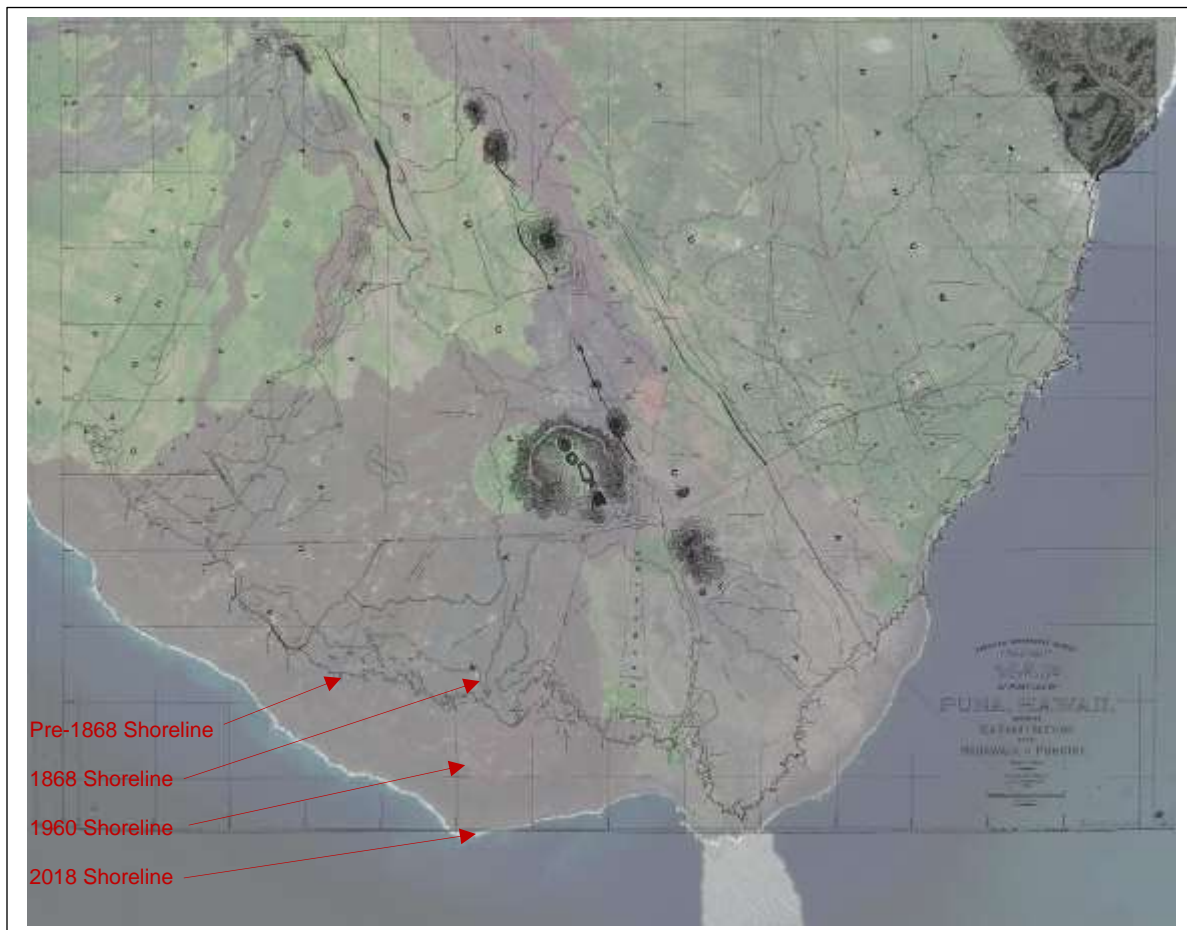


**“HE KAULANA KA ‘ĀINA O PUNA NO KA PUKA MAI O KA LĀ MA KUMUKAHI...”
(THE LAND OF PUNA IS FAMOUS FOR THE SUN’S FIRST
APPEARANCE AT KUMUKAHI)
A RESOURCE GUIDE OF TRADITIONS AND HISTORY OF KUMUKAHI,
THE AHUPUA‘A OF KULA AHUPUA‘A AND DISTRICT OF PUNA**



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PREPARED FOR

Pono Kaulike, Inc.

NOVEMBER 6, 2021

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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, Preservation & Interpretive Program Development

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On the Cover:

**“...He kaulana ka aina o Puna no ka puka mai o ka la ma Kumukahi,
a he malamalama na kukuna o ka la ke mohala ae...”**

Ko Hawaii Pae Aina, Iune 12, 1886 (aoao 4)

(On the cover: A traditional saying commemorating the fame of
Kumukahi, Puna, where the rays of the sun bloom forth, lighting Hawai'i)

**Register Map No. 1777 (A.B. Loebenstein, 1895)
Overlay of 2020 Satellite Image of Kumukahi and Vicinity
(Prepared by Charlie Palumbo, RA/GIS Specialist)**

STUDY BACKGROUND AND SYNTHESIS

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

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

At the request of Mililani Trask, Esq., of Pono Kaulike Inc., supporting work of the community non-profit organization, Wai Welawela, Kepā and Onaona Maly of Kumu Pono Associates LLC prepared this ethnohistorical study documenting mo’olelo and ‘ike kūpuna (traditions and traditional knowledge), and historical accounts of the wahi pana (storied and sacred landscape) of Ka Lae o Kumukahi (The point of Kumukahi), situated on the coast of the ahupua’a of Kula, in the district of Puna, Island of Hawai’i (Overview, TMK 1-4-02). Ka Lae o Kumukahi or “Kumukahi” is among the most celebrated wahi pana in all Hawai’i. It is referenced in association with many other wahi pana along the neighboring shore, extending mauka across the ‘āina. Among these wahi pana are Ha’eha’e, Makanoni, Hana-ka’ulua, Ka-milo-holu, Wai-a-ka-‘ea, Ki’i Pōhaku Ali’i, Ke-awa-a-Pele, Kūki’i, Wai-welawela, Ka-wai-a-ke-kua, Wai-a-Pele and Ka-hōlua-a-Kahawali. Further, Kumukahi is represented in significant traditions across all the Hawaiian Islands—some of which connect Hawai’i with Kahiki, the ancestral homeland of the gods and people of Hawai’i. Kumukahi is also referenced in thousands of family accounts, extending from the island of Hawai’i to Ni’ihau, Lehua, and Ka’ula written of in Hawaiian language newspapers). Kumukahi, Kula Ahupua’a, and the associated wahi pana are all part of a larger cultural landscape. The traditions, history, traditional and customary practices of the residents connect with and overlap with those of kama’āina throughout the district of Puna, and beyond. One cannot fully know or appreciate the history of Kumukahi without an understanding of the larger cultural context.

As indicated above, Kumukahi’s place in history is rooted in the traditions of Puna, and spans all the Hawaiian Islands. While today, it is convenient to look at, and report on findings associated with a “dot on the map,” the traditional Hawaiian world view is much broader than that. It is a relationship between akua (gods), ‘āina (land), kai (ocean), kānaka ‘ōiwi (native people), the creative forces of nature, the animate and inanimate, and the tangible and intangible—the honua ola or biocultural landscape. As a result, this study incorporates traditions and historical narratives beyond the “dot on the map” that is now Kumukahi. It connects Kumukahi with wahi pana across the ‘āina, and in the lives of kānaka ‘ōiwi. This, in turn, provides us with a cultural context for understanding and appreciating the Hawaiian world view, and what we call “cultural attachment.”¹

¹ “Cultural Attachment” embodies the tangible and intangible values of a culture. It is how a people identify with and personify the environment (both natural and manmade) around them. Cultural attachment is demonstrated in the intimate relationship (developed over generations of experiences) that people of a particular culture share with their landscape—for example, the geographic features, natural phenomena and resources, and traditional sites etc., that make up their surroundings. This cultural 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 attachment to landscape (see “Cultural Attachment: Assessment of Impacts to Living Culture.” James Kent, September 1995).

Mo'olelo, historical documents, and kama'āina knowledge—documented through oral history interviews—provide numerous descriptions of the traditional cultural significance of Puna, Kumukahi, and sites associated with Kumukahi. Foremost, kūpuna stated, “Hiki mai ka lā ma Kumukahi...” (Kumukahi is where the rising sun first touches Hawai'i). It is a place of healing. It is a place of transition—a leina, where spirits of the deceased depart and are guided to the spirit realm. It is the 'āina where Pele first stepped upon Hawai'i Island, and where she first thrust paoa, her sacred digging stick into Puna in an effort to create a home. Her initial efforts were unsuccessful. Mo'olelo describe Wai-a-Pele, and various locations along what is now known as the East Rift Zone, ascending to Kīlauea, as being created in those those early attempts, and later events of her journeys. It is also a wahi ilina (burial place) with several such areas identified around Kumukahi. Today 'ohana still visit Kumukahi to engage in ceremonies and honor their kūpuna, and they are passing that kuleana on to thei own kamali'i and mo'opuna.

Many expressions of the generational cultural attachment of Hawaiians with Kumukahi and environs are found in association with kanikau (chants and songs of lamentation) which commemorate the mana (spiritual affiliation) with place, and connect the lives of loved ones who have been laid to rest with both the present generation and in the spirit realms. Having learned Hawaiian language while growing up with kūpuna born in the 1890s, we have been engaged in translating Hawaiian texts for nearly fifty years. This enabled us to review several thousand early Hawaiian language texts which called upon Kumukahi and its associated wahi pana as a part of this study. Examples of the poetical sayings from across the islands, and translations of the sayings prepared by Maly include, but are not limited to—

“...Mai Kumukahi a ka la pio i Lehua...”

...From Kumukahi to where the sun disappears at Lehua...
Ka Hoku o ka Pakipika Novemaba 9, 1861 (aoao 4)

**...Mai ka hikina a ka la i Kumukahi,
a ka welona a ka la i ka mole o Lehua...**

...From the arrival of the sun at Kumukahi
To its fluttering peacefully at base of Lehua...
Nupepa Kuokoa Maraki 10, 1866 (aoao 4)

**“...Mai ka la hiki i Haehae ma Kumukahi
a hiki i ka welona Milolii a ka la i ka ili kai kaili ia'i
malalo aku o ka mole olu o Lehua
i na wai huna a ka paoo...”**

...From the rising sun at Ha'ehea'e, at Kumukahi,
to the fluttering of the sun at Miloli'i [Kaua'i],
the sun upon the ocean's surface,
caught up at the pleasant root of Lehua,
with the hidden spring of the pā'o'o (goby fish)...
Nupepa Kuokoa Okatoba 9, 1896 (aoao 4)

**O Puna i ke kai Koloa
e nu mai ana i ka uluhala o Kēaau,
i ka la puka i Haehae,
i ka lae oni o Kukii a me Mekanoni...**

Puna at the sea of Kōloa (long ocean between Kumukahi and Leleiwi)
which is heard rumbling in the pandanus groves of Kea'au,
[Puna] Where the sun rises at Ha'eha'e,
[Ascending above] The protruding points of Kūki'i and Makanoni...
Ka Hoku o Hawaii Ianuari 6, 1916 (aoao 1)

Today, a reader of this ethnographic study might be inclined to assume that because the landscape has changed, and some of those places from Hawaiian history no longer exist, the 'āina is no longer important or even sacred. This point of view is foreign to the Hawaiian mind, particularly for those who have remained on the 'āina and who have been sustained by its resources from mountain to sea. While in the 1800s, 1920s, 1955, 1960 and again in 2018, geologic and eruptive activities—believed to be a physical manifestation of Pele—have changed the land, covering the tangible evidence of some wahi pana, those storied places still exist, just in a different strata. This belief that the mana (spiritual power and essence) remains is deeply ingrained in Hawaiian culture. Even in ancient accounts of Pele descending across the land and to the sea in the region, Hawaiians still found sacredness on the landscape and called upon those named places in their practices and daily lives. Many of these stories and memories of experiences upon the 'āina still live, and are being passed on to future generations.

Ka Hui o Wai Welawela (The Wai Welawela Organization)

Wai Welawela is a Native Hawaiian community-based 501 c3 non-profit organization whose purpose includes:

1. The protection and preservation of the area known as Cape Kumukahi, in the ahupua'a of Kula, located on the island of Hawaii;
2. The preservation and protection of the Iwi Kupuna (traditional burials) and Moepū (funerary objects), located at Kumukahi, including reinterment of Iwi and Moepū that have been disturbed;
3. The preservation and protection of the environment of Cape Kumukahi and its historical sites, and the traditional practices of the area, including but not limited to, removal of waste, trash, and invasive species, and restoration of the endemic environment;
4. The maintenance and/or recovery of historical sites within Cape Kumukahi and Kula;
5. To accommodate and facilitate the use of Cape Kumukahi by Hawaiian for traditional cultural practices, religious ceremonies, and educational purposes, in order to ensure the transmission of traditional knowledge and practices for future generations of Hawaiians;
6. To work with other community organizations, including non-profits [and responsible agencies] to achieve common goals for the protection and preservation of Cape Kumukahi; and
7. To work with lineal and co-laterals descendants (Hawaiians who have genealogical ties to Kumukahi, including historical sites and burials) to achieve these goals

On January 29, 1988, a 58-acre parcel of land around Kumukahi Point (formerly held by the Federal government for lighthouse purposes) was transferred by Quitclaim Deed 21971/30 to the University of Hawaii (UH). The transfer also carried with it the requirement that UH comply with federal and State laws in protection and management of the 'āina—including the traditional and customary accesses.

The area owned by UH encompasses the cape, ahu, a large burial complex, petroglyphs, burial caves, Makaanoni and Ha'eha'e (the "gates" which mark the points on the horizon where the sun rises on the solstices).

Kumukahi is also a leina (departure place of spirits). It is the easternmost point of the Hawaiian archipelago, the entrance point of the god Kāne in his various forms, into the Hawaiian skies. Kumukahi is a significant feature in the Hawaiian reckoning of time and cycles of the earth in relation to the universe beyond. It is still used by countless kanaka maoli (native Hawaiians) and cultural practitioners in protocol and ceremony, gathering, and voyaging.

Wai Welawela's Goals & Plans

- Protect & Preserve Kumukahi as a Wahi Pana of the Hawaiian people;
- Ensure the cultural rights of Hawaiians who are lineal descendants of iwi kūpuna are preserved and their access to the area are guaranteed in perpetuity;
- Ensure that the cultural rights of Hawaiian practitioners, including rights to worship, gather, and fishing etc. are acknowledged and accommodated in perpetuity;
- Restore the area by removing invasive species & replanting with appropriate endemic species;
- Steward and co-manage the area through a DLNR Stewardship Program;
- Delineate the exact area (Acreage & Boundaries) to be designated as an area under the protection & stewardship of Wai Welawela;
- Complete the MOU initiated in 2002² to memorialize the overarching agreement with UH, DLNR, SHPD and Wai Welawela that reflects the provisions of above; and
- Avoid contested case costs and litigation.
- Arrange meeting with ASM/Loke Brandt and UH Cultural Adviser (Greg Chun) and Wai Welawela Board to commence a joint effort work on a Burial Treatment Plan for Kumukahi;
- Obtain from UH a budget for Lidar scanning of the area (58 acres) to facilitate and work with ASM on the Burial Treatment Plan, and the restoration of iwi kūpuna;

² At various times in the 1900s, family members reported that 'ohana burials were being vandalized. In the 1990s, the incidence of burial desecration increased, largely as a result of uncontrolled access, and a failure on the part of the agencies who controlled the area around the Kumukahi lighthouse—a known traditional burial ground and ceremonial site—to manage the 'āina. A growing number of visitors (residents and tourists) were impacting the 'āina and specifically disrespecting the pū'ō'a ilina (burial mounds and platforms) and stealing remains. The 'ohana brought their concerns to the State Historic Preservation Division (SHPD) and the lessee, the University of Hawai'i, in 1999. A follow-up plan of action was developed in a DRAFT Memorandum of Agreement between the —

Department of Land and Natural Resources and the University of Hawai'i. TMK: (3)1-4-02:92; Cape Kumukahi, Puna District, Island of Hawaii, Regarding Access to, and Protection of, the Burial Crypts at Cape Kumukahi [see D. Hibbard, Administrator, SHPD. May 31, 2002]

But no action was taken by either party to the Memorandum of Agreement, and 'ohana members who formed Wai Welawela subsequently approached the Office of Hawaiian Affairs, which on November 2, 2020, sent a letter with background on the issue of "Unresolved burial disturbance at Cape Kumukahi, Hawai'i Island, TMK (3)1-4-002:092" to David Lassner, President of the University of Hawai'i (see S. M. Hussey, Ka Pouhana, CEO, to D. Lassner, President. November 2, 2020).

- Secure a legal agreement between UH, DLNR and Wai Welawela outlining the authority & oversight of Wai Welawela as ‘Stewards’ of the culturally significant acreage in the future.
- Post notices to lineal descendants and other Hawaiian cultural practitioners in local media, to inform them of the effort to restore Kumukahi and the opportunity for them to participate and be informed in this collective effort.

This study includes a wide range of historical references, including primary Hawaiian-language resource documents (many translated for the first time in this study by the authors), and some of the earliest records for Kumukahi, Kula and the larger Puna region, compiled to date. We have also been fortunate enough to have worked with Puna elders more than twenty years ago, conducting oral history interviews on various topics of importance to the kama‘āina. Discussions included descriptions of the practices of lawai‘a (fisher-people) along the shore and waters of Puna. Those traditional practices remain important to members of Wai Welawela, and are being passed on to future generations.

The table of contents is organized in such a way as to serve as a guide to specific topics in which readers may be interested. This presentation also relies heavily on original accounts written by those who lived the history, or who were among the earliest writers to document it. Thus, we cite large sections of quoted material and link these primary resources together with introductory/contextual narratives. Who better to tell us about the history than those who were a part of it?

In some cases, we provide additional cultural context to help present-day readers appreciate the period of time or events being discussed. It is hoped that this study will serve as a resource for long-term stewardship and preservation initiatives, and as a guide through traditions and history of Kumukahi and neighboring ‘āina of Puna³.

The study is comprised of seven primary parts, with an eighth part that offers general thoughts on actions that might be included as a part of the integration of history and practices into stewardship actions, conducting oral history interviews, and educational-interpretive program opportunities. Each of the parts include various sub-sections—with documentation generally presented in chronological order—which describe events in history that relate to the events of that era. The parts include:

- Part I. He Wahi Mo‘olelo No Kumukahi ma Kula, Puna, Mokupuni ‘o Hawai‘i – A Resource Guide Through the History of Kumukahi and ‘Āina of Puna on the Island of Hawai‘i
- Part II. Nā Mo‘olelo ‘Āina. Traditions and History – Akua, ‘Āina-Wahi Pana, me Kānaka
- Part III. ‘Āina – Land, That Which Sustains The People
(Development of The Māhele ‘Āina and Private Property Rights)

³ The historical records offer rich historical details to build long-term preservation/stewardship initiatives that will enrichment both resident and visitor experiences.

- Part IV. Kingdom Programs of Public Benefit on Lands of the Kumukahi – Kapoho Region
- Part V. Boundary Commission Proceedings Native Witnesses Describe The Boundaries Of Kula, Kapoho and Pu‘ua Ahupua‘a
- Part VI. 1820s to 1960s: A Chronology of History in Puna, Kumukahi and Neighboring ‘Āina – The Christian Mission, Kama‘āina and Visitors Discuss the Community, Families, and Transitions in Land Use
- Part VII. Historic Archaeological and Ethnographic Field Work in Puna
- Part VIII. ‘Āina- or Place-Based Learning – The Living Classroom is all Around Us

We humbly accepted the kuleana to research and report on facets of the history of Kumukahi and environs that have been handed down over the generations. We ask each of you who may read this ethnographic study, to also act with aloha and take the kuleana of respecting that which is presented in this document. If narratives are cited, do so in their context—not in selected quotes which may misrepresent what is shared. We also ask that you reference the primary sources. A part of our “ko kākou” credibility comes from acknowledging our sources, and honoring those who have come before us.

ACKNOWLEDGEMENTS

Kūpuna have passed many wise and instructive sayings down to us from the past. Among them is the reminder “‘A’ohe pau ka ‘ike i ka hālau ho’okāhi!” which may be translated as meaning, “Knowledge does not end in one school.” We have approached this study with the understanding that many people before us have lived, studied, and shared in our “ko kākou” (all of our) collective knowledge of place. Just as many hands have shaped the landscape upon which we live, many minds have also contributed to our understanding and appreciation of the legacy within which we live and that which we share with those who will follow us.

To the kama‘āina, those with ties to place, and others with responsibility for management and stewardship of the ‘āina, we humbly offer you our aloha and acknowledge your kōkua. As kūpuna also taught us, “‘A’ohe hana nui ke alu ‘ia!” (It is no great task when done together by all!). You have helped us add to the cultural literacy of place by sharing your personal ‘ike, research, and resources that may otherwise not have been available—Mahalo a nui!

Mililani Trask, Esq.
Līhaunani Enriques Rosehill (President, Wai Welawela)
Leah Gouker (Secretary, Wai Welawela)
Lei Kaleimamahu (Mentor, Wai Welawela)
Nainoaikapoliokaehukai Rosehill (Vice President, Wai Welawela)
Tamara Luthy, PhD⁴
Charlie Palumbo, RA / GPS Specialist
Nelinia Cabilles, Reviewer

We share one additional note of personal interest to the authors, conducting this study has been a journey of discovery. One branch of Onaona’s maternal kūpuna are natives of the lands of the Koa’e-Pohoiki area of Puna, and family members still bear names like Ka-lā-puka-i-Ha’eha’e—specifically tying them to the traditions of Kumukahi—and Nā-pae-o-ka-imu-‘ena’ena—commemorating their relationship with Pele. Ohai, Onaona’s kupuna kuakolu was a land owner at Koa’e. With the passing of time, Hawaiian ‘ohana have spread across the Hawaiian Islands and beyond—largely as a result of western-dominated economics. Thus, the cultural attachment to Kumukahi and environs extends beyond a “dot on the map,” it is a wahi pana for Hawaiians across the pae ‘āina.

In closing our acknowledgments, we ask that if there are mistakes in our representation of the historical record or in our grammar, forgive us. We have relied heavily on those who personally experienced – or who first recorded – the history. The grammar is largely our fault. We cite our sources and readers can find original narratives more easily now that this compilation has been gathered. If we failed to properly acknowledge resources or misinterpreted some facets of history, we ask you to pardon us, as well. As kūpuna taught us “O ka mea maika’i mālama, a o ka mea maika’i ‘ole, kāpae aku!” (Keep the good and set the bad aside!)

Eia māua me ke aloha, a me ka noi ha’aha’a, inā ua hewa māua e hui kala mai nō.

Kepā a me Onaona

⁴ Ethnographer, History and Culture Branch State Historic Preservation Division.

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PART I. HE WAHI MO'OLELO NO KUMUKAHI MA KULA, PUNA, MOKUPUNI 'O HAWAI'I – A RESOURCE GUIDE THROUGH THE HISTORY OF KUMUKAHI AND 'ĀINA OF PUNA ON THE ISLAND OF HAWAI'I

Background

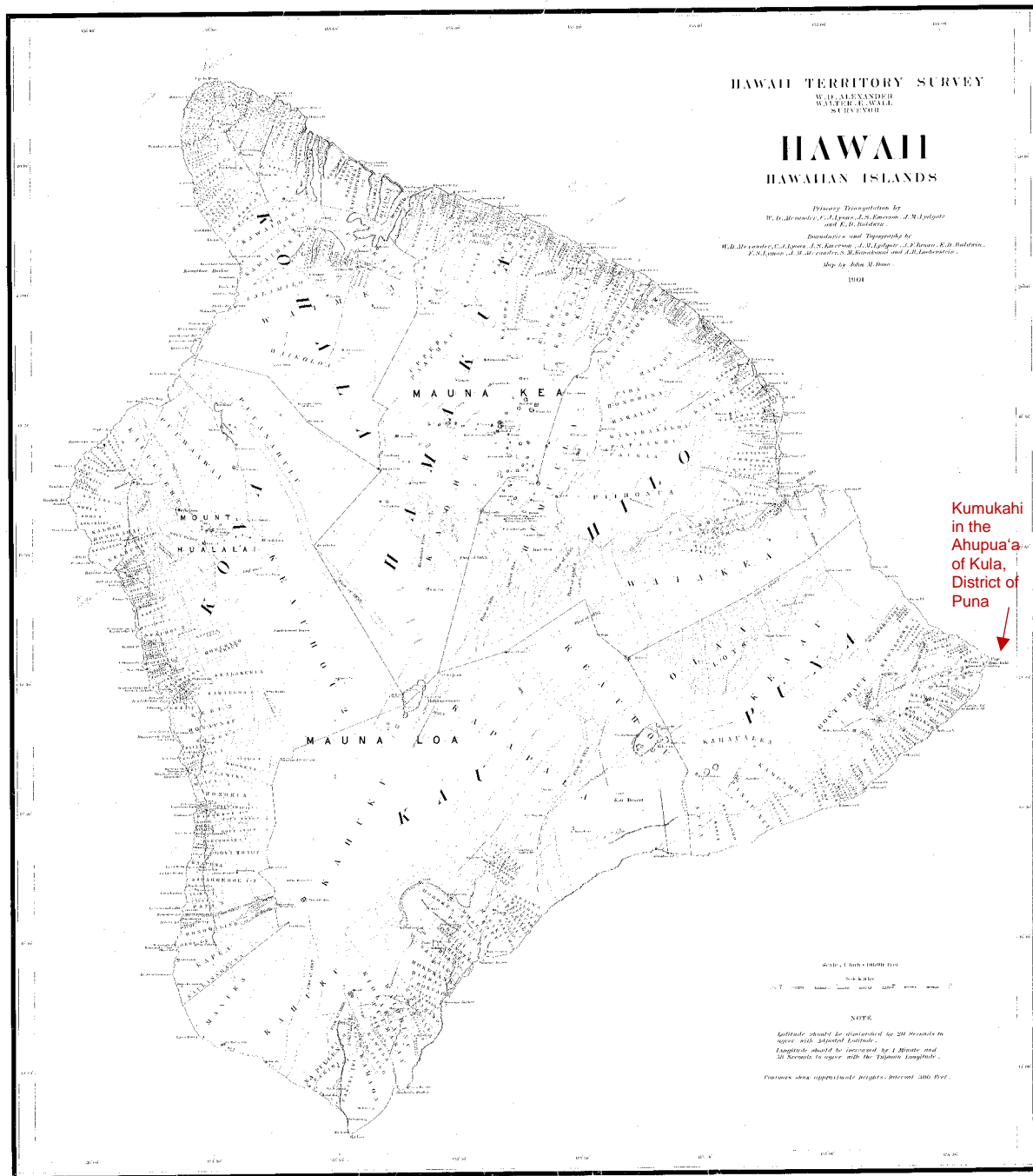
At the request of the Mililani Trask, Esq., of Pono Kaulike Inc., on behalf of Wai Welawela⁵, Kepā and Onaona Maly of Kumu Pono Associates LLC prepared this ethnohistorical study documenting mo'olelo-ike kūpuna (traditions- traditional knowledge) and historical accounts of the wahi pana (storied and sacred landscape) of Ka Lae o Kumukahi (The point of Kumukahi). Kumukahi is situated on the coast of the ahupua'a of Kula, in the district of Puna, Island of Hawai'i (Overview, TMK 1-4-02), and is one of the most celebrated wahi pana in all Hawai'i. It is also referenced in association with several wahi pana along the adjoining shore. Among these wahi pana are Ha'ehea'e, Makanoni, Hanaka'ulua, Kamiloholu, Waiaka'ea, Ki'i Pōhaku Ali'i and Ke-awa-a-Pele (Figure 1). Kumukahi is represented in significant traditions across the Hawaiian Islands—some of which connect Hawai'i with Kahiki, the ancestral homelands of the gods and people of Hawai'i. Kumukahi is also referenced in thousands of family accounts, extending from Hawai'i Island to Ni'ihau, Lehua, and Ka'ula.

This study integrates documentation collected from both public and private collections, and includes Hawaiian-language accounts translated from primary sources; records of Hawaiian Kingdom and government agencies dating from the 1840s to 1980s; journals of historical visitors; records describing the study area lands; and oral history interviews previously conducted with elder kama'āina of Puna in the 1990s. Several historic Hawaiian-language documents and newspaper articles were also translated for this study by Maly. Additionally, numerous articles published in newspapers, now available through various online repositories, are cited.

After the introductory overview of the cultural–historical context, the authors present glimpses into the history of the Native Hawaiians from antiquity to the early 1800s, and then integrate the layers of history that followed western contact. The information is organized into several categories, generally cited in chronological order according to their historical periods. It is the overarching goal of this study to provide Wai Welawela and the 'ohana members with a foundation for further development of preservation and stewardship initiatives, and for the development of interpretative themes and programs, place-based/cultural literacy curricula for students and communities who will work at, and visit Kumukahi and neighboring wahi pana⁶. These resources will in-turn provide opportunities for culturally based enrichment experiences on the 'āina.

⁵ Wai Welawela is a 501 c3 non-profit dedicated to preservation of Kumukahi and perpetuation of traditional cultural practices associated with Kumukahi and the Puna District.

⁶ While we have not suggested specific lesson plans or activities, the collection of archival documentary material in this collection offers educators a wide range of historical resources under one cover. Program possibilities might include the development of (1) early guided-reading booklets, (2) self-directed research and writing projects, (3) undertaking family oral history programs, (4) geographical and community mapping initiatives (including development GPS and web-enabled apps and informational websites), and (5) archaeological and environmental studies establishing a baseline comparison between current bio-cultural environment and that described in historical records.



**Figure 1. Island of Hawai'i (Register Map No. 2060; 1901, Territorial Survey Division)
Location of Kumukahi at Kula, District of Puna Indicated.**

During the process of preparing this study, it became clear that the relationship of Kumukahi and Kula Ahupua'a with neighboring 'āina and wahi pana, the larger moku (district) of Puna, and other places across the Hawaiian Islands needed to be made a part of the study. Colonization had drastic impacts on the native populations, and on documenting the history of Hawaiian land tenure in Puna—much of the research has been fragmented. While much more history awaits rediscovery, we have done our best to describe early residency and tenure among the native residents of Puna District. As a result, the study includes a broader overview of Kumukahi in the cultural landscape of Puna, and the Hawaiian Islands. This approach serves the interests of the Wai Welawela membership, documenting aspects of the cross-ahupua'a relationships shared between Hawaiian 'ohana of Puna, providing a foundation for long-term stewardship, interpreting place, land use, residency, customs and practices, and describing change over time.

One aspect of the cultural landscape that is of particular significance to the 'ohana of Wai Welawela and the Puna District are the ilina or places where ancestral remains have been laid to rest. Other than chiefly lineages, it has always been the Hawaiian custom of those who lived upon the land to bury their departed family members near their place of residence. While throughout the islands all 'āina have ilina associated with them, Kumukahi and its associated wahi pana, is outstanding as one of a small number of places that are celebrated and eulogized in burial customs from across the pae 'āina (archipelago).

In his series of articles on the history of Hawai'i, S. M. Kamakau, one of the foremost Hawaiian scholars of the nineteenth century described the relationship shared between those who live on the land and the presence of their burials on the 'āina. On May 13, 1869, Kamakau wrote:

Penei ke kuleana paa o na makaainana. O na hooilina kupapau a me na anahuna, a me ka luahuna kupapau o na kupuna, ua kahiko loa mai ka wa i ike ole ia o ke ao o na'lii; ua hooili ia mai na kupuna kahiko mai a hiki i ka lākou poe mamo me ke kanu ole ia o kekahi malihini ma ia hooilina, aia a ae ia e ka poe mamo oia hooilina, ina i make i Hawaii a i Kauai, e hoihoi ia i kona hooilina paa, pela ko Maui, ko Molokai, ko Oahu. Ua puni na mokupuni o keia pae aina i keia mea, he hooilina paa, o na hooilina kupapau a me mau hoopaa loa, huliha ke au o na Moi a me na'alii, pau wale ke ao o na konohiki, aka, ua mau loa ko kela ohana, koe keia ohana ma ko lākou aina hanau pono iho.⁷

This is the absolute right of the native tenants of the land. Burial place, the secret caves and secret burials pits of the ancestors, it is ancient, from time beyond knowledge of the chiefs. It is descended from the ancestors of old to their descendants, and no strangers could be buried in these burial places, unless those descendants of the place agreed. If one were to die on Hawaii or Kauai, the individual would be returned to its place of inheritance. It was the same of Maui, Molokai and Oahu. Around all the islands of this archipelago, the burial places are an immovable inheritance. Though the King and the chiefs may change, also the day of the land overseers end, but the right of the families on the land remains. [Maly, translator]

Ka Honua Ola – The Living Bio-Cultural Landscape

In Hawaiian culture, natural and cultural resources are one and the same. Native traditions describe the formation (literally the birth) of the Hawaiian Islands and the presence of life on and

⁷ Nupepa Ke Au Okoa, Mei 13, 1869:1/c3.

around them, in the context of genealogical accounts. All forms of the natural environment—from the heavens and mountain peaks to the watered valleys, kula (flat sloping lands) and lava plains, and to the shore line and ocean depths were believed to be embodiments of Hawaiian gods and deities. One Hawaiian genealogical account states that Wākea (the expanse of the sky—father) and Papa-hānau-moku (Papa—Earth-mother who gave birth to the islands)—also called Haumea-nui-hānau-wā-wā (Great Haumea—Woman-earth born time and time again)—and various gods and creative forces of nature, gave birth to the islands. Maui, the second largest of the islands, was the second-born of these island children. As the Hawaiian genealogical account continues, we find that these same god-beings or creative forces of nature (parents of the islands), were also the parents of Hā-loa-naka-lau-kapalili (long stalk quaking and trembling leaf). This Hāloa was born as a “shapeless mass” and buried outside the door of his parents’ house, and from his grave grew the kalo (taro)⁸. And when the next child was born to these god-parents, he, too, was called Hāloa (the long stalk or breath of life), and he is credited as being the progenitor of the Hawaiian race¹. It is in this context of kinship that the Hawaiians addressed their environment and is the basis of the Hawaiian system of land use.

Ke Kahua Ola (A Natural History)⁹

The Hawaiian Islands are the most remote group of islands on earth. At the nearest point, the islands are separated by more than 2,000 miles of open ocean from the closest continental land mass. The islands are entirely volcanic in origin, rising from the ocean’s floor more than 18,000 feet until they reach sea level. With the passing of eons, eruptions of one island ended, and new islands rose above sea level. At the same time, the first islands were pulled away from the “hot spot” that was the source of magma reaching the surface to erupt as lava. Without eruptions to build them, the islands eroded away.

Today, the Hawaiian Islands extend some 1,800 miles north-northwest across the Pacific Ocean. Hawai’i, the largest of the islands is situated at the southern end of the island chain, and represents some 4,080 square miles of land. Environmental zones of the Hawaiian Islands span from the ocean strand to the alpine region, and at one time the higher mountains on Hawai’i were home to glaciers. Far to the northwest of the archipelago are found small shoals, atolls and pinnacles, which are all that remain above sea level of once-large islands. The Kure Atoll, being the northwesternmost of the remnant or fragmented islands (moku manamana) above sea level, is not, as it appears, the end of the Hawaiian Island chain. The islands continue undersea along the Emperor Seamounts, some 3,900 miles to where the Pacific Plate is subducted beneath the Aleutian Trench to be melted once again, recycled into the magma chamber, and may be again erupted some place within the Pacific Basin.

Hawai’i Island, youngest of the Hawaiian islands, is made by five primary volcanoes—Kohala, having risen above sea level some 700,000 years ago, followed by Mauna Kea, Hualālai, Mauna Loa, and Kīlauea. It is estimated that Kīlauea is about 300,000 years old, and first rose above sea level approximately 100,000 years ago with the oldest visible lava flows being only 23,000 years old. The youngest lava flows, situated in the Kula-Kapoho region, around Kumukahi from eruptions that took place there, began entering the ocean on June 4, 2018. The Puna District of Hawai’i is dominated by the East Rift Zone of Kīlauea Volcano, which stretches some twenty-

⁸ See David Malo 1951:3, 242-243; Beckwith 1970; Pukui and Korn 1973.

⁹ The geological synthesis has been developed through personal communications with staff of the USGS Hawai’i Volcano Observatory (1979-1983), referencing MacDonald and Abbott (1970), and Greely, et al. (1974). The biological synthesis was developed through reference of Carlquist (1980), Matsuoka, et al. (1996), Terry (2017), and through field visits and oral history interviews conducted by Maly.

eight miles from the summit caldera to Kumukahi, and extends another seventy miles below the ocean's surface.

Each island started out as a sterile landscape, unable to support terrestrial life forms—whether plant, animal or insect. With the passing of time, and the slow, but steady movement of what geologists call the “Pacific Plate” (the crust of the earth) over a “hot spot,” one island after another rose above the ocean's surface, and in many cases, rose thousands of feet above sea level. As these early islands formed, voyagers—willing or unwilling travelers—were carried across the sea on ocean and wind currents. One can only imagine that countless species did not survive the great journey. But it is estimated that one new life form flew, floated, rafted—or had even been ingested and expelled—to reach these remote islands, and successfully established viable communities only once every 20,000 or 30,000 years. Not only did these plants, birds, insects, animals and aquatic (fresh and salt water) life forms cross the wide open ocean, but as one island disappeared, the species crossed the narrower interisland channels, hopping from one island to another as the plate moved across the hot spot and formed new islands to the southeast.

While the Kula and Kumukahi vicinity has always been subject to the effects of volcanic activity, being situated, as it is in the face of the predominant rain-bearing tradewinds, the area received more than 75 inches of rain each year. The rain fall exceeds 125 inches per year just a short distance inland. These life-giving waters promoted fairly diverse biological communities. Among the species that were likely common, and may still occur in the Kumukahi coastal area include, but are not limited to—

- 'Aki'aki (*Fimbristylis cymosa*)
- 'Ākulikuli (*Sesuvium portulacastrum*)
- Milo (*Thespesia populanea*)
- Nanea or Wahine'ōma'o (*Vigna marina*)
- Naupaka (*Scaevola frutescens*)
- Niu (*Cocos nucifera*)
- Pōhuehue (*Ipomoea pes-caprae*)
- *Ischaemum byrone* (a rare and endangered grass on pāhoehoe close to sea cliffs)

Birds of the nearshore include the—

- Kōlea (*Pluvialis fulva*),
- 'Ūlili (*Heteroscelus incanus*)
- 'Akekeke (*Arenaria interpres interpres*)

Rarer sightings of endangered species may also include—

- 'Akē'akē, the Hawaiian band-rumped storm-petrel (*Oceanodroma castro cryptoleucura*)
- 'Ua'u, the Hawaiian petrel (*Pterodroma sandwichensis*)
- 'Ua'u kani, the Newell's shearwaters (*Puffinus auricularis newelli*)

Marine resources harvested from the shore and waters around Kumukahi include a wide range of species, including, but not limited to—

- 'A'ama (*Grapsus tenuicrustatus*)
- Akule (*Trachurops crumenophthalmus*)
- Kōle (*Ctenochaetus strigosus*)

- Kūpe'e (Nerita polita)
- Limu (seaweeds of various types)
- Manini (Acanthurus triostegus sandvicensis)
- 'Ōpae 'ula (Crangon ventrosus)
- 'Ōpelu (Decapterus pinnulatus)
- 'Ōpihi (Helcioniscus)
- Pāpio and Ulua (Crevalle)
- 'Ū'ū (Myripristis)
- Wana (Centrechinus paucispinus)
- Weke (Mullidae / surmullets)

Behind Kumukahi, in the larger Kula Ahupua'a and neighboring lands, other species of plants and birds have been documented. These include, but are not limited to—

- 'Io, Hawaiian Hawk (Buteo solitarius)
- 'Ōpe'ape'a, Hawaiian Hoary Bat (Lasiurus cinereus semotus)
- 'A'ali'i (Dodonaea)
- Alahe'e (Psydrax odoratum)
- 'Ama'u (Sadleria)
- 'Awa (Piper methysticum)
- 'Ekaha (Asplenium nidus)
- Hala (Pandanus odoratissimus)
- Hau (Hibiscus tiliaceus)
- 'Ie'ie (Freycinetia arborea)
- Kōlea (Myrsine)
- Kōpiko (Straussia spp.)
- Kukui (Aleurites moluccana)
- Lama (Diospyros sandwichensis)
- Maile (Alyxia olivaeformis spp.)
- Naio (Myoporum sandwicense)
- Noni (Morinda citrifolia)
- 'Ōhi'a lehua (Metrosideros polymorpha)
- 'Uhaloa (Waltheria indica)
- 'Ulu (Artocarpus incises)

After western contact in 1778, the environment began to undergo extreme changes. The introduction of plants, animals and insects overwhelmed Hawaiian species, and today most of what stands out as obvious greenery and animal, bird and insect life is all alien, with tens of hundreds of species having been introduced.

Among the common alien species found along the coastal plains behind Kumukahi are—

- Brazilian pepper or Christmas berry (Schinus terebinthifolius)
- Cecropia (Cecropia obtusifolia)
- Guava (Psidium guajava) and strawberry guava
- Gunpowder tree (Trema orientalis)
- Ironwood (Casuarina)
- Mango (Mangifera indica)

- Octopus tree (*Schefflera actinophylla*)
- Skunk vine (*Paederia foetida*) commonly known as “maile pilau” in Hawai‘i

Ka Nohona – Settlement

Archaeologists and historians credit the settling of the Hawaiian Islands to people from small, isolated island-groups in southern Polynesia, who undertook great seafaring voyages across the vast open ocean. Archaeologists believe that early Polynesian voyages were underway from Kahiki—the ancestral homelands of the Hawaiian gods and people—and Hawai‘i, by 300 to 600 A.D. Those long-distance voyages are believed to have occurred with regularity through, at least, the thirteenth century. It is generally agreed that the progenitors of the early Hawaiian population were from the Marquesas and Society Islands¹⁰.

For generations following initial settlement, communities were clustered along the wet, windward (ko‘olau) shores of the Hawaiian Islands. Along the ko‘olau slopes, streams flowed and rainfall was reliable, and agricultural production could be established—on land that extend from the bays to the uplands. The ko‘olau region also offered sheltered bays, from which both near-shore deep-sea fisheries could be easily accessed. The near-shore fisheries were enriched by nutrients carried in freshwater streams flowing from the uplands. It was around these bays that clusters of houses where families lived, could be found, and in these early times, the residents generally engaged in subsistence agricultural and fishing practices¹¹.

Over a period of several centuries, areas with the richest natural resources became populated, and perhaps, crowded, and by ca. 900 to 1100 AD, the population on each island began expanding to the more arid and remote areas¹². Based upon early historical observations (ca. A.D. 1778-1850), permanent residences which near the shore ? some residences also extended inland along near-shore kula (flat lands or plateaus), and in fewer instances, into the forests. Temporary houses from which mountain resources (such as olonā, koa, and birds) were collected, extended into the upper forest zone. Primary agricultural efforts focused on the kula, or open flatlands, and in kīhāpai dry (land farming plots) where crops, such as ‘uala (sweet potatoes), kō (sugar canes), kalo (taro), mai’a (bananas and plantains), and wauke (paper mulberry) were cultivated. Additionally, the near-shore and deep-sea fisheries provided valuable resources that helped sustain the population for centuries.

E.S. Craighill Handy (1940), working with Mary Kawena Pukui, undertook research and documented first-hand accounts of native customs, practices, and traditions associated with lands of the Puna District, as learned from native residents during field visits in the 1930s. Handy reported:

Throughout northern Puna there is ample rainfall for raising taro wherever soil permits, and taro used to be planted along the coast as far as Hilo. In 1935 I was told of a large plantation somewhere near Honolulu, northwest of Kapoho... ..The fern-covered plains between the forest and seacoast in northeast Puna used to be planted in taro by the burning over, digging up, and planting process... On the outer slopes of Kapoho Crater there were a few dry taro patches in 1935. Inside the valley made by the craters are now many old breadfruit trees and a few Oriental truck farms... The wet and sometimes marshy pandanus forests from Kapoho through Poho-iki to Opihikao used to be planted with taro in places...

¹⁰ See Emory in Tatar 1982:16-18.

¹¹ See Handy, Handy and Pukui, 1972:287.

¹² See Cordy 2000:130.

One of the most interesting things about Puna is that Hawaiians believe, and their traditions imply, that this was once Hawaii's richest agricultural region and that it is only in relatively recent time that volcanic eruption has destroyed much of its best land. Unquestionably, lava flows in historic times have covered more good gardening land than in any other district. But the present desolation is largely due to gradual abandonment of their country by Punans after sugar and ranching came in...¹³

In 1996, J. Matsuoka, D. P. McGregor and L. Minerbi et al. published a "Native Hawaiian Ethnographic Study for the Hawai'i Geothermal Project Proposed for Puna and Southeast Maui." The study covers rich facets of the history of Puna, and includes a synthesis of the environmental setting. The narrative below is selected from sections of their report:

Puna lies partly on the lower slopes of Mauna Loa, but is located mostly on the undissected lava shield of Kilauea. The east rift zone traverses 28 miles from the Kilauea Caldera and Halemaumau across lower Puna to Cape Kumukahi... No part of Puna is entirely free of volcanic activity. The climate varies from the rocky shoreline to barren lava fields, cultivated orchards, grassy plains, and dense rainforests... The district is subject to heavy rainfall and periodically experience severe flooding. The rocky coastline, which is comprised of sheer cliffs in many sections, is subject to tsunami inundation and subsidence.

Puna is primarily an agricultural district. Until 1984, when Puna Sugar Company ceased operation of its sugar plantation, sugar was the principal crop grown in Puna... Kapoho has papaya groves and flower farms... Hawaiian communities, traditionally strung out along the coastline, engage in fishing, agriculture, and hunting...¹⁴

Ka Ho'oponopono 'Ana o ka 'Āina – Land Management

Over the generations following initial settlement, the ancient Hawaiians developed a sophisticated system of land- and resource -management practices. By ca. 1500, in the time leading to the rule of 'Umi-a-Līloa, the moku-puni (island) of Hawai'i was divided into six major districts or moku-o-loko (moku), and several smaller sub-districts or kālana and 'okana¹⁵.

The large districts (moku-o-loko) and sub-regions ('okana and kālana) were further divided into manageable units of land, and were tended to by the maka'āinana (people of the land). One of the most significant land subdivisions is the ahupua'a. Ahupua'a are subdivisions of land that were usually marked by an altar with an image or representation of a pig placed upon it (thus the name ahu-pua'a or pig altar). In their configuration, the ahupua'a are generally sections of land that extend from the fisheries fronting a given land and extend to upland regions usually defined by topographic or geological features such as pu'u (hills), ridges, gullies, valleys, craters, or areas of a particular vegetation growth¹⁶.

The ahupua'a were also divided into smaller manageable parcels of land (such as the 'ili, kō'ele, māla, kīhāpai, mo'o and paukū, etc.), generally running in a mauka-makai orientation, and often marked by stone wall alignments. Other subdivisions of land also occurred, among them

¹³ Handy 1940:172-174.

¹⁴ J. Matsuoka, D. P. McGregor and L. Minerbi et al. 1996:13-14.

¹⁵ Malo, 1951:16; Fornander, 1919 Vol. VI-2:313; Lyons 1875; Coulter 1935; King 1942, and Beckwith, 1970:383

¹⁶ Malo 1951:16-18; Lyons, 1875; and Boundary Commission testimonies in this study.

are the 'ili on which the native tenants tended fields and cultivated crops necessary to sustain their family units. Through the 'ili, the tenants also supported the chiefly communities with which they were associated. As long as sufficient tribute was offered and kapu (restrictions) were observed, the common people, who lived in a given ahupua'a had access to most of the resources from mountain slopes to the ocean. These access rights were almost uniformly tied to residency on a particular land, and earned as a result of taking responsibility for stewardship of the natural environment, and supplying the needs of one's ali'i¹⁷.

Entire ahupua'a, or portions of the land were generally under the jurisdiction of appointed konohiki or lesser chief-landlords, who answered to an ali'i-'ai-ahupua'a (chief who controlled the ahupua'a resources). The ali'i-'ai-ahupua'a in turn answered to an ali'i 'ai moku (chief who claimed the abundance of the entire district). Thus, ahupua'a resources supported not only the maka'āinana and 'ohana who lived on the land, but also contributed to the support of the royal community of regional and/or island kingdoms. This form of district subdividing was integral to Hawaiian life and was the product of resources management planning that was strictly adhered to. In this system, the land provided fruits and vegetables, and some meat in the diet, and the ocean provided a wealth of protein resources. Also, in communities with long-term royal residents, divisions of labor (with specialists in various occupations on land and in procurement of marine resources) came to be strictly adhered to¹⁸. It is in this cultural setting that we find more than sixty ahupua'a that make up the moku of Puna, Island of Hawai'i (Figure 2).

Inoa 'Āina – Wahi Pana Place Names – Storied Landscapes

In 1897, David Kalauokalani, president of the native organization that sought to restore Hawaiian sovereignty gave a speech at a gathering calling for Hawaiian restoration. The speech was published in the Hawaiian newspaper, *Ke Aloha Aina*, on September 11, 1897, and in his call to the Hawaiian people, he referenced the importance of Kumukahi in the Hawaiian archipelago—

E ke kanaka Hawaii aloha aina oiaio e nana aku oe i na mauna a maou aku, huli ae oe ma ka moana kai akea a nana aku a pau ka ike a kou mau maka, huli aku oe ma ka hikina a ka la i Kumukahi a me ka welona a ka la i Lehua, keia ka palena o na mokupuni o *Ko Hawaii Pae Aina*, kahi hoi a ko kakou mau kupuna i eha ai na ili i na lāe Laumeki, e huli ana i pono oi ae no ka lākou mau mamo, oia kakou...¹⁹

O Hawaiian who truly loves the land, look to the distant mountains, and turn to gaze upon the expanse of the ocean. All that your eyes can see when you look to the rising sun at Kumukahi, and the fluttering rays of the sun setting at Lehua, these are the boundary of the Hawaiian archipelago, the place where our ancestors suffered pain of the long spears, seeking the rights which were for their descendants, who we are... [Maly, translator]

Mo'olelo (traditions and history) reveal that Hawaiian place names are important records of knowledge of place. The names reflect the intimate relationship shared between the religious beliefs and culture of the people, and the natural landscape in which they lived. Pukui et al.²⁰ observed that "Names would not have been given to—or remembered if they were—mere

¹⁷ Malo 1951:63-67 and Kamakau 1961:372-377.

¹⁸ *ibid.*

¹⁹ *Ke Aloha Aina*. Sepatemaba 11, 1897:5.

²⁰ Handy, E.S.C., and E.G. Handy (with M. K. Pukui), *Native Planters in Old Hawaii*. B.P. Bishop Museum Bulletin 233. Bishop Museum Press, Honolulu. 1972.

worthless pieces of topography. In ancient times, named localities served a variety of functions that included:

- describing a particular feature of the landscape
- revealing the source of a particular natural resource, such as potable water
- marking trails and trailside resting places (o'io'ina), such as rock shelters or tree-shaded spots
- indicating the site of a heiau or other feature of ceremonial importance
- signifying triangulation points such as ko'a (ceremonial sites and markers for fishing grounds)
- giving notice of single or multiple residences
- showing the purpose of an area, such as for planting or raising fish
- recording an event that occurred in an area

Regarding meanings of place names, W. D. Alexander, surveyor general of the Kingdom and (later) of the Territorial Government of Hawai'i, observed:

It is very difficult, if not impossible, to translate most of these names, on account of their great antiquity and the changes of which many of them have evidently undergone. It often happens that a word may be translated in different ways by dividing it differently. Many names of places in these islands are common to other groups of islands in the South Pacific, and were probably brought here with the earliest colonists. They have been used for centuries without any thought of their original meaning.²¹

In between 1974 to 1978, esteemed Hawaiian historian Mary Kawena Pukui²², spoke with us about the translations and meanings of place names. She was particularly interested in their meanings and stories, but also expressed a concern about random translations. She shared that when working on the 1974 publication, "Place Names of Hawai'i," she expressed concern to her co-authors, and urged care in breaking place names apart into currently identifiable words, and assigning generic meanings to them. It was her belief that an exact translation could be given when a tradition specifically gave the reason for the name, or if the name was made of words for which generational knowledge had been passed on. In other names made up of multiple or perhaps now unknown words, it was more difficult to know the meaning. It was Pukui's mana'o that when "Place Names of Hawai'i" was published, that the nature of the translation would be cited in the notes. We have adapted her mana'o on translating place names in this study, through the use of:

- lit. for literal translation,
- int. for interpretive translation,
- — left blank when meaning/pronunciation could not be traced.

²¹ Alexander, William Dewitt, Hawaiian Geographic Names. U.S. Coast and Geodetic Survey, Washington, D.C., Government Printing Office. 1902.

²² 'Oia no ka 'ohana kupuna wahine no Kamakaona (Onaona) Pomroy Maly.

Kumukahi as a Place Name And Personal Name in Hawaiian History

As a part of our research, we have spent years reviewing Hawaiian land records, and native accounts—both in Hawaiian and English print—working to identify place names and their traditions. While there are limited references to Kula Ahupua'a, there are thousands of occurrences of Kumukahi and other wahi pana or ahupua'a in the area. Interestingly, as discussed briefly below, we also find that other places and people in the islands also carry the name "Kumukahi."

Between the 1840s to the 1920s native Hawaiians regularly documented the occurrence of Kumukahi as both a place name and personal family name. The name is found across the islands, and examples of its usage follow below. Of course, the most significant occurrences as a place name in native traditions and historical accounts are found at Lae o Kumukahi, Kula, in Puna, Hawai'i.

- Kumukahi. Easternmost cape, Hawai'i. Named for a migratory hero from Kahiki who stopped here and who is represented by a red stone. Two of his wives, also in the form of stones, manipulated the seasons by pushing the sun back and forth between them. One of the wives was named Ha'ehea'e.²³ Ha'ehea'e marks the easternmost boundary of the sun's journey during winter (ho'oilō), and the other wife, Makanoni, marks the westernmost boundary during summer (kau)²⁴.

Other places which are named Kumukahi—identified in Hawaiian land and ethnographic records—include, but are not limited to:

- Kumukahi, Kula Maui
- Kumukahi, Waiehu, Maui
- Kumukahi, Kalialinui, Maui
- Kumukahi at Kanahena, Honua'ula, Maui
- Kumukahi, Pae'ahu, Maui
- Kumukahi Channel, between Ni'ihau and Lehua
- Kumukahi Heiau at Kaluako'i, Moloka'i, "...located near the summit of Mauna Loa, Molokai... "It did not suggest a heiau foundation"²⁵
- Kumukahi, Honokōwai, Maui
- Kumukahi, Kahana, Maui

Individuals identified with the personal name, Kumukahi resided at various places, including but not limited to:

- Koa'e & Waiakahi'ulā, Puna, Hawai'i
- Hōnaunau, Kona, Hawai'i
- 'O'oma, Kona, Hawai'i
- Pāhoehoe, Kona, Kona, Hawai'i
- Hawai'iloa, Wai'anae, Oahu

²³ Pukui, Elbert and Mo'okini. Place names of Hawai'i, 1974:124.

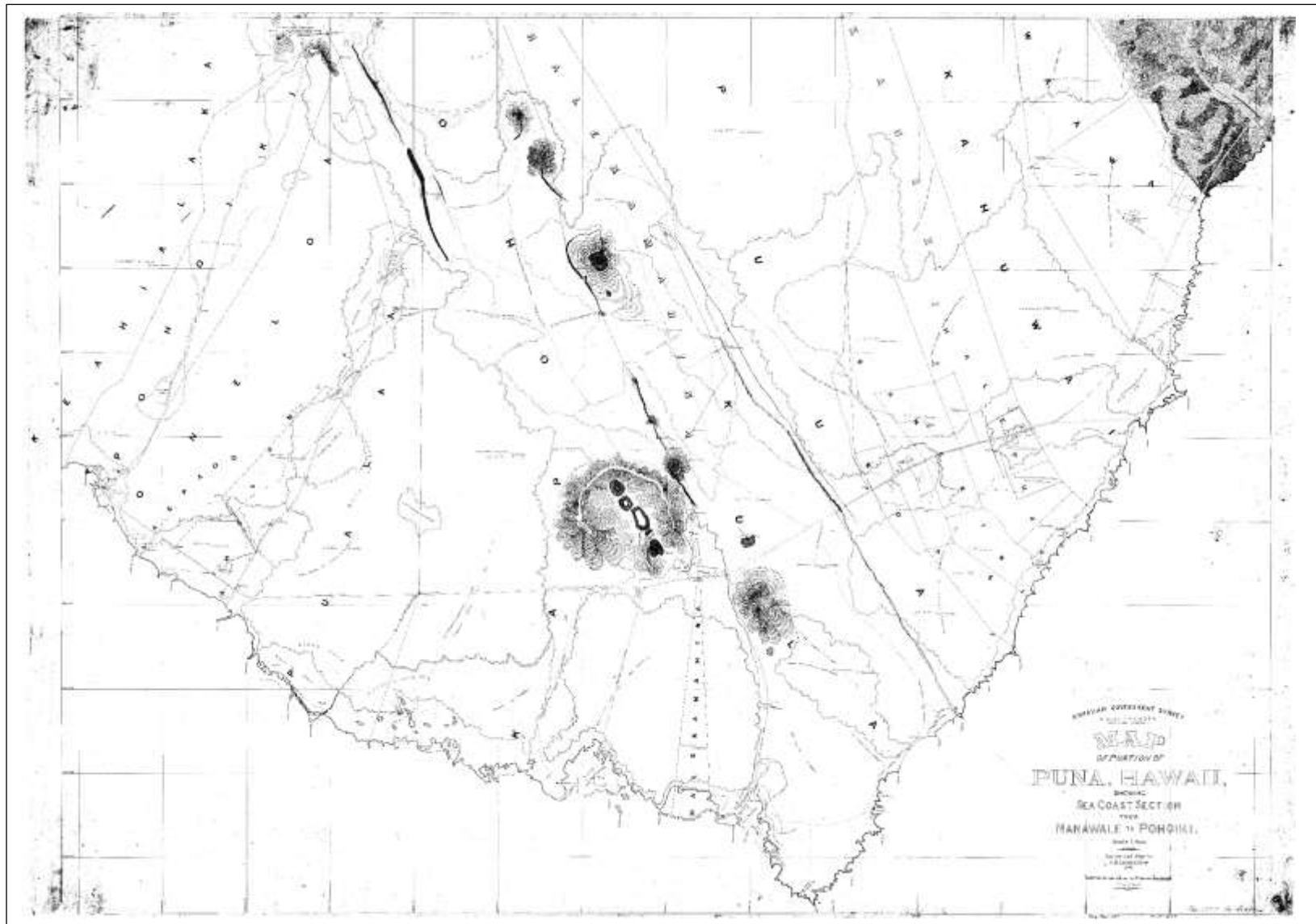
²⁴ J.W.H.I. Kihe, "Ka Huakai Kaapuni Ia Hawaii" in Ka Hoku o Hawaii, Augate 13 & 20, 1925.

²⁵ J.F.G. Stokes in 1909, in Summers, "Molokai: A Site Survey..." Site No. 94.

- Kahana, Ko'olaupia, O'ahu
- Kaluaopalea, Kalihi, O'ahu
- Kamaile, Wai'anae, O'ahu
- Kapāuhi, Honolulu, O'ahu
- Waikīkī kai, O'ahu
- Waihe'e, Maui

Place Names of Kula and Adjoining 'Āina in Puna

Table 1 is an alphabetical list of place names from the Kula-Kumukahi study area, and includes names which adjoin the 'āina in neighboring ahupua'a. When possible, translations are given based on traditions that have been handed down, common usage in the language, or as interpretive translations. Register Map No. 1777 (Figure 3), surveyed by A. B. Loebenstein in 1895, provides locational references for most of the place names. Place names have been recorded in mo'olelo, Boundary Commission proceedings and historical accounts, which are cited in various section of this study. It is likely that many names and traditions associated with them have been lost, but a rich collection of place names still remains.



**Figure 3. Register Map No. 1777, Map of Portion of Puna, Seacoast Section from Nanawale to Pohoiki.
A. B. Loebenstein, Surveyor (1895). State Survey Division.**

Table 1.
Wahi Pana and Named Places in the Ahupua‘a of Kula and Adjoining ‘Āina

Spelling in Historical Document	Spelling with Diacritical Marks	Locational Reference & Background	Translation
Anakuakala	Ana-kua-ka-lā	Situated on the boundary between Kula and Kapoho on the side of Waiapele crater.	Lit. Cave at the back of the sun
Haehae	Ha‘eha‘e	A stone point near the boundary between Halekamahina, an ‘ili of Kula and Kapoho. Named for one of the wives of Kumukahi, and said to mark the winter (Ho‘oilō) solstice.	Int. Strong desire.
Halekamahina	Hale-ka-mahina	Land identified as part of Kula Ahupua‘a, situated between Kula and Kapoho. Awarded to Queen Kalama as a private holding.	Lit. House of the moon.
Haleopelu	Hale-‘ōpelu	Area in ocean fronting Kapoho (presumably and fishing ko‘a).	Lit. ‘Ōpelu fish house.
Hanakaulua	Hana-ka‘ulua	Situated on the shore of Kapoho. In one tradition, the place was named for a chief of Puna, husband of Ha‘eha‘e, and father of Kamalālāwalu, a beautiful chiefess. Closely associated with traditions of Kumukahi.	Lit. Delay, procrastinate.
Homelani	Home-lani	Behind shore of Waiaka‘ea and Kamiloholu, also identified as “Ancient Burial Grounds”, Kula Ahupua‘a.	Lit. Heavenly home (historic name given to one of the Kumukahi burial grounds).

Ihukapu	Ihu-kapu	A fishpond area on the shore of Kula.	Int. Sacred nose or prow.
Ipoho	‘Ī-poho	A point on the shore of Kula, marking the eastern section of a canoe landing. Kapele marks the western boundary of the cove.	Int. Hollow of ‘Ī.
Kahalekahawali	Ka-hale-Kahawali	A small hill above Kūki‘i, in Kula. See also, Ka-hōlua-o-Kahawali.	Lit. The House of Kahawali (a chief who angered Pele).
Kaholuaokahawali	Ka-hōlua-o-Kahawali	A hōlua track in Kula, Halekamahina. Site of the chief Kahawali’s encounter with the goddess Pele.	Lit. The sledding track Kahawali.
Kahonua	Kāhonua	Landing area fronting shore of Kapoho.	Lit. A level landing area.
Kalehua	Ka-lehua	A land section between Waiapele, and Kūki‘i.	Lit. The lehua.
Kalupai	—	A point on the shore of Kula, midway between Kumukahi and Kāoko.	—
Kamiloholu	Ka-milo-holu	Ancient pond and fishery on shore of Kula, a wahi pana	Lit. The swaying milo tree.
Kaniahiku	Kani-a-Hiku	‘Īli of Kapoho, adjoining Kula, in uplands, and with a detached parcel on the shore between Waiwelawela (kai) and Wailoa.	Lit. Cry or call of Hiku (Hiku was the son of Kū-ka-‘ōhi‘a-Laka and Hina).
Kaoko	Kāoko	Boundary point on shore between Kula and Pu‘ua Ahupua‘a	lit. Red hot.

Kapele	Ka-pele	Point on the shore of Kula, fronting an “Ancient Cemetery” along the shore.	Lit. The eruption.
Kapae	Ka-pae	The name Kapele is also written “Kapae” at the same location	Lit. The landing.
Kapoho	Ka-poho	Ahupua’a	Lit. The hollow, or depression.
Kapohoone	Ka-poho-one	Situated on the shore of Kapoho, adjoining Hanaka’ulua,	Lit. Sandy Kapoho.
Kawaiakekua	Ka-wai-a-ke-kua	A cave and underground spring situated in Kula, between Kūki’i and Pu’ua Boundary.	Lit. The spring of the gods.
Keawaopele	Ke-awa-o-Pele	The celebrated landing place of Pele and her canoe when she first arrived on Hawai’i. Situated between Kula and Koa’e.	Lit. The canoe landing of Pele.
Kiipohakualii	Ki’i-pōhaku-ali’i	A site near the shore of Kumukahi, where upright stones or cairns were built when ali’i visited Kumukahi. Situated in the ahupua’a of Kula.	Int. Stone images of the chiefs.
Koae	Koa’e	Ahupua’a. Named for bird deity.	Lit. Tropic bird.
Puu Kukii	Pu’u Kū-ki’i	A wahi pana and prominent hill in Kula Ahupua’a. Site of a heiau which is some accounts was built in the time of ‘Umi-a-Līloa, and noted for having been made with hewn stones (at least one of which were taken by King David Kalākaua and added into the construction of ‘Iolani Palace. The outline of the Heiau and	Lit. Hill of the Upright image.

the location of “Kuula” (Kū‘ula, a fisherman’s god-stone-place of worship) are cited on Kingdom Map No. 1777

Kula	Kula	Ahupua‘a. In some traditions, identified as Kula-uka and Kula-kai, named for deified ancestors of the early inhabitants of the ‘āina.	Lit. Open plains.
Kumukahi	Kumu-kahi	Named for a navigator chief who settled at the point in Kula which bears his name.	Int. First Source.
Leioumi	Lei-o-‘Umi	An ancient hōlua sledding place in the ahupua‘a of Kula.	Lit. Lei/garland of ‘Umi.
Lolololo	—	A small point situated on the shore of Halekamahina, Kula Ahupua‘a.	—
Makanoni	Maka-noni	Named for one of the wives of Kumukahi, a stone which bears her name, marks the northernmost boundary during summer (kau).	Lit. Freckled face.
Malaeokahana	Malae-o-kahana	A point on the shore of Kula, adjoining Kamiloholu.	—
Nohonohokane	Nohonoho-Kāne	Situated in Kula along trail to shore.	Lit. Possessed man.
Pali a Hiolo	Pali a Hiolo	A bluff situated along old road, below Waiapele/Kapoho Crater in Kapoho.	Int. Sliding/collapsed cliff.
Pohaku manō	Pōhaku-manō	Lava islet situated in ocean fronting Kapoho.	Lit. Shark stone.
Piikoilei	Pī‘ikoi-lei	Coastal flats on the shore of Kula,	Int. Desire the lei (honor).

		adjoining the ponds of Kai o Kamiloholu.	
Puhau	Pū-hau	Point on shore Halekamahina Section of Kula shoreline.	Lit. Cold spring.
Pulepule	Pulepule	An area (fishery) in the ocean fronting Kula.	Lit. Spotted. (In some areas around Hawai'i, Pulepule is a name used for a deified whale shark.)
Puua	Pu'ua	Ahupua'a.	Int. Choked.
Puuhau	Pu'u-hau	Hill situated in Halekamahina Section of Kula, adjoining boundary of Kapoho.	Lit. Hau (Hibiscus tree) hill.
Puukai	Pu'u-kai	An elevated area with cocoanut trees in Kula, near historic road to shore.	Lit. Shoreward hill.
Puukea	Pu'u-kea	Hill situated on boundary between Kula/Halekamahina and Kapoho.	Lit. White hill.
Puula	Pū-'ula	Land area situated in the ahupua'a of Koa'e, a wahi pana and site of a historic church/school house.	Lit. Red conch shell.
Puuhaua	Pu'u-o-haua	Top of Halekamahina, where it is cut off by Kaniahiku.	Int. Sacrifice hill.
Puuolekia Also called—	Pu'u-o-Lekia Pōhaku-o-Lekia	Described in a traditional account as both a deified stone and the crater that surrounds Waiapele (historically called "Kapoho Crater"). Lekia and his companion Hanalei (w.) accompanied	Lit. Hill of Lekia. Lit. Stone of Lekia.

		Pele from Kahiki, and settled in Puna.	
Waiakaea	Wai-a-ka-‘ea	Ancient pond and fishery fronting Kula, a wahi pana.	Water of the hawk’s bill turtle.
Waiapele	Wai-a-Pele	A famed pond within a crater struck by Pele after she landed on the island of Hawai‘i. (Historically known as “Green Lake.”)	Lit. Water of (made by) Pele.
Wailoa	Wai-loa	A coastal inlet and pond area situated on the shore of Kapoho.	Lit. Distant / long water.
Waiopae	Wai-‘ōpae	Series of coastal ponds on the shore of Kapoho and Pū‘āla‘a.	Lit. Shrimp water / spring
Waiulaula	Wai-‘ula‘ula	An inlet on the shore of Kula, midway between Kalupai and ‘Īpoho.	Lit. Red water/spring. (Possibly describing the occurrence of ‘ōpae ‘ula in the area.)
Waiwelawela	Wai-welawela	Warm springs situated in Kula on side of Kūki‘i.	Lit. Hot water
Waiwelawela	Wai-welawela	Warm springs at shore of Kapoho In area of submerged fishpond walls.	Lit. Hot water

‘Ōlelo Ho‘ohiwahiwa No Kumukahi A Me Puna Sayings And Chants That Honor Kumukahi And The District of Puna

In the mo‘olelo kahiko (ancient history) of the Hawaiians, there are many things for which the moku (district) of Puna is famed—among them are the rising of the sun at Kumukahi; Pele and the geologic-volcanic phenomena; the groves of pū hala (pandanus trees); growth of ‘awa (Piper methysticum); the shore at Kea‘au where Hōpoe, the woman-turned-to-stone danced, or rocked in the waves on the shore; and ‘Ōla‘a, which sat as an independent ‘āina. Perhaps because of her ever present eruptive and geologic presence, Pele, goddess of the volcanoes, is foremost in the minds of many people today when they think of Puna. But of apparent greater antiquity, Puna is famed for its association with the god Kāne, who is an ancestor of the chiefs and commoners, a god of sunlight, fresh water, verdant growth, and forests. Puna’s association with Kāne is commemorated in a number of ‘ōlelo no‘eau (poetical sayings) like the one below—

Puna, ka aina i ka houpo o Kane

Puna, the land [held] in the breast of Kāne
(Kihe, Wise, and Desha – In *Ka Hoku o Hawaii*; Sept. 16, 1915)

The saying commemorates ancient Puna before Pele migrated to Hawai‘i from Kahiki. It is said there was “no place in the islands was more beautiful than Puna”²⁶. More than a god of the verdant forests of Puna, Kāne is also the Hawaiian god of sunlight. And the relationship between Kāne, the sun and Puna is significant throughout the Hawaiian Islands. In his role as giver of light, Kāne is also known as Kāne-i-ka-‘ōnohi-o-ka-lā (Kāne-in-the-eyeball-of the sun).

In the context of the honua ola (biocultural landscape), Puna is synonymous with the groves of pū hala (pandanus trees) with their fragrant clusters of hua hala (pandanus fruit born on the female trees) and the hīnano (blossoms of the male pandanus). The fragrance of the hala permeated the kula (plains) and kahakai coastal region of most of Puna, hence the saying —

Puna pāia ‘ala i ka hala

Puna, with walls fragrant with pandanus blossoms
Puna, Hawai‘i, is a place of hala and lehua forests. In olden days the people would stick the bracts of hala into the thatching of their houses to bring some of the fragrance indoors.²⁷

Also, the people who dwelt in Puna were known as master weavers. The most famous mat of Puna was one which was called “puahala.”²⁸ This mat was woven from the leaf sheaths of the pua hīnano, and it was particularly favored because of its silky texture and pleasant fragrance.

One of the countless expression of love for Puna, expressed in mele (chants) is the short mele below, offered by Hi‘iaka-i-ka-poli-o-Pele, the youngest and most cherished of the Peles’ siblings—

Kepakemaba. 25, 1924

Ka Hoku o Hawaii

**Noho no Puna i ka nani me
ka maika‘i**

Puna is settled in beauty and goodness,

²⁶ M.K. Pukui, “‘Ōlelo No‘eau” 1983:11, No. 79.

²⁷ M.K. Pukui 1983:301. No. 2749.

²⁸ G.S. Kahanai in Fornander 1919 Vol. V-Part III:626.

**He hale kipa ia na ke ala me
ke onaona
Onaona ka maile, ka hala o
Kea'au
Ola ai na kupa o Kaniahiku**

It is like a guest house which is filled
with fragrance sweet scents
Sweetened by the maile and hala
groves of Kea'au
Giving life to the natives of Kaniahiku.

Hawaiians have always commemorated their relationship with their environment through 'ōlelo no'eau/'ōlelo a'o (poetic and instructive sayings), mele (chants) and, more recently, through songs. The 'ōlelo no'eau and mele celebrate all facets of life and death, and in them are found place names, descriptions of resources, and events. There are numerous references to Kumukahi, its associated wahi pana, and the lands which neighbor Kula Ahupua'a. The introduction to "Place Names of Hawai'i,"²⁹ provides us with a cultural context for the region of Puna in which Kumukahi, Ha'eha'e, Makanoni, and other associated sites in the following statement:

The Hawaiians, like Polynesians in other areas, considered themselves very much a unified whole, and they loved to express in sayings, the eastern and western limits (never the northern and southern) of their domain, usually with reference to the passage of the sun:

Mai ka lā 'ō'ili i Ha'eha'e ā hālī'i i ka mole o Lehua
From the sun's appearance at Ha'eha'e
until [it] lies spread forth at the roots of Lehua [islet].³⁰

The references to Kumukahi and its neighboring wahi pana are found 'ōlelo no'eau and mele that honor both the highest ali'i and maka'āinana from across the islands and throughout Hawaiian literature. These expression of cultural attachment to place include, but are not limited to:

Okatoba 1, 1861 (aoao 3)
Nupepa Kuokoa

He moolelo e paipai aku ana ia
oukou e ka poe e makemake mai
ana e lawe i 'Ka *Nupepa Kuokoa*.'

A story to encourage
you people who desire
to subscribe to the 'Kuokoa Newspaper.'

E Hawaii o Keawe.
Aloha oukou a pau, na hoalauna
ma ka naauao. O oukou no ka poe
o kakou i pomaikai, no ka mea,
aia no oukou ke noho la ma
Kumukahi—

Hail of Hawai'i of Keawe.
Greetings to all of you companions
of knowledge. Those of us
who are blessed for
you are there, residing at
Kumukahi—

Ma kahi a ka la i puka mai ai,
Ma ka hikina i Haehae;
Malaila no na lehua o Malio;

From where the sun arrives,
in the east at Ha'eha'e;
There are found the lehua of Mali'o
(in the light of dawn);

Me ka hooku i ka ua o Nahunahu;
E nana mai ana i na ki o Wahinekapu;
Me ka makani he moani Puulena;

Standing in the biting rains;
Gazing upon the kī (ti plants) of Wahinekapu;
With the gentle Pu'ulena breeze;

²⁹ Pukui, et al., 1974.

³⁰ Pukui et al., 1974:xii.

E lu ana i na lehua o Hiulani;
 E nana ia ana e Pahuluhala;
 Hala Malama ka aina o Pele;
 Me na pu-e uai o Pu-a-laa;
 Me ka Ulu hua i ka hapapa;
 Me ka poho o Kawaiwelawela;
 E ka Milo-holu i Waiakaea;
 O ka ipo hala o Pöhina;
 O ka hala i Halaaniani;
 Me ka wahine ai laau o Puna;
 Me ka pali haili kanaka,
 amuamu kanaka o Holei;
 Me na kanaka alualu la hopuhopu
 la o Kumukahi.

Hookahi no mea a kākou e alu ai,
 e kokua ai, e hiipoi ai, e hooipo ai
 e hookane ai... W. N. Pualewa.

Scattering the lehua blossoms of Hi'ulani;
 Gazing at Pahuluhala;
 Past Mālama the land of Pele;
 And the moveable planting mounds of Pū'āla'a;
 The breadfruit which fruits on the flats;
 With the hollow of Kawaiwelawela;
 O Miloholu at Waiaka'ea;
 The beloved hala of Pöhina;
 The hala at Hala'ani'ani;
 And the woman who eats the forests of Puna;
 The cliffs upon which people are indistinct,
 grumbling people of Hōlei;
 And the people who pursue, seeking to grasp
 the sun at Kumukahi.

There is but one the that we should pursue,
 lend support to, cherish, love, and take on
 as a friend... W. N. Pualewa.

“...Mai Kumukahi a ka la pio i Lehua...”

...From Kumukahi to where the sun is captured at Lehua...
Ka Hoku o ka Pakipika Novemaba 9, 1861 (aoao 4)

Feberuari 13, 1862 (aoao 4)

Ka Hoku o ka Pakipika

Eia Hou ka Inoa o Kauikeaouli

Here Again is a Name Chant Kauikeaouli [Kamehameha III]

Kuu lehua io Malio,
 Kuu hala i Kookoolau,
 O ka la wela o Kumukahi,
 Ke hiki mai la i Haehae,
 O wela kai, ka Waiwelawela e,
 Ke luiala e ka makani,
 O ka huna kai lele i ka manu,
 I ka poli o ke keiki kahu e,
 Eia o-e, O oe, -- la.
 Na Liholiho I...

My lehua grove at Mali'o,
 My pandanus grove at Ko'oko'olau,
 The heat of the sun at Kumukahi,
 Arriving there at Ha'eha'e
 Waiwelawela heats the ocean.
 The sweet fragrance is borne on the wind
 Birds fly in the ocean mist,
 In the breast of child ward,
 You are here, it is you.
 By Liholiho I.

Maraki 13, 1862 (aoao 4)

Ka Hoku o ka Pakipika

He Inoa No Henelika

(A name Chant for Henelika)

...E hoi ka nani Keaau la,
 I ka nalu hai o Haena la,
 Au ana Hopoe i ke kai la,
 I ka wai ono Koolihilihi la,
 Na Puu a Pele i ka lai la,
 Me Koolau ilaila la,

The beauty returns to Kea'au,
 The waves that break at Hā'ena,
 Hōpoe swims in the sea,
 In the sweet waters of Ko'olihilihi,
 The Hills of Pele there in the calm,
 Also Ko'olau is there,

No Waiwelawela ke aloha la,
 I ka lai aloha i Kukii la,
 A he lono olelo ia nei la,
 I Kamiloholu i Waiakaea la,
 E aho ka hele i Kumukahi la,
 I ka la hiki ma Haehae la,
 No ka lehua wehe ka iini la,
 Ulu hoonoho i ka hapapa la,
 E lono ka hiapo ai la—la,
 O Henelika he inoa la.
 A. W. Kahililahau

There is love for Waiwelawela,
 In the beloved calm of Kūki'i,
 And the words are heard there,
 At Kamiloholu, at Waiaka'ea,
 It is best to travel to Kumukahi,
 To the sun that arrives at Ha'eha'e,
 Lehua blossoms are the desire,
 The Ulu which is set upon the flats,
 The first born is heard,
 The name is Henelika.

Ianuari 22, 1863 (aoao 1)

Ka Hoku o ka Pakipika

He Inoa no Aliiolani – Kamehameha V
 (na R. Keelikolani)

...Au aku ka manao e ike la,
 I ka Wai welawela i Kukii la,
 O Kamiloholu o Waiakaea la,
 Ea mai Kumukahi i ka makani la,
 Ke oni ae la i Haehae la,
 Ka welona a ka la i ke kai la,
 O ae la i Hanakaulua la...

...Thoughts move on to see,
 Wai Welawela at Kūki'i,
 Also Kamiloholu and Waiaka'ea,
 Kumukahi rises in the wind
 Moving at Ha'eha'e,
 The sun flutters upon the ocean,
 Beckoning to Hanaka'ulua...

Ianuari 30, 1864 (aoao 1)

Nupepa Kuokoa

He Mele Kanikau No Ka Moi Iolani Kamehameha IV
 (A Lamentation Chant for the King 'Iolani Kamehameha IV)

...Helu 14.
 He Uhane la he aloha,
 No ka Lani Iolani,
 Aia paha ka Uhane,
 I ka maka o ka Opuā,
 Ke noho la i Haehae
 I ka luna o Kumukahi,
 E kilohi ana i na Hono,
 O kona pae moku Hawaii...

Number 14.
 A beloved spirit
 Is the Royal 'Iolani,
 The spirit is perhaps there,
 In the face of the 'Opuā clouds,
 Residing at Ha'eha'e,
 Above Kumukahi,
 Gazing upon the bays,
 Of his Hawaiian Islands...

Iune 1, 1865 (aoao 4)

Nupepa Kuokoa

He Moololo no ka make ana o ka mea aloha H. Kamahiai [w.]
 (A story of the passing of beloved H. Kamahiai)

...Ua hanau oia i ka makahiki
 1805... Eia malalo iho kona wahi
 mele kaneanae aala o ke kupukupu,
 e hoomau i ke ala o ke kiele.
 O ka'u no ia e u nei a.

She was born in the year
 1805... Here, below, is her chant imbued with
 the scent of the kupukupu,
 moistened by the fragrant gardenia.
 This is my lamentation.

...Kuu makuahine hoi,
 Kuu makuahine mai ka la hiki
 ma Kumukahi,
 Mai ka wai au la e Waiakaea,
 Mai ka pahoeheue ula i ka lehua
 o Hopoe,
 Mai ka wai pumehana la o
 Waiwelawela,
 Mai ke kai heenalua la e Kapoai a,
 O oe mai la ia,
 Aloha oe E u-we no au a...

O my mother,
 My mother from the rising sun
 at Kumukahi,
 From the bathing waters of Waiaka'ea,
 From the pāhoehoe reddened by the lehua
 blossoms of Hōpoe,
 From the warm waters of
 Waiwelawela,
 From the surfing grounds of Kapō'ai,
 It is you who have come,
 Love to you, I cry out...

William P. Z. Makuaole
 Wailea, Hilo. Mei 29, 1865.

Novemaba 27, 1865 (aoao 3)

Ke Au Okoa

He wahi moolelo no E. Makaioulu
 (A little story about E. Makaioulu)

...Ka ua hehi mai i luna o ka hala...

The rains which tread upon the
 pandanus trees...

I ho'olohe aku ai i ke kani leo lea a ke Kahuli

Listen to the joyful, chirping voice of
 the tree snails

E kii kaua ia Kamoliholu i Waiakaea

We two have been drawn to Kamoliholu
 at Waiaka'ea

Ea mai Kumukahi, kiekie i kuu maka

Kumukahi rises, majestically before
 my eyes

Manao aku au o ka la puka mai ma Haehae
 Ke oae la na kukuna i Hanakaulua...

I think of the sun that arrives at Ha'eha'e
 The rays of the sun thrusting forth at
 Hanaka'ulua...

**“...Mai ka puka ana a ka la i Kumukahi,
 a ka palemo ana i ka ilikai o Lehua...”**

...From the sun's arrival at Kumukahi
 To its sinking below the ocean's surface at Lehua...
Nupepa Kuokoa Pepeluari 15, 1866 (aoao 3)

**...Mai ka la puka haaheo i Kumukahi,
 a ka la welo i ka ili-kai o Lehua...**

...From the sun's proud arrival at Kumukahi
 To the sun's fluttering on the ocean's surface at Lehua...
Nupepa Kuokoa Pepeluari 17, 1866 (aoao 4)

**...Mai ka puka ana a ka la i Kumukahi
 a ka huelo ana a ka la i Lehua...**

...From the arrival of the sun at Kumukahi
 To the tail-end of the sun at Lehua...
Nupepa Kuokoa Maraki 3, 1866 (aoao 4)

**...Mai ka hikina a ka la i Kumukahi,
a ka welona a ka lai ka mole o Lehua...**
...From the arrival of the sun at Kumukahi
To its fluttering/fading the clam base of Lehua...
Nupepa Kuokoa Maraki 10, 1866 (aoao 4)

Dekemaba 10, 1866 (aoao 1)

Ke Au Okoa

He Kanikau no Col Kaisara Kaluaikau Kahanupau Kamakeehukai Keola Kapaakea
(A Lamentation for Kapaakea, Father of King Kalakaua and Queen Liliuokalani)

...Ke uwe nei, O "Hoolawa Puna i na pu-e uwai Pau ole ko'u hooihi ia Puna, I ka laula o ke one lauena a Kane, Maoea i ka loa o Keahialaka, Ua luhi wale i ka lae o Kumukahi, Akahi oe a ike ia Kukii, I ka hihia lua a na lae hala o Kookoolau, I ka minami-na, I ka Minamina...	...Crying, There is more than enough tearful water in Puna, My admiration of Puna never ceases, In the expanse of the Kāne's land of plenty, One is worn out in the length of Keahialaka, Burdened to the point of Kumukahi, At last you have seen Kūki'i, And the entangled pandanus point of Ko'oko'olau, Regret, so much remorse...
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Iulai 6, 1868 (aoao 1)

Ka Nupepa Kuokoa

He Inoa no Salatiela Kihapiilani – Iwikauikaua
(A Name Chant for Salatiela Kihapiilani – Iwikauikaua)

...Auhea wale oe e ka la la-e-a, Hiki ae ai ma Kumukahi la-e-a, Kaupono ae la i Maukele la-e-a, Hoi ae ma Hanakaulua la-e-a...	Hear me o sun, That arrives at Kumukahi, Set directly overhead at Maukele, Then returns to Hanaka'ulua...
---	--

**...Mai ka lae hakoi o Kumukahi,
a ke kalelemuku ana aku a ka la i Lehua...**

...From the agitated point of Kumukahi
To the sun that leans over Lehua...

Nupepa Kuokoa Maraki 17, 1866 (aoao 3)

**...Mai ka la pii naenae o Kumukahi,
a hiki aku i ka la iho paukiki o Lehua...**

...From the sun rising quickly at Kumukahi,
To the sun which quickly descends past Lehua...

Nupepa Kuokoa Kepakemaba 11, 1875 (aoao 2)

**...Mai Kawaikoolihilihi i ka lae o Kumukahi,
a pulelo wale aku i Lehua o ka wai huna a ka Paoo.**

...From the Spring-that-props-up-eyelashes at the point of Kumukahi,
And waves beyond Lehua with the hidden waters of the goby fish.

Nupepa Kuokoa Aperila 1, 1876 (aoao 2)

**...Mai ka la hiki i Kumukahi
a Kaula i ka palena o na moku...**
From where the sun rises at Kumukahi
To Ka'ula, the boundary of the islands...
Nupepa Kuokoa Augate 9, 1879 (aoao 2)

Aperila 20, 1881 (aoao 2)
Ka Elele Poakolu
He Inoa no Kalakaua
(A Name Chant for King Kalakaua)

Auheā wale oe e ka liko,	Where are you o budding leaf,
E ke koolua a o ka lehua,	Constant companion of the lehua blossoms.
Homai ke aloha ia nei,	Love descends here,
A i honi kuwili ia aku,	Embraced in a kiss,
Ke hoomau ae nei hoi,	It persists here,
I ke onaona la oia pua,	The fragrance of that flower,
A'u i kui ai a lawa,	Which I have made into a garland,
I lei no'u no ka Hikina,	A garland for me in the East,
No ka la hiki ma Kumukahi,	For the sun that arises at Kumukahi,
Kahiko ae la i Haehae,	An adornment for Ha'eha'e,
O ka wela ka i Kuaokala,	Warming Kuaokalā,
Hulili i ka Pahoehoe,	Glistening on the Pāhoehoe,
Nonono ka pua o ka lehua,	Deep red blossoms of the lehua,
Luhiehu i ke kula o Malama,	Beautiful on the plain of Mālama,
I ka hoope ia e ka ua...	Drenched in the rains...

Iune 9, 1883 (aoao 1)
Nupepa Kuokoa
Mele Inoa No Keelikolani
(A Name Chant Lamentation for Keelikolani)

...A ka lai au i Mauiola	I am at peace at Mauiola,
I ka la hiki mai ma Haehae	Where the sun arises at Ha'eha'e,
Ke hoi ae la i Hanakaulua	And then returns to Hanaka'ulua,
Elua pua oi ma ka hikina	Two exceptional blossoms in the east,
O Kumukahi la o Makanoni	Kumukahi and Makanoni,
Na Lehua o Malio i ka Ehukai	The lehua blossoms of Mali'o in the ocean spray,
I ka lae hala o Kookoolau	At Laehala, Ko'oko'olau,
Holu ana ka milo i Waiakaea	The milo sways at Waiaka'ea,
Nape ana i ka wai koolihilihi	Bending over to the waters of Ko'olihilihi,
Wai makaikai a ka malihini	Waters visited by many travelers,
Haina ka pua i kaulana	Spoken for the famous offspring,
O Keanolani no he inoa...	Keanolani is her name...

**...Mai ka La oni ae ma Makanoni
i ka Lae Kaulana o Kumukahi,
a ka La welo i ka ilikai malalo o ka mole olu o Lehua
i ka wai huna a ka Paoo...**

From the sun which moves above Makaanoni
at the Famous Point of Kumukahi,
To the fluttering of the Sun on the ocean's surface
below the peaceful base of Lehua
and the hidden waters of the goby fish...
Nupepa Kuokoa Okatoba 24, 1885 (aoao 3)

**...He kaulana ka aina o Puna no ka puka mai o ka la ma Kumukahi,
a he malamalama na kukuna o ka la ke mohala ae...**
Famous is the land of Puna for the arrival place of the sun at Kumukahi
And the shining rays of the sun which blossom forth...
Ko Hawaii Pae Aina Iune 12, 1886 (aoao 4)

He Mau Inoa Kapakapa...
...Na olelo poeko no na palena mai ka hikina a ke komohana, oia no:
Mai ka la pii mai o Kumukahi a ka welo 'na o ka la i Lehua;
Mai ka la oili i Haehae a halii i ka mole o Lehua;
mai ka la oni ae ma Makaanoni i ka lae kaulana o Kumukahi
a ka la welo i ka ilikai malalo aku o ka mole olu o Lehua
i ka wai huna a ka paoo...

There are some clever words which describe the boundaries
of the islands from the east to the west. Among them are:
From the sun which ascends at Kumukahi to the fluttering of the sun at Lehua;
From the sun's appearance at Ha'e'ha'e to its being spread out at the base of Lehua;
From the place where the sun moves above Makaanoni
at the famous point of Kumukahi
To the fluttering of the sun on the ocean's surface
below the pleasant root of Lehua, and the hidden waters of the goby fish...
Ko Hawaii Pae Aina Novemaba 13, 1886 (aoao 2)

**...Mai ka la puka ma Kumukahi
a hiki i ke ahi o ma Makuaiki...**
From the sun that appears at Kumukahi
to the firebrand cliffs of Makuaiki [Kauai]
Nupepa Kuokoa Mei 14, 1893 (aoao 3)

**“...Mai ka la hiki i Haehae ma Kumukahi
a hiki i ka welona Miloilii a ka la i ka ili kai kaili ia'i
malalo aku o ka mole olu o Lehua i na wai huna a ka paoo...”**
...From the rising sun at Ha'e'ha'e, at Kumukahi,
to the fluttering of the sun at Miloli'i [Kaua'i],
the sun upon the ocean's surface, caught up at the calm base of Lehua,
of the hidden waters of the pā'o'o (goby fish)...
Nupepa Kuokoa Okatoba 9, 1896 (aoao 4)

Okatoba 24, 1896 (aoao 7)

Ke Aloha Aina

He Hoalohaloa No Ka Hon. J. Nawahi³¹

Olelo Hoalohaloa a ka Hui Aloha Aina o na Wahine o Hilo

...Haalele wale, haule wale,
a haalele i Puna-e.
Ke noho la no me ka la i Kukii-e,
He u, he walohia, he lihaliha...
Ka ipukukui pio ole i na kau a kau,

Hanau kahi oe na ka la i Kumukahi,
Milimili na ka Miloholu i Waiakaea,
Hiialo na kukuna a ka la i Haehae,
He kupa na ka paia ala i ka Hala,
He hiwahiwa na na Lehua
i Kuaokala...

...Departed, fallen,
and departed from Puna,
Residing like the sun at Kūki'i,
Tears, overpowering lamentation,
The light which does not go out over
the seasons,
You were born of the sun at Kumukahi,
Caressed by Miloholu at Waiaka'ea,
Beloved of the sun's rays at Ha'eha'e,
A native of the fragrant pandanus bowers,
Cherished by the Lehua at
Kuaokalā...

(Na Hooheno o ka Manawa)

“Kaulana o Puna i ke aha?

I ka la hiki ma Kumukahi.”

(Sayings with which to pass time)

What is Puna famous for?

The rising of the sun at Kumukahi.

Ka Elele Hawaii. Aperila 29, 1897 (aoao 3)

“Kole makaonaona o ka lae o Kumukahi.”

Sweet-eyed surgeon fish of the point of Kumukahi.

Nupepa Kuokoa. Iulai 13, 1900 (aoao 1)

“E Puna—e! Hoolono Mai!!

...E lohe mai ai hoi na keiki e noho mai la i ka wehi o ka hulu o-o o ka uka o Olaa,
a pela pu me ka ua kilihune o Pahoā,
na keiki ae hoi e puliki mai la i ka lae o Kumukahi
a hoea loa i na keiki o ka uka o Ka (liu), kahi o ka awa ili lena,
a pela mai no ka nee papa ana a hiki i ka ulu niu o Kaimu,
a ko Kalapana a ma o aku...”

(A call for residents of Puna to turn out and vote)

O Puna—! Hear this!!

Listen all of you the descendants who dwell in the ‘ō‘ō feather adorned uplands of ‘Ōla‘a,
also those who reside in the misty rains of Pāhoā,

³¹ Joseph Kaho‘oluhi Nā-wahī-o-Ka-lani-‘ōpu‘u (January 13, 1842 – September 14, 1896), was of chiefly lineage, and born at Kaimū, Puna. He was a prominent leader of the movement to retain Hawaiian sovereignty. Following the illegal overthrow of Queen Lili‘uokalani, he was arrested for treason and imprisoned for a time, but acquitted. He and his wife, Emma Aima Nāwahī, founded the Hui Aloha ‘Āina, and worked across the islands to rally Hawaiians in the restoration of the Hawaiian Monarchy. Though he died in 1896, after contracting tuberculosis in prison, the work that he and his wife initiated was carried on and led to the 1897 anti-annexation petition signed by tens-of-thousands of Hawaiian citizens.

the descendants who embrace the sun at the point of Kumukahi,
which reaches all the way to those offspring who reside at Kali'u,
place of the yellow-skinned 'awa, and also those who reside on
the plains that move [descriptive of the lava flows],
reaching to the coconut groves of Kaimū and Kalapana, and beyond...
Ka Na'i Aupuni. Okatoba 16, 1906 (aoao 2)

Maraki 25, 1907 (aoao 3)
Nupepa Ka Na'i Aupuni

Laukapalili Song
Auheā wale oe e ka makani
Aheāhe Malanai o Puna,
No Puna au no Kumukahi
No ka Hikina a ka la

Quivering Leaf Song
Where are you o cold wind
The gentle Malanai of Puna
I am from Kumukahi, Puna
From the Arrival point of the sun

Ua ikemaka iho nei au,
I ka lau lehua o Panaewa
Kiina e ka ipo e hoi mai
Eia o Laukapalili

I have seen
The many lehua of Pana'ewa
Fetch the sweetheart and return
For the quivering leaf is here

Auheā wale oe e ka Ua,
Koiawe mai la i ka moana,
Ua ana i ka loa o Puna
I ka papa lohi mai o Āpua.

Where are you o rains
That fall upon the ocean
Raining along the length of Puna
To the long plain of Āpua

“...Mai ka la puka malaēlāe ma Kumukahi
a hiki aku i ka la kolili i ka ilikai o Lehua.”
...From Kumukahi where the sun bursts forth
To Lehua where the sun flutters on the ocean's surface.
Nupepa Kuokoa Aperila 17, 1908 (aoao 8)

“...Mai ka hikina a ka la ma Kumukahi
ma Puna paia ala i ka hala me ka hinano
a hiki loa aku i Lehua...”
From Kumukahi where the sun arrives
At Puna of the fragrant hala and hīnāno bowers
To distant Lehua...
Nupepa Kuokoa Novemaba 20. 1908 (aoao 5)

“O Puna i ke kai Koloa
e nu mai ana i ka uluhala o Keaau,
i ka la puka i Haehae,
i ka lae oni o Kukii a me Mākanoni...”
O Puna of the Kailoa sea
which is heard rumbling in the pandanus groves of Kea'au,
[Puna] Where the sun rises at Ha'eha'e,
[Ascending above] The protruding points of Kūki'i and Mākanoni...
Ka Hoku o Hawaii Ianuari 6, 1916 (aoao 1)

“Aloha mai Puna ka aina i ka Houpo a Kāne”

Love for Puna, land on the breast of Kāne
(an epitaph of affection for the beloved lands of Puna)
Ka Hoku o Hawaii Ianuari 6, 1916 (aoao 1)

**“...Mai ka la i ka oili ana a Kumukahi i Ha‘eha‘e,
a ke kaohi ana i Lehua, i ka palena o na moku, a Kaula hoi i ke kai...”**

...From the sun which appears at Kumukahi and Ha‘eha‘e, to
Lehua which holds it, and to the boundary of the islands at Ka‘ula in the sea...
Nupepa Kuokoa. Pepeluali 28, 1919 (aoao 3)

**“...Mai ka la hiki ae ma Makanoni i Kumukahi
a hiki aku i Kaula i Lehua ka palena o na moku...”**

From where the sun rises at Makanoni at Kumukahi,
all the way to Ka‘ula and Lehua, which is the boundary of the islands.
Nupepa Kuokoa. Maraki 7, 1919 (aoao 4)

**“...Mai ka la puka ae ma Kumukahi i Hawaii
a hiki aku i ka Mokupuni kaili la o Kauaiomanokalanipo...”**

From Kumukahi where the sun rises
To Kaua‘i-o-Mano-o-ka-lani-pō, the island that captures the sun...
Nupepa Kuokoa Iulai 1, 1921 (aoao 3)

**“...Mai Hawaii nui o Keawe o ka la hiki ma Kumukahi
a ka welona a ka la i ka ilikai o Lehua...”**

From Great Hawaii of Keawe where the sun rises at Kumukahi
To the fading/fluttering of the sun on the ocean’s surface at Lehua...
Nupepa Kuokoa Kepakemaba 23, 1921 (aoao 2)

**“...Mai la i ka la pea i Kumukahi,
a hiki i ka waihuna a ka paoo,
i ka lau limukala i ka mole o na ailana...”**

From the sun which opens like a sail at Kumukahi
To the hidden water of the pā‘o‘o (goby fish)
Where the leaves of the kala seaweed is at the base of the island...
Nupepa Kuokoa Iune 8, 1922 (aoao 3)

**“...Mai ka la oili i Haehae i Kumukahi,
a ka la komo i Lehua, au i ke kai, me he manu la...”**

...From the arrival of the sun at Ha‘eha‘e, at Kumukahi
To where it enters the island of Lehua
Which swims across the ocean like a flying bird...
Nupepa Kuokoa Kepakemaba 28, 1922 (aoao 4)

PART II. NĀ MO'OLELO 'ĀINA TRADITIONS AND HISTORY – AKUA, 'ĀINA-WAHI PANANA ME KĀNAKA

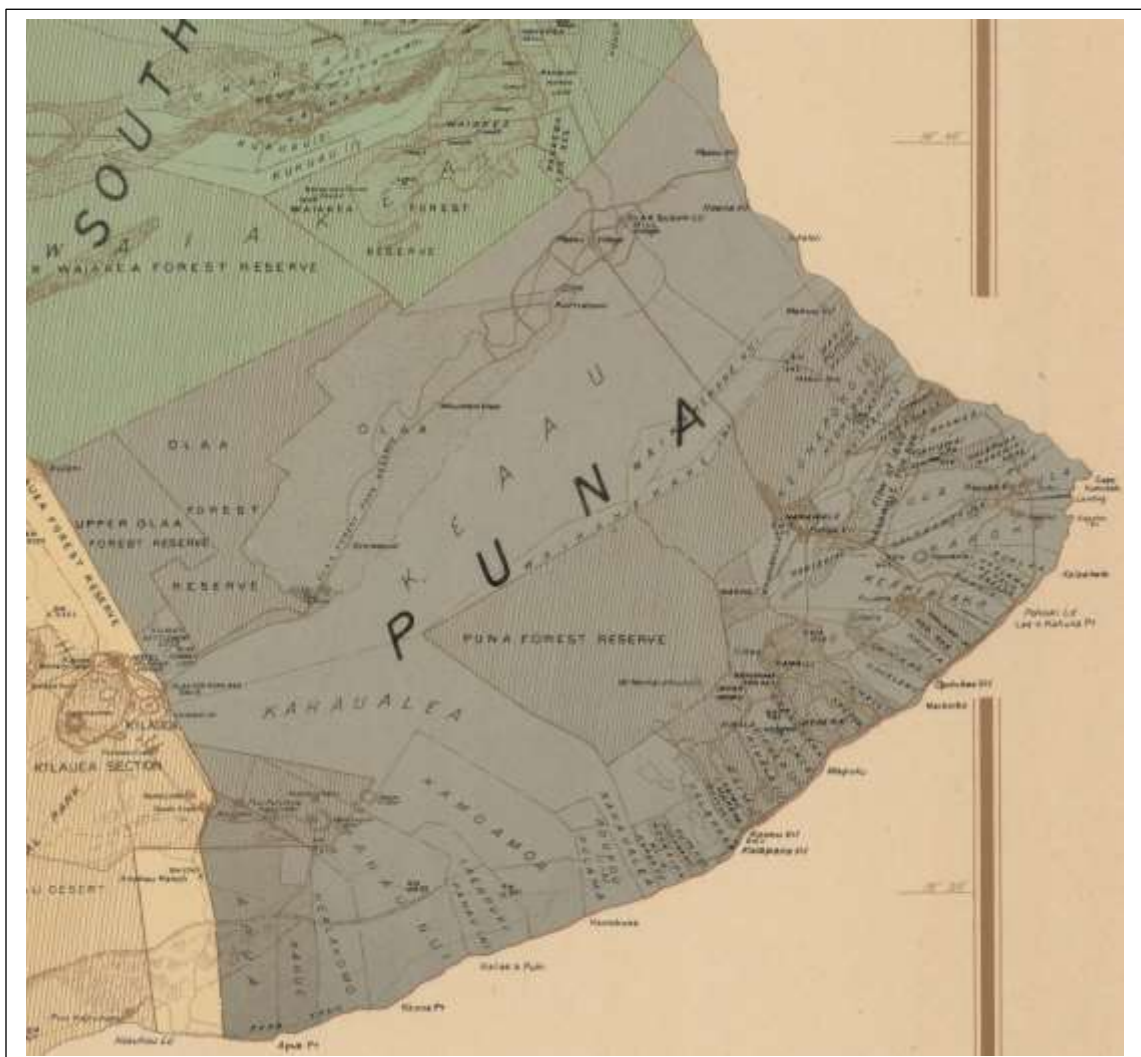
In this section of the study, we have integrated a number of original Hawaiian language narratives which include traditions and history of Kumukahi, neighboring wahi pana and ahupua'a, and the larger Puna district. Many mo'olelo have been a part of the heritage archives and available in English for decades. We have not cited all accounts that have been identified, as they may be easily found in other sources. The narratives below are among those which provide us with a cultural context of the 'āina and relationship shared between akua, 'āina/wahi pana and kānaka. We have translated or provided a synthesis of portions of the Hawaiian language accounts as they relate to this study. A number of the Hawaiian texts are also included, as they may be helpful in further study of the district and support future educational/interpretive initiatives.

It is appropriate to remember that after the arrival of westerners on Hawai'i's shores in 1778, unprecedented change began to take place. Some of the changes were internal, in the form of wars between rival chiefs, and had significant impacts on the native population. But those associated with changes that came from across the ocean bore a much heavier hand on 'āina and kānaka. In 1804-1805, an introduced disease—called “ma'i 'ōku'u” by the Hawaiians—is estimated to have killed 150,000 to 200,000 natives in one year. Between 1805 to 1893, the native population dropped to approximately 40,000 from 400,000 to 800,000 in 1778. Losses like this had multiple impacts on the people, landscape, and in the preservation of traditional Hawaiian knowledge. While some traditions, origins of place names, customs and practices survived the passing of time—largely through the efforts of a few native scholars and small isolated pockets of the population who perpetuated their way of life—vast knowledge was lost. We have strived to provide readers with facets of the traditional knowledge that have been passed on, but acknowledge here that much more has yet to be researched, and it is likely that some things will never be recovered.

In mo'olelo, we find rich narratives describing traditions, beliefs and practices, and spiritual and familial relationships that Hawaiians share with one another and their natural environment. Every aspect of nature, from the stars in the heavens to the winds, clouds, rains, growth of the forests and life therein, and everything on the land and in the ocean, was believed to be alive. Indeed, every form of nature was a body-form of some god or lesser deity. Tradition also tells us that the gods and goddesses of old were very protective of the natural environment. In olden times, travel on land and sea, through the forests and beyond was accompanied by prayer and care. Traditions reveal that many a careless traveler, or collector of resources, found themselves lost in a maze of overgrowth, dense mists, and dropped into deep chasms as a result of disrespectful and careless actions.

In the Hawaiian mind, care for each aspect of nature, representing the kino lau (myriad body-forms) of the elder life-forms, was a way of life. This concept is still expressed by Hawaiian kūpuna (elders) through the present day, and passed on in many native families. Also, in this cultural context, anything which damages the native nature of the land, ocean and forest (and the kino lau of the deity therein) damages the integrity of the whole; and it weakens the connection of kānaka with the honua ola (living environment). Caring for, and protecting the honua ola, is a way of life. In this traditional context we find that the intangible aspects of our living environment are also part of a sacred Hawaiian landscape. Thus, the landscape itself is a highly valued cultural property. Its protection, and the continued exercise of traditional and customary practices, in a traditional and customary manner, are mandated by native custom.

We have strived to provide readers with selections of the knowledge that have been passed on, but acknowledge here that much more has yet to be learned. The narratives are generally presented in chronological order by a period in history to which they are associated. In this format, some of the traditional or historical accounts may appear out of sequence based on the date of publication. But we are emphasizing the era of history being recounted versus the date of publication. The traditions include accounts of Kumukahi – Kula, the Puna District (Figure 4), and in some cases beyond the shores of Hawai'i. Finally, the authors of the narratives cited throughout the study include native Hawaiian residents and visitors to the region, and foreign visitors—explorers, missionaries, and travelers—who recorded their observations and often included important descriptions of features that make up the cultural landscape. Underlining is used in the quoted material to draw the reader's attention to specific place names, site references, and individuals mentioned. When primary Hawaiian language narratives are cited, we have done our best to provide accurate translations or a synthesis of significant subject matter related to the 'āina and kama'āina.



**Figure 4. Portion of the Island of Hawaii
Hawaii Territorial Survey (1928), Depicting Puna District**

Kumukahi – An Overview of Native Traditions and Customs

Kāne, the Forests, Sun, and Shark Deity

Puna was loved by the god Kāne, and forests seemed to move from the mountains to the shore. This aspect of Puna is described in numerous 'ōlelo no'eau (poetical sayings). Among them are—

Ka makani hali 'ala o Puna

The fragrance bearing wind of Puna³²

Ma'ema'e Puna i ka hala me ka lehua

Lovely is Puna with the hala and lehua³³

Such sayings were used to describe Puna which was famed for the fragrance of its forest of maile, lehua, and hala. Pukui (1983) observed, "It is said that when the wind blew from the land, fishermen at sea could smell the fragrance of these leaves and flowers³⁴.

As might be expected, there are a number of Puna traditions in which Pele (Goddess of the Volcanoes) and her family members play a significant role. While Puna is perhaps most known for its volcanic activity, in earlier times, the region was also famed for its verdant growth, and also as the "portal" of the rising sun. The god Kāne in his attributes as giver of light and life, plays an important role as healer, and many native customs and practices of healing are associated with the sun rising from the east in Puna. In the 1920s-1930s, Theodore Kelsey conducted interviews with elder natives who were Puna residents, or knew the history of Puna. The notes are found in the Kelsey collection and positions of them in the Hawaiian Ethnological Notes (HEN) of the Bishop Museum. Regarding Kumukahi and neighboring wahi pana, Kelsey reported:

In Hawaii the sun strikes first at Ka-lama-ula, the seashore at Poho-iki, Puna, then rises above Hana-ka-ulua (ka-ulua, delay), three eho rocks (eho is a hard stone that rings when struck), I have heard at least one of which was taken by King Kalakaua for the Palace [from] Cape Kumukahi where the rocks of Hana-ka-ulua were located; [the sun] then passes over the high hill of Ha'eha'e at Kapoho. [source, Mrs. Kukona Porter]

The daily journey of the sun, typifying the span of life, is expressed by the saying, "From the rising of the sun at Cape Kumu-kahi to its setting at Lehua (the Sun-snatching Isle, Ka moku Ka-ili La) – "Mai ka hikina a ka la ma Kumu-kahi a ka welona a ka la i Lehua." The N. and S. boundaries of the journey of the sun [in Puna] are Ha'eha'e and Makānoni.

At Cape Kumukahi, Queen Emma erected two stone heaps (eho) [in 1883]. Queen Liliuokalani erected one there, too. Each of Emma's marked the northern and southern limit of the sun. When she died, her stone heaps fell down. (Mrs. Kukona Porter).³⁵

³² Pukui 1983:158, No. 1458.

³³ Pukui 1983:158, No. 2035

³⁴ Pukui 1983:158, No. 1458.

³⁵ Bishop Museum Hawaiian Ethnological Notes, Vol. I:799-800.

Martha Beckwith (1919 and 1970) adds to the information regarding Kumukahi. In the account, “Hawaiian Romance of Laieikawai,” Beckwith (1919)³⁶ reported that:

Kumukahi is a bold cape of black lava on the extreme easterly point of the group. Beyond this cape stretches the limitless, landless Pacific. Against its fissured sides seethes and booms the swell from the ocean, in a dash of foaming spray. Piles of rocks mark the visits of chiefs to this sacred spot, and tombs of the dead abut upon its level heights. A visitor to this spot sees a magnificent horizon circling the wide heavens, hears the constant boom of the tides pulling across the measureless waters. It is one of the noteworthy places of Puna, often sung in ancient days.³⁷

Later in *Hawaiian Mythology* (1970), Beckwith observed that Kumukahi Point was reportedly named for an ‘aumakua (family god) that came to Hawai‘i with the chief-navigator, Mo‘ikeha. One of Kumukahi’s forms was that of a kōlea (golden plover³⁸). Kumukahi:

...settles at the point of land that bears his name, where he is represented by a red stone at the extreme end of the point. Two of his wives, also in the form of stones, manipulate the seasons by pushing the sun back and forth between them at the two solstices. The place is called “Ladder of the sun” and “Source of the sun” and here at the extreme eastern point of the whole [island] group, where the sun rises up out of the sea, sun worshipers bring their sick to be healedⁱⁱ [information from M.K. Pukui]...³⁹

Akua Manō (Shark Deity) of Kumukahi

In notes collected by J. S. Emerson in the 1880s-1890s, we also find that guardian sharks (manō kia‘i) lived in the waters of the Kapoho vicinity. Paraphrased, the notes record:

³⁶ “The Hawaiian Romance of Laieikawai.” Thirty-Third Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution. Washington, D.C., Government Printing Office 1919.

³⁷ 1919:627, Chapter XXI, footnote No. 64.

³⁸ Limited primary source information about the kōlea was located during the course of conducting this study, but one interesting note found in the Hawaiian newspaper, *Ka Hae Hawaii* (August 27, 1856:3), describes a weather-related portend associated with the kōlea.

Ka Ua:—Ke hiki mai nei paha ka wa ua, nolaila e hoomakaukau oukou i na mala, e kanu, ua uwe kakou no ka maloo, wai ole, aka i ko‘u manao e uwe ana kakou no ka nui o ka wai ua, i keia manawa aku, ke pa mai nei ka makani kona, a ke pouliuli mai nei na ao. Eia kekahi mea e maopopo ai, ke hoi mai nei na manu (Kolea), e noho nei a pau ka wa ua, alaila hoi i ka Hiki.

The Rain. Perhaps the time of rain is coming. Therefore, you should make ready your planting fields, and plant. We are currently crying about how dry it is, being without water, but I think that soon we will be crying because of the great quantities of rain water. The Kona wind is blowing and the clouds are darkening. Here is one way of knowing this. When the kōlea birds return, and stay here, when the rainy time ends, they then return to Kahiki.

³⁹ Beckwith 1970:119.

Pani-lā (shutting out the sun) was so called because of his enormous size. He was the largest of the Hawaiian sharks, and he lived off of Cape Kumukahi. His usual haunts extended from Ka-lae-o-Lamaulu in Kapoho, to Ka-lae-o-Kumukahi at the eastern extremity of Hawai'i. He was a friend of the natives and by appearing at times above the surface of the sea, would give them timely warning of the approach of hostile sharks...

Another shark, Keau also lived at Kapoho, where the sun rises out of the ocean. At Kumukahi, there are two eho (sharp rocks), the most northerly is Makanoni, and the southernmost is Ha'eha'e. In the summer, the sun rises between them. Another shark of Puna was Hikawelo'ula, the son of a shark of Ka'ū and a woman of Kalapana. He had two forms, that of a shark in the sea, and that of a human on land.⁴⁰

Shortly after the 1960 eruption above Kumukahi, Clarice B. Taylor, who wrote a regular series of articles sharing Hawaiian traditions, penned a description of Kumukahi and storied places of the landscape, as learned from Hawaiian historian, Mary Kawena Pukui—

March 20, 1960 (page 28)
Honolulu Star Bulletin
Deities in Stone on the Big Isle
By Clarice B. Taylor

The oldest Hawaiian legend which tells of Kumukahi and his family related the arrival of Kumukahi and his brother Palamoa with Maikeha [Moikeha], a great chief who came from Kahiki (Tahiti).

One legend says he came as a Kolea (plover). Kawena Pukui said he and his brother arrived as bundles. They took the form of mortals when they settled in Puna on the cape which is the most easterly in the Hawaiian group.

Because his wives, who are now stones on Kumukahi Point, are spaced that they mark the sun's solstice, they are said to manipulate the seasons "by pushing the sun back and forth."

Kumukahi Point is therefore called the "Ladder of the Sun" or the "Source of the Sun.: Those who worshipped the great god Kane as the sun brought their sick to Kumukahi to be healed.

Ka-hikina-a-ka-la is the sister of Kumukahi

Kumukahi's sister, Ka-hiki-na-a-ka-la (the sunrise), is one of the stones at Kumukahi Point.

After Pele destroyed the family as mortal beings, their spirits became powerful aumakuas (family gods) of certain people.

Kumukahi may be seen as Kolea (the migrant plover). Palamoa, the aumakua, was carved with a rooster's crest and placed in the family sacred place. Kumukahi, Palamoa and their sister Kahikinaakala are beneficial aumakuas. They have the power to possess mortals...⁴¹

⁴⁰ J.S. Emerson, April 2, 1886 and December 1892; Bishop Museum Hawaiian Ethnological Notes, I:573-574; See also, M. Beckwith, "Hawaiian Shark Aumakua" (in American Anthropologist, 1917:503-517).

⁴¹ Regarding worship of Palamoa and Kumukahi, brief mention was made in Hawaiian newspaper of 1885, informing readers of their ongoing worshiping, along with several other gods of old. In Nupepa

Ka Huaka'i Pele (The Migration of Pele)

Following the arrival of Pele on Hawai'i, Puna changed. One might wonder if perhaps the early accounts of Puna in which lava flows were quiet and forests matured, are traditional descriptions of a period of relative geologic quiet in Kīlauea's eruptive cycle. That Puna has undergone significant changes as a result of geologic phenomena is well documented in both native traditions and scientific documents. In his retelling of the traditions of "Pele and Hiiaka", as learned from elder natives, Nathaniel Emerson⁴² published a detailed account of the arrival of Pele in Hawai'i and subsequent events in which she participated (that publication should be referenced for further details). Another account of Pele's arrival at Puna, was written by native writers and published in the Hawaiian newspaper *Ka Hoku o Hawaii* (1915), was translated by the author of this study. The narratives were published as part of the tradition of Ka-Miki, as a historical footnote about the history of the area along the East Rift Zone of Kīlauea, including Keahialaka to Koa'e.

The land of Koa'e (Tropic bird) lies a short distance north of Kula and Kumukahi. Ke-awa-o-Pele (The-canoe-landing-of-Pele), at Koa'e is one of the most celebrated canoe landings in all of Puna. Here is the story of this place⁴³:

When Pele came to the Hawaiian Islands from Tahiti Pakapaka-ua, she landed at various places on the islands searching out a suitable home. Pele first sought out a home for her family on ka moku kā'ili lā (the island that snatches the sun), which is also called Kamāwaelualani or Kāwili; and known today as Kaua'i, ka mokupuni kīhāpai pua (the garden island). On Kaua'i, Pele dug at a few places seeking a home for herself and her family. She dug into the earth at Ka'inapele, Pu'uopāpa'i, and Leleiwi at Pu'ukāpele, but none of the places were suitable.

Pele-Honuamea (Pele of the red earth) then moved to the island of O'ahu-a-Lua, and for a short time she dwelt at Āliapa'akai and Kalua'ōlapa. Because Pele was not satisfied on O'ahu, she departed and went to Moloka'i-nui-a-Hina, where she dug a new home at Kauhakō. But there, she struck water. Pele then moved once again, and dwelt at Honokalani, Maui, and she dug a new home for her for herself at Haleakalā.

It is at this point that some stories of Pele differ. Some people say that Pele was killed at Haneo'o and that she left her body at Ka-iwi-o-Pele (The-bones-of-Pele), at a hill near the pond of Haneo'o, between Hāmoa and Ka'uiki. Though another story states that Pele was not killed, but that she dwelt with her sister Kapo-kohēlele, and that when she left Maui, she built the hill Kaiwiopēle, which is also called Pu'u-a-Pele (Hill-made-by-Pele).

Before Pele-Honuamea departed from Honokalani, Maui, she sent one of her sisters, Hi'iaka-pa'i-kauhale (Hi'iaka-who-thatches-the-house) to find a home for her on the island of Hawai'i. The first place that this Hi'iaka arrived at was Kona, and she dwelt at a cape which

Kuokoa (Novemaba 21, 1885 :3): At a house at Kapuukolo, there was found a peculiar wrapped bundle. It was of the kind that was used for worship. Within, was dark fine soil. Investigating further it was said to be for the worship of "Palamoa and Kumukahi." When will this ignorance end in Hawaii?" Ko Hawaii Pae Aina (Novemaba 28, 1885:3) "News has been received that several deputies in districts of Oahu have caught people worshipping the gods, Kumukahi, Kapo, Kemamo, Kaneakua and Poliahu. There are many of these ancestral gods that who are familiar to the people." No further information on this was located.

⁴² N.B. Emerson, "Pele and Hiiaka: A Myth from Hawai'i" (1915).

⁴³ *Ka Hoku o Hawaii*, December 16, 1915.

came to be called Hi'iaka-noho-lae (Hi'iaka-who-dwells-at-the-point). That is why to this day, the place is still Hi'iaka-noho-lae.

Because of the long delay in Hi'iaka's return, Pele journeyed to Puna, near Pū'ula (Red-conch-shell), Koa'e, and landed at the place called Keawaopele. From Pū'ula, Pele dug the hills above Poho-iki (Little-depression or Little-hollow) and Ke-ahi-a-Laka (The-fire-of-Laka).

From there, she moved up to He'eia (To be washed away or to have slipped away) and on to Ka'auea, where she looked upon Kīlauea and made her royal home at Moku'āweoweo – Mele pule (prayer chant):

Eō o Pele Honuamea	Respond o Pele Honuamea of the sacred earth
O hulinu'u ke ahi 'ā loa	Of the highest rank, long burning
naueue Tahiti	fire which shakes Kahiki
Ho'ohāku'i nei nākolo	Striking and rumbling are the
ka leo o ka pōhaku	voices of the rocks
Kawewe 'u'ina ka ua maka o	Crackling and ringing rains fall
ka uwila	before the thunder
Nākolo nakeke i ka mole o	Snapping, crackling at the
Ho'okūhonua	very core of Ho'okūhonua
'Ōlapa ke ahi - Kūlapa ke kai	The fire flashes, the sea is writhing
Hō'e'e ke kai a Pele haki nu'anua	The sea of Pele rises breaking
i ka moana	upon the swelling ocean
Ko kapua'i e Pele Honuamea	It is your foot steps that
e ke'ehia	cause this
Kuhia i ou pōki'i la	Direct your siblings
I-ka-'ale-ī,	Hi'iaka of the rising waves ('ale 'ī),
I-ka-'ale-moe	Hi'iaka of the receding waves ('ale moe)
E ala Mihakalani,	To arise and quiet the heavens
	(Mihakalani),
Mihakahonua	And quiet the earth (Mihakahonua)
Hālō-pā 'eli'eli kau mai e	Peering upon this, awe possesses me
Eō i ka inoa	Answer to the name
O Pele ke Ahi 'ā loa – e ola!	O Pele the long burning fire, let there be life!

The Hōlua Contest Between Kahawali, Chief of Puna and Pele, Goddess of the Volcanoes

King David Kalākaua's "Legends and Myths of Hawaii"⁴⁴ includes the tradition of the chief Kahawali, an expert hōlua (sledding) competitor. While on the slopes of Kula above Kumukahi, Kahawali mistakenly challenges Pele—in human form—to a contest of hōlua riding. The site of the contest is presumably the hill which is known as "Pu'u-hōlua-o-Kahawali" or "Ka-hōlua-o-Kahawali" (see Register Map 1777). Several other place names of importance occur in the tradition, some of them in the form of important individuals who once bore those names; they

⁴⁴ The Legends and Myths of Hawaii. The Fables and Folk-Lore of a Strange People. Rutland, Vermont and Tokyo: Charles E. Tuttle Co., Inc., 1888.

include — Kumukahi, Kapoho, Kūki'i, Ka'ōhe and Ālo'i. The narratives also describe the areas as being well cultivated, populous and fronted by fishponds.

Pele, having taken human form, descended to lower Puna from Halema'uma'u at Kīlauea, and arrived at the hōlua sledding site. Upon asking the chief "Kahavari" (Kahawali) if he might join in the contest, Kahawali scoffed and suggested that a woman would not possibly be able to compete. This set in motion the events described by King Kalākaua below —

Between Cape Kumukahi, the extreme eastern point of the island of Hawaii, and the great lava flow of 1840, which burst forth apparently from a long subterranean channel connecting with the crater of Kilauea, and went down to the sea at Nanawale over villages and groves of palms, is a small historic district which, notwithstanding the repeated volcanic disturbances with which it has been convulsed in the past, the chasms with which it has been rent, and the smoke and ashes that have shut out the light of the sun and driven its people to the protection of their temples, still possesses many fertile nooks and natural attractions. Within a few miles of each other, not far inland, are a number of extinct craters; but the rains are abundant in Puna, and spring is eternal, and the vegetation grows rank above hidden patches of lava, and is constantly stretching and deepening its mantle of green over the vitreous rivers of Kilauea and the lower and lesser volcanic vents clinging to its base like so many cauterized ulcers.

The valleys are green in that part of Puna now, and there the banana and the breadfruit grow, and the ohia and pineapple scent the air. But so has it not always been, for the mango ripens over fields of buried lava, and the palms grow tall from the refilled chasms of dead streams of fire. The depression of Kapoho, now sweet with tropical odors, marks the site of a sunken mountain, and where to-day sleep the quiet waters of a lake once boiled a sea of liquid lava, in a basin broader, perhaps, than the mighty cauldron of Kilauea... [page 501]

...The event occurred during the reign of Kahoukapu, who from about 1340 to 1380 was the alii-nui, or governing chief, of Hawaii. The chief of the district of Puna was Kahavari, a young noble distinguished for his strength, courage and manly accomplishments. How he came to be chief or governor of Puna is not stated. As his father and sister lived on Oahu, he was probably a native of that island, and may have been advanced to his position through military service rendered the Hawaiian king, since it was customary in those days, as it was at later periods, for young men of martial tastes to seek adventure and employment at arms with the kings and chiefs of neighboring islands.

The grass-thatched mansion of the young chief was near Kapoho, where his wife lived with their two children, Paupoulu and Kaohe; and at Kukii, no great distance away, dwelt his old mother, then on a visit to her distinguished son. As his taro lands were large and fertile, and he had fish-ponds on the seashore, he entertained with prodigality, and the people of Puna thought there was no chief like him in all Hawaii.

It was at the time of the monthly festival of Lono. The day was beautiful. The trade-winds were bending the leaves of the palms and scattering the spray from the breakers chasing each other over the reef. A holua contest had been announced between the stalwart young chief and his favorite friend and companion, Ahua, and a large concourse of men, women and chil- [page 504] dren had assembled at the foot of the hill to witness the exciting pastime. They brought with them drums, ohes, ulilis, rattling gourds and other musical instruments, and while they awaited the coming of the contestants all frolicked as if they were children — frolicked as was their way before the white man came to tell them they were nearly naked, and that life was too serious a thing to be frittered away in enjoyment. They ate ohias,

cocoanuts and bananas under the palms, and chewed the pith of sugarcane. They danced, sang and laughed at the hula and other sports of the children, and grew nervous with enthusiasm when their bards chanted the meles of by-gone years.

The game of holua consists in sliding down a sometimes long but always steep hill on a narrow sledge from six to twelve feet in length, called a papa. The light and polished runners, bent upward at the front, are bound quite closely together, with crossbars for the hands and feet. With a run at the top of the sliding track, slightly smoothed and sometimes strewn with rushes, the rider throws himself face downward on the narrow papa and dashes headlong down the hill. As the sledge is not more than six or eight inches in width, with more than as many feet in length, one of the principal difficulties of the descent is in keeping it under the rider; the other, of course, is in guiding it; but long practice is required to master the subtleties of either. Kahavari was adept with the papa, and so was Ahua. Rare sport was therefore expected, and the people of the neighborhood assembled almost in a body to witness it.

Finally appearing at the foot of the hill, Kahavari and his companion were heartily cheered by their good-natured auditors. Their papas were carried by attendants. The chief smiled upon the assemblage, and as he struck his tall spear into the ground and divested his broad shoulders of the kihei covering them, the wagers of fruit and pigs were three to one that he would reach the bottom first, although Ahua was expert with the papa, and but a month before had beaten the champion of Kau on his own ground.

Taking their sledges [sleds] under their arms, the contestants laughingly mounted the hill with firm, strong strides, neither thinking of resting until the top was gained. Stopping for a moment preparatory to the descent, a comely-looking woman stepped out from behind a clump of undergrowth and bowed before them. Little attention was paid to her until she approached still nearer [page 505] and boldly challenged Kahavari to contest the holua with her instead of Ahua. Exchanging a smile of amusement with his companion, the chief scanned the lithe and shapely figure of the woman for a moment, and then exclaimed, more in astonishment than in anger, "What! With a woman?"

"And why not with a woman, if she is your superior and you lack not the courage?" was the calm rejoinder.

"You are bold, woman," returned the chief, with something of a frown. "What know you of the papa?"

"Enough to reach the bottom of the hill in front of the chief of Puna," was the prompt and defiant answer.

"Is it so, indeed? Then take the papa and we will see!" said Kahavari, with an angry look which did not seem to disturb the woman in the least.

At a motion from the chief, Ahua handed his papa to the woman, and the next moment Kahavari, with the strange contestant closely behind him, was dashing down the hill. On, on they went, around and over rocks, at break-neck speed; but for a moment the woman lost her balance, and Kahavari reached the end of the course a dozen paces in advance.

Music and shouting followed the victory of the chief, and, scowling upon the exultant multitude, the woman pointed to the hill, silently challenging the victor to another trial. They mounted the hill without a word, and turned for another start.

“Stop!” said the woman, while a strange light flashed in her eyes. “Your papa is better than mine. If you would act fairly, let us now exchange!”

“Why should I exchange?” replied the chief, hastily. “You are neither my wife nor my sister, and I know you not. Come!”

And, presuming the woman was following him, Kahavari made a spring and dashed down the hill on his papa.

With this the woman stamped her foot, and a river of burning lava burst from the hill and began to pour down into the valley beneath. Reaching the bottom, Kahavari rose and looked behind him, and to his horror saw a wide and wild torrent of lava rushing down the hillside toward the spot where he was standing; and riding on the crest of the foremost wave was the woman — now no longer disguised, but Pele, the dreadful goddess of Kilauea — with thunder at her feet and lightning playing with her flaming tresses. [page 506]

Seizing his spear, Kahavari, accompanied by Ahua, fled for his life to the small eminence of Puukea. He looked behind, and saw the entire assemblage of spectators engulfed in a sea of fire. With terrible rapidity the valleys began to fill, and he knew that his only hope of escape was in reaching the ocean, for it was manifest that Pele was intent upon his destruction. He fled to his house, and, passing it without stopping, said farewell to his mother, wife and children, and to his favorite hog Aloipuaa. Telling them that Pele was in pursuit of him with a river of fire, and to save themselves, if possible, by escaping to the hills, he left them to their fate.

Coming to a chasm, he saw Pele pouring down it to cut off his retreat. He crossed on his spear, pulling his friend over after him. At length, closely pursued, he reached the ocean. His brother, discovering the danger, had just landed from his fishing canoe and gone to look after the safety of his family. Kahavari leaped into the canoe with his companion, and, using his spear for a paddle, was soon beyond the reach of the pursuing lava. Enraged at his escape, Pele ran some distance into the water and hurled after him huge stones, that hissed as they struck the waves, until an east wind sprang up and carried him far out to sea... [1888:507]

Kahawali, escaped from Pele, leaving the island of Hawai‘i, the molten lava thrown into the sea hardened, forming small islets; tracts of the verdant land were covered by lava, and many of the people in this region of Puna were killed.

Traditions of Kumukahi — Pele Angered, A Place of Healing, Stone Mounds and Burials

W.D. Westervelt, originally came to Hawai‘i as a part of the mission work in the islands. During his stay here, he took an interest in the traditions of old, and compiled and retold many mo‘olelo in several publications. Among them, was his 1916 publication of “Hawaiian Legends of Volcanoes.”⁴⁵ Under the heading “Pele and the Chiefs of Puna” we find a tradition of Kumukahi—

According to the legends, Pele was very quickly angered. Her passions were as turbulent as the lake of fire in her crater home. Her love burned, but her anger devoured. She was not safe.

⁴⁵ W.D. Westervelt, “Hawaiian Legends of Volcanoes,” 1916.

Kumu-kahi was a chief who pleased Pele. According to the legends he was tall, well built, and handsome, and a great lover of the ancient games. Apparently he had known Pele only as a beautiful young chiefess; for one day, when he was playing with the people, an old woman with fiery eyes came to him demanding a share in the sports. He ridiculed her. She was very persistent. He treated her with contempt. In a moment her anger flashed out in a great fountain [page 27] of volcanic fire. She chased the chief to the sea, caught him on the beach, heaped up a great mound of broken lava over him, and poured her lava flood around him and beyond him far out into the ocean.

Thus the traditions say Cape Kumu-kahi, the southeast point of the island Hawaii, was formed. Here kings, chiefs, and priests have come for ages to build great piles of lava rock with many ceremonies. The natives call these "funeral mounds" and name them after the builders, although the persons themselves were seldom placed underneath in burial.

When Hawaiians, who had been ill, recovered, they frequently vowed to make a "journey of health." This meant that they came to the place now known as Hilo Bay. There they bathed by the beautiful little Coconut Island, fished up by the demi-god Maui. There they swam around a stone known as Moku-ola (The-island-of-life). Then they walked along the seashore day after day until they were below the volcano of Kilauea. They went up to the pit of Pele, offered sacrifices, and then followed an overland path back to Hilo.

It was an ill omen if for any reason they went back by the same path. They must make the "journey of health" with the face forward. Hopoe (The dancing stone), Kapoho (The green lake), and Kumu-kahi [page 28] were among the places which must be visited. They all have their Pele legends.

On the shortest path from Kumu-kahi to Kilauea is a great field of many acres of lava stumps. These, according to the best theories, were made by immense floods of lava pouring down upon large forests of living trees.

Lava always cools rapidly on the surface. Therefore, as the lava spread out through the forest, very soon there was a great floor of hot black stone pierced by a multitude of trees. Some of these burned very slowly. The flowing lava would easily push itself up through the small opening around a burning tree and would keep on pushing and building up a higher and higher cone of lava as the tree burned away, until the tree was destroyed. These cones rise sometimes ten to fifteen feet above the lava floor. They frequently have well-preserved masses of charcoal as their core. This is nature's method of making lava stumps. This field of hundreds of lava stumps has a different origin, according to the legends... [The tradition of Papalauahi, an ancient chief of Puna] [Westervelt, 1916:29]

Moololo no Hiiaka-i-ka-poli-o-Pele Traditions of Hi'iaka who was Cared for in the Bosom of Pele

One of the most famous traditions of ancient Hawai'i is found in the epic accounts of the goddess Pele and her youngest sister, Hi'iaka. One lengthy and oft repeated account describes the journey taken at separate times by the two sisters, from Hawai'i to Kaua'i and back. Several important versions of the mo'olelo are found in Hawaiian language newspapers, dating from the 1860s. Subsequent printing follow, providing details of Hawaiian history, practices, beliefs and wahi pana across the Hawaiian Islands. Within the tradition are references to wahi pana of Kula and the larger Puna District. Below, excerpts from two accounts, which speak of Kūki'i, Wahine'ōma'o, Hi'iaka's loss of her companion Hōpoe, and the lava flows, which went to the sea

at Kula, destroying the famed lehua groves of Puna are cited below.

Mei 11, 1893 (aoao 4)

Ka Leo o ka Lahui

...[H]ele aku la no ia a hala o Kou a o Kula o Kahua o Waikiki, a luna lākou nei o Kaimuki, nana aku keia ia Hawaii, o ka a mai no o ke aku a ke kaikuaana, e ai ana no ia Puna, a e iho ana i kai o Kukii. Oli aku no keia penei:

Hi'iaka and her companions passed Kou (the current area of Honolulu), then beyond Kulaokahu'a, and Waikīkī, arriving at Kaimukī from where she could see (using her supernatural vision), all the way to Hawai'i. She observed that her elder sister had set fire, and was eating the lands of Puna as she descended to the ocean below Kūki'i. She then chanted:

Ke ahi ma ka pa i ka lae e,	The fires burn at the enclosure of the point,
Owela kai hoi o Puna,	Burning to the ocean of Puna,
Malamalama kai o Kukii la,	The ocean of Kūki'i glows,
Kukii a ka po i Haehae,	Darkness spreads from Kūki'i to Ha'eha'e,
Ka ulu ohia i Nanawale,	To the 'ōhi'a grove of Nānāwale,
A nana aku anei he mea aha ia,	Looking there, what is it?
A nana aku anei he mea lilo ia...	Looking there, it is gone...

[The lava flows caused by Pele had consumed the lehua grove Hōpoe, and turned her to stone at Hā'ena.]

Augate 1, 1906 (aoao 3)

Ka Na'i Aupuni

He Moololo no Hiiakaikapoli-o-Pele

He manao ko ka Mea Kakau, aole io no paha i pololei ka olelo ana o Punaaikoa'e a me kahi koa'e ae, keia mau manu i halawai mai ai ke Hiiaka ma; oia, ua oleloia ma ka moololo o Pele, o keia Punaaikoa'e, oia no ke kane a Namakaokahai kaikuaana o Pele; a no Pele kii ana i ua kane la a ke kaikuaana, pola oia i kipakuia mai ala me kona mau ohua e ua kaikuaana nei, a hele mai lakou no Hawaii nei.

Ma ia wa no hoi i hele pu mai o Punaaikoa'e a noho ma na kakai-pali hoanoano o Kilauea, a o ka manu hookahi wale no ka ia e ikeia ai e lele ana ma ia mau kakai-pali. Malia nae paha he okoa ae no ka manu a kekahi poe paa moololo Hiiaka ma keia wahi; aole no nae he hewa, ke ula-leo wale mai no i ko makou nei Lunahoonoponopono...

Ua hoike mai hoi o Mr. Sol L. Peleiholani (he pua 'lil kumu no Hawaii nei) i ka Mea-kakau moololo i kekahi mau mea e pili ana no Wahineomao, oia hoi wahi ana; "He kaikamahine oia n Kukii a me Ulupaninai w. No Puna o Kukii, a no Piihonua no o Ulupanainai. He aliwahine keia Wahineomao no uka o Laa, a o Kapueuhi ke kahuahale i noho ai oia ma ia kulana."

The author has additional thoughts: it may not be correct in saying that Punaaikoa'e, and the other koa'e are the same as those with whom Hi'iaka and her companions met. But it is said in the tradition of Pele that Punaaikoa'e was the husband of Nāmakaokaha'i, the elder sister of Pele. And because Pele took Punaaikoa'e, Nāmakaokaha'i drove Pele and her people away, and then came to Hawai'i.

It was at this time that Punaako'e came to reside at the sacred cliff edges of Kīlauea, and that is the first bird seen flying along the cliff face. Perhaps there are also other birds known to those who are familiar with the tradition of Hi'iaka. This is not wrong; it is simply an offering (explanation) made to the Editor.

Mr. Sol L. Peleioholani (one of the royal offspring of Hawai'i), told the author of this tradition, about Wahine'ōma'o. Here is what he said, "She was the daughter of Kūki'i and Ulupanainai (f.). Kūki'i was of Puna, and Ulupanainai was of Piipihonua. Wahine'ōma'o was a chiefess from the uplands of 'Ōla'a, and Kapu'euhi was where his home was situated..."

