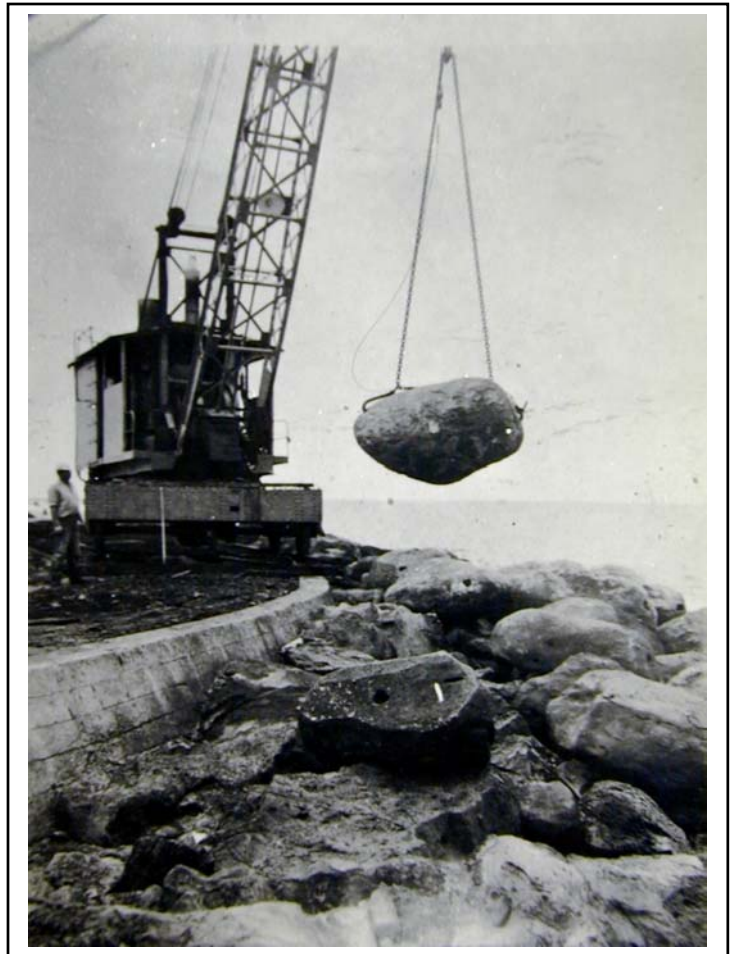


Figure 6. Kaumālapa‘u Breakwater maintenance (ca. 1940s) Photo from collection of the late John Kaiaokamalie; in collection of Lanai Community Library (KPA Copy Photo No. 2010)

- Mr. Aki noted that the ocean and weather has changed since he was young. The storms like those in ca. 1980, and subsequent hurricanes, *Iwa* and *Iniki* (1982 and 1992 respectively), were unknown by the early crew of Kaumālapa‘u, and were a new experience in his lifetime. He also observed that while extensive damage was done to the breakwater and harbor in 1980, 1982 and 1992, only minimal repairs were done on the harbor complex. Indeed, the condition of the breakwater is such now, that when there is a westerly swell, the barges cannot enter the harbor.

Harbor Camp and Wharf Facilities (ca. 1940s-1990s)

Mr. Aki recalled that there were about 30 residences and facility buildings associated with the Harbor Camp and Wharf.

Wharf and Outlying Facilities:

- The early office was below the fuel storage tanks, and above the present-day Quonset hut and office facility. Also in the vicinity of the original office was a house (residence of supervisor, Tom Knot).
- The cut stone used on walls fronting the Kaumālapa‘u Harbor Road was made by Japanese and Korean stone masons. The stones are generally 12”x12” and set in place with mortar. Key stones are set in various locations. When the storms of 1980 and 1982 hit the stone walls, the mortar was washed out and section of the stone walls were pushed in, causing the Harbor Road (facing the ocean) to buckle.
- One building, the “Scout House,” from the old Hawaiian Dredging camp in Kaumālapa‘u Valley was still extant in the 1940s, and Mr. Aki, secured a lease of the valley from the company, which he retained until the late 1980s. The old “Scout House” had deteriorated, so Mr. Aki took it down, and used the foundation to build another small house. His primary interest in Kaumālapa‘u Valley was as a base camp for fishing. A trail down the side of the *pali*, from the Harbor Camp, was his main route of access. Mr. Aki also raised roosters in the valley.

Harbor Camp:

- Camp residents included (but were not limited to) — Buck Manriki (his house was the first house on the bluff, overlooking the area of the fuel storage tanks); Alfred Kimokea; Manuel Pavao (two houses – his last residence being the brick house which has been remodeled and is now the first house seen when driving into the camp); Junior AhLeong Aki; Shigeru Yagi; Nakama; Hashiba; Captain Kealahao; Lono Pokipala; John Kaiakamalie; Daniel Kaopuiki Jr.; John Kauwenaole; Asing Ahyo; Alex Maioho; Joe Kaehuaea; Martin Kaaikala; Sonny Fernandez; Minoru Oda; Matsuda; and Henry Aki (his house was the last one on the bluff overlooking Kaumālapa‘u Valley; near the trail head that went into the valley).
- There were also at least two long garages; a pool hall; a rooming house (in which six single men lived); a bath house (prior to inside plumbing being installed in the houses); a duplex house; and baseball field.

Hawaiian Practices and Sites:

- While the presence of caves was noted in the Kaumālapa‘u vicinity, Mr. Aki does not recall hearing anyone talk about much more than tools (from the harbor construction period) being found in the caves.

- Except for the account of Puhi-o-Ka‘ala, Mr. Aki had not heard of there being known *ilina* (burials) around the harbor. Mr. Aki also noted that it was the practice of the old residents to leave Puhi-o-Ka‘ala alone (not to *maha‘oi*, and see if one could dive into it and find the cave etc.). It was the general practice of his mother and other old Hawaiians who lived at Kaumālapa‘u, to respect and leave the old places alone.
- Puhi-o-Ka‘ala was known to all of the old Hawaiian families, and pointed out as a storied place at Kaumālapa‘u.
- While Mr. Aki, had seen, and traveled past the platforms and other features on the Kalulu Bluff of Kaumālapa‘u, he did not recall anyone ever speaking of the sites, or giving them names. Though in his time, elder Hawaiian residents did still go to certain areas on the bluff to *kilo i‘a* (spot fish) and direct the fishermen to the schools (*Figure 7*).



Figure 7. Portion of Platform (possible fish spotters station) on the Kalulu Bluff overlooking Kaumālapa‘u Bay (Breakwater and Wharf in background) (KPA Photo No. 1994)

- Daniel Kaopuiki Sr. had told Mr. Aki that Hawaiians once lived at Kaumālapa‘u and that it was an important fishing area. He was also told that water for the old residents was found a little ways up the valley, in a well.
- In the old days, *akule* were caught near the shore fronting Kaumālapa‘u Valley. The schools would still come in occasionally throughout the years that Mr. Aki worked at the harbor.
- Mr. Aki’s mother (Ella Kekai Haia-Aki) and other old Hawaiian residents of Kaumālapa‘u regularly gathered *limu* (seaweeds) such as the *kohu* and *lipoa* from along the shoreline. They also gathered various near shore fish and crabs, and the elder Mrs. Aki, regularly gathered *pa‘akai* (salt) from *kāheka* (natural salt basins) at the front of the cliff near the Kalulu-Kamoku boundary (in area of the lighthouse). The *pa‘akai* was used for all home needs and salting fish caught in the surrounding fishery.
- Among the fish regularly caught around Kaumālapa‘u were the — *uhu*, *kole*, *akule*, ‘*ū‘ū*, *nenuē*, *pāpa‘i*, and ‘*ōpihi*. Families also regularly fished from the breakwater, and around the point towards Kalamanui Valley.
- Sharks were known to come into the bay, but Mr. Aki’s mother instructed him not to bother them; they were considered family, and would not bother him.

Edean Puahau‘oli Desha

July 26, 2001

Edean Puahau‘oli Desha was born on O‘ahu, and moved to Lāna‘i with her husband (Swede Desha) in 1946. Since moving to Lāna‘i, Mrs. Desha has collected articles and historical writings about Lāna‘i, and traveled around the island with various individuals knowledgeable about Lāna‘i’s cultural and natural resources (both native Hawaiian residents and others who have made studies on the island).

Mrs. Desha’s recollections of Harbor development at Kaumālapa‘u are similar to those of Henry Aki. The tradition of Puhi-o-Ka‘ala is one that stands out in her mind as being told by a few native elders and being retold in historical manuscripts. One additional historical observation shared by Mrs. Desha, which she heard from Manuel Pavao (former Hawaiian Dredging employee and Kaumālapa‘u Harbor Supervisor), described continued travel via the old Kaumālapa‘u Trail (see *Figure 2*) in the 1920s. Manuel Pavao told Edean:

- When we were living in Kaumālapa‘u Valley, working on the harbor and breakwater, we would sometimes be invited to lū‘aus up at Kō‘ele. The only way for us to go, was to walk the old Kaumālapa‘u trail out of the valley, across the flats and up to Kō‘ele. It was nothing for us to walk up for a party one night, and walk back down (pers. comm., M. Pavao to E. Desha).

Albert Reinicke

July 27, 2001

Albert Reinicke was born in 1942, and lived at Kaumālapa‘u while he was growing up. His mother, is Josephine Kauwenaole, and his *hānai* father was the late John Kauwenaole (a harbor employee). Mr. Reinicke’s recollections about Kaumālapa‘u Harbor management and residences are similar to those shared by Mr. Aki. Mr. Reinicke did add that he believed around 1960, following Hurricane Dot (1959), some stone for breakwater repair came from Kawaihae (Island of Hawai‘i) as well. The timing of the repair may have coincided with work on the Kawaihae Harbor.

Solomon “Kolomona” Kaho‘ohalahala

July 27, 2001

Kolomona Kaho‘ohalahala is a Lāna‘i native; a historian; and cultural practitioner-resource specialist. Mr. Kaho‘ohalahala shared the following thoughts regarding traditional cultural places, and care of the cultural-natural resources in the Kaumālapa‘u vicinity:

- Puhi-o-Ka‘ala is a significant feature on the cultural landscape of Kaumālapa‘u. It is a place that needs to be protected.
- In traditional times, the area was an important canoe landing and fishing village. There are native sites and features around Kaumālapa‘u, known to some families that should not be disturbed, or made known to the larger public. For the most part, it is not anticipated that the breakwater repairs will affect those sites. But replacement boulders should not be harvested from the Kaumālapa‘u cliffs.
- A larger resource issue (that impacts Kaumālapa‘u) is the degradation of the *kula* (plateau lands) and remnant native plant community. As a result of the ranching and pineapple business interests, the land has been left almost barren. Kaumālapa‘u valley is a catch-all

for run off that occurs when heavy rains fall. Siltation in the bay is going to be an on-going problem, and also impacts the fishery resources.

- One of the important trails on Lāna‘i, connects Kaumālapa‘u to the uplands and other areas on the island. This is the trail referenced in the *mo‘olelo* of Puhi-o-Ka‘ala, and is also the route traveled by native families seasonally, when fishing between the Keōmoku and Kaumālapa‘u fisheries.
- The place names which occur at, and above Kaumālapa‘u, are an indicator of the knowledge and familiarity that the *kūpuna* had with the landscape. The alignments of hills were long distance markers used by those people who traveled across Lāna‘i. Care should be taken to perpetuate those place names, and to not further impact these resources.

Samuel Kaopuiki

July 27 & August 6, 2001

Samuel Kaopuiki was born in 1925 at Keōmoku, Lāna‘i. He is a native of Lāna‘i, descended from several families with generations of residency on the island, and known for his knowledge of the island. Mr. Kaopuiki has been a fisherman all of his life, and regularly fished at Kaumālapa‘u. His elder brother Daniel Kaopuiki Sr. lived and worked at Kaumālapa‘u as well, and his own job with the plantation had him regularly at the harbor. Mr. Kaopuiki’s recollections of the harbor residences and operations are similar to those of Mr. Henry Aki above. Discussing the Kaumālapa‘u vicinity, and fishing customs and practices, Mr. Kaopuiki observed:

- Puhi-o-Ka‘ala is one of the important, traditional places of Kaumālapa‘u.
- Asked about the Hawaiian sites and petroglyph names — *Pulaa* and *Kuuiwa* — seen during a site visit on one of the platform features (*Figures 8 & 9*) on the Kalulu bluff, overlooking Kaumālapa‘u, Mr. Kaopuiki did not recognize the names. And while he was familiar with the platforms and features (he had traveled the area while hunting), he noted that he had never heard anything about the sites.

Mr. Kaopuiki did note that it was a practice of his elders to put their names at various places where they lived or visited. For example, his *kupuna* Ka‘enaokalani’s name is still seen near Kaunolū.

- Kaumālapa‘u is an important fishery. There were all kinds of fish which he would catch at Kaumālapa‘u. Among them were the — *‘āholehole*, *uouoa*, *moi*, *uhu*, *akule*, and many others. The *akule* used to school in Kaumālapa‘u. But now, because people take everything, and don’t think about tomorrow, there are very few fish (it’s not like it was before).