He Moolelo Kaa No Kepakailiula

(A Tradition about Kepaka'ili'ula)

Okatoba 22, 1864 (aoao 1)

Nupepa Kuokoa

"He Moolelo Kaa no Kepakailiula" is set around the 1500s during the time of Lono-i-kamakahiki, and begins a land area on the shore of Waiākea, known as Makaokū. It was a scared land and site of heiau luakini (temple state worship, at which human sacrifices were once offered). At birth, Kepaka'ili'ula was given up for dead because he was born as an 'e'epa (premature – mysterious formed child). But his birth was accompanied by numerous displays of natural phenomena, including fragmented rainbows that rested upon the ocean, rains that poured upon the land, and rivers that overflowed upon the land. His maternal uncles, Ki'inoho and Ki'ihele, took these signs as omens of Kepaka'ili'ula's supernatural nature. Without the knowledge of Makaokū or Hina, Ki'inoho and Ki'ihele rescued Kepaka'ili'ula and raised him while instructing him in all manner of fighting techniques, and in the uses of his supernatural powers. When Kepaka'ili'ula came of age, his uncle Ki'ihele went in search of a suitably beautiful and highly ranked chiefess to whom Kepaka'ili'ula could be married. The journey took him along the ala loa (trail) that encircles Hawai'i Island. Along the way, he met with sacred chiefesses in the various districts of Hawai'i. The first chiefess he met with was Hā'nea, who dwelt on the shore of Kea'au, then followed by Waiwelawela and Waiapele, two famous chiefesses of Kula and Kapoho.

The following narratives, translated by Maly, come from the larger account which was published in *Nupepa Kuokoa* in 1864. A later publication in *Ka Hoku o Hawaii* (March 20, 1919 - December 9, 1920), attributes native historian, and Puna land claimant, David Malo, as the original source of the mo'olelo. We join the narratives as Ki'ihele is departing Hilo in the earlier morning, traveling to Puna:

Okatoba 22, 1864 (aoao 1)

Nupepa Kuokoa

Ka Moolelo no Kepakailiula

...Ia kakahiaka ana ae, e hai amu ana ka leo o na manu, ala mai la o Kiihele, a ku a hele aku la, ma Puna ka hele mua ana, a hiki ma Keaau, e noho ana ilaila o Haena, he wahine ui keia, i ko ia nei kiei ana i ka puka o ka hale o ua wahine nei, ua ala ae kela, alaila, ninau mai keia, ea, e hele ana kou kakahiaka i hea, i aku la keia, e hele ana au i ka huli wahine na ka'u keiki, i mai la kela, owau hoi ha, nana iho la keia i ka ili o ke keiki ana i lawe pu mai ai i kumu hoikeike e like ai na nani me kana keiki, i ko ia nei nana ana, aohe like i haalele keia ia Keaau.

Hele mai keia a hiki i Kula me Kapoho, e noho ana ilaila elua wahine o ke kaikuaana, a me ke kaikaina, oia o Waiwelawela, a me Waiapele, a i ko ia nei puka ana i ko laua nei hale, ninau mai no laua i kana huakai, i aku no hoi o Kiihele, "e hele ana au i ka huli wahine na ka'u keiki," i mai la hoi ua mau wahine nei, ka hele no a like ka ui o ko keiki me kou ui la, make

pono no ka hele ana e huli i wahine i keia wahi loihi, i aku keia, aohe o'u ui, he kapuai wawae ko'u maikai no ka nani o ka'u keiki, pela aku keia i nei wahine.

Ma keia hele ana o Kiihele, ia i haalele aku ai ia Waiapele, a me Waiwelawela, na wahine i olelo mua ia anei... alaila, hele aku ia keia mai laila aku, a hiki ma Kalapana, e noho ana ilaila he wahine ui, a nani no hoi oia hoi o Kaimu, aka, aole nae i like aku me ka ui o Kepakailiula o kana keiki, a haalele keia ia wahine, hele aku la no ua Kiihele nei a hiki aku i Panau, e noho ana ilaila o Apua, he wahine ui no hoi keia, a nani no hoi...

...Early in the morning when the birds were gathered together, singing out, Ki'ihele awoke, and stood to travel. Puna was his first destination, and he arrived at Kea'au where dwelt the beautiful woman, Hā'ena. As he was peering in to see her, she awoke and asked him where was he traveling so early in the morning. He responded, I am seeking a wife for my son. She responded, is it to be me? Seeing her, he to see if her beauty was comparable to that of his son. But he determined that it was not equivalent and he departed Kea'au.

He then traveled and arrived at Kula and Kapoho, where resided two women, and older and younger sister. They were Waiwelawela and Waiapele. When he entered their house, they inquired the purpose of his journey. Ki'ihele answered, "I am seeking a wife for my son." Both of the sisters asked, "Are his good looks comparable to yours? If so, perhaps we can make an agreement. Then your journey will be at an end." Ki'ihele described his son's good looks as exceeding his own, and then he departed.

Leaving Waiapele and Waiwelawela, the women mentioned earlier, he then went on until he reached Kalapana, where lived the beautiful women, Kaimū. But here beauty was not matched to that of his son, Kepaka'ili'ula, so he departed from her. Ki'ihele then reached Pānau, where lived the 'Āpua, a woman of great beauty...

The mo'olelo, continues around the island of Hawai'i, naming many wahi pana until Ki'ihele found the chiefess Mākole'ā of Kahalu'u, Kona. She was the most beautiful, and it was to her that Kepaka'ili'ula was wed. The story continues through great adventures across the Hawaiian Islands, and on to Kahiki.

"He Kaao no Pikoikaalala, ke Keiki Akamai i ka Pana"

(The Tradition of Pikoika'alalā, the Youth who was Clever with the Bow)

Feberuari 3, 1866 (aoao 1)

Nupepa Kuokoa

"He Kaao no Pikoikaalala, ke Keiki Akamai i ka Pana" was first published in the Hawaiian language newspaper, *Kuokoa*, between 1865 to 1866, and was submitted to the paper by S. M. Kauī. Pikoī-a-ka-'alalā (Pikoī-son-of-the-'Alalā) was born to 'Alalā and Koukou on the island of Kaua'i, and his family were kūpua (beings with supernatural powers and multiple body-forms). Pikoī-a-ka-'alalā possessed exceptional sight and excelled in the Hawaiian art of pana pua (shooting with bow and arrow). Through the tradition of Pikoī-a-ka-'alalā (Pikoī), readers learn that many localities in the islands were named for places where Pikoī competed in matches with archers, shooting 'iole (rats) and birds from great distances. The tradition is set in the late 1500s when Keawe-nui-a-'Umi is the king of Hawai'i Island, and Hua'a was the ali'i overseeing Puna.

The excerpts below, translated by Maly, come from the part of the tradition when Pikoī-a-ka-'alalā, in the company of five expert runners and the chiefess of Hilo, travels through, and names

various places in Puna. His task is to assist in ridding the district of a supernatural rat that consumes the 'awa, which grows at Kīpuka-a-ka-'iōle in the uplands of Mālama.

Feberuari 3, 1866 (aoao 1)

Nupepa Kuokoa

He Kaao no Pikoikaalala! Ke Keiki Akamai i ka Pana

Helu 8

O ka hoomaka koke iho la noia o ko Pikoikaalala hele, oia a me kekahi mau kukini mama a Keawenuiaumi, elima lakou, a oia no ke ono.

Hele aku la o Pikoikaalala me kana aliiwahine pu no, e ukali ana a kahi e hoi mai ai. A kipa ae la e ike i ko laua makua alii, a pau ka ike ana, o ka hele loa aku la no ia o Pikoikaalala, a hoi no hoi kana aliiwahine me ke kaumaha o ko Hilo kini, hoi luuluu i ke one o Hanakahi, i ka hele o ka mea aloha he kane, ka mea hoi nana e hoopumehana kona poli o na po anuanu o ua aina la.

Ma kai o Puna ka hele ana, a hala o Keaau, mai laila aku a ka lae hala o Kookoolau, hoomaha iho la lakou ilaila, nana'e la o Pikoikaalala mauka'e o Waiakahiula, ike aku la ia i kekahi mau iole elua e kau ana iluna o ka laau, ua hele a pau ka hulu i ka helelei i ka mahuna i ka ai i ka akaaka o ka awa kau laau a ka manu, o ko laua mau inoa pakahi, o Pahuhale, a o Panuhuwai.

Olelo ae la ia i kona mau hoa hele, "Ike hoi i na iole nui e kau mai la iluna o ka laau." "Aia i hea?" wahi a na hoa hele. "Aia no hoi i kela uka nahele la, ua hele a hulu ole, i ka ai paha i ka awa a ka manu."

Pane aku la kona mau hoa hele, "Ka inoa he keiki pono oe, o ka makou hele pu ana mai nei me oe, aole ka! he keiki wahahee ka oe, aia no hoi ilaila ko makou maka e nana la, aole o makou ike, a ke i mai nei oe, aia i kela uka nahele la; pehea la oe i ike ai i kahi e loa, o ko kakou mau maka pu ana no hoi?" A no ka nui loa o ka hoomaloka o kona mau hoa hele, pane aku la o Pikoikaalala ia lakou penei: "E pana hoi ha au i kuu pua, a e holo hoi oukou malalo a kahi e haule ai kuu pua, a o ka manawa no nae ia e ku ai o na iole, ilaila e pau ai ko oukou hoomaloka, a hoi mai hoi oukou, paa pu mai me kuu pua. Ae aku la kona mau hoa hele, eha o lakou i holo, hookahi i koe me ia nei.

O ka hookuu aku la no ia o Pikoikaalala i kana pua, o ka lele akahale ae la no ia o ua pua nei maluna o ka poe e holo ana malalo, ua kuhi ua poe kanaka nei, he wahi kokoke iki mai; he eiwa paha mile ka loa mai ka lae o Kookoolau a hiki i Pahuhale ma ke ana iliwai.

Holo no hoi na kanaka malalo, kau aheahe no hoi ka pua maluna o ka lau o ka laau. A i lohe aku ka poe hahai i ka alala ana mai a ka waha o ka iole mua, o Pahuhale, a hiki ua poe kukini nei i kahi i olelo ia o Pahuhale, e waiho mai ana ua ku i ka pua; a ia lakou e uwa ana i ka iole i-o, alala hou mai ana no mauka iki iho, oia hoi o Panuhuwai, a holo hou aku la lakou, a ike i ka lua o ka iole, ua hele no hoi a mahuna i ka awa, e like me ka Pikoikaalala olelo. O ka pau ae la no hoi ia o ko lakou kapa ana he wahahee ke keiki Pikoikaalala. A o ka hoi aku la no ia o lakou me ka pua a Pikoikaalala; a hiki ana lakou i o Pikoikaalala la, e noho mai ana laua me ke kau wahi hoa hele ona. "Pehea mai la?" wahi a Pikoikaalala, "Ua oiaio no kau," wahi a na hoa hele. Ke hookau aku la nae i ke ano o ke ahiahi.

Eu ae la no hoi lakou nei a hele, ike aku la o Pikoikaalala i kekahi mau manu, e kau mai ana mamua o lakou, o ka hana mau aia mau manu, o ka aihue i ka ai, ke kalo, me ka uala, aohe nao ai a na kanaka oia wahi i ka pau i na manu; a ua pana ia no hoi e ko laila poe akamai, aohe no hoi he ku iki, o ka inoa o ua mau manu la, o Kanekiki, a me Koea, ua hele no hoi a uluhua o Hua-a ke alii o Puna, me na makaainana, i ka aihue o na manu i ka ai.

A ia lakou nei i kaalo ae ai ma ka puka pa o ka hale o ke alii o Hua-a, ikeia ae la na kukini a Keawenuiaumi e hele pu ana me ke akamai lua ole, oiai aole no hoi i ike ko Puna poe i keia keiki.

Ninau ae la na kamaaina o Puna i na hoa hele o Pikoikaalala, “Nohea kela keiki?” Hahai aku la kona mau hoa hele, i aku la, “O Pikoikaalala keia, o ke keiki akamai o Kauai i ka pana, a he kane hoi na ke kaikamahine a ko kakou Haku Keawenuiaumi.” A lohe ae la o Hua-a ke alii iaia o Puna, hoolale koke ae la i na aipuu e kalua i mea ai na ke kane a ke aliwahine opio.

A makaukau ka mea ai, paina iho la ka aina ahiahi, a pau ka paina ana, hoopuka ae la o Hua-a i kona manao no ko lakou mau enemi nui o na manu, a pau ka Hua-a olelo ana. Ninau aku la o Pikoikaalala, “Aia i hea ua mau manu la?” “Aia no i ko laua wahi i pee ai, aia a aumoe lea iho la, alaila, o ko laua la manawa iho la ia e lele mai ai e aihue i ka ai, a ao ae, o ke kalina ke muu mai ana iwaena, aohe ai o ka pue, pela no hoi ke kalo.” A pau ka Hua-a olelo ana, alaila, nee ae la o Pikoikaalala a ka paepae o ka puka o ka hale, o ka inoa oia hale, o Halepuua, eia nae i ka po ia e olelo nei, o ka nana aku la no ia o Pikoikaalala a ike aku la no i ua mau manu la, e ekepue mai ana laua la i ka waena uala o kanaka, o ka hoolale koke ae la no ia o Pikoikaalala i kana mea make, me ka ike ole mai o Hua-a a me ka poe a pau e ala pu ana me ia, o ka hookuu malu aku la no ia i ka pua ana a ku no o Kanekiki, waiho iho la iwaena, a pela no hoi o Koea, waiho pu ana laua i kahi hookahi, a ike o Pikoikaalala ua make na manu i oleloia’e la, puka ae la iwaho me he puka hana wai ana la, i kii ka i ka pua ana.

Mai kahi ana i hemo mai ai a Halepuua, kahi a na manu e waiho ana me ka pua ana, ua like me hookahi hapaha mile paha ; a hoi mai la o Pikoikaalala mai ka alu iki ana’ku ma waho, o ka moe aku la no ia o Pikoikaalala. Ia Pikoikaalala e niolopua ana i ka hiolani a me ka hiamoe, kiei iho la o Hua-a ma ke poo, me ka manao e ala ae ana o Pikoikaalala i ke aumoe, o ka manawa la hoi ia e hele ai e nana i na manu. Eia ka, ua ku e i ka wa e kamailio ana i ke ahiahi, o ko ia la mea ka ia i kau ai o ke keha i ka uluna lauhala o Puna. A i ke ao ana’e, olelo aku la o Pikoikaalala ia Hua-a ke alii o Puna, “O hele nui hoi e nana i ua mau manu la, aia ke waiho la laua i kahi hookahi, ua make nae.”

A hooko io iho la o Hua-a e hele e nana i na manu, ma kahi a Pikoikaalala i olelo aku ai. Hele aku la oia me na kanaka he nui; a ia lakou i hiki ai ma kahi i kuhikuhi ia ia lakou, e waiho make ana ke kino o ua mau manu la Kanekiki a me Koea) aia no kela mau aina i Puna ; a hoi aku la o Hua-a ma a hiki i kona hale, e noho ana no o Pikoikaalala, ninau mai la nae oia, “Pehea mai la ka oukou hele ana’ku la?” “Ua oiaio no kau, a i aha la auanei ka’u makana ia oe e haawi aku ai nau,” wahi a Hua-a. Alaila, olelo mai la hoi o Pikoikaalala, “Ina oe e manao e haawi mai i makana na’u ea, i mau kanaka mama i ke kukini, i elima kau e haawi mai ai e pono ai,” “ua lilo ia,” wahi a Hua-a. Kena ae la no hoi o Hua-a i kekahi mau kukini mama ona elima; a o ka makaukau iho la no ia o ka huakai, a o ka hele aku la no ia o Pikoikaalala me kona mau hoa hele mai Hilo mai elima lakou, a elima hoi keia poe i oleloia’e la, loa he umi hoa hele.

A hiki lakou i Kapoho, ike aku la o Pikoikaalala i ka iole, a olelo ae la ia i kona mau hoa hele, “He iole nui hoi kela, ua hele a nakaka ka ili i ka awa, hele no hoi na niho a lena, i ka ai paha i ka awa,” “Aia i hea?” wahi a na hoa hele. “Aia no hoi mamua o kakou,” o kela wahi a Pikoikaalala i ike ai ua iole la, aia no kela wahi mauka’e o Malama, o Kipukaakaiole ka inoa, i kapaia ka inoa, oia wahi pela, no ke kuapuka o ke kua o ua iole la i ka nakaka i ka awa; a o Kipukaakaiole no ka inoa oia wahi a hiki i keia la.

A no ia hai ana o Pikoikaalala he iole aia mamua o lakou, ia wa, hooiaio nui ae la no ka poe hoa hele mua ona mai Hilo mai, oia ike lakou i ka mea i hana ia ia lakou. A o na hoa hele hou hoi o Puna aku, he oi loa ko lakou hoole ikaika ana, a hoopaapaa nui iho la ka poe i ike mua me ka poe i ike ole. Ka ka poe i ike olelo, he oiaio, he iole io no kela, ka ka poe ike ole hoi, aohe he iole, a he keiki wahahee loa keia. A no keia hoopaapaa ino iwaena o kona mau hoa hele; hoomaka iho la ia e hooko i kana hana i kaulana ai o ka pana, i pau koke ai hoi ka hoopaapaa iwaena o kona mau hoa hele.

Ia Pikoikaalala i hoomakaukau ai i kana pana, olelo mua aku la ia i ka poe hoomaloka, “E pana ana au i ka iole, a ia’u e hookuu ai i kuu pua, alaila, e holo mama oukou malalo, a e nana’e no nae hoi oukou i kuu pua, a ma kona wahi e haule aku ai, malaila no hoi oukou e hookolo aku ai ; a i ike oukou ua make ka iole, alaila, e hoihoi mai oukou i kuu pua ke hoi mai oukou.” Alaila, ae mai la no hoi ua poe kanaka la. O ka pana aku la no ia o Pikoikaalala, o ka holo aku la no ia o ka poe i olelo ia’e nei. I ka poe kanaka e holo mama ana malalo, ke lele ae la no hoi ka pua maluna o lakou, o ka loihi oia wahi, mai Kapoho a hiki i Malama-uka, he umi paha mile ka loa oia wahi.

A haule no hoi ka pua ma kahi i olelo ia, ku no hoi ka iole, a mahope aku no hoi ka poe uhai, i lohe aku lakou i ka alala ana mai a ka leo o ka iole, i hiki aku ua poe la, ua make io ka iole, e paa mai ana ka pua ma ke kua, i nana iho ka hana, aole no hoi o kana mai o ka iole nui, ilaila pau ko lakou hoomaloka, i ka olelo a ke keiki akamai. A o Pikoikaalala ma hoi, hele mai la no lakou mahope, a i ka poe kanaka i hahai ai, i ko lakou hoi ana’e i kai o Malama, halawai pu ae la lakou me Pikoikaalala ma, ninau aku la o Pikoikaalala i ua poe la, “Pehea mai la ka oukou mea i ike ai?” “Ua oiaio no kau, he iole io no, ua hele no hoi a nakaka ka ili, a lelo na niho, a no ke ku ana i ka pua ma ke kua, ua naha ke kua, a ua paa pu mai nei makou i ko pua, eia la.” A pau ko lakou olelo ana no ka iole i oleloia’e la.

Hele nui aku la lakou a hiki ma Puaakanu, ike aku la o Pikoikaalala i kekahi mau iole e paani ana i ka pahoehe o Kikala ; a i ka poe hoa hele hoi ona e noho ana i ka malu o ka hala o Puaakanu, hooho hou mai la o Pikoikaalala, “E! na iole nui hoi,” “Auhea?” wahi a na hoa hele, “Aia no hoi ke paani mai la i kela pahoehe mamua o kakou,” ua ane hiki paha i ka eono mile ka loa oia wahi, mai Puaakanu a hiki i Kikala. Aole hoi o lakou mea i hoomaloka iki mai ma ia olelo ana a Pikoikaalala no ua mau iole la ; a o ka inoa o ua mau iole la, o iole a me Lahokea, a ua kapaia ka inoa oia mau aina e waiho la maanei mai o Kikala, ma ka inoa o ua mau iole la. Aole nae i pana o Pikoikaalala mai Puaakanu aku, aia a hiki aku lakou ma Kehena. Ia lakou i hiki ai ilaila, e noho ana na’lii oia wahi me na kanaka pu, e nanea ana i ka puumanienie, haule iho la no hoi lakou nei hoomaha ilaila.

A ia lakou e hoonanea ana me na kamaaina, pane ae la ke keiki kaulana i kana olelo penei:

“Me kakou no hoi e walea nei, pela no hoi kela mau iole e walea mai la i ka pahoehe.”

A ma keia mau olelo a Pikoiakaalala, ninau mai la ke konohiki oia aina, (Kehena) “Aia i hea ia mau iole ?” “aia no hoi ke paani mai la i kela pahoehe e uliuli mai la la.” A i na kanaka e nana ana ma kahi a ke keiki i kuhikuhi aku ai, aole loa he wahi mea a ike aku o lakou. A no ko lakou ike ole aku i na iole i olelo ia, ke kumu nui hoi ia o ko lakou hoopaapaa ana me na malihini, oi hoopaapaa na hoa hele ona me na kamaaina; a no ka nui loa o ko lakou hoopaapaa ana, nolaila, pane aku la o Pikoiakaalala, “E aho e pili kakou, na oukou no hoi na na kamaaina, he mau iwi ko makou ko na malihini, a na makou no hoi, he mau iwi no hoi ko oukou ko na kamaaina, he mea make hewa wale no ka hoopaapaa ana.” A no keia mau olelo pili i na iwi a Pikoiakaalala i pane aku ai. Ku mai la ke keiki kamaaina, ke konohiki hoi, a olelo mai la, “O ka oukou waiwai no paha ia o na iwi, o ka makou waiwai, he puaa, he ilio, he moa, he kihapai kalo, he moo uala, he ahu moena makalii, he kuina kapa, he malo, oia na waiwai pili o ko makou aoao, a o na iwi no hoi ko oukou.” “Ua mau,” wahi a Pikoiakaalala. O ke kumu o kona ae ana ma keia pili, no kona manao nui i ka pololi o kona mau hoa hele, nolaila, aole oia i manao e pilikia io ana lakou ma ia pili ana, i imi wale no oia i mea e pale ae ai i ka pilikia o kona mau hoa i ka mea ai ole.

O ka hoomaka iho la no ia o Pikoiakaalala e pana, me kona olelo mua aku nae, “Ina e pana au, alaila, e holo kekahi mau kanaka o oukou i elua, a i elua no hoi o ko makou aoao.” Ae mai la no hoi na kamaaina ; o ke kuu aku la no ia o ke keiki Pikoiakaalala i kana pua, o ke kolili no ia a ku ana ua mau iole la o lola a me Lahokea, a mahope aku no hoi ka poe kanaka i oleloia. A ia lakou i hiki aku ai, e waiho mai ana ua mau iole la i ke alanui, e paa ana ka pua ma na huelo, a hoihoi mai la ua poe kanaka la i na iole me ka pua, a hiki ana i ke alo o ka aha kanaka. A ike iho la na kamaaina ua oiaio ka ke keiki malihini olelo; a o ke eo ae la no hoi ia o ke konohiki ia Pikoiakaalala. Alaila, kena koke ae la ke konohiki i umu no ka puaa, ka ilio, ka moa, a i umu okoa no hoi ko ka ai.

A moa ka mea ai i eo ai ia Pikoiakaalala, paina iho la lakou, a o na kamaaina pu no hoi kekahi i paina pu, e like me ka mea mau. A pau ko lakou hoopiiha ana i ka lua o ka inaina, oia hoi na opu o lakou, ua hele aku hoi ka la e nalo ma ke kua o na mauna. A malu mai la hoi ke ano o ke ahiahi, hoolale ae la o Pikoiakaalala i kona mau hoa hele. Ina kakou, o ka eu ae la no ia, aohe hoi he wahi mea a kaohi iki mai o na kamaaina ia lakou e moe. A no ke kaohi ole mai o ke konohiki ia lakou e moe, nolaila, hoouna ae la o Pikoiakaalala i kekahi hoa kukini mama ona e holo hou ihope i o Hua-a la, e hai aku ia ia i ka hana lokoioa a ke konohiki o Kehena.

O ka holo no hoi ia a ke kukini i hope, a hele no hoi lakou nei. Aole no hoi i nalowale ke kii o ke kanaka, hiki ana ke kukini io Hua-a la, a hai aku la no hoi ke kukini i na olelo i hooili ia’ku ai iaia e ahai. A lohe iho la o Hua-a ke alii o Puna, i ka pono ole o ka hana a ke konohiki o Kehena.

A pau ka hahai ana a ke kukini i kana olelo, o kona eu ae la no ia e holo hou mahope o Pikoiakaalala. I ke kukini no hoi a hala aku, kena ae la o Hua-a i kona mau puali koa, e hele e hao, a e kipaku aku i ke konohiki pono ole; a kai nui aku la no hoi na koa. A o kahi kukini hoi, hoea aku ana, o ka hiki ana iho no ia o Pikoiakaalala ma, ma kahi i ku ai na iole, oia hoi kela mau aina, o lola me Lahokea, ekolu hapaha mile mai Kehena aku a laila, a mai laila aku hoi a Halepuaa, he iwakalua a oi ae paha mile, he oi no hoi ka mama o ua wahi kanaka nei. Ninau mai la o Pikoiakaalala, “Ua hiki aku nei no oe io Hua-a la?” “Ae,” wahi a ke kukini, “A ua hai aku nei nae paha oe e like me ka’u olelo ?” “Ae, ina aku paha ke hele mai la na koa, haalele aku nei auanei au, e hoomakaukau ana na koa.” A pau keia mau olelo a ke kukini; a o ka hele nui aku la no ia ma ia po a moe aku lakou nei i Kaimu, a ao ae, aohe he hana a

Pikoiakaalala malaila, aka nae, ua hookipa maikai ia lakou e ko laila konohiki. A o na koa hoi o Hua-a, ua hiki mai lakou ma Kehena ma ia po no. A ua hao ia ke konohiki a me kona hookuke ia ana ; a hoi aku no na koa o Hua-a, i ka pau ana o ka lakou hana, i kena ia mai ai e ko lakou alii. (Hua-a)

Hele no hoi o ua o Pikoiakaalala ma ia la, o ke kolu hoi ia o na la i hala iaia ; a hiki lakou ma Puumanawalea, aia no kela wahi i Laeapuki. Ia lakou e hoonanea ana i ke aheahe a ka makani Puulena, e hoomaha ana hoi ilaila no ka lohi o ka hele ana. Ike aku la o Pikoiakaalala i kekahi iole nui e iho ae ana i ka pali o Holei, o ka hana mau ia a ia iole, o ka pii mau i kela la keia la iuka o Panau i ka aihue ai; aohe no hoi he nao ai oia mau aina i ka pau i ua iole nei; a olelo ae la ia i kona mau hoa hele a me na kamaaina pu hoi kekahi, no ka mea, o kahi no ia a na kamaaina e hele mau ai i ka wai, he wai hoi ia o Puumanawalea.

A i na hoa hele i lohe ai i ka Pikoiakaalala olelo, hooiaio iho la lakou; a o na kamaaina hoi, hoole mai la lakou, me ka olelo nui mai, he keiki wahahee keia. A no ka lohe ana'ku o Pikoiakaalala i ka lakou la olelo, nolaila, pane hou aku la o Pikoiakaalala, "He oi wale no kela o ka iole nui," "Aia i hea ia iole e ke keiki wahahee?" wahi a na kamaaina. "Aia no hoi ke iho ae la i kela pali la, ua hele a kuahina ka hulu, hele no hoi na niho a wili ma ke kua," Hoole ikaika mai la na kamaaina, "Aohe he iole nui o nei pali i lohe oe," pane aku la no hoi o Pikoiakaalala, " He nui maka wale no paha ko oukou aohe ike i ka iole." (Aole i pau)

[February 3, 1866 – Synthesis]

...Pikoiaka'alalā departed [from Waiākea, Hilo] in the company of five kūkini (runners/messangers). All together with him, there were six. Pikoi then went to the place where his betrothed chiefess (Keakalaulani, daughter of Keawenuia'umi) waited, and was welcomed by her parents. Pikoi then departed from Hilo, traveling along the shore of Puna, passing Kea'au. From there he went on past the point of Ko'oko'ola and rested there. Pikoi looked upon the uplands of Waiakahi'ulā, where he saw two rats set upon the tree branches. There were all hairless and scaly-skinned from having eaten quantities of the 'awa kau lā'au o ka manu. The names of these rats were Pahuhale and Panuhuwai.

Pikoi told his traveling companions, "Do you see the rats that are set up there atop the branches?" They answered "Where?" "There in the uplands, and hairless, perhaps from eating the 'awa." Pikoi's companions ridiculed him and accused him of lying, "We are all looking to the forested uplands and see nothing. How can you see such a distance?" Because of the great disbelief of his companions, Pikoi answered them, "I am going to shoot my arrow, you folks go to where it falls, and at that time, you shall see the rats. Then your disbelief will be ended. They agreed, four went to the uplands, and one remained with Pikoi.

Pikoi then shot his arrow, and it flew above those who were following it and were directed to a place perhaps nine miles away from the point of Ko'okoolau, and arrived at the water cave of Pahuhale.

From below, the men saw the arrow above them in the trees, and they heard crying out of the mouth of the first rat, Pahuhale. When the runners arrived at the place known as Pahuhale, they saw the arrow. They then heard another cry a short distance above them, and it Panuhuwai, the second of the rats. They saw that it was scaly from having eaten so much 'awa, just as Pikoi had said. That ended their thinking that Pikoi was a liar.

They then returned with the arrow shot by Pikoi and found him and their other companion sitting together. Pikoi asked, "How did it go?" They responded, "What you said was true." They then rested for the night.

When they awoke, they began their journey again. Pikoi then saw some birds before them. These birds were thieves. They always stole food, taro and sweet potatoes. There was no end to the trouble these birds caused. The people of the area who were adept with the arrow could never catch the birds. The name of these two birds were Kānekiki and Koa'e. The birds always caused trouble for Hua-a, the chief of Puna, and for the people, by stealing the food.

As Pikoi and his companions passed by the entry of house of the chief, Hua-a, the people saw the runners of Keawenuia'umi. They knew that they were extremely skilled, but had no knowledge of who the youth [Pikoi] was.

The natives of Puna asked Pikoi's companions, "where is this youth from?" They responded "He is Pikoi, the youth of Kaua'i who possess exceptional skills with the arrow. He is also the husband of the daughter of our ruler, Keawenuia'umi." When Hua-a, the chief of Puna heard this, he quickly ordered his attendants to prepare food in the imu for the husband of the chiefess.

That evening, when the feast was prepared, they all ate and Hua-a then shared his thoughts about their great enemies, the birds. When Hua-a was finished speaking, Pikoi asked, "Where are those birds?" Hua-a said, "They are in the hiding place. Then in the dark of night, they cause their mischief, flying down to steal our food, the sweet potato sprouts, shoots, and runners in the fields. No food is left in the mounds, and it is the same with the kalo." When Hua-a finished speaking, Pikoi then went to the platform of the door in the house. The name of the house was Halepua'a. It was now night time, and as Pikoi looked out, he saw the birds uprooting the sweet potato fields of the people. Under the cover of darkness, without Hua-a or those gathered together at the house, Pikoi shot his arrow at Kānekiki and Koa'e, and the two were killed. He then went out and retrieved his arrow.

From the place at Halepua'a, to where the birds were killed, was perhaps equal to one-half mile. Pikoi then went and was embraced in the warmth of sleep. Hua-a, thinking that Pikoi had gone out to look for the birds, instead found him sleeping, with his head perched upon a woven pillow made from the pandanus of Puna. The next morning, Pikoi told Hua-a, the chief of Puna, "All of you go and look at those birds, they are both dead." Hua-a and the people went and found it as Pikoi had said. The bodies of both of the birds were there on the lands which now bear their names. Kānekiki and Koa'e.

Hua-a returned to his house with Pikoi, and asked Pikoi what gift he could give him? Pikoi answered saying, "If you wish to give me a gift, give me five swift runners as companions." "It is done," said Hua-a. Hua-a then ordered his five swiftest runners to accompany Pikoi and his companions on their journey. Now there were ten travelers with Pikoi.

They then went on to Kapoho, where Pikoi saw a rat. He said to his companions, "That is a large rat. Its skin is all cracked because of the 'awa, and its teeth are yellowed, from eating the 'awa." His companions said "Where?" He answered, "There in front of us." Now this place that Pikoi was looking at was some distance in the uplands of Mālama, and

named Kīpuka-a-ka-‘iole. It is so named, because of the pockmarks on the back of the rat, as a result of its having chewed so much ‘awa. Kīpuka-a-ka-‘iole is that name of this place to the present day.

Because Pikoi said there was a rat in front of them, his original companions who had traveled from believed it to be so. But the new companions who had joined him in Puna strongly denied it and argued with the others – one group saying there was a rat before them, and the other group denying it, thinking that the youth was lying. Hearing the argument, Pikoi prepared to do that for which he was famous, shooting of the arrow, as a way to end the dispute between them.

When he was ready, Pikoi told the disbelievers, “I am going to shoot my arrow, and you are to quickly follow after it, to look for where it falls. That is where you shall judge, and find that the rat has been killed. Then you are return my arrow to me.” He then shot his arrow and the Puna runners followed below. The distance from Kapoho to Mālama-uka was about ten miles.

The arrow fell striking where the rat was, and when the runners arrived they heard the crying out of the rat. By the time they all got there, the rat was dead, with the arrow set in its back. Seeing this and how great the size of the rat was, their disbelief ended. Pikoi and other companions had continued their journey to Mālama-kai, and when they all met up, Pikoi asked them, “So, what did you see?” They responded, “It is true, just as you said. The rat’s skin was cracked, the teeth were yellow, and the arrow was stuck in its broken back. We took hold of your arrow, and return it here to you...”

The journey of Pikoi-a-ka-‘alalā and his companions continued through Puna, stopping at Pua‘akanu, Kīkala, Kehena, and on to Pānau, where various events occurred and place names were given.

“He Moolelo Kaaō Hawaii no Laukaieie...”

(A Hawaiian Tradition of Laukaieie)

Mei 11, Iulai 6, Okatoba 15, 16, 17 and 18, 1894

Nupepa Ka Oiaio

“He Moolelo Kaaō Hawaii no Laukaieie...” was published in the native language newspaper, *Nupepa Ka Oiaio* between January 5, 1894 to September 13, 1895, and submitted to the paper by Mose Manu, a prolific Hawaiian writer and historian of the period. The story is a rich and complex account with island-wide references to places; descriptions of place-name origins; history and mele; it is also interspersed with accounts from other traditions and references to nineteenth-century events. The following narratives (translated by Maly), are a synthesis of several of the events that reference wahi pana and history of the Kumukahi vicinity and neighboring locations of Puna. The traditions focused much of its text on the travels of Mākanike‘oe, the brother of Lauka‘ie‘ie, one of the main figures in the mo‘olelo. Mākanike‘oe sought out suitable traveling companions for his sister, Lauka‘ie‘ie, and also partook in his own adventures, seeking out caves and tunnels that served as underground trails

Kaholokuaīwa [w] and Koa‘ekea [k] lived at Ulu, in Waipi‘o Valley on the island of Hawai‘i. They were descended from the chiefly and godly lines of Kahiki and Hawai‘i. Their first child was Lauka‘ie‘ie. But because she was born in an ‘e‘epa (mysterious) form, looking more like a plant than a child, she was wrapped in līpoa seaweed and set in the stream. Without her parents’ knowledge, Lauka‘ie‘ie was retrieved by

Hinaulu'ōhi'a, a mountain goddess and nurtured. Later, two other children, boys, were born to Kaholokuaīwa and Koa'ekea. One was named Hi'ilawe, and the other was Makanikeoe (who was also a wind deity).

Koa'ekea's sister was Pōkāhi, and her husband was Kaukini. Though they had been married for a long time, they were childless, and because of their prayers and offerings, the forest goddess, Hinaulu'ōhi'a, approached Pōkāhi while she was gathering seaweed, and told her that she would have a girl child to raise as her own. The condition was, that no one, not even her brother and sister-in-law, were to know about this child. Because Pōkāhi and Kaukini lived on the mountain ridges between Waipi'o and Waimanu, it was easy for her to keep the secret. It was in this way, that Lauka'ie'ie came to be raised by her own aunt and uncle. As a youth, Lauka'ie'ie's companions were the spirits of the plants and animals of the forest. When she matured, she was very beautiful, and thoughts of finding an acceptable mate for her began to grow. One night, when Lauka'ie'ie was sleeping, she dreamed of flying past the valley lands of Hawai'i, and across, Maui, Moloka'i, O'ahu, Kaua'i, Ni'ihau, Ka'ula, and on to Lehua⁴⁶, where she saw a handsome young chief, named Kawelonaakalāilehua. It was this chief that was destined to become her husband... [January 5-19, 1894]

When Lauka'ie'ie was of age, she and her brother, in the company of companions whom they met along the way, traveled to various locations around the islands. Early in Makanike'oe's travels, he made friends with 'Āwini (also a wahi pana in North Kohala); together they traveled by canoe to Hilo and Puna. The following translation, a synthesis of the larger narrative of May 11, 1894, introduces readers to Puna and some of the wahi pana in the Kumukahi vicinity:

Mei 11, 1894 (aoao 4)

Nupepa Ka Oiaio

He Moololo Kaaō Hawaii no Laukaieie.

Ke Kino Kamahao Iloko o ka Punohu Ua-koko.

Ke Kahulileolea o ke Kuluaumoe o na Pali Waipio Hawaii.

Unuhiia e Mose Manu no "*Ka Leo*"

Traveling by canoe along the district of Hilo Makanike'oe, and his companion, 'Āwini, became acquainted with the ali'i of the region, all of whom are commemorated in place names known today. The party then traveled to Kanukuokamanu. Leleiwi, Pāpa'i and to Paukūpahu and Māwae. This is the division between Hilo and Puna. They then went to Hā'ena at Kea'au, where they looked upon Hōpoe, and then went on to Honolulu, and Waiakahi'ulā... They continued on passing the pandanus covered point of Ko'oko'olau, and Makanike'oe chanted:

No Koolau ke aloha,
He aloha ihona wela ana,
I kaulu hala i Puaakanu,
Au aku ka manao e ike,
I ka Wai Welawela i Kukii
O Kamiloholu i ka makani
Ke oni ae lae i Haehae.

There is love for Ko'olau [Ko'oko'olau],
Love the descends, giving warmth,
in the pandanus grove of Pua'akanu,
Thoughts then yearn to see,
Wai Welawela at Kūki'i,
Kamiloholu in the wind,
And the moving point of Ha'eha'e.

⁴⁶ The lengthy narratives include site descriptions and traditional accounts for various locations on each of the named islands.

Then, arriving off of Kumukahi, the famous point of Puna, they paused and from the ocean depths there arose an auwa'alalua with all manner of fish which supplied them food. A favorable breeze arose, and they continued their journey on towards Ka'ū, and up to Kaua'i and Ka'ula where they were joined by ali'i of those locations, as traveling companions...

Returning Hawai'i Island from other island which they had visited, Lauka'ie'ie and Mekanike'oe had invited many companions to join them. All were of ali'i lines from various islands and many of them were kūpua (possessed of supernatural attributes), as well. In the narratives that follow, we learn that the travelers returned to Puna, and we are introduced to many wahi pana in the Kumukahi-Kula vicinity, and larger Puna District. The original Hawaiian texts, or excerpts from them are included with translations below.

Iulai 6, 1894 (aoao 4)

Nupepa Ka Oiaio

He Moolelo Kaaō Hawaii no Laukaieie.

Eia maua ke hoi nei me ko'u muli pokii, a i manao oukou e ko'u mau kaikuahine hanauna e hele e makaikai ma ko maua wahi, aia a hoi hou mai au i o oukou nei, ke pau ka maua hana nei, e like me ka ia nei huakai i kii mai nei ia'u e hoi maua.

I ka pau ana o keia mau olelo, aia hoi, ua hoonaueue ia ae la ka papaku o ka moana me he olai nui ikaika la ke ano, a ua huai mai la na mapuna kai mai loko mai o kela lua ma ka moana me ka ikaika nui a na ia mea i hoihoi mai ia laua nei a hoea ana iluna o ka ilikai, a ua ukali pu mai hoi na ui nohea o ka moana a hoea wale iluna, a oia paha ka ka mea kakau e hoomanao ae ai e ka mea heluhelu, oia no paha ka luawai mimilo kaulana o Norewai.

He mea kahaha nui no hoi keia no Mekanikeoe me kona wahi pokii kaikuahine ka ike ana ae i ua mau ui nei o ka moana, aia pu lakou i kela manawa maluna o ka ili kai, a ma keia wahi i nalowale ano o ae ai o Hinahelani me ka maopopo ole o kona wahi i nalowale honua aku ai, aia la oia mahea i kela wa, ua hele aku ia maluna o kona wahi alanui punawelewele pohihihi ma ka lewa, me ka ike ole mai o kona hanau mua a me kahi opio a me kona hanau mua.

Mahope iho o na haawina o na leo aloha o lakou ma ka ili kai o ke kai, aia koi, ua hala aku la o Hinalaulea no na kukulu o Tahiti ma Kuaihelani.

O keia wahi o ko kakou nanea au e ike la e ka mea heluhelu, ke hoi ke aku nei ka mea kakau i kahi o a ua lua nui hohonu nei ma ka moana, aia ia mawaho pono aku o ka lae hikina o Kumukahi ma Puna Hawaii, o kona inoa o Kapapaiaoa, oia hoi ka Niuhi—ka Mano-Kahailawa—a me na ia ano kupua a pau, a mahope aku o keia moolelo e huai pau aku no ka mea kakau i ka nui o na lua hohonu ma ka moana a me na lua kai hohonu ma ka aina nei.

I ka wai nalo aku ai o Hinalaulea, ua mahele iho la ka huakai a Mekanikeoe me kona wahi muli pokii, oia hoi, ua hele o Mekanikeoe ma ka aoao lulu o keia Paeaina, a ke ahuwale la iaia na mea a pau, maluna o keia mau mokupuni, a he kamaaina oia me ka eleu ma ia hana, ma keia huakai paha auanei a ua Makani wilihiu nei o Waipio e ano puhili paha auanei i kahi ui opio Laukieleula, alia hoi oe e li'a koke mai, e nana mua ae kaua i ke ano o ka laua huakai hele ma ka lewa...

A o kona muli aku, oia no kela keiki kanaka maikai nui wale, e noho pu nui ala ma kahi hakuhulu manu, nona hoi ka inoa o Kaleiohia, a ua hanau mai keia poe ekolu mai ka puhaka o Hinaulu wahine, me kana kane o Kualanawao. He hookahi lalani pololei o keia poe kupua

a pau o ka aina nei me ko loko o ke kai, e loa no keia ohana ma o Hinaiuka a me kana kane o Kulauka, oia na kumu i puka mai ai ko uka nei poe Ku a me Hina, a ma o laua la i laha nui mai ai ko ka aina nei poe kupua, a lilo lakou i mau poe kino lau ma ka olelo ana, a o ka poe i pili i keia poe e ola nei, ua kapa iho no lakou i na keiki a moopuna o Hina a me ku ka inoa, a pela no hoi ka poe i pili ia Kulakai a me Hinaikai, hookahi no ano, he poe lakou kupua Ku me Hina i pili i ka lahui Hawaii nei mai na kupuna kahiko loa mai, aohe poe keia i noho mau ke kuahiwi me ka ike wahi kai ole aku ma kai o Puna a me Hilo, a ua lilo na ulu laau nahele o ke kuahiwi i Home aloha no lakou... ...Ia Hinahelani e nana nei ai o Laukieleula ke lana mai la i ka lae o Kumukahi ma Puna Hawaii.

Aia ua wahi opio nei a kua ke ukali mai la ma kela wahi alanui punawelewele a ka launa ole mai, aole no hoi he wahi manao ae iloko ona e hoololi ae i kona alanui ana e hoi nei, a ma keia alanui pohihihi oia i ae mai ai no luna o ka aina o Kula a me Puulua [Pū'ula], a hele kuahiwi aku no uka o Halekamahina ma Puna, a mailaila aku no a hiki ma kahi a Hinahelani e noho nei, a ua lele ae la ko ia nei hauli i ka ike ana aku i ka ui nohea o ka moana, a oia kana i olelo aku ai. Eia ka oe iuka nei o ka aina kahi i noho ai, ua minoaka iho la ua ui nei o ke kai lipolipo...

[July 6, 1894 - Synthesis]

Makanike'oe and Lauka'ie'ie gathered their friends together, and told them that they were planning to set off on another journey to visit various places. Lauka'ie'ie would take one path, and Makanike'oe would take another path. While Makanike'oe was speaking, the very floor of the ocean quaked, and water rushed forth with great power, bearing two beautiful women from the ocean. These women were Hinahelani and Hinalaulea, who had come from the very foundations of Kahiki and Kuaihelani. They had traveled through a deep chasm which rose from the ocean off of the eastern point of Kumukahi, Puna, Hawai'i. named Kapapaiaoa, [and made by] the Niuhi—the great white shark— Kahailawa. The chasm was the source of all manner of kūpua fish found in the depths of the sea of this land...

Among the traveling companions were Kalei'ōhi'a and his siblings, who were the children of Hina-ulu wahine and her husband, Kū-'ālana-wao – all of whom were descended from Hina-i-uka and her husband, Kula-uka, also from the line of Kū and Hina. It was also the same for the people descended from Kula-kai and Hina-i-kai. They were all descended from Kū and Hina, the ancestors of those people who dwelt in the uplands and along the shore of Puna and Hilo.

Hinahelani looked about and saw Laukiele'ula was there off the shore of Kumukahi, at Puna, Hawai'i. Our youth [Makanike'oe] was also waiting along his chosen path which crossed on the lands of Kula and Pū'ula, and ascended to the uplands of Halekamahina, in Puna, to the place above where Hinahelani, the beauty of the deep oceans resided. Makanike'oe then leapt to the forested uplands and saw Hinahelani, and told her. "So here you are residing in the uplands of this place." Hinahelani of the deep blue oceans smiled at him, acknowledging his observation...Makanike'oe, then met with Kalei'ōhi'a, the two of them traveled further inland to Paliuli of Puna, and continued their journey around the island....

Okatoba 15, 1894 (aoao 1)
Nupepa Ka Leo o ka Lahui
He Moolelo Kaao Hawaii no Laukaieie.

Ka huakai hele makaikai a Laukaieie me kana Aliikane—Lilo o Mekanikeoe me Hinahelani i mau alakai ma ka aina me ka moana lke ia na lua hohonu maloko o ke kai a me ka aina nei—Hele pu me na ohana pono—Hoonohoia o Laukieleula i Ihikalani—Ulu ka ieie ma keia mau mokupuni; lilo i mea hoomanao ia e ka Lahui Hawaii nei.

Ma keia mahae hou ana o ka huakai, ua hiki aku la o Laukaieie ma Kupakea, keia koa ahi kaulana ma Puna, a mai laila aku no ka lae o Kumukahi, aia hoi o Mekanikeoe ke hele mai la mauka, e kilohi ana i ka wai koolihilihi me na lehua o Hopoe, a ke puia la na hanu o ua poe ui nohea nei o Waipio i ke ala o ke aalii me ka Hinano, i lawea ai mai e na aheahe welelau makani Puulena o ka lua, me he mea la e hooipo iho ana i ko lakou poli.

A oia no ko Puna mea i olelo iai.

“He aina paia ala.”

Ma keia huakai o hele nei, ua hala mai kekahi mau aina mahope o lakou, a hiki lakou ma kahi o kela wahine kamahao a Mekanikeoe i ike ai ma Honolulu e pili pu ala me Nanawale ma kana huakai alua me Awini, kahi hoi i kapa ia ai o kela pohaku e waiho la o Kealohilani.

Ua ike oe e ka mea heluhelu ma na helu mua o keia moolelo, me ka emoole loa, ua hiki aku la ka huakai maluna pono o ka lae hala o Kookoolau.

Ma keia wahi i ike aku ai o Mekanikeoe i ke ku a ke Punohu-Ua- Koko e hali paa ana ma ka ilikai e kokoke ana ma Waiakea [Waiaka‘ea], kahi kaulana i ka “Milo holu.”

Nolaila, ua manao ae la no ke keiki o Waipio, aole kela he Punohu e ae, o kona kaikuahine haku alii no ia, nolaila, ua eleu ae la keia me ka ohana a ku ana lakou nei maluna o ka puu o Kukii, aia maluna o keia puu i hui pu iho no lakou nei me Laukaieie ma, a ua makaikai aku lakou nei ia Waiakea [Waiaka‘ea] a me Waiwelawela, oia kekahi wai mehana no.

A oia kona inoa i kapaia ai ma keia inoa maluna ae nei na Mekanikeoe i hai aku ke kau wahi lua wai mauka ae o ke alanui aupuni e hele ala mai Puna aku a hiki i Hilo, aia mawaena o Puua a me Kalehua, ua kapaia kona inoa o Waiakekua, he wela no keia wai, a e ike iho no ka mea auau ana e ka mahu e hoholo ana i ka iliwai.

O kekahi kiowai hohonu loa ma ia wahi ma Kalehua ma Puna, oia no o Waiapele, he luawai hohonu loa keia ma ka aoao mauka mai, ua hoopuni ia e ka pali oia kahi e hoholo ai i ke kanaka make i ke au kahiko ina he ohana nui ko ka mea i make, a he nui kona aloha ia me ka minamina ia, alaila, lawe no ka ohana o ka mea make a hookuu me ka pohaku i hoopaa ia ma na wawae maloko o keia kiowai o Waiapele, i ole e lilo na iwi i mea hoomainoino.

[October 15, 1894 - Synthesis]

The journey of Lauka‘ie‘ie and her Chief—Mekanike‘oe and Hinahelani became the guides, across the land and ocean, as they sought out the deep chasms of those places—each traveling with their own relatives—Laukieleula, was established at Ihikalani—from where grew the ‘ie‘ie of these islands, as a remembrance for the Hawaiian race.

The group separated once again and Lauka'ie'ie arrived before Kupakea, the famous and fierce warrior of Puna. And from there, they traveled to Kumukahi. Makanike'oe traveled inland to see the spring Waiko'olihilihi and the lehua blossoms of Hōpoe. The sweet fragrance of 'a'ali'i and hīnano surrounded these beautiful travelers, borne upon the Pu'ulena breeze that blows from the crater, beloved in their bosom.

It is because of this that it is said, Puna:

"Is a land surrounded by fragrance."

On this journey being taken, several lands were passed behind, and they arrived at the place of that astonishing woman, who Makenike'oe had previously met when on his earlier trip with 'Āwini, at Honolulu, adjoining Nānāwale, the place where the stone called Kealohilani is situated.

O readers of this story, you now know that the travelers had arrived at the pandanus covered point of Ko'oko'olau.

It was at this place that Makenike'oe observed the arising of the Blood-Red Rainbow borne along the ocean's surface, close to Waiaka'ea, and the famous place of "Kamiloholu."

Therefore the youth of Waipi'o knew that such a Rainbow was of nothing else but of his elder royal sister. So he and his family ascended the top of Pu'u Kūki'i, and it was there that they all met with Lauka'ie'ie. They then went to visit Waiaka'ea and Waiwelawela, which was one of the warm springs in the area.

Its name was given because Makenike'oe called it that. This pit with the spring is above the government road that one travels from Puna to Hilo. Also, there between Pu'ua and Kalehua is the spring Waiakekua. This is very hot water, and when one swims in it, steam may be seen traveling across the water's surface.

There is also a very deep pond at this place in Kalehua, Puna. It is Waiapele, a deep pool on the upland side, surrounded by a cliff. In ancient times, it is here that the remains of the deceased would be taken. If there was a large family and they were greatly loved, the family would take the deceased, and with a stone bound to the feet, they were then released into the pond of Waiapele. This was done so that no ill would befall the bones.

Okatoba 16, 1894 (aoao 1)

Nupepa Ka Leo o ka Lahui

He Moolelo Kaao Hawaii no Laukaieie.

Ua oleloia keia kiowai, ina e hiki i ka manawa nui o ka ua me ka makani, a ikaika ke kui ana o ka hekili, alaila e make ana ka ia maloko o keia kiowai, a he mea kupanaha ka ike ia ana o ka ia e holo ana ma keia luawai, ua manao ka poe kahiko he hakahaka malalo o ka honua a puka i ke kai, a he mea oiaio ia manao o ka poe kahiko oia, ua kēna aku o Laukaieie ia Makenikeoe e hele e nana pono ia lalo o keia luawai, a ua hookoia kana olelo.

Ma keia olelo a ka mea nona keia nanea i kona kaikunane, ua palamimo aku la o Makenikeoe me he Koloa luu wai la a nalo aku la oia iloko o ka lipolipo hohonu o ua kiowai

nei, ua ike aku oia i na mana wai liilii lehulehu malalo o ka honua, a ua moe pololei aku kekahi mana kai a puka mawaho loa o ka moana mai Makanoni aku e pili pu ala me Kumukahi ka lae nona keia mau lalani mele o na kae'ae'a kaulana o Hilo a me Puna.

O Kumukahi oe
O Haehae kou inoa
Kuu kai uli—kai lena.

A ua hanu hou ae la ua makani puahiohio nei o Waipio ma kekahi mana a hoea ma Waiwelawela a me Waiakekua, a ua hookolo hou aku oia ma kekahi mana e holo mai ana ka mahu wela a hoea pololei ma Kukamahunuiakea ma ke kua iho o ka hale hookipa mauka o Kaauea ma ka lua o Pele ma Kilauea, a he nui wale o na wahi a Mekanikeoe i nana pono aku ai i na wahi hakahaka malalo o ka mokupuni o Hawaii, ua hoea aku oia maluna o Maunaloa ma Mokuaweoweo, ua hiki aku oia ma ke-a o Kaniku, kahi i oleloia e keia mau lalani mele.

"I moe au i Kaniku-e,
I waena konu o ka ino."

A mailaila aku oia a hiki ma kekahi lua hohonu ma kahi kokoke i Hualalai, a he lehulehu wale o na lua meki ma Kona a me Kau ana i ike ai ma keia huakai awiwi a ke keiki eueu nui wale o Waipio, e like me ka hoouna a Laukaieie iaia, a hiki hou oia ma kela luawai hohonu ma Waiapele ma Puuolekia ma Puna, nolaila, ua maopopo ka mea i nui ai na lua a me na mana malalo o ka honua, o ka Pele ka mea nana i noelo me kona ikaika nui, oia ka mea nana i hoonee i ka pohaku Pele iloko o ke kai e like me na mea i ike ia ma Hawaii a me Maui.

Ma keia hui hou ana o Mekanikeoe me kona kaikuahine haku Laukaieie me ko lana mau ohana a pau, aia hoi, ua lokahi ae la na manao o ka ohana e hele pu lakou ma ka huakai aumoana me ka mea no na keia nanea, a ua ae no hoi ko lakou haku lani alii ia mea, oiai aole he mau pilikia e loa mai ana ia lakou mai kekahi mau kupua e a'e ma ka moana, aole hoi he mea e kanalua ai.

[October 16, 1894 - Synthesis]

About this pond, it is said that in times of strong rains and wind, and great thunder storm that the fish in the pond die. But the amazing thing is that one will again see fish swimming in the pond. The people of old believed that there were cracks and crevices beneath the earth's surface that open to the sea. And this belief of the people of old is true. Now Lauka'ie'ie told Mekanike'oe to go and explore the depths of the pond, and he fulfilled her request.

Hearing the words of his elder sister, Mekanike'oe swiftly dove into the water, like a diving duck, swimming to the deep green depths of the pond, and he saw that there were many small branches leading out under the earth. Some of the branches went directly out to the ocean, coming out beyond Makanoni, which adjoins Kumukahi, the point for which the lines of the chant, offered by the expert chanters of Hilo and Puna states:

You are Kumukahi
Ha'eha'e is your name,
My deep greenish, yellow-hued ocean

Breathing once again this whirlwind of Waipi'o [Makanike'oe], chose a branch and arrived at Waiwelawela and then Waiakekua. He then crept through another branch and came out of the steaming vents at Kūkamāhunui'ākea behind the guest house above Ka'aua at the Crater of Pele at Kīlauea. There were many other places that Makanike'oe saw, traveling through the nooks and crannies below the island of Hawai'i. Among them, he saw Moku'āweoweo atop Maunaloa, he also came out at the 'ā'ā of Kanikū, described in the lines of the chant:

"I lay down at Kanikū,
In the midst of the storm."

And from there he went to a deep crater close to Hualālai, and many other of the lua meki (deep pits and cracks) of Kona and Ka'ū. Traveling swiftly, this exceptional youth of Waipi'o, who had been sent by Lauka'ie'ie, then returned to the pond of Waiapele at Pu'uolekia, in Puna. Therefore everyone understood that there were many branches beneath the earth, and that it was Pele, in her great strength who moved the volcanic stones even out into the ocean as seen o Hawai'i and Maui.

Upon meeting up again with his elder sister and lord, Lauka'ie'ie, and family discussed this and all were of one accords that they would travel together with the chiefess, and that there would be no trouble from any of the kūpua in the ocean. All were certain of this.

Okatoba 17, 1894 (aoao 1)
Nupepa Ka Leo o ka Lahui
He Moolelo Kaa Hawaii no Laukaieie.

Nolaila, ua olelo Laukaieie, e hoouna hookahi ia kona kaikunane Makanikeoe mauka o na mokupuni mai Hawaii a Nihoa.

A mamuli o ko lakou manao lokahi ana, ua hooholo ae la lakou ia mea, a mamua ae o ko lakou kaawale ana, ua huli ae la o Makanikeoe ia lakou a pau makai o kahi i kapaia o Hanakaulua, aia lakou a pau ma ia wahi, aia hoi, ua hoea koke mai la na waa pupu nunui me ko lakou mau kahakaha panio a nani lua ole.

Ia lakou i makaukau ai no ke kau ana maluna o na waa kamanao oloko o ke kai, ua haawi ae la ka mea no na keia nanea, a me ka ohana a pau, i ka olelo hope loa no ke keiki kamehai nui wale o ka mana i loa iaia (Makanikeoe.)

A mamua'e o ko lakou kaawale ana, ua hoopuana iho la na kahiko nani mau o ka ui nohea o Waipio. e like no me na mea mau iaia, mai kona ike mua loa ia ana ma ka iliwai o Ulu, a he mau haawina pau ole ia i haawi ia mai e na mana kupua apau.

A oia no hoi keia e hoomau nei ka punohu ua koko me ke anuenue, a me kekahi mau mea kupanaha he nui wale, nolaila, o keia mau mea a pau i ike ia i kela manawa, he mea ia e hoike mai ana i na hoailona like ole ma ka lewa, e haalele ana ka mea no na keia moolelo o Laukaieie i kekahi hapa o ka aina, a ke ala me ke onaona i noho ai.

I ka hoomaka ana o ka huakai e kau maluna o na waa pupu a holo mai ma keia aoao o Puna e hiki aku ai lakou no Kau.

I ke kaalo ana ae o ka huakai holo moana mawaho ae o Pohoiki a me Keahialaka, e hoomanao ae hoi kua e ka mea heluhelu, aia o Mekanikeoe ke nana ala i kekahi lua mauka o Keahialaka, ua piha i na kane me na wahine e ulana moena ana—a e lealea hula ana kekahi poe.

A oia kana e nana pono nei, aole nae hookahi mea oia poe i ike mai iaia nei, a hiki i kona haalele ana ia laila, aia no ia lua ke waiho la a hiki i keia wa, he wahi noho no ko laila poe kamaaina, a mahope iho o kona haalele ana ia laila, ua hiki aku oia ma Nakiakaunu ma Opihikao, he lae uluhala keia e pili ana i Puaakanu, kahi hoi o ka wahine o ka lua (Pele) i hana pono ole ia i kona hoa paio, ke keiki kae'ae'a Oahu nei, Kamapuaa.

Ua ike ka poe kaahale i ko laua wahi i hana pono ole ai, e waiho la ma hai o ke alanui.

Ia Mekanikeoe e noho ala ma ia wahi, aia oia ke nana ala i ka ilikai, aia hoi ka mea i ike i aku eia, he mau huna kai e pipii ana iluna o ka lewa mai ka ilikai ae, e kai lalani ana me he uwahi la ke ano.

[October 17, 1894 - Synthesis]

Therefore Lauka'ie'ie said that one of their party would travel with Mekanike'oe, upland across the island from Hawai'i to Niihoa.

They were all of same thought, and they agreed to this. Before they separated, Mekanike'oe turned them all towards the shore, to the place named Hanaka'ulua. They all gathered there and the canoes arrived with all of their incomparable beauty.

As they made ready to board the canoes, to travel on the sea, Lauka'ie'ie offered Mekanike'oe some final words, imbuing him with power.

Before leaving him behind, all the things spoken of by the beauty of Waipi'o, from her first appearance on the waters of Ulu at Waipi'o were seen, and all the power of the kupuna manifest.

So it was that as they traveled the blood-red rainbow and other wondrous signs followed after them, that all who witnessed it. Today, when these things are seen it is an omen in the heavens. Let us now leave our story of Lauka'ie'ie for the portion on the land imbued with fragrance (Puna).

The canoes were boarded and they began their travel from this side of Puna so that they would arrive at Ka'u.

Now as the canoes passed on the ocean, beyond Pohoiki and Keahialaka, let us remember, o readers, that Mekanike'oe was there, looking into a crater in the uplands of Keahialaka. This crater was filled with men and women who were weaving mats—and some people enjoying the performance of hula.

His presence was not observed, and no one saw him even when he departed. This crater is still there in this time, and known by those who are of the land. After he left there, he arrived at Nakiakaunu at 'Opihikao. It is a point with a hala grove, adjoining Pua'akanu,

and a place where she mistreated her sparring partner, the mysterious youth of O'ahu, Kamapua'a. People who travel there know where this place is on the side of the road.

While Mekanike'oe was sitting at that place, he looked out across the ocean surface, and he saw ocean spray rising above the surface, as if it was mist marching in a line.

Okatoba 18, 1894 (aoao 1)
Nupepa Ka Leo o ka Lahui
He Moolelo Kaa Hawaii no Laukaieie.

O ke anuenue, aia oia ke ka pio pono iho la ma ka lewa lani me ka Punohu, nolaila, ua hoomaopoopo iho la oia, aia kona kaikuahine Laukaieie me ka ohana a pau malalo o ke alakai ana a kela kamaeu o ka moana, a nolaila, ua haalele iho la oia ia wahi, a ua ka moe koke aku la oia me ka awiwi no Kaimu kahi o ka nalu kuahine, ame Kalapana kahi o ka niu moe, a mailaila aku oia ma ke awa o Keauhou, ma Kapukapu a me Kapalihulei [Kapaliholei(?)] i ka papa lohi o Apua, ma keia wahi oia i ku ai a nana hou i ka huakai hele moana aia no ka mea ana i ike ai ke nee ae la ma ka moana...

[October 18, 1894 - Synthesis]

There was a rainbow arching down from the heights of the heavens, thus he knew that his elder sister, Lauka'ie'ie, and all the family were being led by the clever one of the ocean [Hinahelelani]. So he left from that place and quickly went to Kaimū of the Kuahine waves; and from there on to Kalapana of the prostrate coconut trees, and from there to Kapukapu and Kapalihulei [Ka pali o Hōlei(?)] at the glistening plains of 'Āpua. It was at this place that he stopped and looked upon the ocean and saw the travelers as they moved across the water... (Being escorted by Ka'ehu-iki-manō-o-Pu'uloa, "The little red shark" guardian of the region.)

"Kaa Hooniua Puuwai no Ka-Miki"
(The Heart Stirring Story of Ka-Miki)

One of the most detailed native accounts of places, people, and events of the island of Hawai'i, was recorded in "The Heart Stirring Story of Ka-Miki" (Ka-Miki). Ka-Miki is a lengthy and complex tradition that was published over a period of four years (1914-1917) in the weekly Hawaiian-language newspaper *Ka Hoku o Hawaii*. The narratives were primarily recorded for the paper by Hawaiian historians John Wise and J.W.H.I. Kihe (with contributions from Steven Desha, Sr.). While Ka-Miki is not entirely an ancient account, the authors set the account in the ca. thirteenth century (by association with the chief Pili, who came to Hawai'i with Pā'ao). They used a mixture of local traditions, tales, and family histories in association with place names to tie together fragments of site-specific history that had been handed down over the generations. Many of the 800-plus place names are described as having been first, the names of notable individuals who lived in the areas where their names occur. As a result, this historical tradition is of significant cultural value.

It is in this account that we find detailed discussions of the "traditional" communities and customs of Puna, all part of the longer traditions which encircle Hawai'i Island and also includes references to wahi pana on other islands and in Kahiki. The narratives also provide us with a cultural context within which to describe the general practices of the ancient residents of Puna. The narratives below, describe features and resources extending from the upland forests to the shore of the Kapoho-Koa'e region, which served as the royal community center in this section of Puna.

The English translations below were first prepared by the author of this study in the early 1990s, and subsequently updated. They are a synopsis of the Hawaiian texts, with emphasis upon the main events of the narratives. Also, when the meaning was clear, diacritical marks have been added to help with pronunciation of the names and practices. Because of the length of this mo'olelo, and because site-specific narratives are part of multiple issues, we have not included the entire original Hawaiian texts in this study⁴⁷.

Ka-Miki is an account of two supernatural brothers, Ka-Miki (The quick, or adept, one) and Maka-'iole (Rat [squinting] eyes), who traveled around the island of Hawai'i along the ancient ala loa and ala hele (trails and paths) that encircled the island. During their journey, the brothers competed alongside the trails they traveled, and in famed kahua (contest arenas) and royal courts, against 'ōlohe (experts skilled in fighting or in other competitions, such as running, fishing, debating, or solving riddles, that were practiced by the ancient Hawaiians). They also challenged priests whose dishonorable conduct offended the gods of ancient Hawai'i. Ka-Miki and Maka-'iole were empowered by their ancestress Ka-uluhe-nui-hihi-kolo-i-uka (The great entangled growth of uluhe fern which spreads across the uplands), one of the embodiments of the goddess Haumea (the creative force of nature; also called Papa or Hina; who was also a goddess of priests and competitors).

...While traveling through Puna –ka 'āina i ka houpu o Kāne– Ka-Miki and Maka-'iole met Kapu'euhi⁴⁸ at his trail side compound. Feigning friendship, Kapu'euhi secretly plotted to ensnare the brothers and steal their possessions. Discerning his true intentions, Ka-Miki thwarted Kapu'euhi's plans and defeated him in a contest. Kapu'euhi then devised another plan by which he could kill the brothers. To do so, Kapu'euhi enlisted the aid of the 'ōlohe chiefess Kaniahiku (of Kapoho) to help him fulfill his quest...

Kaniahiku was a guardian of the forests of Kali'u and Malama, and the famous 'awa kau lā'au a ka manu ('awa [Piper methysticum] placed in the branches by the birds) which grew in the grove called Mauānuikananuha. This 'awa grove was also a body form of Kaniahiku's god Kūlilikaua-i-kanahale-o-Kali'u, and was poetically referred to as "Ka 'awa 'ili lena a ka manu i kanu ai iluna o ka lā'au — The yellow skinned 'awa planted by birds atop the tree branches. Strict kapu [restrictions] were observed while picking this 'awa, and one fish each of the 'āhuluhulu and 'ōlapa needed to be placed in the spot from where the 'awa was removed. People who broke the kapu [restrictions] associated with gathering 'awa, lehua, 'ōhelo, and various plants that grew the forests of Puna, were enveloped in mist rains, and lost in the forest. Many people died while carelessly traveling through the forests, breaking plants, or loudly calling out and disturbing the silence. [Okatoba 14, 1915]

Once lost in this forest, there was no way out. Calling out in the forest caused an echo which sounded like a person calling, but following the echo led one deeper into the forest, and this is that those who travel through Puna's forests are warned —

**E nihi e ka hele mai ho'opā, mai pūlale i ka 'ike a ka maka
o ako hewa i ka nui o ka lehua, a ho'opuni 'ia e ka 'ino**

(Travel cautiously, being careful not to touch [the lehua], don't rush to see things

⁴⁷ Issue of "Ka Hoku o Hawaii" may be accessed online at www.ulukau.org.

⁴⁸ Kapu'euhi is the ancient name of the area now called Glenwood.

lest you mistakenly break the many lehua,
causing you to be overcome by misfortune).

Hearing his request for help, Kaniahiku told Kapu'euhi that to kill Ka-Miki and Maka'iole he should gather offerings from Kalapana and Kapu'ulena and prepare them for the god of Mauānuikananuha. She told him to gather a little 'awa from Mauānuikananuha, and place the offerings at the site where the 'awa was taken from. Kapu'euhi was to take this 'awa to Ka-Miki and tell him that the grove guardians had nearly killed him while gathering the 'awa, thus he was unable to get enough 'awa to satisfy Ka-Miki mā [mā is a Hawaiian word that means "folks, them, and companions"].

Kapu'euhi was to then urge Ka-Miki mā to avenge this wrong and lead the brothers into the forest. Kaniahiku told Kapu'euhi to secretly pick lehua (*Metrosideros polymorpha*), 'ōhelo papa (*Fragaria chiloensis*), and kupali'i (*Peperomia*) along the way. When Kaniahiku saw the signs that Kapu'euhi had picked these plants, she would know they had proceeded into the depths of the forest, and she would send a thick cloud cover to block the trail from view.

Kaniahiku then told Kapu'euhi that she would call on her elder female relatives to cause forest growth of 'ie'ie (*Freycinetia arborea*), hāpu'u (*Cibotium splendens*), 'āma'uma'u (*Sadleria*), and other plants to securely envelope them in the forest. The elder relatives of Kaniahiku included her mother Oloke'a-nui-a-hinapū, an aunt Manono-nui-aloha, and the five sisters 'Ōpiko'ula, Ka-lehua-'apapane, Ka-lehua-kea, Ka-lehua-makanoē, and Ka-uhī-wai-noho-i-ka-liko, goddesses of the Puna forests. The five sisters were the supernatural children of Kū and Hina-nui-moku-lehua-i-ka-wao; the sisters were exceedingly beautiful, and their history is told in the story of Ka-lā-puka-i-Ha'eha'e – The sun arrives at Ha'eha'e... Lastly, Kaniahiku told Kapu'euhi that she would then send her sister, who had the body form of an 'Akialoa (*Hemignathus obscurus*) bird to guide Kapu'euhi out of the forest, thus leaving Ka-Miki mā lost and wandering in the tangled growth of Kali'u. [Okatoba 21, 1915]

Following Kaniahiku's instructions, Kapu'euhi led Ka-Miki mā deep into the forest. Once there, Kaniahiku caused a thick mist to cover over the forest, blocking the sun from sight, and the forest plants grew in tangled mats. Anticipating the deception, Ka-Miki called out in a mele [chant] to Ka-uluhe and his forest formed ancestresses to assist them:

Lani-pipili, Lani-'oaka,⁴⁹

Lani-ki'ei, Lani-hālō,
Lani-kilo, Lani-papanu'u,

Lani-ka'ahale, Lani-hāko'i,
Lani-mamao,

Lani-Uli-wahine o Nu'umealani,
Ia Haumea! Ia Haumea-nui-a ke aīwaiwa...

Clinging and flashing
heavens,

Peering and peeking gods,
Divining gods and gods of the
highest stratum,

Traveling and agitated gods
God who clears (the
heavens),

Uli-wahine of Nu'umealani
Oh Haumea! Great
mysterious Haumea...

⁴⁹ Each of the names called upon in the *mele* are various forms of female deities of nature.

Thus, the darkening of the sun was ended, the sun deity, Ka-‘ōnohi-o-ka-lā caused the mists to recede. The forest growth withdrew before Ka-Miki mā, and was scattered as a pathway for their feet.

Seeing that Ka-Miki mā had escaped from her efforts at killing them in the forest, Kaniahiku sent her ‘Akialoa-formed sister to warn Mauā-nuikananuha and Kūlilikaua and have them carry the sacred ‘awa to her compound and hide it in her house where an altar was prepared. Ka-Miki mā reached Mauānuikananuha and climbed upon the tree form of the god. Kaniahiku called to Mauānuikananuha to extend its body high into the sky and then fall to the forest, thinking this would kill Ka-Miki mā. But before the deity could grow, Ka-uluhe caused forest growth to cover Mauānuikananuha, and thus this plan was thwarted as well.

Ka-Miki then captured Kapu‘euhi and imprisoned him underneath the tangled branching growth of Mauānuikananuha, telling him that he would remain there until Maka-‘iole and he had their fill of the ‘awa. Kaniahiku then sent her sister ‘Akialoa to fetch her grandson Keahialaka, and she herself prepared to fight Ka-Miki.

Now at that time, Keahialaka was under the guardianship of Pānau and Kaimū, and he enjoyed the ocean waters from Nānāwale to Kaunaloa, Puna [symbolic of controlling those regions]. [Okatoba 28, 1915]

Ka-Miki turned to Kaniahiku, and told her, “It is because of your mistaken ways, that we two are here before you.” They exchanged taunts, and Kaniahiku stood up and turned to fold her pā‘ū [skirt], at the same time, she reached and took up her pīkoi [tripping club] and a lā‘au [spear]. Kaniahiku then attacked Ka-Miki with the pīkoi but he dodged it, and it became tangled in the branches of Mauānuikananuha.

Kaniahiku then threw her spear, Papalauahi, which Ka-Miki dodged as well. Where the spear landed, the hills named Nā-pu‘u-o-Kaniahiku were formed; the place is now called Nā-pu‘u-a-Pele. Kaniahiku then prepared to use her sling stone, Kaueleau. This stone was eight feet long and weighed several hundred pounds. Whatever it hit was completely crushed. Kaueleau was made of dense ‘alā stone and was bound with coconut sennit and olonā [Touchardia latifolia] cordage, in a technique called maku‘u.

When Kaniahiku swung her sling above her head, the cordage broke, sending the stone flying to the sea where it landed. The stone was so large that it caused the ocean mist to rise, darkening [hanging over] the shore. To this day the place where the stone landed is called Kaueleau [interpretively translated as – suspended, or placed above; and also the name of deity associated with the red glow of the eruption]. When the cordage broke, it flew in the opposite direction of Kaueleau, and landed at the place now called Maku‘u [for the lashing technique].

Kaniahiku called her ocean-form brothers Pūhi-kauila [Red-eel] and Nalu-nui-o-Kumukea [Great-wave-of-Kumukea] to her aid. They took the stone and threw it back to the uplands for her, but she was unable to retrieve the stone. Seeing that all her weapons had missed, Kaniahiku took up her hōkiokio [gourd nose flute] Waha-lau-li‘i, and called to Keahialaka, urging him to hurry to her aid. Hearing the hōkiokio, Keahialaka rushed to his grandmother, and seeing Kaniahiku’s predicament, he leapt to attack Ka-Miki. Though Keahialaka was exceptionally skilled in various fighting techniques, he was worn out and bound by Ka-Miki. [Novemaba 4, 1915]

Kaniahiku urged Keahialaka to release himself, but he was unable to. And when Kaniahiku attempted to release Keahialaka, Ka-Miki threatened to kill her should she try breaking his kapu — that all outside of her compound was his, while that which was inside remained hers. Thus Maka-‘iole bound Kaniahiku and placed her with Keahialaka. Ka-Miki compared his easy victory over Kaniahiku mā to the simple action of birds gathering ‘ōhelo berries to eat; or children playing kimo [a Hawaiian game of jacks]; he then chanted —

O pū‘ili ‘ai ‘ōhelo a ka manu	The ‘ōhelo (<i>Vaccinium reticulatum</i>) berries are grasped as the food of the birds
Ke ‘ai holoholo ala i ka uka o Puna	Eaten while traveling to the uplands of Puna
I walea ka manu i ka ‘ula o ka lehua	The birds rejoice in the beauty of the red lehua blossoms [descriptive of the pōhaku kimo (game stone) being tossed in the air]
Kohākohā i ka lani, ‘elima ia lohelohe	Resounding in the heavens, five ‘ai (stones pieces) are retrieved
‘Eono ia kau a ono,	Then six are placed together,
‘Ehiku ia kau a hiku	Then seven are set aside
‘Ewalu ia Kamalālāwalu	Eight to Kamalālāwalu
‘Eīwa ia Kaholokuaīwa	Nine to Kaholokuaīwa
I ka holo keke’e ia a ‘umi	And with a jagged sweep ten are taken
‘Eīwa au puni i ka ‘umi la pa’i wale	Nine are encircled with ten and all are drawn together.

Kaniahiku and Keahialaka realized that the wisdom and stamina of these two youth excelled any ‘ōlohe they had ever met, for Kaniahiku mā had never been beaten. Kaniahiku wondered if even her teachers, Kahulu‘īlio-a-me‘eulani, the spear fighting expert of Ka‘ū; and Kaho‘ālalā‘au, the war club fighter, instructor of the Pili chiefs (sons of Olokuamea and Kahuilanui-mākēhā) of the land of the waterfall of Hi‘ilawe on the sacred cliffs of Waipi‘o, would be defeated as well. [Novemaba 11, 1915]

Ka-Miki then went into Kaniahiku’s house to get the ‘awa from the altar, but she called to him, asking that he allow her to care for the ceremonies of the god Kūlilikaua, which were associated with collection and preparation of the ‘awa of Puna. Kaniahiku told Ka-Miki mā, “We surrender to your knowledge,” she then asked Ka-Miki mā to take Keahialaka as a ho‘āikāne (companion) stating, “Anywhere you travel through Puna, you will be welcomed.” Ka-Miki agreed and Maka-‘iole released Kaniahiku mā.

The offerings were made to the gods, a pig and other foods were prepared and they enjoyed the ‘awa of Kali‘u. The ‘awa was so powerful that it seemed the house itself shook, the fragrance of the forest danced across the pāhoehoe plains, like the wavering waters of Mānā and Nohili, Kaua‘i.

Kaniahiku, Keahialaka and Maka-‘iole were embraced by sleep, and Ka-Miki left them sleeping in the house. Stepping outside, Ka-Miki saw Kapu‘euhi in his sorrowful state, where he left him till later... Ka-Miki then departed for the royal compound of the chief Pū‘ula.

Descending to Keawaopele, Ka-Miki met with the chief Pū'ula (Red-conch shell). Pū'ula inquired of Ka-Miki where he was from and what the nature of his journey was. Ka-Miki responded, telling the chief that he was from Puna, but that he rarely traveled from the uplands of Kali'u and Malama, where his elder female relative, Kaniahiku dwelt. Ka-Miki then told Pū'ula that he had come to gather some fish as the pūpū 'awa [condiments for the 'awa drink] for his companions.

When Pū'ula heard the name of Kaniahiku, he asked Ka-Miki if he had been trained in fighting skills; for everyone knew of Keahialaka's exceptional skills. Ka-Miki said, "Yes," and Pū'ula then asked, "what was the purpose of your training?" Ka-Miki answered —

**Hele ka'apuni i Kuauli [Hawai'i] a puni ma ke 'ano ho'opāpā ikaika,
ho'opāpā 'ike, ho'opāpā kama'ilio, ho'opāpā 'ōlelo,
ho'opāpā nanenane a me nā 'ike apau o ka 'oihana mokomoko.**

[It is] A journey around Kua-uli [Hawai'i] to compete in contests of strength,
knowledge, conversation, words, riddles,
and all manner of fighting skills.

Pū'ula invited Ka-Miki to join him at his hālau [long house], and instructed his fishermen to get the fish for Ka-Miki. Pū'ula had a large compound which had many houses dedicated to contests. There, Ka-Miki and Pū'ula discussed arrangements for contests with some 'ōlohe of Puna. Pū'ula told Ka-Miki about the 'ōlohe chiefs, 'Ōpihikao and Kūpahu'a, who were experts in ha'iha'i and lua (hand-to-hand combat techniques), and who had trained under Me'eulani and Ka'auea (who was also called 'Uwēkahuna). He also told Ka-Miki that Keoneopokoiki had been his own instructor, and that Keoneopokoiki was a master with war clubs, weapons, and all manner of hand-to-hand combat... [Novemaba 18, 1915]

Ka-Miki and Pū'ula agreed to share a friendly contest to see if Pū'ula should call his master 'ōlohe to meet with Ka-Miki. Though Pū'ula had learned all he could from his instructors, their knowledge had not prepared him to meet with Ka-Miki, and shortly Pū'ula was securely bound. It was from this account that the saying about the spring of Pū'ula came about —

Pau ka wai o ka punawai o Pū'ula

The water [knowledge] is gone from the spring of Pū'ula
[meaning—it is useless to continue on a journey, or pursue a particular task]

Pū'ula was the son of Keauohana (k) and Kehena (w); Kamā'ili was their konohiki [land administrator], Ke'eke'e was their kūkini [runner-messenger], and Mākena was Pū'ula's kia'i, or guardian and 'ā'īpu'upu'u [steward]. [Novemaba 25, 1915] Pū'ula sent Ke'eke'e to call the Puna 'ōlohe to his contest hālau. After Pū'ula and his master instructor, Keoneopokoiki sparred, Ka-Miki told Pū'ula that meeting 'ōlohe like Keoneopokoiki was the reason for his journey around Hawai'i. And much to the surprise of Pū'ula, Ka-Miki compared Keoneopokoiki to a kōnane pebble about to be eaten —

O ke ku'i kēlā, O ka holo kēia, Hāpala ke kea, Na ka 'ele ka 'ai

That one is hit, this one moves, the white one is smeared, the black one devours.

Pū'ula arranged the contests for Ka-Miki, and Pū'ula served as the ilāmuku [overseer] of the contests between Ka-Miki and the Puna 'ōlohe...

...Kūpahu'a was called to compete with Ka-Miki. During their contest the roar of the crowds gathered at the hālau, reached Kaniahiku, Keahialaka and Maka-'iole, in the uplands of Kali'u. Kaniahiku was curious about the source of these voices, and Maka-'iole told her that it was Ka-Miki competing with the 'ōlohe of Puna...

...Maka-'iole and Keahialaka then went to the hālau and contest site of Pū'ula, and Keahialaka told Maka-'iole that various land parcels and districts of Puna were named for the 'ōlohe of this district. Kūpahu'a was quickly beaten and he called upon his alternate, Kahauale'a, to fight for him... [Dekemaba 2-30, 1915]

...The lands of Kahauale'a were named for Kahauale'a, one of the famous warriors and 'ōlohe of Puna. Kahauale'a dwelt near Ko'oko'olau. After Ka-Miki defeated Kūpahu'a, he called upon Kahauale'a as his alternate. As Kahauale'a prepared to enter the kahua, Pū'ula called out in a chant in which he spoke of Puna —

...Pa'a 'ia ka hanohano o Puna
i ke kai Kōloa
E nū mai la i ka ulu hala o Kea'au

I ka lā puka i Ha'eha'e
t

I ka lae oni o Kūki'i a me Makanoni
Oni mai o Mauna loa me Kūlilikaua
Nā lae ani makani o Kaniahiku
Huki iluna ka papa lohi o 'Āpua...

...Secured is the glory of Puna along
the sea of Kōloa
The sea that rumbles through
the pandanus grove of Kea'au
(Puna) the source of the sun rising a

Ha'eha'e
(Puna) of the protruding points
of Kūki'i and Makanoni
Mauna loa appears above with
[the mist of] Kūlilikaua
The points of Kaniahiku
wave in the breeze
Pulled upon the long plain of 'Āpua...

It was agreed that Kahauale'a and Ka-Miki would compete in three contests; uma (hand wrestling), kūpahu (pushing one's opponent from the arena), and kūkini (running) contests. In the kūkini contest, Ka-Miki and Kahauale'a were required to gather certain famous items to prove that they had actually reached the designated places. These things were: [1] the sacred water of the goddess Waka-keaka-i-ka-wai and accurately describe the nature of the spring Keakaikali'ulā and forest of Pali-uli; [2] a valuable bark-cloth sheet—kuina kapa 'Ō'ūholowai-o-La'a for which Puna was famed; [3] ten olonā (Touchardia latifolia) leaves of 'Ōla'a; [4] one of Puna's famed moena makali'i pua hīnano (fine mesh mats woven from the pandanus flower sheaths); and [5] to bring back living 'o'opu 'ai lehua (Gobiidae fish) of Hi'ilawe and 'anae momona (fat plump rich mullet) which swam in the waters of Pāka'alana. [Ianuari 6, 1916]

At the outset of the competition, Keahialaka provided the kapa, olonā leaves, and moena, thus eliminating Ka-Miki's need to gather those items. The two competitors then participated in the uma and kūpahu contests and the roar of the crowd was heard from the shore to the depths of the waokele, the upper forests of Kali'u and Malama. Kahauale'a was defeated in both of those contests. Then the kūkini contest between

Kahauale'a and Ka-Miki began. Ka-Miki was carried to Pali-uli on 'Ōhi'a-nui-moe-awakea [one of the body forms of Ka-uluhe]. Thus, he arrived at the spring Keaka-i-ka-li'u-lā, which was the dwelling place of Lā'ie-wai (who came to be called Ka-wahine-i-ka-li'ulā) and Lā'ie-lohelohe, the sacred chiefesses and wards of Waka-ke-aka-i-ka-wai and Ka-puka-i-haoa-ka-lā-o-lalo. This was an exceedingly sacred area. Guarded by Waka, it was encircled by rainbows, filled with the songs of 'i'iwi, and 'ō'ō birds, and surrounded by all manner of plants. On the lands around the spring were grown the prostrate sugar cane called Mikioi-o-lehua, the bananas called Mānai-'ula-i-ka-wao, the taro called Pāpākole-koa'e-o-lele-kea, and the 'awa called Waimaka-a-ka-manu o Puna.

Ka-Miki took a leaf of the pāpākolekoa'e taro, and folded it into a cup ('a'apu lā'alo) to hold the water...and returned to Pū'ula mā. Ka-Miki presented the water to Pū'ula and described the beauty of Paliuli to those assembled. Kahauale'a had been unable to reach Paliuli and the spring of Keakaikali'ulā, so instead, he brought the water of Wai-uli, at Kapu'euhi. His deception was detected, because of the dark nature of the water, thus Ka-Miki won this part of the kūkini contest... [Ianuari 13, 1916]

The two contestants then departed for Waipi'o, Ka-Miki was carried upon the mist body form of Ka-uluhe, Ka-'ohu-kolo-mai-iluna-o-ka-lā'au. Ka-Miki visited the cliffs and wondrous waterfall of Hi'ilawe which cascades from the cliff of Kapa'ihī, below the long plain [cliff face] of Maukele.

The voice of Hi'ilawe was carried to the ocean at Pāka'alana, and the water flowed with such force, that it broke the sand ridges, allowing the 'anae (mullet) and fish of all kinds to swim in the river water. When Ka-Miki took the 'anae momona o Pāka'alana, some of the 'ālapa (warrior - fishermen) of the sacred Pili chiefs of Waipi'o tried to stop him. Ka-'ohu-kolo-mai-iluna-o-ka-lā'au caused a thick mist to settle on Waipi'o, and Ka-Miki bound the 'ālapa in the supernatural net Ku'uku'u, leaving them along the cliff of Ha'inakolo.

Ka-Miki then went and gathered the famous o'opu 'ai lehua o Hi'ilawe ['o'opu [goby fish] that eat the lehua flowers (petals) which fall into the pool at the base of Hi'ilawe] and returned to Pū'ula mā with the items. Kahauale'a arrived at Waipi'o later, and was set upon by the 'ālapa, and barely escaped with his life...

Thus, Ka-Miki won all the contests, and Kahauale'a surrendered, giving his thanks to Ka-Miki and acknowledging Ka-Miki's superior skills... [Pepeluari 10, 1916]

As the narratives continue, readers learn that Keahialaka left Puna with Ka-Miki and Maka'iole, and traveled through the districts of Hilo, Hāmākua, and Kohala, and returned to Kona, with the brother. Along the way, they participated in many events. One additional narrative from this tradition describes the name of Pū'āla'a, which adjoins Kapoho. Pū'āla'a (Mound-of small taro tubers; or 'Āla'a/Planchonella sandwicensis tree), is the name of two lands in Puna. One 'āina is at the Āpua boundary of Ka'ū and Puna, and the other is the ahupua'a, which adjoins Kapoho (see *Ka Hoku o Hawaii*, Pepeluari 3, 1916).

The land of Pū'āla'a was named for the chief and fisherman, Pū'āla'a, the eldest son of Wa'awa'a [a chief and place in Puna and Kona, and Anahulu a chiefess-seer, and site in Kona]. Pū'āla'a was an expert fisherman, but he was hard pressed to

provide adequate supplies of he'e [octopus] and pā'ou'ou (young fish of the *Thalassoma* species) to satisfy his sisters Puakō and 'Anaeho'omalū. As a result, Puakō and 'Anaeho'omalū traveled from Puna, in search of suitable husbands, who could satisfy their needs. They settled in the lands of Kohala which now bear their names. Because of their great love for their daughters, Wa'awa'a, Anahulu and their attendants also moved to be near the chiefesses.

Puakō married Lālāmilo and she discovered the leho (cowry octopus lure shell), which came to be known as Kalo-kunu, a famous octopus lure... Ka-Miki stole this lure for the chief Pili-a-Ka'aiea. With the help of 'Iwa (the grandson of Ha'alūea, an octopus goddess), Lālāmilo retrieved his lure... [July 19, 1917] After Lālāmilo retrieved the octopus lure, he divided it with Pū'āla'a, who returned to dwell in Puna. The divided lure looked like broiled taro, thus it came to be called Kalo-kunu or broiled taro... [Kepakemaba 6, 1917]

Puna: Political Alignments and Chiefly Associations

Citing native accounts, Ethnographer Dorothy Barrere⁵⁰ offered the following summary of Puna's political environment in pre-contact Hawai'i:

...Puna, as a political unit, played an insignificant part in shaping the course of history of Hawai'i island. Unlike the other districts of Hawai'i, no great family arose upon whose support one or another of the chiefs seeking power had to depend for his success. Puna lands were desirable, and were eagerly sought, but their control did not rest upon conquering Puna itself, but rather upon control of the adjacent districts of Ka'ū and Hilo (1959:15).

By the time of Līloa (ca. 1475), Hawai'i had been divided into the six major district that remain intact today. While each of the districts were ruled by independent chiefs, all of them recognized Līloa as the supreme chief⁵¹. When 'Umi-a-Līloa, the son of Līloa ascended to the throne of his father (ca. 1525), he brought all of the districts directly under his rule, subjugating rebel chiefs. Kamakau reports that:

Hua'a was the chief of Puna, but Puna was seized by 'Umi and his warrior adopted sons... Hua'a was killed by Pi'i-mai-wa'a on the battle field of Kuolo in Kea'au, and Puna became 'Umi-a-Līloa's...⁵²

"Kaa no Halemano" (Tradition of Halemano) Kumukahi named as the son of Hanaka'ulua and Ha'eha'e

Abraham Fornander, who compiled many Hawaiian traditions and facets of history, reported that Puna was once under the rule of the famed, blind chief 'Ī-mai-ka-lani, of Ka'ū. It was only after lengthy battles, that 'Umi was able to secure all of Puna and Ka'ū under his rule⁵³. Another early traditional account which discusses Puna, reveals the relationship

⁵⁰ Barrere (1959), "Political History of Puna." Natural and Cultural History Report on the Kalapana Extension of the Hawai'i Volcanoes National Park: Vol. I, Cultural History Report. Department of Anthropology, B.P. Bishop Museum, Honolulu.

⁵¹ Kamakau, 1961:1.

⁵² Kamakau, 1961:17-18.

⁵³ Fornander, 1996:34.

between various ahupua'a of the district, and ties Puna's history to that of other islands. "Ka'ao no Halemano" was collected by Abraham Fornander prior to the 1880s, and is set in the period of ca. 1500, just before 'Umi's rise to power.

Halemano was the royal son of Kukaniloko and Wahiawā, of the O'ahu line of chiefs. In his dreams, Halemano met with the sacred chiefess Kamalālāwalu of Puna. Kamalālāwalu was the daughter of Hanaka'ulua and Ha'eha'e, and they were the chiefs of the land of Kapoho. Kamalālāwalu's younger brother was Kumukahi. Through his dreams, Halemano fell in love with Kamalālāwalu, but because he could not find her in person, his health began to fail, and he died. Laenihi, the supernatural sister (who had various body forms, including those as a human and a fish which bears her name) of Halemano restored him to life, and inquired about the circumstances that led to his death. Halemano described the chiefess, and Laenihi discerned who she was, and where she lived. Laenihi then traveled to Puna and made preparations for Halemano to meet Kamalālāwalu.

At this time, Hua'a was the king of Puna, and Kulukulu'a was the king of Hilo. Both of these kings were courting Kamalālāwalu, giving her large quantities of properties from Puna and Hilo, with the idea that in time one of them would win her hand and take her as a wife... When Laenihi arrived at Kapoho, she learned that Kamalālāwalu loved to surf at Kaimū, and she devised a plan to meet Kumukahi and Kamalālāwalu... her quest was successful and for a time Halemano and Kamalālāwalu lived together...⁵⁴

Kū-a-Pāka'a Calls to the Rising Sun at Kumukahi

One of the significant mo'olelo from the period following the reign of 'Umi a Līloa, is that of Pāka'a and Kū-a-Pāka'a, father and son, who served in the time of Keawe-nui-a-'Umi, son of 'Umi a Līloa. Pāka'a was a high retainer of Keawe-nui-a-'Umi (Keawe), who oversaw nearly all of the resources of the king. The family of Pāka'a possessed an heirloom named Ipu Makani a La'amaoamo, which contained the bones of their ancestress, with which they could call on the winds to assist or thwart in progress on land and sea. During Pāka'a's tenure, jealousy arose, and Keawe listened to the lies of others, which caused Keawe to remove Pāka'a from positions he held. Pāka'a then left Hawai'i, and secretly settled on Moloka'i. When Kū-a-Pāka'a came of age, he went in search of his father, and set in motion actions which would expose the lies, strengthen the rule of Keawe, and restore Pāka'a to his place as lead retainer of Keawe.

While traveling through Puna, Kū-a-Pāka'a encountered Hua'a who had rebelled against Keawe. Calling upon the rising sun, Kū-a-Pāka'a chanted in preparation to restore order to the land.

E ala, e ala ua ao, ua malamalama,
Ua puka ka la, aia ma Kumukahi,
Ke oni ae la e like me Mekanoni.
No Puna ka paia ala i ka hala,
Mai ke kila no a Akoakoa,
He aina haaheo o Puna no kolaila kupa,
E ala, e ala e Puna,

Arise, arise, it is light, it is bright,
The sun has arisen there at Kumukahi,
Moving as it were at Mekanoni.
The fragrant bowers are of Puna
From the heights of Akoakoa,
Puna is a land of proud natives,
Arise, arise o Puna,

⁵⁴ Fornander 1919 Vol. V-Part II:228-237

Following 'Umi's gaining control of Puna, the district was ruled by chiefs who were not natives of the region. This remained the case through ca. 1752, during the rule of Alapa'i nui. When Alapa'i nui died, Kalani'ōpu'u became the ruler of Hawai'i Island. Shortly before his death in 1782, his rule over Puna and portions of Ka'ū was challenged by 'Ī-maka-kōloa, a descendant of 'Ī-mai-ka-lani, cited in the account of Halemano. Fornander reported Kalani'ōpu'u had arranged his "worldly and spiritual affairs, and then:

...started with his chiefs and warriors for Hilo, in order to subdue the rebel chief of Puna. In Hilo, Kalaniopuu... took up his abode at Ohele, in Waiakea, and then the war with Imakakoloa commenced. The rebel chieftain fought long and bravely, but was finally overpowered and beaten. For upwards of a year he eluded capture, being concealed by the country-people of Puna. In the meanwhile Kalaniopuu moved from Hilo to the Kau district, stopping first at Punaluu, then at Waiohinu, then at Kamaoa, where he built the Heiau of Pakini in expectation of the capture of Imakakoloa. Finally exasperated at the delay, and the refuge given to the rebel chief by the Puna people, Kalaniopuu sent Puhili, one of his Kahus, to ravage the Puna district with fire, i.e., to burn every village and hamlet until Imakakoloa should be found or the people surrender him. Commencing with the land of Apua, it was literally laid to ashes...⁵⁵

After Kalani'ōpu'u's death in 1782, Kamehameha I moved to make the rule of Hawai'i his. In the battle of Moku'ōhai, South Kona, Kamehameha's uncle Ke'eaumoku (later, his father-in-law), killed Kalani'ōpu'u's heir, Kīwala'ō. Discord among the remaining chiefs saw the island of Hawai'i divided into three chiefdoms — Kamehameha I (Kona, Kohala, and a portion of Hāmākua); Keawemauhili (the remaining portion of Hāmākua, Hilo, and part of Puna); and Keōua-kuahu-'ula (the remainder of Puna, and Ka'ū). By 1793⁵⁶, Kamehameha I brought all of the island of Hawai'i, including Puna, under his control.⁵⁷

⁵⁵ Fornander 1996:201-202.

⁵⁶ See Kamakau 1961:121,151,153,157.

⁵⁷ Historical accounts describing the political environment of Puna and its relationship to the ali'i of Ka'ū and Hilo were handed down in the family of Mr. John Hale (oral history interview of June 12, 1998).

PART III.

‘ĀINA – LAND, THAT WHICH SUSTAINS THE PEOPLE (DEVELOPMENT OF THE MĀHELE ‘ĀINA AND PRIVATE PROPERTY RIGHTS)

As discussed earlier under the heading, “Ka Ho‘oponopono Ana o ka ‘Āina – Land Management,” Hawaiians developed sophisticated land stewardship practices. In pre-western contact Hawai‘i, all land and natural resources were held in trust by the high chiefs (Ali‘i ‘ai ahupua‘a, Ali‘i ‘ai moku or Mō‘ī). The use of lands and 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.

Cultural Context

In Hawaiian culture, the honua ola (living environment or natural and cultural resources) are one and the same. Native traditions describe the formation of the Hawaiian Islands and the presence of life on and around them, in the context of genealogical accounts—the islands were born as children to the gods and creative forces of nature. All forms of the honua ola, from the heavens and mountain peaks, the barren lava flows to the watered valleys and plains, the shore line and ocean depths are the embodiments of Hawaiian gods and goddesses and deities. One Hawaiian genealogical account reveals that Wākea (the expanse of the sky, the father) and Papa-hānau-moku (Strata-earth who gave birth to the islands, the mother⁵⁸) and various gods and creative forces of nature, gave birth to each of the islands. Hawai‘i, the largest of the islands, was the first-born of these island children. As the Hawaiian genealogical account continues, we find that these same god-beings, or creative forces of nature who gave birth to the islands, stretching from Hawai‘i to the Moku Papapa⁵⁹, were also the parents of the first man (Hāloa), and from this ancestor, all Hawaiian people are descended⁶⁰. One goddess, Pele Honua Mea, in particular, was, and remains, ever-present in the lives of Puna’s native population. She is both the creative and destructive force of nature, along with her myriad family members and their natural forms, which have shaped the land throughout much of Hawaiian history.

Settlement and residency in Puna was determined by the nature of the landscape and the availability of resources necessary to sustain the population. Over time, a sophisticated system of land and resource management practices evolved. The environment was not only physical, but also spiritual. The development of the moku, kālana, ahupua‘a, ‘ili and smaller land units reflected the nature of the landscape, providing access for both ali‘i and hoa‘āina (native tenants) to all resources necessary to sustain the native population.

1848-1855: Ka Māhele ‘Āina (The Land Division)

In pre-western contact Hawai‘i, all land and natural resources were held in trust by the high chiefs (Ali‘i ‘ai ahupua‘a, Ali‘i ‘ai moku or Mō‘ī). The use of lands and 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.

⁵⁸ Also called Haumea-nui-hānau-wā-wā (Great Haumea—Woman-earth born time and time again).

⁵⁹ The distant atolls and pinnacle-islets of the Northwestern Hawaiian Island Chain.

⁶⁰ See David Malo 1951:3; Beckwith 1970; Pukui and Korn 1973.

By 1845, the Hawaiian system of land tenure was undergoing radical changes, and the foundation for implementing the Māhele 'Āina (Land Division) of 1848, was set in place. This change in land tenure was promoted by the missionaries, a growing western population, and business interests in the island kingdom. On one hand, individuals were hesitant to enter into business deals on lease-hold land, and on the other, it was a “moral right” to provide natives with their own 'āina.

On December 10, 1845, the Mō'ī, Kamehameha III signed into law, a joint resolution establishing and outlining the responsibilities of the Board of Commissioners to Quiet Land Titles. The actions called for, and laws to be implemented, were as follows:

Article IV. – Of The Board Of Commissioners To Quiet Land Titles.

Section I. His Majesty shall appoint through the minister of the interior, and upon consultation with the privy council, five commissioners, one of whom shall be the attorney general of this kingdom, to be a board for the investigation and final ascertainment or rejection of all claims of private individuals, whether natives or foreigners, to any landed property acquired anterior to the passage of this act; the awards of which board, unless appealed from as hereinafter allowed, shall be binding upon the minister of the interior and upon the applicant.

Section II. Said commissioners shall, before acting, take and subscribe an oath to be administered to them by the minister of the interior in the following form:

We and each of us do solemnly swear that we will carefully and impartially investigate all claims to land submitted by private parties against the government of the Hawaiian Islands; and that we will equitably adjudge upon the title, tenure, duration and quantity thereof, according to the terms of article four of the seventh chapter of the first part of an act entitled “An act to organize the executive departments of the Hawaiian Island,” passed at Honolulu, — day of —, 18—.

Subscribed and sworn to, this — day of —, 18—.

Before me, —

Minister of the Interior.

Which oath, having been sworn to, shall remain on file in the interior department.

Section III. It shall be the duty of said board of commissioners to select one of their number as president...

Section IV. The president of said board shall, at least once in each month, from the date of their first convention, report their proceedings to the minister of the interior—the number of claims then pending before them—the number to that date confirmed or rejected, and the reasons for confirmation and rejection of any particular claim to land, with all the evidence adduced to and reduced before them.

Section V. It shall be the special duty of board to advertise in the Polynesian newspaper, during the continuance of their sessions the following public notice, viz.:

To All Claimants Of Land In The Hawaiian Islands.—The undersigned have been appointed by His Majesty the King, a board of commissioners to investigate and confirm or reject all claims to land arising previously to the — day of —, 18— [Dec. 10, 1845].

Patents in fee simple, or leases for terms of years, will be issued to those entitled to the same, upon the report of which we are authorized make, by testimony to be presented to us.

The board holds its stated meetings weekly at —, in Honolulu, island of Oahu, to hear the parties or their counsel, in defense of their claims; and is prepared, every day to receive in writing, the claims and evidence of title which parties may have to offer, at the —, in Honolulu between the hours of 9 o'clock A.M. and 3 o'clock P.M.

All persons are required to file with the board specifications of their claims to land, and to adduce the evidence upon which they claim title to any land in the Hawaiian Islands, before the expiration of two years from this date, or in default of doing so, they will after that time be forever barred of all right to recover same, in the courts of justice.

Section VI. The said board shall be in existence for the quieting of land titles during the two years from the first publication of the notice above required, and shall have the power to subpoena and compel the attendance of witnesses by discretionary fine; in like manner, when in session for the hearing of arguments, to punish for contempt; and they shall have the power to administer oaths to witnesses, and to perpetuate testimony in any case depending before them, which, when so perpetuated, shall be valid evidence in any court of justice created by the act to organize the judiciary.

Section VII. The decisions of said board shall be in accordance with the principles established by the civil code of this kingdom in regard to prescription, occupancy, fixtures, native usages in regard to landed tenures, water privileges and rights of piscary, the rights of women, the rights of absentees, tenancy and subtenancy, —primogeniture and rights of adoption; which decisions being of a majority in number of said board, shall be only subject to appeal to the supreme court, and when such appeal shall not have been taken, they shall be final.

Section VIII. All claims to land, as against the Hawaiian government, which are not presented to said board within the time, at the place and in the manner prescribed in the notice required to be given in the fifth section of this article, shall be deemed to be invalid, and shall be forever barred in law, unless the claimant be absent from this kingdom, and have no representative therein.

Section IX. The minister of the interior shall issue patents or leases to the claimants of lands pursuant to the terms in which the said board shall have confirmed their respective claims, upon being paid the fees of patenting or of leasing (as the case may be) prescribed in the third part of this act, unless the party entitled to a lease shall prefer to compound with the said minister in the succeeding section allowed.

Section X. The minister of the interior shall have power in concurrence with the privy council, and under the sanction of His Majesty, to issue to any lessee or tenant for life of lands so confirmed, being an Hawaiian subject, a patent in fee simple for the same, upon payment of a commutation to be agreed upon by his Majesty in privy council.

Section XI. The patents and lease issued in accordance with the award of said commissioners, shall be recorded at the expense of the patentee or lessee, as prescribed in the third part of this act, in a book to be kept for that purpose by the minister of the interior.

Section XII. The said board shall not have power to entertain any claims to lands set up by any private person or persons until the claimant shall have deposited with the minister of finance a bond conditioned to defray the costs and expenses incident to the proposed investigation, according to the rates of charge prescribed in the third part of this act; which costs and expenses, shall, after award rendered, be taxed by the president of said board, and a certificate thereof shall be given to the claimant who shall exhibit the same to the minister of finance, whose certificate of full payment, together with the award of the commissioners, shall authorize the delivery of the awarded patent or lease to such confirmed claimant, by the minister of the interior, and not without.

Section XIII. The titles of all lands claimed of the Hawaiian government anterior to the passage of this act, upon being confirmed as aforesaid, in whole or in part by the board of commissioners, shall be deemed to be forever settled, as awarded by said board, unless appeal be taken to the Supreme Court, as already prescribed. And all claims rejected by said board, unless appeal be taken as aforesaid, shall be deemed to be forever barred and foreclosed, from the expiration of the time allowed for such appeal. [In the Polynesian; January 3, 1846:140]

As the Māhele evolved, it defined the land interests of the Mō‘ī (Kamehameha III), some 252 high-ranking Ali‘i, Konohiki, and the Aupuni (Government). Also included in the Māhele were a number of foreign residents who had served Kamehameha I, and representatives of the American Board of Foreign Christian Missions. 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); Konohiki Lands for notable chiefs and those who provided service to the Kingdom; and (3) Government Lands, to be used in support of public initiatives and as a means of providing land to those who did not acquire land in the Māhele.

The Māhele between the King, the Konohiki and Aupuni was recorded in the “Buke Kakau Paa no ka Mahele Aina i hooholo ia iwaena o Kamehameha 3 a me na Lii a me na Konohiki ana. Hale Alii Honolulu. Ianuari 1848” (Buke Māhele). Table 2 is excerpted from the “Buke Mahele” (1848). It is the record of settlement of title for Kula Ahupua‘a. We also include in the table, neighboring lands which adjoin Kula, and for reference, have included all of the ‘āina in the Puna District as recorded in 1848. Pursuant to the law, and as a part of the proceedings, the King, in turn, granted a large number of lands across the islands to the ‘Āina Aupuni (Kingdom/Government Land) inventory. At least 37 ahupua‘a and seven ‘ili in Puna were assigned to the Aupuni for public purposes.

The “Kuleana Act”

On December 21, 1849, the “Enabling” or “Kuleana Act” of the Māhele further defined the framework by which *hoa‘āina* (native tenants) could apply, and be granted fee-simple interest in “Kuleana” lands⁶¹. 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 laws pertaining to native tenant rights in the present-day sets forth the following conditions:

⁶¹ See Kamakau in Ke Au Okoa July 8 & 15, 1869; 1961:403-403.

**Table 2. Buke Māhele (1848) —
Disposition of Kula and the Ahupua‘a of Puna District**

(Notes: The left column, “Ko Kamehameha 3” identifies ‘āina that were relinquished to the Mō‘ī by the Ali‘i/Konohiki, named in the right column. In addition to the list of ‘āina, each individual who entered into the Māhele with Kamehameha III, included a statement in which both parties stated they agreed to the outcome of the Māhele, similar to the agreement below, between Kamehameha III and Victoria Kamāmalu. At the close of recording the agreements in the Buke Mahele, Kamehameha III, in turn, granted ‘āina to the Aupuni inventory. ‘Āina of Puna are cited at the end of this table.

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Ko Kamehameha 3

Ko Victoria Kamamalu

Na Aina	Ahupuaa	Kalana	Mokupuni	Na Aina	Ahupuaa	Kalana	Mokupuni
... Kaimu	Ahupuaa	Puna	Hawaii	...Kahuai [Kahuwai]	Ahupuaa	Puna	Hawaii
Honolulu	Ahupuaa	Puna	Hawaii	Kauhaleau	Ahupuaa	Puna	Hawaii
				[Kauaeleau]			
Popoki	Ahupuaa	Puna	Hawaii...	Kauaea	Ahupuaa	Puna	Hawaii...

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

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

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

Kamehameha (seal)

Hale Alii
Ianuari 27, 1848.

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Ko Kamehameha 3

Ko Lota Kapuaiwa Kamehameha

Na Aina	Ahupuaa	Kalana	Mokupuni	Na Aina	Ahupuaa	Kalana	Mokupuni
Waawaa	Ahupuaa	Puna	Hawaii	...			

Kealakomo me Kilauea Puna Hawaii

...Ianuari 27, 1848

...Ianuari 27, 1848

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Ko Kamehameha 3

Ko Keohokalole

<u>Na Aina</u>	<u>Ahupuaa</u>	<u>Kalana</u>	<u>Mokupuni</u>	<u>Na Aina</u>	<u>Ahupuaa</u>	<u>Kalana</u>	<u>Mokupuni</u>
Apua	Ahupuaa	Puna	Hawaii...	...Puua	Ahupuaa	Puna	Hawaii...

...Ianuari 28, 1848

...Ianuari 28, 1848

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Ko Kamehameha 3

Ko Ruta Keelikolani

<u>Na Aina</u>	<u>Ahupuaa</u>	<u>Kalana</u>	<u>Mokupuni</u>	<u>Na Aina</u>	<u>Ahupuaa</u>	<u>Kalana</u>	<u>Mokupuni</u>
Makena	Ahupuaa	Puna	Hawaii	...			

...Ianuari 28, 1848

...Ianuari 28, 1848

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Ko Kamehameha 3

Ko Wm. Lunalilo

<u>Na Aina</u>	<u>Ahupuaa</u>	<u>Kalana</u>	<u>Mokupuni</u>	<u>Na Aina</u>	<u>Ahupuaa</u>	<u>Kalana</u>	<u>Mokupuni</u>
...Keauohana	Ahupuaa	Puna	Hawaii	Kahaualea	Ahupuaa	Puna	Hawaii
Kanane 1 & 2	Ahupuaa	Puna	Hawaii	Keahialaka	Ahupuaa	Puna	Hawaii
Ki	Ahupuaa	Puna	Hawaii	Laepaoo	Ahupuaa	Puna	Hawaii
Kamaili	Ahupuaa	Puna	Hawaii	Keaau	Ahupuaa	Puna	Hawaii
Panauiki	Ahupuaa	Puna	Hawaii	Koae 1 & 2	Ahupuaa	Puna	Hawaii
Keonepoko	Ahupuaa	Puna	Hawaii	Kalapana	Ahupuaa	Puna	Hawaii
Waawaa	Ahupuaa	Puna	Hawaii	Laeapuki	Ahupuaa	Puna	Hawaii
Kaukulau	Ahupuaa	Puna	Hawaii				

Poupou 1 & 2	Ahupuaa	Puna	Hawaii
Pohoiki	Ahupuaa	Puna	Hawaii
Oneloa	Ahupuaa	Puna	Hawaii
Keokea	Ahupuaa	Puna	Hawaii
Kikala 1 & 2	Ahupuaa	Puna	Hawaii

...Ianuari 28, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Makuu	Ahupuaa	Puna	Hawaii
Kapaahu 1 & 2	Ahupuaa	Puna	Hawaii

...Ianuari 28, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Pulama	Ahupuaa	Puna	Hawaii
Poupou	Ahupuaa	Puna	Hawaii

...Ianuari 28, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
...			

...Ianuari 28, 1848

Ko Wm. P. Leleiohoku

Na Aina	Ahupuaa	Kalana	Mokupuni
... Pualaa	Ahupuaa	Puna	Hawaii...

...Ianuari 28, 1848

...Ianuari 28, 1848

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Ko Mikahela Kekauonohi

Na Aina	Ahupuaa	Kalana	Mokupuni
...Waiakahiula	Ahupuaa	Puna	Hawaii
Panau	Ahupuaa	Puna	Hawaii...

...Ianuari 28, 1848

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Ko Charles Kanaina

Na Aina	Ahupuaa	Kalana	Mokupuni
...Kapoho	Ahupuaa	Puna	Hawaii...

...Ianuari 28, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Opihikao	Ahupuaa	Puna	Hawaii

...Ianuari 28, 1848

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Ko Kamehameha 3

Ka Aina	Ahupuaa	Kalana	Mokupuni
Halepuua	Ahupuaa	Puna	Hawaii

...Ianuari 31, 1848

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Ko Kamehameha 3

Ka Aina	Ahupuaa	Kalana	Mokupuni
Kaohe	Ahupuaa	Puna	Hawaii

...Ianuari 31, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Halona	Ahupuaa	Puna	Hawaii
Kanekiki	Ahupuaa	Puna	Hawaii
Kauweleau	Ahupuaa	Puna	Hawaii
3 Ili [ku] i Kupahua		Kupahua	Puna

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Ko Iosua Kaeo

Na Aina	Ahupuaa	Kalana	Mokupuni
...			

...Ianuari 28, 1848

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Ko Paulo Kanoa

Ka Aina	Ahupuaa	Kalana	Mokupuni
...			

...Ianuari 31, 1848

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Ko Ulumaheihei

Ka Aina	Ahupuaa	Kalana	Mokupuni
...			

...Ianuari 31, 1848

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Ko Asa Kaeo

Na Aina	Ahupuaa	Kalana	Mokupuni
...			
Hawaii			

...Feberuari 1, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
...			

...Ianuari 31, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Kaikawowo	Ili no Nanawale	Puna	Hawaii

...Ianuari 31, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Malama	Ahupuaa	Puna	Hawaii

...Ianuari 31, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Pulama	Ahupuaa	Puna	Hawaii

...Feberuari 1, 1848

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Ko Kalua

Ka Aina	Ahupuaa	Kalana	Mokupuni
Kehena	Ahupuaa	Puna	Hawaii

...Ianuari 31, 1848

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Ko Luisi Kealoha

Na Aina	Ahupuaa	Kalana	Mokupuni
...			

...Ianuari 31, 1848

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Ko Kalaimoku

Na Aina	Ahupuaa	Kalana	Mokupuni
...			

...Ianuari 31, 1848

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Ko Kailakanoa

Na Aina	Ahupuaa	Kalana	Mokupuni
...			

...Feberuari 3, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Oaahalanui	Ahupuaa	Puna	Hawaii
[Aahalanui]			

...Feberuari 4, 1848

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Ko Kamehameha 3

Ka Aina	Ahupuaa	Kalana	Mokupuni
...			

...Feberuari 8, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Oneloa	Ahupuaa	Puna	Hawaii

...Feberuari 9, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Kupahua	Ahupuaa	Puna	Hawaii

...Feberuari 3, 1848

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Ko Kaunuohua

Na Aina	Ahupuaa	Kalana	Mokupuni
...			

...Feberuari 4, 1848

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Ko Kamakahonu

Ka Aina	Ahupuaa	Kalana	Mokupuni
Kaniahiku	Ili no Kapoho	Puna	Hawaii

...Feberuari 8, 1848

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Ko Laumaka

Ka Aina	Ahupuaa	Kalana	Mokupuni
...			

...Feberuari 9, 1848

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Ko Loe

Ka Aina	Ahupuaa	Kalana	Mokupuni
...			

...Feberuari 9, 1848

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Ko Kamehameha 3

Ka Aina	Ahupuaa	Kalana	Mokupuni
Malama	Ahupuaa	Puna	Hawaii

...Feberuari 10, 1848

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Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
...			

...Feberuari 11, 1848

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...Feberuari 9, 1848

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Ko Kealohaai

Ka Aina	Ahupuaa	Kalana	Mokupuni
...			

...Feberuari 10, 1848

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Ko Hazaleleponi Kalama (w.)

Na Aina	Ahupuaa	Kalana	Mokupuni
Kula	Ahupuaa	Puna	Hawaii

...Feberuari 11, 1848

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Ko Gini Lahilahi

Na Aina	Ahupuaa	Kalana	Mokupuni
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Aina Hooilina

...Waikahekahe 1 Ahupuaa Puna Hawaii

...Feberuari 12, 1848

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Ko Kaoanaeha

Na Aina	Ahupuaa	Kalana	Mokupuni
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Aina Hooilina

...Kamomoa Ahupuaa Puna Hawaii
[Kamoamo]

...Feberuari 12, 1848

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Ko Kale

Na Aina Ahupuaa Kalana Mokupuni

Na Aina Hooilina

...Waikahekahe Ahupuaa Puna Hawaii

...Feberuari 12, 1848

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Ko Kamehameha 3

Ko Neuku Namauu

<u>Na Aina</u>	<u>Ahupuaa</u>	<u>Kalana</u>	<u>Mokupuni</u>	<u>Na Aina</u>	<u>Ahupuaa</u>	<u>Kalana</u>	<u>Mokupuni</u>
Lonokaeho	Ili no Kupahua	Puna	Hawaii	...			
Hapaiiki	Ili no Kupahua	Puna	Hawaii				
Waiakolea	Ili no Kalapana	Puna	Hawaii				

...Feberuari 14, 1848

...Feberuari 14, 1848

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Ko Kamehameha 3

No Ke Aupuni

<u>Inoa o na Aina</u>	<u>Ahupuaa</u>	<u>Kalana</u>	<u>Mokupuni</u>	<u>Inoa o na Aina</u>	<u>Ahupuaa</u>	<u>Kalana</u>	<u>Mokupuni</u>
Kaimu	Ahupuaa	Puna	Hawaii	...Honolulu	Ahupuaa	Puna	Hawaii
Apua	Ahupuaa	Puna	Hawaii	Popoki	Ahupuaa	Puna	Hawaii
Waiakolea	Ili no Kalapana	Puna	Hawaii	Waawaa	Ahupuaa	Puna	Hawaii

Kealakomo me Kilauea		Ahupuaa	Puna	Hawaii
Nanawale	Ahupuaa	Puna	Hawaii	
Makena	Ahupuaa	Puna	Hawaii	
Keauohana	Ahupuaa	Puna	Hawaii	
Kanane 1 & 2	Ahupuaa	Puna	Hawaii	
Ki	Ahupuaa	Puna	Hawaii	
Kamaili	Ahupuaa	Puna	Hawaii	
Panauiki	Ahupuaa	Puna	Hawaii	
Keonepoko	Ahupuaa	Puna	Hawaii	
Waawaa	Ahupuaa	Puna	Hawaii	
Kaukulau	Ahupuaa	Puna	Hawaii	
Poupou 1 & 2	Ahupuaa	Puna	Hawaii	
Pohoiki	Ahupuaa	Puna	Hawaii	
Onelaa aole keia	Ahupuaa	Puna	Hawaii	
Keokea	Ahupuaa	Puna	Hawaii	
Kikala 1 & 2	Ahupuaa	Puna	Hawaii	
Makuu	Ahupuaa	Puna	Hawaii	
Kapaahu 1	Ahupuaa	Puna	Hawaii	

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Ko Kamehameha 3

No Ke Aupuni

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni	Inoa o na Aina	Ahupuaa	Kalana	Mokupuni
			...Kapaahu 2	Ahupuaa	Puna	Hawaii	
			Pulama	Ahupuaa	Puna	Hawaii	
			Poupou	Ahupuaa	Puna	Hawaii	
			Opihikao	Ahupuaa	Puna	Hawaii	
			Halepuaa	Ahupuaa	Puna	Hawaii	
			Kaohe	Ahupuaa	Puna	Hawaii	
			Kahalona [Halona]	Ahupuaa	Puna	Hawaii	
			Kanekiki	Ahupuaa	Puna	Hawaii	
			Kauweleau [Kauweleau]		Ahupuaa	Puna	Hawaii
			3 Ili ku i Kupahua		Puna	Hawaii	
			Kaikawowo	Ili no Nanawale	Puna	Hawaii	
			Malama	Ahupuaa	Puna	Hawaii	

				Pulama	Ahupuaa	Puna	Hawaii	
				Oaahalanui [Aahalanui]		Ahupuaa	Puna	Hawaii
				Kaniahiku	Ili no Kapoho	Puna	Hawaii	
				Oneloa	Ahupuaa	Puna	Hawaii	
				Kupahua	Ahupuaa	Puna	Hawaii	
				Malama	Ahupuaa	Puna	Hawaii	
				Lonokaeho	Ili no Kupahua	Puna	Hawaii	
Olaa	Ahupuaa	Puna	Hawaii	Hapaiiki	Ahupuaa ['ili]	Puna	Hawaii	

E ike auanei na Kanaka a pau ma keia palapala. O wau o Kamehameha 3 no ka lokomaikai o ke Akua, Ke Lii o ko

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

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

Kamehameha (Seal)
1848.

Kakauia a Sila ia imua o
Keoni Ana
G.P. Judd.

E ike oukou e na Kanaka a pau ma Keia palapala, Owau o Kamehameha 3, no ka lokomaikai o Ke Akua Ke 'Lii o ko Hawaii nei Pae Aina, Ke haawi aku

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

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

Kakauia Ko'u inoa a me kuu Sila ma ka Hale Alii i Keia La 8 o Maraki

Kamehameha (Seal)

Kakauia a Silaia imua o
Keoni Ana
G.P. Judd

[Note: All Mahele Award Book documents covering ahupua'a Awards to Ali'i/Konohiki include standard wording as quoted with selected claims cited in below. Each Konohiki award document includes the exact, or similar statement —

"Aka koe nae na kuleana o na Kanaka maloko."

Which is generally translated in Law as:

"Retaining the rights of the Native tenants therein."]

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 wastelands.

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 1850.⁶²

Typically, one of the most important sources 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 ‘Āina. While the Act gave the ho‘āina an opportunity to acquire fee-simple property interest (kuleana) on land which they lived and actively cultivated, the process required them to provide personal testimonies regarding their residency, right to claim, and land-use practices. As a result, records of the Māhele ‘Āina present readers with first-hand accounts from native tenants generally spanning the period from just after western contact to 1855.

The lands awarded to the ho‘āina became known as “Kuleana Lands.” All of the claims and awards (the Land Commission Awards or L.C.A.) were given a Helu (number), and some Helu were repeated, so they were further qualified by adding an alphabet(s) to the Helu. The L.C.A. designations remain in use today to identify the original owners, metes and bounds of lands in Hawai‘i. The work of the Land Commission was brought to a close on March 31, 1855. The program, directed by principles adopted on August 20, 1846, met with mixed results. In its statement to the King, the Commissioners to Quiet Land Titles (George M. Robertson, March 31, 1855) summarized events that had transpired during the life of the Commission:

...The first award made by the Commission was that of John Voss on the 31st of March 1847.

The time originally granted to the Board for the hearing and settlement of all the land claims in the kingdom was two years, ending the fourteenth day of February, 1848.

Before the expiration of that term it became evident that a longer time would be required to perform a work... Accordingly, the Legislature on the 26th day of August 1847, passed an Act to extend the duration of the Board to the 14th of February, 1849, adding one year to the term first prescribed, not however, for the purpose of admitting fresh claims, but for the purposes of hearing, adjudicating and surveying those claims that should be presented by the 14th of February, 1848. It became apparent to the Legislature of 1848 that the labors of the Land Commission had never been fully understood, nor the magnitude of the work assigned to them properly appreciated, and that it was necessary again to extend the duration of the Board. An act was accordingly passed, wisely extending the powers of the Commissioners “for such a period of time from the 14th day of February 1849, as shall be necessary for the full and faithful examination, settlement and award upon all such claims as may have been presented to said Board.” ...[T]he Board appointed a number of Sub-Commissioners in various parts of the kingdom, chiefly gentlemen connected with the American Mission, who from their intelligence, knowledge of the Hawaiian language, and well-known desire to forward any work which they believed to be for the good of the people, were better calculated than any other class of men on the islands to be useful auxiliaries to the Board at Honolulu...

⁶² Copied from original hand written “Enabling Act,” HSA, DLNR 2-4. See also “Kanawai Hoopai Karaima no ko Hawaii Pae Aina” (Penal Code) 1850.

...During the ten months that elapsed between the constitution of the Board and the end of the year 1846, only 371 claims were received at the office; during the year 1847 only 2,460, while 8,478 came in after the first day of January 1848. To these are to be added 2,100 claims, bearing supplementary numbers, chiefly consisting of claims which had been forwarded to the Board, but lost or destroyed on the way. In the year 1851, 105 new claims were admitted, for Kuleanas in the Fort Lands of Honolulu, by order of the Legislature. The total number of claims, therefore, amounts to 13,514, of which 209 belonged to foreigners and their descendants. The original papers, as they were received at the office, were numbered and copied into the Registers of the Commission, a highly necessary part of the work, which entailed no small amount of labor...

...The whole number of Awards perfected by the Board up to its dissolution is 9,337, leaving an apparent balance of claims not awarded of say 4,200. Of these, at least 1,500 may be ranked as duplicates, and of the remaining 2,700 perhaps 1,500 have been rejected as bad, while of the balance some have not been prosecuted by the parties interested; many have been relinquished and given up to the Konohikis, even after surveys were procured by the Board, and hundreds of claimants have died, leaving no legal representatives. It is probable also that on account of the dilatoriness of some claimants in prosecuting their rights before the Commission, there are even now, after the great length of time which has been afforded, some perfectly good claims on the Registers of the Board, the owners of which have never taken the trouble to prove them. If there are any such, they deserve no commiseration, for every pains has been taken by the Commissioners and their agents, by means of oft repeated public notices and renewed visits to the different districts of the Islands, to afford all and every of the claimants an opportunity of securing their rights...⁶³

By the time of its closure, the total land area in the Hawaiian Islands awarded to *hoa'aina* came to approximately 28,658 acres⁶⁴.

Documenting the *Māhele* in 1848-1855⁶⁵ was a monumental task for the Land Commission and its agents. While the generations since the *Māhele* are fortunate to have the records, it will be seen that there were many problems at the time of recordation. These problems present us with some questions that will never be answered and require us to make educated assumptions (based on standard practices of residency and land use, and requirements of the *Māhele* application process at the time), to better understand what the records tell us.

Several important points should be kept in mind when reviewing the translations of verbatim records of the *Māhele* cited herein. These points include, but are not limited to the following observations:

(1) Transcription Errors:

Among the records of the Hawaii State Archives (HSA) is a collection of original handwritten notes from applicants for *kuleana* and field agents of the Land Commission. This collection is found in Series 294 of the HSA, and is the source information for the Register and Testimony volumes that make up the *Māhele*

⁶³ Minister of Interior Report, 1856:10-17.

⁶⁴ See Indices of Awards, 1929 and *Kame'eleihiwa* 1992:295.

⁶⁵ In October 2000, Kumu Pono Associates LLC made arrangements with the Hawaii State Archives, and contracted with Advanced Micro-Image, to digitize the entire collection of original records of the Register, Testimony, *Mahele* Award Books, and Royal Patents.

Books. Our review of selected records in Series 294 has revealed that Land Commission transcribers sometimes transposed applicant and land names, and Helu (the Land Commission Award or LCA Numbers) when first transcribing the records. Also, the spelling of names (people and places) is inconsistent. At times, errors are further compounded between Register, Testimony, Mahele Award Books, and Royal Patent Books.

Subsequently, the 1929 Indices of Awards added further errors to the collection (transposing the spelling of names and Helu). Also, a weakness in the 1929 indices is that it focused—as the name indicated—only on the awarded claims, leaving thousands of claims only identified by Helu, with no indication of who the claimant was, and the location(s) of the ‘āina.

In the 1960s-1970s, the HSA archivists also undertook the significant task of translating all Hawaiian documents of the Register and Testimony books, in order to help make the records more accessible. The archivists used the original handwritten volumes of the Register and Testimony as their source of information, but unfortunately another layer of errors was sometimes added to the record—most of which are simple typographical errors. Because the translated texts are those which receive the most use in present-day land history research, a number of errors, which are not a part of the original records, are repeated as fact. These errors include discrepancies in the types of land use reported, and transposing of people and land names, and Helu.

(2) Documentation is Vague or not Recorded:

(a) There are many claims in the Register and Testimony that provide no verbal description of cultivation or residence. Based on the requirement of the Law (the Kuleana Act; Dec. 21, 1849), this should not be interpreted as the absence of such features or land use, but instead, a weakness in the original process of recordation. The Kuleana Act (cited above) specifically limited native tenant claims to ‘āpana (parcels or lots) of land which they actively cultivated, and on which they resided. Thus, features would occur.

(3) Access:

There are few specific references to the native trails or historic “roadways” (e.g. mauka-makai trails, the larger alaloa and Alanui Aupuni) in the documentation provided in the Register and Testimony for claims. While there is only limited reference to trails, this is explained by the fact that trails were integral to residency and subsistence patterns, and the cultural landscape. The rights of native tenants to access, both within their ahupua‘a and to the larger public byways, were prescribed in both traditional and historic laws. In the case of the mauka-makai trails, the record of land use also tells us that such trails existed in each ahupua‘a. This is substantiated by the descriptions of various kuleana parcels (claimed by individual tenants) that cross several land use and elevational zones (for example near the shore, then on the kula, and in the forest). Oral history interviews conducted by the Malys with elder kama‘āina of the region in the 1990s, also documented the ongoing presence of mauka-makai trails in various ahupua‘a.

The Māhele ‘Āina in Puna, Hawai‘i

The Māhele ‘Āina in the district of Puna was a failure for the hoa‘āina. While the district population at the time of the Māhele is estimated to have been as high as 4,000 residents (see Schmitt, 1973), only eleven claims in nine ahupua‘a or ‘ili —

‘Āpua, Kahuwai, Kea’au, Keahialaka, Kehena, Nānāwale, ‘Ōla’a (‘ili of Kupahu’a and Waiuli), Pohoiki, and Wa’awa’a—were filed. Of those claims, only three were awarded in Kea’au

Ahupua’a, with a total acreage of 32.22 acres.

Based on the “Buke Mahele...” (1848) at least twenty-six Ali’i-Konohiki made claims for at least fifty-seven ahupua’a and seven ‘ili in Puna, with a few claims duplicated by various claimants. The King, Kamehameha III, retained three ahupua’a, Kaimū, ‘Āpua and ‘Ōla’a (described as a Kālana), and one ‘ili, Waiakōlea in Kalapana. In the actual proceedings of the Māhele, when Kuleana claims were recorded (1848 to 1855), eighteen Ali’i-Konohiki claimed twenty-seven ahupua’a, and several house lots—one each in Kehena and Kaniahiku, and two in Kea’au. Their ahupua’a claimed as personal properties—though not all were awarded—included:

Halepua’a, Kahauale’a, Kahuwai, Kalapana, Kamoamoā, Kānekiki, Kaniahiku (cited as an ili of Kapoho), Ka’ohe, Kapoho, Kauaea, Kaueleau, Kea’au, Keahialaka, Kehena, Koa’e 1 & 2, Kukuihala⁶⁶, Kula, Lae’apuki, Laepā’o’o, Maku’u, Pānau nui, Pū’ala’a, Pūlama, Pu’ua, Waikahekahe 1 & 2, and Waikahi’ulā.

Summary of Māhele Results in Puna

Over the last thirty-plus years, we have conducted extensive research in the Māhele and subsequent land records, including digitizing and indexing the entire Māhele collection. The moku (district) of Puna comprises approximately 325,120 acres of land, with at least sixty-two ahupua’a, yet no other major land area in the Hawaiian Kingdom had fewer claims for kuleana from native tenants than Puna (Table 3). As a part of our ongoing work we reviewed more than 42,000 pages recorded in the collection of Māhele Books⁶⁷. While the records spread across various sources are difficult to verify, a general summary of details from the moku of Puna follow:

- (1) Eleven hoa’āina submitted thirteen claims for kuleana (personal land holdings) in nine ahupua’a of Puna.
- (2) Of the twenty-seven ‘āina claimed by Ali’i/Konohiki, five had previously been assigned to the Aupuni inventory. By the close of the Māhele in 1855, the King and Ali’i/Konohiki retained only eighteen of the ahupua’a and two ‘ili, containing more approximately 200,000 acres. The King further assigned at least thirty-seven ahupua’a and seven ‘ili to the Aupuni inventory.
- (3) Other than the claim and award of Queen Kalama (L.C.A. Helu 4452) in the ahupua’a of Kula, no hoa’āina claims were recorded. Also, no reference to the place name Kumukahi (the one situated at Kula, Puna) was made. Likewise, in the neighboring ahupua’a of Pu’ua, Koa’e and Kapoho, only ali’i claims were recorded. No hoa’āina claims were made. The nearest hoa’āina kuleana claims were two claims in Pohoiki filed by Nalima, L.C.A. Helu 2557 and Kane, L.C.A. Helu 8748; and a single claim in three ahupua’a, Wa’awa’a, Kahuwai and Nānāwale, filed by Keo, L.C.A. Helu 9193. The single largest group of hoa’āina claims—three claimants through five Helu—was in Kea’au ahupua’a, where two ali’i claims were also recorded.

⁶⁶ Kukuihala was originally forgotten during the deliberations, which led to the settlement between the King and Kaoanaeha. It was later added to her Award.

⁶⁷ It appears that fewer than the 150 pages total of the 42,000 pages in the records address Puna claims.

Table 3. Māhele Details For the District of Puna

Claimant	Helu	Ahupuaa	Place Names	Kamaaina/ Witnesses	Number of Records
Haka	1 M	Kehena	Pukalua, Punoni, Kaleokane	Kauī, Kiniakua, Kaiana (Kaina)	3
Asa Kaeo (Konohiki)	12	Kehena, Kauaeleau, Kanekiki	—	Kaaimalolo, Piopio, Kalakuaioha	2
Davida Malo (Konohiki)	309	Keeau	—	—	1
T.C.B. Rooke for three Konohiki claimants: Kaoanaeha, Lahilahi & Kale	595	Kamomoa (Kamoamo), Waikahekahe 1, Waikahekahe 2	—	—	1
Paalua (Konohiki)	600	Pulama	—	—	1
Kaahumanu (Konohiki)	735	Kanekiki	—	—	1
Kukuinui (Konohiki)	1109	Kalapana	Halewauke	Kupalii, Hakuaahuula, Leimakani	2
Barenaba	2327	Keaau	Kalahina	C. Kanaina, Kawaikini	3
Nalima	2557	Pohoiki	—	Kaiwiliili, Kanakanui, Pehu, Puali, Waakeleaulani	1
Paulo Kanoa (Konohiki)	2659	Halepuaa	—	—	1
Kalua (Konohiki)	3542	Kehena	—	—	2
Davida Malo (Konohiki)	3702	Keaau	Pohonuiohai	—	3
Nailima	3730 B	Olaa	Kupahua, Waiuli	Kalamainui, Hailama, Kauhuki	1
H. Kalama (Konohiki)	4452	Kula	—	—	4
Maka	4596	Kehena	Makaaiea	Hauī	1
Barenaba	4658	Keaau	Kalahina	—	3
Kapapa	4918	Keaau	—	—	1
Ulumaheihēi (Konohiki)	5207	Kaohe	—	—	1

Davida Malo (Konohiki)	5410	Keaau	—	—	1
Lanai Ikaaka (Konohiki)	6026	Makuu	—	—	1
Kalua (Konohiki)	6487	Kehena	—	—	1
Victoria Kamamalu (Konohiki)	7713	Kahuwai, Kauweleau, Kauaea	—	—	8
Hewahewa	8081	Keaau	Halauloa (Hapaiolaa)	—	6
Ane Keohokalole (Konohiki)	8452	Puua	—	—	4
Kaoanaeha (Konohiki)	8515 B	Kamoamoa, Kukuihala	—	—	6
Gini Lahilahi (Konohiki)	8520 B	Waikahekahe 1 (Iki)	—	—	4
Kale Davis (Konohiki)	8522 B	Waikahekahe 2 (Nui)	—	—	3
Charles Kanaina (Konohiki)	8559	Kapoho	—	—	4
William Charles Lunalilo (Konohiki)	8559 B	Kahaualea, Keahialaka, Kalapana, Keaau, Laepaoo, Koae 1 & 2, Laepuki	—	—	5
B. Ihu Kane	8748	Pohoiki	Keawa, Kawaiwelawela	Kanakaole, Nalima	3
Keo	9193	Waawaa, Kahuwai, Nanawale	Waawaahale, Iiililoa, Kamoku	Keliikahi	2
William P. Leleiohoku (Konohiki)	9971	Pualaa	—	—	4
Maluae	10131	Keahialaka	—	—	1
Nailima	11049 B	Olaa	Kupahua, Waiuli	—	1
K. Kumauna	11091	Apua	Okiokiaho, Keapuaa, Kapuhi	—	1
Mikahela Kekauonohi (Konohiki)	11216	Waikahiula, Panau nui	—	—	6
				Total =	93

There are of course several factors in the overall failure of the Māhele ‘Āina for native Hawaiians. Recognizing the devastating impacts of colonization and western settlement on the land and native residents—including rapid decline of the native population due to introduced diseases—one is still surprised to learn how few hoā‘āina filed claims for kuleana in Puna. For example, between ca. 1780 to 1848, the population of Lāna‘i, was reduced from approximately 6,000 natives to 643. The island itself, comprises approximately 90,000 acres of land in twelve ahupua‘a, yet at least 110 hoā‘āina claims were submitted for personal kuleana, and in some form, 51 were confirmed with awards. The moku of Puna—containing approximately 325,120 acres in at least 62 ahupua‘a—being nearly four times larger than Lāna‘i, generated only eleven native tenant claims—several of whom appear twice in the Māhele documents under different Helu.