Figure 8. Composite photo of Name Petroglyphs on Platform (Kalulu Bluff, Overlooking Kaumālapa‘u Bay). Petroglyphs are on separate stones on a platform, near a survey pin marker. (KPA Photo No.’s 1982 & 1983)



Figure 9. Portion of Kalulu Site Complex, Overlooking Kaumālapa‘u (KPA Photo No. 1988)

- One of the big problems are people who come to Lāna‘i from other places, and they take everything. They even fish right from the nursery or source, and don’t think about tomorrow. Just like the *limu* and *‘ōpihi*. We used to gather from there, but now there’s very little left.
- Mr. Kaopuiki’s primary methods of fishing included *kamākoī* (pole fishing) and *ku‘u ‘upena* (net fishing).
- Mr. Kaopuiki noted that before days, in his father’s and kupuna’s time, the families used to travel across the island on trails, fishing seasonally at Keōmoku and vicinity, and at other times, fishing at Kaumālapa‘u. Lkening the ocean to the Hawaiian ice box, Mr. Kaopuiki observed — “One side ice box no more, you go to the other side ice box.” But you always respect the ocean, and take only what you need for family use.
- When asked if he knew of any *ko‘a* (fishing station markers or triangulation points) at Kaumālapa‘u, Mr. Kaopuiki said that he did not. By his time there was not much discussion of that in the Kaumālapa‘u area. He is certain that in earlier times, various points, hills, and perhaps in later times, even the lights at the harbor were used to mark various fishing spots. But since he was a pole and net fisherman, he did not know about them.

Solomon Kaopuiki

July 27, 2001

Mr. Solomon Kaopuiki was born at Keōmoku in 1919, and like his younger brother, Samuel, he is descended from several families with generations of residency on Lāna‘i. Mr. Kaopuiki is well known for his knowledge of Lāna‘i’s cultural and natural landscapes. Mr. Kaopuiki’s descriptions of Kaumālapa‘u Harbor and Camp are similar to those shared by Mr. Henry Aki, though he did add several important points in regards to cultural resources and history of the Kaumālapa‘u vicinity. Mr. Kaopuiki also took Maly to the area from where many boulders for the breakwater were collected. The following points are among those shared by Mr. Kaopuiki:

- Puhi-o-Ka‘ala is an important place in the history of Kaumālapa‘u and Lāna‘i.
- While he did not hear specific name references for the features on the Kalulu Bluff over looking Kaumālapa‘u Bay, it is Mr. Kaopuiki’s understanding (from elders) that in the old days, people lived at Kaumālapa‘u and vicinity. The land was different, and families could grow sweet potatoes and similar crops there. There was also some water available in the valley. Kaumālapa‘u was an important canoe landing and fishery in the old days.
- Mr. Kaopuiki was interested to hear the names “*Pulaa*” and “*Kuaiwa*” which were etched into stone on one of the *kahua* (platforms), but he did not recognize them as family names (see *Figures 8 & 9*). He will look through family records to investigate it further. Like his brother, he noted that after writing became established, many of the old family members did write their names in stone at places that were of importance to them. He was also familiar with some of the Hawaiian sites in the vicinity, but had not heard much about their use. He did note that previously, fish spotters went to the Kalulu and Kaumālapa‘u bluffs to direct fishermen to the schools of fish that came into the bay.

- Regarding some of the stones used for the breakwater and wharf development, Mr. Kaopuiki shared that many of the stones were taken from the Waiakeakua plateau (*Figure 10*). There were several areas where large round boulders could be found on the plateau land. At one point, there was trouble when stones were taken from one of the locations. Mr. Kaopuiki's father (Daniel Kaopuiki Sr.) told Manuel Pavao and Sonny Fernandez not to take stones from there (near a section of land which elders of the Kaopuiki family had cultivated), as there had been graves in the area, and petroglyphs on the stones. Sonny Fernandez told Solomon Kaopuiki, that he and the crew had indeed seen markings on some of the boulders, but they did not know what they were.



Figure 10. One of the Sites on the Waiakeakua Plateau, from which Boulders were Harvested for the Kaumālapa‘u Breakwater (note rounded stones scattered on slope) (KPA Photo No. 1999)

- Mr. Kaopuiki also shared that Manuel Pavao, the Harbor Foreman, had come to Lāna‘i from Hilo, with Hawaiian Dredging. While in Hilo, he had worked on the Hilo Breakwater and Harbor project. Following construction of the Lāna‘i Complex, he chose to stay on the island, and worked for Hawaiian Pineapple Company – Castle and Cook.

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State of Hawai'i

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• Records of the Māhele and Boundary Commission Proceedings (from State Archives); digitized by, and in the collection of *Kumu Pono Associates*.
State Land Division
State Survey Division

ATTACHMENTS: HISTORIC LAND RECORDS-KAMOKU AND VICINITY

Māhele 'Āina (1848-1853)

	424	
	ia ko makou kuleana e hai aku ou	
	ia oukou, a malalo nei na inoa o makou	
Aolu	6782	- - Kihio " Kihua
	6782	- - Kapaou " Puuahi
	6783	- - Kauhii " Kahu
	6784	- - Kaai " Kainee
	6785	- - Kaluakimui " "
	6786	- - Kanihomocho " "
	6787	- - Kanauwaa " "
	6788	- - Kaniwaha " "
	6789	- - Kaniwaha " Puuahi
	6790	- - Pavaa " "
	6791	- - Kaniwaha " Puuahi
	6792	- - Uuui " Kaniwaha
	6793	- - Kaniwaha " Kaniwaha
	6794	- - Kaniwaha " "
	6795	- - Kaniwaha " "
	6796	- - Kaniwaha " "
	6797	- - Kaniwaha " "
	6798	- - Pau " Pahou
	6799	- - Keaka " Kooka
	6800	- - Kaniwaha " "
	6801	- - Kaniwaha " Pahou
	6802	- - Kaniwaha " "
	6803	- - Kaniwaha " Puuahi
	6804	- - Kaniwaha " "
	6805	- - Kaniwaha " Puuahi
6814	Tahle ma Janai Jan 1848	
	O Makou ka lase no na inoa	
Lana	e Kaniwaha malalo iho nei. Ke hiki aku	
	nei makou i na lina kuleana i ko ma	
	kou kuleana ka poe malalo iho, na	
	lina a na lina Kaniwaha i ko Makou	

LCA No. 6833 – Kaiaia at Kalulu & Kamoku (group listing under LCA 6814; Native Register 6:424)