Puna stands out as the best example of the Māhele’s shortcomings for Native Hawaiians across the pae ‘āina (island chain). Beyond the rapid decline of the native population, other issues such as (1) settlement areas were remote and spread across the district, (2) the fact that private property rights was a foreign concept, one that was not easily adapted to by Hawaiians, and (3) some konohiki used intimidation and fear to keep hoā‘āina from filing claims⁶⁸.

Based on a broad review of historical records, we suggest that by the time of the Māhele, one additional significant factor was at play in Puna. The Hilo mission station, which covered nearly 112 miles between the Hāmākua-Hilo boundary and the Puna-Ka‘ū boundary was under the leadership of Reverend Titus Coan who settled the Hilo station in 1835⁶⁹. Coan’s work to bring every Hawaiian under control of his station is thoroughly documented in his personal journals and letters to the American Board of Commissioners for Foreign Missions (ABCFM). His greatest words of praise for “his” people are spoken when he writes about the evil ways of their past, and his success in converting them, even if on their deathbed.

At locations around the islands, representatives of the mission stations (e.g. Lyons, Wilcox, Baldwin, Alexander, Emerson and others), traveled their large fields, encouraging the residents

⁶⁸ Examples of intimidation used to keep hoā‘āina from filing claims are found across the islands at various locations, and while no record of the practice has been found for the Puna claims, reporting on the problem was made from Hawai‘i Island. In one such case, Chief Kapaakea, husband of Chiefess Keohokalole, who claimed and was awarded Pu‘ua Ahupua‘a, was accused of using fear tactics to deter filing of claims elsewhere—

Kealakekua Bay
May 7, 1853
J. Fuller (Kona Land Agent, Surveyor),
to J. H. Smith (Secretary, Board of Land Commissioners):
...I send you an additional package of 62 survey of claims in Keei and Honaunau...
I don’t know what to do with the claims in Kaawaloa and Kealakekua. Kapaakea
has frightened the natives so that not one scarcely dares show his claim. I wish
the Board would take the matter in hand...

P.S. Since writing the above I have surveyed the claims in Kaawaloa and
Kealakekua, i.e., all the natives would show... [Interior Department Land Files]

⁶⁹ Church population statistics provide by Coan to the *Missionary Herald* of January 1836 (page 18) cites two population counts for Puna, one from the church at Koa‘e, being 2,077 combined residents, the other for the Kalapana Church, with a count of 1,323, being a total of 3,400 residents associated with the church at that time.

place claims for kuleana, even assisting in filing them. Coan is cited in only eight claims in his extensive field—most in the ahupua‘a of Punahoa, Hilo, and associated with his church—and none in Puna. To date, we have not located any records in the Land or Māhele files that document Coan’s advocacy for native tenants of Puna. In his work on “Population and Utilization of Land and Sea in Hawaii, 1853, Coulter reported⁷⁰:

For the District of Puna there is an inconsistency between the number of people recorded in the census and the number of land grants which were given after the “great mahele.” There were 2,700 people and only nineteen [Royal Patent] grants⁷¹. These were larger areas and included several ahupuaa. The isolation of Puna and consequently difficulty of communication with other parts of the island may account for the inconsistency. There was no road into the area until 1898 or 1899⁷². At the time of the great mahele there was no resident missionary in the district. It seems probable that the people did not appear before the land commission to file claims to kuleanas. Perhaps that chiefs were reluctant to part with any portion of their holdings. In some parts of the islands difficulties in land settlement arose because the old chiefs were slow to change the customs of their fathers, and, like other men in power, their ambition was wide in its grasp.” [Coulter, 131:27]

Coan’s zeal for his work, and perhaps evidence of his own use of fear tactics, is evident throughout his tenure. In 1837, when a “tidal wave” inundated Hilo Bay, Coan reported:

“God visited the people in judgment as well as in mercy... ..This event, falling as it did like a bolt of thunder from a clear sky, greatly impressed the people. It was as the voice of God speaking to them out of heaven, “Be ye also ready.” [see *Missionary Herald*, December 1838:477]

In 1959, Dorothy Barrere and staff of the Bishop Museum worked in Puna with elder kama‘āina documenting the history, storied places, cultural sites, natural resources and families in the areas known as the “Kalapana Extension.” Barrere’s ethnohistorical work included a story from an elder native who stated that one Sunday, Coan found the men had gone out chasing goats instead of attending his service. He was quoted as saying “Ah, goat chasing, eh? The day will come when the inhabitants of this place will be goats;⁷³” indicating that the people would disappear leaving only goats behind. While speaking with Dorothy Barrere in 1979-1980 about her Puna research, she observed that Coan reportedly had little patience for the people who failed to comply with his directives, and was feared by some (pers. com.).

Claims for ‘Āina in the District of Puna

While the focus of this study is Kumukahi and associated wahi pana (storied and sacred places), in the ahupua‘a of Kula, we have chosen to include background information on all of the ‘āina claims—both ali‘i and hoa‘āina—from the district of Puna. Sadly, the poor results of the Māhele in Puna make this rather simple to do since only eleven native tenant claims appear to have been made. With the passing of time, all of the surviving native ‘ohana in Puna have come

⁷⁰ J. W. Coulter, 1931.

⁷¹ A review of all Royal Patent grants issued between 1846 to 1915, for the larger district of Puna (less the Kālana of ‘Ōla‘a), identifies at least 110 grants issued in the region, not nineteen. While a majority were grants to native Hawaiian, large parcels were granted to foreign residents.

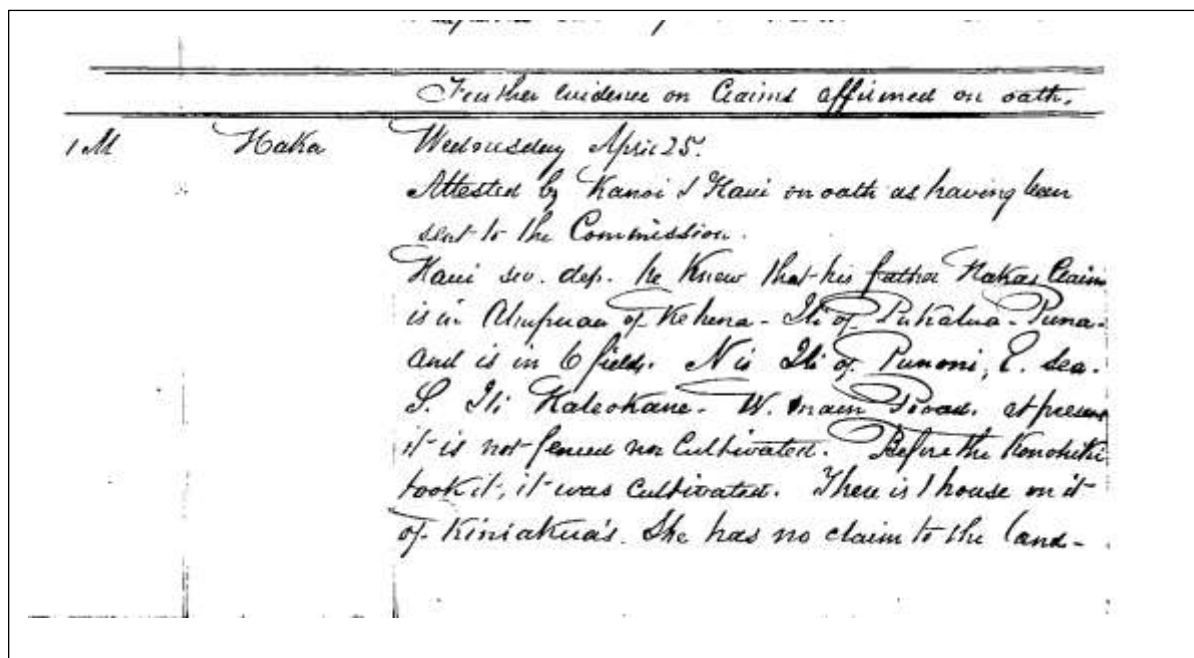
⁷² This statement is incorrect, as the Alanui Aupuni, which followed the ancient route connected Puna with the adjoining districts (see section on trails later in this study).

⁷³ Gabriel Pe‘a in Barrere, 1959:35.

to share familial connections, and the kūpuna who made claims connect to most old-time Puna 'ohana. As a result, the Māhele-Kuleana documentation may help 'ohana further connect with the 'āina, wahi pana, and others who share those connections. We also present the records as recorded in Hawaiian and English as a means of providing present and future generations with easy access to cultural literacy/place-based educational and interpretive resource information as it was originally recorded.

The Māhele/Kuleana documents that follow below were primarily recorded in Hawaiian, and were translated by Kepā Maly for this study. While reviewing the documents, it will be noted that both the original Hawaiian and English language texts include different spellings for the same name; in some cases spellings of place- and personal- names were changed in the records; also some Helu (Award Numbers) were changed, giving some applicants multiple Helu. As a resource for future researchers and educational program development, we have included most of the Native and Foreign Register, Native and Foreign Testimony, Mahele Award Books, and selected Royal Patents as digital copies of the records recorded for the Māhele 'Āina in Puna.

**Helu 1M
Haka
Foreign Testimony, Vol 5:51-52
Pukalua, Kehena Ahupuaa, Puna**



Wednesday April 25 [1849]

Attested by Kanoi & Kau on oath as having been sent to the Commission.

Kau, sw. dep. He knew that his father Haka's Claim in Ahupuaa of Kehena, Ili of Pukalua, Puna, and is in 6 fields. N is Ili of Punoni; E. Sea; S. Ili Kaleokane; W. main Road. At present it is not fenced nor cultivated. Before the Konohiki took it was cultivated. There is 1 house on it of Kiniakua's. She has no claim to the land, but only to the house. Clt. had it from his Ancestors. In 1847 Kaiana [Kaina], late Luna auhau, took my land away and gave it away to the Konohiki because I did not go to the Koele days. My reason for not going there was because I have 6 children, and I thought I was exempt.

32

1849 Board of Land Commission Hilo Hawaii

C. Continued.

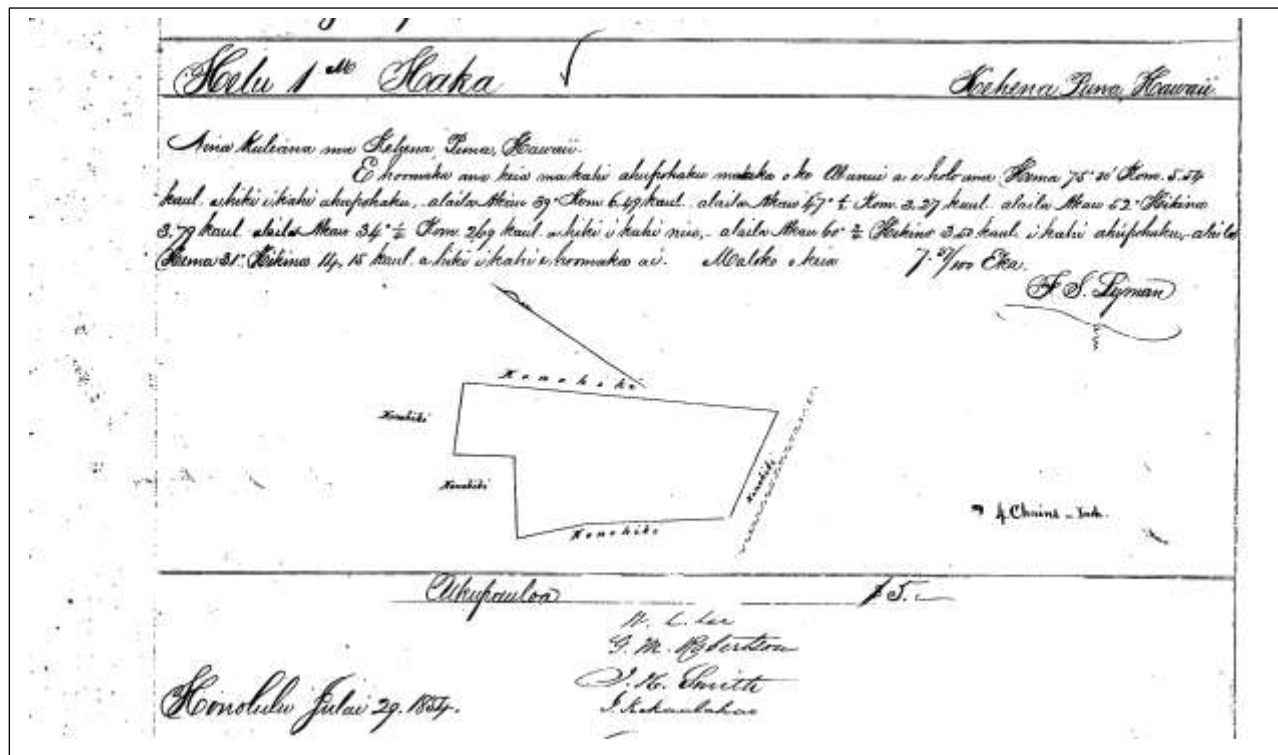
1. M Haka

But only to the house. He had it from his Ancestors. In 1847 Kaiana lot. Puna aiehu, took my land away and gave it away to the Konohiki. Because I did not go to the Kōke days. My reason for not going there was because I had children, and I thought I was exempt. Haka sw. dep. Knows the claim to have descended from his Ancestors in old times. That the Konohiki planted a patch of Potatoes once on the land of Haka. After Kaina took it from Haka. the deposition of Kaui was true.

Haka, sw. dep., knows the claim to have descended from his ancestors in old times. That the Konohiki planted a patch of Potatoes once on the land of Haka. After Kaina took it from Haka.

The deposition of Kaui was true.

Helu 1M
Haka
Mahele Award Book 7:677
Kehena Ahupuaa, Puna



[Summary]

Kuleana land at Kehena, Puna Hawaii

Beginning at a stone cairn on the mauka side of the Alanui, and running South / West to a stone cairn, then North / West [following coordinates]; then North / East [following coordinates]; then North / West to a coconut tree; then North / East to a stone cairn; then South / East to the point of commencement... Containing $7 \frac{37}{100}$ acres. F. S. Lyman.

Helu 1-M, Royal Patent Helu 8029. 1 Apana, 7.37 Acres

Helu 12
Asa Kaao
Native Register Volume 1:19-21
Kauaeleau & Kanekiki Ahupuaa, Puna and other lands

He Palapala hoakaka ika mea e ike ai
Kuleana

O koi Makuahine nana wai i hanaa. Kaulimalalo
me kona huihuaana hoi o Pipoio i ho laua on anawao
ola maikai ana, hamaile laua ia laua iho, penei,
"Ina i noho hanaa a make hakaahi o hanaa, alaile o hanaa
hi no o hanaa ha hoolina, a e hoi aku no na hanaa
o hanaa me ia e noho ai, a o he hiki no a hanaa malama
a ina i pau hanaa i ho make, alaile o he hiki no a hanaa
ho hanaa hofu, oia no ho hanaa hoolina"

I ka makahiki 1844 i hala aku nei, make o Pipoio
onahope, ia malama hoolina no, make aku la hoi
Kaulimalalo. I ho Pipoio make ana, aole ana palapala
hanaa i hana hana, a hala na la eha o ha make
o Pipoio, hakaahi iho la o Kaulimalalo hana hana
palapala hanaa, oia ha hoolina o na Aina, a me na
waiwai a pau, a onamuli o he "Li", ua hakaia ua
palapala la, a ua hakaia pu ia me ho Pipoio iwa, i ka
hala ana o na la eha ona e waika ana ona ha hana
papa.

I hui lohe ana mai no oia hoi ua make hui make
hine, e waika ana me au i ha mai, aole oia ou manawa
ua lilo ke hanaa ia hoi, me ka mea e manao ana
au i ha hana olelo ana manawa.

I manawa au e manao ana paha, hiki mai la o Kaulimalalo
oha iwa la, a hui mai la iwa, hakaia mai la hoi
i hakaia palapala ua hakaia he palapala hana
ha na Pipoio iwa oia kona hoolina, a noho
hana hana onalalo oia, hakaia iha palapala

a hai aku no ia ia. A maopopo iau no kona laue ma
mai ia palapala, owan no ka hoailina pono i ka ma
i mahe. Pono iho la no hoi ka olelo o ua palapala nei
imua o ma mahe o ua hane nei a hui Makuahine,
molaila laue au i ka palapala a hai aku i ka Mo'i.

Ma mea i hoole hou ui. Helu 2.

Ahihi mai la na hanaka o hui makuahine ka pua
i kipauiia e ua hane hou nei ana, a kamailio iau,
hoihoi aku no au ia pua e noho ma ka aina malalo
mai ona, hoole loa ua Palakuaisho nei, a no kona
paahiki pua, molaila, olelo au, owan no ka hoailina
a owan no ka Lina, a ia hui e hoi no lakou e
like one ka nohomana ana, no hui hana ana pua,
molaila, olelo hui e hoopii ia Pahi, a hai mai aole
mua ke Kuuoha, aole hoi na Pii i hakauiia pa-
lapala, hoole hoi via i ua palapala nei ana i la-
ue mai ai, a hilitai nui hoi ona ka palapala ana
i hakaui waihae ai i ka manawa, ua mahe mea
hana wahine.

Ke huleana e hoi aku nei, Helu 3

No hui pilihia a me na hanaka no ka loki o ka ho-
ponopono ana, a haka ai nei elua makahiki, a no
ka hana iho maoli o ua hanaka la i na Aina, a me
ka hoohaunaele, molaila, o hui manao e hana hoke ia
a e hoohe i ka mea pono o on ana, a me ke hulehe hoi
one na Kanawai, no na hoailina o na mea i mahe

Ma mea i na Aina. Helu 4

O hui nei Aina i hakaui malalo nei, a me ke
huleana i hakaui, ke Pii lilo ana i Wahine na
Kauaui hoi ia ia i hui mau Aina

a oia kona mea i huleana ai i heia mau Aina, a
o hekaheka Aina hoi no ke Lii mai, a no hekaheka kane
ana hekaheka. He hakaia no hoi a au malalo nei.

<u>Ahupuaa</u>	<u>Moku</u>	<u>Mokupuni</u>	<u>Mea mau mai</u>
Kauelaau	Puna	Hawaii	Keeaumohu
Kanahiki	"	"	"
Punahoa	Kila	"	Kamichamoha III
Ahualoa	Kamahua	"	Keeaumohu
Ainakea	Kohala	"	"
Auwi	"	"	"
Aaena	"	"	"
Mailoa	"	"	Heaholawania

Oia na aina ia ia, eia hoi hekaheka o ka pakele a
ma i noho ai ma Kila, no kana kane ia no Hoahou, a lilo
ia ia, a o hekaheka pakele, aia no ma hekaheka Punahoa, ma
ma Punahoa elua, heia mau pakele elua.

O heia mau wahi hae a hoi aku nei, a ke hekaheka a ka
mea i make, ka hoilina kupono hoi e like me ke kana
wai, uole oia pono ke hooheleana wale mai o Kalakaua
ha me au, no ka mea ua pono ole ia, a no ia mau mea wa
u e hoi aku nei.

Hakama kuu inoa i heia la.

21 o Marahi 1846, ma

Honolulu Oahu.

Kaao

He Palapala hoakaka i ka mea e ike ai ke kuleana

Helu 1.

O ko'u Makuahine nana wau i hanau o Kaaimalolo, me kona kaikuaana hoi o Piopio i ko laua manawa e ola maikai ana, kamailio laua ia laua iho, penei, "Ina i noho kaua a make kekahi o kaua, alaila o kekahi no kau ka hooilina a e hoi aku no na kanaka o kaua me ia e noho ai, a o ke keiki no a kaua maluna a ina i pau kaua i ka make, alaila, o ke keiki no a kaua ko kaua hope, oia no ko kaua hooilina."

I ka makahiki 1844 i hala aku nei, make o Piopio, a mahope ia malama hookahi no, make aku la hoi o Kaaimalolo. I ko Piopio make ana, aohe ana palapala kauoha i kana kane, a hala na la eha o ka make ana o Piopio, kakau iho la o Kalakuaioha kana kane i palapala kauoha, oia ka hooilina o na Aina, a me na waiwai a pau, a mamuli o ke Lii, ua kakauia ua palapala la, a ua kakau pu ia me ko Piopio inoa, i ka hala ana o na la eha ona e waiho ana ka lua kupapau.

I kuu lohe ana mai no nae hoi ua make kuu makuahine, e waiho ana no au i ka mai, aole nae ou manao ua lilo ke kauoha ia hai, no ka mea e manao ana no au i ka laua olelo ana mamua.

Ia manawa a'u e manao ana pela, hiki mai la o Kalakuaioha io'u la a hai mai la ia'u, haawi mai la hoi iaia i kekahi palapala ua kakauia he palapala kauoha na Piopio ia'u owau kona hooilina, a noho mai kana kane malalo o'u, heluhelu au ia palapala a hai aku no iaia. A maopopo ia'u no kona lawe ana mai ia palapala, owau no ka hooilina pono o ka mea i make. Pono iho la no hoi ka olelo o ua palapala nei imua o na maka o ua kane nei a kuu Makuahine, nolaila lawe au i ka palapala a hai aku i ka Moi...

...Ka nui o na Aina. Helu 4.

O keia no Aina i kakauia malalo nei, a me ke kuleana i loa ai o ko Piopio lilo ana i Wahine na Keeaumoku i haawi hoi iaia i keia mau Aina, a oia kona mea i kuleana ai i keia mau Aina, a kekahi Aina hoi no ke Lii mai, a no kekahi kane ana kekahi. Ua kakauia no hoi a a'u malalo nei.

Ahupuaa	Moku	Mokupuni	Mea nona mai
Kaueleau	Puna	Hawaii	Keeaumoku
Kanekiki	Puna	Hawaii	Keeaumoku...

...Oia na aina ia ia, eia hoi kekahi o ka pahale aa i noho ai ma Hilo, no kana kane ia no Koahou, a lilo ia ia, a o kekahi pahale, aia no ma kekahi Punahoa, ma na Punahoa elua, keia mau pahale elua.

O keia mau wahi ka'u e koi aku nei, a ke keiki a ka mea i make, ka hooilina kupono hoi e like me ke kânāwai, aole o'u pono ke hookuleana wale mai o Kalakuaioha me a'u, no ka mea ua pono ole ia, a no ia mau mea wau e koi aku nei.

Kakauia kuu inoa i keia la
21 o Maraki 1846 ma
Honolulu, Oahu.
Kaeo

A document so that those who see it will know the claim.

Number 1.

My mother, the one who gave birth to me, was Kaaimalalo, and her older sister (cousin) was Piopio. When they were alive and well, they discussed between themselves as follows, thus: "If one of us dies, then the other one will be the heir, and our retainers will stay with her and our keiki shall be above; and if we both die, then our child will be our successor and our heir."

In the year 1844, Piopio died, and afterwards, in the same month, Kaaimalalo also died. Piopio died without leaving a will for her kane, and four days after Piopio's death, her kane, Kalakuaioha, wrote a will that he was the heir of the land, and all of the property, through the King, and that will was written, and Piopio's name was signed on it four days after she was laid in her grave.

When I heard of my mother's death, I was taken sick. I did not, however, think the bequest was for someone else, recalling their earlier agreement.

At the time I was thinking thus, Kalakuaioha came to me and said, giving me the will written by Piopio, that I as her heir and that her husband was to live under me. I read this and talked to him. I understood that because he brought the will to me, that I was the true heir of the one who died. The words of said will were proper, in the presence of my mother's husband, therefore I took the document and told the King....

The One Who Denied it Again. Number 2.

My mother's people came, who had been expelled by this new kane of hers, and spoke to me. I returned these people to live on the land under him. Kalakuaioha refused absolutely, and because of his being so difficult, therefore I said that I was the heir and I was the luna, and I said they would return and live as before. Because of this, he said he would appeal to Paki because I had no will, and that Piopio had not written one. He also said that which he had brought to me which I had believed, was a lie, since his wife had died before it was written.

The Kuleana Should be Returned, Number 3.

Because of the difficulty of myself and the people, due to the length of time of settlement, and two years have passed, and because of the really bad deeds of that man on the land, and all the commotion, therefore it is my thought to quickly have awarded, in the justice of the law, to the rightful heir of the deceased.

The Amount of Land. Number 4.

Title to the lands shown below was acquired by Piopio's having been the wife of Keeaumoku and being given these lands, also some lands from the King, and some from another husband of hers. I have written them below:

Ahupuaa	District	Island	Acquired from
Kaueleau	Puna	Hawaii	Keeaumoku
Kanekiki	Puna	Hawaii	Keeaumoku...

...These were the lands that were hers. Here also is the house lot on which she lived in Hilo, which was her husband Koahou's, and which became hers, and a certain house lot at one of the Punahoa, these two house lots are in the two Punahoa. I claim these places, as keiki of the deceased, the lawful heir; it is not right for Kalakuaioha to assume title with me because this is wrong, and because of this I am making a claim.

Signed on the 21st day of March 1846. Kaео

**Helu 12
Asa Kao
Foreign Testimony Volume 5:76
Kaeuleau & Kanekiki Ahupuaa, Puna**

12	<i>See Note: See 226 V. 2, P. 3.</i>	<i>Kaeuleau and Kanekiki, the two lands claimed in the district of Puna. Kanekiki is a Government land, and Kaeuleau has no person who can give any evidence to Kao's claim. Ahualoa, district Hamakua, is a Government land. Ainakea, Hawi, Haena, district Kohala, are Government lands. Waika in District Kohala, no person found able to give evidence to Kao's claim.</i>
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Kaeuleau and Kanekiki, the two lands claimed in the district of Puna: Kanekiki is a Government land, and Kaeuleau has no person who can give any evidence to Kao's claim.

Ahualoa, District Hamakua, is a Government land.

Ainakea, Hawi, Haena, district Kohala, are government lands.

Waika in District Kohala, no person found able to given evidence to Kao's claim.

Helu 12, Not Awarded.

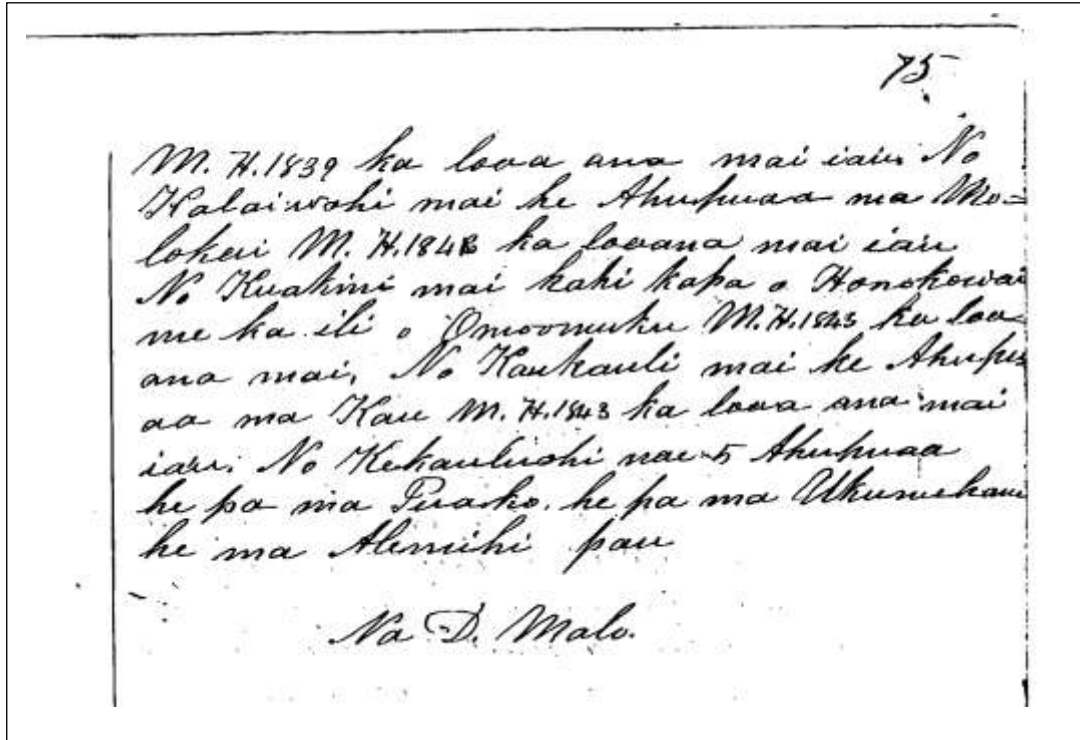
**Helu 309 (see also Helu 3702, 5410 & 10225)
Davida Malo
Native Register Volume 2:73-75
Keau [Keaau] Ahupuaa, Puna and other lands**

<i>Helu 309. Davida Malo</i>	<i>Punahou ma Puako nei Dek. 1846 Ma na Lupa hoona Kulama Aina He hoopii aku nei au ia oukou me ka nanao e hana- ia hou mau Aina i heme iho nei</i>
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ma ka oukou hana, a me kōi
 mau aina i koe nei, a me kōi
 mau pa. Eia na tina i hemo ia
 Kekuanaʻo, maloko o ke kuu
 ana o keia Hanawai, me ka hai
 oleia mai o ka mea i hemo ai,
 o ke Hanawai mau aina i hemo
 o Kauhau Honghua Moaula ko
 Maui. Aina i hemo, kekahi ka pa
 o Hanohawai, o kōi hoopii mau i
 ahaka ka hemo pono ana, Malaila
 pau kōi kamalua ma ke kua
 wai nei, me ke Aloha ia oukou

D. Malo.

Kōi mau aina mai na lili mai ke
 mau Ili kekahi, he mau Ahupuaa
 kekahi. No Hoapili kane mai ke
 Ili ma Kauhau i Puna i kōi mau
 Ili ma Kauhau i Kona M. H. 1821
 ka loa ana mai iaia Ma loa
 hou mai no Hoapili kane, ke Ili
 ma Uluhame i Maui M. H. 1832
 ka loa ana mai iaia pua. No
 Kekuanaʻo mai ke Ili ma Waikapu
 i Maui. M. H. 1829 ka loa
 ana mai iaia, No Hoapili mai
 ke Ili ma Lahaina o Maui
 M. H. 1836 ka loa ana mai iaia
 No Hoapili V. ke Ahupuaa
 ma Hanalei o Maui.



Puuhana at Puako, December 26, 1846... [page 73]

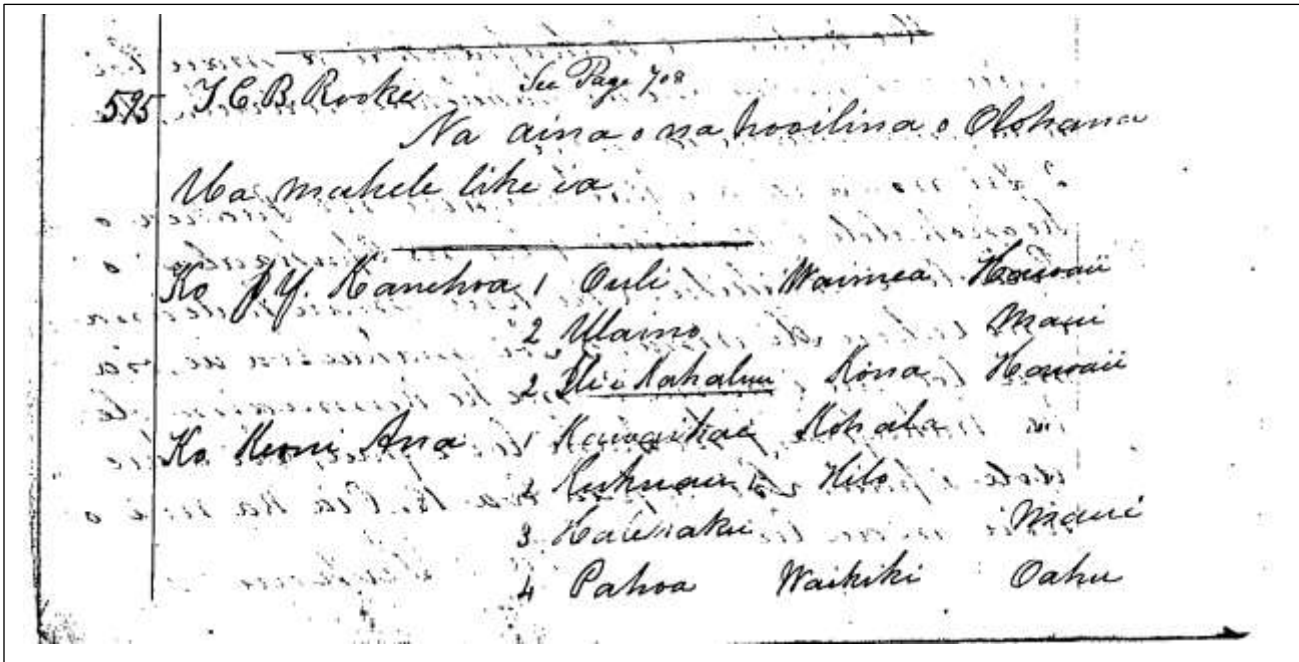
...Ko'u mau aina mai na 'lii mai, he mau Ili kekahi, he mau Ahupuaa, kekahi. No Hoapilikane mai he ili ma Keau [Keaau] i Puna... M. H. 1821...

My lands from the Chiefs, some are ili and some are ahupuaa. From Hoapilikane, an ili at Keau [Keaau] in Puna... [page 74]

It is finished. D. Malo [page 75]

Helu 309. Keaau not Awarded. (See also Helu 3702 and 5410)

Helu 595
Thomas Charles Hyde Rooke
 (see also new Helu registered under the names of Lahilahi, Kaoanaeha & Kale)
 (For John Young and Isaac Davis Heirs)
Native Register Volume 3:573-574
Ahupuaa of Kamomoa (Kamoamoa) and Waikahekahe 1 & 2, Puna, and other lands



Na aina o na hooilina o Olohana. Ua mahele like ia.... [page 573]

...Ko G. Lahilahi ...4. Waikahekahe 1. Puna, Hawaii... [see Helu 8520 B]
 ...Ko Kaoanaeha ...1. Kamomoa [Kamoamoa]. Puna, Hawaii... [see Helu 8515 B]
 ...Ko Kale ...3. Waikahekahe 2. Puna, Hawaii... [see Helu 8522 B]

Hale Alii, Septemaba 1, 1848.
 Hooholoia keia mahele iloko o ka Ahakuka malu o na Lii.

Kamehameha III. Ua ae au i ka olelo o keia palapala, no ka olelo ana nana wau i ka aina o kana mau keiki e hoohalikelike lakou i ka aina. Aole e hemo iki ko lakou mau aina. He aina kauoha, a hiki aku i ka lākou mau keiki. Na'u no e nana ko lakou no[ho] ana i ke ao nei. Kauikeaouli.

The inheritance lands of Olohana (John Young [who also acted on behalf of the late, Isaac Davis' heirs]... [page 573]

Belonging to G. Lahilahi ...4. Waikahekahe 1. Puna, Hawaii...
 Belonging to Kaoanaeha 1. Kamomoa [Kamoamoa]. Puna, Hawaii...
 Belonging to Kale ...3. Waikahekahe 2. Puna, Hawaii...

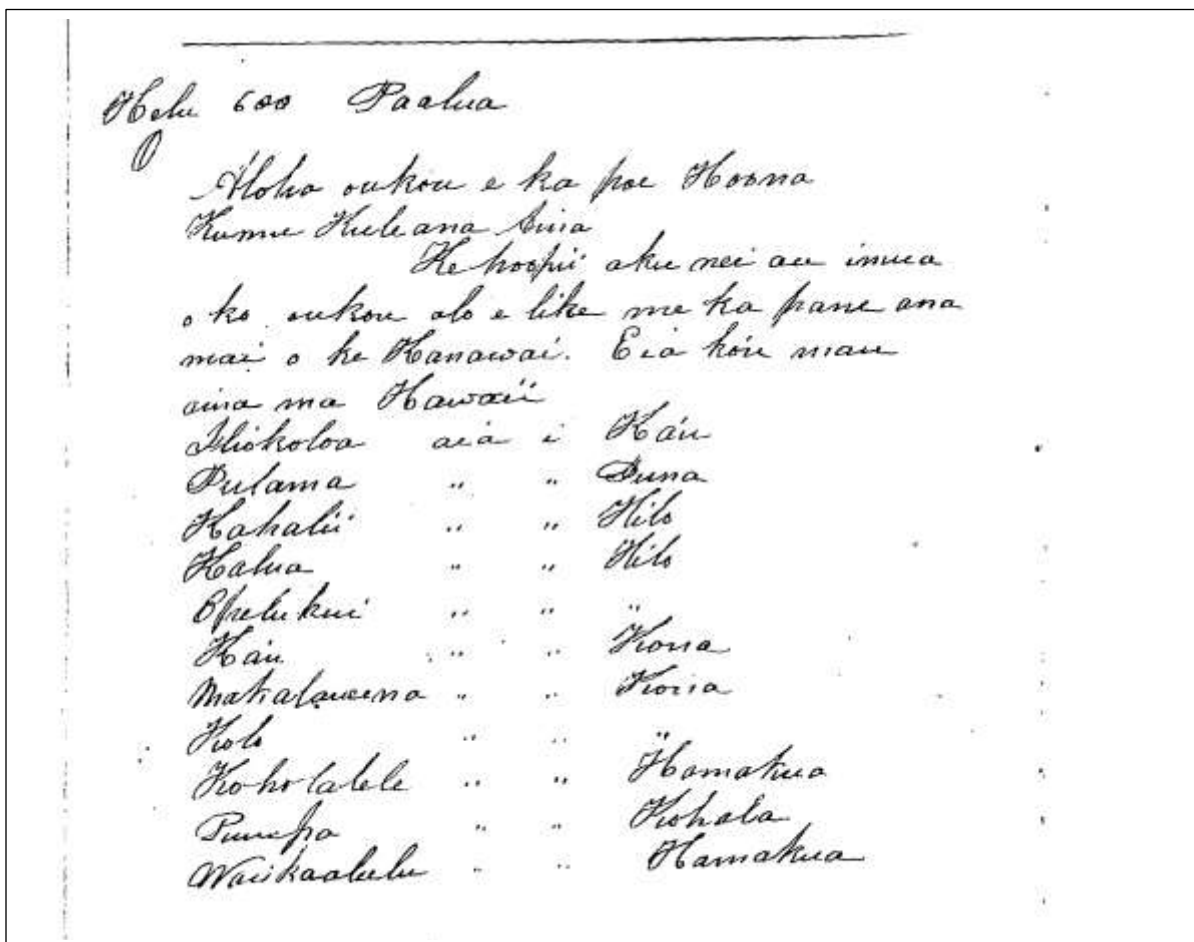
Palace September 1, 1848. This division was pass in the Privy Council of the Chiefs.

Kamehameha III. I agree to the words of this document, stating I have seen the lands which are shared equally among his children. They shall not be dispossessed of their lands. They are a bequest to them and their children (descendants). And I shall watch over them on this earth. Kauikeaouli.

No Puni	1	Kiiskalani	Kohala	Hawaii
	2	Pahohoe	Kona	"
	3	Walu	-	Mau
	4	<u>Maunali</u>	-	Lanai
No J. Lahilahi	1	Maika	Kohala	Hawaii
	2	Maika	"	"
	3	Pahohoe	Kona	"
	4	<u>Waimanukui</u>	Puna	"
No Harwaikui	1	Maika	Kohala	"
	2	Kalanna ili	Kona	"
	3	Gahulu	Kona	"
	4	<u>Walahou</u>	Ewa	Pahu
No Koroanaka	1	Kamomua	Puna	Hawaii
	2	Kalakin ili	Kamomua	Hawaii
	3	Apuao	Kohala	Hawaii
	4	Kawalihakua	Kohala	Hawaii
	5	Kelakewa	Kohala	Hawaii
	6	<u>Kaupo</u>	Kohala	Hawaii
No S.D. Wene	1	Waikoloa	Kohala	Hawaii
	2	Waiman	Kila	Hawaii
	3	<u>Kila</u>	Kona	Hawaii
No Hale	1	Konohakua	-	Mau
	2	Kapaa	Kohala	Hawaii
	3	<u>Waikahakua</u>	Puna	Hawaii
No Puke	1	<u>Kupuke</u>	-	Molokai
	2	Kapuwakua	Sabana	Mau
	3	<u>Kiwaoloti</u>	Kona	Hawaii
Hale Alii Septemaber 1, 1848. Waimanukui Kila Mahe				
li iloko o ka Ahakua Oahu o Mahe				
Kamohamoha III				
Ua ae au i ka olelo o ka palapala, o ka olelo o				
na e oia, wai i ka aia o Hama oia keiki e				
Kahikulihe laka i ka aia, aole e hana i ka laka				
mau aia, he aia hana, a hiki aku i ka laka				
mau keiki, oia o e oia o ka laka oia oia i ka				
mau				
Kauaia				

[See Helu 595, Foreign Register 3:67-72, dated June 1847 for description of claim with copy of the Will of John Young (1827).]

Helu 600
Paalua
Native Register Volume 2:288-290
Pulama Ahupuaa, Puna and other lands



Greetings to you Commissioners who Settle Kuleana Aina.

I hereby petition before you, pursuant to answering the Law. Here are my lands on Hawaii.

...Pulama, there in Puna...

...All of these lands were first Kamehameha I's, the King of the Nation, and he gave them to Puou, his High priest, during the time of the [old] worship. After his death, they were inherited by his son, Hewahewa, who was the Priest in the time of Kamehameha, fulling the void left by his father. These lands remained through this time. Hewahewa was not removed from them to the time of his death. After this time I do not know how the land was administered since I was small at that time. I do not know if they were removed at that time, as I was young, but I heard that I was Hewahewa's heir as I am his own grandchild yet living... ...I desire to secure title all these lands. Here are my witnesses Hao and Pehu. That is my thought.

Aloha to you with appreciation. Honolulu, June 12, 1847.

Done by me, Paalua.

219

Moku o Maui

Hesmai aia i Hana
He awa haku " " Honouliuli
Punua " " Lahaina

Moku o Mōkai

Hawai-haku

Moku o Oahu

Puana
Kauaiki
Waimā
Kauila

Moku o Kauai

Kauai

O keia mau aia a pau o Kamehameha
ke lili o keia Aupuni mānua a haawi aia
i keia mau aia a pau iā Puu hōna Kōa
huna kuniā iā mānua ma ka aoo Hōma
na, a hiki i hōna wa i make ai; ihi mai iā
Kamehameha iā Hōwalewa a ua aho Hōhū
no no aia iā wa no Kamehameha a pau
ona i ka hahāhā o hōna mānua hōna, ke
manu la no keia mau aia aho i hōna A-
hū i hāla i make ai o Hōwalewa māia ho-
pe mai aho mānua iāi ka hōpūhōpū aia
iā wa o ke aho hāmali no iā wa aia o kōi
tohe mānua no ka hōpūhōpū o Hōwalewa, no ka
mao, mānua no hōna mānua hōma iā oia nei

He pa hā hā hā hā ma Hōhūhō nei
ka pa ma ka aao mānua o ka pa o Wāhineali
hāhā i Kīmāhā i hōpūhō aia iā oia nei
no Hōwalewa hōma no iā wa hā hōpe mai iā mānua
Hōwalewa māia a hō hō māia aho hāhā aho
hō pa māia hāhā a make no o Hōwalewa, aho
no ke mānua iāi mānua mānua hāhā iā wa

1290

He mea make make nei ou e hoo ko i i ana
 keia mau kuleana a pau Eia kōn
 hoike o Hoo a me Ohe Eia kōn
 manao

Hoha oukou me ka
 Mahalo o —

Honolulu
 June 13 1867 Nānā ma Pāhaha

Helu 600. Pulama not awarded.

**Helu 735
 Kaahumanu
 Native Register Volume 2:395-396
 Kanekiki Ahupuaa, Puna and other lands**

Helu 735 Kaahumanu

He palapala Koumou Kuleana aia a me ka ka
 M. 1847. 30 S.

Auhea oukou e na Lani Koumou Kuleana

This is a land and house lot claim.

1847, 30, S[eptember].
 Hear ye Commissioners who Quiet Claims.

Ke hoakaka aku nei keia kumu-kula-
na ia aukou no ka aina a me ka pa.

O ke kuleana mai a Kamehameha aka-
hi mai a ia Kamehameha alua, a hiki
mai ia Kamehameha akolu.

He aina honilua no Amama alua a
iaie i kana keiki ia Kaahumanu.

Ahopulua malalo. Kaahon, a makeia,
kaniha ia ia Kōkanehi; aole iaie i
ka honilua. Noho au a hii aku iua
hoku nei ou, aua no i kou, a hoihoi
mai i kona iaie ia hilo.

Nalaila ke kukoa nei au ma ke
kuleana, i keia mau aina eono. Piai ke
laku mau iua.

Okaukiki ma Puna

Honokohau } " Kona

Maianae " Lahaina

Waimanalo " Oahu

O ka pa ia ke ono, ma Honuakaha
ma Oahu. Ke paipai nei keia kuleana
e hoihoi ia mai.

Kaahumanu

Malalo ma ka Mo'i

Piai ma iua e na hoike no ka aina
honilua.

Okauhola akahi ai i hilo

O Waiwala alua, O Namatā, akolu
e laka ma hoike

hau

Nani o Hoapuni a me Puna. Ai o Keliikahua ia Puna
 hane Ili i Halawa, mahope kawa ia Mokuohai
 nei, make. Hiwalo, pa ia Hamehameha I Paio, ka
 mehakini Ahupuaa oia Kohala nei he paalaa
 ia, 1 Heaa i Hamakua, 2 Halewauke he Iliana i
 Halapana i Puna, 3 Panalaa ia Mokuohai nei
 panalaa ia Kapaemahu nei via hoi o Iao a me Ka
 uapali, ino via kawa, panalaa ia kawa ai o
 Keliikahua ia Kaitila i pili ana me Makaliia i
 Maui, hoi kahi panalaa, mahope kawa ia Niuame
 nei, ka on ia Hamehameha I ai on o Keliikahua
 ia Oahu, he wahi Ili aia i Kailua i Oahu, via na
 panalaa i koi, moku ia Keliikahua. Puhau
 kumu kahiko loa Ili oia Halawa, Paio, 1 Panalaa
 Heaa, 2 Panalaa, Halewauke, 3 Panalaa, Hawaii
 Ia Mokuohai nei, Kaitila i pili ana me Makaliia
 Panalaa. Ia Kapaemahu nei via Kapaemahu
 wai Iao hoi kahi ino Maui, Ohua he Ili aia i
 Kailua Panalaa Ia Niuame nei, Oahu.

Oia na hoomaopopo ana i oia kawa, a me ka
 ai ana i ka Aina Panalaa, a me kahi via Aina
 oia na panalaa o Hamehameha I i haawi ai i
 koi mokuakane ia Keliikahua, Kapaemahu Kanaka
 o Hamehameha I

No kahiuki ana mai o ke kaohua o ia Luma
 hooia i oia kumu kuleana Aina Nohia he kahi
 oia nei au i koi kuleana inua o oia, a me
 koi mau hoike, via oia ino, Kupaia kuleana
 huna Seionakani

Nau oia Kupaia nei, keia
 palapala hooia ai oia ka kahi aia i ke kumu
 i oia o oia, oia Luma hooia i oia kumu
 kuleana Aina Kapaemahu, Kapaemahu, Iao, 1
 Niuame. No ke Ahupuaa Hawaii o ka Moku
 oia. Aloha a me ka mahu mai ke Aloha oia
 E oia mau loa ke Ahi e mau loa oia oia oia
 hooia Aina, me ka mahu, me ka mahu oia

Waiapuka, Kohala, Hawaii
19 Nov. 1847

Aloha to you, the Commissioners who settle land claims. Here are my words to you about Keliikahua, my father.

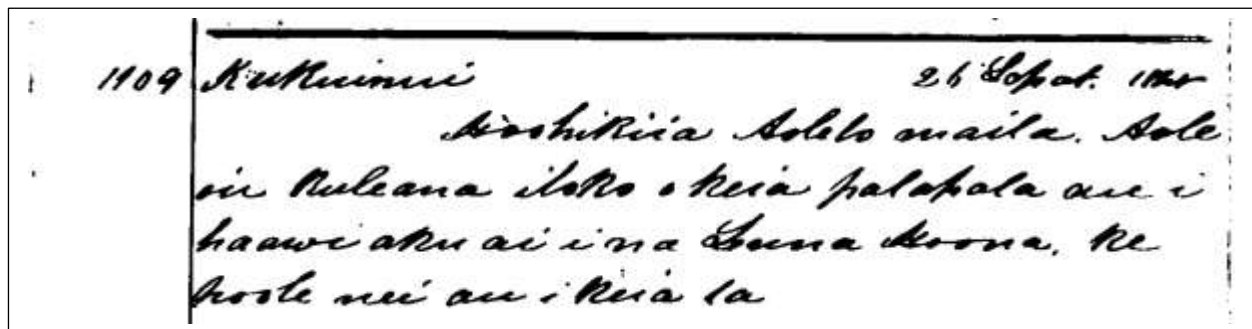
He was a Kuninihi⁷⁴ for Kamehameha I. He lived in a place held from olden times, in Halawa. The name of his [Kamehameha I's] followers at that time was Kuninihi. All the ili lands of Halawa were distributed to his Kuninihi....

Afterward the battle of Mokuohai when Kiwalao was killed, Kamehameha I took Paoa, Kaneahakini Ahupuaa at Kohala as a dependency. 1 Keaa at Hamakua, 2 Halewauke, an ili aina in Kalapana in Puna were dependencies after following Mokuohai... This is the understanding of the battles, and the taking of lands as Panalaa (Dependencies), also other lands. These are the Panalaa that Kamehameha I gave to my father, Keliikahua, Kuninihi of Kamehameha I.

Following the arrival of instructions from the Land Commissioners, I therefore tell you my claims, and the names of my witnesses, Kupalii, Hakuahuula, Leimakani.

Done by me, Kukuinui this is my true application and explanation to you the Commissioners who Quiet Land Claims...

Helu 1109
Kukuinui
Native Testimony Volume 4:61
Halewauke, Kalapana Ahupuaa, Puna and other lands



1109 Kukuinui 26 Sept. 1847
Kohiniia Adelo auila. Aole
in Puleana ilolo o Keia palapala au i
haawi aku ai i na Euna Kona, Ke
hoole au i Keia la

26 Sept. 1847

Sworn and Stated, I have no interest in this claim which I have given to the Commissioners. I am relinquishing it today.

Helu 1109, Not Awarded

⁷⁴ Kuninihi (Kūnīnihi). Perhaps descriptive of one who stood to the side of Kamehameha I.

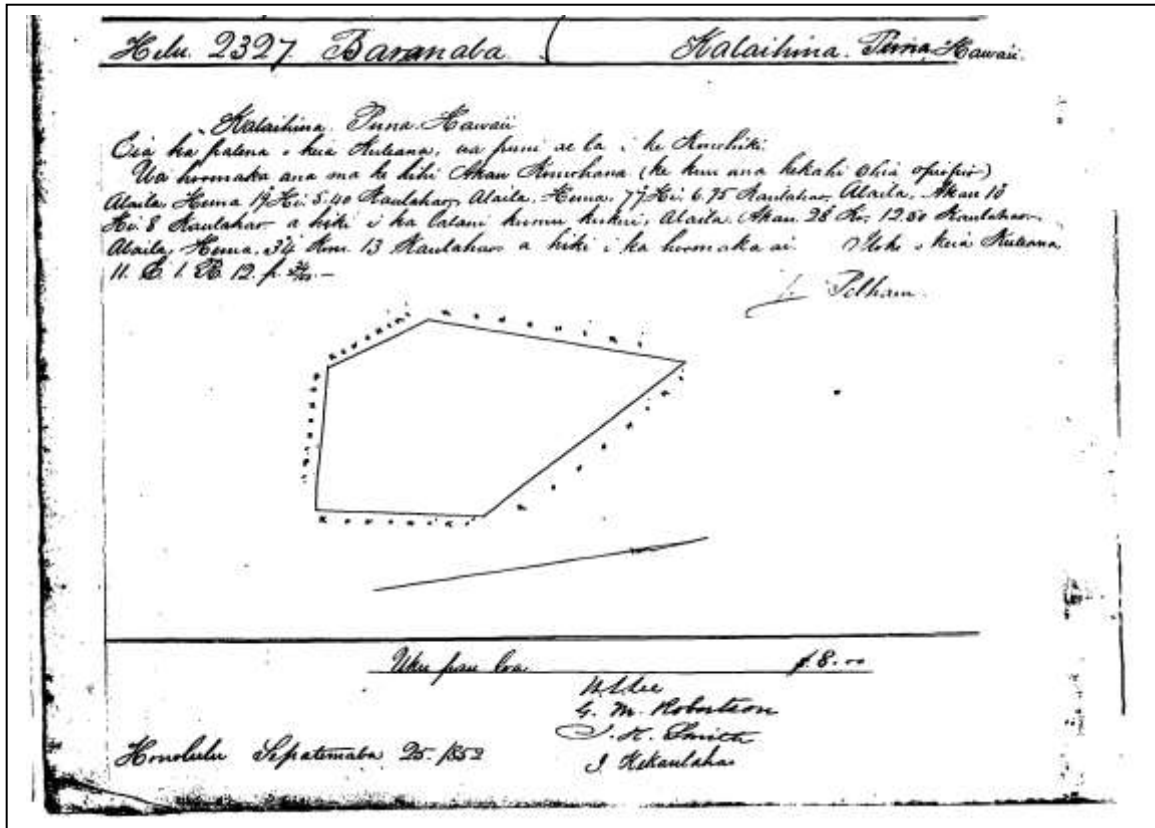
Helu 2327 (see also Helu 4658)
Barenaba
Foreign Testimony Volume 5:83
Keaau Ahupuaa, Puna

83

N^o 2327. Barenaba. (from page 26).
Kanaina, sworn says. I am the Konohiki
of Keaau, Puna, Hawaii, and know this
claim. It is oiaio. He received it from his
aunt Kawaikine in 1830, and has held it
without dispute ever since. It has always
been with his ancestors. The survey I
should say was correct. There is an orange
tree on it belonging to Barenaba. The
lord of Keaau is Kanaina the Chief
at Honolulu.

Kanaina, sworn, says, I am the Konohiki of Keaau, Puna, Hawaii, and know this claim. It is oiaio (true). He received it from his aunt Kawaikini in 1830, and has held it without dispute ever since. It has always been with his ancestors. The survey I should say was correct. There is an orange tree on it belonging to Barenaba. The lord of Keaau is Kanaina, the Chief at Honolulu.

Helu 2327 (see also Helu 4658)
Barenaba
Mahele Award Book Volume 5:390
Kalaihina, Keaau Ahupuaa, Puna



Eia ka palena o keia Kuleana, ua puni ae la i ke Konohiki.

Ua hoomaka ma ke kihi Akau Komohana (ke kuu [kū] ana kekahi Ohia opioio); Alaila, Hema 19^o Hi. 5.40 Kaulahao; Alaila, Hema 77^o Hi. 6/95 Kaulahao; Alaila, Akau 10^o Hi. 8 Kaulahao a hiki i ka lalani kumu kukui; Alaila Akau 28^o Hi. 12.50 Kaulahao; Alaila, Hema 34^o Kom. 13 Kaulahao a hiki i ka hoomaka ai. Iloko o keia Kuleana 11 E 1 R. 12 p. 34/100.

J. Pelham.[Surveyor]

Uku pau loa \$8.00

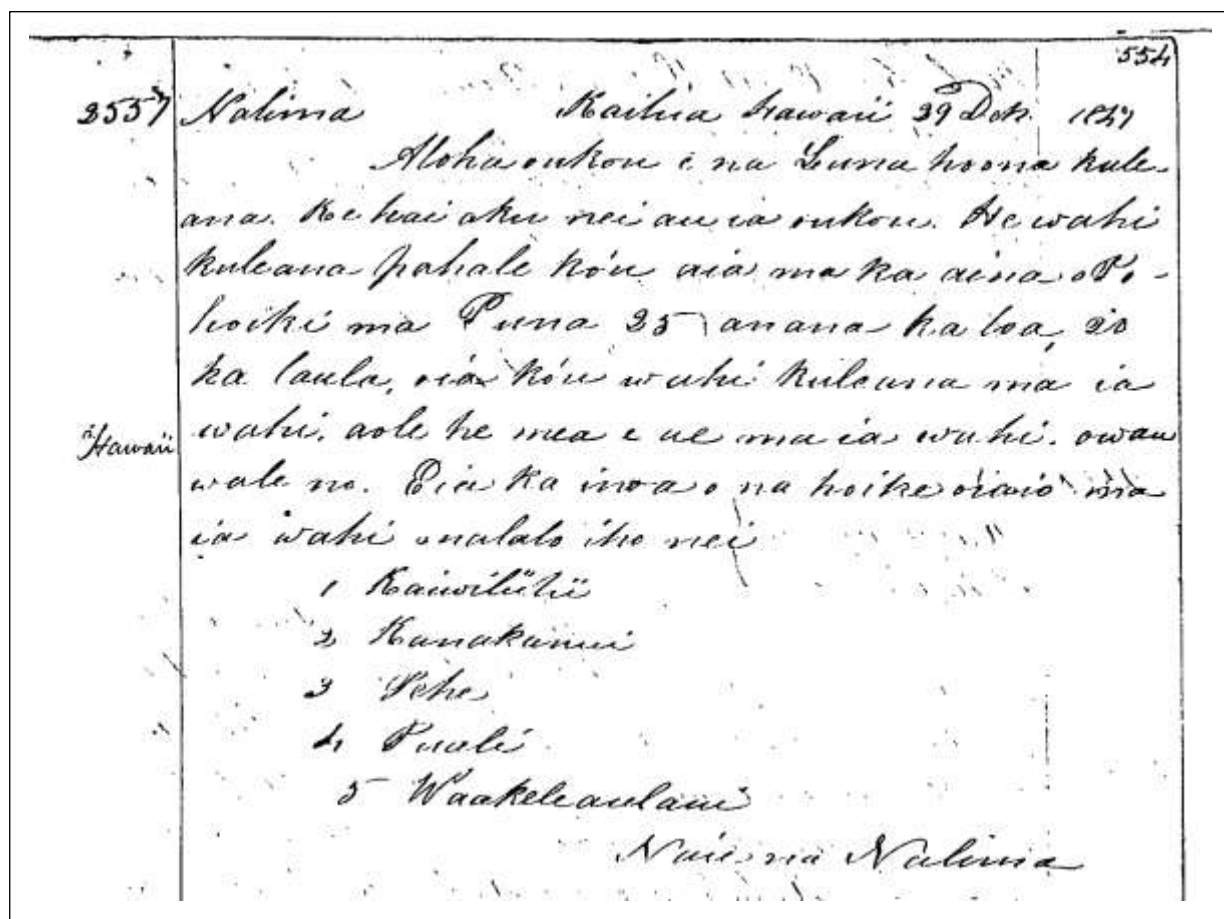
Wm. Lee
G.M. Robertson
I. Kekaulahao Honolulu.
Sepatemaba 25, 1852.

Here are the boundaries of this property, it is surrounded by the Konohiki. Beginning at the North Western corner (Where a young ohia is standing); Then, South 19° E.. 5.40 Chains; Then, South 77° E. 6.95 Chains; Then, North 10° E. 8 Chains to a row of kukui trees; Then North 28° E. 12.50 Chains; Then, South 34° W. 13 Chains to the point of commencement. 11 Ac. 1 R. 12 links. 34/100 in this property.

Helu 2327, Royal Patent 7602, Kalaihina Puna; 1 Apana, 11.32 Acres

(See also Helu 4658 filed as a part of this claim)

**Helu 2557
Nalima
Native Register Volume 3:554
Pohoiki Ahupuaa, Puna**



Kailua, Hawaii. 29 Dek. 1847

Aloha oukou e na Luna hoona kuleana. Ke hai aku nei au ia oukou, He wahi kuleana pahale ko'u ma ka aina o Pohoiki ma Puna. 25 anana ka loa 20 ka laula, oia ko'u wahi kuleana ma ia wahi. Aole he mea e ae mai ia wahi. Owau wale no. Eia ka inoa o na hoike oiaio ma ia wahi malalo iho nei.

1. Kaiwiliili
2. Kanakanui
3. Pehe
4. Puali
5. Waakeleaulani

Na'u na Nalima

Aloha to you Commissioner who quiet land claims. I hereby to you, My property claims is a house lot in the land of Pohoiki at Puna. 25 fathoms long, 20 wide. That is my claim at this place. There is nothing else at this place. It is only I. Here are the names of the true witnesses at this place, below.

1. Kaiwiliili
2. Kanakanui
3. Pehe
4. Puali
5. Waakeleaulani

Done by me, Nalima.

Helu 2557 Not Awarded.

Helu 2659
Paulo Kanoa
Native Register Volume 9:1-3
Halepuaa Ahupuaa (por. pages 2-3), Puna and other lands

2659 P. Kanoa Koloa Dekemaba 28, 1847.
 Na Luna Konoa Kumu Kuleana. Aloha oukou
 O. Kiri ike ana i ke kanawai hou ma ka aoao. 9. ma ka
 lalani i ke olelo ana. Ua noi ia ou ma kanaka a pau
 e hoi ke mai ia oukou i na luna. i ke laka Kuleana.
 Ke hoi aku nei au ia oukou i Kiri mau kulea
 na, no ke Kiri ana Mataia Kekuanaoa. Aia no ma ka
 Mokupuni. Oahu. O Kihiwelawela; he ili i Keciama
 Koloa. O Kalapohaku. he ili i Kapaeha. O Uka ma
 Maialua. Ili. O Lanuhia Maialua Ili. O Mokuaia Ma
 Ili.
 Aia ma Kapaeha i Hawaii Ili. He Kiri ana
 ma mai Kiri mau ana iia. Eia kea mau ana ana i ha
 wa mai ai iia ma Kapaeha nei.
 O Kapaeha O Kalapaki
 O Kiri ana O Koloa nei.
 O Kihiwela he ili ma Kiri ana. Eia ma Kule

... o Mr. Kekuanana i haawi mai ai iāu no ke kai ana
mai o ke Kanawai. E hāi aku hola mea kēia mea i
kōna kuleana i haawi ia mai e ke Alii Nui, a na ke
Kuhina Nui paha. Molaila kōia mea e hāi aku nei iā
oukou i lōhe oukou, o ka mea, o ka mea hāi iā nā
ia oukou e hoonele iā ia iā, aole iā hōu ia iā kōna
mōho ana, molaila au e hāi aku nei, no Mr. Kekuanana
o mai kōia mau kuleana e mōho nei, a no ka
Moi mai kekahi, na hāi aku au iā oukou iā Ma-
mua. Eia kua mau kuleana aia iā. Eia aia
hoohimalima iā e kula: Kapalama a me Hono-
lulu ma Pahu. O ka aia hoohimalima I. J. Kane-
hōa ma Kanai nei, eia no iāu, ona ke kua iā
i lōhe iāu iā mau aia. O ka aia hoohimalima
o Eke kekahi i lōhe iāu, ona ke kuleana a ke
Aupuni ka lōhe aia iāu iā iāu mau kuleana
pono iā.

Eia kua kuleana iā i kua wa. O ka aia
hoohimalima o Kūhiku iā Kapuniāi, na hoohi-
mai iā iāu i kua wa, a na u e uku iā Aupuni
i kua wa. Eia na mea e au e hāi aku nei me
ka Mahalo na Luma Hōia.

John Li

Paulo Kanao

L Kaunani

Ha Luma Hōia Kuleana. Aloha oukou
a pau. Ke hāi aku nei au iā oukou i kōia kuleana
aia ma Hawaii no ka Moi mai, aia ma Puna
ke Ahupuaa, Halepuaa ka inoa. No ka Moi mai
kōia kuleana, a i na lāwe ka Moi iā iā wale no
aole iā, iā no, iā na wāhio mai ka Moi iāu, aia
la, na lōhe oukou iāu. No ka pau e o ka mānana,
a me ka hōlo iā o ka oīe a ka Moi no na mea kule-
ana aia ma ka Mokupuni o Hawaii, aole i lōhe

3.

mai iaii ka palapala, nolaila hae mea i hae aku nei ia
 oukou o hae e auanei ka moanawa, a pohe auanei
 Oia hae ia oe e John. Li. Hae hae aku au ia oe i
 koi kuleana ma Kainapuaa i Kapalama, ou ke hii mai
 no koi kuleana, a ua lilo mai au i ka hoopi ana o kaka-
 hi poe ou ia wahie. Olu wale ou mau kanaka malalo mai
 ou.

O Kaulaui
 O Kaulaui
 O Kaulaui

Aole hae poe i hoopi, o ka poe hae la hae ho-
 pi, a ma kahi hae la ko lakou hoopi ana, aole au i
 maspoops i ka poe e ae, o ka hui wale no koi maspoops
 iaii. Aua ike ou e i ke au o ka mea hoopi hewa a me
 ke kuleana ole. Oa waitio mai ka hui iaii no ka
 malama oia i kiai wa. Ma ka hui e hoopi mai i koi
 kuleana oia wahie

Oia hae ole ia oe a me koi mau hae
 O wan hae ka Kaulaui
 P. Kaulaui

Luna Kaulaui
 Koloa Dec. 24, 1847

Koloa. December 28, 1847

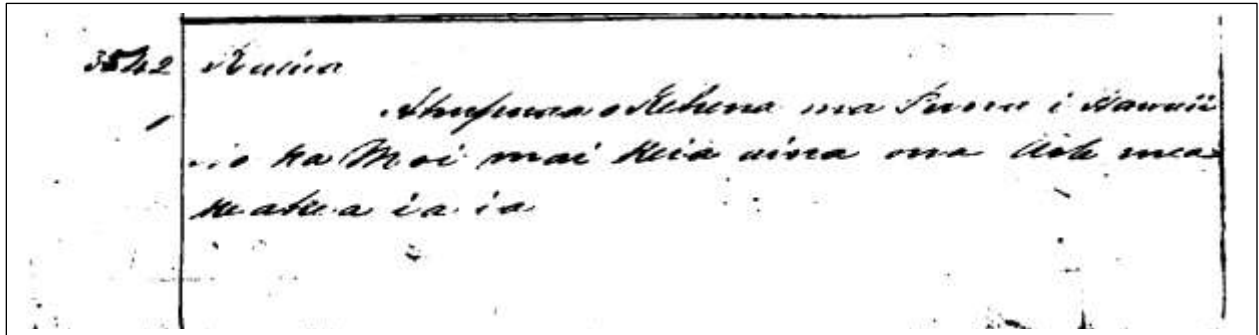
The Commissioners who Quiet Title. Aloha to you. Since I have seen the new law on page 9, line 14, saying "All people are requested to make known to us, the Commissioners, their Land claims..." ...I hereby state to you my claim for land on Hawaii, from the King. It is there in Puna, an Ahupuaa, Halepuaa is the name. My property was from the King and if he takes it, it is his, not mine, that is it. If the King presents it to me, then you will hear from me. Because the time has already ended, and the word of the King did not reach the claimants of land on the Island of Hawaii, I did not get the document, therefore I am telling you of this, lest the time pass and I should lose it...

I am with respect

P. Kanoa. Koloa, December 24, 1847

Helu 2659 Not Awarded

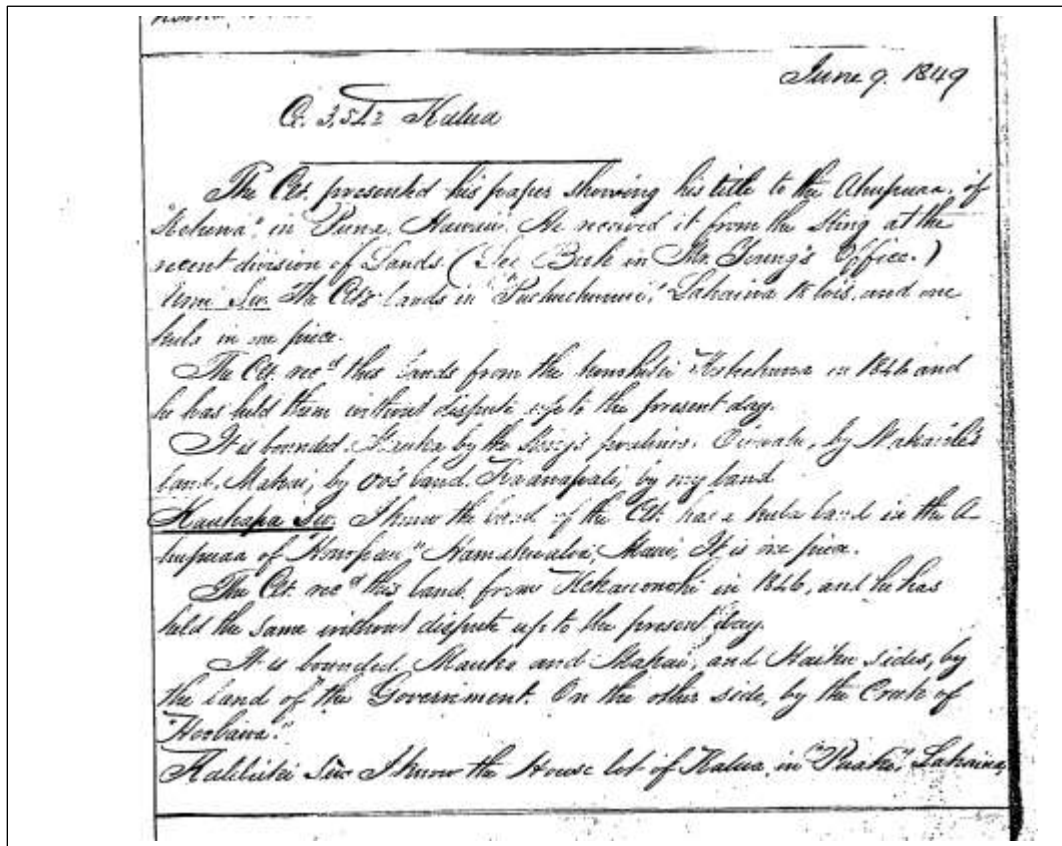
Helu 3542 (see also Helu 6487)
 Kalua
 Native Testimony Volume 5:19
 Kehena Ahupuaa, Puna

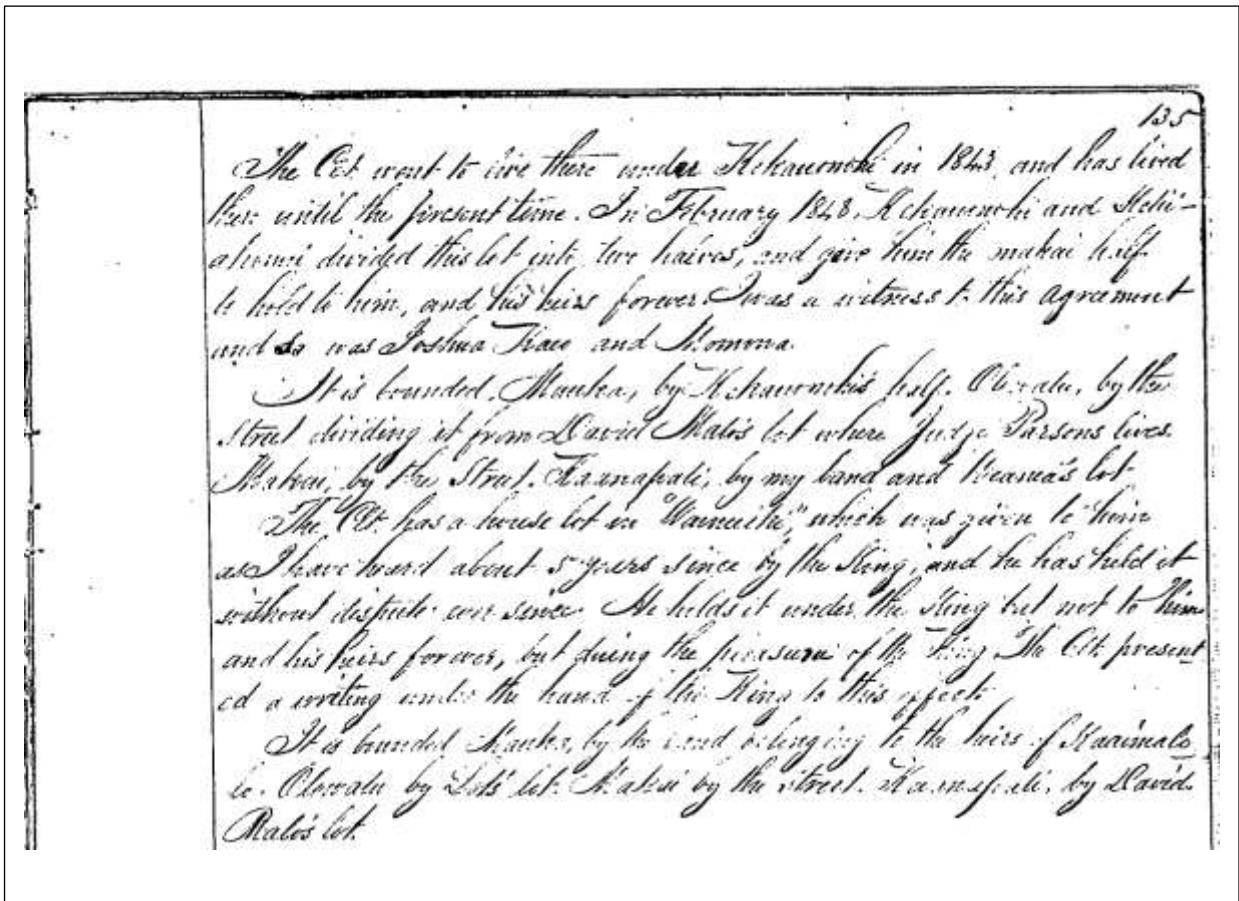


Ahupuaa o Kehena ma Puna i Hawaii. No ka Moi mai keia aina ona. Aole mea keakea ia ia.

Ahupuaa of Kehena at Puna, Hawaii. This land was his from the King. No one has objected to him.

Helu 3542
 Kalua
 Native Testimony Volume 7:134-135
 Kehena Ahupuaa, Puna and other lands





June 9, 1849

[paragraph 1]

The Clt. presented his papers showing his title to the Ahupuaa of "Kehena" in Puna, Hawaii. He received it from the King at the recent division of Lands (See Book in Mr. Young's office)...

Helu 3452 Not Awarded. See also Helu 6487.

Davida Malo Helu 3702 (see also Helu 309 & 5410)
 Native Register Volume 6:116-117
 Lahaina, Jan. 30, 1848
 Pohonuiohai, Keauu Ahupuaa, Puna and other lands

3702 Davida Malo

Eua Luma Kona Kule
 Ma uia Aina. He kaawia aku nei au i
 kōu mau Aina mai na lū mai e
 waiho ia ma ka rukou waihoia pala
 pala i hōmanania kōu kuhana a
 me ka ole. Eia kōu mau Aina e
 Kaawia ma Mōloka'i ma ka ma-
 kahiki 1830 ka loa mai iāu mai
 ia Hōpūlani mai. Eia hou he mau
 ili Aina kōu ma Kauhōu, ma ka
 makahiki 1834 ka loa ana mai
 iāu mai a Hōapili Kane mai Eia
 hou, he mau ili ma Keau-i-ōma,
 ma ka makahiki 1835 ka loa ana
 mai iāu mai a Hōapili Kane mai
 Eia hou, he ili ma Wāikapu Maui
 ma ka makahiki 1836 ka loa ana
 mai iāu mai a Kikaulohi mai
 Eia hou, he ili ma Wkumehame
 ma ka makahiki 1837 ka loa a
 ana mai iāu mai a Hōapili Kane
 mai. Eia hou, he ili Aina ma
 Hōnōkawai a me Kēkahi Lapa
 o Hōnōkawai ma ka makahiki
 1841 ka loa ana mai iāu mai
 a Huakini mai. Eia hou, he
 mau ahupuaa kōu ma Kōlau
 Maui, ma ka makahiki 1843
 ka loa ana mai iāu, mai a

Hekauluohi mai. Eia hou he mau
 ahupuaa ma Kona Hawaii o Keauhou
 o Honokua, ma ka makahiki 1845 ka loa
 ana mai ia'u mai a Hekauluohi mai
 Eia ka inoa na ahupuaa, o Kaamala
 ma Molokai malalo ia o ka Mo'i

- 2 Maikapipi ma Koolau Maui
- 1 Honoluluiki malalo ia o Hanalei
- 1 Keauhou ma Kona i Hawaii
- 1 Honokua malalo ia o Hekuanasa
- 3 Honokawai

Eia na ili o Pohomishai ma Keau i
 Puu. O Ohia iki ma Ukumehame i
 Maui malalo ia o Hanalei. O Mo-
 nuku ma Honokawai i Maui o Palaleha
 ma Waikapu, Alenuihi ma Lana mai
 i Hoapili mai 1835 malalo o Hekuanasa
 Keia, o Kumuhi o Pula, o Kumuhi a
 Kala ili aia ma Keauhou malalo o
 Hekuanasa ia.

Eia na aina a Hekuanasa i pai
 wale ai me he mo'i ole mai ia'u a me ka
 hoosolokolo oia o Koi huna ana, ia, o
 Keauhou, o Honokua, o Kakikapa,
 Honokawai, ia na aina i pai wale ia
 me kuu lohe ole i Koi mea i huna ai
 o kuu pahale kahi au e hoopi'i aku nei
 ma Ukumehame. Nani me ka onahala
 Dawida Malo

E na Luna Hoona kuleana aina. Ke haawi aku nei au i ko'u mau aina mai na lii mai e waiho
 ia ma ko oukou waihona palapala i hoomanaoia ko'u kuleana me ka ole. Eia ko'u mau
 aina. O Kaamola ma Molokai ma ka makahiki 1820 ka loa mai ia'u mai ia Keopuolani
 mai. Eia hou he mau ili aina ekolu ma Keauhou. Ma ka makahiki 1824 ka loa ana ia'u

mai a Hoapili kane mai. Eia hou, he mau ili ma Keaau i Puna, mai ka makahiki 1825 ka loa ana mai ia'u mai a Hoapili kane mai... Waikapu, Maui... Ukumehame... Honokowai... Eia hou he mau ahupuaa ekolu ma Koolau, Maui... Honokua, Kona...

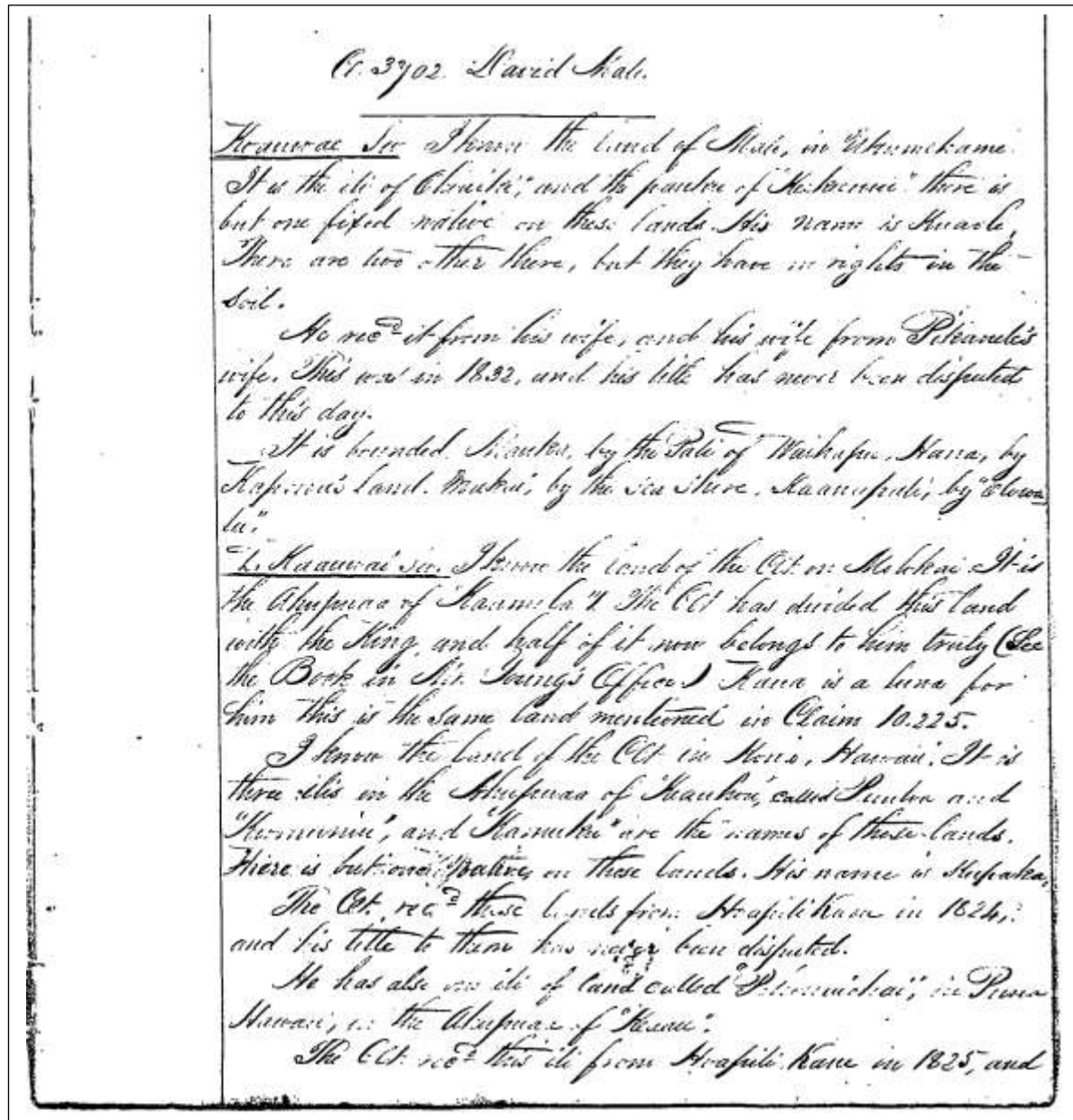
Eia ka ili o Pohonuiohai ma Keaau i Puna.... Na'u me ka mahalo. Davida Malo

Commissioners who Settle land claims. I hereby give you my land claims, given from the chiefs ... to understand my rights or not. Here are my lands. Kaamola on Molokai gotten by me in the year 1820 from Keopuolani. Here also are three ili at Keauhou. Received by me in the year 1825 from Hoapili kane. He also are some ili lands at Keaau in Puna from the year 1825, gotten by me from Hoapilikane... Waikapu, Maui... Ukumehame... Honokowai... Here also are three ahupuaa at Koolau, Maui... and Honokua, Kona...

Here is the ili of Pohonuiohai at Keaau in Puna...

I am with appreciation. Davida Malo.

Helu 3702 and Helu 10225
 Davida Malo
 Foreign Testimony Volume 7:225-226
 Pohonuiohai, Keaau Ahupuaa, Puna, and other lands



Z. Kaauwai, Sw.... He has also one ili of land called "Pohonuiohai," in Puna, Hawaii, in the Ahupuaa of "Keaau."

The Clmt. rec'd. this ili from Hoapili Kane in 1825, and his title has never been disputed I don't know how many natives are on this ili. Once there were 13 perhaps. There are none now...

Helu 309, 3702, 5410 & 10225 for Keaau, Puna, Not Awarded.

his title has never been disputed. I don't know how many native are on this is. Once there were 10 perhaps, there are none now.

I also know that he has an isle of land in Niihau, Hawaii. It is called "Pahoa-lachua". There is one person in within that.

He rec^d the land from Sekunuku in 1826, and has had undisturbed possession of it ever since. There are two natives on it I don't remember their names.

The Olt. also has an isle of land, in Niue-huui, Maui, called "Moumuhui", which he rec^d in 1844 or 1845 from Gov^t Adams of Hawaii, and his title has never been disputed for this is. There are 7 natives who have some claims in this is, for they live on and help to work the land. There are 2 persons living in this is. There was also a kapa or half of the Ulu-pua of Moumuhui given to him by Gov^t Adams in 1845, but it was taken away from him by Gov^t Sekunuku in 1846. He was made the owner of it by Gov^t Adams and Gov^t Sekunuku put an end to his R^y chieftainship in 1846.

The Olt. has also three isle pieces of land in Molokai, Hawaii. Two of these "Makapuu" and "Makapuu 2". The third is called "Makapuu 3".

The Olt. rec^d these lands from Sekunuku in 1843, and his title has never been disputed. There are about 30 natives on this land perhaps and they have their tenants rights. They are small lands, and there are 7 lots of land within in them.

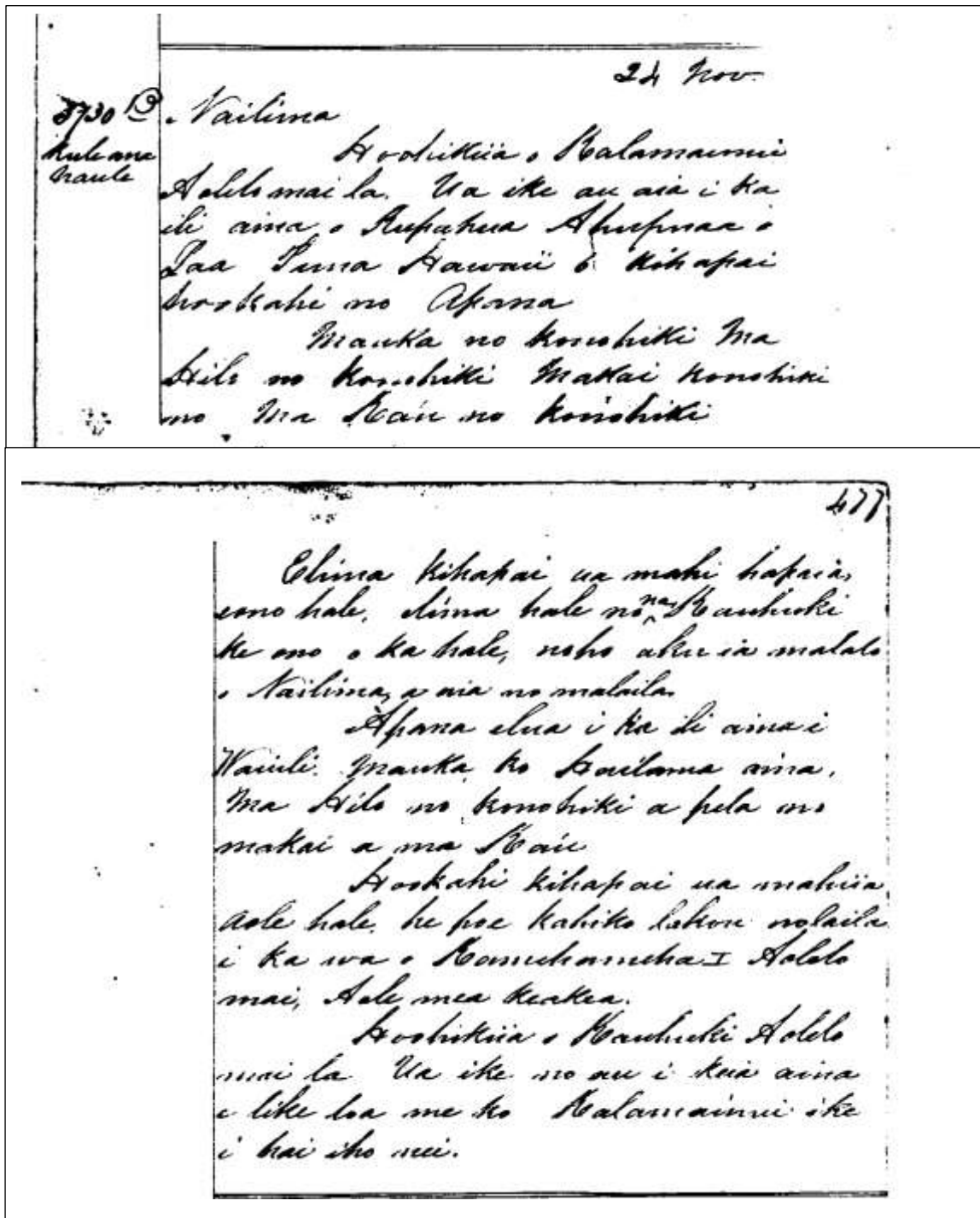
The Olt. has also a land called "Moumuhui", and Moumuhui of land in Tahaina Maui, which he rec^d from Hapili Waihi in 1835, and has held it without dispute ever since.

The King is the great Lord over him. There are some persons living within it but I cannot say how many.

Cl. 10.225. David Hale

This Claim is included in the general claim of D. Hale No. 3702 just heard.

Helu 3730 B⁷⁵ (See also Helu 11049 B)
 Nailima
 Native Register Volume 4:476-477
 Ili of Kupahua and Waiuli, Kalana of Olaa, Puna



⁷⁵ 3730 B is listed in the 1929 Indices as being issued with Helu 1310 to Ilao, at Pūko'o, Moloka'i. Helu 3730 C is listed as Not Awarded, with no claimant name (1929:1035).

Kuleana haule
24, Nov.

Hoohikiia o Kalamainui. A olelo mai la. Ua ike ai aia i ka ili aina o Kupahua, Ahupuaa o Laa [‘Ōla’a], Puna, Hawaii, 6 kihapai, hookahi no Apana.

Mauka no konohiki, Hilo no konohiki, Makai, konohiki no, ma Ka’u no konohiki.

Elima kihapai ua mahi hapa ia, eono hale. Elimu hale no na Kauhuki, ke ono o ka hale, noho aku ia malalo o Nailima, a oia no malaila.

Apana elua i ka ili aina i Waiuli. Mauka ko Hailama aina. Ma Hilo no Konohiki a pela no makai a me Ka’u.

Hookahi kihapai ua mahiia, aole hale. He poe kahiko lākou nolaila i ka wa o Kamehameha I. A olelo mai, Aole me keakea.

Hoohikiia o Kauhuki, A olelo mai la. Ua ike no au i keia aina e like loa me ko Kalamainui ike i hai iho nei.

Claim dropped
24, Nov.

Kalamainui, Sworn and Stated. I know the ili land of Kupahua, Ahupuaa of Olaa, Puna, Hawaii. 6 garden patches, in one Parcel

Mauka, Konohiki; towards Hilo, Konohiki; Makai, konohiki; towards Ka’u, konohiki.

Five kihapai are partially planted. There are six houses. Five houses are for him [Nailima], the sixth house is for Kauhuki, who lives under Nailima.

The Second parcel is in the ili land of Waiuli. Hailama’s land is mauka; toward Hilo is the konohiki, and it is the same makai and towards Ka’u.

There is one cultivated kihapai, and no house. They are old people there from the time of Kamehameha I. Also stated, No one objects.

Kauhuki Sworn, and States. I know this land to be just as Kalamainui knows and has stated here.

Helu 3730 B Not Awarded

Helu 4452
 Hazaleleponi Kalama
 Native Testimony Volume 10:187-188
 Kula Ahupuaa (including the Ili Kuponu of Halekamahina), Puna and other Lands

1452. Hazaleleponi Kalama.

(Kipi)	No	Hazaleleponi Kalama	Mahela.
Kulu	Ahupuaa	Puna,	Hawaii.
Kapalaalua	"	Hona	"
Kalahupuaa	He m Waimua	Kohala	"
Anaehomalu	" " "	"	"
Kapua	Ahupuaa	Hamakua	"
Kaku	He m Wailuku		Maui
Puhiaawaawa	"		"
Lemuka	"		"
Puhala	"		"
Mamenu	"		"
Waikahalulu	"	Honolulu, Hona	Paha.
Kailua	Ahupuaa	Kohala	"
Kamoke	"	"	"
Kakipuu	"	"	"

Ke au aku nei au i keia Mahela ma makai. No

188

Hazaleleponi Kalama na aina i hakaania maluna, ma aina ke
 ahuhi ke laue aku iina o ka Pae Hona Kulanā.

(Iona) Kamahele

Hale Alii
 11 Iebruary 1843

Keia e S. F. Kalama
 m H. Kalama
 Kakaemahu.

See Page 355.

(Kope)

Ko Hazaleleponi Kalama Mahele.

Kula Ahupuaa Puna, Hawaii...

Ke ae aku nei au i keia Mahele, ua maikai. No Hazaleleponi Kalama na aina i kakauia maluna, ua aeia 'ku e hiki ke lawe aku imua o ka Poe Hoona Kuleana.
(Inoa) Kamehameha

Hale Alii

11 Feberuari 1848

Kopeia e S. P. Kalama

No H. Kalama

Kakauolelo

Copy

Hazaleleponi Kalama's Division

Kula ahupuaa, Puna, Hawaii...

I have approved this land division, the lands listed above are for Hazaleleponi Kalama, and they may be presented to the land officers.

Royal Palace

11 February 1848.

(Name) Kamehameha

Copied by S.P. Kalama
for H. Kalama)

Secretary See page 358.

Helu 4452
 Hazaleleponi Kalama
 Native Testimony Volume 10:358
 Kula Ahupuaa (including the Ili Kuponu of Halekamahina), Puna and other Lands

to Page 445
 4452 H. Kalama

From Page 187.

Kope.) Ko H. Kalama mau aina Mahele.

Kula	Ahupuaa	Puna	Hawaii.
Kapalaalaea		Keena	"
Kalahiupuaa	Ili no Waimea	Kihala	"
Amaehomahu	"	"	"
Waipio	Ahupuaa	Hamakua	"
Waahi	Ili no Waialae	Puali	Keena
Iuhiauwawa	"	"	"
Lemakua	"	"	"
Puuhihala	"	"	"
Maniwa	"	"	"
Kaikahala	"	"	"
Kailua	Ahupuaa	Keena	Keena
Kaneohe	"	"	"
Kalihi	"	"	"

Keena Kalai }
 Aperila 26. 1854 }

Kope oiaio
 A.G. Thurston
 Kakaulelo

Ua hooholoia hoi e ka Ahakukamalu i ka la 29 o Augate. 1850 no Hazaleleponi Kalama ia mau aina a pau ma ke Ano Alodio no me ka Mahele ole mai i kauwahi hapa no ke Aupuni.

A.G. Thurston
 Kakaulelo. H. Kalai.

H. Kalama, from page 187.

Kope.) Ko H. Kalama mau aina Mahele

Kula Ahupuaa, Puna, Hawaii...

Keena Kalai Kope oiaio
 Aperila 26, 1854 A.G. Thurston,
 Kakaulelo

Ua hooholoia hoi e ka Ahakukamalu i ka la 29 o Augate, 1850, no Hazaleleponi Kalama ia mau aina a pau ma ke Ano Alodio no me ka Mahele ole mai i kauwahi hapa no ke Aupuni.

A. G. Thurston
Kakauolelo, K. Kalai.

Copy.) H. Kalama's land Division.

Kula Ahupuaa Puna, Hawaii...

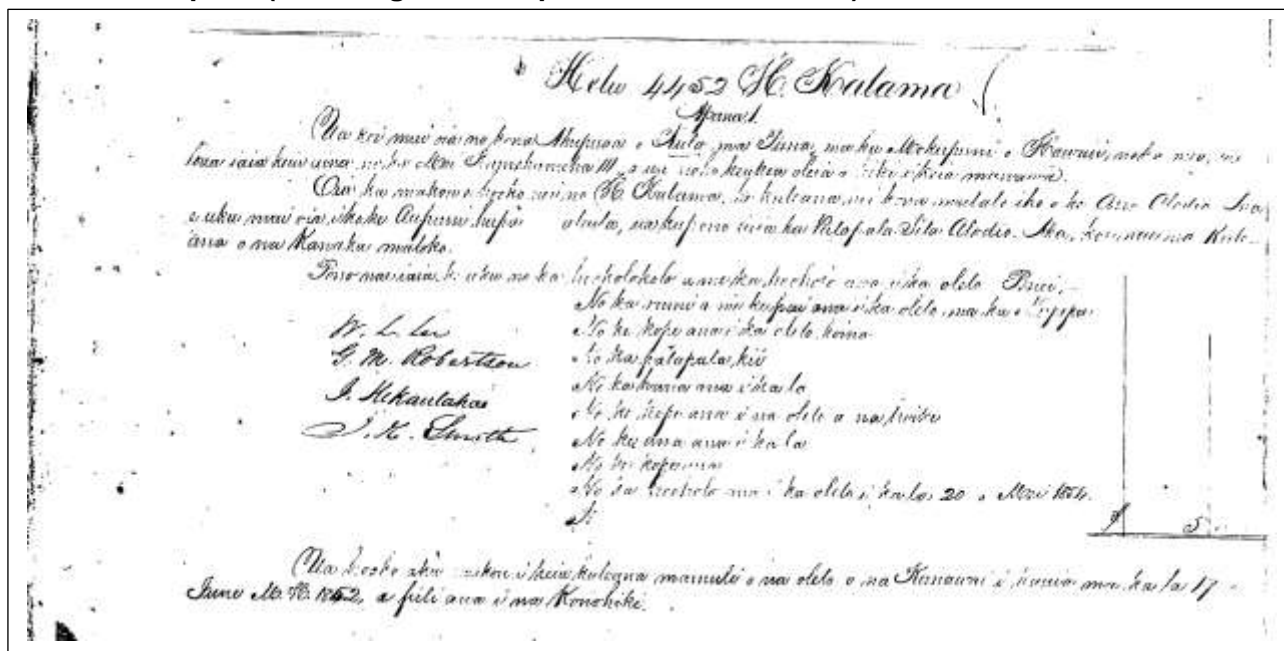
Interior Department
April 26, 1854

True Copy
A.G. Thurston,
Clerk

The Privy Council moved on the 29th day of August, 180, all of those lands are for Hazaleleponi Kalama as fee simple without a half division for the government.

A.G. Thurston,
Clerk, Interior Dept.

**Helu 4452, Apana 1
Hazaleleponi Kalama
Mahele Award Book Volume 10:467
Kula Ahupuaa (including the Ili Kuponon of Halekamahina), Puna and other Lands**

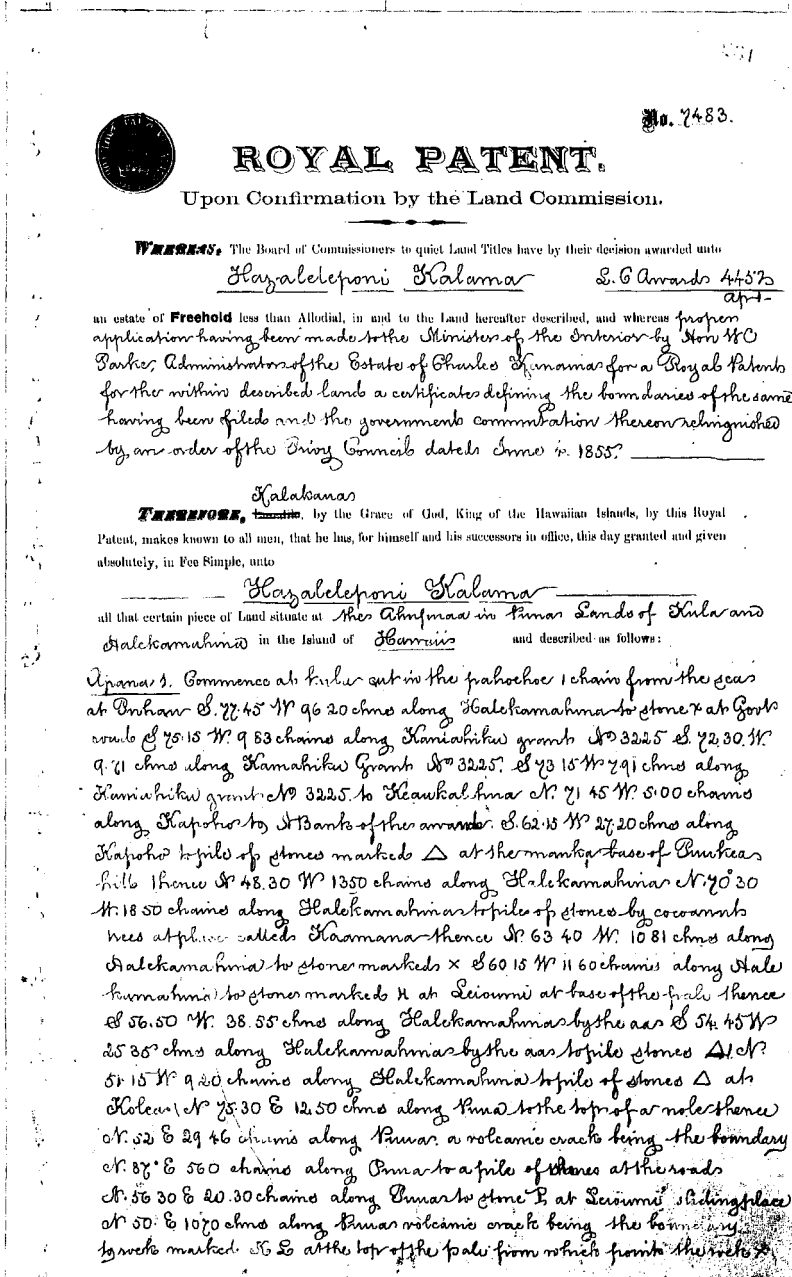


Ua koi mai oia no kona Ahupuaa o Kula, he mau Ahupuaa ma Puna, ma ka mokupuni o Hawaii; no ka mea, ua loa iaia keia aina no ka Moi Kamehameha III, a ua noho keakea oleia a hiki i keia manawa.

Oia ka makou e hooko nei no H. Kalama, he kuleana hoi kona malalo iho o ke Ano Alodio. Ina uku mai oia i ko ke Aupuni hapakolu, alaila, ua kupono ia ia ka Palapala Sila Alodio. Aka, koe nae na kuleana o na Kanaka maloko.

Pono nae ia ia ke uku no ka hookolokolo a me ka hooholo ana i ka olelo, Penei:

Royal Patent Helu 7483
(Land Commission Award 4452, Apana 1)
Hazaleleponi Kalama
Volume 25:231-233
Kula Ahupuaa and Ili Kuponu of Halekamahina, Puna



1840 S. 48.40 E 560 chms across Puna N. 50 E 13.62 chms along Puna to the pali
 being the boundary to the sea N. 42.20 E 12 chms along Puna to K. cut in rocks
 on edge of the pali, N. 42.20 E 6 chains along Puna along the pali base N.
 17.45 E 440 chms. along Puna the pali base N. 51 E 427.5 chms along Puna
 to K. cut in Pahoehoe in Govt. roads N. 50.45 E 104.00 chms along Puna to
 K. cut in Pahoehoe near the sea shore N. 66 E 230 chms along Puna to
 K. cut in at the sea shore then return to the last station S. 85.2 E. 52.20 chms
 along the sea coast in bent lines. S. 89.45 E 29.50 chms along the sea coast
 in bent lines S. 48.30 E 34.20 chms along the sea coast to K. cut in
 point S. 49.45 E 42 chms along the sea coast S. 49.45 E 42 chms along the sea coast
 to near the trap landing S. 37.50 W 16.60 chms along the sea coast in
 bent lines to commencement. containing an area of 1643 acres.

Apapa 2. Commence at the sea shore on the boundary of Kapoho at Hachae
 S. 86.40 W 9.75 chms along Kapoho to Pent in the pahoehoe rocks S. 86.40 W
 9.75 chms along Kapoho to the Government roads S. 16.30 W 1 chms along
 road to K. corner Kaniakihiki Gr. S. 32.25 N. 77.45 E. 96.20 chms. along
 Puna to K. cut in pahoehoe at Puhau about 1 chain from the sea shore
 thence S. 34.30 E. 19 chms along the sea shore in bent lines to commencement
 containing an area of 90 acres.

Apapa 3. Commence at pile of stones marked A at mark base of
 Puhau hill S. 48.50 W 34.15 chms along Kapoho to the top of a high rise
 S. 57.30 W 52.75 chms along Kapoho to stone A at Puhau top of Pili
 S. 35.15 W 11.00 chms along Kapoho to SW Base of the hill S. 60.15 W 49.15
 chms along Kapoho to base of hill below Pili S. 71.15 W 59.30 chms
 to stone pile marked X at Kalo'i S. 50.45 W 36.55 chms still along Kapoho S.
 71.15 W 28.38 chms along Kapoho to cross cut in pahoehoe S. 64.15 W
 46.53 chms along Kapoho to K. cut in the pahoehoe in the lower edge
 of stone pillars by the road S. 77.45 W 17.00 chms along Kapoho to stone
 marked B and a pile of stones of the Puna ahia ridge thence N. 8.15 E
 42.45 chms along Kaniakihiki Government land in the Enivale belt

Containing _____ Acres,
 more or less, excepting and reserving to the Hawaiian Government, all mineral or metallic mines of every
 description.

To Have and to Hold the above granted Land in Fee Simple, unto the said _____
 Heirs and Assigns forever,
 subject to the taxes to be from time to time imposed by the Legislative Council, equally upon all Landed
 Property held in Fee Simple.

In Witness Whereof, I have hereunto set my hand, and caused the Great
 Seal of the Hawaiian Islands to be affixed, this _____
 day of _____ 187____

of roads to pile of stones on edge of the lava flow of 1840 at Omua thence
 N. 68.45 E 42.10 chms along Puna Boundary in straight line N. 32.30 E
 33.50 chms along Puna to a single cocunut tree marked X in a clearing
 between the lava flows called Abulau N. 89.30 E 19.30 chms along Puna
 across the lava N. 49.30 E 112.30 chms. along Puna to pile of stones A at



ROYAL PATENT

No.

Upon Confirmation by the Land Commission.

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

~~an estate of Freehold~~ less than Allodial, to and to the land hereafter described and whereas

~~Therefore~~, Lunalilo, 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

~~all that certain piece of Land situate at~~
~~in the Island of~~ and described as follows:

Kolea of 51 15 E. 9 20 chains along Kula to pile of stones Δ at A.A.
N. 55 E. 25 35 chms along Kula N. 57 E 38.55 chms along Kula to
stone marked H at the foot of the pali at an old sliding place called
Leisumū N. 60 15 E. 11.60 chms along Kula to stones marked X
S 63 40 E 10 51 chms along Kula to pile of stones by coconut trees at
Kaamānas S 70 30 E 18 50 chms along Kula S 48 30 E 13 50 chms
along Kula to pile Δ at Pūmākeas Hill

Containing an area of 1369 acres

Containing *Twenty nine hundred and two (2902)* Acres,
more or less; excepting and reserving to the Hawaiian Government, all mineral or metallic mines of every
description.

To Have and to Hold the above granted Land in Fee Simple, unto the said
Bayaleleponi Kalama Heirs and Assigns forever,
subject to the taxes to be from time to time imposed by the Legislative Council, equally upon all Landed
Property held in Fee Simple.

In Witness Whereof, I have hereunto set my hand, and caused the Great
Seal of the Hawaiian Islands to be affixed, this *twentieth*
day of *October* — 1880.

Malakana P.

*By the King
the Minister of the Interior
A. P. Carter*

(October 20, 1880)

**Ahupua'a of Kula & Ili Kupono of Halekamahina
No. 7483
Royal Patent.
Upon Confirmation by the Land Commission.**

WHEREAS, The Board of Commissioners to quiet Land Titles have by their decision awarded unto Hazaleleponi Kalama L.C. Awards 4452 ap. 1. an estate of Freehold less than Allodial, in and to the Land hereafter described, and whereas proper application having been made for the Minister of the Interior by Hon WC Parker, Administrators of the Estate of Charles Kanaina for a Royal Patent for the within described land a certificate defining the boundaries of the same having been filed and the governments commutation thereon relinquished by an order of the Privy Councils dated June 4, 1855.

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 Hazaleleponi Kalama all that certain piece of Land situate at the Ahupuaa in Puna Lands of Kula and Halekamahina in the island of Hawaii and described as follows:

Apana 1. Commence at hala out in the pahoehoe 1 chain from the sea at Puhau S. 77.45 W 9620 chns. along Halekamahina to stone X at Govt. road S. 75.15 W. 983 chains along Kaniahiku grant to 3225 S. 72.30 W. 9.71 chns along Kaniahiku Grant No. 3225, S 73 15 W 7.91 chns along Kaniahiku grant No. 3225 to Keaukalehua N. 71 45 W. 5.00 chains along Kapoho to N Bank of the award S. 62.15 W 27.20 chns W. 27.20 chns along Kapoho to pile of stones marked \triangle at the mauka base of Puukea hill thence N. 48.30 W. 1350 chains along Halekamahina N. 70° 30 W. 18 50 chains along Halekamahina to piles of stones by cocoanut trees at place called Kaamana thence N. 63 40 W. 1081 chns along Halekamahina to stones marked X S 60 15 W 11 60 chains along Halekamahina to stones marked H. at Leioumi at base of the pali thence S. 56.50 W. 38.55 chns along Halekamahina by the aa S 54.75 W 25.35 chns along Halekamahina by the aa to pile stones \triangle N 51.15 W 9.20 chains along Halekamahina to pile of stones \triangle at Kolea N 75.30 E 12.50 chns along Puua to the top of a noll [sic] thence N. 52 E 29.46 chains along Puua a volcanic crack being the boundary N. 87 E 560 chains along Puua to a pile of stones at the road N. 56.30 E 20.30 chains along Puua to stone P at Leioumi sliding place N. 50 E 1070 chns along Puua volcanic crack being the boundary by rock marked KL at the top of the pali from which point the rock X [page 231] bears S. 48.40 E 560 chns across kula N. 50 E. 13.62 chns along Puua the pali being the boundary to the sea N. 42.20 20 E 12 chns along Puua to K cut in rock on side of the pali, N. 42° 20 E 6 chains along Puua along the pali base N. 11° 45 E 440 chns. along Puua the pali base N. 51° E 4275 chns along Puua to K cut in Pahoehoe in Govt road N. 50° 45 E 104.00 chns along Puua to K and in Pahoehoe near the sea shore N. 66 E 230 chns along Puua to Kaoko at the sea shore then return to the last station K S. 52 E. 52.20 chns along the sea coast in bent lines. S. 89 45 E 29 50 chns along the sea coast in bent lines S 48 30 E 34 20 chns along the sea coast to Kumukahi point S 49° W 42 chns along the sea coast S 9° chns along the sea coast to near the boat landing S 37 50 W 16 60 chns along the sea coast in bent lines commencement. Containing an area of 1643 acres.

Apana 2. Commence at the seashore on the boundary of Kapoho at Haehae S 86.40 W 9.75 chns along Kapoho to P cut in the pahoehoe rock S 86.40 W 95 chns along Kapoho to

Apana 3. Commence at pile of stones marked \triangle at mauka base of Puukea hill S 48.50 W 34 15 chns along Kapoho to the top of a high cone S 57° 30 W 5275 chns along Kapoho to stone \triangle at Puhau top of pali S 35 15 W 11.00 chns along Kapoho to SW Base of the hill S. 60.15 W 49.15 chains along Kapoho to S base of hill below Puki S 71° 15 W 59 30 chains to stone pillar X at "Kaloī" S. 50° 45 W 36.55 chains still along Kapoho S. 71.15 W. 28.38 chains along Kapoho to cross cut in pahoe-hoe S. 54.15 W. 46.52 chains along Kapoho to H cut in the pahoe-hoe in the lower edge of stone pillar by the road. S 77° W. 17.00 and along Kapoho to ohia tree marked K and a pile of stones of the Puuohawa [Pu'uohaua] ridge thence N. 8.15 E

Containing an area of 1169 acres. [page 233]

To Have and to Hold the above granted Land in Fee Simple, unto the said Hazaleleponi Kalama Heirs and Assigns forever, subject to the taxes to be from time to time imposed by the Legislative Council, equally upon a Landed Property held in Fee Simple.

By the King Kalakaua R.
the Minister of the Interior
H.A.P. Carter

Helu 4596
Maka
Foreign Testimony Volume 5:45
Makaaiea, Kehena Ahupuaa, Puna

1859 - Record of Land Commission Kila Koomoi Thursday April 26.		
N ^o	Claimant	Testimony
4596	Makia	<p>Haka Sw. He knows the Cl. of Maka to be in the district of Puna, on ahupuaa of Kehena, on ili of Makaaiea - in middle of a strip of wood land running to the Sea. There is no mark to know the field by in this part of it. It is all Lava & Ohia & lauhala. It is bounded N by a bed of lava - E by a footpath running along sea side. S. by a bed of lava - W by the main road. It is cultivated the soil is decayed vegetable substance. No house. Clt. began to clear & plant it in 1845 as waste land without asking permission: the Konohiki never interfered with him in so doing - or forbade it.</p> <p>Hau Sworn. Confirmed the above.</p>

April 26, 1849

Haka Sw. He knows the Cl. of Maka to be in the district of Puna, on ahupuaa of Kehena, on ili of Makaaiea, in middle of a strip of wood land running to the Sea. There is no mark to know the field by in this part of it. It is all lava & ohia & lauhala. It is bounded on N. by a bed of lava. E, by a foot path running along sea side. S. by a bed of lava. W. by the main road.

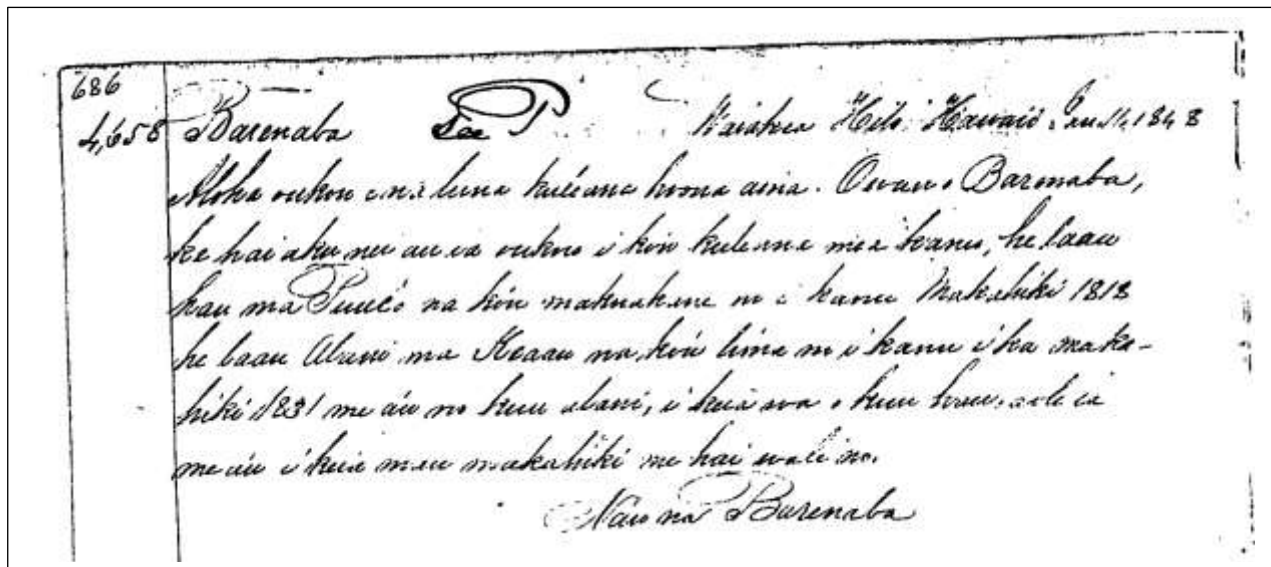
It is cultivated, the soil is decayed vegetable substance. No house.

Clt. began to clear & plant in 1845 as waste land without asking permission. The Konohiki never interfered with him in so doing, or forbade it.

Hau Sworn. Confirmed the above.

Helu 4596 Not Awarded.

Helu 4658 (see also Helu 2327)
Barenaba
Native Register Volume 8:686
Keaau Ahupuaa, Puna and other lands



Waiakea, Hilo, Hawaii. Janu. 10, 1848

Aloha oukou e na luna kuleana hoona aina. Owau o Barenaba, ke hai aku nei au ia oukou i ko'u kuleana mea kanu, he laau hau ma Puueo, no ko'u makuakane no i kanu Makahiki 1818; he laau Alani ma Keaau na ko'u lima no i kanu i ka makahiki 1831, me a'u no kuu alani, i keia wa o kuu hau aole ia me a'u i kea mau makahiki ke hai wale no.
Nau na Barenaba

Aloha to you Commissioners who quiet land claims. I, Barenaba, hereby tell you of my claim for planted things. A hau tree at Puueo was planted by my father in the Year 1818. An Orange tree was planted by my hands at Keaau in the year 1831. The orange tree is still with me at this time, but my hau tree has not been with me for some years, it is with someone else.

Done by me, Barenaba

Helu 4658 (see also Helu 2327)
Barenaba
Native Testimony Volume 4:432
Kalaehina, Keaau Ahupuaa, Puna and other lands

432 •

4658 Barenaba

Hoshikiia o Maanai

Aolelo mai la

Ua ike au nia i ke Ahupuaa
o Puna Apana I

Mauka ko Keaka Ma
Lamakahia ko ke konohiki Mattai
Konohiki no, Ma Puna konohiki.

Haakahi Opu Hau Na Ka
Makua Kane o Barenaba i Kane
i ka wa o No I, a make kona
makua Kane, hoili Kua Hau ia
Barenaba, a ka M. L. 1882, ia
Hoolulu, aole Keaka o Barenaba
ia manawa

Apana 2 Kumu alani ma
ke Ahupuaa o Keaau ili aina o
Kalaehina kila Hawaii

Ma ke konohiki na palena
a puni, Kana no i Kane, aia no
ia ia, aole mea Kea Kea i Kua
Apana kumu alani

Hoshikiia o Maanai

Aolelo mai la Ua ike no au i
Kua aina e like me ka Maanai
hai ana ae nei

Hoohikiia o Kaauai, A olelo mai la.

Ua ike au aia i ke Ahupuaa o Puueo Apana I.

Mauka ko Keaka, Ma Hamakua ko ke konohiki, Makai konohiki no, ma Puna konohiki.

Hookahi Opu Hau na ka Makuakane o Barenaba i kanu i ka wa o K. I. A make kona makuakane, hooili keia hau ia Barenaba, A ka M.H. 1832 ia Hoolulu, aole keakea o Barenaba ia manawa.

Apana 2. Kumu alani ma ke Ahupuaa o Keaau ili aina o Kalaehina, Hilo [Puna], Hawaii.

No ke konohiki na palena a puni. Nana no i kanu, ai no ia ia, aole mea keakea i keia apana kumu alani.

Hoohikiia o Kauhihiwa a olelo ma la. Ua ike no au i keia aina e like me ka Kaauai hai ana ae nei.

Kaauai sworn and stated. I have seen there in the Ahupuaa of Puueo, Parcel I.

Mauka, Keaka, towards Hamakua the konohiki, Makai, also the konohiki, towards Puna, the konohiki.

Parcel 2. Orange tree in the Ahupuaa of Keaau, ili land of Kalaehina, Hilo [Puna], Hawaii.

The konohiki is along all boundaries. He has planted it, it is his. No one has opposed the orange tree parcel.

Kauhihiwa Sworn and stated. I know this land just as Kaauai has stated here.

Helu 4658 for Keaau, Puna, Not Awarded. See Helu 2327 for Royal Patent 7602, Kalaihina, Keaau. 11.32 Acres.

Helu 4918
Kapapa
Native Register Volume 4:354
Keaau Ahupuaa, Puna and other lands

354
4918 Kapapa Januali 17, 1848

Aloha oukou e na Luna Kuleana Hoona Aina. Owau o Kapapa ke hai aku nei a'u ia oukou i kuu kuleana mea kanu, e hoihoi mai ia'u i keia manawa. Eia o'u kuleana mea kanu. He hau ma Kahuwaa i Hilo, na'u no i kanu, i ka hoi ana mai o Kamehameha ia Keoua mua nei, aia kuu kanu ana, aole me a'u ia i keia wa. He laau Alani ma Keaau, ua kanu a'u ia laau M.H. 1831 ai keia wa, aneane a'u i nele, no ka mano e lawe ia'ku e hai. He mau niu kahi aia ma ka puka ana mawaho o Panaewa. He mau laau kope aia ma Keaau. A he mau laau ma Piihonua, A he mau laau kanu ma Kaupakuea. Oia kuu mau kuleana kanu e hai aku nei ia oukou, a me kuu makemake nohoi e hoi pono mai ia'u kuu mau kuleana a pili me a'u. Aole me ka mea e. Aloha oukou me ka maluhia. Na Kapapa.

Januali 17, 1848

Aloha oukou e na Luna Kuleana Hoona Aina. Owau o Kapapa ke hai aku nei a'u ia oukou i ko'u kuleana mea kanu, e hoihoi mai ia'u i keia manawa. Eia o'u Kuleana me kanu. He hau ma Kahuwaa i Hilo, na'u no i kanu, i ka hoi ana mai o Kamehameha ia Keoua mua nei. Oia kuu kanu ana. Aole me a'u ia i keia wa. He laau Alani ma Keaau, ua kanu a'u ia laau M.H. 1831 ai keia wa aneane a'u i nele, no ka mano lawe ia'ku e hai.

He mau niu kahi aia ma ka puka ana mawaho o Panaewa. He mau laau kope ma Keaau. A he mau laau ma Piihonua, A he mau laau kanu ma Kaupakuea. Oia ko'u mau Kuleana kanu e hai aku nei ia oukou, a me ko'u makemake nohoi e hoi pono mai ia'u ko'u mau kuleana a pili me a'u. Aole me ka mea e. Aloha oukou me ka maluhia. Na Kapapa.

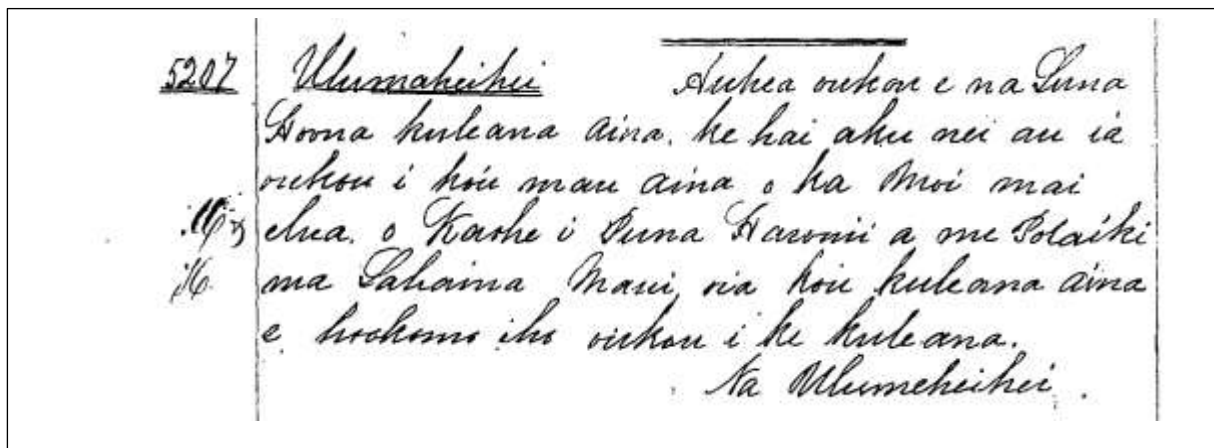
Aloha to you Commissioners who quiet Land Claims. I, Kapapa, hereby state my claim to you for my crops. Let them be returned to me at this time. Here is my Claim for my

crops. A hau tree at Kahuwa in Hilo. It was planted by me when Kamehameha returned on the first [sailing] of Keoua. At this time, it is not mine. Also, an Orange tree at Keaau. I planted it in the Year 1831, at this time I am almost deprived of it, because someone else thinks of taking it.

There are also some coconut trees at the place where one emerges from Panaewa. There are some coffee trees at Keaau. And some trees at Piihonua, also some trees at Kaupakuea. Those are my claims of crops which I state to you with the wish that they be returned to me and not be given to someone else. Aloha and peace to you. By Kapapa.

Helu 4918 Not Awarded. Kapapa passed away in 1849.

Helu 5207
Ulumaheihei
Native Register Volume 5:246
Kaohe Ahupuaa, Puna and other lands



5207 Ulumaheihei Auhea oukou e na Luna
Hoona kuleana aina. ke hai aku nei au ia
oukou i kou mau aina o ka Moi mai
elua. o Kaohe i Puna Hawaii a me Polaiki
ma Lahaina Maui, ia kou kuleana aina
e hookomo iho oukou i ke kuleana.
Na Ulumaheihei.

Auhea oukou e na Luna Hoona kuleana aina. Ke hai aku nei au ia oukou i ko'u mau aina o ka Moi mai elua. O Kaohe i Puna Hawaii a me Polaiki ma Lahaina Maui. Oia ko'u kuleana aina e hookomo iho oukou i ke kuleana.

Na Ulumaheihei

Hear this o Commissioners who Quiet land claims. I hereby tell you of my two lands, from the King. Kaohe in Puna, Hawaii, and Polaiki in Lahaina, Maui. That is my land claim to be entered in the claims.

By Ulumaheihei.

Helu 5207 Not Awarded.

Helu 5410
 Davida Malo
 Native Register Volume 6:287-288
 Keaau Ahupuaa, Puna and other lands

5410 Davida Malo
 E o Kaauwai. Ke hai aku nei
 au ia oe i koe mau Aina, a me na pa-
 no ka mea, aole i pau ia kakou i ka
 hana maua. Eia o kuu pa ma
 Ukumehame, aole kakou i hana, e
 hokomo oe ma ka oukou hema.
 O kuu pa ma Alenuihiki Kikahi-
 ia Kikahi o kuu mau Aina mai na hii
 mai i make aku nei, Kolu ili aina
 ma Keaau, HooKahi ma Keaau i
 Puna, hooKahi ma Ukumehame No
 Hoapili Kane mai.
 Eia Kikahi, he ili aina ma
 Waikapu, he mau ahupuaa hoku, o ma
 Makapipi, a me Honolulu iki ma
 Koelau, Maui. No Kikahouhi mai.
 Eia Kikahi, he Ili o Alenuihiki
 ma Pahaina nei, he Ahupuaa o Kawaia
 ma Puna. No Hoapili wahine mai, he
 Ili o Moemuku ma HooKawai, No
 Kuakini mai, pupa la e koe mai ai
 iau ka hapa kolu, kua mau Aina.
 Eimi iho oe ma koe mau hoo

Z. Kaauwai. I hereby tell you of my lands and lots, because we were not finished in the preceding [application]... There is an ili in Keaau, Puna...

i ka poma ke koma oia ka oukou hana
 a me ka poma ole, a palapala mai iai
 aka, ke manas nei au e poma ke hokomo
 o, i kuu pa ma kekimehame ua ike o
 he pa masli no ia, elua oia lo'i palapala
 maloko.

Oia no keia ninau, o ka waiwai hea
 i ma kaku kula ka i oleloia, a o aku ma-
 mua o na haneli kala elima, a auhau-
 ia no, o ka waiwai anei ma na holohelema
 ma ka aia paha, ma ka pa paha
 Aloha Kama

David Males -

Helu 6026
Lanai Ikaaka
Native Register Volume 8:407
Makuu Ahupuaa, Puna and other lands

6026 Lanai Ikaaka Kahaluu Hawaii Jan. 10, 1848
 Aloha oukou a pau e na luna hoona kuleana aina, penei he
 mau hoona kuleana aina, o Kana-pouli he ilina oia ma
 Hmthoan ihi he ahupuaa, penei he kuleana, o Kamehame-
 ha i ia Piia, o Piia ia Kuakini, oia ma ka moku aina, oia ma
 kua kuleana aina oia, he ahupuaa o Kapua ma Kuakini maia a
 ia Piia, oia ma kua kuleana aina oia he ilina o Waiha, o Kamehame-
 ha ahupuaa, o Kamehameha ma Kamehameha a ia Piia, oia
 kua kuleana aina oia o Kamehameha he ahupuaa, oia ma ka moku
 o Puna, ma Kuakini a ia Piia, oia kua mau kuleana aina la i
 koe, na manu aku hoi kahi poe o lakou, a like no hoi me a'u mau alii,
 na manu aku la, ke lele la ka! kaapua wale iho nui
 no ka manu eheu ole. Lanai Ikaaka.

—

Oia kua ia oukou e na luna hoona kuleana aina, penei; he kule-
 na pa, e kolu oia pa, eia oia pa e hoofii aku nui ia oukou ma
 na hale, a ma na ma a pau, Pa 1, eia kua kua 37 anana,
 Kama 23 anana, Kamehameha 27 1/2 anana Kamehameha 20 anana
 Kamehameha Pa 2, Kama 15, Kama 11, Kama 15, Kama 29, Kama 29
 Maaka Lanai.

Kahaluu, Hawaii, Jan. 10, 1848

Aloha oukou a pau e na luna hoona kuleana aina... ..eia keia kuleana aina o'u o Makuu, he ahupuaa, aia ma ka moku o Puna, no Kuakini a ia Piia. Oia ko'u mau kuleana aina la i koe. Na manu aku hoi kahi poe o lakou, a like no hoi me a'u mau alii, na manu aku alu, ke lele la ka! Kaapa wale iho nui no ka manu eheu ole. Lanai Ikaaka...

Aloha to all of you commissioners who quiet land claims. My land claims are as follows... ..here is my claim in Makuu, an ahupuaa in the Puna District, from Kuakini and Piia. Those are my

Helu 7713
Victoria Kamamalu
Native Register Volume 5:440a-b to 444
Ahupuaa of Kahuai [Kahuwai]. Kauhaleau [Kauweleau] and Kauaea, Puna
and more than 125 ahupuaa, ili and pa (lots)

443			
Koapiuimahuha Ahupuaa	Hana	Maui	
Mahulua	"	"	
Poopo	"	"	
Lapalapauiki	"	"	
Wailei	"	"	
Paihala	"	"	
Kaliki Ahupuaa	Hana	Maui	
Kahiooka	"	"	
Kailekua	"	"	
Puukohala	"	"	
Kahalawe	"	"	
Puakohu	"	"	
Kahua	Kohala	Hawaii	
Konohane	"	"	
Kohualoa 1, 2	Hona	"	
Kahala	"	"	
Koipuni	"	"	
Kekahi Kauhau	"	"	
Koimau	"	"	
Konohua	"	"	
Kauakaua 1, 2	"	"	
Pakani	"	"	
Kekahi Kauhau	Kapapala	"	
Kahua Ahupuaa	Puna	Hawaii	
Kauhaleau	"	"	
Kauaea	"	"	
Pipio Ili i Waiakea	"	"	
Kalala Ahupuaa	"	"	
Konohomui Ili i Waiakea	"	"	
Pakohoe Ahupuaa	"	"	
Domua	"	"	
Kae	"	"	

[Puna claims excerpted from page 443]

Mahele Aina...

...Kahuai	Ahupuaa	Puna	Hawaii
Kauhaleau	Ahupuaa	Puna	Hawaii
Kauaea	Ahupuaa	Puna	Hawaii...

Helu 7713
Victoria Kamamalu
Foreign Testimony Volume 3:408-410
Kahuwai, Kauwalehau [Kauaeleau], Kauaea, Puna and other lands

[page 408]

A true Copy

(sig) A. Gd Thurston

Clerk, Int. Dept.

Copy of the Division of Lands agreed upon in Privy Council August 27, 1850. Kekuanaoa and his children to received Fee simple Titles for those lands here set off to them [retaining around 54 'āina]. They resigning to the Govt. all title to the other lands granted then in the Buke Mahele.

No. 7713 Ko Victoria Kamamalu mau aina ma ke ano Alodio...

...Kahuwai	Ahupuaa	Puna	Hawaii
Kauwalehau	Ahupuaa	Puna	Hawaii
Kauaea	Ahupuaa	Puna	Hawaii...

[see copy of page 408 on next page]

408

7713. V. Kamamahu.
 10,474. N. Kamahu. }
 7716. R. Keckikolani. }
 7714^B M. Kekuanaiwa. }
 7712. M. Kekuanaoa. }

A true Copy
 by A. C. Hurston

Clerk Int Dept.

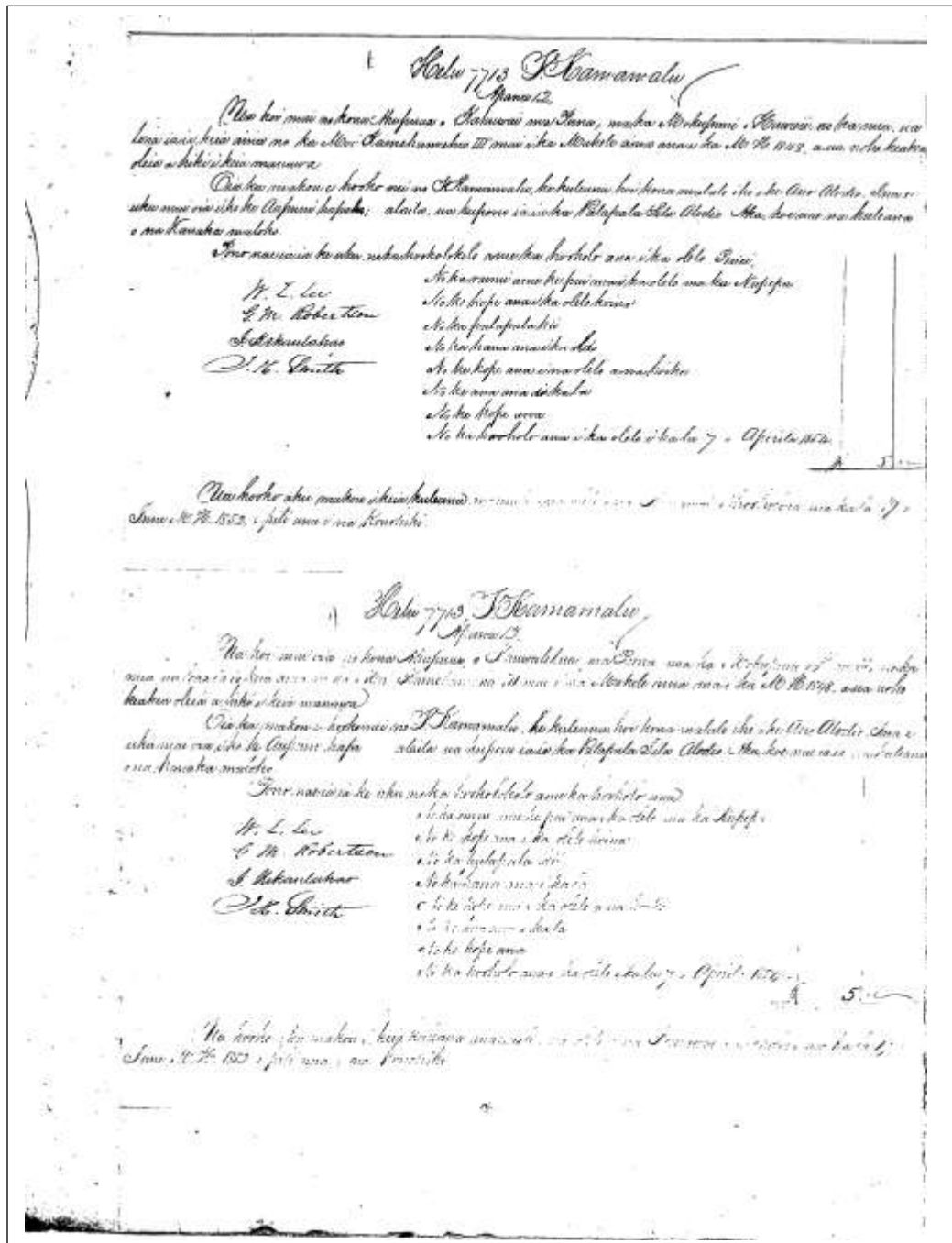
Copy of the Division of Lands agreed
 upon in Privy Council August 27, 1850.
 Kekuanaoa and his children to re-
 ceive fee simple titles for those lands
 here set off to them. They resigning
 to the Govt, all title to the other lands
 granted them in the Buhe Mahale.

7713/No Victoria Kamamahu mau aima
 ma ke ano Alodis.