Kule ana ihi Aina, Kule ana Kula, Kule ana
 Kai, Kule ana Moku Maui, Kule ana Ioi
 Eia ora inoa a me ma Kule ana a
 me ma Moku Maui

- 6814 Pakeli
 6815 Kaiwi
 6816 Kaholua
 6817 Kawaihae
 6818 Kaale
 6819 Komakahihi No Kaunolu
 6820 Kanhohokahi Laka ma
 Lanai
 6821 Aniheloa
 6822 Kahutitani
 6823 Kahāhee 6836 Pūhi Oiahi
 6824 Kapulu
 6825 Kalanivahine
 6826 Kalaui
 6827 Laupahulu
 6828 Keamo
 6829 Moaue
 6830 Pekei
 6831 Ohi No Kalaui
 6832 Kei ma Lanai
 6833 Kaiaia
 6834 Kauhakala
 6835 Kahoou
 6836 Mūhee aewa given in N^o 6823
 6837 Malulu
 6838 Apiki
 6839 Kahuamānoa
 6840 Kūka No Maunalei Lanai
 6841 Auaa
 6842 Ikae No Maunalei
 6843 Kalawala ma Lanai
 6844 Kalinau No Maunalei

LCA 6833 continued (Native Register 6:425)

526

10630

Pali

Lanai Feb 5th 1848

Jamie

Aloha e e Kaanawai a me J. Si
 a me ma Lina Aona Kuleana aina
 Eia koi mauka ia oukou, e mana
 mai oukou i koi kuleana aina, eia
 na ana o ka Mui iue ma Lanai
 Lanai nei, Na Auhua i kaanawai
 iau, Owan no ke konohiki o ka Mui
 no ka haku aina; pela kana olelo
 mai iau.

Eia keia kuleana ou, he olelo
 no makou me Auhua, no koi
 noho lina Auhua ana, eia a pau
 ka noho Aupuni ana o ka Mui a
 iue ia, alaila pau koi noho ana
 pela ia olelo ana a makou, aole
 mai e mana mai ke Aupuni i keia
 kuleana ou ke heua koi kana,
 ana aku.

Eia keia kuleana ou, ke kuleana
 pule no Kikahi a me Aupuni keia ku-
 leana ou, o Likahe no mahina ou, ma-
 na ka kana, Owan ka malama kana
 13 Makahiki koi malama ana i
 keia kana, a na Pahuina ka kana i
 keia manawa, a malalo aku wau o
 Pahuina

He kahu kula hui Kikahi ku-
 leana ou i loa mai i ka pue loa
 Pau keia, o ka oukou wale no koi o
 ka hosholo, a me ka hosholo ma
 e like me ka oukou manawa ana
 he pue

Na Pali

LCA No. 10630 at Kamoku - Pali (Native Register 6:526)

468

8556. Kaawaeaina Janai Feb-7, 1848

Aloha ma Lina hoonā
 Lina kule ana aīna, he mau wahi loī
 Kōle kōi ma Maunalei, a
 Bā kēia mau kule ana oī he
 mau moku hōmau ma Kalulu a me
 ka Paūku ma Pūo
 Na Kaawaeaina

467

Kalawai Janai Feb 1, 1848

Aloha o e Kōlohapela a me.
 Lina Ioane Kōi ma Lina hōmau kule ana aīna.
 Bā kōi kule ana ke hōakaka aku
 meī iā oukou o Kōkōi ma Maunalei,
 o kōi nōho ana mābalō aku o ke kōno-
 hiki, Nahaoleliā, iā kōi pilitiā, he
 mau wahi loī iloko o kōi aīna, ma lilo
 i ke kōnohiki, aole iā o kōna kihapai o
 kōi nō iā o ko ke Kanaka, he hōkōno
 nō kōna kihapai.
 O ke kōno o kēia lilo ana i ke
 kōnohiki i hōkōno i kēia mānawa
 aku meī, he ai oī ke ano o ka hōwe
 ana, a o kōi mānō, e hōi anai kōi
 iāi i kōi pōno ke Kanaka, i lilo pōno
 alua
 Bā kēkahi, he mau wahi loī
 i ko hōi kihapai a mābalō aku an
 ana, a he loī nō hōi nō Waimānu a
 waiho nō iāi.
 Oīa kōi kule ana e hōi aku
 meī iā oukou Aloha oukou me ka
 Maluhia
 Na Kalawai

LCA No. 8556 at Kamoku and Kalulu – Kaawaeaina (Native Register 6:468)

40

Pali N^o. 10630.
Kalaioho N^o. 3719^B
Maalulu N^o. 6846.

Jan'y 17th 1853.

Resolved, That the Land Commission
do and is hereby authorized to award fee simple
Titles to Pali (Claim N^o. 10630) Kalaioho (N^o. 3719^B) and
Maalulu (N^o. 6846) as surveyed by Aka, containing
respectively 112 $\frac{1}{4}$, 75 $\frac{1}{2}$ & 90 Acres.