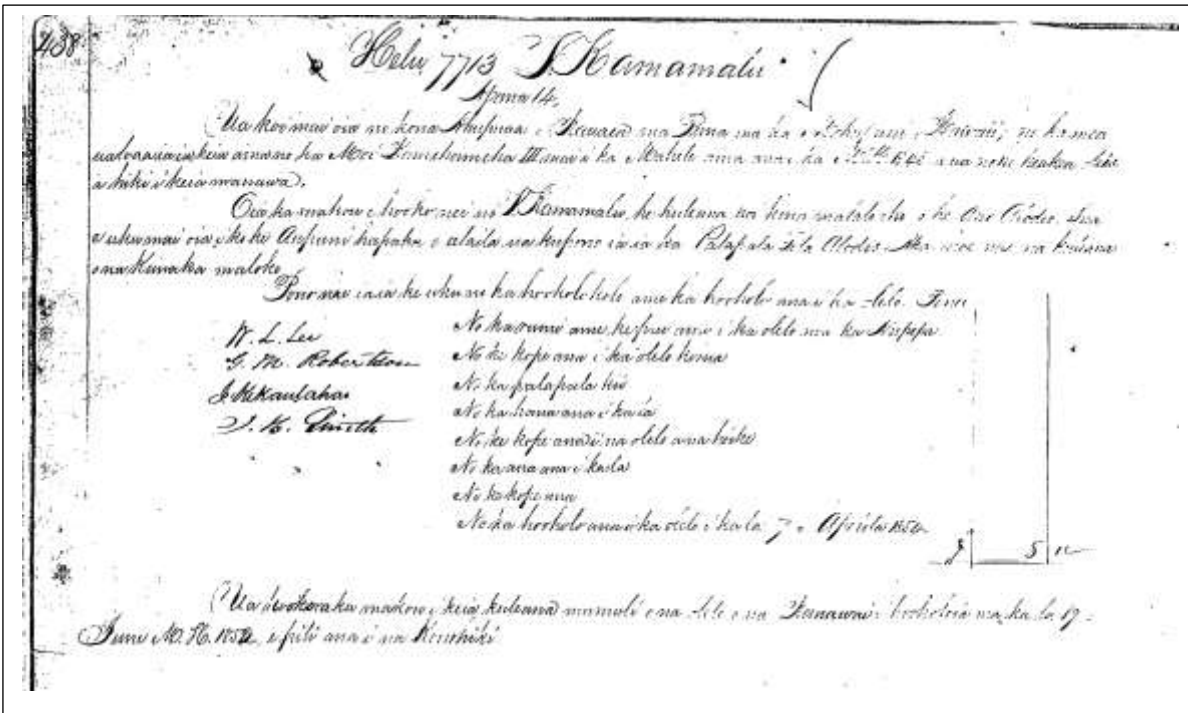
Honokane, Ahupuaa, Kohala, Hawaii	
Kahua,	
Koepu,	Kona,
2 Holualoa,	
Kahaluu,	
Keanohou,	
Honuaia,	
Honokua,	
2 Haukalua,	
Pakini,	Kau
Keanohou, Ili o Kapapala	
Kahuwai, Ahupuaa, Puna,	
Kauwalekai,	
Kauaia,	
Honohonou, Ili o Waialeale, Niihau,	
Piopia,	
Kalalan, Ahupuaa,	

Kahuwai and Kauwalehua [Kauaeleau] Ahupuaa, Puna

[Note: Most Mahele Award Book notes on Ali'i/Konohiki Awards include standard wording as quoted with selected claims cited in this study. Each document includes the statement: "Aka koe nae na kuleana o na Kanaka maloko" which is generally translated in Law as "Retaining the rights of the Native tenants therein."



**Helu 7713 Apana 14
Victoria Kamamalu
Mahele Award Book Volume 10:438
Kauaea Ahupuaa, Puna**



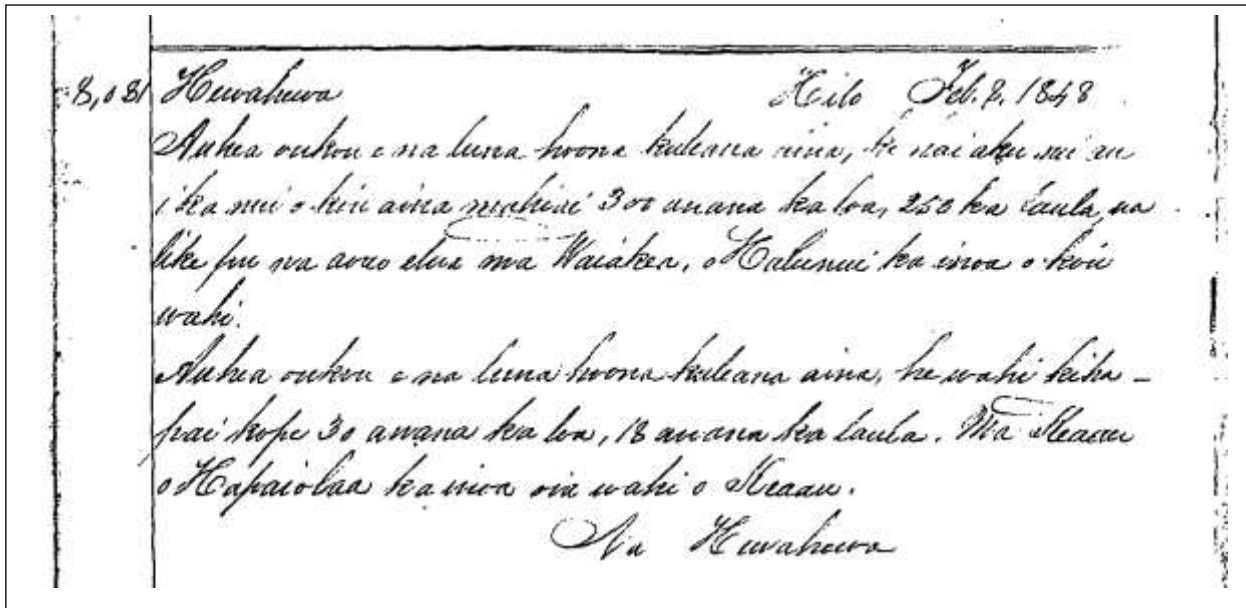
Helu 7713, Ahupuaa in Puna Awarded:

Helu 7713 Apana 12, Kahuwai Ahupuaa. Royal Patent 6884, 2869 Acres

Helu 7713 Apana 13, Kauwalehau [Kauaeleau) Ahupuaa. Royal Patent 8199, 1822 Acres

Helu 7713 Apana 14, Kauaea Ahupuaa. Royal Patent 8200, 1568 Acres

Helu 8081
Hewahewa
Native Register Volume 8:705
Hapaiolaa (Halauloa), Keaau Ahupuaa, Puna and other lands



Hilo. Feb. 8, 1848

...Auhea oukou e na luna hoona kuleana aina, he wahi kihapai kope, 30 anana ka loa, 18 anana ka laula. Ma Keaau, o Hapaiolaa ka inoa oia wahi o Keaau.
Na Hewahewa

...Hear ye, o commissioners who settle land claims. There is a coffee patch, 30 fathoms long and 18 fathoms wide. It is at Keaau, Hapaiolaa is the name of that place at Keaau.

Helu 8081 with 3996
Hewahewa
Native Testimony Volume 4:471-472
Halauloa (Hapaiolaa), Keaau Ahupuaa, Puna and other lands

23 Nov.

3996
8081

Hewahewa
Koohikiia o Kapuaa
Aole mai la. Ua ike no au aia
i ka iliaima, Halulunui Waiatea
Aole Hawaii.

Manuka Konohiki Ma
Hamakua Konohiki; pela no ma-
kai a ma Puna.

He Alanui maiaaia o
keia Apama aia, i Kihapai ua
mahia. Ua hewa ka palapala
hoopii huleana, aole kupono.

2 Apama elua aia i ka ili aia
o Halauloa Keaau Puna Hawaii
hoohiki Kihapai

Manuka Konohiki Ma Aole

472

ko Heawemakali aia Makai
no Konohiki Makai ko
Mehenu aia i Kihapai Ua
mahia, aole hale

Oka Apama mua Waiatea
lona 1847 no Hamakua Oka lua
Heaau lona 1848 no Mehenu
Aole mea haka.

Koohikiia o Kihapai
Aole mai la Ua ike no au i keia
aia i like me ka Kapuaa kai ana
mai nei

23, Nov. [1849]

...Apana elua. Aia i ka ili aina o Halauloa, Keaau, Puna, Hawaii, hookahi kihapai.

Mauka konohiki. Ma Hilo, ko Keawemakalio aina. Makai no konohiki. Ma Ka'u, ko Meheula aina. 1 kihapai, ua mahiia, aole hale.

O ka Apana mua Waiakea, loa 1847 no Kamahiai. O ka lua, Keaau, loa 1842 no Meheula. Aole mea keakea.

Hoohikiia o Kahalehau a olelo mai la. Ua ike no au i keia aina e like me ka Kapuaa hai ana mai nei.

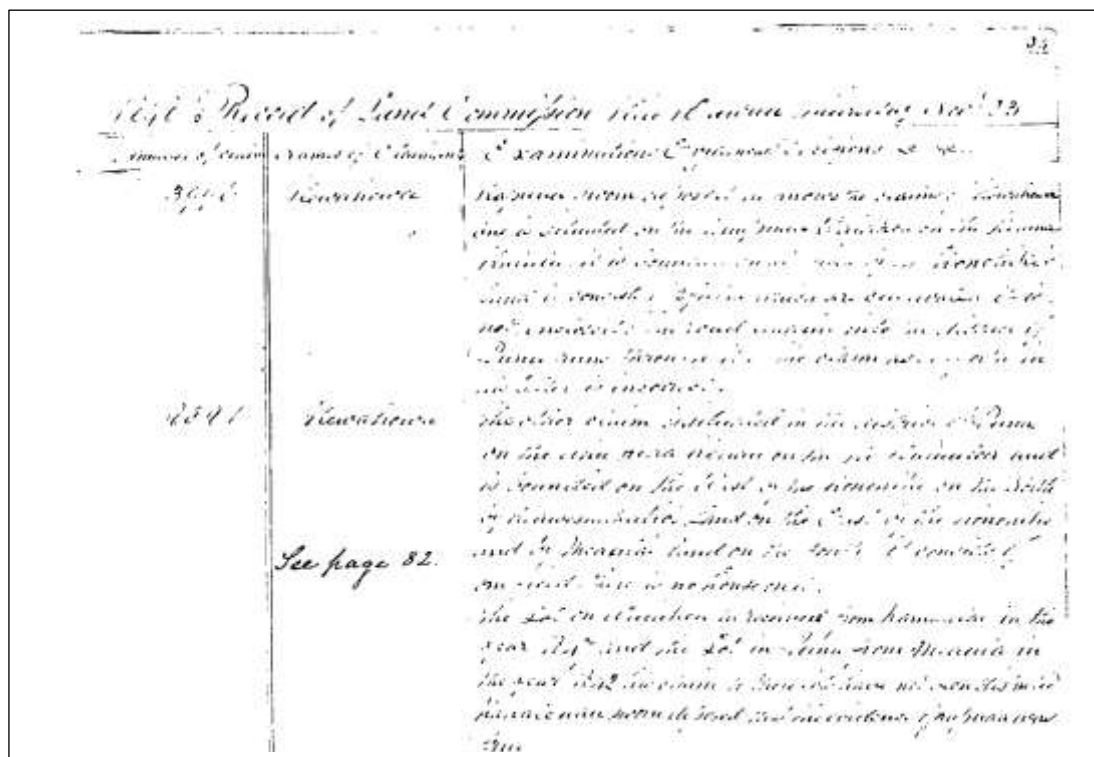
Apana two. There in the ili land of Halauloa, Keaau, Puna, Hawaii, is one cultivated patch.

Upland is the Konohiki. Towards Hilo is Keawemakalio's land. Towards the shore is the konohiki. Towards Ka'u is Meheula's land. 1 cultivated patch, no house.

The first Parcel at Waiakea was gotten in 1847 from Kamahiai. The second, at Keaau, was gotten in 1842 from Meheula. No one objects.

Kahalehau sworn and stated. I know these lands, they are as Kapuaa has explained here.

**Helu 8081 with 3996
Hewahewa
Foreign Testimony 5:34
Halauloa, Keaau Ahupuaa, Puna
(Combined with Helu 3996 for Waiakea)**



...The other claim is situated in the District of Puna, on the Ahupuaa Keaau, on the Ili Halauloa. Is on the West by the Konohiki; on the North by Keawemakalio's land; on the East by the konohiki; and by Meheula's land on the South. It consists of one field. There is no house on it.... See page 82...

**Helu 8081
Hewahewa
Foreign Testimony Volume 5:82
Halauloa, Keaau Ahupuaa, Puna and other lands**

82

Hilo Sept. 5th 1852.

N^o 8081. Hewahewa. (from page 34)

Kanaina, sworn says, I am the Konohiki of Keaau an Ahupuaa of land in Puna, Hawaii, under the Chief Kanaina at Honolulu. I know the claim of Hewahewa in that land. It is a good claim. He received it from Kanuha in the year 1842, paha and Kanuha received it from Kekauluohi. It is not disputed. The survey of Mr. Pelham as near as I can judge is correct. I have seen the bounds as surveyed, and it is clear to me that they are right. I was not on the ground when it was surveyed but the bounds were pointed out to me.

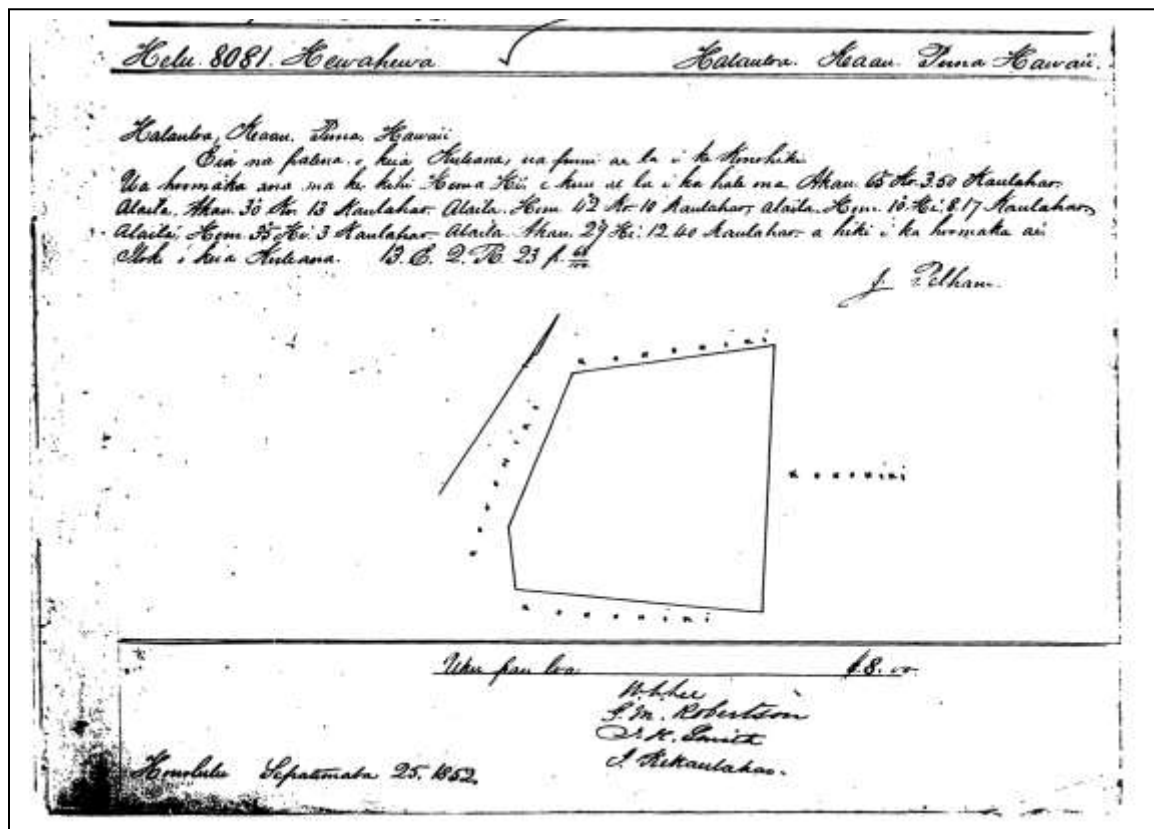
Baumaba, sworn says, I know the claim of Hewahewa in Puna - it is in the same land with my claim. My knowledge is the same as that of Kanaina and I confirm his testimony. I am a Kamaaina on that land.

Hilo Sept. 5th, 1852
(from page 34)

Kanaina sworn says, I am the Konohiki of Keaau, an ahupuaa of land in Puna, Hawaii, under the chief Kanaina⁷⁷ at Honolulu. I know the claim of Hewahewa in that land. It is a good claim. He received it from Kanuha in the year 1842 paha [perhaps] and Kanuha

⁷⁷ Charles Kanaina, husband of chiefess Kekāuluohi, and father of William Charles Lunalilo.

Barenaba sworn says, I know the claim of Hewahewa in Puna, it is in the same land with my claim. My knowledge is the same as that of Kanaina, and I confirm his testimony. I am a kamaaina on that land.



Ua hoomaka ana ma ke kihi Hema Hi., e kuu [kū] ae la i ka hale ona. Akau 65° Ko. 3.50 Kaulahao. Alaila, Akau 30° Ko. 13 Kaulahao. Alaila Hem. 42° Ko. 10 Kaulahao. Alaila Hem. 10° Hi. 8.17 Kaulahao. Alaila Hem. 35° Hi. 3 Kaulahao. Alaila, Akau 29° Hi. 12.40 Kaulahao, a hiki i ka hoomakaai. Iloko o keia Kuleana. 13 #. 2. R. 23 P. 68/100. J. Pelham [Surveyor]

Here are the boundaries of this Property, it is surrounded by the Konohiki.

Beginning at the South E. corner, where his house stands. North 65° W. 3.50 Chains. Then, North 30° W. 13 Chains. Then S. 42° W. 10 Chains. Alaila W. 10° E. 8.17 Chains. Then S. 35° E. 3 Chains. Then, North 29° E. 12.40 Chains, to the point of commencement. Iloko o keia Kuleana. There are 13 Ac. 2. R. 23 Links. 68/100. In this property.

Uku pau loa \$8.00

Wm. Lee

G.M. Robertson

J.H. Smith

I. Kekaulahao Honolulu. Sepatemaba 25, 1852.

Helu 8081, Royal Patent 4360. Halauloa, Keaau, Puna, 1 Apana 13.64 Acres.

Helu 8452
Ane Keohokalole, K. Kapaakea
Native Testimony Volume 10:326-328
Puua Ahupuaa, Puna and other lands

[Page 326 list lands relinquished to the Government in commutation for those lands retained.]

327

mae Kihuna Kani Ma.
Kihuna Kalmiaua
Aloha ou.

Ki ha aku mai au
ou ou i na mea o Kihuna mai au i Koe
mai iau ke ae ia mai Kihuna mahalo au.

Kahana.	Maunaloa.	Koolaula.	Oahu
Kamohama.	Ma.	Kaiki.	
Paeke.	Maunaloa.	Lahaina.	Maui
2 Kihuna.		Kula.	
3 Kihuna.			
2 Koolaula.	3, 4.		
Kapua.			
Kamohama.			
Kihuna.			
Koolaula.		Hana.	
Koolaula.		Kona.	Hawaii
Koolaula.			
Oahu.			
Koolaula.			
Pai.		Kohala.	
Paeke.		Kamohama.	
Paeke.		Puna.	
Kailua.		Kau.	
Koolaula.			
Koolaula.		Kila.	
Koolaula.		Koolaula.	Oahu

Ou ke mahalo.
A. Keohokalole

3 January 1850 }

Resolved, That the Minister of the
Interior do and is hereby authorized to transfer
to the list of lands belonging to Keohokalole
Koolaula, Kona, Hawaii, and Kapua 1, Kila
Maui, and transfer to the list of one of
the Maui in Kila, Maui, on line of
Kapua 2, sold by Kapaakea through
mistake.

By order of Privy Council
Dec^r 22. 1851.

Resolved, That the Government shall accept

[pages 327-328]

Mea Kiekie Keoni Ana
Kuhina Kalaiaina.

Aloha oe,

Ke hai aku nei au ia oe i na inoa o ko'u mau aina i koe mai ia'u, ke ae ia mai keia mahele ana...

...Puua Puna Hawaii...

...Honolulu Me ka mahalo
3 Ianuari 1850 A. Keohokalole

Resolved, that the Minister of the Interior be and is hereby authorized to transfer to the list of lands belonging to Keohokalole

His Excellency, Keoni Ana,
Minister of Interior

Aloha to you,

I hereby tell you the names of my lands that remain to me, as agreed to in this land division...

...Puua Puna Hawaii...

...Honolulu With appreciation,
3 January 1850 A. Keohokalole

...By order of the King and Council
August 27th, 1850.

I hereby certify the foregoing to be true copies of the original documents now on file in this Department.

Interior Department (sig) A.G. Thurston
Nov. 9th, 1853. Chief Clerk

[illegible]

166

125

No. 7788
ROYAL PATENT.

Upon Confirmation of the Land Commission.

WHEREAS, The Board of Commissioners to quiet Land Titles have by their decision awarded unto
A. Kiookohalo L.L. Award, 8452
Ap. no. A 15
an estate of Freehold less than Allodial, in and to the Land hereafter described, and whereas proper
Application having been made by Saml. M. Damon the present owner of said
land to the Minister of the Interior for a Royal Patent on the within
described land, Certificate defining the boundaries of the same having
been duly filed, and the Government Commutation thereon relinquished by
order of the Privy Council during the reign of Kamehamaha III.
THEREFORE, KALAKAUÀ, 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
A. Kiookohalo
all that certain piece of land situate at Puwa Puwa
in the Island of Hawaii and described as follows:
Commencing at Waikō the boundary of this land and kula
on the sea shore, and run
S 66° N 23 c. chains along kula to W. cut in pohorahov
• 50½ " 10 d. " " " K. " " in the foot road
• 57 " 42.75 " " " along base of the pali
• 11½ " 4-40 " " " "
• 42½ " 18.- " " " "
• 56 " 24.32 " " " to Pat Lieoemi along Volcanic cracks
• 56½ " 20.30 " " " pile of stones at road
• 57 " 5.60 " " " "
• 52 " 29.46 " " " along Volcanic cracks
• 75½ " 12.50 " " " to pile of stones marked Δ at Holoā
• 49½ " 11x30 " Halekamahina to Thraaa
• 87½ " 19.30 " " across the ditch which separates from
marked X in a chart spot between aa
called "Chelalii."
• 22½ N. 35.50 " old road the boundary of Halekamahina
• 68½ " 43.10 " " " to pile of stones on the edge of the lava flow
of 1840 by Eniwale bits of woods at P.
N 87 N. 30.80 " on the lava flow of 1840 along Kamiahua
lowt. lands to X.

167

Containing — 4919 Acres —
more or less; excepting and reserving to the Hawaiian Government, all mineral or metallic mines of every
description.

TO HAVE AND TO HOLD, the above granted Land in *Fee Simple*, unto the said
— A. Kiohokalohi — his —
Heirs and Assigns forever, subject to the taxes to be from time to time imposed by the Legislative Council,
equally upon all landed Property held in Fee Simple.

IN WITNESS WHEREOF, I have hereunto set my hand, and caused
the Great Seal of the Hawaiian Islands to be affixed this 27th
day of October 1885

(sd) Kalakaua Rex

By the King:

The Minister of the Interior,

(sd) Chas. T. Lufick

(October 27, 1885)

No. 7788
Royal Patent.
Upon Confirmation of the Land Commission.

Whereas, The Board of Commissioners to quiet Land Titles have by their decision awarded unto A. Keohokalole L.C. Award 8452 Apana 15 an estate of Freehold less than Allodial, in and to the Land hereafter described, and whereas proper application having been made by Samuel M. Damon the present owner of said land to the Minister of the Interior for a Royal Patent on the within described land, a certificate defining the boundaries of the same having been duly filed, and the Government commutation thereon relinquished by 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 A. Keohokalole all that certain piece of land situate at Puua, Puna in the Island of Hawaii and described as follows:

Commencing at "Kaoko" the boundary of this land and Kula on the sea shore, and run:

S 66° W 230 chains along Kula to K. cut in pahoehoe
S 50 $\frac{3}{4}$ W 104 chains along Kula to K. cut in pahoehoe in the Govt. road
S 57 W 42.75 chains along Kula to K. along base of the pali
S 11 $\frac{3}{4}$ W 4.40 chains along Kula to K. along base of the pali
S 42 $\frac{1}{3}$ W 18 chains along Kula to K. along base of the pali
S 50 W 24.32 chains along Kula to P at Leioumi along volcanic crack
S 56 $\frac{1}{2}$ W 20.30 chains along Kula to pile of stones at road
S 87 W 5.60 chains along Kula
S 52 W 29.46 chains along Kula along volcanic crack
S 75 $\frac{1}{2}$ W 12.50 chains along Kula to pile of stones marked \triangle at "Kolea"
S 49 $\frac{1}{2}$ W 112.30 chains along Halekamahina to the aa
S 89 $\frac{1}{2}$ W 19.30 chains along Halekamahina across the aa to a single cocoanut tree marked X in a clear spot between aa called "Ahulaij." ['Ahulā'i]
S 52 $\frac{1}{2}$ W 35.50 chains along old road the boundary of Halekamahina
S 68 $\frac{3}{4}$ W 43.10 chains along old road to pile of stones on the edge of the lava flow of 1840 by "Paniwale [Imiwale?]" belt of woods at P.
N 87 W. 30.80 chains on the lava flow of 1840 along Kaniahiku Govt. land to X. [page 125]

N 89 $\frac{1}{2}$ W. 64.50 chains along "Kaniahiku" to X at the N. corner of Kahuluna
S 33 $\frac{1}{2}$ W 9 chains along land of Kahuluna R.P. Grant No 3226
S 66 W 3.33 chains along Grant No 3226
S 16 W 9.62 chains along Grant No 3226
S 79 W 9.67 chains on lava flow along Kaniahiku to X on edge of 1840 flow at "Kamokuiliahi."
N 67 $\frac{1}{2}$ W 27.75 chains along Kaniahiku to Kukui Tree marked P in Ohia woods
N 43 W 71.80 chains along Kaniahiku to cocoanut Tree marked H in the South corner of Kahuwai; thence

N 52 $\frac{1}{4}$ E 120 chains along Kahuwai
 N 65 $\frac{3}{4}$ E 73.60 chains along Kahuwai on lava flow of 1840
 N 61 E 11.40 chains to the southernmost cocoanut tree at "Kapapahola,"
 N 89 $\frac{1}{4}$ E 11 chains along Kanekiki an old road the bound. [boundary]
 N 72 $\frac{1}{2}$ E 43.30 chains along Kanekiki an old road the bound.
 N 89 E 17.80 chains along Kanekiki an old road the bound.
 N 65 $\frac{1}{2}$ E 40.40 chains along Kanekiki an old road the bound.
 S 85 $\frac{1}{4}$ E 15 chains along Kanekiki to edge of the aa
 S 66 $\frac{1}{4}$ E 10.40 chains along Kanekiki along road to rock T
 N 81 $\frac{1}{2}$ E 39.60 chains along Koae Govt. land
 S 70 E 11.60 chains along Koae to pile of stones at old road
 N 65 $\frac{1}{2}$ E 17.15 chains along Koae
 N 58 $\frac{1}{2}$ E 9.30 chains to a tall cocoanut tree on Koae
 N 73 $\frac{1}{2}$ E 11.40 chains along Koae a volcanic crack being the boundary
 N 50 $\frac{1}{2}$ E 18.40 chains along crack in a bent line to the Govt. road
 N 48 $\frac{1}{2}$ E 19.60 chains along Koae Grant No. 2932
 N 40 E 13 chains along Koae Grant No. 2932
 N 30 $\frac{1}{2}$ E 3.60 chains along Koae Grant No. 2932
 N 37 $\frac{1}{2}$ E 4.50 W chains along Koae Grant to a single cocoanut tree
 N 43 E 48.80 E chains along Koae No. 1534
 N 17 $\frac{1}{4}$ E 8.65 E chains along Koae No. 1534 to X cut in pahoe-hoe in awawa
 at "Kipu" the corner of Grant No. 1534
 at the sea pali.
 S 54 E 28.75 E general course along sea shore
 S 80 E 11.80 E in bent line course along sea shore to place of commencement.

Containing an area of 4919 acres. [page 126]

Containing 4919 Acres

More or less; excepting and reserving to the Hawaiian Government, all mineral or metallic mines of every description.

To Have And To Hold, the above granted Land in Fee Simple, unto the said A. Keohokalole his Heirs and Assigns forever, subject to the taxes to be from time to time imposed by the Legislative Council, equally upon all landed Property held in Fee Simple.

In Witness Whereof, I have hereunto set my hand, and caused
 the Great Seal of the Hawaiian Islands to be affixed this 27th
 day of October 1885
 (sd.) Kalakaua Rex.

By The King:
 The Minister of the Interior.
 (sd.) Chas. T. Gulick [page 127]

Helu 8515 B (see also Helu 595)
Kaoanaeha
Native Register Volume 3:709
Kamomoa (Kamoamo) Ahupuaa, Puna and other lands

8515 B	Ko Kaoanaeha		
Inoa o na Aina	Ahupuaa	Kalana	Mokupuni
Kamomoa	Na Aina	Koolina	Hawaii
Opuao Ii no	Ahupuaa	Puna	"
Kaloa Ii no	Makapala	Kohala	"
Koolali o Halawa	Waipio	Kamaka	"
Kalahua	Ahupuaa	Kohala	"
Kaupo	"	"	"

Ko Kaoanaeha

Inoa o na Aina Ahupuaa Kalana Mokupuni

 Na Aina Hoolina
Kamoamo Ahupuaa Puna Hawaii....

For Kaoanaeha
Name of the Lands Ahupuaa District Island

 Na Aina Hoolina
Kamoamo Ahupuaa Puna Hawaii....

Helu 8515 B (see also Helu 595)
Kaoanaeha
Native Testimony Volume 10:169
Kamomoa (Kamoamo) Ahupuaa, Puna and other lands

(See 8515 Heo o Aina) Kavanaha. 8515 B See Page 420			
Ko Kavanaha mau Aina Iloko o ka Buki Mahala			
Aina Hoolina			
Kamomoa	Ahupuaa	Puna	Hawaii
Kaloa Ii no	Ii no Waipio	Kamaka	"
Opuao	Ii no Makapala	Ahupuaa	Kohala
Koolali o Halawa	"	"	"
Kalahua	"	"	"
Kaupo	"	"	"

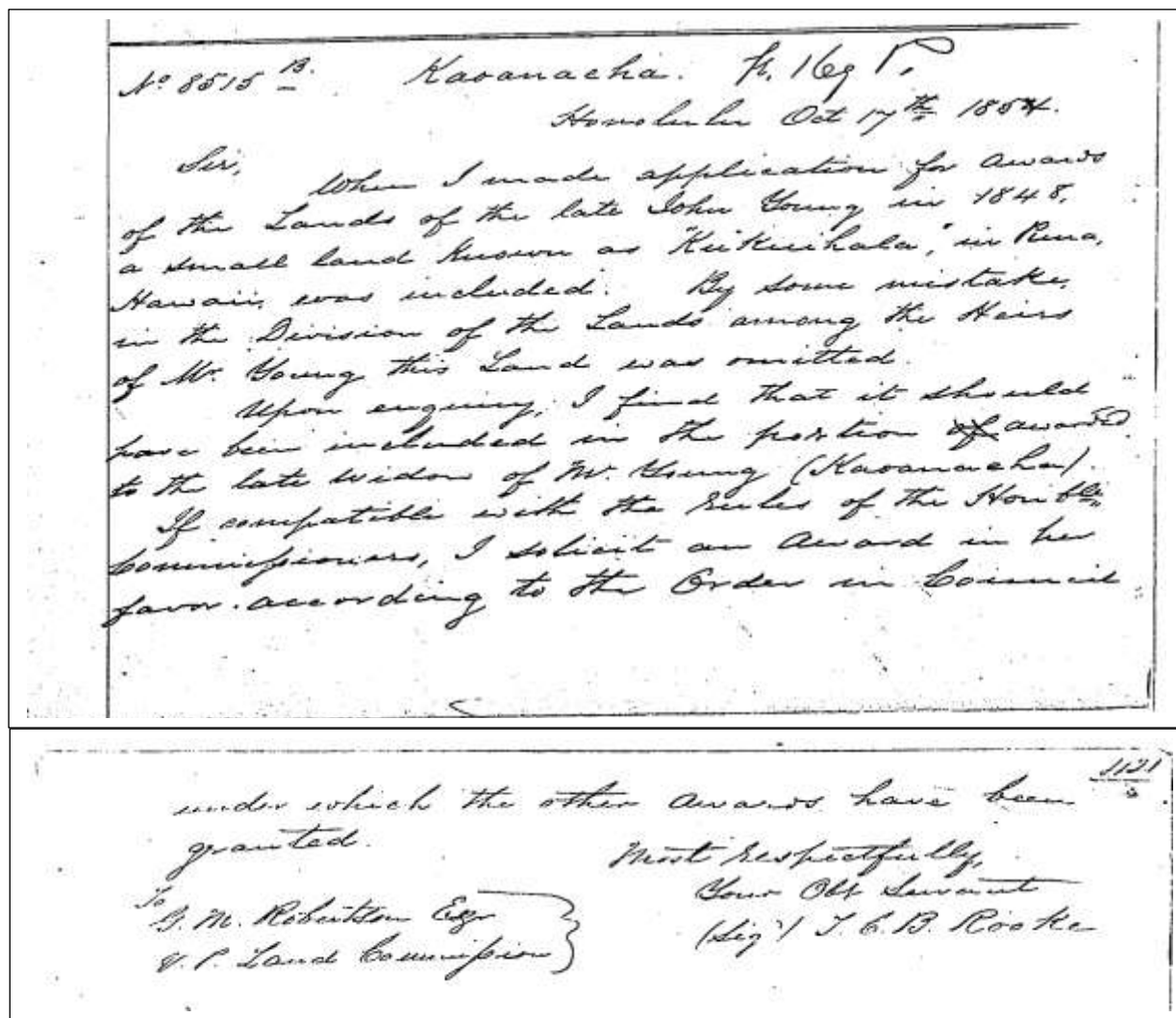
Ko Kaoanaeha mau aina iloko o ka Buke Mahele. Aina Hooilina

Kamomoa Ahupuaa Puna Hawaii...

Kaoanaeha's land recorded in the Mahele Book. Inherited Lands.

Kamomoa [Kamoamo] Ahupuaa Puna Hawaii...

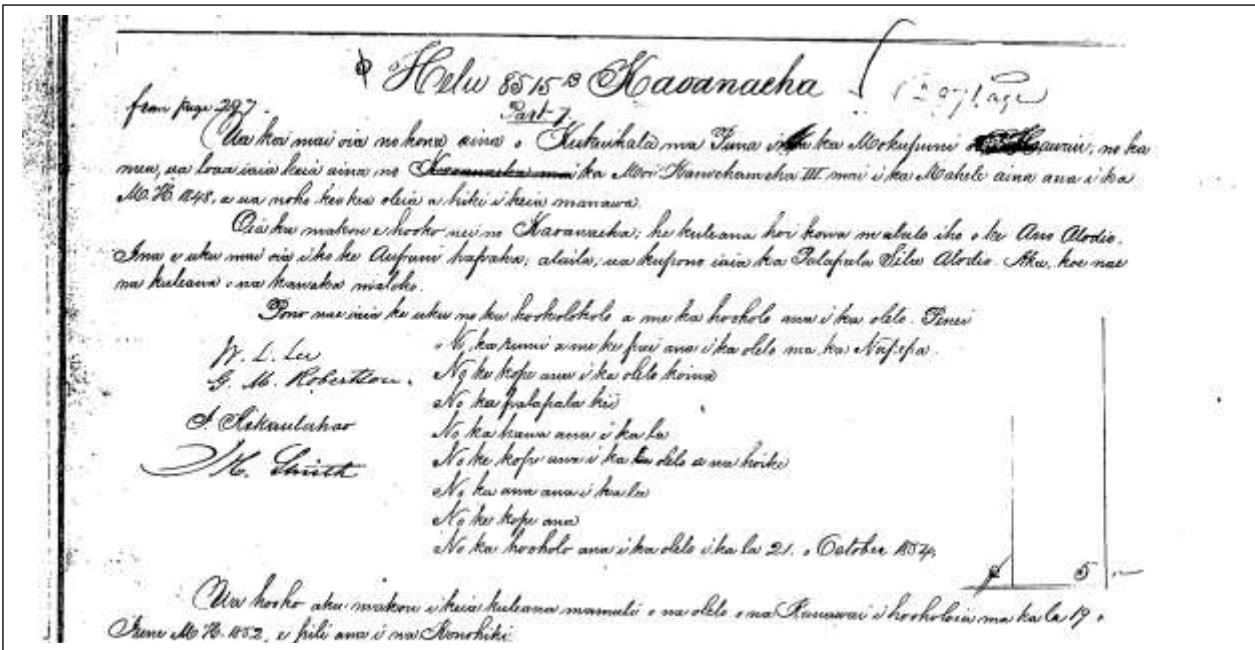
Helu 8515 B (see also Helu 595)
Kaoanaeha
Native Testimony Volume 10:420-421
Kukuihala Ahupuaa, Puna



Honolulu. Oct. 17th, 1854

Sir. When I made application for awards of the Lands of the late John Young in 1848, a small land known as "Kukuihala," in Puna, Hawaii was included. By some mistake in the Division of the Lands among the Heirs of MR. Young, this land was omitted.

Helu 8515 B, Apana 7 (see also Helu 595)
Kaoanaeha
Mahele Award Book Volume 10:532
Kukuihala Ahupuaa, Puna



Helu 8520 B (see also Helu 595)
Gini Lahilahi
Native Register Volume 4:342-343
Waikahekahe 1 (iki) Ahupuaa, Puna and other lands

<p style="text-align: center;">B 8520</p>	<p style="text-align: center;"><u>Re Gini Lahilahi</u></p> <p style="text-align: center;">Puunoo Aina i Lahaina ma Gini haawi lilo a'u ia G. Lahilahi ko'u kaikuahine</p>
---	---

	<p style="text-align: right;">343</p> <p> E hoona mau, aole o'u kuleana iloko oia Aina ma ka Mahalo. Na Keoni Ana. Na Aina Hooilina Waikahe 2 Ahupuaa Kohala Hawaii Waika " " " Paluwehu " " " Waikahekahe " Puna " E hoona kuleana. Hale Alii, 14 Feb. 1848. S. P. Kalama. Kakauolelo. Ke hookomo aku nei a'u i kuu mau kule- ana Aina, kula, lele, loi, lihi mai kauka ake kai i keia mau Aina. Na Gini Lahilahi. </p>
--	---

Puunoo Aina i Lahaina, ua haawi lilo a'u ia G. Lahilahi ko'u kaikuahine, a nona mau, aole o'u kuleana iloko oia Aina.

Me ka mahalo. Na Keoni Ana

Na Aina Hooilina

...Waikahekahe Ahupuaa Puna Hawaii.

E hoona kuleana. Hale Alii, 14, Feb. 1848. S. P. Kalama. Kakauolelo. Ke hookomo aku nei a'u i ko'u mau kuleana Aina, Kula, Lele, Loi, Lihi mai kauka ake kai i keia mau aina. Na Gini Lahilahi.

[Statement of Keoni Ana] Puunoo in Lahaina, I release (convey) unto G. Lahilahi, my sister, forever, I have no rights in the land.

With appreciation,

By Keoni Ana

The Inherited Lands

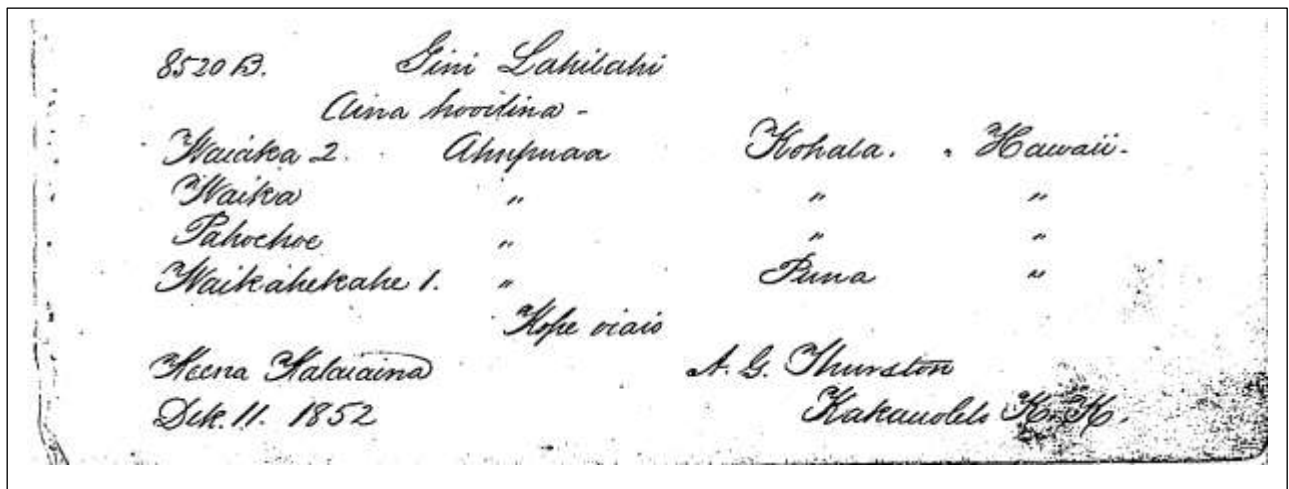
...Waikahekahe 1 Ahupuaa Puna Hawaii

Confirm Title. Royal Palace, 14, Feb. 1848. S. P. Kalama, Clerk.

I hereby enter my Land Claims, being kula, lele, loi, and lihi from the uplands to the sea of these lands.

By Gini Lahilahi

Helu 8520 B (see also Helu 595)
Gini Lahilahi
Native Testimony Volume 10:183
Waikahekahe 1 (iki) Ahupuaa, Puna and other lands



Aina hooilina

... Waikahekahe 1 Ahupuaa Puna Hawaii

Kope oiaio

Keena Kalaiaina A.G. Thurston
Dec. 11, 1852 Kakaulelo K. K.

Inherited lands

... Waikahekahe 1 Ahupuaa Puna Hawaii

True Copy
Interior Department A. G. Thurston
Dec. 11, 1852 Clerk, Int. Dept.

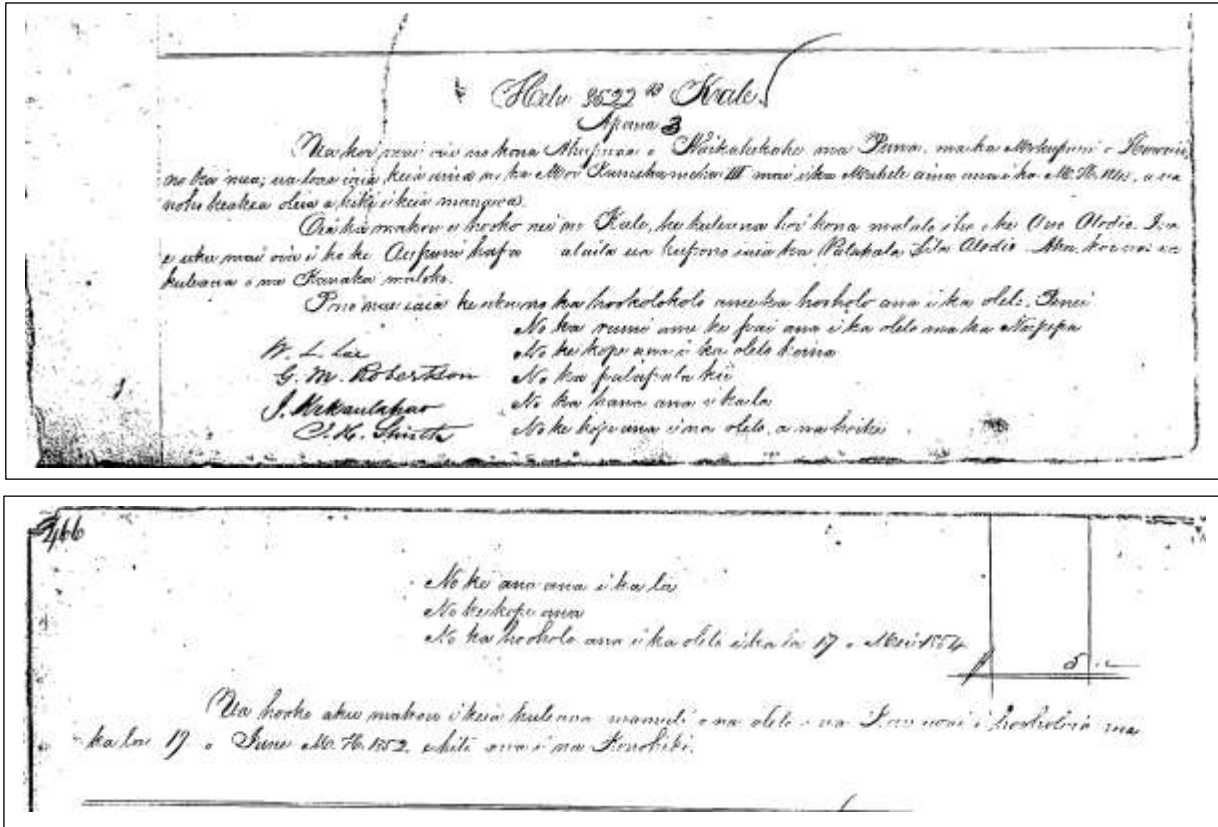
Waikahekahe 1 (iki) Ahupuaa, Puna

Ua herke atu mahe i keia kuleana mamahi o na ole o ke Kaniwai heu
o hohokela i ka la 19 o Iune M.H. 1852, o pili ana o na kenehiki.

178

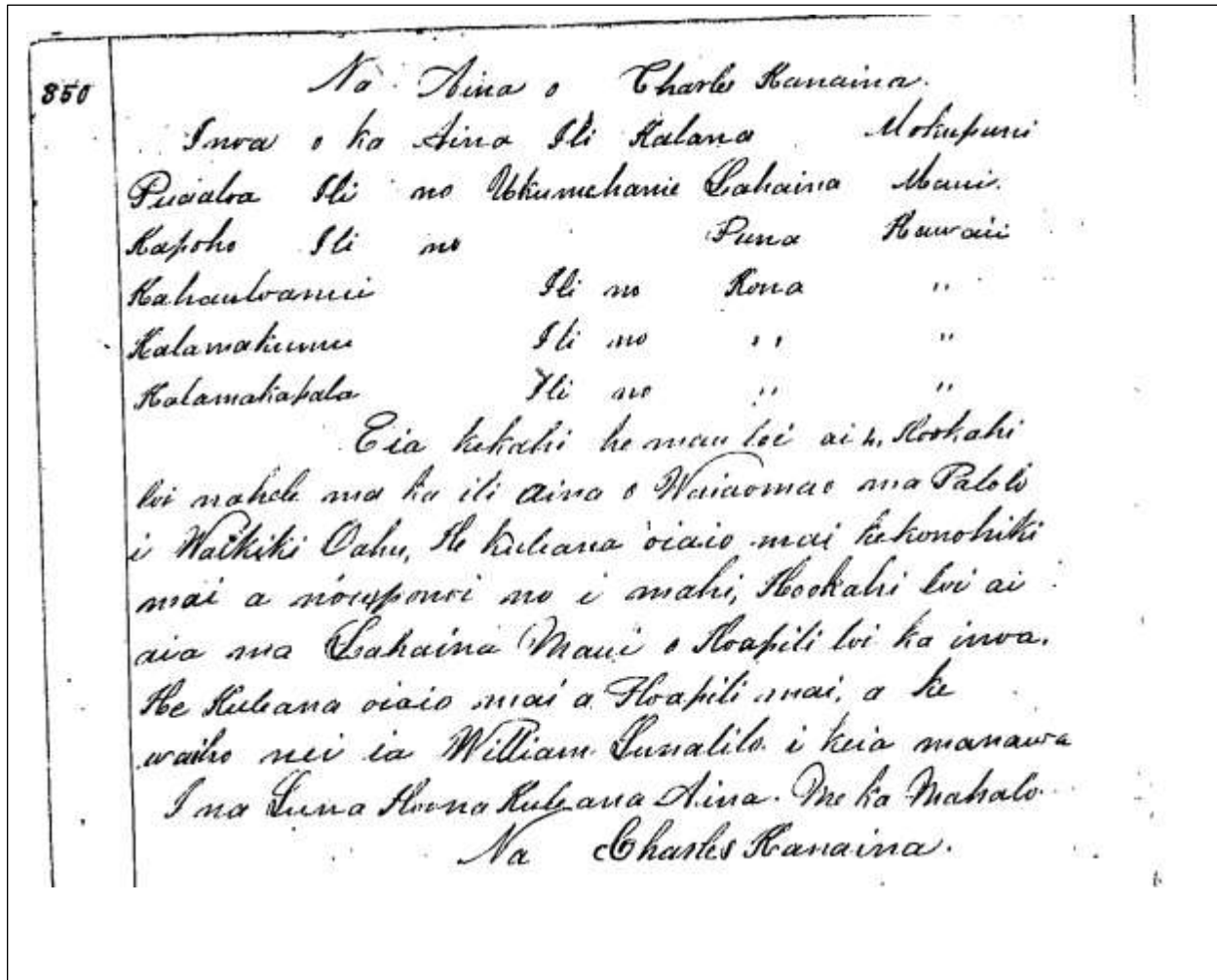
8522 B. To Kale		710	
Anoa o ma Aina	Shapuaa	Kalania	Mo Kapiuni
Nu Aina Koolina	"	"	"
Hono Kahu	"	Kaunapali	Mau
Kapaa	"	Ko Kala	Hawaii
Waikakulake	"	Puna	"
	Shoona Kuluana		
Kale Alii 12 Feb. 1848		S. P. Kaulana	

**Helu 8522 B, Apana 3 (see also Helu 595)
Kale [Davis]
Mahele Award Book Volume 10:465-466
Waikahekahe (nui) Ahupuaa, Puna**



Helu 8522 B, Apana 3, Waikahekahe Nui (2), Puna. Royal Patent 2236, 4,198 Acres.

Helu 8559
Charles Kanaina
Native Register Volume 3:350
Kapoho Ahupuaa, Puna and other lands
[Filed jointly with claim of William Charles Lunalilo. See Helu 8559 B below.]



Na Aina o Charles Kanaina...

Kapoho Ili Puna Hawaii...

I na Luna Hoona Kuleana Aina. Me ka Mahalo. Na Charles Kanaina.

The lands of Charles Kanaina...

Kapoho Ili [Ahupuaa] Puna Hawaii...

To the Land Commissioners, with appreciation.
By Charles Kanaina.

Helu 8559
Charles Kanaina
Native Testimony Volume 10:184-185
Kapoho Ahupuaa, Puna and other lands

Dec 1. 1854

8559
Kope 1

Honolulu April 24. 1850.

Aloha oe e ka Mea Kiekie
Keoni Ana ke Kuhina
Kalaiaina o Hawaii nei.

No kuu makemake nui i loa mai ia'u ma ke ano Alodio na aina a ka Moi i haawi mai ai ia'u ma ka Mahele Aina ana mai. Nolaila ke haawi aku nei au no ke Aupuni i kekahi mau aina o'u no kona kuleana iloko o ko'u mau aina.

Eia na inoa o na mau Aina la, o Kihikihia, a me Kalamakua.
pala he mau Ahupuaa na Napoopoo, Kona, Hawaii, a me
Kahoolawe he ili ma Waikiki, Kona, Oahu. Ehi noma a mau
loa aku. A o na Aina hoi malalo nei oia ko'u ma ke ano Alodio
a mau loa aku i ko'u mau hooilina.

Eia na inoa				
Paakoa	Ki i	Kaimalu	Ewa.	Oahu.
Muliwai	" "	Manana	"	"
Kaia	" "	Kalihi	Kona.	"
Puakoa	" "	Ukumehame	I	Oahu.
Kapoho	Ahupuaa		Puna	Hawaii.
Kalamakua	no	Napoopoo	Kona,	"

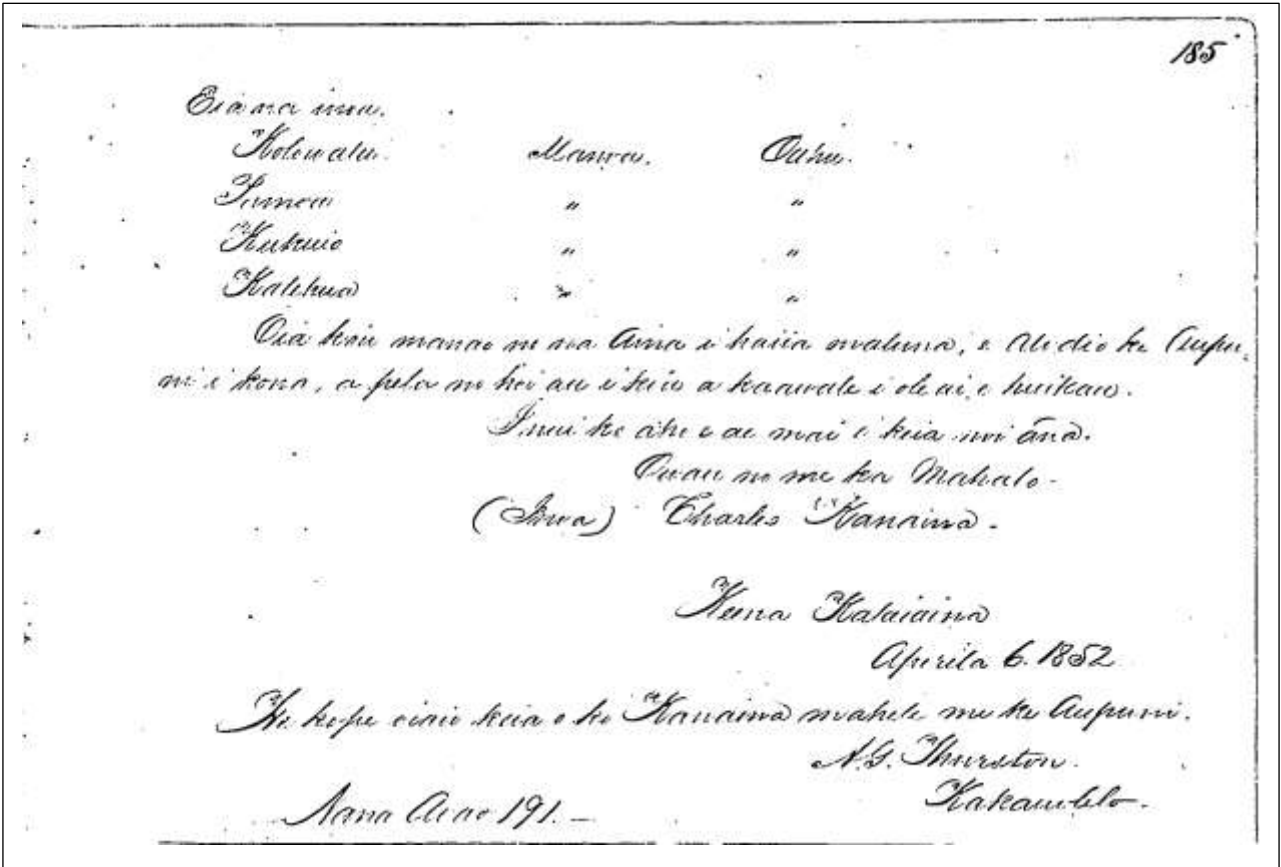
A hui mau aina malalo iho, na kona iloko o Manana,
iloko o ka palapala helele a ka Moi, a ke noi aku nei hoi au
i haawi mai ia'u i mau palapala Alodio no ko'u mau wahi
i ko'u mau iloko oia mau Aina.

Kope. Honolulu April 24, 1850.

Aloha oe e ka Mea Kiekie
Keoni Ana ke Kuhina Kalaiaina o Hawaii Nei.

No kuu makemake nui i loa mai ia'u ma ke ano Alodio na aina a ka Moi i haawi mai ai ia'u ma ka Mahele Aina ana mai. Nolaila ke haawi aku nei au no ke Aupuni i kekahi mau aina o'u no kona kuleana iloko o ko'u mau aina...

A o na Aina hoi malalo nei oia ko'u ma ke ano Alodio a mau loa aku i ko'u mau hooilina.



Eia na inoa... ..Kapoho Ahupuaa Puna Hawaii...

Owau no ke ka Mahalo,

(Inoa) Charles Kanaina.

Keena Kalaiaina

Aperila 6, 1852

He kope oiaio keia o ko Kanaina mahele me ke Aupuni.

A. G. Thurston.

Kakauolelo...

Copy. Honolulu April 24, 1850.

Aloha to you, Your Excellency

Keoni Ana the Minister of the Interior of Hawaii.

Because I greatly desire to secure Allodial title to the lands which the King gave to me in the Land Division. I therefore give to the Kingdom some of the properties as its share from my properties...

And the Lands below, are to be mine in Alodial title forever and for my heirs.

Here are the names... ...Kapoho Ahupuaa Puna Hawaii...

I am with Appreciation,

(Name) Charles Kanaina.

Interior Department Office

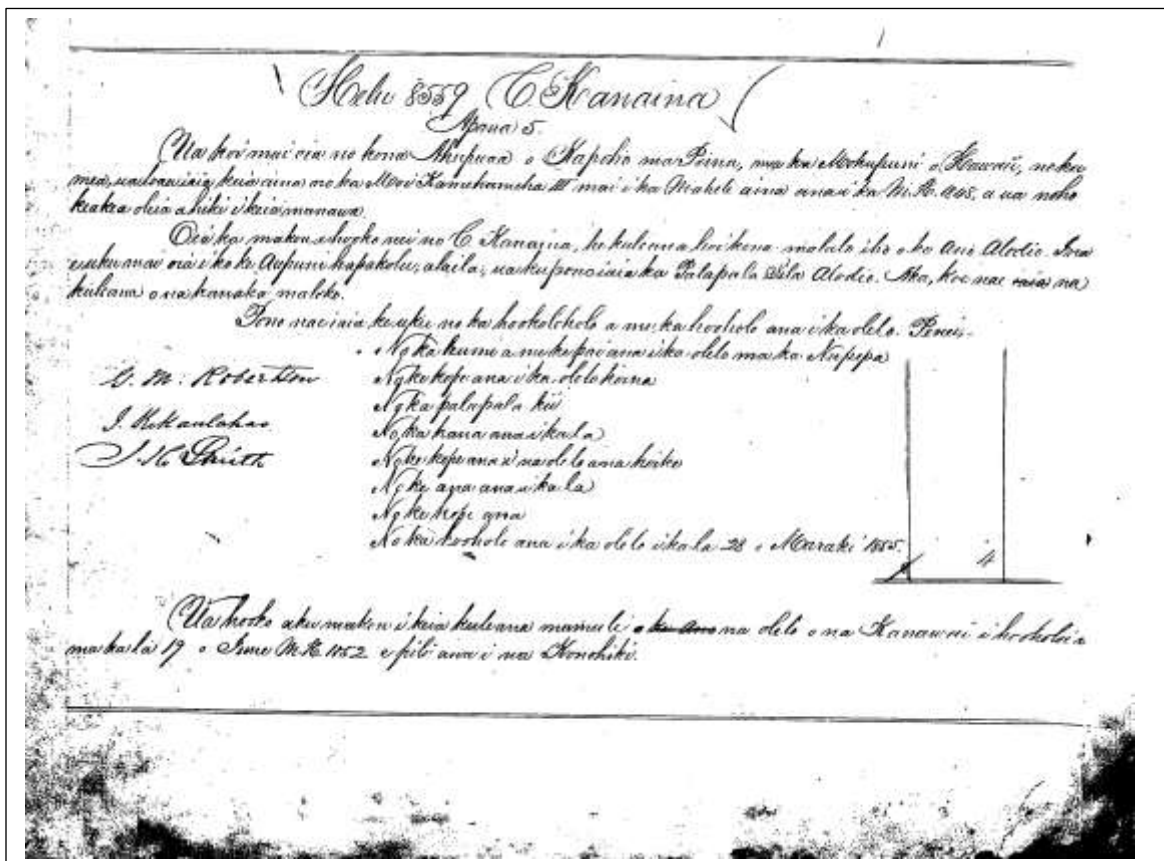
April 6, 1852

This is a true copy Kanaina division with the Kingdom.

A. G. Thurston.

Clerk...

Helu 8559 Apana 5
Charles Kanaina
Mahele Award Book Volume 10:634
Kapoho Ahupuaa, Puna



Helu 8559 Apana 5, Kapoho, Puna. Royal Patent 4497 [in name only] & 8177, 4,060 Acres.

Royal Patent Helu 8177
(on L.C.A. Helu 8559, Apana 5)
Charles Kanaina
Royal Patent Volume 35:329-333
Kapoho Ahupuaa, Puna

Land Patent No. 8177

In Confirmation of Land Commission Award.

Whereas, the Board of Commissioners to quiet Land Titles did by Land Commission Award No. 8559 Apana 5 award to C. Kanaina an estate of Freehold less than Alodial

in the Land hereinafter described: And whereas said land was under description of Apanas Patented by name only to said C. Kanaina on June 1st 1864 under Royal Patent No. 497 and whereas proper publication having been made to the Commissioner of Public Lands by W. C. Smith and A. Davis for attorneys for Rufus A. Lyman for a Patent on the herein described land as actually surveyed, and a certificate of boundaries defining the same having been duly filed, and the Government Commutation thereon having been released by the surrender of various lands to the Government recorded in Volume 10 of Native Testimony on page 157.

Therefore, the Governor of the Territory of Hawaii, in conformity with the laws of the United States of America and of the Territory of Hawaii, by this Patent makes known to all men, that he has this day granted and confirmed absolutely, in Fee Simple, unto

C. Kanaina
all of the land situate at Kapoho
in the District of Puna Island of Hawaii bounded and described as follows:

Commence at the seashore at place called Kaehae, and run:-
1-South 86° 40' West 9.75 chains along Kalekamahina to cut in the Pahoehoe,
2-South 86° 40' West 95.00 . . . to the Government road
3-South 16° 30' East 3.82 . . . Kaniahiku, Grant No. 3325;
4-South 82° West 3.51 . . .
5-North 76° West 3.78 . . .
6-South 86° 45' West 3.29 . . .
7-North 66° 15' West 1.06 . . .
8-South 66° 31' West 2.22 . . .
9-South 43° 15' West 1.45 . . .
10-South 69° 30' West 2.71 . . .
11-South 44° 45' West 1.74 . . .
12-South 61° West 2.31 . . .
13-North 4° 45' West 1.24 . . .
14-North 66° West 0.76 . . .

15-	North 89° 30' West	1.47 chains along	Kaniahiku, Grant No. 3225;
16-	South 73° 30' West	1.86 "	" " " " "
17-	South 60° 30' West	0.95 "	" " " " "
18-	North 70° West	1.75 "	" " " " "
19-	North 78° West	0.73 "	" " " " "
20-	North 58° 30' West	0.88 "	" " " " "
21-	North 71° 45' West	5.00 "	" Kula to north bank of asawa;
22-	South 62° 15' West	27.20 "	" " to pile of stones marked Δ at mauka base of "Pauka" hill;
23-	South 48° 50' West	34.15 "	" Halekawahina to top of a high Cone;
24-	South 57° 30' West	52.75 "	" " to stone Δ , at "Pau-hau", top of pali;
25-	South 35° 15' West	11.00 "	" Halekawahina to S.W. base of the hill in asawa;
26-	South 60° 15' West	42.15 "	" " to South base of hill below "Puki";
27-	South 71° 15' West	52.30 "	" " to stone pillar marked X at "Kalo";
28-	South 50° 45' West	36.55 "	" " "
29-	South 71° 15' West	28.38 "	" " to K, cut in pahoehee;
30-	South 54° 15' West	48.80 "	" " to H, cut in pahoehee at lower edge of stone pillars;
31-	South 77° West	17.00 "	" " to ohia tree K, and pile of stones "Paukahana" ridge;
32-	South 48° East	73.70 "	" Kaniahiku, Government land to ohia tree marked KK, on boundary of Ke-ahialaka, at foot of earth hill, at "Kiapu";
33-	South 67° 30' East	10.24 "	" Keahialaka to P cut in pahoehee, by the road;
34-	North 64° East	42.00 "	" " to rock X, on South side of grassy hill;
35-	North 50° 40' East	32.65 "	" " and upuni to ohia H, corner of Grant 3209;
36-	North 69° 40' East	9.31 "	" Grant 3209 of R. Ryecroft, to ohia tree marked I;
37-	North 62° East	89.00 "	" Government land to S.W. corner of Pualaa;
38-	North	12.28 "	" Pualaa, Boundary Certificate No. 87 of R. Keelikolani;
39-	North 82° 45' East	134.80 "	" " to ohia tree H, at the Government road;

40- South 81° East 70.00 chains along Pualaa to pile of stones near the seashore;

41- South 71° 30' East 5.50 " " " to the seashore; then return to pile at the last station;

42- North 0° 45' West 137.80 " general course along the seacoast in bent lines to P on boundary of Halekamahina, near the sea; then go along the shore in a South Westerly direction, about 30 chains from "Hachae" to Kanihiku;

43- North 66° 45' West 2.00 " along Kanihiku Government land;

44- South 25° West 6.00 " " " " "

45- South 66° 45' East 2.00 " " " " "

Then go to large hill "Waiapala" above the Government road;

Commence at stone marked H on the S.E. Bank of the green water lake.

46- South 42° 45' East 1.80 ch. along Kanihiku Government land, to stone marked L;

47- South 62° 20' West 5.10 " " " to stone X, on bank of crater;

48- North 36° West 3.87 " " " " " Δ on S.W. bank of green lake;

49- South 55° West 6.97 " " " " " X;

50- North 55° West 10.33 " " " " " T on top ridge of the hill;

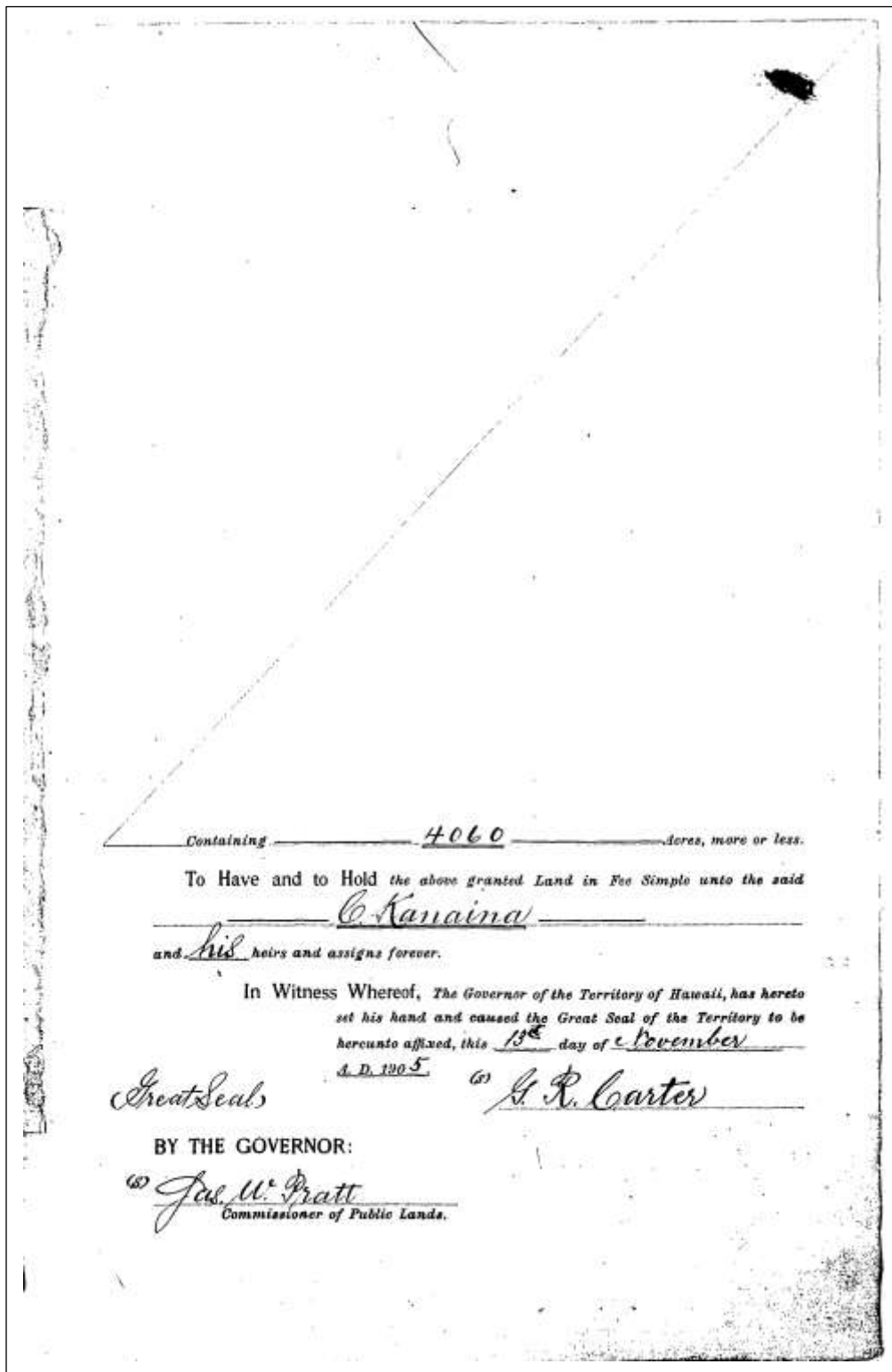
51- North 16° 50' East 4.87 " " " " " K " " " " "

52- North 32° 15' East 4.33 " " " " " " " " "

53- North 69° 30' East 3.54 " " " " stone X " " " " "

54- South 49° East 16.85 " " " down the hill and across the green lake, to stone H.

Containing, exclusive of Kanihiku, 4060 acres



(November 13, 1905)


**Land Patent No. 8177
In Confirmation of Land Commission Award.**

Whereas, the Board of Commissioners to quiet Land Titles did by Land Commission Award No. 8559 Apana 5 award to C. Kanaina an estate of Freehold less than Allodial in the Land hereinafter described: And whereas said land was under description of "Apana 5" Patented by name only to said C. Kanaina on June 11th 1861, under Royal Patent No. 4497 and whereas proper application having been made to the Commissioner of Public Lands by W.O. Smith and A. Lewis for Attorneys for Rufus A. Lyman for a Patent on the herein described land as actually surveyed, and a certificate boundaries defining the same having been duly filed, and the Government Commutation thereon having been released by the surrender of various lands to the Government recorded in Volume 10 of Native Testimony on page 184.

Therefore, the Governor of the Territory of Hawaii, in conformity with the laws of the United States of America and of the Territory of Hawaii, by this Patent makes known to all men, that he has this day granted and confirmed absolutely in Fee Simple, unto C. Kanaina all of the land situate at Kapoho in the District of Puna Island of Hawaii bounded and described as follows:

Commence at the sea shore at place called "Haehae", and run:—

1-South 86° 40' West 9.75 chains along Halekamahina to P cut in the Pahoe hoe;
2-South 86° 40' West 95.00 chains along Halekamahina to the Government road;
3-South 16° 30' East 3.82 chains along Kaniahiku, Grant No. 3225;
4-South 82° West 3.51 chains along Kaniahiku, Grant No. 3225;
5-North 76° West 3.78 chains along Kaniahiku, Grant No. 3225;
6-South 86° 45' West 2.29 chains along Kaniahiku, Grant No. 3225;
7-North 66° 15' West 1.06 chains along Kaniahiku, Grant No. 3225;
8-South 66° 31' West 2.22 chains along Kaniahiku, Grant No. 3225;
9-South 43° 15' West 1.45 chains along Kaniahiku, Grant No. 3225;
10-South 69° 30' West 2.71 chains along Kaniahiku, Grant No. 3225;
11-South 44° 45' West 1.74 chains along Kaniahiku, Grant No. 3225;
12-South 61° West 2.31 chains along Kaniahiku, Grant No. 3225;
13-North 41° 45' West 1.24 chains along Kaniahiku, Grant No. 3225;
14-North 66° West 0.76 chains along Kaniahiku, Grant No. 3225; [page 329 (page 330, blank)]

15-North 89° 30' West 1.47 chains along Kaniahiku, Grant No. 3225;
16-South 73° 30' West 1.86 chains along Kaniahiku, Grant No. 3225;
17-South 60° 30' West 0.95 chains along Kaniahiku, Grant No. 3225;
18-North 70° West 1.75 chains along Kaniahiku, Grant No. 3225;
19-North 78° West 0.73 chains along Kaniahiku, Grant No. 3225;
20-North 58° 30' West 0.88 chains along Kaniahiku, Grant No. 3225;
21-North 71° 45' West 5.00 chains along Kula to north bank of awawa;
22-South 62° 15' West 27.20 chains along Kula to pile of stones marked 
at mauka base of "Puukea" hill;
23-South 48° 50' West 34.15 chains along Halekamahina to top of a high Cone;

- 24-South 57° 30' West 52.75 chains along Halekamahina to stone \triangle , at "Puuhau" top of pali;
- 25-South 35° 15' West 11.00 chains along Halekamahina to S.W. base of the hill in awawa;
- 26-South 60° 15' West 49.15 chains along Halekamahina to South base of hill below "Puki";
- 27-South 71° 15' West 59.30 chains along Halekamahina to stone pillar marked X at "Kalo";
- 28-South 50° 45' West 36.55 chains along Halekamahina
- 29-South 71° 15' West 28.38 chains along Halekamahina to K, cut in pahoe-hoe;
- 30-South 54° 15' West 46.80 chains along Halekamahina to H, cut in pahoe-hoe at lower edge of stone pillars;
- 31-South 77° West 17.00 chains along Halekamahina to ohia tree K, and pile of stones "Puuoahau" ridge
- 32-South 48° East 73.70 chains along Kaniahiku, Government land to ohia tree marked KK, on boundary of Keahialaka, at foot of earth hill, at "Kiapu"
- 33-South 67° 30' East 10.24 chains along Keahialaka to P cut in pahoe-hoe, by the road;
- 34-North 64° East 42.00 chains along Keahialaka to rock X, on South side of grassy hill;
- 35-North 50° 40' East 32.85 chains along Keahialaka and aupuni to ohia H, corner of Grant 3209
- 36-North 69° 40' East 9.31 chains along Grant 3209 of R. Rycroft, to ohia tree marked I;
- 37-North 62° East 89.00 chains along Government land to S.W. corner of Pualaa;
- 38-North 12.28 chains along Pualaa, Boundary Certificate No. 87 of R. Keelikolani;
- 39-North 82° 45' East 154.80 chains along Pualaa to ohia tree H, at the Government road; [page 331]
- 40-South 81° East 70.00 chains along Pualaa to pile of stones near the seashore;
- 41-South 71° 30' East 5.50 chains along Pualaa to the seashore; then return to pile at the last station;
- 42-North 0° 45' West 137.80 chains general course along the seacoast in bent lines to P on boundary of Halekamahina, near the sea; then go along the shore in a South Westerly direction, about 30 chains from "Haehae" to Kaniahiku;
- 43-North 66° 45' West 2.00 chains along Kaniahiku Government land
- 44-South 25° West 6.00 chains along Kaniahiku Government land
- 45-South 66° 45' East 2.00 chains along Kaniahiku Government land
Then go to large hill "Waiapele" above the Government road;
Commence at stone marked H on the S.E. Bank of the green water lake.
- 46-South 42° 45' East 1.80 ch. along Kaniahiku Government land, to stone marked L;
- 47-South 62° 20' West 5.10 chains along Kaniahiku to stone X, on bank of crater;
- 48-North 36° West 3.87 chains along Kaniahiku to stone on S.W. bank of green lake;
- 49-South 55° West 6.97 chains along Kaniahiku to stone X;

50-North 55° West 10.33 chains along Kaniahiku to stone T on top ridge of the hill;
51-North 16° 50' East 4.87 chains along Kaniahiku to stone K on top ridge of the hill;
52-North 32° 15' East 4.33 chains along Kaniahiku to stone K on top ridge of the hill;
53-North 69° 30' East 3.54 chains along Kaniahiku to stone X on top ridge of the hill;
54-South 49° East 16.85 chains along Kaniahiku down the hill and across the green lake, to stone H.;

Containing, exclusive of Kaniahiku, 4060 acres. [page 332]

Containing 4060 Acres, more or less.

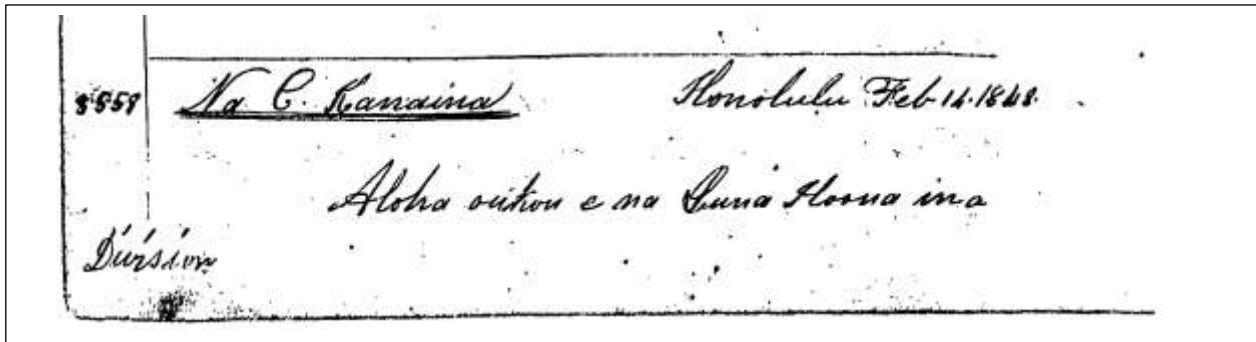
To Have and to Hold the above granted Land in Fee Simple unto the said C. Kanaina and his heirs and assigns forever.

In Witness whereof, the Governor of the Territory of Hawaii, has hereto set his hand and caused the Great Seal of the Territory to be hereunto affixed, this 13th day of November A.D. 1905.

(Great Seal) G.R. Carter

By the Governor:
(s) Jas. W. Pratt
Commissioner of Public Lands.

Helu 8559 [B]
Charles Kanaina for William Charles Lunalilo, Helu 8559B
Native Register Volume 4:346-350
Ahupuaa of Kahaualea, Keahialaka, Kalapana, Keaau, Laepaoo, Koea 1 & 2 and Laeapuki,
Puna; and other lands



Honolulu. Feb. 14, 1848 [Lands in Puna]

Aloha oukou e na Luna Hoona ina [page 346] Kumu Kuleana Aina. No ka pono o na Kanawai o *Ko Hawaii Pae Aina*. Nolaila, ke hai aku nei a'u i ke Kuleana Aina o Wm. Lunalilo a me ko'u pu. Ua pau ka Mahele ana o ka Aina, a ke olelo pono aku nei a'u ia oukou. Ona Aina a pau i kakauia ma ka hope o keia palapala, ua haawi loa ia mai no kuu Alii, a me a'u no hoi. Mai loko o ke kai a hiki i ke kuahiwi. Ona mea apau e pili ana i ua mau aina nei. Ona ia kapu, o na wahi i hanaia a me na kula e waiho wale ana a pau loa. O maua ka mea kuleana nui, a o na Makaainana ka lua, me ka loko papohaku a pau no maua...

O wau no me ka Mahalo,

Charles Kanaina

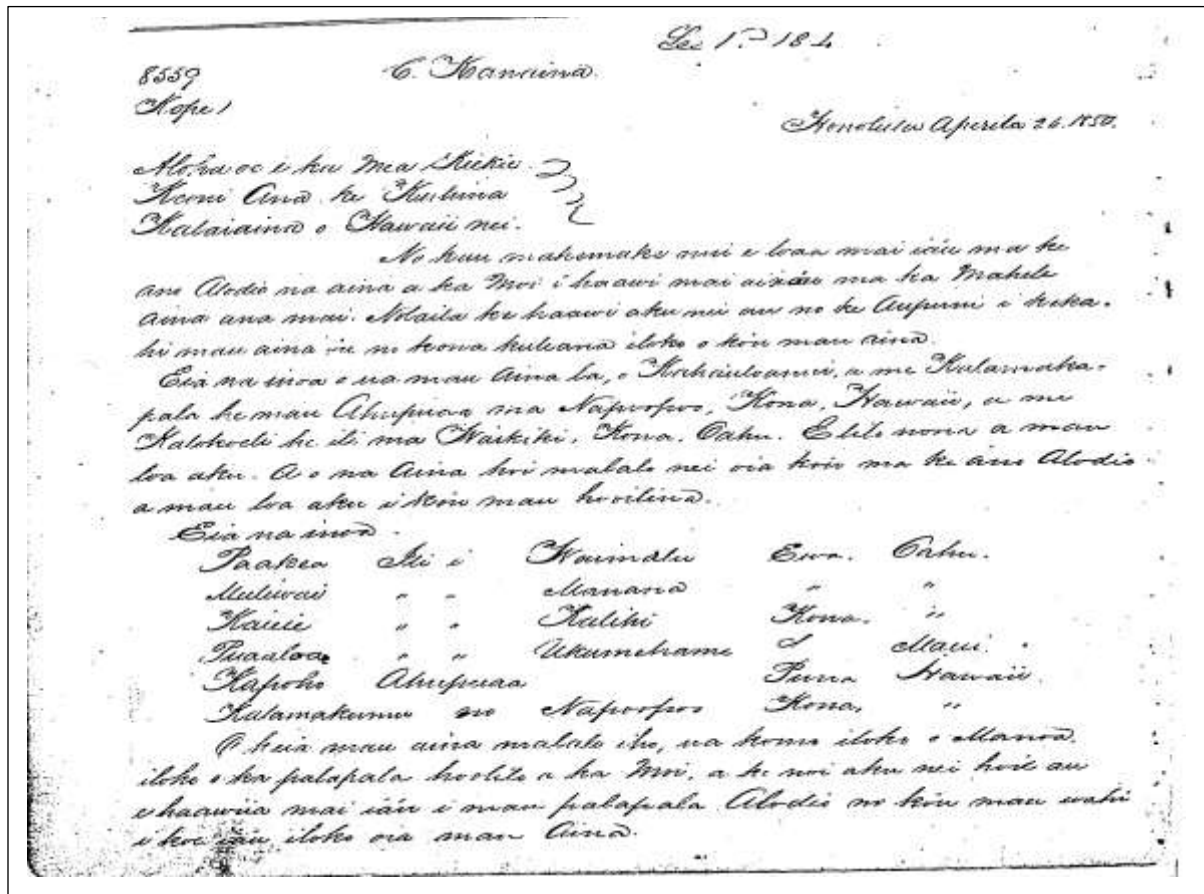
Na Aina o William Lunalilo: [page 347]

...20. Kahaualea	Ahupuaa	Puna	Hawaii
21. Keahialaka	Ahupuaa	Puna	Hawaii
22. Kalapana	Ahupuaa	Puna	Hawaii
23. Keaau	Ahupuaa	Puna	Hawaii
24. Laepaoo	Ahupuaa	Puna	Hawaii
25. 2 Koea 1 & 2	Ahupuaa	Puna	Hawaii
26. Laeapuki	Ahupuaa	Puna	Hawaii... [page 348]

I na Luna Hoona Kuleana Aina. Me ka Mahalo, Na Charles Kanaina. [page 350]

Aloha to you, the Land Commissioners: Because of the just laws of the Hawaiian islands, therefore, I hereby state the claims for land of Wm. Lunalilo, together with mine. The division of the land has been completed, and I speak correctly to you. All the lands which are written in this document were given in perpetuity for my Alii, and with me also, from in the sea to the mountains. All the things appertaining to those lands. The restricted fish, the places that are worked and the vacant lands, all of them.

348.	Na Aina a W. Lunalilo.			
	Lawa a ka Aina	Alupua	Kahana	Moeha
8	Peho He Ioh	"	"	"
9	Peho	"	"	"
10	Kepuhukahi	"	Kona	"
11	Konuainonui	"	"	"
12	Puapuanui	"	"	"
13	Lehuulani	"	"	"
14	Kauai	"	"	"
15	Sanichuanui	"	"	"
16	Papaakohi He Konohehau	"	"	"
17	Pahiniki	"	Kona	"
18	Ninoli	"	"	"
19	Konuapo	"	"	"
20	Kahanaaka	"	Puna	"
21	Kahanaaka	"	"	"
22	Kalapana	"	"	"
23	Kaau	"	"	"
24	Kaapuni	"	"	"
25	Kaapuni	"	"	"
26	Kaapuni	"	"	"
27	Kahanaaka	"	Kila	"
28	Pepoko	"	"	"
29	Kaunika	"	"	"
30	Kahuku	"	"	"
31	Kaapuni	"	Kipahulu	Kona
32	Maikoa	"	Kula	"
33	Maikoa	"	"	"
34	Maikoa	He	Maikoa	"
35	Kahana	"	"	"
36	Kahana	"	"	"
37	Kahana	"	"	"
38	Kona	"	"	"
39	Kahana a me ma poho a pau o Maikoa	"	Maikoa	Kona
40	Pepoko	"	Maikoa	"



We are the ones who have the greater right, and the Commoners have the second, also the walled ponds are for us...

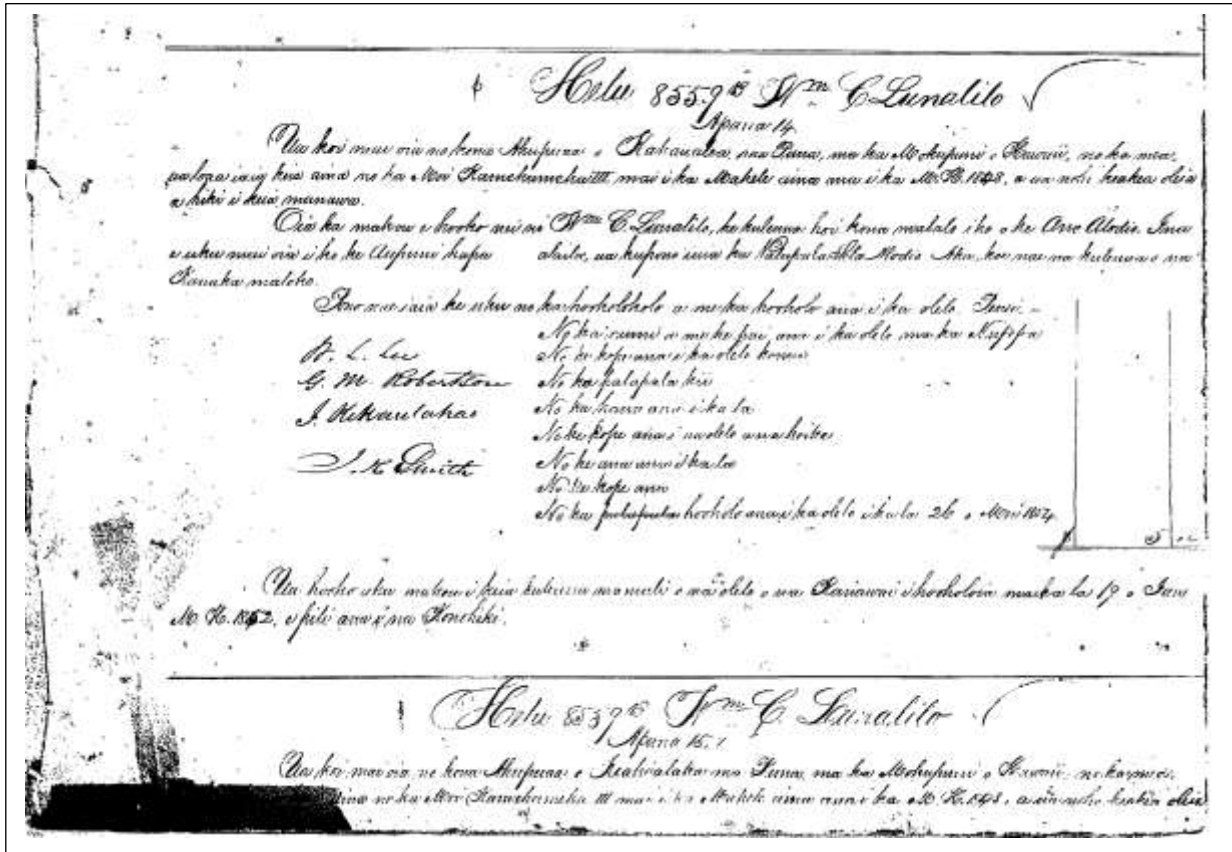
The Lands of William Lunailo

20. Kahaualea	Ahupuaa	Puna	Hawaii
21. Keahialaka	Ahupuaa	Puna	Hawaii
22. Kalapana	Ahupuaa	Puna	Hawaii
23. Keaau	Ahupuaa	Puna	Hawaii
24. Laepao	Ahupuaa	Puna	Hawaii
25. 2 Koae 1 & 2	Ahupuaa	Puna	Hawaii
26. Laepuki	Ahupuaa	Puna	Hawaii...

To the Land Commissioners, with appreciation.
By Charles Kanaina.

Native Testimony Volume 10, pages 185-187 repeats the list of land names, and also identified those which had subsequently been relinquished to the Kingdom by William Lunailo in return for fee-simple interest in other lands (Native Testimony, April 24, 1850:185).

William C. Lunalilo
Helu 8559B, Apana 14
Mahele Award Book Volume 10:479
Kahaualea Ahupuaa, Puna



Ua koi mai oia no kona Ahupuaa o Kahaualea ma Puna, ma ka Mokupuni o Hawaii, no ka mea ua loa iaia keia aina no ka Moi Kamehameha III mai i ka Mahele aina i ka M.H. 1848, a ua noho keakea oleia a hiki i keia manawa.

Oia ka makou i hooko nei no Wm. C. Lunalilo he kuleana hoi kona malalo iho o ke Ano Alodio. Ina e uku mai oia i ko ke Aupuni hapa, alaila, ua kupono iaia ka Palapala Sila Alodio. Aka, koe nae na kuleana o na Kanaka maloko.

Pono nae iaia ke uku no ka hookolokolo a me ka hooholo mai i ka olelo. Penei.

No ka rumi a me ka pai ana i ka olelo ma ka Nupepa.
 No ke kope ana i ka olelo hoike.

W.S. Lee,	No ka palapala kii.
G. M. Robertson,	No ka hana ana i ka la.
I. Kekaulahao	No ke kope ana i na olelo a na hoike
I. H. Smith,	No ke ana i ka la.
	No ke kope ana.
	No ka hooholo ana i ka olelo i ka la 26 o Mei 1854.

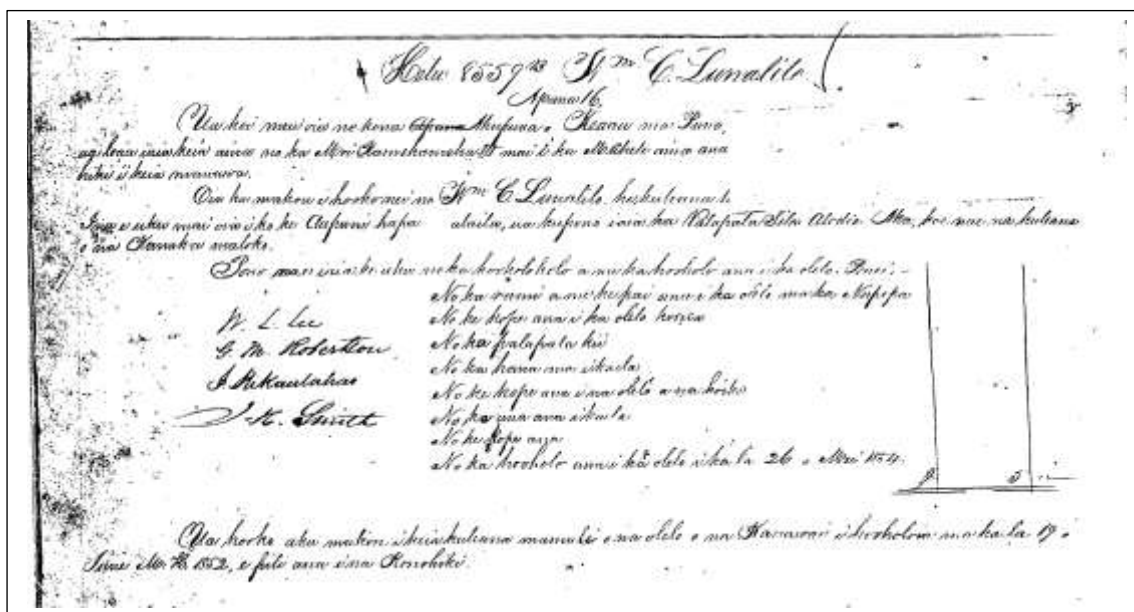
\$5.00

Ua hooko aku makou i keia kuleana mamuli o na olelo o na Kanawai i hooholo ia ma ka la 19 o Iune. M.H. 1852, e pili ana i na Konohiki.

William C. Lunalilo
Helu 8559B, Apana 15
Mahele Award Book Volume 10:479-480
Keahialaka Ahupuaa, Puna

[The document, repeats the same narrative as above, with the name, Keahialaka replacing Kahaualea.]

William C. Lunalilo
Helu 8559B, Apana 16
Mahele Award Book Volume 10: 480
Keaau Ahupuaa, Puna



Ua koi mai oia no kona Ahupuaa o Keaau ma Puna, ua loa iaia keia aina no ka Moi Kamehameha III mai i ka Mahele aina ana hiki i keia manawa.

Oia ka makou i hooko nei no Wm. C. Lunalilo he kuleana hoi kona malalo iho o ke Ano Alodio. Ina e uku mai ia ia i ko ke Aupuni hapa, alaila, ua kupono iaia ka Palapala Sila Alodio. Aka, koe nae na kuleana o na Kanaka maloko.

Pono nae ia ke uku no ka hookolokolo a me ka hooholo mai i ka olelo. Penei.

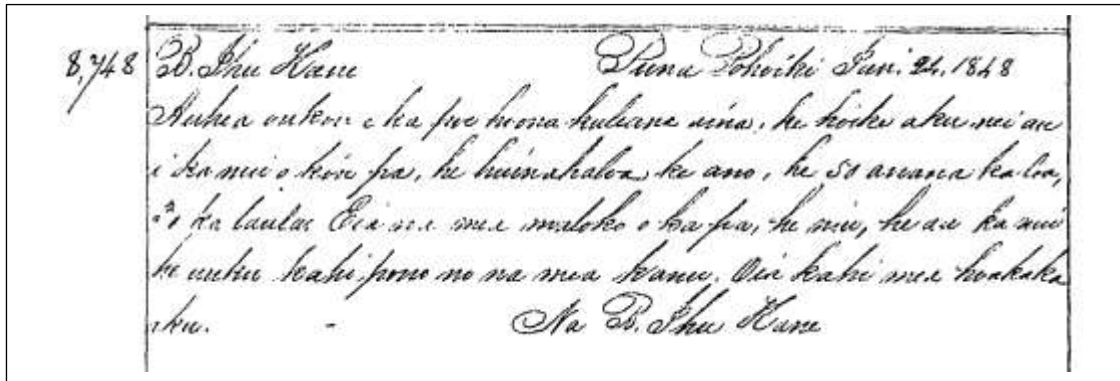
	No ka rumi a me ka pai ana i ka olelo ma ka Nupepa.
	No ke kope ana i ka olelo hoike.
W.S. Lee,	No ka palapala kii.
G. M. Robertson,	No ka hana ana i ka la.
I. Kekaulahao	No ke kope ana i na olelo a na hoike
I. H. Smith,	No ke ana i ka la.
	No ke kope ana.
	No ka hooholo ana i ka olelo i ka la 26 o Mei 1854.

\$5.00

Ua hooko aku makou i keia kuleana mamuli o na olelo o na Kanawai i hooholo ia ma ka la 19 o Iune. M.H. 1852, e pili ana i na Konohiki.

Helu 8559 B Apana 14, Kahaualea, Puna. Royal Patent 8030, 26,000 Acres;
Apana 15, Keahialaka, Puna. Royal Patent 8094, 5,562 Acres;
Apana 16, Keaau, Puna. Royal Patent 7223, 64,275 Acres.

Helu 8748
B. Ihu Kane
Native Register Volume 8:705
Keawa, Pohoiki Ahupuaa, Puna



Puna, Pohoiki. Jan. 24, 1848

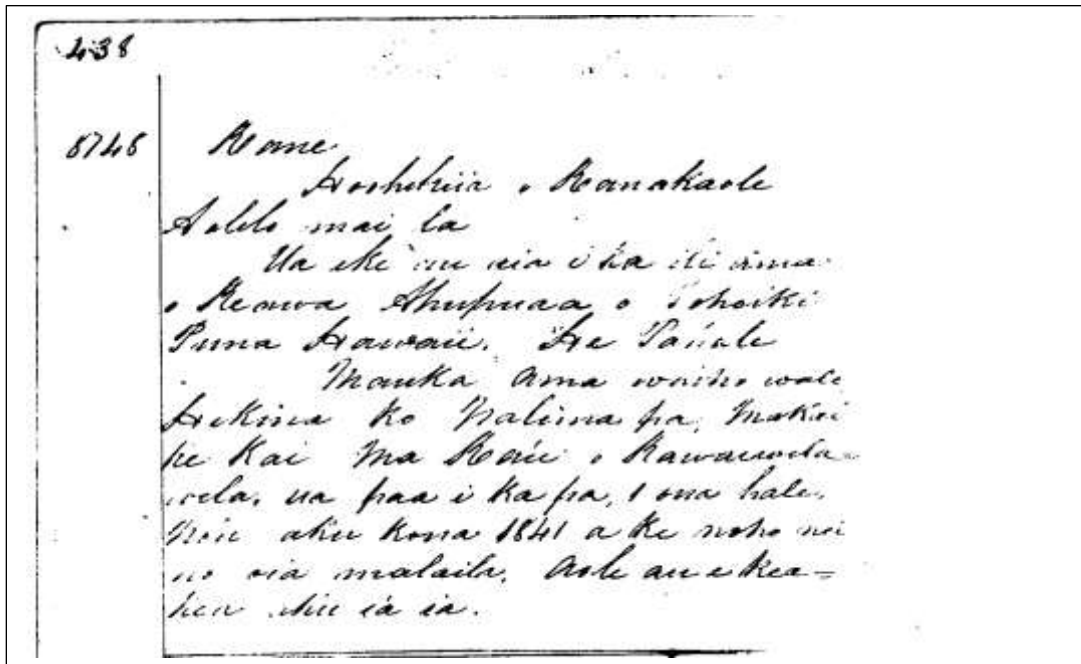
Auhe a oukou e ka poe hoona kuleana aina, ke hoike aku nei au i ka nui o ko'u pa, he huinahaloa ke ano, he 50 anana ka loa, 30 ka laula. Eia na mea maloko o ka pa, he niu, he aa kanui. He uuku kahi pono no na mea kanui. Oia kahi me hoakaka aku.

Na B. Ihu Kane

Hear ye, o Commissioners who quiet land claims. I hereby make my lot known to you, it is rectangular, 50 fathoms by 30 fathoms. Here are the things in this lot, coconut tree(s), and it is mostly aa rock; there is only a small area suitable for cultivation. This is the explanation.

B. Ihu Kane

Helu 8748
Kane
Native Testimony Volume 4:438
Keawa, Pohoiki Ahupuaa, Puna



Hoohikiia o Kanakaole. A olelo mai la.

Ua ike au aia i ka ili aina o Keawa, Ahupuaa o Pohoiki, Puna, Hawaii. He Pahale.

Mauka, aina waiho wale. Hikina, ko Nalima pa. Makai, ke kai. Ma Ka'u, o Kawaiwelawela. Ua paa i ka pa. 1 ona hale. Na'u aku kona 1841, a ke noho nei no oia malaila. Aole au e keakea aku ia ia

Kanakaole, Sworn and stated. I know, there in the ili land Keawa, Ahupuaa of Pohoiki, Puna, Hawaii. A House lot.

Mauka, vacant land. East, Nalima's lot. Makai, the ocean, Kau, Kawaiwelawela. It is enclosed. He has 1 house. It was from me in 1841, and lives there. I do not object to him.

Helu 8748
I. B. Kane
Foreign Testimony Volume 5:15
Keawa, Pohoiki Ahupuaa, Puna

8748 I. B. Kane Kanakaole sworn, deposed that the claim of I. B. Kane was situated in the District of Puna Hawaii in the ili Keawa Pohoiki on the ili Keawa, that it consists of an house lot and was bounded on the West by Konohiki on the north by Konalima's [Nalima's] fence, on the east by Sand Beach On the south by Waiwela. It is enclosed by a stone wall and has 1 dwelling house belonging to him. He holds this lot from Kanakaole since the year 1841 and I shall never dispute his claim.

Witness Kanakaole the Konohiki

Kanakaole sworn, deposed, that the claim of I.B. Kane was situated in the District of Puna Hawaii in the Ahupuaa Pohoiki on the ili Keawa, that it consists of an house lot and was bounded on the West by konohiki, on the north by Konalima's [Nalima's] fence, on the east by Sand Beach On the south by Waiwela. It is enclosed by a stone wall and has 1 dwelling house belonging to him. He holds this lot from Kanakaole since the year 1841 and I shall never dispute his claim.

Witness Kanakaole, the Konohiki.

Helu 8748 Not Awarded.

Helu 9193
Keo
Native Register Volume 8:707
Waawaahale, Awawa (Waawaa) Ahupuaa, and Ahupuaa of Kahuai and Nanawale, Puna

9193 Keo
Heika Jan. 26. 1848
Aukua okehu e ke poe hoona huliama aia ma Heika
Mokupuni Oahu. Eia hoi manau ia raeon, ke hoona hui
ia ma aia hoi ma Puna Mokupuni o Hawaii, mau kei
kapai 3. Ma Awawa, 2. Heikapai ma Kahuai, 3 Heikapai
ma Nanawale.
Keo.

Hilea Ian, 26, 1848

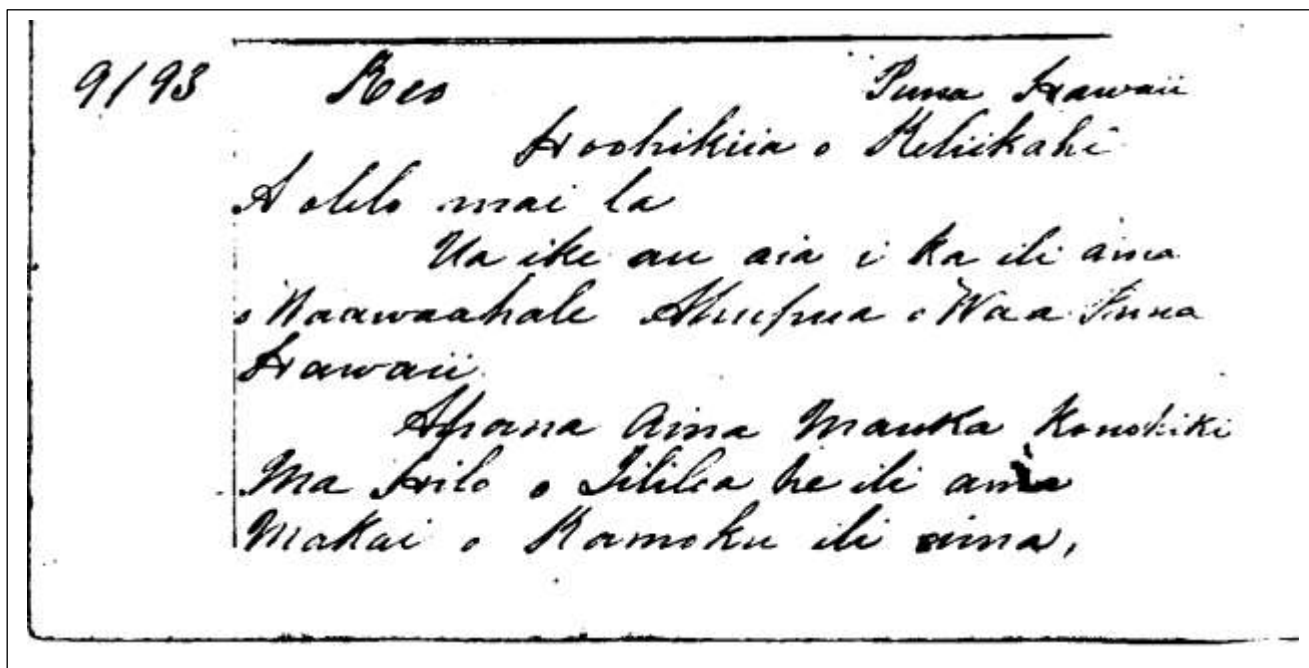
Auheha oukou e ka poe hoona kuleana aina ma Honolulu, Mokupuni, Oahu. Eia ko'u mania ia oukou, ke hoona kuleana aina ko'u ma Puna Mokupuni o Hawaii. Mau kihapai. 3 ma Awawa, 2 kihapai ma Kahuai. 3 kihapai ma Nanawale.

Keo

Aloha to you commissioners who settle land claims at Honolulu, Island of Oahu: Here are my thoughts to you to settle my land claim in Puna, Island of Hawaii. 3 kihapai are at Awawa, 2 are at Kahuai and 3 are at Nanawale.

Keo

Helu 9193
Keo
Native Testimony Volume 4:442
Waawaahale at Waa [Wa'awa'a], Puna



9193 Poes Puna Hawaii
Hoohikiia o Keliikahi
A olelo mai la
Ua ike au aia i ka ili aina
o Waawaahale Ahupuaa o Waa Puna
Hawaii
Apana aina Mauka Konohiki
Ma Hilo o Iilioa he ili aina
Makai o Kamoku ili aina,

Hoohikiia o Keliikahi, A olelo mai la.

Ua ike au aia i ka ili aina o Waawaahale, Ahupuaa o Waa, Puna Hawaii.

Apana aina, Mauka Konohiki. Ma Hilo, o Iilioa (Iliililoa), he ili aina. Makai o Kamoku ili aina. Ma Ka'u no konohiki.

3 kihapai, hookah ona hale. Aole nae he pa. No Kukahi mai kona, 1826. Aole ona mea nana i keakea.

"No ka loihi loa o ka noho ana, nolaila aole hoike e ae."

463.

Ma Naia no Konehiki.
 3 Kihapai hookahi ana hale
 ole ma he pa. No hookahi mai
 Kona 1825 Aole ana mea mana
 i Keakea
 "No ka lōhi la. Ka noho
 ana, nolaila aole hoike eae."

Helu 9193 Not Awarded.

Helu 9971
 William P. Leleiohoku
 Native Register Volume 4:502-506
 Pualaa Ahupuaa, Puna and other lands

9971 Wm P. Leleiohoku Honolulu, Feb. 14, 1848.

Division. Aloha oukou. Ke hoike aku nei a'u ma keia pepa
 a me ka pepa i pili hope mai, i kōu mau Kule-
 ana Aina a pau, mai Hawaii a Kauai. he
 mau Kuleana Aina maoli, a me na Kuleana
 pa Kauhale. Eia na Kuleana Aina maoli.

Honolulu, Feb. 14, 1848

Na Luna Hoona Kuleana

Division. Aloha oukou. Ke hoike aku nei a'u ma keia pepa a me ka pepa i pili hope mai, i ko'u mau Kuleana Aina a pau, mai Hawaii a Kauai. HE mau Kuleana Aina maoli, a me na Kuleana pa Kauhale. Eia na Kuleana Aina maoli.

Ma Amos ^{W.P. Chelisholm}				513
	na Aina	ana ka Aina	Kaula	Mokupuni
- 1	Hokiena	Mokupuni	Kona	Hawaii
- 2	Kila	" no Awa	"	"
- 3	Imokohauiki	"	"	"
- 4	Huamahu	"	"	"
- 5	Hauulu	" no Awa	"	"
- 6	Huamahu	^{laid off} ¹⁸⁰⁰ ¹⁸¹⁰ ¹⁸²⁰ ¹⁸³⁰ ¹⁸⁴⁰ ¹⁸⁵⁰ ¹⁸⁶⁰ ¹⁸⁷⁰ ¹⁸⁸⁰ ¹⁸⁹⁰ ¹⁹⁰⁰ ¹⁹¹⁰ ¹⁹²⁰ ¹⁹³⁰ ¹⁹⁴⁰ ¹⁹⁵⁰ ¹⁹⁶⁰ ¹⁹⁷⁰ ¹⁹⁸⁰ ¹⁹⁹⁰ ²⁰⁰⁰ ²⁰¹⁰ ²⁰²⁰ ²⁰³⁰ ²⁰⁴⁰ ²⁰⁵⁰ ²⁰⁶⁰ ²⁰⁷⁰ ²⁰⁸⁰ ²⁰⁹⁰ ²¹⁰⁰ ²¹¹⁰ ²¹²⁰ ²¹³⁰ ²¹⁴⁰ ²¹⁵⁰ ²¹⁶⁰ ²¹⁷⁰ ²¹⁸⁰ ²¹⁹⁰ ²²⁰⁰ ²²¹⁰ ²²²⁰ ²²³⁰ ²²⁴⁰ ²²⁵⁰ ²²⁶⁰ ²²⁷⁰ ²²⁸⁰ ²²⁹⁰ ²³⁰⁰ ²³¹⁰ ²³²⁰ ²³³⁰ ²³⁴⁰ ²³⁵⁰ ²³⁶⁰ ²³⁷⁰ ²³⁸⁰ ²³⁹⁰ ²⁴⁰⁰ ²⁴¹⁰ ²⁴²⁰ ²⁴³⁰ ²⁴⁴⁰ ²⁴⁵⁰ ²⁴⁶⁰ ²⁴⁷⁰ ²⁴⁸⁰ ²⁴⁹⁰ ²⁵⁰⁰ ²⁵¹⁰ ²⁵²⁰ ²⁵³⁰ ²⁵⁴⁰ ²⁵⁵⁰ ²⁵⁶⁰ ²⁵⁷⁰ ²⁵⁸⁰ ²⁵⁹⁰ ²⁶⁰⁰ ²⁶¹⁰ ²⁶²⁰ ²⁶³⁰ ²⁶⁴⁰ ²⁶⁵⁰ ²⁶⁶⁰ ²⁶⁷⁰ ²⁶⁸⁰ ²⁶⁹⁰ ²⁷⁰⁰ ²⁷¹⁰ ²⁷²⁰ ²⁷³⁰ ²⁷⁴⁰ ²⁷⁵⁰ ²⁷⁶⁰ ²⁷⁷⁰ ²⁷⁸⁰ ²⁷⁹⁰ ²⁸⁰⁰ ²⁸¹⁰ ²⁸²⁰ ²⁸³⁰ ²⁸⁴⁰ ²⁸⁵⁰ ²⁸⁶⁰ ²⁸⁷⁰ ²⁸⁸⁰ ²⁸⁹⁰ ²⁹⁰⁰ ²⁹¹⁰ ²⁹²⁰ ²⁹³⁰ ²⁹⁴⁰ ²⁹⁵⁰ ²⁹⁶⁰ ²⁹⁷⁰ ²⁹⁸⁰ ²⁹⁹⁰ ³⁰⁰⁰ ³⁰¹⁰ ³⁰²⁰ ³⁰³⁰ ³⁰⁴⁰ ³⁰⁵⁰ ³⁰⁶⁰ ³⁰⁷⁰ ³⁰⁸⁰ ³⁰⁹⁰ ³¹⁰⁰ ³¹¹⁰ ³¹²⁰ ³¹³⁰ ³¹⁴⁰ ³¹⁵⁰ ³¹⁶⁰ ³¹⁷⁰ ³¹⁸⁰ ³¹⁹⁰ ³²⁰⁰ ³²¹⁰ ³²²⁰ ³²³⁰ ³²⁴⁰ ³²⁵⁰ ³²⁶⁰ ³²⁷⁰ ³²⁸⁰ ³²⁹⁰ ³³⁰⁰ ³³¹⁰ ³³²⁰ ³³³⁰ ³³⁴⁰ ³³⁵⁰ ³³⁶⁰ ³³⁷⁰ ³³⁸⁰ ³³⁹⁰ ³⁴⁰⁰ ³⁴¹⁰ ³⁴²⁰ ³⁴³⁰ ³⁴⁴⁰ ³⁴⁵⁰ ³⁴⁶⁰ ³⁴⁷⁰ ³⁴⁸⁰ ³⁴⁹⁰ ³⁵⁰⁰ ³⁵¹⁰ ³⁵²⁰ ³⁵³⁰ ³⁵⁴⁰ ³⁵⁵⁰ ³⁵⁶⁰ ³⁵⁷⁰ ³⁵⁸⁰ ³⁵⁹⁰ ³⁶⁰⁰ ³⁶¹⁰ ³⁶²⁰ ³⁶³⁰ ³⁶⁴⁰ ³⁶⁵⁰ ³⁶⁶⁰ ³⁶⁷⁰ ³⁶⁸⁰ ³⁶⁹⁰ ³⁷⁰⁰ ³⁷¹⁰ ³⁷²⁰ ³⁷³⁰ ³⁷⁴⁰ 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Na Aina o Wm. P. Leleiohoku

Na Aina	Ano o ka aina	Kalana	Mokupuni
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...13. Puaaloa	(none [should be]) Pualaa Puna	Hawaii... [page 503]
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[page 506] ...Ka oukou kauwa hoolohe,

Na Wm. P. Leleiohoku.

Honolulu, February 14, 1848

The Land Commissioners.

Aloha to you. I hereby make known, on this page, and on the attached pages, all my Land Claims, from Hawaii to Kauai. They are true/natural claims for land and house lot claims. Here are the true Land Claims. [page 502]

The Lands of Wm. P. Leleiohoku.

The Lands	Type of Land	District	Island
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...13. Puaaloa	(none) Pualaa	Puna	Hawaii... [page 503]
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...Your obedient servant, Wm P. Leleiohoku. [page 506]

Helu 9971
William P. Leleiohoku
Native Testimony Volume 10:210-211
Paalaa (Pualaa) Ahupuaa, Puna and other lands

210	9971	W. P. Leleiohoku	Page 133	March 11, 1853
Na Aina o W. P. Leleiohoku				
1. Kanihauiki	Ahupuaa	Na Aina	Na Aina	
2. Moana	"	"	"	
3. Kanihauiki	"	"	"	
4. Kanihauiki (Zantula)	"	"	"	
5. Kanihauiki (Zantula)	"	"	"	
6. Kanihauiki	"	"	"	
7. Kanihauiki	"	"	"	
8. Kanihauiki	"	"	"	
9. Kanihauiki	"	"	"	
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99. Kanihauiki	"	"	"	
100. Kanihauiki	"	"	"	

Na Aina o W. P. Leleiohoku

...Paalaa [Pualaa] Ahupuaa Puna Hawaii... [page 210]

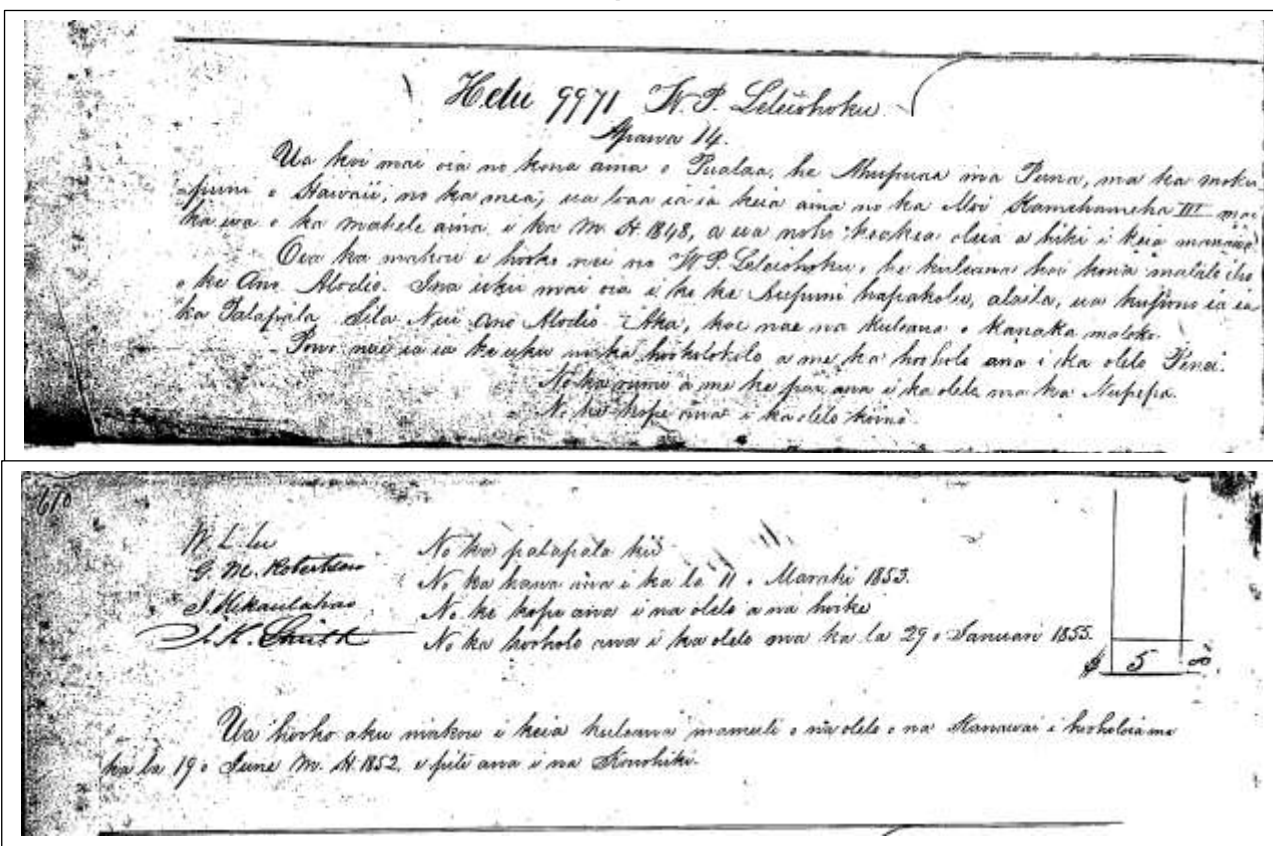
...From the Minutes of Privy Council. May 27, 1850

Lorrin Andrews, Secretary.

P. Hooholoia ma ka Akakukamalu i ka Ia27 o Mei, 1850.

A.G. Thurston, Kakauolelo K. K. [page 211]

**Helu 9971 Apana 14
W. P. Leleiohoku
Mahele Award Book Volume 10:210-211
Pualaa Ahupuaa, Puna**



Ua koi mai oia no kona aina o Pualaa, he Ahupuaa ma Puna, ma ka mokupuni o Hawaii; no ka mea, ua loa iaia keia aina no ka Moi Kamehameha III, mai ka wa o ka mahele aina i ka M. H. 1848, a ua noho keakea oleia a hiki i keia manawa.

Oia ka makou e hooko nei no W. P. Leleiohoku, he kuleana hoi kona malalo iho o ke Ano Alodio. Ina uku mai oia i ko ke Aupuni hapakolu, alaila, ua kupono ia ka Palapala Sila Nui Ano Alodio. Aka, koe nae na kuleana o Kanaka maloko.

Pono nae ia ia ke uku no ka hookolokolo a me ka hooholo ana i ka olelo, Penei:

Pono nae ia ia ke uku no ka hookolokolo a me ka hooholo ana i ka olelo, Penei:

No ka rumi a me ke pai ana i ka olelo ma ka Nupepa.

W. L. Lee No ke kope ana i ka olelo koina.

G. M. Robertson No ka palapala kii.

I. Kekaulahao No ka hana ana i ka la 11 o Maraki 1853.

J. H. Smith No ke kope ana i na olelo a na hoike.

No ka hooholo ana i ka olelo ma ka la 29 o Ianuari 1855.

\$5.00

Ua hooko aku makou i keia kuleana mamuli o na olelo o na Kanawai i hooholoia ma ka la 19 o Iune M. H. 1852, e pili ana i na Konohiki.

(Mahele Award Book Volume 10:609-610, provides duplicates of above.)

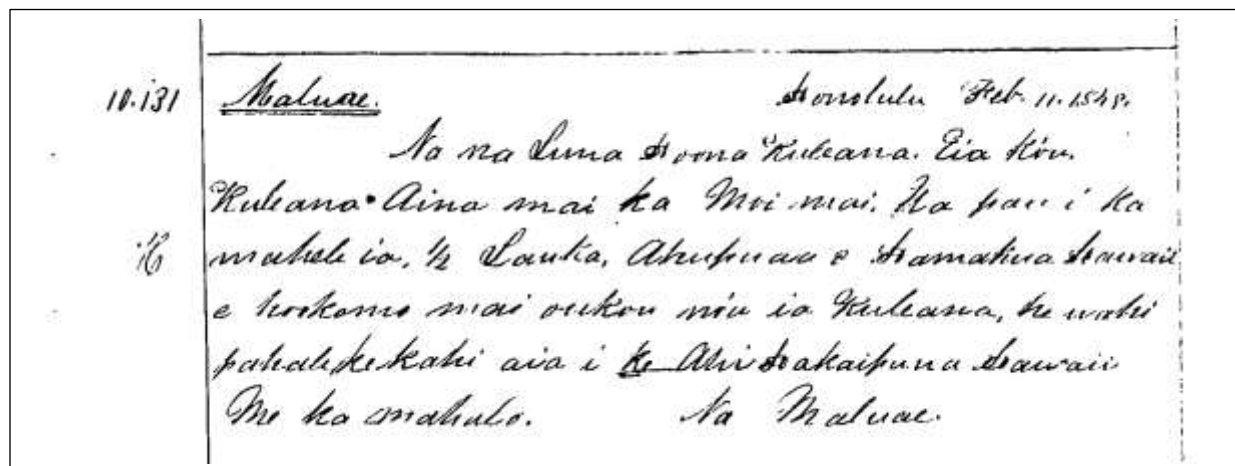
Helu 9971, Apana 14, Pualaa, Puna. Royal Patent 7714, 1,100 Acres.

Helu 10131

Maluae

Native Register Volume 4:515

Keahialaka Ahupuaa, Puna and other land



Honolulu, Feb. 11, 1848

No na Luna Hoona Kuleana. Eia Ko'u Kuleana Aina mai ka Moi mai. Ua pau i ka mahele ia 1/2 Lauka Ahupuaa, Hamakua, Hawaii. E hookomo mai oukou no'u ia Kuleana. He wahi pahale kekahi, aia i Ke Ahialakaipuna [Keahialaka i Puna], Hawaii.

Me ka mahalo. Na Maluae

Honolulu, Feb. 11, 1848

For the Commissioners who Quiet Claims. Here is my Land Claim from the King. The division has been completed, 1/2 Lauka Ahupuaa of Hamakua, Hawaii. Enter this claim for me. There

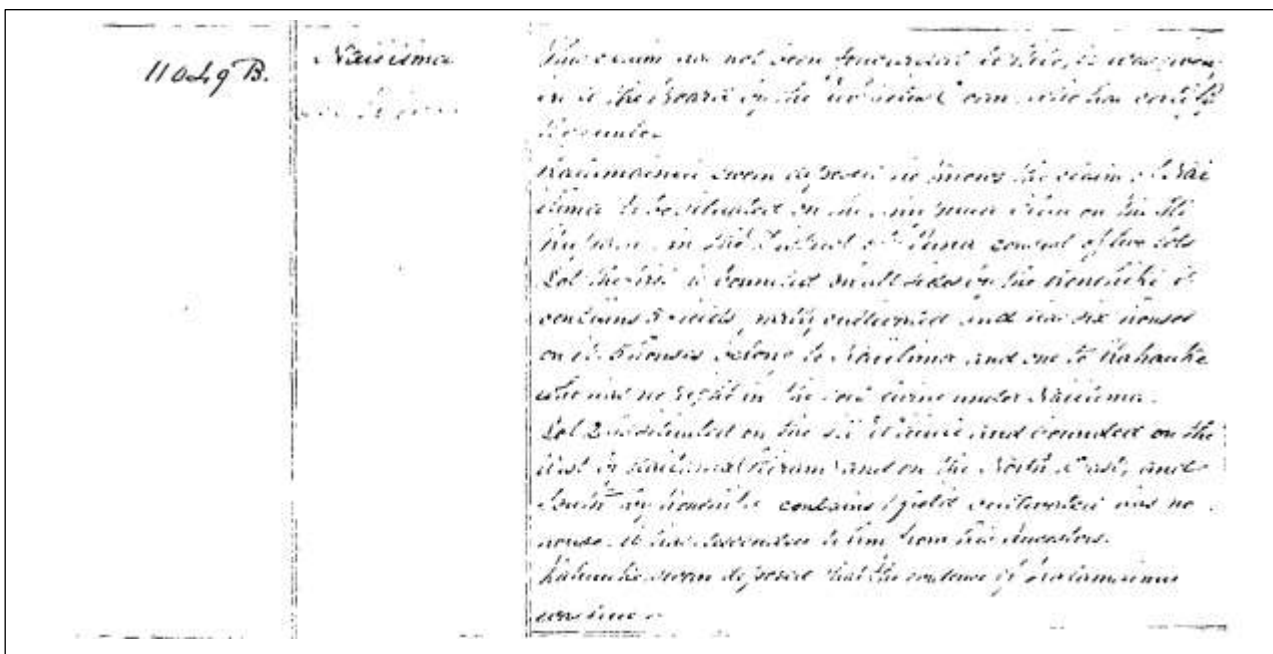
is also a little house lot there at Keahialaka in Puna, Hawaii.

With appreciation. By Maluae

Helu 10131 for house lot at Keahialaka Not Awarded.

[Note: Maluae was entered into the Buke Mahele (1848), claiming one half of Lauka Ahupua'a, Hāmākua, Hawaii, relinquishing the other half to Kamehameha III (1848:132-133). No claim for a house lot at Keahialaka was recorded in Buke Mahele.]

Helu 11049 B (see also Helu 3730 B)
Nailima
Foreign Testimony Volume 5:38
Ili of Kupahua and Waiuli, Kalana of Olaa, Puna



This claim has not been forwarded to Hilo, it was given in to the Board of Education who has certified thereunto.

Kalamainui, sworn deposed, he knows the claim of Nailima to be situated on the Ahupuaa Olaa on the Ili Kupahua, in the District of Puna. Consists of two lots. Lot the first is bounded: On all sides by the konohiki. It contains 5 fields partly cultivated and has six houses on it. 5 houses belong to Nailima and one to Kahauki, who has no right in the soil, living under Nailima.

Lot No. 2 is situated in the Ili Waiuli and bounded on the West by Hailama (Hiram) and On the North, East and South by Konohiki. Contains 1 field cultivated, has no house. It has descended to him from his ancestors.

Kahauki, sworn deposed, that the evidence of Kalamainui was true.

Helu 11049 B Not Awarded.

Helu 11091
K. Kumauna
Native Register Volume 8:668-669
Apua Ahupuaa, Puna

11,091 K. Kumauna Apua Puna Kumauna
E ike oukou e ma luna kumauna aina a pau loa, Owaia o
Katalina Kumauna ke hakaaka aku nei au i kua kumauna aina, a
ma ka manawa i loa mai ai i ka o ka kumauna aina. Penei ko
loa ma o ka aia i ka i ka manawa i ka mai ai o Lord George.
ma Hawaii nei e ike i ka Mui, uohi nae ia i ke, oia ka manawa
i loa mai ai o Apua-mui, ia na Haku maluna aku oi, o
Kishokabale ka ma maluna loa, a owaia hoi o Kumauna
ka ma maluna o ka aia, oia ka mui o Apua-mui, o ka laula
1573 anana laula, na ike paha ia ma 1 Mile 6 Sekatua 3
Kulaha, oia ka mui o ka laula. Mai Ohihihio a hiki i
ka Apua, o ka aia o Apua-mui, ke ahupuaa ma, Eia
hakaaka o ka kumauna oi ma Puna o Kapuni ka iwa,
ke ike kupua, na ike pu ka manawa i loa mai ai o ma
ka Apua, Eia hakaaka o ka kumauna aia oi ma Hama-
ka, o Kaao ka iwa, na ma ka kumauna aia oi mai
ka wa ia Huakini mai, a hiki i ke manawa, na ma ia
kumauna aia oi, Oia hoi ma kumauna aia la, i loko

oukou, a i ke hoi o William P. Kishokoku ka Haku maluna oi
ma Kaao, oia ka Haku maluna oi, mai pua la!
Nai ma Katalina Kumauna

E ike oukou e na luna hoona kuleana aina a pau loa. Owau o Katalia Kumauna ke hoakaka aku nei au i ko' kuleana aina, a me ka manawa i loa mai ai ia'u o ke kuleana aina. Penei ka loa ana o ka aina ia'u i ka manawa i ku mai ai o Lord George ma Hawaii nei e ike i ka Moi, aole nae ia iike. Oia ka manawa i loa mai ai o Apua nei. Eia na Haku maluna aku i'au, o Keohokalole ka mea maluna la, a owau hoi o Kumauna ka mea maluna o ka aina. Eia ka nui o Apua nei. O ka laula 1573 anana laula, ua like paha ia me 1 Mile 6 Kekadia, 3 Kaulahao. Oia ka nui o ka laula. Mai Okiokiaho a hiki i ke Ahupuaa. O keia aina o Apua nei, he ahupuaa no. Eia kekahi o kela kuleana o'u ma Puna. O Kapuhi ka inoa, he ili kupono, ua like pu ka manawa i loa mai ai me ko Apua. Eia kekahi o kela kuleana aina o'u ma Hamakua, o Kaao ka inoa. Ua mau kela kuleana aina o'u mai ka wa ia Kuakini mai, a hiki i keia manawa. Ua mau ia kuleana aina o'u.

Oia ko'u mau kuleana aina la i lohe oukou, a i ike hoi o William P. Leleiohoku ka Haku maluna o'u ma Kaao. Oia ka Haku maluna o'u. Mai poina la!

Na'u na Katalina Kumauna.

Be it known to you commissioners to quiet all land titles. I, Katalia Kumauna, hereby explain my land claims and the times they were received. This is how the land was received. It was at the time when Lord George arrived in Hawaii [1843] to see the Moi, but, however, did not see him. That was the time when Apua was received. The Haku over me is Keohokalole above all, and I, Kumauna, am the one upon the land. Here is the size of Apua. The width is 1573 fathoms, perhaps 1 Mile, 6 Stadia, 3 Chains. From Okiokiaho to Keapuaa. This land of Apua is an ahupuaa.

Here is another claim of mine in Puna, named Kapuhi, an ili kupono, acquired at the same time as Apua.

Furthermore, that claim of mine in Hamakua, named Kaao, has been mine continuously from the time of Kuakini until the present.

Those are my land claims, for your information, you are also informed that William P. Leleiohoku is my Lord, over me at Kaao. He is the Lord above me. Don't forget that!

Katalina Kumauna

Helu 11091 Not Awarded.

Helu 11216
M. Kekauonohi a me A. K. [Aarona Keliiahonui, Helu 11215]
Native Register Volume 4:360-363
Ahupuaa of Waikahiula and Panau nui, Puna and other lands

No 11216 11216	Na M. Kekauonohi a me A.K.			
Division	I na Luna Hoona Kuleana. Aloha oukou Ke hoike aku nei maua i ko maua mau Kuleana Aina mai Hawaii a Kauai. Penei hoi:			
	Ko Mikahela Kekauonohi			
	Inoa on na Aina Ahupuaa Kalana Mokupuni			
	Waiakahiula 2 mo kom.	"	Lokau	Kauai
	Koaakaaniu	"	"	"
	Nanahana	"	"	"
	Waiakohu	"	Hoholea	"
	Waiinini	"	"	"
	Kalia	"	Puna	"
	Makua	"	Koolau Poho	Oahu
	Hannululi	"	Ewa	"
	Waimale, a-o-o, Kom.	"	"	"
	Makua	"	-	Molokai

Division. I na Luna Hoona Kuleana. Aloha oukou. Ke hoike aku nei maua i ko maua mau Kuleana Aina mai Hawaii a Kauai. Penei hoi.

Ko Mikahela Kekauonohi

Inoa on na Aina	Ahupuaa	Kalana	Mokupuni... [page 360]
...Waiakahiula	Ahupuaa	Puna	Hawaii
Panau [nui]	Ahupuaa	Puna	Hawaii... [page 362]

362	Ke Mikahela Kekauonohi		
	Inoa o na Aina Ahupuaa	Kalamana	Mohupuni
	Punahelu	Hilo	Hawaii
	Kahunaohoholo	"	"
	No Panau 1, 2,	"	"
	Arawaho	"	"
	No Kilauea	"	"
	Maunaloa	"	"
	Welo	"	"
	Waiakahiula	Puna	"
	Panau	"	"
	Uluhale	Kau	"
	Honamau	Kona	"
	Pahohoe	"	"
	Hohokohau	"	"
	Aukahi	"	"
	Kalihi	"	"
	Keolu	"	"

To the Commissioners who Quiet Titles. Aloha to you: We two hereby state our claims for land from Hawaii to Kauai, as follows:

Those of Mikahela Kekauonohi.

...Name of the Lands	Ahupuaa	District	Island
Waiakahiula	Ahupuaa	Puna	Hawaii
Panau	Ahupuaa	Puna	Hawaii... [page 362]

Helu 11216
Mikahela Kekauonohi
Native Testimony Volume 10:334-335
Ahupuaa of Waikahiula and Panau nui, Puna and other lands

Dek. 20. 1853.

Helu 11216 Ke Mikahela Kekauonohi.

Na aina	Ahupuaa.	Kalana.	Mokupuni.
1. Waikahalua Kom 2.		Kalan.	Kalan.
Waiakalanui	"	"	"
Kamakahana	"	"	"
Waikeke	"	Kalaka	"
Kamika	"	"	"
Kalia	"	Puna	"
Makao	"	Kalanaka	Puna
Komauliuli	"	Puna	"
Waimalu aao Komakana.	"	"	"
Makia	"	Kalan	Makia
Makauaia	"	"	"
Kapuaia	"	"	"
Kaua	"	"	"
Komuli	"	"	"
Kuawau	"	"	"
Palaui	"	"	Lana
Panaua	"	Lakana	Puna
Kapuaia	"	"	"
Puna	"	"	"
1. Oki 2	"	"	"
2. Muliaka 2.3. maiaia aao Kom.	"	"	"

- renuna 6628

Dek. 20, 1853.

Na aina	Ahupuaa	Kalana	Mokupuni... [page 334]
...Waikahiula	Ahupuaa	Puna	Hawaii
Panau [nui]	Ahupuaa	Puna	Hawaii...

Ke ae aku nei au i keia mahele, ua maikai no Mikahela Kekauonohi na aina i kakauia maluna ma na aoao 26, 28 o keia Buke. Ua ae ia'ku e hiki ke lawe aku imua o ka Poe Hoona Kuleana

(Inoa) Kamehameha
Hale Alii Ianuari 28, 1848.

[illegible]

He a e ahu nei au i kua Mahalo, ua mahalo, i Nukuhala
 Hikanonohi na aua i kakauna maluna ma na aua 26.28.
 Kua Buke. He a e ahu nei i kiki ku laue ahu muna i ka FH
 Homa Kuleana.

(Inva) Kamikamika.

Hale Alii Januari 28. 1858

Interior Office Dec 19th 1853.

Testify the above to be a true copy of front
26, and page 28 of 'Bake Mahule' or file in the

See page 447

Wm. H. Story
Clerk.

Interior Office Dec. 19th, 1853

I certify the above to be a true copy of that part of page 26, and 28 of "Buke Mahele file in this office. H.W.M. Coughtry, Clerk. See page 447. [page 335]

Dec. 20, 1853.

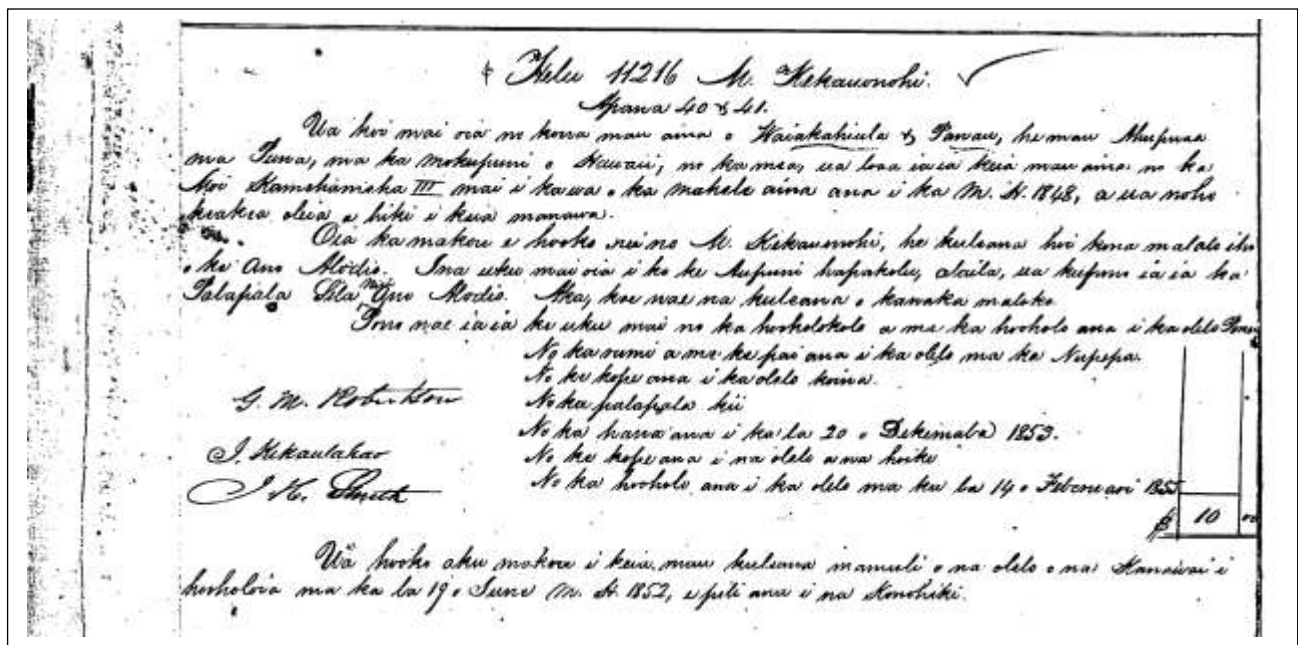
The Lands Ahupuaa District Island... [page 334]

...Waikahiula	Ahupuaa	Puna	Hawaii
Panau [nui]	Ahupuaa	Puna	Hawaii...

I agree to the division, it is good. For Mikahela Kekauonohi, are the lands written above on pages 26 & 28 of this Book. It is agreed and may be taken before the Commissioner who Quiet Titles.

(Name) Kamehameha
Royal Palace, January 28, 1848.

Helu 11216 Apana 40 & 41
Mikahela Kekauonohi
Mahele Award Book Volume 9:661
Ahupuaa of Waikahiula and Panau nui, Puna and other lands



Ua koi mai oia no kona mau aina o Waikahiula & Panau, he mau Ahupuaa ma Puna, ma ka mokupuni o Hawaii; no ka mea, ua loa iaia keia mau aina no ka Moi Kamehameha III mai ka wa o ka mahele aina i ka M. H. 1848, a ua noho keakea oleia a hiki i keia manawa.

Oia ka makou e hooko nei no M. Kekauonohi, he kuleana hoi kona malalo iho o ke Ano Alodio. Ina uku mai oia i ko ke Aupuni hapakolu, alaila, ua kupono ia ia ka Palapala Sila Nui Ano Alodio. Aka, koe nae na kuleana o Kanaka maloko.

Pono nae ia ia ke uku no ka hookolokolo a me ka hooholo ana i ka olelo, Penei:

No ka rumi a me ke pai ana i ka olelo ma ka Nupepa.

No ke kope ana i ka olelo koina.

G. M. Robertson

No ka palapala kii.

I. Kekaulahao

No ka hana ana i ka la 20 o Dekemaba 1853.

J. H. Smith

No ke kope ana i na olelo a na hoike.

No ka hooholo ana i ka olelo ma ka la 14 o Feberuari 1855.

\$10.00

Ua hooko aku makou i keia kuleana mamuli o na olelo o na Kanawai i hooholoia ma ka la 19 o Iune M. H. 1852, e pili ana i na Konohiki.

Helu 11216, Apana 40, Waikahiula and Panau [nui], Apana 41. Royal Patent 8095, 2,972 Acres.

PART IV

KINGDOM PROGRAMS OF PUBLIC BENEFIT ON LANDS OF THE KUMUKAHI – KAPOHO REGION

The Kingdom of Hawai‘i—and subsequently the Republic, Territory (under Federal direction) and State—have all engaged in programs that were determined to be beneficial to the growing public and economic interests. This section of the study provides readers with descriptions of several agency programs that was implemented by the kingdom of Hawai‘i, and some that have been adapted to the period of statehood. The narratives are glimpses into events of the periods and actions described, and provide us with some foundational information on how the landscape we know today evolved.

Palapala Sila Nui (Royal Patent Grants)

Nationally, the Māhele ‘Āina of 1848 met with mixed results, and in Puna, it was a complete failure. Few L.C.A. applications made by hoā‘āina were recorded, and only three were awarded. The larger problem was recognized as the Māhele was underway, and Kamehameha III initiated a program that allowed native and foreign residents to apply for fee-simple parcels of land from the Government Land Inventory. These lands, recorded under “Palapala Sila Nui (Royal Patent) Grants enabled the natives of Puna and other interested parties to purchase ‘āina in parcels that would either sustain their families or support economic development (ranching and plantations). The process of applying for “Grant Lands” was set forth by the “Enabling Act” of August 6, 1850, which set aside portions of government lands for grants—

Section 4. Resolved that a certain portion of the Government lands in each Island shall be set apart, and placed in the hands of special agents to be disposed of in lots of from one to fifty acres in fee simple to such natives as may not be otherwise furnished with sufficient lands at a minimum price of fifty cents per acre.⁷⁹

The Kingdom’s policy of providing land grants to native tenants was clarified in a communication from Interior Department Clerk, A. G. Thurston, on behalf of Keoni Ana, Minister of the Interior, to the Government Land Agent of Kona:

February 23, 1852

...You will entertain no application for the purchase of any lands, without first receiving some part, say a fourth or fifth of the price; then the terms of sale being agreed upon between yourself and the applicant you will survey the land, and send the survey, with your report upon the same to this office, for the Approval of the Board of Finance, when your sales have been approved you will collect the balance due of the price; upon the receipt of which at this office, the Patent will be forwarded to you.

Natives who have no claims before the Land Commission have no Legal rights in the soil.

They are therefore to be allowed the first chance to purchase their homesteads. Those who neglect or refuse to do this, must remain dependent upon the mercy of whoever purchases the land; as those natives now are who having no kuleanas are living on lands already Patented, or belonging to Konohikis.

⁷⁹ “Enabling Act” – DLNR 2-4.

Where lands have been granted, but not yet Patented, the natives living on the land are to have the option of buying their homesteads, and then the grant be located, provided this can be done so as not to interfere with them.

No Fish Ponds are to be sold, neither any landing places.

As a general thing you will charge the natives but 50 cents pr. acre, not exceeding 50 acres to any one individual. Whenever about to survey land adjoining that of private individuals, notice must be given them or their agents to be present and point out their boundaries...⁸⁰

Typically grant lands came out of the Government Land Inventory. As a result, no grants were issued within the ahupua'a of Kula or Halekamahina. For Kapoho and Pu'uua, which were also privately held ahupua'a, not part of the government land inventory, there is some confusion. The Kapoho grants, appear to have actually been within the 'ili of Kaniahiku, which was part of Kapoho, but withheld from L.C.A. 8559, belonging Charles Kanaina. Thus, a portion of Kapoho was held by the government. Pu'uua was also a private holding belonging to Ane Keohokalole (L.C.A. 4386), but one Grant was sold to R.A. for a 42.70 acres parcel identified as being in Pu'uua. Additional patents on grant lands were issued to native tenants and foreigners in the neighboring lands of Koa'e, Kānekiki, and beyond. Further details of these lands, descriptions of boundaries, identification of wahi pana and natives who were long-time kama'āina are further described in the section of this study titled Boundary Commission Proceedings.

A review of the "Index of all Grants and Patents Land Sales, 1846 to 1915" (Hawaii Territorial Commissioner of Public Lands, 1916:132-145), lists at least 208 grantees who received some 22,060.57 acres of land in Puna (not including the Kālana of 'Ōla'a). In that total, 38 applicants who were identified with other than Hawaiian surnames, received nearly 5,200 acres of land. Among the latter grantees were Elderts⁸¹, Lyman, and Shipman, whose descendants are of Hawaiian ancestry. Like these three, other non-native grantees, like Wilder, Carter and Damon, were prominent in the business endeavors that took place in Puna. Table 4 identifies several of the 'āina which are closest to Kula, for which grants were issued (see Figure 5 for location of Grant parcel locations cited below).

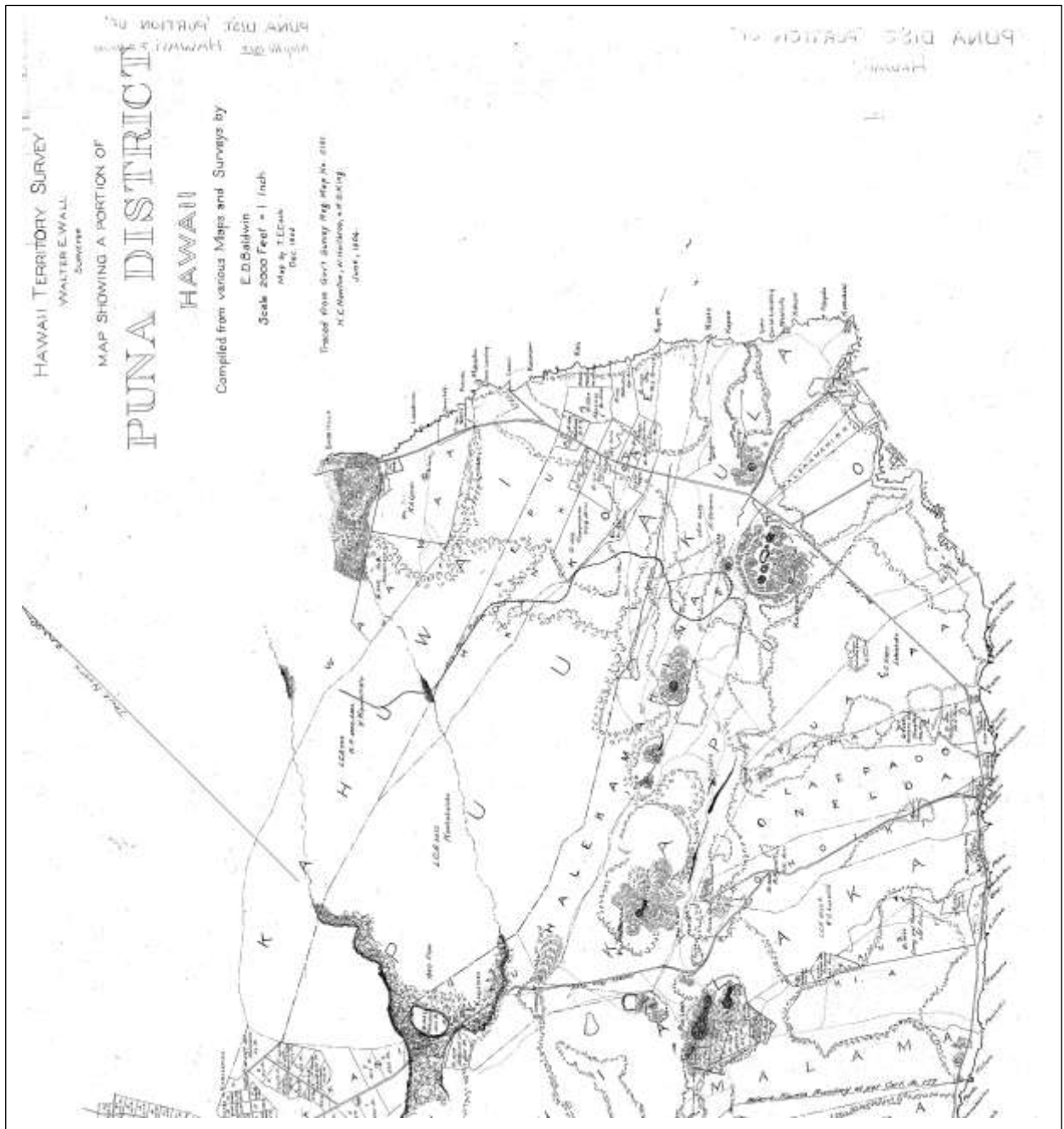
Table 4. Palapala Sila Nui Issued for Āina in the Vicinity of Kula

Helu	Bk:page	Grantee	'Āina	Acres	Year
876	4:169-170	Kaapa, J.	Koa'e	20.86 ac.	1852
1534	8:231-232	Ohai	Koa'e	76.20 ac.	1855
2932	14:519-520	Parker, John	Koa'e	32.50 ac.	1863
3224	15:513-514	Kekipi, J.W. & L.	[Kaniahiku] Kapoho	41.05 ac.	1879
3225	15:515-516	Shipman & Elderts	Kaniahiku	7.65 ac.	1879
3226	15:517-518	Kahuluna	Kaniahiku	58.73 ac.	1879
3435	16:137-139	Damon, S.M.	Kapoho	19.34 ac.	1888
3600	18:181-183	Lyman, R. A.	Puua	42.70 ac.	1892

Original copies of above grants are included as unnumbered figures, with transcripts of the primary texts and translations when in Hawaiian, included below.

⁸⁰ Interior Department Letter Book 3:210-211.

⁸¹ Both spellings, "Elderts" and "Eldarts" occur throughout the historical record.



**Figure 5. Portion of Territorial Survey Map No. 2191, Puna District (1902).
Depicting locations of Ahupua'a and 'Ili Boundaries, and Lands Granted by Patents
(State Survey Division)**

Helu 876 Book 4:169-170

Palapala Sila Nui

I. Kaapa

Koae, Puna, Hawaii.

...E hoomaka keia ma kahi ahupohaku ma kapa o ke alanui ma ke kihi akau o keia a e holo
ma ke alanui aupuni, Hema 48° Hik 2.73 kaul. & Hema 40 ½° Hik 0.26 kaul a hiki i ka iwi o

Puua; alaila e holo iuka ma ia iwi, Hema 57° Kom. 5.83 kaul. & Hema 58 ½° Kom 12.33 kaul. i ke kihi mauka o keia; alaila Akau 62° Hik. 13.90 kaul. a hiki ma kahi i hoomakai...

...20 86/100 eka a oi iki aku, emi iki mai paha...
Umikumamalima dala me ekolu hapaha \$15.75

Aka, ua koe i ke Aupuni na mine minerala a me na mine metala a pau. No I. Kaapa...
2, Sepatemaba, 1852...

[Translation]

This begins at a stone cairn on the side of the road, at the north point of this parcel and running along the government road, South 48° E. 2.73 chns. & South 40 ½° E. 0.26 chns. to the boundary wall of Puua; then run inland along that boundary, South 57° W. 5.83 chns. & South 58 ½° W. 12.33 chns. To the upland corner of this parcel; Then North 62° E. 13.90 chns. To the point of commencement.....20 86/100 acres more or less... Fifteen dollars seventy five cents \$15.75... Retaining for the Government all mineral and metal mines. For I. Kaapa, September 2, 1852...

Helu 1534 Book 8:231-232

Palapala Sila Nui

Ohai

Koae, Puna, Hawaii.

...E hoomaka ana ma kahi ahupohaku ma kahakai, ma ke kihi Hikina o ka aina o Kekuanu, a e holo ana mai ia aina o Hema 27 ½° Kom. 40.42 kaul. a hiki i ke kihi akau o ka aina o Kekuko, alaila ma ka palena makai o ia aina Hem. 23° Hik. 12.74 kaul., a hiki i kahi Kumu niu, oia ke kihi Hik. o ko Kekuko aina ma ka iwi o Puua, alalila ma ia iwi Akau 43° Hik., 48.80 kaula, a hiki i kahakai, alaila ma kahakai a hiki i kahi i hoomaka'i...

...76.20 eka a oi iki kau emi iki mai paha

He \$28.50

Aka, ua koe i ke Aupuni na mine minerala a me na mine metala a pau. No Ohai...
20, Ianuari, 1855...

[Translation]

Beginning at a stone cairn at the shore, on the Eastern corner of Kekuanu's land, and running from that land South 27 ½° W. 40.42 chns. to the north corner of the land of Kekuko, then along the shoreward boundary of that land S. 23° E. 12.74 chns., To a Coconut tree, being the E. boundary of Kekuko's lands along the boundary of Puua, Then along the boundary, North 43° E., 48.80 chns, to the shore, then along the shore to the point of commencement...

...76.20 acres, more or less. ...\$28,50.

Retaining for the Government all mineral and metal mines. For Ohai, January 20, 1855...

Helu 2932 Book 14:519-520

Palapala Sila Nui
John Parker
Koa, Puna, Hawaii.

...E hoomaka ma ke kihi Hema o keia ma ke alanui Aupuni, e holo ma ka iwi o Puua Ak. $56\frac{3}{4}^{\circ}$ Hik. 9.60 kaul., i kahi Kumu kukui i hoailonaia X alaila Ak. $48\frac{1}{2}^{\circ}$ Hik. 10.10 kaula. Ak No^o Hik. 13 kaul. Ak. $30\frac{1}{2}^{\circ}$ Hik. 3.60 Kaul, i kahi ahu pohaku ma ke kihi mauka o ka aina o Ohai. Alaila ma kona palena Ak. $37\frac{1}{2}^{\circ}$ Kom. 4.50 kaul. i kahi kumu niu ma ke kihi makai o ka aina o Kekuko. Alaila ma kona palena Hem. 56° Kom. 36.67 kaul. i ke alanui Aupuni, makai o ka aina o I. N. Kaapa. Alaila ma ke alanui Hem. 48° Hik. 1.64 kaul. Hema. $40\frac{1}{2}^{\circ}$ Hiki. 9.26 kaul. i ke kihi mua. He $32\frac{1}{2}$ Eka.

Koe nae ke kuleana o na Kanaka...

...Na dala he \$30.00... Aka, ua koe i ke Aupuni na mine minerala a me na mine metala a pau. No John Parker... 27, o Augate, 1863...

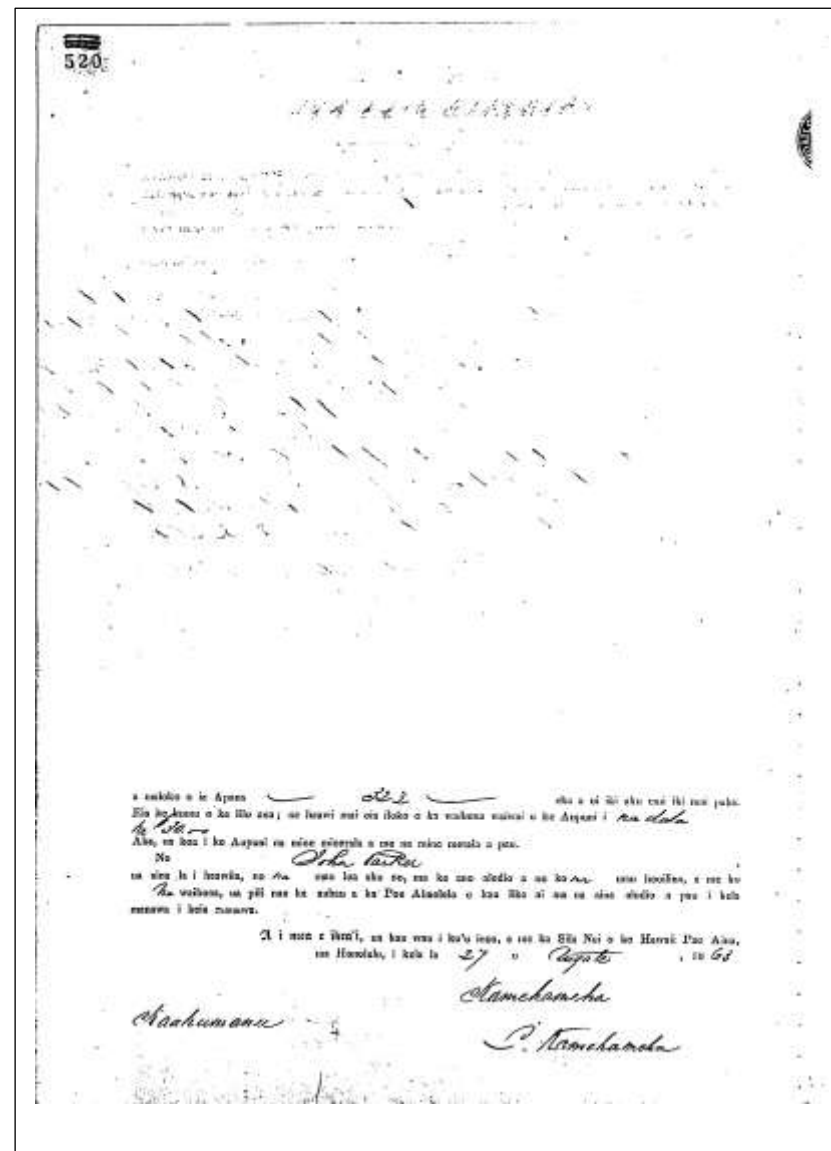
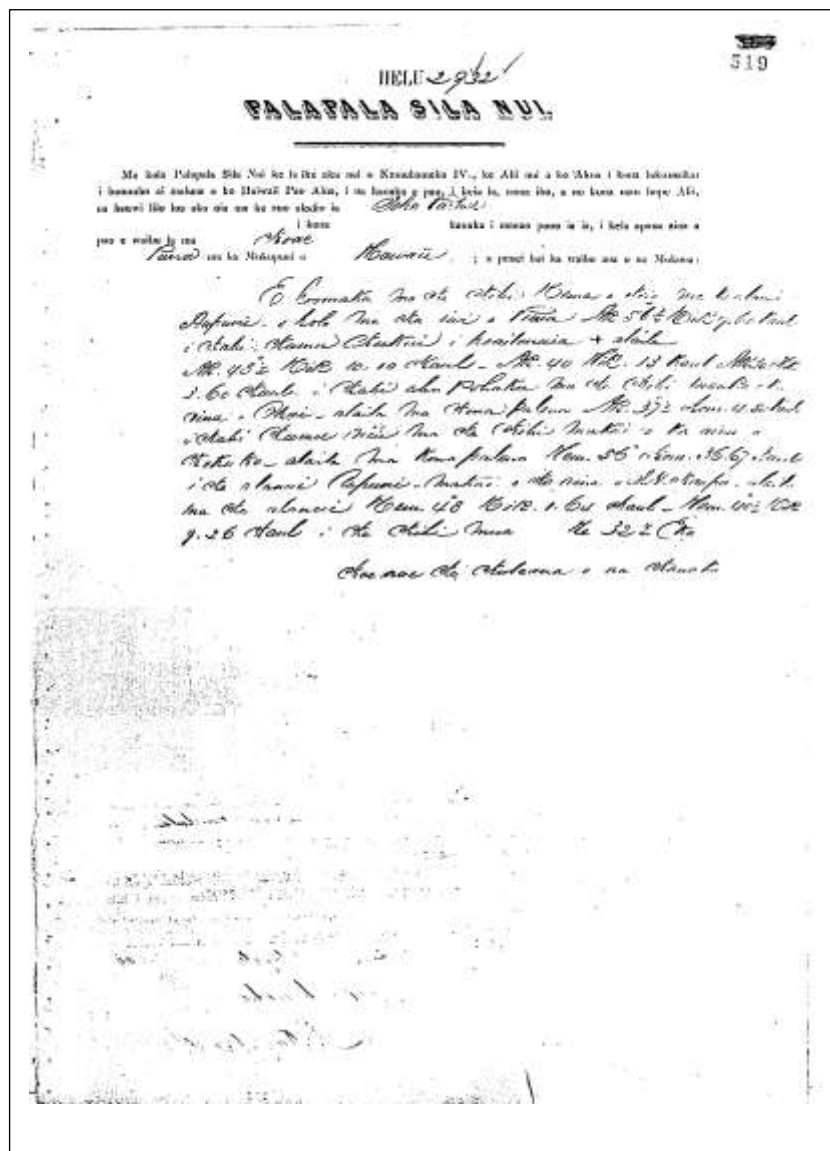
[Translation]

...Beginning at the South corner of this parcel on the Government road, and running along the boundary wall of Puua N. $56\frac{3}{4}^{\circ}$ E. 9.60 chns., to a Kukui tree marked X; then N. $48\frac{1}{2}^{\circ}$ E. 10.10 chns. N. 40° E. 13 chns. N. $30\frac{1}{2}^{\circ}$ W. 3.60 chns. to a stone cairn on the upland corner of Ohai's land. Then along his boundary N. $37\frac{1}{2}^{\circ}$ W. 4.50 chns. to a coconut tree at the shoreward boundary of the land of Kekuko. Then along his boundary S. 56° W. 36.67 chns. to the Government road, shoreward of the land of I.N. Kaapa. Then along the road S. 48° E. 1.64 chns. South $40\frac{1}{2}^{\circ}$ E. 9.26 chns. to point of commencement. $32\frac{1}{2}$ Acres.

Reserving the rights of the native tenants...

...\$30.00

Retaining for the Government all mineral and metal mines. For John Parker, August 27, 1863...



Digital Copy of Royal Patent Grant 2932 to John Parker

No. 3224 Book 15:513-514

J.W. Kekipi & La

Royal Patent

[Kapoho, Kaniahiku] Puna

Kalakaua, By the grace of God, King of the Hawaii Islands, by this His Royal Patent, makes known unto all men, that he has, for himself and his successors in office, this day granted and given, absolutely in Fee Simple, unto J.W. Kekipi & La, his faithful and loyally disposed subject, for the consideration of Thirty one (\$31.00) dollars, paid into the Royal Exchequer, al that piece of Land situated at [inserted] ^{Kapoho}, Puna, in the Island Hawaii, and described as follows:

E hoomaka ma kahi ahu pohaku maluna o kahi Puu, a e holo:

N. 7° 45' E. 9 kaula ma ka Pahoehoe, alaila,
N. 25° W. 10.14 kaula. ma ka Pahoehoe a hiki i kahi ahu pohaku alaila, holo
S. 52° 15' W. 28.83 kaula. ma ka aa a hiki i kahi ahu pohaku, alaila holo,
S. 43°45' E. 11.50 kaula. alaila holo
S. 71° E. 6.93 kaula.
N. 48° 15, E. 15.29 kaula. a hiki i kahi i hoomaka ai.

Maloko oia apana aina 41 5/100 eka a oi iki aku e emi iki mai paha.

[Translation]

Beginning at a stone cairn atop a hill and running:

N. 7° 45' E. 9 chains on the Pahoehoe, then,
N. 25° W. 10.14 chains on the Pahoehoe a stone cairn, and then running,
S. 52° 15' W. 28.83 chains on the aa to a stone cairn, and then running,
S. 43°45' E. 11.50 chains, then running,
S. 71° E. 6.93 chains.
N. 48° 15, E. 15.29 chains to the point of commencement.

There being within this parcel of land, 41 5/100 acres more or less.

Containing Forty one – 5/100 acres, more or less; excepting and reserving to the Hawaiian Government, all mineral or metallic Mines of every description... to the said J.W. Kekipi & La... this fourth day of August, 1879...

No. 3225 Book 15:515-516

Shipman & Elderts

Royal Patent

Kaniahiku, Puna

Kalakaua, By the grace of God, King of the Hawaii Islands, by this His Royal Patent, makes known unto all men, that he has, for himself and his successors in office, this day granted and given, absolutely in Fee Simple, unto Shipman & Elderts, his faithful and loyally disposed subject, for the consideration of Eighty four 15/100 (\$84.15) dollars, paid into the Royal Exchequer, all that piece of Land situated at Kaniahiku, Puna, in the Island Hawaii, and described as follows:

E hoomaka ma kahi pohaku i hoailonaia X ma kapa mauka o ke alanui aupuni kokoke i ka pa hale kula o Aloii, alaila holo:

S. 75° 15 W. 9.83 kl. pili me kula, alaila
S. 72° 30 W. 9/71 kl. pili me kula, alaila
S. 73° 15 W. 9.71 kl. pili me kula, alaila
S. 58° 30 E. 0.88 kl. a hiki i ke kumu pali pili me Kapoho
S. 78° 0 E. .73 kl. pili me Kapoho, alaila
S. 70° 0 E. 1.75 kl. pili me Kapoho, alaila
N. 60° 30 E. .95 kl. pili me Kapoho, alaila
N. 73° 30 E. 1.86 kl. pili me Kapoho, alaila
S. 89° 30 E. 1.47 kl. pili me Kapoho, alaila
S. 66° E. 0.76 kl. pili me Kapoho, alaila
S. 41° 45 E. 1.24 kl. pili me Kapoho, alaila
N. 61° E. 2.31 kl. pili me Kapoho, alaila
N. 44° 45 E. 1.74 kl. pili me Kapoho, alaila
N. 69° 30 E. 2.71 kl. pili me Kapoho, alaila
N. 43° 15 E. 1.45 kl. pili me Kapoho, alaila
N. 66° 30 E. 2.22 kl. pili me Kapoho, alaila
S. 66° 15 E. 1.06 kl. pili me Kapoho, alaila
N. 86° 45 E. 2.29 kl. pili me Kapoho, alaila
S. 76° E. 3.78 kl. pili me Kapoho, alaila
N. 82° E. 3.51 kl. a hiki ma ke alanui aupuni pili me Kapoho
N. 36° 30 W. 4.82 kl. holo ma kapa alanui aupuni a hiki i kahi i hoomaka'ai.

Maloko oia apana aina 7 65/100 Eka
A oi iki aku a emi iki mai paha.

[Translation]

Begin at a stone marked X on the inland side of the government road, close to the schools house of Aloii, and then run:

S. 75° 15 W. 9.83 ch. along the school, then
S. 72° 30 W. 9/71 kl. ch. along the school, then
S. 73° 15 W. 9.71 ch. along the school, then
S. 58° 30 E. 0.88 ch. to the base of the cliff adjoining Kapoho
S. 78° 0 E. .73 ch. along, Kapoho, then

S. 70° 0 E. 1.75 ch. along, Kapoho, then
N. 60° 30 E. .95 ch. along, Kapoho, then
N. 73° 30 E. 1.86 ch. along, Kapoho, then
S. 89° 30 E. 1.47 ch. along, Kapoho, then
S. 66° E. 0.76 ch. along, Kapoho, then
S. 41° 45 E. 1.24 ch. along, Kapoho, then
N. 61° E. 2.31 ch. along, Kapoho, then
N. 44° 45 E. 1.74 ch. along, Kapoho, then
N. 69° 30 E. 2.71 ch. along, Kapoho, then
N. 43° 15 E. 1.45 ch. along, Kapoho, then
N. 66° 30 E. 2.22 ch. along, Kapoho, then
S. 66° 15 E. 1.06 ch. along, Kapoho, then
N. 86° 45 E. 2.29 ch. along, Kapoho, then
S. 76° E. 3.78 kl. pili me Kapoho, alaila
N. 82° E. 3.51 ch. to the government road adjoining Kapoho
N. 36° 30 W. 4.82 ch. along the side of the government road to the point of
commencement.

There being within this land parcel, 7 65/100 Acres
More or less.

Containing Seven 65/100 - 7 65/100 Acres, more or less: excepting and reserving to the
Hawaiian Government, all mineral or metallic Mines of every description... this twenty
ninth day of September, 1879...

No. 3226 Book 15:517-518

Kahuluna
Royal Patent
Kaniahiku, Puna

Kalakaua, By the grace of God, King of the Hawaii Islands, by this His Royal Patent, makes known unto all men, that he has, for himself and his successors in office, this day granted and given, absolutely in Fee Simple, unto Kahuluna, his faithful and loyally disposed subject, for the consideration of One hundred and thirty 55/100 (\$130.55) dollars, paid into the Royal Exchequer, all that piece of Land situated at Kaniahiku, Puna, in the Island Hawaii, and described as follows:

A penei na moe ana

E hoomaka ma kahi ahu pohaku, a e holo ana:

N. 1° 45 W. 11.04 kl. ma koke aupuni, alaila
N. 42° 30 W. 23.75 kl. ma koke aupuni, alaila
S. 33° 20 W. 9.00 kl. ma koke aupuni, alaila
S. 66° W. 3.33 kl. ma koke aupuni, alaila
S. 16° W. 9.62 kl. a hiki ma ke Kahua hale o Kaluahine
S. 34° E. 11.41 kl. ma ko ke aupuni
S. 39° E. 11.49 kl. ma ko ke aupuni
N. 59° 30 E. 15.66 kl. holo a hiki i kahi i hoomaka'i.

Maloko oia apana 58 73/100 Eka a oi iki aku a emi iki mai paha

Containing Fifty eight 73/100 (58 73/100) Acres, more or less: excepting and reserving to the Hawaiian Government, all mineral or metallic Mines of every description... this third day of October, 1879...

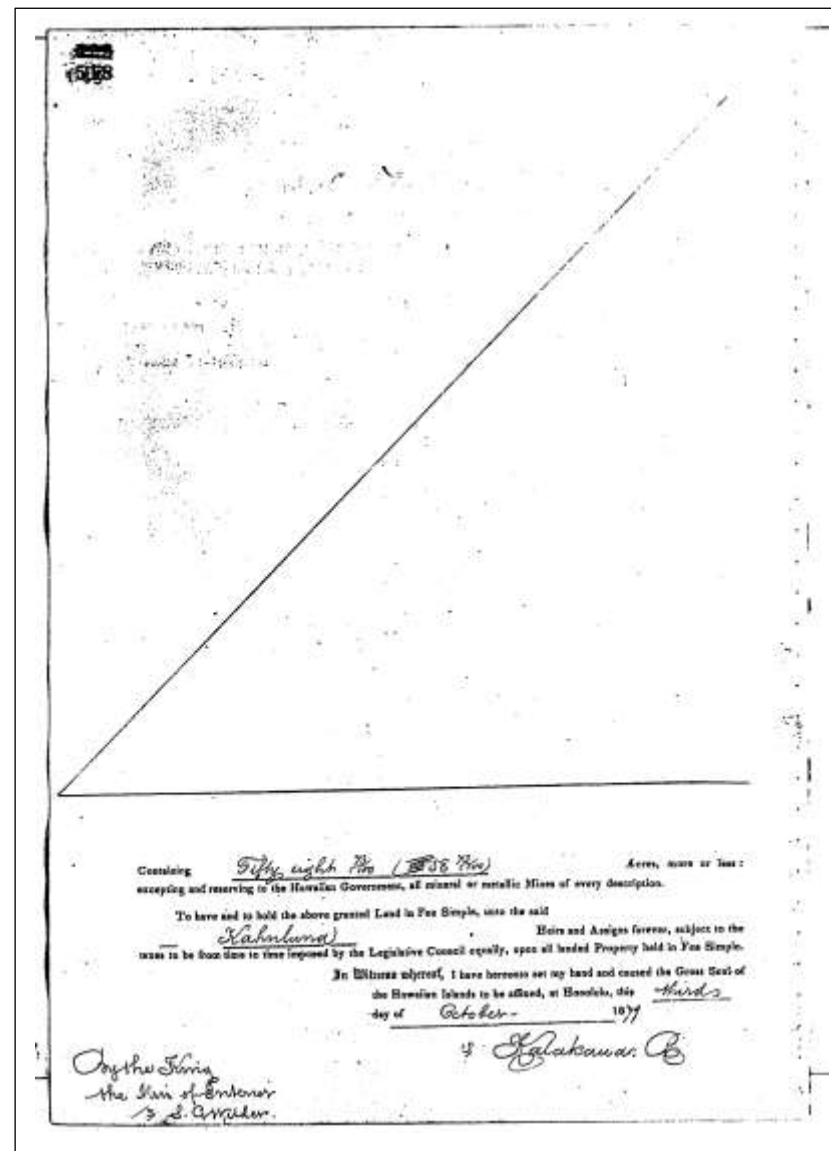
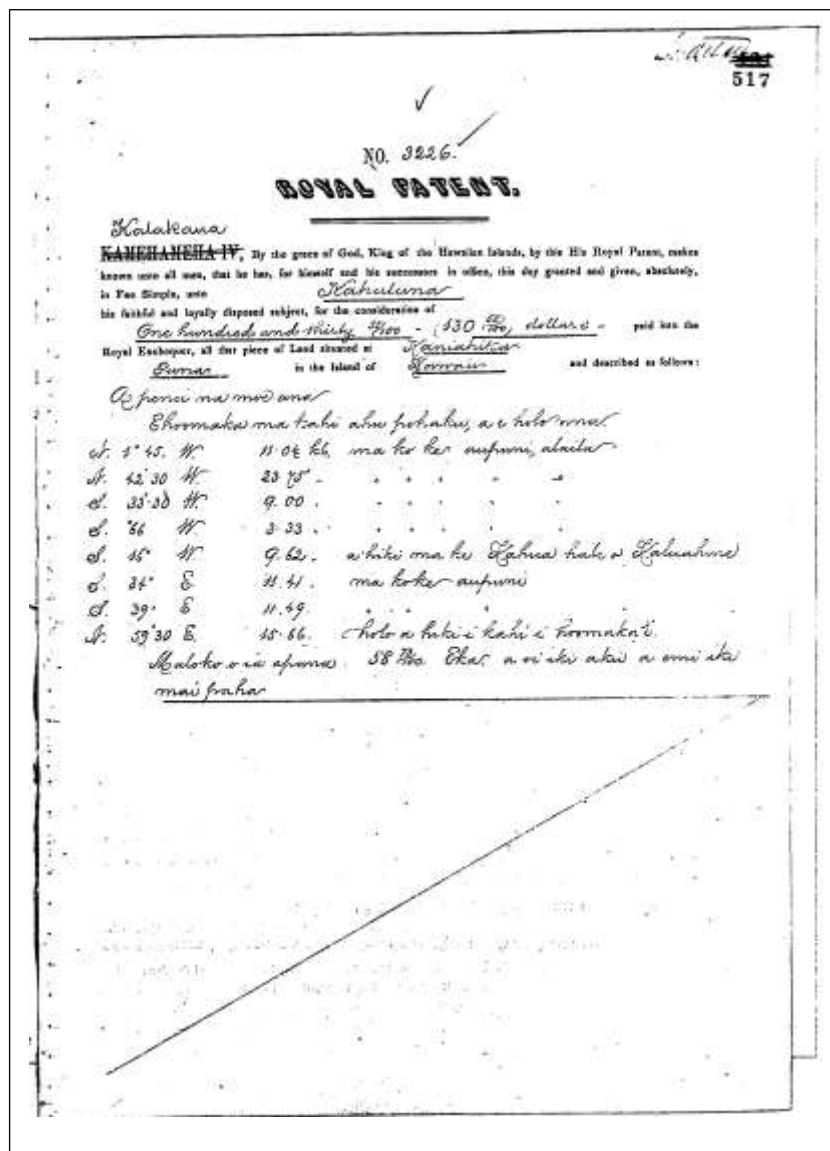
[Translation]

The courses are thus:

Beginning at a stone cairn, and running:

N. 1° 45 W. 11.04 chs. along government land, then
N. 42° 30 W. 23.75 chs. along government land, then
S. 33° 20 W. 9.00 chs. along government land, then
S. 66° W. 3.33 chs. along government land, then
S. 16° W. 9.62 chs. to the House lot of Kaluahine
S. 34° E. 11.41 chs. along government land, then
S. 39° E. 11.49 chs. along government land, then
N. 59° 30 E. 15.66 chs. running to the point of commencement.

There being within this parcel 58 73/100 Acres more or less.



Digital Copy of Royal Patent Grant 3226 to Kahuluna

No. 3435 Book 16:137 & 139

S.M. Damon

Royal Patent

Kapoho [Kaniahiku], Puna

Kalakaua, By the grace of God, King of the Hawaii Islands, by this His Royal Patent, makes known unto all men, that he has, for himself and his successors in office, this day granted unto S. M. Damon for the consideration of Fifty dollars paid into the Royal Exchequer, all that piece of Land situated at Kapoho, Puna, Hawaii, and described as follows:

1. – Beginning at a stone marked H at the S E bank of Green Lake.
S 42° 45' E 2.80 chains along Kapoho to stone marked L thence
S 62° 20' W 5.10 chains along Kapoho to stone marked X at crater
N 36° W 3.87 chains along Kapoho to stone marked Δ S W bank of Lake
S 55° W 6.97 chains along Kapoho to stone marked X
N 55° W 10.33 chains along Kapoho to stone marked T top ridge of hill
N 16° 50' E 4.87 chains along Kapoho to stone marked K top ridge of hill
N 32° 1' E 4.33 chains along Kapoho to stone marked [blank] top ridge of hill
N 69° 30' E 3.54 chains along Kapoho to stone marked [blank] top ridge of hill
S 49° E 16.85 chains along Kapoho to stone marked H at commencement.

Area 17.92 acres.

2. – Beginning at point on shore about 30 chains South Westerly from Haehae, thence running

N 66° 45' W 2. chains along Kapoho
S 25° 00' W 6. chains along Kapoho
S 66° 45' @ 2. chains along Kapoho to shore.

Then along shore to Initial point.

Area 1.42 acres.

Containing 19 34/100 Acres, more or less: excepting and reserving to the Hawaiian Government, all mineral or metallic Mines of every description... this eleventh day of August, 1888, in the fifteenth year of Our Reigns...

137

(GRANT.)

E. M. Dawson

Наука

Оклад 17,92 руб

Queso 1.42 6000

R. A. Limestone

233

No. 3600 Book 18:181 & 183

R.A. Lyman
Royal Patent
Puua, Puna

Liliuokalani, By the grace of God, Queen of the Hawaii Islands, by this Her Royal Patent, makes known unto all men, that she hath, for herself and her successors, this day granted unto R. A. Lyman for the consideration of Twenty five (\$25.) Dollars paid into the Royal Exchequer, all that piece of Land situated at Puua, Puna, Hawaii, and described as follows:

Beginning at the Southwest angle of Grant 2932 (J. Parker) thence running by magnetic meridian as per Boundary Certificate 156 (Puua)

S. $50\frac{1}{2}^{\circ}$ W. 1214.4 ft along Puua

S. $73\frac{1}{2}^{\circ}$ W. 752.4 ft along Puua

S. $58\frac{1}{2}^{\circ}$ W. 613.8 ft along Puua

S. $65\frac{1}{2}^{\circ}$ W. 1131.9 ft along Puua

N. 70° W. 765.6 ft along Puua

S. $81\frac{1}{2}^{\circ}$ W. 2613.6 ft along Puua

N. $8^{\circ} 40'$ W. 209 ft along Government land to S.W. angle of Grant 1386 (Kaaiaawaawa)

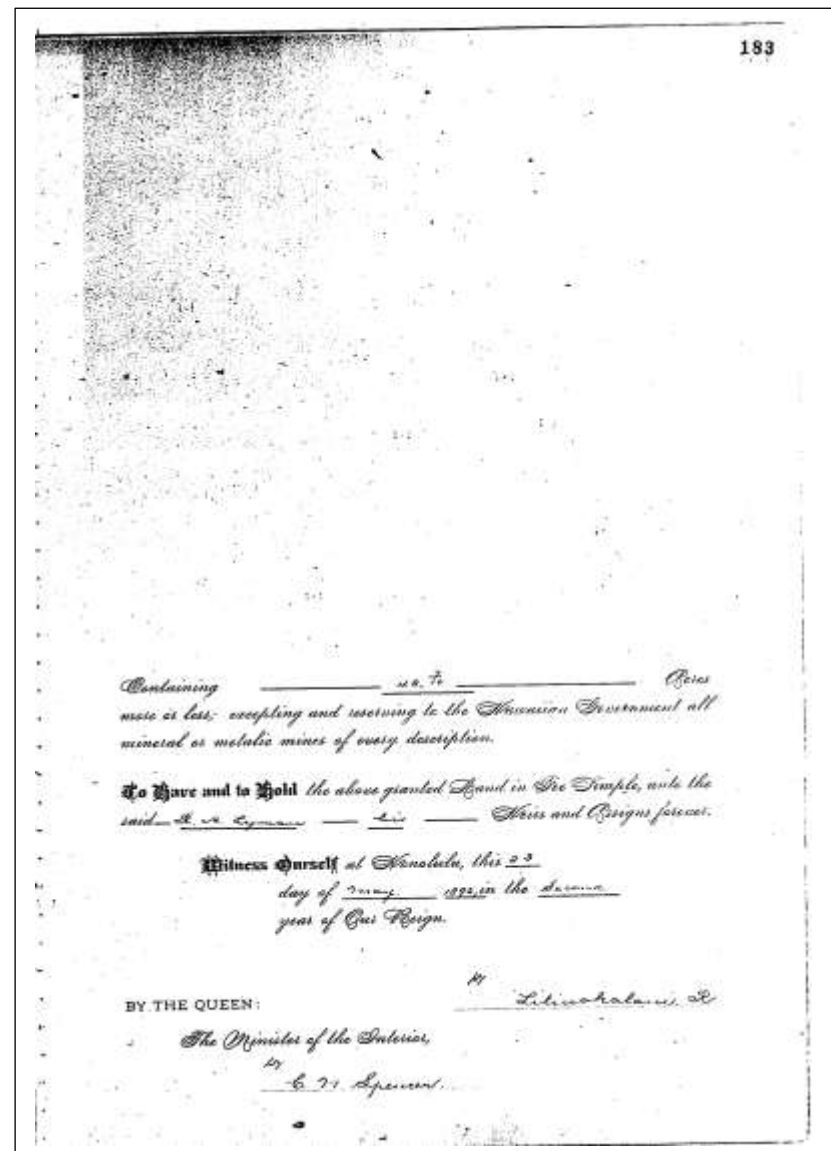
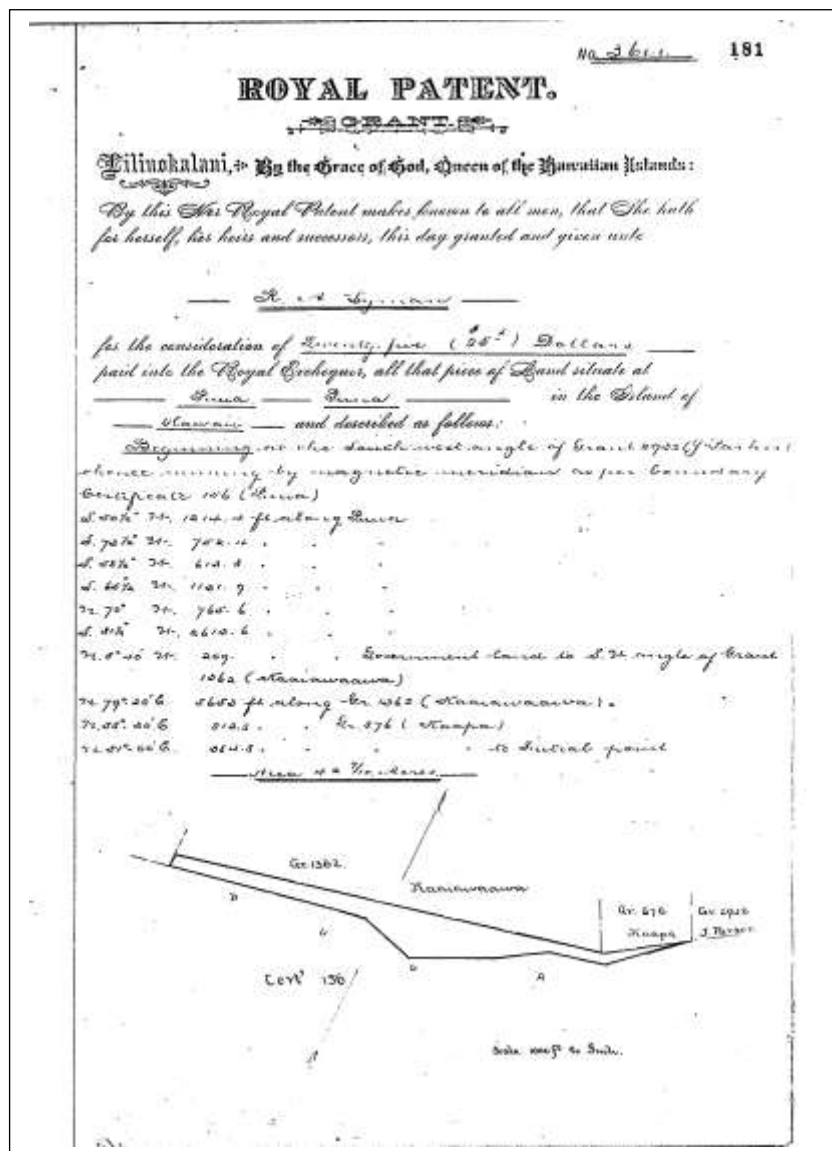
N. $79^{\circ} 20'$ E. 5653 ft along Gr. 1362 (Kaaiaawaawa)

N. $58^{\circ} 30'$ E. 813.8 ft along Gr. 876 (Kaapa)

N. $51^{\circ} 00'$ E. 384.8 ft along Gr. 876 (Kaapa) to initial point

Area $42 \frac{7}{10}$ Acres...

23 day of May 1892, in the Second year of Our Reign...



Digital Copy of Royal Patent Grant 3600 to R.A. Lyman

1847-1960: School & Church Lots in the Koa'e, Kula and Kapoho Vicinity

Throughout the Hawaiian Islands, important communities (generally near ports and ali'i residences) were selected as primary church and school centers. On Hawai'i such locations as Hilo Town, also covering Pū'ula at Koa'e, 'Ōpihikao, and Kalapana, Puna; Wai'ōhinu, Ka'ū; Ka'awaloa and Kailua, Kona; Waimea and 'Iole, Kohala; and Kukuihāele, Hāmākua; served as the bases for outreach work on the island. Initially, many ahupua'a had church/school houses in them, most along the near shore region where a majority of the population resided. This became unsustainable for the mission and Kingdom, and the instruction of students (initially most were adults), in reading, writing and other skills also fell to the missionaries and trained native teachers. By 1831, eleven hundred schools were in operation throughout the islands, with more than thirty thousand students⁸².

By ca. 1840, most of the native adult population of the Hawaiian Islands could read and write, and interest in the schools began to diminish. On October 15, 1840, Kamehameha III enacted a law that required the maintenance and local support of the native schools in all populated areas⁸³. In the period leading up to the Māhele 'Āina and Royal Patent Grant programs, the mission station advocated for fee-simple interest in lots which served as church and/or school sites. A Minister of Public Instruction was appointed in the Kingdom, taxes were developed to support the education of the citizens, and title to properties were transferred to the Minister of Public Instruction. By the early 1850s twenty-one school and/or church sites remained in service in Puna. These included the following locations as recorded in School Grant No. 4 of the Minister of Public Instruction:

1. Kapoho (School)
2. Aahalanui (School)
3. Kalapana (School)
4. Kahaualea (School)
5. Kaimu (School)
6. Panaunui (School)
7. Panauiki (School)
8. Keaau 1 (School)
9. Kahuai [Kahuwai] (School)
10. Opihikao (School)
11. Keekee (School)
12. Kehena (School)
13. Olaa (School)
14. Kula (School)
15. Pohoiki (School & Church)
16. Popoki (School & Church)
17. Kamomoa [Kamoamo] (School & Church)
18. Keaau 2 (School & Church)
19. Kealakomo (School & Church)
20. Puula (School & Church)
21. Waikahiula (School)

Notably, schools had been established in Kula and Kapoho, with the regional church being at Pū'ula, Koa'e. The presence of the schools and church are an indicator of a population that was large enough to maintain the facilities.

⁸² Kuykendall and Day 1970:79.

⁸³ Kuykendall and Day 1970:80.

The Hawai'i State Archives includes a large collection of documents under Series 261 and 262 which cover education and School/Church Grants across the islands. The documents include identification of teachers, curriculum, surveys of metes and bounds of the various school lots in the area, and changes in locations of school facilities. The selections below are among those which are found in the historical records.

July 28, 1847

Barenaba, School Inspector [resident of Hilo and Kea'au], to
William Richards, Minister of Public Instruction

...This is in reply to your inquiry pertaining to teachers who were released from Schools here in my district...

Piena and Kalawaianui, from Kapoho kai. Both of them were released because the schools of Kapoho kai and Kula kai were combined into one school. Both of them were appointed School Principals at Kula kai and Kapoho uka.

Kaopukaula, from Kula kai has been released because the two schools were combined, and because his knowledge is limited... the schools were reorganized in the month of January, 1847.

Herewith are the reasons why these teacher were released:

The further reduction in the number of schools because of a decrease in the number students;

From the year of 1844, there have been 24 schools in the district of Puna; at present there are 18 schools... [Hawaii State Archives Series 261, Box 1]

1848

Report on Schools and Teachers (Puna District)
[21 Schools cited]

<u>Kumu</u>	<u>Ka nui o na haumāna</u>	<u>Aina</u>
...Imakaikuhia	53	Kapoho
Kamauu	17	Kapoho
Heleluhi	16	Puukea [Kula]
Kauai	56	Puukea [Kula]
Kumukahi	79	Koae...

[Hawaii State Archives Series 262]

Septemaba 1 – Dekemaba 30, 1853

Report on Schools and Teachers (Puna District)

<u>Kumu</u>	<u>Ka nui o na haumāna</u>	<u>Aina</u>
...Heleluhe	—	Kapoho
Piena	42	Kapoho

Kamaau	23	Kula
Kauī	21	Puukea [Kula]
Palupalu	28	Puula
Pilahi	24	Kahuwai
Kumukahi	19	Waiakahiula...

[Hawaii State Archives Series 262]

At the time of surveying the school and church lots in 1853, only one school lot at Kula (near the shore), and a school lot at Kapoho, and the combined school and church lot at Pū'ula were surveyed and made a part of School Grant No. 4, for Puna District. Figures 6 A-C are copies of those surveys, dated August 30, 1853. In 1865, an inspection report of schools in Puna identified two schools in the Kula vicinity, one at Koa'e (Pū'ula), and the other at Kapoho (with plans for relocating the Kapono school). Excerpts from the report of schools in Puna describe the setting:

1865

Inspector General's Report on Tour of Schools on the Island of Hawaii

...I left Hilo on the 16th of August and proceeded into the District of Puna, and on my way visited the following Schools.

Keaau... Makuu... Thence to Puula or Koa'e, another stone hovel standing on private land while the original school lot is occupied by a new wooden Prot. Church. I ordered this lot to be divided and a new school house built as soon as convenient, intending, whenever I could find a suitable school mistress to establish a girl's school here for the Halepuaa and Kapoho girls; sending the boys to the Kapoho school house.

Thence to Kapoho another stone coffin, situated on land belonging to Hon. Kanaina, but to be exchanged for two other school lots lying makai of this and of the Waiwelawela hills. I examined the Kapoho and Puula schools together at Kapoho. The former number 52 scholars, and the later 34. The reading and writing was not so good as at Keaau, but arithmetic and geography were much better. Thence to Pohoiki... [Hawai'i State Archives, Series 262 – Public Instruction Reports, 1865:24]

Subsequent historical records include documentation of the continued decline in the native population, and changes to schools in the area. In 1894, we find reference to a legislative appropriation, allocating \$800.00 for construction of a new Kapoho School House (The Hawaiian Gazette, Sept. 11, 1894:5), but few other records from the school in period papers. With the advent of the Puna Sugar Company in 1899, and the importation of labor, schools were further consolidated and enlarged to serve the growing plantation villages and communities. Between 1904 to 1960, the school at Kapoho experienced slow but notable expansion. The community, comprised of native Hawaiians (many being generational residents of the area between Koa'e and Kapoho), and new families, mostly associated with plantation operations came to be served by the school at Kapoho. For those that continued beyond sixth grade, the students typically attended upper grades in Pāhoa.

Over the period of nearly sixty years, newspapers covered much of the history of Kapoho School. Within the articles are found letters from children (some bearing familiar names as kama'āina of earlier times) who wrote about their projects and experiences. Other communications from parents and teachers described the growing needs of the school, and others covered actions by government agencies who were responsible for oversight of school facilities and operations. Selections of the historical record—coming from a larger collections—

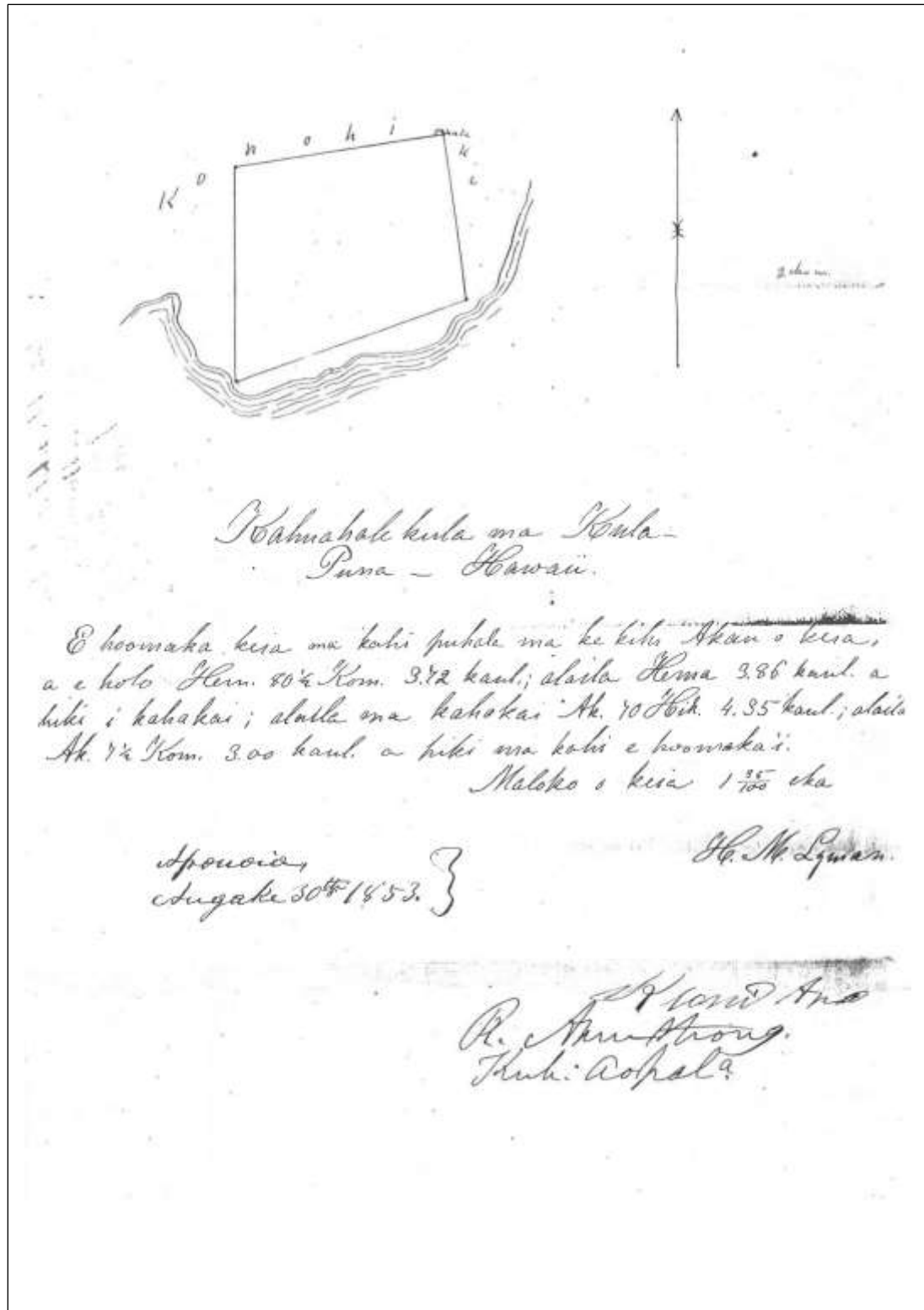


Figure 6 B. Kula School Lot Survey, Grant 4:14

describe the school and identify people associated with it include, but are not limited, to the following⁸⁴.

1865

Inspector General's Report on Tour of Schools on the Island of Hawaii (Hawai'i State Archives, Series 262 – Public Instruction Reports)

...I left Hilo on the 16th of August and proceeded into the District of Puna, and on my way visited the following Schools.

Keaau... Makuu... Thence to Puula or Koae, another stone hovel standing on private land while the original school lost is occupied by a new wooden Prot. Church. I ordered this lot to be divided and a new school house build as soon as convenient, intending, whenever I could find a suitable school mistress to establish a girl's school here for the Halepuaa and Kapoho girls; send the boys to the Kapoho school house.

Thence to Kapoho another stone coffin, situated on land belonging to Hon. Kanaina, but to be exchanged for two other school lots lying makai of this and of the Waiwelawela hills. I examined the Kapoho and Puula schools together at Kapoho. The former number 52 scholars, and the later 34. The reading and writing was not so good as at Keaau, but arithmetic and geography were much better. Thence to Pohoiki...

April 28th, 1877

H.R. Hitchcock, Inspector General of Schools; to
C.R. Bishop, President of the Board of Education

[Hitchcock reports on his findings of an inspection of the schools in the districts of Puna and Ka'ū—recording the diminishing enrollment in the schools, and also described the difficulty the students had in keeping animals out of their cultivated fields and construction of high walls as a barrier; and garden produce being used to support the school operations.]

...The schools in Puna, have, some of them, deteriorated slightly from their former good standing, owing to the resignation of some of the best teachers. Raw recruits have taken their place, and have not yet become accustomed to teaching... The schools at Keauhou and Makuu are both very small, and as they are within three miles of each other, I have told the school agent to unite the two under one teacher, who shall teach two or more hours at each place, daily. The wages to be advanced to 62 ½ cents per diem for a good man. This will make a saving of 37 ½ cents per diem, which I regard as good as wasted now...

Puna is a district overrun by cattle, goats and hogs, which regard not stone walls, and patiently wait until the crops begin to be valuable, then appropriate them largely to their own use. This has a depressing effect upon the little workers, who add cubits to the height of the walls, until it becomes a matter of peril to the inspector to climb over them in order to enter the school house...⁸⁵

⁸⁴ The names of families found in the articles are among those who may be able to share history, photographs, or even artifacts with members Wai Welawela as it develops its stewardship programs. References to government agencies and actions also offer direction for further research by organization members as time allows.

⁸⁵ State Archives – Board of Education Series 262, Hawaii Reports – 1877: 1 & 2.

Sepatemaba 27, 1877 (aoao 1)

Ka Lahui Hawaii

Ka Honua Nei. A me na Mea a pau Maluna iho.
(Kakauia e J.H. Kanepuu)

[J.H. Kanepuu, a frequent contributor of history to Hawaiian newspapers submitted an article on Hawaiian geography, noting that texts being used in schools at the time were missing certain important facts. Among them was reference to the famous point of Kumukahi (“kaulana ka lae of Kumukahi, ma Hawaii...”).]

...Na Lae o Hawaii nei. He mea ua hele wale [illegible] a wale waha i na keiki kula o Hawaii nei, ka hoopaa ana i na lae o Hawaii nei, aole nae o ko lakou hoopanaau ana ka mea e koe ai ma keia wehewehe hoike honua ana, ua kaulana ka lae o Kumukahi ma Hawaii, oia ka lae oi malaila, aia ma Puna; o ka huli ana ia o ka makani ma o o Puna a hiki i Kau; a ma kekahi aoao hoi e huli ai ka makani a hiki i Hilo. He wahi lae uuku iho, ka lae o Kookoolau...

[Translation]

The Points of Hawaii. It is said that the children going to school are to learn about the points of Hawaii. But their knowledge is incomplete, there remain places to be described in the geography of earth. Kumukahi is the famous point of Hawaii. It is the foremost point there. It is a Puna; one side the winds blow to Puna and Kau; and on the other side the winds turn to reach Hilo. There is also the small point of Kookoolau...

March 23, 1918 (page 8)

Honolulu Star Bulletin

Boys Or Girls? Which Group Does More For Their Country Now?

Here is something novel and interesting as well—an idea sent down by Kapoho, Hawaii. There is an informal debate between the boys and girls as to which group is doing more for their country. The discussion has aroused them to greater efforts. Four letters are published herewith:

Kapoho, Hawaii, March 13, 1918.

Editor Honolulu Star-Bulletin.

Sir: I am discussing whether we are helping more for our country than the girls are. Do the boys or girls do more. I think the boys are the better. The boys are making a garden and the plants are coming up well. This will help and feed a part of my country. This will give some of the food that the United States has for her soldiers in Europe. We have trouble with the pigs and cows. We tried to keep them out by fencing it. We got our wire from the plantation and we cut down guava trees for posts. The children brought some iron hoes and we made our own hoes. Now we have no trouble. I am closing my letter.

Yours respectfully,
Alvin Kalawe.

Dear Sir: We are having some gardens to save our food. We can help the soldiers by saving our food. We are finding some old hoes and picks. We made our handles out of some guava trees. We are using poison to kill the insects that harm the plants. We are planting some carrots, beans, lettuce, cucumbers, Japanese radishes, cabbage, lima

beans, string beans, sweet potatoes and turnips. The cows and the pigs got into our garden and spoiled our plants. We are building the fence to keep out the cows and pigs. We are working hard to grow our vegetables. We are getting our wire from the stable and make our fence with it. We are putting some trees for posts. We are working hard to help the soldiers and beat the Germans. I am going to close my letter.

Yours respectfully,
Chiyoki Fujiwara.

Dear Sir: I am asking you to tell me who is doing most for our country, the boys or the girls. I think the girls are doing most for our country. We are sewing Red Cross slings for the soldiers. We always spend our time on the sewing because we want to beat the Germans. When each soldier has a wound the nurses will take the slings and put it on the wound, so that the soldiers will not die. We are saving our wheat. We are also knitting wash rags for the soldiers. We are learning to become nurses, ourselves.

Yours respectfully,
Elizabeth Aka.

Dear Sir: We are writing to you, telling who is doing more for our country, the girls or the boys. The girls are sewing slings for the Red Cross. We are knitting for the Red Cross. We are learning to be nurses. In this we can help our country. We also have a home garden. By having a home garden we can help the United States. We can help the United States by not sending food to Hawaii. The girls are saving war stamps. By saving war stamps the United States can have more money. I am going to close my letter.

Thanking you I am, Yours respectfully,
Rebecca Kenoi.

July 21, 1922 (page 1)
Hawaii Tribune Herald
Recommendation for Kapoho

"It has been urged that the Kapoho school be moved to a more central location, I visited Puna and investigated the problem and strongly favor the recommendation made for moving the school buildings. As they now stand, they are on pahoehoe lave and there are no opportunities for gardening. The buildings are in excellent conditions, however, but the move cannot be made until a new appropriation may be become available in 1924. By moving the school hp near the court house, the children of the district will be saved a long and unnecessary walk, and a community center can be developed. At present many of the children walk four miles or more to their school. Hon. Henry Lyman, I find, also favors this move." (Superintendent of Schools)

November 8, 1924 (page 3)
Hawaii Tribune Herald
Added Facilities in Kapoho School are Urged

For want of adequate school rooms and sufficient teachers at Kapoho school, 18 children of the fifth and sixth grades have to rise at 5 in the morning, board the 6:30 train, to attend other schools, and then return at 5 p.m., it is said by Mrs. Frances Lyman, principal of the school, in a communication addressed to the board of supervisors.

It is declared by Mrs. Lyman that these hours are insufferable and that means should be provided for assigning a third teacher to the school and also allotting an appropriation for adding another classroom.

In taking action on the communication of Mrs. Lyman yesterday, the supervisors moved to place the matter on file and take up the subject with the superintendent of public instruction.

December 29, 1926 (page 3)

Hilo Tribune Herald

Kapoho School

Kapoho School's enrollment has increased 100% in the last two years according to Mrs. Frances T. Lyman, principal.

March 12, 1927 (page 3)

Honolulu Star Bulletin

Kapoho Public School Grounds (Legislative Action)

...H. B. 239—Appropriating \$3000 to acquire Kapoho public school ground, Puna, Hawaii. — Ewaliko. Passed first reading...

June 8, 1928 (page 3)

Hilo Tribune-Herald

Supervisor Board Ends Short Meet for June Period

...The original award of bids for the Kapoho school cottage and classroom work, which was made Wednesday, was rescinded, and awarded as follows: To S. Oda, to erect the one classroom building for \$1714; and to Goo Fong, to erect the cottage for \$377.

February 20, 1931 (page 7)

The Honolulu Advertiser

Governor Sets Aside Six Land Tracts

...Five acres at Puna, Hawaii, for the Kapoho school under the department of public instruction...

April 9, 1932 (page 7)

Honolulu Star Bulletin

Kapoho Boys Write They Like to Work

"We have much fun working in our garden," writes Joseph Kaapuiki of Kapoho School, Hawaii. All of us are working hard to get the garden in good shape." He wrote a later to say that he has made \$1.25 by selling vegetable from his home garden to his friends.

Morio Mizumoto writes that five judges visited the school and looked at the garden and record books.

The garden has taro and strawberries in addition to other vegetables, other letters say. Among those who have written recently are William Aiona, Sherwood Campbell, Hideo Honda, Hiroshi Higa, Masuyuki Honda, Hideo Kobayashi, Haruo Nakamura, Kiyotiru Kobayashi Tsutahara, Matsunobu Janado and Herbert Kaluna.

May 30, 1932 (page 1)

Hilo Tribune-Herald

More Than 500 People Gather for Ceremony at Kapoho

More than 500 people gathered at Kapoho Sunday for the formal dedication of the new Kapoho Japanese school building there... "In behalf of the Kapoho language schools and the community," said G. Miura, principal of the school, "I wish to extend our sincere thanks and appreciation to all those who have helped us in successfully building the new school. We are especially indebted to A. J. Watt, manager of the Olaa Sugar company, and to R. A. Lyman and family.

December 30, 1939 (page 5)

Honolulu Star Bulletin

Kapoho Boys Help New Pupil Get Started

When a new pupil enters Kapoho school, the other pupils all try to help him.

"We have a new boy who came to our group," Toichi Okuda writes. "His name is Antonio Naiga. We must help make him a garden because he came late. All of the boys are helping him hoe, bring dirt to the garden and cut grass to find a place for him."

"Mrs. Campbell told us to make his garden near the guava bushes because there were no good places left," writes Saisho Ueno. "When we made it near the bushes he said he did not like the place because he was afraid the mongooses would eat up his vegetables, so we took the dirt to another space where we could put the dirt and make a garden. We brought it to a stony place. That was the only place we could find. He said that was all right. We made it high. He is working with us, too."

"His garden is right between Alfredo's and Mitsuo's," writes Fred Aiona. "There is not enough soil in that space and so we took dirt from the aisles that the boys hoed up and some from the bushes to make the new boy's garden."

Alvin Kalawe writes that on November 28 there was a big rain. "The school yard was all flooded with water," he says. "This week is clear and sunny and so I'm very happy. We can spend all our time in the garden."

"My lettuce and head cabbage are growing," Tatsuo Mizumoto wrote. "I have put fertilizer around them. The head cabbage is big and also the lettuce."

"I pulled my beans on December 8," Sampe Kobayashi wrote. "On the same day I planted carrots. My lettuce is growing well."

Mitsuo Murashige also wrote about the heavy rain. "The garden judges have not come yet, but they are coming on or around December 22," he writes.

"On December 4 I sold 10 cents worth of turnips to the school cafeteria," writes Yutaka Shimasaki. "When we were in the room for a short while Mrs. Campbell read the letters from the Honolulu Star-Bulletin to the boys."

June 19, 1941 (page 2)
Hilo Tribune-Herald
Puna People Make Protest

A petition signed by 127 parents, teachers and others of Kapoho request that the Kapoho school be moved to site near the park, was to be taken up today in meeting of the East Hawaii members of the board of supervisors.

It is pointed out in the petition that at present the school is about one-half of a mile away from one end of the village, making it a disadvantage to the majority of the children.

The isolation of the teachers' cottage is disadvantageous, according to the petition, in the (1) it makes it difficult for the teachers to develop a closer teacher-community relationship; (2) it is an ideal place for prowlers to roam around during the night; (3) because of prowlers, the teachers who live in the cottage are nervous and unhappy; and (4) during the teachers' absence during the weekend burglars have entered the cottage and stolen articles of clothing.

The petitioners also point out the territorial planning board proposed that Kapoho school be located at a more central site in the village of Kapoho.

Mrs. Emma P. Giacometti, supervising principal for Central Hawaii schools, recommended moving the school to the proposed site, but the board at their last meeting took no action on the recommendation, against which there was a petition signed by about 50 persons.

March 5, 1955 (page 3)
Honolulu Star Bulletin
Kapoho Children to Study at Pahoa School

Twenty-two Kapoho School children will continue their lessons at Pahoa School until further notice, according to Ernest B. de Silva, district superintendent of Big Island schools.

The latter school has been in operation throughout the week despite the volcanic eruption in the neighboring Kapoho area...

While the school survived the 1955 eruption, the eruption of 1960, changed the landscape of Kapoho Village and the area around Kumukahi. By January 28, 1960, most of Kapoho School and the village was burned to the ground or buried under the lava flow. A report in the *Honolulu Advertiser* of January 29, 1960 discusses background of the school:

January 29, 1960 (page 1 & 4)
The Honolulu Advertiser
Principal Sees Her School Burn

Pahoa—Mrs. Marguerite Ooka, who attended Kapoho School and then became its principal like her mother before her, stood watching the school burn yesterday.

She did not cry, but she acknowledged that it felt "awful" to see the four building elementary school and an adjoining teachers' residence go up in flames set off by advancing lava.

"We were all hoping and praying it wouldn't happen," she said twice as she watched the fire take the building nearest Warm Springs junction.



The Honolulu Advertiser, January 29, 1960:1

The blaze broke out at 10:17 a.m. after last-minute efforts of dozer to erect and earth barrier in front of the school failed. The lava had crept into holes and cracks, moved under the big dike near its Cemetery Hill end and oozed around towards the school.

Fire spread to the next white frame building in the line, the two-classroom structure which was the original school built in 1904.

"That's the building where I went to school," said Mrs. Ooka, the 44-year-old wife of a Pahoa horticulturist. "Kapoho was my home

town," she added sadly, looking toward the desolate area that once was Kapoho.

Once 175 children attended the school. At the time of the current eruption, 37 pupils were there.

The have kept their identity so far. Thirty-six of them continue classes of their own in a section of the Pahoa School.

Mrs. Ooka, mother of three children, looked intent when the school flagpole ignited. "I just ordered a Hawaiian flag," she said. "We were going to raise both flags."

The school was built in four stages, beginning in 1904 and ending in 1932. Other school properties which were burned were four water tanks, and incinerator, generator shed and outdoor toilet.

Harry Katsumura, administrative aide to the schools superintendent for Hawaii, estimate replacement cost at \$100,000.

The eruptions of 1960, brought an end to the Kapoho school, and the administration initiated actions to permanently transfer all students to the Pāhoa campus.

February 16, 1960 (page 1)

Hilo Tribune Herald

Solons Urged To Expand Pahoa School

Honolulu—(AP) — Big Island County supervisors have asked the Legislature to provide for more classroom space at Pahoa School.

Appearing before a joint meeting of the House Finance and Senate Ways and Means Committees, Supervisors Hiroshi Tanaka and Elias P. Yadao said the expansion is needed to accommodate the 37 students from Kapoho School, destroyed by the eruption. They said one additional classroom building is needed and a bigger library facility at the elementary section would be desirable. They estimated the cost of each improvement at \$20,000.

Alahele (Trails) and Alanui Aupuni (Government Roads)

For centuries, the ala hele of the Kumukahi vicinity, have provided important access to native Hawaiians for local and regional travel, cultural and religious purposes, subsistence activities, and more recently for ongoing efforts to protect the resources from careless trail users. The State Department of Land and Natural Resources, State Historic Preservation Division, and University of Hawai'i, all have frontline responsibility for management of the 'āina immediately behind and adjacent to the Kumukahi Lighthouse parcel. The 'ohana who have formed the community non-profit, Wai Welawela, have been trying to engage the agencies in development of a cooperative management agreement that will ensure that the traditional cultural resources of Kumukahi will be protected, and when accessed by the public, be respected. To date this has been a challenge, and at times, sites, and wahi ilina (burials), have been desecrated.

Trails are an integral part of the cultural landscape of Hawai'i. While the original purpose of trails supported a wide range of traditional and customary practices, trails are largely used today for recreational purposes. In 1988, the State Legislature formalized its position regarding the need for a comprehensive trail and access system in Hawai'i with improved mountain and shoreline trails and accesses. Through Act 236, the Legislature established Na Ala Hele, the Hawai'i Statewide Trail and Access System.

Na Ala Hele has the front-line responsibility for management of trails and accesses, but because of the diversity of trails and the cultural and natural resources through which they pass, other agencies also share oversight and management responsibilities. Historic trails (e.g. ala hele and ala loa) and highways and roads (the ala nui aupuni), have been defined as historic properties, that is "any building, structure, object, district, area or sites, including heiau and underwater site which is over fifty years old," (HRS Chapter 6E-2) and they require special consideration in determining proper care, use and long-term treatment.⁸⁶

Each ahupua'a had multiple trails. Some provided access only within the kauhale (residential) complexes, others for a wider area of any given ahupua'a—such as the ala pī'i uka or mauka-makai trails—and then the major thoroughfares providing regional and island access. These latter trails are generally known as the ala loa, and served not only to provide travelers with access to resources within a given ahupua'a, but also passed through the entire district of Puna, connecting all the districts of the island. It is likely that over the centuries, the ala loa in Puna was modified in response to changing landscape and settlement patterns. But in the period of Hawaiian pre-history (the period from settlement to the late eighteenth century), it can be safely posited that the "Puna Trail" alignment remained generally unchanged once established.

⁸⁶ DLNR-DOFAW 1991:IV-12.

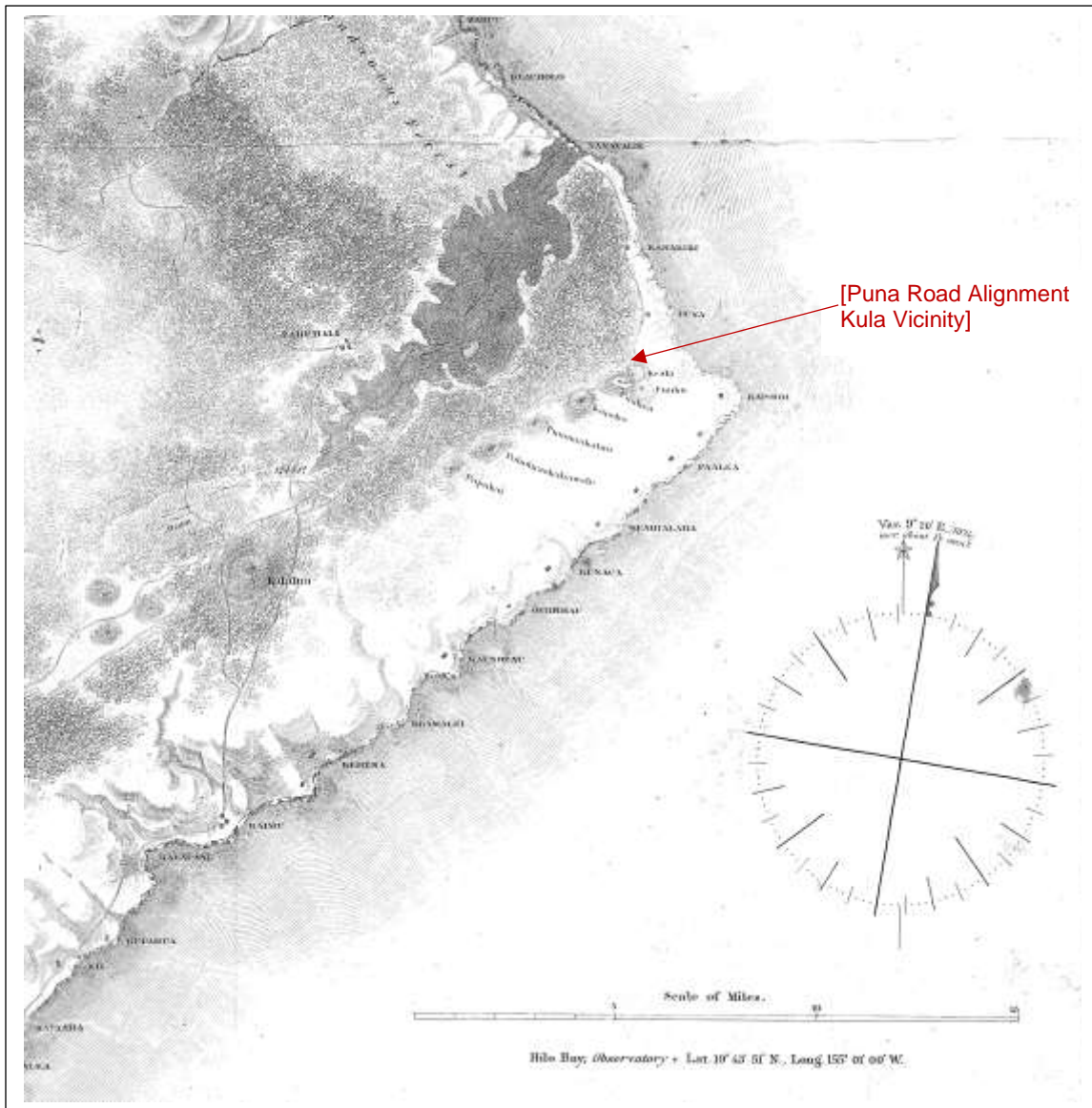
Because ancient trails were established to provide travelers with standardized and relatively safe access to a variety of resources, the trails were (and remain) an important feature of the cultural landscape. Along Hawaiian trails one may see residences, enclosures and exclosures, agricultural complexes, resting places, resource collection sites, ceremonial features, and other sites which are of significance to families who lived in the vicinity of the trails. The trails themselves, also exhibit a variety of construction methods which range from ancient—for example, worn paths on pāhoehoe lava, or cobble stepping stone pavements—to historic curbstone-lined roads with elevated stone-filled “bridges” that level out the contour of the roadway.

Following the early nineteenth century, western contact brought about changes in the methods of travel—horses and other hoofed animals were introduced, and by mid-century, wheeled carts were being used on the trails. In some cases, the old ala loa were realigned (straightened out), widened, and smoothed over, and others were simply abandoned for newer, more direct routes. In establishing modified trail and early road systems, portions of the routes were moved far enough inland so as to make a straight route, thus, taking travel away from the shoreline. By the 1840s, the modified alignments became a part of a system of “roads” called the “Ala Nui Aupuni” or Government Roads. Work on the roads was funded in part by government appropriations, and through the labor or financial contributions of area residents (see R. Apple 1973). This was occurring on the Puna Trail, which by the 1840s, became the main Government road in Puna. The general alignment of this thoroughfare was documented on a map as early as 1841 by Charles Wilkes of the United States Exploring Expedition (Figure 7).

The rapidly changing social and economic system in Hawai‘i of the middle nineteenth century, also brought about increased travel between various communities of Puna and the growing town of Hilo. Hilo served as the windward trade center, with ships regularly calling at port. In this period, many people from the Puna District traveled the Ala Nui Aupuni to sell their produce and handcrafts at Hilo. By the 1870s,² a number of other business opportunities were being developed as well – they included ranching operations, the cultivation and export of ‘awa (*Piper methysticum*) and coffee, woods, and pulu (down of the tree ferns), and as a result, further work on the Puna Government Road alignment was undertaken by the Government.

By the 1890s, the Government was opening up large tracts of Homestead lands throughout Puna, which were sold for residential and agricultural use. Because the rich agricultural parcels were generally situated three or more miles inland, above the 400-foot elevation, Homestead lands could be better accessed, and their produce better transported by a new and more direct inland route between Puna and Hilo. As a result, the basic alignment of the Kea‘au-Pāhoa Highway (now Highway 130) was established and construction underway in 1895.

The historical records below (gathered from government communications and historical articles), provide readers with several significant descriptions of trail and road use, and development of new routes of travel in the Puna District. Until the late 1920s, almost all work done around Kumukahi Point and lower Kula was undertaken by private land owners. The primary Alanui Aupuni in this area of Puna was inland, and passed out of Kapoho, below Waiapele (makai of the Lyman property and Kapoho School), into Kula Ahupua‘a just above Pu‘u Kūki‘i, and on to Koa‘e and beyond, then returning closer to the coast in the Kahuwai-Wa‘awa‘a vicinity (following that route through Puna to Kea‘au. It appears that this was also the case in the earliest period of Hawaiian history, the ala loa was connected to Kumukahi and other near-shore features through smaller mauka-makai trails.



**Figure 7. Map of Part of the Island of Hawaii – Puna District
Register Map 424, U.S. Exploring Expedition, 1844 (State Survey Division)**

August 13, 1847

Governor of Hawaii, George L. Kapeau; to
Premier and Minister of Interior, Keoni Ana

[Discussing development of the Government Road encircling the island of Hawai'i from Kona to Ka'ū, Puna, and Hilo.]

Aloha oe e ka mea Hanohano – ... the highway makai of Kukalaula [the plain below Kīlauea], makai of Keauhou [Ka'ū], and along the beach of Puna to Hilo, will probably begin at Keaiwa. The width of the highways around Hawaii, is only one fathom, but, where it is suitable to widen where there is plenty of dirt, two fathoms and over would be all right... [Hawaii State Archives, Subject File – Roads Hawaii]

Iulai 9, 1856 (aoao 3)
Ka Hae Hawaii
Hana Maikai ma Puna i Hawaii

E Ka Hae Hawaii. Aloha Oe:—No ko'u ike ana iho nei i kekahi mea hou ma keia wahi, a ke hai aku nei au ia oe i keia mea hou, a nau hoi ia e hai aku ma na wahi a pau o keia aupuni mai Hawaii a hiki aku ma Niihau.

Eia no ia: Ma ka hana ana i ka hana alanui o keia makahiki; oia hoi na la hana 6, a pau na la, hana hou aku no lakou mamuli o ko lakou makemake, ua like me na la 19 a keu aku, a ua maikai io no hoi i ka nana aku. A ke ninau aku nei hoi au ia oe e Ka Hae Hawaii, Pela no anei ka hana ana ma na apana a pau ma keia aupuni, ka hana i na la 6, a manuahi wale mai ka hana ana?

Ua mahalo loa ia na luna nana i hana i keia mea, o ka luna a me kona hope, W. Momona, Esq., me A. D. Kahananui, a he mau kanaka naauao loa laua, a ua kupono laua e noho ma ka ahaolelo. Me ka mahalo i keia hana ana.

D. Kapahee.
Puula, Puna, Hawaii, Ianu. 15, 1856.

[Translation]

O Hawaiian Flag. Aloha to you:—As I have seen something new at this place, I hereby tell you of the new thing, and you, in turn, may share it with other parts of this nation, from Hawaii to Niihau.

Here it is: On the making of road this year, there were 6 work days, then the work was completed. We could then work as we chose, for 19 days and more. It is good when looked at. So I ask you, o Ka Hae o Hawaii, is this how it is done in all the districts of the nation, 6 days, and then free for the remaining work?

I sincerely admire those who oversee this work, the supervisor and his assistant, W. Momona, Esq., and A.D. Kahananui, they are both intelligent men, and it would be right for them to sit at the legislature. With appreciation of this work,

D. Kapahee,
Puula, Puna, Hawaii. Jan. 15, 1856

December 28th, 1871

D.H. Hitchcock, Sheriff of Hawaii; to
F.W. Hutchinson, Minister of the Interior —
Evidence from the record of the Hilo Police Justice in the case of
Rex vs. J.H., Kumahoa (Puna Road Supervisor):

...Charged with fraudulently commuting with persons on their days of labor on the Road in the District of Puna, Hawaii during the past year. He having commuted the days in an unreasonable manner with Kaluna, Papa & Mokuohai.

W. P. Ragsdale for Deft.

...Puamana Esqr., S. [Sworn]

Lives in Puna, Hawaii – Am Tax Collector for this year. The Road Supervisor gave me a list of names of men who had worked their Road Tax — this is the list he gave me &c. I find on it Kaluna, Papa and Mokuohai as having worked out their 6 days Road tax. These three men live in Kapoho Puna Hawaii, they were all assessed for Road tax and it was worked out as per list given me by Kumahoa and I did not collect their tax.

Kaluna S. [Sworn]

Lives at Kapoho Puna — knows Kumahoa, was taxed Road tax worked it out at Makuu Puna. I worked two days there. I worked on the Road at fixing it. I repaired 90 fathoms. On Tuesday we left our place to work & commenced on that day, afternoon about 4 I left off work. On Wednesday morn continued & afternoon we went back to Kapoho. There was between 30 to 40 [men] on the road working the 90 fathoms. Kumahoa did not talk to us about votes or voting. Kumahoa was with us & let us go himself. We fixed the road good & left it. We were given a task to do that piece of road. We had previously heard that Kumahoa was intending to run for Representative for our District.

Kauoha S. [Sworn]

Lives in Kula, Puna. I worked my Road tax this year. I worked on the Road in two days. This was on Tuesday in the 3rd week of Oct. I left on Monday from home & rept to Makuu. Commenced work in the morning, worked till eve. Got here after dark. Kaluna came on Tuesday morning. We commenced work at Makuu & worked this way towards Hilo. There were 30 at work on that piece of Road.

Papa S. [Sworn]

Lives at Kapoho, Puna. Knows Kumahoa. I worked two days on the Road. Had a task work given to us. We worked till Wednesday eve. There were over 30 [people] with us. I saw Kaluna & Mokuohai there.,

J. E. Eldarts, S. [Sworn]

Lives in Kapoho, Puna. Know of this piece of Road in Makuu, Puna. Knows of their working on the Road. It is a short piece of Road. It is now a quarter of a mile, not near. The work is very poorly done. Kumahoa acknowledges he is Road Supervisor for Puna...

In letting off fraudulently with unreasonable tasks. Kalawe, Kaluna 2nd, Kauai & Kahoohano & Hulu from Road labor in District [of] Puna, Hawaii in the year 1871.

Plea of not guilty.

Kalawe S. [Sworn]

Lives at Kapoho Puna Hawaii. Kumahoa the Road Supervisor worked me two days for this year's tax. I commenced labor in the morning and worked till eve. The same in the next day. We were given a task to the repair & fill the road. Can't say how many fathoms it was. There were over 30 at work on this piece, Kaluna, Kahoohano, Kauai & Hulu were among the number. Then I was discharged from my Road tax. This was at Waikahekahe Puna.

Kaluna 2nd, S. [Sworn]

Lives in Kapoho, Puna. I worked my road tax at Makuu, Puna. Worked two days. We were given a task over 30 of us. Kumahoa let us go. Kekino gave us the intent he is luna under Kumahoa.

Kaui S. [Sworn]

Lives at Kapoho, Pū. (Same evidence).

This is the place where Kumahoa worked. Some of those who worked on the Road was from Waawaa, Punina, Pakaka were all worked on that same piece of Road with us... [Hawaii State Archives, Subject File – Roads, Hawaii]

1873

Petition signed by approximately 60 native residents of Puna; to
to E.O. Hall, Minister of the Interior

[Submitted in support of J.W. Kumahoa. Petitioners provide the following chronology of work accomplished in Puna under his leadership.]

I. In the year 1870 Kumahoa opened the road at Kauaea. Following trouble from the seas and because there were no people the road was not rightly repaired. In this year, 1873, the road was reopened. We have seen this road, it is good and a blessing to us.

II. He made the road at Makuu. It was a very treacherous place before, but through his work is good to this time.

III. In the year 1870, he was hired to make the road from Kumu to Haena, three miles [for] \$400.00, it is a good road and the Government was gotten through because of his work.

IV. In the year 1871, he took the men out and worked on five miles in a very bad place in the road made by L. Kaina at Waikahekahe. That is the road made for \$700.00, three miles. At this treacherous place, he was accused. We disagree, the Government is not at a loss because of him.

V. In the year 1872, he again took men out on the five miles to work on the treacherous places of the Road made by S. Kipi at Haena, a distance of one and three-quarters miles for \$900.00.

Therefore we humbly ask you not to terminate the Good Road Supervisor of this District... [Hawaii State Archives. Subject File – Roads, Island of Hawaii (Maly, translator)]

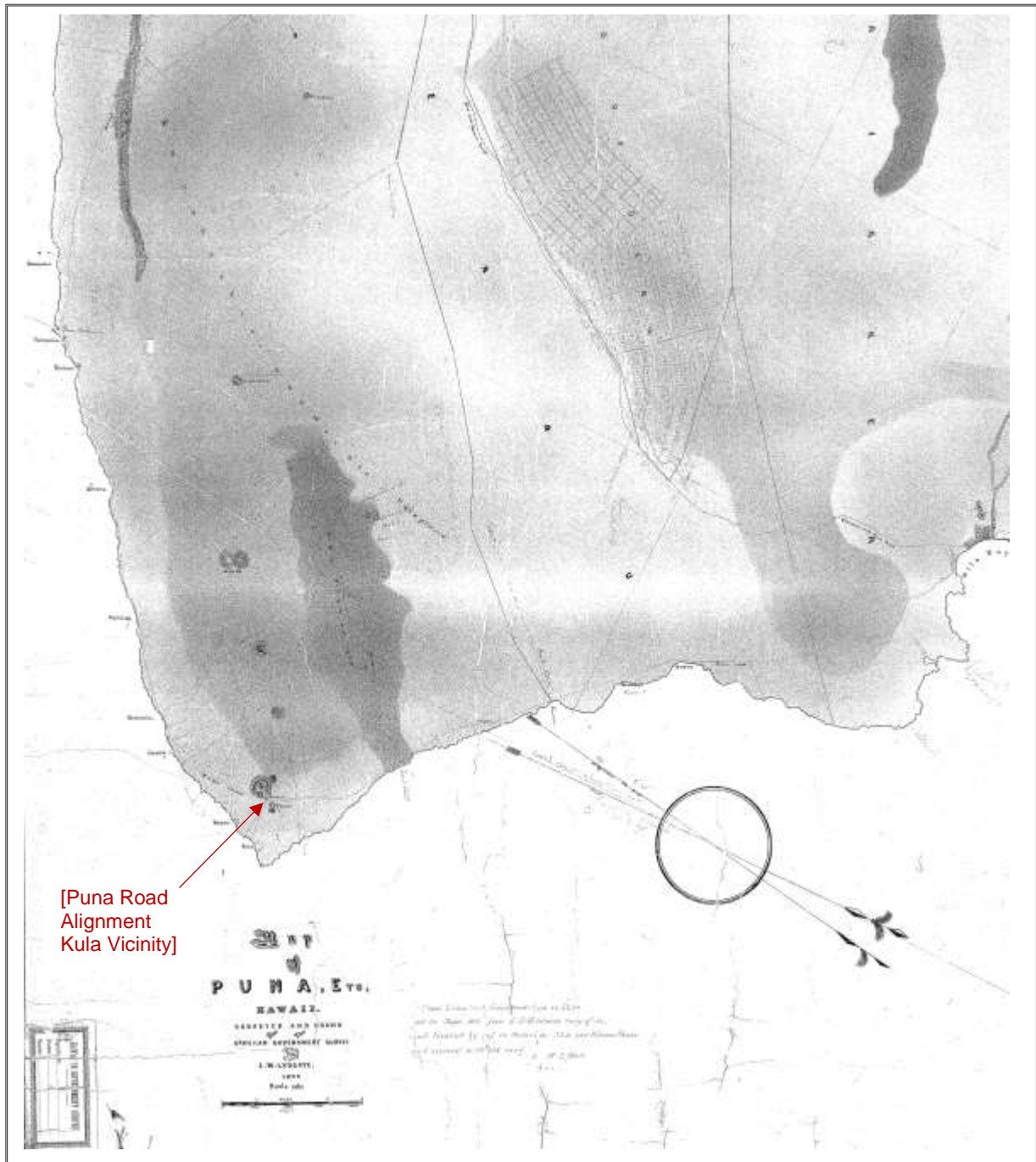
January 21, 1875

Hawaiian Government Survey Files
John. M. Lydgate to W.D. Alexander
Survey the Puna District and Government Road

[Proposing to conduct work for the Government, including the survey of the District of Puna and the Puna Government Road. His application to undertake the work as approved, and Register Map 568 (Figure 8) was prepared as a result of the survey work]

...I have a conditional proposition to make you as superintendent of the Gov't. Survey.

I rather expect to leave the Islands for the States in a short time – probably inside of a month, and the condition and proposition is that if I should have time to do the amount of work necessary, I should like to furnish the Gov't. Survey for the Sum of \$100.00;



**Figure 8. Portion of Register Map No. 568 (1875)
Survey by J.M. Lydgate (State Survey Division)**

1st the coast line of that part of the Island lying between the town of Hilo and the land of Keaiwa in Kau. Some 65 or 70 miles I should say. Of course I can't afford to give it with the accuracy that I know is required in the final Gov't. Survey work. It will be the nice miniature that are wanting, not the outline, however.

2nd I will give the two Gov't. Roads; the one from Hilo direct to the Volcano and the other round by the shore. These will be given from actual survey. Also the roads from the Volcano to Kapapala and Keauhou indicated pretty correctly.

3rd The main topographical features – hills, craters, &c.; and the general nature of the country—whether wooded or not, recent lava flows &c; of the regions above named, extending from Hilo to Keaiwa, and from the top of Mauna Loa to the sea.

4th The boundaries of the large lands as far as they have been surveyed. The whole to be plotted and mapped with nicety, on whatever scale you may desire, provided you furnish the paper for I haven't, nor can't get any.

I think you will see at once that these results represent a large amount of work, as indeed they do, and were it not that I have already data from which a considerable part of it can be derived I could not think of doing it for that sum. And as it is, I put it as low as possible because I consider myself somewhat under obligation to the Survey, or at least to its superintendent.

I think that even if the survey and map should have no real and lasting value, the map would be worth \$100 to the survey for the good effect it would have on the Legislature.

I will also indicate as far as I am able what I consider the best plan of triangulation for that part of the Island, and will mile the Puna Road if the Minister of the Interior will pay the expense of putting up marks – not over \$4 or \$5 I should say...

[W.D. Alexander annotated the above communication,] "I recommend the above application to the favorable consideration of the Dept."⁸⁷

August 13, 1877

J. W. Kumahoa, Magistrate, District of Puna; to
J. M. Smith, Minister of the Interior:

...I now have the time to respond to you, humbly with this. There is trouble along sections of the Government Road in the District of Puna, Hawaii, the animals are destroying the road and laying it to waste. The reason for this trouble is the weakness of the Road Supervisor of Puna who cannot undertake the work, because of this difficulty. Therefore, I have known a man who can undertake this work, and his name is T. M. Naahumakua. He is the one I feel is right...⁸⁸

December 5th, 1882

C.N. Arnold, Road Supervisor in Chief, Hawaii; to
John E. Bush, Minister of the Interior:
Arnold describes the lower road from Waiakea to Puna.

...I have the honor to submit you the following report on the condition of the lower or "Makai" Road in Puna District. The road from Waiakea River to Elderts Ranch is in need of some little repair, chiefly throwing the loose stones out of the road which have been knocked off the side walls by cattle. This road for almost its entire length is over pahoehoe and aa and it is always

⁸⁷ Hawaii State Archives, DAGS 6 - Hawaiian Government Survey Files.

⁸⁸ Hawaii State Archives/ Subject File – Roads Hawaii. Maly, translator.

dry, very little can be done to improve it; as there is as yet no Supervisor for this District. I would suggest the name of J.M. Kauwila as the most energetic man I have met there for the position...⁸⁹

November 23rd, 1886

C.N. Arnold, Road Superintendent-in-Chief, Hawaii; to
L. Aholo, Minister of the Interior:

[Reports on heavy rains—no less than 31 60/100 inches between Nov. 1st to 20th;
roads and bridges washed out in various districts; Puna Roads need repair.]

...There is also some work in the Puna District which should have immediate attention Viz. The cutting out of the both Upper and lower roads through the Puna woods and repairs to the road from Keau [Kea'au] to Eldarts, a distance of 13 miles. I can contract to have this road repaired for \$520 or \$40 per mile. The work of cutting out the Roads through the woods will cost \$400 more...⁹⁰

July 14th, 1887

C.N. Arnold, Road Superintendent-in-Chief, Hawaii; to
L.A. Thurston, Minister of the Interior:

[Describes work on the lower Puna Road, a "bridle path," extending from Kea'au to Kapoho.]

...Puna. The roads of this district through the Paniewa [Pana'ewa] Woods on both the upper and lower roads have very recently been put in good repair. Some slight repairs are required on the lower road from Keau [Kea'au] to Kapohu [Kapoho] a distance of 13 miles as this is only a Bridle trail these repairs will be light. Cutting the brush out of the way and throwing out loose stones and repairing any soft spots that exists. I estimate the cost of this at \$50 per mile or \$650...⁹¹

December 3rd, 1887

C.N. Arnold, Road Superintendent-in-Chief, Hawaii; to
L.A. Thurston, Minister of the Interior:

[Describes work on Lower Puna Road, and difficulty in getting men to do the work.]

...Your favor in reference to work on the Puna Roads is at hand and in reply I beg to say that the work has been well and cheaply performed. Mr. C. Moore has had a contract for the most of it that portion through the Paniewa [Pana'ewa] woods at the rate of \$50 per mile and there is also about 1 ½ miles between there and Kapoho which was paid at the same rate. 12 miles of road was let to him at the rate of \$25 per mile. Juan Souza had a contract in the Paniewa [Pana'ewa] woods at the same rate Viz \$50 per mile and finished 1 1/3 miles \$116.65. Hawelo's [Hawelu] work was done on the upper, or Volcano Road above the half-way house and was about 1 mile in length. The total length of road repaired was as near as I could say without an actual survey 25 ¾ miles or about 2 ½ miles beyond Kapoho. I enclose you herewith a sworn statement from Moore who had the most of the work in charge. As I had no road Supervisor in that district [Puna] the only way in which I could get the work done was to contract for it on

⁸⁹ Hawaii State Archives. Subject File – Roads Hawaii.

⁹⁰ Hawaii State Archives. Subject File – Roads Hawaii.

⁹¹ Ibid.

the best terms I could make. I have not had a Supervisor there for 5 years and have done the work of the district myself without pay...⁹²

April 24th, 1889

J.E. Elderts, Chairman Puna Road Board; to
L.A. Thurston, Minister of Interior

...Enclosed herewith I beg leave to hand you quarterly report of Puna Road Board for the quarter ending March 31, 1889. Also vouchers for the same.

Work has been done on the Road from Kuai [Koaē] to Wawa [Waawaa]; and from Makuu to Kaohe. I called a meeting of the Road Board according to law, but there was no one present but myself...⁹³

September 4th, 1889

J.E. Elderts, Chairman Puna Road Board; to
L.A. Thurston, Minister of Interior:

[Puna Road Board proposes that a new Puna Road—from the Volcano Road in the vicinity of Kūkulu to Maku'u be opened, thus passing Shipman's private land in coastal Kea'au.]

...The Puna Road Board held a meeting in the courthouse at Pohoiki, Puna on the 27th. And I was authorized to address you for information as to when we can commence to draw for the second sum of one thousand dollars that we were to have for the Puna Roads.

It is proposed by the Board to open a new road in the Puna District, starting from the Volcano Road about 8 miles from Hilo, and coming out at Maku [Maku'u], which will then give us a very good road all the way to Puna. The route has been over by the full Board and laid out ready to commence work on. Trusting that we may be authorized to draw soon for the one thousand dollars...⁹⁴

1891-1892: Surveys of the New Puna Road and Homestead Lots

The following series of communications between A.B. Loebenstein, Government Surveyor and Land Agent, the Minister of the Interior, and W.D. Alexander, Surveyor General, provide readers with detailed descriptions of native residency and land-use practices as remembered by natives at the time of his surveys; and the development of the inland Puna Government Road, between 1891-1895. The "new road" is generally the alignment of Highway 130, which replaced the earlier Alanui Aupuni or old Puna Government Road.

May 19, 1891

A.B. Loebenstein, Government Surveyor to
C.N. Spencer, Minister of Interior

...re Puna Road. I began work on this following my return from Honolulu. With 5 men and an assistant, I have got as far as the land of Waiakahiula [Waiakahiula], belonging to the Catholic Mission. The road as now laid out by me after several attempts elsewhere, begins at the old Volcano Road, about one mile beyond the Ramie ranch. The nature of the

⁹² Ibid.

⁹³ Ibid.

⁹⁴ Ibid

ground the first 6 miles or so, is pahoe hoe, of the smooth and level kind, with numerous “Kipukas” of good ground at places. From Waiakahiula on, the good land begins. I have further secured from several of the large property owners, quit claim deed for 50 foot rights of way, which shall be forwarded to you after due execution...⁹⁵

May 31, 1891

A.B. Loebenstein, Government Surveyor; to
C.N. Spencer, Minister of Interior

...Re Puna Road. I have returned from a week’s work on this job. The work has now extended as far as Kapoho, the whole distance covered from the initial point at the Ramie Ranch by Kuolo, to the present terminus being 70000 feet, nearly 13 miles.

From the further boundary of the Cath. Mission land [at Waiakahi’ulā]. I have thus far occupied only Gov’t land, in one instance I have traversed for over 2 ½ miles on one unbroken stretch of fertile arable land, and indications point to more beyond.

I also take the liberty to state that the whole public sentiment in Puna and Hilo is favorable to the road...⁹⁶

July 12th, 1891

A.B. Loebenstein, Government Surveyor; to
C.N. Spencer, Minister of Interior

...Re Puna Road. I herewith submit to you for approval, quit claim agreements for right of way through the lands of Keaau & Waikahekahe; I have further secured the signature of R. Rycroft for right of way through the lands controlled by him, & await merely the acknowledgement to the same before sending them, – abstracts of agreements have also gone forward to A.J. Cartwright & the Trustees of the B. Pauahi Bishop Estate.

All of the above will have secured a right of way for the road to Opihikao a distance of about 30 miles from Hilo.

I am now within 2 miles of Kaimu & have discontinued cutting the trail beyond this for the present, pending your instructions... My official report to you will embody all that has been done, with full data & information as to cost of construction of road, & adaptability of land for agricultural purposes. Of the latter there are vast tracts, & the impenetrability of the forest on rotten aa beds is one reason why the progress of the work has not been more rapid...⁹⁷

July 20th, 1891

A.B. Loebenstein, Government Surveyor; to
W.D. Alexander, Surveyor General, Hawaiian Government Surveys

...You will have observed from the various documents sent down from time to time to the Minister of Interior that I have been engaged for some time on the location & preliminary survey of a road through Puna. It was at the minister’s request this job was undertaken.

⁹⁵ Hawaii State Archives. Subject File – Roads Hawaii.

⁹⁶ Ibid.

⁹⁷ Ibid.

My instructions were to pick out if possible a suitable location of an eventual carriage road through the interior, & by means of this road to open up tracts suitable for agriculture or homestead purposes. The actual field work was begun about the middle of May & up to date has progressed as far as Kamaili, a short distance from Kaimu. The initial pt. of the survey starts from the junction of the Volcano and Puna road Ramie ranch about 1 mile outside of the Panaewa woods (a short cut to the seacoast at Makuu, begun but not completed by the Thurston administration) & follows a general contour line. A bench mark established by McBruner at the time of his survey of the Volcano Road, served as the basis of elevations carried forward. The features of the country of one which the road traverses for the first 10 miles are of little account for purposes of agriculture, consisting mainly of broad & flat belts of Pahoe-hoe. It is of a very friable nature however & there are few irregularities, rendering the construction of a road over the same a simple and comparatively cheap affair...⁹⁸

August 1, 1891

A.B. Loebenstein, Government Surveyor; to

W.D. Alexander, Surveyor General, Hawaiian Government Surveys

...I note your instructions in the matter of Honuaula hill station & will get a couple of men to clear the top of the hill which like all the other Puna hills is covered to the crest with ohia timber...it is going to be a difficult matter to get men for the Puna work. In itself it is a "meameha" [lonely or solitary] place with few inhabitants...⁹⁹

August 2, 1891

A.B. Loebenstein, Government Surveyor; to

C.N. Spencer, Minister of Interior

...The Puna Road line has now been laid out & profile located as far as Kaimu. I have not proceeded beyond this but am now employed locating the roads in position & hope to finish in a week or 10 days. Unless you instruct me to the contrary or have other views regarding what I shall do next, I shall proceed to take up the subdividing of the lands of Nanawale & Kaniahiku in accordance with directions previously given me by yourself & the Surveyor Gen'l. I take the liberty of stating in comments herewith, that the new road crosses these lands in the best available location.

A petition is now being circulated through Puna addressed to you & soliciting you to place the matter of constructing the road before the Legislature...¹⁰⁰

January 6, 1892

A. B. Loebenstein, Government Surveyor, to

Prof. W. D. Alexander, Surveyor General Hawaiian Government

The New Puna Road

Sir: Having been commissioned to undertake a survey for a Road line through the Interior District of Puna Hawaii, the object being to ascertain –

1st. If any lands existed there that were capable of development, but which are now locked up by reason of their inaccessibility, and

⁹⁸ Hawaii State Archives. HGS DAGS 6, Box 3 – July 20, 1891.

⁹⁹ Hawaii State Archives. HGS DAGS 6, Box 3.

¹⁰⁰ Hawaii State Archives. Subject File. Roads Hawaii.

2nd. To lay out a road, which would bring such lands into cultivation and a market. I now beg leave to submit the following report:

The survey for the road was begun in the middle of May and finished in August A.D. 1891, the distance traversed over being 25 miles. The initial point is on the present Volcano Road, within a few hundred feet of the 9th mile from Hilo town. The distance, at this point, from the sea coast being about 6 miles, and the elevation above mean tide 312 feet. For over 1,000 feet or so the line follows a short bit of newly constructed road, which was originally intended to continue to the sea coast at Makuu, and leaves the same on its junction with the old Volcano Road. The arable land of Keaau flanks the road on either side and the Pahoehe is reached at a distance of 7,000 feet from the starting point. The line here debauches from the old Volcano Road, running over smooth lava until Waipahoehe is reached. This is a broad flat of a mile in width of open land surrounded with Pahoehe and covered with considerable soil, evidently accumulated from the denudation of several cones, which still exists on the upper end.

For the next 7 miles the line of the road is carried over Pahoehe, the general elevation being 475 feet, distance from the sea coast being 6 miles. This stretch of 7 miles, lying over large tracts of smooth solid lava, of the kind marked with rope like lines and concentric folds, and covered with thin Ohia woods, is remarkably easy to travel over, and for the progress of a bullock cart would afford no difficulty even now. The extensive forests of Makuu and Halona, Gov't. lands, distant one and one-half miles above the road line, filled with an exuberant mass of shrubbery, in which the presence of bananas, Ki [ti plants], Yam, and Awa [Piper methysticum] can be easily distinguished, and the growths of young Sandal wood, which seem to thrive and find support in the fissures which intersect the surface are features which would make the nearer approach desirable.

The attempt to do so was made but the undulating nature of the lava the many rounded hillocks, and the constant concession of slight ascents and descents, and the numerous fissures intercepting the plain, all characteristics, which singularly exists both above and below the surveyed road line through this section, as if Nature had intended no other line, would have rendered any other location unsuitable from a point of cost. While on the other hand there is nothing to enjoin, from constructing feeders to the main road, at available points, making use, where possible of the numerous trails built and used in ancient time, by the natives, for access to these localities, their old planting grounds.

An interesting feature of this locality is the large number of lava caverns and long subterranean passages abounding upon it, especially between the 9th and 11th miles, in fact this whole tract is so thoroughly penetrated by caverns that hollow sounds are often heard beneath ones footsteps when traversing the region.

These subterranean passages are generally entered through some opening made by the falling in of the roof and prove to be regular arched ways, ranging as much as 25 feet in width and 15 feet high and extending for long distances. The floors have that corrugated ropy appearance such as are seen on any viscid mass if drawn out as it hardens. The roofs and sides are covered with stalactites, the whole producing a wonderful effect when lit up.

These caverns evidently served as burial places in ancient and comparatively modern times, in view of the fact that the benches here and there were covered in human remains.

Nanawale is reached near the 11th mile, the distance from the sea coast remaining still about 6 miles, with the elevation at 500 ft. The pahoehoe is now left behind and the road line now enters the Forest, passing over and across the land of Keonipoko [Keonepoko], Nanawale, Kaniahiku and Waiakahiula, with Kaohe, Puua, Kahuwai within the feeding distance. Of the above lands all but Puua, Kahuwai and Waiakahiula belong to the Government. Nanawale of 400 acres has been cut up into Homestead lots, all of them applied for. Also Kaohe, of which over 1,200 acres have been cut up into 15 lots.

A careful estimate of the amount of good land, which can be opened up to cultivation in this neighborhood, fixes the same at 4,000 acres, and from the 11th to 12th, and $\frac{1}{2}$ mile, where the lava flow of 1840 is reached, the road winds through dense forests, relieved in places by more open spots where giant Ki plants and groves of bananas thrive luxuriantly. The nature of the soil in these forests differs greatly, ranging from a few inches to several feet in depth, with underlying loose clinkers. Some of the land is even marshy in places. While there are no running streams in Puna, on the surface at least, the rains that fall seem to promote a rapid decomposition of the lavas and the growth of a rank vegetation, which in the process of decomposition adds to and hastens the accumulation of soil.

The more open spots are cultivated by the Native of whom there is quite a settlement at the entrance to the Nanawale woods, called Pahoa. The Taro raised here is transferred to the sea coast over the old trails, supplying the population along the sea coast over ten mile. Bananas, pineapples, awa, and sugar cane grow wild and are met with when least expected, while the traveler seeking for coffee finds difficulty in identifying the red berry, almost hidden behind a mass of other foliage.

As the road approached the flow of 1840, the land becomes rougher. There is less soil and rock. The jungle however is thicker, and immense tree ferns, and a perfect network of the ie-ie vines, make onward progress difficult. The flow is reached at an elevation of 700 ft., the line crossing it being about a mile from the upper end, the forest forming a bay around it, making the flow about $\frac{3}{4}$ of a mile in width.

Numerous islets of earth covered with forest and shrubbery, and which are from one hundred and fifty acres in extend, all of which are capable of cultivation, and in some of which are found waterholes, abound on it.

The lava of this Flow is a combination of the clinker with a kind of loose coriaceous and splintery crust, from a few inches to a foot and more in thickness, and covering a greyish black lava below. The upper layers are generally expanded into hollow domes which crackle underfoot at each tread, and sometimes the whole gives way, disclosing some concealed cavern. The whole is remarkably brittle, almost as much as unannealed glass, and few taps of the hammer will succeed in breaking the largest slabs into fragments.

Although only 50 years have lapsed since the flow deluged the surrounding country, it is now being rapidly covered over with young Ohia, and Uki grass, and the Ohelo bush. The road over this flow can be constructed with little cost.

At the 13th mile the road re-enters the forest, here called the Imiwale woods, the elevation being 672 ft., and traversing it comes out again on an old A-a flow at the 14th mile and $\frac{1}{2}$ mile. The elevation at that point being 629 ft.

The forest features are the same as those already met with. Giant tree with interlacing branches, arching overhead, and hung about with profuse tapestry of vines and flowers, and intermingled with shrubbery and mosses in endless tints of green, form an every shifting panorama of picturesque scenery, and excite in the beholder a feeling of wild delight.

Yet not withstanding this luxuriance, there is but a shallow depth of soil, where there is any at all. Sometimes the rocks lie in little mounds in all shapes of rough confusion, but for all this vegetation grows rank, and the roots cling to every support with great tenacity... [discusses the Panaewa woods, and agricultural development in the area]

...Leaving the woods behind, another mile is traversed over a lava field, similar though more ancient than the one of 1840.

A friable Pahoehoe and clinker are found associated together, and one frequently passes abruptly from the former to the latter, returning as abruptly to the smoother kind.

Throughout the whole length of the road line, however, there are none of those uninterrupted wide wastes of grey and black, such as typify the lava fields near the sea coast. Here there is none of that wearing grandeur of desolation.

Few of the lava fields that are found at the sea coast, from the 17th mile out extend far into the interior, and those that are found here are numerously checkered with islets of forest varying in extent, each of which is a little oasis of itself.

Over this stretch, and to the 16th mile, the line is almost level and a macadamized road can be constructed at small cost. Scattered here and there, and which afford travelers numerous points of interest, are great numbers of those singular formations called "Lava trees," quaint and most fantastic shapes, varying from 10 to 30 ft., in height, resembling most any shape that the imagination may conjure. Some grotesque and others exceedingly beautiful, beyond the power of words to describe.

From the 16th mile, and from thence onward for the next two mile, the road passes close to the mauka end, and arable portion of the lands of Kapoho and Pohoiki, and through Keahialaka and Malama. Numerous ancient trails were met with at different points on the stretch, some of them almost indistinguishable by reason of age and destitute, which seem to point to the fact that his portion of Puna was largely under cultivation in ancient times. Some of these run parallel, and other times intersect the road line, factor not to be omitted in the consideration, that they might be used as feeders to the main road.

At the head of Kapoho, one of these is met with, which can be followed on horseback to its junction with the lower Government road, passing of land extremely suitable for cultivation of coffee, and finally winding around the Waiapele hill, and the delightful scenery which encloses Green lake, to within a short distance of the celebrated warm springs.

The extent of good land on both sides of the road throughout these two miles is considerable. And although rugged and difficult to travel over, the same conditions of luxuriant growth are met with. Another feature of interest in this section is a preponderance of large deep Pit craters and fissures. The forest being unbroken and buried in a dense foliage, unexcelled for richness and beauty, it frequently happens that the approach to them is unperceived until one unexpectedly stands on the very brink. The fissures or chasms are from three to two hundred

feet in width, bordered by steep vertical walls, often reaching to dark unfathomed depths and running in straight and unbroken lines to various distances. In some the bottom inclines upward, finally reaching the surface, and then again dips downward, thus forming a natural bridge which often forms the only means by which a crossing from one side to the other can be effected for a long distance... [Description of conditions continued through Kaimū.]

...The total receipts in road taxes from the whole District for 1891 was no more than \$408 and of this whole amount only 104 dollars was collected within the first 23 miles ending at Kapoho, while from there to Kaimu a further distance of 14 ½ miles the receipts amounted to \$118.

Of this total of \$222 nearly one half was from tax payers either residing in the interior, or else having their Kalo, Awa or Coffee patches there, and who migrate back and forward between the sea coast and the interior. The first settlement met with after leaving Hilo by the sea coast road, is at Keaau, distant 10 miles where there are less than a dozen inhabitants; the next is at Makuu, distant 14 miles where there are a few more, after which there is occasionally a stray hut or two, until Halepuaa and Koaie are reached, 21 miles from Hilo, at which place there is quite a village; thence to Kaimu there are only a few scattered settlements here and there. A good many of those living along the lower road have their cultivating patches in the interior, along or within easy accessibility to the new road.

With rare exceptions this whole stretch of country passed over by the lower road is only an alternation between rugged fields of cool lava and the most desolate areas of scoriae and clinkers. It is true that over the barest fields there is found a stunted growth of trees and a sprinkling of verdure, struggling for recognition and growing in the many crevices and cavities in the lava, while it is true that effort at cultivation are made here and there these seem to succeed only in the holes made among the stones or diminutive patches of earth scattered here and there. Though even then the best spots afford but scanty returns.

Nearly all the food consumed by the residents of this District is raised in the interior belt to which access is had by the ancient paths or trails leading from the sea coast... The finest sweet potatoes are raised in places that look more like banks of cobble stones or piles of macadam freshly dumped varying from the size of a walnut to those as large as ones fist. In these holes there is not a particle of soil to be seen.

In the interior there is none of that wearying waste of grey and black lava but a country rich in every resources where the rainfall is just sufficient for every need, and with little or no wind...

The old sea coast road cannot be kept in repair with the means now at its disposal and its condition each year is becoming more unsafe and ruinous, there is but little travel over it; it has been shewn that there is little land capable of cultivation or development either side of it and whatever travel there is now over it would soon be entirely diverted to the upper road...

The development of the resources of Puna depends on the opening of a road through the interior. With this accomplished, the District will take front rank with the other on the Island in the production of tropical fruits, coffee, cocoa and other varieties of commercial values. Add to this the striking features of scenery passed over, the lava caves and trees, the pit craters; deep fissures; and other points of interest which form and every shifting panorama that tourists will view with admiration and wonder, and we have the elements which draw to these islands, and that will make our condition more prosperous.¹⁰¹

¹⁰¹ Hawaii State Archives. Subject File, Roads.

March 22, 1892
The Hawaiian Gazette
Wonders of Puna

Mr. Loebenstein Gives a Few Pointers on the District. It Will Fetch Tourists.

Thousands of Acres of Coffee and Tobacco Land—Ancient Burial Caves of Hawaii—
Pit Craters and Tree Ferns—A Monster Petition for a New Road.

Mr. A.B. Loebenstein, who has been in town for the past few days, has for a long time been engaged in making surveys in Puna, and has acquired in consequence a more thorough knowledge of that district than perhaps anyone else in the group... Asked his opinion on the agricultural resources of Puna.

Mr. Loebenstein said: "There is an extensive acreage in Puna suitable for cultivation of different products, particularly of coffee and tobacco."

"How much is there of it?" asked the reporter. "Well, it is scattered... Sometimes there are large tracts and sometimes pieces of a few hundred acres only. Twenty-two miles from Hilo, by the new road survey above Kapohu [Kapoho], on the lands of Rycroft and others, there must be 10,000 acres of the finest coffee land. This land can't be plowed—it is rocky, but very rich. Most of the good lands are covered with a dense forest, but there are open spots called kipuka, covered with a growth of the ki plant, tree-ferns, sugar cane etc., which are patches cultivated by the natives in ancient times, and were called by them "kihapai" and "mahinaai."

"What do you think of Puna as a coffee district?"

"It is the coffee district," replied Mr. Loebenstein promptly.

"The climate is dry and the drainage perfect. It is good for tobacco too... There is plenty of tobacco growing wild, which has received no cultivation for years. It grows where the soil is very thin, in crevices of stone walls and rocky localities... There are probably 3000 acres of land available for tobacco, and 10,000 or 20,000 for coffee. I am only counting the Government Lands. There is only one Crown land in Puna. It is not surveyed, but probably does not contain over 2000 acres."

When asked about arable government lands in Puna, Loebenstein described the land and spoke of the work being done to survey the new Puna Road:

"The arable belt of Puna is from three to six miles from the sea coast, and is consequently unexplored. It is a wonderful country and I could talk of it by the hour. It only lies in the hands of the Government to develop it. Everything depends on an appropriation being made for the road, of which the preliminary survey has been made."

"Is the line of the survey the best?"

"Since I have begun on the detail survey of the district of Puna I find it can be changed in some particulars to advantage. I certainly believe that road is of the utmost importance. Nawahi is in favor of it, and a monster petition for it is being got up in the district. The road begins at the edge of the Ramie camp, one mile from the edge of the woods—nine miles from

Hilo. It follows the old road for a mile and a half more, and is to extend to Kaimu on a new survey... I met with ancient trails showing traces of a dense population and cultivation in early times. The road, if opened, will afford beautiful scenery to tourists, as there are natural wonders all along, lava trees, pit craters and lava tunnels extending for miles which formed ancient burial places. There are natural benches formed by the lava, where the dead were placed, and on these are bones, skulls and sometimes complete skeletons. These tunnels are from 25 to 30 feet wide and about the same in height, and of course pitch dark...

From the ninth to the nineteenth mile the road is over pahoehoe, the arable land lying about a mile and a half above... There is considerable sandal wood growing on the pahoehoe, but the ranchers are too indolent to drive cattle, so they make a fire and burn off the brush, which kills the sandal wood. It is a shame. There are no wild cattle in Puna, except lizards...!"

November 12, 1896 (page 3)

The Hawaii Herald

The Puna Road

[Development of what was later Highway 130]

Work on the Puna road was commenced on Monday last by Mr., J. P. Amaral, the contractor, and will be moved forward to completion as fast as circumstances will permit. The new road is 7 ¼ miles in length, commencing at the 12-mile post, and will connect with Pahoa village. Sixteen months are allowed in which to finish the new commission and as an inducement for rapid work a bonus of \$200 is offered for every month gained within the prescribed time.

The opening up of outside agricultural lands by means of good roads will certainly attract new settlers. Thereby adding to the volume of businesses transacted in Hilo. Keeping constantly before the government the necessity of public highways in the district will bring forth better returns than all the kicking that could be done in a hundred years.

June 3, 1897 (page 5)

The Hawaii Herald

The Puna Road Open at Last

[Rycroft near completing the extension of Puna Road
from Kapoho to his Pohoiki Plantation.]

Hon. R. Rycroft was in town last week. He is about to put the finishing touches on the portion of the Coast road that still remains unfinished. When this is done and the main Puna road completed, a good many of the Puna people will be able to drive into Hilo.

September 16, 1897 (page 5)

The Hawaii Herald

The Puna Road

H. Rycroft, the pushing young man from Puna, was in town again recently. He left for his plantation on Monday, driving a brake and spirited horse. Being questioned in regard to innovation in his method of traveling, Mr. Rycroft said: "The Hilo-Puna road is now nearly completed and is passible for vehicles. It will soon be in first-class condition and one of the finest roads on the island."

February 1, 1898 (page 5)
The Hawaii Herald
Report of Eighth Committee – Puna Roads

Henry Lyman for this committee reported as follows. For the development of this district the following new roads are necessary:

One through the homesteads of Nanawale and Halepuaa to the village of Koae on the old beach road. Estimated appropriation \$10,000.

A road from about the 19th mile on the Puna road through the homesteads of Kaohe, a distance of one and one-half miles; estimated cost, \$2500.

The committee state that they believe the lack of a road is largely due to the fact that these homesteads are still on the market...

An appropriation of \$4000 is also asked to roll the road already constructed between Kamaili and Kapoho, and to construct the road two miles farther to Kula...

February 1, 1898 (page 5)
The Hilo Daily Tribune
Puna Road to Pohoiki Now Completed

The Puna road is now completed to Pohoiki, and is in excellent condition. Mr. Rycroft drove in from his home this week in four hours and one-quarter. Decidedly better than a nine hour horseback trip.

**1932: Elder Kama'āina Describe Travel Along the Old Puna Road
(Makai and Mauka Routes)**

As a part of the Land Court Application of the Shipman Estate (L.C. App No. 1053), two elder kama'āina submitted affidavits describing public routes of travel from Waiākea to Kea'au, and on to Keauhou, below Kīlauea; and along the mauka route to the volcano. In the late 1990s, while we were conducting research as a part of the Nā Ala Hele (State Trails) program, Roy Shipman Blackshear kindly provided copies of the two affidavits, one from David Malo, who was 80 years old at the time, and the other from Keoki Ma'i, who was 64 years old. Malo was born at Maku'u, and Ma'i was born at Pākī, where he lived until the outbreak of World War II. Excerpts of their affidavits provide the following descriptions of the coastal trail leading to Kula and Kapoho—

David Malo, of Keaukaha, S. Hilo, Hawaii, being first duly sworn and upon his oath, deposes and says as follows:

I was born in the year 1852, at Makuu, Puna, Hawaii.

I am 80 years old.

I was brought up in Makuu, Puna, and lived there for many years, up to the time when my father died. I was then about 18 years old.

The King's Highway or Main Public Highway starts from Puumaile, Waiakea, and goes through Waiakea, Keaau, Kapoho, Kalapana along the seacoast and on Panau to the

Volcano. It lies from Puumaile to Kapuepue, thence it turns down to Haena where it crosses a Fish Pond (Loko la), thence it goes on till it passes mauka of a flat where Keaau school house was located, thence it continues on till it passes mauka of a (school and church house) which was located there, at Paki, thence it goes on to Keauhou and on to Hopoe, and through Waikahekahe-nui and Waikahekahe-iki.

At Keaau school house which was located on a flat, an old fish trail turns off makai of the King Highway at a point Hilo of the school house and passes makai of said school house, and it goes on till it passes makai of school and church house, at Paki, between the seashore and the King Highway, and it goes on along the seashore to Keahualiloa where it meets again with the King's Highway... [Describes the Volcano section of the road system]

The only main trail or main Public Highway that was used by everybody at that time is the trail that starts from about 12 miles Olaa, and goes down to Waipahoehoe, and on to Makuu till it meets the King's Highway.

There were many other trails running down to the King Highway and the beach, some of them were made by cowboys for driving cattle and some of them were made by COWS...

Subscribed and sworn to before me this 15th day of December, A.D. 1932.

Mai, Keoki, of Keaau, Puna, Hawaii, being first duly sworn and upon his oath, deposes and says as follows:

I am 64 years old.

I was born May, 1868, at Paki, Keaau, Puna, Hawaii.

I have lived in Keaau, Puna all my life time.

[There is] Only one Keaau.

When Keaau came into Mr. Shipman's possession, the people that were living in Keaau became tenants at will (Komo Kino)...

The trail or road from Olaa to Makuu is the main road upon which the kamaaina and strangers travelled from Makuu to the old Volcano Road, and from Olaa to Makuu. This main trail is the road which David Malo had described.

Another small trail starts at 12 miles Olaa and goes down to Keakuamakakii, where it passes Hilo of the Stone Crusher makai of the Pahoa Highway, thence it goes on to Lopaiki, and on to two cocoanut trees, thence it goes on to Kaikoo where it branches off. One branch goes down to Keauhou and another branch goes down to my place. On this trail the people of Olaa came down to my place.

During Obed Spencer's time there were no tenants at will. Since the fence was put up along the Pahoa Road, this trail has not been used by anybody. Nobody has used this trail since 1910 or 1911...

Pahoa Public Highway was put through before 1900, long before the plantation was started in 1899...

The trail that goes to Makuu I had gone over that road till I reached Waikahekahe, at the Ahua where the gate is now on the King Highway...

Subscribed and sworn before me this 17th day of December, A.D. 1932.

February 3, 1947 (page 2)

Hilo Tribune Herald

**Puna Residents Renew Pleas for Better Roads in Their District
(by Keith Abe)**

Most vital community problem for citizens of Puna is a first class highway connecting Pahoa, Kapoho, Opihikao and Kalapana with the rest of the Big Island, county officials and Hawaii legislators were told Saturday.

The plea for good roads, voiced simply and fervently by a small but representative group of people of the district, led all other requests, as members of the board of supervisors, the senate and house and county road officials made the circuit of Pahoa, Kapoho, Opihikao and Kalapana...

...Big Island board members and legislators who made the tour of the Puna district included County Chairman Clem A. Akina, Supervisor Kazuhisa Abe, Senator Eugene S. Capellas, Rep. Joseph Andrews, Pakele and Thomas Sakakihara...

PART V. BOUNDARY COMMISSION PROCEEDINGS NATIVE WITNESSES DESCRIBE THE BOUNDARIES OF KULA, KAPOHO AND PU'UA AHUPUA'A

Following the Māhele (1848-1855) land use and tenure continued to undergo significant changes, and traditional and customary practices (access to resources) were being challenged by both chiefly and foreign land owners. In 1862, a Commission of Boundaries (the Boundary Commission) was established in the Kingdom of Hawai'i to legally set the boundaries of ahupua'a that had been either awarded to Ali'i, Konohiki, or foreigners during the Māhele, or that had been granted to them through Royal Patent Grants. By this time, land owners and their lessees were petitioning to have the boundaries of their respective lands—which were the foundation of plantation and ranching interests in the Kingdom—settled. As a part of the program to settle boundaries of privately held lands the various ahupua'a were described by elder kama'āina, who either accompanied the surveyors, or who provided testimony describing the land. The primary informants for the boundary descriptions were old native residents of the areas being discussed. Some were kuleana owners, others had been Konohiki of the lands at some point in time. The native witnesses usually spoke in Hawaiian, and in some instances, their testimony was translated into English and transcribed as the proceedings occurred. Other testimonies have remained in Hawaiian, untranslated to the present day. One aspect of the proceedings sought to identify, secure and limit the scope of traditional and customary practices.

Because Kula, Kapoho and Pu'ua Ahupua'a, which surround and include wahi pana associated with Kumukahi were granted to Ali'i Awardees, the testimonies, surveys and certificates of boundaries for these three ahupua'a are cited in the transcripts below. The testimonies by native residents are of particular interest, as they are firsthand accounts dating from ca. 1790 to 1823. The witnesses share traditional knowledge of place names, descriptions of cultural features, wahi pana, customary practices, and identify features of the natural landscape. We have used underlined text to draw reader's attention to the first occurrence of place names and other topics of interest cited by witnesses. Readers will see that spellings of place names and native tenant names do vary at times. This may be in part because the witnesses were native speakers (some quite old), and the transcribers had usually learned Hawaiian as a second language. When known, the accepted spellings are cited in the transcripts within square brackets correcting the spelling in first occurrence. Also, in a few cases the writing in the original transcripts was illegible.

Place name citations were given along shared boundaries, the shore line, or in the interior, and some of them included stories as to how the names originated and descriptions of uses over a period in time. Table 5 is a list of the place names called out in the testimonies for the three ahupua'a cited below.

**Table 5. List of Place Names Cited in Boundary Commission
Testimonies and Surveys of Kula, Kapoho and Pu'ua Ahupua'a**

Kula Ahupua'a (40 place names cited)	Kapoho Ahupua'a (62 place names cited)	Puua Ahupua'a (22 place names cited)
Ahulau	Ahulau	Ahulau
Aloipuaa*	Haehae	Halekamahina

Haehae pond*	Halekamahina Ili Kupono	Imiwale
Halekamahina Ili Kupono*	Haulili	Kahuai (Kahuwai) Ah.
Hanookawahine (Kauaokawahine)	Holoiwai	Kalakou
Hooluakahawali (Kaholuakahawali)	Imiwale	Kaloko
Iliokey	Kaamana	Kalokonee
Imiwale*	Kaelelolo	Kamokuiliahi
Kaamana	Kahooluakauwali (Kaholuakahawali)	Kanekiikii (Kanekiki) Ah.
Kaeewale	Kahuai (Kahuwai) Ah.	Kaniahiku
Kahupele*	Kahuamoa	Kapapahola (Papahola)
Kaloi	Kahulipala	Kapoho
Kaniahiku Ili Kupono	Kalaekanikaha	Kapuhi
Kaoko*	Kalaeohia	Kapuupili
Kapoho Ah.	Kaloi (Kaloiwai)	Kipu
Kapoho lepo pond	Kaluaalpii	Koae Ah.
Kapuaa*	Kaniahiku*	Kula Ah.
Kapualei*	Kaoko	Leioumi
Kapuhia*	Kapahu	Makahanalaoa
Kauaina*	Kapeleokane	Pipiwai
Kaanapali	Kapuhi (Kapuhia)	Pumaia
Keelelohe	Kapuukea (Puukea)	Waikulukulu
Kipu*	Kapuumau (Puumau)	
Kolea	Kauaea Ah.	
Kumukahi	Kauhaohao	
Laenoni*	Kauhau	
Leioumi*	Kaukiwai	
Mawae	Keahala	
Omao	Keahialaka	
Papalauahi	Keanakalehua	
Poekokeo	Kehena Ah.	
Pohomakalii	Kekele	
Puhau	Kepaahi	
Puhilikamaa*	Kiapu	
Puki	Kilohana	
Puaa Ah.	Kolea	
Puhau	Kumukahi	
Puukea	Lamaula	

Puuoahaua (Puuahaua)	Leioumi
Waikahoalii pond*	Malauahi
	Mohonui
	Nanalowale (Nanawale) Ah.
	Oilipuaa (Aloipuaa/Kapuaa?)
	Omao*
	Pahoa
	Pahuhale
	Pakoi
	Pakoike
	Papai
	Papalauahi
	Pohoiki Ah.
	Pokeokeo
	Puainako
	Pualaa Ah.
	Puhau
	Puki
	Puuahaua
	Puupalai
	Wahinelo
	Waikahoalii
	Waiapele
	Waikahiula

**Kula Ahupuaa
District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume A, No. 1:199-203**

The Ahupuaa of Kula, District of Puna, Island of Hawaii, 3rd J.C.

On this, the 15th day of July AD 1873, the Boundary Commission met at the house of J.E. Elderts at Kapoho, by adjournment from the 9th inst. to the 11th inst. and from the 11th to the 15 inst. Due notice of the hearing of the application of A.F. Judd for the settlement of the boundaries of Kapoho and Kula, having been given by advertisement in the *Hawaiian Gazette* of June 18th and Kuokoa of June 21st, and notice personally served on owners of adjoining lands as far as known.

Present: J.E. Elderts for petitioner

Petition read as follows.

To the Honorable Rufus A. Lyman, Commissioner of Boundaries for the third Judicial Circuit, to wit, the Island of Hawaii.

The petition of A.F. Judd, attorney in fact for Charles Kanaina, of Honolulu, Island of Oahu, respectfully represents unto your Honor the commissioner as follows:

That the aforesaid Chas. Kanaina is possessed of two tracts of land, situated in the District of Puna, in the Island of Hawaii called the Ahupuaa of Kapoho and of Kula;

That the aforesaid lands on Ahupuaas of Kapoho and Kula, were awarded by the Commissioners to quiet Land Titles by name only, and not by survey, and that the boundaries of the same are as yet undefined.;

That the following is the list of the lands adjoining these said lands, of Kapoho and Kula, and the owners of the same, as far as the same are known, to your petitioner, to wit:

The lands adjoining Kapoho, to wit:

Name of the Land	Owner
Pualaa	R. Keelikolani
Ahalanui	R. Keelikolani
Laipao [Laepaoo]	R. Keelikolani
Oneloa	R. Keelikolani
Pohoike [Pohoiki]	R. Keelikolani
Keahialaka	His Majesty, the King
Kauaea	Est H. H. M. Kekuanaoa
Puua	W.P. Leleihoku [Leleiohoku] [page 199]
Kula	C. Kanaina
Kaniohiko [Kaniahiku]	—
Kahuwai	Est. M. Kekuanaoa
Waiakahiula	—

The lands adjoining Kula are:

Name of Land	Owner
Kapoho	C. Kanaina
Puua	W.P. Leleihoku [Leleiohoku];

That the boundaries of the said lands of Kapoho and Kula, as claimed by your petitioner are more fully set forth in the accompanying notes of survey, marked Exhibit A.

That all and singular the premises are within the jurisdiction of this Honorable Commissioner of Boundaries.

Therefore your petitioner respectfully prays that the boundaries of the said lands of Kapoho and Kula, may be decided and certified to, by your Honor, the Commissioner, and that certificates defining the said boundaries, may be issued to your petitioner; and that to this end a day, hour, and place, may be appointed for the hearing of this petition, and the proofs there and then to be adduced, and that due notice according to law, may be made to all persons interested in the said matter, to appear and show cause if any they have, why the said petition should not be granted.

And your petitioner will ever pray
(Signed) A.F. Judd, Attorney for Charles Kanaina
Hilo, Hawaii
May 14th 1873.