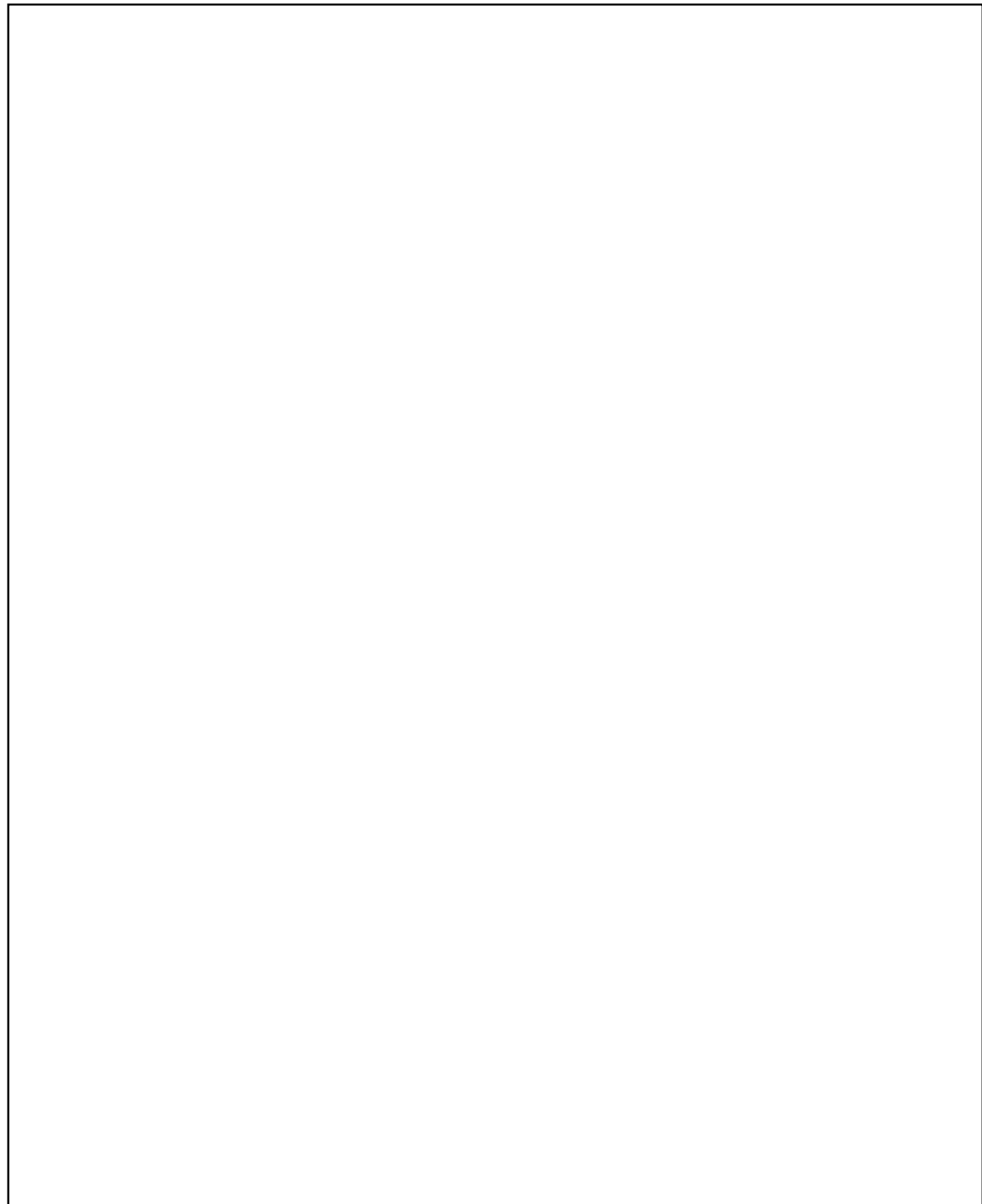
By order of Privy Council
(Sig^d) Lorrin Andrews
Secretary.

Kaunaniwa N^o. 3720^B
Kaokaula N^o. 1052.
Kukalolona N^o. 10133^B.

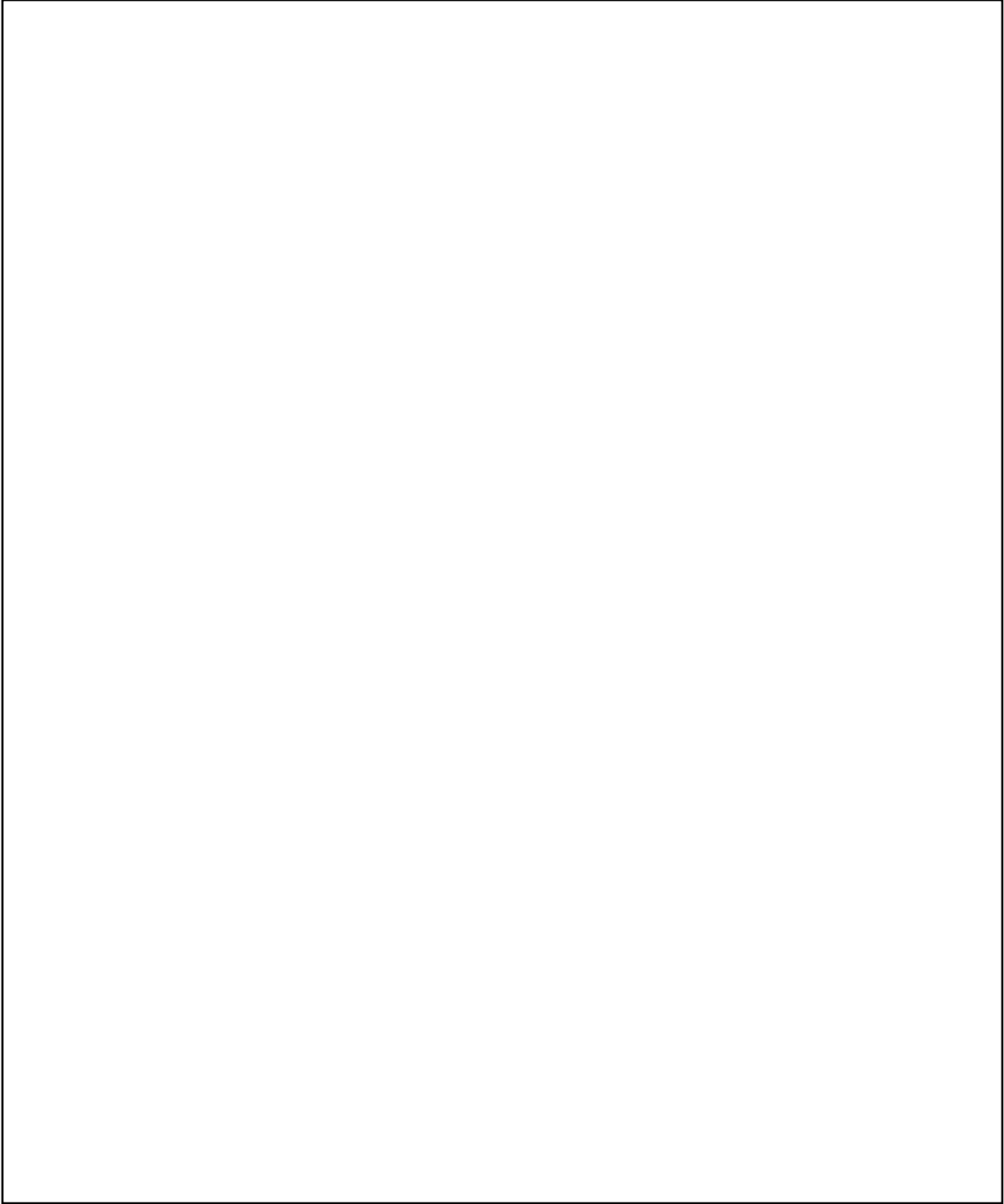
Resolved, that the Land Commission
do and is hereby authorized to award fee simple
Titles to Kaunaniwa, Kaokaula & Kukalolona
for their claims on Gov^t lands on Lanai, though
not in the list of received claims for that Island,
it appearing that they are real settlers & worthy
men who state that their claims were duly
forwarded.