Testimony

Keahi, K., Sworn, I was born on Kapoho, Puna, Hawaii, at the time of Akakaio Mokuakai [Hakaka o Mokuohai (1782)?], now live on Kula, and have always lived on these two lands. Am a kamaaina of Kula and adjoining lands. My kupunakane, Kaiapele, now dead, pointed out the boundaries to me. In those days we would not go where we pleased. Puua bounds Kula, one side, the sea makai, and Kapoho on the other side, and mauka, the land had ancient fishing rights extending out to sea. A point called Pohomakalii is the boundary [page 200] between Kapoho and Kula; thence mauka to Puuahau, a lae aa; thence mauka to a place makai of the school house, below the road, where Halekamahina, an ili of Kula ends; thence mauka, the boundary running on the Kau side of the Government School house; to Kapuaa, a large rock on the flat, Hilo side of Elderts' house; thence mauka to the top of Puukea, the boundary running along on the Hilo side of the crater, said crater being on Kapoho; thence down to the mauka base of Puukea, where Kula ends and the ili Halekamahina commences again; thence mauka along Kapoho to Puuahaua, the boundary on the south side of the hill; thence it runs to Hooluakahawali [Holuakahawali], on the Hilo side of the hill; thence along the road opposite to Papalauahi, which place is on Kapoho, to Imiwale, now covered by a lava flow there. Halekamahina ends, and Kapoho cuts it off; Puua joins Halekamahina. From Imiwale the boundary of Kula (or Hale) turns makai to Puhilikamaa (a maniania land[?]), a small mound below the pahoehoe. Thence to Laenoni, a puuhoolua. Said hill is on Puua, and Kula boundary is at the Kau side of the hill, from this point the brow of the pali is the boundary of Puua to the Government road, thence along the same pali to Hanookawahine, a place where a woman was said to have been destroyed by a lava flow; thence the boundary follows along the same lapa [ridge] to a place called Kipu, a celebrated point at the sea shore; thence along the sea to place of commencement.

CX'd.

Kau, K. Sworn. I was born on Halekamahina, an ili of Kula, Puna, Hawaii, at time of Kamai Hulu pi [date?], and lived on Kula until the time of making the road in Panaewa; about three years ago; thence moved to Makuu; am a kamaaina of Kula and adjoining lands. Imakakuhia, my father, pointed out boundaries to me, when I was young, as the adjoining land had different konohiki and we only gathered things on our own lands.

Pokeokeo is the boundary at sea shore between Kapoho and Kula, an ahua on Pahoehoe on the point; thence mauka to Haehae, a fish [page 201] pond; thence the boundary runs along the wall of said pond, to wall between Haehae and Kapoho lepo, a small pond on Kula; thence to Waiakahoalii, a pond on Kula, the boundary being at Uluhala [a grove of pandanus trees, or a place name] on the Kau side of the pond; thence mauka, across and along the aa, to a place called Iliokee; the aa is on Kula and the pahoehoe on Kapoho; thence the boundary runs to the Government road, on the Kau side of the school house; thence mauka to Aloipuaa, a large hill of rocks; thence up the awaawa [chasm] to the top of Puukea; the boundary running over the top down the mauka side to the base; thence mauka to a pali and along said pali to Kahoolua kauwali [Ka Holua Kahawali], a hill on Kula. The boundary at the base of said hill on the Kau side, thence to the top of Keanapele; thence the boundary runs mauka into the

woods, on the Hilo side of a place called Papalauahi (pahoehe); thence mauka to the old road to Makuu; Keelelohe; thence towards Hilo to place called Kepuhia kupono [independent 'ili] of Puua; thence the boundary between Puua and Kula runs makai; from the old road to Makuu to Imiwale; a place on Kula where the natives used to mahiai; thence makai to Kahupele on Puua (where nets used to be set to catch birds) and Kaeewale, a lae aa on Kula; thence makai to Kapualei; pahoehe with water holes on Puua; the boundary is on Puna side of this place; thence makai to Mawae, a large fissure; thence the mawae is the boundary to Kauaina, an aina koele [agricultural land worked for the chief]; thence to Leioumi, a high pali where in past time the natives had a holua (sliding place); said holua is on Kula and Hilo side of it is Puua; thence makai to a pali and along the brow of the pali to the Government road; thence from the Government road the boundary runs to Kaoko on the sea shore; Kipu, a point is the boundary between Puua and Koae. I do not know where Puuahaua is.

CX'd.

Kalio, K., Sworn. I was born on Puua, Puna, Hawaii at the time of Kalapaloulou, in the time of Liholiho 1st [prior to 1823]; lived at Puua until I was grown up, and since then have lived in many different places. I now live at Puua, and know a part of the boundaries [page 202] of Kula. Kaoko is a large point at sea shore, which can be seen from Kumukahi.

Beginning at this point the boundary runs mauka to Kauaokawahine, a long ridge; thence following said ridge to Government road; thence along the brow of the pali to Leioumi, Kula being at the foot of the pali; thence the boundary runs mauka to Kapuhilikamaa, a place where roads from Kapoho, Kula and Puua meet, and where we used to make our sandals before going on to the aa. This is as far as I know the boundaries. Have heard that Kaeewale is the place where Kapoho joins Puua and cuts off Halekamahina, the ili kupono of Kula. Kahapuku, K., is the one who pointed out this boundary to me.

Kula had ancient fishing rights extending out to sea.

CX'd.

Keahi, K., recalled.

Kaoko is the name of a point at sea shore on the boundary between Kula and Puua.

Continued until further notice & correct survey is filed
R.A. Lyman
Boundary Commissioner, 3rd J.C.

Costs Hearing 10.-; 15 folio testimony 3.75; traveling from Hilo to Puna 10.-; paid by applicant 23.75

Witnesses paid by parties calling them.

See Bk 1-3, pages 308-312. [page 203]

**Kula Ahupuaa
District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume B: 439**

The Ahupuaa of Kula, District of Puna, Island of Hawaii

On the 17th day of March, A.D. 1880, after due notice to the owners and agents of the adjoining lands, the Commission of Boundaries for the Island of Hawaii, met at the Court house in Hilo.

Present: J. Nawahi, as Attorney for the Estate of C. Kanaina; L. Severance, as Agent for the Hawaiian Government; and others.

For evidence see pages 437 and 438, with Kapoho.

The boundaries of Kula are decided to be as given by Keahi, Kalei, and other kamaainas, and as pointed out by Keahi and Kalei, when surveyed last month.

F.S. Lyman, Commissioner of Boundaries

For Certificate see Liber 3, I, pages — [blank].

**Kula Ahupuaa
District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume C, No. 3; pps 308-310
No. 125**

Certificate of Boundaries of the Land of Kula, District of Puna, Island of Hawaii
L.C. Award — [4452, Apana 1, H., Kalama.]

Commission of Boundaries, Third Judicial Circuit, F.S. Lyman, Esquire, Commissioner

In the Matter of the Boundaries of the Land of Kula, District of Puna, Island of Hawaii.

Judgment

An application to decide and certify the boundaries of the Land of Kula, District of Puna, Island of Hawaii, having been filed with me on the 14th day of May 1873 by A.F. Judd, as attorney for Charles Kanaina, the owner of said land, in accordance with the provisions of an act to facilitate the settlement of Boundaries, &c, approved on the 22d 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 gone on the said land, at the request of Honorable W.C. Parke, acting for the Estate of C. Kanaina and having endeavored otherwise to obtain all information possible [page 308] 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. 3, I, pages 305, 306, and 307, and it appearing to my satisfaction that the true lawful and equitable boundaries are as follows, viz.:

Commence at "Kula" cut in the pahoe hoe 1 chain from the sea at "Puhau,"

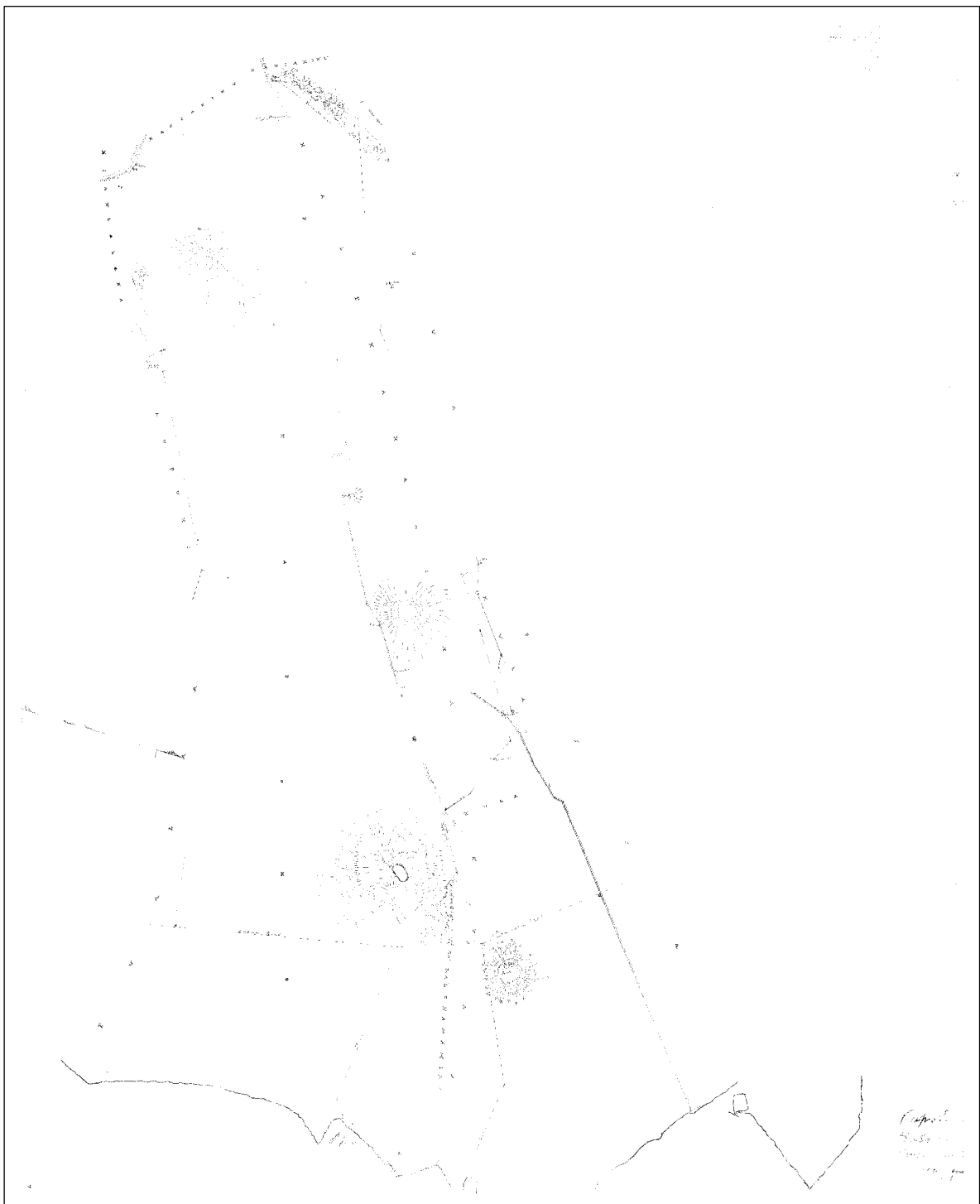
1. South 77° 45' West 96.20 chains along Halekamahina to stone **X** at Government road;
2. South 75° 15' West 9.83 chains along Kaniahiku, Grant No. 3225;
3. South 72° 30' West 9.71 chains along Kaniahiku, Grant No. 3225;
4. South 73° 15' West 7.91 chains along Kaniahiku, Grant No. 3225 to "Keanakalehua;"
5. North 71° 45' West 5.00 chains along Kapoho to north bank of the awawa;
6. South 62° 15' West 27.20 chains along Kapoho to pile of stones marked \triangle , at the mauka base of "Puukea" hill; thence
7. North 48° 30' West 13.50 chains along Halekamahina;
8. North 70° 30' West 18.50 chains along Halekamahina to pile of stones by cocoanut trees, at place called "Kaamana," thence
9. North 63° 40' West 10.81 chains along Halekamahina to stone marked **X**;
10. South 60° 15' West 11.60 chains along Halekamahina to stone marked H, at "Leioumi," at base of the pali; thence
11. South 56° 50' West 38.55 chains along Halekamahina by the aa;
12. South 54° 45' West 25.35 chains along Halekamahina by the aa to pile stones \triangle ;
13. North 51° 15' West 9.20 chains along Halekamahina to pile of stones \triangle at "Kolea"
14. North 75° 30' East 12.50 chains along Puua, to the top of a nole [knoll]; thence
15. North 52° East 29.46 chains along Puua, a volcanic crack being the boundary;
16. North 87° East 5.60 chains along Puua to a pile of stones at the road;
17. North 56° 30' East 20.30 chains along Puua to stone P at "Leioumi" sliding place;
18. North 50° East 10.70 chains along Puua, volcanic crack being the boundary to rock marked KL at the top of the pali (from which point the rock **X** bears South 48° 40' East 5.60 chains across Kula);
19. North 50° East 13.62 chains along Puua (the pali being the boundary to the sea);
20. North 42° 20' East 12.00 chains along Puua to K cut in rock on the side of the pali;
21. North 42° 20' East 6.00 chains along Puua along the pali base;
22. North 11° 45' East 4.40 chains along Puua along the pali base; [page 309]
23. North 51° East 42.75 chains along Puua to K cut in pahoehoe in Government road;
24. North 50° 45' East 104.00 chains along Puua to K cut in pahoehoe near the sea shore;
25. North 66° East 2.30 chains along Puua to "Kaoko" at the sea shore; thence return to the last station K;
26. South 52° East 52.20 chains along the sea coast in bent lines;
27. South 89° 45' East 29.50 chains along the sea coast in bent lines;
28. South 48° 30' East 34.20 chains along the sea coast in bent lines to "Kumukahi" point;
29. South 49° West 42.00 chains along the sea coast;
30. South 9.00 chains along the sea coast to near the boat landing;
31. South 37° 50' West 16.60 chains along sea coast in bent lines to commencement.

Containing an area of 1643 acres.

Surveyed by F.S. Lyman, February 1880 for the Estate of Charles Kanaina [Figure 9].

It is therefore adjudged and I do hereby decide and certify that the boundaries of the said land are, and hereafter, shall be as hereinbefore set forth.

Given under my hand at Hilo, Hawaii, the 17th day of March, A.D. 1880.
F.S. Lyman, Commissioner of Boundaries



**Figure 9. Register Map No. 534, Kapoho, Halekamahina and Kula, Puna.
F.S. Lyman Surveyor, 1880 (State Survey Division)
[Note: original lower section of digital map cut off Kumukahi Point]**

Certificate \$2.-
Folio descript.

Commissioner of Boundaries
paid by W.C. Parke (To Interior)
folio description
certificate 2.-
Paid [page 310]

Halekamahina ili Kuponu
Kula Ahupuaa, District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume B: 439

The land of Halekamahina, a “kuponu” [independent land parcel within an ahupuaa] of the Ahupuaa of Kula, District of Puna, Island of Hawaii

On the 17th day of March, A.D. 1880, after due notice to the owners and agents of the adjoining lands, the Commission of Boundaries for the Island of Hawaii, met at the Court house in Hilo.

Present: J. Nawahi, as Attorney for the Estate of C. Kanaina; L. Severance, as Agent for the Hawaiian Government; and others.

For evidence see pages 437 and 438, with Kapoho.

The boundaries of Halekamahina are decided to be as given by Keahi, Kalei, and other kamaainas, and as pointed out by Keahi and Kalei, when surveyed last month.

F.S. Lyman, Commissioner of Boundaries

For Certificate see Liber 3, I folio — [blank]

Halekamahina, Ili Kuponu
Kula Ahupuaa, District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume C, No. 3; pps 310-312
No. 126

Certificate of Boundaries of the Land of Halekamahina, District of Puna, Island of Hawaii
(being a division (“Kuponu”) of Kula.)

L.C. Award No. [4452, Apana 1, H. Kalama]

Commission of Boundaries, Third Judicial Circuit,
F.S. Lyman, Esquire, Commissioner

In the Matter of the Boundaries of the Land of Halekamahina,
District of Puna, Island of Hawaii., March 17th 1880 [page 310]

Judgment

An application to decide and certify the boundaries of the Land of Kula, District of Puna, Island of Hawaii, having been filed with me on the 14th day of May 1873 by A.F. Judd, as attorney for Charles Kanaina, the owner of said land, in accordance with the provisions of an act to facilitate the settlement of Boundaries, &c, approved on the 22d 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 gone on the said land, at the request of Honorable W.C. Parke, acting for the Estate of C. Kanaina 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. 3, I, pages 311 & 312, and it appearing to my satisfaction that the true lawful and equitable boundaries are as follows, viz.;

Commence at the sea shore, on the boundary of Kapoho, at "Haehae."

Apana 1

1. South 86° 40' West 9.75.15 chains along Kapoho to P cut in the pahoe-hoe rock;
2. South 86° 40' West 95.00 chains along Kapoho to the Government road;
3. North 16° 30' West 1.00 chain along road to northeast corner Kaniahiku, Grant No. 3225;
4. North 77° 45' West 96.20 chains along Kula to "Kula" cut in pahoe-hoe at "Puhau," about one chain from the sea shore, thence
5. South 34° 30' East 19.00 chains along the sea shore in bent lines to commencement, containing an area of 90 acres.

Apana 2

Commence at pile of stones marked \triangle at mauka base of "Puu-kea" hill:

1. South 48° 50' West 34.15 chains along Kapoho to the top of a high cone;
2. South 57° 30' West 52.75 chains along Kapoho to stone \triangle at "Puuhau" top of pali;
3. South 35° 15' West 11.00 chains along Kapoho to southwest base of the hill;
4. South 60° 15' West 49.15 chains along Kapoho to south base of hill below "Puki" [Puuki]
5. South 71° 15' West 59.30 chains along Kapoho to stone pillar **X** at "Kaloi"
6. South 50° 45' West 36.55 chains along Kapoho;
7. South 71° 15' West 28.38 chains along Kapoho to **X** cut in the pahoe-hoe; [page 311]
8. South 54° 15' West 46.80 chains along Kapoho to H cut in the pahoe-hoe in the lower edge of stone pillars by the road;
9. South 77° West 46.80 chains along Kapoho to ohia tree marked K, and a pile of stones on the "Puuoahau" ridge; thence
10. North 8° 15' East 42.45 chains along Kaniahiku, Government land in the "Imiwale" belt of woods to pile of stones on edge of the lava flow of 1840, at "Omao" thence
11. North 68° 45' East 43.10 chains along Puua boundary, an old road;
12. North 52° 30' East 33.50 chains along Puua to a single cocoanut tree marked **X** in a clear spot between the aa flows, called "Ahulau"
13. North 89° 30' East 19.30 chains along Puua, across the aa;
14. North 49° 30' East 112.30 chains along Puua to pile of stones \triangle at "Kolea"
15. South 54° 15' East 9.20 chains along Kula to pile of stones \triangle at aa;
16. North 55° East 25.35 chains along Kula;
17. North 57° East 38.55 chains along Kula to stone marked H at the foot of the pali at an old sliding place called "Leioumi"
18. North 60° 15' East 11.60 chains along Kula to stone marked **X**;
19. South 63° 40' East 10.81 chains along Kula to pile stones by cocoanut tree at "Kaamana"
20. South 76° 30' East 18.50 chains along Kula;
21. South 48° 30' East 13.50 chains along Kula to pile \triangle , at "Puu-kea" hill;

Containing an area of 1169 acres.

Surveyed by F.S. Lyman, February 1880 for the Estate of Charles Kanaina.

It is therefore adjudged and I do hereby decide and certify that the boundaries of the said land are, and hereafter, shall be as hereinbefore set forth.

Given under my hand at Hilo, Hawaii, the 17th day of March, A.D. 1880.

F.S. Lyman, Commissioner of Boundaries

9 folio descript.	\$4.50	(To Interior)
Certificate	<u>2.00</u>	folio descript \$
	16.50	Certificate 2.-

Paid by W.C. Parke

**Kapoho Ahupuaa
District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume A, No. 1:199-200**

On this, the 15th day of July A.D. 1873, the Boundary Commission met at the house of J.E. Elderts at Kapoho, by adjournment from the 9th inst. to the 11th inst. and from the 11th to the 15 inst.

Due notice of the hearing of the application of A.F. Judd for the settlement of the boundaries of Kapoho and Kula, having been given by advertisement in the *Hawaiian Gazette* of June 18th and Kuokoa of June 21st, and notice personally served on owners of adjoining lands as far as known.

Present: J.E. Elderts for petitioner

Petition read as follows:

To the Honorable Rufus A. Lyman, Commissioner of Boundaries for the third Judicial Circuit, to wit, the Island of Hawaii.

The petition of A.F. Judd, attorney in fact for Charles Kanaina, of Honolulu, Island of Oahu, respectfully represents unto your Honor the commissioner as follows:

That the aforesaid Charles Kanaina is possessed of two tracts of land, situated in the District of Puna, in the Island of Hawaii called the Ahupuaa of Kapoho and of Kula;

That the aforesaid lands on Ahupuaas of Kapoho and Kula, were awarded by the Commissioners to Quiet Land Titles by name only, and not by survey, and that the boundaries of the same are as yet undefined;

That the following is the list of the lands adjoining these said lands, of Kapoho and Kula, and the owners of the same, as far as the same are known, to your petitioner, to wit:

The lands adjoining Kapoho, to wit:

Name of the Land	Owner
Pualaa	R. Keelikolani
Ahalanui	R. Keelikolani
Laipao [Laepaoo]	R. Keelikolani
Oneloa	R. Keelikolani
Pohoike [Pohoiki]	R. Keelikolani
Keahialaka	His Majesty, the King
Kauaea	Estate .H.H. M. Kekuanaoa
Puua	W.P. Leleihoku [Leleiohoku] [page 200]
Kula	C. Kanaina
Kaniohiko [Kaniahiku]	—
Kahuwai	Estate M. Kekuanaoa
Waiakahiula	—

The lands adjoining Kula are:

Name of Land	Owner
Kapoho	C. Kanaina
Puua	W.P. Leleihoku [Leleiohoku];

That the boundaries of the said lands of Kapoho and Kula, as claimed by your petitioner are more fully set forth in the accompanying notes of survey, marked Exhibit A;

That all and singular the premises are within the jurisdiction of this Honorable Commissioner of Boundaries.

Therefore your petitioner respectfully prays that the boundaries of the said lands of Kapoho and Kula, may be decided and certified to, by your Honor, the Commissioner, and that certificates defining the said boundaries, may be issued to your petitioner; and that to this end a day, hour, and place, may be appointed for the hearing of this petition, and the proofs there and then to be adduced, and that due notice according to law, may be made to all persons interested in the said matter, to appear and show cause if any they have, why the said petition should not be granted.

And your petitioner will ever pray

(Signed) A.F. Judd, Attorney for Charles Kanaina
Hilo, Hawaii, May 14th 1873

**Kapoho Ahupuaa
District of Puna, Island of Hawaii
Boundary Commission, Volume A, No. 1:204-207**

The Ahupuaa of Kapoho, District of Puna, Island of Hawaii, 3d J.C.

July 15, 1873

For Heading and Petition see Folio 199 [Ahupuaa of Kula]

Testimony

Hoapili Sworn.

I was born at Kehena, Puna, at time of Keoua [ca. 1791]. I have lived on Kapoho, with Keawe K. my father, now dead. Am a kamaaina of Kapoho and know a part of the boundaries. Pualaa bounds Kapoho on the Kau side next to shore, the boundary running on the Kau side of a point called Kapahu; thence mauka to the Government road, and to Kapeleokane, an ahua [hillock] by awaawa [chasm], said awaawa is the boundary; thence mauka to Mohonui, a mawae [fissure/crack] on the Kau side being the boundary; thence to Kahuamoa, a puupili [pili grass hill]; thence to Kaluaalapii, a chasm; thence the boundary follows along said chasm to three small hills, called Puuainako; at this place Pualaa ends and Pohoiki bounds Kapoho. My father pointed out these boundaries to me. Thence Pohoiki bounds Kapoho to Pakoike; thence the boundary runs mauka to Kepaahi, an ahu pohaku [stone cairn] on the line, where Keahialaka cuts Pohoiki off and bounds Kapoho; thence the boundary runs along the pahoehoe to Kiapu, a large hill, on Keahialaka, the boundary runs some distance this side of the hill, on the pahoehoe, and a short distance from Kaukiwai, a swampy place on Keahialaka; thence mauka the pahoehoe on Keahialaka and aa on Kapoho.

Papalauahi is on Kapoho. From Kaukiwai the boundary runs to Puainako; on the makai side of oioina [trail side resting place], on the pahoehoe, is Kauaea; thence along Kehena, the boundary running from an old place called Wahinelo, situated on the old road from Kalapana to Hilo, follows said road. Kauaea ending at Wahinelo. Puainako is on Kehena. Holoiwai is a place where the boundaries of Kapoho, Waikahiula and Kehena corner. Here Kehena ends and Waikahiula bounds Kapoho to Omao, the boundary line being on the Hilo side, at a place where yams, bananas &c used to grow; thence makai to Hilo side of Kahulipala, the name [page 204] of land where Nanalowale [Nanawale] joins Kapoho.

Thence makai to Kalae-ohia and across the heads of Nanalowale and Kahuwai to junction of Puua; by Kauhaohao. This place was covered by the lava flow of 1840 or 1842. Place called Pahoa is on Nanalowale. From Kalaeohi [Kalaeohia] to Puuahaua said place is on Kapoho and Puua is on Hilo side of the oioina. I do not know the boundaries below this place. I have been to Imiwale after timber. It is makai of Puuahaua.

CX'd.

Heleluhe, K., Sworn. I was born at Kalapana, Puna, Hawaii in 1816 and moved to Kapoho in the year 1845. After Kaina and I leased the land, the boundaries were pointed out to me by kamaaina. We have transferred our lease to other parties and I think it has one year yet to run. Lehuaelele pointed out the boundaries to me, and other men talked with me about them. Kanaina leased the land to Kaina; and he gave me a share of the profits; fifteen dollars a year.

A point at the shore called Pokeokeo, is the boundary between Kula and Kapoho. The latter land had ancient fishing rights extending out to sea.

Thence the boundary runs from Pokeokeo to the Hilo side of pond; Haehae between Kula (or Hale [Halekamahina]) and Kapoho and thence to Kawaiakahoalii on the Hilo side of pond; thence mauka between two ponds to a large ahu pohaku; thence to an ohia grove and through said grove up to the Government road to a pile of stones, on the Kau side of the school house; thence mauka along old road to Kau side of Oilipuaa (a large rock); thence to a bullock pen in awaawa [gulch], and up to summit of Kapuukea; thence downhill, and mauka to south side

of Kapuumau; thence mauka to pali of Malauahi; thence the boundary runs along the base of the pali to Kahooluakauwali [Kaholuakahawali] at the southern base; thence to Hilo side of a hill called Keanaopele; thence along the pahoehehoe, the pahoehehoe being on Kapoho and the ohia trees on Halekamahina, an ili of Kula; the boundary on the edge of the pahoehehoe; thence to Hilo side of Puuahaua, the boundary some [page 205] distance from the hill.;

Thence mauka to the old road to Makuu from Hilo; this place is near the lava flow of 1840 or 1842, where Kapoho follows along the old road to Puna, at a place called Kaelelele. I have never been there but went up another road to a place mauka of this; thence from Kaelelele to Kapuhi, a place on Kau side of Puua; Kauhau is on Puua. Kaoiwiola K. (now dead) pointed out these boundaries to me. Kahuai [Kahuwai] joins Kapoho and cuts Puua off above Kauhau. Nanalowale joins Kapoho above Kahuai; Kapoho and Waikahiula cut off Kahuai, Nanalowale and Omao at a place where large bamboos, bananas &c are growing. A part of Omao is cut off by the lava flow. On the Kau side of Omao, Kapoho and Waikahiula join and lay side by side to Kaloiwai; have been told that kalo is growing there. I have not been there; have been told that Waikahiula and Kauaea join at a place called Papai, and cut Kapoho off. Puupalani K., [and] Kapoakala K., lived there soon after the lava flow ceased. It is on the old road from Kalapana to Hilo; was never told that Kapoho joined Kehena; was always told that Kapoho ended below this road and that Kauaea cut it off.

There was formerly a dispute about Kula boundaries, and so Kaina directed me to make inquiry about them.

CX'd.

Pahuhale is a belt of woods on the road from Kaimu to Hilo. It is on Waikahiula principally, Kilohana is about two miles from it; on the road; Puupalai is on Puua side of the woods; part of said woods were destroyed by the lava flow. Puainako is an oioina on the pahoehehoe between Kilohana and Pahuhale; have heard Kehena takes in Kilohana.

Naholowaa K., Sworn.

Was born at Nanawale, Puna, Hawaii at the time of building the first Haili [ca. 1824]. Now live on Waikahiula, and have been living there since Nanawale was destroyed by the lava flow [1840]; Know the lands of Kapoho, and have been showed the boundaries between that land and Waikahiula, and Nanawale. Kekoa, who is a kamaaina of these lands, now living [page 206] at Makuu told me the boundaries. I do not know the boundaries between these lands. Omao is on Kapoho, a belt of ohia woods called He lewa [le lewa?], is the boundary shown me between these lands, the surface of the country is impassable. Have been told Kauaea cuts Kapoho off.

CX'd.

Kau K., Sworn

I was born at Kula, at the time of Okole Hi [dysentery] in Puna, Hawaii, and lived there till a few years since. Am a kamaaina of Kapoho. My makua pointed out the boundaries to me. Pualaa bounds Kapoho on the Kau side; Lamaula, a point at sea shore, is the makai boundary between these two lands; thence mauka to Kapeleokane at the Government road, where there is a cocoanut tree planted in a hollow; thence the boundary runs mauka to Puulepo where Keahialaka joins Kapoho. Keahialaka joins Kapoho to Puuainako. I do not [know] what land is between Puulepo and Puuainako.

CX'd.

Case continued until further notice to all interested parties.

R.A. Lyman
Boundary Commissioner, 3rd J.C.

Costs Hearing	12.-	
Traveling back to Hilo	10.-	
13 folio testimony	3.25;	paid by applicant 23.25

Witnesses paid by parties calling them. [page 207]

**Kapoho Ahupuaa
(with Kaniahiku)
District of Puna, Island of Hawaii
Boundary Commission, Volume B:437-439**

The Ahupuaa of Kapoho, District of Puna, Island of Hawaii

On the 17th day of March A.D. 1880, after due notice to the owners and agents of the adjoining lands, the Commission of Boundaries for the Island of Hawaii, met at the Court House in Hilo.

Present: J. Nawahi, as Attorney for the Estate of C. Kanaina, L. Severance, as Agent for the Hawaiian Government; and others. C.H. Judd, Agent for Crown lands sent reply to Notice of hearing.

Evidence

Keahi K., Sworn. I live at Kapoho, Puna, Hawaii, am a kamaaina there of Kapoho and Kula; they join, and also Halekamahina between them. Kapoho joins the sea shore, so does Halekamahina and Kula. Pualaa joins Kapoho on the Kau side, at Lamaula shore. Along shore to Halekamahina at Kawaiakahooalii; along shore to Kula at Kekele; along shore to Kumukahi point in Kula, and on to Puua at Kaoko; then along Puua iuka to Kolea, the end of Kula. Halekamahina is mauka of that place. Halekamahina is separate from Kula, but was joined with it by the haole. Imiwale is the mauka corner of Halekamahina. Puuoahaua is corner of Halekamahina and Kapoho, mauka; then Kapoho goes to Kiapu on boundary of Keahialaka; thence along Keahialaka to Pakoi, boundary of Pualaa; along Pualaa to sea shore; this includes Kula; Halekamahina and Kapoho. Kaniahiku, Government land, is in Kapoho; in crater of Waiapele hill; in the woods; and at sea shore is an aina lele.

From Puuoahaua Kaniahiku goes up to the road from Kaimu to Hilo, Pahuhale. Omao is where Kaniahiku joins Puua at Pahuhale road; then Kaniahiku and Puna run together to Imiwale. Kaniahiku is mauka of Halekamahina and Kapoho.

I went with Lyman to point out the boundaries of these lands last month, and the boundaries are as pointed out. Kiapu is the corner of Kapoho, Kaniahiku, and Keahialaka; it is at foot of hill of good land, where we went in surveying. Imiwale is a belt of woods, the boundary of Halekamahina and Kaniahiku. Halekamahina is a kupono of Kula; formerly they had separate konohikis, both owned by Kanaina. Kaniahiku is a kupono of the Ahupuaa of Kapoho, had a

different owner; is now Government land. Kapoho, the Ahupuaa is Kanaina's. I know the boundary between Kula and Halekamahina; at sea, Kekele, run up to the School House. Halekamahina is cut off; then a lele of Kaniahiku; then Kula and Kapoho join at Puukea; then Halekamahina begins again; along Kapoho and Halekamahina to Pualaa and on to Puki where our house was in surveying, and on to Puuoahaua, an "oioina hoomaha" and across to Imiwale; then down to a single cocoanut tree at Ahulau, and on to Kolea, the corner of Kula, an old cultivating ground, where we made a pile of stones; then along Kula to Leioumi, and on to Kaamana [page 438] by some cocoanut trees, and on to Puukea.

Kalei, sworn, I have lived on Puna, Kula, and Halekamahina; am a kamaaina there, and part of Kapoho. Kula and Puua join at Kaoko, then Kula runs along the shore to Kumukahi point, and on to Kekele, a new name of Puhau; the boundary of Halekamahina; then Halekamahina runs up between Kula and Kapoho to School house at Government road, is cut off by Kaniahiku, which runs up between Kula and Kapoho; then Kula and Kapoho join at Keanakalehua to Puukea, on the mauka side. Halekamahina begins again and joins Kapoho to Puuoahaua, joining Kaniahiku. From Puukea along Kula to Kaamana and on to pali; Kula is very small on the pali at Kalaekanikaha, and on along mawae to Haulili mawae. (Puua joins Kula) and on to Keahala, the end of Kula, on boundary of Puua. Halekamahina joins Puua there, at Kolea; and on along Puna to Imiwale, a strip of woods, the boundary of Kaniahiku; then along to Puuoahaua, corner of Halekamahina and Kapoho, mauka; Kaniahiku is mauka of that, and so on to Kiapu, the corner of Kapoho and Kaniahiku, on boundary of Keahialaka. Do not know the boundary of Kapoho from there to the shore; know mauka from Kiapu along Kaniahiku to the road from Kaimu to Hilo, on boundary of Keahialaka and Kauaea, at Kaohiakihelei, then on to Kahulipala, corner of Kaniahiku towards Hilo, then to Omao and on to Imiwale; there are the boundaries of Kaniahiku.

Kaniahiku has patches in Kapoho, as shown by Keahi; in sea and a little land in lauhala trees; also a patch on the hill. Kaniahiku belongs to the government, I have heard. Kapoho, Kula, Kaniahiku are Kanaina's lands; he formerly owned Kaniahiku. Halekamahina has some small patches in Kula and Kula some in Halekamahina, making a bad division of the lands, so we decided to make an even division of the boundary in surveying the boundaries. Kaniahiku at the shore is about as wide and large as this Court house yard, as long as from the Catholic Church to Clark's house (on Rainbow Street); the mauka side of fish pond belongs to Kaniahiku, and makai to Kapoho. I was one of the kamaainas who pointed out the boundaries of these lands when they were surveyed last month.

Keahi, recalled. I know the boundaries of Kaniahiku at sea shore. From sea shore to lauhala trees in the nahelehele [forest], some distance along the shore as far as from Street above Court house to half way to the beach, and is narrow along near sea, in lauhala trees, four fish ponds in Kaniahiku; they are broken by the sea and is like a river, and the land with lauhala of Kaniahiku joins. [page 438]

The boundaries of Kapoho (Kula and Halekamahina) are decided to be as given by Keahi, Kalei, and other kamaainas, and as pointed out by Keahi and Kalei, when surveyed last month.

F.S. Lyman, Commissioner of Boundaries, 3rd Judicial Dist.

For Certificate see Liber 3, I, pages ____ [blank]

**Kapoho Ahupuaa
District of Puna, Island of Hawaii
Boundary Commission, Volume C, No. 3; pps 305-308
No. 124**

Commission of Boundaries, Third Judicial District Hawaiian Islands
F.S. Lyman, Esq., Commissioner

In the matter of the Boundaries of the Land of Kapoho, District of Puna, Island of Hawaii.

Hilo, March 17th 1880 (heading)

*Certificate of Boundaries of the Land of Kapoho, District of Puna, Island of Hawaii
L.C. Award No. [8557, Apana 15, C. Kanaina]

Judgment (ren'd. March 17th 1880)

An application to decide and certify the boundaries of the Land of Kapoho, District of Puna, Island of Hawaii, having been filed with me on the 14th day of May 1873 by A.F. Judd, as attorney for Charles Kanaina, the owner of said land, in accordance with the provisions of an act to facilitate the settlement of Boundaries, &c., approved on the 22d 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 gone on the said land, at the request of Honorable W.C. Parke, acting for the Estate of C. Kanaina 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. 3, I, pages 305, 306, and 307, and it appearing to my satisfaction that the true lawful and equitable boundaries are as follows, viz.: as surveyed by F.S. Lyman.

Commence at the sea shore at place called "Haehae" and run; [page 305]

1. South 86° 40' West 9.75 chains along Halekamahina to P cut in the pahoehoe;
2. South 86° 40' West 95.00 chains along Halekamahina to the Government road;
3. South 16° 30' East 3.82 chains along Kaniahiku, Grant No. 3225;
4. South 82° West 3.51 chains along Kaniahiku, Grant No. 3225;
5. North 76° West 3.78 chains along Kaniahiku, Grant No. 3225;
6. South 86° 45' West 2.29 chains along Kaniahiku, Grant No. 3225;est
7. North 66° 15' West 1.06 chains along Kaniahiku, Grant No. 3225;
8. South 66° 30' West 2.22 chains along Kaniahiku, Grant No. 3225;
9. South 43° 15' West 1.45 chains along Kaniahiku, Grant No. 3225;
10. South 69°.30' West 2.71 chains along Kaniahiku, Grant No. 3225;
11. South 44°.45' West 1.74 chains along Kaniahiku, Grant No. 3225;
12. South 61° West 2.31 chains along Kaniahiku, Grant No. 3225;
13. North 41° 45' West 1.24 chains along Kaniahiku, Grant No. 3225;
14. North 66° West 0.76 chains along Kaniahiku, Grant No. 3225;
15. North 89° 30' West 1.47 chains along Kaniahiku, Grant No. 3225;
16. South 73° 30' West 1.86 chains along Kaniahiku, Grant No. 3225;
17. South 60° 30' West 0.95 chains along Kaniahiku, Grant No. 3225;
18. North 70° West 1.75 chains along Kaniahiku, Grant No. 3225;
19. North 78° West 0.73 chains along Kaniahiku, Grant No. 3225;
20. North 58°.30' West 0.88 chains along Kaniahiku, Grant No. 3225;

21. North 71° 45' West 5.00 chains along Kula to North bank of awawa [gulch];
22. South 62° 15' West 27.20 chains along Kula to pile of stones marked \triangle at the mauka base of "Puukea" hill;
23. South 48° 50' West 34.15 chains along Halekamahina to top of a high cone;
24. South 57° 30' West 52.75 chains along Halekamahina to stone \triangle at "Puuahau," top of pali;
25. South 35° 15' West 11.00 chains along Halekamahina to southwest base of hill, in awawa;
26. South 60° 15' West 49.15 chains along Halekamahina to south base of hill below "Puki" [Puu Kii]
27. South 71° 15' West 59.30 chains along Halekamahina to stone pillar **X** at "Kaloi"
28. South 50° 45' West 36.55 chains along Halekamahina;
29. South 71° 15' West 28.38 chains along Halekamahina to K cut in pahoe-hoe;
30. South 54° 15' West 46.80 chains along Halekamahina to H, cut in pahoe-hoe at lower edge of stone pillars;
31. South 77° West 17.00 chains along Halekamahina to ohia tree K. and [page 306] pile of stones at "Puuohaua" [Puuahaua] ridge;
32. South 48° East 73.70 chains along Kaniahiku, Government land to ohia tree marked **KK**, on boundary of Keahialaka, at foot of earth hill, at "Kiapu"
33. South 67° 30' East 10.24 chains along Keahialaka to P cut in pahoe-hoe, by the road;
34. North 64° East 42.00 chains along Keahialaka to rock **X**, on south side of grassy hill;
35. North 50° 40' East 32.85 chains along Keahialaka and Aupuni to ohia **H**, corner of Grant No. 3209;
36. North 69° 40' East 9.31 chains along Grant No. 3209 of R. Rycroft to ohia tree marked [illegible];
37. North 62° East 89.00 chains along Government land to S.W. corner of Pualaa;
38. North 12.28 chains along Pualaa, boundary Certificate No. 87 of R. Keelikolani;
39. North 82° 45' East 154.80 chains along Pualaa to ohia tree **H** at the Government road;
40. South 81° East 70.00 chains along Pualaa to pile of stones near the sea shore;
41. South 71° 30' East 5.50 chains along Pualaa to the sea shore; then return to pile at the last station;
42. North 0° 45' West 137.80 chains, general course along the sea coast in bent lines to P on boundary of Halekamahina, near the sea; then go along the shore in a southwesterly direction about 30 chains from "Haehae" to Kaniahiku;
43. North 66° 45' West 2.00 chains along Kaniahiku, Government land;
44. South 25° West 6.00 chains along Kaniahiku, Government land;
45. South 66° 45' East 2.00 chains along Kaniahiku, Government land; then go to large hill "Waiapele," above the Government road, commence at stone marked H on the southeast bank of the green water lake;
46. South 42° 45' East 1.80 chains along Kaniahiku, Government land to stone marked L;
47. South 62° 20' West 5.10 chains along Kaniahiku, to stone **X**, on bank of crater;
48. North 36° West 3.87 chains along Kaniahiku, to stone \triangle on southwest bank of green lake;
49. South 55° West 6.97 chains along Kaniahiku to stone **X**;
50. North 55° West 10.33 chains along Kaniahiku to stone **T** on top ridge of hill;
51. North 16° 50' East 4.87 chains along Kaniahiku to stone **K** on top ridge of the hill;
52. North 32° 15' East 4.33 chains along Kaniahiku to stone on top ridge of the hill;
53. North 69° 30' East 3.54 chains along Kaniahiku to stone **X** on top ridge of the hill;
54. South 49° East 16.85 chains along Kaniahiku down the hill and across the green lake to stone **H**.

Containing exclusive of Kaniahiku, 4060 acres.

Surveyed February 1880 for the Estate of C. Kanaina.

It is therefore adjudged and I do hereby decide and [page 307] certify that the boundaries of the said land are, and hereafter, shall be as hereinbefore set forth.

Given under my hand at Hilo, Hawaii, March 17th 1880.
F.S. Lyman, Commissioner of Boundaries

Certificate \$2.-

Fol. description	(to Interior)	fol. descrip.	\$
Paid by W.C. Parke	Certificate		\$2.- [page 308]

**Puua Ahupuaa
District of Puna, Island of Hawaii
Boundary Commission, Volume A, No. 1:212-214**

The Ahupuaa of Puua, District of Puna, Island of Hawaii, 3d J.C.

On this, the fifteenth day of July A.D. 1873 the Boundary Commission met at the house of J.E. Elderts at Kapoho, Puna, Hawaii. Notice of the hearing of the boundaries of Puua in Puna, Hawaii, was personally served, on owners of adjoining lands from the first and adjourned by public notice to the 11th and 14th instants; and by the Commissioner to the 15th instant.

Present: J.E. Elderts, Heleluhe and others.

Petition read as follows:

(Copy)
Honolulu, June 4th, 1873
R.A. Lyman, Esq.
Commissioner of Boundaries &c &c for Hawaii, Hilo

Dear Sir:

Your letter of 28th ult. is received. You will please define and settle the boundaries of the land "Kaulea" [Kahaualea] in Puna, if it belongs to His Majesty.

You will also please define and settle boundaries of the land "Puua" in Puna, belonging to Leleiohoku. Appoint some suitable person to attend to the matter, on behalf of Leleiohoku, and make the expense as light as possible, for the whole land, is worth very little; I think it has not been surveyed.

If it is necessary to have it surveyed, please let me know, and give me an idea of the cost for same.

Very truly Yours
(Sig.) C.R. Bishop

Testimony
For boundaries between the lands of Kula, and Puna see testimony of Kula. [page 212]

Hauli, K., Sworn. I was born at Puua in Puna, Hawaii, during the reign of Kamehameha 1st and have always lived there. My Makua Uuana, who is now dead, pointed out the boundaries to me. Know the mauka corner of Kaiawaawaa, land on Koae. It is at a water hole called Kaloe. Thence the boundary runs between these two lands to Kanekiikii [Kānekīkī], bounds Puua there and thence mauka to Kapapahola, a cocoanut grove where Kanekiikii ends and Kahuai [Kahuwai] joins Puua to Kapuhi, this is as far as I know the boundaries.

CX'd.

Kahapuku, W., Sworn. I was born at Puua in Puna, Hawaii, at time of Kaumaualii coming to Hilo [ca. 1823], have always lived there, and know part of the boundaries; know the boundary of Kaaiawaawa's land, in Koae; at Waikulukulu, Kanekiki then joins Puua and bounds it on the aa. There is an old trail running up the boundary between these lands; thence to a place on the lava flow. Kaloko, where Kanekiki ends and Kahuai joins Puua; thence mauka to Kapuhi, the boundary on the Hilo side of this place mauka of the lava flow; the place called Makahanaloa is on Kahuai [Kahuwai] and the boundary is between Kepuhi and Makahanaloa. Have heard that Puua ends at Kahulipala. I used to know the boundary between Kepuhi and Kanekiki, most of it is now covered up by the lava flow. Puua did not have any ancient fishing rights, the sea all belonged to Kahuai.

CX'd.

I do not know the mauka boundary. Kauwale is at the mauka end of Kula. It is an old Kauhale on Puua; thence the mauka boundary between Kula and Puua runs to Imiwale, an old Mahiai ground belonging to Halekamahina. This is as far as I know boundaries, as the land is changed by lava flows. [page 213]

Kamako, K., Sworn. I was born at Puua in Puna, Hawaii, after the lahaana o na Palapala [the preaching of the word, ca. 1823]. I now live on Kanikiki [Kanekiki], a land near Puua. My makua and others told me boundaries. Kapuupili is the makai boundary, and Waikulukulu the mauka boundary of Kaaiawawa's land on Koae, and Kanekiki joins Puua at the old aa, and from thence the boundary between these lands runs to Papahola, a cocoanut grove there. Kahuai cuts Kanekiki off and said land of Kahuai bounds Puua, thence the boundary runs up an old trail, to the Hilo side of a place called Kapuhi. This is as far as I know the boundaries of land on that side. The lava flow is mauka of Papahola.

Know a place called Leiumi [Leioumi] he holua, the head of this sliding place is on Puua and the balance on Kula, thence the boundary runs mauka along Kula to Kapuhili - Kamaa, he oioina i ka waa [wā] kahiko [a trailside resting place in ancient times], thence mauka to Kaeewale, the boundary between Halekamahina and Puua. That is as far as I have seen the boundaries. Have heard that Imiwale is mauka end of Halekamahina.

CX'd.

Testimony closed

Commission adjourned until further notice to interested parties.

R.A. Lyman

Boundary Commissioner, 3rd. J.C.

Na Koina
Lahana 10.- recording 8 folios 2.-, traveling expenses 5.-; 17-
Aole [illegible] mau aina.
R.A. Lyman
Paauhau, Oct. 1878,
Costs paid February 1879, R.A. Lyman [page 214]

**Puua Ahupuaa
District of Puna, Island of Hawaii
Boundary Commission, Volume D, No. 5:20-23**

Land of Puua, District of Puna, Island of Hawaii

Honolulu, January 20th 1885

Honorable F.S. Lyman, Hilo, Hawaii

Dear Sir:

At the sale of lands belonging to the Estate of W.P. Leleiohoku, deceased, I purchased the land of Puua, Land Commission Award 8452. Will you oblige me by surveying the same, or having it properly surveyed, if you cannot go yourself, and taking evidence as to boundaries and have the same settled in a proper manner.

Your bill for same and expenses will be promptly paid.

Yours truly,
(Signed) S.M. Damon

I have surveys of Kula, Kapoho and Halekamahina.

Honolulu
Office of Government Lands

May 21st 1885

Mr. F.S. Lyman, Boundary Commissioner.

Dear Sir:

I send herewith sketch pertaining to the lands of Keahialaka and Puua in Puna. Probably you already have all the information embodied in the sketch; if not it may be useful to you in settling Boundaries or making survey. As you are well acquainted with the locality and as the boundaries are to a large extent already settled, I do not see any necessity for the Government to be specially [page 20] represented, but rely on your good judgment for a correct settlement.

The sketch herewith, shows roughly the lines of Sleeper's Survey of 1850.

On the Pohoiki side I think Emerson's survey of the grant line the proper boundary. Above that you will be the judge.

As to Puua, one side being already settled by boundary Certificates I have only to say that if there be any strips of Government land of appreciable width, as for instance along Kaaiawaawa, I think they should not be included in Puua, but the line of Puua should be the actual boundary rather than that of the Grants.

Yours truly,
(Signed) J.F. Brown

Puua Boundaries, Puna, Hawaii

Pohoiki, Puna, Hawaii, June 6th 1885

Court opened according to Notice in *Hawaii Gazette* and Kuokoa, of May, for hearing this day.

Present: J.E. Elderts, J.M. Kauwila, Kumahoa, F. Terry, Kaulupali, and others.

Evidence

Kalei K., Sworn, "Kipu" is the boundary of Puua and Ohai's land at the sea shore; thence run along the boundary to corner of Terry's land; thence along his land to Government road, thence along a mawae (volcanic crack) near land of Kaapa to land of Kaaiawaawa; the mawae is the boundary there, and not the line of Kaaiawaawa's land, as lately run; the boundary runs up along the old road between Puua and Koae to the aa; thence along the road on aa, the road being the boundary between Puua and Kanekiki [page 21] to place called Kapapahola, where Kanekiki ends and Kahuwai joins Puua at lava flow of 1840. "Kalakou" is a strip of woods on Puua; and the boundary runs up along Kahuwai to "Pipiwai" on Kahuwai, and to "Kalokonee" where we put up a pile of stones by cross road, when surveying the land; thence up to "Kamokuiliahi" the corner of Puua and Kaniahiku; and the corner of Puua and Kahuwai, mauka is "Pumaia nui".

From "Kamokuiliahi" to "Pumaia," Kaniahiku, which is an ili of Kapoho, cuts off Puua, below "Kahulipala," which belongs to Kapoho. The boundary runs along Kaniahiku to "Imiwale", at edge of the lava flow of 1840, to the corner of Halekamahina; thence along Halekamahina and Kula to the sea; those lands were finished formerly.

I went with Judge Lyman and pointed out these boundaries when he surveyed Puua, lately, last April I think it was.

At the request of J.E. Elderts, acting for the owner of Puua, who was not satisfied in regard to the testimony as to the boundary near the land of Kaapa and Kaaiawaawa, the Boundary Commissioner went onto the land, June 8th, together with J.E. Elderts, and others, and followed Hauli, as he pointed out the boundary from the Government Road up along the volcanic crack by the land of Kaapa and Kaaiawaawa, which is ____ [blank] feet South from the mauka corner of Kaapa's land, where the line of Kaaiawaawa land begins; thence along the volcanic crack to the end, then along old road, on the South side of a tall coconut tree, and up to the pile of stones built by us when surveying the boundary as pointed out by Kalei, being the same identical boundary, on which shewing, J.E. Elderts withdrew all further objections. [page 22]

On the survey and map being completed, there is found to be a slight discrepancy in the mauka line between Kahuwai and Puua, but on examining the survey of Kahuwai, it is found to be from an error in making out the Map and Notes of survey of Kahuwai, which is unimportant, the land there being of little value, also, the land of Kahuwai having been previously certified as to its boundaries; on the shewing of the kamaainas of that land, when it was surveyed, gives to Puua some 300 or 400 acres, perhaps, of area in the ohia woods at the West corner of the land, which the Puua kamaaina, Kalei, supposed belonged to Kahuwai, as there is no other land between the two.

August 26th 1885, it is decided that the boundaries of Puua are as given in the Map and Notes of survey.

F.S. Lyman, Boundary Commissioner
Certificate issued

**Puua Ahupuaa
District of Puna, Island of Hawaii
Boundary Commission, Volume C, no. 4:42-44
No. 156**

Certificate of Boundaries of the Land of Puua, District of Puna, Island of Hawaii,

L.C. Award, No. ____ [8452, Apana 15, A. Keohokalole]]

Commission of Boundaries

Third Judicial Circuit, F.S. Lyman, Esq., Commissioner

In the Matter of the Boundaries of the Land of Puua, District of Puna, Island of Hawaii

Judgment

An application to decide and certify the Boundaries of the Land of Puua, District of Puna, Island of Hawaii, having been filed with me on the ____ [blank] day of June 1873, by C.R. Bishop, in behalf of Leleiohoku, 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 gone on the said land, at the request of S.M. Damon, the present owner, 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. 5 D, page 20, and it appearing to my satisfaction that the true, lawful and equitable boundaries, are as follows, viz.:

Commence at "Kaoko," the boundary of this land and Kula, on the sea shore, and run:

1. South 66° West 2.30 chains along Kula to **K** cut in pahoehoe;
2. South 50 3/4° West 104.- chains along Kula to **K** cut in pahoehoe;
3. South 51° West 42.75 chains along Kula along base of pali;
4. South 11 3/4° West 4.40 chains along Kula along base of pali;
5. South 42 1/3° West 18.00 chains along Kula along base of pali; [page 42]

6. South 50° West 24.32 chains along Kula to **P** at Leioumi, along Volcanic crack;
7. South 56 1/2° West 20.30 chains along Kula to pile of stones at road;
8. South 87° West 5.60 chains along Kula;
9. South 52° West 29.46 chains along Kula, along Volcanic crack;
10. South 75 1/2° West 12.50 chains along Kula to pile of stones marked \triangle , at "Kolea;"
11. South 49 1/2° West 112.30 chains along Halekamahina to the aa;
12. South 89 1/2° West 19.30 chains along Halekamahina across the aa to a single cocoanut tree marked **X** in a clear spot between aa, called "Ahulau".
13. South 52 1/2° West 33.50 chains along old road, the boundary of Halekamahina;
14. South 68 3/4° West 43.10 chains, along old road to pile of stones on the edge of the lava flow of 1840, by "Imiwale" belt of wood; at **P**;
15. North 87° West 30.80 chains on the lava flow of 1840, along Kaniahiku, Government Land, to **X**;
16. North 89 1/2° West 64.50 chains along Kaniahiku to **X**, at the northern corner of Kahuluna [R.P. Grant 3226];
17. South 33 1/2° West 9.00 chains along land of Kahuluna, Royal Patent Grant No. 3226;
18. South 66° West 3.33 chains along Grant No. 3226;
19. South 16° West 9.62 chains along Grant No. 3226;
20. South 79° West 9.67 chains on lava, along Kaniahiku to **X** on edge of 1840 flow at "Kamokuilihi";
21. North 67 1/2° West 27.75 chains along Kaniahiku to kukui trees marked **P** in Ohia woods;
22. North 43° West 71.80 chains, along Kaniahiku to cocoanut tree marked **H**, the southwest corner of Kahuwai; thence;
23. North 52 1/4° East 120.- chains along Kahuwai
24. North 65 3/4° East 73.60 chains along Kahuwai on lava flow of 1840;
25. North 85° East 73.- chains along Kanekiki, Government land & to edge of the lava flow of 1840;
26. North 61° East 11.40 chains to the southernmost cocoanut tree at "Kapapahola."
27. North 89 1/4° East 11.- chains along Kanekiki, an old road the bound [boundary];
28. North 72 1/2° East 43.30 chains along Kanekiki, an old road the bound;
29. North 89° East 17.80 chains along Kanekiki, an old road the bound;
30. North 65 1/2° East 40.40 chains along Kanekiki, an old road the bound;
31. South 85 1/4° East 14.- chains along Kanekiki to edge of the aa;
32. South 66 1/4° East 10.40 chains along Kanekiki, along old road to rock [L]; [page 43]

33. North 18 1/2° East 39.60 chains along Koae, Government land;
34. South 70° East 11.60 chains along Koae to pile of stones at old road;
35. North 65 1/2° East 17.15 chains along Koae;
36. North 58 1/2° East 9.30 chains to a tall cocoanut tree on Koae;
37. North 73 1/2° East 11.40 chains along Koae, a Volcanic crack being the boundary;
38. North 50 1/2° East 18.50 chains along crack in a bent line to the Government Road;
39. North 48 1/2° East 19.60 chains along Koae, Grant No. 2932 [John Parker];
40. North 40° East 13.- chains along Koae, Grant No. 2932;
41. North 30 1/2° East 3.60 chains along Koae, Grant No. 2932;
42. North 37 1/2° West 4.50 chains along Koae, Grant No. 2932 to a single cocoanut tree;
43. North 43° East 48.80 chains along Koae, Grant No. 1534 [Ohai];
44. North 17 1/4° East 8.65 chains along Koae, Grant No. 1534 to **X** cut in pahoehoe in awawa at "Kipu," the corner of Grant No. 1534, at sea pali;
45. South 54° East 28.75 chains, general course along sea shore;
46. South 80° East 11.80 chains in bent line along sea shore to place of commencement.

Containing an area of 4919 acres.

It is therefore adjudged and I do hereby decide and certify that the boundaries of the said land are, and hereafter shall be as hereinbefore set forth.

Given under my hand at Hilo, Island of Hawaii, the twenty-sixth day of August A.D. one thousand eight hundred and eighty five.

F.S. Lyman, Commissioner of Boundaries

Costs:

To Certificate	\$2.00,
To 10 folios descript.	5.00;
To 8 folio evidence	2.-;
To 2 days hearing	
& inspecting bounds	20.-;
Notice Gazette,	3.-;
Notice Kuokoa	2.-;
Paid	\$34.00.

Interior Costs

To Certified copy of Certif.	\$2.00
To 12 folio copy	3.-
	\$5.-. [page 44]

PART VI.

1820s-1960s: A CHRONOLOGY OF HISTORY IN PUNA, KUMUKAHI AND NEIGHBORING 'ĀINA – THE CHRISTIAN MISSION, KAMA'ĀINA AND VISITORS DISCUSS THE COMMUNITY, FAMILIES, AND TRANSITIONS IN LAND USE

The narratives in this section of the study provide readers with excerpts from the history of Puna, Kumukahi and neighboring 'āina after western contact. The selections include: development of the mission station and outlying churches; accounts by visitors to the region (both native and foreign); family histories; the development of ranching and plantation interests; the effects of eruptions on the landscape and community; and establishment of the Kumukahi Lighthouse. The information is presented in discrete categories, as recorded in historical records, journals, articles, and archival documents, with short introductions when appropriate.

As discussed earlier, Hawaiian life and the relationship with the honua ola or living biocultural landscape evolved as an integrated system with the belief that all things are related. So today, in our effort to understand the history of Kumukahi, we must also look to the history, customs, and practices of the people, and the changes in the landscape of the neighboring lands. This draws us closer to capturing glimpses into the past and how we arrived at our place in time. The information below is drawn from primary sources, written by those who experienced it or first put it in written form. There are a number of Hawaiian language narratives, included to promote access to the native language resources in history. Depending on the content of the Hawaiian writing, we have provided either a synthesis or detailed translations, leaving the former to those who will advance this research beyond the scope this study. We then link the various accounts together with short introductions or explanations when appropriate.

The Arrival of Christian Missionaries and Establishment of Outlying Churches

Several issues arose out of the westernization of Hawaiian residency and bringing large numbers of the population into single communities where they could be kept under the watchful eyes of the foreign mission leaders. Among these were that bringing people out of the more remote regions, meant that the generational attachment to place, which included residency, agricultural productivity, and knowledge of the landscape, began to diminish. Another issue which had a greater, more immediate impact was that large groups of the population living in community centers were exposed to diseases for which they had no immunity. This happened quickly, and led to a rapid decline in the native population. Between the 1820s to 1850s, on each island where these population centers existed, tens of thousands of Hawaiians died. And those who became ill often took the sickness back to the country in their last days, where it in turn killed the people of the back country (kua'āina).

1823-1841: Population Statistics of Puna

Missionary Titus Coan arrived at the Hilo Station in 1835¹⁰², and quickly came to hold much influence over the people of Puna and Hilo.

Based on missionary calculations (partially a result of the Ellis Tour cited above), the population on the island of Hawai'i was estimated at 85,000 individuals in 1823. In his analysis of census records, Schmitt¹⁰³ reports that the Missionary Census of 1831-

¹⁰² Additional historical observations from Puna, and comments by Titus Coan are cited later in this section of the study.

¹⁰³ Schmitt 1973:8.

1832 combined the total figures for Puna, 'Ōla'a, and Hilo, giving a total population of 12,500 (ibid.:9). "Na Kanaka o Hawaii Nei i ka Makahiki 1836" (A Census from the Hawaiian Island), listed the population of "Olaa a me Puna" (Olaa and Puna) as 4,800 residents (Hawaiian Mission Children's Society, H910-W851). In the same notes, only the populations of Kona, Hilo, and Kohala were larger. In 1841, Titus Coan recorded that most of the 4,371 recorded residents of Puna lived near the shore, though there were hundreds of individuals who lived inland¹⁰⁴. By 1850, the total population of the island of Hawai'i had dropped to 25,864¹⁰⁵, down from the population of 39,193 cited in the 1836 census. That anything Hawaiian survived the early 1800s is a miracle.

1823: William Ellis and American Missionaries Visit Puna

In 1823, British missionary William Ellis and members of the American Board of Commissioners for Foreign Missions (ABCFM) toured the island of Hawai'i seeking out community centers in which to establish church centers for the growing Calvinist mission. The writings of Ellis and his companions¹⁰⁶ offer a glimpse into the nature of communities, agricultural fields, and natural landscape around the island. He visited Puna and wrote of various locations, including Kapoho and Kula (often writers describing scenes and events in Kula, are describing the 'āina of Kula, Koa'e and adjoining lands, as well). He also provided the earliest account of the hōlua contest between Pele and Kahawali, which was centered in Kula.

Earlier in his journal, documenting travel through Puna, Ellis observed—

Why Natives Live Along The Shore

The population of this part of Puna, though somewhat numerous, did not appear to possess the means of subsistence in any great variety or abundance; and we have often been surprised to find the desolate coasts more thickly inhabited than some of the fertile tracts in the interior; a circumstance we can only account for, by supposing that the facilities which the former afford for fishing, induce the natives to prefer them as places of abode; for they find that where the coast is low, the adjacent water is generally shallow.

We saw several fowls and a few hogs here, but a tolerable number of dogs, and quantities of dried salt fish, principally albacores and bonitos. This latter article, with their poe [poi] and sweet potatoes, constitutes nearly the entire support of the inhabitants, not only in this vicinity, but on the sea-coasts of the north and south parts of the island... [page 190]

Ellis' population statistics across the islands were rough estimates, and at one point while at Kaimū, he conjectures that along the coast, the population might be around 2,000¹⁰⁷. The actual area covered by this estimate is unclear. Continuing to traveling along the coast, Ellis departs from Pū'āla'a. and continued towards Kapoho and Kula —

...We soon left this cheerful scenery, and entered a rugged tract of lava, over which we continued our way till about two p.m., when we reached Kapoho.

¹⁰⁴ Coan IN Holmes 1985:7.

¹⁰⁵ Schmitt 1973:8.

¹⁰⁶ Wm. Ellis, 1963.

¹⁰⁷ Wm. Ellis 1963:196.

Description of Kapoho and Green Lake Crater

A cluster, apparently of hills three or four miles round, and as many hundred feet high, with deep indented sides, overhung with trees, [Ellis, 1963:205] and clothed with herbage, standing in the midst of the barren plain of lava, attracted our attention.

We walked through the gardens that encircled its base, till we reached the S. E. side, where it was much lower than on the northern parts. Here we ascended what appeared to us to be one of the hills, and, on reaching the summit, were agreeably surprised to behold a charming valley opening before us. It was circular, and open towards the sea.

The outer boundary of this natural Amphitheatre was formed by an uneven ridge of rocks, covered with soil and vegetation. Within these there was a smaller circle of hills, equally verdant, and ornamented with trees. The sides of the valley, which gradually sloped from the foot of the hills, were almost entirely laid out in plantations, and enlivened by the cottages of their proprietors.

In the center was an oval hollow, about half a mile cross, and probably two hundred feet deep, at the bottom of which was a beautiful lake of brackish water, whose margin was in a high state of cultivation, planted with taro, bananas, and sugar-cane.

The steep perpendicular rocks, forming the sides of the hollow, were adorned with tufts of grass, or blooming pendulous plants, while, along the narrow and verdant border of the lake at the bottom, the bread-fruit, the kukui, and the ohia trees, appeared, with now and then a lowly native hut standing beneath their shade.

A Scene of Beauty

We walked to the upper edge of the rocks that form the side of the hollow, where we viewed with pleasure this singularly beautiful scene.

The placid surface of the lake, disturbed only by the boys and girls diving and sporting in its waters, the serpentine walks among the luxuriant gardens along its margin, the tranquil occupations of the inhabitants, some weaving mats, others walking cheerfully up and down the winding path among the steep rocks, the sound of the cloth-beating mallet from several directions, and the smiling gaiety of the whole, contrasted strongly with the panorama we had recently beheld at Kirauea. Yet we felt persuaded, that this now cheerful spot had once presented a similar spectacle, less extended, but equally grand and appealing.

Traditions of The Natives Concerning Kapoho

The traditions of the people informed us, that the valley itself was originally a crater, the indented rocks along the outer ridge forming its rim, and the opening towards the sea its mouth. But had tradition been silent, the volcanic nature of the rocks, which were basaltic, or of compact lava in some parts and cellular in others, the structure of the [Ellis, 1963:206] large basin in which we were standing, and the deep hollow in the centre which we were viewing, would have carried conviction to the mind of every beholder, that it had once been the seat of volcanic fires.

We asked several natives of the place, if they had any account of the king in whose reign it had burned; or if they knew any songs or traditions, in which it was stated how many kings had reigned in Hawaii, or how many chiefs had governed Puna, either since it first broke out, or since it became extinct; but they could give us no information on these subjects.

They told us the name of the place was Kapoho (the sunken in,) and of the lake, Ka wai a Pele (the water of Pele).

The saltiness of the water in this extinguished volcano proves the connexion of the lake with the sea, from which it is about a mile distant; but we could not learn that it was at all affected by the rising or falling of the tides.

Game of Horua, or Sledding, Described

The natives also told us that it was one of the places from which the volcanic goddess threw rocks and lava after Kahavari, for refusing his papa, or sledge, when playing at horua.

The horua has for many generations been a popular amusement throughout the Sandwich Islands, and is still practiced in several places. It consists in sliding down a hill on a narrow sledge, and those who, by strength or skill in balancing themselves, slide farthest, are considered victorious.

The papa, or sledge, is composed of two narrow runners, from seven to twelve or eighteen feet long, two or three inches deep, highly polished, and at the foremost end tapering off from the underside to a point at the upper edge. These two runners are fastened together by a number of short pieces of wood laid horizontally across. To the upper edge of these short pieces two long tough sticks are fastened, extending the whole length of the cross pieces, and about five or six inches apart.

Sometimes a narrow piece of matting is fastened over the whole upper surface, except three or four feet at the foremost end, though in general only a small part for the breast to rest on is covered.

At the foremost end there is a space of about two inches between the runners, but they widen gradually towards the hinder part, where they are distant from each other four or five inches.

The person about to slide grasps the small side-stick firmly with his right hand, somewhere about the middle, runs a few yards to the brow of the hill, or starting-place, where he grasps it with his left hand, and at the same time with all his strength throwing himself forward, [page 207] falls flat upon it, and slides down the hill, his hands retaining their hold of the side-sticks, and his feet being fixed against the hindermost cross- piece of the sledge.

Much practice and address are necessary, to assume and keep an even balance on so narrow a vehicle, yet a man accustomed to the sport will throw himself, with velocity and apparent ease, 150 or 200 yards down the side of a gradually sloping hill.

Game of Holua At Kula

About three o'clock we resumed our journey, and soon reached Kula, a romantic spot, where Kahavari took leave of his sister.

The hill on which he was sliding when he incurred the displeasure of the terrible goddess, the spot where he rested, and first saw her pursuing him, were visible; and the traditionary story of his encounter with Pele is so interesting, that we think we shall be pardoned for inserting it.

In the reign of Keariikukii¹⁰⁸, an ancient king of Hawaii, Kahavari, chief of Puna, and one of his punahele (favourite companions), went one day to amuse themselves at the horua on the sloping side of a hill, which is still called Ka horua-ana o Kahavari (the sliding place of Kahavari).

Vast numbers of the people collected at the bottom of the hill to witness the game; and a company of musicians and dancers repaired to the spot, to add to the amusement of the spectators. The buskined youths had begun their dance, and, amidst the sound of the drums and the songs of the musicians, the horua commenced between Kahavari and his favourite.

Kahavari's Adventure With Pele

Pele, the goddess of the volcano, came down from Kirauea to witness the sport.

She stood on the top of the hill, in the form of a woman, and challenged Kahavari to slide with her. He accepted the offer, and they set off together down the hill. Pele, less acquainted with the art of balancing herself on the narrow sledge than her rival, was beaten, and Kahavari was applauded by the spectators as he returned up the side of the hill.

Before they started again, Pele asked him to give her his papa. He, supposing from her appearance that she was no more than a native woman, said, Aore, no! "Are you my wife, that you should obtain my sledge?" and, as if impatient at being delayed, adjusted his papa, ran a few yards to take a spring, and then, with all his strength, threw himself upon it, and shot down the hill. [Ellis, 1963:208]

Pele Makes A Lava Flow

Pele, incensed at his answer, stamped on the ground, and an earthquake followed, which rent the hill in sunder. She called, and fire and liquid lava arose, and, assuming her supernatural form, with these irresistible ministers of vengeance, she followed down the hill.

When Kahavari reached the bottom of the hill, he arose, and, on looking behind, saw Pele, accompanied by thunder and lightning, earthquake, and streams of burning lava, closely pursuing him. He took up his broad spear, which he had stuck in the ground at the beginning of the game, and, accompanied by his friend, fled for his life.

The musicians, dancers, and crowds of spectators, were instantly buried beneath the fiery torrent, which, bearing on its foremost wave the enraged goddess, continued to pursue Kahavari and his friend.

They ran till they came to an eminence, called Buukea [Pu'ukea]. Here Kahavari threw off his tuirai ['ahulā'i], cloak of netted ti leaves, and proceeded towards his house, which stood near the shore.

Kahavari Abandons Mother, Wife and Children

He met his favourite hog Aroipuaa, saluted him by touching noses, and ran to the house of his mother who lived at Kukii, saluted her by touching noses, and said, Aroha ino oe, eia ihonei paha oe e make ai, ke ai mainei Pele: Compassion great to you, close here perhaps is your death; Pele comes devouring.

¹⁰⁸ This name, writing in the modern usage of the language would be "Ke-ali'i-Kūki'i," and could be tied to the naming of the hill in Kula, named Pu'u Kūki'i.

Leaving her, he met his wife, Kanakawahine. He saluted her. The burning torrent approached, and she said, "Stay with me here, and let us die together." He said, "No; I go, I go."

He then saluted his two children Paupouru and Kaohe, and said, "Ke ue nei au ia orua," I grieve for you two.

The lava rolled near, and he ran till a deep chasm arrested his progress. He laid down his spear, and on it walked safely over. His friend called out for his help; he held out his spear over the chasm; his companion took hold of it, and he drew him securely over.

Kahavari Escapes

By this time Pele was coming down the chasm with accelerated motion. He ran till he reached the place where we were sitting.

Here he met his sister Koae, but had only time to say, Aroha oe! " Alas for you!" and then ran on to the sea-shore. His younger brother had just landed from his fishing canoe, and had hastened to his house to provide for the safety of his family, when Kahavari arrived; he and his friend leaped into the canoe, and with his broad spear paddled out to sea. [Ellis, 1963:209]

Pele perceiving his escape, ran to the shore, and hurled after him, with prodigious force, huge stones and fragments of rock, which fell thickly around, but did not strike his canoe.

A Specimen of Hawaiian Traditions

When they had paddled a short distance from the shore, the Kumu-kahi (east wind) sprung up. He fixed his broad spear upright in the canoe, which answering the double purpose of mast and sail, he soon reached the island of Maui. Here they rested one night, and proceeded to Ranai. On the day following he removed to Morokai, and from thence to Oahu, the abode of Koronohairaaui his father, and Kanewahinekeaho his sister, to whom he related his disastrous perils, and with whom he took up his permanent abode.

The above tale is a tolerable specimen of most of their traditions, though it is among the least marvelous of the many fabulous stories we have met with, and the truth may easily be separated from the fiction.

A sudden and unexpected eruption of a volcano, when a chief and his people were playing at horua, is probably its only foundation.

Illustration of Low Status of Women

It exhibits, however, much of the general character of the people, the low estimation in which the females were held, and the wretched state of their social and domestic society, in which those fond attachments, that in civilized and Christian life endear the different members of kindred and family to each other, appear scarcely to have existed.

The absence of relative affections shewn by Kahavari, who, notwithstanding the entreaties of his wife, could leave her, his children, his mother, and his sister, to certain destruction, meets with no reprehension; neither is any censure passed on his unjust seizure of the canoe belonging to his brother, who was engaged in saving his own family, while his adroitness in escaping the dreadful calamity of which he had been the sole cause, is applauded in terms too indelicate to be recorded.

The natives pointed out a number of rocks in the sea, which, they said, were thrown by Pele to sink the canoe in which Kahavari escaped.

Kahavari's Hill — A Rugged Country

After travelling a short distance, we saw the Bu o Kahavari, (Hill of Kahavari,) the place where he stopped, after sliding down-hill, and perceived the goddess pursuing him. It was a black frowning crater, about 100 feet high, with a deep gap in its rim on the eastern side, from which the course of the current of lava could be distinctly traced.

Our way now lay over a very rugged tract of country. Sometimes for a mile or two we were obliged to walk along on the top of a wall [Ellis, 1963:210] four feet high and about three feet wide, formed of fragments of lava that had been collected from the surface of the enclosures which these walls surrounded. We were, however, cheered with a beautiful prospect; for the land, which rose gradually towards the mountains, a few miles to the westward of us, presented an almost enchanting appearance.

The plain was covered with verdure; and as we advance, a woody eminence, probably some ancient crater, frequently arose from the gently undulated surface, while groups of hills, clothed with trees of various foliage, agreeably diversified the scene.

The shore, which was about a mile to the eastward of us, was occasionally lined with the spiral pandanus, the waving cocoa-nut grove, or the clustering huts of the natives... [Ellis, 1963:211]

The Journal of Titus Coan

Titus Coan arrived at Hilo, Hawai'i, in 1835. From Hāili Church, he directed the Protestant congregations of Hilo and Puna. During his tenure, he traveled throughout Puna, and in his autobiographic journal, he recorded various aspects of the work he undertook. Coan also commented on the native communities and districts through which he traveled¹⁰⁹. Very focused on the conversion of the natives, he wrote little of native customs or practices, but from his narratives we find a few references that are perhaps relevant to the present study. Of interest, Coan records the occurrence of bird catcher's dwellings being situated in the upland forests of Puna. Traveling through Puna with Chester Lyman in 1846, Coan wrote:

We were returning from Puna over the highlands where, for fifteen miles there were no inhabitants. Our trail lay through forest and jungle and open fields of wild grasses and rushes. We heard that about midway between the shore and an inland village there was a small grass hut built by bird-catchers, but now abandoned...¹¹⁰

Writing of the great earthquakes in March and April 1868, and their impacts on the native communities of Puna and Ka'ū, Coan recorded that on:

April 2d, a terrific shock rent the ground, sending consternation through all Hilo, Puna, and Kau. In some places fissures of great length, breadth, and depth were opened... Stone houses were rent and ruined, and stone walls sent flying in every direction... ...the sea rose twenty feet along the southern shore of the island, and in Kau 108 houses were destroyed and forty-six people drowned... Many houses were also

¹⁰⁹ Coan (1882), "Life in Hawaii: An Autobiographic Sketch of Mission Life and Labors 1835-1881."

¹¹⁰ Coan 1882:144-145.

destroyed in Puna, but no lives were lost. During this awful hour the coast of Puna and Kau, for the distance of seventy-five miles subsided seven feet on average, submerging a line of small villages all along the shore. One of my rough stone meeting houses in Puna [Kapoho-Koa'e], where we once had a congregation of 500 to 1,000 was swept away with the influx of the sea, and its walls are now under water...¹¹¹

The Journal of Chester Lyman (1846)

In 1846, Chester S. Lyman, "a sometime professor" at Yale University, visited Hilo, Hawai'i, and stayed with Titus Coan (Lyman Ms., in the collection of the Hawaiian Historical Society).

Traveling the almost 100-mile-long stretch of the "Diocese" of Mr. Coan, Lyman reported that the district of Puna had somewhere between "3000 & 4000 inhabitants (Lyman Ms. Book III:3)¹¹². Entering Puna from Hilo, and traveling to Kea'au along the coast, Lyman offered the following observations, commenting on the condition of the land, agriculture, and communities of Puna. He reported:

Tuesday July 7th [1846]:

At 10 A.M. started with Mr. Coan on a tour through Puna, the southern district of his Diocese. These tours he makes through his whole field, which is nearly 100 miles in length, about once a quarter – holding meetings, baptizing, marrying, attending to Church discipline, &c., &c. He calls the roll of the Church members, and inquires the whereabouts and character of each individual. Puna contains between 3000 and 4000 inhabitants.

Our course the first part of the way lay about S.E. through a level lava country, with very light soil. The groves of Pandanus were very beautiful, and are the principal tree of the region. There is some grass and ferns, and many shrubs; but the soil is very scanty. Potatoes are almost the only vegetable that can be raised, and these seem to flourish well amid heaps of stone where scarcely a particle of soil could be discovered. The natives pick out the stones to the depth often of from 2 to 4 feet, and in the bottom plant the potato – how it can expand in such a place is a wonder.

Nearly all Puna is like this. The people are necessarily poor – a bare subsistence is all they can obtain, and scarcely that. Probably there are not \$10 in money in all Puna, and it is thought that not over one in five hundred has a single cent. The sight of some of these potatoe patches would make a discontented N.E. farmer satisfied with his lot. Yet, I have no where seen the people apparently more contented & happy...

The walking over these lava fields is very rough and unpleasant, and makes sad havoc of shoes – a pair will often last but a few days.

7 or 8 miles from Hilo we passed a cave just by the path. It is formed in lava, and but a few yards in extent; the top is drusy and wet. At half past 2 P.M. we reached Keaau,

¹¹¹ Ibid.:314-316.

¹¹² Church population statistics provide by Coan to the Missionary Herald of January 1836 (page 18) cite two population counts for Puna, one from the church at Koa'e, being 2,077 combined residents, the other for the Kalapana Church, with a count of 1,323. Being a total of 3,400 residents associated with the church at that time.

12 miles from Hilo, on a plain at the head of an indentation of the sea. The surf breaks beautifully on the broken lava shore. The plain contains several ponds of brackish water which rise and fall with the tides. In one of these we bathed, and found it very cold.

Having dispatched our dinner, Mr. Coan commenced his meeting at 4 ½. Seven were admitted to the Church, some of them baptized, and one child. The Lord's supper was administered – the bread being distributed in a tin plate and the cover of a tin pail from our stores, and the water in two small earthen mugs which we have with us. There were from 80 to 100 present, besides several dogs – all but the latter were orderly and attentive; but besides disturbing the meeting, one of the canines during the meeting found his way into our calabash at the house and devoured all our fresh beef, which we had allotted for several fine meals – leaving, however, for manner's sake, a piece of broiled salmon which lay on the bottom of the pan.

After meeting, we passed along a spot of smooth white sand on the beach, and were struck with the facility and readiness with which a lad drew with a bit of stick an off-hand sketch of a full-rigged cutter. It would have done credit to an accomplished draughtsman...

Wed. July 8th, 1846:

Rose at 5 – Thermometer 68°. Started a little before 6 and walked 2 miles to a few houses on the shore, where we breakfasted in the school house [probably Pākī – School Grant 3 Lot 8]. The path most of the way was on a lava bed immediately on the margin of the sea – the surf dashing beautifully at our feet. Five miles further on we came to Makuu, a small, scattered village at 9 o'clock A.M...¹¹³

Lyman subsequently described the warm reception he and Coan received at Koa'e and the church of Pū'ula, commenting on the abundance of food which was provided for them and a group of nearly 300 residents (Lyman Ms. Vol. III:3). Departing from the church, Coan and Lyman traveled to Pohoiki, passing Waiapele (Kapohe Crater). Departing from Waiapele, he observed:

...we passed over a rough and naked lava flow, doubtless comparatively recent. Just before arriving at our stopping place we came to a small pool of brackish water in the lava, warmed by heat from below – Temp. 83° – Enjoyed a fine bath. The water 2 or 3 feet deep, and full of minute red fishes^[114] from ¼ to ½ inch in length. [Lyman Ms. Book III:7]

Lyman's narrative continues, describing the village and landscape at Pohoiki, and he also notes that the population was aging, with only a few young children present:

Our stopping place for the night was Pohoiki, about 7 miles from Koa'e and nearly the same distance S.W. from the Eastern point of the island. The natives brought us the Ki or Ti root baked – it was very sweet & juicy. There are fine groves of cocoanut and the situation of the hamlet on an inlet of the sea is very pleasant...

¹¹³ Lyman, Ms. Book III:2-4.

¹¹⁴ Probably the 'ōpae 'ula (Crangon ventrosus), described in oral history interviews with John Hale, Gabriel Kealoha (June 5 & 12, 1998), and Arthur Lyman (November 21, 1997 & June 17, 1998).

Friday July 10th. At low water a small spring of warm water issues from the beach – the temperature I found to be 90°.

Mr. Coan began his meeting in the church at 8. There being much preliminary business I did not go in till 9. There were several infants baptized, and I noticed a greater proportion of old people than I had observed before. About 200 people were present – mostly seated on the ground, as is usually the case except in the larger and more central churches...¹¹⁵

James Kekela Visits the Pū'ula Church in 1858

James Kekela was born in Waialua in 1824. He was the first native Hawaiian to become an ordained minister in the Hawaiian Protestant Church. In 1853, Kekela and his wife, Naomi Kaenaokane Maka Kekela (born 1826) were asked to accompany missionaries to Micronesia for a short time. Returning to Hawai'i, the Kekelas were asked to work in the Marquesan mission (The Friend, October 1902). In the couple of years that Kekela and his wife were home Hawai'i, he traveled around the islands encouraging his people to the faith. One of his stops was in Puna, where he visited various churches, including Pū'ula. The native newspaper, *Ka Hae Hawai'i* published an account of his visit in February 1859:

Peperuari 9, 1859 (aoao 3)

Ka Hae Hawaii

Helu 3. Ko J. Kekela Palapala Aloha hope i na Ekalesia a pau ma Hawaii nei.

...Ka holo ana i Hawaii a me ke Kaapuni ana... E hoikaika ana ko Hilo a me Puna, e paa ko lakou luakini nani a maikai. Kokoke paa, palapala mai nei o Mr. Koana ia'u, "Ma ka malama paha o Feberuari ae nei o keia makahiki e hoolaaia ai ka hale no lehova."

Novemaba 10, haalele au ia Hilo, a hele i Puna a i Keaau, a i Makuu, i Puula, i Pohoiki, a i Opihikao, i Kamaili, a i ke Sabati, i halawai nui makou i Kalapana, a hele nui mai la ko Kaimu, Kahaualea, Kamoamoa a me ko Panau poe, a piha loa ko lakou hale pule ma Kalapana. Maikai no na halawai a pau ma Puna, uuku wale no paha ka poe i hele ole mai, no ka lohe ole i ko'u hiki aku. Nov. 15, hele au mai Kalapana aku...

[Translation]

Traveling around Hawaii... The people of Hilo and Puna are establishing their new good and beautiful church. Being almost completed, Mr. Coan, wrote that "Perhaps in the month of February, next year, we will dedicate the house of Jehovah."

November 10, I departed from Hilo and traveled to Puna, Keaau, Makuu, Puula, Pohoiki, Opihikao, Kamaili and on the Sabbath we had a large meeting at Kalapana. There also came many people from Kaimu, Kahaualea, Kamoamoa and Panau. The Church at Kalapana was completely full. All of the meetings in Puna were good, there were probably only a few people who did not attend when they knew of my arrival. Nov. 15, I departed from Kalapana... [traveling to Ka'ū]

¹¹⁵ Lyman Ms. Book III:7.

In the “Statistical Table of the Hawaiian Churches for 1877” it was reported that the church at Pū‘ula, was under J.N. Kamoku, pastor; and that there was a total of 141 members in good standing¹¹⁶.

Ianuari 30, 1869 (aoao 4)
Nupepa Kuokoa
Kaapuni ia Hawaii ma ka Hele Malihini Ana

[The author, J.W. Kaiwi, describes a trip from Kīlauea down the coastal trail to Puna, stopping at various places. After leaving ‘Ōpihikao, the author skips description of various ‘āina until reach Koa‘e.]

...No Koa'e. Nov. 6. Ma ke kakahiaka o keia la he halawai ma ka luakini o Koa'e. Ua hele nui mai no na kanaka a me na keiki ma ka halawai. Ua maikai ka nui ma loko o ka hale ma ka hoolohe ana. A ka, eia ka hewa o ka ue o na keiki maloko o ka hale pule, a loihi loa, aole e lawa aku na makuahine mawaho e hoonana ai. Elua, a ekolu, makuahine hana pela ma ka hale o ke Akua. Eia ka he hana mau na lakou keia i na wa i hala aku. Ua kii pinepine ko lakou kumu haiolelo e papa a e lawe aku mawaho, noho no kani ka waha.

O keia inoa maluna o Koa'e he inoa mau kela, ua kapaia maluna o ka aina o Koa'e, kela manu keokeo huelo loihi. Pela no kekahi aina e pili ana malaila, ua kapaia mamuli o kekahi manu o Kanekiki, a huiia ka keia mau inoa o na manu. He leo maikai ko na manu e kani kolonahe ana iloko o na pepeiao (puaina.) Pela kakou e na makua e hookani ina keiki me na rula a me na himeni maloko o ka luakini o Iehova. Ua oki ka hookulikuli wale i ka hale o ke Akua... [Journey then continued on to Maku'u]

J. W. Kaiwi
Kamoiliili, Iune 15, 1871.

[Translation]

A Visitor's Journey Around Hawaii. ...About Koa'e. Nov. 6. In the morning of this day we had a meeting at the church of Koa'e.

Many adults and children came to the gathering. There was enough room in the house for everyone to hear. But there was one problem, the crying of children within the church for long periods of time. There were not enough mothers to watch them outside. There were only two or three mother who attended to this. In earlier times, they were always there to care for the children. They would frequently get the children and take them outside to settle the crying mouths.

About the name above, Koa'e. Koa'e is an old name that this land is known by. It is a white bird with a long tail. It is the same for the adjoining land, also named for the bird Kānekiki. These names are both of birds.

The birds have a sweet voice to the ear. It should be the same as us parents who call out reminding children of the rules and hymns within the church of Jehovah. Enough, end the noise in the house of God...

¹¹⁶ Hawaii State Archives, Lyons' Collection; M-96.

“A Sabbath in Puna” (O.P. Emerson, 1890)

In the following article Rev. O.P. Emerson, editor of “The Friend,” informed readers of his recent visit to Puna, Hawai‘i. In describing the journey along the coast of Puna, the only active church he referenced between Hilo and Kapoho, was the Pū‘ula Church at Koa‘e, which at that time was under the leadership of Reverend Lanakila¹¹⁷ K. Kalawe, who became the minister in 1888 (see The Friend, December 1888:99).

From the town of Hilo to Captain Eldart’s in Puula, Puna is 21 ½ miles by Mr. J.M. Lydgates survey. But one-half and more of the way is easily three times the length of the rest by the watch, and that make it about 40 miles does it not? Puna needs roads as badly as Kona. It would be a country to live in, if it were not hard to get in and out of. There are rich coffee lands there, I am told, but at present there are no roads to them. But at the Captain’s, one finds an oasis and too, fat turkey well served, and kind friends and balmy air. The Pastor at Puula is fortunate in having the hearty support of this entire household, and they too are fortunate in him. As one of the sons of the house said: “We knew him well as one of our skillful and trusted Paniolos (cowboys). By and by he took it into his head to go to the Theological Institute at Honolulu...”

By and by when the church at Puula wanted a pastor, they called their quick-witted countryman. And since he has settled with them... On going to church we found a congregation largely composed of young men whom the Pastor had fathered. He has been greatly helped in winning his way with them by his musical talent...¹¹⁸

Rev. Kalawe who had originally been a cowboy working on the Elderts’ Ranch, became a strong leader of the church, and was also well known for his musical abilities. In March 1897, Rev. Kalawe was released from service at Pū‘ula (see The Friend, Apr. 1897:31; and April 1903:13). The October 1908 issue of The Friend, references the meeting of the Hawaii Association of Protestant Churches, which was held at Pū‘ula September 10-13, 1908. As a part of the gathering, Lanakila K. Kalawe was again ordained in his role and minister of the church (see The Friend, Oct. 1908:15-16)

1856-1960: Kama‘āina – Family Histories from the Kapoho-Koa‘e Region

The narratives below, presented in chronological order (not separated by subject), represent a collection selected articles from the Kapoho-Kula vicinity. The articles provide eyewitness accounts that discuss cultural attachment that residents share with the ‘āina, and cover a wide range of topics, from birth to death and interment (including lamentations). In between these two periods of life, readers will find notes on land tenure, stories about residents of the area, relationships shared between families of the larger Puna district, management of fisheries, development of the Kapoho cemetery, and issues of importance to the community.

¹¹⁷ While the papers of the time describe the release of Rev. Kalawe in a negative light, we would suggest that the passing away of Willie Kalawe on Oct. 31st, 1896, who was the eldest son of Rev. Kalawe and his wife, shook his faith for a time.

¹¹⁸ The Friend – December 1890:95.

Maraki 16, 1856 (aoao 3 c 2)

Ka Hae Hawaii

Hanau

Feb. 20, ma Kapoho, Puna, Hawaii, hanau o Mose k. Na J. H. Haleluhe me Kanoa.

...at Kapoho, Puna, Hawaii, Mose m. was born to J.H. Haleluhe and Kanoa.

June 17, 1871 (aoao 3)

Nupepa Kuokoa

Make i Aloha nui ia

...Ma ka Poakahi la 12 o Iune, A.D. 1871, ua pauaho mai la o Manu w. i keia ola ana, a ua hele aku la i ke ala maawe ula a Kanaloa. Ua hanauia oia ma Kula, Puna, Hawaii, i ka la 23 o Iune, o ka A.D. 1854. O ka nui o kona mau la ma keia ola kino ana me keia ao, he 16 ona mau makahiki... ...ua haku iho makou i kanikau nona malalo ia nei...

...Kanikau la he aloha nou e Manu,
Kuu mo'opuna mai ka i-a maka liilii o ka aina,
Mai ke a maka uliuli o Kumukahi,
Mai ke pili enaena o Kukii,
Mai ka wailele opu o Waiwelawela,
Mai ka piina ikiiki o Mawae
Hoomaha i ka olu o ka puu Mano,
Kani ana ka pele kuilua o Puula,
Auwe! Kuu mo'opuna—e.
Moopuna Haaloulou... ¹¹⁹

On Monday, the 12th day of June, 1871 Manu f. breathed her last breath of this life, departing on the red-streaked path of Kanaloa. She was born at Kula, Puna on the 23rd of June, 1854.

She lived 16 years in this body on earth... we have composed the lamentations below for her...

...A loving lamentation for you, o Manu,
My granddaughter from the [lit.] small eyed fish of the land,
From the where the light darkens the eyes at Kumukahi [?]
From the glowing pili grass of Kūki'i,
From the diving place of Waiwelawela,
From the sticky-hot ascent of Māwae,
Where we rested in the cool of Pu'u Manō,

¹¹⁹ Several kanikau, referencing familiar and storied places around Kumukahi were submitted by various relatives -- Samuela Hoopii (her husband), Kauī w., Kanui w., S. Pihinui (her grandfather), Moopuna Haaloulou (her grandmother), Piimaikawaa w., Pahupiula Manu, Pahukoa Kaaukai, Kaua w. (her younger sister), Napahulehua Poopuu w., Kahaku w., Manua w., Kahula, Pooulaula, and Kaikamahineheleloa Luahine. While the location of Mele Manu's passing was not cited, the submittal came from D.A. Kaaihulu, at Kamō'ili'ili. It is likely that several of the names cited include families who come directly from Kula in Puna.

The bell of Pū'ula is ringing out,
Alas! My grandchild.
By Moopuna Haaloulou...

Mei 17, 1884 (aoao 2 /c 3)
Nupepa Kuokoa

...Ma ia wahi no [Kalapana] Apr. 23, mareia o Kaluna Kalawe me Miss Malihini Ili.

...At this place [Kalapana], Apr. 23, Kaluna Kalawe married Mis Malihini Ili.

August 15, 1884:2
Evening Bulletin
Government Lease Issued

J. E. Elderts, Pualoalo and Koaie, Puna, Hawaii \$30.

October 6, 1885:3/c1
Daily Honolulu Press
Coastline of Puna Sinking

Capt.J. E. Elderts reports that the coast of Puna, Hawaii, is gradually sinking. Where his boat house stood six months ago is now flooded with water at high tide. In 1868 during the great earthquake of April the whole Puna coast sank from five to fifteen feet. Some say the eastern part of Hawaii will turn up missing if this thing goes on.

Novemaba 27, 1896 (aoao 3)
Nupepa Kuokoa
Willie Kalawe Ua Hala¹²⁰

I ka *Nupepa Kuokoa*: Aloha oe:—Luuluu wale kaua la! E ahonoī mai oe ia'u i kekahi wahi kaawale o kou kino lahilahi. e komo aku au iloko ou, no na hua e kau ae la maluna. I ike mai ai hoi na kini makamaka lehulehu, ame na hoaloha o ka mea i maalo aku ia ma o, e noho ana mai ka la puka a i ka la komo.

“Aole hoi o kakou kulanakauhale e mau ana maanei, aka, ke imi aku nei kakou ia mea ma keia muli iho.”

Ma ka hora 4:20 o ka wanaao Poaono ; la 31 o Oct. i hala ae nei, ua komo mai la ka anela o ka make i o maua la, a lawe aku la i ka hanu hope loa o ka maua keiki i aloha nui ia Willie Kalawe a hele aku la oia no ke ala hoi ole mai, oiai nae, o kakou ke hele aku ana i ona la a oia, aole e hoi hou mai ana i o kakou nei.

Ua hanauia aku oia mai ka puhaka aku o kona makuahine Mrs. Mama Kalawe ma Haehae, Kapoho, Puna Hawaii, kahi hoi a ka la i hiki mai ai i Nov. 13. A.D. 1878.

O ka nui o kona mau la i hanu ai i na ea o keia noho ana malihini ma keia ao, he 17 makahiki, 11 malama, a me 18 la, a kuu wale aku la i kona luhi, pau ka lohe ana i kona leo uwe, pau ka

¹²⁰ See also *Ke Aloha Aina*, December 12, 1896:7/c5 for additional background.

ike ana iaia, ua hala! Ua lilo!! Ua nalo!!! Ua maha aku la!!!! Auwe! Aloha ino kuu keiki, ka mea paimana ole i ko maua manao e noho nei.

Song.

He aloha kuu lei kuu milimili,
Kuu keiki la ua hala.
Mai ka wai huihui la e Wailoa
Mai ka ulu lehua i Panaewa e

Chor. —Manaonao wale ka ike'na
Luuluu i ke aloha
Komia iho i paa iloko
Pela hoi. ua hiki e—

Ua waiho iho oia mahope nei ia maua na makua, kona mau pokii, na kaikuaana, na hoaloha o ka imi naauao ana, ame na kuni lehulehu a pau, e u pu aku nona ma keia aoao.

Ua hoonaauaoia oia i kona mau la kamaiki opio, ma ke kula apana o Halepuaa, Puna, Hawaii, ma na ike oia au i hala aku, i noho kumu ia e D. Kapahee, kona kupunakane pono i ka A.D. 1883, a ma ka la 24 o Nov., A.D. 1884, ua komo aku oia ma ke Kula Alii o Kahehuna, Honolulu, Oahu, i noho kumu poo ia e Rev. A. Mackintosh a ma ka hapa hope o Augate, A.D. 1887, komo hou ma ke Kula Beritania o Waimea, S. Kohala, Hawaii, malalo o ke alakai ana a Miss E. W. Lyons, a ma ka malama o Oct. oia makahiki no, noho hou ma ke kula o Kahehuna, a ma ka malama o lune, A. D. 1888, hemo mai oia mai ia kula mai, me ka minamina nui ia e na kumu, ame ka loa pu mai hoi o na hoomaikai ia ana mai na kumu mai oia kula, a ma ka malama ae o Sept. oia makahiki no, komo hou oia ma ke kula apana o Kapoho, Puna, Hawaii, e noho kumu ia ana e Rev. J. N. Kamoku, a ma ka hapa mua ae o ka A.D. 1889, noho ma ke kula olelo Beritania o Kalapana, Puna, Hawaii, i noho kumu poo ia e S. H. Haaheo, a ma ka hapa hope oia makahiki, noho hou ma ke kula o Kapoho, malalo o Miss Hattie Elderts, ame George Elderts, a ma ka la 17 o Sept., A. D. 1890, ua puka mai la oia mai la kula mai, a i ka la 18 ae no, komo hou aku la oia ma ke Kula Hanai o Hilo Boarding School e noho kumu poo nui ia ana e Mrs. Terrv, a ma ia kula oia o noho no ka manawa loihi i hala ae, a ma ka malama o Dec., A. D. 1895, waiho malie aku la oia i ke kula ana i aloha nui ai, mamuli o kona loa ana i ka nawaliwali kino, a na ia nawaliwali i hoomailo iaia no akahi makahiki a oi, a hala wale aku la no me ka minamina nui, eia ka!

O maua ana ka ke aloha e luwaiele nei
E kuewa ana i ke ala me ka waimaka.

Ua haawi ia na lapaau naauao ana a na kanaka iaia. A me ia a lilo wale aku la.

Lilo i Puna e—
Lilo i Puna
Lilo aku la i Puna
ke au ka hewahewa,
Auwe! aloha no.

O ka maua hiapo a hua mua hoi keia i loa mai i ko maua mau la opio wale o ka noho ana iloko o ka berita mare, a he mau hoa hele no hoi no na wahi malihini ma ka hana a ke Akua.

I ka wailele o Hiilawe
O Waipio i Pakaalana,
I ka ia miliopuia i ka lima
Auwe! lihaliha wale!!
Ua pili pu ia e makou ke anu o
Waimea i ka ua Kipuupuu
Ka nani hoi o Hilo Hanakahi
Ka Paiaala o Puna i ka hala
Ka ohu kakua i Kilauea
Ke kai kauhaa a ka malihini
Ia Kona kai opua i ka lai.

Ua pili pu ia no ma na hana maikai apau.

Ua baptizoia oia ma Kawaiahao, Honolulu, Oahu, a hookomoia i ka hoahanau ma Puula nei i Iulai 3, 1892. He oluolu oia a he hoolohe ma na ano apau. A he ike i kona mau hoa ma na ano a pau.

Ma kekahi mau po mamua iho o kona hele ana, ia makou e malama ai i ka wa ohana, oili mai no kona leo himeni i ka wa hoonani i ke Akua, me he la, aole he pilikia maluna ona. a i ka lohe ana, hu mai no ke aloha, a hiolo pu no ko maua mau waimaka. a ma ka po hope loa o kona ea, ua kukai olelo pu no maua me ia, a ninau au iaia: He aloha no oe ia maua? Wahi ana i mai ai, he aloha no au ia olua. Ninau hou au, he huhu no hoi oe ia maua i kahi wa. Wahi hou ana—he huhu no i ka wa o ka huhu, a hiki mai no ke aloha. he aloha no au ia olua. Mai haawi oe ia'u i ka poe hoomanamana, e hoolana i ko olua manao no'u, no ka mea, he poe kaahela wale no kakou ma keia home noho malihini maanei, aia no ko kakou home mau loa ma oluna i ke ao.

Ka lani kuu home e maha mau ai,
Pokole paa ole kuu noho maanei,
No ke aha e ohumu ke kau paapu mai,
Na eha, na luhi. na kaumaha e.

Cho.—Eia mai na anela ke memele no'u, etc., etc.

A kuu malie aku la oia i kona uhane, me ka walohia pau ole.

Ua malamaia kona halawai hope loa maloko o ka luakini o Puula. na Rev. J. N. Kamoku, ma ka la Sabati ae, la 1 o Nov., a hoihoi ia aku la ka lepo i ka lepo, e like me ia mamua. no ka mea, "Nana no i haawi mai. a nana no i lawe aku. E hoomaikai nui ia Kona inoa.

Owau iho no, L. K. Kalawe.
Koa. Puna, Nov. 14. 1896.

[Summary]

...At 4:20 in the early morning of Saturday, Oct. 31st, the angel of death came and took the last breath of our beloved son Willie Kalawe. He has gone on the path from which there is no return, and upon which we shall go after him, and not return. He was born from the loins of his mother Mrs. Mama Kalawe at Haehae, Kapoho, Puna, Hawaii, where the sun arises, on November 13, 1878. The number of his days, breathing in this place were 17

years, 18 days... He was educated in the school at Halepuaa, Puna, where D. Kapahee, his grandfather taught... In 1884 he entered the Royal School at Kahehuna, Honolulu... In 1888, he returned and attended the school at Kapoho, under the instruction of Rev. J.N. Kamoku... He also studied under S.H. Haaheo at Kalapana, and then again under Hattie and George Elderts. In Sept. 1890 he graduated and then went to the Hilo Boarding School to study under Mrs. Terry. In 1895, while attending the school, he became ill, and left the school with great regret... His last service was held in the church of Puula, led by rev. J.N. Kamoku, on Sunday Nov 1st, and he was then returned to the soil, as it was in the beginning...

I am, L.K. Kalawe.
Koa, Puna Nov. 14, 1896.

March 28, 1905:3/c2
Evening Bulletin
Departure of Captain Elderts

Puna has lost her oldest and best known white settler in Capt. Elderts, who has gone to Canada to reside. [The trip was a short one, and Elderts soon returned to Puna.]

Dekemaba 28, 1913 (aoao 3)
Nupepa Kuokoa
Walohia Wale Hoi E!

...Ke noi aku nei au i kou oluolu e hoike ae ma ka Nupepa i kela mau lalani e kau ae la ma ke poomanao, i ike mai ai na hoaloha, mau ka la hiki ae ma Kumukahi ahiki i a poli o Lehua. Eia la he ukana nui ia. Haehae e puolo nei nona keia wahi kanaenae.

Hii Puna i ka puolo waimaka a ke aloha,
Lu iho la i na lehua o Kuaokala.
Ka la o ke aloha i hiki mai ai,
Ke hanini nei no i kuu lihilihi,
Walohia wale hoi a!

Ua oluolu i ka Makua Mana loa ke lawe ana kau i ka hanu ola mai ke kino kau o Mrs. Henry I. [Silva] Lyman... ...Ua noho kumukula oia no Kapoho nei no kekahi mau makahiki i hala ae nei...

E Kalehua, e ka home aloha,
Aole oia ma kou malu,
E ka wai aniani o Waiwelawela,
Wai pumehana i ka ili,
A ole oia e maalo hou ma kou wahi,
Ua nalo.
Waiapele noho i ka olu,
Aole oia e kiei hou ana e makaikai ia oe,
Me na hoaloha.
E na puu kinikini o Kapoho a me Kukii,
Aole oia e maalo hou aku ana,
Ua nalo!!

[Translation]

A Lamentation

I ask your kindness to make known in the Newspaper the lines below under the heading above, that all our friend from the place where the sun arises at Kumukahi to the bosom of Lehua. Here is the large burden. A bundle (gift) of love in this supplications.

Puna bears the bundle of tears,
Scattering the lehua blossoms of Kuaokalā,
The beloved sun has arisen,
[Tears] Pouring from my lashes,
A lamentation!

The all Powerful Father saw fit to take the living breath from the living body of Mrs. Henry I. [Silva] Lyman... In the past years she was a teacher at Kapoho School...

O Kalehua, beloved home,
She shall not again be in your shelter,
O sparkling waters of Waiwelawela,
Waters the warm the skin,
She shall not again pass your place,
She is lost (to us).
Waiapele there in the coolness,
She shall not again glance upon you or visit you,
With our companions,
O the many hills of Kapoho and Kūki'i,
She shall not again pass by you
She is lost!!

October 2, 1914 (page 1)

The Hawaii Herald

Korean Washed from Rocks and Drowned

Cape Kumukahi is scene of sensational drowning when man gathering opihis is swept into ocean. Three other have been drowned as same spot.

Kang Men Su, a Korean, aged forty-five and a married man, was washed to his death at Cape Kumukahi last Saturday afternoon while engaged in collecting opihis. His body has not been recovered and there is but little chance it will be. The man was an employee of Supervisor H.J. Lyman and considered to be a good hardworking laborer... The numerous fatalities that have happened at Cape Kumukahi are causing the sheriff's department much worry, and it has been suggested that signs be put up at the place to warn fishermen and gatherers of shell fish of the dangers. These signs would be printed in several languages and displayed at the land end of the rocky peninsula.

Ianuari 14, 1916 (aoao 3)

Nupepa Kuokoa

He Hoalohalo

“Aole o kakou kulanakauhale e mau ana maanei, ke imi nei kakou ia mea ma ia hope aku.”

Ke hoi nei iluna e,
Apau no kuu auwana.
Maanei luuluu a luhi pu,
Ma o no nae ka maha.

I ko makou mau makua ma ka uhane Rev. L. K. Kalawe me Mrs. Mary Kalawe, na keiki, na moopuna, luuluu wale hoi!

Ma ke telegalapa uwea ole o ka la 2 o Dekemaba, 1915, i hala aku la, i loa mai ai ka lohe o Mrs. Miriama Kaaidala Pereira, kekahi o ka olua mau kaikamahine i aloha nui ia, ua haalele mai la i keia ola honua ana, ma ke kulanakauhale o Honolulu; ua ukali aku la i ke ala a kona mau makuahine i hala mua, oia o Mrs. Mama Kalawe, ame Mrs. Elena Kalaiwaa, kona kaikuaana i hala koke aku nei no i ka la 12 o Sepatemaba, 1915, ame kona mau kaikunane, na pokii, ma ia ala hookahi no.

Ma ia lono telegalapa i au aku ai oe i na kai eono o na mokupuni, me ka manao o ka moopuna ka i haalele mai i keia ola honua ana. Eia ka o ka lei keiki no a kakou, o Mrs. Kaaidala Pereira i niau kololani aku nei ka hele ana, he kupa a he kamaaina oia no Puna paia ala i ka hala me ka hinano.

He mea i noho a kamaaina i na ale hulilua o ka lae o Kumukahi, a i auau no hoi i ka wai o ka Miloholu i Waiakaea, e nana ana i ka la puka i Haehae e aka ae ana i Hanakaulua, a he hoa uhaiaholo pu no hoi i na pahoeheue ula i ka lehua o ka aina, a he hoa auau pu no hoi i ka Waiwelawela hooihi a ka malihini.

He hoahanau oia no ka Ekalesia o Puula, a he alakai himeni elua no ke Kula Sabati, a he lala no ka Ahahui C. E.

Iaia i kaawale aku ai, ua hoouna mau mai no oia i kana mau kokua no ka Ekalesia, ke Kula Sabati ame ko ke C. E.

Ua pau kana hana, ua pau kona ike ana i na paia o Puula luakini, a me na huikau o na la hoike Kula Sabati o Puna holookoa; ua haalele iho oia he kane, he mau keiki, he mau hanau mua, a he muli pokii, ame ua kini ohana e noho ana i ka aina o Puna i ke onaona.

Ua maha oia, ua kuu kona luhi, a ke hea mai nei ka leo hoolana:

E hele mai oukou apau i O'u nei, e ka poe luhi, ame ka poe kaumaha, a na'u oukou e hoomaha aku.

E hooholoia: O na hoahanau o ka Ekalesia o Puula ame ke Kula Sabati ma o ko makou komite la, ke komo pu aku nei makou e u pu me oukou, iloko o ko oukou wa o ke kaumaha.

Ke pule nei makou i ke Akua a kakou e pule nei, e oluolu Oia e homemade mai i ko oukou mau kaumaha, a e holoi ae i na waimaka kahe mai ko oukou mau maka ae. E hoounaia i hookahi kope o keia Hoalohaloha i ka ohana i hookahi kope i ka Nupepa Hoku o Hawaii, a i hookahi kope i ka *Nupepa Kuokoa*.

O makou iho no o na komite i kohoia:

W. M. Kalaiwaa, J. K. Kamoku, H. K. Kamoku, Komite o ka Ekalesia.

Mrs. J. K. Kamoku, Mrs. Chas. Elia, Miss Helen Puhi, Miss Elene Puhi,
Komite Kula Sabati
Puula, Puna, Hawaii, Ianuari 2, 1915.

[Summary]

A Lamentation. "Our place of everlasting residence is not here, we seek that which comes after..."

To our parents in the spirit, Rev. L. K. Kalawe, Mrs. Mary Kalawe, the children and grandchildren, there is great sorrow!

Via telegraph the past December 2, 1915, we learned that Mrs. Miriam Kaaidala Pereira, one of your beloved daughters, passed from this life, in the town of Honolulu. Waiting for her were her mother Mrs. Mama Kalawe, Mrs. Elena Kalaiwaa, her elder sister who passed away on September 12, 1915, some of her older brothers and younger siblings, who all predeceased her on that same path...

Mrs. Kaaidala Pereira was a native child of Puna of the fragrant hala and hinano groves. She was a native of the waves of Kumukahi, she bathed in the waters of Miloholu at Waiakaea, she looked upon the sun rising at Haehae and Hanakaulua, and a companion who traveled the pahoehoe lands reddened by the growth of lehua, and a companion who swam at Waiwelawela which fascinates the visitors.

She was a member of Puula Church, a song leader in the Sunday School.

The work is finished, she shall not again be seen in walls of Puula church, or in the gatherings of the Sunday Schools of all Puna. She left behind a husband, children and many relatives who reside in the fragrant land of Puna...

W. M. Kalaiwaa,
J. K. Kamoku,
H. K. Kamoku
Church Committee.

Mrs. J. K. Kamoku,
Mrs. Chas. Elia
Miss Helen Puhi
Miss Elene Puhi
Sunday School Committee.
Puula, Puna, Hawaii, Ianuari 2, 1915.

Okatoba 9, 1919 (aoao 2)

Ka Hoku o Hawaii

E Hoolaula Ae Ana i ka Hui Lawaia

Mahope iho o ka hoomaopopo ia ana o ke ano holopono o ka J. N. Koomoa hapai ana i ka oihana hukilau ma Hilo nei, ame kona kukulu ana hoi he wahi hui uuku iwaena iho no o kona poe lawaia, ua noi ia aku oia e kekahi poe okoa ae, e hoolaula ae i kela :hui lawaia," a i hiki ai hoi i kekahi poe hou e komo aku iloko o ka hui hou, a lawe hoi i na mahele lehulehu e hoomahuahua ia ai ke "kumuwaiwai" o ka hui hou.

Ua noho iho la ka lakou hui mua, a ua hooholo lokahi iho la e hoohui hou ia lakou me ka poe e makemake ana e komo hou aku, a e hoopuka ia hoi na mahele o elua dala pakahi o ka mahele hookahi, a i hiki ai hoi e hoomahuahua ia aku ke kulana o keia hana ana ma ke kulana lawaia. Eia he poe lehulehu e lawe nei i na mahele o ka hui hou, a i ka lawa ana o kekahi puu

dala, alaila, e kuai ia aku aua paha i waapa lawaia no ka lawelawe ana i ka oihana lawaia, a i kaa Taraka paha e kii ai i na ia o ka poe lawaia o Kapoho, Pohoiki, a hoea loa aku paha i Opihikao, Kalapana.

He hana maikai maoli keia e lawelawe ia nei, a he hana hoi i hooemi kupono ia mai ai ke kumukuai o ka i'a, a e loa pu ai hoi ka makeke kupono no ke kuai ana aku i na i'a o ko kakou poe lawaia.

Hoomakaukau mai e L. K. Kalawe, P. Kuaiholani ma, ame ko Kalapana poe lawaia no ke kokua pu ana i keia hana kokua ia kakou iho, a i hiki ai hoi e ea hou ko kakou mau poo iluna ma keia oihana kulana o na kupuna o kakou. O ke alahele wale no keia e hiki ai ia kakou e paa i ko kakou kuleana maluna o ko kākou aina oiwi. E kakau mai no ua hoakaka ana no na mea i koe ia J. M. Koomoa ma Hilo Taona nei.

[Summary]

After learning that J.N. Koomoa was moving forward with the business of doing the hukilau business in Hilo, and his organizing a group of fishermen, he also asked his group to seek out others who might form a small group of fishermen so that the profits could be used to encourage a new association.

They all met, and agreed of one accord to create a new association, and to invite others to join with a fee of two dollars per share, so they could grow the group. Many people came together and raised the money, so they purchased a fishing boat and a truck with which to transport the fish from Kapoho, Pohoiki, and perhaps all the way to Opihikao and Kalapana.

This is an excellent undertaking, and will likely reduce the overall cost of fish that are available in the markets.

L. K. Kalawe along with P. Kuaiholani and others, along with fishermen of Kalapana are all coming together to work on this. We may all raise our head high in pursuit of the custom of our ancestors. This is the path by which we may secure our place on our ancestral land...

September 25, 1920:8/c1

Hawaii Tribune-Herald

J.E. Eldart's 102nd Birthday

Kapoho will be the scene of a large luau this evening when guests from far and near congregate to attend the birthday celebration of Puna's oldest citizen, who will round out 102 years, today.

September 27, 1920:6/c1

Hawaii Tribune-Herald

Friends Pay Tribute to Captain Eldarts

To celebrate the 102nd birthday of Captain J. E. Eldarts of Puna more than 100 guests gathered at the Eldarts' home at Kapoho on Saturday afternoon. This number was considerably augmented by late comers. Captain Eldarts came here in 1848, and in 1850,

with Captain Reed and Charles E. Richardson, father of Mrs. F. M. Wakefield, started the cattle business. With Captain Eldarts on this occasion were eight children, 21 grandchildren, and 11 great-grandchildren.

August 31, 1921 (page 1)

Hilo Daily Tribune

Captain Eldart's

...Captain Eldarts, the business partner and [Shipman] family friend is still living at the reputed age of 104 years. Of the correctness of Eldart's age there is but a very narrow margin of doubt. He was known to be in his early thirties when first coming here in command of a sailing vessel in December, 1848, or January, 1850. The Captain, now blind, divides his time between two homes which he owns on this island, one at Pahoia and the other near Kapoho...

May 17, 1929 (page 6)

The Honolulu Advertiser

Kapoho Cemetery

[Health Board Actions:] ...Kapoho cemetery site, district of Puna, Island of Hawaii, approved...

February 27, 1930 (page 3)

Hilo Tribune-Herald

Kapoho Cemetery

[County Appropriations:] ... By Authority.

Surveys and Prepare Description of Kapoho Cemetery	\$52. 91...
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February 7, 1933 (page 3)

Hilo Tribune-Herald

Jitsuo Matsumoto

Jitsuo Matsumoto, 11, son of Mr. and Mrs. Shigeru Matsumoto of Kapoho died at his home Sunday at 9 a.m. after a week's illness. Burial was at Kapoho cemetery in the late afternoon of the same day.

December 21, 1934 (page 5)

Hilo Tribune-Herald

Deaths

...Kualapai—On December 14, Sam Lemuela [Samuela] Kualapai, Jr., 4 months, son of Sam Lemuela Kualapai, Sr., Kapoho. Buried at Kapoho cemetery...

May 27, 1936 (page 1)

Hilo Tribune-Herald

Girl Dies of Severe Burns

Masae Ueki, 14-year-old daughter of Kametaro Ueiki, cane planter at Kapoho, Puna, died at the Olaa hospital this morning at 4 as a result of severe burns which she received at her home the previous evening.

Funeral services are being held this afternoon at the Ueki home in Puna. Interment will be at Kapoho Cemetery.

February 3, 1942 (page 4)

Hawaii Tribune Herald

Offshore Fishing Restrictions During World War II

Official Orders. Offshore Fishing Notice, Release No. 193. General Orders No. 12. Headquarters Hawaii District. Hilo, Hawaii, T.H. 2 February 1942.

Offshore Fishing. 1. In addition to the limitation as defined in Section II, General Order No. 4, 9 January 1942, and General Order No. 6, 17 January 1942, this headquarters, offshore fishing on the southeast coast of Hawaii, from Cape Kumukahi, southwest, to and including Point Ka Lae Kupapau¹²¹, from CANOES at a distance not to exceed One (1) Miles from the general shoreline and under authority of and permit from the deputy sheriff, Puna district, is authorized to citizen residents.

2. Residents taking advantage of the authority to fish offshore do so at their own risk.

3. The use of Power Craft or Outboard Motors for any purpose without authority from the headquarters is prohibited.

By order of Lieutenant Colonel Burton:
(SGD) Fred L. Hartman,
Captain, 299th Infantry,
Adjutant, Hawaii District.

August 1, 1942 (page 2)

Hilo Tribune-Herald

Mrs. Akahori Dies

Mrs. Yuko Akahori, 45, of Kapoho, died at 6 a.m. today at the Olaa hospital.

Services will be held at 3 p.m. Thursday at the home, after which interment will take place at the Kapoho Japanese cemetery. The Dodo mortuary is taking charge of the arrangements. Mrs. Akahori is survived by the widower, Shinkichi, and six children.

August 24, 1942 (page 2)

Hilo Tribune-Herald

Nalimu Services

Services for John Punahoa Nalimu, 43, of Kapoho, who died at 11:30 p.m. Saturday in the Hilo Memorial hospital, were held at 1:30 p.m. Sunday at the Dodo mortuary chapel. Burial followed at the Kapoho Cemetery.

Mr. Nalimu, who was janitor at Kapoho school, is survived by the widow, Helen; a daughter, Helen who is employed by the Hawaii Telephone System, and two stepbrothers, Joseph Kakauehua [Kekaualehua], of the Hilo Police Department, and George Kakauehua [Kekaualehua] of the Hawaii Territorial guard.

¹²¹ The place name, "Ka Lae Kupapau" may be translated as "The point of Graves."

Novemaba 10, 1943 (aoao 1)

Ka Hoku o Hawaii

Hoolaha Hookapu

E ike auanei na poe apau e noho nei ma ka Apana o Puna; Owau o A. Kalawe, e noho nei ma Kapoho, Puna, T H., ma ke ano he mea malama i ka waiwai o David Kalawe, e noho nei ma Honolulu, Oahu, T. H. Ke papa a ke hookapu loa nei wau i ka poe apau e hele ana maluna o ua wahi la no ke kii ana i ka Opihi i mea imi pomaikai.

E hele ana kona palena mai Waieli a hiki i Kaa. He mea pono no e ho'olohe i keia hookapu o pilikia auanei hoi.

(Sgd) A. K. Kalawe,
Kapoho, Puna.

Know all people who reside in the District of Puna; I A. Kalawe, residing at Kapoho, Puna T.H., in the capacity as trustee of the assets of David Kalawe, residing in Honolulu, Oahu, T.H. I hereby forbid and restrict all people from trespass on this place seeking to gather opihi.

The boundaries extend from Waieli to Kaa. It is needful to heed this restriction lest there be trouble.

(Sgd) A. K. Kalawe,
Kapoho, Puna.

April 20, 1946 (page 5)

Hilo Tribune-Herald

Kobayashi

Kobayashi—Jane Vincent Kobayashi, 28, of 60-C Kelikolani [Keelikolani] St., buried April 2, in Kapoho Japanese Cemetery.

Takeji Kobayashi, 1, of 60-C Kelikolani [Keelikolani] St., buried April 2, in Kapoho Japanese Cemetery.

February 3, 1947 (page 2)

Hilo Tribune-Herald

(Board of Supervisors Hear from Puna Residents)

(by Keith Abe)

...6. Amendment of the opai ['ōpae] bait fishing law...

...Alvin Kalawe of Kapoho asked that provision be made for a Puna member on the board of supervisors so that people in the district could have direct voice in county affairs.

John Kalawe also of Kapoho felt it was unfair to the Hawaiians that opai bait fishing had been made unlawful. He wanted to know whether a law could be enacted that would provide special immunities to Hawaiians like the federal law which permits "Indians to fish for salmon."

He [also] said he was all for Rep. Peter N. Pakele's proposed legislation to introduce teaching of the Hawaiian language in the public schools...

August 20, 1947 (page 2)

Hilo Tribune-Herald
Kobayashi Rites

Services for Mrs. Agnes Momi Kobayashi, 57, Kapoho, who died Tuesday, were to be held today from Dodo mortuary chapel with the Rev. Kaipo Kuamoo officiating. Burial was to follow in the Kapoho Japanese cemetery.

Mrs. Kobayashi is survived by a daughter, Miss Natsu Kobayashi; two sons, Herbert Kaluna and Sampe Kobayashi, and six brothers.

October 20, 1947 (page 2)

Hilo Tribune-Herald
Kawate Services

Services for Mrs. Matsu Kawate, 55, of Kapoho, were to be held at 3 p.m. today from her home, followed by burial in Kapoho Japanese cemetery. She died Sunday in Hilo Memorial hospital.

A widow, she is survived by four sons.

Dodo mortuary was in charge of arrangements.

October 30, 1947 (page 2)

Hilo Tribune-Herald
Graves Disturbed

Police launched an investigation today to identify the persons who recently attempted to disinter five bodies from graves in Kapoho cemetery.

Relative carrying flowers to the graves discovered that the earth over the five graves had been disturbed.

Investigation indicated the graves had been excavated and then refilled, but there was no indication whether the bodies had been molested.

March 9, 1948 (page 2)

Hilo Tribune-Herald
Nishiura Rites

Services for Mrs. Kiyo Nishiura, 51, of Kapoho, Puna, were held at 3:30 p.m. today from the home followed by burial in the Kapoho Japanese cemetery. She died at 3 a.m. at her home.

She is survived by the widower, Mojiro Nishiura; five sons, Shigeo, Ichiro, Yoshio, Hideo and Shoichi, and five daughters, Mrs. Tomiko Nakanishi, Mrs. Tatsuki Sato, Mikuyo, Takako and Sadako Nishiura. Dodo mortuary is in charge of arrangements.

March 13, 1948 (page 5)
Hilo Tribune-Herald
Deaths

Ikeda—Mildred Yoshiko Ikeda, 2 yrs. Of Kapoho, on February 29, buried at Kapoho Japanese Cemetery.

July 31, 1948
Hilo Tribune-Herald
Uyemaki [Uyemuki] Rites

Services for Fukutaro Uyemuki, 77, Kapoho, will be held at 4 p.m. today from his home followed by burial in Kapoho Japanese cemetery.

Mr. Uyemuki died at his home Friday. He was a truck farmer. Survivors include the widow, Mrs. Motoyo Uyemuki; four daughters, Mrs. Fukuyo Iwamoto, Mrs. Tomiyo Carvalho, Mrs. Clara Fry and Miss Teresa Uyemuki, and two sons, Glenn and Amos Uyemuki... [Dodo Mortuary]

May 11, 1949 (page 1)
Hilo Tribune-Herald
Aiona Services

Service for Harold Moore Ah Fook Aiona, 5-month old son of Mr. and Mrs. Frederick Aiona of Kapoho, were to be held at 3 p.m. today from the home followed by burial in Kapoho cemetery. He died at 11:30 a.m. Tuesday in Hilo Memorial Hospital.

Besides the parents he is survived by a brother Frederick Jr., and two sisters, Lehua and Jacqueline... [Dodo Mortuary]

August 18, 1949 (page 2)
Hilo Tribune-Herald
Aiona Services

Services for Chang Yang Aiona, also known as Aiona Aka, 64, of Kapoho, Puna, will be held at 4 this afternoon from the home followed by burial at Kapoho cemetery.

Mr. Aiona died yesterday in Olaa hospital.

Survival include the widow, Sara; seven sone, William, Sam, Chang II, Frederick, Charles, Chang III and John; and four daughters, Mrs. Emma Garcia and Misses Elizabeth, Nancy and Sarah Aiona... [Dodo Mortuary]

- Paniji Imada, 74. Kapoho Japanese Cemetery (*Hilo Tribune-Herald*. November 20, 1949:2)
- Ichisuke Shimezu, 65. Kapoho Japanese Cemetery (*Hilo Tribune-Herald*. December 12, 1949:2)
- Sadaki Yamashita, 84. Kapoho Japanese Cemetery (*Hilo Tribune-Herald*. March 20, 1951:2)
- Einosuke Minamizuchi, 75. Kapoho Cemetery (*Hilo Tribune-Herald*. June 11, 1952:2)

February 2, 1953 (page 2)

Hilo Tribune-Herald

Mrs. Nancy Kalawe

Funeral services for Mrs. Nancy Kalawe, 44, of Kapoho, who died at Memorial hospital, will be held tomorrow afternoon at the family home followed by burial in Kapoho cemetery. Arrangements are in charge of Dodo mortuary.

The Rev. Kaipo Kaumoo [Kuamoo] and the Rev. Gabriel Pea will officiate at the service. Mrs. Kalawe was a member of Hale O Na Alii society. Surviving are her husband, Alvin Kalawe, three sons, Alvin Jr., Johnson and Ronald; and four daughters, Frances, Emma, Helen and Nancy, all at home.

- Mrs. Kin Namba, 77. Kapoho Cemetery (*Hilo Tribune-Herald*. February 27, 1953:2)
- Risaku Honda, 78. Kapoho Cemetery (*Hilo Tribune-Herald*. May 4, 1953:2)
- Tomojiro Ozaki, 74. Kapoho Cemetery (*Hilo Tribune-Herald*. September 30, 1954:8)
- Hiroshi Higa, 36. Kapoho Cemetery (*Hilo Tribune-Herald*. May 8, 1956:1)
- Ikutaro Ohara, 89. Kapoho Japanese Cemetery (*Hilo Tribune-Herald*. October 15, 1956:4)
- Mitsue Soga, 49. Kapoho Japanese Cemetery (*Hilo Tribune-Herald*. February 4, 1957:6)

February 2, 1959 (page 1)

The Honolulu Advertiser

Big Island Teacher Drowns,
Newsman's Wife Falls into Ocean

Hilo – Mrs. Jewelle Lyman Wilhelm, 38, Olaa school teacher and a sister of Sen. Richard Lyman, drowned yesterday after falling into rough seas at Kapoho.

She apparently slipped from a 15-foot rock ledge near the Kumukahi Point lighthouse while her husband, Hilo newsman Gene Wilhelm, trailed behind taking picture of shoreline scenes... Funeral services will be held at 3:30 p.m. Tuesday at Haili Church, with cremation to follow. Burial will be in Kapoho Cemetery.

February 7, 1959 (page 1)

Hilo Tribune-Herald

Mrs. Tamar Kaulupali

Kapoho, Hawaii, Feb. 7 – Funeral Services for Mrs. Tamar Kaulupali, 75, of Kapoho were to be held today at 3 p.m. at Kapoho Congregational Church with burial to follow in Kapoho Cemetery.

Mrs. Kaulupali died yesterday at home. She was a member of the Kaahumanu Society. Wake services were held last night at the church. Survivors include her husband, Samuel Kaulupali, and a son, John K. Kaulupali of Honolulu... [Dodo Mortuary]

- Toyohiko Nakamura, 87. Kapoho Japanese Cemetery (*Hilo Tribune-Herald*. February 26, 1959:4) [Hawaii Funeral Home]
- Tamiyo Nishiura, 62. Kapoho Japanese Cemetery. (*Hilo Tribune-Herald*. June 15, 1959:4) [Hawaii Funeral Home]

- Tavares Infant, grandson of John Kalawe. Family Plot, Kapoho Cemetery. (*Hilo Tribune-Herald*. September 27, 1959:16)
- Ito Uyeda, 80. Kapoho Japanese Cemetery. (*Hilo Tribune-Herald*. December 8, 1959:4)
- Lovelymae Anita Tagalicod, 2. Kapoho Cemetery. (*Hilo Tribune-Herald*. January 11, 1960:4)

Visitors Travel to Puna and Kumukahi Vicinity

In addition to the narratives by missionary travelers, another source of valuable descriptions of Puna are found in articles and journals written by native and foreign visitors to the district. Many of the narratives describe the land, communities, practices and storied places. The accounts that follow are among those which offer us glimpses into the history Kumukahi and neighboring lands. The selected narratives are cited in chronological order, based on the date of travel.

A Visit to Puna by J.J. Jarves, Editor of the *Polynesian* (1840)

J.J. Jarves, editor of the *Polynesian* wrote a series of articles documenting a journey around the island of Hawai'i. His narratives included descriptions of Puna—the land, villages, activities and the eruption that was flowing towards the sea at Nānāwale. Departing from Kīlauea, Jarves wrote:

...The descent was so gradual as to be hardly perceptible, and after a brisk walk of eleven miles, we came in sight of the smoke and flames arising from the new streams of lava. They were about twelve miles east of us. At noon we arrived at Olaa, a neat little hamlet upon the border of the wood, with considerable cultivation about it. The population ran out to greet us...urging us to pass the night... Being anxious to arrive at Hilo, we declined... [*Polynesian* – Aug. 22, 1840:42]

In the next issue of the *Polynesian*, Jarves described the journey to see the eruption at Nānāwale, Puna, situated about 25 miles from Hilo. Departing Hilo, Jarves informs us that at that time, there was a “middle Puna road.” This road was an inland trail, by description, perhaps not far from the alignment later surveyed by A.B. Loebenstein (see account from 18xxx, later in this study). After viewing the eruption, Jarves and party then traveled along the coastal Puna Trail to return to Hilo.

[June 8th –Wednesday] ...After retracing our steps on the road to the volcano for ten miles, we diverged to the south east, upon what is called the middle Puna road. The night was passed in a small hut, a short distance farther on. Early next morning we continued our route over a country much broken up by lava streams, covered with a light soil, and a scanty forest of stunted ohias, which species bore no fruit. At twelve o'clock, when about twenty-five miles from Hilo, we came upon the first traces of the devastations of the burning lava... After skirting the stream for several miles, we turned left, and at five o'clock, P.M., arrived at the sea, a very romantic spot called Waiakakuila [Waikakahiula]. A chief's house, then deserted, situated in a fine grove of cocoa nut, hala, and hau trees afforded us good accommodations for the night. The surf broke upon a precipice but a few rods distant, and near was a spring which flowing into a basin formed by the rocks, forming an excellent bathing place... [*Polynesian* – Aug. 29, 1840:1]

Jarves provides readers with detailed descriptions (his own and those of Titus Coan) of the eruption and flows entry into the sea. The explosions from the flow were heard 25 miles away. It was reported that on June 5th, the lava flow entered the sea:

...With such rapidity and to such a degree was the water heated that the following day, the fish floated when dead, as far as Keaau, fifteen miles distant, where the water was hot to the touch... [Polynesian – Aug. 29, 1840:46]

On July 10th, Jarves and party traveled along the Puna coastal trail from the Honolulu vicinity to Kea'au and on to Hilo. In his narrative, he compared the setting to that at the time of James Cook's arrival—with native hamlets scattered along the coast and the inhabitants employed in fishing—though he observed that the party saw no heiau while on the journey:

July 10. – Our course led us along the shore, formed by a wall of twenty feet in height, on which the surf rolled heavily, and loudly. The country bordering it was very picturesque with native hamlets amid shady groves. They were in primitive style, and the inhabitants appeared poor and destitute. Civilization had evidently made but little progress in this direction, and the whole scene, probably differed but little from what it appeared in the days of Cook, excepting that we saw no heiau, or signs of idolatrous worship, or any rudeness or incivility among the people. It has the air of repose and happiness which was very gratifying, particularly in contrast with the dreary spectacle we had recently left. The men were mostly employed in fishing, but assembled readily at the sound of a conch, to attend meetings which Mr. L. [Lyman] discoursed at every village we passed through. From the traces of cultivation, the numerous stone pavements and terraces, and the care bestowed in the erection of their houses, now old and out of repair, this was once no doubt a populous district¹²². It is so now in comparison with others, but the inhabitants appear to be borne down by oppression and slavery. This cannot be attributed to missionary enterprise, for they seldom see a preacher, or attend meetings. Their labors being limited to an occasional tour through the district, and the attempt to form schools among the children, which are, however dependent upon native teachers... [Polynesian – Aug. 29, 1840:46]

Visit to Puna and the Kula-Kumukahi Region in 1841

In 1841, Commander Charles Wilkes of the United States Exploring Expedition, toured the Hawaiian Islands¹²³. Wilkes' narratives provide readers with documentation of the landscape, traditions of place, and practices of the natives in the lands the Kapoho-Kula-Koa'e region (see Figure 7). Wilkes also reported that natives were often unwilling to share traditions of old, calling them "foolishness," reflecting the heavy hand of the missionary influence over the natives.

¹²² In an 1857 article series title "Sketches of Life in the Hawaiian Islands. – No. 3; Hilo, Hawaii," narratives written by Jarves were published and he added the following comments to his discussion on the depopulation of certain districts:

From the traces of cultivation, the numerous stone pavements, and terraces partially overgrown with vines and trees, and the care bestowed in the erection of their habitations, now old and out of repair, this evidently was once a populous and flourishing district. The wars of Kamehameha drained it of able-bodied men, and a series of oppressive governors have consummated its desolation... (Jarves in the *Pacific Commercial Advertiser*, July 2, 1857)

¹²³ Wilkes 1845, Vol. IV.

...Almost all of the hills or craters of any note have some tradition connected with them; but I found that the natives were now generally unwilling to narrate these tales, calling them “foolishness.”

After leaving the pahoihoi [pāhoehoe] plain, we passed along the line of cone-craters towards Point Kapoho [Kumukahi], the Southeast part of the island.

Of these cone-craters we made out altogether, large and small, fifteen, trending about east-northeast. The names of the seven last are Pupukai [Pu‘uka‘i], Poholuaakahowe [Pu‘u-hōlua-o-Kahawali], Punomakalua [Pu‘uomākālūa], Kapoho, Puukea, Puuku, and Keala. On some of these the natives pointed out where there had formerly been slides, an amusement or game somewhat similar to the sport of boys riding downhill on sleds. These they termed kolua [sic – hōlua].

This game does not appear to be practiced now, and I suppose that the chiefs consider themselves above such boyish amusements. The manner in which an old native described the velocity with which they passed down these slides was, by suddenly blowing a puff; according to him, these amusements were periodical, and the slides were usually filled with dried grass.

As we approached the sea-shore, the soil improved very much, and was under good cultivation, in taro, sweet-potatoes, sugar cane, and a great variety of fruit and vegetables. At about four o’clock, we arrived at the house of our guide, Kekahunanui, who was the “head man.” I was amused to find that none of the natives knew him by this name, and were obliged to ask him, before they could give it to Dr. Judd...

...The view from the guide’s house was quite pretty, the eye passing over well-cultivated fields to the ocean, whose roar could be distinctly heard... [Wilkes 1845: Vol. 4:186]

During the night, one of the heaviest rains I had experienced in the island, fell; but the morning was bright and clear—everything seemed to be rejoicing around, particularly the singing-birds, for the variety and sweetness of whose notes Hawaii is distinguished.

Approaching Kapoho from the south, Wilkes reported:

As we approached the sea-shore, the soil improved very much, and was under good cultivation, in taro, sweet-potatoes, sugar cane, and a great variety of fruit and vegetables... [Wilkes 1970, Vol. IV:186]

...Previous to our departure [from Kapoho], all the tenantry, if so I may call them, came to pay their respects, or rather to take a look at us. We had many kind wishes, and a long line of attendants, as we wended our way among the numerous taro patches of the low grounds, towards Puna; and thence along the sea-coast where the lava entered the sea, at Nanaivalie [Nānāwale]. The whole population of this section of the country was by the wayside, which gave me an opportunity of judging of their number; this is much larger than might be expected from the condition of the country, for with the exception of the point at Kapoho, very little ground that can be cultivated is to be seen. The country, however, is considered fruitful by those who are acquainted with it, notwithstanding its barren appearance on the roadsides. The inhabitants seemed to have an abundance of bread-fruit, bananas, sugar-cane, taro, and sweet-potatoes.

The latter, however, are seen to be growing literally among heaps of stones and pieces of lava, with scarcely soil enough to cover them; yet they are, I am informed, the finest on the island.

At Puna, there is a large church [Koa'e-Pū'ula]; but no appearance of a village, the houses being much scattered. The church, it is said, will contain two or three thousand persons...

[At the sand hills of Nānāwale] ...The natives had been planting sweet-potatoes near the foot of the sand-hills, but there was little prospect of their succeeding in raising a crop... [Wilkes 1970, Vol. IV:188-193]

Aperila 30, 1864 (aoao 3)

Nupepa Kuokoa

Pau aela ka hoi Kuhihewa!

[In 1864, J.W.H. Kamohai, visited the Kula-Kapoho vicinity of Puna and saw first-hand, some of the famous places of the land that he had only heard of, and apparently not believed to be true.]

E Ka *Nupepa Kuokoa* e; Aloha kaua: E ke Kilohana Pookela, o *Ko Hawaii Pae Aina* i ike mai ai o kaua kini makamaka; e noho ana mai Hawaii o Keawe, a Kauai o Mano.

I ka la 3 o Feb., A. D. 1864, hele makou ma Hilo aku, a hiki ma Kula Puna, i ka la 5, noho ma kauhale o kamaaina, a i ka la 7; hele aku la au e ikemaka ia Waiakaea, a Kamiloholu; o Waiakaea nae he loko ia; a o Kamiloholu hoi, he milo laau ia e kupoai ana ma kae o ka loko, a o ka lau aia iloko o ka loko, nolaila; i kapaia'i o Kamiloholu i Waiakaea hoi, pau ia wahi kaulana ; kaahela hema aku la au mai Waiakaea aku, he nui nae ke aa ma ke alanui, a hiki ma Ku- mukahi, o ke ano ma ko'u ike ana; he wahi ahua pahoehe aa; a maluna he mau wahi ahu pohaku o-eo-e elua, e ku ana ma ka hi- kina kekahi, a ma ke komohana kekahi. Eia nae, o ke ahua ma ka hikina, oia no ka hiki- na a ka la, a o ke ahua ma ke komohana, oia no ka welona a ka la i Lehua, alaila, nana iho la au, e 6 kapuai ka loa o kekahi, a e 6 o kekahi, nolaila, ninau aku la au i kamaaina, o Kumukahi no a nei keia ? ae mai la kamaaina, " Ae!" alaila, haku iho la au i wahi mele, a penei no ia:

“Ma kai au o Puna i hele ae nei, Kau pono ana ka la i Makanoni.”

I iho la ko'u wahi manao, o Kumukahi ka uanei ; o ahua aa kona inoa, naue hele aku la au ma ka hikina akau, a hiki ma Haehae, o ke ano o Haehae he loko noia, kulana mai la au iho, i alawa iho kuu hana, aia hoi, e waiho kahela ae ana o Makenoni. Eia ke ano, he pohaku ia aia iloko o ke kai, o kona loa, e 3 kubita o ia wahi pohaku, he hiki no ke kaikai ia ma kekahi poo, a i ka la 11, pii aku la au i ka lelekawa ma Waiwelawela, o ke ano oia wai, he akaka me he aniani'la, i na o ko Aferita poe, a auau ma ua wai'la, ua like me ko Mareta ke keokeo, o keia wai, aia ma kai o ke alaloa, ma ka hikina hema o Kukii.

I alawa ae kuu hana, e ani peahi mai ana Pohakuolekia ia'u, e naue aku au e ike ia Waiapele, alaila, naue aku'la au, aia hoi, ike aku la au he loko nui.

Ma ka aha-maka ana'ku i kona loa he 80 anana, a he 30 anana kona laula, a keu aku paha, aia hoi; he wai olenalenaia, aia mauka loa o Kula, a i ka la 19 oia malama no, hea mai ana ka

ua huki-heenehu o Hilo ia'u, e hoi au-e, e hoi au e ike i na lehua nee i ka papa o Hopoe, a hiki ma Haena; hapaia mai la au e ka ulumahie o ko'u manao, e naue aku e ike ia Wahine-ami, o ke ana o keia wahi pohaku, ua like me ke kanaka; aia nae iloko o ke kai, pau ae la ka'u mea hou i ike ai.

I ka wa i ike ai ka oukou wahi kauwa nei; pau ae la ko'u makee ana, i keia mau wahi kaulana. Ke hooki nei ka maka sila, i ka-na Pekupeku ana i ke kuluau-moe; i luna o ka elele waha ole a ke aloha.

Me ka mahalo. J. W. H. Kamohai.

Laeokole, Puueo-uka, Hilo, Mar. 24, 1864.

[Translation]

Not to be Mistaken Again! On the 3rd of February, 1864, we went to Hilo and then to Kula, Puna on the 5th. We stayed at the house of one of the natives there and on the 7th, I went to see Waiakaea and Kamiloholu. Waiaka'ea is a fishpond and Kamiloholu is where the milo trees encircle the edge of the fishpond with the leaves (falling) within the pond. Thus, it is called "Kamiloholu at Waiaka'ea," and it is a famous place. Traveling to the left of Waiaka'ea there is a great amount of aa along the trail, by which one reaches to Kumukahi. The nature of this place is one with mounds of pahoe and aa. At this place, there are two jagged stone cairns. One stands on the eastern side and the other on the western side. One mound is to the east, that is the side from which the sun rises; and another mound is on the western side, where the sun sets towards Lehua. Each one looks to be about 6 feet tall. I asked one of the natives, "Is this Kumukahi?" To which the native answered, "Yes!" So I then composed this little song:

Ma kai au o Puna i hele a'e nei,
Kau pono ana ka la i Makanoni.

I traveled to the shore of Puna,
Where the sun sits directly over
Makanoni.

I thought to myself, "So this is Kumukahi, and the mounds of 'ā'ā." I went to the northeast and came to Ha'eha'e. Ha'eha'e, is like a pond and beyond it, one can see Makanoni set out there. It is a stone that is there in the ocean, and its length is about 3 cubits. On the 11th, I climbed up to the diving place at Waiwelawela. The nature this pond is that it is very clear and when you enter the water, your skin glistens like that of the people of Africa. This pond is there on the shoreward side of ala loa (trail) on the southeast of Kūki'i. I then looked and saw the fluttering of [the stone] Pōhakuolekia and then went on to Waiapele where I saw the large pond. Based on what I saw, it is about 80 fathoms long and 30 fathoms wide, perhaps more. It is a yellowish pond there above Kula. Then on the 19th of that month I heard the call of the rain huki-he'e nehu of Hilo calling me to return, and on the way, I saw the lehua trees moving [spread out] upon the plain of Hopoe, and extending down to Hā'ena. Thus bringing to mind thoughts of wonder upon seeing Wahine-'ami. The length of this stone [Hōpoe, ka wahine 'ami i ke kai] is about like the height of a person and it is there in the sea. So finished is this account of the new things I've seen. [Maly, translator]

Okatoba 15, 1864 (aoao 1)

Nupepa Kuoka
Makemake wale.
(Na S.K. Wahinehuhu)

E ka. *Nupepa Kuokoa* e; Aloha oe:—Aia ma ka Helu 18 Buke 3 o ka *Nupepa Kuokoa*; ua ikeia na manao o kuu hoa, oia hoi o J. W. H. Kamohai e olelo ana, “Pau ae la ka hoi kuhihewa,” ke pane aku nei kou wahi hoa, “Pau kuhihewa ia wai?” Ke-i mai nei kuu hoa, “Ka-i no hoi i kela wahi i haiia'e la.” “Ae. Pela io no.”

Owau ka malihini e makemake ana e ike ia mau wahi kaulana, ke kuhikuhi pono mai nae kuu hoa i ke alanui e hiki aku ai i ka'u wahi i kau nui ai; oia hoi o Haehae, a me ke ano o ka hele ana, o hele aku auanei ka malihini a Kamiloholu i Waiakaea, kaahale hema aku; i kaahema aku kahia, ku ana i ke awa kau waa o Kula; i naue hele aku ka hana ma ka hikina akau, kau ana mawaho ae o Kapele; i kaahale hikina hema aku kahia mai i Kukii aku, ku ana i ke kumu niu i Paehana; kuhi paha i ka uliuli o ke a-a i ka mawae he wai, i lele aku ka hana ku ana ka lae i ka pohaku; kau a-mea o ka hikaka o ka manao o kuu hoa i kikikoele mai nei ma kona kukulu manao ana:

Oia nae paha, i kuu nohoana i Kau ko kaikai ana'e ia Haehae ma ka hikina akau o Kumukahi, a me Kumukahi ma ka hema o Waiakaea, a me Waiwelawela ma ka hikina hema o Kukii. O oe hookahi ke keu o ka ikaika i ka ahai i ka aina, a waiho ma kau wahi i makemake ai. Nolaila, ke kauleo aku nei au ia oukou e na makamaka, i noho a hele e makaikai i keia mau wahi kaulana i hai ia'e nei, mai hele oukou ma kahi a keia J. W. H. Kamohai i kuhikuhi ai, o loa auanei ia oukou na wahi i hai ia ma keia kukulu manao. Oiai hoi, he wahi keiki kupa no au no ua mau wahi kaulana la i haiia'e nei e kuu hoa, aole nae au i ike, he Haehae aku kekahi ma ka hikina akau mai Kumukahi aku; a he Kumukahi ma ka hema mai o Waiakaea aku; a he Waiwelawela mai Kukii aku ma ka hikina hema. Aole pela ka pololei i ka'u alawa ana iho. Menei ka pololei; o Kumukahi mai Waiakaea aku, aia ma ka hikina. A o Haehae mai Kumukahi aku, ke hoopolei ia ma ke ano iliwai ia, aia ma ka hema. A o Waiwelawela hoi mai Kukii aku, aneane hikina akau iki, aole hoi kupono loa ika hikina.

Pela ka'u mea i ike. Aole i pau kuu manao, oka uuku o ke kuleana ka mea i pilikia'i, ke oki nei au maanei, a mahope hoopuka hou aku. Me ke aloha no i kuu hoa.

S. K. Wahinehuhu
Kau, Hawaii, Sept. 27, 1864.

[Summary]

...In Issue 18, Book 3 of *Nupepa Kuokoa*, I saw the thoughts of my friend J.W.H. Kamohai, stating, “The mistakes (disbelief) has ended.” I respond asking, “Ended for whom”? My friend then described the places spoken of. Yes, it is so.

I am a visitor, desiring to see those famous places, and my friend pointed out the trail by which to see that place often thought about, it being Ha'eha'e, and how a visitor would travel there; also how to see Kamiloholu at Waiaka'ea, to the south of the canoe landing of Kula... [Wahinehuhu, then quotes some of Kamohai's narratives, and points out that the directional references were incorrect. Stating that a visitor would likely miss seeing these wahi kaulana (famous places).]

...Traveling to the southeast of Kūki'i, one will see the coconut tree at Pae'ohana; and perhaps also see the dark aa lava and the fissure with the water where one may dive from the stone ledge... While I live in Ka'ū, I have traveled to Ha'eh'ae... I am a native child of these wahi kaulana which have been described. I have not seen the places described by my friend, Ha'eha'e to the northeast of Kumukahi; Kumukahi to the south of Waiaka'ea; and Waiwelawela to the southeast of Kūki'i. Those [directions] are not correct based on what I have seen. The correct locations are thus: Kumukahi is east from Waiaka'ea. Ha'eha'e is beyond, and is like a fishpond, to the south. Waiwelawela is a short distance northeast of Kūki'i, not directly east. That is the end of it... [Maly, translator]

Novemaba 6, 1865 (aoao 2)

Nupepa *Ke Au Okoa*
(No ka Nupepa *Ke Au Okoa*)

[A call to the people of Puna addressing famous places of the lands, asking them to subscribe to the Nupepa *Ke Au Okoa*.]

...O Puna, o ka paia ala i ka hala, e ula pu ana ka pahoeheo o Hopoe i ka lehua, e nana ana i ke ahi a ka wahine, i kaulana i ka niu moe o Kalapana, a me na ulu hoonoho i ke alanui, e na keiki e nana ana i ka puka mai o ka la ma Kumukahi, a me na iwa e noho ana i ka nua lehua o Puna, e lawe kakou i *Ke Au Okoa* i keia makahiki ae, i loa ka hoa paani e oni lolii ai iluna o ka ahu moena hinano makalii...

[Translation]

Hail Puna, of the fragrant pandanus bowers, where the pahoeheo flats of Hopoe are red with lehua blossoms, where one may look upon the fires of the woman, and the famed reclining coconut trees of Kalapana, and also see the breadfruit trees which line the road, the native sons behold the rising sun at Kumukahi, and the frigate birds alight upon the lehua of Puna. Let us take the *Au Okoa*, this coming year, and we will have a companion with which to play upon the fine woven mats of hīnana blossoms... [Maly, translator]

A Visit to Puna – Wai Welawela, Kūki'i and the Waiapele Vicinity in 1871

In the 1870s, the *Pacific Commercial Advertiser*, published a number of articles written by an individual who signed off as "La Paz." He possessed a fairly detailed knowledge of Hawaiian history, though some of his interpretations do not align with what we know of Hawaiian lore, beliefs and practices. The *Pacific Commercial Advertiser* of June 10, 1871, La Paz, in the company of W.F. Conway (a businessman) and Captain Elderts (Kaiser Eldharts) traveled from Hilo to Puna, staying at Elderts home, exploring the surround area. The June 10th narrative provides readers with descriptions of residency, the scope of the cultivated landscape, and one of the most detailed descriptions of the heiau on Kūki'i, and the Wai Welawela, Waiapele ponds. La Paz presents some theories on Hawaiian settlement and history that have been since dispelled. Later in 1872, he wrote a four-part series in the *Pacific Commercial Advertiser* titled "The Hawaiians An Oceanic Race." It is an interesting read with bits and pieces of Hawaiian history, and suggests that the earliest Hawaiian settlers shared connections with South America.

June 10, 1871 (page 4)
Pacific Commercial Advertiser
A Ride Through Puna and Discovery of the Ancient Ruins at Kukii

The party consisted of three, Conway, Eldhart [Eldarts], and the writer ["La Paz"]... [departing from Waiakea, and passing through Keauhou on the shore at Keaau]

...Striking out from Keauhou along the lava bound coast, over the lauhala plain, we came to Makuu, a considerable native settlement. This was formerly a Government land, and was divided off into small farms and sold to the present proprietors. Everything appeared cheerful and thrifty, and is a strong argument in favor of the theory, that to make the native people land-holders, will elevate them and increase their prosperity. There are several remarkable hills at Makuu, between tee road and the sea beach, destitute of volcanic rock. The soil is rich and productive, and is planted in taro and other vegetables. These hills were evidently formed in past ages, like the recent sand-hills at Nanawale, which lie further on. From this point we were in the land of the cocoanut palm. It evidently has found here a congenial soil, grows vigorously and produces well. All they require is planting, the soil and climate do the rest, and after they once commence bearing, self-planting, as I witnessed in a variety of instances in Puna, where a young grove had sprung around the parent tree.

The outlay of few hundred dollars on land now comparatively worthless, would produce in a few years, say seven, a princely income. Probably the importation or cocoanuts to plant from Tahiti would be recommended, but they are in great abundance now in Puna and adapted to the soil and climate.

We passed a solitary halepili in a little dark colored and bleak indentation of the coast called Honolulu. This is at the foot of the lava flow of 1840, which engulfed Nanawale. The road over this flow is excellent, and the lava is already sufficiently decomposed to produce ferns. The rocks are covered with a thick coating of gray moss, and the young ferns are shooting up wherever they can find a footing. This river of lava which flowed out of the side of Mauna Loa below Kilauea, was about a mile wide. I was shown a spot to the right of the road, where two old people were living at the time the fiery torrent poured down toward the sea. Escape was impossible, but strange as it may seem, the current parted and formed an island around their frail hut, which was left untouched by the sweeping flood. About the centre of the flow is a deep winding ravine, which seems marked out for the future course of a river, when the elements in the long wearing process of ages to come, shall have decomposed, molded, formed and adapted this mass of volcanic matter into and moisture-holding soil.

The two hills of Nanawale to the left are the remarkable feature in this desert of desolation. As the fiery current poured over the cliff into the ocean, the seething and boiling waves repelled back the lighter material and formed these hills of at least 200 feet elevation. They appear not as volcanic, but as sand hills. Tufts of grass are now beginning to grow upon them, and after a few ages of decomposition, they will present the appearance of the hills in the vicinity of Makuu. The flow at Nanawale forms a black ridge elevated about 25 feet above the level of the plain.

Immediately after passing this, we came to indications of a large population in former times. Compact and well-built stone walls, foundations of houses, cocoanut groves, breadfruit trees and other evidences of an active and industrious people, met us on every hand. But we found no habitations till we came to Halepuaa. Here everything looked prosperous and we might have anticipated that the settlement was similar to that of Makuu. It had been a Government

land, divided and sold to small native proprietors. All appeared thrifty and seemed to take some pride in their homesteads—another argument in favor of my theory. Here is a neat church and school-house. The vegetation is luxuriant, the soil similar to that of Kona, the coffee flourishes and the breadfruit trees appeared among the finest groves of cocoanut palms on the islands. We passed on a mile to another church where Portuguese John has a store, and there is quite a cluster of houses. We then went over the lands of Puua and Kula and came on to Kapoho, where, on a beautiful eminence rising from the green plain, at the foot of a circular range of ancient hills, we came to the hospitable residence of Captain Eldhardt. The scenery here can scarce be equaled for beauty in Hawaii. The ancient volcanic hills, green, grassy and rounded, soften down the rugged appearance of the great lava plain, and farm houses and scattered groves, where the palm predominates, and open lawns and green vistas, winding away towards the grand dome of Mauna Loa, with the sea having the indented shores, impress the locality with an air of beauty rarely seen on this island.

We enjoyed a short rest and then started for the warm spring, the *wai welawela* of the natives, or—

“WAI OLA LOA,”

At the base of the hill of Kukii. After winding through cocoanut groves and deep woods, around the base of the green pyramidal hill above us, we came upon a basin of water beautifully clear and still, beneath a lofty precipice of porphyry—the only rock of the kind in the district. It had a very old appearance, and suggested the idea that it was formerly an island and connected to Hawaii by recent lava flows. The water is what is generally called “white sulphur,” and is about 12 or 14 feet deep, and so transparent that a pin could be seen at the bottom, and what is remarkable, that notwithstanding the wash of ages, the accumulation of leaves and rubbish, there is no sediment at the bottom. The rocks are as clean as if they had been freshly scrubbed. There is no flowing outlet, but it evidently finds its way to the sea through the boulder-strewn chasm at the base of the hill. The only appearance of sediment is a white sulphury deposit on a stick and a few lauhala branches lying at the bottom. These appeared to be coated, but the rocks presented no such appearance. We plunged in and found the water scarcely blood warm, but exceeding soft, light and agreeable. It was a luxury to sport in the deep, still waters, with beetling cliff and the forest trees above and thousands of birds singing their evening hymn. We enjoyed it for a full half-hour, and felt revived and regenerated after our rapid ride of 25 miles from Hilo. We walked back to Eldhardt’s with exhilarated feelings.

Good cheer and a sound sleep prepared us for a beautiful day, although the next morning sun, like a weeping beauty, occasionally smiled through tears. We were out early and climbed—

THE KAPOHO HILLS,

Surrounding a beautiful and fertile valley, well cultivated and nestling down deep in the gorge of the valley is a beautiful little lake, which occupies the crater of an extinct volcano. The palm and the breadfruit waved over this tropical gem. There are six of these small craters in a line, and one of them near the head of the valley forms another small lake people with the golden sun fish. These hills are of very old formation, the lava has all be decomposed and but a few rocks are visible. The bear a strong resemblance to some of the volcanic hills of Auvergne. They are clothed with rich grasses and some guava bushes. The grape would grow well on their sloping sides. From the highest point on whole the northern rim of hills, is a splendid view. The whole of the district of Puna and a great portion of Kau and Hilo are visible. The

snowy peak of Mauna Kea looked up magnificently and reminded me of Orizaba in Mexico. From Kapoho the view appears different from every other point—it is a broad truncated pyramid. The far southern point of Hawaii was visible, and sweeping the eye around over the dome of Mauna Loa and the smoke cloud of the furnace of Kilauea and by Mauna Kea, the view extended far beyond Hilo, above Kaupakuea; then the ocean and the undulations of the coast, were visible for at least one third of the circumference of the island.

The evening was clear and agreeable, and we concluded that we would again try the luxury of a bath; but seeing some dark looking stones on the summit of the symmetrical—

HILL OF KUKII,

I proposed that we should ascend it and examine what they were. The hill is so regular in its outline, that it appears like a work of art a giant effort of the mound-builders. Its general form resembles very much the pyramid of Cholula in Mexico, and from this fact I felt a great interest in climbing it. We proceeded—Conway, Eldhardt, Kaiser and I—on foot up the grassy slope of the hill. There was an absence of all volcanic matter no stone on the hill except what had been brought there by the hand of man. As we arrived near the summit, we came upon great square blocks of hewn stone, overgrown by shrubbery, and on reaching the summit we found that it had been leveled and squared according to the cardinal points and paved.

We found two square blocks of hewn stone embedded in the earth in an upright position, some fifteen feet apart, and ranging exactly east and west. Over the platform was rank grass and a grove of cocoanuts, some hundred years old. Examining further I found that the upper portion of the hill had been terraced, the terraces near the summit could be distinctly traced, and the terraces had evidently been faced with hewn stone. The stones were in perfect squares of not less than three feet in diameter, many of them of much greater size. They were composed of a dark vitreous basalt, the most durable of all stone.

It is remarkable that every slab was faced and polished upon every side, so that they could fit together like sheets of paper. They reminded me much of the polished stones in some of the walls of Tiahuanaco and other ruins in Peru. Many of the blocks were lying detached, probably some had been removed, but there were still some thirty feet of the facing on the lower terrace partly in position. But all showed the ravages of time and earthquakes, and were covered with accumulated soil, grass and shrubbery. Conway and myself, in descending the hill, had our attention attracted by a direct line of shrubbery running from the summit to the base of the hill on the western side, to the cocoanut grove below. Upon examination we found it to be the remains of a stairway, evidently of hewn stone, that had led from the foot of the hill to the first terrace, a height of nearly 800 feet. Within this stairway, near the base, we found a cocoanut tree growing, more than 200 years old, the roots pressing out the rocks. The site for a temple is grand and imposing, and the view extensive, sweeping the ocean, the mountains and the great lava plain of Puna. It was also excellent in a military point of view as a lookout. From the summit it appeared as an ancient green island, around which had surged and rolled a sea of lava; and so it evidently has been.

By whom and when was this hill terraced and these stones hewn? There is a mystery that hangs around this hill, which exists nowhere else in Hawaii nei. All the heiaus, so numerous scattered over the group, are made of rough stone, there is no attempt at a terrace, there is no flight of steps leading to them, there is no hewn or polished stone, nor is there any evidence of the same architectural skill evinced. They are the oldest ruins yet discovered, and were evidently erected by a people considerably advanced in arts, acquainted with the use of metallic instruments, the cardinal points and some mathematical knowledge. Were they the ancestors of the present Hawaiians, or of a different race that has passed away? My theory is that they were constructed by the ancestors of the present race, and that they were members of the great Nahoa family, or civilized aboriginals of America, of which the Aztecs were a branch. I go further and maintain that all Polynesia was originally peopled by this race, and that their remains are found at Strong's Island, Ascension, Bonape and others in the Pacific. It may be asked why they did not progress in civilization, possessing as they did the rudiments? The answer is obvious. The theatre in which their lot was cast was too limited. Civilization has always been continental. No isolated ocean island ever worked out an indigenous civilization. As colonists they never improved on the civilization they originally possessed, but degenerated.

Various influences operate to produce this, climate, the struggle for subsistence, their isolation, no outside influences operating upon them, no commerce to stimulate the intellect or awake new ideas. They found the island wild and swage, producing little, and their whole existence became a struggle for subsistence. The knowledge of art they brought with them was spent in their first temple, their descendants only looked upon it in awe and wonder, and but roughly and feebly imitated it in the many heiaus in the islands. On the coast of Puna, they were first driven ashore, while the hills of Kukii and Kapoho yet formed an island before it was connected with Mauna Loa by lava flows. The hieroglyphics, in the rocks between Kaimu and Keauhou, and in a cave at Kapapala, are similar to the early Aztec hieroglyphics, and very probably possessed the same signification. It is highly probable that further search and excavation in the hill of Kukii may furnish conclusive evidence. I intend to visit it for that purpose the last of August or first of September next, and will then give a more detailed account

The terraces, the entrance in the west, and the conformation of the whole structure to the cardinal points, are identical with the earlier Aztec temples on Gila, more especially those at Cas Blanca, Chichilticalli, and the temple of the sun at the juncture of the Salinas with the Rio Verde. There is also a general resemblance between those ruins and those of Uxmal and other ruined cities in Yucatan, which I will point out more particularly on further examination.

It happened that as we were returning from the hill we met the oldest natives in the vicinity returning from church. They could only give vague and confused traditions concerning it, and these were contradictory. The only points they agreed upon was that it had never been used within the memory of man, and that it was the first structure erected on the island. They also mentioned that there was another old structure in Kona, whose history is lost. There may have been two points where the first inhabitants landed in Puna and in Kona. But I have already run out this article to a great length, and must close. Very truly yours.

La Paz

Kepakemaba 7, 1872 (aoao 3)

Nupepa Kuokoa

Na Hiohiona o ka Apana o Puna nei.

E Ka *Nupepa Kuokoa* e; Aloha oe: E oluolu oe a me kou L. H. e hookomo iho i keia wahi puolo nia kahi kaawale o kou waihona, a nau hoi ia e puunaue like ae iwaena o na kini o kaua.

O ke ano o keia aina he maikai no, a ke waiho la ula nei no, me ka nui o ka inoino i haawii mai e ke Akua, oia ke a-a a me ka nui o na laalaaui puhala a me k aka lehua, he nui ka'ino, a he aina no na wa malihini e komo ai ka hoowahawaha iloko, ke hele mai a noho maanei, a ke waiho nei keia apana e huli ana kona alo i ka hikina a me ka akau, a ma kona mau hiohiona, he ku i ka hoowahawaha.

Eia maloko o keia apana, he nui wale na wahi pana, eia ma keia apana ka lae o Kumukahi, e huli pono ana oia i kahi a ka la e puka mai ai, a ma keia lae kahi a na malihini e makaikai ai, a malaila no hoi oe e ike ai i na makani elua, a malaila koawale ko Puna nei makani, a koawale hoi ko Hilo makani, o na malihini e hele makaikai nei ilaila ke kau nei ko lakou mau hoailona, Eia no ma keia wahi o Waiakaea, Kukii, a me Kamiloholu, a maluna pono o keia mau puu, ke Heiau a Umi, a ke mau nei no kona kulana a hiki i keia Manawa, a maanei no o Waiapele, oia ka wai kupanaha a hiki i keia manawa, a ua like no kona ano me ka hanawai o ka puua, he omaomao kona ano, a he hohono no hoi, o ka mea kupanaha loa, i na e kui ana ka hekili, e pau loa ana ka ia i ka make. A ma keia apana no kahi a Kamapuaa ma laua o Pele i moe ai, mahope iho o ka pau ana o ka hakaka ana. Aia no malaila o Nakiokanu, o ka niu moe o Kalapana a me ka wahine a Hopoe.

No na halepule. Eono no halepule ma keia apana, elua halepule no ka aoao Pope, a eha no ka aoao Hoolepope.

No ka ia. He nui no ka ia ma keia apana, oia no ka Opelu, e loa ana eono lau i ka la hookahi.

Ke ano o ka hana a ke Akua. He pupu na hana a ke Akua ma keia apana, he hele wale no ka na hoahanau i ka pule, aohe hookaaia ke ola o ke Kahu. Eia ma ka Ekalesia o Opihikao, aohe i malama ponoia ke ola Kahu, ken oho nei ko laila Kahu me ka hemahema, a me ka pilikia maoli o kona ohana no ka hale ole, ina e hele mai ana na malihini a hiki maanei, e ike pono no lakou i ka pilikia o keia Kahu. A ma ka Ekalesia hoi o Puula, ke waiho nei me ke Kahu ole, he kahu koi a Ekalesia mamua, oia o Rev. Hanu, a no ka hookaa pono oleia o kona ola, nolaila, ua ku oia a hele aku i ka hana pulu i Kau, a ke waiho nei keia Ekalesia me ka hemahema nui.

Nolaila, ke nonoia aku no Ekalesia a pau mai Hawaii a Niihau, mai hoohalike me keia mau Ekalesia.

F. Robert Kahao.

Kanane Puna Hawaii, Nov. 13 1873.

[Translation]

The Appearance of the District of Puna

The nature of this land is good, and it is extensive. The great problem, given by God, are the a'a and the great forests of hala and lehua trees. They are very difficult to penetrate. When visitors come to this land they sometimes speak

despairingly of it, looking to the east, north and all around the district. But, within this district there are many wahi pana (storied place). The point of Kumukahi is in this district. It faces directly to the portals of the sun. And many visitors travel to see it. It is also there that you will see the two winds. The winds separate there, one wind blowing into Puna and another wind blowing into Hilo.

Also here, are Waiakaea, Kukii, and Kamiloholu, and atop the hill [Kukii] is the heiau of Umi, that may still be seen to this day. Waiapele is also here. It is a mysterious pond. The water is like the urine of a pig, greenish, with an unpleasant odor. But the really peculiar thing about it is that when the thunder claps, all of the fish in the pond die. It is also in this district that Kamapuaa mated with Pele following the end of their battle. There also is Nakiokanu, the reclining coconut trees of Kalapana, and the dancing woman Hopoe.

About the Churches—There are six churches in the district, two Catholic and four Protestant.

About the fish—There are great quantities of opelu fish. In one day, six lau [2,400] can be caught.

The nature of work being done for God—The work of God moves slowly in this district. The brethren go to church, but do not contribute to the wellbeing of the minister. At Opihikao they do not properly care for the minister, and he does not even have a house for his family. The church at Pu'ula is without a minister. Because of the lack of care Rev. Hanu left to go work the pulu harvest at Kau. Thus, the church has been left in great distress. Therefore I ask all of you church members from Hawaii to Niihau, not to be like these churches.

A Traveler's Guide to Puna (Whitney, 1875, 1890 & 1895)

In 1875, Henry M. Whitney, Editor of the *Hawaiian Gazette*, published a "Hawaiian Guide Book." The publication was produced as one of the early promotional guide to encourage visitation to the Hawaiian Islands, and included descriptions of the islands, harbors, agriculture, plantations, scenery, volcanoes, climate, population, commerce, and places to stay while visiting. His publications of 1875, 1890, and 1895 provide readers with interesting commentary on the district of Puna, and of particular interest to this study, he describes the endeavors of J.E. Elderts and R. Rycroft. Figure 2 (Reg. Map 1777) provides readers with the locations of sites described by Whitney. It will also be noted that in the 1895 guide, Whitney transposed the names of Kapoho and Pohoiki (fixed in square brackets by the author of this study):

To The Volcano Kilauea [1875]

...Two routes may be taken to the crater Kilauea, on the slope of Mauna Loa, one by Puna, the other by Olaa. It will be advisable to combine both, by going one way and returning the other...¹²⁴

The Puna route leaves Hilo by way of the bay beach, through cocoanut groves, bamboo thickets and fish ponds across the Waiahuma [Waiolama] and the Waiakea bridge, through the bread-fruit orchard, out of Hilo village into the uneven pasture land of Waiakea, whose broad acres soon become thickly set with the pandanus (screw

¹²⁴ Whitney, 1875:78.

palm), and after four or five miles enters the forest that stretches from the ocean to the limit of vegetation on Mauna Loa...

Twenty-five miles of fair riding will carry the traveler to the comfortable ranch of Capt. Eldarts, who entertains guests for a reasonable compensation. This vicinity is noticeable for the ancient heiau upon a palm crowned cone [Kukii]; for a fresh water reservoir in an extinct crater [Waiapele]; for a hot water cave; and for an open stone basin, below a lofty cliff which contains a pool of warm, blue water that sparkles when stirred [Waiwelawela]. The temperature is so delightful that a half hour's bath is delicious. The greatest depth is not less than 18 feet, and the water is so buoyant as to make diving difficult. This section of Puna is quite fertile, whenever soil for cultivation can be found. Bread-fruit and cocoanuts are abundant. After a good rest at Eldart's the route continues over a vast tract of rough lava, on which the ohia woods are beginning to secure firm and permanent hold; the sea is skirted by successive rows of cocoanut trees, some so thickly planted as to hide the ground from the rays of the sun. Eighteen miles of road rough and smooth, volcanic scenery variegated by bread-fruit, guava, ohia, pandanus and cocoanut trees, and interspersed with miniature churches and grass houses, ends the journey at Kaimu, near the sea, where comfortable quarters for the night may be obtained at a native house...¹²⁵

District of Puna [1890]

...Some 18 miles from Hilo the country begins to improve, and away from the main road, upon the slopes of the mountain there are many acres of excellent land, suitable for coffee and fruit growing. The south eastern part of Puna has some celebrity for its groves of cocoanuts, the trees being more abundant here than in any other part of the islands. The traces of volcanic action are extremely prominent in this district, flow after flow of lava from the disintegrated ones of ages past to those of a comparatively recent date are to be found. The most striking flow is that of 1840, which after pursuing an underground course for many miles suddenly burst forth in the woods and rushed down to the sea, overwhelming a small village in its course. During the great earthquakes of 1868, the southern coast of Puna was lowered. Traces of this may be seen in the stumps of cocoanut trees which are left sticking up amid the constant surf.

The tourists selecting to go through Puna should obtain letters for either Kapoho or Pohoiki, where the first night would be spent, and for Kaimu, which should be the second stopping place....¹²⁶

Kapoho, twenty-three miles from Hilo, is a ranch occupied by Captain Eldarts, an old pioneer. The position of the ranch buildings is quite picturesque. Behind, or mauka of the ranch, are a group of volcanic cones, embosomed in the lower of these is the famous Green Lake [Waiapele]. The water of this lake has always had an olive green tint. It occupies a circular basin, the tides [sic? – sides] of which rise at a slope of forty-five degrees. Around the edge are cocoanuts, guavas, bananas and other trees and shrubs. In 1868, when the coast sank some four feet, the water in this lake rose just that height. Before that time it was possible to walk round the edge, but the former beach has sunk beneath the surface, and those desiring to reach the other side must now swim for it...

¹²⁵ Ibid.:78-79.

¹²⁶ Whitney 1890:64.

About a mile makai or seaward of Kapoho ranch is a warm pool or spring [Waiwelawela]...The water is pleasantly warm, not hot. It has the curious property of making the skin look like alabaster. Constant bathing in this pool is said to be very good for rheumatism. The hill or mound [Kukii], at the foot of which this spring lies, is of itself a curiosity. On the top are the foundations of a temple made of the most accurately dressed stone. It was built in two terraces and a long flight of steps must have approached it from the lower portion of the mound. The stones are well made but set together without cement. This was the site of a fishing temple. It commands a magnificent view. Due east is Cape Kumukahi, north and south stretches the open sea, while west lie the slopes of Maunaloa, the foreground relieved by the broken mass of craters, among which is embosomed Green Lake. On the cape are numerous heaps of stones each representing the work of an Hawaiian Sovereign. The most recent have of course been erected by King Kalakaua and Queen Kapiolani.

At Pohoiki three miles from Kapoho is another cattle ranch. A saw mill has also been established here and a quantity of lumber is exported to Honolulu. The place is the property of the Hon. M. Robinson, and is in charge of Mr. R. Rycroft...¹²⁷

Aperila 27, 1876 (aoao 2)

Ka Lahui Hawaii

Na Wahi Pana i Puna.

[S.P.K. "Malihinihele" (Traveling visitor), wrote about wahi pana he visited while on a journey through Puna, starting with Hōpoe at Kea'au, with the next sited being at Waiakeakua and other sites in Kula.]

...Waiakeakua. He wai keia ilalo o ka honua, he pouli a poeleele loa ke komo ana iloko, me ke ahi e hoomalamalama ai, alaila, hiki ilalo. He mahana ka wai, e kuku ana ka mahu me he ipu hao la e baila ana.

Wai-welawela. Ano e no hoi na mea kino ke komo iloko o keia wai,—he ano omaomao ka wai i ka nana ana, aole keia he pouli, he hamama wale iho no i ka la. He mahana no keia wai e like me ka wai maluna ae. Oluolu maoli ka auau ana ia mau wai.

Waia-pele. He loko wai keia iwaena o ka aina, uliuli ka wai, hohonu ka ilalo lilo. Olelo ia, na Pele no ka i eli keia wai, pela io paha, aole paha. He wai maikai ia i ka nana aku.

Puka ka La ma Kumukahi. He lae pohaku haa, a haloaloa, ka ua mea he ooi o ka pohaku. He mau puu pohaku i hoonoa e ka poe i hele makaikai malaila. Aole puka la maanei e like me ka alapahi, aka no ke kupono nae o ka puka ana o ka la ma ka aoao o ua wahi la, i ka wa e hoi pono ai ka la ma ia aoao, no ia mea, me he mea la, ua pahu pono ae ka la malaila... ...Nana aku ia Puna, uluwehiwehi i ka hala me ka lehua. Onaona wale ia uka...

S. P. K. Malihinihele. Hilo, Aprl. 17, 1876.

[Synthesis]

Waiakeakua. This is a pond beneath the earth's surface. It is dark when entering so a torch is lit to enter below. The water is warm and steam rises from it as if in a boiler.

¹²⁷ Ibid.:65-66.

Wai-welawela. It is peculiar when one enters the water—the water is sort of green colored, and entering here is not dark, it is open to the sun. It was warm water like that mentioned above. Bathing in this water is very pleasant.

Waia-pele. This is a pond in the middle of the land, the water is dark, and it is very deep. It is said that Pele dug this pond. Perhaps it is so. It is a beautiful water to look at.

The sun arises at Kumukahi. It is a stony, broken point, a rough place with sharp stones. There are several stone mounds set in place by people who have visited there. The sun does not actually rise there as some say, but the sun rises on either side of this place, it is for this reason that it is said the sun bursts forth there... Look to Puna, adorned with the pandanus and lehua blossoms, so fragrant in the uplands.

Novemaba 30, 1876 (aoao 3)

Ka Lahui Hawaii

Kekahi hapa o ka huakai a ka Moiwahine Kapiolani.

[Early in the reign of King Kalākaua and his wife, Queen Kapi'olani, they embarked upon an initiative to restore the Hawaiian population. Queen Kapi'olani frequently traveled around the islands to promote her initiative, "Ho'ōlū Lāhui" (Increase the Native People). As part of this program, the Queen visited Puna, stopping to see Waiwelawela, Kūki'i, and Kumukahi.]

Ua ku ke Kilauea ma ke awa o Hilo nei i ka hora 7.:45 A.M., o ka Poakolu, ua piha pono ke kaona a me ka uwapo i na makaainana ike Alii, he hapalua hora paha mahope o ke ku ana mai, holo mai la ka waapa me kana ukana makamae, maluna no o kona waapa pono, i ka hiki ana i uka, ua haawi mai ke anaina i ko lakou aloha, ma ka huro ana, ua panai like ia mai no e ka Moiwahine, me ke aloha olelo a me ke kunou hoohaahaa maoli no i kona poo...

...Ma ka hora 3 P.M. o ke Sabati, ua hele aku la no Puna a hiki ma Keaau ia ahiahi no, a hele no e ike i ka Wahineoni o Haena, a ma kakahiaka Poakahi ae, hora 6½, ua hoomaka ka hele no Kapoho, i ka hele ana, ua ike ia Hopoe i ke aikane aloha a Hiiaka, ua ike pu i ka Waikoolihilihi, a manuahi mai kahi one o Malio, a hele loa aku, a ma ke alanui o Kula, ua hui me na mea hanohano, ka Lunakanawai apana o Puna, Kumahoa, a me ka Luna Makai, Capt. Elderts a huli loa aku ma ka hale o Capt. Elderts, a maha, ua hele e luu wai no Waiwelawela, a me ka makaikai ia Kukii puu, a huli hoi no ka hale paina, ua kalua ia na bipi io momona a me na puua palahuki e ko'u ai ka puu, a pau ua iho i Kula, a ma ka loko wai o Waiakaea, ua kau ma ka Huelaboti no Kumukahi, o ka hapalua o ke ala he inoino, a ua luu mai na 'Lii, a huli hoi mai la a hiki hou i ka Waiakaea ma ka hora 5 P. M.

Ua ake nui no e ike ia Makanoni a me Haehae, aohe manawa, a huli hoi loa aku no ma kahi o ka haole, a moe no me ka paina ole, a ao ae, ua hele mai na makaainana e ike, a ua haiolelo aku no oia imua o lakou, ia mea hookahi no... [The Queen and party then traveled to 'Ōpihikao and beyond, returning to Hilo via 'Ōla'a.]

...Ma ka la no hoi i ike alii ai ma Hilo nei, ua ike ia na kahili nui, a'u i ike ole ai mamua. Ma ia la no hoi, ua hele ka Moiwahine a nohenoea, a ma ka hele ana i Puna, oia ka oi o ka apana i hoohiwahiwa a makee alii maoli no, ua oi aku ia mamua o Hilo nei, pela ko'u lohe, Me ka mahalo.

Ben J.H. Brown
Hilo, Nov. 21, 1876.

[Synthesis]

A portion of the trip of Queen Kapi'olani

...The Kilauea docked in the harbor of Hilo at 7:45 a.m. Wednesday, and the town was crowded by the residents who desired to see the Queen, about a half-hour before the boat with its precious cargo arrived...

At 3 p.m. on Sunday, the Queen and her party went to Puna, arriving at Kea'au, that evening intent on seeing the dancing woman, Hōpoe. On Monday at 6:30 (a.m.), they started their journey, and saw Hōpoe, the companion of Hi'iaka, and also saw the spring, Waiko'olihilihi, and the sands of Mali'o. They traveled on the trail of Kula, and met with his honor, Kumahoa, and sheriff, Capt. Elderts. They then turned and went to Capt. Elderts' house to relax. They then to swim at Wawelawela, and visited the hill of Kūki'i. They then returned to Capt. Elderts' house for a feast, of kalua, fattened beef and juicy pig, to satisfy the throat. When finished they descended to the shore of Kula and visited the pond Waiaka'ea, and boarded a whaleboat to go to Kumukahi. For a portion of the trip was over a bad trail, and the Queen was immersed. They turned around and arrived back at Waiaka'ea at 5 p.m.

There was a great desire to see Makanoni and Ha'eha'e, but there was not enough time. So they returned to the foreigner's house, sleeping without dinner. The next morning, the residents come to see and listen to the Queen's talk...

Ben J.H. Brown
Hilo, Nov. 21, 1876.

Maraki 1, 1877 (aoao 2)

Ka Lahui Hawaii

Ke Kamahale i ka Uka o Puna (Mahele 4)

He nui wale paha hoi na wahi pana o Puna, aka no ko makou awiwi loa hoi, a ole makou i ike maka ia mau wahi. Ia makou nae i hiki mai ai ma Kalehua a nana ae ma ia wahi a puni, he wahi ano mauna liliil kolaila, i uliuli i na kukui, na ulu, a me na niu malaila, a ma kolaila kahakai ae a me na wahi e hoopuni mai ana, he mau wahi no i kaulana o Puna, pela mai hoi kamaaina ka hahai mai. Aia ilaila o Haehae kahi a ka la e hiki mai ai; ilaila ka hoi Kamiloahu i Waiakaea, ilaila no hoi na wai auau e mehana ai; i uka ae olaila kahi kaulana i holoai o Kahawali maluna o kona holua, oiai kona hooaka ana i ko makou kupuna wahine.

Ma ka nana ana aku no hoi ia Puna, he makena io no hoi ke a-a a me ka pahoehe, aka, ua aloha no ko laila keiki i kona one hanau, a he mea ole wale no ia mau mea iaia. Ua uhi mai ka noenoe poeleele o ke ahiahi ia makou i maalo iho ai ma ke alo o na lehua nenee o Hopoe, a ike aku no nae makou i na kumu lehua i ke kuku mai, a hoomanao ae la ia mau wahi lalani mele —

“E liliil lehi o Hopoe,
E popohe mai nei i ke pili,
E pili ke aloha me oe
Me ka ua kilihune o uka...”

[Translation]

A Traveler in the Uplands of Puna (Part 4)

There are many wahi pana in Puna, but because we were traveling quickly, we did not see all of those places. We did reach Kalehuela, and looked all around that place. It is sort of like a little mountain area, green with kukui, 'ulu and niu. And along the shore below there are found many famous places as known to the kama'āina. Ha'eha'e, where the sun arises is there. There is also Kamiloholu at Waiaka'ea. There are the warm waters for swimming. And above there is the famous place where Kahawali rode his hōlua lest he be overcome by our ancestress. Indeed, looking upon Puna it is well supplied with 'ā'ā and pāhoehoe, but the descendants greatly loved the place of their birth, so it is not a problem for them... [The author then traveled to Kea'au and Hōpoe, offering a mele of praise.]

June 22, 1901 (aoao 3)

Ke Aloha Aina

Huakai Malihini i Puna

Kakauia ma ka Oneki o Olaa a me Hilo Kaamahu.

(Mai *Ka Elele Hawaii* mai)

[Describing a tour to Puna from Hilo on the new railroad. Departing from Waiākea at 7:30 a.m., the train arrived at Kea'au, and visited Hōpoe, they then continued the journey to Kula and Kapoho, where they visited Waiwelawela and the home of Rufus Lyman.]

Haalele ia [Hōpoe] laila hora 8:33 a kamoe aku la no ka pahu hopu o ka huakai; hora 9 ponoi kaalo ana na puu one, "Aia i Honolulu kuu pohaku" a me Waawaaikinaaupō, maalo pu iho la me na lehua nenee Nanawale; kaalo aku la i Puua a me Laoa a e ku kilakila mai ana na Puu o Pele, o ka hora 9:15 ia. A ma ka hora 9:20 ku iho la ua moku holo honua nei ma ke awapae o Kapoho, lele kela a lele keia a maki aku la no ka home o Lupe Laimana, he ma mao o 1 mile a oi.

Ka Ike Ana la Waiwelawela.

Ma ka aoao hema o ka puu o Kukii e hoaiiai mai ana ka wai o Waiwelawela e hooliplipo ana ma ke kumu o na puu la, kahi a na malihini a me kamaaina i hooma-u iho ai i ka welawela o ka la. He nani maoli no.

Ka Home o Lupe Laimana.

He ohua palahalaha maikai a kiekie ae ia maluna o na ululaau, he kahua la i kukulu ia ai kekahi lanai launiu me kekahi papaaina nui no na malihini. Ilaila i nuu iho ai a lawa. Hauoli ka manao... ...He mau manao paipai pokole i ka wa e ai ana a hookuu ia na hana o ia la ma Puna. Haalele ia Kalehuela hora 1:30 auwina la no kahi hoolulu kaaahi, a ma ka hora 3 i haalele iho ai i ka dipo no Waiakea ka ihu. Hora 4:45 hiki hou i Waiakea me ke ola maikai. He ui mai hoi kau ia Puna. Sua kela ia Waiwelawela.

...Maemae wale oe e Puna, he keiki na ke ala; he makahiapo na ka la i Kumukahi, he makolipua no ka la i Haehae...!

...Departing [from Hōpoe] at 8:33, by 9 o'clock our path pass the sand dunes, "There at Honolulu is my stone" and Wa'awa'aikina'aupō, passing also the moving lehua of Nānāwale. We then passed Pu'ua and Laoa, where we could then see the majesty of the Pu'u o Pele hills at 9:15. At 9:20 the ship which travels across the land arrived at the landing of Kapoho. Everyone there then got off going to the home of Rufus Lyman, which was about 1 mile distant.

Seeing Waiwelawela.

On the south side of the hill of Kūki'i, where the waters of Waiwelawela are released, greening the trees of the hill. A place where visitors and kama'āina are relieved from the heat of the sun. It is extraordinarily beautiful.

The Home of Rufus Lyman.

It is beautifully spread out, rising above the woods. A platform was built as a lānai covered with coconut fronds and a large table of food set for all the guests. There was more than enough, and everyone was very happy... Thoughts were then shared to encourage everyone. At 1:30 everyone began to prepared to depart from Kalehua, and at 3:30 they stated the trip back to the Waiākea Depot. Puna is indeed beautiful, and definitely Waiwelawela...

[The author identifies that travelers as representing various newspaper, legislators and business people, and others. In closing the account, he describes noted places around the islands of Hawai'i, calling on the people to work for prosperity of Hawai'i. Speaking of Puna, the author says:]

...Puna is pure (perfect), a child of the fragrance; first born of the sun at Kumukahi, a fragment of the sun at Ha'eha'e...!

Augate 13 & 20, 1925

Ka Hoku o Hawaii

Ka Huakai Kaapuni la Hawaii

[J.W.H.I. Kihe, a noted Hawaiian scholar, and resident of North Kona, penned hundreds of articles on Hawaiian traditions and practices, and also described the changes he had witnessed in his life time (he was about 73 years old at the time of this article series). Traveling around the island of Hawai'i, Kihe visited Puna and learned about Kumukahi, and how Hanaka'ulua and Ha'eha'e manipulate the Sun.]

...Haalele ia Kaimu a nee mai la no Kehena, Keekee, a hoea i Kukuihala, aia ilaila ka mea nana kela leta a'u i lawe mai ai a kela mau kamaaina o Kalapana i kakau mai ai. I ke kipa ana a haawi i ka leta a ia wa i maopopo ai he pili kela wahine ia Liwai Manu a me Kanaele, a he wahine no hoi no kekahi o ko'u mau hoaloha oiaio, oia hoi o J. H. Kaiwi i make...

Ua hele la aku la e ku'i ina opihi kaupali oia kaha aole i piha na minute he 15 a hoi koke mai la a me ka molemole opihi a hoomaka iho la e ai, me na hua opihi kaulana oia ka no ko laila mau kuni i aloha ai i ka nohe ana a kupa ilaila... O Mrs. Rebecca K. Kaiwi keia makuahine maikai me kona hoahanau no hoi o Mrs. Mary... Haalele ia Kukuihala a nee aku la no mua a mamua o ka nee ana, ua hoike hou mai la oia kekahi mea ano hou a ku i ka hoopaha'oha'o i ka noonoo.

A oia keia: I nehinei iho la Poakolu la 1 o July ua hoi ka la ma Hanaka'ulua, aole e puka ma Kumukahi, a hiki i ka la 31 o Decemaba, alaila loli ka puka ana o ka la, ma ka la 1 o January hoi ka la ma Kumukahi a hiki i ka la 30 o June...

Pela iho la ka la e puka mau ai, he eono malama o ka la e puka ai ma Kumukahi, alaila, hoi ka la ma Hanaka'ula.

Pane aku la wau, Ka makou e manao nei ma Kumukahi wale no e puka nei ka la, elike me ka paanaau o na olelo e olelo mau ia nei “ka la hiki ma Kumukahi,” a o Kumukahi wale no ka makou e manao nei, eia ka aohe pololei oia olelo ana,

Ae malia kela, ae a o ka pololei ae he eono malama ma Kumukahi e puka ai ka la, a he eono no hoi malama e hoi ai ka ma Hanaka’ulua...

Hele mai o Ahalanui, na puuwai, ua ulu nee i ka hapapa, Kuaokala, Kahonua, Kula, Kukii a me Ha’eha’e, Waiwelawela, hoea i Kapoho, a hoomaha ma ka Hale kuai Kepani o Kapoho.

Haalele ia Kapoho a nee mai la ano Kaniahiku a hoea hou i Pāhoa me ka maikai... He aina keia o Pāhoa aia i ka uka waolaa, aka, ma kona mau aoao ua paa i kaulu ia e ke ko a hiki aku i Kapoho. Nani ka ulu ana o ke ko, a na ke kaahi e lawe a hiki i ka Hale wili ma Olāa...

[Translation]

A Trip Around Hawai’i

...[We] Departed from Kaimū and continued on to Kehena, Ke’eke’e, arriving at Kukuihala. Where the one for whom the letter I was carrying from the natives of Kalapana was written. Greeting her, and giving her the letter, I realized she was a relative of the wife of Liwai Manu and Kanaele, and the wife of one of my own true friend, the late J.H. Kaiwi...

[The kama’āina there] Went to pick ‘ōpihi along the cliffs of that shore, and in less than 15 minutes they returned with a bag full, and we started to eat the famous ‘ōpihi of the natives of this place... This good mother was Mrs. Rebecca K. Kaiwi and her relative, Mrs. Mary... ...Departing from Kukuihala, we continued on and she made known something rather amazing to think about.

It was this: Yesterday was Wednesday, the 1st day of July, and the sun had returned to Hanaka’ulua, it does not arise at Kumukahi until December 31st. Then the arising of the sun changes on January 1, beginning its return to Kumukahi until the 30th of June...

That is how the sun always rises, six months the sun rises at Kumukahi, and then the sun returns to Hanaka’ulua.

I responded to her saying: We thought the sun only arose at Kumukahi, as it is described in the sayings, “the sun arises at Kumukahi.” So we thought it was only at Kumukahi, but that saying is not correct.

Thus the sun always rises for six month at Kumukahi, and for six months at Hanaka’ulua... Traveling to Ahalanui, the springs and ‘ulu trees which move across the flats, Kuaokalā, Kahonua, Kula, Kuki’i and Ha’eha’e, Waiwelawela. When we reached Kapoho, we rested at the Japanese Store of Kapoho.

We departed from Kapoho, and traveled to Kaniahiku, arriving safely at Pāhoa... Pāhoa is a land in the upland woods, but on all its sides from Kapoho sugar cane is growing. The growth of sugar cane is beautiful, and the train takes it to the Mill at ‘Ōla’a...

Okatoba 15 & 22, 1929 (aoao 4)

Ka Hoku o Hawaii
“Huakai Makaikai...”

[George K. Kane wrote a multiple article series, describing his visit to the island of Hawai‘i, titled “Huakai Makaikai a ike i ka He o kou Kupunawahine Aloha o Mauhonua Lapuwale” (A Site Seeing Journey to see the Grave of my beloved grandmother Mauhonua Lapuwale), which ran from September 10 to December 17, 1929. Kāne (a nephew of Harry Kelihoomalū) reported that though he was born and raised on Kaua‘i, his beloved grandmother, Mauhonua, had been the wife of Lapuwale, the konohiki of Ahukini, Kea‘ā, and Kamā‘oa, Ka‘ū, under Kamehameha I, and his family originated on the island of Hawai‘i. Excerpts from Kane’s articles include descriptions of numerous storied places he visited in Puna, including Kula and adjoining lands.]

...Huakai i Puna... Hoohuli ko makou alahahele no Pāhoa, kahi hoi keia i kapaia, ka “Ua Lihau o Pāhoa...” [describes features of Pāhoa] ...Haalele iho la makou ia Pāhoa, hele mai la oe ma keia wahi he uluko a komo mai oe i ka ulunahelehele o Pāhoehoe ka ia wahi, alaila huli aku oe e nana i na Puu o Pele i ke waiho wale mai, a o Kaniahiku hoi ka inoa oia wahi, loa mai la ia oe o ka laau o Pele Lava Tree... la makou no nae e hele nei ke ike ala au i ka lau o ke awa ke ulu ma na aoao o ke alanui me he nahelehele ala, a ike iho la au o ka pololei o ke kaulana o ka awa kau laau o Puna, ka wai inu hoi o na kupuna o kakou i hala i ka po. A mai keia wahi aku a i kuhikuhi ia mai ai ke punawai o Waiapele ame Waiwelawela... a huli ae la hoi au e nana no Kapoho, kaona helu ekolu hoi mai Pāhoa mai.

O kekahi kaona kuaaina ano nui loa keia i ko‘u noonoo ana aia oia i ka hikina hema loa o ka aina i kahi hoi a ka la e puka mai nei ma Ha‘eha‘e, a ua lako pu hoi kela wahi kaona i na hale kula, a he maemae kupono no i na home, a pela no hoi me ka halekuai, kahi o na mea ai e loa mai ai. Ua apo ia keia wahi kaona e na Puu a Pele mauka iho a mamua mai ma na aoao a mahope iho o ke kua...

...Nolaila, hala mai la hoi o Kapoho, a ia hele ana aku ma keia wahi, he pololei ke alanui a aole hoi nukee i ke kapakahi, he pololei wale no a o keia o na alanui ui o Puna, a ia hele ana mai la au a loa ia oe o pāhoehoe Kuaokala, he heiau hoi keia makai o Ahalanui, na puu hoi o Kalehua mauka, a loa mai la oe o Pohoiki he awa pae keia i ka wa o na moku pea kuna e holoholo ana ma keia mau kai... O keia kekahi wahi kaikuono nani, a he oluolu nae ke kai o keia wahi ma ka‘u nana aku, a o ka mea kupaianaha he kakaikahi no na wahi hale, aole hoi o‘u i ike aku i ka nui o na wahi hale, ua paa paha i ka nahelehele... [George K. Kane In *Ka Hoku o Hawaii*, Oct. 15, 1929]

[Translation]

A Sightseeing Trip...

Travel to Puna... We followed our path to Pāhoa. This is place known for “The Lihau (misty) Rains of Pāhoa...” [describes features of Pāhoa] ...We departed from Pāhoa, traveling through the sugar cane fields and entered the forest of Pāhoehoe at this place. We then turned to see the Pu‘u o Pele before us. Kaniahiku is the name of that place, where you find the woods of Pele Lava Tree... We then went to see the ‘awa which grows on the trees of Puna, which is along the side the road with the forest growth, that which was the drink of our ancestors in past times of antiquity. And from that place we went and the springs of Waiapele and Waiwelawela were pointed out to us. We then turned to see Kapoho, the third village from Pāhoa [Kane described the villages/towns visited after leaving Hilo, ‘Ōla‘a, Pāhoa, and the third being Kapoho.].

It is a country town, and pretty large in my thoughts. It is there to the south east of the land where it is said the sun rises at Ha'eha'e. The village is well supplied, there is a school, the homes are neat and clean, as is also the store, where food is gotten. The village is surrounded by the Pu'u a Pele, on the mauka and sides by the ridge...

...We then left Kapoho, traveling in this place, the road is straight, with nothing causing one to go astray, or off to the side. This is the straightest section of the beautiful roads of Puna. Traveling as I did, you will come upon the pahoehoe [stones of] Kuaokala, a temple near the coast of Ahalanui, with the hills of Kalehua to the inland. Then you arrive at Pohoiki, which was the harbor, at the time when the sailing schooners plied these waters... As I've seen it, this is a beautiful bay with pleasant waters, but the amazing thing is that there are few homes. I did not see many places with houses, perhaps they are surrounded by shrubbery...

Development of Ranching and Plantation Interests

Shortly after western contact, the traditional system of “kuapo” (exchange of goods and services) began to transition to one where money became the primary foundation of business. The earliest western settlers began monetizing transactions and looking for way to get more money. While Puna was far removed from the primary centers of business on Hawai'i (places like Hilo, Waimea, Kawaihae, Kailua, and Kealahou), as a few of the ali'i land-holders and western settlers began developing trades. Hāpu'u pulu (downy fiber of the tree fern), vegetable crops, fish, goat hides, lumber and other items were being developed to create income opportunities. Another early interest was found in hosting visitors. By the 1850s, foreigners began working on development of cattle ranches, plantations (primarily sugar and coffee, though other crops were also a part of the economy), and the collection and cultivation of 'awa.

By the 1860s, several foreign residents/businessmen, took up land in the Koa'e-Kula-Kapoho vicinity. The businesses focused on cattle, sugar and later, land development. These individuals included J. E. Elderts, W.O. Shipman, John Parker, and Rufus Lyman, all of whom have part-Hawaiian descendants still living, and some living in Puna. The most significant business, which also changed the dynamics of Puna population, and led to further degrading of the environment was the Puna Sugar Company—later integrated into the 'Ōla'a Sugar Company, and still later the Puna Sugar Company once again—which emerged on the 'āina in 1899 and remained in operation through 1982, with the last employee terminating in 1984.

The narratives below have been selected from the historical record, as representative of business interests and economic development in the area.

1877: Report of the Royal Commissioners on Development of Resources

...District of Puna. This district is largely composed of a-a and lava, and no large agricultural enterprises, except stock raising are being prosecuted at present. The natives of the district, however, look clean and contented, and raise some coffee, cocoanuts, &c. The cocoanut grows spontaneously, and its cultivation might be indefinitely extended till the export of copra would be quite important. There is a little boat landing at Mawae, Kula, near Eldart's ranch, to which the present entrance is dangerous in consequence of having to double round a reef of rocks, a part of which might be blasted out, opening a direct channel to a good boat harbor... The roads leading to the harbor would need to be improvement. The roads generally in the district are good... [*Pacific Commercial Advertiser* – May 5, 1877]

1880: Cattle Ranch of Shipman and Eldarts

The cattle ranch of Messrs. Shipman & Eldarts is situated at the easternmost part of the island, four miles from Pohoiki. There is a small village called Koae between the two places, where there are a Chinese store [run by Kau Lee] and a few native huts....¹²⁸

October 3, 1889 (page 3) *Pacific Commercial Advertiser* Coffee Plantations Started in Puna

...Cart roads to intersect the Volcano road are being projected, and some of these are in course of constructions. One road, leading toward Keauhou, will render more available the land down in Puna; and, little as the fact is at present known, there are many thousand acres of good land in the Puna district and outside the Hilo woods well fitted for cane, coffee and fruit culture. Reliable authorities state there are over 20,000 acres of good cane land just outside the woods and makai of the new Volcano road...

...The Hilo Catholic Mission is about starting a coffee plantation in Puna. Rycroft, and also Elderts, are clearing and planting energetically. Sunter's coffee plantation looks thriving, and in a smaller way other cultivations are being extended.

1891: Eldarts Ranch Offered for Sale

By 1888, J.E. Elderts controlled a majority of the land in Kula-Halekamahina, and the adjoining ahupua'a through leasehold interests, and operated the "Elderts Ranch" and a coffee plantation. In early 1892, Eldarts offered the entire holding for sale through advertisement, providing details of the property¹²⁹.

¹²⁸ Geo. Bowser, 1880:559.

¹²⁹ When issues with Covid 19 and access to the State Bureau of Conveyances (BoC) are settled, review of Grantor-Grantee books in the BoC collection should be reviewed by members of Wai Welawela to better document the transitions in land tenure. The books begin at the record date of 1846, and run to the present date. The early records ca. 1846 to 1960 would likely provide valuable information that would enrich preservation, education and stewardship initiatives. An example of the records is found in Liber 192:259, dated April 28, 1899, covering a chattel mortgage for sugar cane crop at Hilo and Kapoho Ranch between F.S. & R.A. Lyman (*The Independent*, June 28, 1899:4).

February 17, 1891 (page 3)
Pacific Commercial Advertiser
Cattle Ranch and Coffee Plantation for Sale Cheap!

The “Eldarts Ranch” at Kapoho, Puna Hawaii, is offered for sale. It consists of

- 1 – Land in Fee Simple, 76 acres more or less, and Leases for 20 years from March 188, of
- 2 – The Land of Kopoho [Kapoho], area of 4060 acres.
- 3 – The Lands of Kula and Halekamahina, area of 2903 acres.
- 4 – The Land of Puna [Puua], area of 4909 acres.
- 5 – The land of Kaniahiku, area 7.65 acres.
- 6 – The Land of Kahuwai, area 2869 acres.
- 7 – The Land of Pualaa, area 1110 acres.

Total area of Leasehold, 11,807 acres more or less.

The Land constitutes a Good Cattle Ranch, and a large area is the Finest of Coffee Land. The Lands is Nearly All Fenced and paddocked, with suitable pen. The Ranch Buildings are ample in size and number, and in good fair conditions. Also for sale – All The Livestock now on the Ranch, consisting of about 5 to 600 Head of Cattle and 15 Horses, Mules, Pigs, Chickens, Etc. Etc. The Ranch will be sold as a whole, or the Stock will be sold separately.

Liberal time for payment will be given to responsible purchasers...

May 29, 1893 (page 4)
Pacific Commercial Advertiser
Eldarts Purchases Sunter’s Coffee Plantation

The sale of the Sunter coffee plantation at the mauka edge of the lower woods to Captain Eldarts was consummated a few days ago for \$900. The plantation is about four years old, and has fifteen acres of trees, most of them one year in bearing... Lying, as it does, just on the road, it is very desirable that it be successful, as it is about the first place of note pointed out to tourists for the volcano... [vicinity of 8 & 18 miles – Olaa]

December 10, 1896 (page 1)
The Hawaii Herald
Puna Notes

The natives are rejoicing in unusual quantities of fish. Lyman’s Ranch [Formerly Elderts Ranch] is turning out an extra fine grade of coffee... The roads are being rapidly pushed to completion and the whole district is prospering...

August 14, 1899 (page 4)
The Independent
Conveyances Records June 14, 1899

H. Eldarts and wife [Kaai], Puna, Hawaii, to H. Hackfeld & Co., Ltd. Warranty Deed, dated May 31, 1899; consideration, \$15,300; Liver 198, Folio 11. Grants 4030, 4031, and portion of Grant 3954, at Olaa Puna.

1899: Incorporation of The Puna Sugar Company

The Lyman interests in the ranch lands of “Kapoho” evolved as the sugar rush was developing under the provisional government, and march towards becoming a territory of the U.S. An announcement of the incorporation of the Puna Sugar Company was run on December 26, 1899. One can only imagine what the landscape would look like, had the actual plans as announced come into existence.

December 26, 1899 (page 3)

Pacific Commercial Advertiser

Latest Incorporation. The Puna Sugar Company With One Million Capital.

The Puna Sugar Company will be incorporated within the next few days, the incorporators being M.P. Robinson, A.J. Campbell, B.F. Dillingham, L.A. Thurston and E.E. Paxton. The capital stock is to be \$1,000,000 with privilege of extension to \$5,000,000, and it is understood no stock will be placed on the market.

A contract has been signed with the Hilo Railway Company for a term of forty years for all freight, and the railway company will immediately proceed to put the road through to the mill site at Kapoho, Lyman's (formerly Eldart's) ranch. The mill will be within a few hundred yards of and draw its water supply from the Green lake. In anticipation of the signing of this agreement the Hilo Railway Company has already ordered the rails, which are on the way, and they expect to have communication open to the mill by July next. Grading between Hilo and Olaa is now nearly completed and the several hundred laborers engaged in the work will immediately proceed with the extension.

While it took several months longer than announced, incorporation of the company was finalized in early March 1900, and described in the following article.

March 9, 1900 (page 3)

The Hawaiian Gazette

Puna Sugar Co. Has Five Thousand Acres of Fertile Cane Land

The Puna Sugar Company, Limited, was incorporated on Friday last. The officers are M.P. Robinson, president, H.F. Dillingham, vice president; A.J. Campbell, secretary; E.E. Paxton, treasurer, and L.A. Thurston, auditor. The capital stock of the company is \$1,000,000, of which \$540,000 is paid up, representing the value of the lands acquired.

The plantation will be composed of the former Eldarts ranch, Rycroft ranch and coffee plantation, the Goudie coffee plantation, and a large number of other adjoining lands that have not proven a success with coffee but which are first-class cane lands.

The plantation will comprise about 5,000 acres of cane land, which can be considerably increased from adjacent lands. The corporation has the privilege of subsequent extension of capital not to exceed \$5,000,000. No stock is being put on the market, the incorporators having taken all of the assessable stock themselves.

The plantation is already well underway, some sixty acres of seed cane being already planted. The first crop will be planted this summer and harvested in 1902.

Two Important Contracts.

A freight contract was signed Saturday between the company and the Hilo Railroad Company, under which the latter company undertakes to establish railroad communication with Hilo, a distance of twenty-five miles, within eighteen months; and all freight to and from the plantation, including freights to and from San Francisco, are to be carried by the railroad company at an agreed schedule for a term of forty years.

A contract was also concluded on Saturday by the company with the Olaa Sugar Company, under which the Puna company's first crop will be ground at the Olaa mill, the cane being transported there by the Hilo Railroad Company. This relieves the Puna company from the cost of a mill at the beginning while, at the same time, considerably increasing Olaa's output for 1902.

Although the railroad company has eighteen months in which to reach Puna, it is expected that the connection will be completed within nine months, as the rails are already on hand and the work will be pushed immediately, now that the grading from Hilo to Olaa is completed, and the location of the terminal division at Hilo finally approved by the Government.

January 31, 1901 (page 4) *The Hawaii Herald* Lyman Ranch – Railroad Access

The completion of the Hilo Railroad to Puna opens up a section of the island practically unknown to the white residents. Until a few years ago the only means of reaching certain places was by trail; then came the construction of a road that is equal to any in the Territory. But even this did not accomplish what the railroad is destined to. Some of the finest limes, oranges and pineapples on Hawaii come from the Lyman ranch, but the cost of transportation so reduced the profits that the production was not warranted by the return. In consequence of this such fruits have been imported to Hilo.

With the completion of the Railroad this is overcome and in future Hilo should never run short of such articles.

One of the gentlemen who went over the road on Tuesday says the tropical scenery along the route far surpasses anything of the kind he has yet seen on the other islands. If this be true there is no reason why a trip to Puna on the railway should not be in the itinerary of all tourist parties as well as a favorite recreation of residents of Hilo.

November 13, 1901 (page 18) *The Evening Bulletin* (Industrial Edition) Puna Sugar Company

The property of the Puna Sugar Company is situated some twenty-four miles from Hilo and is reached over the Hilo Railroad System. The property comprises 10,000 acres of land, held in fee simple and leasehold, and lies in what is known as the Puna district. Of the above area about 6,000 acres are considered to be good land and well adapted for the successful growth of sugar cane. At the present time 650 acres have been planted to cane, which for its age looks well. The first cane planted on this plantation was in January, 1900, which was cut for seed, and in conjunction with other seed was used for planting the present crop of cane.

The company expects to take off its first crop about January 1, 1902, which will be ground in the Olaa mill under contract. The company is now placing 1000 acres in condition for planting, and it is highly probable that a mill will be erected the coming year. At the present time the company is employing some 250 men, in addition to which there are several large contracting gangs.

The entire area of cane that will be planted lies below the 900-foot level, while an analysis made of the soil shows fully 3 per cent of lime.

The average cost of clearing land at Puna is given at \$40 per acre, which is remarkably low when the general character of the country is taken into consideration. Cane that was cut last August and September for seed is ratooning nicely, and taken as a whole the prospects for the future of the plantation are exceedingly bright.

As rapidly as the conditions will permit the land is being cleared for the planting of cane.

It would be rather difficult without glancing over the maps of the property, drawn to a scale of 2000 feet to the inch, to form an intelligent idea of the vast holdings of the company, the property having a frontage along the line of the Hilo Railroad for a distance of eight miles.

All the preliminary work of mill and plantation railroad construction has been laid out, and active work of constructing a railroad system will be inaugurated the latter part of the year to connect the districts of Pahoia and Kamaili with the mill when constructed.

For the past eight years the average rain fall at Puna has been from 75 to 80 inches, and was very evenly distributed, usually falling at night. During the daytime the weather is warm, and the prevailing winds are usually light.

The headquarters of the company of the plantation are located at the present depot of the railroad company. A regular post office system has been established at Puna, besides a general store and such lines of trade as are necessary to supply the wants of the local community.

The affairs of the company are carefully looked after by W.H.C. Campbell, as general manager, who has had years of experience in the cultivation of sugar cane, having had charge of several large plantation properties on Maui, and been manager of Hamoa plantation, from which property the largest crop ever taken off was under his regime.

Following is the list of officers of the company:

M.P. Robinson, President.
B.F. Dillingham, Vice President.
A.J. Campbell, Secretary.
E.E. Paxton, Treasurer.
L.A. Thurston, Auditor.
B.F. Dillingham Co., Honolulu Agents.

January 2, 1902 (page 2)

Hilo Daily Tribune

Climate at Puna

The Healthfulness and desirability of the Puna Sugar Co's plantation as a place of residence is proven by its climatic conditions as well as the actual experience of its inhabitants. The equability of temperature is unsurpassed and without excess, as the mercury oscillates between 58 and 86 degrees the year round, the mean daily range being 21 20-15 [?] degrees. We have unusual porosity of soil, moderate relative humidity, prevailing winds from the ocean and a comparative absence of rainfall during the day.

Kapoho, the post office, and name of the first section of the plantation is situated almost upon Cape Kumukahi, far enough inland to escape the glare of the ocean and too far away to reap the full benefit of the breezes which come to us laden with purities gathered in a passage of thousands of mile over the sea...

1902: Promoting the Healing Waters of Waiwelawela and Kawaiakewa

January 28, 1902 (page 1)

The Pacific Commercial Advertiser

Will Ship Water From Hawaii's Underground River and Grow Sisal Plants on the Uplands

From beneath the crater of Mauna Loa [Kīlauea] there will be sent across the seas to the people of all lands a healing water which will be distributed by a company to be incorporated very soon. The plan is to take the water from the underground rivers, known in Puna as Kawaiakewa, export it and have it distributed on the mainland.

The fame of the waters of the warm springs of the Puna district has been great during many years. In fact, it is a legend of the race of Hawaiian kings that when the ailments of the body overcame the aliis of old they betook themselves to the spring known as Waiwelawela, a neighbor of the underground river, and there they were healed of rheumatic affections through bathing, and their systemic ills cured by drinking of the waters. This legend comes down to the Hawaiian of today and even now there is a fame attached to the waters of the springs, which draws to the side of the stream scores of the native residents of nearby districts.

Analyses of the waters, made here and at the coast, show that there are in them nothing of vegetable matter, and little of any salts but those which from the very first have been prized in Lithia waters. In a comparison of the Kawaiakewa water with other well-known mineral beverages it was found that there were very few points of difference between this local product and the French Vichy, and the only additions made by nature were those which add to the value of the water... After the chemists had reported the men in the scheme moved at once, and H;L. Williams went over to Hilo there secured from the Lyman a lease of 700 acres of land, covering the sites of the spring and the shaft to the underground river. There was also an option on 2300 acres more, the professed intention of the company which Mr. William represented being to grow sisal...

The well-known Waiwelawela spring has been known as a hot spring, good for muscular affections, for generations. It is located about half a mile from the beach in Puna, something like twenty-four miles from Hilo, and about two miles from the Puna end of the Hilo Railroad.

The exposed basin where the spring comes to the surface is something like five by six yards, and the water rises from no one knows where and departs no one sees how. The water there is warm and it is very full of mineral salts. The underground river or Water of the Gods, as it was known in days gone by, is found a half mile nearer the railroad, and is in no way visible. It takes a guide to find the spring and the entrance is through a cave or shaft which leads down something like fifty feet, at an angle of forty-five degrees. The opening widens as it approaches the water, and discovers a flowing river from fifty to one hundred feet wide, and moving with a barely perceptible motion. The walls are precipitous, once the opening is left and the depth is so great that no line carried by Williams when he made his exploration was sufficient to fathom it.

The water is perceptibly warm, and it is a pleasant swim in the cavern through which it flows. The natives who live about the spring told Williams that often they had swam in the direction of the heart of the mountain for about a mile and that at that distance the water was steaming hot. They had not been able to go nearer to the volcano on account of the warmth. In the same way swimming toward the sea there is a comparatively cooler area found where the water becomes mingled with the sea. It is then from this underground river, which is described from the narrative of Williams that the Kawaiakekua water is to be taken.

Not the least of the plans of the syndicate is to have erected at the site of the springs a hotel for the accommodation of rheumatic and diabetic guests, a hotel, which would surely be visited, they say, by all the afflicted people who visit the volcano... [Describes the minimal sulphur content of the water.]

It is the plan of the company which will be composed of Williams, F.W. Hankey and Cecil Brown, to control the lands about the river, so that no ambitious explore may drill through the lava crust and tap the river above the point where they have the opening, and thus get closer to the railroad, which is mauka of the springs, that they are...

Substantial investment and work was made in developing the water works. But by September 1904, the operation was in default of payments, and both Cecil Brown and H.L. Williams were in court filing claims, and J.E. Elderts was appointed receiver for the sale at public auction all of the assets of "Kawaiakeakua Volcano Mineral Water" company (*Hilo Daily Tribune*, October 11, 1904:1). The sale included machinery and supplies, and the lease of "700 acres of land at Kapoho, Puna; with option on the same for twenty-five years' renewal, together with Waiwelawela springs and the right to the water therein..." (ibid.)

June 22, 1902 (page 3)
The Sunday Bulletin
New Lake Discovered

While men were employed in clearing land near Pahoa for the Puna Sugar Company last Tuesday, a new lake was discovered in a dense forest about one-quarter of a mile from the sugar company's clearing. The lake covers an area of about three acres and is of perfectly clear, fresh water. It is not thought that it is a result of the outbreak at the Volcano, but that it has been there undiscovered for many years. There is at present no road to the place, but it is probable that one will be constructed to the spot. It is a rich find for the sugar company, as it provides another source of an inexhaustible supply of water.

Iulai 26, 1902 (aoao 2)
Ke Aloha Aina
Ka Wai Minerala o Kawaiakeakua

Ma ka mokuahi Kinau i hoea mai i ka Poaono nei, mai Hilo mai, i lawe mai ai oia he 80 pahu i piha me na omole o ka wai minerala kaulana o Kawaiakekua, Puna, Hawaii. O keia ka huakai mua loa i lawe ia mai ai keia wai no ke kuai ia ana ma Honolulu nei. Ua olelo ia he nui na ma'i i hiki ke hoola ia me keia wai, a ke hoouna ia nei oia ma na wahi like ole o ka honua nei.

Aole i manao ia he ola aia iloko o keia lokowai a ka pele a hiki i ka hoea ana mai o kekahi haole ae akamai mai Amerika Huipuia mai a ike iho la he wai minerala ko keia lokowai i oi ae ka maikai i kekahi mau lua wai minerala o Amerika Huipuia.

[Translation]

Saturday, there arrived onboard the steamship Kinau from Hilo 80 barrels filled with bottled of the famous mineral water of Kawaiakekua, Puna, Hawaii. This is the voyage to bring this water for sale in Honolulu. It is said that many sick people are healed with this water, and it is being sent to various places around the earth.

It will not be known if there are health benefits in this lava pond, but a smart foreigner from America is coming to learn about the minerals within the pond and if they are better than some of the mineral ponds of the United States of America.

1904: Puna Sugar Company in Trouble

By 1904 Puna Sugar Company was in financial difficulty and a struggle of nearly 28 years followed to maintain the company, before it came fully under the 'Ōla'a Plantation. Several key articles provide details of the changes, among these are those below:

August 23, 1904 (page 1)
The Hawaiian Star
Puna and Olaa

The Puna Sugar Company stockholders are holding a meeting this afternoon to consider the affairs of the company. It is said that Olaa company has ceased making payments to Puna and that this many mean that Puna will go into the hands of the bondholders, mostly San Francisco people.

August 26, 1904 (page 1 & 3)
Pacific Commercial Advertiser
The Puna Collapse. Suit to Foreclose
Not Contested by Sugar Co.

Suit was entered in the Circuit Court yesterday for foreclosure of mortgage upon the one million dollar bond issue of the Puna Sugar Company, Limited, of which \$500,000 are now outstanding in the hands of bona fide holders and \$500,000 held in trust, as the complaint sets forth.

The first prayer of the petition is for the appointment of a receiver for the Puna Sugar Co.'s property, accounts and effects, "which," as the paper reads, "is the primary object for which this bill is filed."

There was a meeting of the Puna Sugar Co. yesterday, when it was decided that the suit should not be contested, as the company is without funds and has been unable to arrange for further advances. Olaa Sugar Company had for some time been making advances but these advances ceased on the 15th of August instant.

The form of proceeding is a bill in equity "for appointment of a receiver and of foreclosure." The plaintiffs are:

"First National Bank of Hawaii at Honolulu, a corporation; H. Hackfeld & Company, Limited, a corporation; M. P. Robinson; H. M. von Holt, trustee for W. S. Chambre and A. Ahrens."

The defendants are: Puna Sugar Company, Limited, a corporation; S. M. Damon and S. E. Damon, co-partners doing business under the name of Bishop & Company; Olaa Sugar Company, Limited, and B. F. Dillingham & Company, Limited."

Like the principal defendant named, the Dillingham company will set up no defense to the action. What Bishop & Co. may do in the matter is not as yet divulged.

After laying down the status of the parties to the suit as engaged in business in this Territory, the bill relates that the Puna Sugar Company did, on July 1, 1900, execute a certain deed of trust to Bishop & Co., conveying certain lands, buildings, machinery, improvements, franchises, etc., In short all of the property of the grantor, "to secure the bonds of said Puna Sugar Company, Limited, and each of them to the amount in aggregate of one million dollars (\$1,000,000), that is to say, bonds of the denominations of one thousand dollars (\$1000) or five hundred dollars (\$500) each, aggregating one million dollars (\$1,000,000) bearing even date with the said deed of trust, payable in gold coin of the United States twenty (20) years after date with Interest coupons thereto attached for the payment of the interest thereon semiannually at the rate of six per cent (6 per cent) per annum in gold coin of the United States."

The bill recites "that it is further provided in said deed of trust that the said Puna Sugar Company, Limited, shall pay all taxes which shall be assessed or laid upon the mortgaged premises on any part thereof; and also maintain, preserve and keep said property and every part thereof in good repair and condition and cultivate the same according to the practice of good husbandry," etc.

Besides what has been stated above, as to the issue and holding of the bonds, the bill says that prior to the filing hereof, B.F. Dillingham became the owner of thirty-five of the \$1000 bonds and one of the \$500 bonds, and that said Dillingham assigned thirty-two of said bonds to the First National Bank as security for advances to him; that Dillingham sold and delivered three of the \$1000 bonds to H. M. von Holt, trustee for W.S. Chambre; that B.F. Dillingham & Co., Ltd., acquired thirty-three of the \$1000 bonds and assigned them to the First National Bank as security for advances; that one \$1000 bond was sold and delivered to H. Hackfeld & Co., Ltd., and that forty-eight of the \$1000 bonds were sold and delivered to M.P. Robinson—all said assignees and purchasers being now owners of such bonds, respectively.

As cause of action, it is stated that the Puna Sugar Co. has not paid the interest on said bonds, which became due on July 1, 1904, and has not paid the taxes assessed on the mortgaged property for the year 1903.

It is set forth that the Puna Sugar Co. has planted and is growing upon its plantation at Puna, Island of Hawaii, over 700 acres of plant cane and long ratoons and over 350 acres of short ratoons, and that the sugar cane, when in condition to be harvested, will be of the value from \$80,000 to \$95,000. Said growing crop, it is shown, requires immediate care and attention, as also does the large stock of horses and mules for which the company is without means to buy feed stuffs. There are also laborers on the plantation who will leave if not paid. The great danger from these conditions, that the already shrinking assets of the company will be dissipated and destroyed is pointed out as making it necessary that a receiver should be appointed. It is regarded as desirable, as well for the welfare of the public as the interests of the bondholders, that the entire enterprise should be held together and maintained as one entire property.

It is prayed that the receiver be authorized to issue certificates for the purposes of his office, to constitute a first and paramount lien upon the estate.

May 20, 1905 (page 2)

The Pacific Commercial Advertiser

Olaa and the Puna Plantation Deal

Mr. Damon Protests and Mr. Dillingham Explains. Mr. McStocker's Explanation.

Interesting Business meeting.

[A lengthy description of the funds, debt and operation costs of Puna Plantation compared with the 'Ōla'a plantation follows, with statements by S.M. Damon; John Watt, Manager of 'Ōla'a Plantation; B.F. Dillingham; and Frank B. McStocker, former 'Ōla'a manager. The sale was agreed to by a majority of the holders and closed.]

The Olaa Sugar Company purchased the Puna Sugar Company at a meeting of stockholders held yesterday forenoon. After considerable discussion, during which Mr. S. M. Damon of Bishop & Company's bank opposed the deal, it was decided by a vote of over 140,000 shares to a little over 17,000 that the purchase should be made. This means that Olaa take over the outstanding bonds of the Puna plantation amounting to \$500,000. The matter was brought before the meeting by the following resolution offered by W.R. Castle:

"Resolved that the directors of this company be and they are hereby authorized and directed for and in behalf of this company to purchase from the bondholders of the Puna Sugar Co., Ltd., through their representative, B.F. Dillingham, all the bonds of the Puna Sugar Co., in accordance with the suggestion contained in letter dated April 24, 1905, of B.F. Dillingham to this company, as follows, to wit: for \$444,000 par value of said bonds, 22,220 paid-up shares of this company; for \$56,000 par value of said bonds, \$18,666.66 cash..."

Issues with the full acquisition of the Puna Sugar Company continued over the next several months of 1905, and the papers announced that the effort had been postponed on June 10, under the heading "Puna Sale Is Abandoned. Foreclosure Proceedings End In Indefinite Postponement of Advertised Sale" (*The Hawaiian Star*, June 10:1). Operations continued over the years, with 'Ōla'a Sugar overseeing the Kapoho area fields and the rest of Puna. It was not until 1936, that the end of Puna Sugar Company was arranged, and it came fully under the ownership of 'Ōla'a.

March 25, 1909 (page 29)
The Evening Bulletin, Industrial Edition
Olaa Sugar Company, Ltd.

This Company was incorporated May 3rd, 1899, under the laws of the Hawaiian Islands and active operations commenced on its estate the 1st of July... Since the inception of the plantation an area of approximately 12,000 acres has been cleared, the larger portion of which was formerly covered with virgin forest... [discuss change from "Lahaina" variety of cane to the "Yellow Caledonia" variety, which was better suited to the Puna environment.]

The Olaa Company owns 16,162 acres in fee-simple land and has 6,130 acres under long lease, in addition to 8,211 acres of fee-simple land and 2,921 acres leasehold belonging to the adjacent Puna plantation, of which Olaa owns approximately 90 percent of the stock and the entire issue of bonds...

June 3, 1927 (page 10)
The Honolulu Advertiser
Dissolution of the Puna Sugar Company, Limited

Territory of Hawaii. Treasurer's Office Honolulu. In re Dissolution of the Puna Sugar Company, Limited.

Whereas, the Puna Sugar Company, Limited, a corporation established and existing under and by virtue of the laws of the Territory of Hawaii, has pursuant to law in such cases made and provided, duly filed in this office a petitions for the dissolution of the said corporation, together with a certificate thereto annexed as required by law.

Now, there, notice is hereby given to any and all persons that have been or are now interested in any manner whatsoever in the said corporation, that objections to the granting of the said petition must be filed in this office on or before June 27, 1927, and that any person or persons desiring to be heard thereon must be in attendance at the office of the undersigned, at the Executive Building, Honolulu, at 12 o'clock, if any, why said petition should not be granted.

Henry C. Hapai
Treasurer, Territory of Hawaii.
Honolulu, June 1, 1927.

November 17, 1936 (page 3)
The Honolulu Star Bulletin
Puna Sugar Lands to be Sold

Sugar lands comprising an area of 7,7677 acres in the Puna district, Hawaii, will be offered for sale at a date to be announced later by John T. Gray, commissioner to sell real estate. Mr. Gray was appointed commissioner Monday when Judge F.M. Brooks signed an order of default in foreclosure proceeding brought by Bishop Trust Co., Ltd., trustee, against the Puna Sugar Co., Ltd., the Hawaiian Trust Co., Ltd., trustee under trust deed of Richard S. Lyman and others.

According to the suit a \$1,000,000 mortgage on the properties was entered into in 1900. No interest on \$334,000 in bonds has been paid since 1904. Judgment was awarded the trustee by default.

December 12, 1936 (page 1)
The Honolulu Star Bulletin
Puna Sugar Lands Bring \$350,000

Only one bidder responded to the auctioneer's bell when approximately 6,500 acres of land belonging to the Puna Sugar Co., Hawaii, was sold at the judiciary building today.

Ambrose Wirtz, American Factors, Ltd., representing the Olaa Sugar Co., bid \$350,000 for the Hawaii sugar land acreage and the deal was closed.

Properties were sold by John T. Gray, commissioner to sell real estate, appointed by Judge Delbert E. Metzger in foreclosure proceedings brought by the Bishop Trust Co., trustee.

Russell Cades, attorney, appeared for the trust company.

Further details about the Puna Planation, development of the Kapoho village, families, businesses, and various agricultural endeavors are further cited below, in the section of study, which covers the "Eruptions of 1955 and 1960."

Eruptions of 1955 and 1960

As described in documents throughout history, it is easy to find evidence of the disastrous impact of westernization on Native Hawaiians and their biocultural landscape. Because most people are disconnected from the multi-generational history of Puna, it is a simple process to focus on the geological-eruptive cycles which created the islands—in some minds those events that "destroy" the landscape. For Hawaiians, the living environment is the foundation of their spiritual beliefs and practices. This is particularly true for the kānaka 'ōiwi of the people of Puna who hold all aspects of the volcanic phenomena as body forms of Pele and her family.

The narratives below, have been collected from primary sources of the United States Geological Survey (USGS), and articles which covered the live events. We have cited authoritative descriptions of the eruptions from USGS as the overview and then include selected articles which include some of the history of the people, their community and changes that occurred during both eruptions. Readers will of course recall that in between May 3 to September 4, 2018, fifty-eight years after the 1960 eruption, Pele once again claimed her right upon the 'āina and extended her realm further out into the ocean of Puna. The eruption is alive in the minds of members of Wai Welawela, and people throughout Puna, and documenting their history could be part of an oral history developed by Wai Welawela.

The East Rift Zone Eruption of 1955

The United States Geological Survey (USGS) – Hawaiian Volcano Observatory (HVO) provides us with a description of the Kīlauea Lower East Rift Zone Eruption of 1955, which started on February 28, and ended on May 26, 1955. Excerpts from the USGS website¹³⁰ follow, along with several eyewitness accounts published in local newspapers.

¹³⁰ <https://www.usgs.gov/volcanoes/kilauea/kilauea-1955-lower-east-rift-zone-eruption-lower-puna>

The eruption lasted for eighty-eight days and opened at least twenty-four separate vents that stretched nine miles from Kapoho to west of the Pāhoa-Kalapana road. Numerous lava flows cut all access to lower Puna, covering over six miles of public roads. The eruption required the evacuation of most coastline residents from Kapoho to Kalapana for an extended period. Twenty one homes were destroyed thirty-nine hundred acres were covered by lava...



Feb. 29, 1955, Day 2 of the Eruption, Opening Vent (Geo. Ruhle, NPS)

On February 24, 1955, the earthquake count on the Pāhoa seismograph rose from 130 earthquakes on February 24, to 700 earthquakes three days later.

February 28 to March 1, 1955.

At about 0800 on February 28, lava emerged quietly along fissures in the forest near Puu Honuaula east of the Pāhoa - Pohoiki road. During the day the fissures extended in an “en echelon” (staggered) configuration east- northeastward. A curtain of lava fountains with heights of 25 to 40 feet fed a lava flow that blocked the road. Fissures extended towards the village of Kapoho, three miles away and residents of the village were evacuated and housed at a shelter at Pāhoa School.

On March 2, a school bus driver discovered a widening crack across the Pāhoa-Kapoho road two miles west of Kapoho. A large number of local earthquakes resumed and fissures and fault scarps spread northeastward to less than a mile from Kapoho village. That afternoon lava fountains broke out near Halekamahina and quickly lengthened, causing a flow that blocked the Pāhoa-Kapoho road. By evening, new vents and lines of fountains had opened on both sides of the road.



Mar. 4, 1955, Fountains Near Halekamahina (J. Eaton, Public Domain)

On March 3, four new vents opened near Kapoho with fountains reaching heights of five hundred feet. By the next evening, new fissures extended into the center of Kapoho village and lava fountains erupted at the edge of the town. Three houses were destroyed, but a ridge of prehistoric spatter cones diverted lava northward away from the main part the town.

Other fountains upslope continued and coalesced into the Kii flow, a large ‘a‘ā lava flow which crossed the Kapoho Kalapana road just north of ‘Ahalanui Beach Park on March 4. By March

7 that flow stagnated, without reaching the ocean, but the Kii flow effectively isolated Kapoho village. By the morning of March 7, all eruptive activity had stopped.

March 5 to April 7, 1955

Meanwhile, seismic activity continued and shifted uprift of Kapoho to an area near the Pāhoa-Kalapana road, southwest of Pu'u Honuaula. On March 5, a new swarm of earthquakes was recorded with many shocks felt in Pāhoa. Civil Defense evacuated villagers from Kalapana to Opihikao leaving the lower Puna coastline deserted. Contingency plans were made to evacuate Pāhoa if it became necessary.

On March 12, cracks opened across the Pāhoa-Kalapana road, 5.5 km (3.5 mi) south of Pāhoa. That evening, lava erupted at Pu'u Kaliu, two miles east of the road and gradually extended westward, uprift. The next morning, new vents opened just east of the road. In the afternoon, a quarter-mile-long fissure crossed the road and extended through the fields of farmer Masayuki Nii. Scientists and photographers were present and recorded the birth of several of the new vents. By March 14, a nine-meter-high (thirty-feet) spatter cone had formed in the middle of the Pāhoa-Kalapana road.

On March 14, lava fountains at a vent located a mile east of the Pāhoa-Kalapana road were reaching heights of 120 m (400 feet), causing a fast-moving lava flow through Kaueleau area. The Kaueleau flow cut both the Opihikao and Kapoho-Kalapana roads and took only thirty-nine hours to reach the ocean. This flow stagnated two days after it started.

At this point, approximately 140 persons evacuated from lower Puna were housed in shelters. Lava flows from the eruption had completely cut all main roads leading to the coastal villages in Kalapana.

In the early morning hours of May 26, lava covered the remainder of Iwasaki's property. Then harmonic tremor on the Pāhoa seismograph died abruptly and a few minutes later all fountain activity at Iilewa ceased.

In the months that followed, Hawaii County Civil defense and HVO continued to closely monitor the area. Persistent blue gas flames played at fissures near Nii's farm, but no further eruptive activity occurred. The eruption was over... This eruption was also the first in historic times to occur in any populous area in a U.S. territory. Large numbers of people were evacuated with their belongings and the experience gained of ensuring human safety was of great value.

News Reports Covering 1955 Eruption

As discussed in the USGS narratives above, the eruption was the first in over a century to occur in the region (the 1840 Nānāwale Eruption, being the last one in eastern Puna). The eruption caused a local and national stir, and was well covered in news reports. Among the articles which covered the event are those which follow.

March 4, 1955 (page 1)

Hilo Tribune-Herald

Flow Destroys Papaya Farms

A strong new action, which broke out near Halekamahina cone, north of Puu Kii cone, thundered loose this morning sending out a new flood of lava, according to Col. L.W. Bryan

of the Hawaii National Guard. Col. Bryan flew over the area just before noon. The action had begun at the new vent when he arrived there, and was sending a tremendous new volume of lava into the stream following southward from the Puu Kii rift, he said.

As the plane circled, Col. Bryan watched the lava invade the papaya orchards of his brother's Kapoho farm, engulfing the packing shed, and move on to the papaya orchards of the Hilo Construction Co., owned by Charles Cross and Don Von Elsner. At the latter place, at 11:45 a.m., Col. Bryan watched the destruction of the house, a tractor, a panel truck and the packing shed. He said another large vehicle, which he took to be a tank truck, was in the path of the flow. (A report at 2 p.m. today said 50 acres of the 100-acre papaya field owned by Mr. Cross and Mr. Von Elsner were destroyed by lava.)

He said the earlier action that broke out about 9 last night within a stone's throw of the village of Kapoho has quieted down considerably and was just smoking.

Neither one of the flows had crossed the beach highway at the time Col. Bryan made his observations. The flow nearest Kapoho that was encircling the village to the north had advanced very little, he said, and appeared to be cooling off for lack of a fresh feeder. But the flow to the south of the village that invaded the papaya orchards was given new impetus by the Halekamahina vent and was moving southward, still more or less parallel to the highway leading from Kapoho to Kalapana. It was close to the highway but had not yet crossed over.

March 4, 1955 (pages 1 & 6)
Hilo Tribune-Herald
Kapoho Town Survives Outbreak

Pahoa, Hawaii – (AP). Kapoho village survived last night a terrific volcanic eruption and today looked like it might survive the worst disaster that has struck East Hawaii's Puna in modern times.

At least five houses on the northern outskirts of the little village of 75 houses and stores were engulfed in molten lava streams spreading all around and down toward the sea.

I flew over Kapoho at 500 feet as daylight broke. It was about 6:45 a.m. when we passed over the town. The closest lava flow had passed through its northernmost suburb and by 7:15 it had reached beyond the abandoned village and headed for the sea a mile away.

I saw embers of five houses engulfed by this northern fissure. They looked like bleached bones against the black, but glowing lava.

This section is about 900 yards from the main part of the town. Fiery lava fingers poked into the front yards of two other houses. Two or three more may be completely buried but there was no sign of them.

The main section of Kapoho, its main street, its stores and surrounding homes stood untouched, in stark contrast to the black devastation around it.

Another river of lava fed by two giant half-mile-long fissures of flaming lava fountains roared down the slopes a half mile south of Kapoho, pointing away from the town toward the ocean about one mile away. The furthestmost tip was one quarter mile from the coast road south of Kapoho.

From the air, the pattern of Puna's destruction was stark and simple. I spread four miles from Monday's original eruption in West Puna to beyond Kapoho in the east. Lava rivers up to 500 yards wide covered general area about one and one half miles across.

The two main flaming fissures, spouting a dozen fountains, sent whirling lava racing down in fiery channels that made a scarlet patchwork across the black steaming lava lake.

Near the coast, the lava spread out like a giant black octopus. It seemed to be slowed down by the flat land near the shore. The fiery core of this giant octopus followed Puna's geological rift in a dead straight line from Monday's eruption, through the northern outskirts of Kapoho toward the sea.

The fissures themselves did not veer from that line and in that lay the hope of Kapoho's survival. Barring cataclysmic outflow of lava, the changes were that most of Kapoho, nestled on a slight elevation, would escape destruction.

March 4, 1955 (page 7)

Honolulu Star-Bulletin

Only the Shell of Kapoho Is Left for Pele's Fury

Pahoa, Hawaii, March 4 (by radiophone)—Pele took the village of Kapoho within her fiery fingers last night, as though deciding whether to sweep it away or let it live. But she was threatening only the shell of the town. The people of Kapoho were not there.

They were safe here or in the homes of relatives or friends in Hilo, Mountain View, Olaa, and surrounding communities. About half of them today were in the Pahoa School gymnasium where many have been living since Monday when the first evacuation was ordered.

Final Movement

The final movement of the people and their property from the threatened town was completed about 3 p.m. yesterday. This final evacuation was planned Tuesday and carried out most of Wednesday night and yesterday.

Many minds and hands contributed to the evacuation.

One of the minds was that of Choichi Tanaka, postmaster of Kapoho.

Another was that of Myron O. Isherwood, industrial relations director for Olaa Sugar Company and chairman of the Puna district disaster organization.

Mr. Tanaka carries in his head the names of all the families who live in Kapoho, and how many of them live in each house.

The population of the village by his count is 278.

Plan Evacuation

With this list of Kapoho's citizens and their houses, Mr. Isherwood and others planned a theoretical evacuation of the place Tuesday.

By one of their calculations, the village of Kapoho measured by the movable effects of its citizens would fill 140 Army six-by-six trucks. In the actual evacuation Wednesday and

yesterday, well over 150 truckloads of furniture and personal effects were removed from the town.

It was a community enterprise.

On Wednesday there were 16 to 20 privately-owned pickup trucks able to carry from one-half to one ton each and eight Olaa Sugar Company trucks with capacity of from one to two tons each and one large truck volunteered by a Hilo contracting firm.

From 8:15 p.m. Wednesday to 3 a.m. Thursday, these trucks were driven an average of two trips each into and out of Kapoho to Pahoa, traveling a one-way traffic pattern in convoys over the narrow Kapoho Road and back over an equally narrow plantation road.

Trucks Stopped

The trucks were stopped at 3 a.m. when the road was reported broken by a wide crack, but later yesterday the truck traffic resumed as volcanic activity increased. Fifty-one trucks of all sizes and types participated in yesterday's evacuation.

When it was over, it was estimated about 80 percent of the furnishings of Kapoho homes had been removed and the people had done all they could.

The things were stored in a Y.B.A. hall in Pahoa, in a store there, in a Filipino mission home, in the basement of the Pahoa Elementary School or distributed in the homes of friends and relatives.

Wait To See

The citizens themselves waited to see what the volcano would do.

Most of them late last night were asleep in the Pahoa School gymnasium, but some were up, the younger ones wandering about restlessly, clotting in groups to talk, older ones sitting on benches and chairs, glancing occasionally up at the red glow in the sky.

But a young couple, Mr. and Mrs. Simeon Enriquez, sat outside the gymnasium while Mrs. Enriquez's mother, Mrs. Voloria Luka, was inside with their sleeping child, Lynn, six months old.

Left Home

The Enriquezes left their first home in Kapoho, a rented house in which they had lived for the year and a half they have been married. Mr. Enriquez works in the big papaya farm threatened by the eruption. If the farm is destroyed, he said, "we don't know what we'll do."

"It's hard to get jobs."

Mrs. Enriquez is one of 10 children of Mrs. Luka.

Alvin Kalawe is a 49-year-old county worker who has lived in Kapoho all his life. He has three children, a married daughter, Mrs. Frances Diego; a daughter, Emma, 17, and son Ronald, 7. Their mother is not living.

Mr. Kalawe's family moved from the town on Monday. He followed on Tuesday. He is a big man who speaks quietly and with dignity.

What are the Kapoho people talking about as they wait to see if their town will disappear under the lava or not? Mr. Kalawe says, "Of course, we all are hoping to go back to our community, but we don't know what the result is going to be."

March 5, 1955 (page 1)
Hilo Tribune-Herald
Lava Flow May Reach Sea Today

...The flow over the Kapoho Beach Road traveled a distance of about six miles since Wednesday and reached a depth of 10-15 feet at the road, measuring about 200 feet in width.

It flowed between Kapoho School and Mr. Hay's home. The school is being protected by the Green lake cone across the road, which serves as a natural barrier against lave flows unless the cone explodes... Dr. Macdonald reported today that there is little danger the lava from the rift line of fountains and fissures will reach Kapoho village as long as the Puu Kii fountain remains active...

March 7, 1955 (pages 1 & 11)
The Honolulu Star Bulletin
Homesick Kapoho Residents Say They Are Going back

Volcanos notwithstanding, the people of Kapoho are homesick want to go back to their quiet, tree-shaded, lava-surrounded little village on the slopes of Puna. They are tired of living, as they say, "calabash", in the Pahoa gym – some 130 men, women and children in one huge barn-like room.

They are grateful for the care the Red Cross has given them, but they are irked at officialdom, in general. They charge that officialdom, in the form of police and civil defense, permit sightseers to wander about the eruption area, but refuse them permission to make trips back to their homes and farms.

Kapoho Better.

They worry about their kids "running all over the place" – meaning Pahoa – and think they would be better off back in classrooms at the trim, gray-painted Kapoho School where many of them once learned their ABCs.

They worry about the papaya and vegetable crops that are ripe and ready for the picking. It means money in the pocket going to waste.

Some independent small cane growers whose once lush, green covered land now lie beneath 10 feet or so of dead, black lava wonder how they are going to make a living... But they aren't afraid of volcanoes. They've lived around them all their lives. Their feeling is almost one of contempt for the spouting, angry lava fountains that have turned their lives upside down.

Those are the problems that the people of Kapoho—now known by the impersonal title of "evacuees"—talked about at their public hearing with a delegation of 22 House members and eight Senators here Saturday.

It's like Alvin Kalawe explains it. He is a husky, friendly-face, middle-aged man who talks in a quiet-spoken, deliberate manner.

A group of Kapoho people pointed to him when the lawmakers asked for someone to tell of their problems.

House Speaker Charles E. Kauhane, Oahu Democrat, asked him if Kapoho people “stand ready to move” to better quarters if they cannot return to Kapoho for a long time.

“We have no interest in moving,” Mr. Kalawe said. “We are very grateful for the Red Cross. It has done all it could possibly do, but we intend to return to our old village when things settle down.”

“We are going back”

“We are life-long residents of Kapoho. It is in our hearts. There is no reason to move. Maybe we could use a little reconstruction money, but we are going back.”

“Thirty years ago we had an earthquake in Kapoho. Some evacuated, but I and my family didn’t and we had no trouble. We hear all these rumor now about how Kapoho is gone, destroyed. So yesterday I took a chance and made an airplane flight over the area.”

“I looked down and there stands Kapoho.”

His voice grew emotional. “We want to go back. I insist on behalf of the Hawaiian people and most other people of Kapoho that we are going back.”

Big Applause

Mr. Kalawe sat down to a burst of applause from other Kapoho people.

The hearing went on for more than two hours from 4 p.m. to after 6 p.m. in the Pahoia gym. About 150 persons attended.

As the stiffness of the proceedings softened, more and more Kapoho people came forward, stated their names for the record, and spoke up.

They kept moving in closer so they could hear better until they finally were gathered in a solid circle around the long table where Kauhane wielded a gavel and the other lawmakers sat.

They let off steam, at Civil Defense officials, at the police and, occasionally, at each other.

Their Problem

Here are some of their problems:

Chiyoki Tanaka, Kapoho postmaster—He complained that there is confusion between police and civil defense officials.

He charged that the police let sightseers go into Kapoho while the residents of Kapoho themselves can’t get in. His charge drew more applause.

He was joined by Mrs. Elizabeth Young, who said she took a truck and got into Kapoho the other day to get her belongings in spite of the police and defense officials “who are just going around and around.”

Chief of Police Anthony Paul was called up by the Legislators. He denied that permits had been issued to sightseers. He said he is taking his orders on who can go in from Dr. Macdonald. "My job is to protect life and property. I am not here to face my accusers. I am doing my job right. We are going to listen to Dr. Macdonald and no one else. He is the expert."

Mitsuo Ogata, representing independent cane planters—He proposed tax relief legislation for planters who have lost cane and cane lands.

Andy Hayashi, papaya grower—He also proposed tax relief and small rehabilitation loans at low interest.

Bryan Mukai, Kapoho school principal—In response to several parents' remarks, he said arrangements have been made for all Kapoho children who stay in Pahoa to attend Pahoa schools starting today.

Dr. Paul Brown, County health officer for Pahoa—He said there has been no illness among evacuees yet, "but we may be at the breaking point."

He said 3,000 gallons of extra water a day are being hauled in. He said he doubted a previous speaker's statement that everyone is taking at least one bath a day.

Dr. Brown said there is one shower for about every 40 people. He described the living in the gym and said, "This is not family life."

He warned that he will close up the sanitary facilities and force the people to be moved if the health of Pahoa is threatened. He said he might have to do it within a week.

That would mean more trouble for the uprooted people now at Pahoa.

The Kapoho Eruption January 13 to February 19, 1960

In January 1960, the creative forces of nature awoke along the lower East Rift Zone of Kīlauea Volcano. In the preceding year, eruptive activities in the summit, at Kīlauea Iki, had already exhibited the mana of Pele in altering the landscape. A new eruption began in the region above Kumukahi and the Kapoho Village, the evening of January 13 (Figure 10). This event like those which had preceded it throughout Hawaiian history would reshape the landscape, reclaiming wahi pana and familiar places, while also sparing Kumukahi. The notes below, being with a descriptive summary of the 1960 "Kapoho Eruption," is made available online by the United State Geological Survey¹³¹. It is then followed by excerpts from selected newspaper articles, which reference storied places, the Kumukahi Lighthouse, Kapoho Village and farms, and residents of the area.

USGS Summary Description

At 7:35 p.m. January 13, red glow in the night sky above Kapoho announced the 1960 eruption. Lava fountains as high as 100 m (330 ft) erupted along a 900-m-long (3,000 ft) fissure within the graben, only 600 m (2,000 ft) northwest of Kapoho. Within a few hours, activity waned at both ends of the fissure as fountain heights grew in the middle and fed 'a'ā lava flows to the northeast.

¹³¹ <https://www.usgs.gov/volcanoes/kilauea/1960-kapoho-eruption>

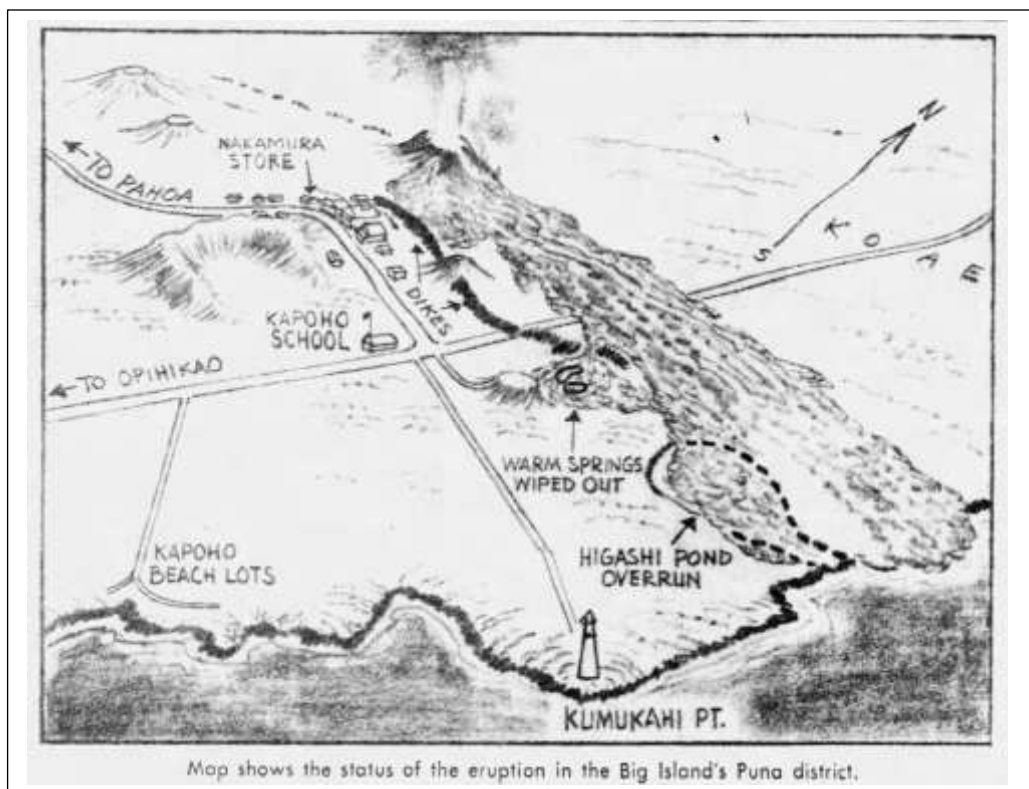


Figure 10. Sketch Map of the Kapoho Eruption Vent Site and Path of the Lava Flow in Proximity to Features on the Landscape (*Honolulu Star Bulletin*, January 19, 1960:1A)



The first night was wrought with loud blasts. Methane explosions occurred as lava consumed vegetation. As groundwater flowed into the conduits and flashed to steam, violent blasts tore the conduits into pieces and shot them upward into billowing steam clouds.

By noon on January 14, the steam blasts had ended and lava fountaining was confined to several sources along a 200-m-long section of the fissure. Fallout from the fountains rapidly built a spatter rampart that opened on the northeast side, where lava continued to feed 'a'a flows.

Over the course of the following week, lava fountains concentrated down to a few vents and sent tephra more than 300 m high. The rampart

Opening stages of Kapoho eruption, January 14, 1960. Violent steam emission from two vents adjacent to moderate lava fountaining from two separate vents. Dark steam cloud carries high amounts of ash.
(Credit: Richter, D. H.. Public domain.)

and cone continued to grow while feeding flows that spread toward the sea and throughout the graben, claiming favorite recreation sites.

After traveling 3.2 km, lava flows reached the ocean on January 15. Before the end of the day, new land extended 100 m beyond the old shoreline. Flows moved southward to slowly consume Higashi Pond over the course of four days (Jan 19 map). Warm Springs, a swimming and picnic area along the Kapoho fault, was overrun by lava flows even after bulldozers scraped together a 450-m-long, 1.5-3-m high rock dike with the hope of diverting the lava flow.

Barriers were built in an attempt to divert lava flows



Kapoho village was near the eruptive activity, but it was uphill from the fissure. The papaya, coconut, orchid, and coffee groves were taking a beating from the heavy pumice fallout, as well as the lava itself, and outlying homes and farmsteads had been destroyed. More destruction was soon to come.

Bulldozers constructing a barrier to obstruct lava flows from Pu'u Kūki'i to Kapoho. Note the advancing front of an 'a'ā flow between the fountain and the trees. (Public domain.)

Barriers were built in an attempt to stop the lava flows before they could inundate a school, Coast Guard facilities, and residences. Two barriers were easily shoved aside and overtopped by 'a'ā flows. A third barrier, more than 5 m (15 ft) high along its 450 m (500 ft) length, was constructed along the high saddle between the western base of Pu'u Kūkae and Kapoho Crater, just northwest of Kapoho School. 'A'ā flows began piling up behind the wall early in the morning of January 28, and they thickened to more than 15 m (50 ft) above pre-eruption ground level in a few hours. The resulting high pressure caused lava to dislodge a 150-m- (1476-ft-) long piece of the uncompacted Pu'u Kūkae [Pu'u Kūki'i] cinder cone. The breach provided a pathway for lava to flow beyond the barrier and Kapoho School was destroyed. The barrier itself remained intact, and it survived until February 5, when it was finally overtopped and almost totally buried by lava that had completely encircled Pu'u Kūkae [Pu'u Kūki'i]. This flow eventually covered the Kapoho cemetery.



'A'ā flow has just reached the barrier built between Kūki'i and Kapoho. (Public domain.)

On January 21, construction began on a 1.6 km (1 mi) long barrier along a broad forested ridge that stretched nearly to the ocean. The hope was that lava would neither engulf Kapoho Beach Lots nor the Coast Guard facilities at Cape Kumukahi. The wall held back lava for about a week. However, flows eventually breached it in several spots and destroyed the Coast Guard residences, but the lighthouse was spared. During the night of February 3-4, lava destroyed six houses in the Kapoho Beach Lots before the flow ceased early on February 5.

Kapoho and Koa'e villages fell victim to lava flows.

The Koa'e fault was overtopped by lava flows on January 18, and Koa'e town to the north was in jeopardy. Day by day the lava moved closer and closer. It finally surged forward at noon on January 23 to claim a house, community hall, and church in the next four hours. Another house and one more building were destroyed before the flow ceased moving on about January 28.

For the first two weeks, Kapoho village remained virtually intact except for a blanket of pumice and ash that covered everything. The lava flow issuing from the growing cinder cone was moving in the opposite direction of town. Things changed on January 27th when very fluid lava poured from the vents and fed massive 'a'ā flows that moved southwestward through the streets of town. By midnight on January 27, most of Kapoho had been destroyed.

Lava temperatures and fountain heights soared in the last weeks of the eruption.

During the night of January 30-31, lava fountain temperatures were 20-50 degrees Celsius (about 70-130 F) higher than most earlier measured temperatures. This coincided with a period of narrow, high fountains that lasted the day. It was later discovered that a batch of hotter magma from Kīlauea's summit had mixed with cooler magma that had been stored in a reservoir beneath the Kapoho area since 1955 or earlier.



Aerial view southeastward toward town of Kapoho (background left of lava fountains) at about 1600 January 23, 1960. Fountain at vent B (left) feed river of lava flowing through breach in cinder cone. (Public domain.)

High fountains continued until February 15, when lava was spraying upward from the main vent area to heights of 300 m (1,000 ft). But the vigor and discharge of the eruption were, in general, steadily declining until the morning of February 19, when the eruption stopped.

When the eruption was all over, lava flows covered more than 10 km² (4 mi²), including 2 km² (0.75 mi²) of new land beyond the original shoreline (see final map). The volume of lava erupted is conservatively estimated as 122 million m³ (160 yd³) with an additional 7.5 million m³ (10 yd³) of pyroclastic material.

News Reports Covering 1960 Eruption

The state and nation followed the progress of the eruption with reporters at the frontline, describing the impacts of the eruptions on families, loss of homes, businesses and agricultural enterprises, changes in the landscape and loss of cherished places. Particular drama was focused on the near miss for the Kapoho Lighthouse. The articles below, have been selected from a larger collection of newspaper reports, and include the names of many former residents of the Kapoho Village and neighboring areas¹³².

January 24, 1960 (page 15)

Honolulu Advertiser

A Discovery!

Bishop Museum scientists have managed to photograph two ancient Hawaiian petroglyphs just before they were covered forever by lava from Puna's eruption.

The petroglyphs were in the form of stick figures chipped into the surface of a pahoehoe flow beside the old Hawaiian coastal trail near Higashi Pond.

Dr. Kenneth P. Emory and his assistant, Yoshihiko Sinoto, found them this week while checking the eruption area to see whether several important archaeological sites were endangered.

Emory said the stick figures probably were the "signatures" of a couple of Hawaiians who paused to rest along the trail. He guessed that they were chipped into the old lava flow possibly 200 years ago.



Triangular shaped petroglyphs found on ancient Hawaiian coastal trail between Higashi Pond and Kumukahi lighthouse were chipped into ancient lava flow. They have been outlined in chalk here for better visibility.

¹³² It is likely that some of the families may still know stories, or possess historic photos and other items which would be of benefit in building the stewardship programs at Kumukahi.

January 25, 1960 (page 1 & 4)
Hawaii Tribune Herald
Dike Diverts Flow From Lighthouse
By Gene Wilhelm

Kapoho—Three flows of lava were still entering the ocean and the main flow travelling north was still going strongly along the Honolulu Landing Road at noon today. Lava in the Koae area had not advanced since early this morning and was about 100 feet from the William Elderts home and 900 feet from the Puula Congregational Church. There was no apparent movement of lava along the southern edge of the flow by the dike at Kumukahi Lighthouse at noon.

At 7 a.m. Don Richter of the Hawaiian Volcano Observatory, reported that the most activity in the eruption area appeared to be in the vicinity of Koae, about the middle of Mrs. Elizabeth Young's farm lands.

The advancing flow, a stream from the main river, already has devoured the home of Mrs. Young, the Hoomana Naauao Church, the church hall and the home of William Aiona Aka.

All of the buildings except the Aka home, which was destroyed last night, were consumed Saturday afternoon.

Richter said the whole edge of the flow in the Koae area had fired the forest. He also reported that along the front of the flow there were numerous small streams of lava entering the ocean and three major ones. He said the flow had built a huge pad along the coastline during the last 24 hours prior to 7 this morning, and it might even be protruding farther into the ocean than Kumukahi Point.

Along the southern edge of the flow Volcanologist Dr. Gordon A. Macdonald's dams and dikes appeared to be holding their own. "Things appear to be satisfactory this morning," Dr. Macdonald said following a 6:15 to 7:30 checkup on the area.

He said there is no sign of movement of lava into the secondary dikes thrown up Saturday afternoon on the Hilo side of the lower end of the village street. This barrier was constructed but lava rolled over the top of the makai portion of the original 3,000-foot dam.

Dr. Macdonald said the flow against the upper end of the original barrier is producing pressure against almost all of that 2,000-foot section of the dam. There is pressure, he said, also against approximately 50 per cent of the secondary wall.

In the Kumukahi Lighthouse area, Macdonald reported the situation also looked satisfactory this morning.

He said the tip of the flow, which is travelling against the wall of the diversion dike was about 1,200 feet from the coastline at 7:30. He said it had advanced roughly 60 feet since midnight.

Another tongue of lava just to the north of this flow advanced about 300 feet during the same period, he said.

"Everything looks fine except that fountain on the hill," he said.

Lava is solid against about 3,000 feet of the lower end of the 5,000 foot Kumukahi dike.

The front of the flow is about 10 to 15 feet below the top of the dike which averages 20 to 25 feet in height.

The mauka end of this lava movement was headed directly for the cottages of the lighthouse keeper and his assistant before the dike diverted the flow. "So far," said Dr. Macdonald, "the barrier has served as a diversion dike under conditions far from favorable," as he pointed out a flatness of the terrain in some of the area.

Starting at 5:50 this morning lava could be seen coming down the village side of the cone. Macdonald described these three finders as "routeless" flows formed by a large volume of spatter falling back on to the slope of the cone and running together to form streams. He said there was nothing to worry about and that he was actually glad to see them.

Macdonald said they strengthen the cone by putting "ribs into the cone so it's not so likely to slump."

A third fountain sprang up shortly before noon yesterday and Dr. Macdonald said it came from the original vent of the cone.

The main fountain has worked its way makai during the building up process of the cone.

On the western side of the cone the second and smaller foundation continue to push out cinder.

At 7 a.m. today Richter estimated the height of the main cone at 600 feet. Last night he estimated the area covered by lava was about 1,080 acres and that an estimated 55 million cubic yard of lava had been thrown out since the eruption began on January 13.

Richter said the average thickness of the flow is 27 feet with the highest points about 80 feet. Sightseers were permitted into the area today but an early morning rain and fallout of pumice combined to produce miserable conditions for viewers and workers alike.

A heavy rainfall fell upon the Kapoho area from about 10:30 last night to around 1:30 this morning.

January 27, 1960 (Page 1)

Honolulu Star Bulletin

Big Flow Crunches Closer to Kapoho

Pahoa, Hawaii, Jan. 27—The raging Puna volcano claimed its ninth building today as a massive wall of black lava crushed closer to Kapoho.

Lava crumpled, then burned the Rufo Caballero house in Kapoho at 7:40 a.m.

It burned the house of Mrs. Grace Kenoi at Koae yesterday.

The William Elderts house, also situated at Koae, was reportedly encircled by lava.

Firemen sprayed thousands of gallons of water on other buildings in Kapoho to prevent them from bursting into flame from the heat of the advancing lava.

The raging lava fountain three-tenths of a mile north of Kapoho increased in intensity — although not in height — during the night and dropped basketball-sized chunks of pumice over the area. Some of the chunks were glowing when they landed and set small brush fires.

Pieces of pumice landed as far away as Kumukahi light station, several miles from the fountain.

Meantime, scientists said it is unlikely a large steam vent which opened in the ground at the Kapoho-Warm Springs junction yesterday heralded a new eruption.

The steam vent early today was 75 feet in diameter.

Glowing lava was at a depth of 10 feet in the pit.

“It could have moved up through a large underground crack or from under the surface as an intrusion,” said Don Richter, Volcano Observatory geologist. “It doesn’t appear to be the beginning of a new fountain,” he said.

The area, only about 20 feet from the lower end of Kapoho’s second protective dike and at the foot of Cemetery Hill, is situated on a rift zone, he said.

There was a general sinking in the area of about one foot.

At 1:30 a.m. today, a solid front of cold lava, which had piled up during the night several feet higher than the protective barrier, began breaking over the dike.

By 5 a.m. it had crossed Kapoho’s main road near the Warm Springs junction, sealing the main part of the village off from Cemetery Hill and Kapoho School.

The massive wall creeping toward Kapoho’s east appeared black and hardened. Richter said a red hot interior is pushing the flow toward the village. It appears the viscous core is being fed by the main stream of pahoehoe, most of which was flowing into the ocean. At the west end of Kapoho, between the Y. Nakamura store and the roaring fountain, the lava has not moved for days and is hard and cool.

The Caballero house, saved last week by firemen who sprayed water on the lava as it advanced to the dwelling’s rear wall, was burned inch by inch today as the 20-foot high wall moved over it. The water tank beside the small frame structure was buried at 2 a.m. As the lava advanced the house and its tin roof buckled. Boards popped loose from their supports. The structure creaked and groaned under the strain and seemed ready to snap at any minute. Fingers of molten lava squeezed out from below the harden crust, [and] cut towards the house from both sides.

Most of the houses in Kapoho and Koa’e are old and have little monetary value. The Caballero house was assessed at \$1000 and the water tank was valued at \$500.

Dr. John P. Eaton, Volcano Observatory seismologist said the swarms of moderate shallow earthquakes confined to the Kilauea caldera intensified yesterday and today. This is an indication, said Eaton, that the swelling of the dome is subsiding and that molten rock is continuing to drain out into the rift zone towards Puna.

As the eruption entered its fourteenth day today it has covered 1,160 acres of Puna land with 67 million cubic yards of lava. One brushfire started by glowing pumice broke out behind Kapoho school and raced across the light station access road towards cemetery hill.

A volunteer fireman from Pahoa extinguished the blaze by beating it with green foliage. The Kapoho area was closed to sightseers.

Lava claimed a half-acre of the Nagata papaya farm in Kapoho.

Yesterday a crew went to [move the] Congregational Church bell to safety.

The dikes protecting Kumukahi light station appeared to be holding today, although a stream of lava was moving around the bottom of the dike along the shoreline toward the light tower. Five fingers of lava streamed seaward, extending the original coastline and forming a tiny bay on the Koae side. However, it was impossible to determine how much of the new land will last.

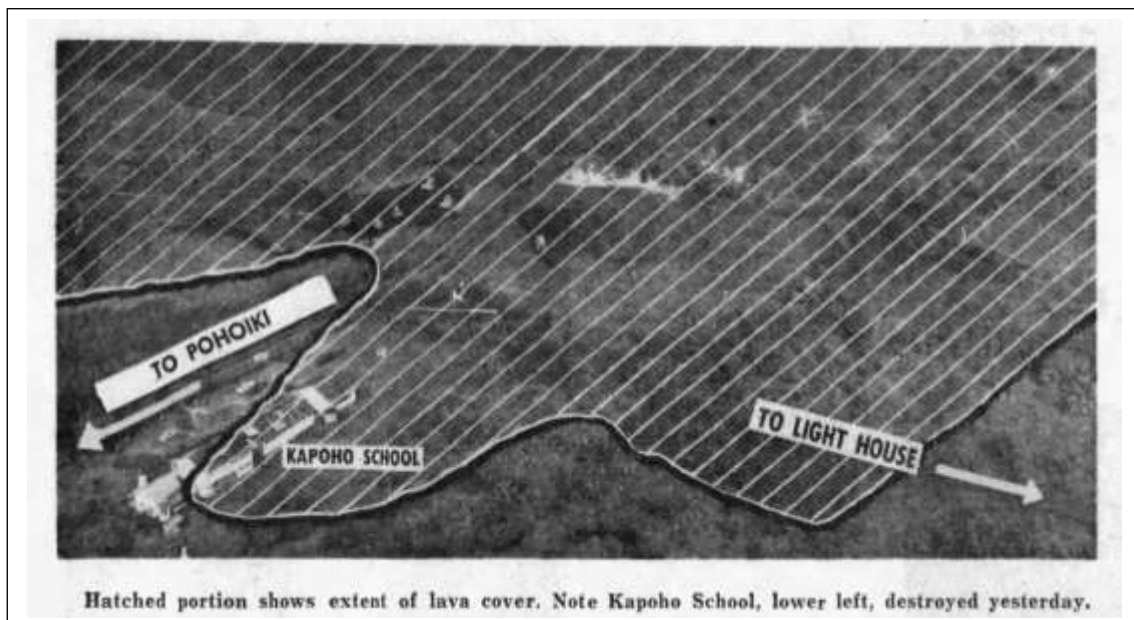
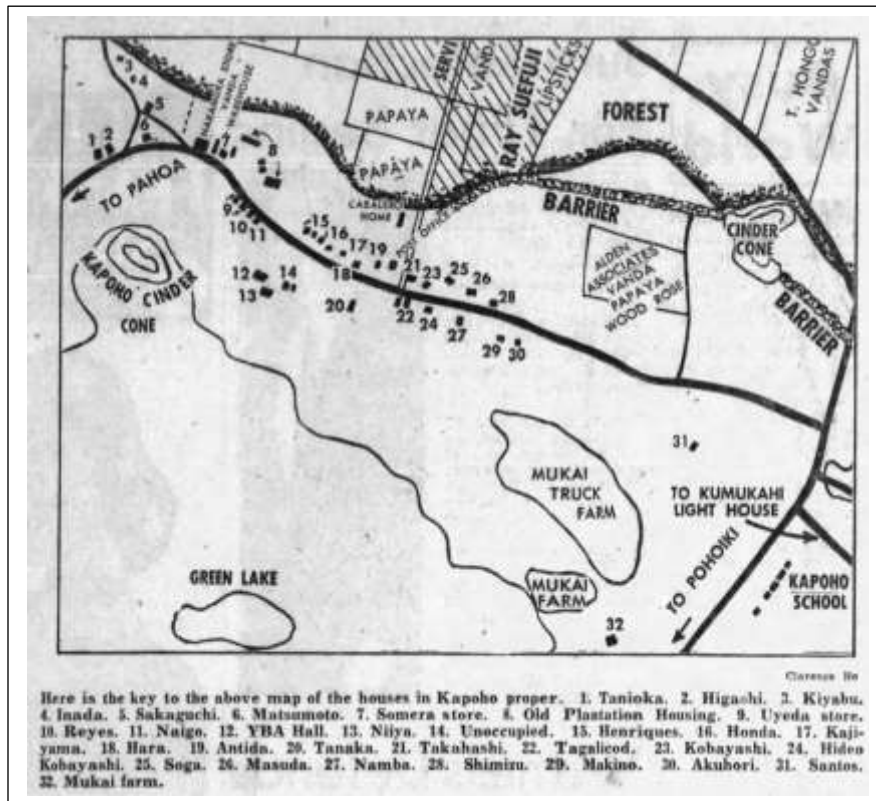


Photo of Kapoho Village and Lava Fountains
(*The Honolulu Advertiser*, January 28, 1960:1)

January 29, 1960 (page 4-5)
The Honolulu Advertiser
Volcano Vents Full Fury on Puna

Lost Buildings In Kapoho Listed

Kapoho — The Civil Defense yesterday afternoon listed these homes and buildings destroyed in Kapoho:



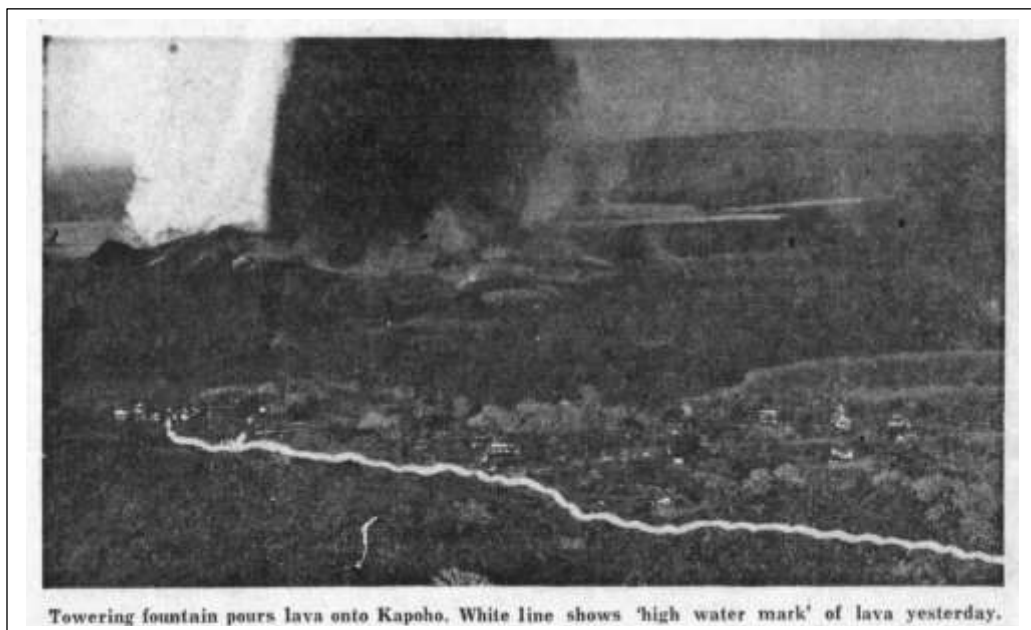
Hatched portion shows extent of lava cover.
Note: Kapoho School, lower left, destroyed yesterday.



**Lava moves down Kumukahi Lighthouse road.
Last night it was 800 feet from lighthouse cottages.**

Eiju Takaguchi's house, Shizuko Inada's house, Mariano Pascual's house, Herbert Kaluna's house, G. Henriques' house, Masayuki Honda's house, the Plantation Workers barracks, Hara's Store, Kageyama's house, the Post Office Building.

C. Tanaka's house, Hongo's house, Kuahiwinui's house, P. Dela Cruz' house, Y. Kobayashi's house, Tagalicod's house, C. Padamada's house, T. Santos' house, S. Kobayashi's house, Takasuye's house, Antida's house.



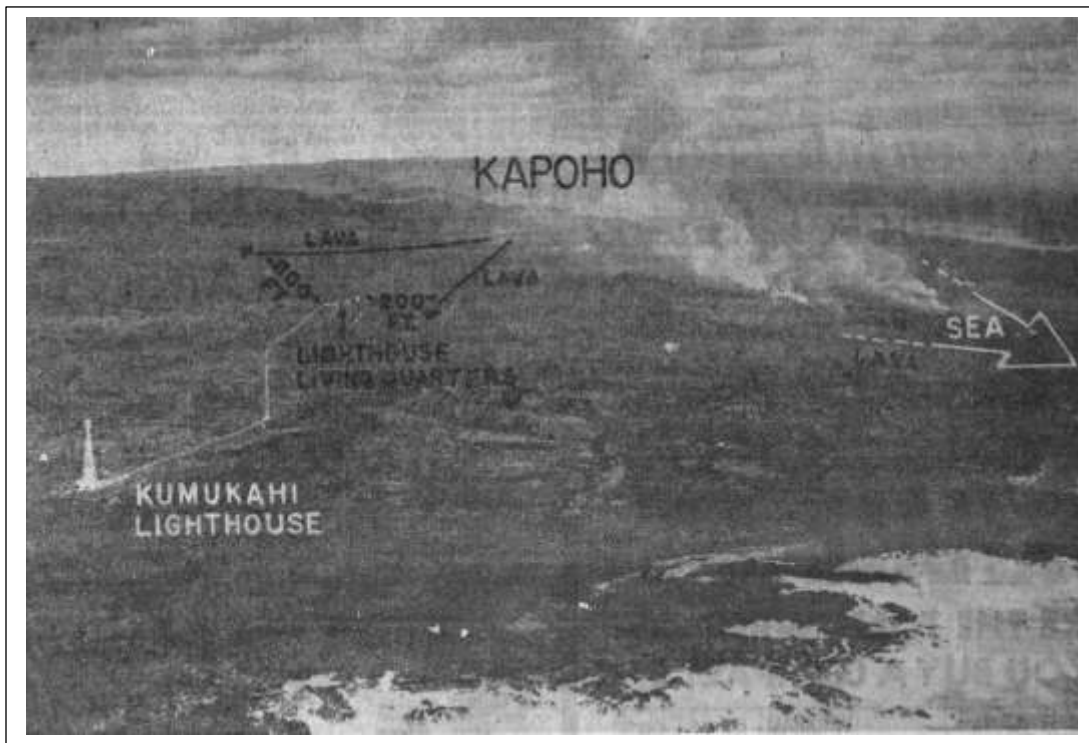
Hideo Namba's house, Ueda's store, R. Takahashi's house, Rufo Cabalero's house, Kapoho School (four buildings).

C. Tanaka's house, Hongo's house, Kuahiwinui's house, P. Dela Cruz' house, Y. Kobayashi's house, Tagalicod's house, C. Padamada's house, T. Santos' house, S. Kobayashi's house, Takasuye's house, Antida's house.

Hideo Namba's house, Ueda's store, R. Takahashi's house, Rufo Cabalero's house, Kapoho School (four buildings).

January 30, 1960 (page 1)
The Honolulu Advertiser
New Lava Fountains Erupt
Lighthouse Is Granted Reprieve

Pahoa — Five to seven fountains throwing lava 100 to 500 feet broke out along the right line northeast of the main Kapoho fountain last night. The lava was feeding two swift-moving rivers, both headed toward the ocean.



Battle of Puna yesterday. Flows stopped 200 feet, and 2800 feet from lighthouse living quarters. Big flow, right, rolled on into the sea (U.S. Coast Guard)

Pahoa — Beleaguered Puna got a breather late yesterday from the volcanic eruption. Lava danger to the remainder of Kapoho subsided and other molten spears aimed at Kumukahi Lighthouse eased their advance.

However, lava pouring from the quick-changing face of the eruption widened its spread in two directions. The slow burial of upper Kapoho under cinders from a 300 to 500-foot fountain continued.

Reports of two new fountains opening between Puu Kii and the ocean earlier yesterday proved unfounded. A heavy stream of lava, entering the ocean, caused strong steam action at the sea and bubbling in the stream of lava itself.

A gas vent within the flow may have contributed to the upheaval which started the reports of a new fountain.

By mid-morning however, a new fountain burst forth to heights of around 100 feet at the back of the main cinder cone behind Nakamura's store. The fast moving pahoehoe flow filled in a large basin back of the cone (on the Paho side) inundating two papaya farms belonging to Keichi Soga and Richard Uyeda.

The fountaining burned down a papaya packing shed owned by Uyeda. One front of that flow came within 200 feet of the remaining buildings in upper Kapoho, but the fountain shut off.

January 30, 1960 (page 1)
Hilo Tribune-Herald
Lava Nears Kapoho Stores
New Flow Advances From Base Of Cone
By Gene Wilhelm

Kapoho — Tongues of flame licked at the fallen timbers of Yoshio Nakamura's uncompleted new house which collapsed yesterday as lava moved relentlessly toward the last two stores of what remains of this village this morning.

A new flow from the southwest base of the 300-foot cone which towers over the village threatens today to destroy the Y. Nakamura Store and home, the Kapoho Filipino Store and the Kazuo Kiyabu home.

Activity on the other fronts of the previous flows was little changed from yesterday.

The edge of the flow which destroyed practically all of the lower half of the village Wednesday night is stagnant.

The Japanese School and the teacher's cottage at Kapoho School and 11 other buildings are known to be still standing below the Filipino Store.

The Kumukahi Lighthouse Station, while still under the threat of destruction, is still untouched.

On the northern side of the flow six houses and a church still stand at Koae.

The new fountain which erupted on the northwest side of the main cone yesterday morning had died out by 4:15 yesterday afternoon, according to Don Richter of the Hawaiian Volcano Observatory.

It was feared yesterday that a flow to the southwest, curving to the southeast from this fountain, would sweep down through the Nakamura Store area sometime today.

However, the flow stopped as it topped the natural ridge on its way to the village.

At 3 a.m. today a flow broke out from the southwest base of the cone about 300 feet north of the Kiyabu home, according to Civil Defense Warden Albert Wilson. There was no fountaining. By 7:15 the flow's edge was only 20 feet from the house.