By order of the Privy Council
Jan'y 17. 1853.
Lorrin Andrews
Secretary.

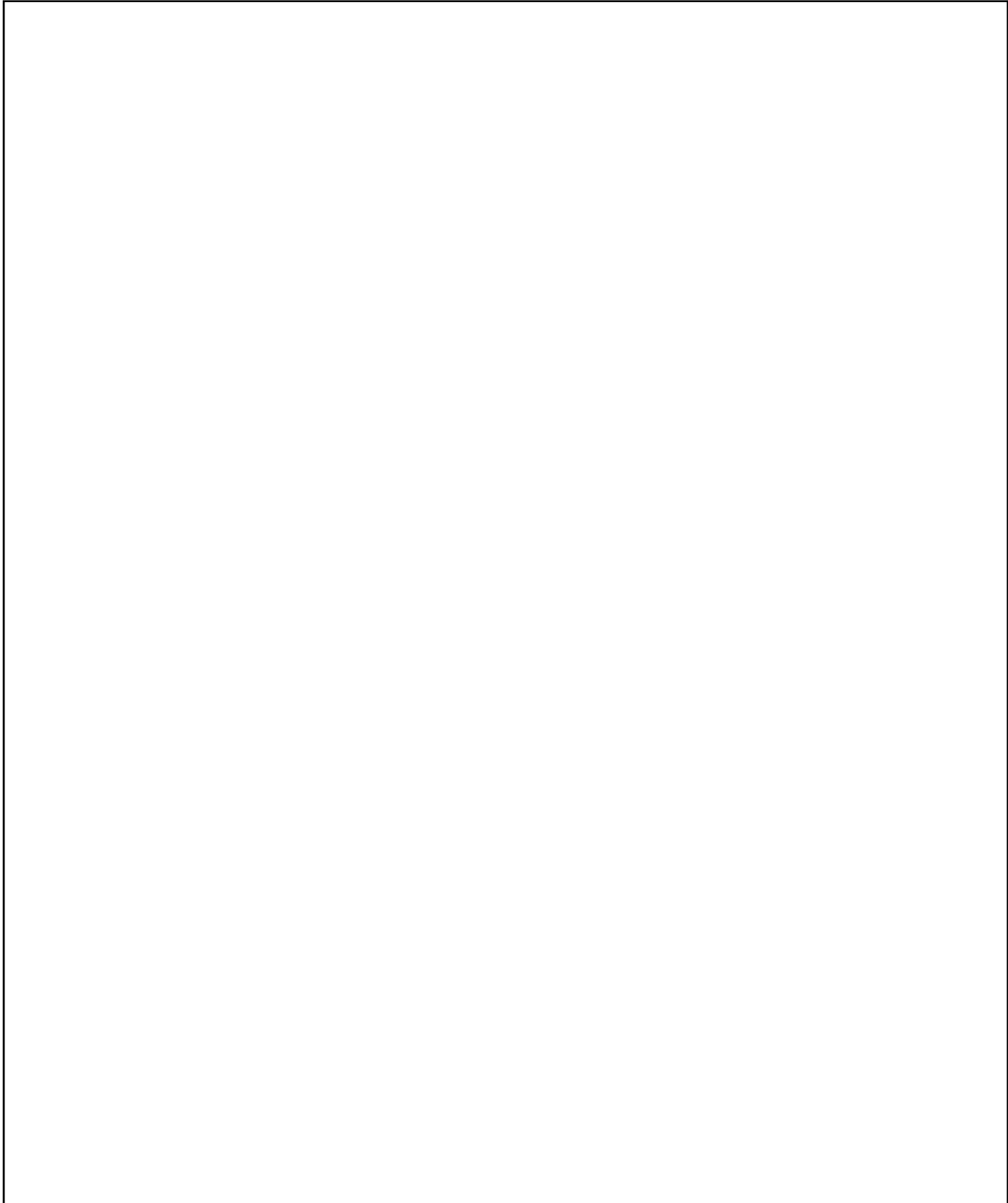
LCA No.'s 10630 & 3719 B - Pali & Kalaioho (Foreign Testimony 15:40)
(at Kamoku and Kalulu)



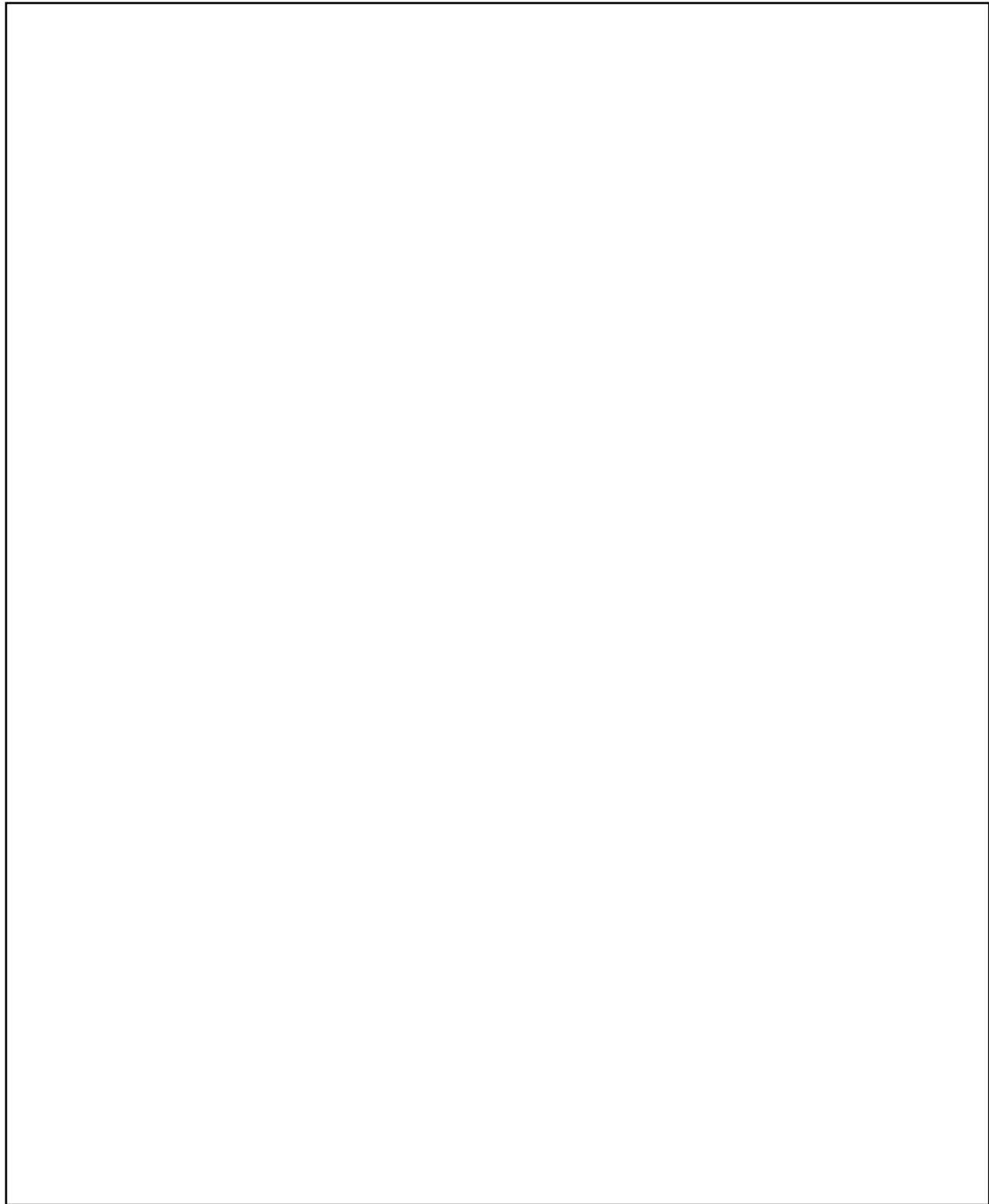
LCA 8556 – Kaauwaeaina at Kalulu & Kamoku (Mahele Award Book 7:212)



LCA 6833 – Kaai ai at Kalulu (& Kamoku; Mahele Award Book 7:215)

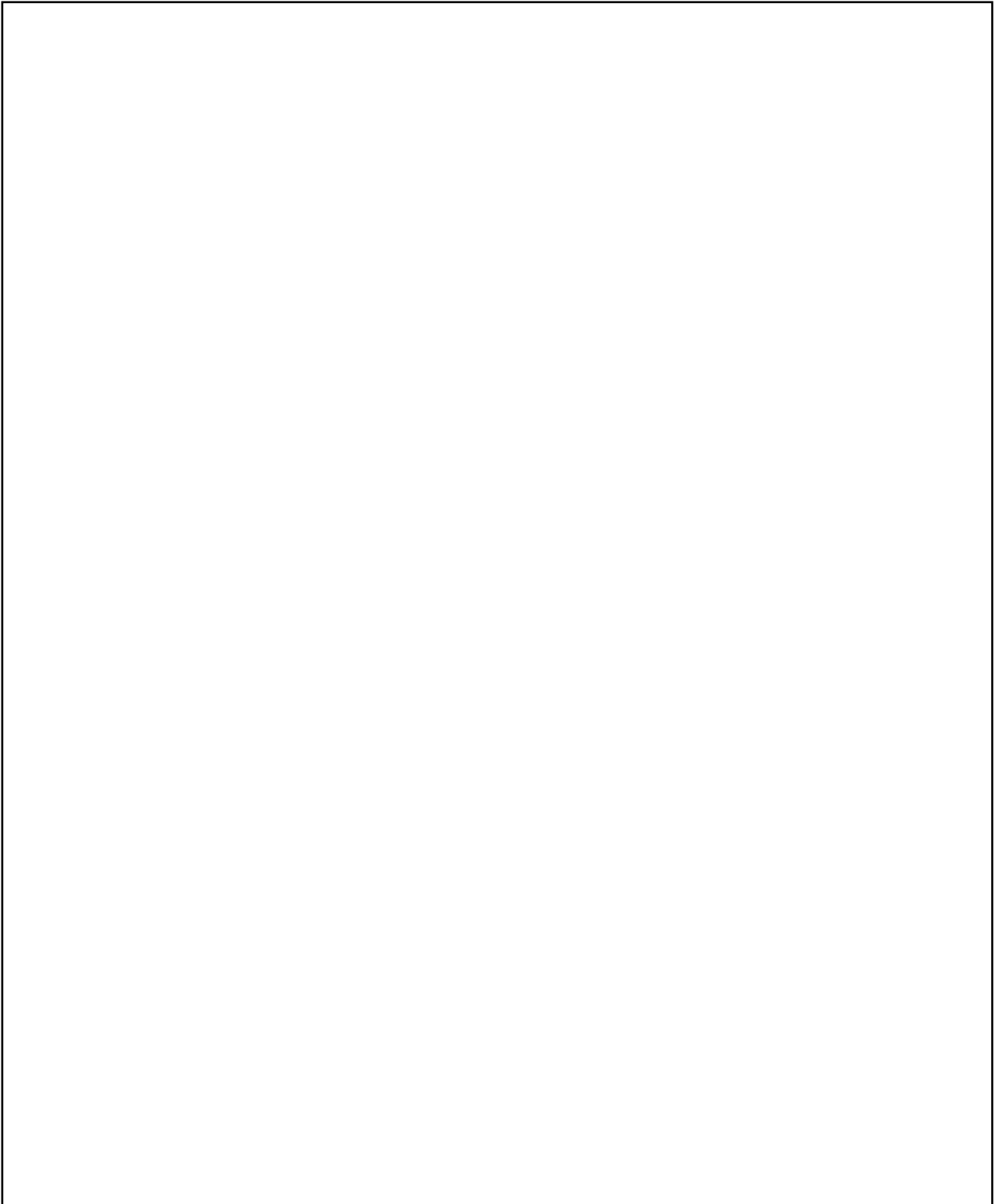


LCA 10630 – Pali at Kamoku (Mahele Award Book 7:222)