The main stream of molten rock could be seen flowing in the direction of the ocean as lava spread to the south side of the flow toward the village's main street.

It moved in on the collapsed frame of what was to have been a new Nakamura home at the rate of a foot every five minutes.

At 8:05 a.m. the lava was about 150 feet from the rear of the store.



Yesterday afternoon the former Kapoho Theater which is on the makai side of the Nakamura Store collapsed from the crushing weight of cinder and pumice on the roof.

Next to it is the Kapoho Filipino Store of Ruperto Somera. And 10 feet makai of the Filipino Store is the cooling edge of Wednesday night's flow.

Death Throe—The old Kapoho theater, after more than two weeks of battling against the overwhelming elements of Puu Laimana, finally gave way to the pressure of a heavy blanket of cinder fallout yesterday. Now a finger of lava is slowly making its way toward the remaining stores for the final touch of complete destruction.—Tribune-Herald photo by Larry Kadooka.

Capt. Alex Von Arnswaldt of the Hawaii Fire Department said he and his men are standing by to douse any house fires.

He said efforts to save the homes from destruction by lava now appear hopeless. But he said the firemen would play water on any fire in an attempt to keep the blaze from spreading. Von Arnswaldt noted the entire area has been dried out during the course of the eruption.

Last evening Richter reported a 9,000 foot front of lava entering the ocean from a point north of Kipu Point and south to about 900 feet from the lighthouse.

At 1 a.m. the Coast Guard cutter left Hilo to place a buoy off Kumukahi Point in the event the lighthouse is destroyed.

Fresh cinder from the main street of Kapoho is being hauled to Hilo by the County's Parks and Recreation Department and is being stored at that department's shop at Reed's Bay.

Raymond Carvalho, superintendent of parks and recreation, said the cinder will be used on the County's baseball diamonds.

January 30, 1960 (page 1)

Hilo Tribune-Herald

Volcano Delays Olaa Grind

With the Puna volcano affecting more and more of its cane, Olaa Sugar Co. has postponed the start of its grinding season two weeks. Originally scheduled to start at the beginning of February, the harvesting and grinding start is now set for February 15.

So far, 430 acres of the 1960 crop have been covered with cinders and a part of that by lava, plantation officials reported today. Depth of the cinders ranges from 16 to 30 inches in places.

Some 100 acres of the crop have been destroyed and another 200 acres covered by five to seven inches deep. No estimate has been made as to sugar loss, but the area produces some nine tons of sugar an acre, officials said. Most of the land belongs to the Lyman family. It is leased to growers and the cane is milled by Olaa.

The full extent of the damage cannot be known for some time, officials said. Gaseous fumes from the volcano have destroyed plants in the garden of Olaa Manager Hans Hansen. His home is some 20 miles from the volcano.

What effect the fumes will have on cane far-removed from the actual scene is not known at this time. Some plants have been killed along the Olaa-Hilo road.

In the 1955 Puna eruption, more than 1,500 acres of cane-land were devastated by lava, cinders and fire.

The 1955 eruption was the first to affect sugar in Hawaii.

Crops at Honokaa 90 miles from Kapoho are being damaged by volcanic fumes, a University of Hawaii Extension Service agent said.

George Aoki said preliminary reports indicated that some plants in the Kau district show symptoms of fume damage but commercial produce growers believe it to be negligible.

He said flowers and truck crops like cabbage, eggplant and cucumbers in the Hilo, Olaa and Mountain View districts are being affected.

January 30, 1960 (page 1)
Hilo Tribune-Herald
Beach Homes Menaced By Lava Are Listed

Pahoa—Forty beach homes spread around Kapoho Bay about a mile from the highway junction south of Kapoho School are still in danger from lava if the Puna eruption continues.

Homes in the sea-fronting subdivision are newer and of more expensive construction than those in Kapoho which mainly were cottages built many years ago.

Owners of the beach homes include James Kuwana, Dr. T. Kutsunai, Paul Kaya, William Henry, Charles Kimura, Andrew Hayashi, James Henderson, Dr. Robert Henderson, Dr. George Tomoguchi, Shigedo Nakamura, Major L. Desha, Sam I. Miura, Masao Harada, Yasuo Hashimoto, Toshio Torigoe, Teruo Okano, Dr. Nicholas Steuermann, Alvin C. Stearns, William Stearns, Lester Payne;

Kiku Nakayama, Noboru Makinodan, Charles Cross, Arthur Lyman, James Beatty, Haruo Shimazu, Dr. Sadaichi Kasamoto, Wayne Richardson, Sheridan Caceres, Richard Okada, Takeo Shiota, Arthur Andrews, Santiago Antida, Sam Warren, Mrs. I. Mukai, Mrs. Mary Vana, Walter Stanwood, Herbert Kai, Frank Quintal and the Lyman family.

January 31, 1960 (page 1)
Honolulu Star-Bulletin (Second News Section)
An Island Village Loses Its Trial By Ordeal
Kapoho became the most famous village in the country—but it had to die to do it.

The little Puna farming community had lived with disaster for two long weeks before finally succumbing to the volcano in its backyard. And at that several buildings in the tiny business section still stood this weekend, silhouetted against the lava fountains only a few hundred yards behind them.

Still standing was the Nakamura store which had become something of a symbol of the town. But even if this building is spared from the lava it may never open again. There are no houses for customers to live in.

Gone are 36 buildings in the town, many of them homes.

Kapoho was destroyed Wednesday night by a towering lava flow which crunched through the center of town, burning and burying everything in its path.

When daylight came, all that was left were some corrugated steel roofs, twisted out of shape by the heat and sitting on top of the smoking lava.

In some places the flow was 40 feet deep where houses and stores once stood.

Also destroyed was the Kapoho School, which at one time was considered comparatively safe from the lava. But such was the enormous outpouring of the fountains that protective dikes were torn to pieces as the wall of fire moved ahead. It appeared that nothing man-made could stand up to the flow and stop it.

After the death of Kapoho and the destruction of several more homes in the Koae village area, the flows seemed to slow, even though the lava outpouring continued to increase.



A glowing arc of heat and flame is cast against the sky over Kapoho—a mingling of molten lava and burning buildings. This picture, taken from the Filipino Store, shows barracks buildings flaming at left and the last embers of homes at the edge of the new cinder field at right. Ten minutes after the picture was snapped there was nothing here but creeping lava. The flag pole in the center first sagged away from the approaching weight, then was destroyed. This area of Kapoho had been thought relatively safe because it was on high ground—but the mountain of lava was higher. Half a dozen volcanic fountains pumped 10 million cubic yards or more of lava into the eruption area. A once-happy farming village of about 300 persons finally lost its fight against the approaching mountain of red and black.—Star-Bulletin Photo by John Titchen.

A glowing arc of heat and flame is cast against the sky over Kapoho—a mingling of molten lava and burning buildings. This picture, taken from the Filipino Store, shows barracks buildings flaming at left and the last embers of homes at the edge of the new cinder field at right. Ten minutes after the picture was snapped there was nothing here but creeping lava. The flag pole in the center first sagged away from the approaching weight, then was destroyed. This area of Kapoho had been thought relatively safe because it was on high ground—but the mountain of lava was higher. Half a dozen volcanic fountains pumped 10 million cubic yards or more of lava into the eruption area. A once-happy farming village of about 300 persons finally lost its fight against the approaching mountain of red and black.—Star-Bulletin Photo by John Titchen.

Under the most immediate threat from any new lava movement is the Kumukahi lighthouse—now abandoned and flashing its revolving beacon day and night under automatic control. The access road to the lighthouse has been cut by lava.

It would be difficult to imagine a more desolate area in the world than the one devastated by the lava. Everything is blackness except for the bright orange fountains standing out against the sky. Even the lava thrown hundreds of feet into the air turns black on the outside before it hits the ground.

The sun, when it is visible at all through the haze, is a round orange ball hung in the sky. The volcano fumes filter out the sun's short rays and almost all its bright glare.

A deep layer of cinder-like pumice covers everything—roads, papaya patches, cane fields—to a depth of several feet in many places.

And in the gymnasium of the Pahoa school are the evacuees from Kapoho. They are the ones who have no homes to return to.

Islanders, wherever they lived, got an actual taste of the volcano last week as smoke and gas fumes from the eruption spread over hundreds of miles.

There were no tradewinds to blow away the deposits. Visibility on all Islands was cut drastically and many could taste the heavy sulphur fumes in the air.

Contributing to the haze were salt particles, which were liberated into the air when the Puna lava flows poured into the sea.

January 31, 1960 (page 1 & A-5)
Honolulu Advertiser
Two Kapoho Buildings Fall Under Lava River

Lava burned two more buildings in Kapoho yesterday and bore down on the rest of the decimated town. The latest in a long line of threats to the town came when lava broke out of its lake behind the cinder cone. It formed a 250-yard front and began moving on the upper sector of the deserted, barren town.

At 10:48 a.m. lava reached a corner of the Matsuchiyo Kiyabu home, which quickly was enveloped in flames.

The molten rock marched on until an eastern tongue crushed a piece of fallen tin roof against the rear of the Somera Store, seared through the metal, and ignited the store at 12:57 p.m.

By 8 p.m. lava, moving slowly, was within 10 feet of a corner of the Nakamura store. It was expected to reach the store and destroy it in another hour or two. Though it seemed futile, firemen were hosing down the Nakamura store.

The lava is moving westward, forking down across Wednesday's lava flow and threatening to pour down a gulley leading to the Japanese Language School.

A tank truck saved nearly 400 gallons of gasoline when lava was about 40 yards away from the Nakamura store.

An older flow, still hot, moved very slowly to some 20 yards from the Young Buddhists Assn. hall and two homes nearby.

This and the upper group of buildings were the only visible signs of a community where some 300 persons once lived.

The flow which earlier had advanced down the road to Kumukahi lighthouse was reported at a standstill.

The Coast Guard buoy tender Basswood was en route from Hilo Saturday morning to drop an emergency buoy off Kumukahi Point.

The ridge built up by the Puna volcano now tapers from a high point of 250 feet at the west end of the cone to about 140 feet at the east end, some 3,500 feet away, Volcano Observatory's Don Richter said.

He also reported that earthquakes were recorded at the Observatory Saturday at the rate of three to four a minute.

The area of immediate danger included 14 houses, two stores, the shed and an old railroad building.

There is one other isolated cluster of buildings across the road in the central part of town.

Strong lava flows continued to move to the sea. No movement was noted, however, on the road of approach to the Kumukahi lighthouse installation with its two dwellings and 124-foot tower.

The Coast Guard cutter Basswood left Hilo Harbor about 2 a.m. with a light buoy to be placed off Kumukahi Point in case the tower should be engulfed.

A large, fast-moving river of lava was entering the sea down the central flow.

A finger of the molten rock swept through lower Koae toward Kipu Point as another flowed along a dike by the lighthouse and into the sea.

Steam was spotted coming from a crack in the earth 250 feet from Pula [Puula] Church in Koae.

The main fountain reassumed its major role early Saturday after a series of fountains had sent off a chain of fire earlier down the rift line, northeast toward the sea.

Besides slopping a bath of fire about the cone, the seemingly inexhaustible main fountain thundered repeatedly with explosions.

The cone behind it at the western end glowed and sent forth great clouds of thick white smoke. Down its riven backside, a vent spat only occasional fire where earlier a fountain had fed a lava flow away from the sea.

January 31, 1960 (page A-5)
The Honolulu Advertiser
10-Ton Buoy Set Up Off Kumukahi

Aboard The Basswood Off Kumukahi Point—A 10-ton buoy was set in 90-foot depths 200 yards off Kumukahi Point at 2 p.m. yesterday as lava still threatened the Coast Guard lighthouse there.

Capt. Jason S. Kobler brought the Coast Guard buoy tender into discolored shore waters that were heated to more than 90 degrees by lava entering the ocean a quarter-mile north of the Point.

The huge buoy, anchored by concrete blocks, now bobs due east of the still-blinking shoreline lighthouse tower to warn passing ships. Battery-operated, the buoy is capable of a year's continuous duty.

Lighthouse keeper Joseph Pestrella, ordered by his superiors to evacuate the lighthouse Thursday, made the trip from Hilo to Kumukahi aboard the Basswood with the five officers and 43 crewmen.

This was a repeat performance for Pestrella, who has called Kumukahi his home for most of the past 22 years.

When the lighthouse was threatened by lava in the 1955 Puna eruption he made the same trip for the same purpose on the same ship.

Yesterday he sat on the ship's fantail and watched his 124-foot lighthouse become a speck on the horizon.

"I think Joe believes that since we put the buoy there, the lighthouse will stand just like last time," Kobler commented.

The Basswood left Hilo at 2 a.m. yesterday so amateur photographers aboard could take advantage of the night-time spectacle.

January 31, 1960 (page A-5)
The Honolulu Advertiser
Kapoho: Lava and Memories

Kapoho—Walk with me through this ghost town. We crunch through the cinders down the Pahoa-Warm Springs Road. It used to be Kapoho's main street. Now at the Somera Store, known as "the Filipino Store," the street abruptly ends.

Ahead as far as we can see is nothing but lava heaped high and uneven.

Buried below is most of Kapoho.

Over to the right is a flagpole above the burial ground. The top is scorched brown.

Beyond it we make our way up a barren hill. At the top we see, on the southern side of the road, a cluster of buildings, animal pens and chicken coops. They are the lone survivors.

Down into the gully we step gingerly, unable to avoid filling our shoes with cinders. After ducking under vine wiring for 10 yards, we get back on level ground.

Our first top is the now-vacated Young Buddhists Assn. Hall, once a religious center and Japanese school.

Up the steps to the second floor porch. We take a seat on one of the folding chairs on the porch. But there is no more lawn to look down on. The lava has stopped 28 yards short of the building.

As we rise to go, we nearly stumble over a strange object. Then we recognize it as a single shin guard for a baseball catcher.

Down the steps on the other side and around to Kazuo Niiya's house. In the deserted living room sits a piano. It sounds oddly out of place to pick out "Chopsticks."

On a shelf there is a book titled "Wonders of Living Things." In the kitchen, a recipe book lies opened to a page devoted to pie crust and pumpkin pie.

In the next house most of the furnishings have been removed. But on the floor there is a deflated football, a smiling hand puppet and a doll with a broken leg.

January 31, 1960 (page A-5)
The Honolulu Advertiser
Buildings Lost Now Number 52

Pahoa—Civil Defense officials here yesterday released an unofficial casualty list of 52 homes, stores and buildings destroyed by the volcano.

They listed these Kapoho homes and buildings:

Houses—C. Takaguchi, Kioshi Inada, Hongo, Rufo Cabalero, Mariano Pascua, Basil Antida, Sakuta Kajiyama, Noboru Kajiyama, Koichi Soga, Ryotaro Takahashi, Takeo Masuda, Chioki Tanaka, Miki Shimizu, Masayuki Honda, G. Enriques and Herbert Kaluna.

Others are P. Dela Cruz, Takasue Mitsugi, Imada T. Santo, S. Kobayashi, H. Kobayashi, Tagalicode, Hideo Namba, Alvin Kalawe, Moke Kuwahiwinui, Y. Kobayashi, Miki Hisanaga, Kinji Uyeda, Marcello Diego and Matsuchiyo Kiyabu.

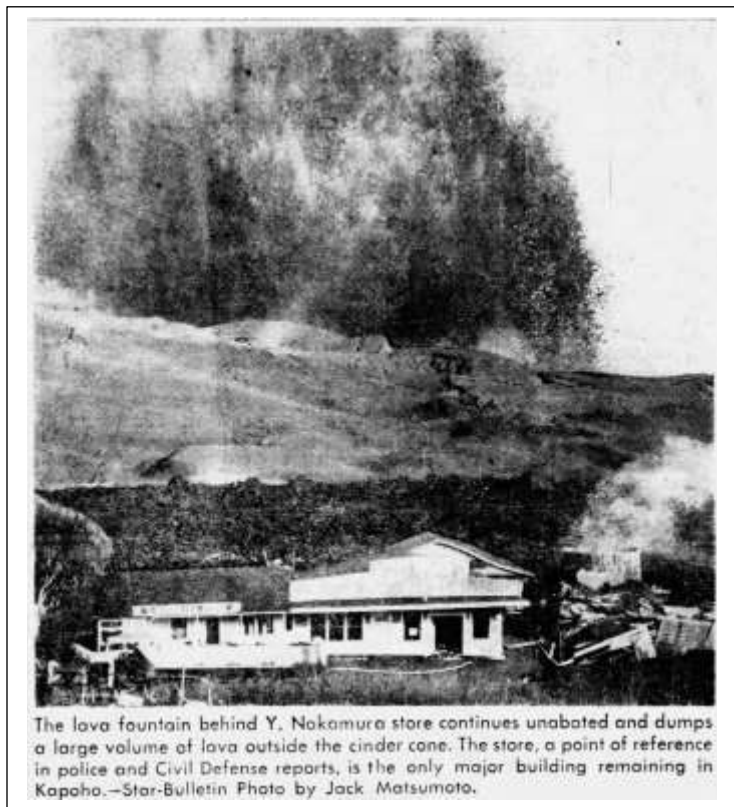
Kapoho Buildings—Kapoho Land and Development Co. barracks, Antida warehouse, Hara Store, Kapoho School (4 buildings), Uyeda Store, plantation warehouse, old theater, Filipino (Somera) Store and an incomplete Nakamura house.

In Koae, homes of Mrs. Elizabeth Young, William Aka, Harry Kenoi and Charles Swain were destroyed. The Hoomana Naauao O Hawaii Church and adjacent meeting house were also destroyed in Koae.

Other casualties were the Warm Springs pavilion and a fishing cottage on Higashi Pond.

February 1, 1960 (page 1 & 1-A)
Honolulu Star Bulletin
Rapid Lava Flow Heads for
Kumukahi Lighthouse

The lava fountain behind Y. Nakamura store continues unabated and dumps a large volume of lava outside the cinder cone. The store, a point of reference in police and Civil Defense reports, is the only major building remaining in Kapoho.—Star-Bulletin Photo by Jack Matsumoto.



The Puna volcano claimed three more buildings in Kapoho yesterday.

A new flow cut the light station access road about 200 feet west of a cluster of Coast Guard buildings, including two houses which were occupied by the station's personnel.

The station was evacuated last week but the light was left running on emergency power.

It was this flow that was moving east toward the buildings.

It was the second time the light station access road had been cut — both times between the Coast Guard buildings and the site of Kapoho School.

The \$100,000 school was destroyed last week.

The flow heading toward the beach lots, occupied by about 50 houses valued up to \$20,000 or more, was about a mile away and moving slowly.

The buildings destroyed yesterday were the two-story Young Buddhist Association community hall and two houses, both near the hall.

One of the houses belonged to Mrs. Malita Enriques. The other, used for drying wood-roses, was owned by Robert Uyeda. The hall and the houses on a rise on the south side of Kapoho's street were spared by a massive flow that wiped out most of the village last Thursday morning.

Lava approached within 25 feet of the Tomoshiro Mijia house today, then stopped moving. The main body of the flow was entering the ocean but lava was feeding fingers that pressed closer to houses and other buildings connected with the light station. Lava was 20 feet from the station's water tank.

A one and one-half-inch water pipe was bent out of line by the flow, according to Wayne Ault, Volcano Observatory geochemist.

Lava reach the community hall—situated on the south side of Kapoho's street on a small rise at 3:30 a.m. Firemen sprayed water on the frame building and kept it from bursting into flame for three hours.

By 11 a.m., however, another Kapoho landmark had been buried by the flow. There were about 100 folding chairs stored in the building but Buddhist Association officials said the furniture was not worth saving.

Lava that was flowing behind the light station quarters in a small gully was spreading laterally at one point.

A continuing advance in a southerly direction could overrun the Waiakea [Waiaka'ea] Bay area, where Hilo real estate man Peter Hayashi has plans for development of houses, a hotel, a small boat harbor and a golf course.

The main fountain was producing almost all of the lava yesterday but by early today six foundations were actively spouting, showing the fast-changing, erratic behavior of the volcano.

Over the weekend the main flow changed its direction toward Cemetery Hill and then moved on out to the ocean, Ault said. This could mean a heavier spill over along the dikes.

The flow has built up to an extent that no part of the dike between Cemetery Hill and the sea was visible from the air yesterday, he said.

The broad flow to the ocean has extended the shelf beyond the shore about 3,000 feet at the widest point. Ault estimated the shelf covered about 200 acres and was from 15 to 20 feet above sea level.

The Y. Nakamura store remained standing today but the threat to it was not gone. Lava is three feet from the store buildings standing in Kapoho's west end.

Two houses west of the stores were removed to safe ground yesterday by the owners, Masakichi Higashi and Isami Tanioka.

No more damage was reported in the settlement of Koae on the north side of the flow. The lava front remained stationary there yesterday....

February 1, 1960 (page 1 & 4)

Hilo Tribune-Herald

Lava Takes 4 More Buildings
Nakamura Store Is Still Standing

Kapoho — Puu Laimana, after destroying four more buildings over the weekend, played hide and seek with volcano watchers today with only its main fountain active on a full-time operation.

At times the fountain seemed to lack the force to lift its molten lava above the rim of the 310-foot cone. Then a few minutes later lava would be tossed to heights of 100, 150, and sometimes 200 feet above the cone's peak. This now-you-see-it, now-you-don't action continued throughout the morning.

The Yoshio Nakamura home and store escaped the weekend of destruction and were still standing at noon today. Several times during the last two weeks it appeared that the Nakamura Store would be destroyed.

Saturday afternoon was the destruction of the Kapoho Filipino Store of Reperto Somera, just two doors makai of the Nakamura Store.

The lava overran the collapsed former Kapoho Theater, which was situated between the two stores.

The home of Mrs. Malita Enriquez and a vacant house next to hers were destroyed Saturday night. The Japanese Language School burned and was buried under lava early Sunday morning.



Last Stand Draws Nearer—Its tongue of flame licking at the night sky, the Islands' only "blast furnace," which also is the world's largest, continues its round-the-clock assault upon the tiny Puna village of Kapoho that has been dying inch by inch since last Wednesday's big lava push into the community. "Saturday night loungers" still were holding down the sidewalk bench in front of the emptied Y. Nakamura Store around 1 a.m. Sunday as firemen trained hoses on approaching lava. Steam at right is generating from obscured lava flow that was closing on the store after overrunning the old theater next door. The store still stood this morning with the uneven battle continuing between man and the volcano.—*Tribune Herald* photo by Larry Kadooka.

Land Of Desolation—A fireman plays his hose on the old Kapoho Theater after it had been overrun by lava next door to the Y. Nakamura store while the garage behind the old theater, with lava parked inside, burns. The roving lava flow chewed at the left wall and came in from the right passing to the rear of the fireman to blaze the three to four-foot section of lower wall out of its way. Firemen doused the flames and lava shortly, but later the roof collapsed from the heavy cinder load and weakened lower structure.—*Tribune Herald* photo by Larry Kadooka.



A fifth building—the home of the Tsuyoshi Santo family—was destroyed earlier but unreported.

Today, cooling but still dangerous lava fronts, threatened the following buildings:

The Sakaguchi home where lava is only 10 feet from the rear of the house.

The Niiya home at the rear of the Japanese School where lava is only 45 feet from the house.

The John Lagniton home where lava is only 45 feet from the house.

The Yoshio Nakamura buildings where lava was up against the rear of the structure, which contains the garage. Lava came through a lean-to shed on the side of the garage and spilled back into the garage.

Along the makai side of the store the lava, which overran the theater site was only 12 feet away.

Lava destroyed the Nakamura's five-KW power plant and was only two feet away from the bath house.

Hoichi Mukai reported yesterday the loss of a harrowing machine (\$500) and a disking machine (\$300), three acres of string beans (\$6,000) and 1½ acres of head cabbage (\$1,000).

Arthur Lyman, vice president of Kapoho Land & Development Co., said at 11:30 a.m. today that lava was still flowing into the ocean, but from under the surface of the lava bed. He also reported two small, slow-moving fingers of lava were in a lateral movement off the Kumukahi Lighthouse flow toward the Kula lagoon area. He said the action was more like a "bleeding" of the Kumukahi flow between the cottages and the tower of the lighthouse station.

Lyman reported earlier today that slow-moving lava was passing the Kumukahi Lighthouse cottages about 100 feet north in a draw. He said a flow down the Lighthouse road, toward the cottage yard, appeared to have stopped about 400 feet from the gate and there appeared to be no immediate threat to the beach homes.

Dr. Wayne Ault of the Hawaii Volcano Observatory this morning said most of the activity of the flows appears heading down toward the Hilo side of Puu Kukii and curving south toward the lighthouse.

He said little activity was seen in the Koae area and reported the following buildings were still standing:

The homes of Samuel Kalaupali [Kaulupali], Fred Aiona, James Ohia, Helen Kamelamela, Isaac Kamoku, David Kalawe, along with the Puula Church and social hall and two houses of Alvin Kalawe.

The roof of the Fred Aiona home was reported to have collapsed, however.

Dr. Ault also said more than two miles of government roads have been covered by lava. He said a good 1 1/4 -miles of shore road from Kapoho School into Koae and 2/3 of a mile from the shore road junction with the main street of Kapoho village up to the Filipino Store were buried.

Several hundred feet of the road into the Lighthouse Station also are under lava.

Early this morning there were as many as six fountains playing along the rift line but at 3 a.m. there were only two—one from the main cone and the other from the spatter cone on the left.

Dr. Ault said the eruption has extended the shore line about 3,000 feet into the ocean and has added about 200 acres of lava land to the Big Island.

He measured the main cone at about 310 feet high or about 400 feet above sea level.

The rim of the spatter cone is about 35 feet lower than the main cone.

Dr. Ault also reported a new fountain appeared at 3 a.m. today but died out at 4:05.

He said, however, that the fountain which sprang up about halfway down the west side of the spatter cone reached a height of 600 feet.

Dr. Ault picked up a sample of lava from this flow and it was filled with olivines.

He said this is a new phase of the eruption as there has been no previous evidence of "Hawaiian diamonds."

Dr. Ault also said the lava bed to the northwest of the cone has sunk about 10 feet and has left several lava trees about 10 feet high.

Last night at 10:20 when the fountain was fairly low, he took the lava temperature and came up with a reading of 1,100 degrees centigrade which is a little more than 2,000 degrees Fahrenheit.

The Masami Tanioka home was moved out of the village yesterday and the Masakichi Higashi home is expected to be moved today.

The Humane Society evacuated Pedro Canieta's cat and 100 chickens Sunday night.

Officer Stanley Carvalho said this morning that the heat from the main fountain yesterday morning was so intense that spectators were forced to leave the observation area opposite Nakamura Store.

Sightseers are being permitted into the area today and there was no fallout this morning.

Passengers from the Orient & Pacific liner Oronsay arrived on the volcano scene this morning.

February 3, 1960 (page 3)

The Honolulu Advertiser

Bishop Land Leases Proposed To Aid Kapoho Papaya Farmers

Sen. Richard Lyman, Puna land owner and Bishop Estate trustee, proposed yesterday that the Bishop Estate lease land in Puna to Kapoho papaya farmers whose farms were destroyed by the volcanic eruption.

He said he had in mind estate lands in the Kahuwai district, three miles north of Kapoho.

"They could start in immediately," he said. "They wouldn't have to wait for the lava action to cease."

Lyman said there are a number of other moves that he and the Kapoho Land Development Co. have set in motion to try to help the shaken Puna economy.

The firm has hired a Mainland contractor to explore the possibility of using thermal heat (heat in the ground), which might be converted to power. Such a use is made of underground heat in volcano-plagued parts of Italy.

The firm will hire a consulting engineer to analyze Puna “to see if there are any products of this eruption that can be used that have economic importance.”

Lyman said, for instance, that there are millions of cubic yards of cinder which might be used in construction work. He said the 1955 eruption consisted of cinders, aa (rough) and pahoehoe (smooth) lava. The 1960 eruption has all these—“plus huge blocks of rock.”

“What I’m trying to tell you is that we haven’t given up,” said Lyman. “I want the people at home to know we aren’t asleep.”

County Hesitates, House, Tank Lost

Kapoho—Kapoho School teacher’s cottage and water tank were lost to Pele yesterday because Hawaii County officials hesitated a little too long and because of the law.

After lava destroyed the school last week, County officials decided the teacher’s cottage was insured and nothing more would be done about it.

They changed their minds Monday, however, and asked for an estimate on moving the building.

Yesterday morning 12 tractors began tearing down the building. They only managed to remove the plumbing, interior partitioning and one-half of the roof before lava overran the house.

At the same time a Mountain View resident offered to buy the school water tank for about \$500 or the going price for such a used tank.

He was told the law said the County had to advertise the sale for 30 days, then put the tank up for public bid.

Pele was the high bidder.

There was quite a bit of speculation among Puna residents yesterday on just how much \$500 would have bought in the way of school supplies if there had been an emergency provision in Hawaii’s laws for such a situation.

Buy at Kapoho, Take a Chance On Lava Flow
Kapoho Beach Lots—Want to gamble with Pele?

Some people are doing just that.

The gamblers would not give their names for publication, but here’s the latest incident:

One Kapoho Beach Lot resident has had his home on the market for \$70,000 for the last few months. Yesterday a Honolulu businessman offered him \$22,000 and it was accepted.

Another 10,000 square-foot unimproved beach lot which would normally sell for a dollar a square foot, yesterday was reportedly sold for \$500.

Both properties are in danger of being overrun by lava.

February 4, 1960 (page 1)
Honolulu Advertiser
Volcano Gives Newsmen Eviction Notice



Lava, foreground, creeps up on Miura house.

Dear Boss:

Your volcano staff can now write more authoritatively about eruption problems because we have become victims ourselves.

Yesterday we had to evacuate our home. It's really Sammy Miura's Kapoho Beach Lots home but he's been generous enough to let us live there.

Wednesday morning we awakened with a police officer at our front door. Molten lava was knocking at the back door.

"You'll have to evacuate," said the policeman.

Lava, foreground, creep up on Miura house.

Now it was the Kapoho residents' turn to stand around and watch as we hauled out our suitcases, cots and blankets. I left an old pair of shoes and a torn camera bag behind. But how could I feel bad when Sammy Miura had left behind his ice box, stove, bed and other household effects? It was too pitiful for some people to watch.

A 10-foot high wall of lava rolled in, steaming along the reef. It crunched into homes. It filled inland salt water pools with a sickening sizzle. It cracked a hundred hearts.

But although some turned away and sat in cars, hiding their faces, there wasn't much anyone could do but watch fascinated.

Mrs. Hajime Harada was so sad she couldn't do anything but walk back and forth, wringing her hands and saying over and over, "Oh, this is terrible. Oh, this is terrible."

Twenty feet away, her gaily painted summer home was an inferno. The house, contents, a boat in the back yard, orchids were destroyed. Nothing was insured.

"I never dreamed this thing could happen," she said. It's so fantastic it just isn't real. Maybe I'll wake up soon."

The wall of molten rock crunched on. Boat docks and seaside swimming pools became small mountains of smoking black rock.

Beautifully striped tropical fish boiled and floated belly up.

Water tanks exploded. Firemen attempted to save the houses and even shoved their pumps into salt water ponds to suck up water. But it was hopeless. Just hopeless.

At sunrise, there was blue water, a white line of breakers on a black reef, hala trees reflecting patterns in pools and homes nestling in a beautiful, lovely spot.

By sunset, there was a broad plain of steaming lava that reached well beyond the reef. A twisted piece of tin riding the fiery crust marked the place where one home had stood. No surveyor could tell where the pools had been.

And still the molten mass moves on.

Gordon Morse

P.S. The people of Puna are jewels, Boss. They have adopted us. By nightfall we had three offers to move into new homes.

February 4, 1960 (page 1)
Honolulu Advertiser
Eruption: Worst Day Yet
Volcano Victims Plead for State Aid



Lava sets houses on fire in upper Kapoho Homes. Photo taken from Murray Air plane piloted by Bill Stearns. Gordon Morse

Pahoa — Kapoho eruption victims yesterday told members of the State House of Representatives that they need financial help and perhaps State land to help get reestablished.

They said a majority of farmers whose lands were overrun by lava intend to remain in the Kapoho district.

“We know our location is the best place to produce the crops we raise,” Charles Hoopai, a papaya farmer, said. “Any place else would be inferior.”

Twenty Members of the House Finance and Economic Development Committees held a public hearing at Pahoa School to discuss legislative needs for the eruption victims. Some 50 residents showed up, as well as county officials and others concerned with the disaster.

The Kapoho and Koaie residents said they would need land, long-term credit loans, tax relief, and, if the homes can't be located on the farms, homesites which might be exchange lands with the State.

Kapoho citizens said they preferred to return to their own colony, near but not necessarily at the devastated town area. They said they wanted to continue their own identity as a town with stores, post office and a school.

Speaking for a group of farmers, Timmy Hirata, Pahoa School principal, said the Kapoho victims have an immediate need for homesites because they now are living in a gymnasium.

If they must locate a home near Pahoa and commute to farms in Kapoho, he said they hoped to get State land easily in a manner unlike the auction following the 1955 eruption.

He pointed out that the victims of the 1955 eruption had to compete in a land auction with “outsiders.” This hiked prices to three times the upset price.

A Representative of the State Land Department told legislators the State administration would prepare bills designed to help the Puna people...

February 12, 1960 (page B14)

Honolulu Star-Bulletin

Kumukahi Lighthouse

...Earlier Yesterday, an eight-man party, led by Civil Defense Warden Albert Wilson and including Ault, picked their way over still-warm lava flows to the Kumukahi lighthouse tower.

They found it intact save for blistered paint. Lava had moved within seven feet of the lighthouse cabin door. A pumphouse was obliterated, a water tower gutted and gasoline shed burned.

Twelve coconut trees still stood in the area and the water supply still was potable.

Generators in a shed under the tower were intact, and Coast Guardsman Horace Coggins succeeded in feeding them enough gas to turn on the twin lights at the top of the tower for five minutes.

February 14, 1960 (page 16)
Honolulu Star Bulletin
Puna Eruption Is Already Islands' Most Costly

The volcano eruption in Puna was a month old yesterday and already the most destructive and costly one in the history of the Islands.

It has practically wiped out two communities, hit other settled areas and covered once-productive cultivated farms with millions of cubic yards of lava.

The Civil Defense Agency has estimated that the eruption so far has cost \$4,906,503 including the cost of construction of dikes and escape roads and operation of the agency.

Not included in this total are the destroyed Kapoho School plant, which would cost \$100,000 to replace, the partially wrecked Kumukahi light station with an estimated value of \$80,000 and the lava-covered Kula subdivision where developers had spent about \$100,000 on plans and roads.

1955 Losses

In comparison, damage in the 1955 Puna eruption came to \$928,600, according to a Government survey for tax relief purposes.

In the present disaster, lava has covered about 1,925 acres in the shape of a piece of pie — almost three miles from the volcanic fountain to the sea with a front of about two-and-a-half miles along the shore.

The 1955 eruption covered 3,900 less-valuable acres and in three months 110 million cubic yards of lava were emitted compared to more than 150 million cubic yards in less than four weeks at Kapoho.

These are relatively small productions compared to the 1950 Mauna Loa eruption which poured out about 600 million cubic yards of lava.

The 1955 eruption claimed 14 houses but the toll the past month has reached 78 major buildings — habitations, commercial buildings, warehouses, schools, pavilions and others.

Kapoho suffered the most, having lost 46 structures so far, leaving about 22 standing. Three houses have been moved away.

Other buildings lost included 13 in Koae, of which five collapsed due to bombardment by heavy fallout of cinders, 10 in the Kapoho Beach Lots of which seven were homes, five at Kapoho School, two at the light station, a house at Higashi Pond and a pavilion at Warm Springs.

Hardest hit from a damage standpoint was the beach lot area where owners estimated loss at \$827,907.

The seven beach homes destroyed ranged in value from a few thousand dollars up to about \$12,000. But the main loss was in fee-simple land covered by the lava including improvements, such as landscaping and fishponds which were built even before the houses by almost every lot owner.

Damage in Kapoho was listed at \$379,165 and in Koae, \$63,680.

Costs included \$125,000 for the construction of dikes, \$10,000 for escape roads and \$20,000 for all other Civil Defense operations.

Olaa Sugar Company has estimated that 8,000 tons of potential sugar production has been destroyed by the volcano.

At \$120 a ton for raw sugar and another \$15 for molasses and agricultural compliance payments, the estimated loss is \$1,080,000 although there will be some recovery from fire insurance.

Loss of 230 acres of crops such as papaya, orchids, coffee, foliage and others amount to about \$500,000.

The biggest loss is claimed by the Lyman Estate, which has set an estimate of \$2 million.

The first three homes were leveled by lava during the early days of the eruption and since then people have had to evacuate their homes as lava reached out over the Puna countryside.

Emergency Shelter

The Hawaii Chapter of the American Red Cross, with the co-operation of school officials, set up an emergency shelter at the Pahoa School gymnasium and a field kitchen at the school cafeteria on the day of the eruption.

The Red Cross has served thousands of meals since the first day, not only to 154 evacuees, but to those on the Civil Defense staff in the disaster area.

The Hoomana O Naauao O Hawaii Church choirs from Hilo gave a concert Friday night for the 50 still remaining in the shelter.

Most of the gym dwellers have been resettled by the Red Cross and it has asked an 11-member local advisory committee to help rehabilitate the others.

The committee advises the Red Cross so that houses, furniture and other necessities needed in setting up a new home will be up to community standards but not more.

So far, 14 families have been relocated in rental units in the Pahoa area and four other families have received aid in purchasing homes because they were home owners.

The Red Cross still has to rehabilitate 61 families that have applied for help.

Although police, firemen and the National Guard will have pulled out their units by the end of the week, the Red Cross will continue its operations including emergency first aid and nursing care of evacuees.

Charles Tong, disaster chairman for the Big Island, said the Red Cross will remain in Pahoa "until no longer needed."

State Senator Richard Lyman, a trustee of the Bishop Estate, has asked the Estate to open up lands north of Kapoho so farmers who lost their land can start anew without delay.

Lyman himself, who is eligible for 40 acres of land under the land exchange program legislated after the 1955 eruption, has offered his share in exchange to those who lost acreage in Kapoho.

The State has stepped in also as Senators and Representatives visited the devastated area and met with people to see what kind of help is needed.

Tax relief has been promised by some legislators but some of the dispossessed farmers have told lawmakers at hearings they want State aid in getting resettled in the Pahoa area.

The Small Business Administration has promised aid and the Farm Loan Board has indicated it may grant extended moratorium on payment of loans made after the 1955 eruption.

Despite all the help given and promised, it will be a hard road back for the Puna evacuees, some of whom have been chased out twice in five years.

For this reason, U.S. Geological Survey scientists from the Volcano Observatory have advised against settling in the rift zone area outside Pahoa or Kapoho.

Kilauea is still a potent volcano and they wouldn't bet against a flank eruption in Puna again in a few years.

February 15, 1960 (page 1B)
Honolulu Star Bulletin
Lava Stopped Seven Feet From Lighthouse

One of Puna's lava flows came within seven feet of the Kumukahi lighthouse tower, destroying two sheds, according to a Coast Guard party that visited the site in Puna.

Three generators and the light were tested successfully, the Coast Guard said.

A buoy light is substituting for the lighthouse, and the Coast Guard will determine when fuel and electricity can be provided to rekindle the beacon.

Chief Boatswain Walter S. Yeargain, Hilo group commander, led the inspection party, whose three-fourths-mile hike from Kula Beach led over three warm lava flows.

He reported that the oil and gas tank sheds were destroyed, but the tower, engine building and water tank are undamaged and 12 of the coconut palms grown there are still standing.

February 16, 1960 (page 1)
Hilo Tribune Herald
Solons Urged To Expand Pahoa School

Honolulu—(AP) — Big Island County supervisors have asked the Legislature to provide for more classroom space at Pahoa School.

Appearing before a joint meeting of the House Finance and Senate Ways and Means Committees, Supervisors Hiroshi Tanaka and Elias P. Yadao said the expansion is needed to accommodate the 37 students from Kapoho School, destroyed by the eruption.

They said one additional classroom building is needed and a bigger library facility at the elementary section would be desirable. They estimated the cost of each improvement at \$20,000.

The Kumukahi Lighthouse

Hawaiians have always celebrated “Ka Lae o Kumukahi” as a significant part of their history, religion, beliefs and practices. After western contact, the point gained notoriety for another reason: its waters and rocky point proved to be a hazard for many sailing ships. One of the most notable losses occurred in 1892, when the whaling bark Tamerlane, which made headlines with titles like “A Great Catastrophe.

Eighteen Lives Lost in the Cringing Surf; and The Bark Tamerlane

Becomes a Total Loss on the Cliffs of Puna, Hawaii” were reported¹³³. Following Hawai‘i’s annexation to the United States in 1898, and “acceptance” as a territory in 1900, the federal government began investigating programs to promote safe access into Hawaiian waters. By 1903, proposals for establishing a lighthouse at Kumukahi (Figure 11) were working their way up the federal chain in Washington D.C., with \$2,500.00 proposed as a budget¹³⁴.

In 1904, Capt. A.P. Niblack, assistant inspector of the 12th Light House District visited the island of Hawai‘i to inspect various sites being considered for a light station. It was reported:

Kumukahi Point or East Point will probably be the location selected for the strongest light on this Island. A light that can be seen fifteen miles and which will cost in the neighborhood of \$15,000 will be erected here... (*The Hilo Tribune*, February 12, 1904:8)



Figure 11. New Kumukahi Lighthouse, 1935 (Public Domain)

¹³³ *The Daily Bulletin*, February 10, 1892:2-3.

¹³⁴ *Nupepa Kuokoa*, November 20, 1903:20.

By 1909, Prince Kūhiō, while engaged in Washington D.C., had entered a Bill for a lighthouse at Kumukahi, with a budget request of \$75,000.00¹³⁵. While many communications between government agencies, and site visits occurred, construction on an interim light was not begun until June 1928¹³⁶, and the 32-foot high unmanned tower completed in March 1929¹³⁷. The permanent, manned Kumukahi Light House, standing 110-feet tall, with living quarters and ancillary facilities was not completed until 1934¹³⁸, nearly 31 years after its initial \$2,500.00 budget was announced. The historical record documents issues in securing title from the Lyman family and others as one of the major hurdles in engaging in construction. The process took nearly ten years to clear.

The lighthouse remained as a manned station until 1960, when the Kapoho eruption came close to destroying it—taking out the two residences, support facilities, and the access road. It was then converted to an automatic station by the U.S. Coast Guard. The unmanned lighthouse was again saved from flows associated with the 2018 eruption.

Historical Timeline of the Kumukahi Lighthouse

The history of the Kumukahi Lighthouse has been reported in several journals and numerous newspaper articles. The narratives below have been selected from those and provide both eyewitness accounts and photographic background. A summary of the agency history, was prepared by Carol Edgecomb Brown, daughter of F. A. Edgecomb, who oversaw lighthouse engineering in the island (including Kumukahi), between 1911 to 1942.

Cape Kumukahi Light Station¹³⁹

The extreme eastern point of land on the island of Hawai'i, Cape Kumukahi, had long been under consideration as a location for a light beacon. As early as 1908, the Lighthouse Board made requests for a landfall light as an important aid to navigation for ships approaching the Islands from the south and east. The opening of the Panama Canal created additional shipping concerns, along with an increase of commercial travel in Pacific waters. However, it was not until 1929 that a lighthouse was finally built at Cape Kumukahi. It was a 32-foot tower with an automatic acetylene gas light capable of providing visibility of only 12 miles at sea for approaching vessels. The vital importance of this light became evident within a few short years, and improvements were initiated to convert the facility to a primary lighthouse. A tall, steel skeleton tower, rising 110 feet above the lava rock, was established in 1934. Two 36-inch airway beacons were installed that operated one at a time, reserving one beacon as a replacement if needed.

My father was directly involved with the planning and establishment of both the old and new towers at Cape Kumukahi. The modern steel structure, the tallest in all the Islands, was designed to withstand the threat of earthquakes and potential lava flows in the area. In 1960, a spectacular volcanic eruption took place on the Big Island.

One dramatic event in lighthouse history occurred at Cape Kumukahi. A destructive lava flow engulfed the buildings at the light station, laying waste to everything in its path. Miraculously

¹³⁵ *The Hawaiian Star*, January 21, 1909:1.

¹³⁶ *The Honolulu Star Bulletin*, July 2, 1928:2.

¹³⁷ *The Honolulu Star Bulletin*, March 16, 1929:12.

¹³⁸ *The Honolulu Advertiser*, March 17, 1934:8.

¹³⁹ Edgecomb-Brown in *Hawaiian Journal of History*. Vol. 37, 2003:157-159.

the lava parted at the base of the lighthouse itself, leaving the tower unharmed.

Newspaper Reports Covering the Kumukahi Lighthouse

Novemaba 20, 1903 (aoao 5)

Nupepa Kuokoa

Kahi o na Halekukui i Manao Wale ia

Ka Kapena Rodman Hoolala no ke Kokua o na Hookele Moku!
Ma keia Hoolala Hou he kanahikumalima Tausani Dala ka Lawa no na Lilo.

O Kapena Rodman o ke Kahua Holulu Mokukaua o America Huipuia, no kekahi manawa i hala ae nei ua hoomakaukau oia he papa-hana no na hale-kukui hou e kukuluia ai o ka Teritori o Hawaii... Ma keia papa-hana hou o na hale-kukui no ke kokua ana i na hookele moku e kipa mai ana ia Hawaii... O keia malalo iho na kuhikuhi o ua papa-hana nei a ke Kapena Rodman:

...Mokupuni o Hawaii:—

	Mamao lele o	
Kahi e ku ai.	ka malamalama.	Nui o na Lilo.
...Kumukahi Lae 15 mile		\$2,500...

[Translation]

Places Considered for Lighthouses.

Captain Rodman Planning to Assist in Boat Navigation!

In these New Plans, it's Estimated that Seventy-five Thousand Should be Enough

Captain Rodman of the United States Department of the Navy, who in the past served on the committee to build new lighthouses in the Territory of Hawaii.... In this new undertaking would be light houses to assist navigators on ships calling on Hawaii.... Here below are the determinations of Captain Rodman:

Island of Hawaii:—

	Distance of the	
Where situated.	light.	Expense.
...Kumukahi Point	15	\$2,500...

December 12, 1904 (page 8)

The Weekly Hilo Tribune

Island Lights. Captain Niblack Will Institute Efficient System

Captain A. P. Niblack, assistance inspector 12th Light House District is making a hurried inspection of lights and buoys on the shores and in the bays of this island... Kumukahi point or East point will probably be the location selected for the strongest light on this island. A light that can be seen fifteen mile and which will cost in the neighborhood of \$15,000 will be erected here...

December 16, 1907 (page 11)
Pacific Commercial Advertiser
Lighthouses

Estimated for Hawaiian improvements have been submitted to Congress as follows:
...Kumukahi light station, \$75,000.

Carter Tells of Lighthouses.

...Commander J.F. Carter, U. S. N., was in Hilo last week for several day on one of his lighthouse tours of inspection... Speaking of future lighthouses to be constructed on these islands, Captain Carter gave the Herald the following list of these that had been determined...

The Island of Hawaii, Captain Carter said, is badly in need of a lighthouse of the first-class at Kumukahi Point, in Puna, and an effort is being made to secure an appropriation from Congress for such a light during the present session. The smaller lights can be built from the general lighthouse funds, but special appropriation are required for the first-class lights, which cost \$75,000. One of these has been authorized for Makapuu Point on Oahu, and is now being built. The next will be placed on Molokai, and the third, it is hoped, at Kumukahi point on Hawaii...

January 15, 1909 (page 1)
Pacific Commercial Advertiser
Lighthouse Needed

...A first order light at Cape Kumukahi, the most easternly point of Hawaii. Two vessels have already been lost on this point, the barkentine Hilo and the whaler Tamerlane.

January 21, 1909 (page 1)
The Hawaiian Star
Kuhio Enters Bill For Lighthouse

Washington, D.C., January 21—Hawaiian Delegate Kuhio has introduced a bill for \$75,000 for a lighthouse at Kumukahi.

Ianuari 22, 1909 (aoao 3)
Kuokoa Home Rula
Nu Hou o na Aina e

Ianuari 21.... Wakinekona – Ua noi aku nei o Elele Kuhio i \$75,000 i hale ipukuikui no ka Lae o Kumukahi, Hawaii...

[Translation]

News from Abroad

January 21.... Washington – Delegate Kuhio has requested \$75,000 for the Lighthouse at Kumukahi Point, Hawaii....

March 10, 1910 (page 2)

The Hawaii Herald

Lighthouse Work on Island of Hawaii

...Money to investigate site of bug light at Cape Kumukahi
(Report of Major E. E. Winslow, U. S. Army Engineer Corps)

"...There has been for some time a project on foot, in rather an indefinite way, for a light at the eastern end of Hawaii, to be located at Cape Kumukahi. This is to be a large light of the first or second order. Numerous recommendations have gone on to Washington in the regard and last summer I was authorized to investigate the character of the foundation on which the lighthouse there would be placed and also to make an estimate of its cost.

I visited the location and found that the site was on an old and very badly broken lava flow, which made it very difficult to arrive at any accurate estimate of the cost of the foundation. I reported this to the Lighthouse Board which, as the result, has requested that the present Congress shall make an appropriation of \$1500 for a complete investigation of the site. The report of this investigation will contain the needed estimates of the cost of the foundation and the construction of the lighthouse."

April 25, 1913 (page 1)

Honolulu Star Bulletin

Many Hawaiian Measures are Urged Upon Congress ay Kuhio
Delegate Asks Large Appropriations for Territorial Improvements

Washington, D. C., April 14.—Delegate Kalaniana'ole was right in the front ranks with measures proposed for the improvement of Hawaii. Assisted by Secretary Desha, he went over all matters requiring attention and arranged them in the form of bills. This work was all performed during the interim between the regular and extraordinary sessions. He was thus prepared to offer many bills at the first opportunity and have them in readiness for appropriate consideration when committee meeting begins.

Among the more important legislation suggested by the delegate is:

...For erecting a lighthouse at Kumukahi Point, on the eastern coast of Hawaii Island, \$75,000. This sum would cover the erection of a keeper's house and all equipment...

September 12, 1922 (page 4)

Honolulu Star Bulletin

Lighthouse Planned for Big Island Cape

A lighthouse to cost approximately \$50,000 may be erected at Cape Kumukahi, Island of Hawaii, in the near future, according to an announcement made by Ralph H. Tinkham, superintendent of lighthouses for the district of Hawaii, who returned Saturday from a trip around the big island on the United States lighthouse tender Kukui.

Tinkham made the trip around the big island to pick out a site for a lighthouse that would guide ships coming from the coast and Panama Canal. Cape Kumukahi was selected as the most logical place for such a lighthouse.

Under the present plans the new lighthouse would cost around \$50,000 and would be constructed of concrete. It would be placed far up on the cape and be about 85 feet in height. The cape is one of the most isolated spots on the big island.

The lava bed, according to Tinkham, extends far out to sea and it is for this reason that the cape is considered dangerous for steamships.

Ianuari 24, 1924 (aoao 3)
Ka Hoku o Hawaii
I Hale Ipukukui No Kumukahi

Honolulu, Ian. 19—Ma ka hoiike a ke Komisina o na Hale Ipukukui i waiho ia aku la i na Poo Aupuni ma Wakinekona, ua noi ia aku la i \$81,000 no kekahi Hale Ipukukui ma kahi kokoke loa i ka Lae o Kumukahi ma Puna...

[Translation]

Honolulu, Jan. 19—In testimony of the Light House Commission set before the department head in Washington, it was requested the \$81,000 be allocated for a Light House close to Kumukahi Point at Puna...

April 24, 1924 (page 11)
Honolulu Star Bulletin
Many Defendants in Lighthouse Action

Condemnation suit proceedings were opened yesterday by the federal government against the owners of approximately 68 acres of land located at Cape Kumukahi on the east coast of the island of Hawaii, district of Puna, which land is needed by the government as the location for a lighthouse to be erected in the near future.

Oscar P. Cox, I.S. marshal, will leave for Hawaii tonight to serve notices of the condemnation proceedings on the property owners. The owners are notified to appear in the federal court within 20 days to show cause why the proceeding should not be allowed.

Among the property owners are Charles B. Lyman, Helen L. Lyman, Lewis T. Lyman, Henry J. Lyman, Norman K. Lyman, Albert K. Lyman, Rufus A. Lyman, Richard J. Lyman, Eugene H. Lyman, Sara I. Lyman Reid, David B. Lyman, A. J. Campbell John T. Baker, Peter C. Beamer, the trustees of Oahu College, The Puna Sugar Co., Ltd., the Olaa Sugar Co., the First Trust Co. of Hilo, the Bank of Hawaii and the Hawaiian Trust Co.

August 16, 1924 (page 11)
Honolulu Star Bulletin

In the United States District Court for the Territory of Hawaii
The United State of America, Plaintiff, vs. Richard J. Lyman, et al., Defendants.

Action brought in said District Court, and the Petition filed in the office of the clerk of said District Court, in Honolulu.

The President of the United States of America, Greeting[s]:

John Brown, James Black, Tom White, John Doe, Richard Roe, Mary Brown, Mary Roe and Jane Doe, unknown owners and claimants, in and to the following described pieces and parcels of land to wit:

That the aforesaid pieces and parcels of land, and their appurtenances, so to be purchased, acquired, condemned and held for the purposes aforesaid, are situated on Cape Kumukahi, on the eastern coast of the Island of Hawaii, in the Ahupuaa of Kula, District of Puna, Island of Hawaii, in the Territory and District of Hawaii, in the United States of America, and being a portion of Apana 1, Land Commission Award No. 4452, granted to H. Kalama on May 20, 1854. Boundary Award No. 125, dated March 17, 1880, Royal Patent No. 7483, dated October 20, 1880, said portion being bounded and particularly described as follows, to wit:

Parcel A:

That certain piece and parcel of land situated on the point of Cape Kumukahi, Island of Hawaii, Territory of Hawaii, and described as follows, to wit:

Beginning at a point bearing 234° 17' 45" true, and distant 11,900.4 feet, from the Territorial Triangulation Station "Kapoho," and marked by a one-inch octagonal steel pin set in the rock surface of the ground.

- 1 280° 49' 45", 200 feet to a point, thence
- 2 10° 49' 45", 1416 feet more or less to mean high water line, thence
- 3 Along mean high water line to a point whose bearing from the point of beginning is 10° 49' 45", thence
- 4 190° 49' 45", 1465 feet more or less to the point of beginning,

Containing 6.61 acres more or less.

All bearings being given in degrees, minutes and seconds true, referred to 0° South.

Parcel B: (Right-of-Way to Territorial Road)

That certain strip of land 30 feet in width connecting Parcel A, hereinbefore described, with the Territorial Road, northerly of the J.H. Lyman home, all at Cape Kumukahi, Island of Hawaii, Territory of Hawaii, the centerline of said strip being located as follows, to wit:

Beginning at a point on the west boundary line of Parcel A, 10° 49' 45", 90 feet from the N.W. corner of said Parcel A.

- 1 82° 35' 00", 585 feet to a spike on iron pipe in the ground, designated as Station 5 + 85, thence
- 2 54° 22' 00", 1215 feet to a spike or iron pipe in the ground, designated as Station 18, thence
- 3 64° 22' 00", 1680 feet to a spike or iron pipe in the ground, designated as Station 34 + 80, thence
- 4 100° 22' 00", 20 feet to Station 35, thence
- 5 100° 22' 00", 996 feet to a spike or iron pipe in the ground, designated as Station 44 + 96, thence
- 6 76° 40' 00", 1839 feet to a spike or iron pipe in the ground, designated as Station 63 + 35, thence

- 7 29° 07' 00", 593 feet to a spike or iron pipe in the ground, designated as Station 69 + 28, thence
- 8 65° 51' 00", 952 feet to a spike or iron pipe in the ground, designated as Station 78 – 80, thence
- 9 92° 06' 00", 158 feet to a spike or iron pipe in the ground, designated as Station 80 – 38, thence
- 10 70° 47' 40", 862 feet to "School-house Flag" on the easterly boundary of the Territorial Road, designated as Station 89 on the right-of-way,

Containing 6.13 acres more or less,

All bearings being given in degrees, minutes and seconds true, referred to 0° South.

Parcel C:

That certain piece and parcel of land situated westerly from the point at Cape Kumukahi, Island of Hawaii, Territory of Hawaii, and described as follows, to wit:

Beginning at a point at the center line of the 30 feet right-of-way hereinbefore described as connecting Parcel A with the Territorial Road, said point being designated as Station 35.

- 1 165° 22' 00", 385 feet to a ¾ inch iron pipe set in the ground, thence
- 2 280° 22' 00", 500 feet to a ¾ inch iron pipe set in the ground, thence
- 3 345° 22' 00", 400 feet to a ¾ inch iron pipe set in the ground, thence
- 4 100° 22' 00", 500 feet to a ¾ inch iron pipe set in the ground, thence
- 5 165° 22' 00", 15 feet to the point of beginning.

Containing 4.16 acres more or less.

All bearings being given in degrees, minutes and seconds true, referred to 0° South.

You are hereby directed to appear and answer the Petition in an action entitled as above, brought against you in the District Court of the United States, in and for the Territory of Hawaii, within twenty days from and after the last publication of this summons, which said last publication will be on the 15th day of November, 1924.

And you are hereby notified that unless you appear and answer as above required, the said Plaintiff will take judgment of condemnation of the lands described in the Petition herein and for any other relief demanded therein.

Witness The Honorable J.T. De Bolt, Judge of said District Court, this 14th day of August, in the year of our Lord one thousand nine hundred and twenty-four and of the Independence of the United States the one hundred and forty-ninth.

Wm. L. Rosa,
Clerk, United States District Court,
in and for the Territory of Hawaii.
By Wm. F. Thompson, Jr.
Deputy Clerk.

(Aug. 16, 23, 30, Sept. 6, 13, 20, 27, Oct. 4, 11, 18, 25, Nov. 1, 8, 15, 1924)

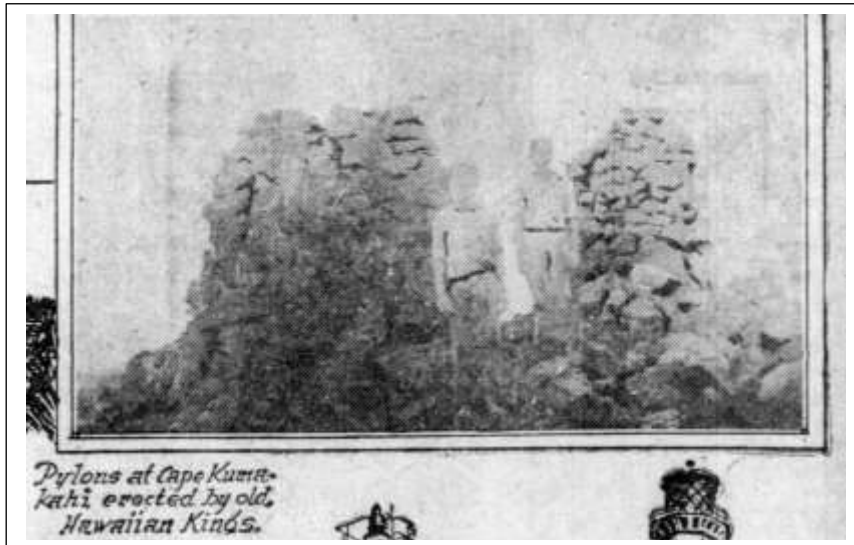
April 30, 1925 (page 4)

Honolulu Advertiser

Lighthouses of Hawaii

...Southeast Point of Hawaii

Another contemplated project is at Cape Kumukahi, the southeast extremity of Hawaii and the eastern-most point of the Hawaiian islands. The light house service has been negotiating for the purchase of this site for two years, but because of the necessity for clearing title, it had to resort to condemnation proceedings. There are now being completed by the federal court, and when this is done, the light house will install an automatic gas light until such time as Congress may grant funds for a high-power landfall, plans for which are now being prepared...



Cape Kumukahi, the most eastern point of the Hawaiian islands, is the site of some ancient pylons of rock. It is said these were built by old Hawaiian kings as records of their visits. Originally there were four, but one fell on the same night that the late Queen Liliuokalani died. The other three are still standing...

Pylons at Cape Kumukahi erected by old Hawaiian Kings.

July 2, 1928 (page 2)

Honolulu Star Bulletin

Cape Kumukahi Light will be Begun Shortly

Deed to Land is Acquired After 10 Years; Plan a Permanent Beacon Later

After 10 years of effort on the part of the United States government to gain clear title to the land, the United States lighthouse service will begin the construction within the next two or three weeks of a temporary light on Cape Kumukahi, the extreme east point of the island of Hawaii, according to an announcement made today by Ralph R. Tinkham, superintendent of lighthouses here.

Tinkham stated that the deed to the land, which is a part of a private estate, has been turned over to the government and has received the approval of the U.S. attorney general. The local lighthouse service has been authorized to go ahead with the construction of a temporary light.

Difficulty in gaining title to the land was experienced 10 years ago when it was decided that a light on Cape Kumukahi was necessary. The land belonged to a private estate to which there was many heirs and clear title could not be established by the government until the heirship to the estate was definitely settled.

The temporary light will be an automatic high powered gas light mounted on a 30-foot tower. It will be kept in commission until funds are available for a permanent light for which, as yet, Congress has made no appropriation. It is expected by Tinkham, however, that appropriations will be forthcoming next year and construction on the permanent light will be started.

Plans for the permanent light on Cape Kumukahi call for the construction of a 150-foot concrete tower with a high-powered landfall light which will be visible many miles out to sea. Tinkham explained that a light on Cape Kumukahi is of vital importance to ships from the Panama Canal, South American ports and the Orient.

March 16, 1929 (page 12)

Honolulu Star Bulletin

Notice to Mariners



Hawaiian Islands: Island of Hawaii, Cape Kumukahi Light was established on March 15, 1929, 450 yards west of the easternmost point of land at the east cape of the island. Latitude, 19 degrees 31 feet 9 inches north; longitude, 154 degrees 48 feet 47 inches west.

Light is flashing with every 10 seconds (one second light, none second eclipse) 390 candlepower, 73 feet above M. H. W., on a pyramidal, Skeleton, which tower 34 feet high, visible 15 miles. Light is unwatched.

C. & G. S. Chart 4115, Coast Pilot, Hawaiian Islands, 1923, p. 15.

1929, the new Kumukahi Light – 34 foot Tower (public domain)

December 13, 1932 (page 9)

Honolulu Star Bulletin

Lighthouse to be Erected at Cape Kumukahi on Big Isle

Eastern Point To Be Lighted

Lighthouse Service To Help Ships Around Eastern Tip of Puna on Big Island

Hilo, Hawaii, Dec. 12—A lighthouse will be erected on the government reservation at Cape Kumukahi, in the most eastern point of the Big Island in the district of Puna, as soon as plans and specifications are completed, it was learned here today.

Bids are being called for until 2 p.m., December 29, by F.A. Edgecomb, superintendent of lighthouses, 201 Federal building, Honolulu.

The bids are for furnishing labor and materials and also for performing work in erecting a tower foundation, water tanks, a pole line, two one-story buildings, two laundries, one garage and, if awarded optional items, for building an 1,800 feet wire fence and filling 300 cubic yards.

The contract, when let, will be subject to the emergency relief and construct act of July 21, 1932, not permitting convict labor.

It is understood here that the erection of the lighthouse at Kumukahi has been considered for some time due to the poor visibility from passing ships along the eastern tip of the Puna coast.

Low marshy lands, jutting several miles out to sea, it is said, make a lighthouse at Kumukahi an urgent need.

This matter is believed to have been called to the attention of the lighthouse service by Capt. Joe Bruns, former skipper of the M.S. Kailua of the inter-island line.

March 15, 1933 (page 1)

Hilo Tribune Herald

**Lighthouse at Kumukahi Will Protect Ships,
\$20,000 Job is in Course of Construction at Eastern Tip**

A lighthouse, with modern conveniences, is in the course of construction at Kumukahi, Puna, at the eastern tip of the island of Hawaii.

The job, which was started Monday, Mar. 6, will represent an approximate expenditure of \$20,000, according to A. E. Minvielle, Jr., inspector in charge from the W. S. Lighthouse Service.

L. K. Igarashi is the contractor. His bid of some \$19,000 was the low bid submitted to the lighthouse service for the Kumukahi job.

According to the contract, the Kumukahi lighthouse and miscellaneous construction work will be finished in 135 calendar days. It is expected that the new lighthouse will be ready for operation by the first week in June.

Benefit Island

Although held not of vital importance in ocean shipping, the lighthouse is expected to benefit island shipping and boats plying between ports on the Big Island.

For the past few years, an automated gas beacon has been maintained by the lighthouse service at Kumukahi. This was held to be insufficient and resulted in a move for the construction of an adequate lighthouse.

A new steel tower, two houses for a keeper and his assistant, containing two bedrooms each, a laundry, two 5,000 gallon water tanks, a garage, a four-acre enclosure of wire and other miscellaneous side jobs are included in the contract, according to Inspector Minville.

Five laborers are being employed now, excavating and drilling test holes for the steel tower.

September 22, 1933 (page 3)

Honolulu Star-Bulletin

Bids for New Construction on Big Island to be Opened October 2

Bids for lighthouse improvements at Cape Kumukahi, most easterly point on the island of Hawaii, will be advertised tomorrow by F.A. Edgecomb, superintendent of the lighthouse service.

The project will complete the lighthouse unit; it provides for the erection of a 110 foot steel tower, two beacon lights, electric powerplant and miscellaneous improvements. Tenders will be opened at the superintendent's office, federal building, October 2, at 2 p.m. The project will require about two months for completion.

All apparatus to be installed in lighthouse projects on the NRA projects has been ordered through a mainland firm, Mr. Edgecomb said. Purchases for the entire lighthouse service are made through one firm because of the special technical nature of equipment. About \$10,000 worth of special apparatus will be installed in Hawaii.

February 13, 1934 (page 13)

Honolulu Star-Bulletin

Move Hawaii Light

F.A. Edgecomb, superintendent of lighthouse, announced today that Cape Kumukahi light on Hawaii will be moved, its characteristic changed and intensity increased on or about March 15. It will be moved 40 feet, 290 degrees, and changed to flashing white every six seconds with a flash of 0.2 seconds duration. It will be of approximately 1,700,000 candlepower, 156 feet about water, on a skeleton white tower, visible 21 miles....

March 19, 1934 (page 2)

Hilo Tribune Herald

**Cape Kumukahi Lighthouse Is All Completed
Tallest Structural Steel Tower In Territory is Put Into Service**

A new light station with tower of structural steel, has just been completed at Cape Kumukahi, Hawaii, according to the lighthouse service of the Department of Commerce. This is the tallest structural steel tower in the Hawaiian Islands, and is exceeded in height only by the Molokai reinforced concrete tower, which is 132 feet. The new structural steel tower at Cape Kumukahi is 110 feet high, and from it is shown a light of 1,700,000 candlepower, visible 21 miles. The illuminant is electricity, the current being supplied from engine generators which also light the keepers quarters and other buildings of the station.

The Cape Kumukahi light is now the most powerful in the Hawaiian Islands and one of the strongest on the entire Pacific Coast.

Cape Kumukahi is the easternmost cape of the Hawaiian Islands, latitude 19° 31' North, longitude 154° 49' West. It is a low mass of bare, black lava with a jarred top and is clearly defined from all sides from seaward. The end of the point is marked by a group of sharply defined pinnacles which are only visible to vessels when close in shore. All vessels rounding this point must give the cape a berth of about 3 miles.

Replaces Small Light

The new light replaces a small acetylene automatic light which was established in 1929 for local use. The need for a primary light at Cape Kumukahi has been evident for many years to caer [care] for the traffic plying to Hilo and Honolulu from the Panama Canal and South American ports. All Inter-Island traffic in and out of Hilo, the second largest port of the Territory of Hawaii, via the south and west of the Island of Hawaii, must also round this point.

A site was acquired for a light station on this cape in 1929, and a 2-mile asphalt pavement was constructed in 1932, connecting the Lighthouse Reservation with the government road at the Kapoho school house. In addition to the 110 feet structural steel tower, and power house and necessary out buildings at the light station site, dwellings for two keepers were constructed approximately 3/5 mile from the main reservation, and a power and telephone line erected connecting the tower and the dwelling site.

Barrenness of Site.

The isolation of the dwelling from the tower was due to the barrenness of the site, which is, as stated above, a mass of bare, black lava flow. Necessary out buildings storage tanks for water supply, sidewalks, fencing and other improvements, including the leveling up of the sites, were completed recently under contract with John Hansen, Honolulu contractor.

The light was put in operation on March 15, 1934, and is flashing white every six seconds, flash 0.2 sec. duration, 156 feet above water.

The two keepers assigned to this remote station are Charles K. Akana, principal keeper, transferred from the position of additional keeper, which he has held for many years, and William J. Watkins, assistant keeper, transferred from second assistant keeper of Makapuu Point Light and Radio beacon Station.

Besides being a very efficient marine aid, the powerful rays of the new Cape Kumukahi Light will undoubtedly prove of great value to future ships of the air, making a landfall at the Hawaiian Islands.

July 1934

Honolulu Star-Bulletin, Roosevelt Edition

Cape Kumukahi Light On Hawaii Can Be Seen 65 Miles Out To Sea

...1,700,000 Candlepower. In March 1934, the latest type of modern lighthouse illuminating apparatus was established at Cape Kumukahi, Kapoho, island of Hawaii. This light is a flashing white and of 1,700,000 candlepower.

While limited to 21 miles, actual visibility due to the curvature of the earth, the reflection of the light is visible for approximately 65 miles at sea to mariners approaching the islands from Panama, South American ports and elsewhere....

March 11, 1952 (page 2)

Hilo Tribune-Herald

Commended

Keepers of the Cape Kumukahi lighthouse, Sidney Estrella and Joseph Petrella, recently received a commendation from the 14th Coast Guard district for the "excellent condition" of their station.

Rear Admiral L.W. Perkins, commander of the 14th Coast Guard district, in the commendation praised the “fine work and pride in the station shown” by the two men.

January 27, 1960 (Page 1)
Honolulu Star Bulletin
Big Flow Crunches Closer to Kapoho

...As the eruption entered its 14th day today it has covered 1,160 acres of Puna land with 67 million cubic yards of lava. One brushfire started by glowing pumice broke out behind Kapoho school and raced across the light station access road towards cemetery hill.... The dikes protecting Kumukahi light station appeared to be holding today, although a stream of lava was moving around the bottom of the dike along the shoreline toward the light tower. Five fingers of lava streamed seaward, extending the original coastline and forming a tiny bay on the Koae side. However it was impossible to determine how much of the new land will last...

January 30, 1960 (page 1)
Hilo Tribune-Herald
Lava Nears Kapoho Stores
New Flow Advances From Base Of Cone

The Kumukahi Lighthouse Station, while still under the threat of destruction, is still untouched.... Last evening Richter reported a 9,000 foot front of lava entering the ocean from a point north of Kipu Point and south to about 900 feet from the lighthouse. At 1 a.m. the Coast Guard cutter left Hilo to place a buoy off Kumukahi Point in the event the lighthouse is destroyed....

January 31, 1960 (page 1)
Honolulu Star-Bulletin (Second News Section)
An Island Village Loses Its Trial By Ordeal

... Under the most immediate threat from any new lava movement is the Kumukahi lighthouse—now abandoned and flashing its revolving beacon day and night under automatic control. The access road to the lighthouse has been cut by lava....

January 31, 1960 (page 1 & A-5)
Honolulu Advertiser
Two Kapoho Buildings Fall Under Lava River

... The flow, which earlier had advanced down the road to Kumukahi lighthouse was reported at a standstill. The Coast Guard buoy tender Basswood was enroute from Hilo Saturday morning to drop an emergency buoy off Kumukahi Point.... Strong lava flows continued to move to the sea. No movement was noted, however, on the road of approach to the Kumukahi lighthouse installation with its two dwellings and 124-foot tower.

The coast guard cutter Basswood left Hilo Harbor about 2 a.m. with a light buoy to be placed off Kumukahi Point in case the tower should be engulfed. A large, fast-moving river of lava was entering the sea down the central flow. A finger of the molten rock swept through lower Koae toward Kipu Point as another flowed along a dike by the lighthouse and into the sea.

January 31, 1960 (page A-5)
Honolulu Advertiser
10-Ton Buoy Set Up Off Kumukahi

Aboard The Basswood Off Kumukahi Point—A 10-ton buoy was set in 90-foot depths 200 yards off Kumukahi Point at 2 p.m. yesterday as lava still threatened the Coast Guard lighthouse there.

Capt. Jason S. Kobler brought the Coast Guard buoy tender into discolored shore waters that were heated to more than 90 degrees by lava entering the ocean a quarter-mile north of the Point. The huge buoy, anchored by concrete blocks, now bobs due east of the still-blinking shoreline lighthouse tower to warn passing ships. Battery-operated, the buoy is capable of a year's continuous duty.

Lighthouse Keeper Joseph Pestrella, ordered by his superiors to evacuate the lighthouse Thursday, made the trip from Hilo to Kumukahi aboard the Basswood with the five officers and 43 crewmen. This was a repeat performance for Pestrella, who has called Kumukahi his home for most of the past 22 years.

When the lighthouse was threatened by lava in the 1955 Puna eruption he made the same trip for the same purpose on the same ship. Yesterday he sat on the ship's fantail and watched his 124-foot lighthouse become a speck on the horizon. "I think Joe believes that since we put the buoy there, the lighthouse will stand just like last time," Kobler commented.

The Basswood left Hilo at 2 a.m. yesterday so amateur photographers aboard could take advantage of the night-time spectacle.

February 1, 1960 (page 1 & 1-A)
Honolulu Star Bulletin
Rapid Lava Flow Heads for Kumukahi Lighthouse

...A new flow cut the light station access road about 200 feet west of a cluster of Coast Guard buildings, including two houses which were occupied by the station's personnel. The station was evacuated last week but the light was left running on emergency power. It was this flow that was moving east toward the buildings. It was the second time the light station access road had been cut — both times between the Coast Guard buildings and the site of Kapoho School.

February 12, 1960 (page B14)
Honolulu Star-Bulletin
Kumukahi Lighthouse

...Earlier Yesterday, an eight-man party, led by Civil Defense Warden Albert Wilson and including Ault, picked their way over still-warm lava flows to the Kumukahi lighthouse tower.

They found it intact save for blistered paint. Lava had moved within seven feet of the lighthouse cabin door. A pumphouse was obliterated, a water tower gutted and gasoline shed burned.

Twelve coconut trees still stood in the area and the water supply still was potable.

Generators in a shed under the tower were intact, and Coast Guardsman Horace Coggins succeeded in feeding them enough gas to turn on the twin lights at the top of the tower for five minutes.

Kumukahi Lighthouse with edge of 1960 Lava Flow within seven feet of the tower structure (public domain)



February 15, 1960 (page 1B)
Honolulu Star Bulletin
Lava Stopped Seven Feet From Lighthouse

One of Puna's lava flows came within seven feet of the Kumukahi lighthouse tower, destroying two sheds, according to a Coast Guard party that visited the site in Puna.

Three generators and the light were tested successfully, the Coast Guard said.

A buoy light is substituting for the lighthouse, and the Coast Guard will determine when fuel and electricity can be provided to rekindle the beacon.

Chief Boatswain Walter S. Yeargain, Hilo group commander, led the inspection party, whose three-fourths-mile hike from Kula Beach led over three warm lava flows.

He reported that the oil and gas tank sheds were destroyed, but the tower, engine building and water tank are undamaged and 12 of the coconut palms grown there are still standing.

March 19, 1961 (page 1)
Hilo Tribune-Herald
Cape Kumukahi Lighthouse Relighted

The Cape Kumukahi Light, extinguished in 1960 when lava destroyed the keeper's quarters and crept within feet of the tower, is shining once again. It was lighted Friday [Mar. 17th] by officials of the Coast Guard.

The light, which had now been converted to automatic functioning, has an increase of 100,000 candlepower, giving it a total candlepower of 1,800,000. This makes it visible in Hilo. The light may also be seen 19 miles at sea.

In case of commercial power failure, a gas-driven generator will keep the light working until power is restored.

PART VII.

HISTORIC ARCHAEOLOGICAL AND ETHNOGRAPHIC FIELD WORK IN PUNA

This study was developed independently of archaeological field work now being conducted (at the time of this writing) for the University of Hawai'i by ASM Affiliates (ASM). The ASM projects, including archaeological inventory surveys, mapping and development of a burial treatment plan, were initiated as a result of issues raised by members of Wai Welawela, including lineal and cultural descendants of iwi kūpuna known to be interred at Kumukahi and other nearby kulaīwi (lands upon which one's ancestors were buried). Requests for such work to be undertaken date back to at least the 1990s, and concerns raised about the mistreatment of the iwi kūpuna in the Kumukahi-Kūki'i vicinity date back to at least the 1960s.

Archaeology may be defined as:

- The scientific study of historic or prehistoric peoples and their cultures by analysis of their artifacts, inscriptions, monuments, and other such remains, especially those that have been excavated.
- The study of human history, particularly the culture of historic and prehistoric people through the discovery and exploration of remains, structures and writings.
- The branch of anthropology that studies prehistoric people and their cultures. (See online dictionaries)

Archaeology in Hawai'i has primarily focused on the largest heiau (religious sites) and the largest piles of stones and bones. The idea being that the culture was no longer extant, and except in rare instances, traditional kama'āina knowledge pertaining to the religious, social, economic-subsistence structures were thought to be irrelevant. The descendants of the native practitioners who supported chiefly religious centers were not included in the early archaeology.

As practices, there has been an important, missing aspect of history in archaeology as defined above. It lacks connections with the ongoing cultural attachment of the descendants of those who left the footprint of their lifeways that are being studied. The Hawaiian descendants maintain a viable connection with their past—including beliefs, practices, customs, and abiding aloha. While facets of the traditional knowledge may have become fragmented¹⁴⁰, the culture is still practiced and relevant to Hawaiians.

In the academic realm, ethnographic studies are meant to address facets of this cultural attachment.

Ethnography may be defined as:

- The study of people and cultures.
- Ethnography is a study of natural behavior in a culture or social group according to its own culture, as related to human behavior and beliefs. This includes political structure, economics, language, life stages, rituals, communication styles, and interactions.

¹⁴⁰ See John Papa Ii, "Na Hunahuna o ka Moolelo Hawaii" in *Nupepa Kuokoa*, 1868-1870.

- Ethnography involves hands-on, on-the-scene learning—and it is relevant to people in their culture and living environment. (See online dictionaries)

While a rich body of ethnography and later, selected archaeological research, has been conducted across the Hawaiian Islands since the 1820s, much of it was done with a definite cultural bias, often judging or comparing “inferior” Hawaiian culture with the “elevated” culture of the recorder. Fortunately, as quoted throughout this study, Hawaiians were also documenting their own ethnographic and traditional cultural properties.

In the period between 1900 to 1932, three primary site visits and recording of heiau and cultural features was reported in the Puna District. This work included sites in the Kumukahi-Kula vicinity. After that, very little work was done until much later. During the 1960 Kapoho Eruption, Kenneth Emory of the Bishop Museum visited the area and documented the occurrence of petroglyphs which were subsequently covered by the lava flow¹⁴¹. Generally, the studies were focused on past culture, and the remains of a people who no longer existed.

One only needs to look around to understand that since western contact, the cultural landscape of Hawai‘i has undergone significant changes. The “normal” that we now find familiar, looks nothing like “normal” of 100- or 1,000- years ago. The native “backyard” gardens, and the inland groves and natural areas described by native residents and early visitors rapidly disappeared. Vast tracts of the native field system, scattered dwellings, heiau, and associated sites, were cleared as ranching and plantation activities took over. Other areas were abandoned as a result of the rapid decline of the native population. And invasive plant species took over, covering areas that were once populated. Because of the nature of the landscape and land use at Kumukahi and in adjoining ‘āina of Puna—it is not a resort destination—only limited archaeological field research has been undertaken since the 1960s.

This said, there are a few manuscripts available that provide readers with archaeological data pertaining to Puna and ‘āina of the Kula-Kumukahi environs. Early documentation and descriptions of select cultural sites was recorded in Thos. Thrum’s 1908, “Heiau of Hawaii Island”; J.F.G. Stokes documented the occurrence of heiau on the island of Hawai‘i in 1906-1907 for the Bishop Museum; and in between 1929-1932, A.E. Hudson conducted field work and interviews with kama‘āina in East Hawai‘i, for the Bishop Museum. Excerpts from these three resources are cited below.

Heiau of Puna T. G. Thrum (1908)

Kukii. On a hill of same name, at Kapoho, 67x120 ft., built by Umi of lava blocks, or slabs, well fitted. Now in ruins; portions of the walls only remaining. Some of its stones were brought down by Kalakaua, in 1879, which went into the foundation walls of the palace... [page 40]

The celebrated heiau of Kukii, on the top of a hill of the same name, in Kapoho, Puna, Built by Umi, of Alleged “hewn” blocks of lave, so closely fitted together that—to use an Hawaiian’s expression—“a spear of grass could not be inserted between,” had little left to confirm such a story of ancient masonry. It has long been in ruins, and gradually its flat stones have been removed for various purposes. Kalakaua, on one visit, brought some down with him to put into

¹⁴¹ A review of Emory’s notes at Bishop Museum may reveal further information of value pertaining to the petroglyphs and observations made by him at the time.

the foundation of the palace in 1879. Later two were sent down to grace the veranda steps of Kapiolani's residence, and the Lyman's place at Kapoho, has some doing like service. Its foundation remains indicated a heiau of about 67 by 120 feet, but of what thickness or height of wall we could not determine. One of the stones of its northwest corner was clearly cut in the form of a bird, nesting. Other carved stones had been reported, but nothing further was found but what might have been the effect of weathering.

At the base of this hill of Kukii, on the eastern side, is the famous warm springs of Kapoho, a body of remarkably clear water affected by volcano and tide, of a depth of fifteen feet and hence, a most delightful bathing place [1908:55]

Kūki'i Heiau
J.F.G. Stokes (1906-1907, 1991)
Bishop Museum Catalogue: 50-Ha-A8-1
State of Hawaii Catalogue: 2500

Heiau of Kūki'i, land of Kula, Puna [fig. 76]. The heiau crowns Kūki'i Hill. Kūki'i benchmark is at the eastern corner.

Anticipating the sight of an unusual example of hewn stonework, I found this heiau disappointing. Many old natives along the road had described the platform as being constructed of hewn stone and laid so closely that "an ant could not crawl between." I had expected to see a platform built of such stones. In place of that, I [page 151] found retaining walls from 4 to 5 feet high, of ordinary field stones rather loosely laid, with the soil from the interior fill showing between. It would appear that the hewn stone reference was to the paving blocks of the floor. These have all been carried off, some by local residents, others by Honolulu people. There was one still in place, in the northern corner. Two others were found, in line, set on edge and just south of the middle of the heiau. Nearly in line with these two were several others on edge on the slope of the hill outside the heiau. One of the paving blocks, now in the Bishop Museum, is described below. As seen, the platform was mostly filled with soil and covered with grass. None of the ancient features remained. The local natives said that the heiau was built by 'Umi. Another stated that Pakaa (one generation later) was the builder and that it was used for poisoning 'apu kōheoheo.

The paving block in the museum, Catalogue No. 4899, was obtained for the museum by Mr. Rufus Lyman, whose estate was nearby, and from him came the information that the area about the altar was paved with these blocks [most of which had been since appropriated for door steps by the householders of the neighborhood, W. T. B.]. The slab is a piece of lava, with its upper surface unworked and showing the original markings. It is nearly flat, undulating only slightly. The low surface is covered with the small mammiform projections common on the roofs of lava tubes and bubbles; towards one edge, however, the surface has been artificially smoothed. It is at the edges that the principal work has been done.

In the diagram of the paving block accompanying the heiau plan [fig. 76], the edge of the nearer side and the two ends have been carefully ground down with an approximately square face. At the farther side, the edge is more rounded and the work seems unfinished. However, when tested with a T-square and a straight edge, the work was found to be very faulty, and it is evident that the Hawaiians of this period did not understand, or apply, either of these tools. The lines of this paving block are more regular in appearance than the many others I have seen in their present resting places. It may be added that the lava in the vicinity of Kūki'i hill

has a tendency to break squarely in weathering. I have seen no quarry from which the stones of this heiau were obtained and am inclined to believe they were selected from the many weathered stones in the neighborhood. [1991:153]

Archaeology of East Hawaii (E.E. Hudson, 1932)

In between 1929 to 1932, A.E. Hudson conducted field work in East Hawai'i, covering the districts of Hāmākua, Hilo, Puna, and Ka'ū for the Bishop Museum (Hudson Ms. 1932). The study has remained in manuscript form since 1932. While it is noted as having weaknesses, Hudson collected information on some sites from area residents, who are no longer living, and he collected documentation that would otherwise have been lost. The following narratives are among the observations Hudson made regarding archaeological features in Puna:

Site 99. About half a mile north of Kipu Point and a hundred yards from the shore is a small platform of vague outline built of smooth beach stones laid down on the rough aa. It probably formed the floor of a temporary shelter.

Site 100. On the tip of Kaoko Point in a small area of smooth pahoehoe are three petroglyphs. They are close to the triangular type but differ slightly in that the lines depicting the body outline are curved rather than straight. The figures are 24, 18, and 12 inches long respectively and all of the same design. The surrounding pahoehoe shows further indications of pecking operations but no clear-cut figures [Ms. 1932:323]

Site 101. On the shore of a small cove south of Kaoko Point is a platform 40 by 30 feet built into the side of the aa flow. The platform is partly formed by a slight natural elevation which has been squared up with rough slabs of lava. The seaward half of the surface is paved with boulders from the beach and the rest with small aa clinkers.

Site 102. On the edge of the cliff three quarters of a mile north of the light house on Cape Kumukahi are the remains of a large platform 40 feet wide and more than 60 feet long. The seaward end has been destroyed by the fall of the cliff at this point. The sides are built up of rough aa and the surface well paved with beach pebbles. A wall 3 feet high extends completely across the landward side of the platform.

On the very rough and broken aa flow extending for the greater part of a mile north of the light house on East Point are a number of cairns and platform graves. [Ms. 1932:324]

Site 103. "Kings' pillars," Cape Kumukahi. At the tip of Cape Kumukahi, the most easterly point of the Hawaiian Islands, are a number of stone cairns, built of the rough lava from the surrounding flow, which are said to have been built by the various monarchs of the Hawaiian kingdom upon assuming the throne. At present there are three complete cairns, from 5 to 8 feet high, the foundations of two others and traces of several more. There are numerous initials and dates, all recent, cut or scratched on the stones. (See photograph, pl [blank]).

Site 104. On the south side of Cape Kumukahi is a rough shelter with a small platform adjoining. [Ms. 1932:325]

Site 105. On the north shore of Waiakea [Waiaka'ea] Bay, south of Cape Kumukahi are the walls and foundations of a canoe house. The foundations are partially excavated into the aa flow which extends to the water's edge. The structure is, in fact, really trench cut into the flow and buttressed with stonework around the sides. The seaward side however is further built up

by a wall rising above the level of the excavation. The structure is 42 feet long, 12 feet wide and 5 feet deep. (See fig. [blank]) [Ms. 1932:326]

Site 106. Kukii heiau. The site is located on the north end of Kukii hill, 200 feet above sea level, a mile east of Kapoho village.

Fornander (34, vol. 2, p. 101) says that this temple was built by Umi during one of his tours around the island after coming to power, and adds that hewn stones were employed in its construction. (The alleged use of cut stone as a building material has been discussed on page [blank]). Thrum (65-d, p. [blank]) remarks that at the time of his visit there was very little left to confirm or disprove the story of hewn blocks fitted so closely that "... a spear of grass could not be inserted between [them]." The site had long been in ruins and its stones gradually removed for various purposes. Some were taken by Kalakaua and two were on the veranda steps of Kapiolani's residence. Several were also removed to the Lyman house at Kapoho. Thrum adds that "on one of the stones of its northwest corner was clearly cut the form of a bird, nesting." Other carved stones had been reported, but nothing further was found which might not have been. the effect of weathering. [Ms. 1932:327]

Elsewhere Thrum (65-c, p. 40) gives the dimensions of the heiau as 67 feet by 120.

Whitney (75, p. 66), writing in 1890, speaks of a heiau at Kapoho, which was presumably Kukii, as being a fishing temple with two terraces and a long flight of steps.

A letter from A. B. Loebenstein to A. F. Judd dated February 24, 1903, on file in the Bishop Museum also indicates that the site was a fishing shrine. Loebenstein writes "this heiau [Kukii] was of minor importance, being merely local, and called in those days Heiau Ku Ula [Kuula]." He continues "...there is neither Ahupuaa or altar within this enclosure...the inscriptions are merely the initials of individuals."

Mr. H.J. Lyman, in writing to Mr. Judd on February 19 (year unknown, presumably also 1903), says that there were no traces of pictographs but there may have been some on the walls which had been torn down long before.

The site at the present time is heavily overgrown with guavas [Ms. 1932:328] which extend far down the hill and make the approach difficult.

The heiau apparently consisted of a platform built up on the sides to a level with the top of the hill and with a wall along its west side. There may also have been a wall on the north but the present condition is too dilapidated to give an accurate idea. The south side has been built up in a steep embankment but has no wall at the top. No trace at all remains of stonework on the east end; at this point the hillside drops very sharply and it may have been considered too difficult or unnecessary to build it up.

At the southwest corner there is a terrace 15 feet high which, after rounding the corner, merges with the sides of the platform on the west and south.

The embankment on the south side is built up mostly of small sea stones. Elsewhere the material is largely of the flat lava slabs which have been referred to as "hewn stone."

No interior features are discernible. The paving has been destroyed or disrupted by the heavy growth of vegetation. [Ms. 1932:329]

The present dimensions of the site are somewhat indeterminate, depending upon where the measurements are taken. The length along the south side is 125 feet and about 68 feet along the north. (These are apparently the sides which Thrum measured in his figures given above). The width across the west wall is 100 feet. This wall varies in height from 4 feet at the north end to 12 feet at the south corner. On the inside it rises 3 feet above the platform surface. It is 4 feet wide across the top. What remains of the north wall is 3 feet high and from 3 to 4 feet wide across the top.

There is no trace of pictographs of "birds nesting." No information could be secured on the possible function of the site as a fishing shrine. [Ms. 1932:330]

Site 107. Stone chamber or grave, on the west end of Kukii hill. This structure is on the opposite end of the hill from Kukii heiau (site 106), in heavy guava.

The cyst is a coffin-shaped chamber, 8 feet long, 4 feet wide and 3 feet deep, lined with flat lava slabs similar to those used in the walls of Kukii heiau. The upper surface of the slabs forming the roof, or cover, is flush with the level of the ground. From this cover one slab was omitted, or has been removed, to form an opening about a foot square. [Ms. 1932:331]

The region around Kapoho was well known for its holua slides, for which the steep slopes of the numerous cone craters were well adapted. Wilkes writes (76, vol. 4, p. 186) "On some of these [cone craters] the natives pointed out where there had formerly been slides."

A hill 2 miles southwest of Kapoho on the north side of the Pahoia-Kapoho road is known as the site of the holua slide of Kahawali who, according to the legends, competed against Pele. This story is recounted by Ellis (25, pp 264-265) who in the same place gives a description of the game of holua, and in various forms by Thrum (66, p. 39) and Green (36, p.3). [Ms. 1932:332]

Site 108. Mr. Henry Lyman says that the large rock near the survey beacon on the hill forming the southern rim of the crater above Green Lake [Wai-a-Pele] is a sacred stone of male sex [Pōhaku Hanalei]. On the opposite side of the crater is its mate, another stone representing the female principle [Pōhaku o Lēkia].... [Ms. 1932:333]

...The southern part of Puna district offers more favorable conditions for archaeological investigation than any other of the regions examined... A large part of the region is semi-arid or covered with lava flows... Furthermore there is still a numerous Hawaiian population whose ancestors lived in the same locality so that it is relatively easy to obtain information about particular sites. [Ms. 1932:337]

The whole coastline and particularly the northern part around Kapoho is subject to marked seismological changes. Brigham (13, p. 112) quotes a letter from Coan of August 1868 explaining that after the earthquake of that year the "...subsidence along the coast of Puna, from the east cape at Kapoho to Apua on the western line, is four to seven feet..." ...A further subsidence, though limited to the area around Kapoho, occurred in April, 1924. Jaggar (42, p. 20) describes a new lagoon at Kapele which appeared at this time as extending 200 feet inland and being from 6 to 8 feet deep... [Ms. 1932:338]

The population, as elsewhere, generally lived mostly along the coast. A few sites (204 to 215), were found two or three miles inland but they may not have been inhabited permanently... [Ms. 1932:339]

On January 30, 1960, native Hawaiian ethnographer, Mary Kawena Pukui visited with Alvin Kaliko Kalawe (who has been previously referenced in this study), at Kapoho. Her notes in the family collection share a few interesting recollections of the Kula vicinity—

Kula: The Fishermen go ashore to the harbor of Kula, Wai-a-ka-‘ea.

Milo holu no Wai-a-ka-‘ea. Poe hele i laila, malaila lulu, e.
That mele belong to that place.

On the map now used by haoles they call it Waiakea. Before to us, it wasn’t Waiakea. At Hilo is Waiakea, this one is Wai-a-ka-‘ea.

Higashi Pond was a shrimp pond before; the form for shrimp bait for Opelu ... Down at Kula this fishpond Wai-a-ka-‘ea, that’s where the canoes perch (rest) (kau lana).

That’s where shrimp was fetched, at Higashi pond, but that time it wasn’t a large pond. That pond we scooped (ka’e’e) opae, & the water of the sea doesn’t come in because it’s way up. And when the earthquake in 1924, that was when the land sank & it became a larger pond.

This land slipped (hane’e) and it became a pond, and anae came in. It was leased by Tutu Haia. He left and this Japanese, Higashi [came], and that was why it was named Higashi Pond.

Wai-welawela (Warm Spring) at the time of the earthquake, 1924, one side caved in. The place caved in. That’s when the water became cooled.

Eldart’s house [was] there on the south side of the church. You know that big church we saw this summer, that is the Puula church. The new is the one take by the flow. The old Puula Ch. was there very early. A conch shell was the bell. The shell was buried at a place near the sea, recently destroyed by Pele.

The place to which it was taken in the funeral is called Puu Puna. That spot is at Puu Puna. You go along the road, now covered with lava where it crosses Nahuina.

[Listing place names from Nahuina] Beyond is Ke-ana-wai, Ka lua Pa’ū, aku Pu’u Wae, o Hale-ape aku, Wi-‘ai, Ke ana-aka-wai-a-ke-Akua, Pali Pu’ua, Pakele, Na-manu-ha, Pu’u Mano...

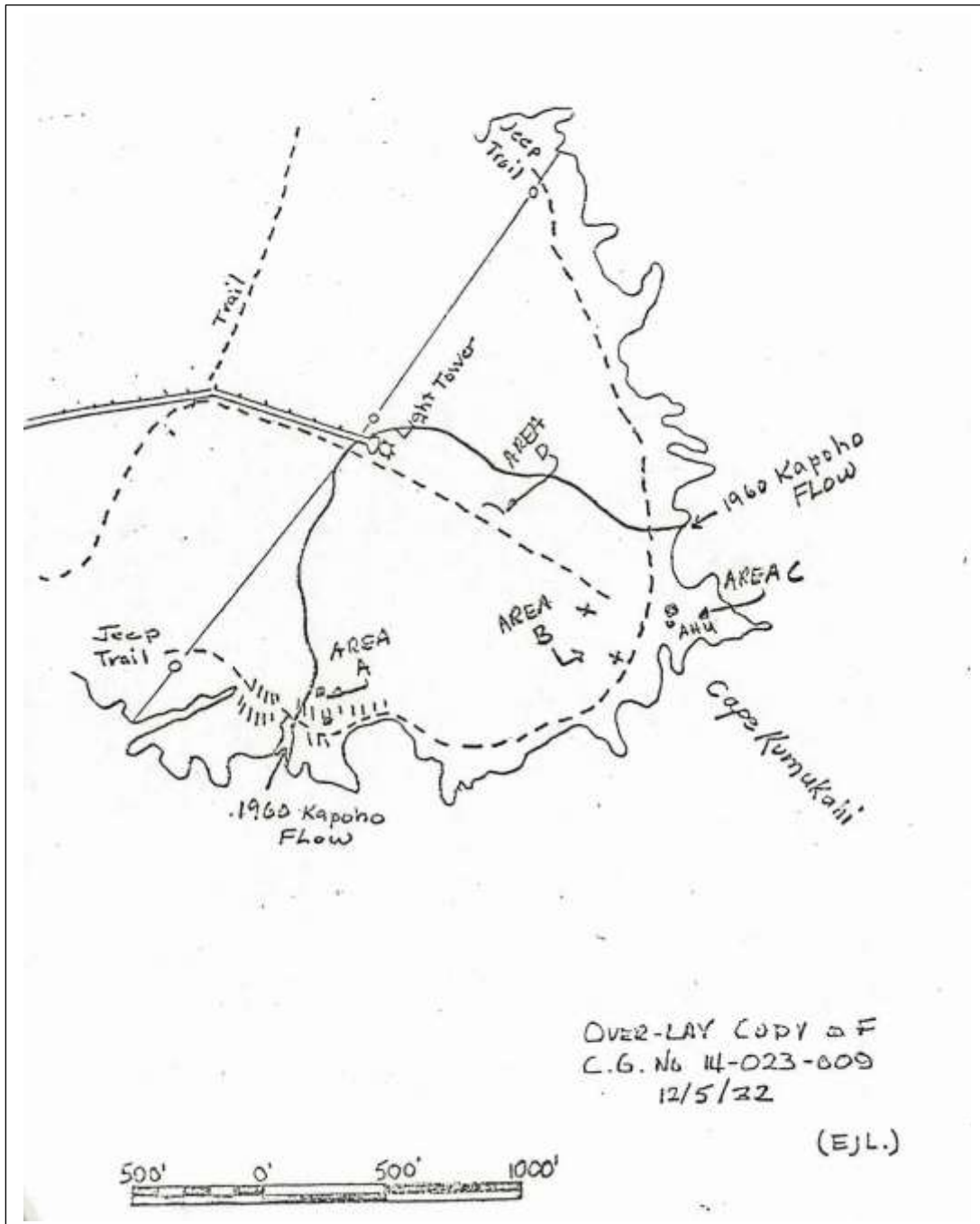
1980-1981: Archaeological Survey Report of Cape Kumukahi and Kawaihae Lights
Prepared by E.J. Ladd, National Park Service Archaeologist
(courtesy of the State Historic Preservation Division)

...At the request of the U. S. Coast Guard, Honolulu, I made archeological field surveys on four Light House sites that are determined to be surplus to the needs of the Coast Guard. These are: Makahuena Point, Kauai; Hawea Point, Maui; Cape Kumukahi and Kawaihae Light House, Hawaii... [E.J. Ladd, page 1]

...Cape Kumukahi

This area contained, according to the map dated December 5, 1932, 58 acres. (Photo). Fortunately or unfortunately, depending on one's point of view, the 1960 Kapoho Lava Flow covered nearly 30 acres of the Coast Guard Reserve. The remaining 28 acres were surveyed in a ten-meter grid pattern.

A sketch map is attached [see figure below] indicating location of features located. All of the area has been severely impacted by a number of activities.



Sketch of Kumukahi Point Areas Described by E.J. Ladd

Bulldozer track marks are evident on the pahoehoe areas and a jeep trail along the shore was also bulldozed. Four areas — see overlay copy of the 1932 map — have some historic features.

Area A: This is a stone platform faced on two sides abutting a natural outcrop of pahoehoe. It appears to be recent stone faced platform on the edge of the pahoehoe field (see photo). The fresh broken edges of the pahoehoe blocks used in building indicate this is of recent construction. The purpose and function is unknown. The walled area measures about 2x2x1.5 meters in extent. The top surface, fading into the pahoehoe outcrop is very rough and does not indicate any paving or attempt at smoothing of the surface. The rubble talus does not appear to have been modified except for construction of the facing walls. Modern trash scattered on platform and around base.

Area B: This is smooth pahoehoe surface into which modern — early historic — Hawaiian name glyphs have been carved. The most legible one reads KALEILIE which is probably a person's name.

Other name glyphs have been damaged by people walking over them and by the ocean tumbling boulders over them. No other type of petroglyphs were noted in the area.

Area C: This is the furthest point extending seaward. On a small outcrop are two Ahu, stone mounds, which were probably used as markers by fishermen. Scattered around and on the outcrop is modern trash — beer cans, bottles, and broken glass.

Area D: This is a small lava bubble, no midden, that probably served as a temporary shelter for fishermen.

Cape Kumukahi is badly damaged by bulldozing, people, and natural forces. The features — the stone outcrop platform, Historic name glyphs, the Ahu and shelter cave do not meet National Register Standards. Except for recording, photographing and mapping, no other work is needed. The area has no potential for research. [E.J. Ladd, pages 3-5]

1982: “Assessment of Geothermal Development Impact on Aboriginal Hawaiians”

In 1982, an “Assessment of Geothermal Development Impact on Aboriginal Hawaiians” was prepared by Peter K. Hauanio, Everett Kinney and Jerry Johnson, and various consultants (February 1, 1982). The study was reportedly a community-based initiative which sought to address “concerns of the Puna Hawaiian Community on the possible effects of geothermal developing on their culture and lifestyle” (1982:i). As a part of the study, a two paper on potential archaeological concerns was prepared by Craig J. Severance, Ph.D. of the Anthropology Department, University of Hawai‘i-Hilo. Among Severance’s statement Severance reported that:

The lower Puna area included a number of known significant historic sites. It is probable that there are unknown significant sites as well. There are also a number of Hawaiian residents who have oral history information about the recorded and unrecorded sites and their uses.... It is important to note that a variety of sites, including inland planting areas, burial sites, temporary encampments and food gathering area may yield significant information. Future archeological surveys, therefore, should not merely focus on substantially sized architectural remains as the only type of site with potential eligibility for nomination to the State Register or the National Register.... [Severance, 1982:103]

So far, archeological work in the Lower Puna area has been limited to generalized coastal area reconnaissance surveys and a small number of more intensive surveys related to road building and other construction activities as well.... [Severance, 1982:104]

1984: “Archaeological Reconnaissance and Historical Surveys... Kapoho...”

In 1984, Elaine H. Rogers-Jourdane of the Department of Anthropology, Bernice. P. Bishop Museum reported on a two-day archaeological reconnaissance survey by James Landrum and herself of a 12-acre parcel in Kapoho, as a part of the proposed geothermal development. Regarding previous archaeological work, including sites at Kumukahi and Kula, which were assigned State Inventory numbers, Jourdane reported:

Archaeological research has been conducted in the Puna area since the early 1900s. In the Hawaiian Islands in general, early research concentrated on the major stone structures, such as heiau, related to religious practices. The interest broadened to the study of petroglyphs, and by the 1930s more comprehensive surveys of archaeological sites were being conducted (Newman 1968).

Although the district of Puna has been the subject of numerous archaeological studies, the major concentration of research has been along the coastal areas. Five sites have been recorded for Kapoho. The Kapoho petroglyphs (State Site No. 50-10-46-2501), are located on the south side of Kapoho crater, ca. 3.5 miles east of the project area. Ka Holua o Kahawali (State Site No. 50-10-46-5245), a cinder cone that in legend was the site of a sledding contest between the Puna chief Kahawali and Pele, is located ca. 1.5 miles east of the project area (Green 1928:3-9). Two site complexes consisting of walled enclosures and platforms (State Site Nos. 50-10-46-4254 and -4255) are located on Kapoho Point, ca. 5 miles east of the project area. Also located on the coast, at Cape Kumukahi ca. 5 miles to the east, are two possible grave sites (State Site No. 50-10-46-4251).

Two other sites, Kukii Heiau (State Site No. 50-10-46-2500) and the Kings' Pillars (State Site No. 50-10-46-4250) are located in the ahupua'a [Kula] adjacent and to the north of Kapoho. These sites are located from 4 to 5 miles east of the project area. [Jourdane, 1984:I-2, I-3]

Several other simple archaeological surveys were performed in association with the geothermal development in Puna, and in 1995, International Archaeological Research Institute, Inc. (IARII), conducted one of the first detailed studies of the Kapoho, Kamā'ili and Kīlauea Geothermal Subzones (Sweeney and Burtchard, May 1995). While the specific survey areas were beyond the Kula – Kumukahi vicinity, IARII incorporated a summary of the work completed to that time and descriptions of the sites in Kula-Kumukahi. Further details pertaining to State Sites included, but was not limited to:

- Kūki'i Heiau, Site 2500
- Kūki'i Cyst (no number)
- Ka-hōlua-o-Kahawali
- Site 5245; Lyman Ranch & Grave, Site 7492
- Kapoho Petroglyphs, Site 2501
- King's Pillars, Site 4250
- Leioumi hōlua slide (no number)
- Halekamahina Crater, Site 19855

It is assumed that the ASM studies currently being prepared for the University of Hawai'i will add significant information to the archaeological record for Kumukahi and associated wahi pana.

Archaeology and Community Kuleana

Until very recently, archaeology in Hawai'i has been largely undertaken in isolation from the community whose cultural landscape is being poked, prodded, and often erased from existence. The practice has generally followed a pattern of "do a field survey, take some measurements, dig a hole, take picture, do a writeup, put the report on a shelf, and then bulldoze the sites." Over the last thirty years this has been slowly, but steadily changing, as a result of communities stepping up to direct responsible management. In the case of Kumukahi, though the significance of the resources has been documented by agencies, no actions to manage or monitor the cultural resources have been enacted.

For the most part, the laws (see HAR 13-275 13-277 13-284, and 6-E) which have governed archaeological surveys and preservation treatments have not been viewed as cultural resource, or community friendly. A change has been taking place, and in the last ten years, youth who have been born and/or raised in Hawai'i, have become adults and have entered the fields of archaeology and natural/cultural resource management. Those who have personal relationships in the bio-cultural landscape tend to view the landscape differently than those who were raised elsewhere. Communities, particularly Native Hawaiians, have claimed the kuleana (responsibility) to have an active role in determining the treatment of cultural properties.

Desecration of Kumukahi Burial Sites

In the case of kuleana, members of Wai Welawela and the community have raised issues with mistreatment of sites and the resting places of their kūpuna at Kumukahi and neighboring 'āina. In 2001 Keonelehua Kalawe and Keikialoha Kekipi took their concerns about the desecration of 'ohana burials at Kumukahi public, following several incidents of desecration of iwi kūpuna—

May 6, 2001 (page 1 & 6)

Hawaii Tribune-Herald

Don't Wake the Dead.

Ancient Burial Sites Are Being Desecrated, Often Out Of Ignorance

Keikialoha Kekipi has not only heard of the illegal desecration of Native Hawaiian grave sites, he's a victim of the vandalism. "It's happening statewide, but in Puna it's happening too many times," said Kekipi, a member of the state Hawaii Island Burial Council.

Much of the activity is occurring at a "bone plain" [Kulaīwi] located along the Puna coastline and identified by the state's Historic Preservation Division, Kekipi said of the area he and other volunteers help maintain.

The largest site contains more than 100 unmarked burials, all of which are easily accessible, said Marc Smith, the state's assistant Hawaii Island archeologist. Smith said his inspection of the graves showed "they'd all been vandalized at some point."

Under state law, it is illegal to knowingly alter any grave site more than 50 years old and located on state, county or private land. A similar prohibition exists for federal land.

“No matter whose property that is, those burials are our inheritance,” said Kekipi, whom the state recognizes as having the same bloodline as Native Hawaiian who lived in the area.

Violations can trigger a fine of up to \$10,000 for each offense and possible penalty equal to the value of the damaged site, according to the law. The state also may seize excavating equipment and vehicles used to access a desecrated burial.

The penalties, however, have not deterred vandals from desecrating Native Hawaiian grace.

Grave Issue: Education Seen As One Solution

“It’s a problem that we’re having everywhere – just the looting of sites in general,” Smith said. “Greed, I guess, would be the theme.”

He noted adze or fish hooks found in graves can bring hundreds of dollars.

Money was not what led to the October 1999 removal of human skeletal remains from one of the graves, said Lawrence Terlep Sr., Big Island chief of the state’s Division of Conservation and Resources Enforcement (DOCARE).

“(I’m) deeply hurt ‘cause it’s my ohana,” Keone Kalawe said when asked about the incident involving one of the numerous family burial sites he frequently restores.

Kalawe is an acknowledged lineal descendant of the bones, which Smith has stored for nearly two years in a cardboard box in his Hilo office.

Noting the area’s newest grave was made in 1901 and belongs to his great-great-great grandfather, Kalawe said he feels victimized by the removal of his ancestral remains, of iwi, and by the lack of prosecution.

Kalawe said he is torn between his cultural obligation to replace the bones and the need to keep them for use as evidence in what he hopes will be the prosecution of the people who took them.

According to documents reviewed by the *Tribune-Herald*, three women visitors from the mainland removed a 10-inch bone and part of a jawbone complete with teeth, which they then gave to Keaau police.

“They thought they were doing the right thing,” said Terlep, whose office is responsible for investigating the robbing or alteration of Hawaiian burials. “They were just tourists-types that did not use good judgement,” he said.

Police reprimanded the women and allowed them to return to the mainland. Because the tourists had already left the Big Island, the state Attorney General’s Office decided not to pursue charges and closed the case. However, the office last week reopened the investigation at the request of Gilbert Coloma-Agaran, chairman of the state Department of Land and Natural Resources, Terlep said.

“We’re still looking into it to see what options we have with these tourists,” said Dawn Shigezawa, deputy attorney general.

In his April 18 letter, Coloma-Agaran wrote that action is warranted. “The burial sites in the (coastal Puna) area have been subjected to desecration in the past and will continue to be harmed unless proactive action is immediately taken,” he wrote.

“It’s a problem that we’re having everywhere – just the looting of sites in general.” Marc Smith, state archaeologist.

The allowable time to prosecute the October 1999 incident, however, could expire in less than six months. According to state law, damaging a burial is considered to be “desecration” that is a misdemeanor criminal violation for which prosecution must occur within two years after the incident occurs.

Infrequent Prosecution

Kekipi said that when someone took human skeletal remains from his family grave site in 1994, he replaced them. By doing so, he made peace with his ancestors, but forfeited any chance the vandals would be prosecuted.

“This is our ohana,” he said during a recent tour in which he pointed out several open graves. “I constantly put ‘the cap stones back),” he added while doing just that. “It’s blasphemous in our culture to let the sun hit (the bones).”

Kekipi said he chalked up the 1994 incident to inexperience by law enforcement personnel and hoped the lack of prosecution would not be repeated. When bones come from one of his ancestral were graves removed just five years later, Kekipi leveled his anger at Big Island police and DOCARE.

“They look at it as a victimless crime, and until they enforce, these laws mean nothing,” Kekipi told the Burial Council during testimony he delivered as a private citizen.

He added, “when they get caught, we get the officers saying, ‘You know what, bad judgement gang. I got to let you go.’ We get prisons filled with plenty people that get bad judgement. Why we never let them go?”

Police are sensitive to the desecration of burial sites, said Chief James Correa, who is part Native Hawaiian. “We do have some training,” he said of education Smith and others provide to all new police recruits. Veteran officers also received burial-related training, Correa added, adding he feels confident police can handle burial cases.

Law enforcement officers face the challenge of identifying the origin of bones or others artifacts taken from graves, Smith said. “It happens infrequently where we’re successful in prosecuting (violators),” he said. Another hurdle involves catching the perpetrators while they are in the process of disturbing a grave, he noted.

Kekipi said he is very frustrated at both the continued desecration of his family’s graves and the lack of prosecution. “I don’t know what I’ll resort to (if I catch someone robbing a grave)” he said.

Coastal Road Building Leads to “Constant” Desecration

Unlike western cemeteries where headstones identify graves, Native Hawaiian burials are unmarked. They typically are made from piles of neatly stacked rocks designed to blend in

with the surroundings. "You see anything like this, just stay away," Kekipi said. Because of the care used in selecting a burial spot, discovery of grave sites had been rare. However, a road built about five years ago now allows fishermen, swimmers and even tourists in two-wheel drive cars to pass within 26 feet of one of the burials that make up the Puna cemetery.

A recent trip to the site revealed several vehicles using the road. Natural camouflage makes the grave sites nearly indistinguishable from rocks left by a lava flow. Once pointed out, however, clusters of graves appear to grow out of the Puna coastline.

"It's one constant thing," Kalawe said of the desecration. "The problem actually is the road. Ever since they get the road, it's (been) an ongoing problem." The road is on 116 acres of stale land, yet state officials, several area landowners and others all said they have no idea who bulldozed the roughly two mile long path through the lava field.

Harry Yada, the state's Big Island land agent, said there are no plans to block the road, which crosses an older, rougher road that fisherman have used for years.

"They made the road more accessible right up to the iwi," Kekipi told the Burial Council.

"Before, you needed at least one four-wheel drive if you was going (to) choose that route. Now rental cars drive all the way up."

Education and Hope

Government and individual efforts are underway to educate the public about the harm caused by burial desecration. The state is producing a video that will be used to teach police, private landowners, contractors and others about the need to preserve burials, said Clifford Inn, state historic site specialist.

"I don't think there's anything else out there like this," he said of the video and accompanying Web site that should be completed by October.

Puna Councilman Gary Safarik pledged to seek money to pay for a similar video he wants shown on airlines so visitors will know what a Native Hawaiian burial is and not to touch it. "We're coming out with a resolution from a county perspective to address that issue," he said.

Safarik also said he plans to coordinate an intergovernmental task force aimed at education, enforcement and preservation of Native Hawaiian burials in Puna, while still allowing shoreline access in a district that lacks ocean swimming access. Noting something must be done to protect the burials from further desecration Safarik said the task force project could serve as the model for the rest of Hawaii.

Kekipi and Kalawe said those efforts are only a start. They want the state to cordon off the coastal road, build a stone-wall buffer 300 feet from the graves, and encase the burial tops with cement. Also needed are signs that identify the sites as being historic and warning trespassers of the penalties involved with harming them, they said.

Tourists must be told that the burial sites are protected so they cannot later claim ignorance, Kekipi said.

Kekipi said he realizes the dilemma posed by drawing attention to burials while at the same time asking visitors to leave them untouched. “We really have no recourse but to hope for the best,” he said.

PART VIII.

STEWARDSHIP AND ‘ĀINA- OR PLACE- BASED LEARNING– THE LIVING CLASSROOM IS ALL AROUND US

Wai Welawela – A Community Stewardship Leader and Partner

At the beginning of this study, under the heading “Ka Hui o Wai Welawela (The Wai Welawela Organization),” the vision and goals of the community non-profit, Wai Welawela, were presented. The organization developed because of the ongoing cultural attachment of its members to the ‘āina of their ancestors, and out of disappointment over the failure of the responsible agencies to adequately manage the cultural landscape under their jurisdiction. There had also been almost no response to some twenty years of requests that protective actions be taken. Wai Welawela membership seeks to take on a leadership role as a partner with the responsible agencies.

Responsible stewardship of the biocultural landscape involves wise use, care, education, responsible planning, and informed management of valued resources. The “value,” of course, should be rooted in the culture of the people whose ancestors lived on and were buried in the affected ‘āina (kulaīwi). Good stewardship seeks to pass legacy landscapes, practices and history on to the future generations. This study provides readers with a diverse collection of culturally significant information that supports development of active stewardship and educational-interpretive initiatives at Kumukahi and other associated wahi pana of Puna.

Good interpretation seeks to translate knowledge of the natural, cultural and historical landscape into a language that others might understand. To be effective, interpretive offerings should provide information that is factual, rooted in history, and inspiring. The educational/interpretive offerings should be those that:

- can be enjoyed by people of all ages, backgrounds, and abilities
- enrich the lives of residents of the community
- connect participants to the Hawaiian language, history and culture
- foster an understanding of the need to appreciate and preserve island history
- promote active stewardship and preservation of the Kumukahi environs
- prompt program participants to explore further and increase knowledge of place

There are a wide range of strategies that may be used to accomplish the long-term goals of the stewardship partners. Suggestions include, but are not limited to:

- Develop a repository of Kumukahi-Kula history, using historic records, maps photographs, artifacts and other items. It is important to include descriptions and narratives about these items as they are collected. An effort should be made to include all ages in this collection, and in the collecting process.
- Engage in community archaeology and additional research in other collections.
- Conduct and collect oral-history interviews with elder kama‘āina and cultural practitioners.
- Create an annotated timeline of history for the ‘āina, including notable points in the natural history (volcanic eruptions, earthquakes, etc.) and the social history (wars, governmental changes, etc.) that coincided with changes in the lives of the native families and other residents of Puna. This activity could include short narratives,

historical photographs, and maps. Such a timeline could be developed as a tasteful and informative wall presentation, a handout and online resource.

- Use the same collection of entries (see previous suggestion) to create a small book which, along with other resources, could be used in community schools for curriculum development, conducting educational field trips and stewardship projects.
- Develop signs or placards to be placed at appropriate heritage locations. The signs might point out the natural and the cultural/historical importance of the area. They must also include the kuleana that those who walk the land have (protected by state and federal laws), concepts about stewardship and the wise use of resources.
- Develop a GPS (Global Positioning System) web-enabled app, as well as an informational website, to serve as a tool for individuals to study and explore the history of Kula-Kumukahi and neighboring 'āina.
- Provide workshops for Wai Welawela membership and volunteers to help them share the legacy of the 'āina, and its place in the larger community and natural environment.
- Integrate the Hawaiian language and traditional place names into the above efforts, using modern orthography, to assist learners in the correct pronunciation of Hawaiian words. In so doing, explain the Hawaiian place names as an integral way to perpetuate Hawaiian knowledge and history.

Community Archaeology

Community archaeology has been growing in practice across the United States, and in Hawai'i there a number of community stewardship agreements between SHPD and cultural practitioner hui (Figure 12). Many academics have become fully engaged in developing community archaeology programs. Wikipedia¹⁴² provides a good starting place to learn of the possibilities and compare practices by region, by community, by issue, by approach, and by criticism. We quote here a few points raised online about community archaeology initiatives:



Figure 12. Muffet Jourdane Working With Lāna'i Students and Community Members on a Plane-table Mapping Exercise at the Hi'i Dryland Agricultural Field System and Heiau, Island of Lāna'i (Photo AE_9108, Courtesy of the Lāna'i Culture & Heritage Center).

(Muffet Jourdane is a Hawaiian pioneer and one of the first women in Hawaiian archaeology. She set the foundation upon which others continue build.)

¹⁴²

https://en.wikipedia.org/wiki/Community_archaeology

- Archaeologists have a long history of excavating indigenous sites without consulting or collaborating with indigenous peoples. Points of tension include, but are not limited to, the excavation and collection of human remains, the destruction and collections of sacred sites and objects, and archaeological interpretations that ignored or contradicted the opinions and beliefs of indigenous peoples.
- Some have found that collaboration can be a means to “break down barriers” between indigenous people and archaeologists, and that in collaboration “[e]ach side learns something from the other.”
- As a form of public outreach and collaboration, many archaeology projects in the United States have taken steps to present their work in schools and to children. These projects vary from a “one time” presentation to local schools, to long-term commitments in which public education is an intricate part of the research design and implementation.

Engaging in this type of work in which there is an opportunity to bring professionals, university students, and interested community members into field schools, will help the conservancy carefully map out the cultural landscape, identify cultural properties, expand knowledge of ancient Hawaiian settlement and residency patterns. This field work will likely lead to a rewriting of aspects of history at Kumukahi and adjoining ‘āina of Puna. The findings will also inform important land use and educational/interpretive initiatives in the future.

‘Āina – The living Classroom

A healthy relationship with one’s own living landscape sets a foundation for continued education, stewardship and future leadership in our community. Cultural literacy and the role of ‘āina- or place-based learning directly engages students and program participants in experience that make learning relevant. Such learning experiences—either formal or informal—impact a young person’s socio-emotional wellbeing, which in turn have positive impacts on their experiences in the traditional western, brick and mortar classroom. The ‘Āina-based approach to education is also culture-based education. For Hawaiians and many other people, culture is a direct reflection of the living environment from which the people grew. The ‘āina-based education approach increases Hawaiian cultural affiliation, civic engagement and stronger relationships between youth, teachers, families, and their communities¹⁴³.

This study will help educators and students explore history of the ‘āina, environment, social change, and planning actions/problem solving. It provides foundational documentation collected from a wide range of sources, gathered under one cover, that will support teachers in development of their own approach to cultural literacy, creating ‘āina- place-based curricula, and learning through environmental, geologic, social, economic, literature, science, and math activities. Many shared teaching/learning concepts may be developed across grade levels for both the traditional classroom and the living classroom in the field. Examples of teaching/learning initiatives include, but are not limited to:

¹⁴³ For further information, see Culture-Based Education and Its Relationship to Student Outcomes. Kamehameha Schools. Honolulu, Hawai‘i, Kana‘iaupuni, Ledward, Jensen, 2010; and Place-based Education: Connecting Classroom and Community, David Sobel 2012.

Development of place-based education which immerses students in local heritage, cultures, landscapes, opportunities and experiences, using these as a foundation for the study of language arts, mathematics, social studies, science and other subjects across the curriculum. Place-based education engages students in learning about their own history and how they fit into the larger bio-cultural landscape around them. Earlier methods of education focused learning on the lives and accomplishments of others, taught in brick and mortar classrooms. Place-based education emphasizes learning through interaction with the living classroom environment and participation in project-based learning in the community (see <https://promiseofplace.org/>).

Recognizing Teachable moments (when students observe something unexpected in the environment, a teacher may adapt to the experience, creating new ways of shared learning). Unlike sitting in a classroom, there are always connections that students make while in the field learning about the 'āina and the universe around them (see <https://www.thoughtco.com/what-is-a-teachable-moment-2081657>).

Expository writing where students observe and seek to explain or illuminate that which they have experienced (see <https://study.com/academy/lesson/what-is-expository-writing-definition-examples.html>).

Informative essays in which the students research and then seek to educate the reader on a topic (see <https://study.com/academy/lesson/informative-essay-definition-examples-structure.html>).

Interactive writing in which teacher and students jointly compose and write texts. Not only do they share the decision about what they are going to write, they also share the duties of the scribe (see <https://www.smores.com/6yscm-interactive-writing>).

Shared, interactive reading where students join in or share the reading of a book or other text while guided and supported by a teacher. The teacher explicitly models the skills of proficient readers, including reading with fluency and expression (see http://www.readingrockets.org/strategies/shared_reading).

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APPENDIX A:
Wai Welawela Ethnographic Study – Oral History Interview
Leslie Līhaunani (Līhau) Enriquez Rosehill
September 30, 2021¹⁴⁴
(with Kepā Maly)

Līhau is descended from generations of ‘ohana with residency ties to the moku of Puna, including the ‘āina of Kula-Kapoho Pohoiki, Kehena, Kaimū, Mokuhulu and Kalapana region. Līhau was born on June 3, 1980, and graduated from Some of her kūpuna have lain in rest at Kumukahi for numerous generations. During the interview, Līhau, who normally likes to be behind the scenes, a worker, not a talker, explains how she came to be the founding president of the community, culture-based 501c3, Wai Welawela. She also speaks of the connections other board members and ‘area ‘ohana share with Kumukahi and Puna; describes the purpose of Wai Welawela; and what the hopes are for the future.

KM: Please tell me your personal mana‘o.

LR: My background on Wai Welawela, we started with lineal and cultural descendants workshop, and will continue to build our board and community involvement. We plan on providing more opportunities for the conversation of descendants to be shared. But for now, our board consists of four of us. And I just want to give you a little background on who sits on our voting board.

We have Leah Gouker. She sits as secretary. She was raised in Puna and is a graduate of Pāhoa High School. She is a kumu at our alma mater. I’m also a graduate of Pāhoa High School. You know, she’s very passionate about correcting injustices, and teaching the next generation about the real history and the mo‘olelo of places.

KM: ‘Ae.

LR: Then we have Lei Kaleimamahu, who is my older cousin. And she is our mentor. She is a practitioner, kumu. She’s well versed in culture and language, specific to navigation, wa‘a travel; hula, ‘ōlelo Hawai‘i. Her kāne is a lua practitioner. So we have access to all of this ‘ike kūpuna to help keep us grounded. I think that’s really important.

KM: ‘Ae.

LR: She runs Kūkulu Kumuhana ‘o Puna. Every summer, the keiki in our area, mostly cousins, and which my keiki have been a part of. They do that program every summer. And we both grew up with Papa Robert Keli‘iho‘omalū. MY tūtū wahine and Papa Robert’s mother were sisters. And Papa Robert’s mother is cousin Lei’s tūtū wahine.

KM: Ahh.

LR: She’s very grounding, and like I said in that sense, I feel like she’s perfect for us, to keep us focused, and a real important element of our organization.

¹⁴⁴ Released via email for use in the current study on November 6, 2021 (10:04 AM).

Next we have Nāinoa Kapuleoka'ehukai Rosehill, my son. He sits as VP. Without bragging about him too much [chuckles], I'm going to... He's a graduate of Kamehameha Schools. He's an artist, and he participates in the Mele Murals with Astria. And he recently got hired by Iwalani Harris for their summer art program as a kumu and cultural practitioner... He got accepted into the Chicago art Institute, but he couldn't handle the cold weather, so he came home [chuckling]... In the summer of 2017, we sent him to Kaho'olawe, and that was during the return of the Hōkūle'a, and he's just been embedded into the culture ever since. It's super important to me, the passing of the intergenerational knowledge, and making sure we can give the next generation the tools to be able to... Not just to hand it over, but for them to have the opportunity to witness, to be a part of conversations, and to watch. Definitely not forced, but it is his passion. So he's taking on that kuleana.

For myself, shucks, I'm a mother, I'm a nurturer, I'm a caretaker. I am the eldest of my immediate family. So that's the only reason I'm qualified for president [chuckles].

KM: Well, I know it's not. But good to be humble.

LR: ...My values have always been family first... [Discusses raising her children and the commitment that both she and her husband share in raising the 'ohana.] ...I've been a stay at home mother, and I've taken what I've learned and now that my keiki are older, I am applying it to do good work. I feel it's not about ego or credit. I feel it is a great kuleana that move me to just be a physical voice. Not only to be a voice, but to be... [pauses, thinking] I don't know how to...

KM: To be present.

LR: Yes.

KM: And I think I understand what you are saying.

LR: And setting that precedent, it may move someone to do the same. I don't claim to try and teach or be a head of anything. I just want to do what I can, to be present.

KM: Yes.

LR: You hit it on the nail. And besides that, I ulana lauhala, I lawai'a, I work with hulu manu, ohe kāpala, and I like to farm. I just love using my hands. And that's kind of where I stand as president.

KM: Maika'i.

LR: And then I just kind of wanted to go into my personal, of why. My personal why, My tūtū wahine was born and raised in Kumukahi, Kapoho Village to be exact. And that was covered in the 1960 flow.

KM: And her name was?

LR: Her name is Trinidad Caballero.

KM: Ahh. So I've pulled some of the information from that period, out of that part of your 'ohana, and into the study as well.

LR: Oh wow, okay. And she married by papa who is Enriquez. His line goes up to Kaho'okaulana, Kalua, Kāhea, 'Ōhi'a, and then Keli'ikanaka'ole.

KM: Hmm.

LR: As far as I've gotten in our mo'okū'auhau. She is my personal why. And what I did, when I was younger, my tūtū wahine and my papa, they were high school sweet hearts. I spent a lot of time with her. She passed in 2019, and she stayed with me during her passing. I kind of have that position in our 'ohana.

KM: Hmm, the nurturer and care giver.

LR: Yes, and [chuckling] probably because I was the only one that didn't have to work. I was home, but I hope there was more reason why.

KM: I'm sure there was, probably part of a larger plan.

LR: Right. So here conversations with me about Kumukahi where always to keep 'āina loved and cared for. And her concern was that Pele would always flow to the east. She used to tell me, "People move out of the way. They know when to leave, but If they don't come back... Without our families present and connected to the area, the mo'olelo, the stories, they are not passed on.

KM: Exactly, 'oia ka pilikia.

LR: So we had a lot of conversations about my own part, my own personal kuleana. And I was raised in Kumukahi, Pohoiki, and Kalapana. We're all 'ohana, you know. So we would hop, skip, and jump all over to our kūpuna hale. But I remember going with my papa folks to mālama our kūpuna graves. So I raised my children to do the same as well. I've talked with them about it, and we would huaka'i, do ceremony. So my personal "why," is when she passed. I also began speaking with some of the other 'ohana who pulled me under their wing. [Discusses mentorship, attendance of Hawai'i Island Burial Council meetings, and her initially being identified as a lineal descendant under a family member's claim for Kumukahi; connecting through Mo'okini and Kalua]. But I was denied twice by DLNR. In my conversations with Kalena Blakemore folks at SHPD, their advice was that I should just apply under my own standing. I will, but at this moment, I currently have my father's iwi, as well as my grandmother's iwi. The request made by both of them was to kanu at Kumukahi when the time is right for me. But given all that's going on now, I'm not ready yet. And my intentions are not to use them as a tool for applying within the system...

KM: 'Ae, kāko'o... Iwi are not a tool... You will honor them.

LR: Mahalo. So that's where I'm kind of sitting in limbo with "customary practices," versus the state, what they recognize.

KM: Hmm.

LR: Because I don't want... I won't allow it, my iwi kūpuna aren't to be used that way. [pauses with emotion] Also, in that sense, without a stewardship plan in place, I feel like they would

continue to be subjected to desecration. So that is why my push in wanting to be a part of this.

KM: Yes.

LR: And creating something so that we can move forward. Wai Welawela, when we created it, it was early 2021, and with the blessing of kūpuna. I was told that it was needed. And so I took a few classes and listened to some audibles [chuckles], how do you run a non-profit, you know?

KM: Yes.

LR: But the Articles and By-laws of incorporation were created, not only for my reasons of why, and what wahi pana mean to me. But I've also built strong relationships with all of our living kūpuna along our coastline. So I was able to talk story with them. Ask them for their mana'o and share with them what my plans were. And I didn't want to side-track them with, "Leslie's trying to... and she never tell you..." And so alongside Auntie Mililani Trask, 'ohana, as well as my son, we sat in the living room and we created the by-laws and the articles of incorporation.

I wanted it to be very transparent. I wanted everybody to be in agreement. I'm learning that that's not the reality most times [soft chuckle]. And so moving forward with that, I've been witness to a lot of proposals for development in Kumukahi. UNESCO proposals, tourism, and so much profit. People want to profit.

And I feel that unrestricted use and access to Kumukahi has led to human behaviors that are just harmful. And I strongly, strongly believe that kānaka is not the problem. And I have to say that because saying they are a problem leads them to believe that they cannot be the solution. So my goal in using Wai Welawela is to create an environment, not to keep people out, but to create opportunities for them to be a part of the solution. So we want to look at the next seven generations with a cultural plan, knowing full well that Pele has full reign in this district. Puna people know how to live, how to move out of the way. They come back to mālama. And we've done it for generations. But the missing piece is the "kilo" (observing, watching out) for the environment. Especially in the time after the flow, after the pele comes.

So there are a whole bunch of pieces to the puzzle that we need, and people. Everybody has different functions. So I feel that once we can create an understanding with the private landowners, then we can move forward, and start this... whatever it is supposed to be. So this last September 24th, Friday, Hui Mālama Kumukahi... there are these meetings with the County, actually in support of Lono Lyman. That's how these meetings started. And I think this last one was our fourth meeting. County, State, and this was the first time that U.H. was a part of the conversation, Greg Chun and Wally Ishibashi. The Burial Council site specialist attended. Kai Markell from OHA was also in attendance. The discussion from the first meeting had actually started with the request of the County asking Lono Lyman for easement and access to the lighthouse. It kind of progresses with each meeting as we address desecration of 'ohana burials at Kumukahi, as documented in the police report from 20 years ago. [Discusses family group conversations regarding difference of positions and meeting attendance.]

My response has been that Wai Welawela has a kuleana, and as stated in our articles, it is for “all descendants,” not just a few.

[Discusses the recent changes in board membership and kuleana; individuals identified earlier in this interview are currently serving Wai Welawela.]

I said that I would not stop advocating for Kumukahi, because of my own personal kuleana, and my promise to other descendants that have already stepped up, for the sake of ‘āina. The iwi will always be a priority, but I cannot support “no access to kānaka.” I feel that our people have had so many losses, and we need access explicitly, especially in Kumukahi. It’s a place of ceremony, for the health of our people. I really believe in that. So I feel that I need to share this with you, because there may be other things that come up.

KM: Yes, mahalo! The timing is perfect. [Discusses meeting attended with County officials on Sept. 29th, and comments made regarding consultation with lineal descendants; and possible County management of the Kumukahi parcel.]

...So I believe that this document is good. We can’t cut one lineage out of the report, because they are a part of the larger story. Those individuals and perhaps, thousands of others are also part of that story as well. What we have done in the study is brought many families, from across the pae ‘āina, who are connected to Kumukahi. It’s not just iwi being taken to Kumukahi, it’s also those ‘ohana who commemorate Kumukahi in the passing of their loved ones. So I think this is really going to support Wai Welawela’s position of including more ‘ohana...

LR/KM: [Discuss study development and preparations for delivery.]

KM: One of the pilikia that often comes up when working towards protection of iwi kūpuna and wahi pana, when people do not share the kuleana, excluding every other kānaka. And what I heard you say, is that you cannot exclude kānaka.

LR: Yes. Mahalo for sharing that with me. So I just wanted to let you know that during the meeting last Friday, I shared with Kai Markell and all who attended that Wai Welawela is not part of any litigation, and we have no plans to be in litigation. We are just here to move forward, and stop talking about... It’s not our kuleana, in our generation, to talk about the hurts in the past. I’m really focused on trying to mālama, so that we don’t pass the same problems to our next generation.

KM: Yes.

LR: Kai Markell responded to questions from other participants that the statute of limitations have run out for the litigation regarding the burial that were desecrated in October 1999?

LR: Correct. [Further discussion on group dynamics.] There also discussions about being recognized as lineal descendants and for customary practices, which confused me. I questioned, being recognized by the state has nothing to do with customary practices. For me, customary practice is not to divulge where my kūpuna are where they are kanu. That’s another reason I have a hard time, not wanting to apply for lineal, because I don’t want to tell. But I see in this modern day, if we don’t tell, they are still subjected to desecration because people can say “oh, I didn’t know they were there.” It’s kind of a double-edged sword. I have to really pule on it and ask for guidance on my decision.

As much as I admire and I believe in respecting our elders and our kūpuna, I cannot take away that this is a kākou effort. Especially in a wahi pana as sacred as Kumukahi. One or two people cannot do it alone. We have to do it together.

KM: 'Ae.

LR: I called my cousin Lei [pauses with emotion]. She knew already. I didn't really have to explain things. I told her that I wanted to quit. But she told right there, "I will kōkua you." So that's when she jumped on the Wai Welawela board. So I am really in the mind that we will move forward, because it's in kūpuna timing, not ours. I feel as long as we are pololei. I will not use the word "pono" because I am not perfect [chuckles]. As long as we go about it in a certain way, and keep our hearts right, and our intentions pure, I feel like we will make good progress.

KM: 'Ae.

LR: We will do good... If this was easy, it would be done already [chuckles].

My goals are to keep a unified front. Working as kānaka together and with all of these other entities. Do you have advice?

KM: You hit it on the head a few moments ago, "If it was easy, it would have been done already." Like the 'āina, some places get pāhoehoe, smooth, easy to walk, but get pukas along the way. Other places are 'ā'ā and difficult to move forward across. But you keep focused on goals. Tūtū Papa Kaopuiki taught us, "O ka mea maika'i mālama, o ka mea maika'i 'ole, kāpae aku!" (Keep the good and set the bad aside!) If we allow the bad to consume, the what ifs, and the worries, we get nowhere. It doesn't mean we ignore that bad, but it means we reflect on it, "was I following the pololei path?"

LR/KM: [Discuss thoughts on actions for moving forward... Transparency, communication, expanding 'ohana/community engagement, and meeting with officials to demonstrate capacity.]

KM: I'm so glad that you gave me a little background on Leah, because in the school is where the future lies. We developed the study to be a curricula resource for teachers, and to be used as a resource guide for developing field education/interpretation and website development...

LR: ...Lono Lyman had, in the meeting, suggested that he would be willing to land swap, so that the land with the historical sites and burials could be given to an organization. Quite frankly for me, as long as I've been in Kumukahi, I've never seen any solution. So now hearing that and at my age, I said let's do it. Having a solution with somebody else would be awesome. It would be so awesome to work with others instead of just Wai Welawela.

KM: Absolutely! There is a old saying that I often quote, it comes from kūpuna. Prince Kūhiō was one of the last to use it publicly, just shortly before he passed away, but the saying is "I ka lōkāhi ko kākou ola ai!" (Our well-being is in unity!). So what you were just saying is pololei. There is greater strength in Wai Welawela partnering with land owners, community members and agencies. There is strength in groups coming together and working. It gives

greater clout. And non-profit donors are always looking for partnerships, an organization that partners with others is stronger...

LR: I'm taking some notes, and learning a lot. This was good for us to do.

KM: Yes, it's important to have voice directly from Wai Welawela integrated into this study. Mahalo a nui!

LR: Definitely.

KM: Ke Akua pū a hui hou.

LR: A hui hou.