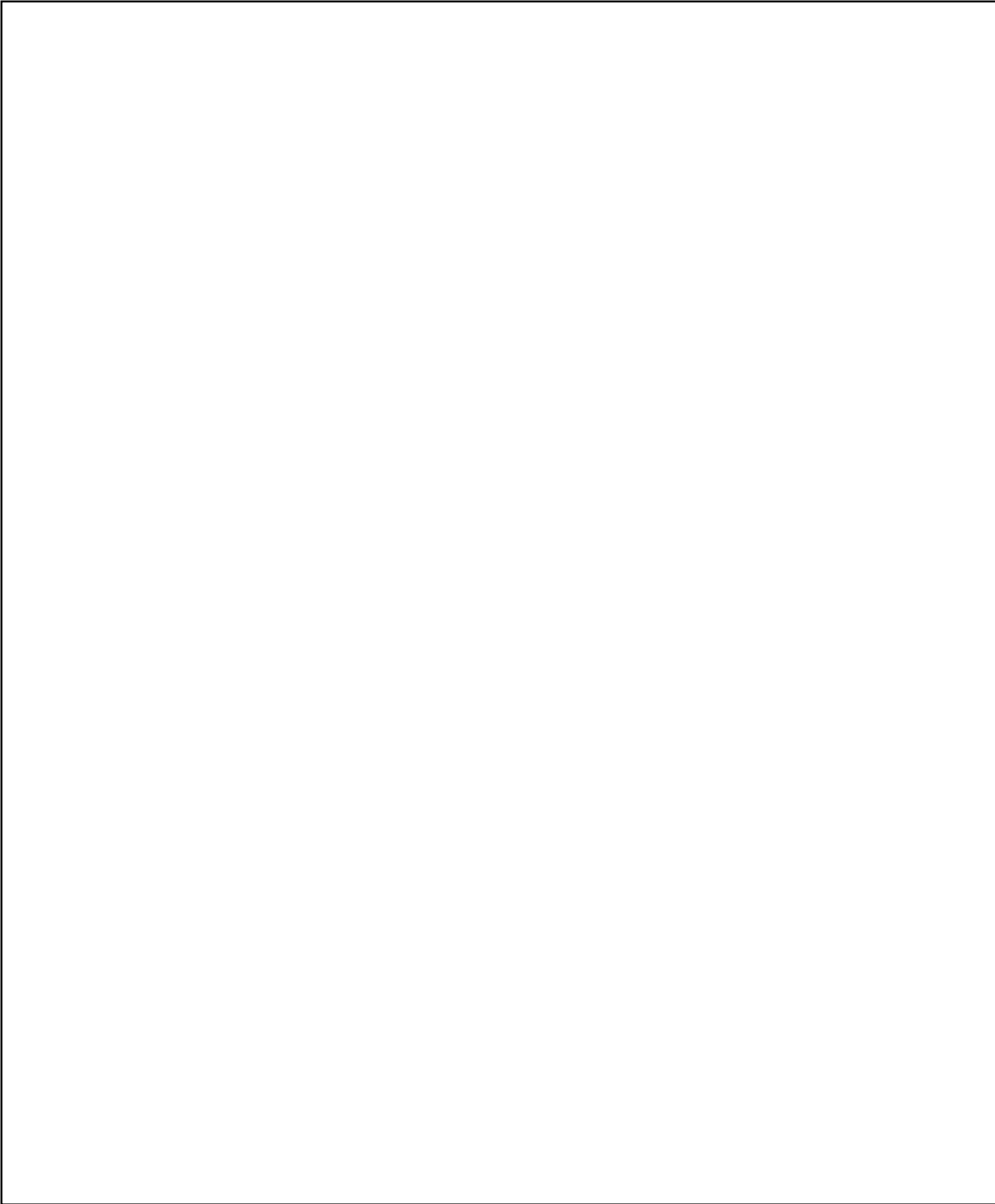


LCA 3719 B – Kalaihoa at Kalulu (& Kamoku; Mahele Award Book 7:223)

Boundary Commission Survey of Kamoku, Lanai




Kamoku. Boundary Commission – Maui Volume 1:114 (1877)



Kamoku. Boundary Commission – Maui Volume 1:115 (1877)

Copy of description of survey in
Certificate of Boundaries of the land of Kamoku,
ISLAND OF LANAI.

Commencing at a pile of stones over a cross cut in a large stone on South side of Kaumalapau Harbor on edge of gulch. The Boundary runs:

1. N 86° 27' E true 3254 feet along Kalulu up South edge of gulch to a stone marked with a cross on edge of gulch a little above a branch that comes into the main gulch from the South. Thence
2. N 88° 46' E true 5225.9 feet along Kalulu up South edge of gulch to a cross cut in a stone on South edge of same. Thence
3. N 84° 40' E true 2594 feet along Kalulu to head of gulch. Thence
4. N 72° 43' E true 2080 feet along Kalulu to a cross cut in a stone amongst a lot of stones at the former site of an old Heiau called Iliolona. Thence
5. N 46° 19' E true 10141.4 feet along Kalulu up road to a point a little North of a cactus clump marked by two Triangular pits.
6. N 65° 44' E true 4939 feet along Kalulu along North edge of crater to a red wood post on the North wall of the crater at a place called Pulehuloa, near Kelihananui's house.
7. Thence along Kalulu down across a side ravine (coming in from the North called ~~Kemaku~~) to Government road and up the N.W. edge of the Kapano Valley, passing near Kawaonahale's house to a point on ridge marked with four Triangular pits and ditch thus  (said point being a little East of Puunene and bearing N 44° 53' E true 8052 feet from above mentioned red wood post. Thence
8. N 45° 49' E true 1067.9 feet along Kalulu across valley passing to the S.E. of a water hole, called Kaiholena to a red wood post on ridge that comes down from the central mountain range. Thence
9. N 62° 37' W true 6742.5 feet along Paomai down above mentioned ridge and across valley onto a small ridge, and down said ridge to a red wood post at end of same.

Kamoku. Boundary Commission - (Land Division Packet - Grant 5011) (a)

10. S 84° 37' W true 1316.8 feet along Paomai to a cross cut in a stone.
11. S 74° 8' W true 6258 feet along Paomai passing to the North of a couple of Hala clumps to two Triangular pit at an old house site.
12. S 74° 51' W true 5045 feet along Paomai to a cross cut on a stone at the head of gulch.
13. N 86° 6' W true 1368 feet along Paomai down South side of gulch.
14. S 83° 45' W true 1455 feet along Paomai to a cross cut in a stone.
15. S 74° 9' W true 920 feet along Paomai.
16. N 55° 12' W true 898 feet along Paomai across gulch to a red wood post a little West of a cactus clump. (Here ends the Crown land of Paomai). Thence
17. S 65° 58' W true 1617 feet along Kaa down North side of gulch to a cross on a stone.
18. S 64° 57' W true 2040 feet along Kaa down North side of gulch to a cross on a stone. Thence
19. S 70° 33' W true 3590 feet along Kaa to a point 10 feet East of a large rock with cross cut on it. Thence
20. S 68° 53' W true 1664 feet along Kaa to sea shore. Thence
21. S 1° 55' W true 13460 feet along sea shore to point of commencement.

Area 8291.09 Acres.

Reserving therefrom ^{all lands covered by} ~~the rights of~~ grants and ^{Land Commission Awards,} ~~hulelanas~~ within ~~this land~~, and reserving to Government ownership, for public use, all existing roads, trails and rights of way!

Kamoku. Boundary Commission – (Land Division Packet – Grant 5011) (b)